

A SYNOPSIS ON MAHIMA DHARMA



**SPONSORED BY THE DEPARTMENT OF
PHILOSOPHY, UTKAL UNIVERSITY
VANI VIHAR, BHUBANESWAR, ODISHA
IN COLLABORATION WITH
THE SATYA MAHIMA DHARMA DHAMA
PARICHALANA SAMITI, MAHIMA GADI,
DIST. : DHENKANAL, ODISHA**

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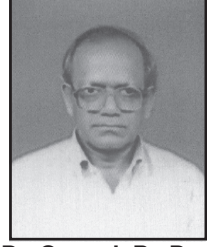
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(i)

FOREWORD

Mahima Dharma and Darsana is Odisha's own contribution to the commonwealth of spiritual wisdom of India and to the whole of humanity at large. It is revolutionary in the sense that it targets



Dr. Ganesh Pr. Das

the dogmas of both Brahmvada of the *Upanisads* and Sunyavada of Buddhism, which are two dominant traditions of Indian philosophy and culture and absorbs within it the salubrious contributions of both. *Dharma* has a different connotation for Bhima Bhoi, the torch bearer of the sect after Mahima Swami. It is nothing other than *satya* (Truth). By this conceptual novelty, Bhima Bhoi evades the ambiguities and perversions surrounding *dharma* that has several meanings including the one, which means what is denoted by the English word 'religion', which has many psychological and sentimental associations.

Before the Indian renaissance ushered through Raja Ram Mohan Roy's Brahmo Samaj and Swami Dayananda Saraswati's Arya Samaj in the mid-nineteenth century, Mahima Swami was the *avant garde* of Indian renaissance through his propagation of Satya Mahima Dharma.

Whether Mahima Dharma draws its contents from the Brahmvada or Sunyavada has been the bone of contention among contemporary scholars. But it has become clear that Mahima Darsana has brought out a happy blending of the two in their concepts of Sunyabrahma and Sunyapurusa, where the concept Sunya is preeminently Buddhist and the concepts Brahma and Purusa are preeminently Vedantic. Sunyabrahma/Sunyapurusa is ultimate, transcendent reality and yet is the

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personal God for the seekers. It could be the object of worship and prayer, though, of course, not in the traditional format and yet it is not caught in the limited categories of thought and language. It is Alekha that has no *ruparekha*. This simplifies the matter for the seekers, who are thus freed from the dogmas, complexities and infructuousness of rituals and sacrifices. *Saranadarsana*, seven times in the morning and five times in the evening, is all that the seeker has to practice as an adherent of this *dharma* as a house holder. Thus it becomes more rational and more humanitarian than its contenders.

Coming to be, continuing to be and ceasing to be are the three facets of things and beings of the world. Man, as the thinking thing, reflects over the wherefrom, how and whereto of all these processes. Wherefrom things and beings in their prototypes have come to be? How are they sustained? Whereto do they pass away? (Cf. *Yato va imani bhutani jayante yena jatani jivanti yat prayanti abhisamvisanti tad brahma tad vijijnasasva, Taittiriya Upanishad, 3.1*) Man has a mind to think about, ponder over and reflect on the crude feed provided by his sense organs. Other animals have reactive faculties of various degrees and not a faculty of reflection associated with the ability to use language, which is an organised body of symbols. He knows what is there and determines what should be pursued and what should not be. When such thinking sweeps over the whole of existential actualities and conceivable possibilities, the perception that results is more than knowledge. That is wisdom. Reflections about what is preeminently real, is philosophical and what is preeminently ethical, is religious. The former is abstract and the latter is applicational and the two are the head and the tail of the same coin.

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The *Vedas* composed in the Aryan land, Bharat, constitutes the ancient-most body of wisdom. The *Upanisads* contain abstract as well as applicational wisdom. *Upanisads* are the culmination of reflective thinking of mankind about beings and becomings of the world expressed in different tones in the other three tracts, that is, the *Samhita*, the *Brahmana* and the *Aranyaka*. Attributeless Brahman is the philosophical reality as the *Upanisadic* sages see it. Brahman does not have an icon (*na tasya pratima asti*) and it is not that which is adored (*na idam yat idam upasate*). But people, in general, need a personal God and an icon thereof to offer worship and prayer to. The priest class of the society, who are said to be *Brahmanas*, prescribe ways and means to satisfy this craving claiming it to be the true import of the *Vedas*. As such, there comes to be an overlapping of the concepts of Brahman, the ultimate reality posited by the seers of the *Upanisads*, the *Brahmana*, one of the divisions of the *Vedas* and *Brahmanas*, one of the class divisions of the society mistaken as a caste division of the human race. Accordingly, there emerges a dichotomy between the *Upanisadic darsana* and *Brahmanya dharma*. But neither the *Upanisadic* reality, Brahman, nor the Vedic division, *Brahmana*, has anything to do with what is called *Brahmanya dharma*. The term has been coined by aliens in their cultural models to denigrate Indian philosophy and religion.

Be that as it may, there have been revolts against the predominance of rituals, sacrifices and casteism launched by Carvakas, Jainas and Bauddhas. These revolutionaries are depicted as heterodox thinkers and despised as heretics. But they do not accept the *Upanisadic* reality, Brahman, while rejecting rituals and sacrifices as the means to attain emancipation, although some of them - Jainas and Bauddhas - admit, in their own ways, the basics of the ethical teachings of the *Upanisads*.

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It is the Mahima Dharma and Darsana that ventured to do this very discriminatively and sagaciously. It blends the metaphysics of Vedanta with the no-metaphysics of Buddhism and the *ahimsa* ethics of the Jainas with the *karuna-ethics* of the Bauddhas to make the human face, • not the transcendent God's glory, shining. If the uniqueness in respect of its contribution of this sect is understood in this way, I think, most of the misgivings and misunderstandings surrounding it would melt away. Mahima is the nucleus of its philosophy and human woe is the hub of its ethics.

Satya Mahima Dharma Dhama Parichalana Samiti, Mahima Gadi, Dhenkanal has been trying constantly to propagate its ideas and ideals among the people and now they have to explain the same to the scientific and globalised community that suffers from lack of peace, love, care and certainty in the midst of senseless material opulence and sensitivity less relatives and friends. The Post-Graduate Department of Philosophy, Utkal University, Vanivihar has been keen on working on Mahima Dharma and Darsana originated by Mahima Swami and propagated by Bhima Bhoi. The Late Professor Ganeswar Misra wrote a foreword to the first part of Mahima Swami's *Satya Mahima Dharma Darsana* Part One. A student produced a doctoral thesis on Bhima Bhoi under my guidance and Professor Sarat Chandra Panigrahi has recently brought out a monograph entitled *Bhima Bhoi and Mahima Darsana*.

The Department organised a regional seminar in collaboration with the Satya Mahima Dharma Dham Parichalana Samiti on 8th August, 2012 to induce scholars to have fresh thinking on different aspects of Mahima Dharma and Darsana. The response was quite rewarding. There were altogether fourteen

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presentations by scholars of philosophy, social science and language, Mahima followers and social reformers.

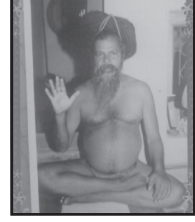
These are now being published in the form of a book. I am very much happy about it and hopeful that it would enrich Mahima literature and provide food for thought to the enquiring minds, who are interested to know about the present status and relevance of Mahima Dharma and Darsana. It is worth mentioning here that in 1997, an Odia film was released under the title 'Sunya Swarupa', which was about the moral depravity of some Mahima follower. It conveyed the impression that there are misgivings and uncertainties in the psyche of the followers and that the Dharma is incapable in mending the character of its adherents. I may say here without any acrimony to the entertainment industry - after all, it is entertainment and it is industry - that the objective of the religion is to elevate the base instincts and decadent mentalities and transform sensate living into salubrious life of the individual. Any *dharma* seeks to teach that life is greater and nobler than living. The fact is that the human creature is vertically erect unlike other animal species. His cogitative sphere is higher than his vegetative sphere. Thought and judgment move human species, whereas instincts, reflexes and imitative practices move his co-species. I am quite sure that Mahima Dharma and Darsana continues to promote humanness in its distinctive way as discussed above in a nutshell and in the articles included in this volume in great detail. Salutations to Mahima Alekh and all his devotees.

Dr. Ganesh Prasad Das

Formerly, Professor of Philosophy, Utkal University, and
Formerly, I.C.P.R. Senior Research Fellow,
'RUTAYANI', 396, Paika Nagar,
Bhubaneswar-751 003.

ACKNOWLEDGMENT

*(Mahima Alekha Prabhu Parama Brahma
Pade Saranam)*



**Abadhuta
Pabitra Mohan Baba**

We are happy that on the blessings of the Supreme Being the Post Graduate Department of Philosophy of the Utkal University, Vani Vihar, Bhubaneswar is sponsoring for a conference on MAHIMA DHARMA, in collaboration with Satya Mahima Dharma Dhama Parichalana Samiti, Mahima Gadi, Dhenkanal, Odisha in which eminent scholars and delegates participate and discuss on different aspects of Mahima Dharma. I offer my wishes to those who participate and aduce their valuable orations on the religion in this occasion. I also congratulate to those who have taken efforts to organise the conference.

In this connection I may however like to say that Mahima Dharma was propagated by Prabuddha Guru Mahima Swami who is Parama Abyakta Parama Brahma who revealed Himself on the earth as Mahima Prabhu when people were found engaged themselves in different idlotrous practices by ignoring the Adwaita Brahmvada and established Mahima Dharma. The religious and social instructions which were preached by Him were the commandments of the Supreme Being Mahima in the great void. The philosophy of Mahima Dharma is known as Visuddha Adwaita Brahmvada according to which Brahma does not have even intrinsic duality. He is pure without quality and non-dual. The

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different form of the universe have emerged due to the grace of Brahma. Hence all the human beings all over the world shall take shelter under pure and non-dualistic Brahmajnana Bhakti Yoga and offer sarana Darshana and remain ever prayful to Parama Brahma.

I pray Mahima Prabhu for the successful performance of the conference.

Abadhuta Pabitra Mohan Baba

Dated the 8th August, 2012

President

Satya Mahima Dharma

Dhama Parichalana Samiti

Mahima Gadi, Dhenkanal, Odisha

MESSAGE

*(Mahima Alekha Prabhu Parama Brahma
Pade Saranam)*



**Abadhuta
Jayakrushna Baba**

Mahima religion is practised in the name of Mahima who is Eka Adwitiya Prabhu Parama Brahma. He is residing in the great void is Mahanityapura. He is one and second to none. He is ever omnipresent and self manifest. He is unalloyed, unqualified. He is the saviour. Mahima Dharma has been founded by Prabuddha Guru Mahima Swami who is parama Abyakta Parama Brahma Mahima revealed Himself on the earth as Mahima Swami and founded Mahima Dharma. This is not a new religion. The Satya Dharma which existed in the primordial days has been reestablished as Satya Mahima Dharma. In those primitive days all the people were worshipping Parama Brahma the Supreme Lord and none else. In course of time when devotion to Parama Brahma grew weak and people followed different ways of worship, Mahima Swami appeared and introduced this dharma so that all the people will pray and be dedicated to the Supreme Being. Hence this religion is based on the one absolute pure Bramhabada. Truth, Non-violence, restraint desireless, devotion in Brahma Yoga Sadhana etc. are the main paths of this religion. People all over the world irrespective of caste creed colour etc. can be initiated in this dharma.

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May Mahima Mahaprabhu ensure the all round welfare of all those who participate in this conference.

(Abadhuta Jayakrushna Baba)

Dated the 8th August, 2012

Mahima Dharma Samaja
At/P.O. : Mahima Gadi,
Dt. Dhenkanal, Odisha

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Inaugural speech by the Chief Guest :



**Bhakta
Karunakar Sahoo**

**MAHIMA ALEKHA PRABHU PARAMA
BRAHMA PADE SARANAM**

Oh! virtuous, wise and religious persons all those who are present here.

Let us all pray the absolute lord Parama Brahma to make us constantly conscious of SAT, CHIT and ANANDA..

We the most learned persons who are the lovers of philosophy are assembled here to discuss and highlight the various aspects of Mahima Dharma. This religion is not the latest origin but is the oldest as this is reintroduction of the Satya Dharma of the age of truth when people were worshipping the Supreme Brahma and noneelse.

We are proud enough to say that this religion is the religion of ODISHA as this has been originated in ODISHA. When various other religions from outside are propogated in Odisha, this religion is propagated outside Odisha.

This religion deals with knowledge of the supreme Brahma, the nature of Brahma, characteristics of the Supreme Self, determination of Brahma, the theories of creation, origin of the body and the world, doctrines of non-dualism, the nature of liberation, salvation of the soul on realisation of the supreme self, eradication of the evil practices prevalent in the society and humanism in human beings etc.

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While discussing the philosophical aspects of Mahima Dharma we are supposed to discuss about some other aspects i.e. its history, code of conduct of the disciples, the principal seat of the religion, the saint poet Bhima Bhoi, the eminent exponent of the religion Brahma Abadhuta Biswanath Baba, the philosophical treatises of this dharma and the spread and organisation of the religion etc.

Prabuddha Guru Mahima Swamy founded Mahima Dharma for the spiritual and religious awaring of the people at the grass root. According to the philosophy of this dharma the supreme being is the One, sccondless, pure, absolute and ultimate Reality. He is unwritten supreme Brahman who is the pure ultimate reality, and the manifestation and dissolution of the entire phenomenal universe proceed from His glory. By realising the supreme Brahman the aspirant is liberated from the bondage of his mundane existence through devotion and discriminating knowledge.

Therefore, take a comfortable seat in a secluded place and concentrate your mind on the Supreme Self. Strive for a realisation of Supreme most self. Perceive through your 'inward eye that He alone pervades the entire universe. Do away with the unrighteous deeds of the past. Give up all attachments to such acts through cultivation of right knowledge and thus destroy the actions of the previous birth which begun to fruitfy and reside in the supreme most Brahma.

To the enthusiastic budding young students of philosophy, I may like to suggest that while acquiring knowledge of philosophy from the various religious treatises, they may also look to the practical aspects and by developing the knowledge of self, concentrate their mind on the supreme being and try hard for realisation of Brahma and to unify the soul with the supreme soul by acquiring knowledge of ATMA-

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While addressing to the people Bhima Bhoi expressed :

Oh ! Virtuous and wisemen
Serve the Guru
be devoted to Brahma
by destroying sins of endless births
He will give you deliverance

To unite all the people he expressed that all the Creatures are the same and there is no difference.

He says—

“From the immovable to the movable
From insects to birds
whereever I look
I find you inhabiting in all the beings
equally irrespective of big or small.”

Thus Mahima Dharma is a religion of the world. Its aim and object is to unite all the people as the Creator of all is One supreme lord and the soul of all is the same.

The voice of this religion to all is that :

ବ୍ରହ୍ମ ଚରଣେ ରଖୁ ଧ୍ୟାନ । ଜଗତ ହିତେ କର କର୍ମ ।

Be happy engaging your soul in contemplation of the Supreme Brahma.

Thank you all.

Abhaya Padasrita
Bhakta Karunakar Sahoo
Retd. U.S. to Govt. of Odisha
Home Department



Dr. S. C. Panigrahi

PHILOSOPHY OF MAHIMA DHARMA

The first exponent of Mahima Dharma is the celebrated poet-metaphysician Bhima Bhoi. He is a poet of eminence, a humanist of high order an abstruse metaphysician subscribing significantly to the Advaita view of Vedanta on the one hand and to the Madhyamika Sunyavada on the other. He is the pioneer of this spectacular religious movement - Mahima, which is noted for its deviation from the traditional Brahmnical view of religion propounded and propagated by its diehard conservatives. Bhima Bhoi is a creative genius par excellence. His unique creativity is reflected in different spheres of his literary works.

Mahima cult is predominantly a socio-religious system. Unlike other sects and cults Mahima Dharma is not confined to the observances of practices and prohibitions rather it aims at bringing value-transformation in the collective body of the society. It is an attempt to reform the traditional religions of their irreligious components. In a nutshell it seeks to infuse the essence of religion having discarded the superficial or contingent elements in them, which in course of time divert the attention of the followers who mistake the superficialities to be the essence of religion. The writings of Bhima Bhoi which are taken to be the available authentic source for the study of Mahima system, do not contain the subtleties of regular philosophy. His writings were meant for the common man.

A philosophic probe into the metaphysics of Mahima cannot ignore the religio-philosophic tradition against which Bhima Bhoi wrote and propagated the system. One finds a distinct echo of the advaita Vedanta, the Sunyavada of Buddhism and that of writings of Panchasakha in his writings. The concepts like *Alekha*, *Mahima*, *Purusa*, *Brahman*, *Sunya* are the key metaphysical notions. Hence it is necessary to lay bare the logical structure of these concepts. The holy phrase '*Mahima Alekha*' which is accorded as the status of *mantra* in the system contains the essence of the system. *Mahima* and *Alekha* are the denotative and connotative aspects of one and the same reality. It is significant to note that the terms '*Mahima*' and '*Brahma*' are synonymously used althrough the Mahima literature. The ultimate reality is addressed as *Mahima Alekha* is significative of the nature of *Mahima*. *Alekha* literally means something, which does not have a fixed contour or determinate form.

Reality resists all attempts at description. He is indescribable because the infinity of Alekha eludes the scope of language.

Se rupaku barnibaku bahuta kathina

*aksara na base Jahin na sphure bachana.*¹

The concept of infinity takes one to the concept of *Sunya*. Here *Sunya* does not mean mere void. In one sense *Sunya* means that the ultimate reality is non-categorical. It refers to the inadequacy of language in relation to the nature of Brahman. *Sunya* also has an ontological sense in Mahima metaphysics. It is connotative of the ultimate state, which transcends everything. It is the ultimate end and beginning of everything. There cannot be anything which is beyond it or greater than it. In this sense *Sunya* becomes an ancillary concept in course of the elucidation of the nature of *Alekha*.

1. Brahmanirupanagita, III, 54

*Sunya maha sunya boli tahakuti kahi
tanka uparaku aau bada nahin kehi.²*

Though on account of *Mahima*, the world of particulars has been created, it remains unaffected by the latter. The *Sunya* which is eternal is unsullied by the karmic dross and is unlike the body which undergoes modification and is subjected to the phenomenal flux in which births and deaths are points of transition.

Mahima though eternal and uncreated, is the source of all creation.

*Yonire janam nuhen garbhare na rahe
samastanku gadhichhi, tanku gadhi nahin kie.³*

So, *Mahima* can be viewed both from microcosmic and macrocosmic perspectives. As he is both transcendent and immanent, it accommodates all possible predications. Bhima Bhoi applies contradictory predications for understanding the nature of *Mahima*,

*ape seva ghenu thai, ape seva kare
apane achinta hoj, ape bhaya kare
apane mahaniskama apane sakama
ape anamika brahma ape kaha nama.⁴*

In consonance with the Indian tradition Bhima Bhoi accepts the essential tenets of the doctrine of *karma* that 'as you sow so shall you reap'. In other words the virtuous is rewarded and the sinner punished. The determinate relation between action and reaction is irrevocable.

*Papa karithile papaku bhunjibe
punya thile punya bhoga,
karme jahathiba grahirjya hoiba
apana arjita phala.⁵*

2. Brahmanirupanagita, III, 30.

3. Ibid., III, 32.

4. Ibid., III, 32.

5. Stutichintamani 83.

The law of karma purports to assume strict determinism with regard to human actions and their consequences. As there is no caprice or arbitrariness in the functioning of the course of nature, there is no deviation in the action-reaction uniformity.

If action is to be done and performance of action leads to bondage, how to understand the view that action is a means for liberation ? Here Bhima Bhoi brings in the concept of 'niskama' to resolve the paradox. According to him an action done in a detached manner does not bind the individual because the agent gives up the sense of doership. Thus it is by suspending the sense of doership that one can exercise complete non-attachment for the consequence since the action is not one's own. In the metaphysical framework of Bhima Bhoi. *Mahima* is the transcendental subjectivity that is the ultimate agent of all actions and as the nature of ultimate reality is *niskama*, the way to attain it is naturally *niskama*.

*niskama brahmaku jibe asra kara
apane niskama hua.*⁶

Bhima Bhoi's *niskama* not only elucidates how an action is to be performed so that actions *cease* to have their binding influence but also speaks in detail the guidelines as to what one must do. Bhima Bhoi does not ask anyone to give up his *karma* or profession as one has to act being bound by his own nature. Here one is reminded of the concept of *svadharma* as enunciated in the Gita. Bhima Bhoi says :

*tahara vrtti se na rakhiba jebe
ke kariba sehu karma,
mukhe jebe guru nama japuthiba
uddhara karibe brahma.*⁷

6. Stutichintamani 55.

7. Stutichintamani, 91.

It is *svadharma*, which determines one's station in life. Society is a functional organisation and all functions, which are essential for the development of society, should be regarded as socially equal. Among the diverse functions that a society requires one has to engage himself in duties that are appropriate to him

*sarvakarmare lagithaa pachhe brahma karma dhari chitte
gurucharane visvasa rakhile tari neijibe satye.*⁸

*mochi hoi charma katu thau pachhe namare asrita heu,
tahara vrtti se kemante chhadiba rojagara karuthau.*⁹

Bhima Bhoi clearly states that *jnana* is not possible without the grace of God. *Jnana* is the gift of God, which cannot be attained by study of scriptures, So Bhirna Bhoi exhorts the aspirant of the path of knowledge, to pray to god for fulfilling his aspirations. The mind cannot become pure and firm unless one gets the grace of the almighty.

*jnana ghara katha asruta avyakta
bina bhaktire ki labhibu,
to hrudapadmaru Jhana jata hele
tebe sina tuhi taribu.*¹⁰

So again and again he prays the almighty or the guru to shower his grace so that *jnana* can have a significant role in overcoming the cycle of birth and death.

*guru krupa bahi jnana katurire chheda
khandakhanda kari,
hrudayare mora papa puriachhi
dinu dinu mahabhari.*

8. Ibid., 90.

9. Ibid., 91.

10. Ibid., 88.

*Sehipari mora angaru nibara papa
Duhkha sgaraku,
jnana mausudhi dei bhala kara na thau
kala kalaku.¹¹*

The more one progresses in the ladder of knowledge the more one realises the inherent limitation of the intellectual mode of knowledge. That is why the knowledge of Brahman is expressed through utmost humility.

*na janiba loka bolanti tumbhaku
chinhi achhu ambhe brahma,
michha kathare se bhrami heuthanti
je senaka patha bhrama.
janibara loka neun huanti na karanti
vedavada,
akhanda brahmaku khandayaya kale
ange pade paramada.¹²*

Alekha Brahma can be attained only by one who has the sense of, absolute surrender (*prapatti*). An intellectual blinded by the sense of vanity is no better than an intoxicated person who talks inconsistently.

*jeun rupe madua chadhaei thai nisa
mukhe bhashu thai nana parapancha bhasha
Sehi rupe sastra padha lokanka bebhara
se kahin paibe nija brahma ra bichara.¹³*

So the *jnani* sees himself in everyone and everyone in himself. This results in steady expansion of mind and heart, which leads to love for all because everything is seen as the veritable manifestation of the lord.

11. Stutichintamani, 88.

12. Ibid., 49.

13. Brahmanirupanagita–(XIV-128-129)

*sakala bhutare eka, eka atmapraya dekhe ...
samastanku bole mora, muhin atai tumbhara.*¹⁴

The type of *bhakti* recommended by Bhima Bhoi is *niskama bhakti* or *alekha bhakti*. It is not easy to attain steadfastness in Brahman because this requires absolute surrender to Lord.

*alekha bhagati kehi na paranti kotike gotie sarajehuichha
sehu samartha nuhanti suddha manare vichara.
asruti sunya agochara bharasaje karpipare
antare bahare se alekha brahma purithae sabuthare.*¹⁵

Alekha bhakti requires that there must be complete surrender of the aspirant. This is possible when the aspirant realizes that God is omnipotent, all merciful and he cannot get perfection either by himself or with the help of some other. He takes refuge with unshakable faith in the Lord for attaining his goal. He discards the idea of the 'I' and 'mine' and dedicates himself heart and soul to the eternal service of the Lord.

*samarpi pinda parana dara sutta bitta dhana
dhari mate undasina niskama mana re he.*

X X X

*samarpi deli paili sarva
bujha na bujha svami gurudeva.*¹⁶

Thus by shunning egoism, one becomes a true devotee. God is not only the object of every action but is the real agent behind all actions. The devotee is merely an instrument. Actions performed with this ideation are untainted by ego. Thus for a devotee all actions become the veritable offerings at the altar of the *Mahima*.

14. Bhajanamala II, 201.

15. Stutichintamani 120.

16. Bhajanamala I, 120.

The bhakti marga aims to realise the Infinite as object of consciousness and thus the duality between the *sevya* (the Lord) and the *sevaka* (the devotee), that is to say, the duality between the object (*ananda*) and the subject experiencing the *ananda* remains final. The *bhakta* takes every external object as manifestation of the Infinite. At the highest state of *bhakti* nothing but the absolute shines in its pristine consciousness. The Lord, or the sole-object of the devotees assures his devotees that he is constantly attached to his devotees Lord himself says that it is very rare to get a real devotee. A real devotee is part and parcel of the Lord and therefore Lord himself is infatuated by :

*dekhi ta niskama bhakati
ambhe na chhadu tara kati.
emanla bhava he Govinda
ambhe bhakata jadabandha.
jaha banchhile taha pai
lodile bhakata na milai.
bhakata amara pranahita
tenu ta bhavare mohita.*¹⁷

This dissolves the dichotomy between *sakama bhakti* and *niskama bhakti*. Similar views are expressed in the Gita and Bhagabata.

Bhima Bhoi was neither a metaphysician nor a religious prophet nor a moral philosopher nor even a social reformer in the accepted sense of the terms. Nevertheless from his writings, which appear in form of spontaneous outpouring, one can unmistakably discern a definite metaphysical vision of reality, a religious perspective, a moral paradigm and a social outlook. The chief motivation which stands out in and through the writings of the

17. Ibid., III, 173.

philosopher-poet Bhima Bhoi is his utter concern and empathy for the fellow men and fervent zeal to help them come out of the state of decadence and suffering. Every now and then one comes across a couplet expressing his deep agony at the state of affairs in his time. He obviously lived in a period when the society was passing through the most difficult trauma. Despite our rich philosophical legacy he bemoans up people who have fallen into utter ignorance by forgetting God, the *Sunya*. As a result people have neither respect for virtue nor fear of sin. In fact the polarities of good and evil are thinned into insignificance. Disorder has become the order of the day.

*dinu dinu maha anartha helani thaya
na rahuchhi dekha
brahma-ninda kari melechha heleni
tini bhubanara loka.
papa-punyaku kahari bhaya nahin
samaste galena bhasi.*¹⁸

His concern for fellow human beings did not stem from a theoretical conviction of unity but from the innermost core of his heart. Devaluation of values, degenerate religious practices, social discrimination deeply moved him. He prayed almighty to save the humanity from the imminent ruin.

*je aba achha bhagata sambhali
rakha jagata,
bhane Bhima Kandha purthvi banchaa
a kalikale.*¹⁹

18. Stutichintamani 70.

19. Bhajanamala 37.

He also prays God to salvage men from moral degeneration and wishes that all people should rise above illusion and duplicity and have an emasculative character.

*sambhala tumara jagata bhagata
e dharmare je achhanti,
kahari manare chhanda maya na pasu
nirmala karaa mati.²⁰*

This has led scholars to conclude that Bhima Bhoi was trying to champion the cause of humanism. Humanism as an articulated system of thought has been enunciated by different schools of thought with their respective vision of man, God and the Universe. Despite the differences in details of their exposition, humanists by and large agree with regard to the nature of man in relation to the non-human existents. They assume that man is free, dignified and is the ultimate end and that the non-human existents, i.e. animals and plants are the means to have an instrumental value.) They have an existential value in so far as they sub-serve the interest of man. But the spiritual humanism of Bhima Bhoi does not treat man as an end in relation to non-humans who are means. The vedantic vision of unity made him think beyond the human species and embrace the non-humans in the sweep. He prays the *alekha* not only to save the human species but also the animals, birds, insects who are none other than one kindred selves and the Lord Himself.

*rakyya nabakanda mahi anadi alekha
raksya kara swami naraloka
kita patanga julapoka
sarana sambhali raksa e jantu jibaka.²¹*

20. Stutichintamani 97.

21. Bhajanamala I, 17.

In him there is a tension between spiritual optimism and stark realism. When the realist in him makes him lament that people with eyes are no better than blind and people with intellect are directionless - therefore he only wishes that the summum bonum of life is to be truly human.

*chaksyu thai kana, buddhi thai bana
batula heleni samaste he,
je heba manusya janiba abasya
bujhai kahuchhi jete he.*²²

His deep agony finds classic expression when he prays God that he is no more able to withstand the suffering of beings around him. He says that he is prepared to court hell in lieu of the upliftment of all.

*praninka arata dukha apramita
dekhu dekhu keba sahu,
mojivan pachhe narke padithau
jagata uddhara pau.*²³

A secular humanist by way of glorifying the secular decries sacred. In course of rejecting the transcendental, they reject the sacred. Quite mistakenly they equate religion with the sacred. Hence a dichotomy is created between sacred and secular. But in the conceptual framework of Bhima Bhoi the sacred is equated with the secular. This is brought out as he contends that the sacred core of all religions is one and the same and the sacred is constituted by the set of cardinal values,

22. Ibid., I, 66.

23. Stutichintamani 27.

which help us to bind everything together. So the truly sacred is truly secular. A sacred need not involve reference to the transcendental and the secular need not be defined in terms of the profane. Since every particular at every core is divine, there is hardly any room for social discrimination of any kind. As the same spark of divinity throbs in every being everyone has the right to realize perfection. Hence in a true religion there is no room for privilege or status quo. It is open for all irrespective of caste and creed.

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MAHIMA DHARMA : A REVOLUTIONARY RELIGIOUS MOVEMENT WITH EMPATHETIC CONCERN FOR THE SUFFERING BEINGS

The poetic compositions of Bhima Bhoi portray the meta-anatomical and meta-psycho-physical distinctions in respect of the human animal. These compositions which are in the form of prayers to the prime artist of the universe are popularly known as Sarira Bheda Bhajans. I would like to enrich the nomenclature by labelling them as Sarira Bheda and Mana Bheda Bhajans. In the Brahma Nirupana Gita, the moon among the poets, the mighty poet, Bhima Bhoi, sings, “mana bhedi parile jhadiva tapamana.” (7.109) Brahma Nirupana Gita calls it Bhedanta Jnana. (12th Chapter)

Alekha Mahima Dharma is revolutionary in respect of its world view (weltanschauung) and ethical views which are connected with the former. It is revolutionary in respect of the world views, in so far as it appropriates to itself the world views of Advaita Vedanta and Buddhism and goes beyond. Bhima Bhoi gives explicit references to the Bhagavata, the Bhagavatgita and implicit references to the Vedas, specially the Rig Veda, the Upanishads, especially the Isopanishad and the works of the Panchasakha poets, especially Yasovanta Das and other devotional poets like Bhakta Charan Das.

The poet Bhima Bhoi (who is said to have lost his eyes by falling down into a well because of a sheer literal understanding of his works, which is but misunderstanding of their core meaning) veritably welds the terse metaphysics of the Rg Veda regarding the origin of the universe with the ethical message of the Buddha regarding impermanence of the universe. In his magnum opus, Stuti Chintamani, consisting of two thousand cantos under hundred Bolis (twenty cantos in each Boli, we find all profound perceptions composed in simple Odia with analogies drawn from everyday life of the consumption of the ordinary folk. Boli 78.3 up to Boli 80.11 depict his metaphysical views. Rg Veda says,

*nasadasin no sadasit tadanim nasid rajo no vyomaparo yat,
kimavarivah kuha kasya sarmanumibhah kimasid gahanam
gabhiram,*

Bhima Bhoi says that it is anama sakti (nameless energy), housed in nisabada, the inexpressible substrate (reservoir) which first created sunya, from which every type and every token were created.

*nisabada gharu anama shaktiru janama hoile sunya,
sunya sanchararu akara dhaila bahara hoila barna. (78.11)*
(Stuti Chintamani)

It would be interesting then to find the much discussed God particle 'Boson' is at much lower level than anama and even sunya. Bolis 80.12-14 communicate the message that void is the beginning and void is the resultant, whereas Bolis 80.15-19 make the appeal to the human kind to exercise the choice to act justly or unjustly.

*marigale kehi kichhi na nebaku araji achhanti jete,
jete bele aau kehi na achhanti jauchhanti tuchha haste.*

X X X

*sara asara samanare karichhi kahaku hejibi dekha,
sada budhi gyana hrudare bichara manare kara viveka.*

One has to discriminate between and choose one rather than the other between just and unjust, yoga and bhoga, nectar and poison, both the alternatives having equal appeal for the ignorant and the dogmatic. (The choice is not like the one between Nasaka or diseases, as the prime brand of a water purifier advertises the product motto.)

Mahima Dharma, which is Odisha's own contribution to the commonwealth of spiritual wisdom, is revolutionary in the sense that it seeks to explode the dogmas of both Brahamavada and Sunyabada. Bhima Bhoi sings that the world is anitya ("dekha anitya samsara\ Bhajanamala, 2.232), and that the world is activated by maya ('dekha ta mayare riti\ (Stuti Cintamani, 80.16). He also sings about sunya and dukha, ksanikavada, which are the core ideas of Buddhism. Again and again, the words 'kasana' (suffering), 'santapa'(anguish), 'dukha'(grief), 'sukha' (delight) and 'ganjana' (torture) resulting in shedding of tears recur in his verses.

*praninka kasana bheduachi mana jivana ku
more badhe (Stuti Cintamani, 26.20)*

*praninka arata dukha apramita dekhu dekhu
keba sahu (Stuti Cintamani, 27.7)*

Sorrows would be shed away by Bhedanta Jnana. This is the highest realisation which is imperative for every human animal. The highest realisation in Adwaita Vedanta is 'aparoksanubhuti\ and that for Buddhism is 'prajna paramita\

According to Alekha Mahima Dharma, it is 'sadabudhi jnana' as Bhima Bhoi puts it. Mahima Dharma urges on one and all to think, speak and act in accordance with, or, better, to live satya dharma. This appears to be an Upanishadic idea. This idea is projected in the 15th mantra of the Isopanisad: "...satya dharmaya drstaye."

A few words by way of clarification about the idea of satya dharma are necessary here. Practising of satya and practicing of dharma are not two different things. It is one thing, that is, practicing of satya and satya dharma.

*satya dharmakara satya karmakara satye kara guru seva
satyare snahana satyare marjana satyare kara bhojana
satyare soiba satyare basiba satya kara kalabruti
satyare soiba satye rahithiba satyare jiba asiba*

Indeed, to speak the truth inwardly and outwardly (to think is to speak - thinking is inward speaking) is equivalent to sannyasa according to Bhima Bhoi (Stuti Cintamani, 83.4). The entire personality of the seeker must be soaked in satya, so to say; his spiritual quotient (SQ) must be cent percent. But practice of satya is not for the sake of it; it is for the sake of dharma. If satya is not practiced within the parameters of dharma, if it does not subserve dharma, then it is not worth seeking and pursuing. Sri Krisna in the Mahabharata has clarified in the episode of the brahmin Kausika, who was penchant on not telling a lie, that sometimes a lie has the status of truth, because that subserves dharma,

The Vedantin has the vision that he who attains Brahman becomes Brahman - brahmavit brahmaiva bhavati - and the brahmavit has the mission for the welfare of all created beings - sarvabhuta kite ratah. For the common man, this is enigmatic as he is not able to make any sense out of it. The vision of Buddha is

that sorrow and suffering are ubiquitous and his mission is to get rid of the same. This is somehow intelligible to the common man, but he is at a loss to know how he can help the situation. “The end of kamana is the end of suffering” is not that clear, as it is assumed to be, and so far as it is clear, it eludes attainment.

Mahima’s vision and mission appear sometimes like the Vedantic, sometimes like the Buddhist and sometimes as an amalgam of the two. Whatever that might be, Mahima Dharma has a perspective, which is in conformity with the life of one living in a rustic agrarian Indian village.

There is one-to-one match between metaphysical precepts and ethical practice in Mahima dharma as follows.

If you are devoted to niskarma brahma, you become niskarma.

If you are devoted to arupa brahman, you be a servitor of arupa.

If you are devoted to abhayapada, you be abhaya.

If you are devoted to satya purusa, you tell the truth.

If you follow dharma purusa, you follow the path of dharma.

If you are devoted to anamaprabhu, you would not create maya (untruth).

If you are devoted to aksaya brahman, you do aksaya karma.

If you are devoted to amara brahma, you do amara karma.

If you are devoted to riikalanka, you do not bring in confusion to matters.

It is not that the values of living and life (life is larger than living) so assiduously emphasised on by Mahimaities are not de novo despite Bhima Bhoi’s mention of fetching brahmajnana from empty domain (sunnyamandala) and importing verses from the ethereal domain. The values are ageless deposits in the Vedic and the Upanisadic tradition of India. But this invaluable deposit is silted, during the passage of time with the rigid caste system (jatipratha) and priesthood (brahmanyavada). It might be noted

here that varnavyavastha (which could be translated as class system is perverted to (jatipratha) and brahmavada is perverted to brahmanyavada with the load of karmakanda. The Gita aimed at desilting the tradition, but then the phenomenon is almost twenty-five centuries old. Mahima's attempt is, therefore, quite in place. The bleak picture painted by Bhima Bhoi is verily seen here and now.

*achetare sina janapranimane kruchanti debapuja/
padepadi raksakara boluchanti debu ksiripurikhaja//
murtisina sehijivaatma nahin kahun jacideba bara/
visnu natakuta mayaku najani ajananare mudha nara//
yehu gadhichi apana pindaprana taku samarpana nahin/
darupratima murtiki bohuchanti pranaku bancaa tuhi//
manusya hoi nirjiva sange bhava dekhati kete ajnana/
sunyaru yehun pindaprana gadhila nahin taku anumana//
durlabhajanama biartha heuchi paramesvaraku na cinhi/
ajnanare nare sabuku pujile praktira sukha mani//
apana manare yaha vicarile sehi karmamana kale/
vrutha karmakande samaste padile nija dharma najanile//*

(*Stuti Cintamani, 95.12-17*)

Bhima Bhoi perceives the world in two psycho-social, rather than biological divisions into male and female, both of whom have lost human qualilites. About male,

*se boile ambhe khaiba piiba kamanira katha janu/
pancamana pancabodi ghare thile au kahaku na ganu//*(*Stuti
Cintamani, 67.9*)

And about female,

*Ayaalankara angare lagai khaibapiiba janu/
Taila haridraresundara disuchibahiachu yuba tanu//* (*Stuti
Cintamani, 67.18*)

The task of cleansing undertaken by a seer, philosopher and a poet that Bhima Bhoi is, is by the creation of awareness in the people's minds by enlivening their sensibility and understanding, which lies in a dormant state laden with the mayic mire of the world. This is but spiritual awakening by a commoner for the commoner. It would, I hope, continue to be of the commoner and not go off the commoner as some other euphoric cults or cult-like phenomena have been in our time have gone off or have turned into fashionable avocations. Elsewhere, I have called Mahima Dharma as refurbishment of Vedic dharma from within. The sole aim of Mahima Dharma is to ensure that there are human animals true to their essence, not animals with human frame devoid of this essence.

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Dr. Satyananda Swain

PHILOSOPHY OF MAHIMA DHARMA AS VISUDDHA ADWAITA BRAHMAVADA

Mahima Swami had propagated a spiritual way of life known as Mahima Dharma prior to Raja Rammohan Ray preached Brahmo Samaj and Swami Dayananda preached Arya Samaj in mid-nineteenth century. All these new ways revived the conscious ways of spiritual practice expounding the oneness of the Maker akin to Adwaita Brahmapada. Their sole intention was to reform the Head society to resist conversion to Adwaita Brahmapada while Rammohan Ray and Swami Dayananda were reforms scholars of international acclaim Mahima Swami was almost unknown to the world; while the formers established philosophical systems Mahima Swami left nothing in writing. He trained a group of mendicants to propagate his sermon among men at the grass root. They taught the common men the oneness of the maker rejecting the age old practice of worship of multitude of deities in ways more than one. Mahima Swami simplified the ways of worship and explained his philosophy in simplest possible terms. There is one Alekha Brahma whom none can feel with senses. He is one, indivisible and indeclinable. One can realise Him through meditaion. He can be realised by the conscious seekers. As this world is His creation His devotees can appease Him working for

the better of the creation. The followers of Mahima should, therefore, be healthy and wise. They should develop a healthy mind free of greed, envy, cunning and pride. They have to practise truth, courage non-violence and peace. They have to reduce their requirements to bare minimum. Their motto should be simple living and high thinking. These followers need not worship the deity with flowers, fruits or any other objects. They have to practise Sarana darshana, seven times in the morning and five times in the evening facing east and west respectively. This they do before sunrise and after sun set. They do not worship the sun. They sing the glory of the maker of the world in shape of bhajan and janana. These bhajans and jananas are full of with altruistic ideas like :

Praninka arata dukha apramita

dekhu dekhu keba sahu

Mo jibana pachhe narke padithau

jagata uddhara heu

(Bhima Bhoi)

Mahima Swami picked up followers from the villages and trained them to live life of austerity. They were grouped as Sanyasis and lay house holders. The Sanyasa lived as celebrates without any permanent home or fixed income. They moved from place to place living on food offered by the lay disciples. The Mahima mendicant are spiritual guides for the lay disciples. They explained the tenets of the religion to the lay disciples. This method continued for about sixty (60) years after Mahima Swami. It was felt by the

senior monks that the teaching of Mahima Dharma should be codified and recorded.

Brahma Abadhuta Biswanath Baba was picked up by them to do this important work. He made a thorough study of the growth of Mahima way of life. He was a well-read scholar who had read almost all the ancient scriptures of India. Through discussion with seniors, and fellow monks, interaction with social elites he realised that there is a close semblance between the teachings of Mahima Swami and the Adwaita philosophy.

Philosophy of Mahima Dharma is non-dual and does not admit any dual status of Brahma. In other words, Mahima followers practise a spiritual way of life akin to Adwait. In this ancient land of India Adwaita has a long history. This order claims rationality in the worship of one deity. But it is strange fact that Adwaita the road leading to the realisation of the One is not single. There are different schools of Adwaita philosophy. Jagadguru Sankaracharya is the foremost among the philosophers who gave Adwaita a philosophical set up. For him the creator is one known as Brahma and this transitory world is the projection of Maya or illusion. Hence Brahma is real and the world of appearance is unreal. To attain the real one has to do away with the unreal. Renounce the world is to realise Brahma. While Sankar considered the world as a hurdle in the path of Brahma Sadhana Ramanujachary deemed a means to an end. A good number of philosophers followed suit and gave the world of philosophy schools of thought Suddhadwaita, Dwaitadwata, Savadwata, Saktadwaita etc. They all gave stress on oneness of Brahma but prescribed different ways of worship.

Marking a striking semblance between the 'supreme work of Indian mind' and the commands of Mahima Swami despite the big gap of time, Biswanath Baba wrote books like Sadhu Giti, Sri Chinmays Brahma Gita, Mahima Dharma Itihasa, Mahima Dharma pratipadaka and his magnum, opas, Sarva Veda Vedanta Saratatwa siromani, Alekha param Brahma Darshanarn to establish the philosophy of Mahima Dharma Darshan as visuddha Adwaita Brahma Bada, or unalloyed non-dualistic theory.

Comparing and contrasting the commands of Mahima Swami with almost all the religious scriptures, the Baba concludes that Mahima Dharma Darshana is closer to the findings of the vedantists in general and non-dualists in particular with a 'subtle difference'. This difference is based on the medium between the man and the maker and the creator with the created world. Mahima Swami did not reject the world as unreal and advise his followers to renounce it to attain salvation. Rather he asked his followers to love the world without being of it. He rejected indulgence in it but directed for its better. Bhima Bhoi pronounced; 'Pranimanankar Ananda Mangala Anyara ki labha achhi ?' He prohibited his philosophers from visiting temples and going on pilgrimage as the Brahma resides in every object Jahinre Chahinle tahn chhanti brahma bujhiba mane bichari. So a true follower of Mahima required no medium of communication for Brahma Sadhana. It is an inner world matter. If at all a prayer place is required it is the earth. One can stand up anywhere on its surface look at the sky and say his prayer for the welfare of the universe. In endemic welfare lies his salvation. He strictly prohibited the monks not to enter the forest for penance to attain salvation. His salvation is

there in the world for preservation of this creation. Otherwise where would he operate if this world is destroyed ? (E Jana Jagata hata hoigale kahin pacharibi Munhi) (Bhima Bhoi). As this required not medium idols of all sorts are rejected.

Biswanath Baba practised this way and taught thousands of devotees to remain pristine in thought and expression. For them Alekha is not one sons of Aditi (Lekha Aditi Nandana : He is a - lekha non - lekha) unlike his predecessor the Baba did not attribute the essence of the Absolute Brahma in anyother God head like (Gobinda Bhaja Gobinda or Bhabani etc) The followers of Mahima Dharma remain unalloyed as Visuddha Brahmabadis.

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Sri Prasant Ku. Pradhan

CODE OF CONDUCT OF THE SANYASIS AND HOUSEHOLD DEVOTEES IN MAHIMA DHARMA

Discussing their Role in keeping a Social Revolution in continuation.

At the outset I must confess that I am not a follower of Mahima dharma, but I am an admirer of it. I believe that it is one of the most logical, rational, secular as well as dogma-free cult of the present world. It keeps the potentiality to become the cult of the world. Because it without any compromise adheres to two basic characteristics of the modern world-

1. Freedom of mind
2. Growth of humanitarian views and rational outlook

The cult revolves around the welfare of the human beings. The safety security and prosperity of the man of the prime motives of this cult. Modern times put importance on individualism liberty, justice and equality of the entire mankind. The cult supporting rational outlook heralded the era of modernisation in Odisha. I believe it was not the British occupation or the impact of Bengal renaissance there brought in modernisation and rational outlook, rather Mahima Swami could create the instincts of the modern age in a purely indigenous manner. He liberated bonded-mind, who was not in a position to think rationally. Because a bonded-

mind can not think logically. Mahima Dharma started on argumentative tradition and a discourse to liberate spiritual Odisha from dogmas and superstitions.

I must confess again here that as a student of social science, I am pretty aware of my limitations. Social sciences generally think about the social man and his behaviour, art, civility, conflicts, costume, practice and prejudices. Social scientists generally discuss man's economic and political ambition, aberration and mutual jealousies. Social scientists take limited interest in higher metaphysical or spiritual discourses. So I am afraid that when I speak about the core ideas and conducts of Mahima Dharma I may disappoint you when I will repeatedly talk about the social implications of the code of conducts. Sometimes many think that spiritual world is .a sacrament and the earthly creature like the research scholars have nothing to do with it. To understand the spiritual wisdom is beyond the capacity of students of social sciences. It is also alleged that the social sciences are borrowed from the west which can not understand the metaphysical oriental. But it is not correct. The man is a social animal first and his social needs are not always spirituals. And furthermore in the name of spiritualism many prejudices, dogmas and blind beliefs are being created to exploit the poor helpless masses. So social as well as metaphysical world often meets. They meet for welfare and development of human being. One social sciences which supports the well-being of man in present social life and another, the metaphysics which favours a meaningful life of human being in the other world. They are not in conflict always. They often meet. Because only human beings is the metaphysical animal.

For a research scholar Mahima dharma was, is and will remain a social revolution for change. The change was the demand, the first

vocal demand in the darkest period of Odiya's history. It may be a revolt of within or without or of autonomous nature, but it did not support the orthodoxy of any kind. The code of the conducts of Mahima cult originated by Mahima Swami remembered in orals by generations of disciples, were the operational ways to support a revolution. These code of conducts either for the sanyasis, Grihis or Ashramites all should be visualised as arms and ammunitions of the social reprising inaugurated by the Mahima Swami. These may be accepted as purifiers of traditional Hinduism, or can be an autonomous independent cult. But it never tries to create disharmony among the natural attitudes and mentalities of the indigenous people. Mahima Swami diagnosed the humanitarian instincts of lower rank Hindus, Semi Hinduised tribal and oppressed dalitas. He understood the emotional disturbances of the exploited mass of peasants and destroyed artisans of coastal Odisha. It did not discriminate among the castes and origins. It provided a way of life, a meaningful life to those who were neglected, sidelined, marginalised and etherised. The cult does not believe in compromise.

Mahima Swami, Bhima Bhoi and Govinda Baba were the three great personalities of the Mahima cult during its time of origin. All were expert organisers and motivators. The code of conduct of the cult must have formulated during this period. Because of the revolutionary nature of the code and conducts, the Mahimaites became distinct in the society. Whenever they went they left marks of defiance for which many became their enemies. The entire educated of the time became their open enemies. The revival of Hinduism of the 19th century did not accept this new cult which in attitudes and philosophy challenged the very foundation of the mainstream faith So openly and in so straightforward manner. In

this respect Bhima Bhoi became extremely radical. He was working then in Garhjats or the Andhari Mulakas. He did not know the hypocrisy of coastal districts. He was surrounded by his own tribal fellow human beings. He was a liberated man. He was also daring. A wonderful poet and one of the brilliant propagators of the modern times, he succeeded to spread the ideals of his Guru, throughout western Odisha. Even he went beyond the boundary of the cult in his radical approach. He was excommunicated by his own cult. But for a modern man he was just, reliable and a hero. He did not deviate himself from the code of conducts, he only tried to become a spiritual leader. But the popularity of his Bhajans in coastal Odisha proves a strong point that he was true in his mission. If his songs were popular extremely in Odisha in every village, because he talked about their sufferings. It must be believed that without Bhima Bhoi Mahimadharm's popularity could have been in different shape from what it enjoys now.

It is true that code of conducts are not always followed strictly by the followers in many other religions. But in Mahima dharm these are the basic of its sole and primary intention. In Mahima dharm the conducts are strictly followed like walking on the edge of sword. I take the help of my discussions with Bhakta Karunakar Sahoo to write down the code of conducts prescribed for different groups of the cult. There are common rules for all where there are particular code of conducts for Sanyasis.

- 1) They do not touch offerings or prasads of Gods and Goddess and tulasi leaf.
 - 2) They play no game, dance, gambling drama, join no public entertainment functions.
 - 3) They hate casteism.
-

- 4) They do not support idolatry.
- 5) They do not accept bhikshya from certain castes, like Brahmin i.e. priests, the kings etc.
- 6) They take no dinner during night hours.
- 7) They perform Sarana and Darshana at dawn and dusk.
- 8) They take food once only from a single household.
- 9) They stay for a night only in a village.
- 10) They believe in one ultimate Reality.

If one analyses these code of conduct can see the intention behind each and every conduct to alter the existing society. Mahima Swami wanted to simplify the religious life of the man. He wanted to give the man the place to breath freely as a spiritual social being. He must have put lots of thinking while he promulgated these conducts. He wanted his followers to move and move in a constant manner to cover the entire region to reach the masses. He reduced the importance of rituals and priests reducing the number of divinities from thousands into a single one. He reduced the scope of exploitation and areas of orthodoxy to minimum. He created a parallel spiritual Odiya identity to the cult of Jagannath which very quickly was loosing its base in the masses.

Mahima Cult had orders to follow certain codes and conduct for household devotees.

- 1) Use simple saffron dress and to avoid jewellery and intoxicants.
 - 2) To do and think about the welfare of the people.
 - 3) To practise celibacy and controlled sexual life.
 - 4) To constantly engage themselves in cultivation of self knowledge.
 - 5) To look after their families and the elders particularly.
 - 6) To try to purify body, mind and soul.
-

For Sanyasis the code of conduct are very strict in nature such as :-

- 1) Ethical way of living.
- 2) Stay only one day at a village.
- 3) Accept only cooked food.
- 4) Not to settle at a particular place and make Ashramas.
- 5) Not to cook food & carry cooked food.
- 6) Sleep on bare ground.
- 7) Not to use footwear.
- 8) Not to travel by train or bus.
- 9) Not to receive money gold & silver.
- 10) Not to acquire landed property.

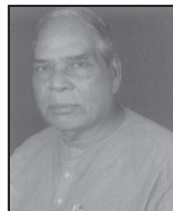
One can see the hidden intention promulgated by a tactful crusader like Mahima Swami to continue a challenge. He was aware of the immoral activities going on in Mathas by Mahantas in Odisha. He knew the immoral life of the rich Mahantas of many wealthy Hindu churches and temples. He was very much conscious of the hollow spiritualism that had infected the entire masses. He was not against spiritual Hinduism. He was perhaps aware of the degradation. That is why he was trying to persuade the pandits of Muktimandap at Puri in his initial years as a propagator.

Perhaps he wanted his disciples to be examples in the eyes of the common people. Even Abadhuta Biswanath Baba who highlighted the vedantic roots of the cult, never asked the Mahimaities to discontinue from the conduct followed before him. He was a Sanskrit scholar. But he never asked his supporters to change the course of action of the cult of Mahima Swami. He never disturbed the revolutionary zeal of the ensuring protest. The code of conducts of

the Mahima cult are still the challenges to the orthodox section of the society. It, no doubt, alarmed the orthodox section of the region. The code of conduct simply express the displeasure and dissatisfaction of the poor masses to their age-old exploitation present in ritualistic Hindu system. At present everything is in change. The effect of Globalisation and extreme modernisation, growth of the number of the conscious people, expansion of knowledge with the help of quickly expanding IT Sector all have impacted to change human thought process. So spiritualism and spiritual discourses are to change. The religious nature of the man is also changing. He is becoming extremely rational and scientific. He believes in one God. He loves spiritual discourses. But the models are changing. The dogmas are giving place to the realities. Mahima dharma is such a cult which suits best in this modern world.

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**Bhakta
Karunakar Sahoo**

CONCEPT OF HUMANISM IN MAHIMA DHARMA

1. The nature of Brahma :

Crave to know that from which all beings starting with Brahma take their birth, that by which they live, and that in which they merge at the time of their dissolution. That is Brahman. (Taittiriya Upanishad)

The nature of Brahma is described in Upanishadic and Vedic texts. According to such description Brahma is pure (devoid of ignorance). He is superior to and higher than the highest, and immutable. He transcends the undifferentiated casual state of the universe. In other words, He is devoid of all adjuncts.

Brahman is vast (being all pervading), self-effulgent, beyond the grasp of senses and, therefore, unthinkable. He is subtler than the subtlest. He illumines the sun, the moon and other luminaries. He is far away from the ignorant, but near at hand to those who are enlightened. He is lodged in this very body in the cavity of intelligence. Men of wisdom can see Him within their own body in the cavity of intelligence. But the unenlightened cannot see Him, even though He is lodged in their own intellect.

That verily is Brahman which is unthinkable (beyond the grasp of speech and thought), unmanifested, infinite, auspicious, tranquil, free from the taint of ignorance, cause of the origin of the universe immortal or unconditioned by three-fold time, i.e., past,

present and future, without beginning, middle and end, one without a second, all-pervading, omnipotent, self-luminous, blissful, intelligent, formless and wonderful.

2. Affinity of man with BRAHMA

Man is the creation of Paramabrahma. The divine light (Abha) of Brahma is reflected in man. So he can realize Brahma in his soul. The qualities of Brahma are reflected in human beings. So there is affinity of man with Brahma. Such qualities which reflect in human beings are pure and perfect. He is near at hand to those who are enlightened. He is lodged in the human body in the cavity of intelligence. Men of wisdom can realize him.

3. Humanitarianism as per code of conduct of Mahima Dharrna :

The pure and perfect qualities that prevail in human beings are inherent from the Supreme Lord which may be identified as humanity. According to such qualities a man should have the following qualities. For the purpose he should:-

1. develop one-ness with all creations,
 2. live the life of Sadachar,
 3. protect the environment,
 4. experience satya, shanti, daya and kshyama,
 5. develop vishwamaitry bhavana,
 6. avoid back-biting and conspiracy,
 7. experience humanity and politeness,
 8. develop partnership of oneself with mankind,
 9. develop Brahmasharana and Brahmabhakti,
 10. develop habits of self-control to exercise control over lust, greed, malice, illusion, violence and false-hood, and
 11. look to the welfare of animals and plants.
-

While propagation of Mahima Dharma, Prabuddha Guru Mahima Swami had given his orders to the devotees to abide to the code of conduct which are treated as Guruagyan niyamanistha i.e the devotees must have to obey the orders in any circumstance so that humanity will develop in them and all the human beings as a whole in the universe will be one by offering their prayer to the Supreme Lord.

4. Mahima Dharma Samaja and the Practice of Prayer :

Mahima Dharma samaj as a whole comprises of the following categories of disciples:-

1. Abadhutashrama Parasanyasa
2. Abadhutashrama Aparasanyasa
3. Tyagi Bairagis
4. Household disciples

All the disciples referred to above offer their prayer i.e. 'Sharanadarshana' to the Supreme Lord Paramabrahma on the bare ground at dawn and dusk i.e. before 2 hours of sunrise and immediately after sun sets. They pray together at the same time at one place without any discrimination.

After Sharanadarshana they offer their 'Sharana' to innumerable sanyasis who are no more and thereby they pay respect to them as human beings. Thereafter the Parasanyasis offer Sharana to each other irrespective of age and the period of Sanyasahood. This indicates that there is humanity in them. Similarly the Aparasanyasis, the Bairagis and the household disciples, offer Sharana among themselves without any difference. This indicates that they are all equal as human beings and there is humanity in them.

Images of gods and goddesses are not at all worshipped. There is no need of an intermediary. One should realize Brahma in his soul at the time of prayer.

5. Acceptance of Bhikshya by the Sanyasis of Mahima Dharma

The Sanyasis in Mahima Dharma never prepare meals for themselves. They take meals offered by a householder which is known as bhikshya. They use to take their meals under the open sky on bare ground by sitting together at one place. After service of food, they all at a time offer a little portion by uttering the name of Brahma and then take their meals. There is no differential treatment in service of food.

6. Distribution of nutritious food to children which is known as Balya-Leela

This was introduced by Mahima Swami during 1860s when famine known as Na-Anka famine was spread out and people were dying for want of food. To save the children abundant quantity of nutritious food, well-prepared were distributed among thousands of children and, also men and women, as far as practicable. Thereby Mahima Dharma showed respect to humanity. Such system is continuing since then.

7. Satsanga Gosthi

Every year after about a week of the Prabhu Poornima of Magha Mela at Mahima Gadi, the Sanyasis and household disciples i.e. the senior most disciples who are initiated as such, sit together at a place specified for the purpose and feed each other as a symbol of 'Ekatma bodha vaba' that means the soul of all the human beings present there, is the same. In this way the thought of Ekatma bodha vaba is exhibited so that the common mass will follow the system.

8. Bhajan-Janan i.e. singing of devotional songs

The disciples of Mahima Dharma inclusive of the Sanyasis and household disciples sit together in groups in the morning and in the evening for some time and sing bhajans relating to Mahima Dharma, preferably bhajans written by Bhima Bhoi with tambourine and cymbal. The non-disciples also participate.

9. Attitude of Sanyasis towards the common people

The Sanyasis of Mahima Dharma use to move from village to village as wandering mendicants to propagate Mahima Dharma among the common mass. They use to halt for one day in a village and take only one meal from one household. They never stay at one place by erecting 'Matha'. For propagation of Mahima Dharma, they arrange meetings where people belonging to all castes use to present and participate. They take meals from the household disciples and also from the householders belonging to other castes and thereby they treat all the human beings equal. They address the males as father and females as mother. They behave all the human beings politely.

10. Initiation in Mahima Dharma

In Mahima Dharma all are allowed to be initiated. There is no restriction in the system of initiation. Men and women both are allowed to be initiated. Persons belonging to different castes of Hindu society inclusive of the tribals and the scheduled castes are allowed to be initiated. This is a religion meant for all human beings in the world irrespective of religion, caste, creed and colour. All those who are initiated are to abide to the code and conduct of Mahima Dharma and are treated as Mahima Dharmin. Since organization of Mahima Dharma a large number of people

belonging to tribal community and lower castes have been initiated. Some of them have been initiated as Sanyasis.

11. Ekatma Bodha Bhaba in Mahima Dharma

In the creation, human is one category of the animals in the animal kingdom. In this category, there are men and women. Both of them are the same, only there is a difference of gender. The Supreme Lord has created the human beings as a superior category of animal by giving them divine knowledge and intelligence. The soul in the human beings which is a reflection of the divine light of Brahma is the same. Hence Mahima Dharma says that all are the same in respect of their soul and therefore they should feel equal among themselves.

12. Way of living of Mahimitees

In Mahima movement there is no consideration of caste, creed, colour, occupation, social status, prestige, power, position, wealth etc. In this Dharma, the common human being is the main concern. A man belonging to any category is admitted to the Mahima faith for the purpose of realization and prayer of Brahma and for maintenance of a simple, sacred life. 'Plain living and high thinking' is the motto. The Mahima Dharmin maintain very simple living and always keep their mind at Brahma. The lay disciples use saffron coloured cotton loin clothes, take satwik food and think of the welfare of the mankind. The Parasanyasis wear bark and the Aparasanyasis wear saffron coloured cloth of limited length. The Parasanyasis never touch money, gold and valuables. The Sanyasis never carry food with them. They never use footwear and wander by walking. They use a limited number of clothes, a stick, a fan of palm leaf, a tambourine and cymbol with them.

Mahima Dharma empathizes on the character of human beings. For that they exercise control over lust, greed, malice, illusion, violence, false-hood, cruelty to animals. Theft, prostitution, murder and false-hood are completely forbidden.

13. Equality in Mahima Dharma

The concept of equality has been strongly advocated in Mahima Dharma. There is no distinction between a man and a woman. They are equally treated. There is no discrimination for initiating in Mahima Dharma taking into account of his profession which may be low or high. Santha Kabi Bhima Bhoi has narrated this aspect vividly in his literature. In Mahima Dharma profession of a man for his livelihood is acceptable. Mahima Dharma respects human beings irrespective of profession. But this Dharma never appreciates any kind of slavery and for that they never accept food from barbers, washermen who depend on others for their livelihood. Acceptance of food from Brahmins and kings is prohibited as they claim their superiority over the common people and torture them and live on the income of others.

14. Casteless Society

Mahima movement prefers a casteless society. It believes in equality in all the human beings irrespective of caste. Mahima Swami took cooked food from Bhima Bhoi who was a tribal. Sanyasis accept bhikshya from tribals and harijans who are initiated. Brahmins have also been initiated as sanyasis and household devotees.

15. Places of worship

In hundreds of villages there are places of worship known as Tungis / 'Chaupadhis' where the sanyasis and devotees render their Sarana Darshana and recite bhajan etc and hold meetings to

discuss on Mahima Dharma. The structures are not massive, attractive or gorgeous. These are maintained by the devotees. There is no bar for entrance of the common people inside the Ashrama premises.

In Mahima Dharma, Parama Brahma alone is worshipped and none else. The philosophy of this religion is VISUDDHADWAITAVADA. According to the philosophy Brahma is the cause of creation. By worshipping Brahma oneness will develop in all the human beings and equality will prevail having no differential thoughts.

16. Humanism in the Versons of Bhima Bhoi

The concept of humanism has been reflected in the versons of Bhima Bhoi, the Santha poet. From the narrations in Stuti Chintamani it reveals that he felt restless for the endless sorrows and sufferings of the common people. He was very much thoughtful not only for the animal kingdom but also for the entire universe and was prepared to sacrifice himself for redumption of the universe.

The concept of humanism in Mahima Dharma has been reflected in the versons of Bhima Bhoi, the Santha poet, as may be seen in his book Stutichintamani, a few stanzas of which are quoted below :

1. 'Kahim mum luchibi kemante banchibi palaibi keum pathe,
Jagata Kasana kete mum sahibi vipatti padiba ye.'

(Boli 25, Stanza 1)

Where shall I hide, how can I live

How shall I make my escape

How much shall I tolerate

the woes of the world, which fall upon me.

2. 'Praninka Kasana bheduachi mana jivanaku mora Vadhe
Bhima arakshita kari dandavata karana maguchhi pade.'

(Boli 26, Stanza 20)

I suffer every pang as the sorrow
and sufferings of all beings pierce my heart,
Prostrate at the feet of the Lord
Bhima the unprotected prays to save them.

3. 'Sarana vanchita kandi kandi bhakta gadigaleni sakala
dosa aparadha ksamakari svami jagratore pratipala.'

(Boli 27, Stanza 6)

Desiring shelter the disciples
Roll upon the ground and cry out
Forgive them Oh ! Lord their faults
And be visilant to protect them.

4. 'Praninka arata dhukha apramita dekhu dekhu keba sahu
mo jivana pachhe narke padithau jagata uddhar heu.'

(Boli 27, Stanza 7)

Endless are the agonies of living beings
who can tolerate to witness
Let my soul be condemned to hell
But let the universe be redeemed.

5. 'ekakhanda hada bundae rudhira phute maumsa janai.
tenukari sina praninka bikala sahi na parai muhim.'

(Boli 27, Stanza 18)

Having a shard of bone
a drop of blood and a slice of flesh
I can not tolerate the woe's of people.

'mora pinda prana deiachhi dana alekha purusa pade
srichhamure muhim brahamandara paim janana karuchhi pade.'

I have sacrificed my body and soul
at the feet of Indescribable Lord
I now pray at Thy feet
For the sake of the Universe.

From the above narrations it reveals that Bhima Bhoi felt restless for the endless sorrows and sufferings of the common people. He was thoughtful not only for the animal kingdom but also for the entire universe and was prepared to sacrifice himself for redumption of the universe.

17. Aim and object of Mahima Dharma :

Thus Mahima Dharma was introduced by Prabuddha Guru Mahima swami to liberate the oppressed and illiterate poor common people belonging to lower caste from the bondage of various superstitions, beliefs and traditions, ritualistic idolatry casteism and to restrict the predominance of the priest, rulers, jamidars and landlords over the common man. But the principal object is to develop the practice of worshipping of Parama Brahma by all the human beings by abiding the code of conduct so as to become perfect human beings with the thought and actions for the welfare of the world and its inhabitants.

Be happy engaging your soul in contemplation of the Supreme Brahma.

Mahima "Niketan"
Plot No. 55(P), Sahid Nagar,
Bhubaneswar-7



***Mahima Alekha Prabhu Parama Brahma
Pade Saranam***

**Bhakta
Sarat Ch. Swain**

BISWANATH BABA : HIS CONTRIBUTION TO THE SPREAD AND ORGANIZATION OF MAHIMA DHARMA

Prabhudha Guru Mahima Swami laid the Foundation of Satya Mahima Dharma for the spiritual awakening of the people at the gross-roots in the mid 19th Century. The Mahima Cult which is a revolutionary religious movement had its centre in the rural areas and with the rural folk. It is Bishistacharya Abadhuta Biswanath Baba who made a systematic, comprehensive and codified presentation of the Mahima Dharma to the intellectual and thinking class in the urban areas.

Baba has been rightly regarded as the Alma Mater of the Mahima Dharma Bhakta Samaj. He was always engrossed to educate the people in general and the intellectuals particularly regarding the principles of the Mahima Dharma. He was an outstanding Authority on Mahima Dharma. Prof. Satrugna Nath - eminent educationist and disciple of the faith described Baba as an Open University.

Baba is the author of as many as twenty two publications on Mahima Dharma which run into more than five thousand pages. Most of his works are in prose, and a few are in verse. The larger

volumes of Baba lay special and specific stress on certain aspects viz. 'Mahima Dharma Itihasa' on the historical development, 'Mahima Dharma Pratipadaka' and 'Darshanam (vol. 1 & vol. 2)' on the philosophical and Practical basis of the tenets, 'Sidha Sadhu Charitamruta' on biography of the parasanayasi and 'Subha Karma Vidhan' on code of conduct etc. The smaller volumes usually contain about Mahima Swami-the founder of Mahima Dharma, His teachings and about the code and conduct for his disciple. The authoritative treatises like Mahima Dharma Pratipadaka and Darshanam(vol. 1 & vol. 2) were duly approved by the Adhyaksha Samaja. Darshanam(vol. 1) was published by the Utkal University in the year 1968. Some of the treatises of Mahima Dharma written by Baba have been Translated into English, Hindi, Bengali and Telugu which receive wider recognition.

To establish the philosophical foundation of Mahima Dharma Bishwanath Baba refutes Sankaracharya's Adwaitavad, Ramanuja's Visista Adwaitavada, Vallavascharya's Sudha Dwaitavada and Madhavaacharya's Dwaitavada to authenticate the theory of Mahima Dharma Philosophy as Visuddha-Adwaitavada or Visuddha-Adwaita Brahma vada. Such philosophical idea is based on the teachings of Mahima Swami the founder of the religion. Bhima Bhoi has also expressed such philosophical ideas in his verses.

The writings of Bhima Bhoi were very much helpful for propogation of Mahima Dharma at the initial stage. The people were very much attracted and were influenced in the philosophical

ideas contained therein and came forward and initiated in Mahima Dharma in large numbers. All his compositions are in poetry and have not covered all the aspects of the Dharma. In view of this Bishwanath Baba codified all the aspects of the Dharma systematically and completely which are treated as the philosophical tradition of the Mahima Dharma.

It may well be said that Baba occupies a unique place in the history of the development of the Mahima Dharma. He is the greatest authoritative exponent of the faith like Maharshi Vyasa who has expressed in his 'Brahmasutra' the Upanishadic thoughts on a systematic philosophical base. Baba has codified the tenets, principles, rules and regulations of Mahima Dharma in philosophy of Mahima Darshanam(vol. 1 & vol. 2).

Mahima Dharma Pratipadaka and Darshanam(vol. 1 & vol. 2) are the monumental works of Baba. Pratipadaka was first published in the year 1931 and its fourth edition was published by the Utkal University in 1971. This book containing five hundred ten pages has eight chapters, called Ullasas. It deals with the foundation of Dharma by Mahima Gosain, his life and teachings. It describes the salient features of Mahima Dharma-its principles, rules and regulations. More over it enumerates necessary code of conduct for 'the parapara sanyasis and house holder disciples. It is a revolt against cast discrimination and idol worship. The essence of Pratipadaka is that Mahima is Himself the Supreme Lord of the Universe and He alone is the object of worship and no more else.

Darshanam (vol. 1 & vol. 2) contain the essence of Veda, Vedanta and Puranas. They deal with the Doctrine of Alekha Param Brahma which is the philosophy of Satya Sanatan Mahima Dharma. A study of the religion involves two aspects :- 1) Its philosophy and principles or its theory, 2) Its tenets or practices. The first volume dwells at length the theory of the religion and the second on its methods and practices. The two books are, therefore, complementary. Chinmaya Brahma Gita is the poetic version of the two volumes.

Baba welcomes dignitaries within the state and outside and sometimes from foreign countries and answers their questions on various aspects of the Dharma. Scholars from West Germany, Switzerland, the U.S.A and other countries visited the Baba. Research workers were also entertained and necessary guidance was offered. Baba did not talk much. His soft words uttered slowly had their magic effect.

Baba attended innumerable meetings and made numerous contacts for the spread of the religion. Since 1934, he had addressed a large number of learned bodies, in cuttack, Baba's speeches at the Utkal Sahitya samaj on 9th November, 1334; Townhall on 11th November, 1946 and the All india Devine Life Conference on 2nd February 1972 are the worthy of mention. In Kolkotta too Baba gave a series 'of discourses on the non-dualistic philosophy of Mahima Dharma. His lectures at the Bangiya Sahitya Parishad on 27th November 1934, In the office of the Bengali Biswakosha on 29th November 1934 and at the Ram Krishna

Mission on 1st December 1934 were well attended and helped in clarifying the principles of the religion. On the way back, he addressed a conference at Kaptipada on the invitation of Maharaja of Mayurbhanj. He had made trips to Soro, Simulia, Balesore, Kharasuan, Saraikala and Jamsedpur on various occasions to impress on the people and Intellectuals the salient features of the faith. The meeting organized at Berhampur during 1935 and in Ghumusara at different times have helped in the spread of Mahima Dharma in the Ganjam district and its neighbourhood. Prior to 1943 Baba addressed several meetings at Visakhapatnam. The conference on Mahima Dharma held at D.A.V. College, Koraput on 5th May 1971 and Baba's participation in it as well as in the World Religious Conference at Puri on 5th December 1974 are landmarks in the spread of Mahima Dharma.

For the spread and organization of Mahima Dharma, Baba set up two societies i.e. The Satya Mahima Dharmalochana samiti and the Satya Mahima Dharma Grantha Kosha Samiti. The former was started in 1934. In the beginning it had a galaxy of learned persons as its members. It was looking to the affairs of publication of books. It also sponsored periodical discussions and discourses on Mahima Dharma. This Samiti has since demolished. The Dharma Dhama Parichalana Samiti is looking to this affairs. The Grantha Kosha Samiti was started in 1935. It was registered under Societies Registration Act in 1973. Its membership includes Parapara Sanyasis, Bairagis and Gruhi Bhaktas. Baba was its President for long years. Its office is at Guru Mahima Gadi Manda!.,

Joranda. It meets twice a year. Annual meeting is held at the time of Prabhu Poornima. The Samiti is looking to all affairs relating to the authoratitive treatises of Mahima Dharma.

Baba has initiated a large number of people from the various parts of the state in the Mahima Faith. It will not be an exaggeration to say that this has been one of his most noteworthy contribution to the religion. In the course of his tours around the countryside, he has been able to set up a iarge number of Mahimaashramas. The land and cost of construction are donated by the devotees.

Baba had written on his book on Mahima Dharma and Buddhisim, that Mahima Dharma is Different from Buddhisim although some of the rituals partially are the same. Except that both Buddhisim and Mahima Dharma have some kind of monastic system which is indeed common to both. Fundamentally, while Mahima Dharma believe in Param Brahma, Buddhisim does not even mention about God or Brahma.

The Odisha Sahitya Academy offered felicitation to Bishwanath Baba for his literary achievements on 25th October 1972.

Baba experienced a miracle in his life. At the age of eight he wanted to be a Bairagi, but his parents would not allow him. He developed a sore on his leg. It would not heal. The boy was getting emaciated. When the parents agreed, in a few days the sore healed.

Baba had spent his entire life in propogating the basic principles of Mahima Dharma. He has been most widely quoted.

His treatises have gained recognition as authoritative texts in Mahima Dharma. In fact, there are on the faith, no discussions or discourses without referring to Baba's writings, His life is, indeed, the history of the development of Mahima Dharma. In the words of Prof. Satrughna Nath "Bishwanath Baba's struggle for over 50 Years was a response to a challenge. A Siddha-Sadhu, alife-long celibate and a Brahmabadhuta, he is gifted with an exceptional experience and a self-realisation based on the systematic study of scriptural texts and devotion of the whole being to the Immanent and Transcendent Lord. He has travelled far and wide, in and outside the state explaining to theist, atheists and agnostics, the principles of the religion and is the author of 22 books. He has roped in the educated and the uneducated, the literate and the illiterate and the intelligentsia and the common man. There can be no scientific study of Mahima Dharma without a reference to Baba. He stands supreme in explaining and interpreting Mahima Dharma to the east and the west."

Reader

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Sl. No.	Title	Edition first/last	Year	Publisher
1.	An Exposition of Mahima Religion	First	1958	Satya Mahima Dharmalochana samiti
2.	Bhagabat Sara Satya Dharma	First	1936	Ditto
3.	Gruhashthashrama Subha Karma Vidhan	First	1977	Ditto
4.	Mahima Balyalila Gitti	First	1957	Ditto
5.	Mahima Dharma Darsana	First	1975	Ditto
6.	Sadhu Giti	First Fourth (Revised & Enlarged)	1932 1973	Ditto
7.	Sarvaveda Vedanta Sara Tattwa Siromanik Alekha Param Brahma Darshanam (Purvardha)	First	1968	Utkal University
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Sl. No.	Title	Edition first/last	Year	Publisher
13.	Satya Mahima Dharma Itihasa	First Third (Revised)	1935 1965	Ditto Ditto
14.	Satya Mahima Dharma Parichaya	First	1958	Ditto
15.	Satya Mahima Dharma Pradeepa	First	1957	Ditto
16.	Satya Dharma Pratipadaka	First Fifth	1931 1974	Prachi Samiti Satya Mahima Dharmalochana Samiti
17.	Satya Mahima Dharma Sacheta Vani	First	1963	Satya Mahima Dharma Samaj
18.	Satya Mahima Dharma Siddha Sadhu Charitamruta	First	1972	Satya Mahima Dharmalochana Samiti
19.	Satya Mahima Dharma Swarupa	First Second	1938 1962	Ditto Ditto
20.	Satya Mahima Dharma Tattwa Sara	First Second	1935 1962	Ditto Ditto
21.	Shrimat Chinmaya Brahma Gita	First Second (Revised)	1939 1968	Satya Mahima Dharmalochana Samiti
22.	Tat Mat Giti	First Third (Revised & Enlarged)	1934 1969	Ditto Ditto



Dr. Ekadasi Pradhan

AIMS AND OBJECTIVES OF MAHIMA DHARMA ORIGINATED AND PROPAGATED IN THE 19TH CENTURY

Most esteemed Baba, Respected chair, distinguished guests and scholars, ladies & gentleman.

“ମହିମା ନାମଟି ଯେ ଜନ ଭଜିଛି ତା ପାଦେ ମୋର ଶରଣ,
ମହିମା ନାମଟି ଯେ ଜନ ଭଜୁଛି ତା ପାଦେ ମୋର ଶରଣ
ମହିମା ନାମଟି ଯେ ଜନ ଭଜିବ ତା ପାଦେ ମୋର ଶରଣ” ।

A massive change came about in the sphere of literature, politics, culture and religion in India in the 19th century. Man was so caught in the coils of confusion created by a conflict between the western and eastern thoughts & ideologies that he couldn't realize the necessity of a steady and stable philosophy of life. Humanity was tested on the crucible of the caste consciousness backed by a blind imitation of the scriptures. As a result, a lot of castes had to rot in the fetters of untouchability.

Then Mahima Swami revealed himself like a refreshing flash of lightning in the dark clouds of doubts, depression and degeneration and preached his generous, catholic and liberal Mahima religion based on universal spiritual values. A new religion, a new philosophy was preached and practised with a new orientation of universal well being at a crucial time of religious

crises in Odisha. Its primary objective was to offer shelter to the countless suppressed & oppressed ones who were the victims of the contemporary, orthodox and severely adulterated, “Hindu religion” especially the “Brahmo Religion”

The prime duty of the votaries of Mahima religion was to raise a vehement voice again casteism and idolatry and to infuse solace and succour, courage and confidence, amity and unity into the broken hearts of the hopeless untouchables. This is the only religion that deeply influenced the literature and society of Odisha during the 19th century. Mahima Gosain was the founder of the revolutionary mass religion. Since he preached the Mahima or grand religion it is called “Mahima Dharma”. According to Sri Biswanatha Baba, Mahima is the ultimate principle of “Mahatwa” or the supreme existence. In other words nothing is greater than Mahima religion. (ମହତ୍ତ୍ୱର ଚରମତ୍ତ୍ୱ)

Born in Odisha, Mahima religion spread out into different parts of the country Mahima Swami is the supreme master, the creator, founder and preacher of Mahima religion. People call him a great saint and seer. He is immortal, imperishable and immanent.

“ଶୂନ୍ୟ ମନ୍ଦିରେ ବିହାର ରୂପ ରେଖ ନାହିଁ ଯାର,
ଦୁତିପାଦ ନ ମିଶଇ ଏକ ପାଦ ଧର .ର” ।

He was “Mahima Abadhuta”. In the words of saint poet Bhima Bhoi “ନାହିଁ ତାଙ୍କ ଡାତ ମାତ, ସର୍ବେ ତାଙ୍କଠାରୁ ଜାତ”. He had no father and mother, everybody was born of him”. This religion has concentrated on the worship of the formless absolute to the exclusion of the different gods and goddess in the Hindu pantheon.

According to the tenets of this religion the entire universe has been created out of the Mahima or greatness of the eternal absolute.

“ଏତାବାନସ୍ୟ ମହିମାତୁ ଜାୟାଂଶ ପୁରୁଷ”

The wordings are misguided into worshipping various gods and goddesses in order to fulfill their fond desires. This is not the right way to attain the ultimate reality of life. But contemplation of the Alekha Brahma leads man to the attainment of immortality.

So the saint poet Bhima Bhoi has given the clarion call :-

“ଜଗତ ଭଗତ ଜନ ଆସ ଲୋଡ଼ିବା ପ୍ରଭୁକୁ

ସାଧୁସକ୍ତ ସୁଜ୍ଞାନ ଯେ ଅଛ ଜଗତେ ଜାଣ

ହାକିମ ହୁକୁମା ଯେହୁ କହୁଅଛି ସମସ୍ତକୁ ।

Therefore Mahima Dharma accepts one and all. It is a religion for entire humanity irrespective of caste, creed and colour. It is Satya Dharma the true religion, Loka Dharma the religion of the masses. Mahima Swami is the Supreme doer, the supreme creator of the universe. He is the only way to the transformation and liberation of life. It lays stress on the motto “Loka Samastha Sukhino Bhawantu” Man be happy and attain peace and bliss”. Devotion to the eternal absolute and realization of the ultimate truth are the two basic pillars of the Mahima Faith. According to research scholar S.R. Mukharjee” Bhakti in Mahima Dharma means the love of the pure mind for the ultimate truth in the Parama Brahma or the ultimate Absolute”. As Dr. Kunja Bihari maintains in his “Source of Mahima Dharma”, The Mahima Dharma was propagated by Mahima Swami during last century in Odisha. The religion which he preached through some of his disciples is pure monotheism identical with the doctrine of the Vedanta or

Upnishad. The forest dwelling tribes in Odisha had been engaged in the most savage act of human sacrifice in the name of religion till 1918. The Kandhas, a primitive forest tribe used to fasten the slain body to a post and burnt the pieces of flesh in the turmeric field with a view to getting a good harvest. Moreover they threw away their baby girls in the dense forest infested with wild animals a few moments after their birth. The Government banned this heinous custom in 1837. At that time Mahima Swami used Mahima religion as a potent weapon to fight the nasty and inhuman custom. Bhima Bhoi, the premier Saint poet and a great exponent of Mahima faith tried his best to spread the light of Mahima religion in the tribal dominated region of Odisha. It is to be noted here that he himself belonged to a Kandha family.

The year 1866 was marked by a terrible natural calamity known as “Naanka Durbhikhya”. The disastrous drought broke the backbone of the people of Odisha already battered and brusted by a high handed British rule. Just then the people of the Brahmin Caste let loose reign of castist exploitation. It was the most opportune moment for Mahima Swami to descend on earth to deliver the people out of the great distress.

Prof late M.N. Das the former vice-chancellor of Utkal University has thrown light on the life and activities of Mahima Swami in his prologue to “Dharma Dhara” As he maintains “Mahima Swami” the founder of the Dharma who became a revealed soul in 1826, represents that aspect of the Nineteenth century Indian renaissance described as the spiritual awaking.” It is quite clear that Mahima Goswami came upon the earth only to prevent the widespread religious degeneration and for the upliftment of the poor & ignorant masses.

Saint poet-Bhima Bhoi has written in his ‘Srutinisedha Gita’

“ ବହୁତ ଅନ୍ୟାୟ ଦେଖୁଲୁ । ତେଣୁଟି ଆମେ ଉଦେ ହେଲୁ
ଧର୍ମରେ ରହୁ ବୋଲି ମହା । ତେଣୁ ମୁଁ ଆସି ଅଛ ଧାଇଁ ।।

The religion propagated and practised by Mahima Swami is widely known as Mahima Dharma. Truth in words, Truth in action and total reliance on Truth are the fundamental Motto of the religion. That’s why it is called the religion of the Truth. The “one eternal formless absolute” is the sole object of adoration in Mahima religion. This is the only truth propagated by Mahima Swami. The Mahima faith accepts nothing but the one monastic principle of divinity. Therefore it has completely prohibited idol worship, partaking of sacred tulsī or bel leaves. Devotees of Mahima Dharma should get up in the early hours and have a holy bath. He should sing the glory of the divine without any selfish motive. He should serve the saints and seers. He should be kind to living beings. He should control lust and anger, lead a life of truth and Non-Violence and do good to others. He should exercise perfect control in matters of food and pastime. He shall not earn wealth by dishonest means. He shall ruthlessly reject all pomp and show and devote himself wholeheartedly for the realization of the self.

The wellbeing of all single and collective, microcosmos, one and all, individual and the universal well has been accepted simultaneously. So the patron poet Bhima Bhoi has sing.

“ପ୍ରାଣୀଙ୍କ ଆରତ ଦୁଃଖ ଅପ୍ରମିତ ଦେଖୁ ଦେଖୁ କେବା ସହୁ,
ମୋ ଜୀବନ ପଛେ ନକେଁ ପଡ଼ିଥାଉ ଜଗତ ଉଦ୍ଧାର ହେଉ ।”

The renuciate Sanyasis in Mahima religion shall lead a simple and humble life. They shall move from village to village

staying only one night in a village accepting only a handful from a house. Their sole aims shall be doing good to the world.

Late Prof Satughna Nath has maintained in his article “Mahima Dharma, plea for proper perception”

‘The Mahima Dharma’ Movement aims at the establishment of one world order of the animate and inanimate, of the microcosm and the macrocosm of those on the earth, in water and the sky free from inequality, discrimination, poverty, ill-health, ignorance, exploitation, guaranteeing justice, human rights, dignity, decency, quality of life based on truth, non violence, celibacy, self control, Jama & Niyama etc. Mahima Dharma is revolutionary but not reactionary. It is both humanistic and scientific. In addition, it is a social economic, cultural and spiritual renaissance movement earliest of its kind, meaningful in the back drop of the mass poverty, mass death and hopelessness misery, dependence, non recognitions of the linguistic religion rights. Being a Lok Dharma, it has enlightened all people and created an awakening, contributing to the freedom of the country.

The Mahima faith spread far and wide into the nook and coner of the world with the Satya (truth), Santi (peace), Daya (kindness), Kshama (forgiveness) and Sheela (forbearance). These five virtues are the main pillars of Mahima Dharma. If these human values are cultivated, there shall be no conflict, no misunderstanding. The whole world will be one family. ‘ବସୁଧୈବ କୁଟୁମ୍ବକମ୍’ There shall be peace and bliss everywhere. Mahima religion sincerely aspires for happiness, amity, brotherhood, peace and prosperity for the entire world. We should cultivate this sort of thought process and engage ourselves in the acquisition of knowledge about the formless, non dual absolute soul. We should

get ourselves engrossed in the exalted feelings of “Sarvajana Hitaya, Sarvajana Sukhaya”. (Happiness and wellbeing for one and all). Mahima religion basically aims at the peace, prosperity and salvation of all living beings. Above all the simple and modest life of the saints and monks, their sitting on grass, taking meals in a leaf plate, putting on saffron clothes and barks (ବଳଳ) arouse humility and devotions in the common man. Truly speaking, Mahima Mahaprabhu has created a niche for himself within every heart although it came late into existence. Very soon it won worldwide appreciation acclamation and acceptance. It is admitted on all hands that in respect of wisdom and philosophy, Mahima Dharma stands a class apart from other religions of the world.

May all be granted Divine safety and security. May all live in eternal peace and bliss.

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BHIMA BHOI, THE SANTHA POET— HIS CONTRIBUTION FOR THE SPREAD OF MAHIMA DHARMA

Bhima Bhoi was an eminent Saint poet who appeared in the religious and literary sphere of Odisha, in the middle of the 19th century. He was one of the greatest exponents of the Mahima Religion. His numerous devotional lyrics are simple, lucid and forceful in Odia language, depicting the essence of Mahima Dharma. Those lyrics even appealed the people belonging to all castes and creeds. His missionary campaign against the worship of Gods and Goddesses and against the social superstitions was appreciated even by the devotees of other sects.

The life history of such a prophet is still shrouded in mystery. In the absence of the detailed historical account, the scholars depend mostly upon legends, myths and on his own writings, to reconstruct the life history.

Bhima Bhoi, the famous saint poet was born blind in a very poor Kandha family in a village named Kandhara in the formerly feudatory state of Rairakhol, now in the Reirakhol Sub-division of Sambalpur district, in the middle of the 19th century. During his childhood he lost his parents Danara and Gurubari by name and was brought up by one Chaitnya Pradhan⁽¹⁾, the head of the village

Kankanapada. He used to go to the nearby forest along with the boys of that village for grazing cattle. One evening he accidentally fell into a dilapidated kachha well in a nearby forest and being helpless, remained there in deep meditation for a pretty long period and prayed for rescue. Prabuddha Guru Mahima Swami, the propagator of Mahima Dharma was moved at this and by appearing near the well, rescued him. At this Bhima Bhoi instantly got enlightened and on the blessings of Mahima Swami became a devotee of Mahima faith which brought about great transformation in his life.

Because of his devotion Mahima Swami once went to Bhima Bhoi at mid-night and blessed him to have the intense power of poetic vision. As a result he began to recite devotional bhajans of very high order. The meeting of Mahima Swami with Bhima Bhoi was an spectacular event in the history of Mahima Religion and the historic event took place on the 10th day of the bright fortnight of Kartika⁽²⁾. Having no opportunity for schooling Bhima Bhoi remained complete illiterate through out his life. But his several hundred hymns and prayers are just outstanding depicting the inner philosophical ideas of the Mahima Dharma. In spite of his poverty, blindness and homelessness the poet never ceased to feel deeply for the sufferings of fellow human beings . In due course this illiterate blind and aboriginal Kandha boy was able to be ranked among the great poets of Odia literature. Due to the feelings of humanitarianism in his writings the 'National academy of Letters'⁽³⁾ (Sahitya Academy) also selected this illiterate blind tribal for a unique national honour.

Thus Bhima Bhoi became a prolific composer of the devotional songs. In his writings Bhima Bhoi expressed "I am

illiterate from my birth, at the age of sixteen I composed poems. I did not know about Veda, Vedanta and other scriptures. My Guru blessed me, gave me the poetic vision and I composed the poems. Without Guru's blessings and command I cannot compose''⁽⁴⁾. Mahima Swami appointed four Brahmins, to record what he was composing. They were Hari Panda, Basudev Panda, Dharmananda Das and Markanda Das. Bhima Bhoi was acquainted by a great passion for human upliftment and was anguished to see the prevailing moral degradation and social change which is born out in his writings.⁽⁵⁾

Bhima Bhoi used to recite bhajans every morning. He was a fine singer and could captivate the attention of the audience, while singing bhajans playing on a Khanjani. In course of time a large number of people became his followers. He could describe the mystery of the Veda, the Vedanta and the upanishad in such a simple manner that people became attracted towards Mahima Dharma. The writings of Bhima Bhoi, which depicts the philosophy of Mahima Dharma, gave a new impetus to the religion and was very much helpful for the propagation of Mahima Dharma propounded by Mahima Swami. Till the end of his life he engaged himself in composition of several of his works and renounced the worldly life in 1895 AD.

The literary works of Bhima Bhoi were the sole cause for the growth of the Mahima religion because Mahima Swami never left anything in writing. He wrote it in the simple Oriya language expressing high philosophical and humanitarian ideas. From his writings also we can get the socio-religious conditions of Odisha of the 19th century. He was also a revolutionary thinker with reformist zeal as it is evident from his writings, through which he always

educated the gullible masses and prepared them mentally to fight against the social evils. Several of his writings like Stuti Chintamani, Brahma Nirupana Gita bear testimony to this in which there is a culmination of his protestant ideas.⁽⁶⁾

He denounced idol worship, denied pilgrimage and other necessary Vedic rites and rituals. He was also very much against casteism, accumulation of wealth and ridiculed the meanness and depravity of the people in the society. He did not like idol worship and therefore he gave importance to the nirguna nirakara aspect of the Brahma. He was of the opinion that idol worship was the root, cause of social inequalities among the people. Some great works of Bhima Bhoi have been edited by Artaballav Mohanty and published by the Prachi Samiti. His writings are, therefore, the only original source materials of the Mahima Dharma available at present. It provides a complete picture of the religion and its founder Mahima Swami.

Out of all his publications, Stuti Chintamani is regarded as one of the best composition of the poet as it contains one thousand bolis i.e. songs comprising of twenty stanzas in each. Thus the book contains 2000 stanzas. This is an authentic document of the Mahima Dharma. In one of the stanzas he says,

“The suffering of the humanity, the limitless miseries of the world - who can tolerate? Let me go to hell but let the world be redeemed.”⁽⁷⁾

In fact when the Sahitya Academy wanted to have some couplet from each of the fourteen languages and literatures of India to symbolize its total ethos, Odia writers chose the above two soul-stirring lines of Bhima Bhoi from the 27th boli of his Stuti Chintamani.

He was intensely concerned with the redemption of the society and the welfare of the mankind. This book is a master piece of the Oriya literature and the ideology and conduct of Mahimites are also codified in it. In the preface to Stuti Chintamani, Prof. Artaballava Mohanty went to the extent of comparing Bhima Bhoi with Jesus Christ. Just as Jesus suffered crucifixion for the suffering of humanity, Bhima's soul was also feeling for the suffering of all the people in the world and also of the non-human being.

Another great composition of the poet is the 'Bhajanmala', which have been compiled in two volumes by the Prachi Samitl. The prayers in the Bhajanmala are remarkable for fluidity and exposition of his ideas and sentiments, having spiritual and literary values. In some of the stanzas he describes many incidents of his life and about his Guru Mahima Swami. Some of the prayers are used as the daily prayers of the Mahima followers and the Mahima religion became popular among the common people through these bhajans. Out of such compositions only 8 are selected as 'Atha Bhajan'¹ which are recited mostly by all in Mahima Dharmins.

Nirveda Sadhana is another important work of Bhima Bhoi which means contemplation of the Vedas. This book consists of twenty chapters and -it is a dialogue in poetry between Govinda Baba and Anadi Brahma. It gives the story of initiation of Govinda Baba to Alekh cult and in course of the dialogues the story of creation is explained. But the main emphasis is on the tenets of the Mahima Dharma.

Another composition is called as Adi Anta Gita or the story of two ends. This is in the form of a dialogue in poetry between Prakriti and Purusa. This composition renders the psychological interpretation or the spiritual importance of the Veda, the Sastra, the Purana etc. This book analyses the deep philosophy of the Mahima Dharma, such as Pinda Brahmanda theory.

The Sruti Nisedha Gita, the Brahma Nirupana Gita and the Astaka Bihari Gita are all treatises on the Mahima Dharma elaborating theological teachings and speculative thoughts. In Brahma Nirupana Gita, Bhima Bhoi attempts to define the nature and qualities of Brahma. In Astaka Bihari Gita Bhima Bhoi has given a call to humanity, particularly the bhaktas to lead a pure austere life. In Sruti Nisedha Gita, Anadi Brahma has explained the activities which are prescribed by Safya Mahima Dharma. His Chautisa Madhu Chakra reflects all the idealism, dreams and aspiration of his great mind and also the philosophical and mystical thoughts of the Mahima cult. The only goal for him is the unconditional surrender to Mahima Swami.

Bhima Bhoi was a famous composer of songs in local language of western Odisha. He has composed a series of songs such as Dalkhai, Rasarkeli, Halia gita, Baula and Jaiphula etc. He had enchanted the public mass by singing such poems in magical voice.

Bhima Bhoi led a life of self discipline, righteousness and inner purity. Along with it he prayed, preached, composed and sang the greatness of Mahima Religion throughout his life and took it to a long way. He dedicated all his poetical genius for the propagation of Mahima cult and fulfillment of its mission.

Dr. Mayadhar Mansingh, the great poet, in his book 'The Saga, the Land of Jagannath has compared Bhima Bhoi to early Christian evangelists . He was a popular poet of the masses, who tried his best to change the world based on sins, discriminations, violence etc to a society of equality and affection by propagating the creme of Mahima Dharma through his poems. Undoubtedly, he was the apotheosis of an indomitable poetic talent, genuine social

and religious crusader and a true apostle of peace, humanity and universal brotherhood.

As like as Lord Siva has saved the universe taking poison by himself, Bhima Bhoi the great was not reluctant to throw himself into the Hell for upkeeping of the world itself.

After all Bhima Bhoi is a unique character on the pedestal of the world. Raibahador Arta Ballav Mohanty felt deeply for the negligence of the people of Utkal towards this Kandha poet. This is because they were not conscious to raise the glory of Utkal.

To me had Bhima Bhoi been born in Bengal or Pubjab his glory would have been much highlighted at world level. At last Bhima Bhoi prays to live with truth and to die with truth.

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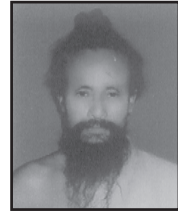
Cottage of Bhima Bhoi at Kankanapada



Well in which Bhima Bhoi fell down



Samadhi of Bhima Bhoi at Khaliapalli



ସାଧୁ ଗଦାଧର ଦାସ

ମହିମା ସ୍ଵାମୀ ଓ ତାଙ୍କ ପ୍ରଦର୍ଶିତ ଅଲୌକିକତା

ସାଧୁ ଗଦାଧର ଦାସ

ଉନବିଂଶ ଶତାବ୍ଦୀ ବେଳକୁ ମର୍ତ୍ତ୍ୟମଣ୍ଡଳରେ ଏକ ଅଦ୍ଵିତୀୟ ପରଂବ୍ରହ୍ମଙ୍କ ଉପାସନାରେ ଶିଥିଳତା ଦେଖା ଦେଇଥିଲା । କାରଣ ଅନେକ ସ୍ଵାର୍ଥବାଦୀ ବ୍ୟକ୍ତି ଦେବଦେବୀ ମୂର୍ତ୍ତିପୂଜା, ଆଦି କାମ୍ୟକର୍ମର କୁଶିକ୍ଷା ଦ୍ଵାରା ଜନସାଧାରଣଙ୍କ ଠାରୁ ଅର୍ଥ ଶୋଷଣ କରୁଥିଲେ । ଭାରତୀୟ ଦର୍ଶନକୁ ଅବମାନନା କଲେ । ସତ୍‌ଶାସ୍ତ୍ରକୁ ନ ଦେଖାଇ ଅନ୍ଧ କୁଶାସ୍ତ୍ର ରଚନା କରି ତାହାର ଦ୍ଵାହି ଦେଇ ଦୁର୍ବଳ ଏବଂ ଅସ୍ଫୁଣ୍ୟ ଜାତିଙ୍କ ଉପରେ ଅତ୍ୟାଚାର କରୁଥିଲେ । ଆସୁରୀକ ସମ୍ପନ୍ନ ବ୍ୟକ୍ତିମାନଙ୍କ ଦ୍ଵାରା ଅନ୍ୟାୟ ଅନୀତି ଅଧର୍ମ ତଥା ଅମାନବତାଦିକୁ ବଳବତ୍ତର କରି ସମାଜକୁ ଧ୍ଵଂସ ଦିଗକୁ ନେଇ ଚାଲିଲେ । ସେତେବେଳେ ଏହି ବିଶ୍ଵ ନଷ୍ଟ ହେବାକୁ ବସିଲା । ଏଣୁ ସିଦ୍ଧ ସାଧୁ ମୁନି ରକ୍ଷି ଦେବଦେବୀଗଣ ଭୟଭୀତ ହେବାରୁ ଏହି ବିଶ୍ଵ ଜଗତର ସୁରକ୍ଷା ପାଇଁ ବ୍ରହ୍ମା ବିଷ୍ଣୁ ଶଙ୍କର ସହିତ ସେମାନେ ଏକତ୍ରିତ ହୋଇ ଅନନ୍ତକୋଟି ସୃଷ୍ଟିର ଅଧିପତି ଅଦ୍ଵିତୀୟ ସନାତନ ନିର୍ଗୁଣ ପରଂବ୍ରହ୍ମଙ୍କୁ ସତ୍ୟ ଧର୍ମ ସ୍ଥାପନ ଏବଂ ବିଶ୍ଵ ବ୍ରହ୍ମାଣ୍ଡର ସୁରକ୍ଷା ନିମିତ୍ତ ସ୍ତୁତି-ପ୍ରାର୍ଥନା କରିବାକୁ ଲାଗିଲେ ।

ପ୍ରାର୍ଥନା ଶ୍ରବଣ କରି ପ୍ରଭୁ ପରଂବ୍ରହ୍ମ ସ୍ଵମହିମାରେ ମହାଶୂନ୍ୟ ମହାନିତ୍ୟପୁରରୁ ପ୍ରବୁଦ୍ଧ ନାରାୟଣ ସ୍ଵରୂପ ଧାରଣ କରି ସର୍ବପ୍ରଥମେ ହିମାଳୟର କୈଳାସ ପର୍ବତ ଶିଖରରେ ବାୟୁପାନ ପୂର୍ବକ ଅନେକ ବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ବିଶ୍ଵ ଜଗତର କଲ୍ୟାଣ ନିମିତ୍ତ ଆତ୍ମଯୋଗ ସମାଧିରେ ଅତିବାହିତ କଲେ । ତତ୍‌ପରେ ସିଦ୍ଧସାଧୁ ଏବଂ ବ୍ରହ୍ମାଦି ଦେବବୃନ୍ଦଙ୍କୁ ଆଦେଶ ଦେଲେ ଯେ, ପୂର୍ବ ଭାରତର ଉତ୍କଳ ପ୍ରଦେଶରେ ତୁମ୍ଭେମାନେ ମାନବ କୁଳରେ ଜନ୍ମ ଗ୍ରହଣ କର । ପ୍ରଭୁ ଆଦି ସତ୍ୟ ସନାତନ ମହିମା ଧର୍ମ ସ୍ଥାପନ କରିବେ । ତୁମ୍ଭେମାନେ ଏହି ଧର୍ମରେ ଦୀକ୍ଷିତ ହୋଇ ଜଗତରେ ସତ୍ୟ ଧର୍ମର ପ୍ରଚାର ପ୍ରସାର କରିବ ।

ମହାପ୍ରଭୁ ଏହିପରି ଗୁପ୍ତ ପ୍ରବୃତ୍ତ ସନ୍ନ୍ୟାସୀ ସ୍ୱରୂପରେ ବିଶ୍ୱର ସମସ୍ତ ଦେଶରେ ଭ୍ରମଣ କରି ୧୮୨୬ ଖ୍ରୀ:ଅରେ ଓଡ଼ିଶାର ପୁରୀଠାରେ ସର୍ବ ପ୍ରଥମେ ଜନସମାଜକୁ ଦର୍ଶନ ଦେଲେ । ପୁରୀର ଅର୍ଚ୍ଚ ନାମକ ଗୁମ୍ଫାରେ ଆତ୍ମଯୋଗ ସମାଧିରେ ଥିଲାବେଳେ ପ୍ରଭୁଙ୍କର ଅପୂର୍ବ ମହାତେଜୋମୟ ସ୍ୱରୂପକୁ ମହାମାୟା ଦର୍ଶନ ଲାଭକରି ସ୍ୱୟଂ ପରଂବ୍ରହ୍ମ ବୋଲି ଚିହ୍ନିପାରି ଭୂମିରେ ସାଷ୍ଟାଙ୍ଗ ଶରଣ କରିଲେ । ଏଥି ମଧ୍ୟରେ ମହାପ୍ରଭୁ ଧଉଳି, ଖଣ୍ଡଗିରି, ଉଦୟଗିରି ଆଦି ସ୍ଥାନମାନଙ୍କରେ ଜଳ ଆହାର କରି ଭ୍ରମଣ କରୁଥିଲେ । ଏକଦା ପୁରୀ ମୁକ୍ତିମଣ୍ଡପର ପଣ୍ଡିତ ବର୍ଗ ବ୍ରହ୍ମ କିମାକାର ବୋଲି ଛିର କରି ନପାରି ମହିମା ମହାପ୍ରଭୁକୁ ମୁକ୍ତିମଣ୍ଡପକୁ ସାଦରେ ଆହ୍ୱାନ କରି ଜିଜ୍ଞାଷା କରନ୍ତେ, ବ୍ରହ୍ମ ସଚ୍ଚିଦାନନ୍ଦ ସ୍ୱରୂପ ବୋଲି ମହିମା ସ୍ୱାମୀ ବ୍ୟାଖ୍ୟା କରିବାରେ ସର୍ବେ କୃତ୍ୟକୃତ୍ୟ ହୋଇଥିଲେ । ତତ୍ପରେ ୧୮୩୮ ଖ୍ରୀ:ଅରେ ଢେଙ୍କାନାଳର କପିଳାସ ପର୍ବତର ଚକାପଥର ଶିଖରରେ କୁମ୍ଭୀରୁଷ ବଙ୍କଳ ପରିଧାନ କରି ଅନନ୍ତ ସର୍ପ ଶଯ୍ୟାସନରେ ଆତ୍ମଯୋଗ ସମାଧିରେ ରହିଲେ । ତଦନନ୍ତର ଭକ୍ତ ସଦାନନ୍ଦର ସେବାରେ ଫଳମୂଳ ଭକ୍ଷଣ କରି ବାରବର୍ଷ ଏବଂ ଢେଙ୍କାନାଳର ମହାରାଜା ଭାଗୀରଥ ଭ୍ରମରବର ବାହାଦୁରଙ୍କ ସେବାରେ ଗୋ ଦୁଗ୍ଧ ପାନକରି ପରବର୍ତ୍ତୀ ବାରବର୍ଷ ଏହିପରି ଚବିଶ ବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ଆତ୍ମଯୋଗ ସମାଧିରେ ବିରାଜମାନ କରିଥିଲେ । ସେତେବେଳେ ପ୍ରଭୁଙ୍କର ଶିରଦେଶକୁ ଅନନ୍ତ ସର୍ପ ତା'ର ସପ୍ତଫେଣୀ ଦ୍ୱାରା ଆଚ୍ଛାଦିତ କରି ରଖିଥିଲା । ପ୍ରଭୁଙ୍କର ହସ୍ତ ଦ୍ୱୟରେ ଶଙ୍ଖ, ଚକ୍ର, ଗଦା, ପଦ୍ମର ଚିହ୍ନ ଏବଂ ପାଦ ପଦ୍ମରେ ଧ୍ୱଜ, ଅକ୍ଷୁଣ୍ଣ, କମଳ ଏବଂ ବଜ୍ରର ଚିହ୍ନ ସୁଶୋଭିତ ଥିଲା । ଏହି ଚିହ୍ନ କେବଳ ପରମେଶ୍ୱରଙ୍କ ଠାରେ ବିଦ୍ୟମାନ ରହିଥାଏ, ମନୁଷ୍ୟଠାରେ ଏହା ସମ୍ଭବ ନୁହେଁ । ଏହେତୁ ସକ୍ଷ କବି ଭୀମଭୋଇ ସ୍ତୁତି ଚିନ୍ତାମଣିର ଚଉଦ ବୋଲିରେ ଗାୟନ କରିଛନ୍ତି ।

“ଚନ୍ଦ୍ରସୂର୍ଯ୍ୟ ଆଦି ଅଗ୍ନି ପବନାଦି ବେଦଶାସ୍ତ୍ର ନାହିଁ ଲେଶ ।

ଅନନ୍ତ ଠାକୁର ଜଗତ ଇଶ୍ୱର ଧରି ଦିଗମ୍ବର ବେଶ ॥ ୩ ॥

ଅଶନ ବସନ ଛାଡ଼ି ଅଶାକାର ଦଣ୍ଡେ ହେଁ ବିଗ୍ରାମ ନୁହେଁ ।

ଆଦି ବ୍ରହ୍ମପିତା ଏତେକ ଅବସ୍ଥା ମୋତେ ପଚାରୁଛି କିଏ ॥ ୪ ॥”

ଏତଦ୍‌ବ୍ୟତୀତ ମହାପୁରୁଷ ଅତ୍ୟୁତାନନ୍ଦ ଦାସ ବ୍ରହ୍ମ ସଂହିତାରେ, ଯଶୋବନ୍ତ ଦାସ-
ଭବିଷ୍ୟତ ମାଳିକାରେ, ଚୈତନ୍ୟ ଦାସ-ନିର୍ଗୁଣ ମାହାତ୍ମ୍ୟରେ ଏବଂ ଶ୍ରୀଧର ଗୋସ୍ୱାମୀ

ତାଙ୍କର ସୁପ୍ରସିଦ୍ଧ ଶୂନ୍ୟ ସଂହିତା ଆଦି ଗ୍ରନ୍ଥମାନଙ୍କରେ ମହିମା ମହାପ୍ରଭୁଙ୍କ ଆବିର୍ଭାବର ସୂଚନା ବହୁ ପୂର୍ବରୁ ଉକ୍ତ ରଚନା ମାନଙ୍କରେ କହିଛନ୍ତି-

‘ପୃଥିବୀ ଅଧର୍ମ ଦେଖୁଣ । ଅରୂପ ଉଦେ ହେବେ ପୁଣ । ।

ପ୍ରବନ୍ଧ ବୁଦ୍ଧ ରୂପ ଧରି । ଅଲେଖ ଧର୍ମକୁ ବିସ୍ତାରି । ।

x x x x x x

ଫିଙ୍ଗିବେ ପ୍ରାଣୀ କର୍ମମାନ । ଦେବଦେବୀ ଯେ ଯଜ୍ଞମାନ । ।

ତୀର୍ଥ ବ୍ରତକୁ ପରିତ୍ୟାଗ । ଅମାସ୍ୟା ପୂର୍ବାପର ଯୋଗ ।

x x x x x x

ସେ ସତ୍ୟ ଧର୍ମର ଚରଣେ । ମନ ମୋ ରହୁ ଅନୁକ୍ଷଣେ ।

ସେ ଧର୍ମ ପଣକୁ ମୋ ଆଶ । ଭାବଇ ଶିରୀଧର ଦାଶ । ।

ବିଶ୍ୱ ବନ୍ଦନୀୟ ଶ୍ରୀମତ୍ ପ୍ରଭୁଙ୍କ ଗୁରୁ ମହିମାସ୍ୱାମୀ ସ୍ୱୟଂ ପରଂବ୍ରହ୍ମ ହିଁ ପ୍ରଭୁଙ୍କ ନାରାୟଣ ଅବତାର ଧାରଣ କରିଥିଲେ । କାରଣ ପରମେଶ୍ୱରଙ୍କ ଲକ୍ଷଣ ପ୍ରଭୁଙ୍କଠାରେ ଦେଖା ଯାଇଥିଲା ।

ଏହି ବିଷୟରେ ପାତଂଜଳ ଯୋଗ ଦର୍ଶନ ଗ୍ରନ୍ଥରେ କୁହାଯାଇଛି-

“କ୍ଲେଶ କର୍ମ ବିପାକାଶୟୈରପରାମୁଷ୍ଠଃ ପୁରୁଷବିଶେଷଃ ଈଶ୍ୱରଃ ।”

ଅବିଦ୍ୟା ଆଦି ପଞ୍ଚକ୍ଲେଶ, ଧର୍ମ-ଅଧର୍ମ, ଜାତି, ଆତ୍ମରୋଗ ଓ ସଂସ୍କାର ଏସବୁ ଯାହାକୁ କ୍ଷର୍ଣ କରେ ନାହିଁ, ସେ ହିଁ ଈଶ୍ୱର ପୁରୁଷ ।

୧- ଅବିଦ୍ୟା- ଅନିତ୍ୟ ବସ୍ତୁରେ ନିତ୍ୟଜ୍ଞାନ, ଅପବିତ୍ର ବସ୍ତୁରେ ପବିତ୍ର ଜ୍ଞାନ, ଦୁଃଖରେ ସୁଖ ଜ୍ଞାନ ଏବଂ ଅନାତ୍ମରେ ଆତ୍ମଜ୍ଞାନକୁ ଅବିଦ୍ୟା ଅର୍ଥାତ୍ ଅଜ୍ଞାନ କୁହାଯାଏ ।

୨- ଅସ୍ମିତା-ବୁଦ୍ଧି ଓ ପୁରୁଷର ଅଭେଦ ଅନୁଭବକୁ ଅସ୍ମିତା କୁହାଯାଏ ।

୩- ରାଗ- ସାଂସାରିକ ସୁଖ ପ୍ରାପ୍ତିର ଉପାୟକୁ ରାଗ କୁହାଯାଏ ।

୪- ଦ୍ୱେଷ- କାମନା ପୂର୍ଣ୍ଣ ନହେଲେ ଯେଉଁ କ୍ରୋଧ ଜାତ ହୁଏ, ତାହାକୁ ଦ୍ୱେଷ କୁହାଯାଏ ।

୫- ଅଭିନିବେଶ- ପୂର୍ବ ଜନ୍ମର ମରଣ ଭୟକୁ ଲକ୍ଷ କରି ଏ ଜୀବନରେ ମରଣ ଭୟ ଅନୁଭବ କରି ଭୟ ଜାତ ହେବାକୁ ଅଭିନିବେଶ କୁହାଯାଏ ।



● ଧର୍ମ-ଅଧର୍ମ-ଜାତି ଧର୍ମ, ସ୍ୱଭାବ ଧର୍ମ, ପାପ କର୍ମ, ପୁଣ୍ୟକର୍ମ ଇତ୍ୟାଦିକୁ ଧର୍ମ ଅଧର୍ମ କୁହାଯାଏ ।

● ଜାତି- କୌଣସି ପରିବାର ବା ବସ୍ତୁର ଔରଷରୁ ଜନ୍ମଗ୍ରହଣ କରିବାକୁ ଜାତି କୁହାଯାଏ ।

● ଆତ୍ମ- ସାମିତ ବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ବଞ୍ଚିବାକୁ ଆତ୍ମ କୁହାଯାଏ ।

● ଭୋଗ- ସାଂସାରିକ ସୁଖ, ଦୁଃଖର ଅନୁଭବକୁ ଭୋଗ କୁହାଯାଏ ।

● ସଂସ୍କାର- ପ୍ରାଣୀର ବ୍ୟବହାର, ଚାଲିଚଳନ, ଭାଷା ଏବଂ କର୍ମର ପରିଣାମ ପ୍ରାପ୍ତକୁ ସଂସ୍କାର କୁହାଯାଏ ।

ଏହିଗୁଡ଼ିକ ପ୍ରାଣୀର ମହାମୋହ ଅଟେ । ଯଦ୍ୱାରା ସେ ପରମାତ୍ମାଙ୍କୁ ପ୍ରାପ୍ତ ହୋଇପାରେ ନାହିଁ । ଏଗୁଡ଼ିକ ଜୀବମାନଙ୍କଠାରେ ହିଁ ଥାଏ ଅର୍ଥାତ୍ ଯେଉଁମାନଙ୍କଠାରେ ଥାଏ ସେମାନେ ପ୍ରାଣୀ ବା ଜୀବ ଅଟନ୍ତି । ଏଗୁଡ଼ିକ ପରମପୂଜ୍ୟ ମହିମା ସ୍ୱାମୀଙ୍କଠାରେ ନଥିଲା । କାରଣ ସେ ଜୀବ ନୁହନ୍ତି ସେ ସ୍ୱୟଂ ପରବ୍ରହ୍ମ ଅଟନ୍ତି । ଜଗନ୍ନାଥ ଦାସଙ୍କ ଭାଗବତ କହେ-

‘ତ୍ରିଗୁଣ ସଙ୍ଗ ଯାର ନାହିଁ । ଉଦ୍ଧବ ଇଶ୍ୱରଟି ସେହି ।’

ପରମେଶ୍ୱରଙ୍କର ସ୍ୱରୂପ ଏହିପରି ଶାସ୍ତ୍ରୀୟ ପ୍ରମାଣ ଦ୍ୱାରା ଜାଣିବା ସହିତ ସ୍ୱାଭାବିକ ଅଲୌକିକ ଲୀଳା ମାଧ୍ୟମରେ ମଧ୍ୟ ବାସ୍ତବ ସ୍ୱରୂପ ଅବଗତ ହେବାକୁ ହୁଏ । ଯେପରିକି ଶ୍ରୀମତ୍ ପ୍ରଭୁଙ୍କ ଗୁରୁ ମହିମା ସ୍ୱାମୀ ଅର୍ଦ୍ଧରାତ୍ରିରେ କପିଳାସ ପର୍ବତରୁ ଆକାଶ ମାର୍ଗରେ ଗମନ କରି ବୌଦ୍ଧଜିଲ୍ଲା ବଲାଶିଙ୍ଗା ଗ୍ରାମରେ ସ୍ଥିତ ଆଶ୍ରମରେ ଉପସ୍ଥିତ ହେଲେ । ପ୍ରଭୁଙ୍କର ପ୍ରଥମ ସନ୍ଧ୍ୟାସୀ ଶିଷ୍ୟ ଆଦ୍ୟ ସିଦ୍ଧ ଗୋବିନ୍ଦ ବାବାଙ୍କୁ ସଙ୍ଗରେ ଘେନି ଅଦୃଶ୍ୟ ଭାବେ ପୁନଃ ଆକାଶ ମାର୍ଗରେ ଗମନ କରି ରେଢ଼ାଖୋଲ ଅନ୍ତର୍ଗତ କଙ୍କଣ ପଡ଼ାର ଜନ୍ମାନ୍ଧ କନ୍ଧ ଭୀମଭୋଇଙ୍କୁ ଦର୍ଶନ ଦେଇ ଦିବ୍ୟଚକ୍ଷୁ ପ୍ରଦାନ କରିଥିଲେ । ସେ ଭୀମଭୋଇ ବିଶ୍ୱରେ ସଙ୍କଳ୍ପି ରୂପେ ପରିଚିତ ହେଲେ । କାରଣ ସେ ଜନ୍ମରୁ ଚକ୍ଷୁହୀନ ତଥା ନିରକ୍ଷର ଥିଲେ ମଧ୍ୟ ପ୍ରଭୁ ମହିମା ସ୍ୱାମୀଙ୍କଠାରୁ ଦିବ୍ୟଜ୍ଞାନ ପ୍ରାପ୍ତ ହୋଇ ସମସ୍ତ ବେଦ-ବେଦାନ୍ତର ସିଦ୍ଧାନ୍ତ ତଥା ନିର୍ବେଦ ସାଧନାର ଏବଂ ମାନବତାବାଦର ସତ୍ୟ ତଥ୍ୟଗୁଡ଼ିକ ରଚନା କରି ବିଶ୍ୱବିଖ୍ୟାତ ହୋଇପାରିଛନ୍ତି ତଥା ବିଶ୍ୱ ଜୀବନ ପ୍ରାଣର କଷ୍ଟକୁ ସେ କାନ୍ଦି କାନ୍ଦି ସହ୍ୟ କରି ନପାରି ନିଜର ଅନନ୍ତ ଜୀବନର ତପସ୍ୟା ପୁଣ୍ୟକୁ ସମଗ୍ର ପ୍ରାଣୀ ଜଗତରେ ହସି

ହସି ବାଣ୍ଠିଦେବା ସହିତ ସେମାନଙ୍କର ସମସ୍ତ ପାପକର୍ମକୁ ନିଜେ ଭୋଗ କରିବାକୁ ପ୍ରସ୍ତୁତ ହୋଇଛନ୍ତି ।

ତତ୍ପରେ କପିଳାସଠାରେ ପୃଥିବୀ ମାତା ସୁହସ୍ତରେ ଅନ୍ନ ଭୋଜନ ପ୍ରସ୍ତୁତ କରି ମହାପ୍ରଭୁଙ୍କୁ ତାହା ପ୍ରଦାନ କରି ବିଶ୍ୱପ୍ରାଣୀ ହିତେ ପ୍ରାର୍ଥନା କରିବାରୁ ଆଜି ମହିମା ପ୍ରଭୁଙ୍କ ସୁକୁପାରୁ ବିଶ୍ୱ ଜଗତର ସମସ୍ତ ପ୍ରାଣୀଗଣ ଅଧିକରୁ ଅଧିକ ଅନ୍ନ ଭୋଜନ ପ୍ରାପ୍ତ ହୋଇ ସୁଖୀ ହୋଇପାରିଛନ୍ତି । ମହିମା ମହାପ୍ରଭୁଙ୍କ ଆଜ୍ଞାରେ ଖଣ୍ଡୁଆଳୀ ନାମକ ଗ୍ରାମରେ କ୍ଷଣକେ ବନ୍ୟାଜଳ ଅନ୍ତର୍ହିତ ହୋଇଥିଲା । ପ୍ରଭୁଙ୍କ ଆଜ୍ଞାମତେ କଟକ ଜିଲ୍ଲା ଦର୍ପଣୀ ଅଞ୍ଚଳର ଡାଳିଯୋଡ଼ା ନିକଟସ୍ଥ ନିର୍ଝର ଶୁଷ୍କ ପାହାଡ଼ରୁ ଜଳଧାରା ନିର୍ଗତ ହୋଇଥିଲା । ଆଉ ମଧ୍ୟ ମହାପ୍ରଭୁଙ୍କ ଆଜ୍ଞାରେ ଖୁଣ୍ଟୁଣୀ ଗ୍ରାମରେ ୧୦୦ ଏକର ଭୂମିରେ ୬୦ କିଲୋ ଧରୁଥିବା ୬୦ କାହାଣ ଅର୍ଥାତ୍ ୮୯୬୦୦ଟି ମୂର୍ତ୍ତିକା ଭାଣ୍ଡରେ ମହିମା ପ୍ରସାଦ ବାଲ୍ୟଲୀଳା ପ୍ରସ୍ତୁତି ହୋଇ ପରଂବ୍ରହ୍ମଙ୍କୁ ସମର୍ପଣ କରାଯାଇ ଜନସାଧାରଣଙ୍କୁ ବିତରଣ କରାଯାଇଥିଲା । ଢେଙ୍କାନାଳର ମହାରାଜା ତଲାଇ ତଥା ମୂର୍ତ୍ତିକା ଭାଣ୍ଡମାନ ଯୋଗାଇଥିଲେ । ଏହି ମହିମାପ୍ରସାଦ ପ୍ରସ୍ତୁତି ନିର୍ମିତ ମହାପ୍ରଭୁଙ୍କ ଆଜ୍ଞା ପାଇ ଦେବରାଜ ଇନ୍ଦ୍ର, ଧନପତି କୁବେର, ଧର୍ମରାଜ ଯମ, ଜଳପତି ବରୁଣ ଆଦି ସମ ବ୍ୟକ୍ତିମାନେ ମହିମାପ୍ରସାଦର ଦ୍ରବ୍ୟ, ବୁଡ଼ା, ଗୁଡ଼, ନଡ଼ିଆ, କଦଳି ଆଦି ସମସ୍ତ ପ୍ରକାରର ଫଳ ଓ ରସ, ଦୁଗଧ, ମଧୁ, ଦଧି ଆଦି ସମସ୍ତ ପ୍ରକାରର ଅମୃତଦ୍ରବ୍ୟମାନ ନେଇ ଏହି ସ୍ଥାନରେ ଉପସ୍ଥିତ ହୋଇଥିଲେ । ପ୍ରଭୁଙ୍କର ଯେତେ ସ୍ଥାନମାନଙ୍କରେ ମହିମା ପ୍ରସାଦ ବିତରଣ ଲୀଳାମାନ ହୋଇଛି, ଏହିପରି ପୂର୍ବୋକ୍ତ ବ୍ୟକ୍ତିମାନେ ଦ୍ରବ୍ୟମାନ ପହଞ୍ଚାଇଥିଲେ । ସର୍ବ ଦେବଦେବୀମାନେ ମହିମା ମହାପ୍ରଭୁଙ୍କର ଏହି ଅଲୌକିକ ଲୀଳାର ଦର୍ଶନ ଲାଭ କରି କୃତକୃତ୍ୟ ହୋଇ ଆନନ୍ଦ ମନରେ ପ୍ରତ୍ୟାବର୍ତ୍ତନ କରିଥିଲେ । ନର, ନାଗ, କିନ୍ନର, ଗନ୍ଧର୍ବ, ସର୍ବ ଦେବଦେବୀ ଆଦି ମଧ୍ୟ ଲକ୍ଷ ଲକ୍ଷ ସଂଖ୍ୟାରେ ମାନବ ତନ୍ତୁ ଧାରଣ କରି ପ୍ରସାଦ ସେବନ କରି ବ୍ରହ୍ମାନନ୍ଦରେ ନିମଗ୍ନ ହୋଇଥିଲେ । ଅନ୍ଧାରୁଆ ଗ୍ରାମ ନିକଟ ପ୍ରଭୁ ପାଦପଦ୍ମ ପାହାଡ଼ ଉପରେ ମହିମା ମହାପ୍ରଭୁ ୨୧ ଦିନ ପର୍ଯ୍ୟନ୍ତ ଦିବାରାତ୍ର ଆର୍ଯ୍ୟଯୋଗ ସମାଧିରେ ଥିଲେ । ସେଠାରେ ଗୋବିନ୍ଦ ବାବାଙ୍କ ପ୍ରାର୍ଥନାନୁସାରେ ମହାପ୍ରଭୁ ଅନନ୍ତ ସର୍ପ ଶଯ୍ୟାସନରେ ଉପବେଶନ ହୋଇ ଦର୍ଶନ ଦେଇଥିଲେ । ମହିମା ପ୍ରଭୁ ଭୂମିରୁ ଦ୍ୱାଦଶ ଅଙ୍ଗୁଳ ତ୍ୟାଗକରି ଉପବେଶନ ଏବଂ ଗମନ କରୁଥିଲେ ।

ଭୁବନେଶ୍ୱର ବଡ଼ଗଡ଼ ଗ୍ରାମର ବିଦ୍ୟାଳୟ ଗୃହରେ ବ୍ରହ୍ମଧୁନିର ଅଗ୍ନିଶିଖା ଉପରେ ମହାପ୍ରଭୁ ବିରାଜମାନ ହେବା ତଥା ଅଗ୍ନିରେ ଅଗ୍ନିମୟ ହେବା ସ୍ୱରୂପ ଉକ୍ତ ଗ୍ରାମର ଦୈତ୍ୟାଚାରୀ ସାମନ୍ତରାୟଙ୍କୁ ଦର୍ଶନ ଦେଇଥିଲେ । ମହାପ୍ରଭୁଙ୍କ ସୁକ୍ରପାରେ ସେଠାରେ ହଇଜା ରୋଗୀମାନେ କ୍ଷଣକେ ସୁସ୍ଥ ହୋଇଥିଲେ ଏବଂ ଏକ ମୃତଗୋରୁକୁ ଜୀବଦାନ ଦେଇଥିଲେ । ଏକଦା ମହିମା ମହାପ୍ରଭୁ ପଟିଆ ରାଜାଙ୍କ ଦୁର୍ଗ ନିକଟ ଡମଣା ଗ୍ରାମସ୍ଥିତ ଅଲେଖ ରୁଙ୍ଗୀରେ ବିରାଜମାନ ଥିଲେ । ସନ୍ଧ୍ୟା ସମୟ । ରୁଙ୍ଗୀରେ ଭଜନ ହେଉଥାଏ । ଗୋଟିଏ ଅକ୍ଷ ଭିକାରୀ ତା’ର ପୁତ୍ର ସହିତ ଦୂରବର୍ତ୍ତୀ ଜଙ୍ଗଲରେ ଗୋଟିଏ ବ୍ୟାଘ୍ର ମୁଖରେ ବିପତ୍ତିରେ ପଡ଼ିଥିଲା । ଅକ୍ଷ ମହିମା ପ୍ରଭୁଙ୍କୁ ଦୂରରେ ଥାଇ ପ୍ରାର୍ଥନା କରିଥିଲା । ପ୍ରଭୁ ସେ ସ୍ଥାନକୁ ବିରାଜମାନ ହୋଇ ତାହାକୁ ରକ୍ଷା କରିଥିଲେ । କିନ୍ତୁ ପ୍ରଭୁଙ୍କର ସ୍ୱରୂପ ଆଶ୍ରମରେ ଥିଲା ଏବଂ ଅକ୍ଷ ନିକଟରେ ମଧ୍ୟ ଥିଲା । ପ୍ରଭୁଙ୍କ ଆଜ୍ଞାରେ ନୀଳକଣ୍ଠ ନାମକ ଗୋପାଳ ଏକ ବନ୍ଧ୍ୟା ଗାଈଠାରୁ ଦୁଗ୍ଧ୍ୟ ଦୋହନ କରିଥିଲା । ଏକଦା ଜଣେ ବ୍ରାହ୍ମଣ ଜ୍ୟୋତିଷ କହିଥିଲେ ଯେ ଜଣେ ବ୍ୟକ୍ତିଙ୍କର ପୁତ୍ରର ୧୨ ବର୍ଷ ବୟସରେ ମୃତ୍ୟୁ ହୋଇଯିବ । ସେହି ଅନୁସାରେ ତା’ର ମୃତ୍ୟୁ ହେଲା । ତଥାପି କୌଣସି ବିଜ୍ଞ ପଣ୍ଡିତଙ୍କ ପ୍ରସ୍ତାବ ଗ୍ରହଣ କରି ସେ ମୃତ ପୁତ୍ରର ପିତାମାତା ମହିମା ସ୍ୱାମୀଙ୍କ ନିକଟରେ ପୁତ୍ରର ଶବ ରଖି କ୍ରନ୍ଦନ କରିବାକୁ ଲାଗିଲେ । ଦୟାଳୁ ଠାକୁର ମହିମାସ୍ୱାମୀ ତାହାଙ୍କୁ ଜୀବିତ କରି ୧୦୦ ବର୍ଷ ପରମାୟୁ ପାଇଁ ଆଶୀର୍ବାଦ ଦେଲେ ।

ମାଳବିହାରପୁର ଅଂଶୁପା ହ୍ରଦ ନିକଟରେ ତିରିରିଆ ରାଜାଙ୍କ ତତ୍ତ୍ୱାବଧାନରେ ଖୁଣ୍ଟୁଣୀ ଠାରୁ ତତୋଧିକ ମହିମା ପ୍ରସାଦର ବ୍ୟବସ୍ଥା ହୋଇଥିଲା । ଏକଦା ମହିମା ସ୍ୱାମୀଙ୍କ ସେବାରେ ଥିବା ସିଦ୍ଧ ସାଧୁ ତଥା ଭକ୍ତମାନଙ୍କୁ ଆଜ୍ଞା ଦେଲେ ଯେ, ପ୍ରଭୁଙ୍କର ପିଣ୍ଡ-ବ୍ରହ୍ମାଣ୍ଡ ରଚନାରେ ପଞ୍ଚଭୂତାତ୍ମକ ଶାନ୍ତି ହେତୁ ପାଞ୍ଚହାତିଆ ରୁଙ୍ଗୀ, ସପ୍ତଧାତୁ ଶାନ୍ତି ହେତୁ ସପ୍ତହସ୍ତ ରୁଙ୍ଗୀ, ନବଖଣ୍ଡ ମେଦିନୀ ଶାନ୍ତି ହେତୁ ନବହସ୍ତ ନିର୍ମିତ ରୁଙ୍ଗୀ, ଆତ୍ମାର ଷୋଡ଼ଶ କଳାରେ ବୈକୁଣ୍ଠ ଭୁବନର ଖେଳ ହେତୁ ଷୋଡ଼ଶ ହସ୍ତରୁଙ୍ଗୀ ଏବଂ ଏକବିଂଶ ପୁର ଶାନ୍ତି ନିର୍ମିତ ଏକବିଂଶ ହସ୍ତ ରୁଙ୍ଗୀମାନଙ୍କରେ ମହାପ୍ରଭୁଙ୍କର ମହାନିତ୍ୟ ଭୁବନର ଅଲୌକିକ ଖେଳଲୀଳା ମର୍ତ୍ତ୍ୟରେ ସମ୍ପନ୍ନ ହେବ ଏବଂ ତାହାହିଁ ହୋଇ ସାରିଛି । ଖୁଣ୍ଟୁଣୀ, ମାଳବିହାର, ଡମଣା, ହିନ୍ଦୋଳ, ବ୍ରହ୍ମପୁର ଓ ଯୋରନ୍ଦା ଆଦି ସ୍ଥାନମାନଙ୍କରେ ମହିମା ମହାପ୍ରଭୁଙ୍କର ରୁଙ୍ଗି ଗୃହ ଏବଂ ଧୁନି ମନ୍ଦିରଗୁଡ଼ିକର ନିର୍ମାଣ ପ୍ରଭୁଙ୍କ ଆଜ୍ଞାରେ ବିଶ୍ୱକର୍ମା ଆସି ନିର୍ମାଣ କରିଥାନ୍ତି । ଏକଦା ମାଳବିହାରପୁର ଧୁନି ମନ୍ଦିରର ଧୁନି ଶିଖରରେ ସୂର୍ଯ୍ୟମଣ୍ଡଳ ପରି ମହାପ୍ରଭୁଙ୍କ ବିରାଜମାନ

ହେବା ଦୃଶ୍ୟ ନୃସିଂହ ବାବା ଦର୍ଶନ ଲାଭ କରିଥିଲେ । ବାବା ପରମାନନ୍ଦରେ ନିମଗ୍ନ ହୋଇ ପ୍ରଭୁଙ୍କର ଶ୍ରୀଚରଣ ଯୁଗଳ ଧରି ଶରଣ ଗଲେ ଏବଂ ଅନେକ ପ୍ରାର୍ଥନା କରି କୃତକୃତ୍ୟ ହୋଇଥିଲେ । ପରନ୍ତୁ ସେଦିନ ପ୍ରଭୁ ଡାକିଯୋଡ଼ାର ମଙ୍ଗରାଜପୁର ନାମକ ଗ୍ରାମରେ ବିରାଜମାନ କରିଥିଲେ । ଅତଃ ମହିମା ପ୍ରଭୁ ସ୍ଥାନେସ୍ଥାନେ ଅନେକ ସ୍ୱରୂପ ଧାରଣ କରି ଅନେକ ପ୍ରକାରର ଅଲୌକିକ ଲୀଳାମାନ କରିଥିଲେ । ଏହିପରି ଅନାବୃଷ୍ଟିରେ ଜଳବୃଷ୍ଟି, ମୃତ ବାଳକକୁ ଜୀବଦାନ, ଅପୂତ୍ରିକକୁ ପୁତ୍ରଦାନ ଆଦି ଶତ ଶତ ଅଲୌକିକ ଲୀଳାମାନ ମହାପ୍ରଭୁ କରିଥିଲେ । ଏହାସବୁ ପ୍ରଭୁଙ୍କର ସ୍ୱାଭାବିକ ଲୀଳା ଥିଲା ।

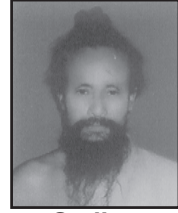
ଏତଦ୍ ବ୍ୟତୀତ ଅନ୍ୟାନ୍ୟ ଧର୍ମ ସଂସ୍କାର ରାମାନନ୍ଦୀ ବାବାଜୀ ଧ୍ୟାନ ଦାସ, ରଘୁବର ଦାସ, ମାଳବିହାରପୁର ଠାରେ, ବନାରସର ଶଙ୍କରାଚାର୍ଯ୍ୟ ମତାବଲମ୍ବୀ ମାଧବାନନ୍ଦ ଆଚାର୍ଯ୍ୟ କଟକରେ, ବୈଷ୍ଣବ ଗୌଡ଼ିୟ ମତାବଲମ୍ବୀ ଭକ୍ତ ଗଙ୍ଗାଧର ମିଶ୍ର, ବାବାଜୀ ଧର୍ମୁଦାସ ତଥା ପୁରୁଷୋତ୍ତମ ଦାସ ସୁଜିନ୍ଦା ବଂଜା ଟୁଙ୍ଗୀଠାରେ ମହିମା ମହାପ୍ରଭୁଙ୍କୁ ସ୍ୱୟଂ ପ୍ରଭୁ ପରଂବ୍ରହ୍ମଙ୍କ ଅବତାର ଜାଣି ମାଳା ତିଳକ ପରିତ୍ୟାଗ କରି ପ୍ରଭୁଙ୍କ ଆଜ୍ଞାରେ ଦୀକ୍ଷିତ ହୋଇ ମହିମା ଧର୍ମର ସିଦ୍ଧସାଧୁ ପଛା ଅବଲମ୍ବନ କରିଥିଲେ । ସେହିପରି ଲୋଚନ ଦାସ ନାମକ ଜଣେ ସିଦ୍ଧାନ୍ତି ବାବାଜୀ ସ୍ୱାମୀ ଗୋସାଇଁଙ୍କୁ ପ୍ରଭୁବୋଲି ପରୀକ୍ଷା ଦେବା ପାଇଁ କହିବାରୁ ସେ ବାବାଜୀ ଜଳରେ ପୋକ ହେଲେ, ପ୍ରଭୁ ତାଙ୍କୁ ଖୋଜି ଦେଲେ । ପ୍ରଭୁ ଜଳ ଭିତରେ ଜଳମୟ ହୋଇଯିବାରୁ ପ୍ରଭୁଙ୍କୁ ଖୋଜି ନପାରି ସେ ପ୍ରଭୁବୋଲି ଜ୍ଞାନକରି ମହିମା ସନ୍ନ୍ୟାସୀ ହେଲେ । ଏହା ପ୍ରଭୁଙ୍କ ପାଇଁ ଆଶ୍ଚର୍ଯ୍ୟ ନୁହେଁ, କାରଣ ସେ ନିରାକାର ବ୍ରହ୍ମ ହିଁ ନିଜେ ଜଳ, ଅଗ୍ନି, ବାୟୁ ଆକାଶ ଓ ପୃଥିବୀ ରୂପ ଧାରଣ କରିଛନ୍ତି ଏବଂ ସକଳ ଜୀବର ରୂପ ଧାରଣ କରି ସେ ସ୍ୱୟଂ ଏହି ସାକାର ଜଗତ ରୂପେ ପରିଗଣିତ ହୋଇଛନ୍ତି । ଆହୁରି ମଧ୍ୟ ସେ ସମୟର ପୁରୀର ବଡ଼ଛତା ମହନ୍ତ ରଘୁବର ଦାସଙ୍କୁ ତାଙ୍କ ଶିଷ୍ୟ ମହିମା ପ୍ରଭୁଙ୍କ ବିଷୟ ପଚାରିବାରୁ ସେ ମହନ୍ତ ମହାରାଜ ମହିମାସ୍ୱାମୀ ସ୍ୱୟଂ ପରଂବ୍ରହ୍ମଙ୍କ ଅବତାର ବୋଲି କହିଲେ ଏବଂ ସେହି ଅଲେଖ ବ୍ରହ୍ମଙ୍କଠାରେ ଶିଷ୍ୟତ୍ୱ ଲାଭ କର ବୋଲି ଉପଦେଶ ଦେଇ ମହିମା ପ୍ରଭୁଙ୍କ ନିକଟକୁ ପଠାଇଲେ । ତେଜାନୀଳର ବଉଳପୁର ଗ୍ରାମରେ ମଧ୍ୟ ୩୨ କାହାଣ ଅର୍ଥାତ୍ ୬୦ କିଲି ଧରୁଥିବା ୪୦୯୬୦ ଗୋଟି ମୂର୍ତ୍ତିକା ପାତ୍ରରେ ମହିମା ପ୍ରସାଦ ପ୍ରସ୍ତୁତି ହୋଇ ବିତରଣ ହୋଇଥିଲା । ମହିମା ପ୍ରଭୁ ସିଦ୍ଧ ନନ୍ଦ ବାବାଙ୍କୁ ଦିବ୍ୟତନ୍ତ୍ର ପ୍ରଦାନ କରି ମହାନିତ୍ୟ ଖେଳର ଦୃଶ୍ୟ ତଥା ଦ୍ୱାଦଶ ସୂର୍ଯ୍ୟଙ୍କର ଦୃଶ୍ୟ ଦର୍ଶନ କରାଇଥିଲେ । ଏକଦା

କେତେକ ସିଦ୍ଧିସାଧୁ ଏବଂ ଭକ୍ତମାନଙ୍କୁ ପଥରେ ଗମନ କରୁକରୁ ଦଶ ଅବତାର ରୂପ ଧାରଣ କରି ଦର୍ଶନ ଦେଇଥିଲେ । ନରନାରୀ, ଗନ୍ଧର୍ବ, କିନ୍ନର, ଦେବଦେବୀଗଣ ମହିମା ଧର୍ମାବଲମ୍ବୀ ହୋଇ ରୁଜୀ ଆସ୍ଥାନର ବାହାରେ ସ୍ଵର୍ଣ୍ଣ ନିର୍ମିତ ଶତମୁଖୀ ଅର୍ଘ୍ୟ ଥାଳୀରେ ଦୀପ ପ୍ରଜ୍ଵଳନ କରି ମହିମା ମହାପ୍ରଭୁଙ୍କୁ ବନ୍ଦାପନା କରିଥିଲେ । ଭକ୍ତମାନେ ପ୍ରଭୁଙ୍କର ଶ୍ରୀଚରଣକୁ ସପ୍ତାମୃତରେ ଧୋତ କରିଦିଅନ୍ତି । ଅଲେଖ ବ୍ରହ୍ମଙ୍କର ଦ୍ଵାରପାଳମାନେ ମନୁଷ୍ୟ ରୂପରେ ଲଜ୍ଜୁଳି ବାବାଜୀ ବେଶରେ ପ୍ରଭୁଙ୍କ ନିକଟରେ ଅସ୍ଥ ଦୂର ବ୍ୟବଧାନରେ ସ୍ଥାନେ ସ୍ଥାନେ ଠିଆ ହେବାର ଦେଖାଯାଇଥାଏ । ତେଜାନାଳର ଜକା ରୁଜୀଠାରେ ପ୍ରାତଃ ବ୍ରାହ୍ମମୁହୂର୍ତ୍ତରେ ବହୁଳ ଭାବେ ମହିମା ବାଲ୍ୟଲୀଳା ସମ୍ପନ୍ନ ହେବାପରେ ଲକ୍ଷ ଲକ୍ଷ ନର, ଗନ୍ଧର୍ବ, କିନ୍ନର ଦେବ ଆଦି ନିଜ ନିଜ ନିକଟରେ ପ୍ରଭୁଙ୍କୁ ଦର୍ଶନ କରିବା ଲାଳସାରେ ରହିଲେ । ଏଣୁ ମହାପ୍ରଭୁ ଲକ୍ଷ ଲକ୍ଷ ମହିମା ସ୍ଵାମୀ ରୂପ ଧାରଣ କରି ସମସ୍ତଙ୍କ ନିକଟରେ ଦର୍ଶନ ଦେଲେ । ଏହା ପ୍ରଭୁଙ୍କର ଅନନ୍ତ ସ୍ଵରୂପ ଅଟେ । ମହିମାସ୍ଵାମୀ ବାଲ୍ୟ, ଯୌବନ, ଜରା, ବାର୍ଦ୍ଧକ୍ୟ ପ୍ରଭୃତି କୌଣସି ପ୍ରକାର ଅବସ୍ଥାର ଅଧୀନ ହୋଇନଥିଲେ । ଚୌଷଠୀ ସିଦ୍ଧି ସାଧୁ ତଥା ବ୍ରହ୍ମାବଧୂତ ବିଶ୍ଵନାଥ ବାବା ଆଦି ମହାନ ପୁରୁଷ ଏବଂ ସଙ୍କଳ୍ପି ଭୀମଭୋଇଙ୍କ ପରି ଦିବ୍ୟଚକ୍ଷୁ ପ୍ରାପ୍ତ କରିବା ମହତ୍ ପୁରୁଷ, ଯେଉଁମାନଙ୍କର ପୂର୍ବଜନ୍ମର ତପସ୍ୟା ଓ ପୁଣ୍ୟବଳ ଥିଲା ସେହିମାନେ ହିଁ ବିଶ୍ଵପୂଜ୍ୟ ପ୍ରଭୁଙ୍କ ଗୁରୁ ମହିମା ସ୍ଵାମୀଙ୍କୁ ସ୍ଵୟଂ ପରମେଶ୍ଵର ବୋଲି ଜାଣି ପାରିଥିଲେ । ଏବେ ମଧ୍ୟ ଯେଉଁ ସାଧକମାନେ ଦିବ୍ୟଚକ୍ଷୁ ପ୍ରାପ୍ତ ହୋଇଛନ୍ତି ତଥା ପୂର୍ବ ଜନ୍ମର ପୁଣ୍ୟ ଓ ତପୋବଳ ଅଛି ସେମାନେ ହିଁ ମହିମା ମହାପ୍ରଭୁଙ୍କୁ ସ୍ଵୟଂ ପରଂବ୍ରହ୍ମ ବୋଲି ଜାଣିପାରିବେ । କାରଣ କେହି ଯେତେବଡ଼ ଶିକ୍ଷିତ ହୁଅନ୍ତୁ ବା ଧନ୍ଵାନ ହୁଅନ୍ତୁ ବା ବଳବାନ ହୁଅନ୍ତୁ ବା ରାଜନୀତିଜ୍ଞ ହୁଅନ୍ତି ନା କହିଁକି ପ୍ରଭୁଙ୍କୁ ଚିହ୍ନିବା ପାଇଁ ଦିବ୍ୟଚକ୍ଷୁ ପ୍ରାପ୍ତ ସଦ୍ଗୁରୁ ସେବାରେ ପୁଣ୍ୟଫଳ ତଥା ବୌଦ୍ଧିକ ବ୍ରହ୍ମୋପାସନା ଏବଂ ପୂର୍ବ ଜନ୍ମର ତପସ୍ୟାର ଫଳରେ ହିଁ ସମ୍ଭବ କରିପାରିବ । ଏଣୁ ହେ ଜନସମାଜ-

ଏବେ ସେହୁ ବ୍ରହ୍ମ ଦେଖ ପ୍ରଭୁଙ୍କ ମୂରତି ରୂପ
 କହେ ଭୀମ ଅରକ୍ଷିତ ସମସ୍ତେ ଧରିବା ଚାଲ ।

ମହିମା ଗାଦି, ତେଜାନାଳ





**Sadhu
Gadadhar Das**

**MAHIMA SWAMI & THE MIRACULOUS
PERFORMANCES SHOWN BY HIM**
*(A brief account of the article of Sadhu Gadadhar Das
given in Odia)*

With reference to the history of Mahima Dharma and Mahima Dharma Pratipadak written by Abadhuta Biswanath Baba, the renowned and distinguished scholar of Mahima Dharma and the then President of Mahima Dharma Samaja, which are treated as the philosophical treatises of Mahima Dharma, Sadhu Gadadhar Das has given a detailed account as to the identification of Prabuddha Guru Mahima Swami, the founder of Mahima religion in Odisha and later on established it in different parts of India. The contents of the article in Odia given by the Sadhu is narrated below in short :-

The Parama Ahyakta parama Bramha Mahima Prabhu revealed Himself on the earth as Mahima Swami. He revealed Himself to the public in 1826 A.D. at Puri. At first He was known as Dhulia Gosain as He was staying on dust. At Puri in Mukti Mandap He had expressed that the Supreme Being has no shape and size and He is Sat, Chit and Ananda. Thereafter He wandered for 12 years by taking only water. Thereafter He stayed on the Kapilas

Hill near Dhenkanal for 12 years by taking only fruits and then for another 12 years by taking only milk. He was then wearing the bark of Kumbhi tree. He spent 21 days in ananta yoga Samadhi. For propagation of Mahima Dharma He had initiated 92 persons as Sanyasis in the Abadhuta order. He left Kapilas in 1862 AD and travelled by foot along with the 92 Sanyasis for spread and organisation of Mahima Dharma in various parts of Odisha and the then Madhya Pradesh. During a period of 14 years i.e. from 1862 A.D. He took cooked rice from different household disciples. He had originated the code of conduct for the dharma and verbally gave commandments for observation of the same by both the Sanyasis and the household disciples. He also initiated a blind boy named Bhima Bhoi and blessed him to compose devotional poems on Mahima religion to facilitate propagation of the religion.

According to the commandments of Mahima Swami, the Supreme Brahma alone is to be prayed as He is our maker, saviour and our ultimate rest. He is the creator of the entire Universe. The entire creation animate and inanimate visible and non-visible emanate from Him. So we all should remain surrendered to Him. From the sportive activities of Mahima Swami, it is commonly known that He himself appeared in the human form to establish Satya Dharma based on the philosophy of un-alloyed non dual supreme being. Some of such activities are that He granted eye sight to a blind man, gave life to a dead boy, a Brahmin woman and a young bullock, a barren aged woman was blessed with a son, barren cow milch, an old beggar Brahmin was rescued from the clutches of a tiger, cured patients from cholera, caused rainfall to save crops from drought etc.

From the physical appearance as well as the qualities those were identified from Him it was firmly established that Mahima Swami was none but the Supreme Lord Himself appeared in human form to establish the Satya Dharma which was prevalent in the pre-vedic period when all the human beings were worshipping the Parama Brahma and none else. Mahima Swami introduced the practice of daily Sharan and Darshana i.e. Surrender and perception for all human beings in which the prayer is done for welfare of all the creatures and the universe as a whole. He also introduced the system of Balyalila in which indigenous and nutritious food of abundant quantities are distributed among the children at a time. This system is continuing since then.

Although about 200 years have elapsed in the meanwhile, Mahima Dharma has not been organised at a greater scale. So far it has spread over a vast area covering Odisha and its neighbouring states of Andhra Pradesh, Chattishgarh, Jharknaht, West Bengal, Assam and Bihar.

Mahima Gadi, Dhenkanal





Prof. Udayanath Sahoo

MAHIMA DHARMA AND OTHER RELIGIOUS PRACTICES IN ODISHA

Indian subcontinent has been an ancient and ideal melting-pot since time immemorial. So many streams of faith, so many facets of culture have merged and mingled themselves in it. There are innumerable moments of crisis in Indian history when such forces have posed real threat to the very life and continuance of Indianness or Hindutva. But this blessed land has exhibited its incredible resilience and thrived in the face of such assaults and threats.

Odisha (synonymous with Sri Jagannath - a cult, a way of life, a living culture) has been a meeting ground, a melting pot of all sects and faiths since time immemorial. Brahmanya, Jaina, Buddha, Natha, Saivya, Shakta, Sourya, Ganapatya, Nirguna, Saguna, Vaishnava - all streams have flooded the Odisha coast. At several points in Sarala Mahabharata, Jagannath is identified as Buddha, Krisna and Rama.

Such instances are many where Sarala looks at Sri Jagannath as one with Sri Krisna, Sri Rama, and Buddha. A wonderful integration, a rare unification and synthesis of all faiths and paths.

Jagannath culture is indisputably the oldest in the world. There is no sacred culture in the world that is as continuous, as lasting as this one. Although Jagannath culture is a pan-Indian phenomenon it is largely treated as a synonym of Odishan culture. When one talks of Odishan culture one inevitably talks of Jagannath culture. When one talks of religion in Odisha one can mention Jagannath Dharma only. And when one discusses the history of Odisha it is once again traced in the history of Sri Mandir and the antiquity of its lord Sri Jagannath. To put it otherwise, the Odishan history and culture is inextricably linked with the genesis and antiquity of Sri Mandir and Sri Jagannath. Jagannath is the very life-blood and life-spirit of Odishan life, society and culture. That explains why Jagannath-consciousness remains the very spirit and essence of Odishan life, society, religion, culture and, above all, nationalism.

The founder of Mahima Dharma was the one and only Mahima Swami or Mahima Gosain. For many years Mahima Gosain was in deep meditation in the caves at Himalaya. From there Swami travelled many to regions and at last appeared in Puri (Odisha) in 1826 A.D. as Dhulia Gosain. Dissatisfied with the ritualized idol worship of Lord Jagannath, he left Puri and travelled to the Kapilas hills near Dhenkanal, where he engaged himself in Atma Yoga Samadhi. In 1826, he started preaching Mahima Dharma. Once Swami was invited to Puri Mukti Mandap and confirmed Brahma as Nirguna and Satchidananda Swarupa.

During those days Swami moved to Kakanpada village of Rairakhol with his first disciple sidha Govinda Baba and made his appearance to blind Bhima Bhoi and blessed him with eyesight. Bima visualised Swami and next moment with all humbleness

prayed Swami to make him blind again as the torture of mankind was intolerable. Swami blessed him for composing poem on Nirguna Brahma to spread the Mahima cult. Swami then went back to Kapilas hill.

After spending 24 years in Kapilash hill Mahima Prabhu travelled around 12 years as Brahmabadhuta (wandering mendicant of supreme order) and spread Mahima Dharma in Odisha and neighbouring states before taking samadhi at Joranda, Dhenkanal, of Odisha on the 10th day after the new moon of 1876 A.D. The place where Mahima Swami disappeared (merged Himself in the Mahanityapura) is called Mahima Gadi. It is the heart of all Mahima movement around world.

The religion is essentially monotheistic in nature. Mahima religion strictly opposes the caste system and idol worship. The religion strictly forbids adultery, the consumption of any intoxicants, violence, and the consumption of any flesh. Food and water has to be taken before sunset. The Mahima devotee should leave his/her bed around 4 am early morning and perform Saran/Darsan before sunrise. Saran/Darsan is the act of complete surrender of self to Mahima Prabhu. The same is repeated three times a day including noon and evening before sunset.

The religion has a monastic order. Members of the monastic order, like Buddhist monks, do not constitute a priestly class and have no control over the lay practitioners. They have to lead a life of poverty, celibacy, piety and constant movement, as the monks are not allowed to sleep in the same place on two consecutive nights nor take meal twice from same house in any day. There is strict order's of Mahima Swami to avoid any kind of idol worship. The Supreme Lord of the indescribable grace (Alekhya) is worshiped.

The Mahima principle is derived from the commandments of Mahima Swamy. It is believed by scholars that this might be a neo-Vedanta movement. In short, Mahima cult is a revivalism of the Vedantic thrust and a reformist movement.

Joranda Gadi is a unique temple built in area of meeting of three villages Joranda, Natima and Patna. The temple is dedicated to Sunya as Shunya Gosain. It is a Rekha deula having some sub shrine and dedicated to Sunya as Ananta, Nirguna Brahman. No image worship is done inside. Currently ascetics belonging to this sect stay in Mahima Gadi premises.

They perform sarana and darsana, beg food only once from a family, stay only a day in a village. They practise truth, non-violence and believe in immortality and rebirth. Born in an atmosphere of suppression and distrust, Mahimaism opposed the spread of Christianity and Vaishnavism. It resembles Christianity in its belief in one God and one caste and also in bridal and funeral ceremonies. They worship the Supreme Lord Parama Brahma for its Visuddha Adwait Brahmvada or non-alloyed non-dualistic theory, modern form of crypto-Buddhism for its theory of the void, its projection of Mahima as Buddha, non-attachment and rejection of casteism, idolatry and the Vedas.

Though Mahima religion bears the stamps of Jainism, Buddhism, Christianity and Hinduism, it has its own indissoluble identity. Mahima Dharma contains the essence of all cults of the world. Mahima Dharma is the last protest of saints against the established Hindu religious order.

Mahima Dharma takes up the Buddhist concept of emptiness and identifies it with the Hindu conception of Param Brahma and "Isvara Purusa". Sunya Param Brahma is

characterized more precisely with the concepts of Alekha, Nirakara, Anadi, Niranjana and Mahima, all of which already appear in the medieval Odia Literature for describing Sunya Brahma or as synonymous for him.

Mahima dharma in incorporating all the higher values cherished by the values of past thinkers i.e., compassion, love, tranquility and detachment, and by giving a personal God in the Mahima Gosain himself, who is to be attained more through a fullness of heart than through bedantic learning, met all the claims of a theistic religion.

Culture is the applied dimension of civilization. If civilization is theory, culture is the practice. Culture embodies the religious, social and the academic life of people, individually and collectively.

The Philosophy of Sunya was very well received in Odisha. The impact in course of time became so popular, deep and wide-spread that a galaxy of saint poets basing their theme on Sunyavada cropped up. The poets popularly known as Panchasakha, namely Yasovanta Das, Balaram Das, Jagannath Das, Achyutananda Das and Ananta Das ushered a new era in Odia literature. The spiritual life which still shines and is highly prized. This is the second impact of Sunyavada on Odishan culture.

Over and above, the religious sects like Natha and Siddha accepted Sunya as their summum bonum and accordingly composed their bhajans and dohas which are still in vogue as glories of Odia literature. These literary forms has no less impact on the social life of Odisha for years.

The cult of Mahima, a religious sect having Sunya as their Prime. It is the latest product of Sunyavada in Odisha producing a large number of illustrious saint-poets and Mahayana thinkers like Bhimabhoi and Biswanath Baba. This is a living faith in Odisha

with thousands of followers whose temple is the temple of Sunya at Joranda in the district of Dhenkanal.

Lastly, If one is asked to define the life of modern man, one can only round it up with one word; STRESS OR TENSION. From a school-going child to an octogenarian, every individual is affected by this disturbing syndrome today. What is the way out? How to get over this? Medical science, Psychiatry, the entire package of counseling and confidence-rebuilding measures prove ineffectual to handle the situation. Both the East and the West look around desperately, try to adapt the yogic therapy of the ancient Indians. But without adapting the basic life-style and the attitude of the ancient Indians all these cosmetic additions wont solve the crisis.

The great saint Jagannam Das says that to sanitise all complexities and impurities of mind one must attain detachment, disinterestedness, Bairagyaa. And Bairagyaa is the only and the surest path to happiness. Love can't generate from a heart without Bairagyaa. That explains how such words could come out of the lips of Jesus (Oh God, Forgive them...) who was being crucified on the Cross. This is an example of the highest manifestation of love that can come only from a detached soul-that is the very essence of Satya Mahima Dharma.

That gives the realization of the transience of this worldly existence which liberates one from the worldly bondage and the fear of death. That is the mark of supreme knowledge.

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**Bhakta
Avinna Ch. Das**

THE ESSENCE OF MAHIMA DHARMA

‘PARAM BRAHMA MAHIMA ALEKHA SARANAM’

At first I bow at the feet of my spiritual Guru Baba - Pranabandhu Baba and the other Babas, Hon’ble Chairman of this spiritual convocation; Revered Chancellor at Utkal University, Dear Chief Guest, Chief speaker, Respected Stayananda Babu, Karunakar babu, Ekadasi babu; my dear students, other receiving honours and dignitaries. I congratulate all of you to partake, in such a lively discussion on the essence of ‘MAHIMA DHARMA’.

So far as Mahima Dharma is concerned it has been emerged in Odisha, the land of ours. Thus it is originated and propagated in Odisha and abroad since ‘Mahima Swami’ appeared in 1826. The ascetics proclaim the essence of this religion with devotion.

God is almighty. He is omnipotent, omniscient and omnipresent. He is the supreme power, which is only felt and believed. No idolatry (SAKARA PUJA) is believed in this Dharma. He is unborn (ଅଜନ୍ମା), imperishable (ଅକ୍ଷୟ), infinity (ଅନନ୍ତ), anonymous or un-named (ଅନାମ), in-distinct (ଅବ୍ୟକ୍ତ), unseen (ଅଦୃଶ୍ୟ). Also he is immortal (ଅକ୍ଷର, ଅମର) shapeless (ଅରୂପ), nameless (ଅନାମ) so on and so forth. He is free from lust or desire (କାମନା ରହିତ) in other words unselfish.

Thus only the profound virtue of Almighty is being propagated. He perhaps is “smaller than the smallest and greater than the greatest as it is aptly said,

“ଅଶୋରଣିୟାନ୍ ମହତୋ ମହୀୟାନ”

Above all this Dharma is obviously the “NISKAMA BRAHMAGYANA BHAKTI YOGA AND ADWAITA BHAKTI VADA”

AIM & OBJECTIVES :

As it has aptly been mentioned in the ‘BHAGABAD GEETA’ - Yada Yada Hi Dharmasya Sambhabami Yuge Yuge’. Mahima Dharma is nothing but a ‘Reformist Movement that is introduced by ‘Mahimaswami’ not ever claimed to have borned, only manifested on this sinful-dropping down world as the saviour. He is the instigator (ପ୍ରବର୍ତ୍ତକ) who proclaimed various doctrine for the ignorant man to enjoy the eternal peace through their day today activities as follows-

- (i) Taking bath in the dawn is a must to purify the body.
 - (ii) To offer prayer every dawn and dusk in the open air what ever the weather may be, The prayer must be offered in the ways i.e. Kayeeka, Bachika and Manasika with ‘SASTANGA SARANA’. Both the sadhus and the Bhaktas or the disciples usually wear cloth of saffron colour redish ochre (ଗୈରିକ ବସ୍ତ୍ର) and in case of the senior saints i.e. the BABAS put on ‘KUMBHI BARK’.
 - (iii) The Mahima Sadhus does not ever put on shoes or wooden sandals. They are rather bare footed (ନଗ୍ନ ପାଦ).
 - (iv) They go round from place to place as religious travellers and spend only one night in one village having one meal at one house, as it is said - ‘GAAMAKE RATIEA GHARAKE MUTHIEA’. They dont carry any food with them.
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- (v) They behave all the females as mother and every males as father uttering the very word 'MAA' and 'bapaa'.
- (vi) Night fasting is a must. They do not take even water during night.
- (vii) They are strictly denied of any sort of enjoyment or adornment.
- (viii) The Mahima saints and disciples are trusted in truth and non violene. They don't ever go astray.
- (ix) Above all no idolatry (SAKARA UPASANA) is being adopted. Anakara Nirguna Brahma is only imagined, thought and believed in this doctrine.
- (x) This Religion signifies a greater sacrifice for the whole Universa as BHIMABHOI, The chief orator has aptly said -

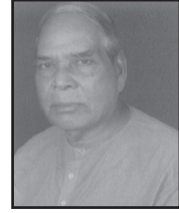
**“MOO JIBANA PACHHE NARKE PADITHAU
JAGATA UDDHARA HEU”**

- (XI) At the end I would say, more and more attention must be given for its propagation to make it Guru Brahma.

Teacher

Raba H.E. School, Salipur





**Bhakta
Karunakar Sahoo**

MISCONCEPTIONS ABOUT MAHIMA DHARMA - CLARIFICATIONS THEREOF

Although Mahima Dharma which was founded about two hundred years ago and has been organised and widely spread over Odisha and six other states of India it is noticed that some misconceptions have been cropped up about the religion. This being a revolutionary socio-religious movement some such misunderstandings are either raised or created by some to whom the reformations were not acceptable. For better understanding I do hereby clarify them with justifications.

1. Misunderstanding that in Mahima Dharma 'sun' is worshipped.

In Mahima Dharma the One absolute pure Lord Prabhu Parama Brahma who is the only support and shelter is thought, prayed for and sung in devotion. The disciples of Mahima Dharma, therefore, never worship sun. They render Sarana Darshana and dedicate themselves to the Supreme Lord Parama Brahma in body, mind and words twice daily i.e. once sufficiently before sunrise and once again after sunset which is treated as Brahma Muhurta. Such Prayer is done on clean ground under the open sky by looking towards the void in the manner prescribed in a pure state of mind. This is done after taking bath and making oneself pure and clean. Such practice of Sarana Darshana generates humility, purity and oneness with Brahma and with the

nature. Idolatry and worshipping of gods and goddesses is totally avoided in Mahima Dharma. Hence the impression of worshipping the sun in Mahima Dharma is absolutely baseless.

2. Misunderstanding regarding Mahima Dharma Samaja

There is only one Dharma Samaj of Mahima Dharma which is popularly known as Mahima Dharma Samaja. This Samaja is comprised of (a) Abadhutashrama Para Sanyasi, (b) Abadhutashrama Aparasanyasi, (c) bairagis and (d) household disciples. In Mahima Dharma there is no Samaja known as Bakaladhari Mahima Samaja or Koupunidhari Mahima Samaja as the Sanyasis can never be described on the basis of their dress. In this Samaja there are more than one hundred Para Sanyasis and about 500 Aparasanyasis, about 100 Tyagi Bairagis and lakhs of household disciples. The Para Sanyasis wear the bark of Kumbhi tree (*Keriya arboria*). The Aparasanyasis wear loin cloth of limited measurement. So the assumption made by the common mass of naming the Sanyasis on the basis of their clothing is quite incorrect. Mahima Dharma Samaja has been introduced by Mahima Swami himself and continues ever since the beginning of the propagation of the Dharma. But in 1952, one of the Aparasanyasis craved to change some code and conduct of the Dharma which are painful and rigorous and which was not acceptable by the Dharma Samaja. Thereafter he left the Samaja and formulated a separate Samaja in the name of Koupunidhari Mahima Samaja, They live separately and do not observe the code of conduct rigorously.

3. Wrong view that Mahima Dharma is the youngest religion

Some are of the view that Mahima Dharma is the youngest religion as this has been founded only in 1826 AD. But this is not correct. Basing on the philosophy of this religion and the writings

in the religious treatises of this Dharma, I may like to say that this is the oldest religion. In Satya Yuga there existed Satya Dharma when the people in the world were worshiping the Supreme Lord (Prabhu Parama Brahma) and none else. When the glory of Satya Dharma began to diminish gradually and Adwitiya Brahmvada was found ignored by the people, Parama Brahma the creator of the universe the original Adwitiya Brahmvada was ignored by the people in the midst of plurality of isms advocated by the proponents of diverse religious faiths. The people engaged themselves in different idolatrous practices. Materialistic trends became more and more conspicuous and people were drawn to them without caring for the metaphysical considerations. At that time there flashed in the Abhaya Brahma Mahima Bhubana of Maha Mahimamaya Mahaprabhu, who is the Karana Kartta of the world, the thought of saving all creations appeared himself in Bharat i.e., India in the form of Prabuddha Guru Mahima Swami to save the world and the creation and established Satya Dharma alias Satya Mahima Dharma.

4. Misunderstanding regarding the founder of Mahima Dharma

In a very few periodicals published towards the end of the 19th century, there is a mention that the founder of Mahima Dharma is Mukunda Das. But this is absolutely baseless. The founder of Mahima Dharma is Prabuddha Guru Mahima Swami. Such confusion arose as there was a Parasanyasa in the Abadhutashrama Sanyasapantha named Baba Mukunda Das who was the disciple of Mahima Swami. He was entrusted with the affairs of Mahima Dharma and used to go to different kings of feudal states. He wore bark of Kumbhi tree, likewise Mahima Swami. So such misconception that Mukunda Das was the

founder, cropped up in the minds of people. Mukunda Das Baba was one of the wandering mendicants out of 93. Such statement was clarified in monthly periodical named Sebaka January 1884 and also in the periodical named Paurusha. In the Philosophical treatises of Mahima Dharma, in the district gazetteer Dhenkanal by Govt. of Odisha and the books written by Nilamani Senapati ICS, Prof. Shatrughana Nath it has been denied that Mukunda Das was not the founder of Mahima Dharma. From the life history of Abadhuta Mukunda Das Baba it reveals that from his youth he was initiated in vaisnavism. On his request the ruler of Dhenkanal allowed him to offer Sava Puja in the temple of Lord Siva on Kapilas hills. At that time he came to know about Mahim Swami who was in meditation in Kapilas hills and was taking only milk. He then went to Swami and prayed to initiate him in Mahima Dharma. Then he gave up Vaisnavism and was initiated as a Para Sanyasi in Mahima Dharma at Malbiharpur in Banki in the year 1864 A.D. He propagated Mahima Dharma as a wandering mendicant in "Northern Odisha and expired at village Ekadasi in the year 1885 A.D.

5. Attack of Mahima Dharmis to destroy the 3 idols in Jagannath temple

In the Resolution dated the 21st October 1881 of the Lieutenant Governor of Bengal, a copy of which was forwarded to the Commissioner of the Odisha Division vide memo no. 4209 J on 21.10.1881 it is stated that on 9th March 1881 a party of fanatics consisting of 12 men and 3 women came from Madhya Pradesh and had entered the temple of Jagannath and that a disturbance had taken place in which one of them had lost his life. They were almost in a state of nudity. They had with them an earthen pot containing cooked rice from which they were eating and shouting

'Alekhā¹. It is stated that they came on the command of their invisible Guru to burn the images of 3 Lords on the road. It is also stated that thousands of local pilgrims along with the guards and priests of the temple pushed them out by beating severely as a result one of them named Dasaram died.

Basing on the statement in the above resolution there arose a misunderstanding that the Mahima Dharmins entered the temple at Puri to burn the images of 3 Lords on the road. But such statement is vague, false and baseless because the disciples of Mahima Dharma never worship idols and they never enter into the temple and never take any Prasad of idols. They wear saffron coloured clothes. They worship only the Supreme Lord Prabhu Parama Brahma and none else. Such devotees are forbidden even to go to Puri. Hence it is clear that they were the tribals of village Chandrapur in Madya Pradesh who came to have the Darshana of Lord Jagannath. They being tribals were not allowed to enter the temple premises. On the other hand they were severely attacked and at the time of attack they might have shouted "Alekhā" but it never corresponds to Mahima Dharma only. The word Alekhā is also used in Hinduism as "Alekhā Niranjana" and also in Vaishnavism. It is known that in Uttar Pradesh there is a sect who while talking or worshipping utter the word 'Alekhā'.

Unfortunately the miraculous incidents referred to above have not been flashed in any of the newspapers. Utkal Deepika published some news item after the disappearance of Mahima Swami in 1876 which never corresponds to the facts actually occurred. The correspondences between the Tahsildar, Banki; Tahsildar, Angul about Mahima Swami and Mahima Dharma are very much confusing and never tally with each other. The records

available in the state archives regarding attack of a very few Mahima Dharmins on Jagannath temple is very much confusing and misleading. Mahima Dharma Samaja is not aware of this. Such incident has never been reflected in Madala Panji. Entrance in temple, worshipping of idols is completely prohibited in Mahima Dharma. Those 12 men and 3 women who went to Puri in 1881 to have Darshana of Lord Jagannath were fanatics and aboriginal adivasis who were almost naked and were eating cooked rice kept in earthen pots inside the temple. When the temple guards and general mass up to 1000 gathered and attacked them and killed one out of them, they have shouted "Alekha" which does not mean that they were Mahima Dharmis. Such mistaken statements were accepted till then as there has been some misconception and misunderstanding about the faith. The research scholars should have properly verified the incidents by going through the treatises of Mahima Dharma, consulting the century-old Parasanyasis of the cult, visiting the historical places related to Mahima Dharma and consulting the public as well as the disciples of the cult before giving wrong impression in the matter.

6. Misconception regarding Bhima Bhoi not being born blind

Bhima Bhoi was born blind. There are a lot of instances about his blindness which are found from the old records. A few of such are given below:-

1. In the Resolution Judicial dated the 21st October 1881 of the Lieutenant Governor General of Bengal, a copy of which was forwarded to the Commissioner of the Odisha Division in continuation of endorsement no. 2173 dated 13.6.1881, it has been mentioned that "BHIMA BHOI WAS BORN BLIND, but
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he appears to have been endowed with natural talents of a superior order.” Such is this statement of the then government regarding blindness of Bhima Bhoi. By that time Bhima Bhoi was alive as he expired in 1895 AD i.e. after 14 years of such statement.

2. B.C. Mazumdar, M.R.A has written in his book, Sonepur in the Sambalpur tract, 1913 AD that Bhima Bhoi was bom blind in a poor Kandha family in the feudatory state of Rairakhol.
 3. There is a mention in “Bengal under the Governor”, 1901 AD by E C Buckland Volume II pp 733-735, regarding blindness of Bhima Bhoi.
 4. In Sambalpur District Gazetter 1909 AD there is a clear mention that Bhima Bhoi was blind by LSSO Mallyay.
 5. Nagendranath Basu, Prachya Vidya Mahanrave in his book Modern Buddhism and its followers in Odisha has written in 1915 AD that ‘Bhima Bhoi was born blind and his name was Bhima Sen Bhoi Arakshita Das.’
 6. Dr. Mayadhar Mansingh in his book The Saga, the land of Jagannath’ has written about Bhima Bhoi that ‘he spent his entire childhood tending cattle for a living. It was at that time that the poor boy completely lost his vision.’
 7. Some of the wandering mendicants in Abadhuta Para Sanyasi order who were initiated as Sanyasis of Mahima Dharma prior to 1876 AD and expired during 1910 AD to 1930 AD have seen Bhima Bhoi who expired in 1895 AD. They express that Bhima Bhoi was born blind.
 8. In the preface of the book Stuti Chintamani, Rai Bahadur Dr. ArtabaHar Mohanty has written that ‘undoubtedly Bhima Bhoi was born blind.
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9. Bhima Bhoi in his own compositions has clearly stated that he was born blind. Here I quote only one stanza i.e.

‘ଭଣିଲେ ଭୀମ କନ୍ଧ ମୁଁ ପାପୀ ଜନ୍ମ ଅନ୍ଧ

ଭାଗ୍ୟ ଥିଲେ ଧରିଥିବି ଶ୍ରୀଗୁରୁ ପାଦ । ଭଜନମାଳା ଭଜନ ନଂ. ୨୯୧

କାମନା କହ୍ନନା ଶୁଚି ସୁମରଣା ବର୍ଣ୍ଣିବାକୁ ଅଛି କାହିଁ,

ଜ୍ଞାନ ବେନି ଚକ୍ଷୁ ଏକମାତ୍ର ସାକ୍ଷୀ ଚର୍ଚ୍ଚନେତ୍ରେ ଦିଶୁନାହିଁ ।

ସ୍ତୁତି ଚିନ୍ତାମଣି

୧୮ ବୋଲି

10. In the religious treatises of Mahima Dharma written by Brahma Abadhuta Biswanath Baba the blindness of Bhima Bhoi has been elaborately given.

7. Misconception about Bhima Bhoi being a Sanyasi

There are 2 categories of disciples in Mahima Dharama i.e. the Sanyasis and the household disciples. Bhima Bhoi was a disciple in the household disciple order. He was initiated when he was a boy of about 14 years by Mahima Swami himself. He has identified himself as a Gruhi Bhakta in his books Stuti Chintamani and Bhajanmala. His date of birth is not known. But some persons observe his birthday on the full moon day of Baisakha i.e. Buddha Purnima. Although he has no photograph of his own, some have drawn his imaginary photographs as a sanyasi and printed in their books on Bhima Bhoi. His portraits have also been made and kept at some places. This has been done to misguide the common mass regarding Bhima Bhoi's appearance. He was leading the life of a householder. He was wearing cloth of saffron colour and was using wooden sandals. He used to stay in his house at one place continuously. He resided at village Khalipali from 1876 till his death in 1895. Hence he was not a sanyasi but a disciple of household order.

There is also misunderstanding that Bhima Bhoi is the founder of Mahima Dharma. This is because the Sanyasis and the household disciples of Mahima Dharma used to sing the devotional, enchanting and heart-toughing bhajans of Bhima Bhoi which are highly philosophical, either individually or in groups while propagating the Dharma. As the name of Bhima Bhoi is recited repeatedly at the end of each bhajan, an impression cropped up that Bhima Bhoi is the founder. But Prabuddha Guru Mahima Swami is actually the originator/founder of Mahima Dharma. Bhima Bhoi composed the bhajans etc after 1864 AD on words on the blessings of Mahima Swami, whereas Mahima Dharma was founded by Mahima Swami in 1826 AD, i.e. 24 years prior to the birth of Bhima Bhoi. Actually very few people came in contact with Mahima Swami during his travel as a mendicant covering vast areas comprising of Odisha and its neighbouring states during the period from 1862-1876. Thus Bhima Bhoi was neither a Sanyasis of Mahima Dharma nor the founder of this Dharmas

8. Wrong interpretation that most of the followers of Mahima Dharma are found in the Adivasi and Dalit dominated districts of Western Odisha.

Mahima Dharma was founded by Mahima Swami at Puri in the year 1826 A.D. Thereafter the dharma was propagated in the districts of Puri, Cuttack and the then feudal states of Dhenkanal, Hindol, Athagarh and Tigiria, upto 1862 A.D. After 1862 A.D. upto 1876 A.D. Mahima Dharma was widely propagated in the remaining parts of Odisha and in the then Madhya Pradesh by Mahima Swami himself and the Sanyasis of Abadhutasrama Para Sanyas order numbering 92. After disappearance of Mahima Swami in 1876 A.D. at Joranda in Dhenkanal District, it was further

extended to the neighbouring states of Andhra Pradesh, Chhatisgarh, Jharkhanda, West Bengal and to Assam and Bihar. By this time there are one thousand Ashramas and lakhs of disciples of the dharma spread over the eastern part of India. The people belonging to the Sabarna castes as well as the dalits and tribals have been initiated in this dharma by discarding castism and are found in the regions referred to above.

9. Vague impression on identity of the founder of Mahima Dharma

From the Wikipedia, the free encyclopedia on 'Mahima', it reveals some vague misunderstandings about the identity of the founder of Mahima Dharma. Hence, facts which are genuine and really true are given for better understanding.

The Parama Atyakta Parama Brahma Mahima Prabhu revealed Himself on the earth as MAHIMA. He is MAHIMA glory of Eka Adwaitiya Prabhu Parama Brahma residing in the great void, Mahanityapura. The entire world of animal life originates from Him. When the original Adwitiya Brahmaveda was ignored by the people Prabhu Paramabrahma revealed on earth and established Sanatan Dharma alias Mahima Dharma. He is not born. He appeared and disappeared. He stayed for a long time in the Kailas hills in the Himalayas in Swatmayoga and thereafter travelled many places and at last appeared at Puri in 1826 A.D. He was neither a Brahmin nor a Vaishnaba. He had founded and propagated Mahima Dharma during 1826 A.D. to 1876 A.D. and disappeared at Joranda (Mahima Gadi). Regarding details about Him, the book 'Mahima Dharma Itihasa' or History of Mahima Dharma written by Brahma Abadhuta Biswanath Baba may be referred to.

10. Fake books/pothis written by unknown persons in the name of Bhima Bhoi

There are 2 books namely 'Padmakalpa' and 'Brahmachalaka' which are not at all written by Bhima Bhoi. These are written and published after the death of Bhima Bhoi in 1895 A.D. There is a pothi written on palm leaf which has not been published. This never relates to Mahima Dharma in any way and has never been written by Bhima Bhoi. The main character in the script is a Vaisnava who travelled around many religious places in India by halting in temples and Maths and worshipped deities. He used beads sandal paste on forehead and anklet.

11. Wrong and misleading impression created by a very few that God Jagannath Himself was the first to know about Mahima Swami and left Puri to become His first disciple and after his conversion he was baptised as Govinda Baba. But such vague view is not accepted by the Mahima Dharma Samaja.

The actual incident occurred in this regard is that during the period of twelve years when Prabhuddha Guru Mahima Swami was in Swatmayogo Samadhi in a cave in the Kapilas Hill of Dhenkanal by taking only fruits, a person named Jagannath approached him and expressed his intention to become a Sanyasi. Being moved at the devotional prayer of Jagannath, Mahima Swami initiated him in Mahima Dharma and changed his name to Govinda. Swami gave him balkala bheka bana and declared him as the first Siddha Sanyasai and instructed him with Adwitiya Brahmatattwa Atmajnana. He then left Kapilas Hills and went round in different places of Odisha for spread and organisation of

Mahima Dharma as a wandering mendicant. He expired at Daruthunga near Bhubaneswar in 1865 A.D. where his samadhi temple stands till now.

12. Wrong interpretation that the religious advices and preachings of Mahima Swami are all in accordance with the Sayings of the holy scriptures like Vedas and Upanisadas.

With reference to the above view it is stated that Prabuddha Guru Mahima Swami the establisher and propagator of Mahima religion initially initiated as many as ninety two persons in the Abadhutasrama Para Sanyasi order for propagation of the religion. He himself along with such Sanyasis propagated the religion in different parts of Odisha and the then Madhya Pradesh. During propagation thousands of inhabitants belonging to different parts of Odisha and the districts of Bastar Chandrapur etc. of Chhatishgarh were initiated in Mahima Dharma as household disciples in the Gruhasthasrama order. For the purpose of propagation Mahima Swami verbally commanded the philosophy and the code of conduct of the religion for all the disciples of the dharma which were observed strictly without any deviation. He has not left such orders in writing. During propagation and initiation He had never given any reference to the Vedas, Upanisadas or any other religious scriptures. He had never also quoted any versions from any religious scriptures. Thus the religion of Mahima Dharma is purely based on the verbal commandments of Mahima Swami.

Mahima Dharma is based on the philosophy of Unalloyed Non-Dual Supreme Being (Visuddhadwaita Brahma Bada). According to the doctrine of pure non-dualism Brahman does not

have been intrinsic duality. Brahman is pure, without quality and non-dual, Brahman is Existence, Knowledge and Infinite and Bliss. Such essential characteristics of Brahma are not transcended by space time and causality. In Mahima Dharma all the disciples pray and offer their devotion to the Supreme Being and non else. The threefold discrimination (intrinsic, internal and external) adduced by Samkaracharya is not accepted. Maya vada of Samkara is also refuted. Moreover any sort of discrimination within Brahman is not accepted.

The code of conduct prescribed for observation of all the disciples of Mahima Dharma are treated as GURU Ajna is the order of Mahima Swami, which have a scientific base and arose out of what Guru Mahima Swami observed Himself. While commanding such of His orders, He had never given any reference to the scriptures of Veda Vedanta etc. or quoted any version therefrom. These orders are treated as the orders of the Supreme Being. The idea is that everybody beginning from the very lower caste upto a Brahmin can become Vedabit (Brahmajnani and Brahmanistha) by abiding to the code of conduct strictly as a Mahima Dharmin. Hence the impression that the advices and preachings of Mahima Swami are all in accordance with the Sayings of the holy scriptures of Veda and Upanisada is absolutely wrong.

In this connection the book entitled Philosophy of Mahima Dharma (Philosophy of Unalloyed Non-Dual Supreme Being) written by Brahmabadhuta Biswanath Baba published by Utkal University may be referred to. It reveals therefrom that in observation of the essence of some of the orders rendered by

Mahima Swami are found in the scriptures likd Veda and Vedanta Biswanath Baba had written the book by indicating some of such parallel thoughts which contain in both.

On verification of this aspect it is seen that some of the vital orders of the code of conduct of Mahima Dharma are not found in any other scriptures. Further more the instructions and ideas contained in other scriptures are not observed in Mahima Dharma fully. In Mahima Dharma there are specific treatises which are treated as philosophical treatises of Mahima Dharma.

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**Bhakta
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EATABLE – NONEATABLE

Parama Abadhuta Biswanath Baba had analysed portions of Gita, Mahabharat, Brahmapurana, Manu sanhita, Atrisanhita, Pandita Sarbaswa, Brahannaradiya purana etc. which restricts different types of food and food prepared by particular persons should be avoided. Particularly one must keep himself away from food prepared by Brahmins those who perform sacrifices, people who eat beef and food cooked on the occasion of shradha ceremony.

Baba has quoted Mahabharat which depicts that a person who gives up his own duties and adopts works of servant class people and physians, soldiers, guards of kings palaces, priests, a person who studies for a whole year without any fruit belong to Sudra sect. One should refrain himself from taking food if offered by any of them.

Food which are extremely bitter, pungent in odour, saline in taste, very hot and those cause burning sensation, food as leftover by others, food prepared three hours before, which are having no taste and having stinking smell and impure food such as adulterated and/or dirty should always be rejected. Baba quoted Brahmapuran which states that food be not eaten keeping

on peepal, banyan, hemp plant leaves. One should give up dried meat, stale food, flesh and milk of goats and meat of hens & peacocks.

Mahima Swami also laid restrictions regarding food which should not be taken by all especially the followers of Mahima Dharma. These include goat meat, chicken, goat milk. Mahima Dharma is based on pure non-violence. Sadhus and sanyasis should avoid non-veg food. Mahima Swami further prohibited use of wine and other intoxicants.

In order to restrict the consumption food constituents which are not pious, Baba has quoted a verse from the Mahabharata which states that the following types of food are meant for Demons. Those are : (1) Food touched by foot or tongue, (2) Food cooked long before, (3) Prepared by a woman who is in her menstrual period, (4) Distribution of food after open public declaration, (5) Food touched by a dog, (6) Food stuff containing a hair or insect, (7) Contaminated by saliva, (8) Offered without permission of the owner of the food, (9) Already eaten by soldiers and wicked people, (10) Food cooked carelessly, (11) Remains of a meal, (12) Food which is unfit to be offered to God.

Food should always be offered to those present in the dining place. Other food materials such as food from which essential ingredients have been taken out, offered by mad and angry men and diseased people, food eaten together by a group of people, smelt by a cow, food condemned by wise men, cows milk (1) Before expiry of 10 days on birth of a calf, (2) of pregnant cow (3) of a cow which has lost its calf should always be discarded.

Food Provided by astrologer, prostitutes, fallen men, washer men, dancers, flute players in no case should be accepted and should always be rejected.

Above classes of food are forbidden for people in general but specifically devotees of Mahima cult are required to avoid food which has been offered to deities.

During the seminar conducted at Vani vihar on 8thAug-2012 jointly organized by Philosophy Department and Satya Mahima Dharma Dhama Parichalana Samiti a learned spectator asked two questions at the end of the first sitting.

1. Why not a diety be worshipped
2. Why one should not take Prasad of a diety.

There was no need to answer the questions as these were discussed at length. But this much can be told as to what Prabudha Guru Mahima Swami advised all human being to follow:—

1. Renounce all paths advocating different names and forms.
2. Give up image worship.
3. Do away with the notion that Brahma is endowed with qualities and
4. Surrender Yourself at the fearless feet of the unwritten and glorious Supreme Brahma who is one, without a second, Pure and attribute less.

As regards the second question the answer may be as follows:-

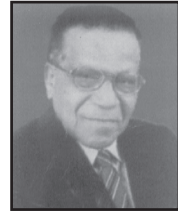
What is Prasad ? It is the leftover of a particular deity of the food stuff offered to him- by the Worshipper. Mahima Swamy

advised the devotees of Mahima faith to accept sattwic nature of food and take the same after remembering and offering to the Supreme Lord. So also no, food or drink should be taken by a devotee without offering to Supreme Lord. Mahimaities should not eat anything during night hours, one should not eat food which has already been dedicated/offered to others previously. One fourth of the belly should be kept empty which is known as moderate eating. So the answer to the question is that food offered to one diety should not be offered again to the Supreme Lord.

Our body accepts food by four methods i.e. by chewing, by sucking by licking and by drinking or sipping. On consumption of different types of food by any or all of the above methods our body constantly emits dirt both in daytime and night which needs to be cleared daily. In order to achieve this one must get up from bed early in the morning before sunrise and take his/her bath and then render Sarana Darshan in the prescribed manner, after taking Pabitra.

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SOME REMARKABLE ACHIEVEMENTS OCCURRED IN ODISHA DUE TO THE EFFORTS OF MAHIMA DHARMA

Although I am not a devotee of Mahima Dharma I am conversant about some of the aspects of this Dharma by coming in contact with books of the sanyasis and disciples of this Dharma. I belong to Banki Sub-Division of Cuttack District where Mahima Dharma was organised at the initial stage. At present there are Ashramas and Tungis of Mahima Dharma in various villages of Banki. There are household devotees in most of the villages who are abide to the code of conduct of the Dharma. Wandering mendicants use to come to this areas and hold meetings of the Dharma. Personally I came in contact with Abadhuta Biswanath Baba and Sadhu Dayanidhi Das and had discussions with them on the dharma. I came across some of the activities of the saints and disciples which are remarkable and are very much beneficial to the people and the society as a whole.

1. In Mahima Dharma castism has been discarded. People belonging to different castes have been initiated in the dharma who pray together, sit together, eat together and abide to the code of conduct uniformly by discarding the caste restrictions. Even the people belonging to Scheduled Castes and Scheduled Tribes

have been initiated in the dharma and directly came in contact with the disciples belonging to the general caste. Some of the persons belonging to SC and ST have become Sanyasis and propagate the Dharma.

2. In Mahima Dharma a function namely Balya Lila is celebrated in which indigenous and nutritious food are distributed among the people and specially among the children. This was introduced during Naanka Famine prevalent in Odisha in 1860s and the system is continuing since then.

3. The Sanyasis of Mahima Dharma never reside at one place by erecting 'Matha'. They are the wandering mendicants. They wander from village to village by halting one day in a village and taking cooked food once only from one household to propagate the Dharma. They lead very simple life and never carry food and other belonging with them.

4. Mahima Dharma is based on the philosophical religious thoughts on Adwaita Brahma Bada. All the devotees pray Parama Brahma and never worship Gods and Goddesses. Such practice of avoidance of idol worship builds direct approach with the Supreme Lord. Adwaita Brahma upasana marga is propagated among the common mass to generate in them oneness with Brahma and with nature.

5. I may like to say emphatically that Odia literature has been enriched due to the contribution of Santha Kabi Bhima Bhoi on the highly philosophical religious thoughts on adwaita Brahma Bada. Being blind and born in a very poor Kandha family in a remote village of the exfeudal state of Redhakhol full of dense forest and

mountain ranges he had uttered voluminous verses of religious thoughts which attracted the heart of the people. His great contribution to the religious movement of the world is tremendous and trustworthy. Being blind and poor he was always thoughtful about sufferings of the millions of poor and distressed.

6. In the 19th century Christian Missionaries tried their best to spread christianity in the Northern Odisha among the tribals. But their attempts was a failure due to propagation of Mahima Dharma. The tribals and dalits were attracted towards Mahima Dharma and were initiated in the dharma in large number.

7. Abadhuta Biswanath Baba of Mahima Dharma is the first Odia who on the invitation of Bangiya Sahitya Parisad, Calcutta gave a speech on the history and philosophy of Mahima Dharma on 27.11.1934. In the said meeting eminent philosophers, historians and literary personals of Bengal were present and appreciated Baba. Prior to that none of the Odias were allowed to speak in Bangiya Sahitya Parisad.

During my stay in Calcutta as the Chief Librarian in the National Library, I came across many Odias and Bengalies who are initiated in Mahima Dharma. Sanyasis also use to visit Calcutta and used to stay there by changing their day to day place of halt and taking cooked food from different households. People of the locality appreciate the way of living of the Mahimaities.

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