



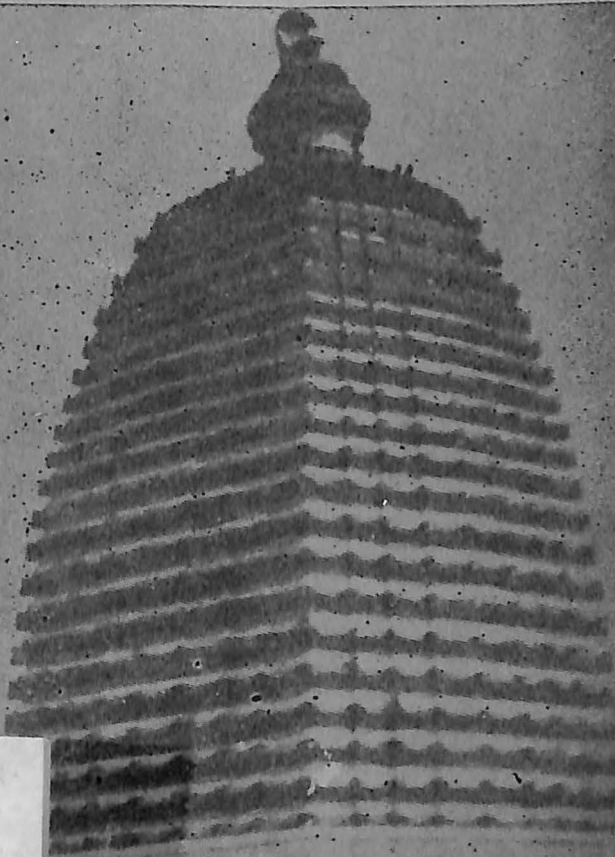
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An Introduction
to
IAHIMA RELIGION

(A Short History)

IAHIMA RELIGION

Uddhab Nayak, M

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An Introduction to MAHIMA RELIGION

A book of short history of
Mahima Religion

by

Uddhab Nayak, M. A.

With the blessings of

Sanyasi **Maheswar Ba**

President, Andhra Kaupin

&

Sanyasi **Kumarmani Baba**

President, Assam Kaupinadhari Mahima Samiti.

Publisher : **Smt. Bijoyalaxmi Nayak**

Qr. No. F - 43, Unit-VIII, Bhubaneswar-751012

Publication Period : **Magha Mela, 1983**

Price : **Rs. 1-50**

Printer : **Sundar Printers, Bhubaneswar.**

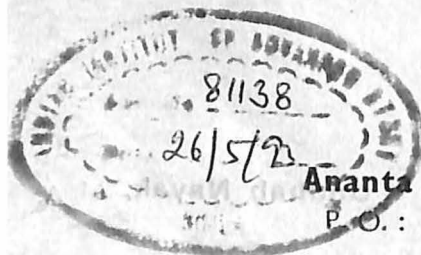


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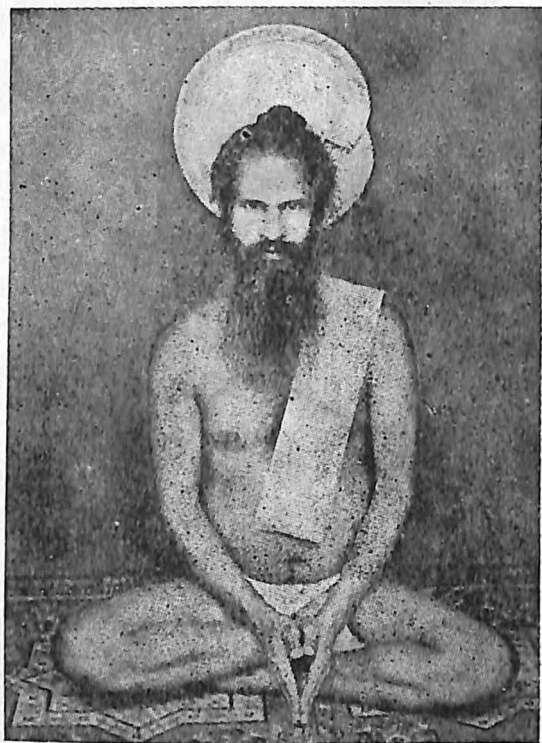
P. O. : Mahimagadi-759014

Dist. : Dhenkanal.

SECOND MAHIMA GOSAIN



Brahma abadhuta Sri Sri Baba (Elder)
Krupasindhu Baba



Sri Maheswar Baba

President

Andhra Kaupinadhari Mahima Samiti

At : Kareiguda, P.O. : Araku,

Dist. : Vishakha Patanam (A.P.)

AN ITRODUCTION TO MAHIMA RELIGION

I

Many religions and philosophies have flourished and disappeared in the history of man kind. Mahima religion has raised its head during the early part of 19th century A.D in Orissa and subsequently spread all over India. It is the religion of the soil of Orissa. Mahima religion is popularly known as Alekha religion. Mahima Gosain was the propounder of this religion. In the absence of any records about his place and date of birth, and name of his parents, the disciples and followers of this religion believe that Mahima Gosain was unborne and was the Supreme Being himself who arrived in the world to preach Mahima religion.

Mahima religion is concecrated on the base of pure Hinduism. Some say that it is another form of Budhism. But it is not quite right. There may be some similarity between

Budhism and Mahimaism. Mahima religion strongly opposes Idol worship and belives upon the indestructible Brahma which is real Supreme Being and the creator of the universe.

During early part of 19th century A.D Raja Rama Mohan Ray and Swamy Dayananda Saraswati had also raised thier voice against idol worship and other rituals imposed by the Hindu priests (Brahmins) upon the simple folk. These two saints have formed religion missioneries like 'Brahmo samaja' and 'Arya Samaja' to escape the simple folk from the morsels of Brahmins.

Mahima religion has trusted its belief upon void as ultimate reality. It is understood that some eminent Orissan Saints like Chandra-maní Das, Chaitanya Das, Achyutanada Das and Arakshit Das, also trusted their belives upon void far before the preaching of Mahima religion. They were not able to spread the same in a positive form, where as Mahima Gosain was able to flourish the same in a positiive form by means of preaching Alekha, or Mahima religion.

Mahima Gosain. During the year 1826 Mahima Gosain was appeared for the first time in the

Baradand at Puri named as 'Dhulia Gosain'. He had a discussion with the wellknown priests of Jagannath temple regarding Idol worship. But the priests argued in support of idol worship very strongly and did not accept his thought. For which Mahima Gosain left Puri and reached Khandagiri hills of Bhubaneswar. He took his meditations there for twelve years without taking any food. People from far and near used to visit him daily for getting boons and succeeded also. It is heard a piousman of Barmunda village was supplying clean water daily to Mahima Gosain as his food. Here Mahima Gosain was known as 'Nirahari Sanyasi'.

Probably during the year 1838 A.D he arrived at Kapilas hills of Dhenkanal and took his maditation for a continuous period of 24 years in two phases. It is very clear from a legendary that a tribalman named Sadanand met Mahima Gosain for the first time at Kapilas. Everyday Sadananda used to visit Kapiias hill site for collction of forest produces as his livelihood. But one day while he was returning to his home it was night at mounth and he missed the way. Helplessly he proceeded towards the top of the hill and suddenly saw a lustre

from a distant and with great anxiety he proceeded towards the lustre and saw a saint was sitting on a stone covered with seven headed Cobra. He honoured his respect and said — Oh Lord Shiva why you have left the temple and staying hear in a secluded place ? Mahima Gosain opened his eyes with a smile and replied — I am not Shiva. I myself Mahima Gosain has arrived in the world to preach Mahima religion. Do not disclose my appearance here and supply me fruits daily for use as my food. Sadananda did so and became the first follower of Mahima Gosain. During this period Mahima Gosain was known as 'Falahari Sanyasi'. At this time a pious man named Jagannath Das arrived before Mahima Gosain and prayed to be his desciple. Mahima Gosain gave him a piece of Kumbhi bark for his dress, endowed him supreme power converted as desciple and changed his name from Jagannath Das to Govinda Baba. Govinda Baba stayed for sometime at Kapilas to give service to his preceptor and then proceeded towards western Orissa to preach Mahima religion as desired by Mahima Gosain.

At the time of commencement of Second Phase of the meditations of Mahima Gosain, the

queen of Dhenkanal State dreamt in a night about his appearance at Kapilas and informed the King Bhagirathi Bhramarabar. Next morning the King and the Queen along with the soldiers arrived at the Kapilas hills and saw Mahima Gosain. Mahima Gosain taught them about the principles, thoughts, and Philosophies of Mahima religions and converted them as his followers. Mahima Gosain ordered the King to supply cow milk daily in new earthen pots for his use. King agreed and supplied cow milk daily for 12 years. At this time Mahima Gosain was well known as Khirahari Sanyasi'.

Poet Bhim Bhoi : During this period Mahima Gosain and Govinda Baba reached in the house of a khondha boy named Bhim Bhoi in Kankanapara village of Rairakhol and taught him about Mahima religion. Bhim Bhoi was very much grateful to see the saints. At the time of their departure he saw the figure of Supreme Being inside the body of Mahima Gosain, and automatically a lyric came out from his mouth wherein the prayer for the Supreme Being was narrated as :

**Bandana Pada Padmaku
Dhyai Guru Payaraku.....**

Mahima Gosain was very much happy upon Bhim Bhoi and gave him power for poetship. Since that day Bhim was able to compose series of literatures. As Bhim was illiterate Mahima Gosain sent him two persons from Sambalpur to write down his literatures. Now-a-days the literatures of Bhim Bhoi are honoured in high esteem irrespective of religion, caste and creed.

II

Spread of Mahima Religion :

After completion of his meditations Mahima Gosain started preaching of Mahima religion. First he built a tungi (cottage) at Malabiharpur of Banki Tahasil in Cuttack district and subsequently he also built cottages at Hindol, Angul, Angara-bandha, Khuntuni, Madhi (Kamakhyanagar). But Malabiharapur cottage was treated as head quarters and Principal Cottage. Thousands of people of different places became his followers. He created number of medicants for wide publicity of Mahima religion. There were 84 numbers of kaupinadhari disciples and 90 numbers of Balakaladhari disciples of Mahima Gosain. Out of them thirty four numbers of kaupinadhari

disciples and sixtyfour numbers of Balakaladhari disciples were endowed with supreme power and designated as 'sidha' (power full). Govinda Baba, Elder Krupasindhu Baba, Nrusingha Baba, Raghubar Baba. Dama Baba, Suka Baba, Gangadhar Baba, Paramananda Baba, Ghashirama Baba were known as most powerful and eminent amongst them.

Rapidly Mahima religion was spread and honoured all most all the Garjats of Orissa and stood as bar for the spreading up christianity in the Garjat area. Subsequently this religion also was spread beyond Orissa towards neighbouring States like Bengal, Bihar, Madhya Pradesh and Andhra.

Ideals and teachings of Mahima Gosain

Mahima Gosain has prescribed twenty one virtues to be adhered to. (1) Ahimsa is main usage. The people must never swerve from right path under the influence of pleasure or pains, profit or loss, honour or dishonour (2) God is formless and all pervasive. It is not possible to make idol of him . He is Supreme Being (3) Caste system is a great bar for the society that should be condemned (4) Each and every body

has equal right to worship the Supreme Being (5) There is no god except Alekha Param Brahma who is shapeless and formless and created the universe. (6) Offering of oblation to deceased ancestors and obsequial rites are superstition (7) Mahima Gosain should not be taken as incarnation of god (8) Utter the name of 'Alekha' and take shelter in the nehelism (9) Truthful and impartial holy scriptures are to be taken as scriptures of Mahima religion (10) No medicant is entitled to use kumbhi bark for his discipleship after the principal disciple Nanda Baba (11) All disciples should be away from household attachments (12) Disciples should treat the men and women of the world as their father and mother (13) Disciples and follower should worship the Supreme Being in the morning and evening. (14) They should not take their food after sunset. (15) Disciples and nuns should not travel together for preaching this religion. (16) The disciples should only accept cooked rice as their alms. (17) Disciples should stay a night in a village and take alms of cooked rice from a family. (18) Disciples should take shelter in schools. (19) If any conflict arises between the medicants they should rectify it by their own qualities. (20) The disciple will be treated

as a perfect medicant after he gets 'Dor kaupin' from his preceptor. (21) Mahima religion is meant only for the upliftment for the downtrodden group of the society. Mahima Gosain has proclaimed a ban upon his disciples not to take food from the houses of King, Brahmin, Barber and washerman. As he said—the kings are always in habit of extorting his tenants, Barhmins are exploiting the society imposing various type of ceremonies and rituals, Barbers and washermen are in service of the society in the defilements caused by birth and death.

Mahima Gosain was having supreme powers like hearing and seeing from distance, walking in the heaven etc. He cured blindness and gifted life to the deadbody also. He was honoured by the middle caste peoples in the society who were trampled by the Brahmins. The people from Brahman and Karan castes were not willing to be the follower of Mahima Gosain. Mahima Gosain has done his self abnegation at Joranda on the 4th day of second fortnight of 'Falgun', in the year 1876 A.D. Thousands of his followers and disciples were gathered to observe cremation ceremony of Mahima Gosain. His deadbody was covered in the soil and a

temple of 10'1" height was constructed over the burial. Then a big temple over the burial was constructed. This temple is now known as Mahimagadi temple and sacred place for the followers and disciples. The construction of whole Mahimagadi along with the temple was completed by the sacrifice of Elder Krupasindhu Baba and others. After Mahima Gosain, Krupasindhu Baba was declared as leader and pioneer by the followers and disciples of Mahima religion.

III

Split of Mahima religion : Elder Krupasindhu Baba was greatly worshiped and honoured as the principal preacher like Mahima Gosain by the followers and disciples. The Eminent Principal Balkaldhari medicants like Anama Baba, younger Krupasindhu Baba, Nanda Baba and eminent Principal kaupinadhari medicants like Sukadev Baba, Ghashiram Baba, Paramananda Baba were assisting Elder Krupasindhu Baba for the smooth management of Mahimadham. This organisational set up was alright till 1914. During the year 1914 a group of kaupinadhari ascetics and disciples of Anama Baba and Nanda Baba were

interested to use kumbhibark as their dress to maintain the discipleship of Mahima religion. As Anama Baba and Nada Baba were the eminent Principal Balakaladhari disciples of Mahima Gosain and fully aware about the ban for distribution of kumbhi bark, they kept silent and did not stress any importance over the matter. For which the interested Kaupinadhari disciples prayed from time to time to their preceptors for distribution of kumbhibark. As a result of which a discussion was held amongst the living principal disciples of Mahima Gosain under the chairmanship of Elder Krupasindhu Baba and it was resolved that "as per the orders of the Guru Mahima Gosain no body is entitled to use kumbhibark to maintain their discipleship of Mahima religion" and this decision was circulated over the interested group. As a result of which a despaired atmosphere was created by them. After chalking out a plan they gathered before Nada Baba and begged Kumbi bark from him. At that time Nanda Baba was very old and was not able to see well also. So he could not be able to understand their inconnivance and converted fiftysix numbers of Balakaladhari ascetics out of them. With a great victory these new Balakaladhari ascetics went to Elder Krupa-

sindhu Baba for exchanging their salutation (saran) with him. But Krupasindhu Baba straightly denied for exchanging his salutations with them. And also he announced that creation of this new group of Balkaldhari disciples is unaccomplished and unlawful. Immediately he informed the King of Dhenkanal about this matter. Then a representative of the king reached at Mahimagadi and as per the instructions of the king he ordered the new group of Balkaladhari—to leave Mahimagadi and to travel three miles away from Joranda. They obeyed the orders of the king and did so. Subsequently another group of kaupinadhari ascetics consisting of thirty three numbers were also converted as Balakaldhari monks by Anama Baba and resided with him at Mahimagadi. Being aware of the fact the first group of new Balakaldharis went to the palace of Dhenkanal and informed the king about creation of another group of Balakaldhari and their residual at Mahimagadi. So again the king sent his representative to Joranda to finalise the matter. It was decided by the king's man that—"All the disciples should continue at Joranda under the guidance and leadership of Krupasindhu Baba ". All of them were agreed with the decision. Krupasindhu Baba denied

from time to time for exchanging his salutations with them. So they revolted and inspired his kaupinadhari disciples to get kumbhibark from their preceptor. As a result of which Krupasindhu Baba was bound to convert twenty numbers of Balakaldhari monks out of his Kaupinadhari disciples. But the new Balkaladharis did not kept silent, they also tried to banish Krupasindhu Baba from Mahimagadi. Krupasindu Baba was not also able to tolerate their behaviour and left Mahimagadi for travelling without the knowledge of any body.

Krupasindhu Baba was the athuritarian over the properties of Mahima Gosain. While hs was absent during the period of 1923 settlement his authorityship was cancelled and recorded in the name of Anama Baba, as some of the new Balkaldharis stated before the settlement officer that Krupasindhu Baba has already left Mahima Gadi since long. Since that day the new Balkal-dharis are known as legal heirs of the properties of Mahimagadi. Because they are the disciples of Anama Baba.

After completion of twelve years of his visit through out Orissa Krupasindhu Baba arrived

at Kunjakanta orchard of Dhenkanal. Hearing the news of arrival of Sri Baba, King Sankar Pratap met, welcomed and requested him warmly to proceed to Mahimagadi. On the request of the king Sri Baba arrived at Joronda with hundreds of his followers in a grand procession. As he did not want to reside with the new Balkaldharies, he stayed inside the second wall of Mahimagadi temple. Daily hundreds of followers of Mahima religion were used to visit Gadi for receiving blessings from him. Twenty numbers of his Balkaldhari disciples confessed their guiltiness before Baba, begged pardon and promised not to give kumbhibark to their disciples in future. As per the orders of Mahima Gosain Sri Baba made a number of medicants giving saffron cloth for their use as dresses to maintain the discipleship of Mahima religion. Being inspired with the ideals of Sri Baba some Sidha Balkaldhari disciples of Mahima Gosain like Sukadeva Baba, Dama Baba, Raghubar Baba and a number of their followers merged with him and requested him to reform this religion as desired by Manima Gosain. All the living Kaupinadhari Sidha disciples of Mahima Gosain also merged with him and Kaupinadhari Mahima Samaja was established.

After passing away of Krupasindhu Baba Kaupinadhari Mahima Samaja is being managed by SarbaSri Surendra Baba, Brundaban Baba, Jatia Baba, Benudhar Baba, Mayadhar Baba, Bhima Baba, Nrusingha Baba, Madan Baba, Rajan Baba, Achyutananda Baba, Raja Kishore Baba, Hrudananda Baba, Bibhuti Baba, Raghubar Baba, Kumaramani Baba, Maheswar Baba and others. Mahindra Baba an erudite Kaupinadhari ascetic of Balakaldhari group was inspired by the ideals of Kaupinadhari Mahimasamaja and merged with them.

IV

Role of Mahima Religion in the World Religion Conferences :

Mahima religion has played an vital role in the world religion Conferences held in different years at different places in India. Saint Mahindra Baba an eminent preacher of Kaupindhari Mahima Samaja attended the world religion Conference held in New-Delhi in the year 1957. Most eminent persons of Orissa like Dr. H K. Mahatab, N. K. Choudhury, Prof. Dr. Dayanidhi Pattanaik, Biren Mitra, Satyapriya Mohanty encouraged Mahindra Baba to join in the confe-

rence. This conference was held for three days from 17-11-57 to 19-11-57. Mahindra Baba delivered his powerful speeches about the thoughts and philosophies of Mahima religion citing some foreceful quotations from the literature of Bhima Bhoi. A book styled 'Bishwa Kalyan Pathe Mahima Dharma' written by Mahindra Baba and published in English, Oriya and Hindi languages was distributed in this conference.

For the second time Kaupinadhari Mahima Samaja was also invited to attend the world Religion Conference held in Calcutta on 15.11.59. An eminent medicant Jatia Baba and a renowned preacher Achyutananda Baba attended this conference under the leadership of Mahindra Baba. A book styled 'Punya Pitha Bharata and Delhi Bishwadharma Samilani' written by Mahindra Baba published in Hindi language was distributed amongst the delegates. This book was impressed with the thoughts and philosophies of Mahima religion. Mahindra Baba, Jatia Baba and Achyutananda Baba were honoured in high esteem by the delegates of other countries.

In the world religion conference held at Puri from 1.12.74 to 5.12.74 an eminet medicant Sri Bishwanath Baba belonging to Balkaldhari

group attended the conference and delivered his powerful speeches about Mahima religion with high dignity. A book styled 'Mahima Dharma Darshan' written by him and published in Oriya, English and Hindi languages was distributed in the conference.

According to Mahindra Baba 'Mahima religion is nothing but a recapitulation of Hinduism.

Conspicuous spots at Mahimagadi, Mahimagadi is situated in Dhenkanal sub-division, 24 K.m (about 15 miles) to the north east of Dhenkanal town at Joronda village. Samadhi of Mahima Gosain the propounder of Mahima religion is situated here as the sacred place for followers and disciples. There are also other conspicuous spots like Sunya mandir, Dhuni mandir, Patana Matha, lion's gate clock room, four faced well, Buildings of western Orissa Mahima Samaja, Burial ground with the tombs of the principal disciples and Akhanda Bati Mandir, Guru Purnima Dhuni mandir, Bheka Mandir, Conference altar of Kaupinadhari Mahima Samaja and many Dharmasalas around Mahimagadi.

Observation Days : Full moon day of Baishakha, Kartika and Magha are wellknown as observance days for both the groups of Mahima religion. Out of which full moon day of Magha Purnima (February) is being observed with great pomp and ceremony. More than fifty thousands of pilgrims from far and near gather here in a big fair which continues for seven days.

To impart facilities of higher education Kaupinadhari Mahima Samaja has established a College at Joronda named Mahima Mahavidyalaya, the glory of which is being remembered in the history of "Mahima religion.



List of Principal Balakaldhari and Kaupinadhari disciples of Mahima Gosain.

Sarbasri Balkaladhari Baba:- Govinda, Bhagaban, Madhab, Hari, Ananta, Keshari, Achyutananda, Kahnu, Banchanidhi, Hari, Rama Chandra, Sanata, Mukunda, Bihari, Kalandi, Madhab, Makar, Gouranga, Baman, Bauri, Purastam, Kashinath, Anadi, Abhinna, Bhajaman, Balaram, Naran, Kshetrabasi, Raghubar, Trilochan, Damodar, Anirudha, Apariti, Niladri, Elder and younger

Krupasindhu, Anama, Dambaru, Dinabandhu, Ganeswar, Madhu, Chandradhar, Dasharathi, Nath, Abhagi, Gouranga, Karunakar, Kuladhar, Kambhudhar, Trilochan, Charan, Puri, Gangadhar, Panchanan, Krushna, Ramachandra, Dharmu, Nanda, Akrur, Krushna, Harichandra, Sana Govinda (64).

Sarbasri Kaupinadhari Baba:- Nrusingha, Bidhyadhar, Paramananda, Gopal, Bhagaban, Gangadhar, Ghasiram, Mastarama, Khadi, Mani, Sanyasi, Ganeswar, Chandramani, Rushi, Gajara, Manan, Satyananda, Dayanidhi, Khageswar, Dharanidhar, Narayan, Sanak, Gadadhar, Madhab, Balakrushna, Bhabani, Bhanu Charan, Hadidas, Sukadeva, Balaram, Nabaghan, Purna Nanda, Devadas, Chaitanya Charan. (34)

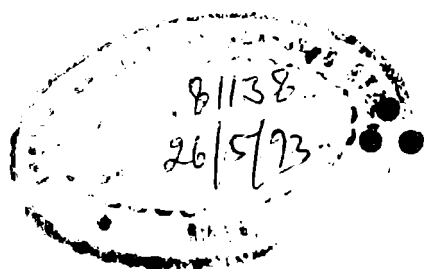


V

Oriya literature on Mahima Religion.

The works of **Bhim Bhoi:-** Stuti Chintamani, Brahma Nirupan Geeta, Bhajanamala, Chautisha Granthamala, Asthak Behari Geeta, Nirveda Sadhana, Sruti Nishedha Geeta, Works of **Sidha**

Gangadhar Baba:- Gangadhar Bhajanamala & Mahima Samhita, Works of **Jaya Krishna Pradhan:-** Bhajanamala & Mukti Geeta, Works of **Narayan Sahoo:-** Narana Bhajanamala & Sunya Rahas, Works of **Mahindra Baba:-** Mahindra Bhajan, Tatwamala, Mahima Dharma Itihasa, Mahima Kirtana, Mahindra Geeti, Mahima Aloka, Mahima Darpana, Mahima Kalpataru, Mahima Prasanga, Akakshar Brahma Geeta, By **Nrusingha Baba:-** Nrusingha Bhajanamala, Hrudagata Tatwa Bhajan, Works of **Surendra Baba:-** Sidha Bada Krupasindhu Babanka Jeebani, By **Achyutananda Baba:-** Achyutananda Bhajanamala, By **Kumaramani Baba:-** Gurunama Bhajanamala etc. are wellknown as Mahima literature approved by Kaupinadhari Mahima Samaja. The eminent disciples like Sri Achyutananda Baba and Kumaramani Baba of Kaupinadhari Mahima Samaja are preaching this religion in Assam, Nepala and Tibet. Sri Mahe-swar Baba also travelling in Andhra for wide Publicity of this religion.



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