Chapter 2

Literature Review

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2.1 *Para Vidya and Apara Vidya*

Most Revered Prof. P.S. Satsangi Sahab (2010), an authority of International acclaim on Applied Systems Engineering and the Founder President of the Systems Society of India, discourses “Absolute Truth occurs in the Supreme Creational plane and is the cause of the creation. Reality is perceived truth. It is a subjective impression or realization, that is, the effect produced by the truth as the cause in the creational plane, that we perceive by sentient entities. Therefore, reality is not the absolute truth unless and until we can have access to the Supreme Creational plane where the cause took place for the creation. As a result the knowledge of creation arising from perceived reality that we possess is knowledge of sentient entities which receive or perceive subjective impressions, that is, effect of the cause in the Supreme Creational plane. Prof. Satsangi further argues that ..........based on such repeatable experiments it should be easier for the scientists to accept the conclusion that the activities of subtler world influence those of the gross world as revealed by measurements made by external sense-organs and available instruments of this physical world. He further surmises that the Supreme creator makes prompts giving each spirit force when he so desires the necessary direction which is intelligible to that particular individual entity based on his background. He gives the optimal solution as a prompt” [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) pp. 3, 49, 252].

The above discourse suggests that what we see, experience or acquire through our physical senses by way of knowledge of the physical world or *Apara Vidya* may merely be the impressions of the effects of the cause which is taking place elsewhere. In other words, what is presented to our view is not the true reality but the perceived reality and presents the distorted version of the true reality which varies from man to man. It, therefore, raises serious doubts over power of human knowledge vis-à-vis the realities in modern day management theory and practice as well.

When the quality of information itself is refractive and not true, one may wonder as to the maximization of the information entropy on the basis of which the decisions in present-day management are normally made. Transformation of such information base into the knowledge base
and then to the managerial wisdom leading to decision-making is, therefore, bound to be incorrect and corrupt. Such transformation is left to the ability of the strategic management to maximize the information entropy of the knowledge base and to transform such knowledge base into a managerial wisdom by virtue of higher skills, qualifications, training and experience. The wisdom of the strategic management, however, is the sentient wisdom with relative truth as a result of the perceived reality of the situation by them and not the truth even remotely close to the ultimate truth or even semblance of the truth. This perception is the manifestation of higher consciousness at the plane of physical senses which at best can give partial or inadequate knowledge. Even while such informed decisions may prove to be the correct decisions, they are not the absolutely right decisions as pointed out in the post-decision audits. Even the best of the decisions of the governments, corporate world or of the individuals in course of time appear to be not the only best decisions as may be proved by the subsequent developments.

The reason for the existence of veils, obstacles or the covers that hide the Real is that the spiritual faculty has not been developed like the physical and the mental faculties. All over the world, the focus is on training of body and the mind. The spiritual faculty has remained more or less neglected and has not been given the due attention unlike its physical and mental counterparts. The third and the highest level of spiritual education namely the science of spirit force is woefully missing from the syllabi of almost all the educational institutions including the institutes of excellence. The result is the imbalanced development of the human personality and knowledge.

Most Revered Prof. P.S. Satsangi Sahab (2003) while delivering an “invited talk” at the International Conference of the Association of Asia-Pacific Operational Research Societies on 08.12.2003 defined *apara vidya* as the body of knowledge derived from the physical senses, what pertains to this world and not beyond it, that is what pertains to the material plane, the physical world in which we live. All modern science speaks about this physical world and this includes informatics, OR and systems science among others. On the other hand, there is a distinct body of knowledge derived from esoteric experimentations and research of the *Rishis* and Saints particularly in the oriental world, (*para vidya*, which pertains to the regions beyond our physical world), by making use of hidden or latent senses
which exist in the human head and which can be rendered kinetic through meditation, *sadhana* or to be more precise *Surat Shabda Yoga* - *Surat* (spirit force) - *Shabda* (spiritual sound currents) - *Yoga* (union) is the yogic (meditational) practice in the religion of Saints referred to as *Sultan-ul-Azkar* by Sufi saints, for uniting the *Atman* or *Surat* with the sound current which accompanies all emanations of spirit current. [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 139]

Spirituality is the science of spirit or the spirit force. Until and unless this is also imbibed as a part of balanced development, the physical and the mental knowledge acquired in the institutions of knowledge shall remain the perceived knowledge and reality and subjective. This will not be the absolute knowledge or the absolute reality. Transformation of such knowledge into the wisdom base for management decision-making is bound to remain, therefore, a flawed one. The decisions made from such a knowledge platform may not necessarily be the right decisions.

### 2.2 Human Existence and Hidden Senses

Human body is no accidental occurrence, but constructed in accordance with some rules and regulations. It is a marvel of creation and a wonderful apparatus. It is the most superior creation in which millions of skills are functioning and each vein, and tissue is working. No philosopher, no scholar, or wizard since the beginning of the creation has been able to identify its various parts, breath, veins, and their functions. Medical doctors have investigated thoroughly, dissected the dead bodies, examined the various organs, and could find not much. Scientists are baffled but are unable to discover as to what is there in the body and how was it constructed. No man has been able to know how his body has been made. We have rather taken it for granted [R.S. Sabha, 2003 (Bachan: Part II: Paramguru Maharaj Sahab, Paramguru Sarkar Sahab and Paramguru Sahabji Maharaj) B-106 p.199].

*Rishis* and sages of the yore realized the limitations of the physical senses and searched for higher senses within the human brain. They discovered that, indeed, there were higher latent senses which, if developed, could begin to function and reveal higher consciousness and knowledge. They called the knowledge acquired through physical senses as *Apara Vidya* and the esoteric knowledge derived by
development of higher and hidden senses as *Para Vidya*. The latter is the science of ultra-transcendental Spirituality, training, and development of the spirit force. These two sciences need to be learnt together in an optimal mix and that would require a holistic approach to development of body, mind, and the spirit.

When the Rishis or Seers taught the higher esoteric wisdom, people felt dazzled; and it became the widespread conviction of the people then that man is born not merely to procreate and lead a vegetative existence, but has a higher destiny to fulfill—that of gaining higher knowledge and cosmic consciousness.

### 2.2.1 Human Brain

In the structure of the human body, the brain is the most extraordinary organ. The neurochemistry of the human brain is more wonderful than any circuitry of any machine devised by man. The information content of human brain expressed in bits is probably comparable to the total number of connections among the neurons—about a hundred trillion, 10^{14} bits. If written out in English, say, that information would fill some twenty million volumes, as many as in the world’s largest libraries. The equivalent of twenty million books is inside the head of every one of us. The brain does much more than recollect. It compares, synthesizes, analyzes, and generates abstractions. There are over 40,000 genes in human body which have been fully mapped [R.S. Sabha, 2010, *Expositions on Truth, Ultimate Reality, and Supreme Being* p. 58]. The scientists have been able to completely identify the human genome. The functions of all its parts are, however, not quite well understood. Brain library is some ten thousand times larger than the gene library. Such is the grandeur of this great human cosmos— a unique creature that even the gods vie.

It is true that a lot is not yet known about the most fascinating organ in our body namely the brain. Different parts of the brain have no doubt been mapped with reference to the parts they play in regulating the lower structure but the knowledge we possess of the functions of the brain is of a most

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1 Sahabji Maharaj January 8, 1935; Address in Kayasthya Pathshala Intermediate College, Allahabad recorded in [R.S. Sabha, 2005 (Discourses on Education in Dayalbagh) p.51]
superficial character and is incommensurate with the economy of this wonderful apparatus. Only the maker, only the creator knows and understands the composition, function and the role of each skill, tissue, vein and particle of this body [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p.30, 31].

According to Abercrombie, as well as the Hindu Philosophy, the surroundings act upon the senses and the impressions produced in the latter are perceived at the time and preserved somewhere within us, even the most insignificant and the feeblest of them finding a place in the internal record or the mind sky. They are not entirely effaced (Abercrombie J, 1849 p. 102) [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p.154]

Impressions or conformations generally referred to as *Samskaras* in Hindu philosophy control all actions, good and bad, of man on the physical as well as mental plane. Man’s ‘*Samskaras*’ determine the circumstances of his life, his physical and intellectual qualities and his attitudes and aspirations etc., his desires as well as his abilities are in a way determined by his ‘*Samskaras*’ [R.S. Sabha, 1959 (Prem Patra Part-II, p.78)] [R.S. Sabha, 1959 (Prem Patra Part-III, p.268, footnote 1)].

*Samskaras* are nothing but the products of impressions of cumulative *karmas* of all kinds. Velmans suggests that the human minds, bodies, and brains are embedded in a far greater universe and in the manner of this sense; each conscious construction is private, subjective, and unique.

In Hindu cosmology, this consciousness or knowledge can be summed up as *Samskaras* that are inherited at birth. Velmans (2009) argues that in humans, the proximal causes of consciousness are to be found in the human brain, but it is a mistake to think of the brain as an isolated system. Its existence as a material system depends totally on its supporting surround, and the contents of consciousness that it, in turn, supports arise from a reflexive interaction of perceptual processing with entities, events and processes in the surrounding world, body and the mind / brain itself. Velmans suggests that the relation of consciousness with knowledge is important and the contents of consciousness provide a view of the wider universe, giving it the appearance of a three-dimensional phenomenal world (Velmans, 2009). Though not admitting directly, he seems to agree that there is something unique, private and subjective in each human entity.
In a response to a greeting sent by the Liberal Ministers\(^2\) Club of New York City, Albert Einstein wrote, “Universe is a cosmic brain. It is also a nested hierarchy that contains brains within brains, minds within minds and consciousness within consciousness. All of this is enclosed within this cosmic brain, the cosmic mind and the cosmic consciousness, but at the same time reducing to the all pervading, all pervasive eternal transmigration of the irreducible one consciousness, that we all share, that is you, that is me, that is us, that is God.”

Even higher than intelligence is wisdom, which is a unifying process......It is this higher human wisdom which enables man to plan for future \(^3\)[R.S. Sabha, 2005 (Discourses on Education in Dayalbagh) p. 48]

It has been suggested that all of human knowledge may one day be formed into a unified whole. Currently the knowledge of humankind is in a fragmented state being divided into areas of science, philosophy and religion. In turn, these separate fields are themselves further sub-divided into a bewildering number of various specializations, schools of thought and conflicting doctrine [R.S. Sabha, 2006 (Writings and Speeches of Param Guru Huzur Sahabji Maharaj (1928-1937)] [(R.S. Sabha, 2005 (Discourses on Education in Dayalbagh)][R.S. Sabha, 2004 (Discourses on Radhasoami Faith)].

Consciousness is higher degree of intelligence and wisdom. This sometimes alludes to knowledge in the sense that if one is conscious of something, one also has knowledge of it (Velman, 2009). Cosmic consciousness surpasses human consciousness [R.S. Sabha, 2006 (Writings and Speeches of Param Guru Huzur Sahabji Maharaj (1928-1937)] [(R.S. Sabha, 2005 (Discourses on Education in Dayalbagh)][R.S. Sabha, 2004 (Discourses on Radhasoami Faith)]. In the Religion of Saints, the ultimate consciousness or the super consciousness of the highest order has been revealed.


\(^3\) January 8, 1935; Sahabji Maharaj's Address in Kayasthya Pathshala Intermediate College, Allahabad reported in [R.S. Sabha, 2005 (Discourses on Education in Dayalbagh) p. 48]
2.2.2 Steady Evolution towards a Race of Supermen

Quoting Sir Sahabji Maharaj “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 [R.S. Sabha, 2011 (White paper on Religion of Saints and Radhasoami Faith, p. 4, 5)].

Sir Sahabji Maharaj surmised that “It appears that the humanity is being gradually prepared to transcend the ordinary limits of mind and matter, and to receive and realize the ultimate Truth. The old superstitions and prejudices of ages which have shut our eyes against truth, old rites and ceremonials which have made us selfish and narrow-minded, and old temples and cathedrals which have confined our search for truth within the four walls of human structures, are all being gradually abandoned, and the general humanity, freed from all these encumbrances, is aspiring to soar high and ascend to the heaven of true knowledge. The inventions and discoveries of this age have, moreover created a hope in the minds of men that the day is not distant when they would be able to conquer nature completely, and harness its forces in such a way that nothing will remain impossible for man to achieve. The scientists argue that when it has become possible for man to defy gravity and float freely in the air with machines heavier than it, to probe into the innermost and hitherto unapproachable quarters of an atom, and discover the laws regulating the movements of electrons, to climb the highest peak of the proud Himalaya Mountains, and touch the lowest bottom of the deep Pacific Ocean, to extract service from the various elements of nature as if they were his very slaves and bondsmen, yes, when man has been able to invent instruments which can weigh, measure and control the smallest particle of matter, which can bring Moon, Mars and Jupiter within his readable distance and locate stars millions and billions of miles away from his planet, why should it remain impossible for him to
go further still and discover the ultimate Truth? Why, indeed, should Mother Nature, who has been so very bountiful in the past in revealing her hidden secrets to him, decide to refuse its favours in the future? All this, undoubtedly, sounds very well and is quite in the natural order of things. We have really nothing to find fault with in the hope and desire of the scientist, or in his expectation to receive further favours from Nature, but unfortunately the line that he is pursuing at present to reach the goal, is not the true line. Truth is not matter, nor a material substance, to be approached or tackled with material instruments. It is spirit, pure spirit and nothing but spirit” [R.S. Sabha, 2006 (Writings and Speeches of Param Guru Huzur Sahabji Maharaj (1928-1937) pp.2, 3]

Sahabji Maharaj goes on to say that the “Theories of evolution tell us that man was evolved some two million years ago through various stages of development. 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. In other words, this human body has been bestowed on us after billions and billions of years having passed through other forms of life in the interim. Such an evolution could not be without a reason and object behind it. It is still evolving in terms of higher intellect, higher sense of discrimination and spiritual development”.

Sir Sahabji Maharaj, while explaining the evolution of the physical body, also explained how the two entities- mind and the spirit- which are distinct from the physical body, too, have been evolving gradually and are the prime forces which sustain the entire universe. These prime forces, too, are evolving according to the laws of natural selection eventually leading to the future race of superman or complete man [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 111].
It may do well to clarify here that the Radhasoami concept of superman is a new one - unique, incomparable and unparalleled [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 289].

Most Revered Prof. P.S. Satsangi Sahab declares that this form of life also referred to as ‘Superman’ will not come into existence in a day; he will evolve gradually as the human body evolved gradually according to Darwinian principle. As is the case of the body, mind and spirit will also evolve gradually, and the spirit and the mind will become so pure that a Superman will come into existence. This is a gradual development, a gradual evolution [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p.111].

Prof. Jack Ellis, while delivering a plenary lecture on March 06, 2013 at the recently held International Conference, Toward a Science of Consciousness (TSC 2013) at Dayalbagh, stated that the information content available to the humankind until 1999 was of the order of only 5 exabyte\(^4\) whereas in 2002 alone, 5 exabyte of information was produced. He further stated that by 2022, it is estimated that 5 exabyte of information would be added every 10 minutes. Sir Sahabji Maharaj’s deductive and intuitive conclusion seems to be proving itself.

Humanity is thus steadily evolving towards a form of life that will be rich in knowledge, that will comprehend, control and appreciate the surroundings better, and that will not rest until it has realized the Ultimate Reality\(^5\).

To this researcher, it seems that the managers of future shall certainly comprehend, control and appreciate the management scenarios better, and will not rest until they have realized the ‘Ultimate Reality’.\(^5\)

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\(^4\) The exabyte is a multiple of the unit **byte** for digital information. The prefix **exa** indicates the sixth power of 1,000 and means \(10^{18}\) in the International System of Units (SI), and therefore 1 exabyte is one quintillion bytes (short scale). The unit symbol for the exabyte is **EB**.

\(1 \text{ EB} = 1000000000000000000 \text{B} = 10^{18}\text{bytes} = 1000\text{petabytes} = 1\text{ billion gigabytes.}\)

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\(^5\) Agra University Convocation Address 1935
Model of Management’, a ‘Better-Worldly Model of Management’ that shall have a higher destiny to fulfill beyond simply immediate or basic needs.

2.2.3 As in Macrocosm, so in Human-Microcosm

The unique capability bestowed on man by the Supreme Creator of endowing him with eighteen apertures for communication with each of the eighteen subdivisions of the three grand divisions of creation is unsurpassed by any other entity anywhere in the cosmos. No creation superior to human being exists anywhere and nor shall it exist anywhere in future [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 213].

_Yatha Samashti Srishti Tatha Manav Vyasthi Srishti_ (As is in macrocosm, so is in human-microcosm) [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 184]

Since the essence of the Atman and the Param Atman (Paramatma) or of the spirit (Surat) and the Supreme Being is one and the same, and the precious essence of the Supreme Being is present in man, the human body has been accepted as the miniature of the whole creation and the creation is called the Macrocosm and the human body, the Microcosm. This is also because in the man, all the regions from that of the Supreme Being at the top, down to Brahmanda in the middle and further down to Pind at the bottom are represented. This is confirmed by the fact of his superiority over all creatures in this world and the circumstances of the outlines of the human form being adopted with more or less precision in the structure of the whole animal kingdom [R.S.Sabha, 1952 (Radhasoami Mat Prakash of Param Guru Huzur Maharaj p.37)]. The Saints declare that the human body is the only entity in which all the eighteen apertures representing all the spheres of the macrocosmic creation from the Supreme Being at the top down to the hell at the bottom are existent. This alone is the fittest body wherein Abhyas or meditation can be performed. This is the reason why the spirits of even those who have attained the higher regions of Sahasdal Kamal, Trikuti and Sunn are brought back to this earth for performing Abhyas to enable them to ascend higher to regions of Sachkhand [Radhasoami Trust, 1990, (Bachan Maharaj Sahab, Hindi) p.294, 295].
The ordinary functions of the physical frame, including the entire nervous system, consist of the life-giving, life-sustaining, and the responsive powers. This proposition broadly includes all the ordinary physical and subjective conditions of human life. Underlying the planes of ordinary functions of the human frame, there are subtler planes within the nervous system. The innermost part of each nerve centre is associated with the subtle plane peculiar to it. The nerve-centers observables by us in the ganglia are made up of physical constituents, while the respective force-centers which are associated with them are subtle [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p. 23].

Human body is precious gift from God Almighty and not many people know its secrets. Without knowing the secrets, the mind cannot appreciate its importance. The human body has been called a wonderful temple which has been created by the Supreme Being Himself and which so many adepts and incarnations have assumed in the past. In this body, the unstruck sounds of bells, and musical instruments of various kinds are resonating, and *Arti*\(^6\) is being performed all the time unlike the bricks and mortar buildings made by man for worship. The human body is an epitome of the entire universe in as much as all the elements employed in the evolution of creation and all the stages passed through by it since its beginning are represented in it on a miniature scale. “He is, so to say, endowed with a cosmos of his own which represents all the spheres of the creation and which is so constructed as to enable it to reach the highest Mansion” “The saying that God created man after His own “He who has seen me has seen my father”, “The *Jiva* is my *Ansa*” and so on serve at once to ennoble and exalt man\(^7\). Supreme Being has bestowed on the man, an intellect which has the power of discrimination and differentiation and the power to understand gain and loss and the power to recognize the Creator by seeing the creation and the objects of creation [R.S. Sabha, 1958 (Prem Patra Part 1 p. 211).]

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\(^6\) *Arti* is the practice of gazing intently at the eyes of the Adept, and the Adept also directing his gaze at the eyes and forehead of the devotee when the holy pieces are recited. During this practice, spiritual contemplation is performed with the aid of the Adept’s gaze. The spiritual concentration during such moments is very great, and the devotee is filled within with rapturous bliss (Param Guru Maharaj Sahab (2005) *Discourses on Radhasoami Faith* p.67).

\(^7\) Dayalbagh Herald: Vol. XVI, No. 48. Sahabji Maharaj’s speech delivered at Courtallam on 15.06. 1934
In simple words the genes of different regions as above are implanted in the human body in the 18 apertures called the ‘Chakras’, ‘Kamals’ and ‘Padams’. In regard to the correspondence and communication of the microcosm with the macrocosm, the law enunciated by Param Guru Maharaj Sahab, the third Rev. Leader of the Tradition is that for the perception of the macrocosm, the spirit current must be associated at the proper apertures in the microcosm with substances and the powers similar to those that exist in the macrocosm [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p. 29].

Radhasoami cosmology gives the names of the three grand divisions of the entire creation with their six fold sub-divisions, and the corresponding centers in the human body- the Chakras, the Kamals, the Padams. They are clearly explained in the Holy Scriptures of the Tradition. These have their basis in Hindu Philosophy, too. Six chakras (force centers or ganglia) from bottom upwards are at the rectum, reproduction organ, navel, heart, throat and Third Til\(^8\) between the two eyes [R.S. Sabha, 1958 (Prem Patra Part-1)]. They correspond to the six sub-divisions of the Pind or the physical universe namely Neptune (Reflex Ganesha), Saturn, (Reflex Brahma), Jupiter (Reflex Lord Vishnu), earth (Reflex Siva), sun (Reflex Shakti) and the moon orb (Reflex Paramatma) which is not to be confounded with the moon which is the satellite of earth but is the top most sphere of our Pind or the physical universe. The Kamals are to be found in the grey matter of the brain and correspond to the six sub-divisions of Brahmanda namely Shiva, Brahma, and Vishnu (collectively referred to as And), Sahasdal Kamal, Trikuti and Sunn at the top (collectively referred to as Brahmanda). The Padams are in the white matter of the brain and correspond to the six sub-divisions of Bhanwargupha, Sat Loka, Anami Loka, Alakh Loka, Agam Loka and finally the ultimate and the last Abode of Almighty Lord Supreme Being Radhasoami (collectively referred to as Sachkhand or Nirmal Chetan Desh). The innermost part of each nerve centre in the human body is associated with the subtle plane peculiar and corresponding to it. When these subtle planes are acted upon through nerve centers by means of meditation, communion with the macrocosmic spheres corresponding with them is established, higher

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\(^8\) The expression ‘Third Til’ is generally used for ‘6\(^{th}\) Chakra’ or the ‘Third Eye’, ‘Siva Netra’ etc. ‘Til’ means, ‘pupil of the eye’. Third Til means the pupil of the ‘Third Eye’. The yogis, jnanis and some mystic writers have called this 6\(^{th}\) chakra as the region of Suraj Brahma (Prem Patra Part I foot note p.154)
powers of these spheres are imbibed and higher consciousness with greater degree of intelligence and wisdom manifests. Spirit acquires ultra-material or higher powers as it is trained and developed. [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p.32] (Prem Patra Part- I, foot note p.154) (Satsangi, 2010) [R.S. Sabha, 1959 (Prem Patra Part-II, p.229)].

In view of the foregoing, Radhasoami Tradition declares that by being endowed with the human body, the spirit entity defacto has won the battle. However, by squandering it in the useless pursuits, it loses the battle which defacto has already been won. One may not be so lucky to get the human body again. Human body is regarded as the ultimate and the most superior creation by assuming which one is deemed to have won over the cycle of births and rebirths. However, by indulging in avoidable worldly activities, one is likely to lose the game already won.

\[ Tujhko Fir ke Phagun aya \quad \text{Samahal khelio ham samjhaya} \]

(R.S. Sabha, 1993 (Sar Bachan Poetry) B 38 p. 820)

Translation -

(You have again got the human body we warn you to live it very cautiously)

Month of Phagun in Hindu Samvat Calendar is the eleventh month corresponding to February / March of the AD and is the finest month of the year. The human body has been likened to this month. The above verse warns that the human body has been given to you and you should live it very carefully.

\[ Kahein Kabir Dharam Das se re \quad \text{Jeeti bazi mat har} \]

\[ Abke Surat charhaye de re \quad \text{soi suhagan nar ho} \]

[R.S. Sabha, 2006 (Ratnabali) p. 138]

(Saint Kabir saith to Dharam Das, his chief disciple do not lose the game already won

Lift your spirit this time only then you would attain the Supreme Splendour)
2.2.4 Differentiation between Body, Mind and the Spirit

The body is the product of admixture of the body, mind, and the spirit. The mind after getting strength from the spirit engages in its various activities. It supplies strength to the body. “Man’s own nature is threefold - spirit, mind, and body. Matter can know neither itself nor anything else. Mind can know matter but it cannot know itself or can know itself only partially. Atman knows itself and everything else [(R.S. Sabha, 2003 (Bachan Part-II), Hindi B-185, p.296].

Forces of nature are working in a strange manner. Mind force is extremely powerful. The spirit force which is imparting energy to the mind is much more powerful and beyond imagination. It cannot be comprehended by the mind or intellect [R.S. Sabha, 2003 (Bachan Param Guru Maharaj Sahab, Param Guru Sarkar Sahab & Param Guru Sahabji Maharaj Part II Hindi) B 106 p. 198].

Param Guru Maharaj Sahab says, “At each step of elimination of the media namely the body and the mind that surround the spirit, its inherent functions manifest themselves in a highly increasing progression, and eventually the spirit-force comes out unalloyed as the source of prime energy, love, intelligence, and bliss” [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p. 16].

According to Sir Sahabji Maharaj “The greatest discovery that has 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 Atma or the Spirit. There is no truth higher than God and no enjoyment higher than God realization” [R.S.Sabha., 2006 (Writings, and Speeches of Param Guru Huzur Sahabji Maharaj) (1928-1937), p.137].

Sahabji Maharaj writes in Prem Bilas-Hindi book of verses-

“Deh gian dhaga kaho Man ka mak ki tar
Surat gian hai dhar sam Kahan sunan se niar”

(Prem Bilas S-113, V-11)

Rendered in English, this means that the knowledge of the body (senses) is like a string whereas that of the mind is like a thread woven by the spider. But the knowledge of the spirit is like the sharp edge
of a blade that cannot be adequately described or listened to [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 121].

Spirituality is the science of spirit or the spirit force which has not been given its due attention unlike its counterparts in life and material sciences. All over the world, so far, the focus has been on training of body and the mind. Spirit has remained more or less neglected.

### 2.2.5 Spirit Force, Quantum Force Fields and Currents

Most Revered Prof. Satsangi Sahab declares that the spirit force is the force of miracle that has created human body. Scientists recognize four fundamental forces namely gravitational force, electromagnetic force, weak nuclear force, and strong nuclear force. However, the prime force is the spirit force, which is the source of all of these forces. The researcher shall not be surprised if the scientists someday announce that this is the unifying force not only in the physical world but also in subtle and subtler universes.

Each of the regions of creation mentioned in the foregoing then has its own quantum force-field. Sachkhanda has omni quantum spiritual force-field which spans the entire creation from top to bottom. Region of universal mind has the quantum mind-force-field extending from top of the region of Universal Mind to the nether pole at the bottom. Similarly, the physical universes have quantum material or physical force-field extending from top of the region of physical world down to the nether pole or hell. This quantum physical force-field comprises of electromagnetic force, gravitational force, and strong and the weak nuclear forces [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being)].

As particles get softer, smaller, subtler, finer, and purer, they acquire more power and versatility. We have fundamental particles of matter like electrons, quarks and neutrinos. Then there are fundamental particles which are not of matter but of the force fields such as electromagnetic force field, photons; for gravitational force field, we have graviton; similarly weakon, glucon and so on. These are more versatile than the former.
The fundamental particles of omni quantum spiritual force field and the quantum mind force field are the individual spirit forces resident in human body. These fundamental particles are physically of “zero” dimensional and are far more subtle entities to be accessed by hardware instrumentation. They can, however, be accessed through meditation in the form of intuitive experience [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being) p. 255,256].

If the above is true, *a fortiori* each living being is composed of the fundamental building blocks of the omni quantum spiritual force-field, quantum mind force field and the quantum material force field. The first one should be the subtlest and the supreme God-particle. Fundamental particles of quantum mind force-field envelope this. This may be referred to as subtler god-particles. Finally, the fundamental particles of physical force-field envelope both the subtlest God-particle, and the subtler god-particles. This may be the god-particle or the higgs-boson that the scientists are claiming to have discovered.

Subtler god-particles of the quantum mind force-field cannot be discovered by the physical instruments or Hadron colliders. For its measurement and discovery, subtler instruments and not the physical instruments shall be needed. Random Event Generators have been used with varying success to monitor the coalescing consciousness. The subtlest and the supreme God-particle can be only experienced but not measured or seen. These three types of god-particles are the fundamental building blocks of the entire creation. They operate in strings or waves of currents and convey the consciousness or knowledge of the three regions.

In short, the human beings are the composition of three types of god-particles namely the Supreme God-Particle, subtler god-particles and the subtle god particles. There is nothing else. However, all these god-particles have been so arranged in the human body that it has become a marvel of creation. The velocity of mind and spirit is not limited by the speed of light. The spirit can reach anywhere and everywhere in no time. The velocity of mental thought is far greater than the velocity of light. Our mind reaches wherever it desires almost immediately. Prof Tiller asserted that the velocity of waves in
the subtler regions of mind or Brahmanda is not limited by the speed of light [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) pp. 41, 50, 125].

It is a common knowledge that there are two types of forces in action in the creation. As an illustration, two forces are evident in the sun. One comes here through its rays of heat and light and the other attracts this earth and the other planets. Similarly, two currents are coming in our body. One is diffused in the nine apertures of the body and the other attracts inwardly. It is only by riding on the latter that one can go to the source from where this current is coming. This current is accompanied by the sound which is called the Anhad or heavenly sound. This heavenly sound brought the Jiva to this creation and this sound alone can take it back to where it came from or the Original Abode of Almighty God. Sant Mat or Radhasoami Faith teaches the secret and the manner of riding on this sound [Radhasoami Trust, 1990 (Bachan Maharaj Sahab) p.95].

All arrangements in this creation are being carried out through currents, whether they are visible or not. Just as external creation is maintained by currents, in the same manner the entire economy of this physical body is maintained by currents, known collectively as the nervous system. These currents are subtle in the subtle regions and gross in the regions of gross matter.

2.2.6 Special Spiritual Faculty

“Providence has located within the human body a special spiritual faculty, and it is the exclusive function of religion to teach man all about that faculty. When that faculty is developed in us like our physical and mental faculties, we shall be able to perceive Truth and realize Ultimate Reality in the same manner as we now perceive and realize the sun with our physical eyes and when this takes place, you will both be astonished and amused to find that Truth-the goal of science, Ultimate Reality-the goal of philosophy, and God-the goal of religion are but the three names of the same Supreme Essence” [R.S. Sabha, 2006 (Writings, and Speeches of Param Guru Huzur Sahabji Maharaj (1928-1937) p. 349)9.

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9November 23, 1935; Sir Sahabji Maharaj’s Convocation Address to Graduates of Agra University reported in [R.S. Sabha, 2005 (Discourses on Education in Dayalbagh) p. 75]
This special spiritual faculty the 6th chakra in the human body, that is, Ajna chakra is known as the ‘Third Til’ also. ‘Til’ literally means the pupil of the eye. The two eyes are two pupils and the third pupil is the third eye near the pineal gland also referred to as Chashme Batin, Chashme Tahayyur, Divya Chakshu or Svet Shyam in different religious traditions. The spiritual practice taught in the Radhasoami Faith starts from this very place. It requires sustained practice to experience the existence and the exact location of this faculty. This faculty when developed provides a portal to the subtle worlds beyond the physical world in which we live [R.S. Sabha, 1959 (Prem Patra Part III, p.133)].

Just because the medical science has yet to discover this spiritual sense organ or the subtle sense organ which exists as a force-centre in the human body connected with its nerve centre in a subtle form, the absence of knowledge thereof cannot suggest the existence per se as false or superstition. It is not an intervention on the part of Spirituality into the sphere of science but the utter ignorance of the fact of the existence of this subtle nerve centre on the part of science and, therefore, in terming it as superstition. Similarly, the ignorance by the medical and anatomical sciences of the existence of other subtle and latent senses in the human body particularly of the human brain cannot negate the existence of such subtle senses experienced by the Rishis and sages of the yore.

Param Guru Huzur Dr. M.B. Lal Sahab, a former Vice Chancellor of Lucknow University and the seventh Revered leader of the Dayalbagh Tradition, while delivering a discourse at Courtallam (DBH. July 12, 2011) on June 24, 1984 declared that “You can share only those things which are possible to acquire through your five physical sense organs. …..In order to decode the knowledge acquirable through the agency of the spiritual sense organ, one also needs a special type of subtle sense organ. …You have to awaken your Divya Chakshu, the sixth Chakra, and go beyond that”. Thus, it is all experiential and subjective.

2.2.7 Spirituality

One may be reminded of the famous conversation between Prof. Murphy and Prof. Einstein when Prof. Einstein argued that “I think that this extraordinary interest which the general public takes in
science today, and the place of high importance it holds in people’s minds, is one of the strongest signs of the metaphysical needs of our times. It shows that people have grown tired of materialism, in the popular sense of the term; it shows that they find life empty and that they are looking towards something beyond mere personal interests. This popular interest in scientific theory brings into play their higher spiritual faculties, and anything that does so must be of high importance in the moral betterment of humanity”

Prof. Murphy, “It is undoubtedly true that scientific study of the higher kinds and general interest in scientific theory have great value in leading man towards worthier valuations of the things of the spirit. But the content of a scientific theory itself offers no moral foundation for the conduct of life” (DB Herald, 08.09.1942)

Prof. Einstein, “Feeling and longing are the motive force behind all human endeavour and human creation, in however exalted a guise the latter may present themselves to us. The individual feels the futility of human desires and aims and the sublimity and marvellous order which reveal themselves both in nature and in the world of thought. Individual existence impresses him as a sort of prison and he wants to experience the universe as a single significant whole. The beginnings of cosmic religious feeling already appear at an early stage of development, e.g., in many of the Psalms of David and in some of the Prophets. Buddhism, as we have learned especially from the wonderful writings of Schopenhauer, contains a much stronger element of this. …..The religious geniuses of all ages have been distinguished by this kind of religious feeling, which knows no dogma and no God conceived in man's image; in my view, it is the most important function of art and science to awaken this feeling and keep it alive in those who are receptive to it.”

Einstein (1940) once remarked, “I want to know God’s thoughts…..the rest are details.” “As far as the laws of mathematics refer to reality, they are not certain; and as far as they are certain, they do not refer to reality.” Einstein talked about a sense of the mystical as the source of all true art and science. He also said that “Science without religion is lame, religion without science is blind”. He believed that we would require a substantially new manner of thinking about ourselves if humanity was to
survive—and that any religion of the future would have to be cosmic religion transcending the personal self and any personal God we might adhere to. And, more importantly, that it should be based on a religious sense arising from the experience of all things natural and spiritual as a meaningful unity.

Similarly, Werner Heisenberg (1963) once remarked “What we observe is not nature itself, but nature exposed to our method of questioning.”

Professor Murphy and Professor Einstein seemed to stress on subjective, experiential and individual happiness, cosmic consciousness, cosmic religious feelings, and valuations of the things of the spirit, if the humanity is to survive.

2.3 Spiritual Values in Management

Professor Murphy argued that scientific study of the higher kinds and general interest in scientific theory have great value in leading man towards worthier valuations of the things of the spirit. But the content of a scientific theory itself offers no moral foundation for the conduct of life. Higher spiritual faculties and anything that does so must be of high importance in the moral betterment of humanity. In other words these two scientist geniuses lamented emptiness of spiritual values as moral foundation for the conduct of life and therefore emphasized their high importance in the moral betterment of humanity including the affairs of the world.

Ethics, morals, core values, spiritual values and Para Vidya etc. are abstract, incomprehensible, and kind words, which are generally identified with Yogis or religious persons. Until not very long ago, these phrases were not a part of the regular vocabulary of practical business managers of today’s highly materialistic world. No manager wished to think beyond today and even if someone did, it normally would be in terms of one’s own career, promotion, authority, financial and general wellbeing. No one wanted to be burdened with anything beyond him.

Para Vidya, religiosity, meditation, morals, core values and ethics in general are synonymous and inextricable from each other. People’s core moral values are very deep; transcending not only
cultures and demographics but religion as well. These are the attributes of spirit and are slowly but increasingly becoming the philosopher’s stone of the entire management spectrum waiting to be accessed. They have an ineffable impact on our consciousness and conscience. This, in turn, shall translate into better decision-making process so very essential for ethical and value-based management in any organization.

Mitroff and Denton (1999) argue that today’s organizations are spiritually impoverished and only when companies find ways to integrate personal beliefs with organizational values will meaningful change occur. They suggest that many of the problems faced by business and society are the result of a spiritual impoverishment. The authors affirm that Spirituality is one of the most important determinants of organizational performance and people who are more spiritually involved achieve better results. In fact, Spirituality may well be the ultimate competitive advantage.

2.4 Present-day Management and Spiritual Values

Management Guru Peter Drucker (2001) says that the discipline of management consists of four primary sets of activities or dimensions: setting goals, motivating employees, coordinating activities and making decisions. Management worldwide has become the new social function. It is applicable to all entities and organizations including non-profit and non-governmental organizations namely churches, arts organizations, and social service agencies.

Swami Jitatmananda (2008) argues that spiritual values were given due importance in “Matsushita philosophy” and “Matsushita values”. These spiritual values are national service through industry, fairness, harmony and cooperation, struggle for betterment, courtesy and humility, adjustment and assimilation and gratitude. Matsushita philosophy provided a basis of meaning beyond the products produced. While explaining why Indian culture survives even today, and the strength which sustained the Indian civilization over 5000 years, Swami Jitatmananda refers to the fact that in India even today the same millennia-old Vedic hymns are chanted with the same cadence and tune in which they were chanted in olden days. He emphasizes that there are some values enshrined in Indian ethos, which helped this great culture survive through the vicissitudes of history. In Ethos for Management, the
Swami asserts that the spirit must lead matter and not vice-versa. He recommends that the time is now ripe when a Spirituality based system of training and management is needed.

Ancient Indian Philosopher Kautilya (Rangarajan, 1969) mentions that there are four branches of knowledge because one can know from these four all that is to be learnt about. He calls both Dharma (Spiritual welfare) and Artha (material well-being) as ‘knowledge’. The norms which guide our personal, social and religious lives are deeply entrenched within us and rules of right and wrong finely ingrained in our minds from the very childhood. Every thinker type individual tries to leverage the strength of such discrimination in his day to day life be it at home, office or factory regardless of the religion he may belong to.

Quddus, Bailey and White (2009) suggest that one formative source for ethical understanding is one’s religious background and beliefs. Religion may profoundly influence many aspects of one’s culture, beliefs, values and behaviour in the society. In that way, it becomes a matter of heart which has its own reasoning.

Einstein emphasizes in his book The World as I See It\textsuperscript{10}, “I maintain that the cosmic religious feeling is the strongest and noblest motive for scientific research. It is cosmic religious feeling that gives a man such strength. A contemporary has said, not unjustly, that in this materialistic age of ours the serious scientific workers are the only profoundly religious people (Einstein A, 1949).”

Juergensmeyer (1995) argues that hard work, craft, and worldly knowledge including the scientific knowledge as well the subjective knowledge of and training in the science of the soul should be the main ingredients of both social and spiritual progress. He suggests a third managerial value namely a sense of and social responsibility, consistent with theology to provide a cosmic whole in which individual members may locate themselves and find their moral and spiritual moorings. This will be

\textsuperscript{10} Einstein, 1949 Philosophical Library, New York, 1949, the World as I See It, pp. 24 - 28.
necessary for achieving ‘Better Worldliness’ enunciated by the Radhasoamis by providing opportunities to all individuals to pursue achievement of higher happiness for one and all. This way of life engenders individual spiritual fulfillment and public good at the same time.

This stresses the need to explore the alternative and innovative models of management as well as enablers and challenges in the evolution of such models. Juergensmeyer asserts that Radhasoami vision of a transformed community and a transcendent authority avoids anomie, rootlessness, aggressive and self-forms of individualism, and many other moral pitfalls of today’s modernity. He suggests that the key to that is the Radhasoami view of science. “Rather than fearing science and construing it as the enemy of religion, Radhasoami leaders embraced it and employed the language of science in their spiritual writings. The self was considered a laboratory for experiments in higher consciousness”. The proof was provided by experience. “There is no conflict between true science and true religion...(since) the researchers of the former only confirm and establish all the esoteric and occult principles of the latter”.

Mark Juergensmeyer to his own question “to what degree the inner-and other worldly characteristics of Radhasoami are consistent with a managerial mentality” answers by saying that one of the modern, managerial virtues is an emphasis on individual responsibility and achievement and Radhasoami embraces this value in that it provides a community that all, regardless of caste, may enter, and it offers access to salvation unimpeded by the fetters of Dharma and caste and achievable in one’s own lifetime….Hard work, craft, and scientific knowledge-even knowledge regarding the “science of soul”-are the main ingredients of both social and spiritual progress. He further says that “it would seem that those who have some knowledge about Western science and religion are among the most sceptical of their claims to truth, finding replacements for them in Radhasoami’s religious science. Radhasoami knowledge is seen as more than a bridge between religion and science: it fulfils both”. Paramguru Huzur Sahabji Maharaj declared that “everything is subordinated to our spiritual ideal” (Brunton, 1934, p.237).
Though all the religions of the world have taught spiritual values from time immemorial, they could not be implemented and sustained in the long term due to the absence and discontinuity of effective religious leadership. Spiritual values can be sustained only through a strong culture backed by a vibrant religion, a living leader or adept and a regular training on daily basis in the science of spirit on a continuing basis. Implementation processes and approaches are therefore critical. Business ethics, principles and values, and science of soul and its application, have no meaning unless they are put into effect. These shared values are the inherent functions of the spirit force and can be acquired only through practice of the science of soul namely the meditation or *Para Vidya.*

Clusters of beliefs, values, assumptions, assessed feelings, experiential knowledge and behavioural intentions result in formulation of attitudes, which then translate into judgments for decision-making. The deepest element of any culture is the shared assumptions and beliefs that people carry around. Assumptions are unconscious perceptions or beliefs that have worked well in the past and are considered the correct way to think and act toward problems and opportunities. They are so deeply embedded that they are taken for granted; no one thinks about or questions them. Strong cultures tend to be long lasting. They lead to the formulation of strong attitudes. Such focused judgment and decision-making is goal-cum-result oriented (Armstrong, 2009).

A beginning seems to have been made in the western world by way of heightened awareness of the need for selfless service not only theoretically and academically but also in real practice. In fact, the non-profit sector is by far America’s largest employer equivalent to 10 million full-time jobs. Were volunteers paid their wages, even at minimum rate, this would amount to approximately $150 billion, or 5% of GNP (Drucker, 2001).

The study of the science of *Atma* or the spirit, therefore, assumes top priority in the management of the affairs of the world in order to adopt a holistic approach to the subject of management. The science of the spiritual development is highly technical and subtle, requiring regular daily training on planes with which the devotee is unacquainted. Most Revered Prof. Satsangi Sahab discourses that the Spiritual knowledge is no illusion. In fact, the real knowledge or the true knowledge is spiritual
knowledge and that is subjective or intuitive. This knowledge is gained through our inner or hidden senses, which we have to activate by process of meditation [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being)].

The terms ethics, values, and principles may have fuzzy connotations and severally defined. However, one definition that works at Dayalbagh is that whatever activity may take one closer to the Supreme Being is virtuous and good, while activity that takes one away from Him is considered as vice and bad act. The extent of these good and bad acts is specific to every individual [R.S. Sabha, 2006 (Writings and Speeches of Param Guru Huzur Sahabji Maharaj (1928-1937)]. In other words, any action intrinsically motivated by love, compassion, forgiveness, humility and consciousness is good action and vice versa.

2.5  Radhasoami Tradition

2.5.1  Preparation of the Ground for Advent of Supreme Being

Saint Tulsi Sahab of Hathras (1763-1843) used the expression “Sant Mat” or “the Teachings of Saints” to stress the basic unity of the teachings of all Saints for the first time [R.S.Sabha, 2011(White Paper on Religion of Saints and Radhasoami Faith) p. 17].

Evolution of the Sant Mat is not a sudden development but culmination of series of spiritual revelations made by Saints and Sufis. All these saints or the adepts of different grades, who came from purely spiritual regions and were the Sons of the Presiding Deities of the different regions of the First Grand Division of creation did the necessary spadework and prepared the ground for the ultimate Advent of Merciful Supreme Being Radhasoami Himself in the human form as Sant Satguru for the redemption of humankind. In the chain of Saints who made their advent in this world, Kabir Sahab (1440-1518) was the first to come.

Some of Sant Kabir Sahab’s Holy pieces pointed out in the clearest terms that He had come from the highest sphere, the one beyond the Alakh and Agam, which is known as the region of Radhasoami. He was the son of the true Almighty, Supreme Creator, Radhasoami, and had come in advance to
communicate the august commands of the True Supreme Father. This is alluded to in the following verses of Kabir Sahab-

*Kahein Kabir ham dhur ghar ke bedhi laye hukum Hazuri*

[R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p.58]

(Kabir Saith that He knows the secrets of the highest mansion and that He has brought the commands of the Omnipresent)

*Agwani to ayia gyan bichar vivek Pachhe Guru bhi ayen ge, sagely saj samet*

[Kabir Shabdavali I, 22-23]

(Saith Kabir that he has come as a harbinger after due diligence

Later the Master shall also come with all the flash and dazzle)

Oblique reference was made by Sant Kabir Sahab in one of his Holy verses as to the imminent incarnation of Supreme Being and His Name as Radhasoami as is evident from his following couplet.

*Kabir dhara Agam ki Satguru dayi lakhaye

Ulat tahi Sumiran karo Soami sang milaye*

[Sattbani II p. 79] [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p.82]

The English version of the couplet is-

Kabir Saith, “the true spiritual guide has shown the current of the inaccessible, transpose it, affix it to Soami, and then go on repeating the word so formed.”

The term transpose means that the two letter sounds ‘dha’ and ‘ra’ which constitute the word ‘dhara’ (current) should be interchanged, that is to say, the expression ‘dhara’ should be converted into ‘Radha’ and then affixed to the expression ‘Soami’ and the two expressions so combined, viz, ‘Radhasoami’ should be repeated [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p. 82] [R.S. Sabha, 2011 White Paper on Religion of Saints And Radhasoami Faith) p.6].

Hazrat Khwaja Moin-Ud-Din Chishti ((1140-1229) incarnated at Sistan, presently in south western Afghanistan while Maulana Rumi Jalal- Al-Din (1207-1273) was born at Balkh in Khurasan of Iran.
Sant Kabir Sahab was followed by Sant Guru Nanak Sahab (1469-1539), Sant Dadu Sahab (1544-1603), Sant Sarmad Muhammad Said Sahab (1590-1660), Sant Paltu Sahab (1710-1780), Sant Jagjivan Sahab born in 1761 at the village of Sardaha on the banks of Ghaghra River near Barabanki in Uttar Pradesh and Sant Tulsi Sahab (1763-1843).

2.5.2 Advent of Supreme Being Radhasoami

The founder of Radhasoami Tradition was Most Revered Shiv Dayal Singh ji Sahab at Agra. Later, He became known as Soamiji Maharaj. *Param Purush Puran Dhani* is the Hindi equivalent of Supreme Being Almighty Lord. The followers of the Tradition refer to Him by this honorific title as they believe that He was the Incarnation of the Supreme Being. He was born in August 1818, established the Radhasoami Satsang in 1861 and presided over it till the time of His departure in June 1978. Saints have called this Faith as *Surat Shabda Yoga* [Param Guru Huzur Maharaj, 1999 (Catechism and Exalted Precepts)].

The name “Radhasoami” is not a worldly name, but *Dhunyatmak* or *Dvanyatmaka* sound which is “uniquely unique” said to be reverberating in the inner core of every animate and inanimate object in this creation since the very commencement of creation and can be heard by meditation. *Dvanyatmaka* means a name whose essence is sound or which represents or is the true imitation in human speech of the sound, which accompanies the current. According to the Holy Scriptures of Radhasoami Tradition, this Name has not been given by anybody. This is the true name of the Supreme Being as pronounced by Supreme Being Himself. “The Holy Name ‘Radhasoami’ resounds in splendid refulgence in the higher spheres and can be heard within themselves by those who perform devotion by practicing *Surat Shabd Yoga* according to the instructions given by the Supreme Being Himself” [R.S. Sabha, 1952 (Radhasoami Mat Prakash of Param Guru Huzur Maharaj p. 2)]. It is also the name of the mighty current that issued forth from the Feet of the Supreme Being in the beginning of the
creation and is also the Current of Life, Current of Love, Current of Light, and Current of Chaitanya\(^\text{11}\). Supreme Being Radhasoami is an infinite reservoir of Spirituality.

“The imitation in articulate sound of the first spiritual current, which is the beginning and the cause of all creation, is ‘Radha’, and the imitation of the wave or commotion that gave rise to this prime current is ‘Soami’. The true Holy Name or the supreme mantra of the origin and source of all Spirituality in creation is ‘Radhasoami’; and when the true Supreme Being thus manifested Himself as Creator and evolved the creation, the wave and currents announced Him as Radhasoami in the vast region of Spirituality first evolved” [R.S. Sabha, 2004 (Discourses on Radhasoami Faith p. 77)].

Radhasoami, therefore, is not the name of any earthly being as would appear to anybody resembling as it does with the familiar worldly names. According to the Religion of Saints, there is one Supreme Being who presides over the whole creation and the ‘Nij Nam’ (True Name) of this Being is Radhasoami. By the expression ‘Nij Nam’ is meant a Dhunyatmak name. The expression Dhunyatmak name signifies that the exact prototype of the sound produced by pronouncing this Name (i) manifested itself in the beginning of the creation that is, when the latent energy of the Supreme Being assumed a kinetic form; (ii) is resounding now and (iii) will continue to resound till eternity. This sound is said to be resonating within everything and everyone in the innermost recesses and is somewhat akin to the Cosmic Background Microwave Radiation emitted at the time of the Big Bang (marking the beginning of creation of physical universe some 15 billion years ago). This radiation is being detected even to this day by devices such as COBE (Cosmic Background Explorer) Satellite. This was launched to study the state of the physical universe soon after its birth as the microwave relic of the Big Bang [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being by Most Revered Prof. P.S. Satsangi Sahab)].

It is maintained by the Revered Leaders of the Tradition that the sound ‘Radhasoami’ manifested much before the beginning of physical creation and is wrapped in and insulated by several layers of sounds and veils of different subtle and physical regions which were created subsequently that try to

\(^{11}\) Chaitanya is the ultra transcendental consciousness.
obscure it in our region of gross Maya. Param Guru Maharaj Sahab, third Rev. Leader of the Tradition declares that when the true Supreme Being thus manifested Himself as Creator and evolved the creation, the wave and currents announced Him as Radhasoami in the vast region of Spirituality first evolved. As each ray emanating from the sun carries with it the constitutional components of the sun, similarly the prime action by focus and current, which are the constitutional components of creation in the beginning, is carried in the tiniest ray of spirit, and the sound, Radhasoami, could be heard in miniature if we could penetrate the surrounding layers and reach the innermost quarter occupied by the spirit ray [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p. 77] [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being by Most Revered Prof. P.S. Satsangi Sahab, p. 85)].

2.5.3 Significance of Radhasoami Tradition

It is believed by the followers of the Tradition that there is no other religion in the entire creation superior to and loftier than the Religion of Saints [(R.S. Sabha, 1960 (Prem Patra Part IV) p.101)]. Its practices of the Surat Sabda Yoga lead directly and easily to the Original Abode of the Lord. In the words of Param Guru Huzur Maharaj, Sant Mat or Radhasoami Faith “is the life and soul of all the Faiths in the world and the object of all knowledge which has been most mercifully revealed by Saints to the Jivas (spirit entities) after great experimentation and Abhyas (spiritual practice). This is the only Faith which one can, on recognizing the Supreme Being Radhasoami and knowing the path of meeting Him and the secret of various stages, realize real pleasure and salvation”. Saints have called this Faith as Surat Shabda Yoga [R.S. Sabha, 1999 (Catechism and Exalted Precepts) p.1].

Radhasoami Tradition is also said to be “uniquely unique” for its enunciation and public proclamation of the names of stages and regions, their Dhunyatmak sounds, even the celestial and spiritual distances and the method of Surat Sabda Yoga for traversing the path unto the Original Abode of the Supreme Being. In no other religion prevalent in the world is there any mention of the Nirmal Chetan Desh or the Region of purest Spirit and of Radhasoami Abode [R.S. Sabha, 1960 (Prem Patra Part V by Param Guru Huzur Maharaj) p. 302)].
As the principles and rules of restraint of this Tradition are in conformance with the laws of creation and there is nothing which may be against the laws of Nature or without purpose and without benefit, hence this is regarded as a natural religion. There is no artificiality or intellectual cleverness or deception about it and whatever be the activities of the Religion of Saints, they are in accordance with the laws of Nature but against the laws of the Mind and the Maya i.e. matter, as the tendency and inclination of these is outward and downward [(R.S. Sabha, 1959(Prem Patra Part I) p. 79)

2.5.4 Conceptual View of Radhasoami Cosmology

Before proceeding further, it would appear appropriate to provide some conceptualization in regard to the macroscopic view of the creation as a whole as propounded by the Radhasoami Leaders. This is succinctly clarified in the following Hindi Verses rendered in English:-

*Body, mind, and lovely spirit are three things these appear distinct from each other to me;*

*Their reservoirs are distinct as well; Is the creation such, O Lord?*

*They declare Pind as the reservoir of physical body they recognize Brahmanda as reservoir of mind.*

*I believe Thou to be the Reservoir of spirits. Are You such, O Lord?*

*I wandered from place to place in wilderness, But I did not find Thee anywhere.*

*When I bowed humbly at the Lotus Feet of the Merciful Radhasoami, Then all this knowledge dawned on me.*

[(R.S. Sabha, 1997 (Prem Bilas), Hindi S-64, V-1 to 12, p.83-85]

Radhasoamis, therefore, believe that the *Pind* is the reservoir of physical body, *Brahmanda* is reservoir of mind and the Supreme Being is the Reservoir of spirits and His Name is Radhasoami. The source is infinite and all-surrounding; and the entire creation is but a speck in it like a cloudlet in the sky. Purely spiritual regions are resplendent seas of spirit, with absolute bliss, refulgence, intelligence, peace, tranquility or more aptly *Param Sat* (supremely self-existent), *Chit* (supremely all-intelligent), *Anand* (Supreme Bliss). Their location is immutable. Salvation happens to be much lower
status at Sunn. *Brahmanda* is the reservoir of the mind and physical world is the reservoir of body materials of which it is constructed. This seems quite rational.

The Holy Scriptures of Radhasoami Tradition state that the Supreme Being incarnated in the human form out of sheer mercy after seeing the *Jivas* in deep distress. Since the laws of nature do not permit a life without the load of *karmas*, His incarnation could also not be an exception to the rule. However His *karmas* comprise of the load of *karmas* of the *Jivas* He has undertaken to redeem graciously. He, therefore, cannot go back to His Abode without discharging the *karmas* of all those *Jivas*. Since He has taken upon himself the responsibility of redeeming the *Jivas*, He exhorts them to remain care free and have no worries on that account. He shall Himself so arrange as to make them perform the spiritual practices and take them to the Original Abode. This is the living hope of the followers and the great anchor sheet of their faith. This is His promise and He is obliged to keep His promises, the followers are taught.

In order to appreciate the significance of Radhasoami Tradition, one may delve into the economy of creation as propounded in the Radhasoami Cosmology. God’s mind and the object of creation are hidden in the revelation of creation by the Supreme Creator Radhasoami Himself. That tends to answer many of the riddles the scientists have been trying to solve since the time immemorial. Canvass of creation and its artistry ought first to be comprehended fully in order to appreciate the supreme significance of the object of creation and provide answers to the questions as to ‘who are we’; where shall we go after death; what was God’s mind in ordaining the creation; where is the location of God’s Abode; are there many gods or only one God or Supreme Being; what is the road to His Abode; Is it possible to reach Him; what is the benefit in reaching Him; what is *Moksha* or Salvation and why should we strive for it; is there any place where there is no pain and suffering; is there any place where there is absolute happiness and absolute peace; why are there gradations in intelligence of the people etc. etc.

Radhasoami theory of *karma* adds the root of all *karmas* ‘*Adi Karma*’ (and how it was responsible for the spirits being hurled down from the region of pure spirituality and leads to repeated cycles of births
and deaths, and how its effect can be overcome) to the already known types of karma namely sanchit, prarabdha and karmanya karmas in the extant eastern philosophies. Adi karma is a pre-creational condition on the basis of which spirit entities were assigned, aligned and distributed throughout the creation. Adi Karma contains the seed of original desires from which the current desires originate and stronger desires spring up leading to fresh karmas. Karma refers to the actions and reactions which arise and are experienced as a result of past Asa or the appetency or tendency to associate with matter, and Mansa or desires, thoughts, words, deeds, actions etc. In Radhasoami Tradition the Adi karma is annihilated by planting a sapling of Guru Bhakti which, as it grows, shall starve the roots of Adi Karma of its nourishment and accordingly kill it [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being: From Vantage Points of Radhasoami Faith and Systems Science), p. 15, 18].

To quote Param Guru Maharaj Sahab “Innumerable varieties in shape, colour, refulgence, energy, intelligence, and bliss etc. etc, are all due to the different experiences produced by the different degrees of spirituality. Whatever exists merely represents a variation in the degree of spirituality, and that the evolution of the creation has not introduced anything beyond a series of innumerable grades of spirituality which did not previously exist, is manifest. This is the Radhasoami theory of creation” [R.S. Sabha, 2004 (Discourses on Radhasoami Faith p. 146).

Mind is regarded as a necessary evil for it is not possible for the spirit to reside in the body without the mind and it is also not possible to ascend to the higher regions without this human body. Mind is the conduit or the channel through which the dirt of adi karma is expelled and the jiva rendered free of karmas to enable him to rise to the higher regions [(R.S. Sabha, 1997 (Prem Bilas), Hindi S-70, V-10-18, p.96,97]

These theories seem rational, scientific and sensible as they appeal to the common sense and have evoked absolutely no criticism or even comment from the Tradition’s antagonists. Swami Dayanand Sarswati’s book of criticism ‘Satyartha Prakash’ also could not find any fault with the genesis, object and the theory per se of creation and the theory of karma. On the contrary, it is believed that when
Soamiji Maharaj came to stay at Soami Bagh, a suburb of Agra, Swami Dayanand Saraswati of Arya Samaj tradition of Hindus came to the Satsang. He put certain questions and had discussions with Soamiji Maharaj. He was fully satisfied with the replies he got and requested to be initiated. He, however, desired that he may be permitted to continue with his mission of fighting against the evils of Hindu Society and idolatry etc., and promised that he would come back after accomplishing the task. When he had left, Soamiji Maharaj said in the Satsang that he would do the necessary cleaning up and prepare the ground for the Satsang. It is for this reason that Swami Dayanand Saraswati did not criticize the Radhasoami Faith in his book ‘Satyartha Prakash’ like he did for all the other religious traditions of India¹² [R.S. Sabha, (Souvenir 1861-1961) p. 367-68].

Mark Juergensmeyer also did not make much comment on these theories, their genesis and the objects. Nevertheless, these two theories should be deemed to be the very basis of the superstructure of Radhasoami Tradition. For a brief description of the Radhasoami Cosmology and its theory of creation, see Annexure 2.

Most Revered Prof. Satsangi Sahab says that the Big Bang which took place in the Radhasoami Region was a pure spiritual big bang. This implied a mighty will or a wave that changed the Supreme Being from a state of absolute self-absorption and unmanifested form to kinetic form (Satsangi, 2010).

While explaining the rudimentary modeling framework (Annexure-2), Most Revered Prof. Satsangi Sahab declares that ‘Radhasoami’ is like a master key which would open all the locks. The other mystic names will open locks only at the regions up to that point where these sounds emanate. So, if one tries this master key it will work everywhere and if you repeat one of these mystic names at the

¹² Proof is given by way of photocopy of a postcard written in Urdu by Seth Sudarshan Singh, nephew of Param Purush Puran Dhani Huzur Soamiji Maharaj to the effect that he was present at Pannigali house of the Founder when Swami Dayanand Saraswati visited him in 1872 and received initiation from the Founder Himself. R.S. Sabha, Souvenir 1861-1961, pp 367-68
seat of the spirit, then it gets kinetic. What it means is that there are vibrations, which are produced, which emanate sound that is in resonance with the sound of the spirit current of the higher region.

The Abode of the True Supreme Being is in the highest region and it is also the centre of the entire creation and is Infinite and Unlimited. He is concealed within everybody as fragrance is concealed in flower and ghee in milk, but as long as one does not squeeze or churn it out, neither scent from the flower nor ghee from the milk can be taken out [R.S. Sabha, 1958 (Prem Patra Part I) p. 219).

“In this, in the modern day language of system science, the precreational condition of the Supreme Being, why and how the act of creation took place and the spiritual currents, which accompanied the process, are clearly explained. The detailed sequencing of various regions in the three Grand Divisions of the creation, formation of spiritual potential sources and the operation of the spiritual forces in the macrocosm and their concordance with the microcosm i.e. the human body has been made explicit and shown clearly through a schematic: A Rudimentary Modeling Framework for Spiritual Domains [Sabha R.S., 2010 (Exposition on Truth, Ultimate Reality and Supreme Being (From Vantage Points of Radhasoami Faith and Systems Science), p.(ix) of Appendix]. For brief details of the Radhasoami cosmology, please refer to Annexure-2.

Genesis and details of creation have been explained fully. It is only in the Radhasoami Faith that a seeker and investigator can find full details and the secret of the Supreme Being and also the method to come into contact with Him [R.S.Sabha, 1960 (Prem Patra Part IV) p.95-96]. Complete answers to all kinds of questions are available in this Tradition.

2.5.5 Proclamation-Throaing Open the Doors of the Tradition

While throwing open the doors of the Tradition to all and sundry in 1861 by Soamiji Maharaj, He proclaimed\textsuperscript{13} that the Primordial Supreme Spiritual Current or the \textit{Nij Dhar} on which He had descended down to this earth shall not return till the redemption of all the \textit{Jivas}. In other words,

\textsuperscript{13} Proclamation English translation [R.S. Sabha, 1961 (Souvenir, 1861-1961)]
succession of the leaders or gurus shall continue uninterrupted till the redemption of all the spirit
entities. This is significant since the promised redemption includes not only the human but all the
living things that have life [R.S. Sabha, 1961 (Souvenir, 1861-1961)].

Most of the other traditions perished on account of discontinuance or interregnum in the leadership
succession. One hundred and fifty years since the proclamation of the Radhasoami Faith, the
Dayalbagh Tradition has seen seven leaders. The present leader is the eighth. The Holy Scriptures
proclaim that in Radhasoami Satsang, there has never been an unmanifest Sant Satguru and that it can
never be so in future [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being)
p. 296].

The Holy Scriptures of Radhasoami Tradition state that the Supreme Being incarnated in the human
form out of sheer mercy after seeing the Jivas in deep distress. Since the laws of nature do not permit
a life without the load of karmas, His incarnation could also not be an exception to the rule. However
His karmas comprise of the load of karmas of the Jivas He has undertaken to redeem graciously. He,
therefore, cannot go back to His Abode without discharging the karmas of all those Jivas. Since He
has taken upon himself the responsibility of redeeming the Jivas, He exhorts them to remain care free
and have no worries on that account. He shall Himself so arrange as to make them perform the
spiritual practices and take them to the Original Abode. This is the living hope of the followers and
the great anchor sheet of their faith. This is His promise and He is obliged to keep His promises, the
followers are taught.

Notable point in the Proclamation of the Tradition on the eve of throwing open the doors to general
public in 1861 is that “a practitioner of Surat Sabda Marga shall pass through all the 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 (Sar
The significance of this message and the foundation of Radhasoami Satsang are forcefully put forward in the following verses of Sar Bachan Poetry:

\[
\text{Chalo ri sakhi mil aarat gaven} \quad \text{ritu Basant aye Purush Purane} \\
\text{Alakh Agam ka bhed sunaven} \quad \text{Radhasoami Nam dharaven}
\]

(Sar Bachan B-1, S-1, V-1, p. 7)

“O friend! The Primeval Being has appeared in human form. Let us go together and engage in His devotion. He gives out the secret of regions Alakh (Invisible) and Agam (Inaccessible) and proclaims that His Name is Radhasoami.”

This proclamation, therefore, has sanguine and a living hope for the followers of all the religions to meet with their Gods in this very life if they perform Radhasoami practice of \textit{Surat Sabda Yoga}.

White Paper on Religion of Saints and Radhasoami Faith claims that in the long history of religions, such a proclamation had never been made, nor had it ever been stated that the entire material region would be rendered desolate and all spirit entities liberated [R.S. Sabha, 2011 (White Paper on Religion of Saints and Radhasoami Faith) p. 22]

Param Guru Huzur Maharaj reaffirms the Proclamation. He declares that one who performs the practices of Radhasoami Faith would pass through the destinations of the Religion of the Vedas on his way and his spirit would, after enjoying the bliss of those regions and proceeding further up, ultimately reach the Original Abode of Radhasoami and attain perfect bliss. the Regions which fall on the way are: - \textit{Siva Loka, Brahma Loka, Vishnu Loka, Rama Loka, Krishna Loka, Sakti Loka, Regions of Atma, Paramatma, Isvara and Parmesvara, Brahma and Para-Brahma}, and the \textit{Nirvana Loka} of Jains, and \textit{Sarougis, Suddha Sila}\footnote{14 i.e. Region of Perfect Purity} and the destinations of \textit{Buddhists and Malkut, Jabrut, Arsh}\footnote{15 ‘Arsh’ stands for ‘Nabh’, i.e. Sahasdal Kamal. ‘Kursi’ is the name given to the Region of ‘Khuda’ by Muslim Faqirs [R.S.Sabha, 1959 (Part II) p. 324].} and
Kursi etc. of the Mohammedans and the Region of Lord Christ and God of the Christians and Sat Loka, Sat Nam and Anami etc. of the Saints of the past [R.S. Sabha, 1959 (Prem Patra Part-II, p-313, 324)].

The socio-religious movement which started with the opening of the doors of the Radhasoami Satsang in 1861 by Soamiji Maharaj heralded a unique phase in religious reconnaissance, not only in India, but the world over as is evident with exponential growth of this Faith numbering over 3.5 million followers as in 2011. Expansion of the Tradition from 1861 to 2011, however, is not as much important as is its message of being the only Tradition which can meet the rigorous standards laid down by the scientific scrutiny, its appeal to the masses particularly the people with scientific bend of mind, its simplicity of spiritual practices and above all the solemn promise that the Primordial Supreme Spiritual Current or the Nij Dhar shall not return till the redemption of all the Jivas. In other words, succession of the gurus shall continue uninterruptedly till the redemption of all the spirit entities.

2.5.6 Main Differences between Radhasoami and other Extant Religious Traditions

The main differences between the extant religions and Radhasoami Tradition are summarized as under:-

- One of the greatest differences between the extant religions and Radhasoami Tradition is the accessibility and the company of the living adept or the Sant Satguru of the time as is referred to by the followers. Man cannot glorify an Abstraction that he has not seen or known. Living Guru is, therefore, an absolute must. He is the cynosure of the entire spiritual activity. It is not possible to make any worthwhile progress without him.

- Cosmology of Radhasoami Faith on one hand is consistent with all the extant religions in the world and on the other hand, it is also consistent with modern science as at the end of first decade of 21st century [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 231]. Radhasoami revealed all three grand divisions of creation namely Nirmal Chetan Desh, Brahma and Pind together with the six sub-divisions of each grand division. Radhasoami Tradition gave out the Dvanyatamac sounds and their equivalent
articulates of all the higher regions. Extant religions revealed only two grand divisions of creation namely Brahmanda and Pind. Extant religions did not reveal the Dvanyatamac sounds of different regions. Supreme Being was the name given to the Deity to which the Yogis or the Yogesvaras were able to secure access.  

The prophets of extant religions have revealed the secrets of the different spiritual regions to which they had the access. That fixes the status of different religious teachers beyond doubt [(R.S. Sabha, 1960 (Prem Patra Part IV), p. 230)]. In other words, the teachings of the various religions reveal the spiritual regions from where their prophets had descended and had access to. No other religion had known or revealed the secret of a vast spirit-centre associated with mind in the region of Brahmanda. Beyond its existence, nothing positive is, however, known about this centre to the Vedic religion or rather to the Vedanta philosophy. Allusion has accordingly been made about it by a negation only. This is known to the Vedas as the Neti (not this) [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p. 24], and is the same as the Para-Brahma region. Spiritual regions higher and including the (spirit-sphere) or Akshara Purush (imperishable deity) namely the top of Brahmanda ‘Sunn’ also referred to as Alam-e-Lahut of Muslims were revealed for the first time by Radhasoami.

- Radhasoami cosmology and its theory of karma though largely consistent with, are in major departure from the Hindu cosmology and the other theories of creation in that the Radhasoami cosmology speaks of regions beyond the already revealed regions up to Sunn or Akshara Dham in Hindu cosmology, Nirvana Loka of Jainism, Sarougis, Suddha Sila and the

\[16\] In ancient times, as many as thousand years back, the practice of pranayama was completed when the six chakras were subdued with the help of breath-control and the devotee reached Sahasdal Kamal (the Region below Trikuti) and the person who successfully accomplished this was known as Yogi. And Yogesvaras went one region higher up i.e. up to Trikuti which is the region of Prana Purush\[16\] i.e. Onkar. This Region is the real objective of the Hindu religion. It is from here that subtle matter of the creation of all the three lower Loka first manifested itself but manifested itself very clearly in Sahasdal Kamal i.e. the subtle currents of the three Gunas (Sat, Raj, Tam which are called Brahma, Vishnu and Mahadev) and of the five Tattvas\[16\](i.e. the elements) manifested themselves in the Region of Sahasdal Kamal\[16\].
destinations of Buddhists, Mukam-e-Khuda and Ruhulkudus in Christianity and Malkut, Jabrut, Arsh and Kursi etc. of the Mohammedans, Region of Lord Christ and God of the Christians and Sat Loka, Sat Nam and Anami etc. of the Saints of the past [R.S. Sabha, 1993 (Sar Bachan B-1, pp. 4-6 translation Souvenir pp. 6,7)][ R.S. Sabha, 1958 Prem Patra Part II) p. 324]

- Spiritual practices taught in Radhasoami Tradition are extremely simple, easy and capable of being performed successfully by men, women, old people and young children alike. One great merit of the Radhasoami Religion is that, without leaving one’s family and profession, everyone, whether man or woman, can join…there are no restraints about the time or about taking bath…whenever one may get leisure and feel inclined, he can at that time sit in one corner or on a cot or on some wooden seat or cushion and perform the practices, whether it is night or day, before taking meals or two or three hours after taking meals [ R.S.Sabha 1960 (Prem Patra Part IV) p. 276]. There is no need, in these practices, to draw in the Pranas and hold them inside or make them ascend upwards [R.S.Sabha 1960 (Prem Patra Part IV) p. 109]. Family life, one’s occupation or profession are no hindrance in the way of spiritual practices; in fact, they are encouraged. Success in Spiritual practices of Radhasoami Tradition depends upon one’s effort tampered with Guru’s grace and mercy; both have to go together. Love of the Lord occupies the most important place in the Radhasoami Faith [R.S.Sabha 1960 (Prem Patra Part V) p. 16]. Devotion, love for the Guru and true yearning for attaining the Supreme Being are the sine qua non for the success of spiritual practices.

- The spiritual practices taught in the extant religions were all based upon control of the Pranas and making them ascend upwards, but this practice is extremely difficult and risky and cannot at all be performed by family men and as a matter of fact, it is extremely difficult even for ascetics to successfully perform the same. Further, this path of so-called ‘salvation’ leads to Sahasdal Kamal only which is the starting point for the followers of Radhasoami Tradition

17 It is usually taken to refer to breath. It also refers to the vital airs, which function in different parts of the body and keep a man alive.
Practices taught in extant religions depended for their success on personal control, effort, abstinence and filled one with ego of having done so.

- The religion which does not attach any importance to Love for the Holy Feet of the Supreme Being is worthless and similarly, the heart which has no love for the Lord is also empty. True salvation even by access to Par Brahma Pad namely Sunn was not immune to changes and great dissolution. Whilst the bliss, refulgence and the longevity of the denizens of upper Brahmanda are remotely comparable to those in Nirmal Chetan Desh, those in Pind are full of pain and sufferings and subjected to repeated cycles of birth and death. Whatever exists in the two grand divisions namely Brahmanda and Pind is the perceived reality or mere impressions of the effects of the cause which is taking place elsewhere.

- The main basis for comparison of the highest goals of spiritual evolution as propounded by different religions has been the scientific analysis of the microcosm and macrocosm into different regions and the natural correspondence and the communicative system between the two. Radhasoami Tradition teaches that the body, mind and the spirit correspond to the material or physical, mind or mental and spiritual regions in the creation. A spirit entity embodied in a human form is capable of establishing contact with the different regions of the cosmos through the proper gateways provided in it. Creation of the human form, therefore, is the unique creation that has all the eighteen portals situated in it - six portals of Pind (the material region), six of Brahmanda (the region of the Universal Mind) and six of the Nirmal Chetan Desh (Pure Spiritual region).

2.5.7 Promises, Assurances and Hopes

The above brings into convergence the aims and objects of almost all the extant religions of the world into one universal religion which promises to Caesar what belongs to him and to God what belongs to God. Another promise and a living hope given on authority is that the spiritual current from the purely spiritual region will, at no distant date, become predominant in this world, when the central phase of the conjunction with the first grand division of creation takes place. All the troubles that we are
undergoing now will disappear and a condition more ameliorating, joyous, and blissful than that of Satyuga will supervene. Spiritual powers which are now so hidden will be more manifest then, and without much trouble or difficulty, success in spiritual training will be attained, and the spiritual and internal experiences of the devotee will be so many and so frequent that he will, during his life on this earth, have positive proof of his achieving true emancipation and getting location in the purely spiritual regions. When spiritual regeneration and elevation have been thus effected in the third and second divisions of the creation, the time for the great dissolution will come. By the time of its occurrence, a very large number of entities will reach the region of pure Spirituality and would become immortal forever. The remaining entities and the creation of Brahmanda and of the third grand division will also be greatly benefited by the dissolution. A new cycle of creation will commence and the spiritual amelioration and the benefit of the two grand divisions will again be provided for as in the previous cycle [R.S. Sabha (Discourses on Radhasoami Faith), 2004].

Salvation or the ‘Mukti Pad’ of Hindus or ‘Nirvana’ of Buddhists aimed at the attainment of the Region of Sunn or Akshara Purush which, though is imperishable, together with its entire system of the Brahmanda and its subordinate regions, is also drawn up and reduced, more or less, to its pre-creational condition at the time of the great dissolution (Maha Pralaya). This condition produced by this dissolution is maintained for such a period as is sufficient to impart to it the necessary Spirituality for a reconstruction, and then the Brahmanda and the subordinate regions are again evolved in the manner of their original evolution [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p. 125].

\[\text{Mukti padarath bharh key janey} \quad \text{giani aise dhokha khaye} \]

\[\text{Koi kaal mukti ras bhoga} \quad \text{phir nar dehi aan bandhaya} \]

(Sar Bachan B-23 S-1 p. 462)

Translation:

The knowledgeable people were cheated in knowing that the salvation was supreme. The spirit entity enjoys the joy of salvation for sometime before it is hurled again in the human body.
The above suggests that such salvation is temporary and after the expiration of the period of
reconstruction the spirit entity has to be born again as human being. On the contrary, Radhasoami
Tradition promises *Darshan* of and merger into the Supreme Being Himself in both *Dvaita* (Duality)
as well as *Advaita* (Unitary) conditions.

The Tradition promises not only the salvation but the highest status of merger with the Supreme
Being Himself namely the supreme love, supreme bliss, supreme peace and tranquility or more aptly
*Param Sat* (supremely self-existent), *Chit* (supremely all-intelligent), *Anand* (Supreme Bliss) and
*Prakash* (Refulgence). Salvation happens to be much lower status at *Sunn*.

This is further declared that a devotee engaged in the *Surat Sabda Yoga* to whatever grade he may
belong, would not stop below *Sahasdal Kamal* [R.S. Sabha, 1959 (Prem Patra Part-III, p.357)]. This
may be noted that Sahasdal Kamal is the destination of most extant religions which shall be the lowest
that a devotee engaged in the *Surat Sabda Yoga* would attain in the next birth. This seems too big a
promise to be true but is an anchor sheet of the followers of this Tradition.

This holds out a promise of imminent immortality, salvation and merger with the Supreme Being,
higher than the status of Lord Rama, Lord Krishna, Jesus Christ, Prophet Mohammed, indeed, every
other saint or sage so far manifested on this earth. This is an ameliorating feature which draws the
people around to this Tradition.

Another assurance given to those who join the Faith is that they shall be redeemed in maximum of
four lives, each successive life being better, happier and more comfortable both spiritually as well as
worldly. The immediate next status shall not be lower than that of Sahasdal Kamal, the abode of Lord
Rama, Jesus Christ, Mohammed Sahab, Gautama Buddha and Lord Mahavir which status is far higher
than that of Shiva, Brahma and Vishnu.

_Ek janam Guru Bhakti kar   Janam dusrey Nam_

_Janam tisre mukti pad   Chauthe mein nij Dham_

(Sar Bachan B-8 S-1 V-68 p.176)
Param Guru Maharaj Sahab discoursed that three Chakras are traversed in one life. Chakras at rectum, reproductive centre and navel are covered in first life. Chakras at heart, throat and third Til or sixth centre are covered in second life. This gives the status of gods. Sahasdal Kamal, Trikuti and Sunn are covered in the third life. Here one attains the status of Hansa. The fourth birth takes place on covering Mahasunn, Bhanwargupha and Satlok. Here the status of Param Hansa is attained. Maharaj Sahab, however, qualifies the above statement by adding that many followers cover up two lives in one and their third birth begins in the second life itself. He goes on to say that a Satsangi after death is taken to Sahasdal Kamal or higher and brought back to this earth after making him to perform Bhakti there. Their plane of access becomes complete after they perform Abhyas and ascend. For someone who does not perform Abhyas and has not done Guru Bhakti after initiation or someone who has only got the darshan, the seed alone has been implanted and their next life would be the first birth. Sahabji Maharaj qualifies further that between the two births, period ranging up to 10000 years can elapse in the event of bad karmas or no Abhyas [Radhasoami Trust, 1990, (Bachan Maharaj Sahab, Hindi) p.294, 295] [R.S. Sabha, 2003 (Bachan Param Guru Maharaj Sahab, Param Guru Sarkar Sahab & Param Guru Sahabji Maharaj Part II in Hindi) p. 340 ].

Radhasoamis’ wonder at the promise of great Mercy and Grace in return for only some love and faith is, therefore, quiet understandable. Supreme Being grants and confers the highest bliss and the highest status in return.

Many followers complain that they have been doing Abhyas for many years but do not appear to have made much progress. Param Guru Maharaj Sahab counters this by stating that jivas would not know about the progress made in the first life after initiation. However, they would have some gross idea in second life and much more in the third. Sahabji Maharaj adds to say that the progress goes on accumulating without the jiva knowing about it for the simple reason that even little Abhyas would lead to some intuition and clairvoyance which he would not be able to digest and if he brags about it or misuses it, he would lose the capacity and further progress shall come to halt [Radhasoami Trust, 1990, (Bachan Maharaj Sahab in Hindi) p. 304] [R.S. Sabha, 2003 (Bachan: Param Guru Maharaj Sahab, Param Guru Sarkar Sahab & Param Guru Sahabji Maharaj, Part II Hindi) B146 p. 297].
2.5.8 Teachings of Radhasoami Tradition

The teachings of Radhasoami Tradition are congruent with the teachings of other traditions of Sant Mat as given below:

- This Tradition describes Supreme Being as the Infinite Reservoir of purest spirit, who does not have any form, shape, or demarcation.
- It gives message of pure spiritual regions beyond those discussed in the Vedas and the highest region of Radhasoami,
- It prescribes simple method namely Surat Shabda Yoga for reaching the Abode of the Supreme Being Almighty Radhasoami with the help of living Guru. The Spirit can return to its Original Abode with the help of that Current only with which it had come down to this earth. This very Current is the Current of Light, Current of Life, Current of Chaitanya, and Sabda and Spirit can ascend from stage to stage and proceed upwards with its help, because there is no true and perfect Guru like Sabda and Sabda produces light in darkness and shows the way and thus makes one reach the Original Abode [R.S. Sabha, 1959 (Prem Patra Part-II, p.299, 300)].
- This Tradition promises succession of the living adepts or gurus until redemption of all spirit entities.
- In this journey, the help of a living adept or the Guru who alone knows the pilgrim’s path is indispensable.
- Radhasoami Tradition or the Religion of Saints is the tradition of love, faith, true humility, complete surrender, living hope, and perpetual reliance on the Holy Feet of the Supreme Being. This is a domain of yearning for the Original Abode, restlessness for meeting the beloved Supreme Father and anguish for being away from Him. It is a religion of inner deep feelings, positive emotions and yearning for the union with the Supreme Father. Self-deception and betrayal of soul have no place here. That devotion alone is valued in the Religion of Saints as springs forth directly from feelings of love and not out of fear or greed. The entire spiritual activity in this Tradition depends upon the reverence, enthusiasm,
earnestness, yearning and love and faith of the jivas. Prema-Bhakti or the worshipful devotion immersed in love for the beloved Supreme Father is the byword here. In the Radhasoami Religion it is ‘Love’ alone that is extolled above all. The Second Rev. Leader of the Tradition says that the heart which has no love of the Lord within it should be considered to be a cremation ground and it is just like the bellows of the blacksmith which sucks in and throws out air, though it has no life [R.S. Sabha, 1959 (Prem Patra Part III) p. 268]).

- Radhasoami Tradition is a practical religion with complete information and answers to the myriad questions of the seekers with regard to the name of the Creator, object of creation, Original Abode of the Supreme Being, its location, stages on the road to the Original Abode, easy method of traversing on the path to the Abode, and the supreme and empirical importance of the Sant Satguru for treading on the path to the Original Home. Radhasoami Tradition is not a religion of mere intellectual understanding or oral discussion.

- The Tradition lays emphasis on the training of the spirit force like the training of the body by physical exercise and the mind by development of mental faculties [Param Purush Puran Dhani Huzur Soamiji Maharaj, 1981 (Sar Bachan (Prose))].

2.5.9 Seven Articles of Faith in Radhasoami Tradition

- 1. Merciful Radhasoami is the Supreme Being, Omnipotent, All-intelligent and perfectly blissful and merciful;

- 2. The Prime Current which issued from the Feet of Merciful Radhasoami is the Prime Current of Sabda and it is the Creator of the entire creation i.e. the same current came down stopping at different places on the way and bringing into existence the creation in different Mandals (Grand Divisions);

- 3. The name of that same intelligent sound and current is ‘Surat’ (or spirit) and that same current after coming down into the Pind (i.e. the human body) becomes known as Jiva;
4. The *Jiva*, by catching hold of that sound and current can ascend to higher regions and after reaching his Original Abode i.e. the Feet of Merciful Radhasoami can achieve Perfect Bliss. The process of this ascent of the spirit is known as *Surat Sabda Yoga*;

5. *Maya* and Brahma (Who is also known as *Kal Purusha*) manifested from the region below the *Sat Loka*. The creation in Brahmanda is made up of pure *Maya* and in Pind, of impure *Maya* and as long as the *Jiva* lives within the limits of these two, it will undergo in its association with different material bodies, happiness and unhappiness and births and deaths. In other words, as long as the *Jiva* does not reach the Sat Loka, which is free from *Maya*, it cannot escape misery and unhappiness and cannot achieve perfect and eternal bliss;

6. This world is an alien country for the spirit and all the things and enjoyments which have been created by *Kal* and *Maya* and all those persons in this world who are associated with the body occupied by the spirit, attract its attention and its desire towards themselves, and thus day after day they take the spirit away farther and farther from its Original abode i.e. from the Feet of Merciful Radhasoami. Hence it is desirable that one should have only the minimum connection with them that may be necessary and only as much love for them as may be desirable. It is necessary as well as beneficial that one’s attention should be directed mainly to the Feet of Merciful Radhasoami;

7. One should believe in *Sat Purush* Merciful Radhasoami as one’s true Father and Mother and Protector and, surrendering oneself to Him and depending on His Grace and help, should start the work of *paramartha*\(^\text{18}\) under His protection and should give as much attention and put in as much labour as possible.

*Jiva* may himself apply the seven articles of Tradition to his own condition and to the condition of other physical bodies and judge within himself and then come to his own conclusions. It is not necessary to refer to any publication, book or statement of ancient *Rishis* as the entire creation as far

\(^{18}\) *Paramartha* means the Supreme Objective
as it is visible, offers evidence and proof in their support [R.S. Sabha, 1958 (Prem Patra Part I) p. 312, 313]

2.5.10 Spiritual Practices Prescribed in Radhasoami Tradition

The spiritual practices prescribed in Radhasoami Tradition are three in number and are known as Sumiran, Dhyan and Bhajan. In practicing Sumiran, the devotee has to engage his attention in silent repetition of the Holy Name at a high force-centre or the sixth Chakra or more aptly engage in repetition of the Holy Name by the tongue of the spirit with full concentration or attention. There, however, seems general confusion in regard to the mind and the spirit and many people interpret and understand it interchangeably. It may be clarified that whilst the thought is an attribute of the mind the attention is the arrow towards which the spirit force flows. ‘By the tongue of the spirit’ is meant ‘the complete and undivided attention’. In Dhyan, one has to focus it on the form of the Satguru at that centre. After attaining sufficient progress in these two practices, the disciple is initiated into the spiritual practice of Surat Sabda Yoga or Bhajan practice which consists of attentively listening to the spiritual sound or the Sabda which resounds in every spirit entity. Union or the yoga of the Surat or the spirit with the spiritual sound or the Sabda is called the Surat Sabda Yoga. That is yogic practice of uniting the Atma or Surat with the sound current which accompanies all emanations of spirit current. These practices are explained to the disciple at the time of initiation which is a closed door ceremony. The person initiated is, however, given clearly to understand that he or she is under a solemn obligation not to reveal the methods of practices referred to [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p.85].

The Sumiran helps one to withdraw his attention currents from all parts of the body and from the external environment and gather at one point; the Dhyan helps in steadying the attention at the sixth centre and the Bhajan unites the individual spirit with the universal spirit or the Supreme Being. At the time of initiation, one is required to undertake his acceptance of Radhasoami as Supreme Being.

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19 Dayalbagh Herald, Vol. XIX, No. 39/40. ‘Sant Mat or the Religion of the Saints’ an article written for ‘Kalyan’ of Gorakhpur
not to partake animal food or intoxicants and not to take part in politics in any form. The Abhyas taught in the Radhasoami Tradition is performed internally. There are no external activities of any kind prevalent in the Tradition excepting Satsang of the Satguru and his devotees and the path\textsuperscript{20} of the Bani\textsuperscript{21} of the Saints. The most important factor is the practicability of the spiritual practices taught in this Tradition unlike the yogic practices which are not capable of being performed in the present times.

By performing the spiritual practices, the physical frame of the devotee undergoes a complete change, and the constitution of his nervous system, muscles etc., is so altered that no resistance takes place in the process of separating spiritual currents from the physical frame i.e. in undergoing the process of death [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p.43]. One of the aims of spiritual practices, after all, is to imprint the Holy Name and the Form of the Satguru in every tissue and vein to enable the departing entity to remember spontaneously the Holy Name Radhasoami and the Form of Satguru at the crucial time of death in order to attract the Latter’s Grace, Mercy and assistance in the journey after death.

Apart from the initiation procedure and process, there are strict rules for Satsang as well as Seva. Exact methods of devotional practices are, however, confidential and explained only at the time of initiation.

2.5.11 Radhasoami Holy Scriptures and Literature

“Sar Bachan”, the Prime Holy Book of poetry in Hindi written by Param Purush Puran Dhani Soamiji Maharaj covers all subjects and provides answers to all possible questions on religion in simple language intelligible even to a common man. As the title suggests, this Holy Book contains the essence of all discourses on religion and can, therefore, be aptly regarded as the Gospel of Gospels. It

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\textsuperscript{20} The chanting of religious or mystic poems or poems of love and devotion for the Supreme Being is called ‘Path’

\textsuperscript{21} ‘Bani’ is a word used collectively for the poetical and prose literature produced by the Saints. In the Religion of Saints, considerable importance is attached to its recital (path), particularly of the poetical portion, as an aid to spiritual practices.
is an invaluable treasure for the devotees and is commonly referred to as Barhi Pothi meaning the Big Holi Book. He has described the theories of creation and karmas, their genesis and the objects in poetic form in Hindi (Sar Bachan) which to an orderly and rational mind, not steeped into esoteric knowledge and terminology, may come as a jumble of too many metaphors, similes, and real life characters not in any particular order but in the writers highest level of supreme consciousness. However, the translation in English by the same name gives the complete account of the creation though in the terms and language of the day. His successor Param Guru Huzur Maharaj further elucidated and added clarity and order to the account.

This Holy book lays down complete account of the path, stages, sizes, hues, forms, embellishments, ornamentations, presiding deities and even the distances through various stages and regions of the creation from human existence to the Ultimate Abode of the Supreme Being. For example, the periphery of Agam Loka is stated to be one mahasankh palang and the size of Agam Purush, the presiding Deity of the second highest spiritual sphere Agam Loka as several crore sankh of a most resplendent sea of spirit. Circumference of Alakh Loka is given as one sankh and billion trillion suns’ light reflected in one pore of the body of its presiding deity, the Alakh Purush [R.S. Sabha, 1993, 11TH Edition (Sar Bachan (Poetry) Hidayatnama pages 418-420).

This has not been disputed by anyone in the last 150 years apparently as it brooked no fragility and lacunae and came from the mouth of someone who knew the secret [R.S. Sabha, 1993, 11TH Edition (Sar Bachan (Poetry) Hidayatnama pages 417-426)].

Prem Patra Parts I to VI by Param Guru Huzur Maharaj, Discourses on Radhasoami Faith by Param Guru Maharaj Sahab have opened up the mysteries of creation, its economy, object of religion, breaking away from the thraldom of matter and the mind vividly and convincingly so as to leave no doubt whatsoever in the minds of readers that the object of creation was driven by sheer mercy and

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22 Indian numeral system lakh=100000; crore=10^7 or 100,000,00; arab=10^8 or 100,00,00,000; kharab=10^11 or 10,000,00,00,000; nil=10^13 or 10,000,00,00,00,000,000; padam=10^15 or 1,000,00,00,00,00,000,000 or one quadrillion; sankh=10^17 or 1,000,00,00,00,00,00,00,000 or one hundred quadrillion;

Palang is eight lakh miles square
benevolence on the part of the Supreme Creator who designed and laid down the circuits for currents to flow from Him to the last spirit entity and vice versa. He conceived, designed, entrenched and embedded the networks of currents, channels, and arteries for the spirit force to flow and impart vitality and life to the universes and the denizens inhabiting its innumerable parts be they physical, subtle, or extremely subtle. He also implanted return channels and ascending currents to enable the Jivas to return home from where they had originally departed. This is in sharp contrast to the various theories of creation which surmise that the creation came out of nothing and without any purpose and object.

*Discourses on Radhasoami Faith* by Param Guru Maharaj Sahab is the book which meets the demand for a well-reasoned systematic treatise on Religion in English. It is claimed by the publishers that never before in the history of the Religion of Saints, and for that matter in the history of religion, had esoteric teachings been explained in such a scientific manner as in this book. It attempts successfully in ridding the religion from sentimentalism, mysticism, and dogmatic faith, which render it devoid of that practical and matter-of-fact research which distinguishes a scientific study. The Author has tried to endow the religion with practical and scientific interest. Radhasoami cosmology together with Constitutions, functions, senses, propensities and the properties of the denizens of various regions of Material-Spiritual, Spiritual-Material and the purest Spiritual Regions has been described with some detail. A careful study of this book should enable a scientific mind to accept the religion as the greatest blessing from God Almighty and limitations on human intellect. Preface to the second edition published in 2004 states that “Science has advanced considerably since the time the *Discourses on Radhasoami Faith* was first written and, therefore, it is possible now to explain somewhat better these difficult ideas and concepts in a language using present day terminology, knowledge and symbolism of science, though fuller and even complete understanding can be achieved only through *Para Vidya* or direct experience on attaining the higher spiritual regions of Brahmanda and ultimately on attaining the Supreme Creational Plane in the pure spiritual region [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p. 00 of preface to second edition].

Most Revered Prof. Satsangi Sahab has taken upon himself the task of daring the entire scientific world to share his axioms, theories and experiences of higher spiritual regions (through meditation) and seeing the scientific basis from which the whole creation has evolved [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being (From Vantage Points of Radhasoami Faith and Systems Science), p.11].

In His book Most Revered Prof. Satsangi Sahab has explained as to how the meditational practices prescribed in the Religion of Saints can lead to spirit elevation and movement of spirit from one region to the other. A hypothesis has been put forth, “just as the human body is a perfect microcosm of the macrocosm of the universe and it is possible to establish communion or correspondence with it, so is this *Apara Vidya* having these communication channels for understanding *Para Vidya* that is, learning of the world beyond ours i.e. the physical world.”

In the end He exhorts-

“I offer you as proof, experiencing of these higher spiritual regions (through meditation) and seeing the scientific basis from which the whole creation has evolved” [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) preface to second edition].

Prem Bani Parts I, II, III, and IV by Param Guru Huzur Maharaj and Prem Bilas by Param Guru Sahabji Maharaj are the other Holi Books in Poetry containing emotional pathos and yearning for having the beatific vision of the Lord.

**2.5.12 Message of Love, Compassion, Humility and Forgiveness**

Over one hundred books have been written including the Tradition’s own scriptures by revered leaders of its some twenty odd lineages and researchers including foreign authors. Regardless of the
numbers of lineages the common core remains replete with the message of one God Lord Almighty Supreme Being and His Abode, secrets and object of creation, otherworldly realms higher than those known to the extant religions of the world, the roadmap for accomplishing the object of God and messages of love, compassion, humility and forgiveness for the mankind.

Professor Mathur (1974) contends that the renaissance which took place in India in the nineteenth century is generally known for its three facets: the change in Indian thought current under the hypnotic impact of the west; a positive leaning towards puritanical revivalism as a reaction to the influx of western ideas; and a deliberate attempt at synthesis of the Oriental and the Occidental. He suggests that besides these currents, there was one more—a spontaneous outburst of an inner urge of the Spirit, which was far away from any external influence whatsoever. The Father of this spiritual renaissance was Soamiji Maharaj, the founder of the Radhasoami Faith, who started his teachings as early as the twenties of the nineteenth century. Whatever he said or wrote was the outcome of his intuitive realization and mystic revelations.”

This marked the beginning of a new *Yuga*. History of a new age started being written. This epoch-making and the history-making development has the potential of changing the very contours of the socio-geographical-economic-materialistic-religious spectrum, in short every conceivable human existence, not only in this country but in the entire world in due course of time. This may fulfil the prophecy of a world religion and that, too, in not too distant a future.

In the preface to his book “Radhasoami Reality” Juergensmeyer (1995) says, “in the latter part of the 1990s one is impressed by what Radhasoami is, but also by what it is not: a movement for neither religious nationalism, separatism, nor political power. Despite this fact—or perhaps because of it—the various branches of the Radhasoami Community (also known as Sant Mat) continue to expand throughout North India and around the globe at what seems to be an exponential rate. Radhasoami continues to be one of the most successful new religions of modern times.
To some extent Weber’s description of a “rational, ethical, congregational religion” fits Radhasoami and Radhasoami are not quite a community church; it provides not only “worldly” ethical values but the most “otherworldly” of mystical realms (Juergensmeyer, 1995, p. 40).

To quote Juergensmeyer “The need for a moral and personal integrity grounded in rational principles, and the desire for a community that conduces to the fulfillment of individual’s potential. The second feature that the Radhasoami message shares with other forms of modern religion is its orientation towards the future. …the word Radhasoami designates a divine terminus of time: the final stage or region towards which all souls seek to travel…. The integrative logic of Radhasoami is the third feature that it shares with other forms of modern religion. The integrative way of thinking contrasts sharply with the fragmentation of knowledge that has characterized the modern age” (Juergensmeyer, 1995 pp. 225,226).

Juergensmeyer concludes his research “Radhasoami Reality” with the following observations:

“It is obviously true that Radhasoami is in a certain sense a new expression of Hinduism, but as I have tried to argue throughout this chapter and throughout much of this book, it is also genuinely new religion, a modern religion, a tradition in making…..As such, the Radhasoami Faith may be a harbinger of the religion of future, not only in India but elsewhere in the world where modernity is received with a certain amount of suspicion. Many in both traditional and highly developed areas now seek what the adherents of the Radhasoami communities have found: a pattern of religious expression and experience that allows them to identify with their cultural past without accepting what they see as its superstitious and gaudy excesses, and to embrace modern ways of living without becoming captive to what they perceive as alienating forms of society and sterile forms of thought” (Juergensmeyer, 1995, p. 220).

The author argues that because it is “subjected to the same analysis and demonstration as any other science.” Since Radhasoami teachings purport to reveal “Laws of Nature”, it has developed methods “as exact, and …results as uniform as in any science known” (Juergensmeyer, 1995, pp. 213, 214).
Like its more political counterparts, the Radhasoami movement embraces the efficiency, organization, and technology of the contemporary world—employing science as both metaphor and model of the spiritual exercise—while rejecting some of the more painful features of modernity (Juergensmeyer, 1995, p. 228).

Juergensmeyer goes on to suggest that Radhasoami’s truth is beyond science’s grasp. …..Katherine Wason concurred, saying that Radhasoami ideas came from a “higher consciousness” (Juergensmeyer, 1995, pp.213, 214)

He further argues that Radhasoami tradition mediates between skepticism and trust, personal affirmation and self-transformation, and individualism and social commitment, and it does so in a form of religion that itself mediates between an orientation to the future and reliance upon a particular past. He is amazed at the phenomenal rise in following of the Radhasoami Tradition from a score of odds of followers in later half of nineteenth century to over five million of them now spewed all over the world. No other religious tradition has lasted that long or spread exponentially in such short period. Some fifty thousand westerners have joined one or another of the many branches” (Juergensmeyer, 1995 p. 202). Throwing open the doors to foreigners heralded the “inauguration of something new: a universal form of Hinduism (religion)” (Juergensmeyer, 1995 p.206).

Juergensmeyer’s other observations given below exhort one with immense curiosity to know more about this Tradition.

“Radhasoami’s Surat Shabd Yoga was seen as one among several promising styles that Hinduism offered” “The Eckankar movement borrowed directly from the writings of Radhasoami teachers” “in linking the first phrase in Guru Nanak’s Morning Prayer, “Eckankar,” to the highest level of spiritual consciousness.” “The teachings of the Divine Light Mission, led by the boy guru Maharaj-ji are essentially those of Radhasoami as well, and other spiritual leaders of the time were also influenced by Radhasoami teachings” “Russian expatriate Madame Blavatsky –Voice of the Silence- her description of sounds linked with higher spiritual regions strikingly similar to those revealed by
Soamiji Maharaj” “From a Radhasoami point of view, it is simply untenable to believe that the force of life could disappear at the time of death” (Juergensmeyer, 1995 pp.206, 207).

Prof. Daniel Gold says that, central to Radhasoami philosophy is the belief that the soul is of the same essence as of God (Sriramamurti, Prashant and Mohan, 2013). This leads to the concept of Fatherhood of God and the Brotherhood of Man and the attendant values of love, compassion, faith, and hope. Such enacted values represent the values the followers of this Tradition actually rely on, to guide their decisions and actions. These values in use are observable by watching people in action (Handy, 2009).

Sir Sahabji Maharaj surmised that Radhasoami Community has been chosen for rendering service to humanity and it devolves upon this community to spread the ideal of Fatherhood of God and Brotherhood of Man in this world ) [R.S. Sabha, 2006 (Writings and Speeches of Param Guru Huzur Sahabji Maharaj) p.3-9)].

He, however, warned that “Our community should either be one of the foremost communities in the world or it should sink to the bottomless pit and be heard of no more” [R.S. Sabha, 2003 (Bachan Param Guru Maharaj Sahab, Param Guru Sarkar Sahab & Param Guru Sahabji Maharaj Part II Hindi) B 130 p. 284 ].

Radhasoami Tradition does not believe in numbers, does not resort to publicity nor does it wish the undeserving people to come into its fold. It does not believe in any propaganda far from making any attempt to proselytize people into the Faith and the only way they want to convey their way of life is by living it and demonstrating it as an example without advertising it or without making any propaganda [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 309]. It believes that the astounding work being carried out here is by itself its own message to the outside world and whoever a fit and suitable receptacle is for Heavenly feast shall automatically be attracted to its fold (DBH, July 12, 2011).
2.5.13 Frequently Asked Questions

Before concluding this section it may do well to find answers in the Tradition’s Holy Scriptures to some frequently asked questions by some skeptics and even by some followers of this Tradition.

A) Some followers are curious regarding omission of Anami Loka invariably in all the Holy Books although all the other five regions of Nirmal Chetan Desh are profusely dealt with. Not much is written about third Spiritual Region from below namely the Anami Loka. In fact, in most of the writings of the Tradition, be they in poetry or prose, in the passage from Sat Loka upwards, Anami Loka is either totally ignored or is jump-frogged direct to Alakh Loka. No documented experiential explanation forth comes in regard to this deliberate miss except footnote number 2 on page 98 of Prem Patra part IV wherein the author Param Guru Huzur Maharaj simply declares that there are five regions in the Nirmal Chetan Desh below the Radhasoami Region, but the Anami Region has generally been omitted in speaking of the Nirmal Chetan Desh. Paramguru Maharaj Sahab discoursed that revelations of the details of creation and the cosmology as given in Prem Patra alone were the Will and the Pleasure of the Lord and further details shall be revealed in future if so ordained by the Supreme Will and Pleasure [Radhasoami Trust (Bachan Maharaj Sahab) p.273].

B) Even those who have been performing Abhyas for many years seem to ask what the Sabda is like. Paramguru Sahabji Maharaj clarifies that the Sabda which is the attribute of Akash is that Sabda which is heard by ears, while the Sabda for the attainment of which the Radhasoami Tradition has prescribed spiritual practices namely the Surat Sabda Abhyas or Bhajan practice cannot be heard by the human ears. That Sabda is the manifestation of the spirit force. When the spirit force changes from its latent to kinetic condition, the hearing faculty of the spirit gets its experience and the knowledge that the spirit then gets is known as Sabda [R.S. Sabha, 2009 (Diary of Sahabji Maharaj; English Translation: Part II) p.246]. The Holy Book, Prem Bani Part III throws further light in the following verse.

\[
\begin{align*}
Jo \text{ nida} & \text{h kha} & \text{inche hai unche ko tujhe} & \text{jan wo dhun ayi unche se tujhe} \\
Sun & \text{ke j} & \text{o awaz jage kamna} & \text{kaal ki awaz hai ghar gh} & \text{alna}
\end{align*}
\]
(The sound which attracts you upward know that the sound has come to you from above
If the desire arises after listening to a sound that is the sound of Kaal and will ruin you)

(Prem Bani Part III Ashyar Satguru Mahima, p.390)

C) Majority of followers believe that the Satguru sits in contemplation (Dhyan) of his own Guru who has since departed from this world. Paramguru Sahabji Maharaj discourses that the Satguru is not in need of engaging in Dhyan since the very purpose of Dhyan is to attain a certain result or condition. Satguru is a person who has already attained that purposive result or condition. Real form of the Satguru is Sabda and the Satguru always remains absorbed in His real form or Sabda [R.S. Sabha, 2009 (Diary of Sahabji Maharaj; English Translation: Part II) p. 165].

D) Almost all the followers believe that they shall be redeemed in maximum of four lives regardless whether they do Abhyas or not or indulge in any undesirable activities. Paramguru Maharaj Sahab discourses that the next birth in respect of those who do not perform any Abhyas, shall be regarded as the first birth. Paramguru Sahabji Maharaj warned that between two births, period up to 10000 years can also elapse [R.S. Sabha, 2003 (Bachan: Part II: Paramguru Maharaj Sahab, Paramguru Sarkar Sahab and Paramguru Sahabji Maharaj) B-200 p.340]

E) Some followers are influenced by claims of the followers of other branches of the Tradition about immediate ascension of their spirit while in Abhyas. Paramguru Maharaj Sahab discourses that no significance is attached to the sudden or immediate ascent of spirit in Sant Mat since such a condition is accompanied with lack of consciousness and forgetfulness. In case of sudden ascent, the umbilical cord which connects the spirit with the body is snapped. Such a spirit, no doubt, can become Hans but cannot be the doer or kartar because its connection with the lower creation is not maintained. Slow and steady ascent enables one to stomach the intoxication of ascent as well as to view the splendour enroute. It is essential that the subtle connection is maintained even at the highest place and the spirit may return at will. Such spirit alone can be the doer since its activity is shared by the entire creation [Radhasoami Trust, 1990 (Bachan; Maharaj Sahab) p. 71].
F) Many others feel that they have made little or no spiritual progress despite years of *Abhyas*. Paramguru Maharaj Sahab says that the *Jiva* keeps on making progress day after day but he does not know about it just as one sitting on an electric wire does not feel anything though his hair stand on edge. Just as the matter goes on collecting, similarly the consciousness goes on accumulating at Sahasdal Kamal. Paramguru Sir Sahabji Maharaj surmises that the first power that one acquires after starting *Sumiran* and *Dhyan* practices is the clairvoyance or intuition but because one is not prepared to stomach this sudden power, he is liable to misuse it or brag about it. Further progress then comes to a halt. The progress, therefore, is kept concealed from him and not allowed to manifest [Radhasoami Trust, 1990 (Bachan; Maharaj Sahab) pp 37, 294, 295] [R.S. Sabha, 2003 (Bachan: Part II: Paramguru Maharaj Sahab, Paramguru Sarkar Sahab and Paramguru Sahabji Maharaj) B-146 p.297]

G) The two events of manifestation and of departure of the Sant Satguru from the world alone are of the greatest blessing according to the Holy Scriptures of this Tradition. These two events are simultaneous. As the departure coincides with His manifestation in the new form to start the work of emancipation of the *jivas* with renewed vigour, this momentous event is accompanied with shower of great Mercy and Grace on the followers. *Bhandaras* are celebrated to commemorate this momentous event.

Sant Satguru carries heavy load of *Jivas’ karmas* with him at the time of departure and cannot go back to His own Abode without discharging those *karmas* which he has taken upon himself. Showers of great Grace and Mercy pour down on the followers to eliminate their *karmas* at the time of His departure. He in turn undergoes severe pain and suffering [R.S. Sabha, 2003 (Bachan Param Guru Maharaj Sahab, Param Guru Sarkar Sahab & Param Guru Sahabji Maharaj Part II Hindi) B 214 p. 355].

H) Most outsiders and non-believers in Radhasoami Tradition echo what Juergensmeyer (1995) said in his book and use it against the Faith that this is a divided reality and the ideal of a united Radhasoami is a distant dream”. Forecasts have been made by successive Sant Satgurus of Dayalbagh
Tradition that all the groups of Radhasoami Tradition shall, one day, come under one banner [R.S. Sabha, 2011(Souvenir Part-II) p.137]

Initiatives have already begun by way of “Murar Declaration” of 13th June, 2010 followed by “Conclave on Sant Mat” held in November, 2010 at Dayalbagh when three traditions of Tarantaran, Dinod and Pipalmandi were represented by their Rev., leaders on the occasion. They affirmed their resolve that they were one. Beas tradition conveyed its agreement in writing. Groupings, per se, were construed as unity in diversity, each group to carry on with its own Satsang, property and followers with freedom to choose one’s own group. But for this diversity, perhaps Radhasoami could not have spread exponentially in such short period of time.

In conclusion, this Tradition can be summarized as the latest, modern, scientific, complete, living and practical religion with all the pre-requisites of a true religion namely living Satguru, Satsang, Seva, Bani, and Abhyas; it has answers to all questions about man’s origin, object of life, the road ahead to achieve that object, the vehicle for traversing that road and the driver who knows the road as well as the destination. Juergensmeyer sees this as a harbinger of world religion. All that it urges its followers to do is,

\[ \textit{Kat-te aur khodate rasta raho marte dam tak ek dam gafil na ho} \]

(Keep on cutting and digging your path do not be negligent even for a moment all your life) [R.S. Sabha, 1993 (Prem Bani Part III Hindi) B-19 V-91 p. 390]

2.2.14 Radhasoami is Religion of Prema-Bhakti

As already mentioned through much of this study, Radhasoami is basically a religion of Prema-Bhakti namely devotion, faith, love, hope and compassion. Love is an amalgam of the Truth, Consciousness, Bliss, and Refulgence. This is the Bhakti Marg (Path of Devotion which is nothing but faith, love, reliance upon, hope from and surrender to one’s Satguru and does not require any formal education or any other worldly symbol to qualify for this) which is scientifically the most efficacious method of developing spiritual faculties of man and also for the achievement of the object of religion which is
generally accepted to be ‘salvation’, ‘liberation’, release’, ‘Moksha’ etc. This brings us back to the absolute importance of the Sant Satguru who is the central figure in all the affairs whether they are mundane or spiritual. Juergensmeyer says that behind the physical appearance of the Satguru is the accessible form of God....... There goes God.......both powerful and accessible.....divinely anointed Monarch. God on earth.....controlling the destinies not only of the Jivas\textsuperscript{23} of this planet earth but of the Jivas of the entire creation…. of suns and moons…..of gods and goddesses….. Such is the firm belief of Radhasoamis.

Radhasoami Tradition teaches that there is one God and all spirit entities are His emanations. This leads to the concept of Fatherhood of God and the Brotherhood of Man and the attendant values of love, compassion, faith, and hope. Such enacted values represent the values the followers of this Tradition actually rely on to guide their decisions and actions. These values in use are observable by watching people in action.

\subsection*{2.6 Dayalbagh}

\subsubsection*{2.6.1 Dayalbagh –an Ashram}

Dayalbagh, meaning the Garden of the Merciful, lies north of the city of Agra bounded on the north and the west by river Yamuna. Its foundation was laid on Basant\textsuperscript{24} Panchami day, the 20\textsuperscript{th} January 2015 by Param Guru Sahabji Maharaj. This is the headquarters of Dayalbagh Tradition which is one of the thirteen branches of this modern Religious Tradition and perhaps the core of this Tradition retaining almost all the features of the original Tradition as it does. This Tradition has approximately five to six lakh followers spread all over the world. (Dayalbagh Herald, 2010).

\textsuperscript{23} The word ‘\textit{Jiva}’ is derived from the Sanskrit verb ‘\textit{jiv}’, to live’. Hence the word ‘\textit{Jiva}’ stands for all living beings, though it is used particularly for human beings [R.S. Sabha, 1958 (Prem Patra, Part I) page2, footnote]]. This is further qualified by Paramguru Maharaj Sahab that when the spirit descends down to the heart or the mind centre, it is called \textit{jiva}. Above this centre it is called spirit [Radhasoami Trust, 1990 (Bachan Maharaj Sahab) p.287].

\textsuperscript{24} A sacred day for Radhasoami Tradition celebrated as the Founding day of the Tradition as well as of Dayalbagh.
Dayalbagh is a private *ashram* colony or spiritual home constituted into six mohallas or sectors. In the heart of Dayalbagh is the Sanctum Santorum where the Holy Service presided over by the Sant Satguru is held in the mornings and evenings attended by the residents as well as the temporary visitors to Dayalbagh. Radhasoami Satsang Sabha is the apex administrative body governing the affairs of the followers of the Tradition and the colony of Dayalbagh under the guidance of the Sant Satguru of the time. He is the spiritual head of the Tradition. The followers are called satsangis.

Generally, the devotees wear dresses made of cloth manufactured at Dayalbagh or in Branches. The followers stand out in a crowd by their simple dress of cotton cloth and the legendary Dayalbagh handkerchief is their identity card. The manner of greeting amongst followers of this Tradition is to bid ‘Radhasoami’ remembering the Lord on all occasions, morning, evening, night, day, parting etc., replacing the good morning, good evening, good day, good bye etc. The important events like birth, death, marriage etc are observed with the recitation of *Shabdas* from the Holy Books in Satsang at the residence. Deaths and cremations are performed without any rituals or ceremonies. Funeral processions are accompanied with chants of ‘Radhasoami’ and cremation performed with recitation of *shabdas* alluding to the promise of the protection of the departed soul by the Supreme Lord. Mourning is concluded by ‘Satsang’ two days later at the residence. Marriages are inexpensive and dowry strictly prohibited.

Life in Dayalbagh is the life of a hermit. The residents lead the life of discipline and largely denial of comforts. There is a strict code of conduct for the residents. Ostentation, extravagance, and wastage of anything is discouraged. Television, air conditioner, mobile phone, motor cars, motor bikes are strictly prohibited. 88 % surveyed residents are employed. 12 % are retired but have to take up some *seva* in addition to the *seva* in the agriculture fields. Everyone has to work. There is no place for laziness or sloth.

The residents are provided with unfurnished accommodation at nominal license fees. They are entitled to subsidized food grains, vegetables, fruit, milk, meals and other Dayalbagh produce. The life in Dayalbagh is gainfully very busy. Everyone here is required to work and take up few community
services like duties in mohalla security, community kitchen, *bhandaras*, field security, medical facilities etc.

Whilst the Sanctum Sanctorum or Central Satsang at Dayalbagh comprises of a huge hall with seating capacity of about 15000 devotees expandable to 25000, there are now 94 Satsang Bhawans all over India and abroad, which have been already constructed or have been duly planned for construction at the branch headquarters. In the same way, there are 39 Satsang Ghars. Satsang Bhawans are established by Radhasoami Satsang Sabha and Satsang Ghars by Regional Satsang Associations. There are 31 colonies or Ashrams either already established or in various phases of development. Mahila Associations are generally constituted at the branch level for promoting the welfare of the ladies by involving them in productive activities like sewing and stitching, spices and juices etc. [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being) pp. 299-300]. An old age women’s home exists in the colony for aged women who cannot look after themselves and have no one to take care of them. Marriage Panchayat arranges low expense marriages between eligible boys and girls from Satsangi families. Dowry is not permitted. Simple, inexpensive marriages take place. An amount not exceeding Rs. 18000/- may be spent by each party [R.S. Sabha, 2011 (Fact Book of Dayalbagh)].

Most Revered Prof. Satsangi Sahab says that “If all of you wish to lead an ideal way of life, the construction of Ashrams is very much essential. And it is only by residing in such Ashrams that you will be able to live an ideal way of life consistent with the concept of “Better Worldliness”. It, therefore, makes it imperative to live in Satsang colonies i.e. Ashrams”. He goes on to say that “Right from the time of establishment of Dayalbagh till now, the population here has never been more than four thousand. When pilgrims come here from outside for zonal *Bhandaras*, it increases to some extent; it may become seven or eight thousand. And on some special occasions, it may reach even twenty five thousand...” [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being (From Vantage Points of Radhasoami Faith and Systems Science), p. 300]
Dayalbagh is well planned township with a garden character. It is verdant with flora with thousands of shady flowering and fruit bearing trees. Total population of this small colony was 3074 residing in 971 houses as per the census of 2001. The houses are airy and neatly laid out in six localities or Nagars and supplied with piped water and electricity. Tarred and gravel roads facilitate transport and an automatic telephone system provides internal communications. It has all the facilities of education, employment, medical care, irrigation for its farmlands and agricultural fields, a modern dairy and above all and the most essential Satsang and pursuit of spiritual advancement around which all the activities centre. The education of both men and women includes not only the Apara Vidya i.e. the knowledge of the physical world but also the knowledge of the world beyond i.e. Para Vidya.

Life of a Dayalbagh resident is truly blessed. The community eatery called Bhandargar provides two cooked wholesome, hearty and low-cost meals to them. Saran Ashram hospital attends to their medical needs for free. Schools and the University take care of their educational needs at foundation or middle school level as well as the higher education and university education at nominal fees. Satsang takes care of the third and the highest level of spiritual education namely the training of the spirit force.

Nothing comes for free in Dayalbagh. Even the Prasad which is normally available in temples for free comes with a price in Dayalbagh. The community kitchen Bhandar Ghar provides free meals to visiting pilgrims. Residents who wish to avail its facility so as to free themselves from the chores of daily cooking and devote their time to Satsang, Seva and Abhyas are also allowed to procure meals from the Bhandar Ghar at nominal cost. Canteens opened during bhandara days and the Basant and Holi festivals (Religious feasts) provide food at very nominal cost. The underlying philosophy being that karmas are either inherited or acquired by the dint of one’s desires deeds and thoughts. Anything taken free shall attach karma to the buyer and remove it correspondingly from the seller no matter who the buyer or the seller may be including the religious institution. Since the very purpose of joining the Tradition is the elimination of karmas, high importance is given to this way of life.
Besides the spiritual activity comprising divine service, Dayalbagh is known and has shot on the world map on account of three most significant factors. First is the huge cooperative agriculture Farm including a modern dairy and the cottage industries in which the followers have been rendering voluntary service for the last seventy years. Second is the high emphasis on education with its innovative education policy.

The day in Dayalbagh starts much before the break of dawn at around 3 ‘0’ clock in the morning when the people leave the comfort of dear sleep, change into the Satsang dress made of cloth manufactured in Dayalbagh and walk under the dimly lighted street lamps to the Sanctum Sanctorum called Satsang Hall for the divine service presided over by the Master who arrives at 3.45 AM during sweltering summers and 4.30 AM during harsh and bitter winters. He sits in deep meditation for half an hour after which the divine service takes about 30 to 40 minutes. The residents go for brief physical training again led by the Master. There is no time for even a pause or rest after the PT and the people start leaving for rendering Seva in the agricultural fields of Dayalbagh in trucks, buses, own transport. Almost everyone goes for the Seva which is considered as essential for earning the pleasure of the Lord and is an effective substitute for the spiritual practices of Sumiran, Dhyan and Bhajan which are not capable of being performed successfully in present-day times of strife, tensions and anxieties. They believe that the Seva in the fields' cuts asunder the karmas exactly as the spiritual practices do. Men, women, boys and girls, dressed in field clothes engage in all sorts of agricultural activities for the next about three hours. It is already past nine by the time they reach their homes. They go for quick bite before rushing for their respective vocations. One cannot distinguish who is who among those working here. They may be anybody judges, bureaucrats, technocrats, CEOs, professors, bankers, peon, clerk, indeed anybody. Nobody is big or small. Only the one who works better is important. Equality rules the rank and file.

The devotees then attend the evening Holy Service at the Sanctum Sanctorum called Satsang Hall which commences at 6.30 PM during summers and 5.30 during winters preceded by meditation for half an hour. This service is over in about 30 to 40 minutes. Important announcements regarding the
next day’s deployment of volunteers in the agricultural fields, job vacancies, DEI courses and other important matters are then made by the Superintendent of the Satsang.

Some of the volunteers keep awake for watch and ward duties by rotation in the mohallas\textsuperscript{25} so that the others can sleep in peace. Simple living and high thinking is the way of life here. It is surprising that they have been able to sustain this lifestyle for so long particularly considering that just outside their small colony there lies another world significantly different from what lies inside the colony.

The temporary visitors from other places including the foreign countries try to adapt to the Dayalbagh routine when they come on pilgrimage to Dayalbagh. It is a different kind of battle with the mind in their case. They want to do Seva and yet are unable to do it in full measure due to lack of comforts. No wonder, they should be quiet happy when going back home to their normal places of stay.

However such does not appear to be the emotion as thrown up by the survey. Some indeed would like to settle here. Others go back with heavy heart. Yet some others would like to come back as soon as possible. Nevertheless, most go back with rejuvenated and recharged spirit, satisfaction, and happiness with a desire to replicate this style of living in outside colonies and some at home itself.

This is a miracle or charisma of sort which cannot be possible without a charismatic power.

According to 202 out of 207 respondents belonging to this Tradition, this charismatic energizing force is the driving force of the Sant Satguru. One is forced to agree with Quddus, Bailey and White (2009) after observing Dayalbagh Culture that one formative source for ethical understanding is one’s religious background and beliefs and that the religion profoundly influences many aspects of one’s culture, beliefs, values and behaviour with the society.

2.6.2 Dayalbagh as Seen by Others

The experiment of Dayalbagh with the fusion of traditional Indian spiritual values, with scientific and practical approach of the west, deeply religious life along with establishment of modern institutions and industries for generation of employment and economic betterment was very much appreciated by leaders in India and visitors from abroad [R.S. Sabha, 2011 (White paper on Religion of Saints and

\textsuperscript{25} Mohalla means a sector of the colony
Dayalbagh, the headquarters of Radhasoami Tradition has been referred to as an *Ashram*, ‘undeniably unique, colony of work-a-day mystics’\(^\text{26}\) “There is a mystique about the Ford factories at Detroit, about the Mormons in Salt Lake City, the Doukhobors at Nelson B.C, ...and about the Russian factories in Moscow, Nijni-Novgorod, and Stalingrad; but Dayalbagh surpasses them all in its versatility and in its ability to render unto Caesar the things that are Caesar’s and unto God the things that are God’s” (Brown F.Y., 1937)[R.S. Sabha, 1963 (Sahabji Maharaj Sir Anand Sarup Kt. as Others Saw Him’)]. The Prime Minister of India Jawaharlal Nehru on his visit to Dayalbagh in 1956 said, “...As matter of fact, countries advance not on account of their size but by the manner its people lead their lives and by the character they possess and by the skill of their hands and intelligence they possess to do things. If India would make progress, it would do so because such people live here and not because 36 crores of people live in this country” [R.S. Sabha, 1998 (Early History and Progress of Dayalbagh (1915-1990)].

President of India Mr. V.V. Giri on his visit to Dayalbagh had said, “Dayalbagh stands for truth and has propagated the same among all its adherents. .... I wish the government, if it wants to eradicate unemployment in the country, to have at least two dozen Dayalbaghs in each district.....If the Government of India and the state governments send their experts here to study the way of things here, they will be able to solve to a great extent unemployment and underemployment problem” (Dayalbagh Herald, 1969). Pt. Madan Mohan Malaviya described the Dayalbagh Dairy Farm as excellent [R.S. Sabha, 1963 (Sahabji Maharaj Sir Anand Sarup Kt. as Others saw Him)]. Shri R.Venkatraman, President of India on his visit to Dayalbagh on 16 March 1992 said, “...there is a halo

\(^{26}\) Francis Yeats Brown in ‘Lancer at Large’, p. 332
about this place. There is sanctity about this place. There is a divinity about this place. There is a practicability about this place...and above all, a spirit of service and dedication permeates the whole.”

Similarly Ex-President of India Dr. A.P.J. Abdul Kalam, the then Scientific Advisor to the Government of India on his visit to Dayalbagh on 27 March 1993 said, “It will be a dream of a nation to have self-contained habitat networked with education, industry-agriculture-spiritual life. Let Dayalbagh, the Garden of the Merciful, blossom in many places in the Country” (International Seminar on Religion of Saints (Sants) Radhasoami Faith SPIRCON, 2010, p. 72).

Paramguru Huzur Mehtaji Maharaj, the sixth Rev. Leader of the Tradition while welcoming Prime Minister of India Jawaharlal Nehru said, “Dayalbagh, a suburb of Agra, is quiet and peaceful like a village. Yet it has perfect arrangement for sanitation and cleanliness, which is comparable to modern cities. Students, officers, scientists, and devotees keep themselves peacefully engaged in their respective activities away from the turmoil of the world. The unemployed, agriculturists, and labourers also get opportunities to earn their livelihood. In the words of Paramguru Mehtaji Maharaj, “neither does wealth flow nor does anybody starve here; neither are there palaces and mansions, nor are there any dilapidated huts here; neither is anyone great or big, nor anyone small or insignificant and if anybody is honoured more than others, it is he who works better or more than others.

Dayalbagh belongs to every resident while no resident has any kind of property here. In this small place, there is no illiterate person and nobody leads life of laziness and indolence. This is neither a village nor a town and yet is both a village and a town” [R.S. Sabha, 1998 (Early History and Progress of Dayalbagh (1915-1990)].

There are workshops and farms for physical work, the colleges, and universities for mental growth, and lastly there are Satsang, Seva (service) and Abhyas or meditation for spiritual activities. These aim at harmonious and all-round growth for each individual. The greatest emphasis, however, should

27 R.Venkatraman, President of India on his visit to Dayalbagh on 16 March 1992 said, “...there is a halo about this place. There is sanctity about this place. There is a divinity about this place. There is a practicability about this place...and above all, a spirit of service and dedication permeates the whole.”
be placed on the spiritual side to carry out individual Yoga practices regularly, wherever one may be (Brunton, 1934).

2.6.3 Dayalbagh Educational Institute (Deemed University)-Innovative Education Policy

Most Revered Professor Satsangi Sahab says, “the DEI Education Policy is an innovative, comprehensive and flexible higher and technical education policy with the mission objective of evolving a “complete man” (total quality person), which conforms to the concept of total quality management and is geared for transformation of India to a knowledge society” 28. “Education, more education, education made perfect is the only panacea of our country’s ills and evils.......” 29 declared the founder Sir Sahabji Maharaj. Dayalbagh Educational Institute (DEI), a deemed university established in 1981 had its vision 2011 of being in the first 20 universities in India and it achieved the distinction of being ranked third amongst 130 deemed universities as per the evaluation made by the Union Ministry of Human Resources. Its Vision 2031 aims to become a top teaching-cum-research Institute through an exemplary system of education encompassing undergraduate and post graduate education, research, infrastructure, information and communication technology and campus development. Most Revered Prof. Satsangi Sahab elaborates that “education, more education, education made perfect” continues to be the Tradition’s faith in supporting the DEI system of education for bringing about Better Worldliness and quotes Sir Sahabji Maharaj “And as Universities are centers where great teachers sit to teach and talented scholars assemble to learn, this agency alone will be competent to meet the world demand for the superior type of man” [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 302, 303]

DEI faculty is also engaged in working ‘Toward a Science of Consciousness’ (TSC) in the Centre for Consciousness Studies established in 2011. Integration of science with the experiential knowledge is

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28 Fact Book of Dayalbagh

29 Convocation Address November 23, 1935; Agra University recorded in [R.S. Sabha, 2005 (Discourses on Education in Dayalbagh : A Vision of Complete Education) p. 64]
the mission objective or the super-ordinate goal for this centre as laid down by the Most Revered Prof. Satsangi Sahab.

Efforts are being made in the DEI to extend the benefits of its innovative, work-experience related, value-based and holistic educational system to population in different parts of the country, particularly the weaker sections in remote backward areas in a cost effective manner at very low fees. In this connection Indian Space Research Organization (ISRO) has decided to provide connectivity to this University via its Educational Satellite (EDUSAT). The programmes are being offered in 75 study centers in India and 3 abroad through Satellite Interaction Terminals with associated dish antenna for receiving and interacting with the distance education programme via the satellite. A beginning has already been made. First of all, in the summer of 2004, a vocational course for Motor Vehicle Mechanic was started at Melathiruvenkatanathapuram (MTV Puram), a remote village in Tamil Nadu with rampant unemployment and economic backwardness. Now, four such courses are being run. They have already commenced. It is also proposed to have a satellite University Campus of DEI there.

Efforts are being made to establish first such Satellite University Campus of DEI at Melathiruvenkatanathapuram [R.S. Sabha, 2005 (Discourses on Education in Dayalbagh) p.240][R.S. Sabha, 2011 (Fact Book of Dayalbagh)]. The Distance Education Programme was first launched here.

2.6.4 New Socio-economic Order on Religious Lines

The Tradition is actively engaged in showcasing a unique and practical model of symbiotic blending of modern science and spirituality to bring about a socio-economic-religious-cultural transformation of the community for realizing the laudable ideal of Fatherhood of God and Brotherhood of Man. It was towards this goal that the colony of Dayalbagh was founded in 1915 as an Ashram and many more such Ashrams have come up all over the world as the spiritual homes of the followers of the Tradition. Spiritual aim and object is central to all other activities. Sunday morning Satsang is relayed to most of the branches all over the world when the followers living at outstations have the Darshan of the Sant Satguru on television and join in the Divine Service simultaneously with Central Satsang. Weekly English Paper Dayalbagh Herald and weekly Hindi Paper Prem Pracharak are available both
in hard copy as well as electronic form. These two weeklies help in keeping in touch with the latest in Dayalbagh and the spiritual discourses. The followers live up to the mandate given by the Founder:

“Let us work like humble servants of the Supreme Father, let us live like dutiful children of the Supreme Father and let us love each other like earnest devotees of the Supreme Father.”

At SPIRCON 2010, Rev. Prof. Mathur said the Radhasoami Faith teaches the lesson of corporate life and Better Worldliness. It emphatically professes that one should adopt honest means to earn one’s livelihood. Religion is not only an ethereal pursuit, but a positive remedy to all socio-religious maladjustments. The followers believe that with the foundation of Radhasoami Faith in 1861, there came into being not only a Faith but also a new way of life..... There is an emphasis in the Faith on honest living as a precondition to spiritual progress. The Faith thus holds corporate living to be an essential concomitant of enlightened living. The socio-economic progress on religious lines is a novel contribution of the Dayalbagh Tradition (Sriramamurti P, Prashant and Mohan, 2013 p. 49).

The attempt is to establish a new order where men and women live and work in harmony for the service of humankind and not for selfish aims. Effective communication which haunts every organization has been tackled with phenomenal simplicity by making announcement after the evening divine service [R.S. Sabha, 2011(Fact Book of Dayalbagh)].

The third of the way of life of its residents is the abiding belief in the ideal of Fatherhood of God and Brotherhood of Man. They form a classless, casteless and seamless society with unique features. These three dimensions are inextricable. Dayalbagh institutions are built around a spiritual transmission and a discipline of life.

Most Rev. Prof. Satsangi Sahab discourses that “When people come here to Dayalbagh, their mind wavers in the beginning and they feel like going out for some time to enjoy the world. However, they restrain their mind and continue to live in Dayalbagh. It is not so easy to live in Dayalbagh”. It is

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30 *Dayalbagh Herald*, Vol. XII, No. 12, A Letter to the Editor by Principal B.P. Mathur
necessary to restrain your mind to continue to live in Dayalbagh [R.S. Sabha, 2010, (Expositions on Truth, Ultimate Reality, and Supreme Being) p. 291].

Dayalbagh competes with the outside world at less than half a kilometer full of temptations, such as tasty and gourmet dishes, flashy fashions, motor cars, fast bikes and most modern gadgets where the life is high living and complicated thinking.

Everyone works for the common weal and the leader sets a perfect example of selflessness and devotion to duty. Dr. A.L. Srivastava observes: “Dayalbagh is, on the whole, a successful experiment in corporate, happy, healthy and religious living” (Mathur, 1974, p.138).”

Dayalbagh lies somewhere between the world at large and the un-world of Himalayas where countless Ashrams are lined up along the river Ganges. Instead of being conquered and toppled by the competition of the world outside, Dayalbagh continues in its gradual conquest over the outside world by virtue of its Better Worldliness as is countenanced by the growing numbers of this Tradition.

2.6.5 Finances

Another striking feature of the Dayalbagh Tradition is its policy of not accepting donation in cash or kind from anybody except its initiated followers and that too in very small amounts. The leaders have been spending a portion of their personal income for scholarships, milk for the students, and medicines for the poor through societies registered for the purpose. Dayalbagh, therefore, stands out perhaps as a single religious tradition which is free from financial scandals that keep on rocking other religious outfits.

Some people may wonder how the expenditure on various institutions of Satsang is met. Paramguru Huzur Mehtaji Maharaj discoursed that for Satsangis’ livelihood and overall arrangements and activities of Satsang, such organizations and institutions may be established as may provide honest means of livelihood to Satsangis and adequate finances for Satsang activities so that the Satsang does not have to depend upon others’ generosity and donations. Those who object to the new initiative of industry and commerce in Satsang need to understand that, the Satsang does not permit its followers
to adopt nefarious and unethical methods to generate funds. To run the Satsang organizations or institutions on donations or charity is as obnoxious and objectionable as robbing or deceiving others [R.S. Sabha, 1979 (Bachan: Paramguru Huzur Mehtaji Maharaj Part I Hindi) B-30 p.42].

2.6.6 Charismatic Energizing Force of Sant Satguru

Satguru is the life and soul of Dayalbagh in particular. This is fervently taught in the Tradition that the complete surrender to the Satguru leads him to take full charge of the entity, leaving nothing much for the latter to do except to rely upon and hope for His Grace and Mercy. Such surrender, however, is difficult to attain without inner spiritual experience.

Sant Satguru or the Param Guru is so aptly portrayed in His famous Monograph by the fourth Rev. Leader Sarkar Sahab. Param Guru is the king of hearts of his followers. He rules not over their bodies unlike the kings of the world but over their hearts. He is the custodian of their souls, keeper of their conscience. He is regarded by the disciples as Supreme Being Almighty Lord in human form which He has assumed only for the redemption of not only them but of the entire lot of spirit entities. He is accessible to all and particularly so to those who present themselves before him during the submissions called Arz in the fields when He is no more than few inches from them, talking, smiling and giving solutions to and advice on their problems.

All events, be they the birth, marriage, anniversary, career, promotion, problems in job, business, property, disputes in the family, litigation, health problems, indeed, every occasion sends the followers to queues in the agricultural fields for making submission to and seek grace and mercy of the Satguru in person.

Personal access to and interview with the Satguru is by way of submission in the agriculture fields or by sale of some select locally manufactured articles or Holy Books during Bhandara days or some Holy functions. In the former case, the Master goes around everyone in the fields and in the latter the devotees go to receive the article or the Holy Book. Sometimes when the numbers are large, the
devotees march past the Singhasan\textsuperscript{31} where the Satguru is enthroned. In each case, one is afforded an opportunity to come physically very close to the Satguru inside the Aura around Him. The underlying principle is that the devotees need periodically fresh dosages of spirituality which flows from the eyes of the Master for further spiritual progress.

During \textit{Arz}\textsuperscript{32} in fields, the Master goes to everyone, listens to their problems and spontaneously gives guidance or advice. Queues as long as 500 are attended to in just about 45 minutes. The commandments of the Satguru are carried out to the best of ability and in letter and spirit and more often than not, all genuine prayers are granted. Such is the abiding faith and hope of the disciples.

At the recent TSC13 Conference held at Dayalbagh during March 2013, in which the Master was also present, He said in reply to a query that solutions come naturally to Him when He is face to face with the person who makes the submission.

2.6.7 Bhandaras

The annual \textit{Bhandaras} in commemoration of the past Gurus earmarked for satsangis of particular province or provinces are attended by the devotees of those particular provinces and observed with festive zeal and enthusiasm by all branch satsangs at the same time as in Dayalbagh when the Sant Satguru takes the meal and satsangis partake of the meals at Dayalbagh or at the branch headquarters. The occasion is telecast to branches all over the world.

2.7 Known forms of Agriculture Cooperatives in the World

The meaning of agriculture cooperative in English refers to an agriculture service cooperative, which is the dominant form in the world. The known forms are the Credit Cooperatives, Marketing Cooperatives, Consumer Cooperatives, Dairy Cooperatives, and Fisheries Cooperatives. Agriculture production cooperatives are relatively rare in the world and known examples are limited to collective farms in former socialist countries, people’s communes of China and Kibbutzim in Israel.

\textsuperscript{31} Singhasan is the raised platform on which the Satguru sits and presides over the divine service.

\textsuperscript{32} Arz, an Urdu word, means to make submission or to pray.
Agriculture communes for agriculture production cooperatives arose during initial years of Soviet power. As the Kolkhoz movement developed, agriculture communes proved impracticable form of cooperation since they could not ensure proper alignment of personal and public interests, and the material incentives linked with results of labour. Agriculture communes were transformed into Kolkhozes in late 1920 and early 1930s.

People communes in China were born during ‘Great Leap Forward’ in Mao Zedong’s times. Each commune was a combination of smaller farm collectives consisting of 4000 to 5000 households and larger could consist of up to 20000 households. People’s commune was made official state policy in 1958. All farming activities were to be centrally assigned by cadres every morning. Everybody was assigned jobs by their commune leaders. Communes exercised management and control of all rural resources such as labour and land. Because of poor governance, control over resources and bad weather during 1958-1960, famine became widespread in the countryside with many food resources being exported to urban areas. The other known example of community living is that of Israel’s Kibbutzim. The Kibbutz movement, which started in Israel in 1927, is an experiment in community living with emphasis on equality and nationalism without property rights and parenting right for the children. This movement has been hit by a series of crises, which are not only economic, but also social and demographic (www.wikipedia.org/wiki/kibbutz).

An examination of the variety of cooperative organizations operating in UK, which ranges from cooperatives of artisans, local community redevelopment schemes and welfare organizations to chemical manufacturing and motorcycle makers reveals that the successful ones are always led by some kind of charismatic energizing force (Handy, 2009).

2.8 Agriculture in India

Agriculture in India is the life line of Indian economy and is largely dependent upon good monsoon. A good monsoon cheers the people’s spirits as well as the Finance Minister’s estimates and projections about the economy. Agriculture has seen sea policy and legislative changes in the post independence era.
Agriculture in India has a significant history. Today, India ranks second worldwide in farm output. Agriculture and allied sectors like forestry and fisheries accounted for 16.6% of the GDP in 2009, about 50% of the total workforce. The economic contribution of agriculture to India's GDP is steadily declining with the country's broad-based economic growth. Still, agriculture is demographically the broadest economic sector and plays a significant role in the overall socio-economic fabric of India.

Over 50 years since its independence, India has made immense progress towards food security. Indian population has tripled, but food-grain production more than quadrupled: there has thus been substantial increase in available food-grain per capita.

Prior to the mid-1960s India relied on imports and food aid to meet domestic requirements. However, two years of severe drought in 1965 and 1966 convinced India to reform its agricultural policy, and that India could not rely on foreign aid and foreign imports for food security. India adopted significant policy reforms focused on the goal of food grain self-sufficiency. This ushered in India's Green Revolution. It began with the decision to adopt superior yielding, disease resistant wheat varieties in combination with better farming knowledge to improve productivity. With both the farmers and the government officials focusing on farm productivity and knowledge transfer, India's total food grain production soared.

In the 1980s, Indian agriculture policy shifted to "evolution of a production pattern in line with the demand pattern" leading to a shift in emphasis to other agricultural commodities like oilseed, fruit and vegetables. Farmers began adopting improved methods and technologies in dairying, fisheries and livestock, and meeting the diversified food needs of India's growing population. The lasting benefits of improved seeds and improved farming technologies now largely depends on whether India develops infrastructure such as irrigation network, flood control systems, reliable electricity production capacity, all season rural and urban highways, cold storage to prevent food spoilage, modern retail, and competitive buyers of produce from the Indian farmer. This is increasingly the focus of Indian agriculture policy.
India's agricultural economy is undergoing structural changes. Between 1970 and 2011, the GDP share of agriculture has fallen from 43 to 16%. This is largely because of the rapid economic growth in services, industrial output, and non-agricultural sectors in India between 2000 to 2010.

Slow agricultural growth is a concern for policymakers as some two-thirds of India’s people depend on rural employment for a living. Poorly maintained irrigation systems and almost universal lack of good extension services are among the factors responsible. Farmers’ access to markets is hampered by poor roads, rudimentary market infrastructure, and excessive regulation. (http://en.wikipedia.org/wiki/Agriculture_in_India).

The Land Reforms Policy adopted since Independence aims at restructuring agrarian relations to achieve an egalitarian social structure; elimination of exploitation in land relations; realizing the age-old goal of land to the tiller; increasing agricultural productivity and production and infusing equality in local institutions.

After independence, focus was given on land reforms to fulfil promises made during the freedom struggle (i.e. land to the tiller and growth with equity). 272 legislations have been enacted so far with regard to land reform. The legislations have been included in the Ninth schedule of the Indian constitution also. The Zamidari system was abolished, and land reform was included in the policy guidelines of almost every Five Year Plan. All the state Governments were asked to enact the Agricultural Land Ceiling Act and limit the maximum landholdings, to acquire surplus land and distribute it among the landless and marginal farmers. By 1961, almost all states passed the Agricultural Land Ceiling Act (http://js2012.wordpress.com/why-jansatyagraha-2012/land-reforms-in-india/).

Cooperative farming has been a component of India’s strategy for agricultural development since 1951. While the success of these was mixed throughout the country, their positive impact on the states of Maharashtra and Gujarat has been the most significant. In 1995 alone, the two states had more registered co-operatives than any other region in the country. Out of these, the agricultural cooperatives have received much attention. Many have focused on subsidies and credit to farmers and
rather than collective gathering, they have focused on facilitating collective processing and marketing of produce. An example of cooperative success in Gujarat can be illustrated through dairy cooperatives, with the particular example of Amul (Anand Milk Union Limited). Amul was formed as a dairy cooperative in 1946 (http://en.wikipedia.org/wiki/Gujarat,_India).

2.9 A Unique Model of Management-Dayalbagh Cooperative Agricultural Farm

A unique model of management based upon spiritual development alongside the physical and mental development resulting in harmonious and all-round growth for each individual at Dayalbagh has laid the foundation of this research.

Dayalbagh is the sole example of successful cooperative farming in India. It largely became self-sufficient in its food-grain requirement under the ‘grow more food’ scheme because of hard-sustained work by way of seva put in over decades by the followers of the Tradition. To the best of this Researcher’s knowledge, this perhaps is the lone example of successful cooperative agriculture farming in the entire world and the charismatic energizing force in the case of Dayalbagh Agriculture Farm, Dairy Farm, Horticulture Farm and its various other institutions is the Guru or the Master.

Motivation represents the forces within a person that affect his direction, decisions, intensity, and persistence of voluntary behaviour. In Dayalbagh, the people are motivated intrinsically to arrive at work on time, finish the job early, and aim for the internal grace and mercy of the Satguru.

Motivation here is guru-oriented and not random (Armstrong, 2009)

The terms ethics, values, and principles have only one and the only one definition in Dayalbagh that whatever activity may take one closer to the Supreme Being is virtuous and good, while activity that takes one away from Him is considered as vice and bad act. Such defined ethics, principles and values have been put into practice in Dayalbagh Agra, the headquarters of Radhasoami Faith (Dayalbagh) where an experiment of unique management is being demonstrated day through day for the last 70 years. “In the Radhasoami Tradition, the object of life is salvation but, as long as one has to live in this world, he is expected to lead a life of self-respect and honest work coupled with service to
mankind. A principle of this Tradition is that one must live on one’s honest earnings in order to successfully perform the spiritual practices as a part of his daily training in the science of soul”

Service rendered to the Sant Satguru is regarded as service rendered to the Supreme Being Himself. Its true connotation is sacrifice and teaches the dignity of labour. It is selfless, without self-interest, ego, and desire for reward. Discourses on high importance attached to Seva abound in Satsang literature. This mandate is followed by hundreds of men, women, boys, and girls doing all sorts of agricultural activities in the Agricultural Farm, Dairy Farm, Phalbagh (Horticulture Farm) and industries of Dayalbagh through voluntary service.

Radhasoami Satsang Sabha purchased about 3300 acres of land in 1917. Government gave some land for institutional purposes. As a consequence of abolition of zamindari and land consolidation proceedings, Sabha and Radhasoami Education Institution were left with about 1645 acres. A full-fledged dairy was started in 1932 with latest imported machinery on Danish model. In 1943, few dozen men armed with spades and shovels started levelling an undulating piece of land full of shrubs. Number of field workers gradually increased and it became a daily affair after morning divine service. Fields that appeared so hostile and unyielding began to be levelled day by day. Followers of Radhasoami Tradition from all walks of life began performing this seva on routine basis. Fields were ploughed, sown with seeds of various crops, and irrigated from minor canal and tube well. In due course, a farm of 1250 acres began to yield cereals, pulses, oilseeds, groundnuts, sugarcane, vegetables, and fruit [R.S. Sabha, 1998 (Early History and Progress of Dayalbagh (1915-1990)].

The work in the agriculture fields goes on from around 5.30 am to 9.00 am. This routine has been going on with religious regularity in the last 70 years without a break in cold winters, hot summers or rainy seasons.

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33 The records of an interview of Sir Sahabji Maharaj the Fifth Rev. Leader of Radhasoami Faith (Dayalbagh group) with the Lindsey Commission-an American Christian Missionary commission that visited Dayalbagh in 1931 [Writings and Speeches of Param Guru Huzur Sahabji Maharaj (1928-1937)].
Similarly, the devotees render voluntary service in the Dairy Farm, Horticulture Farm (Phalbagh), industries and educational institutes established in Dayalbagh and in the branches of the Tradition all over the country and abroad.

Vast opportunities for *Seva* thus exist in this Tradition. This model of management has, however, not attracted worthwhile notice from the votaries of the cooperative movement or the authors of global consciousness, nor does it find any mention in the international journals perhaps because this Tradition does not believe in advertising (DBH, July 12, 2011).

Nevertheless, this has become a proven, sustainable and time-tested model of management, which is innovative, non-conventional, and benign with embedded devotional culture in which shared values, beliefs and assumptions relate to each other and are associated with artefacts which act as the social glue and generate the ‘we feeling’.

Along with being the deepest part of culture, these shared assumptions and beliefs have become robust over time in Dayalbagh Organization Culture. Every follower of the Tradition appears to be a good fit with this culture. Personal drivers are directed toward making the actual work more fulfilling. Communication problems are overcome by making announcements after the evening divine service, which is attended in large numbers.

**2.10 Agricultural Operations in R.S.S. Farm, Dayalbagh**

In his valedictory address in SPIRCON 2010, Juergensmeyer (2010) said “India’s first Prime Minister Jawaharlal Nehru came to Dayalbagh shortly after India’s independence and said that he has heard of the marvelous accomplishments of Dayalbagh and he wanted to come and witness it with his own eyes. He did and he was impressed and I am impressed also.......150 years ago there was simply a *sadhu* camp across the road where Soami Bagh is now located......the spot where DEI now stands was all mounds of dirt and pits and an awful sight. It was then renovated and made into this magnificent
location, this garden of Soami Dayal, this garden of mercy. So, extraordinary things have happened.

Significance of this program however lies more in the fact that agricultural operations became a part of the daily routine of the residents and a way of life. It provides vast opportunity for ‘Seva’. Age-old important qualification echoed by Kautilya in Arthashastra ‘human exertion was more important than the actual quality of land- ‘The value of land is what man makes of it” seems to have been tested successfully here (Rangarajan, 1969).

In the agricultural fields of Dayalbagh, the devotees discover from day to day, unique bliss and delight even though the early morning wake-up from the sweet sleep and dreams and run to the Satsang is a little irritating and sort of first scuffle with the mind. Having, however, once scored over the mind, the first thing early morning Darshan of the beloved Satguru is enough to drive and recharge them through the day’s mill.

Field work for many devotees is like opium addiction. It gives them physical exercise, emotional support, spiritual satisfaction, social networking and above all the Darshan of the Satguru for which they crave. When, however, they are unable to make it for some or the other reason, they are remorseful and sulking. Some people are heard saying that the day without the fields is a bad day to start.

The atmosphere in the fields is highly conducive to the spiritual practices of Sumiran and Dhyan and for listening to the music of the spiritual sound Sabda in the munificent presence of the Sant Satguru. Particularly on Sundays, the morning air in the fields is highly charged with spiritual bliss when the shabdas from the Holy Books are recited by the boys and girl students to the accompaniment of the musical instruments. This is Radhasoamis’ Ras Lila.

The site of hundreds of men, women, boys and girls working voluntarily in the fields in some order is a unique management experience. The fields provide a unique platform for social networking.

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34 Spiritual consciousness edited by Sriramamurti, Prashant and Mohan p. 329
communication, conferencing, counseling, cooperation, coordination, problem solving, dispute resolution and decision-making as all the actors of management and human processes from almost all walks are present and available, ever eager to help.

The Master also works like everyone else along with the members of the Holy Family. Half an hour before the time to leave, he stops, takes a sip of water from a small bottle handed over to him by the chauffeur and walks to where hundreds of people are queued up for making submissions for something or the other, something that troubles them, sharing of their joys or sorrows. The Master listens to everyone and imparts necessary guidance and advice. More often than not, the problem is either resolved or the devotee is relieved of the anxiety on account of the problem.

Besides enabling the residents of Dayalbagh to earn by honest means and hard work, the sustained physical activity helps greatly in expending the harmful physical and mental energies which otherwise interfere gravely with one’s spiritual practices.

Coordination is spontaneous and natural as shown by the observable signs and behaviour. Cooperation and harmony are evident in the silent movements of the workers. People carry shared assumptions and beliefs in their minds. They are so deeply embedded that they are taken for granted and no one think about or question them.

An organization’s culture consists of these enacted values, not espoused values. This influences more than just the bottom-line. It guides the conduct of its people by embedding ethical values in its dominant culture. This also works as a form of control and ensures that jobs and workplace provide balanced opportunity to fulfill the drives to acquire, understand, bond, learn, self-acclaim, and work with devotion and dedication. With such strong culture, the need for other control systems is almost negligible as shown in the survey.

At Dayalbagh, one can easily discern and observe visible sign of humble pride, untrammelled satisfaction and glow of strange bliss through artifacts of soiled clothing, muddy hands and dust laden faces of disciples after having worked good three to four hours in fields in the scorching heat, freezing cold, torrential rains or any other personal or natural inclemency.
Daniel Gold in his research work ‘Lord as Guru’ argues that Mehtaji Maharaj instituted a morning program of work in the fields to give increased opportunity to the population at Dayalbagh to engage in fruitful work as service to the Guru. In the dawn hours, before their regular salaried jobs, many of the residents of Dayalbagh, both old and young, assemble at one of the fields under seasonal cultivation. There they work at whatever simple task is required: perhaps they weed, or transplant rice. While engaged in work, however, they are also able to enjoy the guru’s darshan. For, he comes to the fields too, often receiving people with personal problems and consulting with the administrators of the diverse Dayalbagh concerns (Gold, 1987).

He further states that the Dayalbagh people….see their industry, agriculture and educational institutions as a mark of the “Better Worldliness” that Sahabji Maharaj took as one of his main ideals. And with increased value given to fruitful activity in this world at Dayalbagh comes an increase in the practical importance of Seva, “spiritual service.” Not only Soamibagh people, but some internal dissenters as well have thought the attention paid to external work as Seva at Dayalbagh excessive; but Mehtaji had an answer to critics who suggested that devotees spend more time listening to spiritual discourse: “Let such people feel happy and blessed by keeping away from His Seva (service) and let us enjoy the happiness and bliss of engaging in His Seva” (Gold, 1987, p.156).

Paramguru Huzur Mehtaji Maharaj discoursed that those who object to the new initiative of industry and commerce in Satsang need to understand that unlike some other religious traditions who believe in robbing the gullible people by giving them some hope or go begging to sustain themselves financially, the Radhasoami Satsang (Dayalbagh) does not permit its followers to adopt these methods. To run the Satsang organizations or institutions on donations or charity is as obnoxious and objectionable as robbing or deceiving others. Such organizations and institutions as may provide honest means of livelihood to Satsangis and adequate finances for Satsang activities have been established so that the Satsang does not have to depend upon others’ generosity and donations [R.S. Sabha, 1979 (Bachan: Paramguru Huzur Mehtaji Maharaj Part I Hindi) B-30 p.42]
Professor Scott Aaronson from MIT visited Dayalbagh to give a vision talk in connection with Indo-Canadian-American Quantum and Nano Computing Conclave (QANCLAVE) wrote on his blog, “India: where every imaginable entity with wheels, feet or hooves can be found on the road, making deafening noises while swerving to kill you; the water is not even safe for tooth brushing; the beggars have their own beggars; and the cell phone network is more reliable than anything in the US. (Referring to a coloured photograph on the blog), these are students and religious pilgrims at the Dayalbagh colony near Agra, the headquarters of one branch of the Radhasoami sect of Hinduism. They are labouring in the fields at dawn, before coming to hear me and others give quantum computing talks. I’m not making this up. When I agreed to give a talk at the Dayalbagh Educational Institute, all I knew about my hosts is that they were computing scientists near Agra who would take me on a guided tour of the Taj Mahal and arrange the logistics. I had no idea that my hosts—and their self-supporting agricultural commune of about 20,000 people led by religious scholars fascinated by quantum computing theory—would turn out to be considerably more interesting than the Taj itself” [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being (From Vantage Points of Radhasoami Faith and Systems Science), p.292].

Rev. Agam Prasad Mathur in his research work “Radhasoami Faith –A Historical Study” avers that in a world where mutual jealousy, lust for power, hatred and distrust prevail, the example of this unique colony, its institutions and achievements would certainly show mankind the much-needed spiritual light “to tread the divinely ordained path” [(Mathur A.P., (Radhasoami Faith –A Historical Study, p.138)]

Business ethics, principles and core values, science of soul Para Vidya and its practice have indeed been put into effect in Dayalbagh. Here, an experiment of unique management is being demonstrated day through day in the last 70 years. This model of management may be the Spiritual Model of Management defined by spiritual aristocracy being practiced at Dayalbagh.
2.11 Other Research Works

Though the correlation between spirituality and social progress are a known fact, it remained ineffable. To the best of our knowledge, no research has been carried out to establish correlation between spirituality, meditation, intuitive capacity and tangible and intangible outputs of an organization and to evolve a spirituality-based model of management for wider adaptation in government, corporates and NGOs. Incremental measures like yoga classes are sometimes administered for the employees by the government and corporates which, however, lack the orientation to spiritual lifestyle with proper leadership to achieve better results.

Mathur (1974), Gold (1987) and Juergensmeyer (1995) have carried out research mainly in distinct features of Sant Mat Traditions and Historical studies in Radhasoami Faith.

There has been considerable research and scholarship on ethics and spirituality at the workplace. However, the researchers have yet to agree on one single definition of ethics before proceeding further into the subject of spirituality. The views differ even on what is spirituality.

Research at the Institute for Global Ethics (IGE) over the past decade strongly indicates the presence of common core of shared, global values operating in the ethical realm. The shared values, love, truth, freedom, fairness, unity, tolerance, responsibility, and respect for life were ranked so high that they appeared universal (Economist Books: Business Ethics, 2009). Set of core values identified by some studies and surveys suggest that people’s core moral values are very deep, transcending not only cultures, and demographics, but religion as well (Rushworth, Kidder and Bloom, 2009).

Peter Pruzan in the book “Spirituality and Ethics” edited by Laszlo Zsolnai writes “...At the Future Leaders Forum from 16-18 Nov 2000 at Davos, Switzerland, 100 young leaders (Average age around 35) from 16 European countries were surveyed as to the three major issues of importance to them in their roles as ‘high fliers’. A striking result was the response to the question as to which skills for future leaders are not properly addressed by education?” 73% of these up-and-coming top leaders referred to “interpersonal skills” and 66% to “ethics” while only 7% referred to “technical/technological skills” and bare 2% referred to “financial skills” (Kearney, 2001).
Charles T. Tart is internationally known for his psychological work on the nature of consciousness (particularly altered states of consciousness), as one of the founders of the field of transpersonal psychology, and for his research in scientific parapsychology. His two classic books, Altered States of Consciousness (1969) and Transpersonal Psychologies (1975), became widely used texts that were instrumental in allowing these areas to become part of modern psychology. Tart suggests that the scientist himself enter the d-ASC that has been targeted for research. Therein the scientist would conduct such activities as public observation, consensual validation, theorizing, and the testing of resultant hypotheses.

Stanislav Grof (born 1931 in Prague, Czechoslovakia) is one of the founders of the field of transpersonal psychology and a pioneering researcher into the use of altered states of consciousness. Transpersonal psychology is concerned with the study of humanity’s highest potential, and the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness (Lajoie and Shapiro, 1992:91). Issues considered in transpersonal psychology include spiritual self development, self beyond the ego, peak experiences, mystical experiences, systemic trance and other occult experiences of living. Maslow's hierarchy of needs is a theory in psychology that Abraham Maslow proposed in his 1943 paper *A Theory of Human Motivation*; this hierarchy had physical needs at the base level and ‘self actualization’ the highest.

The following are a few of the many examples of this newfound focus in the West. There has been considerable interest in cognitive psychology and neuro-medicine in studying the consciousness over the past fifty years. In the decade of sixties, starting with the work of a Chiropractor, Dr. George Goodheart, Applied Kinesiology, the science of strength of muscles, was investigated. This developed in east in the form of Chi electric force field and its influence can be seen in acupuncture and acupressure. In 1970, a neuro-physician Dr. Jack Diamond developed behavioural Kinesiology and proposed methods of testing muscles for diagnosis and treatment of neurological diseases. Dr. David Hawkins carried research in the University of California leading to seminal contribution by way of determination of various levels of consciousness and their calibration. His four books “Power Versus Force” was published in 1995, the second “The Eye of the I” in 2001, the third “I, Reality and

In 1998, the “Spirituality Leadership and Management Network” (SlaM) had its origin at the University of Western Sydney in Australia. In 1999, the book “A Spiritual Audit of Corporate America was published in US (Mitroff and Denton, 1999). On November 1, 1999, the Case Study of Business Week was “Religion in the Workplace: The Growing Presence of Spirituality in Corporate America”. In April 2000, the University of Notre Dame held conference on “Business, Religion, and Spirituality” and in the same month the conference “Spirituality and the Governance: Reigniting the Spirit of America” was held in Washington DC. In April 2001, the International Academy of Business Disciplines for the first time had a track on “Spirituality in Organizations” at its 13th annual meeting in Orlando, Florida. In July 2001, the American Academy of Management for the first time had a session on “Management, Spirituality and Religion” organized by a new special interest group of the same name. In April 2002, a major international conference “Spirit in Business Ethics, Mindfulness and the Bottom-line” was held in New York. In July 2002, another International Conference “Living Spirit in Work and Learning” was held at the University of Surrey, UK. In August 2002, the conference “Balanced Mind-Balanced Business” was held in Holland by the newly formed association “Spirit in Business”.

In October 2002, there was a conference in New York on “Women in Business and Spirituality”. In 2003, the 11th International Conference on Business and Consciousness was held in the US. The journal of management, spirituality, and religion was launched in 2003. The website www.spiritatworkplace.com contains many links, a large, and a growing reference material on publication and research dealing with spirituality in the workplace. In April 2001, the Indian Institute of Management Lucknow held the first major international conference on value-based management. Collaboration arrangements have been evolved between various management institutions in India and overseas business schools of higher learning in developing education programs for middle and top-level managers and the exchange of students and faculty (www.jsmr.com). An International Seminar was organized by Dayalbagh Deemed University D.E.I. on “Spiritual Awakening: A Systems
Approach to Address the Civilizational Crisis”, in January 2008. November 2010 witnessed huge response to an International Seminar on Religion of Saints (‘Sants’) Radhasoami Faith Spiritual Consciousness Studies (SPIRCON 2010) held at D.E.I., Dayalbagh from November 12-14, 2010. Twenty international conferences on ‘Toward a Science of Consciousness’ (TSC) have so far been held at several places around the globe. The nineteenth conference (TSC 2012) held at Arizona USA March 2012 and twentieth conference TSC 2013 held at Dayalbagh, Agra March 3-9, 2013 evoked tremendous response from the international community with more than 120 papers and 120 posters in each. DEI has taken a major initiative by creating a Centre for Consciousness Studies and hosting the twentieth conference in March 2013.