



# Journal of Tourism and Himalayan Adventures

An International Research Journal



June 2023, Vol. 5, ISSN: 2717-5030 (Print) 2738-9642 (Online)

## Tourism, Mountain, and ‘Mystic Fire’: A Study on Spiritual Journey of a Vedic *Sadhak* Living in Panchasee Mountain in Central Nepal

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DOI: <http://doi.org/10.3126/jtha.v5i01.56183>

### Abstract

This paper is on spiritual tourism associates: tourism, ecology, and spirituality in the specific context of Panchasee mountain in the central Nepal. It presents spiritual experiences of a Vedic *sadhak*, born and raised in the west, lived in Sri Aurobindo Ashram in India for forty years from his young age and now has been living in Panchasee. Its key concern is to understand his spiritual quest in the Himalayan ecology. Focused on the stage of the spiritual transformation of the *sadhak*'s inner journey it reveals that the *sadhak* is highly energized to remain close with his spiritual wisdom that he experienced in Panchasee ecology and being active as a member of a family of the mountain society. It concludes with some insights in relation to spiritual tourism. This study has adopted a special research strategy called *fursad* ethnography to generate data on the *sadhak*'s life history and his spiritual quest in the Panchasee mountain.

**Keywords:** spiritual quest, tourism, Panchasee, mystic fire, *fursad* ethnography

### Introduction

There are two extreme tendencies on mountain discourses in relation to tourism research. One is the discursive construction of mountains as sacred and holiest places and venerated as the abode of the gods and supernatural powers (Apollo et al., 2023). Another construction is praising them as the most beautiful, virgin, pure, and solitude geographies of the earth (Singh & Gaitree, 2019). The problem in both of these constructions is that mountains are alienated and kept away from people's everyday life as perfect and calm place where they just pray, worship or contemplate. There are specific implications of this problem. A major implication is that tourism research and studies clustered on the very specific areas and issues like of the mountain like 'religious sites', 'pilgrimage', 'wilderness', 'well-being', 'yoga', 'meditation retreats' and so on (Shaohua et al., 2023; Shrestha & Shrestha, 2012). On the other, the study of spiritual context of mountain is mostly attributed with 'beauty', 'pure' and 'solitude' (Shaohua et al., 2023). Since both of the tendencies lack the interactive dimension of mountain

and people, their cultural and spiritual values and practices. Therefore, this paper examines these relations between mountain and people in their everyday lives which is mediated by their cultural and spiritual practices. It concentrates on transformative experiences of a spiritual *sadhak* (a spiritual seeker, practicer). The *sadhak* is a former tourist from the western society, lived in a Vedic Ashram in India for 40 years, and now living in Panchasee ecology in the Annapurna region in the central Nepal about 2 decades. By examining the experiences, the paper shows how mountain and the Himalaya as a unique ecology on earth can mediate in a journey of spiritual quest of a western tourist.

### **Panchasee mountain: the abode of the *Sadhak***

The Vedic *sadhak*, whose spiritual quest is the main aspect of this study is living in Panchasee Mountain regularly for the last thirteen years until now, but has been visiting Nepal and in particular this area for more than two decades. The Panchasee mountain has a unique geographic formation having combination of five holy peaks and with dense subtropical forest extended in the area of 5500 hectares (Bhandari et al., 2018). The mountain lies in the mid-hills of central Nepal in the western-most boundary of Pokhara valley. It is 28 km far from Pokhara which is also a major tourist destination in western Nepal and famous for the lakes, caves, and the scenic beauty of the highest peaks of the world including Mt. Annapurna, Mt. Dhaulagiri, and Mt. Manasulu.

#### **Figure 1**

*A view of the top of Panchasee Mountain and Panchasee Vanjyang in the bottom*



The altitude of the highest pick of Panchasee mountain is 2,517 m (8,258 ft.) from the sea level (MDO, 2015). The mountain itself is the origin of the main rivers that feed Fewa Lake in the valley. People can reach to the top of the mountain from different entry points of different directions in Kaski, Parbat, and Syangja districts of Gandaki province. Government has recognized this area as the Panchasee Protected Forest in 2015 (MDO, 2015). It is a rich sanctuary with lush green forest of diverse species of flora and fauna (Bhandari et al., 2018). The Panchasee forest is well known for its dense concentration of the orchids: ... 107 species of orchids, about 300 plant species -including Rhododendron, *Kharsu*, *Chap*, *Chandan*, and the big mammals includes; tiger, bear, deer, different species of monkeys (Bhandari et al., 2018).

**Figure 2**

*A view of Mt. Machhapuchhre from Panchasee Mountain*



Throughout the history, the Himalayan region is well known for the hermitage and spiritual quest of ancient Rishis, sheers, and poets (Witzel, 1976). In central Nepal, Panchasee Mountain is well known as a holy site with ancient temples, meditation hut ruins, and places of fire sacrifices. The word ‘Panchasee’ itself designates its holiness which is the combination of two Sanskrit words; *Panch* (meaning; five), and *Asana* (meaning; position). So the literal meaning of ‘Panchasee’ is five positions of human or divine body of the yoga traditions. Local people also consider the mountain as a *Panchadham*; the site with five key religious sites. It also indicates the site with potential containment of various kinds of religious or spiritual quests. The local myths also validate Panchasee as the meditation site since the Vedic age. They consider it as the place where the dead body of Shrawan Kumar, a mythical character who was supposed to be killed the King Dasarath, father of the Lord Ram, was buried (Poudel, 2015). It is also mentioned that in Panchasee the *Panch Pandavas* (five sons of *Kunti* who fought and won the war of Mahabharat with the help of the Lord Krishna) had escaped during their *banabas* (forest exile) from Hastinapur in India following the order of Kauravs in *Duwapar Yuga*.

At present Panchasee has mixed cultures. People from both Mongolian and Aryan cultures are living in the mountain since centuries back. There are about 75,000 peoples living in the surrounding villages of the mountain (MDO, 2015). The people of Brahmin, Chhetri, Gurung, Bishwakarma, Nepali, Pariyar, Newar, Magar & Thakali caste and ethnic stocks are living side by side. The major villages scattered around the mountain are Bhadaure-Tamagi, Chapakot, Arthar, Chitre, Ramja-Deurali, Arukharika, Bange Fadke and Bangsing Deurali of the three districts of Gandaki region.

From the perspective of modern entertainment and mountain tourism, Panchasee is one of the best locations to view the southern aspects of the Annapurna massif to the north. From this location, the most significant reflections of the snow covered highest geographic range of the world in which Machhapuchhre is visible at the center of Annapurna range. The highest peaks of the range raised above 8000m altitude.

In the recent years, Panchasee has becoming a hotspot of modern tourism with increasing numbers of hikers, trekkers, and nature lovers including foreigners from Pokhara and other parts of the country. It is the reason that Government, private, and community agencies have

already lunched various projects on forest conservation, community development, lake and pond renovation, and rural tourism promotion. They are also undertaking other mega projects like road construction and cable car operation to reach to the top of the Panchasee Mountain in a short time. The *sadhak* is susceptible with these modern development phenomena whether it could ensure the protection and promotion of cultural and spiritual richness of the mountain.

## Methodology

This research adopts a strategy of *fursad* ethnography to understand the complex relation between spirituality, nature symbol, and tourism from a perspective of a Vedic *sadhak* living in Panchasee Mountain. It includes a long-term study of a single community or people through a slow but continuous sequence of short-term ethnographic research (Rai, 2022). As mentioned by Rai (2022), this research moved through a slow process fulfilling multiple professional and personal responsibilities by the principal author (PA) and other co-authors of this paper. They did not have either any formal obligation to undertake the project and meet any given deadline in advance, hence worked in free-time known as *fursad* in Nepali.

This ethnographic research had started in the last quarter of 2020 when the principal author had met the Vedic *sadhak* in Panchasee Vanjyang. It is the PA's personal interest to know about his spiritual experiences. The research also generated information on the bio-physical and cultural details of Panchasee Mountain from the published materials available in Machhapuchhre Development Organization (MDO), Pokhara and presentations and social media posts. In the last phase, the research followed with series of in-depth discussions and reflections between the PA and the *sadhak* which continued until the end of 2022. Being informed with 'anthropological sensitivity to 'the ethics of reciprocity, morality, and reflexivity' the principal author proposed to the *sadhak* to be a part of the research work and also get involved as a co-producer of the knowledge (Rai, 2022). The *sadhak* accepted the proposal and also involved in the process of preparing this research manuscript.

## Spiritual tourism and spiritual quest: a conceptual discussion

Spiritual tourism is frequently related with religious tourism, a short term pilgrimage in a religious site. There are scholars who consider a pilgrim also expects a spiritual or emotional experience as the spiritual tourists do (Singh & Gaitree, 2019). They argue that both modes (religious tourism and pilgrimage) give priority on the quest with the supernatural being or power. However, the most important difference between these two forms of quest is that pilgrimage is situated within the constraints of established religion while spiritual tourism is promoted by a desire for a spiritual experiences and personal growth (Johanna, 2017). Furthermore, in the case of spiritual tourism there are 'individual's underlying subjective or internal reasons, search for meaning and deliberate effort for both inner and outer transcendence and connection particularly in the natural context (Shaohua et al., 2023).

Many scholars have connected this idea of spiritual tourism with the idea of 'New Age spirituality that led to the disjunction of religion and state' and also as a result of the increasing the 'value of individualism and the cult of the autonomous subject, body, and well-being' (Brito, 2020). However, Johanna (2017) is quite critical about this relation and argues that the rise of 'New Age' movement and interest in 'shamanism, paganism and other belief systems of the non-western societies' are not much different from the phenomena of religious tourism. Johanna (2017) examines the new age phenomena is no more than the attempts to rediscover

original religious experiences against the fossilized form of institutionalized religions and dogmatism in the west. In this context spiritual tourism is emerging as a new phenomenon in which the individual tourist has his/her own motivation to travel and expectation in the destination with specific natural and cultural attributes that might contradict with the conventional tourist facilities and services (Shaohua et al., 2023).

Joanna (2017) outlines a model to understand and examine the quest of a spiritual tourist particularly in the western context. It consists three elements in relation to spiritual tourism: the experiences of transcendence, connectivity, and transformation, can be called a TCT model. In this TCT model, the experience of transcendence is understood as an opening for a new perception of reality. Johanna (2017) describes that a spiritual tourist begins his/her journey with a feeling of discontent at 'what is' or 'loss of meaning' that precedes the desire for spiritual quest. It can also be called the first stage of the spiritual quest for the spiritual traveler. The next stage of the quest is to reconnect with the original spiritual experience which was lost in the post-modern western cultures. It is also a process of being spiritually aware or awakened (Johanna, 2017). And the final stage of this spiritual journey is transformation and 'return' of the spiritual tourist to the 'original society' or 'back to humanity'.

This paper has adopted this TCT model to understand the spiritual journey of the Vedic *sadhak* who is living in Panchasee Mountain for more than two decades as mentioned before. It gives special focus on its third stage of spiritual quest having brief description of the two earlier stages of the spiritual quest of the *sadhak*; the transformation and 'return to humanity'. In this stage of his quest, the *sadhak* brings back his spiritual experiences to humanity being a member a mountain society and traditions. There can be criticisms on the adoption of this model as it does not perfectly fit in the context of the *sadhak*'s spiritual quest. For instance, a criticism could be that the *sadhak* did not return to his original society back and involved to share his spiritual experiences in the west or in India. Furthermore, the criticism could also be that the *sadhak* did not remain tourist anymore as he immersed himself into the mountain culture in the later part of his life and his spiritual quest. Instead, he turned a Vedic spiritual *sadhak* first and became a member of a Gurung family in Panchasee after his visit in Panchasee in 2002. This criticism is valid following the TCT model in its mechanical terms. But, if we see the situation of the 'loss of meaning' the *sadhak* faced in his young age and when he decided to go out from the western culture, the way he started his spiritual journey to India, and the spiritual experiences on the 'holiness' and truth of the 'mystic fire' he achieved in Panchasee Mountain in Nepal are quite similar to the situations that many more spiritual tourists from the western society undergo (Johanna, 2017).

Another reason that the *sadhak*'s journey is similar to other spiritual tourist is because he has also transformed himself and brought his experiences back to a society (even though it is not the western society from where he had started his quest) in the Panchasee cultures in central Nepal. In this sense, the trajectory of *sadhak*'s life is not much different from the large number of the spiritual tourists who visit different cultures and ecologies in the Himalayan region and beyond every year. Another aspect of having *sadhak*'s quest significant is because of the value he puts on nature and nature symbols of Himalayan culture as a part of his spiritual quest. Nature is mostly attributed with 'beauty', 'pure' and 'solitude' with the connotation of passivity in the literature of spiritualism (De Pater et al., 2021). The *sadhak* himself had travelled to Himalaya to find the 'holiness' of the mountain. While, the examination of *sadhak*'s spiritual experiences in the context of Panchasee ecology shows that

the nature (the mountain) involves as an active actor vis-a-vis a medium for the experience of 'transcendent' and 'connectedness' which could ultimately contribute for spiritual awakening and transformation and ultimately becomes an inspiration of being active in sharing the experiences to the wider range of global humanity.

### **Vedic schooling and the *Sadhak's* spiritual quest**

The *sadhak* is a Canadian national, born and raised in the western cultures. He had left his country in the year 1967 when he was 19 years old for searching meaning and purpose of his life. Travelling across the East Asia, South East Asia, and Australia he arrived in India in 1968 and ended up in a Vedic Ashram in Pondicherry, South India. He became part of the Sri Aurobindo Ashram, founded in the name of Indian Vedic Scholar and Spiritual master Sri Aurobindo and remained there for very long time. Having back in Canada for couple of times in between, the *sadhak* lived in Indian Ashram for four decades.

The Ashram itself was well known for its Vedic teaching and extension of spiritual knowledge. As a Vedic fellow in the Ashram, the *sadhak* achieved a high level of schooling and knowledge on Vedic principles; and the context of the Vedic cultures in South Asia. This schooling was open to the possibilities of realizing the 'deeper self' and the 'inner being' behind the surface which we mostly consider as ourselves. Being in Ashram, he had opportunities to understand the true nature of the physical world and the inner world, 'the 'Truth', a Reality behind the outer aspects of the physical world' which is a fundamental message that Rigvedic hymns carry (Jamison & Brereton, 2014). However, having been in the Ashram for a very long period, working mostly with the Indian fellows in the strictly administered Ashram, he found himself being apart from his own 'true' nature, the 'holiness' of the fire inside him. He noticed that his surrounding in the Ashram was becoming more and more 'mentalized' or rationalized with administrative and bureaucratic procedures and the overall social surroundings getting westernized. This realization was in itself a crisis, a crisis of his own self which forced him to be out from the Ashram.

### **Experience of transcendence and 'mystic fire' in Mt. Annapurna**

So, he decided to start a new journey up to the Himalaya to find the 'purity' or 'holiness' of his mind and of the nature. It was a second existential crisis that broke out in his mid-life before going to the Himalayas after the first one which took him out from the western culture. He started his spiritual journey to find 'pure and holy' places up in the Himalayas. In 2002, he travelled to Nepal as a spiritual tourist. He visited various parts of the country. But his arrival in Panchasee turned an experience of spiritual transcendence. He found a key for his quest; the 'holiness' of the nature, the 'truth' of the nature, and the law that governs the 'truth' or the 'truth of the truth' which is expressed through symbols and images in the Rigveda (Aurobindo, 1971).

The key was nothing but the 'mystic fire' which is symbolically visible in the Mt. Machhapuchhre in the centre of the Annapurna range from the Panchasee *Vanjyang*. The *sadhak* also became aware about this visual manifestation with the Rigvedic hymns of the Mandala 5 Sukta 19 in Sri Aurobindo's translation (Millar, 2019). Basically, this awareness of the 'mystic fire' in its symbolic form is a solution of his spiritual crisis. Once he saw and faced the 'mystic fire' out in the Panchasee ecology in the Mt. Machhapuchhre and understood the parallel 'mystic fire' that is continuously burning within him, he was just fulfilled. This spiritual fulfillment brought other consequential changes in the whole idea of 'fire', the 'self',

‘truth’, and ‘law of truth’ that he had learned from the Ashram in India. In his experience, all these concepts are part of the same ‘truth’ (Jamison & Brereton, 2014). Basically, these are ‘truths’ of the same single ‘truth’ (Aurobindo, 1971). This knowledge of the secret ‘truth’ was something like a spiritual gift to the *sadhak*, a boon of spiritual wisdom which gave meaning to his spiritual quest. Following this spiritual transcendence, the *sadhak*’s journey followed to the ‘connection’ and ‘transcendence’ back to the humanity which could hardly be assumed for the people living in the Vedic Ashram for such a long period.

### Connectedness and transcendence of the Vedic *Sadhak*

Following the revelation of the mystic fire, the ‘truth’, a new turn unfolded in *sadhak*’s life. From the same mountain area where he observed the ‘mystic fire’, a key for his spiritual fulfillment, a lady came to his life. The lady was living in her maternal family with the determination not to get involved in marital relation throughout her life. However, once she met the *sadhak* in 2002, she changed and proposed him to have marriage with her. Which was also an uncommon as men usually do propose. Since the lady entered in his life, he stopped his decades’ long affiliation with the Ashram in India and started to share his spiritual experiences living in the mountain cultures. As Johanna (2017) has mentioned, his companionship with the lady was in itself a kind of ‘unplanned’ or a ‘supernatural incident’ who can be symbolized as a ‘helper’, a medium to support his spiritual passage, a natural event that mostly occurs with every spiritual quester one way or other.

There is no doubt that the *sadhak*’s relationship with the lady is not just a passage to the humanity but also turned as his comeback to humanity. This return is a very crucial stage of any spiritual quester. Because, being in the social context of the mountain society, it is extremely challenging not to lose the balance of the spiritual awareness that have been achieved in the previous stage of his quest. This is also a part of the strategy of balancing inner and outer selves. The *sadhak* have managed this balance in both of these sides in a very special way. On the one hand, he is able to carry the truth of the ‘mystic fire’ (the fire of the ‘self’ and the ‘true’ nature) living in Panchasee *Vanjyang* from where he has also opportunity to observe the view of ‘fire’, every morning and evening when the sun throws its low intensity rays on the snow-clad walls of the Himalaya. On the other hand, he is actively participating in the cultural life of the mountain society as a member of the lady’s family.

Just as a continuation of the Vedic practice from the Ashram in India and the strategies to balance the inner self, the *sadhak* performs the rituals of worshipping wood fire, gazing to the Mt. Machhapuchhre which is in the center of the Annapurna range, and visiting various holy sites around the mountain such as rocks, trees and water bodies. These performances are not only important as the part of his everyday life but also as the conscious efforts to bring his inner experiences in the surface. On the part of his outer connection, the *sadhak* is highly energized and self-motivated to visit various other holy sites and identify their Rigvedic relevancies in Pokhara valley and beyond. Some of the places, he visited in the previous years in Gandaki region were; *Daharelake* in Syangja, *Galeshwordham* in Myagdi, and *Devghat* in Tanahun. Very recently, he has completed a two round visit in several spiritual sites in Kathmandu valley; particularly *Bajrayogini* in Sankhu and *Bangalamukhi* in Lalitpur which he prefers to call Rigvedic sites as a part of having physical connection with the living Rigvedic traditions in Kathmandu valley. He is also sharing his spiritual experiences with his local and global friends and families in Nepal and abroad through photography of the holy sites with detail verbal illustrations in the form of books, websites and social media posts, and

interviews and talks on local radio and TV stations.

Now, it is essential and important to outline some of the fundamental spiritual experiences in his transcendental phase of spiritual quest that the *sadhak* has been sharing with the people in his network. The *sadhak*'s spiritual experiences extended both to his inner and outer realms of life following the understanding of 'mystic fire' in the visual manifestation of Mt. Machhapuchhre and its association with the Rigvedic hymns of 'Mandala 5 Sukta 19'. He has identified that the secret of the 'mystic fire' in Machhapuchhre in the Annapurna range is also a part of the 'fire' that is living within us. In the Rigvedic symbolism, Machhapuchhre is a 'son' and the entire Annapurna range is 'a lap of the mother' or 'mother' (Aurobindo, 1971). So, it is also a secret of the son-mother relation which is also interpreted as the relation of the 'soul' (or the 'self') and the 'body' (Millar, 2019). These two symbols are different but inextricable from one another in Vedic literatures. Therefore, the *sadhak* considers that the fire is a 'self' which is 'true' that sits under/with or inside the water of our corporal body as Machhapuchhre (son) sits in the lap of the mother Annapurna (Talghari, 2000).

The manifestation of Machhapuchhre is symbolic. The *sadhak* considers that the inner dimension of all the physical nature (living and non-living) around us exists in the form of 'fire'. The best example of understanding their inner dimension is wood fire which is still common in Panchasee households for cooking food. Most importantly, he validates the Rigvedic knowledge that all entities; both living and non-living, are simply a different manifestation of the same fire (Werner, 1977). And this truth is part of the same single truth as it is mentioned in the Rigveda *tad ekam* (Agrawala, 1960). In Vedic terms, it is the law of the law that the *sadhak* has realized being in the Panchasee ecology.

The second part of the spiritual experience of the fire symbol is about the character of the fire. The *sadhak* argues that the 'self' and nature (body) are not 'mundane', dirt or useless as it identified in various other spiritual traditions such as Buddhism, Christianity, and various sects of Hindu traditions. They consider all the existence that we have around as 'illusion'. While, the *sadhak* assumes the world around us (physical) and within us (spiritual) are both real and they manifest in the form of 'fire' which needs special attendance. There is a common ignorance about the character of fire. He explains that fire needs special care as it is mystic. If there is no 'one' to care for the 'fire' the fire would simply disappear and it applies same to the 'truth' of the inner self; i.e. inner fire. If there is no one to care or carry the 'truth' it will just simply disappear as fire does. This is a very special character of fire which is called as 'mystic'. It is there and it is not there at the same time. Therefore what is essential for any *sadhak* is to attend the fire which is a Vedic practice of attendance or caring of the symbolic 'truth'. He further adds, it also happens in the case of the visual manifestation of Mt. Machhapuchhre in the Annapurna range. It is only in the morning and in the evening time that the whole Annapurna range turns as a fire place in which the Machhapuchhre turns as a flame of fire pointing upward. However, this visual manifestation could not last forever and not for all. We must observe it to get to know the fire, if there is no observer to view or to attend this symbolic 'mystic fire' it just gets disappears. The principal message is that the *sadhak* wants to give through the concept of the 'mystic fire' is that the 'truth', and 'self' are always relative with their outer aspects which is mostly 'feminine'. And it is the feminine gaze or care that keeps the fire and the truth alive. For instance, Mt. Machhapuchhre is fire; masculine, while the Annapurna is water/mother; feminine. And the Rigveda gives equal emphasis on both of them which is the part of his third spiritual message.



The *sadhak*'s third main spiritual message is that the Himalayan culture is Rigvedic because it is mediated by fire with high respect to the feminine nature symbols. In his experiences, throughout the year Panchasee families are involved in worshipping fire in one way or other. Every household worships fire as a divine form in the mountain families. There is no special occasion essential to worship fire but it is a part of their everyday life. For, instance, before giving food to the family member, mother in the mountain family gives back (offer) a part of rice to the fire. It is a cultural practice to pay respect to 'fire'. The *sadhak* has also observed the annual *puja* that takes place on the day of *Balachaturdasi* in Panchasee Mountain. On the day hundreds of pilgrims climb up to the mountain and worship 'fire' and put fire plate on Panchasee lake. For him, worshipping fire is significant because it symbolizes livingness, power, and creativity and inspires people to remain active, not passive as in various other faiths, which is the Rigvedic (Millar 2019). Likewise, *sadhak* argues, the fire which symbolizes masculine power is embedded with water, the feminine power (such as the mystic fire of Machhapuchhre with Annapurna, fire lamps in the lake of Panchasee) which is the true meaning of the Rigvedic knowledge.

## Conclusion

The *sadhak*'s quest for transcendence and connectivity is related with the traveling for the realization of spiritual 'truth'. As mostly other spiritual tourists do, his quest in his mid-life followed the subjective turn outside of institutional religious framework, no matter even if it was an Indian Vedic Ashram which was open for every turn of spiritual possibilities and realization. This case also indicates the significance of travel in different ecological and cultural context for the spiritual quest. Another important aspect of spiritual quest in the study of *sadhak*'s life is that he did not follow any specific religious faith or suggesting people to follow any standard route. In addition, he is also trying to bring back the Rigvedic understanding of nature and divinity in discourse which disqualifies the 'personification' of the divinity of nature and puts emphasis on the feminine values and principles in religious and cultural life. The *sadhak* is also active in 'discursive shift' of his subjective self. He is still visiting the large numbers of holy sites and sharing his experiences about the Rigvedic nature symbols and their significance in the Himalayan cultures.

This case of a Vedic *sadhak*'s spiritual quest brings the travel or tourism, nature, and culture (particularly fire symbol) together and shows them as the necessary elements to prepare for the spiritual quest. In terms of tourism promotion, the *sadhak*'s travel was different from the conventional concept of religious tourism and its destinations. The destination in the case is the nature or the mountain, as a special ecology for his spiritual realization. Furthermore, the destination is not an isolated geography rather it is special social and cultural site that provides a passage to bring back his spiritual experiences and wisdom to the wider audiences.

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