

**The Historical Significance, Art & Architecture of Tilla Jogian
Complex, Jhelum, Punjab**



By

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Tilla Jogian Group

*Dedicated to my loving parents (Mr & Mrs Muhammad Fayyaz),
family, respected teachers and friends aka Tilla Jogian Group*

Declaration

I hereby declare that this dissertation titled “**The Historical Significance, Art and Architecture of Tilla Jogian Complex, Jhelum, Punjab**” is the product of my own individual research and has not been submitted in any other university for any other degree.

Mehwish Fayyaz

Supervisor's Declaration

I hereby declare that this thesis titled “**The Historical Significance, Art and Architecture of Tilla Jogian Complex, Jhelum, Punjab**” has been completed under my supervision. I recommend it for submission in candidacy for the degree of Master of Philosophy in Asian Studies.

Dr. Kiran Shahid Siddiqui

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Abstract

Tilla Jogian is very historical site and gained immense importance in the remote time. It was well-known for its temples, monastery and religious edifices. The followers of different religions came here and exercised many difficult practices. However, after the events 1947, all the Jogis left this place and shifted to another country, leaving the monastery to slow obliteration at the hands of vandals and nature. The focus of this research is historical significance of Tilla Jogian Complex and architectural details of the six main temples of Tilla Jogian. Qualitative, descriptive and analytical approaches have been used for this study

Introduction

Punjab is the mixture of two words, Punj and Aab meaning five waters. These five waters represent to five rivers of Punjab, the Ravi, Jhelum, Chenab, Sutlej and Beas. By area Punjab is the second largest province and by population it is the largest province of Pakistan. Gujranwala, Lahore, Rawalpindi, Faisalabad, Sahiwal, Sargodha, Gujrat, Sialkot, Bahawalpur, Jhelum and Sheikhpura are the largest cities of Punjab. This region is situated in the North western part of South Asia. (Nadiem, 2005, pp. 11,13).

The very tactical location of Punjab has given it a special value through the centuries. It is a fact that Punjab had been the home-grown of the earliest people of Asia. Punjab has been appealing, from periods immemorial, invaders, saints and researchers, traders and travelers, kings and queens, scientists and athletics, artist and artisans from all parts of the world. (Raza, 1994, pp. 40,11). This region is the main gateway to Subcontinent so, Punjab was the perpetual field of battle and it was the first homeland of all the invaders. (Khushwant, 2006, p. 6)

Different religions prevailed in this region like Zoroastrianism, Hinduism, Buddhism, Sikhism, Christianity and Islam. The distinct character of this region is the mixture of cultures, clans and tribes. The ensuing culture gives its own uniqueness and features that differentiate it from the other regions. (Nadiem, 2005, p. 11).

Jhelum District is the part of Rawalpindi Division. It has the boundaries with District Rawalpindi from the north side, with Gujrat and Shahpur Districts from the south side, with Kashmir territory from the east side and with Mianwali District from the west side. Jhelum is divided into four Tahsils. These four Tahsils are Tahsil Jhelum, Tahsil Tallagang, Tahsil Chakwal and Tahsil Pind Dadan Khan. (Gazeteer of the Jhelum District 1904, 2004, p. 1).

The history of Jhelum is going back to the semi-mythical time of the Mahabharata. Hindu institution indicates the neighboring Salt Range as the shelter of the five Pandeva brothers

throughout their period. (Rashid, 2006, p. 163). It was the only region where the army of the Alexander face toughest resistance when the famous battle of 'Hydaspes' had fought near Jhelum river in July 326 B.C. City Jhelum is situated in the Salt Range. (Seyed, 2014, p. 76).

The Salt Range has a length of about 175 km. The Salt Range covers the area from the Punjab plains west of the River Jhelum and ending similarly precipitously on the Indus River. The Salt Range is renowned for its Salt mines at Kalabagh and Khewra. It is also recognized for the fossils of plants and animals. In the late 19th and 20th centuries a field survey was led by some European scholars like Alexander Cunningham and Stein. They discovered forts, Hindu Temples, fortifications and mounds. (Gazeteer of the Jhelum District 1904, 2004, p. 43).

Salt Range has rich historical and archaeological sites. Most of the ancient Hindu Temples were constructed in Salt Range. Rohtas Fort, Rawat Fort, Katas Raj Temples, Nandana Temple, Malot Temple, Tilla Jogian, Kallar Temple, Temple of Amb, Kala Mandir and many others are in Salt Range. (Seyed, 2014, p. 76).

Tilla Jogian is located on a hill of Salt Range which is about 3200 feet high from the sea level. (Hasan S. K., 2008, p. 93). Tilla is famous for its Temples, Monastery and as religious institution. It is remote from the rest of the Salt Range. It is 25 km Southwest of the Jhelum city. It is very remorseful that this important site had not been documented in detail. (Tahir M. A., 1992, p. 176).

As for temples, they are 12 in number and are clustered on all sides of Tilla Jogian. Three of these temples are located at western side of the tank and two in the east. Whereas, a complex of seven temples is situated in north-west. Initially, researcher was going to cover all twelve temples and structures of Tilla Jogian Complex, but due to the limitations of research, the researcher only focused on the seven temples located at north-western side, as these are the main temples and most important place of Tilla Jogian.

Once the Jogis used to live there after which the place came to be called Tilla Jogian. It is also known as Tilla Balnath and Tilla Gorakhnath¹. (Hasan S. K., 2008, p. 94). The Tilla's Jogis claimed that there was the original yogi base from which all others had sprung. These Jogis had an important influence in the communal landscape of medieval and modern Punjab. This is a place where Hindus, Muslims and Sikhs practiced their religion. These Jogis had been called Kanphatas Jogis. (Singh K. , 1996, p. 84).

We find a reference in the book of Alexander (*Ancient geography of India*) that when Raja Porus was preparing for the battle with Alexander the elephants of Raja Porus were rush up a mountain which is holy to the sun and after that the mountain was called the “Hill of elephant”. (Rashid, 2006, p. 166). In this Alexander find more proof that Tilla Balnath is stated to, and that the institution was in presence in the time of Alexander, “for the Macedonians, who had come from Persia, would almost surely have incorrect the name for Filnath or Pilnath, the ‘Elephant’”. Cunningham also said that Balnath was a sun god therefor the temple built to the sun. From all these proofs we know that this monastery is of venerable time. (Rashid, 2006, p. 166).

Zahirud-din Muhammad Babur also mentioned it in Babar-Nama (*The Memoirs of Babar*) as “Balnath Jogi's hill”. He visited Tilla Balnath in 22nd December 1525, when he was on his expedition of Hindustan. (Beveridge, 1979, p. 452). Jalalud-din Muhammad Akbar also visited this place when he was going toward Lahore. He called it the “cell of Balnath Jogi”. He also mentioned that the people of Hindustan and specifically jogis make pilgrimage to it. (Abu'l-Fazal'Allami 2004; 805). Tilla Jogian is often stated during the rule of Sher Shah Suri. He built Rohtas Fort nearby Tilla Jogian. Emperor Jehangir also visited this place in 1607. (Hasan S. K., 2008, p. 94).

¹ These were the names of the heads of Tilla Jogian.

In 1748 when the power of Mughal Empire was disappearing and Nadir Shah Durani and Ahmed Shah Durani started attacks on different regions. (Hasan 2008; 94). They also made attacked on Tilla Jogian. All the buildings were destroyed and many Jogis were killed. (Hasan S. K., 2008, p. 94). Some Jogis forced to go into the forest. (Rashid 2005; 140). When the raiders vacated Tilla Jogian these Jogis, who survived, came and rebuild it. (Rashid, 2005, p. 140).

Guru Nanak visited Tilla Jogian to have a discussion with jogis, about the path to piety. He told the importance of leading a spiritual life as a householder over absolute worldly repudiation. This conservation is comprised in the Guru Granth Sahib as the Sidh Ghosth. (Singh A. , 2016, p. 298).

In 1799 Maharaja Ranjit Singh came into power. He built a building where Baba Guru Nanak stayed and meditate and Tilla Jogian recover its ancient magnificence. (Rashid, 2005, p. 140).

The initiator of the Kanphata sect was Gorakh Nath. Kanphata means “Pierced ears or Split ears”. They wear wooden rings in their pierced ears. (Hasan S. K., 2008, p. 94). This sect is one of the sub sects of Nathism. These Jogis also be called the Nath Jogis or Nath Siddhas². They made their own practices to gain a spiritual position (Munoz, 2011, p. 9).

Nathism has been known by some as a distinct aspect of common Indian faiths representing, possibly, an early religious tradition along ‘Vaishnavism’ and ‘Shaivism. (Kalhoro, 2015, p. 77).

The word Nath means ‘guardian, lord, master’. In the existing context nominate, on the one hand, a believer of the group linked with Gorakhnath. On the other hand, somebody who has monitoring the minds by the psycho-physical practices of Hath yoga. (Munoz, 2011, p. 9).

² Perfections; supernormal powers.

‘Hath yoga’ was discovered by Gorakh Nath and these Jogis generally practiced this Yoga. The word ‘Nath or Natha’ is also commonly used as a name for the God Shiva. In Nath writings, Shiva is frequently termed ‘Adhi Nath’³ the first or original Lord. (Kalhor, 2015, pp. 77,10). There were twelve groups of Kanphatas. Each was organized by a devotee of Gorakh Nath. (Singh K. , 1996, p. 82).

There are many stories related to the Tilla Jogian. Baba Guru Nanak, Alexander Cunningham, Abu Rehan Al-Bairuni (the mathematician and scholar of the Mahmood Ghazni period), Ranjha, Puran Bhagat (the prince of Sialkot), Raja Bhartari (the prince of Ujjain, Rajasthan), Ahmed Shah Abdali, Asoka, Ranjit Singh, Humayun, Akbar, Jahangir and many others visited Tilla Jogian. (Rashid, 2006, pp. 167-168).

On the formation of Pakistan in 1947 with the Jogis having left for India, the Gurdwara and the Temples now stand abandoned, vanished in the wilderness. (Singh A. , 2016, p. 298).

Statement of the Problem

The Salt Range is famous for its geography and climatic condition. Historically it has much importance. There are many archaeological sites in the Salt Range. All these sites need proper conservation and preservation. Tilla Jogian is one of them. No comprehensive research has been carried out on Tilla Jogian, in Jhelum district, to highlight the importance of this historical site. The architecture of the main Temples of Tilla Jogian complex is not documented properly. No one has any idea that how old these are?

Scope and Significance

As the architecture and formation of Tilla Jogian is not properly documented. This research would be an effort to analyze the architectural style and art of the main Temples of Tilla Jogian

³ Jogis believe that Shiva is the first jogi that’s why they call him as ‘Adhi Nath’.

and the exact date of its establishment. This research would reveal the practices of Kanphata Jogis. This research will assist in reconstructing the history of Jhelum.

Hypothesis

Tilla Jogian is a historical place. The followers of different religions used to live there in harmony. They practiced their rituals in their own specific ways without distressing others.

Research Questions

The researcher will try to answer these questions:

1. What is Tilla Jogian and why it is called by this name?
2. Who were the Kanphata Jogis and why they were called Kanphata Jogis?
3. What is the historical significance of Tilla Jogian?
4. What were the practices done by these Jogis?
5. What is Nathism and who is the founder of Nathism?
6. Who established the monastery of Tilla Jogian?
7. What is the architectural style of the main Temples of Tilla Jogian?
8. What is the art in the Temples?

Research Methodology

The descriptive, qualitative and analytical approaches were used for this research. Both type of data primary and secondary were used for this research.

Objectives of the Research

The objectives of this research are

- To explore the hidden things like art, architecture, folk tales regarding Tilla Jogian complex.

- To collect and gather all the information related to this historical and archaeological site.
- To document the architectural style of main temples in monastery, as there is no proper documentation of the architecture of these structures.
- To study the beliefs and the practices of the Kanphata Jogis. Tilla Jogian was a religious institution. Many people like Muslims, Hindus and Sikhs visited this place and practice their religious beliefs.
- To analyze the festivals held at Tilla Jogian. Some festivals were held at different religious places in early times. All the people from far-flung areas came there and celebrated those festivals.
- To scrutinize historical significance of Salt Range. Tilla Jogian is situated in the Salt Range. There are many other archaeological sites there too.
- To elaborate the style and type of art found in the main temples, as there is some decorative art in these temples.

Literature Review

The book '*Punjab Portraits*' is written by M. Athar Tahir in 1992. In this book he mentioned the history of Punjab through cultural festivals, important personalities, events and historical buildings. He mostly described about the Lahore festivals and places. But he also mentioned about Puran Bhagat, who was the first student of Gorakhnath and became Jogi. Tilla Jogian was the place of that Jogis. It is situated in Jhelum district of Pakistan. He named this place 'Mystic Mountain'. He wrote about some important plants of Punjab and stories related to migration in 1947.

The book '*Tareekh e Punjab*' is written by Kaniyya Lal in 2015. He discussed in detail about the Guru Nanak and nine other Gurus that how they became Gurus and addressed other people.

He discussed some Sikh rulers especially Maharaja Ranjeet Singh. Ranjeet Singh was a daring and competent ruler of Sikh Empire. He works a lot for the Sikh community. During his campaigns and wars, he visited Rawat Fort, Rohtas Fort and Tilla Jogian and gave instruction to build a new building where Baba Guru Nanak was meditated for 40 days. After the death of Ranjeet Singh many conflicts arose in his massive Empire.

The '*Gazetteer of the Jhelum District 1904*' has been given a detailed picture about the Jhelum district. The geography, divisions, hills, river, plateau, fauna, climate, temperature, archaeological remains in Jhelum like Rohtas Fort, Tilla Jogian, Ketas Temple and many others has been discussed. Many noteworthy people had visited the Jhelum territory like Alexander Cunningham, Raja Porus, Asoka, Mahmood of Ghazni, Muhammad Ghauri, Taimur, Babar, Sher Shah Suri, Humayun, Akbar, Jahangir, Ranjeet Singh, Baba Guru Nanak, Ranjha and many others. The mins and minerals of Jhelum has been discussed. The most important mineral of Jhelum is Salt because of Salt Range. Trade, agriculture, economy has been discussed in this book.

The book '*The Salt Range and Potohar Plateau*' is written by Salman Rashid in 2005. He discussed about some archaeological sites in the Salt Range and about their stories. Taxila, A chinaman (Hiuen Tsiang), Dulmail, Ketas, Mankiyala Stupa, Nandna Pass, Samarkand, Fort of Malot, Kala Mandir (black temple), Tilla Jogian, Temple of Amb, Sassi tha Kallara, Baba Waite compound, Brandreth Gate, Atock Fort and the Fort of Kusak has been discussed.

The book '*Pakistan: Its Ancient Hindu Temples and Shrines*' is written by Shaikh Khurshid Hasan in 2008. He mentioned about the temples and shrines of Pakistan in this book. He discussed the evolution of Hindu worship, ethos, rituals and mythology. Most of the Hindu temples are in the Salt Range in Punjab and on the right and left bank of the river Indus in K.P.K and Punjab. The architecture of Hindu temples had been discussed in detail. Many

sculptures, statues, iconographic objects have been found from various places of Pakistan. He discussed some Hindu temples, Jain temples and some Islamic buildings. The Temple of Amb, Temple of Nandana, Temple of Malot, Temple of Kallar, Ketas Temple, Shive Ganga Temple, Temples of Gori, Viravah, Bodhesar and Nagarparkar at district of Tharparkar, Dharmarajika Stupa at Taxila, Tomb of Sohagan and Tomb of Dohagan at district Sukkur, Tilla Jogian at district Jhelum and some other Temples in the Salt Range.

This book '*Riders on the Wind*' is written by Salman Rashid in 2006. In this book he is discussing about his travels through different regions of Pakistan. He described the different interesting stories, buildings, cities, villages, people and their lifestyle. He wrote about the different places of Punjab, Sindh, North Frontier Province and North Areas of Pakistan and some other incidents that he faced during his visits. He gives some information about temple complex of Ketas. This temple complex has been constructed in the 2nd century BC in the Salt Range and dedicated to Shiva. The seven temples in this complex are attributed to the Pandus brothers. He also discusses about Tilla Jogian as The Temple of Gorakhnath. Alexander Cunningham gave a proof of the existence of this monastery in the 4th century BC.

The book '*Waris Shah, Ehed or Shayri*' is written by Azra Waqar in 2008. In this book she debated about the time and poetry of Waris Shah. She tried to look the moral tradition that prevailed in the Punjab during Waris Shah's period. The famous folk tale Heer Ranjha is written by Waris Shah. In this tale she also described some places, people, festivals, religious rituals, daily life routine and many more. Many Punjabi poets also wrote about Heer Ranjha. Waris Shah used many characters in this story like Ranjha, Ranjha Jogi, Sehti, Chuchak, Malki, Kaido, Khera, Molvi, Punjpeer and Nath Jogis.

The article *'Hill of Jogis'* is written by Salman Rashid in 2013. In this article he discussed about Tilla Jogian. It is also known as Tilla Balnath and Tilla Gorakhnath. Some aspects of this site have been discussed in this article.

The article *'The Salt Range Through the Centuries'* is written by Javed Haider Syed in 2014. In this article he wrote about the Salt Range and some stories related to Salt Range. The Salt Range is the gateway to South Asia.

This article *'Ruins of History; Tilla Jogian'* is written by Mahmood Zaman in 2015. In this article he discussed about the highest peak of Salt Range 'Tilla'. It is about 3,200 ft above sea level. It is famous for its temples. Tilla Jogian was very famous in history as a religious place and for Jogis. Several famous people had visited this place.

Division of Chapters

- 1) Historical Significance and Geography of Jhelum and Tilla Jogian.
- 2) Practices and Religion of Nath Jogis.
- 3) The Art Architecture of Tilla Jogian Temples

Chapter 1

Historical Significance and Geography of Jhelum and Tilla Jogian

2.1. History and Geography of Punjab

Pakistan has four provinces Punjab, Sindh, Baluchistan, Khyber Pakhtunkhwa. One independent territory is Azad Jammu and Kashmir and one capital territory are Islamabad.



Map 1: Map of Pakistan. from google

(Source: Map of Pakistan , 20th Sep 2018)

Punjab is the largest province of Pakistan by population and by area it is the second largest province of Pakistan. Punjab has five rivers Ravi, Sutlej, Chenab, Jhelum and Beas. These rivers are the tributaries of river Indus. These rivers also stated in Rigveda (the holy book of Hindus). (Nadiem, 2005, p. 143).

Rigveda, which possibly also be called as the semi-historic text, make numerous references to Punjab, though not by this name. When Aryans invaded and ruled the area of Punjab, Hinduism also taken its form as a religion. So, this region is credited for the formation of Hinduism. Its

religious manuscript Rigveda also took its shape in Punjab sometime between 1,200 and 800 BC. The 'Sapta Sindhu' is the most frequently used name. As it is the blend of two Sanskrit words 'land of seven rivers. Historians have varied lookouts about the others two rivers. The most common of them all guises to be the Sindh, in the west, and the Sarasvati, in the east. These two rivers are very holy to the Hindus. (Nadiem, 2005, p. 143). It is one of the ancient regions where the early human settlements appeared because water is one of the main requirements of human life. On the base of the findings encompassing of stone tools used by the people of Soan Valley in the Pothohar zone, it can be thought that he had trained to raid about 2 million years ago. There are at least thirteen sits in Punjab from where stone tools have been found, those belonging to the Mesolithic period. (Nadiem, 2005, p. 146).

According to the Historians, Sapta Sindhu is the oldest term of Punjab. From the ancient Iranian records (c.560-330BC) it is an evidenced that it is stated in Persian form as 'Hipta Hindus' is found discussing to Punjab.

Punjab identified as 'Pancha Nadyah' during the period of great epic, Mahabharata, and the Puranas. This name is also the combination of two Sanskrit words. 'Pancha' means five and 'Nadyah' means stream. These five rivers have been cited in these documents as, Sutlej as Stadru, Ravi as Ariavati or Iravati, Beas as Vipasa, Jhelum as Vitasta and Chenab as Chanderbhag. (Nadiem, 2005, p. 143).

The oldest reference of the rivers of Punjab in the joint sense is found in the Yajurveda. In this text the Punjab is termed as the Land of five rivers. The term Punjab is hence only a later interpretation of the old title of the state i.e. Panchanada. (Nadiem, 2005, pp. 143-145).

In 326BC Alexander Cunningham came into Punjab. He describes about the rivers of Punjab. He gave names to these rivers like Acesines as Chenab, Hydaspes as Jhelum, Hesudrus as Sutlej, Hydraotes as Ravi and Hyphasis as Beas. (Nadiem, 2005, pp. 150-152).

The Punjab of the Mughal times and of the British times was same but after the war of independence 1947 Punjab was divided into two parts, one part was in India and another was in Pakistan. The Punjab in Pakistan comprises Hilly region, Potohar Plateau, Plain ranges and Desert areas. Khyber Pakhtunkhwa and capital territory Islamabad situated to the North side of Punjab, to the west side there are Federal Administered Tribal Areas and Baluchistan, the province Sindh is situated to the South-Western side, India is to the South-Est side and to the North-East there is Azad Kashmir. (Nadiem, 2005, pp. 12-13).

2.2. District Jhelum

The district of Jhelum is in the north of Province Punjab. Jhelum district is a subdivision of Rawalpindi Division. It covers the area about 3,587 square kilometers. The district Jhelum is 827 feet and 252 meters above sea level. This District is administratively divided into four Tehsils such as Tehsil Dina, Tehsil Jhelum, Tehsil Pind Dadan khan and Tehsil Sohawa. These four Tehsils are further divided into 53 union councils. (1998 District Census Report of Jhelum, 1999, pp. 13-14).

2.3. Historical Background of Jhelum

There are numerous stories associated to the name of this city Jhelum and river Jhelum. The furthestmost fictional story is that Jhelum was the title of a horse of Alexander Cunningham. This horse supported Alexander Cunningham over the world on his desirable career of conquest and magnificence. According to this fiction, the horse's fortune ran over when it was either killed in the fight or died of natural reason on the area where the Jhelum city is standing today. The devastated Alexander preserved his steed by giving its title to the city where it passed away. (Rashid, 2005, p. 9).

One acceptance is that the 'Jhelum' is called harness like lanceolate in the language of Greek and the Greeks fought with Raja Porus with these darts that's why this area is called Jhelum.

Another assumption is that the name Jhelum is a composition of two Greek words 'Jul' and 'Hum'. The word 'Jul' means 'Water' and the word 'Hum' means 'Cool'. (Shahbaz, 2017, pp. 98,99) (Rashid, 2005, p. 9). That is, the Greeks, accountable as they were to drink the water of cold uplands streams and not seeing a little in the terrestrial of the Sindhu River. They were so involved in by the coldness of this river that they gave it a Greek term. These Greeks are said to be no one other than Alexander Cunningham and his troop. (Rashid, 2005, p. 9).

Another interpretation about the origin of the title of Jhelum river is that 'Hazrat Saeed bin Abi Waqas, brother of Hazrat Saad bin Abi Waqas, was sent to China with some other people to preach Islam. When he was coming in the city of Jhelum, the moon was in full of its radiance condition. In the moonbeam, He saw the contrarily of this city in the sparkle water and said unconsciously that 'it is Jaheelum'⁴. After this, the place came to be called Jhelum.' (Shahbaz, 2017, p. 98).

⁴ Sparkling or reflecting light.

Initial title of River Jhelum is 'Vitasta'. This title was stated by the singers of the Vedic hymns approximately four thousand years ago. One hymn of Rigveda very meaningfully praises Jhelum as well as various other watercourses, with superior appreciation for the Sindhu. The earliest Vedic folklore concerning the foundation of the River Vitasta. After Kashmir had been shaped the 'Rishi Kashyapa' asked Shiva to sanitize the land. Shiva thus prevailed upon his wife Parvati appear to the form of a river, so the land probably sanitized. The area of Kashyapa was purified and the river was afterward known as the vitasta. (Rashid, 2005, p. 15)

Later this another name was originated by Alexander Cunningham, Vitasta was changed into 'Hydaspes'. An innate of Alexander, Ptolemy⁵ wrote an extensive geography of the world. He stated the Jhelum as 'Bidaspes' than Hydaspes in his effort. This title Bidaspes is closer to Vitasta than Hydaspes. Still later, the Vitasta or the Hydaspes is termed the 'Viyata' or 'Biyata'. This title is first used by Abu Rehan Al Beruni in his work 'Kitab al Hind' in 11 centuries. Maulana Minhaj Ud Din Siraj also named it the Jhelum. He is the writer of the 'Tabakat e Nasiri' that accomplished in 1260. (Rashid, 2005, p. 16) Zaheer ud Din Muhammad Babur stated the river by the name of 'Biyata'. (Beveridge, 1979, p. 453). Only the duration of five hundred years between Al Beruni and Babur simplify the name to read 'Behat'.

In 1561 the Italian cartographer Girolamo Ruscelli seems to have been the initial one to give a fair description of the Bidaspes in his map. This supported on dejected to the early years of the 18th century when geographical studies improved significantly. Subsequently all three names, Hydaspes, Behat and Jhelum were usually mentioned on maps either distinctly or in tandem. In the early 19th century the other titles were ended in favor of Jhelum. (Rashid, 2005, p. 17)

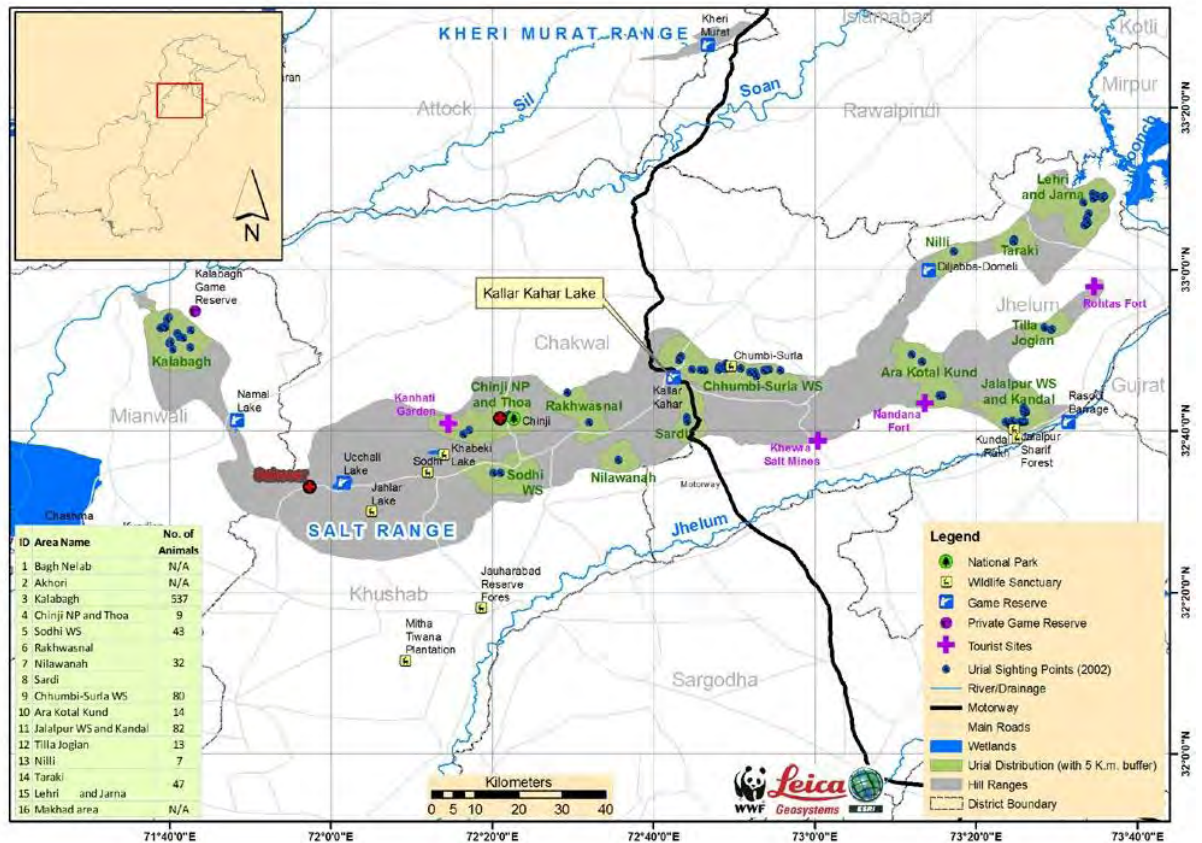
⁵ A Mathematician, Musician, Geographer and Astronomer lived about 2nd century CE.

2.4. Historical Personalities

Jhelum is a historical region. It has been important throughout the ancient time. Historical accounts show that the proofs of early human settlements had also been found adjacent Soan river and the minor streams of river Jhelum. Many people came here and made this section their home land like Dravidians, Aryans, Buddhists, Jains, Greeks, Lodhi, Mughals, Suri, Sikhs and English people. (Shahbaz, 2017, pp. 171-176). Many historical people had links with this region such as Cyrus the great, Alexander Cunningham, Raja Porus, Abu Rehan Al Biruni, Sultan Mahmud Ghazni, Sultan Shahabuddin Muhammad Ghorī, Zaheer ud din Muhammad Babur, Naseer ud din Muhammad Humayun, Jalal ud din Muhammad Akbar, Sher Shah Sur, Aurangzeb Alamgir, Noor ud din Muhammad Jahangir, Nadir Shah Durani, Ahmad Shah Abdali, Baba Guru Nanak, Gorakhnath, Balnath, Nath Jogis, Puran Baghat, Raja Bhartari, Maharaja Ranjit Singh and many others. (Gazeteer of the Jhelum District 1904, 2004, pp. 61-69) (Shahbaz, 2017, pp. 177-200).

2.5. The Salt Range

The Salt Range and the Pothohar Plateau had very importance in the early time. The Salt Range is growing from the Punjab plains West of the river Jhelum and finish on the Indus River (Map.3). (Rashid, 2005, p. 162). The area of the Salt Range is divided into four Districts, the Districts of Attock, Jhelum, Sargodha and Mianwali. The recently formed Districts of Chakwal and Khushab also form portion of the Salt Range. (Hasan S. K., 2008, p. 47). 180 kilometers in the west, the Salt Range is a form of sheer escarpments, pointed mountains, continuing peaks and desolate ravines gouged out by rivers that have long since stopped to flow but in the more penetrating floods. Settling among these mountains, are widespread valleys watered by spring-fed rivers, as fruitful today as they were a thousand years ago.



Map 3: Map of Salt Ranges, from Google.

(Source: *Salt Range*, 20th Sep 2018)

From the east or the south, the impulsive slopes sheltered in purple smog, look impassable. But that is nature's dense. The northern side of the Salt Range making an irregular highland cut across through the huge Sindh forms the swift end of the Salt Range. (Rashid, 2005, p. 162).

Adjoining the valleys are difficult, loud peaks. Sakesar in the west increases to a grand 1522 meters as if to underline the hasty culmination of the Salt Range. In the core, Karangal and Chehel Abdal in the region of Choa Saidan Shah both upsurge to just above 1000 meters and the eastern edge is marked by the Tilla Jogian.

Geologically the Salt Range is one of the greatest fascinating zones of Pakistan because it is a portion of the Indian tectonic plate that detached from the Australian plate some 250 million

years ago. In this area we can see rocks that were cut about 800 million years ago as well as those that are very fresh, and in the ongoing highlands around Choa Saidan Shah one can back up the olden (570 to 500 million years old) body fossils frequently found all over the place. (Rashid, 2005, pp. 163,166). The site of Bun Amir Khatoon in Chakwal District is the chief site of Fossil credits in the country. (Hasan S. K., 2008, p. 47). One feature of significance in the Salt Range region is the strangely geological collapse happening from 500 million to near 280 million years ago, suggesting the period that this part was forced out of the olden ocean. Soon after the latter time, this part was overwhelmed by the sea so far again. And so, throughout the Mesozoic Period the Salt Range go on under seawater until its last recurrence some 55 million years ago when the pushing of the Indian plate into the Asiatic landmass lined up the mountains and triggered the Tethys Sea to trench away to the southwest. Because the Salt Range used up the phase of the dinosaurs below the water, no land-based dinosaur remains will be invented here. (Rashid, 2005, p. 166).

In the historic period many events had taken place in the region, which eventually enhance its strategic position. At once stage Lalit Aditya (r. 724-760A.D), the prominent ruler of Kashmir extended his supremacy in the northern Punjab as well as the Salt Range. He has left his marks in the shape of temples. Thereafter, Hindu Shahi dynasty (r. 843-1026 A.D), which firstly had its capital at Kabul (later changed to existing day Hund and Nandana), also subjugated the Salt Range. The Shahi leaders construct many Temples, Forts and fortifications. (Hasan S. K., 2008, p. 47).

2.6. Historical Places in the Salt Range

The Salt Range of Pakistan covers a great part. There are numerous archaeological buildings that were devoted to different religions in early times. The region was partially explored from archaeological point of view in the late 19th and early 20th centuries by European scholars.

Through their field survey, some Hindu Temples, Forts, Fortifications and Mounds were revealed. Numerous Coins were also found from different places that going back to Indo-Greeks Scytho-Parthians, Kushan etc. times. (Hasan S. K., 2008, p. 47). Rohtas Fort, Fort of Nandna, Tilla Jogian, Fort of Malot, Katas Raj, Kafir kot, Maira, Takht-e-Babri and Bab-e-Safa, Kallar Kahar, Jalalpur, Gandhala Valley, Temple of Amb, Kala Mandir (Temple) and many others. (Seyed, 2014, pp. 75-76) (Hasan S. K., 2008, p. 47).

2.7. History and Geography of Tilla Jogian

One of the important places in the district is known as Tilla Jogian. The Monastery of the Jogis on the high-level meeting of the lonely top of Tilla. It is certainly one of the ancient religious foundations of Hinduism in pre-independence India. (1998 District Census Report of Jhelum, 1999, p. 17).

Tilla Jogian is a thin ridge about 20 miles west side of Jhelum. On the Southern side the ridge links the Salt Range and the northern side amalgamates into uplands. A fair-weather road branches off from the Grand Trunk Road near Dina, to the left, when coming from Lahore to Rawalpindi. (Tahir M. A., 1992, p. 176). Tilla Jogian is rising 3200 feet above the sea level. Tilla Jogian is 35 kilometers in the west from Rohtas Road by the city Dina on Grant Trunk Road. Tilla Jogian is far away 128 kilometers from Rawalpindi and 205 kilometers from Lahore. (Shahbaz, 2017, p. 225).

It is usually known as Tilla Jogian, Tilla Gorakhnath, Tilla Balnath, Gorakhnath ka Tilla and Hill of Jogis or Tilla simply. The Jogis claimed that Balnath was a prominent devotee of Gorakhnath. (Gazeteer of the Jhelum District 1904, 2004, p. 34). Zaheer ud din Muhammad Babar stated this historical site 'Balnath Jogi's hill which links with the Hill of Jud'. (Beveridge, 1979, p. 452). The Tilla Jogi's claimed that there was the actual Jogi foundation

from which all other Jogis had sprung. It continued to enjoy respectable status and was visited and used by followers of different religious persuasions. (Tahir M. A., 1992, p. 177).

Shiv Maha Dev called as the inventor of the 'Jog' by the Vedas and Upanishad of Aryans. Ali Abbas Jalalpuri stated that Shiv Maha Dev (1200-1500 B. C.) is the inventor of Jog and named him as 'Maha Yogi'. Shiva is the Lord of Demons, who regurgitant in the desert. (Shahbaz, 2017, p. 256). The demons perform dance with acutely in front of him in boozier with Elflock of Snakes on the head, Chaplet of Brainpan around the neck and Colors of Demons. The Nandi Bull, who is the guard of Shiva and the guard of animals, also with him. This God of demons are the memory of the religion of Dravidians, the statue of this type was recovered from the excavation of Harappa. In this, Shiva was shown in social interest in the Jog. Animals are standing nearby. The Phallism⁶ also connected with Shiva, which is a memorable of the Dravidian's religion. Birth, fructification and accession are related with Lingam⁷ and Cow is related with agriculture and before Aryans, the inhabitants were agriculturalists. The Nandi Bull of Shiva had been linking with Jhelum. (Shahbaz, 2017, p. 256).

D. C. Sircar⁸ mentioned in his book that; "The slow merger of the pre-Aryan Father-god Siva-Pasupati and the Rigvedic god Rudra, and the seeds of theism, a Non-Aryan organization later entirely engrossed in Indian religious life."

A renowned seal from Mohenjo-Daro showing a god in Yogic position with a kneeling human figure. This figure has been recognized with the famous Pasupati-Yogin or Pasupati-Nath (Plate3). This figure also represented on another seal of Mohenjo-Daro and most scholars stated it as Proto-Shiva (Plate.1). The genuflection human postures may recommend the prevailing of

⁶ Worship of the phallus, especially as symbolic of power or of the generative principle of nature. Worship of lunga.

⁷ The Hindu phallic symbol of Shiva.

⁸ Carmichael Professor and head of the department of Ancient Indian History and Culture, University of Calcutta.

a kind of religious devotees of the prototype of Shiva as early as the time of the Indus Valley Civilization. (Sircar, 1971, p. 11).



Plate 1: Proto-Shiva Seal found in Mohenjo-Daro in 1920s. (M-304) (source: Harappa.com)



Plate 2: Yoga posture seal from Mohenjo-Daro (M-1181). (Parpola, 1994, p. 250)



Plate 3: Deity sitting in a Yogic posture seal found from Mohenjo-Daro (M-305)

(Parpola, 1994, p. 304).

Sir John Marshall has recognized this figure as the Indian god Shiva, in his aspect of Pasupata, or Lord of Animals. The god is depicted on the seal with three faces, and possibly even a fourth on the back side (Plate.2), gives strong support to Sir John's theory, for Shiva was, and is, pictured in Indian with as many as five faces. It has continuously been supposed that he was one of the earliest Indian gods, and that his worship dated from the ancient times. It must not be supposed, however, that Shiva was the title of this god of the people of Indus Valley Civilization. Shiva is now said to have one thousand and eighty names, maximum of them representing distinct purposes. (Mackay, 2001, pp. 70,71).

Alexander the great also meet with the Jogis of Tilla Jogian and made a very interesting conversation with the Jogis. When Alexander asked them by means of interpreters what was the meaning of their action, they replied as follows : " king Alexander, every man possesses as much of the earth as this, upon which we have stepped ; but thou being only a man like the rest

of us, except in being meddlesome and arrogant, art come over so great a part of the earth from thy own land, giving trouble both to thyself and others.' And yet thou also will soon die, and possess only as much of the earth as is sufficient for thy body to be buried in." Alexander Cunningham was much impressed by the Jogis. (E. J. Chinnock, 1884, pp. 370-371)

Alexander Cunningham visit this place in 1864 and mentioned it in his Archaeological survey report as;

“From Jhelum to Jalalpur the path of the river is from north-east to south-west among two closely similar series of hills, which are usually recognized as the Tilla and Pabhi Mountains. The Tilla range, which is about 30 miles in extent, occupies the west bank from the great east corner of the river underneath Mangala to the bed of the Bunhar River, 12 miles to the north side of Jalalpur. Tilla means basically a ‘peak or hill,’ and the complete title is Gorakhnath-ka Tilla. The earlier title was Balnath-ka-Tilla. Both are developed from the temple on the top of the hill, which was once devoted to the sun as Balnath, but is now devoted to the worship of Gorakhnath, a form of Shiva. The latter title, however, is very current as Mogal Beg, who visited the country between A. D. 1784 and 1794, called the mountain “Jogion-di-Tibi, or tower of the Jogis, whose principal is called Bilnat.” Abul Fazl also stated Tilla “Cell of Balnath,” and the jogis or disciples, from whom the mountain is still sometimes named Jogi-tilla. But the title of Balnath is perhaps even earlier than the time of Alexander Cunningham, as Plutarch tells that when Porus was gathering his mobs to compete against Alexander, the noble elephant run up a mountain holy to the sun, and in human pronunciation shouted “ O great king, who art descended from Gegasios, refrain all opposition to Alexander, for Gegasios himself was also of the race of Jog.” The “ mountain of the sun” is only an accurate version of Balnath-ka-Tilla, but Plutarch say that it was later called the “ mountain of the elephant,” which I take one more proof of its link with Balnath ; for as this title is usually pronounced Bilnat by the natives, and

it is so written by Mogal Beg, the Macedonians would definitely have misguided it for Fil-nath, or Pil-nath, the “elephant.” But somewhere Alexander’s base camp possibly will have been, whether at Jhelum or Jalalpur, this noteworthy mountain, which is the most imposing thing within 50 miles of the Hydaspes, have fascinated the Macedonians’ attention. Its highest top is 3,242 feet above the sea, or around 2,500 feet above the level of the river.” (Cunningham A. , 1871, pp. 177-178).

The rhyme of Punjab Bhagat, the prince of Sialkot, though seats Gorakhnath directly in the 1st century BCE. Puran was born to ruler Salvanhan and Rani Ichchran. He was a prince with a theoretical mind. (Rashid, 2005, p. 50). When Rani Ichchran went to a Pundit and requested him to tell what kind of son was born to her. The Pundit answered to the queen that Rani ji! Be pleased. Your child is holy. (Mahmud S. F., 1995, p. 35). When he was just sixteen years of age, he was wrongly suspected of shameless advances by his stepmother Luna. Deprived of so much as an inquiry into the matter, Raja Salvahan’s second wife Luna said to her servants to broke Puran’s legs and arms and then Puran’s body to be dumped in a well outside the town. (Rashid, 2005, p. 50). Some recognized criminal sweepers broke Puran’s legs and hands and threw him in the old well adjacent the Tilla. (Mahmud S. F., 1995, pp. 56-57). Puran’s friend searched for Puran and took him to a far-off place. There the disappointed prince fought between life and death for a time of 12 years. (Rashid, 2005, p. 50). After a long while he was again a well and healthy guy as he used to be. But Puran was a different person. Then he requested his friend to find out about Guru Gorakh Nath. Puran pass away, as he told, in search of his soul. Some years passed, but they did not get any information about Guru Gorakh Nath. Puran himself searched for Guru Gorakh Nath. It took Puran many months to find Guru Gorakh Nath. One day Puran met with two Jogis. They took him to the Guru.

Guru did not ask even a question from Puran because Guru already knew all about him. Puran sustained his Yoga trainings at the ashram. (Mahmud S. F., 1995, pp. 58-60). This went on for two years, till a time when the Guru said; 'Puran I think you have got as far as was possible for you. There are a few missions in front of you'. Guru told Puran those missions and Puran completed all these. Then Guru asked Puran to go back to his home. But he rejected. He requested the Guru to get Jog (ultimate renunciation of the world and the ability of mystical controls). Guru had faltered. He had informed Puran that it was a hard life, that it would be lacking physical reliefs, of human consideration, of love even. In place of all these human desires he would get admiration but no actual close interaction with manhood. But Puran requested again and again that his one goal in life was to achieve complete divine peace and liberty from all worldly interferences. Guru accepted his appeal. Kanayya, the Gur's beloved follower stabbed Puran's ears and put the earrings in them. The Guru now provided to him a few bead necklaces and garlands and scrubbed ashes on the body of Puran by himself. Guru then static his eyes on Puran, till Puran felt that a current was fleeting his body. Puran was joined in the internal association of the great saint. Puran joined the guru's path and went to his institution at Tilla. (Rashid, 2005, p. 50) (Mahmud S. F., 1995, pp. 61-63).

Another well-known person connected with Guru Gorakh Nath was the crown prince Raja Bhartari of Ujjain. He had attention towards religiousness and philosophy than kingship, he gave up the sovereignty in courtesy of his younger brother Vikram Aditya and choose the life of a Jogi. After a few years of nomadic life, he finally accepted as a follower in the monastery of Guru Gorakh Nath. Vikram Aditya, famous as the ruler Arthur of Indian folklores, is renowned for his daring and winning stance against the Scythians in 57 BC, an incident that stamp the opening of the Vikrami Time. Salvanhan, a contemporary of Vikram Aditya, on the other hand, is credited with re-establishing and later governing over Sialkot. (Rashid, 2005, pp. 50-51).

Another famous romance story Heer Ranjha also connected to the Tilla Jogian. Ranjha had come to Tilla Jogian in 1449, for taking Jog. (Waqar, 2008, p. 185). Heer and Ranjha were from different clans, they could not be unified in marriage. Heer was forcibly married to another man and Ranjha left home and travelled up to Chenab and then to Jhelum. He reached at Tilla Jogian. (Rashid, 2005, p. 139). He fell at the feet of Guru Balnath. Balnath was busy in his meditation, sitting cross-legged and with his palms resting on his knees, but however his eyes were closed, he seems like to know what was going on around him. His followers were pulling Ranjha away quietly from the front of Guru, when Guru Balnath whispered: 'Leave him alone'. Even his whisper had a tone of authority in it. (Mahmud S. F., 1995, pp. 221-222). He opened his eyes, watched long at Ranjha and said: 'Son! why are your prostration like this. You are not a nomadic, or a needy and you are neither an immaterial being. You look to be well-born, however your dress is now dirty. Your face is not bristly, and you are a very good-looking guy. Your residence should be in the society of men. What has taken you to the monastery of jogis. These followers of mine are dispossessed, they are avowed to chastity and poverty and have rejected the preferences of the flesh. You are not like them. What reason has driven you here?'

Ranjha was shocked to hear all this. He said: 'Guruji! You are true about me. I am in search of something I have lost. I am broken down by manhood. I have been cheated by my family. I have been played dishonest by people who had promised for something to me in the name of God. I was predicted that I shall have to make a great struggle to gain it. Some sacred authorities have directed me to you. Take me as your follower in the name of God. I shall do my best to verify to you that I am not wrong. I have something in me which will be identified sooner or later'. (Mahmud S. F., 1995, p. 222).

Guru said: ‘Dear! Jog is a very rare state of mind. Not all people can achieve it or are perfect for it. People who have had an easy life cannot tolerate with the hardship that a searcher after reality must tolerate. Look at you, is there any residence in the world of generosity, which you said you are looking for, for such a being as you?’ Ranjha replied; ‘Guruji! if you forgive me, I should say birth and upbringing cannot stop anyone from searching of the truth’. (Mahmud S. F., 1995, p. 223).

The Guru watching at Ranjha’s flute and said: ‘There is no place here for love-tunes. But let us see what you can do with this part of bamboo?’ This was enough for Ranjha. He sat down and started to play. Guru was very inspired and accepted Ranjha and so Ranjha was inducted into the brother-hood with the followers of Guru. (Mahmud S. F., 1995, p. 224).

One day Guru Balnath sent for Ranjha and said: ‘Son! you have served the hard training essential of seekers of jog. You have very controlling patrons and I think you will not misappropriate the powers with which you will be invested. I don’t want any guarantees because I know you have been clean of heart. Remain pure’. Guru was satisfied and ready to bore the Ranjha’s ears and his head was shaved, begging bowl put in his hand, devoted him with some supremacies and bade him goodbye. Ranjha went to Rangpur the town of the kheras. (Temple, 1884, p. 553) (Mahmud S. F., 1995, pp. 225-226).

He looked a common jogi and jogis are taken seriously by some and teased by others, but he retained self-respect and a kind of impressive expression which impressed people. Ranjha took on the Jog but not forgot Heer. After some efforts Ranjha met to Heer. (Temple, 1884, p. 554).

During the early middle ages, the name of Gorakh Nath was replaced by the name of Balnath. However, there is no direct evidence, written or oral, it seems from Emperor Akbar’s records that Balnath was another guru of a later time. For his name to have replaced that of the founding father Gorakh Nath’s would mean that even Balnath was of no mean education and stature.

And thus, from a far-off time the mountain was recognized by either of three names: Tilla Gorakh Nath, Tilla Balnath or Tilla Jogian. (Rashid, 2005, p. 54).

In 1549, Sher Shah Suri sent examiners out to choose a right location for his military base on the border of the tempestuous Gakkhars. The location selected by the examiners for the fort later became famous as Rohtas was, therefore history records, 'in the vicinity of Tilla Balnath.' (Rashid, 2005, pp. 54-55). In 1581 Akbar the Great came there to see the 'shrine of Balnath'. Abul Fazal, the storyteller tells us that even at the time of the king's visit the monastery was 'so old that its beginning is not known.'

In April 1607 Emperor Jehangir stopped at Tilla Jogian on his way from Lahore to the uplands of Kashmir. He mentioned in his records only about the distance of Tilla Jogian from Rohtas Fort of 'four kos and three-quarters.' (Rashid, 2005, p. 138). The actual distance from the center of Rohtas is twenty-two kilometers, slightly more than Jahangir's approximation. In 1748, Ahmed Shah Abdali attacked Tilla Jogian and the monastery was plundered and dismissed. Many Monks were killed, other forced to hide away in the forest. (Rashid, 2005, p. 140) (Rashid, 2005, p. 55).

With the passage of time the monks began to rebuild the monastery. In 1799, Tilla Jogian recover its previous magnificence because after the coming into power of Maharaja Ranjit Singh. During the British time, the early administrators of Jhelum district were much fascinated by the cool, tree-covered elevation of Tilla. Every year after the Bisakhi festival, in April, the deputy commissioner's office of Jhelum moved to Tilla where it worked till the end of August. (Rashid, 2005, p. 140) (Rashid, 2005, p. 55).

Baba Guru Nanak, the founder of Sikhism, also visited Tilla Jogian. When he was 46 years old, he toured to north in Himalayan area for 2 years. He discoursed with followers of Nath sects of Gorakh Nath. All were highly impressed with Nanak's mission. (Daljeet, 2004, p. 19). In

May 1895, Maha Raja Ranjeet Singh order to build a building where Guru Nanak was stayed and meditated for 40 days. (Lal, 2015, pp. 349-350).

A rest house was constructed little away from the monastery to commemorate of the deputy commissioner's yearly visit at Tilla Jogian. (Rashid, 2005, p. 55).

The downfall of the monastery of Tilla Jogian occurred after the formation of Pakistan. It forced the Jogis to leave the monastery and go to new country. No longer did the monastery reverberated with the buzz of mantras. Tilla Jogian was no more the meeting place of the great gurus. The only visitors now are shepherds and woodcutters from the nearby villages. Traveler, time to time, visit the Tilla from other cities. (Rashid, 2005, p. 56).

Chapter 2

Practices and Religion of the Jogis of Tilla Jogian

2.1. Definition of Jogi

“Every rascally beggar who pretends to be able to tell fortunes, or to practice astrological and necromantic arts, in however small a degree, buys himself a drum and calls himself, and is called by others, a Jogi” (Briggs, 1938, p. 2).

“The Jogi is a follower of the Yoga system of philosophy, mainly a belief in the power of man over nature by means of austerities and the occult influence of the will.” (Gazetteer of the Jhelum District 1904, 2004, p. 36).

2.2. The Jogis of Tilla Jogian

The Jogis of Tilla are Kanphatas, and as the name implies, they pierce the ears and wear large rings in them, generally wear clothes of a light brick-dust color. They wear thick cords of black wool; they do not abstain from flesh. Being recruited chiefly from Khatris, Aroras, and Brahmans. They consider that Shiva himself was the founder of the Jogi community, and especially worship him as the greatest of all gods. (Gazetteer of the Jhelum District 1904, 2004, p. 36).

Kanphata Yogis are found everywhere in India, being as widely scattered as any of the ascetic orders. They are met with separately as mendicants and as hermits, and in groups, in the Northern Deccan, in the Central Provinces, in Gujarat, in Maharashtra, in the Panjab, in the provinces of the Ganges basin and in Nepal. (Briggs, 1938, p. 2). The distinctive marks of the sect of the Kanphatas are the split-ears (kan-phata) and the huge earrings. In the final stage of their ceremony of initiation a specially chosen guru, or teacher, splits the central hollows of both ears with a two-edged knife (or razor). The slits are plugged with sticks of nim-wood; and,

after the wounds have healed, large rings (mundra) are inserted. These are a symbol of the Yogi's faith. (Briggs, 1938, p. 2).

2.3. Yoga

- 'Yoga' is a term that may be even harder to define. Georg Feuerstein maintains that "Yoga is like an ancient river with countless rapids, eddies, loops, tributaries, and backwaters, extending over a vast, colorful terrain of many different habitats". (Ernst, 2005, p. 22).
- "Yoga is the focusing of attention to whatever object is being contemplated to the exclusion of all others. Ultimately, attention must be focused on and merged with the transcendental Self. This is not merely a matter of preventing thoughts from arising. It is a whole-body focusing in which one's entire being is quieted." (Ernst, 2005, p. 22).
- Dasgupta writes that "Yoga arose as the means of deliverance of the hermits from the oppressive environment and the misery of the world" (Singh K. , 1996, p. 90).

Some regard it mainly as a philosophy linked to important Sanskrit texts, particularly Patanjali's Yoga Sutras. For others, yoga signifies primarily meditative ascetic practices frequently associated with the god Shiva in Hindu teachings, though yoga is also widespread in Buddhist and Jain contexts. (Ernst, 2005, p. 22). The school of yoga most closely associated with the Naths is the well-known one of hatha Yoga. (Munoz, 2011, p. ix). Hatha Yoga is held to increase the power of the will, which is regarded as the basis for rapid progress in the spiritual endeavor. Hatha is a Sanskrit word meaning "sun" (ha) and "moon" (tha), representing opposing energies: hot and cold, male and female, positive and negative, like but not completely analogous to the yin/yang of Taoist or Daoist Philosophy. By balancing two

opposites, such as the Ida (mental) and Pingala currents, the Sushumna Nadi (current of the Self) is said to rise, opening various chakras until samadhi⁹ is attained. (Salunke, 2015, p. 90).

2.4. The ‘Nath’ term

The use of the name “Nath” to denote an order of human ascetics is relatively recent, dating to approximately the 18th century. Before this time the members of the various ascetic lineages that were to become the Nath Sampradaya were known as yogis. Householder “Naths” were also known thus, and it was not until the 20th century that they began to refer to themselves as Naths, in a bid to elevate their status and escape the pejorative connotations of the name yogi/Jogi, which had come to be associated with low-status castes and mendicant orders. (Gold, 1992, p. 51, Mallinson, 2011, p. 3). This has happened only in Rajasthan; elsewhere householder “Naths” are still for the most part known as yogis or jogis. The names of some of the early Nath gurus did sometimes bear the suffix natha, but other suffixes are also found, including pada, pa, deva and ai very often the early gurus’ names are found without any suffix at all. Meanwhile many humans and gods with no connection with the Nath Sampradaya have names that bear the suffix natha, for example, the Jaina saint Parsvanatha and so on. The 16th-century guru of the Vallabha Sampradaya, Viṭṭhalnath (Krishna as Gopinath), the lord of the shepherd girls and Vishnu as Jagannath at Puri. From at least the 10th century, we find groupings of semidivine Naths, but they are not associated with a human “Nath” Sampradaya. Prior to the 18th century, when the word Natha/Nath is found on its own, whether in Sanskrit or a regional language, it simply means “Lord” and is usually used to address a god or an important person. Many commentators and scholars have seized upon instances of the word or suffix -Natha as indicative of the existence of a Nath Sampradaya, but until the 18th century, the word was not used as such. The hybrid Hindi/Sanskrit term “Nath siddha,” which is

⁹ A state of intense concentration achieved through meditation. In yoga this is regarded as the final stage, at which union with the divine is reached (before or at death).

commonly used in secondary literature to denote members of the ascetic Nath Sampradaya throughout the ages, is not found in premodern literature. (Mallinson, 2011, p. 3).

It might be supposed that the forerunners of the Nathas were denoted by the name “yogi,” but this term is also ambiguous as it has been used, at least until the modern period, to denote yoga practicing ascetics belonging to a wide range of orders, those of the Dasanami samnyasis and Ramanandis. In the absence of nomenclature as a definitive criterion for identifying “Naths” and in the light of there being no evidence of an organized pan-Indian order of Nathas prior to the beginning of the 17th century, in order to analyze the history of the Nath Sampradaya during its formative period, the history of the various elements that constitute Nath identity today will now be examined in turn. At the risk of historical inaccuracy, for the sake of convenience, the forerunners of the members of what is now known as the Nath Sampradaya are herein usually referred to as “Naths.”. (Mallinson, 2011, p. 3).

2.5. Religion of the Jogis

(a) “Religion is a combined system of belief and practices relative to secret things, that is to say, things set apart and forbidden-beliefs and practices which unite into one signal moral community called a church all those who adhere to them.”

(b) “Religion is the self-validation of a society by means of myth and ritual.” (Durkheim, 1915).

The Hindu religious path or sect of the Nathas is variously known as the Nath Panth or the Nath sampradaya. Its followers are called Nath yogis, Nath Panthis, Kanphata yogis, Gorakhnathis, and siddha yogis, among other names. sometimes the term Avadhuta is used, although this term is applied to ascetics of other Hindu groups as well. (Munoz, 2011, p. ix).

It is believed that the Nath sect came into existence in the middle of the seventh century, when the influence of the tantra shastras¹⁰ was prevalent all over India, and yoga was associated with black magic and sorcery. The Nath sect was established to save society from the heinous practices that were being carried out in the name of spirituality. There are many interesting stories about how the sect was originally formed. One common belief is that to prevent the decline of spirituality, Vishnu and Mahesh took the incarnations of Gorakhnath and Matsyendranath to propagate the message of yoga. Although Adinath, who heads the lineage of Nath, may have been a yogi who preceded Matsyendranath, he is generally identified with Shiva, and with his name at the head of the list, this would indicate that the origins of the sect can be traced back to the greatest of yogis, Lord Shiva. (Muktibodhananda, 2006, p. 30).

Shiva is generally believed to be a Pre-Rig-Vedic and Non-Aryan God. He is also mentioned as a god in the Vedas, Upanishads and the Mahabharata. The Nath Yogis belong to an ascetic group of Shaivism. Asceticism, as a spiritual tool to gain supernatural powers, has been accepted by all the old systems like Jainism, Yoga, Shaivism and the Vedic religion. The oldest Shiva system is the Pasupata. It has been mentioned in Atharvasiras Upanishad and the Mahabharata¹¹. (Singh K. , 1996, p. 81) The Nath Yogis are not only directly connected with it but are also a part of the group called Lakula that has directly developed from the parent Pasupata. This group includes the Kanphata Yogis, the Kala Mukhas¹², the Kapalikas¹³, and Aghorpanthies etc. The Kapalikas are the precursors of Gorakhnathis¹⁴. Rather, there is no material difference between the two except that Gorakhnathis are comparatively a little moderate in their practices. (Singh K. , 1996, pp. 81-82).

¹⁰ Tantra shastra is the system which deals with the techniques, mediums and applications concerning the individual power and knowledge which is said to be at the depth of human consciousness.

¹¹ These are the sacred texts of Hindus.

¹² "Black-Faced," so called because of the black mark, or tilak, customarily worn on their foreheads.

¹³ worshippers of Kapalin, the skull bearer, a name of Shiva.

¹⁴ The followers of Guru Gorakhnath.

Naths initiated members of all castes, including those outside the Hindu caste system, such as Chandalas¹⁵ and sweepers into their non-hierarchical order. (Rizvi, 2012 , p. 332).

2.6. Practices and Goals of Nath Jogis

Not only do Gorakhnathis recognize and worship the greater and lesser gods of the Hindu Pantheon; but also they follow the popular forms of Hindu belief, having concern for saints and other spirit powers, especially those that are evil; practicing magic, exorcism, witchcraft and some primitive medicine; giving attention to lucky and unlucky days; and following the superstitions of the populace. (Briggs, 1938, p. 125).

The Nath system being ascetic and monastic, they have several monasteries all over the country. The important centers are Tilla Jogian, Hinglaj (Baluchistan), Dhinodhar (Kuchh), Gorakhpur and Devi Pattan, (U.P.), etc. (Singh K. , 1996, p. 84). All Yogis are members of one monastery or the other, and each monastery is headed by a Pir or Guru. Since even Muslims are accepted in the faith, the heads of the centers at Hinglaj and Tilla, which are situated in the Muslim areas, are called Pirs. (Briggs, 1938, pp. 261-64, 269-71). The head of the important monastery at Hinglaj was a Muslim, and the complaint was that visitors to that center were converted to Islam. Every person initiated among the Naths is accepted by a Guru of some monastery, of which the new entrant becomes a member. There are twelve sects of Kanphatas. (Singh K., 1996, p. 85, Briggs, 1938, pp. 5, 106). Each was organized by a disciple of Gorakhnath. The new entrant must take three important vows. He must be celibate. Further, he undertakes not to engage himself in any business, employment or profession and must sustain himself by begging for his food. Thirdly, he must observe Ahimsa¹⁶. (Briggs, 1938, p. 62).

Traditionally, the ideal Nath yogi is a powerful miracle worker, an expert in controlling the senses and achieving a union with the Ultimate reality, an individual capable of exerting power

¹⁵ Hindu lower caste traditionally considered to be untouchable.

¹⁶ The doctrine of non-injury.

over rulers and populace alike. Present-day Nath yogis, however, are often regarded simply as storytellers, singers, and religious beggars (Munoz, 2011, p. xi).

The Yogi is advised to live up a place where the area is not disturbed, the king is good, and alms are freely available. (Munoz, 2011, p. 28). There he must choose a solitary place for his meditation and Yoga. The period of probation may extend to anything from one year to a such longer period. When the person is finally accepted as a Yogi, his ears are split. By it a mystic channel or Nadi is Opened. The Yogi travels barefooted. Except for the four rainy months, the Yogi is on the move to different Nath monasteries and other Hindu places of pilgrimage. He wears the scantiest of clothes and goes almost naked (Plate.4). He rubs ashes on his body and wears earrings in his split ears. The Mundras¹⁷ should preferably be of the horns of a Rhino. The Yogi wears a necklace of Rudraksha¹⁸ beads¹⁹ and a special thread. In addition, he carries a whistle. These three items are called the Sali. The loss of any of these items involves stoppage of food till it is replaced. (Briggs, 1938, pp. 1-6, Singh K., 1996, p. 85).

The daily routine involves begging, and at that time he wears kerchiefs round his arms. The Mundra is so important that, if the same is broken the Yogi would not take food; nor can he perform religious rites or talk to his fellow Yogis till the same is substituted. The Naths bury their dead. (Singh K., 1996, p. 85, Ghurye, 1953, p. 134).

At the monasteries, there are temples, images and pictures of Hindu gods and religious personalities like Dattatraya, Lord Krishna and Gopies, Lord Ram Chandra, Hanuman, Lakshman and others. Shiva, in the form of Bhairon, as the chief deity, is worshipped (Ghurye

¹⁷ Earring worn by Jogis.

¹⁸ Rudraksha is a seed of consciousness.

¹⁹ Rudraksha Beads are highly revered as the tears of Shiva and are said to connect the wearer seeker directly to the source of existence and to pure consciousness.

1935; 8-9). Homage is paid to Hindu gods. Dattatraya and Hanuman are also worshipped by the Kanphata Jogis. (Ghurye, 1953, p. 137, Singh K. , 1996, p. 86).

In theory only twice born are initiated as Nath. At Tilla, the recruits are only from the first three castes. But elsewhere, all castes, except some very low castes like Meghwalis and Dheds, are accepted. (Briggs, 1938, pp. 94-96, 26). Women are generally not initiated except widows. Hindu Nath do not eat with Muslim Nath. Nor do Hindu Nath go for begging to Muslim houses or houses of lower castes, "None but a Brahmin ascetic can cook the meals and serve them at any of the ascetic centers extant today, whether Shiva or Vaishnava. Likewise, the worship of the deity remains his privilege and preserve." Nath do not sit and eat with their women folk, not even with women Nath panthis. Many Nath do marry, but they are held in contempt. The other Nath do not smoke with them till they have paid a penalty. (Briggs, 1938, pp. 27,45, (Singh K. , 1996, p. 86, Ghurye, 1953, pp. 133,139).

The Nath Yogis have four prominent elements of their religious discipline:

- a) Asceticism
- b) Ritualism and Formalism
- c) Yogic practices
- d) Combination of male and female energies

In order to understand these features, it is must to trace the history of each of them and indicate the Nath practice. It is relevant to understand that, despite the lapse of time and the modern environment, the Nath have not even slightly modified their practices which continue as of old. (Singh K. , 1996, p. 87, Ghurye, 1953, p. 139).

2.6.1. Asceticism

Asceticism is a typically ancient Indian institution. It is believed to be an Indian contribution to world cultures, since asceticism was unknown to the ancient Iranian, Babylonian or Egyptian

cultures. It appears to belong to the pre-Aryan or the Saramanic tradition. Harappan seals represent Shiva in an ascetic pose. Jainism particularly extols the power and value of Tapas²⁰. In Rig Veda, too, the force and merit of Tapas has been recognized. The Satpatha Brahmins²¹ say that God created the earth through Tapas. The epics and the Upanishads, too, accept the significance and supernatural powers of asceticism. (Ghurye, 1953, pp. 1-3,19, Singh K. , 1996, p. 87). This is especially so from the time of Kena Upanishad. Manu²² has prescribed the conditions and rules for the austere life. In the Rig Veda, the hairy muni in ecstasy is praised as having divine power who could drink with Rudra²³ from a poison cup. (Briggs, 1938, pp. 208-211). Sbetaketu was an Upanishad philosopher, lawgiver and Jnani, a contemporary of Yajnavalkya. He too was an ascetic, Sanaka, to whom libation are offered as a Vedic sage, was a Braham Acharya. (Ghurye, 1953, pp. 30,27). There were many other ascetic Hindu sages. Even before the time of Buddha the theory of four ashramas²⁴ provided that half the period of life should be devoted to ascetic living. Dattatraya, deemed to be an incarnation of Vishnu, was a celibate. (Singh K. , 1996, p. 87). Even Yajnavalkya²⁵ says that wise men, without becoming householders, straight away take to the life of mendicants. It was considered the right and proper course for spiritual endeavor and self-realization, Chandogya goes a step further, calling “Such brahmacharya” as not only one of the pillars of righteousness but as a state that ensures Brahma realization.” (Ghurye, 1953, pp. 24-25). Manduca Upanishad too recommends Sannyasa for final salvation. Even Yajnavalkya says, “Having known Him, one becomes a

²⁰ The conditioning of the body through the proper kinds and amounts of diet, rest, bodily training, meditation, etc., to bring it to the greatest possible state of creative power.

²¹ Sacred text.

²² A title accorded the progenitor of mankind, first king to rule this earth, who saves mankind from the universal flood.

²³ Rudra is a Rigvedic deity, associated with wind or storm.

²⁴ Ashrama in Hinduism is one of four age-based life stages discussed in Indian texts of the ancient and medieval eras. The four ashramas are: Brahmacharya (student), Grihastha (householder), Vanaprastha (retired) and Sannyasa (renunciate).

²⁵ Yajnavalkya was a Hindu Vedic sage. He is mentioned in the Upanishads, and likely lived in the Videha kingdom of northern Bihar approximately between the 8th century BCE, and the 7th century BCE. Yajnavalkya is considered one of the earliest philosophers in recorded history.

Muni, sage or wise one. Desiring the same end, recluses renounce the world. For that very purpose, wise men of old used not to desire progeny.” “With this thought, they used to take to the life of mendicancy.” “For, desire for progeny is desire for goods.” “Brahmins having known Him, practice the life of mendicants.” (Singh K. , 1996, p. 88). “There are schools of asceticism which have raised the physical part of it to be an ideal in itself, whether as a contortions activity or as the esoteric Hath Yoga.” (Ghurye, 1953, pp. 24-32). It is thus clear that both in the pre-Aryan Saramanic tradition and the Vedic-Upanishad tradition, asceticism, celibacy and otherworldliness have been taken to be the principal means of salvation and knowledge. Buddha did strike a mean path; but with him, too, world was a Dukkha²⁶ and monasticism became a basic part of his system for Nirvana²⁷. (Singh K. , 1996, p. 88). It is this tradition of asceticism and liberation from the miseries of the world that the Nath Yogis accept as an integral part of their system, because the vows of Nath Yogis provide for celibacy and non-engagement in any business or employment. Shiva, who is called the Maha Yogi, is always associated with wilderness and cremation grounds. That is why the Nath Yogis have the ritual of rubbing ashes on the body, representing thereby death to the world. (Singh K. , 1996, p. 88, Briggs, 1938, pp. 16-17).

2.6.2. Ritualism and Formalism

Ritualism has a definite place and value in the system. Certain months, December to April, are considered auspicious for initiation into the system. (Briggs, 1938, p. 27). At initiation, the disciple sits in a posture and faces north. Mantras²⁸ are read at the time of initiation and splitting the ears. These are supposed to have distinct potency and value in preventing pain and bleeding in the process. Rhino earrings are preferred because it is a sacred animal. The cutting of the ear

²⁶ Duhkha is an important Buddhist concept, commonly translated as "suffering", "pain", "un satisfactoriness" or "stress".

²⁷ (In Buddhism) a transcendent state in which there is neither suffering, desire, nor sense of self, and the subject is released from the effects of karma and the cycle of death and rebirth. It represents the final goal of Buddhism.

²⁸ (Originally in Hinduism and Buddhism) a word or sound repeated to aid concentration in meditation.

has great potency and makes a person immortal. In case the split ear is mutilated, the Nath is excommunicated. (Singh K. , 1996, p. 89, Briggs, 1938, pp. 33,8, Ghurye, 1953, pp. 134-135). In earlier years, he either died or was buried alive. If a Mundra is lost, the Yogi must substitute it before he can take food, perform religious rites or talk to his fellow Yogis. Under the sub-head Yoga, Mantra Yoga has a definite value in achieving spiritual advancement. Belief in the mystic potency of words and letters and their repetition is an integral part of the system. (Singh K. , 1996, p. 89). This is so especially regarding the word Om²⁹. Fasting is considered very efficacious. It removes sins. Fasting on Shivratri is particularly meritorious and makes a person immortal. (Briggs, 1938, pp. 142-143). May be, because of the black color of Bhairon, black buck, snakes and even black dogs are venerated. Nag Panchami³⁰ is celebrated by the Nath. Animal and blood sacrifices at the temple of Bhairon and some tombs is a common feature. At the annual fair at Devi Pattan, 20 buffalos, 250 goats and 250 pigs were sacrificed on one day only. The fair opens on the arrival of the Nath Pir from Nepal who presides over the function. (Briggs, 1938, pp. 94-96). The mark of blood is applied to the devotees. Kalaki Purana, which is a scripture of the Saktas, has a chapter on human sacrifices. The Gorakhnathis have some practices like this group. Naths serve as Pujaris³¹ at the Sakti temples³². Gorakhnath is said to have substituted animal sacrifice for human sacrifice. (Briggs, 1938, pp. 168,141). Visits to Nath monasteries and Hindu sacred places are regarded as of distinct religious merit. A visit to Hinglaj monastery is necessary to make a person perfect. The Naths accept and recognize

²⁹ The mantra OM (Aum) represents the substratum of creative sound that sustains the Universe. Just as the Big Bang Theory of modern physics teaches that the entire Universe arises from a single timeless, space less point, the Vedas (ancient Hindu scriptures) teach that the Universe arises from a single sound. This primal, cosmic sound is the mantra OM.

³⁰ Naga Panchami is a day of traditional worship of Nagas or snakes observed by Hindus throughout India, Nepal, and other countries where Hindu adherents live. The worship is offered on the fifth day of bright half of lunar month of Shravana, according to the Hindu calendar.

³¹ Priest.

³² Places of worship consecrated to the goddess.

Hindu beliefs in gods and goddesses, good and bad spirits, auspicious and inauspicious days, and many other superstitions. (Singh K. , 1996, p. 89, Briggs, 1938, pp. 105,125).

Initiation is divided, roughly, into two stages: the first, a probationary period, followed by ceremonies leading to preliminary discipleship; the second, during which the ceremony of splitting the ears, which leads to full membership in the sect, is performed. An initiate in the first stage is called an Aughar; in the second stage he becomes a full- fledged Yogi. A candidate may be of almost any age. There are many boys, of varying ages, who are fully initiated Kanphatas. In Gorakhmandi the rule is initiation in youth. The months most auspicious for the ceremonies are Pas, December-January; Magh, January-February; Philgun, February-March; and Cdit, March-April; and initiations are almost entirely confined to these months. A special mela is held at Tilla in March. (Briggs, 1938, pp. 27,103). The festival at Tilla takes place at this time, when throngs of men, women and children make the difficult ascent and are supplied with accommodation, food and coverings while there. For here, as at other places, the Yogis pride themselves on their liberality. (Singh K. , 1996, p. 8,)(Briggs, 1938, p. 142).



Plate 4: Hindu Ascetics. (Oman, 1905)

2.6.3. Yogic Practices

Shaivism and Yoga have an ancient bond or combination. The Harrapan seals show Shiva in a Yogic pose (Plate.1). Both are a part of the Saramanic tradition. The basic Yogic discipline is the one detailed by Patanjali in the period about 300 A.D. For Yoga, celibacy is essential. This discipline is eight-fold, involving Yama (abstinences), niyama (observances), asana (yoga postures), pranayama (breath control), pratyahara (withdrawal of the senses), dharna (concentration), dhyana (meditation) and samadhi (absorption). It includes use of the word Om, fasts, concentration, one-point meditation and stoppage of mental processes, creating unconsciousness. As from the ancient times, the general and primary aim of Yoga is to gain miraculous powers. The Yogi is the master of three worlds and can control the evolution of gunas (qualities) of Prakriti (Maya or Illusion)³³. (Briggs, 1938, pp. 265-271). Such powers are called Siddhis. Yogis, who have attained those powers, are called Siddhas. Naths are closely associated with Siddhas whose principal aim is to gain power. For, Gorakh Nath is not only one of the nine Naths, but he is counted as one of the eighty-four Siddhas. He is supposed to be their teacher. Dasgupta enumerates four kinds of Yoga: Raj Yoga, Mantra Yoga, Laya Yoga and Hath Yoga. (Briggs, 1938, pp. 272, 273). Raj Yoga deals with the mind and its psychic powers and the intellectual processes. Mantra Yoga employs the repetition of sacred texts, words and letters. This Yoga almost enters the realm of magic. Laya Yoga is quietest. It involves elimination of mental processes and of inducement of trances and unconsciousness, leading to the final state ending in permanent quiet of the mind. The fourth is Hath or Kundalini Yoga. The method is mainly physical, and, in its practice, it uses Pranayama. The aim is the same, namely, Samadhi, isolation or union with Shiva. The practice of Kundalini Yoga also employs others Yogas, including Mantra and Laya Yoga. In fact, the practice of anyone of the Yogas also involves the use of the methods of the other Yogas. The general methods used are

³³ The three gunas are Sattva (purity), Rajas (activity) and Tamas (darkness, destruction).

the ones indicated by Patanjali. (Singh K. , 1996, p. 91). The difference is only of emphasis. For, no kind of Yoga is exclusive in its character. The Naths mainly stress upon Mantra Yoga and Hath Yoga. The three most important religious texts of the Naths are Gorakhsataka, Gorakhsa Paddhati and Hath Yoga Pradipika. The first of them is the most revered work of Naths. It is attributed to Gorakhnath himself as also Hath Yoga pradipika. It suggests 84 postures and six stages of Yoga and gives 100 verses by the knowledge of which the highest state is attained (Briggs 1938, pp. 284-88, Ghurye 1953, p. 132). It prescribes Asanas³⁴ and gaze between the eyes and on the tip of the nose. There are nine doors and those are presided over by five deities. During the Yogic practice, Linga³⁵ and Yoni³⁶ are mentioned to appear, accompanied with great light (Singh 1996; 91). By seeing this light, death is overcome. According to the discipline, the Nath must repeat 1008 names of God every day (Briggs 1938, pp. 288-91, Singh 1996, p. 91). The Yogi sees 72000 nadis below the naval. In Gorakhsataka the nadis Ida, Pingala, Susumana, Gandhari, etc. and their courses are indicated³⁷. The Prana (energy) is connected through Ida, Pingala and Susmana. The repetition of the word ‘hamsa’ is prescribed. By the repetition of the Mantra 21,600 times a day, the Yogi gains liberation in a year’s time (Briggs 1938, pp. 293-96). By the practice of Yoga poison can be digested. The secret of Mahan Rudra practice should not be told to anyone. He who knows Khetari Mudra is not troubled by death. The Bindu is of two kinds, white (Semen) and blood red (menstrual fluid). Bindu is Shiva and Rajas is Sakti (Singh 1996, p. 91). By uniting the two, the highest state is achieved. Om is the supreme light in which three worlds, three Vedas, three accents

³⁴ An asana is a body posture, originally and still a general term for a sitting meditation pose, and later extended in hatha yoga and modern yoga as exercise, to any type of pose or position, adding reclining, standing, inverted, twisting, and balancing poses.

³⁵ The Phallus of Shiva (in text the word is often used for yoni-linga and is so intended unless otherwise specified).

³⁶ Womb, uterus, vulva, female organs of generation; source; origin, with the linga a typical symbol of the divine procreative energy.

³⁷ The Hatha Yoga tradition says that there are about 72,000 nadis (subtle channels of prana [energy]) that convey the life force in a human being. Ida, pingala, and sushumna are known to be the three principal nadis.

- There are two nerve-currents one on either side of the spinal column. The left one is called Ida and the right is known as Pingala. Sushumna interpenetrates the cerebrospinal axis, and in swara yoga is associated with both nostrils being open and free to the passage of air.

and three gods are situated. Om is the light in the elements of which the world, bhuh, bhavah, soah and the three divinities of Sun, moon and fire exist. Om, the seed, should be repeated and uttered. Whether pure and impure, whoever repeats it is not affected by sin. Pranayama, while meditating on the Sun and Moon, is recommended. In this text, the Yogic system, involving Pranayama, six circles, three channels and Kundalini and Nada and Bindu, is detailed (Singh 1996, p. 92). The ten chief Nadis are Ida, Pingla, Susmana, Gandhari, Hastijihoa, Pusa, Yasasvani, Alambusa, Kuhus and Samkhini. These terminate in ten openings. The first three Nadis are the important ones in raising the Kundalini. Susmana extends to the tenth opening. It is the path of enjoyment and bliss in which male and female elements unite. Kundalini is raised through the six chakras. Indra, Brahma and Kali with four-hands, a staff, wine, skull and spear are involved in Kundalini symbolism. The final goal of Kundalini is to reach the top of the head at Sahasrara, the place of final bliss and union with Shiva. There is Sonya, the place of Ishwar (The lord; ruler), the abode of Brahma. The union of Rajas and Bindu (Shiva and Sakti) is the aim of Yoga. The thrills of the physical reactions in the process of Yoga are called religious experiences. The aims, of Yoga are immobility of body and mental processes, the ecstatic experiences of union of Rajas (Kundalini) and Bindu (Shiva) at the various levels and the seven chakras³⁸ in the body, supernatural powers, and final release and bliss. All these are secured by Asanas³⁹, Mudra, Bhandas, Pranayama⁴⁰, retention of breath and Bindu, breath control, cleaning of Nadis and miscellaneous practices. By pranayama, Kundalini is directed to Susmana. During the process, one hears internal sounds (Anahata nad) is a year's time.

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- ³⁸ Muladhara (the Root Chakra) Muladhara (literally, "root support") is located at the base of the spine.
 - Svadhisthana (the Sacral Chakra) ...
 - Manipura (the Navel Chakra) ...
 - Anahata (the Heart Chakra) ...
 - Vishuddha (the Throat Chakra) ...
 - Ajna (the Third-Eye Chakra) ...
 - Sahasrara (the Crown Chakra)

³⁹ Posture techniques for physical and mental balance (what most people think of as yoga).

⁴⁰ Breathing techniques for physical and mental balance.

Mental processes are brought to a standstill. There are many varieties in the use of Mudra, Asana, Pranayama, etc. By this Yoga, all physical, psychic and mystic powers are gained, and finally Shiva is enjoyed in eternal bliss. In wrath the Yogi can move the three worlds. The union of Bindu and Rajas in the throat yields supernatural power. It is the gateway to final release. The Sahasrara is the true world, where one has the highest bliss. Mind is dissolved, and unconsciousness follows. It is the fountain head of all creation, where Kundalini enjoys Paramatman⁴¹ and bliss⁴² (Briggs 1938, p. 329-33, Singh 1996, p. 93). This is the Yoga system prescribed in the Nath system. It involves all kinds of Yogas, but the stress is on Hath Yoga and Mantra Yoga. Hath Yoga, in its fundamental form, including the system of Nadis and Kundalini, is very old. It was known to the Chandogya Upanishad, which says that the soul departed through the Chakras gains immortality. Not only is there a reference to Susmana nadi, but the theory of Nadi and its spiritual value is given also in the Maitra Upanishad. Tessitorie writes: “The close alliance of Kanphata system to the Yoga, both of Patanjali and the Upanishads, is visible from the prominent part given to the Yoga proxies as well as to the mystical theory, to the circles in the body (chakra, Kausala), arteries (nala), vital air (pavana) and breaths (hamsa).” (Ghurye, 1953, p. 130)

⁴¹ Paramatman or Paramatma is the Absolute Atman, or supreme Self.

⁴² Reach a state of perfect happiness, oblivious of everything else.



Plate 5: A Solitary. (Oman, 1905)

2.6.4. The Combination of Male and Female Forces

The fourth element of Nath fundamental is the emphasis on the union of male and female energies, Shiva and Sakti, to achieve liberation. Both in the Hath Yoga Pradipika⁴³ and Gorakhsa Paddhati⁴⁴, which are Nath texts (the former is also attributed to Gorakhnath), it has been stated that the highest state can be attained both by asceticism and restraint and by sex indulgence. One of the methods prescribed for achieving eternal bliss or Siddhi is Vajroli, Sahjoli or Amroli⁴⁵. These sex practices, conducted in the company of a woman, lead both to Moksha and enjoyment. Mudras and Bandhas are like Asanas in their efficacy. Great powers are obtained by such like practices. Gheranda names 25 methods, including Vajroli, which

⁴³ The Haṭha Yoga Pradīpikā is a classic fifteenth-century Sanskrit manual on haṭha yoga, written by Svātmārāma, who connects the teaching's lineage to Matsyendranath of the Nathas. It is among the most influential surviving texts on hatha yoga

⁴⁴ Gorakhsa Paddhati presents an elaborate description of the ethereal chakra system, drawn from Upanishads, Agama, tantra and older yogic texts.

⁴⁵ Vajroli Mudra is one of the ways in yoga which can help you deal with premature ejaculation and urinary disorders. These advanced stages are known as Sahjoli and Amroli and references to these are found in ancient yogic texts.

confer magic and spiritual powers (Briggs, 1938, pp. 333-339). By Khetari Mudra one gets ecstatic experiences beyond the range of senses, one becomes deathless, and Karma becomes inoperative. The mind and Prana are dissolved in Samadhi. (Briggs, 1938, pp. 338-347). It means bliss, isolation, union or merger with Shiva or the Absolute. This is the final state in all Yogas, including Kundalini Yoga. “By this Yoga, Shiva appears as the vast ocean of bliss and knowledge, destroying the misery of the world, and the end is the state of the unmoving flames of light in the inner soul, a body of bliss and knowledge.” (Singh, 1996, p. 94). “While hard discipline and austerity have their place in the system, many of the practices are concerned with sex functions and experiences.”. Drugs also induce ecstatic states and there are methods for it. Both Rig Veda and Patanjali are aware of their use and utility Patanjali says, “Perfections proceed from birth, or from drugs, or from spells, or from self-castigation, or from concentration.” (Briggs, 1938, pp. 347-348). There are three classes of practitioners; Pasu, the one seeking self-control; Vira, the one who has gained self-control and powers; and the Divya, who has reached the final state. He is then free from all rules of virtue and vice. He can do anything and indulge in anything he likes. About Nathism Briggs concludes, “The essence of the Hath Yoga is physical exercise and manipulations, quite mechanical. If it is charged against the exposition found in the preceding pages that it is overburdened with interpretations on too Iowa plane, it must be said in reply that both the practice and the outlook of the Yogis confirm this point of view. The historical background of the cult of Gorakhnath points in the same direction. The high religious value to man-woman relations was insisted upon. The first Chaitanya Sahajya movement confirms this point, as does Gorakhnath’s early affiliation with Vajrayana Buddhists.” “While Vaisnavite movement emphasizes love in the consort of the divine, the Saivite lays stress on her power or energy.” (Briggs, 1938, pp. 349-50, Singh, 1996, p. 95).

The view of Tantric influence has arisen largely because of a suggestion that, before being converted to Nathism by Matsyendranath Nath, Gorakhnath was a Vajrayana Buddhist. Apart from the fact that the suggestion is far from confirmed, this view displays quite an ignorance of the history of Yogic methods and Nathism. Kanphatas are a part of the Lakula group of the Shiva or the Pasupata system, of which Aghoris, Kalamukhas and Kapilkas⁴⁶ are a part. In fact, Kapilkas are the nearest to Kanphatas, the essentials of the two cults being the same and similar (Singh K. , 1996, p. 95).

At the Amarnath Temple, Nath Yogis danced naked, and women wore only a single garment (Briggs, 1938, p. 98). Another important point is that Dattatraya is one of the chief deities worshipped by the Naths. He is a Hindu deity, who is an Avatar of Vishnu and is mentioned in more than one list of his incarnations. He was a celibate with miraculous powers and gave self-realizing knowledge to great persons. He is referred to in the Upanishads and is Jnani and a paramahansa. Dattatraya is the only incarnation who has a cult following him and has temples devoted to his worship. All through, the Puranic account “depicts him as always in ecstasy, surrounded by women, drinking wine and indulging in sex.” (Ghurye, 1935, pp. 34-35, Singh, 1996, p. 97). And he is one of the chief deities whom Nath Yogis worship. The Hindu works also recognize that the highest achievement can also be made through wine and women. Hindu Tantra is supposed to be the 5th Veda for Kalyuga (Briggs, 1938, pp. 275, 280-281). In fact, Tantric systems themselves depend on Raja Yoga, Mantra Yoga and Hath Yoga, which are older systems. The Mantra Yoga, as is known, is closely allied with the Vedic theory that words, verses, letters and symbols have mysterious powers and that man, and the world are subject to their influence. Ghurye has collected a mass of evidence to dispel the suggestion of Tantric influence on the Nath panthis. He writes, “As Tantric literature is fairly recent, it may be supposed by our readers that the Jogi order is of recent origin. This impression must now be

⁴⁶ These are the groups of yogis.

countered.” (Ghurye, 1953, pp. 21,115). “Fundamentally the Jogis represent the oldest school of Indian ascetism. The Yogis are the residue of the ancient Shaivite sects.” (Briggs, 1938, p. 218, Singh, 1996, p. 97). Zimmer also, in his broad survey of Tantric systems, concludes, “and in the deep philosophy of the Tantric, we have another sign of the resurgence of the religiosity of the non-Aryan, pre-Aryan matriarchal tradition of Dravidian times.” (Zimmer, 1952, p. 569). The author of the Dabistan writes that Gorakhnathis use filtered excreta. He himself saw a Gorakhnathi eating the rotten flesh of a corpse. This practice is deemed meritorious. Two other reasons also show the lack of Nath connection with Tantric Buddhism and its antiquity as a system. It is admitted that Gorakhnath introduced some moderation in the Naths, both regarding blood sacrifices and sex practices, compared to the extreme and older Shiva sects like the Kapalikas, and Kalamukhas (though Aghorpanthis, also followers of Gorakhnath, are very extreme in their practices). Had he really the Vajrayana background, which according to Briggs is one of the most degraded religious groups, the Naths would have been more licentious and erotic in their practices than the Kapalikas. (Briggs, 1938, p. 227). This they are not. Hence the improbability of Gorakhnath’s being originally a Vajrayana. Secondly, old religious systems like Hinduism, in order to maintain a semblance of continuity, develop several internal contradictions. Because, while attempt is made to accept and absorb new developments, the older beliefs are not shed (Singh K. , 1996, p. 98). This feature of contradictory practices is typically present in the Naths. Gorakhnathis, while they take a vow of ahimsa, also indulge in blood sacrifices at their monasteries. Many of the Naths eat meat except pork and beef. On the one hand, there is a vow of asceticism and all concern with the world is given up by rejecting all business and employment. On the other hand, the chief aim is to gain power over the forces of the body, nature and the world. On the one hand, the Nath takes a vow of celibacy. On the other hand, sex-symbolism, erotic practices and licensed indulgence are recognized as the path of spiritual achievement. And the person who has reached the spiritual height is above virtue

and vice, being free to indulge in anything forbidden to the seeker (Briggs, 1938, pp. 227,283, Singh, 1996, p. 98). Such strong contrasts in Nath beliefs and practices clearly indicate an old tradition that has developed over a long period of time. It is not a new cult with a unified system of doctrines and disciplines. There is, thus, overwhelming evidence to conclude the direct lineage of the Nath cult from the oldest pre-Vedic and Vedic traditions through the Shiva systems of Pasupata and Kapilkas, with both of which all its essentials are common. All the world over, ascetic or monastic systems, whether Hindu, Saiva, Vaishnava, or Buddhist, at one point or the other, lead to male and female symbolism, and consequent erotic practices, ultimately recognizing sensual indulgence to salvation. Briggs mentioned in his work that, whereas female divinities have arisen all over and, in all ages, nowhere in the world has male and female symbolism been able for long to keep itself on a high plane (Briggs, 1938, pp. 250-51, Singh, 1996, p. 99).

2.7. Influence of Nath Jogis on Other Religions

From the eleventh century, the Nath yogis began to spread throughout northern India, from their center at Jhelum to all parts of Central Asia and Iran influencing both Qalandars and Sufis. (Rizvi 2012: 332-33, Snehi 2015; 11). Coincidentally, the arrival of Sufis in India took place not long after the Nath or Kanphata jogis became organized in the beginning of the thirteenth century. Nathas were free to drop in for meals at Sufi hospices, which in turn were open to any and all visitors. Moreover, in a country where cremation was the preferred funeral method, both groups practiced burial; Sufi tombs, to the untutored eye, must have fit the model of the lingam shrines or samadhis set up over yogis, who were customarily buried in the lotus position. The similarity between yogis and Sufis extended to the point that the heads of Nath yogi establishments became known by the Persian term Pir, the common designation for a Sufi master (Ernst 2005: 24, Snehi 2015; 11).

Gorakhnath is said to have founded the ascetic Nath Sampradaya and to have been the first teacher of Hatha Yoga. Several Sanskrit texts on Hatha Yoga are attributed to Gorakhnath as well as an extensive corpus of vernacular verses in the tradition of Nirguna bhakti. Naths live by a Dhuni or sacred fire, Campfires. The central object of worship in several monasteries, and for the itinerant jamat, was the patr, a pot containing items emblematic of the Naths: the Singnadjaneu, earrings, a Rudraksamala, and a chillum, the clay pipe used for smoking cannabis (Mallinson 2011, pp. 5,2, Snehi 2015, p. 11). The Siddha Siddhanta Paddhati, and some authentic works of Gorakhnath's followers formed the basis of the doctrines of the puritanical Naths and offered a common ground for the exchange of ideas with such Sufis as Shaikh Hamiduddin Nagauri and Baba Farid. Discussions on the conception of the Ultimate Reality enhanced the mutual respect of the Naths and the Sufis. (Rizvi, 2012 , p. 333).

There is a long and complex history of Muslim interest in yoga. It back 1,000 years to the famous scholar Al-Biruni (d. 1048), who not only wrote a major Arabic treatise on Indian sciences and culture, but also translated a version of Patanjali's Yoga Sutras into Arabic. Sufis were particularly engaged with Nath yogic text Amritkunda (The Pool of Nectar), one of the most significant treatises on Hatha Yoga dealing with complicated psycho-physical set of techniques of yogic practices. These practices include divination by control of breath through the left and right nostrils, summoning female spirits that can be identified as yoginis, and performing meditations on the chakra centers accompanied by recitation of Sanskrit mantras. (Ernst, 2013, pp. 59, 21). Laying emphasis on the human body as the microcosm of the macrocosm, the Amritakunda deals at some length with the importance of this belief. The work goes on to prescribe exercises by which one could achieve the Nath yogic goal of transubstantiation of the body into a state of samadhi.

Amritkunda has a wide circulation among Sufi circles and was translated in Arabic, Persian, Ottoman Turkish, and later in Urdu. It is believed that it was translated into Persian and Arabic

by Qazi Ruknuddin Samarqandi at Lakhnauti in the thirteenth century who was initiated into Hatha-Yoga principles by a Siddha called Bhojar Brahman. The work was later translated into Persian. A further Arabic version was again prepared by a Brahman from Kamrup, apparently in collaboration with a Muslim scholar. This version was re-translated into Persian by Shaikh Muhammad Ghaus Shattari in the sixteenth century. (Rizvi, 2012 , pp. 335-336). It was later adapted as a short Persian text *Risala-i-Wujudiyya* (The Treatise on the Human Body) on Yoga and meditation attributed to the founder of Chishti Sufi order, Shaikh Muinuddin Chishti (d. 1236). (Ernst, 2013, p. 168). The figure of Muinuddin is important as a symbol for the encounter between Muslims and Hindus, characterized by deep appreciation of India's spiritual and aesthetic heritage. (Kugle, 2012, p. 174).

Amritkunda kept inspiring an entire generation of Chishti Sufi mystics and found a significant expression among a prominent Chishti-Sabiri mystic Abdul Quddus Gangohi (d. 1537) who was probably more familiar with the yoga of the Naths than anyone else in that order. He also composed a treatise called *Rushdnama* or *The Book of Guidance* with considerable yogic content. Rizvi quotes Shaikh Abdul Quddus to identify intriguing similarities between Nath and Sufi ideas and practices. Nath *ultisadhna* was equivalent to Sufi *salat-i-makus* and *namaz-i-makus*. Similarly, *Alakh-Nath*, *Pranayama* and *Dwaitadwaitavilakshana-vada* had parallels with Sufi *Alakh Niranjana*, *Pas-i-anfas* and *Wahdat al-Wujud*. Further, while formless representation of *Onkar*⁴⁷ was the basis of *pranayama* in Nath tradition, *Onkar* in Sufism was achievable through *zikr* (remembrance). (Rizvi, 2012 , pp. 336-342). Thus, contrary to Orientalist expectations, Sufi engagement with yoga was not to be found at the historical beginnings of the Sufi tradition, and it was most highly developed, unsurprisingly, in India.

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- ⁴⁷ On is a combination of O and n stands for "Everything".
 - Kar is inferred and stands for "Creator".

The relationship between Islam and yoga gets further complicated by the participation of Muslims in the Nath yogi tradition. Out of the thirteen principal Nath sub-orders described by Briggs, one, the Rawal or Nagnath order, located in the Punjab, consisted of Muslims despite being originally derived from Shiva. (Briggs 1938, pp. 66, 71, Ernst, p. 2005: 38).

The 1891 Indian census, which listed all yogis under the category of "miscellaneous and disreputable vagrants", gave figures indicating that over 17 per cent of yogis were Muslims, though by 1921 the proportion of Muslims had fallen to less than 5 per cent.

The late-nineteenth and early twentieth century discourses around Sikh history were involved in rhetoric to prove the novelty and sovereignty in the intellectual ascendancy of Guru Nanak from Sant tradition. This came predominantly in response to the subsuming arguments of Arya Samaj and the Sanatan Sabha and led to fierce debates on whether 'Sikhs are Hindus'. Most immediate and rigorous impact of this process was what Oberoi (1994) calls 'the construction of religious boundaries'

whereby identities were sought to be sanitized, religious practices redefined, and an entire corpus of Sikh literature was reinterpreted and purged of perceived non-Sikh influences. This debate not only gave prominence to text over tradition but also inspired a long-term investigation of Sikh Granth and ideals. A significant repercussion of this shift was the growth of limited theological discourses and the demise of comparative studies on religious traditions in Punjab.

A scholarship of Nayar and Sandhu (2007) on Siddh Gost, a discourse between the Nath yogis and Guru Nanak is a pleasant yet rare departure from this milieu. Siddh Gost forms a significant component of Sikh dialectics with contemporary religious milieu and outlines Guru Nanak's understanding of 'Ture' yoga. Composed by Guru Nanak, it is one of the many hymns (Var Ramkali salok 2-7 of pauri 12) contained in the Guru Granth Sahib. While there remains

ambiguity regarding the time and place of its composition, the encounter remains important. Guru Nanak's encounters with the Nath yogis are further detailed in Bhai Gurdas's *Varan* and the various hagiographies about Guru Nanak's spiritual journey (Udasis) to the 'north country', where many followers of the Gorakhnath tradition lived. *Puratan janam-sakhi* describes Guru's fifth journey, during which Guru Nanak is said to have met several Gorakhnathis. (Nayar 2007, p. 48, Snehi 2015, pp. 15-16).

Schomer suggests that the Sants were closer to the heterodox religious traditions of India—the Buddhists, the Jains and the esoteric Shaivite tradition of the Nath yogis—than they are to orthodox mainstream of Vaishnava devotional religion. In the case of the Nath, there is a clear continuity of attitudes and themes, and the general scholarly consensus is that the Sants represent a synthesis of Vaishnava Bhakti and elements from the tradition of the Nath. The Sants also have many points of commonality with the Sufis, who were present in India from the twelfth century onwards and contributed to the religious environment in which the Sant tradition evolved. (Schomer, 1987, p. 8). While the argument on the influence of the Sant tradition on the Sikh tradition has, for the most part, been accepted, yet several traditional Sikh scholars contend that Guru Nanak was not influenced by the Nath tradition, basing their argument on the fact that Sikhism is founded on the path of the householder that values social involvement, such as selfless service (*Seva*). (Nayar, 2007, p. 105).

Guru Nanak appropriates the Nath terminology of Hatha Yoga, he modifies it for the sake of teaching his own spiritual message. In presenting the spiritual path of self-renunciation while living in the world, Guru Nanak transforms the traditional system of yoga. Thus, while Guru Nanak does use terms associated with the Nath tradition, he changes them to fit the larger context of his perspective on 'world' and 'liberation'. However, the very incorporation of the concepts from the Nath tradition suggests a certain degree of influence regardless of the modification of the terms by Guru Nanak in the larger context of Sikhism. (Nayar, 2007, p.

106). A mid-seventeenth century account Dabistan speaks of Nanak's praise for Muslims, and the avatars, gods, and goddesses of the Hindus, but he regarded them all as created beings, not the Creator. He denied the (possibility of) Descent of God into human soul or Union between God and man. Nanak's philosophy emerged out of redefinition of the wider complex of religious traditions of his times where borrowing and critique went together. (Snehi, 2015, p. 17).

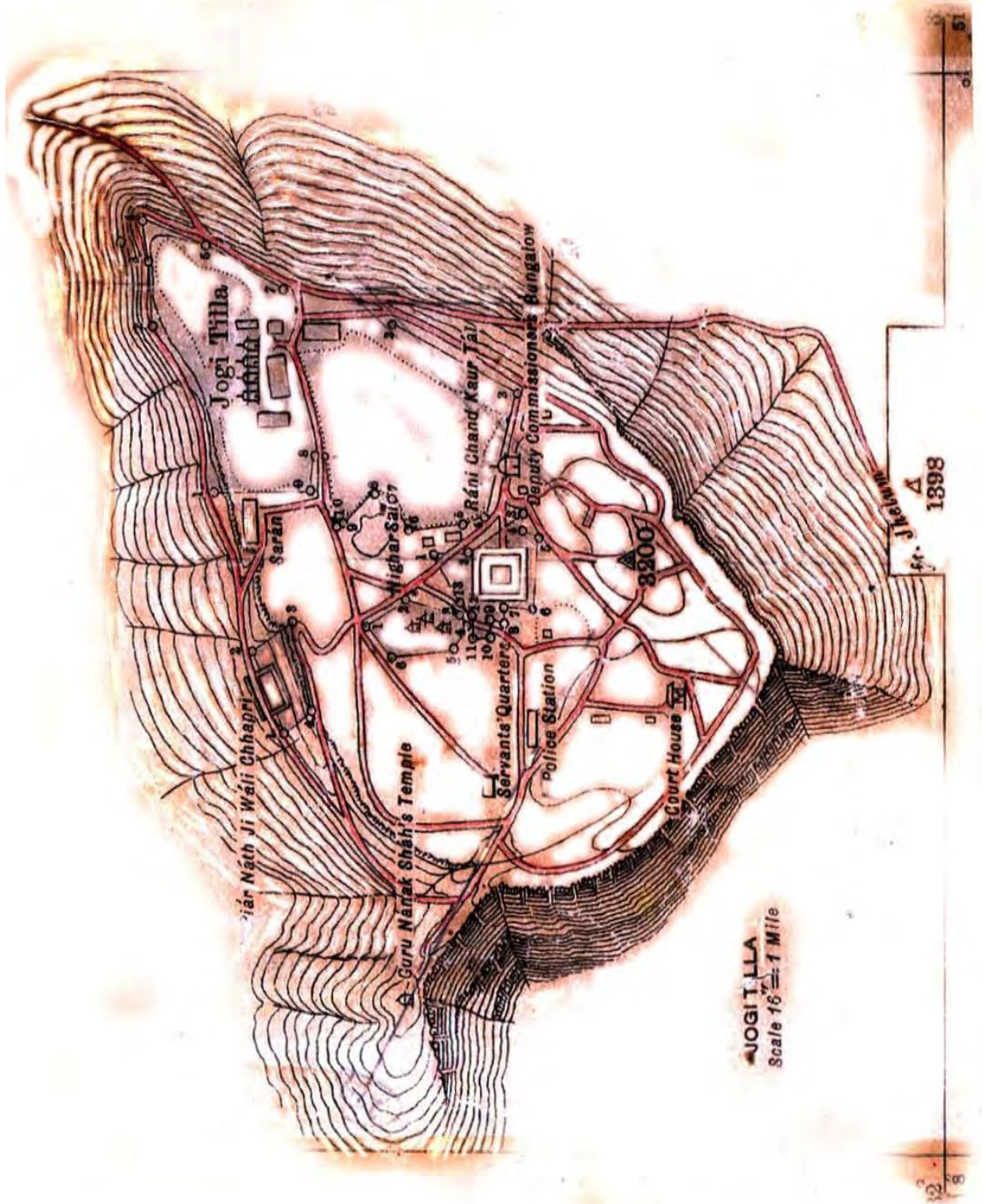
Thus, while Nanak significantly departs from Nath yogis on questions of renunciation, external symbols and Hatha Yoga, he appropriates and/or redefines the concepts like *sabad*, ultimate reality, *sansar* and *maya* to propose the path of *Gurmukh* or self-renunciation while 'living-in this-world' and reconciling the two polarities of the ascetic and the householder ideals. (Nayar, 2007, pp. 113-114). Equally significant are hagiographic narratives around Guru Nanak's travels and miracles at Kaba, discourse with deceased Sufi mystics and controversy over his death, which can be in the prevailing repository of meanings, idioms, and templates also associated with Naths and other Sants, the frameworks of which defined aspects of divinity and devotion in medieval India. It is thus important to note that despite political differences and violence which marked the latter phase of Mughal history, the mystical verses attributed to the thirteenth-century Chishti Sufi shaikh of Punjab, Faridud-din Ganj-i-Shakar and included in the *Guru Granth Sahib* were not removed. (Snehi, 2015, p. 18).

The ascetic Nath order is overseen by an organization called the Akhil Bharatvarshiya Avadhoot Bhash Barah Panth Yogi Mahasabha ("The All-Indian Great Assembly of the Renunciate Yogis of the Twelve Lineages"), which was founded in 1906 and whose headquarters are in Haridwar. There are approximately eight to ten thousand Nath ascetics in India today (Bouillier 2008, p. 15). Their monasteries, which number about five hundred, are found mostly in northern and western India. There are also a handful of monasteries in each of

the following regions of the subcontinent: Bihar, Bengal, Assam, Orissa, Andhra Pradesh, Karnataka, Nepal, and Pakistan. (Mallinson, 2011, p. 2).

Moreover, it seems that Gorakhnath was originally a Vajrayana Buddhist, connected to Gaivism by Matsyendranath. Although Adinath may have been a Yogi preceding Matsyendranath, he is now identified with Siva, and the name is used to trace the origin of the sect to the greatest of Yogis, the god Shiva. Much human-interest centers around Matsyendranath, who is close to Gorakhnath. He is the guardian deity of Nepal, presiding over the destinies of the kingdom. He is considered as a Buddhist saint,' as an incarnation of Padma-pani, or as Avalokitegvara, the fourth divine Bodhisattva.' He evidently belongs to some place outside of the kingdom, for he is said to have come to Nepal at the command of the Buddha. (Mallinson, 2011, pp. 229,231).

The Nath Jogis were basically the followers of Yoga system. The Nath sect can be characterizing as, it is an esoteric yoga cult based on austere self-negation and complete control over the vital, mental and emotional functions. They believed that every human is perfect, though only a few could realize this fact. With such a deep insight into the psycho-physical aspects of human existence and a clear philosophy of life's ultimate object, Nath yoga occupies an important place in the Indian philosophical system.



Map 4: British era's contour map of Tilla Jogian Complex

(Source: Forest Department of Pakistan)

Chapter 3

Art and Architecture of Tilla Jogian Temples

Located at the highest peak of eastern salt range in Punjab, the buildings of Tilla Jogian complex are excellent example of architecture surviving decades of negligence, environmental and climatic changes. The complex was built 3200 feet above sea level which could be reached after a hike on a way filled with hard and slippery stones.

Buildings of the complex are a perfect specimen showing hard labor and wonderful techniques used in the past (Plate.6). Building temples in Tilla Jogian must have been a feat of engineering. Architecture of the complex indicates that this Tilla was a noteworthy place in the world of jogis, for they built a remarkable place that has lasted for centuries.

3.1. Architecture of Tilla Jogian

Complex endured series of changes and damages over the years, but the surviving buildings represent Sikh Architecture (Plate.7). The complex underwent last constructions and structural changes during the time period of Raja Man Singh I (1594-1606).

The undoing of the ancient monastery of Tilla Jogian came after the creation of Pakistan. Persecution forced the jogis to flee the new country leaving Tilla Jogian forsaken.

3.2. Construction Material

The construction materials used for erecting the temples were:

1. Limestone
2. Bricks
3. Lime and mud plaster

The material used for exterior is uniform i.e. limestone with lime and mud plaster used as mortar. Brick was used for relatively accurate masonry, for this purpose the brick type that was used there was baked brick (Plate 9). Size of the brick found in ruins is 18”x 10”x3”. Lime plaster was used for covering the bricks and stones for finished look.

3.3. Layout

Three prominent entrances were found at the area of study of researcher (Fig.1). Other than entrances, this area had subject of interest of researcher, that being the six main temples of Jogi Tilla.

The area where main temples are situated is approximately 5,440 square feet. There are total six temples in the main part of complex and there is only one main entrance into the area of temples.

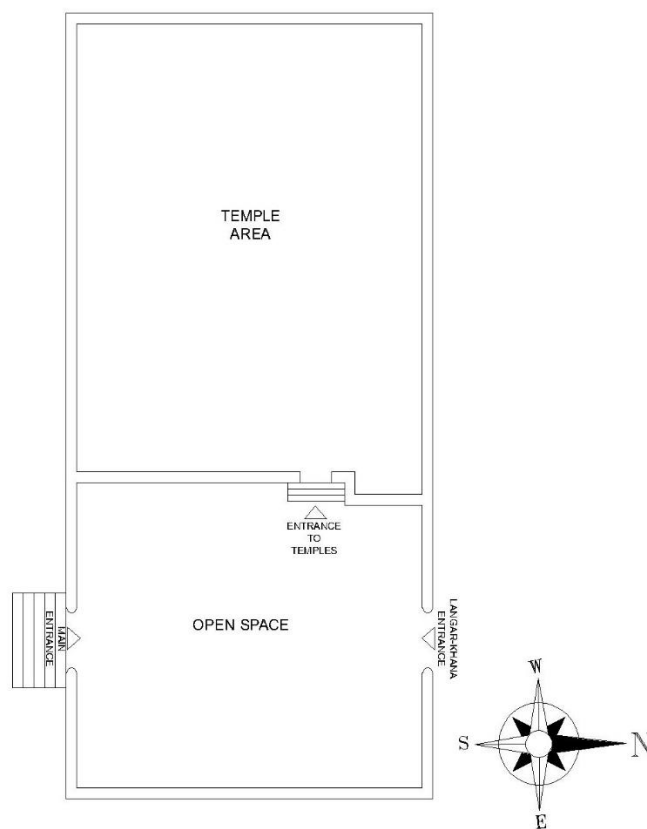


Figure 1: A rough sketch showing entrances (sketch by Researcher).

3.4. Main Entrance

The existing doorway that we have assumed to be the main entrance into the main area of complex is approximately eight feet high arch, having width of five feet.

A stairway leads up to the arch, which leads to an open space which has another arch standing on the directly opposite side of main entrance i.e. northern side of the complex, which is known to be the remains of Langar-khana Entrance.

Main entrance has huge pointed arch forming the doorway whereas, the Langar-khana entrance is decorated by multi-foil arch. (Plate 8, Plate 10)

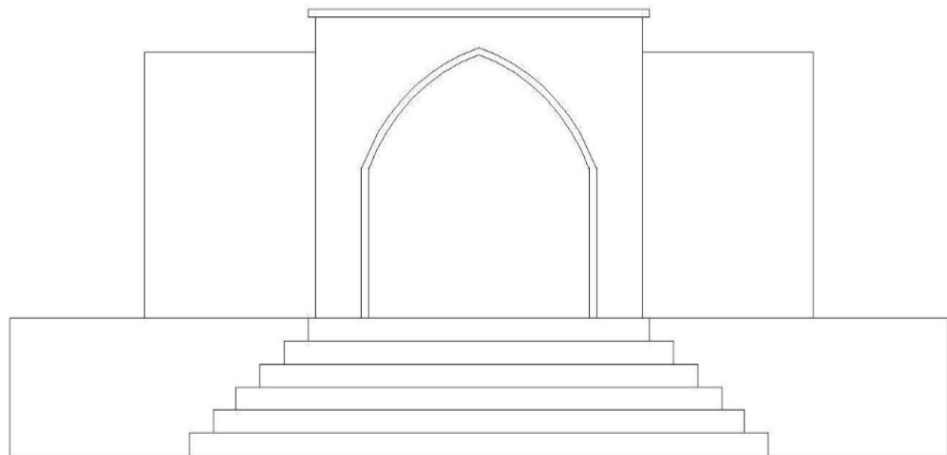


Figure 2: Complex- Main Entrance (sketch by Researcher).

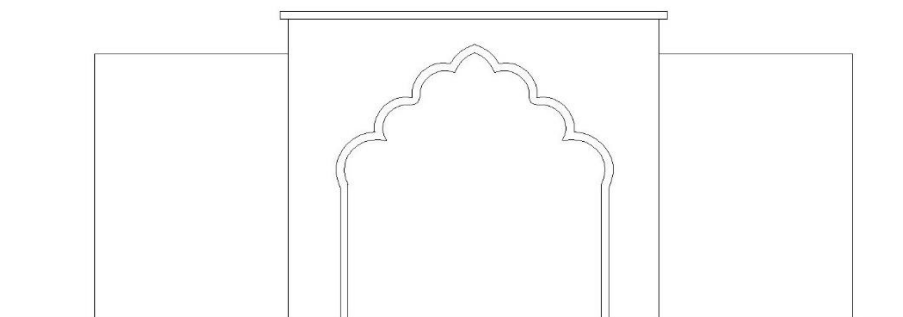


Figure 3: Complex-Langar-khana entrance (sketch by Researcher).

3.5. Entrance to Temples

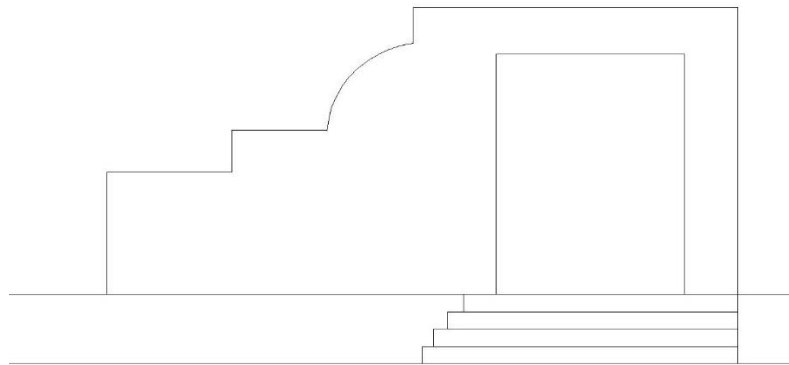


Figure 4: Temple Area-Entrance (sketch by Researcher).

Entrance into the area of temples is located at its left (western) side of main entrance. A set of steps leads up to the doorway of temples.

This entrance is a simple rectangular open space without any arch covering it (Plate 14). It is smaller than main entrance, being only three feet and ten inches wide.

3.6. Temple Area

The area of complex that contains six temples of monastery, is the focus of the study of researcher.

These six temples are present on a flat raised surface of the hill consequently, they can be seen even from some distance as a prominent feature of the whole complex. Single entrance provides entry into this area, cluster of these six temples is enclosed in walls from all four sides (Plate.16).

These buildings have faced vandalism at the hands of treasure hunters and ordinary people, even after all the damage we can see traces of fading frescos and carvings in some of the buildings (Plate.22, Plate.24).

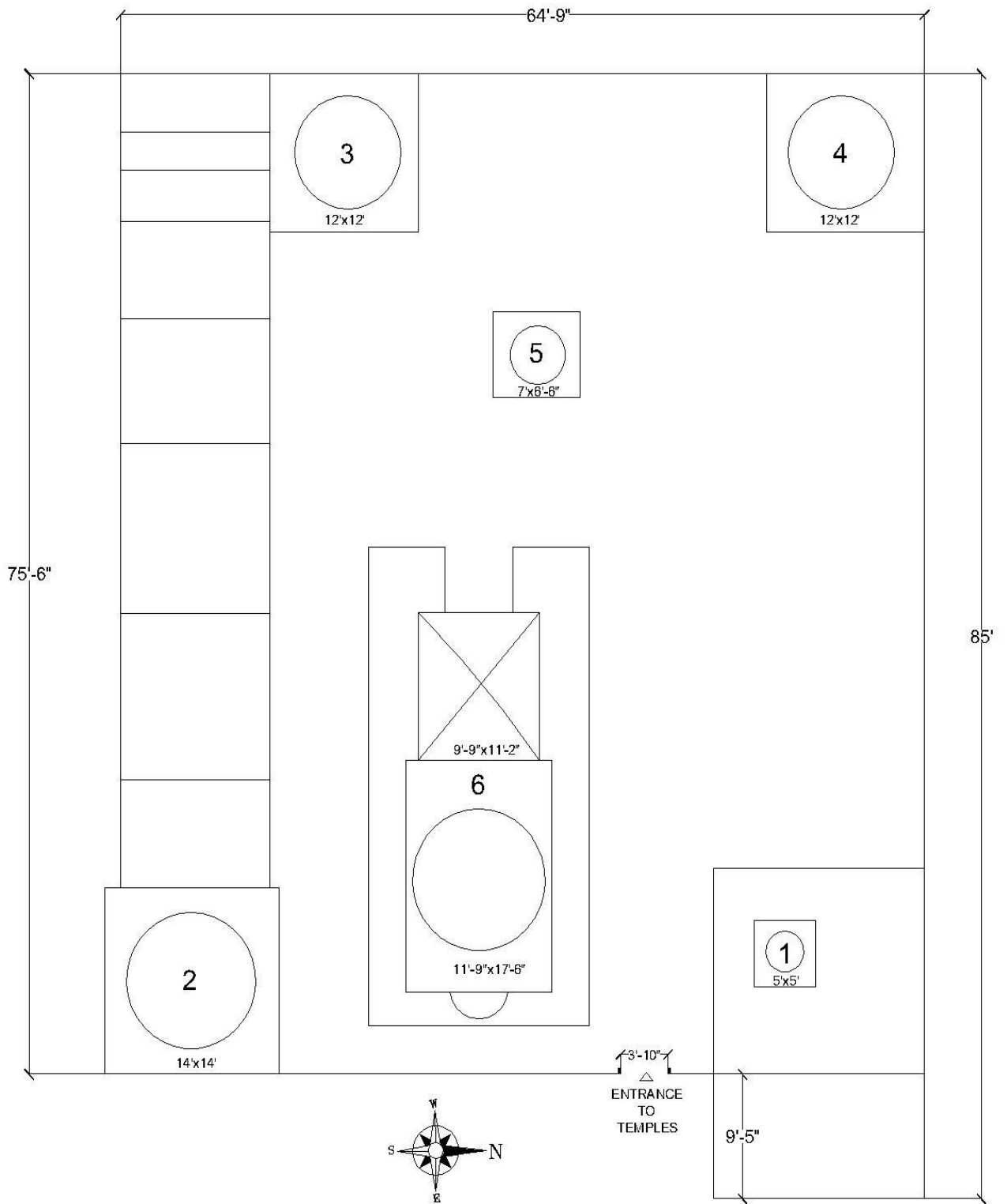


Figure 5: Main Temples' Area- Layout Plan (sketch by Researcher)

3.7. Temple 1

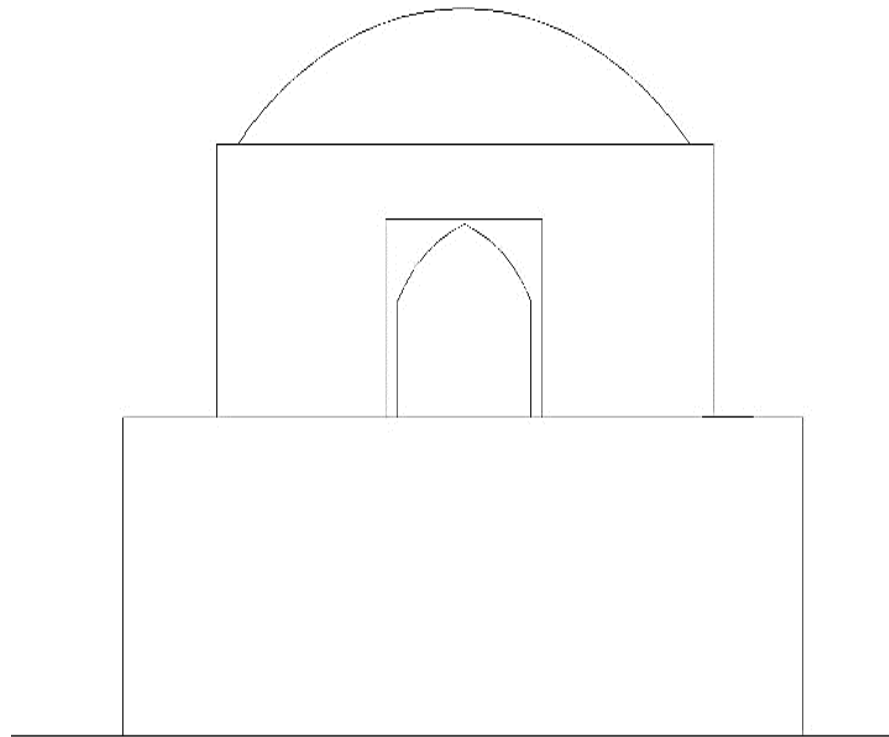


Figure 6: Temple 1- Front elevation (sketch by Researcher).

Located at the north-eastern side of the main part of complex, just beside the main entrance, this is the temple that has been extensively vandalized and is on verge of complete collapse. The only somewhat surviving feature is its round dome (Plate 17).

The hateful hands of vandals laid this small cubicle low. If we measure the fallen structure, the height of this temple may have been approximately seven feet and height of dome is one foot.

The doorway of the temple is two feet wide, but the inside space of the temple could not be measured because of the fallen debris.

3.8. Temple 2

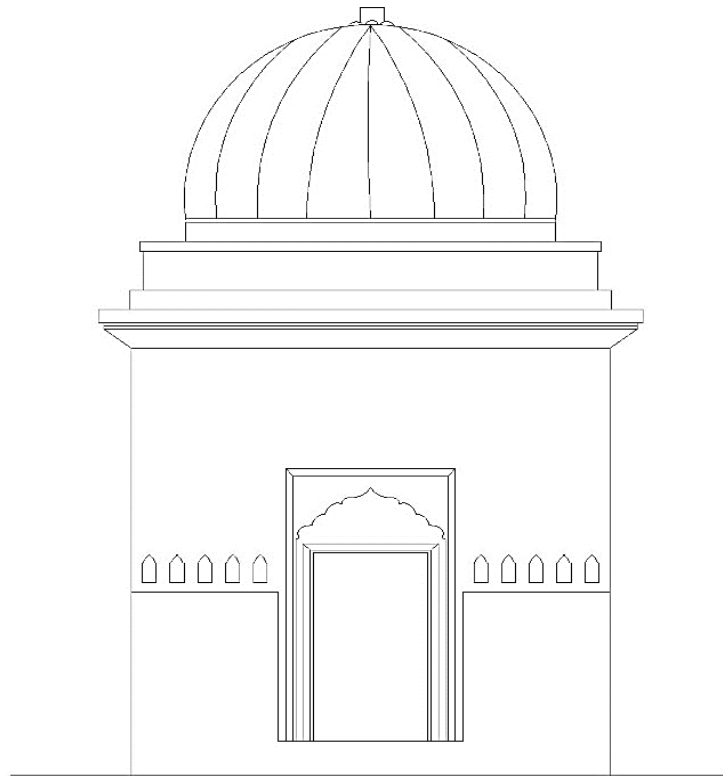


Figure 7: Temple 2- Front elevation (sketch by Researcher).

Approximately sixteen feet high (including the dome), Temple 2 has survived the damages somewhat as the structure stands intact, but interior of the building has faced every sort of damage and negligence (Plate 18, Plate 19).

Having decorative multi-foil arch on the doorway, the façade of this temple has total ten niches, five each on left and right sides of entrance

Temple 2 has hemispherical ribbed dome with decorative finial on top (Plate 20). Finial of the dome has cemented floral petals at its base.

This is the temple where Guru Nanak stayed for one night when he visited Tilla Jogian. May be this is the reason that this specific temple was built using architectural elements especially the dome, like that of a typical gurdwara, to signify the place of his night stay.

3.9. Temple 3

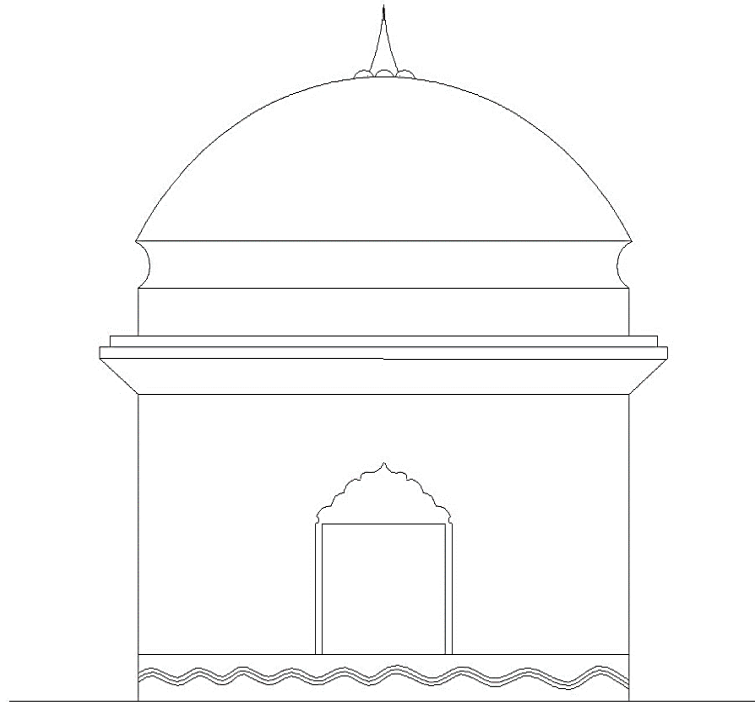


Figure 8: Temple 3-Front elevation (sketch by Researcher).

Semi-circular dome covers the roof of Temple 3, a conical rest on top of this dome with cemented floral petals at its base (Fig.8, Plate 21). Height of this dome is three feet six inches (excluding the conical).

Multi-foil arch on the entrance of the Temple 3, leads towards the interior filled with floral paintings. These floral paintings cover walls and inner dome of the temple but have faded due to defacement (Plate 22, Plate 24).

Inside this temple three niches can be found on three walls except main entrance wall. These niches were probably used for keeping lamps (Plate 23, Plate 24, Plate 25).

3.10. Temple 4

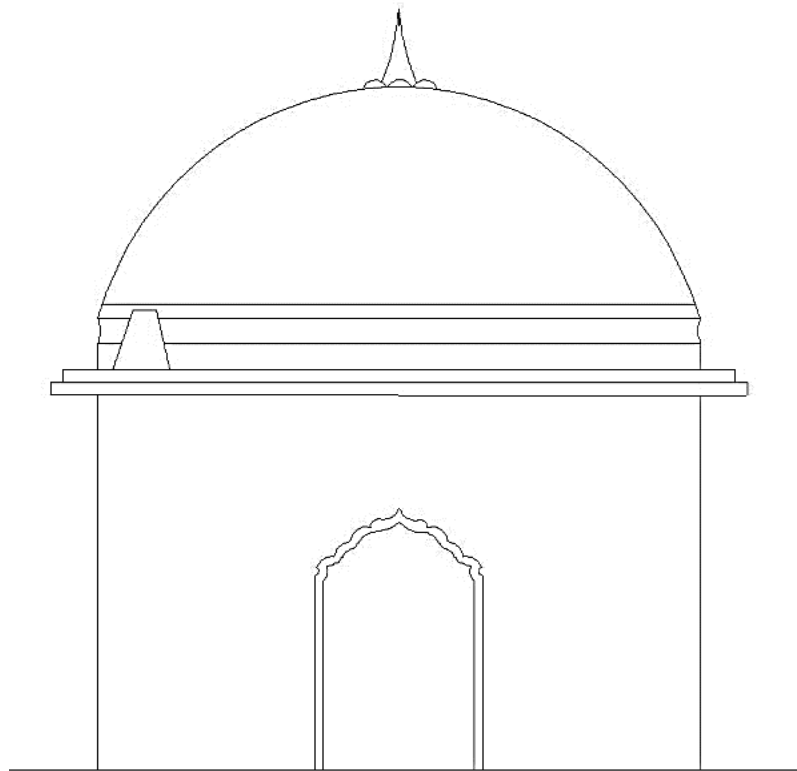


Figure 9: Temple 4- Front elevation (sketch by Researcher).

Located at the north-western side of complex Temple 4 is like Temple 3 in terms of covered area, decorative interior and dome shape (Fig.9, Plate 26).

Interior of this temple is in better condition than Temple 3. Fresco paintings are covering walls from top to bottom. Floral patterns make up this artwork, that has somewhat survived the decades of vandalism and disasters (Plate 27).

Outer dome is in a simple semi-circular shape without any decorative element however, inner dome of this temple has round floral pattern enclosed in circle at its center, lines emitting from this circle end at the base of the dome, giving it a web like appearance (Plate 28, Plate 29).

3.11. Temple 5

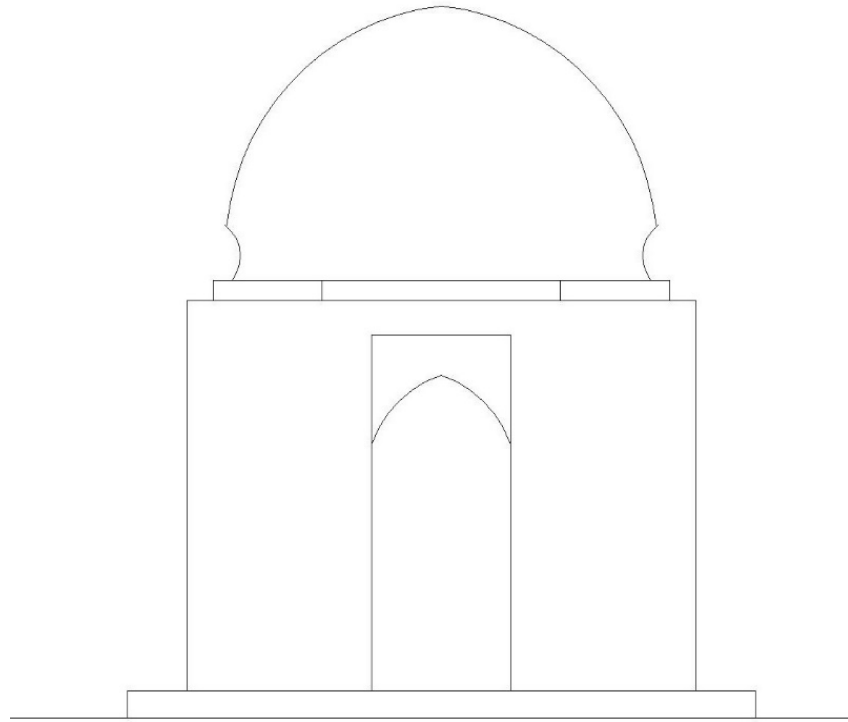


Figure 10: Temple 5- Front elevation (sketch by Researcher).

Smallest standing structure found in the complex is Temple 5. Standing at the height of seven feet nine inches, this temple covers an area of forty-two square feet.

Pointed arch is found at the entrance of this temple, whereas round dome covers the roof of this short temple. Dome of this building is comparatively huge to its structure; half of the height of this temple is due to three feet high dome (Fig.10, Plate 30).

3.12. Temple 6

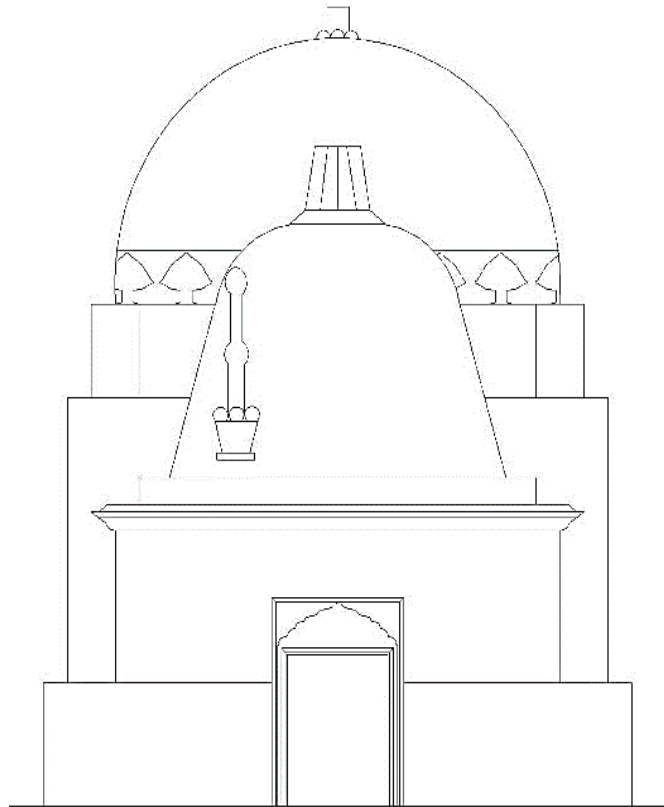


Figure 11: Temple 6-Front elevation (sketch by Researcher).

This is the main temple of monastery, two joined buildings located at the left side of the entrance, have only one entrance. It is also associated with Lord Shiva, as temple of Lord Shiva (Fig.11). These two structures; *sikhara*⁴⁸ and *garbha griha*⁴⁹ give this temple appearance of two separate buildings from outside (Fig.12). These two buildings are a feature of Hindu Architecture. This shows the amalgamation of Sikh and Hindu architecture in monastery.

⁴⁸ A sanskrit word translating literally to "mountain peak", refers to the rising tower in the architecture of North India, and also often used in Jain temples.

⁴⁹ the innermost sanctum of a Hindu temple where resides the murti (idol or icon) of the primary deity of the temple. Literally the word means "womb chamber", from the Sanskrit words garbha for womb and griha for house. Although the term is often associated with Hindu temples, it is also found in Jain and Buddhist temples.

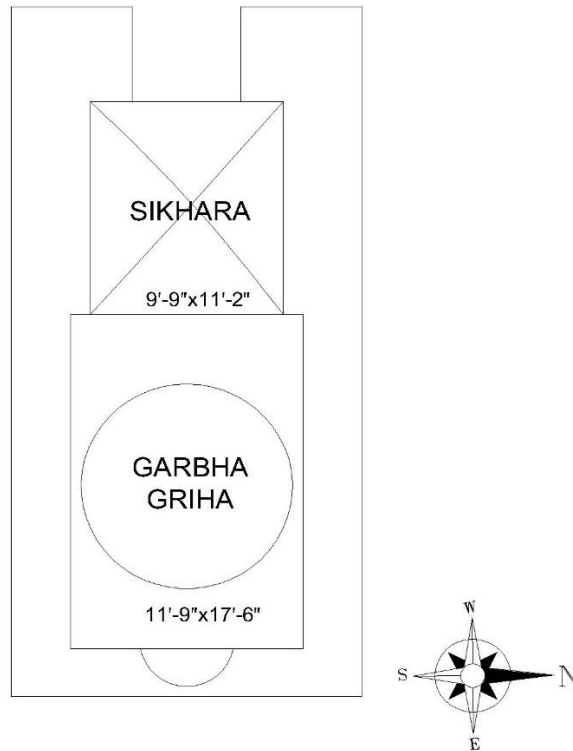


Figure 12: Temple 6-Bird's eye view (sketch by Researcher).

Entrance of this temple is at western side. Doorway of this entrance is in the wall of *shikhara*. Tapered part of *sikhara* has a single floral pattern carved on its western side. Rising from cemented petals, a cemented conical rest on the top of this spire (Plate 31).

Ruins of this structure show that multi-foil arch decorated this approximately six feet high entrance.

Garbha griha: Covering the area of 204 square feet, *garbha griha* is entered by a doorway at western side, inside *sikhara* (Plate.34). Generally, in Hinduism only *pujaris* can enter this chamber. Resting on its roof is a typical round dome, but its distinguishing feature from other domes in complex is decorative pattern just above its base (Fig.13, Plate 36).

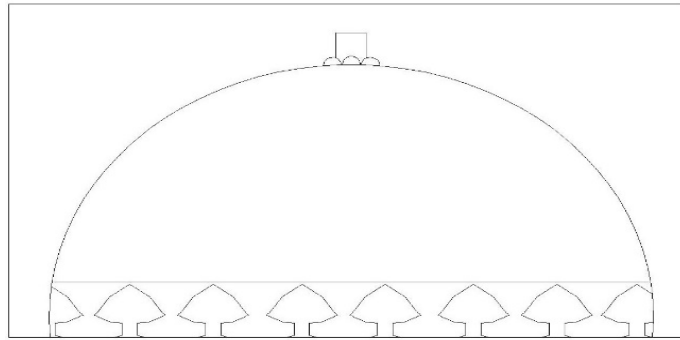


Figure 13: Temple 6-Dome (sketch by Researcher).

Exterior of this temple has some decorative elements on its northern, eastern and southern sides. Southern wall has four blind arches, whereas northern wall has two blind arches.

Eastern wall of this Temple has most distinct decorative feature, which is not found in other temples in complex (Fig.14). Right in the middle of wall there is small outward projecting section resembling *mehrab*⁵⁰ (Plate 39). Hanging at the center of the wall flanked by two blind arches, this noticeable protruding structure from the wall is crowned by a small ribbed cupola (Plate 40, Plate 41).

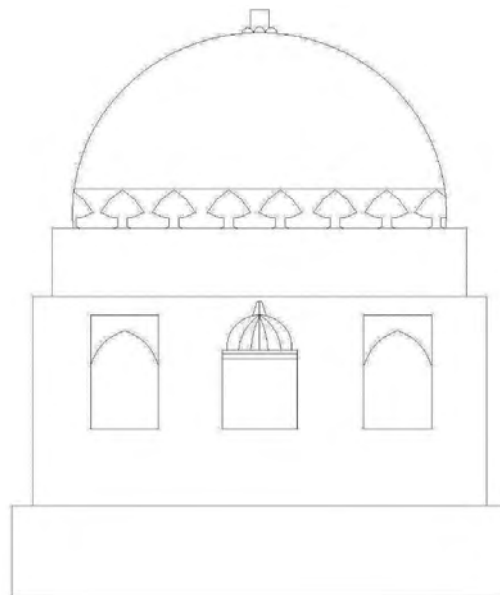


Figure 14: Temple 6-Eastern elevation (sketch by Researcher).

⁵⁰ A semicircular niche in the wall of a mosque that indicates the *qibla* (the direction Muslims should face when praying).

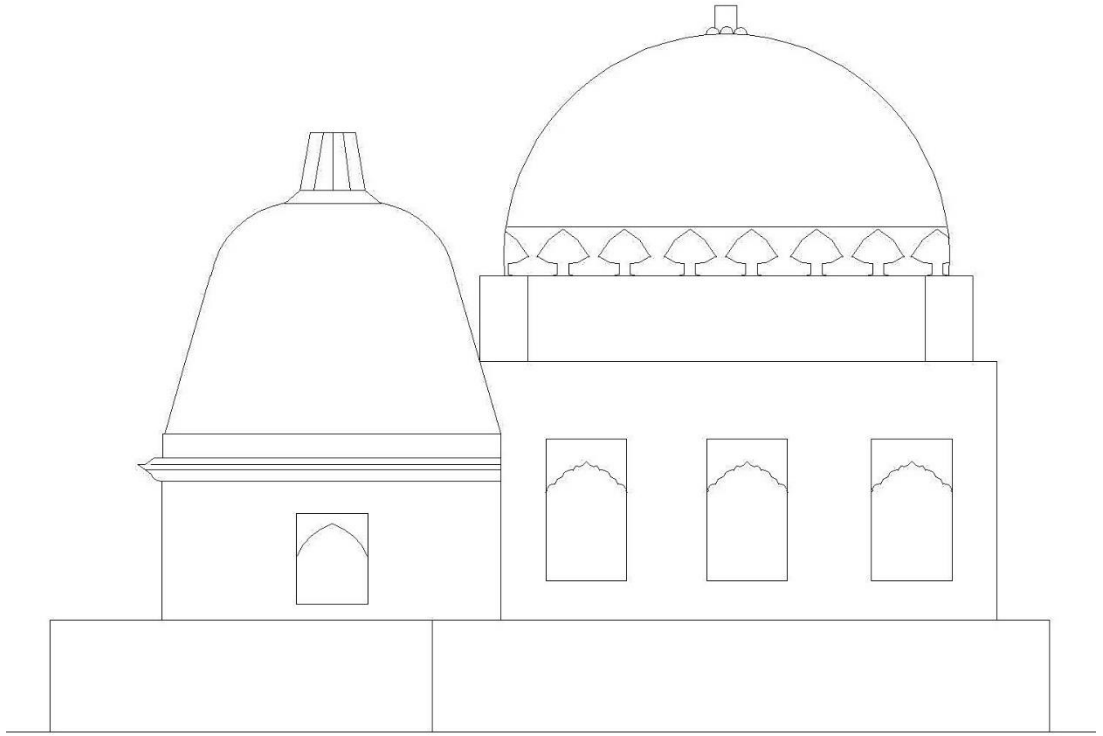


Figure 15: Temple 6-Southern elevation (sketch by Researcher).

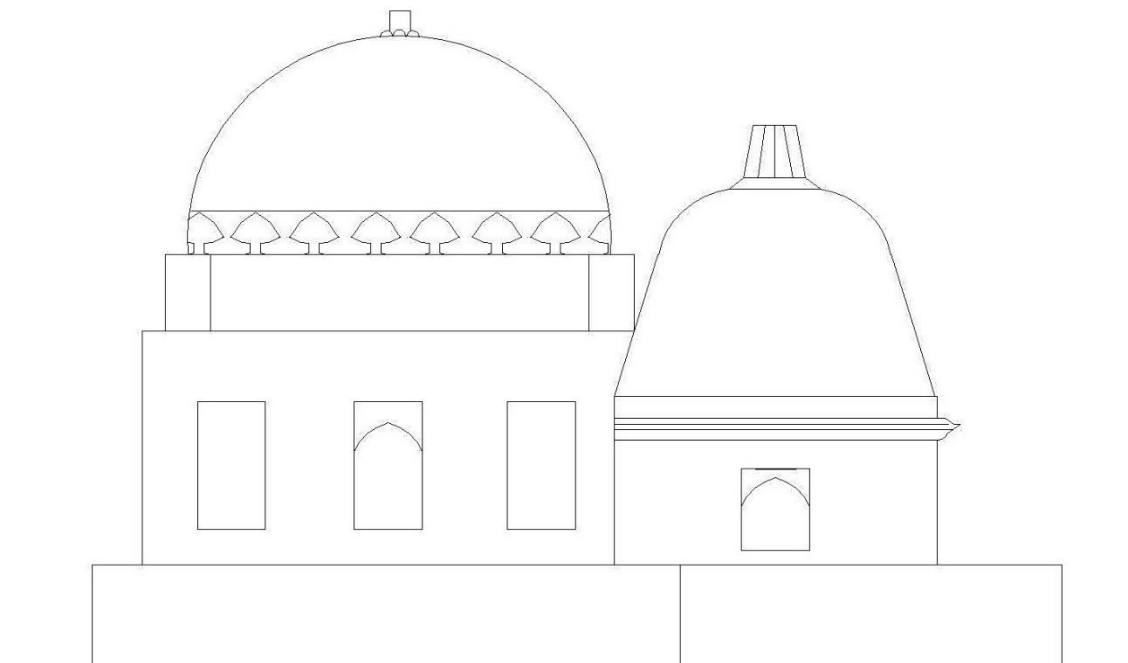


Figure 16: Temple 6- Northern elevation (sketch by Researcher).

3.13. Other Structures

Mughal Water Tank: Located on a separate mound at the south of Main Temples, this water tank is said to be built during Mughal era; Akbar's era to be exact. Akbar visited Tilla Jogian twice, the first time in 1581 and then four years later. He was fascinated by the Cynic thinking of the Kanphata jogis of monastery. On both visits he held discussions with the elders of Tilla. Those were perhaps the days of drought, so the jogis requested for a water tank, so Akbar gifted them with this large water reservoir. It was provided water with run-off from surrounding higher ground by concealed channels.

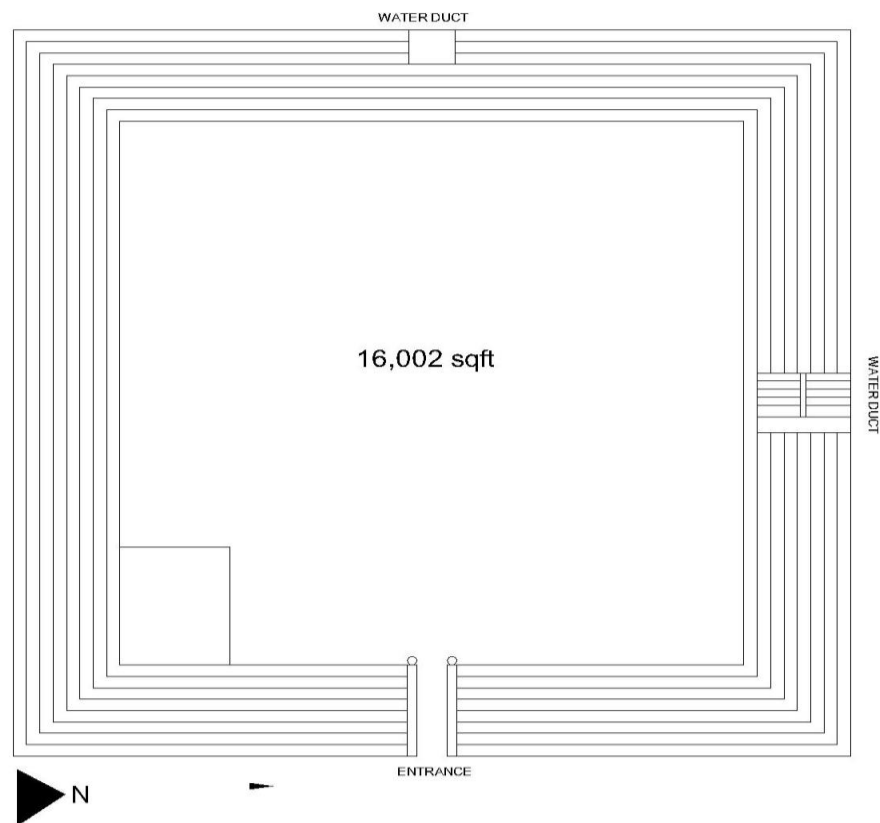


Figure 17: Mughal Water Tank-Bird's eye view (sketch by Researcher).

Today this tank is as dry as bone because of decades of disuse has choked up the conduits but the structure is in better condition than temples of Tilla. The pond was supposed to catch rainfall too, but it has sprung a leak now (Plate 42-46).

Covering an area of 16,002 square feet (Fig.17), the bath has two huge water ducts visible due to prominent structures covering them and one open entrance for people. A slope at the entrance leads into the bath, two small minarets⁵¹ are flanking the entrance to bath (Plate 42). Each minaret is topped with cupola and inner cupola of these minarets is decorated with fresco paintings.

Gurdwara: Situated at the extreme north-west edge of the mount, this small domed structure actually marks the place where Guru Nanak, the founder of Sikhism, mused for forty days. In Guru Nanak's remembrance, Ranjit Singh as an act of reverence, built this gurdwara (Plate 47).

Other Temples: Hidden in overgrown vegetation and weeds, small cubicle like temples are found along the edges of Mughal Water Tank (Plate 48-51).

Rest House: A colonial-style rest house with a high roof and veranda running around three sides once stood on the summit a little away from the monastery to remind of the deputy commissioner's annual stint at Tilla Jogian (Plate 52-53). This building dating back to about 1880 was pulled down in 1986 to be replaced by the present rest house. Whereas the older building required only extensive repair even after a century of use and disuse, the present building has once already been rebuilt from complete ruin in less than twenty years. (Rashid, Jhelum; City of the Vitasta, 2005, p. 55)

3.14. Analysis

The complex was the pilgrimage site for Hindu jogis in Punjab before the events of 1947 and had accommodated hundreds of monks. The site is also important in Sikhism for its association with the creator of the Sikh faith, Guru Nanak.

⁵¹ A type of tower typically built into or adjacent to mosques. The basic form of a minaret includes a base, shaft, a cap and head. They are generally a tall spire with a conical or onion-shaped crown.

Tilla Jogian architecture is the perfect symbol of jogis' devotion towards their belief. They built these strong temples at a very remote place. They didn't merely erect some walls instead they fully focused on décor and strong structures.

After the field work and all the study, researcher concluded that there are six main Tilla Jogian temples, not seven as claimed by various scholars. The Temple 6 though looks like two joined buildings, it is in fact a Hindu temple comprised of *sikhara* and *garbha griha*.

Local inhabitants have scoured the site in order to discover coins and relics to sell to tourists. Vandals have also harmed the site, as well as the memorial built by Ranjit Singh to mark the place where Guru Nanak meditated. As of 2012, the site has come to be unkempt due to overgrown vegetation, resulting in a slow obliteration of the site.

Authorities need to pay attention to this site as it is a valuable linkage in our history and being a place of reverence for Hindus and Sikhs alike, it can become a great revenue generating tourist attraction.

Conclusion

Tilla Jogian is a site of very old times. Although its beginning is unknown but the evidence of the practicing of Yoga are found from the Indus Valley Civilization. There are three seals that depict the Yoga practice in the Indus Valley Civilization. It is believed that Hindu god Shiva himself is the founder of Yoga system. He is thought to be the first Yogi. The written history of Tilla Jogian goes back to 1st century BC, but it is not confirmed whether this monastery was built in 1st century BC or later. The time period of Puran and Raja Bhartari was 1st century BC and Gorakhnath started this monastery slight earlier. It is said that god Shiva himself started this monastery and Balnath was another name of god Shiva or probably he was the Avatar of god Shiva.

The meaning of the word Yogi or Jogi is same. The Jogis of Tilla Jogian were basically the followers of Nathism and the title of these jogis was Nath. Most of the Jogis had set this title with their names like Gorakhnath, Balnath etc. In the remote times, the monastery of Tilla Jogian was the main spot for Jogis. All the Jogis had to visit this monastery at least once in their life or for becoming a perfect Jogi, it was a requirement to visit this monastery. They practiced different types of Yoga and focus on Hatha Yoga. Guru Gorakhnath spread Hindu education with special emphasis on meditation. The jogis were not doing any job for their survival and fulfillment of their needs. They begged for the Jogis of monastery. They had no specific home for living because they left their home behind and stayed at monastery or any separate or far-away place, where they practiced different rituals for final renunciation of the world. They totally left their worldly life and accept loneliness and difficulties for themselves. They used to wear special type of earrings so, they were used to call Kanphata Jogis. When a Jogi perfectly realized Shiva within himself, he was supposed to become inwardly identical with Shiva, however outwardly he may live and move in the world as a normal individual

among others. Although this sect has not attracted much attention among academicians, even today there are millions of practitioners of this sect across India.

The cluster of six temples of monastery, holds higher value and importance than other structures found in Tilla Jogian complex. Architecture of these six main temples shows the full devotion of jogis in creating the lifestyle suitable for their needs. They built structures on a hill only for shelter, as the buildings are nowhere near spacious. It can be assumed that each temple was built for a single Jogi and only one Jogi sat there for meditation. The structures are not expansive, but interior of the temples is decorated with fresco paintings. Temples of the monastery may have faced renovation and changes over the course of its existence, but surviving buildings represent Sikh architecture. Representative of Sikh architecture, the squatted merlon dome found at the right side of monastery's entrance characterizes 'submissiveness' of jogis in fulfilling the requirements that their lifestyle entailed.

This significant part of our history has been badly vandalized and neglected at the hands of locals and authorities, for being of different belief. It is sad that Pakistani Muslims in obsession of forming links with Arabia and Central Asia, have neglected this place and severed the links with land of their ancestors. It is recommended by the researcher to take a special care by preserving this valuable site for future generations. The site can be a significant source for attracting religious tourism which could lead in presenting a soft image of Pakistan to the world.

Glossary

Ahimsa: The doctrine of non-injury.

Akhara: A monastery.

Asana: Posture. Sometimes involves exercises.

Blind arch: Arch found in the wall of a building that has been infilled with solid construction and so cannot serve as a passageway, door or window.

Chatri: Elevated, dome-shaped pavilions used as an element in Indian (specifically Mughal and Rajput) architecture. The word Chatri means ‘canopy’ or ‘umbrella’.

Colonial Architecture: An architectural style from a mother country that has been incorporated into the buildings of settlements or colonies in distant locations. In sub-continent (India and Pakistan) it refers to British style of architecture.

Conical: Cone-shaped or funnel-shaped, architectural element crowning a dome, giving it a complete look and a decorative feature.

Devi: The Goddess.

Dhuni: Yogi’s sacred fire.

Dome: An architectural element resembling the hollow upper half of the sphere. It forms the roof of a building or structure, typically with a circular base.

Finial: A crowning ornament or detail. In architecture, finial is any decorative fitting at the peak of gable or dome.

Fresco: (plural frescos or frescoes) A technique of mural painting executed upon freshly laid, or wet lime plaster. Water is used as the vehicle for the dry-powder pigment to merge with

the plaster, and with the setting of the plaster, the painting becomes an integral part of the wall.

Gaddi: A cushion, a throne.

Garbha griha: the innermost sanctum of a Hindu temple where resides the murti (idol or icon) of the primary deity of the temple. Literally the word means "womb chamber", from the Sanskrit words garbha for womb and griha for house. Although the term is often associated with Hindu temples, it is also found in Jain and Buddhist temples.

Gurdwara: Place of worship for Sikhs.

Laya: Union; unconsciousness. A state where the mind ceases to function. A return to the undifferentiated state. Samadhi.

Linga: The Phallus of Shiva (in text the word is often used for yoni-linga and is so intended unless otherwise specified).

Mahant: Head of a monastery; a chief teacher.

Mantra: A sacred text, a spell. An instrument of thought, when right used, embodying supernatural power.

Mela: A religious fair.

Mihrab: A semicircular niche in the wall of a mosque that indicates the qibla; that is, the direction of the Kaaba in Mecca and hence the direction that Muslims should face when praying.

Minaret: A type of tower typically built into or adjacent to mosques. Minarets serve multiple purposes. While they provide a visual focal point, they are generally used for the Muslim call

to prayer (*adhan*). The basic form of a minaret includes a base, shaft, a cap and head. They are generally a tall spire with a conical or onion-shaped crown

Moksa: Release; salvation.

Mundra: Earring worn by a yogi.

Multi-foil Arch: A style of arch that was an architectural element in the Moorish architecture of al-Andalus. The term is French, "foil" means "leaf." Hence, it is called multi-foil as it has leaf like shape.

Nad: A whistle worn by yogis; more particularly, sound.

Nada: Sound.

Nadi: A channel, or a nerve, a path for vital force; one of the elements in the physiological theory of the Yoga.

Niche: A shallow recess, especially one in a wall to display a statue or other ornament.

Panth: A sect, or a division of a sect.

Pir: A saint, a synonym for *mahant*.

Pointed Arch: It is termed as an arch with a pointed crown. It forms an archway where the peak concludes with a sharp point.

Pujari: A Hindu temple priest.

Ribbed dome: A cupola subdivided by radiating ribs.

Sakta: A worshipper of Sakti.

Sakti: The female power or principle, often personified; the Goddess.

Samadh (Samadhi): Tomb of a saint. As a technical term the final state in the Yoga process; 'release'.

Siddhis: Perfections; supernormal powers.

Sikhara: A sanskrit word translating literally to "mountain peak", refers to the rising tower in the architecture of North India, and also often used in Jain temples.

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Pictographic look at Tilla Jogian Complex



Plate 6: Tilla Jogian in 1905. (Oman, 1905)



Plate 7: A view of main temples of Tilla Jogian (photo by Researcher).



Plate 8: View from top (photo by Researcher).



Plate 9: Fallen structure of complex showing bricks and limestone (photo by Researcher).



Plate 10: Complex-Main Entrance-Pointed arch (photo by Researcher).



Plate 11: Main entrance- view from north-eastern side (photo by Researcher).



Plate 12: Complex-Langar-khana Entrance-Multi-foil arch (photo by Researcher).



Plate 13: Complex- Langar-khana and Temple Area Entrance (photo by Researcher).



Plate 14: Temple Area-Entrance (photo by Researcher).



Plate 15: Main Temples-A View (photo by Researcher).



Plate 16: Main Temples-A View (photo by Researcher).



Plate 17: Temple 1-Fallen structure (photo by Researcher).



Plate 18: Temple 2-Front view. (Singh I. , 2019)



Plate 19: Temple 2-View from western side (photo by Researcher).



Plate 20: Temple 2- Ribbed dome (photo by Researcher).



Plate 21: Temple 3-Front view (photo by Researcher).



Plate 22: Temple 3-Faded paintings on inner dome and walls (photo by Researcher).



Plate 23: Temple 3 Interior-niche on southern wall (photo by Researcher).



Plate 24: Temple 3 interior-niche and paintings on western wall (photo by Researcher).

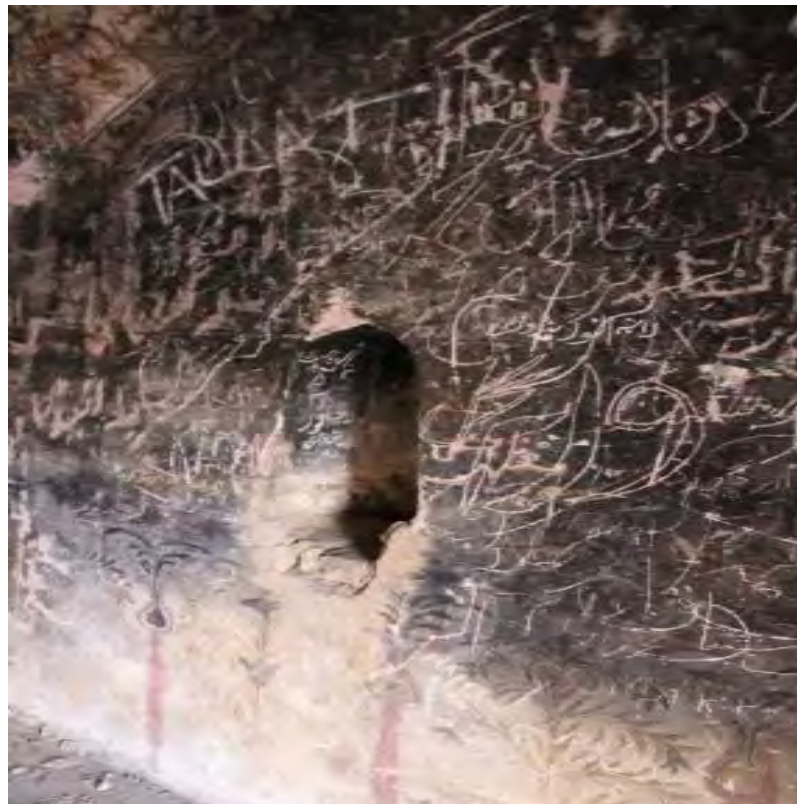


Plate 25: Temple 3 interior- niche and faded paintings on northern wall (photo by Researcher).



Plate 26: Front view of Temple 4 (photo by Researcher).



Plate 27: Temple 4- Paintings on wall (photo by Researcher).

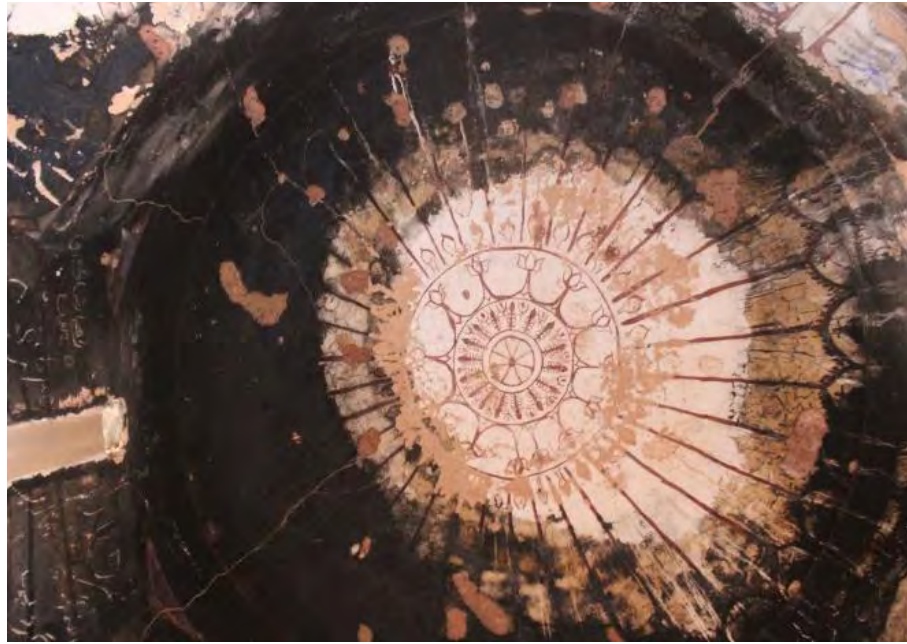


Plate 28: Temple 4- Paintings on inner dome (photo by Researcher).



*Plate 29: Temple 4- Paintings on wall and inner dome. From google
(Source: [Tilla Jogian Paintings](#) , January 13, 2019)*



Plate 30: Temple 5-Front view (photo by Researcher).



Plate 31: Temple 6 (photo by Researcher).



Plate 32: Temples 6 -Entrance in Sikhara (photo by Researcher).



Plate 33: Temple 6- Carved floral pattern on sikhara (photo by Researcher).



Plate 34: Temple 6- Garbha griha Entrance (photo by Researcher).



Plate 35: Temple 6-Dome (photo by Researcher).



Plate 36: Temple 6-Floral pattern on Dome (photo by Researcher).



Plate 37: Temple 6- Southern side (photo by Researcher).



Plate 38: Temple 6-Northern side (Source: [Temples of Tilla Jogian](#) , 13th Jan 2019)



Plate 39: Temple 7- Eastern side (photo by Researcher).



Plate 40: Temple 6-Protruding section of Eastern wall (photo by Researcher).



Plate 41: Temple 6- Close-up of ribbed cupola on eastern wall (photo by Researcher).



Plate 42: Mughal Water Tank-Entrance (Source: Tilla Jogian Water Tank , 13th Jan 2019)



Plate 43: Water Tank- Small minarets at Entrance (photo by Researcher).



Plate 44: Water Tank- Northern water duct and Entrance (Source: Water Tank at Tilla Jogian , 13th Jan 2019)



Plate 45: Water Tank- Western water duct (Source: Water Tank at Tilla Jogian , 13th Jan 2019)



Plate 46: Water Tank- View from north-east (Source: [Water Tank at Tilla Jogian](#) , January 13, 2019)



Plate 47: Gurdwara. ([Gurdwara at Tilla Jogian](#) , February 4, 2019)



Plate 48: Temple at North-western side of Water Tank. (Amir, 2014)



Plate 49: Temple at North-western side of Water Tank. (Amir, 2014)



Plate 50: Temple at North-eastern side of Water Tank (photo by Researcher).



Plate 51: Temple at North-eastern side of Water Tank (photo by Researcher).



Plate 52: A colonial-style Rest House. (Amir, 2014)



Plate 53: Another side of Rest House. (Amir, 2014)



Team at Tilla Jogian for field work