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Research Paper

IMPACT OF SPIRITUALITY ON ORGANIZATIONAL BEHAVIOUR OF PEOPLE OF SARSARA AND ROLE OF PASHCHIMA BONAI PANCHASAKHA KALA PARISHAD (PBPKP)

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ABSTRACT

Managing life and culture is important aspect for social development. Spirituality is the real path which uplifts humanity. People directly or indirectly love this path. Spirituality enhances inner values and guards life in clumsy situation. Various organizations play their roles in managing cultural events. Through such events they reform unity and integrity of regional people. Sarsara is such a village and nice example of spiritual awareness. This village leads in the region and organization located here plays important role in cultural awakening. Society and culture are associated very deeply. Management of human resources with respect to culture is important. Culture originates from activities of life. Life is again directly associated with spirit. All events and activities of daily life while contain sequences of spirituality become pleasing and essence of humanity is taught to next generation. Meaning of word, 'Sarsara.' has broad sense as this completely refers to spirituality and to have connection of life with God. This study goes very deep and observes human behaviour and activities of people there. Responsibilities of people bring gateways to study organizational behaviour. Dignity remains high while spirituality remains in practice. Development of BLESS and BLISS theories and Organizational Hierarchy Initiative (OHI) Model reveal connection of people with organization and how an organization influences social life. Society needs proper management for development and happy living. Practice of spirituality constructs positive thoughts in mind and nourishes life in a better way. Spirituality influences organizational behaviour in positive way and a person with good behaviours takes care of a highly cultured society. Spirituality deeply impacts human life and personality development. This study confirms that spirituality positively impacts organizational behaviour.

KEY WORDS: - Organization, spirituality, management, behaviour and achievement

I. INTRODUCTION

BapDada says, "Sweet children, you have to fulfil your responsibility to your worldly and your spiritual families, but you mustn't have attachment to anyone. (Murli 26-12-2012 English) Human life is full of responsibility. Every person takes birth in a family and every child is nourished by family members. An

employee has also family and has duties at offices. While we deeply observe we find our responsibilities remain with us either at homes or at offices. Our responsibilities which are associated with this world, family members and relatives or society are worldly responsibilities. We cannot escape for theses. A father has responsibility of



earnings to nourish his children to fulfil their demands, providing education, establishing them etc. A mother has responsibilities to provide them service of cleanliness, good food and giving good advice and looking after other activities and necessities. Likewise we have responsibilities for friends, relatives, villagers and even for known persons and strangers. All these responsibilities are worldly responsibilities. Apart from these we have true responsibilities of life, understanding purpose of life, making awareness to others, taking care of conscience, obeying nature's laws and God's command, understanding truth behind birth and death, coming closer and feeling others, awakening self and realizing this universe come in life as spiritual responsibilities. God says, "Do not become upset about anything. Stay happy always. Stay in remembrance of father." God is eternal father of all human resources. While we remain in his memory, purity and positivity come inside mind and we realize true necessities of our lives. Attachment brings such situations of being upset in life. Without spiritual awakening while we perform our worldly duties there is chance of falling down from righteous path. Without spirituality attachment grows to any one or any matter in this world and vices capture mind. Due to vices, negative thoughts generate in mind and bad actions are performed with selfish motives. To remain free from vices we need to practice spirituality and hold spiritual values inside. Spirituality teaches us to balance life in between worldly responsibilities and spiritual responsibilities. Parents have this duty also to drive minds of their children in righteous path so that they can have control and perform pleasing actions. Attachment free services are the nice services provided by persons of righteous nature. Name of village Sarsara is a spiritual word. Dividing this word as Sarasa-ra this reveals out meaning to build life very beautifully from inside with pleasing personality that pleases God. Life becomes very beautiful on development of inner beauty. Inner beauty is automatically developed with values and awakening of conscience. Again Sarsara means to have union with God with pure mind and action. Always we have to take care of performing actions free from attachment, which is one of the vices. But our ambition is to achieve excellence in behaviour and we can gain this by spiritual perception. Role of village Sarsara is very unique in nourishment of behaviour of people. Sarsara arranges spiritual and cultural festivals not only here but also in other villages of the region of Western Bonai every year in different villages selectively. Very huge gathering is always observed. Eagerness of people

grows to get nectar of spiritual learning and awareness. Such activities have brought new age in human resources development as Sarsara cares for ancient cultures which are in verge of extinction to up-lift. For mass development of the region behaviours of human resources are very responsible.

Behaviour in general sense means that in which way one acts and conducts self towards others. Keith Davis (1967) defines organizational behaviour as the study and application of knowledge about how people as individuals or as groups act within organizations. Moorhead Gregory and Ricky W. Griffin (1995) state that organizational behaviour is study of human behaviour in organization settings and this is the interface between human behaviour and organization. There are three levels of organizational behaviour. While this is related to individuals in organization this is known as micro-level. While behaviour is related to various work groups or any work group this is known as meso-level. While behavioural study is focused on how organizations actually behave this is known as macro-level. Stephan P. Robbins (1991) defines organizational behaviour as a field of study which investigates the impact that individuals, groups and structure have on behaviour within organization for the purpose of applying such knowledge toward improving an organization's effectiveness. Eckhart Tolle (2006), states that spirituality is realization that brings stillness in mind, improves inner power giving an experiencing of true identity. Ann Spangler (2008), states in her statement that spirituality is closely associated to guide behaviour of one person through which a person really learns true values in controlling and motivating life in right direction. William B Irvine (2008), states that spirituality enhances psychological attitudes in positive ways and through which a person gets courage to control grief, insults, pain etc and strengthens inner life for peaceful and lovable living. This gives power to carefully observe own life. To attain truly joyful life spirituality is only path of realization of self. M Scott Peck (2008), states that spirituality takes us to a higher level of state and brings self-understandings. This increases inner power to face problems and painful situations increasing power of resistance. Elizabeth A Minton and Laynn R Kahle (2013), define behaviour as range of actions and range of various manners made by human individuals, various organizations, systems and artificial entities in association with them and their environments and again this includes other organizational systems around them as well as environment that appears physically. Various

stimuli and inputs are reflected in that range externally or internally with consciousness or sub-consciousness of mind voluntarily or involuntarily and this is overt i.e. shown openly or plainly and covert i.e. not openly expressed or acknowledged. Kahu Robert Kalama Frutos (2014), states that spirituality is the state of heart, state of mind, state of consciousness and state of awareness which brings change in our lives and benefits us fully. Gary Bryant (2015), states that spirituality discovers absolute truth with possibility of culture of faith to discover true identity between age and human life, about human nature and behaviour.

Madam Fay Slimm, an ageless senior poetess of Cornwall, United Kingdom, on 12 Jun 2015 giving her feedback on poem, 'Oh Sarsara! The Blessing Mother,' states, "This is brilliant tribute to a well loved and revered figure with a beautiful name." In her another feedback statement on same poem on September 23, 2016 at 7:10am she further states, "I remember this read as the expressive tribute to the union of soul with God - a lovely reunion with beautiful words and thank you for sharing again Sarsara's wisdom." Giving her review comment on same poem of this researcher titled, "Oh Sarsara The Blessing Mother!," Indonesia born, now lives in Netherland, poetess Madam Sylvia Frances Chan, on 10 June 2015 states, "Oh how beautiful and mesmerizing is this wonderful ode to Sarsara Mother. With the finest word you conjure magic. This is most blessed words we can read this morning. Thank you for sharing this magic ode. On date 13 August 2016 she adds her feedback to re-publication with Odia translation of same poem and states, "I love this very fascinating poetry about Sarsara, the blessing mother! A unique poem of its own! A magnificent poem and excellently rendered! Thank you for sharing this most important message. In her other review comments on, "Sarsara the New Fable," on date 11 September 2016 at 2:42 pm she states, "Ah! SARSARA that famous and most magical poem in Odia on poetfreak I still remember. Yes, Sarsara that loving village, you can feel the atmosphere while reading this beautiful poetry is mesmerizing." Poet Michael Cardinal on 15 June 2015 states, "Sarsara comes off as Mother Earth. This is presented in an amazingly poetic format. This write is truly inspirational." Poet Antonio Liao, a poet from Dapitan City of Philippines commenting on same poem, "Oh Sarsara! The blessing mother," on date 21 Jul 2015, states, "endless passion of love created in the heart, immensely captures my soul, such wisdom of each line has revealed the meaning of LIFE, nothing than a single faith saves us from the door of hell of sins.

Explosive and perfect message is given in the 21st century is faithful. Thank you and God bless in sharing the wonderful gift of wisdom, my friend. God bless! On date 15 Sep 2015 further he states, "so deep devotion chase our destiny; a journey of eternity, a never ending adoration of the Mother SARSARA, a sweet MOTHER of no compare, I do believe of the darling of the Heart of the Universe. And thanks for giving and sharing your deep respect of the Darling of our Life. God bless!"

II. OBJECTIVES

1. To know impact of spirituality on human resources, organization and culture
2. To know impact of spirituality on organizational behaviour
3. To learn about spiritual values that build personality
4. To know about behavioural learning of efficiency and integrity of spiritual service
5. To develop new theories and hierarchy initiative model with respect to spirituality, organizational system and behaviour

III. RELATED LITERATURE REVIEW

"To relieve our pain you are ever alert,
Ever you love us again never you hurt.
Oh Sarsara Mother! Path you do show,
Knowing we are souls to God we grow."

(Makahul, Pintu. "Oh Sarsara! The Blessing Mother," 5th cum Last stanza June 10, 2015)

Human behaviour depends on the state of mental sharpness or clumsiness. Obstacles, unfavourable situations and sorrowful activities give us pain. Through pain we get high stress. But we need to get relief from pain. Because, behaviour produced in such mental state does not please others. Either this brings agony or provokes others who remain near us. But Sarsara is such a village that remains alert to control pain or stress of people. Sarsara is considered as Mother Earth and graceful nature. This mother always allows us to get recovery from pain. This is such a place that never hurts. Hurting gives deepest pain in other's heart and mind and develops negative tendencies. Continuous love of such a village brings people closer to celebrate life and get joy. Love is powerful value that comes from spiritual mind. People consider their village as a mother who nourishes them well providing sufficient food grains, shelter and other livelihoods. Sarsara shows right path to lead life in right direction. Walking in right direction and performing righteous actions are favourable for development of human resources. Last line of this stanza highlights importance of human

realization as souls. Meaning of Sarsara allows us having this realization. While we feel that we are souls we come automatically in to soul consciousness and deeply feel that we are separate from bodies and we drive bodies. We are not material bodies. This truth becomes concrete and inner conscience awakes. In such a mental state we keep material body in our control and postures and gestures become spiritual. In every act behaviour becomes spiritual. A man never hates another. He loves. He cooperates and feels necessities of others. Helping nature develops. He forgives others for mistakes. He remains in godly service and practices spirituality in both workplace and at home. Soul consciousness drives us toward our Super Father, our beloved God. While we remain in Godly memory every action becomes pure and pleasant. Such a mental state allows us to have organizational effectiveness. Joseph Anderson, an American poet born in Kentucky who begins writing poetry during World War-II, gives his feedback on Sarsara reading above poem on 17 June 2015 and states that he is in awe at the remarkable response to this remarkable poem and it is thoroughly deserved. He thanks for lucid explanation to the poet which clearly shows him the deep meanings. He states that, this is a precious write and confirms that this has to be a record breaker.

Organization of Western Bonai named Pashchima Bonai Panchasakha Kala Parishad (PBPKP) plays major role in uniting people of the region for mass celebration of cultural events and spiritual awareness. Out of many teams perform in last festival of PBPKP, researcher concentrates in performance and behaviour of Smt. Mithila Pradhan's leading team named *Sarsara Kulda Sahi Kirtan Mandali* where Mrs. Pradhan is a leading singer (*gaayeekaa*) along with her friends Smt. Meena Barik, Smt. Ksheeraswari Samal and Smt. Sabitri Bhainsa are kirtan singers (*gaayeekaas*). Persons who repeat devotional songs sung by singers during Kirtan are called as *Paaliaa*. To reach clearly to audiences repeaters or *paaliaas* repeat continuously the song. Leading *baayaka*, the player of drum instrument called *Mridanga* Mr. Debendra Bhainsa accompanies them. Praphula Bhoi repeats along with them as *paaliaa*. Repeater or *paaliaa* Smt. Bimala Mahakul is friend of Smt. Mithila Pradhan accompanies the team for better performance. From other teams active persons who bring their performances alive are Mr. Biranchi Patra, a performer of *Udanda Kirtana* and he is from the neighbouring region of Laimura and Mukteswar Banichula from Parposhi of Deogarh district from

Laimura region who does his best of performance for the team of Krushna Guru. Sarsara is surrounded by primitive tribes in the region. Kuduk language and Kuduk culture have great importance for people here. Kuduk is an intermediate language between Kisan tribal language and Oram tribal language. Tribes from both Kisan and Oram communities favour Kuduk language and culture. Villager named Chema Oram of Barghat, a village from Bhalupani Panchayat, leads for Oram Nrutya team and he knows well about Kuduk culture and language. Behavioural approaches of all team members and above persons favour deeply for organizational effectiveness and well accepted by huge mass gathering. Listed under PBPKP, out of many teams, Kulda Sahi Kirtan Mandali is well admired for devotional performances outside the home district and also honoured by Astabhuja Sahitya Anusthan of Bolangir conferred honour named *Sambardhana* at Puri. Western Bonai refers to the region of Bonai Subdivision located in western bank of River Brahmani. Bonaigarh is also known as Bonai is the sub-divisional headquarter of Bonai subdivision and is situated in coordinates with latitude 21.75°N and longitude 84.97°E. Sarsara belongs to this sub-division of Sundargarh district in Odisha state of India.

IV. IMPORTANCE OF THE STUDY

Central organization upholds the system of delivery, function, performance and effectiveness. Leadership plays an important role and a top level team always enhances activities. Ensuring succession, managing performance, developing talent, allocating resources, and building accountability are highly essential for organizational achievement. How people behave in organization and how team members of organization respond and communicate them we need to know well. An organization plays its role in social development of people. For learning purpose how individuals interact and behave this comes inside field of study. We cannot only stick to material perception. Studying behaviour with respect to spirituality is very important. How people behave in organization after practice of spirituality we need to observe and to check culture that is highlighted in organizational system. Understanding functional responsibilities of organization, competitive environment and determined performances and studying organizational behaviour keep importance in this study.

DEVELOPMENT OF BLESS AND BLISS THEORIES OF ORGANIZATIONAL BEHAVIOUR (OB)

Researcher of this study proposes these two theories named BLESS and BLISS to know about spiritual perceptions that impact learning, planning and decision making in every step of life. After observing people and various teams, researcher realizes the importance of proposing these to make life as meaning as of Sarsara. Developing inner beauty and decorating outer behaviours are essential definitely. This happens even in material setup of any new business or of any new organization. Due to faith with hope they arrange ceremonial inaugural worship or festivals. They decorate inner view of office or organization with good assets and decorative material, outside premises with varieties of flowering plants and do gardening. Occasionally they arrange worships or mass prayers by employees. Many expect that they should get bless for good business opportunities and good living in society and they should have joy and bliss. Getting blesses and bliss in material world is limited and short term. Here we focus to get these for long period and transferring message to new generations.

Behavioural Learning of Efficiency of Spiritual Service (BLESS):-

Researcher proposes this BLESS theory observing devotional behaviour and attitudes of people of Sarsara. State of being efficient is well achieved during mental freshness with positive thoughts. An action designed to achieve efficiency through practice of spirituality is the nice action. The ambition of motive is the degree to which something is successful in producing a desired result or expected and exact success. Every individual needs success and achievement in life. Getting good earnings and having happy children and family still man's satisfaction is less and he is searching for bless of God knowingly or unknowingly. Theme of this theory is discussed under following points.

Devotion helps in coping with change, challenge and learning – While mind is filled with emotion for Godly thinking then devotion rises. During state of devotion a man does not bother about obstacles or does not hesitate to perform hard work. He or she remains ever ready to face challenge and changes come in way. Very attentively a person learns values from his work and devotional prayer for doing well being of others and gets ready for sacrifice for doing right things in life.

Devotion perceives bless for self awakening, self organizing – Very often devotion comes in mind while love comes for deities and God. A person comes for realization or group of devotional people come together and start realizing their lives. A person performing devotional act feels his inner core and gradually realizes self. Then he starts organizing self. Self organization becomes motivational. This motivates many to practice spirituality and righteous actions.

Devotion allows for adopting system and group effectiveness – Devotion to God and devotion to work move in parallel way. With much devotional memory a person adopts or group of persons adopt the system of discipline and rituals for particular act. A person becomes effective due to impact of devotion that improves purity in mind at that time. In a group all respect each other and work together without hesitation. This increases productivity and balances peace and love in workplace.

Prayer strengthens relationship with spiritual and material world – We are spiritual beings. We have material world that includes family, society, workplace and many inventions and assets. Only keeping mind in one world of matter we do not become able to fulfil need of happiness. Prayer strengthens our mind and in subtle alert we try to connect with power of nature and super power. Our spiritual world is closer to us. In material world we have families. While we connect with spiritual world many members of family get benefits.

Devotion and prayer improve efficiency of holy action – Devotion comes out while a person's mind state gets attraction toward purity. Devotion and prayer keep purity for long time in mind. A pure mind gives rise to pure thought. Pure thought takes right decision and right action a person performs. Remaining in service of mankind a person realizes personal holiness. Thus happiness remains with him.

Bless is realized through spiritual perception by efficiency – While efficiency comes in human behaviour then real bless which comes from above through nature is well perceived. People involved in devotional performance at that time and they get this benefit and easily realize this truth. People urge for blessing of God very often. While praying they obey law of uniformity. Every act of prayer and devotion bring effectiveness. Life becomes more efficient after prayer for whole day and persons get freshness of working.



[Picture -1 supporting BLESS theory where Smt. Mithila Pradhan and her all team members of Sarsara Kulta Sahi Kirtan Mandali performing devotional ritual called Samkirtana during PBPKP'S annual spiritual and cultural festival of 2015-16 on 9th April 2016 at evening. Source: Mahaku, Pintu. File Picture 2016]

Behavioural Learning of Integrity of Spiritual Service (BLISS)

Researcher of this study proposes BLISS theory for behavioural learning. Spiritual service requires integrity. For integrity behaviours of people become very important. Honesty comes in first observation. Quality of being honest and having strong moral principles allow us to integrate. The state of being whole and undivided that makes us more attentive in any work or duty performed is most required in integration. Every person needs bliss along with bless. Bless also comes with good will of people and this vibrates mind in association with prayer and devotion. Samkirtana is a type of prayer expressed through devotion. Spiritual enlightenment manages life in such a way that we learn to manage both material and spiritual life properly. Let us understand this theory through following points.

Learning art of devotional ritual – For getting bliss in life we need to practice devotion and learning art of devotional ritual is wise. During performance of Samkirtana participants follow ritual of being unique and their whole minds are connected with emotion and devotion. They sing together and move around worship marquee together. They play instruments simultaneously and interactively. Such harmony we learn and reflect in behaviour in workplace obeying ritualistic core principles of organization.

Learning art of application of spiritual values – For getting bliss we talk about love, cooperation, unity, universal brotherhood, peace etc. All human values are originated from spiritual values. Only saying and not applying in life these do not give benefit to self or others.

Applications of spiritual values are reflected in behaviour while we perform some actions in mass. Uniformity is well gained basing on spiritual values.

Learning art of being honesty – Honesty is nice value that we need to learn and make blooming in behaviour. Honesty is favoured by all. This allows us to practice righteousness in work and effective mind. Honesty maintains uniformity adjusting behaviours with others. We look forward life and status of spiritual service depends of degree of honesty in workplace.

Practicing moral principles – Practicing moral principles is important as morality maintains effectiveness of working attitudes. Moral principles are learnt through discipline of devotional performances and prayer as mind remains in pure state and this lasts for many days. Principles in life which favour spiritual service awaken inner conscience and taking decision becomes righteous.

Obeying cosmic laws of nature in workplace – Always we should obey cosmic laws of nature. Going against nature we suffer a lot having both mental dizziness and physical suffering. While we perform devotional rituals and prayers we obey laws of specific time. We like to go bed early and wake up early. We know about cause and effect in process of life. So we do not attach to situation we face and tolerance to any unfavourable situation grows. Favouring all natural laws we get bliss as we accept truth and trust on self.

Having perception of knowledge of feeling others – Through prayer and devotion we have perception of true knowledge and we realize truth. Prayers fill mind in kindness and conscience awakes for serving people and showing them right way. Feeling others we become able to judge well life of others and take decision accordingly.



[Picture 2 supporting BLISS theory where women of Sarsara Kulta Sahi Kirtan Mandali chanting and singing devotional songs during Samkirtana of PBPKP'S annual spiritual and cultural festival of 2015-16, on 9th April 2016. Source: Mahakul, Pintu. File Picture 2016]

Role of PBPKP in behavioural promotion:-

PBPKP promotes personal dignity – Organization maintains equality in cultural promotion and priority is given in dignity of every person. Everyone feels his freedom of expression of speech and action being associated with organizational system.

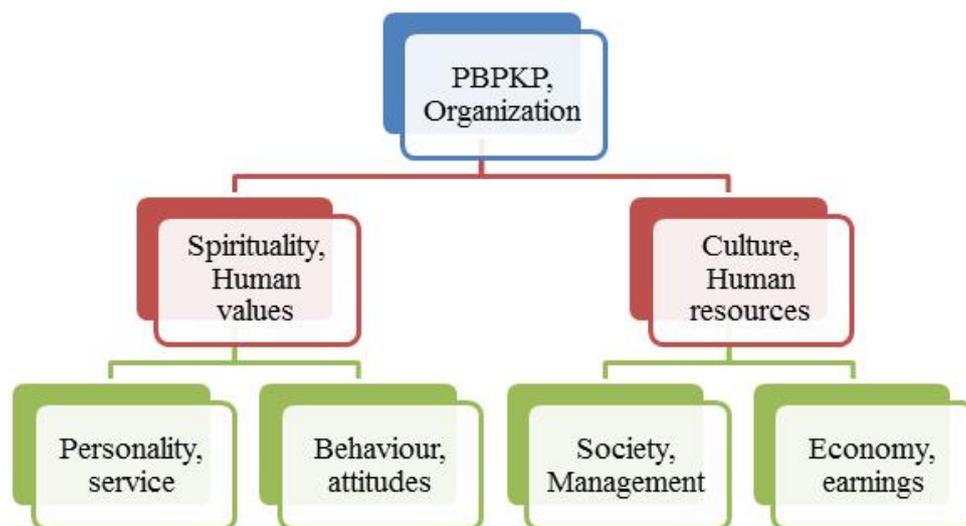
PBPKP guards freedom of association – All associations related to this specific organization keep their own freedom ahead and this organization guards them very well.

PBPKP promotes freedom from fear – Being part of organization all member and all artists realize their freedom and sniritual service and remain fearless.

PBPKP promotes participation in civil society – Participation in civil society is well realized and allowed all members and teams of artists. This organization promotes participation of others.

Proposed Organizational Hierarchy Initiative (OHI) Model of OB:-

Development of human resources is effected by organizational performance. Human resources are associated with culture. Whereas spirituality takes care of human values and due to human values personality develops well. Good and pleasing personality takes care of services of human resources development. Human resources promote and preserve culture. Culture is closely associated with society and its management. Organization promotes culture that holds and balances economy in the region and human earnings of both spiritual and material excellence to balance life well is achieved.



[Picture -3: Figure representing Organizational Hierarchy Initiative (OHI) Model]

Benefits of human resources and organizational culture basing on this hierarchy model are listed below

Connects to humanity – Culture allows us to interact with others during mass celebration and behaviours are perceived on mutual understanding. Culture perfectly connects to humanity.

Improvement of community – Culture always takes care of improvement of every group of people and individual by training and development as celebration brings opportunity.

Perspective development – Management of people and events always needs perspective. Culture brings opportunities for learning perspectives.

Expression of freedom – Highly developed culture gives equality of living status where every person feels his freedom well and expresses their personal views for mass benefit.

Reduction of stress level – Culture gives chance of getting joy with others and at that time we feel relaxed. At that time we forget our pain or agony. So culture reduces stress.

Building of intuition – This is an important task of culture. This is the ability to understand anything instinctively. Building such ability comes through culture.

Promotion of growth – Culture promotes growth of art and tradition, business, economy and brings opportunities of earnings.

Journey of discovery – Culture is nice platform for new discovery. We get opportunities to observe ideas and search for new theme by improved inner power of creativity.

V. DISCUSSION

We need to fulfil our needs and we should take care of our responsibilities. Balancing both material and social life is very much important. God gives his advice through scriptures not to fall in attachment with anything. Selfless service is nice ever. Behaviour has deep influence on others to whom we interact. Culture brings opportunities for development. Proposed new theories of OB named BLESS and BLISS teach us to acquire spiritual values in life, hold love for all and get real peace and bliss through practice of spirituality in workplace. Organizational Hierarchy Initiative (OHI) Model gives us nice ideas about organizational connection and impact on human resources, culture, society, management, earnings and economy. Spirituality develops personality. This improves inner beauty and a person decorates well his behaviours and attitudes. Humanity, community and perspective development, expression of freedom, mass and personal growth, reduction of stress and new discoveries depend on culture. Organization promotes highly developed culture that favours human resources and organizational behaviour.

VI. CONCLUSION

This study opens new directions in organizational behaviour and other behavioural perspectives needed for management of society, culture and various organizations. This brings opportunities for new discoveries and generates new ideas to deal with behaviours of human resources. This study is very much beneficial for managers, authorities and people in decision making, planning, handling public and organizational affairs, events, and having broad visions on gaining efficiency by practice of workplace spirituality. This helps them for highly skilled and well managed culture to hold, values, morality and productivity. Improvement of quality of adjustment and tolerance is well gained through this. Coping with changing scenario and challenges becomes easier.

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