CHAPTER VI

GROWTH OF MAHIMA DHARMA
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After completing the meditation of Kapilas in 1862, Mahima Swami led an active missionary life till his death in 1876. Govind Das Baba and Bhima Bhoi were his chief disciples. They were initiated into this faith before 1862. Mahima Swami moved from village to village. He converted Gangadhar Sahu and his family members. They belonged to Kasipur of Dhenkanal district. For the first time the householders embraced this new faith. Then he visited Redhakhol of Sambalpur and accepted annabhiksa from Bhima Bhoi. His annabhiksa from Bhima Bhoi created confidence among the tribal people. This act made them to believe that Mahima Swami was not a foreigher but one of them. So they accepted this faith in large number.

While travelling from place to place Mahima Swami visited a number of places and gathered a large number of followers. He preached his religion in Darpani, Dalijoda, Mangrajpur, Bantua, Sosipatna, Mahisiananda (all near Choudwar), Khuntuni, Sapanpur, Nabedha, Gurudijhatia, Nuagaon, Atasahi, Dorada, Gopinathpur, Bhobara (all near Athagarh), Malbiharpur in Banki, Ali, Jajpur, Sukinda, Jagatsinghpur, Raghunathpur, Biridi area. In Dhenkanal district Mahima Swami made tour to Kasipur, Khandualili, Haldidiha, Zaka, Kaluria, Baulapur, Kankandapala,
Gundichapara, Ranjasingha, Ranjagola, Kantapal, Odapara, Kirtanpur near Dhenkanal, Hindol, Angul, Talcher, Pallahara and Joranda, which is the centre of Mahima Dharma. During the course of his missionary life Mahima Swami spent sometimes in Patia, Damana, Andharua, Baragarh, Khandagiri and Daruthenga in Puri district. Besides coastal Orissa, Mahima dharma also flourished in Western Orissa. Mahima Swami went to Balasingha of Boud, Sonepur in Balangir, Redhakhol, Tihura, Panchapada, Geudapada, Rampur in Sambalpur district. He sent his sanyasis to propagate the religion. Govind Das Baba was sent to Keonjhar to establish tungis and propagate the religion. It gradually spread to other parts of India. Bhagavan Das Baba and Achutananda Das Baba were sent to Madhya Pradesh. Bhagirathi Das Baba and Krushna Chandra Das Baba were sent to Uttar Pradesh for the spread of the religion. He also established seven tungis at Kasipur, Khanduali, Maladidiha, Hindol, Ranjagola, Bahabandha, Kaluria, Baulapur, Angarbandha, Gangijodi, Kansara, Mahidharapur, Bhogabareni, Odapara, Sugar, Kantapala, Kirtanpur, Bangula, Brahmapur, Madhi and Joranda in Dhenkanal district. He is said to have built twenty one tungis in the estate of Angul, Banki, Dhenkanal, and Hindol.\(^1\) The tungis in Cuttack district were

\(^1\) OSA, It. No.443, p.5.
He also founded some tungi in Patia, Andharua, Damana, Baragarh, Daruthenga, Khurda and Khandagiri in Puri district. This practice became very popular and villages visited by Mahima Swami became dotted with tungi. Some dhunighars were founded by Mahima Swami. The first dhunihar was established by Mahima Swami in 1863 at Khuntuni is Cuttack district. This was followed by dhunihar of Damana, Daruthenga and Andharua in Puri district. In 1866 he also built a big dhunihar at Malbiharpur where sixteen para sanyasis were initiated and a large number of householders became the asritas. He also established some dhunighars in Mangarajpur, Mahisiananda and Sosipatna in Cuttack district and Kankandapal in Dhenkanal district. In some of the dhunighars, para sanyasis were initiated. It is said that seven para sanyasis were initiated at Damana.

A grand Valvalila is held with the dhuni. The grand Valvalila observed at Khuntuni in 1863, attracted the general faith and worship of the common people and the reputation of him spread far and wide.

2. OSA, It. No.443, p.5.

3. Ibid., No.441, p.3.
He made sixty four siddhas* and thousands of followers all over Orissa. People irrespective of caste, creed and colour were impressed with the personality of Mahima Swami and the simplicity of the religion itself. Brahmins, like Hari Panda, Basudev Panda, Dharmarana Das, Markanda Das, were converted into this religion. In some of the places the Brahmins strongly opposed this faith. Majority agricultural population in the coastal and tribal areas became the followers of Mahima Swami. Some of them were influential persons of the society. The primitive tribes did not accept this religion though the Gonds, Desia, Kondhs and Saaras accepted this. The reason of conversion was curing from diseases, persuasion by the sanyasis and sometimes to be blessed with a child. The number of tribal conversion was high during Bhima Bhoi's time. The people opting for this faith were mostly independent in their profession. The labouring class faced difficulties in accepting the religion as food is prohibited after sunset. Some of the businessmen also embraced the religion. The educated people, both in urban and rural areas, were rarely attracted by this faith. The urban people had no likeness for this, because of the austerior code of conduct. The patronization of the then native rulers of Garjat helped the growth of

* Perfect sanyasi of Mahima dharma or para sanyasi.

this faith in Garjat areas. At last, it can be concluded that during the life time of Mahima Swami this religion gained popularity among the unsophisticated villagers of Orissa. The Utkala Dipika dated 1st June 1867 reported, "It is heard that some twenty to thirty thousand people have adopted this religion".  

Growth of Mahima dharma after the death of Mahima Swami i.e., during the life time of Bhima Bhoi and other 64 siddhas

Thus Mahima Swami gathered a large number of followers. He died in 1876 at Joranda gadi. The growth of Mahima dharma was affected to some extent after the death of Mahima Swami. The report of the Tahasildar of Angul can be cited in this context - "The religion does not appear to be in progress in this quarter (Angul) after the death of Mahima Swami. Most of the asritas of his time have at present abandoned their principles and taken into the caste and community to which they formerly belonged". But the sanyasis continued to practise the new faith as before. The Mahima sanyasis were persecuted by the British Government. After Mahima Gosain's disappearance

6. OSA, Lt. No.443, p.5.
7. JTC, Part VI, Lt. No.402.
Hari Babu, an officer of the Commissioner of Orissa Division, was instructed by the British Government to arrest Mahima Swami. Accordingly he raided Joranda Gadi and arrested some of the sanyasis there and took them to Dhenkanal Garh. Under the request of Dinabandhu Bhramarbar, the Raja of Dhenkanal, Harekrushna Babu released them. But he suffered seriously and died.

A council was organized at Zoka in the month of Chaitra, 1876, following the death of Mahima Swami. Narayana Das Baba, Nanda Das Baba, Niladri Das Baba and twenty other para sanyasis participated in the meeting. It was decided to construct the Gadi mandir at Joranda. Accordingly Sanatan Das Baba, Banchanidhi Das Baba and Ananta Das Baba laid the foundation stone of the Gadi mandir. Another council was held at Joranda on the Kartika Purnima. Bhima Bhoi is said to have taken part in this council, Bhagaban Das Baba, Banchanidhi Das Baba, Nanda Das Baba, Niladri Das Baba and others were leading members. Lay devotees and sanyasis in large number participated in the meeting. It formulated the principles for the maintenance of Joranda Gadi and prescribed that the religious practices to be held daily and annually. The para sanyasis were entrusted with the niti

of Gadi mandir. The conversion and initiation rites were to be observed there. Only the sanyasis in charge of the temple would stay at Joranda and others would go on preaching. No sanyasi was allowed to stay there for more than one month. According to the suggestion of the council, Satya Mahima Dharma Samaj was organized in 1876. The senior para sanyasis became the member of the Samaj. It took the responsibility for the construction and management of the temple at Joranda Gadi.

The Satya Mahima Dharma Samaj was to select and initiate the apara sanyasis into para sanyasis. The organization of the Samaj is an important landmark in the history of Mahima dharma. After the conclusion of its meeting the sanyasis left Joranda and carried on their propagation with much interest. Bhima Bhoi, however, was not satisfied with the council and left for Khaliapali in Balangir district.

Due to the patronization of Bhima Bhoi and other sixty four siddhas Mahima dharma became a living religion after the death of Mahima Swami.

In 1881, the Tahasildar of Angul made the following observations, "In fact the followers of Mahima appear to have been scattered in almost all the Garjats of Orissa in the Chattisgarh division of the Central Province, in the Regulation districts of Orissa and Ganjam. Among the Garjats their members
are more numerous in the estate of Dhenkanal, Banki, Hindol, Angul than elsewhere". According the Census of 1881 the rank of different sects was as follows. From this it could appear that hardly 1000 families subscribed to Mahima faith. It is difficult to know the areawise distribution of the adherants. The Utkala Dipika however mentions that about 20 to 30 thousand people constituted the followers of the Alekha Faith. The influence of Bhima Bhoi for the spread of the religion is remarkable "We can count at least 30 villages in the district of Sambalpur alone, where the Kumbhapatias chiefly reside". Some Brahmans of Sambalpur openly embraced the religion by throwing away their Brahmanical threads.

Bhagaban Das Baba spent the last part of his life in propagating Sambalpur; Bada Achutananda Das moved in Western Orissa, Madhya Pradesh; Bada Krupasindhu Das Baba in Angul and Athagarh; Bada Krushna Chandra Das Baba in Keonjhar, Mayurbhanj; Bada Balaram Das Baba in Ganjam, Berhampur, Gumula, Khodasinga, Satapoundi; Dhyana Das Baba in West Bengal; Ganeswar Das Baba

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9. OSA, ACC No. 443, p.4.
13. Ibid., p.128.
in Keonjhar; Raghubar Das Baba and Charan Das Baba preached the religion in Keonjhar, Balasore, Jajpur and Bhadrak. Raghubar Baba convented Raja Dhanurjaya Bhanja of Keonjhar and some of his nobles. Aparti Das and Kesari Das made hundreds of disciples in Kujanga, Ali, Dalijoda and Padmapur of Cuttack district. Anam Das Baba led an active role for the construction of Joranda Gadi. The Satsanga gosthi at Joranda was organized first under his supervision. He perfectly managed the Joranda Gadi for a long period. Sana Krupasindhu Das Baba played a significant role for the propagation of the religion in Sambalpur, Kalahandi, Balangir, Koraput, Rayapur, Rayagada and Bastara. He established hundreds of tunjis and ashramas. He visited Indore and blessed the king with a son, Dambaru Das and Ratnakar Das gathered a large number of followers in Bengal and Madhya Pradesh. Panu Das propagated the religion in Prachi Valley. Narana Das Baba converted a large number of followers into Mahima faith from Dhenkanal to Madhya Pradesh and established a large number of tunjis. Gangadhar Das Baba made Valyalila and established tunjis in Choudwar, Cuttack, Baranga and Banki. Aparti Das Baba, Ananta Das Baba and Kishori Das Baba travelled throughout Jagatsinghpur subdivision and established a large number of tunjis and gathered a large number of followers. Dasarathi Das and Banchhanidhi Das travelled through Kalahandi, Balangir, Koraput, Khadial, Bastara, Raigarh,
Sarangagarh of Madhyapradesh. Niladri Das Baba visited Lucknow and Kathiawar in Gujurat. Dambarudhar Das Baba and Bhajaman Das Baba engaged themselves in Balasore and Mayurbhanj. Bhagaban Das Baba moved throughout Medinapur district of West Bengal.

Thus these sixty four siddhas propagated Mahima Dharma in and out of Orissa. They propagated the religion vigorously, established tungis and gathered a large number of followers both sanyasis and asritas.

Some years after the death of Bhima Bhoi, a new development took place. In 1912 Siddha Nanda Das Baba, the youngest of the sixty four siddhas, heard sunyavani (divine voice) to initiate new para sanyasis, i.e., para sanyasis of the second order. He received the order and initiated a few of the Kaupunidharis into Kumbhipatias. This created a schism in Mahima faith. Krupasindhu Das Baba, one of the sixty four siddhas, did not accept this sunyavani and moved out of the common matha in Joranda. Thus the Mahima followers were divided into two sections Kaupinidhari and Kanapatia. From this time the dispute between both the groups about the land occupied by Krupasindhu Das Baba and about the management of the temple is still continuing.
Thus during the life-time of Mahima Swami, Mahima dharma was confined to Orissa. After his death, the sixty four siddhas sincerely tried for its propagation in and outside Orissa. Some centres were established in MP, UP and West Bengal. No documents are available about the exact number of followers within and outside Orissa. According to the Census of 1881, the number of Mahima followers in Central Province was as follows. The Kumbhapatias, who are shown only in the Central Provinces and numbered 613, should not have been separately shown. They are a very small sect and it was owing to the mistake in the working up of the figures in the Central Provinces Census Office that they have been separately shown.¹⁴ The map No.1 appendix shows the location of the tungs and Mahima ashramas in the 19th century.

**Present Position of Mahima Dharma:**

Siddha Nanda Das Baba, Anam Das Baba, Bada Krupasindhu Das Baba, Sana Krupasindhu Das Baba made one hundred and sixteen para sanyasis of the second order. These babas, under the leadership of Biswanath Baba, contributed a lot for the propagation of this dharma in the twentieth century. They saved it at a crucial time i.e., the period after the departure of the sixty four siddhas for the continuance of the Faith. During this period the religion was challenged from within and without. Some of the kings also doubted the significance of

Mahima faith. Biswanath Baba, by his exposition and interpretation, created confidence among the people of all classes. The Rajas of Baramba, Khandapara, Nayagarh and Talcher realized the importance of Mahima faith and patronized it. They published a number of books to make it popular among the educated people. They made extensive tours all over Orissa and established Mahima ashrams and tunkis. Biswanath Baba made a strong organization for the propagation of the faith. He set up two organizations, i.e., the Satya Mahima Dharmalochana Samiti and Satya Mahima Dharma Granthakosa Samiti. The former was established in 1934 at Cuttack with Biswanath Baba as its advisor. Gopal Chandra Praharaj, the famous lexicographer of Orissa was an active member of this Samiti. Now its headquarters is at Bhubaneswar, the capital of Orissa. Satrughna Nath, the famous educationalist of Orissa is an active member of this Samiti. The learned persons of Orissa became its members. It sponsors periodical discussions on Mahima faith. It publishes Mahima Mayukh, a monthly magazine. The Grantha Kosa Samiti was started in 1935. It was registered under the Society's Registration Act in 1973. Its membership includes para sanyasis, vairagis and gruhi bhaktas. Biswanath Baba is its president. Its office is at Guru Mahima Gadi Mandal, Joranda. It meets twice a year. The annual meeting is held at the time of Praohu Purnima.
Due to the ceaseless efforts of the Mahima sadhus, Mahima ashrams and tungis have been established in almost all the cities and towns of Orissa. Bhubaneswar, Cuttack, Puri, Rourkela, Balasore, Sambalpur, Berhampur, Koraput, etc., have become the centres of Mahima dharma. Now a days the urban people are accepting the religion. Some of the elites of Orissa have become the followers of the religion. In almost all the blocks of Orissa there are the Mahima followers. All the districts of Orissa have the Mahima ashrams and tungis. People are more interested to know about the religion. Some centres have been established in Assam, Bihar, Bengal and Andhra Pradesh.

Now a days a large number of sanyasis are moving in different places. They return back to Joranda at the time of the annual festival. The Magha Purnima festival shows how the people are curious to observe the practices of the religion. The initiation ceremony proves that this religion is in a growing stage undoubtedly. A recent publication in the Prajatantra, the Oriya daily 15 shows the growth of the religion towards the close of the twentieth century. Apendix IV B also shows the development of the religion in the twentieth century.

15. The Prajatantra, 5.4.90.
Causes for the Growth of the Religion:

There is no caste distinction in Mahima dharma. The casteless religion gave social and religious equality to the lower class people who were deprived of all these things. At that time Brahmo movement and Christianity were also open to all, but there were some obstacles. Brahmo movement was limited to urban areas. Only English educated people became its followers. The door of Christianity was open to all but people were afraid of their expulsion from the society in the wave of conversion. The Brahmanas and the complicated rituals prevent the people from going near to God in Vedic religion. But Mahima dharma approached the people with simple religious principle. Mahima dharma is against idolatry. It believes that as no one has ever seen the God, no shape can be attributed to Him. Some of the principles of Mahima dharma have resemblance with the basic ideas of Hinduism which make it a reformation movement in the Hinduism. So many caste-Hindus became the Mahima followers. The Panas all over Orissa accepted the religion in order to raise their social status.

The socialism, liberal outlook of Mahima Swami attracted many people. Madhusudan Das, while he was in Patia in 1864 was very much impressed by the teachings of Mahima Swami. His personality was responsible for his wide popularity to some extent. He also travelled everyday from one tunqi to another and would never stay at any place, reaching a tunqi.
This practice enabled him to cover a large number of places for the spread of his religion. While he was moving through Dhenkanal, Madhavananda Acharya, a Pundit of Kasi met him. He was impressed with the philosophy of Mahima Swami and embraced this faith. Gangadhar Mishra, Dharmu Das and Purushottama Das, the followers of Vaishnavism conferred with Mahima Swami at Sukinda. They were pleased with him, threw away the beads, the sacred thread and became the followers of this Faith. Lochana Das, a siddhanti sanyasi was convinced of the divine power of Mahima Swami and became his disciple. All these new converts accepted sanyasahood from Nrusingha Das Baba at Malbiharpur. During his missionary life, Mahima Swami performed some miraculous deeds such as recession of flood water at Khanduali in Dhenkanal district; creation of stream for the passersby in the Dalijoda forest in Cuttack district, lotus posture above the dhuni at Baragarh in Puri etc., which convinced the people that he was not an ordinary man. He also cured the epidemics like cholera, restored the deceased to life, blessed the childless couple with child. These acts of Mahima Swami attracted the common people into the fold of Mahima dharma.

While moving from place to place Mahima Swami established tungis, installed dhunis and performed Vaivalila which became
the means of his propagation. The **tungis** play an important role and is considered to be the most sacred place of **Mahima dharma**. It is just an ordinary thatched house. The **tungis** were of either five cubits to represent the five elements or seven cubits to represent seven materials or nine cubits to represent nine doors of the body or twelve cubits to represent twelve voices or sixteen cubits to represent sixteen **kalah** of soul or twenty one cubits to represent twenty one heavenly abodes of the body. The **tungi** and its vicinity was smeared with cowdung and then it was inaugurated on the 14th day of the bright fortnight. It serves as an important meeting place of the villagers. In this sense **Mahima tungi** is similar to **Bhagavat tungi** where recitation of the **Bhagavat** is an important function. In the **Mahima tungi** community singing of the glory of **Alekha Mahima** is done with the help of **gini** and **khanjani**. Such bhajans not only attract the simple people of the villages but also help in the propagation of **Mahima dharma**. Mahima Swami was very much particular to enforce religious sanctity of the **tungi**. Another important institution of **Mahima dharma** is **dhunighar**. It is a place where sacred fire is kept burning wood, ghee, camphor, sandal.

**Religious Sanctity of Tungi:**

It is sanctified thrice. Nobody will enter with umbrella, shoes and cap. None will beg within **tungi** campus. Only Mahima.
Swami was staying in the *tunqi*. The Mahima followers perform their *sarana*, *darshana* inside the *tunqi* campus are poured into the *dhuni* with the sound of *Guru Brahman Mahima Alekha*. It is usually enkindled with the accompaniment of the *bhajan* of Mahima followers. Mahima Swami established the *dhuni* for the welfare of the people. The important places associated with *Mahima dharma* have *dhunighars*. A grand *Valvalila* is an important aspect of *dhuni* where *Mahima prasad* is offered to the young and old. This practice is instrumental in attracting the common people.

The Rajas of Dhenkanal, Patia, Athagarh, Boudh, Balangir patronized the religion. Bhagirathi Mahendra Bahadur donated land for the construction of Joranda *Gadi* which became the principal centre of the religion. The patronization of the king also helped for the speedy growth of the religion. Some rich people and Brahmins supported the religion.

People for all these reasons imposed confidence in Mahima Swami. The Utkala Dipika dated 1st June 1867 observes, "People have become so obedient that none can defy Mahima Swami".

In course of the missionary career Mahima Swami and his followers faced a lot of difficulties. There was strong
opposition from the orthodox society. This religion spread widely in Aul of Cuttack district. While preaching through Madhupur Garh in Cuttack district, Madhusudan Das Baba and Gouranga Das Baba were challenged by the Raja. The Raja ordered them to stay inside the Hindu temple which was against the Mahima faith. When they refused to enter the temple, the Raja removed their bark, cut their matted hair and forced them to wear the white cloth. Once the Raja of Hindol compelled a Mahima follower to give up the Faith or to leave the village. He was forced to eat the bhoga offered to Hindu deity. He was threatened to leave the village in case he refused to take bhoga. He insisted on remaining in Mahima cult and left the village with his family members. He settled in Badagu village with the prior permission of the Raja of Dhenkanal. Sometimes people abused the Mahima followers. Some of the Mahima followers propagated the religion in Redhakhol. The Raja of Rampur persuaded the Mahima followers to forsake the religion. But when the king failed in his attempt, he called the followers to his court and forced them to take nirmalya for Brahmin and accept cooked food from the earthen pot of the sweeper. Otherwise they would be beaten. They preferred to be beaten. At last they were severely beaten. The Brahmins opposed this religion strongly. Janardan Misnra, a Mahima follower of Sarapur in Cuttack district, was going to meet Mahima Swami.
On the way the Brahmins assaulted him and forced to renounce the Mahima cult. They forced *tulasi* leaf and *nirmalya* into his mouth and compelled him to eat. But Janardan spit it out. The Brahmins went on beating him till he became unconscious.

From the writings of Bhima Bhoi the persecution of the Mahima followers is clear. His *Chautisa Madhuchakra* reveals his indignation against the inimical attitude of the feudal chiefs and the Brahmins towards Mahima followers. Bhima Bhoi, in the *Stuti Chintamani*\(^\text{16}\) depicts the vehement opposition of the orthodox people. Men and women together abused the religion. They were avoiding the preachers of Mahima cult and criticised it. Sometimes people thought the Mahima followers as mad and unconscious as they were against idolatry. Often people thought them foolish as they do not respect the Vedas, Puranas and other sacred books of the Hindus. They disregard the *Gita* and *Bhagavat* by putting their foot on it.\(^\text{17}\) The Mahima followers pass on the holy basil which is used for the worship of gods and goddesses. So they were abused and denounced in the Hindu society. For this type of religious activity people scolded


them saying they were Christians. Bhima Bhoi said, "To utter Alekha (you are giving untold suffering). We will die one day. Why shall we accept Christianity? When we will die none will carry us nor will cremate us taking the Mahima followers are Christians. We will become moth." The contemporary newspaper also pictured the torture of the Mahima followers.

The news item, published on 6th September, 1873 in the Utkala Dipika, reveals the persecution as follows. The reporters of Jajpur reported that Mahima Babaji or Kumbhi sect organized themselves in ex-state areas of Dhenkanal, Sukinda and Keonjhar. Some of these persons had entered Madhupur and tried to destroy the caste structure of Hindu society for which the king drove them out of the kingdom. Two of those Vairagis came to Jajpur two months back and made some disciples from Brahmin, Karan and Radhi castes. Such propagation of the religion posed a serious problem to the caste supremacy of the Hindu society. So the Brahmins decided to persecute and outcaste the Mahima followers. After persecution, when they are brought before the Deputy Magistrate, the latter advised him to leave the place immediately.

Mahima Swami was never annoyed of these persecutions. He always advised his fellow sanyasis to be calm and not to think.

ill of the persecution. A sanyasi should tolerate the abuse and assault of the people. On one occasion Kalu Das Baba was abused in a village and refused to accept bhiksa from that village. When it came to the knowledge of Mahima Swami he consoled Kalu Das Baba that you should not take notice of abuse. He told the Baba to accept whatever given to him. This shows the extreme humility of Mahima religion which was responsible for the growth of the religion. Some Mahima followers were arrested in Sambalpur by a Government Officer who thought them to be thieves. However, they were released. They urged the Gosain to take revenge upon the people who were obstructing the Mahima cult. The Gosain replied, "Param Brahman has blessed you to preach Mahima cult. Why are you anxious to take revenge? A trader carry on his trade in spite of the abuse and obstruction. Like the trader you should spread Mahima cult even if people do harm. You should never think of revenge."

Though Mahima Swami was very liberal, he could not get proper treatment always. Sometimes people tried to kill him. Once a follower of Ramananda came with a sword to kill the Gosain and said, "If he tolerates the attack and survives, he is a true incarnation of God. If he moves away from the attack

he is a false prophet". The Ramanandi devotee searched him throughout Dhenkanal and could not trace him. One of the Mahima devotee offered himself to be tested by the sword. He raised his left hand and asked the Ramanandi to cut it. The Ramanandi hit with the sword but nothing happened. He realized the greatness of Mahima Swami and became himself a Mahima follower.

The persecution made the religion more popular as the persecutors were paid in their own coin. At last they realized their mistake and begged apology to Mahima Swami. These incidents created confidence among the people that this religion had some significance.

Roles of the Follower:

Some followers of Mahima dharma tried to propagate the Mahima dharma.

Bhima Bhoi:

Bhima Bhoi is regarded as the greatest poet and exponent of Mahima dharma. His life history, however remain shrouded in mystery. In the absence of authentic historical documents, scholars have so far depended on the available legends, myths and his own writings.
Bhima Bhoi was a Kandha by birth. He was born of an obscure parentage in the middle of nineteenth century. According to local tradition, a blind boy, who later on known as Bhima Bhoi, was found in a palm grove outside the village Jatasingha. Jatasingha is located in Biramaharajapur police station of Balangir district. A Kandha couple Danara and Gurubari picked him up and took care of him. After the death of Danara, Gurubari married again to Dhaneswar. Dhaneswar was living in Kandhara, in Radhakhol police station in Sambalpur district. Gurubari shifted her residence from Jatasingha to Kandhara with Bhima Bhoi. In the meantime she became the mother of two children. So Bhima did not receive good treatment from her. The untold suffering of the childhood days is recollected in his Stuti Chintamani. He was deprived of parental love as his father left the world before his birth. So he was leading a miserable life. Bhima Bhoi recollects that while a boy of four he saw a wandering mendicant, with the signs of conch and discuss in two arms, begging anna (cooked rice) in that village in the month of Jestha. Perhaps this yogi was Mahima Swami. It is probable that Mahima Swami visited those places much before his

22. Ibid., p.41.
attaining siddhi at Kapilas. At the age of seven life became unbearable for this helpless boy on account of poverty. At the age of twelve, he was tending cattle in the forest. For days together he went without food. He had to undergo a miserable life till he became fourteen years old.

The date of birth of Bhima Bhoi is mentioned as 1855. This date seems to be incorrect. Mahima Swami met Bhima Bhoi sometimes in 1862. At that time he sang bhajans in front of Mahima Swami. Bhima Bhoi in his own writing mentions that he became poet at the age of sixteen. So when Mahima Swami met him in 1862 he must have been sixteen or above sixteen. So the year of birth of Bhima Bhoi may be 1862-16= 1846 or earlier. It is also corroborated by Dhenkanal District Gazetteer. Bhima Bhoi was born between 1846 and 1850.

24. Ibid.,
25. Ibid., p.43.
Meeting with Mahima Swami:

The meeting of Mahima Gosain with Bhima Bhoi was an epoch making event in the history of Mahima religion. This historic event happened on the 10th day of the bright fortnight of Kartika. On that day Mahima Swami went to Golasinga near Boudh where Govind Baba, his close associate and disciple had established his seat of religious activities. At midnight Mahima Swami came with Govind Baba to Bhima Bhoi's house and called Bhima Bhoi. He woke up and found his room illuminated with the presence of two human figures. One of them introduced himself as Anadi Brahman and the other his disciple, who was Lord Jagannath himself. He fell prostrate at their feet. Mahima Swami touched his head, blessed, asked him to get up, and revealed that God has come down to earth in flesh and blood in this Kali Yuca to spread Satya Mahima dharma and he was initiated to this cult. Bhima Bhoi requested Mahima Swami to impart knowledge about the dharma. Mahima Swami inspired him to compose the songs of the divine, through which he would be aware of the mystery of this religion. Thus the spiritual touch of Mahima Swami enkindled the poetic quality of Bhima Bhoi. Thereafter the obscured illiterate boy started

composing lyrics and bhajans of spontaneous appeal. At an early age of sixteen he became a renowned poet. Bhima Bhoi in his writings expressed, "I am illiterate from my birth, at the age of sixteen I composed poems, I knew nothing about Veda, scriptures etc. My Guru prompted me, gave me the knowledge and I composed the poems. Without Guru's prompting and command I cannot compose". He further wrote, "I am a youth without any intelligence. I have composed by Guru's command. By myself, I am incapable to say anything".

Mahima Swami again paid a visit to Bhima Bhoi in 1862 during the course of his journey to Redhakhol. He accepted anna bhiksa from Bhima Bhoi. The latter worshipped him through his bhajans and supplied him with the cooked rice in the open space. It is said that, after meeting Mahima Swami, Bhima Bhoi used to recite bhajans every morning. Four devotees of Mahima cult were ordered by the Swami to be constantly with Bhima Bhoi and write down whatever he sang. Those four were Hari Panda, Basudev Panda, Dharmananda and Markanda. Bhima Bhoi presented his composition first to Mahima Swami.

33. Ibid., p.30.
34. Biswanath Baba, Satya Mahima Dharma Itihasa, p.69.
In course of time, Bhima Bhoi gathered round him a large number of followers through his popular bhajans. He interpreted the mysteries of Veda and Vedanta in such a simple manner that common people could understand them clearly without his writing Mahima dharma could never have been so important. He was second to Mahima Swami. He can be regarded as Saint Peter of Mahima dharma. It was due to him the tribal people of Boudh, Balangir and Sambalpur accepted the Faith in large number.

The view that Joranda is the birth place of Bhima Bhoi and that he was initiated there cannot be accepted as there is no evidence of it in the writings of Bhima Bhoi.

Bhima Bhoi did not become a sanyasi. He continued as an asrita of Mahima dharma. Mahima Swain told him to compose bhajans in his own house without moving to the Joranda Gadi. More than once in Stuti Chintamani he has declared him as an asrita. He had the belief that, siddhi could be attained by leading a family life.

Bhima Bhoi had to face various difficulties and even was humiliated while propagating the Mahima cult. But he

35. N.N.Vasu, Archaeological Survey of Mayurbhanj, pp.CCXLVIII.
37. Ibid., p.50.
did not lose patience and worked till last. He devoted his entire life for the spread of Mahima cult.

The death of Govind Baba in 1867 and of Mahima Gosain in 1876 came as a great shock to Bhima Bhoi who used to look upon the former as the incarnation of Lord Jagannath of Puri and the latter as the Sunya Brahman.

Bhima Bhoi attended the Mahima Mahasabha summoned at Joranda immediately after the death of Mahima Gosain for consolidation of the faith. It was his first visit to Joranda. He pleaded that not only the sanyasis but also the sincere gruhi followers of the cult should be granted right to propagate the religion. He also advocated that the female followers should be granted equal rights like the male followers of Mahima dharma. This was not accepted by the council. He made up his mind to organize a monastic order based on his own idealism. From Joranda he came to Khaliapali on the bank of the Anga river in Balangir district and decided to make this village the centre of his religious activities.

Maharaja Niladhar Singh of Sonepur, who had great respect for Mahima Swami, permitted Bhima Bhoi to build his monastery in his territory. Thus Khaliapali ashram was established in either 1876 or 1877. He spent the latter part of his life in composing bhajans and propagating the religion. He accepted
followers from all sections of the society irrespective of sex. He made some nuns. Among them Ma Annapurna, his spiritual consort was a true sanyasin. She was a great spiritual force in the ashram. He married two wives and was blessed with two children - Kapileswar and Lavanyavati. Bhima Bhoi died in 1895, and was given samadhi inside the compound of the monastery. Khaliapali became a parallel institution of the Mahima followers. It is visited by Kumbhipatias as well as by the Kanapatias.

The Literary Works of Bhima Bhoi:

Bhima Bhoi made Mahima dharma very popular through his writings. In fact the Oriya literature has been enriched with his works. His writings depict the social and religious condition of Orissa in the 19th century. He wrote in simple Oriya language. Some of the great works of Bhima Bhoi have been edited by Artaballav Mohanty and published by the Prachi Samiti. The most important work of Bhima Bhoi is Stuti Chintamani. It is an anthology of one hundred long poems. It reflects some of the significant incidents of his life. The whole work is full of human appeal. In one of the stanzas he says, "The suffering of the humanity, the limitless miseries of the world - who can

38. Sambalpur District Gazetteer, p.447.
The whole work is a brilliant exposition of the Mahima dharma, apart from being a literary gem. From it one can also get an idea about the code of conduct of the followers the Mahima dharma.

The bhajans of Bhima Bhoi have been compiled in two volumes by Prachi Samiti and is known as Bhajanamala. These are of great spiritual and literary value. Some of these bhajans are used as daily prayer by Mahima followers. The Mahima religion became popular among the common people mostly through the bhajans.

Another important work of Bhima Bhoi is Nirveda Sadhana. It consists of twenty chapters. The book is in the form of a dialogue between Govind and Avadhuta and through this form of a dialogue, the main emphasis is on the tenents of the Mahima dharma. The work also contains valuable information regarding the initiation of Bhima Bhoi and Govind Das Baba.

Adi Anta Gita analyses the deep philosophy of Mahima dharma. The Pinda Brahmanda theory of this faith is clear from this work. It mentions that the grace of Mahima Swami made the illiterate Bhima Bhoi a poet.

Sruti Nisedha Gita, Brahma Nirupana Gita and Astaka Bihari Gita expose the theological teachings and the speculative thought of Mahima cult. His Chautisa Madhuchakra reflects all the idealism, dreams and aspiration of his great mind and at the same analyses the philosophical and mystical thoughts of Mahima cult. The first seven Chautisas depict the hostile attitude of the feudal chiefs and the Brahmins. The eighth Chautisa is a fervent prayer for the restoration of true religion. The ninth and tenth Chautisas contain the dialogues between the poet and the Alekha Swami. Other Chautisas advocate the unconditional surrender to Mahima Swami.

Besides these, several manuscripts on Mahima dharma have been discovered, but some of these have not yet been published, for example, Mahima Vinod and Manusabha Mandal kept in Sambalpur University Museum.

The works of Bhima Bhoi as a whole are valuable treasures of Mahima dharma. Critical editions of his works will throw new light on the Mahima religion.

**Blindness of Bhima Bhoi:**

The view that Bhima Bhoi was blind is controversial. Historians like B.C.Mazumdar and N.K.Sahu, believed that he was blind. The contemporary report of Angul Tahasildar,
quoting the current tradition, mentions that though Bhima Bhoi was blind, he regained his eyesight at a later stage. But the analysis of the writings of Bhima Bhoi does not suggest that he was blind, for example in the _Stuti Chintamani_.

Bhima Bhoi admits that, as a boy of four, he had seen a wandering _vagi_ with the signs of conch and discuss in two his arms. He also gives a full description of the _vagi_ with his _kaupin_. Had he been a blind person he could not have identified the signs on the body. Similarly while narrating his experience as a cowherd he writes that when tending cattle he was looking at the sky to ascertain return time. It would not have been possible on the part of a blind boy to know the correct time of return by looking at the sky. Further he has mentioned that I have not finished yet. I have lots to write about worldly life. How much shall I write with _lekhana_ (stylo) and leaf.

At one place Bhima Bhoi has written, "I am wandering like a blind and do not find a way." From this it should not be inferred that he was actually a blind. A.K. Panigrahi points out that the blindness of Bhima Bhoi was spiritual which was removed by Mahima Gosain or it might have been possible that

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40. Bhima Bhoi, _Stuti Chintamani_, p.41.
41. Ibid.
42. Ibid., p.65.
the Mahima followers in order to show the greatness of Mahima Swami have projected Bhima Bhoi as blind.

A third possibility is that in his old age Bhima Bhoi might have lost his eyesight. B.C. Mazumdar, who was the commissioned by the Maharaja of Sonepur to write the history of his State, has said that Bhima Bhoi was blind. He wrote his account before 1909, about fourteen years after the death of Bhima Bhoi. He would have collected this information from the local people who knew that Bhima Bhoi was blind.

From the above discussion, it can be concluded that Bhima Bhoi was not blind in his youth, but became blind before his death.

**Attack on the Jagannath Temple:**

In 1881 some Kumbhipatias of Sambalpur became jealous of the status of Lord Jagannath as they were against idolatry. Like the missionaries they attacked the Jagannath temple but it was in vain. J.S. Armstrong, Magistrate of Puri, who investigated the incident, has given the following account. Some followers of the Mahima cult attacked Jagannath temple on 1st March 1881.

44. OSA, Letter No. 224, p. 3.
In 1881, a group of Kumbhipatias accompanied by a number of women went from Sambalpur to Puri with the object of burning the images of Jagannath, Balaram and Subhadra. Near Puri about fifteen men and women almost in a state of nudity came up to the temple shouting Alekha, Alekha. They were about to enter the temple, but one of the door keepers shut the gate which the naked men pushed open and forced their way into the building accompanied by some two hundred pilgrims. The party then broke down the door to the Bhogia Mandap, the room in which the offerings are arranged, but there were no offerings at that time. They then made their way into the great hall of the Jagamohan. They found the Jaya Vijaya gate shut against them. While they were going round the temple to find out some other entrance into the inner sanctum, there was a clash with the Pandas. As a result, the Kumbhipatias were either jammed against the wall or pushed onto the stone pavement.

The rioters were arrested by the police and were placed on the trial and had to undergo rigorous imprisonment for 3 months.

Shortly after this, the second party proceeded to cause damage to the temple. But they were stopped on the way before they could do any mischief. Four persons of the second party who had not actually done anything had to undergo rigorous
imprisonment for seven days. 45

Bhima Bhoi was accused of the attack on the Jagannath temple. B.C. Mazumdar believes that the Kumbhipatias under the instructions of Bhima Bhoi invaded the temple. 46 Even the Gazetteer of Balangir district mentions that a large number of Kumbhipatias, led by Bhima Bhoi himself, marched all the way to Puri to challenge the worship of Jagannath. 47 In the Gazetteer of Sambalpur district it is mentioned that a party of fanatics went to Puri with the object of burning the idol of Jagannath. 48 There is, however, no mention of the name of Bhima Bhoi. Moreover, this is not supported by the contemporary official record. C.E. Buckland, who has described the episode in his book, 49 make no reference to Bhima Bhoi in this connection. It is believed that Bhima Bhoi who was a great soul could not have been the author of such mad expedition.

45. OSA, Letter No. 224, p. 3.
47. N. Senapati (ed.) Balangir District Gazetteer, p. 110.
Govind Das:

Govind Das is the first disciple of Mahima Swami. His name stood first in the sixty four siddha list.

When Mahima Swami was in self meditation at Kapilas, Jagannath Das alias Govind Das met him. From the writings of Bhima Bhoi it is clear that Jagannath Das was Lord Jagannath of Puri. When Jagannath met Mahima Swami, he immediately lay prostrated before him. Then Mahima Swami initiated him into the Mahima cult after delivering necessary sermons. He made him Avadhutta para sanyasi by offering the bark of Kumbhi tree and bheka vana. He was named as Govind Baba changing his original name of Jagannath Das. After initiation he was ordained by Mahima Swami to settle at Bolasingha of Boudh establishing Mahima tungi there. Further, he was advised to propagate Mahima dharma in that locality.

52. Ibid., p.3.
53. Ibid., p.9.
54. Ibid., p.12.
55. Ibid., p.10.
When Mahima Swami left Kapilas to initiate Bhima Bhoi at Redhakhol, he took with him Govind Das from Bolasingha of Boudh. In the midnight both of them appeared before Bhima Bhoi. This initiation ceremony took place on the 10th day of the bright fortnight of Kartika. 56

On his return to Kapilas, he asked Govind Baba to proceed to Boudh to fulfil the desire of the king for a son. Accordingly, he visited Boudh to propagate Mahima religion. In course of his propagation met the royal couple and blessed them with a son.

Then he moved to Keonjhar and after that he visited Kasipur of Dhenkanal where he met Mahima Swami.

After that he served Mahima Swami in different occasions. He guarded Mahima Swami while the latter was in self-meditation in Sisupatana tungi.

He assisted Mahima Swami in the successful completion of the Valvalila conducted at Khuntuni.

He installed the dhuni at Damana at the order of Mahima Swami. He initiated Nrusingha Das, Bhagaban Das and five

others into the para sanyasi stage by offering the bark of Kumbhi tree as Kaupin and bheka vana. 57

Govind Baba and Nrusingha Baba watched Mahima Swami, while the latter was in self-meditation at Padapadma Cave.

He established his tunqi at Daruthenga. He also performed miraculous deeds.

* In course of his propagation at Keonjhar area he predicted before the villagers of Atasahi when three lines of blood would flow from the wall of the tunqi on that day, I will leave the eternal world and get salvation.

While Mahima Swami was engaged in the construction of tunqi at Joranda, Govind Baba fell ill and breathed his last in 1865 at Daruthenga 58 and his death concided with the prediction made at the Atasahi village. He was given samadhi according to the rites of the Faith.

His tunqi at Balasingha of Boudh is still preserved. He was a great organizer and powerful preacher of the Mahima cult and his death was a great blow to the new-born religion.

57. OSA, ACC No.441, p.3.
58. Ibid., p.4.
With this loss, Mahima Swami with other siddha sanyasis propagated the religion vigorously and the Valyalila was celebrated there with great zeal by the new converts.

**Nrusingha Das Baba:**

Nrusingha Das Baba was an avadhutta sanyasi of Mahima cult. He was one of the siddha sadhus of the first line, known as sixty four siddhas. He met Mahima Swami at Daruthenga.  

At the age of sixteen, he dreamt of Mahima Swami and heard his ordain to be a sanyasi of the Mahima cult. He woke up immediately and narrated the miraculous incident before his parents and sought their permission to accept the sanyasa order. The parents were deeply moved and granted him permission. Then he proceeded to Andharua to meet Mahima Swami. He lay prostrated before him. Mahima Swami blessed him. He narrated the miraculous incident before him. Mahima Swami initiated him into the cult. The young tyagi practised the austerities of the faith. After some days the young Nrusingha went to his village in the company of siddha Govind Baba according to the rules and regulations of the religion. They took food served by his parents under the open sky and returned to Mahima Swami.

59. OSA, ACC No.441, p.5.
He was initiated into para sanyasa order by Govind Das Baba when dhuni was enkindled at Daruthenga tungi on the 14th day of the bright fortnight of Falguna. Along with him, a few others including Bhagaban, Achutananda, Madhabananda, Krishnachandra, Krupasinghu, Bhagirathi were initiated. They were known as abadhutta swamis. They then earned the status of siddha sadhu.

After some days he was directed by Mahima Swami to propagate Mahima faith in the Banki area and to arrange Valyalila at Malbiharpur. Valyalila at Malbiharpur was celebrated with great pomp under the guidance of Nrusingha Baba. He also remained in charge of the construction of tungi at Malbiharpur. He also established the dhuni there. Mahima Swami left for Dhenkanal, leaving Nrusingha Baba in charge of Malbiharpur dhuni. Though Mahima Swami remained out of Malbiharpur, he always directed Nrusingha for the initiation of other sadhus and the maintenance of tungi.

He sincerely maintained the tungi for five years. Then he committed a blunder at the instigation of some villagers. He hoisted one cotton flag in front of the dhuni at Malbiharpur.

60. JTC. Part-VI, p.1336.
Mahima Swami immediately came to know it while he was at Joranda tumqi and expressed his discontentment before the devotees by saying that Nrusingha would reap the consequence of it.

After some days Mahima Swami visited Pola Bahada and called back Nrusingha. He would no more remain in charge of Malbiharpur tumqi and be imprisoned by the British Government soon and then released.

This forecast was proved true when Ac'utananda Das became mad and committed a homicide. He confessed before the police that he had committed that crime at the instigation of Nrusingha Das Baba and put him for a year in the Cuttack jail. 61 On his release he returned to Dhenkanal and begged apology to Mahima Swami. Mahima Swami pardoned him by ordering that he would not wear the bark of Kumbhi tree. He was instructed to wear saffron clothes and to remain at Mahulpal establishing dhuni therein. 62 He lived there by practising the rigid austerities of the faith, till 1883 when he died.

He possessed some miraculous powers like Govind Das Baba.

61. OSA, ACC No.441, p.4.
62. Ibid.
Brahma Avadhut Biswanath Baba:

Among the para sanyasis of the second order Biswanath Baba the oldest of all, almost a centenarian. He takes a leading role for the propagation of the religion from 1934. He added a new dimension to Mahima philosophy. In the twentieth century his writings made the religion popular among the educated urban class of Orissa.

Early Life:

As usual with the Mahima sanyasis, Baba does not disclose his parentage, place and date of birth, caste etc. It is known that Baba was born in Cuttack district. His father was a man of status. Being the youngest of all his brothers, he was the centre of attraction of the family. He finished his early education in the village school. His parents were devout Mahima followers. There were Mahima tungi, ashram and a number of followers in his village. Some of the sixty four siddhas visited his home frequently. Young Biswanath was attracted to this faith since his childhood. It was his regular habit to imitate the religious practice of his parents. The boy was interested in the discussion with the Mahima sadhus at his home. At the age of eight, he sought the permission of his parents to become a sanyasi but was not permitted. On one occasion his parents were forced to allow his sanyasa order.
At the age of twelve, the young vairagi left his home in the company of para sanyasis Niladri Das Baba and Nanda Baba for Joranda Gadi. For five to six months he practised the rigid austerities of the faith and was initiated into the dora kaupunidhari apara sanyasa order. Then he was known as Sadhu Biswanath Das.

As an apara sanyasi he observed the rules and regulations sincerely. He assisted the sanyasis at Joranda Gadi. He listened to the siddha sadhus and collected many things about Mahima Swami. It was his interest to read the works of Bhima Bhoi and other religious texts and made the people understand the principles of Mahima Swami. He became para sanyasi in 1912 by Siddha Nanda Baba. He wears bheka vana and long matted hair. He maintains plain and simple living. Even in severe winter his body totally uncovered. He performs sarana and darshana regularly. He is an ideal to the other sanyasis. He tries to improve the standard of his gurubhais in the Mahima Faith. The sanyasis who deviate from the Mahima way of life are set right by the Baba. During the recitation of bhaian, Baba is used to correct the mistakes in the recitation and rhythm. The sadhus and the vairagis perform meditation under the guidance of Baba. All the Mahima followers are eager to come near to him as they would gain insight into Brahma Sadhana through Baba's blessings.
Baba makes correspondence with the devotees. He writes letters to devotees asking them to remain firm in the Mahima way. Queries are made by him about the progress in sadhana and bhajana. Baba mentally remains in touch with his devotees. He also makes correspondence with Gadi Mandal. He issued instructions whenever needed. Being the head of the committee of adhyakaas at Mahima Gadi, matters relating to day to day administration also received his attention. He is used to evaluate the performance of the sadhus in Brahma sarana, sadhana and bhajana before their initiation into the parapara sanyasa order and admission into the Satsangagosthi. He never tolerates any kind of deviation from guru's command. Baba is also attentive about Gruhastha ashram. Through dialogues and discussions, contacts and conversions, Baba is keen on maintaining the order. He has attended several meetings - religious and public for the spread of the religion. His speeches at Utkala Sahitya Samaj, Cuttack on 19th November 1934; All India Divine Life Conference on 2nd February 1972; Bangiya Sahitya Parishad, Calcutta on 27th November 1934; in the Bengali Biswakosha, Calcutta on 29th November 1934; the Ramakrishna Mission, Calcutta on 1st December 1934; at Sambalpur University in 1980 are noteworthy. His lectures at Berhampur during 1935 and in Ghumusar helped the spread of the religion. Prior to 1943 Baba addressed several meetings at Visakhapatnam, at DAV
College, Koraput on 5th May 1971, have importance for Mahima religion. Baba's participation in the World Religious Conference at Puri on 5th December 1974 is a landmark for the spread of the religion. He has distributed the copy of his speech among the audience. He has given an intellectual basis to Mahima dharma.

Baba has done a lot for the spread of the religion. He has made extensive tours along with the para sanyasis, aparasanyasis and tyagi vairagis for the spread of the religion. Sometimes the tour was elongated one, even months together. During the tour he lived in the village school, sleeps in the Varendah even in deep winter. He strictly follows the principles of Mahima faith. He stays one night in a village. Gharake muthia, garamake ratia is the main ideology of this faith. On arrival at and departure from a place of halt and also after meals, Baba prays for the welfare of the devotees who offer him hospitality and for the whole world. "May Mahima Swami make the jagat, bhagat happy". Each evening is devoted to nama, bhajan, ghrutahuti and discussion with the local people. He has taken keen interest in philosophical discussions. He is used to answer questions in a convincing manner. This is an important cause of the rapid growth of the Mahima faith. Baba has initiated a large number of devotees to the Mahima faith. In course of his tour he has set up a number of Mahima ashrams.
and tungis. The cost of the land and construction thereon were borne by the devotees.

Baba's contribution to Indian philosophy lies in his concept of Visuddha advaita-vada. He has established the uniqueness of Mahima cult as a non-dualistic philosophy in contrast to the philosophy of Sankara and Ramanuja on the one hand and Madhava and Vallabha on the other. He has written a large number of books which are jewels of Mahima dharma. These are written with mass appeal. After Bhima Bhoi perhaps he is an eminent Mahima follower who has written a large number of books for the spread of the religion. The writings relate to philosophy, history, biography, bhajan code of conduct, etc. Tat Mat Giti and Satya Mahima Dharma Swarupa have been written both in Oriya and Telgu, Satya Mahima Dharma pratipadaka has been written in Oriya and Bengali. Recently Satya Mahima Dharma Itihasa has been translated into Bengali.

The active participation of Biswanath Baba and other sanyasis of the faith has made it popular in and outside Orissa in the present day. Satya Mahima Dharma Parichalana Samiti has been registered in 1966 for the development of the religion. Seven elderly para sanyasis are its members. Biswanath Baba is the President and six other senior para
Sanyasis are its members. It is responsible for the propagation of the religion. It recommends the converts for the next higher order when they are found to be fit. It formulates the principles for the maintenance of the entire order. It takes disciplinary action against the dissenters, sometimes even excommunicating them.