Chapter 1

Introduction

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1.0 Introduction

Radhasoami Faith (Dayalbagh) is a modern, emerging scientific and a relatively new religious tradition. Its headquarters is at Dayalbagh, about a few kilometers to the north of historical city of 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, a noted researcher and sociologist of religion, hopes that this Tradition may be a harbinger of the religion of future and a world religion (Juergensmeyer, 1995). 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. The followers of this Tradition have “Better Worldliness” as their ideal based on its 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 (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).

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1 Satsang is the Holy or Divine Service in the presence of the living Adept. Satsang (Sat Sang) is association (sang) with Sat i.e. Sat Purush (Supreme Being) or the Satguru (Spiritual Teacher). Generally, it refers to the congregational divine service conducted under the presidency of the Satguru or some saint.

2 Seva means service. From very ancient times ‘seva’ of the guru or Satguru has been considered to be a necessary part of the spiritual discipline through which a devotee has to pass. ‘Seva’ is not only service of the guru, but includes obedience to guru’s orders and service of mankind. Service rendered to the Sant Satguru should be regarded as service rendered to the Supreme Being Himself.

3 The word ‘Abhyas’ literally means ‘practice’ but in the Religion of Saints, it is used in technical sense meaning ‘spiritual practices’ or performance of spiritual practices. (R.S. Sabha, 1960, Prem Patra Part V p.3 footnote 4). Abhyas is spiritual practices taught in the Radhasoami faith comprising 1. Sumiran i.e. repetition of the Holy Name, Radhasoami, 2. Dhyan, the contemplation of the Holy Form of the Satguru, and 3. Bhajan or Surat Sabda yoga i.e. listening to the Spiritual Sound or Sounds of higher regions (Prem Patra Part I, p-1)
1.1 Dayalbagh

Dayalbagh is a private Ashram colony. 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 Almighty Lord Radhasoami. After this service, residents of the colony and the temporary visitors on pilgrimage to Dayalbagh go to the Radhasoami Satsang Sabha’s Agriculture Farm in large numbers for rendering Seva. They return home only to leave for their regular jobs after 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.

1.2 Seva in R.S.S. Agriculture Farm

In 1943, the Agriculture Farm of Dayalbagh 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, India, 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.

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4 Ashram or the spiritual home of the followers of the faith is a hermitage where the inmates, though living together, are alone while engaged in the Holy or Divine Service, Service of the Adept, Meditation or any other allied activity.

5 Francis Yeats Brown in ‘Lancer at Large’, p. 332
1.3  **Logical Connection between Spiritual Accomplishment and Social Progress**

Mark Juergensmeyer, a renowned theologian (1995) suggests 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 (en.wikipedia.org/wiki/Aristotleian_ethics).

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, the pure water had its pH raised by the desired amount. He performed several other experiments besides those relating to pH count with success (Tiller, 2005). 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. Based on such repeatable experiments, it should be easier for scientists to accept the conclusion that the activities of subtler world influence those of the gross world as revealed by measurements made by external sense organs and available instruments of this physical world. This reminds us of the oft-quoted following verse in *Prarthana* by Pram Guru Sarkar Sahab [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being) p.49] (R.S. Sabha, 2006 (Ratnabali) *Prarthna*, S-8 V-68 p. 45).

\[
\text{Jeti hai manushya ki vidya \hspace{1cm} jeti marm rachna ki}
\]

\[
\text{Karen sidh sab Sant bachan ko \hspace{1cm} nit naveen de sakhi}
\]

(The knowledge of the mankind and the secrets of creation discovered by them, all contribute to substantiating the pronouncements of Saints, proving ever new evidence there for)

The Global Consciousness Project (GCP, also called the EGG Project) is parapsychology experiment begun in 1998 by Princeton University New Jersey, USA, as an attempt to detect possible interactions

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6 Francis Yeats Brown in ‘Lancer at Large’, p. 209

7 R.Venkatraman, President of India on his visit to Dayalbagh on 16 March 1992 said, “…there is a halo about this place. There is sanctity about this place. There is a divinity about this place. There is a practicability about this place...and above all, a spirit of service and dedication permeates the whole.”
of global consciousness with physical systems. The project monitors a geographically distributed
network of hardware random number generators in a bid to identify anomalous outputs that correlate
with widespread emotional responses to sets of world events, or periods of focused attention by large
numbers of people. The GCP is used to register coherence and resonance as well as to detect
coalessing consciousness in the world. It is privately funded through the Institute of Noetic
Sciences and describes itself as an international collaboration of about 100 research scientists and
engineers (en.wikipedia.org/wiki/Global_Consciousness_Project).

Similarly, Prof. Konstantin Korotkov 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 (Korotkov K.G.,
Krizhanovsky E.V. et. al., 2004).

1.4 Need for Investigation

Param Guru Sahabji Maharaj laments “It is such a pity in this world where knowledge and skills are
at a great premium, where examination and investigation is carried out in everything, where analysis
is done of the nature and properties of everything and where everything is being measured and
weighed, alas, no one examines and investigates himself” [(R.S. Sabha, 1997 (Prem Bilas), Hindi
translation S-110, V-6 to 8, p.162].

Every one of us has been doing exactly the same. We analyze the prices and properties of the
vegetables; weigh the pros and cons of every situation to leverage it in our favour; measure the rations
and the cloth but no one cares to analyze himself in terms of his failings and frailties, strengths and

\[8\] In deference to the feelings of the followers of Radhasoami Faith, honorific addresses of their Adepts or
Satgurus as generally referred to by them will be used in referring to or quoting from their discourses
wherever required. Furthermore, all references to them, the holy scriptures of the tradition and names of
spiritual spheres shall start with capital letter.
weaknesses. And the top managers take major policy decisions with all the frailties and infirmities built into them and thereby transfer these properties into such decisions. Here one is reminded of a couplet from Sir Sahabji Maharaj’s Prem Bilas wherein He says

Ghar mein phaka char dinon se jag ki zyafat karna hai

(Prem Bilas Hindi S-100 V-11)

Translation-

The family is starving for four days Must you invite the people to a feast?

An impoverished person is not expected to feast others and similarly the men who do not know their own shortcomings cannot be expected to manage affairs of the corporates or of the government. The need of the times is therefore to know ourselves before we try to know other matters of the state or of the corporates.

There must be some powerful causes at the back of the subtle and silent transformation of the society that is taking place in Dayalbagh by this practical example of voluntary service. Some relationship must exist between meditation namely the Para Vidya being taught in Radhasoami Tradition, and the management of the huge agriculture farm at Dayalbagh and that the science of soul being practiced by Radhasoamis at Dayalbagh must be influencing the successful management of the Agriculture Farm as Juergensmeyer suggests.

In fact, one does not need an argument or proof of the existence of connection between spiritual accomplishment and the effectiveness of this experimental model of management, almost axiomatic as it is, being in existence for 70 years without an interruption. Nevertheless, as discoursed Param Guru Maharaj Sahab, to endow the subject with practical and scientific interest, it is essential that this research should also be conducted along the same lines as distinguishes a scientific research, that is to say the object in view should be clearly defined, and practical measures should be prescribed and adopted for the attainment of that object [R.S. Sabha, 2004 (Discourses on Radhasoami Faith)]. In order that this ineffability is broken down and converted into some scientific rationality and it meets with the requirement of the essentials of scientific inquiry, the present research work is an attempt to
identify the key antecedents and consequences, and enablers and challengers of Dayalbagh model of management of its Agricultural Farm. This is done in two parts. The first is ‘Dayalbagh Organizational Culture’ and the second part is the ‘Dayalbagh Agricultural Operations’.

1.5 *Para Vidya Vs Apara Vidya*

The abstract concept of *Para Vidya* needs elaboration before dwelling deeper into the topic of this research. *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. This is done by the training and development of the spiritual faculties by meditation. Our awareness of *Para Vidya* and convictions based on it imperceptibly influence and govern our secular pursuits. *Upanishads* state that all four *Vedas* are included in *apara vidya* like astrology and grammar etc. [R.S. Sabha, 2003 (Bachan: Part II: Paramguru Maharaj Sahab, Paramguru Sarkar Sahab, and Paramguru Sahabji Maharaj) p.304 B-161]

*Para Vidya*, is essentially the science of soul or the spirit force, the power of which is so great that when it manifests itself, all forces of nature, *Tattvas*\(^9\) (elements), *Gunas*\(^10\) (various qualities), etc., immediately collect there and function together in cooperation for sustenance and growth. When, however, it leaves the body, its form, colour and vitality disappear immediately, degeneration starts and that body assumes an extremely frightful or fearful appearance. All the functions of that body and of its different parts stop altogether and the death supervenes. *Rishis* and the Saints have

\(^9\) The five *tattvas* or elements represent the five conditions of matter, viz, solid, liquid, gaseous, incandescent and ethereal (*Prem Patra* Part-II, p.154).

\(^10\) The three *gunas*, viz, *Sattva*, *Rajas* and *Tamas* as qualities or principles pertaining to creation mean ‘quality of stability or existence’, ‘quality of energy or action’ and ‘quality of inertia or resistance to action’ respectively (*Prem Patra* Part I, p-69). The three *gunas*, viz, *Sattva*, *Rajas* and *Tamas* in reference to man, represent the qualities of (i) equilibrium or goodness-mood of righteousness, (ii) energy and activity or passion-mood and (iii) inertia and resistance to action or darkness-mood (*Prem Patra* Part-II, p. 55).
described the speed of spirit as infinite [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being (From Vantage Points of Radhasoami Faith and Systems Science), p.50].

The following table should help in better comprehension of the true purport of Apara Vidya vis-à-vis Para Vidya.

**Table 1: Apara Vidya Vs Para Vidya**

<table>
<thead>
<tr>
<th>Apara Vidya (Worldly knowledge)</th>
<th>Para Vidya (Transcendental knowledge)</th>
</tr>
</thead>
<tbody>
<tr>
<td>This is derived by the physical senses namely sight, smell, speech, hearing, touch and taste which are but the attributes of matter and the mind. Attributes of matter and the mind are physical, material and mental, namely, greed, lust, power and worldly knowledge.</td>
<td>This is esoteric knowledge derived by making the hidden and latent senses or the spiritual faculties in the human brain kinetic by meditation. Attributes of spirit are character, integrity, truthfulness, courage, determination, humility, forgiveness, intelligence, transcendental knowledge, wisdom, cosmic consciousness, bliss, peace, tranquility, and light.</td>
</tr>
<tr>
<td>This knowledge pertains to the material plane or the physical world in which we live.</td>
<td>This knowledge pertains to the subtle worlds beyond the physical worlds.</td>
</tr>
<tr>
<td>This stream of knowledge is objective in nature.</td>
<td>This stream of knowledge is experiential or subjective in nature.</td>
</tr>
<tr>
<td>This knowledge is learnt in the schools, colleges, and universities. Upanishads state that all four Vedas are included in apara vidya like astrology and grammar etc., [R.S. Sabha, 2003 (Bachan: Part II: Paramguru Maharaj Sahab, Paramguru Sarkar Sahab, and Paramguru Sahabji Maharaj) p.304 B-161]</td>
<td>This knowledge is learnt by training of the spirit force by means of meditation under the supervision of competent master.</td>
</tr>
<tr>
<td>Apara Vidya is the material and life science.</td>
<td>Para Vidya is the science of Ultra-transcendental Spirituality, training, and development of the spirit force.</td>
</tr>
<tr>
<td>Apara Vidya enables realization and awareness of the physical universe around us and is outward and downward.</td>
<td>Para Vidya helps in self-realization, self-awareness, self-management and self-actualization and is essentially inward and upward.</td>
</tr>
<tr>
<td>Apara Vidya helps in enhancing the worldly intelligence in comprehending the forces of matter and mind.</td>
<td>Para Vidya is the science of spirit force that is beyond the forces of matter and mind. Its knowledge and refulgence cannot be comprehended by worldly intelligence.</td>
</tr>
<tr>
<td>Apara Vidya leads to intelligence, wisdom, and then Para Vidya.</td>
<td>Para Vidya leads to highest enjoyment of Supreme Consciousness and God Realization.</td>
</tr>
</tbody>
</table>

Apara Vidya and Para Vidya, however, should not be viewed as two separate and mutually exclusive streams of knowledge. Prof. P.S. Satsangi, the present Rev. Leader of the Radhasoami Tradition (Dayalbagh) discourses that all the things of science that we are learning are not going to waste. All these will generalize in due course of time to give us the science of Para Vidya. He declares that “in the context of information science we can measure the information content of any knowledge by formulating information entropy or fuzzy information entropy…..if we try to maximize the
information entropy of the knowledge base about the universe of discourse, then we might be able to transform this knowledge base into a wisdom base” (Satsangi, 2010) [R.S. Sabha, 2010 (Exposition on Truth, Ultimate Reality and Supreme Being) p.4].

The one without the other may lead to either ‘Unworldliness’ or ‘Plain Worldliness’, both of which are equally bad. The spiritual and moral values cannot be divorced from the science and art of management. The two are complementary to each other and an integral part of the whole. “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.

Prof. Satsangi further argues that the three levels of education are the foundation level or primary and middle school levels where the learning is by means of the well known three “R’s” namely reading, (w)riting, and (a)rithmetic, higher education and university education where scientific temper is inculcated and scientific methodology is adopted as a result of which education takes on the hue of another set of three “R’s” characteristic of science namely ‘Reductionism’ representing the analytical power of science, ‘repeatability’ of experimentation which is the strength of science and ‘refutation’ of hypothesis by means of which science has taken its spectacular strides in the modern world. The third and the highest level is the level of spiritual education pertaining to realms beyond this physical or material world called Para Vidya by sages and saints that is we go from Apara Vidya or worldly knowledge to Para Vidya or to transcendental knowledge of Brahmanda or ultra-transcendental knowledge of Nirmal Chetan Desh

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1.6 Present-day Management

Management as a discipline of Apara Vidya has seen unprecedented thrust in late twentieth century since there are numerous stakeholders in the area of management. Indeed, perhaps the entire creation is the stakeholder. Management institutions of excellence have sprung up all over the world to train

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11 Excerpt from speech on the occasion of the launching of D.E.I. Distance Education Centre at Melathiruvenkatanathapuram on June 2, 2004.
managers in the art and science of management. Various theories of management have guided the successful managers in management of the corporates as well as the government. Management researchers have strived hard to find the near perfect and sustainable model of management which can assure clean and effective management beyond the monetary gains. In spite of extensive knowledge and research base in management and administration, moral anomie, depravation, void in core values and ethics, and the rampant corruption in its various manifestations is showing no sign of relentlessness. On the contrary, it is on an increase. This malaise is assuming the proportion of an epidemic. The society seems to have hit a tragic low in core values, ethics and morals.

Transparency International, a Berlin-based anticorruption group publishes reports on corruption and releases Annual Corruption Perception Index (CPI) of countries and territories surveyed by it. It ranks countries and territories according to their perceived levels of public sector corruption. CPI 2012 shows that no region or country in the world is immune to the damage of corruption. A vast majority of 176 countries and territories assessed score below five on a scale of 0 (highly corrupt) to 10 (very clean) with 66% American countries, 68% Asia Pacific countries and 95% Eastern Europe and Central Asian countries scoring below five. These results indicate serious corruption problem. India bracketed with Greece, Colombia, Moldova, Mongolia and Senegal ranked 94 with CPI score of 3.6 on a scale from zero to 10 (www.transparency.org). It is clear that a rating below five is indicative of very poor state of affairs.

Corruption has highly debilitating effect particularly in the developing countries where it causes political instability, terrorism, drug trafficking, human trafficking, social evils and moral anomie. The Supreme Court of India has held that corruption is the mother of all evils that affect governance, economy, institutions and people’s will to progress, and any soft approach in dealing with it will result in anarchy. Managers, administrators, leaders and the researchers, therefore, need to address this challenge. They first need to ask if something is amiss and if they have been able to manage themselves well and properly and their gross and baser propensities or their very decision-making abilities have been able to fully comprehend the realities of the relevant management situations. If not, it cannot be open to them to claim that they are truly qualified and competent to give discourses on or
manage the corporates, government, and other organizations. Not to know how to manage one is the single largest reason for the failed human management. The subject matter, however, is beyond the normal management solutions and needs deeper, extraordinary and experiential insights.

The greatest tragedy of present-day management is the spiritual void in modern organizations. Spirituality is one of the most important factors of organizational performance. People who are more spiritually involved achieve better results. In fact, Spirituality may well be the ultimate competitive advantage (Mitroff and Denton, 1999).

Without Spirituality, the education is incomplete and remains confined only to *para vidya*. 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* as well as *para* *vidyas*.

1.7 Challenges for Future

The most formidable challenge of future, therefore, shall be the paradigm shift in management philosophy, principles, techniques, and compliance - a virtual management revolution – combination of both *Apara Vidya* as well as *Para Vidya* - oriented towards Spirituality and religion.

The condition of managers and even the management authorities, however, is like that of an oil vendor who due to ignorance, sold oil all his life and spent his entire life in poverty though the weights that he used included one made of *Paras* (Philosopher’s stone) [R.S. Sabha, 2009 (Diary of Sahabji Maharaj Part III) p.99].

To understand the alchemy of this philosopher’s stone, we would have to make a great digression and deal with yet another seemingly unrelated subject of the “Spirit force”, its development, and training besides the development and training of body and the mind.

Thus, the Dayalbagh model of management of its Agriculture Farm has been studied in which the transformation of hostile and harsh terrain into a fertile bowl of granary by the dint of voluntary service or the *Seva* is nothing short of a miracle. Deeper and extended longitudinal study would
provide additional useful insights and identify the key antecedents and consequents of, strengths and weaknesses of, and possible extension of this model of management to government, corporates, NGOs; indeed to the entire spectrum of human activity including the personal life of each and every individual. New set of rules and laws of governance based upon mix of worldly and intuitive knowledge or “Better Worldliness” need to be evolved. The community needs to have very clear objectives of prioritization of self-management, self-awareness, and self-realization to which everyone is committed and the management of any economic activity beyond the ‘bread alone’ in next order of priority.

Management experts will, therefore, have to rethink, reinvent, and reengineer 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 (Juergensmeyer, 1995). The present trend would have to be reversed with the highest emphasis on spiritual development.

This research work is a humble beginning in that direction.