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Background Information

Why am I writing this?

I am writing this to organize and explain my ideas. I want to get this down on paper and out of my head because it's probably the best way to organize my thoughts, address inconsistencies, and find a consensus on the real teachings and criticism.

This writing will mostly consist of facts with a few personal experiences, but I'll make that well known when addressing it.

This will be an evolving document so I will continue to add and change it with any new information I find. There will also be writing where I miss ideas and thoughts because of a lack of information or understanding of the tenets or principles, so please don't go too hard on me :).

I will try my best to remain unbiased while addressing concerns and teachings behind RSSB, but I will tackle ideas that seem counter to the teachings of RSSB.

Another abstract idea that I might want to add later is whether we believe something because we're born into it, sharing the values and ideas from our family and relatives, or if we believe something because we truly understand it, resonate with it, and can back it up with enough evidence to be reasonable.

TLDR (Summarizing the 50+ pages);

1. The Foundation of RSSB Relies on Karma – But Is Karma Real?

RSSB's core doctrine is that karma binds souls to a cycle of birth and rebirth, and the only escape is through the guidance of a Perfect Living Master. But does karma actually exist in the way RSSB claims?

- **Other religions reject reincarnation** – Abrahamic religions (Christianity, Islam, Judaism) teach that we live once, and judgment happens after death. RSSB cherry-picks from different traditions without clear justification.
- If karma isn't real, RSSB collapses – Without karma, there's no need for meditation, no need for a guru, and no necessity for this specific path.

2. The Guru's Role: A Contradictory Doctrine

RSSB teaches that a Perfect Living Master is required for spiritual liberation. However, its own history contradicts this idea.

- Shiv Dayal Singh (founder of RSSB) had no guru – If a guru is required for spiritual progress, how did he become a master without one?
- Circular logic in guru validation – The current guru picks his successor, and followers are told they can't question his legitimacy unless they are enlightened themselves. How is this different from blind faith?

- The last three gurus are from the same family – This looks more like nepotism than divine selection.

3. The Fraud Scandal: Can a 'God in Human Form' Be Involved in Financial Corruption?

The current RSSB guru, Gurinder Singh Dhillon, has been implicated in a multi-billion-dollar fraud case linked to the Singh brothers (Religare). Court documents suggest financial mismanagement and hidden transactions involving RSSB leadership.

- Would a true spiritual master engage in this?
- Why didn't he foresee this if he's enlightened?

Sources:

- [Bloomberg: The Billionaires and the Guru](#)
- [Business Today: Delhi HC Orders RSSB Chief to Repay Debt](#)

4. Misinterpretation of Religious Texts

RSSB frequently reinterprets religious scriptures—particularly from Christianity and Islam—to fit its theology.

- Example: Jesus and karma – RSSB claims Jesus took on karma like their masters do, but this is not found in Christian doctrine.
- No historical or theological backing – Many of these claims lack scholarly support and seem more like selective reinterpretation.

Final Thoughts: Why I No Longer Follow RSSB

After years of reflection, I've realized that RSSB requires faith in authority rather than evidence-based belief. My biggest takeaways:

1. You can't confirm the guru is divine unless you're divine yourself – an impossible requirement.
2. Religious contradictions abound – Why do major religions differ so much if they are all supposed to point to the same truth? Moreover, does RSSB continually try to make sure every religion fits its ideas?
3. Spiritual leaders must be held accountable – If a guru is truly enlightened, their actions should reflect divine wisdom, not nepotism and financial scandals.

I remain grateful for some of RSSB's teachings—such as discipline and a vegetarian lifestyle—but I can no longer accept it as truth.

What Do You Think?

I invite RSSB followers, ex-followers, and spiritual seekers to share their perspectives. If you believe my reasoning is flawed, I welcome a discussion. Let's seek the truth together.

What is Radha Soami Satsang Beas (RSSB)?

Radha Soami Satsang Beas as described on the official [website](#) (I will also try to use the website for information when possible mainly, but even the essays on the website link back to the books so consider that as well.) is a “religious organization guided by the fundamental spiritual beliefs found at the heart of most religions, under the mentorship of a living spiritual teacher”. Describing the name itself, Radha Soami means ‘lord of the soul’, while the Satsang is a word for the group of people seeking the truth. Beas is just where this is located, which is in northern India.

Radha Soami argues “The basis of every religion is spirituality”. However, these teachings become embellished behind rituals and other excess rules that allow them to form into a religion.

Karma

Feel free to disregard this section if you want to, mainly just my point of view, but again, I just want to write it down.

It's established that there is a law of Karma within the teachings of RSSB. This usually is found in other religions such as Hinduism, Sikhism, etc. Karma is the basic idea that "actions have consequences". Within the essay, it's argued that "...we are here because of our karmic debits and credits. The relationships we are born into, the friends we have grown so fond of, and all others we interact with, have been strategically placed in our lives – and this allows the barter of action and reaction to play itself out" ([Karmically Speaking](#)). Besides the fact that the idea of karma leads to a sense of nihilism – having no free will in this sense – karma suggests that our actions create spiritual debt across lifetimes, shaping our current relationships and circumstances. Based on its presence in other lives, Karma traps the soul in infinite lives, then how should one get free of this vicious cycle? "The saints tell us that the key to freedom lies not in the architecture, but with the architect. He that has designed the creation is in full control of it, and while all karma can never be settled, it can be pardoned – by a perfect mystic." ([Karmically Speaking](#)). It's stated that many mystics/saints – any religious figures in the past – have defined the effects of karma and how to escape this cycle of life and death, but that's only assuming that you look at the religions of Sikhism, Hinduism, etc., that have that definition of Karma. Any other Abrahamic religions do NOT teach these principles or ideas of Karma to the same degree. Rather, they teach that you only get one life, and after your death, you are judged and sent to be with or without god for eternity, no reincarnation – however, there is karma in the sense that you get punished for your sins, good or bad deeds, enlightenment, etc.

It's then stated after the previous quote above, "However, to come under the shelter of a perfect Master is more than merely coming to see him. It means discipleship and submission of the self, both of which penetrate deep into the core of one's being (...) However, let it be clear that in submission, we need to work with the Master through our meditation, for the pardon that we seek is not in a settling of scores, but an illumination of the self to a higher state of being – no longer bound by the law of cause and effect." ([Karmically Speaking](#)). This quote implies that the perfect master is the only way above Karma, rising above the effects of cause and effect and connecting our consciousness to the higher state of being. This begs the question: Does thinking in a higher realm remove your karmas from this realm, and if not, then where do they go?

Personal Opinion:

I'm going to argue that Karma doesn't exist. This is because karma is based on two things usually recited in the RSSB doctrine and other religious ones too.

1. Karma will eventually catch up to you
2. It will follow you for as many lifetimes until you escape the cycle of birth and rebirth (usually where the differentiation between abrahamic religions and eastern religions start as there is no rebirth in the other religions)

This premise is hard to defend. Yes, the basic idea of your actions catching up to you as consequences makes sense and is even visible – think about someone going to the gym every day and being healthy, of course, they will reap their rewards – but even then, many bad people in the world go unpunished, and many good people go unrewarded. I believe that adding in the second part rationalizes the idea of karma. Even if I don't see the bad person get his revenge, I know he eventually will, but do you? It is impossible to prove that Karma follows you from lifetime to lifetime just like it's impossible to say that heaven or hell is real. Someone might state

some personal anecdotes about a video they watched on YouTube, but when looking at this objectively, it's simply impossible. In addition, if it does follow you from lifetime to lifetime, then what is the point of the next life if I can indulge in worldly desires now, and forget that I have to suffer the consequences next life, it's not even like my mind follows me and reminds me of what I did so that I can atone for my actions, but it simply forgets all the past lives. Furthermore, assuming that karma doesn't exist, then the ENTIRE notion of RSSB crumbles because then there's no need to meditate, no need to follow the guru, and then no need to follow the tenets, etc. This doesn't just apply to RSSB but to all religions that are based on the idea of karma like Hinduism.

Ultimately it signals a sense of nihilism, to know that whatever you do won't matter because you will live again, and have another try. To have everything you ever do, think about, suffer, preplanned in front of you. Furthermore, you won't remember the reason for your punishment nor will it matter in the next life either. Whatever you do now can't follow you and what's the point in the end?

Foundations

What are the tenets of RSSB?

There is a nominal amount of fundamental beliefs within RSSB when looking from the outside.

1. Follow the “spiritual teacher who explains the purpose of life and guides and instructs members in a method of spirituality based on a daily meditation practice.”
2. Maintain a vegetarian diet
3. To abstain from tobacco products, alcohol, mind-altering drugs, and all cannabinoid products like CBD
4. To live a moral and ethical life based on strict principles, including no sexual relations outside legal marriage
5. To meditate daily for 2 ½ hours with initiation from the master/guru.

Point 1

To start, let's address the first point – and the largest point in comparison to the rest since there are many definitions to clarify. According to the website, the master – also known as a saint, “perfect living master”, etc. – is mainly meant to initiate souls into Sant Mat (the path or the teachings) while guiding the souls on the path to attain the highest level of god realization. A minor but seminal detail is that this master has to be living.

It's also important to add the fact that this is a "perfect living Master". I will discuss this more in later sections, but within the same FAQ form, it states, "The term 'perfect living Master' is used for spiritual teachers who have attained higher consciousness through the practice of meditation and stay connected to the Shabd within making them 'whole' or 'complete,' which in Hindu scriptures is referred to as 'puran'" ([Seeker's Guide](#)).

However, the same FAQ form states that "There are many paths leading to God-realization, and the common belief is that our spiritual search starts from within each one of us through the medium of meditation" ([Seekers Guide](#)). This is somewhat concerning to read because, as the FAQ form insists, "For authentic and accurate information, the official RSSB website is www.rssb.org". So, going based on that, it claims that there are other paths to attain this god realization but fails to mention any criteria to do so. Again, it's important to note because there can be serious implications under these pretenses.

So if the Master is supposed to initiate people, what does that mean? According to the FAQ form, "To be initiated means that the Master has instructed the disciple in a technique of meditation through which the soul is connected to the Shabd or Sound Current to finally merge with the Creator. It is also a time of making a lifetime commitment to following the four vows of the path." Within this description, there are a few things that we must take note of. For one, this reinforces the idea that without this master, there would be no relationship between the disciple and the Shabd or Sound current that allows the soul to merge with the Creator. The four vows of the path are described in the tenets (2-5) as that's what's needed to be on this path.

So what exactly is this god realization?

Based on my current understanding of god realization, it's a way to transcend above the planes of the human realms and Karma. Perhaps to be one with god.

Another point to bring up from the book "The Path of The Masters", is an assumption that there MUST be a living guru or spiritual teacher such as Jesus, Mohammad, etc. to initiate souls and guide them back from where they came from. It's argued that if they have a book to look towards – Bible, Quran, GGSJ, etc. – then they are foolish because a book can never give them the knowledge necessary to free them. The author states, "As suggested in many other places in this book, the fatal error of all world religions is their dependence upon a departed Master and the instructions left in the holy books" ([Path Of The Masters](#) 137). When talking about the Sikh religion – and all the other ones too – the author seems to criticize it by arguing that its appeal to a book for authority is its weakness because of the need for a living master but fails to draw a connection between the necessity of the master (of course it's clear in the RSSB doctrine but from an outside perspective, why wouldn't that work – under the assumption that god is all powerful).

Furthermore, a deeper critique of the book, the author argues that since there is proof needed to see god, not just feelings, the most reliable way to know god is by using your senses, sight, hearing, and touch. The author states, "Anybody may have feelings in plenty, in proof of anything which they have imagined to be so. The only safe guide is to look for information which can be corroborated by three of the five senses: sight, hearing and touch" ([Path Of The Masters](#) 126). This is an illogical way of thinking because it undermines one of the greatest historical figures, instead, it imposes its sense of history and ideas without any evidence to back it up. Religious activity aside, if you weren't there for the Battle of Waterloo, how would you know that it happened? What about if George Washington was real? You would look to the historical evidence that pointed to that figure. By arguing that you couldn't see, touch, or sense the

person, then you wouldn't be able to believe in any part of history. It also raises another problem, if you can sense the person in front of you, then it's probably a person who you claim is god. Funny how the same error in reasoning occurs. Ultimately, discrediting many of the eyewitnesses, historical documents – Hadiths, Gospel accounts, etc. – without any evidence is something that gets repeated in further instances throughout this theology, while offering no sense of reasoning or connection as to why.

Point 2

Live a vegetarian diet. India is somewhat known for being one of the largest countries that has a large vegetarian population. So why is it stated that all RSSB members should be vegetarian? There are many reasons people become vegetarians, but I'll be discussing this under the "Satsangs & Essays" where I'll be pulling quotes from "Why be Vegetarian" and find reasons for why it's a tenant for this path. This quote explaining why RSSB members are vegetarians is another quote taken from *Divine Light* by Maharaj Charan Singh from letter 438 where he states, "eggs and flesh meat, including that of fish and fowl, does retard one's spiritual progress (...) Taking life hardens the heart and creates a heavy debt of karma. The birds, cattle, fish, and so forth that we kill do not want to die. How piteously they cry and scream when we catch them to be butchered. Since they are capable of feeling pain and pleasure, the Merciful Lord, who is as much their Father as he is ours, will certainly call us to account for butchering them mercilessly. There is no injustice in God's law [law of karma]" ([Why Be Vegetarian](#)). Based on this understanding of the baba before GSD, he argues that there is a moral and spiritual/religious dilemma for eating meat. Firstly, the moral argument made here is on the basis that all animals can live without human interference, that they are brutally murdered for food, and that they feel pain and pleasure. The spiritual reason for not eating meat is the presupposition that there is a toll on our karma from eating meat. It's also implied that eating

meat, whether or not if you killed the animal, contributes to your karma because you're actively supporting the people who do by paying for the service – supply, and demand. It further suggests that perhaps it's not the killing of animals directly, but the goal to minimize violence or death.

Spiritual Perspective:

Perhaps the main reason why RSSB members don't eat meat. As stated by Maharaj Charan Singh, it is for spiritual reasons. It brings to the forefront the validity of the previous claim stating, "There are many paths leading to God-realization". This begs the question, how do Abrahamic religions play a role in the diet as only Muslims – and maybe Jews (idk) – have dietary restrictions since all religions are the same in the fundamental teachings? Was the guru too weak to share just a principal teaching? Maybe the timing of it wouldn't allow them to live off a vegetarian diet – but then an argument can be made that God's rules can't be all powerful if they are only for a certain time period.

This is under the assumption that those are valid spiritual paths, but it's not clear within the quote. In the book "Being Vegetarian", it's stated, "Killing creates a load of karma that is carried like a heavy suit of armor as our soul transitions from one body to another" ([Being Vegetarian](#) 127). An important detail is that although it would eliminate the need for dietary restrictions, it still would be up to the individual to decide the moral and ethical ways in which their meal is brought to them.

Point 3

There's not much of a problem within this point in my opinion. Drugs are bad whether you're looking at it financially, mentally, etc., but there have been rumors that one of the previous gurus had been smoking hookah, I don't know though – take it has hearsay.

Point 4

Fair enough.

Point 5

Meditating for 2 ½ hours a day seems like quite the task. Although I won't say that it's impossible, it does require a monk-like dedication to the craft. Assuming a person wakes up at 7 am to take part in their meditation, and that they have to hit their criteria for meditation, either they're gonna have to wake up early, around 4:30, to take part in their meditation, or they're going to have to do it after work when they have different things to do. Again, not the biggest thing to worry about in the world, nor will I pay much attention here since I believe that there are more important things to talk about, but this is the main point in the search for the truth for RSSB members.

It's said that meditation connects you to the sound current, also known as the Shabad. This is what allows a person to connect to go, and go through the different stages in the spiritual realm – as stated within Chapter 2 (too long to quote the whole process) in the book “The Science of the Soul” – and eventually reach Sach Kand or Sach Purat (God-Realization).

Are We Saved At The Time of Death by The Guru?

This is an interesting one. Honestly, I have no idea. I've tried searching the website and perhaps I missed it, but I couldn't find anything related to this. I've found that sometimes people may be sent back to the world in reincarnation to pay off their karmic debt.

TLDR;

Idk but prob not. Only saved through meditation I guess.

Summary

Although this was a very long, but necessary, part of understanding what RSSB is, what its core teachings are, what exactly it entails, and we can now zoom into the finer details with a new perspective, let's summarize real quickly.

Karma is the **fundamental** belief in this religion, it is necessary to believe in this because it's woven into every part, teaching, and tenet of this path. Assuming that it's real, then this is the correct and ONLY path to follow – contrary to what RSSB teaches saying that there are multiple paths but not specifying what the requirements are for those paths or what it would look like. Conversely, if karma isn't real in the sense that you don't need it to go back to God, then you don't need this religion.

There are 4 tenets and one core belief:

1. Follow the “spiritual teacher who explains the purpose of life and guides and instructs members in a method of spirituality based on a daily meditation practice.”
2. Live a vegetarian diet
3. To abstain from tobacco products, alcohol, mind-altering drugs, and all cannabinoid products like CBD

4. To live a moral and ethical life based on strict principles, including no sexual relations outside legal marriage

5. To meditate daily for 2 ½ hours with initiation from the master/guru.

The core belief is that the guru is god in human form, enlightened, and the connection between you and salvation, which, in the RSSB sense, is the journey of the soul back to the Shabad (sound current) by reaching god-realization, leading to the Supreme Lord.

The core tenets allow you to follow the life needed to minimize your karmic debt while funneling your focus into meditation.

Who Are The Gurus?

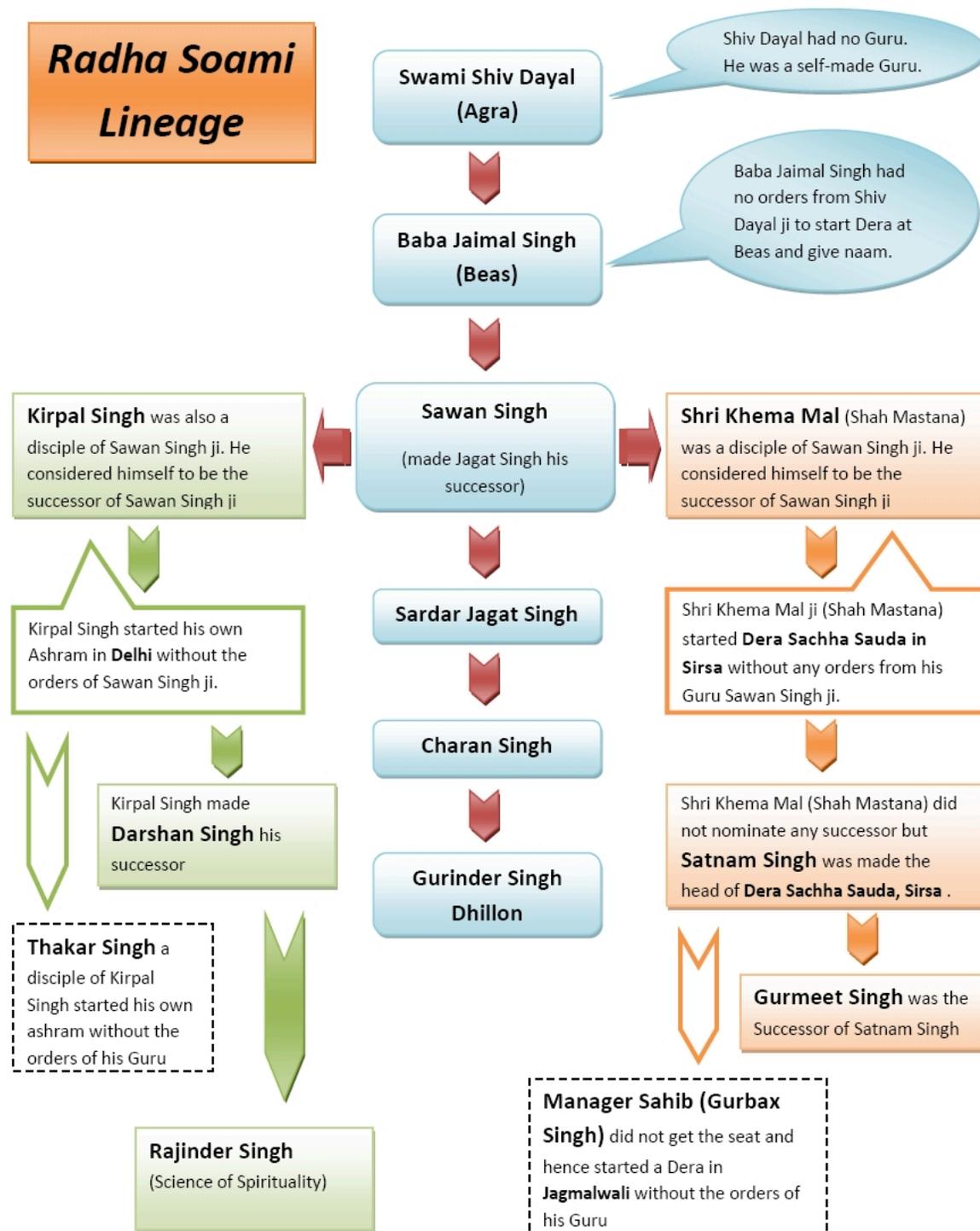
(Criticisms)

The First Guru

Let's start at the beginning with the first Guru. I'll lay out the lineage here: ([Wikipedia](#))

1. Shiv Dayal Singh, considered the founder of the Radhasoami movement
2. Jamail Singh Ji, the one who started Radha Soami Satsang Beas (different than Shiv Dayal as he laid the foundations of the movement but Jamail Singh started an offshoot – basically)
3. Sawan Singh, the follower of Jaimal Singh, succeeded him and became the next spiritual head of Dha Soami Satsang Beas
4. Jagat Singh, the follower of Sawan Singh, succeeded him and became the spiritual head of Radha Soami Satsang Beas
5. Charan Singh, the follower of Sawan Singh, succeeded Jagat Singh as the spiritual head of Radha Soami Satsang Beas.
6. Gurinder Singh, the successor of Charan Singh ([his uncle](#)), succeeded him as the spiritual head of Radha Soami Satsang Beas
7. Jasdeep Singh Gill (Satguru Designate), the successor of Gurinder Singh ([His distant cousin](#))

That is the lineage, but you can also use this image below to help you visualize it ([Supreme Knowledge](#)). Mainly just focus on the blue, but it raises some interesting points.



1. Shiv Dayal had no guru! This is insane (Another source to look at if you want to dig deeper: [link](#)). Although he was a disciple of Tulsi Sahib, he never got initiated by him and

practiced his surat. Yoga for years before starting Satsangs. This fundamentally destroys the belief in Radha Soami, as you may remember from the previous section, it is required for there to be a living guru and for that guru to give the disciple initiation because the disciple can only go as far as the guru has gone in the spiritual realm. By becoming a self-declared guru, the contradiction in the teachings starts at the very fundamental level because he had no guru to guide him, so then how can he initiate people, teach people, and be a god in human form meant to guide lost souls?

Many followers of Radha Soami may just ignore this or make an excuse for it like, "It must have been through the divine that he became a guru," or they might claim something else. Many of the followers don't even know about this. But regardless of the excuses, this one point simply disproves the entire religion, its teachings, and anything else associated with it.

Let's ignore the fact that the first guru wasn't initiated by a guru himself; if he was initiated by Tulsi Sahib, then there must be a lineage of gurus that dates back to the past to the first guru – which in itself is a contradiction. As god, that would make the only logical sense to illustrate the preservation of something so divine. That must mean that Jesus must have had a guru, Mohammad must have had a guru, and maybe even Guru Nanak must have had a guru, all within the theology of RSSB. However, this isn't the case because the farthest back it goes is to the first guru – funny because the name itself contradicts the teachings.

Now that's not to say that the gurus aren't wise or to look at some of their advice and treat it like general life advice, but if the current guru is supposed to be GIHF (god in human form), and that can only happen because god chose them, then if you go back

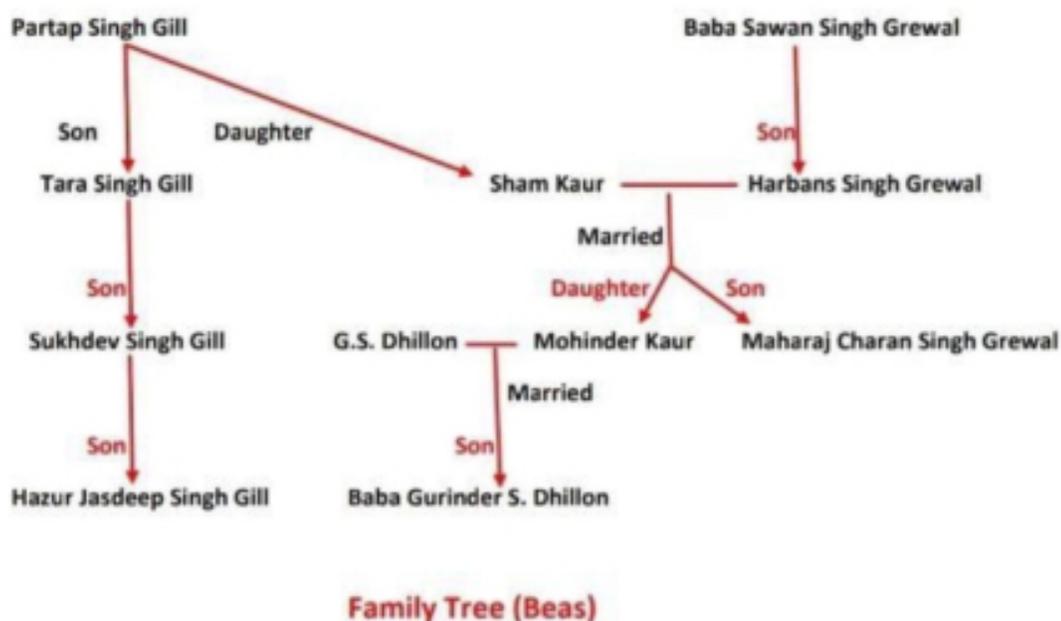
through the lineage, you'll find that there was no god to begin with so everything after the first guru (if you assume the first guru was a guru) is simply false.

2. Another thing to think about – the photo doesn't show the most recent guru but if you look at the list at the top of this section then it becomes clear – the last three gurus have been in the SAME FAMILY. So much for anyone can become a guru as described by their teachings because it seems like the family is 'divinely' chosen. Nepotism?

The Current Guru Lineage

The last three gurus, 3/7 (maybe four, as shown in the picture below on the top right, but I don't know if it is the same Sawan Singh mentioned in the guru list), have all been from the same family. If that isn't nepotism, then I don't know what is, especially since Radha Soami began to expand heavily during Charan Singh's reign and began to amass a lot of wealth and land.

The photo below should illustrate the lineage behind the gurus for the last three generations. ([Church Of The Churchless](#))



So, with that being said, an important question should be in all devotees' heads right now: why have the last three gurus been part of the same family tree?

No matter how you look at it, it's not a good look, especially if you consider the fact that Jasdeep

Singh Gill was also part of Ranbaxy (which we'll talk about a little later), and that if each person has the ability to be god or become god realized, then why have the last three people in the same family controlled this religion. Furthermore, why has god only shown himself in northern India and nowhere else in a significant way, to where RSSB could say that this guru is also someone you can learn from?

It also brings upon another point, how are gurus chosen?

How are Gurus Chosen?

When talking about a problem that has so much weight on the believer as something like the family relation between the last three gurus and their control on this organization/religion, it's important to ask, how are gurus chosen? This is important because if there are strict criteria that are met, then there should be no problem with having gurus all being in the same family. After all, we can trust their validity and their decisions using that criteria.

Let's look to the text to describe how to find a guru that's worth following. For this, I will look at the book "[Essentials of Sant Mat](#)", one of the few books that are almost necessary for you to get initiation and Nam from the master. This book can be found online on the RSSB website in the books section. On page 2, it states,

"Firstly, anyone who claims to be a true master lacks the humility required to fulfill that role. A true master is genuinely humble, never claims to be superior to anyone else and indeed sees himself or herself as a servant of others, crediting any achievements to his or her own spiritual master.

A true master charges nothing for his or her teachings and accepts no donations from disciples for personal use." ([Essential Of Sant Mat 2](#))

To start, a master must be humble and must not accept donations for *personal* use.

To add on, later in the page it states,

“A true teacher is loving and compassionate to all. A true teacher does not merely ‘talk the talk’ but also ‘walks the walk’ by living a normal life in an exemplary way consistent with his or her own teachings.” ([Essential Of Sant Mat 2](#))

The guru must also be loving and compassionate, okay..... Maybe I’m missing something so far, but it seems like a lot of people in the world might be able to be gurus.

“Finally, a true master devotes his or her life to conveying truth freely, fearlessly, and lovingly to those who genuinely seek it.

Even if an individual seems to embody every one of these traits, Can we be sure that he or she is a true master before we make the decision to ask for initiation?

The present master, Baba Gurinder Singh, has sometimes asked disciples, “how do you know I’m not a fraud?” to which the honest answer is that we don’t. ([Essential Of Sant Mat 3](#))

Wow! So even the followers of Radha Soami don’t even know if the guru himself is a fraud because they state that, “It takes one to know one” applies to spiritual matters as in many areas of life,” ([Essential Of Sant Mat 3](#)). Of course, any sense of religion requires faith in the belief, but if the core belief of your religion – the guru himself, the person interpreting theology, the living god – can’t be considered 100% clear from being a fraud because “it takes one to know one”, then how do we know that any guru before him or after he is the right guru, if the path has deviated from its intended goals, if nepotism is at play. Simply

put, the criteria are not strict at all, the guruship can only be chosen by the guru, but there is no way to validate the guru unless you see him as virtuous, which many people are in this world. It creates a circular argument where being a guru:

Choose the next guru (might not even be god himself) → Must trust the previous guru's decision
→ Choose the next guru (can't be sure he is god unless the last guru is a guru).

It's like telling a Christian that Jesus might not be a god or telling Muslims that Muhammad was a fraud. The authority of the belief can't be validated, so it fails to mark itself as truthful or reliable. At this point, at least for me, belief can't be solely attributed to faith as the fundamental teaching, the authority figure, the person who interprets the theology and perspective of the world around us, can't be trusted or proved with evidence. It's blind faith.

My personal opinion: Instead of giving a valid reason as to why he may be the god in human form, the perfect master, the book deflects this criticism instead of addressing it. It disconnects the follower from the master by saying, you're not good enough to judge a master unless you are a master yourself, so you have to accept whoever I – the guru – elect next. This is a dangerous way of thinking because, without evidence, you must believe this guru, do what he says, treat him as a god, and just take his word for it because he said so. It avoids accountability and transparency, which is key when fostering trust in a spiritual relationship.

The Silver Bullet?

In this essence, it's impossible to believe this faith, the silver bullet. There is no way to prove the guru unless you are a guru. Personal Experiences shouldn't count either because everyone can have a different experience that leads them to different paths (even myself), so, objectively, if you can't be sure of your god without using your experience, then you might just be in a cult for all you know because some cult leaders might say they are divinely inspired. Again, there's no way of checking that fact when comparing the RSSB gurus.

Circling Back: What Does This Mean?

1. Gurus are defined by their virtues, not necessarily their ability to connect with god. Even if there was an assumed emphasis on this, it's impossible to validate such claims based on the logic provided by RSSB themselves. Anyone can claim to be god, but it's not like they can show you proof because you're inadequate to understand the master at his level, but then how do you know he's even at that level? It creates a circular argument.
2. If gurus can't be validated through the set criteria, how would one know if the guru they follow is on the right path? Unless it's implied that only this path is the right path but gives a sense of a choice by stating that there are other paths in this journey, it fails to provide any other criteria for any other path except this one because it's assumed that this path is already valid – which we've seen is not.

Counterargument: It can be pointed out that the guru knows all, and who are we to question God himself? But if God can't be proven, how do we know if we are even on the path of God and not just some guy who claims to be God? Similarly, what about a cult leader, what's separating a cult leader from saying that they're god, but then having no distinction between that and GSD. Putting those two people side by side, there might be some obvious maturity and patience favoring GSD, but in terms of god... who knows :\

Another factor at play is personal experience. Someone's personal experience with a religion will be a huge factor in why they believe in that religion. But many of these things are subjective, and when you break apart your beliefs and then analyze them, it becomes easier to understand what it is that you believe in when excluding emotion and changing factors like feelings. Looking at it from a logical point of view, it can be hard for something like religion to be based on something subjective, but when understanding the theological, mystical, and divine aspects, it

makes sense to look at it through a logical point of view so that you know you're not getting scammed by anyone claiming to be god.

In addition, as mentioned previously, the gurus have all been within the same family – whether close or far – which also brings about another question: would they elect another member from their family as the successor to Jasdeep? I probably won't live long enough to find out, or if I did I would be quite old, so why would I wait that long to find out if this truly is nepotism (assuming that the last three gurus don't count), and instead just look at the history and the previous successors from Charan to Jasdeep. That being said, then the answer is clear, YES this is nepotism.

Actions of God?

(Criticisms)

The Fraud Scandal

Perhaps one of the main things that drove me to write this was the scandal of the current guru, Gurinder Singh Dhillon (aka Baba Ji).

If you want to watch a video, feel free to click the link [here](#). If you want to read about it then please read the articles that I've listed below.

While you read or watch this, make sure you ask yourself:

Is this really what God would do?

Would god even put himself in a situation like this?

Would he not have the foresight to see something like this and avoid it?

1. [Bloomberg: The Billionaires and The Guru: How a Family Burned Through \\$2 Billion](#)
2. [Business Today: Pay up Singh brothers' dues within 30 days: Delhi HC tells RSSB chief Dhillon, wife, ex-Religare chief Godhwani](#)

Monotheism vs Polytheism

Within the history of Radha Soami, there has only ever been one living guru at one time. Once the guru had died, then the new guru was sworn in and the cycle continued until recently with the annunciation of the new guru (#7) Jasdeep Singh Gill. This shifted the tides because now there are two gods to worship: Gurinder Singh Dhillion (Baba Ji) and Jasdeep Singh Gill (Huzur).

Although it was mentioned previously during this writing that there could be more than one master at one given time, it fails to mention the implications this has on the concept of monotheism within the RSSB beliefs. Devotees have a tradition of having a single living guru to direct their devotion and spiritual focus toward that one divine representative. The presence of two living gurus introduces a dynamic that leads more toward polytheism and raises questions about the unity of the faith. Furthermore, there is a saying that goes something along the lines of “Do not have your feet in two boats if you wish to cross the sea” which, in this context, would mean that you should not follow two separate gurus at once. It logically makes sense, if one guru says something that contradicts the other, then there can be conflict, but if you follow one guru, then you should be good. This idea is trashed because all followers are following two gurus at one time, even if they hold the same path to salvation. GSD mends this by making Jaseep into a ‘guru in training’ which has further implications as to god training god.

In addition, I may or may not live long enough to see who the next guru is, so I can only base my ideas on the history of what’s already happened. In that sense, what’s stopping the gurus from electing more people and always having two gurus in the future? What about if they had three? Perhaps they would be similar to the apostles and would go around the world at different

times preaching the same idea of RSSB for their followers. It seems like a crazy idea but the line has already been crossed so it's not out of the realm of possibility, although it's just a theory for now. Plus, it would be a good way to give out darshan (basking in the glory of god by having him look at you and you look at him). Maybe every 3 months one of the gurus comes to the Science of the Soul Centers (churches/mosques but for the RSSB faith).

The Misinterpretation of Religious Texts

For this section, I'm mainly going to refer to the Master Answers which is a book written from the answers given by Charan Singh, where, "In response to innumerable requests from the satsangis (disciples) and seekers of the U.S.A. and Canada, the Great Living Master, Maharaj Charan Singh Ji (affectionately called Maharaj Ji) of Radha Soami Satsang Beas, India visited these countries in the summer of 1964" ([The Master Answers](#)).

It further makes wild assumptions without any backing behind it by stating, "His [Jesus's] religion was smothered, almost in the hour of its birth, by its overenthusiastic nurses. Had not the life and teachings of Jesus been covered over by dogmas and superstitions, it might have been handed down for all time as an illustrious example of the Eastern wisdom." ([Path Of The Master](#) 124). After this quote, there is no more elaboration on how the teachings were smothered, where they were smothered, or who smothered them. It is implied that since a few of the analyzed verses point towards the direction of RSSB – mind you, by jumping through some INSANE hoops

Jesus could not be a guru either because he claims that the only way to god is through him, that he is the way, the truth, and the life, etc. Now if you claim that the followers distort that religion then there's no way that:

1. You can prove it
2. You can quote Jesus or his disciples within the RSSB doctrine.

There are other misinterpretations by the guru himself to mold the words of other people into the theology of RSSB. For example, Charan Singh says, "Masters definitely carry the karmas of the disciples (...) I do not see anything new in this reference to Christ, as it is said of many saints that they appear to their disciples after their departure. They appear to their disciples living thousands of miles away. So there is no wonder that Christ appeared to his disciples after his

death; rather, that is as it should have been done” (The Master Answers 71 - 72). Initially, Charan Singh shares a similar idea to many Christians that Jesus took the sins (karmas) of his people (disciples). However, he attempts to explain the explanation of the resurrection through explaining that it was just the spiritual version of him that his disciples saw. Now, if we do take his claim at face value, then we have to take into account that 500 other people also saw Jesus outside of the 12 disciples that were with him. Again, many answers fall into this logic throughout the book. Go ahead and read the table of contents and skip to the Q&A of Jesus and Christianity. Notice how it will contradict basic theology, twist it, and also discredit history.

To bring the point home, go rapid fire:

Q: “Why was he crucified? In a mystical sense?”

A: “Historically it is very difficult to say anything because there are different versions, whether he was crucified at all or not. I do not know the historical facts about his whole life, but many saints have been crucified...” (The Master Answers 70)

- Although times were different then, it has been historically proven that he was at minimum crucified. A simple fact that god would probably know.

Q: “I mean Jesus has so frequently, according to the Scriptures, healed the sick with the crack of the whip”

A: Brother, he has healed the sick souls. He did not make a practice of healing the physically diseased people. These are wrong interpretations. He has given eyes to the blind. That refers to the spiritual, inner sight, for we are all blind as long as we do not see the Lord, as you have just heard in the discourse” (The Master Answers 53).

- No evidence, proof, and it's not like anyone was talking in parables, which is usually how Jesus talks. These are actions, making it hard to dispute it, especially with no evidence.

Interestingly enough, in Path of the Masters it contradicts Jesus's miracles. It's shared, "Only one thing in his life differed radically from the method of the saints — his doing of so many miracles. That is never done by the saints although they have plenary powers to do them, and they can do whatever they like; but they do not believe it a wise policy to do them, except in rare instances" ([Path of The Masters](#) 109). One piece of the theology is advocating for the miracles, and yet, the other argues against it. Now one is the authority in this circumstance (guru) but at what point does it matter that the guru deviates from the original teachings?

Again, just try to read it for yourself and analyze the text for yourself. Come to your own conclusions.

Lack of Spiritual Discussion or Evidence From Personal Experience

If you ask an RSSB follower what it means to experience the different realms, what the meditation is like, your connection to the god within the meditation, etc. Many of them are hesitant to talk on that topic. Supposedly, you're not supposed to talk about your personal experiences because there is an unwritten rule not to.

It's interesting that the one way of knowing whether or not you're on the right path, having people discuss their spiritual journey – or lack thereof – could give someone on the outside some insight as to what it is like.

However, I could understand why it's not discussed. It could raise a sense of pride in a person, but it could also lead to a lot of trouble if everyone is talking and bragging about what stage they're at and how enlightened they are.

Now, it's one thing for people not to discuss among themselves, but even amongst family members or even in the Science of The Soul Centers, there is practically zero discussion. If RSSB is a science, then what scientist doesn't talk about their findings in a controlled and rational environment?

Personal Thoughts

Extra: Perspective

Everything I write here will be an opinion based on my perspective or fact. I also wanted to put these things in a separate section because they are really just manifestations of my thoughts rather than direct facts, but I think they should still be considered.

This part of the essay should have 0 weight in comparison to the other parts. It's just my thoughts.

Timeline Perspective

This perspective required a bit of thought and an open mind. Imagine yourself as a spectator of time, not interactive and not present but just observing as humans act throughout time. As you go through time, some major religions begin and end, Greek gods, Egyptian gods, Hindu gods, etc. This keeps on going until there are occurrences of what seems to be a pivotal change in religion where a Jewish man claims to be god and fulfills 300 (I think, but more or less) prophecies.

Interesting...

He and his apostles are crucified, and this one action creates something so different from all the religions before it. He claims to be God, that there is one God, and that he is the way to God. This continues until 500 years after his death when another man in Arabia claims that he never claimed to be God. It can be argued that he interpreted the Bible texts and the historical facts differently from what happened.

A few more decades pass, and then the invention of Mormonism and JW are also created which are centered around this one figure. So what's happening here? Why is this one figure so important? And as an observer outside of the effects of humans, if the Bible and Christ were right, then wouldn't that mean that everything after that claimed otherwise would simply be wrong?

Regardless, the main point I'm trying to argue here is that although there have been different interpretations of these texts throughout time, it's clear that the farther you go into the future, the harder it is to make sensible claims on those books – until the invention of the internet. Islam

came 500 years after Jesus, Mormonism was founded 1500+ years later, and RSSB continues this interpretation of Jesus – and other religious figures – almost 1900+ years later. Although we do have the privilege of the internet, it's significantly more difficult to make claims like Charan Singh or any other previous prophets without the correct information to the believers and to the people who followed the founders of the listed religions. If you look at someone as an authority figure, then you will believe what they say and many people are simply misinformed or not informed about their beliefs to defend it. So when an authority figure says something that contradicts your beliefs, you may not even realize it because you lack the information to understand what is being said and accept what is being said without a second thought.

Personal Thoughts

Throughout this whole process of finding information and trying to be objective, I have had many opinions and a hard time just simply accepting the facts that were in front of me. I believe that if someone claims to be god, divinely blessed, or anything along those lines, you must study what the person truly means. The best thing a person can do is to strengthen their beliefs by looking at points that may confirm/inform them about their beliefs, but it's crucial to understand further what the counterpoints to your beliefs AND THEN DIVE DEEPER.

For example, I wanted to understand why I didn't eat meat. Honestly, I didn't know much before I started writing this, but whenever someone would ask me, I would just say religious reasons, and when I was questioned what religion I followed, I didn't know what to say. Since RSSB didn't consider itself a religion, I would usually say something like that I was a Sikh since I knew more about that than RSSB. So, I studied and understood that it was for the benefit of the animals, which makes sense and is a good reason not to eat meat – ethics and morals. But then I delved deeper than the answer I was given. I realized that although those are virtuous, the main reason was for spiritual reasons but then I hit a roadblock, why eggs? They aren't born yet, and I'm not an egg-xpert (ha!) but many of those eggs wouldn't even hatch. Furthermore, if karma played a huge role, then why would we consume dairy products since many of the cows are treated inhumanely? Again, if you eat meat or not, if you drink or eat dairy or don't, the basic understanding is that you have to dive deeper than the answers that are given to you. Although using food – something that everyone has a choice to do – may not be the best example, I think the main idea is still conveyed.

Be open to the idea that YOU MIGHT BE WRONG about your beliefs. If you're RSSB then I urge you to view this reading outside of the lens that you look through, because if you don't then there's no way any rational discourse can be brought up – it also applies when looking at other religions too. There is going to be a sense of confirmation bias but try to negate that by looking at things objectively when looking at facts, literature, history, historical context, etc. – easier said than done hahaha. If for any reason people stop you from asking questions, you should probably ask more questions. Maybe watch some debates as well with people winning on both sides but analyze the points given. For example, have a Muslim winning a debate then have a Christian winning a debate, and then have two educated people debating and analyzing their points separately. But be sure to check all the points that they make.

Before I educated myself on the basics of what I believe, it was hard to explain to other people what it was I believed in. But the further I delved deeper into it, I realized that this might not be god. That was EARTH SHATTERING. It took me months to really cope with that idea and I would say that after about 1 entire year of researching other religions, and beliefs, and coming to an understanding of what I believe and my view on the world, I don't think that RSSB is the path for me. In my opinion, three main points are irrefutable by the evidence that I was given:

1. Can't confirm that the person in front of you is god unless you are a god yourself.
2. Why were gods and interpretations of other gods so different compared to history?
Consider the timeline example used earlier – if all of the “saints” were supposed to articulate the same message, then how did they fail so badly? Why was there no

consistency in something simply like the type of food one should eat, or the idea of meditation, or maybe even the idea of having a guru?

3. The misinterpretation of religious texts is another factor that I look down upon heavily. Why would someone listen to a person who claims to be god (with no tangible proof) which contradicts every religion but then argues the fact that every religion says the same thing (and indirectly points back to the path of RSSB), it's just that we are blind to the message. I somewhat understand that the basic idea is to do good in the world which is what religion is trying to convey at the most basic level, but when you begin to understand and study it, many of the religions begin to contradict each other which is what RSSB decides to ignore. Furthermore, it comes centuries after the religions were already established for thousands of years but it seems that there is a sort of cherry-picking occurring within religious texts to prove the points of the guru's message without including the parts that those texts lead away from RSSB as they have their own gods – who are not the guru.

I'm not saying that it's wrong to make claims about previous scriptures, but there has to be evidence, and the reasoning has to be just as good as the evidence provided. It can't seem like a person is concluding out of thin air, leaving the reader to make the connection to the reasoning and evidence, rather, it should be done by the speaker/writer themselves. Furthermore, there has to be a way to discern the truth from the false – perhaps based on criteria – to know what is true and what isn't.

Perhaps another error one would point to is saying that the people of the previous times misinterpreted, corrupted, or destroyed the message. However, that is such a large claim

that lacks any evidence it can't be true.

For example, when was the bible or Quran corrupted, who corrupted it, and where's the original copy – because we would need an original copy to understand when, where, and if there was corruption. At a certain point, you would have to question history as well, and if that was corrupted, if you hold it to the same standard.

Ultimately, they are just claims, with no evidence (perhaps contrary evidence with manuscripts), that are pushed aside until you take a deep dive into the theology and history of the claims.

4. Extra: Although not as strong as my previous points, something that troubles me is the idea of karma. I would like to think that the idea of rebirth is simply untrue based on everything argued within the earlier parts of the essay, but I'm not well versed in it compared to the understanding that I have of RSSB teachings. I will say that I still have a lot to learn, but I can now hold a conversation about it which is something that I couldn't do until recently. I do understand the way that Gurinder Singh Dhillon explains it, which is that each action has a consequence – which makes sense – but it's more so what happens after death. Why would you just be reborn again?

Furthermore, in a sense, other religions also believe in the idea of karma but without rebirth. For example, Muslims believe in good deeds and bad deeds to be judged, Christians believe in the idea of sin and being forgiven for sin, etc. There is still a sense of karma, but the idea of rebirth doesn't seem like it makes a lot of sense because then

you can't remember the reason for your punishment. Think about it, do you remember your past life? Then why is it you must suffer in your life now? You simply don't know.

Summary

Although I don't have any hatred or bad blood between RSSB and its theology – I'm quite grateful for it – I don't think that I could believe in it knowing the differences in theology and reasoning for life's biggest question of who is god. Unless I've done an atrocious job of conveying the messages illustrated within the literature, it's hard for me to continue following this path.

I'm quite grateful for many of the teachings such as being vegetarian, being strict against drugs, and more. It's made me more disciplined and probably saved me from a life of a lot of trouble.

It's ultimately up to the person to develop their beliefs and confirm or reject them. I think that everyone should become literate in their beliefs and truly understand it to know what they believe in is because it's the truth or because they were born with it.

Conclusion

Conclusion

For whoever reads this to the end, I hope you've learned something, begun questioning other things, and will continue to look for the truth.

What I have planned for future documents is that I want to perhaps categorize my previous thoughts, criticisms, etc. in sections of Theology, History, etc. just to make my arguments more organized and not like they're jumping all over the place.

For anyone who wants to refute me, please do! I do not claim that I am the master of all knowledge, I am still learning, so please feel free to educate me on something that I may have gotten wrong. If you do decide that something I said is incorrect or simply wrong, please give me a source or something similar to refute it – when possible, because it can be hard for some of the arguments I make.

Thanks for reading :)