Role of Sagadeswar Temple of Bamandagarh in Spiritual Management

Pintu Mahakul
Doctoral Candidate, Department of Business Administration
Berhampur University, Bhanja Bihar, Berhampur – 760007, Odisha INDIA

Abstract: Humanity is always decorated with faith and human resources need special care to walk in path of righteousness. That is why to manage all social, cultural, economic and spiritual affairs temple controls the belief system and guides for having unity and integration. Spiritual management emerges always innovative ideas to nourish human affairs. Temple of Bamandagarh has shown proper direction to the regional people in managing their belief systems and rituals along with daily activities. This has attracted the attention of many devotees and pilgrims. To teach about values temple becomes medium between people of diversity and helps in achieving unity. While we look forward for management based on workplace spirituality then the idea of study about spiritual management comes within to know the nature and features of its. This study completely focuses on management system and origin of temple with historical background that helps in identifying special principles that regulate humanity and developing beauty of personality. Modern management sometimes forgets morality and ethics while its achieving goals base on profit oriented monetary gain and this becomes its priority. During this age of huge competition some do not follow righteous path to achieve their ambitions and this leads to violence, economic downfall, moral and cultural degradation of human society and imbalance among different categories of people, breakage of communal harmony, destruction of resources and finally sustainable development goes towards danger. In such condition refining of management system through spirituality opens new direction and learning and perception of temple principles teach new regulations to handle human affairs smoothly and it confirms that spiritual management up holds humanity. Hope this study will be beneficial to many scholars, professionals and people.

Keywords: Spirituality, values, attitudes, management and humanity

I. Introduction

Beloved Bapdada, Supreme father says, “Do not have any desires in this world of sorrow and in order to go to the world of happiness make your sanskaras like those of the deities.” (Murli, 24 June 2015) This world is full of vices, ambiguities, pollution and as result we get anxiety, tension and confusion due to growth of negativity. Many perceive sorrow in life although we enjoy luxurious inventions and spend comfortable life. Increasing trend of science and technology also has not been able to provide happiness. The main cause of sorrowful life is acquisition of vices instead of values. Positive values of spiritual origin only give happiness. Having positive values requires rectifying the sanskars (resolves). Many of us worship deities due to their high status and to gain many positive perspectives to manage life smoothly with wealth, happiness and prosperity. For entering to the world of happiness this is very much essential to have wisdom of Godly origin and practice of spirituality. Temple is such a platform that teaches to rectify resolves through faith for God and deities. Due to devotion in inner core one human individual realizes the self very well although for short period during existence in temple due to holy faith on Holy Spirit. Purity matters a lot. While a person goes to temple first he takes care of maintaining purity basing on common rituals in practice. This daily we observe. Generally a person desires to go to temple at morning or evening thinking the time as holy moment. He gives priority to cleanliness, wears clean clothes and very often wears new dresses, talks and behaves very sweetly to others and expresses happiness etc. are few of examples of maintaining purity. Lord Sagadeswar Temple of Bamandagarh is one of the unique Indian temples, which regulates the faiths, attitudes and human behaviour of the region. This temple has attracted attention of many devotees and pilgrims all through the year. Devotee teacher Sj. Kanhu Charan Panda of Government TRW High School, Bhojpur in district of Sambalpur in between 1969-1971 gives indication about the legend behind Sagadeswar Temple which is well marked from his verse of his devotional writing. He writes in Odia language as, “Shakata baahike jauathilaa kehi keun aashaahe, Mahaa baalaya ghurnita gharsane, aahaa ki helaa chakite nara, Jaya bam bholaa jaya Shiva Sambhoo Sagadeswara.” This means, “Anybody was travelling there riding his cart with some unknown hopes. Due to moving friction of deep iron covering of the large wheel of cart something happened, that astonished riding man. Hail to you infinite ocean of love, hail to you oh Lord Shiva, the self originator, Lord Sagadeswar.” In Sanskrit Sagadeswar means Lord of
chariot of the universe that he moves on the time wheel. This directly indicates to Supreme Soul. Human soul rides the body as a chariot or car and moves on time cycle of birth and death. As per drama to up lift humanity all-round service is necessary as specified by Supreme father. Temple teaches the art of all-round service through the performance of Yagyan (oblation). Temple is the place where holy offering is made to God and we consider this as Prasad. God gives his blessing and commands to become all-round server and who receives the Prasad of all attainments by doing service of the yagyan can be all-round server due to purity, positive and spiritual values within. Such persons who receive and perceive God’s grace do not face any obstacles in the way of development. Doing service once for God’s oblation at this Confluence Age, a person receives the fruit of his duty in thousand fold. Father also specifies that to make anyone content is very great service. Offering hospitality to others is also a great fortune. We observe such opportunity that people get in Lord Sagadeswar Temple. Although performance of oblation (yagyan) continues everyday through worship still especially the main oblations are seen during celebrations of the great Shiva Ratri, Bol-Bam journey and festival of Sital Shasthithi. Provision of food offering as Prasad is seen during these festivals to the strangers and devotees as a part of service of hospitality. Such a temple is unique symbol of spiritual management. Through such oblations this becomes easier to achieve unity, integrity, trust, service and humanity. While a person remains stable in self respect through dedication towards such service his all types of ego finish and he cares for all types of persons around him whether they are richer or poor. The holy Bible states, “Do you not know that you are God’s temple and that God’s spirit dwells in you? If anyone destroys God’s temple, God will destroy him. For God’s temple is holy and you are that temple.” (1 Corinthians 3: 16-17, English Standard Version). While emotion is drawn toward father of heaven he dwells in mind body and spirit and devotion is its sign. Human body is just like a temple where soul resides and adores God for which God’s grace dwells in him. Vices destroy this temple even by touch and spoil the holiness. But vices either knowingly or unknowingly are acquired by soul and that is why human soul remains as responsible for sins earned through vicious actions. God destroys the bondages of sins to make a soul pure. God’s temple remains as holy. Because we think of God very often that is why we should be holy like temple where in our minds we keep God. Generally management means the process of dealing or controlling people. Personal growth, inner happiness and meaningful activity express spirituality. The Holy Bible defines spirituality as performance of righteous action from inner spirit which helps in awaking self, knowing God and that pleases God. Bernard McGinn (1979) defines spiritual management as an art of dealing belief, reality and basic necessity as per command of righteous and pure self which impacts positively to others in controlling them in discipline as per moral laws. Steven Jack Land (1993) defines spiritual management as inner feeling based control and coordination of fundamental rights of self and of others at workplace which please not only the corresponding person or authority but also pleases Almighty. Don Baker (2008) defines spiritual management as an act of processing of handling people in any organization in controlled and disciplined manner to have action of righteousness where people work selflessly as service from inner spirits. Nilton Bonder (2010) agrees about rising interest of spirituality in business world and states that spiritual management is process of management of people by inner intelligence by which they help to meet rising interest by right action of inner hearts and wisdom breaking out ignorance and superstition and feeling the reality of life. Nancy R. Smith (2006) defines spiritual management is a process based on specific spiritual traits resulting in job behaviours, ethics with corporate social responsibility, principles of spiritual workplace and inner feeling of authority and working people that results to a smooth system of organizing, planning and controlling. Indian poetess Smt. Bhargabi Dei Mahakul (2014) states that acquisition of values becomes important for cracking down the dangers of vices and gradual practice of spirituality gives relief from such dangers. She defines spiritual management as a process which is handled with love and discipline at workplace that gives relief from distress and action is performed basing on own feelings with Divine dedication within the periphery of righteousness. Des McCabe (2015) states that finding meaning in work, spirituality and life matters a lot in management of socio-cultural affairs and spiritual management truly guides human resources from inside. Sj. Rudranarayan Behera (2015) of Bhatpura brings information and participates in an event of Lord Sagadeswar Temple and indicates his devotion as a part of spiritual growth and favouring for regional people. Sj. Nrupalal Palei, the younger land lord of Bmandagarh and his spouse land lady Smt. Shantini Palei tie their devotion on spiritual interest and associate with Sagadeswar Temple for many years helping in management of spiritual events of temple and region.

II. Objectives of the study
To eradicate ambiguities and problems of the modern management system through dominating power of spiritual values this is essential to know the nature of spirituality. To obtain uniformity in service of all categories of people this is necessary to study the features of temple culture. To know the influence of spirituality on people and their attitudes in managing life this requires having study on temple management. To refine management system temple shows the path of righteousness and this becomes important to study about ethical management principles. To bring out new theory of attitudes and perception in constructing resolves based on values this study becomes inevitable.
III. Reviewing essence of literature

A. Scriptural view of name of Sagadeswar:

There is description of three cities in Puranic Age known as Tripura with the design of many facilities with Asura architect known as Mayasura. As per specification of Matsya Purana and Shiva Purana the three cities locate likewise. The lowest city walls are made up of iron on Earth, secondly the Silver walled city locates in sky and golden walled city locates in heaven. These cities are mobile cities and they move in such a way that they never meet in single line. In Puranic Age these are symbols of luxurious and prosperous life and Asura (dемons) from all part of universe come here to Tripura to live. Enjoying life here with joy Asuras begin to oppress good, terminate morality and break noble conduct. They explore with evil doings harassing deities (Devas) while Mayasura engages himself in adoring Lord Shiva. Due to bondage of sinful acts Tripura start to fall down from track and furious condition is seen as Devas and Asuras fight. Devas now come to Brahma to convey the situation and Brahma direct them to Shiva. Asuras use their magical power in this war and it becomes difficult to recover. Destruction of three luxurious cities becomes inevitable to establish new civilization. Now Shiva orders for a chariot for this battle purpose. This chariot is too different because here the Earth becomes the chariot. Both sun, moon become its wheels. Brahma holds rein, Mount Meru becomes the bow, serpent Vasuki becomes bow string, Agni remains on tip of arrow, Vayu (air) remains inside near feathers of arrow. Devas became worried on thinking of destruction of three cities on tip of arrow but Shiva smiles and cities burn in fire. Chariot is very often called as sakata or sagada in Sanskrit. Lord who rides the sagada is known as Sagadeswar. The theme indicates that the name becomes Sagadeswar as Lord Shiva rides Earth chariot with sun as well as moon as wheels. A cart too has two wheels. This is the theme behind the origin of name of Lord Shiva as Lord Sagadeswar. Supreme Almighty makes arrow of oblation where deities become the warriors of righteous and holy war against demonic qualities and vices like anger, greed, lust and attachment which give suffering even in luxurious life. Smt. Bhargabi Dei Mahakul in her popular poems, “Go Away Greed,” and “Greed is a Deadly Vice,” describes greed as very much dangerous vice and root of fraud, violence and many troubles and root of sufferings and anger. That is why this should be burnt first in fire of knowledge. On the tip of arrow remains Agni (fire). This Agni is symbol of God’s wisdom which he teaches to mankind through Brahma via deities and through which people hold values and purity and burn out vices and sins far away due to volcanic power of practice of daily meditation. This yagan helps in transformation of old civilization in to new civilization. Lord smiles and cities destroy means in Lord’s smiling and pleasing wisdom all impurities go away.

B. Historical background of Bamandagarh and Lord Sagadeswar Temple:

Old name of Bamandagarh is Bamragarh and this keeps the history of being capital of Bamra (Bamanda) state in past which is well marked from found statues, three headed statue of Lord Hanuman, coins and broken rock edicts from under soil as witnessed by people. The rich civilization on the land is expected prior to 1st Century AD. Before 1st Century AD this is expected that the Brahm ruler mainly known as Brahman or Bahmans rule here and kingdom carries the ancient name as Bahmna which literally in Sanskrit means a state which always carries glory and admiration and the name of capital is identified as Bahmadurga or Brahmadurga. The evidence gives expectation of existence of state’s capital here for many hundred years before its destruction. These rulers worship lord Shiva here in the name of Bahmeswar at the same place where now Lord Sagadeswar Temple exists. Meaning of Bahmeswar is Lord of all souls. This indicates Bahmeswar means Supreme Soul. High ground creative artists date back to 5th century AD at that time Mathara Royal family dominates here as this comes under Southern Koshal. The name Bamada is derived from Bahmna. If we break the word as Baman-da and look for the meaning of da in Sanskrit it means purification or refining. Bamada means the purification or refining of soul. Bamada directly means to a pure soul or suddha atma. Very archaic name of Bamandagarh is Brahmadurga. Sailendra Nath Sen (1999) confirms that during the period of Somavanshi ruling Yayati Mahashivavagupta –I, succeeded by his son Mahabhadavgupta – II whose region begins in first decade of the eleventh century. (1000-1015 C AD) Bamra reaches to rich civilization. One of his feudatories is the Mathara chief Punja who lives at Bmragarh (Bamandagarh) in capital of the state of Bamra (Bamanda) at that time. This belongs to high ground valley on the bank of River Jangbuda and Mathara rulers find this suitable for capital. The evidence speaks that Ruler of Bamra King Punja resides here with happiness. Later after 12th century AD this dynasty shifts capital to another hilly valley region near Deogarh named Kodarkot. Rulers of Mathara families rule over this state up to 1600. The dynasty ends as last ruler does not have and child. Tribes Bhuiyas and Kondhs steal a child from ruling Ganga dynasty of Patna according to legend and make him king of Bamanda in 1602 AD and establish capital in Deogarh (Debagarh). Ganga dynast gives the enlightened king like Sir Raja Shri Basudeb Sudhal Deb (1869-1903) and his contribution in this princely state of British Raj becomes memorable as he establishes well reformed education system, Jagannath Ballav Press in 1886, publishes weekly magazine named Sambalpur Hitaishini in 1889, establishes longest telephone line of 78 miles in 1900 in between Gobindpur (Bamara station) and Barkote as longest telephone line of that time in India, establishes jail, post offices, postal stamps of own kingdom to which British Postal System acknowledges in 1895 and many more things with introduction of paper currency. After him his son king Sachidananda Tribhuban Deb comes in
to power and introduces own hydroelectric system in Kodarkot waterfall and supplies electricity to palace, cloth boom and establishes a sugar factory at Rambhui in1908.

After 12th century AD due to lack of care and natural calamities gradually capital Bamanagarth sees the path of destruction. Growth of forest hides the ancient glory for few hundred years. New human civilization starts here with village culture while Land lords of Palei dynasty under feudatory of Ganga rulers come. As per indication of Kanhu Charan Panda with support of Pranakrushna Routray, the headmaster of Govt. TRW High School, Bhojpur in between 1969-1971 and specification given by Rudranarayan Behera in 2015 there is a legend behind Lord Sagadeswar temple. The legend tells that in deep forest of Bamanagarth on the bank of River Jangbuda (locally known as Kharla River), in 1858 a Bhuiya tribe named Bighneswar Thakur. Son of river and worships daily making a small hut of branches and leaves over this. After him his offsprings continue worshiping. One day after many years son of Chandra Palei named Bhagabat Prasad Palei, the land lord of Bamanagarth residing at Talbeda dreams about Lord Sagadeswar at night and gets command to build a temple. In 1927 Bhagabat with help of his brother Dutaprasad Palei starts constructing of modern temple on the same place and it completes in 1932. Artisan of village Sirid Pakulu Mundu carries on building work. Carpenter Goman Kolha of Jharagogua makes the door of temple. Brahmacari Baba Harihar Dash performs flag ceremony of temple called dhvajarohana. Later ruler of Bamanda Raja Dibyasankar Sudhal Deb employs Narayan Mahapatra, a priest of Mali community bringing him from Gogua in temple and gives 40 acres of land in nearby temple village of Bhatpura. Later sons and grandsons of Bhagabat Prasad Palei take the responsibility of temple administration. Generally Bol-bam pilgrims come here during month of Shravana but they face trouble to cross the river as this fills and flows with flooded rain water. After few generations in dynasty of Bhagabat Prasad comes Rabindranath Palei who realizing the trouble of going temple to another side of river constructs a small temple on other side for worshiping called Uba temple where Bol-bam devotees pour their holy water. From this Palei dynasty Gupteswar Palei and his three sons settle at proper Bamanagarth coming from Talbed as land lords. Sj. Narayan Palei, Sj. Niranjan Palei and Sj. Nrupalal Palei carry on family worship and rituals at temple. Temple has attracted attention for devotional revolution of the region. Devotees of Dimirimunda for the temple musical ceremony come here by generations after generation. Sj. Chintamani Behera of Dimirimunda and his son Sj Chaitanya Behera take some noteworthy steps for devotional development of people and temple performing oblation (yagyan) every year during ceremony of Amla Navami. By their efforts a great get together happens in temple premises among land lords of different areas of scattered Palei dynasty and assuring the hospitality they offer holistic food as Prasad to huge gathering. From same dynasty land lord of Dimirimunda Sj. Kasturam Palei observe and celebrate temple festivals carefully along with his devotee brothers Sj. Haduram Palei and Sj. Harihar Palei. Sj. Amit Behera taking the footsteps of his great-grandfather Chintamani Behera and grandfather Chaitanya Behera comes forward with his expressive devotion and participates in the Bol-bam festival to pour holistic water bringing from far place on Shiva Lingam of Lord Sagadeswar and in other events. Fortunately here another giant Sj Manjit Palei of Land Lord Palei dynasty gets motivation and inspiration for devotional oblation from his devotee grandfather Sj. Niranjan Palei and grandmother smt. Chandrama Palei, of Bamanagarth. Manjit takes birth as their grandson of second son. Due to coincidence Manjit Palei and Amit Behera keep friendship of new generation. Sj Rudranarayan Behera and his spouse Smt. Basanta Behera of Bhatpura with own expenditure having support from public construct the beautiful and attractive gateway near National Highway (NH) 49 at Dimirimunda Ghati (hill station) from where Sagadeswar Temple is 4 kilometres far towards forest of Bhatpura. Sj. Ganesh Gupta of Bhojpur Renganbada, Sj. Ishwar Kisan of Godrapura, Sj. Basant Kumar Nanda of Dimirimunda provide their support for such construction of gateway and developmental work of temple. Cheerfulness grows on bank of Jangbuda River inside deep forest with furious sounds of roaring wild animals like tigers, lions, bears, elephants and many more at deep midnight at Balichakra Mouja where Lord Sagadeswar Temple of Bamanagarth situate. Just like a flower mind blossoms with wisdom of Supreme Father who is supreme giver and father of heaven, who keeps love for all creatures. This is well known by little bird like dove. That is why, dove flies in sky in search of him. Following this path we should too fly in devotion. Thinking this researcher sings, “Simple mind blossoms beside river. Lord Sagadeswar is Supreme giver. Beloved father of heaven keeps love. Let us fly up to him as does a dove.” (Mahakul, Pintu. Amazing Reflection of Love, last stanza) Sagadeswar Temple belongs to Jamankira block of Kuchinda subdivision in Sambalpur district of Odisha in India at present and nearly 74
kilometres far from Sambalpur. Kuchinda is located in coordinates with latitude 21.73° N and longitude 84.97° E. Sagadeswar is 15 kilometres far from Kuchinda.

IV. Importance of temple in study

Observing degradation of status of society this becomes necessary to consider new movement of spirituality which definitely uplifts. Values and virtues guide humanity and people do not like to commit sins while faith grows or becomes concrete for God. Temples across India have shown a definite path of ritualistic faith to which many people obey. This ties them in morality, unity and discipline. Today modern generation is suffering from materialistic capture which is one of the causes of breakage of harmony. Temple of Bamandagarh has some unique features in controlling mass gathering and managing affairs. Today’s world requires spiritual values which are also human values like peace, righteousness, happiness, love, nonviolence, unity, integrity etc. All the virtuous works depend on these. Temple architecture and trust in worship teach many secrets values for us which we should follow. There are many problems in modern management. To encounter these there is necessity of new techniques because modern managers and administrators face lots of challenges.

A. Few temple techniques beneficial for management:-
A.1. Requirement of skills – Temple teaches skills mainly based on faith for managing people and controlling. Faith acts as a disciplinary value. Skills of temple guide human beings to have management skills for managing family and society as well as organizations.
A.2. Depth of management principles – Principles of planning, conjugation, union, co-ordination, cooperation, attention and vision are very deeply associated in temple culture and these are very much valuable in human life for learning and perception. These arts give definite direction of learning as values and virtues unite through faith.
A.3. Having vision of anticipation – Temples are symbols of long term vision. Not only these attract attention of people but also keep plan for protection of resources and sustainable development. Due to faith of worshipping tree people do not wish to cut down some valuable trees and show interest for rights to forest and its protection. Due to trust on God’s mercy they do not plan to cause harm to animal resources. They preserve water and distribute equally among all persons of region. Flowers, coconuts and other fruits are required for offerings and people with awareness conserve these trees. Having the vision of anticipation helps a lot in management for achieving long term goals without hampering to culture.
A.4. Handling modern challenges – In these modern days of globalization lots of challenges are faced due to huge competitions. Growing information technology and science contradict some of the systems. Science without values has not shown us proper way of recovering from sorrow and anxiety. Temple culture easily faces these challenges as those people have trust in temple they have trust on righteousness (dharma). That is why they do not be aggressive for violent and harmful or unrighteous activities. Temple culture is well disciplined.
A.5. Transformation by knowledge – Temple transfers knowledge of spirituality and this helps in transformation of personalities of people. In management of people knowledge nourishes skills and attitudes well. Temple guides for both material use and spiritual use of time, things and relationships. Modern management needs such knowledge of temple culture.

B. Amit-Manjit Compromise Attitudes Theory of Perception (AMCATOP):-

After reviewing literature and going very deep to this study about temple system the researcher of this study proposes this AMCATOP theory for new trend of management observing carefully the behaviour and attitudes of devotees who come to Lord Sagadeswar temple and basing on their perceptions. First of all a son of land lord dynasty fixes his vision for rainy season as this becomes difficult to cross river and establishes another small temple for same purpose. After few years another son of this dynasty Manjit Palei plans to cross river full of water to fulfill his wishes of Bol-bam to reach main temple in rainy season. Manjit thinks to go alone but fears as he does not know swimming. He conveys his wish to his friend Amit Behera and now giving respect to Manjit’s wish. Amit agrees as he is also a devotee. One day they go near river shore and observe that there is flood in river. Amit knows swimming and thinks to cross river taking Manjit but falls in dilemma as they find nobody appears for support. Losing confidence they stand there from morning to afternoon and find no change in river flow. They return back to Amit’s home where Amit shows good hospitality to Manjit. There they plan for another trip which is the day of Bol-bam as falls on Monday and many devotees come on that day. This waiting of few days with patience brings courage, reduces danger of flood water to half of risk and they think that mass is strength and they get support not to fall in danger. According to proper plan they arrive near river shore on a Monday and find the long line of Bol-bam devotees wearing yellow clothes crossing river. Now they get courage and confidence with unity with other devotees and cross river perceiving this as having less flow and reach their destination temple and achieve goal of fulfilling wishes. Researcher hears their story and carefully observes. This Amit-Manjit Compromise Attitudes Theory of Perception brings out following principles for personal and organizational management.
B.1. No conflict no tension – Having unity with strangers shows having no conflict with friend and others, with no confusion in mind and no dilemma. This is the secret of unity and integrity. This also brings courage for team work and for achieving goal.

B.2. Compromise is solution to diverse ideology – Two friends have different ideologies and different skills. Respect for other compromises this basing on right duty. One friend compromises with another with self respect.

B.3. Holding value of hospitality – Hospitality is a spiritually originated value which opens fortune and opportunity for communication or interaction, exchange of ideas, culture etc. Hospitality to a stranger or friend not only increases virtue but also brings satisfaction and gives satisfaction to others.

B.4. Patience and courage from spiritual mind – A spiritually alert mind reduces fear and improves courage along with patience. Waiting with patience for proper time with proper planning, helps to proceed in right direction.

B.5. Achievement of goal on right decision – A right decision on due time matters a lot to achieve goal of own ambition. Having trust on self helps in taking right decision and it improves decision making ability during risk and uncertainty.

V. Discussion

Beloved Supreme Father indicates not to have any desires for sorrowful life. Having happiness in life this is necessary to follow spirituality and hold spiritual values. For this reason making resolves like deities show us definite path of true happiness. Understanding the meaning of name Sagadeswar we know Supreme Soul and get the theme of human soul rides body as the chariot or car. This helps us in remaining in soul consciousness. Temple of Bamandagarh is having rich historical background and enriched culture which gives us many ideas about workplace culture, workplace spirituality and principles of management for organizational effectiveness. This temple attracts the attention of devotees of the region. During the modern period of social degradation we search for new trend solution for reforming humanity by ritualistic faith system adopted by temple. Techniques of temple which are adopted become beneficial for management learning. Depth of management principles, vision of anticipation and knowledge for transformation help in facing modern challenges. Deep study reveals about new theory which brings out secret principles of compromise, value of hospitality, courage and patience from spiritual mind and achievement based on right decision. Following path of spirituality solves many troubles and temple teaches about many spiritual values to keep in practice.

VI. Conclusion

After having this study this is confirm that spiritual value based life style helps a lot in uplifting humanity and personality development. Temple culture shows positive path for goal achievement and trust remains in mind for strong determination. This theme helps employees and managers to express positive attitudes and having spiritual belief positively removes out their dilemma, fear, confusions and sharpens their decision making ability. Such study helps professionals for proper planning, coordinating and controlling the workforce. Spirituality gives realization about reality of life and teaches about the power of soul consciousness. Body is just like a house or car and soul the driver of body car is the holy priest of God who should work for charity or service that pleases God. Soul on awakening gets ready for oblation of spiritual sacrifice for managing spiritual life in all stages of life and at workplace. Reminding this to us the holy Bible states, “You also like living stones, are being built in to a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:5, New International Version)

References


