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MANAGEMENT LESSONS

(A MULTIFACETED STUDY ON JAGANNATH TEMPLE, PURI)

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Abstract

Jagannath Dham, Puri is one of the *Chaturdham*s of Hinduism and Sri Jagannath is the divine face of Pluralism, worshiped there as the lord of universe. It is a very sacred and sensitive institution for the Hindus. It needs special care and attention. Any deviation will hurt the sentiment of the Hindus and will create havoc. Lord Jagannath is the *Rastra Devata* (state deity) of Odisha. All Socio-political-cultural and religious activities of Odisha are center round the Lord. A new culture has originated from there and popular as Jaganath Culture in the globe. Irrespective of caste, creed, colour and faith, Lord Jagannath is accepted as the supreme head of the universe. He is Mahabishnu for Baishnavas, Bhairaba for Saivites, Shakti for Shaktaas, Sri Ganesh for Gaanapatyas, Buddha for Buddhists and Rishavanath for Jains. Tribal and regional (*Dravid and Arya*) cultural interface is also there. Every year fifty above festivals have been observed in *Srimandir*, Deities are decorated and dressed into thirty two types of *Vesas* in different festive occasions and multiple daily routine services (*seva*) are also offered. This is the multi faceted nature of Jagannath culture. So the management of Jagannath Temple was also very difficult and challenging task for Odisha *Gajapaties*. The multifaceted management system related to the socio-cultural-religious-political and economic activities of *Srimandir* is the matter of discussion of this study.

Key words:- Management, pluralism divine face, multifaceted culture, Tribal and non-tribal interface, *Srimandira*

Introduction

Management is a purposive activity which directs group efforts towards the attainment of certain pre-determined goals. It is an art of creating an environment in which people can perform and co-operate towards attainment of group goal. Management is the knowledge of what to do, when to do, and how to do to achieve the chief and best in time. Management has five functions these are (i) Planning (ii) Organizing (iii) Commanding (iv) Controlling and (v) Co-coordinating.¹ Modern management Gurus and experts gave their theories and principles in different ways but our ancient epics, traditions and culture has given us the idea of the ancient nature of the management. Management is an ancient system exists with the human society. *Srimad Bhagabat Geeta*, the *Ramayan* and the *Mahabharat* give us lessons on management theory.

Jaddaaru Brahmamuti Pranab tanudhara

Sarbabedaanta saaram

Bhaktaanaam Kalpabrukshyam bhabajala tarani

Sarba tatwanutatwam

Joginam hamsatatwam Hari Hara nimitam

Sripatirbaishnavaanaam

Saivanm Bhairabakshyam Pasupati ritih

Jo Saakta tatwa ch Saktih

Bouddhaanam Buddah rupam Rishabha jatibaram

Jaina siddhaanta saaram

Saa deba paatu nityam kalikula guharam

Sri Nilasailaadhinaatham

Above *sloka* shows the multi faceted nature and the pluralism of Jagannath culture. If we keenly observe the very nature of this culture, we can imagine the greatness and grandeur of Odia race. We not only named our *Rastradevata* as Jagannath (lord of Universe) but we manage to handle all the responsibilities and make us able to provide him the royal status, what a world master needs indeed. The image of the deities has made so cunningly that it does not resemblance with any other creature of the world but it is accepted by all sects. Ancient and medieval rulers of Odisha tried to pay utmost care and attention for smooth management of *Srimandir* activities (Jagannath temple of Puri).

Review of Literature: - A number of research works have published on Lord Jagannath, Jagannath Temple and Jagannath culture in different languages. But all works are confined within the history and culture of Lord Jagannath and *Srimandir*. No work has done on management system/ management theory of Jagannath temple as like the study of management on the *Ramayan* and the *Mahabharat* done by some Indian writers. “Startup secrets from the *Ramayan*” by Prachi Garg, “Ramayana through the Ages” by Avadhesh Kumar Singh, “*Ramayan* A critical Appraisal” by Ramendra Narayan Sanyal, “*Ramayan*-Unravelling, Logics and Lessons” by M. D. Mudhra and “leadership secrets from the *Mahabharat*” by Meera Uberoi etc. are some of the examples of modern research study on ancient scriptures and cultures.

Methodology:- The limitation of this work of which I am quite conscious are two folds (1) to find out required information and data from the available primary sources and (2) an analytical study of the published secondary sources has also caused the formulation of my thoughts to a little extent.

Purpose of the study: - The main purpose of the study is to unveil the curtain on the management principles of the rulers of ancient and medieval Odisha applied in the Socio-Economic-Cultural-Religious and Political sphere of *Srimandar*, Puri and to focus a ray of hope on new trend of research activity.

Study

Management system is a set of policies, processes and procedures used by an organization to ensure that it can fulfill the tasks required to achieve its objects. These objectives cover many aspects of the organization's operations.² There are three categories of managements: Autocratic, Democratic and laissez-fair.³ But Odishan Rulers adopted democratic form of the management system in *Srimandir*. Following are the different functions of the *Srimandir* management.

Planning: - (Particulars of Organization and Servitors)

King Anangabhimha Dev of 13th century engaged 36 categories of *Sevakas* (servitors) popularly known as *Chhatisaa Nijog* and the number of *sevaka* categories increased gradually and a new ritual service records were introduced in 17th century. In the part -3 of the Record of Rights of Shree Jagannath temple, Puri, there is a list of 119 categories of Servitors and other employees connected with the rituals and management of the temple. Subsequently one *sevaka* was added and make it 120 by temple authority.⁴ As there was no ample use of token currency in that period, all these Servitors were provided with tax free cultivable lands as salary to maintain their livelihood and for smooth performance of their *Seva* for the Lord of Universe. Different duties were distributed among the servitors and authorities were also engaged for proper monitoring. Now day's two government bodies (Central and State Govt.) and three important administrations (*Gajapati Maharaajaa* and his unit, *Srimandira Prasasan* and Puri District Administration) are devotedly providing their service to Lord Jagannath in different festive occasions. Volunteers of different organizations like YRC, NCC, NSS, Scout and Guide along with medical department and fire service department of state government have been providing their services to the pilgrim. Apart from this, numbers of Mathas were allowed to establish their permanent establishment by different saints and *Daharmasaalaas* (Rest houses) were established by some *native* rulers to provide accommodation to pilgrims (*Ghumsar Dharmasaalaa*, *Dharakot Dharmasaalaa*, *Boiraani Dharmasaalaa* etc.). These *mathas* are voluntarily providing their services to Lord Jagannath from the very ancient days. A number of *Akhadaa saala* (martial training centers) were established in different *sahis* (lane) around the Jagannath temple for its protection. Brahmin *Sasans* were established around Puri city to perform different Vedic rituals related to Jagannath temple. They are also allowed to sit on the *Mukti Mandap* to bless the pilgrims and to solve different ritualistic doubts by their scriptural knowledge. *Devadaasies* were engaged to sing and dance in front of the deities and *Bahaar Gaanies* (singer) were engaged to sing and dance during different festivals outside the temple. This tradition was banned now in *Srimandir*.

Organizing: - (functions and duties)

Time schedule of different *Nitis* and distribution of duties are very cunningly handled by the Kings of Odisha. Decentralization of Powers and responsibilities are well organized for smooth running of the temple. The first *Niti* begins with *Dwaraphitaa* (opening of *Singhadwaar* or *Jaya- Vijaya Dwara*) early in the morning. The *Bhitarchu Mahapatra* accompanied by *Paliaa Mekap*, *Pratihaar Mekap* and *Muduli* examined the sealed lock made by *Talicha Mahaapaatra* on the previous night. If the seal is intact, he breaks it and opens the door.⁵ The duty of locking the door and opening the door has not given to a single servitor. This responsibility has given to two different servitors to avoid any defilement to the temple. Then *Mangala Alati*, *Abakaas Niti* (cleaning of teeth, bathing and dressing), *Sahan Melaa*, *Rosa homo*, *Surya Pujaa*, *Dwarapala Pujaa*, *Gopal ballava* (breakfast), *Raj Bhogo* or *Sakala Dhupa*, *Bhogamandap* (offering of food by different *mathas* and servitors to sale in *Ananda Bazar*), *Madhynna Dhup* (Lunch), *Arati* and *Pahada*, *Sandhya Arati*, *Sandhya Dhupa*, *Chandana Laagi*, *Badasinghar Besa*, *Badasinghara bhoga*, *Binaa Laagi*, *Khataseja Laagi*, *Puspanjali*, *Pahuda*, *Muda* and *sodha niti* follows one after another up to 11.30 p.m.⁶ In between servitors changes the dress and decorates the Lord for seven times. Apart from this the Lord has decorated with 32

special *Vesas* in different festive occasions.⁷ More than 52 special festivals are observed in the *Srimandir* in a year.⁸

Commanding:- *Skanda Puran*, *Bamadev Samhita*, *Niladri Mahodaya*, *Madala Panji*, the chronicle of the temple, Record of rights, temple Administration records, *Sarala Mahabharat*, *Deulatola*, *Laxmi Puran*, *Abhinav Rajaniti* (7th & 8th century), *Purusottam Karmangi* (16th Century), the report of C. Gromes, the then collector of Puri to British Government in 1805 and Shree Jagannath Temple Act 1952 provides references to the *sevakas* with their duties and responsibilities fixed by different commanding authorities of the temple for smooth running of the temple.⁹

Controlling: Spiritualization of Politics by Ganga and Gajapati Kings emotionally attached them with the subjects. Kings declared themselves as *Rautas* or *Sevakas* of Lord Jagannath and Lord Jagannath was declared as the real King of Odisha. By this declaration they got the unconditional support of their subject and established internal peace in the kingdom. Any deviation of duties by any servitor would be condemned by the people. So the servitors are well conscious of their duties. They were also sanctioned permanent land grants for their *seva* to maintain their livelihood. Allowing tribal origin *Daitapatis* to serve Lord Jagannath during the grand festival *Srigundichaa Jaatraa* kings established tribal and non-tribal interface in the kingdom.

Coordinating: Coordination among multiple workers is highly essential for successful execution of plans. All functions, ceremonies and rituals related to Lord Jagannath and *Srimandir* are observed on specific time of specific days. So all are time bound jobs. Each and every function, ceremony and ritual needs multiple servitors according to their right. Negligence and late performance of a servitor will delay the entire procedure. So a time based plan will be prepared through a preparatory meeting before each function, ceremony and ritual. *Rath Yatra* is one of the best examples of coordination of the servitors i.e. multiple people working well together to achieve a common goal in time. Liability will be fixed against the servitor for any deviation.

Chief aims and objectives of the organization are to ensure proper performance of *seva- puja* and of the daily periodical *nitis* of the temple as per the record of Rights, to provide facilities for proper performances of worship by the pilgrims, to ensure safe custody of the funds and valuables and preservation and management of properties vested in temple, to maintain proper discipline and proper hygienic condition in the temple and ensure proper standard of cleanliness and purity in the offerings¹⁰ etc.

Conclusion:-

- 1) One of the top most management principles is to motivate the team. Lord Jagannath has declared as the real King of Odisha, he is Lord not God and kings declared themselves as his *Routas* (*sevakas*). We express our grievances to him like his subjects and he is accessible to the common people. The gap between common people and God has been minimized in Jagannath culture. *Sevakas* were motivated to work dedicatedly by saying that it is a golden opportunity to serve the Lord of universe Sri Jagannath and fortunate only get this opportunity and gains a lot of *punya* (religious benefit). In return they were granted tax free lands to maintain their livelihood for generation together and it became a hereditary right for them. It created a sense of pride in their mind as a *sevaka* of Lord Jagannath.
- 2) A leader should create more leaders, so that they can make their own decisions. King, as the leader of the organization, created leaders of each category of *Sevakas* and honoured them with turban (*sadhi*

bandha sevak) at the beginning of the *seva*. They handle, guide and engage their subordinates in proper manner as a leader of the team to achieve the goal.

- 3) Good manager's responsibility is to listen to his Subordinates and also give proper value to their words. Ganga and Gajapati kings of Odisha had always given equal importance to all types of *seva* and *sevak*s. Even *Kudua* (earthen pot) supplier, palm leave *bhoga* (basket) supplier and *mali* (gardener) are also have their own respect and voice. Another important point to be discussed is the *Dwarapala Puja*, which is observed daily before offering of breakfast to the principal deities. This tradition also says about the care, importance and value given to the subordinate *sevak*s.
- 4) A good manager always welcomes the reformatory ideas and introduces it in the field of work. So also Odishan kings abolished caste discrimination inside the temple and pilgrims from all castes are allowed to enter into the temple and eat *Mahaprasad* or *Abadha* in *Ananda Bazar*. It created a feeling of social equality and obligation to the *Rastra Nayak*, *Rastra*, and *Rastra Devata* (king, kingdom and Lord Jagannath).
- 5) Spiritualization of politics, decentralization of responsibilities, written law and duty chart, proper planning and coordination, advice and guidance of the learned *pandits* of *Mukti Mandap* and Sri Sankaracharya of *Gobardhan Pitha*, Pluralism and multi faceted nature of Jagannath culture and Tribal and non-tribal interface are the successful steps taken by the Kings of Odisha for smooth management of *Srimandir*.
- 6) Kings donated war *butis* they collected from the defeated kingdoms and made ornaments for deities. A special and multiple chambered *Ratna Bhandar* (Store house of jewelry) with proper security locks has already made to place all gems and ornaments of lord Jagannath.
- 7) *Srimandir*, Puri had been invaded eighteen times by the bigots either to plunder the wealth of the temple or to destroy the importance of the Jagannath cult and the deities, the ultimate sovereign of Odisha. But almost every time the idols were taken away to different safe places for safety and security and brought back to *Ratnasingham* after disappearance of the cloud of danger.
- 8) Figure of the deities-no resemblance with any creature but resembles with the symbols and Gods of all sects and accepted by all. Deities as *Brahmaswarup* of Hinduism as narrated in *Vedas*:

“*Napani Padou Javan grahita*
Pasyatya Chakshyuh sa srutya karnnah
Sabeti sarbam nahitasya betta
Tamuhuragrampurushan mahantam”

Means:- ('*Brahma*' has no limbs but he does all activities)

Deities as *Triratna* for Buddhism and a combination of Jaina symbols '*Nandipada*', '*Baddhamangala*' and use of the word '*Natha*' as suffix like the *Tirthankars* name Risavnath, Neminath etc. *Gaja Vesa* in *Snanapurnima* for *Ganapatyas*, "*Bimala Bharavi Yatra Jagannathstu Bhairaba*" and also

“*Ugratara Sulapani*
Subhadra Bhubaneswari
Niladrau ti Jagannath
sakhyata Dakshinakalika”

etc. for Saivas and Saktas.

- 9) Use of Eco friendly utensils inside the temple like earthen pot, plate, cup (*kudua*) and palm leave baskets (*talapatra bhoga*) etc. saves the temple premises from different infections and creates a healthy and hygienic atmosphere.
- 10) Use of "*tanka torani*" (sour rice water drink) as immunity buster inside the temple and during *Ratha Yatra* (Car festival) to save pilgrims from sun stroke.

- 11) Use of 'tithi' (Hindu lunar calendar days) friendly vegetables for preparation of 'Mahaprasad' to save from food poisoning. Use of Universal Calendar (use of Astrology and Astronomy-i.e. *Graha, Nakshyatra, Tithi and Muhurta*) for rituals, functions and ceremonies. Not based on dates and time used by different nations.
- 12) Preparation of non-oil healthy food for *bhoga* in the *Roshasala* (kitchen).
- 13) Traditional way of cooking viz. "mat handi and Katha chuli rosei" (earthen pot and wooden stove cooking) with the use of traditional local produced vegetables and offering of *swadeshi* (odia) foods to Lord Jagannath is maintained strictly. Due Importance to Odia culture and tradition have been given.
- 14) Surplus 'Anna Prasad' (cooked rice) are dried in the sun light and prepared 'Nirmalya' for *Bhaktas*.
- 15) Human treatment to Lord Jagannath creates a homely love and affection in the minds of *Bhaktas* and bridged the gap between God and men. By this, Lord Jagannath becomes some one's *Jaga*, my *Kanha*, your *Kalia* and our *Manima*, *Swami* and *Prabhu*. A family member, a symbol of unity and integrity.

All above important points may helpful for present day management study. Hope this paper will be the first step towards further study on management and will provide ample scope and opportunity for future scholars.

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