

GURU GORAKHNATH AND THEIR TIME PERIODE

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Abstract:

In the context of the time of Mahayogi Guru Gorakhnath, his tenure has been for hundreds of years on the basis of facts surrounding various articles, writings, songs and books. It is not possible for a person to survive for hundreds of years. It is speculated that a yogi named Gorakshnath (Gorakhnath) may have lived in the 8th, 9th century or even earlier, and in the beginning of the last of 10th century or early of 11th century, any other Gorakshnamdhari person of Adi Goraksh created a large religious and cultural organization will be installed. That is why many misconceptions about their birth and time are pervasive. Today, concrete and historical facts are rarely found in this great yogi.

Word key: - Gorakhnath, Birth, Time, Place

Introduction:

Mahayogi Guru Gorakhnath was the forerunner of spiritual, social and national consciousness in India. Gorakhnath saw the differences in the contemporary society by removing the differences, the Cast system, the blind faith, false accusers and saw the public in a uniform way. This may be one of the main reasons that the neglected tendency towards caste the creed is not palpable by religionists. This is the reason that solid and historical facts are rarely received today about this great yogi. He taught Hatha Yoga a main path. George Gireson has written that "After India's Shankaracharya, that much influential and epoch-making personality was not the second." Even today, followers of Gorakhnath in South Asia and Nathpanth in Uttar Pradesh, Bihar, Punjab, Rajasthan, Maharashtra and Bengal the Gaddis are located.

Birth Place of Guru Gorakhnath:

Absolute authentic facts about Guru Gorakhnath's birth time are not available; many scholars have given different facts and different places about their birth as per the facts and their views, which are the following-

- According to 'Yogisampradaya Vishkritee', Gorakhnath was born by a couple married by Suras and Saraswati by the blessings of Matsyendranath.
- According to 'Yogisampradaya Vishkritee', available from the Nepal Library, the birthplace of Gorakshnath is situated at the bank of Godavari River called Chandragiri.
- According to the book 'Tahkikak Chishti', a devotee of Shiva gave Bhasma to a woman. But the fear of public shame caused that woman to thrust it down. A child was born in the same place. Named Gorksha.
- According to 'Goraksa Sahashtranam' received from the Nepal Library, Gorakshnath appeared in the South in the country called Barva, from Mahamanta Prasad.
- From the Trivendram edition of 'Maharthamanjari', it is known that Gorakshnath was 'Chol' a resident of the country, his father's name was Madhava and the name of Guru was Mahaprakash.
- 'Hathyog Pradipika' mentions that Adinath Shiva embraced the form of Goraksh for the promotion of Yoga.
- Dr. Ashok Prabhakar has made the basis of the caves and symbols of Nathpanth in Maharashtra and has described the 'Chandragiri' place of Gorakhnath's birthplace.
- According to Parshuram Chaturvedi, Gorakhnath was born on some place in the Punjab province and his work area spread to Nepal, Northern India, Assam, Maharashtra and Sindh.
- Dr. Mohan Singh has given a village named 'Gorakhpur' in Rawalpindi district near Peshawar as his homeland.

A story is prevalent in connection with the birth of Gorakshnath that once Mahayogi Matsyendranath reached the gate of the Brahmin named Saraswati for Bhikshatan. Seeing her sadly, Matsyendranath asked the reason for her grief; she said that the reason for her grief was she has no son. Impressed by his grief, Matsyendranath had given Bhasma to him and said that eating it. The Brahmani threw it into a heap of dung instead of eating that from the fear of the people. Twelve years later when Matsyendranath went back to begging again, he asked about that son of his Brahmin, then he talked about throwing Bhasma in a heap of dung. Matsyendranath went to the place where he had thrown the incense, and awakened the voice; a child of twelve years came out from the dung. Matsyendranath went back with that child, the same boy called Gorakshnath.

Birth Time of Guru Gorakshnath:

Many temples and monasteries in northern India are considered as their ascetics. According to Akshay Kumar Banarjee, Matsyendra and Gorakshnath first started their Yoga practice from Ice State Nepal, Tibet etc. In these places, there are many prejudices related to Matsyendranath and Gorakshnath. The movement of 'Yog Sadhana' from Tibet and Nepal region was preceded in Assam, Bengal, Manipur and adjoining areas in the east and reached Kashmir and Punjab in the west, from the northwestern state to Kabul and Persia. Uttar Pradesh was highly affected due to its close proximity to the Himalayas. The stories related to the teachings of various Nath Yogis and their powers in the south are popular.

According to 'Naradpuran' and 'Skandapurana' legend, Gorakshnath is an Ayonija self-appointed yogi. Due to being born of Vibhuti, they are said to be Ayonija. That is, they are not their parents, but for the sake of propagation of yoga, Shiva himself has been described as Gorakshnath. Therefore, their followers regard them as 'Azar' and 'Amar'.

It is mentioned in the Nath community that King Bhartrahari was given yoga initiation. Raja Bhartrahari sent false reports to his empress Pingala to take test of Pingala, that her husband was killed by the lion. The death of Maharani Pingala was lost only after getting the information of death. Listening to this news, king leaving his kindness started roaming while mourning in the cremation ground. Then Gorakshnath created many Pingalas on the strength of his yoga and asked them to take their Pingala. This resulted Bhartrahari took initiation from Gorakshnath. Based on this legend, Pingala's death is believed to be 11th Century.

Based on the Buddhist-Shaiva traditions of Nepal, 'Briggs' has estimated the time of Guru Gorakshnath in the 7th and 8th centuries. At the same time, Gorakshnath has been declared a person of the pre-12th century by checking the Shaiv-Buddhist tradition of Bengal. Based on the Tibetan Granth, Russian scholar 'Basilipaf' considered Gorakshnath as the 8th century. Dr. Nagendra Nath Upadhyay described the time of Matsyendra and Gorakshnath as the middle or the last part of the 9th century. They believe that in the Hindu-Muslim conflict that began in the beginning of the 8th century, Gorakshnath's disciple, 'Rasalu' took a special place. Both 'Rasalu' and 'Puran Bhagat' were disciples of Gorakshnath. According to Dr. P.N. Joshi, the time of Matsyendranath, Jalandhar and Nagarjuna is estimated from 875 to 925 AD and the time of Gorakh, Bhartrahari, Gopichand, Charpati and Kanari is between 10th and 11th centuries. Dr. Dharmveer Bharti estimates that from 875 to 925 AD, Matsyendra and his contemporaries were proven and from around 925 to 1000 AD, Gorakshnath, Jalandhari, Karhpa etc would have been proven. Dr. Ashok Prabhakar Kamat explained the time of Gorakshnath between 1058 and 1150 AD. Pandit Parshuram Chaturvedi has estimated Gorakshnath's time from 9th to 10th centuries on the basis of various myths, literary themes, and historical mentions. While considering the time of Gorakshnath, Mr. Jog while referring to the relativity of Nivittinath and Gyananath, told Gorakshnath around 1075 AD and Matsyendranath was around 975 AD. According to the story of Hajariprasad Dwivedi's 'Prabandh Chintamani', the Shaiv-Shiddh, named Kanthadi, was created Acharya of 'Tripurush-Prasad' temple in 993 AD in Adhillpur. On this basis Gorakshnath's time has been estimated at the 10th century. According to Dr. Pitambar Dutt Badhwal, mention of Gorakshnath is found in Buddhist texts written in the beginning of the 11th century. In which Gahininath has assumed his master as the originator of his Pantha or assuming Guru as the symbol of God, he has accepted Goraksha as his Guru. Acharya Dinesh Chandra Sen considered Gorakshnath's time as the 11th century on the basis of the songs of Maynamati, Goraksha Vijay and Dharmamangal etc. It is

known from the Shilalipi of Rajendra Chola of 1025 AD at that time the king named Govind Chandra was a Tantric Buddhist at that time. Gorakshnath's time is estimated to be 11th Century when Gopichand, son of Chandra Vanshishya king of Arakan, is considered integral to Gopichand, son of Manamati. The period of the founder Chakradhar Swamy of Mahanubhav Sampraday has been between 1175 and 1273 AD. The ancient compilation of his teachings 'Leela Charitra' is the authentic Marathi text of the 13th century. This book deals with discussions of proven men like Jalandhar, Govind Chand Kanah, Nagarjuna, Kaneri, Ghodachuli and Luipa. According to the description given in Gyaneshwari, the period of Gyaneshwar is 1290 AD. In it, the name of Nivittnath, Ganninath, Gorakshnath and Meenanath has been obtained respectively prior to Gyaneshwar. Definitely Meenanath is the second name of Matsyendranath. Dr. Ramkumar Verma describes Gorakshnath as contemporary of Sri Triambak Pant (1250 AD), the father of Gyaneshwar, and on this basis Gorakshnath is considered as the middle of the 13th century. According to 'Encyclopædia Britannica', Dharmanath, a disciple of Gorakshnath, propagated the 'Kanphata' cult in 14th century in 'Kachh'. According to this opinion, Gorakshnath's time is estimated to be 13th Century. About Gorakshnath, Sant Kabeer (1440-1518 AD), Guru Nanak (1469-1538 AD) also said. In the 40th rhyme of 'Bijak', Kabir himself has admitted that Gorakshnath is very much before from him. Nagarjuna, Goraksha and Mallikanath are mentioned in the 70th chapter of Achyutananda's 'Shuay Samhita' written by Nagendra Nath Basu, therefore, Gorakshnath is believed to be from the 16th century.

The late Guru Gorakshnath:

The Muslim invasion took place in Sindh region in 712 AD, which reached the areas of North India till 11th-12th century. To rule the country, these Muslim invaders wanted to destroy the religion and culture here. Kumarial Bhatt and Shankaracharya at the logical and ideological level and the Gorakshnath defeated at the practical level for the Buddhists.

Guru Gorakshnath together with Shiva's 6th Panth and his 6th Panths formed a 12th Panths organization that, in the immediate time, could face foreign invasions to protect religion and culture. Because with the preaching to protect religion and culture sometimes power is also required. There is mention of taking help of Naga Sadhus in the war by Asafjudaula, that is, the Naga Sadhus suitable for the fighting. Therefore, at that time, Gorakshnath needed to accumulate power. He taught in the organization to strengthen the body through actions such as Asana, Pranayama and also equipped with trident etc. Its symbolic meaning seems to be that, after that Gorakshnath used to think that weapons were necessary to protect religion and culture.

Conclusion:

It is clear from the above explanation that several hundred years have been mentioned in relation to Gorakshnath's status. It is not possible for someone to live for hundreds of years. Therefore, a person named Gorakshnath adopted Shuddhacharan Pradhan Sadhana 8th, 9th Century or earlier. Later, in the tradition of their own, at the end of the last 10th century or in the beginning of the 11th century, any other Gorakshnamdhari personality of Adigoraksha established a large religious and cultural organization. Shri Rajaram Mohananath estimated two persons named Goraksh. Therefore, it seems most logical in the light of historical and literary proof that Adi Gorakshanath would have been long ago and counted in his tradition, Gorakshnath succeeded in the 10th, 11th century, to protect his religion and culture, a large organizer and guide appeared in the form.

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