

ପଶୁପତି ପଞ୍ଚାସ୍ୟ ସ୍ତବଃ

{॥ ପଶୁପତି ପଞ୍ଚାସ୍ୟ ସ୍ତବଃ ॥}

ସଦା ସଦ୍ୟୋଜାତସ୍ଥିତମଧୁରସାସ୍ବାଦପରୟା

ଭବାନ୍ୟା ଦୃକ୍ପାତଭ୍ରମରତତିଭିଷ୍ଣୁମ୍ବିତପୁଟମ୍ ।

ଅପାଂ ପତ୍ୟୁଃ କାଷ୍ଠାଂ ଶ୍ରିତମଧିକଶୀତଂ ପଶୁପତେ-

ମୁଖଂ ସଦ୍ୟୋଜାତଂ ମମ ଦୁରିତଜାତଂ ବ୍ୟପନୟେତ୍ ॥ ୧ ॥

ଜଗନ୍ନାଥସ୍ବର୍ଧ୍ବନ୍ୟାଶ୍ଶିଶିରମୁଖବାତୈରବମତିଂ

ଗତଂ ବାମାଂ ରୁକ୍ଷାମନୁନୟସହସ୍ତୈଃ ପ୍ରଶମିତୁମ୍ ।

କିରତ୍ତ୍ୱଜ୍ୟୋତ୍ସ୍ନାଂ ବାମଂ ନୟନମଗଜାନେତ୍ରଘଟିତଂ

ଦଧିଦ୍ବାମଂ ବକ୍ତ୍ରଂ ହରତୁ ମମ କାମଂ, ପଶୁପତେଃ ॥ ୨ ॥

ଗଲେ ଘୋରଜ୍ବାଲଂ ଗରଲମପି ଗଣ୍ଡୁଷସଦୃଶଂ

ନିଦାଘାନ୍ତେ, ଗର୍ଜନ୍ଦନବଦତିନୀଲଂ ବହତି ଯତ୍ ।

ନିରସ୍ତୁଂ ବିଶ୍ବାଦପ୍ରଚୟମଧିଷ୍ଠଦ୍ୟମଦିଶଂ

ହ୍ୟଘୋରଂ ତଦ୍ବକ୍ତ୍ରଂ ଲଘୟତୁ ମଦଂ ମେ, ପଶୁପତେଃ ॥ ୩ ॥

ପୁମର୍ଥାନଂ ପୂର୍ତ୍ତିଂ ପ୍ରଶତଶିରସାଂ ଦାତୁମନିଶଂ

ଜଲାଭାବୋ ମାଭୁଦିତି ଶିରସି ଗଙ୍ଗାଂ ବହତି ଯତ୍ ।

ସୁରେଶାସାହୁର୍ତ୍ତିଂ ମୁକୁଟଶଶିଭାସା କିରତି ତତ୍

ମୁଖଂ ତତ୍ ପୁଂରୂପଂ ହରତୁ ମମ ମୋହଂ, ପଶୁପତେଃ ॥ ୪ ॥

ରମେଶୋ ବାଗୀଶୋ ଦିବସରଜନୀଶୌ ପରଶୁଦୃକ୍

ସୁରେଶୋ ଦୈତ୍ୟେଶୋ ନିଶିତରକୁଲେଶୋଽଥ ଧନଦଃ ।

ଯଦୂର୍ଧ୍ବାଶ୍ଚୁକ୍ରାତୈଶ୍ଚିବଚରିତବନ୍ଧୁଃ ପରିଣତାଃ

ତଦୈଶାନଂ ବକ୍ତୁଂ ହରତୁ ଭବପାଶଂ, ପଶୁପତେଃ ॥ ୫ ॥

COMMENTS:-

The above verses are in praise of Lord Shiva, renowned by the name Pashupati

in the temple in Nepal.(ପଞ୍ଚ) pancha means five, (ଆସ୍ୟମ୍)

Asyam means the face, and(ସ୍ତବମ୍) stavam means a hymn in praise. So

the title says that this is in praise of Lord Pashupati with five faces.

NEPAL: – The kingdom of Nepal is India's neighbour. The state is situated

high in the Himalaya mountains. Mount Everest, the highest peak in the

world, is situated in Nepal. It is an ancient country and has been referred

to in our puranas like Skandam and Bhagavatam. The Skanda Purana in the

section Nepala Mahatmayam says that fortunate indeed are those who live in

that country, because they are blessed with all the four goals(ପୁରୁଷାର୍ଥାଃ)

of life, to wit, dharma, artha, kama and mokSha. They are able to

have darshan of the Lord Pashupati whom even devas cannot see directly.

ପୁରୀ ପାଶୁପତୀ ଧନ୍ୟା ଚତୁର୍ବର୍ଗ-ଫଳପ୍ରଦା ।

ଜ୍ୟୋତୀରୂପଂ ମହାଲିଙ୍ଗଂ ଯଦ୍ରାଗ୍ନୌ ତପ୍ତକାଞ୍ଚନମ୍ ॥

ଧନ୍ୟା ନୈପାଲିକା ମର୍ତ୍ୟାଃ ତଦୂପଂ ଗୋଚରଂ ବିଭୁମ୍ ।

ପଶ୍ୟନ୍ତି ଯେଽପି ଦେବାନାଂ ସାକ୍ଷାଦ୍ନରଗୋଚରମ୍ ।

Nepal is described as a gem amongst holy places. The Skanda Puranam further

says that the people there will be calm, and will have other good qualities.

The place is situated in high mountains, among dense forests and has

remarkable scenic beauty; and in such wonderful surrounding shines

Lord Pashupatinath as the very embodiment of wisdom. (Nepala mahatmyam.7-54).

ସଂପୂର୍ଣ୍ଣେ ଭାରତେଽସ୍ମିନ୍ନପି ବସୁ-ଭରିତେ ଭୂଶିରଃ-ସ୍ଥାନଭୂତେ

ଶଶ୍ବଜ୍ଞାନ୍ତ୍ୟାଦି-କେନ୍ଦ୍ରେ ହିମଗିରି-ଶିଖରେଽଭ୍ୟୁତ୍ତରେଽଧ୍ୟୁତ୍ତମେଽନ୍ତଃ ।

ପୁଣ୍ୟେ ନୈସର୍ଗ-ରମ୍ୟେ ପରଗହନ-ବନେ ସଦ୍‌ବିଚିତ୍ରେ ପବିତ୍ରେ

କ୍ଷେତ୍ରେ ନେପାଲ-ସଂଜ୍ଞେ ଲସତି ପଶୁପତି-ଜ୍ୟୋତିରାତ୍ମା ଚିଦୀଶଃ ॥

It was a Hindu kingdom, the only one in the world, till recently. Here, in

Nepal, Lord Pashupati is seen as a lingam, nearly four feet high. and with

five faces - four facing the four directions and the fifth facing up. The

pujaries draw the Shri Chakra on the lingam daily before commencing the puja.

The full moon day (pournamiପୌର୍ଣ୍ଣମୀ) is specially celebrated when a

huge quantity of rice is cooked along with vegetables. The rice is shaped

as a lingam and offered to the Lord and deeparadhanam is performed. The

temple attracts huge crowds on Shivaratri day when people throng to the

temple during the entire day to have darshan of the Lord.

FIVE FACES OF SHIVA:- Because of his five faces Shiva has the name

ପଞ୍ଚବକ୍ତ୍ରଃ। ପଞ୍ଚସଙ୍ଖ୍ୟାକାନ୍ତି ବକ୍ତ୍ରାଣି ମୁଖାନ୍ତି ନାନାରୂପାଣି

ପଞ୍ଚସ୍ୟ ସ୍ତ ଡଥା । (Shivasahasranamam-Padmapuranam). These faces have

the following names. ଈଶାନ, ତପ୍ତରୁଷ, ଅଦ୍ଘୋର, ବାମଦେବ, and

ସଦ୍‌ଦେଽାକାତ . These faces face up the sky, East, South, North and West

respectively. It seems that a lingam with five faces as described here is

to be seen only in the Pashupati temple in Nepal and the temple attached

to the Shankara math in Tiruvanaikkaval near Trichy. The hymn given in

the beginning has salutations to the five faces of the Lord.

We have the salutations to Shiva's five faces in Mahanyasam that is chanted before chanting the vedic hymn Shri Rudram. There are two Nyasams, the Mahanyasam and the Laghunyasam. Maha(ମହତ୍) means big. Laghu is the opposite,(ଲଘୁ) means light, not heavy. The Mahanyasam is a part of the methodology of chanting of the Rudram on special occasions such as Pradosham, Shivaratri. Typically, during a Rudra parayanam at home, one recites the Laghunyasam. Such a Shri Rudra parayanam in a public place of worship such as a temple is preceded by the recital of the Mahanyasam. As the name difference indicates, the Laghunyasam is shorter. The Mahanyasam invokes the deity of Shri Rudra in His many forms of Indra, Agni, Yama, Varuna etc in the different limbs (anga's) of the one who chants. Such an invoking is done to seek the blessings of the Lord, and at the same time giving one and all a feeling of immediate presence of the Lord in the vicinity of the chanting. The Mahanyasam has certain sections of the Shri Rudram, the Purusha Suktam etc repeated in it. The Shiva samkalpam is also part of this. The prayers addressed to the five faces of Shiva are given below.

ତପୁରୁଷାୟ ବିଦ୍ମହେ ମହାଦେବାୟ ଧୀମହି । ତନ୍ନୋ ରୁଦ୍ରଃ ପ୍ରଚୋଦୟାତ୍ ॥

ସଂବର୍ତ୍ତାଗ୍ନି-ଚରିତ୍ରୱଦୀସ୍ତ-କନକପ୍ରସ୍ଫର୍ପି - ତେଜୋରୁଣାଂ

ଗମ୍ଭୀରଧ୍ବଜନି-ସାମବେଦଜନକଂ ତାମ୍ରାଧରଂ ସୁନ୍ଦରମ୍ ।

ଅର୍ଧେନ୍ଦୁଦ୍ୟୁତି-ଲୋଲ-ପିଂଗଲ ଜଗା ଭାର-ପ୍ରବୋଞ୍ଜୋଦକଂ

ବନ୍ଦେ ସିଦ୍ଧସୁରାସୁରେନ୍ଦ୍ର-ନମିତଂ ପୂର୍ବଂ ମୁଖଂ ଶୁଲିନଃ ॥

ଓଂ ନମୋ ଭଗବତେ\ ରୁଦ୍ରା\ ଯ । ପୂର୍ବାଂଗ ମୁଖାୟ ନମଃ ॥

The above verse is in salutation of Tatpuruṣha facing East.

ଅ\ଘୋ\ରେ"ଭୋଃଅ\ଘୋରେ"ଭୋ\ଘୋରଘୋର\ତରେଭ୍ୟଃ ।
ସର୍ବେ"ଭ୍ୟଃ ସର୍ବ\ଶର୍ବେ"ଭୋ\ନମ\ସ୍ତେ ଅସ୍ତୁ ରୁ\ଦ୍ରୁ\ପେଭ୍ୟଃ ॥

କାଳାଭ୍ର-ଭ୍ରମରାଂଜନ-ଦ୍ୟୁତିନିଭଂ ବ୍ୟାବୃତ୍ତପିଂଗେକ୍ଷଣଂ
କର୍ଣ୍ଣୋଭାସିତ-ଭୋଗିମସ୍ତକମଣି-ପ୍ରୋଭିନ୍ନଦଂଷ୍ଟ୍ରାକୁରମ୍ ।
ସର୍ପପ୍ରୋତକପାଳ-ଶୁକ୍ତିଶକଳ-ବ୍ୟାକୀର୍ଣ୍ଣତାଶେଖରଂ
ବନ୍ଧେ ଦକ୍ଷିଣମୀଶ୍ଵରସ୍ୟ ବଦନଂ ଚାଥର୍ବନାଦୋଦୟମ୍ ॥

ଓଂ ନମୋ ଭଗବତେ\ ରୁଦ୍ରା\ୟ । ଦକ୍ଷିଣାଂଗ ମୁଖାୟ ନମଃ ॥

The above verse is in salutation of Aghora facing South.

ସ\ଦ୍ୟୋକା\ତଂ ପ୍ର\ପଦ୍ୟା\ମି\ସ\ଦ୍ୟୋ କା\ତାୟ\ବୈ ନମୋ\ନମ\ଃ ।
ଭ\ବେ ଭ\ବେ\ନାତି\ଭବେ ଭବସ୍ବ\ମାମ୍ । ଭ\ବୋଭ\ବାୟ\ନମ\ଃ ॥

ପ୍ରାଲେୟାଚଲମିନ୍ଦୁକୁନ୍ଦ-ଧବଲଂ ଗୋକ୍ଷୀରଫେନପ୍ରଭଂ
ଭସ୍ମାଭ୍ୟଂଗମନଂଗଦେହଦହନ-ଜ୍ଵାଲାବଲୀଲୋଚନମ୍ ।
ବିଷ୍ଣୁବ୍ରହ୍ମମରୁକ୍ଷଶାନ୍ତିତପଦଂ ଋଗ୍ବେଦନାଦୋଦୟଂ
ବନ୍ଧେହଂ ସକଳଂ କଳଂକରହିତଂ ସ୍ତ୍ରୀଶୋର୍ମୁଖଂ ପଶ୍ଚିମମ୍ ॥

ଓଂ ନମୋ ଭଗବତେ\ ରୁଦ୍ରା\ୟ । ପଶ୍ଚିମାଂଗ ମୁଖାୟ ନମଃ ॥

The above verse is in salutation of Sadyojata facing West.

ବା\ମ\ଦେ\ବାୟ\ନମୋ"ଜ୍ୟେଷ୍ଠାୟ\ନମ\ଃ ଶ୍ରେ\ଷ୍ଠାୟ\ନମୋ\ ରୁ\ଦ୍ରାୟ\ନମ\ଃ
କାଳା\ୟ\ନମ\ଃ କଲ\ବିକରଣାୟ\ନମୋ\ ବଲ\ବିକରଣାୟ\ନମୋ\ ବଲା\ୟ\ନମୋ\

ବଲ୍‌ପ୍ରମଥନାୟ\ନମ\ସ୍‌ସର୍ବ\ଭୂତଦମନାୟ\ନମୋ\ମ\ନୋ\ନ୍ନ\ନାୟ\ନମ\ଃ ॥

ଗୌରଂ କୁଂକୁମ ପଂକିତଂ ସୁତିଲକଂ ବ୍ୟାପାଶ୍ଚୁମଶ୍ଚୁଲ୍ଲଂ
ଭୂବିକ୍ଷେପ-କଟାକ୍ଷବୀକ୍ଷଣଲସସ୍ତ୍ରଂସକ୍ତକର୍ଣ୍ଣାତ୍ମଲମ୍ ।
ସ୍ନିଗ୍ଧଂ ବିମ୍ବୁଫଳାଧରଂ ପ୍ରହସିତଂ ନୀଲାଇକାଲକୃତଂ
ବନ୍ଦେ ଯାଜୁଷ-ବେଦଘୋଷଜନକଂ ବକ୍ତ୍ରଂ ହରସ୍ୟୋଭରମ୍ ॥

ଓଂ ନମୋ ଭଗବତେ\ ରୁଦ୍ରା\ୟ । ଉତ୍ତରାଂଗ ମୁଖାୟ ନମଃ ॥

The above verse is in salutation of Vamadeva facing North .

ଇଶାନସ୍‌ସର୍ବ\ବିଦ୍ୟା\ନା\ମୀଶ୍‌ବରଃ ସର୍ବ\ଭୂତା\ନାଂ
ବ୍ରହ୍ମାଧି\ପତି\ବ୍ରହ୍ମ\ଶୋଧି\ପତି\ବ୍ରହ୍ମା\ଶି\ବୋ
ମେ\ଅସ୍ତୁ ସଦାଶି\ବୋମ୍ ॥

ବ୍ୟକ୍ରାବ୍ୟକ୍ତନିରୂପିତଂ ଚ ପରମଂ କ୍ଷତ୍ରିଂଶତଭୂବୀଧିକଂ
ତସ୍ମାଦୁତ୍ତର-ତତ୍ତ୍ୱମକ୍ଷରମିତି ଧ୍ୟେୟଂ ସଦା ଯୋଗିଭିଃ ।
ଓଂକାରାଦି-ସମସ୍ତମନ୍ତ୍ରଜନକଂ ସୁକ୍ଷ୍ମାତିସୁକ୍ଷ୍ମଂ ପରଂ
ବନ୍ଦେ ପଂଚମମୀଶ୍‌ବରସ୍ୟ ବଦନଂ ଖବ୍ୟାପି ତେଜୋମୟମ୍ ॥

ଓଂ ନମୋ ଭଗବତେ\ ରୁଦ୍ରା\ୟ । ଉର୍ଧ୍ୱାଂଗ ମୁଖାୟ ନମଃ ॥

The above verse is in salutation of Ishana facing up – the sky.

THE SIGNIFICANCE OF FIVE FACES ;- What is the significance of Shiva
being said to have five faces? This is explained in detail by Shri
Nilakanta Dikshita in his commentary called Shivatattva rahasyam to

Shiva 108 Namavali. The name पशुपति is the 52nd name in the namavali. A section from the elaborate commentary is given below.

ତାନି ଚ ପଞ୍ଚ ମୁଖାନି

ଇଶାନ-ତପୁରୁଷାଘୋର-ବାମଦେବ-ସଦ୍ୟୋଜାତାଖ୍ୟ-ପଞ୍ଚ-

ବ୍ରହ୍ମାମ୍ଭାନି, ତାନି ଚ ପଞ୍ଚବ୍ରହ୍ମାଣି ଭୂତ- ପଞ୍ଚକ,

ତନ୍ନାଡୁ-ପଞ୍ଚକ, କର୍ମେନ୍ଦ୍ରିୟ-ପଞ୍ଚକ, ଜ୍ଞାନେନ୍ଦ୍ରିୟ-ପଞ୍ଚକ,

ପୁରୁଷ-ପ୍ରକୃତି-ରୁଦ୍ୟହଂକାର ମନୋରୂପ-ତତ୍ତ୍ୱ- ପଞ୍ଚକ,

ନିବୃତ୍ତିପ୍ରତିଷ୍ଠାବିଦ୍ୟାଶାନ୍ତି, ଶାନ୍ତ୍ୟତୀତାଖ୍ୟ କଲା-ପଞ୍ଚକ,

ବ୍ରହ୍ମା, ବିଷ୍ଣୁ, ରୁଦ୍ର, ମହେଶ୍ୱର, ସଦାଶିବାଖ୍ୟ-ମୂର୍ତ୍ତି-ପଞ୍ଚକ,

ଶିବସାଦାଖ୍ୟ, ମୂର୍ତ୍ତସାଦାଖ୍ୟ, ମୂର୍ତ୍ତସାଦାଖ୍ୟ-କର୍ତ୍ତୃସାଦାଖ୍ୟ-କର୍ମସାଦାଖ୍ୟ

ସାଦାଖ୍ୟ ପଞ୍ଚକାମ୍ଭାନି ଶିବପୁରାଣାଗମେଷୁ ପ୍ରସିଦ୍ଧମ୍ ।

A full discussion of this topic is beyond the scope of this writeup. One may have to approach a scholar for further details on this subject.

'Pashupati' means the protector of the kine. Every thing in creation from Brahma the creator down to immovables are known as pashus. Shiva is known as Pashupati since He is their Lord. The name occurs in vedas (eg) in Shri Rudram that says. ନମୋ ବୃକ୍ଷେଭ୍ୟା ହରିକେଶେଭ୍ୟଃ ପଶୁନାଂ ପତୟେ ନମଃ ।

It also occurs in the Shiva 108 namavali (no.92) and Shiva 1000 namavali. In the Shiva sahasranamam(Padmapuranam) (No.44) we find the following.

ପଶୁପତିଃ - ପଶୁନାଂ ବ୍ରହ୍ମାଦୀନାଂ ଦ୍ୱିପଦାଂ ଚତୁଷ୍ପଦାଂ ଚ ପତିର୍ନାୟକଃ ।

।ଦ୍ୱରହ୍ମାଦ୍ୟାଃ ସ୍ତ୍ରୀବରାନ୍ତାଶ୍ଚ ପଶବଃ ପରିକୀର୍ତ୍ତିତାଃ ।

ତେଷାଂ ପତିତ୍ୱାଦ୍ୱିଶ୍ୱେଶୋ ଭବଃ ପଶୁପତିଃ ସ୍ତୃତଃ ॥।ଦ୍ ଇତି ପୁରାଣମ୍ ।

।ଦ୍ ସର୍ବଦା ଯତ୍ନଶୁନ୍ୟାତି ତେଷୁ ଯଦ୍ରମତେ ପୁନଃ ।

ତେଷାମଧିପତିର୍ଯଜ ତସ୍ମାଦ୍ୱଶୁପତିଃ ସ୍ତୃତଃ ॥।ଦ୍ ଇତି ମହାଭାରତମ୍ ।

Nepal is therefore known as Pashupatipuri after the Lord.

The river Vangmati flows close to the temple of Pashupati. The waters from the river are used for the daily ablutions in the temple. It is said that after Lord Narasimha appeared, killed the demon king and blessed Prahlada. Then He disappeared from the scene. Prahlada was greatly disappointed at this. He wanted to see the Lord again and did severe penance. Lord Shiva was impressed by this and laughed in happiness. Water flowed from His mouth at that time and turned into a river. The river that flowed from His mouth came to be known as Vangmati. (From Nepala Mahatmyam).

ଭଗବନ୍ତଂ ତମନ୍ବେଷୁଂ ଯଦା ଭାଗବତୋ ଯଯୌ ।

ତମଦୃଷ୍ଟ୍ୱା ତପସ୍ତେପେ ହିମବଞ୍ଚିତ୍ତରେ ଶୁଭେ ॥

ଦୃଷ୍ଟ୍ୱା ତଂ ଶଂଭୁରାଗତ୍ୟ ହାସ୍ୟମୁଚ୍ଚେଷ୍ଟକାର ହ ।

ତତୋ ନଦୀ ସମୁତ୍ପନ୍ନା ହ୍ୟନ୍ନତାତ୍ ଗିରିଗହ୍ବରାତ୍ ॥

ବଚନାନ୍ନମ ଦୈତ୍ୟେନ୍ଦ୍ର ବହିର୍ଯାତା ଯତୋ ନଦୀ ।

ଅତୋଽସ୍ୟା ବାହୁତୀ ନାମ ଭବିଷ୍ୟତି ନ ସଂଶୟଃ ।

ପ୍ରହ୍ଲାଦ ଗଞ୍ଜ ଦୈତ୍ୟେନ୍ଦ୍ର ବିଷ୍ଣୁଭକ୍ତିର୍ଦୃତାଂସୁ ତେ ॥

Lord Shiva blessed Prahlada that his devotion to Hari will remain firm.

Nepal also has the river Gandaki. Shaligrama stones are found in the river bed. They are symbolic of Lord Vishnu. Shrimad Bhagavatam makes a reference to the river in Book 5 – chapter 7 when it narrates the story of King Bharata. This country came to be known as Bharata Varsha after

this king only. The king, after ruling over the country for a long time renounced everything and repaired to the forests to the hermitage of Sage Pulaha situated on the banks of river Gandaki. It is said that Lord Hari reveals His form to His devotees there in the ashram even today. The holy river Chakranadi (Gandaki) hallows on both sides the places of this ashrama through contact with circular (wheel like) pebbles on both sides. This place is known as the ShaligramakShetra.

ଏବଂ ବର୍ଷାଯୁତସହସ୍ରପର୍ଯ୍ୟନ୍ତାବସିତକର୍ମନିର୍ବାଣାବସରୋଧିଭୁଜ୍ୟମାନଂ
ସ୍ବତନୟେ ଭୋଽ ରିକ୍ଥଂ ପିତୃପୈତାମହଂ ଯଥାଦାୟଂ ବିଭଜ୍ୟ
ସ୍ବୟଂ ସକଲସଂପନ୍ନିକେତାତ୍ ସ୍ବନିକେତାତ୍ ପୁଲହାଶ୍ରମଂ ପ୍ରବବ୍ରାଜ ॥ ୮ ॥

ଯତ୍ର ହ ବାବ ଭଗବାନ୍ ହରିରଦ୍ୟାପି ତତ୍ରତ୍ୟାନାଂ
ନିଜଜନାନାଂ ବାସୁଲ୍ୟେନ ସଂନିଧାପ୍ୟତ ଇଚ୍ଛାରୁପେଶ ॥ ୯ ॥

ଯତ୍ରାଶ୍ରମପଦାନୁଭୟତୋନାଭିର୍ଦ୍ଭୂଷକକ୍ଳେଷକ୍ରନ୍ଦନୀ ନାମ
ସରିସ୍ତୁବରା ସର୍ବତଃ ପବିତ୍ରୀକରୋତି ॥ ୧୦ ॥

HISTORICAL NOTES:-

The documents in the National Archives of Nepal reveal that Shri Shankaracharya visited Nepal during his travels around the country. He had discussions with the then king of Nepal who was a Buddhist and weaned him away from Buddhism to Hinduism. He made changes to the way pujas were being done in Pashupatinath temple and arranged to have regular pujas done by priests got from South India. Four priests, properly trained in the

temple procedures and recitng the vedas perform the pujas to the four faces on the four sides. These facts are also to be seen in the text Punyashloka manjari that deals with the history of the Kanchi Shankara math. It also says that Shri Vipulananda Sadashiva – the 53rd acharya in the lineage of acharyas of the math visited Nepal. He was warmly received by the king and honoured by him. The following verse in the text says that.

ନିଜନୀବୃଦ୍ଧଗ୍ରହେତିଶେଦତ୍ୟଜନେପାଲନ୍ଦୁପାଲପୂଜ୍ୟପାଦଃ ।

ସ ପୁରୋ ମମ ସାଧୁ ସନ୍ନିଧତ୍ୱାଂ ବିଫଳାନନଦସଦାଶିବୋଽପ୍ରମତ୍ତଃ ॥

This fact is also mentioned as

ନେପାଲଦିନ୍ଦୁପାଲମୌଲିବିଧୂତଶ୍ରୀଶାସନ ...

in the Vyasachaliya Shankaravijayam ..

Shri Vyasachala was the disciple of Shri Vipulananda Sadashiva and succeeded him as the 54th head of the math. He is the author of Vyasachaliya Shankaravijayam. The details show that the Shri Vipulananda Sadashiva visited Nepal when it was in the grip of severe famine. He blessed the state and brought relief from the severe famine.

Now, before concluding, let us ponder as to what we should seek from Lord Pashupati. Shri Shankaracharya, in his Shivanandalahari (verse No.68) shows us the way. Let us join him in this moving appeal to Lord Pashupati.

ଅମିତମୁଦମୃତଂ ମୁକୁର୍ଦ୍ଧୁହୃତଂ

ବିମଳ-ଭବପଦ-ଗୋଷ୍ଠମାବସ୍ତୁମ୍ ।

ସଦୟ ପଶୁପତେ ସୁ-ପୁଣ୍ୟ-ପାକଂ

ମମ ପରିପାଲୟ ଭକ୍ତି-ଧେନୁମେକାମ୍ ॥ ୨୮ ॥

Pashu(ପଶୁ) means cattle in general. Here the acharya takes it to mean a cow. The 'cow' in this instance is devotion or bhakti. Lord Pashupati is the owner of the cow. The acharya requests the Lord to take care of the bhakti 'cow' and nourish it or, in other words, make his devotion to Him firm and unwavering. The cow shed will generally be unclean. But the bhakti cow will not stay in unclean places. It stays in a very clean place (viz.) the Lord's feet. ବିମଳ-ଭବତ୍ପଦ-ଗୋଷ୍ଠମାବସନ୍ତୀମ୍ ।

ବିମଳ = clean, pure. ଭବତ୍ପଦ-ଗୋଷ୍ଠମାବସନ୍ତୀମ୍ = staying

in the cow-pen of your feet. ଗୋଷ୍ଠମ୍ = cowpen. This implies that

the place where bhakti resides is a very exalted one. The ordinary cow can give only milk, in limited quantities and that too at specific times only. This bhakti cow is capable of giving us many good things - and that too all the time and in abundance and most importantly the nectar called 'bliss' . So, ଅମିତମୁଦମୃତଂ ମୁହୁର୍ଭୁଞ୍ଜନ୍ତୀମ୍ । ଅମିତ = unlimited.

ମୁଦମ୍ = joy, happiness. ଅମୃତଂ = nectar. ଦୁହନ୍ତୀମ୍ =

yielding. ମୁହୁଃ = often, frequently. The cow will be tied to a peg

fixed to the ground. Bhakti is the result of good deeds or punyam done in many births. So, the bhakti cow is tied to the peg that is the fruition

of good deeds or punyam done in numerous births. ସୁପୁଣ୍ୟ-ପାକାମ୍ । The

Lord is requested to take care of such a cow. Lord Pashupati is addressed as ସଦୟ ପଶୁପତେ = O! the compassionate Pashupati!. This indicates

that the Lord has a kind heart and will certainly listen to our pleading.

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