

## PASHUPATI NATH OF KANTIPUR

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*"Shiva adopts whom everyone has abandoned"*

Shiva is a Mahayogi. Shiva or Mahadev is one of the most important deities in Hinduism. He is a true form of the principle of stoicism, he is a god in the trinity, the Bhairava of Tantra Sadhana, his name is Rudra in the Veda and so Shiva is the only world somewhere. As much as Shiva is loved for his gentleness, his raudra form is as famous. The origin of the universe is from Shiva and its conduction and destruction too by the Shiva. Shiva is the source of eternal and creation process. All the concepts and beliefs contained in the Hindu religion known as 'Sanatan Dharma' are very closely associated with this word 'Sanatan'. The majority of Sanatana Dharma which means an ancient eternal system or its sequence or adherence to religion has been passed on to generations by hearing and remembering 'Shruti' and 'Smriti'. The Vedas were composed only after the creation of the Vedic society and the mention of the social and religious system of that time began to be found in written form. In Hinduism, Brahma, Vishnu and Mahesh, these three were presented as creators, nurturers and destroyers of the universe. All three are the pillars of Hinduism. These three existences are depicted differently in Vedic literature, with Shiva identified as an important element of the universe, Mahesh or Shiva's important role in these three elements is determined. Shiva, who has been presented in various forms from time to time by Shruti-Smriti in Sanatan Dharma, is a mystery in itself. Mahesh means Maha Ishwar, ie one who is omniscient, omnipresent and

omnipotent. Which has neither beginning nor end, the existence of such Lord Shiva is shown in the Vedas by Linga. Jyotirlinga has special significance in Shiva's religious places. One of the most recognizable signs of Shiva is Linga. Hence it is called Shivling. Jyotirlinga is an awakened form of it which is illuminated by Shiva, therefore it was called Jyotirlinga. According to Hindu mythology, all Jyotirlingas are self-ground, so their importance is considered more than other Shivalingas. While many stories related to the establishment and importance of Jyotirlinga are seen, on one hand, they have less basis than Shruti Smriti. A total of 11 Jyotirlinga in India and half Jyotirlinga Kedarnath and half Jyotirlinga are established in modern Nepal. Kedarnath and Pashupatinath have been considered a complete Jyotirlinga.

Many ancient stories are in prevalence about Pashupatinath Linga. According to ancient beliefs, once there was a dispute between Vishnu and Brahma that this place was chosen to decide who is bigger among them, Shivailluminated "Trilok" by spreading his light. The story of one of these beliefs is like this- Pandavas were very unhappy after killing their brothers after the battle of Kurukshetra. They killed their brothers and relatives. This is called "-slaughter". He regretted his actions, they were considered themselves criminals and felt guilty. He set out in search of Shiva to free himself from this defect and guilt. But Shiva did not want them to be freed so easily from the heinous scandal they committed.

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Therefore, seeing the Pandavas near him, he took the form of a buffalo and started trying to run off from there. But the Pandavas came to know of his secret and tried to catch them by chasing them. During this helter-skelter, Shiva disappeared into the ground and when he resurfaced, his body was shattered at different places. His forehead fell in Pashupati Nath of Nepal and then this temple is considered to be the most special among all temples. A buffalo hump fell in Kedarnath. The two legs in front of the buffalo fell at Tungnath. This place falls in the path of Kedar. The buffalo's navel portion fell in the Indian part of the Himalayas. This place is called Madhya-Maheshwar. It is a very powerful gem complement linga. The place where the buffalo horns fell is called Kalpnath. In this way, different pieces of his body are found in different places (ish-darshan, 2014). Apart from this there is a legend and story in vogue, a legend of Shiva is mentioned in the Puranas. Once Lord Ashutosh attracted to the beautiful Tapobhumi, left Kailash, came here and started living here. In this region of Nepal, they began to roam, becoming 3-horned antelope. Hence this region is called Pashupati region or Mrigasthali. Seeing Shiva thus absent, Lord Brahma, Vishnu got worried and both gods walked on earth in search of Shiva. In this beautiful area, they saw the attractive 3-horned antelope grazing. He feared to be Shiva in this antelope. Brahma immediately recognized from yoga science that it is not antelope but the Shiva is only. Soon he jumped and tried to catch the antelope's horn in as much as to become three pieces of horn. A piece of the same horn fell in this sacred area and here generated Mahamudra, who became famous as Pashupati Nath. There should be no scientific evidence of all these stories related to the origin of Pashupatinath Shivalinga but the significance of this Shivalinga being Jyotirlinga can be understood from the fact that the pilgrimage of 12 Jyotirlingas is considered incomplete without the sighting of Pashupatinath

Jyotirlinga. Nepal located Pashupati Nath Jyotirling may not be counted in contemporary India, but its establishment and importance show the larger image of India and the expansion of Hinduism.

Kathmandu's initial name was Kantipur, which means the glorious city. The name Kathmandu was later named because there was a large wooden pavilion in the middle of this city. Due to which it was called Kath-Mandap and later on it was called Kathmandu. It was named in 1956 and has since been known by that name (Yashpal, 1965). Kathmandu or Kantipur was founded by Raja Guna Kamadeva in the year 723. When it was about half-past four at the confluence of the Vagamati and Vishnumati rivers. It was a beautiful city situated at a height of a thousand feet. This temple of Pashupatinath located in Kathmandu is the proof of Shiva's self-presence. This temple was built during the reign of Raja Jai Singh Ramdev during the thirteenth century.

In the Hindu scriptures, many stories are found on Shiva and Shivlinga, which shows the existence of Shiva. The Shiva Purana which is dedicated to Shiva describes various forms of Shiva. Chapter 351 of Shiva Purana gives a description of Pashupatinath Jyotiling located in Nepal. 'Pashupati' means animal rescuer or caretaker of animals. From this point of view, it is also indicative of the Vasudhaiva Kutumbakam as stated in Hinduism, where a man was also considered to be the equivalent of an animal in nature and thus God and Pashupatinath 'Jyotirlinga form of God who sees or protects humans and all other living beings alike, Holds a special place.

It has also been said in the past that Pashupatinath Jyotirlinga is the land itself. It means that it is supreme, complete and its effect is limitless. It is believed that this Jyotirlinga is always there, no one has made it, it is made by itself. It is only with this fact that

Jyothirling of Pashupatinath takes the form of a natural element. As nature is complete in itself, no one has made it, Pashupatinath Jyotirlinga is the structure of nature among nature.

The location of Pashupatinath Jyotirlingas and the faith and the belief of the common man in it is the complete saga of human faith and its belief in nature itself. The protector of all living beings and the belief that man himself is an organism among many of those creatures is a sign of a wonderful feeling in itself. It is that we are part of that creation and we have our wholeness in its worship. Pashupatinath is considered the owner of all animals or fauna in the world based on his name. Therefore, integral associative bulls have been included with them. Which also means accepting it as the god of production. That is, Shiva has also been accepted as a productive deity in the form of Pashupati. The biggest evidence of this world confession of Pashupatinath is the received currency of Mohenjodaro in which Yogi is present with rhinoceros, water, buffalo, tiger and elephant which were later considered by experts as an imitation of the ancient God of ancient Iran, the Taurus deity, which known as to be the form of Pashupatinath of the post Hindu period. It is also interesting that apart from the main temple of Pashupatinath, there are 491 other temples of Gods and Goddesses in the Pashupatinath courtyard itself. In this way, Lord Pashupatinath himself represents harmony with all these gods.

Pashupatinath in Kathmandu is considered half Shivalinga and half Shivalinga is considered to be Kedar Nath, therefore the visit of Kedarnath, visiting Kathmandu is considered a complete Shivalingavisitation (Momin, 1996). Pashupati nath Shivling has 5 faces. Assuming that Pashupatinath Jyotirling is himself land and no one made it, the origin and texture on the gender of these human faces is a big mystery in itself. The height of this linga is between 0.9 m and 1.20 m. The western face, which is called

“saddojat” is considered to be the child's face of Shiva. This mouth is considered to be the awakened face of Shiva. It is also considered the face of worldly vision. The east face is called Tattpurush, in which Shiva can be seen with Jata. It is considered to be the form of Param Brahma. At some places, this mouth is also considered as the form of Kubera. The north face is called Vamdev. It is considered half Shiva and half Parvati. Which directly means Shiva has proved equal acceptance of female and male social existence in this creation. The moon can be seen towards Shiva and the kamandal in the hands. The garland of Rudraksha can be seen in the hands towards Parvati. This mouth is also called Ardhanarishvara. This mouth has also been called the face of the holocaust and from this point of view, it has also been considered the face of the creator. The south face is called Aghor. This face of Shiva is fierce and calm at the same time. With this tendency, it has been considered the destroyer of all inauspicious. The fifth face of the penis is called Nirankar, which has been considered upwards. No shape is formed on it. It is also called Ishaan Mukh. It is believed that this fifth face of Shivalinga has some alchemy, which gives it a miraculous appearance. This is the reason that no one can touch this holy face of Shivling except the temple priest. It is the mouth that provides salvation. Thus it can be understood that Pashupatinath Jyothirling is an appropriation or offset of many powers in comparison to other Jyotirlinga. Symbolically, Pashupatinath Jyotirlinga, who fulfils more than one desire, is amazing and extremely mysterious because of the shape as well as the hypotheses contained in that amazing. All these forms seen in Shivling can be seen about human aspirations and life objectives. Human ambitions and ways to achieve them are associated with the emotions displayed in all these faces. The Shiva Tantra is based on the total system, so the head priest of the Pashupatinath temple must be married, ie with

Shakti or Goddess. It becomes clear from this that all the methods of temple worship are dedicated to the whole. (Dongol, 1993) It is not that this form of Pashupati is valid only in India, but also the oldest parts of India which are known by other names, there is a description of various forms of Shiva. Scholars have presented people from time to time with the help of their texts.

The path of Tantra, Mantra and Yantra is described in Hinduism. Shaivism is of special importance in Pashupatinath. While sacrificial is given importance in the worship of Shakti in the Shakti Tantra, the Shaiva Tantra is a different path to salvation in which Shiva worshipers worship like the guardians of creatures under the influence of Pashupatinath. Pashupatinath Jyotirlinga, where on the one hand is the path to attain material happiness, it is also a tool to obtain liberation to freed from the world. The worshipers who come to Pashupatinath in the lap of nature and attain salvation, they are absorbed in nature itself. The mortal form of human life motivates him to fulfil some limited calculated objectives. Important among these is the attainment of salvation. Pashupatinath also attracts many such people to attain salvation. It is such contempt that salvation is attained only by sacrificing one's life in the company of Pashupatinath. The importance of this place is so considered that it frees the worshiper from all the worldly pleasures, luxuries and all the earthly things which he compiles in his life. It is believed to provide a calm and serene experience to the person near death. The venue of the cremation on the banks of the river Bagmati pledges itself to a vivacious and

worldly bond free farewell. Not only this but tourists from all over the world are also influenced by the fascination of Pashupatinath and tourists came here with the abundance number place increases the importance of this place. The form of Shiva who sees the nature of the creature in man as equivalent to other forms of nature and accepts good & evil in the same sense, a man in itself is a symbol of the creature and larger nature of the mind. In Pashupatinath Temple's indirect (occult) scripture has the special place of final salvation, where the peace of the suppliant experience both physically and spiritually. Here Shiva is also a laudator, a supporter, a nourisher, a parent and a liberator too.

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