

# **“Nath-Panth in Goa: A Socio-Cultural and Historical Study”**

A Dissertation for

Course code and Course Title: HIS 651- Dissertation

Credits: 16

Submitted in partial fulfilment of Master's Degree in History Department

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I hereby declare that the data presented in this Dissertation report entitled, "Nath-Panth in Goa: A Socio-Cultural and Historical Study" is based on the results of investigations carried out by me in the History Programme at the D.D. Kosambi School of Social Sciences and Behavioral Studies, Goa University under the Supervision of Assistant Prof. Sneha B. Ghadi and the same has not been submitted elsewhere for the award of a degree or diploma by me. Further, I understand that Goa University or its authorities / College will be not be responsible for the correctness of observations / experimental or other findings given the dissertation.

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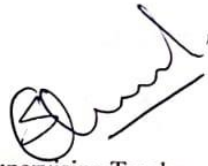
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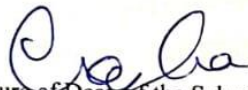
This is to certify that the dissertation report, "Nath-Panth in Goa: A Socio-Cultural and Historical Study" is a bonafide work carried out by Ms Deepa Dayanand Gosavi under my supervision in partial fulfilment of the requirements for the award of the degree of master of Arts in the History Discipline at the the D.D. Kosambi School of Social Sciences and Behavioral Studies, Goa University Goa.

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## **Preface**

The influence of Nath-Panth in Goa was encountered in 12<sup>th</sup> century. The archaeological evidences indicate the presence of Nath-Panth in Konkan region. The various caves and shrines from Goa show the influence of Nath tradition. The number of scholars in their work mentions about the presence of Nath-Panth in Goa. They also signifies about the archeological evidence.

This work focuses on socio-cultural history of Nath-Panth in Goa. It emphasise on the Nath-Panth community from Goa. The detailed about the ritualistic practices, ceremonies performed by the Grahasta yogis( householders) from Nath-Panth of Goa. The rituals practiced by this householders in mattha( monasteries) has been mentioned.

I selected this topic to understand the socio-historical influence of Nath-Panth in Goa. Although, there are works that mentions about the historical and archaeological influence of Nath-Panth in Goa. But in this work first hand information has been collected to understand the broader perspective of socio- cultural traditions of Nath-Panth from Goa. The detail study of historical and socio- cultural influence of Nath-Panth community from Goa, has been mentioned in this work.

**Acknowledgement:**

Present study would have got into shape without the active support of many individuals and institutions. First and foremost, I express my sincere gratitude to guide Assistant Professor Sneha B. Ghadi for guiding me and providing me a constant support.

I want to thank Prof. Doctor Parag Datta Parabo, Prof. Dr. Pratima P. Kamat , Dr. Nalini Naik and Assistant Prof. Vinod Omu Kankonkar from Department of History, Goa University, for guiding me regarding my dissertation topic.

I am indebted to the authorities and staff of Goa University Library and Krishnadas Shama State Central Library for providing me required reference sources.

I thank my parent and family, particularly my mother Mrs Divya Dayanand Gosavi, father Mr. Dayanand Gosavi and my brother Master Paarth Dayanand Gosavi, for constant support and financial assistance.

## Glossary:

*Adesh*: a command.

*Alakh Niranjana*: The greetings of Nath Yogis.

*Ashtami tithi in Krishna Paksha*: the eighth day of the dark half of the month of Bhaadra in the Hindu calendar, is known as Krishna Janmashtami or Gokul Ashtami.

*Astra*: a weapon, tool or equipment used during an auspicious occasion.

*Arati*: the ceremony of waving (around an idol or Guru etc.), a platter containing a burning lamp.

*Avasar*: an afflatus of a god or devil; a trance performance

*Bhaghat*: On this occasion sacrifice of cock or goat is given to the Kalbhairav. At some places they also serve vegetarian food to the Kalbhairav.

*Bhagwa*: Orange colour.

*Bhakri*: rice cake

*Bharma*: A Brahman who is worshipped in form of serpent.

*Bhandara*: The food is cooked inside the temple and served to the villagers as a divine verdict.

*Bhiksha*: Asking for alms.

*Aghora mantras*: it is used to remove ghosts, evil entities from human body.

*Tantra*: body of sacred texts relating to the worship of the Goddess as the Mother of the universe.

*Chamundi*: Chamundi, also known as Chamundeshwari, Chamundi, or Charchika, is a form of Chandi, the Hindu mother goddess, or Shakti. She is the goddess of war, epidemics, famines, and other disasters. She is also known as Durga. She is the slayer of the demons Chanda and Munda.

*Dassara*: It is a Hindu festival, celebrated after the nine nights of Navratri and the tenth day of Durga Puja.

*Choru*: Grains added to boiled rice.

*Damru*: A small two-headed drum used by Lord Shiva.

*Devchar*: a spirit.

*Diksha Parampara*: preaching about the cult.



*Dhishth kadap*: Rituals are performed to protect from evil eye.

*Diwali*: A festival that signifies victory of light over darkness, good over evil, and knowledge over ignorance.

*Dhoro*: On this occasion a sacrificial ceremonies are performed in front of Kalbhairav.

*Ekadshi*: is the eleventh lunar day of the bright fortnight. It is the holy period of four months in the Hindu calendar.

*Garane*: a spiritual chant that signifies the importance of the God.

*Gayatri*: a cow is made up of rice flour

*Ghatstapna*: In one urn water is filled on top of that mango leaves are kept and above all coconut is kept. It is worshipped in form of a particular deity.

*Ghomti*: A place of worship where a lamp or offering is kept to a particular deity.

*Gramdevta*: village deity.

*Gudi Padwa*: is a spring festival marking the start of the lunisolar new year for Marathi and Konkani Hindus from Maharashtra and Goa.

*Guru*: a religious teacher, a spiritual parent, one who instructs in the shastras.

*Guru-Shish:* a teacher and a disciple.

*Jatra:* a annual fair.

*Janve :* waist cord or girdle.

*Joguis:* a medicant.

*Jevni:* On this occasion sacrifice of cock or goat is given to the Kalbhairav. At some places they also serve vegetarian food to the Kalbhairav.

*Jyeshath:* third month of the Hindu calendar.

*Jyotirlingas:* A Jyotirlinga or Jyotirlingam, is a devotional representation of the Hindu god Shiva

*Jholi:* The four-mouthed bag or wallet of beggars.

*Kalash:* A urn

*Kapota:* the main cornice of a building, which is usually a roll-cornice or overhanging cornice

*Kauval:* Coconut

*Kshetrapal:* a protector of a particular area.

*Kula devta*: family deity. Kundalini: kundalini comes from the Sanskrit word kundal, which means circular or coiled snake. Kundalini is also known as kundalinishakti, which means limitless divine power

*Siddhi*: high spiritual attainment; the possession of supernatural powers.

*Limcha*: a knife

*Paduka*: sandals usually made of wood and used by spiritual leaders.

*Matthas*: monasteries

*Naas*: A spirit entity.

*Nath Siddhas*: Yogis from Nath-Panth and Siddha *sampradaya*.

*Prasad*- Divine verdict; divine intercession.

*Patir*: a copper vessel

*Pishacch*: In Indian religions, pishachas are flesh-eating demons that appear in both Buddhist and Hindu mythologies.

*Pir*- a Mohammadan saint at whose shrine vows are made and offerings presented.

*Pinda*: a doll is made up of honey, ghee, milk, water, sugar, black sesame, cow urin.

*Prabhavali*: Ornamented a circular frame behind the sculpture of carved detiy.

*Preta-sadhana*: this tantric practices is performed to gain control over human soul.

*Ruzavan*: grains

*Sampradaya*: Sampradaya is a Sanskrit word that means tradition, spiritual lineage, sect, or religious system.

*Samadhi*: Samadhi is a state of meditative absorption. The grave or a tombstone is also called as samadhi.

*Santeri*: worship of the anthill.

*Shimecho Adhikari*: A protector detiy of a particular area.

*Siddha Purush*: A person who attained enlightenment.

*Tantra*: body of sacred texts relating to the worship of the Goddess as the Mother of the universe.

*Vagro*: Worship of a tiger

*Vadwal*: On this occasion sacrifice of cock or goat is given to the Kalbhairav. At some places *they also serve vegetarian food to the Kalbhairav.*

*Vibhuti*: auspicious ash.

*Viddi*: a tobacco rolled up in a leaf, or a roll of the tobacco-leaf, to be smoked as a cigarette.

*Yajaman*: The marriage couples performing puja rituals.

*Yogicheghar*: The place where Yogi lived

*Yoni*: the symbol of the goddess Shakti, the feminine generative power.

## **Abstract**

This work mentions the emergence, evolution, and widespread influence of the Nath-Panth tradition within the Indian subcontinent. It is focused on the history, influence and socio-cultural significance of Nath-Panth and its community in Goa. The opinions of different on the origin of Nath-Panth have been mentioned. The primary and secondary sources have been used to detect the evidence of Nath-Panth. The influence of different sects, cults and folk cultures on Nath-Panth provides an understanding of the assimilation of Nath-Panth with other traditions. The study also focuses on grahastha yogis or householders of the Nath-Panth community from Goa. The work emphasises on socio-cultural and historical importance of Nath-Panth in Goa.

## **1.Chapter I: Introduction:**

The post-Gupta period in India was marked as political disintegration. There was a downfall of the dynasties, of Palas, Pratiharas, and Rastrakutas . This era saw a significant rise in temple-centric activities which are associated with Puranic religions, they were focused on the temple construction, rituals, and idol worship. Additionally, there was a notable social shift as lower caste groups, particularly the Sudras, experienced increased social mobility. Brahmanas behaving like Sudras, kings facing impoverishment while the impoverished became powerful.

During this period there was a economic transform. There was a decline in trade, rising land grants, diminishing urban centers, and increased reliance on agriculture. This led to the emergence of tantric practices, which led to the transformation of rituals in Shaivism, Vaishnavism and Buddhism.<sup>1</sup>

Shaivism has been practiced in India for thousands of years. As an ancient religious practice, the followers of this sect are called Shaivait. This Shaivait considers the Hindu god Shiva as the supreme being and there are four Shiva cults, namely *Pashupath*, *Kalpalik*, *Kalamukh*, *Lingayat*, and *Nath*.

The Nath-Panth initially followed an ascetic form of religion, they focused on yogic meditation practices. They were against rigid tantric rituals and sexual practices. They

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<sup>1</sup> Mahesh Sharma. "The Protest Against The Protest: The Nath-Siddhas And Charpatnath" *Cambridge Univ Press India*, 2014, 1-2.

established the new path of salvation and it was popularly known as the Nathasampradaya all over India. Historical records suggest Matsyendranatha as a prominent figure, with Gorakṣanatha being his disciple. While Puranic traditions attribute the lineage to Adinatha, between the 10th and 12th centuries, the sampradaya asserted its distinct sectarian identity.

Some scholars mention that, the emergence of the Nath-Panth can be attributed to tantric Buddhism, practices by *Kapalikas* and *Shaktas*. Other scholars mention that, the lineage traces back to nine *Nath* gurus, with Adinath being identified as the first *Nath*. Adinath is associated with Shiva. According to scholars, there were a total of nine *Nath* gurus. The Nath-Panth encompasses both renunciate ascetics and householders. Gorakhnath was credited with the foundation of the order of renunciation of ascetics.

The geographical distribution of the Nath-Panth is across India and Nepal; the demographic majority of this Panth is seen in Karnataka, Rajasthan, West Bengal, Uttar Pradesh, Uttarakhand, and Nepal. The archaeological traces show the presence of the Nath-cult in regions like North Konkan (Panhale- Kaji) cave, central Konkan (Goa), and Chandrapur in Uttar Kannada district. The spread of Nath-Panth in these areas by c. 1200 A.D. is evident from the available evidence.

The Nath-Panth was widespread throughout Goa. The northern shrine is in Pernem, the southern is in Kindolim of Canacona Taluka, and the third is in Usgao of Ponda Taluka, which is considered the taluka of central Goa. The Chauranginath, the



seventh siddha among the nine, Nav-Nath and a disciple of Matsyendranath, had his shrine in Arpora (Bardez), which was destroyed by the Portuguese in the 16th century. After the destruction of the shrine, it was shifted to Ponda.<sup>2</sup>

In Goa, Nath-Panth communities are known as *Gosai*, *Gosavi*, *Mathkar*, and *Jogi*. They are also known as *Nath-Gosavi*, *Nath-Jogis*, *Siddhas*, or *Gorakhnathi*. Most of the people from the community are located around the maths but evidence of settlement has also been found near the coast. This community is part of the Hindu culture, but some feast rituals are unique in nature and focus on their mendicant way of life.

The research will focus on the origin of Nath-Panth, its historical background, its influence on Goan society, and how it impacted the lives of the Goan people. It will also elaborate on the different changes the sect underwent over time. In addition, it will also highlight the presence of a caste system among the followers of the Panth. It will also cover the mathas (monasteries) of Nath-Panth communities, which is worshipped by these communities from Goa. Its ritualistic practices, affiliated with these mathas will be mentioned.

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<sup>2</sup>Vijay Sarde, “Archaeological Investigation Of The Natha Samparadaya In Maharashtra ( c. 12<sup>th</sup> to 15<sup>th</sup> CE)” (Pune: Deccan College Post-Graduate & Research Institute( Deemed University),2019), 52.

## 1.1 Identification of Research Problem/Hypothesis:

### Research problems:

Many scholars, provide information about the Nath-Panth from Goa. They provide the spread of Nath-Panth in Goa, and ,they also mention the rituals and practices of this community. This research work will be focused on an in-depth study of the ritualistic practices of Nath-Panth in Goa. Added to that, details will be given about idol or *Linga* worship in the mathas (monasteries) of the Nath-Panth communities. The religious belief and the historical importance of *Bhairava* worship in the Nath-Panth will be discussed. The research will also emphasise the practice of spirit worship by the Nath-Panth. Added to that, the work will also emphasise the sacrificial ceremonies and offering alcohol to deities in the Nath-Panth traditions from Goa. The influence of the *Siddha* tradition, *Jainism*, and *Buddhism* on the *Nath* tradition from Goa will be discussed.

### 1.2 Objectives:

1. To study the spread of Nath-Panth in Goa
2. To understand the rituals and practices of Nath-Panth from India.
3. To understand the ritualistic practise of Nath-Panth community from Goa.
4. To study the significant changes that took place in Nath-Panth over the period in India and Goa.

### 1.3 Literature Review

*"Archeological Investigation of the Natha Sampradaya In Maharashtra (c. 12<sup>th</sup> to 15<sup>th</sup> century CE)"* of Vijay Sarde mentions *Nath Sampradhay's* influence from Afghanistan to Bangladesh and from Nepal to Tamil Nadu. In the world the author mentions the words of scholar R.C. Dhere, wherein he specifically identifies that, 'Sri Parvat' as the emergent center of *Nath Sampradhay* and emphasises that Andhra-Karnataka and Maharashtra were the main areas of *Nath Sampradhay*. Further, the author discusses a number of opinions of different scholars, regarding the establishment of the *Nath* tradition specifically focusing on the the 10<sup>th</sup> and 11<sup>th</sup> centuries establishment as it was a result of the integration of esoteric tantra and *Shaiva* traditions. The author also provides the evidence of the participation of prominent yogis and teachers affiliated with *Nath Sampraday*, which dates back to the 12<sup>th</sup> and 13<sup>th</sup> centuries. The work, in addition provides in depth insight on the formation of current system of *Nath Sampradhay* which is difficult to trace prior to the 16th century.<sup>3</sup>

Further, the author discusses the literal meaning of the word *Nath* and other names used for the *Nath* tradition, rather than *Nath Sampraday*. Till the 17th century, the term *Natha Panth* specifically appeared in the *Lilacaritra* text. Other texts, such as *Brahmananda's*, which deals with *Hahayogapradipika*, *Bhaktamanjiramala* by Rajarama Prasadi, and the writings of saint Nilobaraya, use the name *Natha sampradaya* for this cult. The expression *Nathamarga* is found in

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<sup>33</sup> Vijay Sarde, "Archaeological Investigation Of The Natha Samparadaya In Maharashtra ( c. 12<sup>th</sup> to 15<sup>th</sup> CE)" (Pune: Deccan College Post-Graduate & Research Institute((Deemed University) ,2019), 29-30

*Goraksasiddhantasamgraha*. The terms *Natha-panthi* or *Natha sampradaya* emerge in Marathi texts like *Dasabodha* by Saint Ramadasa (17<sup>th</sup> century), *Samarthapratapa* by Giridhara Swami, and *Balabodha* by Triambakaraya. Additionally, *Nathapanthi* is mentioned in the abhagas of Jaanesvara.<sup>4</sup>

Further the author explores on the term *Navnathas*, which plays a prominent role in *Nath Sampradaya*. *Navnathas* refers to the lord of nine chakras. They were called the founders of all the *Siddhas*. They are also called the lord of *Kaula* or the leader of *Kaula*.<sup>5</sup> Scholars have varied opinions about the *Navnathas*, but a prevalent perspective is that Adinath, Matsyendranath, or Gorakhnath are commonly considered the first or second Nath by most of them. In addition, author elaborates about the *Siddhas* which were experts in yoga, alchemy, and occult practices, including magical powers. The *Siddhas* associated with the *Natha* tradition are listed among the 84 *Siddhas* in Buddhist sources; some scholars suggest a potential origin of the *Nāthas* from the *Buddhist* tradition.<sup>6</sup> The author adds to this statement that there is no doctrinal evidence to support this explanation.

Author gives a brief history about the famous yogis from the Nath-Panth and also the spread Nath-Panth in different regions of India. In this work author further mentions that, In Konkan and coastal Karnataka, exerting a significant influence over the

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<sup>44</sup> Vijay Sarde, “Archaeological Investigation Of The Natha Samparadaya In Maharashtra ( c. 12<sup>th</sup> to 15<sup>th</sup> CE)” (Pune: Deccan College Post-Graduate & Research Institute(Deemed University),2019),34.

<sup>5</sup> Vijay Sarde, “Archaeological Investigation Of The Natha Samparadaya In Maharashtra ( c. 12<sup>th</sup> to 15<sup>th</sup> CE)” (Pune: Deccan College Post-Graduate & Research Institute(Deemed University),2019),33.

<sup>6</sup> Vijay Sarde, “Archaeological Investigation Of The Natha Samparadaya In Maharashtra ( c. 12<sup>th</sup> to 15<sup>th</sup> CE)” (Pune: Deccan College Post-Graduate & Research Institute,2019),39

entirety of Goa. Adinath was revered in various places, including Usgaon, Cassabe of Pernem, and Kindolem Ward of Canacona. Temples dedicated to Goraksanatha were present in Betalbatim and the Ela area of Old Goa. The Chauranginath shrine is in Apora, and the Naganatha temple is in Bandora. The Caudranath temple, near Ponda, is recognized as an important *Siddhapitha* of the *Nathas*. Rather, the Bhavanatha, Somanātha, Mallanatha, Kalanatha, and others are worshipped as Nath Yogis. Various sites in Goa, including Verla, Cansaulim, Mormugao, and Talaulim, are known as locations associated with the Natha-Panth. In Canacona, the *Jogui* (Jogi) community, affiliated with Natha-Panth, performed the tradition of Nath-Path and also performed *Saivite* rituals within the Shiva temple.<sup>7</sup>

In addition, the author discusses the attire, rituals, yogic practices, and deities of the Nath-Panth community. He also names some texts, which provide details about the Sampradhyay. The major focus of the study is Maharashtra, where archaeological evidence has been collected to understand the archaeological remains of Nath-Panth. He also mentions the mathas (monasteries) and temples of Nath-Panth in Maharashtra. The author asserts that Nath-Panth in Maharashtra was influenced by Muslim rulers and Sufism during the Bahmanis and later periods. The veneration of Natha gurus is evident through turbats and dargahs, with the term *Pir* preceding the names of Natha Yogis. Numerous interactions are noted between the Nāthas and Muslim rulers.

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<sup>7</sup> Vijay Sarde, “*Archaeological Investigation Of The Natha Samparadaya In Maharashtra (c. 12<sup>th</sup> to 15<sup>th</sup> CE)*” (Pune: Deccan College Post-Graduate & Research Institute, 2019), 52.

In the Vijayanagara period, there was also the influence of the ancient tradition of the *Natha sampradaya*. Thousand of images of Matsyendrantha and other Natha yogis were intricately carved on various temples from that era.<sup>8</sup>

This work of Vijay Sarde provides an understanding of the spread of Nath-Panth, which can be seen all over Maharashtra as well as in different regions of India. Even Goan land also indicates the evidence of Nath-Panth. This work will help to understand the traditions and practices of the Nath-Panth community from Maharashtra, whose presence is also seen in Goa. The mentioned details in the book can be used as a background study of Nath-Panth from Goa.

To sum up, in the work the author elaborated on the significant presence of the household community of Maharashtra associated with the Nath-Panth, including nomadic castes like *Davari-Gosavi*, *Raval Yogi*, *Masan Jogi*, and *Bharadis*. Other castes such as *Sapernatha*, *Fakirs*, *Macchendra* or *Bholi*, *GadiVadarDombaris*, *Mākaḍawale*, *Garuḍi*, *Kolhati*, and *Beladar* also show influences from the *Natha sampradaya*. Sub-castes within Bharadi, like *Bal-Santosi*, *Kingarivale*, *Nathababa*, and *Natha Jogi*, are connected with Nathas and are spread across Maharashtra. Their worship includes figures such as *Pir*, *Nathababa*, *Sailani Baba*, *Kaniphanatha*, and others. *Davari Gosavis*, known for singing songs of Natha Yogis, traditionally sustain themselves through bhiksha (alms), although many have transitioned to modern

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<sup>8</sup> Vijay Sarde, “Archaeological Investigation Of The Natha Samparadaya In Maharashtra ( c. 12<sup>th</sup> to 15<sup>th</sup> CE)” (Pune: Deccan College Post-Graduate & Research Institute, 2019), 52.

livelihoods. Despite changes in lifestyle, they continue symbolic rituals like ear cutting and alms as part of their cultural practices.<sup>9</sup>

*Nath Sampradhaya cha Ithias* by R.C. Dhere provides a detailed explanation regarding the history and the origin of this sect. He focuses on the presence, spread, and impact Nath-Panthin Maharashtra and other regions. The author mentioned about the preachings of Gahaninath in Marashatra. In this work author further illustration that the influence Gahaninath on the Nivrutinath and Jnaneshwar from Maharashtra. Author emphasise on the importance of Sri Parvata in the development of the Nath-Panth. Also mentions that there are evidence which emphasise the presence of Nath-Panth from South India.<sup>10</sup>

In this work, author mentions about use of term Nath-Panth by different by different scholars. In 17th century the text *Lilacaritra* mentions, Nath-Panth, the *Goraksasiddhantasamgraha* text mentions the word *Natha-marga*, the Marathi text Dasabodha of saint Ramadasa mentions the term Natha-Panthi or Natha-Sampradaya, the term Nath-Panthi was also used in theabhangas od Jaanesvara. In this work, author illustrate that *Navnathas* has a significant role in Nath- Panth. In addition to this author provides list of the names of *Navnatha*.<sup>11</sup>

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<sup>9</sup> Vijay Sarde, “ Archaeological Investigation Of The Natha Samparadaya In Maharashtra ( c. 12<sup>th</sup> to 15<sup>th</sup> CE)” (Pune: Deccan College Post-Graduate & Research Institute (Deemed University) ,2019), 288-289.

<sup>10</sup> R.C. Dhere, *Nath Sampradhayacha Ithihas*.(Pune:Arun Jakhande Pandmganda Prakashsan, 1966), 24.

<sup>11</sup> R.C. Dhere, *Nath Sampradhayacha Ithihas*.(Pune:Arun Jakhande Pandmganda Prakashsan, 1966),94-96.

This work of R. C. Dhere, will be used to understand the influence of Nath-Panth in different regions of Maharashtra. The work also provides the use of the term Nath-Panth in early Marathi literature. The work will be used for the information about Nath-Panth and will be used for further research. *Dattatreya The Immortal Guru, Yogin and Avatara* of Anthonio Rigopoulos text mentions about the geology and puranic birth of Dattatreya. He mentions that, he is a Hindu deity who has been attributed with various roles and functions over the centuries. This makes him a versatile figure who has attracted followers from different religious communities within Hinduism. The author aims to provide an understanding of Dattatreya's mythical evolution and composite identities by studying his appropriation and recreation in different religious groups. Overall, the text highlights the power of attraction that Dattatreya holds over the diverse and complex network of religions within Hinduism. Dattatreya is a semidivine rishi who appears in the Markandeya Purana as a great guru, master of yoga, and Avatara. He is also known as a jhana-yogin and ascetic, as evidenced in the Saiva Tantras, sectarian Upanisads, and Brahminical sources.<sup>12</sup> Dattatreya is a deity worshipped as one of Paramesvara's five manifestations in Mahanubhava theology. The deity's popularity culminates around the sixteenth century with the orthodox Dattasampradaya of Nrsimha Sarasvati. Dattatreya was recognized as an immortal purna-avatara, encompassing the trimurti of Brahma, Visnu, and Siva. The richness of Datta's icon was further enhanced with its appropriation by southern Indian Saktism.

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<sup>12</sup> Anotonio, Rigopoulos, *Dattatreya The Immortal Guru, Yogini and Avatara* (Albany: State Of New York Press, 1998), 27.



The text discusses the character Datta, who is associated with a strict male renunciatory environment that looks down upon women and believes that only men are worthy of receiving spiritual teachings. This environment reinforces the idea of male supremacy and excludes women from participating in spiritual practices.

In this work, he also mentions that the Dattatreya of the Yoga and Natha traditions coexisted and intermingled with the Puranic, Brahminical tradition of the Dattasampradaya, contributing to the rise of a broad, eclectic Datta movement. Traces of Dattatreya's presence have been found in other religions, including Buddhism and Jainism.

The author encountered Natha ascetics and shrines in various cities, including Bombay, Nasik, Sirdi, Sakuri, Khamgaon, Segaon, Pune, Solapur, Akkalkot, Pandharpur, and Tuljapur. The Nathas are believed to be connected to their tutelary deity, Dattatreya. Sri Nisargadatta Maharaj was a Vedantic mystic from Bombay who belonged to the Navnath Sampradaya.<sup>13</sup>

In this work, the author shows the connection between the Dattatreya and *Nathism* by using the reference to Avadhuta-Gita. Scholar Mohan Singh mentions the link between the Avadhuta-Gita and Gorakhnath. Hazaripradad Diwedi further adds to the statement that Goraksa-Samithia mentions about Avadhuta-Gita. Jan Gonda adds to this statement and says that the reference to Avadhuta-Gita is seen in the last chapter of

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<sup>13</sup> Anotnio Rigopoulos, *Dattatreya The Immortal Guru, Yogini and Avatara* (Albany: State Of New York Press, 1998), 252.

GoraksaSiddhantaSangraha. According to Jan Gonda, the Avadhuta Gita is a continuation of the text of Gorakhnath. In this, the author tries to indicate that Avdhuta-gita within the Natha tradition portrays Dattatreya as the supreme Avadhuta.<sup>14</sup>

In this work, the author elaborate about, the iconography of Dattatreya. In further work, the author has mentioned that due to the high influence of Nath tradition and tantrism, the one-headed Dattatreya is seen in most parts of North India, in the sub-Himalaya region, and in Nepal.

This book helps in understanding the coexisting link between the Dattasampradaya and Nath-Panth. In this, the broad perspective of the Nath tradition has been mentioned. This work mentions that the Adinath of Nath tradition is Dattatreya; this statement contradicts other references wherein Shiva is considered a supreme deity and he is considered adiNath. This text helps to understand the link between the Nath-Panth, tantrism, Buddhism, and Jainism. The book will be considered one of the major sources of research to understand the topic from a larger perspective. Although the book doesn't mention any references related to Goa, it can serve as an important source to understand the Nath-Panth from Goa.

*AhmadnagarJilyatilNathSampradhay Ani Parampara* of MachendarKarbhariPhasale, provides explanations about the Nath-Panth community, there cultural practices and

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<sup>14</sup> Anotonio Rigopoulos, *Dattatreya The Immortal Guru, Yogini and Avatara*(Albany: State Of New York Press, 1998),19.

origin and history of Nath-Panth. In this work author mentions about the spread of Nath-Panth in Maharashtra. . Author mentioned that the peoples from Ahmadnagar district of different caste followed traditions of Nath-Panth from 8<sup>th</sup> to 20<sup>th</sup> century.<sup>15</sup> In this work author elaborate about the *Nathsampradhay* and other *sampradhay* such as *Varkarisampradhay*, *Kaalisampradhay*, and *Bhagwat Sampradhay*. In this work author further illustrated that during medieval period in 13<sup>th</sup> century, there was a mention of *Manubhaviy* and Bhagwant Sampradhayik Nath-Panth.<sup>16</sup> In this work, the author also focuses on the Mathas and Guru-Shish parampra, which was established by Machindarnath, Gorokshnath, and Kaniphnath. Added to this author puts a insight on the ideology of Khaniphnath and other ritualistic practices of Nath-Panth community.

*Protest against the Protest: The Nath-Siddhas and Charpatnath* of Mahesh Sharma is about the history of protest and revivalists. In this work, the author has provided a critical study of the emergence of protests and the reformation of revivalist traditions in society. The author discusses the protests and reforms by the ‘Nath-Siddhas’ of the 10th and 16th centuries.

In this article , the author illustrates a clear picture of the scenario after the decline of the Palas, Pratiharas, and Rastrakutas, and how the post-Gupta period witnessed the disintegration of political fragmentation. During this period, there was social intervention in puranic tradition. There was a shift in social roles and the social status

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<sup>15</sup> M.K. Phassale, *Ahmadnagar Jilyatil Nath sampradhayachi Parampara*(Dr. Babasaheb Ambedkar Marathawada University, 2008),16.

<sup>16</sup> M.K. Phassale, *Ahmadnagar Jilyatil Nath sampradhayachi Parampara*(Dr. Babasaheb Ambedkar Marathawada University, 2008),22

of society, which led to the emergence of feudalism. There was also a rise in esoteric tantrism, which changed the religious nature of Saivism, Vaishnavism, and Vajrayana Buddhism.<sup>17</sup>

In the work, the author mentions the criticism of the scholar Yuan Chwang on the practices of Buddhist monks and the change in rituals in north India. In addition, the author elaborates on the Nāth-Siddhas tradition in north India was practiced around the first millennium CE, were known for their yogic and tantric practices. The author explains the above statement by using references from other literary sources. Further, the author discusses about Siddha, for instance how they exchanged the ideas and practices of the Pashupatas, Kapalikas, Maheshwaras, and Kaulas of Kashmir.<sup>18</sup>

In addition, the author states that, the total number of Nath-Siddhas was 84; they were divided into 12 clans and they were affiliated under the leadership of Goraksanath. The Nath tradition was influenced by Tibetan Nyingma innovations, which affected the significance of the Guru in safeguarding the spiritual lineage's well-being.

In this work, the author mentions that, the Nath Siddha protest was dominated by lower-caste people. The literature of Nath-Siddha focused on agrarian social groups rather than urban masses. Most of the Nath ritual texts were written in Sanskrit and in vernacular language. In addition to that, the author mentions in the Sanskrit literature, the Charpatsatakam, mentions that the Charpatnath questions the Jogis attire and

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<sup>17</sup> Mahesh Sharma. "The Protest Against The Protest: The Nath-Siddhas And Charpatnath" *Cambridge Univ Press India*, 2014,1-2.

<sup>18</sup> Mahesh Sharma. "The Protest Against The Protest: The Nath-Siddhas And Charpatnath" *Cambridge Univ Press India*, 2014,2.

doubts their way of salvation. The author also mentions the worship of goddesses in Nath-Panth.

The author concluded with a statement that, five centuries later, Charpaṭnath's followers battled to gain control of local Saivite rituals from low-caste people and acquired the land for marginalized people.<sup>19</sup>

*Nath Aur Saint Sahitya* of Narendra Upadhyay, gives an explanation of Nath Sampradaya and the literary work of Santh. Nath Sampradaya had been explained by using Nath literature from Sanskrit, Hindi, and Marathi. In this work, author explains the meaning of term Nath by using the reference from the different literatures.<sup>20</sup> In this work, the author mentioned the influence of Nath-Panth can be seen on Hindi literature. In the further work, author emphasise that the writings of saints from Maharashtra provide deeper insights into the Nath-Panth. Furthermore, while Hindi literature doesn't mention about Gahaninath and Nivruthinath but the Marathi texts indicate their significant influence on the Nath-Panth. Additionally, the author mentions that Jnaneshwar identified himself as a follower of the Nath-Panth based on the tradition, Diksha Parampara.<sup>21</sup> The author emphasises topics such as Nathyog, Patanjaliyog, Santahitya, and Santnaamsadan. Nathyog is similar to Patanjaliyog sadhana; Nath-Panth believes in Advaitbhav. Saints believe in naam jap. Tantrism, mysticism era, yoga practices have been mentioned.

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<sup>19</sup> Mahesh Sharma, "The Protest Against The Protest: The Nath-Siddhas And Charpaṭnath" *Cambridge Univ Press India*, 2014, 24.

<sup>20</sup> N. Upadhyay, *Nath aur Santh Sahitya* (Uttar Pradesh: Hindu University, 2015), 3.

<sup>21</sup> H. P. Diwedi, *Nath Aur Santh Sahitya* (Allahabad: Hindu University, 2015), 36.

*Nath Aur Sampradhay* of Hazari Prasad Dwivedi gives us overall detailed information regarding the *Nathsampradaya* and its religious practices. In this work, author mentions that during ancient time was called *Siddha sampradaya*. In the further work, author provides the list of the names of Navnath and also explains the significant importance of Navnathas in Nath-Panth.<sup>22</sup> This work will help to understand detail history of Nath-Panth from India. The details from this work can be referred in further research.

*Nath Sampradhay* by James Mallinson gives the historical background of Nath-Panth, the literal meaning of the term Nath, and also provides a description of Nine Nath from Nath-Panth. The author mentioned that there are some names of Siddhas that are similar to Nathas.

In this work, the author provided information about the asthetic and householder from Nath-Panth.<sup>23</sup> In the further work, the author elaborated on the influence of different traditions on Nath-Panth in different regions. Early textual and epigraphic mentions of Matsyendra and Goraksha are primarily from the Deccan and other regions in peninsular India and from eastern India. The travellers' reports also mentions yogis and their practices in ancient India and Nepal. Today, in Nepal, there are a total of 10 yogi centers, of which asthetic yogis are in the minority.

The author discusses about Naths and how they were originally organized into twelve Panth and the oldest Panth was Aipanth. While not all Naths fall under this 12

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<sup>22</sup>H. P. Diwedi, *Nath Aur Santh Sahitya*( Allahabad: Uttar Pradesh Hindustan Academy,2015),25.

<sup>23</sup> James Mallinson, "The Nath Sampradaya" *Koninklijke Brill NV, Leiden*, 3, 2011,1

panth, the followers of Kanhapa, practicing in the Kapalika tradition, were specifically excluded from this system.<sup>24</sup>

The author has also given an in-depth insight about the attire, appearance, and ritualistic and traditional practices of householders in Nath-Panth. Today, both ascetic and householder Naths greet each other using the word 'ades', which means 'a request for an order'. He also mentions about tantrism, alchemy, yogic practices, and the importance of avadhuta in the Nath-Panth.<sup>25</sup>

There are primary and secondary texts available on the Nath work. This literature helps understand the historical importance of Nath-Panth. In this article, the author has given references to different literary works that explain the history of Nath-Panth. In this work, the author has also tried to provide a detailed explanation of the aesthetics and householders of Nath-Panth; he had mentioned similarities and differences between them.

This work can be used as a source of reference, in further research that will pertain to Nath-Panth from Goa. The Nath-Panth from Goa mostly belongs to households; this article will be useful to emphasise that point.

*Gorakhnath Aur Unka Yug* by Rangeya Raghav, gives details about the Gorakhnath, who is considered as one Nath from Navnath. In this work, the author discusses how Gorakhnath was considered a legend, and how it is difficult to find historical facts

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<sup>24</sup> James Mallinson, "The Nath Sampradaya" *Koninklijke Brill NV, Leiden*, 3 2011,10.

<sup>25</sup> James Mallinson, "The Nath Sampradaya" *Koninklijke Brill NV, Leiden*, 3, 2011,11.

about him. Author mentions that different scholars had given details of Gorkhnath in their work. Hence, the author mentions that Gorkhnath was a revered yogi, poet, and preacher, yet he faced human struggles and obstacles, showcasing emotions within his enigmatic character. Gorakshanath was believed to have been born in Peshawar, in north-west Punjab. Over time, miraculous stories were attributed to him, similar to other revered figures like Gautam Buddha and Kabir, who likely weren't associated with him at birth.<sup>26</sup>

In the next work, the author elaborates on the fact that Gorakhnath followed the path of celibacy. His aim was to attain the highest yogic realization. In further work, the author illustrated about the Kundalini practices from Nath-Panth. The author had also mentioned about the legendary stories of Gorakhnath. The author put-forth the insight on the books and reference which mentions about the Gorakhnath.

In the further work, the author elaborated on the influence of Islam on Nath-Panth.<sup>27</sup> This work by Rangey Raghav helps with an in-depth study of Gorakhnath and the history of Nath-Panth. There is not more explanation about the other yogis from the Nath-Panth. The information provided in this work will help to provide a detailed understanding of the topic and will be used in further work.

*The Gorakhnath And Kanphata Yogi* of George Weston Briggs, provides information regarding the cult of Kanphata Yogi from Hinduism. In this work author mentions

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<sup>26</sup> Rangey Raghav, *Gurakhnath Aur Unka Yug* ( Lowknow: Atmaram And Sons,2015),61.

<sup>27</sup> Rangey Raghav, *Gurakhnath Aur Unka Yug* ( Lowknow: Atmaram And Sons,2015),261.



about the Goraknath and this ideology. In the further work, author mentions that initially Gorakhnath followed Vajrayana Buddhism later he becomes the follower of Shaivism.<sup>28</sup> In this work author has also emphasised on the legendary stories related to Nath-Panth. In further work author illustrate about yogic and tantric practices of Gorakhnath. In this work, the author provides, the translation of the sanskrit text “Gorakshasataka”.

*Siddh Nath Sahitya Aur Lok Vimarsh* of Rajendra Arun Prasad gives an understanding of the literary description of *Nath-Siddh Sahitya*, the social changes that led to the emergence of Nath-Panth, the poetic way of describing Nath ideology, and its impact on society. Here he also explains the link between both the cult.

*Goa: Cultural Trends* edited by P.P. Shirodkar work is, a compilation of research articles by different scholars, wherein they give details about the cult, religious, cultural influence, art, architecture, society, political, and socio-economic life. In that book, P.P. Shirodkar added his research article on “Influence of Nath Cult in Goa”. In this article, he mentions the origin of Nath-Panth, its history, and its spread all over India. He explains the worship of the Nath cult in different parts of Goa. In this work, author mentions that, In later period, *Nathism* in Goa, led by Sohiroba Ambaye .<sup>29</sup> His area of study is the influence of the Nath-Cult in Goa, not about the Nath-Panth community and its ritualistic practices in Goa.

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<sup>28</sup>George Weston Briggs, *The Gorakhnath And Kanphata Yogi* ( Calcutta: Motilal Banarsida, 1938), 229.

<sup>29</sup>P. P. Shirodkar, *Goa: Cultural Trend*. ( Goa: Directorate Of Archives and Museum, Government Of Goa, 1988), 11.

*A socio-cultural history of Goa from the Bhojas to the Vijaynagar* by V. R. Mitragotri consists of the social, political, religious, and cultural history of Goa from the period of the Bhojas to the Vijayanagar. In his work, he makes use of inscriptions, a historical and architectural sketch of Goancites, iconography, sculptures, and other literary sources. In chapter five, “religion,” he mentions Nath-Panth as a sub-topic. He mentions that the Nath-Panth has emerged from tantric Buddhism, and also have influence of Kapalikas and Shaktas.<sup>30</sup> In this work, author elaborate about the archaeological reference and shows the presence of Nath-Panth in Goa. In the further work, author indicates the different places in Goa which emphasise on the presence of Nath-Panth from Goa. The author mentions that Nath-Panth perched their creed for 400 years from 1200 C.E. onwards. They are the worshipper of Nath-Siddhas and consider Shiva as supreme.<sup>31</sup>

*Goa: Land, Life and Legacy A field study* by Vinayak Vishanu Khedekar, here author had provided in depth study about the Goan culture. In the addition author also had mentioned about the eco-culture, rituals, deities, festivals and different caste and communities from Goa. In this work, author also mentions about the Nath-Panth community. In this work author provides details about economics, and social and religious life. He mentions that ‘Gosany’ are from the Goan community and they

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<sup>30</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992) 148.

<sup>31</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992), 151-152.

belong to Nath-Panthi.<sup>32</sup> The author mentions that they are also called Matth-Panth; they are the worshippers of the Siddha. He notes down their ritualistic ceremonies.

The author mentions about the details of Nath-Panth communities from Goa. The influence of Nath-Panth on Goan land can be traced back to 12<sup>th</sup> century.<sup>33</sup> There are many shins and Mattha (monasteries) of Nath-Panth in Goa, their unique tradition needs to be recorded.

*Temples of Goa- an Architectural Study* by V. Gopal Rao gives us information about pre-historic culture of Goa. In this work, he mentions about the rock cave in Dharbandoda and its link with Nath-Panth.<sup>34</sup>

*The Cultural History of Goa from 10000 BC – 1352 A.D.* by Anant Ramkrishna Sinai Dhume in his work gives information regarding the Neolithic age, middle ages, and formation of kingdoms in Goa. He mentions the different settlements in Goa. He provides information regarding the Nathsampradaya in Goa and the influence of Jainism on that community.

*Socio- Political and religious Life in Goa (1990 to 1946)* by Varsha Viayendar Kamat, work has provided insight on the socio-political and religious history of Goa. In this work, author mentioned about the Gosavi community and their religious practices. The author mentions that, the Gosavis, Mathcars, or Zoguis were a group of people who practiced agriculture and asked alms from people. They carried a Shankh (conch)

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<sup>32</sup>V. A. kandekar, *Land, Life and Legacy A field Study* (Panaji: Directorate Of Art And Culture, 2016), 201.

<sup>33</sup>V. A. kandekar, *Land, Life and Legacy A field Study* (Panaji: Directorate Of Art And Culture, 2016), 202.

<sup>34</sup>V.G.Rao, *Temples Of Goa-An Architectural Study* (Goa University, 2003), 277-288.

shell) with them. The author further mentions that at the age of 10 to 12 they perform a ritual called Mudrica.<sup>35</sup> In this work author has focused on detail information about this topic.

*A Cultural History of the Canacona Taluka of Goa* of Pandurang R. Phaldesai gives some details about the rituals, practices, customs, religious activities and ceremonies, worship of different gods and goddesses, folklore, and festivals of different communities. In this work author mentions about spread of Nath-Panth in Goa. The author had illustrated that the widespread of Nath-Panth in Goa was from 12<sup>th</sup> century A.D. It was emerged from Vajrayana Buddhism of Mahayana tradition. Initially it was emerged from Tantric Buddhism and later transformed into Tantric Shaivism.<sup>36</sup> In further work, author mentions about the shrines of Nath-Panth from Canaconataluka. The author elaborates that, in Kindalem, Matavem, Cola, Maiorem, chotigao and Barcem has shrines and monasteries of Adinath, Lakansiddha and Siddhpurush.<sup>37</sup>

*People of India Goa* by K.S. Singh where in, he explains about the different castes and communities in Goa. Here he also mentions about the Gosavi community. Nath-Panth in Goa known as Goasvi and Mathkar, have been mentioned in this book and also give us an understanding of their ritualistic practices.

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<sup>35</sup>Varsha Kamat, "A Socio-Political And Religious Life In Goa"(Taleigao Platetau, Goa University:1998),11.

<sup>37</sup> P. R. Phaldesai, "A Cultural History Of Canacona Taluka Of Goa"( Taleigao Platetau, Goa University,2003),213.

#### **1.4 Proposed methodology and expected outcomes:**

The methodology includes a qualitative study of the presence of the Nath-Panth in Goa. The study will include references to primary and secondary sources. Ethnographical and ethnohistorical approaches will be used to understand the deep historical and cultural background of the community. The primary sources will include fieldwork and interviews. The secondary sources will include books, journals, articles, magazines, etc. Fieldwork is an integral part of the proposed method.

### **1.3 Scheme of Chapters**

#### **1.4.1. Introduction**

#### **1.4.2. Emergence and Influence of Nath-Panth in India**

According to many, the emergence of Nath-Panth took place in 10<sup>th</sup> to 11<sup>th</sup> century. It has an influence of esoteric tantricism and Shivism. Some scholars trace the origin of Nath-Panth from Adinath. They associate Adinath with Shiva. Other scholars mention that Nath-Panth was formed by Matschendyanath and his disciple.

#### **1.4.3. The History and Influence of Nath-Panth in Goa:**

The influence of Nath-Panth in Konkan region can be traced to 12<sup>th</sup> century. The archaeological evidences indicate the presence of Nath tradition in Goa. The various caves and shrines show the presence of Nath-Panth in Goa. The Nath-Panth community from Goa performs different rituals and ceremonies that are unique in nature.

#### **1.4.4. The Mattha from nath-Panth Community:**

The details of 16 matthas from the Nath-Panth community has been mentioned. The first hand information has been collected through interview method. The rituals and ceremonies practiced in matthas indicates the influence of Kapalika, Shkat, Varkari Sampradhay, Siddha Sampradhay and Folk Culture.

#### **1.4.5. Conclusion:**

The work discusses the origin and history of Nath-Panth from India. It also provides the in depth study on the emergence and influence of Nath-Panth from Goa. The work comprises the socio-cultural history Nath-Panth community. The ritualistic and the ceremonial practices from the mathas are taken into consideration.

The thesis will include a glossary, bibliography, photographs, and appendices.

### **1.5 Scope and relevance**

#### **Scope:**

The work will discuss about Nath-Panth in Goa. It will include the origin and history of Nath-Panth, the socio-cultural history of the community its Mathas and their ritualistic practices. The belief and the different ritualistic practices that are unique in nature will be discussed. The focus of this research will be only on Goa. The presence of Nathpanth is seen all over India, but this research work will be dealing with the Nathpanti community and their history in Goa.

Their rituals and practices will be taken into consideration. There are written sources available regarding the Nath-Panth, but they give detail about the Nath-Panth in India and there some book which mentions about the influence of Nath-Panth on Goan land. This work will emphasise on the cultural practices of Nath-Panth and the ritualistic practices of their mathas. The first-hand information will be gathered through interviewing methods, and their traditional practices and rituals will be recorded.

**Relevance:**

This research will provide detailed information about Nath-Panth from Goa. The detailed and systematic study of this topic will add historical value to the academic work. This work will elaborate on the cultural and spiritual history of the Nath-Panth community in Goa. This information will be used by researchers, scholars, academicians, and students for their further research work.

## **2. Chapter : II: The Emergence and Influence of Nath-Panth In India**

The post-Gupta period in India was politically fragmented. This period led to the political disintegration of the Palas, Pratiharas, and Rastrakutas. This era marked a significant change in temple activities, image worship, and ritualistic practices, which led to an influence on Puranic religion. This led to a change in the social stratification of society. The Brahmins behaved like Sudras, with kings becoming paupers and servants performing the roles of the masters.<sup>38</sup>

During this period, there was an economic shift towards feudalisation, which led to a decline in trade, an increase in land grants, the disintegration of towns, and increased dependence on agriculture. This upheaval in society led to the emergence of tantric practices. This changed the fundamental norms and practices of image worship in Shaivism, Vaishnavism, and Vajrayana Buddhism.<sup>39</sup>

According to the scholar, M. N. Deshpande Matsyendranath was the founder of Nath-Panth. Scholar R. C. Dhere emphasises the point that Gorakhnath was the founder of Nath-Panth. Some scholars suggest that the tradition of Nath-Panth emerged in the 10th and 11th centuries through esoteric tantra and Shaiva traditions. It evolved over time. It further involved various yogis and yogic practices. The involvement of the teaching of chief yogis in Nath-Panth was encountered from the 12th to the 13th

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<sup>38</sup>M. Sharma, "Protest against the Protest: The Nath-Siddhas and Charpathnath" *Cambridge Univ Press India*, 2014, 21. <https://ssrn.com/abstract=2543600>

<sup>39</sup>M. Sharma, "Protest against the Protest: The Nath-Siddhas and Charpathnath" *Cambridge Univ Press India*, 2014, 217, <https://ssrn.com/abstract=2543600>



centuries.<sup>40</sup> The Nath-Panth has an influence of Saivas, Shakt, Kaula, Yogini sect, Kapalika, and Jain tradition. In the 17th century, Dinakara Swami, a disciple of Saint Ramadasa, detailed tantric practices of *aghora mantras*, *tantra*, *preta-sadhana*, worship of Tripurasundari, Saktagama, wine, meat feeding, and self-phallus worship. Later, due to the emergence of *Hathayoga*, the tantric practices in Nath-Panth were reduced.<sup>41</sup>

Number of scholars in their work discuss about the different origins of the Nath-Panth. According to some scholars, the Nath-Panth originated in the regions of Punjab, Bengal, Uttar Pradesh, Assam, Nepal, South India, and Maharashtra. R.C. Dhere specifically identifies Sri Parvata as an emerging center of the Nath-Panth. He emphasises that Andhra-Karnataka and Maharashtra are major regions under the influence of Nath-Panth. According to scholar James Mallinson, in the Deccan region, the ancient traditional activities of Nath-Panth have been encountered.<sup>42</sup>

In the late 13th century, there was some indirect interaction between the Tibetan and Nath-Siddha traditions, as mentioned in the travels of GotsangpaGonpo.<sup>43</sup> According to Nath tradition, Goraksanath was originally from North India, with references

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<sup>40</sup>Vijay Sarde, “Archeological Investigation of The Natha Sampradaya In Maharashtra (c. 12th to 15th century CE)”(Unpublished Ph.D thesis Deccan College Post Graduate & Research Institute (Deemed University),( Pune, 2019)29. <https://www.academia.edu/40131303/>

<sup>41</sup>Vijay Sarde, “Archeological Investigation of The Natha Sampradaya In Maharashtra (c. 12th to 15th century CE)”(Pune, Deccan College Post Graduate & Research Institute (Deemed University) , 2019)30, <https://www.academia.edu/40131303>

<sup>42</sup>Vijay Sarde, “Archeological Investigation of The Natha Sampradaya In Maharashtra (c. 12th to 15th century CE)”( Pune, Deccan College Post Graduate & Research Institute (Deemed University), 2019)30, <https://www.academia.edu/40131303>

<sup>43</sup>Vijay Sarde, “Archeological Investigation of The Natha Sampradaya In Maharashtra (c. 12th to 15th century CE)”(Pune, Deccan College Post Graduate & Research Institute (Deemed University), 2019)30, <https://www.academia.edu/40131303>

suggesting he originated from a place called Badava.<sup>44</sup> Yogis from the northwest displayed proficiency in *tantric* practices. In Balagundai, there is mention of alchemical knowledge and ancient *tantra Siddhis*, like the ability to become invisible. During the Mughal period, paintings of Nath yogis were found. In early representations, they are depicted as naked with long, matted hair.<sup>45</sup>

## 2.1. The spread and influence of Nath-Panth:

In Nepal, there are sites associated with the Natha-Panth. Their early evidences are found in a 1391 C.E. inscription in the Gorakhanath cave at Pharping. Two images of Goraksanath are found in Nepal. One of them was situated in the Kqsthamandapa temple in Kathmandu. ChaugheraMatha, located in the southwestern Dang Valley of Nepal, was an important site for Nath-Panth and also for the Nepalese monarchy.

The spread of Nath-Panth was seen in the border regions of Madhya Pradesh and Uttar Pradesh. In Ujjain, there is a Bhartrhari cave and a Matsyendranath cave. This cave is associated with Nath-Panth. Mahakaleshwar of Ujjain also has a influence on Nath-Panth. Many accounts associated with Nath-Panth are found in Bengal. There are many followers of Nath-Panth in Assam and Tripura. Mallikanath is recognized as a prominent *Nath* yogi from Odisha. He was the disciple of Goraksanath. Many ancient images of Goraksanath, along with cows, were discovered in Gujarat. There

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<sup>44</sup>H. P. Diwedi, *Nath Aur Santh Sahitya* (Uttar Pradesh: Hindu University, 2015),96,97

<sup>45</sup>Vijay Sarde, “Archeological Investigation of The NathaSampradaya In Maharashtra (c. 12th to 15th century CE)”(Pune, Deccan College Post Graduate & Research Institute (Deemed University), 2019),30 <https://www.academia.edu/40131303>

are several sites in Karnataka from the medieval period that show the features of *Nath yogis*. There are hundreds of images of Matsyendranath and other *Nath yogis* that show traces dating back to the 12th century. In the Andhra region, Shrishailam is a significant center for the Nath-Panth. There is also an influence of Nath-Panth in Tamil Nadu and Kerala. The historical records of 1415 C.E. of Chinese traveler Mahuan mention in his account the presence of married yogis from Cochin.<sup>46</sup> In Kerala and Tamil Nadu, a huge population of householders *Nath yogis* lived, and they termed them *yogis*.<sup>47</sup>

Local traditions in Tamil Nadu describe a Goraksanath cave in the Saduragiri hills, where 18 *Siddhas*, including Goraksanath, gathered to prepare herbal medicines.<sup>48</sup> Inscriptions, graffiti, and sculptures associated with Nath-Panth are found in different regions of Maharashtra. The carved images of *Nath yogis* and siddhis are found in the temples of Maharashtra. The Samadhis of *Nath yogis* are evident in several temples and matthas in Maharashtra. The *Padukas* of *Nath yogis* are found in Panhale Kaji, Anjaneri, and Ghoradeshavar.

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<sup>46</sup>Vijay Sarde, "Archeological Investigation of The NathaSampradaya In Maharashtra (c. 12th to 15th century CE)" (Pune, Deccan College Post Graduate & Research Institute (Deemed University), 2019)54, <https://www.academia.edu/40131303>

<sup>47</sup>J. Mallinson, "Nath Sampradaya" *Koninklijke Brill NV, Leiden*, 3, 2011, 8. [www.brill.nl](http://www.brill.nl)

<sup>48</sup>V. Sarde, *Archeological Investigation of The Natha Sampradaya In Maharashtra (c. 12th to 15th century CE)* (Pune, Deccan College Post Graduate & Research Institute (Deemed University), 2019, 54, <https://www.academia.edu/40131303>

## 2.2.The meaning and origin of term Nath:

The literal meaning of the term *Nath* is lord, master, protector, and shelter. The word *Nath* also indicates to an individual who has achieved control over the senses through *Hathayoga* practices. Additionally, the followers of Nath-Panth associate the word *Nath* with Lord Shiva. In *Nath* texts, Lord Shiva is commonly referred to as Adinath. In Sanskrit, the word *Nath* means to have dominion and power or to implore or beseech. Traditional sources provide a homiletic etymology, where the *Raja-guhya* explains that the syllable *Na* represents the *anadi*, or the primordial form, while the syllable suggesting *sthapita* means the ‘established’ form. Therefore, ‘*Nath*’ is interpreted to mean the primeval form or the dharma established in the three worlds.

The early documents mention that Matsyendranath and Goraksanath were often addressed without the *Nath* suffix, and they are denoted with alternative suffixes like *pada*, *pa*, *deva*, and *ai*. According to scholar James Mallinson, the *Nath* suffix was found among individuals and deities who were not related to the Nath-Panth. Epigraphical references, such as the Ganeshwadi inscription, also elaborate on the widespread use of the *Nath* suffix, which does not link with Nath-Panth. While some early *Nath yogis* used the common suffix *Nath* in their names. The 13th century text *Mahanubhavas* and work *Lilacaritra* refer to *Nath sampraday* as the Nath-Panth. The

term Nath-Panth is specifically mentioned in verses 198 (*purvardha*) 169, and 475 (*uttarardha*).<sup>49</sup>

To avoid ambiguity in this research, terms like *Nath*, *Nath yogis*, *Nath traditions*, *Nath-Panth* and *Nath-Panth community* will be used.

### 2.3. Hathayoga Sadhana

The literal meaning of *Hatha* is force. *Hathayoga* is a physical technique that is a supplementary form of yoga. It emphasise the enlightenment of *Kundalini*, which helps in the opening of *Moksadvara*. According to scholar Hazari Prasad Dvivedi, the term *Hathayoga* is derived from the method of opening the *Moksadvara*. Nath-Panth is closely associated with *Hathayoga*. According to some scholars, Gorakhnath was the founder of *Hathayoga*.

Several texts in different languages, such as Sanskrit, Marathi, Hindi, Bengali, Telugu, Maithili, Kannada, Gujarati, English, and others, mention the Nath-Panth and Hathayoga practices. Matsyendranath has been linked with text references such as *Kaulajnananirnaya*, *Akulaviratantra*, *Matsyendrasamhita*, *Candravalokana*, and *Yogavisaya*. The Gorakhnath is associated with the *Goraksasamhita*, *Vivekamartanda*, and *Goraksasataka*. Adinath *Khecarividya* is an early work on *Hathayoga*. The *Svatmarama* text mentions the *Hathapradipika* from 1450 C.E.

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<sup>49</sup>V. Sarde, Archeological Investigation of The NathaSampradaya In Maharashtra (c. 12th to 15th century CE) (Unpublished Ph.DthesisDeccan College Post Graduate & Research Institute (Deemed University )(Pune: 2019)54, <https://www.academia.edu/40131303>

*Yogabija* and *Amanaskayoga* are other Sanskrit texts related to Goraksanath and *Hathayoga*.

## 2.4.Navnath:

The *Navanath* hold a distinct and significant role in the Nath-Panth. The scholars provides different list of the names of the *Navanath*. The first reference of *Navnath* are found in text of *Kubjikamata* where there is a mention of the lord of the nine cakras, the founder of all the *Siddhas*, the governor of the six cities (cakras), the lord of the *Kaulas*, and the leader of the *Kaula*.<sup>50</sup> Scholar David Gordon White provides four list of *Navanath*. In first list of 17th century C.E. from Benagal he mentions names of the eight *Nath yogis*, they are Adinath, Minanath, Jalandhari-pa ,Gorakhanath, Mayanamati, Kanha-pa, Gopicanda, Bail Bhadai. In 16th century C. E. the tradition *Navanath* were found Punjab, the *Navanath* were Shiva,Ude, Matsyendra, Jalandhari-pa, Gorakha, Arjana Naga, Nimanath/Parasanath, Bhartrhari,Kanipa. In cultic slokh of Maharashtra provides the list of the names of *Navanath* i.e. Goraksha, Jalandhara, Carpata, Adabanga, Kanipha, Macchindra, Caurangi, Revana, and Bhartrhari. In the modern era, the authorities of the Nath-Panth have a list the names of *Navanath* are Adinath, Udayanath

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<sup>50</sup>Vijay Sarde, “ Archeological Investigation of The Natha Sampradaya In Maharashtra (c. 12th to 15th century CE)” (Pune,Deccan College Post Graduate & Research Institute (Deemed University), Pune, 2019)33, <https://www.academia.edu/40131303>

Santosanath, Gajbali, Gajakantharanath, Acala Acambhenatha, Satyanath, Matsyendranath, Goraksanath, and Cauranginath.<sup>51</sup>

## 2.5.Legendary stories of Nath Yogis:

The legends and stories discussed about the evaluation and history of Nath-Panth. Every story has its own depiction about the *Nath yogis*. The legends of different yogis and their disciples often contradict each other, but in the case of Matsyendranath and Gorakhnath, it is unanimously accepted that Gorakhnath learned yoga from Matsyendranath, who, in turn, learned it from Adinath or Shiva. Followers of Gorakhnath are called Gorakhnathis, or Kanphatas, as they wear large ear-rings, slitting the cartilages of both ears in imitation of Lord Shiva. *Kanphata yogis* are still present in various regions of India, with pilgrimage sites scattered throughout the country.<sup>52</sup>

Gorakhnath learned knowledge from his guru, Matsyendranath, who got it from Lord Shiva. Matsyendranath listened to Shiva's teachings in the form of fish. When Shiva was talking to Gauri, she fell asleep. Shiva called him Matsyendranath, the king of fishes, but he was cursed by Gauri to temporarily forget the knowledge due to deception. In a Bengali story, *GoraksaVtjaya*, or *Minachetan*, mentions that

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<sup>51</sup>Vijay Sarde, "Archeological Investigation of The Natha Sampradaya In Maharashtra (c. 12th to 15th century CE)"(Pune, Deccan College Post Graduate & Research Institute (Deemed University), 2019)33,34, <https://www.academia.edu/40131303>

<sup>52</sup>K. Mallik, *Siddha- Siddhanta-Paddhati and others Works Of the Natha Yogis* (Pune: Oriental Book House, 1954),3

Matsyendranath forgets his knowledge and falls in love with the magic-proficient queens of Kadali in Assam.<sup>53</sup>

The *Kaula-jnana-nirnaya*, edited by Bagchi in Sanskrit, mentions Lord Shiva appearing on Earth as Matsyendra, a fisherman, to propagate Kaula sect doctrines. The *Nath yogis*, once known as *Kaulas*, were a *Tantrik* branch worshipping the Goddess. Matsyendra initiated Gorakhnath, though the text lacks a direct mention of Gorakhnath in the *Kaula-jnana-nirnaya*.<sup>54</sup>

Gorakhnath preached Jalandharnath, in a Nepali drama on Gopichandra's renunciation, as he was a former king of Jalandhar. Jalandharnath gave up his throne, and his queens became yogis. He later became Gopichandra's *guru*. Additionally, Bhartrhari, the king of Ujjain, became a disciple of Gorakhnath. Some legends suggest Bhartrhari's connection to Queen Maynamati and his role as Gopichandra's uncle.<sup>55</sup>

Cauranginath was a disciple of Matsyendranath from the Pala Dynasty in Bengal. His stepmother cut off his hands and feet and abandoned him in a forest. He was discovered by Matsyendranath, and he underwent twelve years of self-discipline through yoga, under the instructions of Matsyendranath. This narrative is presented in

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<sup>53</sup>K. Mallik, *Siddha- Siddhanta-Paddhati and others Works Of the Natha Yogis* (Puna:Oriental Book House, 1954),3

<sup>54</sup>K. Mallik, *Siddha- Siddhanta-Paddhati and others Works Of the Natha Yogis* (Pune: Oriental Book House, 1954),5

<sup>55</sup>K. Mallik, *Siddha- Siddhanta-Paddhati and others Works Of the Natha Yogis* (Pune: Oriental Book House, 1954),5



a Bengali drama named Purnachandra by Girish Chandra De. Cauranginath is believed to be the son of Devapal and Queen Maynamati, sister of Devapal. Maynamati supported RamaiPandit in the worship of Dharma; later, there was a conflict between Buddhists and Muslims. The Nath-Panth in Bengal has ties to Buddhism, with Hadipa, Gorakh, and Matsyendra considered Buddhist saints. In Nepal, Matsyendranath is linked to Avalokitesvara. The hymn in Bengali honors dharma mentions the meeting of Saints Hadipa, Kanupa, Gorakhnath, and Cauranginath. Ramai Pandit serves as the chief priest of dharma worship and composed tenets known as the *Sunya Purana*.

There was an ancient connection between Gorakhnath and Jnaneshvar's grandfather, Govindpanth. Jnaneshvar was known for his famous work, Jnanesvari. He was initiated into the Nath-Panth through his elder brother Nivrittinath. Bhav in Maharashtra Saraswat, mentions that his Jnaneshvar was part of the Natha-Panth. Due to his ideology and principles he was well-known in Maharashtra during the twelfth century. According to Bhav's Maharashtra Saraswat, Govindpanth, Jnaneshvar's grandfather, had a connection with Gorakhnath.

Legends and traditions associated with *Nath yogis*, including Gorakhnath, Matsyendranath, and Gopichand, provide historical context. These stories were prevalent in Bengal and various parts of India before the 13th-century Muslim conquest of Bengal. Over time, the songs of Minanath (Matsyendra) and Gorakhnath gained popularity among Muslims in East Bengal. Bengal's Vaisnava love lyrics occasionally mention Gorakh *yogi*. In Nepal, it's believed that Avalokitesvara was a

Saivite priest; he came to Nepal on command of Buddha and identified as Matsyendra. These *yogis* are still present in Nepal, Bihar, Bengal, Uttar Pradesh, Gujarat, Maharashtra, and the Northern Deccan.<sup>56</sup>

## 2.6.Nath Yogis:

### 2.6.1.Matsyendranath:

Matsyendranatha holds a significant role in the Nath-Panth, after Adinath and Girija. Matsyendranath is believed to have acquired its knowledge in the form of a fish during a conversation between Adinatha and Girija. Various texts, including *Kaulajnananirnaya* and *Matsyendrasamhita*, *Akulaviratantrama*, *Kulanandatantrama*, *Jnanakarika*, *Yogavisaya*, *Srikamakhyaguhyasiddhi*, *Akulagamatantrama*, *Kularnavatantra*, *Kaulopanisada*, *Kaul avalinirnay* are related to Matsyendranath. Matsyendranath is known by several names, such as Macchanda, Macchendrapada, and Matsyendra, in different texts. Siddha Allama Prabhu refers to his master as ‘*Animisadeva*’, which means fish. In Tamil Nadu, he is recognized as ‘Macchendrara.’ The name ‘Matsyendranatha’ gained prominence in later Sanskrit texts, while ‘Macchandaranatha’ or ‘Macchindar’ is popular in contemporary *Sampradaya*.

Dr. Bagchi notes that Matsyendranath was a follower of Siddhamrta-Marga. He was associated with the *KaulatantrasPurvamnaya* and *Pascimamnaya*. Matsyendra is

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<sup>56</sup>K.Mallik, *Siddha- Siddhanta-Paddhati and others Works Of the Natha Yogis* (Pune: Oriental Book House, 1954),7

associated with various sects and beliefs; he holds a prominent position in the list of 84 Siddhas. He is regarded as the founder of the Nath-Panth and the mentor of Goraksanatha. In Nepali legend, Kaula Yogini sect and is connected to the Trika Kaula. According to folklore, Matsyendra, he is associated with being an incarnation of Avalokitesvara, while later texts suggest he is an incarnation of Visnu. Across India, numerous popular fables are associated with Matsyendra.<sup>57</sup>

There was an ancient connection between Gorakhnath and Jnaneshvar's grandfather, Govindpanth. Jnaneshvar was known for his famous work, Jnaneshvari. He was initiated into the Nath-Panth through his elder brother Nivrattinath. Bhav in Saraswat, Maharashtra, mentions that his Jnaneshvar was part of the Natha-Panth well-known in Maharashtra during the twelfth century. According to Bhav's Maharashtra Saraswat, Govindpanth, Jnaneshvar's grandfather, had a connection with Gorakhnath.

Legends and traditions associated with *Nath* gurus, including Gorakhnath, Matsyendranath, and Gopichand, provide historical context. These stories were prevalent in Bengal and various parts of India before the 13th-century Muslim conquest of Bengal. Over time, the songs of Minanath (Matsyendra) and Gorakhnath gained popularity among Muslims in East Bengal. Bengal's Vaisnava love lyrics occasionally mention Gorakh *yogi*. In Nepal, it's believed that Avalokitesvara was a Saivite priest; he came to Nepal on command of Buddha and identified as

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<sup>57</sup>K. Mallik, *Siddha- Siddhanta-Paddhati and others Works Of the Natha Yogis* (Pune: Oriental Book House, 1954),41

Matsyendra. These *yogis* are still present in Nepal, Bihar, Bengal, Uttar Pradesh, Gujarat, Maharashtra, and the Northern Deccan.

### **2.6.2.Cauranginath:**

Cauranginath was a disciple of Matsyendranath from the Pala Dynasty in Bengal. His stepmother cut off his hands and feet and abandoned him in a forest. He was discovered by Matsyendranath, and he underwent twelve years of self-discipline through yoga, under the instructions of Matsyendranath. This narrative is presented in a Bengali drama named Purnachandra by Girish Chandra De. Cauranginath is believed to be the son of Devapal and Queen Maynamati. Maynamati supported Ramai Pandit in the worship of dharma; later, there was a conflict between Buddhists and Muslims. The Nath-Panth in Bengal has ties to Buddhism, with Hadipa, Gorakh, and Matsyendra considered Buddhist saints. In Nepal, Matsyendranath is linked to Avalokitesvara. The hymn in Bengali honors dharma mentions the meeting of Saints Hadipa, Kanupa, Gorakhnath, and Cauranginath. Ramai Pandit serves as the chief priest of dharma worship and composed tenets known as the *Sunya Purana*.

Cauranginath is known as Saangadhara and Purana Bhagata. Cauranginatha is recognized by *yogi* Cangadeva and Tibetan tradition, where he is mentioned as the *gurubhai* of Goraksanath. A text called 'Pranasankali' describes him as the son of Raja Salavahana, a disciple of Matsyendranatha. Matsyendranath taught him yogic practices. Cauranginatha's stories are known as *Purana Bhagata*; they are popular in Punjab, and his main shrine is located in Sialkot, Pakistan.

### **2.6.3. Gorakshanath:**

Gorakhnath practiced Hathyoga and reformed the practice of Matsyendranath. He practiced celibacy and avoided the sexual practices of the Kaula System. The reference to Gorakhnath was found in the Marathi literature of *Jnaneshvari* and *Lilacaritra*. R.C. Dhere suggests Goraksanatha's period was between 1050 to 1150 C.E.; his disciples were Amara, Gahininatha, Bhartrhari, Gopicanda, Vimaladevi, and Mallikanatha.

### **2.6.4. Jalandharnath**

Jalandharnath was also known as Jalandhari or Jwalendra. It is believed that he was from Jalandhar, Punjab, and later traveled to Bengal. The earliest reference to Jalandharnath was found in the Caryapada of Kanha. Jalandharnath is associated with the Kapalika sects of Jalandharipada and Krsnapada. He is associated with Buddhism, Shavism, and the Nath-Panth. *Lilacaritra* mentions Jalandhranath. Two Tibetan travelers in the 13th century mention a pilgrimage site called *Jalandhara-pitha*.

### **2.6.5. Kaniphanathna:**

Kaniphanatha is known by various names, including Kanhapa, Krsnapa, Karnapa, Krsnapada, Kanipa, Kanhupa, Kanapa, Kanapha, Krsnacarya, Karnari, Karnaripa, Kananipa, Krsnavajra, Kanha, Kanhapada, Krsnacaryapada, KanhilaLanga, and Compapa.

He is recognized as 'Kanhoba' and Kaniphanatha in Maharashtra. In *Lilacaritra*, there is a reference to Kanha. In the 10th century, Kaniphanatha wrote thirteen caryapada, identifying himself as a Kapalika, although some scholars question the timeframe.

#### **2.6.6. Carpati:**

Carpati, known as Carpatipada, Carpatri, and Carya-di-pa, played a significant role in the medieval lineage of Camba state in the 10th century. Some scholars suggest that his genealogy was documented in the 16th and 17th centuries. In the Carpati-Nanaka dialogs in the *Pranasangalitext*, he is renowned for his proficiency in alchemy.

The stories of Charpatis are popular in the Chamba Valley, where Carpati is worshipped along with Mahakali. He is also associated with the *ai* cult. In the *Nath* tradition, he is depicted as a disciple of Goraksanatha and the teacher of Minapa in the Tibetan tradition. According to folklore, he was born with the blessings of Goraksanatha. References to Carpati can be found in the *Varnaratnakara*. His name is also mentioned in the list of *Siddhas*.

#### **2.6.7. Bhartrhari:**

Bhartrhari was mentioned in one of the earliest texts, the *Lilacaritra*. He was also listed among the *Siddhas* in *Varnaratnakara*, and he is also mentioned in the *Tatvasara* text from the 14th century. According to Lama Taranatha's narrative, he might be the king of Malwa.

### **2.6.8.Gopicanda:**

Gopicanda, recognized as Govindacandra, was associated with Rani Mainavati of Bengal as his mother. Jalandharanath was recognized as his guru. He was born in the 11th century to King Manikacanda of Bengal. Some scholars mention that Gopicanda is renowned as Pir Patava in Sindh. The reference to Gopicanda is also found in the *Lilacaritra* text.

### **2.6.9.Ratannath:**

Ratannath, also known as 'Hajji Ratana' among Sufis, lived in the 13th century. His influence extended primarily to the northern regions, and later to Punjab and Nepal. According to legend, he served as the guru to Guga Pir and his son, Kayanatha. Ratannath was associated with the Hara Sri Nath tradition near Delhi. He got support from Mahmud Ghori.

### **2.6.10.Mallikanath:**

Mallikanath was a resident of Odisha; he belonged to the Bhanja dynasty, influenced by the Natha-Panth. The palm manuscript 'Mallikamakaranda' mentions the transformation of a Ksatriya warrior named Bibudhendra Malla into a disciple of Goraksanatha. Mallikanatha attained siddhis in Uddiyana.

### **Dharmanath:**

In the 15th century, Dharmanath established the Nathmatha at Dhinodhar in Kachchh, which remained a significant center of Nath-Panth. Dharmanatha is also recognized for initiating the *Kanaphata* group of Yogis in the 14th century.<sup>58</sup>

#### **2.6.11. Gahaninath:**

Gayani is recognized by various names, such as Gaini, Gahani, Gahini, Gahininatha, and *GaibiPir*. In *Jnanesvari*, there is a mention of the disciple of Goraksanatha and the *guru* of Nivrttinatha. As per the legend, Nivrttinatha was initiated into the Nath-Panth by Gayani on BrahmagiriParvata at Trimbakeshvar in the second half of the 13th century. In the several *abhangas* of *Gahinipratapa* and *Goraksagita*, are associated with Gahinnatha. Yoga practice and experiences are the primary themes of the *Goraksagita*. References to Gahini are found in works like *Nathalilamrta* and in the 18th-century work *Navanath bhaktisara*, where he is considered an incarnation of Karabhanjana Narayana. Gayani was also known as Gaibi Pir, and several dargahs named after Gaibi, are found in Maharashtra.

#### **2.6.12. Jnanesvar:**

Saint Jnanesvar recognized himself as a follower of Natha-Panth in his work, *Jnanesvari*. In *Jnanesvari*, there is a mention of Kundalini yoga, which was practiced in Nath-Panth. Satyamalanatha, a disciple of Jnanesvara, mentioned the nine other disciples in his work, *Navaratnamala*. The names of those nine other disciples are

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<sup>58</sup>James Mallinson, "NathSampradaya" *Koninklijke Brill NV, Leiden*, 3, 2011,8, [www.brill.nl](http://www.brill.nl)



Sopanadeva, Muktabai, VisobaKhecara, Vimalananda, Satyananda/Satyamalanath, Svarupanath, Carpatanatha, Saccidananda, and RamacandraNrpa.

### **2.6.13. Muktabai:**

Muktabai was a disciple of Goraksanatha, is mentioned as *yogini* 'Mugutabai in *Lilacaritra*. According to some scholars, Jnaneshvar's sister Muktabai and Muktabai are two different individuals. According to Mahanubhava's texts, Muktabai was originally named Satyavati. She was the daughter of the king of Elichpur in Vidarbha and later became the queen of Vikramaditya of Ujjain. Goraksanath gave her the name Muktabai. After attaining self-realization, she undertook asceticism at Sri Parvata. Having gained popularity as a Yogini, she later traveled to Maharashtra and preached to Cangadeva. Notably, there is a grand temple dedicated to Muktabai on Salabardi Hill, situated five miles from Morshi Tehsil in Amravati district, Vidarbha.

## **2.7.Influence of other sects or cults on Nath-Panth:**

### **2.7.1. Pasupata:**

The Pasupatas were an ancient sect. They worshiped Shiva as their supreme deity. with roots traced back to the Mahabharata. Lakulisa is considered the founder and incarnation of Shiva. In the 7th and 14th centuries C.E., there was a huge Pasupata in South India.

Pasupatas practiced asceticism, smearing their bodies with ash, meditation, and chanting Om. They have a spiritual influence on Kalamukhas. The Pasupata cult seemed to disappear by the 15th century, but references to the beliefs and practices of Pasupata are found in the texts of Gunakarika and Pasupatasutra.

After Pasupata *cult*, the Nath-Panth and Virasiva cults gained prominence, the Pasupatas and their subcult, such as Kalamukhas, were integrated into these newly formed *cult*. In regions of Karnataka, many Pasupatamathas today are looked after by the Virashiva cult. Virashivas adopted the *guruparamparamathas* as an integral part of their own tradition.

### **2.7.2. Kalamukha:**

The Pashupata sect served as the spiritual predecessors of the Kalamukhas. Shri-Parvata was considered a prominent deity in Kalamukhas from the 11th to the 12th centuries. According to some scholars, before establishing the Nath-Panth by Goraksanath, he was associated with Kalamukhas-Pasupata traditions.

### **2.7.3. Kapalika:**

The Kapalika *cult* focused on tantric forms of worship. The worshippers of this sect used to consume food from the human skull, wear garlands of human bones, and offer flesh to fire. Their ritualistic practices involved human sacrifices as well as esoteric rituals. They followed Kaulamarga, which indicates the relationship between Shiva

and Shakti. They worship Bhairava and consider him a creator, preserver, and destroyer of the universe.

In this cult, there were a total of twelve gurus who preached about this kind of worship. The yogis from this cult were also part of Nath-Panth. Kapalika has a huge influence on Nath-Panth. The many rituals and practices that are performed today in Nath-Panth are adopted from the Kapalika *cult*.

#### **2.7.4. Lingayats:**

During the 12th century C.E. in Karnataka, there was an emergence of Virasaivism, or the Lingayat sect of Shaivism. This sect rejects traditional practices like temple worship, sacrifice, and pilgrimages. Virasaivism opposes the caste system, advocates gender equality, prohibits child marriage, and allows widows to remarry. In this sect, they follow the gurupractices. The Virasasaivas bury the dead; they don't burn the human body. There are some practices in Lingayat that are similar to Nath-Panth. But they both have different principles and ideologies.

#### **2.7. 5. Mahanubhava:**

The sect of Mahanubhava was formed by Cakradhara Swami. It has the influence of Nath-Panth. It emphasises ideology of monotheism. It focuses on the worship of Lord Krishna as their main deity. They also have faith in Dattatreya, Cakrapani, GovindaPrabhu, and Cakradhara Swami. This sect originated in Gujarat. The *Lilacaritra* is considered an important text for the sect because it emphasises worship

of Krishna. The Mahanubhava philosophy centered on the ideology of salvation. They gained support from the Yadava rulers. Though not as popular as the Varakari sect, Mahanubhava holds significance for Maharashtra's religious history. They produced a substantial body of prose hagiographies and poetry.

#### **2.7.6. Varakari:**

The Varakari movement is a characteristic of medieval Maharashtra that affected the social life in Maharashtra. The people of Varakari movement consider Vitthala of Pandharpur is the universal deity. For the followers of Vitthal has a huge importance to *Vari*. The meaning of *Vari* is, making a regular visit, every year, to Pandharpur. The Varakari sect, which is the most popular devotional religious movement, it was begun with Jnanesvar. Jnanesvar called himself a follower of Natha-Panth. He followed the *Kundalini yogic* practices of Nath-Panth. He addresses the word *Gorakha* by using the adjectives *Yogabjinisarovar* (he is the pond, full of Yoga lotuses) and *Visayavidhvansaikaviru* (the destroyer hero of sensual desire).

#### **2.7.7. Dattatreya sampradaya:**

Dattatreya is considered a Hindu deity. In the *Markandya Purana*, he is acknowledged as a semidivine *rushi*, *guru*, master of *yoga*, and *avatara*. He is also known for his efficiency in *jñana yoga* and ascetic. It is referred to in Shaiva *tantras*, sectarian Upanisads, and Bhramanical sources.

There is a link between Dattatreya *Sampradaya* and Nath-Panth. According to scholar Anotonio Rigopoulos, the Adinath from the Nath tradition was Dattatreya. Dattatreya *Sampradaya* also has a high influence on *tantric* practices from Nath-Panth. And it is seen in sub-Himalayan regions and Nepal.

#### **2.7.8.Jainism:**

Jainism believes in the eternal nature of the universe and its entities, which are operated by cosmic laws that have neither a beginning nor an end. They believe in the theory of incarnation. Jainism was patronaged in Odisha by the Kalinga king of Kharav.

There is an influence of Jainism on the Nath-Panth. In the work of AnantRamkrishna SinaiDhume, he mentions the influence of Jainism on the Nath-Panth community in Goa. Samadhi traditions within this community reflect the influence of Jainism.

#### **2.7.9. Vajrayana:**

During the 10th to 13th centuries in Maharashtra, the Panhale caves and other Konkan regions provided evidence of the Vajrayana branch of Buddhism. The caves were excavated by the people of Hinayana followers in the 3rd century. In caves, there were ritualistic practices of tantric Vajrajana. Due to Nath-Siddha practices in monastic centers, Buddhist caves transferred it into the temples of Shaivite gods. According to scholars P. Gururaja Bhatt, the Nathism originated from the Vajrayana

system of the Mahayana sect of Buddhism. Initially, it was a form of *tantric* Buddhism; later, it evolved into *tantric* Shaivism based on *Hathayoga* principles.

#### **2.7.9. Saktism:**

The emergence of Saktism occurred in the 6th century C.E. In Saktism, there is worship of goddesses, and they are revered as Shakti. They embody energetic female principles and are worshipped through tantric fertility rituals. This led to the development of the Yogini cult. The Yogini temples are found in North India and also in the Deccan region.

The carved images of Tripurasundari are depicted in PanhaleKaji cave, along with the images of 84 Siddhas. According to archaeological evidence, *Nath yogis* were engaged in the worship of various deities, including Shiva, Bhairava, Parvati, Ganesha, Saraswati, Laksmi, Camunda, Bhairavi, Renuka, Yoginis, Narasihma, Hanumana, and others.

#### **2.7.10 Sufism:**

Sufism was established in the 9th to 10th centuries C.E., and it was widespread by 1300 C.E. Several Sufi saints migrated from the Deccan to various regions across the country. With the pace of time, it inherited the principles of other religions. There was a huge influence of Nath-Panth on Muslim rulers and Sufi saints during the reign of Bahamani rulers in Maharashtra. The veneration of Natha gurus is evident in the form of turbats and dargahs.

### 2.7. 11. Siddha:

The presence of *Siddhas* tradition was found in Shaivism, Buddhism, and Jainism. The *Siddhas* have their own form of alchemy. Various lists of *Siddha yogis* have been documented since the 12th century onward. The names of the *Navnath* and other *Nath yogis* are consistently found in a list *Siddha*. *Nath yogis* like Matsyendranath and Gorakshanath hold a significant position among the 84 *Siddhas*. In contemporary context, scholars mention that devotees often refer to *Nath yogis* as *Siddhas*, and Nath-Panth is also known as *Siddha marga*.<sup>59</sup>

The scholars mentions different origin of Nath-Panth. The various literature mentions and its origion and spread. The spread of Nath tradition is encountered in Indian subcontinent. It has a influence of various pre-existing sects and cults. Due to diverse cultural animation in Nath-Panth it had evolved over a period of time.

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<sup>59</sup>Vijay Sarde, "Archeological Investigation of The NathaSampradaya In Maharashtra (c. 12th to 15th century CE)"(Pune: Deccan College Post Graduate & Research Institute (Deemed University),2019)30, <https://www.academia.edu/40131303>

### **3. Chapter: III: The History And Influence Of Nath-Panth In Goa**

#### **3.1. History of Nath-Panth in Goa:**

The influence of Nath-Panth in Goa was noted in the 12th century. It is possibly due to the influence of Shavisam adopted by the Kadambas around 1150 A.D.<sup>60</sup> The archaeological evidence indicates the spread of Nath-Panth in the Konkan region. The evidence is traced in the North Konkan region in Panhale Kaji cave, in the Central Konkan in Goa, and in Uttar Kannada in Chandrapur. The spread of Nath-Panth was in c. 1200 A.D.<sup>61</sup>

The spread of Nath-Panth in Goa is evident through rock-cut caves in various locations, such as Divar Island, Pilar, Khandepar, Ishwarbhat, Kodar, Salauli, Dharbandoda, Aquem, and Molanguini. The shrines of different Nath yogis are found, such as, Saptanath, Siddhanath, Naganath, Mallinath, Chouranginath, Gorakhnath, and others. The Chauranginath shrine in Arpora was destroyed by the Portuguese in the 16<sup>th</sup> century A.D., while the Mallinath shrine from Chorao island was also destroyed by the Portuguese, and later it was reconsecrated in Marcel. The shrine of Adinath is found in Pernem, Usgao in Pondataluka, and Siddhanath Hill in

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<sup>60</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988), 12.



Pondataluka. The shrines of Matsyendranath and Gorakhnath are found in Ravanfoud house.<sup>62</sup>

In the Canacona region, there are shrines to Nath yogis. The Adinath shrine is found in Kindalem ward and Matavem in Cola. Lakansiddha Shrine is from Cola, this place is also recognised as JogiamMatth. Another shrine of Siddhpurush is In the Maiorem ward of Cola village. Additionally, there is a Jogiam *mattha* in Cotigao village near Pishe *mattha*, and Siddha *mattha* is located on Siddha-dongor (Siddha's mountain) between Canacona and Quepem talukas, where the gosavi community from Barcem worships a shrine of Siddha at the foothill. Linga (phallus), Trishul (trident), and Paduka are commonly found near all shrines in Nath-Panth.<sup>63</sup>

These shrines from the Canacona region significance the influence of Nath-Panth in that particular region. It becomes mandatory to perform the rituals on these sites for spiritual perfection and to gain mastery over Siddhayoga. The Siddheshwar temple, situated near the Parashuram temple in Poinguinim, indicates the Nath tradition, but it is actually worshipped by KarhadeBramans.<sup>64</sup>

P. P. Shirodkar mentions in his work that Nath-Panth in Goa must have flourished at the same time when it started growing in Konkan and coastal Karnataka. It is

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<sup>62</sup>V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Goa University: Unpublished Phd Thesis, 1992)151.

<sup>63</sup>V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Goa University: Unpublished Phd Thesis, 1992)152.

<sup>64</sup>P. R. Phaldesai, *A Cultural History Of Canacona Taluka Of Goa*. (Goa University, 2003), 213, 214.

believed that the initial spread of Nath-Panth was examined in Maharashtra in 866 A.D., and in coastal Karnataka, its influence was noted in the 12<sup>th</sup> century A.D.

According to P. Gururaj Bhatt, the emergence of Nath-Panth in the South Canara region was in the mid-10<sup>th</sup> century A.D.<sup>65</sup>

Scholar V.L. Bhawe mentions that, in 1100 A.D., Nath-Panth had a significant influence on Maharashtra and the Konkan region. Temples and *matthas* dedicated to Gorakhnath are present throughout India; it is a belief that he chose to take *samadhi* near Navashem in Maharashtra.<sup>66</sup>

Gorakhnath's philosophy is outlined in his books, like Gorakshkmyagar and Goraksh Geet. In Nath-Panth, the Guru holds the higher position; he is considered the only pure soul; others are considered mere human beings. The *Nath* Siddhas were organized into twelve clans, united spiritually through their guru. The guru played a crucial role in imparting spiritual knowledge and rituals within the sect. The role of the guru in Nath-Panth has been influenced by Tibetan Nyingma innovations. The guru passes on his doctrine to his disciple and helps him gain enlightenment.<sup>67</sup>

In Maharashtra, Gorakshanath, Gaininath, Nivrittinath, and Dnyannath (Dnyandev) had a profound impact on life, literature, society, and religion. Dnyandev was the

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<sup>65</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),12

<sup>66</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),9.

<sup>67</sup>Mahesh Sharma. "*The Protest Against The Protest: The Nath-Siddhas And Charpatnath*" (Cambridge Univ Press India, 2014),4-5..

author of Dnyaneshvari. This work of Hindu philosophical teachings has left an indelible mark on generations of writers in Maharashtra. The religious literary work of Dnyandev has influenced Goan literature during the Portuguese regime; this is evident in Fr. Thomas Stephens' Christapurana, which reflects extensive borrowing of ideas, language, style, and words from the Dnyaneshvari. During the Yadava rule in Maharashtra, in 1318 A.D., the followers of the Nath-Panth believed to have compiled knowledge of Sanskrit-Marathi lexicons.<sup>68</sup>

According to scholar Madhukar Joshi, there was an absence of critical analysis of Maharashtra's Saivite litterateurs during that time. Further, he distinguishes between the Nath-Panth of Gorakhnath and the Kanphatas of Dharmanath of the 15<sup>th</sup> century. In the early 1780s, he established a Mathas in Ujjain and resided there for a decade, attracting numerous disciples, including his sons. However, in 1792, he left Ujjain permanently and was never seen again. But his work on Nath-Panth largely influenced the minds of Goans and Maharashtrians. The influence of Nath-Panth in Goa has been noted since the 12<sup>th</sup> century. It is possibly due to the influence of Shavisam, adopted by the Kadambas around 1150 A.D. The erection of the Saptakoteshwar temple by the Kadambas suggests a significant influence of the Nath-Panth. The 26 ancient temples, including Saptakoteshwar, were destroyed by Malik Kafur and the Portuguese. This temple has a huge influence on Nath-Panth.<sup>69</sup>

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<sup>68</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),9-10.

<sup>69</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988,11,12.

The shrines of Shri Adinath, Gorakhnath, and Chouranguinath were worshipped at different places, including Usgaon, Cassabe, Betalbatim, Ela, and Arpora. Temples dedicated to Naganath were scattered across Goa, such as in Bandora, Verla, Sirula, Cansaulim, Cavorim, Sarzora, Naiknim, Mormugao, and Usgaon Tollem ward, reflecting a rich cultural and religious heritage in the pre-Portuguese era.<sup>70</sup>

Bhavnath Siddha, mentioned in Yogic literature, was worshipped at Ganvshi (Madkai), Talaulim (Tiswadi), and Neura. Mutthakar Bhavnath Chandranath temple near Paroda and Mangonath (Manguesh) of Cortalim is considered the Siddhapitha of Nath-Panth. The affiliated deities of Mutthakar Bhavnath Chandranath temple is, Shree Bhutnath, Shri Siddha Bhairav, Shri KalBhairav, and Shri ShankhBhairav.<sup>71</sup>

The rituals that are performed in the temple have tantric elements, such as traditional dances performed during Navratri days and cock sacrifices given for Bhutnath on the day of Dassara using a specific knife called Limcha. They offer Kaul to devotees through *avasara* and conclude the ceremony with drum beats.<sup>72</sup>

The Siddha of Chandreshvar Is worshipped at Siddha Mount near Bhati in Sanguem, and his disciple is Madhavnath, venerated at Curpem, where animal sacrifices are performed by a Mathkar. He is a Gosavi priest. He Is traditionally associated with Siddha, or Jogui *mattha*. The priest at Koner Siddha temple in Bhati is also a

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<sup>70</sup>P. P. Shiroadkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),12.

<sup>71</sup>P. P. Shiroadkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),12.

<sup>72</sup>P. P. Shiroadkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),13.

Mathkar. This indicates the presence of Jogui *matths* in the region. There is also an area called Matthamal in Curpem, Sanguem.<sup>73</sup>

Madhavnath temple in Shiroda is from the pre-Portuguese period and is in a deteriorated state. Many Madhavnath temples are spread across Goa, including places like Curtorim, Curpem (Sanguem), Margaon, Vichundrem, Kata in Cusman, and Chodan. Similarly, Bhuthnath is a leader of Bhairavas, and he is listed among the Vajrayani Siddhas.<sup>74</sup>

Ramnath is considered one of the famous Nath from Nath-Panth. His temples are located in various areas, including Loutulim, Pilerne, Calapur (Santa Cruz), Bhati (Tiswadi), Cujira (Tiswadi), Taleigaon, Siridaon, Colvalle, Nachinole, Talvadem (Canacona), Advalpal, which is originally of Moira, Olaulim (Bardez), Sigonem (Sanguem), Colamb, Sirvoi, Cotarli, Balli, Fatorpa, Borda, and Cuncolim. There is potential confusion between Prabhu Ramachandra and Ramnath, but they are both separate entities.<sup>75</sup>

Somnath is associated with the Satyanathi tradition from the Nath-Panth; it gained popularity in Goa. His shrines are found across various talukas in Goa. These shrines were located in Dabhal, Adne (Quepem), Serula (Bardez), Pomburpa, Valaulim

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<sup>73</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),13.

<sup>74</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),13.

<sup>75</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),14.

(Bardez), Thivim, Pernem, Kamarkhand (Sanguem), Agasaim, Kodar (Ponda), and Khalvodem (Canacona).<sup>76</sup>

Mallananth is associated with the Yogic cult; it was highly esteemed in shrines at Chodan (now it is at Marcella), Jua, and Serula. There is a connection between Mallanath and Mallinath. Kaalnath, or Kalnath, of the Vajrayani branch was revered in Panchavadi, Calem, and Bhati, while Vyaghranath, or Vaghnath, was worshipped at Chandor and Mormugao. Shivnath, a Siddha from the Yogic list, has temples in Shiroda and Tivrem. Keshavnath is associated with the Harharindranath tradition of the Nath-Panth; he was worshipped in Cortalim and Curtorim.<sup>77</sup>

The popularity of Siddhas is evident through shrines dedicated to Siddhanath, Shri Siddha, or Siddhapurush. These shrines are located at Carambolim, Corlim (Tiswadi), Serula, Aldor Aquem, Loutulim, Siddhanath (Ponda), Sirnabatim, Talad (Salcete), Berdem, and Bhati. The locals in Bhati believe that Shri Siddhanath was the Guru of Madhavnath of Curpem. The traditions and practices of Bhati, Shri Siddhnath indicate the influence of Nath-Panth.<sup>78</sup>

Shri Siddha is also worshipped in Viliena, near Bhati, and in Bonval ward, at Usgaon. A Siddha *matth* is located at Malanguinim, Cuncolim, with a potential similarity to *matth* from Morji. Traditional ritualistic practices, including cock sacrifice by

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<sup>76</sup>P. P. Shiroadkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988), 14.

<sup>77</sup>P. P. Shiroadkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988), 14.

<sup>78</sup>P. P. Shiroadkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988), 14.

Mathkar or Jougi in front of the image of Kalbhairav, indicate the influence of Nath-Panth. Siddha *Purusha* was located in Cuncolim.<sup>79</sup>

Other Siddhas shrines like Gopinath at Neturli, Moira, Nachinola, Naroa, and Cortalim, JogueBalgondai at Talaulim (Salcete), Phulnath at Aldona, Vishvanath at Cavorim (Chandor), Vaunshanath at Naroa (Bicholim), Ajainath at Corlim (Mapusa), Palnath at Casarpale, Sitalnath, and Brahmanath at Calangute, Hemnath at Pilerne, Joguinath at Cola, Srinath, Jagannath, Loknath, and Chinchanimath at Deusua all indicate the influence of Adinath tradition.<sup>80</sup>

The Kapalika form of worship has a great influence on Siddha tradition. Buddhist Kapalikas were involved in fearful conducts such as free life and behavior, sex, drinking, human sacrifices, and the worship of Chamundi. The practices were active in Ujjain, Sri Parvat in Andhra Pradesh, Bengal, Gujarat, and Punjab. In Maharashtra and Karnataka, there was no influence of Nath-Panth until the early 11<sup>th</sup> century.

The Nath-Panth is closely associated with Bhairava. He is a form of Shiva. Bhairav is also mentioned as one of the Siddhas in some of the lists, like Varnaratnakar and Vajrayani. Bhuthnath holds a significant position in Nath-Panth. He also has a spiritual connection with Bhairava. In Shaiva Agama, there are eight groups of Bhairavas, led by Ashta Bhairavas. In this group, BatukBhairava, Swarnakarshana Bhairava, and Kalbhairava hold significant positions. Kalbhairav is associated with

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<sup>79</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988), 14.

<sup>80</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988), 14.

death, i.e., *kaal*. Bhairava is intricately linked with the Shakti cult, and worship of Shakti without Bhairava is inconceivable. Bhairava's role is to safeguard the Shakti cult. In this cult, he is associated with tantric practices. He holds a slightly higher position than Vetāla (Goblin), a *Pishach* deity, and is universally worshipped across India. In Benaras, Bhairava is particularly prominent, believed to absolve sins spanning hundreds of generations. On Bhairava Margashirsha month, Krishna Paksha, Ashtami, it is believed that staying awake all night can absolve sins. In North Indian mythology, Bhairava is depicted with a grim, dark face, protruding fangs, holding various weapons of destruction, adorned with a skull garland and snake ornaments, and carrying a human head and skull bowl. Sometimes, he is shown standing on a crouching human figure, with flames emanating from his head or shoulders. In Goa and Maharashtra, a stone smeared with saffron is worshipped in fields at the beginning of sowing and harvesting seasons as Bhairava, believed to protect the village or area from calamities, snake bites, witchcraft, etc. Sant Ramdas refers to Bhairava as Kshetrapal.<sup>81</sup>

In Goa, Bhairava worship is observed in various regions, including Batim (Tiswadi), Candolim, Orda (Bardez), Pilerne, Banauli, Dharmapur, Varca, Deusua, Ambelim, Verna, Pernem, Chopdem, Korgaon, Camorlim (Salcete), and Colva. At Chandreshwar Bhutnath temple, a rare group of Shri Siddha Bhairava, Shri Kalbhairava, and Shri Shankh Bhairava is worshipped. Kalbhairava is worshipped at Mardol, Mangueshi, Bandora, Ponda, and Dhargal, which are originally from

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<sup>81</sup>P. P. Shirodkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988), 16.



Colvalle, Bicholim, Karapur, Cudnem, Veroda, Morgim, and Colva. Additionally, Bhairava is also worshipped in the form of Vetabhairava at Dharmapur and KamakhyaBhairava at Camorlim (Salcete). Bhairava, considered the fifth incarnation of Shiva, is accompanied by his Shakti, Bhairavi, which is also worshipped at Velim.<sup>82</sup>

Kedarnath is also known as Jyotiba; he is considered one of the Jyotir lingas. He is worshipped as Dakshin Kedar for his journey towards the south, on the invitation of Mahalakshmi. In Goa, he holds the esteemed position of Kshetrapal with independent status, even receiving veneration from the Gosavi community of Nath-Panth during the Adilshahi period.<sup>83</sup>

Ravalnath, closely associated with Santeri, holds significant reverence in Goa and the Konkani region as a Gramdevta. Additionally, some families in Goa regard him as their Kuladevata, or ancestral deity.<sup>84</sup>

The worship of Dattatreya belongs to the Adinath tradition. The three heads of Dattatreya represent the unity of Siva, Brahma, and Vishnu. His worship gained prominence during a period when Saivism and Vaisnavism sought to unite to consolidate Hinduism's divergent forces. The Avadhut Gita is accepted by both Nath

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<sup>82</sup>P. P. Shiroadkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),16'

<sup>83</sup>P. P. Shiroadkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),16.

<sup>84</sup>P. P. Shiroadkar, *Goa: Cultural Trend*. (Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),17.

yogis and Datta cult followers; it emphasises on yogasadhana and the importance of the Guru. These principles and ideologies were followed by Nath-Panth.<sup>85</sup>

In Goa, apart from the 16<sup>th</sup>-century Dattatreya temple in Usgaon, references to his shrine during the pre-Portuguese period are rare. In Goa, Dattawadi in Sanquelim has been a significant center for this Dattatreya cult since 1882. Dattatreya shrines are worshipped at various places, such as Sanguem, Neturli, Sanvordem, Mapusa, Aroba, Pernem, Savoi, Borim Sigonem near Colem, Cumbarjua, and Khandepar.<sup>86</sup>

### **3.2. The Influence of Nath-Panth on Caves:**

The Nath-Panthi caves were situated close to the shrine of Shiva. The Nathyogis from Goa were the last to make use of rock-cut caves for spiritual and residential purposes<sup>87</sup>. The following caves has an influence of Nath-Panth:

#### **3.2 .1Diwar Cave:**

The rock-cut cave of Diwar consists of two chambers, one is rectangular at the entrance and another is square at the rear. This carving signifies that there was an initial attempt to carve the pillars on the façade. A simple, undecorated cornice called Kapota helps divert rainwater. The door has sockets for installation, while the inner

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<sup>85</sup>P. P. Shirodkar, *Goa: Cultural Trend*. ( Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),18.

<sup>86</sup>P. P. Shirodkar, *Goa: Cultural Trend*. ( Goa: Directorate Of Archives and Museum, Government Of Goa, 1988),18.

<sup>87</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992),324.

chamber of the cave has peg holes and a small niche. Locals refer to this cave as the “yogichexhar” (abode of ascetics).<sup>88</sup>

### 3.2.3. Pilar Cave:

The cave of Pilar was originally sealed by the Portuguese in the 16<sup>th</sup> century. It was rediscovered again in 1958 after debris removal. It was later demolished on the orders of the Archbishop of Goa. The cave had a rectangular shape, with four deep niches on each side and an irregular, undecorated door has a relief of Ganesha on the right side. Inside, carvings included a human figure or deity facing north and a snake in the centre. A laterite bed niche on the eastern wall suggested maybe it was used as a residential space by *Nath yogis*. The winnowing basket, sandals, and a sword were found, along with a heart-shaped *yoni* in laterite. Broken sculptures of Bhairava and Kali were also found. The *Nath yogis* were the worshippers of these shrines.<sup>89</sup>

### 3.2.4. Khandepar Cave:

The Khandepar rock-cut caves were originally not associated with Nath-Panth shrines. Due to the insufficient evidence, now it had been linked to the Nath-Panth tradition. This cave group consists of three twin caves facing east, with an additional single cave facing west opposite side of the other three caves. It is situated along the Khandepar River. These caves are carved from a laterite hillock and have a sloping roof, which is suitable for high rainfall areas. The cornice of the cave has a

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<sup>88</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992),325.

<sup>89</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992),325,326.

monolithic stone. The caves have *shikhara* made of laterite blocks, which are arranged in five tiers without ornamental details.<sup>90</sup>

The Khandepar cave had a drainage system to channel rainwater away from the site, to pass the water from the hillock leading to the river. Khandepar caves are close to the Adinath shrine of Usgao and the Saptakoteshwar temple, these temples have the influence of Nath-Panth. According to V. R. Mitragotri, these features suggest that the Khandepar rock-cut caves, dating back to the Kadamba period (around 1200-1300 A.D.), and it is affiliated with the Nath-Panth tradition.<sup>91</sup>

### 3.2.5. Kodar Cave:

The Kodar caves, located In Kodar village near Khandepar, consist of three rock-cut facing the west. The largest cave has fragments of pottery. These caves include peg holes and niches. The caves of cornice (Kapota) were excavated in laterite hillock. According to V. K. Mitragotri, it was possibly covered with tiles or coconut leaves, it is a perfect example of thatched roof cave of Nath-Panth.<sup>92</sup>

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<sup>90</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992),337.

<sup>91</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992),338.

<sup>92</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992),331.

### 3.2.6. Dharbandora Cave:

Dharbandora cave is situated within the Dharbandoda Co-operative Sugar Factory compound. This cave is approximately 5 kilometres away from Khandepar. It indicates the similar features of the natural caves in Rivona.<sup>93</sup>

### 3.2. 7. Adkon Cave:

In Adkon cave no cult image or evidence is available, so it is difficult to indicate the origin of the cave. According to V. R. Mitragotri, the Vetali is worshipped in the Nath-Panth tradition, so he mentions that this cave belongs to the Nath-Panth tradition.<sup>94</sup>

### 3.2.8. Sanguem, Curdi and Aquem caves

Laterite caves have been discovered in various locations in Sanguemtaluka, Curdi village near the Mahadeva temple and Aquem. V. R. Mitragotri mentions that these Kadamba period caves don't exhibit Buddhist or Jain influence but are believed to have been used by *Nath yogis* for residential and religious purposes.<sup>95</sup>

### 3.3.Nath-Panth community:

The tradition of Gosavis can be traced back to the Rig-Vedic era, where there is mention of wandering mendicants known as Goswamis. The term Goswami originates from a Sanskrit word meaning master of cows and master of senses. These

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<sup>93</sup>V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992), 331.

<sup>94</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992),332

<sup>95</sup> V. R. Mitragotari, *The Socio-Cultural History Of Goa From The Bhojas To The Vijaynagar*. (Taleigao Plateau, Goa University, 1992),332,333.

mendicants were knowledgeable about medicinal herbs and were divided into two groups: Vaishnavaites and Shaivites. The Shaivites were initiated into Shaivism by Adi Shankaracharya; its guidelines, including rules for seeking alms, are outlined in the text *Asnama Dharma*. When they went to ask for alms, they were advised to utter *Alakh Niranjan* in front of a house, wait a while for a response, and if they didn't get any response, they proceed to the next house to seek alms. They have to ask for alms from at least five houses.<sup>96</sup>

### 3.3.1. Grahastha Yogis (Householders) of Nath-Panth Community:

Various social groups across India have adopted the Nath-Panth. The certain members from Nath-Panth known as *grahastha yogis* due to their household activities. Householder Nath Yogis are involved in matrimonial customs and *samadhi* practices after death. This community has a faith in Matsyendranath, Goraksanath, Kaniphanath and Bhairavnath. Specific caste such as Tanti, Julahe, Gadariye, and Darji belong to household community of Nath-Panth. Some Nepalese *Nath Yogi* identify themselves as Gorakha and later some converted themselves to Islam.<sup>97</sup>

The term *ades* is used by this community used while performing the rituals which means give an order. The reference of word of *ades* is found in text *Lilacaritra*. The term *Alakh Niranjan* is also used by this community to greet each other when they

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<sup>96</sup>Indra Prabhu Shastri, *The Nathpanth-Gosavi: The Householder Medicants*, (unpublished research Article), I.

<sup>97</sup>Indra Prabhu Shastri, *The Nathpanth-Gosavi: The Householder Medicants*, (unpublished research Article), I.

meet or when they go ask for alms. These words are used by both aesthetic and householder community of Nath-Panth.

In Maharashtra, there exists a significant population of household *yogis*. Nomadic communities such as Davari-Gosavi, Raval Yogi, Masan Jogi, and Bharadis are affiliated with the Natha-Panth. Other castes, including Sapernath, Fakirs, Macchendra (Bhoi), GadiVadar, Dombaris, Makadawale, Garudi, Kolhati, and Beladar, also has a influence the Nath tradition. Within the Bharadi caste, the sub-castes like Bal-Santosi, Kingarivale, and NathJogi are intricately connected with the Natha-Panth.<sup>98</sup>

In Goa, the Nath-Panth community, who are Shaivites, are known by various names such as Gosavi, Gosai, or Jougi and also referred to as Nath-Gosavi, Nath-Jougis, Siddhas, or Gorakhnathis. They are householders who rely on alms for their survival. They play a significant role in Goan culture despite being a small community. Their distinct nature of performing rituals and practices sets them apart from other communities. They are primarily concentrated around their monasteries in the interior regions of Goa, with fewer settlements along the coast. While they adhere to Hinduism, their rituals and practices reflect their mendicant way of life.

### **3. 3.2.Kanchiro ceremony in Nath-Panth:**

The practice of ear-spilting and putting rings in ear cartilages was started by Gorakashanath. While performing this ceremony, the guru splits the edges of both

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<sup>98</sup>Indra Prabhu Shastri, *The Nathpanth-Gosavi: The Householder Medicants*, (unpublished research article), 2.

ears with the knife and puts gold rings in his disciple's ear. This practice is performed to gain yogic power. This ring also symbolises the connection between Shiva and Nath-Panth.

The Kanchiro ceremony is performed when a boy from the Nath-Panth community turns the age of 10 or 12. During this ceremony, the *yajmans* who sit for the puja do a fast. On this occasion, parents perform *Punyvachan* rituals, and during these rituals, boys sit with the *yajman* and *guru* of the Nath-Panth community, who perform the duties of the priest. Before performing these rituals, the area is covered with cow dung, cow urine is sprinkled, and rangoli is drawn on it. On the prepared surface, a palm leaf, a coconut, and rice grains are placed. Besides that, five betel leaves, one betel nut, and coins are kept for Lord Ganesh. Next to that, a wooden patla is positioned with rice grains on it, and on those rice grains, a copper urn is placed, filled with water. Inside the water, sandalwood, Bermuda grass, Tulsi leaves, and one rupee and fifty paisa coins are added. Mango leaves are placed on top of the urn. Beside that, a palm leaf is positioned on rice grains, and on it, a potir is placed. The *yajman* offers a coconut to their *kuladevata*, *gramdevata*, and *shthandevta*, and also offers one coconut to the *kuladevta* of the *yajman's* wife. Then, they sing the *arti* of Lord Ganesh and worship him.

After completing the puja, the guru offers *bakari* (baked rice cake) and toddy wine to Adinath,. Adinath is worshipped in the form of *Ghath*. During the *Ghatstapna guru*, who performs priestly work, he recites the *mantra*. The mantra provides details about the presence of *Nath yogis*, Shankar, Matyengranath, Goraksahnath and Jalandharnath



in Satyayug, Tretayug, Dwahparyug, and Kalyug. But no historical record gives details about this reference. According to the followers of the Nath-Panth community, this mantra should have been framed by the Siddha *yogis*.

During the Kanchiro ceremony, the boy sits on the guru's lap, and then the guru preaches about his duties and responsibilities towards family and society. Subsequently, the guru and disciple sit facing each other on the mat, proceeding with further rituals. The *guru* gives three *janves* to the disciple, and the other guru, who performs the roles of priest and instructor, covers both of them with a white cloth. The *guru* of the disciple holds the *astra* in his hand, which was kept for worship, gives the guru mantra to his disciple, pierces the ear with the sharp *astra*, and puts round-shaped gold *mudra* (earrings) in both ears. The head and ears are then tied with an *bhagwa* (orange) cloth. The boy sacrifices one fruit and never eats that fruit. It is considered *guru* dakshina. The disciple hangs an orange *bhagwa jholi* on his left shoulder; it has one coconut, rice grains, two betel leaves, and a betel nut. Along with the guru who performs priestly duties and the guru of the disciple, the disciple visits at least five houses to collect alms. Afterwards, the disciple gives half of the collected alms to his guru, while the remaining portion is handed over to his mother.

### **3.3.3. Death ceremony and Samadhi Ritual from Nath-Panth community:**

When someone from the Nath-Panth community passes away, their body is positioned in a *Sukhasana* posture (Samadhi Position). The *bhasma*( ash), is applied to the cadaver forehead. The individual conducting the rituals sits beside the cadaver. On the same day, three stones are placed outside the house, a fire is lit beneath them,

and an earthen pot is positioned on top to cook rice grains. A bamboo stretcher, known as a *baski*, is prepared to carry the *Shav*( dead body). The shav( dead body) is then taken to the burial ground, where it is placed in a dug grave in a meditative posture known as samadhi. Afterwards, back to the home. On the third day, the family of the deceased person give an invitation to the *guru* of Nath-Panth to perform further rituals. On that evening, during twilight, the guru and the elder son of the family who performed visits the burial site and sprinkled water using a conch shell on the burial of the deceased. They light incense sticks, and a lamp, and place three rice cakes and a dish called Maskachi Bhaji beside the cremated body. The individuals involved in performing this ritual, including the guru eat these offerings at the burial ground.

On the 11<sup>th</sup> day, a guru from the Nath-Panth community visits the deceased's home to perform rituals. The guru sits where the samadhi was kept earlier inside the house. He sprinkles cow urine over it. A coin is placed while chanting the mantra "*Om Bhumipurushy Namha*". Besides that one Kalash, *Patir*( copper vessel), *Pinda* and *Gayatri*( cow made of rice flour) have been placed. While performing the ceremony, the guru begins the ritual by performing Ganesh puja, followed by worshipping Kalbhairav and worship nine betel nuts as navnaths. After that, the guru makes nine steps on rice grains with his finger and chant a mantra while holding the gayatri.

Mantra: “ पहिलेदरवाजाचेगायत्रीपावाली

एकनाथचीसभादेखिली

थाईपिढंन्हावले, धुवाले, स्वधीतज्ञाले

जालाजालास्वसारथोडा

पापपुण्याचाकेलाकेवाडा

फुडेजयपिढं

यापिढालाजगादी

सदाशिवगोविंदागोविंदा...”

(The mantra emphasises the symbolic journey of the Gayatri carrying the *Pinda* to *swargalok* for *moksha* and free the soul from human desires.)

Then guru performs the rituals of *Navmala* ( nine flower garland are tied together this significance the way to the *swarglok*) All these ritualistic ingredients are collected and tied in a white cloth, then placed into a flowing water body. These ceremonies are performed with the intention of granting *moksha*, or liberation, to the deceased soul.

The influence of Nath-Panth has been encountered in Goa. Number of shrines and caves has a influence of Nath tradition. The Nath-Panth community from Goa follows the Nath tradition. Different ritualistic practices in Nath-Panth indicates their mendicants way of life

#### **4. Chapter IV: The Matthas of Nath-Panth Community.**

This chapter mentions details findings about the 16 matthas of the Nath-Panth community. In this 16 matthas only priest from Nath-Panth community perform the ritualistic practices. The data has been collected through interview and observation method. The first-hand information is collected by using ethnographical and ethohistorical approach.

The Nath-Panth community across various regions of Goa, including Poinguinim, Kindalem, Bhati, Polem, Mayem, Bondla, Barcem, Poryem, Balli, Bicholim, Volvoi, Sarvan, Morjim and Korgao indicates their traditions and rituals, which are centered around Matthas, it is dedicated to different deities. In this matthas has four shrine of Siddha, five Linga of Siddha or Siddhanat, five shrine of Kalbhairav two linga or phallus stone of Kalbhairav and one shrine of Bhavani. This lings and shrines belong to the Gosavi or Mathkar caste of Goa. They belong to the Nath-Panth community. It has been claimed that there are 27 matthas of Nath-Panth with conducted field visit 16 matthas has been traced.

This matthas has a influence of Kapalikas, Siddha Sampradaya and folk culture. Nath-Panth community from Goa are settled around the mattha. They are involved in performing rituals and practices in this matthas. The Gosavi and Mathkar caste from Goa involved in performing the ceremonies in this matthas. In most of the matthas they perform the ceremony of *Bhagat*. It is also known as *Jevni* or *Vadwal*. Cock sacrifices are performed on this occasion but in some they don't perform this rituals

they serve vegetarian food to the deity. In Siddha mattha they perform the Navratri festival.

#### **4.1.The Kalbhairav Antral Purush, Kalshi Poinguinim:**

The Kalbhairav Antral purush mattha is located in Kalshi ward in the Poinguinim region. This place is situated on hilly area. It is covered with forest. There are only nine families living in this area. The family of priest Prashant Gosavi has an ancestral link with this mattha.

In the Matthas, they worship Antral purush and Kalbhaiv. They are worshipped in form of linga. On the front side of the mattha is *Ghomti*, of Brahma. This Brahma is associated with Brahman. According to oral history a Brahman had taken a Samadhi with his wife near one pond, and today the followers of Antral purush and Kalbhairav call it Devanche Tale. At the right side of the temple there is a Tulsi *vrindhan*, it showcases their family lineage. Beside that there is a *Ghomti* of *Ketri*. During the Kalbhairav Puja, they serve food to one Brahman family. In the mattha, they conduct the Bhagat ritual, which includes ceremonies similar to Bhagat. During this ceremony, they sacrifice roosters and offer toddy wine to Kalbhairav. The priest performs various ritualistic ceremonies within the mattha. Vegetarian food is served inside, while sacrificial acts take place outside the mattha. Kalbhairav worship occurs outside the mattha. While performing the rituals, roosters are sacrificed and cashew and toddy wine offered. The sacrificed rooster's meat is cooked and consumed by all present. During this occasion they offer toddy wine and a *viddi* (cigarette) to one

married man. He prays for the betterment of the family and utters a word of command, *adesh*. On this day, most men and one married woman from the family experience divine possession, guiding the family towards improvement by acknowledging their mistakes.



Photo credit: D Deepa Gosavi

Photo Courtesy: Shree Kalbhairav Antral Purush Mattha, Kalshi

inside the Kalbhairav Antral Purush mattha, Kalshi, ( they worship Antalpuruh in form of wooden phallus and on top of that a coconut is kept.)

#### **4.2.Shree Siddha Purush Mattha, Kindalem:**

Shree Siddha Purush mattha is situated in Kindalem within the Canacona taluka, Devotees within the mattha venerate the two lingas of Siddha and Purush. Ajay Gosavi performs priestly rituals in this temple. He mentions that Shree Siddha

Purush is their family deity, and they also have faith in Shree Mallikarjun from Shristhal, whom they worship as their Kuladevata. The affiliated deities of this Siddha Purush include Devchar, Vagro, Bhairava, and Brahman.

Every day, they perform a simple puja with flowers and arti, it is conducted by two families associated with the Nath-Panth tradition. Additionally, they celebrate Navratri and serve vegetarian food within the mattha. On the tenth day, they perform cock sacrifices outside the *mattha*, a ritual carried out by the priest, Ajay Gosavi, and his family members, who are the settlers of the area.

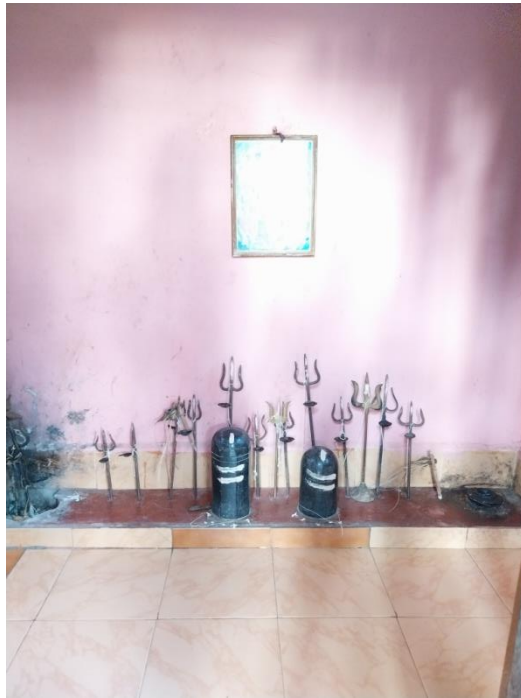


Photo Credit: Deepa Gosavi



Photo Courtesy; Shree Siddha Purush Mattha, Kindale

Inside the Siddha Purush Mattha

### 4.3. Shree Dhadd Temple, Polem:

The shrine of Dhadd attributes similarities with Betal. Dhadd is depicted as wearing a coiled serpent headgear, holding a sword and bowl, and is accompanied by a dog as his *vahana*. His physical features, including a moustache, fangs, angry eyes, and adorned with bells, resemble those of Betal. The temple is located in Dadda-Aranv within the Polem ward of Loliem, near the sea, the construction of Dhadd's shrine appears recent, yet the image reflects folk iconography from an earlier era.<sup>99</sup>

While Dhadd is not officially affiliated with the Keshava temple, some land has been designated by the main temple for this folk deity. Behind the Dhadd image, there is a large anthill. Beside to Dhadd's shrine stands another small shrine dedicated to Giranyanath. At the right side of this shrine there is sculpture of Parvati and left side is Ganesh respectively. Nearby, two life-size stone images lay in ruins, along with a rituals at the Dadd temple are conducted by a priest from the Gosavi community.<sup>100</sup> Brahmins, Gaonkars, and Gosavis have the privilege to recite *Garane* within the temple premises. Outside the temple, the Gosavi priest also worships Brahma in the form of a serpent, *Nas* as a form of *Devachar*, and the Chovid, a female deity. Additionally, offerings of root, rice cakes, and toddy wine to *Ketri*. During the annual

<sup>99</sup> P. R. Phaladesai, "A Cultural History Of Canacona Taluka Of Goa" (Taleigao Platetau, Goa University, 2003, 287).

<sup>100</sup> P. R. Phaladesai, "A Cultural History Of Canacona Taluka Of Goa" (Taleigao Platetau, Goa University, 2003, 287).

jatra(fair) festival in the month of Paush (January), the priest performs rituals including offering toddy wine, food, and goat sacrifices to 12 *Devachars* from 12 villages. Twelve cocks are sacrificed outside the temple, while inside, vegetarian food is not served. All these sacrifices are dedicated to *Vagro*, *Devachar*, and Kalbhairav.



Photo Credit: Deepa Gosavi

Photo Courtesy: Shree Dhadd temple/ Mattha Polem

Dhadd Shrine, Polem

#### 4.4. Shree Siddhanath Temple, Poriem:

The Nath-Panth community from Poriem village worship Siddhnath. Previously, worship revolved around an anthill with a cement Siddha sculpture. Recently they installed the shine of polished black basalt stone. Outside the temple, on the left side, three samadhis, it is referred as Jeeti Samadhi. According to oral sources this Samadhi belongs to 300 years back but there is no written record is available to justify this statement. At the Siddhanath Mandir, festivals such as Holi, Dasara, and Gudi Padwa are celebrated. After *Tulsi vivah* during Diwali, *Bhagat* rituals are performed. On this occasion cock sacrifices are given outside the mandir. It is offered to *Shetrapal*, *Ketri*, and *Nirvas*, they also offers vegetarian food to Brahma.



Photo Credit: Deepa Gosavi

Photo Coutesy: Shree Siddhanath Temple/ Mattha, Poriem.

The Shrine of Siddhanath, Poriem.

#### 4.5. Shree Siddha Mattha Bondla, Usgao:

The Siddha mattha is located in Bondla, Usgao, here priest Mahesh Gosavi from the Nath-Panth community conducts rituals. Siddha is worshipped in form of shrine. Brahma, Kalbhairav, and Mahadev is a affiliated deities of Siddha. Festivals such as Holi, Shivratri, Shigmo, Vadhwal, and Bhaghat are celebrated at this mattha.

The people from of the Nath-Panth community from Usgao are also involved in performing exorcism rituals, using flour dough, black roosters, or eggs. They term this ritual as *dhisth kadap*. He further states that, in month of May, they performs the *Vadhwal* ceremony, offering *Choru* (grains added to boiled rice) to Devachar (spirits), as well as rice cakes to spirits and fried gizzard and liver to Kalbhairav. In July, before Ashadi Ekadashi, they perform the traditional ritualistic practice of *Bhagat*.

#### 4.6. Shree Vagro Sidhha, Shiroda:

The Shree Vagro Siddha mattha is located in the village of Shiroda, within the Ponda taluka.. The Mathkar family, the settlers of Shiroda, perform rituals at this *mattha*. Along with Vagro Siddha, they also venerate Kalbhairav, Kavdiyacho *devchar*, Maharudhra, Khan *dev*, and Bhuta *fhator*. They offer *viddhi* (cigarette) to Kavdiyacho *devchar*, while sweet rice dishes are offered to Kalbhairav. A few miles away from the *mattha*, there is a Samadhi, they referrer it as *jeeti* Samadhi.

The sculpture of Siddha is carved of black basalt stone. In his upper left hand, he is holding a Damaru, in his upper right hand he holding a trident and in his lower right hand he is holding a sword. What he holding in his lower left hand is different to identify. He has a simple craved Prabhavali. On the left side of the Prabhavali, there is a dog. There is also a craved phallus on sculpture.



Photo credit: Shrikant Matthkar

Photo Courttesy: Shree Vagro Siddha Mattha

Shrine of Siddha, Shiroda.



Photo credit: Shrikant Mathkar

Photo courtesy: Private property of Shrikant Mathkar.

Shrine of Kalbhairava, Shiroda.

#### **4.7. Shree Siddha Mattha, Balli:**

Balli village is located in Cuncolim, where there is a settlement of the Nath-Panth community. They worship Siddha in the form of a Shiva linga. During the Navratri festival, they perform an annual puja at the *mattha*. On the ninth day of Navratri, a cock sacrifice is offered, cooked, and distributed to the family members as *Prasad*

#### **4.8. Shree Siddhapurush Kalbhairav mattha Bicholim:**

Nath-Panth community from Bicholim is associated with these deities. Four Gosavi families from the area have been granted the privilege to perform priestly duties at this *mattha*. In the month of June, before the arrival of the monsoon, they conduct the *Jevani* ritual, which involves sacrificing a cock outside the temple, it is cooked and consumed inside the temple. Additionally, they celebrate festivals such as Narak Chaturti, Kalbhairav Jayanti, and Mahashivratri, during which puja and other ritualistic ceremonies are performed.

#### **4.9. Shree Siddhapurush Kalbhairav mattha, Morjim:**

Morjim town Satpurush, Brahma, Morjini Satteri Bhumika, and Siddha Purush Kalbhairav are considered as the panchadham devatas. The Siddhapurush Kalbhairav mattha is located in Morjim and is revered by the Gosavi community, commonly known as *Joguis* in Morjim. They also worship the shrine of Kalbhairav and Siddha in the form of a small phallus. Ganesh Gosavi performs the priestly duties in the Siddha Purush Kalbhairav Mattha. They perform rituals of *Vadwal* inside the *mattha*, which involves offering cock sacrifices outside the temple. During the Navratri festival, they conduct puja in the temple. Dattatreya *mattha* is situated one kilometer away from the temple but has no spiritual connection with Siddhapurush Kalbhairav Mattha. Ritualistic ceremonies in that *mattha* are performed by Brahman priests.

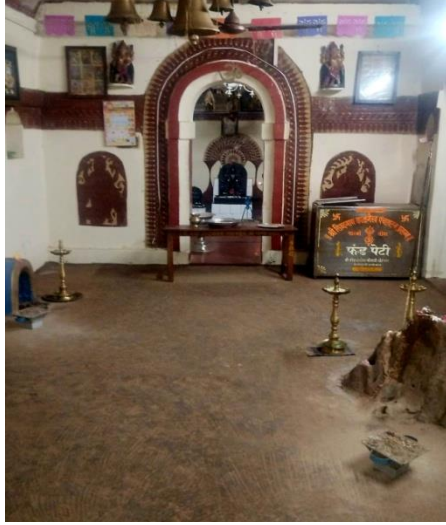


Photo Credit: Deepa Gosavi

Photo Courtesy: Shree Siddhapurush Kalbhairav Mattha.

Inside view of Siddhapurush Kalbhairav mattha, Morjim

#### 4.10. Shree Siddha Mattha, Bhati:

Siddha *mattha* is situated on Mount Bhati. It is popularly known as Kaneri Siddh. In this mattha they worship *samadhi*. The Samadhi from the *mattha* is believed to be the samadhi of Siddha purush who use to meditate in this area. This *samadhi*, was earlier known as Vagro Siddh, and later, due to its location, devotees termed it Kaneri Siddh. The *samadhi* and *padukas* of that Siddh *Purush* is still worshipped in that *mattha*. Here the priest from the Nath-Panth community perform rituals. They are Gosavi's, but they perform the traditional ritualistic activities associated with *mattha*, so they are referred as Mathkar. Beside the Kaneri Siddha, this family worships another



*mattha*, which is on the foothills of the Kaneri Siddha. The priest performs daily pujas and rituals in this *mattha*. Due to the distance and location, it is challenging to visit every day on Kaneri Mount to perform day rituals in *mattha*. On the occasion of Holi, Guru Pornima, Mahashivratri, and the month of Sharavn, priests visit the *mattha* of the mount to perform rituals.

On Amavatsa, on the occasion of Shivarathri the priest from Nath-Panth community perform a puja. On the second day, they celebrate annual *Jatra* (fair). On that day, vegetarian food is served to God, and on the last day, they perform *Dhoro*. This ceremony is similar to Bhaghat. On this day, in the early morning, a priest utters a *Gharane*, wherein he tells God to take care of the people from nine villages. Then, in front of the Kalbhairav shrine, they perform a cock sacrifice and keep 100 to 150 rice cakes for God. They concluded this ritual by killing two goats.

On that day, they also sacrifice two cocks in front of Shima Saradh. He is also known as *Shimecho Adhikari*. Nine *devchars* (spirits) from nine villages worshipped here. On the occasion of *Dharo*, five gurus from five *matthas* are made to sit here and serve food of roaster and toddy wine. Once they utter a word, *adesh*, everyone starts eating. Once all the rituals are performed, devotees return to their homes. Priest from the *mattha* stay there for a while, continue with ritualistic practices, and come back home.

On the day of Dassara, they perform the ritual of *Ghatstapna*. Two Kalash are worshipped, one is of Siddha, and the other is of Kalbhairav. In that, they put grains.

Priests distribute this grain as a *ruzavan kauval* with *vibhuti* (ash) to the village for their own benefit. They should cultivate this grain.

The Kaneri Siddha from Bhati is worshipped by the devotees of the Nath-Panth community as well as people from other communities. People from all over Goa visit this place.



Photo credit: Sandeep Gosavi

Photo courtesy: Shree Siddha Mattha, Bhati

Worship of Kaneri Siddha, on mount hill. They worship Samadhi as a form of a Kaneri Siddha



Photo Credit: Deepa Gosavi

Photo courtesy: Shree Shiddha Mattha on foothill of Siddha Mount

Worship of Siddha on foothill of Siddha mount.

#### **4.11. Shree Siddhanath Mattha, Mayem**

In the Mayem area, the Nath-Panth community worship Siddhnath. Previously, they worshipped an anthill with installed cement Siddha sculpture. However, the anthill was replaced with a new shrine dedicated to Siddha. Outside the temple, on the left side, there are three *samadhis*, the people from the Nath-Panth community refer to it as a *Jeeti samadhi*.

That mattha celebrates various festivals including Jevni, Navratra, Gudi Padwa,

Diwal and puja is performed in the month of Shravan. In month of June, the family of Bhanudhas Gosavi performs the *Jevani* ceremony at the Siddhnath Mattha. During this ritual, a priest from the Gosavi community conducts cock sacrifices. Siddhnath is associated with Devi Kelbai from Mayem. Before performing the *Jevni* ritual at Shri Siddhanath Mattha, the Gosavi community must seek permission from the Kelbai temple. Additionally, the priest from the Siddhnath temple has certain duties to fulfill at the Kelbai temple during the Kelbai annual *jatra*(fair) festival.



Photo credit: Deepa Gosavi

Photo Courtesy: Shree Shidhnath Mattha, Mayem

Shrine of Siddhanth from Mayem



Photo Credit: Deepa Gosavi

Photo Courtesy: Shree Siddhanath Mattha, Mayem

Three Jeeti Samadhi ( at the right side of the mattha)

#### **4.12. Shree Siddhanath mattha, Barcem:**

In the village of Barcem, the Nath-Panth community, known as Gosavi, worships Siddhanath in the form of a linga. Rituals and festivals such as Navratri and Gudi Padwa are performed at this Mattha. During the Hindu month of Shravan, on Mondays, villagers practice a *puja* at the *mattha*. In the month of Jesht, on Wednesdays or Sundays, they perform the *Bhagat* rituals, during which more than sixty cocks are sacrificed. During Bhagat, marriage ceremonies do not take place in the village. On the fourth day of Navaratra, members of the Gosavi family visit a

cave on the mount of Barcem, where a linga is located. According to Mahesh Gosavi, a priest from Siddha mattha, Siddhanath was originally worshipped in that cave later it was relocated to Barcem village because it was difficult for the devotees to travel on uphill, for ritualistic practices. After Dassara, the temple is closed for three days, it is considered impure to visit inside temple visits. Then, after three days, the temple doors are reopened for devotees. The people of Barcem village have deep faith in Siddhanath, considering him the Kuladevta (family deity) of the village.



Photo Credit:Mahesh Gosavi

Photo Courtesy: Shri Siddhanath Mattha, Barcem

Decorated Linga of Siddhanath, Barcem.

#### **4.13. Shree Malpurush Siddhanath mattha, Sarvan:**

The Shree Malpurush Siddhnath *mattha* is located in Sarvan within the Bicholim taluka. The Siddhanath is worshipped in the form of a shrine. A few miles away, in Vadhdev, Malpurush is worshipped in the form of a Linga. The priest, Shree Mahesh Gosavi, performs rituals and ceremonies in the *mattha*. Once a year, on Phalgun Tritiya (February-March), the Bandara ceremony is performed. During this event, a priest from the Nath-Panth community visits each household in the village to collect alms. When he goes to collect the alms, he wears a Bhagwa cloth below his waist, carries a *Jholi* over his left shoulder, and holds a shank in his hand. He blows the *shank*( conch shell) in front of every house, and married women from each household put edible items in his *Jholi*. These edibles are then cooked inside the temple and served as Prasad to the villagers. This ritual indicates their mendicant way of life. The shrine from the *mattha* also indicates their connection with Nath-Panth.

#### **4.14. Shree Siddhanath Kalbhairav mattha, Volvoi:**

Shree Siddhanath Kalbhairav Mattha is located in the village of Volvoi. Siddhanath is worshipped in the form of a linga, while Kalbhairav is worshipped in the form of a shrine. The shrine of Kalbhairav was installed in 2004. Eight Nath-Panth families from Volvoi perform ritualistic practices in this *mattha*. Once a year, they celebrate Kalbhairav Jayanti on the Ashtami *tithi* in Krishna Paksha during the month of Margashirsha. Shree Satish Gosavi, one of the priests from Shree Siddhanath Kalbhairav *mattha*, claims that previously all sacrificial ceremonies and rituals of

*Jevni* were performed in a temple, but now they serve vegetarian food to the deities. In the Gajlaxmii temple in Volvoi, the Nath-Panth community is involved in performing rituals on the occasion of Shigmo.

#### **4. 15. Shree Ganeshnath Mattha, Mayem:**

In Mayem, there are two Ganeshnath matthas revered by the Nath-Panth community. Initially, there was only one *mattha*, but due to personal issues, it splitted into two. The original mattha is maintained by the Dinanath Gosavi family. Inside the mattha, there's a samadhi of Ganeshnath on top of that linga has been placed. On the left side of the *samadhi*, there is a shrine Vittha is worshipped.

There is an oral history associated with this *mattha*. It elaborates on the historical background behind this *mattha*. According to oral history, Ganeshnath was an advocate by profession and he was married and had a children. Later he involved himself in spirituality and preached about Nath philosophy. He died in the year 1963. Later successor Tukaram( his son), Tulsi( his wife)and Babji( his brother) continued with the ritualistic ceremonies from the *mattha*. The *Abhang* and scriptures written by Ganeshnath are still with Dinanath family. They took a printout of the original written document and due to the bad condition of the scripture, they dissolved it into the water.

Today they perform various rituals and traditional practices in the mattha. They celebrate Ashadi Ekadashi, Shravan, Guru Jayanti in December, Bhandaro, Mahashivratri and Guru Punyathiti. The rituals performed in the matthas are



associated with the Guru Ganeshnath. He was the propagator of Nath-Panth in Mayem village.



Photo Credit: Deepa Gosavi

Photo Courtesy: Shree Ganeshnath Mattha, Mayem

Inside the Ganeshnath Mattha ,( Right side of the Vithala shrine there is a samadhi of Ganeshnath)

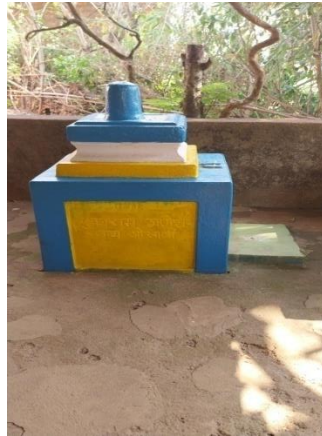


Photo Credit: Deepa Gosavi

Photo Courtesy: Shree Ganeshnath Mattha, Mayem

Tukaram Samadhi( Son of Ganeshnath

#### **4.16. Shree Kalbhairav Mattha, Korgao:**

The shrine of Kalbhairav from Korgao is worshipped by the Nath-Panth community. It is a small shrine carved on black basalt stone. The shrine has four hands. The carvings on the stone are not visible. In this *mattha* they celebrate Navratra. On that occasion, a person who performs rituals in the *mattha* visits every house of the village with Patir and Shank in his hand and a *jholi* on his left shoulder. They also celebrate the Holi festival. In June, they celebrate the *Dhadro* festival, on this occasion they serve food to spirits.

The rituals and practices from the *mattha* significance about the settlement of the Nath-Panth community from Korgao. The rituals and practices performed by the Gosavi caste from Korgao significance the Kapalikas and folk cultural influence on Nath-Panth. The tradition of seeking alms during Navratra indicates their mendicant way of life.



Photo Credit: Deepa Gosavi

Photo Courtesy: A Shrine Kalbhairav, Korgao

The rituals and practices performed in mattha signifies influence of different cult. Is has a influence of Shaivism, Siddha samdpraday, Kapalikas, Shakt , Varkari sampradhay and folk culture. The worship Siddhas, Kalbhairav, Spirits, Vitthala and Bhavani emphasis the animation of different culture.

## **5. Chapter V: Conclusion**

The emergence of Nath-Panth during 6th and 11th century established a significant influence religious influence of India. Some scholars state that 10th and 11th centuries through the fusion of esoteric tantra and Shaiva traditions, there was an emergence of Nath tradition. It evolved a period of time. The tradition of Nath-Panth was shaped by the contributions of eminent Yogis, teachers, and various religious sects. Notably, elements from pre-existing sects and cults such as Pasupata, Kalamukha, Kapalika, Lingayats, Mahanubhava, and Varakari, among others has influenced the ethos and practices of Nath tradition. This amalgamation enriched its philosophical tenets, ritualistic practices, and social engagement, making it a dynamic and inclusive spiritual tradition. The legends and stories surrounding Nath yogis like Matsyendranath, Gorakhnath, and others yogis, serves not only as facts of historical lineage but also as sources of inspiration and guidance for followers. These narratives, though varied and sometimes contradictory, and innvolves universal themes of spiritual seeking, self-realization, and service to humanity.

The Nath-Panth involve in Hatha Yoga practices. Wherein they focuses on spiritual knowledge. It is a form of a yoga. Hathayoga, focuses on bodily postures (asanas), breath control (pranayama), and meditation techniques, offered practical tools for self-transformation and inner awakening.

The spread of the Nath-Panth is across different regions of the Indian subcontinent, from Nepal to Maharashtra, from Bengal to Gujarat, it indicates its widespread and its enduring relevance. Local variations in rituals, customs, and iconography reflect the

rich cultural diversity within the Nath-Panth community while maintaining a core set of philosophical principles and ethical values.

The influence of Nath-Panth is encountered in different regions of Goa. The data has been collected by using primary and secondary sources which mention about the influence of Nath tradition in Goa. The archaeological remains from c. 1200 A.D. indicate the widespread of Nath-Panth in Goa. Archaeological evidence, such as rock-cut caves and temple shrines, provides tangible proof of the Nath tradition's presence in various parts of Goa, reflecting its assimilation into local cultures and communities.

The influence of Nath-Panth in different regions of India highlights its ability to adapt and integrate with diverse cultural landscapes while maintaining its core philosophical principles. Local variations in rituals, customs, and iconography reflect the rich cultural diversity within the Nath-Panth community, emphasizing syncretism and inclusivity. The presence of Nath shrines dedicated to different deities across Goa, from Adinath, Somnath, Siddhanath, Bhootnath, Chandranath, Mallinath and other deities signifies the assimilation of local beliefs and practices into the Nath tradition.

The Nath-Panth community in Goa, known as Gosavis or Nath-Jogis, comprises both householders and ascetics. Ritual practices, such as the Kanchiro ceremony and death rituals, reflect the community's blend of spiritual beliefs, tantric traditions, and socio-cultural customs. The performance of rituals like ear-splitting and putting rings in ear cartilages symbolizes the aspirational journey towards spiritual empowerment and yogic attainment.

The Nath-Panth community across various regions of Goa, including Poinguinim, Kindalem, Bhati, Polem, Mayem, Bondla, Barcem, Poryem, Balli, Bicholim, Volvoi, Morjim and Korgao indicates their religious traditions and rituals, which are centered around Matthas dedicated to different deities. The Nath tradition from Goa signifies its impact on Goan history, its traditions and its culture.

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## **Appendix I**

**Questionnaire used during field visit to collect first hand data on Matthas of Nath-Panth Community.**

Field Visit Number:

Q1.What is name of the matthas?

Q2.What is the location of the mattha?

Q3.In which year the matthas is constructed ( if available)?

Q4.What is the name of the shrine and linga placed in mattha? Is the shrine from matthahas a affiliated deities?

Q5.Any written records are available on lingas or shrines from the mattha?

Q6.Which community perform the ritualistic practices in mattha? If its Nath-Panth community who practice the rituals in

Q7.How many families are associated with mattha?

Q8.Do they worship the shrine of Kalbhairav? If yes then what is significance behind it?

Q9.Do they perform perform sacrificial rituals inside or outside the temple? If yes, then how they perform this ritualistic ceremony? Do they worship bhrama ? In what form( for instance: snake or linga or idol)?

Q10.Is there any bramanical origin to that mattha?

Q11.Do they practice Bhagat ceremony? What are the ritualistic practices?

Q12.What type of meal they offer to Bhrama?

Priest from that Mattha perform any rituals and practices in other temples? If yes then which temples and what is their ritualistic practices.

Q13.Do they worship spirits? If yes then what is the name spirit? How they are associated with shrines from matthas?

Q14.Is their any Samadhi around the mattha?

Q15.Is their any female deity associated with Nath-Panth or that Mattha? If yes then what is their role and is she Shakti or any form of Parvati?

Q16.Do they have Purush in their home?

Q17.The God which is worshipped in that mattha is he their Kula devta ? If not then why they worship him?

Q18.Do they worship Dattatreya or there is any Dattatreya temple associated to mattha?

Q19.Other locals from the village has their role in that mattha?

**Questionnaire used to interview Mahesh Gosavi (resident from Barchem village, Priest of Siddhanath Mattha and performe guru rituals in South Goa Mattha) Mahesh Gosavi ( Resident of Usgao, Priest of Malpurush Siddhanath Mattha and performe guru rituals in North Goa Mattha) and Siddhesh Gosavi the resident Usagao.**

Q1.How they associated themselves with Nath-Panth? Which rituals link them with Nath-Panth ?

Q2.What is the role of Navanathin Nath-Panth community?

Q3.How and when they perform the Kanchiro ceremony?

Q4.How they perform Bhagat or Jevani or Valwadal ceremony? On which occasion they perform this?

Q6.How Nath-Panth community from Goa perform death ceremony. Does ritualistic practices differs area wise?

Q7.How people from Nath-Panth perform samadhi practices?

Q8.Why people from Nath-Panth community worship spirit?

Q9.What is the significance of Shankh, Bhagat, rukhraksh in Nath-Panth community?

Q10. Why they utter a word adesh and Adeshand AlakhNiranjan? What is the significance behind it?

## **Appendix II**

### **Interviewed**

1. Prashant Gosavi( priest of Shree Kalbhairav Antral Purush Mattha, Kalshi- Poinguinim).
2. Ajay Gosavi( Priest of Shree Siddha Purush Mattha, Kindolem-Canacona).
3. Shrikant Mathkar ( Elder family member of Shree Vagro Siddha Mattha, Shiroda)
4. Sandeep Mathkar( Priest of Shree Siddha Manth , Bhati)
5. Mahesh Gosavi ( Priest of Siddhanath Mattha and perfome guru rituals in South Goa Matthas)
6. Darshan Gosavi( Priest of Shree Dhadd Temple/Mattha, Loliem, Polem)
7. Mahesh Gosavi( Resident of Mayem)
8. Mahesh Gosavi( Priest of Bondla- Usgao Siddha)
9. Pandhurang Gosavi ( Priest from Shree Siddha Mandir/Mattha, Poreim)
10. Raju Dhananjay Gosavi( Priest at Shree Siddha Mattha, Balli)
11. Ganesh Gajanan Gosavi( Priest of Shree Shiddhapurush Kalbhairav Mattha)
12. Satish Ramnath Gosavi (Priest at Shree Siddhanath Kalbhairav Mattha, Volvoi)
13. Mahesh Gosavi( Priest at Shree Malpurush Siddhanath Mattha, Sarvan, and perform guru rituals at North Goa.
14. Dinanath Gosavi( Priest at Shree Ganeshnath Mattha, Mayem)
15. Bhanudas Gosavi( Priest at Siddhanath Mattha Mayem)
16. Mahadev Gosavi( Priest at Shree Siddha Purush Kalbhairav Mattha, Bicholim).

### Appendix III

#### Bhupali and Abhanga written by Shree Ganeshnath from Mayem

##### भूपाली

गणेशनाथ म्हणे सद्गुरु चला । काशी क्षेत्रां अचटित लीला ॥  
दावा पंचगंगेचा मेळा । गंगा आहे परम पावन ॥  
प्रातःकाळी करीता स्नाना । जनलोक उद्धरती ॥  
गंगा हाती स्वर्गावरती । जन उद्धराय राक्षसी ॥  
विश्वनाथ चरणी राहिली । गंगेचे महात्म्य थोर ॥  
गणेशनाथ म्हणे । सद्गुरुवापे नितान्त दाखविले स्वर्गाचे ॥

##### अभंग

एकला नटला भूवरी । थिर व्यापुनी जो जगदात्मा ॥ दशांभुले उरला ॥  
जाणतो मुनीजनतो परमात्मा । म्हणुनी नीज हृदयी पाळीला प्रभुला ॥  
एकला नटला ॥ सिध्दी तापसी जपसी निशीदिनी ।  
गणेशनाथ म्हणे ऐका ॥ प्रभुविण नाही हो दुसरा ॥ जमी या ॥

##### अभंग

सांगु दुःख कुणा गोविदा । जीवनसंख्या परमानंद ॥ सांगु ॥  
अंतमजनीता पतीत पावना । हृदयी माझ्या राहे गुणवंता ॥  
विपरीत काल हा जवळी पातला । म्हणुनी भय वाटते मला ॥  
गणेशनाथ म्हणे जगज्जीवना । दासावरी कृपा करी दयावना ॥

##### अभंग

अपरोक्ष मला कलले जन्म मरण हे बायाची बोलीले ।  
जयहरी चित्तन करिता निशीदिनी जन्ममरण भय सरले सारे । अपरोक्ष ॥  
गाना हरी गुणधर्मी जाऊनी । अमर हे हाता आले ॥  
गणेशनाथ म्हणे चक्रमुदर्शन भेटुनी पांगले ॥

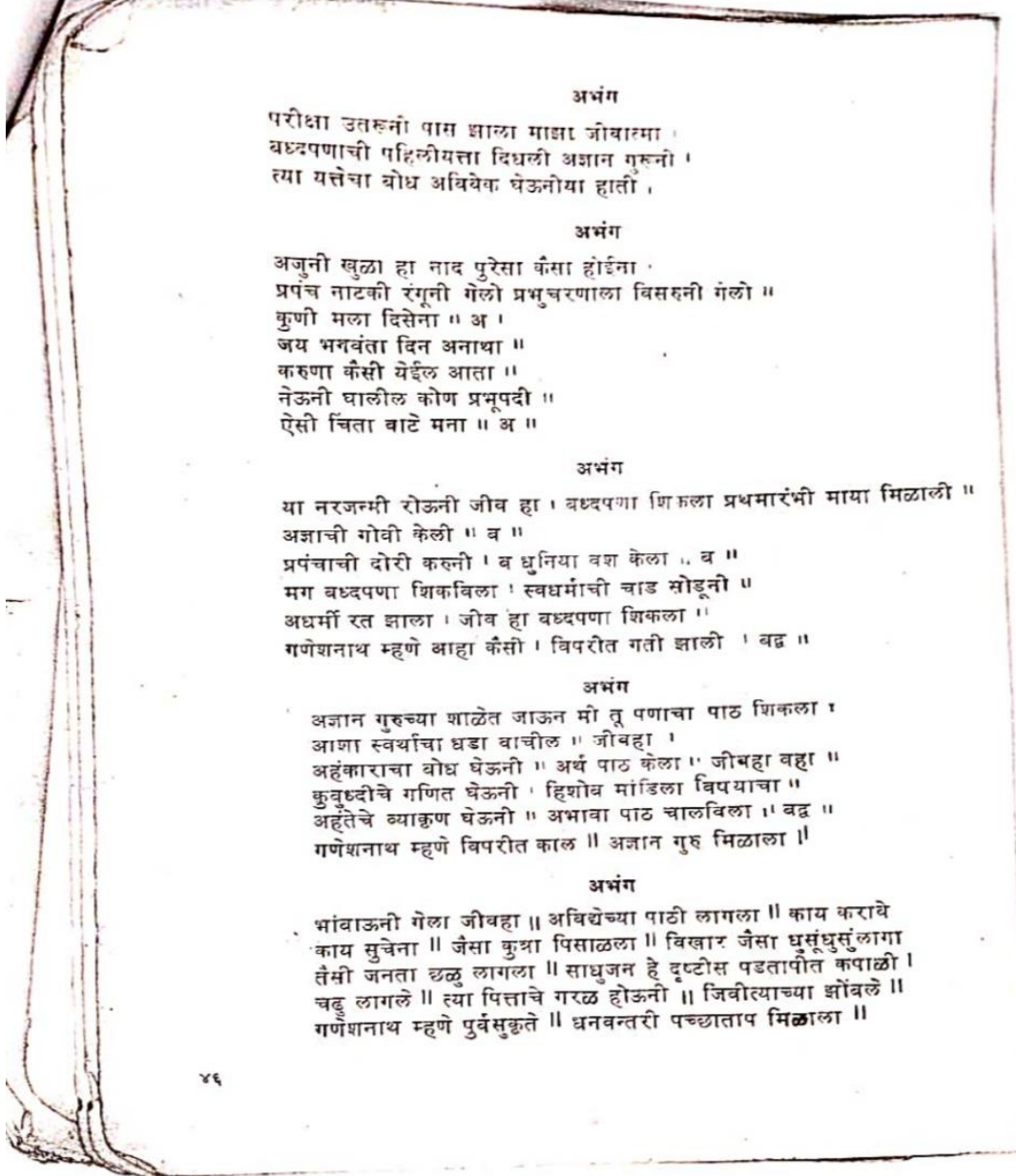
##### अभंग

अनुहात वाजवी पुंगी बावा योगी । अनंत कालाचा अतीत ॥  
आत्मस्वरूपी लावी चित्त । असा तो योगी अनुहात ॥  
काढिली कर्माची कांचोळी । मन आकळुनी दिधले वली आत्मरूपी ॥ अ ॥  
बुंधी मोडिली त्रिगुणाची । पांग फेडिली कारणाची पांग फेडिली कारणाची ॥  
सोहमबुध्दी । अनुहात उकलिले भूताचे ठेवणे नाही पुन्हा येणे जाणे ज्ञानयोगी । अनुहात ।  
ऐसा तो गोसावी भेटला चेला ज्ञानग्रंथीचा पाजोला ।  
गणेशनाथ तयाचा चेला योगान्योगी ।  
अनुहात वाजवी पुंगी । बाबा योगी ॥



## Appendix IV

### Abhangs written by Shree Ganeshnath from Mayem



## Appendix V

### Abhang written by Shree Ganeshnath from Mayem

अभंग

पच्छाताप जीवा झाला ॥ पुर्वकामांची आठवण होऊनी ॥  
भयपावोनी रडू लागला ॥ आता कोणे करू देवा । कोण सोडवील मजला ॥  
सज्जनांच्या पायी लागला ॥ बुडतो मीतच या भव डोही ॥  
ओरडूनी सांगे सज्जनाला । मग ते कृपाळू धाऊनी आले ।  
डोहावाहेर काढीला ॥ पच्छाताप जीवा झाला ॥  
गणेशनाथा म्हणे देव पावला ॥ बद्ध मुक्त झाला ॥

अभंग

संगती धरावी साधुची । मुवती मिळेल साधुज्य-पदाची ॥  
संत जगांचे मायबाप ।  
घडी घडी सांगती तरोणवाया ॥  
जनकल्याण झिजविली ।  
मुखी राम नाम मधुमाया ।  
अती देतोल सदगती ॥ संगती ॥  
गणेशनाथ म्हणे सुमूण ।  
पुर्वपुण्य उदया आले ॥

अभंग

साधुजना बंदिन आता ।  
सोदनिया संसार चिता ।  
हृदयो सुमनो अज अजीता ।  
त्यागे होईन मी आता ।  
चितिती हरी जलक्ष अगोचर ।  
ते रुप पाहीन मी आता ।  
रुपी समरस रुप प्राप्ती ।  
ऐसी वेद धुती बोलताती ।  
गणेशनाथ म्हणे सिद्धासी शरण ।  
रुपासी साधन करून घेई ॥

अभंग

धन्य माझा गुरु गणेश माऊली ।  
खुण दाखविली या लेकिची ।  
काया हीच माया जाईल विलया ।  
मुख पहाया वृंदावनीचे ।  
वृंदावनी आहे गोपुळीचा गोवळ ।  
कळी काळ वेगळा । नोहे गे माये ।  
म्हणे गोविंद गणेशा वाचुनी आणि माय धनी  
हूजा नाही ।

## Appendix VI

### Abhang of Shree Ganeshnath from Mayem

