



Spiritual Reformation of Humanity – a Study on Temple of Dimirimunda

Pintu Mahakul

Doctoral Candidate, Department of Business Administration,
Berhampur University, Bhanja Bihar, Berhampur-760007, Odisha, INDIA

Abstract: From very ancient period spirituality attracts the attention of human resources. For their development and balance of workforce during crucial periods they adopt this path as only the way to sustain with humanity. During diminishing of values among human individuals, humanity rapidly deteriorates. As results cruelty, violence, cheating and unethical incidences increase. To avoid these, people need to purify their thoughts and actions by spirituality. For personal purification and reformation of mind people around world go to churches, mosques and temples for prayers and worship. Not only they get mental peace but also get physical activeness for their daily works by doing so. Spiritual practices and rituals cannot be separated from human life. It is essential to educate them with such values during period of degrading humanity. To reform human societies in to nobility it is highly essential to have such study that highlights the potential of human transformation through spiritual reformation. Spirituality helps in nourishing the inner and original qualities of human individuals. While people forget their original purpose and run behind a material desire, at that time spirituality acts as constructing remedy for human civilization. This study is done on an Indian temple that has actively played major role in bringing people closer towards spiritual reformation. Hope this study will definitely add value to many of the scholars and people being beneficial to them in all aspects of life.

Keywords: Humanity, temple, spirituality, management and reformation

I. Introduction

*“Karishinim phalavatim swadhaamirm cha no gruhe,
Audumbarasaya tejasaa dhaataa pustim dadhaatu me.”*
(Atharva Veda, Book 19, Hymn 31, Verse 3)

“God of creation, by charm and power of *Udumbara* may give plenty of wealth in droppings of calf and in fruits and in the dwelling of heart, by uniting these may give plenty of food materials, milk and other things.” The name of Cluster Fig i.e. *Ficus racemosa* also having synonym as *Ficus glomerata*, in Sanskrit is *Udumbara*. In ancient South Koshli language *Udumbara* or Cluster fig is called as *Dumer* while in Odia it is called *Dimiri* and in Nepali it is called as *Dumri*. The name *Dumermunda* or *Dimirimunda* is derived from Sanskrit and Nepali which means availability of Cluster fig trees and its accessories in plenty amounts. Admiration of *Udumbara* is not only seen in sacred Hindu scriptures but also seen in Buddhist texts and special flowers are considered as holy materials and signs of any unimagined out comings in near future. Amulet of *Udumbara* is considered as sacred giver of wealth and happiness. So it unites its essence of conceptual teachings in Spirituality. *Dimirimunda* means a place where plenty of food materials and crops like paddy, wheat, corn etc. and milk as well as many holy foods are available as plenty as needed. The mothers of calves give cow dung generally used as natural fertilizers including various decomposed leaves and straws and also the leaves of Cluster Fig trees. The productivity increases a lot without any problems while natural fertilizers are used in the crop fields during cultivation. The holy Atharva Veda highlights the importance of *Udumbara* in 31 hymns of nineteenth book of this. In this prayer an individual urges in front of creator to dazzle his life in the power of charm of Cluster Fig. Amulet of *Udumbara* is the symbol of spiritual reformation. While values diminish in human civilization various problems arise like violence, bloodshed, wars etc. Life becomes critical to live. Natural change is observed and seasonal flow diverts the route on earth. Various natural calamities like hurricanes, draught, earthquakes and many more are seen abnormally in the increasing rate. These break backbone of life sustaining on earth. In such a period anxiety grows in minds of many and we think of spiritual reformation of society. During the degradation of humanity spirituality acts as nectar to reform and amulet of *Udumbara* reminds us about our duty to acquire holy things including food, shelter, clothes and many more. Spirituality not only shapes the human behaviour but also decorates personality. So management of things become easier in all aspects. Now-a-days we observe that the humanity is rapidly degrading. In such a situation it is very much

important to bring this back in to true and original state. The importance of fig is also known from the statements of Holy Bible. Now let us have a vision what Isaiah has said. Bible states, "Now Isaiah had said, "Let them take a cake of figs and apply it to the boil that he may recover." (Isaiah 38:21, English Standard Version)

Generally reformation means process of reforming any organization or institution or practice. Reforming means improving. The root word reform specifies its meaning as bringing necessary changes within institution, organization or society or place in order to improve this. In other way we can say that this is a process or action of high thoughts and qualities. Removal of defects, correction of errors, abolishing abuse and malpractice and alteration are nothing but reformation. These are always required in society. John Donne (1572-1631) defines spiritual reformation as the process of change or removal or perishing of sins and fear of human beings by spiritual practice and devotion to God that helps in shining of life with marvellous thoughts. Edward Taylor (1642-1729) defines spiritual reformation as a process of making a place of most clear whose shines are like as shines of sun with infinite devotional love that establishes confidence on Lord and humanity. Upendra Bhanja (1670-1720) defines spiritual reformation as an action that transforms an individual, an organization or a place in a path of spirituality to achieve excellence in performance of all aspects in economical, social and cultural motives. Baldev Rath (1789-1845) defines spiritual reformation is the change achieved in awareness of spirituality among people or institutions that decorates and nourish human civilization in righteousness and purity. Saint Bhima Bhoi (1850-1895) defines spiritual reformation as a path or process that changes an individual from his inner core giving recognition of his own identity that makes him perfect to sacrifice for others in society and redeeming of universe with respect to his life and life of others.

Pythagoras (570-495 BC) defines humanity as a theorem of love and kindness that nourishes people in righteous manner. Confucius (551 BC- 479 BC) defines humanity or *Ren* as love of people for each other that acts as strength of any civilization where people help each other and stand in unity. Plato (427-347 BC) defines humanity as a courageous justice of love that holds temperate wit, generosity, friendliness, greatness, magnificent, truthfulness as strengths of soul. Greek philosopher Aristotle (384-322 BC) defines humanity as virtue that highly values love and kindness and these are the two of the main strengths of human individuals. Wing- Tsit Chan (1995) defines humanity as a justice of inner core of individuals with a level of justice with mainly three strengths of human individuals like love, kindness and social intelligence. Christopher Peterson and Martin Seligman (2004) define humanity as an act of love altruism which are typical strengths and expressed to fairness and one out of six main virtues that are widely accepted in all cultures.

II. Objectives of the study

To evaluate the strength of human population during a condition of diminishing values it is necessary to study the causes of degradation of morality. At the same time interpretation of preventive measures is also necessary to prevent society from down fall. In midterm to identify the development of civilization in righteousness we need to analyse the position of humanity and how can it be well balanced in future? Humanity is a typical product of virtue. Virtue is understood in the path of spirituality. So it is necessary to guide mankind with spiritual awareness. To understand and interpret the proper essence of spiritual reformation it is required to study about its nature and aspects. To remove ambiguities from society and bringing change and to keep human rights up it is necessary to study about spiritual reformation and implementation of its.

III. Literature Review

Reformation in European empire dates back to 16th century AD. To purify religious believers and practices of religious affairs and to intensify individual piety the process of reformation starts in early of that century only. At that time in Western Europe such movement comes that breaks the abuse and separates Roman Catholics and origination of Protestants is observed. Establishment of Protestant Churches takes rapid revolution basing on the doctrines of their personal feelings and rejection of catholic believe that salvation comes through grace which is received in sacraments of personalities. It is claimed that such principles have restricted the role of church to proclaim the divine gift like forgiveness which is very much unmerited. Martin Luther (1483-1546) one of the German reformation leaders in 1520 holds the imagination of English people. It is seen in history that William Tyndale (1494-1536) the Bible translator reinterpreted the theme and messages of reformation. During the period of reformation many parish churches come in rebuilding and lavishing with many costly materials, vessels and ornaments. In 1559 on the path of reformation the Church of England comes in to reality as a church of Protestant. With the speed of incredibility the process of reformation proceeds in entire corners of European countries. Giving the remarks for spiritual reformation Holy Bible states, "Behold, I tell you mystery. We shall not all sleep but we shall all be changed." (1 Corinthians 15:51, Holy Bible, English Standard Version)

Udumbara is itself a symbol of reformation mentioned in Buddhist texts. Famous influential Lotus Sutra of Mahayana Buddhist explains about the holiness of *Udumbara* in chapter 2 and 27. *Udumbara* teaches to give up many all doubts and uncertainty in the aspect of life as per the direction of king of law to abide and practice the

law of righteousness. Special flowers of this plant while blossom these signify for a strategic change or about a new spiritual revolution in society. Buddhist scriptures say that special *Udumbara* flowers blossom so far once in a long gap and appear in a great while. It keeps precious importance of its identity and is the symbol of Dharma. So, Lotus Sutra in chapter 2 urges that it is highly essential to understand and behold Dharma i.e. righteousness as precious as *Udumbara* flower. As it is wonderful to hear the news of blossoming of special flowers which is expected to blossom once in a gap of three thousand years, it is also wonderful to hear about Dharma. Buddhists are guided to hold Dharma in chapter 27 because it is difficult to meet Buddha as like as it is very much difficult to watch the charm of special *Udumbara* flowers in a life time of 80-100 years, which appear in a far gap. The appearance of Buddha is uncommon. Likewise appearance of Cluster Fig is too uncommon as like as the doctrine of Buddha. The persons of Dharma are very rare in appearance. So we should not have doubts on such Dharma which appears for social reformation. The secret essence of Buddha dwells in rarest of rare Dharma and truly wondrous. In Indian system including many of the countries in world depend on cultivation for food and shelter. Whatever development today we see is possible due to development of society. Society depends on food to sustain. Food grains are produced after cultivation. In ancient days people have depended on cattle for natural fertilizers and ploughing of lands. Atharva Veda considers cattle as precious animal resources on them human civilization depends for milk, ploughing and harvesting of crops. Now-a-day also rural India and many of Asian countries depend on cattle although modern scientific inventions are available for cultivation. Due to middle income status they do not use more scientific tools and techniques. Sages in Veda pray Almighty to give as many as wealth as precious as power of charm of *Udumbara*. It is believed that they win great plenty while wear amulet of Cluster Fig with trust. So the name of village *Dimirimunda* signifies to such a place where the wealth of cattle and the precious animal resources are available in plenty to produce milk, crop and other food materials, people live in unity and integrity, fulfil their basic needs, get the taste of juice of many wild and cultivated fruits as like as charm of Cluster Fig and balance life of workforce. The description of fig tree and its medicinal importance is also mentioned in few places of Holy Bible. Isaiah 38:21, Number 13:23, 1 Samuel 30:12, 2 King 20:7 and few other verses speak about importance of Fig tree. Where uncommon Dharma resides and Dharma becomes the principal magnitude of civilization is called *Munda* or chief or leader. *Dimirimunda* signifies as the principal leader of the reformation of righteousness. People involve in service of domestic animals as well as of human beings along with the regional development of spiritual affairs to bring out reformation of diminishing society. Amulet of *Udumbara* truly vouchsafes with all excellent men about us and increases possessions and grants good wealth. People of this Indian village of Kuchinda of Sambalpur district of Odisha along with the support of regional villages have constructed a Radha Krishna temple in middle. The role of temple plays its role in social and cultural affairs like planning and organizing meetings and festivals, social justice to caste customs, educational affairs, women affairs, and specially organizing great meeting called *Mahasabha* in a gap of five or seven years. This *Mahasabha* concept is drawn in favour of meeting social, economical and cultural challenges to behold spirituality. Radha Krishna is the combination of both feminine and masculine aspect in Indian worship system worshiped in many temples across India. Radha is the supreme goddess of all and Krishna even is controlled by the love and affection of Radha. Enchanting of world is done by both but Radha is superior in enchanting Krishna. This teaches of women empowerment in family and society. The great devotion of Radha towards Krishna teaches that Radha is the great feminine energy called *Shakti* and Krishna is related to *Shaktiman*, the holder of energy. Any movement requires energy of mothers. They play major role in bringing family and society in to unity, reform the family by their inner power and courage and manage many affairs very smoothly. The community of *Nanda Gopal* is believed to be the ancestral dynasty of King Nanda and queen Yoshoda. People worship Goddess *Kanaka Durga* as their principal deity. The spiritual reformation movement starts in name of Radha Krishna and plays a major role in society building as well as personality development.

IV. Importance of the study

Diminishing of values and ethics in society is a sign of danger for future. By seeing the scenario of rapid downfall of humanity anybody may get a jerk of hub in anxiety. In many cities it is heard that people say it's difficult to live in modern society as robberies, loot, murders and violence are frequently occurring unexpectedly. Who does like such conditions? Even in modern age people love to live peacefully a marvellous life without hesitation. All need happiness and prosperities in respective lives. But the entire world has moved in to such a condition that there is chance of sudden attack by evils. Some may cause harm by terror or war. Selfishness among human individuals is growing at the rate instead of growing helping nature. In such down fall it does not suit to hope for peace without reformation of society i.e. without bringing change. If we truly desire for change then we have to think about spiritual progress. Only spirituality can teach us how to bring spiritual reformation. In this study we highlight the efforts of a small village temple and its role and step towards spiritual reformation for learning broad world perspective and views from this.

A. Causes of downfall of humanity

A.1. Selfish desires: - Increasing rate of selfish desires and importance of self interest instead of social interest have degraded the values of society and brought in to down fall. Desires and competitions of consuming worldly things are also causes behind this.

A.2. Increasing addiction: - Increasing rate of use of tobacco, narcotic products, alcohol, beverages and many other harmful products not only affect the physical health but also affect the mental health. Poor mentality results from such conditions. If a habituated individual does not get money for purchasing such products, starts stealing things from home or outside, cheats others, does loot and robberies.

A.3. Unsolved organizational conflicts: - Due to mismatching of working skills, learning and perception, work attitudes and organizational positions, conflicts arise among employees and employers. If conflicts are not resolute properly then these result to strikes and then to unseen violence.

A.4. Violence: - Unwillingness of giving birth to female children has resulted violence against foetus as female foeticide. Torture on girls, increasing violence on women, riots, breakage of communal harmony and other forms of violence have brought downfall of humanity.

A.5. Emerging Impurities: - Impurities have entered in to all most all sectors including food and shelter. The negative vibrations are added in environment in day to day life due to influence of impure mind and thoughts.

B. Necessity of spiritual reformation

B.1. For social integration: - Integration plays a major role in society. Without integration it is difficult to manage consistency of actions, values, methods, new expectations, evaluation, and maintenance of principles. For moral and ethical practice, integration is a big platform.

B.2. For balance of communal harmony:- Due to diversity in nationality, castes, colours and religions people divide in to different communal groups and fight against each other. For balance of them and to bring them in to one thread it is necessary of learning of respecting each other and accepting and honouring doctrines of each community or religions.

B.3. For social, cultural and economical development: - Time to time civilization passes through many challenges. To overcome these and re-establish spiritual reformation is required in proper social, cultural and economical development in all parts of any region or nation.

B.4. For maintenance of purity of environment: - Modern environment is almost polluted with soil, air and water with global warming. Spiritually well educated people become more aware about their surrounding environment and purify it by their thoughts and actions.

C. Learning of principles of management from temple culture

Temple of Dimirimunda is managed according to the village administrative system. Although management of temples and charitable trusts in India are of same manner till we take the importance of this temple for the purpose of learning. When we talk about principles of management the name of Henri Fayol comes first as he has proposed about fourteen principles. Here we shall draw few of the management principles from temple culture.

C.1 Authority of organizational and communal supremacy: - The authority is chosen as per public demand by voting or taking public opinion of the region of *Nanda Gopal* community and termed as president of temple culture or principal authority of community. For assisting him a secretary and advisory board are also chosen in the same manner where youth and women are given chance and priority. This process is followed in a gap of five to seven years.

C.2. Division of cultural, social affairs and caste customs: - The unified members are selected from each village for different activities to be performed including caste system, marriage affaires, festivals, meetings etc. They act as chief of community and communication to the temple administration and authority.

C.3. Disciplinary guide lines and constitution of community: - Certain rules and necessary guidelines are prepared by the command of authority to guide general workers and people of community to live in highly principled manner. All these ethical and moral laws of conduct are written and preserved in dairy called *Samhita of Nanda Gopal*.

C.4. Unity of authoritative direction and command: - Members receive command from president and each member implements the same in his respective area. The entire community moves with common objectives ordered by the authority and members uniformly obey these and convince with people.

C.5. Priority of interests from subordinate level to General: - Although interest of one person is listened still the priority is given on mass interest or whiles the interest of individual favours the general interests. The visions are fixed, analysed and taken up by general interests only.

C.6. Balance of order, equity and stability of tenure: - All people under one umbrella of temple administration are equally treated in all aspects, uniformly ordered, as far as possible all people are treated equally as parts of community and maintained well. Productivity is given importance and new people are welcomed to take part in various activities.

C.7. Mass initiative and encouraged harmony: - Management always takes steps to work initiative and encourages new and conceptual works and activities. General good feelings of common people are given importance during all meetings including annual and special meetings organized. Social, cultural and communal harmony is always encouraged.

D. Spiritual awareness and flavour of humanity

The motive of great meeting i.e. the *Mahasabha*, which has held in the month of May in 2013, keeps importance of spiritual awareness among people. The essence of humanity has come as flavour of ideology of human individuals. The active participation of people from the regions and people of far places of the entire state has encouraged for the study about spiritual reformation. The data is collected according to the principles of random sampling by different favourable questionnaires and interpreted as per required and available tools and techniques.

Table 1: Influence of spiritual awareness in support of reformation

Respondents	Strongly refused	Refused	Neutral	Supported	Strongly supported
Old women 20	00	02	02	01	15
Old men 20	02	01	02	03	12
Young women 20	01	01	02	05	11
Yong men 20	03	02	01	04	10
Teenagers both boys and girls 20	01	01	03	05	10
Total 100	07	07	10	18	58

Source: Opinion survey of people

Table one represents the attitudes of people after having spiritual awareness towards spiritual reformation. About 100 respondents are taken for sample survey, 20 from each of five categories of men and women of old and young and both teenagers boys and girls. Spirituality is the fundamental essence of reformation which is agreed in support (supported and strongly supported) by people in survey. It is clear that in total 76% of the people have agreed that spirituality is highly essential and only the alternative for reformation and spiritual awareness of *Mahasabha* of Dimirimunda helps a lot to the public for spiritual development.

Table 2: Influence of spiritual awareness in support of vegetarianism

Respondents	Strongly refused	Refused	Neutral	Supported	Strongly supported
Old women 20	02	01	01	04	12
Old men 20	03	03	01	06	07
Young women 20	03	03	02	02	10
Yong men 20	04	03	03	05	05
Teenagers both boys and girls 20	02	04	01	06	07
Total 100	14	14	08	23	41

Source: Opinion survey of people

Table two represents the interests of people in support of vegetarian food culture during ceremonies, festivals, meetings, gatherings and in all occasions after spiritual awareness. There is a link between food culture and spirituality that entire world agrees. In this study sample survey of 100 respondents are taken in to account, 20 from each category of, old women, old man, young women, young men and teenagers boys and girls. It is clear from above table that 64% of the people have agreed (supported and strongly supported) for the practice of vegetarianism in all aspects in the *Mahasabha* of Dimirimunda.

V. Result and Discussion

It is clear from the study that about 76% of the people have agreed that for reformation, spirituality is helpful in all aspects of life in the *Mahasabha* of Dimirimunda and expressing their interests in support of practice of vegetarianism in all occasions 64% of the people have agreed for vegetarian food culture in the above meeting. For the process of reformation spirituality is the only path to follow. There is no alternative in this regard. Amulate of *Udumbara* teaches a lot to hold the principles of rarest of rare as soon as possible in life as time is precious. For attaining values and ethics in life spiritual knowledge helps a lot to justify the necessity of life. Love, kindness, forgiveness etc. are the pillars of humanity and without understanding these properly life does not fill with essence. This modern period has shown us the signs of diminishing values in society. Spiritual reformation of humanity is very much required in this modern age. So, it is essential to have study about down fall of society and reformation of it's with respect to spirituality.

VI. Conclusion

Study about spiritual reformation helps in recognizing the self and duty to be performed in the society carefully. Such study teaches many more about duties and principles of management. These help not only the managers or employees or employers but also help common people in day to day life in planning, organizing, controlling, directing, and goal settings. Spiritual principles help in maintenance of unity, integrity and harmony in society. Bearing spiritual knowledge people help each other and live happily. So, such study becomes important. After having this study let us define spiritual reformation as an action or process of change that involves spirituality and influences human resources for new settlement of civilization full with love, peace, kindness, forgiveness, happiness and wealth of righteousness. In this regard let us define humanity as a power or strength that dwells in the inner core of heart as love for the self and for the others with a motive of selfless service or sacrifice for each other in any society. Spiritual reformation and humanity both are dependent with each other and theme is righteous. Reminding this Holy Bible says, "Whoever is righteous has regard for the life of his beast, but the mercy of the wicked is the cruel. (Proverbs 12:20, English Standard Version)

References

- [1] Acharya, Shriram Vedmurty. "Atharva Veda Samhita." Yougnirman Yojna, Mathura, p246.
- [2] Benidict, Philip. "Christ's Churches Purely reformed: A social History of Calvinism." New Heaven 2002.
- [3] Bhanja, Upendra. "(a) *Baidehisha Bilasha*. (b) *Kala Kautuka*." From Granthabali, Dharma Grantha Store, Cuttack.
- [4] Bhoi, Bhima. "Stuti Chintamani." From Granthabali, Dharmagrantha Store, Cuttack.
- [5] "Britannica Concise Encyclopaedia." Paragon Software Group, 2013. ASIN B00CEQ183G
- [6] Burkert, Walter. "Lore and Science in ancient Pythagoreanism." Harvard University Press, 1972. ISBN 0-674-53918-4
- [7] Cameron, Euan. "The European Reformation." Oxford University Press 1991.
- [8] Chan, Wing-Tsit. "The Evolution of Confucian Concept Jen." Philosophy East and West
- [9] Donne, John. "A hymn to God The Father." Poetry Foundation. Available at <http://www.poetryfoundation.org/poem/173371>
- [10] Gilman, Ernest B. "Down Went Dagon." University of Chicago Press, 1986. ISBN 0-226-29382-3
- [11] Gordon, Bruce. "The Swiss reformation." Manchester University Press, 2002.
- [12] Griffith, Ralph T.H.(Translator) "The hymns of the Atharvaveda." (1895-6) , Evinity Publishing Inc., 2009, ASIN B0026P417U
- [13] Kern,H.(Translator) . "Saddharma-Pundarika or The Lotus of the True Law." Sacred Book of the East, Vol XXI, 1884. Available at <http://www.sacred-texts.com/bud/lotus/>
- [14] Lindsay, T.M. "A History of the reformation." Volume 2, C. Scribner's Sons, New York 1906 p7.
- [15] McLeisch, Kenneth Cole. "Aristotle: The Great Philosopher." Routledge, 1999 p4-7. ISBN 0-415-92392-1
- [16] Peterson, Christopher. Seligman, Martin E.P. "Character strength and virtues:A hand book and classification." Oxford University Press, Washington DC, pp 29-41. ISBN 978-0-19-530487-2
- [17] Plato, "Stanford Encyclopaedia of Philosophy," March 20, 2004. Available at <http://plato.stanford.edu/entries/plato/>
- [18] Rath, Baldev. "Granthabali" Dharmagrantha Store, Cuttack.
- [19] Taylor, Edward. "(a) *I go to prepare a place for you*. (b) *Meditation*." Donald E. Stanford (Editor). "The Poems of Edward Taylor." North Carolina Press, 1989
- [20] "The Holy Bible." English Standard Version, Crossway Bible, Good News Publishers, 2001