CHAPTER 7

Research Findings and their Implications

Chapter Layout

7.1 Validation of Hypotheses
7.2 Managerial and Policy Implications
7.3 Implications for Religious Traditions and their Leaders
7.4 Implications for the Humankind and the Political Leaderships
7.5 Implications for Practicing Managers
7.6 Implications for Sick Organizations
7.7 Limitations and Research implications
7.0 Research Findings and their Implications

7.1 Validation of Hypotheses

Statistically tested, the conclusions in the foregoing lend strong support at 99% confidence level to all of our hypotheses that-

Hypothesis 1 Para Vidya positively influences the intuitive capacity

Hypothesis 2 There is a positive relationship between Para Vidya and the productivity of Dayalbagh Agricultural Operations

Hypothesis 3 End users of Dayalbagh agriculture products are satisfied with the final output

7.2 Managerial and Policy Implications

This research has significant implications for policy makers and the management gurus. Kolkhoz movement of the erstwhile USSR, people’s communes of China and Kibbutzim in Israel could not sustain themselves. Transparency International has reported year on year that no country in the world is free of corruption, moral anomie, depravation and lack of moral integrity. Dayalbagh’s Spiritual Model of Management that is being practiced for 70 years gives a strong message of change for the policy makers and the management gurus all over the world to adopt Spiritual Model of Management.

7.3 Implications for Religious Traditions and their Leaders

The present research has implications for religious traditions and their leaders also who believe that religion should only teach religiosity and not concern with material things; who believe that they can live on doles and others' earnings; and that they need not work nor earn their livelihood by honest means. The research has implications for those also who consider that engagement in worldly matters would wean them away from religious pursuits. In other words, this research has message for both the worldly as well as unworldly people by projecting the concept of Better-Worldliness. The study demonstrates that Better-Worldliness is not a theoretical concept, but a highly practical and desirable way of living.
7.4 Implications for the Humankind and the Political Leaderships

This research has significant implications for the humankind and the political leaderships in the world. Better-worldliness is the only means of realizing the Fatherhood of God and the Brotherhood of Man. Paramguru Sahabji Maharaj warned that “from time immemorial religion has been teaching the great truth of Fatherhood of God and the Brotherhood of Man but the selfish man turned deaf ear to this great teaching. Divine Plan, however cannot be set at naught. This great teaching has been ignored because it was imparted in a language soft and sweet. It is now being impressed upon in the harsh and unpleasant language of economic strife. If we do not assimilate even now, it will be imparted in the language of machine gun and the bomb. Divine Plan cannot be set at naught. Universal brotherhood must prevail and the nations of the world and humanity get prepared to recognize the Fatherhood of God”¹

Nations of the world and humanity must recognize the Fatherhood of God and the Brotherhood of Man as a fundamental ideal of individual, social and national life and a practical law of the land.

7.5 Implications for Practicing Managers

This research has profound implications for the practicing managers. They have to find their individual, social, corporate and moral moorings in this Spiritual Model of Management. They have to learn to manage themselves before they take upon themselves the management of an enterprise not only as a profit centre but beyond it to fulfill a higher destiny.

7.6 Implications for Sick Organizations

The research findings provide insights to the policy makers on how para vidya and its side-effects ‘Seva’ in particular, can turn-around any organization in terms of productivity, individual and community fulfilment and satisfaction. Lesser control, intrinsic motivation, effective and easy communication, lesser wastage and higher factor efficiency should contribute enormously to the financial and mental health of an organization.

¹ Param Guru Huzur Sahabji Maharaj’s Address at Kayastha Pathshala, Allahabad
7.7 Limitations and Research Implications

This study triggers a thought process as to why this model of management cannot be implemented in all organizations including government, corporates, social organizations and NGOs etc. Without the driving force and the motivation of Sant Satguru one may wonder as to how this can be implemented in other organizations. However, even without the benefit of the presence of Sant Satguru, the leadership of organizations could well emulate the teachings of the Saints and follow a Spiritual Model of Management. Alternatively, they can still emulate this model under the Leadership of an able, selfless, strong and inspiring Leader. That alone may result in significant transformation of organizations.

However, if Juergensmeyer’s inference that ‘Radhasoami may be the harbinger of the world religion’ proves to be correct in course of time and the world at large accepts the basic tenets of the Sant Satgurus of Dayalbagh Tradition as Spiritual Leaders, then it can be hoped that as the human race evolves further into a super race, Better-Worldliness is practiced the world over, Fatherhood of God and Brotherhood of Man is realized by the nations of the world and the humanity, the age more ameliorating than even Satyuga sets in, the management shall become a function of Paravidya. The managers of future then shall certainly comprehend, control and appreciate the management scenarios better, and will not rest until they have realized the ‘Ultimate Model of Management’, a ‘Better-Worldly Model of Management’ that shall have a higher destiny to fulfill beyond simply immediate or basic needs.