

# Pindeshwor : The place of Linga and Mahantas

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The earth was a piece of sun fallen about fifty million years ago. Firstly it was hot and there were not creature. Gradually the earth became cooler and the origin of species was started to seen. In the evolution of man he/she started to think and religion was appeared. People are guided by religion from lithic period. Several icons and temples of Nepal show that the people of ancient, medieval and modern period are religion oriented. There are two worlds in Hindu mythology this earth and the other is the imaginary after death (heaven). Nepalese people think that there is a existence of god in every things of his /her around like stone , mud , wood , river , hill , plant ,cow and so on . There are different categories of god like the god of house , god of cast ( kul ) , the god village , god of medicine , goddess of knowledge , goddess of property . People feel that the natural things are also the god and goddess e.g. river as Ganga , land as Bhumata , hill as Giridhar , plant pipal & tulsī are belong to Vishnu .

Sunsary is one district of koshi zone lies in the eastern part of Nepal. Pindeshwor Baba is located in Vijayapur of Dharan. Vijayapur is a famous historical and pauranic place. Before 270 years Nepal was not like today. It was divided into more than 50 small states. Among them Vijayapur was one of the state ruled by Kiranti people inhabitant of eastern side of Nepal. Senbanshi king of Makawanpur attacked over the kirant state and ruled there some centuries. Vijayanarayan Raya (the first king), Lohangsen, Namgyal dynasty, Hariharsen, kamadattasen, Karnasen, Buddikarna raya were some rulers of Vijayapur. (Chemjong 2031) Now a days we can see the existences (archaeological remains) of Bhatabhunge darbar of Lathalinge Raja ( ruins palace of careless king) . Early in 19th century B.S. Prithvi Narayan Shah conquered the small states of different part and made present united nation .

People feel that there are over 300 million (tettiskoti) god and goddess. Among the god s and goddess Brahma is the creator , Vishnu is the preserver and Shiva is the destroyer . Shiva is not only destroyer but he is also creator when he joins with his consort. There are different name of Shiva like Rudra, Pashupati etc. Sathapatha Brahmana is one of the ancient religious texts which describe the form of Shiva. According to it, prajapati and Usha gave birth of their son called Kumar. When the baby entered in the earth he started to weep demanding his name. Prajapati gave him eight names as follows: Rudra, Sarva, Pashupati, Ugra, Asani, Bhava, Mahadeva and Isana.(Rao, 1971, p.44) Shiva is worshiped in anthropomorphic form lingas ( the phallus ). The phallus are two kinds moveable and immoveable .Immoveable phallus are classified as general (simple) base and phallus, anthropomorphic form with single mouth, four mouth and five mouths . (Sadhyojat, Bamdev, Aghor, Tatpurlusa and Isan, Bangdel, 2039)

Shivalinga (phallus) of Pindeshwor has four mouth ( only in cover ) The phallus is made of stone but it is covered with metal ( copper ) . The debth of linga is not measurable and the height is a bit . The name of phallus should have been Shiveshwor because it is the anthropomorphic form of Shiva. Some time the name of phallus attatched with the name of establisher like Ratneshwor ( Ratna ) , Anupameshwor (Anuparam ) , Chandreshwor( Chandra ) etc .

Shivalinga (Shiveshwor) of Vijayapur is called Pindeshwor. Why it is called Pindeshwor ? Let us find out its history. Pindeshwor is described in himadri khanda of skandapuran intitled Rudraksharanya Mahatmya . Rudraksha is the name of tree called elaeocarpus janitrus. The surrounding of Vijayapur is called Rudraksharanya kshetra. Rudraksha is the production of tear fallen from Shiv's eye. Mr. Laxmi Acharya describes a story about Pindeshwor taken from Rudraksharanya Mahatmyam . Once the

gods and demons stay together and decided to churn the ocean (Acharya, 2030, p40). Both of group were engaged to find the nectar ( amrit ) with which they would be remained immortal . When they started churning the ocean firstly , black and muddy poison was arrived . Both of group was surprised o f looking the poison. Solution comes with every problem, Shiva immediately swallowed the poison.

According to Mr. Acharya further tells the story of skanda puran that the churning of the ocean was going until different things and persons were started to come out as the out put of the sea . On one side of basuki nag ( large and poisonous snake ) the gods (devas ) were pulling and on the other side of snake the demons ( daitya ) were working . At that period Laxmi , Dhanwantari , elephant , horse , apsara , baruni ( wine ) were appeared . The demons started to drink baruni though the god proposed to churn the sea once more . In the last attempt the nectar was appeared from the sea. It was the medicine of immortal. The gods wanted to take the nectar alone but not for the demons. The demons also were carefully watching their intrigue. One who can success to take the nectar he will be immortal. The god was afraid of taking nectar by the demons. Whether the demon would take the nectar they would have been immortal and the god never win them. There need a intrigue with which the gods could take nectar instead demons could take wine or anything else . Thinking it the clever god , the preserver of universe Vishnu incarnated as a beautiful lady called Mohini . Mohini started to serve nectar to both group of gods and demons. Cleverly she ( Mohini / Vishnu ) distributed the nectar to the gods and baruni ( wine ) to the demons . One of the demons named Rahu entered in the row of gods and drank the nectar. It was dangerous for taking nectar by the demon. So the clever god Vishnu immediately killed him. When the demon noticed the intrigue of gods about nectar, they attacked over the gods. The gods were confident of winning the war because they were immortal and the demons who drank wine were mortal .

When demons lost the war they run away immediately from Vijayapur. The gods gathered at a place and started a meeting . They started to worship the god Shiva who firstly drank the poison . The meeting of gods decided to establish a Shivalingh ( phallus of Shiva ) in the place of nectar drinking . The place of worshiping linga was Vijayapur . The word vijaya means winning and pur means city . The place where the god won the war and killed the demons is called Vijayapur . Before drinking the god filtered the nectar . The raw material which was not leak upon a cloth , was colleted . The god declared to make Shiveshwor . They collected the sar ( chhokra ) of nectar , rub and made a pinda . The shivalinga of pinda was established by Brahma as Shiveshwor . The god finalized its name Pindeshwor as a name of Shiveshwor . The god of pinda is called Pindeshwor . Pinda is the symbol of earth . In Rudraksharanya Mahatmya , Himadri khand of Skandapuram describes the origin of Pindeshwor . According to it , the god colleted raw materials of nectar and made a phallus and became happy . W hen they established phallus in Rudraksharanya, they worshiped the linga and named it Pindeshwor . The god named it Pindeshwor because it was made of pinda . The 12th part of Rudraksharanya Mahatmya compiled by Laxmi Acharya describes the origin of Pindeshwor in his book (Acharya-Rudraksharanya, 2056, p 135). In the same text it is described that the universe is as pinda . The god of universe as a form of pinda is Pindeshwor . Mr. Gyanmani Nepal describes about Vijayapur and Pindeshwor in his book Nepal Nirukta . He expresses that Viswakarma made a town called Vijayapur for gods shelter . When the god started to stay there , they made a linga collecting the raw materials of nectar . The god established linga and named it Pindeshwor (the god of pinda, Nepal- Nepal Nirukta, 2040).

Sunsary district is famous for the places like Bishnu Paduka , Baraha Chhetra , Pindeshwor , chatara and Vijayapur where we offer pinda every year for the memory of our ancestors who were dead . Among the above places may be a suitable place for praying the ancestor . It is possible that the god of pinda was established for the memory of forefathers . The name of

Pindeshwor may be connected with the memory of ancestors . Pindeshwor of Vijayapur Dharan is also called Shiveshwar, Bholebaba, Shambhu is the favorite god of Hindu .

Pindeshwor was first rest place of treaking route of Bengal to Kathmandu. Rangeli, Pindeshwor, Barhakshetra, Koshi, Sunkoshi and Banepa were the steps of foot route. Firstly the Pindeshwor was the worship place of Shiva and latter it was developed as Mahanta's place. Jogi, Sanyasi of India and Nepal started to come and gathered there. The tradition of Mahanta was appeared and the government offered land for Ashram by Guthi Sasthan. The budget of Guthi and donation from pilgrimage were main source of Pindeshwor Ashram . Mahantas of Pindeshwor was appointment by the king of Nepal by king's order(Lalmohar). Mahanta could teach puja parampara(worship method) of Pindeshwor to his follower(chelo).

Vijayapur(Morang) was ruled by Kiranti ruller who were dominated by Senbansi dynasty. There is not account of Ashram system at Pindeshwor in Kirant period. But Ashram system was appeared in Sen period. Sadhu (Mahanta) could get lodging, fooding and minimum remuneration from Guthi saathan for their livinghood. Some Mahantas name of Pindeshwor Ashram are given bellow.

1) Mahanta Tetar Shaiva (1837 b. s.)

Guthi Sansthan's branch office Bhadrakali has collected king's order of Mahantas of Pindeshwor from 1852 b.s. The copper plate of Girvanuyudda Bikram Shah (1868 b.s) was coated Tetar Shaiva was Mahanta of Pindeshwor Ashram in 1837 b.s( Yogi-Itihasprakash....p 198). Tetar Shaiva's name is also coated in gajur of Ganesh Temple (mandir) of Pindeshwor(Lalmohar -1842b.s) He may be followers Mahanta of Pindeshwor Ashram but there is not archaeological evidence of other Mahantas. So he was first Mahanta according to written document.

2) Mahanta Bhaghambar :

There is not written document of Bhaghambar Mahanta but the follower Mahanta Chetambar mention his teather's (guru) name as Bhaghambar.

3) Mahanta Chetambar (1852 b.s.) :

Ranabahadur Shah the king of contemporary period was given king's order (lalmohar) to Chetambar at 1852 b.s( Lalmohar-1852b.s). Mahanta Chetambar was dedicated for Pindeshwor Ashram because he wanted to buried on that spot after his death. Now a days backside of Santoshi Mai there are two holes called Dharma and Papdwar (doors of dharma and pap). People called that these two doors are belongs to Mahanta Bhaghambar and Chetambar.

4) Mahanta Mahadeva Shaiva (1868 b.s.) :

King Girvanuyuddabikram Shah managed land for Pindeshwor Ashram at Katahari and Dadarberia of Morang. The copper plate of 1868 b.s. is mention Mahadeva Shaiva's name as Mahanta of Pindeshwor Ashram(Lalmohar 1868 b.s). There is other evidence of Mahadeva Shaiva was Mahanta at Pideshwor. A ghanta of Pindeshwor at 1885 b.s. Mahanta Mahadeva Shaiva's name is mention with King Rajendrabikram Shah and Bhimsen Thapa(Lalmohar-1885b.s).

5) Mahanta Swaminath Shaiva :

King Rajendrabikram Shah's order (lalmohar) to Kumar Shaiva at 1893 b.s. has coated the name of Swaminath Shaiva as ex Mahanta of Pindeshwor Ashram. He was collapsed from Mahanta's post and appointed to Kumar Shaiva(Lalmohar-1893 b.s). Kumar Shaiva had complain to the king that Swaminath Shaiva was lost his character according to the rules of Mahanta. So the king collapsed him. Again Mahanta Swaminath Shaiva requested to king for his lost post of Mahanta. The king also reappointment to Swaminath Shaiva(Lalmohar-1912b.s. p 107). In that period Swaminath Shaiva became Mahanta of Pindeshwor Ashram 1895 to 1902 b.s. After seven years of Mahantyai Swaminath went Kashi without managing the follower( Lalmohar).

6) Mahanta Kumar Shaiva (1893 b.s.)

Kumar Swami was the follower Mahanta of Swaminath Shaiva . The lalmohar of Kumar Swami shows that Swaminath was not completely collapsed but he would get to work as assisstent. This shows there was system of dimosion to Mahants. At that time Kumar Swami became Mahanta only for two years of Pindeshwor Ashram.

7) Mahanta Ramnath Shaiva ( 1902 b.s.)

When Swaminath Shaiva went to Banaras then Ramnath Shaiva became Mahanta of Pindeshwor Ashram. The king Rajendrabikram Shah appointed him as Mahanta at 1902 b.s(Lalmohar).

8) Mahanta Shuvapati Shaiva (1906 / 1912b.s.) :

Ramnath Swami stayed four and half years as Mahanta, then Shuvapati Saiva appointmed by the king(Lalmohar- 1906b.s). After 39 days there was another Mahanta. This swos there was intrigue between teacher and followers. It may be the cause of Mahanta of Banaras (Kashi) for deattached to Shuvapati Shaiva. There was better relation of sadhus of Pindeshwor and Banaras shows a lalmohar. On the other hand Jangabahadur may be a cause of Shuvapati Shaiva's deattached and Kumar Swami's appointment. A letter of Jungabahadur dated 1907 also shows the dsbate of Shuvapati Shaiva(Lalmohar- Kausitosakhana, p107).

9) Kumar Swami Shaiva (1907 b.s.)

Kumar Swami Shaiva was appointed Mahanta of Pindeshwor Ashram after 39 days of Shuvapati's Mahantyai. There was not good relation between guru and chela. But Shuvapati Shaiva was given resignation to king shows the lalmaohar(p.71). On the other lalmohar shows the appointment of Kumar Swami Shaiva(Lalmohar 1907 b.s).

10) Mahanta Naglinga Shaiva (1913 b.s.) :

Nagalinga Shaiva became Mahanta of Pindeshwor at 1913 b.s. after dsattach to Shuvapati Shaiva(Lalmohar 1913 p.108). Nagalina Shaiva was also called Nalinga worked eight years as Mahanta of Pindeshwor Ashram.

11) Mahanta Somsundar Shaiva (1921 b.s.):

Somsundar Shaiva also called Shyamsundar worked as Mahanta for eight years. If we compeer him with other Mahanta of Pindeshwor he was clean Mahanta .The state (king) announced that from his period Mahanta should pay company rs 2000 every year to Amol Kachari(Lalmohar 1921 b.s p 124). There is not any evidence about the source of rs 2000 either the fund increase or reduced expenditure.

12) Mahanta Baitalinga Shaiva (1929/1934 b.s.):

Baitalinga Shaiva became Mahanta of Pindeshwor after Somsundar's death. His first period was good environment for four years but there was not sound moment after 1933 b.s. Baitalinga got a lalmohar from king to be Mahanta of Pindeshwor Ashram at 1929 b.s(Lalmohar p. 143). He was collapsed from Mahanta's post at 1933 b. s. and appointed Ananchal. After death of Ananchal at Pindeshwor Baitalinga became Mahanta for second time(Lalmohar 1934 b.s). He was rulled there as Mahanta for three and half years at second period.

13) Mahanta Ananchal (1933 b.s.) :

There was not good relation between Mahanta and their follower at that time. Mahanta could not get chance to take relation with girls. Some Mahanta like Swaminath Shaiva (1893), Shuvapati Shaiva (1907) and Baitalinga Shaiva (1933 b.s.) were character less for girls relation. They got clean cheat from king and became Mahanta for second period. According to lalmohar Ananchal became Mahanta of Pindeshwor in 1933 b.s(Lalmohar p. 156). Rangeli a historical place became headquarter of Morang from this lalmohar.

14) Mahanta Shankarlinga Shaiva (1937 b.s.):

Baitalinga Saiva was mahanta of Pindeshwor for second time. He was runaway towards India and Shankarlinga Shaiva was appointed as Mahanta of Pindeshwor(Lalmohar-1937b.s). Baitalinga again arrived Pindeshwor to get Mahanta post but the king gave lalmohar to Shankarlinga at 1938 b. s.

The above mentioned names are main Mahantas of Pindeshwor Ashram . After Shankarlinga we can not find proper evidence of other Mahantas. Mr Nilkantha Pokhrel habitant of Bijayapur Dharan entered Pindeshwor as assisstant of Mahanta. Unfortunetly Mahanta were not able to work there so Nilkantha became priest of Pindeshwor. According to him Aatmananda Swami, Laxman Giri, Kuber Puri and ..... did work for Pindeshwor. From 1990 b.s. Nilkantha Pokhrel, Bedanidhi Sapkota and Durgaprasad Pokhrel were priest of Pindeshwor. Now the Ashram is completely changed and mandir system is started.

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