A study of footsteps of the Natha Sampradaya at Kadri: Karnataka state

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Abstract
In the medieval period, it is very amazing to know that Hindus, Buddhists, and Jains enthusiastically worshipped Lord Shiva. During this period, a large number of Sadhus lived in caves, attached to forests. In this environment, Matsyendranatha and Gorakhnath came into the picture. The cool and peaceful atmosphere of Kadri made them to settle at Kadri. Kadri Manjunath Temple and Natha Mutt became very popular. We have an inscription of 10 C A. D which was issued by Alupa King Kundavarma. The bronze Lokeshwara image of Kadri is really interesting from the point of view of the history of iconography and religion.

Keywords: Gorakhnath, Kadri, Alupa, Tulunadu

Introduction
7th century A.D onwards tantric system entered to Buddhist fold. Some tantric practices entered Shaivism. During this period, a large number of Sadhus lived in caves, attached to forests. Most of them were detached from the common people. They followed local customs, and traditions, practiced magic, witchcraft, and travelled across the country. They came from different social, and religious, backgrounds and followed their system. Some of them were holy and a large number of them led unholy life. They belonged to different branches. In this environment, two religious leaders appear on the scene. i.e. Matsyendranatha and Gorakhnath. Gorakhnath was the disciple of Matsyendranatha. It was the disciple who brought the teacher into the mainstream and brought revolutionary changes.

Background
Matsyendranatha and Gorakhnath wandered here and there from Nepal to Kanyakumari. During their wandering life, they popularised the yoga tradition. They stayed in different mountains and hills where the atmosphere was cool and peaceful. In these places, they conducted Hatta yoga and spread the Natha Sampradaya among the people. The guru and disciple came to Kadri and settled there. Matsyendranatha got one Ling, a place where he took a bath and started worshipping with the name of ‘Manjunath’. One day Gorakhnath had merged with the ling of Lord Manjunath. This news spread to the whole of India and a large number of monks and common followers of this Sampradaya gathered here and their place became very sacred. A few years onwards Guru Matsyendranatha finished Avatara (end of life). Disciple of Gorakhnath, Chauranginath continued to worship Lord Manjunath. In this way, Kadri became a sacred pilgrimage center.

Discussion
There are many Natha Mutts in Tulunadu. Among them, Kadri is the prominent one. It is a hilly area situated in the heart of Mangalore, with many tombs, caves, and shrines. It was an ancient Buddhist Vihara, turned into the Vajrayana Centre, and changed into the Natha Centre.

The word Kadri came from Kadali which was a center of Siddha Yogi, Yogenis. They came here and conducted penance and got salvation. So, Kadali means Muktivana (salvation). It is used in philosophic and spiritual form. Yogi Mutt is found at Mangalore in Dakshina Kannada district. It was established atop of the hill Kadri; it is called Kadri Mutt. In Kadri Mutt we find Kashi Kala Bhairava Shrine, idols
of Gorakhanath, Matsyendranath, and Chauranginath, and tombs of monks. One can also see Pandava’s cave, Bhairava shrine, Parasuramas pyre pit, and Barapanthi Katte. At the bottom of the hill, we can see Kadri Manjunath temple.

The Manjunath temple of Kadri is a middle-sized, beautiful structure. Perhaps the temple was established in the 10th C A.D., as evidenced by the installation of the Lokeshwara image in 968 A.D. On the pedestal of the main image an inscription is carved over the top horizontal band. According to the inscription dated 968 A.D., this image was installed by the Alupa King Kundavarma.

The bronze Lokeshwara image of Kadri is really interesting from the point of view of the history of iconography and religion. Dr. Gururaj Bhatsays that wemay tentatively identify Lokeshwara with Shiva or Matsyendranath, who had his incarnation in Adinatha according to the mythology of the Natha Sampradaya. The presence of the Rudrakshamala and the specific mention that Kundavarma, who installed this image, was a great devotee of Lord Shiva, further support this inference. Kadri belongs to the Nagara style of structure. The monk of Kadri Mutt has the responsibility of looking after the Natha Mutts of Karnataka. Kadri Mutt’s monk has a title called ‘Raja’.

It is very difficult to accept P. Gururaj Bhat’s inferences. If it is Shiva’s image then why it was expelled from Garbhghriha? How did a Shaiva king Kundavarma establish Buddhist Vihara? How was a Buddhist Vihara converted into a Natha center?

Govinda Pai says that, in Banavasi Bellegave Vihara was established by Sathakaranari and Kalyani Chalukyas. They were not Buddhists. The ruling dynasty would support any religion which was popular among the people. This ruling dynasty would support any religion which was popular among the people. This is not a new phenomenon. By 10th C A.D. a branch of Buddhism accepted Shaiva principles. So, this thing had prevented Kundavarma from establishing a Buddhist Vihara at A.D. Perhaps, Avalokita image, is an attempt to identify Buddhists Lokeshwara with Matsyendranath. Natha legends say that Matsyendranathana learned yoga from Shiva. So, a Shaiva Kundavarma built one Vihara for Avalketeswara, who was unified with Matsyendranathana, a disciple of Shiva.

In the ancient period, perhaps Kadri was a Buddha centre. It was a Chaitya and people worshipped Manjusri. In the second stage, it turned towards the Vajrayana sect. So, Shaiva system became very popular in this region. During this period the main deity Manjusri was expelled from the sanctum sanctorum, now it is kept left side traditionally it is called Narayana. In the sanctum sanctorum, the Lokeshwara image was installed and became the Natha centre. Later on, the Lokeshwara idol was expelled from the sanctum sanctorum and kept on the right side of the temple and Shiva Linga was kept in the sanctum sanctorum.

When all these changes occurred, one name used perpetually. This is Manjunatha. This is evidence for the welding of sanctum sanctorum Buddhism and Natha Sampradaya in Tulunadu. In Mahayana Manju (in Tibet it is called Manchu) is the name of Buddha. To this Manju, the Shiva symbol was added. When Kadrika Vihara became Shaiva centre Manjusri Buddha became Manjunatha Linga. From the word Manjugosha (Manjusri) Gosha was removed, and Natha was added. It became Manjunatha. Here Lord Shiva is called Lord Manjunath. If a new deity enters a shrine, then the commonly old name will be retained. In