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# Annexures

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### Proclamation

***“Manifestation of the Supreme Being Almighty Lord Radhasoami in the form of the Sant Satguru for the redemption of Jiva”***

*“It is hereby proclaimed for the benefit of Adhikaris that the Supreme Being Almighty Radhasoami, on observing the Jivas undergoing extreme suffering and being subjected to delusion, has Himself assumed the form of Sant Satguru and manifested on this earth for their redemption and, through His Supreme Grace, explains the secret of His Original Abode and teaches the method of attaining that Abode by means of Surat Sabda Marga. It behoves the Jivas that they should engender within themselves love and faith in His Holy Feet.*

*“By proper performance of the practices of this Marga a man can subdue his mind. There is certainly no other method in this age of Kala for achieving quiescence of mind and for purifying it and enabling it to ascend to higher regions. The destination of all the religions extant in the world is only the first or at the most, the second stage in the religion of Saints. If one is able to perform the practices of the Surat Sabda Marga properly, his spirit and mind would then be shorn of all impurities and would, by establishing contact with Sabda, ascend beyond the Akasa which pervades within every individual and, leaving behind the nine apertures of the physical body, i.e. the Region of Pind, reach Brahmanda, more particularly the Region of Trikuti. There the spirit, getting separated from the mind, would proceed onwards and experience the bliss of Sunna and Mahasunna and have the Darshan of Sat Purusha, Alakh Purusha and Agam Purusha in the Sat Loka, Alakh Loka and Agam Loka respectively, and would reach the Abode of Radhasoami Himself. The spirit had originally descended from this Region and had got entangled in the meshes of Kala in the Region of Trikuti. it would thus again get back to its Original Abode.*

*A practitioner of Surat Sabda Marga shall pass through all these spheres viz Vishnu Loka, Shiv Loka, Brahma Loka, Shakti Loka, Krishna Loka, Rama Loka, and Brahma and Par Brahma Pad, Jainis Nirvana Pad and Christians’ Mukam-e-Khuda and Ruhulkuduus and Muslims’ Alam-e-Malkut and Zabrut and Lahut below Sunna enroute. Experiencing through the bliss of all these regions, the spirit shall, by the Grace of Saints, attain its Original Abode.”*

[R.S. Sabha, 1993 11<sup>th</sup> Edition, (Sar Bachan B-1, P-4-6 translation Souvenir p-6, 7)]



### SUPREME BEING and CREATION

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*The Supreme Being, an Infinite Reservoir of Spirituality alone existed in a state of complete self-absorption before Creation without Name, Form or demarcation. There, was, however, an eternal polarization in the Supreme Being, as it were, one which was replete with spiritual energy (called Positive Pole), and the other which had its spiritual energy depleted (called the Negative Pole). For a long period it remained so without further differentiation. In the fullness of time accentuation of attraction became manifest, resulting in further polarization i.e. spirituality of the negative pole in excess of what was already withdrawn was further attracted towards Supreme Being, the positive pole. The lower region thus became more depleted of spirituality and moved away from the source. When the proper time arrived a commotion took place in the Supreme Source of Spirituality which is described as Mauj (wave), in the writings of Param Sants and a spiritual current issued forth. The imitation of the sound of the first spiritual current which is the beginning and the cause of all creation is 'Radha' and that of the wave or commotion that gave rise to the spiritual current is 'Soami'. Thus when the Supreme Being manifested Himself as creator and evolved creation, the wave and currents announced Him as 'Radhasoami'. This true name is present everywhere and can be heard at the innermost plane everywhere.*

*As a consequence of eternal polarization in the Supreme Being three distinct regions were formed in the Supreme Source itself: 1) the infinite region of full spirituality; 2) the region of neutral zone of spirituality and 3) the region of depleted spirituality. The Sound and Spirit currents that emanated resolved into three divisions each. Inward Sound current created Radhasoami Dham, Agam and Alakh and the outward Spirit current created Anami, Sat Loka and Bhanwargupha. The Presiding Deity of Bhanwargupha or Hut lahut also created six sub-divisions in the vast expanse of Mahasunn below, similar to the ones in Nirmal Chetan Desh.*

*The second phase of creation started again with an impulse called Ikshana (Will) in Mahasunn and created Brahmandas-the SpiritualMaterial Region i.e. the Region of Universal Mind with six sub-divisions-Sunn, Trikuti, Sahasdal Kamal, Vishnu Loka, Brahma Loka, and Shiva Loka. When the third phase of creation commenced there was a big Bang in the barrier region between the regions of Brahmanda and Pind called Chidakash and innumerable Pinds i.e. Material Spiritual Regions were created. These are six sub-divisions in this too namely-Moon-orb, Sun, Earth, Jupiter, Saturn and Neptune further below being the Hell.*

*In the first grand division, it is the fifth sphere of Satlok that is endowed with creative activity and it is where commingling of the sound and spirit currents occurred. In the second phase of creation two*

currents issued forth as Kal Purush and Adya and descended to Sunn, the region below Mahasunn, the region of Akshar Purush, and the conjunction of Kal, Adya and Akshar Purush is known as Triveni. Here Kal and Adya became Purusha and Prakriti. These three currents converged in a place called Trikuti, the region of three prominences-Meru, Sumeru and Kailasa. The two currents became Brahma and Maya at Trikuti. These five currents i.e. three currents each of Akshar Purush, Purusha and Prakriti, which became the subtlest forms of three Gunas, and currents of Brahma and Maya produced imperceptible layers of the five Tattvas (Tanmatras). Brahma produced Akash Tattva (ether); Maya the Agni Tattva (fire); and the preservative, generative and destructive qualities of the three Gunas respectively produced Vayu (gas), Jal (liquid) and Prithvi (solid) forms of matter.

The three currents of Akshar Purush, Purusha and Prakriti moved downwards along with the currents of Brahma and Maya and took their location in the third region of Brahmanda namely Sahasdal Kamal. Maya and Brahma became Jyoti and Narayan or Niranjan. The other three currents descended from Trikuti by a path that went up first and then came down called Banknal. These three currents are the subtlest forms of the three Gunas-one highly charged with spirituality Sattva of Akshar Purush, the second charged with generative functions Rajas of Brahma and the third charged with the quality of destruction Tamas of Maya i.e. Prakriti. When the creational shifting was thus applied at Trikuti, the impressions of the five Tattvas i.e. conditions of matter were carried downwards to Sahasdal Kamal. As soon as the five Tattvas emanated from Sahasdal Kamal, the three qualities and Jyoti and Niranjan acted on them and produced the twenty five Prakritis as sub-constituents of five Tattvas. These twenty five Prakritis are subtle mind currents or energy currents that have ultimately been reflected in the physical frame. Concomitantly eight main currents –two of Jyoti and Niranjan and six of three qualities (Gunas) split into male and female currents-each of them engaged in further creational process. It is on account of these eight currents of this region that Sahasdal Kamal came to be called Ashthadal Kamal also.

Each of these currents first attracted the five Tattvas (Akash etc.) becoming forty. Each of these forty leaves so constituted further attracted the twenty five sub-leaves of Prakriti producing a ramification of thousand petals. The sphere therefore is called Sahasdal Kamal. All these thousand petals or spokes or energy currents which came into being on account of intermingling or interaction of more primal and subtle energy currents situated at higher level, are themselves, transformations of Prime Sound Currents. After the formation of Sahasdal Kamal, Jyoti –Niranjan could not go further down since the strata below are not suitable for their energy. The three qualities Sattva, Rajas, Tamas asserted themselves and came out as three sons of Jyoti –Niranjan and located one below the other as Vishnu, Brahma and Shiva.

The denizens of purely spiritual regions have covers and bodies constructed of the materials of creation there and they have direct experience of the spiritual surroundings of the macrocosm and

*hence there was no special arrangement made for establishment of communication with the surroundings. The same is the case of the denizens of Sunn, the top sphere of Brahmanda who are also known as hamsas. The denizens of other regions of Brahmanda have these subtle particles of the Tattvas, called Tanmatras, associated with them for communication in that region. Akash Tattva is associated with sound, Agni with sight, Vayu with smell, Jal with taste and Prithvi with touch respectively.*

*Brahmanda needs spiritual energy for its sustenance. So, it is presented in turn before Nirmal Chetan Desh to receive necessary spirituality. It, therefore, revolves around Sat Loka. In a revolution, when its spirituality is exhausted by assisting the Pinds, it comes in conjunction with Sat Loka, gets drawn up and dissolves in it to attain pre-creational condition. There are innumerable Brahmas and Brahmandas each with several Pinds projecting out of it. Each Pind has several solar systems.*

*Between a Pind and a Brahmanda there is a boundary-the Chidakash. At the lowest part of the boundary the top-most region of Pind is situated an upward opening to the regions of Brahmanda. This is called Tisra Til, the subtle eye. This is the portal through which the spirit entity passes from the third grand division Pind to second grand division Brahmanda. This is the moon-sphere of Pind which is above the sun.*

*The third grand division revolves around Brahmanda to derive spirituality for its sustenance. There is downward flow of spiritual energy which is constantly absorbed by the nether pole. When the downward flow evaporates an upwards flow gets established serving an ameliorative purpose enabling the denizens ascend to higher planes. This goes up to moon sphere only and returns. This is what is known as Chaurasi Chakra. The minor creation in the region of hell further below is full of suffering and provides as a place of punishment and correction.*

*The Supreme Being is all Gracious and brought this creation into existence with a mighty current of Infinite spirituality making its advent into different strata of the nether pole. The nearest region to Him got spiritualized receiving great blessing. His object was no less generous in the evolution of other grand divisions. The evil is nominal in the second grand division of Brahmanda. The spirituality of the third grand division is of the lowest order and greater pains and torments are associated with the denizens there. These adverse conditions produce a kind of shifting and Jivas become fit to receive Grace first from the regions of Brahmanda and then directly from the Nirmal Chetan Desh in the form of advent of Sages and Saints. When the time of great dissolution nears the Triloki i.e. the set of Pind, And and Brahmanda, comes into conjunction with the highest sphere, the Supreme Creator of the Purely Spiritual Region who incarnates (Nij Dhar), and works out the salvation of the spirit entities. Man is unique in creation on earth in that all the six planes of third grand division are kinetic in him. He is superior to all beings on earth for both the three higher ganglia and the three lower ganglia are operative in him. Thus, all the six sub-divisions of Brahmanda are reflected in them in kinetic form.*

*As Brahmanda itself is a reflex image of Nirmal Chetan Desh, it is associated with reflex functions of purely spiritual region. Thus, the human apparatus provides for communication to all those regions of Brahmanda and Nirmal Chetan Desh through the corresponding apertures in the grey matter and white matter of the brain. It is for this reason that the Supreme Being Radhasoami, His Beloved sons, the Saints as also Brahma and Prophets of Brahmanda incarnated progressively in human form and taught the spiritual practices that could take them back to the regions from which they incarnated.*

*When the Supreme Being saw the jivas in great distress in Kaliyuga, Mercy welled up in Him and He arrived on the Earth immediately and started the process of universal emancipation. Evidently the current cannot go back until it has fulfilled the purpose of its advent. For the Supreme Current to be present here and work out the emancipation of the jivas, It should adopt the human form. Further, no spirit, be it that of an ordinary jiva or a saint or even the Supreme Current, can make its advent into this world unless it is under the influence of Law of Karmas. And it enters such a body that would be most suitable for the annihilation of those karmas. Since the Supreme Being or the Spirit of the Saint has not performed any karma, it is the quality of His Mercy alone that acts as His Karma. It is therefore, that He takes upon Himself the bulk of the load of karmas of jivas of this universe, in the redemption of which there is clear and full manifestation of His Mercy and Grace. According to the laws of Nature human body can function for a limited span of time only. The Supreme Current when it manifested in the first Human Form of Param Purush Puran Dhani Huzur Soamiji Maharaj, it redeemed the bulk of karmas. He chose to redeem through that agency. But to continue the process without interruption the Supreme Current entered a new form known as Guru-mukh which was made ready for the Supreme Current to enter when it leaves the existing Form and continue its work. This process continues till His August Mission of redeeming all jivas is accomplished.*

*Starting from the lowest rung of the ladder of evolution, the Spirit first conquered the forces of inorganic matter and converted a portion of into organic matter, and then evolved the mind and ultimately reason. As described by the scientists, for a long period of time our planet earth was a whirling mass of minute particles of lifeless matter. In due course of time, undergoing necessary transformations, it became fit to be a home for life. Particles of protoplasm appeared on the surface of its waters and organisms developed. The forces of spirit gradually evolved first form of life. The forces of spirit proceeded from conquest to conquest and evolved innumerable forms of life and finally produced the first man. Satisfied with this evolution of newer species, the Spirit forces evolved mind and produced the modern man so well grown and developed in reason. Immortal and imperishable Spirit is now active and busy with the conquest of the residual resistance of matter. It is now endeavouring to evolve a race of Supermen in whom life and attributes of Spirit will have the fullest expression. It evolved a tool using man, a thinking man and a God seeking man. The thirst of knowledge and the instinct of parental love in us are but the urges from the struggling Spirit entities in our bodies i.e., they are but maneuvers of the forces of Spirit to secure an early victory over the*

*residual resistance of matter. Humanity is thus steadily advancing towards a form of life that will be rich in knowledge, that will comprehend, control and appreciate its surroundings better, and that will not rest until it has realized Ultimate Reality.*

*Man endowed with instincts common to animal kingdom developed a certain amount of reasoning and purposefulness. He has even conquered the forces of nature and come to have a higher order of intelligence and then wisdom. Through intelligence, he learned lessons based on his experiences collected and coordinated them acquiring wisdom. With this wisdom he made rules of conduct for the society. He made use of the five senses and when he found that the knowledge acquired through them and mind is inadequate. He experimented further and discovered hidden and latent senses in the head, more and more of them. Pursuing the inner path he realized the Ultimate Reality. The body of knowledge derived through physical senses was called *Apara Vidya* (profane knowledge) and that acquired by the hidden senses was called *Para Vidya* (transcendental knowledge).*

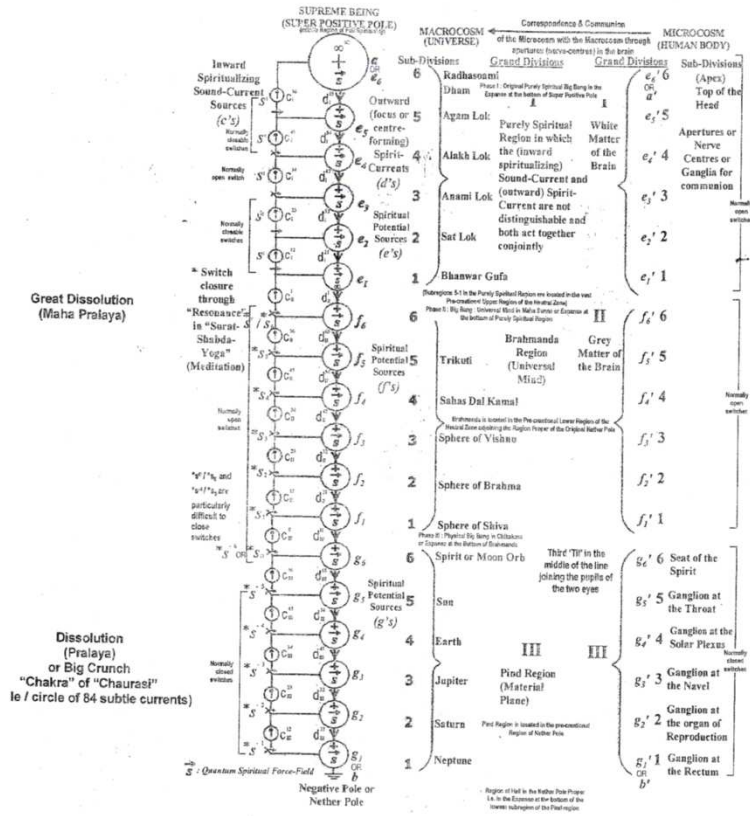
*The Rishis of yore understood the limitations of the senses, and even Buddhi which works dependent on the impressions that reach the brain through the senses. Each sense has its own range and specificity. They realized the inadequacy and undependability of sense knowledge. This thirst for knowledge they searched for higher senses inside the head. They discovered the specific Tattva of higher senses and the spiritual essence located there. Developing that eye they could obtain direct communion with the Supreme Creator of the Universe. “The greatest discovery that has ever been made, or that shall ever be, and the highest truth that has been communicated to humanity, or that shall ever be, is that there is nothing higher or nobler than the Atma’. “There is no truth higher than God and no enjoyment higher than God realization”.*

*For a time the people tried to live up to the teachings of these great seers. But when the great ones disappeared, decadence set in. The priest took place of the prophet. Rituals and worship of idols made in the image of Seers got substituted for internal practices. Ceremonials and outward worship took the place of inner communion.*

*It was at this juncture that the Sants took birth on this Earth.*

Source [R.S. Sabha, 2011 (White paper on Religion of Saints and Radhasoami Faith, pp-1 to 5)]

Most Revered Prof. Satsangi Sahab presented the following diagram which explained the structure of creation and this is where he invoked his physical system theory, which he had been practicing for all his life.



Schematic: A Rudimentary Modeling Framework for Spiritual Domains

(The entire creation is evolved out of the pre-creational Nether Pole)

Source (Exposition on Truth, Ultimate Reality and Supreme Being (From Vantage Points of Radhasoami Faith and Systems Science by Most Revered Prof. Satsangi Sahab p. ix of Appendix)

**Monograph “Param Guru” by Param Guru Huzur Sarkar Sahab**

*Param Guru” is the Name of only the Supreme Being, who is the Primordial Source of Light and Illumination. None other, in the entire creation, is fit though for that Supreme status. The etymological meaning of the word ‘Guru’ is ‘one’ who brings forth illumination in darkness. In fact, all those personages who manifested in this world, having been so commissioned by the Lords of their respective Regions (i.e. the Lords of the Regions from which they had descended), were capable and genuine Gurus. They granted abode in their Region, by virtue of their Grace and Mercy to all those souls whom they had attracted to their Holy Feet and helped to perform internal spiritual practices. And this work of true benefaction to the world was maintained without break so long as true adepts and Gurus, who had successfully performed spiritual practices, followed each other successively in their respective lines. So, it would be proper to describe all the prophets, Valis, incarnations, Yogis, Yogeshwaras, Sadhs and Sants by this appellation. Since they alone were the sources of illumination in the terrible darkness of this world, it appears quite appropriate, according to the common connotation of the word ‘Guru’, that those Great Personalities deserve the Guru Status. However, when we probe deeper into the significance of the word ‘Guru’ a still more sublime and superb meaning reveals itself to us. The Supreme Being is the Supreme Spiritual Energy, without beginning or end. The entire cosmos is created by Him only. Hence, He only is the True Creator. That True Creator or Supreme Energy which has, out of an utter chaos and darkness brought forth this creation of refulgence and beauty, is therefore the only True and Original Illuminator. And it follows, therefore, that the true Supreme Being, who is the True Creator and Almighty Lord of the Universe, can alone be called by the Name Param Guru.*

*“It is only when the Infinite Mercy of Radhasoami Dayal issues forth in torrential floods, and the time for the complete redemption of the spirit entities approaches that He descends in the form of a pure Spiritual Wave into this world, as Param Sant Satguru and graciously commences the work of True Redemption of Jivas. The Yogis, Yogeshwaras, Avatars, Sadhs and Sants etc. who previously manifested in this world have no doubt conferred immense spiritual benefit upon the Jivas in those times, by conferring on them great purity and high spiritual status; and this work of benefaction continued after their demise as well, so long as genuine and capable adepts continued to appear successively in the world. But when the successors also departed for good, the work of true benefaction came to an end. From this, it is obvious that those great Personalities manifested here for*

carrying out that much work only, nothing more could be accomplished by them for the redemption of the Jiva. It is therefore obvious that the idea underlying the Infinite Plan and High purpose of the Supreme Being in sending those great Personalities into this world, is that they should gradually make this creation spiritual and pure enough for the Supreme Father to set His Holy Feet upon it and confer upon the Jivas here sufficient spirituality and capability to imbibe the Uddhar Siksha (i.e. the sublime teaching and discipline conducive to emancipation) of the coming Param Guru. Therefore, when this allotted mission was completed, the respective faiths and spiritual activities started by those personages also should necessarily come to an end. When, however, on account of the awakening of the Supreme Good Fortune of Primordial Origin, of the Jivas, the time for their complete redemption arrived, and consequently the Supreme Being himself descended into the world as Param Guru, how can the work of redemption, which the Supreme Being Himself commenced after coming down here, come to an abrupt end, unless and until the redemption of the entire universe is accomplished completely? How can the Supreme Spiritual Tide return to its Region without accomplishing the object with which It has descended here? It is positively certain, therefore, that this Infinite Path, Radhasoami Faith, which the Supreme Being Radhasoami Himself came down and graciously started, will spread far and wide in country after country, continue for ages after ages and bring about the complete redemption of all the Jivas in the countless Trilokis in this creation: and it would come to an end only, and only after all the spirit entities are granted permanent location in the Region of the Supreme being. And that will be the time also for Maha Pralaya, when the whole perishable creation shall undergo complete dissolution. The thirsting devotees of Radhasoami Dayal should therefore, bear in mind this absolute truth, and never allow doubt to creep their hearts, that just like many another faiths, this Faith also will, perhaps go into oblivion sooner or later. Such doubts betray merely ignorance of the fundamental basis and tenets of the Faith.

“Now it is essential for us to understand how and in what manner the Supreme Being carries on the process of redemption of the Jivas. When once it is accepted that the Supreme Being Himself is the Param Guru, it necessarily follows that the Bounteous and Merciful Lord should Himself graciously descend as an Incarnation into this world. The Spiritual Tide which incarnates in this manner is itself the Guru-Dhar or Nij Dhar (The Almighty Lord’s Own Spiritual Tide). It is that Spiritual Tide alone that will continuously carry on this work of redemption till the end. Consequently, that Tide will have necessarily to be eternally present in this Region. But of all the bodies in this creation none except the human body is capable of spiritual activity. Besides, the intrinsic excellence of the human body surpasses all other types of bodies in the entire creation for this reason also viz, all the six ganglia (Chakras) of Pind Desh located in the body are kinetic; and since they are but reflections of the six Kamals of Brahmanda the gates of those six Brahmandic Kamals which are situated in the body, can also be fully activated. Again, since the six Kamals of Brahmanda are subordinate to and reflections of the six Padams of the Pure Spiritual Region (Nirmal Chaitanya Desh), even those six Padams can



*be awakened by spiritual practices. The Supreme Being has thus designed the human body as a perfect and complete miniature of the whole creation. And, therefore, no other body in this whole creation can stand in comparison to this extraordinary wonderful body. A remarkable feature of this body is that all the eighteen centers therein, which are the means of communication with the creation from one end to the other, are capable of being activated. That being so, the Guru Dhar, coming from the Supreme region, can make its Abode in such a body only; and by residing in such a body only the spiritual benefit of its presence on this plane could be transmitted to the entire cosmos. That is why Guru Dhar assumes the human body. That Supremely Merciful Human Form, so assumed by the Supreme Being is known as Param Sant Satguru. Such a Param Satguru is in fact the Incarnation of the Supreme Being Himself, and eternally a Guru inherently. After descending into the Pind Desh He returns again to His Own Region all by Himself, without any other's assistance. It is graciously stated.*

*Alalopacha sam fir ultami      us mere piyare Radhasoami*

(Again He goes back like the bird Alalopacha. Such is my beloved Radhasoami)

“His spiritual glory is infinite and indescribable. The Presiding Lords of all the different worlds in Pind, Brahmanda and *NirmalChaitanya* Regions, are all subordinate to Him. Huzur Radhasoami Dayal was graciously pleased to say-

*Guru Rup dhara Radhasoami      Guru se barh nahin Anami*

(Sar Bachan B-18, S-2)

(Radhasoami assumed the Form of Satguru. The Nameless (Purush) is no greater than the Guru.)

Or

(Radhasoami assumed the Form of Guru. The Lord Anami Himself is not superior to the Satguru)

*“It has been indicated that even if the Supreme Being Himself wishes to redeem any Jiva, it is not possible to do so without the Grace and help of the Guru form. Now, if the Supreme Being, who made His creation and established certain procedures and laws for its governance, Himself does not abide by them, nor lend His support to them, they would become defunct and the creation itself could not continue. The first human Form which the Supreme Being so mercifully assumed, is therefore not allowed to live perpetually, but to decay and disappear in the natural course, in conformity with the natural laws of this creation; and He makes His throne in a new Form. In this manner the process of transmutation of Form goes on continuously. Since as already stated before, the location of Guru Dhar in the human body is indispensable for its stay in the creation, there should necessarily exist, at the time of extinction, of the first Human Form, another such Human Form which is suitable for the*

*Guru-Dhar to step into and stay in all its Glory. Otherwise, how is it possible for an ordinary human body, which is woven out of past good and bad deeds of the Jivas, and which is swayed by the currents of low passions and packed with the impurities of Maya, and in which resides a lowly and helpless Jiva, to be capable enough for the Supreme Spiritual tide stepping into it, and making it Its Royal Throne. The body of an ordinary Jiva, therefore, however high his status may be, can never be a fit vessel for the Guru-Dhar to establish Its seat therein. The Supreme Being has accordingly provided, in His Supreme Mercy, that when He manifests Himself here in the form of a Guru, He brings His True Son also along with Him to this world. Such a True Son is called a Param Sant. He is the True and Perfect devotee of the Supreme Being and maintains Saroopya as well as Sayujya status with His Beloved in His Own Region. He is the Supreme Benefactor to the Jivas because, it is simply for the sake of benefiting the Jivas that He deigns to descend into this most dirty world in perfect obedience to the orders of His Father. He alone is called the Supreme Bhakta (devotee) and Gurumukh. In proper time after birth here, he comes into contact with the Holy Feet of His Beloved (Guru Maharaj), and thereafter, not only conducts himself in a spirit of transcendental love, but leads others also in the path of such Divine love during his life time; and finally returns to His Original Region with the support and strength of His Father-current. The spiritual glory of the holy Human Form in which such a highly spiritual and supremely pure soul manifests himself is unlimited. He alone can be the Supremely Glorious Temple fit for habitation of the Guru Tide. Therefore, when the Param Guru graciously wills to cast off His first body, He enters into the body of such a Supreme Devotee and Gurumukh. Since the Abheda Bhakti of such a True Son or Param Sant is perfect, He becomes completely merged in and identified with the Guru-Dhar; and whatever activities are carried on by that body from that moment onwards, are all the work of the Supreme Being, Param Guru Himself. The status of discipleship then comes to an end for Him once for all and that Personality gets transformed as the Perfect Master. The process of redemption of Jivas is thus carried on continuously by the Guru-Dhar bringing Its Nij Ansas (True Sons) one after the other into this world. That being so, there can always be only one Guru at a time. And that is why the would-be –Guru or Gurumukh alone is termed Nij Ansa or True Son. There is no purpose other than this for the True Son coming into this world. The True Son or Param Sant also becomes guru only when the Guru Tide leaves its previous Body and enters into Him. Before Guru Tide enters in Him, He also does not in fact attain the status of a Perfect guru. How then can the unlimited and infinite spiritual heights of the Perfect Guru be expressed in words? It is only when Jivas are blessed with Supreme good Fortune that they get into contact with His Holy Feet; and from that moment only, the process of their redemption is automatically set in operation; and then they become entitled to enter the supreme spiritual Region, some day or other. It is graciously stated:-*

*As Guru sam koi aur na aana    Guru miley fir kaha kamana*

(Sar Bachan B-8 S-1 V-21)

(None can compare to such a Guru. Once you meet the Guru, then you attain everything.)

Source: Translation in English of Huzur Sarkar Sahab's monograph "*Param Guru*" (*Dayalbagh Herald* of 14-2-2009).



Hry.

*email*  
**RADHASOAMI SATSANG SABHA  
DAYALBAGH, AGRA-282005.**

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6<sup>th</sup> March, 2012.

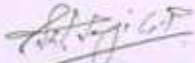
Dear Brother,

***SUB: List of Respondents and Questionnaire.  
REF: Your e-mail dated 9.2.2012 on the above cited subject.***

The permission sought to interview respondents listed in your letter along with the questionnaire have been approved. You may go ahead with your research work.

With hearty Radhasoami,

Yours affectionately,



(G.P. Satsangi)  
Joint Secretary,  
For Secretary.

P.B. S.S. Gupta,  
Punchkula.

kks

**Record of Interview with Dr. Dayal Prasad Srivastva, Officer on Special Duty with Agriculture Department on March 25, 2012**

Q. What is your general overview of Dayalbagh Agricultural Operations?

A. I perceive Dayalbagh Agricultural operations as unique in many ways but broadly in terms of following five aspects:

- a) Development of 5-Hs
- b) Development of virtues of heart
- c) Provides situation full of spirits
- d) Opportunity to work with devotees
- e) Association with Gracious Huzur.
  - a) Agricultural operations are helpful in development of following 5 Hs
    - i) Healthy hands
    - ii) Health-sound health
    - iii) Home-clean, healthy home
    - iv) Head-development of faculties of head
    - v) Heart-development of healthy heart and mind conducive to better spirituality.
  - b) Development of virtues of mind or inner mind i.e., *Antaratma*. They are directly conducive to higher spirituality and indirectly through neutralizing the harmful effects of the evils of mind which lower down the spirituality.
  - c) One works in a situation full of spirituality. The trees, the plants even weeds have life. After harvest, when the fields may look barren, numerous microbes, rizobia, agato bacteria, other aerobic and non aerobic bacteria, the earth worms are all busy in performing their respective jobs. While performing farm operations, one has to live in a situation full of spirits, he is bound to be affected and induced by the spirit forces.
  - d) In Dayalbagh agriculture farm, the devotees work in complete cooperation, organization and harmony. It inculcates virtues of forgiveness, cooperation, spiritual and ethical values, and patience.
  - e) Work in agriculture farm teaches dignity of labour, keeps the body physically fit, mentally alert, and spiritually engaged with reminiscences of one's frequent experiences of darshan and loving words from the Sant Satguru who is present in the fields. While the world at large is a worried lot on account of economic distress, slowdown, inflation and financial scams, Dayalbagh shows the way to self-sufficiency, free from any economic strife including unemployment, absolutely corruption-free society,

and above all peaceful environment surcharged with spirituality of and access to a living Adept whom everyone regards as Supreme Being Almighty Lord Himself.

Q. What are, in your opinion, the strengths and weaknesses of the Dayalbagh Model of cooperative agriculture farming?

A. Strengths greatly outweigh the shortcomings and weaknesses. Strengths are overwhelming quantitatively as well as qualitatively. Spiritual fulfillment, bliss, happiness and joy of working in the farm where the Sant Satguru is also present are unprecedented.

Weaknesses are largely on account of shortage of transport, shortage of staff and behavioral aspects on the part of supervisors.

Q. What, in your opinion, are the enablers of such cooperative farming?

A. The mandates of the Sant Satguru, teachings of the Faith and above everything else the Sant Satguru is the magnet around whom all other activities revolve.

Q. What, in your opinion, are the challenges of such cooperative farming?

A. None that I can perceive.

Q. Do you perceive any new opportunity which Dayalbagh can avail of in this system of farming?

A. This is a self-evolving system of spiritual values. Two burning candles at a distance have one candlepower plus one candlepower and not adequate but when you bring them nearer, the intensity of light increases until you bring them together and the intensity of combined lighting is not the sum total of two candle powers but synergic sum much higher than the two candlepower.

Q. Do you perceive any environmental trends as threats to such farming model?

A. I perceive absolutely no threat. On the contrary, this farming model is very eco-friendly.

**Record of Interview with Mr. Subedar Singh, General Manager, Agriculture Department on March 29, 2012 when Dr. Dayal Prasad Srivastva and Prof. K. Hans Raj were also present.**

Q. What is your general overview of Dayalbagh Agricultural Operations?

A. I have been associated with Dayalbagh agriculture for the last about 50 years right from the regime of Paramguru Huzur Mehtaji Maharaj, through the regime of Paramguru Huzur Dr. Lal Sahab and now under the leadership of Most Revered Gracious Huzur. This experiment has been going on for the last over 68 years without break. It fills me with loving and nostalgic memories of their Holinesses shower of nectar, Grace and Mercy on various occasions. (He narrated couple of such occasions).

This model is a great experiment in *Paramartha* and cooperation. Here the reward for good work is the bliss, joy and happiness of being around the Sant Satguru and the punishment for the bad work is the forgiveness! Work in the agriculture fields teaches dignity of labour, hard and simple life, austerity, and equality regardless of the worldly status. This in turn leads to humility which is very dear to Lord. Single seed sprouting and producing millions of similar seeds is an act of great amazement and wonder of His magnificent Splendour.

Q. What are, in your opinion, the strengths and weaknesses of the Dayalbagh Model of cooperative agriculture farming?

A. transportation, shortage of staff and behaviour of the supervisory staff remain the greatest weaknesses of our operations. We are using 25 years old trucks and keep them in running condition as a measure of austerity and economy. Sometimes, when the people do not work and instead engage in socializing or gossip, they have to be reminded that they are here for work and not idling. He reminded that Sant Satguru who is present and is seeing everything including the idling people is not pleased when somebody is idling his time and therefore the supervisors have to be sometimes harsh though they are advised to remain calm and deal with such errant people in a better manner without losing their temper.

Q. What, in your opinion, are the enablers of such cooperative farming?

A. Guru Maharaj is the single- most revered enabler.

Q. What, in your opinion, are the challenges of such cooperative farming?

A. None that I can see.

Q. Do you perceive any new opportunity which Dayalbagh can avail of in this system of farming?

A. Huzur Radhasoami Dayal has thrown open the doors of *Seva* to all and sundry by this unique model of management. There are opportunities galore for everyone who wishes to render *Seva*.

Q. Do you perceive any environmental trends as threats to such farming model?



A. We are trying to minimize the usage of inorganic and chemical fertilizers and pesticides. We use *Neem* oil for plant protection and organic manuring for fertilizers in optimum mix.

**Record of Interview with Prof. S.S. Bhojwani, Chairman Scientific Committee on Agriculture on March 30, 2012 at 2 pm.**

(Prof. Bhojwani is a former Director of DEI, Doctorate in Botany and has been long associated with agriculture farm of Dayalbagh)

Q. What is your general overview of Dayalbagh Agricultural Operations?

A. *Seva* is the key element of the tenets of this Faith. Objective is to achieve self-sufficiency in food grains but we cannot afford to incur financial losses through farming on this model. In Dayalbagh the agriculture is the sole source of income generation. The economy of Dayalbagh is heavily dependent upon agriculture. Agriculture department is responsible for most of the things. Solution to every problem goes through the agriculture department. As an illustration, pharmacy section wants herbs which form the basis for some pharmaceutical formulations to be grown by agriculture department, Dayal Bhandar depends solely upon this department, and the residents look forward to cheap and quality products and the supply of cheap and unadulterated milk from the department.

By industry standards the yields are on the lower side. Dairy farming is being run on loss. Gracious Huzur is not in favor of synthetic fertilizers and chemicals. Nevertheless, until the goal of total elimination and substitution by organic fertilizers and chemicals is not achieved, we shall have to compulsively continue to use inorganic pesticides and fertilizers. Inorganic chemicals and fertilizers are being gradually substituted by organic ones like Neem oil and compost in increasing proportion and the result is much higher yield this year.

Q. What are, in your opinion, the strengths and weaknesses of the Dayalbagh Model of cooperative agriculture farming?

A. There are strengths and strengths only. I see no weaknesses. The so-called weaknesses are also not the weaknesses if viewed from our spiritual angle. Spiritual fulfilment, bliss, happiness and joy of working in the farm where the Sant Satguru is also present are unprecedented.

We have Satsangis in right places in the Government and the industry. Their guidance, advice and inputs are significantly helpful. Strengths greatly overweigh the shortcomings and weaknesses. I do not regard the so called weaknesses as weaknesses. Perhaps it is so ordained by the Supreme Will.

Weaknesses include heterogeneity and over- usage of the soil at its maximum; not much gap is given between the successive crops. Result is serious depletion of major soil nutrients. This necessitates replenishment and restoration of the soil texture.

Regular staffs are responsible for preparation of soil, sowing of seeds and other agricultural skills but other operations requiring no or little skills like harvesting etc., are left to the unskilled and untrained pilgrims and students in large numbers (sometimes growing to as high as 3000 persons) particularly during Bhandara days which results in massive wastage to the extent of about 10 % against permissible

limit of 2% (as for personal farm). Weaknesses are largely on account of lack of sincerity in *Seva* on the part of some people. Shortage of transport, shortage of staff and behavioural aspects on the part of supervisors are other weaknesses to be addressed. Detailed 'Dos' and 'Do Not's' have been issued for the guidance of the field volunteers and field volunteers In-charges besides regular psychological counselling by experts..

Frequent field visits to identify the deficiencies of minerals, growth of weeds and any abnormal condition should help in timely redressal of the problems.

Q. What, in your opinion, are the enablers of such cooperative farming?

A. The blessed presence of the Sant Satguru and the teachings of the Faith are the only enablers.

Q. What, in your opinion, are the challenges of such cooperative farming?

A. Agriculture department shall have to gear itself to meet the future demands of all sections of economy, management of increased land availability, management of large gatherings of workforce, and adaptation to technological developments in optimal mix of mechanization as well as manual *Seva* on the part of pilgrims; some introductory briefing of pilgrims and students on Do's and Do not's should help in reducing the wastages.

Q. Do you perceive any new opportunity which Dayalbagh can avail of in this system of farming?

A. Innovations and new agricultural implements and machines viz laser guided leveller can save upon water; metal hullers can minimize the wastages. We should make optimum use of such innovations, of course, in a mix of manual *Seva* and mechanized operations.

Q. Do you perceive any environmental trends as threats to such farming model?

A. This farming model is very eco-friendly. The bio-mass generated in the Dayalbagh colony like grass, weeds, leaves are regularly collected from various Mohallas and transported to Gaushala compound for composting. This compost is being used in the agriculture fields to promote organic farming.

Q. What are your views on contract farming?

A. I do not see any alternative to contract farming in the foreseeable future as the cultivable area increases and labour shortage persists. Area under *Sajhidari* namely joint farming with 80%, 50% and 88% share stands at 66, 10, and 19 aggregating 95 acres as at present. Our share is 74 acres.

**Record of Interview with Prof. K. Hans Raj, Faculty of Mechanical Engineering on April 02, 2012 at 11.30 am**

(Prof. K. Hans Raj is deeply involved with the Agricultural activities of Dayalbagh Agriculture Farm relating to short, medium and long term planning and processes besides scientific and analytical studies and inputs in Agriculture as well as dairy farming). Questions to him were mainly on his role.

Q. What is your general overview of Dayalbagh Agricultural Operations?

A. I look at the entire agricultural activity as a part of the divine plan and in accordance with the mandates of our Param Gurus that our community has been chosen for rendering *Seva* to the mankind and the Satsang community is gradually but surely walking that trajectory and in that direction. Satsang community is being prepared for fulfilling that Gracious Mandate.

Q. What are, in your opinion, the strengths and weaknesses of the Dayalbagh Model of cooperative agriculture farming?

A. Strengths are scientific investigations, scientific methodologies in agricultural productivity, optimum utilization of resources and cooperative working.

Weaknesses include individual devotee's perceptions, supervisors' ability to control and manage.

Q. What in your opinion are the enablers of such cooperative farming?

A. Intrinsic motivation, spirit of selfless *Seva* and Satguru's leadership are the only enablers which is possible only in Dayalbagh.

Q. What in your opinion are the challenges of such cooperative farming?

A. There are external challenges in the form of political changes, overall corrupt system and internal challenges of social and economic disparities.

Q. Do you perceive any new opportunity which Dayalbagh can avail of in this system of farming?

A. Mostly by experience of Agriculture department, Operation Research in minimizing the wastages and maximizing the revenue and reducing costs can be the new opportunities.

Q. Do you perceive any environmental trends as threats to such farming model?

A. In Dayalbagh it is not only the plans but effective implementation of the plans that is ensured. External environment however needs to be addressed by the concerned authorities.

Q. Please describe the planning processes in your department preceding the operations?

A. We have fairly good idea of numbers of volunteers for *Seva* for a particular day or time of the year. There are 400 regular field workers. They are available at all the times. This workforce is augmented by the temporary

visitors/ pilgrims whose numbers are known from the registry of visitors on daily basis. This forms the basis of our daily planning of labour for various operations.

Whilst our medium term plans indicate the possible stages of maturity of various crops, the field inspectors and volunteers physically identify the crops requiring particular operation. This is discussed with the GM who then plans the deployment of volunteer's work force as well as the volunteer supervisors. Tools, plant and machinery required for a particular operation are then accordingly allocated. Long term plans are made as per the past trends of usage and availability of inputs for various crops. Annual budget is prepared on that basis and submitted to the Radhasoami Satsang Sabha which undertakes detailed scrutiny and discussions before approving the budget. Strict expenditure control is exercised and audit performed.

Nevertheless there is scope for improvement. With better planning (linear programming) we can have more effective results.

Q. How do you fix the targets for various crops?

A. targets are fixed for various crops as per the requirement of Dayal Bhandar, *Gaushala*, residents of Dayalbagh, the past trends, availability of land, and irrigation and inputs, of course, in keeping with the operational constraints.

Q. How do you plan the seasons and the crops meant for each?

A. Crops are already known for Kharif crops (Rainy season July to October), Rabi crops (Winter October to March) and Zaid crops (February to June).

Q. How do you make the weather forecasts or do you rely upon the Metrological department's forecasts for your various operations?

A. there are online monitors in the chemistry department which constantly monitors the forecasts. With enormous exception monitoring we have fairly good idea of the weather on a particular day or time. We are mainly guided by the daily weather forecasts of Indian Council of Agriculture Research ICAR which are reasonably accurate within the given probability range. We, of course tamper their forecasts with our own hindsight and experience.

Q. How do you estimate the availability of total number of persons on a particular day?

A. On Sundays and holidays when the students also participate, the strength gets augmented by about 1000. On Bhandara days the numbers go up by about 8000.

Q. How do you allocate the tools, plants and machinery required for a particular day?

A. 40 young boy acting as volunteers and loaders organize the tools and plants to be carried to the work sites and sufficient number of agricultural tools and implements are available before the work commences on a particular site.

Q. You are a Mechanical Engineering Faculty. How come that you are so deeply involved in Agriculture Farming at Dayalbagh?

A. This is all His Grace and Mercy. I have worked on various scientific studies including soil testing of Dayalbagh paddy farming, requirement of vehicles of R.S.S. Agriculture Farm, A Study on Rice Production Vs Nutrient supply to soil at Dayalbagh Agriculture Farm, Cropping at Titwala (Mumbai) using Systems Approach, Cattle Feed Mix Study-R.S. *Gaushala*, Systems Study carried out at the *Gaushala* etc.

Q. Since you have been involved with dairy farming also, can you please throw some light on the nutritive values of food grains used in *Gaushala*?

A. combined nutritive value of the food grains is Digestible crude protein DCP of 19.4% and Total Digestible Nutrient TDN of 79.6% and that of Common Fodder crops is DCP- 4% and TDN- 40%. If not cut at the right time, all the fodder crops lose 30 to 40% of their nutritive value and become fibrous and at times unsuitable as feed. Hence cutting management is of utmost importance in fodder crops. I am proud to have to say that ours are perhaps the most pampered and well-fed cattle.

**Record of Interview with Prof. B.M. Gupta, Advisor on Agriculture on April 03, 2012 at 11.30am.**

(Prof. Gupta is a former Professor of Agriculture, Jabalpur University, Madhya Pradesh, Doctorate in Agriculture and has been long associated with agriculture farm of Dayalbagh)

Q. What is your general overview of Dayalbagh Agricultural Operations?

A. Huzur Mehtaji Maharaj used to remark that the grains produced in Dayalbagh Farm turns into blood of devotion in the veins of the Satsangis. *Seva* is the key element of the tenets of this Faith. We follow scientific farming in the Dayalbagh Agriculture Farm. Area under cultivation is very large and scattered over about 5.63 square kilometres. The land generally is sandy; only a few patches of loamy soil are there. Sandy soil has very low carbon content and loam and therefore low capacity for retention of the moisture. It needs more irrigation. Water is the major limiting factor in productivity. Collective farming has its own inherent problems.

Gracious Huzur is not in favor of inorganic manuring. Adequate organic manuring shall help improve the quality of soil and the resulting yield. Green manuring (quick growing) has been done in about 60 to 100 acres of land with dramatic increase in yield from earlier 13 quintals per acre up 18 quintals per acre. Usage of chemical fertilizers should be gradually reduced.

Q. What are, in your opinion, the strengths and weaknesses of the Dayalbagh Model of cooperative agriculture farming?

A. There is not and there cannot be any better management system superior to the Dayalbagh model. Presence of the beloved Master is highly rewarding for the Satsangis. One should see the farm ambience particularly on Sundays when *Shabda* path is recited charging the atmosphere with strange and unprecedented bliss and spiritual nectar. Some claim and not without keen observation and scientific proof that the plants sway to certain ragas. The plants show response to the *Shabd*s exactly as they respond to the sunlight. Gilodia plants are known to have shown positive correlation between *shabd*s and psychosis. The very presence of Gracious Huzur is the single most important driving force for the devotees to render *Seva*.

Weaknesses include trampling upon the crops due to poor visibility particularly during early winter mornings resulting in losses and wastages, shortage of staff and not so good management of large crowds particularly during Bhandara days and special occasions. The latter presents a serious challenge that shall require better management skills and systems approach. Training of staff, better and effective supervision, increase in the number of field volunteers to supervise 30-40 people each and scientific management of the workforce can take care of the wastages and losses and enhance the net yield. Another major weakness that I perceive is the behavioural attitude of the supervisory staff. Though regular psychological counselling of the field supervisors is done by experts, there is not much tangible

improvement. Last but not the least of all is the lack of sincerity on the part of majority of the people who use the opportunity for promoting social and personal contacts.

Spiritual fulfilment, bliss, happiness and joy of working in the farm where the Sant Satguru is also present are unprecedented and are the greatest strengths.

Q. What, in your opinion, are the enablers of such cooperative farming?

A. Sant Satguru is the only enabler.

Q. Do you perceive any new opportunity which Dayalbagh can avail of in this system of farming?

A. Sabha undertakes constant review of the Government legislation, policies and initiatives in the context of our type of farming and tries to avail of the opportunities, if any, provided for in them. Similarly external threats are also assessed and discounted well in time.

Q. Do you perceive any environmental trends as threats to such farming model?

A. In the USA the soil has become sick as a result of 20-30 years of usage of chemicals and the Government there had to ban some of them ( LISA). In Dayalbagh farm, the Gracious Mandate of organic farming and green manuring is very clear. Dependence on chemicals, insecticides and pesticides for plant protection has to be minimized by optimizing proper proportion of inorganic and organic for sustainable agriculture with least use of highly toxic materials. This farming model is very eco-friendly.



**Request Letter**

Dear Brother / Sister,

My name is S.S. Gupta. I am an initiated Satsangi of Radhasoami Faith (Dayalbagh). I have undertaken a Research Project *Para Vidya and Management: Antecedents and Consequences (A Select Study of Radhasoami Faith and Dayalbagh Agricultural Operations)* as a part of PhD Program at DEI.

The aim and purpose of the proposed study is to establish definite linkages between *Para Vidya* and Management with a view to endow the management with character, integrity, truthfulness, honesty and compassion something akin to the concept of superman and evolve spiritual model of management.

Being a regular field visitor, the attached Questionnaire is designed to elicit your valuable assessment of the *Seva* rendered by you in Agricultural fields (*Seva* being the key element of the tenets of the Radhasoami Faith) in terms of the satisfaction you derive and the quality of life that it ushers in your day-to-day life.

Your response would significantly facilitate this important study in the development of Spiritual Model of Management so very necessary in the present times of turmoil and conflicts.

Kindly read the instructions below carefully and take time out to fill in the Questionnaire as well as you can.

Yours affectionately

S.S.GUPTA

Email id: [shan\\_gupta2@yahoo.co.in](mailto:shan_gupta2@yahoo.co.in)

**INSTRUCTIONS FOR FILLING UP & RETURNING THE QUESTIONNAIRE**

- i) You may email your response if the questionnaire is received electronically;
- ii) In case of hard copy of questionnaire, please use blue or black ball point pen;
- iii) Use capital letters;
- iv) Fill up as diligently and truthfully as possible;
- v) Avoid cutting or overwriting;
- vi) All questions may please be answered except where optional;

- i) The filled-in questionnaire may be returned in the stamped envelope (enclosed);  
(outstation respondents only)
- vii) Please use extra sheet (enclosed) if the space against the questions is not adequate;
- viii) Shall appreciate receipt of your response within 1 week.



6. What type of thoughts do you have while working in the fields?

7. What type of feelings do you have after working in the fields?

---

8. What type of feeling do you experience when you are unable to go to the fields on account of illness or any other reason?

---

9. What is the driving force behind your *Seva* in the fields?

---

---

10. Does anyone control your work in the fields? If yes, what is your attitude towards him?

---

11. How is the behavior of supervisors towards you in the fields?

---

12. Do you get the vegetables, fruit and crops from Agriculture Department and at subsidized rates?

a. Yes

b. No

13. How do you compare the prices with the market rates?

---

---

14. How do you compare the quality of the Dayalbagh Products with the market quality?

---

15. Even when the quality may not be so good, do you still buy the products?

a. Yes

b. No

Justify your choice.

---

16. Describe your satisfaction level on a scale of ten where 1 denotes lowest and 10 the highest level:

1	2	3	4	5	6	7	8	9	10
Highly Dis-satisfied									Highly Satisfied

17. What is your overall assessment of the work in the fields?

---



---



---

18. Do you think that Dayalbagh Model of Management “Spiritual Model” should be made universal in order to usher in a new era of spiritual management of the affairs of the world?

b. Yes  b. No

19. Secondary data analysis shows that productivity of Dayalbagh Field operations has increased considerably over the decades. Do you perceive positive relationship between *Para Vidya* and productivity of Agricultural factors?

Please indicate your response on a scale of ten where 1 denotes lowest perception and attribution and 10 the highest.

1	2	3	4	5	6	7	8	9	10
<b>Strongly Disagree</b>									<b>Strongly Agree</b>

20. To what extent do you agree that engaging in field work and *Para Vidya* enhances intuitive capacity of the Satsangis?

Describe your response on a scale of ten where 1 denotes lowest and 10 the highest extent?

1	2	3	4	5	6	7	8	9	10
<b>Strongly Disagree</b>									<b>Strongly Agree</b>

**NB**

- i) *Para Vidya is the knowledge learnt by training and development of the spirit force by means of meditation and comprises essentially of Satguru Bhakti, Satsang, Seva, Abhyas, Recitation of Holy Books and love, faith and yearning for the Lord.*
- ii) *Intuitive capacity is the manifestation of higher consciousness or knowledge in terms of ethics, morals and spiritual values*

**ANNEXURE-8**

**Q-2 (STUDENTS)**

**QUESTIONNAIRE**

The aim and purpose of this survey is to study definite linkages between *Para Vidya\** and Management with a view to endow the management with character, integrity, truthfulness, honesty and compassion something akin to the concept of superman and evolve spiritual model of management. Please be assured that we respect your privacy, and the information obtained from you will be kept confidential and will be used for research purpose.

---

*\*Para Vidya is the knowledge learnt by training and development of the spirit force by means of meditation and comprises essentially of Satguru Bhakti, Satsang, Seva, Abhyas, Recitation of Holy Books and love, faith and yearning for the Lord.*

*\*\*Intuitive capacity is the manifestation of higher consciousness or knowledge in terms of ethics, morals and spiritual values*

---

Name (Optional)\_\_\_\_\_

Age\_\_\_\_\_

In which class are you studying?\_\_\_\_\_

Gender                      Male                       Female

---

1. Since when you have been studying in Dayalbagh.\_\_\_\_\_

2. How often do you go to the agriculture fields of Dayalbagh for rendering community service?

- a. Daily                      b. Weekly                      c. Monthly                      d. Occasionally

3. Do you go on your own or in groups?  
\_\_\_\_\_

4. If so what prompts you to go to the fields or is there some compulsion?

\_\_\_\_\_

5. On an average, how long do you work in the fields whenever you are able to go?\_\_\_\_\_

6. What type of thoughts do you have while working in the fields?

\_\_\_\_\_  
—

7. What type of feelings do you have after working hard in the fields?

\_\_\_\_\_  
—

8. What type of feeling do you experience when you are unable to go to the fields on account of illness or any other reason?

\_\_\_\_\_  
—  
\_\_\_\_\_  
—

9. What is the driving force behind your *Seva* in the fields?

\_\_\_\_\_  
\_\_\_\_\_

10. Does anyone control your work in the fields?

\_\_\_\_\_  
\_\_\_\_\_

11. How is the behavior of others towards you in the fields?

---



---

12. Describe your satisfaction level on a scale of ten where 1 denotes lowest and 10 the highest level:

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Highly Dis- satisfied</b>									<b>Highly Satisfied</b>

13. What is your overall assessment of the work in the fields?

---



---



---

14. Do you think that Dayalbagh Model of Management “Spiritual Model” should be made universal in order to usher in a new era of spiritual management of the affairs of the world?

- a. Yes                       b. No

15. Secondary data analysis shows that productivity of Dayalbagh Field operations has increased considerably over the decades. Do you perceive positive relationship between *Para Vidya* and productivity of Agricultural factors?

Please indicate your response on a scale of ten where 1 denotes lowest perception and attribution and 10 the highest.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Strongly</b>									<b>Strongly</b>



<b>Disagree</b>									<b>Agree</b>

16. To what extent do you agree that *Seva* in fields and *Para Vidya* enhance intuitive capacity of the students?

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Strongly Disagree</b>									<b>Strongly Agree</b>

Q-3 (TEMPORARY VISITORS)

QUESTIONNAIRE

The aim and purpose of this survey is to study definite linkages between *Para Vidya*\* and Management with a view to endow the management with character, integrity, truthfulness, honesty and compassion something akin to the concept of superman and evolve spiritual model of management. Please be assured that we respect your privacy, and the information obtained from you will be kept confidential and will be used for research purpose.

---

\* *Para Vidya is the knowledge learnt by training and development of the spirit force by means of meditation and comprises essentially of Satguru Bhakti, Satsang, Seva, Abhyas, Recitation of Holy Books and love, faith and yearning for the Lord.*

\*\**Intuitive capacity is the manifestation of higher consciousness or knowledge in terms of ethics, morals and spiritual values*

Name (optional) \_\_\_\_\_

Age \_\_\_\_\_

Profession \_\_\_\_\_

Gender      Male                  Female           

---

1. How long and how often have you been visiting Dayalbagh (in years)

\_\_\_\_\_

2. What is your state of employment?

Business   

Service     

Retired     

(If retired then please mention from which position)

3. Since when have you been going to fields? \_\_\_\_\_

4. Do you have your own personal transport? \_\_\_\_\_

5. On an average, how long do you work daily in the fields? \_\_\_\_\_

6. What type of thoughts do you have while working in the fields?

\_\_\_\_\_  
—

7. What type of feelings do you have after working in the fields?

\_\_\_\_\_  
—  
\_\_\_\_\_  
—

8. What type of feeling do you experience when you are unable to go to the fields on account of illness or any other reason?

\_\_\_\_\_  
—  
\_\_\_\_\_  
—

9. What type of feelings do you carry when you go back to the place of your residence?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
—

10. What is the driving force behind your *Seva* in the fields?

\_\_\_\_\_  
\_\_\_\_\_

11. Would you like to replicate Dayalbagh experience in your place back home?

\_\_\_\_\_  
\_\_\_\_\_

12. Does anyone control your work in the fields?

\_\_\_\_\_  
\_\_\_\_\_

13. How is the behavior of others towards you in the fields?

\_\_\_\_\_  
\_\_\_\_\_

14. Describe your satisfaction level on a scale of ten where 1 denotes lowest and 10 the highest level:

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Highly Dis-satisfied</b>									<b>Highly Satisfied</b>

15. What is your overall assessment of the work in the fields?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

16. Do you think that Dayalbagh Model of Management “Spiritual Model” should be made universal in order to usher in a new era of spiritual management of the affairs of the world?

a. Yes

b. No

17. Secondary data analysis shows that productivity of Dayalbagh Field operations has increased considerably over the decades. Do you perceive positive relationship between *Para Vidya* and productivity of Agricultural factors?

Please indicate your response on a scale of ten where 1 denotes lowest perception and attribution and 10 the highest

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Strongly Disagree</b>									<b>Strongly Agree</b>

18. To what extent do you agree that engaging in field work and *Para Vidya* enhances intuitive capacity of the Satsangis?

Describe your response on a scale of ten where 1 denotes lowest and 10 the highest extent?

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Strongly Disagree</b>									<b>Strongly Agree</b>

**Q-4 (NRI & FOREIGNERS)****QUESTIONNAIRE**

The aim and purpose of this survey is to study definite linkages between *Para Vidya*\* and Management with a view to endow the management with character, integrity, truthfulness, honesty and compassion something akin to the concept of superman and evolve spiritual model of management. Please be assured that we respect your privacy, and the information obtained from you will be kept confidential and will be used for research purpose.

---

\* *Para Vidya is the knowledge learnt by training and development of the spirit force by means of meditation and comprises essentially of Satguru Bhakti, Satsang, Seva, Abhyas, Recitation of Holy Books and love, faith and yearning for the Lord.*

Name (optional) \_\_\_\_\_

Age \_\_\_\_\_

Profession \_\_\_\_\_

Country and place of residence \_\_\_\_\_

How long have you been resident in foreign country? \_\_\_\_\_

Are you initiated?      Yes                      No   

Gender                  Male                                    Female                 

---

1      A) How long and how often have you been visiting Dayalbagh (in years) \_\_\_\_\_

B) What is your state of employment?

a. Business

b. Service

c. Retired  (If retired, please mention the last position held)

2.      Since when have you been going to fields?

\_\_\_\_\_

3.      Do you use your own personal transport for going to fields?

\_\_\_\_\_

4.      On an average, how long do you work daily in the fields?

\_\_\_\_\_

5.      What type of thoughts do you have while working in the fields?

---

6. What type of feelings do you have after working hard in the fields?  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

7. What type of feeling do you experience when you are unable to go to the fields on account of illness or any other reason?  
 \_\_\_\_\_  
 \_\_\_\_\_

8. What type of feelings do you carry when you go back to the country of your residence?  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

9. What is the driving force behind your *Seva* in the fields?  
 \_\_\_\_\_  
 \_\_\_\_\_

10. Would you like to replicate Dayalbagh experience in your place back in your country?  
 a. Yes                       b. No

11. Does anyone control your work in the fields?  
 \_\_\_\_\_  
 \_\_\_\_\_

12. How is the behavior of others towards you in the fields?  
 \_\_\_\_\_  
 \_\_\_\_\_

13. Describe your satisfaction level on a scale of ten where 1 denotes lowest and 10 the highest level

1 Highly Dissatisfi ed	2	3	4	5	6	7	8	9	10 Highly Satisfie d

14. What is your overall assessment of the work in the fields?  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

15. Do you think that Dayalbagh Model of Management “Spiritual Model” should be made universal in order to usher in a new era of spiritual management of the affairs of the world?

a. Yes  b. No

16. Secondary data analysis shows that productivity of Dayalbagh Field operations has increased considerably over the decades. Do you perceive positive relationship between *Para Vidya* and productivity of Agricultural factors?

<b>1</b> <b>Strongly Disagree</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b> <b>Strongly Agree</b>

Please indicate your response on a scale of ten where 1 denotes lowest perception and attribution and 10 the highest.

17. To what extent do you agree that engaging in *Seva* in the fields and *Para Vidya* enhance the intuitive capacity of the Satsangis? Describe your response on a scale of ten where 1 denotes lowest and 10 the highest extent?

<b>1</b> <b>Strongly Disagree</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b> <b>Strongly Agree</b>

**NB**

i) *Para Vidya is the knowledge learnt by training and development of the spirit force by means of meditation and comprises essentially of Satguru Bhakti, Satsang, Seva, Abhyas, Recitation of Holy Books and love, faith and yearning for the Lord.*

ii) *Intuitive capacity is the manifestation of higher consciousness or knowledge in terms of ethics, morals and spiritual values*

## Q-5 (INDEPENDENT OBSERVERS)

QUESTIONNAIRE

Name (Optional) -----

Age -----years

Gender Male  Female Profession Business Service Retired 

If retired, the organization and post last held?

1. Have you heard of a place called Dayalbagh, Agra in Uttar Pradesh?

Yes  No 

2. Are you aware of agricultural cooperative farming at Dayalbagh?

Yes  No 

3. With which religious organization do you connect this agriculture farming?

-----

4. How did you come to know of this place and its cooperative movement?

-----

5. What exactly do you know about this place and its agriculture farming?

-----

6. Have you ever visited Dayalbagh and its various institutions?

Yes  No 

7. Have you also had an occasion to witness the farming operations in this agriculture farm?

Yes  No 

8. What is your perception of the work going on in Dayalbagh in general?

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9. What is your perception of the work particularly in the agricultural fields of Dayalbagh?

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-----  
-----  
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10. How do you perceive the Seva being rendered in the agricultural fields by the followers of Radhasoami Tradition?

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-----  
-----

11. What, in your opinion, is the driving force behind this spirit of Seva?

-----  
-----  
-----

12. What message does the management of Dayalbagh Agriculture send out to the world at large?

-----  
-----  
-----

13. What, in your opinion, are the strengths and weaknesses of this system?

-----  
-----  
-----  
-----

14. Do you think there is some definite connection between the religion and the *Seva* being rendered by the followers of Radhasoami Faith?

Yes  No

15. Do you perceive enhancement of Agricultural productivity as a result of this connection?

Yes  No

16. Do you believe that Guru Bhakti, and *Seva* enhances ones mental and intellectual capacity as well?

Yes  No

17. If it does so, then it must also be contributing to one's decision-making capability also. Please rate your response on a scale of ten where 1 denotes complete disagreement and 10 denotes complete agreement.

1 completely disagree	2	3	4	5	6	7	8	9	10 completely agree

18. If you think that religion or spirituality is at the back of the success of this model of management, can this model be imbibed elsewhere also with similar success? Please rate your response on a scale of ten where 1 denotes complete disagreement and ten denotes complete agreement.

1 completely disagree	2	3	4	5	6	7	8	9	10 completely agree

19. This is a common knowledge that the world today is torn by corruption, moral anomie, conflicts and tensions. Do you think the above model of management, if implemented in all organizations, whether they are government, private or NGOs can rid the world of today's evils? Please rate your response on a scale of ten where 1 denotes complete disagreement and ten denotes complete agreement.

1 completely disagree	2	3	4	5	6	7	8	9	10 completely agree

**Calculations for monetized contribution of voluntary labour**

- Students work only on Sundays and holidays for average of 2.52 hours and 52 days in a year.
- Dayalbagh residents go daily for 365 days in a year and work for 1.37 hours per day.
- Temporary visitors from other parts of India visit on an average of 3.3 times in a year, stay for 5 days during each visit and work for 2.23 hours per day of visit.
- Temporary visitors from foreign countries visit 1.3 times for 5 days each time and work for 2.04 hours per day of visit.

Assuming 60% availability due to inclement weather, sickness and other factors it can be inferred that the respondents contribute-

$$[57 \times 1.37 \times 0.6 \times 365] + (64 \times 0.6 \times 2.52 \times 52) + (62 \times 0.6 \times 3.3 \times 5 \times 2.23) + (24 \times 1.3 \times 5 \times 2.04) =$$

$$17102 + 5032 + 1369 + 318 = 23821 \text{ man- hours annually.}$$

Assuming minimum wage of unskilled worker at Rs. 200 per day or 25 per hour it works out to be Rs. 595525 per annum. Assuming further that the proportion of the sample to the active population is 100 and only 40% of them are regular workers, it can be safely estimated that the followers of this group of the tradition contribute about Rs.  $595525 \times 100 \times 0.4 = 23821000$  say Rs. 2.38 crores annually.

