

RSSB Interview — Transcript

Speaker: Brian Hines · **Recording:** RSSB_interview_.m4a (about 51 minutes, recorded October 13, 2026)

Machine transcript, lightly cleaned. Names and RSSB terms have been corrected (Gurinder Singh Dhillon, Charan Singh, Shivinder and Malvinder Singh, Ranbaxy, Fortis, Religare, Daiichi Sankyo, Sunil Godhwani). The interviewer's questions were too faint in the recording to transcribe; where they occur they are marked. Timestamps show where each paragraph starts.

[0:02] Well, I'm retired. My wife and I are retired. We live in the country little ways outside of Salem, Oregon, which is the state capital. So I, yeah, where my wife was a retired psychotherapist and I worked in health planning and for state government for quite a while so since I've been writing during my time with RSSB, Radha Soami Satsang Beas. I wrote three books on their behalf and in 2003, 2004, I started blogging.

So since I started in 2004, Church of the Churchless blog, which is the most relevant blog that I have. So I've kept that up or gee, what is it now? 19 years of every every other day or so I write something. And so I'm obviously interested in, and I have a political blog, Salem Political Snark. So I'm interested in both politics and in philosophy, religion. So the story of the Singh brothers and the involvement of the RSSB guru, Gurinder Singh Dhillon, is interesting to me because it's an intersection of both of those things, politics and the broad

[1:29] view and philosophy and religion and they intersect in the tale of the Singh brothers.

Since I started the blog in 2004, I mean, at first I just used RSSB as an example of religion and talked about how I became skeptical about the claims of RSSB, which... I was initiated by Charan Singh, the guru previous to Gurinder Singh in 1971. We remember those days. It was the days of the Beatles. The Beatles going to see the Maharishi. In India, the Hare Krishna people were here in this country chanting Hare Krishna, Hare Krishna, and having vegetarian feasts. So it was an exotic time.

And when I learned about Radha Soami Satsang Beas and what it promised, What it promised was God realization and not just God as a distant reality, but God in the form of a guru who was essentially God in human form. So like Jesus, you had a son of God. I don't believe — well, I know that RSSB has never had any women gurus, but obviously they could be.

So they were all sons of God who were sent supposedly, and I believe this at the time, to collect their marked souls who descended from the higher regions, from heaven essentially,

and the marked souls wanted to return back to God. And so by being initiated by the Guru, you've learned a system of meditation, you agreed to be a vegetarian, you agreed to live a moral life, to not use alcohol and drugs, which was a big change for me, obviously, in the 70s when I was using LSD and psychedelics, trying to find myself in that regard.

So it was like a Magical Mystery Tour, which is a phrase from the Beatles where you go, "Gosh, this is wonderful. You're initiated. All you have to do is just be a vegetarian. You have to meditate a couple of hours a day and you will rise up into higher regions of reality." And so for most of those 35 years that I was a member, it was beautiful.

Charan Singh was a very loving Guru he lived completely off of his own earnings. He was very proud of that. He always said that the most important thing in life for satsangis, the initiates of RSSB was spiritual advancement, God realization. And while we have to work and we have families, the most important thing was devoting yourself to your spiritual practice and to God. As time went on, I began writing more about after Gurinder Singh took over in 1990 after Charan Singh died. There was an instant change that people recognized that he was much much harsher You know, not outwardly as loving. He was stricter.

[5:01] It was just a shock to the Sangha to see the change because most people had only known. Charan Singh, only one guru. People gave him a chance and I did too. I was devoted to the RSSB at the time. So I wrote to him and said I would like to do some seva volunteer work. I have written my entire life. I enjoy writing and I've got this idea for a book to write a book about the relation between ancient mysticism and the new physics. So that was my first contact with Gurinder Singh.

We corresponded by mail because there was no email at that time. And he said, Sure, you work on it, we'll see. And after years of... Research and writing, it turned out that I found a publisher and RSSB bought, I can't remember how many copies, five, 10,000 copies and sold them to the satsangis and I related. The teachings of the sound current, this primordial sound that RSSB says is the connecting link between God.

[6:20] And humans and you meditate and you hear inner sound and you see inner light and that guides you back. At that time, everything was fine.

I then wrote another book. Life is Fair about the karmic rationale for being a vegetarian, a book that my guru, Charan Singh, has said he wanted and that was published by RSSB. RSSB, like all organizations, there's a certain hierarchy. There's the guru, and then there's the people close to the guru. And if you write a book for RSSB, it's believed maybe incorrectly in my case or probably in everybody's case, that you have some special knowledge.

Whereas actually I just read all our RSSB books and I read all the books about karma and vegetarianism and I've been a vegetarian for most of my life. We had cartoons in it. We

made it lighthearted. And so that was another success story. And then when the third book came along and I asked the guru, "What do you think?" He said, "We would like to have a Mystics of the West series." And he gave me some names. Plotinus, a Greek philosopher, was the one that I picked. And that was kind of the beginning of my disenchantment with RSSB because after I worked on that for years, educating myself about Greek philosophy and writing draft after draft, I realized that the people I was working with who were the higher ups in the publishing department and RSSB were basically just as egotistical and clueless.

[8:07] Kind of manipulative as anybody in any organization. And that shocked me because I had thought... I had been to India once to see Charan Singh because I had never seen him in person. I spent two weeks there and kind of a magical time in 1977. But I had not much time in India with close to the Guru because naturally he's in India and Charan Singh hardly traveled much So that led me to think, well, if the people closest to the guru are not better people, then what is the point of being part of this spiritual group.

It should be If we are coming closer to God and we're leaving our ego behind, that should be evident. But it wasn't very evident from what I was seeing. And at that time I was also giving talks because being an author for RSSB, I was the secretary of our local group and I gave talks regionally here in the United States and I gave talks at one national meeting and I would always make jokes and say that the easiest vow to comply with in RSSB is the one against divulging your inner experiences because nobody is having any and that would elicit some kind of nervous laughter and then afterwards people would come up.

[9:38] Some, you know, and say, "Oh, thank you for saying that. I thought I was the only one that was not making progress in my meditation, the only one that was not hearing inner sound and seeing inner light." So the more I realized that It wasn't exactly a scam, but that the Guru himself also increasingly did not seem like a, you know, a highly advanced soul let's say

So as time went on and I stopped writing so much about the philosophy of RSSB and people began sending me links to the financial stories in the Indian financial press, Bloomberg, the Economic Times, about the the Singh brothers, Malvinder and Shivinder, and their relationship with their relative. And I always get confused as to what they are, nephews, cousins. I'm not very good at genealogy, but they are relatives. And the interesting thing that linked the philosophy and the machinations, the financial machinations problems together was the fact that they were both relatives of Gurinder Singh and they were also disciples.

[10:57] Of Gurinder Singh.

So they saw him, particularly Shivinder, who strikes me from what I read as a much more devoted to RSSB than Malvinder is. So they had this essentially a dual relationship where

they were relating to their relative, to their guru as a God in human form, and they were also relating to him as a relative. So the first story is again, feel free to jump in with any comments or questions. But the first stories that came up were about them gifting, and I'm sure you're familiar with this, Gurinder Singh shares of stock in their companies because they were insider shares. They were not traded publicly, but they were gifted at a very small, you know, pennies to the share. And then when it went public then Gurinder Singh when I would get out my calculator and calculate rupees into dollars, I would think, "Oh my gosh, the Dhillon family and the Guru are now worth several hundred million dollars."

[12:08] Now it didn't. Well, this is in the early 2000s, I believe, after the Singh brothers were still before the scandals and the problems had arisen. So Now that wasn't shocking. I just wrote about the fact that there's something a little bit disturbing because my wife was a... Yes, she was a psychotherapist. And she would talk about dual relationships, where if you have a dual relationship with a counselor, with your therapist, you're not supposed to be in business with them because they are your counselor. They are guiding you in life.

And yet here was the guru who was guiding Malvinder and Shivinder Singh in their personal life, their spiritual life, and they were also giving him shares in their companies and making the Dhillon family, you know, hugely rich. So that was... So that was the beginning where questions arose. And then I think it was 2004 to 2010 on my blog, which of course I wouldn't be a blogger if I didn't plug the name of it, the Church of the Churchless.

[13:39] Which you can find by going to churchofthechurchless.com blog posts that I wrote, which is, I think... 33,000 words by, it's, I just looked up the title to refresh my memory, it's called devastating criticism of Gurinder Singh Dhillon by an R.S insider. And these were comments on my blog posts that Tara which is not her real name, I hasten to add, but a very well-spoken, very intelligent... Indian woman who is maybe a third generation family in RSSB, would write about what she knew about the relationship between Gurinder Singh and the Singh brothers and also about the relationship of how the inner workings, the management of RSSB, the board members, the higher ups were intertwined with the Singh brothers' companies often serving on their boards.

And it's really a fascinating picture. Now people can disagree, but I found her extremely credible and she did this over a number of years and just kept writing and writing fearlessly about what she saw. And what she saw was that Gurinder Singh behind the scenes was telling Malvinder and Shivinder how to run their companies.

[15:25] And there would be rumors about you know, a guru or somebody, you know that being you know, controlling them and giving them advice. Sometimes the advice was good. I believe it was to sell Ranbaxy before the the problems with their pharmaceutical firm came up. Of course, now we know that there was fraud involved and after they sold to the Japanese company Daiichi Sankyo, I believe it was, they had to pay 500 million dollars. But

it was just the fact that there was now this intertwining relationship between the Singh brothers companies, Religare, Fortis primarily and RSSB. Now maybe not RSSB money being funneled from the companies, but there was definitely people that were on the board and involved with RSSB were also on the boards of the Singh brothers companies. So that was when the alarm bells really started going off in my head about Jeez, here's the Guru, God in human form, who is supposed to be devoting.

[16:48] His life to the spiritual progress of his disciples. And I did a Bloomberg interview once where I was quoted as saying that my impression is that Gurinder Singh Dhillon is much more interested in being a businessman than he is in being a guru. And even as being a Guru, he takes a businessman's approach to it rather than Charan Singh, who just came across as a loving, grandfatherly type person. So then...

[17:27] No, yes.

[Interviewer's question — not clearly captured in the recording]

[18:01] Well, I would sure... He came to San Francisco early on and I... I don't think I even attended a satsang there. I was doing some sort of seva, childcare, I think it was, but I would hear from people that when he talked he was loud. He was just like lecturing people. You must do this, you must do that, you must, you know. Whereas what Charan Singh was more this is a path of love with Gurinder Singh it was, he was fond of saying It's my way or the highway sort of thing. You do it my way and that's it.

Like the CEO tells his underlings, his subordinates, this is the way it's going to be. And if you don't like it, that's too bad. For example after Charan Singh was more relaxed about diet, he decreed. Gurinder Singh, that animal rennet, which is used in cheese, was not to be eaten. I found that kind of ridiculous because the karmic effect of eating a little bit of animal rennet in a cheese pizza is pretty minimal. But then people...

[19:31] Would go into restaurants. I remember that painfully. Here comes a waiter saying, "May I help you?" I go, "Well, we'd like a pizza, but we need to know whether the cheese has animal rennet in it." And of course, the waiter would go, "I have no idea. Well, could you go back and check the labels and..." You know, that sort of thing. It was...

He also, Gurinder Singh, did not allow anybody to use the internet supposedly. Of course I was, you know, they did, you're not supposed to write about RSSB and the philosophy and and all that. Of course, I was blogging at the time and and ignored that. But that was another thing that he just did not want. He was forbidding people.

I was then doing security seva when he came to Honolulu for a satsang and I remember that there were people just wanting to take a picture in a public place of this person with a

turban being followed around by other people in turbans. And they were curious to see who this person.

[20:49] could be and it was like, you know, across the large square that somebody, a tourist, you know, just somebody who had their camera out and took a picture of it and he told his, you know, sevadars, go over there, get that person's camera. It was when they had film rather than digital. He said they took the camera over and they made the person take the film out of their camera, even though it was in a public place. And I saw that I was there at the time and I thought this is just strange that he doesn't want his picture taken. He doesn't want any recordings made of him he doesn't want any talking about the RSSB teachings on the internet, although now he does have videos on YouTube and whatnot. But I thought this is just a strange controlling. It doesn't feel like a spiritual path. It feels like a... Again, like a controlling.

[21:52] Of a company who is just driving people nuts by telling them exactly what to do.

But it's important to remember, and I want to stress, that what makes and this is not going to be news to people in India because it's a little different thing than religion here in the United States, where people are used to... Christian ministers making lots of money and having sex, illicit sex with their you know, underlings or, you know, with their members of their church or with Catholic priests having sex with choir boys and so on.

You accept that they are just frail human beings like all of us and Christianity in fact makes that into a kind of a plus thing, that we are all sinners and we are all sinners before God and nobody is perfect. But in RSSB, the idea is that the Guru is the perfect living master, perfect living master. So everything the Guru does, because he is in the traditional RSSB, teachings, God in human form, that isn't to be questioned if you are a real devoted disciple of the Guru. So if he says, "Go tell that person they can't take a picture of me, grab their camera and take the film out," most people would go, "That's crazy. I'm not going to do that." But when the Guru says it, You do that.

[23:30] And that's what complicates the relationship with the Singh brothers and with the whole involvement of Gurinder Singh in the financial mess of Fortis and so on. Because if he is telling particularly Shivinder, who was reported at one time to be possibly the successor guru RSSB

Well, you've probably seen the same stories. Yeah, I don't know. They were rumors, but they were as reported that that was a possibility. Whereas Malvinder, I have a feeling just from, I, of course, have never met either one of them, but I get him, Malvinder, I sense is much more worldly and and he's the one that has sued Gurinder Singh and accused him of making death threats and you know, stealing from him and so on, whereas Shivinder isn't. And that became disturbing because you You see that the people that were on the boards of the shell

companies, and here we're getting in kind of the weeds. And I don't claim to be an expert, but I've read all the stories in the financial press about this, that basically– The Singh brothers, somebody.

[24:56] set up shell companies associated with Religare and Fortis, their main companies. And those shell companies were controlled in large part by the Dhillon family, including the Guru's wife, Shabnam, who died tragically in a surgical accident in England not long ago. So the money was... At least this is the way it's reported in Indian financial press was funneled in seemingly illegal ways through short-term loans and just revolving loans into these shell companies controlled by the Dhillon family, which then went into Delhi real estate and other real estate holdings of the Dhillon family. And then, as I'm sure you're aware, at one point, Malvinder was saying, and I believe Shivinder also, what, we're supposed to pay the \$500 million in the fine to Daiichi Sankyo for the fraudulent, their purchase of Ranbaxy. But we don't have that money. The Guru has it. It's in the Guru's hands. And just sitting here as an observer in the United States where sometimes court cases can take.

[26:22] years, for example, Donald Trump is embroiled in numerous legal problems in this country. And I've written about how I, it just seems to me there is a certain parallel in that Donald Trump is still free, and many of the people that work for Donald Trump, like his attorney, have spent time in jail. That somehow he escapes because he was president of the United States, and it's very hard to indict the president of the United States, it may not even be possible while he's president. But he kind of skates free is fine.

And similarly, I keep reading Sunil Godhwani, who was the Guru's right-hand man at Radha Soami Satsang Beas and an executive, I believe, at Religare. He's in jail, or he was in jail, the Singh brothers in jail. So all the people surrounding the Guru are in legal problems, but the guru, from what I understand, he's been asked to testify before the High Court of Delhi and the Supreme Court. But somehow nothing has come to fruition. At least I haven't read that the cases have ever, they just seem to be spinning and going.

[27:50] nowhere And so I'll just observe, well, let me just say this because I would just say as an American, and hopefully I'm not going to irritate your Indian listeners, but I think from what I've heard from Indian commentators on my blog, often I see comments along the lines of, "Well, this is just what you'd expect." I mean, India... It is a democracy, but it's a democracy where the rich and the powerful often do better and get off in our legal system than the people who are not rich and powerful.

And if you are the head of a group, a sect with millions of followers, and Prime Minister Modi likes you and the people in the Punjab, politicians are close to you, then this affects how you're treated in the Indian legal system and I'm not saying this also doesn't happen in the United States, but it's not so open, I think, that the rich people have better lawyers and they have the capacity.

[28:59] to do better in the legal system. But there isn't, I don't hear quite the same feeling where people go, you just can't expect to get justice in the Indian system if you're, you can't expect to be convicted if you are rich and rich and powerful because it would be a quite a deal. I mean, imagine if Donald Trump is indicted, as he may be for various voter fraud and so on they say that probably that will help his chances of being nominated again to be a presidential candidate but it would also super irritate his followers. And there is no doubt that if Gurinder Singh Dhillon were to be indicted or charged with a crime. I mean, we have seen, I only know what I read occasionally in the Indian press where there is, you know, some guru is accused of rape or whatnot and their followers go crazy and riot. And, you know, it would be extremely controversial among the followers because they would view it as an attack on RSSB and politically motivated and so on.

[30:22] That may explain why Gurinder Singh just seems to be kind of inoculated immune to accountability because I keep waiting to hear what about the death threats and what about the money that Malvinder Singh says was was funneled into his pockets from the shell companies. I don't know. You can go for a year and just see people say, "Have you learned anything new?"

And I go, "No, I'm sure people would send me stories if there are. My understanding is that the Singh brothers are still in custody. I don't think they're free, and I think Sunil Godhwani is. And you would think that by this time they would have told the authorities everything they know about what happened, and that either they would be charged with crimes or and/or people in RSSB or the Guru who were involved in setting up the schemes which is my impression, is that and again, there's a final comment on this, just circling back to the comments by Tara.

[31:35] is convinced from her sources in RSSB that the Singh brothers hardly did anything meaningful without talking with Gurinder Singh Dhillon first and getting his blessing. So it's hard to believe that these shell companies were set up with Shabnam Dhillon and the guru's — I think the guru's sons were involved in some — the Guru himself seems to keep his hands off of the, you know, as being an official in any of them is a very sharp person. He's very intelligent, so I have no doubt that he has been able to set things up if he is truly involved in the financial scandals in a way that would insulate him, just like Donald Trump never used email, he never wrote anything down. He would just give verbal instructions to people, so it's very difficult to get evidence of that he has done anything wrong. So anyway, that's kind of a long speech and it just goes to show how it was just one more example. And I've heard from a number of people, I don't hear from lots of people, but I get emails and comments on my blog from people that say, "Gosh, now that I've learned."

[33:01] I just can't believe that the Guru is involved in this sort of thing because even if he isn't directly directly, legally responsible. It's just like there's just all this mess surrounding the Guru. The death threats, the one kind I think I calculated that maybe he's almost worth

a billion dollars or many more than 500 million dollars. And it's just kind of shocking that while you're a guru, shocking to these people and to myself you were spending so much effort in making money when the RSSB teachings say that the purpose of the human life is to leave this life behind and find a better one in the higher regions of reality with God and that we should earn an honest living. But earning an honest living is a lot different than what has been reported in the Indian financial press of what the Guru and his family have been involved with.

[Interviewer's question — not clearly captured in the recording]

[34:30] Okay.

[Interviewer's question — not clearly captured in the recording]

[34:50] Yes.

[Interviewer's question — not clearly captured in the recording]

[35:08] Well, by that time I was not going to Satsangs here. I mean, I still... I still... I'm in contact with people who are. I don't think it was taken too seriously. I think what bothers people and what bothered me is this strange I mean you think, well, there's supposedly at least one God in human form on Earth every moment. So there's what, seven, eight billion people in the world? It's not exactly like the Dalai Lama dies and then there is a search for the reincarnation of somewhere in Tibet or in Nepal, here they search for the child who can pick out certain things.

I mean, it's different because before he dies, the RSSB guru chooses a successor. But Charan Singh, for example, was related, I'm pretty sure, to the great master uh so in saying and Gurinder Singh was related to Charan Singh. And then the rumor of Shivinder Singh possibly being the successor guru who is related to Gurinder Singh. So you just have to think, well, this is pretty weird. Of eight billion people in the world, how could it be that the most qualified godly person just happens to be a member of the same family? Now, people that believe in karma and reincarnation, I suppose, would say, well, it's because they're all...

[36:59] Tara in that 33,000 words that I refer to, that I've made into a blog post, you know, talks about how people... There's rumors. People like to think, "Oh, Gurinder Singh was a successful businessman before he became guru. And she says, no, actually, he was just working in Spain as a, I can't think exactly what was, managing a restaurant or... Just doing normal regular stuff. He was not a particularly successful business person. He obviously is intelligent and has the capacity to do that, but he has used his guruship to make huge amounts of money for himself and his family. Um, Shivinder. I don't know. Again, all I know or recall is stories in the press that it almost seemed like he was trying to make amends of a

sort that there was rumors that he was going to go to the Dera, the headquarters in the Punjab of RSSB, and devote himself to seva, volunteering there.

[38:16] And then maybe kind of learn the ropes of one day becoming the guru. I have no idea. There are people that think that Gurinder Singh might resign at some point or perhaps would not appoint another guru. What he has done as just one observation or another observation that I amazingly cover in that lengthy talk is just how Charan Singh would say, "We don't need any centers around the world." What we have, all you need is your little meditation closet. And that's all you need. You have a relationship with God and the Guru through your meditation. But not long after Gurinder Singh became Guru, there was a massive building and construction spree around the world. For now, there are these vast-expensive large centers and London and Vancouver, British Columbia and you know all around the world. So he is expanding in that way also, and it's difficult for long time satsangis/initiates to see what the point of that is. It's a way to give people.

[39:38] volunteer work and so on. But then that also can be [unclear] since they're not getting paid and so on. So that's just another example of how Gurinder Singh has gone off in a very different direction from the previous gurus. But this is the 21st century, not the 18th century or the 19th century. It could be argued that it's time for a new approach. Well, Okay, Lastly, lastly, I mean lastly, people have pointed out that the teachings of RSSB went along from the times of Swamiji in the late 1800s up until 1990, over a hundred years without really any change. The books were all the same, the teachings were the same. And now people talk and I talk on my blog of Sattmat 2.0 under Gurinder Singh. And this is- Perhaps one of the most spiritually or philosophically interesting points, which I guess I'd want to get in before we end.

[40:46] Where the reports from people that attend his talks, particularly the talks that he gives to Western audiences, not so much to Indian audiences, is he says, forget the old teaching that the Guru comes for you at the time of death. The Guru doesn't come for you at the time of death. Forget the teaching that the Guru is perfect. The Guru isn't perfect. The Guru is just a human being like everybody else. Forget this and that. So he's made it into almost a Buddhist-y sort of teaching, at least to Westerners. People can look upon it in different ways. I tend to think that he is sending us the message that the Guru himself knows that he is not a perfect guru. Maybe all the gurus knew that they were not perfect, but they had to perform their role once they were appointed by their Guru. So they were loyal and he's basically telling people, I don't look like I'm perfect. I look like I'm trying to make a lot of money because I'm just a man that likes to make a lot of money.

[42:00] And when I go to satsangs and when I flirt with youngish women, which is frequently reported, that's because I'm a man, admittedly an old man, but me being an old man, I can relate to that. You still enjoy attractive women. And I personally, I find that refreshing if that is true. I think he would be better off just saying that to everybody. But

instead, before Indian audiences, you know, where they'll be 50,000, 100,000 people, and he's speaking in Punjabi or Hindi or whatever. Then he plays the guru up there on the dais looking like God and the poor people who have very little money, you know, are putting their small numbers of rupees in the collection plate, donating. And I hear, this is another point that Tara had, that the well-to-do Indians are treated very differently. They have much more access to the Guru and they don't take him as seriously. It's more like a social.

[43:14] thing that their family was part of RSSB so they are part of RSSB and it's just...

[43:23] Again, I'm not telling you anything you don't know but it's a little different I believe in having been around Indians for those 35 years than in the United States where young people growing up in this country don't really care very much what their parents believed if they were Catholic or Jewish They'll go off in their own direction, but I fairly frequently get emails from Indian young people who are just distraught because they say my family has been in RSSB for three generations and they expect me to join and I don't want to. It just doesn't appeal to me, but I don't want to disappoint my parents and so I just don't know what to do so things are changing. And I believe that you hear that there are many fewer Westerners who are joining RSSB and it is more the... Indians that are accounting for most of the growth and also in China. Well anyway, so

[Interviewer's question — not clearly captured in the recording]

[45:21] Well, that is a very good question which I meant to cover and so thank you for asking that. I think well, let me use Tara as the best example and then I'll use me as a secondary example. Tara, the woman that did all the critical commenting for six years became, at the end of that period, would write to me under a, I never, as I said, knew her name and I never actually... She used a different email address but near the end of that period or in the late 2000s, actually not that long ago, she was fearing for her safety because she would write to me and say, "I have..." gotten good information from the people I know in RSSB that they are trying to find out who I am using "I don't know how," you know, but they suspect that they may know who I am. And if they find out who I am, I'm afraid of what could.

[46:39] happen to me. And I find that just disturbing and strange for a spiritual organization. It's something like you would believe that the Italian Mafia would do that you start telling the truth about an organization and then they start looking for you and if they find you they are going to either physically hurt you or well physically yeah she was worried that they were going to physically harm her.

Because she knows that if the Guru said, "Find her and make her pay" for what, let's say, I'm not saying that Gurinder Singh did this, people would do that. We know that there were several death threats made against the film producer by the New Delhi Sangha. It is yeah,

people are afraid of criticizing. I also was involved with a journalist who was trying to investigate the financial involvement of Gurinder Singh. Yeah, he too made me promise to use encrypted email and he would never use his work email because he said they will try to, RSSB will try to

[47:58] hack into my account because I'm well known and try to find out who I'm talking to. And again, I just think, gee, you're a spiritual organization. If you have nothing to hide, then why are you so concerned about people reporting on what you're doing? So when people are trying to stop you, either physically or emotionally, then that's a sign that there is something behind the surface that they don't want you to know.

And with me, it hasn't been that extreme because I live in this country and I'm not worried about some fanatical devotee coming and shooting me on the streets of Salem. But I do, when I've written the most critically about RSSB and the Guru, yes, I get you know, comments. Because Indians can be pleasingly creative in their insults and you know, "Hey Brian, I just hope that you have a horrible death and that you suffer before you die because you'll God will punish you for what you're saying about the Guru." And it's not the sort of thing that people usually...

[49:16] say if you're criticizing, I don't know, the head of Google or Amazon or whatnot, you may not like them, but you're not going to feel like by criticizing them, you're running any risk. That is a darker side, to RSSB, and I think it relates to the... I call it fanaticism, where if the Guru tells you to do something, you do it even if it seems illegal or harmful to other people because the Guru is God in human form even though the Guru may deny it and they want to obey him. So yes, 12good question.

[50:01] Anyway, so I don't think you guys need to worry because you do all kinds of stories where people get angry at you, but anyway.

[50:18] No, journalists.

[50:27] Oh no, no I'm done.

[Interviewer's question — not clearly captured in the recording]

[50:41] Well, it was a pleasure. I hope it's useful to you.