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pashupati panchAsya stavaH

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पशुपति पञ्चास्य स्तवः

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## pashupati panchAsya stavaH

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### पशुपति पञ्चास्य स्तवः

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सद्यः सद्योजातस्मितमधुरसास्वादपरया  
भवान्या दृङ्पातभ्रमरततिभिश्चम्बितपुटम् ।  
अपां पत्युः काष्ठां श्रितमधिकशीतं पशुपते-  
र्भुषं सद्योजातं मम दुरितजातं व्यपनयेत् ॥ १ ॥

जटान्तःस्वर्धुन्याश्शिशिरभुजवातैरवमतिं  
गतं वामां रुष्टामनुनयसहस्रैः प्रशमितुम् ।  
किरन्जयोत्स्रं वामं नयनमगजानेत्रघटितं  
धद्वामं वक्त्रं हरतु मम कामं, पशुपतेः ॥ २ ॥

गले घोरज्वालं गरलमपि गण्डूषसदृशं  
निदाघान्ते, गर्जद्धनवदतिनीलं वडति यत् ।  
निरस्तुं विश्वाधप्रथयमधितिष्ठधमद्विशं  
उद्यधोरं तद्भक्त्रं लघयतु मम मे, पशुपतेः ॥ ३ ॥

पुमर्थानं पूर्तिं प्रणतशिरसां दातुमनिशं  
जलाभावो माभूदिति शिरसि गङ्गां वडति यत् ।  
सुरेशासास्कूर्तिं मुकुटशशिभासा किरति तत्  
भुषं तत् पुंशुषं हरतु मम मोहं, पशुपतेः ॥ ४ ॥

रमेशो वागीशो दिवसरजनीशौ परशुदृक्  
सुरेशो दैत्येशो निशियरकुलेशोऽथ धनदः ।  
यद्दूर्घार्शुव्रातैश्शिवचरितवन्तः परिणताः  
तदैशानं वक्त्रं हरतु भवपाशं, पशुपतेः ॥ ५ ॥

COMMENTS:-

Tha above verses are in praise of Lord Shiva, renowned by the name Pashupati in the temple in Nepal.(पञ्च) pancha means five, (आस्यम्)

Asyam means the face, and(स्तवम्) 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(पुरुषार्थः । ) 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.

पुरी पाशुपती धन्या यत्तुर्वर्ग-कृत्प्रदा ।  
ज्योतीरुपं मडाविङ्गं यत्राग्नौ तमकाञ्चनम् ॥

धन्या नैपालिका मर्त्याः तद्रूपं गोचरं विभुम् ।  
पश्यन्ति येऽपि देवानां साक्षात्पुनरगोचरम् ।

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).

संपूर्णे भारतेऽस्मिन्नपि वसु-भरिते भूशिरः-स्थानभूते  
शश्वत्थान्त्यादि-केन्द्रे डिमगिरि-शिखरेऽभ्युत्तरेऽध्युत्तमेऽन्तः ।  
पुण्ये नैसर्ग-रभ्ये परगहन-वने सद्भिचित्रे पवित्रे  
क्षेत्रे नेपाल-संज्ञे लसति पशुपति-ज्योतिरात्मा शिदीशः ॥

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 (purnamiपौर्णमी ) 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

पञ्चवक्त्रः। पञ्चसङ्ख्याकानि वक्त्राणि भुभानि नानावृपाणि

यस्य स तथा । (Shivasahasranamam-Padmapuranam). These faces have

the following names. ईशान, तत्पुरुष, अघोर, वामदेव, and

सधोजित. 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(महत्) means big. Laghu is the

opposite,(लघु) 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.

तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥

संवर्ताग्नि-तटित्प्रदीप-कनकप्रस्पर्धि - तेजोरुष्मां

गम्भीरध्वनि-सामवेदजनकं ताम्राधरं सुन्दरम् ।

अर्धेन्दुद्युति-बोल-पिंगल जटा लार-प्रबोद्धोदकं

वन्दे सिद्धसुरासुरेन्द्र-नमितं पूर्वं मुमुं शूलिनः ॥

ॐ नमो भगवते रुद्राय । पूर्वांग मुभाय नमः ॥

The above verse is in salutation of Tatpuruṣa facing East.

अ॒घो॒रे॒भ्यो॒ऽथ॒ घो॒रे॒भ्यो॒ घो॒र॒घो॒र॒त॒रे॒भ्यः॑ ।  
सर्वे॒भ्यः॑ सर्व॒शर्वे॒भ्यो॒ नम॒स्ते अ॒स्तु रु॒द्ररु॒पे॒भ्यः॑ ॥

काला॒भ्र-॒भ्रम॒रां॒जन-॒धृति॒नि॒लं॒ व्या॒वृ॒त्त॒पिं॒गे॒क्षा॒णं  
क॒र्णो॒द्भा॒सित-॒भोगि॒मस्त॒कम॒णि-॒प्रोद्भि॒त्र॒दंष्ट्रां॒कुर॒म् ।  
सर्प॒प्रो॒त॒क॒पाल-॒शु॒क्ति॒श॒क॒ल-॒व्या॒की॒र्ण॒ता॒शे॒ष्प॒रं  
व॒न्दे॒ दक्षि॒ण॒भी॒म्र॒रस्य॑ व॒दनं॑ या॒थर्व॒ना॒दो॒दय॒म् ॥

ॐ नमो भगवते रुद्राय । दक्षिणांग मुभाय नमः ॥

The above verse is in salutation of Aghora facing South.

स॒धो॒जा॒तं॑ प्र॒प॒धा॒मि स॒धो॒ जा॒ताय॑ वै नमो॒ नमः॑ ।  
भ॒वे॒ भवे॑ ना॒ति॒भवे॑ भ॒वस्व॒ माम् । भ॒वो॒द्भ॒वाय॑ नमः ॥

प्रा॒वे॒या॒य॒ल॒मि॒न्दु॒कु॒न्ध-॒ध॒वलं॑ गो॒क्षी॒ररु॒न्ध्र॒प्र॒भं  
भ॒स्मा॒भ्यंग॒म॒नंग॒दो॒द॒द॒न-॒ज॒वा॒ला॒व॒ली॒लो॒च॒न॒म् ।  
वि॒ष्णु॒भ्र॒ह्म॒म॒रु॒द्रा॒ण्यि॒त॒प॒दं ऋ॒ग्वे॒द॒ना॒दो॒द॒यं  
व॒न्दे॒ऽऽक॒लं॑ क॒लं॒क॒र॒डि॒तं॑ स्था॒णो॒र्भु॒षं॑ प॒श्चि॒म॒म् ॥

ॐ नमो भगवते रुद्राय । पश्चिमांग मुभाय नमः ॥

The above verse is in salutation of Sadyojata facing West.

वा॒म॒दे॒वाय॑ नमो॒ ज्ये॒ष्ठाय॑ नमः॒ श्रे॒ष्ठाय॑ नमो॒ रु॒द्राय॑ नमः  
का॒लाय॑ नमः॒ क॒ल॒वि॒कर॑णाय॒ नमो॒ ब॒ल॒वि॒कर॑णाय॒ नमो॒ ब॒लाय॑ नमो॒  
ब॒ल॒प्र॒मथ॑नाय॒ नम॒स्सर्व॑भू॒त॒द॒म॒नाय॑ नमो॒ म॒नो॒न्म॒नाय॑ नमः ॥

गौ॒रं कु॒कु॒म॒ पं॒डितं॑ सु॒तिल॒कं॑ व्या॒पा॒ण्डु॒मा॒ण्ड॒स्थलं॑  
भ्रू॒वि॒क्षे॒प-॒क॒टा॒क्ष॒वी॒क्षा॒ण॒व॒स॒त्सं॑स॒क्त॒क॒र्णो॒त्प॒ल॒म् ।  
स्नि॒ग्धं॑ भि॒म्भ॒ङ्ग॒ला॒घ॒रं॑ प्र॒ड॒सितं॑ नी॒ला॒ल॒का॒लं॒कृतं॑  
व॒न्दे॒ या॒जुष-॒वे॒द॒घोष॑ज॒नकं॑ व॒क्त्रं॑ उ॒रस्यो॑त्तर॒म् ॥

ॐ नमो भगवते रुद्राय । उत्तरांग मुभाय नमः ॥

The above verse is in salutation of Vamadeva facing North .

ईशानस्सर्वविद्यानामीश्वरः सर्वं भूतानां  
 ब्रह्माधिपतिर्ब्रह्मणोधिपतिर्ब्रह्मा शिवो  
 मे अस्तु सदाशिवोम् ॥

व्यक्ताव्यक्तनिरूपितं च परमं षट्त्रिंशत्तत्त्वाधिकं  
 तस्माद्दुत्तर-तत्त्वमक्षरमिति ध्येयं सदा योगिभिः ।  
 ओंकारादि-समस्तमन्त्रजनकं सूक्ष्मातिसूक्ष्मं परं  
 वन्दे पंचममीश्वरस्य वदनं जप्यापि तेजोमयम् ॥  
 ॐ नमो भगवते रुद्राय । ॐर्ष्यांग मुभ्याय नमः ॥

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

तानि च पञ्च मुभानि  
 ईशान-तत्पुरुषाघोर-वामदेव-सद्योजाताप्य-पञ्च-  
 ब्रह्मात्मकानि, तानि च पञ्चब्रह्माणि भूत- पञ्चक,  
 तन्मातृ-पञ्चक, कर्मेन्द्रिय-पञ्चक, ज्ञानेन्द्रिय-पञ्चक,  
 पुरुष-प्रकृति-बुद्ध्यलंकार मनोरूप-तत्त्व- पञ्चक,  
 निवृत्तिप्रतिष्ठाविद्याशान्ति, शान्त्यतीताप्य कला-पञ्चक,  
 ब्रह्मा, विष्णु, रुद्र, भुवेश्वर, सदाशिवाप्य-मूर्ति-पञ्चक,  
 शिवसादाप्य, मूर्तसादाप्य, मूर्तसादाप्य-कर्तृसादाप्य-कर्मसादाप्य  
 सादाप्य पञ्चकात्मकानीति शिवपुराणामेषु प्रसिद्धम् ।

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. नमो वृक्षेभ्यो उरिडेशेभ्यः पशूनां पतये नमः ।

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.

पशुपतिः - पशूनां ब्रह्मादीनां द्विपदां यतुष्पदां च पतिर्नाथकः ।

“ब्रह्माधाः स्थावरान्ताश्च पशवः परिकीर्तिताः ।

तेषां पतित्वाद्भिश्चेशो भवः पशुपतिः स्मृतः ॥ ” इति पुराणम् ।

“सर्वदा यत्पशून्पाति तेषु यद्रमते पुनः ।

तेषामधिपतिर्यस्य तस्मात्पशुपतिः स्मृतः ॥ ” इति मलाभारतम् ।

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).

भागवन्तं तमन्वेष्टुं यदा भागवतो ययौ ।

तमदृष्ट्वा तपस्तेपे डिमवच्छिभरे शुभे ॥

दृष्ट्वा तं शंभुरागत्य ङास्यमुख्यैश्चकार ७ ।

ततो नदी समुत्पन्ना ङ्युन्नतात् गिरिगह्वरात् ॥

यथानामम दैत्येन्द्र भडिर्याता यतो नदी ।

अतोऽस्या वाज्मती नाम भविष्यति न संशयः ।

प्रह्लाद गच्छ दैत्येन्द्र विषण्णभक्तिर्दृढाऽस्तु ते ॥

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.

अेवं वर्षायुतसुदुर्पर्यन्तावसितकर्मनिर्वाणवसरोऽधिभुज्यमानं  
स्वतनयेभ्यो रिङ्ग्यं पितृपैतामळं यथादायं विभज्य  
स्वयं सकलसंपन्निकेतात् स्वनिकेतात् पुलडाश्रमं प्रवव्राज ॥ ८ ॥

यत्र उ वाव भगवान् उरिश्चापि तत्रत्यानां  
निजजनानां वात्सल्येन संनिधाप्यत छच्छाऽपेण ॥ ९ ॥

यत्राश्रमपदान्युभयतोनाभीभिर्दृष्यन्तैश्चकनदी नाम  
सरित्प्रवरा सर्वतः पवित्रीकरोति ॥ १० ॥

#### 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.

निजनीवृद्धाङ्गतिभेदत्यजनेपालनृपालपूज्यपादः ।  
स पुरो मम साधु सन्निधत्तां विह्वलाननदसदाशिवोऽप्रमत्तः ॥

This fact is also mentioned as  
नेपालादिनृपालमौलिविधुतश्रीशासन ...



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.

अमितमुदमृतं मुहुर्दुहन्ती

विमल-भवत्पद-गोष्ठमावसन्तीम् ।

सद्य पशुपते सु-पुण्य-पादं

मम पश्चिपालय भक्ति-धेनुमेकाम् ॥ ६८ ॥

Pashu(पशु) 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. विमल-भवत्पद-गोष्ठमावसन्तीम् ।

विमल = clean, pure. भवत्पद-गोष्ठमावसन्तीम् = staying

in the cow-pen of your feet. गोष्ठम् = 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, अमितमुदमृतं मुहुर्दुहन्तीम् । अमित = unlimited.

मुदम् = joy, happiness. अमृतं = nectar. दुहन्तीम् =

yielding. मुहुः = 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. सुपुत्र्य-पादाम् । The Lord is requested to take care of such a cow. Lord Pashupati is addressed as सद्य पशुपते = 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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