
pashupati panchAsya stavaH

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ಪಶುಪತಿ ಪಂಚಾಸ್ಯ ಸ್ತವಃ
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ಪಶುಪತಿ ಪಂಚಾಸ್ಯ ಸ್ತವಃ



ಸದಾ ಸದ್ಯೋಜಾತಸ್ಮಿತಮಧುರಸಾಸ್ವಾದಪರಯಾ
ಭವಾನ್ಯಾ ದೃಕ್ಪಾತಭ್ರಮರತತಿಭಿಶ್ಚುಂಬಿತಪುಟಂ .
ಅಪಾಂ ಪತ್ಯುಃ ಕಾಷ್ಠಾಂ ಶ್ರಿತಮಧಿಕಶೀತಂ ಪಶುಪತೇ-
ಮುಖಂ ಸದ್ಯೋಜಾತಂ ಮಮ ದುರಿತಜಾತಂ ವ್ಯಪನಯೇತ್ .. 1..
ಜಟಾಂತಃಸ್ವಧುರ್ಯಾಶ್ಮಿಶಿರಮುಖವಾತ್ಮೈರವಮತಿಂ
ಗತಂ ವಾಮಾಂ ರುಷ್ಣಾಮನುನಯಸಹಸ್ರೈಃ ಪ್ರಶಮಿತುಂ .
ಕಿರತ್ಯೋತ್ಸನ್ನಂ ವಾಮಂ ನಯನಮಗಜಾನೇತ್ರಘಟಿತಂ
ದಧದ್ವಾಮಂ ವಕ್ತ್ರಂ ಹರತು ಮಮ ಕಾಮಂ, ಪಶುಪತೇಃ .. 2..
ಗಲೇ ಘೋರಜ್ವಾಲಂ ಗರಲಮಪಿ ಗಂಡೂಷಸದೃಶಂ
ನಿದಾಘಾಂತೇ, ಗರ್ಜದ್ಭನವದತಿನೀಲಂ ವಹತಿ ಯತ್ .
ನಿರಸ್ತುಂ ವಿಶ್ವಾಘಪ್ರಚಯಮಧಿತಿಷ್ಠದ್ಯಮದಿಶಂ
ಹ್ಯಘೋರಂ ತದ್ವಕ್ತ್ರಂ ಲಘಯತು ಮದಂ ಮೇ, ಪಶುಪತೇಃ .. 3..
ಪುಮರ್ಥಾನಂ ಪೂರ್ತಿಂ ಪ್ರಣತಶಿರಸಾಂ ದಾತುಮನಿಶಂ
ಜಲಾಭಾವೋ ಮಾಭೂದಿತಿ ಶಿರಸಿ ಗಂಗಾಂ ವಹತಿ ಯತ್ .
ಸುರೇಶಾಸಾಸ್ಪೂರ್ತಿಂ ಮುಕುಟಶಶಿಭಾಸಾ ಕಿರತಿ ತತ್
ಮುಖಂ ತತ್ ಪುಂದರೂಪಂ ಹರತು ಮಮ ಮೋಹಂ, ಪಶುಪತೇಃ .. 4..
ರಮೇಶೋ ವಾಗೀಶೋ ದಿವಸರಜನೀಶೌ ಪರಶುದೃಕ್
ಸುರೇಶೋ ದೈತ್ಯೇಶೋ ನಿಶಿಚರಕುಲೇಶೋಽಥ ಧನದಃ .
ಯದೂರ್ಧ್ವಾಂಶುವ್ರಾತ್ಯೈಶ್ಮಿವಚರಿತವಂತಃ ಪರಿಣತಾಃ
ತದೈಶಾನಂ ವಕ್ತ್ರಂ ಹರತು ಭವಪಾಶಂ, ಪಶುಪತೇಃ .. 5..
COMMENTS:-

Tha above verses are in praise of Lord Shiva, renowned by the name Pashupati in the temple in Nepal.(ಪಂಚ) pancha means five, (ಆಸ್ಯಂ) Asyam means the face, and(ಸ್ತವಂ) 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 chapter Nepala Mahatmayam says that fortunate indeed are those who live in that country, because they are blessed with all the four goals(ಪುರುಷಾರ್ಥಃ.) 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.

ಪುರೀ ಪಾಶುಪತೀ ಧನ್ಯಾ ಚತುರ್ವರ್ಗ-ಫಲಪ್ರದಾ .
ಜ್ಯೋತೀರೂಪಂ ಮಹಾಲಿಂಗಂ ಯತ್ರಾಗ್ನೌ ತಪ್ತಕಾಂಚನಂ ..
ಧನ್ಯಾ ನೈಪಾಲಿಕಾ ಮರ್ತ್ಯಾಃ ತದ್ರೂಪಂ ಗೋಚರಂ ವಿಭುಂ .
ಪಶ್ಯಂತಿ ಯೇಸಪಿ ದೇವಾನಾಂ ಸಾಕ್ಷಾತ್ಪುನರಗೋಚರಂ .

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).

ಸಂಪೂರ್ಣೇ ಭಾರತೇಽಸ್ಮಿನ್ನಪಿ ವಸು-ಭರಿತೇ ಭೂಶಿರಃ-ಸ್ಥಾನಭೂತೇ
ಶಶ್ವಚ್ಛಾಂತ್ಯಾದಿ-ಕೇಂದ್ರೇ ಹಿಮಗಿರಿ-ಶಿಖರೇಽಭ್ಯುತ್ಪರೇಽಧ್ಯುತ್ಪಮೇಽನ್ತಃ .
ಪುಣ್ಯೇ ನೈಸರ್ಗ-ರಮ್ಯೇ ಪರಗಹನ-ವನೇ ಸದ್ವಿಚಿತ್ರೇ ಪವಿತ್ರೇ
ಕ್ಷೇತ್ರೇ ನೇಪಾಲ-ಸಂಜ್ಞೇ ಲಸತಿ ಪಶುಪತಿ-ಜ್ಯೋತಿರಾತ್ಮಾ ಚಿದೀಶಃ ..

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 (paurnamiಪೌರ್ಣಮೀ) 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

ಪಂಚವಕ್ತ್ರಃ. ಪಂಚಸಂಖ್ಯಾಕಾನಿ ವಕ್ತ್ರಾಣಿ ಮುಖಾನಿ ನಾನಾರೂಪಾಣಿ
ಯಸ್ಯ ಸ ತಥಾ . (Shivasahasranamam-Padmapuranam). These faces have

the following names. ಈಶಾನ, ತತ್ಪುರುಷ, ಅಘೋರ, ವಾಮದೇವ, and ಸದ್ಯೋಜಾತ. 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(ಮಹತ್) means big. Laghu is the opposite,(ಲಘು) 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 chapters 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.

ತತ್ಪುರುಷಾಯ ವಿದ್ಮಹೇ ಮಹಾದೇವಾಯ ಧೀಮಹಿ. ತನ್ನೋ ರುದ್ರಃ ಪ್ರಚೋದಯಾತ್ ..

ಸಂವರ್ತಗ್ನಿ-ತಟಿತ್ವ ದೀಪ್ತ-ಕನಕಪ್ರಸ್ವರ್ಧಿ - ತೇಜೋರುಣಾಂ

ಗಂಭೀರಧ್ವನಿ-ಸಾಮವೇದಜನಕಂ ತಾಮ್ರಾಧರಂ ಸುಂದರಂ .

ಅರ್ಧೇಂದುದ್ಯುತಿ-ಲೋಲ-ಪಿಂಗಲ ಜಟಾ ಭಾರ-ಪ್ರಚೋದ್ಯೋದಕಂ

ವಂದೇ ಸಿದ್ಧಸುರಾಸುರೇಂದ್ರ-ನಮಿತಂ ಪೂರ್ವಂ ಮುಖಂ ಶೂಲಿನಃ ..

ಓಂ ನಮೋ ಭಗವತೇ ರುದ್ರಾಯ . ಪೂರ್ವಾಂಗ ಮುಖಾಯ ನಮಃ ..

The above verse is in salutation of Tatpurusha facing East.

ಅಘೋರೇಶೋಽಥ ಘೋರೇಶೋಽಥ ಘೋರಘೋರತರೇಭ್ಯಃ .

ಸರ್ವೇಭ್ಯಃ ಸರ್ವಶರ್ವೇಭ್ಯೋ ನಮಸ್ತೇ ಅಸ್ತು ರುದ್ರರುಪೇಭ್ಯಃ ..

ಕಾಲಾಭ್ರ-ಭ್ರಮರಾಂಜನ-ದ್ಯುತಿನಿಭಂ ವ್ಯಾವೃತ್ತಪಿಂಗೀಕ್ಷಣಂ
ಕರ್ಣೋದ್ಭಾಸಿತ-ಭೋಗಿಮಸ್ತಕಮಣಿ-ಪ್ರೋದ್ಭಿನ್ನದಂಷ್ಟ್ರಾಂಕುರಂ .
ಸರ್ಪಪ್ರೋತಕಪಾಲ-ಶುಕ್ತಿಶಕಲ-ವ್ಯಾಕೀರ್ಣತಾಶೇಖರಂ
ವಂದೇ ದಕ್ಷಿಣಮೀಶ್ವರಸ್ಯ ವದನಂ ಚಾಥರ್ವನಾದೋದಯಂ ..
ಓಂ ನಮೋ ಭಗವತೇ ರುದ್ರಾಯ . ದಕ್ಷಿಣಾಂಗ ಮುಖಾಯ ನಮಃ ..

The above verse is in salutation of Aghora facing South.

ಸದ್ಯೋಜಾತಂ ಪ್ರಪದ್ಯಾಮಿ ಸದ್ಯೋ ಜಾತಾಯ ವೈ ನಮೋ ನಮಃ .
ಭವೇ ಭವೇ ನಾತಿಭವೇ ಭವಸ್ವ ಮಾಂ . ಭವೋದ್ಭವಾಯ ನಮಃ ..
ಪ್ರಾಲೇಯಾಚಲಮಿಂದುಕುಂದ-ಧವಲಂ ಗೋಕ್ಷೀರಘೇನಪ್ರಭಂ
ಭಸ್ಮಾಭ್ಯಂಗಮನಂಗದೇಹದಹನ-ಜ್ವಾಲಾವಲೀಲೋಚನಂ .
ವಿಷ್ಟುಬ್ರಹ್ಮಮರುದ್ಗಣಾರ್ಚಿತಪದಂ ಋಗ್ವೇದನಾದೋದಯಂ
ವಂದೇಹಂ ಸಕಲಂ ಕಲಂಕರಹಿತಂ ಸ್ಥಾಣೋರ್ಮುಖಂ ಪಶ್ಚಿಮಂ ..
ಓಂ ನಮೋ ಭಗವತೇ ರುದ್ರಾಯ . ಪಶ್ಚಿಮಾಂಗ ಮುಖಾಯ ನಮಃ ..

The above verse is in salutation of Sadyojata facing West.

ವಾಮದೇವಾಯ ನಮೋ ಜ್ಯೇಷ್ಠಾಯ ನಮಃ ಶ್ರೇಷ್ಠಾಯ ನಮೋ ರುದ್ರಾಯ ನಮಃ
ಕಾಲಾಯ ನಮಃ ಕಲವಿಕರಣಾಯ ನಮೋ ಬಲವಿಕರಣಾಯ ನಮೋ ಬಲಾಯ
ನಮೋ

ಬಲಪ್ರಮಥನಾಯ ನಮಸ್ಸರ್ವಭೂತದಮನಾಯ ನಮೋ ಮನೋನ್ಮನಾಯ
ನಮಃ ..

ಗೌರಂ ಕುಂಕುಮ ಪಂಕಿತಂ ಸುತೀಲಕಂ ವ್ಯಾಪಾಂಡುಮಂಡಸ್ಥಲಂ
ಭ್ರೂವಿಕ್ಷೇಪ-ಕಟಾಕ್ಷವೀಕ್ಷಣಲಸತ್ಸಂಸಕ್ತಕರ್ಣೋತ್ಪಲಂ .
ಸ್ನಿಗ್ಧಂ ಬಿಂಬಫಲಾಧರಂ ಪ್ರಹಸಿತಂ ನೀಲಾಲಕಾಲಂಕೃತಂ
ವಂದೇ ಯಾಜುಷ-ವೇದಘೋಷಜನಕಂ ವಕ್ತ್ರಂ ಹರಸ್ಯೋತ್ತರಂ ..
ಓಂ ನಮೋ ಭಗವತೇ ರುದ್ರಾಯ . ಉತ್ತರಾಂಗ ಮುಖಾಯ ನಮಃ ..

The above verse is in salutation of Vamadeva facing North .

ಈಶಾನಸ್ಸರ್ವವಿದ್ಯಾನಾಮೀಶ್ವರಃ ಸರ್ವ ಭೂತಾನಾಂ
ಬ್ರಹ್ಮಾಧಿಪತಿಬ್ರಹ್ಮಣೋಧಿಪತಿಬ್ರಹ್ಮಾ ಶಿವೋ
ಮೇ ಅಸ್ತು ಸದಾಶಿವೋಂ ..

ವ್ಯಕ್ತಾವ್ಯಕ್ತನಿರೂಪಿತಂ ಚ ಪರಮಂ ಷಟ್ತ್ರಿಂಶತ್ತ್ವಾ ಧಿಕಂ
ತಸ್ಮಾದುತ್ತರ-ತತ್ತ್ವ ಮಕ್ಷರಮಿತಿ ಧ್ಯೇಯಂ ಸದಾ ಯೋಗಿಭಿಃ .
ಓಂಕಾರಾದಿ-ಸಮಸ್ತಮಂತ್ರಜನಕಂ ಸೂಕ್ಷ್ಮಾತಿಸೂಕ್ಷ್ಮಂ ಪರಂ
ವಂದೇ ಪಂಚಮಮೀಶ್ವರಸ್ಯ ವದನಂ ಖವ್ಯಾಪಿ ತೇಜೋಮಯಂ ..

ಓಂ ನಮೋ ಭಗವತೇ ರುದ್ರಾಯ . ಊರ್ಧ್ವಾಂಗ ಮುಖಾಯ ನಮಃ ..

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 ಪಂಚವಕ್ತ್ರಃ is the 52nd name in the namavali. A chapter from the elaborate commentary is given below.

ತಾನಿ ಚ ಪಂಚ ಮುಖಾನಿ

ಈಶಾನ-ತತ್ಪರುಷಾಘೋರ-ವಾಮದೇವ-ಸದ್ಯೋಜಾತಾಖ್ಯ-ಪಂಚ-

ಬ್ರಹ್ಮಾತ್ಮಕಾನಿ, ತಾನಿ ಚ ಪಂಚಬ್ರಹ್ಮಾಣಿ ಭೂತ- ಪಂಚಕ,

ತನ್ಮಾತೃ-ಪಂಚಕ, ಕರ್ಮೇಂದ್ರಿಯ-ಪಂಚಕ, ಜ್ಞಾನೇಂದ್ರಿಯ-ಪಂಚಕ,

ಪುರುಷ-ಪ್ರಕೃತಿ-ಬುದ್ಧ್ಯ-ಹಂಕಾರ ಮನೋರೂಪ-ತತ್ತ್ವ- ಪಂಚಕ,

ನಿವೃತ್ತಿಪ್ರತಿಷ್ಠಾವಿದ್ಯಾಶಾಂತಿ, ಶಾಂತೈತೀತಾಖ್ಯ ಕಲಾ-ಪಂಚಕ,

ಬ್ರಹ್ಮಾ ವಿಷ್ಣು ರುದ್ರ, ಮಹೇಶ್ವರ, ಸದಾಶಿವಾಖ್ಯ-ಮೂರ್ತಿ-ಪಂಚಕ,

ಶಿವಸಾದಾಖ್ಯ, ಮೂರ್ತಸಾದಾಖ್ಯ, ಮೂರ್ತಸಾದಾಖ್ಯ-ಕರ್ತೃಸಾದಾಖ್ಯ-ಕರ್ಮಸಾದಾಖ್ಯ,

ಸಾದಾಖ್ಯ ಪಂಚಕಾತ್ಮಕಾನೀತಿ ಶಿವಪುರಾಣಾಗಮೇಷು ಪ್ರಸಿದ್ಧಂ .

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. ನಮೋ ವೃಕ್ಷೇಭ್ಯೋ ಹರಿಕೇಶೇಭ್ಯಃ ಪಶೂನಾಂ ಪತಯೇ ನಮಃ .

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.

ಪಶುಪತಿಃ - ಪಶೂನಾಂ ಬ್ರಹ್ಮಾದೀನಾಂ ದ್ವಿಪದಾಂ ಚತುಷ್ಪದಾಂ ಚ ಪತಿನಾಯಕಃ

“ಬ್ರಹ್ಮಾದ್ಯಾಃ ಸ್ಥಾವರಾಂತಾಶ್ಚ ಪಶವಃ ಪರಿಕೀರ್ತಿತಾಃ .

ತೇಷಾಂ ಪತಿತ್ವಾದ್ವಿಶ್ವೇಶೋ ಭವಃ ಪಶುಪತಿಃ ಸ್ಮೃತಃ ..” ಇತಿ ಪುರಾಣಂ .

“ಸರ್ವದಾ ಯತ್ಪಶೂನ್ಪಾತಿ ತೇಷು ಯದ್ರಮತೇ ಪುನಃ .

ತೇಷಾಮಧಿಪತಿಯಚ್ಚ ತನ್ಮಾತೃಪಶುಪತಿಃ ಸ್ಮೃತಃ ..” ಇತಿ ಮಹಾಭಾರತಂ .

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).

ಭಗವಂತಂ ತಮನ್ವೇಷ್ಟುಂ ಯದಾ ಭಾಗವತೋ ಯಯೌ .

ತಮದೃಷ್ಟ್ವಾ ತಪಸ್ತೇಪೇ ಹಿಮವಚ್ಚಿಖರೇ ಶುಭೇ ..

ದೃಷ್ಟ್ವಾ ತಂ ಶಂಭುರಾಗತ್ಯ ಹಾಸ್ಯಮುಚ್ಚೈಶ್ಚಕಾರ ಹ .

ತತೋ ನದೀ ಸಮುತ್ಪನ್ನಾ ಹ್ಯುನ್ನತಾತ್ ಗಿರಿಗಹ್ವರಾತ್ ..

ವಚನಾನ್ಮಮ ದೈತ್ಯೇಂದ್ರ ಬಹಿಯಾತಾ ಯತೋ ನದೀ .

ಅತೋಽಸ್ಯಾ ವಾಙ್ಮತೀ ನಾಮ ಭವಿಷ್ಯತಿ ನ ಸಂಶಯಃ .

ಪ್ರಹ್ಲಾದ ಗಚ್ಛ ದೈತ್ಯೇಂದ್ರ ವಿಷ್ಣುಭಕ್ತಿದೃಢಾಸ್ತು ತೇ ..

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.

ಏವಂ ವರ್ಷಾಯುತಸಹಸ್ರಪರ್ಯಂತಾವಸಿತಕರ್ಮನಿರ್ವಾಣಾವಸರೋಽಧಿಭುಜ್ಯಮಾನಂ

ಸ್ವತನಯೇಭ್ಯೋ ರಿಕ್ಲಂ ಪಿತೃಪೃಥಾಮಹಂ ಯಥಾದಾಯಂ ವಿಭಜ್ಯ

ಸ್ವಯಂ ಸಕಲಸಂಪನ್ನಿಕೇತಾತ್ ಸ್ವನಿಕೇತಾತ್ ಪುಲಹಾಶ್ರಮಂ ಪ್ರವವ್ರಾಜ .. 8..

ಯತ್ರ ಹ ವಾವ ಭಗವಾನ್ ಹರಿರದ್ಯಾಪಿ ತತ್ರತ್ಯಾನಾಂ

ನಿಜಜನಾನಾಂ ವಾತ್ಸಲ್ಯೇನ ಸಂನಿಧಾಪ್ಯತ ಇಚ್ಛಾರೂಪೇಣ .. 9..

ಯತ್ರಾಶ್ರಮಪದಾನ್ಯುಭಯತೋನಾಭೀಭಿದೃಢಷಚ್ಛಕ್ಪೈಶ್ಚಕ್ರನದೀ ನಾಮ

ಸರಿತ್ವವರಾ ಸರ್ವತಃ ಪವಿತ್ರೀಕರೋತಿ .. 10..

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 reciting 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.

ನಿಜನೀವೃದಗ್ರಹೇತಿಖೇದತ್ಯಜನೇಪಾಲನೃಪಾಲಪೂಜ್ಯಪಾದಃ .

ಸ ಪುರೋ ಮಮ ಸಾಧು ಸನ್ನಿಧತ್ತಾಂ ವಿಫಲಾನನದಸದಾಶಿವೋಽಪ್ರಮತ್ತಃ ..

This fact is also mentioned as

ನೇಪಾಲಾದಿನೃಪಾಲಮೌಲಿವಿದ್ಯತಶ್ರೀಶಾಸನ ...

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.

ಅಮಿತಮುದಮೃತಂ ಮುಹುರ್ದುಹಂತೀಂ

ವಿಮಲ-ಭವತ್ವದ-ಗೋಷ್ಠಮಾವಸ್ಥೀಂ .

ಸದಯ ಪಶುಪತೇ ಸು-ಪುಣ್ಯ-ಪಾಕಂ

ಮಮ ಪರಿಪಾಲಯ ಭಕ್ತಿ-ಧೇನುಮೇಕಾಂ .. 68..

Pashu(ಪಶು) 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. ವಿಮಲ-ಭವತ್ಪದ-ಗೋಷ್ಯಮಾವಸಂತೀಂ. ವಿಮಲ = clean, pure. ಭವತ್ಪದ-ಗೋಷ್ಯಮಾವಸಂತೀಂ = staying in the cow-pen of your feet. ಗೋಷ್ಯಂ = 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, ಅಮಿತಮುದಮೃತಂ ಮುಹುರ್ದುಹಂತೀಂ. ಅಮಿತ = unlimited. ಮುದಂ = joy, happiness. ಅವೃತಂ = nectar. ದುಹಂತೀಂ = yielding. ಮುಹುಃ = 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. ಸುಪುಣ್ಯ-ಪಾಕಾಂ . The Lord is requested to take care of such a cow. Lord Pashupati is addressed as ಸದಯ ಪಶುಪತೇ = O! the compassionate Pashupati!. This indicates that the Lord has a kind heart and will certainly listen to our pleading.

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pashupati panchAsya stavaH

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