

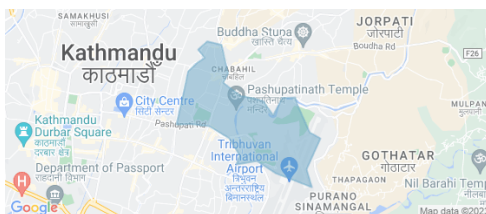
Pashupati-Kshetra (The Area of Pashupati)

also known as “Pashupatinath Temple”

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Entry tags: Temple Buildings and Temple Cult, South Asian Religion, Sacred Enclosure, Hinduism, Pagoda, indic religion, Vedic religion, Shrine, Vaishnavism, Tantric Buddhism, Shaivism, Indic Religious Traditions, Temple, Religious Place, Religious Group, Religious Complex, Cremation Area, Sacred Land

Pashupati-kshetra is a roughly one square mile of demarcated area of religious significance mainly to Hindus (but also containing some sites important to Buddhists) located roughly five kilometers to the east of the historical center of Kathmandu, the capital city of Nepal. Situated in the central part of this religious area is a two-tiered, three-storied pagoda-style temple of Pashupatinath, an aspect of the Hindu god Shiva. The Sanskrit-derived phrase ‘Pashupati-kshetra’ translates into ‘The Area of Pashupati’, meaning the concerned area is land belonging to the deity Shiva. The Area comprises the Pashupatinath temple; shrines dedicated to other deities built in the area; and the settlement of Deopatan, a village traditionally inhabited by Newar caste groups that perform ritual duties at the Pashupatinath temple and the surrounding shrines. The Pashupati Area is today managed by the Pashupati Area Development Trust (PADT), a legally mandated government body that was established in 1987 CE. The Trust not only manages the day-to-day administration of the Pashupatinath temple and the Pashupati Area but also carries out development projects for improving service delivery to pilgrims and tourists. ● The temple of Pashupatinath is of great political importance to the Nepalese state as the deity has served as the spiritual protector to all the ruling dynasties for the past fifteen hundred years. The origin myth of the temple takes us further back into pre-historical times and the deity already features as an important spiritual personage and the temple, as a prominent landmark, on the earliest royal stone edicts from the Licchavi Period belonging to the first half of the first millennium CE. Given the enormous historical and political importance of this place, it has always been the focus of political interest, patronage and reverence. Political interest shown by the state and political players continues even after the end of monarchy in 2008 CE. ● In the sacred landscape of the Pashupati Area, in addition to the temple of Pashupatinath, can be found temples and shrines dedicated to the Hindu Mother Goddesses reverential to practitioners of Shaivite/Tantric traditions. In addition, many different shrines and temples dedicated to other Hindu deities and built during different historical periods form a rich and complex religious topography. Almost all of these monuments are located in the area designated by the Pashupati Area Development Trust as the Protected Monument Zone. Beyond this core zone in the northern end of the Area, a number of historically important Buddhist monasteries and chaityas can be found. All in all, there are 700 or more ‘sacred sites’, including temples, shrines, monuments, statues, etc. to be found within the Pashupati-kshetra today (Michaels and Tandon 2017).



Date Range: 533 CE - 2022 CE

Region: 'Pashupati Kshetra'

Region tags: Nepal, Kathmandu Valley

The Area of Pashupati

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

General Variables

Sources and Excavations

Print Sources

Print sources used for understanding this subject:

- Source 1: Tandon, Govind. 1996. Pashupatikshetrako Sanskritik Adhyayan (A Cultural Study of the Pashupati Area). Kathmandu: Jharendra Samsher Jung Bahadur Rana and Manju Rana.
- Source 2: Michaels, Axel. 2008. Shiva in Trouble: Festivals and Rituals at the Pasupatinatha Temple of Deopatan. New York: Oxford University Press.
- Source 3: Michaels, Axel and Govinda Tandon. 2017. Pasupatikshetra: A Historical Inventory. Kathmandu: Himal Books.

Online Sources

Online sources used for understanding this subject:

- Source 1 URL: <https://www.pashupati.gov.np/>
- Source 1 Description: This is the website of the Pashupati Area Development Trust (PADT), the government body mandated to manage the Pashupatinath temple complex and the larger Pashupati area and carry out development activities in the designated area for touristic purposes. Unfortunately, the English portion of the website has been taken down recently and the website today has only a Nepali language interface. Because the Nepalese government prioritizes religious tourist arrivals to the Pashupati area, the PADT will most likely re-upload the English portion of their website very soon.
- Source 2 URL: <https://www.facebook.com/pashupatinathofficial/>
- Source 2 Description: This is the Facebook page belonging to the Pashupati Area Development Trust (PATD). Although, the Trust uploads news and information on its various activities on a more-or-less regular basis, the website does not function as a comprehensive information outlet for all of the religious and non-religious events, rituals and festivals that take place in the Pashupati area.
- Source 3 URL: <https://ntb.gov.np/pashupatinath>
- Source 3 Description: This is the website of Nepal Tourism Board. It gives a general overview of the Pashupati area as a tourist site and provides links to some religious and tourist attractions there.

Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

— Yes



Type of excavation:

— Scientific



Years of excavation:

— Year range: 1990 and 1993 by Stefano Pracchia; 2014-2016 by R.A.E. Coningham et. al.

↳ Name of excavation

- Official or descriptive name: 1) Excavations at Bhandarkhal forest in Pashupati Area conducted in 1990 and 1993 by The International Association for Mediterranean and Oriental Studies (ISMEO), Italy. 2) "Archaeological Investigations of the UNESCO World Heritage Site of Pashupati (Nepal)" led by Robin Coningham, Durham University, UK, 2014-2016.

Topographical Context

Is the place associated with a feature in the landscape

- Elevation
- Tree, grove, or forest
- Body of water (as distinct from source)

Notes: This place is associated with a Shiva temple that stands on the banks the river Bagmati. The forest of Sleshmantak is situated on an elevation on the other side of the river. All three features -- the temple, the river and the wooded area -- together form the religious geography of the Pashupati Area.

↳ Type of elevation

- Hill

Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

- Yes

↳ Type of feature

- Leveling of ground
- Trackway or road-surface
- Plantings
- Other [specify]: Spatial planning and landscaping; a stone walkway across the wooded area; stepped embankment on both sides of the river to allow for religious activities on the waterfront; elevated embankment across the river from the main temple to allow for touristic observations from the other side; a partial fencing of forest area for deer farming; burial sites for practitioners belonging to specific religious groups; construction of a minor dam; water treatment and sewerage management plant upstream.

Is the place situated in an urban or significantly urbanized area:

- Yes

Notes: Till 60-70 years ago, before Nepal established itself as a modern nation-state with a westernized political system, population pressure on the Kathmandu valley, where the Pashupati Area is situated, was low. During that period, the settlement of Deopatan in which is situated the temple of Pashupatinath, constituted a separate village about 2.5 miles to the northeast from the eastern edge of the medieval city of Kathmandu. Today, due to massive urban sprawl, Deopatan lies within the city

limits of Kathmandu city and Wards 7, 8 and 9 of the Kathmandu Metropolitan City fall within the Pashupati Area.



Is there a distinct boundary between the place and the urban fabric:

— No



Is the place located significantly within the urban fabric:

Is the place centrally located, or at the crossroads of significant pathways?

— Yes

Notes: The settlement of Deopatan is integral to the Pashupati temple and the Pashupati area. Before modern urbanization, Deopatan was but a village, one of the many traditional Newar settlements in the Kathmandu valley. Today, the Pashupati area falls right in the middle of Kathmandu city's urban sprawl.

Is the place situated in a rural setting:

— No

Is the place situated far removed from non-religious places of habitation:

— No

Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

— Yes

Notes: The Pashupati Area contains more than 500 tangible entities of cultural or religious importance. These include religious and cultural buildings, monuments, temples and shrines, statues and other culturally important structures.



A single structure

— No

Notes: The Pashupati area is a religiously demarcated land that is roughly over two and a half square kms (1 sq. ml.) in area. The core monument zone is a little shy of one square km (0.38 sq. ml.) and houses over 500 Hindu religious monuments and artifacts. The temple of Pashupatinath, an aspect of the Hindu deity Shiva, constitutes the central structure of this space and its focal point.



One single feature

— Other [specify]: The river of Bagmati runs through the Pashupati Area. Elevated land to the east of the river is wooded while the temple of Pashupatinath is situated on the cleared land on the western bank. The settlement of Deopatan traditionally began at the western gate of the

Pashupatinath temple courtyard; today, it begins about 100 meters further west, beyond the current western outer gate of the core monument zone. Deopatan is an elongated settlement that extends westward from there up the inclination until we reach the open area of Siphah, which occupies a central location on the flat-topped table land that constitutes the western portion of the Pashupati Area.

↳ A group of structures:

– Yes

↳ Are they part of a single design/construction stage:

– No

↳ A group of features:

– Yes

↳ Are they part of a single design/construction stage:

– No

↳ Is it part of a larger place/sanctuary:

– No

↳ What is the function of the structure/feature or group:

Answer "Yes" once for each distinct function

– Worship

↳ Worship:

– Other [specify]: Both communal and individual. Communal worship relates to group worship or cultural festivals and rituals that are carried out by a certain caste or denominational group or even different groups together. Individual worship relates to persons visiting temples and shrines on an individual basis for devotional purposes.

– Sacrificial

Notes: The Pashupati area is also considered the sphere of influence of Tantric deities, and temples and shrines housing the major mother goddesses and wrathful male deities are spread throughout the area. Specific male and female Tantric deities are placated on demarcated ritual dates with sacrifices of animals as per Tantric tradition. According to folklore, in the distant past, the deity of Vatsaleshwari, the deity representing the female energy of Pashupatinath, had to be placated with human sacrifice selected from chosen bloodlines belonging to specific groups residing in Deopatan; this tradition is no longer in practice today.

– Political

Notes: Before Nepal became a secular state in 2008, the Hindu monarchy revered Pashupatinath as the protector deity of the state. Even today, Nepal's heads of state and government and foreign Hindu dignitaries visit the temple of Pashupatinath in both official and personal capacities. The head of the Pashupati Area Development Trust, the legally mandated body overseeing the management of the Pashupatinath temple and the Pashupati area, is appointed by the Ministry of Culture, Culture and Civil Aviation.

↳ Is the structure/feature finished:

– Yes

↳ Was the structure/feature intended to last beyond a generation:

– Yes

↳ Was the structure/feature modified through time:

– Yes

↳ Was the structure/feature destroyed:

– Yes

↳ How was the structure/feature destroyed

– Other [specify]: Because Kathmandu is located in an active seismic zone, regular earthquakes have ravaged the temples and other structures in the Pashupati area throughout history. Damage to certain monuments has also occurred due to destruction and pillaging following invasions by Islamic rulers from Bengal in the past.

↳ Was it destroyed deliberately:

– For religious reasons

– As the result of pillage

↳ Was it destroyed by accident/natural phenomena:

– Natural phenomena

↳ Has the structure/feature been reconstructed:

– Yes

↳ In antiquity

– Periodically

↳ In modernity

- Renaissance
- Post-Renaissance

Notes: Throughout history, the temples and monuments in the Pashupati area have undergone regular reconstruction after earthquakes and invasions.

Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:

– Yes



Dedicated to a supernatural being:

- Yes [specify]: The temple of Pashupatinath is dedicated to the Hindu deity Shiva. The term 'pashupati' in Sanskrit roughly means 'the lord of animals.' The suffix 'nath' is a signifier of respect and may be translated as 'master.' In Shaivite and Tantric theosophy, ordinary humans are no better than animals; an individual who has conquered their animalistic nature is considered divine. The deity Shiva, is the teacher of the spiritual science of 'yoga,' the procedure for achieving spiritual enlightenment. Therefore, he is called 'Pashupatinath.'



Dedicated to more than one supernatural being:

- Yes [specify]: The extended premises constituting the Pashupati area house shrines and monuments dedicated to numerous Hindu deities, male and female. Among shrines and temples are those dedicated to the mother goddesses; Vishnu, the protector aspect of divinity; historical and mythological spiritual leaders and mystics; and tantric forms of Shiva. The premises contain innumerable shiva lingas, which are non-anthropomorphic representations of Shiva and his consort, Shakti.

Is the place used for the worship of a semi-divine human being:

– No

Notes: The temple of Pashupatinath is not a cenotaph.

Is the place used for the worship of non-divine ancestors:

– No

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

– Field doesn't know

Notes: Due to the periodic occurrence of earthquakes in the Himalayan region, buildings and structures need to go periodical renovation. Although the names of various kings are associated with the periodical reconstruction of temple of Pashupatinath in history, it is unclear who erected the first structure. Bhasha Vamshavali ('Royal Lineages written in the Vernacular'), a form of quasi-historical

texts written in the Kathmandu valley, state that a certain Licchavi king Supuspa built a five-storied temple dedicated to Pashupatinath in the early years of the first millennium CE. In the 2nd millennium, the temple was badly damaged by the destruction that occurred following the invasion of Nepal by Samsuddhin, the ruler of Bengal, in mid 14th century. The temple came to its current form as a two-storied 'pagoda-style' temple during the reign of Shiv Singh Malla in the late 16th century. It has been renovated and re-decorated a number of times since then.

Were the Structures built by specific groups of people:

— Yes



Groups:

— Specialized labourers/craftspeople

Notes: The current temple of Pashupatinath and the other monuments in the Pashupati area as they stand today are built by specialist castes of masons, carpenters and craftspeople from the Newar ethnic group, the first settlers and indigenous population of the Kathmandu valley.

Was the place thought to have originated as the result of divine intervention:

— Yes



Specify

— Revealed by high god

Notes: The story of the origins of the temple of Pashupatinath takes us back to a time period from before the beginnings of history. As the story goes, there was a cow who would walk roughly 8 miles every day from the south-west corner of Kathmandu valley to a spot located in today's Pashupati Area by the banks of the river Bagmati. Upon reaching the spot, the cow would let the milk in its mammary glands flow on to the ground. After this took place every day, people dug up the spot to understand why the cow was letting its milk flow there. They discovered a 'jyotirlinga', a refulgent phallic stone sculpture representing Shiva. A temple was then built on the spot.

Was the place created to mark or commemorate the birthplace of a supernatural or human being:

— No

Was the place created as the result of an event:

— Yes



Specify

— Prodigy

Notes: The spot where the 'linga' (phallic monument dedicated to Shiva) was buried attracted a cow who came to the very spot every day to let its milk flow on it. When the spot was dug up, the 'linga' was discovered and a temple was subsequently built to house the stone idol.

Was the creation of the place sponsored by an external financial/material donation:

– No

Was the establishment of the place motivated by:

– Expression of devotion with no expectation of favor in return

Was the place built specifically for housing scriptures/sacred texts:

– No

Design and Material Remains

Overall Structure

Is the place made up of multiple built structures:

– Yes

Notes: The Pashupati Area has over 700 different man-made structures of varying sizes that are of cultural or religious importance mostly in Hinduism and also to Newar Buddhism (Michaels and Tandon 2017). These structures include temples, monasteries, cultural and religious buildings, shrines, statues and sculpture and other cultural and religious artifacts and structures.



Are any of the structures attached to or associated with a landscape feature:

– Yes



Are any of the structures attached to other structures:

– Yes



Is there a hierarchy among the structures:

– Yes

Notes: The temple of Pashupatinath constitutes the spatial and ritual center of the Pashupati area. The temple is enclosed by a courtyard wherein stands many other shrines and sculptures. Like in other Newar settlements, the temples of the mother goddesses are located in the empty spaces surrounding the main temple complex.

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

– Yes

Notes: The temple of Pashupatinath and the major temples dedicated to the Mother Goddesses are

built based on the Nepalese-style pagoda architecture. Other forms of South Asian architecture are also present in the Pashupati Area. The Shikhar (Mountain Peak) style and the Gumbaj (Dome) style are prominent. Many minor shrines housing the symbolic 'Shiva linga' built during the Shah and Rana periods (1769 - 2008 CE) are either dome-shaped or what this researcher would like to call 'palanquin-roofed', which is actually a variation on the dome-shaped temple style that was prominently borrowed from the plains of India during the Shah and Rana periods. The Pancha Deval temples ('Five Temples') are built in the 'Royal Dome' style while the prominent Ram Mandir ('Temple Dedicated to the God Rama') across from the Bhasmeshwar Ghat is a depressed-dome (or palanquin) styled temple. The Buddhist monasteries have the same architectural structure as other Newar Buddhist monasteries in the Kathmandu valley. The Charumati Vihar (or 'Cha-bahi' or 'Chabel') consists of an enclosed square courtyard with the sanctum housing the deity and the religious books facing the main entrance. The Chabahi Chaitya is also located close to the Vihar. The white chaitya is believed to have been built before the Christian Era. During renovations, a brick was found inside the mound of the chaitya that had the words 'Charuvati Thup' in the Bhahmi script (PADT 2021).

↳ In the average place, what percentage of area is taken up by built monuments:

— Percentage: 15

Notes: The percentage of area in which monuments are located probably constitutes about 10 to 20% of the total area of the Pashupati area.

↳ Footprint of largest single religious monument, square meters:

Please add dimensions in the comments, if known.

— Square meters: 217

Notes: The area of the base of the temple of Pashupatinath temple is in the form of an approximate, but not exact, square. (Indian religious architecture posits that religious and habitational buildings should not be built in the form of a perfect square.) In the traditional Indian measuring scheme, the two lengths of the Pashupatinath temple are 32 hath 8 angul and 32 hath 9 angul respectively (Koirala 1995). Converting the Indian system into the modern metric system, we get a rough area of 217 square meters. [Nepali measurement of 1 hath equals 36 anguls. A length of 32.25 hath approximates to 14.74 meters.]

↳ Height of largest single religious monument, meters:

— Height, meters: 23.57

Notes: Koirala (1995) states the current of the Pashupatinath temple as 51 hath 20 angul (or 51.56 angul), which amounts to 23.57 meters.

↳ Size of average monument, square meters:

— Field doesn't know

Notes: The Pashupatinath temple is three stories tall with two tiered roofs. The inner sanctum houses a shiva-linga which is approximately 4 feet tall.

↳ Height of average monument, meters:

— Field doesn't know

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

— Yes

↳ Earth

— Yes

↳ Is this material sourced locally:

— Yes

↳ Is this material lacking in the local natural environment:

— No

Notes: The materials used to build the temples and monuments are wood, mud, fried brick, and stone. Lime is used in mortar for buildings made with techniques inspired by European architecture during the Shah and Rana periods (1769 to present).

↳ Sand

— Yes

↳ Is this material sourced locally:

— Yes

↳ Is this material lacking in the local natural environment:

— No

↳ Clay

— Yes

↳ Is this material sourced locally:

— Yes

↳ Is this material lacking in the local natural environment:

— No

↳ Plaster

— Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

↳ Wood

– Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

↳ Grass

– No

↳ Stone

– Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

↳ Other

–Other [specify]: none

Is the structure/feature made out of human-made materials

–Yes [specify]: The man-made materials employed in construction are bricks and mortar. There are different types and mixtures of mortar used depending upon the type of building being constructed. Pre-Gorkha constructions use a clay-based mortar where as Rana period buildings use a lime-based mortar.

Decoration

Is decoration present:

– Yes

Notes: Prominent among the decorations on the outside of the Pashupatinath temple are the wood-carved effigies of deities affixed to the struts supporting both the tiers; the ornately carved silver-sheeted lintel and jamb of the four wooden temple doors; the exquisite carvings on the silver-sheeted tympanums over the four doors; the brazen lions standing guard in front of the four doors; etc. Inside the temple, decorations include human-sized metallic figurines at the inner door leading to the sanctum sanctorum. The sanctum sanctorum also has different various carvings done on the walls.

↳ Is decoration part of the building (permanent):

– Yes

↳ On the outside:

– Yes

Notes: Wood carvings; hanging textile drapings on the roof-edge; and artistic metallic fixtures of symbolic importance of various kinds adorn the temple of Pashupatinath as well as those of other deities.

↳ On the inside:

– Yes

↳ Is decoration attached to the building, i.e. movable reliefs or tapestries

– No

Notes: No movable decorations are prominently attached to the outside of the Pashupatinath temple.

↳ Is the decoration figural:

A figural representation is defined here as one that contains the depiction of discernible human, anthropomorphic, animal, or zoomorphic forms. In general, it differentiates between animate and inanimate beings, as well as between narrative compositions and still life, landscapes, abstraction, etc. Answer [Yes] for each type of figure depicted

– Yes

↳ Are there gods depicted:

– Yes

↳ Are there other supernatural beings depicted:

– Yes

Notes: Demons, Garuda (Vishnu's eagle ride), Naga (mythical snake), Chepu (a snake-devouring mythical creature), etc. are the principal supernatural beings.

↳ Are there humans depicted:

– Yes

↳ Are there animals depicted:

– Yes

Notes: On the outer wall and roof struts of the Pashupatinath temple: sheep, monkeys, snakes; the animal vehicles of the principal deities: mouse (vehicle of Ganesh), peacock (vehicle of Kumara), duck (vehicle of Brahmaa); Garuda (vehicle of Vishnu); the animal vehicles of some of the Asta-Dikpalas (eight guardians of the directions): elephant (vehicle of Indra), buffalo (vehicle of Yama, God of Death), crocodile (vehicle of Varuna), and Ishana Shiva (bull).

↳ Are there animal-human hybrids depicted:

– Yes

Notes: The mythical creatures Garuda and Naga are two principal animal-human hybrids used in decorations. On the tympanums affixed above the four main doors in the four cardinal directions, we have the chyepu, a local mythological creature that devours snakes: Other supernatural creatures depicted: harpies, Sharabha (eight-legged lion-bird, an incarnation of Shiva).

↳ Is the decoration non-figural:

– Yes

↳ Is it geometric/abstract

– Yes

Notes: Some decorations are geometric; others like wooden carvings on the struts of the roof are figural.

↳ Floral motifs

– Yes

Notes: Floral motifs are also present in non-figural decorations.

↳ Is it writing/caligraphy

– No

Notes: Writing and calligraphic decorations are not components of Hindu monumental culture and architecture in Kathmandu valley.

↳ Other [Specify]

–Other [specify]: none

↳ Is the decoration hidden or restricted from view:

– No

↳ Are there statues present:

– Yes

↳ Cult statues:

– Yes

Notes: 'Cult' is a vague word here but yes, statues of various deities of Hinduism are present.

↳ Statues of gods/supernatural beings:

– Yes

↳ Statues of humans:

– Yes

↳ Other [Specify]

–Other [specify]: none

↳ Are there reliefs present:

A relief as opposed to sculpture carved on the round is a work of sculpture in which the figures project from a background support, generally a flat surface. Reliefs can be carved out of stone, clay, or a similar material.

– Yes

↳ Reliefs representing the god(s) worshipped at the place:

– Yes

↳ Reliefs representing mythological narratives:

– Yes

↳ Reliefs representing human/historical narratives:

– No

↳ Other [Specify]

–Other [specify]: none

↳ Are there paintings present:

– Yes

Notes: There are paintings on the outer wall as well as the inner sanctum of the Jayabageshwari temple. The Tamreshwor temple dedicated to Shiva has a wall painting of Shiva-Parvati in the sanctum. The Ram Mandir across from the Bhasmeshwar Ghat has wall paintings of the goddess Mahishasurmardini and the deity Hanuman on the wall of the 'math' (Hindu monastery). Similarly, the Charumati Vihar, a Buddhist monastery on the northern end of the Pashupati Area has wall paintings on sides of the main door of auspicious Buddhist symbols. A panel painting of five celestial Buddhas is present above the lintel of the same monastery. Such Buddhist paintings are also present at the entrances to two other minor Buddhist monasteries nearby - Kutubahi and Lokeshwor Vihar. The northern entranceway to Pingamai shrine also has such doorside paintings of auspicious symbols. Paintings of Guheswari and Dakshinkali can be found on the premises of the Guheswari temple complex. In the caves associated with Buddhist yogis Naropa and Tiloropa, a painting depicting a meditating Tiloropa is visible on the wall along with Buddhist decorative artwork. Wall paintings depicting Hindu mythological stories are also present in the main ritual room at Amalkot Kachahari, a traditional office (which today exists for ceremonial purposes) that was responsible for the administration of the Pashupati area before Nepal's nationwide district and village administrative frameworks were modernized during the Panchayat Era (1960-1990).

↳ Are they panel paintings [movable]:

– No

↳ Are they wall paintings:

– Yes

↳ Type

– Secco

↳ Paintings representing the gods worshipped at the place:

– Yes

↳ Paintings representing mythological narratives:

– Yes

↳ Paintings representing human/historical narratives:

– Yes

↳ Other [Specify]

–Other [specify]: none

↳ Are there mosaics present:

– No

↳ Are there inscriptions as part of the decoration:

– No

↳ Other type of decoration:

– No

Iconography

Are there distinct features in the places iconography:

– Yes

↳ Eyes (stylized or not)

– Yes

↳ Supernatural beings (zoomorphic)

– Yes

↳ Supernatural beings (geomorphic)

– No

↳ Supernatural beings (anthropomorphic)

– Yes

↳ Supernatural beings (abstract)

– Yes

↳ Portrayals of afterlife

– No

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols)

– Yes

↳ Humans

– Yes

↳ Supernatural narratives

– Yes

↳ Human narratives

– Yes

↳ Other [Specify]

– Other [specify]: none

Beliefs and Practices

Funerary Associations

Is this place a tomb/burial:

– No

Notes: The Pashupatinath temple itself isn't a tomb. It is a place of worship of the Hindu God, Shiva. However, in the sprawling area surrounding the temple, there exists today burial grounds reserved for particular Hindu sects. A number of religious teachers of various Hindu denominations are also buried in specific locations around the Pashupati area. The land around the temple of the sage Gorakhnath has the burial vaults of some teachers belonging to his sect.

Is this a place for the worship of the dead:

– No

Is this a place for treatment of the corpse:

– No

Are co-sacrifices present in tomb/burial:

Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the tomb/burial.

– No

Are grave goods present:

– No

Are formal burials present:

– Yes

↳ As cenotaphs:

– No

↳ In cemetery:

– Yes

↳ Family tomb/crypt:

– No

↳ Domestic context:

Interred beneath floors of house, or in areas of domestic activity

– No

↳ Other

– Other [specify]: none

Supernatural Beings

Is a supreme high god is present:

– Yes

Notes: The deity Pashupatinath is a manifestation of the Hindu god Shiva. In addition to the temple of Pashupatinath, Vishnu -- one of Hinduism's trinity of high gods -- is also worshiped in a number of temples and shrines. Similarly, the Mother Goddesses, considered to be the consorts or energy aspects of Shiva, are also worshipped. Shiva and Vishnu are two of the three highest gods in Hinduism. The Mother Goddess is considered to be the highest deity within the Shakta school of thought.

↳ Are they anthropomorphic:

– Yes

↳ Are they sky deity:

– No

↳ Are they chthonic (underworld)

– No

Notes: Although Shiva is not considered a chthonic deity, the netherworld is associated with him. Shiva's spiritual residence is said to be on Mount Kailash and modern folk understanding of this myth locates it at today's Mt. Kailash in Tibet. However, a form of Shiva called 'Hara-

Bhava' is said to reside in Vitala, one of the seven netherworlds.

↳ Are they fused with king/kingship role (king = high god)

— No

Notes: Shiva, the principal deity of the Pashupati area does not have a kingship role. (However, the deity Vishnu, to whom a few of the temples and shrines in the Pashupati area are dedicated, is connected to kingship as the King of Nepal was considered to be an incarnation of Vishnu.)

↳ Are they the monarch is seen as a manifestation or emanation of the high god:

— No

Notes: As noted in the answer to the preceding question, when Nepal was a monarchy, the King of Nepal was considered an incarnation of Vishnu.

↳ Are they kin relation to elites:

— No

↳ Are they other type of loyalty or connection to elites:

— Yes

Notes: During the monarchical period, the deity Pashupatinath was considered the protector deity of Nepal.

↳ Are they unquestionably good:

— Yes

↳ Are they other:

— Other [specify]: none

Does the supreme high god communicate with the living at this place:

— No

Are previously human spirits present:

— No

Do human spirits communicate with the living at this place:

— No

Are nonhuman supernatural beings present:

– No

Do nonhuman spirits communicate with the living at this place:

– No

Are mixed human-divine beings present:

– No

Do mixed human-divine beings communicate with the living at this place:

– No

Is the supernatural being/high god present in the form of a cult statue(s):

– No

Supernatural Interactions

Is supernatural monitoring present:

– Yes



Supernatural monitoring of norm adherence:

– Yes

Notes: In general, practitioners of both Hinduism and Buddhism are expected to live their lives according to the social and spiritual rules of Dharma. Pilgrimage and worship and rituals conducted at shrines and temples for the appeasement of one's favored deity are also considered acts of Dharma.



Supernatural beings care about or expect offerings:

– Field doesn't know

Notes: Although offerings are made based on religious rules and deities are mentioned in religious texts as having a fondness for specific food items and offerings, whether offerings are actually carried out because deities expect them is up for debate. In Hindu practice, priests carry out regular ritual worship at a shrine and devotees make offerings of their own volition rather than out of feelings of compulsion founded on the belief that offerings are expected. It is not uncommon for temples and shrines to fall 'out of fashion' and even fall victim to dereliction. Therefore, the researcher is of the understand that offerings are made because the devotee chooses to honor the deity rather than because they feel the deity expects offerings.



Supernatural beings care about sex:

– Field doesn't know

Notes: Hindu worship rules require priests to fast during specific rituals. Whether sexual

abstinence is also required is not known. members of the Bhandari caste group who assist the Bhatta priests inside the Pashupatinath temple are not required to follow any rules on sexual abstinence. Similarly, whether the Karmacharya priests are required to follow sexual abstinence rules before ritual activities at the shrines of the Mother Goddesses is not known.

↳ Supernatural beings care about or expect proper ritual observance:

– Yes

↳ Supernatural beings care about or expect performance of rituals:

– Yes

↳ Supernatural beings care about or expect maintenance of the place:

– Yes

Notes: The Hindu place of worship has to be kept 'spiritually' clean on the basis of religious rules. For example, the shrines of 'sattvic' (or 'vegetarian') deities like Pashupatinath (Shiva) are kept clean of non-vegetarian offerings. Rules regarding the prohibition of unacceptable food like alcohol and meat are strictly enforced at Pashupatinath temple and its vicinity. Shoes, belts and jackets made of leather are prohibited inside the courtyard of the Pashupatinath temple. Maintenance of the premises is also important. In Hinduism, a damaged idol is not fit for worship. The current 'shivalinga' of Pashupatinath is a replacement installed in the sanctum sanctorum after the previous linga got damaged during an attack on Nepal by the Sultan of Bengal in the 14th century CE.

↳ Supernatural beings care about or expect personal hygiene:

– Yes

Notes: Priests are required to maintain personal hygiene on the basis of religious rules prescribed in the ritual texts. Devotees also need to follow rules on hygiene. Women undergoing menstruation refrain from visiting Hindu temples or even conducting any religious activity in general.

↳ Supernatural beings care about honoring oaths:

– Yes

Notes: Yes, in Hinduism, any oath and promise made by a devotee or religious practitioner to a deity is considered inviolable.

↳ Other:

–Other [specify]: none

Do visitors communicate with the gods or supernatural beings:

– Yes

↳ Do visitors communicate with gods:

– Yes

↳ Do visitors communicate with other supernatural beings:

– Yes

Ritual and Performance

Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– Yes

Notes: Sacrifices are not offered at the temple of Pashupatinath. However, sacrifices are offered at the shrines and temples of the Mother Goddesses and other Tantric deities.

↳ Are there animal sacrifices:

– Yes [specify]: Different animals are sacrificed based on Tantric rituals at the shrines of the Mother Goddesses. In addition, the shrine of Kritimukh Bhairava, located in the south-eastern corner of the Pashupatinath temple's courtyard is also the focal point of sacrificial offerings. On the evening of every full moon day, according to tradition, a male buffalo, a goat and a duck is sacrificed. Similarly, animal sacrifices are conducted in the various Mother Goddess temple. Chief among these shrines are those of Vatsaleshwari and Pingamai where various animals are sacrificed according to Tantric rules in separate rituals during the Nepalese month of Chaitra (March-April).

↳ Are there human sacrifices:

– No

Notes: Till about a century ago, human sacrifices were offered to the deity Vatsaleshwari during her annual festival during the Nepalese month of Chaitra (March-April). These days, various ritual animals such as sheep and male buffalo are offered.

↳ Are the sacrificed humans associated in some way:

– No

Are there self-sacrifices present:

– No

Are material offerings present:

– Yes

- ↳ Are material offerings mandatory:
 - Yes
- ↳ Are material offerings composed of valuable objects:
 - No
- ↳ Are material offerings composed of daily-life objects:
 - Yes
- ↳ Are material offerings interred at this place (in caches):
 - No
- ↳ Other
 - Other [specify]: none

Is attendance to worship/sacrifice mandatory:

– Yes

- ↳ By all the community
 - No

- ↳ By specific individuals

– Yes [specify]: Those castes, clans or individuals who are required to make ritual offerings need to be present during the sacrifice.

Is maintenance of the place performed:

– Yes

- ↳ Is it required:
 - Yes

Notes: Maintenance is required because of the wear and tear that occur through daily or periodic ritual participation that occur in these shrines. Maintenance is also required due to the regular occurrence of earthquakes that damage the temples and shrines. Third, beautification of temples and shrines such as painting of roofs and draping of the edges of temple tiers with culturally symbolic textile are also conducted on a regular basis. Open air shrines require the least amount of maintenance.

- ↳ Is there cleansing (for the maintenance):

– Yes

↳ Are there periodic repairs/reconstructions:

– Yes

↳ Is the maintenance performed by permanent staff:

– Yes

Notes: Repairs to temples and shrines and periodic decorations are usually done by Newar caste groups who have been entitled to these works since centuries. Nowadays, the temple Trust that is mandated to carry out maintenance may hire other qualified individuals as well wherever Newar caste-based construction expertise isn't required.

↳ Other

– Other [specify]: none

Pilgrimage and Festivals

Are pilgrimages present:

– Yes

↳ How strict is pilgrimage:

– optional (rare)

– optional (common)

– obligatory for some

– obligatory for all

Notes: In Hindu South Asia, the temple of Pashupatinath is an important pilgrimage center for both local Nepalese as well as foreign devotees. There is a school of thought that considers Pashupatinath to be 13th 'jyotirlinga'. Jyotirlingas are the 12 important Shiva temples in South Asia. Pashupatinath is considered by some to be the 13th. A number of local pilgrimages are connected with the Pashupati area. In the month of Paush-Magh that falls roughly in the month of January, devotees of Madhav Narayan, a form of Vishnu, from the village of Sankhu, in the north-eastern corner of Kathmandu valley, makes a pilgrimage around the valley, stopping overnight at Pashupati for ritual ablutions and worship. In the month of Mangshir (November-December), individuals who are mourning the death of a family member within the past year circumambulate the Pashupati area dropping a mixture of grains (except millet and buckwheat) on the ground along the way and at various religious shrines under the belief that doing so will enable the spirit of the deceased to travel safely to the other side. A rarer annual pilgrimage -- the Bagmati Yatra -- takes place along the bank of the river Bagmati as it passes through Pashupati area all the way south until the river leaves Kathmandu valley and flows down towards the plains. This pilgrimage was discontinued in the past decades and efforts are being made to revive it.

↳ Are pilgrimages the main reason for construction/establishment of the place:

– No

Notes: Although the construction of the temple of Pashupatinath in the hoary past was not due to the occurrences of pilgrimages, in the modern context, pilgrimage and tourism are two primary issues for which the Nepal government has established the Pashupati Area Development Trust.

↳ Are pilgrimages to this place associated with significant life events:

– Yes

↳ Birth

– No

↳ Transition to adulthood

– No

↳ Death

– Yes

Notes: The Balachaturdashi circumambulation of the Pashupati area that takes place in Mangshir (November-December) is carried out by family members within a year of an individual's death.

↳ Other

– Other [specify]: none

↳ Does pilgrimage to this place involve following established routes (roads):

– Yes

↳ Are these routes maintained together with the place:

– Yes

Is this place a venue for feasting:

– Yes

Notes: The temple and courtyard of Pashupatinath, which is the central point of the extended Pashupati area, does not have feasting events. It is not a venue for feasting. However, in the larger Pashupati area, during the local rituals and festivals, the members of the castes and clans who are involved in the events will periodically partake of ritual food and engage in communal feasts. These feasts are not open to everyone, and they occur in specific culturally designated areas and compounds. It is to be noted that the settlement of Deopatan, inhabited by Newar caste groups whose specialist responsibilities are connected to the temple of Pashupatinath and/or to the other

temples and shrines in the Pashupati area, is located within the Pashupati area. The Newar caste groups and non-Newar priests whose ritual and administrative responsibilities are connected to the temple of Pashupatinath are considered 'Shiva Gana' ('The Army of Shiva').

↳ Is feasting connected to the worship/sacrifices performed at this place:

— Yes

↳ Is feasting sponsored by the same entity that built/maintains the place:

— No

Notes: The feastings are supported by the traditional land endowments and modern monetary endowments whose purpose is the continuity of the yearly rituals and festivals and the feastings that are a part of them.

↳ Does feasting occur in a specific location within the place:

— Yes [specify]: The feastings occur in specific locations depending on who are participating in the feastings. Feasts are mostly caste and clan-based and they occur in the ritually designated location or culturally significant building or area related to the groups concerned.

Are festivals present:

— Yes

↳ Frequency of festivals

— specify: Most festivals occur annually. There are over a dozen festivals and rituals that occur annually on their designated days. Most of them are local and concern only the inhabitants of Deopatan and the ritual specialists and administrative staff in the Pashupati area. In addition to them, there are two festivals (Shiva Ratri and Teej) that are national in scope. Shiva Ratri is a national festival that occurs in the month of Phalgun (February-March). People in thousands come to the Pashupati area either to worship at the temple of Pashupatinath or just to pay a visit in the form of a pilgrimage. The festival of Haritalika Teej, which occurs in the Month of Bhadrapada (August-September), is a festival for women and girls. Married women come to the temple of Pashupatinath to pray for the long life of their husband. Unmarried females celebrate this festival asking the god Shiva for a suitable groom for themselves.

↳ Do all members of the society participate in the festival(s):

— All members

— Only locals

— Other [specify in comments]

Notes: Most of the festivals are Hindu. As explained in the answer to the preceding question, the local festivals are celebrated mostly by the local Hindu population. A few festivals are Buddhist in nature and they too are followed by the Buddhists who live in the area or have connections with the specific temple, shrine or monastery. The national Hindu festivals are celebrated by all Nepalese of Hindu faith.

↳ Are festivals a defining element in the construction/decoration of the place:
– Yes

↳ Requires special maintenance/cleansing of the place:
– Yes

↳ Requires new construction/decoration of the place:
– No

↳ Requires maintenance/replacement of cult statue(s):
– No

↳ On average, how many participants gather at this place:
– number: The temple of Pashupatinath attracts a few hundreds on regular days and the number of visitors increases to a couple of thousands during weekends. On major national festivals, a few hundred thousands visit the Pashupati area.

↳ Is feasting part of the festival(s):
– Yes

Notes: Feasting is mostly a feature in local festivals that are celebrated by the inhabitants of Deopatan. There are no feastings involved during the national festivals of Shiva Ratri and Haritalika Teej.

↳ Is food consumption limited to certain members of the population:
– Religious professionals

Divination and Healing

Is divination present:
– No

Is healing present/practiced at this place:
– No

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

– Yes

- ↳ Do large-scale rituals take place:
 - Yes
- ↳ Do small-scale rituals take place:
 - Yes
- ↳ On average how many participants are present in large-scale rituals:
 - specify: A few hundred participants/spectators may be present during the ritual processions that take place during the Vatsaleshwari, Guheshwari, Deshodhaar jatras, to give three examples. All other processional rituals also have a very high turnout as members of the local community will turn out to witness the procession. Such large-scale processions will also be connected to small-scale rituals that only priests and specific religious professionals witness.
- ↳ How often do these rituals take place:
 - specify: There are over a dozen that take place on an annual basis.
- ↳ Are there orthodoxy checks:
 - Yes
 - Notes: Rituals are conducted on the basis of traditional religious rules.
- ↳ Are there orthopraxy checks:
 - Yes
 - Notes: In most rituals, the priests and specific ritual specialists have to undergo fasting and other rules.
- ↳ Are there intoxicants used during the ritual:
 - Yes
 - Notes: In Tantric rituals, alcohols may be used for oblatory purposes.

Institutions and Scriptures

Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals whose primary duties within a population group are not concerned with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

– Yes

→ Present full time

– Yes

Notes: At the Pashupatinath temple, the daily, monthly and annual ritual requirements at the are carried out by four priests selected from Southern Indian 'Dravid' Brahmins. In the past few decades, the priests come from different places in the Indian state of Karnataka although priests from other states to the south of Vindya are also eligible for appointment. The priests are given the horific title 'Bhatta' meaning 'Lord' (Michaels 2008). One is appointed the chief among the four and is called the 'Mula Bhatta', or the 'Chief Lord.' A fifth Bhatta priest is in charge of the ritual obligations at the Vasuki temple (i.e., temple dedicated to the Serpent Vasuki) situated in the north-east corner of the Pashupatinath temple courtyard. In the past, the Bhatta priests could retain their position lifelong. Since the regulations for the management of the Pashupatinath temple and its rituals were implemented by the Pashupati Area Development Trust effective from April 8, 2009, the Bhattas can now work till the age of 65. Upon reaching the said age, they are automatically retired. Similarly, the tantric Temples of the Mother Goddesses in the Pashupati area are officiated by Karmacharya tantric priests belonging to the Newar caste system who have hereditary rights to worship in the respective temples. While in the past, they too had lifelong rights to ritual practices, after the implementation of the regulations mentioned above, their tenure has also been similarly fixed. A third group of priests are chosen from the Brahmin caste of the Khas-Gorkha (a.k.a. Parbatiya) ethnicity to officiate over the regular rituals at the many minor shrines in and around the Pashupatinath temple courtyard. Unlike the Karmacharyas who belong to Newar ethnicity, the appointed Parbatiya priests do not have traditional ties to Deopatan/Pashupati Area and are appointed by the Pashupati Area Development Trust solely on the basis of their theological qualifications. They are also considered to be employees of the Trust and carry out their duties as per the above-mentioned regulations of 2009. A few priests who carry out regular rituals at certain shrines in the Pashupati area may have traditional connections to their monument since the last century or two and may not be under the Trust's payroll. The priest who takes care of the shrine of Gangamai at the Aryaghat cremation point to the right of the eastern gate of the Pashupatinath temple courtyard is one such example. Another example is the temple of Gorakhnath, which is under the care of the Nath sect. The rituals in this temple are carried out by Nath yogis. Finally, a family of hereditary Bhatta priests with traditional ties to the deity Pashupatinath deserves mention. This Bhatta family resides in the current 'agam griha' (ritual quarters) of the deity Pashupatinath. The agam griha, today constituting a three-storied wood-and-brick building in the traditional Newar style, is different from the actual temple and is situated just outside the temple courtyard in the south-west direction. As in the 'agam grihas' of Shiva shrines in general, this building is said to house ritual texts related to the worship of the deity. This building is in charge of the family that uses the surname 'Bhatta'. The hereditary Bhatta priest is allowed neither to enter the sanctum sanctorum of the Pashupatinath temple nor carry out any rituals within it. (This duty is solely that of the appointed priests from South India.) The hereditary priest's primary duties are to carry out the required rituals at the agam griha and participate in certain rituals at specific Mother Goddess shrines as required by tradition. This Bhatta priest also has officiating rights to a number of minor shrines in the Pashupati area; daily rituals are conducted in these locations by him or his hired Parbatiya assistants. The two Buddhist monasteries (Chabahi and Kotubahi) located on the northern end of the Pashupati area are under the care of the householder Shakyas who maintain the premises and carry out the required rituals with the financial support from their communal Guthi land trust.

→ Present part time

– No

→ Are the religious specialists of specific sex/gender:

– Yes

Notes: The religious specialists are all males.

→ Are the religious specialists of specific ethnicity:

– Yes

Notes: The appointed Bhatta priests are chosen through 'open competition' and any priest who is of 'Trilinga Dravid' persuasion can be selected as per the regulations of the Pashupati Trust. In common understanding, 'Trilinga' refers to regions within the state of Andhra Pradesh in southern India. However, in actuality, the Bhatta priests can hail from anywhere in southern India as long as they possess the required theological qualifications. And today, priests from different places in the state of Karnataka are holding the offices. The Karmacharya priests who officiate at the tantric temples of the Mother Goddesses are of Newar ethnicity. The priests appointed by the Pashupati Area Development Trust to carry out rituals at the minor shrines belong to Khas-Gorkha (a.k.a. Parbatiya) ethnicity.

→ Are the religious specialists of specific class/cast:

– Yes

Notes: They are all 'brahmins'. But depending upon the type of deity and shrine, their sectarian denominations and qualifications may differ. In the traditional hierarchy of the Newar caste system, the Karmacharyas hold a position in the interstices between the brahmins (priests) and kshetriyas (ruling and upper administrative castes) and are placed below the Rajopadhyaya priests. Similarly, in the ethnic politics of Nepal, the Khas-Gorkha priests consider themselves to be superior to the Newar priests, and this sense of superiority was stamped on the legal code of 1854 in which Prime Minister Jung Bahadur Rana, upon returning from an extended visit to England and France, used the Hindu caste philosophy to formalize a hierarchy of all the ethnic groups residing in the country. This legal code puts the Khas-Gorkha priests at the top of the national socio-cultural pyramid.

→ Are religious specialists dedicated to the place for life:

– No

→ Are the religious specialists stratified in a hierarchical system:

– Yes

Notes: This is not so much a hierarchy of formal positions as it is a differentiation of ritual obligations to duties of differing importance. Since the temple of Pashupatinath is the most important shrine in the Pashupati area, the position of the Pashupati-Bhatta is the most prestigious. However, the positions of the appointed Bhattas may be considered to be higher than that of the hereditary Bhatta as the latter is not allowed to enter the sanctum sanctorum of Pashupatinath.

→ Is access within the space segregated by this hierarchy:

– Yes

Notes: Access to the sanctum sanctorum of the Pashupatinath temple is available only

to the appointed Bhatta priests. Access to the 'agam griha' is available only to the hereditary Bhatta priest. Only the tantric Karmacharyas carry out the rituals at the shrines of the Mother Goddesses.

Does this place incorporate a living space for religious specialists:

— Yes

Notes: The five appointed Bhattas are provided living quarters. The hereditary Bhatta's family resides in the building of the 'agam griha'. The Karmacharya priests either have their own homes or live on the temple premises of one or other of the goddesses.

Is this place used for the training of religious specialists:

— Yes

Notes: 1) The hereditary Bhatta and Karmacharya priests train their male offspring to take on their ritual obligations. 3) The appointed Bhattas are officiants already trained in southern India and they receive only minimal training on the particular ritual needs of the temple of Pashupatinath. 2) There is a school in the Pashupati area dedicated to the study of the Sanskrit language and run by the Pashupati Area Development Trust where any child interested can learn the language along with other primary and secondary school subjects based on the national school curriculum. Those who graduate from here can go on to enroll in higher institutions of Sanskrit and theology.

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

— Yes

Notes: The Pashupati Area Development Trust was founded after the Pashupati Area Development Trust Act was passed in 1987. The Trust is responsible for the maintenance and management of the Pashupatinath temple and the entire Pashupati area. It also carries out development works to improve services to tourists and pilgrims.

Bureaucracy

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

— Yes

Notes: The government of Nepal enacted the Pashupati Area Development Trust Act in 1987 and a state-mandated body called the Pashupati Area Development Trust was established. This office administers the temple of Pashupatinath and the Pashupati Area on a day-to-day basis. It is also responsible for development works for the purposes of managing and improving tourism and pilgrimage infrastructure on this site. Before Nepal carried out administrative reforms in the 1960s that divided the country into zones and districts, a four administrative offices that were prominent in the early Shah period (1769-2008 CE) the Pashupati Amalkot Kachahari functioned as the administrative office of the traditional district that comprised the Pashupati Area. The chief of the 'amal' (office) was the Chief Priest (Mul Bhatta) of the Pashupatinath temple. He exerted enormous power as he was answerable only to the king of Nepal. His responsibilities included collecting taxes and ensuring annual

returns from trust land for the upkeep and maintenance of the beneficiary temples, especially Pashupatinath. He was also responsible for carrying out judicial decisions on matters within his jurisdiction. A second office related to the administration of the Pashupatinath temple was the Pashupati Bhandar Tahabil. This office was also under the Chief Bhatta of the Pashupatinath temple and was responsible for ensuring that all daily and cyclical rituals directly connected to the Pashupatinath temple were carried out as required. To this end, the Bhandar Tahabil was also required to collect the annual shares from the agricultural land that had been donated to the temple. Similarly, a third office, the Pashupatinath Goshwara, which today is under the Guthi Sansthan, a state body that manages religious land grants across the nation, was concerned with physical maintenance of the Pashupatinath temple and the various religious and cultural structures in the Pashupati Area. A fourth administrative body of importance was the Jayabageshwari Bhandar Tahabil, which was responsible for taking care of the treasury of the Jayabageshwari temple, one of the nine Mother Goddess temples in the Pashupati Area. It took care of the rituals related to the Jayabageshwari temple through the management of the annual shares from the land granted to the temple. The treasury allegedly assumed importance because, as folk stories recount, royal ladies who came to self-immolate themselves on their husband's pyre under a traditional practice called 'sati' would stop at the Jayabageshwari temple to donate their jewels and ornaments. (The practice of 'sati' was abolished by Chandra Shamsher in 1920 CE.) All three traditional administrative offices – the Pashupati Amalkot Kachahari, Pashupati Bhandar Tahabil and the Jayabageshwari Bhandar Tahabil – have now been subsumed into the Pashupati Area Development Trust, which was established through an act of parliament in 1987. The Pashupatinath Goshwara is still under the Guthi Sansthan.

↳ Is a bureaucracy present permanently:

– Yes

↳ Is a bureaucracy present on a temporary or seasonal basis:

– No

Does this place control economic resources (land, goods, tools):

– Yes

↳ Is this control the primary supporting income of this place:

– No

Notes: Before the Pashupati Area Development Trust was established, the land grants donated to the temple of Pashupatinath and other shrines were the main source of income for the religious rituals and administrative expenses. Nowadays, daily donations at the temple also add a considerable chunk of financial resources to the Pashupati Area's coffers. Although the traditional land grants still exist, the income from them isn't solely enough given the tendency of the modern economy to suffer longterm inflation. Therefore, the Pashupatinath temple, the extended monument area and the Trust bureaucracy are managed through resources coming from a number of sources.

↳ Does this place lease out land:

– No

- ↳ Does this place lease out tools:
 - No

Public Works

- Does this place serve as a location for services to the community:
- Yes

- ↳ Public food distribution and/or storage:
 - No

Notes: Although charitable food distributions are not carried out at the temple of Pashupatinath or the other temples in the Pashupati area, private organizations and individuals regularly distribute food to the needy in the town area of Deopatan.

- ↳ Place for civic functions (census, elections, others):
 - No

- ↳ Place for the practice of justice (trials, executions, etc.):
 - No

Notes: Before the re-structuring of regional and local administrative units in the country into zones and districts in the 1960s, the 'amali' (chief) of the Pashupati Amalkot Kachahari, the local body responsible for the administration of the Pashupati Area, was responsible for making judicial decisions on local issues concerning his jurisdiction.

- ↳ Function for water management:
 - Yes

Notes: A water purification plant constructed upstream purifies the sewage-filled water before it makes its way to the ablution and ritual area in front of the eastern gate of the Pashupatinath temple. Similarly, a small dam about half a kilometer downstream retains water in the ablution area for ritual purposes.

- ↳ Part of the transportation network:
 - No

- ↳ Other
 - Other [specify]: none

Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

— No

Are there scriptures associated with this place:

— Yes

Notes: The three scriptures -- Himvat Khanda (The Snowy Region); Nepal Mahatmya (In Praise of Nepal) and Pashupati Purana (The Recounting of the Ancient Story of Pashupati) -- are the three principal scriptures written in Sanskrit that deal with the mythological origins and the purported ancient spiritual past of the temple of Pashupatinath. They were mostly likely of local (i.e. Nepalese) origin and must have been written in different times after the final centuries of the first millennium and were available as well-structured local scriptures of import by the end of the Malla period (1769 CE). Mention of the temple and its mythology can also be found in non-Nepalese Sanskrit texts like Varaha Purana.

↳ Are they written:

— Yes

↳ Are they written at this place:

— No

Notes: They were mostly written in Kathmandu valley where temple exists but there is not historical evidence to suggest they were written right in the Pashupati area.

↳ Are they oral:

— No

↳ Is there a story associated with the origin and/or construction of this place:

— Yes

Notes: The origin story of the temple of Pashupatinath has already been narrated in response to one of the questions above. The least elaborate version describes the daily journey of a cow from Matatirtha, in the south-west corner of the valley, to the spot where the temple of Pashupatinath is located today. The cow is found to let milk gush from her mammary glands on the same spot on the ground every day. When the spot is dug up, a 'shiva linga' (phallic sculpture representative of Shiva) is discovered. A temple is constructed soon after.

↳ Are there religious specialists in charge of interpreting the scriptures:

— Yes

Notes: There are two types of scriptures related to the religious site. The first scripture is mythological or quasi-historical in nature and narrates in a supernatural lingo the 'history' of site. Any individual who understands the Sanskrit language can read them. Access to the scripture is not restricted and the texts are available in state archives and many private collections as well as in translated volumes for public study. On the other hand, the ritual manuals used by the priests are sectarian, esoteric and kept away from the lay population. Only

the religious specialists can understand them. In addition, access to the text may be restricted as priests do not share the texts with others.



Are the scriptures part of the building/place:

– No

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