

Pashupatinath Temple Notes

http://discover-nepal.tripod.com/pashupatinath_temple.htm

The magnificent temple of Lord Pashupatinath about 5 kms north-east of Kathmandu, is situated amidst many other temples on the right bank of the River Baghmati. Pashupatinath is the guardian spirit and the holiest of all Shiva shrines in Nepal.

Lord Shiva is known by many different names; and Pashupati is one. Pashu means animal beings, and Pati means master. In other words Pashupati is the master of all living beings of the universe. This is how lord Pashupati is eulogized in the Vedas, Upanisada and other religious books.

Legends are numerous as to how the temple of Lord Pashupati came into existence here. As stated in chronicles, the image of Lord Shiva in the form of the Jyotirlinga was covered with earth over the years, and soft green grass sprouted over it. Further, as the legend goes, a cow used to go there mysteriously every day and offer her milk to this holy but hidden Linga of Lord Shiva. When the Gwala (owner) saw that the cow had stopped giving milk for a few days he started keeping eye on her; he finally came across the place where the cow offered her milk. With a natural curiosity to know the importance of the place, where his cow made offerings of her milk, the gwala dug up the place and found the Jyotirlinga of Lord Shiva. After this, a number of gwalas gathered to worship this Linga according to religious conformity. This started the tradition of worshipping this Linga. As the time passed, Lord Pashupati started gaining more and more popularity and the reverence from the devotees as a guardian spirit. Gradually the Pashupatinath Temple became a great place of pilgrimage.

The rulers of Nepal, over centuries made contributions to enrich and beautify this holy temple, according to Gopalraj Vamsavali, the oldest temple ever chronicle in Nepal. This temple was built by Supus Padeva, a Linchchhavi King, according to the stone inscription in the courtyard of Pashupatinath in 753 AD. There is another chronicle which states that this temple was in the form of a Linga-shaped Devalaya before Supus Padeva constructed the five storey temple of Pashupatinath in this place. As the time passed, the need for repairing and renovating this temple arose. It was reconstructed by a mediaeval King named Shivadeva (1099-1126 AD) and renovated by Ananta Malla who added a roof to it.

As described in the history, this temple was attacked and badly destroyed by Sultan Samsuddin of Bengal in the mid 14th Century. This plunder caused so much damage to the temple that it needed reconstruction. It was only after ten years, in 1360 AD, that it could be reconstructed and renovated by Javasingha Ramvardhana. Another renovation was taken up by Jyoti Malla in 1416 AD.

The present architectural nature of Pashupatinath temple came into existence as a result of renovation by queen Gangadevi during the reign of Shivasimha Malla (1578-1620 AD).

The temple Pashupatinath stands in the middle of an open courtyard. It is a square shaped pagoda temple built on single platform measuring 23.6 meters from the ground. There are gold-gilt doors on all the four sides of the temple. Inside the temple there is a narrow walk engulfing the sanctum from where one can have closer view of Shivalinga.

On the both sides of each door of the temple there are artistic niches of different sizes containing attractive images of Apsaras, Ashtha Bhairava and other gods and goddesses. These images and niches, painted with gold enhance the grandeur of the

temple. The latticed windows below the roof are other elements of attraction. The struts supporting the roofs and depicting the image of different postures are equally alluring. The gold-gilt images of birds in flying posture in all the four corners of the roof and the winged images of lion, griffin, Ajarapurusa and Mahanaga on the struts in all the corners of the temple gives soaring beauty to the temple. On the upper part of the struts supporting the lower roof, the images of moon, sun and a Purna-Kalasha are carved out. This Purna Kalasha is worshiped as a symbol of Guheshwori.

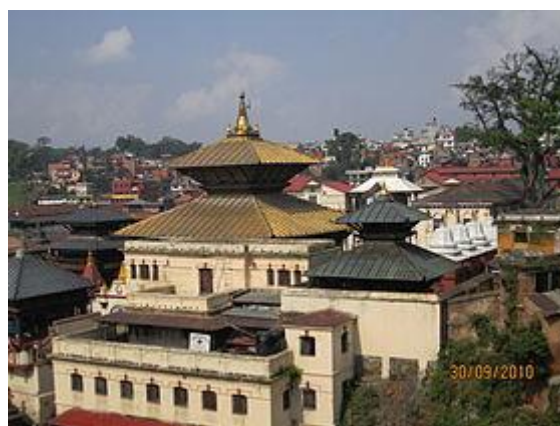
In the sanctum of the temple, there is a very attractive, about three feet high Shiva linga with four faces. All these faces have different names and significance. The face facing east is known as Tatpurusha and the one facing south as Aghora. Similarly, the faces looking west and north are known by the name Sadhyojata and Vamadeva respectively. The upper portion of this linga is known as Ishana. These faces are also defined as the symbol of four dharmas (the most famous places of pilgrimage for Hindus) and four Vedas (sacred books of Hindus). The images of Vishnu, Surya, Devi and Ganesh are also placed in the sanctum of the temple.

Pashupatinath area is regarded as one of the most important places of pilgrimages for the followers of Hinduism. Thousands of devotees from within and outside the country come to pay homage to Pashupatinath every day. And on special occasions like Ekadasi, Sankranti, Mahashivratri, Teej Akshaya, Rakshabandhan, Grahana (eclipse), Poornima (Full moon day) people congregate here in far greater number. Pashupati area is also included in the list of world cultural heritage.

Pashupatinath Temple

From Wikipedia, the free encyclopedia http://en.wikipedia.org/wiki/Pashupatinath_Temple

Pashupatinath Temple पशुपतिनाथ मन्दिर



A view of Pashupatinath Temple





NEPAL MAP



Pashupatinath Temple पशुपतिनाथ मन्दिर

Location in Nepal

Coordinates:  [27°42′35″N 85°20′55″E](#) **Coordinates:**  [27°42′35″N 85°20′55″E](#)

Proper name: Pashupatinath Temple

Country: [Nepal](#)

District: [Kathmandu](#)

Location: [Kathmandu](#)

Primary Deity: [Shiva](#)

Important festivals: [Shivaratri](#), [Teej](#), Balachaturdasi

Architectural styles: [Pagoda](#)

Pashupatinath Temple ([Nepali](#): पशुपतिनाथको मन्दिर) is one of the most significant [Hindu temples](#) of [Lord Shiva](#) in the world, located on the banks of the [Bagmati River](#) in the eastern part of [Kathmandu](#), the [capital](#) of [Nepal](#). The temple serves as the seat of the national deity, Lord Pashupati. The temple is listed in [UNESCO World Heritage Sites](#) list.^[1]

The temple is one of the 275 [Paadal Petra Sthalams](#) (*Holy Abodes of Shiva* on the continent). Over the past times, only born Hindus were allowed to enter the temple. Others could look at it from other side of the river. However, the norms have been relaxed due to many incidents. If the individual is destined, he/she takes and completes the journey to reach these footsteps without any resistance or obstructions along the way, is believed to be under loving grace of Rudra. It is final stage of harsh penance. Thus, the slave (pasu - the human condition) becomes the master (pati - the divine condition).

It is regarded as the most sacred among the temples of Lord [Shiva \(Pashupati\)](#). Kotirudra Samhita, Chapter 11 on the Shiva lingas of the North, in [Shiva Purana](#) mentions this Shiva linga as the bestower of all wishes.

Legend

Pashupatinath Temple is the oldest Hindu temple in Kathmandu. It is not known for certain when Pashupatinath Temple was founded. But according to Nepal Mahatmaya and Himvatkhanda, the deity gained great fame as Pashupati, the Lord of all Pashus who are living as well as non-living beings.

Pashupatinath Temple's existence dates back to 400 A.D. The richly-ornamented pagoda houses the sacred linga or holy symbol of Lord Shiva.

There are many legends describing how the temple of Lord Pashupati came into existence here. Some of them are narrated below:

The-Cow-Legend

Legend says that Lord Shiva once took the form of an antelope and sported unknown in the forest on Bagmati River's east bank. The gods later caught up with him, and grabbing him by the horn, forced him to resume his divine form. The broken horn was worshipped as a linga but overtime it was buried and lost. Centuries later an astonished herdsman found one of his cows showering the earth with milk. Digging deep at the site, he discovered the divine linga of Pashupatinath.

The-Linchchhavi-Legend

According to Gopalraj Vamsavali, the oldest ever chronicle in Nepal, this temple was built by Supuspa Deva, a Linchchhavi King. According to the stone inscription erected by Jayadeva 11 in the courtyard of Pashupatinath in 753 AD, the Linchchhavi King happened to be the ruler 39 generations before Manadeva (464-505 AD).

The-Devalaya-Legend

Another chronicle states that Pashupatinath Temple was in the form of Linga-shaped Devalaya before Supuspa Deva constructed a five storey temple of Pashupatinath in this place. As the time passed, the need for repairing and renovating this temple arose. This temple was reconstructed by a medieval King named Shivadeva (1099-1126 AD). It was renovated by Ananta Malla adding a roof to it. Thousands of pilgrims from all over the world come to pay homage to this temple also known as 'The Temple of Living Beings'.

History

The temple was erected anew in the 17th century by King Bhupendra Malla after the previous building had been consumed by termites.^[5] Countless further temples have been erected around this two-storied temple. These include the Vaishnava temple complex with a Ram temple from the 14th century and the Guhyeshwari temple mentioned in an 11th-century manuscript. The priests who perform the services at this temple have been Bhat-[Brahmins](#) from [South India \(Karnataka\)](#) origin for the last 350 years. The priests of Pashaputinath are called Bhattas and the chief priest is called Mool Bhatt or Raval. The chief priest is answerable only to the King of Nepal and reports to him on temple matters on a periodic basis.

This tradition is reported to have started by the request of [Adi Shankaracharya](#) who sought to unify the different states of [Bharatam](#) (Unified India) by encouraging cultural exchange. The unique feature of this temple is that only four priests can touch the deity. This tradition is supposed to have started by Sage Shankaracharya in 8th century,

ostensibly to stop human sacrifice which was prevalent in that temple. This procedure is also followed in other temples around India which were sanctified by Adi Shankaracharya. Malla kings honored the request of Adi Shankaracharya as latter being one of the greatest ever Hindu acharyas.

However, this tradition was broken after the historic political revolution in Nepal which demolished the monarchy and established a secular republic. The newly formed government allowed Nepalese priest to worship by discontinuing the centuries old tradition. There was a widespread protest as many thought this as interference in their religious tradition.

Origin beliefs

There are several complex stories involving the origins of Pashupatinath. One story goes, in brief, that Shiva and Parvati came to the Kathmandu Valley and rested by the Bagmati while on a journey. Shiva was so impressed by its beauty and the surrounding forest that he and Parvati changed themselves into deer and walked into the forest. Many spots in the Kathmandu Valley are identified as places where Shiva went during his time as a deer. After awhile the people and gods began to search for Shiva. Finally, after various complications, they found him in the forest, but he refused to leave. More complications ensued, but ultimately Shiva announced that, since he had lived by the Bagmati in a deer's form, he would now be known as Pashupatinath, Lord of all Animals. It is said that whoever came here and beheld the lingam that appeared in this spot would not be reborn as an animal.

Another origin story involves Parvati's incarnation as Sati, who gave up her life because her father didn't respect Shiva. Grieved at losing her, Shiva wandered the world carrying her body. Wherever pieces of her body fell, temples were established, including one at Guhyeshvari adjoining the Pashupatinath complex.

Parvati offers Buddha a boon

One belief associated with the temple: Vishnu in the form of Buddha came from Saurashtra and meditated on Mandihatu Mountain in the middle of four burning fires and with the sun as a fifth fire burning on his head. The meditation was so intense that it created the River Manimati. Buddha also pleased Parvati who appeared to him in the form of the Buddhist goddess Vajrayogini and she in turn offered Buddha a boon. Buddha wanted Buddhist people to always live in the holy land of Kathmandu Valley. Parvati gave Buddha the boon and said that in this holy area of Nepal, Shiva devotees and Buddhist would live in harmony. Parvati then asked Buddha to establish a lingam at the confluence of the Bagmati and Manimati Rivers. And so Buddha established the Karunikeshvara in that spot.

The gods built a big accommodation of gold to stay close to Pashupatinath and called it Maheshvarepuri. It was a city with gold and rubies and was called Pashupatipuri with the Pashupatinath lingam brightly shining in the center. At the end of the Dvapara Yuga, the golden city turned into rock, wood and soil. By the time of the Kali Yuga, the lingam had sunk deep into the soil. The gods were back living in their heavens.

Finding Shiva Lingam at Pashupatinath Temple

It is said that the wish-fulfilling cow Kamadhenu took shelter in a cave on the Chandravan Mountain. Everyday Kamadenu went down to the place where the lingam was sunken into the soil and poured her milk on top of the soil. After ten thousand years some people saw Kamdenu pouring milk on that same spot everyday, and started to

wonder what it was. So they removed the soil and found a beautiful shining lingam. After having a good look, they disappeared into the lingam, freed from sin and rebirths. More and more people came to look and more people disappeared into the lingam. This was a big concern for Brahma.

Temple architecture

The temple is a Nepalese [pagoda](#) style architecture. All the features of the pagoda style are found here, [cubic constructions](#), resting on beautifully carved wooden rafters ([tundal](#)). The two level roofs are of copper with gold covering. It has four main doors, all covered with silver sheets. This temple has a [gold pinnacle](#), (Gajur), which is a symbol of religious thought. The western door has a statue of large bull or Nandi, plated in bronze. The deity is of black stone, about 6 feet in height and the same in circumference.

[Vasukinath](#) lies to the east of Pashupatinath.



Pashupatinath Temple Panorama of the Pashupatinath Temple from the other bank of Bagmati River, [Kathmandu](#), [Nepal](#).

Controversy of 2009

The priests are called [Bhattas](#) and the Chief Priest is known as *Mool Bhatt* or *Raval*. This, along with the allegations of corruption within the temple had been an issue among some Nepalese people.

In January 2009, after the forced resignation by the chief priest of Pashupatinath temple, the Maoist-led government of Nepal "hand picked" Nepalese priests to lead the temple, thus bypassing the temple's long-standing requirements.^[7] This appointment was contested by the Bhandaris of the temple, stating that they were not against the appointment of Nepalese priests but against the appointment without proper procedure.^{[8][9]} After the appointment was challenged in a civil court, the appointment was overruled by [Supreme Court of Nepal](#).^{[10][11]} However, the government did not heed the ruling and stood by its decision. This led to public outrage and protests over a lack of transparency. The paramilitary group of the CPN (Maoist), called YCL, attacked the protesters, leading to over a dozen injuries.^[12] Lawmakers and activists from opposition

parties joined protests, declaring their support for the Bhandaris and other pro-Bhandari protesters.^[13]

After long dissatisfaction and protest by Hindus both in and outside Nepal, the government was forced to reverse its decision that had been declared illegal by the Supreme Court of Nepal and reinstate Brahmin priests.

What to see

Pashupati Temple stands in the center of the town of Deopatan, in the middle of an open courtyard. It is a square, two-tiered pagoda temple built on a single-tier plinth, and it stands 23.6 meters above the ground. Richly ornamented gilt and silver-plated doors are on all sides.

On both sides of each door are niches of various sizes containing gold-painted images of guardian deities. Inside the temple itself is a narrow ambulatory around the sanctum. The sanctum contains a one-meter high linga with four faces (chaturmukha) representing Pashupati, as well as images of Vishnu, Surya, Devi and Ganesh.

The priests of Pashupatinath are called Bhattas and the chief priest is called Mool Bhatt or Raval. The chief priest is answerable only to the King of Nepal and reports to him on temple matters on a periodic basis.

The struts under the roofs, dating from the late 17th century, are decorated with wood carvings of members of Shiva's family such as Parvati, Ganesh, Kumar or the Yoginis, as well as Hanuman, Rama, Sita, Lakshman and other gods and goddesses from the Ramayana.

Pashupati Temple's extensive grounds include many other old and important temples, shrines and statues. South of the temple, for instance, is Chadeshvar, an inscribed Licchavi linga from the 7th century, and north of the temple is a 9th-century temple of Brahma. On the south side of Pashupati temple is the Dharmashila, a stone where sacred oaths are taken, and pillars with statues of various Shah Kings.

In the northeast corner of the temple courtyard is the small pagoda temple of **Vasuki**, the King of the Nagas. Vasuki has the form of a Naga (mythical snake) from the waist upwards, while the lower parts are an intricate tangle of snakes' bodies. According to local belief, Vasuki took up residence here in order to protect Pashupati. One can often see devotees circumambulating and worshipping Vasuki before entering the main sanctum.

The Bagmati River, which runs next to Pashupatinath Temple, has highly sacred properties. Thus the banks are lined with many ghats (bathing spots) for use by pilgrims. Renovating or furnishing these sites has always been regarded as meritorious.

Arya Ghat, dating from the early 1900s, is of special importance because it is the only place where lustral water for Pashupatinath Temple can be obtained and it is where members of the royal family are cremated. The main cremation site is Bhasmeshvar Ghat, which is the most-used cremation site in the Kathmandu Valley. The preferred bathing spot for women is the Gauri Ghat, to the north.

Across the Bagmati River are 15 votive shrines, the Pandra Shivalaya, which were built to enshrine lingas in memory of deceased persons between 1859 and 1869. [ref](#)

Gallery

<http://nicenepalwiddams.blogspot.com/2009/11/temples.html>

History of Pashupatinath Temple(पशुपतिनाथ मन्दिर)



Nepal is a small country located between big huge country India and China. Being small also it have a great significance in world. Nepal is highly rich in geography, culture, and religions .Hinduism is practiced by a greater majority of people in Nepal.

Pashupatinath temple (पशुपतिनाथ मन्दिर) is the largest and most visited temple of Lord Shiva in the world. It is located in the banks of Baghmati River in the middle of the Kathmandu Valley. It is visited by lots of visitors from around the world every year. Due to its beauty it is listed in UNESCO world heritage sites.

Pashupatinath is the oldest n most famous temple in Kathmandu. It has an amazing history about its existence that all believe. Once upon a time lord Shiva became tired of his old palace Kailashnath at top of Himalayas. He went to search for new palace where he would escape to. Then he found Kathmandu as a suitable place. Without telling anyone he ran away from his palace to live in Kathmandu valley. Before the other gods find him he turned himself as a deer. All gods asked for help with him but he did not listen. When Shiva did not listened to their pleas, they planned to use force in last stage. God Vishnu grabbed lord Shiva (Deer) by his horns n scattered horns into pieces. God Vishnu then established a linga in the bank of Baghmati River by the help of broken horns. As time passed temple was buried and forgotten. After a certain time a cow was noticed to sprinkled her milk in the buried temple. When the cow herders dug the spot where the cow sprinkled milk, they found the lost linga and again built the temple which is known as pashupatinath temple.

You Tube

<http://www.youtube.com/watch?v=aPjDnIxJuIo>
<http://www.youtube.com/watch?v=78BQFVRUAno>
<http://www.youtube.com/watch?v=RDqTKeMVxaE>
<http://www.youtube.com/watch?v=vZ4RHKd1U5A>
<http://www.youtube.com/watch?v=1adr23dCGz4> Amrit

<http://www.youtube.com/watch?v=VIY-DecXk-o>

<http://www.youtube.com/watch?v=g7E0zuiuBHA> Bapuji 1

<http://www.youtube.com/watch?v=PeK3mFDfnUU> Bapuji2

<http://www.youtube.com/watch?v=JjNVTrQw7X0> K temple

<http://www.youtube.com/watch?v=DctQTDm-HdU> Yogis of Tibet

<http://www.youtube.com/watch?v=k8jAP7srKcQ&list=PLC3967618C16C4F25> Tibet masters 1

http://www.youtube.com/watch?v=qvtLZ_O0cmc&list=PLC3967618C16C4F25 Tibet masters 2

<http://www.youtube.com/watch?v=WmSfSMJuwG0> Year in Tibet

Pashupatinath Temple, Kathmandu



[Pashupatinath Temple Photo Gallery.](#)

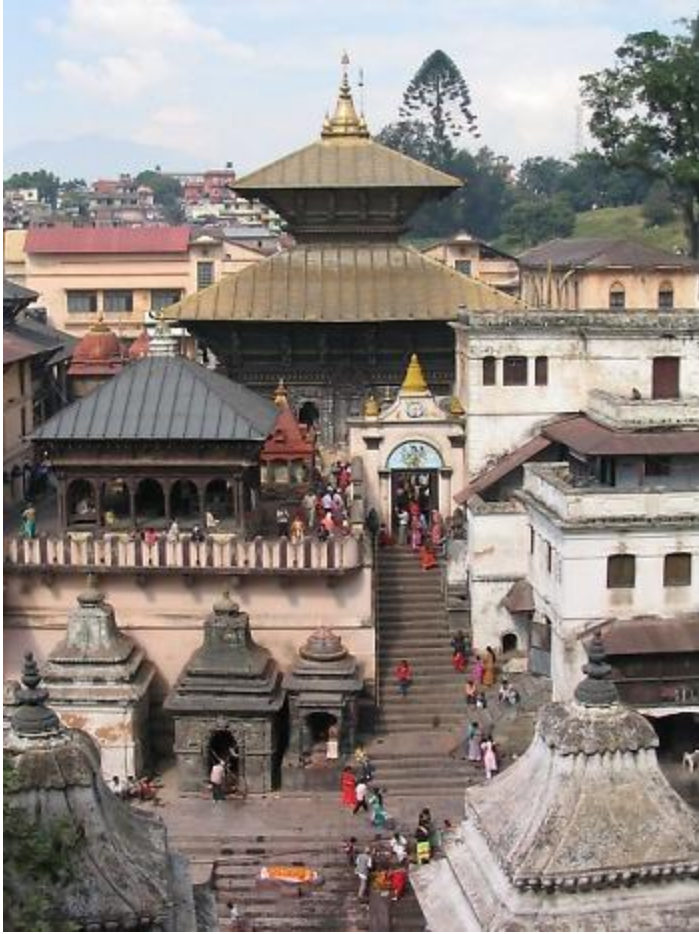


Photo © [Sam Judson](#).



Photo © [Jean-Marie Hullot](#).



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Photo © [Nick Leonard](#).



Photo © [Nick Leonard](#).



Photo © [McKay Savage](#).

Pashupatinath, or **Pashupati**, is a Hindu temple on the banks of the Bagmati River in Deopatan, a village 3 km northwest of [Kathmandu](#). It is dedicated to a manifestation of Shiva called Pashupati (Lord of Animals). It attracts thousands of pilgrims each year and has become well known far beyond the Kathmandu Valley. The temple is barred to non-Hindus, but a good view of the temple can be had from the opposite bank of the river.

History

It is not known for certain when Pashupatinath was founded. Tradition says it was constructed by Pashupreksha of the Somadeva Dynasty in the 3rd century BC, but the first historical records date from the 13th century. The ascetic Pashupata sect was likely related to its foundation.

Pashupati was a tutelary deity of the ancient rulers of the Kathmandu Valley; in 605 AD, Amshuvarman considered himself favored by his touching of the god's feet.

By the later Middle Ages, many imitations of the temple had been built, such as in Bhaktapur (1480), Lalitpur (1566) and Benares (early 19th century). The original temple was destroyed several times until it was given its present form under King Bhupalendra Malla in 1697.

According to a legend recorded in local texts, especially the *Nepalamahatmya* and the *Himavatkhanda*, the Hindu god Shiva once fled from the other gods in [Varanasi](#) to Mrigasthali, the forest on the opposite bank of the Bagmati River from the temple. There, in the form of a gazelle, he slept with his consort Parvati. When the gods discovered him there and tried to bring him back to Varanasi, he leapt across the river to the opposite bank, where one of his horns broke into four pieces. After this, Shiva became manifest as Pashupati (Lord of Animals) in a four-face (*chaturmukha*) linga.

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Quick Facts on Pashupatinath Temple

Site Information

Names: Pashupatinath Temple; Pashupatinath Temple, Kathmandu

City: Kathmandu

Country: Nepal

Categories: [Temples](#)

Faiths: [Hinduism](#); [Shaivite](#)

Feat: [Holiest](#)

Dates: 1697

Status: active

Visitor and Contact Information

Address: Deopatan, Kathmandu, Nepal, Kathmandu, Nepal

Coordinates: 27.710473° N, 85.348921° E ([view on Google Maps](#))

Opening Hours: Open only to Hindus.

Lodging: [View hotels near this location](#)

Note: This information was accurate when first published and we do our best to keep it updated, but details such as opening hours can change without notice. To avoid disappointment, please check with the site directly before making a special trip.

Map of Pashupatinath Temple

Below is a location map and aerial view of Pashupatinath Temple. Using the buttons on the left (or the wheel on your mouse), you can zoom in for a closer look, or zoom out to get your bearings. To move around, click and drag the map with your mouse.



References

http://www.britishmuseum.org/explore/highlights/highlight_objects/asia/s/sandstone_stele_of_lakulisha.aspx

Sandstone stele of Lakulisha

From Central India, around AD 700

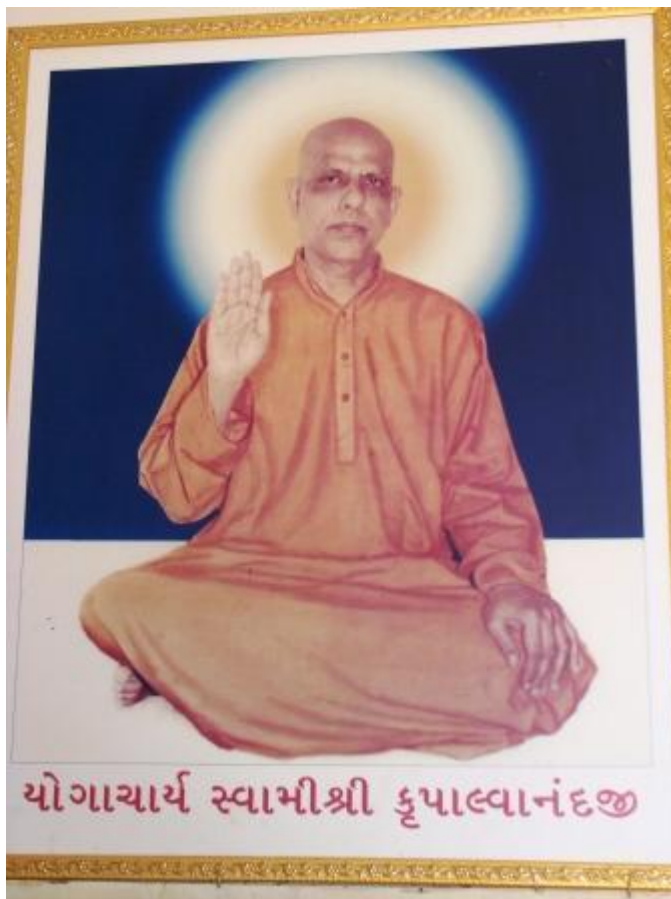
An aspect of Shiva

The stele shows Lakulisha, an aspect of the Hindu god Shiva standing on the vanquished dwarf of ignorance, Apasmara, and flanked by two diminutive figures.

Shiva fulfils the role of the destroyer in the Hindu trinity. Here we can see some of the god's more common and characteristic features: the all-seeing third eye symbolic of his superior powers, the erect phallus indicating his omnipotent and creative nature, and Apasmara, a symbol of illusion, ignorance and ego. Shiva holds a bead in a rosary in his right hand, to symbolize his ascetic nature, and a spear, symbolic of his power. Shiva's more common attribute, the trident, is personified here by the two male figures that flank the central image. Both figures, with their hands clasped respectfully before the god, have tridents above their heads.

Stylistically, the rounded face pronounced lower lip, wig-like hairstyles, clinging garments and inflated chest remind us of its Gupta inheritance. Yet its stylization, lengthened legs, square jaw and raised eyebrows serve as a precursor to the developed Central Indian style as seen under the Chandella dynasty in the tenth century.

<http://www.youtube.com/watch?v=CNwIh5rhAVo&list=PLC3967618C16C4F25> Tibetan yoga masters3



<http://www.youtube.com/watch?v=Ap1ACQ85jJ0>

You Tube

Incarnations of Shiva

http://www.india-forums.com/forum_posts.asp?TID=1257466

Got some time to post today. We have discussed about lord vishnu in forum such as Ramayan, KHMK and Jai shri krishna. As this is Mahavir Hanuman forum so I think it will be nice to discuss about Lord shiv here. I will post here about various incarnation of shiv. We all know Hanuman as 11th incarnation of shiv, so there are many too.

[Yes, here is a summary of the shat rudriya samhita of the shiva purana, which describes several of Shiva's incarnations.](#)

The sages requested Sutji to describe about the different incarnations of Lord Shiva. Sutji told them that, although Lord Shiva took many incarnations but five of his incarnations were very important- Sadhojat Namadeva, Tatpurush, Aghoresh and Ishan.

1) SADHOJAT:-

Lord Shiva took his first incarnation from the physique incarnation from the physique of Lord Brahma, who was engrossed in his deep state of meditation, during the nineteenth Kalpa named Shweta Lohit. Lord Brahma gave him the name SADHOJAT and eulogized him.

Later on, from the physique of Sadhojat four of his disciple manifested, whose names were Sunand, Nandan, Vishwanandan and Upanandan. All the four disciples were of fair complexion. Lord Shiva blessed Brahma and empowered him to do creation.

2) NAAMDEVA:-

During the twentieth Kalpa named 'Rakta' the complexion of lord Brahma turned red, while he was engrossed in his meditative state. From his body manifested an entity who also was of red complexion.

Lord Brahma named him Namadeva considering him to be the incarnation of lord Shiva and eulogized him. Later on four sons were born to Namadeva, whose names were Viraj, Viwah, Vishok and Vishwabhawan. All of them were of red complexion just like their father Namadeva.

Naamdeva Shiva alongwith his virtuous progenies blessed lord Brahma with the power of creation.

3) TATPURUSH:-

The twenty-first Kalpa on the earth was known as 'Peetavasa'. It was named so because of the apparel of lord Brahma which were of yellow colours. Lord Brahma's prayer resulted into the manifestation of a effulgent entity. Considering this entity as Lord Shiva, Lord Brahma started chanting the mantras of Shiva Gayatri. After the chantings of the mantras, numerous entities manifested who had put on apparels of yellow colour on their body. This way the third incarnation of Shiva popularly known as Tatpurush manifested.

4) GHORESH:-

After the Peetavasa Kalpa came the Shiva Kalpa. A black complexioned manifested while Lord Brahma was engrossed in his deep meditative state. Lord Brahma considering this entity as Aghor Shiva started eulogizing him. Lord Brahma's eulogization resulted into the manifestation of four more entities who had the same black complexion as that of 'Aghor Shiva'. Their names were Krishna, Krishnashikha, Krishnamukha and Krishnakanthdhari. Ghor Shiva along with those four entities blessed lord Brahma with the power of creation.

5) ISHAN-

During the Kalpa named Vishwaroop, manifestations of Saraswati and Ishan Shiva took place. Lord Brahma eulogized Ishan Shiva after which four divine entities named Jati, Mundi, Shikhandi and Ardhamundi manifested from Ishan Shiva. All of them blessed lord Brahma with the power of creation.

I will post more about other incarnation here and in other thread other things about lord shiv 😊

[May](#)

[12](#)

INCARNATIONS OF SHIVA DURING VARIOUS DWAPAR YUGAS



On being enquired by Lord Brahma about his various incarnations, Lord Shiva said ---

"I shall incarnate as Shwet-Mahamuni during first Dwapar Yuga of Vaivaswat manvantar. My abode shell is at Chhogal peak of Himalaya mountain. I shall have four disciples who will be proficient in the Vedas."

"I will incarnate as Sutar during second dwapar. At that time, Saddyojat Prajapati will be holding the post of Vyasa. I will have four sons- Dundubhi, Shataroopa, Richika and Keluma."

"During third dwapar and at the time when Sage Bhargav will be acting as a Vyasa, I will take incarnation as Daman. I will have four sons- Vikrosh, Vikesh, Vipash and Papnashak."

"During fourth dwapar and at the time when Sage Angira will be acting as a Vyasa, I will take incarnation as Suhotra. I will have four sons- Sumukh, Durmukh, Durdhar and Duratikram."

"I will take incarnation as Kank during fifth dwapar and at the time when Sage Savita will be fulfilling the obligations of Vyasa; I will have four sons- Sanak, Sanandan, Sanatan and Sanatkumar."

"During Sixth dwapar, I will take incarnation as Laugakshi. At that time Sage Mrityu will be holding the post of Vyasa. My sons will be Sudhama, Viraja, Shankh and Padraj."

"Sage Shataritu will act as Vyasa during Seventh dwapar. I will have four sons- Saraswat, Megh, Meghvah and Suvahan."

"Sage Vashishtha will be the Vyasa during eighth dwapar. I will take incarnation as Dadhivahan. My sons will be- Kapila, Asuri, Panch, Shikhomuni and Vashkal."

"Sage Saraswat will act as Vyasa during ninth dwapar. I will take incarnation as Rishabh. I will have four sons- Parashar, Garg, Bhargav and Angiras."

"The tenth dwapar will see Tripad fulfilling the duties of Vyasa. I will incarnate as Bhavita Muni. I will have four sons- Bala, Bandhu, Niramitra and Ketu."

"Sage Trivat will be the Vyasa during eleventh dwapar. I will take incarnation as Ugra. My sons will be- Lambodar, Lambaksha and Lambakesh."

"Sage Shatateja will perform the duties of Vyasa during twelfth dwapar. I will have four sons- Sarvagya, Sambuddhi, Sadhya and Sarva."

"Dharma will be the Vyasa during thirteenth dwapar. I will take incarnation as Bali and live at the hermitage of the Balkhilya. I will have four sons- Sudhama, Kashyapa, Vashishtha and Viraja."

This way, Lord Shiva elaborated upon his various incarnations till the period of twenty-eight dwapar, which went as follows.

DWAPAR- VYASA -SHIVA -SHIVA'S SONS

14th- Tarakshu-Gautam-Atri, Devarudra, Shravana & Srivishthak

15th- Traiyyaruni-Vedshira-Kuni, Kunibahu, Kusharir & Kunetrak

16th- Deva-Gokarn-Kashyao, Shukracharya, Chyavn & Brihaspati

17th- Kritanjay- Guhavasi-Utathya, Vamadev, Mahayoga & Mahabal

18th-Ritanjay-Shikhani-Vachashrava,Richik,Shyavasva& Yatishwar

19th -Bhardwaj-Jatamali-Hiranyabh, Kaushal, Laungaksi & Kuthumi

20th- Gautam-Attahas-Sumantu, Varvari, Kavand & Kushi Kandar

21st -Vachashrava-Daruko-Ramapksoda, Bhayani, Ketuman & Gautam.

22nd -Shushmayan-Langli Bheem-Dharmik, Mahayotri, Bhallavi, Madhupinga,Shwetu, Ketu & Kush

23rd- Trinabindu-Kalanjar-Ushik, Vrihadashva, Deval & Kavirevach

24th- Riksha-Shooli-Salihotra, Agnivesh, Unasva & Sharadvasu.

25th- Shakti-,Dandi-Mundishvar-,Chhagal, Kundak, Kumbhand & Prawahaj
26th- Parashar-Sahishnu-Ulook, Viddyut, Shambuk & Ashwalayan.
27th-Jatuk Karnya-Somsharma-Akshapad, Kumar, Ulook & Vatsa.
28th- Dwaipayan-Lakuli-Kushik Garg, Mitra & Kaurushya

Posted 12th May 2012 by [Narin Kura](#)

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Story of Dhanteras.

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SHIVA AND PRAMADHA GANA's

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Shakuni - not the well wisher but the enemy of Kauravas

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LINGASTAKAM

Aug 2nd

Shivastakam

Shivastakam

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Brahma Kapalam - Story of Lord Brahma's fifth head

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Sanskrit sloka -1

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Manthra 1

Manthra 1

Jul 11th

HINDU GODS

HINDU GODS

Jul 11th

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Pashupatinath Temple - Kathmandu, Nepal



Pashaputinath Temple

Pashupatinath, or Pashupati, is a Hindu temple on the banks of the Bagmati River in Deopatan, a village 3 km northwest of Kathmandu. It is dedicated to a manifestation of Shiva called Pashupati (Lord of Animals). It attracts thousands of pilgrims each year and has become well known far beyond the Kathmandu Valley. The temple is barred to non-Hindus, but a good view of the temple can be had from the opposite bank of the river.

History:

PashuPatiNath Temple is one of the biggest Hindu temples of Lord Shiva in the world, located on the banks of the Bagmati River in the eastern part of Kathmandu, the capital of Nepal. The temple served as the seat of the national deity, Lord Pashupatinath, until Nepal was secularized. The temple is listed in UNESCO World Heritage Sites list.

Believers in **Pashupatinath** (mainly Hindus) are allowed to enter the temple premises. Anyone not born in Nepal or India is considered a non-Hindu by the temple authorities. Non-Hindu visitors are allowed to have a look at the temple from the other bank of Bagmati river.

It is regarded as the most sacred among the temples of Lord Shiva (Pashupati). It is not known for certain when Pashupatinath was founded. Tradition says it was constructed by



Legend:

Pashupatinath Temple is the oldest Hindu temple in Kathmandu. It is not known for certain when Pashupatinath Temple was founded. But according to Nepal Mahatmaya and Himvatkhanda, one day Lord Shiva grew tired of his palace atop Mt. Kailash and so went in search of a place where he could escape to. He discovered Kathmandu Valley and, without telling anyone, he ran away from his palace and came to live in the Valley. He gained great fame there as Pashupati, Lord of the Animals, before the other gods discovered his hiding place and came to fetch him. He disguised himself as a majestic deer and would not help the other gods when they asked for his help. When Shiva did not yield to their pleas, they planned to use force. God Vishnu grabbed him by his horns and they shattered into pieces. Vishnu established a temple and used the broken horns to form a linga on the bank of the Bagmati River. As time went by, the temple was buried and forgotten. Then a cow was known to have secretly sprinkled her milk over the mound. Apparently, when the cow herders dug around the spot, they found the lost lingas and again built a temple in reverence.

The temple was first established in the 17th century. The priests who perform the services at this temple have been Bhat-Brahmins from South India (Karnataka) origin since last 350 years. Only the priests from Shimoga District - Karnataka are selected as priests. The priests of Pashaputinath are called Bhattas and the chief priest is called Mool Bhatt or Raval. The chief priest is answerable only to the King of Nepal and reports to him on temple matters on a periodic basis.



This tradition is supposed to have started by the request of Adi Shankaracharya who sought to unify the different states of Bharatam (Unified India) by encouraging cultural exchange. The unique feature of this temple is that only 4 priests can touch the idol. This tradition is supposed to have started by Sage Shankaracharya in 17th century, ostensibly to stop human sacrifice which was prevalent in that temple. This procedure is also followed in other temples around India which were sanctified by Adi Shankaracharya. Malla kings honoured the request of Adi Shankaracharya as latter being one of the greatest ever Hindu acharyas.

However, this tradition was recently changed after the historic revolution in Nepal which demolished the monarchy and established democracy where Nepalese priests supported by the anti- Indian Maoists government. There was widespread protests by most Nepalese as they saw this as an interference in their religion.

Pashupreksha of the Somadeva Dynasty in the 3rd century BC, but the first historical records date from the 13th century. The ascetic Pashupata sect was likely related to its foundation.

Pashupati was a tutelary deity of the ancient rulers of the Kathmandu Valley; in 605 AD, Amshuvarman considered himself favored by his touching of the god's feet.

By the later Middle Ages, many imitations of the temple had been built, such as in Bhaktapur (1480), Lalitpur (1566) and Benares (early 19th century). The original temple was destroyed several times until it was given its present form under King Bhupalendra Malla in 1697.

According to a legend recorded in local texts, especially the Nepalamahatmya and the Himavatkhanda, the Hindu god Shiva once fled from the other gods in Varanasi to Mrigasthali, the forest on the opposite bank of the Bagmati River from the temple. There, in the form of a gazelle, he slept with his consort Parvati. When the gods discovered him there and tried to bring him back to Varanasi, he leapt across the river to the opposite bank, where one of his horns broke into four pieces. After this, Shiva became manifest as Pashupati (Lord of Animals) in a four-face (chaturmukha) linga.



What to See:

Pashupati Temple stands in the center of the town of Deopatan, in the middle of an open courtyard. It is a square, two-tiered pagoda temple built on a single-tier plinth, and it stands 23.6 meters above the ground. Richly ornamented gilt and silver-plated doors are on all sides.

On both sides of each door are niches of various sizes containing gold-painted images of guardian deities. Inside the temple itself is a narrow ambulatory around the sanctum. The sanctum contains a one-meter high linga with four faces (chaturmukha) representing Pashupati, as well as images of Vishnu, Surya, Devi and Ganesh.

The priests of Pashaputinath are called Bhattas and the chief priest is called Mool Bhatt or Raval. The chief priest is answerable only to the King of Nepal and reports to him on temple matters on a periodic basis.



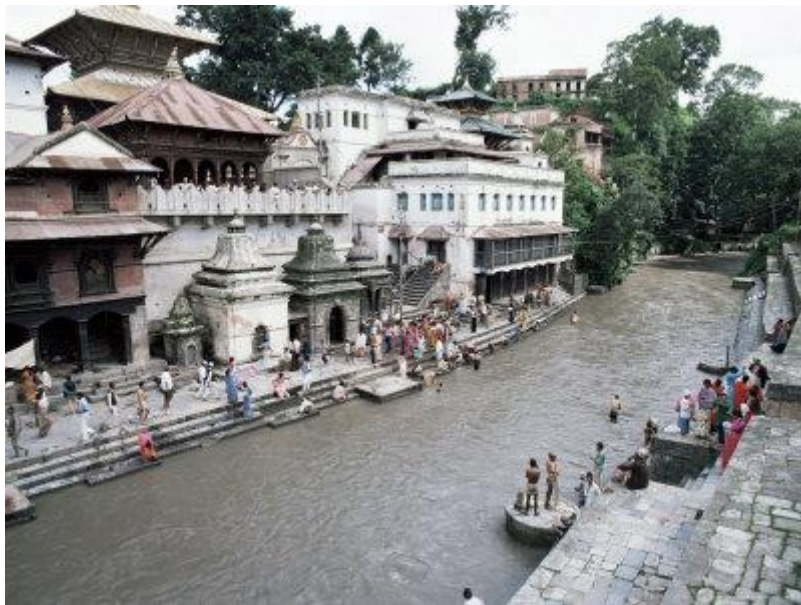
The struts under the roofs, dating from the late 17th century, are decorated with wood carvings of members of Shiva's family such as Parvati, Ganesh, Kumar or the Yoginis, as well as Hanuman, Rama, Sita, Lakshman and other gods and goddesses from the Ramayana.

Pashaputi Temple's extensive grounds include many other old and important temples, shrines and statues. South of the temple, for instance, is Chadeshvar, an inscribed Licchavi linga from the 7th century, and north of the temple is a 9th-century

temple of Brahma. On the south side of Pashupati temple is the Dharmashila, a stone where sacred oaths are taken, and pillars with statues of various Shah kings.

In the northeast corner of the temple courtyard is the small pagoda temple of Vasuki, the King of the Nagas. Vasuki has the form of a Naga (mythical snake) from the waist upwards, while the lower parts are an intricate tangle of snakes' bodies. According to local belief, Vasuki took up residence here in order to protect Pashupati. One can often see devotees circumambulating and worshipping Vasuki before entering the main sanctum.

The **Bagmati River**, which runs next to Pashaputinath Temple, has highly sacred properties. Thus the banks are lined with many ghats (bathing spots) for use by pilgrims. Renovating or furnishing these sites has always been regarded as meritorious.



Bagmati River at Pashaputinath Temple

Arya Ghat, dating from the early 1900s, is of special importance because it is the only place where lustral water for Pashupatinath Temple can be obtained and it is where members of the royal family are cremated. The main cremation site is Bhasmeshvar Ghat, which is the most-used cremation site in the Kathmandu Valley. The preferred bathing spot for women is the Gauri Ghat, to the north.

Across the Bagmati River are 15 votive shrines, the Pandra Shivalaya, which were built to enshrine lingas in memory of deceased persons between 1859 and 1869.

Festivals at Pashupati Temple

Pashupati area is regarded as one of the most important places of pilgrimages for the followers of Hinduism. Thousands of devotees from within and outside the country come to pay homage to Pashupatinath every day. And on special occasions like Ekadasi, Sankranti, Mahashivratri, Teej Akshaya, Rakshabandhan, Grahana (eclipse), Poornima (Full moon day) the whole atmosphere turns festive and mirthful as people congregate here in a far greater number. During the Shivaratri (also spelled Shivratri) festival Pashupatinath temple is lit with

ghee lamps throughout the night and the temple remains open all night. Thousands of devotees take ritual baths in the Bagmati river on the day of the festival and observe a fast for the whole day. Hundreds of sadhus (sages) from different parts of Nepal and India come here on the occasion of Maha Shivaratri.



Auspicious Days to Visit
In August, during the Teej festival, thousands of women visit the temple to bathe in the holy waters of the Bagmati River. Because this ritual is meant to bring a long and happy marriage, many women dress in red saris, which are traditionally worn for wedding ceremonies. Full moon and New moon days are also considered auspicious to visit the temple.