

BETWEEN MICROCOSM AND MACROCOSM: YOGIC INSIGHTS INTO MAHIMĀ DHARMA'S MYSTICAL COSMOLOGY

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Abstract

This article explores the profound metaphysical philosophy of Mahimā Dharma through its distinctive lens on Yogic sādhanā, emphasising the cosmic correlation between the human body (piṇḍa) and the universe (brahmāṇḍa). Drawing from scriptural insights, poetic traditions, and yogic practices, it articulates how spiritual seekers internalise the cosmos through meditative realisation, traversing from physical to transcendental planes of existence. Anchored in the teachings of saints like Bhima Bhoi, the paper examines the journey through six cakras, the symbolic resonance of sacred elements within the body, and the concept of Śunyabrahma, the formless Absolute. By tracing parallels between internal yogic geography and cosmic order, the article provides a holistic synthesis of Indian spiritual philosophy and practical sādhanā, underscoring the unitive experience of divine presence within and beyond. The present article uses qualitative methods to explore the psycho-physiological benefits of these rituals, such as stress reduction and improved social relationships. The study contributes to understanding the integration of spiritual and physical well-being in contemporary health perspectives.

Keywords: Mahimā Dharma, Piṇḍa-Brahmāṇḍa, Cakra system, Nāḍī, Trikūṭa, Kundalini.

I. Introduction

In Indian spiritual traditions, the human body is often conceptualised as a sacred vessel, a microcosm of the universe. Mahimā Dharma, a non-idolatrous movement rooted in Odisha, offers a unique synthesis of yogic theory and spiritual praxis. Central to its metaphysics is the principle that all universal elements, deities, and energies reside within the body, forming a bridge between the material and the metaphysical realms. This paper investigates this piṇḍa-brahmāṇḍa philosophy, supported by scriptures such as the Upaniṣads, Śiva Samhitā, and various texts by saints of the Pañcasakhā and Mahimā Dharma traditions. Through detailed exploration of the six cakras, nāḍīs, and sacred geographies like trikūṭa, manasarovar, and golahāta, the study uncovers a path from sensory awareness to divine consciousness. It ultimately suggests that Mahimā Dharma's Yogic Sādhanā transcends ritualism by inviting practitioners toward inner awakening, unity with Brahman, and realisation of the eternal truth housed within the self.

In Indian spiritual philosophy, the Yogic sādhanā theory, a concept, explains the connection between the universe and the cosmos. Based on this theory, the cosmos and the universe are both expressions of the same ultimate principle, often referred to as the Supreme Reality (Brahman). The entire universe, with all its vastness and complexity, mirrors what is within a human body. In this way, both the universe and the

cosmic are seen as interconnected, each reflecting the other. The entire cosmos is said to live within the little human body (pinḍa) in the Śīva Samhitā, a classic work of yogic philosophy (1). One may experience the divine essence by understanding and achieving the connection between the human body and the cosmic.

II. Objectives of the Study

The objective of this article is to explore the metaphysical and yogic dimensions of Mahimā Dharma by examining the correlation between the microcosmic human body and the macrocosmic universe (brahmāṇḍa). It aims to analyse how Mahimā Dharma interprets yogic sādhanā through scriptural symbolism, the cakra system, nāḍī pathways, and the concept of Śūnyabrahma. Drawing upon the teachings of saints like Bhima Bhoi, the article seeks to illuminate the inner spiritual journey from physical existence to transcendental realisation, offering a synthesis of mystical philosophy and practical spiritual discipline.

3. The theory of cosmic and the universe in Yogic Sādhanā of Satya Mahimā Dharma

The Yogic sādhanā theory in Indian spiritual philosophy posits that the universe and the cosmic are interconnected, reflecting the Supreme Reality. The universe is vast and complex, while the human body is made up of similar elements. The Śīva Samhitā, a classic work of yogic philosophy, states that the entire cosmos lives within the human body. To experience the divine essence, one must understand and achieve the connection between the human body and the cosmic. Wise and knowledgeable people have emphasised the importance of spiritual practice (sādhanā) and cultivating a deep sense of oneness with the entire world. One such path is Utkaliya Vaishnavism, which follows the worship of Lord Viśnu. Followers aim to achieve global connectedness and harmony, both externally and within their bodies and souls (2). By focusing on spiritual growth and inner reflection, they believe it is possible to feel united with all creation and realise the divine presence within themselves and everything around them. Mahātma Shankārācārya described the body as a temple and suggested worship with an inner soul (3). dehe devālāyaṁ prokto jīvodeva sadśīvaḥ, tyajed jñyāna nirmālyaṁ sohaḥṁ bhāven pūjā yotaḥ (4).

The body is declared to be a temple; the embodied soul is Lord Sadāśīva.

Having renounced the offerings of knowledge, one should worship in the spirit of unity (4).

The concept of the pinḍa universe is prevalent in Nāthaism, where a yogi who can experience the universe in their own body is considered a ruc̥h sār (pinḍa-tattva darśī) (5). The Upanishads provide guidance on selfrealisation, with the term 'tattwamasi' used during the Vedic period (6). Lord Krishna's Bīśvarūpa gave darśan to Arjuna as an example. Bisvanāth Bābā elaborated on the concept of cosmic energy in his scriptures (7). Liberation arises through direct realisation, such as observed knowledge (8). The saints of the Pañcasakhā have described the Virata Purusa as cosmic and explored the universe within their bodies. They have written in various books, including Brahmāṇḍa Bhugola, Virat Gītā, Amara Kosha Gītā, Bhagavata, and Tula Bhina. Poet Balarama Dās recognised the unity of pinḍa and brahmāṇḍa. Bhima Bhoi says: This body and the cosmos are of one essence, truly inseparable. The enlightened sages have realised

this truth (9). He has stated that the Piṇḍa and Brahmāṇḍa originate from the combination of the Pancha Bhuta. When the body awakens, the soul finds its path. One lives well for as many days as the soul desires (10).



According to the ages, Mahimā Dharma, the time of immemorial, the philosophy of "piṇḍa brahmāṇḍa" has attained religious fulfilment. The siddha brahmavadhuta saints have also described the unity of piṇḍa and brahmāṇḍa in various aspects of Mahimā Dharma, as reflected in their writings. Bhakta Kavi Bhima Bhoi emphasised that all the divine reside within the human body (11). Thirty-three types of gods. "You know what's inside the body (12). epiṇḍa brahmāṇḍa sākṣī go eka mata

tattvare jānanti eha go sādhu santha (13)

This Piṇḍa–Brahmāṇḍa is Witness, O Seeker, to the One Truth

The sages and saints realize through essence and experience

That the body (piṇḍa) reflects the cosmos (brahmāṇḍa),

And this alone bears witness to the One Eternal Truth (eka Mat). (13)

There are 33 Gods and Goddesses in our Indian philosophy for the realisation of Yoga sādhanā, such as 08 Vasus (Earth, water, fire, air, ether, moon, sun, and star), 11 Rudra (Ten prāna- prāna, apāna, udāna, samāna, vyāna, nāga, kurma, krikala, devadutta, and dhanañjaya), 12 āditya (twelve months), 1 indra and 1 prajapati. All these are described in Haribhaṇṣa. Spiritual place, trees, rivers, the four jugas, and the ten siddhis are also present within the human body (piṇḍa). Apart from this, within the piṇḍa exist the ten gates (dāsadvāra), seven rivers (sapta sindhu), eight serpents (aṣṭa nāga), and four categories of living beings, islands, and cities.

- **Dāsadvāra** (Ten Gates): These are the ten senses in the human body (such as eyes-2, ears-2, nose-2, mouth, genital ten gates represent the potential for spiritual enlightenment that need to be opened through spiritual practices, etc. that connect the individual to the external world.

- **Sapta Sindhu** (Seven Rivers): These symbolise the seven vital energy channels, often linked to the cakras. (sapta sindhu names are gangā, yamunā, saravati, godāvāri, narmadā, sindhu (Indus), kāverī).

• **Aṣṭa Nāga** (Eight Serpents): These represent the forces that reside within the body, often associated with kundalini. Names of aṣṭa nāga: - (ananta, vāsuki, śeṣa, takṣaka, karkotaka, padmanābha, shankhāpāla, kālīā).

• **Categories of Living Beings:** These refer to the different forms of life present within the Universe. (Such as animal, plant, fungus, protista, etc.)

Islands and Cities: These symbolise the dimensions of existence within the body and mind (14).

As per the Piṇḍa-Brahmāṇḍaphilosophy, by determining the directions. Bhakta Balaram Dās says— The palate (roof of the mouth) represents the East; The tip of the nose points toward the West. The left ear represents the North, the right ear marks the South (15). piṇḍa brahmāṇḍare kara ṭhāba pratyakṣare gurudhārā deba.

bāhyare bhūmi nāmara ātmāre kara gōcara.

mane mane sādha nirantara (16).

The body in the universe will directly support the Guru.

Outside, the earth is visible in the spirit of the name.

In the mind, the mind is always pure (16).

Mahimā Dharma proclaims that the three worlds (tribhuvana) reside within the human body. Sin and virtue, good and bad deeds, auspicious and inauspicious forces—all are encompassed within this bodily temple. Therefore, the devotees are instructed to accept the body as a field of action and to see Brahman within them. In the eyes of the divine devotee poet, who has attained yoga, they realise that the universe is brahman (17). The idol is not worshipped, Para, the body has come, recognise the body, meditate. The formless knowledge of Brahman (18).

4. The Concept of Pura, Nādi, and God-Goddess in Satya Mahimā Dharma

The body, a central concept in spiritual literature, is believed to be a reflection of the cosmos and the place where meditation takes place. In Mahimā Dharma, the body is divided into seven parts, known as the supreme body. This body is believed to be the fourteenth Purana and is home to all deities (19). In Mahimā Dharma, there are no elaborate concepts of numerous subtle energy channels (nāḍīs) in the body, which is one of its unique features. However, texts like Haṭha Yoga Pradīpikā and Śiva Saṁhitā have described the concept of countless nāḍīs. Among these nāḍīs, fourteen are considered the most important: idā, piṅgalā, suṣumnā, gāndhārī, hastijihvā, pūṣā, śaṅkhinī, jayasvinī, vāruṇī, alambuṣā, viśvodarī, svinī, kūhū, and sarasvatī (20). idā bhagabatī gaṅgā piṅgalā jamunā nadī idā piṅgalāyormadhye bāladandā ca kuṇḍalinī. (21)

The leftchannel (idā) is the divine Ganga, the rightchannel (piṅgalā) is the Yamuna river.

Between idā and piṅgalā lies the central path (suṣumnā), Where the energy (kuṇḍalinī) resides (21).

The suṣumnā nāḍī originates from the mūlādhāra root chakra and ascends through the nābhīmaṇḍala, passing through the nābhī (navel) chakra, eventually reaching and merging at the crown of the head

(brahmarandhra). These two nāḍīs coil in a bow-like pattern around the svādhīsthāna, maṇipūra, anāhata, and viśuddhichakras, and finally, Iḍā enters through the left nostril, and piṅgalā enters through the right nostril. In Mahimā Dharma, ancient descriptions, conceptualisation of deities, and the nāḍī system are directed toward guiding the path of yogic spiritual practice.

5. The Practice of Six Cakras in Yogic Sādhana

The body is considered the field of action in Indian philosophy, serving as a holy space for selfrealisation and spiritual growth. The human body is believed to have a subtle energy system, including energy channels (nāḍīs-channels) and energy centres (cakras) in yogic and spiritual practices. sādhanā can meditate on the five vital energies (prāṇa vāyus) to achieve deeper meditation and spiritual awakening. The upward vital energy reaches the six cakras in the thousand-petal Lotus of supreme brahman, responsible for different functions in the cakras (22). Yoga is considered kāyā sādhanā in Mahimā Dharma. The concept of the six cakras is explained in ancient Indian scriptures and spiritual texts, including the Haṭha Yoga Pradīpikā, the Bhagavata, Purāṇa, the Viśnu Purāṇa, thecāttiśa Gupta Gītā of the Pañcasakhā Sādhaka, and the Chāyaliśa Pataḷa. Bhima Bhoi mentions the six cakras and discusses the conception of all gods and goddesses in his book (23). Rahunath Bābā also discusses all the gods and goddesses in the six cakras, with the navel as the foundation and the heart, throat, and forehead as the rest.

(1) The first cakra of the six cakras is called the root cakra (guhya dvāra). Lord Gaṇeśa and kundalini śakti are found in this cakra. This cakra consists of a four-petaled lotus and is associated with the following:

- **Colour:** The colour red represents this cakra.
- **Energy:** It is linked to the air element (apāna), the vital energy responsible for elimination and grounding.
- **Element:** The earth element is associated with this cakra, symbolising stability, security, and physical strength.
- **Sound:** This cakra resonates with the sound of six hundred Haṁsa (a sacred mantra-like sound), which helps activate and balance it.
- **Impact of Yoga practices:** Yoga heals the bones, muscles and low blood pressure problem. Empowering the neuro system

(2) The second cakra is called the base cakra (svadhiṣṭhāna or lingācakra). The God and Goddess associated with this cakra are Kāmesvara and Kamakṣi Devi. The Svadhiṣṭhāna consists of a six-petaled lotus and is associated with the following:

- **Colour:** The colour orange represents this cakra.
- **Element:** The water element is associated with this cakra, symbolising fluidity, emotions, and adaptability.
- **Energy:** It is connected to the air element (vyāna), the vital energy responsible for circulation and movement in the body.

- **Sound:** This cakra resonates with the sound of six thousand haṁsa, which helps activate and balance it.
- **Impact of Yoga practices:** Yoga heals blood-related and skin problems. Purifying the neuro system.
- (3) The Third cakra is called the Naval cakra (maṇipur cakra). The God and Goddess associated with this cakra are Brahmā and Sāvitri. It consists of a ten-petaled lotus and is associated with the following:
 - **Colour:** The colour yellow represents this cakra.
 - **Energy:** It is connected to the air element (samāna), the vital energy responsible for digestion and balance in the body.
 - **Element:** The fire element (agnitatva) is associated with this cakra, representing transformation, power, and vitality.
 - **Sound:** This cakra resonates with the sound of six thousand haṁsa, which helps activate and balance it.
 - **Impact of Yoga practice:** Yoga heals diabetes, liver and obesity problems. Joyful neuro system.
- (4) The fourth cakra is called the heart cakra (anāhata). The God and Goddess associated with this cakra are Lord Viṣṇu and Goddess Lakshmi. It consists of a twelve-petaled lotus and is associated with the following:
 - **Colour:** The colour green represents this cakra.
 - **Element:** The air element (vāyu tattva) is associated with this cakra, symbolising freedom, expansion, and connection.
 - **Energy:** It is linked to vyāna, the vital energy responsible for circulation and movement in the body.
 - **Sound:** This cakra resonates with the sound of six thousand haṁsa, which helps activate and balance it.
 - **Impact of Yoga practice:** Yoga heals the heart, lungs, and acidity problems. Lovely nervous system.
- (5) The fifth cakra is called as throat cakra (viṣhuddhi). The God and Goddess associated with this cakra are Shiva and Parvāti. It consists of a twelve-petaled lotus and is associated with the following:
 - **Colour:** The colour blue represents this cakra.
 - **Element:** The ether element (ākāśa tattva) is associated with this cakra, symbolising space, clarity, and expression.
 - **Energy:** It is linked to the air element (udāna), the vital energy responsible for speech, growth, and upward movement.
 - **Sound:** This cakra resonates with the sound of one thousand haṁsa, which helps activate and balance it.
 - **Impact of Yoga practice:** Yoga heals the ENT and reduces stress problems. Peaceful neuro system.
- (6) The sixth cakra is called the Knowledge cakra (āṅgyā). The God and Goddess associated with this cakra are nirākāra and ādiyaśakti. It consists of a two-petaled lotus and is associated with the following:
 - **Colour:** The colour indigo represents this cakra.

- **Element:** The spring wind energy (basanta) is associated with this cakra, symbolising clarity, renewal, and subtle energy.
- **Sound:** This cakra resonates with the sound of one thousand hamsa, which helps activate and balance it.
- **Impact of Yoga practice:** Yoga heals the brain, eyes and neurological problems. Enlighten the nervous system.
- **Impact of Yoga practice of the crown cakra:** Yoga heals the hormones and insomnia problems. Blissful neuro system.

This is the concept of the six cakras and the essence of all God and Goddess.



Srimad Bhagabata Gītā Say- samamkāya śhiro grīvamdhārayannacalam sthiraḥ samprekṣhya nāsikāgram svam diśaśchānavalokayan. (24)

He must hold the body, neck, and head firmly in a straight line, and gaze at the tip of the nose, without allowing the eyes to wander (24).

Raghunatha Bābā says; Just as the essence of the lotus is revealed when it blossoms, and the bee eagerly seeks its nectar, so too, in the thousand-petaled lotus of the feet, eagerly longing to taste the divine nectar (25).

6. **Trikuta: Threefold Citadel of Consciousness**

The nādis, or nerves, are a significant part of the yogic sādhanā, playing a crucial role in the flow of life energy (prāna bāyu) and serving as primary pathways in Yogic practices. The idā-piṅgalā-suṣumnā nerves are present on the left side of the spinal cord, while the piṅgalā nādi is on the right side of the spinal cord. The suṣumna nādi is between these two. These three nādis originate from the abhaya pāda deśh, the fearless abode of the supreme brahman. In spiritual literature, idā, piṅgalā, and suṣumnā nādis are often metaphorically represented as gangā, piṅgalā, and sarasvati. In Mahimā Dharma, idā nādi is recognised as the Moon (candra), while piṅgalā nādi is linked to the sun (śurjya) (26). When a Yogic Sādhaka reaches

trikuta, they find the divine way (divya pathara) mentioned in Mahimā Dharma. The three rivers, ida, piṅgalā, and śuṣumna, converge at the Trikuta junction, where the Aria resides. Sitting atop Trikūṭa in deep meditative posture, they remain absorbed in contemplation and meditate silently in the eternal flow of the unspoken mantra (ajapā) (27).

7. Abanā Bāi (indescribable life force): The Ineffable Vital current

Mahimā Dharma explains that sound originates from the divine source, sunyan, and is created by wind, which constantly moves across the universe. The air, known as prāṇa bāyu, flows within the cosmic body from birth to death (28). se bāyu tantre mana toli nāma aghata pari māli

śunya bhubane thoi srusti chedi triguna dia kāti

bheta parama puruṣaṅku

darśana kara Alekhaṅku (29)

Enter through the trikūṭa gate,

Abandon the left and right paths, Pierce through the dome and proceed,

Dispelling all fear and apprehension (29).

The word "bāi" comes from the "bāyu," which represents the continuous movement of energy and life force. Bhima Bhoi states that the vital air (abanā bāi) flows continuously day and night, and is contemplated within the atharva veda. By listening, one can attain liberation, which is the essence of the vedas and the wisdom of Sarasvatī (30). Crossing the threshold in the sacred circle of abai fulfils one's journey to the presence of the Lord (31). The air is untouchable and untouchable, and one must keep it in mind to experience its existence.

8. Kaunri Pāṭaṇa: A Ritual-Historical Survey

The sixth cakra, called knowledge cakra (aṅgyā), is associated with wisdom and higher understanding. The essence, kaunri pāṭaṇa, symbolises the location of the sixth cakra, where higher consciousness and spiritual insight reside. According to Poet Balarām Dās, who describes the Pañcasakhā tradition, this cakra is linked to a place called kāunri pāṭṇa. This suggests that the forehead is seen as a sacred or significant area in spiritual practice, representing the seat of knowledge and divine wisdom. The treasure of beauty has arrived. On the forehead, the sacred kaudi mark shines (32).

9. Mān Sarovar: Exploring the Spiritual Depths of a Sacred Lake (Manasik Sādhana)

This signifies that mānasarovar Lake is always blessed with nectar-like water. This symbolises its spiritual purity and holiness. If one follows that path, Vaikuntha will appear clearly. manasarovar will be filled, where the paramahansa roams (33). When a spiritual seeker (sādhaka) reaches this place, they drink the divine nectar (sudhā), which satisfies their spiritual thirst and brings them closer to enlightenment. There, the Supreme Being lives the pure soul or self (haṁsa). This signifies that trikuta and nanasarovar lake are not just physical places but also spiritual symbols representing the journey toward self-realisation and union with the divine.

10. Golāhlāta: Origin and Mystical Import

Golahat is described as a sacred place located on empty place. It is believed to be the residence of the supreme being and is situated at a holy confluence of three spiritual energies or rivers (trikuta). There are thousands-petaled of lotus (śahasrāra kamala) are present there in upside down, symbolizing the highest spiritual center or cakra in the human body. svarupa śaktiku dhāriṇa basichu trikute mādiṇa tathi upare golāhāta sāhasra kamala mora matha (34)

Holding the essence of divine energy,

I sit upon the Trikuta peak,

Above it lies the swirling cosmos,

The thousand-petaled lotus is my abode (34)

When the sādḥaka enter the place, they hear a loud sound, divine sound, which signifies the presence of the sacred and the awakening of higher consciousness. Kṣhētrabāsī Baba said that above the trikuta, golaka vaikunṭha or golāhāta is also situated, which is considered a heavenly or divine realm. This place represents the ultimate spiritual destination, where the seeker experiences union with the supreme and attains enlightenment.

Actyutananda says: The kaunri maṇḍaḷa is called trikuta, above that mandala lies the city of golahāta (35).

Bhima Bhoi says- There is a place above the sky, in the mind. gaha gaha is eternal (36). That spot is called the brahma-randhra, there lies the fragrance of the supreme (brahma). That is the place known as golahata, where sixteen sacred monasteries stand. There, eternal Raasa unfolds, With Radha and Krishna within the golden cage (37).

11. One letter- Ekṣyā: The One Divine Syllable in Mahimā Dharma

Omkar is called a single letter in the Gītā. In the **veda** and Upaniṣads and other Scriptures, Omkar is called ekākṣara (38). It is considered the most powerful and sacred sound, representing the essence of the universe and the divine. But in the Bhima Bhoi term, the Omkar has a different meaning. For Bhima Bhoi, Omkar is not just a sound or letter but a symbol of the divine presence itself—pure, eternal, and beyond fear.

Bhima Bhoi Says: alekha Mahimā pada nirūpaṇa,

khaḍi gheni haste gāra katigaṇa, ṣaḍākṣya jāpa ekakṣyara pada, sehu se atai aṇakṣyara pada, bhajibāra tebe suphaḷa kāma (39).

The unspoken glory is revealed,

Breaking barriers with the hands of wisdom,

Chanting the six-syllable mantra,

The single sacred word,

Only through devotion will true success be attained (39).

12. Nirveda: The Concept of Objectivity in Mahimā Dharma

Bhima Bhoi has repeatedly described to Yoga Sādḥaka. He has taken the word Nirveda to mean empty. Following words:

- **Nirbheda Dharma:** The path of undifferentiated faith that transcends social and religious boundaries (40).
- **Nirbheda Sāadhanā:** Spiritual practices that focus on the inner self and achieving oneness with the divine (41).
- **Nirbheda Bhajana:** Devotional songs and prayers that emphasise unity and equality among all beings (42).
- **Nirbheda Dikṣhā:** Initiation into the spiritual path that promotes equality and non-discrimination (43).
- **Nirbheda Karma:** Actions performed with a sense of oneness and without any discrimination (44).

13. Olata Sāadhanā: The Inverted Practice in Mahimā Dharma

The world is represented as an upside-down tree in Indian Yogic Vedic literature. This symbolises the idea that the roots of existence (the divine or spiritual source) are above, in the higher realms, while the branches (the material world) spread downward into the physical universe.

olatā ujaṇi bāhile, bahile samarna haṇsa khele

abhaya pādaku aṇāin, koti kaḷpanā jeba bahi (45).

When the reverse current flows, the Swan of Balance plays, bringing forth the fearless step, as countless imaginations drift (45).

Conclusion

According to the idea of pinḍa-brahmāṇḍa, all the elements, forces, and divine principles that exist in the universe are contained within the human body. The Yogic Sādhaka philosophy views the human body as a sacred field of action (kāyasodhana) for spiritual growth and self-realisation. Through meditation on the prāna vāyus and the six cakras, practitioners can awaken their inner energy and connect with the supreme brahman. Bhima Bhoi and other saints describe mahānityapura as a divine realm accessible through deep devotion and self-realisation. The śahasrāra cakra is seen as the highest spiritual centre where seekers experience the formless param brahman. The philosophy rejects imaginary deities, focusing instead on the void (śunya) as the ultimate truth.

Both Balarām Dās and Bhima Bhoi describe the forehead as kaunri pātaṇa, emphasising its significance in spiritual practice. Manasarovar Lake and Trikuta symbolise spiritual purity and the seeker's journey toward enlightenment. Drinking the divine nectar (sudha) represents the fulfilment of spiritual thirst, leading to self-realisation and union with the Supreme Being. golahat is depicted as a sacred realm beyond trikuta, symbolising the highest spiritual attainment and union with the Supreme. The concept of Nirbheda emphasises spiritual unity, transcending social and religious divisions through devotion, selfless worship, and inner realisation.

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