

## Chapter 2-RSSB Business Practices

A look into the Beas Dera Culture  
By Waking Now

I wish to recount an experience for you.

A long time resident of the Dera died last Summer.

She was an Army Officer's Widow and had no children. She lived in a house across the Grounds from the Western Guest House and was friendly to some Westerners.

A few years ago, out of the blue, she told me:

“You know, I could be a very rich woman”.

“What do you mean”, I asked.

She said “Many years ago, Maharaj Ji (Charan Singh) asked me to Will my property to the Dera”. (She had a house which she and her late husband built in the Defense Colony, a good locality of New Delhi.)

She said, I protested and said, “Maharaj Ji, I am still very young”. He disregarded my protest and continued, “and your Will should be witnessed by (naming a Dera inner circle person of the time)”.

(She did as she was asked to do, and remained a privileged inner circle woman during most of Maharaj Ji's reign. She told a friend of an occasion when Maharaj Ji told her, “You are spending too much money on yourself, remember it belongs to Dera”.)

She continued:

“When my relatives find out, they will be very unhappy”.

“Why don't you change your Will”, I said.

“How can I do that, I gave my property to Maharaj Ji”, she said.

Her Will is likely probated by now.

The woman was very dissatisfied in her last years. Believing the teaching that ‘All Gurus are One’ she had expected that the Successor would respect the privileged position given her by her own Guru [*my insert-recurring theme ‘what have you done for me lately’*]

“Where can I go now in old age”, she said to a friend.

Can her relatives make a claim that she wrote the Will under extraordinary pressure from the Godman at whose pleasure everyone lives in sight at Dera?

Some of you may guess who I am. Please use my Yahoo ID in your responses.

Thank you.

(responding to question about previous post)

After learning of the Lady being pressured to Will her property to the Dera, I spoke to a friend of hers. She told me that she had also heard of this from the Lady.

She said there were two opinions about what Maharaj Ji (Charan Singh) had done.

One, that He had sanctified her husband’s wealth by asking for it and had saved her from going astray in life considering that she was a vivacious and wealthy widow who could have many suitors.

And the other, that he had wanted to clip her wings and pin her down to the Dera so she could add her charm to an inner circle who met him for light entertaining chats.

### **RSSB-House of Sawan 1**

The facts of allotment and refundable deposit are spelled out in the papers the ‘buyers’ sign. The Dera legal team is careful to get the proper papers.

What is taken away are the rights of tenure and transfer to an heir which are provided by Indian Laws.

Most people faced with the situation submit as meek followers. But litigation was started by an heir after his father died in a Dera house. However, Dera ground and legal forces were very powerful. Possession, as is said, is 90% of the Law and litigation against Dera cannot be afforded by most people.

Following such episodes, Dera decided in the present administration to no longer accept any money for the allotment of a house, so that the question of legal rights will not arise.

People who settle at the Dera are not aware of the controls they would face after moving there. I know of an old person who very much regretted selling a flat in a city and moving there. The person was no longer financially capable of moving back.

My point is that while Beas Dera has the privileges of an Indian town in terms of Government services, it functions as a Principality, House of Sawan, where the Laws of the Land are not fully applicable.

### **House of Sawan continued**

The Sewadars who are able to attract sentimental donations are recognized.

Dera feels that as long as it can be seen to obey the letter of the Law (where did the spirit disappear from the ‘Spiritual’ Institution) it can make its different claims.

So, if the solicitation does not appear in the mail or in the propaganda literature from the Ministry of Truth, the Dera does not solicit. Soliciting from the pulpit or by word of mouth does not count.

The Initiation rituals are free.

But after you come in, you yourself (no pressure, see) realize how beneficial for your spiritual progress Sewa is, and money sewa is specially beneficial (it runs the show for you) and may provide occasions to see your ‘Beloved Lord’ from a closer venue.

If the benefits to the Godman do not come in the form of a paycheck, then the Godman does not take a penny.

He and his family may receive benefits of residences, transportation, vacations from devotees, gifts from devotees, special discounts on purchases from satsangis, free labour, etc. etc. but none of it counts.

It is this type of 'letter of the law' approach that underpins the House.

**RE: Seva Schedule/Restricted Site Access**

This is the property of the Congregation (sangar) Yes?

It is paid for and is being developed by the hard work of members of the Congregation. Yes?

Then why are the members not being allowed to enjoy the property in an Owners way?.

Why such severe restrictions on the Owners?

Either come in and be indoctrinated.

Or

Come in and join the labour force.

Are they really owners or slaves?

**(Correspondence)**

Well, satsangis behave like good cult members. Using their own mind would be anathema since for them their mind is the agent of Kal, the Negative power.

I came across the hidden principle of RSB recently in the book, Radhasoami Satsang Beas, Origin and Growth,

(this is the book that Gurinder asked be removed from circulation and, I think, asked that copies in the possession of satsangis be returned.)

which says "It is the basic principle of Sant Mat, and especially of the Radhasoami faith, that the Satguru, being God Incarnate, has absolute authority and power to deal with His Parmarthi

(religious) property of every kind in whatever way He likes. All Bhaints (offerings) made to Him by his followers and all properties inherited by Him from His Satguru become His personal properties, and His power to use such properties is not restricted in any way.”

Then the book goes on to say “But our line of Great Masters...have never put this property to their personal use”, and talks of the formation of a Trust. How generous of them! And what according to the cult legal minds is “personal use”. Anyway, I think that some of the cult members are convinced and act as if the properties really belong to the God-incarnate.

Well, since the “basic principle” of Sant Mat is that...all properties...become His (the God Incarnate’s) personal property” , to use as he likes, aren’t questions about accountability superfluous? As long as the papers prepared by the cult legal minds are in order for regulatory agencies, the followers can have no complaints because the hidden principle clearly states that the God-Incarnate personally owns it all.

I also realized that Godman and PLM are a down grading of the Head’s declared position since God-Incarnate is the status they hold for themselves.