



ISKCON VOODOO HEXED GURUS

Haunted IskCon Gurus and their tantric rituals

This article (no joke) appeared in VVR [[Vedic Village Review](#)] Number 18, from September 1992, 26 years ago and is still up to date, concerning ISK'Cons mad gurus, haunted by ghosts.

According to the paper titled "Haunted Gurus", the ongoing experiments within the acarya party are still progressing on schedule. According to reliable sources within the GBC administration and several sannyasis and devotees of ISKCON, various gurus and GBC have been engaged and engaging some of their followers in tantric rituals to allegedly purge out ghostly elements from devotees' consciousness.

Some of this bizarre sorcery is supposed to free one from the various evil influences of one's past karma and the thousands of ghosts still haunting the devotees. The ghostbusting parampara (bhuta pisaci apa sampradaya) is actively engaged in trying to clean up the environment in ISKCON.

The environmental activists opine that they have the real solution to the problems in the temples and the devotees numerous problems. SIMPLY CALL THE GHOSTBUSTER.

The following article should help serious candidates who still have faith in the power of the Maha Mantra and the teachings of Lord Krsna's pure devotee to sort the fact from fiction, the myths from the truth (Srila Prabhupada).

And to resort to the authorized method of clearing out so-called ghosts and evil goblins: the chanting of the Maha Mantra.

HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE
HARE RAMA HARE RAMA RAMA RAMA HARE HARE

HAUNTED GURUS?

by Prabhupadanugas

During the 1991 Mayapura festival, many ISKCON gurus revealed their connection to tantric sorcery. In 1978, two of ISKCON's "new gurus" accused an associate of ours that he was hiring a tantric sorcerer to use black magic curses-on the gurus. Since our associate had no interest in tantric sorcery, he was surprised by their accusation. As it turns out, the two gurus were involved in tantric sorcery themselves, and they just wanted to test his reaction. By 1991, sympathy for the use of tantric arts seems to have spread widely amongst the gurus.

Black magic curses?

In 1984, more tantric black magic surfaced. A very nice Indian devotee, friendly to the then guru Hansadutta, overheard conversations in Mayapura that the two gurus mentioned above (Bhavananda and Jayapataka swamis) had hired a tantric sorcerer to curse Hansadutta. At the time, Hansadutta was suffering so severely from headaches, his followers assumed he must be suffering from a voodoo-like curse. A fire sacrifice (exorcism) was held at the rear of the Berkeley temple to counter the purported guru-induced curses. However, a week after the exorcism, Hansadutta went out with four loaded guns and shot randomly at occupied buildings in downtown Berkeley.

The tantric sorcerer also advised Bhavananda swami to wear various pieces of jewelry to enhance black magic powers. Because certain gem combinations are particularly powerful, Bhavananda would sometimes spend a week looking for a particular jewelry piece. Some tantric arts are called *saktakarmani*: to fascinate, bewilder, overcome, drive away, cause dissention, kill, and so on.

Unmistakable tantra

Another ISKCON so-called guru (Jayatirtha) became more extreme in tantric leanings. He advocated variations of the tantric sakti cult's "panchatattva" or offering to the deity. Officially, this consists of alcohol, meat, fish and grains, consummated by sexual intercourse. One of Jayatirtha's top leaders told me that meat-eating was bona fide because warriors ate meat in Vedic times. The intoxicants of choice for Jayatirtha's group were LSD and pot, which they offered to the deity. They called the intoxication offering "soma" after the tantric designations of offerings of intoxicants.

The illicit sexual activity in that group was widely known. It was, in fact, Jayatirtha's fatal attraction. A disgruntled follower said he could not be a bona fide guru and still have interest in women. The last time Jayatirtha was seen alive by us, he was selling tantric "yantras" (geometric cosmic symbols), the same yantras that ISKCON's 1991 gurus have become fascinated with. Jayatirtha's connection to tantra was supposed to make him mild and peaceful; however, there is powerful circumstantial evidence that he directly ordered a devotee's murder in Nepal. He was later beheaded,

which is typically the manner in which Goddess Durga—who is unauthorizedly worshipped by the sakta cult—takes care of offensive demons.

Caribbean voodoo ghost-busting

Next, an ISKCON guru for the Caribbean (Agrani swami) became overly familiar with the opposite sex. The other gurus demanded an explanation. He said that voodoo was popular in the Caribbean and one young woman there had become ghostly haunted. So he took her to a voodoo ghost exorcism ceremony. Goats were being ritualistically slaughtered and “priestess” dancers had smeared the animal’s blood on their exposed breasts. This, he explained, had caused his agitation. Amazingly, the other gurus agreed this was a satisfactory explanation of why the bona fide guru, Krishna’s spotless devotee, falls into the grips of illusion. He was once again certified as a bona fide pure devotee guru by the GBC.

Ghostly haunted gurus

In 1991, the voodoo-tantric theme really blossomed in ISKCON-s gurus. Not unlike Hansadutta, they were suffering from an array of chronic illnesses. Some symptoms are: chronic migraines, partial paralysis, no appetite, forgetfulness, and so on. Of course, some of their associate gurus show that they can become totally insane, or suffer certainly from lesser mental disorders. Indeed, after Hansadutta shot the windows out of stores in Berkeley, he said that being a guru made him go completely mad, and the courts let him go free. Even many GBC men themselves admit that Kirtananda, Ramesvara, Bhagavan, Bhavananda and other "former gurus" have, to various degrees, lost their minds. Jayatirtha, of course, lost more than the others. Perhaps ghosts helped cause these problems?

Who ya gonna call?

Was there someone capable of helping the gurus cure themselves of madness, ghosts, witches and so on? A huge sign sits outside the door of one Indian ghostbuster: “Are you having troubles with madness, insanity, witches, ghosts, demons, evil spirits, devils and such? Well, step right in, we can help!” Thus, a local ghostbuster was summoned to the annual guru meeting to help with their ills.

The ghostbuster's name is Chitesvara. Not surprisingly, he is a disciple of Jayapataka swami, a guru who has been associated with tantrik interest for some time. Sure enough, Chitesvara discovered what many already suspected, there was a number of gurus infested with ghosts. These ghosts were giving the gurus *bhuta-viya* (demon-induced illnesses). The gurus were haunted by multiple ghostly entities, some had six.

Fortunately for the gurus, Chitesvara can talk to "the Lord of the Ghosts, named Bhuta-rajā." He claims to enter a trance where he speaks to Bhuta-rajā and asks him to release people from (their) ghosts. He holds a paper to his ear and looks like he’s on an invisible phone talking to Bhuta-rajā.

More amazingly, Chitesvara can discover where and when you picked up your various ghostly hauntings. For example, when your girlfriend rejected you back in high school, she transferred one of her ghosts onto you. Apparently there is a lot of mix-and-match going on in the ghost realm. Even more amazing is the fact that the GBC gurus failed to consider, how could pure devotees like themselves, with more power to purify than the Ganges itself, become overwhelmed by their old girlfriend's transferred ghost?

After participating in the ghostbusting ceremony, Chitesvara "seals off the gates of the body" so ghosts will not re-appear. He places your ghosts into little boxes, these are gathered into a bird cage. Finally, there is a fire wherein the boxes are placed to shed the ghosts.

Haunted gurus freed!

At a separate meeting in Mayapura (apart from the general devotees), gurus and GBC elite gave glowing reports on the efficacy of ghostbusting. Hridayananda's illness of three months was substantially reduced. Ravindra-swarupa dasa was freed of multiple ghosts, and he wanted to ghostbust his entire temple (Philadelphia). Harikesha swami was relieved of multiple ghosts, and he happily recounted how a thread placed down his throat had brought up a half cup of poison. Meanwhile, Jayapataka swami gave continuous ghostbusting pep talks. Sivarama swami brought the ghostbusting program to London later on. Many other gurus and GBC were exorcised from ghosts. Pilgrims visiting Mayapura for the festival were encouraged to get their ghostbusting done now, "by the GBC authorized ghostbuster."

A few GBC and gurus protested. Prabha-Vishnu swami thought it was a hoax. Jayapataka swami responded to this challenge by saying the protestors were ghostly haunted themselves! Prabha-Vishnu swami then agreed to get ghostbusted, and after he came back to say he still thought it was all bogus. In general, it almost seemed that a majority of GBC voters would favor a resolution making ghostbusting a bona fide ISKCON activity. The attempt to pass a resolution was close, but it did not pass. But, as we all know, the people who wanted ghostbusting sent the program to their temples anyway, with or without a resolution. One ISKCON guru was astounded at the whole show. He personally told us that any person infected with a ghost is definitely not any kind of guru.

Not only were individual gurus and devotees ghostbusted, but temple buildings in New York, Philadelphia, London, Malaysia and probably many other places. Devotees are up after midnight chanting ghost-collecting mantras. Some devotees have wondered if the GBC is now entering their Medieval stage more acutely. We all know they probably borrowed "voting for the guru" from the Vatican, since it is never done in Prabhupada's guru lineage -- and moreover, he forbade it. Now we have Church exorcism, where one pays a fee. Possession by ghosts and witches was a big topic in the Church at that time also. After seeing the movies "The Exorcist" and "Ghostbusters" ...someone thought, now here is a good way to whip our gurus into shape!

Cause of guru illness and madness?

The ghostly haunted guru crisis is but one of a long series of crises. We started off with the appointed guru crisis. Eleven GBC said they were Prabhupada's appointed successors, and they were not. Then we had Tamal Krishna's "guru-shakti" crisis, where he tried to be the main guru. Hansadutta had his machine gun crisis. There was the Topanga admissions crisis, the Jayatirtha crisis, Bhavananda crisis, Kirtananda crisis, Sridhara Maharaja crisis, Panchadravida swami crisis, Bhagavan crisis, Ramesvara crisis and so on and so forth. The guru reform crisis simply added more mass to the above situation, as they became the "elected successors" of the above and many of the above helped elect them into guru status. But the real question -should a neophyte pose himself as a guru in the first place?- goes unanswered due to all the fireworks of repeated crises, now moving into a ghost crisis.

One of the central themes forwarded by the GBC gurus as the cause of most of these crises is that their gurus "took on too much karma." But Prabhupada warned neophytes to avoid taking anyone else's karma. For example, in India people would come up and touch our feet. Prabhupada said we should touch them back -on their heads- immediately. Otherwise, Prabhupada warned, you will be accepting their karma and this would make you become very, very sick. For the same reason, he told us to sell-and not give away-chanting beads.

The GBC gurus seem to think they are above this dire warning, as they are like great acharyas. Of course Hansadutta admits the karma of the followers is very bad, but he also noticed his headaches increased when he tried to promote himself as a pure devotee. In other words, there is a combined effect of accepting karma one is unqualified to accept, and one's spiritual powers are reduced due to imitating the acharya. "However, one should not imitate the behavior of an advanced devotee or a

maha-bhagavata without being self-realized, for by such imitation one WILL eventually become degraded." (NOI p. 58)

A GBC guru performed an initiation in New York once, and the very next morning he felt "deathly ill." Still, this person feels that he must go on initiating. Oftentimes such gurus quote the verse "amara ajnaya guru"-become a spiritual master (Cc ML7.128). Amazingly, these gurus never quote the purports to this instruction, explaining how it should be done practically.

In Text 128, a summary is given that people should stay at home and chant with their families. Srila Prabhupada summarizes the whole process of Krishna consciousness: "The Krishna consciousness movement is trying to elevate human society to the perfection of life by the method prescribed by Sri Caitanya Mahaprabhu in His advice to the brahmana Kurma. That is, one should stay at home, chant the Hare Krishna mantra and preach the instructions of Krishna as they are given in BG and SB."

Text 129 further describes that "This is an opportunity for everyone. If one simply follows the instructions of Sri Caitanya Mahaprabhu, under the guidance of His representative, and chants the Hare Krishna mantra, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him." "... This means that materialism cannot touch him. This is the secret of success for one advancing in Krishna consciousness."

Clearly these verses do not indicate that a small elite band of GBC should artificially pose themselves as gurus, rather "this is an opportunity for everyone." Neither do we find any ongoing crises.

Verse 130 further clarifies the amara ajnaya guru instruction. "One should not try to be an artificially advanced devotee thinking, 'I am a first-class devotee.' Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Krishna maha-mantra and preaching the principles enunciated by Sri Caitanya Mahaprabhu. Thus one can become a spiritual master and be freed from the contamination of material life."

Here we find Prabhupada instructing us not to assume that we are highly qualified gurus. We should "not try to be an artificially advanced devotee." It is also best not to accept any disciples, yet we can still be spiritual masters, by preaching, and be freed from material contamination.

The GBC guru conception is almost exactly the opposite. "We must be considered as pure devotees, we should accept disciples, and we should advertise the platform of purity as madness, mayhem and ghostly haunted." Where Prabhupada says we can expect to be free of material contamination, the GBC guru idea is that we will need to be ghostbusted once we are pure. Where Prabhupada says this is an opportunity for everyone, they say it is an opportunity for the elected elite. Where Prabhupada says gurus are never established by votes, they say the guru must be established by votes, and so on and so on.

Speaking nonsense

At any rate, we should expect contradictions to come from the ghostly haunted, such as the haunted GBC gurus. "Pisaci, ghostly haunted person, as he speaks so much nonsense, similarly, those persons who are captivated by maya, they also speak all nonsense. Ghostly haunted persons." Prabhupada tells us that the ghostly haunted person is exactly like a person in the grips of maya's illusion. (Conv. 9 p.223)

Real ghostbusting

Srila Prabhupada provides us with the specific formula to rid ourselves of ghosts. He several times advised devotees to chant a loud kirtan, especially with kartalas and a conch-shell sound, for ghostly buildings. Moreover, "...evil witches ...evil spirits... causing loss of memory, madness and

bad dreams... create disturbances, but one can vanquish them simply by uttering Lord Vishnu's name, for when Lord Vishnu's name resounds, all of them become afraid and go away... If one remembers Vishnu always, even though one is disturbed by many bad elements, one can be protected without a doubt." (SB 10.6.30)

Real gurus

What the GBC, and indeed everyone, should learn to do is to focus attention on the real guru's position, rather than try to muddy up his position with so many contaminations. For example, here is but one of many descriptions of the real guru's status: "Sometimes an ever-liberated personal associate of the Lord descends into this universe just as the Lord descends. Although working for the liberation of the conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy." (Cc ML 22.15)

HAUNTED GURUS SYNOPSIS

by Yasodanandan das [[VVR 18](#)]

A brief synopsis of some of the recent developments of the *bhuta pisaci apa sampradaya* within the GBC and acarya party.

Srila Prabhupada never engaged in these unauthorized practices and tantric concoctions. Srila Prabhupada, as the acarya of the Krsna Consciousness movement, demonstrated the proper way and authorized method of dispelling problems, ghosts, witches, goblins and any other such material influences.

"You mention ghosts. So far I have experience, the best way to remove them is to chant Hare Krsna very loudly and have jubilant kirtan until they leave. In England on Mr. John Lennon's house where I was staying in 1969, there was one ghost. But as soon as the devotees began chanting very loudly, he went away immediately." (*Letter from Srila Prabhupada to Damodara dasa 71-12-1 3rd Dec. 1971*)

If Srila Prabhupada felt that the tantric sacrifices in the middle of the night were so important to chase ghosts away, then why did he recommend the chanting of the Hare Krsna Maha Mantra? The chanting of the holy name of Krsna is sufficient to dispel any troubles and difficulties within this material world. Prabhupada showed by his personal example and by his activities how we should deal with difficulties and ghost problems. Simply chant Hare Krsna. No previous Vaishnava acarya in our line has ever recommended this unauthorized tantric sorcery in the middle of the night. This is a concoction and a deviation from the proper standard exemplified by Srila Prabhupada and the previous acaryas.

No previous bona fide sadhu in our line of Gaudiya Vaishnava parampara (the authorized list given by Srila Prabhupada in his original edition of Bhagavad Gita As It Is) has ever advised or engaged in this kind of ghostbusting tantric concoction.

No mention is found of this bizarre ritual in any of Srila Prabhupada's writings and teachings. No previous authorized acarya has ever advocated and /or recommended such a deviant practice. Then why are some of the ISKCON gurus and GBC practicing and allowing this unauthorized tantric ritual to continue in Prabhupada's temples? Under whose authority did the GBC and the self-style ghostbuster brahmanas conduct their activities? **Who authorized the ghostbusting concoction?**

The sastra (Srimad Bhagavatam as translated by the authorized acarya, Srila Prabhupada) describes what to do if any problems occur with so-called goblins and ghosts.

*yan no bhayaṁ grahebhyo 'bhūt
ketubhyo nṛbhya eva ca
sarīsr̥pebhyo daṁṣṭribhyo
bhūtebhyo 'mhobhya eva ca*

*sarvāṅy etāni bhagavan-
nāma-rūpānukīrtanāt
prayāntu saṅkṣayaṁ sadyo
ye naḥ śreyah-pratīpakāḥ*

“May the glorification of the transcendental name, form, qualities and paraphernalia of the Supreme Personality of Godhead protect us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare Kṛṣṇa mahā-mantra.” ([SB 6.8.27-28](#))