

# ***SOMEONE HAS POISONED ME***

## **THE FACTS ABOUT SRILA PRABHUPADA'S POISONING BY ARSENIC**

"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*

***A letter from  
Nityananda das  
New Jaipur Press***

### ***EXCERPTS***

...the evidence is solid that Srila Prabhupada was poisoned, but by whom is not yet known. The level of proof, coincidences, and circumstantial evidence, makes for a very compelling verdict. (Foreword)

This letter, or book, organizes the evidence and information to date (April 1999) regarding the poisoning of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, most probably carried out by some of His "closest" disciples. (Foreword)

*"...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 are bent on establishing the false and malicious theory that some of Prabhupada's own disciples conspired to poison him." ISKCON statement, Dec. 7, 1997.*

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

(That same thing I said, that someone has poisoned me.)

-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: Tssh.**

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

**PAUSE of 13 seconds: Srila Prabhupada never answered Tamal.**

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

"He noted a number of symptoms observed in Napoleon, and in that way managed a description that could have come straight out of a modern textbook on toxicology of the symptoms of arsenical intoxication."

*...Assassination at St. Helena, Forshufvud & Weider*

A lethal dose may be indicated by as little as 5 ppm of arsenic in the hair. Compare this to the 3 ppm found in Srila Prabhupada's hair. (**Chapter 35**)

Further, when the symptoms of chronic arsenic poisoning are confirmed by an actual hair analysis, *as has been done*, then there can be no doubt of the accuracy of this diagnosis. (see **Chapter 33**)

***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.

***nama 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

Purnapada, who is very dear to Lord Krishna, having taken shelter at His lotus feet.

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

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

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### ***FOREWORD***

Dear Godbrothers, Godsisters and others:

Please accept my obeisances. All Glories to Srila Prabhupada.

I am sorry to be the bearer of bad news. For over 18 months I have worked on the accumulation of evidence that Srila Prabhupada was chronically poisoned by arsenic in 1977. That evidence is this book, a letter to the followers of Srila Prabhupada. 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, but by whom is not yet known. The level of proof, coincidences, and circumstantial evidence, makes for a very compelling verdict. I want to inform you of this evidence because I believe it is my duty to Srila Prabhupada and His Mission to push this matter to a healthy closure. In this, I am humbly asking your advice and assistance.

On November 17, 1997 I was working in the yard on a fine, cool afternoon. I had had my fill of controversy long ago. The cordless phone rang; Mahabuddhi Prabhu was calling from Florida, and what he told me sent chills down my back, brought sweat to my brow and left my knees feeling wobbly. He described shocking whispers he had discovered on tapes which indicated Srila Prabhupada, His Divine Grace A.C. Bhaktivedanta Swami, our beloved spiritual master, and that to thousands of others, had been poisoned twenty years earlier in 1977. Thus I became involved, practically against my will, with the question of whether the greatest spiritual teacher of modern times had been poisoned.

Many times I have turned my back on this issue, once for a period of over six months, hoping someone else would take up the reins of the investigation I had reluctantly become involved with. Then one evening, Lakshmi Nrsingha Prabhu asked me what I could contribute to the local temple program in the observance of Srila Prabhupada's disappearance day. Instantly, my

conscience screamed at me: "You must publish the evidence on the poisoning of Srila Prabhupada as your duty to Krishna and the truth!" I could not bear to allow this information to remain dormant or hidden any longer. So, with many mixed and conflicting emotions, here it is. I pray that I have done the right thing.

This letter, or book, organizes the evidence and information to date (April 1999) regarding the poisoning of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, most probably carried out by some of His "closest" disciples. This subject is certainly a difficult one to address, and it is also difficult to present properly in a publication. As Srila Prabhupada advised, we may say something, but we must be very cautious about printing it. Only because the evidence is so substantial do I venture to do so, and *I hope that further evidence will show all of this to be no more than a false alarm, which unfortunately, does not seem even remotely likely.* The compelling material contained herein intrinsically demands a full scale inquiry by truthful persons with the full cooperation of ISKCON, the GBC, and, hopefully, suspects such as Tamal Krishna Goswami, Jayapataka Swami, Bhakticharu Swami, and others.

Originally, this production was intended as an audio documentary. Rochan Prabhu had arranged most of the ingredients for producing a CD, except for funding, which I then contributed. Dhaneshwar Prabhu worked hard under difficult circumstances at a location in Lockport, NY, for a month until the CD was pressed. Somehow there were some unpalatable dealings and we were extorted sizable sums of money. Dhaneshwar was forced to leave and I could not obtain the CD or the production materials, including the interviews. Finally, after two months, a copy of the CD was received, but not before the GBC and Harikesh had gotten it first through some unknown shady deal. It was feared that the host and narrator of the CD would then threaten to sue for royalties and up front money if I reproduced it. I was left with the choice to totally rework and re-record the CD or take the chance of legal entanglement with the troublesome narrator in Lockport.

Although Dhaneshwar Prabhu had done his best with the CD's content as could be expected with the facility and time limits, there were many things that left me dissatisfied with the CD. Critical parts of the story and evidence were either confusing, wordy or missing. A CD was limited to 73 minutes, a cassette tape 120 minutes, and I was reluctant to cut out so much of the relevant information. Thus I reconsidered the strategy of how to best present the poison issue evidence.

At the time it appeared that most devotees were focused entirely on the incriminating, twenty year old whispers, as though they were the heart of the evidence. But gradually I realized that the whispers were but one valuable confirmation of many other pieces of evidence. Also, the whisper's real value lay not simply in their interpretations by the human ear, but in how they were analyzed by advanced technology and spectrographic charts. Such charts could not be seen on a tape or CD, where many would fall into the trap of analyzing whispers by speculating and arguing about what they *thought* they were hearing. Would not a book avoid this pitfall, and re-focus everyone on the primary evidence, namely Srila Prabhupada's own statements that He was poisoned? The whispers are attention-grabbing, but what Srila Prabhupada *said* is the primary evidence, and the rest is supporting evidence. Since then, a positive hair analysis has very much strengthened the case. (**Chapter 33**)

A CD must be accompanied by a booklet and, in composing that booklet, it would tend to become a book anyway. A fully documented, printed work can be easily referred to again and again, without depending on a CD player and fast-forwarding to some elusive portion for review. A CD was sensational, spiffy and technologically advanced, but a book, however, is the approved and standard method of distributing the truth. Those who must HEAR the whispers will be able to order the tapes from the BBT Archives or other sources.

My appreciation for literary and investigative assistance goes to Rochan, Dhaneshwar, Agrahya, Mahabuddhi, Paritrikananda, Isha, and Gupta Prabhus, and many others. I have tried to make this presentation as accurate, honest and complete as possible, noting plainly what is a fact, what is a "lead", and what is my personal commentary or thoughts. It is hereby emphatically stated that I have presented the evidence as it is, without serving any motive or purpose other than the pursuit of the truth. I know that this book will be extremely controversial; it will be both loathed and appreciated, both condemned and received favorably. My physical life may be jeopardized and I am not altogether positive it is good for my spiritual life or consciousness either. (*But I do remember Srila Prabhupada telling Harikesh about acting in difficult situations: 'Damn your consciousness.'*) But whatever, I cannot escape my conscience. With this letter I hope to promote a widespread and ecumenical search for the truth: **WAS SRILA PRABHUPADA INTENTIONALLY POISONED BY HIS LEADING DISCIPLES?** We already know that He was poisoned, but by whom?

Assurance is hereby given that this book is not based on ignoble motives, and is not opposed to the principles of Krishna consciousness, ISKCON or the GBC. This is not an anti-ISKCON strategy or rtvik politics. Of course, many will disagree. I have tried to ensure 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. There is within this book an attempt to create the proper mood of inquiry and justice. *Vengeance is not called for here.* However, if Srila Prabhupada's mission has been usurped by some of the same people who *attempted* to kill him (only by Lord Krishna's arrangement did it happen), and those same people are among those who once proclaimed their divine right as the sole inheritors of the kingdom, it would truly be a disservice to His Divine Grace were we not to put our best effort into proving the truth of the matter. The proper mood of inquiry and seeking justice, I believe, is to seek the truth without malice or anger, but with unrelenting determination and in a cooperative spirit.

## INTRODUCTION

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, wrote and translated with extensive commentary more than 60 volumes presenting devotional classics such as Bhagavad-Gita, Srimad-Bhagavatam, and Sri Caitanya-Caritamrita in the English language. He is an authentic spiritual master revered by perhaps millions around the world for the invaluable gift of Krishna consciousness which he continues to compassionately distribute to untold numbers of lost souls.

Coming to America at the age of 70, 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 devotees. Before Srila Prabhupada's arrival in the West, the Vaishnava tradition of Sri Caitanya 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 1972 Srila Prabhupada created a Governing Body Commission or 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.

Early in 1977 Srila Prabhupada became increasingly ill. Despite treatment from various Ayurvedic doctors, his condition did not improve. Yet, 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 Vaikuntha, 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, died. Rather, He lives forever in His instructions, and His 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 Bhaktivinode Thakur:

*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*

Although almost unthinkable, very serious evidence has recently been obtained regarding a conspiracy to assassinate Srila Prabhupada by poisoning. Even if one or more of His disciples attempted to kill Srila Prabhupada, we must know that He departed when and how He chose to do so. No one could harm Him in any way because He was fully protected by Lord Krishna.

But if poisoning took place by the malicious intent of any person who still has a place or hand in Srila Prabhupada's mission, it is our duty as His followers to find out them out and guarantee an accounting. How can we neglect this? There are those that attribute this issue to the imaginations of ISKCON enemies, rrviks or troublemakers, but we see that those who first brought the matter to public attention have been longstanding loyal ISKCON devotees. Because most people have heard of the poison issue via the rumor mill, the author of this documentary (myself) has therefore sought to present the facts as they *are* without innuendo or unfair characterizations. Indeed, there is the hope that under intense scrutiny, this will all be revealed as a dreadful misunderstanding, our worst fears misplaced. Not likely, however.

The producer of this report wishes to emphatically state his opinion that Srila Prabhupada's apparent death occurred only as a result of His *own choice* to leave this world. Srila Prabhupada had stated that this was in fact the case, that He could stay or leave as He decided. Further, it is widely accepted that Srila Prabhupada was an empowered devotee of the Lord who was transcendental to all material considerations, and if Srila Prabhupada were in fact given poison, while this may have affected His health, it had little to do with His departure. The purpose of this report is not to cast any doubt on the transcendental nature of Srila Prabhupada.

The question thus becomes how is it that Prabhupada decided to wind up his pastimes here. Did he *not* feel that His disciples wanted Him to stay? This exact question came up during His final days, and there was an overwhelming response "Yes, don't leave us—please stay with us longer!" Some argued that perhaps Srila Prabhupada had finished His mission and we should let Him go. Perhaps Srila Prabhupada felt He was not wanted because, as He Himself had stated, someone was giving Him poison.

Internally, Srila Prabhupada chose His own time of departure. Externally, He was poisoned by arsenic, unable to eat and His body withered away due to malnutrition and toxic cellular obliteration. It is our duty as Srila Prabhupada's diksha and siksha followers to defend Him, better late than never. First we must establish the truth, then take appropriate action.

As the reader progresses through each chapter and appendix he or she will become more and more convinced of foul play, and will want a full and honest investigation in the search for the historical truth so that the health of Srila Prabhupada's Mission may be preserved. Read the following presentation of evidence, and, with an open and unbiased mind, think carefully about what should be done.

## **CHAPTER 1:**

### **POISON BECOMES AN ISSUE**

Rumors about a poisoning of Srila Prabhupada have been circulating around the world of devotees ever since Srila Prabhupada's departure over 20 years ago. Rupanuga Prabhu remembers the subject arose in 1980 and Rupa Vilas Prabhu and this author heard about it in 1990. A few years ago, Satyaraj Prabhu asked his friend Tamal Krishna Goswami about the matter, and was told that these persistent rumors come back to life every so often, much to Tamal's dismay. Abhinanda Prabhu was recently disturbed by these rumors, as well as many others. Paritrikananda Prabhu in California began to research the rumors and assemble evidence and leads out of his own need for finding the truth. A list of notes in this regard is included as **Appendix 9**. In early 1996 Paritrikananda Prabhu tried to interest this reporter in the matter, but at the time there did not seem to be any way to convert the rumors into facts. Puranjana Prabhu, a well-known, controversial and vitriolic critic of ISKCON policies, amplified the issue in mid 1997, publishing on the internet information and questions on the subject. At the 1997 Los Angeles Rathayatra, Puranjana was picketing with a large sign which stated that Srila Prabhupada was poisoned, referring to Srila Prabhupada's own statements to that effect in the Conversations Books.

When Isha Prabhu in Miami heard of the poison issue, he became disturbed, disbelieving all of it as nonsense. He had been Satsvarupa Maharaj's secretary in Dallas in late 1977. When Satsvarupa Maharaj returned from Vrindaban just after Srila Prabhupada's departure, Isha was given 20 tapes with instructions to make 10 sets of copies to send to various ISKCON leaders before forwarding the original tapes to the BBT Archives in Los Angeles. Isha Prabhu did this, but kept an extra set for himself. He dug out these tapes after 20 years of storage and made copies for Mahabuddhi Prabhu's birthday. Isha asked Mahabuddhi to

listen to the tapes carefully, as he himself also did, in hopes of finding an answer to the question: was Srila Prabhupada poisoned? These 20 tapes of Srila Prabhupada's last conversations, although the English portions were transcribed in the Conversations books, had never been released or advertised by the BBT Archives tape ministry. Thus, only a very few devotees had ever listened to them. However, copies are available upon special request from the Archives.

## **CHAPTER 2: POISON WHISPERS DISCOVERED**

Almost simultaneously, Isha, Mahabuddhi and Balavanta Prabhus found and focused on several whispers on a tape labeled T-46, the third from the last known recording of Srila Prabhupada, and dated November 10 & 11, 1977. Isha Prabhu, 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 and investigated by listening carefully to the twenty tapes in my library from Oct-Nov 1977. After thoroughly listening to them I concluded that if Srila Prabhupada was poisoned it was the result of accidental overdose or misuse of his medications. That same day Mahabuddhi called and told me of suspicious whispers he had found on the same tapes of November 1977. 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 and that we could create a forum on ISKCON's COM so we could communicate privately about these issues."*

This reporter also interviewed Mahabuddhi Prabhu, former temple president, former promoter of Prabhupada's Palace bus tours in New Vrindaban, and founder of the Florida Vedic College:

*"We listened to Srila Prabhupada's tape of November 10-11. My son Mahasimha, when I was out of the room, had heard a whisper, so he called me back and we played this whisper again. We enhanced it and listened to it, and it really sounded strange. We became a little bit shocked, because we thought we had heard something like: LETS POISON IN THE MILK, and the more we heard it, the more we listened to it, about 100 times that night, the more it sounded that way."*

## **CHAPTER 3: WHISPERS ALARM DEVOTEES**

Mahabuddhi Prabhu e-mailed his discovery to Balavanta and phoned Isha. Apparently Balavanta and associates in Alachua were already aware of the whisper, because the next day, November 11, 1997, the Vaishnava News Network, or VNN, posted not only Mahabuddhi Prabhu's letter on the internet, but also a statement from Balavanta as the newly appointed "GBC special investigator." Apparently the GBC Executive Committee and the GBC Chairman, Madhusevita Prabhu, acted quickly, without full approval of the GBC, by immediately arranging for Balavanta Prabhu to investigate "independently" the alleged poisoning of Srila Prabhupada, beginning with research into the validity and nature of the alarming whispers.

Balavanta's report stated, regarding the November 10-11 tape (T-46 or #18 out of the last 20):

*"...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."*

It is noted here that, to the best of our knowledge, this was the first and last public statement made by Balavanta as GBC Special Investigator. Since then, however, Balavanta Prabhu *has* spoken with others about the investigation *unofficially*. He, Mahabuddhi and Isha discussed arranging for more testing on the whispers, and Balavanta disclosed that he had sent the T-46 "poison tape" to the National Audio Video Forensic Laboratory in California, headed by a Mr. Norman Perle. Just two months prior, Mrigendra Prabhu, a devotee attorney and former temple president of Los Angeles ISKCON, had sent the famous so-called "appointment tape" of May 28, 1977, to Perle's lab to test for evidence of alleged tampering or editing. The appointment tape forensic test results will be discussed later on in Chapter 11 and Appendix 1.

Meanwhile, Isha and Mahabuddhi were finding *more* incriminating-sounding whispers on the same "poison tape." In total, as reported on VNN, they were:

1. **"Lets poison him and go,"** or perhaps, **"Put poison in the milk"**
2. **"poison ishvara rasa...get ready to go",**
3. **"the poison's going down, the poison's going down"**
4. **"put poison in different containers."**

The level of concern and fear amongst devotees became greatly heightened. On November 30, Isha, very expert in manipulation of computer and sound recording equipment, reported on VNN his own personal findings in regards to the poison whispers on the "poison tape." They 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:36.378: We hear the whispers, "Jayadwaita... will you serve Srila Prabhupada poison Jayadwaita?", then several negative responses followed by "Nette, nette."*
5. *Con:36.391: After Jayapataka says, "Should there be kirtana?" we hear a Bengali phrase, and then the whisper "Poison ishvara rasa." Srila Prabhupada says weakly and very surprised, "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 including the above whispers were posted on VNN on December 5, 1997. It is difficult for many to make

out the whispers due to so much of the quality lost in that means of transmission. Dozens upon dozens of devotees have been taken by Naveen Krishna Prabhu in Alachua to a local sound studio to listen to the enhanced and "cleaned up" whispers. Most agree, after listening carefully a few times, and there is no doubt in their minds, what the whispers are about: *Srila Prabhupada was poisoned in a conspiracy by His own closest disciples*. The number of devotees with this experience in Naveen Krishna's sound studio continues to grow as time goes on.

## **CHAPTER 4: POISON INVESTIGATIONS BEGIN**

While Perle was analyzing the poison tape as per Balavanta's instructions, Isha 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. It has been unofficially learned that the report Balavanta received from Perle soon thereafter did NOT verify the whispers, and the report has never been made public. Surprised to hear this, Isha 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 but he did make a statement which raised my suspicions even higher. He said that conversations and events on the tape did not represent the actual events taking place. He said that he was 95% convinced of that."*

Balavanta Prabhu also could not clearly identify for Isha which sections of the tape or which whispers Perle had examined. Thus it was speculated that Perle had analyzed the wrong whispers on the tape, as there are many throughout the tape, and did not examine the ones referring to poison. Interestingly, though, Perle had alluded to fraudulent tampering of the tape, a subject we address later. Suffice it to say at this point that Perle mistakenly thought that the stop-start routine of recording was evidence of tampering. Mahabuddhi and Isha were disturbed that Perle's report was not made available to them to verify or contradict their suspicion that the wrong whispers were examined. The credibility, accurateness and value of Perle's report to Balavanta was thus deemed highly questionable.

Also, at this time, Balavanta Prabhu now would no longer take a personal position on the whisper issue as he had at the start. He had become private, grave, and attorney-like in his behavior. Further, what had begun as a cooperative effort had now effectively split into two groups: the secretive, "independent" GBC investigation and the work done by an entity called the Independent Vaishnava Council, with Mahabuddhi and Isha Prabhus' participation. Isha explains his disappointment with Balavanta:

*"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. I had already shared with him all the information I had gathered from the tapes and became further disturbed because of his breaking our agreement. Over the next several days I sent out several more e-mails detailing the results from the sound labs I had worked with in Miami. The VNN website (vnn.org) agreed to publish my findings. The CHAKRA website (chakra.org), which was created later, has refused to post my reports, however."*

Mahabuddhi also states: *"...we had cleaned some tapes and made some enhancements on some segments ...we actually delivered these tapes to Balavanta who came to West Palm Beach to meet with us. We were always very cooperative, and at that point we thought we were working as a group or a team, but then he told me that actually he's now the only investigator."*

Mahabuddhi and Isha then decided to continue with their audio forensics investigation on their own. At this point this reporter became intimately involved in their investigation. The whispers were digitally enhanced and cleaned for clarity by prominent and first-class sound studios, one of which was Soundtrack, Inc of Miami, headed by George Blackwell. Mr. Blackwell, who does a lot of work for law enforcement agencies, 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."*

George Blackwell then describes how he adjusted the pitch, filters and equalizer to obtain a variety of listening conditions. His conclusions, it must be noted, however, were based ultimately upon listening with the human ear and did not include more sophisticated analytical methods.

Harikesh Maharaj, then the GBC for much of Europe and the principal guru-power/broker in ISKCON, reported on the internet that by listening to the whispers with the 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.

Bir Krishna Maharaj (GBC vice-chairman at the time), Bhakticharu Swami (ISKCON guru), and Rabindra Swarup Prabhu (GBC and ISKCON spokesman), made a joint statement on the internet on January 17, 1998 that they also had listened to the poison tape, and in their opinion, the whisper about *"poison in different containers"* was actually *"posing different opinions."* They also had several Bengalis translate the whisper *"poison ishvara rasa"* as a Bengali term meaning *"in a few days time."* It should be clarified, however, that the whispered poison phrase comes right **after** the Bengali phrase so translated. This attempted sweeping aside of one of the four whispers is the same kind of error likely made by Norman Perle analyzing a non-poison whisper and then saying there is no poison word. One wonders whether these GBC's were doing shabby or dishonest reporting; it is quite obvious to anyone who listens to the tape that the poison whispers comes after the Bengali speaker.

News of the poison issue circulated quickly and was featured on the internet by the VNN and, later, by the "ISKCON-friendly" CHAKRA websites. Visits to VNN's site tripled as thousands checked in every day for "poison issue" news, showing that devotees worldwide were very interested and concerned about the poison issue. It was clearly not a non-issue.

## **CHAPTER 5:**

## **ISKCON STATEMENT**

Given the seriousness of the matter, it is surprising that for many weeks no official statement was issued by ISKCON. Finally, on December 7, 1997 it came, composed by Bir Krishna Maharaj and, as he put it, "stiffened-up" by Rabindra Swarup Prabhu and Mukunda Maharaj. It read:

*"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."*

This official statement, one of only two issued by ISKCON at the time this publication went to press (the other is **Appendix 2I**), has dismayed many devotees 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, has been condemned as a virtual enemy of ISKCON. It is perhaps this blatant shunning of efforts of cooperative goodwill offered by those outside the institutional walls that feeds the perception of a dishonest GBC, who many feel has become expert in keeping closed a Pandora's box of gruesome ghosts collected over 22 years of embarrassing history.

The GBC says they are *"convinced and certain that Srila Prabhupada was not poisoned."* Yet at least some of the GBC's arranged for Balavanta's investigation to research the matter, indicating that even they have some doubts. Suspicions arose in the minds of many about the GBC's honesty and the supposed independent investigation they initiated. Does the apparent half-hearted and non-aggressive nature of Balavanta's investigation have to do with the GBC's influence, who, in a state of denial, hopes this issue will fade away? Does this look like an open and honest attempt to satisfy natural and obvious questions raised by the evidence itself?

Has Balavanta Prabhu decided to maintain silence until he can accumulate enough evidence to make a complete report? Are Balavanta and Naveen Krishna Prabhus, past and former GBC members, compromised by their past political allegiances, or are they truly concerned in uncovering the truth of the poison issue?

What are the findings of the *"considerable testimony and preliminary internal study"*? What in this material has so thoroughly convinced the writers of the ISKCON statement that there is no cause for concern- why not share this with the Vaishnava community? Where are the doctors' statements verifying natural causes to Srila Prabhupada's passing away? (There is no indication that such a thing ever existed!)

If ISKCON is really to refute the supposed charges of poisoning beyond the slightest doubt, as they say, then they should immediately enlighten everyone with full disclosure of all their findings, such as their audio lab reports, interviews, if any, and a full explanation and answering of questions by Srila Prabhupada's secretary and primary caretaker for most of 1977: Tamal Krishna Goswami. When contacted by Dhaneshwar on behalf of this author, Tamal refused to discuss the issue or answer questions, saying that there was already an ongoing investigation. Tamal previously told Satyaraj Prabhu that if he answers one question, there will be hundreds more (Yes! and all *should* be answered! Why not?)

Also, what was the second audio forensic lab report obtained by Balavanta Prabhu? One report was the Norman Perle report, which may be of dubious value, as we will see later herein when reporting on Perle's appointment tape analysis. Was the other lab the sound studio in Gainesville? What other audio forensics had Balavanta Prabhu done, if any?

## **CHAPTER 6: INVESTIGATION CONTINUES**

This reporter interviewed Balavanta Prabhu in mid January 1998, learning that he was receiving very limited funding for investigative work from the GBC, and that he was donating his time, *as it may be available*, to work on the investigation. Balavanta flatly stated that unless there is some new evidence or major breakthrough, such as a witness coming forward, that his poison investigation might soon close down with an inconclusive report. As this book goes to print, it is understood that Balavanta has not yet conducted any interviews, and may never, with possible suspects such as Tamal Krishna Maharaj, Jayapataka Maharaj, Bhavananda, Hansadutta, Satadhanya, Bhakticharu Swami and others. He did say that he was making arrangements for the chemical analysis of a sample of Srila Prabhupada's hair and fingernail clippings from October-November 1977. He was in the process of locating a suitable testing laboratory.

It was also understood that Balavanta had retrieved various containers left in Srila Prabhupada's Vrindaban quarters since 1977. In accordance with the whisper about putting poison in different containers, apparently he was going to test those containers for traces of poison. A long shot, indeed.

In October 1997, an entity called the Independent Vaishnava Council, or IVC, had been formed with Balavanta as the chairman, but who then, very soon afterwards, resigned when he became the "GBC investigator." The leadership of the IVC was taken up by Rochan Prabhu, former temple president of Seattle, who explained the development and purpose of the IVC:

*"In September 1997, the VNN announced that an Independent Vaishnava Council was forming, headed by former GBC*



chairman Balavanta das, who practices as an attorney in Florida under the name William Ogle. 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 few weeks later, after the poison whispers surfaced, Balavanta announced his appointment by the GBC as their special independent investigator into these allegations. He made it clear that his activities on the GBC's behalf disqualified him from working with the independent Council, which was then at risk of dissolving. I was asked to take responsibility for moving the Council forward, primarily because I had already developed a comprehensive Internet website -harekrishna.com We launched this pioneer attempt at facilitating a virtual investigative council by creating interactive meeting areas for the Council.

"From day one, the volume of e-mail and incoming calls was overwhelming. We were approached by a number of individuals who offered financing, audio engineering skills, technical and legal support for the investigation. There was a common sense of urgency to compile and distribute a comprehensive summary of all available facts. So, the founding members of the Council began the process of 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."

Mahabuddhi Prabhu, an early IVC member, stated:

" it was a pretty difficult kind of jump to think that one of our godbrothers would even consider doing something like this to Prabhupada. We did not want to be so bold as to accuse anyone, so we thought that, having heard these strange whispers, we had better continue the investigation. Some people clearly heard the word poison, and some didn't. However, we weren't really interested in arguing over who heard what, as we felt that there would always be different opinions. We concluded that the way to resolve this matter was to have the tape analyzed by a forensic laboratory who had the technical expertise to give a definitive statement. We hoped the lab results would disprove that the whispers had anything to do with the poisoning of Srila Prabhupada, which is a totally detestable idea. It is very disturbing to think that any of our godbrothers could do such a thing."

## **CHAPTER 7: AUDIO FORENSICS COMMENCE**

Up to this point, most analysis was done by the subjective human ear, such as was done by George Blackwell, Harikesh Maharaj and Bir Krishna Maharaj. Mahabuddhi learned, however, that speech recognition has become an extremely diverse and advanced science, as researchers are 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.

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 displays one phoneme after another, providing a "picture" of each word, and will 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 is used by law enforcement agencies and as evidence in court, for decades now.

Mahabuddhi Prabhu consulted with the American College of Forensic Examiners to locate a very professional audio forensic laboratory. He settled on Jack Mitchell with Computer Audio Engineering (CAE) from New Mexico. Although Balavanta had obtained a report from Norman Perle, the results were not released and was considered of dubious accuracy (see *Appendix I*). Mahabuddhi understood the grave need for a good forensic acoustic analysis.

This author offered to bear the expenses of the work. Mahabuddhi arranged for the analysis, 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 by being what we thought the whispers were, as we wanted an unprejudiced analysis without any subtle predisposition of the analyst. CAE was given no information as to the nature of the controversy, but was apprised of the foreign language on the tape.

This author elicited Jack Mitchell's credentials, given as follows:

*COMPUTER AUDIO ENGINEERING, Jack Mitchell, A.C.F.E.*

*Member American College of Forensic Examiners*

*John J. Mitchell ("Jack"). Years experience: 30+ / audio - 3 / forensic audio.*

**Education:** \*1964-1976; *The Pennsylvania State University*

*\*Undergraduate & graduate study - music education and music composition.*

*\*Began study of electronic music in 1967. Such study includes recording and editing techniques, signal design, analysis, processing and full semester physics courses which were specific to the physics of sound. Have been involved with audio and signal analysis and processing in one form or another ever since.*

*\*1992: Univ. of New Mexico: 1 credit short course - Music and Technology*

*\*Other: Have taught both public school and college. From 1987 to 1995 was the editor/arranger/orchestrator for the John Donald Robb Musical Trust, University of New Mexico Foundation.*

*Thus far, I am able to boast a realistic 99% success rate with regard to my forensic work. (That assessment has come from clients, not myself). JM*

*Jack Mitchell owner/engineer: Commercial Audio | Forensic Audio*

*Computer Audio Engineering aka: CAE Studio*

*Web Site: <http://biz.swcp.com/CAE...> E-mail: [cae@swcp.com](mailto:cae@swcp.com)*

After a week, Jack Mitchell called Mahabuddhi and advised him that we 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 was pleased that Jack was confirming what he had heard, but also depressed. Three weeks later the report arrived, 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.

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." (see **Appendix 2**)

This first complete audio forensic report by CAE is included in **Appendix 2**, and details the exact methods and technology used. Five color spectrographs of the whispers, conclusively verifying their actual content, are displayed on the front and rear book covers, and near the front of the book.

Technical language aside, the heart of the report left Mahabuddhi, Rochan, and this author in shock and depression. **Two of the four whispers had been verified as containing the word POISON.** There was now far less doubt that there had indeed been a poison conspiracy. Mitchell also verbally communicated that he had isolated another very faint whisper on the same tape which he felt quite sure contained the word poison, but it was too faint to verify by phonemes. He also found whispered words adjacent to what we had asked him to study, such as **"We know he's trying to trap us"**, and **"I'm not afraid to die"**, which, unfortunately, fits in better with the discussions of a secretive and nefarious plot than normal devotee discussions in the course of caring for a prostrate and bedridden Srila Prabhupada.

The first whisper *verified* takes place on page 373, Conversations Book #36, dated November 10, 1977, but the correct date is the 11th. Srila Prabhupada says, "Hmmm. You make me flat," and then, in the background, an as yet unidentified person says what had previously been thought to be **"THE POISONS GOING DOWN."** However, Jack Mitchell's analysis ascertains the long, two part hushed whisper to be:

**"PUSH REAL HARD, ITS GOING DOWN HIM.  
THE POISON'S GOING DOWN"**

The second whisper *verified* takes place on page 391, Conversations Book #36. (November 11, 1977) Someone speaks three or four words in Bengali, and then Jayapataka Maharaj (it almost *definitely* is his voice) says what previously sounded to many like POISON ISHVARYA RASA. In reference to this whisper, Bir Krishna Maharaj and Rabindra Swarup Prabhu issued a statement on January 17, 1998, claiming that three Bengalis in Philadelphia (one was Bhakticharu Swami) translated the Bengali spoken as "kayek din pare asha", meaning "in a few days time", and that there was no poison word. However, Jack Mitchell's analysis starts *after* that loudly-spoken Bengali phrase, and ascertains the *subsequent whispers* to be:

VOICE 1: Bengali (kayek...)

VOICE 1: **POISONING FOR A LONG TIME**

SRILA PRABHUPADA: **TO ME?**

VOICE 2: **THAT'S REALLY ORIGINAL.**

VOICE 1: **GET READY TO GO.**

Then:

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.**

We can find no positive manner in which to interpret these words; they speak the unthinkable. It is obvious that no definitive conclusion can be drawn simply by listening with the human ear, and that therefore audio forensic analysis should carry much more weight as to what actually is being said, or whispered. The CAE report makes the whispers a hundred times more significant, and, coupled with other evidence, should help convince all those silent fence-sitters with political interests or weak hearts to get off their duff and get behind a broad, impartial inquiry as will be proposed later.

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

The explanation by Bir Krishna Maharaj makes sense, especially when looked at in context, where the word opinion is used just a little earlier and how there is a discussion about whether to go on parikrama or not. Now, with verification by forensic analysis, it does not seem that this whisper should be given much further attention. It should be noted, however, that CAE's analysis coinciding with the GBC explanation is significant in demonstrating how his work is honest and not tailored to suit any biased motive his client might have. It is very important that the search for truth not be compromised by serving someone's personal agenda or opinion, and so it is hoped that the CAE report will be appreciated as being truly impartial.

We see how the whispers have been variously and subjectively interpreted by the human ear, as by hearing poison in several other whispers prompts us to hear "VOICING" as "POISON IN." Distortions and low amplitude play tricks on the imperfect senses. But, thanks to audio forensics we can extend the range of the human senses and determine more than what we thought we heard by the ear alone.

Nevertheless, the same person who says, **"...we're voicing different opinions..."**, was analyzed just prior to this point to have said in a whisper,

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

This person has been invariably identified as Tamal Krishna Goswami. What is meant by this statement is unknown.

The work done by CAE stands in quality and thoroughness 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.

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 in this poison investigation 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 is: <http://biz.swep.com/CAE>. Check it out and hear for yourself those who are assumed to be engaged in the very act of poisoning the pure devotee of the Supreme Lord, Srila Prabhupada.

Historical truth is often not understood by one obvious piece of blinding evidence, but is re-constructed from many small bits of information and evidence, developing into varying degrees of certitude by progressing from a doubt to suspicion, then from a credible proposition to a probability, and finally, a certainty. The revelations provided so far and those coming in the future are due to the divine arrangement of Srila Prabhupada and Sri Sri Radha Govinda. Hopefully this issue will be fully resolved soon, so that further dissension will not plague Srila Prabhupada's Mission. The total evidence to date, as one will see by the end of this publication, clearly points to a poison conspiracy. The consequences 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 policies that have created havoc in the Mission since the pure devotee's departure.

## **CHAPTER 8: MORE AUDIO FORENSICS**

In January 1998, Mahabuddhi decided to divest himself of the responsibility for the CAE forensic report, and step into the background. He encouraged this reporter, who had funded the entire \$15,000 cost, to decide what to do with it. Mahabuddhi wanted the report made public at some point, but his work 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. Thus this reporter was now solely responsible for the CAE forensic analysis already done, and for whatever other forensics might be done in the future.

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 last recording made, but moved ahead of previous days' room conversations. He also speculated that there was "poisoning for a long time," and that Srila Prabhupada was given a final lethal dose of poison when told "Get ready to go." He thought the poisoners were worried Srila Prabhupada 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. Note that these were merely suppositions.

For many years there has been a similar suspicion of tape editing on the so-called "appointment tape" of May 28, 1977. As editor of Vedic Village Review in Mississippi about ten years ago, this reporter had almost had the appointment tape analyzed for editing. Many devotees wondered if the appointment tape had been spliced, if words had been rearranged, or if words had been deleted to change the import of Srila Prabhupada's words.

This reporter then learned that Mrigendra, by GBC request, had the appointment tape analyzed, and it was a reminder of issues set aside years ago due to life's turmoil. Mrigendra, a devotee attorney (Harvey Mechanic), arranged for a copy of the appointment tape to be sent from the Bhaktivedanta Archives to Norman Perle's lab. He 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 confusion. Learning of the report two months later, this reporter was told that the appointment tape had been edited and tampered with, which is probably the general understanding of most devotees outside of the ISKCON temples. Upon discussing the matter with Bir Krishna Maharaj, 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; the tape recorder would be then turned on whenever there was discussion, visitors or darshan, and then turned off again. A tape was filled over a day or more, with many sections separated by "breaks." When a tape was full, another cassette was popped into the recorder.

Part of the summary from Perle's report states:

*"In conclusion, this recording exhibits strong signs suggestive of falsification. I do not believe that these deficiencies might possibly be the product of some mechanical process or problem within the recording or duplication process and I believe that they exist at what is considered to be a higher degree than that of a coincidence." (complete report in **Appendix 1**)*

Perle identified six 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."

Interviewed, Mrigendra explained that no instructions were supplied to Perle as to the manner in which recordings of Srila Prabhupada were typically made. Perle was not apprised as to the start-stop routine and the resultant "breaks." Perle did not call back to ask any questions as to the circumstances or details of the tape. Perle was put on an extremely minimal budget, completely inadequate for actually doing any comprehensive and thorough analysis. Genuine quality work, as I found out with CAE, costs many thousands of dollars. Unfortunately, Mrigendra was simply not aware of 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 is **misleading**, which is

typical GBC mismanagement, and should have been remedied by further funding to complete the analysis properly.

This reporter felt a responsibility to clear up the confusion and decided, at great expense, to finish the GBC project of analyzing the "appointment tape," and to do it expertly and conclusively. (see **Chapter 11 & Appendix 3**) Then it dawned on this author that the next logical step in the poison investigation would be to see if the **poison tape** had been edited, as was going to be tested for on the appointment tape. It would be invaluable to complete and review Perle's analysis on the appointment tape. There was suspicion of editing on both tapes, May 28, the other November 11, 1977, six months apart, and that needed to be checked out.

After several lengthy conferences with Jack Mitchell at CAE and strategizing on how to go about this next stage of forensic analysis, looking for possible edits, copies of the appointment tape from the BBT Archives and Perle's appointment tape report were sent to CAE. 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, as we shall see, CAE was able to confirm and identify many stop-start points on both the poison and appointment tapes. Most of Perle's six points on the appointment tape that he characterized as consistent with edits were, sure enough, as we shall see, nothing but typical stop-starts.

## **CHAPTER 9: OBTAINING THE UHER**

However, there were 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. And so began the search for information about the current location of the tape recorder last used over twenty years ago.

After two weeks of phone and internet searching, the picture became clearer. There was a UHER *reel to reel* recorder used to record Srila Prabhupada up till about early 1976. Hari Sauri Prabhu, Srila Prabhupada's servant, arranged to have a new UHER *cassette* recorder obtained, as cassettes were so much easier to handle and he hoped that thus more of Srila Prabhupada's words would be captured on tape. He was right; the amount of recordings increased dramatically in 1976 over previous years. A second, identical UHER cassette recorder was obtained 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. Paramrupa Prabhu, founder of the BBT Archives, told this reporter 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 first UHER cassette recorder that recorded the two tapes we were analyzing? Mahabuddhi suggested that I call Puru Prabhu, who had the extensive Bhaktivedanta Memorial Museum in the Brooklyn temple for many years. Suddenly, this reporter remembered touring his exhibits in 1989, and how Puru had proudly pointed out Srila Prabhupada's tape recorder in a showcase. Upon contacting Puru, it was clear that he was anxious to help disprove that the appointment tape had been edited. Puru was assured that CAE needed his UHER recorder to definitively ascertain the truth about the appointment tape, which was this reporter's only motive. Puru sent the UHER by Fedex to CAE to assist with the analysis work.

Upon receiving the UHER, Jack found that there was an electrical short somewhere in the machine. It did not work, and would need to be repaired before tests could proceed. The former USA distributor for UHER tape recorders was of no help, and UHER in Germany did not reply Jack's e-mails. Jack got on the web and put out the alert for a schematic, hoping some electronic packrat had one from the seventies. Sure enough, within days, there was confirmation from New Zealand and a schematic was sent over to New Mexico. Without the schematic, it might have taken a small fortune to find the electrical short. Jack's repairman got to work and 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, repaired, the UHER was operational and was returned to Jack Mitchell for the final and critical tests. Could the UHER make the unusual-looking 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 found on both the poison and appointment tapes, we initially thought that there was very little chance that either tape was made on the SONY. After the testing was completed, it was ascertained otherwise, as explained in the next chapter.

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 is next to no doubt that this UHER is the one used to record Srila Prabhupada in India in 1977. Puru asked Tamal to document in writing the history of his UHER and the SONY for the Bhaktivedanta Memorial Museum, but Tamal politely declined.

## **CHAPTER 10: 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 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 Paramrupa 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. Original tapes could not be sent to New Mexico because by Archives policy, 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 Paramrupa Prabhu 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 thought he had all the ingredients he needed to do a thorough, complete and definitive analysis to identify and verify points of tampering by editing.

CAE also consulted with Norman Perle on his appointment tape analysis, arranged through the cooperation of Mrigendra. CAE interviewed Mrigendra and Puru at length. This was truly 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. Given the anti-"poison issue" rhetoric being posted at the time on the CHAKRA website, this reporter hoped that

were asked. Given the anti-poison issue rhetoric being posted at the time on the CHAKRA website, this reporter hoped that perhaps the publication of all evidence accumulated to date would spur them into cooperative action. Then again, perhaps that hope is ill-conceived and naive.

To claim Srila Prabhupada's sacred words on tape to have been edited or tampered with would not be an insignificant thing. Witness the brouhaha regarding the editing and changing 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 anywhere? It would be like the Bible, with its purity and origins unknown and unverified. Meanwhile, pressure was building for this reporter to release the results of CAE's analysis of the whispers, but this reporter decided to wait until the package was complete. After all, providing tantalizing tidbits for the gossip circuit was someone else's agenda. We wanted the whole truth and it was worth waiting a little longer for. Hopefully, this explained Balavanta's delay in the release of his results as well.

## **CHAPTER 11: MORE WHISPERS, NO EDITING**

On March 26, 1998, an addendum report was received from CAE. CAE had not yet begun the final testing for possible edits and tampering, but, with the new digital copy of the "poison tape", there were more whispers discovered, analyzed and noted. After *"Poisoning for a long time"*, there was more discussion in whispers which has already been added into the earlier report of the whisper analysis in *Chapter 7*. But furthermore, on side A of the "poison tape", November 11, 1977, was found the following whispers:

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

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."**

WHISPER: 46:51.445...**"YES, A HEART ATTACK TIME."**

ALSO, on side B of the same tape:

LOWER UNDER-TONE VOICE: (21:25.878)...**"I TOLD YOU WHAT'S GOING ON. ORDERED TO (?). HE'S AS SLY (SLAY) AS THEY COME."**

This is what CAE found on the new analog to digital transfer tapes received from the Archives. What to make of these new whispers? Again, we see the words "going down," probably referring again to poison. Thus two separate "going down" whispers confirm each other, being very near each other on the same tape. Heart attack time? Who's as sly as they come? These secretive whispers about Srila Prabhupada's death and slyness have raised great suspicions as to the whisperers' conspiracy to poison Srila Prabhupada.

Also, the whispers CAE had analyzed and reported on in January (*Chapter 7*) were reviewed on the new tapes and all previous findings were **re-confirmed**. With McCaffrey's confirmation, this makes triple verification of the forensic analysis of these whispers, what to speak of Balavanta's multiple confirmations of the same whispers.

In late April 1998 this reporter received Part Two of CAE's audio forensic analysis, which focused on the authenticity of the appointment and "poison" tapes, but also revealed again *more additional background whispers*.

These new whispers found on the poison tape show how audio forensics are able to hear what the human ear would miss or cannot understand, and are listed below to illustrate the point. Background whispering became common in Srila Prabhupada's room in those last days, perhaps because Srila Prabhupada's hearing had become so poor that the poisoners no longer worried about speaking incriminating whispers in the same room. But the tape recorder heard them.

When one takes ALL the incriminating whispers together from just 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. *Plainly put, these whispers clearly indicate a poisoning conspiracy.*

The additional whispers are (entire report is found in *Appendix 3*):

**SIDE A:**

**"IT LOOKS TO ME HE'S STUPID"**

**"LOOKS THAT WAY, YEAH."**

**"THAT'S FUNNY"**

**"LET'S GO OUT"**

**"ENERGIES CONSERVED AND BUILT UP, AND  
MANAGED, AND..."**

**"LET'S REDEEM OURSELVES"**

**"DID YOU DRINK? HOW MANY?"**

**"GOD DAMNIT JAY'S ...OH GOD"**

**"GOD DAMN..."**

**"FIFTY PERCENT'S YOUR CUT"**

**"WELL, NO GOOD REASON"**

**"YOU DOIN' ?"**

**SIDE B:**

**"DO IT AGAIN"**

**"STAY HERE"**

**"SOMEBODY COULD EXPECT TO...EXPERIENCE..."**

**"CHECK THESE THING AND ..."**

**"COULD HAVE BEEN TEN PERCENT OF IT"**

**"CAN YOU BUCK THE..."**

*"Fifty percent's your cut" and "God damnit." What do we make of this? The most disturbing whisper comes last, where what sounds exactly like Jayapataka Maharaj's distinct nasal voice, speaking with Srila Prabhupada.*

**VOICE: "YOU'RE TAKING IT RIGHT NOW"**

**VOICE: "YOU'RE TAKING IT RIGHT NOW."**

**PRABHUPADA: "HOW'S THIS?"**

**VOICE: "LET IT GO."**

Taking what? Poison? Medicine? Some of these phrases are very unusual and puzzling. Whatever is being referred to in these whispers, when held together with other evidence (especially Srila Prabhupada's own words), and knowing the last 22 years of ISKCON history, how could any sensible person not become highly suspicious? Many would become thoroughly convinced that Srila Prabhupada was indeed poisoned by his own leading disciples, the whisperers. This reporter is among the latter.

#### **RESULTS OF TAPE ANALYSES FOR EDITS & TAMPERING:**

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. However, most anomalies were fully reconciled as normal. **NO EVIDENCE OF TAMPERING OR EDITING WAS FOUND ON BOTH THE APPOINTMENT TAPE OR POISON TAPE.**

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, who examined their original tape. The other four anomalies appear to be stop-start points and nothing more. None of the suspected anomalies that both Perle and CAE analyzed were in or near the vicinity of the critical, brief "appointment" conversation on side A.

The poison tape's "anomalies," such as a 3 second blank spot, sudden amplitude changes, spiked "ramps" and so on were mostly reconciled. We now have renewed confidence in Srila Prabhupada's taped recordings, something we no longer have with His books due to BBT "editing." This should be some relief to the Bhaktivedanta Archives crew, now that extensive testing has found no tampering or editing to date on at least these two tapes.

However, there are some reservations about 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 by CAE, and none 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, still we can be fairly sure of no editing.

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 original tape will be available for this kind of test. In an expanded investigation conducted with the support of the ISKCON leadership (is there any left?), this should be on top of the list of things to do. That last 15 to 20 % possibility should be checked out. The summary of all this business about wondering if the tapes are edited is:

\*The two tapes tested are not edited, with about 80% certainty.

\*There is no technical or forensic indication that the tapes were edited.

\* Perle's appointment tape analysis, stating "consistent with editing," is now debunked and refuted. Perle was not informed as to the nature of the recordings and he cursorily concluded the stop-start routine to be an irregularity and evidence of tampering. CAE clearly disproves this assumption in a thorough and first-class analysis, found in **Appendix 3**.

## **CHAPTER 12: WITNESSES**

**NOTE:** *Gupta Prabhu, the California attorney who represented Hansadutta in the 1998 BBT copyright case, wanted that the names and locations be changed so that, in his opinion, a possible future criminal indictment would not be jeopardized by early disclosure of information. This reporter apologizes to Gupta Prabhu that his desire is not being accommodated herein. The rationale for this entire publication is to honestly and openly reveal whatever information is in hand because it is believed to be the best approach to instigating a resolution on all levels of this darkest of all secrets. May the truth set us free!*

According to Paritrikananda Prabhu, rumors circulated in the Los Angeles devotee community in 1982 that Srila Prabhupada's poisoning had been witnessed by a young Vrindaban gurukula boy. His name was Bhakta Vatsala, he was Mexican and he was about 12 years old in 1977. Bhakta Vatsala had various duties in and around Srila Prabhupada's quarters and supposedly he overheard a group of senior disciples discussing the poisoning of Srila Prabhupada. When Bhakta Vatsala returned to Mexico in 1978, several devotees remember him talking openly about what he had overheard. One devotee who remembers this is Durlab Prabhu, now living in Mexico City and operating an incense business.

Durlab Prabhu was contacted in December 1997 by members of the investigative team, and he forthrightly verified how he and his brother, among others, had heard Bhakta Vatsala speaking repeatedly about overhearing a hushed discussion by eight senior devotees on the poisoning of Srila Prabhupada. The conversation took place in the Vrindaban temple near Srila Prabhupada's room as Bhakta Vatsala heard through the doorway. Durlab also remembered that two ISKCON gurus, namely Kirtanananda Swami and Bhagavan Prabhu, had come to Mexico around 1982 to 1984 looking for Bhakta Vatsala, who had by then left the movement with his family. Whether Bhakta Vatsala was found at that time or not is unknown. Durlab believed that Bhakta Vatsala had become unfriendly towards ISKCON and had become an airline pilot.

Various IVC members discussed how Bhakta Vatsala might be located and the story of a witness verified. Rochan called upon Mr. Powers in Seattle, who had long experience with a private investigator's office in Arizona, headed by "Benny". Benny

was engaged by Mr. Powers to use his Mexican affiliates to search for Bhakta Vatsala. However, by late March, 1998, Benny reported that the leads provided were inadequate and provided no results. Bhakta Vatsala could not be located. The only lead was that he was employed at a leading hotel in the Mexico City vicinity, but this may have been Gupta's disinformation to this reporter. Gupta refused to share the information he had acquired with this reporter.

It is interesting to note that at the height of the poison controversy in December 1997, Tamal Krishna Goswami traveled 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 by Bir Krishna Maharaj, 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 Bhakta Vatsala?

In April 1998, Rochan, Paritrikananda, Gupta and this reporter were at a loss as to how to pursue the search for this possible witness to Srila Prabhupada's poisoning, now a grown man once called Bhakta Vatsala. Yasodanandan Prabhu, a former Vrindaban gurukula headmaster, remembers Bhakta Vatsala and has agreed to meet with him for interviewing if he can be located. Rupa Vilas Prabhu, now living in Florida, also remembers well his student Bhakta Vatsala in Vrindaban. The boy was not particularly inclined towards academics, but worked hard. He remained there in school for about five years until about age 14 or so, and then returned to Mexico. Both Rupa Vilas and Yasodanandana have no knowledge of Bhakta Vatsala's witnessing of any conversations as mentioned above.

In the health biography of Srila Prabhupada, November 6, 1977:

**Srila Prabhupada:** *What is that sound?*

**Tamal:** *That's one of the brahmacharis shaking out the dust in the rugs. In my office we have some rugs, so he takes them outside and shakes them. He's a nice brahmachari, young boy from the Gurukula, from Mexico.*

This boy is believed to be Bhakta Vatsala, who was engaged in menial cleaning tasks by Srila Prabhupada's servants and would have been well positioned to overhear discussions going in those otherwise restricted areas.

Through the years, there have been wispy rumors of other witnesses, two in particular (Yadudharma and Narayan), that saw or heard things in connection with Srila Prabhupada's poisoning. This reporter and Balavanta have both noted these leads with no verification to date. It is hoped that this publication will stir the memories, conscience or guilt of persons who have knowledge of the possible poisoning of Srila Prabhupada, witnesses included.

One recent anonymous letter pulled from the internet website called VADA, Allegations of Poisoning, reads:

*"I had a conversation with Prabhupada's sister Pishima, just after Prabhupada's passing, in which she mentioned that Prabhupada had called her to Mayapur to cook for him some time before because he was concerned that he was being given poison. Prabhupada wanted her personally to supervise all aspects of his food preparation including purchasing bhoga."*

(To this letter's author: please help by contacting this author anonymously.)

The best witness is an accomplice who testifies against the others involved in the crime. Let this be notice to those who were involved in or who know about Srila Prabhupada's poisoning: your days are numbered, and soon the truth will catch up to you. Confess now and Yamaraj will give you some consideration of mercy, or be apprehended and punished anyway, with no consideration of mercy. You will be found and caught sooner or later.

## **CHAPTER 13: ARE THERE MISSING TAPES?**

It is often wondered if entire tape recordings of Srila Prabhupada's 1977 conversations, perhaps with crucial information or instructions, were destroyed or lost. Paritrikananda did a study on the subject of missing tapes, which is included in **Appendix 10**. In the archival library of Srila Prabhupada's tape recordings, there are 75 out of 92 days between July and October for which there are no tapes, including 45 *consecutive* days from August 18 to October 1. Further, from March 1 to October 1, 1977, there are recordings for less than one of every three days.

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. Were there recordings made during that time? The answer is yes, there was a standard procedure to record everything Srila Prabhupada said, with recorder and operator ready. Judging from the sequence and content of the *available* tapes, and observing the gaps, it appears very much that a tape here, a tape there, and then a string of tapes every so often were recorded but are missing. It is almost as though someone picked out the ones that should be lost and missing. How else do you manage such a pattern?

It does appear very curious that one of the possible suspects in a poisoning scenario would also be the one person responsible for recording, collecting, labeling and sending to the BBT all recordings of Srila Prabhupada after February of 1977. That person is Tamal Krishna Goswami, who did not attend the GBC meetings in Mayapur 1998 and 1999 and remains quite elusive. However, Tamal made a brief statement in May 1998.

### **Tamala Krishna Goswami Explains the Missing Tapes:**

*"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.*

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."

Basically Tamal said he doesn't know if tapes were recorded or lost. But, Tamal was *responsible* to get these tapes recorded and safely delivered to Los Angeles. Is it likely that the LA tape ministry/Archives would lose so many tapes, especially so many in a row, and then one here and there throughout the year? *It is very suspicious*. Considering Tamal's history (**Appendix 15**), how he changed his guru philosophy many times and invariably is at the forefront of ISKCON crises, one naturally suspects tapes were purposely lost to conceal their contents.

In preparing Srila Prabhupada's health biography for this book, this author extensively studied the Conversations Books containing Srila Prabhupada's taped conversations and also traveled to the Bhaktivedanta Archives in Sandy Ridge, NC, to physically examine the 1977 tapes, and hold discussions with Ekanath, Ranjit, and Paramrupa Prabhus. The following information relevant to the issue of missing tapes was found.

On April 18, 1977, Tamal wrote to Radhaballabha stating that he was *personally taking responsibility for the tape recordings* of Srila Prabhupada. (see Ch. 23, April 14) The tapes were dated with a felt tip pen in Tamal's handwriting. Tamal had an office for secretarial work and arranged for tape batches to be sent to the BBT. Tamal's job was to see that the tapes were properly recorded, labeled, and safely delivered to Radhavallabha's care. Any missing 1977 tapes are ultimately, if not directly, Tamal's fault. There are many 1977 tapes no longer available, either lost by accident or intention.

Some "missing" tapes are explained by tapes covering more than one day. This was confirmed by the content of the tape and comparison to Tamal's and Abhiram's diaries. Thus perhaps a fifth of the missing days in 1977 can be accounted for. However, for the large blocks of missing tapes covering many consecutive days, there is no other explanation than the tapes were lost or destroyed. Was some subject matter contained in those tapes, or instructions Srila Prabhupada gave therein, that someone did not want to be known to other devotees? Trust in Tamal has degenerated to such a point.

For example, on May 28, 1977, Tamal asks Srila Prabhupada, "*Is that called rtvik acharya?*" The previous conversation in which Srila Prabhupada introduced the concept of rtvik initiation *is missing*. Tamal wouldn't know to ask this question unless he had already discussed with Srila Prabhupada about rtviks BEFORE May 28. Just as there were rtvik conversations before May 28 that unavailable, there are very likely similar conversations AFTER May 28 which are unfortunately not available either. There are so many questions to ask Tamal; fortunately his recent surgery was successful so that he may perhaps agree or be compelled in the future to answer some of them.

In the foreword to **TKG's Diary**, Rabindra Swarup, obviously in cooperation with Tamal, makes this statement regarding missing tapes:

*"...all the tapes from August 18 to October 3 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."*

In response, one might wonder how TKG could remember or detail in his diary so many minute details of health, banking, and conversation month after month, but have absolutely no details to offer on:

1. who and when he gave "batches" of tapes to for taking to LA?
2. how often he sent tapes to LA, and how they were packaged?
3. what instructions he gave to the carrier; who was the final recipient?
4. 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 switching tapes) if there was no method to preserve, protect and safely deliver the tapes to their final destination?
5. Why does Hari Sauri's record of delivering tapes to LA in 1976 not show three major gaping holes in time as Tamal's record shows in 1977? Those holes are 19 days in March, 14 days in June, 45 days in September and August, and 31 out of 44 days between July 4 and August 16?

In conclusion, Tamal's explanations just don't satisfy people. They leave much to be desired. His answers just don't cut it. It all looks too suspicious to think that it was anything but at least partially deliberate.

## **CHAPTER 14: RESEARCHING THE TAPE LIBRARY**

We must note that the present recorded evidence regarding Srila Prabhupada's poisoning comes just one tape that only a handful of devotees even knew existed prior to two years ago. The 20 tapes which Isha and Mahabuddhi listened to and upon which they discovered the poison whispers are among many scores of tapes that have not been studied except by a very few. These tapes are available from the BBT Archives by special order at \$5 each. If any reader of this report would like to assist in this investigation, or if just to listen to new Srila Prabhupada conversations, any of these "unreleased" conversation tapes from



March through November 1977 may be ordered from:

***Bhaktivedanta Archives***

***PO Box 255, Sandy Ridge, NC 27046.***

***or call Ekanath there: 800 800 3284***

***or email at: archives@earthlink.net***

By scouring through these tapes, perhaps specific information relevant to the ongoing poison investigation may be "discovered." Please consider participating in the poison investigation by obtaining and listening to these heretofore unknown tapes. Further, the Hindi and Bengali portions of the tapes need to be transcribed, particularly those of October and November 1977. Please help us find more information from these tapes.

## **CHAPTER 15: CHANDRA SWAMI CONNECTION**

In India today, and even more so twenty years ago, one can find Ayurvedic physicians, herbal medicines and various drugs or poisons just about anywhere. It is part of the Hindu/Indian culture and an area very loosely regulated by the authorities. Thus, to obtain any of a number of poisons would not be very difficult. On the other hand, it is difficult to obtain high quality and pure medicines.

On October 20, 1977 Srila Prabhupada had a dream wherein he saw a Ramanuja-*vaidya* preparing *makharadhvaja* medicine, and he interpreted that 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 only after the weather had cooled down.

But Srila Prabhupada wanted the *makharadhvaja* prepared only by the Ramanuja-*kaviraja*, as He had seen in His dream. On the 24th of October, Smara-hari 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 to with Srila Prabhupada's medicine in one to two weeks.

There are three accounts thus far as to how the *makharadhvaja* was obtained from Chandra Swami: Tamal's, Adi Keshava's, and that of the Conversations Books. First, we quote from ***TKG's Diary***:

*October 23: "Gopal Krishna and Adi Keshava went to Delhi for phoning. October 24: "We received a phone call from Delhi, however. Adi Keshava Maharaj had a very prominent sadhu friend from New York who happened to be in Delhi. He had called his friend, Candidas, who knew the best kaviraja available, one of the Ramanuja sampradaya. Candidas phoned the kaviraja, who amazingly had just completed a ten-day preparation of makharadhvaja. Candidas had saved seven tolas and was going to donate them to Srila Prabhupada." October 25: "In the early evening Satadhanya Maharaj arrived with the makharadhvaja. The kaviraja had also treated Morarji Desai, and his office was filled with members of Parliament, etc. There are six kinds of makharadhvaja medicine. He had prepared siddha makharadhvaja. Seven 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 sakta wearing Siva tilak. Prabhupada heard all this from Satadhanya Maharaj, then said that Bhakticharu Maharaj and I would take charge of the medicine..." (TKGD.293-9)*

In March 1999 this author interviewed Adi Keshava Prabhhu, who was very forthcoming and informative. Oddly, he now has a PhD in Biochemistry and works in plant pathology research, 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, etc. Chandra Swami was a fortune teller and his offers of help to people were always very self-motivated. In November 1976 Chandra Swami had come to Adi Keshava in New York to offer help with his court case. Chandra Swami referred Adi Keshava to certain contacts and individuals who actually were of great assistance. 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 Carter did receive the painting.

Chandra Swami came and went from New York, and Adi Keshava would sometimes visit him at an upper Manhattan deluxe apartment. After winning the court case in March 1977, Adi Keshava went to see Chandra Swami at a house in Delhi, and thanked him for his help. After Indira Gandhi's fall from power, a man came to the Vrindaban temple gate for Adi Keshava with a message from Gandhi's appointment secretary. Chandra Swami was somehow involved with Indira Gandhi's wanting to meet with Srila Prabhupada in Vrindaban, but Srila Prabhupada did not want to meet her. Adi Keshava went to Delhi to decline the offer, and met Chandra Swami at Gandhi's secretary's office. Chandra Swami was informed of Srila Prabhupada's ill health, and Adi Keshava never saw him again.

On October 23 Adi Keshava went to Delhi to try to extend his plane ticket, but he could not and would have to fly back to New York within days. Satadhanya accompanied him to Delhi on business of his own. Adi Keshava phoned Chandra Swami's office and a "minion-psycophant" was asked for suggestions on where to find a qualified Ramanuja *kaviraja* who might have or could make *makharadhvaja*. The minion called back after apparently contacting Chandra Swami and referred Adi Keshava to a very prominent *kaviraja* in Delhi who was treating Morarji Desai.

Satadhanya and Adi Keshava went to the Delhi *kaviraja's* large clinic and described Srila Prabhupada's condition and dream, requesting *makharadhvaja*. The *kaviraja* wore Shivite tilak, but knew of Srila Prabhupada and expressed appreciation for His work and stature as a true holy man. The *kaviraja* had just completed making some *makharadhvaja* for another person, but scooped out from an apothecary-type jar the sufficient quantity for Srila Prabhupada and donated it free of charge. He said that this medicine 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 instructions for its dosages, etc.

Adi Keshava left from Delhi back to the USA while Satadhanya returned to Vrindaban with the *makharadhvaja*. Just before his flight, Adi Keshava phoned Vrindaban and was shocked to hear from Gopal Krishna that Srila Prabhupada was taking

Before his flight, Adi Keshava phoned Vrindaban and was shocked to hear from Gopal Krishna that Srila Prabhupada was taking the *makharadhvaja* while no one had showed Him the *kaviraja's* letter. Very upset, Adi Keshava left for New York.

Meanwhile, on the 25th 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.*

That same day, October 25, Srila Prabhupada took the first dose of *makharadhvaja*, and one dose the next day, after which He discontinued its use due to the negative effect of causing loose bowels. Thus Srila Prabhupada only took the *makharadhvaja* for one day.

In the summer of 1977, Bhagwat Prabhu recalled being sent by Adi Keshava to the New York airport to pick up Chandra Swami, who he thought stayed at the New York temple for some days, but which Adi Keshava denied, saying Chandra Swami had his own accommodations. Bhagwat also recalled that Chandra Swami cured Sudama Maharaj from a very serious illness with his medicines, and that Chandra Swami was a Shivite tantric and very expert in medicines and Ayurveda. Another devotee from the New York temple, Antima Prabhu, also had extensive association with Chandra Swami, but could not be located for an interview.

Lakshmi Nrsingha Prabhu, 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, unsure of the date. They met with Chandra Swami for about two hours, when his mind reading abilities were displayed.

Gurudas and Giriraj spoke with Srila Prabhupada about Chandra Swami in December 1976 and January of 1977. Chandra Swami was mentioned as wanting to meet Srila Prabhupada and as going with Adi Keshava to meet the new USA President Carter. Tamal Krishna Goswami was working with Adi Keshava in New York as GBC from before July 1976 until mid February 1977, and presumably could also have met and associated with Chandra Swami, who spent much time in New York. However, Adi Keshava does not recall any meeting of Tamal with Chandra Swami. References to Chandra Swami in the following health biography are found on 12.26.76, 12.27.76, 1.8.77, 2.14.77, 4.11.77, 4.29.77, and 10.25.77.

OK, so what?

So, Chandra Swami is reportedly serving a life sentence in India's Tihar Central Jail for unspecified but numerous and serious crimes. The ISKCON Chakra website posted an internet 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."*

A little history: 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 noted that J.P. Narayan had the same kidney disease as He himself had. J.P. Narayan went to the USA for medical treatment, and died two years later in 1979.

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, even though he was previously so intimate with Indira Gandhi that he could call her on the phone at any time. Later it was thought he may have been involved with the mysterious prison poisonings where "kidney disease" became a common ailment. Srila Prabhupada was purported to also 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 suggested by Chakra. Adi Keshava clarified that even in 1977 Chandra Swami was a crooked, slimey character. We are left to wonder if Chandra Swami was involved in the poisoning of Srila Prabhupada by supplying poison and giving instructions in its use. Considering his rap sheet today, it is not far-fetched to wonder what the Indira Gandhi/ Chandra Swami/ makharadhvaja/ Srila Prabhupada poisoning connection might be. Not only may the *makharadhvaja* from Chandra Swami have been "tainted," but he may have supplied poison for use against Srila Prabhupada. Enemies of Srila Prabhupada from outside of ISKCON could have hooked up with the poisoners inside ISKCON. The whole Chandra Swami connection smells bad.

Chakra's "brushing-off-as-coincidence" story is stretched even thinner when we read INDIA ABROAD's article of December 12, 1997:

#### **CHANDRA SWAMY'S LINK TO MURDER IS ALLEGED: (New Delhi)**

*Controversial religious guru Chandraswamy had links with the alleged assassins of former Prime Minister Rajiv Gandhi and had planned to help them escape from India after the killing. OUTLOOK magazine quoted a key witness as saying last week.*

*The witness, Jayaram Ranganathan, in custody in a high-security prison in Chennai, owned the house in Bangalore in which Sivarasan and Shubha, believed to be members of the assassination squad sent by the Liberation Tigers of Tamil Eelam (LTTE),*

(LTTE), took refuge and later allegedly killed themselves on Aug. 6, 1991. Ranganathan also claimed that a Congress Party leader from Karnataka had provided Sivarasan with details of Gandhi's itinerary.

Gandhi was killed by a woman, Dhanu, believed to be a suicide bomber of the LTTE. Sivarasan, her alleged accomplice, was found dead after reportedly consuming cyanide when the police surrounded his hideout in Bangalore.

"I am the only person alive who stayed with Sivarasan and Shubha (after the assassination) and heard what they had to say about the killing," Ranganathan was quoted as saying. He alleged that DR Karthikeyan, chief of the Special Investigation Team (SIT) that probed the killing, had threatened him not to name Chandraswamy or Congress Party leaders. "From what he (Karthikeyan) told me, it was clear that he was shielding Chandraswamy and some key Congress people," he said.

Karthikeyan, who is also special director of the Central Bureau of Investigation (CBI), and Chandraswamy were not immediately available for their reaction when contacted by INDIA ABROAD.

Ranganathan said Sivarasan was told by LTTE chief Velupillai Phabhakaran that the "Jain Muni" (a reference to Chandraswamy whose real name is Nemichand Jain) would arrange his safe passage to a foreign country.

OUTLOOK has recently reported that crucial files related to the assassination were missing from the Prime Minister's Office (PMO) since the tenure of former Prime Minister PV Narasimha Rao. The magazine said the files included **intercepted messages from foreign intelligence agencies, said to be addressed to Chandraswamy.**

Complicity in the assassination of Rajiv Gandhi? Connections with foreign intelligence agencies? International arms deals? The editor of INDIA ABROAD also told this reporter in a telephone interview that Chandra Swami had been implicated in several Indian administrations as a go-between with bribes, shady dealings, and as a "bag-man." ISKCON COMMUNICATIONS JOURNAL, January-June 1993, contained an interview with a Mr. Vineet Narain, a man who was recently instrumental in weeding out large sections of corruption in India's government as a news reporter and investigator. Mr. Narain, an ISKCON devotee named Vishnumurti, who is now very interested in the poison issue, stated:

"I can give you an example of a person, (Chandra) Swami, you must have heard of him, 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."

VNN posted a story on the internet about how Prithu Prabhu met someone on a plane wherein there was allegedly a revelation about a link between Adi Keshava, his father and the CIA. Adi Keshava explained that his father had retired from Defense Intelligence in 1962 and had taken up farming and engineering consultation work. His father was never in the CIA.

So what is the Chandra Swami connection, if any?

Nara Narayan Vishwakarma 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 who could read would know what to do."

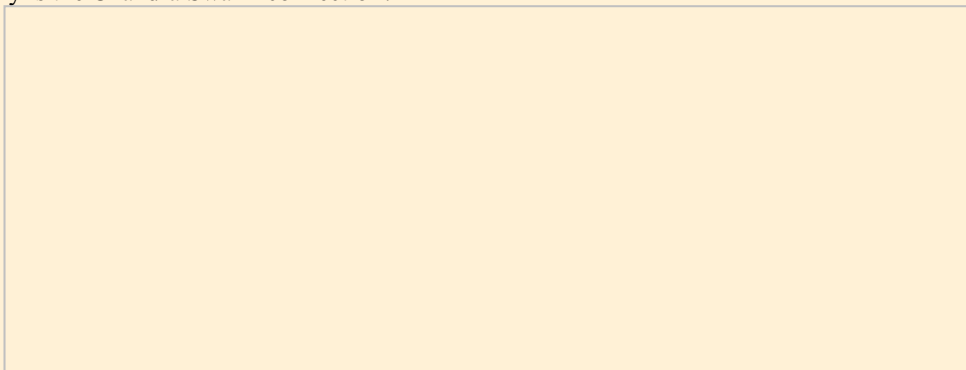
It would be interesting if anyone could provide further information on this aspect of Indian history. Morarji Desai was chosen Prime Minister because Janata leader J.P. Narayan was too ill. On July 15, 1979, Morarji Desai resigned due to dissension within his party and criticism of his government as ineffectual. Desai was in his eighties and in good health, but not the charismatic leader J.P. Narayan could 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 1990, a crime in which Chandra Swami was apparently involved.

An interview with Dristadyumna Prabhu revealed that he had met Chandra Swami at the New York temple in 1977, and was surprised to hear of his being in jail due to illegal activities. He remembered that Chandra Swami was "guru" for Adnan Khasnoggi, the infamous Saudi Arabian arms dealer, and that Chandra Swami spent time at Khasnoggi's palace in Spain.

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." The entire letter from Bhagavat is included in full under **Appendix 18**, as it is a valuable essay on the value of Srila Prabhupada's own words that someone had poisoned him, and this information will be presented in the next chapter.

Is there any relationship between Srila Prabhupada's poisoning and the dark and notorious Chandra Swami? Between Chandra Swami and Tamal Krishna Goswami or Jayapataka Maharaj? Many New York devotees and possibly some West Coast devotees also had been acquainted with Chandra Swami for about a year. 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? There is no solid proof of any wrongdoing in the Chandra Swami connection, but it has the appearance of much more than a series of coincidences. (see also **Appendix 20**)

What really is the Chandra Swami connection?



## **CHAPTER 16: "SOMEONE HAS POISONED ME"**

Now we come to the evidence which is to many is the strongest evidence that Srila Prabhupada was poisoned. (see *Appendix 18*) Srila Prabhupada stated "...someone has poisoned me," found on tape recordings from November 9 and 10, 1977. Some portions were spoken in English and thus have been widely available in the Archives Folio program or in the Conversations Books, but much was spoken in Bengali or Hindi, which was omitted due to not being translated by the Archives or anyone else.

Now, for the first time in 22 years, this report presents newly obtained translations of Bengali and Hindi portions of these same conversations. One version comes from a Hindi devotee, Naveen Krishna Prabhu, a GBC and a longtime Srila Prabhupada faithful. The other translation comes from Dr. Jan Brzezinski, who also gave us the exact Bengali and Hindi being translated. Dr. Brzezinski learned to speak fluent Bengali and Hindi during his eleven years in India. He was seriously injured in the Muslim attack on Mayapur that is mentioned in the health biography. He later received his Ph.D. in Sanskrit from the University of London, School of Oriental Studies. He has taught courses in Hindi at the University of Manitoba, and his current work is translating various Vaishnava literatures. Dr. Brzezinski was employed by this reporter to render these translations.

Much of the Bengali and Hindi conversation regarding poisoning is between Srila Prabhupada the Calcutta *kaviraja*, also referred to as Sastriji. Dr. Brzezinski has listened to many of the last twenty tapes and has made some interesting notes included at the end of this chapter. 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. Upon inquiry, this reporter learned that the Bhaktivedanta Archives has not had the manpower or funding to undertake this project, although past attempts were made but did not produce results.

In speaking to Naveen Krishna about his translations, he pointedly stated that only a native of India who was born and raised with the language could accurately understand the subtle nuances and meanings contained within these conversations. From his own judgment, he has no doubt that Srila Prabhupada was clearly stating that He was being poisoned. Translations by Naveen Krishna are shown as NAV, those by Dr. Brzezinski (formerly Hiranyagarbha das, initiated by Srila Prabhupada 1970) are shown as HIR, followed at the end by his comments. Thus we have both a scholar and a native providing us with two versions to compare and to be doubly sure of the true meanings, avoiding the curse of the phrase, "lost in the translation." Sometimes we have only one translation version because, simply, that is all we obtained. Bhakticharu Swami has also translated most of these same portions in exactly the same way, and this was posted on the internet in ISKCON's answer to the CD that never was. (see *Appendix 21*)

**Room Conversation: Vrindaban, November 9, 1977. (Not the 8th)**

**Srila Prabhupada's Conversations Books, Volume 36, page 354:**

Book states: "Hindi conversation between *kaviraja*, Prabhupada and others."

(Balaram Mishra exchanges greetings with Srila Prabhupada, and asks if he is still recognized since they had not met in a long time; Srila Prabhupada says yes. A few moments later:)

**001: Srila Prabhupada:** *Keu bole je keu poison kore diyechhe. Hoy to tai.*

**NAV:** Someone says that I've been poisoned. It's possible.

**HIR:** Someone says that someone gave poison. Maybe it's true.

**002: Balaram Mishra (?):** Hmm?

**003: Kaviraja:** *Kya farma rahe hain?*

**NAV:** What is he saying?

**HIR:** What are you saying?

**004: Srila Prabhupada:** *Koi bolta hai je koi mujhko poison kiya gaya hai.*

**NAV & HIR:** Someone says that someone has given poison.

**005: Kaviraja:** *Kisko?*

**NAV & HIR:** To whom?

**006: Srila Prabhupada:** *Mujhko.*

**NAV & HIR:** To me.

**007: Kaviraja:** *Kaun bolta hai?*

**NAV:** Who said?

**HIR:** Who is saying this?

**008: Srila Prabhupada:** *Ye sab friends.*

**NAV:** These all friends.

**HIR:** All these friends.

**009: Bhakticharu:** *Ke boleche, Srila Prabhupada?*

**NAV:** Who said, Srila Prabhupada?

**HIR:** Who said this, Srila Prabhupada?

**010: Srila Prabhupada:** *Ke boleche.*

**NAV:** They all say.

**HIR:** Everybody's saying it.

**AUTHOR'S COMMENT:** Did Srila Prabhupada overhear "all these friends" (his disciples) whispering in his room about how they gave him poison? Why does Srila Prabhupada state this in Hindi and Bengali, and only later in English? **END COMMENT**

**011: Tamal Krishna:** Krishna das?

**012: Kaviraja:** Ao ko kaun poison dega? Kis liye dega?

**HIR:** Who would give you poison? Why would anyone do that?

**013: Tamal Krishna:** Who said that, Srila Prabhupada?

**014: Srila Prabhupada:** I do not know, but it is said.

**AUTHOR'S COMMENT:** It is puzzling why Srila Prabhupada says He has been poisoned, but twice becomes evasive when asked directly by Tamal Krishna. Could it be that Srila Prabhupada did not want to discuss it with Tamal but wanted to bring it up with the *kaviraja*? **END COMMENT**

**Summary of following Hindi conversation:** Srila Prabhupada asks Balam Mishra if he knows astrology. He denies it and the *kaviraja* confirms that Balam Mishra is a Pandit, not a jyotishi, whose area of expertise lies in the performance of rituals. Bhakticharu then elicits a response from the *kaviraja* establishing his credentials as a jyotishi. All this takes place at the top of page 354 in the Conversations Book #36.

**(SKIP)**

**011: Kaviraja** (to Srila Prabhupada): *Apko kisne bataya hai ki kushthi ke andar apko markiz hai. koi jyotish ne bataya tha?*

**NAV:** Who has told you that your end is near? Some astrologer has said that?

**HIR:** Did someone tell you that according to your astrological chart your death is near? Did some astrologer tell you that?

**012: Srila Prabhupada:** Balam Das.

**AUTHOR'S COMMENT:** Who Balam das is, is not understood. It does not seem to be Balam Mishra, but another Balam. **END COMMENT**

**013: Bhakticharu** (to Srila Prabhupada, Bengali): *Apnar ayu sesh hoy giyeche, apni bolchen, seta kono jyotishi bolechen?*

**NAV:** You were saying that your end is near... Who has told you that, some astrologer?

**HIR:** You were saying that your life has come to an end. Did some astrologer say that [to you]?"

[No answer from Prabhupada]

**014: Bhakticharu** (to *Kaviraja*): *Koshthi ka vicar nahin. vaisha tha.*

**NAV:** It is said in his chart.

**HIR:** This is not according to his chart. It was like that.

**015: Bhakticharu** (to Prabhupada): *Kintu sastriji bolchen seta thik noy.*

**NAV & HIR:** But Sastriji is saying that is not correct.

**016: Bhakticharu** (to *Kaviraja*): *Ap to bolte hain aur das sal...*

**NAV:** You are saying that he's going to live ten more years.

**HIR:** You say that another ten years..."

**017: Kaviraja:** *Abhi kya ho to.*

**NAV:** Now what, this...

**HIR:** Whatever else takes place now.

**018: Bhakticharu** (to Srila Prabhupada): *Sastriji bolchen je apni aro das vatsar amader sange thakben, Srila Prabhupada.*

**NAV & HIR:** Sastriji says that you will be with us for another ten years, Srila Prabhupada.

**019: Kaviraja:** *Vicar to chor dijiye ap bilkul yah ki kushthi men ayu sesh nahin. Sesh ho gaya hai.*

**NAV:** Completely dispel this thought that your end is near.

**HIR:** Please give up this idea completely that, according to your horoscope, there is nothing left of your life, that your end has come.

**AUTHOR'S COMMENT:** The assumption appears to have been made by Bhakticharu and the *kaviraja* that when Srila Prabhupada says, "Someone told me", that he is referring to some astrologer. Note that on October 14, a lengthy astrological chart was read to Srila Prabhupada by Pradyumna Prabhu, stating that Srila Prabhupada's life was to end after 81 years. **END**

**(SKIP to bottom of page 354)**

**201: Srila Prabhupada:** Uncut, yes.

**202: Tamal Krishna:** OK.

**203: Indian man:** (Hindi: unknown translation)

**204: Kaviraja:** *Yah, maharaj ji, kotha ap kaise bola aj ki apko koi bola hai ki apko poison diya hai. Ap ko kuch abhas hua hai, kya?*

**NAV:** Maharaj, how did you say this, that someone has said that someone has poisoned you? Have you felt something?

**HIR:** So, Maharaj, what is this that you said about someone telling you that you had been poisoned? Did you feel something?

**205: Srila Prabhupada:** *Nahin, aise koi bola je... debe-sa hi ja hota hai. Shayad koi kitab men likha hai.*

**NAV:** No, not said, but when one is given poison, it happens like this. It's written in book.

**HIR:** No, some people say like this, that... it is like that when it is given. Perhaps it is written in some [...] book.

**AUTHOR'S COMMENT:** This reference to the symptoms of poisoning justifies the exercise in previous chapters of examining Srila Prabhupada's physical symptoms to determine a correct diagnosis. **END COMMENT**

**206: Kaviraja:** *Kai karanon se ho jata hai, kacce mercury se ho jata hai, ya aur koi bhi ciz aisha hai vaisha ho jata, lekin apke liye kaun karega ham to yahi samajhta hai. Aise devpurush ke liye koi manasi vicar karega, vo bhi rakshas hai.*

**NAV:** If you take raw mercury, it can happen, or several other raw things. But who would do such a thing to you? For a saintly person like you, even if someone thinks such a thing, then he is a demon.

**HIR:** It could be for a number of reasons, because of raw mercury, and there are other things which can have a similar effect. But who would do such a thing to you, I cannot understand. Anyone who could even consider doing such a thing to a divine personality like yourself is a rakshasa.

**(SKIP)**

**Page 359, still the 9th.**

**301: Tamal Krishna:** Srila Prabhupada? You said before that you... that it is said that you were poisoned?

**302: Srila Prabhupada:** No. These kind of symptoms are seen when a man is poisoned. He said like that, not that I am poisoned.

**303: Tamal Krishna:** Did anyone tell you that, or you just know it from before?

**304: Srila Prabhupada:** I read something.

**305: Tamal Krishna:** Ah, I see. That's why actually we cannot allow anyone to cook for you.

**306: Srila Prabhupada:** That's good.

**307: Tamal Krishna:** Jayapataka Maharaj 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.

**308: Srila Prabhupada:** My Guru Maharaj also.

**309: Tamal Krishna:** Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people.

**310: Srila Prabhupada:** That should be stopped. (pause)

**311: Tamal Krishna:** Are you feeling any pain, Srila Prabhupada? ...Should we again continue some kirtan...? (Hansadutta leads kirtan)

**Page 366. Tape 19, Side B. Afternoon or evening, November 10, 1977.**

**Summary:** There is discussion about Srila Prabhupada's condition. The pulse was strong, blood pressure normal, liver was working, and the *kaviraja* says that from the pathological point of view, there is nothing wrong. ("General condition good.") This is now the 10th, not the 9th.

**Page 367. November 10, 1977.**

**401: Tamal Krishna:** But what did Prabhupada just say?

**402: Bhakticharu:** Prabhupada just said that I mean, this morning his condition was bad, not now.

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

**404: Bhakticharu:** Srila Prabhupada?

**405: Srila Prabhupada:** Hm?

**406: Bhakticharu:** *Ota ki byapar hoyechilo, mental distress?*

**NAV & HIR:** What was that all about, mental distress?

**407: (Some noise)**

**408: Srila Prabhupada:** Hm hm.

**409: Kaviraja:** *Boliye, boliye.*

**NAV:** Say it. Say it.

**HIR:** Go ahead, say it. (**COMMENT:** Does Srila Prabhupada not want to talk about it?. It seems that He needs to be pushed.)

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

**NAV:** That same thing I said, that someone has poisoned me.

**411: Bhakticharu:** *Accha. [not surprised; unclear (Hindi to Kaviraja?)] ... unhi socna...*

**HIR:** He's thinking...

**412: Bhavananda:** [to Bhakticharu] Hmm?

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

**HIR:** Look, this is the thing, that maybe some rakshasa gave him poison...

**414: Bhakticharu** [to Bhavananda and others]: He's saying that someone gave him poison.

**415: Kaviraja:** *Caru Swami, Kisi rakshas ne diya ho, to ho sakta hai. Impossible nahin hai. Vah Sankaracarya je, kisine unko poison diya, che mahinon ke bad, tabhi to taklif paye. Kanc hai na, botal ka kanc, vah pis ke khane men khila diya to. To, usko kya natija hua, barah maine ke bad, uske leprosy hua sab sarir ke andar. To karam to apna ko bhogta hai. Jo medicine ham de rakha hai, yadi koi uska effect hoga poison to reh nahin sakta hai, guaranteed bolta hai. Jo bhi affected hoga, to reh nahin sakta hai. Kintu abhi to ham pakar nahin sakta usko jo diya hua hai. Vahki pakarta hai jiska abhi kidney kharab ho gaya, kisi karan se, bimari se ho jay, kisi greh se ho jay ya poison se.*

**NAV:** It is possible some demon has given it. It is not impossible. Just like Sankaracharya was poisoned over six months with powdered glass, etc. But the poisoner after twelve months got leprosy... one has to suffer one's karma. But whatever medicine I've given will counteract either the effect of bad planets or poison on the body. Now we cannot catch who may have poisoned. And if his kidneys are bad from disease, curse or poison, my medicine will counteract.

**HIR:** Caru Swami, some rakshasa might have given it, maybe so. It's not impossible. Someone gave poison to Sankaracharya for six months before he started to suffer. [The poisoner] ground glass, you know, bottle glass, and mixed it with his food. So what happened to him [the poisoner] as a result was that after twelve months, his entire body was covered with leprosy. So, you have to suffer the results of your actions. But whatever medicine I have given will, if it has an effect the poison will not be able to stay. That is guaranteed. Whatever it has affected, it will not be able to stay. But we cannot now catch the fellow who gave the poison. No matter what reason his kidneys are bad, whether from disease, planets or poison, my medicine will counteract it."

**416: Tamal Krishna:** Prabhupada was thinking that someone had poisoned him.

**417: Bhakticharu:** Yes.

**418: Tamal Krishna:** That was the mental distress.

**419: Bhakticharu:** Yes.

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

**NAV:** If he says that, there must be some truth to it. There's no doubt.

**HIR:** If he says that, there must definitely be some truth to it.

**421: Tamal Krishna:** What did *kaviraja* just say?

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

**423: Tamal Krishna:** Tsch

**HIR:** (COMMENT: Surprise and serious.)

**424: Jayapataka:** What did the *kaviraja* say about Sankaracarya?

**425: (People all speaking at once)**

**426: Bhakticharu:** Someone gave him some poison powdered glass...

**427: Kaviraja** [to whom?]: (Somewhat unclear.)

**HIR:** (He appears to be saying that he will give Srila Prabhupada a certain medicine to be taken with pan, cold water or milk and the results will be seen in the morning.)

**Continued on Page 368:**

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

**502: (PAUSE: 13 seconds)**

Why did He not answer?

**AUTHOR'S COMMENT:** Srila Prabhupada never answered Tamal Krishna's question. Why? From November 10 till 14, a total of four days, not one disciple raised the issue again? Why? Did no one take Srila Prabhupada seriously anymore? **END COMMENT**

**503: Kaviraja:** *Sabse bara poison je hota hai, vah mercury ka hota hai.*

**NAV:** The strongest poison is mercury.

**HIR:** Mercury is the most poisonous thing that exists..

**504: Bhakticharu:** [*Diya*] *gaya tha inka oi jo. [?]*

**HIR:** which was given to him [Prabhupada]

**505: Kaviraja:** *Nahin nahin. Swarupa Guha ka... ap parha tha, swamiji? Kalkatta men... Swarupa Guha.*

**NAV & HIR:** No, no. Swamiji, did you read about Svarupa Guha? In Calcutta.

**506: Bhakticharu:** *Unko malum nahin. Unko nahin patta.*

**HIR:** He known nothing of this. He has never heard.

**507: Kaviraja:** *Us ke pati ne diya tha. Uska koi medicine nahin ata. Itne dose de diya jisko ham raskapoor bolta hai.*

**NAV:** The husband poisoned the wife, gave a dose of raskapoor. There is no medicine for it.

**HIR:** Her husband gave it to her. He gave her a dose of a poison called raskapoor, for which there is no medicine.

**508: Bhakticharu:** *Accha. Mercury is men tha, makaradhvaj men.*

**NAV:** Mercury was in the *makharadhvaja*.

**HIR:** Right. Mercury was in this *makaradhvaj*.

**509: ??:** Before that.

**510: Kaviraja:** *Uska dusra... Ras kapoor. Amiras. [Beng] tate poison ache.*

**NAV:** No, no. Not that mercury. Another form of mercury.

**511: Bhavananda:** What did he say?

**512: Bhakticharu:** He's saying that it is quite possible that mercury, it's a kind of poison...

**513: Tamal Krishna** (Both NAV & HIR agree this is not Bhagatji): That *makharadhvaja*.

**514: Bhakticharu:** No, he's saying not that.

**515: Kaviraja:** *Seta very poison.*

**NAV:** It is very poison.

**516: Bhakticharu:** *Makaradhvaj aisha hota hai, kya?*

**No translation available**

**517: Bhavananda:** What was he taking, Prabhupada?

**518: Kaviraja:** *Makharadhvaja to amrit hota hai. In ke liye bish hota hai, yah bat dusri hai. Baki vah to sab ke liye poson hota hai.*

**NAV:** *Makharadhvaja* is like nectar, although not suitable for him. But that (raskapoor) is poison for everybody.

**HIR:** *Makharadhvaja* is like nectar, but for him it is poison. The other ones are poison for everyone.

**519: Bhavananda:** What medicine was he taking before that?

**520: Bhakticharu:** *Kon sa (?)*

**521: Bhavananda:** *Jagen (?)*

**522: Bhakticharu:** (repeating Bhavananda) (?)

**523: Kaviraja:** *Kuch nahin.*

**No translation available**

**524: Bhakticharu:** He was referring to a case, a big murder case, in Calcutta. The husband poisoned the wife...

**525: Bhavananda:** Guha, yes.

**526: Kaviraja:** *Swarupa Guha, ami uska case...*

**No translation available**

**527: Bhakticharu:** Sankar Das Banerjee.

**528: Bhavananda:** Oh, yes. Our lawyer is the...

**529: Tamal Krishna:** Bhagatji doesn't think...

**530: Kaviraja:** *Yah inka sarir aisha hai jo bajr ki nai hai jo hajar kuto, to kuch nahi hone ko.*

**HIR:** But his [Prabhupada's?] body is such that it is like a thunderbolt. You can beat it a thousand times, but nothing will happen.

**531: Bhakticharu:** *Bhagavan jisko raksha karta hai, vaise to Prahlad Maharaj ko bhi to...*

**NAV:** When the Lord protects, just like Prahlad Maharaj...

**HIR:** If God protects someone, then just like Prahlad Maharaj..."

**532: Kaviraja:** *Swamiji, mujhe ek sloka alap hota hai, je:*

*araksitam tisthati daiva-raksitam suraksitam daiva-hatam vinasyati*

*jivaty anatho 'pi vane visarjata krtaprayatno 'pi grhe na jivati*

*Ap to siddhang hain, Maharaj, to isliye koi sankha nahi rakhna.*

**HIR:** Swamiji. I know a Sanskrit verse about this: '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 know this truth, Maharaj, so don't be afraid.

**533: Tamal Krishna:** No poison is strong enough to stop the Harinam, Srila Prabhupada.

**534: Kaviraja:** *Bas. [in agreement] Harinam ke samne, to Meera ko kitna poison diya gaya tha. Ek bund par jane se admi ka death ho jay. So bhagavan ke prasad lag jata ta hai, na, to poison bhi amrit ho jata hai.*

**NAV:** Don't doubt Meera drank so much poison; one drop could have killed, but because it was the Lord's prasad, nothing happened to her. Even poison when offered to the Lord becomes nectar.

**HIR:** Right. Before the Holy Name... How much poison was given to Meera, a single drop was enough to kill a man. So if prasad is taken with it, then even poison becomes nectar.

**535: Unknown:** Prahlad Maharaj.

**536: Bhakticharu:** Prahlad Maharaj.

**537: Kaviraja:** *Prahlad se jyada poison diya tha halahal iska Meera ko. Itne jabardast banaya lo.*

**NAV:** More than Prahlad, Meera was given such strong poison.

**HIR:** An even stronger poison was given to Meera than to Prahlad. It was made so strong!

**538: Srila Prabhupada:** [sighs, breathes]

**539: Kaviraja:** *Jaisha allopathy men ek poison ata jiska taste aj tak koi bata nahin saka.*

**NAV:** Allopathic poison even till today nobody can tell the taste.

**HIR:** In allopathic medicine there are some poisons that nobody can recognize the taste of.

**AUTHOR'S COMMENT:** Is the *kaviraja* speculating that an allopathic poison is involved? Tamal then puts an end to these talks.

**END COMMENT**

**540: Tamal Krishna:** You want some more kirtan Srila Prabhupada? Lokanath can lead. Lokanath, you lead!

**Dr. Brzezinski (Hiranyagarbha das) makes these comments:** (He studied tapes 18, 19, 20 thoroughly and the previous 17 not as thoroughly):

It is in the beginning of tape #18 in which Prabhupada says both in Hindi and Bengali that he has been poisoned, and later on in the same conversation, the *kaviraja* asks him to explain what he meant. This is followed by a discussion of astrology in which the *kaviraja* and Bhakticharu try to convince Prabhupada that he will live for another ten years. This I believe is significant, as it gives a connection between the "*I read it somewhere*" and what the *kaviraja* and Bhakticharu believe is going on in Prabhupada's mind.

There is a short section in which the *kaviraja* again asks about whether he has had any *abhas*, or "inkling, hunch, idea, hint, appearance, semblance; impression"; more likely "indication, symptom, evidence" of being poisoned. Prabhupada answers, "*no, but that he read somewhere that this is how it happens.*" The *kaviraja* is grappling with the idea of possible poisons; he must be thinking in terms of what poisons could be having the effects of which Prabhupada is complaining.

A third portion comes on the next day, (Folio says 8th, tape says 9th, but is really the 10th) This long piece can be divided into two sections, before and after Tamal's significant question. First, Prabhupada says that he is feeling alright. The *kaviraja* also says that Prabhupada's body is functioning properly according to pathological tests (heart, blood pressure, etc.). The physical pain was "*us samay hua tha*" which is unclear. Is he talking about that morning or another time? This leads into discussion of mental distress, which refers back to the morning, confirming that stomach pain was being experienced in the morning.

Tamal asked his significant question which results in a silent pause of 13 seconds; Prabhupada does not answer. Why? The *kaviraja* then jumps in with a description of the effects of various poisons 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. The *kaviraja* may have had some involvement with that case. Bhakticharu presses about the *makharadhvaja* and the *kaviraja* answers that *makharadhvaja* is *amrita* (nectar), but that in Prabhupada's specific case it was poison; but that *raskapoor* is poisonous for everyone. It is clear that the *kaviraja* has NOT been giving Prabhupada *makharadhvaja* and is waiting until the kidneys are stronger before prescribing it.

The conversation then turns again to Sankaracharya not accepting food cooked by others than his own men. Prabhupada makes a noise during the talk about Mirabhai and allopathic poisons, indicating discomfort.

I have gone through the lengthy conversations which precede the Nov. 9-10 period with an eye to important Hindi and Bengali conversations and also to better understand the context of Prabhupada's comments. The following things have come to my attention.

The word poisoning comes up on Oct. 18, when Bhavananda on two occasions talks about infection as poisoning. This is related to the kidney condition and certain symptoms, such as blood and pus in the urine. On Oct. 25, a *kaviraja* from Delhi, through Chandra Swami, sends 48 doses of *makharadhvaja* brought by Satadhanya. Tamal Krishna and Bhakticharu take charge of administering this medicine. On Oct. 26, already, Prabhupada says that this medicine is "*not acting,*" and "*In this condition I do not wish to live,*" even though the devotees seem to notice a positive effect.

On Oct. 27, Prabhupada has diarrhea five times. The word poison comes up again. Tamal says: "*That medicine turned out to be poison.*" They blame the *kaviraja* for being a Sakta. In connection with this same medicine, Prabhupada uses the expression *janiya suniya bis khainu*. This is after only having taken two doses. Tamal suggests that Prabhupada "*take rest from the other thing that he has taken,*" i.e., stop taking the *makharadhvaja*. It is revealed that Dr. G. Ghosh, who is 82, a respected allopathic doctor from Allahabad, had said that any medicine which contains mercury and arsenic is poison to him. So the idea of poison has been floated about by the time of November 9th. (A long Hindi conversation follows that should be translated.)

Tamal says that the problems Prabhupada was having were due to *makharadhvaja*. Bhavananda reports that in Prabhupada's condition, *makharadhvaja* would be poison. This is apparently the *kaviraja*'s opinion also. *Makharadhvaja* is too strong a medicine for someone in Prabhupada's condition and therefore alternative medicines are being given, such as *vrkkanan jivani*.

**AUTHOR'S COMMENTS:**

Some questions naturally arise after hearing these conversations. First, we note that Srila Prabhupada did NOT raise the issue with his disciples, but first Balaram Mishra, whom Srila Prabhupada had probably not seen for many years, and the *kaviraja*,



both outsiders. We must wonder why he didn't take the issue up with His Western disciples? Was Srila Prabhupada deliberately avoiding His own disciples because they were the ones poisoning Him? (Note: the poison whispers occur on the 11th, not 10th)

Srila Prabhupada first says that someone has said that someone has poisoned Him. He then clarifies by saying "*all these friends*" were saying this, meaning perhaps His disciples or those in the room. Did Srila Prabhupada overhear the same kinds of poison whisperings that we do on the 11th? Asked by Tamal, Srila Prabhupada denies knowing who has done the poisoning. Then, asked by the *kaviraja*, Srila Prabhupada says that He has the symptoms of poisoning, as may be described in some book. Asked by Tamal again, Srila Prabhupada denied being poisoned and again notes that He has all the symptoms of one who has been poisoned. It is agreed that no one would cook for Srila Prabhupada except His own disciples, lest there be poisoning as in the case of a Sankaracharya guru. This shows real concern about real poisoning, not just an observation of a coincidence of symptoms. Then, the next day, November 10, Srila Prabhupada tells the *kaviraja* and Bhakticharu in Hindi again, clearly, that He has been poisoned. A long discussion takes place about various poisons and a Calcutta poison and murder case. Apparently Tamal, Jayapataka, Bhakticharu and Bhavananda had previously discussed several poisoning cases with each other, being very familiar with all the details of these cases. Is it any wonder we suspect them?

At the time, Srila Prabhupada's shocking statements created nothing more than a temporary buzz of conversation. It is more than slightly puzzling and rather disturbing how Srila Prabhupada's disciples, particularly the main caretaker and Srila Prabhupada's secretary Tamal Krishna, did not pursue the matter aside from a few questions. 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, etc) performed before or upon after Srila Prabhupada's departure. Srila Prabhupada flatly stated three times that He was being poisoned, yet no one did a thing to validate that statement, what to speak of protecting Srila Prabhupada. At the end of about fifteen minutes of intense discussion about Srila Prabhupada being poisoned, the conclusion was that Tamal Krishna asked Lokanath to lead another kirtan, since no poison is stronger than the Holy Name. End of discussion, until 1997 and now, in this book.

Questioned by Tamal Krishna Goswami (301), Srila Prabhupada says "*He said like that*" (meaning the *kaviraja* ?), "*Not that I am poisoned.*" By this statement to his disciples he sort of denies he is being poisoned. Yet, Srila Prabhupada discusses this with the *kaviraja* the very next day, and again speaks to him in Hindi, stating very frankly "*someone has poisoned me.*" The fact that Srila Prabhupada spoke openly to the *kaviraja* about being poisoned and not to the devotees again leaves us to wonder. We see that Srila Prabhupada obviously did not care to speak with his disciples on the matter as Tamal Krishna's last question about his statement is met with a long 13 seconds of silence before the conversation turned elsewhere. Prabhupada obviously could have named his suspects at that time, but he declined, and this mystery can only be answered by a poisoner's confessions. Yet Srila Prabhupada must have intended to reveal the fact that he thought he was being poisoned because it was He who first brought it up.

Today many who hear these statements are shocked, and also by the apparent lack of alarm by those who were around Prabhupada at that time. Some have suggested the idea that Srila Prabhupada's references to being poisoned was a result of senility, dying hallucinations, or incoherent ramblings due to the delirium of pain which may have caused him to say anything. Dying hallucinations? The *kaviraja* clearly didn't think so. His opinion was that if Srila Prabhupada said it, it must be true. Further, witness the clarity of thought expressed by Prabhupada throughout this time period. Pradyumna das assisted Srila Prabhupada with translation of the Srimad Bhagavatam and he tells of how Srila Prabhupada translated until just days before his leaving. Anyone who reads those final purports can understand that Srila Prabhupada was lucid, and focused. He could understand Sanskrit verses just by listening, and he then spoke the purport into a microphone held by Pradyumna. Yet Tamal and Bhavananda tried to explain away Srila Prabhupada's statements as due to "mental distress," pooh-poohing the seriousness and importance of them.

Srila Prabhupada's statements were ignored and brushed aside, and then covered in the dust kicked up by the mad rush of disciples to divide the world and take Srila Prabhupada's place as absolute gurus. But now, by Krishna's design, this information has re-emerged from 22 years of obscurity, almost lost. Those concerned about a capital crime being committed, including those who have devotion to Srila Prabhupada, His contribution and His movement, would serve their conscience well by participating in the search for the truth about Srila Prabhupada's poisoning. **END COMMENT**

We conclude with an excerpt from ISKCON's answer to the Poison CD that never was, 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, or how seriously he took the suggestion that someone was poisoning him...*" (see **Appendix 21**)

## **CHAPTER 17: INTRODUCTION TO 1977 HEALTH BIOGRAPHY**

On his taped memories of Srila Prabhupada, Tamal Krishna Goswami recalls that Srila Prabhupada developed a "cold" in New Vrindaban during His visit there June 22 to July 2, 1976. Tamal states that this cold marked the onset of poor health, which he observed when Srila Prabhupada came to visit New York on July 9. However, Srila Prabhupada first became ill on May 4, 1976 in Hawaii, the day after Tamal arrived there to discuss with Srila Prabhupada the futility of his directive to go to China. By the time Srila Prabhupada was leaving New York on July 20 for Europe and India, Satsvarupa's biography describes:

*"Srila Prabhupada's health was worsening, as often happened when he traveled extensively. Particularly in New York his health began to suffer... Senior devotees entreated him to rest awhile before going to England and India. He had spent a very pleasant day at the ISKCON farm in Pennsylvania, and the devotees suggested he go there for two or three months to rest, recover his health, and write."*

Satsvarupa recounts that there were daily pleas for Srila Prabhupada to stay, including on the last day in New York. "... even as he left his room and got on the elevator, a few men followed, still suggesting he not go... Srila Prabhupada had remained jolly so far, despite his physical weakness, and despite his disciples' pleading..." Srila Prabhupada then said, "*I want the benediction to go on fighting for Krishna, just like Arjuna.*" (Sat:6.208)

Tamal states on a tape recording that Srila Prabhupada "*never fully recovered*" from His New York illness. (Tamal Krishna Goswami was GBC of New York temple at the time.) Hari Sauri's diary better describes the New York illness than did

Krishna Goswami was GBC of New York temple at the time.) Hari Sauri's diary better describes the New York illness than the Satsvarupa's biography. Srila Prabhupada became very ill within hours of leaving New York, remaining ill for the next month in Europe. After recovering from the July-August illness, there were no more serious health problems until January 1977. But by the time Tamal went to Mayapur in February 1977, Srila Prabhupada was even more weak than when he had last seen Him in New York.

From Satsvarupa Goswami's biography we read of vague health problems prior to 1977, such as swelling of the hands and feet, that were aggravated by old age and the rigors of constant travelling and preaching engagements. Satsvarupa notes that Srila Prabhupada was supposedly mildly diabetic, although there is no available officially rendered diagnosis to this effect. Perhaps this notion comes from the 1967 visit to Bellevue Hospital at the time of Srila Prabhupada's heart attack. He had no significant heart troubles since the attacks of 1965 and 1967. He had the usual colds and occasional bronchitis, and briefly became very ill in Vrindaban in 1974. Srila Prabhupada was very regulated and deliberate in His eating habits to maintain optimum digestion and health. He received massages daily and took regular morning walks for His good health.

In *TKG's Diary*, Srila Prabhupada's health and medical condition is not clearly defined, except with vague and contradictory so-called diagnoses, such as "*internal fever*", which makes no sense whatsoever. *At the end of Tamal's book, we are left confused as to what illness had befallen Srila Prabhupada.* To illustrate the point, see **Chapter 42: Parade of Doctors, Treatments, and Mis-Diagnoses.** On November 5, 1997, Abhiram Prabhu published a letter on the internet giving a summary of his knowledge and experience as Srila Prabhupada's nurse, but it also is very limited. *The diagnosis therein of dropsy is also completely inadequate.* Dropsy is a kidney disease, which we will see only *partially* explains Srila Prabhupada's medical condition. (See **Chapters, 18, 32**)

Srila Prabhupada's 1977 medical history is poorly documented and recorded, and though He was seen by a "parade" of allopathic and Ayurvedic physicians, many of their names and most of their treatments are unknown. Satsvarupa's biography is cursory, giving only the briefest health information. In Satsvarupa's and Tamal's accounts, we read of periodic downturns in health and of general symptoms like swelling and no appetite, of various unspecified pills, tonics and of dark sunglasses. Thus the whole matter seems a little mysterious and more than a little frustrating.

Specifically, what was Srila Prabhupada suffering from? Kidney problems? What was the specific disease or ailment, and what was its cause? To study Srila Prabhupada's physical symptoms and thus be able to diagnose His illness, this author has compiled information from *all available sources into one synthesized health biography*, contained in the following chapters.

We will see that Srila Prabhupada certainly had kidney problems, but *also that He clearly had all the signs of chronic arsenic poisoning.* The coming chapters will illustrate the difference between kidney disease and arsenic poisoning, and demonstrate that both conditions were present in Srila Prabhupada's body, judging from the symptoms chronicled in a composite and lengthy health history from May 1976 to November 1977.

A review of the health history of Srila Prabhupada in 1977, presented in Chapters 20 through 31, 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 procure a wide choice of qualified and cooperative doctors without being subjected to injections and operations. Instead, 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*.

It is ironic that 22 years after Srila Prabhupada was repeatedly discouraged by Tamal Krishna from availing Himself of proper medical attention that Tamal himself, through modern medicine, was diagnosed with advanced prostate cancer. On January 26, 1999, Tamal employed the best doctors and surgical procedures in a modern Western hospital in the hope of becoming cured. (it seems he was) *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?

At the best, it appears that Srila Prabhupada's caretakers stood by helplessly, perhaps even somewhat uselessly, while Srila Prabhupada withered away due to misunderstood health problems and a series of contradictory mis-diagnoses. It might seem farfetched that the avoidance of modern medicine was deliberate and necessary to prevent detection of the real cause of Srila Prabhupada's declining health, namely **poisoning**. Yet, that is what this book is about; and such a conclusion may not be so crazy after all. Indeed, very unfortunately, it appears to be all too true.

From the accounts available, Srila Prabhupada was already in a weakened condition on February 26, when the first and very serious attack of 1977 illness occurred. Thereafter, the grave worsening of Srila Prabhupada's health was marked by a series of abrupt, repeated, and sudden downturns, in May, July, September and October, illustrated in a later graph. Each downturn brought increased weakness and inability to eat or digest food.

We can understand that Srila Prabhupada most probably had weak kidneys, but, as we shall see in the health biography, *there were physical symptoms not consistent with kidney disease, diabetes or poor digestion,* the 3 ailments offered to explain Srila Prabhupada's poor health in His last year.

Abhiram Prabhu, who served Srila Prabhupada as his nurse from July 25 through October 16, 1977, notes that 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. Hari Sauri also offers his analysis on this subject in **Appendix 21.** Nevertheless, it remains clear *Srila Prabhupada was serious about restoring His health.* This is evidenced by His calling for certain doctors 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 procedures and cures.

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 abided by 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. The GBC meetings and decisions regarding Srila Prabhupada's health were compliant with *Tamal's*

*emphasis on avoidance of doctors and real medical attention.*

The summary is that Tamal alone 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, and personal secretary. Tamal was more or less in control, at least from an external perspective. He had great latitude in charting and steering the course of Srila Prabhupada's health care, travel plans and interaction with the outside world of devotees, guests and doctors.

Aside from the written sources available, further information about Srila Prabhupada's physical symptoms was obtained from the recollections of individual devotees, such as Dristadyumna, Udayananda, Bhagwat, Sura, Pradyumna, and others. Most information was accumulated from the Conversations Books, based on actual tape recordings of Srila Prabhupada. These recorded room conversations provided many details and *"the rest of the story"* in many incidents poorly or not chronicled by Tamal or Satsvarupa.

Each remedy that was undertaken to restore Srila Prabhupada's health, however, produced no lasting results. Adridharana, in a recorded interview (which was stolen and ended up with the GBC), recalled feeling a mood of frustration with these various and ineffective health care attempts. Some, including Adridharana, 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*, (see **Chapter 42**) 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 the last *kaviraja*, his treatments were ineffective, either because he was too late or he had mis-diagnosed the ailment. *It was both.*

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."* ***Could something unknown to us have caused those adverse reactions***, besides the various medicines themselves? Or is it an odd coincidence? (see **Chapter 40**)

Gradually Srila Prabhupada's health deteriorated and He finally decided to finish his pastimes in this world on November 14, 1977. We now know there *was* a poisoning of Srila Prabhupada, (see **Chapter 33**) which, of course, occurred only by the sanction of the Supreme Lord. Srila Prabhupada may or may not have been aware of it earlier than November. (see **Appendix 18**) We know Srila Prabhupada knew that He was being poisoned because He said exactly that a few days before His disappearance.

The final pastimes of Srila Prabhupada have very much of the flavor of Jesus Christ's crucifixion, *where the pure devotee willingly accepts the Lord's arrangement without protest.* Srila Prabhupada may have known that He was being poisoned throughout 1977, and the absence of His protest or an earlier acknowledgement to this effect can be understood as His surrender to Krishna's plan, *while, out of His boundless mercy, still accepting service from those who were His poisoners.*

As stated before, the symptoms of Srila Prabhupada's illness in 1977 are recorded in bits and pieces in various publications. The information from all sources was combined into one comprehensive, synthesized health biography by this author in Chapters 20 through 31. This synoptic chronicling provides a sound basis for evaluation and diagnosis of Srila Prabhupada's illness by symptom analysis.

We understand that Srila Prabhupada had weak or problematic kidneys long before His serious 1977 illness. Did Srila Prabhupada have the symptoms of kidney disease in 1977? Yes. But were there additional symptoms which are not found in kidney disease? Yes, again. Kidney disease symptoms are described in **Chapter 18**, and upon examination, we can ascertain quite positively that *there was more going on with Srila Prabhupada than simply kidney disease.* Although the symptoms indicate that Srila Prabhupada had kidney problems, *there are many symptoms which must be attributed to some other cause, and this book establishes that other cause to be chronic arsenic poisoning.*

The same process used to ascertain the correct diagnosis of Srila Prabhupada's illness by examination of physical symptoms is applied to diabetes in **Appendix 7**. *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.

A complete and summary analysis of symptoms will be made *after* the health history, in **Chapter 32**. First, however, we will study the symptoms of kidney disease and arsenic poisoning. In this way, when the reader progresses to the health history in **Chapters 20 - 31**, he will know what to *recognize as attributable to kidney disease, arsenic poisoning, or both.*

## **CHAPTER 18: KIDNEY DISEASE SYMPTOMS**

In studying the various types of kidney disease, it becomes clear that Srila Prabhupada did not display the symptoms of urethritis, cystitis, kidney injury, cysts, tumors, kidney stones, bladder stones, or acute kidney failure. We do see that a general diagnosis of some sort of kidney disease, failure, or malfunction is reasonably synonymous with Srila Prabhupada's symptoms. The types of kidney disease which Srila Prabhupada *may have had*, judging by His physical symptoms, are as follows:

1. Uremia
2. Pyelo-nephritis
3. Glomerulo-nephritis
4. Chronic kidney failure
5. End-stage kidney failure

(And all of which, it is to be noted, can be caused by arsenic poisoning).

### **DROPSY**

Srila Prabhupada was diagnosed as having dropsy, but this is a very shallow understanding the true nature of His ailment. Dropsy is another name for edema, or the swelling of the body due to kidney malfunctioning. Dropsy is more a symptom than a disease, and, as we shall see from a full examination of Srila Prabhupada's physical symptoms, in no way fully describes Srila Prabhupada's condition in 1977. It should be noted that dropsy can be the result of either arsenic poisoning or kidney disease.

Kidney disease can be caused by diabetes, drug abuse, high blood pressure, and among other things, poisoning by heavy metals. 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.

A list of the kidney disease symptoms that Srila Prabhupada displayed in 1977 are given in the next chapter. Kidney disease symptoms are remarkably similar to those of chronic arsenic poisoning, with one distinguishing feature. That feature is that arsenic poisoning will often produce additional symptoms *not reconcilable* with kidney disease. Those symptoms unique to chronic arsenic poisoning were clearly observed in Srila Prabhupada's 1977 health history, and are described in Chapters 20-31. Further, when the symptoms of chronic arsenic poisoning are confirmed by an actual hair analysis, *as has been done* (see **Chapter 33**), then there can be no doubt of the accuracy of this diagnosis. These two corroborating pieces of evidence, coupled with much other corroborating evidence, leaves little doubt.

What we observe in Srila Prabhupada's physical symptoms is this:

1. **All of His symptoms are compatible with arsenic poisoning.**
2. **Many of His symptoms are incompatible with kidney disease.**

If we had found that all the symptoms matched kidney disease and many were incompatible with arsenic poisoning, it would be a whole different story. But that was not the case. Therefore, chronic arsenic poisoning is the correct diagnosis without doubt. Remember, arsenic poisoning causes kidney disease or aggravates it when already present. A good example to keep in mind is a comparison of how high cholesterol foods cause heart disease, and similarly, arsenic will cause kidney disease.

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 kind of kidney ailment Srila Prabhupada may have had, due to the complication of arsenic intoxication and lack of medical tests.

In the next chapter, all the kidney disease symptoms that were observed in Srila Prabhupada are listed in Section One, numbering 24 in total. They are all also symptoms of arsenic poisoning. The truth is that many of these 24 symptoms may have been solely due to arsenic poisoning and had nothing to do with the particular kidney ailment that Srila Prabhupada had. Even though many of these 24 symptoms probably were produced by arsenic poisoning, since they are also synonymous with kidney disease, they do not *in themselves* establish arsenic poisoning. For example, no appetite may very well have been due to arsenic and not kidney problems. But, to make a conservative scientific presentation, these symptoms have been placed on the list of joint kidney/arsenic symptoms. (namely Section One)

Nevertheless, we still have a separate list (Section Two) of 21 additional symptoms which are unique only to arsenic poisoning. Altogether, therefore, there are 45 symptoms of arsenic poisoning, which makes a very strong diagnosis. *We find an overwhelming case for arsenic poisoning* when we judge from both Section One and Two (listed in next chapter) of the symptoms.

As Srila Prabhupada had a history for years of some swelling in His extremities, it is very likely that He did have some kidney disability or disease, which became much worse in 1977. Abhiram's reference to back-pressure of urine causing damage to the kidneys (**Appendix 4**) does not invalidate or contradict an arsenic poisoning scenario; it is wholly compatible with a case of chronic arsenic poisoning. The point is that the *condition of His kidneys was aggravated and made worse, if not outright caused, by the arsenic poisoning*. Until now it was easy to mis-diagnose Srila Prabhupada's 1977 ailment as simply "kidney problems". However, the new evidence presented in this publication **proves it was chronic arsenic poisoning**.

## **CHAPTER 19:**

### **ARSENIC POISONING SYMPTOMS**

#### **WHY ARSENIC?**

Srila Prabhupada displayed the symptoms of poisoning, as He Himself stated twice. But which poison? There are many poisons which are effective in causing death. The factors which led this author to examine arsenic poisoning as the best match to Srila Prabhupada's symptoms, as studied in His 1977 health history, are as follows:

1. The opinion of an Ayurvedic doctor, Dr. Mehta, detailed below
2. Arsenic is an age-old method of choice for poisoning in politics and intrigue, during the Middle Ages and in India (see **Appendix 14**)
3. Arsenic is readily available in India
4. The speech reversals (see **Chapter 37-38**) reveal arsenic poisoning
5. It was found that Srila Prabhupada's symptoms were incredibly similar to those of Napoleon
6. Arsenic poisoning is very difficult to recognize, and looks like kidney disease and a normal "old-age" deterioration of physical health

Dr. Mehta, an Ayurvedic physician who lives in Houston, was shown several photographs of Srila Prabhupada during His last days, and he also observed the video documentary of Srila Prabhupada's last months entitled: "The Final Lesson." Dr. Mehta has been a practicing Ayurvedic physician since 1948. His summary comments 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."*

Srila Prabhupada, as we shall see, clearly displayed the symptoms of arsenic poisoning, and not simply the symptoms of kidney failure alone. The symptoms of kidney failure were definitely present and are repeatedly observed. There are, however, many other very prominently displayed symptoms which are synonymous with arsenical intoxication, and these symptoms are not found in any condition of kidney disease or diabetes. Let it be stated here again that arsenical intoxication *produces* kidney malfunction and failure. Thus it is so easy to mistake arsenic poisoning for kidney disease, as many, perhaps about half, of the symptoms are identical or similar.

In consulting with Dr. Stopford of the Duke University Department of Toxicology, it was also confirmed that many of

Srila Prabhupada's symptoms cannot be explained by kidney or diabetic diseases, but most surely can be attributed to arsenic poisoning. Symptom analysis is a very critical element of the research into Srila Prabhupada's cause of "death."

#### GENERAL INFORMATION:

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.

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 actually 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<sub>2</sub>O<sub>3</sub>) 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 one quarter of a 3 by 3 inch post-it note. 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.

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. (see **Appendix 13**) 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."*

#### **SYMPTOM DESCRIPTIONS:**

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 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 micro-organisms. 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 southwest Taiwan due to highly contaminated well water.

Encephalopathic symptoms of headache, confusion, decreased memory, personality change, irritability, hallucinations, delirium, and seizures may develop or persist. Cerebral edema may occur. Sixth cranial nerve palsy and bilateral sensorineural hearing loss have been reported during this subacute period. Superficial touch of the extremities may elicit severe or deep aching pains. Diffuse, symmetrical painful neuritis begins in the peripheral extremities and progresses proximally. It also involves distinct muscle and motor weakness and wasting, perhaps manifesting as an ascending flaccid paralysis mimicking Guillain-Barre

Syndrome.

In addition, prolonged central nervous system effects have been described. Abnormal electrocardiograms, peripheral blood vessel damage, and liver damage have been reported. Many types of cancer may follow arsenical poisoning: skin, lung, liver, bone, kidney, bladder and others, often as long as 30 to 50 years later. Virtually all parts of the human body are effected by arsenic poisoning. Laboratory tests for diagnosis should include complete blood count, liver and renal function tests, and blood and urine arsenic levels. An abdominal radiograph (X-ray) may well show radiopaque contents after ingestion of arsenic. Keep this in mind when you read about Dr. Gopal wanting to bring an X-ray machine to Srila Prabhupada's room in Vrindaban in October 1977. Such an X-ray could very well have shown a large white splotch in the liver or abdomen, as arsenic is radiopaque.

Dermatologic lesions can include patchy alopecia (hair loss), oral herpetic-appearing lesions, a diffuse pruritic macular rash, and a brawny, nonpruritic desquamation. Mees lines of the nails, horizontal 1 or 2 mm white lines which represent arsenic deposition, occur about 5 % of the time in acute or chronic cases. In those cases where Mees lines are found, a delay of 30-40 days after ingestion is required for the lines to extend visibly beyond the nail lunulae. Facial and peripheral edema may develop as well as diaphoresis. Numerous dermatologic lesions can develop.

Other potential toxic manifestations include pancytopenia, nephropathy, fatigue, anorexia with weight loss, as well as persistence of acute gastrointestinal symptoms. With chronic, low-level arsenic exposure, many sub-acute symptoms may develop or persist, including headache, chronic encephalopathy, peripheral sensori-motor neuropathy, malaise, chronic cough, and peripheral edema. Gastrointestinal symptoms may be absent, although cases with colicky abdominal pain, nausea, and persistent diarrhea have been reported. Other results of arsenic poisoning may be lung damage, eventual atrophy and degeneration of extremities, terminal hypoxic convulsions (in acute poisoning) due to lack of oxygen reaching the body, severe damage of the blood (hemolysis) and bone marrow, resulting in the decrease of blood manufacture and the inability to regenerate tissues.

Slow, partial recovery from peripheral neuropathy most commonly occurs, with mild cases having a better prognosis. In a case series of 40 patients followed for variable 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 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

While we see that Srila Prabhupada displayed some symptoms contrary to kidney disease and many contrary to diabetes, we also see that:

**SRILA PRABHUPADA HAD NO SYMPTOMS CONTRARY TO THOSE OF ARSENIC POISONING.** The consistency of Srila Prabhupada's physical symptoms with chronic arsenic poisoning is quite apparent and amazing. *The health history in Chapters 20 -31 is very convincing in demonstrating that Srila Prabhupada displayed the symptoms of arsenic poisoning.* It is to be remembered that arsenic poisoning causes kidney disease.

### **LIST OF SYMPTOMS:**

A full list of symptoms variously manifested in arsenic poisoning are:

#### **SECTION ONE:**

##### ***Symptoms Common to Kidney Disease & Arsenic Poisoning***

Those symptoms which are common to both arsenic poisoning and various kidney diseases are marked "**AK**" for arsenic/kidney. Between arsenic poisoning and kidney disease there may be some subtle differences in some of the symptoms, but are similar enough to represent both.

- AK1 **LACK OF APPETITE, WEIGHT LOSS, ANOREXIA**
- AK2 **VOMITING, NAUSEA, "VOMITING TENDENCY"**
- AK3 **DIARRHEA AND LOOSE STOOLS**
- AK4 **ABDOMINAL CRAMPS, GASTRIC PAIN** due to inflammation of stomach and intestines
- AK5 **EXTREME WEAKNESS, LACK OF ENERGY, ANEMIA**, beginning as a **marked general fatigue** (low-level doses of arsenic)
- AK6 **HIGH BLOOD PRESSURE**: hypertension
- AK7 **SEIZURES, SPASMS**, and convulsions
- AK8 **GENERALIZED ITCHING** (paresthesia): tingling, burning; abnormal skin sensations, especially of the extremities; wanting to rub, brush or massage the body for relief
- AK9 **STOMATITIS**: inflammation and ulceration of the mucous membranes of the mouth and esophagus
- AK10 **SKIN COLOR CHANGES**: Bronzing, yellowing coloration
- AK11 **PROGRESSIVE MUSCLE WEAKNESS** (electromyography)
- AK12 **MUSCLE ACHING OR CRAMPS, GENERALIZED**
- AK13 **SMALL AMOUNTS OF URINE**; infrequently *or* frequently
- AK14 **DIFFICULTY IN URINATION**: or inability to urinate (anuria)
- AK15 **KIDNEY MALFUNCTION** (renal failure or damage)
- AK16 **DISCOLORATION OR CASTS IN URINE**: hematuria (blood), proteinuria (protein), or oval fatty droplets in urine; cloudv. brown

- AK17 **EDEMA:** the swelling of tissues
- AK18 **LISTLESSNESS, LANGUOR, LETHARGY**
- AK19 **FEVER**
- AK20 **UNPLEASANT TASTE** No taste or metallic taste in mouth
- AK21 **INSOMNIA OR SLEEPING BADLY**
- AK22 **HEART PALPITATIONS** (delayed cardiomyopathy), and heart damage due to direct toxic action and electrolyte disturbances.
- AK23 **IRREGULAR HEAT BEAT:** ventricular arrhythmia, electrocardiographic abnormalities such as a prolonged Q-T interval
- AK24 **HIGH PULSE RATE:** tachycardia: quickened heart beat, and sometimes a slow pulse due to varying amounts of arsenic

#### **SECTION TWO:**

##### ***Symptoms Unique To Arsenic Poisoning And Not To Kidney Diseases***

Those symptoms unique only arsenic poisoning and NOT kidney disease are listed in *Section Two* and are marked "A" for arsenic.

- A1 **PHOTOPHOBIA:** extreme sensitivity by the eyes to light
- A2 **HOARSE, WEAK, OR SLURRED VOICE:** sore throat, inflamed pharynx and larynx, thickened vocal chords
- A3 **MUCUS AND COUGH:** discharging mucus, clogged with mucus; inflammation and irritation of the respiratory and nasal mucosa, persistent dry cough, coryza
- A4 **RESTLESSNESS, IRRITABILITY, TOSSING & TURNING**
- A5 **HYPERKERATOSIS:** Abnormal enlargement of thick skin areas
- A6 **DROOLING:** excessive salivation
- A7 **HYPOTHERMIA:** coldness in body, especially limbs: poor blood circulation in extremities due to peripheral vascular insufficiency
- A8 **CONJUNCTIVITIS:** watering eyes, mucus in eyes, tearing eyes
- A9 **LOSS OF VISION** due to brain damage or optic nerve damage
- A10 **HEAVY WITH SLEEP:** sleeping unusually long and deep, or disturbance in sleep rhythm; somnolence alternating with insomnia
- A11 **BEHAVIORAL CHANGES** or changes of disposition such as unusual emotional displays, insecurity, depression, sensitivity, tearfulness, exaggerated optimism. Tendency to periods of emotionalism expressed by tearfulness.
- A12 **MENTAL DISTURBANCE OR LOSS OF MENTAL FUNCTIONS** due to encephalopathy (brain damage)
- A13 **CONSTIPATION** (alternated with diarrhea)
- A14 **HEARING LOSS:** dysesthesia, impairment of senses
- A15 **INDIGESTION** due to bile duct obstruction and intestinal damage
- A16 **FAINING, DIZZINESS**
- A17 **SUDDEN WEAKNESS OR COLLAPSE OF LEGS, WEAKNESS IN CALF MUSCLES,** especially in early stages, due to fatty degeneration of muscles, difficulty in walking
- A18 **PAINFUL OR MALFUNCTIONING LIVER OR SPLEEN**
- A19 **LACK OF MUSCULAR COORDINATION** (ataxia)
- A20 **PARALYSIS OF AND PAINS IN LEGS**(motor and sensory) due to nerve damage (peripheral neuritis and neuropathy) pains or numbness
- A21 **LOOSENING & LOSS OF TEETH** or nails, bleeding, swollen gums

#### **SECTION THREE:**

***List of symptoms unique only to arsenic poisoning and not kidney disease which were not exhibited by Srila Prabhupada, as far as we know at present. Further information may verify more symptoms.***

- Garlic odor of breath, perspiration or stool
- Exfoliative dermatitis: Scaly, flaky, inflamed skin (after about 3 years in low-level arsenic poisoning)
- Mees lines: Transverse white striae of fingernail arsenic deposits
- Frequent headache; delirium, coma
- Nose bleeds (epistaxis)
- Severe thirst and fluid loss
- Paralysis of eye muscles (ophthalmoplegia) due to brain damage
- Blisters and open sores, usually in more acute or prolonged poisonings (Srila Prabhupada had "bedsores")
- Dysphagia: difficulty in swallowing (from the tapes, it sounds like Srila Prabhupada's swallowing and drinking were difficult).
- Paresis (partial paralysis) to quadriplegia (paralysis from neck down)  
Srila Prabhupada could not move his legs or torso near the end of His illness, but that may have also been due to extreme weakness.
- Anesthesia: loss of tactile or skin sensation, numbness
- Disappearance of the fine body hairs resulting in very smooth skin

In arsenical poisoning, or in any medical condition, ***not all possible symptoms may be manifest, and probably will not be present.*** This was confirmed again in consultation with Dr. Page Hudson, retired Chief Medical Examiner and forensic pathologist. One devotee said that because Srila Prabhupada showed no obvious sweating (an arsenic poisoning symptom), therefore arsenic poisoning could not be the cause of His ill health. This is not the way to diagnose or understand medical conditions except for those looking to support their conscious or unconscious prejudices. May the reader try to set those prejudices aside in the search for the whole truth and nothing but the truth.

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Instances in which a symptom is unique only to arsenic poisoning and not produced by kidney disease or diabetes will be identified and prefixed with "A". For example, photophobia is caused by arsenic and not by kidney failure, being listed as arsenic symptom (A1), and drooling is marked in the health history with (A6).

In the following lengthy account of Srila Prabhupada's health history, the reader is asked to study the various physical symptoms and compare them to the lists above. *You will find a case of chronic arsenic poisoning.*

***Srila Prabhupada was afflicted with poor digestion, persistent colds, mucus, and cough, and weak kidneys. Was this due to arsenic poisoning or natural causes?***

## **CHAPTER 20: HEALTH CHRONICLE: DECEMBER 1975 - DECEMBER 1976**

To reconstruct accurately and completely the particulars of Srila Prabhupada's health history in 1976-7, being twenty two years ago, has been a challenge. No single source is available which fully chronicles Srila Prabhupada's medications or health history, or the various doctors who visited Prabhupada, their diagnoses and their treatments.

The synoptic, synthesized chronicling that follows is based on:

1. ***Srila Prabhupada Lilamrita***, Volume 6, by Satsvarupa das Goswami
2. ***TKG's Diary*** by Tamal Krishna Goswami
3. ***Conversations With Srila Prabhupada***, Vol. 29-36, Bhaktivedanta Archives (transcripts of actual 1977 tape recordings)
4. Abhiram Prabhu's Memoirs, recorded November, 1978 (Archives)
5. Srutirupa Prabhu's Memoirs, recorded October, 1978 (Archives)
6. ***ISKCON in the 1970's*** by Satsvarupa das Goswami (1997)
7. ***Letters From Srila Prabhupada*** (Royal Thai BBT)
8. Letters from Tamal Krishna Maharaj and others (Archives)
9. Satsvarupa's little red Prabhupada Nectar series (5 volumes)
10. Miscellaneous other minor biographical sources

The resultant blending of all accounts actually provided a great deal of medical information, especially coming from the tape recordings. This account of Srila Prabhupada's illness in 1977 allows us to closely examine the historical facts to ascertain exactly what medical condition Srila Prabhupada suffered from. First we will briefly back-track into 1976 to earlier origins of Srila Prabhupada's poor health. There are indications that poisoning of Srila Prabhupada may have started in 1976. In this way, an assassin's cover would be generated by a long previous history of illness which begins gradually, wanes and waxes, and eventually culminates in death. In 1976 the symptoms of illnesses in Hawaii, New Vrindaban, New York, and London are compatible with arsenic poisoning, but could just as well have been simply Srila Prabhupada's weak kidneys and the manifestations of kidney problems. Since we have now verified arsenic poisoning by hair analysis in October 1977 (see **Chapter 33**), it is only natural to wonder when or how far back the poisoning began. Judgment is not rendered about 1976; this information is part of the health biography and is included for future investigative work.

### **DECEMBER 20, 1975**

*"Prabhupada is not feeling well; swelling in his legs, feet, and hands trouble him. To see his body puffed with fluid is*

very disturbing. During his massage I pressed gently on Prabhupada's foot with my thumb to show him the swelling. It left an indentation for several minutes. Prabhupada said this is due to uremia, a toxic condition caused by waste products in the blood normally eliminated in the urine. It makes it very difficult for him to climb the steps to his apartment when returning from the temple. Yet, he tolerates the inconvenience without complaint and dismissed the sight of the dent with a smile and a shake of his head." (Tran Diary Vol 1)

## DECEMBER 24, 1975

### Morning Walk, Bombay

**Dr. Patel:** *You have taken that tablet for passing more urine?*

**Prabhupada:** *Yes.*

**Dr. Patel:** *Daily or..., yes or no.*

**Prabhupada:** *I am passing (laughing).*

**Dr. Patel:** *Yes, sir, but you have got the edema on the leg, and I mean, when...*

**Prabhupada:** *It is cured. That one tablet, two tablets, has cured.*

(Con:18.52)

**AUTHOR'S COMMENT:** This establishes that Srila Prabhupada almost certainly had kidney problems long before arsenic poisoning began. **END**

## MAY 1976

At 1:00 AM on May 4, 1976, in Hawaii, Srila Prabhupada rang His bell and Hari Sauri and Pusta Krishna Swami rushed in to attend His Divine Grace's summons. *"Looking strained, Prabhupada informed us that he was ill and would not take his usual walk or give the morning Bhagwatam class. He is again having trouble with uremia, using the bathroom every hour. His feet are badly swollen and he is suffering dizzy spells."* Coincidentally, Tamal Krishna Goswami and Dristadyumna had arrived from New York *"with a written report to give Srila Prabhupada on their China preaching endeavours. Since the Mayapur festival, when Srila Prabhupada ordered Tamal Krishna Maharaj to begin something in China, they have been very seriously studying books..."* The report detailed the immense difficulties there would be met in trying to preach in China. Tamal said that the prospect was hopeless, saying, *"it may be possible fifty years from now."* Srila Prabhupada said, *"Then give it up. If it is too difficult, don't waste time."*

Thus the mission to China was cancelled. Dristadyumna thought that when it was described how Christians had resorted to floating Bibles in balloons on the ocean from hundreds of miles off shore, hoping some would reach Chinese coastal peasants, Srila Prabhupada was impressed with the difficulty of Tamal's China program. Srila Prabhupada dictated a letter to His secretary for all American GBC's, re-installing Tamal to his pre-Mayapur responsibilities as head of the Radha Damodar travelling parties and as a BBT trustee for North America. Tamal returned to Los Angeles on May 7 and soon thereafter relieved Madhudvisa as GBC for the New York zone.

Hari Sauri chronicles that on May 8, in Hawaii, Srila Prabhupada was *"now feeling a little better."* For a few days He had taken a half tablet of a diuretic daily and the swelling cleared up. On May 10, Srila Prabhupada complained that He was not sleeping well due to *"feeling ill with dizziness and passing too much urine."*

While in Hawaii, Srila Prabhupada went on regular morning walks and dramatically increased His Bhagwatam translations while also spending hours a day with Hayagriva on the upcoming book Dialectic Spiritualism. On May 22, however, Srila Prabhupada rested long in the afternoon and *"complained of weakness due to heart palpitations."* Thereafter, Srila Prabhupada visited Los Angeles, Detroit, and Toronto, going to New Vrindaban on June 21. Since His illness in Hawaii, Srila Prabhupada had no other striking health problems except for a short and minor cold and a serious toothache in Toronto.

## JUNE - JULY 1976

Hari Sauri Prabhu states in his Transcendental Diary, Volume 3, in the preface: *"...warning signs of His Divine Grace's deteriorating health grew stronger. He suffered attacks of toothache, high blood pressure, heart palpitations, kidney disease and flu with stoic indifference, and relentlessly pushed himself on despite his weakening bodily condition."*

On June 23, in New Vrindaban, Hari Sauri describes, *"Prabhupada said very little on his walk and the class was short. He is experiencing disturbing heart palpitations and his uremia has caused his legs and feet to swell again...(but) his face is no longer swollen."*

On June 24 Srila Prabhupada had further heart palpitations and did not go on a walk. On June 25 and 26, again there were no morning walks, and Srila Prabhupada's heart was *"still giving him trouble."* On June 28 Srila Prabhupada felt *"heart strain"* while riding in a pickup truck on a bumpy road. Later He said, *"Even in this weak (condition)... I am very weak nowadays. Still I am working... I think I shall not be able to go for walks. This morning my heart was beating too much."*

On June 30, Hari Sauri describes, *"Srila Prabhupada was not well again today and had an ashen pallor... He took only a very short walk..."* and notes that Srila Prabhupada had Pradyumna Prabhu give class. He spoke for a few minutes at the end to make some comments. *"When Srila Prabhupada is unable to discourse on Krishna conscious philosophy, it is a serious matter indeed."* Later in the morning Srila Prabhupada began to feel better. However, the next day Srila Prabhupada skipped His walk and His class was short, perhaps fifteen minutes. *"He is still weak and congested with mucus... He doesn't eat much of anything..."* On July 2 there was no morning walk, and on July 3 His health was *"still not good."* On July 4, Hari Sauri describes, *"His respiratory system is quite blocked with mucus, making his voice sometimes thick and husky."*

Srila Prabhupada arrived in New York on July 9th and was hosted by Tamal Krishna Goswami as GBC and Adi Keshava Swami as temple president. On July 12 at 2:15 AM Srila Prabhupada called for Hari Sauri. *"...he looked very ill. He was gaunt and complained of severe chest pains and an inability to either rest or work. He had already changed his diet to simple kichari because of these symptoms, but the problem has persisted... Despite his illness during the night, Srila Prabhupada still went on his walk this morning."* At noon Srila Prabhupada again complained of chest pains, which He attributed to *"too much anxiety."* In the afternoon Srila Prabhupada had a pain in His foot, which Hari Sauri massaged for almost two hours.

On July 14, *"illness forced Prabhupada to cancel his afternoon darshan."* Early in the morning of July 16, while visiting Gita Nagari farm, Srila Prabhupada again called Hari Sauri to His room. Srila Prabhupada was sitting at His desk but was not using the dictaphone. *"He was ashen, and told me he was experiencing severe kidney pain and could not translate. It was the same problem..."* Later that day, back in New York, Dr. Bhagat, a life member, examined Srila Prabhupada. The diagnosis was very

high blood pressure, a weak heart, and uremia which was probably due to a kidney stone. A diuretic, an antibiotic, a pain reliever, sleeping pills and a psychotropic relaxant were prescribed. No sugar or salt were to be taken either. However, Srila Prabhupada took no medicines and did not change His diet.

On July 20, Srila Prabhupada *"now has a heavy cold which is worsening,"* causing Srila Prabhupada to take only a dry bath and skip His massage. Senior devotees encouraged Srila Prabhupada to delay His scheduled departure that evening so He could rest and recover without the difficulty of travel. Srila Prabhupada could not be convinced to stay. The overnight flight to London was very very hard on Srila Prabhupada. *"Racked by a heavy cold, Prabhupada spent practically the whole flight lying down, coughing up large amounts of mucus every few minutes."* He hardly moved for over six hours.

Coming off the plane, Srila Prabhupada walked slowly, wobbly, and hesitatingly. He was very ill. On the ride to the temple, it was necessary to stop twice on the roadside for Srila Prabhupada to vomit. *"It was alarming because it consisted more of thick, yellow bile and mucus rather than food waste."* Arriving at Bhaktivedanta Manor, Srila Prabhupada went straight to His rooms and *"immediately took rest for the remainder of the day."* Resting until the next morning, Srila Prabhupada *"seems to have recovered a little... He had heart palpitations,"* was very weak, managed to eat only two spoonfuls of fruit, refused massage, ate no lunch except a few bites of kichari, and asked Harikesh that arrangements be made to return to Bombay at once. Srila Prabhupada rested all afternoon again, still very ill. On July 23 and 24 His health improved a little and the "cold" receded.

The strain of preaching, stairways, and lectures weakened Srila Prabhupada and on July 26 He rested all morning, *"although he has begun to eat more today."* When George Harrison visited and asked about His health, Srila Prabhupada replied, *"I have old man's disease, cough and cold, so coughing."* On July 27 Hari Sauri notes that Srila Prabhupada was still coughing and full of mucus. The next day Srila Prabhupada flew to Paris, and *"he is at least well enough to walk and resume his travels."* On His first night in France, He resumed some translation work, the first since leaving New York a week earlier.

At the farm in France, Srila Prabhupada is reported on July 30:

*"...still weak, and after a very short morning walk... He is still full of mucus and alters his diet frequently to speed recovery."* On July 31, Hari Sauri describes, *"Since we arrived Prabhupada has been resting until late in the morning, after 7 AM. He has not taken a full morning walk since leaving New York. This morning he ate very little for breakfast. He also told us to make all endeavour necessary to prevent him from catching cold. He said that, 'With an old body, it means thin blood, and this turns to mucus. And when there is too much mucus it blocks the heart, and this is very dangerous.' He has spent the last couple of days sitting quietly in his room, but at least he is once again having his massage in the sunshine and taking a full bath."*

## **AUGUST - OCTOBER 1976**

On August 1, Srila Prabhupada felt strong enough to make a short tour of the France farm grounds. On August 3, Hari Sauri says, *"It was good to see him eating with relish even though it wasn't much. His appetite appears to be increasing, and he has requested fresh fruit and milk with Chyavana-prash for the morning. 'And when I'm feeling little better, someday we can take puri and...'"* The next day Srila Prabhupada asked for some bada, made with dal paste and some neem leaf powder, which He had not taken since April in Bombay. Late on the 4 th, Srila Prabhupada *"...fell silent for a while, occasionally still coughing, but at least not dislodging the heavy mucus of just a few days ago."*

In Tehran on August 9, Srila Prabhupada again ate some bada which contains neem leaves, something He explained was very good to maintain a good appetite. On August 11 Hari Sauri observed that Srila Prabhupada ate at regular times in spite of the fasting till noon due to Lord Balaram's appearance day. *"His health is always bad and even to miss one meal would be very detrimental to his body."*

Back in Bombay on August 14, *"Dr. Patel, Srila Prabhupada's Bombay walking partner, showed up... to go out onto Juhu beach with Prabhupada. However, because of the persistent swelling in Prabhupada's legs caused by his malfunctioning kidneys he wasn't feeling up to it..."*

On August 15 Srila Prabhupada gave one of His teeth to Hari Sauri upon request. It had loosened and Srila Prabhupada simply took it out of His mouth the night before and placed it in the drawer of His desk. Hari Sauri says, *"Prabhupada is attempting to treat his disease by adjusting the spicing in his diet. In the morning he instructed Palika to (cook)... We were delighted to see him eat and he told us that the spicing had given him a good appetite."* In Hyderabad, on August 19: *"We are all fasting for half a day (Vyasa-puja day) but unfortunately Srila Prabhupada is also practically having to fast. He has had bad digestion and is coughing up a lot of mucus. He had only a very small amount of fruit for breakfast and simply khichari and yogurt for lunch."*

On August 22, Hari Sauri says, *"Prabhupada's digestive problems are continuing, and so for lunch he elected to have only steamed vegetables and khichari, with a small amount of ghee in a separate bowl."* It is also noted that a month after becoming ill upon leaving New York, Srila Prabhupada *"...is still not going out for his morning walks."* On August 27, in New Delhi, Srila Prabhupada's *"physical health is still weak, and so he took the opportunity for a little well-earned rest."* The next day on His morning walk, He was *"still feeling weak. He sat for most of the time on a bench... Since returning from Europe his health has definitely improved."*

In Vrindaban on September 11, Hari Sauri states, *"Prabhupada's health is not very good. He has been suffering from high blood pressure for several days, and today he has toothache. Indeed, he seems to be suffering a general decline in health and strength. At this time last year he was striding strongly down the road every morning for at least an hour and seemed quite full of vigor. Now he rarely takes such walks."* Srila Prabhupada went for a walk on the roof and had strained to manage the last few steps, commenting, *"Now I am old."* Harikesh also observed that Srila Prabhupada's muscle tone had declined.

On September 13, Srila Prabhupada is noted as having *"great difficulty speaking very much at the moment due to his high blood pressure."* His classes were becoming noticeably shorter. On September 19 and 20, Srila Prabhupada felt quite ill due to *"high blood pressure."* It is not understood from Hari Sauri's accounts exactly what led to this unofficial diagnosis of high blood pressure. On September 30, Hari Sauri again mentions the high blood pressure problems. In the night of October 7, Srila Prabhupada complained of chest pains.

The above information was obtained from Hari Sauri Prabhu's Transcendental Diary, Volumes 2, 3 and 4. Volume 5, which will begin with October 9, 1976, has not yet been published as of this printing, but it is anticipated with great enthusiasm. We have very little information of Srila Prabhupada's health or activities between October 9, 1976 and January 8, 1977 since Satsvarupa Maharaj did

not include *anything* in his biography from July 20, 1976 to January 9, 1977.. The only known source of information at present is the tape recordings transcribed in the Conversations Books.

**DECEMBER 26:** In Bombay, Giriraj, Srutasrava and Dr. Patel were discussing the challenges presented by the American deprogrammers.

**Giriraj:** *And then Adi Keshava Maharaj is going with a swami? Chandra Swami, some Indian swami in America. He's going with Adi Keshava Maharaj 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 Maharaj 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)*

**DECEMBER 27:** The next day, Chandra Swami again is mentioned by Srila Prabhupada, Who apparently had been informed of Chandra Swami's being favorable to ISKCON because it was the only organization converting Christians back to Hinduism. It was also noted that Chandra Swami had spoken to Indira Gandhi about ISKCON in that regard, and that Gopal Krishna Swami knew of him quite well also. Srila Prabhupada then noted that "*(Chandra Swami) said that 'I am not very much interested in Hare Krishna...'*" but that he appreciated the conversion back to Hinduism of many people. (Con:28.120-1)

**SUMMARY 1976:** Srila Prabhupada had an illness in Hawaii for a few days in May, a renewal of illness in New Vrindaban, and a more serious illness in New York in July, worsening upon leaving New York and lasting for months in Europe and India. The European illness was characterized by general weakness, heart palpitations, swelling, poor appetite, and respiratory infection-like symptoms of cough, cold, and mucus. It is certainly an unusual combination of symptoms to find all at once: digestive, cardiac, and respiratory. Is it possible that Srila Prabhupada's arsenic poisoning began in 1976? The symptoms, especially those upon leaving New York, appear wholly compatible with this possibility. That Srila Prabhupada was old and had a long-standing weakness in the kidneys is acknowledged, yet, we find that the May to August period of illness in 1976 resembles arsenic poisoning, if we judge by the symptoms.

Since we now know there was poisoning in progress in October 1977, it is only natural to wonder how early it may have begun. (see **Chapter 33**) How far back in time did the poisoning begin? The symptoms support the possibility that it may have begun as early as May 4, 1976 when Tamal and Dristadyumna visited Srila Prabhupada in Hawaii.

## **CHAPTER 21: HEALTH CHRONICLE: JANUARY 1977**

Until January 1977, Srila Prabhupada remained in fairly good health, maintaining an energetic and busy schedule, and the first significant downturn in health occurred while at the Kumbha Mela on January 12-13.

### **JANUARY 8:**

**Srila Prabhupada:** *So that, some Swami Chand?*

**Hari Sauri:** *Chandra Swami, minister for Air India. He's supposed to be wanting to see Prabhupada. He's coming to the Mela.*

**Gurudas:** *I'll look into that. You told me last time... So do you think I should organize this meeting with Chandra Swami also...? Or just meet him to get him to see you. Not any special, but I mean to say that he knows the situation. He can...*

**Srila Prabhupada:** *Or if he wants to see, he may come. He may find out.*

**Gurudas:** *Yes. He should come to see you.*

**Srila Prabhupada:** *Orissa is good for health?*

**Gurudas:** *Yes, he (Gargamuni) says.*

**Srila Prabhupada:** *Let him come to Bhubaneshwar, and I want to start a temple.*

**Gurudas:** *Yes. Your health is...?*

**Srila Prabhupada:** *From yesterday it is good.*

**Gurudas:** *'Cause you cooked for yourself.*

**Srila Prabhupada:** *No. Because I could eat a little... Just rice, dahl, and vegetable.(A15) That's all, nothing extraordinary.*

**Gurudas:** *And you put lot of spice in it or not?*

**Srila Prabhupada:** *No. (Con:29.7-13)*

Later, Srila Prabhupada spoke with a life member/ doctor:

**Guest:** *How is your health?*

**Srila Prabhupada:** *Not good.*

**Guest:** *No, but you are taking that medicine or...?*

**Srila Prabhupada:** *I stopped that medicine.*

**Guest:** *Too much bitter, I think.*

**Srila Prabhupada:** *Not only bitter. I got some trouble in the teeth.*

**Guest:** *Pills are taken or not taken?*

**Srila Prabhupada:** *Pills? No. If required I shall take again.*

**Hansadutta:** *I heard you're not feeling well.*

**Srila Prabhupada:** *No. (Con:29.44)*

Later, speaking with Mr. Asnani, the lawyer, and another guest:

**Srila Prabhupada:** *And because my health is not good, if Allahabad atmosphere or Bhubaneshwar atmosphere helps me little, it*

**Srila Prabhupada:** And because my health is not good, if Anandabada atmosphere or Bhuvaneshwar atmosphere helps me little, it is... Of all foodstuff, I see the kitri is good for me, little kitri.

**Mr. Asnani:** Easily digested also.(A15)

**Srila Prabhupada:** So I shall begin again kitri.

**Guest:** I came other day and you were advised by the doctors not to see you.

**Srila Prabhupada:** No- doctor says like that. I see everyone.

**Guest:** That was the first day with the doctor. You accepted that doctor's decision.

**Srila Prabhupada:** So I did not like that idea.

**Guest:** No, but sometimes, just to keep... So we, all the devotees, always pray to our Lord to give you long physical body and healthy so that the cause which you have taken up in your hand should be completely fulfilled. So for our sake your body has to last... because medically you are not advised to. You talk less... (Con:29.63-7)

Later Srila Prabhupada discusses His own medical neem program:

**Srila Prabhupada:** Then I can take two pills in the morning. That will help. This neem (A15), tickly, and bara is very good. But you people say that...(laughs)

**Hari Sauri:** The ghee's not.

**Srila Prabhupada:** Ghee's not good, that I can understand. But without little ghee, we cannot eat at all.

**Hari Sauri:** There's no harm for a small amount.

**Srila Prabhupada:** We have to take very little.(A15)

Srila Prabhupada then asked that Arundhati cook fresh neem leaves in chick pea flour batter, like spinach pakoras, called baras. Neem had a good medical effect on Srila Prabhupada's digestion problems.(A15) (Con:29.76)

**JANUARY 9:** Srila Prabhupada told Gopal Krishna that a certain medicine was "very bitter." Palika was cooking for Srila Prabhupada, and asked today what kind of dahl He would like. (Con:29.144, 152)

Setting out before dawn, Srila Prabhupada walked for an hour on the beach in Bombay so briskly that His disciples "were flagging" behind Him. Srila Prabhupada suddenly said, "There is a very big conspiracy against us." Dr. Patel inquired, "By the church? By the society?" Srila Prabhupada answered, "No. Hmm. Now they are determined to cut down this movement." Despite further inquiries, Srila Prabhupada would not give further details, but deprogramming was the current issue. (Sat:6.213)

Rameshwar replaced Jagadish as the monthly GBC secretary, and said in the morning, "Srila Prabhupada, you look well." (Sat:6.215)

**JANUARY 10:** The vigor with which Srila Prabhupada gave lectures and had numerous daily meetings, darshans and discussions during early January 1977 is to be noted. Yet, Srila Prabhupada "was now 81 and was bothered by certain persistent illnesses." (Sat:6.215) It seems that the reader of Satsvarupa's biography is being prepared for Srila Prabhupada's oncoming health deterioration, but it does so without much in specifics or detail whatsoever. No train tickets were available to Allahabad for the Kumbha Mela, but R.N. Gupta, Chief Engineer of Railways, arranged for a special car for Srila Prabhupada and the devotees. (Sat:6.219)

**JANUARY 11:** En route to the Kumbha Mela by train, Srila Prabhupada preached to His disciples for four hours and then took some lunch. Later, Srila Prabhupada asked, "You have got sugar candy?" H

After Hari Sauri could not find any, Srila Prabhupada asked again, "Sugar? Where you'll find?" When Rameshwar offered that Pradyumna had some sweet mango, Srila Prabhupada declined the offer. Again He asked, "Mango candy? Grape candy?" Finally Hari Sauri located some mango candy. This demonstrates that Srila Prabhupada's diabetes was not so serious to the point that He could not take candy or sugar. (Con:29.182-236)

**JANUARY 12: KUMBHA MELA** Srila Prabhupada arrived in Allahabad at 9:00 AM and met with His old doctor friend Dr. G. Ghosh. (Abhiram) Arriving at the site of ISKCON's camp, Srila Prabhupada became very upset at the poor location, lack of electricity, and absence of food for distribution. Srila Prabhupada asked Bhavananda and the Mayapur devotees to salvage the event with walking Sankirtan party and book distribution. (Sat:6.227)

**JANUARY 13:** All night Srila Prabhupada was very cold, sitting fully clothed by His desk with a small kerosene heater. "By morning, Srila Prabhupada had a bad cold with runny nose and eyes (A8)...His hands and feet were swollen (AK17), something that had happened to him before during illnesses." (Sat:6.228)

**JANUARY 14:** Abhiram Prabhu noted that, "Srila Prabhupada was a little swollen, not feeling well, very uncomfortable.(A4) His hands and feet were swelling, He was very ill with a mucus problem (A3)." Srila Prabhupada went for a slow walk. Rarely had Srila Prabhupada been so sick; He was finally convinced to leave for Calcutta. Edema and conjunctivitis together is peculiar.

**JANUARY 15:** R.N. Gupta, again arranged a special private railcar to be brought up from Bombay to Srila Prabhupada take to Calcutta. (Sat:6.228)

**JANUARY 16:** Srila Prabhupada arrived in Calcutta. (Sat:6.232)

**JANUARY 18:** Then: "After the intense cold of Kumbha Mela, Srila Prabhupada had recuperated a couple of days in Calcutta. His head cold had gone away, but the swelling (AK17) in his hands and feet persisted, as did other maladies(?). Externally, he was diabetic and suffered from poor digestion(A15), as well as from the general dwindling of physical powers common to an 81 year old body. His condition was not suited for continual travel, hard work, frequent lectures, and taxing management. Yet Prabhupada was transcendental to his apparent material condition. Although sometimes he would inquire about cures, mostly he was callous toward his poor health. Even after receiving a doctor's advice or concluding himself what was good for his health, he would often ignore it in favor of what he thought was best for spreading Krishna consciousness." (Sat:6.232-3)

At 10:00 PM Srila Prabhupada left for Bhuvaneshwar from Calcutta on the Puri Express, arriving the next day at 10:00 AM. (Abhiram)

**JANUARY 19:** "Srila Prabhupada said that He has no digestion (A15) and that He was not feeling strong (AK5). His digestion was failing Him and He could not eat foods cooked in ghee. Srila Prabhupada referred to His kidneys (AK15)." Srutirupa and Palika cooked for Srila Prabhupada. (Abhiram)

"Srila Prabhupada's failing health prevented him from eating fried foods (A15)." (Sat:6.236)

Srila Prabhupada said, "Our immediately problem is toward my health. I am not digesting food, so therefore there is

some swelling (AK17) in the hands and the legs."

**Rameshwar:** *That's due to the kidney?*

**Srila Prabhupada:** *Kidney or whatever it may be.*

**Rameshwar:** *So is it affecting your translation work?*

**Srila Prabhupada:** *That is not affected. That is going on.*

**Rameshwar:** *We know you have a very low opinion of doctors. (laughter)*

**Srila Prabhupada:** *I wish to die without a doctor... I may be seriously ill, but don't call a doctor. Chant Hare Krishna.*

**Gargamuni:** *But maybe we could give you some temporary relief.*

**Srila Prabhupada:** *Yes, but no severe treatment should be accepted. Better not to take. Better to chant Hare Krishna.*

**Gargamuni:** *Maybe for the swelling we can increase the massaging to three times a day.*

**Hari Sauri:** *That's what this guy told me, not to massage very much. At least not while the swelling is there. Actually that medicine that Shiv Sharma gave you, that was reduced. I don't think this homeopathic medicine is any good.*

**Srila Prabhupada:** *So you can give me that.*

**Gargamuni:** *My father, he also used to get swelling, but this was due to diabetes.*

**Srila Prabhupada:** *I have got diabetes also... There are many gentlemen who take insulin at least once a day. (Con:29.289-292)*

Jayapataka Swami was present today. Gargamuni said that he was going to leave India proper for "a few days" to Dacca in Bangladesh because his visa was expiring. This was a common problem for foreign devotees in India; their tourist visas had to be reapplied for periodically by leaving and then re-entering India. It is thought that Tamal's visa was thus conveniently renewed in August when Srila Prabhupada flew from Vrindaban to London (six months from February 14 is August 14). (Con:29.275)

**JANUARY 20:** In Bhubaneshwar, Srutirupa dasi, Abhiram's wife, noted in her October 1978 memoirs that she brought Srila Prabhupada "medicine pills with water" twice daily at 11 AM and 6 PM.

**JANUARY 21:** Both Arundhati and Palika could not cook today, so Srila Prabhupada asked if Srutirupa dasi knew how to use His special cooker to prepare His "special diet" lunch (A15). She did and cooked well. (Con:29.332)

**JANUARY 23:** Satsvarupa das Goswami arrived in Bhubaneshwar around January 23 and replaced Rameshwar as the secretary to His Divine Grace for a month. Rameshwar left maybe the next day. Brahmananda visited for at least two days on January 23rd and 24th. (Sat:6.248; Con:30.38-292)

Srila Prabhupada's course was to follow a careful diet which He could digest satisfactorily (A15), avoiding ghee and spices. But sometimes He was not so strict, to the distress of His servants. Srila Prabhupada conceded that sometimes He wanted spices, "otherwise there is no taste." (Sat:6.236-7)

**JANUARY 25-27:** In the early morning of January 25, Srila Prabhupada drove to Jagannath Puri to look at properties, and ended up walking on the beach, remembering His last visit there in 1920. "Now I am walking with stick." Srila Prabhupada and His party stayed the night at the Tourist Bungalows and the next day Srila Prabhupada ate a hearty meal prepared by Gargamuni's cook in the back of his travelling van. Afterwards the devotees held an impromptu *abhiseka* for Srila Prabhupada at the ocean's edge; then Srila Prabhupada walked to the hotel and was carried upstairs in a chair.

That evening Srila Prabhupada spoke at a local pandal program and then went to visit two different Gaudiya Math temples in the area. Srila Prabhupada, sitting in a chair, prepared to leave: "...he (Srila Prabhupada) began to stand, using his cane as a support, but suddenly, as he was about halfway up, he dropped down again onto the chair. Hari Sauri had to lift him to his

feet...Not everyone had noticed Prabhupada's temporary collapse. (A17) but Hari Sauri... wrote in a letter..."yet another sign that Srila Prabhupada's health is very quickly dwindling away." (Sat:6.241-7) There are two known incidences in early 1977 where Srila Prabhupada showed sudden leg weakness before the onset of His serious illness on February 26. They were here in Puri and on Sridhara Maharaj's temple steps in Navadvipa.

Gargamuni reminisced with Srila Prabhupada about His 1967 heart attack and how he had to stop the doctors from taking some blood.

**Srila Prabhupada:** *They were examining my brain. Then I thought, 'I must go away.' I told, 'Doctor, I am all right. I can go.'*

**Gargamuni:** *They wanted to do so many tests. They wanted to take also from spine.*

**Srila Prabhupada:** *Yes.*

**Satsvarupa:** *They did that. They did give you that spine needle.*

**Srila Prabhupada:** *Oh. Never call doctor. Never give me hospital. Let me die peacefully if I am in trouble. (Con:30:108-9)*

Srila Prabhupada returned to Bhubaneshwar on Jan. 27, and Palika cooked thin chapatis, rice, etc for Srila Prabhupada's lunch. (Con:30.164)

**JANUARY 30:** At 2:50 AM this morning, Srila Prabhupada began His translation of the Tenth Canto of Srimad Bhagwatam. "His words were faint...(A2)" (Sat:6.247)

## **CHAPTER 22: HEALTH CHRONICLE:**

### **FEBRUARY 1977**

**FEBRUARY 1:** Jayapataka was present today for at least one day. (Con:30)

**FEBRUARY 2:** Srila Prabhupada laid the cornerstone in a ceremony marking the beginning of construction on the ISKCON temple in Bhubaneshwar. Bhagwat das was personally asked by Srila Prabhupada to stay and supervise the construction project. Later Srila Prabhupada spoke about restricting His diet from ghee which He said "was not good for him." (A15) Hari Sauri expounded on the purported benefits of an all-fruit diet. (Sat:6.251-2)

Satsvarupa wrote: "We discussed Christ. Srila Prabhupada said that Christ's followers were so low-class that they killed him. I said, 'People say he didn't resist when the soldiers came.' Prabhupada said, 'Oh, does that mean you should kill him? What rascals.' I said, 'Christ is so compassionate that even if one insists on being a sinner, Christ wants to save him.' Prabhupada repeated, 'Yes, Christ is compassionate, but you are a rascal.'" (ISK70, 248-9)

**FEBRUARY 4:** Srila Prabhupada left Orissa at 11:00 PM the previous night and arrived in Calcutta today. (Abhiram)

**FEBRUARY 6:** Srila Prabhupada went on to Panihati today. (Abhiram)

**FEBRUARY 7:** Srila Prabhupada arrived in Mayapur. Srila Prabhupada's room had been decorated with thousands of flowers grown on the property. Later He went to survey the progress on construction work, walking about the grounds and inspected all the rooms of the 700 foot long guest house. *"The next few days were quiet."* (Abhiram; Sat:6.253)

Hari Sauri wrote to Radhaballabha, and after describing the tour of Orissa just completed, said: *"As far as his health goes, Srila Prabhupada is not really any better. The swelling (AK17) is still there and digestion (A15) is still bad, although his appetite (AK1) is picking up now that his sister is doing some cooking. He is still avoiding ghee and salt though, so that vegetable salt is very important."* (Archives)

**FEBRUARY 8:** *"But Prabhupada's ill health persisted - an imbalance of pitta and vayu (bile and air), he said. One morning when his servant asked him how he felt, he replied, "Very bad." But sometimes after a "very bad" morning, he would feel much better.* (Sat:6.255)

**FEBRUARY 10:** Srila Prabhupada went by car and ferry to visit Sridhara Maharaj's Math in Navadwip for lunch. But, *"while walking up the steep stone steps, Prabhupada's legs suddenly gave way, and he collapsed. (A17) Fortunately, Hari Sauri was close enough to catch him. It was the second time Prabhupada had collapsed in less than two weeks."* (Sat:6.255) In Satsvarupa's diary called **ISKCON in the 1970's**, there is no mention of any illness with Srila Prabhupada in Bhubaneswar, no mention of the collapse at Sridhar's Math, no mention of Srila Prabhupada's terrible, near-fatal fever on February 26, and no mention of the London operation in September.

Tamal proffers an explanation for this weakness in Srila Prabhupada's legs: *"Srila Prabhupada's health was not strong, even at that time. ... he could only take short walks...upon leaving (Sridhara's Math) he had stumbled and almost collapsed... Apparently the food had been prepared in mustard oil... which... was very difficult for Srila Prabhupada to digest."* (TkgD.1)

**Question:** Was Srila Prabhupada coming to or from lunch at Sridhara Maharaj's when He collapsed, going up or down the stairs? Also, how would mustard oil cause weakness in the legs one hour after lunch, or if He was going up the steps on the way to lunch?

**FEBRUARY 11:** The next day there were still after-effects of the lunch.

**Jayapataka:** *So this morning you won't go, be going on a walk. You're not feeling up to a walk (AK11, A17) this morning? It affected your kidney or your digestion?*

**Srila Prabhupada:** *That I cannot say. But the foodstuff is not digesting. (A15) That I can say. I am not feeling at all appetite (AK1).* (Con:30.325)

**FEBRUARY 12:** Palika dasi cooked Srila Prabhupada's meals according to His direction and choices. Oil, ghee and spices were avoided because Srila Prabhupada could not digest these things. (A15) Pishima came and cooked for Srila Prabhupada also, then one day, not even allowing Palika into the kitchen. Srila Prabhupada ate her lunch and *"became sick. For the next two days he did not take anything except hot milk and medicine."* (Satsvarupa: Prabhupada Nectar, Vol. 3, pg 98-100)

**FEBRUARY 14:** Tamal states: *"I began my secretarial work for Srila Prabhupada on February 22, 1977. I arrived in Mayapur with His Holiness Brahmananda Swami..."* (TkgD.1) However, the tape recordings clarify that Tamal's arrival date was the 13th or 14th, as he and Brahmananda were present in conversations with Srila Prabhupada from February 14th and on.

**Tamal:** *Adi Keshava is here in India... He'll be coming here in about three days, he and Tripurari Maharaj.*

**Srila Prabhupada:** *So, when you arrived at the airport?*

**Tamal:** *Well, we first... The airplane that we came on landed in Delhi, and we went down to Bombay yesterday morning. So we stayed the day in Bombay... (and then) we took off in the plane to Calcutta...*

Speaking about the imminent New York deprogramming trial:

**Tamal:** *As long as we stay within the law they cannot find any fault with us. They are trying like anything, but they cannot find any fault.*

**Srila Prabhupada:** *Yes. The poison has already entered.* (laughs)

**AUTHOR'S COMMENT:** Is this a pun?

**Tamal:** *I've brought some medicines for you from Bombay.*

**Srila Prabhupada:** *Hm. What is that medicine.*

**Tamal:** *I can bring them. I don't know.*

**Brahmananda:** *Were you expecting something?*

**Hari Sauri:** *We already got one big bag full.*

**Tamal:** *Oh. There's so many more things now.*

**Hari Sauri:** *Did Karttikeya give it to you?*

**Tamal:** *I don't know... Giriraj gave them to me.* (Con:30.339)

**FEBRUARY 15:** In the evening, Srila Prabhupada asked Bhavananda to bring Him *"one plate"* of *"freshly prepared"* prasadam today at 1:00 PM. (Con:30.15-6) Later, Tamal instigated a lengthy narration of medical horror stories assisted by Brahmananda and Hari Sauri, leaving the impression that modern doctors were to be avoided at all costs, as they were cruel, careless, callous, inexperienced and so on. Tamal also broke the news to Srila Prabhupada that Jayananda Prabhu had cancer and told about some nightmarish trouble Jayananda had while in the hospital. Tamal said that he personally went and rescued Jayananda from further harm at the hands of the *"crazy"* doctors. Tamal explained that doctors were now using electric shock treatments also. (Con:31.29-33)

**FEBRUARY 16:** Srila Prabhupada spoke to Hari Sauri while they stood on the balcony veranda overlooking the surrounding land in Mayapur: *"Actually it does not matter even if I die immediately. I have given the basis for everything, and now if they simply manage things nicely and follow whatever programs I have begun, then everything will be successful."* (Sat:6.256)

**FEBRUARY 17:** The Conversations Books show that Adi Keshava Swami arrived in Mayapur today and for several days thereafter had lengthy discussions with Srila Prabhupada about American deprogramming cases and the specific court battle in which he himself was a central defendant.

When Adi Keshava Prabhu came from New York, Srila Prabhupada was energetic and showed few signs of illness or weakness. (Sat:6.260)

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. (Adi Keshava)

**FEBRUARY 18:** Srila Prabhupada, during deprogramming talks, asked that the light be turned off. Just a while later, He asked for some sweet water, some misri. Srila Prabhupada gave many arguments to make a counter-attack against the deprogrammers' false accusations, but emphasized that the devotees should go to court with robes and shaved heads, bringing all the books in the forefront. Tamal asked if Srila Prabhupada wanted to go on a walk the next morning, and whether He would just walk on the roof, or if going around the pond, would He need a chair to be carried up the walkway steps (**AK11, A17**). Srila Prabhupada said He would go around the pond without a chair-lift. (Con:31.88-142)

**FEBRUARY 19:** The first mention of Bhakticharu's presence is noted on this date, but he was known as Kshirachora Gopinatha. Satadhanya, Jayapataka, and Bhavananda Maharajas are also present during Srila Prabhupada's stay in Mayapur. (Con:31.161)

**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)

**FEBRUARY 22:** Tamal Krishna Goswami states that today he became Srila Prabhupada's personal secretary, replacing Satsvarupa Maharaj. Each month, by rotation, a different GBC would come to spend a month with Srila Prabhupada by serving as His secretary. However, Tamal remained as Srila Prabhupada's permanent personal secretary, assistant, and primary guardian until Srila Prabhupada's departure on November 14, a total of exactly nine months since Tamal's February 14th arrival. (TkgD. 1) In a letter some months later, Tamal told Radhaballabha that the GBC had voted and requested him to stay on indefinitely as Srila Prabhupada's secretary.

On Satsvarupa Maharaj's last day as Srila Prabhupada's secretary, Srila Prabhupada ordered a breakfast of soaked mung dal, cucumber and fruits (**AK1**), not the diet of one with good digestion. Srila Prabhupada attended the evening programs and walked with a government minister through extensive displays of preaching around the world. Srila Prabhupada was still very active at this time. (Sat:6.264-5)

Hundreds of devotees arrived for the annual Mayapur festival, including 350 on the first Boeing 757 to land in Calcutta. (Sat:6.266)

#### **FEBRUARY 24:**

Srila Prabhupada said: "*I am not feeling very well, but I am living in Vaikuntha. I am not fit for this place.*" Later on, Srila Prabhupada said, "*So let me take prasadam. Then we can talk some more.*" (Con:31.205, 216)

**FEBRUARY 25:** Bali Mardan reported that there was a nice house in Australia available for Srila Prabhupada to stay in if He chose, and Srila Prabhupada asked about the climate. "*One can get good appetite? (AK1) Nowadays I cannot eat.*" Also, Srila Prabhupada twice asked why certain light bulbs were not working. (Con:31.260, 267)

**FEBRUARY 26:** Satsvarupa's biography relates that Srila Prabhupada "*became very ill again.*" (Sat:6.266) Late in the day, "*Srila Prabhupada's health deteriorated noticeably. Then a very serious illness began. His temperature rose to 104 or 105 degrees.*" (**AK19**) For three days and two nights the high fever continued, and he was always moaning." Tamal relates that he, Navayogendra and Hari Sauri were always attending Srila Prabhupada in shifts, constantly massaging Him. Srila Prabhupada could not eat (**AK1**), His body was very swollen (**AK17**), there was great difficulty in urinating (**AK14**), and Srila Prabhupada could not even talk to the devotees. He remained confined to His quarters and did not come down for the programs. Gradually the fever subsided, and Srila Prabhupada said later that He thought He was going to leave His body. (TkgD.2)

From Satsvarupa's book, Prabhupada Nectar, Vol. 4, pg.147: "*In Mayapur, in February 1977, when Prabhupada first started to get really sick, we were taking turns sitting in his bedroom with him. He was just lying in his bed, so one person would always have to be there... If he coughed, you would have to make sure he had his spittoon there (A3) and a handkerchief to wipe his face, or you would help him with his blanket or give him water, or help him to go to the bathroom (AK5)... Prabhupada was so sick that he was sometimes moaning (AK4), and he could not sleep (AK21), because he would be coughing (A3) so much.*"

Srila Prabhupada's old friend Dr. G. Ghosh from Allahabad came and prescribed various allopathic medicines, "... including Lassix tablets, which helped Srila Prabhupada pass urine. (**AK14**) As these medicines were very strong, Srila Prabhupada passed not only urine but sometimes also blood." (**AK16**) Therefore Srila Prabhupada was forced to discontinue these medicines. Srila Prabhupada was left extremely weak (**AK5**) and semi-invalid (**AK11**) needing help with most activities, including going to the bathroom (**A17**). (TkgD.2)

Bhavananda began to give massages which helped greatly. "*It was apparent to many who attended the festivals during Gaur-Purnima 1977 that Srila Prabhupada was extremely weak (AK5) as he required to be carried on a palanquin.*" (Dhaneshwar)

Srila Prabhupada said in late February, "*The last fortnight I was thinking I was dead...*" (Sat:6.269)

Srutirupa dasi, Abhiram Prabhu's wife, recalls that in February at Mayapur, "*This is when Srila Prabhupada began getting ill, and it never stopped. He became weaker and weaker. Some deer musk grains were obtained...*" (and given to Srila Prabhupada as medicine on March 10)

**FEBRUARY 27:** While discussing BBT business with Radhaballabha Prabhu, there is twice a mention of Srila Prabhupada taking some medicines. (Con:31.291, 294)

## **CHAPTER 23: HEALTH CHRONICLE:**

**MARCH 1977**



**MARCH 2:** Abhiram: "Until recently, Srila Prabhupada has eaten full course meals (AKI), with Srutirupa Prabhu cooking for Him."

The GBC meetings endorsed Tamal as Srila Prabhupada's "permanent secretary," and another GBC would also rotate monthly to spend time with His Divine Grace. Satsvarupa read the GBC resolutions regarding Tamal's zone, concluding with: "And also Tamal Krishna Maharaj will retain responsibility for Red China, whatever can be done there."

**Srila Prabhupada:** *That's very good. (laughter) I asked him to do this last year. Very good.*

Later, Tamal spoke for the GBC: "Srila Prabhupada, we were wondering that one time when you were ill in Vrindaban you requested that the devotees in our temples around the world could chant kirtan all the time, twenty-four hours, till you recovered your health. So the GBC was wondering whether we could request again for that." Srila Prabhupada replied: "Yes... Bhavausadhac chrotra-mano-bhiramat. This is the real remedy for any disease." Soon thereafter Giriraj discussed whether Srila Prabhupada would see guests when He came to Bombay later in the month. "...if your health permits and if you could come every day (from Kartikkeya's to the temple), then we could arrange very leading people (to see You) for all of those days..." (Con:31.336, 363-7) Apparently Srila Prabhupada was still very ill and weak from the sudden attack of ill health on February 26.

**NOTE: THERE ARE NO TAPE RECORDINGS FOR MARCH 3 - 21.**

**MARCH 6, 7:** Abhiram: "Srila Prabhupada is getting sick and His appetite (AKI) is failing Him. He is feeling very bad, but He drank some barley water."

**MARCH 10:** Abhiram: "Srila Prabhupada is becoming very, very ill." Abhiram and Jayatirtha went to Calcutta and returned with Bimala Tanka Tirtha, Srila Prabhupada's old and blind Ayurvedic doctor, who prescribed medicines, allopathic and Ayurvedic. A very expensive medicine containing musk, gold and pearls produced no visible results. After two or three days, the doctor left and Srila Prabhupada discontinued the medicines. Abhiram left Srila Prabhupada's association from March 10 until July 19. (Abhiram)

Devotees recall being asked to donate for medication during the 1977 Gaura Purnima festival, and many believed that this was for *makharadhvaja*. Interviewed, Abhiram said the collection was for a medicine called Somara-rasayana, prescribed by Bimala Thakur. Abhiram personally went to Calcutta, purchased the ingredients for this medication, and brought these ingredients back for Srila Prabhupada. (Dhaneshwar, Abhiram)

**MARCH 13:** Hari Sauri left Srila Prabhupada's service and Tamal became the masseur as well as personal secretary. Srila Prabhupada did not like Tamal's massages, however. Bhavananda was recruited for this service. Giving two hour massages in the morning sunshine, Srila Prabhupada's "health improved." Navayogendra Swami cooked for Srila Prabhupada, Who began to eat again, although He was not fully recovered. (TkgD.3)

Earlier Dr. Ghosh from Kodaikanal (not the one from Allahabad) had invited Srila Prabhupada to his health resort in South India, where, he asserted, no one would die. Now Srila Prabhupada remembered Dr. Ghosh and told Tamal to write and confirm the journey there as soon as possible. Dr. Ghosh was well-known as a natural healer, using massage, dieting and no allopathic drugs. Srila Prabhupada also thought a change of location to be beneficial to His health. But, no word came from Kodaikanal. (TkgD.3)

**MARCH 20:** Swarup Damodar came in to see Srila Prabhupada, Who commented, "Sit down. I am little better today. Sometimes for the last... How many days? I am..." (?) When Swarup Damodar mentioned getting a visa for Srila Prabhupada's planned visit to Manipur, Srila Prabhupada said, "That may be suspended for the time."

**Swarup Damodar:** *Prabhupada's health. It may not be so wise.*

**Srila Prabhupada, to Tamal:** *What is this? The same tablet? No.*

**Tamal:** *I've gotten a week's supply of these other tablets. I got the prescription filled.*

**Srila Prabhupada:** *Keep it here... That has given me great relief.*

**Tamal:** *Oh. Swelling (AK17) is reduced, Srila Prabhupada?*

**Srila Prabhupada:** *That I do not know. But internally I am feeling relief.*

**Swarup Damodar:** *Swelling here?*

**Tamal:** *No. His feet.*

**Srila Prabhupada:** *Not very much, but there is.*

**Tamal:** *Not so much. I think that pill (Lassix?) works for swelling. The swelling is due to urine, not...*

**Srila Prabhupada:** *(heavy coughing) (A3)*

Then Swarup Damodar reported to Srila Prabhupada that he had just seen Upendra at the Calcutta airport waiting for some lost luggage, and that Upendra would be arriving that night to join Srila Prabhupada's party as personal assistant to replace Hari Sauri. Srila Prabhupada said, "Oh. He has received that telegram. He is coming from Hawaii?" Tamal said, "Yes." Tamal reminded Srila Prabhupada about the upcoming Bombay programs. Tamal: "A lot of the senior devotees are still there. They've gone from here to Vrindaban, and now they're in Bombay, and they're waiting for your coming." Srila Prabhupada said, "I am therefore going. In spite of my so much inconveniences, I am going there."

When Srila Prabhupada heard that policemen in Manipur were wearing tilak, He decided to go after all. "April 5 th. No harm. We are... Kodaikanal, we wanted to go by the end of the..." Tamal then postponed the planned trip to Dr. Ghosh's medical treatment center in Kodaikanal until about April 15 or 20. Later Srila Prabhupada was eating and Tamal asked: "Did this tangerine remove the bad taste? (AK20) So every day we can give some tangerine. Especially if you can give with this medicine, then it will take away the bitter taste." Later Srila Prabhupada asked for hot water and a chaddar and said, "So this tablet is effective. Prepare this." Tamal and Srila Prabhupada talked about the 8 tablets that were to be taken twice a day.

**Tamal:** *Nobody can go through it. It's such trouble. An ordinary person can't do it. Unless you have a servant, you can't take kaviraja's medicine. (Con:31.180-201)*

**MARCH 22:** An invitation has been received earlier from Bombay to participate in their upcoming pandal program, but "the senior devotees in Mayapur felt Srila Prabhupada was too ill to travel." Srila Prabhupada accepted the invitation, being very enthusiastic to preach in Bombay. Driving to Calcutta, Srila Prabhupada and His party flew by Bombay. When Srila Prabhupada arrived at the Bombay airport, Srila Prabhupada was lowered off the plane by hydraulic lift due to His weakness (AK11) and

inability to negotiate the steep stairs. Several devotees assisted Him in walking(AK11, A17) and He appeared frail. Srila Prabhupada refused to stay in His old apartment, upset that His new quarters were not finished, and defiantly camped out in His unfinished rooms for one night. (Sat:6.269-70; TkgD.4)

Thereafter He moved to Karttikeya Mahadevia's home, and preached strongly every evening to the thousands who came for the lecture, kirtan and free prasadam. Bhavananda Maharaj assisted with the personal services given to His Divine Grace, and it is noted that Srila Prabhupada "could not stand and walk without assistance...(AK11, A17)" (Sat:6.272; TkgD. 4)

Srila Prabhupada was carried on a palanquin, and He attended the week long Bombay pandal programs. Srila Prabhupada's voice was weak (A2) and He remained motionless (AK18), yet somehow commanded enough energy to answer questions forcefully but briefly, saving His limited energy. "Ever since Srila Prabhupada's extreme weakness (AK5) of health had occurred in Mayapur, he would often sit for hours alone and silent (A11, AK18). When he spoke his voice was often hoarse or faint.(A2)." (Sat:6.274-5)

**MARCH 25:** Srila Prabhupada wrote to Gurudas: "Thank you, yes, I am feeling a little stronger now. On the 28th instant I shall be moving into my new quarters..." (Letters Books)

**MARCH 26:** Bhavananda questioned if Srila Prabhupada should strain Himself by going to this evening's pandal program, saying: "This Dr. Oja says that your blood pressure is about 210 to 220 over 100.(AK6) He said it should be about 150 over 90. He said any strain moving around will cause this." Srila Prabhupada remarked, "But after taking my meals, I require a little rest. One hour." Hari Sauri had come back from Australia for a few days. (Con:32.20-3)

Bhakticharu was by now in the personal service of Srila Prabhupada as of this date and remained so almost constantly until Srila Prabhupada's departure. After lunch, Srila Prabhupada stated, "I have taken six chapattis."

**Tamal:** Six chapattis!

**Bhakticharu:** Do you require anything specific at night?

**Tamal:** By starving you at night, Srila Prabhupada, your appetite (AK1) in the noontime is becoming increased.

**Srila Prabhupada:** No, I should not take at night. At night, a little milk and barley water. Light. (Con:32.26)

Later in the day, Tamal talks with Srila Prabhupada:

**Srila Prabhupada:** Still I am eighty percent not good. But twenty percent.

**Tamal:** It's very strange even now, because it doesn't seem to be anything apparently wrong, yet it's not good health. You know, like in Mayapur you were visibly ill, from fever and so many other things. So those visible symptoms have gone, but still, full health is not...

**Srila Prabhupada:** Strength, strength.(AK5) That requires a little time.

**Tamal:** I think it just requires some gradual recuperation... if there is still a chance of going to Kodaikanal for a month, you should take that opportunity.

**Srila Prabhupada:** Yes.

**Tamal:** It may be Krishna's will that you... I think that if for one month you are under the care of Dr. Ghosh in a very first class healthy weather...

**Srila Prabhupada:** I think also. He is a very kind doctor. Whole family is attentive... This misri water and dob water... Always ready. That will clear my urine. (AK16) That I have experimented. And I don't require that exacting tablet (Lassix). That tablet by chemical reaction exacts. And when there is no urine, it exacts blood.

**Tamal:** That's what's wrong with these modern medicines. They work mechanically. They don't take consideration of the particular conditions. (Con:32.35-6)

**MARCH 27:** Srila Prabhupada had a cough.(A3) (Con:32.44) Ratan Singh Rajda, a member of Parliament, came to visit Srila Prabhupada, relating how he and 150,000 others had just been released after being jailed for 19 months, including J. K. Prakash, J. P. Narayan and Morarji Desai, due to the recent defeat in elections of Indira Gandhi. Srila Prabhupada remarked to Mr. Rajda, "I am not keeping good health at the moment..."(Sat:6.284)

**MARCH 30:** Srila Prabhupada wrote in a letter: "I was expecting to come to Vrindaban to be with my disciples during the Gour Purnima time but I was suddenly forced to change my plans due to illness. Now, by the grace of Krishna, I am gradually recovering." (Letters Books)

**MARCH 31:** Srila Prabhupada moved into His new private rooms upstairs in the Juhu temple. There was lots of light, a constantly blowing breeze and everything was very nicely done by Surabhi Swami, the architect. (TkgD.5)

Moved in, Srila Prabhupadasaid: "I shall go daily (to guru puja in the temple) in the morning. At seven. And I'll stay there half an hour or more... Those who are visitors, they can see me. And for lecturing, on Sunday I shall lecture (from Bhagwatam)... Walking should be stopped (AK11, A17) at least for some time. And if I walk, I may walk on the roof." (Con:32.64-5)

## CHAPTER 24: HEALTH CHRONICLE:

### APRIL 1977

Srila Prabhupada, of course, no longer went on His morning walks, (AK11, A17) and remained almost constantly in His quarters for the next month, except for daily attendance at the morning greeting of the Deities in the temple room. Srila Prabhupada arranged for quiet and solitude so that He could focus on His translation work. Srila Prabhupada had no appetite (AK1) and his health neither improved nor worsened. In early April Srila Prabhupada considered going to Kashmir but postponed those plans when Gurudas sent word that it was very cold there. (TkgD. 5)

"But Srila Prabhupada had little appetite.(AK1) He could not eat anything heavy,(A15) and sometimes he had no appetite even for a cup of milk. One morning Srila Prabhupada asked for orange juice..." When the cook, Ksiracora Gopinath (Bhakticharu), took longer than expected to deliver the juice, Srila Prabhupada reprimanded by saying, "I am sick with no appetite, and when I have a little hunger,(AK1) then you take hours!" (Sat:6.289-90)

Bhavananda Maharaj had been intimately serving Srila Prabhupada since His arrival in Bombay, but now took leave and returned to Mayapur. Srila Prabhupada said that Bhavananda's massages had been the best, but "for my bodily comforts, preaching should not suffer." Upenadra Prabhu, newly arrived around April 1, noted the difference in Srila Prabhupada. His diet and lifestyle

should not suffer. Upendra Prabhu, newly arrived around April 1, noted the difference in Srila Prabhupada, his diet and lifestyle. "His intelligence was ever sharp and alert, and yet his health did not improve... (Upendra) could no longer cook the kichari which Prabhupada had previously liked." (AI5) No more kicharis. Glances, nods, hand motions and "Hmmm's" (AK18) were common methods by which Srila Prabhupada communicated His desires. (Sat:6.296, Con:32.102-4)

**APRIL 5:** Srila Prabhupada gave an interview to a B.T. Koshi of The Current, a weekly magazine. At the end, Srila Prabhupada said, "And from the fifth year to fifteenth year you should chastise the sons and disciples just like tiger. After five years.

**Mr. Koshi:** Using the stick.

**Srila Prabhupada:** Yes.

**Tamal:** That's how you trained us, Srila Prabhupada... Even though we were not five years old, he treats us just like as if we were five. Because spiritually we are still like that. So he is very strict with us.

**Srila Prabhupada:** All these boys I chastise vehemently. Even a little mistake. (Con:32.126)

An unnamed doctor came in the morning to check Srila Prabhupada, and said. "I would like to have the history of the present program which is going on. It will be apparent that so much will be there. The same thing is going on."

**Srila Prabhupada:** I have no appetite. (AK1) I cannot digest. (AI5) This is going on.

After the doctor had left, Srila Prabhupada and Tamal discussed doctors. Srila Prabhupada felt that this last doctor was no good because he had asked about the history rather than ascertain the problem simply from feeling the pulse. Tamal added that present-day Ayurvedic doctors could not make enough money since their cures were too slow to suit people.

**Srila Prabhupada:** To study Ayurveda is now lost. Nobody takes seriously Ayurveda... As soon as he wanted history I rejected him. He is not Ayurvedic. And Kartikkeya was sorry that I did not give him for one and a half hours.

**Tamal:** He wanted you to stop talking to the reporter and begin talking to the doctor. What good the doctor will do, but the reporter can do so much good.

Srila Prabhupada and Tamal agreed that Bhakticharu and Upendra would make a good crew to serve Srila Prabhupada's needs. (Con:32.128-132)

During the darshan later in the day, a guest made a request: "Srila Prabhupada... I have a friend who is M.D., and he is doing research in Hyderabad. He is about 83 years old. So I was just wondering whether you would like to meet him some time for consultation. He has established one Ayurvedic college... whether you would like to take his advantage of the knowledge of the..."

**Srila Prabhupada:** Yes, I can take advantage, but no medicine.

Shortly after this, Srila Prabhupada inquired whether Gurudas had reported back from Kashmir about the house offered by Dr. Karen Singh.

**Tamal:** You are eager to go there, I think.

**Srila Prabhupada:** Not very eager. I was eager only that if I simply get regular appetite, (AK1) then... I can get some strength (AK5) to work, that's all. So ask them to give me little orange... A little salt. (Con:32.152-154)

**NOTE: THERE ARE NO TAPE RECORDINGS FOR APRIL 6 - 9.**

**APRIL 6:** Srila Prabhupada wrote to Radhaballabha: "Just now I am not completely fit but as soon as I become fit I shall write an introduction to the Kapila book." (Letters Books)

**APRIL 8:** Srila Prabhupada met with Parliament member Sri Ratan Singh Rajda and asked him to arrange a meeting with Prime Minister Morarji Desai. Srila Prabhupada would meet important guests around 4:00 PM every afternoon. (TkgD.5)

**APRIL 10:** Srila Prabhupada resumed regular translation work again, recording 30 to 40% of a tape nightly while working of the Tenth Canto. Srila Prabhupada heard the political news of India from the newspaper daily now, very interested in that now the new government might afford better preaching opportunities. (TkgD.5-6)

Tamal advised Srila Prabhupada to take some rest, and noted that Srila Prabhupada had translated a little bit last night, but stopped, which Srila Prabhupada said was due to feeling "sleepy."

**Tamal:** Yeah, I mean you are taking so little prasadam that it is not to be expected that you can do very much physical activity... I think simply it is just weakness now (AK5)... You've been maintaining a fast now for nearly two months.

**Srila Prabhupada:** Yes. I like that. If there is no appetite, (AK1) what is the use of forcibly eating? When appetite will come, we shall eat. Natural.

**Tamal:** So we are not at a loss. We can chant Hare Krishna.

**Srila Prabhupada:** Yes, I am chanting... What can be done with this physical impediment?

**Tamal:** Yesterday you were questioning if we had an extra quantity of that, er, to fill up your container... of one of the things that you use... Oh, tooth powder.

**Srila Prabhupada:** Ah, yes, that.

**Tamal:** Do you know where it is?

**Bhavananda:** It hasn't been filled up yet?

Srila Prabhupada confirmed that Bhakticharu had already refilled His container with more tooth powder. Tamal stated that one of the advantages of Srila Prabhupada's fasting was that it cures diseases and was perhaps responsible for reducing His swelling (AK17). Srila Prabhupada added that it was His experience that doctors are only after money, sometimes using water injections as a means of cheating. (Con:32.155-7)

**AUTHOR'S COMMENT:** That Srila Prabhupada was poisoned is now known, but not how it was done. White, tasteless arsenic powder could easily have been mixed with Srila Prabhupada's tooth powder and the poison readily absorbed over the gums just like nicotine is absorbed from chewing tobacco. Tooth powder or another ingredient among Srila Prabhupada's personal items could easily have been laced with poison. In this way, the poison is taken in small doses regularly, maintaining a constant drain on Srila Prabhupada's health while the conspirator stands by innocently or may have already gone to "preach" elsewhere. **END COMMENT**

**APRIL 11:** Today another Parliament member, and India's most eminent attorney, Sri Ram Jethmalani came to visit Srila Prabhupada. The guest was quite impressed and pledged full support for ISKCON's preaching work. (TkgD.6) Tamal stated to Srila Prabhupada: "Anyone that is in power too long... There's a saying, "Power corrupts." Anyone who becomes too long in power becomes corrupted. That's why change is required." (Con:32.183) (Not bad advice!)

Tamal answered Srila Prabhupada's inquiry about Indira Gandhi. "Some young voëis she was keeping?"

**Tamal:** Yes, there was one (Chandra Swami) who was coming to America who seemed to have been very intimate with her. He was able to call her on the telephone. 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 Maharaj 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. (Con:32.185)

**APRIL 14:** Upon reviewing the photographs in the Bhaktivedanta Archives of Srila Prabhupada in Bombay for early 1977, 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. (AI)

**APRIL 15:** Srila Prabhupada instructed that some of His disciples should learn to preach by writing articles. He was very weak (AK5) and did not have the strength for vigorous preaching as before. (TkgD.7)

Again Mr. Rajda came to visit, this time with his family.

**Mr. Rajda:** How is your health now?

**Srila Prabhupada:** Not very good, but as Krishna's mercy going on. These are some of our latest publications. (Con:32.208)

**APRIL 16:** Srila Prabhupada sent Bhavananda Swami back to his important preaching work in Bengal. Bhavananda had been giving massage and personal service since Srila Prabhupada arrived in Bombay. Massages were up to two hours long, and were giving Srila Prabhupada much benefit. (AK12?) (TkgD.7)

Srila Prabhupada wrote to Vasudeva in Fiji: "Your suggestion that I come to Fiji for recovering my health is very good. We are now thinking of going to Kashmir... My health is very slowly improving. I am simply trusting in Krishna." (Letters Books)

Srila Prabhupada was brought some medicine before breakfast. Later, a conversation ensued about Jesus Christ.

**Srila Prabhupada:** Therefore according to history, he retired. That is resurrection. He went to Kashmir. "It is hopeless."

**Tamal:** He didn't die on the cross.

**Srila Prabhupada:** It is not possible to kill him. Such a great personality, representative of God, he is not killed. That is not possible.

**Tamal:** Simply by putting some wounds. (Comment: or poison?)

**Srila Prabhupada:** He made a show that "I am killed." That is resurrection. And when you finished your business, then he will go (away)... He was a great yogi. I know that he is powerful representative of God. He sacrificed everything for God. He cannot be ordinary man. (Con:32.241-2)

**APRIL 17:** Palika dasi was called by Srila Prabhupada at 4 AM to cook various neem preparations, saying, "Now I have a taste for neem, and this will also be good for me." (AK1) A young, intelligent devotee, Dr. Sharma, came to see Srila Prabhupada and offered to do Russian translations of the books. Dr. Sharma also examined Srila Prabhupada's health condition. (TkgD.8)

Srila Prabhupada ate some bara and Srila Prabhupada said Palika's neem preparations were "very, very good. Have sukta-neem also. Pick the neem." (Con:32.277)

**APRIL 18:** Dr. Sharma examined Srila Prabhupada again and found excess water (AK17) in parts of the body, also noting diarrhea (AK3) and high blood pressure. (AK6) Srila Prabhupada refused some proposed injections and pills, preferring to stay with His special neem diet. "Srila Prabhupada has little confidence in western medicines. ...if Krishna likes, He can help him get better. Prabhupada prefers dependence on Krishna to injections and pills and other artificial methods of treatment." (TkgD.9)

Very few devotees were allowed to see Srila Prabhupada and most information to and from Srila Prabhupada was filtered through His secretary, Tamal Krishna Goswami. Srila Prabhupada became more reclusive, withdrawn and apparently internalized. (AK18, A11)

Tamal wrote Radhaballabha: "...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)

Tamal wrote Bir Raghava: "Srila Prabhupada is continuing his translation work every night even though he is not very fit in health. (Tamal letters) Srila Prabhupada wrote to Ranadhir: "Do not worry. I have not stopped my business. I am writing at night even though I am not quite fit. Thank you all for your prayers." (Letters Books)

Srila Prabhupada instructed Tamal and Bhakticharu how to make neem paste compresses for His feet and legs, meant for reducing the swelling. (AK17) (Con:32.299)

**APRIL 19:** Srila Prabhupada, due to lack of energy, (AK5) had a hard time doing translation work last night. Swarup Damodar held a press conference in Bombay. (TkgD.10)

**APRIL 20:** Again Srila Prabhupada had trouble (AK5) translating last night. Dr. Sharma came, being "very insistent about Prabhupada's taking the medicine," which Srila Prabhupada declined firmly since he had made up his mind not to "take western drugs." Tamal criticized the doctor, saying that Dr. Sharma's "intention all along had been to get Prabhupada to allow him to be his doctor, rather than translate the books into Russian." (TkgD.11)

**APRIL 21:** Srila Prabhupada's swelling (AK17) in the hands and legs had decreased almost to nil, and His appetite (AK1) had increased. His diet of taking neem in all His foods has continued. Srila Prabhupada was thinking of going to Lonauli, a cooler climate zone between Bombay and Poona. (TkgD.12)

**APRIL 22:** Srila Prabhupada became "very angry" when "no one could be seen working on the construction." Srila Prabhupada chanted japa throughout the afternoon and evening. (AK18) (TkgD.13)

**Tamal:** I was amazed to see how much you translated last night. You translated more last night than in months, almost 200 digits. I think it was 190. I think eating those pakoras at night is giving you strength.

**Srila Prabhupada:** No, not that. Something must be eaten. I was feeling weakness (AK5) in the evening. But what can I eat? I have no taste (AK20) for fruits. Milk also, not very much taste I have got.

**Tamal:** You have a taste for neem?

**Srila Prabhupada:** That is compulsory. Whatever little benefit is there in the leaf of neem... Still I have got taste for neem begun... I think I shall take little, little milk. That will give strength. Milk produces strength. And it is suitable for everyone: children, diseased, invalid, old men. It is such a nice food. Everyone in any condition can get some benefit. (Con:32.352-3)

A discussion ensued about Hansadutta's problems in Germany, as he apparently had tried to assume a post of initiating guru, causing complaints.

**Srila Prabhupada:** *No, you become guru, but you must be qualified first of all. Then you become...What is the use of producing some rascal guru?*

**Tamal:** *Well, I have studied myself and all of your disciples, and it's clear fact that we are all conditioned souls, so we cannot be guru. Maybe one day it may be possible...*

**Srila Prabhupada:** *Hmm.*

**Tamal:** *...but not now. (COMMENT: How about in 7 months?)*

**Srila Prabhupada:** *Yes. I shall choose some guru. I shall say, "Now you become acharya. You become authorized." I am waiting for that. You become acharya. I retire completely. But the training must be complete.*

**Tamal:** *The process of purification must be there.*

**Srila Prabhupada:** *Oh, yes, must be there. Chaitanya Mahaprabhu wants that. Amara ajnaya guru hana. "You become guru." (laughs) But be qualified. Little thing, strictly follower...*

**Tamal:** *Not rubber stamp.*

**Srila Prabhupada:** *Then you'll not be effective. Just see our Gaudiya Math. Everyone wanted to become guru, and a small temple and "guru." What kind of guru? No publication, no preaching, simply bring some foodstuff... My Guru Maharaj used to say, "Joint mess," a place for eating and sleeping. (Joint mess means a type of cooperative hotel in India) (Con:32.356-7)*

**AUTHOR'S COMMENT:** On May 28, Srila Prabhupada said that his disciples could become guru "on my order." No order ever came, however, for disciples to become acharya or full guru. **END COMMENT**

**APRIL 23:** Tamal was explaining an article from a small newspaper describing the "Moon hoax," and said about astronauts that may have been eliminated by the government, "Killing to them is nothing."

**Srila Prabhupada:** *They can kill even the president. Because they are meat-eaters, there is no mercy... Mercilessly they kill animals, and they have become accustomed to merciless...*

**Tamal:** *Yeah. (Con:33.2)*

**Srila Prabhupada:** *(sound of metal dishes) ...No taste.*

**Tamal:** *The milk has no taste or you have no taste, Srila Prabhupada?*

**Srila Prabhupada:** *I have no taste. (AK20)*

**Tamal:** *You might have more taste for lassi. That's a little sweet and nice. And it's also very good for digestion. (A15)*

**Srila Prabhupada:** *So give me.*

**Tamal:** *How are you feeling today, Srila Prabhupada?*

**Srila Prabhupada:** *Not feel so... That jhuri (?) was very heavy for me.*

**Tamal:** *Last night you translated only a little bit?*

**Srila Prabhupada:** *Not feeling well at all... Now I am getting old, old age, not good health, so try to give me relief... from this managerial...(Con:33.3-9)*

Mr. Dwivedi came from Pohri, near Gwalior, wanting to donate land and buildings to ISKCON. Srila Prabhupada had been considering some travel, maybe to Kashmir or Lonauli, but now decided to go to Pohri for a four day program starting May 5. (TkgD.14)

**APRIL 24:** *TKG's Diary* notes that Srila Prabhupada's deteriorated health made it difficult to deal with the management of finance and construction, so more of His time was spent on preaching, chanting, translating. Mr. Dwivedi came again today and Tamal thought that Srila Prabhupada should arrive a day or two early after the long journey to rest sufficiently before the preaching programs would begin. Tamal: *"I'm only trying to think for your well-being."* Srila Prabhupada added, *"And if I actually feel little healthy, I shall stay there for some time to improve my health."* (TkgD.15; Con:33.21)

**APRIL 25:** Today Mr. Dwivedi said that he was in touch with Sri Jethi, the President of India, who might be able to open the Pohri programs in person. The tape recordings show Bhakticharu offering to Srila Prabhupada some Chyavana-prash, a herbal health tonic. (Con:33.46-55; TkgD.15-16)

**APRIL 26:** Srila Prabhupada received reports from Gopal Krishna on preaching in Chandigarh, Vrindaban and Delhi. (TkgD.16)

**APRIL 27:** Srila Prabhupada was very concerned about being cheated in the Bombay construction, so He asked Brij Ratan Mohatta to "oversee the rest of the construction himself," so cheating could be avoided. Mr. Mohatta readily agreed to help. (TkgD.16)

**APRIL 28:** There was expectation that the new Prime Minister Morarji Desai would come to Bombay in the next few days, and that he would be agreeable to meeting with Srila Prabhupada. But unless Desai came to see Srila Prabhupada, as was proper that a politician would seek out a sadhu, and not vice versa, Srila Prabhupada would not go to see him. Some disciples could go instead. (TkgD.16-17; Con:33.60-71)

**APRIL 29:** J.P. Narayan was going to the USA for medical treatment, just having been released from jail and house arrest after 19 months. Srila Prabhupada *"commented that he and J.P. had the same disease."* Apparently J.P. Narayan had gone to Jaislok Hospital without being cured, the same hospital Dr. G. Ghosh had wanted Srila Prabhupada to go to. On April 5, Gopal Krishna and Giriraj had gone to visit Jaya Prakash Narayan in his hospital room. Srila Prabhupada concluded that hospitals and doctors were no guarantee of a cure, and that *"under no condition should we ever allow anyone to take him to a hospital or administer drugs, even if he was unconscious. He would rather die."* Srila Prabhupada ate only fruit on this day. (AKI) (TkgD.17; Con:33.75, Con:32.141)

**AUTHOR'S COMMENT:** There is a possible connection between J.P. Narayan and Srila Prabhupada in that both had the same ailment and a possible tie with Chandra Swami, the notorious Tantric and Ayurvedic sannyasi. Chandra Swami was closely connected to Indira Gandhi and her political intrigues, possibly being involved in the mysterious poisonings of imprisoned rival politicians rumored in the newspapers. Chandra Swami was also the source of at least some of the medicines which Srila Prabhupada was given. **END COMMENT**

*"Srila Prabhupada had no regular doctor. From time to time a kaviraja might show up to give a diagnosis and some medicine. But Srila Prabhupada wouldn't take it very seriously." (Sat:6.294)* Srila Prabhupada had low opinions of these

kavirajas, and stopped taking their prescribed medicines, Ayurvedic or homeopathic, whenever they were bitter or produced ill effects. Srila Prabhupada was more interested in preaching than health, which was determined by Krishna regardless of what doctors would do. Srila Prabhupada occasionally would speak of departing from this world, asking his disciples to manage everything nicely without spoiling the work He had done to establish the Krishna Consciousness movement. Meanwhile, Srila Prabhupada wanted to concentrate on writing His books. (Sat:6.300)

**Srila Prabhupada:** *But now you can take charge of all money, one or two or three of you, and let me remain free from all management. And only request is, don't spoil it... I can live without any food, simply taking these fruits. (AKI) There is no difficulty... So, so far my physical necessity, there is no necessity of food... I have seen many men, for rising up, they require help.*

**Tamal:** *Oh, that's normal in old age. That's not unusual.*

**Srila Prabhupada:** *I can walk, there is no difficulty. But getting up... (AK11, A17) I can, if I try, I can get up also.*

**Tamal:** *But why should you take that risk?*

**Srila Prabhupada:** *No, I shall not. I fell down (AK11, A17?) in Calcutta. That is bathroom, very slippery.*

Later Srila Prabhupada said: "...mentally to keep the brain, little fruit, milk, is sufficient. So I may live on fruit or milk. (AKI) There is no difficulty. What is the use of taking chapatis and rice?" (Con:33.75-76)

**APRIL 30:** Srila Prabhupada: *"We are not after any degrees like Ph.D. The only title we will accept is to be know as a pure devotee."* During the massage, Srila Prabhupada directed preparation of a special vegetable. (TkgD.18-19)

## **CHAPTER 25: HEALTH CHRONICLE: MAY 1977**

**MAY 1:** Srila Prabhupada gave His darshan by standing on His room's balcony at the request of about three hundred kirtan performers. Srila Prabhupada accepted the decision of His servants to not go as planned to Pohri in Madhya Pradesh, near Gwalior, due to weakness (AK5) and poor health. (TkgD.21-2)

Patita Uddharan had brought a Ramanuja pandit from South India to Bombay to help design the planetarium and who supposedly knew the layout of the planets in the universal structure. Srila Prabhupada greeted him, "Hm. Hare Krishna. Jaya. I am little weak." (AK5) When the pandit astronomer could not answer any of Srila Prabhupada's specific questions, Srila Prabhupada dismissed him, and Tamal was emphatically derogatory of Patita Uddharan's intelligence. (Con:33.89-97; TkgD.22)

Srila Prabhupada wrote to Hari Sauri in Australia: *"You will be glad to know that I am feeling a little recovered now and every evening I am again able to do my translation work. Now my only disease is that I have no appetite." (AKI) (Letters Books)*

**MAY 2:** Srila Prabhupada discussed with some Hindu guests about different locations that would be favorable for His health.

Bombay was hot in May, and it was decided to go to Rishikesh at the base of the Himalayas, where the air, water and climate were very pleasant. Jaidayal Dalmia would make arrangements to allow use of his bungalow there. (Sat:6.304-5) Srila Prabhupada participated in Lord Nrsinghadeva's appearance day feast, eating parathas also. (TkgD.23-4)

**Tamal:** *Today there's a little swelling (AK17) in your... It seems to come and go. Is it bothering you? Is it disturbing?*

**Srila Prabhupada:** *Yes. From last night things have gone bad.*

**Tamal:** *What in particular, Srila Prabhupada?*

**Srila Prabhupada:** *There is spasm in the heart. (AK22)*

**Tamal:** *On the heart. Still? (Comment: How often previously?)*

**Srila Prabhupada:** *Hm. If I lie down straight... Lie down means spasm. Sit up, not so painful.*

**Tamal:** *Maybe some gentle massaging on the heart would be good. (Con:33.104)*

**MAY 3:** Srila Prabhupada shed tears remembering His dear disciple Jayananda, who had recently left his body. Srila Prabhupada complained of the slow progress with the Bombay construction. (TkgD.24)

Srila Prabhupada wrote to Akshayananda Swami: *"My health is not very good, the doctors have advised against making the long train journey as well as the vigorous preaching involved." (Letters Books)*

**MAY 5:** At midnight, Giriraj Swami remembers visiting Srila Prabhupada to inform Him of a meeting in the morning with the new Indian prime minister Morarji Desai. Srila Prabhupada decided to send Tamal and Giriraj in His place, and said: *"Actually, with this sickness I cannot sleep at night. Even if I want to, I cannot sleep. (AK21) Due to this illness, I cannot eat also." (AKI) (Satsv 6.303)*

**MAY 6:** Ratan Singh Rajda brought Tamal and Giriraj to Morarji Desai's office very late and thus the meeting was only a few minutes long. Srila Prabhupada was disappointed. (Sat:6.303-4; TkgD.25)

This author clearly recalls reading a story about Srila Prabhupada but was unable to locate it in any book. One day, while sitting at His desk in Bombay, Srila Prabhupada smiled and showed how His teeth were loose and wiggling by pushing on them with His tongue. He opened a drawer on His desk and showed Tamal a tooth which He had just hours earlier taken out of His mouth. Later Tamal went and took the tooth as a keepsake. (A21)

**MAY 7:** Srila Prabhupada and His party flew to Delhi from Bombay, and He chose to walk down the plane's steps by Himself. That night at 10:30 PM they all took the train to Hardwar. Srila Prabhupada's limbs were greatly swollen (AK17) again, but His Divine Grace slept better on the train than the whole previous period spent in Bombay. (TkgD.027)

**MAY 8:** From Hardwar, the party went by car to Hrishikesh to stay at the Swarga Ashram. Srila Prabhupada liked Rishikesh and right away ate jalebis and kicharis heartily, and then drank Ganges water. Later, Srila Prabhupada complained about the absence of chilis to help digest (A15) some ghee in the lunch. Kirtans were held morning and night, with darshan daily for one hour at five in the afternoon. (TkgD.27-8)

Tamal states on his Matchless Memories tapes that Srila Prabhupada wanted the fresh hot jalebis because it was the best treatment for a sore throat, (A2) which He had at the time. Tamal also acknowledged that he would personally give many of the various medicines to Srila Prabhupada during the time of His illness. Once Srila Prabhupada taught Tamal a type of massage to give relief to Srila Prabhupada wherein the fingertips barely touched the skin. (AK8) (Tamal tapes)

**MAY 9 and 10:** Srila Prabhupada directed and taught the cooking of many preparations, making chapatis Himself. Srila

**MAY 7** **10:** Srila Prabhupada directed and taught the cooking of many preparations, making chapatis himself. Srila Prabhupada also increased His translation work. (TkgD.29)

**MAY 11:** Many local people and some Westerners are coming to see and hear Srila Prabhupada in the evenings, asking many questions. Followers of Maharishi also came but were philosophically "thrashed" by Srila Prabhupada's forceful preaching. (Con:33.141-150; TkgD.31)

Tamal wrote Radhaballabha: "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)

Srila Prabhupada wrote to Giriraj: "Yes, my health is improving a very little. The house that we have been given is the best in Rishikesh. It is very nice and the climate is much better than Bombay's." (Letters Books)

**MAY 12:** Srila Prabhupada wanted that cow's milk be obtained wherever He traveled, because this was the bulk of His diet. (TkgD.031)

**MAY 13:** Srila Prabhupada made plans to go to New Delhi on May 29 and then to Srinagar in Kashmir by May 31. Srila Prabhupada said He did not want to eat food unless it was cooked by His own disciple. (TkgD.32)

**MAY 14:** Srila Prabhupada "very much appreciated" the Ekadasi lunch today and thought He would try to follow a non-grain diet. Bhakti Chaitanya Swami came from Chandigarh with a box of fruits. Srila Prabhupada immediately took some litchis. Travel plans were changed to go on the 20th to Chandigarh, then to Solon on the 23rd. (TkgD.33)

All went well in Hrishikesh for about a week, and it is noted that Srila Prabhupada's voice was extremely faint. (A2) (Sat:6.307)

**MAY 15:** Last night, with severe windstorms and no power, Srila Prabhupada could neither translate nor sleep, (AK21) and at 5 AM told Tamal He was feeling very weak. (AK5) Being massaged for an hour, Srila Prabhupada then felt better. In the night, His hands, legs and feet had swollen again (AK17) and Srila Prabhupada said that His symptoms were not good. (TkgD.34)

Satsvarupa's relates: "But on the eighth night (in Hrishikesh), a violent storm hit, 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..." In the evening, Srila Prabhupada's hands and feet were swollen, and He said: "From the material point of view, it is not good. Please consider how everything may be turned over to the G.B.C., so that in my absence everything will go on. You may make a will, and I will sign it." (Sat:6.307-8)

**MAY 16:** At 1:30 AM, suddenly Srila Prabhupada called Tamal and Bhakticharu, and said: "As I was telling you, the symptoms are not good. I want to leave immediately for Vrindaban. If I am going to die, let it be in Vrindaban. What time can we leave by?" Every time Srila Prabhupada had laid down that night, "he would have heart spasms." (AK22) Tamal found there were no train seats available from Hardwar to Delhi, so at 10:00 AM Srila Prabhupada, Tamal, Upendra and Damodara Pandit drove by car for

four and a half hours to Delhi, surprising the devotees there with their arrival. Srila Prabhupada stopped on the way for some cucumbers, which He said were good for quenching thirst. The Kashmir, Chandigarh and Solon programs were all cancelled by the sudden downturn in Srila Prabhupada's health. "Practically, eating is finished," (AK1) Srila Prabhupada said after resting and eating a little at the Delhi temple. (TkgD.35; Sat:6.308))

**MAY 17:** This morning, staying overnight at the Delhi temple, Srila Prabhupada left for Vrindaban by car at 5 AM. Until now Srila Prabhupada could still walk and stand up, (AK5) but arriving in Vrindaban, He was carried by palanquin before the Krishna Balaram Mandir Deities and then was taken to His quarters, where He was offered worship. Srila Prabhupada spoke solemnly about His return to Vrindaban:

"So I cannot speak. (A2) I am feeling very weak. (AK5) I was to go to other places like Chandigarh program, but I cancelled the program because the condition of my health is very deteriorating. So I preferred to come to Vrindaban. If death takes place, let it take here. So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue in your endeavor. Whether I am present or not, it doesn't matter... So you have been taught to serve Krishna, and with Krishna we'll live eternally. Our life is eternal... Body is meant for disappearance... So live forever by serving Krishna. Thank you very much." (Con:33.197)

Srila Prabhupada had but a little cheese at lunch, later telling Tamal, "Yes, you become my eyes... You must give me complete relief from management... Now take it that I am dead." Tamal relates, "Since he speaks often about death, I feel I must now consider how everything should be managed by all of us, as if Prabhupada were not present..." (TkgD.37-38)

**MAY 18:** Due to heart palpitations (AK22) last night, Srila Prabhupada could hardly sleep. (TkgD.38)

Srila Prabhupada's lower room had an air cooler, and in His upper room, devotees had set up a desk, chair and bed on the outdoor veranda.

Srila Prabhupada instructed Tamal, His personal secretary and trusted assistant, that there were the two things, namely to try to survive and to prepare for death. He wanted to have always some men with Him, reading Bhagwatam or doing kirtan. "Now I am trying to take little food. (AK1) Pariksit Maharaj would not even take water."

Tamal suggested a will and Srila Prabhupada agreed to dictate one which could be signed by witnesses. (Sat:6.311-312)

Srila Prabhupada wrote to Guru Kripa: "I was staying in Rishikesh hoping to improve my health, but instead I have become a little weaker. (AK5) Now I have come back to my home, Vrindaban. If anything should go wrong, at least I will be here in Vrindaban. Vrindaban is for residence, Bombay is office for organization, and Mayapur is for worship..." (Letters Books)

Srila Prabhupada wrote to Hari Sauri: "For ten days I was staying in Rishikesh in a very nice house on the side of the Ganges River. But my health was not good and so I have come to Vrindaban where I will stay indefinitely." (Letters Books)

**MAY 19:** In the morning Srila Prabhupada went for an invigorating drive in the car, and enjoyed breathing the fresh air. Srila Prabhupada took a half bath late in the afternoon and met with Sri Sita Ram Singh, a Parliament member from Bihar. (TkgD.39-40; Con:33.198-203)

**MAY 20:** Srila Prabhupada recalled how Bhaktisiddhanta had made a will on a "scrap of paper" that prevailed in court over opposing parties. The will was made before an operation was to take place.

**Tamal:** He recovered from the hernia operation.

**Srila Prabhupada:** (laughs) No... He thought it that 'The doctor has been called to kill me.' So he did not undergo the hernia operation.

**Tamal:** *He thought the doctor was paid off to kill him.*

**Srila Prabhupada:** *Yes.*

**Tamal:** *'Cause sometimes people were paid off to kill him.*

**Srila Prabhupada:** *So he did not go.*

**Tamal:** *Actually you and your Guru Maharaj are the greatest enemies of modern civilization in this century, Srila Prabhupada.*

Then Tamal explained to a Hindi guest: *"So Prabhupada has decided that the best medicine will be Srimad Bhagwatam and kirtan, and no need of any doctors who've promised that 'I will save your life' or anything like that. We shouldn't bring them. And no outsiders. No outsiders."*

**Hindu guest:** *No medicine for the body?*

**Tamal:** *No medicine.*

**Srila Prabhupada:** *Whatever medicine I am taking, that...*

**Tamal:** *He's taking a little bit. Yogendra-rasa he's taking. He's tried so many medicines. That is the point. Every doctor has come, and they've each given their medicine, and he's tried them. But they don't work. This medicine always works, Bhagwatam and kirtan.*

**Srila Prabhupada:** *...It pleases the ear and mind... Bhagavan, glorification of His activities.*

**Tamal:** *Prabhupada will come and he'll sit in front of Krishna Balaram every day for a couple of hours, and he's calling some of his, all the devotees here. They'll be here. No... Perfect medicine.*

**Srila Prabhupada:** *No, he's calling all the GBC.*

Then Srila Prabhupada explained what to do after His departure.

*"The system of management will go on as it is now. There is no need of changing. The money which is in my personal name in different banks, that is being spent for the society, and it will be society property."*

Later Tamal spoke to Srila Prabhupada: *"So I was thinking that when Krishna wants His devotee to come back to Him, then it seems like He gives the devotee notice... when you were in Bombay you were very much hoping to recover. Seems like you're not... You know... That will seem not to be as strong as it was then, maybe because there's been so many... You've made such an effort to get better and it still hasn't improved. So how long one can keep trying like that?"*

**Srila Prabhupada:** *Therefore I do not wish to leave Vrindaban.*

**Tamal:** *Yeah.*

**Srila Prabhupada:** *If by Krishna's desire I survive, then we shall see later on. Otherwise... (Con:33.204-209)*

**MAY 21:** Today there was a morning car ride. Now Srila Prabhupada would spend his mornings and evenings listening to kirtan or readings, usually lying in bed with eyes closed. **(AK18)** His translation work still continued in the middle of the night, his massage and bath in the morning, and Tamal's daily report on ISKCON news. Tamal would carefully restrict most visitors and letters, answering them all himself and freeing Srila Prabhupada from all worries. (Sat:6.312)

Srila Prabhupada's morning rides and deity darshans all but ceased. Lying in bed, and sometimes sitting at his desk, He would be mostly silent, **(AK18)** but would sometimes speak on Krishna conscious subjects, albeit so weakly that His disciples would need to lean close to hear. **(A2)** *"Eating was almost nil."* Srila Prabhupada requested all the GBC's to be brought to Vrindaban for the preparation of His final will and to prepare for His departure, if it were to come soon. (Sat:6.314)

Tamal notified the GBC of the urgent situation and called them to Vrindaban on Srila Prabhupada's request. Tamal expressed his mixed feelings; that although he was sad that Srila Prabhupada's health was failing, he was also happy that Srila Prabhupada seemed relieved by giving up the struggle for life and giving up all worldly concerns. Bhavananda Maharaj also was sad that Srila Prabhupada was leaving, but also happy that He was leaving this horrible material world to rejoin Krishna. Srila Prabhupada warned the gathered GBC not to *"spoil ISKCON and become another Gaudiya Math by splitting up."* (Sat:6.315)

Srila Prabhupada did not take the mid-day heat very well. On the roof, Tamal massaged His heart from front and back, while Bhagatji massaged the legs. Tamal notes that at this time he felt that Srila Prabhupada's desire to *"live was no longer as strong... I felt that he had tried hard to recover since Mayapur, but everything had failed. Since Bombay and Rishikesh he had grown increasingly weaker... it was a great strain for him to remain within his body, which was now malfunctioning so badly. It would be much easier to give up his body and join Lord Krishna..."* (TkgD.41-2)

**MAY 22:** Srila Prabhupada went for a ride in His car this morning. Later, Tamal was massaging Srila Prabhupada and found a hard knot in His abdomen, and states that *"his condition was deteriorating. For some time we discussed his health, the value of doctors and medicines, and diet. Prabhupada said the defect was in the kidney. (AK15) The problem was he had no appetite (AK1) and no digestion (A15)."* That night, (TkgD.42-4)

Srila Prabhupada said: *"This disease is not ordinary. It is always fatal. But by His special mercy anything can be done. That is another thing. Lost appetite (AK1) means life is finished."* (Con:33.210)

Srila Prabhupada had grown very thin, **(AK1)** appearing like an ascetic described in the Bhagwatam, saying, *"There is no hope of life..."* *"...from the physical condition there is no hope."* Srila Prabhupada's voice was hoarse and weak. **(A2)** Speaking about His imminent departure, Srila Prabhupada said, *"You are my body. Then you can do it"*, referring to the pushing on of His movement. Tamal said, *"...for whoever follows the guru, the guru lives with him eternally."* Srila Prabhupada said, *"But if in the kirtan you die, oh, it is so successful. Not the injection and operation - that atmosphere. But in Krishna-kirtan. That is glorious."* (Sat:6.319) Several devotees read or disclosed prayers they had made for Srila Prabhupada's restored health, including Tamal, who said, *"...we may all pray to Krishna Balaram to save you."* Srila Prabhupada replied, *"...you are all pure devotees with no other motive."* (Sat:6.316-323)

**MAY 23:** At 3:00 PM Srila Prabhupada signed His will which was witnessed by Upendra, Tamal and Bhakticharu. Srila Prabhupada said, *"Your love for me will be tested how after my departure you maintain this institution."* (TkgD.44-46)

**MAY 24:** Jayapataka and Bhavananda Maharajs arrived from Mayapur. Translating at night has gradually decreased due to its difficulty **(AK5)** for Srila Prabhupada, Who said to Bhavananda that there was now no hope, *"I can only die. But if Krishna wants (I may live)."* Today *"Srila Prabhupada was unable to eat. There was no motion in his stomach." (A15)*

Ikshvaku had returned after ten days with Dr. Ghosh in Kodaikanal, reporting that construction on the 15 room house for Srila Prabhupada had been discontinued since Srila Prabhupada was not able to go there. *"Now, with the mention of Dr. Ghosh, who was not only a world-famous doctor but very devoted to 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. (TkgD.46-7)

**MAY 25:** Srila Prabhupada took His early morning car ride, chased for a mile by a barking dog. Srila Prabhupada said the dog was thinking, "You have not stopped and obeyed my command." Atreya Rsi brought fresh fruit from Iran, and Srila Prabhupada took some orange juice. Rupanuga, Adi Keshava, Dristadyumna, and Balavanta arrived today. Srila Prabhupada asked about Dr. Ghosh again, but later said to Bhavananda Maharaj that there was no hope. "I shall appoint some sannyasis as acharyas; the symptoms are very bad." (COMMENT: this acharya appointment statement is unverified and Tamal's account) In His room, Srila Prabhupada would now spend much time lying down and less time sitting up. (AK5)

Srila Prabhupada has had much trouble at night, His sleep and translations were interrupted by heart palpitations, (AK22) often caused simply by speaking. Massages of the heart area, front and back, were initiated to help calm the heart. Awakening, Srila Prabhupada told Tamal, "Now, either you will see me pass away or eat four chapatis." (TkgD.48)

Srila Prabhupada spoke of how Bhaktisiddhanta was sending 700 rupees a month to maintain Bon Maharaj in London, saying, "But he was a waste of money... What he has done? Has he published any books like that?"

**Tamal:** Well, he has a big degree now.

**Srila Prabhupada:** (laughs) Nonsense degree. Who cares for his degree? (Con:33.211)

**Tamal:** I was just inquiring whether you were drinking fruit juice.

**Srila Prabhupada:** Fruit juice is very good.

**Bhavananda:** I noticed, Srila Prabhupada, your complexion is yellowish. (AK10) Liver is...

**Srila Prabhupada:** There is no hope of life. Therefore we have called you. This condition is hopeless. We have given our will. Now we can.. If I die in Vrindaban, there is no harm. But Krishna can play anything wonderful. But from physical condition there is no hope... We have become very, very weak. (AK5) No appetite. (AK1)

**Bhavananda:** What can we do, Srila Prabhupada?

**Srila Prabhupada:** You can pray to Krishna. That's all. Krishna is all-powerful." (Con:33.212)

Later Srila Prabhupada was speaking about some of His godbrothers, saying, "These rascals, Gaudiya Matha." Srila Prabhupada compared them to a hooded snake that bites without poison. "Similarly, these people are envious. Although they have become so-called Vaishnava, they are ferocious. They have not acquired the qualification of Vaishnava." (Con:33.215)

**AUTHOR'S COMMENT:** Was this when Srila Prabhupada had discussed with Tamal about rtviks prior to the May 28 rtvik appointment? Since Tamal did not use the word rtvik in his May 28 diary entry, perhaps he is omitting the use of this word for the May 25 entry? At some point in the sorting out of the guru question in the Hare Krishna movement, Tamal will be asked to bring forth his diary for examination by an investigative committee to see exactly how the original diary entries were expanded or paraphrased in his book, *TKG's Diary*. **END COMMENT**

**MAY 26:** Today a large number of GBC's arrived. For lunch, Srila Prabhupada was offered fruit from many countries, but ate little (AK1) and drank some orange juice from Jaffa and tasted a puri. Tamal wanted to know where to repose Srila Prabhupada's body after His departure and Srila Prabhupada said He would answer later. (TkgD.49-50)

Srila Prabhupada appreciated the kirtans in His room. "It is very palatable. Not this ordinary medicine, some of them very bitter, pungent. It (kirtan) is always palatable. So kindly administer this medicine. It doesn't matter whether I survive or die. It doesn't matter. Both ways it is beneficial." (Con:33.227)

Satsvarupa noted that he was regularly commuting between Los Angeles and India: "Each time we were called, there was an urgency that Srila Prabhupada was about to leave his body any day, so we always had the feeling that we should go there and be with him." However, after going, he described that after awhile, Srila Prabhupada would seem to get a little better and the GBC would return to their zones, being restless with no service in the midst of the hot Indian summer.

"Tamal told us the position. Srila Prabhupada was not eating, (AK1) not sleeping, (AK21) and had written out his will. We should pray and chant and sometimes go in turns to his room to chant and read. My own thoughts are so fallen (?) I am ashamed to even note them here." A summary of other points made by Satsvarupa are:

\*Srila Prabhupada had called for the GBC because His disease was fatal, being the inability to eat.(AK1) His body was finished.

\*There was also some hope; a special doctor was coming, and Srila Prabhupada spoke of preaching.

\*Tamal said that if Krishna desires, there could be a recovery.

\*There is no talk that Srila Prabhupada is "disgusted" with His disciples.

\*Until coming to Vrindaban, Srila Prabhupada had been eager to recover, by taking neem with His meals in Bombay and going to Hrishikesh.

\*Between the struggle to survive and the preparation to depart, Srila Prabhupada has decided to come to Vrindaban to die.

\*Bhavananda told Srila Prabhupada that "they felt mixed sadness that he was departing, but also joy that" He was leaving the nasty material world and rejoining Krishna. (ISK70, 279-283)

**MAY 27:** Today Srila Prabhupada felt a little better and received some "relief" from taking Gargamuni's Mahabaleshwar fresh strawberry-raspberry syrup, and defiantly ate fried food three times, saying, "that which is poison can sometimes be medicine." Gopal Krishna received the anger of His Divine Grace today due to pinching pennies and not getting books printed quickly enough. Atul Krishna Goswami visited and wondered who would take charge of the ISKCON property after Srila Prabhupada had departed. "Now I can understand there is a very big undercurrent to take our property. Our position, property, everything, is enviable. Now make everything so it is safe." (TkgD.50-53; Sat:6.326-7)

The exact quote from the tape recordings is, "Among yourselves, there is no strong man. That is the defect. All like child. That is the defect. And it requires a very strong man. That is lacking. In every minute details I have poked my nose." (Con:33.233)

Srila Prabhupada was disturbed and warned of a large plot and "undercurrent" of those who envied the assets of His movement, and worried that others would try to take over ISKCON assets after His departure. (It is interesting to note that perhaps the greater danger was from within, the takeover of ISKCON by Srila Prabhupada's own ambitious disciples in ways contrary to Srila Prabhupada's desires or instructions.) Srila Prabhupada wanted His will completed immediately. It was done soon thereafter and Srila Prabhupada thus felt relieved. Today, the GBC met and drew up a draft will to arrange for at least three GBC directors to sign on every ISKCON property before it could be sold. (TkgD.50-53; Sat:6.326-7)

Kirtanananda asked Srila Prabhupada if He could trade His old age with His disciples' youth. Srila Prabhupada answered, laughing: "No, why? You are my body. So you live on. There is no difference. Just like I am working, so my Guru Maharaj is there. Bhaktisiddhanta Saraswati. Physically he may not be, but in every action he is there... So I am not going to die. Kirtiryasya sa jivati. One who has done something substantial, he lives forever. He doesn't die." (Con:33.248-9)

Later Srila Prabhupada, as He was fond of doing, made an imitation of a man choking at the point of death, "Ghara, ghara, ghar... Choking and... But in the kirtan if we die, oh, it is so successfully... Injection, operation... Who needs it?... Krishna-kirtan death, glorious death. Oxygen gas, (laughs) dying and so much trouble. Never call. Please accept my request. Chant Hare Krishna, bas, and let me die peacefully. Never be disturbed, call doctor- no. Chant Hare Krishna. Go on chanting."

Later Srila Prabhupada said further, "So I have called you for this purpose. So if death is to take place, let me die in your association and chant Hare Krishna. There is no harm. That is glorious." (Con:33.252,256)

**MAY 28:** Srila Prabhupada went for a car ride through the Vrindaban streets and the forests. After some encouragement through Yasodanandana's prayer to stay longer with the devotees, Srila Prabhupada ate some solid food and displayed a more positive mood. Late in the afternoon, Narayan Maharaj came and led kirtan and also gave some medical advice. (TkgD.052-3)

The GBC discussed the will which would protect and secure the various ISKCON properties and bank accounts, but also had some other questions. Herein took place the famous "appointment tape" conversation regarding initiations after Srila Prabhupada's departure. (Con:33.269-70)

A committee of six, including Tamal, were set up for governing the Mayapur-Vrindaban Trust. In Bombay, the signers were Tamal, Gopal Krishna and Giriraj, and in Los Angeles, Rameshwar and Satsvarupa. (Con:33.266-7).

**AUTHOR'S COMMENT:** Satsvarupa Maharaj's biography subtly alters the actual May 28 statements of Srila Prabhupada, the oft studied "appointment tape" discussion, by portraying Srila Prabhupada's choosing "rtviks" as the appointment of regular gurus. Today, in 1999, most leaders of ISKCON admit there was not an appointment of gurus, and now ISKCON has a system of no-objection certification for new gurus "authorized" to initiate their own disciples. For over twenty years, senior disciples of Srila Prabhupada have variously interpreted or twisted Srila Prabhupada's teachings and instructions for the sake of their own positions.

Satsvarupa's quotations do not quite match the actual tape transcriptions. His biography was written in 1983 when the self-appointed "acharyas" were busy establishing their supposedly divinely ordained positions. To compare Satsvarupa's version in his "authorized" biography, Volume 6, pgs. 324-5, and Tamal's version in **TKG's Diary** pg 52-53, with the actual transcription of tape recordings (Con:33.269-270) published by the Bhaktivedanta Archives, see **APPENDIX 5**, and note the differences and omissions. **END COMMENT**

**MAY 29:** Jayatirtha remarked, "You're feeling a little stronger today, Srila Prabhupada?" Srila Prabhupada replied, "Yes. Little improvement is there... I am very much confident of this medicine because nobody is prepared to die. That much strength I have got. Generally people do not like to die. But I will be very glad to die if Krishna wants... I have no objection either way. But I am not afraid of death. That much strength I have got. Why shall I be afraid?" (Con:33.277)

Srila Prabhupada chastised Bhagwat and Gargamuni for not keeping their heads clean-shaven. (Con:33.285)

**MAY 31:** Tamal describes that three devotees took sannyasi initiation today, but mistakenly identifies one as Bhaktiruci Swami instead of Bhakticharu Swami. (Con:33.289-293; TkgD.55-56)

**AUTHOR'S COMMENT:** This error was intentionally retained from the original diary to demonstrate the "untouched" and "untampered" quality of the book, as explained by Rabindra Swarup in the foreword to **TKG's Diary**. However, a photocopy of the original diary, or better yet, the original diary itself, donated to the Bhaktivedanta Archives would be a much better verification of the authenticity of **TKG's Diary**. If Tamal wants to earn credibility, then let us see the original diary! **END COMMENT**

## **CHAPTER 26: HEALTH CHRONICLE: JUNE 1977**

**There are 14 days of missing tape recordings from June 3- June 16.**

**JUNE 1:** The first days of June brought hope of recovery, and Srila Prabhupada wanted to start His morning car rides again. Srila Prabhupada began a new routine of going to see the Deities every morning while kirtan was held. Srila Prabhupada often sat in His private garden next to His main downstairs room, and it is noted that His voice was still "soft and weak." (A2) (Sat:6.330-1)

Narayan Maharaj's assistant, Sukhananda das brahmachary, came today to do expert massage and apply hot and cold compresses. Srila Prabhupada asked him to stay on for some days. Thus, Sukhananda would, on most days, come three times a day for this treatment which helped Srila Prabhupada greatly, (AK12) but did not increase His appetite. (AK1) Tamal quotes Srila Prabhupada: "Now it is not so bad. I am drinking fruit juices. It is hot, but by midnight it cools off. There is no need for me to eat cereals, (AK1) except that sometimes, someone must help me to the bathroom. (AK11, A17) And gradually, I will increase my translating." Tamal also notes that, "During the gurukula kirtana, Prabhupada is drooling more and more. (A6) These are transcendental symptoms." (TkgD.57-8) It appears certain from the description that drooling was common and not simply a one day occurrence. Whether transcendental symptoms or not, they are also arsenic symptoms.

Encouraging Swarup Damodar to press on with his scientific preaching, Srila Prabhupada said: "I can give you ideas... So I wanted to see that you are all busy. That I want because now I am becoming invalid. (AK11) I cannot move very swiftly here and there. But if you move, I take pleasure." Sometimes Srila Prabhupada would go up on the roof, and today He asked Kirtanananda for some cut oranges. (Con:33.302)

**JUNE 2:** Srila Prabhupada asked to resume His morning car rides, and, coming down to the car, He said, "Soon I will get down and walk myself." (Sat:6.328)

During Srila Prabhupada's massage, Sukhananda applied hot and cold compresses on the belly; Srila Prabhupada appreciated these massages greatly. (AK12) Dr. Ghosh from Kodaikanal finally arrived with his family 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 in south India for treatment and recovery. He was organizing a "Prabhupada Village" there with a nice house for Srila Prabhupada under construction.

(TkgD.058-9)

Bhavananda told Dr. Ghosh that Srila Prabhupada was taking fruit juice, some cooked vegetables and black cow's milk. The GBC reviewed a draft of a will with Srila Prabhupada. A provision stated that all properties and accounts were the property of ISKCON, and Tamal suggested that Dr. Ghosh could be a witness at the signing. (Con:33.307-319)

Dr. Ghosh made a diagnosis (?), prescribing medicines, treatments and blood pressure monitoring. But Srila Prabhupada did not follow this program, instead taking the massages and saying that He hoped for recovery in six weeks. Satsvarupa misidentifies Dr. Ghosh as the doctor from Allahabad instead of Kodaikanal. (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)

At the end of May, (actually in early June) after the assembled GBC had completed Srila Prabhupada's final will and made arrangements for the future management and protection of ISKCON, they all returned to their places of service around the world. Srila Prabhupada's health seemed to improve a little, and He even ate and digested some fried food, (A15) talking of resuming His translation work. (Sat:6.329)

The **Times of India** ran a front page story entitled, *"Srila Prabhupada Seriously Ill,"* but a few days later, on page three, the paper responded to a statement from a devotee under the title, *"Srila Prabhupada Now Better."* This confirms the improvement in Srila Prabhupada's health. (Sat:6.332)

**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, (AK15) and thus Srila Prabhupada's condition was critical. However, Srila Prabhupada admitted to feeling better from the massage program, which Sukhananda said would cure Srila Prabhupada within six weeks. 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, (A4) confiding to Tamal later, *"They will introduce so many things- injections, operations- therefore I don't want it. Gradually he is introducing so many things."* (TkgD.060)

**AUTHOR'S COMMENT:** Keep in mind that the bibliographical references are tacked in after every piece of information in this health biography. Since Tamal is considered a suspect in the poisoning, we must note what it is that he says happened and whether it is verified by other sources. In this case, we have no verification how it was that Srila Prabhupada disagreed with Dr. Ghosh's treatment. **END COMMENT**

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. (A11) (Sat:6.333)

**JUNE 5:** Srila Prabhupada was so weak (AK5) 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."* (AK15) 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. (AK17) (TkgD.60-61)

**JUNE 6:** Again there was no morning car ride; even sitting was too tiring for Srila Prabhupada. (AK5) Most GBC's have returned to their far-flung posts around the world, but a few returned from Delhi upon hearing of this recent downturn in health. Dr. Ghosh and Sukhananda's treatments seemed to have improved Srila Prabhupada greatly today, with the swelling (AK17) 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, and He sat under the tamal tree in His palanquin-chair gazing upon Their Lordships Krishna Balarama. (TkgD.62)

Tamal wrote to Kirtanananda: *"Srila Prabhupada's health has not at all improved. Dr. Ghose (sic), who we were waiting for, has finally arrived, but he is not very hopeful of 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."* Upon awakening in the mornings, the first order of business was to have His back scratched. (AK8) Temperatures sometimes reached 130 degrees in the Vrindaban summer daytimes. Srila Prabhupada was transported to the temple, the garden, the roof or the car by his rocking chair palanquin. (AK5, AK11, A17) Tamal believes that the massaging was reducing the swelling. (AK17) Appetite (AK1) and taste (AK20) have not returned yet, however. Mr. Arora, the lawyer, came today to have an affidavit signed and to register the will. (TkgD.63-4)

Tamal wrote Hansadutta: *"Unfortunately, His Divine Grace's health has taken a turn for the worst. Prabhupada's body is practically worn out and all of the internal organs are no longer functioning properly. This includes the kidneys (AK15), the liver (A18), and the heart (A20). Dr. Ghose (sic) is here giving him treatment throughout the day but he himself admits that there is no way to know exactly what will be the outcome."* (Tamal letters)

**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)

Srila Prabhupada instructed His disciples to focus on His instructions and not His physical condition or presence. He said, *"I may stay or go, but in my books I will live forever."* Srila Prabhupada thrived on reports of devotees preaching, especially those of book distribution. Taking very little food (A1), it appeared He was being sustained by kirtan and these good news preaching reports. In touring the new Gurukula building, Srila Prabhupada's voice was again noted by Satsvarupa to be *"soft,"* (A2) and *"sometimes lost in the noise of construction."* At one point, Srila Prabhupada commented, *"my life is ending."* (Sat:6.337-342)

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 (AK8) and other treatments." (Tamal letters)

**JUNE 9:** Srila Prabhupada often slept soundly (A10) 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?... (A11) So long as there is no appetite it is hopeless. Good sleep means appetite (AK1) will increase." Later, Srila Prabhupada said:

*"Whatever I have wanted to say, I have said in my books. If I live, I will say something more. If you want to know me, read my books. Now I'm not going to travel here and there anymore, no more speaking to large gatherings. Let my disciples do that. Physically I am unfit." (TkgD.65-6)*

Tamal wrote Bhumata dasi: "As you know, Srila Prabhupada's health has not been good and now His Divine Grace is seriously ill." (Tamal letters)

**JUNE 10:** Last night Srila Prabhupada translated again after many days of not doing so. Srila Prabhupada complained that Dr. Ghosh was mixing naturopathic, Ayurvedic and allopathic practices. "Why Dr. Ghosh prescribes cow urine?" Tamal surmised that he was observing ecstatic, transcendental symptoms in Srila Prabhupada, as described in the Nectar of Devotion: "He can be seen with his eyes closed, always meditating with an intense, concentrated expression. (AK18?) Sometimes he stretches his neck (A19?), and sometimes he drools (A6) in his sleep and his body shakes (AK7?). Sometimes there is loud belching." Tamal has now fully taken over Srila Prabhupada's correspondence, answering them himself, almost always without reading them or the replies to Srila Prabhupada for review. (TkgD.67-68)

**JUNE 11:** Srila Prabhupada was not pleased that Bhavananda Maharaj wanted to return to Mayapur rather than stay on caring for His Divine Grace. (TkgD.69)

**JUNE 12:** Srila Prabhupada wanted to go for a car ride today, but became upset when Tamal was off to chant in the local forests. (TkgD.70)

**JUNE 13:** Srila Prabhupada had heart palpitations (AK22) preventing Him from translating at night. Bhavananda Maharaj had returned to Mayapur, so Satadhanya Maharaj became the new masseur. Srila Prabhupada requested that a regular palanquin be constructed for his transport (AK5) to replace being moved around in His rocking chair. (TkgD.070-1)

**JUNE 14:** According to Tamal, Srila Prabhupada is quoted as saying, "I have analyzed the disease as blood pressure. (AK6) When I eat foods not easily digestible (A15), it forms gas that pushes up on the heart. (AK4) I will change my diet. And this Brahmi oil gives me great relief." Srila Prabhupada then instructed Bhakticharu Swami as to what to cook and how. Satadhanya and Sukhananda both gave massages today. Alice Coltrane visited. (TkgD.71-2)

**JUNE 15:** Srila Prabhupada met with Krishnan Meyer, who decided to return to Vrindaban with his wife in a week and stay for a month. (TkgD.73)

**JUNE 16:** Srila Prabhupada recalled an unpleasant situation in Los Angeles in August 1970, when He called Tamal in Paris to come and take His Divine Grace back to India. "I want to go back. There is some conspiracy... I do not wish to recall that. It was intolerable... I made my headquarter in Los Angeles. And they made a conspiracy against me." Tamal replied, "It was such a shock to you. We were massaging your heart and reading Krishna book. And you developed a very bad cough."

**Srila Prabhupada:** That conspiracy was... (break)

**Tamal:** I could understand later on how it... very subtle.

**Srila Prabhupada:** Very.

**Tamal:** Anyway, now we're trained to the point where that can never reoccur. Not... Never. That could only happen because we were so new at that time. (Con:33.327-8)

**JUNE 17:** Srila Prabhupada invited His godbrother Srouti Maharaj to come visit, and yesterday and today he has been speaking with Srila Prabhupada. (TkgD.76-8) In Los Angeles Satsvarupa received word that Srila Prabhupada was feeling better. (ISK70.291)

**JUNE 18:** Today Srila Prabhupada had lengthy discussions with Yasodanandana and Bhakti Prema Swamis about designing a model of the universe for the planned Mayapur planetarium. (Con:33.330-342)

**JUNE 19:** His Divine Grace translated some last night, in spite of trouble from flying insects. Srila Prabhupada drank pineapple juice from Manipur and milk "in various ways throughout the day." Milk was important to restoring Srila Prabhupada's health. (TkgD.78-9)

**JUNE 20:** Last night, Srila Prabhupada's heart was giving pain (AK22), and He awoke early. He was unhappy to hear from Gopal Krishna that the Bombay opening was delayed due to slowed construction. (TkgD.80) Swarup Damodar had returned to Vrindaban to visit Srila Prabhupada, and said in the garden today: "You look better today, Srila Prabhupada." (Con:33.351)

**JUNE 21:** Tamal recounts a story told by Srila Prabhupada (not available from the tape recordings): "One of my Godbrothers' wife was an adulterer. When her son found her out, he said he would tell his father. So the mother poisoned him. And when the father found out his son was poisoned by his mother, he committed suicide. The only hope of Western civilization is to chant Hare Krishna. Otherwise they are finished!" (TkgD.81-2)

**JUNE 22:** Srila Prabhupada, during a scientific preaching strategy conversation, said: "You are all young men. Who wants to become an invalid man like me? With three men I have to walk. Nobody wants. But you have to accept, compulsory." (Con:34.31)

During a private Bhagwatam class in His garden, Srila Prabhupada became quite upset that the BBT book editors had changed the translation for a word; the meaning was changed and confused completely. (Con:34.20-7)

**JUNE 23:** Tamal inquired as to how He was feeling, Srila Prabhupada answered that as long as He was sitting and translating, there was no problem, but to walk, He required help. Srila Prabhupada remembered His early days in New York when He was alone. (TkgD.84-5)

Tamal wrote to Guru Kripa: "Srila Prabhupada's health is a lot better than when you were here. He is eating regularly now, although not very much. (AK1) And every night He is translating again. During the morning from 9:30 to 10 He goes before Krishna and Balaram for darshan and the devotees sing bhajans. So his health has improved, although not that much." Tamal

Krishna and Balaram for darshan and the devotees sing bhajans. So his health has improved, although not that much. (Tamal letters)

Tamal wrote to Kirtiraj: "You will be glad to know that Srila Prabhupada's health has come to the point where He is able to translate regularly in the evening. His health is not very much improving but neither is it deteriorating any further." (Tamal letters)

**JUNE 24:** Bhagatji came to Srila Prabhupada with a unique medicine made from 45 different trees by an "old Baba." Srila Prabhupada's swelling (**AK17**) 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." Later Srila Prabhupada took this medicine and by June 28 thought it had been effective, asking for more to be gotten. (TkgD. 086, 89, 93) Srila Prabhupada has been translating and also has been talking more lately. Bhagatji had brought six days worth of the new medicine, to be taken twice daily. (Con:34.40-58)

**JUNE 25:** The tape recording marked June 26 is, according to Tamal, June 25. Srila Prabhupada toured and inspected the new Gurukula building, emphasizing more students and less managers were needed. (TkgD.87-9)

**JUNE 26:** No tape recordings. Srila Prabhupada slept well the previous night and was taking Bhagatji's medicine. Srila Prabhupada spoke about the intelligence of the mongoose, who, if bitten by a snake, rushes to rub himself against a particular plant to counteract the poison. Srila Prabhupada later cried when Tamal voiced appreciation for His books. He chastised Upendra for leaving the cabinet doors open. (TkgD.89-90)

**JUNE 27:** No tape recordings. Jaidayal Dalmia and family visited and Mr. Arora delivered the original will back from the registrar. An incredible (literally) incident is purported to have occurred in the middle of the night, when Srila Prabhupada called for Tamal. Unverified, Tamal reports : "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)

**AUTHOR'S COMMENT:** It is the little surprises like this one that really arouse suspicion in the veracity and authenticity of Tamal's diary. **END**

**JUNE 28:** Srila Prabhupada asked if more of the herbal medicine had been brought from Bhagatji's old Baba, and asked if they should bring the Baba to see Srila Prabhupada.

**Tamal:** No, no... And then, if it works, we can bring him. I'm still not fully satisfied. I think it works, but I'm not sure.

**Srila Prabhupada:** Working very slowly... Slow and sure.

**Tamal:** Yes. But let us see. (Con:34.102-3)

**JUNE 29:** Srila Prabhupada took some Phillips Milk of Magnesia, a laxative. (**AK3**) Bhakti Chaitanya Swami came to report on preaching in Delhi and north India. (Con:34.111-121)

**JUNE 30:** During His afternoon translation work on June 30, Srila Prabhupada could not see properly and called for eye drops, (**A8**) which were lost, causing some inconvenience while new drops were located. Srila Prabhupada's eyesight had become so poor (**A9**) by now that He could hardly do His translation work. (TkgD.096-8)

When an unmarked bottle of clear liquid was delivered third hand to Srila Prabhupada through Tamal, Srila Prabhupada asked, "What is that?" Srila Prabhupada grilled Tamal for verification of its source, and Tamal said it was supposedly rosewater from Seth Visanchand. Quite irritated, Srila Prabhupada emphasized that its purity could only be known by confirming its origin. Tamal agreed to look into it. The eyewash cup had also been misplaced. Srila Prabhupada also wanted to know why it had been so difficult to find a common eye-washing cup "from any medical shop." Upendra had not shown the bottle of Optrix eye wash (**A8**) to Srila Prabhupada that he had brought back from a shop in town. (Con:34.136-8) This incident reveals how Srila Prabhupada had conjunctivitis; His eyes runny and filled with mucus. Adi Keshava also remembers that Srila Prabhupada was characterized as having "conjunctivitis" at this time.

Srila Prabhupada stopped Sukhananda's cold bath and cold friction massage and since His swelling (**AK17**) was worse than in many weeks, He talked of perhaps using Lassix tablets (**AK14**) again. (TkgD.096-8)

Srila Prabhupada asked that some special creeping herb called punarnava be collected in Mayapur and sent to Him immediately.

**Satadhanya:** It is good medicinally?

**Srila Prabhupada:** For me. This medicine, what I am drinking, that is punarnava. Yes, as much as possible... Then I can prepare this medicine. And I know that is the medicine for my disease, punarnava... It is available here also.

**Tamal:** So they should get it here, then.

**Srila Prabhupada:** Yes, I have asked him.

Later in the day, Tamal mentioned that Mahaksha had gone to get the herbal medicines at a place some three hours distant, and would return late in the evening. (Con:34.124-130)

## **CHAPTER 27: HEALTH CHRONICLE: JULY 1977**

**JULY 1:** Srila Prabhupada met with Alice Coltrane after He went to see the Krishna Balaram Deities. (TkgD.99)

Tamal discussed with Srila Prabhupada the loans that Jayapataka had taken from funds which Tamal was apparently managing. Tamal: "After I received the second payment, I said, "This is very good. If you continue to pay off to me, you can expect to get more loans." (Con:34.150)

Tamal then explained how his tourist visa was going to expire soon, requiring him to leave India for some time before returning to get a new tourist visa.

**Tamal:** The visa people gave me notice earlier that on such and such date I have to leave, and I have to think how to appeal.

Srila Prabhupada suggested that Tamal simply write to Indian Immigration that his name has been submitted to the Home Minister for special consideration for permanent residency.

**Tamal:** Yeah. by the time I write mv letter. mv name will be one of the people on the list. so it's a fact... Yeah. I mean. I'm your

personal secretary...

**Srila Prabhupada:** "...he's acting as secretary, so important, and he's serving." (Con:34.151)

Tamal said, regarding Srila Prabhupada's going to attend the temple opening in Fiji: "I think it may be too difficult for you to go there at this time." Then Tamal read a letter from a devotee which included some news that had been circulating at this time, "...and now you are better. We are informed by the devotees that Guru Maharaja is better."

**Srila Prabhupada:** You reply that I am progressing little. (Con:34.162-3)

**JULY 2:** Srila Prabhupada went for Deity darshan, and Bhakticharu Swami continued his personal service to Srila Prabhupada. (Con:34.184,196) In the evening, Srila Prabhupada went back upstairs to His quarters, having spent time in His garden. (TkgD.101)

**JULY 3:** Satadhanya Maharaj was assisting with Srila Prabhupada's personal service. (Con:34.199)

Tamal asked many questions about the shape of the earth, as discussions were taking place regarding the plans for the Mayapur Planetarium. Then he felt that he had offended Srila Prabhupada, so he went and apologized. Srila Prabhupada replied that there was nothing wrong, but after awhile called for Tamal. "Why you are thinking this way, that I am offended? My mentality seemed to disturb Prabhupada. He said, 'Now the atmosphere is disturbed. I cannot translate.' The emotions produced by this situation were very difficult to understand." (A11, A12) (TkgD.103)

Krishnan Meyer and wife were initiated today by Srila Prabhupada, the fire sacrifice and mantras done perfectly by Yasodanandana Maharaj. Srila Prabhupada again spent the afternoon in His garden. (TkgD.104-5)

**JULY 4:** There are no tape recordings for this day.

Usually Srila Prabhupada awakened around 6:00 AM, when He would sit up and Tamal would scratch His back. (AK8) Later, Tamal took care of banking matters. Srila Prabhupada's son Vrindaban De came today, wondering about the arrangements on the apartment Srila Prabhupada will leave for His ex-family to live in. (TkgD.105-6)

**JULY 5:** It is specifically noted that today Srila Prabhupada drank some pineapple juice and had a cough. (A3) Tamal advised waiting another day before taking a Lassix tablet. (AK14)

**Tamal:** Until you're over your cold, (A3) it's better not to take anything strong. That Lassix is like a brahmastra. It's like an ultimate weapon. It should only be used as a last resort.

These days Srila Prabhupada regularly received massages. (Con:34. 218-238) Srila Prabhupada had "a cold" (A3) for the last two days. He relieved constipation (A13) with "a medicine called Purnarnava." (TkgD. 08)

**JULY 6:** Srila Prabhupada again preached to His son in His garden and went upstairs in the evening, but still had a cough. (A3)(Con:34.243-252)

**JULY 7:** Srila Prabhupada still had His "cold," (A3) took a third of a Lassix tablet, and urination was easier (A14) that day. Tamal gave an hour and a half oil massage in the early morning sunlight. "Because I was treating him, Srila Prabhupada acted as though I was his doctor. He told Bhakticharu to consult me regarding which foods he should be served and asked Upendra to consult me about the kind of massage and bath to give." (TkgD.110-111)

Tamal wrote to Harikesh: "His health is maintaining, not getting any worse but not significantly better." (Archives)

**JULY 8:** Srila Prabhupada appointed nine disciples who will initiate for Srila Prabhupada as rtviks (according to Tamal it was July 8th). Srila Prabhupada's cold (A3) has not improved, and Vick's Vaporub was used. Srila Prabhupada wanted a very strong massage (AK8). (TkgD.111-2) Tamal pointed out to Srila Prabhupada that the cough medicine (A3) He has been taking, called Expectrin, contains one fourth chloroform, which might cause drowsiness. (Con:34.275)

**JULY 9:** There are apparently no tape recordings from this day.

At night, Srila Prabhupada took some of the cough medicine (A3) which contained chloroform and alcohol and He slept many hours, not translating. (TkgD.112)

Srila Prabhupada, upon awakening in the mornings, was too weak (AK5) to sit up on His own strength and a disciple would need to pull Him up by His arms. Few devotees were visiting Vrindaban, fewer still were allowed to visit Srila Prabhupada. His health seemed stable, not improving but also not at a crisis level as it had been in May. Srila Prabhupada remained very weak because He was eating so little. (AK1) (Sat:6.342)

On July 8 and 9, Srila Prabhupada chose 11 disciples to initiate disciples on His behalf, acting as rtviks. Tamal sent out letters to this effect, one signed by Srila Prabhupada Himself.

**JULY 10:** After hearing of the Muslim attack on Mayapur where two devotees were seriously injured, Srila Prabhupada became emotional with choked voice and crying. (A11) (Sat:6.348) Satsvarupa's biography notes that during July, Srila Prabhupada worked well on His Bhagwatam translations, despite His physical infirmities, which included heart palpitations (AK22), faint voice (A2), and such weakness (AK5) that it was difficult to even sit up. Massages were given often, little ones, big ones (AK8). Srila Prabhupada was simply not eating anything (A1) of significance. (Sat:6.349)

Tamal wrote to Hansadutta: "Srila Prabhupada is suffering from a cold (A3) just now, but amazingly enough his translation work has doubled." (Archives)

**JULY 11:** No tape recordings. Srila Prabhupada's son departed and Prabhavananda came from Mayapur to tell a different story of the Muslim attack than had been reported in the newspapers. (TkgD.114)

**JULY 12:** No tape recordings. Srila Prabhupada called for a Sri Bonamali Das, an Ayurvedic *kaviraja* who had treated Srila Prabhupada years ago. "The physician, after examining Srila Prabhupada, said the trouble was inability to pass stool and urine. (A13, AK14) The pulse was very fast: 118. (AK24)" Bonamali prescribed a week-long milk-only diet plus some medicines, and the rubbing on all over the body of cow dung ashes (AK17). No bath or massage was allowed afterwards. (TkgD.115)

In an interview with Bhakticharu Swami of November 1998, the following was learned. In the summer of 1977, prior to Srila Prabhupada's decision to go to the West, in very poor condition of health, Srila Prabhupada one day spoke with Bhakticharu Swami. Did Bhakticharu know of a particular bazaar in Vrindaban? No, but he could find it. Srila Prabhupada asked Bhakticharu to find an old friend named Bonamali. who was an Ayurvedic physician. Bhakticharu brought Bonamali to see Srila Prabhupada

and Bonamali examined Srila Prabhupada. Bonamali was sure he could cure Srila Prabhupada's illness and prepared two fresh local herbs plus two salts, one being sodium nitrate. These preparations improved Srila Prabhupada's condition markedly, giving new strength and improved function of the bowels. Bhakticharu offered that Bonamali could stay in the guesthouse to prepare the fresh herbs daily, but Bonamali could not, so Bhakticharu was shown where to collect the herbs and how to prepare the potion. Bhakticharu Swami was in charge of Srila Prabhupada's medicines. Thus Srila Prabhupada was treated with Bonamali's prescription by Bhakticharu Swami, and his condition improved so much that Srila Prabhupada felt able to travel to the West. (Bhakticharu interview)

Bhakticharu Swami said he did not notice any uremic frost on Srila Prabhupada, the white dust which is produced by the perspiration of those with kidney disease. He also noticed that Srila Prabhupada's hands and feet would swell often (AK17), but that the swelling would decrease when Srila Prabhupada would pass urine. (AK14) (Bhakticharu)

**JULY 13:** No tape recordings. The ash treatment began today, but Srila Prabhupada, by afternoon, was disturbed (A4?) because He could not translate or rest without His regular massage (AK8) and bath. In the evening He took both anyway, and felt better. In the night, the cough syrup (A3) prevented any translation work. (TkgD.115)

**JULY 14:** Srila Prabhupada's swelling (AK17) is down to less than in many months, "which undoubtedly has been working to help the passing of urine (AK14) and thus reduce the swelling." Srila Prabhupada discussed medicines with Tamal and Bhakticharu, agreeing to take Bonamali's medicines but not the ash treatment, however. Bonamali came again today. (TkgD.116)

During this time Bhakticharu Swami cooked for Srila Prabhupada and was the administrator of all medicines. (Bhakticharu) Srila Prabhupada took a little of some special preparations sent from Yamuna and Dinatarini, as well as some digestive spices. (A15) When Tamal offered to give another Lassix tablet because the feet were swelling (AK17) again, Srila Prabhupada declined, saying, "No, let me see," but mentioned that He had a bowel movement (A13) earlier. Srila Prabhupada asked for something from the medicine cabinet which Upendra had put in it, and also asked that the chalk (AK17) be put away. (Con:34.292-3)

**JULY 15:** Translation work last night was more than any day since February. Due to rain, Srila Prabhupada sat on the porch instead of going to the garden. Gauridas Pandit took leave of Srila Prabhupada's service today due to visa expiration. Tamal, who differs with Gauridas's accounts of Srila Prabhupada's instructions regarding *rtviks* and future initiations, minimizes his role in serving Srila Prabhupada: "Gauri das, who was simply the servant of the servants of Prabhupada, was thus blessed."

**AUTHOR'S COMMENT:** Here is another subtle indication that Tamal's diary was doctored. Tamal developed a conflict of memories with Gauridas in 1989. In 1990 Tamal wrote in the ISKCON Journal that Gauridas was just a minor assistant and thus could not be considered Srila Prabhupada's servant. Now Tamal's 1998 book coincidentally reinforces this minimization of Gauridas's position, apparently to discredit Gauridas's claim hearing Srila Prabhupada say that *rtviks* were meant for initiating after His departure, not just before. Actually, when reading Tamal's diary, although one can feel Srila Prabhupada's presence, one also feels very queasy and dubious whenever such questionable sections appear. **END COMMENT**

Srila Prabhupada, Himself a pharmacist and chemist, instructed that equal amounts of calcium chloride, China clay and chalk be mixed, producing "the pure ingredient" of the *kaviraja's* prescribed cow dung ash, "which itself consists of only sixty percent calcium chloride." Similar to baby powder and having a cooling effect, this mixture was rubbed all over Srila Prabhupada thrice daily. (AK17) Srila Prabhupada said, "Like Lord Shiva." Later, Srila Prabhupada became very emotional (A11) and began to cry when speaking of the Mayapur devotees being attacked. (TkgD.117-8)

**JULY 16:** No tape recordings. The previous evening, Srila Prabhupada exerted much energy speaking with Bhagatji, and as a result (AK5) did not translate much in the night. Tamal has been encouraging Srila Prabhupada to conserve His energy by speaking only to important persons. (TkgD.120)

**JULY 17:** Tamal asked Srila Prabhupada, "It seems like your voice has become a little congested tonight. Are you feeling congested (A3)?" Later, Srila Prabhupada said, "They say, 'You are great, great, great.' But don't make it small while I am living... And people are recognizing I am great. Don't make me small. I'll not give much trouble, but I am now invalid. What can I do?" (Con:34.337-341)

**JULY 18:** Prabhavananda took sannyas initiation, becoming Bhakti Prabhava Swami. A report came from Jayapataka about Mayapur and the recent trouble there. (TkgD.120-2) Abhiram came to Vrindaban (Tamal says on the 19th) and spoke to Tamal at length. (Con:34.329)

Tamal wrote to Viswakarma: "You will be glad to know that His Divine Grace's health is gradually improving. Although Prabhupada cannot move around or sit up without assistance, still his work goes on unhindered." (Archives)

**JULY 19:** In the morning, Srila Prabhupada's "swelling was the least I have seen (AK17)." Srila Prabhupada attributed this to the calcium chloride (lime) powder, of which He had experience as a child of fifteen with beriberi fever. The oil massages and bathing are discontinued for several days. Bonamali came again, explaining that due to Srila Prabhupada's age and condition, the medicines given were mild. (TkgD.122)

Abhiram Prabhu visited Srila Prabhupada, Whom he noted to be "very ill, requiring a lot of physical assistance. It was taxing upon Upendra and Tamal." (Abhiram)

Tamal wrote to Krishna Katha: "Generally I am only reading 'good encouraging news' to His Divine Grace..." (Archives)

**JULY 20:** This morning Srila Prabhupada commented to Tamal as He looked at His hands and legs, "It is reducing so much, soon I will be only bones (AK1)." (TkgD.125)

Srila Prabhupada received news from Hansadutta in Ceylon and dictated a reply, "Nobody is going to disturb you there. Make your own field and continue to become *rtvik* and act on my charge. People are becoming sympathetic there. The place is very nice." Hearing of the Sunday feast preparations in Ceylon, Srila Prabhupada commented, "I want to eat, but I cannot. (AK1) Very good... Although I cannot eat, simply by hearing the names, I am satisfied." (Con:34.353)

**JULY 21:** Pranavdas Gupta, influential, wealthy and from Delhi, gave a report on an astrological reading he had received about Srila Prabhupada. The report indicated stomach troubles and great difficulty until September 7th, but then ten years or more of good health. Apparently three readings had been sought out, but only the detail of this one were located.

**Tamal:** So now we have one. That is one horoscope. Now we make comparison the next two that come in. They're both coming

tonight to give reports. Bhakti Prema has returned, and Yasodanandana Maharaja has returned. So after we hear all three, then, if necessary, you can consult a kaviraja. Or everyone may say the same thing. Then we'll all know if it's confirmed. (Con:34.358)

Some gentleman brought some massage oils for Srila Prabhupada, but oil massage was only given every few days or so because the Bonamali kaviraja advised against them. Srila Prabhupada liked them because, "It makes the whole body soothing." (AK8?) (Conv.34.360)

**JULY 22:** Srila Prabhupada requested Abhiram Prabhu to assist with His care, and Abhiram went to Mayapur to bring back his wife and things, returning late on the August 25. On July 22, while speaking with Tamal, Srila Prabhupada again became emotional, crying and closing His tearful eyes (A11) when He thought of His disciples sincere service. (Sat:6.354) Abhiram notes that Srila Prabhupada had to be carried under His arms (AK5) when going to the bathroom. (Abhiram)

Tamal wrote to Radhaballabha: "His Divine Grace just does not want to hear such letters anymore. I only read to Him 'good news.' All management He wants us to handle. Srila Prabhupada no longer personally replies any of His letters. The last letter He signed was a letter to Ambarish Prabhu, perhaps one month ago." Radhaballabha was upset with Tamal due to not getting replies from His Divine Grace directly, and Tamal challenged Radhaballabha to seek help from the GBC if he did not like how Tamal was managing his affairs as personal secretary to Srila Prabhupada. (Archives)

**JULY 23:** No tape recordings. Srila Prabhupada was visited by his old friend Sri Hitsaran Sharma in the evening. (TkgD.128)

**JULY 24:** Gaurasundara came with a new wife to Vrindaban and met with Srila Prabhupada, Who asked about Govinda dasi. (Con:35.1-4; TkgD.128-9)

Tamal wrote to Giriraj: "Srila Prabhupada has been putting all over His body throughout the day a powder composed basically of calcium carbonate which absorbs water through the skin. As a result of this powder recommended by one Ayurvedic physician of Vrindaban, as well as some medicine also given by the same physician, the swelling (AK17) in His body has nearly reduced to normal." (Archives)

**JULY 25:** There are apparently no tape recordings of this day. Srila Prabhupada has not had oil massages for a few days, as they had been discouraged by the kaviraja. But powder massages continued daily. Today He got a short "bird bath." Abhiram arrived back from Mayapur with his wife, reporting that the ISKCON devotees were still in jail. (TkgD.129-130)

**JULY 26:** Dr. Kapoor arrived amidst positive worldwide preaching reports. Bonamali arrived to find that in three weeks, Srila Prabhupada's pulse has gone down from 118 to 62 (AK6) and "that the internal fever had gone." The kaviraja thought that Srila Prabhupada's appetite (AKI) would return within two weeks. Srila Prabhupada now washes His tongue (AK20) in the mornings with lemon and ground ginger. Srila Prabhupada discontinued Gaurasundara's massage today due to his hands being too hot. (TkgD.131) There is no explanation from any source as to what this "internal fever" was.

At 8:30 pm, Tamal asked if Srila Prabhupada still wanted His massage, since they were about an hour late in their schedule due to enlivening preaching reports that came in. (Con:35.9)

When Srutirupa dasi, Abhiram's wife, came to Vrindaban to serve Srila Prabhupada, she observed that He had no appetite (AKI), eating very little, maybe a palmful a day, and that the previous three weeks she heard He had taken only 2 or 3 sips of milk a day. Bhakticharu Swami was cooking for Srila Prabhupada. (Srutirupa memoirs)

**JULY 27:** Apparently there are no tape recordings of this day.

Abhiram notes that Srila Prabhupada's health is very deteriorated, translating has decreased to very little, and that He is restless at night. (A4)

Satsvarupa's biography then describes:

"Towards the end of July, Prabhupada's health seemed to be worsening again. And again he mentioned that the end might come at any moment. Tamal Krishna had been acting as Srila Prabhupada's personal secretary for six continuous months, and he had become Prabhupada's eyes and ears and his spokesman, especially in dealing with ISKCON management. And he had also become a personal confidant, assisting Srila Prabhupada in his transcendental moods." (Sat:6.355)

Alex and his wife, of Prasadam Distribution International (PDI), came to visit Srila Prabhupada. (TkgD.132)

**JULY 28:** Srila Prabhupada's translation work in the last few days was decreasing; yesterday and last night there was none. Upendra and Tamal observed a change in Srila Prabhupada's "disposition" through the last week. He was increasingly weaker (AK5) from not eating anything for many days. At 10 PM, Srila Prabhupada called Tamal to His room, appearing "very depressed (A11)" and said, "I think no one recovers from this disease. It is called dropsy. Look it up in the dictionary. My present health is so weak that death can take place at any time." (See Ch. 32) Tamal found the definition of dropsy to indicate swelling of the body due to liquid in the skin and muscles. Srila Prabhupada's eyes were being washed with rose water 2 or 3 times daily (A8,A9), and now they appeared cloudy. It appeared to Tamal that Srila Prabhupada was not feeling encouraged to struggle for life. (TkgD.133-5)

Tamal proposed the notion of traveling to the West on a preaching tour. The rationale was that the transcendental enthusiasm in doing so and the love of His disciples would give Srila Prabhupada increased will to live. Srila Prabhupada became "very enthusiastic about going abroad," and asked that three astrologers be consulted, "whether I should go, whether I shall be cured, how long I shall live." Srila Prabhupada became hopeful, saying, "Tamal is arranging a big party." (Sat:6.357, TkgD.133-135)

Satsvarupa relates: "Prabhupada said that according to allopathic medicine, the only hope for him was to enter a hospital and undergo intensive medical treatment. According to Ayur Vedic medicine, however, there were specific medicines." 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 (A9), and with sensitivity to light. (AI) (Sat:6.358-360)

Yasomatinandana came from Ahmedabad to report on the 100 acre farm that had been donated to ISKCON by Seth Bhogilal Patel.

**Yasomatinandana:** How are you feeling?

**Srila Prabhupada:** Not very good. Old man's disease... So it is not very good to live like an old man. It is troublesome. Body will be weakened, and all kinds of disease will be strong. Unless one is very strong in body, old age means suffering.

Later, Gopal Krishna came to discuss about books and Diwali cards.



**Srila Prabhupada:** (laughs) *So I thought that unless he brings some book, he won't come. Because every time I criticize him, "Where is the book? Where is the book?"* (Con:35.10-23)

**Satsvarupa:** *"Lately I've been thinking I should go and be with TKG and Srila Prabhupada. I would go if invited for the purpose of writing the biography of His Divine Grace."* (Isk70,295)

**JULY 29:** No tape recordings of this day. Srila Prabhupada said to Tamal, *"I was praying to Krishna, 'What is this slow death?'... I must enthruse them..."* Thus a proposed itinerary was read by Abhiram and Tamal to Srila Prabhupada, Who became very eager to go to the West. Said Tamal, *"Srila Prabhupada, by going West, I know you will recover."* Srila Prabhupada replied quickly, *"May Krishna make your words fulfilled."* (TkgD.136)

**JULY 30:** No tape recordings of this day. Srila Prabhupada awoke and spit into the spittoon, *"saying that this spitting was another problem (A3)."* He commented that the interpretation of His spitting and drooling (A6) as being a transcendental symptom was sahajiya thinking. Sitting up, He said, *"This disease is in the kidney (AK15), so wherever I go, this kidney will go... According to medical science, the only cure is cutting or dialysis. But kaviraja medicine says there is cure."* Srila Prabhupada was brought onto the balcony verandah and put on His sunglasses (A1). Tamal feared Srila Prabhupada may be developing eye problems since *"later in the day he again put on sunglasses, though we were sitting inside a dark room (A1)."* (TkgD.137)

Three different astrological reports came in today, brought by Yasodanandana Swami, Dr. Sharma and Bhakti Prema Swami. Bhakti Prema's *"was useless, Dr. Sharma's "was fair,"* and Yasodanandana's, done by Asutosh Oja of Delhi, *"seemed the most reliable."* All three were read to Srila Prabhupada, and all agreed that August and September would be the worst months for health and that travelling should be avoided. Asutosh Oja recommended wearing a blue sapphire to mitigate the negative effects of Saturn. Srila Prabhupada said: *"So it is not hopeless. At least for the next five weeks, keep me very carefully. For the time being, no travel. Secure this blue sapphire, and chant Hare Krishna."* *"I am suffering because my belly department (A15) is not working."* (Sat:6.359, TkgD.137-8, Abhiram)

Tamal wrote to Mahabuddhi: *"P.S.: Srila Prabhupada had us consult three different astrologers regarding His travelling. All three strictly advised against travel at this time, so Srila Prabhupada has decided to stay in Vrindaban for now."* (Archives)

**JULY 31:** Satsvarupa's biography summarizes July as a time when Srila Prabhupada continued to have no appetite, hardly eating anything (AKI) in the past six weeks. Srila Prabhupada was irregular in His various daily activities, including sleep (A10), massage, translating, etc. He gave permission that devotees may recite a prayer on His behalf: *"My dear Lord Krishna, if You desire, please cure Srila Prabhupada."* (Sat:6.359)

Srila Prabhupada was proud of His having translated 85 points worth on the dictaphone during the night. In the afternoon, the governor of Tamil Nadu, Sri Prabhudas Potwari, came to visit quickly for only a half hour. (TkgD.138)

**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)

**AUTHOR'S 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. END COMMENT*

## CHAPTER 28: HEALTH CHRONICLE: AUGUST 1977

*There are no tape recordings for August 1 through August 8.*

**AUGUST 1:** By now, Srila Prabhupada was "bedridden (AK5)." "There was constant sickness now, being sick all day today with pain in the right side of His chest (AI8)." (Abhiram) Srila Prabhupada did no translation work last night or today, and other activities had become irregular while His sleeping (AI0) has increased. (TkgD.141)

**AUGUST 2:** "Srila Prabhupada is worse than He has ever been, taking some milk and fruit juices only. Today He has been vomiting (AK2), eating nothing (AK1), and there is nausea (AK2) and lack of digestion (AI5)." Srila Prabhupada had slept the whole night and most of the day (AI0), awaking at 1:10 AM. (Abhiram)

Tamal quotes Srila Prabhupada as saying, "I can no longer see properly (A9). My brain is not working (AI2)." Tamal characterizes: "Prabhupada has become very weak (AK5). Never in his life has he been this ill." The kaviraja came and analyzed that the previous swelling (AK17) was actually transformed blood and that the reduction in swelling was like losing blood. "Therefore, Prabhupada was experiencing weakness and poor vision (A9)." Although Srila Prabhupada has practically not eaten (AK1) in over a month, the kaviraja believed the main problem would be solved when Srila Prabhupada's appetite (AK1) would gradually return, which he expected. Srila Prabhupada still managed to go to see the Deities every morning, however, and enjoyed the dancing in kirtan by the gurukula boys. In early evening, Srila Prabhupada drank some apple juice, but later He vomited (AK2) and "felt very ill all night." (TkgD.141-2)

Srila Prabhupada thought of going to London and then America, particularly the Gita Nagari farm. Satsvarupa's biography notes that this talk was accompanied by increased weakness (AK5), lessened conversation, no translation work and darkened quarters (AI). Going to the temple in the mornings, He wore His "dark sunglasses (AI)" and sat expressionless (AK18, AI1) before the Deities and in kirtan. Srila Prabhupada is quoted, "I am going through a difficult time and am now feeling restless (A4)." (Sat:6.361-2)

Tamal wrote to Hrishikeshananda in Bangkok: "As you may know, His Divine Grace has been very ill since Gaura Purnima. Practically he is invalid (AK11) and just to go to the latrine He requires the assistance of two persons (AI7). On His instructions we have contacted two astrologers and they have recommended the wearing of blue sapphire of 7 carats weight. If it is possible for you to procure such a gem and send it to His Divine Grace here in Vrindaban, this could be very beneficial for his health. He is suffering from an acute case of dropsy (AK15) and now even His translation work has become affected." (Archives)

**AUGUST 3:** In the morning, Srila Prabhupada remained nauseated (AK2). (TkgD.142)

**AUGUST 4:** After awakening, and while Tamal scratched His back (AK8), Srila Prabhupada explained how to bury His body with salt and where to build a memorial. It is to be noted that Srila Prabhupada's swelling (AK17) was "very minimal", even though the ash treatment was now used less often. Tamal mentioned that it appeared that the kaviraja's medicine was working, but Srila Prabhupada said He had stopped it. "I've taken the medicine (Bonamali's) for three weeks. Now let me depend on Krishna. The astrologers say the time is bad." (Medicine taken: July 12-August 3 ?) From hearing Yasodanandana Swami's astrological report repeatedly, Srila Prabhupada drew some enthusiasm to go in some weeks to the West. The reading mentioned stomach and digestion troubles for two more years. No travel was recommended until August 10 or 11, and if there was no improvement, He should wait until September 4 or 5. Srila Prabhupada, although very weak (AK5), was still able to sit at His desk in the main sitting room. (TkgD.143-4)

Tamal wrote to Bhagavan: "Srila Prabhupada's health has taken a slight turn for the worse. He has not eaten practically in one month (AK1) except for taking milk. So now He has become very very weak (AK5). He has not translated for the past week. The swelling (AK17) has gone away due to the treatment of a Kaviraja who is now going to attempt to revive Srila Prabhupada's taste (AK20) or appetite (AK1) which is the actual problem." (Tamal letters)

Satsvarupa: "Just received word that Srila Prabhupada is 'worse than ever' in ill health - dropsy (AK15). He has given us a prayer to say: 'My dear Lord Krishna, if You desire, please cure Srila Prabhupada.'" (Isk70,295)

**AUGUST 5:** Srila Prabhupada could not sleep (AK21) from the previous afternoon until 3:00 AM this morning; He blamed the kaviraja's medicine. He still could not do any translation work. Srutirupa Prabhu began cooking for Srila Prabhupada today, asking for singhara and kachori, but he noted, "And anyway, where is appetite (AK1)?" (TkgD.145) Srila Prabhupada ate some solid food cooked by Srutirupa, since Palika was in Bombay. (Abhiram)

**AUGUST 6:** Abhiram recorded that Srila Prabhupada "started to eat (AK1) again, but His eyesight is gradually failing (A9). He could not properly see (A9) a deity of Himself that was brought for His inspection. He sat up today to chant, which was unusual." Tamal notes that Srila Prabhupada was in such condition that He neither rose nor spoke (AK18) when important guests came to visit. (TkgD.146)

**AUGUST 7:** Srila Prabhupada awoke from a night's good sleep, and, in the afternoon, hearing Asutosh Oja's chart again, said of Saturn's movement into His eighth house in September and October, "Indirectly, this means fatal. From the circumstances, it appears hopeless." There was discussion of Srila Prabhupada's father who did not eat in his last four months. (TkgD.146)

**AUTHOR'S COMMENT:** Here we have the hint that Srila Prabhupada's ailment was perhaps hereditary. Again, we would like to see the original diary to see if things have been doctored up. **END COMMENT**

**AUGUST 8:** Abhiram recorded that "Tamal is filtering through all the letters and reports to Srila Prabhupada, bringing only positive news to His Divine Grace. Srila Prabhupada only takes solid food very occasionally (AK1)." Tamal's entry for the 7th appears to include August 8th as well.

Gopal Krishna and Surabhi came; Srila Prabhupada complained of money squandering in Bombay and became very angry that Gopal Krishna was being penny-wise, pound-foolish by not printing books quickly enough. Srila Prabhupada spoke wryly of Gopal's projected Bombay opening date, "Do it. Do it. But after all, do it in time. I'm not going to live for long." Srila Prabhupada was very critical of Mahatma Gandhi, who He said wasted 50 years accomplishing nothing, yet distorted the sacred Bhagavad Gita.

Surabhi Swami related how he had gone to consult a numerologist, the former advisor of the Maharaj of Mansingh of Jaipur. The reading cautioned that the next three months were very critical. The advice was for taking milk from a black cow, fruit

juice and tulasi. Bhagatji was searching for a black cow, and when Srila Prabhupada asked what medicine was recommended, Surabhi replied, "No medicine." Tamal chimed in and said, "Good doctor." (Con:35.30-34)

Tusta Krishna Swami wrote to Srila Prabhupada: "I have just learned you are ill again." When Srila Prabhupada heard the devotees in New Zealand were having 24 hour kirtan for Srila Prabhupada's health, He said, "That is the only way I will recover." (Archives)

**AUGUST 9:** Srila Prabhupada rose early, the sun shining on Him. Guru Kripa Maharaj arrived and presented a blue sapphire ring for counteracting the planet Saturn's ill effects. Tamal observed that Srila Prabhupada seemed to be losing His health and strength by the day (AK5). "He speaks less and with more difficulty (A2). His sleep is not sound (AK21). He walks with more difficulty (AK11, A17) Worst of all, I have trouble encouraging him because I am increasingly aware of how hard this period is for him." Srila Prabhupada often asked to hear the astrologer's report. Today He took His massage just after noon today. (TkgD.148; Con:35.38-40)

**AUGUST 10:** Bhakticharu Swami attended Srila Prabhupada every morning from 3:30 to 5:30 AM. Today He remarked how the blue sapphire was having a good effect, giving good dreams. He thought of going to Hawaii for His health, as Guru Kripa had advised Him of the ideal climate there. Srila Prabhupada questioned why the Japanese attacked Pearl Harbor, and reviewed the astrological reading again. Srila Prabhupada: "So if I feel little strength, I shall go to Hawaii... So you can bring milk?" Pradyumna began to read Chaitanya Charitamrita. In the evening, asked how He felt, Srila Prabhupada answered Tamal, "Not at all good. I am very, very weak (AK5)." (TkgD.49-150; Con:35.41-4)

**AUGUST 11: Thursday:** After a night of having difficulty sleeping (AK21), 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 (A1) and also when going to the temple for deity darshan. (TkgD. 50-1)

Prabhavishnu Swami came and reported on his preaching in Bangladesh and Nepal. Bhakticharu Swami came with some medicine:

**Srila Prabhupada:** *Actually I do not like to take. What do you think? Should I take?*

**Tamal:** *This is that kaviraja medicine?*

**Bhakticharu:** *Yes.*

**Tamal:** *Well, I don't see how it is having so much effect.*

**Srila Prabhupada:** *No effect.*

**Tamal:** *Powder isn't working effectively, and milk is keeping you going. I don't see that this medicine is doing anything. It's not giving you appetite (AK1).*

**Srila Prabhupada:** *Not even taste (AK20).*

**Tamal:** *No. It's giving you bad taste. You don't like to take it.*

**Srila Prabhupada:** *So your opinion not to take?*

**Tamal:** *My opinion is that if you feel that... I don't see that it's having any effect. I think the milk is the best thing, milk, mango milk like you're taking, little juices. This is for creating appetite, I think. (Con:35.47)*

In the afternoon, Srila Prabhupada called for Tamal and asked, "...continue this kaviraja or shall we change? If we have to change, whether that astrologer has got any information?" (Con:35.50) "Now the kaviraja's medicine is doing nothing." (TkgD.151) Abhiram and Yasodanandana Swami returned from Delhi with an expanded analysis from Asutosh Oja and his elderly father, both expert astrologers, elaborating on the initial report received July 30. Coming into the darkened room, Srila Prabhupada had the light turned on (A1). Abhiram read the report to Srila Prabhupada and is found in the Conversations Books, Vol. 35, pg.50-52. (See **Appendix 14**)

Abhiram described the details, including a warning, "Then he mentioned that there may be some trouble from... maybe financial or maybe from juniors, from subordinates." Abhiram explained that February 28, 1978, six months hence, was the calculated fatal date, but that since Srila Prabhupada was an exalted devotee, He could well live beyond that date. It was up to the will of the Supreme Lord. If Srila Prabhupada survived these next difficult months, there was shown to be up to five years after that with good health. Abhiram had also arranged for Sunday that the chief resident physician from the Ayurvedic Hospital in Delhi, plus his physician wife and another Ayurvedic professor, would come to examine Srila Prabhupada. This hospital physician had already recommended pearl with oxidized gold and the bark of the Arjuna tree. (0Con:35.50-52)

Tamal quotes Srila Prabhupada: "Throughout the Society, we should be prepared. Take it for granted, the day is given. Now do everything carefully. Everyone knows when there is no appetite (AK1), it is warning: life is over." (TkgD.152)

**Satsvarupa:** "Now I am thinking I should go to India and render service to my spiritual master, as he is very ill. Three months ago, all GBC members rushed to his bedside in Vrindaban. Then he made all legal preparations for his departure. But he appeared to recover a little and thus we left him. New word is that he is 'even worse,' but we have not been ordered to gather... Still, I think I should go." (Isk70,297)

**AUGUST 12:** There appears to be no tape recordings for this day. Srila Prabhupada thought of asking Palika dasi to come from Bombay for a few days to cook South Indian iddli, but then changed His mind, saying, "I have no taste (AK20). What is the use?" Tamal then summarizes his observations: "For the past few days, Prabhupada had been very quiet, almost transcendently morose (AK18, A11). He would hear the correspondence without making any comment." (TkgD.152-3)

**AUGUST 13:** Tamal describes that a report from Hansadutta came this day regarding the public defeat of Dr. Kavoor in Ceylon, and it is recorded in Conversations Book 35, pgs. 53-62. Tamal describes some intimate discussions with Srila Prabhupada in his diary, pgs. 153-4.

**AUGUST 14:** There appears to be no tape recordings for this day. Tamal asked Srila Prabhupada if he could go for bathing in the Yamuna, but Srila Prabhupada discouraged the idea. "I also feel that as long as Srila Prabhupada is so ill, I have no right to think of such things as sporting in the Yamuna." (TkgD.154)

Tamal wrote Giriraj: "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.'"

Tamal wrote to Hansadutta: "He now sits every morning on the veranda before going to the temple for darshan at 9:30. He was reclining on a round bolster pillow and wearing sunglasses (A1), which He always does now because His eyes are giving Him some trouble." (Archives)

him some trouble. (Archives)

It is estimated that Tamal's tourist visa expired today and he needed to leave India soon to get it renewed if planning on staying longer in India. Srila Prabhupada's trip to London apparently solved this problem.

**AUGUST 15:** There are no tape recordings for this day, which is unfortunate considering the next statement. *"Today was the day of doctors."* Abhiram Prabhu brought the head physician from an Ayurvedic hospital in Delhi, who checked Srila Prabhupada with a stethoscope. Tamal says, *"Immediately I concluded he was bogus,"* and delineates five reasons why he thought so. What exactly were the results of this medical examination is unknown, except that this physician left. Later, Srila Prabhupada's disciple Naveen Krishna brought his father, a doctor, who urged Srila Prabhupada to go to a hospital for kidney dialysis (AK15) treatment. *"When he saw Prabhupada did not want that, he suggested an Ayurvedic hospital in Delhi, not knowing that the bogus chief physician had already made his appearance earlier."* Before noon, Bhagatji appeared bringing a *vaidya* recommended by Seth Bishan Chand, who then took the pulse, and offered to return that evening and the next morning. Srila Prabhupada appreciated that this *vaidya* seemed very careful. Srila Prabhupada said, *"Regarding the Bhagwatam translation, when I get inspiration I will take it up. Don't try to force me. I am going through a difficult time and am now feeling restless (A4). It is not mechanical."* (TkgD.155-6)

**AUGUST 16:** There are no tape recordings for this day. During the middle of the night, Guru Kripa and Tamal were called in by Srila Prabhupada, who said He could not sleep (AK21), feeling disturbed (A12). Srila Prabhupada supposedly questioned the authenticity and honesty of Bhagatji's *vaidya*, and wanted to find out about him. Bhagatji's *vaidya* came again in the morning and tested a urine sample with a drop of oil, exclaiming, *"You will be cured!"* and promised to restore Srila Prabhupada's appetite (AK1). At 11:00 AM Bonamali and Bhagatji's *vaidya* met together and with Srila Prabhupada, agreeing that the past treatments were appropriate and coordinating on a joint program from that point on. The *vaidya* would stay with Bhagatji nearby for a week, and declined payment. Coincidentally, Srila Prabhupada had felt better these last few days, which Tamal suggested was due to the blue sapphire. Srila Prabhupada replied, *"Yes, otherwise how this vaidya has suddenly come? No one called for him?"* (TkgD.156-8)

**AUGUST 17:** Satsvarupa, Srutikirti, Balavanta and Madhudvisa arrived and Srila Prabhupada became choked with emotion (A11) in speaking to Madhudvisa. Srutikirti showed Srila Prabhupada some candles that the devotees were making in Hawaii. Srila Prabhupada spoke, *"...according to my horoscope, these are my last days. But if Krishna saves, that is a different thing... It doesn't matter I leave this body. Even in death I'll live."*

**Srutikirti:** *I remember last time when you were sick, you recovered very well in Hawaii.*

**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. Satsvarupa states that Srila Prabhupada wanted to hear only good news; it *"inspired him to continue."* (Sat:6.363)

Bhagatji's *vaidya* came and found the pulse to be high (AK24), and advised Srila Prabhupada not to strain Himself. *"He said four things were bad for Prabhupada's illness (dropsy) (AK15): salt, sleep during the daytime, unnatural air movement (from the fan), full bathing."* He gave a regimen of taking milk five times daily. (TkgD.159)

The *vaidya* said it would take four days for the medicine to begin to act. (Con:6.366)

Srutadeva wrote to Tamal: *"I was just told that Srila Prabhupada's eyesight is failing...(A9)"* (Archives)

Satsvarupa Goswami: *"Tamal said that Srila Prabhupada's illness is psychological and subtle. A few days ago he was very bad. Gurukripa Swami brought a sapphire ring and twelve men with him, and Srila Prabhupada has improved. He was talking of going to the West... Srila Prabhupada is very thin (AK1). We watched through the doorway as he ate his lunch. He takes a little of his vegetable on his chapatti and eats here and there (AK1). He eats about three fourths of a chapatti and a little vegetable."* (Isk70,02)

**There are no tape recordings from August 18 to October 2.**

**AUGUST 18:** Srila Prabhupada decided to go to the West immediately and then postponed that decision at the request of the *vaidya*. (TkgD.160) There are no known tape recordings from August 18 for a total of 45 days, the longest stretch of *"missing tapes."* The Bhaktivedanta Archives requested Tamal to advise whether there were any tapes made during these days, and whether some might still be sitting in the Dallas temple. Tamal replied that he did not remember if there were tape recordings made during these 45 days and that he had looked in Dallas, but had found none. (Archives)

**Satsvarupa:** *"Suddenly Srila Prabhupada said he definitely wants to travel to the West to the Pennsylvania farm. As for his health condition, he said, 'The worst thing that could happen is death and I am not afraid of that.' He wants a cooler climate. He said he is slowly dying here. 'Let there be change, good or bad. I've decided. Let me go. I've tried to be cured here for the last six months. I have still a taste for milk, a little taste (AK20), so it is not hopelessness.' Everyone assured Him that (in Gita Nagari) there would be enough milk to bathe in."* (Isk70,302-3)

**AUGUST 19:** Medicines given by the *vaidya* seemed to be too strong, as during the night there were incontinent bowel movements (AK3). Srila Prabhupada seemed weaker (AK5) than usual. Srila Prabhupada was anxious to go to the West immediately, but there were problems getting his passport and green card, and Srila Prabhupada appeared mentally exhausted by all the uncertainty. (TkgD.161-2)

**Satsvarupa:** *"...we hear His Divine Grace wants to leave as soon as possible. 'I'm disgusted,' he said. 'These kavirajas come, say they will get me well in four days, and then later they say it will take a long time.' 'Just get me out of here,' he asks TKG. He has said, 'These are my last days.' He's asking about direct flights to London, but he had to be carried to the bathroom (AK11) in a chair. No translating for weeks."* (Isk70,303-4)

**AUGUST 20:** Tamal states that Bhagatji's *vaidya* gave an overdose, and he switched to another medicine. But Srila Prabhupada did not take the medicine and called for Bonamali to come. *"The vaidya has not proven satisfactory."* (TkgD.162) Preparations continued for the trip to the West, and a letter arrived from Panchadravida Swami in Mexico offering to exchange his youth for Srila Prabhupada's old age. Srila Prabhupada is quoted by Satsvarupa: *"Surely, I am practically living on your prayers. I haven't eaten in the last six months...(AK1) So many devotees are praying, it cannot be frustrated. I think this is why I am feeling*

inspiration to go out. In this condition, anyone else would prepare for death, but I am going on a tour." (Con:6.363-4)

**AUGUST 21:** Satsvarupa Maharaj, Rupa Vilas and three gurukula boys, as per Srila Prabhupada's instruction, went to the Yamuna River to deposit the cremated remains of Jayananda Prabhu into the sacred waters. (Isk70,305)

In the evening a report arrived that Abhiram had "secured" the passport and that the American consulate in Calcutta was helping with Srila Prabhupada's green card renewal. Upon hearing the news from Tamal, Srila Prabhupada, lying in bed, "began to clap his hands, saying, 'Give me good news and keep me alive! I think if I go to London, I will be half cured.'" Srila Prabhupada reminisced about how He began His movement in New York, and "thought with anticipation of his forthcoming tour." (TkgD.163-5)

Satsvarupa says, "Srila Prabhupada spoke on, carried by waves of transcendental emotion and carrying his loving disciples with him. 'When I go to America,' he said, 'especially Los Angeles and New York, I feel at home.'" (Con:6.367)

Satsvarupa noted that in the evening Srila Prabhupada was wearing His sunglasses while lying on His back on a cot on the roof (A1). Abhiram had consulted the astrologer again, who said travel on the 29th would be good. Srila Prabhupada's voice was tiny and weak (A2). (Isk70,306-7)

**AUGUST 22:** Tamal went to Delhi for booking plane tickets for Srila Prabhupada's party. Meanwhile, K.J. Somaiya arrived to visit Srila Prabhupada, but broke down and cried when he saw His Divine Grace's deteriorated condition (A1). Tamal returned by 9:00 pm. (TkgD.165-6; Sat:6.368) Satsvarupa: "We think there will be a delay of three or four more days to get clearance out of the country for TKG and Upendra..." But Srila Prabhupada was ready to go immediately with Srutikirti and without Tamal. (Isk70,307)

**AUGUST 23:** "Srila Prabhupada is scheduled to leave Saturday, five days from now. Various formalities are required for his entrance to England. Now he says he very much wants to live. I walked him to the bathroom on my shift today. First I had to pick him up in my arms to a sitting position in his bed. He is so weak (AK5)." (Isk70,308)

**AUGUST 24:** Kutichuk's slightly retarded, young daughter took some pills found in the garbage and within minutes was in a coma, dying some time later. Srila Prabhupada commented, "This is the danger of allopathic medicine... No one gave her, this is destiny." The next morning, however, Srila Prabhupada said to Tamal, "I am thinking about the girl taking poison. It is a little mysterious." Among Srila Prabhupada's assistants and servants at this time were Satsvarupa, Guru Kripa, Madhudvisa, Srutikirti as well as Tamal, Balavanta, Abhiram and Upendra. (TkgD.166-7)

While waiting for His US green card, Dr. Arkasomayaji, an astrologer and qualified academic from Tirupati with a Ph.D, sent a horoscope, including all supporting calculations and planetary positions. Hearing the report, Srila Prabhupada confirmed, "The calculation is good. He is a learned scholar." Tamal gives the report in his diary, which glorified Srila Prabhupada's exalted position and asserted that Srila Prabhupada would overcome His present illness by His own spiritual strength, living at least until January 19, 1984. (TkgD.167-8) Departure for the West was scheduled for early in the morning of the 26th, the day after next. (Sat:6.368)

**AUGUST 25:** In the middle of the night Srila Prabhupada called Tamal and reassured him that He knew how to deal with some troublesome Vrindaban bankers that came the evening before. Then, during the night, Tamal describes that Srila Prabhupada "was very sick. All night, he was awake and moaning. He said, 'Last night there was colic pain (AK4). It was a death-like pain. Just thinking of it, I am horrified. It is due to mucus (A3). Indigestion (A15). It is a very critical situation.'" Due to the "severe pain," Bonamali was brought, who gave lavan bhaskar (black salt), saying it was acid indigestion (AK4), but that Srila Prabhupada's condition was actually better. (TkgD.168-9) Many devotees urged Srila Prabhupada not to go to London. (Sat:6.368)

Srila Prabhupada tried to vomit all the previous night and all through the day (AK2), and considered taking a Lassix tablet (AK14). "If he passed urine and stool (A13), he would automatically regain his appetite (AK1). For six months, all doctors and medicines have failed to produce an appetite." At about noon, it was learned there was an airport strike in London. Tamal states, "Because of his indigestion (A14), Prabhupada decided to postpone going to London. Since we were scheduled to leave Vrindaban tomorrow morning, our departure was delayed."

In the evening Srila Prabhupada called for His servants and asked for help. "He could not sit in any one position (A4) for more than a few minutes because of the pain. I (Tamal) felt the area which appeared to be in the colon (AK4)." Guru Kripa and Upendra, assisted by Madhudvisa and Tamal, gave enemas while Srila Prabhupada lay on the bathroom floor. Srila Prabhupada tried Bhagatji's suggestion of drawing out "the gas" by placing some cotton with hing on His navel. Then Tamal gave a "strong dose of Phillips Milk of Magnesia. During the night Srila Prabhupada became relieved (A13)." (TkgD.168-9)

**AUGUST 26:** In the morning, Srila Prabhupada was weak (AK5) but was no longer suffering from intestinal pain, or as Tamal says, "from the gas." Balavanta Prabhu returned from Delhi in the morning with the original tickets, yet uncancelled and still valid for Saturday the 27th. Tamal was asked by Srila Prabhupada to file for His Divine Grace's American citizenship. Preparations went all day for leaving at midnight. (TkgD.169)

**AUGUST 27:** At 12:00 AM, Srila Prabhupada's party left for the Delhi airport in a caravan of three cars, with Srila Prabhupada lying in the back seat of His Mercedes, on a mattress with a quilt and a pillow. His feet and hands were slightly swollen (AK17). Srila Prabhupada assured his friend Bishan Chandra Seth, upon leaving Vrindaban, that "if the trip became too difficult, he would return immediately." After two hours over badly damaged roads, the caravan reached the Delhi airport, where Srila Prabhupada remained lying in His car with the doors open. Bhavananda had just been released from jail in Mayapur, and met Srila Prabhupada at the airport. (TkgD.169-170; Sat:6.368-9; Isk70,308-9)

Departure was not smooth, and when Srila Prabhupada was finally moved by wheelchair to the plane, He was more swollen (AK17) than in many weeks. Tamal, Guru Kripa, Pradyumna, Arundhati, Abhiram, Srutirupa and Upendra accompanied Srila Prabhupada. (TkgD.170)

Abhiram Prabhu describes that at the Delhi airport, "Srila Prabhupada seemed to withdraw within Himself, not looking or advising... (AK18, A11)" On the unusually exhaustive flight Abhiram worried about the cabin pressure and Srila Prabhupada's blood pressure. Landing in Rome, Srila Prabhupada waited in an airport lounge for four hours while the flight was delayed. Above London the plane circled above for hours due to the strike. Twenty hours after leaving, they finally landed at Heathrow Airport. As Srila Prabhupada emerged from the plane, the devotees greeting Him were shocked to see Him so thin (AK1), weak (AK5), expressionless (AK18), and wearing dark sunglasses (A1). (Abhiram; TkgD.170)

Srila Prabhupada "appeared like a powerful sage who had been undergoing long austerities for the benefit of humankind and who had become transcendental to his body, although living in it." (Sat:6.372)

Srila Prabhupada went through immigration quickly and upon arriving at Bhaktivedanta Manor, He went to see the Deities Sri Sri Radha Gokulananda and then went to His quarters. All the devotees came to sit with Him in His room, and He tasted various fruits from a large plate made up for Him. "Then, being very tired, he took rest." (TkgD.170-1)

**AUGUST 28:** At 2:00 AM, Tamal and Bhagavan Prabhu went to see Srila Prabhupada, just awakened, Who was feeling well. When Bhagavan presented some newly printed books, Srila Prabhupada shed tears from His eyes (A11) and rubbed Bhagavan's head in deep appreciation, saying, "You have no problems." Srila Prabhupada came gliding down the stairs to the temple room, borne by carriers in His palanquin (AK11), again wearing His "dark sunglasses (A1)." Srila Prabhupada sat almost expressionless (AK18) during the ecstatic kirtan, although Satsvarupa notes there were tears (A11, A8?) behind the sunglasses. The devotees chanted and danced, knowing that Srila Prabhupada had come just to be with them, in spite of the great inconvenience that meant due to His grave condition. (TkgD.171; Sat:6.374)

**AUGUST 29:** Srila Prabhupada had some pain around the left kidney (AK15) and asked that Kruschen Salts be prepared, a drink which Srila Prabhupada took, but then complained of its bitterness. Srila Prabhupada rested peacefully all day. "He talked hardly at all. He was constantly in trance as he sat absolutely still with his eyes closed (AK18)." (TkgD.172-3)

Tamal requested the London devotees not to sing the guru-puja prayers as "it created too much emotion (A11) for Srila Prabhupada." Srila Prabhupada confided that He no longer wanted to return to India, saying about the Indian government and His countrymen, "They do not appreciate me. By such treatment, I have lost my health... I am doing such great work and they are

suspecting CIA." Srila Prabhupada "became choked with tears in anguish (A11)," saying, "I sometimes cry." (TkgD.172-3; Sat:6.376)

**AUGUST 30:** Jayatirtha finally arrived and Srila Prabhupada admitted He was now feeling better. Srila Prabhupada spoke inspiringly about developing Gita Nagari, which He had just recently re-named as such, being formerly New Varsana. "I want to introduce varnashram at our Pennsylvania farm, the biggest problem of life is solved: food." (TkgD.173; Sat:6.377)

**AUGUST 31:** Srila Prabhupada was consuming mostly juices and had some trouble passing urine (AK14), but resting well. (Abhiram) Tamal confirms that Srila Prabhupada has been "resting very soundly (A10)." Srila Prabhupada again confided to Tamal that He was concerned that the Indian government would imprison Him due to the Mayapur attack. "They would have ruined me, humiliating me by placing me under arrest. If I had been put in that small jail cell, I would have died." (TkgD.174)

## **CHAPTER 29: HEALTH CHRONICLE: SEPTEMBER 1977**

*There are no tape recordings for August 18 through October 1.*

**SEPTEMBER 1:** A favorable newspaper clipping arrived from Mauritius written by a reporter who had met Srila Prabhupada on the train to Rishikesh months earlier. (TkgD.77) Abhiram reports that Srila Prabhupada ate well, took bath and His swelling (AK17) went down.

**SEPTEMBER 2:** Abhiram Prabhu noted that over just some little thing or other, Srila Prabhupada would immediately begin crying very easily (A11). This was characteristic of this time, that at least once or twice a day Srila Prabhupada would become choked up or cry because He "was so sensitive (A11)." Each morning in the Bhaktivedanta Manor temple room, Srila Prabhupada would sit before the Deities while the devotees had enthusiastic kirtan. Abhiram presented a new pair of high-quality Zeiss sunglasses to Srila Prabhupada that were purchased by his wife, Srutirupa dasi. These new sunglasses replaced the old ones, which looked like "biker shades." Abhiram notes that Srila Prabhupada's "eyes would hurt in bright lights and He would always wear sunglasses (A1)." Abhiram Prabhu said, "He ate better today than for as long as I have been with Him," and that Srila Prabhupada was passing urine easier now (AK14). (Abhiram)

**SEPTEMBER 3:** Abhiram notes that Srila Prabhupada's feet are swelling (AK17) again and that He was in a very "upbeat mood," expecting to tour the U.S. soon. (Abhiram) He asked about His party's future itinerary, showing He was thinking of moving again. (TkgD. 178)

Srila Prabhupada's emotions, reports TKG, "are much more noticeable recently. Whereas before, he would always check his sentiments, now he no longer does so completely, perhaps because of his physical weakness. He cries frequently and with only slight provocation (A11)." Tamal interprets this as due to Srila Prabhupada's being immersed in Krishna prema, and that he would look more beautiful with tears flowing from his eyes (A8) while experiencing transcendental ecstatic symptoms. Tamal says, "All glories to Srila Prabhupada... who is enabling the devotees to relish these drops of transcendental love of God, which now pour forth from his person!" Srila Prabhupada had only a little maha-prasadam for lunch, assisted by Abhiram. Srila Prabhupada shed tears (A11) when Jayatirtha Prabhu took his leave and again when He received a telegram from Siddha Swarupananda Swami. (TkgD.178-9)

Satsvarupa's biography states that after arrival in London, Srila Prabhupada's emotions were more prominent (A11) and that they were noticeably unchecked now as differentiated from previously, when they were rarely displayed (A11). "He frequently cried in ecstasy... at any moment tears might come... The tears would pour down his cheeks...(A8)" (Sat:6.376-7)

**AUTHOR'S COMMENT:** There is definitely some parallel between Satsvarupa's and Tamal's words in their biographical accounts, even though they were published 16 years apart. The accounts of Srila Prabhupada's crying and displaying ecstasy are so similar that either Satsvarupa took his account from Tamal or his diary in 1983, or Tamal has taken it from Satsvarupa's biography since then. Again, it is difficult to know what comes from Tamal's actual physical diary, what comes from other sources, and what might be "doctored." Without an examination of Tamal's original diary, *TKG's Diary* fails to put to rest rumors and suspicions about Tamal and the poisoning of Srila Prabhupada. **END COMMENT**

**SEPTEMBER 4:** Today, Srila Prabhupada did not eat anything (AK1). (Abhiram) Ghanashyam came out from behind the Iron Curtain in Eastern Europe and gave his report of preaching there. Srila Prabhupada was very pleased and stroked his neck and head for a long time. In the evening, Srila Prabhupada had pain in His left kidney (AK15), and a hot salt compress was applied for

relief. (TkgD.181)

**SEPTEMBER 5:** Srila Prabhupada had trouble again in passing urine today (**AK14**). (Abhiram)

When Harikesh Swami arrived, Srila Prabhupada became very emotional, and shedding tears with a choked voice (**A11**), rubbed his head. When He was shown color photos of the Los Angeles Rathayatra, Srila Prabhupada again began to shed tears (**A11**). Then He sat meditatively in silence for two hours (**AK18**). (Sat:6.378-9)

He had eaten practically nothing for days (**AK1**) except some "7-Up", but today frequently took some royal jelly with honey from Upendra Prabhu. His digestion was not improved (**A15**), His appetite was still lacking (**AK1**), and He had been having pains in the kidney area (**AK15**). (TkgD.182-4)

Tamal wrote to Srutadeva: "*Your suggestion for Srila Prabhupada's improved health by the use of chicory is very kind. But Srila Prabhupada prefers now to depend upon Krishna, and therefore your prayers to the Lord for Prabhupada's recovery will actually be the most effective medicine.*" (Archives)

Tamal wrote to Swarup Damodar: "*Srila Prabhupada will probably be coming to the US quite soon, perhaps in a weeks time...*" Tamal wrote to Siddhaswarupananda in Hawaii: "*Srila Prabhupada is getting very nice rest here at Bhaktivedanta Manor. There were so many things to worry about in India, but here there is no difficulty for Prabhupada to get unbroken, peaceful, recuperative rest and He is taking full advantage of the very serene atmosphere.*" (Archives)

**SEPTEMBER 6:** Today was Janmastami, and Srila Prabhupada took milk and rested throughout the day, but had diarrhea (**AK3**). (Abhiram Memoirs)

Today was Janmastami and Srila Prabhupada went to see the Deities at the Bury Place temple. Carried on a palanquin, Srila Prabhupada came before the altar, slowly removed His sunglasses (**A1**) and tears flooded from His eyes (**A11**). The journey totally exhausted Srila Prabhupada. He slept until midnight upon His return to the manor (**AK5**). (Sat:6.379 & TkgD.185)

Srila Prabhupada wrote to Vasudeva in Fiji: "*Now I have come to the West in a broken condition of health. In such condition no one would think of touring. An ordinary man would prepare for death. But I am not afraid of death, so why not let me see once again all of my beloved disciples and the Temples all over the world.*" (the last letter signed by Srila Prabhupada; Letters Books)

**SEPTEMBER 7:** On Vyasa-puja day, Srila Prabhupada went to the temple room where Tamal gave a 45 minute speech on Srila Prabhupada's life history and achievements, during which Srila Prabhupada shed many tears (**A11**). Srila Prabhupada had swelling (**AK17**) again, and acute pain in the genital area. (TkgD.186)

**SEPTEMBER 8:** Both the swelling (**AK17**) and genital pain had increased by the next morning due to complete inability to pass urine (**AK14**). Consultations by phone revealed that this inability was very critical and could lead to coma and death within hours. (TkgD.186) Abhiram describes that Srila Prabhupada could not pass urine (**AK14**). While being carried by Abhiram and another devotee to the bathroom, Srila Prabhupada began to shake, His eyes rolled up and He had a seizure (**AK7**), His body stiffening. He fainted (**A16**) and His breathing stopped. Lying Him down on His bed, Abhiram noted that Srila Prabhupada's heart was "*violently palpitating (AK22).*" Srila Prabhupada regained external consciousness, took bath and explained that His urinary tract was blocked completely. He could not pass urine. Srila Prabhupada ordered an ambulance and Srila Prabhupada was taken to the public Peace Memorial Hospital in Watford.

Abhiram's memoirs explain that Srila Prabhupada was able to pass urine while at the hospital, and that a circumcision was performed by a young Dr. McIrving, who was mystified at the unusually and extremely thickened, long foreskin (**A5**) removed from Srila Prabhupada's body. The skin had made a total blockage of the urinary tract. The doctor "*had never seen such a thing in his life (A5),*" but apparently no lab analysis was done. The bladder and prostate gland were found to be not excessively enlarged. (Abhiram & TkgD.186-7) This phenomenon is suggestive of the thickening of skin due to arsenic poisoning, and a similar incident occurred in another case history in **Chapter 35**.

The doctor's analysis, according to Abhiram's November 1978 recollections, was that Srila Prabhupada's *difficulties in passing urine had produced a back pressure on the kidneys, causing gradual damage and a buildup of uric acid in the body, weakening the body, causing the nausea, non-digestion and a malnourished body of only 60 to 70 pounds.* (Abhiram)

**AUTHOR'S COMMENT:** This is a misdiagnosis. **END**

Abhiram's wife, Srutirupa dasi, recalls that Dr. McIrving had commented that his medical opinion was that Srila Prabhupada "*was living on his will alone.*"

From the Internet statement submitted by Abhiram Prabhu on November 5, 1997, we excerpt this portion from the whole which is found under **Appendix 4**:

*"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. (Srila Prabhupada complained to me that he had difficulty urinating and finally was blocked completely leading to this surgery.)*
- 4) The kidney failure would naturally cause an increase in uric acid in his system, which would probably affect digestion and appetite. Both being prominent symptoms in 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.*

*The above is, I believe, an accurate account of the diagnosis of the doctors who examined Srila Prabhupada at Peace Memorial Hospital on 8th September of 1977, and all of my/our observations prior and subsequent to this generally confirmed this diagnosis."*

Returning to the Bhaktivedanta Manor the day of the operation, Srila Prabhupada was examined and checked by an Indian life member, Dr. Kanodia, who confirmed the success of the operation. (TkgD.187)

Satsvarupa's biography glaringly omits any reference whatsoever to Srila Prabhupada's emergency visit to the hospital and His operation there, and simply reports, "*The next day Srila Prabhupada's health suddenly became much worse... suddenly his plans changed... he now requested that he be taken back to India... The health crisis seemed to pass...*" (Sat:6.379)

**SEPTEMBER 9:** Dr. McIrving (McIrwin ?) came to visit Srila Prabhupada and stressed plenty of liquid and some protein would be necessary for healing, advising against Dr. Kanodia's antibiotics. At the urging of Abhiram, Srila Prabhupada decided to live on juices alone. He fainted once more (AK16) while being carried to the bathroom later that night. (Abhiram; TkgD.187-8)

**SEPTEMBER 10:** Abhiram began keeping a record on the amount of liquids ingested and passed by Srila Prabhupada, about one liter a day. By the use of a urine bottle, total volumes in and out of the body were checked to guard against dehydration. (Abhiram & TkgD.188)

Swarup Damodar came and Srila Prabhupada became very tired preaching to him, having heart palpitations (AK22) worse than when in Vrindaban. After resting several hours, Srila Prabhupada asked Tamal to review the astrological readings now that the critical days had come. Srila Prabhupada said, *"Let us have a laugh."* Tamal says the discussion revealed that *"Prabhupada had hoped to see an improvement in his health, which would have encouraged him to go on to America. Unexpectedly the situation grew critical, necessitating an operation. Now, being weaker (AK5) than ever before, he was thinking of not going to America. Rather he felt that he might die soon and wished, therefore, to see the Bombay temple opening."* (TkgD.188)

Tamal tried to encourage Srila Prabhupada to continue with the plan to go to America, and they *"decided to wait a few days to see whether his condition improved."* Srila Prabhupada *"was not appearing well,"* and had little control over bowel movements (A19) or passing urine (A19). Srila Prabhupada was adamant about following Dr. McIrving's recommendations, taking plenty of liquids and now an all-purpose food supplement called Complian. (TkgD.189)

Tamal wrote to Giriraj: *"Srila Prabhupada has just undergone a minor surgical operation which seems to have come out successfully. His Divine Grace is resting but is very very weak (AK5), at least as weak as He was in Vrindaban."* (Archives)

Tamal wrote to Hansadutta: *"His health however has not very much improved and two days ago He developed a block in passing urine. After about 12 hours of not being able to pass urine, we had to rush Him to a hospital on His insistence, where a minor surgical operation was performed in which they opened the hole of the urinary tract wider so that He could pass urine. After a few hours He returned to the Manor and it appears that the operation was successful. It is impossible for Him to stand up even with assistance (AK11). Last night He attempted to go to the toilet but fainted (A16). So He is more or less completely bedridden."* (Archives)

**SEPTEMBER 11:** It is to be noted that after the circumcision on September 8, Srila Prabhupada could not have further difficulty in passing urine because of physical blockage in the lower urethra tract. Yet we see in Abhiram's memoirs that three days later, on the 11th: *"Srila Prabhupada says there is still difficulty in passing urine (AK14) - He blames it on the protein supplement."* (Abhiram)

Amounts of urine passed in the last three days were decreasing (AK13), not a good sign. Tamal, Pradyumna and Abhiram discussed at length about whether to go on to America, stay in England or go back to Bombay for the upcoming temple opening. At night, in a darkened room (A1), Tamal was told by Srila Prabhupada, *"My brain is not working now (A12). You are very intelligent; so whatever you decide, I will do. Practically, I came here on your advice."* (TkgD.190)

Satsvarupa describes that the health crisis seemed to pass, and yet Srila Prabhupada was dubious of His ability to go to New York. Srila Prabhupada thought He had traveled as far as possible, and wanted to return to Bombay and Vrindaban. Srila Prabhupada, meanwhile, resumed His visits to the temple room every morning. (Sat:6.379)

**SEPTEMBER 12:** Brahmananda had arrived back from Africa and pleased Srila Prabhupada by dancing nicely in the morning kirtan. The amounts of urine had increased again and Srila Prabhupada looked better, saying, *"Probably because I am thinking of returning. I am homesick."* He made a final decision to leave for Bombay on the 15th, saying, *"If I survive this time, we shall do Vrindaban parikrama. You can carry me in a palanquin."* Later, Srila Prabhupada told Tamal to arrange for going the very next morning, and by staying up much of the night, all was made ready for a party of four on British Airways, first class seating. (TkgD.190-1)

**SEPTEMBER 13:** Srila Prabhupada and party left London for Bombay, boarding the plane by forklift. Srila Prabhupada took the trip without difficulty and rested well on the plane. (TkgD.192-3)

**SEPTEMBER 14:** Arriving today in Bombay, Srila Prabhupada rested soundly the whole day. Measurements of urine were not possible as Srila Prabhupada was using the toilet. He refused the Complian, saying it was not a fresh food, and gave up the regimen He had agreed upon with the English doctor saying, *"I shall try to live on milk and fruit juice. Nothing artificial."* Srila Prabhupada made note about the English doctor: *"I could understand when he wanted blood that he would begin his allopathic treatments."* (TkgD.193-4; Sat:6.380-1)

Abhiram, having arrived from England separately, notes that *"Srila Prabhupada appears to be getting stronger,"* and that the massages by His servants are giving Him relief (AK12, AK8).

**SEPTEMBER 15:** Abhiram reports mucus buildup, much spitting and coughing, and that Srila Prabhupada's sleeping at an angle while propped up on pillows was introduced to help cope with the mucus interfering during rest (A3). Satsvarupa notes that Srila Prabhupada took only a little fruit juice and mung bean water (AK1). Tamal relates that Srila Prabhupada remained almost motionless and silent (AK18) in bed all day, with no strength (AK5) despite taking juices, milk and Complian. Satsvarupa states that when Tamal asked how Srila Prabhupada was feeling, the reply was *"Crisis."* (TkgD.194; Sat:6.381)

**SEPTEMBER 16:** Tamal notes that Srila Prabhupada seemed weaker, similar to yesterday. The passing of urine was adequate, more than half of the liquids taken. (TkgD.194-5)

**SEPTEMBER 17:** Srila Prabhupada appeared to be getting worse every day, now using a bedpan for passing urine. When Srila Prabhupada wanted to call a certain Bombay doctor who had cured a Mrs. Wallior's father from the same ailment, Tamal response was: *"I presented a number of arguments against calling another doctor and told why I felt at this time it was not necessary."* Tamal says, *"Srila Prabhupada said, 'Your advice is always very nice,' and he decided not to call anyone."* (TkgD.195)

Late in the day, Yadubara Prabhu showed Srila Prabhupada some projected movies, and even though Srila Prabhupada put on His sunglasses (A1), He kept His eyes shut because the light hurt His eyes (A1). Srila Prabhupada could not see the movies anyway (A9), neither could He recognize those who came before Him (A9) except by recognizing their voices. *"His eyes were almost completely failing him (A9)."* (TkgD.196)

**SEPTEMBER 18:** When Karttikeva Mahadevia came to visit, he was shocked at Srila Prabhupada's condition (AK1). Srila



**SEPTEMBER 18:** When Iskankaraya Mandavala came to visit, he was shocked at Srila Prabhupada's condition (A17). Srila Prabhupada sat up and took interest in the report on Indian politics, preaching against the bodily concept of life. (TkgD.196-7)

**SEPTEMBER 19:** Tamal states, "Prabhupada's condition having grown worse, we now attend to him constantly." Up till now, Tamal spent half his shift with Srila Prabhupada; now it is constant. (TkgD.197)

**SEPTEMBER 20:** That night, Srila Prabhupada became very congested with a bad cough (A3) which he blamed on being given buffalo milk instead of cow milk. Abhiram remembers that Srila Prabhupada sent him out to find topa-kul berries from Bengal in downtown Bombay, a difficult task. Finally he found some from a street vendor. Mixed with flowers of the drumstick tree, a tea would be made tomorrow for increasing Srila Prabhupada's appetite (AK1). Meanwhile Srila Prabhupada also took some tulasi tea. Srila Prabhupada also agreed to try some vegetable broth that Abhiram would make. Today Srila Prabhupada could only manage to sit up in His wheelchair for a minute before returning to bed (AK5). (TkgD.198, Abhiram)

**SEPTEMBER 21:** Srila Prabhupada had no longer been able to go for the daily morning greetings of the Deities in the temple, and instead had a photo of the Deities fixed onto the bedpost to see always. (Sat:6.383-4) Abhiram notes that "Srila Prabhupada is not well today; Srila Prabhupada said "I feel that at any moment I could die." Srila Prabhupada has no strength (AK5) and started taking vegetable broth every day."

Srila Prabhupada passed liquid stool (AK3), stating, "I may pass away at any moment, because there is no vital force." (TkgD.199)

**SEPTEMBER 22:** Later Srila Prabhupada became emotional in speaking with Gargamuni, and began to cry (A11). In the afternoon, Srila Prabhupada spoke to His servants and Brahmananda: "The whole machine has gone bad. You cannot expect a young body like yours. Besides it is material. When I was younger, I would always recover." (TkgD.199-200)

**SEPTEMBER 23:** Srila Prabhupada "was not at all well today." Srila Prabhupada took Horlicks, a food supplement made from grains that His mother had given Him as a child, but a cough was the result (A3). Sitting in a wheelchair and wrapped with a chaddar (large shawl), Srila Prabhupada was still "shaking slightly (A7)," even though it was warm. His face was colorless (A7), and His extremities were swollen (AK17) more than usual. Srila Prabhupada's health had turned worse still. The massage was skipped due to the cough (A3). "We felt that the remedy of vegetable juice, Complian, etc. was unsuccessful." Srila Prabhupada called a meeting and it "was obvious we had to take a new direction in Prabhupada's care." It was decided to find the best Ayurvedic physician in Bombay and that Ram Gopal vaidya, another Ayurvedic physician, would also be brought. Srila Prabhupada spent the day lying quietly in bed. (TkgD.201-2)

**SEPTEMBER 24:** Sri K.J. Somaiya brought Ram Gopal vaidya in the afternoon, who quickly diagnosed Srila Prabhupada's ailment as liver (A18) and kidney (AK15) problems. He prescribed some Ayurvedic medicine and a diet. Tamal was not pleased with this doctor, as he states:

*"We were not very satisfied with this vaidya, whose manner of acting was not appealing. After he left, I expressed my doubt to Srila Prabhupada, saying that I wanted nothing to do with him. Since the vaidya spoke only Hindi, Srila Prabhupada asked Yasomatinandana to remain. I said that Yasomatinandana should deal with him, since I did not want to do so. Prabhupada reproved me, saying that this mood of non-cooperation was not good."*

Srila Prabhupada urged cooperation and following the treatment the Bombay vaidya had recommended for eight days. Tamal continues: "I pointed out that the vaidya would be out of town for five days, during which time his disciples would attend Srila Prabhupada. Furthermore, he had asked about cardiograph tests, and he chewed pan while taking Prabhupada's pulse."

Srila Prabhupada took some sandesh made by Kuladri, and also a few spoonfuls of chiku and papaya. (TkgD.202-3)

Abhiram notes that Srila Prabhupada was weaker (AK5) and took no vegetable broth this day, but took Horlicks and Complian instead.

**SEPTEMBER 25:** Abhiram says Srila Prabhupada was constipated (A13) and coughing (A3). Tamal notes that the whole previous night Srila Prabhupada's sleep was interrupted by constipation (A13) and too much mucus (A3). Thus Srila Prabhupada rejected this Ram Gopal vaidya since apparently his treatments were problematic. Tamal coaxed Srila Prabhupada to cough up much of the mucus (A3) and then gave him Phillips Milk of Magnesia (A13). Srila Prabhupada's limbs were swollen (AK17) "more than ever," and Tamal assesses that due to mucus, there was difficulty in passing urine (AK14). Mr. Somaiya had supplied a hospital bed, which was installed in the sitting room. In the early afternoon, Abhiram and Upendra gave Srila Prabhupada an enema, "completely cleansing his bowels (A13)." After all this, Srila Prabhupada was left extremely weak (AK5). (TkgD.203)

About Srila Prabhupada's enema, Abhiram noted in his diary, "Srila Prabhupada felt relieved... and seemed to be more alert externally."

**SEPTEMBER 26:** During the afternoon, Srila Prabhupada sat up and put on His spectacles, holding a photo of Radha Rasabihari, the Bombay Deities, in His hand. Tamal had to point out Their lotus feet (A9), and Srila Prabhupada meditated in this way a long time while Tamal read Srimad Bhagwatam. That night, however, Tamal relates that Srila Prabhupada could not sleep at all, having mucus and cough (A3), which even the cough syrup did not help with. (TkgD.204)

Satsvarupa noted that in Los Angeles: "Now we hear again that Srila Prabhupada's health is in crisis, 'the worst.' He is lying on his back and even to turn is a great effort. His secretary has called saying that all GBC men should come to Bombay at the end of October for the grand opening of the temple there." (Isk70,311)

**SEPTEMBER 27:** Srila Prabhupada stopped taking Horlicks until His mucus lessened (A3). (Abhiram)

Tamal writes: "Prabhupada was completely exhausted (AK5). Mucus was filling his whole system (A3), and his legs and hands were very swollen (AK17). Even his eyes had much mucus (A8). I felt nearly hopeless, seeing his condition. He asked for caranamrita from the Deities." K.J. Somaiya brought the governor of Madras, Mr. Potwari, and they were "amazed to see Prabhupada's condition." At night, He said that his condition had progressed from bad to worse, and He had Abhiram attend Him all night. Also, Srila Prabhupada resumed taking Ram Gopal's medicine. (TkgD.204-5)

**SEPTEMBER 28:** "Most amazingly," Srila Prabhupada's condition suddenly became much better, with hardly any mucus, and He had awoken well rested after a night's sound sleep. He met with K.J. Somaiya and the governor, and at their urging, agreed to see Ram Gopal vaidya again. Tamal notes that Srila Prabhupada's signature "was very unsteady," (A19) and that He was very weak (AK5). Tamal suggested that Srila Prabhupada give power of attorney "to someone to sign on his behalf." Srila Prabhupada agreed. (TkgD.205)

Tamal wrote to Hansadutta: "Since coming back to Bombay His health has steadily deteriorated and He is very ill now. He has requested that every GBC man must come to Bombay for the opening ceremony which will take place on October 22. Thereafter Srila Prabhupada plans to go to Vrindaban Dham where He intends to make a grand parikrama of the entire Vrindaban area..." (Archives)

**SEPTEMBER 29:** Srila Prabhupada convened His leading disciples to discuss His idea of returning to Vrindaban to be treated by the Bonamali *kaviraja*. (TkgD.206)

Satsvarupa's biography chronicles how Srila Prabhupada called the GBC men present in Bombay and others before him to discuss about whether He should stay in Bombay and wait three or more weeks until the temple opening, or go early to Vrindaban for parikrama while still able. It was decided by Srila Prabhupada to go on to Vrindaban. Srila Prabhupada also invited discussion on the best course of treatment. Tamal read out loud a recent letter from Srila Prabhupada's friend Dr. G. Ghosh, who advised going to a good hospital for a thorough check-up and treatment. Tamal warned of the spectre of intravenous feeding, something he knew Srila Prabhupada wanted to avoid. Tamal said that modern doctors were at least more effective than most Ayurvedic doctors. Abhiram protested strongly against going to a hospital. Upendra suggested that Srila Prabhupada could be treated in His own house without having to go to the hospital. (Sat:6.386-7)

Tamal relates how there was discussion about the negative effects of many devotees' going to Vrindaban to be with Srila Prabhupada in His last days. Construction in Bombay and preaching worldwide would be disrupted, but Srila Prabhupada asked that all His disciples be called to come stay with Him in Vrindaban. Apparently, however, Tamal or someone sent a different message to Rameshwar in the USA: "send only the leading disciples." Hari Sauri was sent ahead to Vrindaban to prepare things there in advance of Srila Prabhupada's arrival, and in Bombay preparations were made for Srila Prabhupada's departure for Vrindaban. (TkgD.206-8)

Tamal wrote to B.D. Joshi of El Cerrito, CA: "His Divine Grace is very ill at present. While in London he underwent a minor surgical operation and afterwards he returned to India. His return to India was to see the opening of the Bombay temple, but it was also determined by his failing health. Now he is completely bedridden (AK5) and cannot even turn in his bed without the help of an assistant. His condition is most precarious. His Divine Grace has stated that if He is able to survive this very trying disease, then after Vrindaban He will return to America." (Archives)

**SEPTEMBER 30:** Due to road closure between Delhi and Vrindaban, it was decided Srila Prabhupada would take the first-class section of the 11:00 AM "Deluxe" train to Vrindaban tomorrow morning. In the evening, Mr. Asnani and a notary came, and Srila Prabhupada gave power of attorney to Tamal and Giriraj. (TkgD.209)

## **CHAPTER 30: HEALTH CHRONICLE: OCTOBER 1977**

**OCTOBER 1:** In the early morning, Srila Prabhupada signed letters, and then came downstairs at 9:30 AM, to leave behind hundreds of tearful devotees as He left Juhu for the last time. Srila Prabhupada took the train for Vrindaban. Brahmananda carried Srila Prabhupada in his arms in and out of the car and train. (TkgD.211; Sat:6.389-390)

**OCTOBER 2:** Arriving the next morning at 7:30 AM in Mathura, Srila Prabhupada came back to Vrindaban in a much more deteriorated condition than when He had left only a month ago. Srila Prabhupada's first order of business was that His servants "closed the curtains and dimmed the lights (A1)." Srila Prabhupada again had called all His GBC men to Vrindaban, as He had in May, except now it was for the purpose of His final pastimes, and gradually they began to arrive. Tamal asked whether the previous *kaviraja* should be recalled, and Srila Prabhupada agreed. (Sat:6.389)

Srila Prabhupada took some mung water and spinach water (AKI) and requested Bhagatji to keep a cow ready to supply Him with fresh milk. Tamal reports that Srila Prabhupada's hearing had dimmed (A14) so that He could not hear the temple bells ringing. Srila Prabhupada gave instructions on memorials and a museum to honor Him after His departure. Srila Prabhupada instructed Kuladri Prabhu not to allow anyone to cook for Him without His permission. Did Srila Prabhupada suspect foul play? Tamal opines that this referred to Pranava's wife, who cooked that day. (TkgD.212-3)

Srila Prabhupada slept well for 3 hours, awakening about 12:45 PM. There was cooling rain and Tamal secured Srila Prabhupada's agreement to call the Bonamali *kaviraja* tomorrow. Srila Prabhupada's voice was very weak and low (A2). Srila Prabhupada agreed to take darshan of the temple Deities, Krishna-Balaram, starting tomorrow. Srila Prabhupada took some mung dal water and spinach water, and asked for some watered down milk later (AKI). Srila Prabhupada's eyes were so bad (A9) He could not tell Akshayananda Maharaj's presence several times today already. Neither could He hear the temple bells ringing (A14). "In this condition, even I cannot move my body on the bed (A20, AK11). Only chance you should give me- let me die peacefully, without anxiety. I have given in writing everything... Disaster will happen if you cannot manage it. Hm?" Hari Sauri was present. In the evening, after Srila Prabhupada had drunk milk for the second time today, Tamal repeats, "Prabhupada said scratch hard (AK8)." (Con:35.72-82)

Satsvarupa Goswami: "We arrived and heard that there is a slight improvement. They thought he was going to leave his body at any moment. Everyone was called to be here at the end. Now it is a little different. The *kaviraja* came today, looked at Srila Prabhupada, and said his life is finished, but Srila Prabhupada himself has said Krishna may continue his life if He desires. TKG showed me a daily log they keep of what "food" he takes and what he passes as urine. He drinks about two glasses of liquid a day. Has not had more than that daily or any solid food for month (AKI). I'll be doing some of His Divine Grace's correspondence. TKG says that without a shirt on, Srila Prabhupada is so thin you can see the thumping of his heart. Hardly any flesh (AKI). I saw him lying in bed, very thin, but they are more hopeful today than they were. He is more diminished in his body than ever. Talk of a big Vrindaban parikrama here around October 15. He has four servants: Abhiram, Upendra, Kuladri, and Bhakticharu Maharaj or Hari Sauri- and one is always with him." (ISK70.311-2)

**OCTOBER 3:** The Vrindaban *kaviraja* (Bonamali) came and after examining Srila Prabhupada, ascertained that there was total weakness (AK5), but no illness. The prescription was for taking Complan, milk, pomegranate and grape juices mixed with honey, plus some medicines. Milk was producing much mucus (A3), causing Srila Prabhupada to cough (A3) at night and disturbing His rest. The *kaviraja* insisted, though, that the "cough should come out. When the cough (A3) comes out, it will take out the disease."

rest. The *kaviraja* insisted, though, that the cough should come out. When the cough (A3) comes out, it will take out the disease. Powdered milk was mixed; only pure cow's milk should be taken. Srila Prabhupada should be covered by woolen cloth, not to be exposed, and bathing should be by damp towels only. Srila Prabhupada then instructed Tamal, "The *kaviraja* said my life is finished, now by the grace of Krishna. So under the circumstances, whatever medicinal instructions he gives, strictly follow properly... so if you are trying for my life, try very seriously. That is my formula. No negligence. Whatever he advises, that is good." Tamal did not like Bhagatji or Sacidananda for translating with the *kaviraja* and helping with the medicines. Tamal said, "Whoever does this medicine with the *kaviraja* should be intelligent person." Tamal recommended and Srila Prabhupada approved that Bhakticharu be telegraphed and recalled to Vrindaban to help. Srila Prabhupada said the Bombay *kaviraja* was "hopeless," and Tamal commented how he was a materialist businessman, chewing pan.

Hansadutta arrived and gave a report on his preaching and the political situation in Sri Lanka. "After speaking more animatedly than he had for days, Srila Prabhupada lay down, exhausted (AK5)." When Tamal asked if he could go to check on Srila Prabhupada's rooms at the Radha Damodar temple, permission was denied. Then Srila Prabhupada was taken to see the Krishna Balaram Deities in His chair, which exhausted Him so much (AK5) that He returned to bed soon. Tamal discussed banking problems with Srila Prabhupada, and Tamal and Giriraj, with their new power of attorney, went out to the bank to deal with those problems. (TkgD. 214-5, Con:35.83-94)

"Srila Prabhupada is far less active than a month ago. No longer speaking, no walking (AK5), no solid food (AK1), no positive will to go and preach in the West, no expression of fervent desire to live. We're doing all-night chanting vigils by his bed. Not to mention no more walks, no more work on the Srimad Bhagwatam, no touring temples, nor answering mail. Hansadutta and Brahmananda cried, because if he doesn't eat or even drink, how can he continue to live? His body, as he said, is a bag of bones, and he is not eating anything (AK1), so how can he continue for long?" (ISK70.314-5)

**OCTOBER 4:** Abhiram Prabhu notes that Srila Prabhupada slept poorly the night of October 3, coughing and spitting mucus (A3) all night. Tamal relates that on the morning of October 4, Srila Prabhupada declared in an almost inaudible voice (A2) that the *kaviraja*'s medicines were a "complete failure." Srila Prabhupada was "drowsy" from the expectorate taken during the night, and His "whole body was more swollen (AK17) than in many months." The *kaviraja* came in the morning, and it was quite difficult to understand what was being advised for Srila Prabhupada's problematic cough and mucus (A3). The *kaviraja* suggested massaging with a hot cloth soaked in ginger juice. (Con:36.94-101)

There were two cough medicines, one of which, it turned out, deliberately was increasing the cough, as the *kaviraja* thought this to be necessary to remove mucus. Srila Prabhupada said, "The havoc caused, the medicine." Tamal then observed, "The swelling (AK17) has increased since yesterday. It was never so much as today. The mucus (A3) was never so much as today." Srila Prabhupada said He could not even digest (A15) the medicine. There was some talk of chloroform and drowsiness. Tamal said, "What we want is to stop the coughing (A3), not an expectorant," protesting about experiments with medicines and questioned why the *kaviraja* should give musk, which supposedly would give strength to the heart and body. But the heart was good, as shown by the pulse. Abhiram asked, "But where do we get real musk?" Upendra was told by Srila Prabhupada to no longer awaken Him for taking medicine, but to let Him sleep. (TkgD.215, Con:35.94-96)

At 10 AM, Upendra bathed Srila Prabhupada and changed the sheets. Hansadutta returned to talk more about Sri Lanka and how Indira Gandhi was arrested the previous night. Srila Prabhupada said, "Hm, don't touch politics," referring to Hansadutta's public political criticisms he had made in Ceylon. Later, after Hansadutta's kirtan, Giriraj and Tamal gave the results of their meeting with local bankers. Bali Mardan said, "Scratch with your nails (AK8)," explaining how to scratch Srila Prabhupada's back. Hansadutta said, "Srila Prabhupada, you've become so thin (AK1)." A little later, Srila Prabhupada said, "Back side itching (AK8)." Srila Prabhupada asked for four raisins ground with honey. Bali Mardan confirmed that the GBC men would start arriving in the coming few days. (Con:35.97-101)

Today, Srila Prabhupada abstained from all medicines. Tamal states that after learning Bonamali had raised his fees, Srila Prabhupada said he should not be called again. Srila Prabhupada had earlier declined Dr. Ghosh's offer (Kodaikanal) to prescribe treatment, and opted for kirtan "treatment" over any local doctors as well. (Sat:6.392) But now, Srila Prabhupada had Tamal write to Dr. G. Ghosh of Allahabad, inviting him to come and treat Him personally, not in a hospital, but in His own quarters. (TkgD.215)

**OCTOBER 5:** At 7 AM Srila Prabhupada awoke and asked for His bath. Tamal told Srila Prabhupada, "We should depend on Krishna, not on these *kavirajas*." Tamal bathed Srila Prabhupada and rubbed calcium carbonate mixed with honey on His back to assist with the healing of bed sores. Srila Prabhupada was too weak (AK5) to visit the Deities, and to try to reduce the lingering and persistent swelling (AK17), He instructed that slake lime be combined with newly ground tumeric and water, making a paste to apply to the swollen parts of His body. (TkgD.216-217)

The GBC men began to arrive in Vrindaban. Srila Prabhupada drank milk three times without getting mucus, and thought that this was perhaps due to the enema (A13) given earlier. (Abhiram)

When Hari Sauri spoke about how an astrologer in Delhi would be studying Srila Prabhupada's chart, Srila Prabhupada advised, "Don't waste money for this astrology," and asked for, "Bhagwatam reading and kirtan." Srila Prabhupada requested more kirtan to be held in His quarters. Again, Srila Prabhupada asked Upendra to scratch His itching back (AK8). There was talk of the powder being rubbed on Srila Prabhupada's body. Some telegrams were read about how devotees all over the world were increasing their service and making prayers to Krishna, in hopes of Srila Prabhupada's recovery. Tamal took rest at 9:30 PM. (Con:35.101-105)

Satsvarupa Maharaj saw an entry in the medical logbook, "I'm not hungry. Let me hear kirtan." When Srila Prabhupada sat up and asked that His back be scratched, Satsvarupa volunteered, doing so too softly at first and told by Srila Prabhupada to "actually scratch (AK8)." His back was "so thin and bony" and His hands and feet were covered with tumeric. (ISK70.316)

**OCTOBER 6:** Srila Prabhupada's cough was back (A3). (Abhiram) Paramananda, president of the Gita Nagari farm project in Pennsylvania, arrived and Srila Prabhupada expressed His regret for not having been able to go there. Paramananda's wife, Satyabhama, had made a woolen shawl "from scratch" for Srila Prabhupada from their own sheep's wool, and Srila Prabhupada immediately wrapped Himself completely in it (A7). Srila Prabhupada went for deity darshan and then circumambulated the temple, followed by an enthusiastic kirtan. Then Srila Prabhupada met with Gopal Krishna, and they discussed book printing and distribution. (TkgD.217-9)

In the early afternoon, Srila Prabhupada complained to Tamal, "Although drinking nothing, cough is coming (A3)." Tamal answered, "Swelling (AK17) is not very much reducing. Why you're not drinking anything, Srila Prabhupada? I noticed yesterday you did not drink much." Srila Prabhupada answered that He was not inclined and, further, it would only result in coughing (A3), which, Upendra said, "It's just starting again."

**Tamal:** *Maybe when Dr. Ghosh comes he can give some relief from the coughing.*

**Srila Prabhupada:** *You have written him?*

**Tamal:** *Yes. The real problem is the digestion (A15). There's no digestion. Anything you take... instead of forming blood, it forms mucus (A3). You're not as warm as you were yesterday, but you're still a little warm. The rest of your body is not warm. Your head is not so warm. Your pulse is very fast (AK24). I don't know what to say, Srila Prabhupada. It's certainly bewildering. I can only expect somehow Krishna has to do something, unless Dr. Ghosh with some Western-type medicine can do something.*

**Srila Prabhupada:** *This oil massage is pleasing (AK12, AK8). (Con)*

Around 2 PM Srila Prabhupada asked for *Yogendra rasa*, an Ayurvedic medicine that He was taking years until a year ago. Hari Sauri then went to prepare rice water, honey and "smashed" cardamon at Srila Prabhupada's detailed request. Srila Prabhupada asked Tamal to send a second telegram to call Bhakticharu back to Vrindaban for personal service. **Srila**

**Prabhupada:** *"Kaviraja's, his mentality I did not like." (The kaviraja apparently had doubled the fee for a visit from 5 to 10 rupees, and the cost of the medicine, 55 rupees, for two days was too much, opined Tamal.)*

**Srila Prabhupada:** *We are not hesitating to pay, but this mentality...*

**Tamal:** *Yes, exactly. The point is if that a man has this mentality, then how much can we trust him for medicine? It means he's dishonest man. He's becoming dishonest... (Con:35.106-113)*

Then Tamal gave Srila Prabhupada a powder massage (AK17) for half an hour. Srila Prabhupada then called for Sacidananda to discuss doctors. Srila Prabhupada thought of a Vrindaban doctor He knew, who practiced allopathic medicine with his son in Loi Bazaar, Vrindaban. Tamal records that Srila Prabhupada decided to call for them, but then postponed it until tomorrow as it was inauspiciously a Thursday afternoon. (TkgD.217-9)

**AUTHOR'S COMMENT** The following conversation took place at 3:10 pm, supposedly October 8, but it appears to be most probably on the 6th instead. Conversations Book 35, pages 121-124 seems to belong right after page 105, and pg 125 should come after pg 138, due to chronological error. This can be quite clearly ascertained from studying the texts carefully, noting sequence of events and speakers and the content of the conversations. The great significance is that it demonstrates that tapes were not always recorded from start to finish with consecutive sections after each "break." Somehow sections were recorded on one tape, the next on another, and then back to the first, etc. The tape recordings are "time-line jumbled." **END COMMENT**

Srila Prabhupada said, "Why not consult with father and son?", referring to the Vrindaban allopathic doctors He had thought of yesterday. Sacidananda noted they had a Raman Medical Store in Loi Bazaar. Then:

**Tamal:** *He's a doctor, famous doctor. Cures people.*

**Sacidananda:** *He has medical store.*

**Tamal** (reconsiders): *I don't advise it, Srila Prabhupada. I don't think it's a good idea to do. Because I don't see why we don't consult all 20,000 doctors. I mean, why is he... Sacidananda just happened to be... He goes to the shop and he sees the man's shop. Why not wait for Dr. Ghosh or call Dr. Ghosh here? I mean, what I'm trying to say is that if I go to Mathura, I'll also pass many medical shops, so I could consult any one of those men, probably, just as well.*

**Sacidananda:** *That's a fact.*

**Tamal:** *That's a fact, huh.*

**Srila Prabhupada:** *They have got good practice.*

**Tamal:** *Because Vrindaban is small, so everyone has to go to whoever is the doctor here. They are kaviraja or allopathic?*

**Sacidananda:** *He also using both, kaviraja also.*

**Tamal:** *He's both. He says can do either one with him. You can take allopathic or kaviraja. He gives both. Whatever the patient likes. Right?... Allopathic. I think we're letting ourselves in for trouble when we call these doctors... My personal opinion is that when you call these doctors, you're simply..., we are simply letting ourselves in for more trouble, because they're not going to study the case very carefully. They're just going to start prescribing. Your case is so delicate that the slightest wrong diagnosis and medicine creates havoc.*

**Srila Prabhupada:** *No, they have good practice.*

**Tamal:** *But the same thing, as they were recommended, similarly, this kaviraja in Bombay was recommended. We can call him, but...*

**Srila Prabhupada:** *Consult him.*

**Tamal:** *I've lost hope with these doctors, Srila Prabhupada. I'll consult if you insist, but I... I mean... I've lost hope.*

**Srila Prabhupada:** *And they also know me very well.*

**Tamal:** *So you want me to bring them here?*

**Srila Prabhupada:** *No, he'll (Sacidananda) bring.*

**Tamal:** *He can bring them here, and then they can examine you.*

**Srila Prabhupada:** *Yes.*

**Tamal:** *All right. Sometimes you were doing business with them?*

**Srila Prabhupada:** *No, no. As Vrindaban inhabitant. This father came to speak here last year.*

**Tamal:** *Oh. Should I send another telegram for Bhakticharu? I think it might be helpful. (Con:35.106-113)*

There is no record of the father and son allopathic doctors ever coming to see Srila Prabhupada, as apparently Tamal had discouraged that idea sufficiently to abandon it. Srila Prabhupada asked Tamal if he had written to Dr. Ghosh requesting him to come, and Tamal confirmed that he had. Tamal quotes Srila Prabhupada as saying, "These doctors will come and give something to try and save. I don't want to be saved. Dr Ghosh may come for the clinic he wants to develop, but not for treatment." Tamal writes, "I asked whether the two doctors from Vrindaban should come. Prabhupada answered, 'No. Better to take your advice for kirtan... Better you don't pray to Krishna to save me. Let me die now.' Prabhupada lay there for some time; then sitting up, he suddenly said, 'Anything to ask before I depart?'"

Srila Prabhupada only drank once all day. (TkgD.217-219)

Srila Prabhupada also discussed the expense of the new gates on the road, lately renamed Bhaktivedanta Marg, and took some mint tea with honey. Srila Prabhupada was still able to sit up regularly, but soon would lie back down to rest (AK5). Late that night, Kirtanananda arrived, and Srila Prabhupada spoke with him briefly about Prabhupada's Palace and New Vrindaban. Srila Prabhupada said, "Hm. Let us see which palace I am going." Then Srila Prabhupada took rest. (Con:35.106-113)

Satsvarupa noted: "The doctor says he has no particular disease now. He is exhausted. His internal organs aren't working. The body is coming to an end. When Srila Prabhupada awoke at 4:45 AM, Abhiram moved Him onto His side, and Satsvarupa scratched His back (AK8) for half an hour. Brahmananda said the kaviraja said Srila Prabhupada's life is finished. He is so weak He cannot even make His signature (A19). He can't turn in bed." (ISK 70.318-9)

**AUTHOR'S COMMENT** In the morning of the 8 th, as we shall see, Bhakticharu was sent to consult with Narayan Maharaj. However, in contradiction, the Conversations Books shows the above discussion about the two allopathic Vrindaban doctors occurring at 3:10 PM on the 8 th, ending with information that Bhakticharu had not yet arrived and needed to be telegrammed again. Thus we believe this discussion took place on the 6 th, as *TKG's Diary* confirms. This means that the sections of tape recordings, between two "breaks" or one on-off cycle, are not in chronological order ! Several tapes may have been in use at the same time, being removed and re-inserted into the tape recorder out of order, resulting in a "jumbled time-line." Also several tapes may have been labeled October 8, but be out of order (i.e., 2, 3, 1 or 1, 3, 2)

Other possibilities to explain this time-line mix-up are that Side A could have been re-recorded after Side B, thinking that Side B was Side A, or that Side B was simply labeled afterwards as Side A. At any rate, by examining the events, the times mentioned in the recordings, and the persons involved, we can see quite clearly that the chronological order of the tape recordings in the Conversations Books are very mixed up, not only in this instance, but in others as well. This probably is at least partly due to sloppy labeling and recording practices. Consulting Ranjit Prabhu, senior editor at the Bhaktivedanta Archives, it was learned that he also is aware of repeated "time-line jumbings" in the Conversations Books, having been involved in preparing the transcriptions years ago before the books went to press. For example, the tape marked as February 18 is actually March 18, as on the tape a news article dated March 18 is being read to Srila Prabhupada. Thus we have instances where the tape's date is wrong by 2 days or 30 days.

One significance of this discovery will become more obvious when examining the location of the poison whippers. "*Poisoning for a long time... you're taking it now,*" may not actually take place on November 11, but on the 13 th, indicating a possible final poisoning. Admittedly, this is conjecture, but definitely very possible. **END COMMENT**

**OCTOBER 7:** While Tamal was absent, apparently very early in the morning, Kuladri, Kirtanananda Swami's right hand man from New Vrindaban, came in and delivered gifts and a check. "...dakshina, eight thousand dollars... With the new system of initiation that you've initiated, he asked them to write you a check for \$111 for each devotee he's initiating for you." A silver thread crocheted bead bag, precious jewelry, onyx boxes, a new set of silk clothes, and a star sapphire ring were presented to Srila Prabhupada as gifts. Srila Prabhupada, putting on the ring, said, "So, why don't you find out some bride?" and the devotees laughed. It was decided to return most of the gifts to the Deities of New Vrindaban, and the money for developing New Vrindaban. Srila Prabhupada tasted some ice cream Kuladri had brought and expressed concern for the safekeeping of the valuable gifts. A little later, Tamal asked Srila Prabhupada, "...so how will you live, Srila Prabhupada? If you stop drinking everything, how will you get any strength? You're tired of trying anymore?" (Con:35.113-119)

Srila Prabhupada called for Kirtanananda and explained, "I have accepted your gifts, and now you can utilize for developing.(New Vrindaban)" Srila Prabhupada was shown photographs of His New Vrindaban palace, and admired the artistic workmanship, offering to provide money for New Vrindaban, which Kirtanananda gratefully declined. Srila Prabhupada said, "You are fulfilling my dream, New Vrindaban...He is the first student... When I was in the storefront, he was bringing carpet, bench, some gong, some lamp. In this way... service attitude. Jaya. Live long, serve long." (Con:35.113-119)

**AUTHOR'S COMMENT:** The Conversations Books show the course of events as described above, however, Tamal describes, to the contrary, that Kirtanananda himself presented the gifts. We would be very interested to look at Tamal's actual diary to see what sort of entries he made and how he made this error. **END COMMENT**

Srila Prabhupada had mucus (A3) and was restless (A4), His transcendental words were "*sometimes difficult to understand (A2).*" A bronze bust of His Divine Grace was brought for inspection, and Srila Prabhupada appreciated it very much, although He had great difficulty in seeing it due to His weakened vision (A9). (Abhiram)

Taking Complian in the morning, Srila Prabhupada declined to drink again all day even though there was no coughing. Srila Prabhupada said, "Survive?" and laughed. Tamal responded, "Yes. We're not ready to let you go yet." Hari Sauri changed Srila Prabhupada's mattress with a special one sent from America which was supposed to be better for bed sores. (TkgD. 219-221)

Just before morning parikrama, Bhaktiprema Swami visited. He had been away for some time, but now had shaved up and returned to ISKCON. Srila Prabhupada rubbed his head while sitting in His wheelchair, crying a little, and said, "By Krishna's grace you have come. Good for us, good for you." Srila Prabhupada rode in His palanquin around the temple, took darshan of the Deities, and then sat under the courtyard's tamal tree during kirtan. Tamal says, "He seemed very weak (AK5) and his eyes had a tendency to roll up (A19). Gaining control of his body, he moved his head very slightly to the rhythm of the kirtan." Circling the temple again, Srila Prabhupada went back to His quarters for another powder massage for the swelling (AK17). (Con:35.113-119, TkgD. 219-221)

Asked about medicine by Tamal, Srila Prabhupada said, "I am taking Yogendra rasa, which is the strongest Ayurvedic medicine. I want strength for hearing the prayers. Otherwise, if my senses become weak...?" Tamal said, "We want you to live," to which the response was, "I have no objection." Later, Tamal reports, Srila Prabhupada said it "was too difficult to make the effort any longer." (TkgD. 219-221)

Srila Prabhupada spoke so weakly and hoarsely (A2) that Brahmananda Swami had to bring his ear almost to Srila Prabhupada's mouth to hear. (Sat:6.393)

**OCTOBER 8:** Srila Prabhupada awoke after passing the previous night "fairly well," but by early morning, it required the taking away of the special American mattress before Srila Prabhupada could become comfortable. At night either Abhiram or Kuladri attended to Srila Prabhupada, and in the day, either Hari Sauri, Tamal or Upendra were present. Other devotees would also always be there for having kirtan. (TkgD.221-23)

Tamal wanted to read the astrological report that Hari Sauri had gotten from Delhi to Srila Prabhupada because he thought the analysis and predictions to be accurate and that Srila Prabhupada would want to know the negative indications. It was

done devotionally and at no charge by Gopesh Kumar Ojah, whose son Asutosh Oja had done a reading earlier in the summer. The entire period up until April, 1978, was very negative, due to Saturn's effect, especially October 8, 11, 24, 25, November 20 to 22 and December 3 and 4. The chanting of Shiva mantras was inappropriately advised, but Srila Prabhupada said, "*Chant Hare Krishna. It is finished.*" (Con)

Tamal quotes Srila Prabhupada as saying, "*We have the maha-mantra.*" (TkgD.221-23)

Tamal reports that Srila Prabhupada now looked very "*serene,*" and in an apparent resolve to prepare for departure, is eating and drinking little to nothing. On October 7 and 8, only one glass of liquid per day were taken plus some drops of caranamrita every few hours. Today Srila Prabhupada sat up only twice, briefly (**AKI8**), and in the afternoon took His second dose of 100cc of grape juice that day. (TkgD.221-23)

Late in the morning, Hansadutta consulted with Srila Prabhupada about how to develop preaching in Sri Lanka, and was told to do as Kirtanananda had done in New Vrindaban. Srila Prabhupada began coughing (**A3**), and temporarily forgot Tamal's name (**A12**) when He wanted his assistance. (Con)

Tamal claims that then Srila Prabhupada called for Brahmananda and encouraged him to preach enthusiastically in Africa. Srila Prabhupada requested that especially two songs would be chanted in His room: Brahma Samhita and the maha-mantra. He asked not to be taken to the hospital, saying He came back from London to avoid hospitalization. Upendra dropped the small Sony tape recorder on Srila Prabhupada's shoulder (TkgD.221-23), who said, "*Be very careful.*" Srila Prabhupada asked again which were the critical days by astrological calculation, and Tamal offered, "*I think this program of kirtan and just taking very little drink whenever you are thirsty, this is the right program, because I am seeing how peacefully you are resting, more than in many days. And now you should not struggle so hard. If Krishna wishes, then He will do.*" (Con)

Tamal wrote, "*Prabhupada rested throughout the day, completely peaceful and quiet (AKI8), hearing the kirtan. Guru Kripa Maharaj chanted for three hours in the afternoon. Now, there was no difficulty and no struggle for bodily existence.*" (TkgD.221-23)

Bhakticharu Swami, back in Vrindaban and on Srila Prabhupada's request, in the morning went to Narayana Maharaj for getting details on the burial ceremony of Vaishnava acharyas. At 6:30 PM (TkgD.221-23) in the evening, Srila Prabhupada asked that Narayana Maharaj be picked up by car and brought to Him tomorrow. Bhagwat arrived and spoke with Srila Prabhupada briefly. Srila Prabhupada's hearing was failing (**A14**), as He usually could not recognize or hear devotees in His room. Bhakticharu telegraphed for Jayapataka, Bhavananda and Satadhanya Maharajs to come from Mayapur at once. (Con)

Narayana Maharaj was brought tonight instead, with some of Srila Prabhupada's godbrothers, and the discussions centered on making funeral arrangements and preparations for Srila Prabhupada's departure. On Srila Prabhupada's request, Narayana Maharaj pledged to give all advice and assistance necessary, and upon feeling Srila Prabhupada's pulse, which he said was all right, he took his leave. (Con)

In his diary, Tamal apparently translates some Bengali portions and also re-phrases the English portions of the conversation that evening between Srila Prabhupada, Narayan Maharaj and Tamal. Srila Prabhupada asked about using the salt in the burial and instructed that flowers from the funeral ceremonies be taken to Mayapur for a "*puspa-samadhi,*" or memorial shrine containing sacred flowers. (TkgD.221-23) "*Prabhupada looked at us all and lifted his hand, palm open, and said "Don't fight amongst yourselves."*" (Con)

Satsvarupa Maharaj supplements this account, saying that Srila Prabhupada appeared resigned to His imminent departure, and advised consultations with Narayan Maharaj about arrangements and ceremonies for departed Vaishnavas. Srila Prabhupada chose the site for His samadhi, the place for entombment of His physical body. Srila Prabhupada asked pardon from some visiting godbrothers for any offenses He might have made in the course of preaching. (Satsv)

Jayatirtha arrived at 11:30 PM with Harikesh, Hridayananda Swami and Balavanta. Bhagwat spoke more about preaching in Orissa and building construction in Bhubaneswar with Srila Prabhupada at 2 AM. (TkgD.221)

**AUTHOR'S COMMENT:** Tamal notes Narayan Maharaj's visit before Jayatirtha's arrival, whereas the Conversations Books have that order reversed. Also, Tamal records that right after discussing Sri Lanka with Hansadutta, telling him to develop it like New Vrindaban, that Srila Prabhupada called Brahmananda from the back of the room and told him to develop Africa and try to bring back Pusta Krishna. However, in the Conversations, these two events are separated by 12 pages and a dozen "breaks," even though the two incidents appear that they should go together. Thus again we can conclude that the Conversations Books are "time-line jumbled," due to sloppy recording and labeling procedures. **END COMMENT**

It is noted that Srila Prabhupada's room "*was very dark except for a nightlight behind the head of Srila Prabhupada's bed (A1).*" Srila Prabhupada had not eaten or drunk anything for days (**AKI**) and the devotees were becoming full of anxiety and agitation, feeling that Srila Prabhupada was resigned to departing this world soon. Srila Prabhupada even refused to drink anything. (Sat:6.390-401)

Abhiram Prabhu noticed that bags of salt had been stocked behind the temple and realized they were meant for an imminent use when Srila Prabhupada's body would be placed in His samadhi. (Abhiram)

Satsvarupa wrote: "*Some say there are still questions we haven't asked about who will initiate in the future, but actually, he has said it. Politics lurking among the devotees for sure... the patience of vultures. Waiting in the wings for the aftermath.*" (ISK70.323-4)

(Con:35. 119-120, 129-138, 125)

**OCTOBER 9:** Srila Prabhupada slept long last night (**A10**) and His pulse was weak in the morning. Srila Prabhupada's care involved doing almost everything for Him as He lay in His bed. Srila Prabhupada was bathed as much as possible while lying down, then sat up against some pillows to finish bathing. Srila Prabhupada suddenly said, "*Yasomatinandana...*" and Guru Kripa immediately began to chant that transcendental song. As Srila Prabhupada hardly had the strength (**AK5**) to sit up, there was no possibility of going for Deity darshans or temple parikrama. He declined to drink anything more after just taking a few spoonfuls of caranamrita, and, as was done regularly, He had His back scratched (**AK8**) for up to 15 minutes or longer. He also complained of cough (**A3**) in the chest. (TkgD)

Satsvarupa noted that Srila Prabhupada's eyesight had deteriorated so much that He could only see a few feet in distance (**A9**) and would not be able to recognize the devotees sitting in the room except by their voice. "*His arms and legs are very thin. He lies back and his voice is small (A2). but his face can still be expressive. Only very minor movements by Srila Prabhupada. He*

mostly seemed peaceful." Laborers were tearing down an old brick building in the front of the temple, preparing a samadhi site. "I saw Srila Prabhupada being bathed with a sponge. His body is like the picture of Rantideva- ribs sticking out, hip bones, no extra skin anywhere. To move any limb at all requires a servant's assistance (AK11, A20). The question is how can he gain weight (AK1)." (ISK70.324-7)

**Srila Prabhupada:** *Let me drink hari nama amiya vilasa... and charanamrita, (?) - diet. Diet and medicine. Let me depend on these.*

Srila Prabhupada asked about the guesthouse and prasadam arrangements, being pleased with the report. (Con)

**AUTHOR'S COMMENT:** At this point we find that Tamal's diary quotes a particular conversation, 27 lines long, which follows the corresponding one in the Conversations Book, but includes wording and sentences that were not spoken in the tape recording. In this instance and innumerable others, compared to the tape recordings, it appears as though Tamal took the wording from the tape recordings and then changed it a little to make it look different. Any ninth grade English teacher can recognize

unoriginal work. Sorry, but that's what it looks like. If we had the original diary, we would know. But, will Tamal let us see it?

#### **END COMMENT**

When Srila Prabhupada spat out some heavy mucus (A3), Hari Sauri observed that this was just as "the doctor said would happen. Without strength the body cells weaken; the blood turns to mucus and the body clogs up (A3)." Srila Prabhupada expressed concern about developing mucus (A3) if He drank more liquids, and frowned on both the Complian and Shaklee protein drink. (TkgD.)

At 11:15 AM, Srila Prabhupada awoke from a nap and asked Tamal about the meeting he and others were having. Tamal explained they were discussing how to set up the Gita Nagari farm as an ideal community based on Srila Prabhupada's teachings. Srila Prabhupada said, "So go on... Let us make some community... Do it nicely." (Con)

About 12:30 PM, devotees failed to persuade Srila Prabhupada to drink anything. Upendra thought that Srila Prabhupada would become dehydrated. Srila Prabhupada complained of mucus (A3), and said, "I feel no inconvenience. I am afraid of cough (A3)." When Abhiram asked if He would take water, Srila Prabhupada replied, "You discuss amongst yourselves and decide what you want me to do." Abhiram asked, "About recovery?" and Srila Prabhupada replied, "I don't want." (TkgD)

At 1:25 PM Srila Prabhupada called for Tamal. (TkgD) Srila Prabhupada, speaking very weakly and with great difficulty (A2), said: "If I want to survive, of course, I'll have to take something. It is not possible to survive without taking any food. But my survival means so many, one after another, as you say... It requires... Therefore I have decided to die peacefully in... (Vrindaban)" (Con) His voiced had trailed off, and everyone sat stunned for several minutes. (TkgD) Tamal reassured Srila Prabhupada that He had provided for everyone, including His ex-family. (Con) Srila Prabhupada heard a devotee sniffing, and asked, "Why do you want me to survive." (TkgD) Tamal answered, "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." Kirtan resumed again. (Con)

Then Tamal chronicles further discussions not found in the tape recordings: "I told Prabhupada that everything was in the hands of Krishna. Prabhupada then opened his eyes.

**Prabhupada:** *Krishna wants me (to do) as I like. The choice is mine. Krishna has given me full freedom.*

**Brahmananda:** *It doesn't matter whether you live or die, you will always be with Krishna; and we will be with you because we will follow your instructions.*

**Prabhupada:** *Whether I live or die, I will always be Krishna's servant. If Brahmananda has assured me that this movement will go on, then better let me die peacefully.* (TkgD)

Some GBC and sannyasis met in the next room to discuss the situation and the meaning of Srila Prabhupada's words, "The choice is mine." Kirtanananda encouraged his godbrothers to go back to Srila Prabhupada and to ask that He stay, noting that recovery would be no problem for a great yogi such as Srila Prabhupada. At 3:30 PM, all crowded around the bed and Kirtanananda broke down sobbing, head on the side of the bed. (TkgD)

Srila Prabhupada said, "Who?" and someone answered, "Kirtanananda." "So what you want? Eh?" Finally, crying but gaining his composure a little, Kirtanananda pleaded emotionally, "If Krishna gives you the choice, don't go. We need you."

**Srila Prabhupada:** *That is your trouble now, distress.*

**Tamal:** *Yes, Prabhupada.*

**Brahmananda:** *We have all met together, Srila Prabhupada. We want you to remain and lead this movement and finish the Srimad Bhagwatam.*

Srila Prabhupada considered and uttered several "Hmmm" sounds, then yawning, very casually said, "All right." (Con) "It was the most completely casual decision on life or death ever made. At that moment, we understood Prabhupada's supremely independent position. He could stay or go as he chose." (TkgD)

**Srila Prabhupada:** *So give me something to drink.*

**Kirtanananda:** *All glories to Srila Prabhupada!*

**Srila Prabhupada:** *That is real affection.* (Con)

Srila Prabhupada sat up to drink a full glass of grape juice. Later that day Srila Prabhupada took vegetable broth, speaking stronger and longer. The dreary mood changed to one of hope and optimism, as the news spread that Srila Prabhupada decided to stay. (Sat:6.405-7)

Tamal characterizes the occasion with, "The entire atmosphere completely changed... Instead of withdrawing his energy as he has done steadily for the last few days, he came to life again." (TkgD.) Abhiram also noted that on October 9, after taking no liquids for days due to fear of cough, Srila Prabhupada began eating again and decided to stay longer. Shaklee protein and vitamins as well as Complian and barley water became part of Srila Prabhupada's diet. (Abhiram)

As Tamal and Giriraj had power of attorney from Srila Prabhupada, there was much discussion in these final months about transfer of funds and dealings with various banks. Some accounts were also being arranged to provide stipends to Srila Prabhupada's ex-family members. (TkgD)

Srila Prabhupada ate some fresh strawberries and received reports from Tejiyas about Hyderabad and Rameshwar about preaching in the royal palace to the Shah's family. Later Srila Prabhupada asked, "Why not scratch hard?" Tamal: "Why not scratch with nail?" Srila Prabhupada, "Whole area... Anyone can scratch very hard (AK8)?" Kirtanananda: "I'm afraid you won't have anv back left." Javatirtha reported on book distribution in England and there was enthusiastic talk of worldwide preaching

activities. When Brahmananda spoke that Srila Prabhupada and His teachings were greater than Christ, and that, "So if you remain here more, more years, then certainly this Krishna consciousness movement will spread all over the entire world." Srila Prabhupada: "I am willing." Brahmananda: "Actually we can make this whole world Krishna conscious." Srila Prabhupada confirmed: "Yes. It is not difficult." (Con)

Thus, late in the day, Srila Prabhupada retired and slept well that night. (TkgD)  
(TkgD.234-246; Con:35.125-128, 139-151)

**OCTOBER 10:** Srila Prabhupada spoke with Tamal and Bhavananda at 7 AM (TKG says PM, but this appears to be an error). Bhavananda gave news from Mayapur, including how the court case was reversing in their favor regarding the Muhammedan attack.

**Tamal:** *Your pulse is strong and nice.*

**Srila Prabhupada:** *What is the attitude of our godbrothers?*

**Bhavananda:** *Favorable and helpful.*

Bhavananda said it was time to send out the Hare Krishna Boat along the Ganges again, and that there were 160 devotees in Mayapur, 86 of them Gurukula boys. Subhaga and Bhakticharu also gave preaching reports. Asked if He would like something to drink, Srila Prabhupada said, "I have no thirst (AK20)." (Con)

Srila Prabhupada said, "So, for myself, I may live or not live. It doesn't matter." Tamal responded with a protest that Srila Prabhupada had already agreed to live, and that He had so much to do to strengthen the movement and ensure its success for 10,000 years. As was Tamal's standard style, he was always the most vocal of Srila Prabhupada's servants, regularly praising Srila Prabhupada, repeating what he thought to be the appropriate mood of the time. Tamal: "Everything is still incomplete, what to speak of the fact that we are all very much neophyte still. We need you more than anything else. This movement has to last 10,000 years. We're not ready yet. We're still very much conditioned and contaminated... Due to your being in this condition, I am not seeing very... I've not been very alert to looking at those things because I was worried about you." And then, shortly afterwards, "Actually, Srila Prabhupada, the motive behind which we do everything is to please you. You must be present to accept whatever service... We are not very good servants, but whatever little we do, we do for you. Without you being present, we would lose our very reason for working hard and serving." (Con)

Later, Srila Prabhupada asks if it was cloudy outside, but Tamal pointed out that even though the weather was clear with the sun shining, the room was very dark due to the windows being covered by curtains to accommodate Srila Prabhupada's sensitive eyes (A1). Tamal and Upendra discussed with Srila Prabhupada what He should eat without causing a cough or mucus (A3). (Con) Srila Prabhupada took some Complian and barley water, but then coughed for quite awhile as the drink at once turned to mucus (A3). (TKG)

A Hindi woman named Shaktimata came from Vancouver and offered to make non-mucus forming drinks and liquid foods for Srila Prabhupada, Who, after speaking with her, said, "Give her to prepare. I cannot take thick. Only thin..." A little later, Tamal said to Srila Prabhupada, "I have no idea. I want you to know that I don't know. I don't know what to say medically what to do." (Con)

Talking was very tiring, and Srila Prabhupada complained of weakness (AK5). After a sponge bath, Dr. Kapoor arrived and asked if a doctor named Hakeemji had come. Told no, he said, "You should call some good doctor from Agra, from Mathura. Dr. Vyas of Mathura is good... Isn't there any doctor amongst the disciples of Prabhupada who can stay here for some time?" Then:

**Giriraj:** *Well, there are doctors, but actually it's very difficult to find a doctor that the treatment is effective. So it's very difficult.*

**Dr. Kapoor:** *But there should be some qualified doctor who stays here permanently for the purpose of checking him out from time to time, because you are all laymen. If there is any complication, you don't understand it. So if there doctor by his side always... In the present condition of Prabhupada it is necessary that you always have some good medical advice available here. So if you had one of the disciples of Prabhupada... There was one Dr. Batnagar, I think, who retired as civil surgeon of Mathura...*

**Srila Prabhupada:** *Sometimes they recommend hospitalization, and I don't like that.*

**Dr. Kapoor:** *No, that wouldn't be good for you... If you want a vaidya, an old vaidya, experienced one, I can bring Raj Vaidya Pandit Lakshmi Narayan.*

**Srila Prabhupada:** *Where is he?*

**Dr. Kapoor:** *He's here in Vrindaban. He was principal of Ayurvedic College in Jaipur... He's a good friend of mine. I think he would come.*

Srila Prabhupada said that His old Allahabad friend, Dr. G. Ghosh, had been summoned to Vrindaban. Srila Prabhupada recounted how the politician J.P. Narayan was admitted to a Bombay hospital and, "Again he was sent to foreign country. This is the difficulty. They want up-to-date scientific treatment, which means taking blood, injection, operation, like that."

**Dr. Kapoor:** *Yes, yes. No, you can't stand all that... I think Raj Vaidya Pandit Lakshmi Narayan. Let him examine... he can feel the pulse and say exactly what is wrong.*

**Srila Prabhupada:** *He can be brought now?*

**Dr. Kapoor:** *I can try.*

**Srila Prabhupada:** *So give him...*

**Giriraj:** *I'll arrange a car.* (Con)

Tamal describes that when Dr. Kapoor went outside and was waiting to go by car with Sridhara Swami to try to fetch the Lakshmi Narayan *vaidya*, another old Ayurvedic doctor was called in. He had taken a vow of silence, and wrote medicinal prescriptions on a slate. "As Dr. Kapoor was leaving, the Agra doctor (Lakshmi Narayan) happened to be passing by in a car. Prabhupada said it was Krishna's arrangement." (TKG)

There was a lengthy session and discussion while the *vaidya* Lakshmi Narayan examined Srila Prabhupada and made recommendations. The *vaidya* agreed injections would be cruel, and recommended checking the blood pressure and sending a urine sample for examination at a laboratory. He suggested breathing exercises would help to reduce the cough (A3). He suggested changing posture every two hours and regular massage. He thought that there was a Vitamin B complex deficiency and urged Abhiram to start giving the vitamin supplements on hand already. "But it will only be effective if given." (Con)



...continue to start giving the vitamin supplements on hand already. *But it will only be effective if given.* (Con)

Upendra referred to the medical journal and saw that about 275 cc of liquid were being taken and passed over the last four days. The doctor did not want anything done for the "edema," saying the swelling (AK17) would naturally reduce when Srila Prabhupada regained some strength. Upendra: "Same thing the doctor in London said." The *vaidya* said, "It is mainly a question of improving the appetite (AK1)," and suggested some salt would help. Upendra told the *vaidya*, "But Prabhupada hasn't got any taste (AK20)." Srila Prabhupada admitted He liked lemons, so the *vaidya* said lemons would help in restoring appetite (AK1). (Con)

The *vaidya* said Srila Prabhupada should drink as much fluid as possible, and that treatment for the edema, or swelling, could be ascertained after obtaining a urine test report. The *vaidya* prescribed three syrups, Neurovian, Santivini, and Digiplex, one tablespoon of each thrice daily with whatever juices being taken. The *vaidya* suggested 100 to 150 grams of glucose daily and avoiding water since it had no nutrition. Upendra said, "But Prabhupada doesn't feel thirsty either (AK20)." The *vaidya* said, "That is due to deficiency of the..., and ulcers of the mouth. (AK9) They are there. They are in intestines...(AK4)" Srila Prabhupada said, "I have no desire for water." Finally, the *vaidya* encouraged some protein intake, at least some whey perhaps, if Srila Prabhupada did not like anything else. (Con)

Satadhanya came to speak with Srila Prabhupada, begging Him to stay with the devotees for some time longer, "because we are very weak and are still attached to material sense gratification." Due to "strain" in His left leg (A20), Srila Prabhupada had some Vicks salve applied and rested His bent leg on a pillow for support.(TkgD) Upendra asked if there was some pain. Srila Prabhupada answered, "Not pain, but veins straining.(A20)" (Con)

The GBC met, deciding they all would stay at least another week and chant for Srila Prabhupada. Harikesh showed Srila Prabhupada seven new books he had just published, including a Yugoslavian Sri Isopanishad. Jayatirtha, Rameshwar and Harikesh gave competing reports of book printing and distribution in their different zones. Then both Srila Prabhupada and Harikesh began to cry (A11) as Srila Prabhupada spoke, "He was rotting here, typewriting. I said, "You go." I had ten servants... He thought that I am degrading him. No. Now you understand?" Harikesh replied, "Yes, I understand, Prabhupada." Harikesh Swami thanked Srila Prabhupada, and said, "Now you just have to become better, more healthy." To this, Srila Prabhupada replied, "Healthy? I have nothing to do with this body. Have to do with your work." (Con)

In this way Srila Prabhupada showed His complete dependence on Krishna and how He wanted to save His time and energy for preaching. (Satsv) Next, Bhagavan arrived and described the book distribution marathon in progress in his zone which was meant to encourage Srila Prabhupada to stay with the devotees longer, to which Srila Prabhupada said, "Bhaktisiddhanta Saraswati will give them blessing." Asking again which days were astrologically critical, Srila Prabhupada quipped, "I think every day is crisis (laughs). Things becoming bad... Things becoming bad to worse." There was discussion about the upcoming scientific conference being held at the Vrindaban temple in a few days, and Brahmananda showed some books printed in Africa. (Con)

It was noted that Srila Prabhupada increased consumption of liquids (some glucose), totaling 450 cc for the day. That night was restful. (TkgD)

(TkgD.246-251; Con:35.152-181; Sat:6.393)

**OCTOBER 11:** Dr. Kapoor came in the morning with the *vaidya* Lakshmi Narayan, and Srila Prabhupada began taking some of the prescribed medicinal syrups. Srila Prabhupada felt intoxicated (Con), and this was analyzed as due to taking glucose and protein after several days of fasting, (TkgD) although Brahmananda at first thought there was codeine or alcohol in some of the medicines. (Con)

Dr. Kapoor questioned Rupanuga about his over-sized, six foot long set of japa beads, asking why they were not Tulasi wood as required by tradition. Rupanuga and Brahmananda said that since Srila Prabhupada had chanted on them, now the beads were Tulasi. Dr. Kapoor then observed, "Prabhupada seems to be slightly better today. He takes interest in other things and wants to speak." They then discussed the upcoming scientific conference, and Srila Prabhupada noted that matter, when mixed, produces some reaction, just like acid and soda make effervescence, and then said, "It is nonsense that matter gives life. That we want to prove... Life is superior energy. *Apareyam. Matter is useless. The scientists are speculators, most of them...*" About 150 guests were expected. Dr. Kapoor felt Srila Prabhupada was being strained by the discussion, so he decided to leave. (Con) Srila Prabhupada had been speaking only with great effort. (TkgD)

At noon, Atreya Rsi and Parivrajakacharya Swami arrived with a large plate of fresh fruits and juices from Tehran, and Srila Prabhupada took some sweet lemon juice. The first Parsi language magazine, called Bhakti, was shown to Srila Prabhupada, Who then asked, "I understand that you go to the royal family and talk with them for hours. So it is very good sign." Srila Prabhupada preached encouragingly to them, and asked about the Tehran restaurant program.

**Atreya Rsi:** *You should come and visit us, Srila Prabhupada.*

**Srila Prabhupada:** *I am ready to go immediately.*

**Atreya Rsi:** *Jaya. You will come, Srila Prabhupada. There are millions of people waiting for you.*

**Srila Prabhupada:** *And now you have to take a bundle of bones. That is the difficulty... Persians, they are Aryans. When they were attacked by the Muhammedans they fled from Persia to India.* (Con)

Tamal relates that Srila Prabhupada called for Parivrajakacharya to come forward to the bed, and then stroked his head, saying, "Thank you very much. You are a great rajarshi. Do it very nicely. Don't commit mistake. Present the philosophy. Make them rajarshis." (TkgD)

**Parivrajakacharya:** *These people, they are the door to people all over the world who are rulers, because they are the closest friends of King Khalid of Saudi Arabia, King Hussein of Jordan, King Constantine and Queen Tina of Greece. They... have great opulence and great intelligence and who simply lack spiritual knowledge.*

**Srila Prabhupada:** *Raja. And if we turn them rishi, then our mission is fulfilled.* (Con:35.183-199)

Around 6 PM, Srila Prabhupada called for Tamal, who explained that he was just attending a big meeting for planning how to nicely develop the Gita Nagari farm. Dristadyumna Swami's brother, a prominent architect, had come to Vrindaban also. But Srila Prabhupada responded with how He had been impressed that high class customers at the Tehran restaurant were volunteering to wash dishes and serve the tables, saying, "They are so gentle." Next Giriraj reported some banking business he had done today. (Con)

Total liquids for the 11th was noted to be 620 cc, more than in two weeks. Kirtanananda Swami convinced Srila

Prabhupada to sit up and breathe deeply. (TkgD.251-256)

**OCTOBER 12:** Early, Srila Prabhupada took more Persian sweet lemon juice, but was coughing (A3) more again and had trouble sitting up due to a sore on His seat. Lokanath arrived and gave a report from Bengal. (TkgD, Conv)

Unexpectedly, Dr. Ghosh from Kodaikanal came at mid-day, and appeared shocked at Srila Prabhupada's condition, but Srila Prabhupada was not interested in his treatments and said nothing. Hari Sauri and Upendra filled Dr. Ghosh in with a brief health history of the last several months. When Dr. Ghosh went out, Srila Prabhupada called for Tamal and asked, "Did you send telegram to this doctor?" But Tamal did not know who called for this Kodaikanal Dr. Ghosh, but he suspected someone in particular.

**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. (Con)*

The above section concerning the two different Dr. Ghosh's is at the end of the October 10 tape (as marked), yet Tamal shows it taking place around noon on the 12 th. Perhaps the space at the end of the October 10th tape was used up after the October 11th tape, which itself ends with the beginning of October 12. Thus, the Conversations Book has the parts of October 12 conversations out of chronological order. The order is pages 199-200, then 181-182, then 201-212. Again, time-line jumbling with the tapes.

Soon thereafter, Kirtanananda Swami, who has assumed the role of chief health caretaker, and Tamal spoke with Srila Prabhupada further on the question of whether to pursue bringing the Allahabad Dr. G. Ghosh to Vrindaban for medical evaluation and possible treatment.

**Srila Prabhupada:** *He is qualified man.*

**Kirtanananda:** *He's qualified. He's your friend. He's very understanding. But, of course, putting ourselves under his care means we have to follow his instruction.*

**Srila Prabhupada:** *He instructed hospitalization.*

**Tamal:** *Yes, hospitalization.*

**Kirtanananda:** *Ultimately, whatever he says we have to do if we're going to accept him. But he's also very understanding, and I think in your condition there may be no need for hospitalization. We need to get some regular care established. There has to be a regimen for recovery.*

**Srila Prabhupada:** *No, that I have already explained. I don't want to go to the hospital.*

**Kirtanananda:** *So that is not necessary. (Srila Prabhupada coughs heavily) (A3) (break)*

**Srila Prabhupada:** *Come here. (heavy coughing) Mucus is generating (A3), either you take milk or fruit juice. I have given my opinion in that correspondence. And he's qualified man. If you want him, then somebody may go to him and talk.*

**Kirtanananda:** *Yes, that should be done. We'll do that today.*

**Srila Prabhupada:** *He wanted to retire and start a clinic here.*

**Kirtanananda:** *So he can come now.*

**Srila Prabhupada:** *So we can help.*

**Kirtanananda:** *Yes. It's a very good idea.*

(unknown what opinion, correspondence Srila Prabhupada referred to) (Con)

Tamal wrote on this matter: "Dr. Ghosh from Allahabad was also discussed and Prabhupada said a man should be sent to see him. He wanted Prabhupada to go into a nursing clinic, which Prabhupada absolutely rejected. However, he was willing to receive some personal treatment. Later, about 2:30 PM, Prabhupada suggested to try by telephone first as it might be quicker. Eventually Lokanath Swami left by train."(TkgD)

Jayapataka arrived about 1 pm (TkgD) and gave Srila Prabhupada a report on preaching in Bengal and Orissa and also how the Mayapur attack court case was reversing in their favor. The Muhammedans wanted to have the charges against them dropped, but Srila Prabhupada said that was up to the government, not us. Jayapataka also described the prasadam distribution in Bengal, and mentioned how he and Bhavananda had consulted a "tantric" astrologer who said after November 28 Srila Prabhupada would recover and live another seven years. Pishima, Srila Prabhupada's sister, arrived with her son from Calcutta, and she spoke in Bengali to Srila Prabhupada. (Con) Rumors have been heard repeatedly that Srila Prabhupada told Pishima in Bengali that He was being poisoned. (Author)

Srila Prabhupada spent most of the afternoon sitting up to avoid the coughing of mucus (A3) that occurred as soon as He lay down. Asked if He wanted anything to drink, again Srila Prabhupada said, "Let me drink harinama abhilasa," and again Hari Sauri replied, "That is the sweetest nectar."(TkgD)

For October 12, Satsvarupa reports that Srila Prabhupada had mucus and cough (A3) again, very badly all day. Srila Prabhupada began translating again with the help of Pradyumna Prabhu and Jayadwaita Swami. Kirtanananda Swami took charge of feeding Srila Prabhupada specified and increasing amounts of liquids, hoping to lead Srila Prabhupada to recovered health. (Satsv)

(Sat:6.415; TkgD.256-7; Con:35.199-200, 181-2, 201-7)

**OCTOBER 13:** Speaking more with Jayapataka, Srila Prabhupada said of the Mayapur incident, "Everything will be settled up. Don't be disheartened... Yes, they are gundas (thugs)" They discussed the purchase of neighboring land in Mayapur and Srila Prabhupada instructed how to build a canal next to the long guest building. (Con)

On page 210 of Conversations Book 35, we read, "*Prabhupada: (Bengali with Bhakticharu and Pishima).*" Tamal recounts this in English in his diary, that Srila Prabhupada asked Bhakticharu to ask His sister for forgiveness for any offenses, as she was also His godsister, being initiated also by Bhaktisiddhanta Saraswati. Bhakticharu protested, "*You can't ever commit offenses, Srila Prabhupada...*" But Srila Prabhupada responded, "*I am a little temperamental person. Often I used to use words like rascal, etc. I never compromised. They used to call it kurul niye prachara. Preaching with a pickaxe. Kurul in one hand and Bhagwatam in the other hand. That's how I preached.*" Srila Prabhupada also announced that Pishima would cook for Him today, whether for good or bad. (TkgD) It is wondered who translated these Bengali portions for Tamal and when.

Hridayananda arrived from Brazil with newly printed Krishna Book trilogies in Portuguese, reporting that 100,000 had been printed.

**Srila Prabhupada:** *Ah. Hridayananda has come... Thank you very much. Printing of book is our real work... Print more books... This is life. This material world and the bones... The bones are not our... This is life. We are not concerned with bones and stones. Our real concern is the living force... So there is a science by which you can sustain life - only bones. Hiranyakasipu did it, practically.*

**Tamal:** *You are also doing it, Srila Prabhupada.*

**Srila Prabhupada:** *So take care of the bones as long as possible... Print books, and as I have given in my will, half, print again, and half spent for propaganda as you like. In this way go on. In this way, in all languages, distribute. Thank you very much. Hare Krishna. (Con)*

In the morning, Tamal opened the curtains and window to get fresh air. (Con) Tamal makes note: "*When Bhakticharu mentioned that Lokanath Maharaj had gone to get Dr. Ghosh of Allahabad, Prabhupada said it was not really necessary but that there was no harm.*" Apparently Kirtanananda hoped Dr. G. Ghosh would be able to enforce some discipline of medical treatment. (TkgD)

Abhiram Prabhu notes that Srila Prabhupada's urine was milky and reddish, with small particles of blood clots (AK16). Abhiram took a sample to a local lab for testing and the results showed the presence of both blood and pus. Srila Prabhupada ate a handful of food, and the next day the urine had cleared. That night Srila Prabhupada slept well, having His itchy back (AK8) relieved earlier by some oil. (Abhiram)

Tamal recounts that Srila Prabhupada's urine from the previous night was full of pus and blood clots (AK16), and that Bhagatji took the urine sample for analysis, returning with a doctor's prescribed pills, reporting that otherwise death could be the result within days. Srila Prabhupada declined to take the pills. (TkgD)

Srila Prabhupada received and spoke with Krishna das Babaji and Ashrama Maharaj. Rameshwar showed photos from the Bhagwatam and the Fiji temple opening, and the Los Angeles and New Vrindaban temples to Srila Prabhupada's godbrothers, who very much appreciated the wonderful activities around ISKCON. Then:

**Srila Prabhupada:** *I have given them the philosophy of "American money and Indian culture." Combined together, the face of the world will change. Don't keep Indian culture airtight, and don't keep American money for sense gratification. Use it for Krishna. (Con)*

Just then Gopal Krishna arrived with a copy of the new **Scientific Basis of Krishna Consciousness** in Hindi meant for the upcoming Bhaktivedanta Institute conference. Srila Prabhupada approved of Rameshwar's proposal to compile books from Srila Prabhupada's lectures and talks. Kirtanananda, trying to nurse Srila Prabhupada back to health, began to be more aggressive, saying, "*Drink. This is to be drunk, not spit out. Drink it, whole thing. Please, Prabhupada! How will you ever get well? Come on! (laughs) Get a cloth.*"

**Upendra:** *He rinses his mouth. (AK20)*

**Kirtanananda:** *He can take a little more. Your body needs more, Prabhupada. Srila Prabhupada, you know, mother Yasoda, she was very fortunate because she could completely forget that Krishna was God, and she would simply tell Krishna, "You have to do it." Unfortunately, my love is not that great, because I can still remember you are my spiritual master.*

**Srila Prabhupada:** *I am doing your order. (laughter)*

**Kirtanananda:** *Thank you very much. One more? Half water. Thank you... Srila Prabhupada, you're not really going to try and eat that khicori are you?*

**Srila Prabhupada:** *Really? Why not? (Con)*

Kirtanananda opposed Srila Prabhupada taking suddenly such rich food as Pishima was cooking for Him, fearful there would be some negative reaction. But Srila Prabhupada was fixed, saying: "*So my body is now dead according to medical point. You cannot give life. So let it be doomed.... This is a dead body.*" Upendra announced, "*Prasadam has come, Srila Prabhupada.*" Srila Prabhupada said, "*So you can for the time being, disperse. Let me... Whatever possible, I'll take.*" (Con)

Tamal elaborates that Pishima cooked five preparations with great love: kichori, shukta (stew), fried eggplant, cauliflower, chutney. "*Srila Prabhupada ate quite heartily for the first time in many months.*" He took some lavan bhaskar and lay down again. Kirtanananda came back into the room. (TkgD) Satsvarupa noted that some devotees were worried that eating like this after fasting so long could cause a severe reaction. (ISK70.329-330)

Srila Prabhupada said, "*Medical science finished.*" Hari Sauri added, "*When all these doctors come, they can't understand how it is that you're still here.*" Kirtanananda explained the need for taking the tablets given by the doctor for clearing up the blood and pus in the urine. Srila Prabhupada asked, "*Who is the doctor?*" Bhagatji replied, "*Dr. Gopal in Rama Krishna Seva Ashram. Physician. He's an M.D. He is the best doctor in Mathura district.*" There were tablets and a syrup, after which a blood sample for testing was requested. Srila Prabhupada said, "*But that is the difficulty... Let me taste the tablet.*" (Con) But Srila Prabhupada never took the tablets. He appeared determined not to take further medicines. (TkgD)

Srila Prabhupada was anxious for Swarup Damodar's return, which occurred today. The two spoke at length about the arrangements for the scientific conference starting tomorrow. Srila Prabhupada asked for Kirtanananda, who stated during the discussions: "*Srila Prabhupada, even the astrologers all say that you are transcendental, that if you want, you can change your horoscope. And that's what you told us, that Krishna said the choice is up to you.*"

Srila Prabhupada soon replied, "*So something to eat. What shall I eat?*" Swarup Damodar reviewed some of the guests he had lined up to speak at the conference, and Srila Prabhupada was very pleased, saying, "*...arrange for such conference one after another, many... Do something for that before my departure. I can see something.*" Srila Prabhupada asked about the

prasadam standard, concerned about the coming guests.

**Tamal:** *I personally feel that the prasadam here at lunchtime is some of the nicest prasadam I have eaten ever.*

**Srila Prabhupada:** *So kindly maintain this standard. That is very important item. I am not eating (AKI), but I am hearing (laughter) and getting the appetite. (Con)*

Late in the afternoon, Puri Maharaj, Ashrama Maharaj, Ananda Prabhu and a group of other Gaudiya Vaishnavas came to visit Srila Prabhupada. *"They talked and sang for Srila Prabhupada, and even massaged his body."* The public defeat by Hansadutta of Dr. Kavoor in Ceylon was relished, and when Puri Maharaj asked how Kavoor could be called a "doctor," Srila Prabhupada told a joke. (Con)

*"A bridegroom was selected. So, the other party, bride's party, they inquired how the bridegroom was quite qualified. So they said, "He's a doctor." Then they inquired, "What kind of doctor? Doctor of philosophy, doctor of medicine, or...?" So he said, "No, no, no. He's not all these nonsense. He's a big doctor." What is that? "Conductor." (laughter) (Con)*

Srila Prabhupada asked for his godbrothers forgiveness for any offenses he might have committed, saying He was *maha-patita* (most fallen). His guests immediately protested, saying, *"No. You are maha-patita-pavana (deliverer of the most fallen)."* (Con) Puri Maharaj said, *"Your body is divine. You are fully conscious. Tirtha Maharaj was unconscious for fifteen days in the hospital. This is the symptom of your divinity." (TkgD)*

Tamal showed the guests the standard photo package of ISKCON preaching around the world, and then sumptuous prasadam was served. Later, Tamal spoke to Srila Prabhupada: *"At noontime you seemed to be getting a little taste (AK20). Did you have a little? You said gradually."* Srila Prabhupada replied, *"And now... Just now, I have no taste (AK20)."* Tamal: *"So I don't think there is any problem. I mean, what you ate today was more than I saw you eat in three months, Srila Prabhupada. You ate a Love Feast today."* Srila Prabhupada asked that the Persian sweet lemons be saved aside to make juice whenever He desired some. Then He asked, *"Where is Kirtanananda? He is annoyed?"* Tamal laughed (Con), knowing that Kirtanananda was upset about Srila Prabhupada's refusing allopathic medicines and breaking the regimen he had prescribed. Later in the day, Srila Prabhupada took some sandesh. (TkgD)

Paramananda came to say farewell, as he was returning to the USA tomorrow. Dhristadyumna introduced his architect brother, Bill: *"He's helping us to design the community plan for the small village and the temple... to help set up an ideal Vedic community."* Srila Prabhupada said, *"Keep always engaged yourself in Krishna activity."* At 9:30 PM Srila Prabhupada asked for two teaspoons of glucose. Swarup Damodar explained that conference guests were arriving for tomorrow's conference, and that already there were suggestions and support for a Bhaktivedanta Institute in Delhi or Bombay. (Con)

Kirtanananda asked if Srila Prabhupada wanted to take the urine pills. Srila Prabhupada said, *"No. That much, warm glucose, that much, and nothing more possible. You don't increase or decrease... And preserve those sweet lemon... And chant Hare Krishna."* Tamal asked, *"Should we have some chanting now, Srila Prabhupada?"*

**Srila Prabhupada:** *Yes, chanting twenty-four hours. (Con)*

Srila Prabhupada seemed determined to decline any medications, wanting glucose and sweet lemon juice only as medication. (TkgD)

(Con:35.213-241; TkgD.257-265)

**OCTOBER 14:** Upon awakening, Srila Prabhupada called for Pishima and asked her to chant Nrsinghadeva mantras over Him while massaging His chest. Srila Prabhupada, confined to His bed, had two paintings put at the foot of the bed, one being Krishna Balarama, the other Radha and Krishna. Amazingly, in the morning, the first urine for ten hours turned out to be once again clear and free of blood. (TkgD)

Srila Prabhupada inquired about the conference, and Tamal gave a glowing report of the decorations, inaugural fire sacrifice, prasadam, and seating arrangements. The devotee scientists were dressed very formal and everyone wore badges.

**Tamal:** *...if anyone else dared to do such a thing as this, to prove by science that life comes from life, it would be a very immature attempt... it would not have very much weight. But here they are coming face to face with people who are actually scientists, and they will not be able to deny our arguments. I think that your Guru Maharaj is very pleased with this program, Srila Prabhupada.*

**Srila Prabhupada:** *I have given the ideas. Now you give the shape.*

**Tamal:** *We want some more ideas also. You have to give enough ideas for at least 10,000 years.*

**Srila Prabhupada:** *(chuckles softly) (Con)*

The conference began a little late, but was well attended. Bhagatji had a lunch program at his house and he invited all the senior devotees, and Srila Prabhupada allowed Tamal to go as well. (Con) Atreya Rsi and Parivrajakacharya chanted for Srila Prabhupada for hours before returning to Tehran. Srila Prabhupada asked for and looked at a photo of Krishna Balaram for a long time, although Tamal had to show where Their lotus feet were due to Srila Prabhupada's very poor eyesight (A9). Throughout the day, Srila Prabhupada would ask for a spoonful or two of sacred Yamuna water while lying down. Later in the morning, a strong oil massage was given, and Srila Prabhupada preferred to take prasadam before His bath. *"But unlike yesterday, he had no taste (AK20) and hardly ate anything."* (TkgD)

**Srila Prabhupada:** *Up-to-date gentlemen, they hate to come, Vrindaban. They know it is a place for gundas. Pandas means gundas Thugs). (laughter)*

**Tamal:** *But Srila Prabhupada, you are expert at preaching to the gundas... We were all gundas. I think that your coming to America was no less fearless than Lord Chaitanya when He went into the Jharikhanda forest to preach, Srila Prabhupada. In fact, we were worse than the animals that Lord Chaitanya had to deal with. At least an animal keeps to his nature... Animals you can expect something... (Con)*

While Srila Prabhupada was speaking with Bhavananda, He looked at him and said, *"Just now I am forgetting your name. This is the position (A12)."* Asked whether He would like to sometimes hear Bhagwatam rather than kirtan, Srila Prabhupada said Bhagwatam hearing was a little straining. Srila Prabhupada asked Bhakticharu to go and see Bonamali, the Vrindaban *kaviraja* who had cared for Srila Prabhupada last summer, and, explaining the current condition, see if he would come again. (TkgD)

Swarup Damodar and the other devotee scientists came to report to Srila Prabhupada during a break in the conference. There did not seem to be much debate due to a lack of opposition speakers, but Dr. O.B.L. Kapoor's Mayavadi lecture was defeated very expertly by Madhava. Bhavananda noted that Srila Prabhupada had only taken 200 cc of liquid so far today, so Srila Prabhupada agreed to take some sweet lemon juice. A telegram arrived to report the results of the French week-long book distribution marathon. A total of over 25,000 hardcover Bhagavad Gita's. Srila Prabhupada then commented: *"Yes. We do not*

distribution marathon. A total of over 25,000 hardcover Bhagavad Gitas. Srila Prabhupada then commented, "Yes, we do not want liberation. We want to serve the purpose of the Goswamis, in association with pure devotees. To stop birth and death is not our purpose. Tandra carana sebi bhakta sane bas, janame janame hoy ei abhilas." (Con)

About 5:30 PM, Srila Prabhupada asked Hari Sauri whether He should start taking some milk tomorrow, but Hari Sauri discouraged the idea out of fear for the mucus (A3). Srila Prabhupada again said He could not taste anything (AK20). Hari Sauri asked if He would like soup and vegetable juices, and the answer was: "Cannot take. No taste (AK20)." Thus Srila Prabhupada would not eat because to do so was very unpalatable (AK20). The devotee scientists again came to see Srila Prabhupada while the

visiting scientists were in the evening temple services. Five radio and newspaper reporters had come, and the first day of the conference was deemed a success. (Con)

After 8:30 pm, Upendra said: "Whatever you say, Srila Prabhupada, is being recorded, and then Tamal Krishna and Hari Sauri, they're all busy copying down, rewriting into their diaries, because your words are so nectarine."

Srila Prabhupada said, "Where is...? What is his name? Come from Mayapur (A12)." A second time, Srila Prabhupada could not remember Bhavananda's name. (Con)

Late in the evening, Pradyumna helped Tamal review with Srila Prabhupada the Delhi astrological report once again but in much greater detail, and Srila Prabhupada asked what was the predicted "fatal" day. The indications from September 1977 through April 1978 were all very negative, as were the prashna chart and annual chart. Disease, ineffective medicine, hospitalization, and no recovery were indicated. The recommendation was for japa and havana.

**Srila Prabhupada:** So this japa, maha-mantra japa, and Bhagawat patha, that I am doing.

**Tamal:** And you should try to drink and eat whenever you have a little desire... You shouldn't try to fast until death.

**Srila Prabhupada:** No. That is useless. Do you recommend that?

**Tamal:** No, definitely not... You shouldn't artificially fast or stop eating.

**Srila Prabhupada:** No, no. That is suicidal. (Con)

Then Srila Prabhupada instructed Pradyumna to start reading from the Bhagwatam "from the point where I have stopped," and with Jayadwaita, He again resumed His translation work. Srila Prabhupada told Upendra to keep the honey close by and, miraculously, began translating and composing purports to the Bhagwatam while lying prostate in bed. Srila Prabhupada asked Pradyumna to sit on the bed because "I cannot hear properly (A14)," and Tamal brought out a flashlight (A1) for Pradyumna. Tamal held the tape recorder, and word for word translations were followed by commentary of the verse. Srila Prabhupada said to go slowly, and asked for discussion, and then expert editing. (Con) "We gathered around Prabhupada's bedside, as he gave the immortal nectar of Bhagwatam at the point of death. We were reminded of Krishna das Kaviraja who, on the request of the Vaishnavas, completed Chaitanya Charitamrita despite so many physical disabilities." (TkgD)

Satsvarupa Goswami, "visiting secretary to Srila Prabhupada," wrote to Ms. Anna Pashel of W. Los Angeles: "Out of your loving concern for Srila Prabhupada you have invited him to come to the US and go under the care of your physician. But now he has become too weak to travel. Be assured he is getting all medical advice, what is more important, personal care and prayers from his devotees. After so many doctors tried to prescribe cures for Srila Prabhupada and mostly failed, she (Pisima) 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." (Satsv. letter)

(TkgD.265-8; Con:35.242-274)

**OCTOBER 15:** During the previous night Srila Prabhupada received massage with hot mustard oil from Rupanuga, and had asked that a special oil be prepared from smashed mustard seeds and camphor. Heated on a charcoal stove and applied all over the body with massage, it would warm and stimulate him. "If this rubbing goes on, I think I can eat." Srila Prabhupada said that by the devotees keeping His body fit, He could work, and He asked Bhagatji to bring a masseur to use the special oil. Bhagatji brought Nathiram from Vrindaban, who added some opium to the oil and proceeded with the massage treatment. Nathiram found a knot in the intestines and thought this was the reason there had been no hunger. "He applied a hot water bottle as well as neem leaves to keep the heat." Bonamali came and checked the pulse, saying it was good and that there was only weakness (AK5), no complaint in the body. Srila Prabhupada asked Pishima to make chana dal, a soup. Srila Prabhupada could not even click the button for the dictaphone (A20); He has almost no body left. (TkgD; ISK 70.331-2)

In the morning Tamal observed that Srila Prabhupada's urine was "very colored again (AK16)." Tamal explained to Srila Prabhupada that the cure to His disease was simply to drink sufficient liquids for cleaning out the "bodily poisons." "If you take no liquid, then it's very dangerous. You don't have to eat anything." Thus Srila Prabhupada agreed to drink a half cup every four hours or so. Tamal asked why Srila Prabhupada had been drinking so little the last few days, and Srila Prabhupada answered, "I cannot..." and coughed up mucus (A3). Tamal: "I don't think this milk should be given again... it has caused maybe this mucus (A3)." Srila Prabhupada could not hear very well at all, and Bhagavan had to say his name thrice before being recognized (A14). (Con)

Navayogendra Swami came from Africa with many nice presentations and gifts, including a large silver cup and a sandalwood Deity of Krishna. Giriraj entered the room and presented Srila Prabhupada with a coat worn by the Sri Nathji deity, donated by the Maharaj of Udaipur. The Maharaj had converted a palace into a deluxe hotel, ordering 301 Bhagavad Gitas to put in the rooms. Giriraj and Tamal reviewed the current bank business of fund transfers out of the Vrindaban Punjab Bank to Bombay and Delhi. Srila Prabhupada said, "Hm? What is that pish-pish?", referring to some whispering in the room. Tamal and Giriraj were whispering about how they had been instrumental in the transfer of the local bank manager. (Con)

Srila Prabhupada gave instructions about banking matters. "Very carefully deal, and as far as possible, don't keep money in the bank. Invest in books and expansion. That is my request. If you keep money, there will be so much trouble." Nathiram's massage was appreciated by Srila Prabhupada, who at one point complained of some pain in one hip. Jayapataka complained that one of his preaching parties had gone from Bihar to Bombay to Delhi to Vrindaban to try to find some books to distribute. This upset Srila Prabhupada and He repeatedly emphasized that the money in the bank should be converted into books. "Why depend on one printer? ...arrange many printers. Never mind the price. Huge stock should be maintained. Why unnecessarily keeping in the bank? Hindi books can be distributed all over the world. Similarly Gujarati, and English to Australia. Why money should be kept in the bank?" (Con)

Visvambhara offered his youth to Srila Prabhupada, Who said, "No... you live on." Visvambhara then asked that He stay

and complete His Srimad Bhagwatam, and Srila Prabhupada responded, "That is my desire also."

**Visvambhara:** Will Krishna not fulfill your desire?

**Srila Prabhupada:** Oh, Krishna is independent.

Giriraj then read to Srila Prabhupada a prayer to Lord Krishna he had composed asking for Srila Prabhupada to receive a new body. Srila Prabhupada said, "Excellent... I am getting little glimpse. He may agree to your prayer, yes... Now stock books immediately. There is no question of becoming miserly. So why stock lacking? Why this mismanagement? I give you open order.

*Print more than necessity.*" When the discussion turned to the Bhubaneswar temple, Srila Prabhupada again re-emphasized, "That construction is not so important as printing of books." (Con)

After the second day of the Bhaktivedanta Institute conference, Swarup Damodar reported the program's success to Srila Prabhupada, who replied, "Yes. Make it an ideal institution." Srila Prabhupada could not see well, saying, "Who are you (A9)?" and the reply was, "Abhiram, Srila Prabhupada."

**Srila Prabhupada:** Massage.. There is oil?

**Bhagwat:** Dry the oil into the skin by rubbing.

**Srila Prabhupada:** Whose hand is cold?

**Bhagwat:** Oh. My hand. Bhagwat. I am sorry. I will not touch you. I am very cold.

**Srila Prabhupada:** (laughs) (Con)

Bhagwat asked Srila Prabhupada if He had taken some of the dal and roti prasadam yesterday, and Abhiram said, "Just tasted."

**Bhagwat:** Oh. Just tasted.

**Srila Prabhupada:** Simply touch (AK1).

**Bhagwat:** How was it tasting?

**Srila Prabhupada:** It was very tasteful, but my tongue has no taste (AK20). Maybe gradually by stimulating the body...

A little later, Swarup Damodar translated Srila Prabhupada's Bengali, "Prabhupada says by activating his muscles, by massaging, that will generate energy. That will bring appetite (AK1)." (Con)

Srila Prabhupada said that in spite of all their scientific advancement, the scientists could still not "capture the real thing," the soul. Then he told a story:

"When Socrates was condemned to death, the judges inquired that "How Mr. Socrates wants to be entombed?"... Socrates (said): "First of all capture me. Then to the question of entomb me." (Con)

When the urine cleared up, Srila Prabhupada asked what it was that had caused the change. Upendra, Hari Sauri and Tamal then spent a long time discussing and speculating on various factors of the past few days. Hari Sauri simply thought that the Persian citrus drinks were too strong for the kidneys, causing the blood and pus to come out and make the urine cloudy (AK16). (Con)

Tamal wrote to Vidyananda: "Srila Prabhupada is lying very ill in His bed and is being chanted to 24 hours a day..." (Archives)

(Con:35.275-297; TkgD.268-270)

**OCTOBER 16:** At 3 am, Srila Prabhupada translated one Bhagwatam verse with a long purport. Beforehand, He had told Abhiram, "It is a nasty world. The only safety is to take shelter of Rama... When there are so many inconveniences. Very nasty world." At the end of the translation session, Srila Prabhupada instructed Pradyumna that he and his wife Arundhati should take great care to edit the translation and purport of one verse a day. Then Pradyumna said, "I think your commentary on Srimad Bhagwatam will go down in history as one of the best commentaries." Srila Prabhupada replied, "Let us try for that... In this way let us pull on. Fight between maya. Sit up for while and chant beads." (Con)

Srila Prabhupada's cough (A3) returned this morning, maybe due to a little milk He had drunk the day before. Srila Prabhupada took cough syrup and drank pomegranate juice with His gold straw, and was concerned about possible pneumonia (A3). Nathiram was now giving massage twice daily (AK8). Bonamali kaviraja analyzed Srila Prabhupada's very discolored urine (AK16) as due to a gonorrhoea-type disorder which could possibly block the ureter completely, the urine containing semen. Srila Prabhupada had a lunch of vegetable broth and fruit paste. Lokanath Maharaj returned with Dr. G. Ghosh after tracing him all the way to Darjeeling and undergoing a grueling, bone-breaking journey back to Vrindaban. (TkgD)

Dr. G. Ghosh examined Srila Prabhupada, asking many questions and giving many instructions. There had been no bowel movement for six days (A13) and daily glucose and salt enemas were recommended. The previous urinalysis report was not available, but Tamal said "It will just be coming. Just coming." Dr. Ghosh then went to bathe in his quarters at the guesthouse. Lokanath Swami told Srila Prabhupada that Dr. Ghosh liked Him very much, and had dropped everything at once to come, even though his daughter had protested. Srila Prabhupada: "He is the only person remaining. Otherwise all my contemporary friends gone." (Con)

Upon returning, Dr. Ghosh stressed the importance of getting a new urinalysis and reducing the swelling (AK17). Dr. Ghosh thought that the citrus juices had not been responsible for the bloody and cloudy urine (AK16). He demonstrated the correct massage techniques to all those who did massages for Srila Prabhupada. The posture should be changed every hour or two; grape juice, some Horlicks, chana and some dahi. He opened the window for more oxygen and fresh air, saying less people should be in the room. Srila Prabhupada complained of coughing and mucus (A3), which Bhakticharu said resulted from as little as the 60 cc of milk taken last night. The car was readied and took Dr. Ghosh to obtain the urinalysis. (Con)

Abhiram sought Srila Prabhupada's permission to leave His service, turning over his responsibilities to Bhavananda and Satadhanya. (Abhiram)

Satsvarupa Goswami's biography gives practically no details about Srila Prabhupada for the months of October and November save a few pages of philosophizing over His impending departure. Thus, coupled with the mid-October departure of Abhiram Prabhu, we are left to rely on the accounts within **TKG's Diary** and the Conversations Books.

In the evening, Bharadvaj and Jayatirtha described to Srila Prabhupada the plans for a doll exhibit in either Washington or London. Srila Prabhupada was encouraging: "So you have made the outline first class. Now, if it is carefully done, at least in the Western country, it will be a very, very wonderful thing." (Con)

(TkgD.270-2; Con:35.298-317)

**OCTOBER 17:** Dr. G. Ghosh stressed that reducing the number of persons in Srila Prabhupada's room would increase oxygen and decrease the spreading of germs, so the kirtan party moved into the next room. Srila Prabhupada met with Acyutananda Swami, who was on his way to preach in America. Govardhan came from Detroit and gave a report. Tamal took permission to bathe in the Yamuna, but Srila Prabhupada asked for him twice while he was gone, saying He felt alone (A11). Also, Upendra had been laid up with a cold. (TkgD)

Dr. Ghosh also found no problem with the liver or stomach, and asked Srila Prabhupada to eat more solids and lots of liquids. Pishima cooked many wonderful preparations such as puris and fried eggplant which Srila Prabhupada "ate very heartily. Dr. G. Ghosh gave vitamin C, B-complex and Lassix tablets." Dr. G. Ghosh brought a young doctor specialist, Dr. Gopal, from the local Ramakrishna Hospital. Dr. Gopal appeared very expert and was well mannered. Srila Prabhupada's pulse was 96 (AK24) and a full array of medications was prescribed for what was diagnosed as a serious chronic kidney infection (AK15). The two doctors agreed on this diagnosis. Dr. Gopal was better versed in the latest available medications, however. (TkgD.272-4)

The Conversations Books record the examination of Srila Prabhupada by Dr. Ghosh and Dr. Gopal and their recommendations. Excerpts are :

**Bhavananda:** *He's been taking glucose in fruit juices. He hasn't taken today very much.*

**Dr. Ghosh:** *Every hour, a sip, sip. If he can't take at one time, let just him sip every half an hour a teaspoon. Otherwise it is very low.*

**Srila Prabhupada:** *Teaspoonful I can take. \*\*\*\*\**

**Bhavananda:** *Would you like a blanket around you, Srila Prabhupada? (A7) (Around noon)*

**Dr. Ghosh:** *(indistinct)*

**Tamal:** *Urine, urine? To do what? Take blood pressure?*

**Dr. Ghosh:** *Stomach is all right. Liver is all right. So then only what have got to do is to eat. \*\*\*\*\**

**Srila Prabhupada:** *I saw you yesterday. (?)*

**Dr. Gopal:** *I examined you yesterday.*

**Bhavananda:** *There's bad cough (A3) when he takes any milk. Give him very deep cough. (Con)*

Bhavananda discussed with the doctors about the prescribed medications, which could be all mixed together and given thrice a day.

**Srila Prabhupada:** *So, what doctor says?*

**Bhavananda:** *I was just discussing with them. They've given a, a series of medicines. That one doctor, Dr. Gopal, said that you have a chronic kidney infection (AK15), and they both, Dr. Ghosh and Dr. Gopal, say it is very serious, that if it's not treated, that it could develop into uremia (AK15), which could be fatal. So he's given a whole group of medicines. However, the medicines can be combined. They say everything is functioning well, but the kidneys are not. Renial, they call it renial infection.*

**Tamal:** *Renal. Renal damage (AK15).*

**Bhavananda:** *Chronic. And Dr. Gopal, just like all the other doctors, both Ayurvedic and allopathic, they all insist that you have to take more liquid. They said you should measure how much you pass urine today. Say you pass 250 cc's of urine. That means tomorrow you should take that amount plus 400 more in liquid. Each day.*

**Tamal:** *Always 400 more than the urine passed.*

**Bhavananda:** *...You should take any sort of liquid- milk, juices, water, anything. He also said that you have to take rich protein foods. Milk, curd, chana, Proteinex, fruits, juices...*

\*\*\*\*\*

**Tamal:** *Bhagatji says that this Dr. Gopal is the best doctor in Mathura district. Very, very expert doctor, he said. He seemed pretty competent.*

**Bhavananda:** *Everyone... All the doctors agree that your liver and digestion, spleen, is all in good working order.*

**Tamal:** *And also the blood pressure is normal. It's 130.*

**Bhavananda:** *But he said that your pulse is so weak that every 18 beats it skips a beat, misses (AK23), because you're in such weakened state.*

**Tamal:** *But he was hopeful in general.*

**Srila Prabhupada:** *So do it. (Con)*

Lassix tablets and hydrogen peroxide mouthwash were not approved by Dr. Gopal, and Dr. Ghosh subsequently agreed. Thus the program was outlined: a mixture of medicines three times a day, more liquids and more nutrition. In the midst of all the medical hub-hub, Srila Prabhupada discussed with Tamal and Giriraj a final opening date of December 29 for the Bombay temple, using a few local brahmanas instead of a whole troupe of fifteen or more South India brahmanas. (Con:35.318-326)

**OCTOBER 18:** Before mangal arati, Srila Prabhupada had Bhavananda, who was on the "night shifts," summon Tamal, telling him, "I cannot sleep. (AK21) This allopathic medicine does not agree." Srila Prabhupada had not been able to rest properly all night and was quite exhausted. (TkgD)

When Dr. Ghosh came in the morning, he asked if Srila Prabhupada had taken the Complian yet, and Bhakticharu said no. Dr. Ghosh found the pulse to be definitely improved, and observed that the swelling (AK17) had gone down. But Srila Prabhupada could not rest well, and Srila Prabhupada appears to have suggested discontinuing the allopathic medicines, blaming them for His restlessness (A4), and calling for Bonamali instead.

**Tamal:** *But if I can give my opinion, Srila Prabhupada?*

**Srila Prabhupada:** *Hm?*

**Tamal:** *But you have been sleeping a lot, Srila Prabhupada... You were sleeping so much yesterday (A10), and even while you're taking these medicines. In other words, the idea with the allopathic medicine is that it does many good things. So I'm sure Dr. Ghosh could recommend something to help you sleep.*

**Srila Prabhupada:** *And they will help this, this, this... (Con)*

Bhavananda noted that the urine had cleared up (AK16) due to the allopathic medicine, and asked Srila Prabhupada to take it for at least one more day.

**Hari Sauri:** *It definitely seems to be having a good effect.*

**Tamal:** *The only bad effect is that you're having a little difficulty last night in sleeping. Is there any other bad effect?*

**Srila Prabhupada:** *That is the worst effect.*

**Tamal:** *But the kaviraja could give something for inducing sleep, or Dr. Ghosh could give something....\*\*\*\*\**

**Bhavananda:** *We can cut the dosage of the medicine in half.*

**Tamal:** *Why not just give something that helps Prabhupada to sleep? (AK21) That's the easiest thing. \*\*\*\*\**

**Tamal:** *The main thing, Srila Prabhupada, is... You have to get strength, get rid of the disease, and be able to rest nicely (AK21). That we have seen, that the kaviraja's medicine is not so effective, neither simply doing without any medicine is so effective. We have not tried allopathic medicine, because within a few days or two you always stop it. Whenever you take for one day, then you say, "No more." If you want to get better, you have to take some cure. No cure- that is not good. And switching from one thing to the other, that is also not good. Why not follow some series of cure, regular, and stay with it for some time? ... So in such a critical condition, why not take help? What can be gained by switching to this Bonamali? (Con)*

Next, Tamal and Bhavananda try hard to convince Srila Prabhupada to drink much more than He has been. Srila Prabhupada responded, "I cannot take so much."

**Bhavananda:** *They said that one of the symptoms of this infection - this poisoning - is that you become averse to taking any liquid or any food...(AK20) (Con)*

Tamal emphasizes that Srila Prabhupada's digestion was fine; whatever little He did eat had been digested. Tamal also noted in the afternoon that the urine had become darker and cloudy (AK16), because, in over ten hours, only 150 cc of liquid was taken.

**Bhavananda:** *And he (Dr. Gopal) also was able to analyze your inability to eat and drink as a result of this poisoning from the kidney infection (AK15).*

**Abhiram:** *They both agreed on it was the same disease.*

**Tamal:** *... But as to treatment, Dr. Gopal seems to be more aware of the more modern and up-to-date discoveries that science has made than Dr. Ghosh.*

**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.*

**Tamal:** *But we already explained to you that we don't want you to die.*

**Hari Sauri:** *But the other day you said that to fast like this means suicide.*

**Srila Prabhupada:** *Now I am puzzled.*

**Tamal:** *What, Srila Prabhupada?*

**Srila Prabhupada:** *Puzzled. (A12)*

After much encouragement, Srila Prabhupada finally agreed to drink a whole glass of Complan and some fruit juice. After calling for Giriraj, Srila Prabhupada said, "And one thing... Just now I am forgetting...(A12)" as though His memory was failing Him.

A little later a conversation took place about rtvik initiation system.

**Srila Prabhupada:** *Hare Krishna. One Bengali gentleman has come from New York?*

**Tamal:** *Yes. Mr. Sukamal Roy Chowdury.*

**Srila Prabhupada:** *So I deputed some of you to initiate. Hm?*

**Tamal:** *Yes. Actually... Yes, Srila Prabhupada.*

**Srila Prabhupada:** *So I think Jayapataka can do that if he likes. I have already deputed. Tell him.*

**Tamal:** *Yes.*

**Srila Prabhupada:** *So, deputies, Jayapataka's name was there?*

**Bhagavan:** *It is already on there, Srila Prabhupada. His name was on the list.*

**Srila Prabhupada:** *So I depute him to do this at Mayapur, and you may go with him. I stop for the time being. Is that all right?*

**Tamal:** *Stopped doing what, Srila Prabhupada?*

**Srila Prabhupada:** *This initiation. I have deputed the, my disciples. Is it clear or not?*

**Giriraj:** *It's clear.*

**Srila Prabhupada:** *You have got the list of names?*

**Tamal:** *Yes, Srila Prabhupada.*

**Srila Prabhupada:** *And if by Krishna's grace I recover from this condition, then I shall begin again, or I may not be pressed in this condition to initiate. It is not good.*

Then Srila Prabhupada spoke about how Dr. Ghosh's proposals for a health curriculum in the gurukula were unnecessary, as health would be natural from rising early and following proper standards of cleanliness. Spiritual training was more important, anyway. (Con)

Srila Prabhupada discussed with Jayapataka about ISKCON's application with the Bengal government for obtaining clear title to some property in Panihati. (Con) Tamal lists this incident on October 19, even though in the Conversations Books it is recorded just prior to the painting gift to Dr. Ghosh, which Tamal shows as being on the 18 th.

Massages also were a regular feature (AK8) of Srila Prabhupada's care. Before the day was over, Srila Prabhupada had drunk more liquids and passed more urine than any other day since record-keeping was begun (1000 cc and 495 cc). Srila Prabhupada regularly asked who was there beside his bed, as He could not see them (A9).

**Srila Prabhupada:** *Who are present here now?*

**Tamal:** *Giriraj, Jayapataka, Bhavananda, Hari Sauri, Bhagavan and myself. We are all sitting around you (A9), Srila Prabhupada. (Con) Dr. Ghosh came in and talked with Srila Prabhupada, Who said, "...mind, niveshaya, fix up in Krishna. This is Rupa Goswami method," and then presented an oil painting as a gift to Dr. Ghosh. (Con, TkgD)*

(TkgD. 274-9; Con:35.327-349)

**OCTOBER 19:** There is no recording for the 19th in the Conversations Books, however, Tamal has two pages worth in his diary.

Again Srila Prabhupada complained that the allopathic medicines had prevented sound sleep (AK21) the previous night. There was no visible improvement in the condition. and although the pulse was strong and the taking of liquids and the passing of



urine had increased, Srila Prabhupada continued to have no strength (AK5), lying silently (AK18), and not able to move without help (AK11). Bhakticharu Swami cooks, Satadhanya and Upendra attend to Srila Prabhupada's physical needs, and Bhavananda and Tamal struggle to maintain the taking of medicine and drink. Tamal says Srila Prabhupada *"lamented throughout the day,*

*"Why the kaviraja is for everyone, but not for me? (A12,22)"* when Bhavananda and Giriraj both went to see Bonamali for minor ailments. (TkgD)

Dr. Gopal thought strength would come within a few days, and deemed the frequent bowel movements (AK3) as favorable and natural and *"indicated the elimination of poison."* When Srila Prabhupada was fed mashed potatoes and custard by Bhakticharu Swami, He vomited (AK2) *"after hardly a mouthful. So much mucus (A3) and saliva immediately came out."* Srila Prabhupada had also vomited yesterday (AK2) when trying to eat solid food, and so Srila Prabhupada became *"completely averse to trying."* Srila Prabhupada was disturbed by frequent bowel movements (AK3), and argued with Bhakticharu of the use of eating when there was no sign of increased strength. (TkgD)

Srila Prabhupada requested Bharadvaj to sing *parama karuna* and play the harmonium, which Srila Prabhupada appeared to enjoy greatly. Hansadutta also led a kirtan, during which, Srila Prabhupada *"lifted his hands and arms and said, "Jaya! Everyone join together and chant Hare Krishna."* Mahamsa Swami came from Hyderabad and reported on the farm project there. (TKG 280-281)

**OCTOBER 20:** Again Srila Prabhupada had trouble sleeping (AK21) during the previous night, and He vomited again (AK2) when trying to eat in the morning. Srila Prabhupada's *"skin has taken on a shiny appearance, as if he were perspiring (A6)."* Dr. Gopal fed Srila Prabhupada four spoonfuls of cold custard and reduced the medicine by half due to Srila Prabhupada's complaints: *"Constant medicine is disgusting. Constant medicine gives brain trouble."* Srila Prabhupada translated early in the morning. (TkgD)

The Conversations Books record Dr. Gopal's visit:

**Dr. Gopal:** *Vomiting? (AK2)*

**Srila Prabhupada:** *There was some tendency.*

**Dr. Gopal:** *There was some tendency, but you never had.*

**Srila Prabhupada:** *Had little.*

**Dr. Gopal:** *Do you feel any difficulty during urination?*

**Srila Prabhupada:** *Not at all.*

**Dr. Gopal:** *It is passing without any hesitation.*

**Srila Prabhupada:** *I think so.*

Bhavananda then showed the medical journal with a record of only 290 cc urine being passed yesterday. After Dr. Gopal asked what else He could take besides some water and Srila Prabhupada answered, *"Harinama,"* Dr. Gopal said, *"Yes, yes, I understand. For your body, I can say. Can you take little bit of ice cream or cold custard?"*

**Srila Prabhupada:** *Yes... Best thing is harinama... Let me hear Hare Krishna and peacefully pass away.*

**Dr. Gopal:** *But I think I am not making any hindrance in your normal routine. And whatever medicine I am giving you, I will cut it down by fifty percent now.*

**Srila Prabhupada:** *If I can pass in that way, that will be very nice. (Con)*

Dr. Gopal then observed that the swelling (AK17) had gone done very much, and Bhavananda said that for Srila Prabhupada to keep His legs raised up on pillows for more than a short time was too uncomfortable. Dr. Gopal asked if Srila Prabhupada liked warm or cold foods better, and the answer was cold. Dr. Gopal said not to be concerned about the diarrhea (AK3) and discussed the insomnia (AK21, A10), noting that it had been Srila Prabhupada's tradition not to sleep much at night anyway. After eating the cold custard, Srila Prabhupada said, *"I... I'm feeling nicely... after eating."* Dr. Gopal asked Srila Prabhupada to eat a little every hour or two if possible. *"And a little water, either plain water or with the electro powder, you can do."*

**Bhavananda:** *That electro powder will reduce the nausea? (AK2) (Con)*

Dr. Gopal asked that a little water be given regularly so that Srila Prabhupada's mouth would not stay dry. Devotees reported that Srila Prabhupada had slept a few hours yesterday and about five hours this morning. Dr. Gopal asked if Srila Prabhupada wanted to change his sleeping hours, and Srila Prabhupada said no.

**Dr. Gopal:** *No. You want to provoke the sleep? You just take little more liquids, number one. Two: whatever you like, you take. I will reduce your medicine by fifty percent. And don't worry for these loose stools. (AK3) (Con)*

Srila Prabhupada discussed with Tamal more on the Calcutta apartment (flat) being given to His son Vrindaban Chandra De. Hari Sauri reported that the Gitas printed in India and sent to Australia by Gopal Krishna, 11,000 total, were almost all distributed, so Srila Prabhupada asked Tamal to tell Gopal Krishna to hire more printers, as there was no shortage of funds. (Con)

**Srila Prabhupada:** *Why kirtan has stopped?... Tired?*

**Upendra:** *They are hanging on for every word you say, Srila Prabhupada.*

**Srila Prabhupada:** *Hanging?*

**Tamal:** *They were eager to hear your words.*

**Srila Prabhupada:** *Oh. (Con)*

(TkgD.282; Con:35.350-358; Con:36.14)

**OCTOBER 21:** Srila Prabhupada took no medicine this day and was much more relaxed and alert. In the early afternoon, Srila Prabhupada tried to eat from the feast for Lord Ram's victory over Ravana, but was unable due to everything tasting bad (AK20) to Him. (TkgD)

In the morning, Dr. Ghosh came to say farewell to Srila Prabhupada, as he was returning to Allahabad. Srila Prabhupada observed that although His family life was a failure, Dr. Ghosh's was very successful. There was some talk about Dr. Ghosh's opening a dispensary at the Krishna Balamandir, but no conclusions were reached. (Con) Dr. Ghosh felt confident that Srila Prabhupada would be *"in good hands with Dr. Gopal."* (TkgD)

At about 9:30 am, Tamal comments that Srila Prabhupada had just slept *"many, many, many hours (A10),"* and that *"you slept at night pretty much also, Satadhanya Maharaj reports."* Srila Prabhupada said He felt good, but admitted, *"But I have no*

*desire to drink even (AK20).*" (Con)

**Tamal:** *For some time your urine had become very dark (AK16). So the medicine was supposed to clear it up. Now your urine is clear. And, of course, the medicine was also supposed to help you to recover your strength (AK5), but that has not happened. ...the*

*purpose of the allopathic was that during the time when your urine became very dark, we wanted to make it, you know, take away the poisons that were causing the urine to become dark... And the other thing was that we were hoping somehow to get you back to more strength, give you more strength by taking away whatever disease was there.* (Con)

Tamal suggested that Pishima cook a feast for Srila Prabhupada since today was the victory day celebration of Lord Rama over the demon Ravana. Srila Prabhupada agreed, saying, "Hm. I'll take." Later, the recorder captured Tamal saying, "... today, Srila Prabhupada? Maybe the medicines are having some good effect." (Con)

Various preparations were suggested to Srila Prabhupada for Pishima to prepare, bundi laddhu, lugdu, luci, etc. Sometimes brahmi oil would be rubbed on Srila Prabhupada's head. At one point, Srila Prabhupada very seriously admonished His servants, saying, "Gravity should be maintained. And laughing means taking things trifling. That is not allowed. This is the etiquette. Understand me right or not?" Tamal answered, "Yes, Srila Prabhupada. We understand very well. We apologize that we were taking too lightly." (Con)

The room was dark, as revealed by Tamal's statement: "Yadubara wanted to film you translating. Is that all right? You don't mind. We can have a little light here (A1) while he films for about half a minute?" Srila Prabhupada consented, and then commented, "Yadubara has freedom to do anything." (Con)

Srila Prabhupada is informed that He has taken no medicines since yesterday, and apparently He asked when this was decided and why.

**Bhavananda:** *Very early this morning... Tamal and all of us have met and thought that "Let us..." Our position is to serve you according to your desire. Since you didn't request any medicines, we felt that we shouldn't try to... From what we've seen, today you've rested very much deep sleep (A10), and the vomitous nausea has disappeared."*

**AUTHOR'S COMMENT:** First Bhavananda and Tamal are fighting to get Srila Prabhupada to take the medicines because that is how He would be cured, then they mysteriously change course without asking and discontinue the medicines. Bhavananda points out that without the medicine there are no more negative effects. What's going on here? **END COMMENT**

Srila Prabhupada asked what were the present medicines.

**Bhavananda:** *There's so many medicines, but today you haven't taken any. There is medicine for the infection in the kidney (AK15). There's medicine for the heart (AK22). There's medicine for passing urine (AK14). There's medicine for preventing any cough (A3) in the lung. There's vitamin supplement... That's five different medicines. We felt yesterday that your... When the doctor came you told us that to take so many medicines is disgusting, and that it bothers your brain. And I know that I personally feel that my position is simply to follow your instruction and command as my very life and soul. not to try and force my idea or feeling onto Your Divine Grace. So we all of us felt that you had given us so many hints."*

**Srila Prabhupada:** *So medicine kirtan.*

Tamal continues to explain to Srila Prabhupada that since no medicine was requested at five in the morning when Srila Prabhupada briefly awoke, none was given and that it was up to Srila Prabhupada to ask for it if He wanted to take it.

**Tamal:** *Formerly, even if you didn't ask, we were encouraging you, 'Please take medicine, please take medicine, please take medicine.' So today we decided that whatever you ask, that we will do. So therefore, as you did not ask for medicine, we didn't give medicine... so you direct what you want to be done... It's not good for us to over... to too much push something upon Your Divine Grace. If you want to have the kaviraja, then we can call the kaviraja (Bonamali). Whatever Your Divine Grace considers to be the best course of action... I think we can wait until tomorrow and see the results of NOT taking any medicine are. If you want to, you could do that.* (Con)

**AUTHOR'S COMMENT:** Here we are a week into Dr.'s Ghosh and Gopal's treatment. Why are they trying to show that the medicine is what is causing the negative effects of nausea, diarrhea, and sleeplessness? Is it to precipitate another rejection of doctors and medicines? This episode has the strong smell of manipulation. **END COMMENT**

Whereas all along the devotees were pressing that medicine and treatment be taken, now they had reversed and are waiting for Srila Prabhupada to ask for it. This was an unusual turnaround of policy. Tamal's account appears to be a continuation of the above conversation. Srila Prabhupada said, "If you are puzzled and I am patient...?"

**Tamal:** *We are not puzzled for treatment. It's a spiritual consideration.*

**Srila Prabhupada:** *Treatment is material.*

**Tamal:** *Yes, and the treatment is having some success, because you are remaining alive.*

**Srila Prabhupada:** *So go on with the treatment.*

Thus, by Tamal's account, the medicine was to be continued, and also that Dr. Gopal would come only when called. (TkgD)

In the morning, Srila Prabhupada reviewed the edited translation work, instructing those in the room, "You all hear and comment." Tamal characterizes the translation sessions as very different from in the past when Srila Prabhupada would lock the doors to prevent interruption. Now He involved the devotees present, sometimes preaching or lecturing, asking often, "Is it clear?" Jayapataka reported that 14 Muslims had been arrested in Mayapur for the summer attack on the temple; the situation had reversed favorably. (TkgD)

After noon arati the feast was brought to Srila Prabhupada, Who, starting with the laddu, tasted and spit it out, not finding it agreeable at all. One after another, He similarly rejected all the preparations, "being unable to taste (AK20) any of them satisfactorily." (TkgD.282-286)

In the evening Srila Prabhupada translated for more than an hour, and then lectured strongly for another hour.

**Jayadwaita:** *You've been speaking so strongly just now that I was sorry that I suggested that we stop. So now I'm glad that you're continuing. Flashlight? (A1)*

Later, Dayananda came from Tehran with a crate of fresh fruit, and spoke with Srila Prabhupada about the restaurant and his job with Univac, a computer company. Bharadvaj described in detail to Srila Prabhupada the almost completed FATE museum in Los Angeles. (Con:36.14-42)

**OCTOBER 22:** When awakening at 7 AM in the morning, Srila Prabhupada said He had dreamt of a kaviraja wearing large Ramanuja tilak marks who was preparing makharadhvaja. Bonamali had previously been supplied with musk, gold and pearls and

had recently delivered to Bhakticharu what was supposed to be *makharadhvaja*. Srila Prabhupada had not taken any yet, because it was recommended that Srila Prabhupada become stronger first and also wait for cooler weather. (Con)

Gopal Krishna arrived from Bombay, and when Srila Prabhupada asked, "What news?," he gave his report on book printing and distribution. Throughout his report, Tamal often commented negatively on his service.

**Srila Prabhupada:** *Anyway, do things very carefully. I am already dead. But still, I am giving you instruction as far as I can. And this is not life, a bundle of bones.*

**Gopal Krishna:** *You are still the inspiration for everything we do.* (Con)

When Dr. Gopal came, Bhavananda asked whether it was a problem for Srila Prabhupada to take Bonamali's *makharadhvaja*. Dr. Gopal seems to have thought the Bonamali medicine was not *makharadhvaja*, but *moti-dristi*, although both are prepared from the same ingredients. He said it would not interfere with the medicines he was giving. (Con)

Dr. Gopal seemed perplexed because Srila Prabhupada was not getting strength (AK5) after taking his medicines for almost a week. Srila Prabhupada told him, "Regarding food, anything as soon as I hear the name, I become afraid (AK20,AK1)."

Listening to the breathing, Dr. Gopal suggested there may be a lung problem (A3) and prescribed a strong anti-tubercular drug, and further, suggested X-rays. Thus Srila Prabhupada and His caretakers concluded that Dr. Gopal's treatment was a failure, and that the doctor was now simply speculating.

**Srila Prabhupada:** *Eh? What is that? No. This doctor's treatment is failure.*

**Tamal:** *Yes, he's starting to guess.*

**Srila Prabhupada:** *They will simply guess.*

**Tamal:** *Oh, he's guessing.*

**Bhavananda:** *On and on.*

**Srila Prabhupada:** *So it is failure. Now take makharadhvaja, one dose, and leave everything to Krishna.*

**Bhavananda:** *Yes. We felt that your dream, Srila Prabhupada, was very significant.*

**Srila Prabhupada:** *Doctor treatment finished. Don't try any... They will simply guess and make huge complication.* (Con)

Tamal and Bhavananda gave their opinion that the clearing up of the urine may have been due to the increase in liquid intake and not Dr. Gopal's medicines. Bhakticharu Swami pointed out that the allopathic medicine cleared up the urine. Tamal said: "The urine has been clear for five months in a row, so when it got unclear for three days and Prabhupada wasn't drinking anything, then as soon as he drank it became clear. So I can't conclude that it was the doctor." (Con)

Bhavananda elaborated on how Dr. Gopal "was stumped as to why you (Prabhupada) had no appetite" and how Dr. Gopal thought there might be a lung infection (A3) due to taking less air in the left lung, which "...generally is denoted also by lack of appetite (AK1) - of some tubercular or pleurisy or pneumatic nature." Swarup Damodar added: "So he's prescribing that antituberculin drug called Isoniazid. That's also called Isoniazid." Tamal protested, saying "But he doesn't even know... if it's tuberculosis." Adi Keshava then added, "That is a very, very strong drug, very, very strong. It has a very heavy effect." Srila Prabhupada next states, "Then he'll say, 'Remove to the hospital'... Then who will take care of me? Hm?... Don't move me to the hospital. Better kill me here." (Con)

Swarup Damodar then encouraged taking X-rays to test the tuberculosis theory, but X-rays were never taken. Tamal opposed it, even though the X-ray machine could have been brought to Srila Prabhupada's room. Arsenic is radiopaque and shows well on X-rays. Tamal then adds, "Actually the whole thing only began when Dr. Ghosh came... you didn't want Dr. Ghosh to come, but it was too late. ...we were obligated to try these allopathic medicines. It was Dr. Ghosh who brought Dr. Gopal... you always don't like the allopathic. You never like it very much." (Con)

Srila Prabhupada next said, "I'll treat myself. Let the kavirajas come. And makharadhvaja... Then I will give direction. Simply I want to know about the makharadhvaja, consulting both the kavirajas... And stop all medicine." Then Bhavananda said, "His desire was to remove you from here somehow or other. First to remove you for an X-ray, then..." Tamal added, "Another trick they have is that you have one trouble, so they give you a medicine, but the medicine causes a worse trouble. And eventually such bad trouble is created that they get you depending on them, and then they say, 'Now the only thing left, you must come to the hospital for operation.' Then they kill you." Next there was given a long series of medical horror stories told by Bhavananda, Tamal, Swarup Damodar and Adi Keshava, and Srila Prabhupada also recalled an incident of medical bungling. The mood was decidedly very anti-allopathic doctors. (Con)

Next there was discussion on the merits of moving Srila Prabhupada to Mayapur, where the room ventilation was better, and the climate was warmer and there were fresh vegetables grown by the devotees. Plans were discussed on the best method of travel and who should go on the team for Mayapur. Srila Prabhupada said, "And if there is any danger, Bhavananda has got his gun." (laughter) (Con)

Srila Prabhupada sent Bhakticharu Swami to search for a Ramanuja *kaviraja*, possibly the one from the dream. Late in the day, he found a *kaviraja* at the Janaki Vallabha temple and brought him back to Srila Prabhupada. Checking the pulse, he diagnosed a mal-functioning of the kidneys (AK15) and the digestion (A15), and agreed to return the next day. (TkgD.287-290)

The Conversations Books (mistakenly under the date October 20) record an interesting discussion, summarized and excerpted as follows:

Srila Prabhupada asked Tamal what he thought of the Ramanuja *kaviraja* that was brought in. Then Tamal converses with Bhagatji about the situation. Bhagatji clearly wants that Srila Prabhupada's urine be tested by Dr. Gopal and that the X-rays be taken by bringing the machine to Srila Prabhupada's room. In this way he thought a proper diagnosis could be made and proper treatment obtained. However, Tamal vigorously criticized allopathic doctors and medicine, telling more medical horror stories like how someone had a scissors left inside someone after an operation. Bhagatji questions: "Why sometimes pus and blood comes out of the urine (AK16)?" Tamal: "Only for two or three days." Bhagatji: "Why is it? They have to test it. They have to find out. That is the reason of all this." (Con) Again, Tamal had his way, and no Dr. Gopal or X-rays or urine tests were done.

Tamal recounts how the Ramanuja *kaviraja* that day felt Srila Prabhupada's pulse and immediately diagnosed malfunctioning kidneys (AK15) and a nearly extinguished fire of digestion (A15). They discussed how the Ramanuja *kaviraja* had looked at the medicine that Bonamali had just recently completed preparing from musk, pearls and gold, and emphatically declared it not to be *makharadhvaja*. (Con)

**Tamal:** *Prabhupada gave us an opportunity to try this allopathic medicine... And factually you saw he was vomiting (AK2), dizzy*

(A10), and losing sleep (AK21). Then yesterday we didn't give any medicine, and he was much better off. You heard how he was speaking strongly... So Prabhupada said... "Then no more allopathic. It is finished." ...it didn't work... But that whole science of Western medicine is very speculative. It's guessing work... And as soon as we agree to X-ray, X-ray is only the first step... it means you are ready to take his treatment." (Con)

**AUTHOR'S COMMENT:** Did anyone think that this is not true? One can stop a doctor's treatment anytime, at the beginning, the middle or whenever it is thought that the treatment is becoming unacceptable or erroneous. Did they not reject Dr. Gopal after a week? Tamal's logic is so obviously faulty, one wonders what his real motive was. **END COMMENT**

Tamal emphasized how even though all doctors and *kavirajas* had agreed the problem was malfunctioning kidneys (AK15), including the London surgeon, Dr. Gopal was now "guessing" as to the problem, speculating and experimenting with medicines. Tamal explained how there had been no change with Srila Prabhupada's lungs in the last week, so why did Dr. Gopal suspect a lung problem now? Tamal worried whether Bonamali had cheated them with the supposed *makharadhvaja* and Srila Prabhupada said, "Bonamali is no use." The conclusion, Tamal claimed, was that these allopathic doctors were useless. Tamal encouraged the use of Ayurvedic *kavirajas*, if a qualified one could be found. Bhagatji offered to bring one from Mathura that he knew to be qualified, but Tamal said it would be best to see what the Ramanuji *kaviraja* would do tomorrow. (Con)

**AUTHOR'S COMMENT:** Tamal has now effectively nixed any further involvement with Dr. Gopal. Why? Perhaps he was afraid that further tests and examinations of Srila Prabhupada, such as X-rays, would reveal the 3 parts per million of arsenic in Srila Prabhupada's system ! (see **Chapter 33**) Dr. Gopal knew that there was something unusual taking place, something he was having difficulty diagnosing. Arsenic poisoning is difficult to recognize. Yet, we now KNOW that Srila Prabhupada had 5 to 10 times the normal amount of arsenic, on average, in His body for the month of October 1977. Given the opportunity to continue his tests, Dr. Gopal may have soon found out about the heavy metal poisoning. That Tamal is so much against any further involvement with Dr. Gopal is very suspicious. **END COMMENT** Tamal then gloatingly described how they had foiled the local bankers' suspected plan of waiting for Srila Prabhupada to die and then keeping the ISKCON deposits. (Con:36.32-57, 1-13)

**OCTOBER 23:** Early in the morning, Srila Prabhupada's left leg was beginning "to feel very heavy (A20)," and He asked Tamal if he thought it might be paralyzed (A20). His legs were massaged for two hours until the professional masseur came at 8 AM. The Ramanuja *kaviraja* came in the late morning, again stating that the preparation prepared by Bonamali was not *makharadhvaja*, thus causing great hesitancy to use it for Srila Prabhupada. The *kaviraja* was asked by Srila Prabhupada about going to Mayapur, but the *kaviraja* said that the jerking of the train would damage His internal organs and thus travel would be dangerous. He advised waiting a few weeks. He had patients at his dispensary to attend to every day and thus he could only make fresh *makharadhvaja* at his own dispensary. It would cost 3500 rupees, but he emphasized that it was the only medicine "that would be effective at this late stage." (TkgD)

The *kaviraja* left while the devotees tried to decide what to do, as now there was considerable doubt in trusting the authenticity of anyone's *makharadhvaja*. Srila Prabhupada repeatedly stated that He did not want to be hospitalized under any circumstances. Srila Prabhupada said, "Allopathic treatment is horrible and they are peacefully cheating. I am frankly speaking, becoming afraid of these doctors." He then directed that the devotees try to find a bonafide Ramanuja *kaviraja*, giving ideas of who and where to contact. Gopal Krishna and Adi Keshava went to Delhi "for phoning," apparently because the Vrindaban phone was still out of service. (TkgD.290-293)

**OCTOBER 24:** There is no doctor or *kaviraja* treating Srila Prabhupada at this point. The masseur is still coming daily, however. There was discussion on how to obtain the *makharadhvaja* and it was decided to send Smara Hari Prabhu to south India on this mission, where the Ramanujas were prevalent. There was also discussion about travelling to Mayapur to stay in a warmer climate, and how they might be able to ensure the reliability and purity of whatever *makharadhvaja* medicine that might be found and obtained. Srila Prabhupada was concerned that the maker of the medicine be sincere and experienced. When Tamal suggested that the Bonamali-made so-called *makharadhvaja* be used as medicine until a Ramanuja *kaviraja* who could make new *makharadhvaja* was found, Srila Prabhupada said to wait. (Con:36.60-64)

Tamal spoke to Srila Prabhupada about discrepancies his suspected in the ingredients and pricing of the *makharadhvaja* available from both the Vrindaban Ramanuja *kaviraja* and Bonamali, calling them cheaters. As a result, Bonamali's *makharadhvaja* was not used, and none was ordered from the Vrindaban Ramanuji. Adi Keshava and Satadhanya had gone to Delhi yesterday to search for a Ramanuja *kaviraja*. Thus expectations for *makharadhvaja* was focused on Delhi and South India. Once again, when it was time for a bath, Srila Prabhupada asked for the light to be turned on. Darkness was all that Srila Prabhupada's extremely photophobic eyes could tolerate (A1). (Con:36.67-68)

Then Adi Keshava called from Delhi, regarding Chandra Swami:

"...a very prominent sadhu friend from New York who happened to be in Delhi. He had called his friend, Candidasa, who knew the best *kaviraja* available, one of the Ramanuja sampradaya. Candidasa phoned the *kaviraja*, who amazingly had just completed a ten-day preparation of *makharadhvaja*. Candidasa had saved seven tolas and was going to donate them to Srila Prabhupada." (TkgD. 294)

**AUTHOR'S COMMENT:** Why doesn't Tamal's diary have the name Chandra Swami? Why Chandidas? On the tape recordings, Tamal says, "Oh, Chandra Swami..." when Satadhanya brings the *makharadhvaja* to Srila Prabhupada. We would like to ask Tamal if he knew Chandra Swami, and to see his original diary to see how the name is spelled therein. Or are we being overly suspicious? **END COMMENT**

From the Conversations Book 36, pages 71-2, we read that Bhavananda brings some news to Srila Prabhupada: "And the other one is that Adi Keshava Maharaj, he has a friend in Delhi named Chandi Das. He's a big yogi, I think? ...He has quite a bit of money. And so Adi Keshava called him up, and he had a *kaviraja* in the Ramanuja sampradaya. And Chandi Das went to see his *kaviraja*, and his *kaviraja* had just gotten finished mixing *makharadhvaja* medicine. He'd been preparing it for the past ten days. And Satadhanya Maharaj and Adi Keshava were just now going over to see this *kaviraja*. That Chandi Das has purchased seven tolas of the medicine for Your Divine Grace as a gift. They are going over to pick it up." 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 and does not absorb it. Srila Prabhupada wanted the dosage information to be obtained also. (TkgD.293-295; Con:36.58-72)

**AUTHOR'S COMMENT:** Chandra Swami was in Madras at the time, but also Chandra Swami "went to see his *kaviraja*", who was in Delhi. Chandra Swami paid for the medicine. but the *kaviraia* in Delhi donated it. The contradictions between the accounts

of Tamal, Bhavananda, Adi Keshava and Satadhanya leave us wondering. (see **Chapter 15**) **END COMMENT**

**OCTOBER 25:** Tamal's Diary relates that in the morning, Srila Prabhupada was feeling all right, but with no physical energy (**AK5**). Waiting for Satadhanya and Adi Keshava to bring the *makharadhvaja* from Delhi, Srila Prabhupada "became anxious," saying that the *makharadhvaja* dealing was another mystery in that just exactly when the *kaviraja* was contacted, he coincidentally was just finishing the preparation of the medicine. (*A chance out of thousands*) Tamal relates, "I reminded him that *Candidasa* was paying; but Prabhupada said, 'Whether *Candidasa* or we pay, if the man cheats...' I said, 'Anyway, we have our real medicine-harinama.'" Later Srila Prabhupada asked again not to be taken to a hospital, and decided not to go to Mayapur, but stay in Vrindaban, thinking He might die en route. (TkgD)

The Conversations Books relate Satadhanya's arrival:

"I have brought the *makharadhvaja* from the *kaviraja* in Delhi. This *kaviraja*, he's not Ramanuja-sampradaya, but many people say in Delhi that he's the foremost *kaviraja* in India. He treats the Prime Minister, Morarji Desai, and all the ministers also. So many people trusted him, and he mixed this medicine... He was mixing it for some other person, but when he heard that you were ill, he gave it to us... There's different kinds of *makharadhvaja*, six kinds. This is the most potent kind. This is called *siddha makharadhvaja*. This contains gold and pearl and musk and mica and many other ingredients." (Con) It must be noted that now the story has changed. The medicine was made by Chandra Swami himself and not by a Ramanuja *kaviraja*.

Srila Prabhupada asked what was the cost, and Satadhanya replied, "Nothing. We got it for free because we got it through one influential man named Chandra Swami."

**Tamal:** "Oh, Chandra Swami. That's that person Adi Keshava was always working with." Tamal already knew where the medicine came from; why does he say "Oh" as though it's news?

**Srila Prabhupada:** "That means he is honest, that's all."

**Tamal:** "You met Chandra Swami?"

**Satadhanya:** "No, he's in Madras. This is 48 doses, two doses a day... 24 days medicine... But he did say that what the other *kavirajas* said about dosage was very wrong... it would have been detrimental... One tola. He said that's not sane... He just said it's very powerful medicine." (Now Chandra Swami is not in Delhi, but in Madras. So who did they get it from, where, and who made it?) (Con)

Thus they had received not seven tolas, but 24 packets, each weighing two ratis or half a gram. Srila Prabhupada said, "They charged nothing. Then he is honest." He then put the *makharadhvaja* in the charge of Tamal and Bhakticharu, the former to keep locked up, the latter for giving to Srila Prabhupada. That evening Srila Prabhupada, encouraged by Bhavananda, took His first dose of *makharadhvaja* with honey on His gold spoon. A little earlier, Srila Prabhupada had declined His regular massage due to becoming "black and blue," although up till now He had enjoyed the masseur's work. (TkgD.295-9)

Then Srila Prabhupada requested Hansadutta to arrange for *parikrama* around the temple on the next day, saying, "Instead of dying- train jerking (laughs) or aeroplane jerking- why not *parikrama*? Die or live, it doesn't matter... Either in palanquin or make a stretcher, but have *parikrama*... So arrange like that with leading men. Let me have *parikrama*. If I live, that's all right; if I die, that's all right." (Con:36.73-79)

**OCTOBER 26:** Srila Prabhupada said He was "puzzled (**A12**)," and He expressed doubt about continuing the *makharadhvaja* or any effort to live. He felt that devotees were avoiding Him, saying, "Now I have become poisonous (**A11**)." (TkgD.299) However, the devotees noted that Srila Prabhupada seemed stronger after two doses of the *makharadhvaja* and was sitting up for almost an hour, longer than in a long time, and then was not tired after the temple *parikrama*. (Con)

Then Srila Prabhupada decided to take *makharadhvaja* only once a day and observe the results. Later, He decided to cease it altogether, complaining that it was causing loose bowel movements (**AK3**) even though He was not eating. The conclusion, He said, was that the medicine was taking His strength away, not giving it back. (Con:36.86-93)

Tamal asked Srila Prabhupada, "How can we reject the medicine so quickly?" Srila Prabhupada replied, "Because it is reacting so adversely... Don't give me any medicine. Simply chant and *parikrama*." (TkgD)

Upon questioning, Srila Prabhupada was told by Tamal that the *makharadhvaja* was being kept locked in His almira "to make sure it was not lost or anything." Srila Prabhupada wanted to see one of the doses, to see the color of the powder. Using a mirror, Tamal showed Srila Prabhupada, Who wanted to know from which *kaviraja* the *makharadhvaja* had come. Tamal said it was from the Delhi *kaviraja*, not Bonamali. Bhavananda said, "The *kaviraja* said because the gold is oxidized into gold sulphur..." (tape recording turned off). Later Srila Prabhupada mentions a medicine called *svarna-sindhu*, similar to *makharadhvaja*, and that His father used to take *makharadhvaja*. (Con)

**AUTHOR'S COMMENT:** Srila Prabhupada, being a pharmacist, was familiar with all these medicines, their potency, appearance and reactions. Perhaps Srila Prabhupada, judging from the reaction He experienced to two or three doses of the *makharadhvaja*, was suspicious of the medicine, thus wanting to examine it. At any rate, Srila Prabhupada decided to discontinue its use after 2-3 doses. **END COMMENT**

Srila Prabhupada said, "If I can continue this *parikrama*, that is spiritual cure." There was discussion about expanding the *parikrama* out into the Vrindaban area, perhaps camping out for several days. In the discussion with Srila Prabhupada about the merits of the *makharadhvaja*, Bhavananda said: "Srila Prabhupada feels all hope is frustrated. The *makharadhvaja* medicine is to give strength, but now he's passing stool (**AK3**), so all the strength he has is lost. At the same time, Srila Prabhupada, you're taking a lot of liquid intake now. There has to be some stool. You're taking almost 1000 milliliters a day, 960, 890, like that. So that's quite a large amount." (Con)

Bhakticharu Swami then said, "Another thing is that this is a very strong medicine, and Bonamali Prabhu was hesitant to give it at this point because it was too strong for his..."

**Srila Prabhupada:** "Therefore I say stop it."

**Bhavananda:** Still, we saw some positive signs. Of course, it might not have been from the medicine, but it is... You appear stronger. You went on *parikrama*, you sat up.

**Srila Prabhupada:** ...But, I mean to say, from medicinal point of view, it is not at all hopeful. All is..."

**Bhavananda:** ...also that Persian melon. We've been giving you that Persian melon juice. That is a diuretic (**AK14**). Let us not give that, take one more... See how the night goes. In the morning take another dose of *makharadhvaja*.

Tamal then opines that it may not be due to the *makharadhvaja* that Srila Prabhupada has increased his bowel movements. (Con)

Then there is a very interesting excerpt in the Conversations Books (36.92) where Bhavananda says: "*Bharadvaja Prabhu was just telling me that he's noticed- he's been massaging your legs- that your legs and feet are warmer today (A7) than they were yesterday. I have noticed over the past three or four days that your feet have been cold. Extremities, your hands and feet, have been very cold... (A7)*" (Con)

(TkgD.299-301; Con:36.80-93)

**OCTOBER 27:** In the morning, Srila Prabhupada again did temple parikrama. Srila Prabhupada was convinced to take a third dose of the *makharadhvaja*. Srila Prabhupada translated twice, and during the second evening session, there was a bowel movement again. Tamal reports: "*The passing of stool has continued to increase to a serious degree (AK3)*." (TkgD)

Srila Prabhupada noted that, "*Too much sleeping means weakness.*" Tamal replied, "*Yeah. Bhavananda felt it was due to not sleeping at night that you were sleeping during the day. But you slept an awful lot today (A10). But yet...*" Tamal noted that there was less urine (**AK14**) but more stool, which he thought was normal. Bhakticharu wanted to check the clearness and color of the urine in the darkened room (**AI**), 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 (**AI**). When Tamal tried to read a newspaper article to Srila Prabhupada, he said, "*Is there a flashlight(AI)?*" Bhakticharu noted that, "*Even the swelling is down (AK17)*." (Con)

Bhakticharu fed Srila Prabhupada some rice and plantain, which was meant to counteract the loose bowels (**AK3**). (Con) That night, at 1:00 AM, Srila Prabhupada called Tamal and Bhavananda, demanding, "*Stop the medicine for one day and consult the kaviraja in Delhi.*" Srila Prabhupada implied that whatever little blood He had left was being changed into stool by the medicine, robbing His little remaining strength. (TkgD)

The Conversations Books:

**Tamal:** *I agree... Srila Prabhupada. I think it's a good idea to stop the medicine for a day and to consult the kaviraja, and also to try to drink something else besides only fruit juice... Hansadutta... said when he would take this fruit juice diet, he said there's no question of passing stool... So the fact that Prabhupada is passing stool (AK3) is very unnatural, at least for taking fruit juice. He's not eating anything, so how can he pass stool four times? What is the stool coming from if he's not eating?*

**Srila Prabhupada:** *Whatever little blood is there.*

**Bhavananda:** *I think it's a mistake, Srila Prabhupada, to take this strong medicine without having the kaviraja actually come and diagnose himself and...*

**Srila Prabhupada:** *Yes.*

**Satadhanya:** *Actually the kaviraja said to me that he never prescribes medicine without first seeing the patient.*

**Srila Prabhupada:** *So bring him. And stop medicine. (Con)*

First they convinced Srila Prabhupada to start the medicine; now they remembered it shouldn't be taken without the *kaviraja's* presence. These are the qualified caretakers of the spiritual master of the universe.

There was discussion about Swarup Damodar going to Delhi to try and bring back the *kaviraja* who gave the *makharadhvaja* to examine Srila Prabhupada and determine the correct course of action. Then it was thought to bring one of the Bonamali pills to see if the Delhi *kaviraja* could tell whether it was *makharadhvaja* or something else useful. Tamal summarized, "*Something is amiss, that instead of coming out as urine, it comes out as stool.*" (Con)

When Bhavananda reminded Srila Prabhupada, "*But you did say Krishna advised you through that dream to take that makharadhvaja medicine.*" Srila Prabhupada responded, "*But Krishna directed Ramanuja Vaishnava.*" (The Delhi *kaviraja* was a Shiva follower) Then Tamal said, "*Jayapataka had called... they have arranged for one Ramanuji kaviraja there in Bengal side...*" Bhavananda added that this Bengali *kaviraja* was recommended by L.M. Bangor. Srila Prabhupada asked if this Ramanuja *kaviraja* could come to Vrindaban, to be the very last doctor. After one more, then no more. Tamal then asked Swarup Damodar to call Adridharana, the Calcutta temple president, to see about flying the Calcutta *kaviraja* to Delhi and then bringing him to Vrindaban. Adridharana found the *kaviraja* and proceeded to try to make arrangements to bring him to Vrindaban. Srila Prabhupada said, "*Bring one Ramanuja. He has the makharadhvaja...*" (as in His dream) (Con)

Then, reviewing the last two days' experience with the "Delhi" *makharadhvaja*, Srila Prabhupada said, "*It is acting adversely. If still I take, then, knowingly...*" Trivikram finished the sentence, "*Drinking poison.*" Swarup Damodar asked whether the Delhi *kaviraja* should be consulted even though they were now trying to bring in the new Calcutta *kaviraja*. But it was decided that since he was not a Ramanuji, the *makharadhvaja* did not match the dream anyway. (Con:36.94-119)

Tamal concludes: "*We all sat surrounding Srila Prabhupada. We had waited so long for this makharadhvaja, and now it had turned into poison. We sat silently, confused. Satadhanya Maharaj then called Calcutta and told Adridharana to bring the Ramanuja kaviraja immediately.*" (TkgD.302-305)

**OCTOBER 28:** The Conversations Books start this day off with Tamal explaining to Madhava Prabhu how important it is that Srila Prabhupada continue to take as much fruit juices as possible. Srila Prabhupada is noted as again asking for His back to be scratched (**AK8**). There was parikrama again, which Srila Prabhupada enjoyed. Srila Prabhupada's son came and there was a long discussion about Vrindaban De's book business and his loan from the BBT. (Con)

Whenever someone would enter the room, Srila Prabhupada would either ask or be given the identity of that person, since His eyesight had become so poor (**A9**). Srila Prabhupada "*was in great anxiety*" as to why the *kaviraja* was taking so long in arriving. Satadhanya Swami confirmed that Adridharana had stated he was going to bring the *kaviraja* by plane that morning, but that no word had been received yet. Throughout the day, Srila Prabhupada seemed very emotional (**AI1**) about the fact the *kaviraja* had not yet arrived. Srila Prabhupada had a little diarrhea (**AK3**) in the morning, and was reluctant to drink anything. At the mention of solid food, Srila Prabhupada said, "*Rice I cannot touch even. If I hear about rice, any solid food (AK1, AK20), immediately...*" Tamal commented, "*Vomiting tendency. Hm. Then fasting?*" Then there is some discussion with Tamal about bank "*passbooks.*" Tamal recapped the recent events: "*First we had that Madhva, not Madhva... Ramanuji came from Sri Rangaji temple, and he seemed to be a cheater. Then this one... We got this medicine from that sakta-kaviraja, and that medicine turned out to be poison. And now this kaviraja who's supposed to be coming from Calcutta...*" (Conv)

Just as Adridharana arrived with the Calcutta *kaviraja* at almost midnight, Srila Prabhupada began to cry (**AI1**) while telling Tamal to guide His former son in the spending of the "*inheritance*" money. The *kaviraja* was a Marwari with Ramanuja

...telling Tamal to guide His former son in the spending of the inheritance money. The *kaviraja* was a Marwar with Ramanuja tilak, middle-aged and named Damodar Prasad Sastri. Srila Prabhupada and the *kaviraja* spoke extensively in Hindi, and the devotees filled the *kaviraja* in about urine reports, the record of fluids, eating habits, the dropsy diagnosis and the swelling, when the blood was in the urine, what allopathic medicines were taken, and other bits of relevant information. The *kaviraja* felt the pulse, used the stethoscope and ruled that *makharadhvaja* was inappropriate. Bhakticharu related, "He's saying that in this condition, Prabhupada can't take *makharadhvaja*. That any medicine that contains mercury and arsenic is poison to him." Bhavananda agreed, saying, "That's what Prabhupada said." The *kaviraja* said a list of medicines would be made, and that he believed that Srila Prabhupada would recover due to having a strong heart. His medicines would repair the bad liver (A18) and kidneys (AK15), then *rasayana* would increase the strength of the overall body (AK5). In 10 to 15 days he thought Srila Prabhupada might be recovered enough to travel to Mayapur, but not yet, not in His present condition. Srila Prabhupada responded, "Take his chart and strictly follow. I'll not object. I'll strictly follow. This is the last resort. Whatever it may be. No more trials." (Conv, TkgD)

(TkgD.305-307; Con:36.120-154)

**OCTOBER 29:** Early in the morning, Srila Prabhupada again became emotional and was crying (A11), feeling sorry He could not return His servants' service, saying, "Please excuse me." At 8 AM, the Calcutta *kaviraja* came and prescribed various medicines, and said that the intestines have no digestion (AK22) or secretions due to extreme shrinking. Bhavananda noted how the kidney malfunctioning (AK15) had caused Srila Prabhupada's skin to shine with salt, a condition called uremic poisoning (AK15). One kidney was in better condition than the other. If the *kaviraja's* medicine worked, results would be immediate; if not, Srila Prabhupada could expire soon. *Makharadhvaja* was discussed, and only one kind was recommended as acceptable, that made of mercury, gold and sulfur, costing 200 rupees per tola. Musk was unnecessary; it was usually used for sexual potency. Srila Prabhupada's day was irregular, sleeping until 5 PM, being very weak and tired. Then Srila Prabhupada took the first medicine, being personally prepared by the *kaviraja* after collecting ingredients himself in the Vrindaban forests. Srila Prabhupada ate three spoonfuls of loki and talked with the *kaviraja* for an hour in the evening. (TkgD.307-309)

The Conversations Books describe a discussion in the morning between Tamal, Bhakticharu and the Calcutta *kaviraja*, deliberating how a special apparatus was required for distilling Srila Prabhupada's medicines. D.P. Sastri advised that Srila Prabhupada drink at least a kilo of milk a day and that He stay in Vrindaban for 10 to 15 days to recover sufficiently before undertaking the journey to Mayapur. D.P. Sastri needed to return to Calcutta and wanted to bring a young *kaviraja*, different from any that were used before, from the Ramanuja Sri Rangaji temple to administer the treatment program while he was absent in Calcutta. (Con)

Later, about 10:30 AM, Tamal, Bhavananda and Satadhanya Maharajs reported to Srila Prabhupada a turn of events. Tamal relates the result of some talks with D.P. Sastri, "...he was thinking to leave, but now he's agreed to stay on for at least five or six days. We convinced him that 'You stay here and you take Prabhupada to Mayapur personally.' ...Then he described what's wrong with you and how he's going to be treating it. He said he wouldn't take any money..." Tamal explains that Sastri was wanting to establish a charitable dispensary in honor of his own father, who was a religious man, and Tamal said, "I'm thinking if he cures you we will give him a nice donation towards that charitable dispensary." It was related how Sastri drove in Srila Prabhupada's car to downtown Vrindaban that morning to obtain necessary medicinal ingredients, and how Sastri was very confident of his diagnosis and medicines. (Con)

Tamal explained how Sastri was devotional and first-class, and that he had emphasized that it would be undesirable to leave Srila Prabhupada under the care of the younger *kaviraja* assistant, stressing how Sastri should personally see to the treatment program. Srila Prabhupada said that He had taken some Horlicks earlier, and Upendra offered some grape juice. (Con)

Later, Swarup Damodar asked, "Light? (A1)" Srila Prabhupada began to speak in Hindi, and Upendra pointed out that there were no Hindi-speaking disciples present just then (A9). Srila Prabhupada responded, "Oh. Just make it dark. (sound of curtains closing) (A1)" 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 (A1)." (Con)

There is note how Sastri was chanting mantras constantly while preparing Srila Prabhupada's medicines. Tamal described how Adridharana had preached to Sastriji, as he was to be called from then on, for ten hours on the way from Delhi, and that he was now very favorable towards Srila Prabhupada's mission of saving the fallen souls. Later in the day, Bhakticharu said of Sastriji, "He's saying that the more Srila Prabhupada sleeps, it's better for him." Tamal replies, "Really. He's sleeping a lot. Today you were sleeping a lot (A10), Srila Prabhupada." (Con)

Most of everything spoken by Sastriji was in Hindi, which has not been translated to date. These tapes are available for additional research and translation work from the Bhaktivedanta Archives. (Oct.28 - Nov.14)

Then discussion took place regarding how Srila Prabhupada's diarrhea had ceased, which Tamal again blamed on the *makharadhvaja*. Tamal asked Sastriji why Srila Prabhupada had no thirst, and Bhakticharu translated the reply, "He says it's not good to have too much thirst. It's better in this condition. He's not eating anything. To have the thirst is a kind of disease when the bile secretion increases." Sastri then said, "No wind." It is then noted how Adridharana was assisting Sastriji, but Srila Prabhupada wanted to know about the young *kaviraja* assistant. Unknown to Tamal, apparently, Bhakticharu had taken Sastriji to see the Rangaji *kaviraja* earlier, to consult him and certain medical textbooks. Sastriji liked him for being his assistant, and wanted him to come to see Srila Prabhupada the next day to become prepared to carry on the treatment while he would be gone to Calcutta. (Con:36.155-167)

**OCTOBER 30:** Srila Prabhupada dealt with His former son, Vrindaban De, quite forcefully, and Pancadravida Swami said, "Srila Prabhupada, your voice is much stronger now." Srila Prabhupada "had a cough (A3) that gradually increased" during the day, "perhaps because of taking Horlicks in the morning." The *kaviraja* used a herbal medicine to reduce the increased swelling (AK17). The *kaviraja* had obtained an assistant *kaviraja* from the Rangaji temple. The assistant would care for Srila Prabhupada when D.P. Sastri had to return to Calcutta, and would also help in the distillation of medicines. D.P. Sastri decided to stay a few days more. Srila Prabhupada ate some solid foods, including sukta and cabbage sabji, but could not eat parathas and eggplant, saying, "No taste. It is desired, but no taste (AK20). The juice has taste. Now if I can just take some milk, I will become strong." (TkgD.309-311)

Srila Prabhupada was still going daily on temple parikrama. Tamal and Bhakticharu discussed with Sastriji:

Tamal: There's a little swelling (AK17) today here. Srila Prabhupada: around the eye (AK17). And the hands are kind of swollen

**Tamal:** *There's a little sweating (AK17) today here, Srila Prabhupada, around the eye (AK17). And the nanas are kind of swollen.*

**Kaviraja:** (Hindi)

**Tamal:** *What's that, Bhakticharu?*

**Bhakticharu:** *When the skin sags, that means that it's...*

**Tamal:** *Going away. Yeah, but here it's...*

**Bhakticharu:** *I was telling him that it comes and goes.*

**Tamal:** *Yeah, it comes and goes. But in the eye it's very much today. (Con)*

Sastriji was informed that Srila Prabhupada had only a small bowel movement "the day before yesterday" and there was discussion in Hindi about milk, Horlicks and coughing (A3). Later Tamal asked, "How do you feel that this kaviraja's medicine is affecting, Srila Prabhupada? Can you feel a change or..." Srila Prabhupada answered, "Yesterday I felt some. But this massage (AK8) is always (welcome)." Then Srila Prabhupada had a Bhagwatam translation session with Jayadwaita and Pradyumna. (Con:36.168-184)]

**OCTOBER 31:** Srila Prabhupada expressed concern about being possibly left in the care of the assistant *kaviraja* if D.P. Sastri went back to Calcutta. The *kaviraja* agreed to allow Srila Prabhupada to leave for Mayapur in two days, and plans were made for travel. Bhavananda said to Srila Prabhupada, "You seem to be better." Srila Prabhupada answered, "Yes." Tamal countered, "I want to see some proof of being better. You should be able to sit up or turn over." Srila Prabhupada took cough medicine (A3) with His milk and barley water, and passed more urine than any other recorded day, clear and 650 cc. Late in the evening, the *kaviraja* noted good progress in Srila Prabhupada's recovery. For six hours he distilled 22 ingredients to make an extract called *brikka-sanjivani-arak*, meant to revitalize the kidneys (AK15). (TkgD.311-3)

There was a discussion about Sastriji wanting to return to Calcutta and Tamal strongly expressed reservations about the younger *kaviraja's* competency and feared his possibly taking Sastriji's place. It was decided to try to keep Sastriji with Srila Prabhupada a few more days and then, in spite of Sastriji's contrary advice, take Srila Prabhupada to Mayapur so that Sastriji could easily come for further treatment by coming and going from nearby Calcutta, where there was already a stock of the required distilled medicines. Tamal was quite emphatic about avoiding the junior *kaviraja*. Meanwhile, Sastriji was distilling medicines for over six hours at a facility in Mathura. Renewal of strength would come from a return of appetite, and this was the desired result hoped for from Sastriji's treatments. Apparently, due to cough (A3), Bhakticharu elected to not give Srila Prabhupada milk the previous night, although Sastriji had supplied cough medicine to be put in the milk. Bhakticharu said, "Kaviraja is stressing on milk and barley." (Con)

Tamal, Bhakticharu and Srila Prabhupada discuss about persuading Sastriji to stay in Vrindaban as long as possible before going to Mayapur, which would be done when Sastriji returns to Calcutta and only if there are distinct positive effects from the medicines. Srila Prabhupada asks to sit up by leaning on some pillows and Tamal, translated by Bhakticharu, tells Sastriji: "So Srila Prabhupada seems to be feeling a little bit of benefit already from the treatment... He feels a little confident under your care." Earlier (pg. 188) Bhavananda said, "...we're all feeling that you're feeling some effect. You told me the other night." Srila Prabhupada confirmed, "Yes." (Con)

Then Tamal explained to Sastriji how any assistant *kaviraja* would not be trusted or wanted if Sastriji left, and that Srila Prabhupada would want to go to Mayapur in that event so Sastriji could continue monitoring Srila Prabhupada's recovery by regular visits. Sastriji replied that the drier climate in Vrindaban would make recovery twice as easy, and that Srila Prabhupada's condition had progressed positively over the last three days. It was decided to arrange for going to Mayapur in two days, after Sastriji understood how Srila Prabhupada would be comfortably handled during the 10 hour journey. Then Tamal said, "The urine was a little brown today (AK16)." (Con)

Later, after the visit of Sri Narayan and Rama Krishna Bajaj, Sastriji came to examine Srila Prabhupada and Tamal said, "The main thing we saw today, Prabhupada passed more urine than ever before, and very clear-colored." Bhakticharu translated Sastriji's Hindi, advising that Srila Prabhupada should speak less and, "He is saying it's impossible, that he had cough today (A3), and tomorrow there is no sign of it. So these are all Srila Prabhupada's pastimes..." Tamal was asked to save early morning urine samples for Sastriji's examination, and then said, "Srila Prabhupada, you also ate a little bit of vegetable, and you said there was a little taste (AK1,20) today." Swarup Damodar reported that the urine amount was 500 cc. Sastriji explained that Srila Prabhupada's kidney medicine was difficult and time-consuming to make, prepared from 22 ingredients, carefully distilled. Srila Prabhupada drank the medicine, and Sastriji explained that it was called *vrkka sanjivani*, an extract for revitalizing kidneys (AK15). Then Srila Prabhupada took rest. (Con)

Later, Sastriji had a long talk with Srila Prabhupada in Hindi and then left the room. Srila Prabhupada, Tamal, Adridharana and Bhavananda discussed the situation. They appreciated Sastriji for making his own pure and undiluted medicines, by his own hand, and how he had immediately offered his services free due to Srila Prabhupada's position as exalted devotee. Adridharana described how he found Sastriji to have many good Vaishnava qualities. (In 1998, Adridharana reported that D.P. Sastri had passed on, having become apparently materialistic in his later years.) Srila Prabhupada said, "This is last resort. Whatever it may be. Is that all right?" Tamal then said, "We might as well try. We've tried everyone else." Then Bhavananda said, "He did agree with your own diagnosis, Prabhupada. He said *makharadhvaja* at this point would be poison and today you said that it was poison." Adridharana said, "He (Sastriji) said there will be improvement, in a few days, two or three days... His mind is not made up. I'll have to talk to him and ask him to stay longer." Tamal: "At least for a few days he should stay here and see how the medicine is working." Tamal then urged Adridharana, who was staying in the same room with Sastriji, to go and talk to him before retiring. (Con)

After again discussing arrangements for Srila Prabhupada's family 'pensions', Srila Prabhupada spoke about Sastriji, "So take his chart (treatment) and try to follow. This is the last resort... He appears to be very hopeful." Tamal replied, "They all say that your heart is very strong... that because the heart is strong, they say there's no question of dying. And actually that agrees with the astrologers." Further excerpts:

**Srila Prabhupada:** *Somebody said tuberculosis.*

**Tamal:** *Yeah, that was that allopathic Dr. Gopal.*

**Adridharana:** *He was guessing.*

**Tamal:** *He was guessing but he gave the recommendation for a strong anti-tubercular medicine.*



**Srila Prabhupada:** *No, no, therefore I am not going to.*

**Tamal:** *No, these allopathic doctors have been totally a failure for you. There's no question of going back to them in any case... and strong medicine he prescribed... He would have created havoc with his testing... if you don't have the disease, then they'll make sure you get it, simply to be right.*

**Srila Prabhupada:** *So I shall remain in his (Sastriji) treatment... strictly follow. (Con:36.184-212)*

Late that night, at 2 AM, Srila Prabhupada had a "very lively conversation with Bhavananda Maharaj" about various topics. (TkgD.311-3)

Tamal wrote to Tulasidas in South Africa: *"He was so much interested (in your report) that He even put on His glasses and looked very carefully at the photographs and news clippings you sent... Srila Prabhupada's health is still very poor but He is going to Mayapur in two days time to be under the treatment of an especially good Kaviraja."* (Archives)

## **CHAPTER 31: HEALTH CHRONICLE: NOVEMBER 1977**

**NOVEMBER 1:** Srila Prabhupada went on temple parikrama and then met with Rama Krishna Bajaj, Sri Narayan and the head of Auroville. Sastriji checked Srila Prabhupada in the morning, saying, *"You may not care about your body, but I will see that you get all the proper foodstuffs and medicines. I will never leave you."* (TkgD)

Srila Prabhupada got some good sleep at the end of the night, and apparently took some Horlicks while speaking with Sastriji in Hindi. (Con)

A long discussion ensued regarding the overall situation, complicated by Srila Prabhupada's complaint of fainting (A16) during the temple circumambulation. Srila Prabhupada asked that once around would be sufficient, and expressed doubts about the treatment, as there was no dramatic turnaround yet. Srila Prabhupada took milk and barley in the morning and 12 spoonfuls of solid food for lunch. Plane tickets were reserved for Delhi to Calcutta, and Satadhanya had already gone ahead to Mayapur, but it was decided that Srila Prabhupada would stay in Vrindaban for ten days to regain strength, taking Sastriji's medicine even if Sastriji had to leave. Then Sastriji would return and take Srila Prabhupada to Mayapur. Srila Prabhupada concluded, *"If he cannot stay, let his medicine remain and let him go."* (TkgD, Con)

Bhakticharu spoke encouragingly, *"Actually the kaviraja has left it up to you, Srila Prabhupada. He said that the way you have cured your cough and cold (A3) in just a day, in just a few hours' time, the same way you can cure all your disease if you want, just yourself, without any medicine. ...and ever since you started taking the medicines there has been some good effect, like you started passing more urine (AK14), you started getting a little appetite (AK1), little taste (AK20), your swelling (AK17) has gone down, to some extent."* (Con)

Of conspicuous note is how Srila Prabhupada several times asked whether He was a burden to His caretakers, and Bhavananda remarked, *"Srila Prabhupada, something must have happened that you're feeling somehow that we think that you have become a burden. But we don't feel that way at all..."* Was Srila Prabhupada now aware of being poisoned, thus feeling rather unwanted? (Con)

Tamal also revealed, *"Prabhupada, you fainted... Although you don't remember sometimes, you have fainted at least a half dozen times (A16) in the last month or two. I know you don't recall it, because we did not say anything. But we have seen you faint... falling backwards a little bit in bed (A16) when you were sitting up. In extreme weakness, fainting is natural... The blood does not circulate properly in the head, and one faints."* (Con)

After these discussions, Srila Prabhupada called for Sastriji, who checked the pulse and blood pressure, which was good at 160. Sastriji said, *"You are weak, but the heart is strong. There is little blood in the system, and this causes weakness and fainting."* Srila Prabhupada was asleep before 10 PM. (TkgD) Tamal noted that the swelling (AK17) was reduced. (Con) (TkgD.315-319; Con:36.212-227, 242-249)

**NOVEMBER 2:** In the morning, Srila Prabhupada joked that He was not to fault for changing the plans of going to Mayapur. The lawyer was too late in coming the previous night to complete documents for the new Bhaktivedanta Swami Charity Trust, and the cars from Delhi arrived at 4 am, too late to return to Delhi for the 7 am flight to Calcutta. The trip to Mayapur thus did not take place. (TkgD)

This morning Srila Prabhupada drank little and did not want barley water. Tamal noted after Srila Prabhupada awoke later in the day, *"This resting is very good. Kaviraja said that two things, resting and passing urine, are signs of recovery for you. Sleeplessness is bad. But constant resting (A10) means that the body is getting a chance to renew itself and take strength. He said that we should look for that resting as a sign of gradual recovery, called 'rest and recuperation.'"* (Con)

After working on medicine preparations till 11PM the night before, Sastriji and Adridharana had left for Calcutta, to return in about a week to ten days and to stay for at least a week. Sastriji had sent word in the middle of the night that the road from Vrindaban to Delhi was too bad for Srila Prabhupada's health and reaffirmed that the trip should be cancelled. In the morning, the young kaviraja assistant came to check Srila Prabhupada. *"Checking the pulse, he said there was more energy."* However, Srila Prabhupada skipped the parikrama due to weakness (AK5). Srila Prabhupada's mood changed as seen in Tamal's statement, *"I mean for the past few days you've been saying that you want to live. Now suddenly you say that you want to die... As your disciples, our duty is to help you fulfill your desire. It seems like your desire is to die in Vrindaban. But it's very hard for us to execute that service... to assist you in dying."* (TkgD & Con)

(TkgD.319-323; Con:36.228-241, 249-261)

**NOVEMBER 3:** *"In the early morning, Srila Prabhupada asked Bhakticharu Maharaj to soak chickpeas and almonds."* Gaura Govinda Maharaj arrived from Orissa and Giriraj Swami returned from a visit to Nepal. Srila Prabhupada found a little taste (AK1, AK20) in some avocado for lunch. (TkgD.323-324)

**NOVEMBER 4:** Hansadutta and Baradvaj returned from Delhi and Chitsukananda gave a report of preaching in San Francisco. Gaura Govinda reported on the total mismanagement with the recent annual Jagannath Puri Rathayatra festival. (TkgD)

Srila Prabhupada asked for kirtan again, doing without much of it while Hansadutta and Baradvaj had been away.

Bhavananda asked Srila Prabhupada, "Is there any pain this side?" Satadhanya Maharaj returned from Calcutta, bringing portals and jinga for Srila Prabhupada to eat. He related how the Bengal devotees were disappointed when Srila Prabhupada did not come off the plane, having made ready a large reception party. Tamal spoke about Srila Prabhupada's upcoming trip to Mayapur, offering that they take the Taj Express from Mathura to Delhi to avoid the bad roads. Tamal said, "This time, until the kaviraja comes, from now until then, you should rest as much as possible, take these medicines. I think it's having a positive effect. You mentioned this morning that when you sit up you feel a little stronger now." (Con:36.262-9 : listed as November 3)

Srila Prabhupada took milk at 8:15 AM, and 10:30 AM asked for more, instructing Bhakticharu Swami, "So, every two hours give me something. Hm? Little, little." Bhakticharu and Tamal offered to bring Srila Prabhupada various things besides milk and barley, such as fried portals, capattis and rice. Srila Prabhupada chuckled, saying, "I'll not be able to take. Better not bother. This fruit juice or milk." It was decided that chewing and solid foods were too difficult (AK9?) for Srila Prabhupada, so Bhakticharu suggested making a portal soup with avocados besides the standard menu of barley water and barley milk. (Con:36.274) Tamal informed Srila Prabhupada that Sastriji was expected to return by November 11 or 12, a week away. Tamal observed, "You look very peaceful, Srila Prabhupada." (Con:36.275-6)

Then, excerpted from a conversation:

**Srila Prabhupada:** So far I am thinking, I'm not improving in strength (AK5). And how can I improve by drinking little barley and milk and little fruit juice? I have no appetite (AKI) for anything else. In case I... Most probably, I am diminishing my strength. So...

**Tamal:** How? I don't see that you're diminishing in your strength.

**Srila Prabhupada:** Yes, I cannot sit.

**Tamal:** But you haven't been able to sit for a long time... Now when you try and sit up, you always fall over to the side.

**Srila Prabhupada:** ...From the fact I can see that I have no appetite. Then how can I increase my strength?

**Tamal:** He (kaviraja) states that you can't expect to eat as long as the liver (A18) and kidneys are not functioning (AK15) properly... he says that he can get it to function properly.

**Srila Prabhupada:** He says, but I practically see.

**Tamal:** He also says that his medicine cannot be judged over a period of five or six days.

**Srila Prabhupada:** I mean in case I do not increase... Then what I will do?

**Bhakticharu:** Srila Prabhupada, the Ayurvedic doctor was telling that one great factor is your willpower...

**Srila Prabhupada:** I am losing my willpower, because practically I see that I am becoming more and more weak.

**Bhakticharu:** Don't you think there has been a slight improvement, Srila Prabhupada? Over the last few days there has been a little improvement?

**Srila Prabhupada:** What is that improvement?

**Bhakticharu:** Your intake has increased. Your voice sounds stronger than before. (Con:36. 276-280:)

Srila Prabhupada voiced concern that His caretakers might put Him in the hospital at some point, but Tamal reassured Him that would never happen. Srila Prabhupada said that in case the treatment failed, "Yes, that starving and chanting and a little ganga-jala (Ganges water) or... In this way let me pass away peacefully. Bhavananda said, "Fasting, that you can always do. But let us see this treatment through. We have hopes in it." (Con:36.280)

When Krishna das Babaji came in to visit, Srila Prabhupada requested, "Get one small light (AI)." Srila Prabhupada began speaking to His godbrother before he came in (A9), not able to tell that he was not there yet. Krishna das Babaji was astonished to see Srila Prabhupada's extremely depreciated physical condition while still maintaining such perfectly clear consciousness. Srila Prabhupada again emphasized that under no kind of circumstances should Tamal allow Srila Prabhupada to be hospitalized. Tamal agreed, and related the story of Samjata, a devotee in Orissa, that had been hospitalized after severe illness and suddenly had died, possibly from the allopathic drugs given by hospital doctors. Tamal concluded, "We see one example after another that these hospitals, they are simply meant to kill, not to save life." Srila Prabhupada concluded later, "This is the decision, that in case it does not improve, let me die here..." Later, Tamal observed, "Improvement hasn't come yet. Simply because you're drinking more, passing more urine, is not the sign of any improvement." (Con:36.280-2)

When the kaviraja assistant came on his own volition to check on Srila Prabhupada, he was not allowed to do so, but was given a report by Bhakticharu Swami. Tamal noted that after a few days, Srila Prabhupada finally had a good bowel movement (A13) and felt relieved. Tamal said, "One thing I feel, that while there hasn't been any great improvement, on the other hand, I do not find that there has been any negative reaction or any regression since the time the kaviraja's treatment began. Of course, Your Divine Grace says that you feel weaker now (AK5) than you did a week ago. If that's a fact, then..." The discussion continued with Srila Prabhupada, Tamal and Bhakticharu. Srila Prabhupada seemed to have more trouble sitting up, slumping over to the side (A19, AK11). (Con:36.301-4)

Tamal makes an interesting statement: "So for another week or ten days, Srila Prabhupada, we should carry on, and let us see... I think that this is the last kaviraja that we should take the help of. If his medicine works, that's very welcome. And if it doesn't, then I don't think that we should try any more kavirajas or any doctor. We've tried enough... At least we've seen that with other kavirajas there were so many negative effects. Remember? Now, with this kaviraja, nothing has even happened badly with the medicine he's prescribed..." (Con:36.304)

Srila Prabhupada complained that upon turning on His side or sitting up, at first He would become very dizzy (A16). Tamal noted how Srila Prabhupada's improvement could be expected soon due to the positive signs of increased urine, taking milk without getting cough and reduced swelling. Bhakticharu noted that glucose gives temporary energy, but when stopped, one becomes more weaker than before. However, Sastriji's program will very gradually build up a more permanent strength. After fifteen days of curing the liver and kidneys, then Sastriji would begin to administer strength-increasing medicines such as makharadhvaja. (Con:36.305-6)

Srila Prabhupada was reluctant to take the medicines that evening. Bhakticharu explained, "There are two different types of medicines. One, I'm supposed to give once in the morning, once in the evening. And another one is in the noontime and late in the evening. And there's one medicine, that's sometime in the afternoon." Srila Prabhupada said the medicines were very bitter, some being powders, some distilled liquids. Bhakticharu suggested adding some glucose to improve the taste. Srila Prabhupada said, "Give me," and swallowed the medicine. (Con)

(TkgD.324-327; Con:36.262-307)

**NOVEMBER 5:** "Today, after passing stool five times (AK3), Prabhupada said that all medicine should be stopped. We were afraid that while the kaviraja was in Calcutta, there would be some side effect in discontinuing the medicine." Tamal called the local assistant kaviraja, who came and prescribed ginger and honey to add to the original medicines. With insight, Srila Prabhupada arranged to pay the kaviraja, to ensure any necessary future return. "Even though it was decided that he should come each day, it was obvious to everyone that he was not at all expert." In the evening, Srila Prabhupada amended His will and the registration papers for the Bhaktivedanta Swami Charity Trust. Tamal writes; "Because his hand could not move properly, the signatures were quite unsteady...(A19)" (TkgD.329)

Conversations Book 36:310-323:

**Tamal:** The medicine can be given for ten or twelve days and everything will go exactly according to some plan... The kaviraja probably can adjust very easily to stop stool from passing. Naturally, if you stop the medicine, maybe the stool will stop, but that doesn't actually solve the problem. That doesn't cure the disease. The disease is not that you're passing stool. That's a side effect of, perhaps, the medicine or maybe something you're eating. The medicine is required for getting better, but now, if the medicine causes you to pass stool, if that's actually the reason, then it has to be adjusted.

**Satadhanya:** Just a couple of days ago, Srila Prabhupada, you were constipated (A13), and you were thinking that it was necessary to take an enema.

**Tamal:** But stool passing this many times (AK3) is not right either. Passing stool five, six times, that is not right. It's obvious that it's a result of something. It's either the medicine or the diet. Prabhupada says it's the medicine, just like last time when he took that makharadhvaja, and he was right. It was the medicine...(break) So if by giving you some other small medicine at the same time, you can still take this medicine and you don't pass stool, then that's the best thing. This only a kaviraja knows... and maybe for this small thing we should call that assistant who was here yesterday. That's why that kaviraja from Calcutta arranged for there to be an assistant here, in case... This is a common ailment that people have, diarrhea or passing stool too often, loose bowels. That's not a very major problem.

**Srila Prabhupada:** No, you have to stop.

**Tamal:** No, that's not necessarily the only solution, to stop... that is not the only way. Another way may be that that they add some other kind of medicine which stops the passing of stool. The medicine you're getting is supposed to be doing good to your kidney and liver. That it causes you to pass stool, that is not good, but at the same time, it may be doing good for the kidney and liver... What we want is that you should not pass stool too much and at the same time you can still have your kidney (AK15) and liver healed (A18). Naturally, if you stop taking medicine, the stool may stop passing. \*\*\*\*\*

**Tamal:** ...I don't think that requires a highly learned kaviraja. That's a common ailment... not a very difficult ailment to take care of.

**Srila Prabhupada:** So consult him.

**Tamal:** ...we're putting some hope on this kaviraja from Calcutta. If eventually he is shown that his medicine didn't work, then I won't, I wouldn't say anything. But I'm going on the argument that his medicine is doing some good. So I don't want to see it stopped. So you have no objection if we consult the other kaviraja, do you?

**Srila Prabhupada:** What can be done?

**Tamal:** ...I'll tell Bhakticharu to consult him. (break)

Later, the kaviraja assistant came to check Srila Prabhupada.

**Kaviraja** assistant: (Hindi)

**Bhakticharu:** He's saying that for controlling the stool he's going to just give juice of ginger roots and honey mixed together, and just that. He's not going to give any other medicine for that.

**Bhavananda:** Gentle.

**Tamal:** That will stop the stool?

**Bhakticharu:** He's saying yes. He doesn't want to change this medicine. He says that none of these medicines has any ingredient that might cause stool or make him pass stool. (Hindi) He's saying that passing stool is due to the old stool that was in the stomach. That is coming out. They are not laxatives, as such... He's saying that these two agents are natural digesters, both ginger juice and honey... (Hindi) Now, last few times, Srila Prabhupada has passed very light stool and liquidish. So ginger root and honey will make it sort of thicker. (Con)

Later, after the signing of the documents, Tamal said: "Your signatures were quite good, Srila Prabhupada... Some of them were very good. They remarked that the signature was strong."

Tamal wrote to Tusta Krishna Swami: "Srila Prabhupada's health has not shown any marked improvement. He is still quite critical." (Archives)

(Con:36.308-323; TkgD.327-329)

**NOVEMBER 6:** Srila Prabhupada asked Tamal at 3 AM to read the Bhaktivedanta Swami Charity Trust document to Him, and an error was found, which Giriraj corrected the same day at the registrar's office (the word Swami had been omitted in error). "Srila Prabhupada sat up for bathing his face; but in the middle of bathing, he had to lie down, he was so weak (AK5). When it was time for him to eat, he said he could no longer sit up; however, he would (be able to) take very little prasadam while lying down. We could understand Prabhupada's condition was becoming very serious, that unless we did something immediately, Prabhupada would soon stop eating altogether." Thus Satadhanya and Bhakticharu were sent to Mathura to call Adridharana for bringing the Calcutta kaviraja immediately. The phone in Vrindaban had been disconnected for over a week due to an unpaid bill. Adridharana was reached. Later in the day, Tamal and Bhavananda were able to convince Srila Prabhupada to continue taking the medicine and drinking liquids until Sastriji arrived. (TkgD.329)

Conversations Book 36.315-331:

**Srila Prabhupada:** Wherever you kept, keep, I shall remain. The institution depends on the GBC.

**Tamal:** Yes. I think that the time that you always were looking forward to- of the GBC managing things- has come, and that if you can survive, then you can simply be free to translate... (and) chant.

**Srila Prabhupada:** Yes.

Tamal again summarized for Srila Prabhupada the plan for dealing with His health crisis. They would follow Sastriji's

Tamal again summarized for Srila Prabhupada the plan for dealing with his health crisis. They would follow Sastriji's treatment for some more days, then when Sastriji returned from Calcutta, it might be time to start the strength-giving medicine if the kidneys and liver are sufficiently restored. Then Srila Prabhupada might be able to go to Mayapur, and if the medicine was not effective, they would fall back on hari-nama medicine. Meanwhile, Tamal observed, Srila Prabhupada's liquid intake and urine have recently doubled. Srila Prabhupada responded: "There is no alternative." (Con)

**Tamal:** No. There's no alternative. There's no question of going to any more kavirajas. This is the last one. He's the best we've found, and if his medicine doesn't work, then let us simply depend on Krishna... We're all praying to take some disease from you. We're all praying to take over your disease on us.

**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. (Con)

**AUTHOR'S COMMENT:** It is this Mexican Gurukula boy that is the same Bhaktavatsala das who overheard up to 8 senior disciples discussing about the poisoning of Srila Prabhupada. See Chapter 12. **END COMMENT**

Then Tamal goes on: "So I think it's nice that he (Sastriji's local assistant) comes. There should be someone with a little bit of knowledge who we can consult each day. He may not be as expert as the Calcutta kaviraja. Still, he is more expert than we are. And he was appointed by the Calcutta kaviraja to come and check up on you and see how you are doing, see if there were any side effects. The real question is that your kidney (AK15) and liver (A18) should be getting better. There's no doubt that you're getting weaker now. That I can see. I've never seen you this weak."

**Srila Prabhupada:** Very weak (AK5). I sit up, oh, everything...

**Tamal:** Finished. No, I could see that when you were sitting up, everything was becoming dislocated...(A19) You can't sit up very much... (Con)

Thereafter, Srila Prabhupada did not want to be sat up for drinking any more. He would drink what He could while lying down, although Tamal observed that it would be difficult for Srila Prabhupada to drink as much as He had been while lying down. Bhakticharu, Bhavananda and Tamal then tried to get Srila Prabhupada to drink more than the mere 50 cc of barley water that Srila Prabhupada had taken. Srila Prabhupada: "No more... I cannot." (Con)

**Tamal:** It's difficult. This means you will stop practically getting any nourishment at all now. So then we should call the Calcutta kaviraja. Prabhupada's not being able to maintain his program. So we'll call the kaviraja from Calcutta, Srila Prabhupada, because now you are not able to keep up the program which he fixed up. And this other kaviraja, he can't do anything this difficult. Usually by this time (of the day) you've drank about 400 cc's of liquid or more. Today you haven't even drank 100 cc's yet. So in this way you will go back to about two or three weeks ago, when you were planning to depart...

**Srila Prabhupada:** What is the use of calling him?

**Tamal:** ...the main problem you're feeling is that you have no strength.

**Srila Prabhupada:** So how he can give strength?

**Tamal:** ...Just like makharadhvaja is for giving strength.

**Srila Prabhupada:** Makharadhvaja was not giving strength.

**Tamal:** No, that was not makharadhvaja. That kaviraja said that was not makharadhvaja. (Is Tamal confusing Bonamali's with Chandra Swami's makharadhvaja?)

**Bhavananda:** And he also said that in your condition now you can't take makharadhvaja.

**Srila Prabhupada:** I cannot take anything. I feel comfort only lying down. (Con)

Further discussion confirmed that Srila Prabhupada did not have the strength to drink more than just the little He would take, and that Sastriji should be called back from Calcutta at once to see what could be done to increase Srila Prabhupada's strength. Srila Prabhupada stated regarding His willpower to remain, "That strong desire has now disappeared." (Con)

**Tamal:** One thing is that this kaviraja's medicine has never had any adverse effects. Everybody else's medicine has had some adverse effects except for his... He did not say that the medicine he gave you would make you stronger... So what is the harm if we call him and let him give the medicine which he says will give you strength?... You are feeling hopeless... But as we are hopeful still... He is our last hope. We have to admit, if his medicine does not work, then we simply have to depend solely on Krishna... We also accept that if this kaviraja is not successful, then finish with all kavirajas and medicines... (break) \*\*\*\*\*

**Tamal:** Bhakticharu and Satadhanya have gone to Mathura, Srila Prabhupada, to call the Sastriji from Calcutta. (Con)

The assistant kaviraja came again, saying that the heartbeat had increased (AK24) a little. There was some confusion about the medicines.

**Upendra:** Did we give him medicine so far today?

**Bhavananda:** Yes.

**Swarup Damodar:** Which medicine?

**Upendra:** I don't know. Bhakticharu never writes which one it is.

**Bhavananda:** That one that you boil up.

**Upendra:** Oh. What's it say? It's the one you boil, cook for some time. Maybe he knows... It's the one you cook for some time.

**Bhavananda:** Where is the prescription? (Thank goodness, they knew what they were doing!)

**Kaviraja assistant:** (Hindi)

**Swarup Damodar:** He's saying that among those medicine, first one or second one has some ingredients that give some little strength... Actually Prabhupada rested very well from nine to two o'clock last night. (Hindi) Prabhupada said, 'No appetite (AKI).' (Con)

Tamal emphasized that Sastriji's treatment program should be followed strictly until the kaviraja arrived from Calcutta, thus enabling him to analyze the results of his medicines and treatment program. Srila Prabhupada agreed. Tamal said that Srila Prabhupada would only be inconvenienced for sitting up when it was time for eating or taking medicine, and then only briefly for a minute or so. In this way Srila Prabhupada would not be strained or discomfited.

**Srila Prabhupada:** If there is no appetite, how there will be strength? (Con)

When Upendra wanted to sponge-bathe Srila Prabhupada, he remarked that, "We can't use hot water." This was a regimen followed due to a particular health condition. Tamal said: "And we will not ask you to do anything exerting. Sometimes only Bhavananda and I will personally sit you up for a minute only to drink something. And then the kaviraja will be here very shortly. Then he can give the advice what to do. We simply want to give you tea with this kaviraja. If it doesn't succeed, then we simply

*then ne can give me advice what to do. we simply want to give one try with this kaviraja. if it doesn't succeed, then we simply... I'll lock my office and we'll simply chant hari-nama. But as we are a little hopeful... (Con)*

Bhagatji visited with Srila Prabhupada, and there was discussion about visiting Manipur devotees and a lecture Swarup Damodar was to give at Agra University. (Con)

(TkgD.329-332; Con:36. 324-331)

**NOVEMBER 7:** Sastriji arrived at 4 AM with Jayapataka Swami, who had accompanied him from Calcutta on an all-night sleepless journey. Jayapataka gave a report about Mayapur. *"When we asked Prabhupada to drink, he retorted, "How can I drink? There is no thirst, no hunger (AK1, AK20). I cannot sit up." (TkgD.332-3)*

*"Prabhupada was becoming increasingly weaker, despite the medicine. The kaviraja said all organs, except for the kidneys (AK15), were all right. There was no blood, marrow, flesh or muscles (AK1)." Sastriji had decided to stay with Srila Prabhupada for the time being, even though he had patients dying back in Calcutta. (TkgD.332-3)*

Jayapataka brought a champa flower garland, the sweet smell of which Srila Prabhupada was able to appreciate somewhat. Thus Tamal said that there must be some taste as well, so Srila Prabhupada agreed and asked for very thin dal (bean soup) and Gujarati rotis (flat bread). Vishnutattva and his wife, both Gujaratis, cooked the rotis, dal, mashed potatoes, dhaniya (coriander) and tomato chutney. Srila Prabhupada ate a little, complimented the cooks, and asked about malpoora. (TkgD.332-3)

Tamal writes: *"Everything in Srila Prabhupada's body was drying up. Although the kaviraja had high hopes, improvement would be slow, because Prabhupada's getting better would mean that he would be perfectly well for ten years. At present, his body was unable to tolerate the really strong medicine because of the kidney trouble (AK15). Since the kaviraja wanted to see Srila Prabhupada every two or three days, he had to take him to Mayapur. If the medicine worked that was now being given, Prabhupada would be able to leave in one week; but he would have to go to Mayapur even if the medicine didn't work, because the kaviraja, wanting to see Prabhupada almost daily, was unable to remain in Vrindaban for three months." (TkgD.332-3)*

Upon arrival early in the morning, Sastriji took note that Srila Prabhupada's swelling (AK17) was much less than before, and that there was no weakness in the heart. Tamal noted that since Sastriji had left, Srila Prabhupada had not gone on parikrama. Srila Prabhupada asked Jayapataka for a report on Mayapur. (Con:36.331-353)

**Srila Prabhupada:** *"My lifetime... (laughs) It is now very brief. At any moment I can..."*

**Jayapataka:** *"We're all praying that Krishna will give your strength back."*

The flight from Calcutta was delayed three hours, and Jayapataka and Sastriji had been up all night coming to Vrindaban through Delhi, so they then went to take rest. (Con:36.331-353)

Later Sastriji came to see Srila Prabhupada again, discussing Srila Prabhupada's diet with Bhakticharu and Tamal. Srila Prabhupada did not appear interested in eating rotis, dal or malpooras, but expressed interest in *shrikand* (thick sweet milk). Sastriji wanted to wait three more days before starting his strength-giving medicines. After some time, Tamal inquired from Srila Prabhupada as to how He was feeling. Srila Prabhupada replied to the negative, as again there were loose bowels (AK3).

**Tamal:** *We'll bring that to his notice. Now that he's here, all of these things can be adjusted. Actually, Srila Prabhupada, he explains that because of the fact that you have not eaten for so many months, all of your inside has become dried up and shriveled, and therefore you cannot expect that you'll be healed very quickly. He says it will take time, but it can be done. (Con:36.331-353)*

Satadhanya related that the bowel movements were small, once the previous morning and then this day in the afternoon. Tamal reassured Srila Prabhupada that the bowel movements were normal, although perhaps a botheration. While Tamal wrote letters in the next room, Srila Prabhupada rested while being attended by Satadhanya and Bhavananda. Pancadravida came and gave a report about Latin American preaching. Srila Prabhupada resisted sitting up to drink grape juice, wanting to simply stay lying down. Tamal returned later to report a number of points he discussed with Sastriji:

1. Srila Prabhupada was brought to him at the last possible moment; six months earlier would have made a cure so much easier.
2. The main problem was the kidneys (AK15), which were working, however, otherwise there would be no urine.
3. The medicine over the last week has been working to improve the kidneys, resulting in the increase of urine.
4. There is very little blood due to no eating for so long, resulting in great weakness and practically no muscles left.
5. Due to weakness, strong medicines must be avoided or given very gradually in small amounts, very carefully.
6. A new medicine was started today for making new blood, the effectiveness of which would be noted from the pulse, even if increased strength was delayed.
7. Sitting up to eat would strain the heart; better to eat while lying down.
8. Solid food was not necessary, and certain foods were restricted, such as ghee, dahi, malpoora.
9. Sastriji believed Srila Prabhupada's chances of full recovery were quite good if the treatment was followed for three or four months.
10. Sastriji had seen worse cases who survived, and would work very slowly with the treatment plan, encouraging Srila Prabhupada to keep up good spirits. (Con:36.331-353)

**NOVEMBER 8:** Sastriji found Srila Prabhupada to have a strong pulse, and said that in four or five days, Srila Prabhupada would be fit for parikrama. Sastriji recommended the wheat supplement, Horlicks, be resumed now. Sastriji worked very hard, being dedicated to the healing of Srila Prabhupada, and searched for five hours in the forests for specific herbs without success. The swelling (AK17) had increased by evening, and Srila Prabhupada had four bowel movements (AK3) and passed urine 14 times, a little each time (AK13). Srila Prabhupada observed, *"I think I am feeling a little strength."* A urinalysis report was returned from Dr. Gopal at the Ramakrishna Mission Hospital. There were much too many pus cells due to very poor kidney functioning (AK15), where blood was being converted into pus. This was a very serious situation; there was pain in the left kidney (AK15), but no kidney stones were detected. (TkgD.334-5)

After another discussion with Jayapataka and Tamal about the ISKCON preaching successes around the world, Sastriji again visited Srila Prabhupada, speaking in Hindi, translated by Bhakticharu or Swarup Damodar. Yesterday's report: 1000 cc's liquid taken, 475 cc of urine. Tamal noted that Srila Prabhupada's eyes felt better after being washed with rosewater (A8). Sastriji predicted that his new medicine would enable Srila Prabhupada to resume going on temple parikrama in about four or five days. Jagadish and Tamal related that the passing of urine was somewhat painful, and coming *"in installments (AK13)."* Bhakticharu noted that the distilled *arak* medicine for the kidneys (AK15) would need to be increased. The curtains were closed (A1) again,

and Srila Prabhupada requested soft kirtan, taking rest. (Con:36.344-353: listed as Nov. 7)

**NOVEMBER 9:** *"The kaviraja asked Srila Prabhupada how he was feeling this morning. Prabhupada said, "I want to die. Someone said I have been poisoned." I asked who said that; and Prabhupada answered, "I do not know, but it is said." (TkgD)*

A certain Balam Mishra came and wanted to offer Tulasi leaves to Lord Narayan for Srila Prabhupada's health. Tamal read a report from Jitarati about preaching in China. *"I asked Srila Prabhupada again about the poisoning. He explained, "These kind of symptoms are seen where a man is poisoned. Not that I am poisoned. I read something." I said, "We cannot allow anyone else to cook for you." Prabhupada agreed. I mentioned that one Sankaracharya had been poisoned. Prabhupada said, "My Guru Maharaj also." "You were so merciful," I stated. "You took prasadam cooked by so many different people." Prabhupada warned, "That should be stopped." (TkgD)*

Tamal discussed with Srila Prabhupada about His family's stipend arrangements, and later, the project in Bombay. Srila Prabhupada signed the amendment to His will, which He could hardly see (A9), requiring Tamal to place His hand in the right spot. *"At night, the kaviraja examined Srila Prabhupada and found the pulse to be very weak. Prabhupada has felt cold all day, asking to be covered by a quilt (A7). This condition was due to so little blood. Prabhupada's urine was very cloudy and brown (AK15). Though he has taken about 800 cc of liquid, much of it was in the form of medicine." (TkgD.335-8)*

**AUTHOR'S COMMENT** See **Chapter 16: Someone Has Poisoned Me**, wherein we have two full translations of Bengali and Hindi conversations of Srila Prabhupada's last days wherein He Himself speaks of being poisoned. Herein we will provide a summary only. **END COMMENT**

Conversations Book 36.354: An acquaintance of Srila Prabhupada, Balam Mishra, came with Sastriji to see Srila Prabhupada. Balam Mishra asks if Srila Prabhupada recognized him since they had not met in a long time; Srila Prabhupada said yes. Then there was a conversation in Hindi.

**Srila Prabhupada:** *Someone says that I've been poisoned. It's possible.*

**Kaviraja:** *What are you saying?*

**Srila Prabhupada:** *Someone says that someone has given poison.*

**Kaviraja:** *To whom?*

**Srila Prabhupada:** *To me.*

**Kaviraja:** *Who said?*

**Srila Prabhupada:** *All these friends.*

**Bhakticharu:** *Who said, Srila Prabhupada?*

**Srila Prabhupada:** *Everybody's saying it.*

**Kaviraja:** *Who would give you poison? Why would anyone do that?*

Then, in English:

**Tamal:** *Who said that, Srila Prabhupada?*

**Srila Prabhupada:** *I do not know, but it is said.*

Then, in Hindi, Bhakticharu and Sastriji ask Srila Prabhupada whether some astrologer has caused Srila Prabhupada to feel that His life was ending. They then tried to encourage Srila Prabhupada, saying He would live another ten years. Then, still on Page 354, the conversation continues:

**Srila Prabhupada:** *Uncut, yes.*

**Tamal:** *Okay.*

**Indian man:** *(Hindi)*

**Kaviraja:** *(Hindi) Maharaj, how did you say this, that someone has said that someone has poisoned you? Have you felt something?*

**Srila Prabhupada:** *(Hindi) No, not said, but when one is given poison, it happens like this. It's written in book.*

**Kaviraja:** *(Hindi) If you take raw mercury, it can happen, or several other raw things. But who would do such a thing to you? For a saintly person like you, even if someone thinks such a thing, then he is a demon.*

Later, Tamal read a letter to Srila Prabhupada from Jitarati about China. After a pause, Conversations Book 36, page 359, Tamal brings up the poison subject again.

**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, not that I am poisoned.*

**Tamal:** *Did anyone tell you that, or you just know it from before?*

**Srila Prabhupada:** *I read something.*

**Tamal:** *Ah, I see. That's why actually we cannot allow anyone to cook for you.*

**Srila Prabhupada:** *That's good.*

**Tamal Krishna:** *Jayapataka Maharaj 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 never take any food cooked except by their own men.*

**Srila Prabhupada:** *My Guru Maharaj also.*

**Tamal Krishna:** *Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people.*

**Srila Prabhupada:** *That should be stopped.*

There is discussion about one of Srila Prabhupada's sons, who seems to think he is being cheated in the matter of his stipend and inheritance.

(TkgD.335-338; Con:36.354-363- shown as Nov.8 in error)

**NOVEMBER 10:** There was a discussion about Balam Mishra and a temple that he wanted money from Srila Prabhupada to repair. *"During Bhavananda's shift, Srila Prabhupada was very restless (A4). "Now it has become unbearable. Why am I suffering like this?" Srila Prabhupada threw off his covers. Bhavananda Maharaj asked, "Are you feeling some pain?" Prabhupada responded, "No, it is all mental (A12)." Bhavananda called for Sastriji and Tamal, and some medicine was quickly given that "immediately relieved the pain." Sastriji noted that Srila Prabhupada's "pulse was missing some beats (AK23). Privately, the*

*kaviraja said to us that since last night, he has become hopeless about Prabhupada's condition." At noon Sastriji came to see Srila Prabhupada again. That morning he had spent hours in vain in the forests looking for special medicinal herbs. The pulse was 90 per minute, stronger than the 115 earlier that morning (AK24). Blood pressure was read as 140/75, which was very normal. "Now the heart was in order." Sastriji was amazed to witness the extraordinary fact that Srila Prabhupada was "suddenly able to become better." Sastriji went to Delhi to procure the medicines which he wanted to help Srila Prabhupada pass urine "all at one time, rather than in small amounts (AK13)." (Con:36.331-353)*

Nitai Chand visited from Mayapur and spoke with Srila Prabhupada. However, the detail with which Tamal chronicles the conversation between Srila Prabhupada and Nitai Chand would almost lead us to believe there was a record of the conversation on tape, as it was lengthy and detailed. However, it is not included in the Conversations Books. *"We asked Srila Prabhupada later what was the cause of his mental disturbance (A12). Prabhupada disclosed his thoughts that someone has poisoned him."* (TkgD.338-340)

According to Tamal, it was now the morning of November 10, and Sastriji arrived and Bhakticharu noted that Srila Prabhupada's restlessness (A4) and pain were less than in the night. Later (Tamal says at noon), Sastri found the pulse to be stronger at 90 beats per minute. The blood pressure was normal, taken at 140/75. The color of stool indicated the liver was working, and Sastriji found the heart to be good, summarizing that pathologically there was nothing wrong and the general condition was good. (Con:36.363)

Then, on Tape 19 (of the last 20), Side B, the conversation continued:

**Tamal Krishna:** *But 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 (A12) this morning also.*

**Bhakticharu:** *Srila Prabhupada?*

**Srila Prabhupada:** *Hm?*

**Bhakticharu:** *What was that all about, mental distress? (A12)*

(Some noise)

**Srila Prabhupada:** *Hm hm.*

**Kaviraja:** *Say it. Say it.*

**Srila Prabhupada:** *That same thing I said, that someone has poisoned me.*

**Bhakticharu:** *Accha. He's thinking...*

**Bhavananda:** *Hmm?*

**Kaviraja:** *Look, this is the thing, that maybe some rakshasa gave him poison...*

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

**Kaviraja:** *It is possible some demon has given it. It is not impossible. Just like Sankaracharya was poisoned over six months with powdered glass, etc. But the poisoner after twelve months got leprosy... one has to suffer one's karma. But whatever medicine I've given will counteract either the effect of bad planets or poison on the body. Now we cannot catch who may have poisoned. And if his kidneys are bad from disease, curse or poison, my medicine will counteract.*

**Tamal Krishna:** *Prabhupada was thinking that someone had poisoned him.*

**Bhakticharu:** *Yes.*

**Tamal Krishna:** *That was the mental distress. (A12)*

**Bhakticharu:** *Yes.*

**Kaviraja:** *If he says that, there must be some truth to it. There's no doubt.*

**Tamal Krishna:** *What did Kaviraja just say?*

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

**Tamal Krishna:** *Tssh.*

**Jayapataka:** *What did the Kaviraja say about Sankaracharya?*

(People all speaking at once)

**Bhakticharu:** *Someone gave him some poison powdered glass...*

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

(PAUSE: 13 seconds: Srila Prabhupada never answered Tamal )

**Kaviraja:** *The strongest poison is mercury.*

**Bhakticharu:** *...which was given to him [Prabhupada]*

**Kaviraja:** *No, no. Swamiji, did you read about Svarupa Guha? In Calcutta.*

**Bhakticharu:** *He known nothing of this. He has never heard.*

**Kaviraja:** *The husband poisoned the wife, gave a dose of raskapoor. There is no medicine for it.*

**Bhakticharu:** *Mercury was in the makharadhvaja.*

?: *Before that.*

**Kaviraja:** *No, no. Not that mercury. Another form of mercury.*

**Bhavananda:** *What did he say?*

**Bhakticharu:** *He's saying that it is quite possible that mercury, it's a kind of poison...*

**Tamal Krishna:** *That makharadhvaja.*

**Bhakticharu:** *No, he's saying not that.*

**Kaviraja:** *It is very poison.*

**Bhakticharu:** *Makharadhvaja aisha hota hai, kya?(Translation unavailable)*

**Bhavananda:** *What was he taking, Prabhupada?*

**Kaviraja:** *Makharadhvaja is like nectar, although not suitable for him. But that (raskapoor) is poison for everybody.*

**Bhavananda:** *What medicine was he taking before that?*

**Bhakticharu:** *Kon sa (?)*

**Bhavananda:** *Jagen (?)*

**Bhakticharu:** *(repeating Bhavananda) (?)*

**Kaviraja:** *Kuch nahin.* (No translation available)

**Bhakticharu:** *He was referring to a case, a big murder case, in Calcutta. The husband poisoned the wife...*

**Bhavananda:** *Guha, yes.*

**Kaviraja:** *Swarupa Guha, ami uska case... (No translation available)*

**Bhakticharu:** *Sankar Das Banerjee.*

**Bhavananda:** *Oh, yes. Our lawyer is the...*

**Tamal Krishna:** *Bhagatji doesn't think...*

**Kaviraja:** *But his [Prabhupada's?] body is such that it is like a thunderbolt. You can beat it a thousand times, but nothing will happen.*

**Bhakticharu:** *When the Lord protects, just like Prahlad Maharaj...*

**Kaviraja:** *Swamiji. I know a Sanskrit verse about this: '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 know this truth, Maharaj, so don't be afraid.*

**Tamal Krishna:** *No poison is strong enough to stop the Harinam, Srila Prabhupada.*

**Kaviraja:** *Don't doubt Meera drank so much poison; one drop could have killed, but because it was the Lord's prasada, nothing happened to her. Even poison when offered to the Lord becomes nectar.*

**Unknown:** *Prahlad Maharaj.*

**Bhakticharu:** *Prahlad Maharaj.*

**Kaviraja:** *More than Prahlad, Meera was given such strong poison.*

**Srila Prabhupada:** *[sighs, breathes]*

**Kaviraja:** *In allopathic medicine there are some poisons that nobody can recognize the taste of.*

**Tamal Krishna:** *You want some more kirtan Srila Prabhupada? Lokanath can lead. Lokanath, you lead! (Con:36.367-368-shown as Nov.8)*

Tamal wrote to Jitarati in Hong Kong: "...So this is the fourth time that Srila Prabhupada has told me to forget about preaching in China. You may stay there and do as you like, but I will not go to China. I have my directions from Srila Prabhupada, so I cannot disobey them." (Archives)

**AUTHOR'S COMMENT:** This reporter received information that a Hindi speaking devotee had listened to the "poison tape" and very clearly heard Srila Prabhupada speaking in Hindi to the *kaviraja*: "Yes, they are trying to poison me; Krishna appeared to me in a dream and told me this." This is not verified - Hindi speakers please confirm. **END COMMENT**

Bhakticharu Swami, in an interview with this reporter, said that after Srila Prabhupada said He was being poisoned, the devotees discussed this statement, after which Tamal asks Srila Prabhupada who it is who is poisoning Srila Prabhupada. Bhakticharu Swami said this was the end of the matter, and he cannot explain why the matter was not pursued and settled. He believes it is unfortunate that the matter was not raised with Srila Prabhupada again so that there would be no questions about the matter today. He also stated that if there was some foul play, of which he had no knowledge, it could have happened through Srila Prabhupada's kitchen, which was completely unguarded. Anyone could have easily tampered with Srila Prabhupada's food or cooking ingredients. (Interview)

**NOVEMBER 11:** Early in the morning, Srila Prabhupada spoke with Bhavananda and Giriraj. Calling for Tamal, He said: "I am not getting strength. Even to lift my leg, I need help. Practically my left leg is not working (A20). What should be done now, you consider." Tamal called for Sastriji, who then recommended milk, but not yogurt. Yesterday Sastri had gone to Delhi and consulted Sri Ramduttji, whom he considered the best *kaviraja* in India. Ramduttji, a specialist in kidney and heart problems, said that Srila Prabhupada's "disease could definitely be cured and that the most immediate necessity was to increase his strength (AK5). For that purpose, milk was very important." Sastri told Srila Prabhupada that he would "give medicine to control the cough (A3) and the passing of stool (AK3). The *kaviraja* said that he was not afraid of the disease, rather of Prabhupada's weakness." Sastri asked Srila Prabhupada for his cooperation for one week, saying he would cure Him by then, and that He could go to Mayapur in 15 days if He took the medicines he was prescribing. Srila Prabhupada noted that there was very little space in His stomach; Sastri advised eating a little bit many times. Srila Prabhupada complained that devotees were avoiding Him, so more devotees began to stay in His room at all times. (TkgD.340-348)

**TKG's Diary** says Lokanath Swami did not arrive until the 11th, but according to the Conversations Books Tamal asks him to lead kirtan at the end of the mental distress/ poison conversation which Tamal shows as being on the 10th. Thus we believe Lokanath arrived on the 10th. Lokanath explained to Srila Prabhupada that, "we just had a big kirtan, but I could chant some more. I have come a long way to see you and chant for you. So if you allow I will chant." Srila Prabhupada said, "Yes." Then there is a break in the recording. As best we can piece things together, Lokanath returned sometime the next day, as Tamal verifies, to give book distribution and preaching reports as well as talk about his trip to Badarinath. This is recorded on pages 368-9 as November 8, but is assumed to be November 11. Lokanath then left the room, but Tamal says Srila Prabhupada called Lokanath back and asked him to return at 4 o'clock, presumably in the afternoon of the 11th. We thus list the event of Srila Prabhupada proposing Vrindaban parikrama as taking place on November 11, as does **TKG's Diary**. (TkgD, Con)

**TKG's Diary** notes that Srila Prabhupada said, "Lokanath, I want to discuss something very important with you. What time is convenient?" Four o'clock was set as the time to meet, but shortly thereafter, Srila Prabhupada called for Jayapataka and

Bhavananda Maharajs, and spoke of going on parikrama. (TkgD)

Conversations Book: We read that Srila Prabhupada proposed that He be taken on pilgrimage to various holy places, camping at night and cooking outdoors. Srila Prabhupada did not want to expire in His room, locked up, and said: "I wish that you GBC manage very nicely and consider I am dead and let me travel all the tirthasthana, without any responsibility... You have tried doctor, kaviraja, medicine, everything. Everything has failed. Now suppose I am taking the risk of death (by going on parikrama), what is wrong?... I have bequeathed, properly you can manage. Hm. It is to be admitted failure, the so-called medical treatment, failure... All seriously consider this submission and let me go." Thus Srila Prabhupada seemed to reject the attempts to restore His health and to go on a final parikrama. Bhavananda seemed to think this would happen after Srila Prabhupada recovered. Jayapataka expressed concern for Srila Prabhupada's health. Hansadutta and Giriraj approved of the plan



Prabhupada recovered, Jayapataka expressed concern for Srila Prabhupada's health, Hamsadutta and Giriraj approved of the plan. (Con:36.369-372)

The devotees left Srila Prabhupada's room to discuss the parikrama proposal. Lokanath left for Mathura to find a suitable bullock cart for hire, while some discussed how to dissuade Srila Prabhupada from going on parikrama in a cart, thinking it would jeopardize His frail life. Then the devotees return to Srila Prabhupada for more discussion. On page 373, Conversations Book 36 (Tape 19), during this discussion, there are found in the background a series of extraordinary and incriminating whispers. These whispers have been forensically analyzed and verified as to their content. Srila Prabhupada said, "Hm. (pause) You make me flat." During the pause someone slowly and emphatically whispers, "Push real hard, it's going down him. The poison's going down." (Con, CAE)

**AUTHOR'S COMMENT:** The phrase "The poison's going down" is probably the most audible and clear of all the controversial "poison tape" whispers, and almost anyone can hear it very clearly. Naveen Krishna in Florida has been regularly bringing devotees into a sound studio to listen to these whispers. Invariably his guests are shocked by the clarity and content of what they hear. **END COMMENT**

Then the recorder is turned off and later, back on. Jayapataka talks about Srila Prabhupada's dream. Srila Prabhupada replied, "No no, he's sincere. I'll drink milk. Whatever strength is obtainable, there will be." In the middle of His statement, there are undecipherable whispers. Jayapataka then said, "Like to follow the same treatment, only while traveling." Then follows the whisper which sounds like, "Is the poison in the milk?" A few minutes later, at 1:30 PM, Bhakticharu gives Srila Prabhupada something to drink, which Srila Prabhupada said was too sweet after Bhakticharu asked if it was too hot (only milk is hot; not juices or water). Was there poison in Bhakticharu's milk? (Con, Blackwell, Balavanta, Perle)

BBT Tape 46 side A, page 373, provides the exact whisper locations:

**Bhavananda:** We should begin the parikrama in Vrndavana.

**Srila Prabhupada:** 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 Vrndavana, we're all here now, we can see so that we know what arrangements to make for the future when you want to leave.

**Srila Prabhupada:** Hm. You make me flat. (break) (**Whisper: Push real hard. The poison's going down. (Giggle) Poison's going down.**)

**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.

**Srila Prabhupada:** 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 traveling.

(**Whisper: Is the poison in the milk? )**

**Hamsadutta:** So we should meet and make a program for going around Vrndavana.

**Srila Prabhupada:** Yes.

**Hamsadutta:** You want to begin tomorrow morning?

**Srila Prabhupada:** Yes.

Page 374:

**Tamala Krishna:** You sound like you are very determined to go, Srila Prabhupada.

**Srila Prabhupada:** Day time we expose in the sunshine, and (**Whisper: Poison's (?) going down..**) camp underneath a tree at night. That has to be arranged.

**Bhakti-caru:** Srila Prabhupada, shall I offer you some milk now?

**Srila Prabhupada:** Yes, give a little hot.

(Srila Prabhupada drinks milk)

**Bhakti-caru:** Is it hot enough?

**Srila Prabhupada:** It's too sweet.

**Bhakti-caru:** Please wipe you hand, Srila Prabhupada.

**Srila Prabhupada:** Inaudible.

**Bhakti-caru:** Would you like a little water, Srila Prabhupada? You don't want to drink water?

**Srila Prabhupada:** No.

Then Tamal asked Srila Prabhupada if the devotees in the room could go to take lunch prasadam and return at four o'clock to discuss the parikrama plans. It was agreed Lokanath would also come to the afternoon meeting to organize parikrama starting the next day, the 12th. (Con)

Conversations Books: The devotees return to Srila Prabhupada's room. Tamal said, "Spiritually he (kaviraja) is in complete agreement. So from a medical point of view, he said that you would not at all be able to withstand this kind of trip. He said that in a bullock cart, moving around, bumping on the road, you might not be able to live more than a couple of hours. He's here now. He wanted to speak to you." The kaviraja discouraged the parikrama idea, and Tamal, Bhavananda and Swarup Damodar tried to dissuade Srila Prabhupada also, deeming it too strenuous an endeavor. Srila Prabhupada proposed to experiment by doing a shorter, local Vrindaban parikrama, one that would be a two hour fast walk or, by bullock cart, maybe five to six hours. Srila Prabhupada then asked that His godbrothers Krishna das Babaji and Indumati be brought from Madhava Maharaj's mandir. (Con:36.75-378)

Conversations Books: After a break in the recording:

**Tamal:** This seems like suicide, Srila Prabhupada, this program. It seems to some of us like it's suicidal."

**Srila Prabhupada:** And this is also suicidal. (Why is it suicide to stay?)

**Tamal:** Hm. Prabhupada said, "And this is also suicide." Now you have to choose which suicide.

**Srila Prabhupada:** The Ravana will kill and Rama will kill. Better to be killed by Rama. Eh? That Maricha, if he does not go to mislead Sita, he'll be killed by Ravana; and if he goes to be killed by Rama, then it is better. (Con:36.378-380)

What is meant by Srila Prabhupada's comparison about staying in His room would be suicide like being killed by

What is meant by Srila Prabhupada's comparison about staying in his room would be suicide, like being killed by Ravana, is not known. Some have opined that this indicates Srila Prabhupada knew He was being poisoned, so why not die on parikrama? (Comment)

Tamal explained that Srila Prabhupada was beginning to show improvement from Sastri's treatment, and that Sastri thought Srila Prabhupada would get a heart attack within an hour or two from the rough road on a parikrama. Srila Prabhupada then stated that the parikrama would cure Him. Hansadutta thus observed: "...we have to consider whether Srila Prabhupada's opinion is more or less than the kaviraja's..." In the middle of page 380, while Sastriji is speaking Hindi, someone who sounds much like Tamal is heard whispering, "**We know he's trying to trap us.**" And also, "**He's as sly as they come.**" Then Tamal said, "**We're voicing different opinions...**", which was previously and erroneously thought to say "**Put poison in different containers.**" (Con: 36.378-380, CAE)

Lokanath returned to inform Srila Prabhupada that he had found a bullock cart in Mathura for 100 rupees, which would be coming that night at 11 o'clock, ready for going at 5 AM in the morning. (Con:36.380)

Then Srila Prabhupada discussed with many senior devotees how the Vrindaban bullock cart parikrama program would be organized. (Con:36.381-389)

Srila Prabhupada's godbrother Krishna das Babaji came later in the evening, who spoke with Srila Prabhupada convincingly about not going on a parikrama (TkgD.347).

Another whisper is found on Conversations Book 36, page 391, just after Jayapataka asked, "*Should there be kirtana, Srila Prabhupada? You like kirtan?*" There is a Bengali phrase, then, in the background, Jayapataka stated, "**Poisoning for a long time...**" Srila Prabhupada, sounding surprised, asked, "**To me?**" Then another voice said, "*That's really original.*" Next, Jayapataka states, "**Get ready to go.**" Some devotees have reported that they hear: "**Take it easy, get ready to go,**" then a few seconds later, "**The poison's in you Srila Prabhupada.**" Then they hear, "**He's going under... He's going under.**" Then we all can hear Hansadutta's kirtan begin. Then there is a break in the recording. (Con, CAE, VNN)

There is no surety, indeed there is substantial doubt, as to the chronological integrity of these tape recordings. It has already been demonstrated in numerous instances how the recordings were "time-line" jumbled as much as several days. Whether "poisoning for a long time" was spoken on November 11 or late on November 13 when Srila Prabhupada entered a coma is anyone's guess. But it certainly is very possible, considering the content of these whispers and the verified fact of previous chronological disparities of tape recordings in 1977. (Comment)

Next on the tape, Tamal and Bhavananda both pleaded with Srila Prabhupada not to go on the parikrama, and Srila Prabhupada relented. "*All right... I cannot refuse your request... No, no, I cannot put you in anxiety... So I shall do what you like... Lefthand, righthand. I cannot refuse.*" Thus it was decided that devotees would take the bullock cart on Vrindaban parikrama the next day on Srila Prabhupada's behalf. (Con:36.391-2) Tamal said, in relief: "*Actually, Srila Prabhupada, we're so much attached to you that you practically drive us to madness sometimes. Tonight we were becoming mad.*" (Con:36.393) Tamal encouraged Srila Prabhupada to continue to follow the kaviraja's treatment, as already Srila Prabhupada was taking a half kilo of milk with no stool, no mucus or adverse effects. Srila Prabhupada called for the kaviraja, who had been very disappointed at the prospect of Srila Prabhupada's parikrama. Srila Prabhupada spoke very kindly to him. Srila Prabhupada had taken 500 cc of milk. (Con:36.394)

Tamal relates: "*Tomorrow, he (kaviraja) will give medicine for building muscles. The next day, he wants to go to Jaipur for medicine. For now the kaviraja was giving medicine made from crushed pearls and will be giving crushed emeralds later, which are even more powerful than crushed diamonds.*" (TkgD.348)

Srila Prabhupada told the joke about a professor from Scottish Churches College who would say "juty" instead of "duty." Srila Prabhupada asked that the "*left corner of the waist*" be briskly massaged. It was arranged that Krishna das Babaji and Bon Maharaj would be picked up by car to come for prasadam on Sunday evening, two days hence (the 13th). (Con:36.395-8)

We read that the kaviraja came again to see Srila Prabhupada, who admits to feeling stronger. Bhakticharu said, "*He's saying that Prabhupada's pulse is ninety, which is normal, and he gave three other medicines for Prabhupada's heart. That missing beat (AK23) that Prabhupada was having- that's no more there... he hasn't seen a body like Srila Prabhupada's. In one moment it is very critical, and the next moment it's in perfect order. And he is now absolutely confident that Prabhupada is going to get well... And he's just requesting Srila Prabhupada that he keeps on taking the milk and the fruit juice and the medicine.*" (Con:36.398-9)

**NOVEMBER 12:** TKG's Diary, page 348, relates that the next morning Srila Prabhupada again wanted to go on parikrama, even though the previous night He had agreed not to.

Tamal asked: "*You were thinking to travel again, Srila Prabhupada?*" Srila Prabhupada replied, "*Not now.*" Lokanath then returned from going into Vrindaban with the Gurukula boys and a large group of devotees doing kirtan with the bullock cart. It was Govardhan Puja day, and a large feast was to be served after noon arati worship service. The time was 11:35 AM. Srila Prabhupada asked Lokanath and Tamal to make up a tour of where to go on parikrama when Srila Prabhupada would be a little stronger. Srila Prabhupada said, "*...since a long time I have got a desire.*" Srila Prabhupada wanted to purchase at least four vehicles for the upcoming tour of India's holy places. Plans were discussed how the preaching tour would distribute books and have evening programs wherever they traveled. (Con:36.400-4)

*"The rest of the day passed with Prabhupada taking rest most of the time, and devotees always performing kirtan. In the evening, Prabhupada talked a long time with Swarup Damodar. Around 11:30 PM, he complained of pain in his left thigh, the same leg which he has had us keep elevated on a pillow for so many weeks now. Prabhupada took 900 cc of liquid, including 550 cc of milk, and passed 560 cc of urine, but no stool."* (TkgD.350)

The last incident recorded for November 12 was Bhavananda wanting to move Srila Prabhupada to remove the bedsheet. Srila Prabhupada said, "*You'll bruise... It is already bruised enough.*" (bedsores?) Tamal concurs, "*It is already rough and bruised.*" Bhavananda slightly lifted Srila Prabhupada's shoulder and pulled out the sheet. (Con:36.405)

**NOVEMBER 13:** Srila Prabhupada had severe pain in His left leg (A20). It subsided after awhile, and Srila Prabhupada slept deeply from 2 to 3 AM. At 3 AM the pain resumed, and with help, Srila Prabhupada was moved from side to side. Srila Prabhupada asked for a coal stove on which to heat salt compresses for applying heat to His thigh. Srila Prabhupada moaned from the pain while Tamal found and rubbed on some Sloan's liniment. "*...but this did not bring sufficient relief... The devotees had*

stopped kirtan and were surrounding his bed. The kaviraja was also present. It was concluded that rubbing witchhazel had produced too much coldness. Prabhupada said, "Upendra wants to give cold to get rid of cold." (A7) Hot water bottles also brought little relief. Only when Tamal used a heating lamp, did Srila Prabhupada become calmer. A hot plate was found; Upendra alternated with two hot salt poultices. Srila Prabhupada was now able to rest again. (TkgD.350-1, Con:36.405-6)

Srila Prabhupada felt very cold, wanting many blankets (A7), but then also threw off the blankets (A4). The pain was only in the left leg (A20).

**Bhavananda:** Prabhupada was saying he is heavy all over his body. Just before all this pain, he was feeling heavy. (A20)

**Bhakticharu:** (Hindi)

**Kaviraja:** (Hindi)

**Indian devotee:** Which side? The left side of the body?

**Bhavananda:** He said all over.

**Srila Prabhupada:** (Hindi)

**Bhavananda:** Also he called me. He was feeling very cold (A7), and so many blankets and quilts.

**Bhakticharu:** Medicines might have caused some cold in the body. Milk is also quite cooling.

**Tamal:** Srila Prabhupada? Are you feeling a little relief now? Try and take some rest now, Srila Prabhupada.

**Bhavananda:** The swelling's (AK17) gone down every day. It's not increasing. Have you noticed? (Con:36.405-6)

Tamal continues by noting that the pain returned again and again, every three hours, at 6 AM, 9 AM, noon and 3 PM. Ironically, during all this, Srila Prabhupada drank 1150 cc, half of it being milk, and He passed urine sufficiently. (TkgD.350) In the evening, as planned, Krishna das Babaji and Bon Maharaj came for prasadam. Bon Maharaj was impressed by the photos and documents shown to him which illustrated ISKCON's preaching around the world. Srila Prabhupada spoke with Bon Maharaj several times in Bengali. (TkgD.351, Con:36.407-9)

Tamal's last entry for November 13 was that Srila Prabhupada spoke with Bhagatji, quoting Bhagavad Gita 2:44. However, in the Conversations Book 36, page 405, this incident is recorded prior to the early morning recording about Srila Prabhupada's pain in the left thigh and being so very cold. (TkgD.351)

Satsvarupa Maharaj wrote: "Don't wish for Srila Prabhupada's departure. Pray he recovers. Hope against hope. The cat meowing... the man shouting on the phone... Why am I writing this as if I am crazy?" (ISK70.334)

**NOVEMBER 14:** "Today, the attacks (A20) continued in regular three hour intervals. Prabhupada was in deep consciousness, not external. The kaviraja came frequently, but Prabhupada took medicine only with great efforts on behalf of Bhakticharu Maharaj. When the attacks came again, Srila Prabhupada moved his right arm back and forth gracefully in the air, but we could not properly understand him. Although we all wanted to help him, we felt we could not. The kaviraja confirmed that Prabhupada's condition was very serious. No entry was made in the medical journal, because Prabhupada had not passed any urine... (AK14) We could all understand the end was approaching. Thus the room was packed with devotees, and chanting was continuous." (TkgD.351)

The GBC did not approve the kaviraja's request to catheterize Srila Prabhupada for emptying of the bladder. Srila Prabhupada had before disliked how Tirtha Maharaj expired with tubes in his body. "Besides, catheterization would have prolonged his presence only a short while; and we could now sense that our beloved Srila Prabhupada wished to return back to Godhead, back to home. We tried everything and it failed; thus, we informed the kaviraja of our decision and he agreed and understood, being himself a devotee." (TkgD.351-2)

The devotees crowded around Srila Prabhupada very tightly. Pishima, Srila Prabhupada's sister, came in and repeatedly asked Srila Prabhupada if He had eaten something, but there was no answer. She put Ganges water in His mouth. Bon Maharaj, Krishna das Babaji, Ananda Prabhupada and Narayan Maharaj came and sat on benches at the side of the bed. "They sat and watched intently, observing Srila Prabhupada's consciousness. Narayan Maharaj spoke in Srila Prabhupada's ear, but there was no response; but when Bhakticharu Maharaj spoke into Prabhupada's ear, telling him that Narayan Maharaj and others were present, Prabhupada slowly raised his left hand to his head in salutation and started crying." Srila Prabhupada's godbrothers thought the attacks were not painful, being only movements of the body airs, noting that Prabhupada's perfect consciousness. They left after some time, promising to return upon being called. (TkgD.352)

Bhakticharu remembers: "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." (ISKCON statement, May 1998)

Sastriji thought there were only two or three hours left. Devotees chanted and waited. The last attack was at 3 PM, when Srila Prabhupada rubbed his hand quickly back and forth across his heart (AK22). Upendra took the hint and massaged the heart area. For four hours, "Prabhupada was very peaceful. At 7:25 PM, Prabhupada opened his eyes, which were very clear, more so

than in many months. His mouth opened, his tongue moved, and then he became still." The kaviraja detected no movement of air by placing a cotton swab under the nostrils. Srila Prabhupada had departed. (TkgD.353)

The time, 7:25 PM, was the most auspicious time of the day. Srila Prabhupada was brought before the temple Deities and kirtan was held all night. At 6:30 AM, on November 15, Srila Prabhupada was taken on Vrindaban parikrama, visiting the seven major temples. He rode sitting up on His palanquin and gave His last darshan to all the Vrijibasis. At 9:30 AM the funeral ceremonies were held and Srila Prabhupada's transcendental body was interred in His samadhi site. Salt was poured nine inches deep around His body, the hole was filled with dirt. Arati was done to Srila Prabhupada's picture, placed on a small mound over His transcendental repose. Later, a glorious memorial shrine was built on that spot. (TkgD.353)

## CHAPTER 32:

## HEALTH BIOGRAPHY ANALYSIS

### GENERAL REVIEW:

There were 21 symptoms listed in Chapter 19 which are unique<sup>only</sup> to arsenic poisoning and are not found in kidney disease. Out of these 21 "arsenic" symptoms, a few are seen in cases of serious diabetes, which, however, Srila Prabhupada, by symptom analysis, did not have serious enough to display the symptoms thereof. This is reviewed in *APPENDIX 7: Diabetes Symptoms*. For example, loss of vision or blindness is sometimes seen in diabetes. Srila Prabhupada, however, did not exhibit the signs of an advanced case of diabetes which would produce loss of vision. Further, not one doctor or *kaviraja*, nor Hari Sauri Prabhu, even mentioned diabetes as a factor in His Divine Grace's health. He also did not require insulin. Diabetes is thus ruled out of the equation, so to speak.

Many of the 21 arsenic poisoning and "not-kidney disease" symptoms listed in Chapter 19 may occur in other medical situations. For example, hearing loss or hoarse voice are found in a variety of ailments. Isolated from the co-symptoms, each symptom may appear usual and will produce no suspicion of foul play, or even that a serious medical condition may exist. However, when *all the symptoms are taken together*, the unique combination of symptoms then rules out any explanation other than arsenic poisoning.

Then we add to that conclusion another 24 symptoms that are common to both arsenic poisoning and kidney disease, as identified in the health history as well. Arsenic poisoning causes kidney disease, and would be responsible for aggravating an existing situation of already weak kidneys. With 45 symptoms (21 plus 24) of arsenic poisoning identified in Srila Prabhupada's 1977 health history, there is little doubt that Srila Prabhupada was indeed poisoned by arsenic. This now becomes an even more convincing diagnosis. There were no indications in Srila Prabhupada's 1977 health history that are not consistent with arsenic poisoning. Is it clear yet ?

The combination of photophobia, persistent mucus and cough, conjunctivitis, pernicious anemia and lack of appetite, coupled with 40 other supporting symptoms, clearly points to only one correct analysis:

### **GRADUAL, LOW-LEVEL, EXTENDED ARSENICAL INTOXICATION.**

This author has extensively studied the voluminous materials available at major local university medical libraries on the subjects of toxicology, heavy metals poisoning, arsenic, etc. Many case studies as well as in depth descriptions of symptoms were studied in depth. It is the finding of this author that Srila Prabhupada's 1977 health problems most definitely and strikingly conform to a diagnosis of CHRONIC ARSENICAL INTOXICATION. It is hoped that many qualified physicians who are professionally trained in the field of toxicology, pathology, and medicine will take up this same study of Srila Prabhupada's 1977 health and render us their carefully considered opinions. This author is confident that they will concur with this diagnosis.

### SYMPTOM REVIEW:

#### ***Gastrointestinal:***

In sub-acute and chronic arsenic poisoning, the onset of gastrointestinal symptoms is so insidious, or gradual and subtle, that they may appear as ordinary loss of appetite and indigestion. Srila Prabhupada's early symptoms of anorexia, loss of appetite, loss of taste, and loss of weight are prominent early signs of low-level dosages of arsenic. His alternating constipation and diarrhea were typical of arsenic poisoning. Abdominal pain would not typically occur unless the amounts of arsenic ingested would dramatically increase to sub-acute or acute levels.

Constipation is a common occurrence and one may wonder why it is significant in Srila Prabhupada's case study. When constipation is found *ALTERNATING* regularly with diarrhea, and in conjunction with all of the other symptoms of arsenic poisoning, it then becomes recognized as an "arsenic" symptom. Constipation in this landscape of symptoms thus becomes very significant as another confirmation of arsenic poisoning. The integrity and function of the intestinal walls, the digestive bacteria, and overall digestive efficiency is damaged or destroyed in arsenic poisoning cases, resulting in alternating diarrhea and constipation, plus indigestion, vomiting, nausea, etc. Modern arsenic drugs are still used to treat gastrointestinal protozoan infections, common in Africa.

It is the specific combination of various symptoms which point out a particular diagnosis; when reviewed as a *set* of symptoms and not as simply individual symptoms, one can properly render a correct diagnosis. The result was that Srila Prabhupada did not eat, could not digest food, could not taste food, food would taste very bad, and slow starvation and progressive weakening ensued. Loss of blood flow to the tongue is typical, resulting in loss of taste. Of interest also is a discussion with Dr. Gopal in mid-October 1977 wherein Srila Prabhupada described a "vomiting tendency," where He regularly *felt* like vomiting but did not. This is another feature of arsenic poisoning, and is documented in the case history on Napoleon.

#### ***Cardiac:***

Arsenic caused Srila Prabhupada's heart to palpitate, quicken its beat, and become irregular in its beat, all noted in the health biography.

#### ***Neurologic:***

Many signs of neurologic damage usually seen in long term chronic poisoning cases are not documented in Srila Prabhupada's case, probably in part because He departed before they fully developed. The unusual and persistent itching of the back was a sign of irritation and damage to the skin's nerve endings. Srila Prabhupada's desire for almost continuous massages, increasingly throughout 1977, would have helped with aches and pains in the nerve and muscle tissues that are a result of arsenic damage. Massage also would give relief from the various skin sensations like itching, tingling, burning, etc. Srila Prabhupada repeatedly indicated that massage gave "relief," but we do not have clear indication from the biographical record what is was that required relieving. The amount of massage late in 1977, however, was not typical for Srila Prabhupada to receive or want, and thus definitely indicates the necessity for relieving skin sensations as found in chronic arsenic poisoning.

A symptom of chronic arsenic poisoning is damage to the optic nerve, resulting in decreased vision and eventual loss of vision. Damage to the central nervous system resulted in loss of hearing as well. In Srila Prabhupada's last month we saw paralysis and extreme pain in one leg, a sign of nerve and muscle damage due to arsenic. These symptoms always begin in the extremities, most often the legs, in cases of arsenic poisoning.

The alternation of insomnia and somnolence is another clear indication of arsenic poisoning. Some nights Srila Prabhupada was restless and could not sleep, while other times He would sleep most of the night and day. This is peculiar to arsenic poisoning.

One of the most dramatic and clear indications of chronic arsenic poisoning is Srila Prabhupada's photophobia, or sensitivity of eyes to light. This symptom manifests as a result of arsenic damage to the optic nerve. A more detailed justification of arsenical photophobia is given in *Appendix 22*.

#### ***Cutaneous (Skin):***

The only documented change in skin color was one instance noted by Bhavananda as to a yellowing of Srila Prabhupada's skin. No other skin symptoms of arsenical poisoning such as lesions, scales, skin darkening, spotty pigmentation, etc was found in the health biography, other than the bedsores. The one indication of hyperkeratosis or skin thickening was the "unusual" circumcision operation in London which had closed the lower opening of the urethra. A similar phenomenon was noted in the case history of one of Blanche Taylor Moore's victims in *Chapter 35*. This extremely peculiar instance is a clear indication of arsenic poisoning.

The medical texts reviewed noted several times that cutaneous arsenic symptoms other than darkening of the skin, or melanosis, often does not occur in chronic cases until *after* one to three or more years. This fact readily explains their apparent absence in the body of Srila Prabhupada. Further, a case of melanosis may not be very noticeable in Srila Prabhupada's case as He naturally had a darker skin complexion already.

#### ***Muscular:***

Evidence of sudden muscle weakness or collapse in the legs due to the early effects of arsenic poisoning were seen in January and in February 1977 when Srila Prabhupada "*suddenly collapsed*" on two occasions. The manner in which Srila Prabhupada's leg weakness preceded His physical deterioration has the distinct appearance of being due to arsenic causing fatty degeneration of the calf muscles. This same phenomenon is witnessed in Napoleon's case history as well.

Lack of muscular coordination in the extremities, or ataxia, is noted several times when Srila Prabhupada signed documents with shaky hands. A progression of muscle weakness throughout 1977 is noted by Srila Prabhupada's inability to walk, stand, sit up, and finally even turn over in bed. Late in 1977, Srila Prabhupada required assistance to even move His limbs. Obviously, part of this weakening of muscles can be attributed to lack of energy or general weakness, but the health biography gives the impression of a gradual setting-in of partial paralysis that can better be accredited to declining muscle strength than lack of energy. This occurs due to the effects of arsenic where the muscle tissues no longer receive blood through damaged or ruptured capillaries, beginning in the extremities and moving inwards towards the trunk. Also arsenic "dissolves" muscle tissues into fluids (edema).

#### ***Encephalopathic (Brain damage):***

Arsenic causes damage to the brain in ways not fully understood by modern medical science. Symptoms of "mental disturbance" have been reported, as well as a reduction of mental functions such as memory, etc. These signs were noted in the health biography.

Several "arsenic" symptoms are the result of insidious or subtle central nervous system or brain damage, such as loss of vision and hearing, mental disturbance and behavioral changes. These things do not occur in kidney disease. It is difficult to analyze mental disturbance or behavioral changes in the pure devotee. Behavioral changes were also noted in Srila Prabhupada, attributable to brain damage. The marked increase in displays of emotion, especially after reaching London, by exhibiting crying, tears, and apparent depression and apparent insecurity were not seen in Srila Prabhupada prior to His befalling the poisoning of His "would-be" assassins. This was *very atypical behaviour* for Him. These symptoms are part of the effects of arsenic. From the Napoleon case history, we find that the tendency to periods of emotionalism expressed by tearfulness is a clear symptom of arsenic poisoning. The fact that Abhiram, Tamal, and Satsvarupa all noted this period of emotionalism in their writings confirms its prominence and relationship to arsenic poisoning.

We should keep in mind that anything Srila Prabhupada did was, of course, fully transcendental, but variously exhibited according to the physical condition of His body. Srila Prabhupada nevertheless exhibited only pure Krishna conscious emotions even in His debilitated physical condition. Srila Prabhupada departed from this mortal world by the will of Lord Krishna and not by the hand of His poisoners. This is an entire subject that may be the topic of digression at another time, but this author objects to the characterization of this tearfulness as "departure pastimes." When held together with all the other symptoms of arsenic poisoning that were present, and with the other evidence available, it is clear that this emotionalism is also another sign of arsenic poisoning.

#### ***Circulatory:***

Serious and often irreversible damage is done by arsenic to the blood and the blood manufacturing centers in the spleen and bone marrow. This produces chronic and worsening anemia and extreme weakness with total lack of energy. Vascular disorders include the damage and rupture of the capillaries of the vascular system (veins), beginning at the extremities and progressing towards the heart, resulting in reduced blood flow delivery. Muscle deterioration, tissue atrophy, and gangrene are the eventual result. Hypothermia (coldness) occurs especially in the extremities; this was noted in Srila Prabhupada's health biography. Edema or the swelling of body tissues with serous fluid, or the separated liquid portion of blood, is an early and constant symptom of arsenic poisoning. Srila Prabhupada had prominent on-and-off swelling throughout 1977, each cycle of which meant another loss of blood and the resultant weakness and anemia. The repeated coming and going of edema was remarkably similar in the cases of Srila Prabhupada and Napoleon, and are correlated to each arsenic dose.

#### ***Respiratory:***

Chronic arsenic poisoning is most commonly identified with the appearances of upper respiratory infection and bronchitis. Typically there is a runny nose, mucus, either a mucus cough or a dry hacking cough, and conjunctivitis producing runny, watering eyes filled with mucus. In Srila Prabhupada's health history we observe the inability of cough suppressants to dispel a cough, the persistent mucus throughout the year, the watery and mucus-filled eyes requiring rosewater eye-washing three times a day, and what appeared to be almost constant head colds. The "head cold" contracted at Kumbha Mela is suspect due to the accompanying degree of weakness and the mucus. Mucus, cough, conjunctivitis, and coryza (acute inflammation of nasal mucous membranes marked by mucus discharge, watering eyes, etc) are classic signs of arsenic poisoning, and are not produced by kidney disease. Arsenic irritates the body's mucous membranes and mucus is the reaction.

A hoarse or weak voice can also commonly occur in many types of health problems, but one in which it does not typically occur is in kidney disease. Arsenic causes damage to and thickening of the vocal chords, resulting in a heavy, weak, slurred voice. Listening to the later tapes of 1977 reveals the dramatic difference in Srila Prabhupada's voice due to the effects of poisoning. A

Listening to the later tapes of 1977 reveals the dramatic difference in Srila Prabhupada's voice due to the effects of poisoning. A hoarse or weak voice can also be caused by an upper respiratory infection, and arsenic poisoning also produces the symptoms of upper respiratory infections. When the appearance of bronchitis, sore throat, mucus, and cough are seen together with gastrointestinal problems, anemia, anorexia, conjunctivitis and other *unusual associated* symptoms, a diagnosis of arsenic poisoning becomes highly suspected. Arsenic poisoning is insidious, and is not easily distinguished from common ailments such as colds, bad kidneys or the flu, and is precisely why arsenic became the poison of choice throughout history.

As we study the degree of constancy of the persistent "colds" and mucus in 1977, we become convinced that arsenic is the cause rather than a strange coincidence of Srila Prabhupada being plagued by cough, mucus, and a cold, on and off, for a year! One day there is cough and mucus, the next day not, etc. Colds do not appear and disappear like that. Tamal's offered conclusion was that the food and drink "*turned immediately to mucus,*" which is ridiculous and unscientific. The arsenic produced the mucus and cough! When we see serious conjunctivitis WITH a persistent cough WITH the persistent irritation of mucous membranes, WITH mucus, and WITH the other 42 signs of arsenic poisoning, the diagnosis is very solidly one of chronic arsenic poisoning.

#### ***Kidneys:***

Arsenic poisoning causes kidney damage, malfunction, and disease. Now that it is established that Srila Prabhupada's hair contained seriously toxic amounts of arsenic, (**Chapter 33**) we can safely conclude that the symptoms of kidney disease and malfunction seen throughout the year 1977 were either aggravated or produced by arsenic poisoning. Difficulty in urination, reduced amounts of urine, discolored urine, casts or blood in the urine, and edema (swelling due to increased fluid retention) can now be correctly understood as the result of arsenic poisoning and not the result of coincidental onset of serious kidney disease as has been proffered in the past.

#### ***General:***

High blood pressure is caused by arsenic poisoning, coming and going as though correlated to the timing of each administration of poison. Fever was seen in the very serious attack of "illness" in late February in Mayapur. Seizures, dizziness, fainting, languor, listlessness, and lethargy were definitely observed in the health biography, as was stomatitis, or sores and ulcers in the mouth. Srila Prabhupada was at many times noticeably restless or irritable. Srila Prabhupada had (on and off) considerable restlessness and difficulty in sleeping, which was sometimes conveniently blamed on medicines but in actuality is another clear sign of arsenic poisoning. Arsenic causes the victim to thrash and move about restlessly. ("*Why am I suffering like this?*" - Srila Prabhupada, mid-November, 1977)

There was definite notation of excessive salivation, or drooling, both awake and sleeping. The various doctors often noted liver problems or malfunction. Srila Prabhupada sometimes would be "*heavy with sleep*" for two or more days as we also observed in the case of Napoleon's poisoning, often seen as a recovery period a few days after another poisoning episode. (Forshufvud) All of these symptoms are typical of arsenic poisoning.

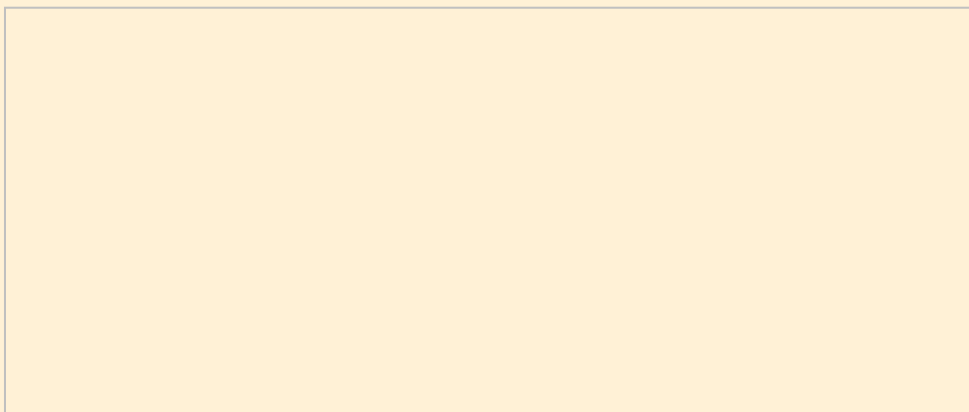
There is a record of Srila Prabhupada's rinsing and washing His mouth with lemon juice and ginger. This is indicative of a reaction to another chronic arsenic poisoning symptom *not* included in the symptoms list: a coated tongue, as described in the case history of Napoleon.

Just out of curiosity, this author also extensively studied the symptoms produced by mercury, antimony and cadmium poisoning. They proved to be different than those of arsenic poisoning. Srila Prabhupada did not exhibit the signs of these other types of poisoning. The conclusion is: the 45 symptoms identified as signs of arsenic poisoning are a very substantial case for a solid diagnosis without doubt as to its accuracy.

#### **CONCLUSION:**

The overwhelming number of prominently exhibited and referenced, biographically-indicated symptoms of chronic arsenic poisoning seen in the physical body of Srila Prabhupada leaves little doubt that Srila Prabhupada was indeed suffering from just that:

**CHRONIC ARSENIC POISONING !**



## **CHAPTER 33: HAIR ANALYSIS THE FIRST TESTS**

If Srila Prabhupada was poisoned, it stands to reason that evidence of this could be found by forensic analysis of His hair cuttings, fingernail clippings, or a tooth which may have been removed from Srila Prabhupada's physical body sometime during the period of poisoning and prior to entombment in His Vrindaban samadhi. In December 1997 this reporter took half of his Prabhupada hair relic, about 40 milligrams worth, to First Analytical Laboratories in Chapel Hill, NC. This hair had been received from a (name forgotten) travelling sannyasi in 1978 as a gift, and it might have been cut from Srila Prabhupada's head late in the course of His presence with us, maybe in 1977. If there was a long term poisoning of Srila Prabhupada, this author's hair relic might provide proof of poison, detectable by chemical hair analysis. However, it is not known when this hair was cut.

However, it was learned that each chemical test can only be made for one specific substance, such as mercury, arsenic, antimony or cyanide, and each test requires the destructive consumption of varying amounts of test material. There is no chemical test that provides a reading of all contents. Therefore, one would need to choose what to test for each time, requiring great quantities of hair to work the way down a long list of possible poisons.

Hair mineral analysis, or HMA, performed by various methods, (see *Appendix 11*) is an established and widely accepted testing system to detect elements or minerals in the human body. Somehow, suspicion had been focused on the area of heavy metals as being used for poison. The lab analyst, Dr. Bill Wadlin, explained that all chemical tests for heavy metals *except mercury* required more than the quantity this reporter possessed. Thus, reluctantly, one half of the teaspoonful of the precious keepsake and sacred relic was sacrificed in the long shot that poisonous amounts of mercury would be detected.

The results showed 4 parts per million of mercury, which is in the normal range of 2 to 15 ppm as quoted from a toxicological text. Highly abnormal amounts creating a serious health threat would be 50 to 200 parts per million. *The Heavy Elements* by Jack Fergusson provides data on the mercury content in the hair of various groups tested:

1. Japanese poisoned by mercury-polluted fish: 2.46-705.0 ppm (Mean 138)
2. Residents in Pakistan: 0.17- 8.80 ppm (Mean 1.73 ppm)
3. A "frequent range": 0.5 - 2.0 ppm
4. Swedish people, industrialized nation: 0.20 - 4.29 ppm (Mean 1.26)
5. Contemporary Greenlanders (fish eaters): Mean of 9.8 ppm
6. Amazon Indians: 0.3 - 1.4 ppm (Mean 1.0 ppm)
7. Urban Malaysians: Mean of 8.98 ppm

We can see that Srila Prabhupada had about an average amount of mercury in His hair. Thus the conclusion is that this hair was cut at a time Srila Prabhupada was not being poisoned by mercury, if He ever was.

The chemical test for arsenic would have required a handful of Srila Prabhupada's hair, which I doubt could be found anywhere in the Vaishnava community. Chemical testing for any poison with the very small amounts of Srila Prabhupada's hair that might be available will not be a viable avenue of research. Srila Prabhupada cut His hair, *never over a half inch long*, at least every 30 days, and thus the quantities were very limited.

Dr. Wadlin advised locating a lab or research center that could perform a "neutron activation" analysis of this reporter's

remaining hair relic. He thought that there would be no minimum amount required for the test, that the hair would be left intact and that a full reading of *all* contents could be obtained. Whatever alien elements or poisons might have been ingested by Srila Prabhupada would thus be revealed. Of course, the hair to be tested would need to have been cut *after* Srila Prabhupada was poisoned. If Srila Prabhupada was given a single "fatal" dose of poison just before His departure, then it would be unlikely that there had been enough time to allow for poison deposition in the hair. Also it would be unlikely that Srila Prabhupada received a haircut on the last day of His presence with us. But if the ostensible poisoning took place over an extended period of time, as confirmed by one of the whispers, then that poison could be detected.

The investigation into Srila Prabhupada's departure would logically include the testing of any of Srila Prabhupada's teeth that may have been removed in 1976-77. This reporter discussed the location of Srila Prabhupada's teeth with Sadhusangananda Prabhu, Boston temple president and well-known for his incomparable collection of Srila Prabhupada memorabilia. He believed there were four of Srila Prabhupada's teeth in the possession of various devotees. He himself had one in his extensive collection of Prabhupada memorabilia, but did not know the date of its "extraction" or removal from Srila Prabhupada's mouth. Upon tracking down the history of Sadhusangananda Prabhu's tooth relic, it was found that Rakshanam Prabhu, serving as a bodyguard, collected the tooth on a plane with Srila Prabhupada in 1975. Thus it is not expected that this tooth will provide any evidence of poisoning, which started no earlier than mid-1976 to early 1977.

The second tooth is owned by Hari Sauri, the third by Tamal Krishna Goswami, and the fourth by an unknown devotee. Attempts to reach Hari Sauri Prabhu have failed to date, but from his Transcendental Diary we see that the tooth he owns was received on August 15, 1976, having been removed by Srila Prabhupada from His own mouth the night before. It is believed that Tamal's tooth was obtained in Bombay in 1977.

We seriously doubt that Tamal will answer any questions about the dating on his tooth, or that he would allow such a test to be done anyway. Maybe he will agree if pressured by the GBC. But will the GBC require him to cooperate or will they just continue to ignore his inappropriate silence in the face of controversy over his intimate knowledge of events in Srila Prabhupada's last days? Tamal has recently released his memories of this time period in *TKG's Diary*, enhanced, it is surmised, by borrowings from his own letters and the tape recordings of that time period. (*Appendix 6, 15*)

Nara Narayan Prabhu mentioned that Hansadutta Prabhu had a book on the poisoning of Napoleon. Asked, Hansadutta Prabhu forthrightly provided the name of the book: *The Murder of Napoleon* by Weider and Hapgood, published by Congdon and Lattes, Inc and distributed by St. Martins Press. The research into Napoleon's death and ascertainment of his poisoning took place in the 1960's. A follow-up book on the subject is *Assassination at St. Helena: the Poisoning of Napoleon Bonaparte* by Ben Weider and Sten Forshufvud, published by Mitchell Press in 1978. The second book was re-published in 1995 as an expanded edition and is in print. Amazon Books located and sent this author a used copy of the 1978 edition. The books on Napoleon have been very interesting and helpful in obtaining insight into the nature and ways of arsenic assassination. Perhaps Hansadutta's edition was helpful to the poisoners of Srila Prabhupada also.

Since the development of nuclear science, the new 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 several locks of his hair, preserved since his demise. One test series revealed *40 repeated arsenic poisonings, which were administered over six months and which caused symptoms similar to common diseases*. It was determined that Napoleon *was slowly poisoned to death by his own personal confidential secretary*. Earlier in this publication it was discussed how a scenario of Srila Prabhupada being poisoned slowly by arsenic would result in symptoms usually associated with ordinary ailments, and how Srila Prabhupada's symptoms were very similar to those of Napoleon, and were amazingly consistent with arsenic poisoning.

In January 1998 Balavanta Prabhu disclosed that he had obtained from Hari Sauri Prabhu a small quantity of Srila Prabhupada's *last* hair cuttings and fingernail clippings collected in November 1977. He stated that the forensic lab he had sent the samples to could not perform a chemical analysis because the quantity was too small. This reporter then advised Balavanta Prabhu 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 this reporter tracked down two facilities where neutron activation analysis can be performed. The FBI recommended the NC SBI, who referred this reporter to a 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 recommended this reporter 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, but was very familiar with hair testing and offered to consider a written request for a pro-bono (free) test. Dr. Morris was interested in our case and investigation from the academic standpoint. Otherwise, normally, the university facilities were restricted from private or law enforcement use.

This reporter also was directed to a Dr. A. Chatt of the Department of Chemistry, Dalhousie University, Halifax, Nova Scotia, Canada. Dr. Chatt works with the nuclear reactor at the university and is a leading world authority on hair analysis by the neutron activation method. He has written a book called *"Hair Analysis"* and he elaborated on his procedures and expertise. This reporter decided to use Dr. Chatt over Dr. Morris because Dr. Morris could promise no time table for testing, even though Dr. Chatt would cost \$400. Thus, in early April 1998, this reporter reluctantly sent to Nova Scotia almost all of his remaining sacred hair relic of Srila Prabhupada for neutron activation testing.

After some months and several phone calls, it was finally learned from Dr. Chatt that he had completed the test and the readings revealed no abnormal quantities of any element, except slightly elevated levels of the poisonous element arsenic. *This hair sample did not confirm any poisoning*, but was at the uppermost range of normal readings and four times the average (Baselt & Cravey). After receiving the abnormal results of Balavanta's hair test, provided below, the conclusion was that this hair sample represents a time of no poisoning or in-between poisonings.

It is not known when the hair was cut, but the chances that it was from 1977 are very high. This hair sample could not *confirm* arsenic poisoning, but nevertheless was unusually more than average by 4 times. The reading of arsenic was *1.1 parts per million*, which is relatively high, as 80 % of normal people are *below* 1 ppm. Average is about 0.30 ppm. A level of 1.1 ppm does not represent a health hazard nor a chronic poisoning level. But it certainly is on the high side of "normal." What to make of it? "Normal" is a reference to a range of common levels, as opposed to an *average*.

As we will see later, 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 about 40 different times. One of those months during the middle of his poisoning, his hair read **1.0 ppm** of arsenic. Thus we can conclude that even if this reporter's hair sample represents a 1977 time period, it may only



mean that there was little arsenic ingested in that month's half inch of hair growth. Since arsenic is quickly eliminated from the blood, which feeds the hair, within 3 to 5 days of ingestion, the hair could be showing only *residual* amounts from an ingestion five weeks earlier. The blood levels of arsenic could be close to normal because what has not been eliminated through the urine has been deposited in organs and tissues. The destructive effects of arsenic in the body, other than in the blood, continues long after the blood was been cleansed and hair deposition rates return close to normal (1 ppm is getting closer to normal).

**FOR EXAMPLE:** Suppose Srila Prabhupada ingested a moderate dose of arsenic on May 15, and the hair receives 20 ppm of arsenic. He becomes very ill. Within a week, or May 22, His blood levels of arsenic are down to near normal. Then His hair is cut and *new growth* of one half inch grows after another four weeks. While the body has been weakened and remains very ill throughout the 5 weeks after May 15, the last 4 weeks of hair show near normal levels of arsenic because the blood has already cleared the poison and delivered it to other parts of the body or passed it into the urine. The new hair cutting then may show only 1 ppm or less of arsenic. Thus the arsenic levels in hair can go up and down over the weeks depending on when the last poisoning took place. In Srila Prabhupada's case, His hair was cut at least once a month and therefore we don't have but one-half inch long hair samples which will not relate to arsenic poisonings further back in time than 5 weeks.

In other words, this hair sample could well have been from 1977, but cut at a time when no arsenic was ingested for about the previous 5 weeks. Since we have no idea when it was cut, it therefore does not contribute much significance to the poisoning research except that it is 4 times over average.

Unfortunately for this reporter, since the testing lab is in a foreign country, there were some complications in getting the sacred relic of Srila Prabhupada's hair returned to North Carolina. Dr. Chatt was concerned about government regulations on radioactive materials crossing international borders, even though the radioactivity is *extremely* minute. Hopefully someday success will be achieved in recovering this all-valuable keepsake.

The test involves irradiating the sample, which then becomes slightly radioactive itself, each of its component elements emitting different types of gamma rays, which are measured over a period of weeks. Exact amounts of all constituent elements can thus be detected and precisely measured, including spots of higher concentrations of particular elements at various points along the length of individual hairs! Dr. Chatt and Dr. Morris are forensic experts at determining **abnormal levels** of toxins in human hair or other remains, and in the establishment of a "profile," whereby a timeline of periodic poison doses could be determined. A profile analysis, however, requires hairs more than an inch or so long, and Srila Prabhupada's hair cuttings were less than that. Thus a simple reading, and not a profile reading, would be all that could be expected from either this reporter's or Balavanta's hair samples. See **Appendix 11: Hair Mineral Analysis**.

While waiting for the results from Dr. Chatt in Nova Scotia, it was learned in a telephone discussion that Balavanta had not yet located, due to his pressing schedule, a facility at which to have his sample tested by neutron activation. This reporter then provided the name, address and phone number of Dr. Steve Morris at the University of Missouri to Balavanta, who stated that he would immediately try to arrange for testing at that facility. Subsequently, Balavanta relayed information to this reporter that he had sent his hair sample to Dr. Morris, and was awaiting the results. After several months, by the fall of 1998, there was still no word of any results, as Dr. Morris was taking the task on the basis of "*as his time would allow.*"

There has been considerable speculation that the poison issue will not be finally settled until Srila Prabhupada's transcendental body is exhumed and tested. The liver, kidneys, bone or other body parts would surely reveal whether or not there was poisoning. However, the thought of disturbing the samadhi of a pure devotee is most upsetting and sure to meet great opposition. It is hardly conceivable that a consensus amongst Srila Prabhupada's followers could be reached in resorting to such a drastic measure, and it is not likely. Could a final verdict on the poisoning of Srila Prabhupada be confirmed any other way than exhumation? Final and total legal proof may be achievable not only by exhumation, but also by a series of authenticated hair tests. After all, there may be fifty or more devotees who own small amounts of Srila Prabhupada's hair from 1977. Perhaps some could be borrowed for neutron activation tests.

To heal the "poisoning" of Srila Prabhupada's movement by the controversy at hand, a finalization of the question must be reached. Therefore, the best course at present, before considering to exhumation, would be to locate, obtain, and test more hair samples. It is believed that Yamuna dasi is in possession of some of Srila Prabhupada's hair from late 1977. Yamuna dasi or others could possibly be persuaded to temporarily loan their hair samples for testing. A very slight, non-threatening amount of temporary radiation would be the only and certainly not prohibitive drawback.

### **CONFIRMATION OF ARSENIC POISONING**

Then in mid-February 1999 this reporter received unofficial reports (rumors) that Balavanta's hair test at the University of Missouri had come in **positive for arsenic at abnormal levels**. Apparently Balavanta had received his report about two months ago and was maintaining strict secrecy. Further rumors had it that Naveen Krishna was travelling to Mayapur to quietly present a partial report to some of the GBC with the recommendation that Balavanta's investigation be continued and expanded. This turned out not to be true. They were still both in Florida, and quiet as usual.

On February 19 this reporter telephoned Dr. Steve Morris and verbally obtained the detailed results of Balavanta's hair test. Dr. Morris received Srila Prabhupada's hair on June 15, 1998, and after six months had completed the neutron activation analysis. This reporter had originally arranged with Dr. Morris to perform a test on one or two hair samples pro bono (free), but decided to use Dr. Chatt in Nova Scotia. Balavanta was told that he could use the free services of Dr. Morris, as Balavanta had made it clear that his GBC provided funds for investigative work were very limited.

Dr. Morris was quite knowledgeable on what constituted normal and abnormal levels of arsenic in human hair. He described that **normally one would expect to find from less than 0.05 parts of arsenic per million up to perhaps 0.1 to 0.2 parts per million**, depending on exposure to environmental contaminants and so on. His experience was that farmers who are regularly exposed over a long term basis to agricultural herbicides and pesticides containing arsenic compounds MIGHT temporarily attain a level of 1.0 parts per million, which is probably why so many farmers handling these kinds of chemicals have such high rates of serious diseases like cancer, heart disease, Alzheimer's, etc. Dr. Morris then related that his testing revealed:

### **THE HAIR CONTAINED ALMOST 3.0 PARTS PER MILLION.**

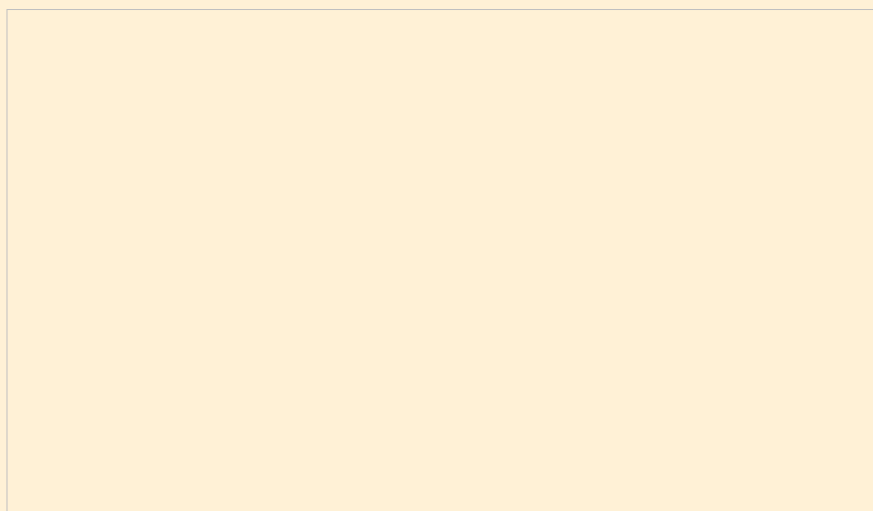
Dr. Morris conservatively summarized by saying that Srila Prabhupada, at the time represented by that particular half inch of hair, at a very minimum, had **5 to 10 times the normal amount of arsenic** as would be normally found in a person. In his opinion, this could not be produced by typical environmental factors, but required the oral ingestion or skin absorption of unusually large amounts of arsenic.

Using Dr. Morris's range of normal hair levels, however, a simple calculation shows that, from 0.05 to 0.2 parts per million as being normal, to almost 3.0 parts as tested is **15 to 60 times over average**. The presence of such high amounts of the world's deadliest poison in Srila Prabhupada's hair confirms: ***Srila Prabhupada was poisoned with arsenic.***

It was heard that Balavanta was going to test the Vrindaban ground water to satisfy doubters that there was no way Srila Prabhupada's highly unusual arsenic contamination level was due to water impurities. Srila Prabhupada resided in Vrindaban from May 17 to August 26 (100 days) and from October 2 to November 14 (43 days). There was some news a few years back about health problems in Bengal due to arsenic contamination in deep well water. However, Srila Prabhupada left Mayapur, Bengal in March 1977 after a stay of six weeks only (2.7 - 3.22). If it was the water, then why hasn't any of the *permanent residents* in Vrindaban or Mayapur taken seriously ill by drinking the same water for the last twenty years? This anticipated argument of discounting the value of 3 ppm and attributing it to environmental factors and not to foul play is what Balavanta was wanting to debunk in advance. This is commendable but seems hardly necessary.

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. 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, 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 at most only a few months 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 water.*

Dr. Morris explained that the test measures elements and not compounds. All arsenic compounds would be measured in terms of their component elements, such as arsenic, oxygen, sulfur, etc. Within 12 to 24 hours of ingestion, arsenic will begin to be deposited in the hair. Periodic ingestions of arsenic can be seen in a hair profile analysis and would show as changing amounts along the length of the hair. The graph below shows ***a hypothetical relationship*** of time, amount of arsenic ingested and the amount of arsenic deposited in hair. Gradually, with a half-life of residence in the body of 3 to 5 days, arsenic is eliminated by urine and other minor avenues or deposited in hair, skin, nails, teeth and other bodily organs and tissues. While present, arsenic does great damage, and those amounts which are not eliminated continue to destroy the body internally. Unfortunately, Balavanta's hair sample had insufficient length for this kind of profile study.



This hypothetical graph shows how hair levels of arsenic fluctuate greatly according to the timing and frequency of arsenic ingestions.

As this reporter has several times seen since the beginning of the poison investigation, some devotees working with the investigation, including the attorneys Gupta and Balavanta, may think secrecy is the best approach. However, any advantage there may be in surprising the suspects with a thick dossier of evidence and extracting dramatic confessions has already been spoiled by the rumor mill, and, although popular in television and Hollywood, may not be very practical in the reality of our situation.

This reporter is firmly convinced that this book is necessary to compel the followers of Srila Prabhupada to openly confront the fact that it is certain Srila Prabhupada was "assassinated," probably by His closest disciples for the sake of their material gain. To keep the evidence collected to date a secret seems unproductive, and a perpetuation of the most serious crime since the crucifixion of Jesus Christ. Pusta Krishna Prabhu strongly advised this author that to publish this book would be a defamation of Srila Prabhupada and constitute a horrible offense against Him personally. Such are the illogical and emotional responses that are to be expected. If the evidence was unsubstantial, then Pusta Krishna has a good point. 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. This is another area that we do not have space herein to digress into; the conclusion is that the truth, not false rumors, is worthy of presentation and will always result in good. Hiding the truth is dishonesty and always reacts negatively.

Since the nature and circumstances of crimes of poisoning do not lend themselves to easy or smooth legal indictments or convictions, the next best effective forum to obtain justice and historical truth is in the public domain. Through the press and various other media, everyone who cares to know may be informed of the evidence, out in the open. The hope is that this will spur further participation and research into the investigation at hand, resulting in further verification and the ultimate identification and apprehension of the poisoners. Otherwise, are Srila Prabhupada's followers to be deliberately left in the dark? Suppose our parents had died under suspicious circumstances long ago. Is it wrong to try to discover the real story? And after finding it, we should leave it secret? This makes no sense. Silence means complicity. Let us not take this book as entertainment reading and then forget the matter.

There is already too much history in Srila Prabhupada's movement of keeping truths from its members and thus a privileged few then manipulate those kept in the dark. This reporter apologizes to Balavanta, Gupta, the GBC, and others if they cannot appreciate this approach, and trusts that time will show that this book was the right thing to produce.

### CONCLUSIONS

Balavanta's hair analysis is no fluke, accident, error or set-up. 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 suspect. The conclusion is that this amount is very abnormal and is totally consistent with poisoning, almost certainly malicious in intent. How could it be accidental?

Referring to *The Heavy Elements* by J.E. Fergusson, we find some test results for various categories on the arsenic content of human hair: Keep in mind that a mean weights the low and the high, so even one or a few high readings will raise the mean far beyond the average. Those one or few persons testing relatively high were undoubtedly exposed to more than usual amounts of arsenic due to environmental or workplace conditions.

1. Normal hair: Mean of 0.62 ppm
2. USA males: Average of 0.12 - 0.14 ppm
3. Bulgaria, washed hair: 0.037 - 0.625 ppm, Mean of 0.158 ppm
4. Pakistan: Range of 0.04 - 1.41 ppm; Mean of 0.26 ppm
5. Rural Malaysia: Mean of 0.27 ppm
6. Rural and urban: Means of 0.68 ppm & 0.75 ppm
7. "Controls": Median of 0.23 & 0.38 ppm
8. Korea: Range of 0.015 - 0.74 ppm, Mean of 0.275 ppm

8. Korea: range of 0.015 - 0.74 ppm, mean of 0.275 ppm

Thus we can see that the amounts differ due to diet and environmental variances. Overall, however, we see commonly averages much less than 0.5 ppm. It should be noted that we would expect that Srila Prabhupada's arsenic levels would be probably lower than the average person who has resided in urban areas of industrialized nations where the environmental contamination is much higher than in Vrindaban, Bhubaneswar, Hyderabad farm, Mayapur, and ISKCON temples. Furthermore, Srila Prabhupada led a very healthy life of eating pure foods and was exposed to very little (if any) modern agricultural products which may contain toxic chemicals. The likelihood of environmental contamination causing hair levels of 3 ppm in Srila Prabhupada is practically nil.

To illustrate the extreme toxicity of arsenic, note that only 150 ppm of arsine gas in the air 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 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 health hazard. The body tolerates arsenic with much more sensitivity than with many other toxic elements, such as mercury and lead.

From the Miami Poison Control Center, Mahabuddhi provided a reference from Poisindex: *HAIR: Normal concentration of arsenic in hair and nails is less than 1 mcg/gram (1 ppm) (Baselt & Cravey, 1989)*

Another source, *Handbook on the Toxicology of Metals*, Vol.II: Specific Metals, by Friberg, Nordberg and Vouk, 1986, states that the median amounts of arsenic in the hair of residents of Scotland who died accidentally due to various causes (none poisoning) was 0.46 ppm. In Japan, a very industrialized and urban country, the median arsenic content of human hair was 0.174 ppm. Further, Friberg, et al. State:

*"Attempts have been made to correlate normal concentrations of arsenic in hair to exposure to inorganic arsenic. Smith (1964) found that 80 % of 1000 people tested had a concentration below 1 part of Arsenic per million in hair, with... a median of 0.51 ppm."*

The seriousness of 3 ppm in Srila Prabhupada's hair is further reinforced by Friberg's reference to a study done in 1973 by Ishinishi wherein retired workers who had been extensively exposed to arsenic in the past showed normal hair arsenic levels even in the presence of serious symptoms of chronic arsenic poisoning. In other words, Srila Prabhupada's hair may have contained 10 or 20 or more ppm earlier in 1977, and even though He had only 3 ppm in October, the *results* of arsenic poisoning still remained and could well have been at their peak. The damage was already done.

Every time Srila Prabhupada's hair grew a half inch, it was cut and disposed of. If the hair from May contained 20 ppm of arsenic, it would not show up in November's half inch hair cutting because that represented only the growth for one month *previous*.

Even so, 3 ppm in the 60 to 70 pound body of a very ill and elderly person, such as Srila Prabhupada was, constitutes a much more serious intoxication of a deadly poison that 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 arsenic destroyed His health. It is also significant that we find abnormally high levels of arsenic at the end of Srila Prabhupada's life: *this is a very strong indication of what caused the prior, year-long deterioration of health.*

From the definitive text on arsenic entitled *Arsenic*, by the National Academy of Sciences, 1977, 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. Chronic cases in this study began at the level of 3 ppm. Thus Srila Prabhupada, in an extremely debilitated physical condition, and having 3 ppm of arsenic in His hair, compares to the lower end of cases of chronic arsenic poisoning that displayed serious physical reactions. This is entirely consistent with an assassin's program of gradual poisoning, a little by little, with just enough arsenic to produce no appetite and anemia. In that way, Srila Prabhupada slowly withered away, literally from starvation and malnutrition.

This reporter consulted with Dr. Richard Page Hudson, retired Chief Medical Examiner for the state of North Carolina. Dr. Hudson is a forensic pathologist who teaches part-time at East Carolina University and does private consultation work in many toxicological investigations. He has been involved with many exhumations and the testing of various body tissues, including hair, to determine toxic contents thereof. He has also been involved in many murder and attempted murder cases involving arsenic, including the Blanche Taylor Moore and Velma Barfield cases. We discussed the evidence accumulated in Srila Prabhupada's investigation and he agreed that the symptoms from the health history of Srila Prabhupada, as described to him, were definitely those of chronic arsenic poisoning.

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, etc. He did not think that a constant level of 3 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 on the "time curve" of the entire year of 1977 that the 3 ppm hair sample fell. The preceding months' hair might have readings higher than 3 ppm, and thus further confirm the chronic arsenic poisoning. Therefore it is important to further document our case with more 1976-7 hair samples tested for arsenic.

Dr. Hudson referred to one of his favorite toxicological texts, the 4th Edition of *Basel and Cravey's Disposition of Toxicological Drugs and Chemicals In Man*, published in 1995 by the Chemical Toxicology Institute. Therein it gives an *average* level of arsenic in human hair of **0.307 ppm**. This average is *ten times less* than the 3 ppm found in Hari Sauri's hair relic.

Thus we can verify in this way of comparison that Srila Prabhupada's arsenic content in His hair, although not evidence of *acute* poisoning, nevertheless represents a very substantial deviation from the norm and constitutes serious arsenical intoxication consistent with an assessment of: **CHRONIC ARSENIC POISONING**. Besides the whispers, the statements by Srila Prabhupada Himself, the speech reversals, the analysis of physical symptoms, the establishment of motive, and the persistent rumors of witnesses, we now have additional solid evidence... *very abnormal amounts of arsenic in Srila Prabhupada's hair*. One test had 4 times over average, the other had 10 times over average. Even those die-hard disbelievers will have to admit there is, at the least, more than substantial cause for suspicion and the need for a full investigation managed by a trustworthy entity.

If any reader of this publication knows of or is in possession of even a very small amount of Srila Prabhupada's hair that was collected late in Srila Prabhupada's pastimes (mid 1976 to late 1977), please contact this reporter for possible nuclear testing.

After testing, the hair will be returned to you, and your contribution to the search for the truth about Srila Prabhupada's departure will be forever noted and appreciated. (See *APPENDIX 11*)

#### ***SUMMARY:***

Srila Prabhupada's October 1977 hair was found to contain a concentration of almost 3.0 ppm of arsenic, which, when compared to an average of 0.3 ppm, is 10 times more than average. Thus Srila Prabhupada had exceptionally more arsenic in His body than one would expect and cannot be explained by tainted water or environmental contamination. The level of 3 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. Hari Sauri's hair sample represents only about *four weeks* of history in Srila Prabhupada's last days, however, and provides an average amount of arsenic in the hair for that month. Weekly sections could have read 10 ppm, 1 ppm, 0.5 ppm, 0.5 ppm, with an average of 3 ppm, indicating a level of poisoning at one point that is much higher than the average. Even this author's hair sample containing 4 times average is rather unusual. *Undoubtedly Srila Prabhupada was maliciously poisoned.*

## ***CHAPTER 34: NAPOLEON: A CASE HISTORY***

Although many history texts and encyclopedias have not yet been updated, it is now an historically established fact that Napoleon Bonaparte, during his final exile on the South Atlantic island of St. Helena, was gradually poisoned to death by arsenic and mercury compounds. The forensic examination of some of Napoleon's hair revealed over 40 doses of arsenic over a period of 6 months. The story of this amazing discovery through nuclear testing and meticulous historical research is presented in *Assassination at St. Helena*, published in 1978 and reprinted in 1995. The authors, Weider and Forshufvud, list Napoleon's symptoms as including the following:

1. Frequent headaches.
2. A marked general fatigue.
3. A noticeable change in disposition, disinclination for work, depression, which can nevertheless occasionally change to an exaggerated optimism.
4. Disturbance in sleep rhythm (somnia 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.
10. The entire body may itch anywhere or everywhere.
11. Pimples develop, often around the mouth.
12. The fine hairs of the body diminish or disappear.
13. Hair on the head grows very thin.
14. General lack of appetite, indigestion, stomach pains.
15. Impairment of hearing leading to pronounced deafness.
16. Sensitivity of the eyes to sunlight or bright artificial light. The victim may prefer a nearly darkened room.
17. Tendency to periods of emotionalism as expressed by tearfulness.
18. Difficulty in urination. Scanty urine, discharged slowly or painfully.
19. Persistent dry cough.
20. Tendency to pleurisy, difficult breathing
21. Sensation of fever without rise in body temperature, sweating.
22. Icy cold legs with larger doses of arsenic, especially in mornings.
23. Severe hoarseness by affection of the pharynx and larynx.
24. Tachycardia or quickened pulse.
25. Irregular pulse, or very slow pulse, according to doses.
26. Frequent and painful muscle cramps, especially in lower legs.
27. Spasms in various parts of the body.
28. Loose teeth, bleeding and swollen gums that may appear whitish.
29. Constipation alternated with diarrhea
30. Conjunctivitis (cold in the eyes)
31. Skin afflictions, including blisters

Do these symptoms sound familiar after reading Srila Prabhupada's health history? All these symptoms are synonymous with arsenic poisoning and very closely resemble the physical symptoms Srila Prabhupada exhibited during His 1977 "illness." Forshufvud & Weider state in their book, 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."*

Many texts state that skin afflictions such as eczema are not typical in chronic arsenic poisoning until after one or more years, and justifies why Srila Prabhupada is not known to have many skin manifestations of arsenic poisoning. Srila Prabhupada was perhaps poisoned for 9 to 18 months at most. Even so, His Divine Grace's combination of symptoms can only be explained by arsenic intoxication, as verified by Hari Sauri's hair sample.

Amazon.com's Military History Editor's recommended book was reviewed as follows: *"Napoleon was poisoned! 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. Assassination at St. Helena Revisited presents the most complete argument yet, and a growing number of authorities now accept its premise as an established fact. (See, for instance, Alan Schom's biography Napoleon Bonaparte.) Forshufvud and co-author Ben Weider reveal their science and also detail Napoleon's final years of exile on St. Helena. The culprit, they believe was Comte Charles-Tristan de Montholon, an opportunistic man who had both the motive and the means to do the deed. A minor classic of historical and scientific detective work, Assassination at St. Helena Revisited will continue to spark debates, but for now it looks like the conspiracy theorists have the upper hand."*

The rear cover of ***Assassination at St. Helena***, 1978 edition, was striking in its summary: *"In what could come to be rated for its history-changing implications as the most significant homicide detection story ever written, the author gives discovered evidence in startling detail on the cause of Napoleon's death. Use of nuclear science for irradiation of specimens of Napoleon's hair made possible a renewed autopsy. The finding: France's immortal hero had been repeatedly poisoned. Out of a background of the great names and epic events of the Napoleonic era emerges compelling evidence that a Bourbonist count - a man once severely punished by Napoleon but who had become later his most trusted, praised and rewarded attendant - was actually his executioner and poisoner."*

Two articles published in 1961 and 1962 describe the details of Napoleon's health history and the forensic neutron activation analysis results of Napoleon's hair. Note the amazing similarity of Napoleon's physical symptoms of illness to those of Sri Lanka Prabhupada. They are as follows.

### **Arsenic Content of Napoleon I's Hair Probably Taken Immediately After His Death**

**By Dr. Sten Forshufvud, Dr. Hamilton Smith and Dr. Anders Wassen**

It has generally been deduced from the report of the post-mortem dissection dated St. Helena, May 6, 1821, and signed by the British medical officers, Thomas Shortt, Archibald Arnott, Charles Mitchell, Francis Burton and Matthew Livingstone, that Napoleon I's death the preceding day was due to extensive cancerous lesions of the stomach.

The view that Napoleon died of 'cancer' was not accepted by Francesco Antommarchi, the man who actually performed the autopsy, who had been Napoleon's household physician for the last twenty months, and was the only physician on St. Helena with a pathologist's training. He maintained that the hepatitis the Emperor had suffered from for a long time was the cause of death. Furthermore, the Emperor's enlarged, tender liver, jaundiced complexion and yellow conjunctivae had also been diagnosed as signs of severe hepatitis by Barry O'Meara, Napoleon's household physician during his first three years in exile, and John Stokoe, who had attended Napoleon for a week in January 1819.

Consequently, apart from Dr. Arnott, who assisted Antommarchi during the last few weeks when the morbid picture was especially baffling, those medical men who personally had attended Napoleon during his illness refused to admit that he had died from cancer.

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.

Napoleon's condition was rather poor during the Hundred Days. However, his health improved while he was being taken into exile on board H.M.S. *Northumberland*; and Napoleon's health remained good during the initial period on St. Helena when, with his sole companions and collaborators, the Chamberlain Las Cases and his son, he lived in a simple cottage on the estate, 'The Briars'. Soon after moving to 'Longwood' Napoleon's ailments again became manifest. He turned moody, had various aches and pains, the lower legs swelled up and would not carry him, exanthemata broke out, particularly on the legs, his sleep was abnormal with either insomnia or somnolence, diarrhea and constipation alternated, headaches with increasing frequency and severity.

His indispositions at first lasted only a few days at a time, his mental powers returning undiminished in the intervals. Nevertheless, members of his staff noticed marked changes in his expression and increasing difficulties in locomotion. Napoleon's legs were swollen and often collapsed under him.

On May 1, 1816, Napoleon had an attack lasting for a whole week. Las Cases mentions that he complained of weak legs, headache, hypersensitivity to light, and felt cold and shivery; his facial expression had changed markedly, he spoke sluggishly, and was morose and taciturn. Napoleon believed himself to have gout, suggesting that his feet were swollen and painful. Though Napoleon's teeth were perfectly sound, O'Meara recorded on June 16, 1816, that his patient had toothache. Later it turned out that the toothache was due to 'scurvy', that is, stomatitis. On July 26, 1816, Napoleon experienced the first stab of that pain in the hypochondrium which was a constant source of distress through the rest of his life. After a number of brief attacks of malaise, Napoleon fell ill for six weeks in succession on October 1, 1816. A troublesome cough was now added to the list of symptoms; he had postules on the lips as well as in the oral cavity and throat. Napoleon was tormented by an insatiable thirst and had become perceptibly hard of hearing. Lassitude alternating with restlessness was a characteristic feature. He always felt cold and liked to sit near the fireplace. He could scarcely walk, because the swollen and weak legs would not carry him. The gums swelled up and the teeth became loose. Diffuse nausea with a predisposition for spasmodic vomiting without actual regurgitation of food were also noted. Napoleon had a relapse with the same manifestations as before on December 3 and 4, 1816, and his companions now became aware of his very jaundiced complexion. On December 14, 18 and 28 there were further attacks the symptoms of which included spastic involuntary movements and unconsciousness on several occasions. According to the head valet, Marchand, one of these bouts was combined with dysentery (that is, severe diarrhoea). For the first time in two months Napoleon went out of doors on January 26, 1817. Apart from brief indispositions in May, June and July, Napoleon's health

seemed to remain comparatively good until September 25, 1817, when a period of illness set in which lasted approximately a whole year. The signs and symptoms were on the whole the same as before, but new features had been added. For example, in Dr. O'Meara's case notes for October 1817, we read: on the third a swelling was palpable on the right side near the liver, on the ninth the pains in the legs and neighbourhood of the liver had increased and pains in the shoulder supervened, on the eleventh the patient was seriously distressed by tachycardia. Afterwards severe constipation developed, the skin and conjunctivae were yellow and the appetite was poor. The vomiting tendency was now accompanied by stomach-ache. The stomatitis was very distressing and on several occasions caused the cheeks to swell. Constant phenomena were 'febrile attacks' at nightfall and profuse sweating at daybreak. The tongue was coated, the pulse often very rapid and irregular.

Although Napoleon now had no physician in attendance - the British authorities had ordered O'Meara away from 'Longwood' on July 25, 1818 - his health underwent a gradual improvement in the latter half of that year. Some symptoms nevertheless persisted for another few months, such as lancinating hypochondrial pains and painful and weak legs. Often the feet were ice cold and had to be warmed with hot towels, and the ex-Emperor frequently sat before the fire with his feet in a flannel bag.

In the final months of 1818 it seemed as though Napoleon was well on the way towards full recovery. Once more he began to take interest in his literary work and in his garden. He started taking regular exercise, a sign that his legs would support him again. But Napoleon again became seriously ill towards the end of December 1818. The manifestations included tachycardia, chills, fever, and the old trouble from the legs. In the night between January 16 and 17, 1819, his life was threatened, he lost consciousness several times, and Dr. Stokoe was summoned. (He had been asked to become the Emperor's household physician the week before.) In his bulletins, Stokoe stated that he had found the patient in a state of extreme exhaustion, his complexion was yellow and he had pains in the region of the liver and in the shoulder. There was excruciating headache, vertigo and fainting fits. Some improvements took place when the patient began to sweat profusely. Similar attacks recurred the next night and the next. Stokoe issued three bulletins about Napoleon's health, and these so displeased the Governor, Sir Hudson Lowe, that Stokoe was constrained to leave St. Helena. So on January 22, 1819, Napoleon again found himself without a physician. His health nevertheless improved, and in the latter half of 1819 he was busily at work every morning from 4 a.m. to 10 a.m. supervising the extensive landscaping projects he was undertaking in his garden. He could now walk with a stick, had recovered his former good temper, and conversed pleasantly and cheerfully with his companions. Apart from a few brief dispositions, this good health lasted for fifteen months.

However, a new long period of uninterrupted ill-health began on Sept. 18, 1820, marked by at least six intercurrent attacks of violent illness with severe and acute symptoms, but during the intervals of remission Napoleon's health improved day by day even though some of the symptoms persisted. During these periods of convalescence he could be up and about and also, albeit with tottering steps, go for short strolls in the garden.

According to Dr. Antommarchi's case notes, the acute attacks were accompanied by the following symptoms: headache; dyspnoea; weak, rapid and irregular pulse; ice-cold feet and legs; gastric pains; loss of appetite; somnolence that seemed refractory to treatment; yellow conjunctivae; yellow complexion; excessive paleness; dark rings under the eyes; coated tongue; burning thirst; tachycardia; tremor; nervous dry cough; vertigo; vomiting; sensation of heat in the viscera; pain in the legs and from the liver, sternum and shoulder regions; constipation and diarrhoea; spasmodic contractions of triceps; remarkably weak legs; restlessness; nightmares; exanthemata; loose teeth; bleeding gums; insomnia; hardness of hearing; extreme hypersensitivity to light; impaired vision; very severe general exhaustion.

On March 22, 1821, Napoleon's disease changed character, with constant severe vomiting supervening. This was doubtless because he had been prescribed and - without knowing it - taken tartar emetic. Accordingly, antimony poisoning was now an added complication. A remission lasting for two and a half weeks occurred in the beginning of April 1821, and Napoleon took this opportunity to write his last will and testament.

Late at night on April 4, 1821, there was a severe relapse with typical manifestations of acute antimony poisoning. Additional relapses occurred over the next few days. However, a moderate improvement took place on May 3. In the afternoon of that day Napoleon unknowingly took a large dose of calomel. Thirty minutes before midnight he had copious stools with the appearance of tar. Additional evacuations of blood occurred on May 4. He died on May 5, 1821, after lying absolutely motionless for about 24 hours.

At the post-mortem examination the stomach was full of black blood and the gastric mucosa was very badly corroded. These findings were probably sequels of the calomel given on May 3 rather than of arsenic. On the other hand, the following signs of arsenic poisoning were encountered: enlarged and hardened liver, enlarged spleen, fluid effusions in the pleurae, bronchial and mediastinal lymph nodes degenerated and in suppuration, loss of all body hair, large fat deposits under the skin and in the abdomen.

Napoleon was not embalmed. Yet, when his coffin was opened in 1840, those present were astonished at finding him extremely well preserved.

In the light of the foregoing, it seems that on St. Helena Napoleon suffered from chronic arsenic poisoning with intervening periods of acute arsenic poisoning. In such circumstances, we deemed it interesting to apply the activation technique in a study of Napoleon's hairs from the period on St. Helena. Through the courtesy of M. le Commandant Henry Lachouque, the great French expert on Napoleon's life and the organizer of the permanent Napoleonic exhibitions on St. Helena and in the French Army Museum, hair taken from the Emperor Napoleon I's head, probably on the day after his death, has been made available to us.

The hair sample thus obtained was sent to the Department of Forensic Medicine at the University of Glasgow, where it was examined using an activation analysis technique (Smith, 1959) as follows. The hair sample was weighted (1.72 mgm.) and sealed in a polythene container. It and a standard arsenic solution sealed in a silica ampoule were irradiated by thermal neutrons for one day at  $10^{12}$  neutrons/cm.<sup>2</sup>/sec. in a nuclear reactor at the Atomic Energy Research Establishment, Harwell. Thereafter the sample was returned and the arsenic extracted with added carrier arsenic by a modified Gutzeit technique. The activity from the sample was compared with that from the standard arsenic sample and the arsenic content calculated.

The value found for the sample of hair was 10.38 parts per million. This is high by comparison with the normal mean arsenic content of about 0.8 p.p.m. Unfortunately, it was not possible to make any distribution studies as no further samples were available. It is impossible to tell from the value alone whether the arsenic was evenly distributed (as expected in continuous

available. It is impossible to tell from the value alone whether the arsenic was evenly distributed (as expected in continuous exposure) or located in one point (as would be the case in a single large dose exposure). This investigation shows the great advantage of activation analysis when only very small quantities of sample are available.

### Distribution of Arsenic in Napoleon's Hair

By Dr. Hamilton Smith, Dr. Sten Forshufvud and Dr. Anders Wassen

The illness Napoleon suffered during most of his captivity on St. Helena was actually the syndrome of chronic arsenic intoxication with intercurrent attacks of acute arsenic poisoning, as reported briefly in *Nature* and discussed at length in a reassessment of the disease history by one of us (S.F.). Among the facts adduced in support of this theory was the finding that a few rather short hairs known to have been taken from Napoleon's head, presumably the day after death, showed a total arsenic content of 10.38 p.p.m., a value approximately thirteen times higher than the normal mean arsenic content. It would have been interesting to examine the distribution of the arsenic, but the sample was too small (1.72 mgm.) and we were then unable to obtain further hairs from the same source.

However, on November 6, 1961, not long after the news of Napoleon's deliberate poisoning and tragic mode of death had become public property, M. Clifford Frey, a textile manufacturer of Munchwilen, Switzerland, called at the Department of Forensic Medicine, Glasgow. He brought with him a family heirloom in the form of a small bundle of Napoleonic hairs. It was attached to a piece of paper with intricately knotted twine. We were permitted to take as many hairs as required within reason, provided the knot was not undone. Thus, although some of the brittle hairs broke when being pulled free of the knot, we were able to acquire a supply of hairs which were appreciably longer than those we had previously analysed, the longest measuring 13 cm. It could be distinctly observed that most of these hairs had been shorn off with a razor and not cut off with scissors.

The paper to which the hairs were attached was folded into a small envelope inscribed 'Cheveux de l'immortel Empereur Napoleon'. It was inserted in a larger envelope which, in the same characteristic handwriting, bears the names of the addressee and sender, respectively, "Monsieur Mons-Riss, St. Gall, Suisse", and "Abram Noverraz, La Voilette pres Lausanne, le 8<sup>e</sup>, 7<sup>bre</sup> 1838"; it is post-marked Lausanne, Sept. 9, 1838. The larger envelope includes a covering letter written in the same characteristic hand, signed by J. Abram Noverraz. It states, among other things: "...Je me fait un plaisir aujourd'hui Monsieur Mons de vous envoyer quelques cheveux de l'Empereur Napoleon que j'ai pris sur sa tete apres sa mort, c'etait le six Mai 1821".

The hairs remained in the possession of the Mons family until, according to documentary proof, it was procured by M. Clifford Frey, sen., an officer of the Swiss Army, from Mme Mons-Im-Hoff, the widow of the aforementioned Monsieur Men's grandson.

A Swiss, M. J. Abram Noverraz, born in the neighbourhood of Vaud, was appointed to Napoleon's domestic staff in 1809 and became his valet throughout the captivity on St. Helena. After Napoleon's death he returned to Switzerland. Noverraz has the reputation of being completely reliable and absolutely faithful to his master and his memory. Napoleon died on May 5, 1821, and during the following night his entire head was shaved, with the alleged two-fold aim of providing as much hair as possible for distribution as souvenirs and of facilitating the making of a death mask. The barber on this occasion was none other than Noverraz.

Accordingly, it seems beyond doubt that the hairs donated to the laboratory by M. Clifford Frey came from an authentic souvenir of Napoleon.

The average daily growth of hair on the scalp is about 0.35 mm. On this basis a 13-cm. hair should register a record of the exposure to appreciable amounts of arsenic for a period of a little less than a year. Hence, the longest hairs in Clifford Frey's sample should tell us whether Napoleon was exposed to significant doses of arsenic over the last year.

The hair was irradiated for 24 hr. by a flux of  $10^{12}$  thermal neutrons/cm.<sup>2</sup>/sec. in a nuclear reactor at the Atomic Energy Research Establishment, Harwell. On return from the pile the hair was fixed by means of self-adhesive tape to a piece of graph paper and then cut into 5-mm. lengths, suitable for counting by an end-window Geiger counter. The results were plotted in a graph against distance from an end of the hair.

The graph in Fig. 1 shows the distribution of activity along a hair, the distal end of which is at *A*. It is evident that for a period of about 4 months

Napoleon was exposed to abnormally large amounts of a substance which was transformed into a radioactive isotope by the irradiation. Other hairs gave similar graphs. (*Comment: Fig 1 was omitted. Another graph was made by this reporter depicting the nine arsenic readings mentioned below.*)

In order to ascertain whether the isotope really was arsenic-16, the arsenic content was estimated in consecutive 1-cm. lengths of a 9-cm. hair, the respective values being 11.0, 7.70, 4.20, 3.79, 1.06, 4.46, 5.80, 2.79, and 3.44 p.p.m. (average 4.91). Since this hair was 3 cm. shorter than that yielding the graph in Fig. 1, it lacked the older portion which was relatively free from arsenic. The arsenic content was estimated in two pooled samples of broken hairs, the respective values being 3.75 and 3.27 p.p.m.

Estimation of arsenic by activation analysis is an extremely sensitive method. Nevertheless, the method has its limitations. When it is used on less than about 1 mgm. of ordinary hair it yields values which tend to be obscured by the background. Accordingly, it is rather risky to apply this method to 1-cm. lengths of Napoleonic hair weighing about one-thirteenth of



a mgm. We have done so merely to provide a general picture of the distribution of arsenic in Napoleon's hair, knowing that any quantitative error will be well on the conservative side.

These distribution studies show that Napoleon was exposed to arsenic intermittently. Indeed, judging by the only hair with the distal end uncut, the periodicity of the exposures agrees very well with what can be deduced about the course of Napoleon's disease from the accounts of the eyewitnesses.

The arsenic cannot have been added afterwards, by spraying, dusting or dipping, as suggested by some critics. No estimate of the size of the arsenic dosage given Napoleon can be made on the basis of our results; such very desirable information could probably be obtained after exhumation of the corpse. In a forthcoming paper it is hoped to publish the results of similar distribution studies on hairs from other sources and other periods of Napoleon's life. The work of one of us (H.S.) was supported by the Medical Research Council (Great Britain).

#### **AUTHOR'S COMMENTS:**

It is interesting how 1 cm (1/2 inch) portions of Napoleon's hair, consecutively, in a piece 3 or 4 inches long, were tested to find how the arsenic content changed from one end to the other. The average content of arsenic was 4.91 ppm, compared to the half inch of Srila Prabhupada's October 1977 hair that contained about 3 ppm. The points to be made are:

1. Napoleon's hair ranged from 1.06 ppm to 11.0 ppm of arsenic during intermittent poisoning. Srila Prabhupada's 3 ppm reading falls therein.
2. Out of nine arsenic measurements with Napoleon, four were below or just slightly above Srila Prabhupada's reading of 3 ppm.
3. In the months before October 1977 for which there are no Srila Prabhupada hair samples in hand (yet), the amounts of arsenic in Srila Prabhupada's hair could very possibly have been far more than 3 ppm, if we look at Napoleon's wide range of 1.06 ppm to 11 ppm as an example.
4. Depending on the amounts of arsenic ingested by Srila Prabhupada in 1977, His hair readings, month after month, could very well also have varied from 1 to 11 or more ppm, taking Napoleon as an example.
5. Srila Prabhupada's hair content of arsenic *might* have varied, for example, from 11 ppm in March 1977, reduced to 1 ppm in July, increased to 6 ppm in August, and then gone to the 3 ppm reading which was actually obtained for October 1977.
6. In other words, even though 3 ppm does not represent the high end of the range in chronic arsenic poisoning, it in no way implies that this was the amount of arsenic present in Srila Prabhupada's hair throughout 1977. The 3 ppm was present only in October, and is a serious health hazard.
7. The reading of 3 ppm nevertheless represents TEN times the average.
8. The reading of 3 ppm in Srila Prabhupada's hair, compared to the average of 4.91 ppm over many months required to kill Napoleon, constitutes a level which is seriously life-threatening and so highly unusual that no other explanation besides foul play can be entertained.

The study of the case history of the arsenic poisoning of Napoleon was provided herein to help appreciate the seriousness and abnormality of Srila Prabhupada's hair containing 3 ppm. Let us not pooh-pooah a level of 3 ppm of arsenic as being even half-way usual, normal, or unalarming !

***It proves that Srila Prabhupada had been poisoned.***

Other points in comparing Napoleon's and Srila Prabhupada's cases are:

\*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.

\*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.

\*Antommarchi, Napoleon's doctor, noted lung damage, suspected tuberculosis -so also, Dr. Gopal suspected tuberculosis with Srila Prabhupada.

\*Both Napoleon's and Prabhupada's subacute symptoms lasted up to a week.

\*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.

\*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.

\*The entire Napoleon poisoning description is remarkably similar to the case of Srila Prabhupada: one sees innumerable parallels and similarities.

A total of seven different hair specimens were collected from various owners and countries, all authenticated as that of Napoleon between 1805 and 1821. The report on the hair from the day after Napoleon's death on May 5, 1821, was given above, with its reading of 10.38 ppm arsenic. A hair specimen collected from the head of Napoleon in 1805 revealed 10.53 ppm of arsenic. It is stated by Forshufvud, "This high arsenic content - about 20 times more than the normal value - suggests that the poisoning of Napoleon had already begun in 1805." Another hair specimen from Napoleon was subjected to 120 neutron activation analyses and revealed 40 separate occasions of arsenic poisoning between the summer of 1820 and April 1821. The values of arsenic content swayed from 2.8 ppm to a high of 51.2 ppm.

A hair specimen was given by Napoleon to someone as a keepsake on March 16, 1818, while he was in exile at St. Helena. Sectional analyses revealed arsenic levels from 6.7 ppm to 26 ppm over a three month period. Another hair sample from 1816-1817 was analyzed to have between 1.75 ppm to 4.94 ppm of arsenic, a time when Napoleon's health was not as drastically bad as it became in the coming years up to 1821.

Napoleon was poisoned in the classical 19th century manner, with a gradual, inconspicuous arsenic poisoning to deteriorate the health, ending with a final, lethal dose of mercuric cyanide. Thus no one would be surprised by a gradual decline in health which naturally ends with death. Suspicion of foul play in a sudden death was avoided with the appearance of a lost battle with a long-term disease, even if it was undiagnosed. For example, over the last 100 years or so, numerous medical doctors and historians have attributed Napoleon's illness and death to over 30 different causes from gonorrhea to syphilis and from scurvy to hepatitis to cancer. The cause of Napoleon's death by murder was never seriously entertained until previously unavailable diaries containing accounts of symptoms and subsequent hair analyses proved it.

## **CHAPTER 35: BLANCHE TAYLOR MOORE**

This reporter explained to the local UPS driver one day about the investigation into Srila Prabhupada's poisoning by arsenic, and was told about a woman named Blanche Taylor Moore. She 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 found in a convenience store.

As coincidence would have it, the attorney representing Blanche Moore in her trial had later handled a speeding ticket for this reporter. Blanche had lived but twenty miles away in Burlington, NC, but was now on Death Row in a Raleigh prison. She continues to deny everything and is still appealing her conviction.

A book about her life story was written by Jim Schutze, called *The Preacher's Girl: The Life and Crimes of Blanche*

*Taylor Moore*. In this chapter will be excerpted a few passages from the Schutze book to detail the symptoms of arsenic poisoning and also to illustrate how arsenic poisoning is still a method of committing murder even in the modern world. Actually, 45 *known* murders have been attributed to arsenic poisoning in the last 50 years in 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 flulike symptoms of sore throat and diarrhea for two weeks. He had seen the doctor several times..."*

Schutze 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 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."*

Schutze lists some other North Carolina arsenic poisoning cases:

- 1.) Nannie Doss of Lexington, a grandmother who died in 1965 doing life in prison, had killed her husband of three months with massive doses of arsenic.
- 2.) Rebecca Case Deter 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. Under the influence of prescription drugs such as Valium, Mrs. Barfield admitted to using ant poison 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 none of the physicians were able to correctly diagnose her condition until it was too late. Coulthard fed his wife her final dose in her hospital bed.

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. 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.

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. 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. 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.

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 1/2 times normal arsenic, but the test report was unnoticed and buried in his file until years later. These levels of arsenic 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 we arrive at the results of Srila Prabhupada's hair analysis in Chapter 33.

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 out his problem. 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 in the instance of Isla Taylor, Blanche's mother-in-law, is 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."*

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 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 3 ppm found in Srila Prabhupada's hair. (see **Chapter 33**)

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 outstanding.

## **CHAPTER 36: OTHER ARSENIC CASE STUDIES**

A large number of suicidal, homicidal, or accidental arsenical poisonings by ingestion have been described in various medical texts.

\* 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.

\* In 1901 Reynolds reported on a case of over 500 patients who had been drinking arsenic contaminated beer, noting a variety of symptoms manifestations of arsenical poisoning. 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.

\* 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 3 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 seriously toxicological in nature, especially if the poisoning lasted from 9 to 18 months.

\* 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.

\* 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.

\* 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.

\* 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

arsenic was ingested daily for 20 months. Symptoms appeared in 15 months as skin peeling 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.

\* 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.

**AUTHOR'S COMMENT:** Similarly, Srila Prabhupada may have had His major exposure to arsenic earlier in 1977 with hair readings far above the elevated reading of His October hair. Very little additional arsenic may have been required later in 1977 to maintain a 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. **END**

\* 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 patient 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  $\mu^3$ , and a white blood count (WBC) of 2400 cells/mm<sup>3</sup>. Other laboratory tests were within normal limits, including serum iron, cortisol, vitamin B<sub>12</sub>, 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 H<sub>2</sub>O and the CSF contained 5 WBC/mm<sup>3</sup>, ORBC/mm<sup>3</sup>, 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  $\mu\text{g/L}$ . 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.

The purpose of reviewing these various case histories from the medical literatures is to provide a general overview of the effects of sub-acute and chronic arsenic poisoning in various peoples and places and in various circumstances. Thus we can better appreciate how much damage a hair reading of 3 ppm of arsenic meant in destructive consequence to Srila Prabhupada's body.

## **CHAPTER 37: REVERSE SPEECH THEORY**

What may eventually become recognized as one of the greatest discoveries of the modern age, reverse speech is a phenomenon that was discovered by an Australian insurance broker, John David Oates. Oates has researched reverse speech for many years and has founded the David Oates Reverse Speech Association with chapters all over the world. His website at "reverse speech" is very helpful in educating the newcomer, and it includes many illustrative examples, such as some on the President Clinton- Monica Lewinsky controversy. Clinton's denial of involvement with Lewinsky is reversed to say, "She's a fun girl to kiss."

Most people are familiar with the hidden messages embedded in "backward masking" on rock and roll records, begun by the Beatles in the 1960's. Innocuous, satanic, or meaningless messages and words were "reverse-buried" in the forward music and could only be discovered by manually turning the turntable backwards. A furor arose in the 1980's over the phenomenon, and legislation was even passed in some locales restricting such reverse messages, lest the youth be secretly brainwashed with satanic messages. Upon closer examination, it was found that many of the angry and "heavy metal" lyrics contained shockingly clear satanic phrases in reverse, phrases that had not been intentionally designed or embedded, but just *were*.

Oates discovered that recordings of music, speeches, arguments, conversation, even infant babies' pre-speech sounds, were filled with intelligible and hidden messages simultaneous to the forward sound recording. He found that all human verbal communication contains not only overt and conscious messages but also covert and unconscious messages as well. The "reverse

speech" confirmed the forward speech, and often contained more truthful and unabashed messages. Oates accumulated an immense repertoire of studies on the various forms and structures of speech reversals, and how they related to the subconscious mind. He developed a detailed theory of the verbal human communication process called The Theory of Reverse Speech and Speech Complementarity.

Oates' theory states that human speech contains two separate and complementary modes which are interdependent. The conscious, forward mode is produced by conscious cognitive processes. The unconscious, reverse mode, spoken simultaneously with the forward mode, is produced by subconscious cognitive processes. Integrally, the two modes constitute a communication of the total psyche of a person, conscious and unconscious. While a person may say one thing formally in forward speech, examination in reverse often reveals his true message, feelings, or purpose.

The frequency of reverse messages increases dramatically when the speaker is emotionally aroused, occurring up to every 2 or 3 seconds. Emotions are a function of the right side of the brain, while forward speech is generated from the left hemisphere. Thus the two sides of the brain work together to produce and choose forward speech words that simultaneously form intelligible words in reverse speech. The wonders of the brain! Thus we see often that an emotional speaker may pause, stutter, and fumble over his choice of wording as he speaks. The brain becomes very busy blending the conscious and subconscious messages into one communication. Our unconscious thoughts and feelings are thus expressed in reverse speech.

The implications of reverse speech are enormous. There will be very few secrets anymore. Truth will become prevalent as deceit and dishonesty can be exposed easily. Politicians and cheating spouses, beware! David Oates has discovered the ultimate lie detector, or rather, truth detector. May truthfulness once again prevail. Suspects in crimes may now be interviewed and the "truth of their words" can be ascertained by reverse speech analysis. Speech reversal has already become a popular tool with law enforcement agencies to ferret out leads and information useful in solving crimes. Speech reversals were employed in the Jean Bennet Ramsey murder case, for example. Reverse speech has not been accepted as legal evidence in court as yet, however. The science is in its early stages of research and acceptance.

Reverse speech is a universal language as much as is forward speech. We all speak and hear both at the same time. Reverse speech contains:

1. similar or different information than the corresponding forward speech,
2. and its own peculiar language involving a variety in the syntax, tense, and intended audience.

Reverse speech is extremely direct in its language and content; it is not diplomatic, polite, or obscure. It gets right to the point and is often profane and unabashed, communicating the unconscious psyche explicitly and completely truthfully. Reverse speech is *always* truthful, and when it contradicts the forward speech, the conclusion is that the speaker is knowingly lying. Reverse speech is interesting in that it contains information about what is really on a person's mind, either consciously or unconsciously. Often it provides additional information not spoken in forward.

Reverse speech can be either "external dialogue" or "internal dialogue," spoken to others or to oneself. Sometimes, "link reversals" will appear where two or more speakers each contribute a piece to a single message in reverse. The subconscious minds are communicating while we are absorbed in the conscious arena. A wealth of secrets lie dormant within, accumulated from past communications in the subconscious.

Acoustic analysis of speech has identified features such as frequency, amplitude, harmonic structure, resonance, co-articulation effects, accents, cadence and more. As a result, a forward spoken word, phrase, or sentence will most often produce totally different speech reversals from one time to the next and one person to the next. Reverse speech is not coincidence or a simple mechanical phenomenon. Obviously, *sometimes* words spoken forward will coincidentally sound like something intelligible in reverse. But reverse speech is far beyond coincidence, being a veritable language of communication that has been verified and studied by dozens of researchers over the last decade.

Reverse speech will often discuss emotions or events not contained in the content of forward speech. The subconscious mind assists in producing forward speech by constructing meaningful, grammatically correct phrases and statements in reverse that are recognized by others' subconscious minds. In other words, during communication, we have the conscious discussion and also on another level, the subconscious discussion. The conscious secrets of one are communicated to others subconsciously through reverse speech.

The subconscious, however, "thinks" in pictures and thus communicates with metaphors, many of which are common to the language of reverse speech. Examples are *pa* for father, *muck* for mess up, hurt, etc, and so on. As much as forward speech languages comprise a wide range of disciplines and branches of science due to its vastness of complexity and diversity, so also reverse speech is only understood in the beginning stages of its own complexity and diversity. In studying speech reversals, one must master the art and become proficient after some training in the field. There are increasing numbers of professionals and amateurs alike who are becoming expert in this exciting and revolutionary field.

Doubt of the validity of reverse speech is natural, but after one actually researches the subject, usually the criticism melts and is transformed into awe, curiosity, and amazement. The astounding truth of reverse speech will make a believer of any honest person and change their lives forever. Hopefully the development of research into the reverse speech phenomenon will also change the world for the better.

## **CHAPTER 38: REVERSE SPEECH ANALYSIS**

Reverse speech analysis is becoming increasingly popular with law enforcement agencies who use cutting edge technology to assist in their investigations and gathering of evidence to use in the prosecution of criminals. Obviously it would be of great interest, and possibly of great application, to research the poisoning of Srila Prabhupada with reverse speech analysis. Those who were close to Srila Prabhupada and who were His caretakers or leading, dedicated servants might reveal much critical information if the tape recordings of 1977 were subjected to such study. Suspects and those who may have conversed with the poisoners, whoever they may be, could be holding critical information about Srila Prabhupada's poisoning in their subconscious minds. Also, if interviews could be obtained in the present day of those who were there in 1977 or those who are poisoning suspects, reverse speech could open the door to solving the investigation's dilemma of crossing a span of 22 years to discover

what really happened.

Dhaneshwar Prabhu joined the Krishna Consciousness movement and was initiated as a disciple of Srila Prabhupada in the early 1970's. He has been actively involved in Hare Krishna temples since then, devoting his life to the mission of his spiritual father, acting as temple officer, BBT production manager, and publisher of the Hare Krishna Directory in 1992. He was the Vancouver temple president 1993-4. As a side interest, he has always been handy with sound recording procedures and equipment, and has a background in that area from his college education. In 1995-1996 he became interested in the reverse speech phenomenon and studied under David Oates, conducting his own research and experimentation. In late 1997 Dhaneshwar heard about the "poison whispers" and obtained the "poison tape" to study in reverse. He was quickly shocked and depressed. The confirmation of poisoning was clearly indicated in the reversals.

Dhaneshwar then spent hundreds of hours studying all the recorded conversations of late October and November 1977, a total of twenty-five tapes. The result was that repeated confirmations turned up in the speech reversals of several persons that Srila Prabhupada was indeed poisoned. He became convinced that the unthinkable crime was a fact, and proceeded to document his studies carefully, compiling hundreds of pages of research on *three hundred and fifty* (350) speech reversals. Dhaneshwar discovered a very high level of consistency in the indications of foul play and malicious intent throughout the reversals.

Dhaneshwar suffered from conflicting emotions as a consequence of his discovery and the compilation of "poison" reversals into a manuscript ready for press. How should he use it? What would be the most effective use of his work in assisting the investigations? Should he publish his work now or later? How should it be presented to have a constructive effect? He sent his work to Balavanta and Naveen Krishna Prabhus, receiving polite but limited feedback. He showed his work to several devotees for advice, and somehow copies of his work began to circulate "underground" in certain circles of devotees. This reporter has encouraged him to not wait further, but to go ahead and publish his work, and that would be the best course to take in the furtherance of discovering the whole truth of Srila Prabhupada's poisoning. This reporter has studied Dhaneshwar's work and become convinced that the science is bonafide and that his reversals are accurate. The consistency and inter-locking verifications of details were amazing and obviously authentic.

The reversals point to certain individuals as being complicitly involved in the assassination of the pure devotee of the Supreme Lord, Srila Prabhupada, namely Tamal Krishna Goswami, Bhakticharu Swami, Bhavananda, Jayapataka, and the *kaviraja* Sastriji. Others were unconsciously aware of the poisoning by dint of communicating with those who were involved. The discussions therefore contain reversals acknowledging poisoning in the speech of non-conspirators as well, such as Hansadutta and Lokanath Swami. Other reversals showed Brahmananda and Swarup Damodar to be not involved.

The self-talk, confessions, guilt, conflicting emotions, motivations, and attitudes revealed by Dhaneshwar's extensive study are extremely shocking and almost too much to absorb at once by anyone who has any devotion to Srila Prabhupada. However, Dhaneshwar was never a critic of ISKCON until he discovered these reversals, and his work's authenticity and veracity is thoroughly convincing. Almost every voice on the poison tape contains reversals confirming a poisoning of Srila Prabhupada, using the words *muck, pa, arsh, and arsenic*.

According to the reversals, the following individuals were studied:

**Kaviraja:** Fully complicit in the poisoning, but distressed and concerned for Srila Prabhupada. He expressed fear as a motive for maintaining secrecy, and was apparently also bribed and bullied. Reversals only:

1. "He create a sick pa"
2. "They've made your dying problem"

**The following are forward speech and the reversals found therein.**

**Bhakticharu Swami:** Received financial compensation for his involvement.

1. "This same medicine will continue till..." = "Not bring the sin in medicine"
2. "the same medicine, Srila Prabhupada" = "I kill, this brings some benefit"
3. "Bengali speech" = "That's sure wicked: make me rich"

**Lokanath Swami:** He subconsciously realized the crime at hand, became angry and protested in his reversals.

1. "And if we travel" = "you arshed with him"
3. "...two devotees out..." = "Was it overdose?"

**Hansadutta** subconsciously protested the poisoning also, asking why had they poisoned Srila Prabhupada.

**Tamal Krishna Goswami:** Revealed conflicting emotions, those of love and indebtedness to Srila Prabhupada, but also of revenge and maliciousness.

1. "under your care" = "I kill you now"
2. "and turn off the light. Would you..." = "Fail upon arsenic"
3. "travelling all over India, Srila Prabhupada" = "You're not gonna shame me along the life"
4. "we're here chanting" = "masquerade the milk"
5. "translating or otherwise" = "S'know that I'm the emperor"
6. "to cook for you" = "We fuck it"
7. "Sankaracharya line will..." = "Oh, now they arshed a cup"
8. "Well, if he does not come" = "Muck inside you flow"

**Srila Prabhupada:** He acknowledges in reverse the poisoning, sees the celestial "starship" waiting for His departure, and subconsciously communicates with Tamal to stop the poisoning.

1. "But he has not also come?" = "Muck my soul, how dare you do?"
2. "to move me from this..." = "You want me money"
4. "educated?" = "You make me sick"
5. "let me try to travel" = "The worst was, just you kill"
6. "That Maricha..." = "We feed on death"

**Unknown devotee:**

1. "risk in traveling" = "hail of arsenic"
2. "how can you call me jolly?" = "Are you mucking pa?"

(Reversals above are copyrighted by Dhaneshwar/ Don Rousse; from his study, *Are You Mucking Pa?: A Reverse Speech*

*Investigation of the Death of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, 1998)*

The full impact of these reversals in their complementations with other reversals, their exact contexts, their links, and much more can only be appreciated in the study by Dhaneshwar as a whole. The above is just a tiny sampling of his enormous research, and it is hoped that he will soon publish his very well detailed work.

Controversial it is, but reverse speech analysis may provide or point to all the details of Srila Prabhupada's poisoning, as it already has done with the research of one very concerned and disturbed follower of Srila Prabhupada (Dhaneshwar Prabhu). Further validation of these findings are looked forward to so that the truth may be established where otherwise the secrets of darkness would remain hidden forever. May the truth set us free, and the poisoners in prison!

## **CHAPTER 39: BALAVANTA'S INVESTIGATION**

Since December 1997 (up to April 1999) nothing has been heard publicly about the supposedly ongoing investigation into the poison issue by Balavanta Prabhu in Alachua, Florida. As far as is known, Balavanta is still conducting his investigation on behalf of the GBC. His assistants include Rupanuga and Naveen Krishna Prabhus. Balavanta has not made any formal disclosures as to the results he has accumulated, and no one knows if or when his report will be presented to the GBC, and if or when it would then be made available to the devotees in general.

Every indication is that Balavanta is dedicated to the discovery and establishment of truth in his investigation. His program does not appear to be a whitewash or biased; neither does he appear to be rushing to conclusions. Surely, Balavanta is trying to do a good service to Srila Prabhupada by volunteering his time on this GBC investigation, but his efforts appear to some as underfunded, unaggressive, perhaps unenthusiastic or uncreative. Many devotees outside ISKCON (there are more out than in) have little faith or hope in the GBC "independent" investigation except for the fact of the specific persons involved.

Balavanta also is in possession, since December 1998, of the results of a neutron activation analysis of the arsenic contents in a sample of Srila Prabhupada's hair which he received from Hari Sauri Prabhu. The hair was from Srila Prabhupada's last hair cutting in November of 1977. The arsenic content is 3.0 ppm of arsenic, at least 5 to 10 times above average and close to the average amounts which have been analyzed in Napoleon's hair from the last months of his life in 1821 on the island of St. Helena.

Naveen Krishna, assistant to Balavanta, would not discuss his findings or research with this reporter when he was called for an interview.

In early 1999 it was learned from reliable sources that Balavanta had re-instructed Norman Perle as to exactly which whispers needed analysis, and that he had obtained verification of the ***POISON IN THE MILK*** and ***THE POISON'S GOING DOWN*** whispers. It was also learned that he had received verification and confirmation of these whispers, and maybe others, from at least two other "top-notch" audio forensic laboratories (not sound studios), one being a world renowned outfit in London. The multiple verifications of the poison whispers from many labs is conclusive proof of the whispers' actual content.

Exactly what Balavanta's strategy for further investigation is, is not known. It is thought that he has not yet interviewed Tamal Krishna Goswami or other possible suspects. Hopefully the results of his investigation will bear substantial fruit and bring full illumination to the questions involved in this most disturbing issue. Hopefully those results will be made available to those who care to know what happened to Srila Prabhupada. Meanwhile, this publication attempts to begin serving that purpose.

## **CHAPTER 40:**

### ***POISONING METHODOLOGY***

The nature and progressive history of Srila Prabhupada's 1977 declining health, with its ups and downs, level plateau periods, and sudden worsenings, reveals a scenario of mixed chronic and sub-acute arsenic poisonings. With the confirmation in hand of the highly unusual amounts of arsenic in Srila Prabhupada's last hair cutting, we now begin to examine exactly how the poisoning could have taken place. From the constant anemia, lack of appetite, no taste for food, and muscle weakness we see that a constant background of chronic poisoning was ongoing. Just enough arsenic could have been given to Srila Prabhupada to produce a "starvation program." Gradually Srila Prabhupada lost weight and became progressively weaker, primarily from being unable to eat or digest. 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."*

Then, every so often, every week or month, as the situation deemed "best," the poisoners would administer a larger, sub-acute dose of poison to generate increased illness and health decay. The dramatic downturns at Kumbha Mela in January, Gaura Purnima in March, in Hrishikesh in May, in Vrindaban in July and August, in London in September, and so on were probably times of increased poisoning. Travel was thus prevented, avoiding awkward situations with possible new doctors or treatments which might discover the true nature of Srila Prabhupada's ailment. Srila Prabhupada's return to India from London conveniently avoided any chance that further Western medicine or doctors would frustrate or uncover the plan of the poisoners.

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 in keeping with the whisper by Jayapataka Maharaj, *"Poisoning for a long time... get ready to go... you're taking it now..."* Perhaps this whisper is actually the **last** conversation with Srila Prabhupada late on November 13, just before He went into coma or internal consciousness, and it ended up on the third to last tape by mis-labeling or the "time-jumbling" that we have already established happened to several other tapes in October and earlier. At least this is what comes to mind as a possibility which further investigation may or may not confirm.

It is also very interesting to note that the *very next day* after Srila Prabhupada said He thought someone was poisoning Him, the disturbing poison whispers are found in the background. It may have been that whoever was doing the poisoning became alarmed that Srila Prabhupada would discover them and decided on intensified or final poisoning. Srila Prabhupada entered a "coma" about 60 hours later, and departed about twenty hours after that. The chronology of the tape's events is in doubt, however, as described earlier.



Forshtuvud states: "*Napoleon was not killed with arsenic, but instead he was poisoned to death in two phases, by a method used by professional poisoners of the period. The "classical method" of killing somebody without making it appear to be a criminal act consisted of a cosmetic phase followed by a lethal phase... Napoleon was poisoned slowly and chronically with arsenic in order to break down his health and make it appear that he was deteriorating in a normal and natural way from disease... In their diaries and notes, (eight) eyewitnesses record very carefully more than 30 symptoms (Comment: and we have 45!) that indicate chronic arsenical intoxication. When you take these symptoms and compare them with the arsenical intoxication symptoms described in any modern book on toxicology, you will find that they are identical... The second phase, which I call the lethal phase, was done through toxic medications such as tartar emetic, followed by orgeat and calomel (the combination of which, in the stomach, produces highly lethal mercuric cyanide).*"

Whoever master-minded the arsenic poisoning of Srila Prabhupada knew that the resulting symptoms would closely resemble those of kidney disease, and that this was a near-perfect cover. Srila Prabhupada was known to already have some sort of kidney problems from past incidences of swelling in the bodily extremities. Knowledge of the means and techniques of arsenic poisoning are readily available from the stock of modern literatures and medical research. The discovery of Napoleon's murder by poisoning in the 1960's brought much attention to the subject of assassination by poison.

In India one can easily find tantric yogis and *kavirajas* who are expert in the arts of curses, success-enhancement pujas and mantras, and sinister things like poisoning your enemies. There is the history of the king in India who trained beautiful women with small doses of poison from childhood, building their resistance to the point where their very kiss was lethal. These "kiss of death" women were sent to seduce the king's enemies. More recently, we have seen that some of the current ISKCON "gurus" have been associated with these kinds of tantrics and yogis. (See **Appendix 20**) Harikesh, Jayapataka, Bhavananda, and Tamal Krishna Maharajs have been reported in these associations. Therefore, the "Chandra Swami Connection" presented earlier in this publication becomes very interesting and perhaps all too relevant.

The history of Europe and India is filled with the intrigue of poisonings for thousands of years. In the case of Napoleon, for example, historians now know that he was killed by arsenic and cyanide, and that Empress Josephine, Napoleon's son (the Duke of Reichstadt), and Napoleon's aide Cipriani were probably also poisoned to death by arsenic. 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. (See **Appendix 14: Poisoning Throughout History.**)

The poisoners of Srila Prabhupada would have had to have been very close to Srila Prabhupada to administer the periodic sub-acute doses of arsenic. Using the proper timing and circumstances for "cover," the poisoners would terminate the brief moments when Srila Prabhupada began to feel better with the onset of yet another attack of the mysterious and persistent "ailment." Thus another worsening of health occurred. A sub-acute dose of arsenic would bring on an increase of pain and illness that appeared to be nothing more than "*Srila Prabhupada's body being old and worn-out from constant travelling and preaching.*" The effects of a sub-acute poisoning of arsenic would bring days and weeks of intensified degeneration of health.

A consistent and gradual deterioration of health would have been achieved by regular small administrations of arsenic, perhaps through the contamination of some personal ingredient used daily by Srila Prabhupada. Such as tooth powder. Or Srila Prabhupada's special vegetable salt. Or Srila Prabhupada's personal supply of rosewater eye wash, cooking spices, compress ingredients, or medicines. No one else would use these items which were specifically reserved only for His Divine Grace. In this way, someone could have come to visit Srila Prabhupada, secretly poison some of these aforementioned items, and then gone away on other activities while innocent caretakers of Srila Prabhupada unknowingly (or knowingly) became assistants in serving poison to Srila Prabhupada.

A *tiny* sprinkle of colorless, tasteless, and odorless arsenic powder, such as what might fit on the very end of a small key's tip, could produce another serious downturn in health with subacute symptoms, such as the February or May incidents of 1977. Even smaller sprinkles in milk, fruit juice, medicine or food would be unnoticed but would easily produce the slow debilitation and starvation program we find in Srila Prabhupada's health history.

Such 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 of February 1977. Therefore the health history in **Chapter 20** begins with late 1975 and mid 1976 to show that gradual poisoning could have begun as early as May 1976. The illness in New York and London in July and August 1976 is fully compatible with arsenic poisoning. If Srila Prabhupada's hair in October 1977 contains highly elevated levels of arsenic, as it does in fact, then we begin to look backwards in the health history to the earliest signs of arsenic poisoning. It might have begun soon after the Mayapur 1976 festival when Srila Prabhupada became weak and ill with arsenic poisoning type symptoms in Hawaii and New Vrindaban in May and June of 1976. It is quite possible, but not established. The poisoners knew that arsenic was the best choice of poisons for Srila Prabhupada because it would be confused with His already existing kidney problems. Clever planning and execution, indeed.

Now that we know Srila Prabhupada was poisoned, we should immediately 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 on the part of other devotees or physicians. Arsenical poisoning, especially in a chronic and gradual application, becomes extremely difficult to recognize.

Who would suspect that Srila Prabhupada was poisoned? Devotees, hearing of poisoning rumors, find it almost impossible to even entertain. Only now, 22 years later, are we able to assemble bits and pieces of evidence together to demonstrate that this was a certainty. It must be Lord Krishna's arrangement that the truth can be revealed even after so long. We cannot remember what happened yesterday, what to speak of in 1977, and yet there has been an almost *miraculous assemblage of pieces of evidence* which cannot be denied or swept under the rug except by those dishonest persons whose interests may be threatened by emergence of the truth of this tragedy. Also, some will be reluctant, maybe vehemently so, to accept that Srila Prabhupada was poisoned because the concept disrupts their personal attachments, conceptions of ISKCON, psyche, and life's major paradigms.

It is also 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 probably sabotage perpetrated by the poisoners by their giving to Srila Prabhupada more arsenic, diuretic, laxative, etc 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."

medicines. Oh, just see. This doctor doesn't know what he's doing either. They are all rascals, cheaters, and just want to kill you, Srila Prabhupada! Reject them, and just depend on Krishna and the chanting!"

Of course no medicine or treatment could be anything but ever so slightly effective in improving Srila Prabhupada's condition as long as arsenic was continuously being administered in small doses. 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. Dr. Gopal began to re-think his diagnosis and he wanted further testing to discover the 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 arsenic poisoning which is now established by the October growth of Srila Prabhupada's hair recently tested as containing highly abnormal amounts of arsenic.

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 Maharaj 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, His body filled with highly toxic levels of arsenic.

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 decline of health. In spite of "*so many doctors and medicines, nothing worked.*" If any reason for suspicion arose, an autopsy and investigation might reveal the poisoning and poisoners. Deaths in India do not require autopsies by law as is often the case in the West. If Srila Prabhupada had expired in the USA 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 autopsies and coroners are not part of the process of dying. It was also necessary to maintain a state of chronic *invalidism* in Srila Prabhupada until He made His will and turned bank accounts and management over *legally* to His disciples. After all, it was the assets of ISKCON that the poisoners were undoubtedly interested in controlling and inheriting from their "father."

Who could the assassins be? They must have been very close to Srila Prabhupada, and well trusted. As history commonly shows, it is likely to have been a trusted confidant or close associate with direct access who engaged in the poisoning of Srila Prabhupada. The poisoners would need to be very clever, good actors, intelligent and manipulative, patient, and with full knowledge of the inner workings of Srila Prabhupada's life, habits and health philosophy. And, most importantly, the assassins would need a motive to eliminate Srila Prabhupada, a chance to gain things that were to them surely worth the risk, trouble and karma of committing such an abominable deed. So who had that motive, and what was it?

## **CHAPTER 41: POSSIBLE MOTIVES OF THE ASSASSINS**

It does not take a rocket scientist to guess as to what motive someone may have had in poisoning Srila Prabhupada. Srila Prabhupada stood between them and something they very much wanted, namely the absolute position, absolute power, tremendous assets, and prestige of taking Srila Prabhupada's place as leader and virtual owner of ISKCON. Also there is the possibility of a secondary motive of revenge or anger, wanting to repay Srila Prabhupada for perceived injustices or mistreatment. Suffice it to say at this juncture that there was certainly ample motive for a number of persons to try to eliminate Srila Prabhupada from the scene of ISKCON in 1977. Further, 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 primary suspects in an investigation as to who poisoned Srila Prabhupada.

See also *Appendix 15: Colorful History of Tamal Krishna Goswami.*

Questions to ask regarding possible motives in any plan to eliminate Srila Prabhupada through poisoning are:

1. Who made constant criticism of doctors and medicines, discouraging Srila Prabhupada from obtaining qualified medical attention even on Srila Prabhupada's terms of no injections, no operations, etc.?
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?
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 is known for his relentless and personally motivated ambition?
4. Who stood to gain from Srila Prabhupada's departure? Who became absolute acharyas, worshipped 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?
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 claimed that they had become the via medium to approach the disciplic succession, even for the rest of Srila Prabhupada's disciples?
6. Who became the kingpins of the new guru system which gave so much money and power to so few?

Rochan Prabhu wrote in a letter to IVC 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..."* With Srila Prabhupada gone, the eleven chosen rtviks quickly pounced on the authority "*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, etc.*"

If Srila Prabhupada was poisoned by one or more of his disciples, we can easily understand their motive. To inherit Srila Prabhupada's movement as one of His few "intimate" disciples, becoming the new gurus in His Divine Grace's place, would be the envy of anyone desiring great wealth, many devoted followers, prestige or power. It is now obvious to most devotees how most of the original eleven new gurus in 1978 were overwhelmingly tainted by these material desires. Some of them remain in power as

the original eleven new gurus in 1978 were overwhelmingly tainted by these material desires. Some of them remain in power as GBC, zonal acharyas and supposed spiritual leaders of ISKCON, several of which are now implicated in the poison whispers.

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 arsenic, 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 crime?

## **CHAPTER 42: 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 ten months. This parade is documented in the 1977 biographical section of this publication. 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*; many other doctors and medicines are omitted.

	<b>DOCTOR, Date, Place</b>	<b>DIAGNOSIS: (IF ANY)</b>	<b>TREATMENT PROGRAM</b>	<b>OUTCOME OF TREATMENT</b>
1	Dr. G. Ghosh 1/12/77 Allahabad	?	?	
2	Dr. G. Ghosh End of Feb. Mayapur	?	Diuretic	Medicines caused blood in urine
3	Bimal Tanka 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 of Kodaikanal 6/4-5/77 Vrind.	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 three weeks; no substantial results
10	Chief doctor of Ayur. Hospital 8/15/77 Vrind.	?	Came from Delhi & then left	Rejected by Tamal for using a stethoscope
11	Father Naveen Krishna Prabhu Vrindaban	Kidney failure	Recommended kidney dialysis at hospital	Prabhupada refused to go to hospital
12	Bhagatji's <i>vaidya</i> 8/15/77 Vrindaban	Dropsy, high pulse rate	Less strain; No salt	Left for London in a week
13	Bonamali 8/25 Vrind	Acid indigestion	Medicine: lavan bhaskar	Went to London within 2 days
14	Dr. McIrving 9/8/77 London	Kidney damage, malnutrition	Circumcision	Left hospital same day
15	Dr. Kanodia 9/8/77 London	None	Followup checkup	No follow through
16	Dr. McIrving 9/9/77 London	Followup checkup	*Plenty of liquid *Protein & food, *Antibiotics	Back to India; avoided further allopathic treatmt.
17	Ram Gopal <i>Vaidya</i> 9/24/77 Bombay	Liver & kidney problems	*Medicines *Special diet	Prabhupada rejected; program too problematic
18	Bonamali 10/3-4/77 Vrindaban	No illness; just weakness	*Special diet *Medicines *No wet baths	Medicine caused cough; fees raised; rejected Bonamali
19	Dr. Kapoor's Raj <i>Vaidya</i> 10/10	Vit B complex deficiency, urine test	Breathing exer-cises; massage;	No results after ten days

	Vrind	ordered	supplements	
20	Dr. Ghosh /Kodaikanal 10/12 Vrind	?	?	Doctor uninvited Rejected due to past experience
21	Bhagatji 10/13/77 Vrindaban	Urinalysis showed kidney infection	Prescription pills for infection	Prabhupada refused pills
22	Bonamali 10/15- 16/77 Vrindaban	Gonorrhea-type disorder	?	No results
23	Dr. G. Ghosh 10/16/77 Vrindaban	?	More air, Hor-licks urinalysis, posture changes	Treatment continued
24	Dr. G. Ghosh & Dr. Gopal 10/17 Vrind	Serious chronic kidney infection, renal damage	Vitamins, Lassix, other medicines, liquids, nutrition	Treatment continued
25	Dr. G. Ghosh 10/20 Vrind	Same	Continue same program	Ghosh left: Dr. Gopal in charge
26	Dr. Gopal 10/20 Vrind	Same	Eating, drinking more often.	Treatment continued
27	Dr. Gopal 10/22/77 Vrindaban	Speculated on a lung infection or tuberculosis	Suggested lung x- rays, anti-tuberculin drugs	Treatment deemed failure; Dr. Gopal rejected
28	Ramanuja <i>kaviraja</i> :Vrind. 10/22- 23/77	Malfunctioning of the kidneys and weak digestion	Recommended <i>makharadhvaja</i>	Rejected due to mistrust of his medicine
29	Self treatment 10/25-26 Vrind		Chandra Swami <i>Makharadhvaja</i>	Medicine rejected; negative effects
30	D. P. Sastri 10/28/77 Vrind	Kidney disease	Medicines for curing kidneys	Treatment continued
31	D. P. Sastri 11/7/77 Vrindaban	Kidneys malfunctioning - urinalysis	New medicine added to make new blood	Sastriji returns: treatment continued
32	D. P. Sastri consults Sri Ramduttji in Delhi 11/10/77	Disease curable, greatest necessity was to increase the strength.	Milk emphasis: Medicine to control cough & passing stool.	D. P. Sastri stayed with Prabhupada through 11/14/77

### **CHAPTER 43: WHO ARE THE SUSPECTS?**

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. As in any murder investigation, sometimes innocent parties are suspected, at least until the guilty are identified and convicted by the evidence in a court of law. It is a big jump from establishing the crime, which this book does, to a legal conviction. Let's not forget this as we proceed with further investigation. Let us not jump to conclusions or accusations.

Nevertheless, there are primary suspects as a result of the evidence accumulated to date.. Further evidence may exonerate or further implicate these suspects, or bring new suspects into the investigation. Those presently under suspicion as possibly involved in poisoning Srila Prabhupada are:

*Tamal Krishna Goswami, Jayapataka Swami, Bhakticharu Swami, and to a lesser degree others who were present in Srila Prabhupada's room during those last months, such as Bhavananda, Hansadutta, Satadhanya, etc.*

**This author is not accusing any of these individuals of any crime.** The evidence in this book, however, casts substantial suspicion on them. The whispers indicate at least 3 poisoners; Tamal and Jayapataka are quite clearly heard in some of the whispers. Jayapataka uses the poison word in "Poisoning for a long time," to which Srila Prabhupada answers, "To me?" Tamal and Bhakticharu were in charge of food and medicines. A review of all evidence relating to suspects is not given here, but is *throughout* this book.

It is hoped that the suspects in the poisoning of Srila Prabhupada will cooperate with further investigation as proposed by this author. Specifically:

1. Agree to take lie detector and sodium pentathol tests.
2. Agree to be deposed for questioning as required.
3. Agree to provide documents and diaries as requested.
4. Agree to reverse speech analyses, tests on hair and teeth relics (Tamal)
5. Fully cooperate with the investigation.

This affair is not a pleasant one, but it cannot be avoided. With cool heads, let us proceed towards resolution of this matter as soon and as fairly as possible. Not to do so, in the opinion of some, would make us complicit in the crime by tacit

matter as soon and as fully as possible. Not to do so, in the opinion of some, would make us complicit in the crime by their approval. Knowledge of a crime, which this book and its evidence has established, requires appropriate action and not a turning away out of apathy, fear of intimidation, or due to vested interests.

Let us pray that the poisoners will be found out, indicted and tried in courts of law. If the suspects are neither cleared or convicted by the evidence, they should "honorably" resign their posts for the sake of the Mission.

## **CHAPTER 44: DATELINE OF POISONING HIGHLIGHTS**

1976

- 5.4: SP in Hawaii, TKG visits, illness; weakness, heart palpitations
- 6.23: SP in New Vrindaban; weakness, heart palpitations, indigestion, cold
- 7.9: SP arrives New York as TKG's guest for Rathayatra
- 7.20: SP very ill; edema, weak, pain. Becomes very ill on plane to London
- 8.2: By now, SP recovered enough to eat and walk a little at France farm
- 8.27 SP back in Bombay, still weak with poor digestion

1977

- 1.13 SP becomes very ill at Kumbha Mela; weak, edema, cold, mucus
- 1.19: SP arrives Bhubaneswar; weak, indigestion
- 1.26: SP collapses in Puri due to sudden leg weakness
- 2.10: SP collapses in Navadwip due to sudden leg weakness
- 2.14: SP in Mayapur; TKG arrives with other GBC's
- 2.26: SP becomes extremely ill; fever, pain, vomiting, weakness
- 3.10: SP in Mayapur, worsening of illness, very sick, not eating
- 3.13: Hari Sauri leaves SP's service; Bhavananda, Upendra replace him
- 3.22: SP arrives in Bombay for pandal program; cannot walk without help
- 3.31: SP moves into His new rooms at Juhu temple
- 5.8: SP goes to Hrishikesh for health recovery
- 5.16: SP becomes so ill that He wants to return to Vrindaban to die
- 5.17: SP arrives in Vrindaban, prepares His will, arranges to depart
- 5.28: SP instructs GBC about rtvik acharyas to initiate on His behalf
- 6.5: After GBC's leave, another downturn in SP's condition
- 7.8-9: SP chooses 11 rtvik acharyas, signs & sends "Final Order" letter
- 7.12: SP calls for Bonamali *kaviraja* to tend to His health treatment
- 7.25: Abhiram arrives as SP's nurse and assistant (until 10.16)
- 7.27: SP's health takes another turn for the worse
- 8.25: SP becomes very ill with another downturn, just before travelling
- 8.27: SP departs for London and the West, bedridden, very weak
- 9.8: SP has health crisis; goes to hospital for one day; minor operation
- 9.13: SP's health declines so He decides to return to Bombay
- 10.2: SP returns to Vrindaban thinking His end is near
- 10.16: Dr. Ghosh and Dr. Gopal treat SP for kidney infection, etc
- 10.22: Dr. Gopal rejected; SP has dream of Ramanuja's *makharadhvaja*
- 10.26: SP takes Chandra Swami's friend's *makharadhvaja* twice, quits
- 10.28: D.P.Sastri arrives and begins SP's final treatment program
- 11.9: SP says He heard someone saying someone has poisoned Him
- 11.10: SP says again that someone has poisoned Him, nothing is done
- 11.11: The whispers: "Is poison in the milk?" and "Poison's going down"
- 11.13: SP enters internal consciousness (coma) around midnight
- 11.14: SP departs from this mortal realm at 7:25 PM; chaos ensues

## **CHAPTER 45: CONCLUSIONS & SUMMARY**

### **WHY EXPOSE THE CONSPIRACY?**

This reporter is beset by heavy anxiety and is troubled over the responsibility undertaken for the collection of the evidence in the poisoning of Srila Prabhupada. Should it be openly distributed and what effects will this information will have on the ISKCON body that was so dear to Srila Prabhupada? Why expose the poison conspiracy? After all, some say, so much time has passed and what is done cannot be undone. Perhaps, as some have suggested, this matter is best forgotten.

In answer, we need only look to what happened to the teachings of Jesus Christ, a sad phenomenon being pieced together only recently by modern historians. In essence, the teachings of Christ have been lost, changed, perverted, and adapted for use by those with less than pure motives. It is now even doubtful whether Christ died on the cross or that he said or did many of the things attributed to him. One shocking book on the subject is *Bloodline of the Holy Grail*. There is still faith in Christ and some potency in Christianity, but the full spiritual power of his teachings have been corrupted and is missing.

But without digressing to a discussion on modern Christianity compared with Christ's original teachings, suffice it to say that we stand at a critical crossroads in the history of the world in regards to the future of Lord Chaitanya's movement. We do not want what happened to Christ's teachings to happen to Srila Prabhupada's mission. The number and magnitude of setbacks to Srila Prabhupada's mission and His ISKCON in the last 22 years have been such that if the present course is continued, there will be little left in another 10 years.

time left in another 10 years.

It behooves those dedicated to the Mission to come forward at this time and strive earnestly for the restoration of purity and potency to Srila Prabhupada's Mission. At the risk of some unavoidable and initially acrimonious debate over the poison issue, we must strive to establish the truth of how Srila Prabhupada was poisoned and *seek full accountabilities thereof*. Only then can we hope to restore His Mission when those who usurped it by such a horrible crime are *removed* from the Mission. Their continued presence as supposed leaders of the Mission, and the effects of their "spells" of philosophical twists and deviations on Srila Prabhupada's teachings must be cleansed. In short, the poisoners of Srila Prabhupada have also poisoned ISKCON and the Mission. All the problems in ISKCON will be solved by removing the poisoners and their poisonous effects, and then centering the Mission on Srila Prabhupada. ISKCON can be thus restored.

Srila Prabhupada was poisoned because those who wanted His assets thought they needed Him out of their way. The assassins of the pure devotee must be apprehended, removed, and chastised according to the laws of God and the state. Assuming that some of the "original eleven" and their allies are responsible for the poisoning, which is definitely indicated by the evidence, then it follows that ISKCON has been seriously adulterated by their takeover of Srila Prabhupada's assets. The systems and policies instituted since 1977 need to be reviewed in light of the poisoning of the acharya. The misguided course that the assassins have set His Mission on must be corrected and secured by those who have proven themselves dedicated to Srila Prabhupada and above self-aggrandizement. How long will it take us to finally realize that those who *want* to be gurus have corrupted this movement with their less than spiritual ambitions? As long as those who had anything to do with the poisoning, and perhaps those who cooperated with the poisoners afterwards, remain as leaders of and "gurus" in Srila Prabhupada's Mission, there will persist a loss of faith by the common members in the leadership, and a lack of purity in the leadership as well. It is time to clean house and do repairs !

### SUMMARY OF EVIDENCE

To begin, let us review a quote from a Mr. Schippers during some of President Clinton's legal and moral difficulties:

*"Please do not be cajoled into considering each event in isolation and then treating it separately. That is a tactic employed by defense lawyers in every conspiracy trial...(in history) Events and words that may seem innocent or even expulpatory in a vacuum may well take on a sinister or even criminal connotation when observed in the context of the whole plot."*

We can expect the entrenched ISKCON leadership to try and dissect the case for poisoning Srila Prabhupada into little bits and pieces, and then discredit each one individually. They will say the whispers can't really be heard, the symptoms are of kidney disease and colds, Srila Prabhupada did not mean such and such when He said this and that, the hair analysis is misleading or faulty, reverse speech is voodoo hocus-pocus, this is just the work of those "rtviks," etc, etc, etc. But we need to look at the whole picture. When we add all the evidence together, things begin to confirm each other and it becomes obvious as a conspiracy. Srila Prabhupada used to say, *"Where there is smoke, there is fire,"* and there is both here. Nevertheless, the further facts and evidence that are required to *completely resolve* the issue *will* be found out, rest assured. The investigation has reached a point of no return. Poisoners beware: we will find you!

Let us review the evidence presented in this report.

**MOTIVE:** Before Srila Prabhupada's departure, the eagerness of some to become initiating spiritual masters was so great that Hansadutta and Kirtanananda did not even wait until Srila Prabhupada's departure. They began long beforehand, but were curtailed by Srila Prabhupada. That the motive for becoming absolute initiating gurus existed in many of the senior disciples of Srila Prabhupada cannot be contested. It was a fact. For Srila Prabhupada to have remained with us another five, ten, or more years, would have severely tested the patience of these guru-aspirants, evidenced by how quickly they began to initiate their own disciples after Srila Prabhupada's departure.

Furthermore, the assets of Srila Prabhupada's movement were up for grabs: private deluxe quarters, money, followers, power, worship. In other words, profit, distinction, adoration. There most certainly WAS great motive for removing Srila Prabhupada from the scene so that His position and assets could be assumed. Fathers, brothers, children, and spouses have often been killed throughout history for the position of king or even just a little money, what to speak of attaining the most absolutely glorious seat of God's representative, replete with all the accompanying amenities.

**WITNESSES:** There is serious and substantial evidence that at least one witness may be available to confirm the poisoning. A renewed search for that witness may be fruitful. There are rumors of other witnesses as well. *The best witness would be for one of those involved in the poisoning to confess and implicate the others.* As the pressure mounts and the investigation pushes forward, someone will crack and spill the beans.

**WHISPERS:** The opinions produced in the amateur sound studios of Harikesh, Bir Krishna, and Rabindra Swarup pale in comparison to the professional analyses done in top-notch audio forensic laboratories around the world. There is no doubt that the poison word is repeatedly whispered in the background on the third to last tape. Given the context of conversations on the tape, the poison whispers become especially more suspicious. Further, the exact wording of the whispers, such as, *"poisoning for a long time,"* leaves little doubt in the unbiased mind as to what was happening. Nevertheless, whispers are whispers, and a case cannot be built around them alone. But *alone they are not*, as there is plenty of other supporting evidence.

Does it not seem coincidental that *the day after* Srila Prabhupada states that He has been poisoned, is the day we find the poison whispers in the background? The day after! November 9 and 10: Srila Prabhupada says, "Someone has poisoned me." November 11: "The poison's going down!" and "The poison's in the milk," etc. Coincidence? The chances in a year are microscopic that the two incidents would follow each other as they have.

**MEDICAL SYMPTOMS:** The challenge is put forward to all toxicologists and pathologists: study the health biography in this publication and tell us that the physical symptoms exhibited by Srila Prabhupada are anything other than those of chronic arsenic poisoning ! Thank you to Tamal for providing so much of the information necessary for this reconstruction of Srila Prabhupada's health history. However, most information came from careful review of the taped recordings that survived and are found in the *Conversations Books*.

**SRILA PRABHUPADA SAID:** For a good perspective on the value of Srila Prabhupada's statements that He was being poisoned, refer to *Appendix 18*. Even the GBC apologists admit confusion and perplexity at how to explain away Srila Prabhupada's words, "Someone has poisoned me." But they will not take the words of the pure devotee seriously.

**REVERSE SPEECH:** This is a controversial area of evidence, but the case of Srila Prabhupada's poisoning is *not made or broken* by speech reversals. However, they are shocking in their consistency and revelations, they are further confirmation of

broken by speech reversals. However, they are shocking in their consistency and revelations, they are further confirmation of the fact, and the method deserves further research. Many law enforcement agencies are also using reverse speech analysis; why shouldn't we?

**HAIR ANALYSES:** Further neutron activation analyses of Srila Prabhupada's 1976-77 hair samples would provide the confirmations we need to reconstruct the precise history of Srila Prabhupada's poisoning. The more evidence the better. However, even with only ONE test, that done on Hari Sauri's October 1977 hair, we find that by conservative estimation, Srila Prabhupada had 10 times the average level of arsenic. This alone constitutes definite confirmation of His being poisoned. Further, this author's hair sample was analyzed to have 4 times the average amounts of arsenic.

**SUM TOTAL OF EVIDENCE:** We have sufficient evidence to assuredly and unequivocally state: *Srila Prabhupada was poisoned.* The mass of corroborating evidence herein establishes this fact as a certainty. The mass of evidence at this point is too compelling to ignore or dismiss. Now we must move to conclude the investigation, remove the poisoners, and rebuild our beloved Spiritual Master's Mission.

### CONCLUSIONS

Was Srila Prabhupada killed? Definitely not. The pure devotee is fully under the protection of the Supreme Lord and whatever takes place in the lives of such fully surrendered souls is a divine arrangement, not the result of material factors or conditions. As Srila Prabhupada said on April 16, 1977, to Tamal: *"It is not possible to kill him (Christ). Such a great personality, representative of God, he is not killed. That is not possible."*

Was Srila Prabhupada poisoned? Definitely, yes. He knew He was being poisoned, maybe long before He finally said so on November 9-10, 1977. Srila Prabhupada's references to Ravana and Rama (November 11, 1977), and the statement, *"Better kill me here,"* (October 22, 1977) also indicate He knew He was being poisoned. Yet, Srila Prabhupada seemed to accept it in the mood of complete dependence on Lord Krishna. He incredibly made hardly any complaint about His physical condition and ill health, what to speak of any protest of being poisoned. Srila Prabhupada was fully empowered with all the mystic yoga perfections; He was capable of physically defeating any opposition, by the grace of the Lord. Srila Prabhupada departed because it was a private decision between Himself and His worshippable Lord.

When Srila Prabhupada was no longer wanted, being poisoned by those He gave His mercy to, He decided to depart, a decision confirmed in a September 25, 1976 letter to Bhaktijan Prabhu in New York, who was concerned about Srila Prabhupada's health:

*"I'll not leave the planet until you order."*

Being poisoned could easily be taken as an order to leave or not being wanted. Srila Prabhupada several times expressed in His final months that His staying depended on His disciples desire and love. We failed to demonstrate it; we failed in convincing His Divine Grace to stay with us. Or rather, the poisoners decided that for the rest of us. Nevertheless, we failed to protect our Spiritual Master. Now knowing what happened, can we still remain silent, passively accepting this greatest of injustices?

Who poisoned Srila Prabhupada? To uncover the reality of this issue is a daunting task, as twenty-two years already has passed to hide the evidence. It constitutes a challenge of tremendous proportions, and whatever the outcome, the issue is one of great importance to the spiritual health and future of Srila Prabhupada's divine Mission and the upliftment of humanity. Our greatest obstacle to achieving justice and a restoring of the Mission is not the poisoners' cleverness or determination to remain anonymous- it would be the apathy and inaction of Srila Prabhupada's followers.

### WHAT TO DO NOW?

There is the very small chance that Srila Prabhupada was poisoned from outside ISKCON, although, given the evidence on hand already, that just doesn't make sense. The assassins are almost certainly still inside ISKCON in positions of power and leadership. The *consequences* of the discovery of Srila Prabhupada's poisoning must now be dealt with. The example may be given of Kirtanananda Swami and New Vrindaban. It was not until Kirtanananda's final departure to jail that the once-largest devotee community in ISKCON was able to rectify itself and move forward with renewed purity (relatively speaking). Similarly, we must of necessity completely purge the saboteurs from ISKCON before the Mission can be properly restored to purity and reset on the proper course that Srila Prabhupada charted out.

Since 1977 there has been a disease in Srila Prabhupada's body, namely ISKCON, evidenced by the pain, confusion, turmoil, cheating, and deviations experienced in the past 22 years. The cure for the disease in the Mission is offered with the following steps:

1. Completion of the poison investigation, leading to a full resolution including legal proof of the crime, apprehension of the murderers and their accomplices, their removal and legal convictions.
2. Select a new GBC body from scratch, elected by the devotees, who would then have renewed faith in ISKCON leadership.
3. Select a group of qualified brahmanas, elected by the devotees, to oversee an open, ongoing philosophical convention to sort out the current divisive issues at hand, such as the guru issue, etc. Until the next empowered representative of the Lord comes who can unite the various factions with singular leadership, let us try to cooperatively and democratically establish an ISKCON Constitution based on the teachings of Srila Prabhupada. We have already seen that tyranny and the heavy-handed rule of the GBC-guru elite will not work. Now let us try another path, one of open discussion leading to consensus and cooperation. Let us assume the grass roots members of this movement are basically sincere and will accept philosophical siddhanta when it is openly and honestly discussed and ascertained rather than forced down their throats. After all, everything is in Srila Prabhupada's books. If we avail ourselves of His books, all issues can be settled by the above mentioned method.
4. Move forward again with cooperation, honesty, and openness in following Srila Prabhupada's teachings, without any more tyranny, and push on the Mission of delivering the fallen souls of this planet.

This can be accomplished if enough of the followers of Srila Prabhupada are sufficiently interested to become involved in a final and full reform effort. The partial so-called reforms of 1982, 1986, 1992, 1996, etc have not addressed the real problem: the poisoners and their poisoning of the Mission. Let us not forsake Srila Prabhupada and His desire that Lord Chaitanya's Mission be realized. We may be battered, bruised, disgusted, alienated, confused, and disheartened by the cloud of darkness over Srila Prabhupada's Mission. But at least let us not end our lives without having tried to restore Srila Prabhupada to ISKCON. We can try, and Krishna will decide the results.

### CONTINUATION OF POISON INVESTIGATION

The investigation into the poisoning of Srila Prabhupada has just only begun; it must be continued until the whole truth

The investigation into the poisoning of Srila Prabhupada has just only begun; it must be continued until the whole truth has been uncovered. The present situation is that there are two underfunded, oppressed, and under-manned investigations working separately, but both facing an ISKCON leadership entrenched in denial. Probably the only way this situation can be altered is by a massive groundswell of protest and demand for action from the worldwide Vaishnava community. Pressure on the present leaders and "gurus" may precipitate some progress. Typically, a leader is able to remain in his position only so long as he inspires faith and confidence in his constituents. Thus leaders will respond to the devotees who, if in sufficient numbers, demand action.

Obviously, a very serious expansion of the investigation is required. Pressure on the ISKCON leadership can bring about the formation and funding of an expanded and empowered investigative team (EXIT) chosen from the existing investigations with additional, neutral parties inside and outside of the official ISKCON structure. If the GBC will not do so, then the followers of Srila Prabhupada must organize such an effort themselves.

It is understood that Balavanta Prabhu's team is working under the extreme hardship of no funding and the subtle intimidation of finding results in keeping with ISKCON's official policy of absolute denial that poisoning took place. Balavanta seems to have his hands tied by de facto non-cooperation from the GBC, while the GBC simultaneously wants him to provide confirmation of their denials. Again, only grass roots pressure can change that. The GBC and all ISKCON members and supporters must require that any member, guru, or GBC consents to being interviewed and questioned, Tamal, Jayapataka and Bhakticharu Swamis especially. Actually, those three should be placed under "house arrest" at once by the GBC until their full and separate depositions are taken. The non-cooperation of these individuals should meet the full power of the GBC's disciplinary measures.

Once an expanded and empowered investigative team (EXIT) is formed, the following are some of the things to do:

1. Interview Tamal Krishna Goswami, Bhavananda, Satadhanya, Bhakticharu Swami, Hansadutta, Jayapataka Swami and many others, including lie detector tests, sodium pentathol interviews, and reverse speech analysis.
2. Obtain and test further samples of Srila Prabhupada's hair and teeth, such as those in Tamal's possession.
3. Procure complete translations of Hindi and Bengali portions on the 1977 tape recordings.
4. Contact the government authorities in India, where the crime was committed, for assistance and participation in the investigation. The Indian law enforcement agencies may take up the case as well.
5. Conduct further audio forensic analysis as may be necessary to confirm known and presently unknown whispers, and to test for tape editing.
6. Conduct reverse speech analysis to provide leads.
7. Maintain an internet website for the discussion of the issues, the evidence, the consequences, the healing.
8. Mount a renewed effort to locate rumored witnesses.
9. Establish a public relations office to deal with the publicity, and an 800 number hotline for leads and general participation.
10. Requisition of vital documents and evidence, such as Tamal's original diary and the original 1977 tape recorders.
11. If a legal resolution cannot be achieved due to lack of sufficient evidence for obtaining murder convictions, the GBC must decide whether those suspected should be allowed to remain in their positions, considering the unity and health of Srila Prabhupada's mission. It may come to the point where some suspects, perhaps, will need to be sent off to remote parts of the world to preach alone, as their continued presence would be too controversial and disturbing. There's the Amazon, the Congo, Greenland, China etc. That would be the "honorable" thing for them to do voluntarily.

#### SUMMARY

We want the truth! We want the directors of ISKCON to be responsible to the many thousands of devotees whose spiritual lives hang in the balance over this issue. Will ISKCON be the institution which Srila Prabhupada created and put into motion, or will it become a Kaliyuga production, a impotent pseudo-spiritual sideshow? This question must be answered, for can an institution which gives safe harbor to those who have killed the Founder-Acharya have any effective future?

It must be noted that not one GBC member or ISKCON "guru" has contacted the IVC, any of its members, or this author to offer help, sympathy or even to ask questions. Even the noted liberal and free thinking Bhaktitirtha Swami declined any involvement in this issue, begging a busy schedule as an excuse. To be optimistic, though, let us assume that when this compilation is put in their hands, they will awaken to the gravity and substance of the poisoning evidence, and meet up to their responsibility as ISKCON leaders. Hopefully there will be at least a few devotees who hold positions in ISKCON who will demand a full scale and truly impartial investigation.

If our ISKCON leaders, even after this compilation is made available to them, do not aggressively act to set up an impartial and full-fledged investigation, we will conclude that their sincerity and honesty has been compromised by political or personal considerations. Then we must demand their resignation and find out new and honest leadership to steer Srila Prabhupada's movement to success through the choppy waters of Kaliyuga. The evidence contained herewith should be more than sufficient to cause each and every sincere follower of Srila Prabhupada to rise up and *act* for the welfare of ISKCON. We must now bring an atmosphere of honest review and investigation into the poison issue and other significant and related topics, one of which is the initiation and guru question. No longer can we afford to allow the Mission of Srila Prabhupada to be run by those who would reject and expel any who do not conform to their self-interested policies.

Surely, Lord Krishna will make arrangements for the preservation and rectification of Srila Prabhupada's Mission, and it is just a matter of time before this situation is set right. The poison issue, the initiation/guru issue, the changing the books issue, the guru's money issue and much more of the causes for disturbance in ISKCON *will be resolved soon*. We must not become depressed and cynical *or resort to the same inappropriate behavior we have abhorred in others*. We must have faith that Lord Chaitanya's predictions will come to pass and that Srila Prabhupada's incarnation was divinely arranged and that His hard work and austerity will not be futile.

Meanwhile, we all must become prepared to participate meaningfully in a new and cleansed ISKCON of the near future. We have learned so much since Srila Prabhupada's departure about the what-not-to-do's and the pitfalls to avoid in preserving and perpetuating His spiritual movement. Exactly how we can contribute to the preservation and rectification of ISKCON will be revealed by the prayer and sincere soul-searching of each individual. Let us prepare ourselves by becoming fixed in Krishna consciousness and soundly situated in simple living with sufficient arrangement for basic economics. Our extra time in life can then be used to cooperatively push on Srila Prabhupada's mission to save this planet and its six billion human inhabitants from the progressive hellish degradations of the Age of Kali.



## **ENDNOTE**

The investigation into the poison issue began as a team effort of IVC members and supporters ever since its inception in late 1997. Rochan Prabhu maintained much relevant information on a web site (although it has become somewhat outdated) and acted as a clearinghouse and coordinator. Mahabuddhi and Isha Prabhus organized the first audio forensic analyses on the whispers. Dhaneshwar Prabhu worked on the aborted CD project and reverse speech research, the work for which was invaluable to this publication. Mrigendra and Gupta Prabhus gave practical and legal advice, both being long-practicing attorneys.

Many were interviewed or consulted by Dhaneshwar Prabhu or this reporter, such as Pradyumna, Arundhati, Bhagwat, Udayananda, Hansadutta, Niscinta, Rupanuga, Yasodanandana, Garuda, Badarayan, Paramrupa, Ekanath, Ranjit, Isha, Bir Krishna Maharaj, Adi Keshava, Pusta Krishna, the editor of Hinduism Today, various forensic experts and many, many more. A few others also gave support and assistance in various ways. The IVC has become functionally inoperative, and since early 1998 this reporter has worked quietly and basically alone on research and compilation of this book.

Since November, 1997, this reporter's conscience has pushed relentlessly for the completion of this publication. It is with singular and great determination that this author will continue this investigation in league with those sincere and concerned devotees that require the truth rather than standard political maneuverings and predictable denials, obscurements, and obfuscations. In the attempt to obtain balanced information, an interview was sought with Tamal Krishna Goswami, but it was declined by deferring to Balavanta's investigation.

Unfortunately, there has been no financial support to date, and any contributions received would be much appreciated and are tax deductible. The only reason we ask for a donation for this publication is to fund future investigative costs. We do not intend to profit from this book, and, any funds received will be used for continued investigative efforts.

This reporter hereby makes an official appeal for assistance on this poison investigation. Any donations, big or small, to our tax exempt corporation will be most appreciated and wisely spent on forensics, publications and the many other expenses of the investigation. Also, any leads or information regarding witnesses, Srila Prabhupada's health, or possible poisoning suspects, as well as anything one may think useful, would be much appreciated. Please send contributions (tax deductible receipts provided on request) or information to:

**Restore the Mission, PO Box 208, Mayodan, NC 27027**  
**(rivervillage@mindspring.com.)**

**Toll Free 1.800.252.0115**

*(phone use limited to substantial purposes only, please)*

You may also find information on the poison issue at [harekrishna.com](http://harekrishna.com).

You may also contact Balavanta Prabhu at:

**William Ogle, PO Box 4118, Ormond Beach, FL 32175**  
**(whogle@worldnet.att.net)**

To order a copy of Balavanta's Independent GBC Investigation report, which is expected to be completed by mid-1999, please inquire from your nearest GBC, ISKCON center, or Balavanta directly. It is assumed that the report will be available upon request. But do not be surprised if it is not.

We encourage you to share this documentary publication with others who are concerned for the future of Srila Prabhupada's mission, and we especially encourage you to make your opinions known to the GBC members; ISKCON sannyasis, life members, and supporters; Vaishnava news websites VNN and CHAKRA; government officials *as may be appropriate*; and your friends.

## **PRAYER AND LAMENTATION**

Why was I not there to protect Srila Prabhupada? What can I do now, 22 years later, learning of the most horrible manner in which my beloved father and spiritual teacher was slowly, tortuously murdered by an excruciatingly painful poison? If only I had known then! But knowing it now, will I become passive and weak in my protest and in taking action for justice and truth? Srila Prabhupada! Please guide me in how to deal with this terrible revelation! Please enable me to maintain my sanity and proper Vaishnava behavior in spite of the anger that arises from discovery of this most vile crime! Please forgive me for waiting so long before standing up in protest to defend my savior and eternal benefactor! Could I have taken Your place, or maybe prevented Your departure, had I only known? Forgive me, Srila Prabhupada, for not being there to protect you. But I promise, I will not be silent any longer.

## **APOLOGY TO THE DEVOTEES**

Forgive me if I have done any wrong or made any *unfair* offense. I apologize if this information or my proposals have offended or upset anyone. My true purpose is to stand up for what I believe to be right, and I am open to being corrected and chastised by anyone. I have tried not to be prejudicial in this presentation of evidence, and I ask for pardon if that has not been accomplished. It is a difficult and emotional issue. My hope is found in the common sayings: *Nothing ventured, nothing gained; and failure is the pillar of success*. We must all continue trying to set right what has happened to Lord Chaitanya's and Srila Prabhupada's Mission, and that can best be done by taking shelter of His Divine Grace A.C. Bhaktivedanta Swami, Srila Prabhupada.

Your servant, and praying to be in Srila Prabhupada's service,



## **APPENDIX 1: PERLE APPOINTMENT TAPE ANALYSIS**

National Audio Video Forensic Laboratory  
Norman I. Perle, B.C.F.E., F.A.C.F.E.  
8357 Shirley Avenue - Northridge, Ca., 91324-4146

Voice - 818/989-0990 - Fax - 818-993-8550

E-mail: perle@ix.netcom.com or 71601.771@compuserve.com

Homepage: <http://ourworld.compuserve.com/homepages/perle>

Board Certified Forensic Examiner: American Board Of Recorded Evidence, - Fellow, American College Of Forensic Examiners.

\*\*\*Computerized Noise Removal/ Sound Enhancement: Video/Audio

Authentication: Video Enhancements; Voice ID and Comparison. State Of The Art, Full Service Recorded Evidence Forensic Laboratory.

September 22, 1997: Attention Harvey Mechanic Esq.

#### **TAPE ANALYSIS REPORT**

On August 26, 1977 I received a standard analog tape recording from your office for examination. On the label of the cassette I affixed a tamperproof Security Seal Number 16959 for identification.

My assignment was to review and analyze the recording in order to determine if the content appears to be authentic, in that the words spoken are in context and appear to be all the words spoken at the moment of time the recorded event occurred. Additionally, there should be no signs of inappropriate stopping and re-starting of the recorder as well as the other classifications of signs suggestive of falsification.

The analysis procedure included computer waveform analysis, spectrographic chart analysis, FFT spectrum frequency analysis and a critical aural review of the audio.

#### **EXPLANATION OF ATTACHED SUPPORTIVE EXHIBITS:**

The attached exhibits are the results of Waveform and Spectrogram Analysis. The upper window is a Waveform of the acquired audio. This pattern represents audio relative to time and amplitude (volume). The large lower window is a Spectrogram.

The Spectrogram represents audio relative to: 1) Time--as shown on the bottom scale, horizontal axis. 2) Amplitude--as shown as the varying shades of pattern, vertical axis. 3) Frequency--as shown in the horizontal axis.

Each exhibit is annotated with an explanation as to the area of audio acquisition, and that is located in the "Title Bar" on top of the Waveform. A more detailed explanation of the spectrogram patterns is located in the "Title Bar" above each window.

#### **EXPLANATION OF EXHIBITS AND CONCLUSIONS:**

***EXHIBIT no.1*** It is a display of how the sound starts on this recording.

Absent is the Recorder Start Signature. Examples of what a Start Signature looks like can be seen on EXHIBIT no. 3, no. 4, and no. 5. This is consistent with a recording made from an EDITED master recording.

***EXHIBIT no. 2*** Is a display of the audio located approximately 10 seconds into the recording. The deficiencies revealed are audible, and are consistent with EDITING procedures wherein WORDS are ELIMINATED or REARRANGED to CHANGE the context of what is said.

***EXHIBIT no. 3*** is a display of the audio located approximately eleven minutes, thirty four seconds into the recording. The deficiencies are audible and are significantly similar to what one would expect to hear and see should the Master recording be an edited version.

***EXHIBIT no. 4*** is a display of the audio located approximately eleven minutes thirty seven seconds into the recording. This segment is located just after the area shown in exhibit number three. This deficiency is audible and is significantly similar to what one would expect to hear and see should the Master recording be an EDITED version.

***EXHIBIT no. 5*** is a display of the audio located approximately twenty two minutes, thirty three seconds into the recording. This is the end of the segment(s). One can hear, as well as see on the chart, representation strikingly similar to STOP/RE-STARTS(s) signatures. There is a remnant of audio after these patterns.

***EXHIBIT no. 6*** is a display of the audio located at the end of sound on this recording. Similar to the beginning (Exhibit #1) there is an absence of the anticipated stop signature.

#### **SUMMARY**

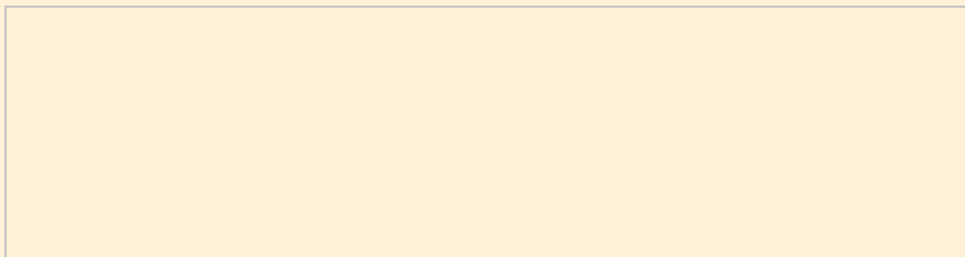
In conclusion, this recording exhibits strong signs suggestive of FALSIFICATION. I do not believe that these deficiencies might possibly be the product of some mechanical process or problem within the recording or duplication process, and I believe that they exist at what is considered to be a higher degree than that of a coincidence.

I strongly recommend that an independent Forensic Analysis be conducted on the Master recording in order to determine the authenticity and originality of the evidence. This analysis requires what is represented as the original recording and the original tape recorder upon which this recording was represented to be made. The forensic instrumental tests include computer analysis, FFT spectral analysis, spectrogram chart analysis, and microscopic photography of the magnetic field on the original recording. Additionally, the recordings will be compared for dissimilarities as a critical listening procedure is performed.

These tests are directed to discover (1) if the recording has been edited in any manner so as to effect the context of the words, (i.e. erasures, inappropriate starting and re-stating of the recorder), (2) If in fact the audio material is an original source recording and not a re-recorded version. The testing would determine the cause of any deficiency within the audio track and is focused on establishing an opinion as to the integrity and authenticity of the evidence.

If you have any questions, please call me. Norman I. Perle

## ***APPENDIX 2: AUDIO FORENSIC ANALYSIS: THE WHISPERS***



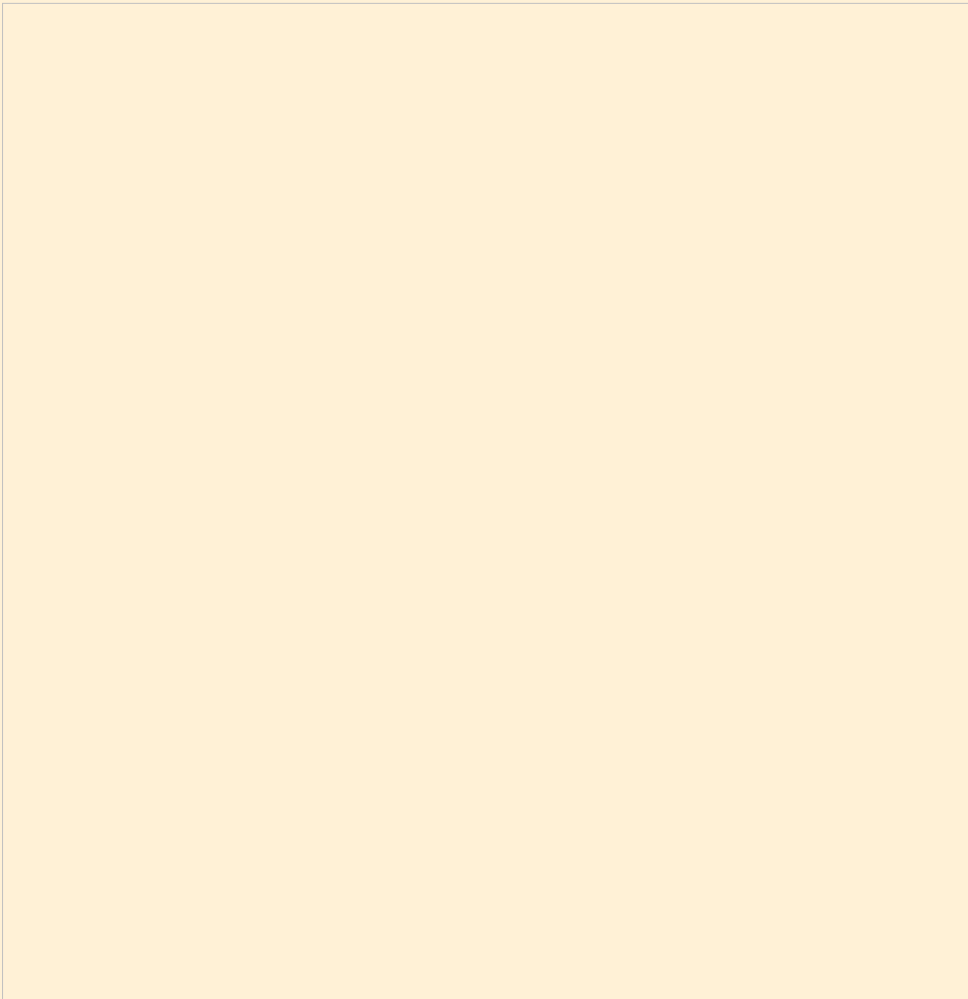
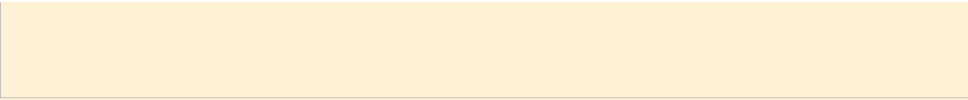












**AUTHOR'S NOTE:** The full color spectrogram of the whispered phrase "**PUSH REAL HARD, IT'S GOING DOWN (HIM)**" is found in color on the rear outside cover on this book. It is titled for identification, Segment 1, Phrase 1. The full color spectrogram of Segment 1, phrase 2, namely, the whisper "**THE POISON'S GOING DOWN,**" is found in color on the front outside cover of this book.

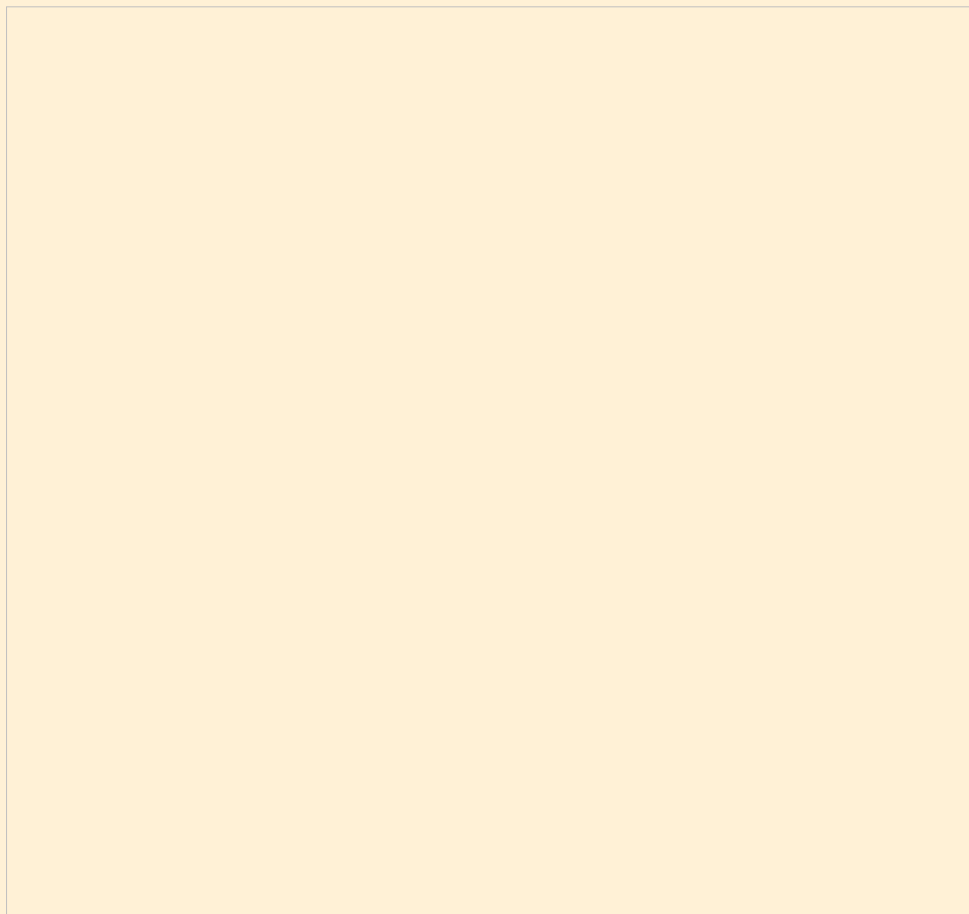












***AUTHOR'S NOTE:*** The full color spectrogram for the whispered phrase by Jayapataka Swami "***POISONING FOR A LONG TIME***" is included as the second page of the color inserts in this book, titled Segment 4, Part 1a. Srila Prabhupada's response "***TO ME?***" is represented by a color spectrogram on the third page of the color inserts, marked Segment 4, Part 1b. The subsequent words by an unknown speaker and Jayapataka Swami, "***(THAT'S REALLY) ORIGINAL. GET READY TO GO,***" is represented as the fourth page of color inserts in a spectrogram marked Segment 4, Part 1c.









***APPENDIX 3:  
AUDIO FORENSIC ANALYSIS: NO EDITING***































































#### **APPENDIX 4: STATEMENT BY ABHIRAM**

*November 5, 1997: 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 Vaisnavas and help to maintain a truthful historical perspective on Srila Prabhupada's departure.*

## **APPENDIX 5: APPOINTMENT TAPE MISQUOTED**

Below is a comparison of the actual tape recording (CON) with Satsvarupa's (BIO) and Tamal's accounts. Note the underlined portions.

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

*Prabhupada:* Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas.

*Tamal:* Is that called rtvik-acharya?

*Prabhupada:* Rtvik, yes.

**BIO:** "Our next question," Satsvarupa proceeded, "concerns initiation in the future, particularly at that time when you are no longer with us. We want to know how a first and second initiation would be conducted."

"Yes," said Prabhupada, "I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharya."

Tamal Krishna interjected, "Is that called rtvik acharya?"

"Yes," Prabhupada said, "rtvik."

**CON:** *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. Because in my presence one should not become guru, so on my behalf, on my order... Amara ajnaya guru hana. Be actually guru, but by my order.

**BIO:** "Then what is the relationship of that person who gives the initiation?" asked Satsvarupa. "He is guru," said Prabhupada. "But he does it on your behalf," said Satsvarupa. "Yes, that is the formality. Because in my presence one should not become guru. So on my behalf, on my order - amara ajnaya guru. He is actually guru, but on my order."

**CON:** *Satsv:* So they may also be considered your disciples.

*Prabhupada:* Yes, they are disciples. Why consider? Who?

**BIO:** "So they may be considered your disciples," said Satsvarupa, referring to those persons initiated on Prabhupada's behalf by the rtvik acharyas.

"They are their disciples," said Srila Prabhupada. Now he was speaking of initiations after his passing away.(Comment: Says who?)

**CON:** *Tamal:* No, he's asking that these rtvik acharyas, they're officiating, giving diksha. Their... the people who they give diksha to. whose disciple are they?

to, those disciples are they?

**Prabhupada:** They're his disciple.

**Tamal:** They're his disciple.

**Prabhupada:** Who is initiating.

**BIO: (Prabhupada):** "They are the disciples of the one who is initiating.. "

**CON: Prabhupada (continues):** He is granddisciple.

**Satsvarupa:** Yes.

**Tamal:** That's clear.

**Satsvarupa:** Then we have a question concer...

**BIO: (Prabhupada):** And they are my granddisciples.

**CON: Prabhupada:** When I order, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it.

**BIO: (Prabhupada):** When I order you to become guru, you become regular guru, that's all. And they become the disciples of my disciple."

The GBC members present were satisfied that Srila Prabhupada's reply to the intricate inquiry was clear and conclusive. Later, he would select "some of you," and whoever he selected could become an initiating guru. What he had already described many times throughout his Bhaktivedanta purports was now being implemented: his disciples would become gurus and accept disciples of their own.

In **TKG's Diary**, for May 28, Tamal very simply says (with not even the mention of the word *rtvik*):

*"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."*

To be noted here is how, on May 28, before Srila Prabhupada used the word "*rtvik*", and Tamal asks, "*Is that called *rtvik acharya*?*", meaning, quite clearly, that he had previously discussed these same matters with Srila Prabhupada. What those previous conversations about *rtviks* and Srila Prabhupada's desire for future initiations may have been, or what additional information Srila Prabhupada had given in this regard is not known because Tamal has never disclosed such, not even in **TKG's Diary**, his detailed account of his time as Srila Prabhupada's secretary. Also, there are many days prior to May 28 for which there are no available tape recordings.

In December, 1980, at the Pyramid House center, Topanga, California, however, Tamal's tape recorded statement, "*We GBC have done the greatest disservice to Srila Prabhupada's movement these last three years by interpreting the appointment of *rtviks* as the appointment of gurus in their own right.*" It is an aggravation to devotees everywhere that they cannot avail themselves of the private information Tamal holds about Srila Prabhupada's instructions regarding *rtviks* and other controversial subjects currently under discussion in the worldwide Vaishnava community.

The whole point of this exercise here is to illustrate that we cannot blindly trust Satsvarupa and Tamal Krishna Goswami's accounts of events and conversations in their biography and diary. Satsvarupa Maharaj has subtly reinforced his own self-serving interpretation of Srila Prabhupada's instructions by slightly changing them, which Tamal has done even more so.

## **APPENDIX 6: BOOK REVIEW: TKG'S DIARY**

In mid 1998, just six months after the "poison issue" became a serious news item on the Hare Krishna Internet websites, Tamal Krishna Goswami suddenly published his twenty one year old 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 is now in the limelight, suspected by some in the poisoning of Srila Prabhupada. As a matter of fact, the book's foreword acknowledges just that. It is natural to wonder if any parts of his diary were enhanced or "doctored" to deflect or reduce suspicions about a malicious poisoning of Srila Prabhupada.

In the foreword to **TKG's Diary**, Rabindra Swarup Prabhu, ISKCON guru and foremost apologist, writes:

*"...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."*

*"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, and, in addition, many times they are just slightly different in a word or two. 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 here and there, and then claiming it is 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.

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



that his claim of not using the Conversations Books is untrue. So how, 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."

A detailed comparison between *TKG's Diary*, the Conversations Books, and other accounts of the period reveal that Tamal's book contains:

1. numerous omissions of relevant health data found in the Conversations Books that one would expect Tamal to have made note of in his diary
2. repeated softening of Tamal's hardline opposition to doctors and medicines (many such incidents are totally missing in his diary)
3. 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?
4. a very unusual account of the May 28 rtvik appointment conversation. Tamal does not even once use the word "rtvik." His account is provided in *Appendix 5* to see how he and Satsvarupa have altered Srila Prabhupada's words and their meaning.
5. 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 that he has composed many of his entries only recently to address current controversial issues and perhaps obscure evidence of the poisoning itself.

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 were truly interested in addressing the "poisoning theory," he might note the following suggestions that are made here:

1. 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
2. Agree to be deposed, interviewed and questioned by the two primary poison investigation teams and possibly law enforcement agencies as well
3. Reply to the questions and grievances of devotees in general through the internet websites VNN or Chakra.

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, sometimes quite different, and sometimes not found at all in the Conversations Books, almost as though Tamal had his own tape recordings. Many conversations are longer than one would think anyone capable of remembering and writing down later, even if one ran to write everything down just after it had been spoken.

Tamal makes no explanation as to the nature and character of his diary and the method of recording his entries. *TKG's Diary* may be the product of memory and brief notes, fortified and enhanced with borrowings from the Conversations Books, or it may be a meticulously documented and detailed account. Or it may have been "doctored" and spiced with things Tamal wants us to believe happened. The original diary could probably clarify many of these things.

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 he should make his original diary available for inspection. To authenticate *TKG's Diary* as historically accurate and an honest account, at least one or two respectable Vaishnava authors or brahmanas should have been asked to review and compare it to the original diary. Rabindra Swarup's foreword conspicuously does not make mention of 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, or a close physical examination of the original diary, great caution would be in order before accepting Tamal's accounts as gospel. Feeling himself to be suspected in poisoning Srila Prabhupada, Tamal could have reason 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 shaky at best. One cannot produce 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 be so kind as to do the same? Has anyone ever seen it?

If Tamal does 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. Nevertheless, *TKG's Diary* IS about Srila Prabhupada, and taking Tamal's accounts with a grain (or more) of salt, one does distinctly feel Srila Prabhupada's presence in the book. It is very unfortunate that justifiable doubts plague the reader on every page: *Is this all completely accurate?*

## **APPENDIX 7: DIABETES SYMPTOMS**

Satsvarupa Maharaj described Srila Prabhupada as having "*mild diabetes*" and Srila Prabhupada Himself admitted to Gargamuni in Bhubaneshwar that "*I have diabetes.*" In the last few months of Srila Prabhupada's life He would often ask for and take "misri-jala" or sugar water, indicating that sugar was not restricted due to any serious diabetes that Srila Prabhupada thus apparently did not have. Satsvarupa states in Prabhupada Nectar, Vol.4, pg.170: "Later (after 1967) Srila Prabhupada was diagnosed as a diabetic, yet he never took regular treatment..." Srila Prabhupada's following a regular and generally restricted diet was good sense for good health, although perhaps it was required to some degree to accommodate the mild diabetes He is supposed to have had.

Diabetes symptoms do not match Srila Prabhupada's symptoms and there are several diabetes symptoms which Srila Prabhupada positively did not display, such as obesity and excessive hunger. There is definitely another cause besides diabetes which is producing the kind of symptoms that Srila Prabhupada had. There are few if any signs by symptom analysis of any significant development of diabetes in His medical history. Hari Sauri states that he had no indication whatsoever during his 18 months as personal servant that Srila Prabhupada had diabetes. (*Appendix 21*) Some of the symptoms of diabetes are found in Srila Prabhupada during His 1977 illness, but many of the critical and conclusive signs of diabetes were definitely not found in

Srila Prabhupada at all.

Srila Prabhupada did not have diabetes serious enough to display the symptoms of diabetes. For example, loss of vision or blindness is sometimes seen in diabetes. Srila Prabhupada, however, did not exhibit the signs of an advanced case of diabetes which would produce loss of vision. Further, not one doctor or *kaviraja* even mentioned diabetes as a factor in His Divine Grace's health, nor did He require insulin. Diabetes is thus ruled.

There are two categories of diabetes, namely insipidus and mellitus. Insipidus diabetes is rare and results in excessive thirst and urination, day and night, with 4 to 40 quarts drunk a day. This was **NOT** Srila Prabhupada's condition. Mellitus diabetes is a disorder in which blood levels of glucose, a simple sugar, are abnormally high because the body does not release (Type I) or use (Type II) insulin adequately. The causes of diabetes are not fully understood. (Poisons can cause diabetes, however)

Symptoms of Type II mellitus diabetes (non-insulin dependent) do **NOT** match Srila Prabhupada's condition, because there was no obesity, no excessive urination and no dehydration. The symptoms are:

1. **Increased urination** and thirst
2. **Dehydration** leading to mental confusion, drowsiness, seizures
3. 80 to 90% of victims are **obese (overweight)**
4. Progression of disease may be very gradual over decades

Symptoms of Type I mellitus diabetes (insulin dependent) also do **NOT** match Srila Prabhupada's condition, as there was no excessive urination, no excessive hunger, no deep and rapid breathing, no dependence on insulin, and no sudden onset of symptoms. The symptoms are:

1. **Excessive urination** (polyuria)
2. Excessive thirst (polydipsia)
3. **Excessive hunger**
4. Weight loss, bouts with diarrhea
5. Blurred vision, loss of eyesight leading to blindness
6. Drowsiness, fatigue, decreased endurance in exercise
7. Nausea, vomiting
8. High susceptibility to infection
9. **Symptoms begin abruptly, may progress rapidly to coma if untreated**
10. **Deep, rapid breathing**
11. Breath smells like nail polish remover
12. Kidney malfunction or failure
13. Reduced sensation, tingling, pain in the hands and feet

The conclusion is that Srila Prabhupada did **NOT** have much of a case of diabetes of any kind, if we are to judge from the symptoms. But even if He *were* to have diabetes, the 44 symptoms chronicled in the above health history that are signs of chronic arsenic poisoning still remain intact. **Diabetes or not, it doesn't change the clear diagnosis of chronic arsenic poisoning.** Srila Prabhupada has some symptoms of diabetes which are also symptoms of kidney disease and arsenic poisoning. But Srila Prabhupada had many symptoms of arsenic poisoning which are NOT found in either diabetes or kidney disease.

So even if Srila Prabhupada were diabetic, this would not at all change the conclusion by symptom analysis that Srila Prabhupada's illness in 1977 was caused by chronic arsenic poisoning.

## **APPENDIX 8: ASUTOSH OJA ASTROLOGICAL REPORTS**

**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.

**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-lagnesha,(?) 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 eighth house."

**Brahmananda:** Means death.

**Tamala Krishna:** The eighth house is called the house of death. He says, "Ketu is in the eighth house with the sun, which is the lord of the eighth house, and Krsnu, 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 satesa also, disease. Sani has gone to the eighth house, which is the house of death, from the 7th September." That's the day you had your operation. "Sani as lagnesha 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 Sani, 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 Sani. 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 Siva. Lord Siva is the presiding Deity of Sani, 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."

**Tamala Krishna:** Astrologically it is up to the eighty-one years, four months, approximately. Says, "Japa and havana."

## **APPENDIX 9: UNVERIFIED INFORMATION**

Dear Prabhus,

The below information was gathered over the course of the last two years. Some of the information has already been revealed publicly but much of it hasn't. Unfortunately, most of it can only be considered supportive and not material evidence. As far as possible, I tried to put everything in some sort of chronological order. Some of the entries are from first hand witnesses and others still need to be verified. In most cases the witnesses had no idea we were conducting an investigation nor did we ask their permission to publicly release their statements. Therefore many of the names have been deleted in this version until we can determine which information can be of value and how to preserve the confidence, as well as address the obvious concerns for safety. Any information in this report which has not already been made public should not be made public until we can satisfy the above concerns.

I was about to turn this information over to Balavanta but in light of recent events have become greatly disappointed in his performance and totally outraged by the official GBC statement in regard to the investigation. Also, myself and the other devotees involved on this end have no connection with Puranjana and do not want to be associated with him. The fact that our separate investigations apparently began at the same time is purely coincidental, or more likely, a confirmation from Krishna that

this issue needed to be resolved. I'm deeply grateful for the work of VNN and the proposal for IVC. I read VNN daily and (with a couple exceptions) have found it a reliable source for objective and responsible journalism. I also read the IVC site last night and found it extremely thorough and highly professional. I was further impressed at how promptly the package was put together and positioned. In addition, VADA's chronicle outlining the events of the investigation appears to be precise and verified. I now feel there's hope that Srila Prabhupada's mission will not be lost in the impending cataclysm. I thank all of you for your dedication to this service and pray that Krishna will give you the strength to continue. Many devotees will be counting on you.

Your servant, Anonymous das

## **REPORTED AND UNVERIFIED EVENTS: (Verified items in italics)**

1. Prabhupada complains about getting injections, then tells Brahmananda that Tirtha poisoned Srila Bhaktisiddhanta.
2. New York: Prabhupada tells devotee: "Get a gun. Someone's trying to kill me."
3. A group of devotees lock Prabhupada in his room in LA and tell him that they are taking charge. (*in 1970?*)
4. A devotee finds Srila Prabhupada crying alone in his room and asks him what is wrong. Prabhupada says that they have tried to kick him out three times.
5. TKG tells people that he is losing faith in Srila Prabhupada.
6. TKG asks Jayapataka, "Do you ever find that Srila Prabhupada gets in the way?"
7. Prabhupada tells devotee of TKG, "This man is not a Vaisnava. I've studied him. He is not a Vaisnava."
8. While devotee is waiting to see Srila Prabhupada, he hears TKG arguing with Prabhupada. When TKG comes out of the room he slams the door shut and says: "Damn it! Prabhupada fu--ed up again!"
9. *Nara Narayana hears TKG tell Syamasundara that Prabhupada is a senile, old man.*
10. *Pyramid House Tapes Tamal mentions the time Hamsaduta was praying for Prabhupada's death. (see Pyramid House Tapes)*
11. Devotee is told by Hansadutta that he wished Srila Prabhupada would die.
12. Prabhupada tells servant: "They're all waiting for the old man to die so they can be guru."
13. Prabhupada tells Bhagatji that his disciples aren't very advanced and he wouldn't be surprised if they tried to do him great physical harm.
14. *Jaya Gauranga states that Prabhupada's hands were swollen as a result of sickness and this symptom appeared as early as 1976. (Correct)*
15. Prabhupada tells servant that TKG the cause of all the problems in the movement.
16. *Vrndavana: TKG is in charge of all Prabhupada's medicines.*
17. *Vrndavana: Prabhupada tells servant: "Some of my senior disciples are trying to kill me because they want to be guru." Witness also revealed that Prabhupada didn't want to eat anymore because everything they gave him was making him sick.*
18. *Vrndavana: Bharadvaja relates in tape of his memories that Prabhupada once looked carefully at medicine given to him and declared, "This is poison!"*
19. *Vrndavana: Prabhupada orders devotee to clear all medicine from cabinet.*
20. *Vrndavana: Jaya Gauranga states that TKG would not let anyone bring food to Prabhupada.*
21. Tamal, depressed, confides to a devotee that he has ruined Srila Prabhupada's movement.
22. *Vrndavana: When the devotees are in Prabhupada's room and the leaders are not present Prabhupada states: "You are all here praying for me to live and they are in the next room praying for me to die."*
23. *Vrndavana: Devotee goes to Indian astrologer to inquire about Prabhupada's health. Astrologer tells them that Prabhupada will be troubled by His juniors.*
24. When two devotees from Latin America offered Srila Prabhupada their youth for His old age, Srila Prabhupada gracefully declined and remarked how devoted His disciples were. Then He remarked, "But there are also some who want to kill me." (Unconfirmed)
25. Nov. 1977, *Vrndavana: When Hansadutta comes to relieve a devotee from his watch, Prabhupada tells him: "Please do not leave, this man wants to kill me."*
26. *Nov 9-10, 1977, Vrndavana: Srila Prabhupada states on tape that he is being poisoned. (Vedabase)*
27. *Nov. 11, 1977, Vrndavana: When TKG tells Prabhupada that he will die if taken on parikrama, Prabhupada responds: "Better to be killed by Ram." (Vedabase)*
28. Nov. 1977, *Vrndavana: Just before Srila Prabhupada's disappearance Sudama was about to leave Vrndavana when Bhavananda tells him: "Don't leave yet. We're about to split up the pie. I'll make sure you get a piece."*
29. Nov. 14, 1977, *Vrndavana: Srila Prabhupada's will is changed the midnight before his departure—In the paper titled, "Questions On Authenticity", Janajamadi dasa (Jeffrey Balawajder) states that he visited Srivatsa Goswami of the Radha Ramana Temple in 1984. According to his account, Srivatsa Goswami told him that TKG had Prabhupada's will changed on the midnight prior to Srila Prabhupada's departure.*
30. Adri Dharan has stated that he was the one who found the *kaviraja* Prabhupada described in his dream. This doctor was treating Prabhupada at the time of his departure and his opinion was trusted by all. The doctor told the devotees the exact time, within a day, Prabhupada would leave his body and his prediction was correct.
31. Nov. 1977, *Vrndavana: Bhavananda eats french fries in a joyful mood at the time of Prabhupada's departure.*
32. Nov. 1977, *Vrndavana: Bhavananda stands at top of stairs and shouts, "Power!" at time of Prabhupada's departure.*
33. *1977-78 (?), Bombay: Jaya Gauranga states that TKG went to Bombay and demanded that they let him occupy Prabhupada's quarters and have a vyasasana like Prabhupada's.*
34. *1981-1984 (?), New Dwarka: Story circulates about a former Gurukula boy (now grown and living in Mexico) who tells about overhearing plot by GBC men to poison Prabhupada. At the time this story is circulating, some GBC men take a trip to Mexico.*
35. *Nara Narayana has found that a common form of political assassination in India is poisoning, the results of which cause kidney failure. Brahmananda confirmed that one of the external causes for Srila Prabhupada's departure was kidney failure.*

## ***APPENDIX 10:***

### ***ARE THERE MISSING TAPES ?***

This report was compiled by studying the Bhaktivedanta Archives Vedabase. The number on the left in the first chart below denotes the year and the number on the right denotes the number of days in that year which we have no tape recordings of Srila Prabhupada. The second chart indicates the specific dates in which tapes are missing in 1977 and gives a breakdown of number of days of missing tapes for the year. I asked Ekanatha Prabhu at the Bhaktivedanta Archives if he could verify my findings and after thoroughly checking archive records he confirmed that my calculations were correct and that the Archives does not have any knowledge of tapes in their possession for the specified missing days or of ever having received tapes for the

specified missing days.

### **Missing Tapes 1966-1977**

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

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. When once asked if it was necessary to record a conversation of an apparently unimportant nature between Srila Prabhupada and some guests, Tamal Krishna Goswami stated: "We tape everything Prabhupada says." (5/24/77—Vrn)

One might then wonder why the number of days in which tapes are missing dramatically increases from 47 days in 1976 to 151 days in 1977 (more than triple). This is particularly curious if we take into account that 1977 was a shorter recording year than any other (only ten and a half 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.

Now let's take a closer look at the missing tapes in 1977.

### **Dates of**

### **Missing Tapes No. of Days**

1/14	1
1/17 thru 1/18	2
2/9	1
2/11	1
2/13	1
2/22 thru 2/23	2
3/3 thru 3/21	19
3/28	1
4/3 thru 4/4	2
4/6 thru 4/9	4
4/12	1
4/14	1
4/21	1
4/26 thru 4/27	2
5/1	1
5/3 thru 5/7	5
5/16	1
5/18	1
5/21 thru 5/23	3
5/25 thru 5/26	2
5/30	1
6/3 thru 6/16	14
6/25	1
6/29	1
7/4	1
7/6 thru 7/7	2
7/9	1
7/11 thru 7/13	3
7/16	1
7/18	1
7/20 thru 7/25	6
7/28 thru 7/30	3
8/1 thru 8/7	7
8/9	1
8/12 thru 8/16	5
8/18 thru 10/1	45
10/5	1
10/7	1
10/19	1
10/23	1
11/0	1

**Total No. of Days of Missing Tapes.....151**

The months of January, February, October and November, 1977, are not unusual and the number of days of missing tapes in these months coincide with the monthly averages for 1976. Out of the 105 days of Jan., Feb., Oct. and Nov. (count only 14 days for Nov.) just 15 days are missing. However, the months of March thru August have an extremely high number of days of missing 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 none-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.

I'd also like to point out that there are some rather large blocks of consecutive days when tapes are not accounted for. Most notably: 19 days in March, 14 days in June, and a staggering 45 days from August 18th thru October 1st. That Srila Prabhupada would have spoken less during severe illness is understandable. That Srila Prabhupada would have said nothing for such long periods of time is inconceivable. Under the circumstances, the logical questions to ask would be:

*Why were there no recordings made on these days?  
or, if there were recordings made, what happened to them?*

## **APPENDIX 11: HAIR MINERAL ANALYSIS**

Hair mineral analysis has been used in forensics for decades. Today, hair analysis is gaining widespread recognition as an analytical tool for receiving information about mineral patterns and drug abuse. Hair analysis is a valid analytical technique that provides important answers to puzzling historical questions, including Beethoven's habits. Nearly 170 years ago, an admirer, grieving the death of Ludwig van Beethoven, snipped a lock of the great composer's hair for a keepsake and kept it in a locket. It is this strand of hair that is expected to provide key answers. Did the deaf composer use drugs? Was he suffering from syphilis? Did he die of *arsenic poisoning* or was his health affected by mineral deficiencies? Today's sophisticated analytical methods can provide these and other answers, and explanations are often unexpectedly simple. For instance, during Beethoven's time, mercurial drugs were used to treat syphilis and arsenic was used to kill rodents. In minute doses, arsenic was deliberately taken to increase virility and physical strength. Other toxins such as lead were ingested by drinking lead-containing water, causing a host of neurological and behavioral problems such as Beethoven's feared moodiness and ill-tempered conduct. The 582 strands of hair recently auctioned off at Sotheby's are expected to provide important information on Beethoven's biochemical makeup and its link to behavior.

Researchers William Walsh and Ronald Ishaacson have been studying the relationship between body chemistry and behavior for decades. They have published an impressive amount of data, including the relations between toxic elements and hyperactivity. They recognized that heavy metal exposure is higher in people prone to violent behavior and that a specific pattern of toxic exposure and mineral deficiencies is seen among death-row inmates. The researchers also noticed what they considered a "genius pattern," characterized by extraordinarily high levels of copper and sodium but low zinc levels in hair. Individuals with this type of hair mineral pattern are often highly intelligent and a bit eccentric, Walsh said. The scientists documented that hair mineral analysis is a valid test of body mineral concentration when used appropriately. "Hair is a diary of what is going on in your body," Ishaacson said. After decades of studying chemicals in hair and associating mineral patterns with behavior, the researchers opened the HRI Pfeiffer Treatment Center seven years ago. It aims at treating biochemical problems, and a strand of hair often reveals the cause of psychiatric ailments that did not respond to other more conventional treatment.

Hair analysis is an ideal complement to serum and urine as a diagnostic tool. Hair is collected without trauma, an important point when it comes to the toxic screening of children or the frail. In many cases when mineral deficiencies have been noted, the individual's inadequate mineral status may not be solely due to a mineral deficient diet, but also be compounded by digestive problems that cause inadequate mineral absorption.

A review of over 1400 articles indicate that *hair is the prime tissue to be utilized when analyzing for heavy metal* and other trace mineral concentrations. Most notable results have been obtained on heavy metal pollutants such as lead, *arsenic*, cadmium and mercury. Scientists in the United States, Canada, Germany, Japan and Sweden have all shown that elemental concentrations in hair provide a relatively permanent record of exposure and that there is good correlation between concentrations in human hair and certain organs.

\* Dr. Chatt of Dalhousie University reported during the Second Human Hair Symposium in Atlanta, Georgia, that concentrations of lead in hair were lowest in rural population groups, higher in urban groups and highest in individuals who live close to lead smelters. (*This is the same Dr. Chatt who analyzed this reporter's hair sample*)

\* Trace Minerals International, Inc. of Boulder, Colorado compared the toxic content of hair in American, German and Mexican children and found that concentrations were highest in Mexican children, lower in American and lowest in German children.

\* Harry Shwachman of the Children's Hospital Medical Center in Boston along with Kopito of the Massachusetts Institute of Technology have shown that children with cystic fibrosis have as much as five times the normal concentration of sodium in their hair, but only about ten percent of the normal concentrations of tightly-bound calcium.

\* Shwachman and Kopito have also found low concentrations of sodium and potassium in the hair of patients with celiac disease (disorder in the digestion and utilization of fat) and that there is generally three to four times as much sodium and potassium in the hair of healthy individuals.

\* Hambidge has tested children in Denver's Head Start Program and found that both their hair and blood serum contain significantly lower concentrations of zinc than specimens from children of middle-income families. The researcher picked six children with the lowest hair zinc concentrations for further testing and found that taste perception was impaired in five. Zinc supplementation restored taste perception and increased zinc concentrations in both blood and hair.

\* Both Hambidge and Walter Mertz of the U.S. Department of Agriculture in Beltsville, Maryland, have each demonstrated the below-normal hair concentrations of chromium in victims of juvenile onset diabetes.

\* Gordus of the University of Michigan reported that the hair of students with high academic marks contained substantially more copper and less iodine, lead and cadmium than the hair of students with low marks.

\* Robert Pihl and colleagues of McGill University in Montreal, Canada, report that based on hair mineral results, they can distinguish with 98% accuracy normal children and those with learning disabilities.

\* Brain and hair tissues of Alzheimer patients were found to contain substantially-elevated aluminum content. Researchers at National Institute of Health (Bethesda, Maryland) and at Elizabeth Hospitals in Washington, D.C. noticed an improvement in symptoms after hair aluminum decreased.

*Elemental concentrations in organs are not identical, but certain elements are more densely concentrated in specific organs.* Hair mineral analysis evaluates tissue storage and is many times the best choice when chronic exposures and deficiencies are suspected. "HMA is an excellent, simple, and accurate test to establish mineral and trace element concentrations. Since the structure of hair remains unchanged, the minerals and trace elements are fixed, whether a sample is tested now or in a few years time. The levels are not subject to change." (M. Laker)

#### **Nail Mineral Analysis (NMA)**

Nail analysis has been used in forensics for the evaluation of severe arsenic poisoning when hair loss prohibited hair mineral analysis. Nail analysis is also used when untreated hair is not available in sufficient quantity. Finger or toenails may be used as a testing material. but nails must be free of varnish or polish. A minimum of 200 mg of nails is needed.

#### **Definition of Normal**

In medicine, the definition "normal" has several meanings. It used to distinguish a "normal" or healthy person from the abnormal or unhealthy individual, and in this context, we refer to "normal" iron levels as values that reflect good health, in fact "normal" iron concentrations can be found in the presence of disease. In the absence of disease or disease symptoms, a person is medically and legally considered normal or healthy. However, a person without symptoms of disease does not necessarily enjoy even optimal health. In the laboratory, "normal" is used to describe a set of laboratory results that is based on statistics. For many analytes such as serum iron or aluminum, whole blood lead or urine mercury, reference levels have been established by the Center for Disease Control (CDC). For other analytes less known in conventional medicine, including the important blood chromium or urine nickel, reference values have not been standardized. This applies for most elemental reference ranges in hair, with arsenic being one exception.

### **NEUTRON ACTIVATION ANALYSIS**

The analysis of sequential sections of hair provides reliable correlation to the pattern of arsenic exposure. In the hair follicle, arsenic circulating in the blood is deposited in the germinal cell matrix from blood vessels of the papilla. As the germinal matrix differentiates into keratin, the arsenic is trapped and carried up the follicle in the growing hair. The germinal cells are in relatively close equilibrium with the circulating arsenic, and as arsenic concentrations in blood increase or decrease, so does the amount of arsenic deposited in the growing hair vary accordingly.

Hair analysis by neutron activation not only provides precise quantitation of arsenic concentration but also allows segmental analysis to determine when arsenic was ingested and the number of episodes. The analysis requires only a few hairs, which grows at a rate of approximately 0.4 to 0.5 mm per day. Therefore, analysis of 1 centimeter, or about a half inch, segments provides a pattern of monthly exposure. In some cases, the concentration of arsenic along the length of the hair is measured to obtain information about exposure over an extended period of time.

Neutron activation is used either non-destructively or destructively. (The tests performed by Balavanta Prabhu and this author with Dr. Morris and Dr. Chatt respectively employed the non-destructive method.)

Until a few decades ago the only available methods for analyzing arsenic, such as Reinsch's method, Marsh's test, and Grutzeit's test, were qualitative rather quantitative in nature. Because of this limitation, results of studies based on these methods must be evaluated with caution.

Arsenic originally present in the sample at very low concentrations must often be preconcentrated before it can be measured. If the sample is a solution, the arsenic can be coprecipitated on metallic hydroxides or precipitated with organic reagents. It can also be isolated from its original matrix by liquid-liquid extraction or by volatilization as a trihalide or as arsine.

Until recently, total arsenic was usually determined colorimetrically, by either the molybdenum blue method or the silver diethyldithiocarbamate method. Arsenic is now usually determined by atomic absorption, with the sample solution introduced into a flame as an aerosol or deposited as a droplet inside a tube or on a metallic strip, which is then strongly heated. Greater sensitivity has been achieved with atomic absorption, however, by converting the arsenic to arsine and introducing this gas into a heated tube. Equal sensitivity can be achieved by introducing the arsine into an arc in helium and measuring the resulting spectral emission. Low detection limits for arsenic can also be reached by neutron-activation analysis (often without chemical treatment). Electrochemical methods, such as differential pulse polarography, can achieve comparable sensitivity in the presence of natural pollutants (e.g., sludge).

Neutron-activation analysis has the advantages of being nondestructive (in the many cases in which postirradiation radiochemical separations are not necessary) and of being immune from any danger of contamination during post-irradiation handling. Its absolute sensitivity is 0.1 ng for a thermal-neutron flux of  $10^{12}$  neutrons/cm<sup>2</sup>-s. In tissue and mineral samples, however, this sensitivity can seldom be reached. The activity induced is the 599-keV photopeak of arsenic-76. A relatively great amount of sodium-24 activity is induced in the sodium present in such samples, and, although the decay of sodium-24 (half-life, 14.96 h) is faster than that of arsenic-76 (half-life, 26.5 h), the sodium-24 activity must be allowed to decay for several days before the arsenic-76 activity can be counted. This delay does not seriously interfere with the determination of arsenic at concentrations above a few parts per million, and the elimination of all chemical treatment of the sample compensates for the inconvenience. If greater sensitivity is needed or if radiochemical interferences appear (e.g., bromine or antimony activities), chemical-group separations can still be performed to isolate the arsenic-76 activity.

#### **Electrochemical Methods**

In the electrochemical methods that have been proposed for determining traces of arsenic, the arsenic is usually first isolated by volatilization or extraction, then converted to the trivalent form and determined polarographically. The most sensitive

such technique is differential pulse polarography, which has a detection limit of about 0.3 ng of arsenic per milliliter and can be used in the presence of natural pollutants, such as unfiltered sludge.

#### **Gas Chromatography**

Total arsenic can be determined by gas chromatography if the arsenic is first collected and converted to triphenylarsine. The collection-conversion procedure is somewhat long, but the absolute limit of detection is quite low (20 pg) when an atomic-emission detector is used.

#### **Other Methods**

There are other valid methods of determining traces of arsenic, such as coulombmetry, X-ray fluorescence, atomic optical fluorescence, and ordinary and isotope-dilution mass spectrometry. (*Arsenic*)

#### **AUTHENTICATION OF HAIR SPECIMENS**

Hair absorbs minerals and compounds externally and thus external contaminants can and do change the chemical composition of hair. Someone using shampoo and hair cremes, or bathing in contaminated water, can conceivably alter the natural amounts of compounds in the hair that are deposited there internally from the blood. However, toxins contacting the hair would also be absorbed through the skin, and any serious amounts of toxins would thus create a health hazard and reaction immediately. For the most part, whenever hair analysis is undertaken, it is only common sense to check on the life style and any possible contaminants that may have been encountered. In the case of Srila Prabhupada, bath water, massage oils, chalk powders, etc cannot explain the elevated level of arsenic in His hair.

A method of ascertaining whether hair was externally tainted by toxins is the use neutron activation analysis on separate, consecutive segments of hair. This was done with the tests on Napoleon's hair, revealing great variances over time in the amounts of arsenic content. External contamination would produce a uniform, consistent level of toxins throughout the length of the hair. This is an important proof of internal poisoning, but hair specimens of sufficient length are required. Srila Prabhupada's hair specimen from Hari Sauri was about half an inch long only, about a month's growth, and sectional readings are not possible.

In lieu of the discovery of irregular depositions of toxins from the blood in hair of sufficient length, several short hair specimens that were cut at different times could also reveal varying amounts of toxins and thus establish a more solid proof of ingested and intermittent arsenic poisonings. We have Srila Prabhupada's hair from October 1977 as the first reading of arsenic levels. If now we could obtain hair from February, or May, or September, etc, then further testing would reveal differing levels of arsenic. Therefore it is urgent that further hair specimens of Srila Prabhupada be located so that verification and further discovery may occur.

## ***APPENDIX 12: SOURCES OF ARSENIC***

### ***Inorganic (Arsenite, Arsenate, elemental)***

#### ***Insecticides/Pesticides***

Arsenic trioxide  
Sodium Arsenite  
Calcium arsenite  
Arsenic acid  
Ant poisons (now banned by EPA)

#### ***Herbicides***

Cacodylic acid

#### ***Occupational sources***

Ethylene oxide manufacture  
Electronic device manufacture  
Radioactive tracers  
Dyes  
Semiconductors (gallium arsenide)  
Fossil-fuel combustion  
Forestry  
Agriculture  
Decorative glass making  
Mining  
Smelting/refining  
Metallurgy

#### ***Medicines/contaminated drugs***

Asian folk remedies  
Homeopathic remedies

Depilatory  
Herbals  
Opium  
"Moonshine" ethanol  
Kelp

#### ***Other***

Wood preservatives (chromium-copper-arsenate)  
Contaminated well water

#### ***Organic***

Seafood  
Melarsoprol (trypanocidal)



### **APPENDIX 13: POSSIBLE MIS-DIAGNOSES**

**POSSIBLE MIS-DIAGNOSES FOR ARSENIC POISONING ARE ILLUSTRATED IN THIS EXCERPT FROM GOLDFRANK'S TEXT ON TOXICOLOGY: note how many there are !**

**Neurologic**

Encephalopathy  
Korsakoff's syndrome  
Viral  
AIDS  
Peripheral neuropathy  
Guillain-Barre syndrome  
Diabetic  
Alcohol induced  
Nutritional

**Endocrinopathy**

Hypothyroidism  
Hyperthyroidism  
Addison's disease

**Hematologic**

Porphyria  
Hemolytic anemia  
Iron deficiency anemia

**Gastrointestinal**

Gastroenteritis  
Hepatitis

**Other**

Depression

**Toxins**

Thallium  
Mercury  
Paralytic shellfish poisoning  
Buckthorn  
Organophosphates

**Dermatologic**

Dermatitis  
Stasis  
Atrophic  
Contact  
Exfoliative  
Lichen planus  
Lichen planus simplex  
Malignancy

**Infectious**

Sepsis  
Pharyngitis  
Upper respiratory infection

**Cardiovascular**

Myocardial ischemia/infarction  
Myocarditis  
Peripheral vascular disease

### **APPENDIX 14: POISONING THROUGHOUT 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

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 natural, primitive toxicology permitted her the more genteel method of falling on her asp 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

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. (Livy). 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 were 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.

A paragon of the distaff set of the period 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 2000 infants among the victims.

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*. Although arsenic was only one of three poisons used by the Brewster sisters to dispatch their guests, "Strychnine and Old Lace" or "Cyanide and Old Lace" would not have had as great an impact on the public.

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.

The earlier medicinal uses and criminal abuses of arsenicals provide a helpful background of information about these compounds. (*Arsenic*, 1977)

## APPENDIX 15:

### HISTORY OF TAMAL KRISHNA GOSWAMI

Tamal Krishna Goswami is a central figure in the history of Srila Prabhupada's pastimes and that of the Hare Krishna Movement. He received hundreds of 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 at the prominent in the inner clique of GBC's who formulated ISKCON policy and institutional philosophy. Further, he himself has invariably been at the center of one serious controversy in ISKCON after another. TKG has certainly had a colorful history.

There is no doubt TKG has rendered much wonderful service to Srila Prabhupada, and this appendix is not meant to criticize or belittle anyone who has spent a lifetime in the service of the Lord. However, uncomfortable and tricky as it may be, it has become *necessary* to understand and examine TKG's role and activities in ISKCON since the 1970's in order to:

1. Appraise the honesty and authenticity of *TKG's Diary* and its accounts of Srila Prabhupada's illness and events in 1977, the information from which is vital to the poison investigation,

2. get to the bottom of his changing interpretations of the initiation system Srila Prabhupada wanted for the future of ISKCON,
3. ascertain whether anyone in or out of ISKCON might possibly have had a motive to poison Srila Prabhupada,
4. devise a list of questions for Tamal regarding the particulars and mysteries of Srila Prabhupada's illness in 1977.

### **"GO TO CHINA"**

In TKG'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, usually omitting the true details of Tamal's own role in or orchestration of such controversies. One such event was the Radha Damodar travelling parties which Tamal controlled in 1976. Srila Prabhupada became so upset with Tamal's conduct of creating great disturbance in the USA ISKCON centers that His Divine Grace relieved Tamal of all services and responsibilities, ordering him to go to China. Tamal resisted and Srila Prabhupada became angry with him, and held fast to Tamal's "banishment" behind the Yellow Curtain. It was clear that by this event, Tamal was disgraced, humiliated, and severely chastised before the entire assemblage of devotees at the annual Mayapur festival, 1976. Adi Keshava agrees that the affair made Tamal very resentful towards Srila Prabhupada.

After the 1976 Mayapur festival, Tamal and Dristadyumna studied about China and prepared a report for Srila Prabhupada. In a meeting with Srila Prabhupada in Hawaii on May 4, 1976, Tamal submitted the bleak report 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. Dristadyumna and Tamal attended a book publisher's convention undercover on mainland China for a few days. Tamal reported to Srila Prabhupada that there was absolutely no way to preach in China, "*maybe in fifty years (from now)*." Srila Prabhupada excused Tamal of the order to go to China, and returned Tamal to his former position as head of the Radha Damodar bus program. Tamal soon afterwards assumed the GBC position for New York zone as well. Adi Keshava described Tamal's return to New York as pompous and *triumphant*.

While in New York, Tamal wrote and supervised the production of a play done by Sudama Swami and the devotee actors. It was an obvious indulgence in TKG's personal and emotional history of banishment and chastisement by Srila Prabhupada. The play was entitled "*The Emperor and His Chief Counselor*." The counselor created havoc in the emperor's kingdom, is chastised, and realizing his mistake, repented and became re-situated properly in the service of the emperor once again. Adi Keshava, however, thought the play was frightening and bizarre, being all about court intrigue, pride, power, and how Tamal had been wrongly chastised because although he had overstepped his bounds with abuse of the counselor's position, he had done so with only good intentions.

Srila Prabhupada then came to Rathayatra in New York in July 1976, staying for about a week as Tamal Krishna Goswami's guest. At this time Srila Prabhupada's health began to decline, although Tamal claims it began earlier with a "*cold*" in New Vrindaban. His Divine Grace's strength and digestion decreased while in New York, to the point where many GBC's asked Srila Prabhupada to stay and wait for recovery before travelling to India. Srila Prabhupada left nevertheless; on the plane and upon arrival in London only hours after leaving New York, He experienced a severe "illness" with vomiting, weakness, mucus, and lack of energy. Unfortunately, the symptoms appear very similar to those during the severe illness of 1977. Coincidence? The detailed description of this illness, accompanied by heart palpitations, is contained in Volume 4 of Hari Sauri's Transcendental Diary.

### **OLD AND SENILE ?**

*Appendix 9* contains several *unverified* and alleged accounts of Tamal's past actions and statements, which may shed some light on how to accept the veracity of his diary's accounts of Srila Prabhupada's illness. Nara Narayan posted an essay on VNN on 12.3.97, 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.'*" The known facts in this incident are that Tamal sold the Juhu land without permission, causing Srila Prabhupada to become extremely angry and to personally re-negotiate the land's purchase. The intent herein is not to discredit Tamal, but to try to understand who exactly was Srila Prabhupada's primary guardian, personal secretary, and foremost caretaker in 1977. It is unfortunately necessary to examine the suspects and their motives in a murder investigation. What can be done? We can try to maintain objectivity, if at all possible in such an emotionally disturbing challenge as to find out who's and why's of Srila Prabhupada's poisoning.

### **TAMAL'S GURU SYSTEM PHILOSOPHIES**

The following re-worked and edited article was posted on VNN on January 7, 1999, called "*Colorful History Of Tamal Krishna Goswami*.":

This is an explanation of the different colorful and contradictory interpretations of Tamal Krishna Goswami 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 issued at Mayapur, March 2, 1978, it stated:

"The GBC members met together in Vrindavana 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 diksa 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 worshipped by their disciples as genuine spiritual masters. This means for example, that they are to be considered, as stated in the Guruvastakam, as nikanjo-yuno rati keli siddhyai - intimate assistants in the pastimes of Krishna." (*The Process For Carrying Out Srila Prabhupada's Desires For Future Initiations; A paper prepared by the GBC in consultation with higher authorities*)

The Reader should note that out of the eleven "intimate associates of the gopis," seven have fallen down. The remaining

four are Tamal, Hridayananda, Satsvarupa, and Jayapataka.

TKG wrote in a letter to Upananda on December 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 acaryas, 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. Another point to note is that in 1998 TKG claimed in lectures given in Hongkong, etc, responding to the rtviks' use of the July 9th letter as evidence for a post-1977 rtvik system, that the July 9th letter was actually never authored or written by Srila Prabhupada. TKG now claims 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 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.

*"Tamala Krishna Goswami, the leader of a large number of sannyasa and brahmachari 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, by TKG)

3) Having been suspended, TKG then gave a **new explanation** at Topanga Canyon, California on December 3, 1980. He "admits" there that:

*"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 I'll explain. I explained it but the interpretation is wrong."*

Here TKG not only confirms that his understanding of the letter in 1978 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 Back To Godhead in which Srila Bhaktipada (Kirtanananda Swami) is advertised as 'Bonafide Spiritual Master'. You say 'this is something that seems a little strange to me'. Would you please explain to me what seems strange? "*

Note: Kirtanananda is now serving a 26 year sentence in Federal prison for various criminal convictions. That *is* strange for an acharya.

5) 1984: This metamorphosis of TKG's version of what happened in 1977 is completed by the publication of his book in 1984, ***Servant of the Servant***. On page 361 we find:

*"Since the disappearance of our beloved spiritual master, we have seen such disenchanted persons come forward trying to cast doubt on the legacy left by 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-acarya 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-acarya.** (COMMENT: It is this heavy mood which caused thousands to leave ISKCON)*

*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 disciple succession. (Quote from Teachings of Lord Kapila)*

*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 Caitanya Mahaprabhu. **Thus he considered them to be uttama-adhikari, all highly advanced devotees worthy to be accepted as spiritual masters.** (Quote from The Nectar of Instruction)*

*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. (COMMENT: Here TKG wants us to think we would be offensive to question his exalted stature) 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. (Quote from Bhagavatam)*

*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. (Quote from Bhagavatam)*

*Ultimately, however, the greatest proof of the bonafidity of Srila Prabhupada's successor acaryas 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 acaryas' preaching has unquestionably been grown on the tree of Lord Caitanya. The new devotees who are now joining the International Society for Krishna Consciousness bear every semblance of being true Gaudiya Vaisnavas. 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."*

**This complete portion excerpted above from his 1984 book was subsequently and mysteriously deleted in the 1991 reprint edition.**

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.

7). At Mayapur in March 1990, TKG becomes very angry about the Vedic Village Review and its propagation of the rtvik 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 Rabindra 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 "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 Maharaj, whom Rabindra Svarupa, GBC chairman and 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, admitting the fault in thinking that Srila Prabhupada had not given us everything and that we should consult with the 'rasika guru', as he had himself done and also persuaded many hundreds of others to do for the previous 4 years. It appeared that TKG had been ready to push Narayan Maharaj to be accepted 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. Since, ISKCON defections to Narayan Maharaj have snowballed and become a serious factor in the weakening of Srila Prabhupada's Mission.

10) No sooner was Tamal restricted from Vrindaban and the association of Narayan Maharaj than he enrolled in college and began working hard to become a religious scholar and academic authority on the Hare Krishna Movement. The ten lives of Tamal! He is presently working on his doctorate at Cambridge University in England and attends conferences of religious scholars around the world. In this way, perhaps he will finally be accorded due respect as a truly spiritual person and be able to transcend the many years of poor reputation he has earned while participating in various and numerous controversial and debilitating ISKCON incidences.

### **TAKES OVER SRILA PRABHUPADA'S QUARTERS**

Another part of Tamal's history worth noting is that immediately after Srila Prabhupada's disappearance in November 1977, Tamal sent word to the Bombay temple to prepare Srila Prabhupada's quarters there for his arrival. Going to Bombay, Tamal moved into Srila Prabhupada's rooms and set himself up in charge of the huge just, opened complex. The Juhu Beach property was perhaps the premier ISKCON property, and Tamal then ordered a marble Vyasasana for himself. When the Vyasasana arrived and was being installed, Mahabuddhi noticed that it was higher than Srila Prabhupada's Vyasasana. Mahabuddhi instructed the workers to cut down the legs several feet, which was not pleasing to Tamal. Throughout 1978 Tamal solidified 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?" Finally the situation became too radical for even Giriraj and Sridhar Swamis, and TKG was summarily ousted while he was visiting the USA, and informed not to return.

### **CONCLUSION**

In conclusion, upon reviewing the colorful history of Tamal, we are left in serious doubt as to how much credibility should be accorded to his diary, accounts of Srila Prabhupada's illness, or the various 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 is perceived as a dishonest politician. Further, we are left to wonder about the motives and ambitions of a person who has had almost 30 years of political and controversial involvements in ISKCON, all too often being found at the forefront of yet another serious challenge to the Hare Krishna Movement he now purports to represent as a scholar.

Tamal's drama production of 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 "intimate" associate. The two year long editing process by Garuda Prabhu prior to publication was arduous and difficult, with Tamal struggling to retain things such as references to Srila Prabhupada's shelter under the Vrindaban "tamal" tree. This book gives many a reader eerie and uncomfortable feelings of Srila Prabhupada being used to enhance Tamal's and Bhakticharu's reputations.

In light of all this, one cannot but help wonder how Tamal has managed to do such great damage to his spiritual master's

Mission. A demon on the outside would have been less dangerous. It is not a matter of character assassination, but of character assessment, and that is required only in these unusual circumstances of a poison investigation. Otherwise these exercises are forbidden. Because Tamal is a suspect in Srila Prabhupada's poisoning, his history is very relevant, as it provides many clues as to possible motives, methods, and actions. This is the nature of a murder investigation.

Normally, matters such as these would not be proper to discuss publicly. However, there is no private forum in which to address these issues of Srila Prabhupada's poisoning and the suspected poisoners. ISKCON simply denies the very possibility of poisoning; there is no forum there. What to do but bring it to the public forum? It is an emergency. Sometimes the rules cannot be followed per se, but a creative route must be found to take.

Therefore it certainly seems justified in demanding Tamal Krishna Goswami to answer questions regarding Srila Prabhupada's disappearance, and other matters as well. He must be accountable for his actions, and, especially in matters of leadership, one must be prepared to answer to the followers when controversy and suspicion arises. Tamal Krishna Goswami is obliged to cooperate with the poison investigation. He is a suspect not by dint of his colorful history, but by dint of the evidence on hand. *This author prays that he can be cleared of suspicion and we can look towards other suspects.*

## **APPENDIX 16: WAS THE MEDICINE LIKE POISON?**

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 the coldest season of the year so that their powerful innate fire does not increase pitta.*"

The questionable source of Chandra Swami's *makharadhvaja* and the *kaviraja's* disclaimer letter that was never shown to Srila Prabhupada are two reasons to characterize Srila Prabhupada's caretakers as irresponsible. However, the real issue is not negligence or bungling in the care of Srila Prabhupada, but it is the arsenic poisoning.

Bhakticharu said: "*Soon after that Srila Prabhupada started to speak about poison. Therefore it seemed to me that he was speaking about the adverse effect of makharadhvaja.*" This is expected to be a central explanation from ISKCON apologetics, that on November 10 Srila Prabhupada was talking about the *makharadhvaja* effects, and not talking about being poisoned by someone. They will also refer to Tamal's late October statement about the medicine, "*it had turned to poison.*" Since, as they explain, Srila Prabhupada could not have possibly been poisoned maliciously by any of His own loving disciples, therefore any talk of poison *must* be about medicines which had adverse effects and were "*like poison.*"

Thus the *idea* is floated that *makharadhvaja* was a possible source of poisoning, as it contains mercury, responsible for debilitating Srila Prabhupada's health and perhaps even having a lethal effect. Some have suggested this may have been due to His taking *makharadhvaja* for an extended period, thought by some to begin early in 1977. However, the *makharadhvaja* was taken only 2 times by Srila Prabhupada, once on October 25, and once the next day, a total of ONE DAY. But these deflections by minimizing Srila Prabhupada's statement of being poisoned is irresponsible and does not make any sense when the details of chronological history are examined.

After taking *makharadhvaja*, Srila Prabhupada discontinued its use, noting that "*it is not acting,*" and that there were "*adverse reactions,*" namely loose bowels, passing 5 times in a day. But Srila Prabhupada did not become extremely ill, or even slightly ill, from taking the *makharadhvaja*; He did not experience the pain, fever, vomiting, etc that one might expect with serious "poisonous" effects. Unnecessarily, Tamal introduced the poison word. Why are Tamal, Bhavananda, Bhakticharu talking about poison in October, weeks before Srila Prabhupada used the word? To confuse us about the real poison?

Srila Prabhupada discontinued the *makharadhvaja* even in the face of continued pressure to continue taking it. Apparently Srila Prabhupada was suspicious of the *makharadhvaja*, as He questioned its source, the uncanny "coincidence" of finding it ready made, the fact that it was free, and finally He inspected it Himself visually. But then He said nothing further about it, and Sastriji came from Calcutta to begin a new treatment.

Fourteen days later, the *makharadhvaja* issue was distant history; the loose bowels were gone before November began, and Sastriji's program had been underway for two weeks. *The time between the taking of the makharadhvaja and the time at which Srila Prabhupada said He was being poisoned are too far apart for the two incidents to have any relation.* On November 9, Srila Prabhupada did not say that the medicine was poisonous; He said that He heard others speaking of how He was being poisoned. Perhaps He had heard devotees whispering about poison, just as today we are hearing devotees whispering in the tape's

background about poison.

By study of Srila Prabhupada's health history of late 1977, no longer does the "*medicine is like poison*" explanation make sense. It may sound impressive to one who has not studied the chronology and events. There is, however, some concern that the *makharadhvaja* obtained through Chandra Swami was *spiced* with poison, namely arsenic. Even if it was, there was no visible effect. *Makharadhvaja* is made with gold, sulfur, and mercury, and sometimes with other ingredients such as musk, pearls, mica. *However, arsenic is not an ingredient of makharadhvaja.* Arsenic is not known nor expected to have been an ingredient in any of Srila Prabhupada's medicines.

Anything Srila Prabhupada ate or drank as food or medicine could have been arsenic-tainted. To taint the *makharadhvaja* would seem much more unlikely than poisoning the milk, for example. Even if the *makharadhvaja* was arsenic-tainted by an outside party, it is very difficult to see how this could result in the 3 ppm in Balavanta's one month hair sample, during which the *makharadhvaja* was taken for 1 day. Blood clears itself of arsenic within 5 days at most. Any arsenic in the *makharadhvaja* would thus have been deposited *decreasingly* in the hair for only about 6 days out of 30. For 30 days of hair to contain an average of 3 ppm due to 6 days of arsenic-tainted blood, the levels during the first day would need to be about 25 ppm, a level which would cause acute arsenic poisoning symptoms *not seen in Srila Prabhupada at that time.* (see the case histories for comparisons of arsenic levels and resulting symptoms) Thus, logically, the 3 ppm was not due to 1 day worth of tainted *makharadhvaja*, but due to poisoning *spread out* over much more than 1 day. The arsenic came from elsewhere, not the *makharadhvaja*.

due to poisoning up and out of much more than 1 day. The arsenic came from elsewhere, not the makharadhvaja.

For example: if the makharadhvaja was arsenic-tainted and is thought to produce an average of 3 ppm in the hair over 30 days, the amounts would need to be: 25 for 1 day, 18 for 1 day, 10 for 1 day, 5 for 1 day, 3 for 1 day, 2 for 1 day, and about 1 ppm for the last 24 days of that month. This averages out at 3 ppm with arsenic ingested for only one day. Serious effects would ensue from 25 ppm arsenic; but only diarrhea was the result. The conclusion, again, is that 3 ppm was not due to tainted *makharadhvaja*.

When Srila Prabhupada spoke of being poisoned on November 9 and 10, He was not talking about *makharadhvaja*. The entire conversation on the 10th was of rakshasas, who could possibly do such a thing, the Guha and Sankaracharya murders, who has poisoned you, etc. The kaviraja said there must be truth to it. The discussion was obviously about intentional poisoning, not of negative medicinal effects. Yet, no one took it seriously. Why? Why now obscure the issue with a "*makharadhvaja was poison*" explanation? The medicine was not poisonous. And if the medicine had too much mercury, then why did Balavanta's hair test not show high levels of mercury, but only of arsenic, which is not a *makharadhvaja* component?

#### **SUMMARY:**

1. *Makharadhvaja* does not have arsenic as an ingredient.
2. Balavanta's hair analysis shows poisoning by arsenic, not by mercury.
3. Srila Prabhupada was not talking about *makharadhvaja* on Nov. 9 & 10.
4. The *makharadhvaja* was not "poisonous" enough to notice any effects
5. *Makharadhvaja* doesn't explain Prabhupada's poisoning statements.
6. The 3 ppm arsenic level is not due to possibly tainted *makharadhvaja*.
7. The 3 ppm arsenic level is due to poisoning over much more than 1 day.

## **APPENDIX 17: ASTROLOGY AND POISONING**

### **THE TRUE HOROSCOPE OF SRILA PRABHUPADA**

USA (VNN) - by Dharmapada Dasa (01/13/98 - Story 1496)

I read a Chakra article that Shрила 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 Shрила Prabhupada was first brought to my attention by Nalini Kantha dasa, another well-known ISKCON astrologer. (By the way my name is Dharmapada Dasa: dean@uninet.com.br)

Some background will be necessary to sort things out. First, it seems that at some point Shрила Prabhupada identified with Capricorn chart. This seems to mean that Shрила Prabhupada was given his calculated chart and told he was Capricorn ascendent and that he basically accepted that. What else can anybody really infer? We have never heard of any discussion between Shрила Prabhupada and Shрила Bhaktisiddhanta, a great astrologer, about our Prabhupada's horoscope. We know nothing of any possibility that Bhaktisiddhanta examined Srila Prabhupada's chart; no help there.

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 Shрила 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 Shрила 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. I'm saying that the planetary positions and everything are the same, the only difference being that if we go back just five minutes; a few, small, quick 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 two charts only one degree away from each other, determined by mere minutes.

And who was it that reported the time? Probably Shрила Prabhupada's parents. Were they so efficient that they documented events down to the minute and second? Did the clocks in India keep good time? Remember: a few minutes and the chart changes. It is not improbable that Shрила Prabhupada's birth time contains some rounding error: it is likely, meaning 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 Shрила 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 Shрила Prabhupada's charts. Two supposed charts

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 Shрила 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 Shрила 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 Shрила 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. Rahu gives very good results from that house, no question about it.
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 satvic 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 Shрила 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.

In this way I hope that the answer to the question about which chart is the real chart of Shрила Prabhupada has become revealed. As far as the controversy between the two different charts is concerned, one group has overlooked a few things. But just because some astrologer makes a mistake, has an opinion which is off-kilter, or has a prediction that has gone wrong, is not cause to pass judgement over him or reject him. B.V. Raman is India's most well-known astrologer of this century; his achievements are fantastic. It was he who carried the message of Hindu astrology to the West in the English language, who wrote a whole set of books on practically every facet of Vedic astrology and who carried his astrological journal to national heights. Even so, he has made a few mistakes, and holds an opinion or two for which history may not be kind to him, and he has detractors. Every astrologer has a prediction go wrong or a skeleton in his closet. Let's not hastily judge any astrologer who favors the Capricorn chart. Your Servant, Dharmapada das

**AUTHOR'S COMMENT:** The Sagittarius chart thus can be seen as the better match for Srila Prabhupada's astrological position. Other astrologers, including Asutosh Oja, who plotted Srila Prabhupada's chart in 1977, have clearly observed that Srila Prabhupada's chart indicated trouble or insubordination from juniors and supports a case of poisoning. However, astrology cannot prove or disprove that Srila Prabhupada was poisoned.



APPENDIX 10.  
**LETTER FROM BHAGAVAT DAS**

USA (VNN) - Bhagavat Das Reply to ISKCON's Official Report

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 like De's liniment. 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 the Supreme Lord Krishna, meaning 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 that Srila Prabhupada was not a magician and that 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 his disciple Sarva Mangal dasi. She said there were devotees making these opposing statements, and while she believed that he knew these things, she wanted His Divine Grace 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 then 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 stated that Supersoul tells him whatever he needs to know.

We can thus conclude that Srila Prabhupada is a greatly advanced pure devotee of the Lord 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? Can anyone refute Srila Prabhupada's statements about the abilities of a greatly advanced pure devotee? If you can prove Srila Prabhupada was not a greatly advanced pure devotee and did not know he was being poisoned, then please publish your foolish and offensive argument so we may all know who you are.

Unfortunately during this investigation 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. Even more amazing is that 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 as the ranting of a confused, senile old man? If any one thinks such, please publish your case so we can all know who you are.

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 neither suggesting, requesting, or in any way insinuating that Srila Prabhupada should be exhumed for an autopsy. I am totally against it. So the statements of some that the doctors did not notice poisoning is not evidence that he was not poisoned. Srila Prabhupada, being conversant with the effects of various substances on the body, and being that 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? How could he be vanquished? Didn't Jesus Christ accept the crucifixion after praying to the Lord, "Let this cup pass from me but thy will be done"? Didn't Jesus Christ 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 covenant he made with us at the time of initiation. He could have stayed with us. He said, "Krishna said it is up to me -I can stay or I can go, but what do you want?" Obviously there was a Judas amongst us who wanted him to go, 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 are wrong? Please publish your case that when Srila Prabhupada said, "Someone is poisoning me," he was wrong. Who are you?

What is really at 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 is just a desperate attempt to conceal the truth. We know that somebody poisoned Srila Prabhupada! How? Because he said so! The only question now is who? The failure of the whispers to prove that (if in fact they do not) 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 and where and how we find the truth and the price we will have to pay for that is complete faith in the words of His Divine Grace.

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 Shaktavesh 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 is poisoning me"? Do we believe that the words of our Spiritual Master are never wrong? Do we believe that this greatly advanced pure devotee 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, he is never wrong. Which side of the line are you on?

## **APPENDIX 19: TAMAL TALKS AT PYRAMID HOUSE**

In late 1980 Tamal Krishna Goswami and Hansadutta Swami were travelling around ISKCON, having been suspended as gurus and GBC's by the GBC body for activities unacceptable to them, such as demanding that his godbrothers must approach Srila Prabhupada through him. They had been relieved of their zones. TKG called for an open discussion at Nrsinghananda's Pyramid House in Topanga Canyon, CA. on December 3, 1980. Hansadutta, Dhira Krishna, Kirtiraja, Jayadwaita and others were present, and the talk was recorded. Below are some of the interesting statements made therein.

**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 or expanding it or restricting it. That's why he wanted some of you to come and hear, because I think this will be a breath of fresh air...

**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 if 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. 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. 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 gurumaharaja 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.

*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.

So we should speak now with the thought that, "Well, if so-and-so finds out what I've said, I'm getting..." That's not right. We should be totally open.

**AUTHOR'S COMMENT:** So here Tamal admits that there never was an appointment of regular gurus; Srila Prabhupada only appointed rtviks. However, he assumes that after Srila Prabhupada left, that it was "only natural" for those eleven rtviks and then more that would be added later, to become regular gurus, even though Srila Prabhupada never instructed such a thing. Although there was no appointment of anything but rtviks, at Topanga Canyon Tamal thinks that regular gurus can be self-appointed. Of course, his future statements and writings contradict this thesis and themselves in a maze of confusing mumbo-jumbo. Perhaps it is like the politicians do: say all kinds of contradictory things, and refer to the ones that apply as needed. However, honest devotees don't fall for this stuff.

## **APPENDIX 20: BLACK MAGIC AND TANTRICS**

Chandra Swami is possibly connected to the poisoning of Srila Prabhupada, as detailed in Chapter 15. Chandra Swami is a *shakta*, a worshipper of Lord Shiva, a tantric yogi, and his dark past was chronicled in Chapter 15. In the guise of a sannyasi, he was actually interested in politics and money, obtained by manipulating people and involvement in murder and with foreign intelligence agencies. It has already been questioned why Srila Prabhupada's medicine was obtained from the likes of such a criminal.

It may be quite relevant to note that several of the ISKCON gurus have also been involved with tantric practices and "yogis." If those who have inherited Srila Prabhupada's position as absolute gurus are today involved with black magic and tantra, could they also have been so involved in 1977? Are tantric practices part of bhaktiyoga taught by Srila Prabhupada? Tantric practices are for those wanting power, sex, money, and elimination of enemies and those who stand in the way of achieving these things.

Harikesh was widely known to be heavily involved in UFO's and tantric practices. One year it was heard he and several other ISKCON gurus went to a particular tantric who, with a thread and mantras, was able to pull black poisons from out of their stomachs with a thread. Harikesh consulted the pendulum on most decisions. More ominously, he was also rumored to have purchased tantric services to enhance his power and defeat his enemies. Jayapataka Swami is also rumored to have purchased such tantric services.

Jayapataka Swami is mentioned in the Conversations Books as having consulted a "tantric astrologer" in late 1977 for information on Srila Prabhupada's health. He also brought his disciple Chitrakesh around ISKCON for the famous "ghost-busting" rituals for which, of course, fees were charged. Chitrakesh also performed for a fee elaborate private rituals to remove ghosts from the body. This same Chitrakesh was supplying a medicine called vibhuti to Harikesh for ten years which turned out to be a powerful psychotropic drug. The first ISKCON guru to reach and privately speak (negotiate) with Harikesh upon his dramatic departure from ISKCON in 1998 was... Jayapataka Swami. Both Tamal and Bhavananda have also been rumored to have tantric involvement in the last twenty years.

As we know from Srila Prabhupada's teachings, anything material cannot last. Thus these tantric practices will never give one any permanent advantage. Actually, their use is an involvement in the laws of karma, and black magic or tantric curses and rituals will eventually run their course and backfire.

Are those ISKCON leaders and gurus who avail themselves of such dark practices depending on Krishna's mercy? These methods leave us to wonder as to what extent and purpose they have availed themselves of the dark side, either recently or when Srila Prabhupada stood between them and the seat of the guru.

## **APPENDIX 21: ISKCON ANSWERS CD THAT NEVER WAS**

The CD produced by Dhaneshwar Prabhu in the Lockport, NY studio of Jagannath Prabhu in January 1998, after hearing it, was deemed by this reporter to be a faulty and incomplete exposition of the poison issue. Somehow copies made their way to the ISKCON GBC and other places. This reporter decided not to distribute the "Poison CD" but to continue the investigation privately and produce a written report later. Apparently the GBC worried that the CD was being made available, and they composed a rebuttal, held ready for the expected release of the Poison CD. ISKCON's response was leaked on the internet and the GBC was obliged to officially release it the next day. The Poison CD never was released. Thus ISKCON was replying to nothing. It is lengthy but mostly superfluous; it is reviewed here in abbreviated form. This reporter's comments will be shown in *italics*.

**ISKCON's Reply to the Poison CD:** VNN: May 21, 1998. (Story #1809)

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. 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. 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.

*(Next there is a long section 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 this is a weak argument for how Srila Prabhupada's disciples could not have poisoned Srila Prabhupada, or whoever it may have been.)*

*Everyone knew how bad it would look if the Western disciples negligently "killed" Srila Prabhupada on parikrama. The Vrindaban residents and all Hindus would take it as totally irresponsible. The publicity would be so negative that ISKCON's prestige would greatly suffer. There was no choice but to discourage the parikrama. Further, whoever was poisoning Srila Prabhupada could have been doing it for a long time already, and Srila Prabhupada appeared to be only a few days away from departing anyway. Why not look protective of Srila Prabhupada by opposing a "dangerous" parikrama? Srila Prabhupada was on the verge of departing anyway; a deadly parikrama was simply not going to be helpful to the poisoners; the poison was their chosen method.)*

A further point to consider is who exactly would want to kill Srila Prabhupada and what would be their motive? Some proponents of the "Ritvik" idea of guruship have postulated that some members of the GBC who were named by Srila Prabhupada in his letter of July 9, 1977 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. 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 after the guru reforms in 1987.

*(Why is it difficult to imagine the possibility that a group of poisoners have managed to remain undetected for 22 years? Napoleon's murder was not discovered for 150 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. Rather than denounce those concerned about this possibility as demons and enemies of Srila Prabhupada, why not cooperate together openly and honestly in an enlarged investigation? Let's settle the matter for all time. More audio tests, more hair analyses, interviews, forensic research, etc.)*

*Who knows what motives each possible participant in a poisoning could have had? Revenge, financial gain, power... Some may have been unknowingly involved. Some who knew may have been afraid of their lives. Some may have been bribed. Poisoning Srila Prabhupada would only make sense to those who thought they could gain from it. Becoming guru in 1978 may not have been the only motive. Murder is always incomprehensible and illogical, so what is the use of saying "it doesn't make sense?" Rather, let us focus on issues of symptoms, hair tests, etc))*

*(Next is presented Abhiram's lengthy report on Srila Prabhupada's medical condition and diagnosis of dropsy, which is included in full in Appendix 4. In Chapters 17 through 31 we have already read how a diagnosis of kidney disease (and dropsy) is a misdiagnosis, or at least only a partial diagnosis. Certainly there is the appearance of kidney disease, but no qualified allopathic doctor ever had the opportunity to reach a correct diagnosis because they were not able to do proper tests or examine Srila Prabhupada for more than a few days before being rejected. This is clear from the health biography. The medical evidence points to a health condition other than kidney disease, and actually very clearly spells out a case of chronic arsenic poisoning.)*

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.

*(Yes, at the time the CD was produced there had not been information collected to produce a health biography to study the physical symptoms of Srila Prabhupada's illness. Thus the CD was never produced nor distributed. Since the passage of time and*

*the release of TKG's Diary however, a thorough health biography was compiled. And it reveals chronic arsenic poisoning.)*

The PCD authors would have it that Srila Prabhupada showed strong symptoms of someone being poisoned (*Well, isn't it Srila Prabhupada who said that?*), but while they suggestively attribute this to sinister origins, we shall 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.

*(Hari Sauri next quotes lengthy portions from Scientific American about the symptoms of kidney disease and a statement by a Dr. Jacob who was apparently given a basic review of Srila Prabhupada's symptoms according to the limited knowledge of Hari Sauri and Jahnu Prabhus. This reporter humbly requests Hari Sauri to take this book with its health biography and symptom analysis **back** to Dr. Jacob and as many other doctors as possible to give an opinion on the possibility of arsenic poisoning. This book contains the most complete assemblage of medical history on Srila Prabhupada to date.)*

*Of course kidney disease will be the first thing to come to any doctor's mind. Also, Srila Prabhupada may have had kidney ailments for many years before any poisoning began. But that is exactly why someone might chose to use arsenic- it is virtually undetectable and resembles other ailments, and causes kidney disease as well. It was a perfect cover!)*

Chronic renal failure is a state of progressive and irreversible deterioration of renal function that results from a wide spectrum of diseases. Note that it is said that diabetes is one of the major causes of chronic renal failure.

*(Chronic renal failure can also be caused by heavy metal poisoning. In Appendix 7, there is a description of diabetes symptoms and a review of how Srila Prabhupada did not, by symptom analysis, have diabetes serious enough to produce symptoms of diabetes. Later, Hari Sauri states that he had no indication whatsoever during his 18 months as personal servant that Srila Prabhupada had diabetes. In the absence of any conclusive medical tests diagnosing Srila Prabhupada's disease, we are left to analyze by symptoms from biographical data. This method, although not foolproof, strongly indicates arsenic poisoning (Chapters 17-22). Hair analyses provide the irrefutable proof desired. One hair test already has revealed very abnormally high*

(Chapters 17-32). Hair analyses provide the irrefutable proof desired. One hair test already has revealed very abnormally high levels of arsenic in Srila Prabhupada's hair of October 1977. As a matter of fact, it is hair that was in the possession of Hari Sauri Prabhu for 21 years!

Hari Sauri criticizes the CD's use of Dr. Mehta as proof of arsenic poisoning, and rightly so. Dr. Mehta's opinion based on photos and a video are obviously not substantive, but served only as a hint as what to look for in the symptoms analysis of Chapters 17-32.)

But surely it would be reasonable to expect that if someone is being given arsenic, he'd exhibit all the symptoms of arsenic poisoning and not just some of them. Yet some prominent symptoms of arsenic poisoning like inflammation of the mouth, running nose, vomiting, and increased salivation were in fact, according to eye witnesses, not visible in Srila Prabhupada's body at any stage. Couple this with the fact that the other symptoms exhibited by him, as we have already shown at great length, were rather to be expected from a person in Srila Prabhupada's medical condition of renal failure, and we see the observations about possible arsenic poisoning are extremely weak and specious. It is simply unacceptable from a medical point of view to diagnose a disease and attribute its causes to a particular outside agent simply on the basis of a few visible symptoms, especially when the same symptoms can easily be attributed to other more likely natural causes. The ethics of such a practice would surely have to be questioned.

(From the study of arsenic poisoning, we see that different symptoms will manifest in different cases, and not all possible symptoms always manifest. Further, Srila Prabhupada **did** have mouth ulcers, persistent respiratory problems like cough and mucus, vomiting, and drooling, which **were** observed by eye witness accounts as chronicled in the previous chapters. Again, it is obvious Srila Prabhupada did have kidney problems. What Hari Sauri does not understand is that Srila Prabhupada exhibited many symptoms of arsenic poisoning that are **not found in kidney disease**. Perhaps if he were to study arsenic poisoning symptoms **AND** kidney disease symptoms, he would be better prepared to analyze the medical history. And is 45 symptoms a few?) We have seen, it was clearly explained in the Scientific American as well as by Dr. Karl Otto Jacob that, "Typical symptoms of renal insufficiency leading to uremia are: anorexia (total loss of appetite), gastrointestinal disturbances, peripheral polyneuropathy, high blood pressure and heart problems, edema, in the last stage cerebral problems up to coma."

(What about the photophobia, conjunctivitis, constant cough and mucus, and all the other non-kidney disease symptoms that happen to be arsenic symptoms? Not one symptom Srila Prabhupada exhibited is incompatible with a diagnosis of chronic arsenic poisoning! And now arsenic poisoning is further confirmed by the analysis of Srila Prabhupada's hair.)

Yet, as will become apparent from the conversations of November 9 - 10 discussed herein later on, Damodar Prasad Sastri, 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.

(It comes as no surprise that no one could detect the arsenic poisoning now verified by analysis of Srila Prabhupada's hair. Sastriji probably never saw one other arsenic poisoning patient in his entire career. All the toxicology texts make it very clear how very difficult it is to detect arsenic poisoning, either acute or chronic, but especially chronic. Arsenic poisoning resembles other common ailments, but does not respond to treatments or medicines for those other ailments. Sound familiar? Srila Prabhupada never responded to any medicine. A little later we see Bhakticharu Swami's "professional knowledge" that poisoning turns someone blue! None of Srila Prabhupada's caretakers were medically qualified in the least. How would they be able to recognize the most undetectable of poisons? Actually, Sastriji said that if Srila Prabhupada thought He had been poisoned, it must be true, and he spoke at length about poisons. Sastriji gave full credence to the notion of poisoning.)

We present here an reliable eye witness account a better understanding.

#### **Bhakticharu Swami Memoirs**

"During Srila Prabhupada's last days he mentioned about poison soon after Makaradhvaj 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. 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 then he would feel pain. Two or three 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 these 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.

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**. Therefore,

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.

One day, after checking his pulse, the Ayurvedic doctor, Damodar Prasad Sastri, 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.

I also want to mention something that I consider was a mistake on our part, yet we could not really do anything about it. One night when I was attending Srila Prabhupada 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 Krishna Maharaja and told him what Srila Prabhupada had said. When Tamal Krishna Maharaja came to His Divine Grace he repeated the same words to him. The next morning we left for Delhi, and the following morning we took His Divine Grace to Vrindavana. That morning, after he settled down in his quarters, he called me and told me not to cook for him anymore, or force him to eat anything. I felt that His Divine Grace was preparing to leave his body like Pariksit Maharaja, without eating and drinking anything.

By that time the news had spread all over the world and 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 about Srila Prabhupada's plans, he requested me not to let him go. He told me that his medicine was working and Srila Prabhupada's condition was improving.

However, he said that Srila Prabhupada's condition had not become completely healthy yet. He was planning to give Srila Prabhupada Makaradhvaj, during winter, which would rejuvenate him completely. He mentioned that Srila Prabhupada's condition was not strong enough to absorb Makaradhvaj because it was a very strong medicine. Therefore 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. Srila Prabhupada's plan was to go to Hawaii after visiting London, New York, Gita Nagari, and Los Angeles. However, when 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 Makaradhvaj 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 Makaradhvaj. 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 Makaradhvaj 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."

*(It is encouraging that another of Srila Prabhupada's caretakers, besides Abhiram Prabhu, has finally said a little something about the history and circumstances surrounding Srila Prabhupada's 1977 health. Hopefully Maharaj will answer the many questions that will be put to him and others as this investigation proceeds. There are 7 points regarding Maharaj's statement:*

1. *That Maharaj did not see any unusual symptoms means nothing: arsenic poisoning symptoms are practically unrecognizable except to a trained and experienced eye. His thinking that poison turns the body blue does not reveal much, if any, qualification to recognize the symptoms of poisoning. Maharaj should show this book to 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. Can Maharaj not take it seriously as he knows better than Prabhupada?*
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.*
4. *Why does Maharaj 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 Maharaj says he thinks Srila Prabhupada's statements about being poisoned referred to the makharadhvaja is an easy way out. This faulty explanation is dealt with in **Appendix 16**, where it is shown that this explanation doesn't hold up to close scrutiny.*
6. *Contrary to Bhakticharu's statement, the kaviraja took the possibility that Srila Prabhupada was poisoned very seriously. Rather than lamenting about giving makharadhvaja when maybe it wasn't the best idea, Bhakticharu should lament about why no one took Srila Prabhupada's statements seriously and stopped the poisoning, better late than never.*
7. *That Srila Prabhupada appeared "quite normal" to Bhakticharu only means that the poisoning was chronic, not acute with blatant symptoms.*

After this touching report from Maharaja we quote from Hari Sauri's Transcendental Diary to show that the diseased condition of Srila Prabhupada's body wasn't anything new but was an ongoing thing.

*(Hari Sauri's references to Srila Prabhupada's earlier health problems . are included in Chapter 20, Srila Prabhupada's Health History. Just because Srila Prabhupada had a history of kidney problems, in no way invalidates an assesment of arsenic poisoning, nor does it prove that His 1977 symptoms were due to only kidney problems. Is there any reason why someone with kidney disease cannot be poisoned with arsenic?)*

We asked Hari-sauri Prabhu, who, apart from being with Srila Prabhupada continuously from November 1975 until March 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:

"During the whole period I was with Srila Prabhupada I never once heard him mention that he had diabetes, nor did I

notice that he ever made any specific changes in his diet in response to that condition. Nor did I ever hear the cooks that traveled with us at various times (Harikesh 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.

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-Vedacarya 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 (Appendix 4) and in Scientific American. 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, even without the "intense scrutiny" mentioned on the PCD, but 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.

- (1. *Diabetes? As Hari Sauri said, there is very little indication that Srila Prabhupada had very much of a case of diabetes.*
- (2. *Again, it is agreed that Srila Prabhupada had symptoms of kidney disease. But an overall analysis of His physical symptoms brings us to a clear diagnosis of chronic arsenic poisoning.*
- (3. *How "spurious" is the finding of 5 to 10 times (minimum) normal levels of arsenic in Hari Sauri's own hair relic of Srila Prabhupada?)*

From the PCD: "We found that there were 75 days between July and October, out of 92, for which there are no tapes recorded, 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?" (*Tamal's comments on missing tapes was cut and moved to Ch. 13.*)

#### 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.

(*Rtviks? The discovery of Srila Prabhupada's poisoning is not simply some trouble concocted by rtviks, but a fact established by the mass of corroborating evidence presented in this book and quietly held by the GBC's own poison investigation committee. 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.*)

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. Thus we can only say that Srila Prabhupada did not seem to think that his intimate servants were responsible. 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.

(*Srila Prabhupada's statements about being poisoned is discussed in Chapter 16. It is very naive to think Srila Prabhupada could not have been poisoned because He did not name anyone and dealt with everyone lovingly. Did Christ object*

to his crucifixion, or condemn his assassins? With much evidence in hand to confirm Srila Prabhupada's poisoning, appearances that devotees were not the poisoners may be misleading and cannot be ruled out. Napoleon was guarded by 5000 British soldiers on a remote island, yet he was poisoned and it took 150 years for this to be discovered. Because Srila Prabhupada was surrounded by devotees and now it is 22 years later, this does not mean His poisoning is a myth or impossible.)

#### 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.

*(The amateur audio "tests" by Harikesh, Bir Krishna Swami, and Rabindra Swarup are then referred to, and their respective statements thereof are included in earlier chapters herein. Should we give these devotees' amateur opinions about the whispers more credence than the results of many audio forensic laboratories? Contrary to the ISKCON statement, there is over 400 pages of evidence supporting an arsenic poisoning of Srila Prabhupada. Is the notion inconceivable to the 90 % of former ISKCON devotees who now live outside ISKCON? Not at all... Besides, the truth will not be established by vote, any more than gurus can be made by votes.)*

*Five audio forensic laboratories (Balavanta's as well) have agreed that the word poison is found repeatedly on the "poison" tape. ISKCON is so heavily sunk in a state of utter denial that should Srila Prabhupada Himself come forward and say, "Someone has poisoned me," they would ignore it!*

By doing this exercise I have seen that when one has an idea in his head 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.

*(Yes, the ISKCON spokesmen also are hearing what they want! But the professionals at the audio forensic laboratories have no such prejudices.)*

*(Next ISKCON refers to the giggle in the whisper "the poison's going down.")*

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? *(No one knows who is giggling, much less ISKCON.)*

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.

*(Yes, the whispers alone do not represent a tight case for poisoning. 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, sodium pentathol tests, interviews, and COOPERATION rather than obstinate denial? And further, no one is accusing anyone of murder. Not yet. The investigation into Srila Prabhupada's poisoning should be conducted rationally and with cool heads. Are we to dismiss further investigation because someone's life may be endangered? No, we are not responsible for isolated irrational acts by nuts.)*

*The real unfortunate thing here is how damn sure ISKCON is that there could not possibly be anything wrong. ISKCON might be a little concerned rather than enter 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 Tamal and company as what they were doing whispering the word poison in the background, over and over?*

*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.)*

**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.

*(The real poison today is the mood of denial. Poisoning rumors started when Srila Prabhupada said He was poisoned. May this publication will result in a renewed and cooperative attempt to resolve this most disturbing question: If Srila Prabhupada was poisoned, who did it? May truth and justice prevail.)*

## **APPENDIX 22: ARSENICAL PHOTOPHOBIA**

From **Assassination at St. Helena**, the authors chronicle on pg 319 of the 1978 edition a list of Napoleon's arsenic poisoning symptoms which began on September 18, 1820, less than eight months before his death.



"...he displayed symptoms of typical arsenical intoxication of an acute nature: palpitations of the heart, a weak and irregular pulse, very severe headache, an icy chill in his legs extending right up to his hips, pain in the shoulders and back, pain in the liver, a persistent dry cough, loosening teeth, a coated tongue, severe thirst, skin rash and pain in the legs, a yellow skin, yellowed whites of the eyes, shivering, deafness, sensitivity of the eyes to light, spasmodic muscle contractions, difficulty in breathing and nausea- they were all there, today's accepted, recognizable symptoms of arsenical poisoning... He ate, but with little appetite. From time to time he vomited and suffered from diarrhea, followed by periods of stubborn constipation. Napoleon was... experience(d) distressing difficulty in urinating... "

On page 343: "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..." (April 1, 1821)

Repeatedly it is described by Forshufvud 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.

In the newer, updated version of *Assassination at St. Helena*, Exhibit No. 6, "compiled from works of standard authorities on toxicology," symptom #17 of chronic arsenic poisoning is given as:

*"Sensitivity of the eyes to sunlight or bright artificial light. The victim may prefer a nearly darkened room."*

The eyes become sensitive to light due to arsenic's chemically reactive effect on the tissues and nerves of the eyes.