

Eradicating Karma to attain Super Consciousness by the Radhasoami Faith Approach

Dharam Pal Satsangi, Preetvanti Singh, P. K. Saxena
Department of Theology Dayalbagh Educational Institute Dayalbagh Agra INDIA
Faculty of Science Dayalbagh Educational Institute Dayalbagh Agra INDIA
Retd. Professor, Dayalbagh Educational Institute Dayalbagh Agra INDIA
Corresponding Author: Preetvanti Singh

Abstract: True happiness of an everlasting nature is the happiness of the spirit which is the true essence of human beings. Indian religions teach that achieving Super Consciousness is the goal of human life. A desirable lifestyle for a human being would be achieving the two goals: (1) leading the life of a common householder, discharging all the duties and obligations towards one's family and society; and (2) actively involved in the pursuit of ParamPurushartha, i.e. Super Consciousness. The lifestyle that enables one to pursue these twin goals effectively can, therefore, be aptly called the 'Optimal Trajectory of Life'. Radhasoami Faith offers to its followers the Optimal Trajectory of Life while continuing to be an active member of society and fulfilling all obligations towards fellow man. This paper presents the formulation of spiritual scenarios based on the Karma Theory of Radhasoami Faith that will assist an earnest seeker in defining an Optimal Trajectory to reorient his life for staying on Niviritti Marg, and attain Super Consciousness. The generated spiritual scenarios demonstrate that a devotee can easily, though gradually, overcome or reduce the effect of the karmas (Adi Karma, Sanchit Karma, Prarabdh Karma and Kriyamana Karma) and achieve the ultimate Goal of the life by practicing the following:

- A devotee must perform spiritual practice and have love and trust in the Mercy of the Supreme Father;
- A devotee should resign himself wholly to the Will and Pleasure of the Supreme Being.

Keywords: Super Consciousness (Moksha), Spiritual Scenario, Optimal Trajectory, Karma, Radhasoami Faith,

Date of Submission: 26-07-2018

Date of acceptance: 10-08-2018

I. INTRODUCTION

In this world every living being desires pleasure and seeks to avoid suffering. True happiness of an everlasting nature is the happiness of the spirit which is the true essence of human beings. It is permanent and indestructible and has existence even after the physical body is destroyed. Spirit is the inner core of man and is bliss, peace and happiness of a permanent nature. The right goal of life should therefore be to seek happiness of the Spirit.

Upon freedom from the bondage of body, the outcome will be for the spirit to merge back in its primordial source of supreme and everlasting bliss from where it emanated in the first place. The primordial source of spirit entities is called Super Consciousness (also known as Moksha, or Ultimate Reality). Indian religions teach that achieving Super Consciousness is the goal of human life (ParamPurushartha) and achieving it involves a process of mind-body transformation affected by exercising restraint with respect to actions of body, speech, and mind.

A desirable lifestyle for a human being would be achieving the two goals: (1) leading the life of a common householder, discharging all the duties and obligations towards one's family and society; and (2) actively involved in the pursuit of ParamPurushartha, i.e. Super Consciousness. The lifestyle that enables one to pursue these twin goals effectively can, therefore, be aptly called the 'Optimal Trajectory of Life'.

The founders and earliest practitioners of religion had shown that Knowledge, Devotion and Action are the inalienable aspects of the fundamental unity of human nature and suggested three paths that will enable the seeker to follow the Optimal Trajectory and take him to the goal. These paths are (1) the path of action (Karma Yoga), (2) acquiring Para Vidya (transcendental knowledge), and removal of delusion (caused by ignorance) and (3) the path of Devotion (Bhakti).

This paper presents the formulation of spiritual scenarios based on the Karma Theory of Radhasoami Faith that will assist an earnest seeker in defining an Optimal Trajectory to reorient his life for staying on Niviritti Marg, and attain Super Consciousness.

II. RADHASOAMI FAITH

Radhasoami Faith, established in 1861, offers to its followers the Optimal Trajectory of Life while continuing to be an active member of society and fulfilling all obligations towards fellow man. Radhasoami Faith, in the Sant Mat (“Religion of Saints”) tradition, propagates the philosophy of the Bhakti Marg (path of love and devotion to Supreme Being). Kabir Sahab, Guru Nanak Sahab, Jagjivan Sahab, Paltu Sahab, Dadu Sahab, Sant Tulsidas of Hathras, Sufi Saints, and Soamiji Maharaj were saints of the Sant Mat tradition. Soamiji Maharaj was the founder of the Radhasoami Faith and His teachings were based entirely on His own personal experience and revelation of the Ultimate Truth. Swarup (Sahabji Maharaj) (2005) explained the Sant Mat and the Radhasoami Faith and also addressed the questions raised by followers of some of the Hindu Reform Movements of the time.

Articles and books are published by Ram (Huzur Maharaj) (1960, 1986, 1999, and 2006) and Swarup (1969) on the teachings and practice of the Radhasoami faith which helps the seekers follow the true path to emancipation. These books and articles also help clear those doubts and questions that arise in the mind of a new entrant into the faith because old values and beliefs count for little. Kumari (1971) summarized the main teachings and history of the Radhasoami Faith and laid emphasis on the philosophical and literary aspects of the Faith. Mathur (1974) produced a masterly work on the history of the Radhasoami Faith and its founders and described the basic tenets of the faith. Juergensmeyer (1991) concluded that characteristics of Radhasoami Faith appeal to those who for various reasons have tried the modern world but are unsatisfied with what the more traditional forms of faiths offer as alternatives. The Author also described that Radhasoami Faith is a genuinely new religion which may be the harbinger of the new religion of the future.

Swarup (Sahabji Maharaj) (2004) provided detailed instructions by following which an earnest seeker can perform spiritual practices successfully and not be distracted by common misperceptions which lead a seeker away from the path of spirituality. Mishra (2005) explained the Radhasoami Faith in a most scientific manner that can easily be regarded as the bedrock of Radhasoami literature. Satsangi (Revered Satsangi Sahab) (2010) in the collection of articles based on his esoteric experimentation and research on truth, Ultimate Reality and Supreme Being, has given a thread bare account of the Ultimate Truth beyond our physical world. The Author has put forth the idea that “Unified theory of many things” needs to be studied based on Linear Graph Theory and Field Theory.

Philosophy of the Radhasoami Faith

The Philosophy of the Radhasoami Faith is Bhakti Marga philosophy which lay utmost importance on Sagun Bhakti as an easy way of removing ignorance (Agyana) and staying on the Path to Super Consciousness. Guru Bhakti in the Radhasoami faith is centred around a living Sant Satguru who shows, by personal example, the simple steps (“Sahaj Bhakti” and “Surat-Shabda-Yoga”) in which the religious philosophy can be lived, here and now. The philosophy teaches a person to make Practical Spirituality (ease and practicality with which devotion can be practiced by a common householder) a part of his daily life to enable him to raise his head above the clouds of ignorance while keeping his feet firmly planted in the reality of the physical world.

The efficacy of the Radhasoami Faith lies in the fact that it translates into simple practical steps what the religious philosophy propounds, and thus brings the practice of religion to the doorstep of the common folk. A Self Realised Guru in human form being the focal point of the Radhasoami faith makes it a dynamic faith, showing the followers how devotion can be practiced effectively in a dynamic society. The Radhasoami Faith, with Self Realized Satguru at the helm, exhorts: “This is the path, come lets walk hand in hand, I will lead you there”. Professor Mark Jurgensmeyer of the University of California (Berkeley) has this to say about the Radhasoami Faith (Radhasoami Reality – The logic of a Modern Faith):

“...Its central notions each contain features of modern, and in some cases even post-modern religion. As such, the Radhasoami Faith may be a harbinger of the religion of the future, not only in India but elsewhere in the world ...”

Unique Features of the Radhasoami Faith

Radhasoami faith emphasizes the efficacy of Guru Bhakti as a means to achieve Super Consciousness. In addition, there are some additional concepts that the Radhasoami Faith puts forth, that make it a scientific religion that has the makings of the religion of the future:

Necessity of a Living Adept: The religious teachings of Saints, especially of the incarnation of Radhasoami lay special stress upon the necessity of a living adept for practical spiritual training. The science of spiritual development is highly technical and subtle, requiring regular training on planes with which the devotee is unacquainted. A perusal of the holy books is, therefore, not sufficient for spiritual experimentations. The successful performance of such experimentations requires constant aid from an adept both internally and externally.

The Primordial Word ‘Radhasoami’: The imitation in articulate sound of the first spiritual current; which is the beginning and the cause of all creation, is ‘Radha’, and the imitation of the wave or ‘commotion’ that gave rise to this prime current is ‘Soami’. The true holy name or the supreme mantra of the origin and source of all spirituality in creation is ‘Radhasoami’; and when the true Supreme Being thus manifested Himself as Creator and evolved the creation, the wave and currents announced Him as Radhasoami in the vast region of spirituality that evolved first. This true name reverberates everywhere in creation, and can be heard at the innermost plane where the spirit current is acting.

The Name ‘Radhasoami’ is the life and soul of the Radhasoami Faith. This is the Name which manifested itself at the beginning of creation and is resounding at all times at every centre of spirituality i.e. in the innermost quarters of every Presiding Deity (Purusha). In other words, wherever the spirit or spiritual force is kinetic, the sound of this Name also reverberates. When a devotee reaches the Radhasoami region, which is the highest region of creation, this sound becomes audible to him. This is why this Name is called the life and soul of the whole creation.

The Primordial Region: ‘NirmalChetanDesh’: In order to fix the right goal for life it is important to understand how and where man came from and what the grand object of creation was. There are three Cosmic regions classified according to the level of consciousness of its denizens, that encompass the entire Creation (Figure 1):

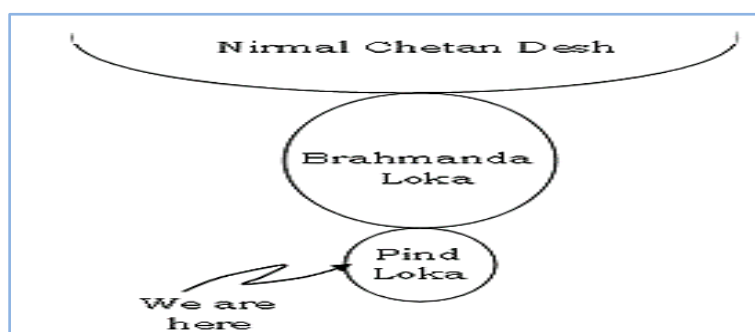


Figure 1: The Three Cosmic Regions

1. PindLoka: This is where we are, and the denizens of this region have perception in 3 dimensions (plus time as the fourth dimension). This is the region of Mind and Matter with the lowest level of consciousness amongst the three regions.
2. BrahmandaLoka: This is the region of the Universal Mind, which has a higher level of consciousness. Modern science postulates that the denizens of this region have a perception in 6 dimensions. The Spirit having reached this region is said to have reached Swarga where it reaps the fruits in accordance with its Karmas (actions), while alive in the mortal form. Some of the religious doctrines therefore exhort their followers to perform good deeds with the sole objective to go to Swarga, after death, and to enjoy a blissful stay there. Having stayed there for the prescribed time (in accordance with the law of Karma), the Atma takes another birth in PindLoka; and the birth-death cycle continues.
3. NirmalChetanDesh: The Founder SantSatguru of the Radhasoami faith, had for the first time disclosed the existence of the highest Cosmic region called “NirmalChetanDesh” which is above Brahmanda, and is the original abode of the Spirit. As the name suggests, it is a region of pure spirituality without a trace of Mind or Matter, to where the Spirit entity having once ascended, there is no going back to lower regions of Brahmanda or Pind; and the cycles of birth and death exist no more. The doctrine of the Radhasoami faith has ascendance of the Spirit entity to NirmalChetanDesh as the goal of human life (Figure 2).

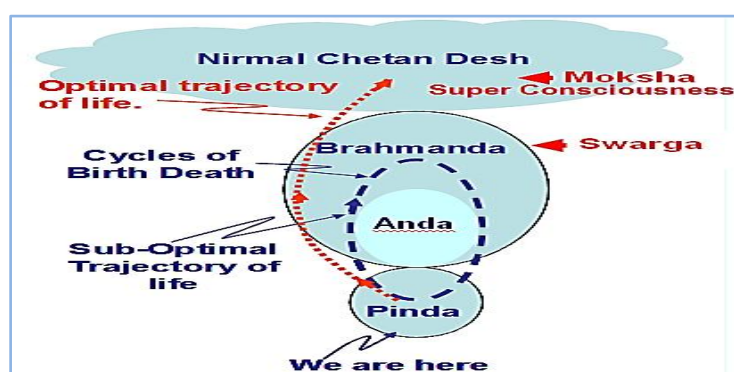


Figure 2: Location of Swarga and Moksha Regions and the Optimal Trajectory of Life

The source of spiritual power and that Fountainhead of spirituality, which is the infinite spiritual source or reservoir, is known as Supreme Creator or Being and it has the features of Supreme intelligence, bliss and energy and also luminosity. This spiritual reservoir, the primordial source of all spirit entities is called NirmalChetanDesh in the Radhasoami doctrine (Figure 3).

In the pre-creational condition, the Supreme Being was in a state of absolute self-absorption in the NirmalChetanDesh. Even in this pre-creational state there existed an eternal polarization in the Supreme Being, that is, there existed a positive pole of spirituality and a negative pole of spirituality and the NirmalChetanDesh was classified into three distinct regions, namely the infinite positive pole which was the infinite region of full spirituality which could be likened with the head of the Supreme Being, and then the region of the neutral zone which we could consider His body, and finally the region of the nether or lower pole or negative pole which had lowest spirituality which we could liken as His feet. But it does not have any form, any shape, any boundaries, and is infinite (Figure 3).

Super Consciousness (Moksha) is in NirmalChetanDesh: When the spirit gains admission into the purely spiritual region of the Supreme Creator, i.e. NirmalChetanDesh, it becomes immortal and freed from the cycles of birth and death. It remains absorbed in everlasting rapture of the Supreme Bliss of the majestic vision of the Supreme Creator. This is Moksha or the state of Super Consciousness.

Adi Karma (Asa):Radhasoami faith has for the first time introduced the concept of Adi Karma as the primordial karma 'seed' without the extinction of which, freedom from the cycles of birth and death is not possible. The Adi Karma refers to primeval downward tendency (or the spiritual impurity), and does not imply any activity. By virtue of this impurity imparted to the pure spirit entities, they got hurled down from their high mansion of pure spirituality to the lower planes where the spirit entities had to assume bodies peculiar to these planes to enable their association with mind and matter on those planes.

Asa (Adi Karma) and Manasa (Desires) precede Karma: Karma (action) is subservient to Manasa (desires as springs of action) and Manasa is subservient to Asa (Adi karma). It is easy to avoid karma and it is not impossible to check Manasa but as long as the seed of Asa is within us, our troubles do not come to an end. In fact, the root cause of troubles is Asa. Asa brought our descent to this creation in the beginning and it is Asa that leads to our birth again and again. It also produces desires, the

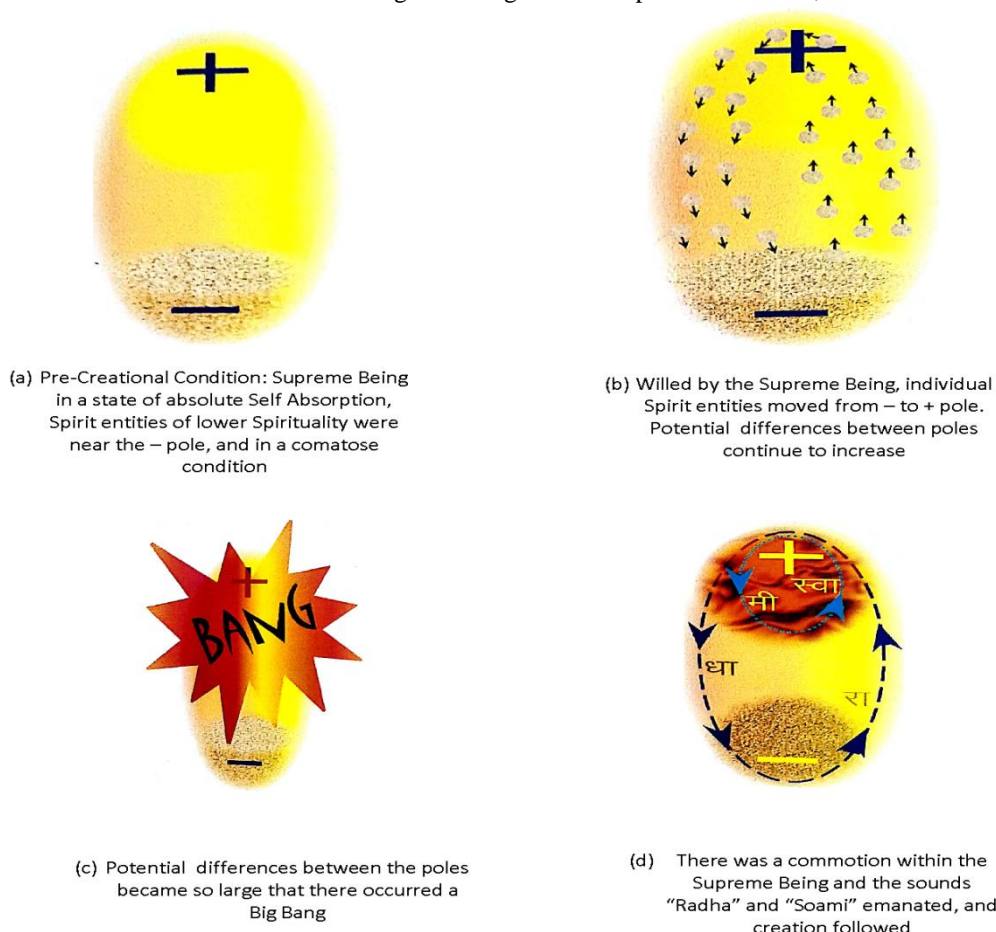


Figure 3: Pre-Creational Condition and the Process of Creation

fulfilment of which leads man to perform actions. It is therefore necessary for every person who seeks freedom from the cycles of birth and death to eradicate all Asas lying hidden in the innermost recesses of his mind. As soon as these Asas are eradicated, Manasas will automatically lose their force and the impulse of karmas will automatically cease.

Bhakti is “Saar Guna” and leads to “SahajVairagya”: Scriptures of the Radhasoami faith say that beyond Satoguna, Rajoguna and Tamoguna is the SarGuna i.e. Bhakti(love and devotion for the Guru) and a devotee should strive for this Bhakti. The knowledge (Jnana) gained by Bhakti is the real and complete knowledge. A devotee who has intense love for the Satguru automatically transcends the gunas and gains higher consciousness.

Salvation in four lives: The four lives (births) are four stages in the spiritual life of a devotee. These are (1) Guru Bhakti, (2) Practice of SuratShabda Yoga, (3) Consciousness elevation and attainment of MuktiPada (Sunn), and (4) ascendance to NirmalChetanDesh i.e. Moksha. These four stages are sometimes referred to as four births (Janmas).

According to the doctrine of the Radhasoami Faith, a devotee is assured Moksha in four births. These births are symbolic of stages and an earnest devotee can attain all four stages in one physical birth itself. The Guru exhorts the devotee that he should hold the Him tight (i.e., follow his directives) and He shall deliver him on the other side of the stream (beyond the purview of Gunas, i.e. Moksha).

Universal Emancipation: According to the doctrine of the Radhasoami Faith, Radhasoami Dayal has ordained that His Spiritual Current will remain on this plane in one or the other human form without a break, until all the spirit-entities on this plane are emancipated. It is for this reason that it has been considered necessary to make arrangements on a permanent and extensive scale in Satsang.

Path of Devotion, not Renunciation: The path to Moksha that the Radhasoami Faith advocates is the path of Devotion (Bhakti) and dedication. It is not a path of renunciation. There is a wide difference between these two paths. Devotion is constant remembrance of the Lord. True renunciation is forgoing the longing (aasakti) for sensory pleasures.

Importance of Seva(Selfless Service): Nishkama Karma is emphasized in the teachings of the Radhasoami Faith. Nishkama Karma is action performed for social good (lokasangraha), not personal good, and when performed as an offering to the Guru in a spirit of self-surrender, it helps in elevation of consciousness. Such actions cause cleansing of past impressions from the Chittaby letting them flow out through the channel of the mind through physical action. All actions performed in obedience to the instructions of the Guru are a dedication unto Him and are the ordained duty of a devotee. Bhakti therefore takes the easy form of obedience to the Guru and service of the human brotherhood. Far from being a hindrance in establishing communion with Super Consciousness, Seva as a form of Bhakti becomes a positive step in that direction.

III. RADHASOAMI FAITH AND THE KARMA THEORY

The Radhasoami faith gives a comprehensive exposé on karma and its effect on transmigration of Soul . Karmas can be classified as: (1) Adi Karma, (2) Sanchit Karma, (3) Prarabdha Karma and (4) Kriyamana Karma(Figure 4). AdiKarma (Figure 4), the original propensities, contains the seed of original desires, from which the current desires originate and stronger desires spring up resulting in performance of actions again and the result of those actions are experienced accordingly. Kriyaman Karmas are actions being performed in this life whose results are experienced in this life or will be experienced in future lives as Prarabdha Karmas. Prarabdha Karmas are those which after completion of one life time are allotted to be experienced in future births. Those of the Kriyaman Karmas which could not be included in the Prarabdha Karmas, become Sanchit Karmas, the accumulating karmas. They are there from several of the earlier births (lives) along with the Adi Karmas. Even if one gets rid of Kriyaman, Prarabdha and Sanchit Karmas there will again rise an Asa (propensity) due to the influence of Adi Karmas, and this cycle of births and deaths will restart.

The Radhasoami faith prescribes a comprehensive methodology to eradicate each one of them. The cornerstone of this methodology is surrender to a living TattvadarshiGuru and holding on to the three pillars on which rests the edifice of Guru Bhakti; namely, Satsang, Seva and SuratShabda Yoga(Abhayas or Meditation).

Assessment of Sanskaras and therefore, one’s Swadharna and ordained action (Swakarma) can be done only by a Self RealizedGuru Who has Himself transcended the limits of Gunas and is Jivanmukta. This is where the efficacy of the Radhasoami Faith, with living SantSatguru being the centre stage of its doctrine, comes to the fore. The mission of the SantSatguru becomes the Ordained Duty (Swadharna) of the disciples and all actions performed towards accomplishment of the mission Swakarmas and lead to eradication of karmas.

Karma Theory

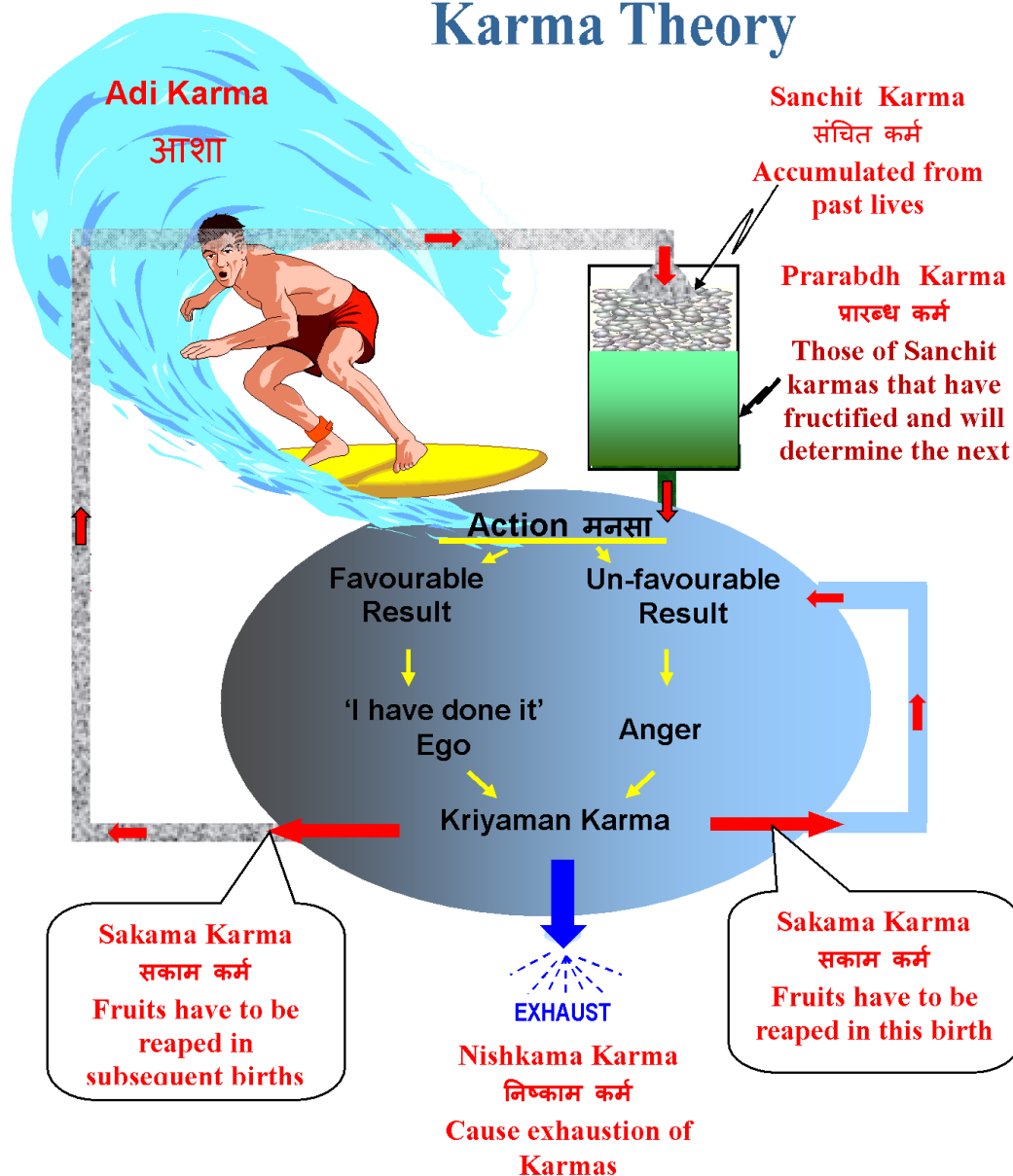


Figure 4: Types of Karma

The disciple surrenders himself to the living Self-Realised (Tattvadarshi) SantSatguru which causes all his actions to be an offering to his Guru, with him acting only as a NimittaMatram. This causes an elevation of his consciousness from the level of the heart (with attributes of lust, anger, greed, attachment, pride and envy) to the level of the Third Til (located between the eyes) with the attributes of equanimity, forgiveness, patience, intense longing for the Lord, and love for Him. The Guru guides His disciple to actions (Swakarma) that are in harmony with his Sanskara, Swabhava and Swadharma. This causes the Sanskaras (karmic load) to drain out through the channel of the mind and be exhausted. Past karmic load having been exhausted, and the disciple achieves Moksha.

IV. RADHASOAMI FAITH-KARMA (RSF-K) MODEL

This paper presents a Radhasoami Faith-Karma (RSF-K) Model with the goal of generating the Spiritual Scenarios to eradicate Karmas for attaining Super Consciousness by Karma approach of Radhasoami Faith. The RSF-K Model provides a practical framework for performing actions that do not cause bondage. The model presented can be easily adopted in the present social setting without resorting to other practices like Sahaj Yoga and Hath Yoga.

The inputs to the model are identified parameters responsible for eradicating Karmas for attaining Super Consciousness by Karma approach of Radhasoami Faith and the rating and ranking of these parameters. The output is prioritized parameters. The MCFDM Methodology is applied to identify, rate and rank the parameters, and compute the Futuristic Decision Priority (FDP) Weights, W_i^{fL} . On the basis of these prioritized parameters, the spiritual scenarios are generated.

The Model uses Multi-criteria Futuristic Decision Making (MCFDM) Methodology (Singh et al., 1999) to determine the prioritized parameters for generating the scenarios. The MCFDM Methodology is a systematic futuristic priority ranking approach that uses future-scan management tools and multi-criteria decision making mathematical technique. It deals with complex futuristic decision making problems and assists with identifying criteria, analyzing the data collected for the criteria and expediting the decision-making process. The Methodology helps capturing both subjective and objective futuristic evaluation measures, and provides a useful mechanism for checking the consistency of the futuristic evaluation measures and alternatives, thus reducing bias in futuristic decision making. The development process of RSF-K Model is shown in Figure 5.

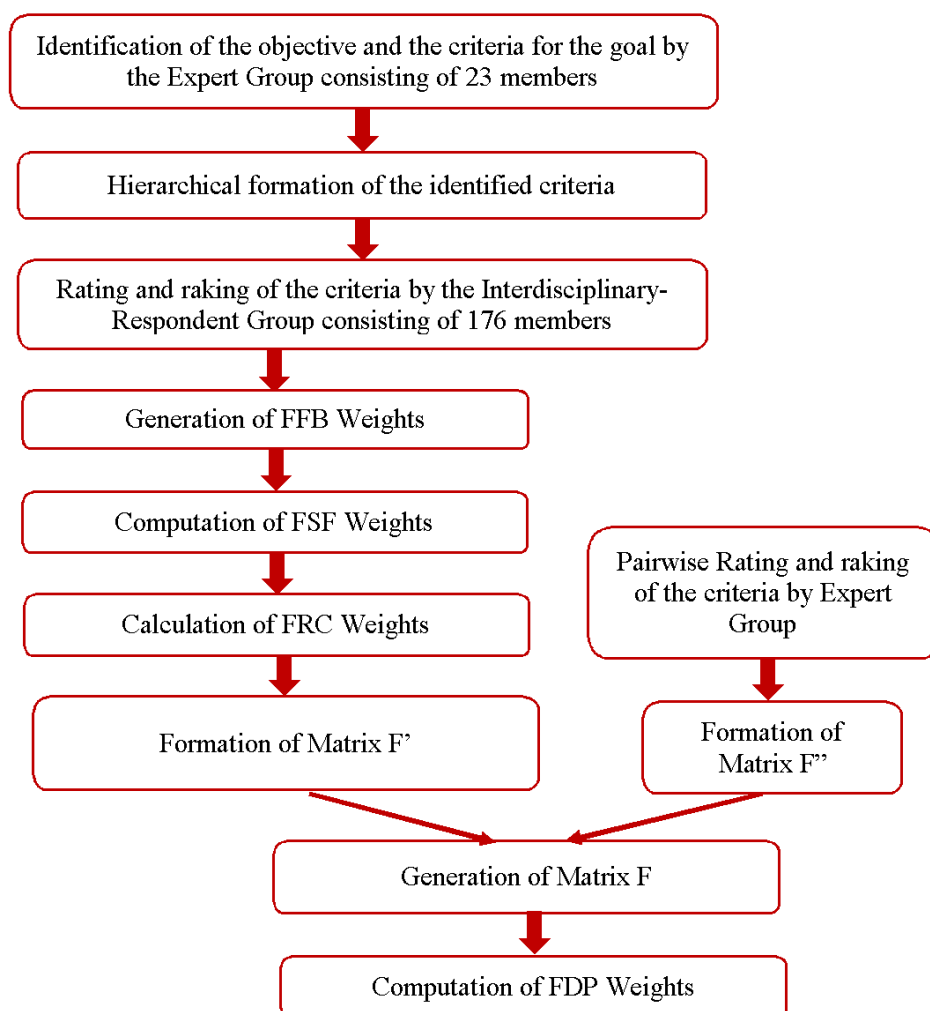


Figure 5: The Development Process of RSF-K Model

Different parameters selected by the Expert Group were categorized in a hierarchy of objectives and criteria (Figure 6). The identified objectives at level 1 are:

- A. Eradication of Sanchit Karmas
- B. Eradication of Adi Karmas
- C. Exhaustion of Prarabdth Karmas
- D. Avoiding Kriyaman Karmas (by leading a life of “Better Worldliness”)

The description of the identified criteria is given in Table 1:

Criteria	Description
Abiding by the will and pleasure of the Guru	Is equanimity in the pair of opposites is to abide by the Mauj of the Guru. This is also called "Raazi-ba-Raza".
Adi Karmas	Are measures of the Spirit's tendency to associate with mind and matter, thereby losing its pure pristine state.
Better Worldliness	A way of life that make a fine blend of active social participation along with earnest pursuit for attainment of Super Consciousness.
Bhakti of SantSatguru	Bhakti is constant remembrance. When a devotee has his attention fixed on the Guru and thinks of Him all the time, he is performing Bhakti of the Guru.
Complete Surrender to SantSatguru	Living happily in whatever conditions a devotee finds himself and engages in Nirmal Bhakti.
Dominant desire to reach the Eternal Home	An irrepressible desire for emancipation.
Good Prarabdh	A part of the Sanchit (accumulated) Karmas that have fructified and will influence the body form that the Spirit will incarnate in next, are called Prarabdh Karmas. Such Karmas that result in the Spirit taking a human body are called Good Prarabdh karmas.
Holy books	Are compiled by the Saints, both in Verse and in prose.
Intense longing (Biraha)	Irrepressible pangs of the pain of separation is Biraha. A devotee who surrenders himself to the Guru undergoes Biraha. Adi Karmas are eradicated under the state of Biraha.
Kriyaman Karmas	These are karmas that a man performs in his current life. The fruits of a part of these are experienced in the current life itself and the remaining add to Sanchit Karmas.
Nirmal Bhakti	To seek God Himself from God is Nirmal Bhakti. When a devotee longs for nothing but God Himself, he is said to be performing Nirmal Bhakti.
Nishkama Karma	Must be performed in present life to avoid further accumulation to Sanchit Karmas
NivrittiMarga	Is the path of renunciation that leads to Moksha.
Non-Assertiveness	Is the quality of diffidence and it results in curbing of the ego.
Opening of the Inner Eye	Is gaining intuitive knowledge as a result of meditative practices.
Practice of "Fatherhood of God and Brotherhood of Man	Is the love and compassion for fellow beings with the realisation of fundamental unity of man and that all humanity is children of the same God.
Prarabddha karmas	Are the part of Sanchit karmas that have in time fructified and would determine the life form that is suitable to experience the fruits of past karmas.
Favourable Prarabdh	Ensures that the spirit entity would assume a life form that is suitable for making spiritual progress. This is possible in the human life form only.
Sanchit Karmas	Are accumulated over the past lives. A part of these karmas that have reached fructification determine the next body form the spirit entity will assume to experience them. These are called Prarabdh Karmas.
Sanskaras	Are impressions on the Chitta accumulated over the past lives. Man's disposition towards the present life, and the life form it will assume in the next life, is governed by them. Cleansing of the Chitta(ChittaShuddhi) is therefore essential for attainment of Super Consciousness (Moksha).
SantSatguru planting the seed of love in the devotee	Pleased by the devotion of a devotee, the Guru grants him elevation of the level of consciousness and he develops the attributes of love, compassion, and forgiveness.
Satsang	In Radhasoami Faith means Holy congregational service in

	the August Presence of the Living Satguru. Here a devotee performs spiritual practices with devotion and sincerity under His supervision, discusses and sings praises of the Supreme Being and expounds the true path and method of communion with Him.
Seva (Service)	Seva of the Satguru has been considered to be a necessary part of the spiritual discipline through which a devotee has to pass.
Taking Refuge in Guru	Self-Surrender to the Guru.

Table 1: Description of the parameters

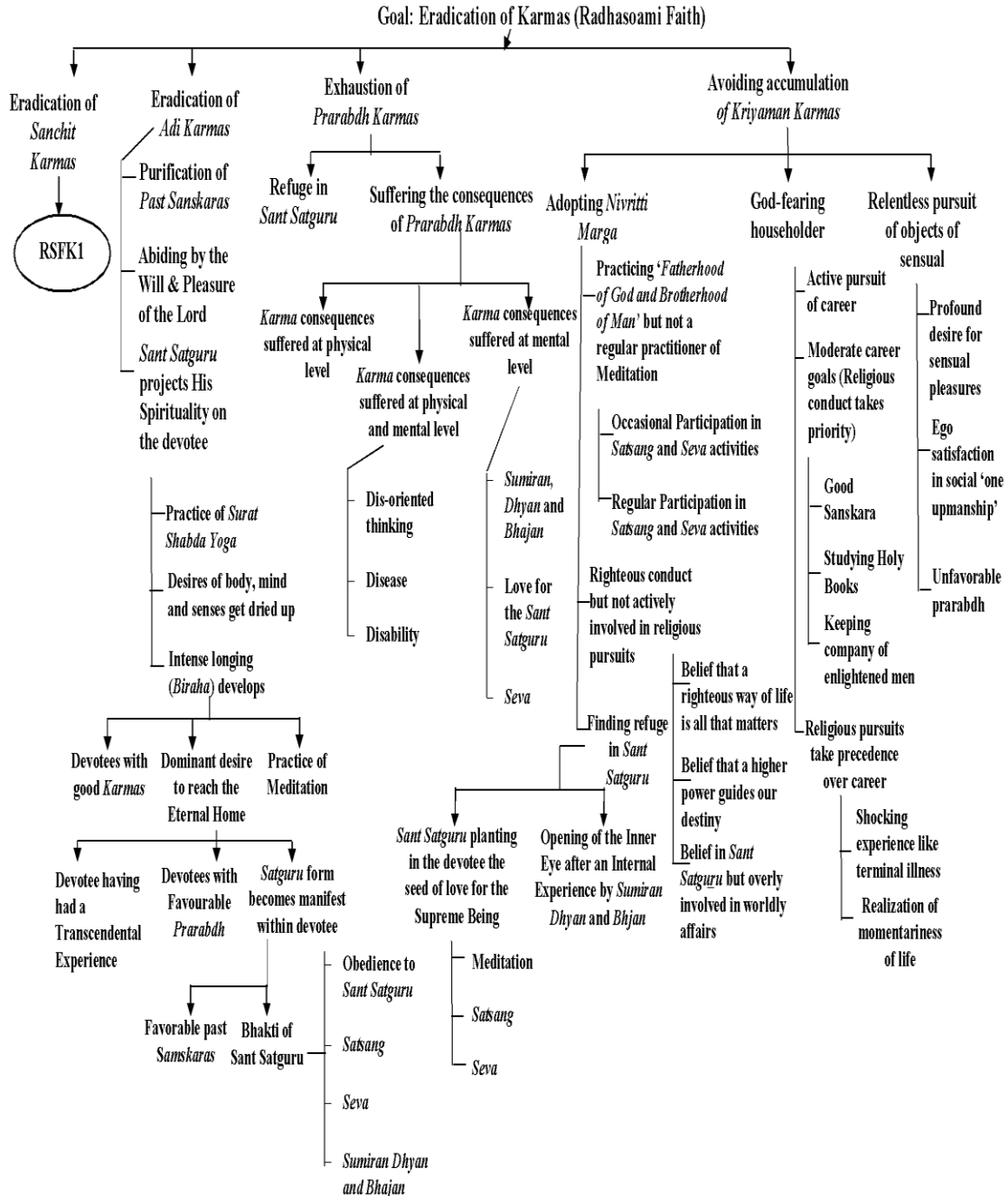


Figure 7: The selected objectives and criteria for achieving the Goal

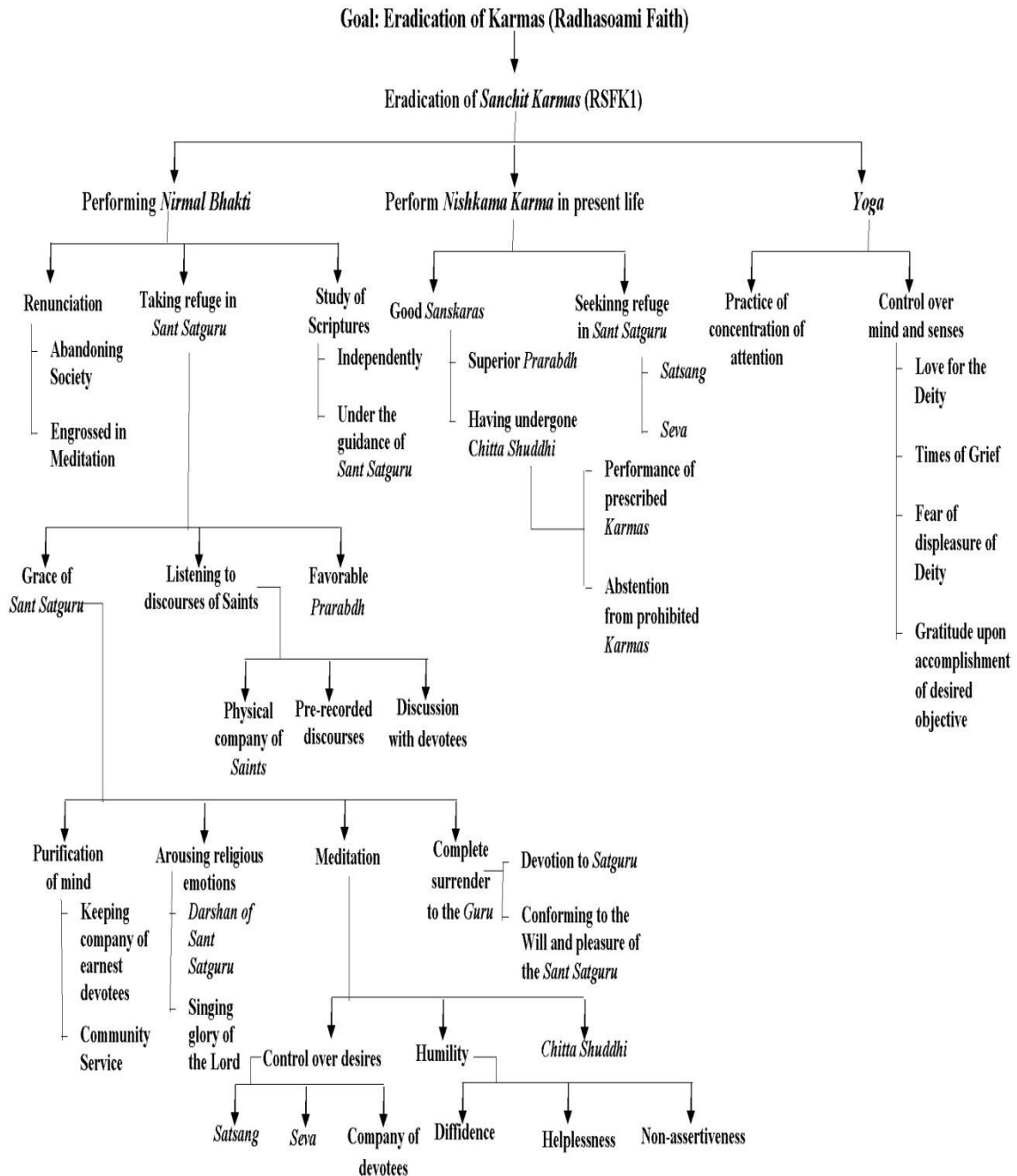


Figure 7: The selected objectives and criteria for achieving the Goal (RSFK1)

V. RESULTS

The computed Futuristic Decision Priority (FDP) Weights for the criteria of different levels are shown in Table 2. For eradicating Karma to attain ParamPurushartha of Super Consciousness (Moksha) by Karma approach of Radhasoami Faith, the objectives “Eradication of Adi Karmas” ($W_i^{fL} : 0.4382$), “Avoiding Kriyaman Karmas” ($W_i^{fL} : 0.3371$) and “Eradication of Sanchit Karmas” ($W_i^{fL} : 0.1346$) had the highest priorities. The hierarchy of prioritized parameters are illustrated in Figure 7.

Criteria	FDP Weights
Eradication of Sanchit Karmas	0.1346
• Performing Nirmal Bhakti	0.0673
➤ Renunciation	0.0121

Criteria	FDP Weights
✓ Abandoning Society	0.00302
✓ Engrossed in Meditation	0.00911
➤ Taking refuge in SantSatguru	0.0325
✓ Grace of SantSatguru	0.1040
- Purification of mind	0.00241
▪ Keeping company of earnest devotees	0.00069
▪ Community Service	0.00172
- Arousing religious emotions	0.00109
▪ Darshan of SantSatguru	0.00069
▪ Singing glory of the Lord	0.00041
- Meditation	0.00326
▪ Control over desires	0.00136
o Satsang	0.00054
o Seva	0.00055
o Company of devotees	0.00028
▪ Humility	0.00136
o Diffidence	0.00043
o Helplessness	0.00029
o Non-assertiveness	0.00063
▪ ChittaShuddhi	0.00054
- Complete surrender to the Guru	0.00366
▪ Devotion to Satguru	0.00097
▪ Conforming to the Will and pleasure of the SantSatguru	0.00269
✓ Listening to discourses of Saints	0.00419
✓ FavorablePrarabdh	0.00812
- Physical company of Saints	0.00057
- Pre-recorded discourses	0.00123
- Discussion with devotees	0.00239
➤ Study of Scriptures	0.0227
✓ Independently	0.0232
✓ Under the guidance of SantSatguru	0.00928
• Perform Nishkama Karma in present life	0.0477
➤ Good Sanskaras	0.0173
✓ Superior Prarabdh	0.0104
✓ Having undergone ChittaShuddhi	0.00069
- Performance of prescribed Karmas	0.0028
- Abstention from prohibited Karmas	0.00146
➤ Seeking refuge in SantSatguru	0.0304
✓ Satsang	0.0122
✓ Seva	0.0182
• Yoga	0.0476
➤ Practice of concentration of attention	0.0117
➤ Control over mind and senses	0.00785
✓ Love for the Deity	0.00049
✓ Times of Grief	0.00277
✓ Fear of displeasure of Deity	0.00130
✓ Gratitude upon accomplishment of desired objective	0.00329
Eradication of Adi Karmas	0.4382
• Purification of Past Sanskaras	0.1003
• Abiding by the Will & Pleasure of the Lord	0.1586
• SantSatguru projects His Spirituality on the devotee	0.1794
➤ Practice of SuratShabda Yoga	0.0628
➤ Desires of body, mind and senses get dried up	0.0307

Criteria	FDP Weights
➤ Intense longing (Biraha) develops	0.0389
✓ Devotees with good Karmas	0.0497
✓ Dominant desire to reach the Eternal Home	0.0229
- Devotee having had a Transcendental Experience	0.00475
- Devotees with FavorablePrarabdh	0.0116
- Satguru form becomes manifest within devotee	0.00662
▪ Favorable past Samskaras	0.00192
▪ Bhakti of SantSatguru	0.00471
○ Obedience to SantSatguru	0.00163
○ Satsang	0.00040
○ Seva	0.00083
○ SumiranDhyan and Bhajan	0.00068
✓ Practice of Meditation	0.0133
Exhaustion of Prarabdh Karmas	0.0901
• Refuge in SantSatguru	0.0668
• Suffering the consequences of Prarabdh Karmas	0.0233
➤ Karma consequences suffered at physical level	0.00587
➤ Karma consequences suffered at physical and mental level	0.00172
✓ Dis-oriented thinking	0.00374
✓ Disease	0.00696
✓ Disability	0.00649
➤ Karma consequences suffered at mental level	0.0069
✓ Sumiran,Dhyanand Bhajan	0.00335
✓ Love for the SantSatguru	0.00227
✓ Seva	0.00132
Avoiding accumulation of Kriyaman Karmas	0.3371
• Adopting NivrittiMarga	0.1940
➤ Practicing 'Fatherhood of God and Brotherhood of Man' but not a regular practitioner of Meditation	0.0642
✓ Occasional Participation in Satsang and Seva activities	0.0248
✓ Regular Participation in Satsang and Seva activities	0.0394
➤ Righteous conduct but not actively involved in religious pursuits	0.0384
✓ Belief that a righteous way of life is all that matters	0.0163
✓ Belief that a higher power guides our destiny	0.0151
✓ Belief in SantSatguru but overly involved in worldly affairs	0.00701
➤ Finding refuge in SantSatguru	0.0914
✓ SantSatguru planting in the devotee the seed of love for the Supreme Being	0.0554
✓ Opening of the Inner Eye after an Internal Experience by SumiranDhyan and Bhjan	0.0359
- Meditation	0.0211
- Satsang	0.0103
- Seva	0.00733
• God-fearing householder	0.0909
➤ Active pursuit of career	0.0187
➤ Moderate career goals (Religious conduct takes priority)	0.0372
✓ Good Sanskaras	0.0140
✓ Studying Holy Books	0.0096

Criteria	FDP Weights
✓ Keeping company of enlightened men	0.0136
➤ Religious pursuits take precedence over career	0.0349
✓ Shocking experience like terminal illness	0.1333
✓ Realization of momentariness of life	0.0216
• Relentless pursuit of objects of sensual	0.0523
➤ Profound desire for sensual pleasures	0.0211
➤ Ego satisfaction in social 'one upmanship'	0.0103
➤ Unfavorable prarabdha	0.0073

It can be seen from the figure that in order to Eradicate Adi Karmas, parameters **SantSatguruProjects His Spirituality on the Devotee** ($W_i^{fL} : 0.1794$) and **Abiding by the Will and Pleasure of the Lord**(BhagvatNishthaPrapatti) ($W_i^{fL} : 0.1589$) are treated important at second level of the hierarchy.

At level L=3, parameters with the highest weightage for SantSatguru Projects His Spirituality on the Devotee are **Practice of SuratShabd Yoga** ($W_i^{fL} : 0.0628$) and **Intense Longing (Biraha)** ($W_i^{fL} : 0.0389$).

At level L=4, the criteria with the highest FDP Weights for development of Intense Longing (Biraha) are **Devotees with Good Karmas** ($W_i^{fL} : 0.0497$) followed by **Dominant Desire to reach the Eternal Home** ($W_i^{fL} : 0.0229$).

At level L=5, the order of importance for Dominant Desire to reach the Eternal Home is **Devotees with Favourable Prarabdha**($W_i^{fL} : 0.0116$) followed by **Satguru form becomes manifest within devotee**($W_i^{fL} : 0.0066$).

At level L=6, the criteria **Bhakti of SantSatguru**($W_i^{fL} : 0.0047$) was rated highest for Satguru form becomes manifest within devotee, and at Level L = 7, **Obedience to SantSatguru**($W_i^{fL} : 0.00016$) and **Seva** ($W_i^{fL} : 0.00083$) were rated important for Bhakti of SantSatguru.

For the objective Avoiding accumulation of Kriyaman Karmas, parameters **Adopting "NivrittiMarga"**($W_i^{fL} : 0.1940$), and **God-fearing householder** ($W_i^{fL} : 0.0909$) got highest FDP Weights.

For Objective Eradication of Sanchit Karmas, criteria **Performing Nirmal Bhakti** ($W_i^{fL} : 0.0673$) and **Perform Nishkama Karma in present life** ($W_i^{fL} : 0.0477$) were rated highest in priority.

Spiritual Scenarios

Attainment of Super Consciousness (Moksha) is not possible until Adi Karmas and Sanchit Karmas are eradicated; and Kriyaman Karmas are avoided. This is not possible without seeking refuge in a Self-Realised living Guru according to the Radhasoami Faith. On the basis of the above results, the generated Spiritual Scenarios to eradicate Karmas for attaining ParamPurushartha of Super Consciousness (Moksha) by Karma approach of Radhasoami Faith are as follows:

Spiritual Scenario 1: Implicit obedience to the orders of the SantSatguru.

By implicit **Obedience to SantSatguru**($W_i^{f7} : 0.00163$) which is "Raazi-ba-Raza", one performs **Bhakti of SantSatguru**($W_i^{f7} : 0.00471$) which results in **SantSatguru form becoming manifest**($W_i^{f5} : 0.00662$) within the devotee and a dominant **Desire to reach the Eternal Home** ($W_i^{f4} : 0.0229$) is generated. This leads to an

Intense longing (Biraha) to reach Radhasoami Dayal ($W_i^{f_3} : 0.0859$) as a result of which SantSatguruprojects His Spirituality on the devotee which Eradicates his Adi Karmas ($W_i^{f_1} : 0.4382$).

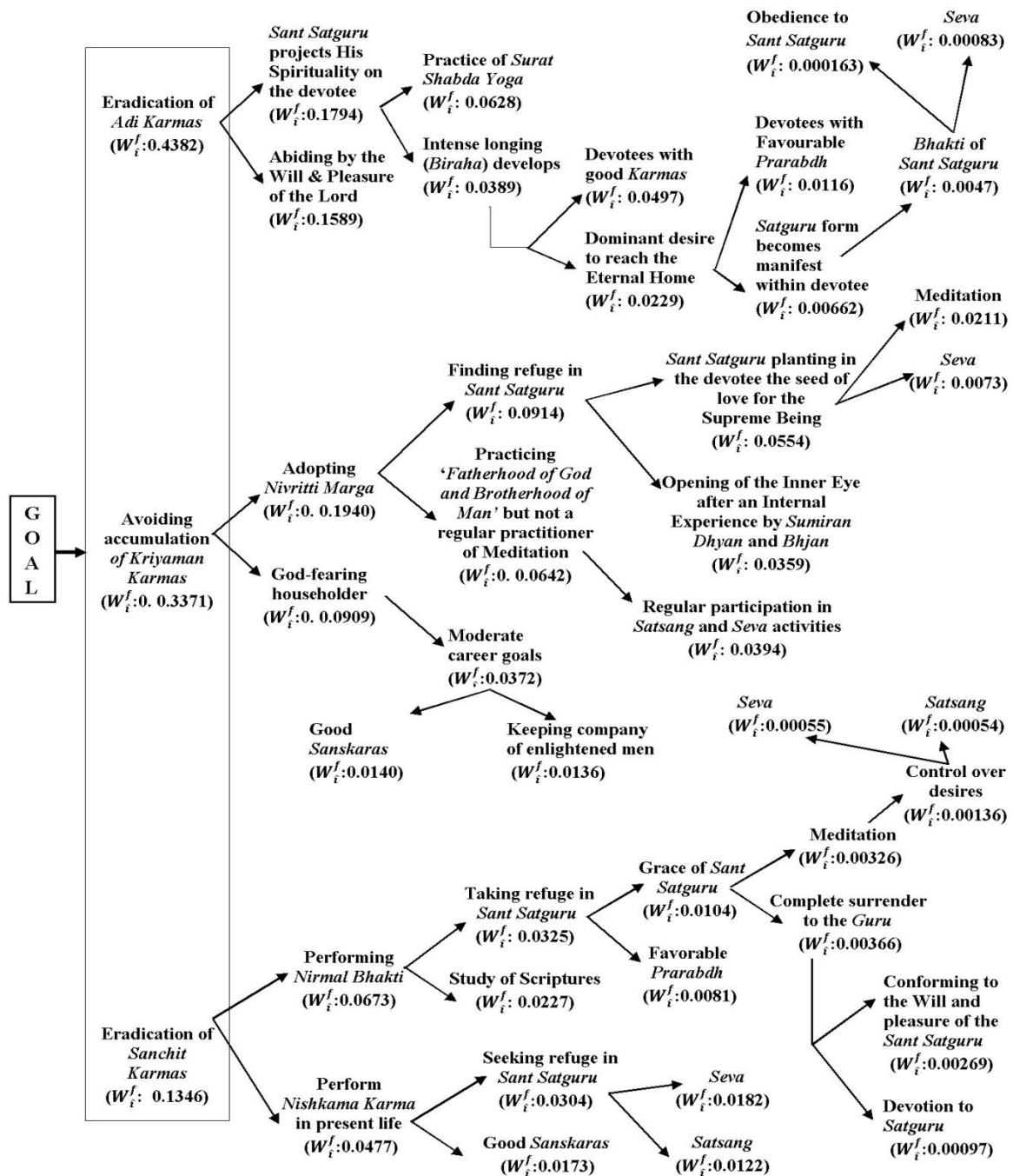


Figure 7: The hierarchy of objectives and criteriaprioritized of RSF-K Model

Spiritual Scenario 2: Perform Seva of SantSatguru.

- a. By performing **Seva** of SantSatguru one performs **Bhakti of SantSatguru** which results in **SantSatguru form becoming manifest** within the devotee and a dominant **Desire to reach the Eternal Home** is generated. This leads to an **Intense longing** to reach Radhasoami Dayal as a result of which **SantSatguruprojects His Spirituality** on the devotee which **Eradicates his Adi Karmas**.
- b. **Seva** ($W_i^{f_3} : 0.00733$) also causes the **SantSatguru planting in the devotee the seed of love for the Supreme Being** ($W_i^{f_4} : 0.0554$) that leads the devotee to **find refuge in Sant Sat Guru** ($W_i^{f_3} : 0.0914$). He

adopts **NivrittiMarga** ($W_i^{f_2} : 0.1940$) i.e. a life of devotion to Guru and remains away from relentless pursuit of sensory pleasures. The devotee thus avoids **Unfavourable Kriyaman Karmas** ($W_i^{f_1} : 0.3371$).

- c. **Participation in Seva** ($W_i^{f_7} : 0.00055$) also helps one take **Control over his desires** ($W_i^{f_6} : 0.00136$) which creates the right attitude for **Meditation** ($W_i^{f_5} : 0.00326$). This leads to receiving the **Grace of Sat Guru** ($W_i^{f_4} : 0.0104$) and helps in **Taking refuge in SantSatguru** ($W_i^{f_3} : 0.0325$). This leads to **Nirmal Bhakti** ($W_i^{f_2} : 0.0673$) which leads to **Eradication of Sanchit Karmas** ($W_i^{f_1} : 0.1346$).

Spiritual Scenario 3: Perform Sumiran, Dhyana, and Bhajan (Meditation) in the guidance of SantSatguru.

- a. **Meditation** ($W_i^{f_5} : 0.0211$) also causes the **SantSatguruto planting in the devotee the seed of love for the Supreme Being** that leads the devotee to **Seek refuge in Sant Sat Guru** (. He adopts **NivrittiMarga** and thus avoids **Unfavourable Kriyaman Karmas**.
- b. By performing **Sumiran, Dhyana, and Bhajan** in the guidance of SantSatguru one performs **Bhakti of SantSatguru** which results in **SantSatgurufrom becoming manifest** within the devotee and a dominant **Desire to reach the Eternal Home** is generated. This leads to an **Intense longing (Biraha)** to reach Radhasoami Dayal as a result of which **SantSatguruprojects His Spirituality** on the devotee which **Eradicates his Adi Karmas**.

Spiritual Scenario 4: Perform Satsang of SantSatguru.

Participation in Satsang ($W_i^{f_7} : 0.00054$) also helps to take **Control his desires** ($W_i^{f_6} : 0.00136$) which creates the right attitude for **Meditation** ($W_i^{f_5} : 0.00326$). This leads to receiving the **Grace of Sat Guru** ($W_i^{f_4} : 0.0104$) and helps in **Taking refuge in SantSatguru** ($W_i^{f_3} : 0.0325$). This leads to **Nirmal Bhakti** ($W_i^{f_2} : 0.0673$) which leads to **Eradication of Sanchit Karmas** ($W_i^{f_1} : 0.1346$).

Spiritual Scenario 5: Perform good karmas

Spiritual Scenario 5: A **Devotee with good karmas** ($W_i^{f_3} : 0.0497$) gradually develops **Intense longing (Biraha)** to reach Radhasoami Dayal ($W_i^{f_3} : 0.0359$) as a result of which **SantSatguruprojects His Spirituality** ($W_i^{f_2} : 0.1794$) on the devotee which **Eradicates his Adi Karmas** ($W_i^{f_1} : 0.4382$).

Spiritual Scenario 6: Abide by the Will and Pleasure of the Lord (Raazi-ba-Raza)

Abiding by the Will and Pleasure of the Guru ($W_i^{f_2} : 0.1589$) and the Guru being pleased to grant the devotee His bhakti (BhagvatNishthaPrapatti). This causes elevation of consciousness thereby causing **Eradication of Adi Karmas** ($W_i^{f_1} : 0.4382$).

Spiritual Scenario 7: Lead one towards a life of “Better Worldliness”

Good Sanskaras ($W_i^{f_4} : 0.00146$) turns a devotee to **moderate career goals** ($W_i^{f_3} : 0.0372$) as his religious conduct takes priority. He becomes a **God-fearing householder** ($W_i^{f_2} : 0.0909$) and thus avoids **Unfavourable Kriyaman Karmas** ($W_i^{f_1} : 0.3371$).

Spiritual Scenario 8: Keep the company of enlightened men.

Keeping company of enlightened men ($W_i^{f_4} : 0.0136$) motivates a devotee to **Religious conduct and moderate career goals** ($W_i^{f_3} : 0.0372$). He becomes a **God-fearing householder** ($W_i^{f_2} : 0.0909$) leading life of a common householder, fulfilling all of the duties towards society and also making progress towards ParamPurushartha (Moksha) and thus avoids **Unfavourable Kriyaman Karmas** ($W_i^{f_1} : 0.3371$).

Spiritual Scenario 9: Study of religious scriptures

Study of religious books ($W_i^{f_4} : 0.0140$) motivates a devotee to **Religious conduct and moderate career goals** ($W_i^{f_3} : 0.0372$). He becomes a **God-fearing householder** ($W_i^{f_2} : 0.0909$) and avoids Unfavourable Kriyaman Karmas, which leads to Super Consciousness.

Thus if a person changes his lifestyle by performing good karmas like, obedience to SantSatguru, seva, satsang, meditation, lead a life of Better Worldliness, and prefer the company of enlightened men, he will be able to eradicate Karmas and attain Super Consciousness (or Moksha).

VI. CONCLUSION

Karma philosophy of the Radhasoami Faith puts forth its unique concept of Adi Karma (Asa) to explain why Spirit entities had to leave their primordial abode (NirmalChetanDesh) to take birth in the lower regions of Brahmanda and Pind. These Adi karmas are the springs of action that compel the spirit entity to accumulate more and more karmas (Manasa) and ensnare it in the cycles of birth-death. Attainment of Super Consciousness (Moksha) is therefore not possible until the Adi karmas are eradicated. The way suggested by Radhasoami Faith to eradicate them is by Satsang, Seva and SuratShabda Yoga in complete surrender to a living Tattvadarshi SantSatguru. This will generate intense love and Biraha for Him and He will project His spirituality on the devotee which will destroy his Adi Karmas (Figure 4.02).

In this paper a Radhasoami Faith-Karma (RSF-K) Model is developed for generating the Spiritual Scenarios to eradicate Karmas for attaining ParamPurushartha of Super Consciousness (Moksha). Based on the generated Spiritual Scenarios, it becomes evident that Mokshais beyond the purview of the Gunas and free from the cycles of birth and death, and it is only after eradication of karmas that one can reach there; Radhasoami Faith, with a living SantSatguru at the helm, is a dynamic faith where the Guru guides the disciple.

Radhasoami Faith is the true Natural Religion. The methods of spiritual practices and other allied activities are extremely easy and practicable because they are natural. It has been emphasized that with the help of the Perfect Living SantSatguru and by performing true spiritual practices, the Spirit (Surat) should be withdrawn from the body and the mind and also from the material regions pertaining to the body and the mind and should be made to reach the Supreme Being.

REFERENCES

- [1]. Juergensmeyer, M. (1991), Radhasoami Reality – The logic of a modern Faith. Princeton Academic Press, University of California, California.
- [2]. Kumari, S. (1971). Radhasoami Sampradaya aur Sahitya (Hindi), Oriental Publishers, Delhi.
- [3]. Mathur, A. P. (1974) Radhasoami Faith A Historical Study. Radhasoami Satsang Sabha, Pipalmandi, Agra.
- [4]. Mishra, B. S. (2005). Discourses on Radhasoami Faith. Radhasoami Satsang Sabha, Dayalbagh, Agra.
- [5]. Ram, S. R. (Huzur Maharaj). (1960). Prem Patra, (Part 1-6). Radhasoami Satsang Sabha, Dayalbagh, Agra.
- [6]. Ram, S.R. (Huzur Maharaj). (1986). Radhasoami Mat Sandesha. Radhasoami Satsang Sabha, Dayalbagh, Agra.
- [7]. Ram, S. R. (Huzur Maharaj). (1999). Catechism. Radhasoami Satsang Sabha, Dayalbagh, Agra.
- [8]. Ram, S. R. (Huzur Maharaj). (2006). Sar Upadesha. Radhasoami Satsang Sabha, Dayalbagh, Agra.
- [9]. Satsangi, P.S. (Revered Satsangi Sahab). (2010). Expositions on truth, ultimate reality and supreme being (From Vantage Point of Radhasoami Faith and Systems Science). Agra: Radhasoami Satsang Sabha, Dayalbagh, Agra.
- [10]. Singh, P., Srivastava, C. N. & Saxena, P. K. (1999). Futuristic Decision Priorities to Eradicate Tribal Oncological Population by the year 2020 AD. Advances in Biosciences, 18(1), 15-22.
- [11]. Swarup, A. (Sahabji Maharaj). (1969). Jatan Prakash. Radhasoami Satsang Sabha, Dayalbagh, Agra.
- [12]. Swarup, A. (Sahabji Maharaj). (2004). Table Talk. Radhasoami Satsang Sabha, Dayalbagh, Agra.
- [13]. Swarup, A. (Sahabji Maharaj). (2005). Sharanashram Ka Saput. Radhasoami Satsang Sabha, Dayalbagh, Agra.

Preetvanti Singh "Eradicating Karma to attain Super Consciousness by the Radhasoami Faith Approach" *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*. vol. 23 no. 08, 2018, pp. 33-48