Chapter 3

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Better Worldliness

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Better Organization

Negligible Control

Universal Leadership

Intrinsic Motivation

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3.1 Introduction

Juergensmeyer (1995) contends that there is a logical connection between spiritual accomplishment and social progress. Aristotle believed that right action was the result of developing good moral habits ([www.en.wikipedia.org/wiki/Aristotleian_ethics](http://www.en.wikipedia.org/wiki/Aristotleian_ethics)). The transformation of sandy and arid land into fertile green fields in the R.S.S Farm at Dayalbagh is a miracle of sort [R.S. Sabha, 1998 (Early History and Progress of Dayalbagh (1915-1990))].

In order to decipher, in terms of scientific explanations, the ineffability of the connection between Better-Worldliness way of life of Dayalbagh and miraculous accomplishment of its Agriculture Farm and based upon the extensive literature review as in Chapter 2, this Researcher has proposed a two tier Conceptual Framework shown in Figures 1 and 2 below.

3.2 Objectives of the Study

The main objectives of the proposed research are as follows:

Objective 1: To understand the correlation between the microcosm and the macrocosm, communication between the two and how higher consciousness can be acquired at microcosmic level by meditation.

Objective 2: To determine the specific relationship between *Para Vidya* and Management in specific context of Radhasoami Tradition (Dayalbagh).

Objective 3: To study the management model of Dayalbagh Agriculture Operations with a view to identify the factors that serve as enablers and challenges in the practice of this model.

Objective 4: To develop a framework of such model for wider adaptation and to make appropriate recommendations.
3.3 Conceptual Framework

Figure 1 shows the Antecedents and the Consequents of Dayalbagh Organization Culture. The Consequents of Dayalbagh Organization Culture then impact and become the Antecedents of Dayalbagh Agricultural Operations. Figure 2 shows the consequents of Dayalbagh Agricultural Operations.
Dayalbagh Organizational Culture becomes the Antecedents of Dayalbagh Agricultural Operations

Antecedents:
- Satguru (Living Adept)
- Satsang (Company of the True Adept)
- Seva (Internal and external service of the Adept)
- Abhyas (Meditation)
- Path [(Recitation of Holy Books (Divine or Holy Service)]
- Devotion, Love, Faith & Yearning

Consequents:
- Better Worldliness
- Better Planning
- Better Organization
- Negligible control
- Universal leadership
- Intrinsic Motivation
- Focused Decision-making
- Effective Communication
- Fatherhood of God and Brotherhood of Man
- Detachment
- Economy
Figure-2: Consequences of Dayalbagh Agricultural Operations

- Better Worldliness
- Better Planning
- Better Organization
- Negligible control
- Universal leadership
- Intrinsic Motivation
- Focused Decision-making
- Effective Communication
- Fatherhood of God and Brotherhood of Man
- Detachment
- Economy
- Higher worker satisfaction
- Higher Productivity
- Higher Yield
- Higher customer satisfaction
- Lower tangible and intangible costs
- Lesser wastage
- Higher Productivity
- Higher Yield
- Higher customer satisfaction
- Lower tangible and intangible costs
- Lesser wastage
3.4 Dayalbagh Organizational Culture-Antecedents

Satguru, Satsang, Seva, Abhyas, Path (Recitation of Holy Books), love and yearning are the key elements of Para Vidya and Satguru is the central energizing force in this spectrum. One is reminded of the famous verse of the Poet William Wordsworth where he succinctly defines what love is.

All Thoughts, all Passions, all Delights
Whatever stirs this mortal Frame?
All are but Ministers of Love
And feed his sacred flame.

On the same analogy it can be said that all thoughts, deeds, desires, passions, delights and words which stir the mortal frames of the followers of this Tradition all are but manifestations of aggregate experience which converges and directs towards this central energizing force of Sant Satguru.

3.4.1 Satguru

If Radhasoami Tradition is the unique of the unique, the living Guru, accessible, personal and talking god is the unique feature of this Tradition. Highest and the absolute importance is given to the Satguru (Living Adept), which means the true Teacher or True Illuminator. He is believed to be the representative of God Almighty on this earth or God Himself present in human form for redemption of the humanity. The followers of this Tradition believe that the Satguru has access to, is acquainted with the inner road to the highest Abode, and renders assistance to the devotee in his inward journey on that road. He is never separate from the Supreme Being..... even when according to His Mauj\(^1\) He assumes human form and comes to this world, He does not separate from Him, i.e. He keeps going to and coming from one place to the other i.e. from the world to the Original Abode and vice versa, as the tidal wave of the sea which travels miles and miles onwards into the land and, appearing in the form of a wave, seems to be somewhat distinct and separate from the sea but as a matter of fact, is never separate from the sea and its connection is continuously maintained with the

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\(^1\) *Mauj* is the Hindi equivalent of the Will and Pleasure of the Lord and therefore of the Guru.
sea and when it withdraws, it assumes its original form, i.e. the form of the sea [ R.S.Sabha, 1960 (Prem Patra Part V) p. 327] (DBH 20.04.2004).

Sant Satguru enjoys the supreme importance in this Tradition and is the cornerstone of the Tradition. Everything and everyone revolves around him. All activities whether they are spiritual or temporal are directed towards earning his pleasure. And he can be pleased only with the true love, faith, devotion and humility.

Radhasoamis believe that their Guru is the God incarnate in the human form. Soamiji Maharaj was the Supreme Being Almighty Lord Himself who came down to this earth and proclaimed that the *Nij Dhar* or the Primeval Supreme Spiritual Current on which He had come shall not return until the redemption of the entire *Jivas*. The Primeval Supreme Spiritual Current has thereafter only changed the human form in the successive Sant Satgurus. Primeval Supreme Spiritual Current, *Nij Dhar* continues to work unabatedly through the Sant Satguru of the time. Sant Satguru of the time is the greatest boon for the *Jivas*. Even Supreme Being is not bigger than the Sant Satguru. He is the reigning Monarch over the entire creation. Greatest good fortune is of those who have met Him and have access to Him. He is accordingly referred variously as *Guru Maharaj, Malik, Param Pita, Hazur, Data Dayal*, etc. etc. Param Guru Sarkar Sahab wrote a monologue titled ‘Param Guru’ which appeared in Prem Patra, a weekly pamphlet which vividly describes the supreme importance and the significance of the Satguru. Full text is available in Annexure-3.

*Guru Rup dhara Radhasoami  Guru se barh nahin Anami*

(Sar Bachan Poetry V-2, S-12, B-18, p.338)

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

Or

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

*Guru ko tum manush mat jano  Vey hain Satt Purush ki jan*

(Do not mistake the Guru as human being He, indeed, is the Essence of the Supreme Being)
Radhasoamis firmly believe that omnipresent on all the planes of this creation and within them, omnipotent, the doer of the doer of the doer, omni-radiant, hidden to their gross and tainted vision, Supreme Giver anonymously doling out the gifts of money, food and comforts to all the Jivas, Supreme Consciousness in touch with the last creature and non-creature throughout the length and breadth of this creation, He is right there amongst the devotees, before them but their contemptibly inferior intelligence and low level of consciousness is unable to fully experience the bliss and peace of presence of the Supreme Being Antarjami Purush\(^2\) walking amidst them right there. He, however, knows all, sees all, in the past, in the present and in the future. Such is the belief system of the followers of this Tradition.

\[ \text{Deh dharen aur jag men rahen, bahut uthaven Jivan bhar} \]

(Sar Bachan B-38 S-Jeth Mas 12 V-62, 63 p. 836)

(He assumes the Human Form, lives in this world and carries the load of the sufferings of the Jivas.)

Whereas nobody can go back to his home before repaying his Karmas how can then the Supreme Master who has taken upon Himself the Karmas of the entire creation go back to His Abode before undergoing and eradicating their Karmas in accordance with the law of karmas. Never, never and never - believe the followers. As a matter of compulsion, the Sant Satguru takes upon Himself the sufferings of the followers leaving them with only a fraction of a percent of sufferings to be endured by them which is necessary for their reformation and progress on the path to the Original Abode.

\[ \text{Tumhri chinta main man dhari tum achint rah dharo piyara} \]

\[ \text{Sanshay chhorh karo drirh preeti aur parteet samvara} \]

\[ \text{Yeh karni main aap karaun aur pahunchaun dhur Darbara} \]

(Sar Bachan B-33 S-16 V-9 to12 p.651)

(I have taken over your worries you should feel carefree and keep my love in your heart

\(^{2}\) Omnipotent Being
Have firm faith and give up all doubts. Have only complete faith. I, Myself make you engage in spiritual activities and make you reach the Highest abode.)

“It is imperative that from His birth right up to the time of His departure, everyone of His action in thought, word and deed should be directed towards the deliverance of mankind.

“Param Guru” is the Name of only the Supreme Being, who is the Primordial Source of Light and Illumination. None other, in the entire creation, is fit though for that Supreme status. The etymological meaning of the word ‘Guru’ is ‘one’ who brings forth illumination in darkness….The Supreme Being is the Supreme Spiritual Energy, without beginning or end. The entire cosmos is created by Him only. Hence, He only is the True Creator. That True Creator or Supreme Energy which has, out of an utter chaos and darkness brought forth this creation of refulgence and beauty, is therefore the only True and Original Illuminator. And it follows, therefore, that the true Supreme Being, who is the True Creator and Almighty Lord of the Universe, can alone be called by the Name Param Guru.

“It is only when the Infinite Mercy of Radhasoami Dayal issues forth in torrential floods, and the time for the complete redemption of the spirit entities approaches that He descends in the form of a pure Spiritual Wave into this world, as Param Sant Satguru and graciously commences the work of True Redemption of Jivas. ....When, however, on account of the awakening of the Supreme Good Fortune of Primordial Origin, of the Jivas, the time for their complete redemption arrived, and consequently the Supreme Being himself descended into the world as Param Guru, how can the work of redemption, which the Supreme Being Himself commenced after coming down here, come to an abrupt end, unless and until the redemption of the entire universe is accomplished completely? How can the Supreme Spiritual Tide return to its Region without accomplishing the object with which It has descended here? It is positively certain, therefore, that this Infinite Path, Radhasoami Tradition, which the Supreme Being Radhasoami Himself came down and graciously started, will spread far and wide in country after country, continue for ages after ages and bring about the complete redemption of all the Jivas in the countless Trilokis in this creation: and it would come to an end only, and only after all the spirit entities are granted permanent location in the Region of the Supreme being. And that will be the time also for Maha Pralaya, when the whole perishable creation shall undergo complete dissolution. The thirsting devotees of Radhasoami Dayal should therefore, bear in mind this absolute
truth, and never allow doubt to creep their hearts, that just like many another religious traditions, this Tradition also will, perhaps go into oblivion sooner or later. Such doubts betray merely ignorance of the fundamental basis and tenets of the Tradition.

“When once it is accepted that the Supreme Being Himself is the Param Guru, it necessarily follows that the Bounteous and Merciful Lord should Himself graciously descend as an Incarnation into this world. The Spiritual Tide which incarnates in this manner is itself the Guru-Dhar or Nij Dhar (The Almighty Lord’s Own Spiritual Tide). It is that Spiritual Tide alone that will continuously carry on this work of redemption till the end. Consequently, that Tide will have necessarily to be eternally present in this Region. …..That is why Guru Dhar assumes the human body. That Supremely Merciful Human Form, so assumed by the Supreme Being is known as Param Sant Satguru. Such a Param Satguru is in fact the Incarnation of the Supreme Being Himself, and eternally a Guru inherently. After descending into the Pind Desh He returns again to His Own Region all by Himself, without any other’s assistance.

“It has been indicated that even if the Supreme Being Himself wishes to redeem any Jiva, it is not possible to do so without the Grace and help of the Guru form. ….Therefore, when the Param Guru graciously wills to cast off His first body, He enters into the body of such a Supreme Devotee and Gurumukh. …..That being so, there can always be only one Guru at a time. ….It is only when Jivas are blessed with Supreme good Fortune that they get into contact with His Holy Feet; and from that moment only, the process of their redemption is automatically set in operation; and then they become entitled to enter the supreme spiritual Region, some day or other…. (Param Guru Huzur Sarkar Sahab, the Fourth Revered Leader of the Tradition in his monologue appearing in Dayalbagh Herald, 2009)³.

The above description of Param Guru is so exhaustive and convincing that it leaves no doubt as to the importance, indispensability and the centrality of the Satguru in all antecedents of the Dayalbagh devotional culture. Sant Satguru is the most exalted and singularly unique phenomenon central to all other antecedents and the elements of the culture at Dayalbagh. Everything and everyone revolves around him.

³ For full text of the monograph, please refer to Appendix-1
It is difficult to glorify an Abstraction and therefore, the Living Adept is an absolute must. It is difficult to sustain faith and reliance in the Supreme Being and obtain assistance in parmartha without the living Adept. Just as one needs a teacher in studies or even physical exercises, similarly there is need for spiritual teacher for learning spiritual practices. It is difficult to learn the spiritual practices merely from the scriptures written by past religious teachers or mahatmas. One experiences great difficulties in spiritual activities and practices when assistance and guidance is needed. This can be rendered only by a living adept whose spirituality is kinetic on all the planes with which a disciple may not be acquainted. For proper interpretation of the Holy Scriptures like Guru Granth Sahib of Sikhs, the need of a living adept is indispensable. Further progress is impossible without him [R.S. Sabha, 1979 (Bachan Paramguru Huzur Mehtaji Maharaj) Hindi, pp. 55, 235].

3.4.2 Satsang (Divine Service)

Satsang means association with the Sant Satguru where hymns depicting only praise and the glory of the Supreme Being Merciful Radhasoami and His Abode are sung and the method of increasing love for the Lord and the method of traversing the path, and the Holy Name and the secret of stages on the path are also described there. And it is also clearly explained there that the world and its objects etc. are transitory and that the world is a place of deception. True and perfect Satsang is that Satsang only which is presided over by the Sant Satguru or the Sant Satguru who has fullest control over His mind and senses and who remains absorbed and completely transported in the love of the Holy Feet of the Supreme Being. The glory of the Satsang of Saints is very great.

This service represents a training class for practical spiritual instructions under the presidentship of a living adept. The service comprises of the recitation of certain Holy Poems which contain a grateful expression of the immense spiritual benefit conferred by the gracious Supreme Creator in revealing the true path of salvation, and always extending His gracious assistance to the devotee in his inward journey to the region of pure spirituality which is the abode of supreme ecstasy, bliss and immortality. The Satsang ambience, presence of the adept, and his discourses afford exquisite emotional ecstasies. The entire service is one of engrossing rapture to the devotee. Satsang is like hospital where the Satguru administers gradual dosages of love and faith to the Jivas. When love and faith attain some
degree of maturity, they dry up the roots of the Asa and Mansa and hence of the tree of Adi karmas. Annihilation of Adi Karmas stops the cycle of births and deaths and leads one to his Original Abode [R.S. Sabha, 2004 (Discourses on Radhasoami Faith)] [R.S. Sabha, 1960 (Prem Patra Part-VI, p.76, 77)].

The gross bonds of the world would be cut asunder by attending the Satsang of the Sant Satguru and by devotion to Him [R.S., Sabha, 1960, (Prem Patra Part V p.297)].

If initiation alone were enough then there would have been no necessity of any arrangements in Satsang. If, however, practical life is to be led and Satsang Culture to be established, then schools, colleges, university, factories, agriculture farming, hospitals and orphanages etc are also very necessary [R.S. Sabha, 2003 (Bachan Param Guru Maharaj Sahab, Param Guru Sarkar Sahab & Param Guru Sahabji Maharaj Part II Hindi) p. 292 ]. Satsang enables awakening of Jiva’s decision-making power to distinguish between good and bad actions [R.S. Sabha, 1979 (Bachan: Paramguru Huzur Mehtaji Maharaj Part I Hindi) B-39 p.53]. Unless one is aware of his sinful motives and hidden Asa and Mansa he cannot take any action to remedy himself. The root of all evil is ignorance which clouds the discriminating faculties and conceals the viciousness of sinful motives and acts. The spirituality of the Sant Satguru infuses life into the mundane germs of affections and ties and they manifest themselves forthwith which a devotee can see and feel clearly. Further, His discourses delivered in Satsang and His serene and sacred company effect the purification and provide masterly training in developing the faculty of true discrimination which enables the devotees to find out the motive of their minds even in its subtlest and most disguised form. The followers of the Tradition have further been taught that the seat of Primeval Supreme Spiritual Current or the Nij Dhar in the human body of the Sant Satguru is normally at His sixth Chakra and the Human beings can never be at the sixth Chakra thus making the communication one way only from Sant Satguru to humans and not vice-versa. However, during Satsang and Bhandara events, It comes down to His heart centre when Grace, Mercy and Refulgence are at their peak which the followers can themselves experience. Significance of Satsang therefore cannot be overemphasized. Saint Kabir says,

\[\text{Moorakh jan koi marm na jane Satsang mein amrit barse}\]
(Fools do not realize the significance of Satsang Nectar pours in showers in Satsang) [R.S. Sabha, 2004 (Discourses on Radhasoami Faith) p.65].

3.4.3 **Seva (Service)**

*Seva* being a key element of the tenets of the Tradition, should be selfless, without any self-interest, ego, and desire for its fruit [R.S. Sabha, 1998 (Early History and Progress of Dayalbagh (1915-1990)].

One of the modern, managerial virtues is an emphasis on individual responsibility and achievement. Selfless service explores the notions of *Seva*, which establishes a relation between personal and social wholeness, linking the attention that is demanded by the predicament of one’s soul to the service that is required by the needs of others (Juergensmeyer, 1995).

Earlier concept of *Seva* in extant religions included only the service of the guru namely doing the daily chores for him and his family. This opportunity was available only to select few while others were deprived of it. In Radhasoami Tradition (Dayalbagh), *Seva* has been accorded the highest place in order of priorities. Second Revered Leader Paramguru Huzur Maharaj who was the Post Master General of the United Provinces at the time and an ordinary follower, prayed before the Founder of the Tradition, Param Purush Puran Dhani Huzur Soamiji Maharaj to ordain the redemption of the entire world. Soamiji Maharaj who had incarnated in this world for its redemption granted opportunity of His *Seva* to Huzur Maharaj who served Him wholeheartedly and established extremely high standard of Guru *Bhakti* and *Seva*. The Fifth Revered Leader Paramguru Sahabji Maharaj declared that Radhasoami Community had been chosen for rendering service to humanity and it devolved 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]).

Param Guru Huzur Mehtaji Maharaj emphasized the highest importance of *Seva* by citing the example of Paramguru Huzur Maharaj, quoting Paramguru Sahabji Maharaj and discoursed that wisdom lies in praying before Merciful Radhasoami to grant to the members of this community the ability and the strength to carry out and implement successfully His orders or mission or declarations as are known to them as far as possible; to grant opportunities and courage to serve the humanity to enable them to
render service on a large scale; to take such service as may be ordained or willed depending upon the need of the times and the place of need. He advised that the members of this community must prepare themselves for rendering service accordingly and not for a moment think that they shall render the service in this manner and not in that manner [R.S. Sabha, 1979 (Bachan: Paramguru Huzur Mehtaji Maharaj Part-I Hindi) B-119 p.179].

In 1943, He led few dozen men equipped with spades and shovels and started leveling an undulating piece of land full of shrubs. They never looked back. This morning Seva got entrenched in the Dayalbagh Organizational Culture. It seemed the prayer before Merciful Radhasoami to grant to the members of this community the opportunities and courage to serve the humanity on a large scale was acceded. Now seventy years later, Seva in the Agricultural Farm has become a metronomic routine and every follower regards his day and visit to Dayalbagh as incomplete without this Seva. Areas of service are being expanded and opportunities being extended in other segments of activities [R.S. Sabha, 1998 (Early History and Progress of Dayalbagh (1915-1990)].

Paramguru Huzur Mehtaji Maharaj discoursed that the Parmartha can be attained through Seva also which is easier than Abhyas. Seva is also the means of meeting the Supreme Being and therefore we should render service to the Guru as well as the humanity. The option is therefore either to force the ascension of the spirit through Abhyas and if the Supreme Being does not pay attention or repudiates it, the spirit shall fall down helplessly. In other words it is difficult to ascend without His grace and Mercy. On the other hand if your service can give Him comfort or ameliorate the sufferings of His children and He is pleased with that service, His attention is immediately drawn towards you and He would own you and you shall attain the supreme object of your life [R.S. Sabha, 1979 (Bachan: Paramguru Huzur Mehtaji Maharaj Part-I Hindi) B-142 pp. 224-225]. Here a word of caution may do. Seva is not a substitute for Abhyas though Seva to some may appear easier and better done. Seva inculcates humility which is dear to God.

3.4.4 Abhyas (Meditation)

The exact methods for the performance of the spiritual practices are explained at the time of initiation into the Faith. The devotee is expected to regularly perform these practices with love and faith
relying upon the Grace and Mercy of the Almighty Lord [R.S. Sabha, 2004 (Discourses on Radhasoami Faith)].

While the gross bonds of the world are cut asunder by attending the Satsang of the Sant Satguru and by devotion to Him, the subtle bonds i.e. bonds of the mind would be cut asunder by the Sabda practice or meditation [R.S., Sabha, 1960, (Prem Patra Part V, p.297)].

Abhyas refers to the three spiritual practices of Sumiran, Dhyan and Bhajan or Surat Sabda Yoga. They are explained in two stages. Sumiran or repetition of Holy Name by the tongue of the spirit at the sixth Chakra and Dhyan or the contemplation of the form of Sant Satguru at this Chakra is explained during the first initiation. Bhajan or Surat Sabda Yoga is explained in the second initiation when the devotee has attained sufficient progress in the practices of Sumiran and Dhyan. However, these two practices are not abandoned after the initiation in Bhajan or Surat Sabda Yoga practice. Each has different role to play and they all are, therefore, continued.

3.4.5 Path (Recitation of Holy Books)

Since every religion’s foundations are built upon love and faith, the recitation of the pieces from the Holy Books generates emotional pathos and increases the devotees’ yearning for having the beatific vision of the Lord. It guides the individual conduct by embedding spiritual and moral values in its dominant culture. They also help in regulating individual conduct to conform to the Pleasure of the Lord. The language of these Holy Books contains Hindi, Gurumukhi, Punjabi, Urdu, Persian and Arabic words. It is easily understood by ordinary literate as well as by illiterate persons. The phraseology and diction, however, are masterly, full of metaphors, similes. The poems appeal to the mind, captivate attention and help the devotee in concentrating and elevating his spirit to higher regions. They are full of pathos, Bhakti, yearning for Darshan internally, pangs of separation from the beloved Father and stir the hearts.

The Holy Books of the Tradition contain most precious treasure of the secrets and the experiential knowledge of the Sant Satgurus. They contain the words of the Supreme Being Almighty Lord and therefore are the gospel of the Truth of Truths; the Primers of Para Vidya. Path is recited in every
Satsangi household at least once daily. At the central level, the Satsang is presided over by the Satguru in the morning as well as in the evening while at the branch level, it is telecast direct from Dayalbagh on Sunday mornings, Bhandara days, Holi and Basant functions. On other days the devotees gather at the branch Satsang buildings and recite from the Holy Books or sit at home and do it.

3.4.6 Devotion, Love, Faith, and Yearning

Devotion, love, faith, and yearning for the Supreme Being are the basics for any spiritual progress. Since the journey back to the Abode of the Supreme Being is by riding on the current of life and love, any endeavour without deep love, faith, and yearning for the Supreme Being is unlikely to yield any progress. The current of love shall not permit any effort, which is not accompanied with love faith, and yearning to ride upon it.

Prem bina sab karni pheeki nek hu mohein nalage neeki
All spiritual endeavours are tasteless without love they do not appeal to me

(Prem Bani, Part III, B-12 (5) S-6)

Prem rup Atam Paramatam bhakti rup Satnam bakhan
(Atma and Paramatma are both nothing but Devotion and the Satya Purush i.e. the Supreme Being is also Devotion)

Bhakti aur Bhagwant ek hain Prem rup tu Satguru jan
(Devotion and the Bhagwant (the object of devotion) or in other words, Love and the Beloved are are one and the same and the Satguru, too, (who advises you to follow the path of devotion) is of the form of Devotional Love and nothing else. Inside His visible body made of bones, flesh and skin, the power of Love is resplendent)

Prem rup tera bhi bhai sab jivan ko jon hi man
(Brother, thy real form is also of Love and the form of all other living beings is also the same i.e. Love)

Sot pot mein Maya nahin Vahan prem hi prem rahan
Maya is completely absent in the Infinite Reservoir i.e. the prime source of Spirituality. Nothing but Love and Love alone exists there.

*Yeh bhandar prem ka bhari jaka adi na ant dikhan*

[This Reservoir of Prem (Love) is Infinite. It has neither beginning nor an end. It is limitless and beyond comprehension]

*Prem bhakti ki aisi mahima Grahan karo yeh amrit khan*

(Such is the greatness of Love and Devotion that those who follow the path of love and devotion reach this mine of immortal bliss. It is, therefore, exhorted that you take to this path which is the source of immortality)  

[Sar Bachan (poetry), B-12, S-1, V-7, 8, 9, 14, 15, and 17].

Translation [R.S. Sabha, 2010 {Discourses (Delivered in Satsang) or (Satsang-ke-Upadesa) By His Holiness Sahabji Maharaj Sir Anand Sarup Kt. Part II D-4) pp.11to 14}]

Supreme Being is the reservoir of love which supplies the basic flux of attraction in the omnipresent quantum spiritual force field which in turn assists the ascent of the spirit. Without this flux of love, no progress is possible in spiritual domain.

The antecedents of Para Vidya namely Satguru, Satsang (Divine Service), Seva (Community service and service of the Satguru), Abhyas (Meditation), Path (recitation of Holy Books) and devotion, love, faith and yearning are likely to result in organization culture wherein entrenched values, intrinsic motivation, universal leadership, better planning, organization, feedback, control and decision-making manifest in a culture of holistic organization better called the Devotional Satsang Culture.

Meditation is the process of elimination of the media that surround the spirit in the wakeful condition and results in manifestation of human intelligence and higher consciousness in highly increasing progression.

### 3.5 Dayalbagh Organization Culture-Consequents

#### 3.5.1 Better Worldliness

Paramguru Huzur Sahabji Maharaj wrote in His Diary that “we call dirty-living as simplicity, begging as renunciation and laziness as Sanyasa. In my opinion, it is better to die than to lead such a life. If we
live, we should live like men, otherwise we should make room for better persons to live in this world”[R.S. Sabha, 2009 (Diary of Sahabji Maharaj Part III) p.286]. In the words of Param Guru Huzur Sahabji Maharaj “Unworldliness” has been the characteristic of the eastern nations, particularly of India, and “Worldliness” has been the characteristic of western nations generally. In the world, two ideals of life have held the field generally—the ideal of ‘Unworldliness’ i.e. the ideal of asceticism or as it is called in India, ‘Vairagya’, and the ideal of ‘Worldliness’. In the Radhasoami Tradition, the ideal is neither ‘Unworldliness’ nor ‘worldliness’ but ‘Better Worldliness’. Thus, in this Tradition, the object of life is liberation or 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.” The followers of Radhasoami Tradition, however, have “Better Worldliness” as their ideal. [R.S. Sabha, 2006 (Writings, and Speeches of Param Guru Huzur Sahabji Maharaj)]

“We can pursue the course of cooperation between subjective science of spiritual consciousness and the objective physical sciences, so as to achieve Better Worldliness where both spirituality and healthy competition survive and lead to a better world. We do not argue in favour of making everybody an ascetic, a recluse, an unworldly person. That is not the purpose. We simply say one should be having Better Worldliness. What this implies is that we should conform to the lofty ideal of Fatherhood of God and Brotherhood of man. In other words, we should live peacefully, coexist, and make progress including progress in spiritual consciousness” [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being)].

Most Reverend Prof. P.S. Satsangi Sahab says, “It is an order in which the qualities and virtues of the Spirit find the fullest expression. ...Satsang does not teach unworldliness nor does it teach hedonistic or pleasure seeking worldliness. Therefore, we must pursue the ideal of Better Worldliness in consonance with the teachings of Satsang, in which alongside physical development and mental development, Spiritual development may also take place; that is, there may be balanced all round development”.

3.5.2 Better Planning
Intuitive capacity of the planners results in focused thinking together with spiritual and moral ordering. Regular field inspections enable the planners to develop better long term and short term realistic plans together with the necessary logistics. They are made for long term up to 3 years, short term for one year and micro level for weakly and daily charts, constantly corrected for weather forecasts, availability of man-power and other variables. The daily plans are announced after the evening Holy Service when most of the residents and non-residents on temporary visits are present in the congregation hall.

With the information available on the probable numbers of residents and non-residents, the works are organized as per the daily plans. The works are not only accomplished on time but are also sometimes overachieved. The highest record of harvesting the wheat crop is 65 acres on a single day.

3.5.3 Better Organization

Organization is the sum-total of 7-S elements namely the super-ordinate goal, strategies, structure, systems, staff, style and skills. It is a common experience that the best work of the best of men is ruined in a bad organization whereas even the average work of the average men in a good organization is rewarded suitably. The design and architecture of an organization with a good fit of the above seven elements determines the success of it. All the elements then have to be kept in a state of equilibrium or constantly reviewed and updated. This requires higher intuitive capacity on the part of the designers. Para Vidya builds up a highly conducive ethos in the workers and managers for optimum results to the stakeholders. As hypothesized hereinafter, the Para Vidya positively influences the intuitive capacity and therefore, it must enable the designers to factor in all the seven ‘S’ elements in an optimal and ideal mix in the proposed organization.

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. Coordination, cooperation, and harmony come naturally and greatly influence the organization.
Samskaras determine the circumstances, qualities and attitudes of an individual. They form the founding belief system which firms up and matures with training, development and experience of an individual. Belief, degree of consciousness, faith and love for a deity are synonymous. Belief system is fundamental to human existence. Religion is basically a belief system. Each belief system is unique. 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. Coordination, cooperation, and harmony are the social glue of such strong culture.

3.5.4 Negligible Control

Enacted values represent the values people actually rely on to guide their decisions and actions. These values in use are apparent by watching people in action, which are its artefacts. 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 to live with devotion and dedication. With such culture, the need for other control systems is almost negligible. This is amply demonstrated in the fields of Dayalbagh where there is no or little external control. The people exercise self-control and work as they wish. The supervisors are there only to guide and advice.

3.5.5 Universal Leadership

In Dayalbagh the chief leader is the Satguru who works like anyone else and sets an example for everyone to follow. He leads from the front. He is the cynosure of the followers. He is the epitome of Supreme Spiritual Essence, a walking, talking, working God accessible to His followers for both temporal as well as spiritual assistance on the planes with which the devotees are unacquainted.

In the Dayalbagh Farm, however, everyone takes initiative and leads as the leader. Formal announcements of general nature exhorting everyone to work and those relating to the scope of work
and the grouping in various fields are made on the battery-operated microphones or conventional loudspeakers by the supervisors. Hard work and quality work of compeers is emulated. Those new to the work are properly guided by other workers. Everyone is a leader and everyone is a follower and yet there is no leader. The people work of their own accord motivated by inner conscience, feelings of devotion and dedication.

Here one is reminded of the documented dream Aryanagar of Param Guru Sahabji Maharaj wherein He described the world of His dream where there is no leader and follower. The best worker is the Chief Arya. There is no distinction of worldly position and all are equal. Differences of avocation do not separate the people of Aryanagar. Everyone is free to choose his own calling after his own aptitude but is prepared to discharge other duties if and when necessity arises. They are all parts of a single machine and have no individual locus standi. Everyone works for everyone else. Social evils are impossibility in Aryanagar and therefore they have no penal code. Everyone, whether male or female, is handsome. The institution of marriage, though existent, was a simple affair in Aryanagar. Since the Aryas aimed beyond the worldly pleasures and never kept idle, their hearts were pure and character unblemished. Husband and wife complemented each other in their work. In the event of external aggression every child was prepared to lay down his life for the protection of the colony.

Along with the education of children, physical training was also given due importance. Aryanagar was a casteless society (DBH 25.08.1942/01.09.1942, DBH 22.02.2005).

The founder of Dayalbagh, Param Guru Huzur Sahabji Maharaj envisioned an Arya World of which Dayalbagh was a facsimile. The Arya of Dayalbagh may be the Superman of tomorrow.

3.5.6 Intrinsic Motivation

Motivation represents the forces within a person that affect his direction, decisions, intensity, and persistence of voluntary behaviour. The followers see the hidden Grace and Mercy in all activities that may take them closer to and earn the pleasure of the Supreme Being or His Human Form as Sant Satguru which is the source of singular great motivation for them. Such acts for them are virtuous and good, while any sloth or laziness that takes them away from Him or earn His displeasure is considered as vice and bad act. People are motivated intrinsically to arrive at work on time, finish the job early,
or aim for achievement of higher targets. Motivation is goal-oriented and not random (Armstrong, 2009).

### 3.5.7 Focused Judgment and Decision-making

Intuitive capacity, clusters of beliefs, religious background, values, assumptions, assessed feelings, and behavioural intentions aggregate in formulation of attitudes, which then translate into judgments for decision-making. Such focused judgment and decision-making is goal-cum-result oriented. The mandates of the Revered Leaders are the commandments for guiding the behaviour and conduct of the devotees which reflects in their decision-making in their respective fields in Dayalbagh or the place of their residence. Their decisions are normally guided by the definition of good and bad actions being those that earn the pleasure or those that earn the displeasure of the Satguru respectively and better intuitive perception of the reality of situation.

### 3.5.8 Effective Communication

Effective communication that has posed major challenge for managers has been simplified to the level of almost oversimplification and the psychological, social, and structural barriers that distort and obscure the sender’s intended message are non-existent at Dayalbagh. Efficient management information system evolved at Dayalbagh is by means of announcements relating to scheduling of Agriculture operations and deployment of workforce at different work sites on the following day on the mike after the daily evening Divine Service, which is attended by most of the residents as well as the temporary pilgrims. Those who for some reason are unable to attend the evening divine service obtain their information from those who attend and act accordingly. This information is backed by repetition the next morning and written instructions on the blackboard at the exit gate after the Holy Service.

Further the agricultural fields provide an excellent platform for effective person-to-person communication, networking, 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.
3.5.9 Fatherhood of God and Brotherhood of Man

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, faith, and hope. Such enacted values represent the values the followers of this Tradition actually rely on to guide their decisions and actions. Since the followers live a life of Better-Worldliness, feelings of ‘Fatherhood of God and the Brotherhood of Man’, cooperation, coordination and harmony are visible in the silent movement of the workers.

3.5.10 Detachment

Radhasoami Tradition teaches that one should cut asunder the bonds of mind and the matter, develop a sense of detachment for the objects and pleasures of the world as they are all transitory and change the direction of his attentions from ‘outward and downward’ to ‘inward and upward’ and travel on the journey back home to the Abode of Merciful Supreme Being Radhasoami who alone is the true friend, guide and the mentor. The followers, therefore, develop a sense of detachment for the worldly objects. They are not ordinarily affected to any serious extent by the joys and sorrows of this world and leave everything to the Will and Pleasure of the Lord.

3.5.11 Economy

Economy, austerity, simple living and high thinking appear to be the mottos of the followers of this Tradition. They try to live by the teachings of their Revered Masters by practicing economy of time, resources, thoughts and deeds. A message board is displayed in almost all offices and common places in Dayalbagh containing the message of their Sixth Revered Leader which conveys that waste is nothing short of sin. It advises men and women, young and old alike, to see that they do not waste their time, energy, thought, wealth, food, clothing, in short anything they possess lest they should find themselves in want of them at the time of need⁴. The followers have imbibed this as a principle in their lives and therefore practise economy in every conceivable endeavour of theirs. They are ever in-

⁴ White paper on Religion of Saints And Radhasoami Faith p.34
waiting for the Sant Satguru (True Enlightened Teacher). They keep a positive frame of mind and strongly believe in the great teaching of the Fatherhood of God and Brotherhood of Man.

3.6 Dayalbagh Agriculture Operations-Antecedents

The Consequents of Dayalbagh Organization Culture impact and become the Antecedents of successful agriculture operations in Dayalbagh as per the Conceptual Framework.

3.7 Dayalbagh Agriculture Operations-Consequents

3.7.1 Higher Worker Satisfaction

Workers in Dayalbagh fields are the local residents, residents of Agra and temporary visitors from all over the country and overseas who render the Seva by working voluntarily without any compulsion or force. The devotees work out of sheer reverence and worship of the Satguru whom they regard as the Lord in human form. For the devotees, their best reward and satisfaction comes with the Darshan of the Satguru, company of the Satguru, Prasad and obedience to His commandments. With a good morning’s physical exercise after working in the fields, they feel rejuvenated in body, mind and the spirit. They will not trade it with even the kingdom of heaven.

3.7.2 Higher Productivity

As already stated the followers realize that any activity that 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. Entire endeavor is therefore directed towards winning His Pleasure by coming to work on time, working overtime, if need be and overachieve on the targets set by or for them. Those who are new to the work are properly guided by the supervisors, colleagues and co-workers. Better planning, better organization, execution, self- control and feedback help in higher resource productivity.

3.7.3 Higher Yield

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Prasad is the sweets or other light articles of food sanctified by the Adept. They constitute the sacrament of the Satsang [Param Guru Maharaj Sahib. (2004) Discourses on Radhasoami Faith p.66]
Devotion to duty, higher resource productivity, lesser waste, and quality work results in higher yield per acre of land use. Highest harvest of 65 acres of wheat crop per day recorded at Dayalbagh speaks volumes for its Agricultural yield.

### 3.7.4 Higher Customer Satisfaction

Due to strong organization culture with entrenched values, intrinsic motivation, shared assumptions and beliefs Dayalbagh Agriculture Farm gives higher productivity, higher yield, total quality, lower costs, lesser waste, higher worker satisfaction, moral identification, harmony, and cooperation. Massive voluntary free labour input substantially lowers the cost of production. The agricultural produce is given at cost to the Residents of Dayalbagh which is considerably lower than the market prices. Attached to the produce then is the belief and feeling of the devotees that this product is not only a good quality product but highly precious *Prasad* sanctified by the working of the Satguru also in the same fields. Customer satisfaction level, therefore, is at its peak.

### 3.7.5 Lower Tangible and Intangible Costs

Due to voluntary and non-remunerative character of the work-force, there are no tangible, intangible labour, and attendant charges thereby reducing the cost price of the produce. Since Dayalbagh works on ‘not for profit’ basis, the produce is available to the residents at substantially lower prices. Dominant organic farming considerably enhances the quality and the perception of the customers. Participation of the Leader in this endeavour further hikes the spiritual perception of the produce.

### 3.7.6 Lesser Wastage

Wastage by way of pilferage, indiscriminate sorting and weeding, loss during storage and transportation is minimized by vigilant supervision, quality sorting, deweeding and careful handling as if this work was more important than even their personal interests. The entire work is done in the spirit of true service to the Lord.
3.8 Hypotheses

Professor William Tiller (2005) had demonstrated that by meditating, his team could create a mind force. This would imprint intentions on an electronic device of raising the pH value of pure water by one. According to their claim, in repeated experiments wherever this electronic device was placed at the site of the experiment, the pure water had its pH raised by the desired amount. He performed several other experiments besides those relating to pH count with success.

Global Consciousness Project undertaken by Princeton University New Jersey, USA to register coherence and resonance in the world as well as to detect coalescing consciousness in the world by way of 65 geographically distributed and interfaced Random Event Generators or Random Number Generators all over the world is a sign of growing awareness of the presence of global consciousness which is at the back of all human activity (en.wikipedia.org/wiki/Global_Consciousness_Project).

Similarly, the researcher Prof. Konstantin Korotkov (2004) conducted an experiment on two seemingly identical drops of water – one normal and the other biocharged by 10 minutes of conscious concentration by famous Russian healer Allan Chumak. The Kirilian Aura image of biocharged drop of water was with 30 times stronger aura vibration and significantly altered physical and biological properties. It has thrown fresh evidence of correlation between para vidya and intuitive capacity.

Mark Juergensmeyer (1995) contends that there is a logical connection between spiritual accomplishment and social progress. Aristotle believed that right action was the result of developing good moral habits.

There certainly seems some ineffable but logical relationship between the physical and the metaphysical phenomena or Para Vidya and intuitive capacity. Dayalbagh experiment needs further examination in order to establish linkages between Para Vidya and intuitive capacity, which in turn results in enhanced productivity in Dayalbagh fields and resultant consumer satisfaction with the agriculture products so produced here. The researcher has accordingly hypothesized as under:-

**H1 - Para Vidya positively influences the intuitive capacity.**
Antecedents (*Para Vidya*) of Dayalbagh Organizational Culture ultimately yield the Consequents of Dayalbagh Agricultural Operations namely higher worker satisfaction, productivity, yield, customer satisfaction, lower tangible and intangible costs, and lesser wastage, which cumulatively aggregate into manifestation of higher factors of productivity in Dayalbagh agricultural operations. Hence, it is hypothesized:

**H2 - There is a positive relationship between *Para Vidya* and the productivity of Dayalbagh Agricultural Operations.**

Due to efficiency of the factors of production and non-profit nature of the operations, the produce is given at cost price to the end users, which is substantially lower than the prices in the local market. Work in the fields is regarded as *Seva* of the Satguru. Followers get opportunity of partaking of the produce, which the Satguru Himself has sanctified by working side by side with the followers. They regard the produce as *Prasad*. Furthermore, since they are a part of these factors, they derive high degree of spiritual, psychological, and emotional satisfaction besides financial satisfaction. The customer satisfaction level in such circumstances is at its peak. Thus, it is hypothesized:

**H3 - End users of Dayalbagh agriculture products are satisfied with the final output.**