1.0 Introduction

Purpose of the study is to examine causes of moral anomie, lack of ethics and rampant corruption in organizations and draw parallels with a spiritual and social organization, namely Dayalbagh, to focus on need for including paravidya also alongside aparavidya in management. The greatest challenge facing the world today is how to lessen the economic strife, geopolitical tensions and bringing about the greatest truth of Fatherhood of God and Brotherhood of Man. Underneath the outer glitter and vivacity of present-day life, there is raging a marked discontent of the soul [(R.S. Sabha,. 2005 (Discourses on Education in Dayalbagh)].

The body is the product of admixture of the body, mind, and the spirit [(R.S. Sabha, 2003 (Bachan Part-II), Hindi B-185, p.296]. 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, therefore, woefully missing from the syllabi of almost all the educational institutions including the management institutes of excellence. We leave the development of the spirit severely alone. The result is the imbalanced development of the human personality [(R.S. Sabha,. 2005 (Discourses on Education in Dayalbagh)]. This also is the root cause of most of the problems of present-day world.

Radhasoami Faith (Dayalbagh Group) is a modern, emerging, scientific and a relatively new religious tradition. Its headquarters is at Dayalbagh, Agra in the state of Uttar Pradesh, India. This tradition is essentially based on the foundation of love, faith, hope and compassion. Its followers, numbering over 5 lakhs are spread all over the world. Mark Juergensmeyer (1995), a noted researcher and sociologist in religion, hopes that this tradition may be a harbinger of the religion of future and a world religion.

The tradition teaches Para Vidya (transcendental knowledge) obtained by the development of the higher hidden and latent senses by training and the development of the spiritual faculties by meditation. In Dayalbagh organization culture, everything is subordinated to spiritual ideal (Brunton, 1934, p.237). The application of science of spirit finds predominant position and Dayalbagh institutions are built around a spiritual transmission and a discipline of life. The followers of this tradition have “Better -worldliness” as their ideal based on the lofty ideal of Fatherhood of God and Brotherhood of Man [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being)] [R.S. Sabha, 2006 (Writings, and Speeches of Param Guru Huzur Sahabji Maharaj)]

The essential tenets of this tradition are the Satguru (True Living Adept), Satsang (the Holy or Divine Service in the presence of the living Adept), Seva (Service of the Adept; also includes community service) and Abhyas (Meditation or Surat Sabda Yoga).
The day begins in Dayalbagh with silent meditation followed by singing of hymns in praise of the Lord. The holy service is presided over by the Satguru whom the followers identify as the incarnation of the Supreme Being. After this service, residents of the colony and the temporary visitors on pilgrimage to Dayalbagh go to the Radhasoami Satsang Sabha’s Cooperative Agriculture Farm in large numbers for rendering Seva which is a key element of the tenets of this faith. They return home only to leave for their regular jobs after a hurried wash, change and breakfast.

The day closes in the evening with humble thanksgiving at the feet of the Gracious Lord in the holy service presided over by the Satguru. Everyone works for the common weal and the leader sets a perfect example of selflessness and devotion to duty. This routine has been continuing with metronomic regularity for the last 70 years without interruption.

In 1943, Sabha’s farm measuring about 1600 acres was an undulating, sandy and arid piece of land full of cacti, thorny bush and dunes. This hostile and harsh terrain has now (seventy years later) turned into a fertile bowl of granary due to the voluntary service ‘Seva’ rendered by the followers of this tradition. This programme is replicated with success in tradition’s colonies and tribal villages like Rajaborari in Madhya Pradesh adopted by this tradition.

A subtle and silent transformation of the society is taking place in Dayalbagh by this practical example, which has no parallel or precedence in the world. This has attracted a series of prominent visitors to Dayalbagh, who have expressed their appreciation by recording their views such as ‘colony of work-a-day mystics’, ‘Indian Utopia’, ‘a halo’, ‘sanctity’, ‘divinity’, ‘practicability about this place’, ‘a spirit of service and dedication permeates the whole’, etc.

Juergensmeyer (1995) suggests that there is a logical connection between spiritual accomplishment and social progress. There does, indeed, seem an ineffable relationship between the meditation, namely the Para Vidya being taught in Radhasoami tradition, and the management of the huge agriculture farm at Dayalbagh as suggested by Juergensmeyer (1995).

Thus, the Dayalbagh model of management of its Agriculture farm has been studied in which the transformation of sandy and arid land into fertile green fields is nothing short of a miracle [R.S. Sabha, 1998 (Early History and Progress of Dayalbagh (1915-1990)]. The present research work is an attempt to identify the key antecedents and consequences of, strengths and weaknesses of and possible extension of this model of management to government, corporates and NGOs. This is done in two parts. The first is ‘Dayalbagh Organizational Culture’ and the second part is the ‘Dayalbagh Agricultural Operations’. A pertinent question is - what are the drivers of this model of management and to what extent it conforms to the principles of scientific management? We also explore the problem context to identify the strengths, weaknesses, opportunities, and threats associated with such a tradition, that could be used to explain it as an alternative model of management.
The thesis is organized as follows: Chapter 1 gives the Introduction. Chapter 2 provides a review of literature on present management scenario, its underlying strengths and weaknesses, Radhasoami Faith, Dayalbagh, and R.S. Sabha’s Agricultural Farm and other research works in this field. Chapter 3 discusses the Conceptual Framework of the management of this farm in two parts namely ‘Dayalbagh Organizational Culture’ and ‘Dayalbagh Agricultural Operations’. 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. Chapter 4 describes the research method including the instrument design, sampling frame, data collection procedure and statistical analyses employed in the study. Chapter 5 discusses Data Collection and presents the results. One hundred tables, 114 charts and 17 figures relating to the primary and secondary data help in comprehension of the results at a glance. Chapter 6 analyses the data and presents the findings. Chapter 7 discusses the research findings and their implications, as well as limitations of the study and the model and directions for future research.

2.0 Literature review

Apara Vidya (worldly knowledge) is the body of objective knowledge derived through the physical senses. Para Vidya (transcendental knowledge) pertains to the regions beyond our physical world and is entirely subjective. It is obtainable by the development of the higher hidden and latent senses which exist in the human head. The one without the other may lead to either ‘Unworldliness’ or ‘Plain Worldliness’, both of which are equally bad. “What we need today is Better-worldliness” [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being)]. This combines the two, namely, the Apara Vidya and Para vidya in an optimal mix. That would require a holistic approach to development of body, mind, and the spirit.

Juergensmeyer (1995) feels that management experts will have to rethink the management theories and practices to conform to parallel sets of values, based on rational and egalitarian efficiency to produce quite a different vision of the suprarational and social ideal. He 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 individual, social and spiritual progress. He suggests a managerial value namely a sense of individual, public 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 necessary for achieving concept of ‘Better- worldliness’ of Radhasoamis, providing opportunities to all individuals to pursue achievement of highest happiness for one and all.

Mitroff and Denton (1999) argue that the greatest tragedy of present-day management is the spiritual void in modern organizations. They suggest that many of the problems faced by business and society
are the result of a spiritual impoverishment. People who are more spiritually involved achieve better results. In fact, spirituality is one of the most important factors of organizational performance and may well be the ultimate competitive advantage (Mitroff and Denton, 1999).

Swami Jitatmananda (2008) argues that spiritual values were given due importance in “Matsushita philosophy” and “Matsushita values”. Matsushita philosophy provided a basis of meaning beyond the products produced. Ancient Indian Philosopher Kautilya calls both Dharma (spiritual welfare) and Artha (material well-being) as ‘knowledge’ (Rangarajan, 1969). 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.

Most Revered Prof. P.S. Satsangi (2010), an authority of international acclaim on Applied Systems Engineering and the Founder President of the Systems Society of India, discourses that the 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 is perceived 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.

The above discourse suggests that what we see, experience or acquire through our physical senses by way of knowledge of the physical world 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.

Without spirituality, the education in general and management education in particular is incomplete and remains confined only to aparavidya. For decision-making process, which is one of the most important elements of the entire management spectrum, however, the managers need complete knowledge of a particular management situation. This can be possible with both apara and para vidyas.
Training and development of the spirit force is appallingly neglected in the affairs of men unlike the body and the mind in the human frame [(R.S. Sabha., 2005 (Discourses on Education in Dayalbagh)]. This has resulted in chronic malaise of spiritual and moral impoverishment with corresponding material aggrandizement and avarice manifesting in several forms of corruption which in generic sense can take many ugly forms including moral turpitude, greed, social evils and economic offences.

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 and unless they are put into practice, they are meaningless.

Ethics, morals, core values, spiritual values and Para Vidya etc. are synonymous. Rushworth, Kidder and Bloom (2009) state that people’s core moral values, however, are very deep; transcending not only cultures and demographics, but religion as well. Respect for life was ranked so high that it appeared universal (Economist Books: Business Ethics, 2009). These are the attributes of spirit and are 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 and translate into better decision-making process so very essential for ethical and value-based management in any organization.

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)].

Spirituality is the science of spirit or the spirit force. The science of spiritual development, however, is highly technical and subtle, requiring regular daily training on planes with which the devotee is unacquainted [(R.S. Sabha., 2004 (Discourses on Radhasoami Faith)]. Until development of spirit force 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 subjective. 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. 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 study of the science of Atma or the spirit, therefore, assumes imperative importance in the management of the affairs of the world in order to adopt a holistic approach to the subject of management.
Meditation or *paravidya* can be practiced only in the human body. In human body, there exists the precious essence of the Supreme Being. Underlying the planes of ordinary functions of the human frame, there are subtler planes within the nervous system. The innermost part of each nerve center is associated with the subtle plane peculiar to it. In the human body, there are 18 apertures called the ‘Chakras’, ‘Kamals’ and ‘Padams’. Six chakras (force centers or ganglia) from bottom upwards are at the rectum, reproductive organ, navel, the heart, the throat and Third Til between the two eyes and correspond to the six sub-divisions of the 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, Sahasdal Kamal, Trikuti and Sunn at the top. 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 (Satsangi, 2010), [R.S. Sabha, 1959 (Prem Patra Part-II, p.229)]

When these subtle planes are acted upon through nerve centers by means of meditation, communion with the macrocosmic spheres corresponding to them is established, higher powers of these spheres are imbibed and higher consciousness with greater degree of intelligence and wisdom manifests [R.S. Sabha, 2004 (Discourses on Radhasoami Faith)].

Higher levels of consciousness with greater degree of intelligence and wisdom are necessary for making right managerial decisions. Management experts have been working tirelessly in evolving an ideal management model to take care of human failings. There is a worldwide concern and search for a viable model of management which can rid the world of the present malaise. Researchers are trying to evolve a viable and workable model with spiritual accent.

Radhasoami Faith was founded by Most Revered Shiv Dayal Singh Sahab in 1861 at Agra who later became known as Param Purush Puran Dhani Soamiji Maharaj. The Faith teaches *Para Vidya* (transcendental knowledge). Radhasoamis believe that body, mind, and spirit are three things distinct from each other. Their reservoirs are also distinct: Pind or the physical universe is the reservoir of physical body, Brahmanda is the reservoir of mind, and Supreme Being is the reservoir of spirits. This Reservoir is the GOD. His spiritual rays are present everywhere, but His region is distinct and away from the regions of matter and mind [(R.S. Sabha, 1997 (Prem Bilas), Hindi]

Juergensmeyer (1995) contends that 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. He tried to argue throughout much of his book that it is also genuinely a new religion, a modern religion, a tradition in the making. He predicts that 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.
Dayalbagh the headquarters of Radhasoami Faith has been referred to as a colony of work-a-day (Brown, 1937). The followers have been experimenting with a symbiotic blending of modern science and spirituality to bring about a social transformation of the community for realizing the ideal of Fatherhood of God and Brotherhood of Man. This has attracted a series of visitors to Dayalbagh. These included national leaders, the Viceroy, Governors, and other governmental officials, social reformers, writers, researchers and thinkers.

Though Dayalbagh has been in the news for the visits of national leaders and researchers, it has yet to register itself with the international community for its “Spiritual Model” or “Better-worldliness Model” of management which may provide answers to the questions that have beleaguered the humanity.

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

Agriculture production cooperatives are relatively rare in the world. The known examples are limited to collective farms in former socialist countries, people’s communes of China and Kibbutzim in Israel. All these cooperatives failed due to one or the other reasons. Dayalbagh Model of management of its huge agricultural farm, therefore, seems to be one of the rare, longstanding and successful examples of community living and cooperative farming in the world.

A study was commissioned to unravel the mystery of the success of this model as a part of this research which has thrown open interesting results and may well be the reference case study for those who are looking for ideal model of management. Based upon interviews of the stakeholders and beneficiaries namely two officials of the Department of Agriculture of Dayalbagh, three agricultural experts and responses of 223 respondents selected on convenience and judgmental basis, consensus emerged that this model can well provide answers to the questions that have been eluding the management gurus the world over.

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.

Mathur (1974), Gold (1987) and Juergensmeyer (1991) 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. In Radhasoami tradition, spirituality is the science of spirit force which the scientists refuse to believe.

Professor William Tiller (2005), a material scientist at Stanford University, has demonstrated that by meditating, his team could create a mind force. The meditation could 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, pure water had its pH raised by the desired amount. He performed several other experiments besides those relating to pH count with success. Prof. Tiller’s research is significant because it proves the fact that gross inert objects and the experiments conducted on them are influenced by the spirit force.

Similarly, Prof. Konstantin Korotkov (2004) conducted an experiment on two seemingly identical drops of water—one normal and the other bio-charged by 10 minutes of conscious concentration by famous Russian healer Allan Chumak. Kirilian Aura image of biocharged drop of water showed 30 times stronger aura vibration and significantly altered physical and biological properties. This has thrown fresh evidence of correlation between meditation and intuitive capacity.

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 (Economist Books: Business Ethics, 2009). Peter Pruzan in the book “Spirituality and Ethics” edited by Laszlo Zsolnai (2011) 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).

3.0 Conceptual Framework

The Conceptual Framework discusses the various antecedents and consequences of Dayalbagh Organizational Culture; the consequences of this Organization Culture then become the antecedents of the Dayalbagh Agriculture operations. The Conceptual Framework is a two tier framework shown in the two charts given below.
Figure 1: Antecedents and the Consequents of Dayalbagh Organization Culture

Satguru (Living Adept)

Satsang (Company of the True Adept)

Better Worldliness

Better Planning

Better Organization
Figure-2: Consequents of Dayalbagh Agricultural Operations

Devotion, Love, Faith & Yearning

Consequents of Dayalbagh Organization Culture become the Antecedents of Dayalbagh Agricultural Operations

Better Worldliness
Better Planning
Better Organization
Negligible control
Higher worker satisfaction
Higher Productivity

Higher Productivity
Higher worker satisfaction
Consequents of Dayalbagh Organization Culture become the Antecedents of Dayalbagh Agricultural Operations

Better Worldliness
Better Planning
Better Organization
Negligible control
Higher worker satisfaction
Higher Productivity
The Antecedents of Dayalbagh Organization Culture namely Satguru, Satsang, Seva, Path, Abhyas and Devotion, love and yearning are explained in detail. Similarly, the consequences of this Culture namely 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 and economy are derived. These consequents impact and then become the antecedents of Agricultural Operations in Dayalbagh which lead to the consequents of higher worker satisfaction, higher productivity, higher yield, higher customer satisfaction, lower tangible and intangible costs and lesser wastage in agricultural operations in Dayalbagh.
The present study examines the underlying causes of moral anomie, depravation, void in core values and ethics, and the rampant corruption in its various manifestations in management systems in spite of extensive knowledge and research base in management and administration. The study draws parallels with the Dayalbagh model of management of its Agricultural farm to focus on the need for balanced development of human personality by reorienting the education system to include paravidya also alongside aparavidya to be consistent with theology to provide a cosmic whole in which individual members may locate themselves and find their moral and spiritual moorings. This way of life engenders individual spiritual fulfillment and public good at the same time. This will be necessary for achieving ‘Better- worldliness’ enunciated by and demonstrated in the Radhasoami Model of management of its Agriculture Farm at Dayalbagh. The other associated aims of the study are as follows:

Objective 1: To understand the correlation between the microcosm (Man) and the macrocosm (Universe) 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 Group)

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, and

Objective 4: To develop a framework of such model for wider adaptation in the practical world and to make appropriate recommendations.

4.0 Design/methodology/approach

A questionnaire based survey was conducted to gather the relevant data. Area of survey was extended to Dayalbagh, places within India, outside India namely USA, Europe, Australia and Asia. The method used for conducting the survey is described below.

A convenience and judgmental sample of 200 was proposed with sample composition comprising officials of the Dayalbagh Agriculture Department, local residents, and student volunteers of Dayalbagh, temporary visitors and industry experts. Different questionnaires were devised for different categories relevant to each. Keeping in mind the factor of possible non-responses, it was decided to address the appeal to over 300 prospective respondents identified in consultation with the local population with due regard to the age, gender, profession, status and the interest. Finally, 228 respondents responded to the survey.

The survey instrument included motivation, satisfaction and driving force behind Seva amongst others. The aim and purpose of this survey was to study linkages between Para Vidya and
Management. Given the aims of the study and literature review presented in Chapter 2, personal interviews were conducted with 3 officials of the Agriculture Department and 2 experts in agriculture. Five questions were designed for assessing the motive and driving force behind Seva in the fields through clear statement, thoughts and feelings for respondents of all categories. Another four were generated on the control and behaviour aspects of co-workers and supervisors. Two questions were designed to elicit response to the respondents’ overall assessment of the Seva in fields and vote for the spiritual model of management. Lastly, three questions especially focused on the three hypotheses namely (i) productivity of Dayalbagh Field operations has increased by engaging in field work, (ii) Para Vidya enhances intuitive capacity and (iii) satisfaction level with the purchase of Dayalbagh goods and produce were devised for all the respondents to be measured on a 10-point Likert scale (1 = strongly disagree, 10 = strongly agree). Statistical testing was done to validate the hypotheses.

The primary data was supplemented by secondary data obtained from published sources. Juergensmeyer (1995) has mentioned 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).

Applying the analogy to the case in study, and based on extensive literature review covering 58 books and journals and 13 internet resources in Chapter 2, it was hypothesized:

**H1** - Para Vidya positively influences the intuitive capacity.

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

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

### 5.0 Findings of the Survey

Category-wise, gender-wise distribution is given in the following charts.
5.11.2 Gender-wise Distribution

Out of the total of 229 respondents who participated in the survey, 149 were males and 79 females. The female population represents 34.5% of the total.

Charts PDI-3 and PDI-4 do not take into consideration the students, independent observers, industry experts and employees of the Agriculture Department since the questions were irrelevant for them.
c) Average hours of work done daily in the fields?
d) Type of thoughts while working in the fields?

Chart PDI-6: Thoughts while working in fields

e) Type of feelings after working hard in the fields?
Chart PDI-7: Feelings after working in fields

Chart PDI-8: Feelings when unable to go for Seva

g) Driving force behind Seva in the fields?
i) Behaviour of supervisors?
j) Vote on Dayalbagh Model of Management “Spiritual Model” for universal adoption in order to usher in a new era of spiritual management of the affairs of the world?
Chart PDI-13: Vote for Spiritual Model of Management

k)

Chart PDI-14: Satisfaction level

Average $\bar{x} = 8.91$

Standard deviation $\sigma = 1.48$
**Chart PDI-15: Perception of relationship between Para Vidya and productivity**

Average $\bar{x}$ = 8.96

Standard deviation $\sigma = 1.51$

**Chart PDI-16: Engaging in field work and Paravidya enhances intuitive capacity**

Average $\bar{x}^- = 9.02$

Standard Deviation $\sigma = 1.56$

6.0 Data Analysis
6.1 Statistical Analysis

Testable Hypothesis:

**Hypothesis 1**

Average $\bar{x} = 9.02$ Standard Deviation $\sigma = 1.56$

Null hypothesis $H_0: \mu \leq 7$

Alternative Hypothesis $H_a: \mu > 7$ (A reference level of 7 out of 10 has been chosen for testable hypotheses)

Since $Z_{CAL} = 19.33$ is $> 2.58$ for 99% confidence level, null hypothesis $H_0$ was rejected.

Evidence was in the direction of $H_a$ with confidence level of 99%.

Therefore the results show that *Para Vidya positively influences the intuitive capacity.*

**Hypothesis II**

Average $x = 8.96$

Standard deviation $\sigma = 1.51$

Null hypothesis $H_0: \mu \leq 7$  
Alternative Hypothesis $H_a: \mu > 7$

Since $Z_{CAL} = 19.33$ is $> 2.58$ for 99% confidence level, null hypothesis $H_0$ was rejected.

Evidence was in the direction of $H_a$ with confidence level of 99%.

Therefore, the results show that there is a positive relationship between *Para Vidya and the productivity of Dayalbagh Agricultural Operations.*

**Hypothesis III**

Average $x = 8.91$ say 8.91

Standard deviation $\sigma = 1.48$

Null hypothesis $H_0: \mu \leq 7$  
Alternative Hypothesis $H_a: \mu > 7$

Since $Z_{CAL} = 18.52$ is $> 2.58$ for 99% confidence level, null hypothesis $H_0$ was rejected.

Evidence is in the direction of $H_a$ with confidence level of 99%.
Therefore the results show that the *End users of Dayalbagh agriculture products are satisfied with the final output.*

Thus, all three hypotheses have strong support at confidence level of 99%.

### 6.2 Question-wise Findings

### 6.3 Seva’s Monetary Value

Chart PDI-3 shows number of years since the respondents have been going to the agricultural fields of Dayalbagh. Students have not been considered while discussing the length of time since they are supposed to attend the field work only on Sundays for the duration of their studies at DEI.

Chart PDI-5 gives the average hours of work done in the fields on daily basis.

The students work only on Sundays and holidays. Temporary visitors from other parts of India as well as foreign countries work only during temporary visits to Dayalbagh. While those from within India visit on average 3.3 times in a year, those from foreign countries visit 1.3 times for 5 days each time. Dayalbagh residents go daily for 365 days in a year. Assuming 60% availability due to inclement weather, sickness and other factors, it can be inferred that the respondents contribute about Rs. 2.38 crores annually.

### 6.4 Driving force behind Seva in the Fields

Chart PDI-9 records the responses to the question of driving force or the motivation behind their *Seva* in the fields. The sole driving force behind everyone’s endeavour of *Seva* is the Master or the Sant Satguru for whose service, pleasure, *darshan*, Grace and Mercy the devotees would go to any extent to render this voluntary *Seva*. The whole exercise is an experiment in holistic living by development of body, mind and the spirit, and everything revolves around the central theme of spirituality. The Master is present and working like anyone else. This is the greatest source of inspiration and strength of Dayalbagh Model, that is, selfless service rendered by the Leader leading from the front.
6.5 Overall Assessment of Work in the Fields

Chart PDI-12 provides the responses to the question of the overall assessment of work being done at Dayalbagh. Except for the non-responses, every other respondent has ranked the work being done at Dayalbagh as positive, 56 rating it as excellent, 51 as very good and 44 as good. Even independent observers are appreciative of the work being done at Dayalbagh.

6.6 Vote on Dayalbagh Model of Management “Spiritual Model” for universal adoption in order to usher in a new era of spiritual management of the affairs of the world

Chart PDI-13 shows responses on adoption of “Spiritual Model of Dayalbagh”. There seems near total consensus on acceptance of the Spiritual Model of Management’ with, 198 out of 207 respondents (96%) voting in favour of this model as per Chart PDI-13. The overwhelming support is further corroborated by 90% independent observers. According to them, the world at large needs to follow models similar to that of Dayalbagh.

6.7 Additional Results

The additional findings are discussed in the points below:

a) Results as per Chart PDI-16 show that the elements of Para Vidya namely Satguru, Satsang, Seva, Abhyas result in higher intuitive capacity in management processes namely better planning, better organization, negligible control, lower tangible and intangible costs, lesser wastage, universal leadership, intrinsic motivation, focused judgment and decision-making, effective Communication, detachment, economy, Better-worldliness and therefore, the attainment of the ideal of Fatherhood of God and Brotherhood of Man. Higher intuitive capacity of the followers, therefore, must lead to better quality of decision-making, and hence, better, effective, clean, ethical and spiritual management of enterprise.

b) Results as per Chart PDI-15 show that there is a positive relationship between Para Vidya and the productivity of Dayalbagh Agricultural Operations. Productivity has increased considerably owing to the whopping contribution running into millions of Rupees by way of Seva rendered by the
followers. The consequences are higher worker satisfaction, higher productivity, higher yield, higher customer satisfaction, lower prices, better quality, and lesser wastage.

c) Results per Chart PDI-14 show that the end users of Dayalbagh agriculture products are satisfied with the final output. They are satisfied materially, financially, emotionally and spiritually. They treat the produce as Prasad which confers spiritual benefit on the followers.

d) The respondents who constitute the intelligentsia and the Diaspora being or been in high positions doing the manual work of harvesting, leveling, softening, weaning, sorting, sweeping, piggybacking the bundles, in short every agriculture operation in all weathers of sweltering heat, bitter cold mornings, rains speak volume for the inner intrinsic motivation, selfless service to the community, devotion, love and faith which seems to have moved the mountain of insurmountable difficulties in the last 70 years. Overall, equality and humility distinguish the character of this Seva engendering a spirit of respect for those who till and toil and do manual work.

e) All other questions have brought up responses of positive assessment, feelings and thoughts. They are an expression of the followers’ deep commitment to the task that they have taken upon themselves voluntarily as labour of love.

f) Utilization of expertise from members of the community working in agriculture-related organizations, farmers and system scientists considerably promotes the scientific farming. Two glaring examples of this coordination are the banana and grape cultivation uncharacteristic of such terrain. The agricultural operations are carried out in scientific manner and the yields and the production costs compare very favourably with those of all India and other states as shown in the foregoing.

g) Some experts, officers and respondents have expressed certain suggestions for improvement. There certainly is scope for further improvement particularly in increase in the productivity, reduction of wastages and losses and implementation of the policies.
h) With better planning (linear programming), the Farm can have more effective results. Some introductory briefing of pilgrims and students on Do’s and Do not’s should help in reducing the wastages. Training of staff, better and effective supervision, increase in the number of field volunteers to supervise 30-40 people each and scientific management of the workforce can take care of the wastages and losses and enhance the net yield.

i) Not much gap is given between the successive crops in Dayalbagh Farm. Result is potentially serious depletion of major soil nutrients. Heterogeneity and over-usage of the soil is quite high. This necessitates replenishment and restoration of the soil texture. Usage of chemicals could further be minimized to prevent the soil from becoming sick.

j) Adequate organic manuring shall help improve the quality of soil and the resulting yields. Green manuring (quick growing) has been done in about 60 to 100 acres of land with dramatic increase in yield.

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.”

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1 Param Guru Huzur Sahabji Maharaj’s Address at Kayastha Pathshala, Allahabad
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 fulfillment 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.

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.
Select References

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