



Saint Mavji of Vagad and 'Mini-Kumbh' Beneshwar in Rajasthan

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Abstract— *Rajasthan is the sacred land of valour and illustrious rulers such as Maharana Pratap, Rana Sanga, Sawai Jai Singh, and Udai Singh, whose courage, resistance, and contributions left an enduring mark on medieval Indian history. However, alongside it is developed a rich and influential tradition of saints, devotees, and spiritual gurus. As a result large numbers of devotees has emerged and begin to follow their spiritual paths. This Guru- Shishya tradition has flourished across different regions, attracting and giving rise to diverse forms of religious and devotional expression. The Bhakti movement emerged as a powerful spiritual and social force in Southern Rajasthan to counter and suppress religious orthodoxy, social inequalities, and political upheavals. Saint tradition especially in Vagad region flourished by Saint Mavji (nishklank sampradaya), Swami Swatantratanand, Guru Baleshwar Dayal, Guru Govind Giri, Surmal Das and Gavri Bai (meera of Vagad) emphasized on personal devotion, faith and the divinity through three forms Saguna, Nirguna and Mishrit Bhakti etc. It contributed considerably to the religious, cultural, and social aspects of Southern Rajasthan hitherto.*

Keywords— *folk, moksha, vagad, spirituality, divinity, mythology, saint tradition.*



In Indian philosophy, *Dharma, Artha, Kama* and *Moksha* are considered to be the four *purusharthas*. Any human being can achieve *moksha* by achieving these four *purusharth* and living a virtuous life in the society, this has remained the basis of spiritual life in Indian tradition.

In the ancient time, Indian culture has been attacked and tainted by foreign invasions. India, rich in knowledge and science, could not keep its shining image intact during the period of slavery of various invaders and as a result our knowledge and science got damaged and with the passage of time all this remained stored in limited hands or almost disappeared and the public mind became confused and bewildered.(Pandya 2)

At such a time, as always, the era of many reformers came in the country and in this country the saint -tradition took the soul of the country; played an important role in awakening the culture in public life and spreading vigour. Some people called it a religious reform movement, while some called it a movement for public awakening. Whatever may be the case; many saints and priests became

a ray of light in the fog and worked for the upliftment of the people. In this, the saints and sages worked as motivators in various fields.¹

Saint Mavji :

In current scenario Saint Mavji of Vagad in southern Rajasthan shines as a great poet, saint and divine element. Even three centuries could not dim it. This essence itself brings Mavji from the ordinary to the special category. This is the reason that today Beneshwar has emerged on the national map as another *vrindavan*. In the form of a collection of twenty tiny and huge articles has emerged in this divine *Kumbh* of Vagad region's Beneshwar. Guru's grace, his preaches and the feeling of mavostsav rejoices in Vagad's heart. Similar to *tulsidal, harimandir gokul, benka braj*, and *triveni saket*. Hence, this credit goes to Peethadheeshwar ji because he performed the triple duty of being a disciple, successor and religious guru with

¹ Pandya, Ashok. *Mavamreet*. Mavji Foundation. Sabla, 2024. p.4.

indomitable courage to make the Mav literature preserved for centuries accessible to all and limitless.

Saam Sagar, Megh Sagar, Prem Sagar, Ratan Sagar and *Anant Sagar* are handwritten and illustrated five epics composed with emotions, which are the unique literary heritage of the Vagdi dialect. In these texts, *krishna leela, mav saurabh, kalidaman, rasleela, virah-vedana, swadham gaman* and *bhavishya darshan* are written chapter by chapter in different verses and ragas. *Kalenga Prakaran, Shiv Samar, Ganesh Tadan* are unavailable. *Dharti Vivah* and *Samvad* are also invaluable treasures of Mav literature. Similarly, *Moongal Purana* is also the creation of Mavji. This style painted and described on cloth amazes the human mind. This Purana, preserved for centuries wrapped in cloth in a long hollow bamboo node, is a visible sight. This is the maternal home of Mavji's prophecies. Relevant coloured paintings show his art and skill, while his musical practice is revealed through his melodiousness. This diversity of Mavji makes him completely different from other poets, artists, musicians, thinkers and saints. The devotee and the man of the age experience an unforgettable experience in his creations, and this is what too resonates the extra-human divine part in him. This is the reason why he is called a special incarnation of Lord Krishna. His scattered creations include seven hundred and fifty booklets and many vanis.²

Mavji's writing style is unique and unusual. His ability to express the voice of his inner self through writing is exceptional. He wrote small letters with his eyebrows, large letters with his fingers, and also used his thumbs, toes, and braided hair to create pictures. It is said that he used twelve bundles of paper while making these *chopda*. Mavji's original writings are rare and mostly not understood by his disciples, who added their own content when transcribing. The writings by the disciples based on Mavji's originals are known as Mavji's *Chopda*. Mavji composed more than seven hundred texts, mostly prophetic predictions called Mavji's *Bhakhani*. The number of these prophecies is said to be 7.166 million. The sayings collected in the *Chopads* were written by Mavji in three and a half days. (Bhanawat 94)

Sant Mavji is undoubtedly exceptional example of social reform. St. Mavji established the Nishkalank community and done unique work in the field of devotion, knowledge, wealth, preaching, social reform. Divine soul St. Mavji was born in Sabla town of Dungarpur district of Rajasthan state in *Samvat* 1771, but Mavji himself has mentioned his birth in some lines of *Agamvani* written by him. On the basis of *Agamvani*, Sant Mavji was born on Monday, *Samvat* 1784. Sant Mavji was born in a poor Brahmin

family. His father's name was Dalam Rishi and mother's name was Kesar Ba (mother). Shri Mavji used to perform leelas like Lord Shri Krishna since childhood, due to which the people of the village were impressed by Mavji and started chanting his name. The birth of Sant Mavji is clear from these lines of *agamvani*-

(1)

*jyaare dashamen naaraayanajee nu nikanlakee naam re,
kshetr sabalaapuree paatan gaam re.
uttam nyaat re maata keshar maat re,
jyaare pita daalam rshi nikalankejee ne taat re,
sanvat satrahaso ne chauraasee (1784) no saal re,
maagh re maas may ujalo paakh re,
tet ekaadashee hari ne vaar somavaar re,
shunk lagn mein amarat jog re,
makar lagn no malyon sanjog re,
sahaje guroo hari ne satiya sur re,
kaaya kalp hari ne mukhade tambol re, jyaare hanumant
bhaav pragato nij dhaam re,
tyaare tya dhaneeye dharyon dashamon avataar re.*

(2)

*Beneshwar se benako,
Som Mahi ko ghat,
abudaron che aad no,
tya jo jo mari vaat*

(3)

*Ane are samariyaji kahan gaya re,
amne aay hata re nirvaan,
ane arek amne aay hta re,
pal me alap thya re nirvaan.
ane arek kudam na Jaad ne,
sankhiyo pusan lagi vaat.
ane jani vaate maro valo gayo re
teni vaate maro walo gayo re,
teni vaate kankav na pagla.
ane arek abudare jaiye re,
sankiyon bhakti kariye ne apaar.³*

² Pandya, Ashok. *Mavamrit*. Mavji Foundation, 2024, p.15

³ Upendra saad. *Raas Raseshwar Saint Mavji*. p.3

Mav Manohar Mavji became the source of spreading the *vaishnav* devotion in the entire region and spread Hinduism and Hindu culture. People started considering Mavji as a deity, according to popular belief, Mavji was the form of Nilanka incarnation, hence Saint Mavji was a man of great stature, an expert in Lord Krishna's literature, art, prophet, astrology and astronomer. Saint Mavji had made many predictions which are coming true in the present times. Whatever Mavji wrote is proving to be true. Saint Mavji's predictions were written down by his then disciples and communities and not only this, many self-composed Krishna Bhakti Padma Govind songs and kirtans sung in various ragmalas were also written down. The same Beneshwar Dham became the main center for the creation and sadhana of these texts of Saint Mavji. Today Beneshwar valley is known as a holy pilgrimage in the form of Vrindavan Dham.

It is present here and it has become the ultimate pilgrimage. Beneshwar Dham has been the place of penance of Saint Mavji. Where there is the *Triveni Sangam* of three rivers Som, Mahi and Jakham. According to popular belief, in *Dwaparyug*, Shri Krishna disappeared while playing Raas with Radhikaji and all the *Gopiya*. In this Kaliyug, Lord Shri took the form of Mavji and Mavji met Goddesses Radhika and Gopiya at this *Triveni Krishna Sangam* and completed the incomplete Raas on *Sunaiya* Mountain. The people of Vagad region are fortunate who are living their lives at the birthplace of Lord Mavji. Saint Mavji wrote down 72 lakh 66 thousand on paper with ink and bamboo pen.

Shri Hari Mandir is situated at this holy confluence area of Som, Mahi and Jakham which was built in 1850 by Janakunwari, daughter-in-law of the famous Saint Mavji Maharaj. Mavji Maharaj established the throne of his Maharas-Panth in this monastery. The illustrated copy of Maharas Leela Granth written by Saint Mavji is preserved in this Hari Mandir. Manuscripts of texts related to Saint Mavji are preserved in Mavji temple of Punjpur, temple located in Banswara town and Hari Mandir of Sheshpur village, 5 km away from Salumber district of Mewar. Saint Mavji spent the last days of his life in this Sheshpur village. His last rites were performed on the bank of the pond of this Sheshpur village. Lord Nishkalk temple was also built at the Samadhi Sthal of Mavji. Another Hari Mandir related to Saint Mavji Maharaj has also been constructed in this village. According to popular belief, there is a self-created idol of Lord Nishkalank in this temple. Every year on Magh Purnima, a grand fair is held at the Triveni Sangam of Som Mahi and Jakham. This is called 'Vagad Ka Kumbh' in which devotees from states like Rajasthan, Gujarat, Madhya Pradesh and foreign tourists come in large numbers to witness the grand fair.

They praised the environment and culture of Vagad. The birth of Saint Mavji (Mav Manohar) has been clarified in Agamvani. Mavji Maharaj, the incarnation of Lord Krishna, had four marriages; the first marriage was done by Mavji in a dream. Saint Mavji had received the light of dev *Vaani*. Due to which Mavji did a lot of penance, Mavji Maharaj had two great disciples whose names were Jeevandas and Kehridas, it is said that with the help of disciple Jeevandas, he got 420 kg of paper and composed the texts. Mavji Maharaj wrote about 750 Chaupadas (texts), in which there were 5 main Chaupadas, in these Chaupadas the complete Aagamvani is written.

According to popular belief, Saint Mavji Maharaj went to a small village named Bhitwata near Surpur Gram Panchayat of Dungarpur, where he worshipped the self-manifested Shivalinga of Lord Mahadev and established a dhuni and started penance there. There is also a confluence of two rivers in the same Bhitwata village. Mavji Maharaj performed many miracles, due to which the king of Dungarpur imprisoned Mavji Maharaj. But due to penance, he disappeared from there and went to Bhitwata, and again he was imprisoned and asked to go to Gap Sagar. The face of the incomparable Hanumanji is towards the north, which is located on the embankment of Gap Sagar of Dungarpur. After this, Mavji Maharaj heard insulting words about the king. There he cursed famine by dropping his two footwear on the bank of Gapsagar. Thereafter he settled on the Dholagarh Mountain situated in Sheshpur village of Salumber district and Mavji's prophecies were written. Mavji Maharaj got 42 *mun* of paper from Sheshpur village by his two great disciples Jeevandas and Kehridas and the paper was loaded in a bullock cart by the residents of Sheshpur and taken to Dholagarh. In this way, today everyone is familiar with the prophecies of Chaupadas. He used a flag which has seven types of colors. These seven colors indicate prosperity and unity not only the vagad region but also the entire world. Every year on the spring season, the seven-coloured flag is worshipped and it is hoisted on the temple at *beneshwar dham*.

Mavji's Five Epics: Saint Mavji wrote prophecies while living in the Cave of Dholagarh Mountain in mewar region, which is called *agamvani* meaning 'miracles to happen in future'. Mavji Maharaj had his two disciples jeevandas and kehridas bring 42 *mun* of paper from Sheshpur village of mewar and the holy writing was transported to *Dholagarh* Mountain with the help of bullock cart by the people residing in *sheshpur*.

After this, Mavji Maharaj wrote a total of 750 Gutkas and 5 huge main Chaupadas from 42 maunds of paper. The

main five Chaupadas (texts) written by Saint Mavji are as follows-

1. Sam Sagar: This is the largest text among the Chaupadas written by Lord Mavji Maharaj, which is still safe in Sheshpur village of Mewar region of Rajasthan state of India, which is called Hepor in Wagdi. This Chaupad (scripture) describes the Dholagarh Mountain situated in Sheshpur village of Mewar, which contains the knowledge of divine speech. According to popular belief, Mavji Maharaj built Shri Hari temple, Shiv temple and Brahmaji temple on Dholagarh Mountain for his penance and wrote all the texts while living in the caves of the mountain. Just as the temple is decorated on Dholagarh Mountain, on the same lines a temple is situated on Beneshwar Dham.

2. Prem Sagar: This is the second largest text among the Chaupadas written by Lord Mavji Maharaj which is safe in Punjpur village of Dungarpur. In which Lord Mavji has given symbolic information about religious sermons, geography, historical and future events. Mavji Maharaj has written about religion.

3. Megh Sagar: This is the third major book among the *Chaupadas* written by Bhagwan Mavji Maharaj, is preserved in Shri Hari Mandir in Sabla village of Dungarpur. In this book, Mavji has written many predictions along with Geeta Updesh and geographical changes.

4. Ratan Sagar: This is the fourth major book among the *Chaupadas* written by Bhagwan Mavji Maharaj, which is preserved in Vishwakarma Mandir situated on Tripolia Road in Banswara district. In this book, Mavji Maharaj has given a beautiful description of colorful paintings, scenes of Raasleela and Krishna Leelas.

5. Anant Sagar: This is the fifth largest book among the Chaupadas written by Bhagwan Mavji Maharaj. Bajirao Peshwa was taking this book with him during the Maratha invasion. But when the British came to know that there was a saint named Mavji who had written many miraculous books, among them Anant Sagar was written in which all the innovative plans of knowledge and science are written. As soon as the Britishers came to know about this, they defeated the Marathas and took this book with them to London. It is believed that Anant Sagar is still safe in a museum in London.

His Prophecies:

Saint Mavji has told many prophesy which is turned out to be correct. some of his prophecies are mentioned below:

- *jameen aasman no pardo tutsi.*

Mavji Maharaj has pointed towards the degradation of ozone layer and depicts that it will go weaker in near future.

- *Bhet me bhabhuka footasi*

Saint mavji has explained that the water has been flown out from the walls which is true as the water supplied from tap and showers in houses. Due to this people have no requirement to go to the river and wells for water collection.

- *Doriye deeva barasi*

He indicates that the electricity will flow through wires and cables.

- *purab paschim vayra bajsai sarve vaani farsai re.*

He states that cultural shift will occurred and the distance among continents and east west zone will follow each other.

- *vayre vaate thayga maharaj.*

He aslo predicted that two and more people can able to contact each other wirelessly which is true after the invention of mobile devices.

- *paravat gari ne pani hosi.*

He stongly argues that the iceberg will shattered and the sea level will rise due to extrem heat, global warming and al-nino effect.

- *bada ni sir thaki bhar utarasi.*

Mavji has explained that the scientific inventions and machinery will took place of traditional ways of farming by bulls and cultivators.

- *dharti tamba varni hosi.*

It means the color of mother earth will change due to severe heat, temperature rising and extreme weather conditions.

So, there are many more prophecies has been found in his *chaupadas* which is remarkble to read.

Painter:

His paintings are present in the form of books of *Ragamala*, *Ragaragini*, *Geet Govind*, *Raasleela*, *Cheerharan*, procession, gods and goddesses are mesmerizing.

Reformist: Saint Mavji tried to make education easy for the fallen, Dalit and deprived sections of the society. He established a Peeth in Beneshwar. It is known from the scriptures that he was only 14 years old at that time. He gave the title of 'Saad' meaning 'pure and dear to God' to his followers. He himself worked to eradicate the evils, bad customs, untouchability, widow remarriage and inter-caste marriages etc. prevalent in the society through his

message. Many of the marriage related folklore told by them gives an idea about its prevention. The geography related Phads written by him are known as 'Bhungal Purana', is a subject of research for the present modern science.

Philosopher: Saint Mavji was also a great philosopher. According to him, divine realization is very complex. After meeting God, the soul becomes one with Him and cannot take rebirth. He has indicated the world as a web of illusion. All the passion, hatred, attachment and material things prevalent here are all useless. The proximity of God is the eternal truth. Liberation from worldly affection is possible only by worshiping and loving God. Monotheistic: According to him, there can be many ways of devotion but there is only one God. He is the creator of all living beings and ultimately all living beings have to merge in Him.

Ethical: Mavji stressed on the renunciation of eating living beings and consuming meat and alcohol. According to him, those who do this act are liable for bad consequences. He supported the feeling of compassion towards living beings and kindness towards all human beings. He called such people 'Bhagat'. He made many efforts for the upliftment of women in the society. He also worked in this field to end the evil practices like polygamy, purdah system, child marriage and buying and selling of girls. He himself also worked to give direction to the society by marrying a widow.

Devotive: Examples of Nirgun Bhakti stream are found in the verses composed by Sant Mavji. But he used to send the path of knowledge, devotion and good conduct to the uneducated common people through Sagun Bhakti. By getting absorbed in God, he used to forget all the experiences and get lost in himself. He had separated himself from the material things through yoga and meditation and used to spend most of his time in devotion, religious preaching and social work. Addition to these being a yogi, he was a strong opponent of superstition. In his devotional works and thoughts, the confluence of Bhagwat's incarnation, Upanishads' monism and Geeta's selfless Karmayog is also visible.

Untouchability Preventor: Many classes adopt different works to earn their livelihood, like Harijan class does the work of cleaning garbage, leather workers remove the skin of dead animals, cobblers do the work of making shoes, but in the society, such disgusting work was considered untouchable and impure. Weavers do the sacred work of making clothes on their looms with pure yarn, yet the upper caste people used to touch the woven clothes made by them only after sprinkling water and purifying them. Bhils (tribals) were also considered inferior and were

looked upon with evil eyes and were oppressed. They did not have the right to worship. Saint Mavji gave the right to these weavers (Balaiyas) to worship and perform Raas Leela and blew the trumpet of new hope, new consciousness for the upliftment of backward, downtrodden castes, social reform. He gave them the right to wear Hathkanthi, Janeu Mala and called them Saad (devotees). These 'Saad' wear white turbans and wear white clothes. They do not drink alcohol, smoke, eat meat and worship the pure Magwan. The sect established by Mavji Maharaj about 300 years ago is still running in the same form. Hari Mandir is also present in Saint Mavji's Sabla, which is present at the foothills of Sunaiya mountain. Where Dhuni has been established. Penance and Raas Leela were also performed here.

Beneshwar Dham:

Beneshwar the tribal pilgrimage is located in navatapara village near Sabla town in Dungarpur district, which is the confluence of *mahi*, *som* and *jakhm* rivers. This has been the place of penance of Mavji, who is also considered to be the incarnation of Lord Krishna during *kalyug*. The prophecies made in the *Chaupada* of Mavji seem to be true today. St. Mavji is worshipped like a god by the tribals of vagad and disciples are made *mahant* under the *Gadi* tradition. Currently, Shri St. achyutanand is seated as *Gadipati*. His residence is located in *hari* temple of sabla town. Earlier, the gurukul was also in operation here. He is carrying out the tradition as the ninth *Gadidhar* under the Guru-disciple tradition of Saint Mavji.

The importance of *magh* poornima in Vagad is according to Hindu religion. It falls on the full moon day of *magh* month. On this special day, people of vagad worship Lord Vishnu and Lord Satyanarayan. It is believed that diving in the *Ganges* on this occasion leads to salvation. The fair of beneshwar is a symbol of *sanatani* sentiments, tradition and prestige. Lord Shiva temple is prominent here. The temple of Lords *radha-krishna* is also situated here. Triveni Sangam, Asthi Visarjan and holy pond are situated in Vagad as the folk history of Sanatan culture and the unity of the whole society.

According to Hon'ble Mannalal Rawat, the importance of *magh poornima* in Vagad is the same as that of Hinduism. On this special day, on the full moon night of *magh* month of Hindu calendar, people worship Lord Vishnu and Lord Satyanarayan. It is believed that taking a bath in the Ganga on this occasion leads to salvation. The fair of Beneshwar Dham encompasses this Sanatani sentiment and prestige. The continuity here is Mahakal, Shri Hari Triveni, Asthi Visarjan, holy pond, folk history of *Sanatan* culture and the feeling of unity of the whole society.

With the sunrise of Magh Purnima, the Vagad devotees take a dip in the Triveni Sangam and offer water to the Sun God. They go to the temple and have praised the Lord. The *Palki* and *Shahi* of Mahant Achyutanand Maharaj are the centre of attraction. Lakhs of devotees participate in the fair here. The people of Vagad offer *tarpan* to their ancestors and pray for the peace of their souls.

After offering prayers at the fair's *ghat*, the devotees visit Radha Krishna temple, Shivalaya, Brahmaji temple, Valmiki temple. Agricultural tools and equipment are purchased in large quantities in the fair here because these are specially manufactured.

A Shiva temple is built in Beneshwar Dham, whose idol appears to be fragmented. There is a popular belief that Mavji Maharaj's cow had placed its hoof on the idol because his beloved cow used to anoint him with her milk. This name Beneshwar is derived from 'Baliswar'. The said name can be considered to be derived from the word *Ven* which means 'island'. A 15-day fair is held here on Shivratri in the month of Phalgun, in which the art and culture of the tribals are displayed. The borders of Dungarpur and Banswara also meet at the confluence situated here. Since the Bhil community has great respect for this fair, it is also called the Kumbh of the tribals and the Prayagraj of Vagad. Thus, it is no less than Prayag or Kashi for the tribes. About five to seven lakh people from Madhya Pradesh, Gujarat, Maharashtra and Rajasthan participate in it. Many devotees are happy to complete the journey to the Dham on foot. The fair is a symbol of tribal beliefs and it is believed that the souls of the dead get salvation here. In Vagad, the ashes of the dead are immersed here, just like people do in the Ganges river for the peace of their soul. Thus, it can also be called the Ganga of the tribal communities. A total of nine rivers meet at Beneshwar. At present, there is a lot of evidence available at the Triveni Sangam located in Abudarra, in which there are evidences of metal idols, jewelry and temples. This shows that in the past, grand temples and idols must have been located here.

A temple of tribal sage Valmiki is also present in Beneshwar. 'Bhiludi Ramayan' was composed by him. The people of Vagad have unwavering faith and devotion towards him. he wrote 17 poetic verses according to Hon'ble Mannalal Rawat.

Beneshwar Fair: The most popular fair among the major fairs of Vagad state is Beneshwar Fair. It is held every year from Magh Shukla Ekadashi to Purnima. Beneshwar Dham is a beautiful place located in Navatapara village, about six kilometers away from Sabla village. This place is situated on the border of Banswara-Dungarpur district. Here the three rivers Som, Jakham and Mahi have a

confluence i.e. Ven. Therefore, like Prayag, this confluence place has great religious significance among the tribes. This place is also called Abudarra. The Shivalinga here has the mark of the hoof of Saint Mavji's favorite cow, due to which the idol appears to be broken and divided into some parts.⁴

Beneshwar is the *karmabhoomi* and *tapabhoomi* of Saint Mavji. Presently Achyutanand is seated here as *Gadipati*. Who is carrying out the tradition as the ninth *gadipati*. This place is famous as the *Kumbh* of the tribes. Here, along with the immersion of remians, the tribes also pray for salvation. Here, a pledge to quit addiction is also taken and all sins are eradicated, such is the public belief. The temple of saint Valmiki is also present in Beneshwar. It is a symbol of special faith in the tribal community. It is believed that the sage had composed 'Bhiludi Ramayana' in which many lyrical verses are present. This place of Vagad is also considered to be the land of demon king *bali*. There is a way to go to Patal Lok in Abudara situated here. It is believed that the private palace of Mavji is also situated in *Abudara*. Currently, a search has been conducted in the reservoir. In which evidence of old temples and idols has been found. In the idols obtained from them, the earrings and ornaments were found to be very ancient.

CONCLUSION

Saint mavji is *peer*, Astrologer, visioinary and a reformer. His preaches and Knowledge is wide spread in Vagad and al over Rajsthan as well. Vagad, the land of sage and saints has been flourished and nurture by these kind of spiritual bodies time after time. He is well know as incarnation of Lord vishnu here and his preachers was said to be arrived from Mathura district of Uttar pradesh. His queen were also from the diffrent part of the india. as they dreamt about him and get to know the reality check which is went true by all sources.

Vagad is rejuvenate with saint like Mavji, Baleshwar Dayal, Guru Govind Giri, Surmal Das, Swami Swantrata nand, Baba Laxman Das. etc.

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⁴ Acharya,. Deepak. "Gandhi's way is things of past" p.2

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- [23] Saad: These are the devotees and pupils of Saint Mavji who settled here in Vagad from Mathura, U.P.
- [24] Mr. Upendra kumar Saad (35), Ph.D. Scholar, JRVU, Udaipur and Dr. Ashok Pandya (68), Shree Hari Mandir, Sabla, (Dist.) Dungarpur has been interviewed direct and indirectly in making of this paper in the month of May-June 2024.
- [25] M/s. Malini Kale (75), Director, Abhinav Shiksha Samiti, Banswara and Folklorist was interviewed on dated 22 June 2025.