

Cultural Heritage Tourism Activities in Pashupatinath Area

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Abstract



Pashupatinath area, as a cultural heritage site, commands immense attractions and the interests of the religious and pilgrimage tourists. It is one of the national identities and pride, enlisted in the world heritage site. As a symbol of national pride, this area showcases enormous potential for multifaceted growth, however, there are various activities and structural development remained to be done. Lack of properly developed tourism guidelines and implementations mechanism seem obvious to discerning eyes. This study tries to explore on the significance and importance of Pashupatinath heritage site and its vicinity in terms of tourism. In this regard, this study tries to observe and highlight some of the recent activities geared to uplift the hitherto less focused areas with a hope to attract some concerned stakeholders' and authorities' due attention.

Keywords: Shaivism, Hinduism, Yagyā, myths, culture, heritage, religious, pilgrimage

Introduction

The Pashupatinath temple and its area is mostly visited by religious devotees, common people, researchers and cultural heritage tourists. The core temple complex area of the Pashupatinath is restricted for non-Hindus or foreign visitors. However, it is observed that the large number of tourists are interested in visiting its vicinity area. According to the unpublished record of Pashupati Area Development Trust (PADT) the number of tourists have been increasing continuously since 2013 and it is recorded 1577992 in 2013, 148923 in 2014, and 141953 in 2018 (PADT, 2018). So as per the increasing trend of the non-Hindu tourists, restricted yet from entering into the main temple zone in Pashupati area, new planning and activities need to be developed and let them to have the unique experiences of about religious aspects.

Pashupati area is a very rich and resourceful site for the study of religion, culture,

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spirituality, history, economy, archaeology, art and architecture. Based on these aspects of knowledge, different studies have been carried out in this area. Pashupati area has already been enlisted in world heritage in 1979 by UNESCO (Jenkis, Selter and Subba, 2006:2). However, enough studies have not been carried out from the perspective of cultural heritage tourism. The aim of this research is to explore and identify the prospects of cultural heritage tourism.

The study is limited within Pashupatinath and its closest periphery. Regarding the primary data collection, the researcher has interviewed with 100 concerned persons in Pashupatinath. The interviewees were 40 foreign visitors, 40 Indian pilgrims and tourists, 10 local stakeholders and 10 PADT officers. While finding the data, most of the respondents agreed that numerous new cultural heritage tourism activities need to be planned, created, improved and developed. The promotion of all these things enable to the increment in the number of visitors and their satisfaction level. Furthermore, quality tourism can be developed, it definitely helps to enhance the job opportunities and to publicize world widely.

History of Pashupatinath

The Pashupatinath temple is solely devoted to Lord Shiva. The devotees and followers of Shiva believe and practise on Lord Shiva's preaching which is known as *Shaivism*. It is one of the oldest religions in the world. Shiva is one of the prime deities among the large number of gods and goddesses of Hinduism. Actually, there are four most prominent religious cult in the philosophy arena of Hinduism, i.e. *Shaivism*, *Shaktism*, *Vaishnavism*, and other



Picture 1: Kailasha Parbat in Himawata Khanda

minor cults (Koirala, 2051BS: 316). Though the four religious cults are fundamentally different in terms of spiritual ideologies, among them worshipping the Pashupatinath glorifies as one of the highest spiritual offering to the devotees. Regarding these deities, the holy Hindu trinity comprising of *Brahma*, *Bishnu* and *Maheshwor* are considered as the fundamental mechanism of nature. Brahma is understood as the emblem of creation whereas Bishnu as sustenance and preserver. Similarly, Shiva is regarded as a destroyer. The term Rudra was the terrible form of the Shiva used in Vedic Period. He has been referred to the names of *Shankar*, *Pashupati*, *Bholanath*, *Mahadev* in *Upanisad* and *Sutrasahita*. The antiquities of worshipping of Shiva dated back to prehistorical times with

evidences from the Indus Valley civilization as well as Vedic period. *Shivalinga* and *Seals* representing Shiva, have been excavated in Indus Valley Civilization (Tandon, 2058 BS).



Picture 2: Shlaisamantak Ban

Pashupati area is a composite destination of historic monuments in green lush of forest, culturally rich *Ghats* along the holy river, intangible heritage within the ancient settlement. It is really convertible to abundant activities to activate the premises with full joy, curiosity, creativity. The area has large number of cultural heritage

resources and attractions stretched over 264 hector (Nyaupane, 2018:3). These resources and attractions can be used to generate different activities adding numerous facilities and services. These increase the length of stay as well as add value to the tourists' visit. New created activities will add to the economy in the long run that makes it a sustainable cultural heritage destination.

Through interview with elder generation as well as observation of photographs of 1950s and 1960s provide information about lots of agricultural land in northern side, dense forest, clean Bagmati River, open field and less encroachment. Thus, the cleanliness was maintained. At that time very few pilgrims visited from different parts of the world. After 1980s excessive migration, urbanization and political impact population increased rapidly in Kathmandu Valley. Due to that there were haphazard constructions. Cultural heritage site and pilgrimage destination can be developed by maintaining the originality and authenticity.



Picture 3: Old Pashupatinath Tamle

Cultural heritage

The term heritage has broader meaning which is generally associated with the word 'inheritance'. It means something transferred from one generation to

another. The cultural heritage has been transmitted from one generation to another generation. Heritage is the legacy left behind by the generations that came before us. (Gupta, 2002:60) Heritage is defined as natural, cultural and built environment of an area. Heritage is understood from a broader concept, it includes all the tangible-intangible components of the past that are of universal value. Heritage can be broadly divided into natural and cultural heritage.

Cultural heritage is an expression of the ways of living developed by a community and passed on from one generation to another generation. These are all including customs, practices, places, objects, artistic expressions and cultural values. Cultural heritage incorporates tangible and intangible remnants of the past (Park, 2014:12). Intangible cultural heritage is a collection of beliefs, faiths, habits, practices, customs, traditions, moralities, skills, thoughts, religious practices, values, attitudes, perceptions and so on. Similarly, the tangible form of cultural heritage refers to the productive forces to support human life such as museums, arts, architectures, paintings, monuments, structures, heritage buildings, forts, ancient cities and so on. Heritage works as a guideline that represents the ideology and authenticity of the past (Smith, 2006:12). Hence, heritage is the identity and symbol of a particular community in general and of a state in global context that has been developed over a course of time, in a certain civilization.

Cultural heritage tourists

Cultural heritage tourists are motivated and inspired to explore different cultures and heritage. They want to investigate and experience the diverse cultures of destinations. Taylor (1993:35) mentions serious heritage tourists are often well educated and have good socio-economic backgrounds. Therefore, they prefer to stay longer and have in-depth experience and knowledge of both the tangible and intangible cultural heritage. Hence, the interpretation, representation and overall management strategies are made up for the promotion of cultural heritage tourism. He, further, mentions that heritage tourists are more interested in the heritage sites in comparison to other general tourists. Therefore, they seek to get maximum information about their destinations, increase academic interest and emotional connections for the appreciation and have personal valuable relations with heritage sites (Park, 2014:44).

Cultural heritage tourism

Cultural heritages have long contributed to attract the cultural heritage tourists in the socio-cultural, religious, archaeological sites. In recent years cultural heritages have been rediscovered as an important marketing tool to appeal those travelers, with special interest in heritage sites. People visiting cultural, historical, archaeological and religious resources are one of the largest and fastest growing sectors of the tourism industries in modern day (Timothy and Nyaupane, 2017:3).

The National Trust for Historic Preservation defines that "*Cultural heritage tourism is traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present. It includes cultural, historic, and natural resources*" (NTHP, 2014:17).

Cultural heritage tourism is a complex form of tourism in comparison to other forms of tourism (Macchinnell, 1979). At the heritage sites, tourists come with various motivations and demands. Various factors have to be considered for conservation and preservation of the sites, maintaining the authenticity and commodification, presentation and interpretation, the heritage diversification and marketing, infrastructure development, visitor's management, and human and hospitality aspects (Park, 2014:44). Meanwhile, visitor's satisfactions, trails management, products development, products diversify, modern facilities, establishment of research centers, accessibilities, accommodations, interpretations, ethical issues etc. are the major issues in and around the heritage sites. Hence, it has serious challenges to cope with the visitors' expectation and the ethical issues in heritage site. Notably, despite these issues in the postmodern period of tourism, cultural heritage tourism is generating more attention and attraction.

Present situation of the Pashupati area

The Pashupatinath is a cultural heritage tourism destination. People have gained experience of past tangible intangible heritages as well as experience the lived cultural activities. It is one of the famous pilgrimages to the Hindus, Buddhists, and Kirats in the world. So, cultural heritage tourism has high potentialities due to its ancient history, living heritages, majestic arts and architectures. The area has negligible development in cultural heritage tourism; in the matter of tangible or intangible heritage development. The preservation, promotion, interpretation, product diversification, product development, visitors' management, infrastructure development, service and facility, accommodation sector or smooth operation and coordination of overall destination are some of the major aspects of tourism development necessary needed to be considered. Natural heritages in the area like Holy River Bagmati, Sacred forest, Caves, Gorges, *Kunda*, too are to be taken care of.

Pashupati area is a cultural heritage pride of Nepal. It is the responsibility of the nation to develop this area as a destination, where interested people can get easy access to understand, observe and experience. As per the observation and discussion with many stakeholders like PADT staff, local people, politician, traders, pilgrims and cultural heritage tourists during the field study, it has been observed that some related activities and tasks need to be carried out for the promotion and development cultural heritage tourism. Basic requirements like

information boards, interpretation panels, sanitations, infrastructures, routes and other necessary activities are still needed to be properly developed, managed and displayed. Similarly, tourism packages and programmes are also required to be developed. However, despite having abundant cultural resources, only few activities are prioritized for



Picture 4: New Pashupatinath Temple

tourists' attractions. For the non-Hindu tourists, the tourism products are comparatively less. Therefore, most of the non-Hindu tourists seem engaging in observation of the crematorial activities or processes.

However, PADT has developed the master plan in three different tiers since 2053 BS for the development, promotion and preservation. These three tiers are core, consonant, and continuum. While developing and improving the infrastructures and other facilities, the originality, authenticity and identity of these traditional monuments are to be highly considered. These monuments preserve the history and *Shaivism* culture.

A destination has definitely unique activities to activate and participate certain visitors for engaging, recreating and attracting them towards the destination (Ghosh, 1998:25). These activities involve and engage the visitors and add up value of the products. There are numerous randomly scattered resources in the periphery of Pashupati area, those resources can be converted, transformed and modified into different attractive activities. Then, it will be the final cultural heritage tourism products to consume, utilize and experience. Many activities are just created to enhance the access to destination but some are created with activities to make it more salable. That's why, all of these help to boost the economy and touristic environment of the destinations. It also helps to extend the length of stay and generates economy in an around the destinations (Bhatia, 1997: 57).

Present tourism activities in the Pashupati area

The Pashupati area is undoubtedly a major tourism destinations in Nepal. It has been functioning, operating and organizing various tourism activities. These activities can be broadly distinguished to four major types.

Activities in the Pashupatinath core temple complex

The Pashupatinath area is the most important religious, cultural, historical site

for Hindus. This religious and sacred destination is considered as the primary pilgrimage destination for Hindus globally and is also the identity and image for the nation (Michaels, and Tandon, 1917:20). Due to its popularity, a number of visitors, devotees and pilgrims have been visiting regularly with their intended internal satisfaction. Mostly, they have the common objectives and beliefs to pray and worship Lord Shiva. It is regularly visited by the residents in and around Kathmandu valley, whereas occasionally by the national, and international religious devotees too.

Activities during festivals and procession

Many festivals and processions are celebrated in the Pashupati area, namely *Balachaturdashi*, *Teej*, Mondays of *Shrawan*, *Maha Shivaratri*, *Trishul Jatra*, *Gangamai Jatra*, *Guweshwori Jatra*, *Vatleshwori Jatra* and so on. These occasions are especially famous for cultural practices (Tandon, 2053BS:53). However, the participants to



Picture 5: Trishul Jatra at Pashupatinath

conduct and observe these cultures, especially the festivals and processions, are largely limited to the local residents in Kathmandu valley and its periphery. They perform various forms of cultural and religious activities.

Activities for pilgrims



Picture 6: Teej celebration at Pashupatinath

A pilgrimage is a journey or search of moral, spiritual and religious significance. The Pashupatinath is one of the biggest pilgrimages or religious destinations for Hindus from all over the world (Kunwar, 2006:440). The temple is one of the most sacred temples, located on the banks of Bagmati River. The pilgrimage tourism is commonly referred to as devotion, faith tourism where people travel

individually, in family or in a group for religious, missionary or special purpose (Gurung, 2067BS:5). Hindus from many countries visit the Pashupati area for various purposes. The Pashupati area is visited largely by pilgrims from India in

comparison to other South Asian countries. They specially visit for their faith and understanding of glories of the Pashupatinath. Besides that pilgrims from different parts of Nepal also prefer to visit and worship as the glory of Lord Shiva in the Pashupatinath.

Activities for non-Hindus

The Lord Pashupatinath is the guardian deity of the predominantly Hindu nation of Nepal. The Pashupatinath, as the most popular shrine of Hindus, has remained a part of life of the Hindu communities since primitive period of history (Regmi, 2001:20). It has been a popular destination for Santas devotees, pilgrims, traders, scholars, and common people. A number of objects of religious and archaeological importance are found in its vicinity prove its antiquity (Dangol, 1993:13). The Pashupati area has more value and significance than being just a pilgrimage site for Hindu. Besides being a sacred site, it is a melting pot of arts, architectures, socio-economic environment, political contribution and intangible cultural heritage. Pashupati area is enlisted as a World Heritage Site in 1979 by UNESCO and as bearing a unique testimony to a cultural tradition that reflects the living and outstanding example of monuments. Finally, all these prospects, the non-Hindu tourists presently visiting the Pashupatinath have been limited to their activities observing the crematorial processes in Pashupati *Aryaghat*.

Prospects of cultural tourism activities in the Pashupati area

Heritage trail

The Pashupatinath area provides extremely rich ground for tangible and intangible cultural heritage tourists that one could observe the outstanding universal value of UNESCO. Thus, it is not only attractive for religious and cultural pilgrimage site of Hindus, but also the most attractive cultural heritage site for the people of whole world. Hence, it needs to be developed in such a way that visitors can perceive the right reflection of its religious, socio-cultural, spiritual and philosophical values. For this reason, the whole Pashupati area should be marked with heritage trail, with standard packages and programs for experiencing religious and cultural activities therein. The trail enables people to connect and link the tangible and intangible cultural heritage aspects. The heritage trail of the Pashupatinath covers *Tilganga area, Bagmati River, Rajrejeshworighat, Bhasmeshworghat, Aryaghat, Suryaghat, Kailash, Gaurighat, Kirateshwor, Guhyashwori, Gorakhnath, and Ram Mandir*.

Revitalization of pilgrimage route

The Pashupati area is an extremely sacred space. Most of the devotees and pilgrims from all over the world come regularly over here to visit and worship. In terms of pilgrimage and heritage walk, the area has tremendous sites and



Picture 7: Heritage route

routes within it (Koirala, 2051BS:471). These routes are under practice since ancient times and defined by various ancient scriptures. The main temple of the Pashupatinath is surrounded by many temples, *Kundas*, *Samadhis*, idols and open spaces. Performing circumambulation of all these, the main temple is considered to be very meritorious. Just in front of the western gate of the Pashupatinath temple lies *Dakshina Murti* temple.

This temple is worshipped as the Guru of the Pashupatinath. The *parikrama* of the Pashupatinath temple can be initiated from this temple, 100m north of this temple lies *Unmatta Bhairav*. Walking further ahead, one reaches to *Umakunda*, *Gaurighat*, *Kirateshwor* and then to *Guhyeswori*, *Uttarbahini*, *Gorakhnath*, *Tribikram Baman*, *Pingalasthan*, *Bankali*, *Bhuwaneshwori* from where one finally comes to the Pashupatinath temple and ends the *parikarma* (Tondon, 2053 BS: 20). Until few years back, this circumambulation path was actively being used. However, now its usage has been stopped completely. The infrastructure facilities and quality upgrading of important sites on the route are to be further improved and constructed. Furthermore, interpretation panels, all the necessary signs, and symbols should be managed (Nyaupane, 2018:52).

Most importantly, PADT should develop better relationship and coordination among different local, national and international tour operators for successful trail project development in the Pashupatinath. This trail is known as the very ancient and sacred trail path followed by devotees, Monks, nuns, *Santas*, scholars, and traders visit here for religious merits and heavenly pleasure. It can be developed as a cultural heritage trail for cultural heritage tourists.

Museum

The Pashupatinath area is a living museum within itself. The idols of gods and goddesses are spread around in various courtyards, by large number of people worship with great love and devotion. Similarly, various festivals too become part of this living museum. The museum serves the purpose of in-situ conservation and preservation of the live cultures of the Pashupatinath area. A well facilitated, advanced and well equipped museum can be built close to the entrance gate of the Pashupatinath that could display the archaeological fragments scattered around the Pashupati area, and artifacts obtained out of excavation works. The various jewelries, jewels and other precious offering made by devotes in various

time from past generation can be put into display in this museum. Moreover, the historical documents issued especially by past rulers of Nepal can be put into this museum. The ancient coins related to the Pashupatinath, ancient religious books, manuscripts can be made accessible for visitors.

Festivals, rites and rituals

Festivals, rites and rituals are an organized set of special events, such as musical performances or plays, usually happening at one place on a special day or period of time for religious, social and cultural purposes. These festivals have their own place of celebration, socio-cultural activities, food and ceremonies. There are about twenty festivals celebrated over a year; namely, *Balachaturdashi*, *Maha Shivaratri*, *Teej*, *Trishul*



Picture 8: Aryaghat at Pashupatinath

Jatra and so on. These festivals can be chariot processions or processions of humans along a predefined route (Tandon, 1953BS:505). These processions also include several activities; for example: dance, chants, and stunts and so on. Apart from these, there are several other kinds of festivals which can be summarized as ritualistic activities performed by priests and backed by certain set of beliefs and ideas. Festivals also involve feasts on each festival, there are typical foods specially prepared for the festival. Visitors have enjoyed observing these activities. Once tourism operators set updated schedule of such cultural activities they can arrange tourists' visits.

This will help them to arrange their tourists' itinerary focusing on the cultural activities of the Pashupatinath. The PADT needs to provide proper information with details about the festivals, fairs and processions. The volunteers and guides, certified by PADT, need to be involved in these festivals and programs. These coordinated efforts can attract tourists from across Nepal and all over the world.

Yoga and meditation

The Pashupati area, being a spiritual area, establishing Yoga centers would add value to this already valuable space. From the past few decades, there has been a growing trend of westerners come to learn various Yogas and fulfill their inner search for spirituality (Bishudeva, 2004:15). Yoga is one of the spiritual

disciplines, includes breathing control, simple meditation and adoption of various postures performed in order to make one calm, healthy, and relaxed. Whereas, meditation is one of the practices to self-regulate the body and mind in order to bring mental processes, under great voluntary control, and thereby foster general mental well-being, and development of special qualities like - calmness, clarity, and concentration.

Furthermore, while developing Yoga centers, whereby tourists can come and learn about all types of Vedic Yoga, observe the practitioners, hear their realizations, and learn throughout the session. They would truly be the treasures of Pashupati area where they would realize that no other schools of Yoga disciplines could be better than this to eternalize the spiritual reality. This historical Yoga center can be developed and extended as an international center of Yoga, and meditation through which peace and spirituality can be spread to all over the world. Yoga teaching and learning, in these centers can be developed as a package for single day or few days, week/s or month/s. Sometimes Yoga exhibitions, Yoga talk shows and seminars can be conducted for the promotion and development of its importance in international arena. Mythically, it is claimed that Lord Shiva was first and foremost practitioner of Yoga and meditation, who came to the valley and entertained himself practice in this sacred place (Bishudeva, 2004:15).

The Pashupati area is considered to be a shelter ground for gods, sages and other personalities for their meditations (Bishudeva, 2004:15). Notably, the *Shleshmantak* and *Mirgasthali* area are quite remarkable place for Yoga and meditation to most of the spiritual followers. Amongst them, the *Vishworoop* Temple (can be brought into function after its reconstruction) is considered to be one of the suitable place to perform such Yoga and meditation. Located far from the hassle and bustle of the core city area, this temple is inside the jungle, the environment is tranquil, pure and suitable for learning daily teachings of Yoga and meditation practices. The Yoga center can be formed, developed and environmentally beautified for these spiritual activities. For the promotion, visitors' experiences and facilities, a library can be built at the premises of Yoga and meditation complex.

Traditional musical performance

The Hindu mythology and philosophy believe and practise *Aarati* worshiping to Gods and Goddesses twice a day: in the morning and evening supported by musical instruments. It is known as the traditional musical performance that has been practiced since historical period. Regarding the musical performance, there are various religious musical bands performing regularly now a days; some are the *Dafa Bhajan Mandalis* of Newar community, musical artists of religious

organizations, and other socio-cultural musical communities participate in the Pashupatinath with their musical presentations as offerings to Lord Shiva. Lord Shiva is known as *Nataraj* Lord of Dance and *Damaru* is the musical instrument of his choice (Dongol, 1993:29).

In the Pashuapti area, several caste and ethnic groups have been singing and playing musical instruments as offerings of prayer to Lord Siva since historical period. However, these activities can be made further attractive to the tourists by enhancing the professionalism with befitting stage setup in these daily musical performances, by fitting defining a particular time and date. The indigenous musical performances need to be well preserved and presented by PADT. There should be enough space for visitors to observe and enjoy as well as for opportunities to participate if they want to present their musical skills and knowledges. Such traditional, professional musical show will delight the visitors. The expertise of the organization should also be utilized in training and development of musicians who perform in the Pashupati Temple and vice-versa. Furthermore, the expertise can be used by PADT in other events or festivals.

Presently, the Old Age Home resident in *Panchadewal* is re-located elsewhere. This place would be suitable location for the performance and practice of traditional musical programs because it has huge courtyard and less disturbed area.

The *Lok Baja Sangrahalaya*, located at Tripureswar is a museum where most of the different traditional musical instruments are also collected, documented, displayed and preserved for the education entertainment proposes. These musical instruments carry the long history and traditional skills of indigenous communities of Kathmandu valley. If the PADT would establish such a musical instruments museum in this particular area that could help to invite number of special interest visitors and enhance the cultural heritage tourism. This may equally well tell the stories of Lord Shiva.

Story telling

From ancient time people have been told interesting stories of Lord Shiva and Pashupatinath area in various ways. The story telling activities can be conducted for children and students which could be collected and displayed in various books, objects, paintings, images, etc. For adults, an audio visual room equipped with latest technologies can be organized. Many stories related to religion and mythology can be presented that help to carry and deliver the historical message of cultural heritage.

The beautiful stories of *Himavat Khanda* and *Nepal Mahatmaya* tell about how the Himalaya was formed and how in one of its valley Lord Pashupatinath came

and stayed, along with other gods. There are many such remarkable stories significantly relating to Lord Shiva and his pastimes. These kinds of stories need to be collected, compiled and translated in English and other required languages; as these stories can captivate the interested visitors of religious merits. There are numerous *Dharmasala* in *Gorakhnath* temple complex. A remarkable and convenient center can be selected, restored, maintained and operated for the purpose of storytelling.

Theatrical performance and living the Shiva Myth

Nepal is a mythical and mystical land. Regarding the establishment of various land forms, the first emergence of people is explained through myths. There are also several myths about how the Lords of heaven came and settled inside this beautiful valley (Kraimrish, 1976:23). In the same way, there are several myths about Lord Shiva and his divinely visit to the valley for the first time during the Satya Yuga. There are several stories relating to the existence of Himalayas in *Himavat Khanda* and related to Lord Shiva in Nepal *Mahatmaya*, *Shiva Purana* and various other religious text books and mythological books. All of these stories were written by various ascetics and saints. The literatures show concern on the theatrical transformation of various kinds of myths and stories relating to Lord Shiva.

Theatrical plays can be orchestrated visual to appeal the visitors. Theatre schools like *Gurukul* can lead friendly hands to this purpose. To create a play as realistic as possible, costumes, makeup, decoration of the stage, background of the stage, and over all theatrical setting should also be created as per the demand of the play and stories to make it as a naturalistic play. All these props are to be used in the play, it should be created another new kind of product. After the completion of the performance, facilities for visitors to take photos with the characters and have photographs in traditional and character costumes in realistic backgrounds should be made available. These photos will obviously be a great memory of Nepal and of the Lord Pashupatinath for the visitors.

Light and sound shows

Kathmandu valley is the paradise for many natural and manmade touristic activities. Entertainment and touristic activities are ample for the day time in Kathmandu. These activities like heritage sites visit, pilgrimage tour, nature walk, and hiking can be found in and around this beautiful area. However, entertainment and tourist activities are very limited for the evening besides live music at restaurants, pubs, clubs and occasional concerts. Light and sound shows related to the various legends myth and mythologies about Lord Pashupatinath and temple itself can be arranged and presented at the temple premises that helps to enliven the evening entertainment opportunities in the Pashupatinath. The

light show should have special effect to create a visual and imaginary of ancient with narration of mythologies and legends to enthrall and delight the audience.

Various kinds of similar shows are popular in several other destinations in the world and they can be replicated in the cultural heritage site like Pashupatinath.

Tandav dance show

Lord Shiva is recognized as *Nataraja*: meaning the supreme Lord of Dance. *Tandava* is the divine dance performed by Lord Shiva. *Tandava* is described as vigorous dance that is the source of cycle of creation, preservation and dissolution. There are two kinds of *Tandava* dance, one is *Rudra Tandava* and another is *Ananda Tandava*. Among these, the former depicts his violent nature and the latter one he seems to be enjoying the dance.

When Lord Shiva's first wife Sati gave up her life by throwing herself on the fire, Lord Shiva performed *Rudra Tandava* to express his grief and anger. *Tandava* is also one of the most recognizable forms of dance and song among Hindu people (Dongol, 1993:18).

Tandava dance can be performed with the combination of music and light to create a surreal effect. This dance does not have live dancers but is created by special light effects. Water and its droplets sprinkled on the air will act as a medium in which the light collides and forms a beautiful shape of dancing Shiva. *Tandava* show is combined with two other shows, Dance of Ganas and only light show. On the dance of *Ganas*, Lord Shiva and Parvati rest and watch the dance of *Ganas*.

Yagya center

The Pashupati area is purely a spiritual space surcharged with special spiritual energies. Establishing large *Yagyā Shalas*, following Vedic rules and regulations enhances the spiritual potency at this area. The *Yagyā* center should be able to provide qualified professionals Brahman priests, necessary ingredients for *Yagyās*, so that, followers, devotees and religious organizations can come to this spiritual space and peacefully conduct their desired *Yagyās*. Mythically, it is believed that the *Yagyās* carried out in the Pashupatinath were incomparable and most valuable to the ritualistic performance and earn religious merits.

Research center

The Pashupati area is an ancient religious, historical, cultural, archaeological and geographical site having an amalgamation of Hindus and other religions. Aspects of *Tantra*, *Yoga*, spirituality, festivals, and beliefs are depicted through various temples, water spots, idols, ritualistic performances in the Pashupatinath. Hence, the Pashupati area is a highly potential area for opening research centers. These

centers should provide building spaces wherein access to learning about past research reports, future research possibilities, new schemes, presentations, ongoing researches, all should be easily accessible to the research enthusiasts of the Pashupati area.

According to the Central Bureau of Statistics (CBS, 2011), there are 15% followers of Hinduism in the world and 81.3% people are Hindu in Nepal. In today's world, a race for power, politics, and economy can be witnessed leaving behind religion and cultural belief, spiritualism and its value (Dongol, 1994:10). In such a scenario, talk programmes, short term Hinduism classes and its teaching can help people understand the value of religion and bring them close to humanity, spirituality and gods. Pashupati is rich with many *Dharmashalas* and other simple public rest houses. The spaces can be properly utilized by developing them as spaces for conducting various discourses, seminars, regarding basic knowledge of Hinduism. Religious priests, scholars, saints can be invited to conduct this kind of program. This enhances the religious, cultural atmosphere that Pashupati area has endowed with. The Pashupati area being a center of attraction for Hindus all over the world, it becomes extremely important to transfer this rich intangible cultural understanding to the new generations by organizing various programmes and projects related to cultural heritage tourism.

Conclusion

Finally, the Pashupati area has been developed as highly important Hindu religious pilgrimage area. Daily large numbers of national and international visitors enter into this area for various purposes like worship of deities, ritualistic performances, study and sightseeing. Continuous flow of many Hindu pilgrims and devotees from various part of Nepal and India can be observed. Similarly, non-Hindu tourists are (to get) attracted towards this cultural, religious and spiritual site. The PADT is the most responsible prime authoritative institution for the development, preservation, promotion and management of Pashupati area. Besides PADT, there are many other stakeholders and are also involved for the development of Pashupati area like Department of Archeology, Culture Ministry of Nepal, local government, and local organizations, religious and social organizations. Better management and enhancement of tourism development is to be done through better coordination and collaborations among these stakeholders in Pashupati area. Thus, the prospects of cultural heritage tourism in this area helps to increase the length of stay of tourists, quality tourism, product diversifying, product development, utilization of resources, increment of local employment opportunities are lying ahead and can be harnessed.

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