



Legacy of *Natha-Pantha* in Karnataka: A Study

Received: 04 April 2023
Reviewed: 12 June 2023
Accepted: 23 June 2023
Published: 30 June 2023
Paper ID: 230602

Dr Suneel KS

Head

Department of Sanskrit, SBMJEC

Bengaluru, Karnataka

E-mail: vidwan.suneel@gmail.com

Orchid ID: 0000-0002-8490-9558

Abstract

Yoga is a singular excursion that requires long lasting commitment, reliable practice, and dedication to God. Yoga-asana is regularly introduced as a training gave over for millennia, starting from the Vedas, the most seasoned strict texts of the Hindus, and not as some cross breed of Indian practice and European vaulting. The characteristic of the Yoga which the Nathas showed comprised in the accentuation which it put on the actual side of the discipline. It surmises an intensive information on the body, with its anxious and fundamental device. The overall guideline on which they continued gives off an impression of being the acknowledgment of the evaluated character of Issue, going from the densest structure uncovered in our awakening sense-insight to the most thin and dubious structure to which the finish of Sampragnata Samadhi ultimately leads. That's what the Nathas demand assuming that the Outright is to be arrived at the focal Track, which leads straightforwardly into it as a stream loses itself in the sea, should be found out and depended on. Any remaining ways will misdirect, as prompting the various planes of material presence, since they contain silt of gross matter. The yoga expresses that as there are presently commonly known five faculties and five organs of activity, so there are other subtler faculties and organs; and makes sense of all the more completely the way in which they might be created by men who are looking to know God, who is their own actual deepest Soul. The arrangement of spiritualist culture presented by Gorakshanatha doesn't appear to have spread generally through the informed classes, so that albeit about a thousand years has passed since this extraordinary man showed up, his proclaiming's have stayed till today very nearly a fixed book to a large number. In this article the commitment of Karnataka district Natha doctrine is mostly engaged which would additionally be an exploration stuff for some specialists.

Keywords – The Yogic Lore, Natha-Cult, Adichunchanagiri, Vira-Shaiva sidhdhanta.

The Yogic Legend: The word Yoga has frequently been delivered by reflection or fixation, which both are not adequate to convey the full import of the term. Yoga is of very little use, whenever concentrated hypothetically. It was never implied for such a review. In its functional structure. Be

that as it may, the way of the understudy is plagued with challenges. The books on Yoga give directions such a long way as communicating the strategies in words is conceivable. However, all people, not being sufficiently cautious to adhere to these directions to the very letter, bomb in their

item. It is accepted that Ruler Shiva is the preeminent among the yogis and the primary instructor of the study of Yoga. He is an optimal renunciant and an optimal householder, across the board.

Almost certainly, the beginnings of the Shiva faction, that actually prospers today among Tamil individuals' southern piece of India. We can find the beginning of Shiva clique in the religion of SriRudram in Rigveda later in Vajasaneya Samhita, where Rudra is called with the most repetitive names of Shiva, in other words Nilagriva, Pashupati, Sarva and so forth. The three significant divisions of Shaivism as a coordinated belief and the way of thinking arose in the archaic period: in Kashmir, in Tamil, where it was known as Shaiva-Siddhanta, and in Karnataka and Andhra-Pradesh, known as Vira-Shaiva Siddhanta.

The Yogic and Tantric statement of faith love Ruler Shiva as their preeminent preceptor and the preachings of Adi-Shiva steadily advocated as Agama-Shastra. This turned into the wellspring of different sub-customs among one is known as "Nava-Natha Parampara". As the very title says it was spread by Matsyendranatha, Gorakshanatha and other seven Masters of Natha-Pantha, which is as yet drilled in North - South India.

"Natha" was openly stepped as Shaiva meaning Natha. Natha implies Shiva. The word Natha is made sense of as continues in Rajaguhya work: - "*Nakaro anadirupah thakaraha sthapyatesada | Bhuvantrayamevaikah shree goraksha namo*" sthute || —Na implies the beginninglessness and —Tha implies the reason for the three universes. In this manner, Natha is made sense of in different ways. In yoga framework Natha implies he who has vanquished his own organs and has accomplished dominance

over them. Through yogic practice, one has accomplished the command over his own brain. In this way, via consistency of his own breath he won't permit his semen to tumble down however to capture it and send it back to its unique space. The Nathas, Kalamukhs, Shaktas, Sufis, Vajrayanas, Kapalikas and so forth have impacted the strict, social and political existences of individuals. Without the information on these factions or gatherings, it becomes challenging to comprehend and understand the antiquated Panthas or sets of India. The Cloisters and residences of monks as well as theological schools of Karnataka have a place with the Kapalikas and Jogi gathering of networks and the spots for the sake of Bhairava God. The caverns and mountains, Valleys and passages, sanctuaries, (burials) or burial chambers, figures and decrees are the verifications of the presence of Nathaism in Karnataka.

There are a few confirmations to demonstrate that the significant Natha holy people to be specific Kanhapa, Allama and Revanasiddha had a place with Kannadiga people group and a genuine importance of Nathaism of Karnataka. Obviously, Natha Pantha is one of the credit Gorakha Natha to be a Karnatakian as recollected by all Natha monks all over India.

The presence of Natha Religion is more in Karnataka in Southern India notwithstanding just a single religious community at Hyderabad. The Karnataka state has demonstrated its help and charitableness by giving a base and foundation to Natha custom spread over the country. For the sake of Tara Bhagavati and Bhairava address the Kapalikas and Natha Pantha gods and they are in presence as tanks and lakes at different spots of Karnataka. Winding around, farming, administrations to youngsters in different ways

and so forth are the different lifestyles of these Natha supporters.

The different cliques or the panthas like Nathas, the Kalamukhas, the Sufis, (the Vajrayanis) the Kapalikas and so forth incredibly affect the strict, political existence of Karnataka individuals. Natha pantha of Karnatak is perceived as all India level Natha pantha says "The Religious communities and residences of monks as well as the Semineries of Karnataka. Natha pantha isn't simply said to have conceived out of the relationship of different ways of thinking and orders, yet additionally it has an exploring cooperation with numerous darshanas and partisan branches. Kapalika shaktas, rasasiddha, sharana, sufi ,datta, varakari, mahanubhava, nanaka , kabira panthas. The later five are borned out of the belly of Natha. It is the custom of India that one group blends in with other organization; another order is borned in another faction; a group converts to other organization, etc. Assuming JalandharaNatha comes to Natha pantha or sampradaya through Kapalika beginning, MatsyendraNatha (macchendraNatha) comes to this pantha from Kaula or Vajrayana pantha. Kanhapada has come from Sahajayana. It very well may be without a doubt recorded here that a large portion of the panthas including Natha pantha have a place with either Tantric or Yougic frameworks. The organizations which developed with the master as a midway positioned - regarded the Veda, Shastras, Smritis, Yagas, and the standing frameworks. There are many confirmations to envision that GorakshaNatha should be from Karnataka. Yogi Sampradayavishkriti states that GorakshaNatha borned in Chandragiri of the bank of Godavari Waterway. A shloka of the „Goraksha Sahasranama stotra' at Nepal Darabar library

makes reference to as: "*Asti yamyam dishi kashchiddeshah badava samjnaka Tatrajani mahabuddhir mahamantre prasadatah*"

The „Badava" named place in the origination of extraordinary keenness GorakshaNatha by the extraordinary mantra „Badava" is a ravaged type of „Badaga" „Badagu". It implies Gorakshanathas origin should be Badaganadu. Dr M.S. Krishnamurthi records further the assessments of Dr PB Desai extraordinary student of history, that GorakshaNatha"s prior name was „Kavhar deva"; he was a Ballala tradition Kshatriya. Shree P.G.Halakatti, an eminent specialist says that the Pattad Kallu town (of present long periods) of Bijapur region is the origination of Goraksha. Since he was caring for the cows of that deciding ruler of that place he was named as Goraksha. Revanasiddha and Allama prabhu additionally have been recorded in the Nathas of Karnataka or Kannad land. The Bedakihal, Kappatagudda and so on give the remaining parts of Nathas. The Kappadi Kshetra has a Natha panth Matha at Krishnaraja nagar of Mysore region. Through this plainly Natha panth acquired a wonderful significance in Karnatk the remaining parts of which were processed in Veerashaiva faction. There are many tanks and platforms in Karnatak for the sake of Tara Bhagavati and Bhairava the goddess and lord of Kapalika, Natha pantha. The Nathas keep up with their life on horticulture, winding around, keeping up with the creatures at home and so on. Anyway, they have perfect areas of strength for and with working individuals.

The Mangalore of beach front. Karnataka is renowned for Bhagavati-Aradhana. It is exceptionally helpful to envision that Bhagavati Aradhana was extremely rich and thick in Kerala, in natural process of everything working out

Mangala devi of Mangalore came from Kerala to Karnataka as a supporter of MacchendraNatha"- says a story. Assuming Macchendra was a manifestation of Avalokiteshwar. Tara becomes Mangala. A religious community was developed at Kadri for Avalokita and a sanctuary was organized for Mangaladevi at Mangalore. Taradevi has a name called Mangaladevi, Arya, Prameele, pingale, Hingulambe. There are spots of Shakti goddesses of Mangaladevi, Rajarajeshwari, Amriteshwari, Mukambike, Durgabhagavati and so forth. Thses are it is said the nearby names (structures) at Vajraya Goddesses. Mookambika of Kollur is positively Tarabhagavati.

In any case, Karnataka has filled in as major areas of strength for the for Natha Sampradaya in light of multiple factors. The frameworks, observances and the practices existed in Karnataka through numerous hundreds of years. Individuals have acknowledged the ways for their own and social government assistance and they have followed fervently because of which we see numerous Safe-havens, Monastries and residences including the Places of worship and the incomparable Mahantas at the Maths. There is just a single sanctuary at Hyderabad in the Southern India. In any case, Karnataka demonstrated the grit by giving areas of strength for an and foundation to the entire of Indian Natha Sampradaya. Karnataka has shown its Responsibility in securing and shielding the unselfishness of the Natha Sampradaya. Consequently, the Natha Sampradaya is gone on in the present proficiently and effectively its presence.

Conclusion-

The Kadri yogi matha of Mangalore which is otherwise called "Kadalimatha" is well known for

the explanation that the Natha pantha spread over from Nepal to Tryambaka. The statement of the mantra of the historical backdrop of Natha pantha at the Tryambakeshwara Nathas Mahasabha makes reference to Jwalamayi, Tryambakeshwar, Gorakhpura and Kadali (Kadri). The northern Nathas want to visit Kadri no less than once in their life span.¹⁸ They believe it to involve honor to partake in the Zundhiyatra (Gathering parade rally) of Kadri. The Kadri slopes is at Mangalore locale of Dakshina Kannada and there is this Jogi Matha. Since it is on the Kadri slopes, it is known as KadriNatha. There Kashi Kalabhairava's sanctuary in the grounds of the Matha. Gorakha , Macchendra and ChourangiNathas icons are accessible in that. There are the old tombs(samadhis) of yogis who were the heads of the KadriNatha prior. Pandavas caves, Patalabhairava"s sanctuary, Agni kunda fire pit of parashurama, earth/stone structures¹⁹ of Barapanthi. The popular Kadri manjunatha"s sanctuary is beneath the slope. The sculptures of Macchendra, Gorakha and ChourangiNatha are at the external walls of the sanctuary. Macchendra and Chourangi are sitting in a yogic stance, Goraksha is in a stance of prepared to move out pose. There is a canine at the feet of Gorakha, a rosary inhis right hand. The left hand demonstrates the yoga mudra with the assistance of his fingers. If Macchendra of Jogi matha is perched on the Fish, the Macchendra of the Kadri sanctuary is sitting in a Padmasana pose looking toward the weste.

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