

The Culture of Samadhi Veneration Among Nath Yogis- An Overview

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Summary:

Assam and Indian are renowned for their, rich cultural heritage, diverse traditions, vibrant festival and unique customs. Among them the Nath-Yogi are the oldest of the various ethnic groups of Assam and their literature and culture is very rich. The true nature of the folk culture of any nation is revealed in their folk literature and cultural traditions. These folk beliefs are actually traditional folklore. There are many different folk beliefs prevalent in the society that have raised questions and curiosity in the minds of people. Sometimes these beliefs lead to superstitions in people's minds without finding the right answers. Death rituals are among the traditional life cycle rituals of the Nath-Yogi. Among the socio-cultural traditions of the Nath-Yogi community, there are two methods of cremation of the deceased of the Nath-Yogi according to the ten reform traditions. The first is the Samadhi Pujan Sanskar. Yoga is a notable feature of the cultural tradition of the yogi.

“Yogi Deham Bhasmam Kritva

Sa Yogi Narakam Bhajet (Agom Sanhita).”

In other words, it is believed that a positive yogi lives in hell if his body is cremated. Therefore, according to tradition, the body of a yogi is not cremated but 'samadhi puja sanskar' is performed. The body of such a seeker should be worshiped with fragrant flowers and immersed in the ground or water.

On the other hand, in the case of the normal death of a household yogi, the rituals of Mukhagni Sanskar and Agni Sanskar are prevalent. The social and cultural repository will surely be enriched if information can be collected about such folk customs. Our discussion will attempt to analyse the folk customs related to the diverse and traditional way of life of the Nath-Yogi community. Descriptive and analytical methods will be used to analyse the issue.

Expanded discussions are of great importance and relevance over time. Therefore, it is necessary to take into consideration the fact that such discussions will help the next readership.

Introduction

The collection of a nation's characteristic art, literature, beliefs, social ethics, religious customs, agricultural practices, artistic practices, etc. can be collectively called culture or heritage.

Since in this discussion we will discuss the folk customs of the Nath-Yogi community regarding death, I will try to give a brief description of the Nath-Yogi community before moving on to the topic of stool.

Research has already proved that the Nath-Yogi community is one of the oldest civilized ethnic groups in India. The Nath community is a part of this large ethnic group living in Assam. There are various authentic references to the Nath community in the literature of various Indian languages including the Vedas and Puranas. The sage says: Nath is not a Nation, it is a Religion. Nath is not a caste it is a religion. If we go back to the early pre-Vedic period, we find that only one religion existed in the whole of India. That is the Nath religion. Nath religion is also called Shaira religion because it

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worships Shiva alone. Nath has always believed that the body and mind can be purified only by Yod Sadhana. Nath is called yogis because they believe that yoga connects the soul with the Supreme Soul and attains samadhi. They have traditionally practiced yoga under the guidance of their gurus.

The name of the Nath Yogis is Niranjana or Alakh Niranjana, eternal, infinite, formless, dual-dual characteristic. Harmony is a luminous force. That supreme being is the possessor of the creation-state and destruction of the entire universe-one that is the second.

The worship names of the Nath Panth are above the virtuous and the immoral. Therefore, it is important to understand the meaning of the word 'Brahma'. Therefore, it is important to understand the meaning of the word 'Brahma' He is Sadashiva.

The Nath philosophy is based on the Nath doctrine. Nath philosophy is based on philosophical conclusions such as yoga, karma, rebirth, immortality of the soul. In Yoga Mimansa, Yogiraj Sundar Nath calls the Nath the Nath-philosophy of life. Nath-darshan accepts karma. Nath-Yogi Hatha Yoga is the creation of the Nath. Eighty-four Siddha Gurus of the Nath have discovered eighty-four types of asanas. The origin, culture, lineage, traditions and gotras of the Nath community are mentioned in the scriptures as follows:

“Iswar Duvidvaba Yogi Rudra Ekadaiswas
Pradanaswa Somajogi Bindu Nathaswa Putrak
Tasya Putra Adi Natho Rudra Kul Pradashak
Sidha Gorokshya Nathaswa Meen Nathasta Mottam
Sananatho Bhabet Tasya Satyanath Prakashita
Kashyapshya Sutakristha Bindunathe Samarpita
Tridandi Yogi Patashna Tatha Yogi Bidharyet...”²

One of the oldest religions, Nathism, was once the royal religion. There was once a royal religion regardless of king, subjects, race or caste. All people, regardless of race, religion or caste, accepted this religion. Nath is a religion and Nath is a nation. Just as Jains, Buddhists and Sikhs are religions and castes, so Nath is religion and caste. There are two traditions of Nathism. They are the monk Nath and the householder Nath. The hermit Nath is also called 'Nadar' and the householder Nath is called Binduj Nath. These two streams originated from Devadidev Mahadeva. Sannyasi Nath is the guru of the householder Nath. The Nath tradition is mentioned as follows.

“Sadashiva Samarmbhang Gorakshnath Madhyamam
Asmadacharya Parjyantang Bande Guru Paramparam.”³

The Yogi has their own religion, philosophy, literature and culture and the traditional national history in the light of which the cultural foundation of this nation was revived is the Nath culture. The Yogi race has a glorious history of origin. They have heritage and traditions. Their literature is Nath literature. They are known as the Yogi Jati because they are yogis. Nathism, based on yoga, is their national traditional religion. Therefore, they are also known as Nath Yogi. Goraksha Jayanti, Guru Purnima, Khichuri festival and Mahashivratri are the major religious and national traditional festivals celebrated by the Nath.

Objectives

Although the Nath was yogis, they never intended to defeat others with pride and self-esteem like 'I

² Agama Samhita is a book edited by Mahamahodhyaya Bharat Chandra Shiromani, former Principal of the Calcutta Sanskrit College.

³ Yogashram Parthana: Swami Kaibalya Nathji Maharaj, Editorial,

am a yogi', I am a yogasiddha, I am the universe, etc. Their source of practice is the pursuit of Brahman, restraint of the senses and self-denial. Their method of achievement is very strict and secret. They invented a rigorous method of practice like this and brought much welfare to the world. Therefore, the Naths generally did not pay much attention to external glory. They also ignore the strict caste system of the Vedic era; he emphasizes

the humanistic adhyajintuntu mindset. As a result, many of their heritage stories were lost to others. Nowadays, the lifeless efforts of many impartial researchers and conscious people have revealed a lot of information about them.

The yogis in question are essentially a community of seekers. They are the soul of God; whose heart is always dwelling in God. Since the pre-Vedic era, yogis have made a glorious history. Even the mouth of Lord Krishna is echoed in verse 46 of the 6th chapter of the Gita.

“Tapaswivyahdhika Yogi Jnanivehyapimtyahdhik:

Karmivvyashyadhika Yogi Tasmad Yogi Bhabarjjun.”⁴

That is, I believe that the yogi is superior to the ascetics, greater than the scriptures, greater than the sages, greater than the workers of Istapurttta and others; Therefore, O Arjuna! You become a yogi.

Nath Panth- A universal liberal view so the door of entry into this Panth is open to everyone. Needless to say, the Nath sect spread in India and abroad attracted by the knowledge, glory and liberal humanitarian ideology of the Siddhacharya Nath Gurus. The path of practice of the yogis has developed into the 'Nath Panth' or 'Nath Dharma' or 'Shair Dharma' because the Shaiva yogis felt one with the Supreme Soul through yoga meditation since pre-Vedic and pre-Aryan times.

Today, many people in Assam view the Nath-Yogi of this state differently from the Naths of all India. The main reasons for this are their ignorance, motivation and lack of awareness among the Naths.

In Assam, the samadhi ritual of the yogis is recognized as a higher form of reformation in all the great religions, although the anti-religious and anti-caste communities mock them as 'Theoi Pota Yogis'. What exactly is this ritual against the mockery of it as a 'standing yogi'? This article is intended to draw the attention of the Patak community to this issue.



Methodology: The study adopts a qualitative folklore approach to examine Nath-Yogis death related beliefs and practices. Data are collected from different books, magazines and through interviews with Nath community members and analysis of oral narratives rituals and Collected information is compared

⁴ Geeta 6/46

and interpreted within cultural religious and social contexts.

Discussion and findings:

Socio-cultural traditions of the Nath-Yogi community-

1. Order Tradition: According to Nath philosophy, all people are one race; There is the head of Yatraji. God is the supreme head, the original Lord. He is self-manifesting, eternal and everlasting. He dwells in the heart of every living being as the soul. There is a custom among the Nath-Yogi people to greet each other with the word 'Adesh' from ancient times. The nature or essence of the word 'adesha' is described by Mahayogi Gorokha Nathin his Siddha Siddhanta Paddhati as follows:

“Atmoti Paramatmot Jivatmeti Vicharane
Trayanasaikyam Sangbhutiradesh Etī Kirtit
Adesh Etī Sadbani Sarbadyandakhyānapaham
Ja-Jodinang Pratibadeo Sa Jatyatamnanaishwaram”⁵

By greeting with the utterance of this command word, the yogi constantly reminds the other of the identity of the Jivatma and Paramatma and establishes a form.



2. Dekh Barpantha Tradition The Nath community has twelve sects of the Nath Samaj reformed by Gorakshnath. The Yoga Samaj Gorakshnath dissolved the eighteen sects introduced by Shiva in the past and reformed them to form these twelve sects according to the new rules. The name was given to facilitate the preaching of the gospel. They are:
1) Satyanathi, 2) Vamnathi, 3) Pagalnathi, 4) Pavanathi, 5) Dharmanathi, 6) Mannathi, 7) Kapilathi, 8) Ganganathi, 9) Nateshwari, 10) Aipanthi, 11) Vairagathi, 12) Satyanathi.
3. Lineage Tradition: The Nath-Yogi are of the Shiva clan. Their identity as belonging to the same Shiva clan indicates a Sevadityam theory:

“MataParvati Devi
Peeta Deba Maheshwara
Bandhaba Shiva Bhaktaswa
Swadeso Bhuban Krayam.”

⁵ Sidhya Sidhyanta Paddhati 6/98-95

(Mahayogi Gorokhyayanath)⁶

The lineage of the Nath-Yogi spreads through two branches, Nadaj and Binduj. There is a lineage tradition of Nadaj Yogi in the order of guru and disciple and Binduj Yogi in the order of father and son. A monk yogi does not marry, so the one he initiates into yoga is like his son. Thus, the knowledge that is part of the guru-disciple sequence is called a nadaj yogi.

4. The Guru Tradition: Nadaj or Binduj monk received yoga initiation from a yogi guru and became a Nath

They are initiated. Nath Siddhacharya Mahayogi Satsyendra Nath saved Vedic spiritual thought from the scourge of Buddhist atheism. His disciple Shivavatar Goraksha Nath established the Nath religion in the holy land of India and abroad. Therefore, the Guru Parampara Vandana of the Nath community states:

“Sadashiva Samarabhyang/ Gorakshya Nath Madhyamam
Asmadacharya Parjyantyng/ Bande Guru Paramparam.”⁷

Shiva is called Adi Nath as the Nath community originated from Sadashiv.

5. Navnath Chorasi Siddhaparampara: The list of Navnaths recognized by the 'Akhil Bharatiya Bhekh (Sannyas) Habah Panth Yogi Mahasabha' (Haridwar) is as follows: Chourangi Nath, 8) Matsyendranath, 9) Gorakshnath.



The names of the eighty-four Siddha Yogis of the Nath sect are as follows: 1) Adi Nath, 2) Udaynath, 3) Satya Nath, 4) Santosh Nath, 5) Achal Nath, 6) Gajaksthari Nath, 7) Chourangi Nath, 8) Matsyendranath, 9) Gorakshnath, 10) Charpatnath, 12) Sringaripadanath, 13) Shabanandanath, 14) Nagarjuna Nath, 15) Bankhandinath, 16) Dhuryamadh Nath, 17) Giribar Nath, 18) Balak Nath, 19) Shravan Nath, 20) Ratna Nath, 21) Tara Nath, 22) Chandan Nath, 23) Pimppal Nath, 24) Sundar Nath, 25) Saraswati Nath, 26) Prabhu Nath, 27) Bhari Nath, 28) Pani Nath, 29) Bir Nath, 30) Sampad (Editor) Nath, 31) Kaya Nath, 32) Gaur Nath, 33) Khapu Nath, 34) Khechar Nath, 35) Mandap Nath, 36) Loupi Nath, 37) Jwala Nath, 38) Punya Nath, 39) Gambhir Nath, 40) Nag Nath, 41) Brahma Nath, 42) Beban Nath, 43) Arbang Nath, 44) Birupaksha Nath, 45) Mejh Nath, 46) Karma Nath, 47) Mallinath, 48) Purnamalla Nath, 49) Jogoraol, 50) Jam Raol, 51) Shil Nath, 52) Shiv Nath, 53. Makardhwaj Nath, 54. Govind Nath, 55) Dahani Nath, 56) Nibritti Nath, 57) Gyan Nath, 58) Mukta Nath, 59) Sopan Nath, 60)

⁶ Mahayogi Gorokhya Nath: Nath Darshan Aru Samhati, P. 111

⁷ Nath Darshan Sanskriti, Prasanta Nath, P. 113

Changdeb Nath, 61) Bimaguk Nath, 62) Bhagnabhao Nath, 63) Yajñabalka Nath, 64) Chaturbhuj Nath, 65) Lakshan Nath, 66) Bhagwant Nath, 67) Upant Nath, 68) Dhiraj Nath, 69) Shuk Nath, 70) Kam Nath, 71) Markander Nath, 72) Jalandhar Nath, 73) Kanipha Nath, 74) Chiria Nath, 75) Buddha Nath, 76) Sang Nath, 77) Saul Nath, 78) Kapil Nath, 79) Bimal Nath, 80) Mallika Nath, 81) Pushananda Nath, 82) Swatna Nath, 83) Bishwa Nath, 84) Amra Nath.

6. Tradition of receiving the title: Position in the form of Nath Brahma. They have been preserving their idealistic identity by adding the title of Nath to their names.

7. Dress Traditions:

"Seli, Singi, Sirai Jota, Jhuli Bhagwa Vesh
Karne Kundal Bhashlase, Shiva Goraksha Adesh".⁸

In the past, monks and yogis wore traditional costumes like seli, jhuli, vibhuti rudraksha, mekhla, kantha, pangbari, jogaut, janeu (sacrificial thread), naad, kundal, kachota, bitdhari, singhi, kingari, khappar, bhagwa bastra (yellow cloth). They wear it. A yogi who holds the mudra is commonly called a philosophical yogi.

8. A Nath monk yogi goes to a householder's house to beg.

It is called 'Alak Jagaran' to remind the householder to awaken the Supreme Soul by saying 'Alak Niranjana' at the right time.

9. According to the Samveda, the household Naths have ten rituals such as 1) Garbhadhan, 2) Punsavan, 3) Samintonnayan, 4) Jatakarma, 5) Namakaran, 6) Niskramana, 7) Annaprashan, 8) Churakaran, 9) Upanayan, 10) Marriage. The tradition of Nath Kul priesthood has been going on since ancient times. Samadhi Pujan Sanskar is a notable feature of the cultural tradition of the yogi.

"Yogi Deham Bhasmam Krtva
Sa Yogi Narakam Bhajeet"⁹

In other words, if the body of a yogi is burnt, he lives in hell. Therefore, there is a tradition of performing 'Samadhi Pujan' without cremating the body of a yogi. Therefore, it is important to understand that the heat of the fire breaks the samadhi and revives the samadhi if the yogi is thought to be dead.

According to verse 8/283 of the Mahanirvana Tantra, the bodies of yogis and monks are never cremated. By worshipping with fragrant flowers. Immerse in soil or water.

However, in the case of the natural death of a household yogi, there are also the rituals of cremation and cremation prescribed by Kashyapa Muni to keep the body free from environmental pollution. This is a folk belief in the Nath-Yogi community. Therefore, it is important to understand that 'samadhi punskar' in yogasana facilitates the attainment of salvation through yoga practice in the next life. All the Nath Yogi monks wearing Bhagwa Vastra (yellow cloth) are buried and worshipped. The Bhandara festival is celebrated between 5 and 21 days after the death of the monk yogi. In Orissa, the festival is celebrated for 21 days.

In the beginning of creation, Kashyapa was born in the womb of Sarici, the son of Brahma's mind, and in the womb of Kala. Kashyapa married a daughter of Daksha. In her womb, Krishna was born. Kashyapa dedicated his daughter Krishna to the great yogi Bindunath. Their children have been known as Nath-Yogi. Therefore, the word Nath of Bindunath is placed at the end of the name of Nath Yogi.

There are many Rudras in the sky. The chief son of these Rudras was the son of the (great)

⁸ Namdharma Darshan Aru Sanskriti, P. 115

⁹ Agom Samhita

Mahanayogi, Bindunatha. Ai Nath, son of Bindu Nath, published Rudrakula (Karudraja Brahmana). (In the 87th chapter of the Garuda Purana and the northern part of the Rujradamal) Ai's son Man Nath (aka Matchendra Nath) and his son Goraksha (Gorkha) Nath (son of Meen Nath according to Gorakshanath's birth account) were brothers of Sayanath Meen Nath.

The yogi is divided into two stages, one associate and the other ascetic. The householders are associates and the renouncers are monks. The monks leave their own to provide spiritual teachings and as gurus they lead the welfare people to the right path. They are the householders who are initiated by the Kulo Guru, who teach them the word of the Supreme Soul through worldly activities and make them hear of the existence of a theoretical guru.

The shaving of the yogis is mentioned during the Gopichand Sannyasa. Therefore, the practice of shaving is still practiced in the upanyana rituals of the Nath.

There is a legend that Nath Yogis are not cremated at death. When Bindu Nath's body was buried, his son Ai Nath asked his mother Krishna what would be the fate, burial or cremation. Mother Krishna said, 'Get it from Narada and do

what he says. Therefore, it is important to understand the importance of these two aspects of the universe. Therefore, it is important to understand the importance of these two aspects of the universe. Therefore, the dead of the Nath Yogis are cremated at the time of burial. The practice of Samadhi of the Nath Yogis is sanctioned by the Vedas. The Rig Veda and Atharva Veda mention the tombs of the Vedic period in many places.

Without understanding the importance of the above traditions or paying attention to the theoretical aspects, anti-sectarian and anti-religious people also ridicule the Nath-yogis as 'Theoi Pota Yogis'. But in the above tradition 'it has already been mentioned that the body of a hermit yogi is not cremated; Only the burial is given. It is not scriptural to cremate the body of a yogi, even to bury him; Rather, it is a matter of fault. Especially the Siddha Yogis are entitled to death by restraining the breath. Sometimes their traces cannot be found. Therefore, it is common among yogis to bury their dead men and women in yogasana (Padmasana Siddhasana). Some yogis take the death of desire and bury themselves. There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence. For example, 'Then you took sixty things and sat on the bank of the river, then you took the yod, you put your soul in the Supreme Soul, and said, 'Boys, I live in the pit today. Pache-ata soshal, they buried and went evenly in all directions. They tie the cows and eat and tell their parents at the root of the stove. Hearing this, the four people came together and said that Melo Bhakat had been killed. I will play the drums; The wicked Sara Mile, did not look at this. They are not human beings; The meeting is God; He was pretending to be a man. The boys are the lucky ones. There are many ways to get a job. And he went from house to house. (Harihar Atar Charit Yogare Anutyaga Katha Gurucharit p. 779, Upendra Chandra Lekharu).

There are many such theoretical stories behind the failure to find signs of the deaths of hundreds of yogis in Jogighopa and many yogashrams.



In Assam, the samadhi ritual of the yogis is recognized as a high level of ritual in all the great religions, although the anti-religious and anti-caste communities mock them as 'Theoi Pota Yogis'.

The Samadhi ritual is still well practiced among the Nath-Yogi of the Barak Valley of Assam. However, in the districts of Kamrup, Darang, Sonitpur, Nagaon, Goalpara, Bongaigaon and Dhubri etc. in the Brahmaputra Valley, families who buried their dead according To the Samadhi ritual were excluded from society until a few years ago. This author also has the experience of presenting the theoretical analysis of 'Thiyaipata Yogi' to many scholars in different parts of Assam and refuting their misconceptions. At present, only in the districts of southern Assam and the Brahmaputra Valley, the tombs have disappeared among them due to the influence of the social environment. However, this practice is still common in other states.

The Naths are a Shiva-derived community. They are also known as Shiva-born and bear the title 'Nath' In the Bhati country, the titles Dwij, Swami, Giri, Puri, Bharati, Saraswati, Goswami etc. are common among them. These titles were added to them in Assam till the Vaishnava era. However, the Naths are Brahmins (Rudraj Brahmins) in the clan. That is why they are yogis (kulj yogis or binduj yogis); In religious and philosophical doctrine, they are the practitioners of formless, eternal, Narayana, but in the monotheistic Shiva doctrine, they are more important. Their religious characteristic is the imagination of the position of the universe in the Shiva Linga. They have a social system of sensory practices. They are advocates of the anti-racism and sacrificial rituals of the Vedic period. They worship their gurus and make disciples among themselves, but never accept alms or cooperate in the activities of others. They are not anti-Shudra even though they are Brahmins. Household yogis engage in yoga and spiritual practices even after performing all household duties up to halpakrshan. The Brahmins of Kashmir also perform all the rituals such as hallakarshan. This is the fundamental difference between them and the Yajnik Brahmins. They are not beggarly Brahmins by nature; They are a self-reliant all-India guru community.

Conclusion:

The above discussion shows that the Nath-Yogi invented various means of achieving human welfare through the practice of yoga in Assam and India since ancient times. Thus, millions of people around the world have been self-investigating and adopting the path of attainment for centuries by adopting the texts of Adinath, Matsyendranath, Gorakshnath and Nathism. In the Vedic era, the gotra was

chosen after the sage from whom Brahmanakar received initiation to attain Brahmanvidya. But no matter whom the yogis take initiation from, the Sadashiva gotra is the Shiva gotra. Therefore, these Rudraj Brahmins (Nath Yogis) have the same gotra, ie Shiva Gotra, for both men and women.

The tradition of burying monk yogis in a seated position without cremation after death has been going on since ancient times. The household yogis, on the other hand, are cremated after death according to the rituals. Due to lack of proper knowledge about this burial system, some people distort the practice and ridicule it as 'Theoi Pota Yogis'. Therefore, people who have a thorough knowledge or ideas about the religion, literature, culture, etc. of the Nath-Yogi give high place to this community. Our discussion is intended to give a rough overview of the culture and folklore of the Nath Yogis. But in fact, the literary and cultural repository of the Nath-Yogi is very rich and extensive. Therefore, there are plenty of resources to research about the Nath-Yogi.

Resources collected from:

1. Nath dharma- Darshan Aru Sanskriti, Prasanta Nath
2. Kundalini- Assam Pradeshik Jogi Sanmilanir 91 Barshiya Adhibeshan Smaranika.
3. Smritigrantha- Maharajat Jayanti Mahotsav, Boitamari Anchalik Yogi Samitee.
4. Sidhya Sishyanta Padhyati (Gorakha Nath)
5. Agom Samhita (Bharat Chandra Shiromani- Bhattacharya Editorial)
6. Nath Yogittata (Rajmohan Nath)
7. Yogashram Parthana (Editorial: Swami Kaibalya Nath)
8. Guru Purnima Utsavar Mahattata (Prasanta Nath, Nath Sahitya Parishad: Assam)
9. Shiva (Dr. Nirmalprava Bardoloi)
10. Nath Dharma, Samaj & Sanskriti (Bhabanath Sarkar)
11. Hathalas Pradipika (Jagindra Swatmaram)