

PILGRIMAGE TOURISM IN PASHUPATI KSHETRA, NEPAL

**A Dissertation Submitted to the Faculty of Humanities and Social Science of
Tribhuvan University in Fulfillment of the Requirements for the Degree of
Doctor of Philosophy
in
GEOGRAPHY**

**By
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Ph.D. Reg. No.: 23/2070**

**Tribhuvan University
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May, 2023**

LETTER OF RECOMMENDATION

We certify that this dissertation entitled “**PILGRIMAGE TOURISM IN PASHUPATI KSHETRA, NEPAL**” was prepared by Tara Prasad Awasthi under our guidance. We hereby recommend this dissertation for final examinations by the Research Committee of the Faculty of Humanities and Social Sciences, Tribhuvan University, in fulfillment of the requirements for the Degree of **DOCTOR OF PHILOSOPHY in GEOGRAPHY**.

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APPROVAL LETTER



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This dissertation entitled " **Pilgrimage Tourism in Pashupati Kshetra, Nepal** " was submitted by **Mr. Tara Prasad Awasthi** for final examination to the Research Committee of the Faculty of Humanities and Social Sciences, Tribhuvan University, in fulfillment of the requirements for the **Degree of Doctor of Philosophy in Geography**. I hereby, certify that the Research Committee of the Faculty has found this dissertation satisfactory in scope and quality and has therefore been accepted it for the degree.

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PILGRIMAGE TOURISM IN PASHUPATI KSHETRA, NEPAL A Dissertation Submitted to the Faculty of Humanities and Social Science of Tribhuvan University in Fulfillment of the Requirements for the Degree of Doctor of Philosophy in GEOGRAPHY By TARA PRASAD AWASTHI Ph.D. Reg. No.: 23/2070 Tribhuvan University Kathmandu, Nepal May 2023 ABSTRACT This study entitled "Pilgrimage Tourism in Pashupati Kshetra, Nepal" has set four objectives: i) To assess spiritual aspect of Lord Pashupatinath focused on Shiva Puran, ii) To analyze flow, service and facilities of the pilgrimage tourism in Pashupati Kshetra, iii) To explore motivation factors and willingness of pilgrims in Pashupati Ksheta, and iv) To examine economic contribution of pilgrimage tourism in Pashupati Kshetra. This study was based on mix method,

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survey, Different methods were used

to collect primary data. Secondary information was **obtained** from **reviewing** various **published and unpublished documents including books, Shiva Puran, reports and electronic materials**

by desk top review and rapidly search of internet websites in central library. The data were analyzed and interpreted statistically and descriptively. First, Pashupatinath is the major and most sacred place on the Earth as other places like Himalayas Kedarnath and Kashi vishownath are just the branches/parts of it. The main part of Jyotirlinga looks like the enlightened golden pail, and obviously is made up of gold. This will continually bless the pilgrims who come to Darshan for Pashupatinath temple. However, only the devotees, monks, the Yogis and pious pilgrims can Darshan of this form of Lord Pashupatinath. According to Himbalkhanda of Yogi Narahari Nath, this ancient part is the five-faced Aadi Jyotirlinga. According to

DECLARATION

I hereby declare that this Dissertation is my own work and that it contains no materials previously published. I have not used its materials for the award of any kind and any other degree. Where other authors' sources of information have been used, they have been acknowledged.

Tara Prasad Awasthi

Date: _____

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Tara Prasad Awasthi

May 2023

ABSTRACT

This study entitled "Pilgrimage Tourism in Pashupati Kshetra, Nepal" has set four objectives: i) To assess spiritual aspect of Lord Pashupatinath focused on Shiva Puran, ii) To analyze flow, service and facilities of the pilgrimage tourism in Pashupati Kshetra, iii) To explore motivation factors and willingness of pilgrims in Pashupati Ksheta, and iv) To examine economic contribution of pilgrimage tourism in Pashupati Kshetra.

This study was based on mix method, both Primary and secondary sources of data have been used. Primary data were collected through field survey, Different methods were used to collect primary data. Secondary information was obtained from reviewing various published and unpublished documents including books, Shiva Puran, reports and electronic materials by desk top review and rapidly search of internet websites in central library. The data were analyzed and interpreted statistically and descriptively.

First, Pashupatinath is the major and most sacred place on the Earth as other places like Himalayas *Kedarnath* and *Kashi vishownath* are just the branches/parts of it. The main part of *Jyotirlinga* looks like the enlightened golden pail, and obviously is made up of gold. This will continually bless the pilgrims who come to *Darshan* for Pashupatinath temple. However, only the devotees, monks, the *Yogis* and pious pilgrims can *Darshan* of this form of Lord Pashupatinath. According to *Himbalkhanda* of *Yogi* Narahari Nath, this ancient part is the five-faced *AadiJyotirlinga*. According to Shivapuran, this is the Head of *Kedarnath Mahadev* situated at Himalaya. Therefore, all the Indian pilgrims are lured at a huge number at millions to compulsorily visit this Head (*Shirobhag*) of *Kedareshwar Mahadev* as a form of Lord Pashupatinath. Therefore, Pashupatinath is the grandest and supreme among the *Char Dhams* and *Saptapuri*.

Pashupatinath as a major pilgrimage place of all over Hinduism. Pashupatinath is a prime bridge between Nepal and India unique and best of long term relationship. Shiva temples of Nepal Pashupatinath and India Vishwonath connected and tied the people, culture, society and relations, geographically, socially, culturally and historically. The significance of Kashi Viswanath Temple and Nepal Pashupatinath Temple is interlinked especially in relation to Hindu faith. Pashupatinath Temple is

considered to be the "head" meaning head of Lord Shiva, while Kashi Viswanath Temple is considered to be the "body without head".

Second, this has been too difficult to give quality service facility and manage the time during the months of *Srawan, Jestha, Falgun, baishakh, Asaad* and the main festival times like *Mahashivaratri, Teej, Balachadurshi* and *Srawan Sombar*. The quality of facility and management for the huge queue of the pilgrims has been so difficult. We manage it with the support of the thousands of the security personnel and the Scout members. As the number of the visitors becomes above the carrying capacity; it is too difficult to manage the system, and we could not. If we could well manage the place, activities and provide all the quality facilities expected by the pilgrims with special priority; there is a huge possibility to earn the economy for the nation. Also, Pashupatinath could be established as the major pilgrimage place.

Third, Pashupatinath is famous as *Ashutos Bhole Baba*. Mostly, the pilgrims visit with the wishes to meet their desires, (*Dharma, Artha, Kaam and Moksha*). The businessmen pray for the increasement in their material wealth. The people who do not have children pray for getting the children. Similarly, the unmarried ones visit to pray for worthy marriage. Students and the people in the search of jobs visit to pray for the success in examinations. However, *Saints, Monks, Yogis*, religious social workers, devotees, well cultured *Brahmins* and high leveled searchers desire for religious merits, and come to serve and *Darshan* of *Bholenath*. Religion has been the main motives and desires for most of the pilgrims. It indicates that the motive to visit Pashupatinath is due to religious attractions, spirituality and faith in god.

Forth and finally, there are three major sources of daily income in pilgrimage tourism in Pashupatinath: Pashupatinah, *Bashuki* and *Chadi daan paatra*. Among them the income of *Sombar* of the month of *Srawan* is more than the income of other days. Likewise, special *Tithi* of Lord Pashupatinath *Akadashi, Chaturdasi* and *Purnimaas'* income is more than other *Tithies*. It indicates that income source of Pashupatinath is in growing direction.

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LIST OF ABBREVIATIONS /ACRONYMS

BC	:	Before Christ
BS	:	Bikram Sambat
ECOS	:	Eco Tourism Opportunity Spectrum
FGD	:	Focus Group Discussion
GDP	:	Gross Domestic Production
GIS	:	Geography Information System
HAN	:	Hotel Association of Nepal
HDPP	:	Hindu Dharma Prachar Parisad
KMC	:	Kathmandu Metropolitan City
LDT	:	Lumbini Development Trust
MOCTA	:	Ministry of Culture, Tourism & Civil Aviation
NATA	:	Nepal Association of Travel Agents
NTB	:	Nepal Tourism Board
PATA	:	Pacific Asia Travel Agency
SAARC	:	South Asian Association for Regional Cooperation
TIA	:	Tribhuvan International Airport
TTD	:	Tirupati Tirumala Devasthanam
UNESCO	:	United Nations Educational, Scientific and Cultural Organization
UNWTO	:	United Nations World Tourism Organizations
WTO	:	World Tourism Organization
WTTC	:	World Travel and Tourism Council

CHAPTER- I

INTRODUCTION

1.1 Background

Tourism for pleasure, business, or amusement is all included in the tourism industry, which is largely acknowledged as the largest sector in the world. According to the World Tourism Organization, a tourist is someone who travels to a location outside of their typical surroundings for whatever purpose and stays there for no more than a year (UNWTO, 2020).

There are many distinct types of tourism, including adventure, business, cultural, eco, leisure, medical, sports, wellness, wildlife and pilgrimage tourism. A subset of religious tourism is pilgrimage tourism, which is the movement of individuals seeking spiritual, emotional, and peaceful solace (Vijaya, 2016).

The relationship between spirituality and tourism has a long history. It is acknowledged that pilgrimage is one of the oldest forms of tourism (Digance, 2006). This complex journey, with "religious origins," according to Barber (1993, p. 1), entails going both "internally for spiritual objectives and internal comprehension" and "externally to a holy destination." As a subset of tourism "whose participants are motivated either in whole or completely for religious reasons," religious tourism is also recognized (Rinschede, 1992, p. 52).

It is possible to define a pilgrimage as "a travel to a hallowed place as an act of religious devotion," which makes sense. The three main elements of this concept are: (1) mobility, which is characterized as a journey; (2) religious purpose; and (3) a venerated location for the destination. There are various ways to interpret these elements including the fourth one, which deals with magnitude (Stoddard, 1994, p. 17–36).

Traveling on pilgrimages is a prevalent practice in practically all countries and offers a means of visiting places that hold special significance for people. The travel, destination, and motive are the three main components of a pilgrimage. A traditional religious pilgrimage involves the pilgrim walking a considerable distance while

feeling a great sense of detachment from worldly concerns. The pilgrim is motivated by a strong sense of religious or spiritual devotion. After arriving at the sacred location (temples or sacred artifacts), pilgrims typically carry out rituals to fulfill the reason for their journey, one of the most significant of which is "seeing and being seen" by God (or the sacred). While pilgrimages are essentially self-motivated journeys guided by personal religion, they can also be seen as a collective movement.

While many tourist trips explicitly contain a spiritual component, a significant portion of these trips are driven by "religious needs" but also have touristic elements (Sharpley & Sundaram, 2005). The character of such travel appears to be beyond the scope of the scholarly debate that has dominated the literature on identifying the parallels and differences between the two types of travel: pilgrimage and tourism (Cohen, 1992; Smith, 1992a). Recently, there has been a growing interest in characterizing this type of modern pilgrimage to holy locations, as seen by the emergence of composite terms such religious tourism and pilgrimage tourism (Nolan & Nolan, 1989; Vokunic, 2002; Santos, 2002).

Pilgrimage is one of the best-known phenomena in religion and culture and it features in all the major religions of the world: Buddhism, Hinduism, Islam, Judaism and Christianity. Pilgrimage could be defined as a journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding (Barber, 1993). One of the most fundamental and ancient forms of human population movement is pilgrimage, which has significant political, social, cultural, and economic ramifications (Noga, 2009).

The Hindu term for pilgrimage is tirtha yatra. Depending on the sect, area, and tradition, numerous interpretations are assigned to the word Tirthayata. Different typological schemes for tirtha yatra have been defined by academics, and they come from Sanskrit scriptures like the Skanda Purana (Bharati 1963; Saraswati 1983). Typically, pilgrims believed that yatra was the journey, yatri or tirtha yatri was the pilgrim who was traveling, and tirtha yatra was the entire pilgrimage (Morinis, 1984).

A pilgrimage is a travel made for religious reasons to a holy place. There are two different kinds of it: the external travel to the holy place and the inside journey as a life-changing spiritual encounter. In Hindu tradition, or more appropriately Sanatana

Dharma ('the eternal religion'), Tirtha-yatra (literally, "tour of the sacred fords") is a powerful and ancient tradition of pilgrimage. Originally, it meant pilgrimage entailing Snan holy baths in water bodies as a symbolic purification ritual and Darshan of chief deity (Bharadwaj, 1973). Examples of pilgrimage dating back to the Middle Ages include the Christian pilgrimage to Jerusalem, the annual Hajj of two million Muslims in Mecca, and the annual trek of 20 million Hindus to the River Ganges (Collins-Kreiner, 2010a). Even while pilgrimage is a more traditional form of travel than the majority of other types, its key drivers are still little understood.

The oldest living religious tradition that is still practiced today is Hindu Dharma, a philosophical, scientific, and cultural system rooted in spirituality that originated in the Indian subcontinent and is derived from the Vedas. A person who adheres to the spiritual practices, philosophy, and text of Hindu Dharma is by definition a Hindu. Despite being a modification of the term "Hindu Dharma," the term "Hinduism" designates the oldest and most active civilization in the world. Thus, it is fitting to refer to Hinduism as a Dharma that the great Rishis (Sages & Seers) of the ancient Indian subcontinent created. Because it emphasizes the Dharma (right way of living) more than a set of teachings, it may tolerate a variety of beliefs and practices. There have been references to Hinduism as the "mother (Pola, 2018).

Natural splendor, cultural heritage, and historical landmarks abound in Nepal. It has grown to be a major draw for foreign tourists who are drawn in by Nepal's wild life and the naturally snow-covered Himalayas. Many travelers select Nepal for their vacations, treks, pilgrimages, or climbing endeavors. Buddhism and Hinduism coexist in harmony in the Kathmandu Valley since the beginning of time. Nepal is a popular destination for pilgrimage, mountaineers, rock climbers, and adventure seekers due to its strategic location between India and China. Along with its chilly climate, Nepal's Hindu and Buddhist heritage (Pashupatinath and Lumbini) is a major draw (Awasthi, 2011).

Nepal's geography, history, and culture are all distinctive and varied. It has been merging and carrying thousands of years' worth of history. Its multicultural and religious validity is attested to by its archeological relics, buildings, temples, monasteries, stories, religious texts, rituals, caste/ethnic groups, and festivals. Due to the abundance of Hindu and Buddhist temples, shrines, and pilgrimage sites in Nepal,

including Pashupatinath, the country has developed into a respectable travel destination for pilgrims (Ghimire, 2013).

In particular, the valleys of Kathmandu, Patan, and Bhaktapur are exceptionally rich in religious shrines, arts, and architecture. Nepal's art and crafts are of astounding richness, fostered by ancient Hindu and Buddhist culture. These towns are referred to as outdoor museums. Numerous religious temples, stupas, monasteries, and historical sites may be found in these cities. Outside the Kathmandu valley, there are other additional holy sites, including Lumbini (Pradhan, 2015).

Nepal is a country in the Himalayan Mountain range, home to Pashupatinath's incarnations Mahadev, Shiva, and Sankar. It is the birthplace of Lord Buddha and a fusion of Buddhism and Hinduism. Which makes Nepal the top destination for pilgrimage tourism in terms of spirituality, culture, and religion from ancient times. The holy travel to holy locations like Pashupatinath, Lumbini, Jerusalem, Mecca, and the Vatican City is known as a pilgrimage (Ghimire, 2004).

Vatican City is the holy place of Christians to visit thousands of pilgrims in this place every year. It is situated in the Rome city of Italy. Its roots are based on Bible. Mecca is pilgrimage site of Muslims, millions of pilgrims visited here every year, which is famous for Hajj. Its roots are based on Kuran. Lumbini is a famous pilgrimage site of Buddhism it is located in our beautiful Nepal, thousands of pilgrims visited in this sacred site, which is famous for peaceful zone of all over the world. Its roots are based on Tripitak. *Char Dham, Sapta Puri, Dwadas Jyotirlinga, Muktinath* and *Pasahupatinath* are the key sacred sites of Hinduism. Millions of pilgrims visited in those sacred sites. Likewise, Kathmandu known as temple of city is a holy place of Himalayas of HimbatKhand where Lord Pashupatinath is located. It is famous for *Darshan* of Pashupatinath and its roots are based on Vedas and Purans.

However, among all the sacred texts the Nepal Mahatmya, The Pashupatipurana and Himwatkhand of Skandapurana are very important so far as the Pashupati Kshetra. Pashupatinath is the guardian deity of kingdom of Nepal and worshiped by both the Hindus and Buddhists of Nepal, besides other Hindu pilgrims coming from India and elsewhere is situated on the sacred Pashupati Kshetra, where a large galaxy of gods and goddesses also reside. The Pashupatinath is not only considered as a sacred

Kshetra but also a Maha Kshetra. In the Skandapurana Pashupati Kshetra is referred to as Mahatirtha (A great pilgrimage center) (Jha, 1995).

The region known as Pasupati Kshetra, or Pasupati Nath, spans approximately 281 hectares. There are roughly 235 temples, varying in size and architecture according to PKBK (2018). In addition to several religious temples, there are numerous guest homes, inns, and other sheltering establishments, as well as numerous stone inscriptions and idols dating back to the second and third centuries. The renowned gold-plated brass double-roofed pagoda temple, which is devoted to Lord Pasupatinath, is a marvel of architectural design. For Hindus worldwide, this is one of the holiest temples. Situated on the banks of the Bagmati River in the eastern section of Kathmandu, the capital city of Nepal, Pashupatinath is one of the most important Hindu temples dedicated to Shiva in the world. It is recognized as a World Heritage site.

The religious circulation (*Tirthayatra*) of all Hindu pilgrims on *Char Dham*, *Sapta Puri* and *Dwadas Jyotirlinga*, the Pasahupati kshetra is last, topmost and head (*Sirobhag*) of destination, so that millions of million pilgrims increasingly visiting here each and every year for their fulfillments of all kinds of desires (*Dharma, Artha, Kaam and Moksha*). According to Hinduism beliefs, *Char Dham Yatra* will be fulfilled only after visiting Shree Pashupatinath Temple in Kathmandu, Nepal. *Ayodhya, Mathura, Maya, Kashi, Kanchi Avantika Puri, Pashupati Kshatra Garistha Moksha Dayaka* (Regmi, 2070, *Himwatkhandanda Adhya 72, Slok 60, Pp.160*).

1.2 Statement of the Problem

Several studies exist worldwide highlighting the related sectors and aspects of pilgrimage tourism. In this study, Bhardwaj (1973) focused on the spiritual dimension. Hinduism and the ideals of soul purification are the main motivations of pilgrims of the highest order. In that study, Stoddard (1994) used three approaches used by scholars to differentiate the importance of "major" 'pilgrimage places. I-depend on holy literature; II-observe the number of pilgrims attracted to a place; III-judge the panel of exports. A-Movement, which must be a journey; B-Motivation, which must be religious; and C-Destination, which must be a sacred place. In this study, Morinis (1984) emphasized that the search for the religious meaning of

pilgrimage does not look at social, political, or economic aspects. In this study, Saloman (1979) ranked Hindu pilgrimage sites as (i) water sites, (ii) sacred sites, and (iii) kshetras.

In this study, Sopher (2011) addressed some fundamental questions. Why do Hindu pilgrims go to *Tirta Yatra*? What does it mean for them to go there? What message does the sacred place carry? In this study, Aziz (1987) found that what pilgrims say and their pilgrimage express their sense of individuality through various cultural formulas. In this study, Bleie (2003) explained that traditional routes to religious sites strongly connect people, places, and times, thus contributing to strong religious beliefs with each pilgrimage.

Aggarwal, Guglani, and Goel (2008) focus on identifying the basic characteristics of spiritual tourism and yoga tourism, concluding that foreign tourists come for spiritual motives, not for fun or pleasure. In this study, Woodward (2004) found that most of the world-famous pilgrimages cannot accommodate large numbers of pilgrims at one time, resulting in numerous incidental damages, overcrowding, theft, noise pollution, garbage, and parking issues.

In this study, Sridhar and Murthy (2008) assessed pilgrim satisfaction, differences in pilgrim satisfaction among selected demographic factors, and important demographic continuities to know their relative importance. Singh (2006) focuses on pilgrims as special tourists whose purpose is to visit places of religious activity. In this study, Pandey and Parasher (2012) showed that spiritual tourism has a positive impact on social and spiritual values. We also found that many people visit religions and holy places as their motivation for traveling. In this study, Vijayanand (2012) describes pilgrim tourism as a way to explore the increasing acceptance of personalized identity formation, the development of pilgrim tourism, and the concepts of truth, belief, and morality.

Pashupatinath Kshetra is a very important pilgrimage site. Since ancient times, a huge number of visitors have visited here. There is a high prospect of developing a spiritual as well as a pilgrimage tourism center if PKBK is properly provided with the necessary accommodation facilities for tourism. From the economic viewpoint of

Nepal, this is a very significant study where the tourism sector plays a vital role in its total economy.

From the spiritual viewpoint of all Hindus around the world, they consider that after visiting *Char Dham* (*Jagannath, Dwarka, Rameshwar, and Kedarnath*), their meritorious act is completed only when they have a *darshan* of Lord Pashupatinath in the last stage of *Tirthayatra*. It is also considered that Lord Pashupatinath was the head of *Kedar Nath Dham* as well as *Dwadas Jyotirlinga* (Rakesh, 2002). Thus, this study has a very significant prospect of developing Pashupatinath as a major pilgrimage place. These religious and spiritual evidences indicate that the study of pilgrimage tourism in Pashupatinath carries a lot of spiritual significance and gravity. Thousands of people used to come here for spiritual visits. In this scenario, spiritual tourism is growing very rapidly. This is very good for the nation's economy.

In this context, Pashupatinath is a major pilgrimage place in all of Hinduism. So it has very high prospects for developing as the head pilgrimage tourism center for Hindus. But the previous study and issues of sustainable pilgrimage tourism development in Pashupatinath have not yet been properly studied, analyzed, and understood. So that, this study proposes to understand and raise the issues of pilgrimage tourism development, which is to develop strategies for sustainable development of pilgrimage tourism in Pashupatinath.

Pashupatinath of Nepal is the major and most sacred place on Earth, as other places like Himalayan *Kedarnath* and *Kashi Vishownath* are just branches or parts of it. It is a major pilgrimage place for Hinduism, and every year numerous devoted tourists visit here. So that it can also be promoted as a pilgrimage tourism destination through this pilgrimage. We can encourage the devotees and other secular visitors to stay longer and spend more money to satisfy their spiritual as well as recreational needs. So my study has concerned the connection between pilgrimage and pilgrimage tourism in Pashupatinath.

Needless to say, pilgrimage tourism is important not only for spiritual satisfaction but also for the economic development of a nation, as it creates employment opportunities. Thus, it is necessary to understand that pilgrimage tourism at

Pashupatinath has good potential for tourism development, particularly in the context of Nepal. Hence, based on the above discussion,

Really, no such recent study exists in the context of pilgrimage tourism in Pashupatinath. Studies fully devoted to pilgrimage tourism at Pashupatinath are simply not available. But there is no other specific study about pilgrimage tourism in Pashupatinath. Therefore, such an extensive study is highly required.

1.3 Research Questions

The study deals with the following research questions:

1. What are the spiritual aspects of Lord Pashupatinath based on the Shiva Puran?
2. How much flow of pilgrims and what are the services facilities provided by pilgrimage tourism in Pashupati Kshetra?
3. What are the motivating factors and willingness behind the pilgrimage to visit Pashupati Kshetra?
4. How does pilgrimage tourism contribute to the development of Pashupati Kshetra?

1.4 Objectives of the Study

The main objective of the study is to analyze the pilgrimage tourism in Pashupati Kshetra, Nepal. The specific objectives were as follows:

1. To assess the spiritual aspect of Lord Pashupatinath based on Shiva Puran.
2. To examine the flow, service and facilities of the pilgrimage tourism in Pashupati Kshetra.
3. To identify the motivation factors and willingness of pilgrims in Pashupati Kshetra.
4. To evaluate economic contribution of pilgrimage tourism in Pashupati Kshetra.

1.5 Significance of the Study

This study would be the most important one for the development of pilgrimage tourism of Pashupatinath. This study provides greater insight on the nature of

pilgrim's flow, service facilities provided by PKBK, motivation desires and willingness of pilgrims why they visited in Pashupatinath as well as economic contribution from pilgrims. It has explored the relationships, links and connectedness between pilgrim's willingness to Pashupatinath, Pujaries, Pandits, Bhandaries and other stakeholders. No study of this kind has been undertaken reflecting on the sector of pilgrimage tourism of Pashupatinath. This provides insight into spiritual aspect of lord Pshupatinath based on Siva Puran. This research demonstrates that Pashupatinath is the one of the major destinations for Hinduism, its overall development and sustainability can worth a lot of prospects for the country like naturally beautiful Nepal.

1.6 Limitation of the Study

The present study, however, is no exception to limitations. The entire study has been conducted with a particular pilgrimage site of Pashupati *Kshetra*. The primary aim of this research was to make the perceptions of the pilgrims and their satisfaction in service facilities, flow of pilgrims, motivation, willingness, economic contributions and spiritual aspects were with particular reference to the Pashupati *Ksherta* only. This research is limited to Pashupati *Kshetra* and focused only pilgrimage tourism in Pashupatinath. It has not looked into other aspect of tourism, cultural, secular, heritage, recreational traveler, tourist and so on. The primary data analysis of this study was based on the data collected from 200 domestic and international pilgrims who entered Pashupatinath temple. Therefore, the reliability and validity of conclusion of the study depends upon the accuracy of the information provided by the respondents. There were some difficulties in getting the responses of the pilgrims to the survey questions either because of their unwillingness to provide the information or because of lack of time. Due to this, some knowledgeable respondents might have been left out. The different statistical tools have different limitations. The statistical tools used in this study also suffered from such type of limitations. In other words, limitations of these statistical tools were also applied in this study.

1.7 Outlines of the Study

This study is divided into nine chapters. Chapter one includes background of the study, statement of the problem, research questions, research objectives, significance

of the study, limitation of the study, definition of key terms and organization of the study. Chapter two includes the review of literature with research gap. Similarly, chapter three presents the research methodology with conceptual framework, this consists of brief description on the sources of information, methods of data collection, data processing and analysis. Gradually, chapter four provides introduction of the study area. The chapter five envisages the spiritual introduction of the Lord Pashupatinath based on Shiva Puran. Flow, services and facilities of the pilgrims in Pashupatinath in chapter six. Pilgrims desires, motivation and willingness factors are discussed in this seventh chapter. Furthermore, consists of economic contribution from pilgrims are analyzed in chapter eight. Finally, the summaries of findings and conclusions are discussed in chapter nine.

CHAPTER – II

REVIEW OF THE LITERATURE

2.1 General Review of Relevant Literature

Religiously motivated tourism is a worldwide phenomenon as old as religion itself and characteristic of all religious denominations. Religious tourism starts from the moment people begin a journey due to a question of belief. It begins with a religious manifestation the pilgrimage where the pilgrim is considered a tourist of religious motivation. In a broad sense, religious tourism is any trip motivated, either exclusively or partly, by religious reasons. However, religious issues are not the only ones considered by visitors to religious sites or events, and their motivation is composed of religious, cultural, traditional, spiritual, and landscape patterns, which often interact in the intention and decision to set out on a trip (Abbate & Nuovo, 2013; Drule et al. 2015; Kaewumpai, 2018; Kim & Kim, 2018; Olsen, 2013; Wang et al. 2016). This means that, in the last decades, traditional pilgrimage destinations have also become tourist sites of multifunctional nature (Kaufman, 2005) that welcome moved by their religious beliefs and those interested in their historical heritage or architectural, cultural, or artistic value (Geary, 2018). It is generally acknowledged that tourist motivation is multi-faceted; that is, tourists have multiple motives for travelling, even within a single journey (Bowen & Clarke, 2009).

It is estimated that between 300 and 330 million people travel for religious reasons annually, generating an economic impact of about 18,000 million dollars, representing a great opportunity for the development of many destinations. As a growing phenomenon, and due to the dynamics it generates in the host communities, religious tourism has aroused interest among academics and businesspeople. For the former, the interest lies in the study of the motivations, interests, and spiritual or cultural needs which religious centers seem to have aroused (Abbate & Nuovo, 2013; Raj 2012), while for the latter, it represents opportunities for additional income and increased employment (Egresi et al., 2014; Olsen, 2012; Raj & Griffin, 2015; Simone-Charteris & Boyd, 2010; Tobón & Tobón, 2013; Vukonic, 2002).

The relationship between both terms, religion and tourism, has been studied from different perspectives (Collins-Kreiner, 2010a, 2018). Bremer (2005) points out three

approaches in which researchers place the intersections between religion and tourism: the spatial approach (pilgrims and tourists occupying the same space with different behaviors), the historical approach (relationship between religious forms of travel and tourism), and the cultural approach (pilgrimage and tourism as/ modern practices in a post-modern world). Their link can be considered from two angles: on the one hand, as tourism motivated exclusively or partially by religious reasons (traditional view), and on the other hand, considering tourism as a contemporary spiritual journey. Religious tourism is linked to other types of tourism, especially holiday, cultural, social, and group tourism, which causes it to be linked to seasonality (Collins-Kreiner, 2018; Lois-González & Santos, 2015; Olsen & Timothy, 2006; Oviedo et al., 2014; Raj & Morpeth, 2007; Raj et al., 2015; Timothy & Boyd, 2006). Historically, religious trips were always multifunctional trips/, even when religious factors seemed to predominate. However, in modern societies, religious motivation seems to be less important than in ancient society's. What it supposes the journey of a religious devotee to a sacred religious site. Others, such as Collins-Kreiner (2010b) define pilgrimage as a journey to a site that embodies the highly valued, the deeply meaningful, or a source of core identity for the traveler.

The pilgrim seeks to touch the sacred, that is, to visit the singular physical location they imagine embodies their deep religious values. Many pilgrims seek an encounter with the divine. The pilgrim may be motivated to gain religious merit or penitence for their sins.

Authors such as Smith (1992) consider both groups within a continuous classification that goes from the pious pilgrimage based on faith to strictly secular tourism (Figure 2.1). In this classification, religious tourism would be in an intermediate position distinguishing, in turn, between a traveler who is more a pilgrim than a tourist, a traveler who is as much a pilgrim as a tourist or a traveler who is more a tourist than a pilgrim, depending on whether his faith or the profane predominate in his motivations and activities. This broad spectrum reflects the multiple and changing motivations of travelers, whose interests and activities can vary from pilgrimage to tourism and vice versa.

tirthas tend to be esoteric and elaborate, and they do not generally correspond well with folk notions and practices. Nevertheless, a *tirtha* is usually held to enable a "crossing over" between different realms of reality. Consequently, a *tirtha* is a channel to a supernatural agent or domain; it may be at a river or lake or some other place associated with water, or it may consist of a sacred mountain, cave or temple or even internally as a psycho physical point, chakra, in the body (Morinis 1984).

Hindu belief systems, considered by many to be the world's oldest surviving religion. It is the third largest religion in the world after Christianity and Islam, consisting of approximately 13 per cent of the world's population. Hinduism is the religion of the majority in India, Nepal, Mauritius, and on the island of Bali in Indonesia, as well as a secondary or otherwise major religion in Guyana, Fiji, Suriname, Bhutan, Trinidad and Tobago, Sri Lanka, Bangladesh, and Singapore. Many other countries also have large South Asian-based Hindu population including Canada, the United States, the United Kingdom, Australia, and South Africa (Singh, 2011).

This study (Nordin, 2009) is based on doctoral research carried out on Hindu pilgrimage in the Himalayas. The fieldwork was conducted in 2003 at the high altitude site of Muktinath, the urban site of Pasupatinath in Nepal and, finally, at the high altitude sites of Mt. Kailash and Manasarovar in the western Tibet. The beliefs and attitudes referred to in this paper reflect the most common opinions among pilgrims. Interviews were conducted during the journeys and at pilgrims' rest houses (Dharmashala). Muktinath is primarily a site for Hindu pilgrims of Vaishnavite sects and for pilgrims from the Tibetan Buddhist traditions. Pasupatinath attracts Shaivite pilgrims. Mt. Kailash and Manasarovar attract pilgrims from various Hindu traditions, though Shaivites predominate. These sites are also visited by pilgrims from Jain, Tibetan-Buddhist and Bonpo traditions. It deals with three related issues about Hindu pilgrimage. Firstly, it examines beliefs about good death. Secondly, it explores how these ideas related to actual deaths that occur during the pilgrimage and thirdly, it looks at the contrast between the general aversion to ritual suicide and doctrinal sanctioning of suicide at pilgrimage sites. The study opens with a presentation of theory and the research field.

In Hinduism and Buddhism, the tradition of the wandering Sadhu or sannyasi or bhikksu remains strong. The wandering Christian mendicant can claim an equally

long tradition, although he or she is less commonly seen today. In India, from where the Tibetan pilgrimage tradition derives, many of the most sacred shrines are also given locations within the subtle body of the individual, as we see for example in the *Siva Samhita*. In the Islamic tradition, no less, we find parallel invocations. For example, the metaphorical *Conference of the Birds* written by Farid Ud-din Attar is a Sufi fable telling of a spiritual quest in the image of a pilgrimage taken by a group of birds. Expressing the ideals of inner experience in pilgrimage, these literary sources create a template for actual pilgrims to follow (Aziz, 1987).

Pilgrimage is motivated by the pursuit of embodied ideals, a journey undertaken by a person in quest of a place or a state that he or she believes to embody a valued ideal, an ideal which one cannot achieve at home. Some of the intrinsic rewards of engaging in modern pilgrimage are not unlike those found in traditional, religious applications where people search for identity, spiritual quest or divine experiences. These examples reflect the fact that religion may not always feature as a prime motivator for pilgrimage. Indeed, pilgrimage also has a close relationship with the roots and growth of tourism, and could even be considered as the longest tradition and an ancient form of tourism as it draws upon traditions grounded in varying religious beliefs, including even the primordial culture (Singh, 2013).

Tourism is the largest industry in Nepal and its largest source of foreign exchange and revenue. Possessing eight of the ten highest mountains in the world, Nepal is a hot spot destination for mountaineers, rock climbers, people seeking adventure and pilgrimage. The Hindu and Buddhist heritage (Pashupatinath & Lumbini) of Nepal and its cool weather are also strong attractions. Tourism in Nepal was badly affected, at least temporarily, by the series of earthquakes in 2015. Out of total tourist arrivals, five countries occupy more than 50 percent. The proportion of tourists from these countries are; India (17.1%), China (11.1%), USA (8.4%), United Kingdom (5.4%) and Srilanka (4.8%) in 2017.

According to the Department of Immigration, 969,287 international visitors came by air and 203,785 came overland. In aggregate, a total of 1,173,072 visitors visited Nepal in 2018, a cumulative increase of 24.77 per cent over the previous year. India led the tourist arrival figures in 2018 increasing by 25.1 per cent in comparison to the figures of 2017 and reached 200,438. Similarly, the arrivals from Sri Lanka increased

by 55.7 per cent in comparison to last year. Three year development plan for government of Nepal (2017-2019) aimed to increase the length of stay to 14 days. It was ranging from 8 to 13.5 days in the past (NTB, 2019).

Maximum Indian tourist arrivals are forms of pilgrims and their main purpose to visit Lord Pashupatinath. Seasonality exists in tourist arrivals. The highest number of arrival is observed in June because of Nepal's cool weather attracted India's hot weather pilgrims, followed by May, April, October and February. Year 2017 Indian tourist arrivals by month by airways in June 20118 followed by May 20011, April 14595 and October 10668.

Tourist arrival with purpose of visit. Number of tourist by purpose of visit is a major indicator for tourism sector output. This indicator is very useful for evaluation of characteristics, type and economic and social contributions made by tourists and to plan and manage infrastructure, services and market economy accordingly. It also shows inflow of high value tourists. Historical data show more than 50 percent of the tourist arrived with purpose of holiday celebration and pleasure. Year 2017 shows higher proportion (70 %) visited Nepal for holiday and pleasure followed by pilgrimage (15%), adventure (8%) and other purpose (7%).

2.2 Visitors, Pilgrims and Tourists: Theories and Approaches

Until the 1980s, most pilgrimage research concerned with the location, characteristics, and meaning of the sites themselves (Nolan & Nolan, 1989), or the overall sociological features of the community undergoing a liminal process. Turner and Turner (1969) introduced several fundamental ideas into the study of pilgrimage. They argued that pilgrimages typically involve a stage of 'liminality' in which novices find themselves in the transitory stage between two established social statuses and as a 'ritual process'. The five modes represent a spectrum, ranging from the tourist's experience as a traveller in pursuit of mere pleasure to that of the modern pilgrim on a quest for meaning at someone else's centre. Cohen (1979) identified these modes as recreational, diversionary, experiential, experimental, and existential, and claimed that tourists travelling in the 'existential mode' are comparable to pilgrims. Both are fully committed to an elective spiritual centre, external to the

mainstream of their native society and culture because they feel that the only meaningful 'real' life is at the centre (Cohen, 1979).

Since the 1990s, one can see how the individual and his or her personal experience have become the focus of interest for the study of pilgrimage tourism. Researchers such as Smith (1989; 1992), Cohen (1992), Collins-Kreiner and Gatrell (2006), Poria, Butler and Airey (2003; 2004) have started to look more specifically into these aspects. The literature has also focused a great deal of attention on the 'visitor experience' and the psychosocial dynamics that drive pilgrimage (Mac Cannell, 1973).

Current research on pilgrimage emphasized the aspect of subjectivity. Poria, Butler, and Airey (2003; 2004) call for examining the visitor experience at the site, as well as his or her individual impressions, and argue that the experience and mental state of the visitor can fluctuate in intensity and change over time, according to his or her own personal characteristics. This approach makes it abundantly clear that each person may interpret his or her own experience differently.

2.2.1 Empirical Approach of Pilgrimage-Tourism

To illustrate the changes discussed above, this approaches examined three studies concerning different kinds of pilgrimage. These cases were selected in order to achieve diversification of the investigated phenomena. The first case study Christian pilgrimage to the Holy Land between 2000 and 2004 (CollinsKreiner et al., 2006), the second investigates Jewish pilgrims at seven holy sites in Israel, and the third case study pertains to the fascinating phenomenon of Western travellers visiting the East - a trend that raises major questions regarding the overall nature of pilgrimage.

Christian Visitors to the Holy Land. This study (Collins-Kreiner et al., 2006) evaluates the 'experience' of Christian visitors who visited Israel during a time of crisis. According to the findings, most of the visitors who visited the Holy Land were motivated primarily by religious beliefs, which led them to their sacred journey. They were motivated by the strength of their faith and religio-spiritual world of images and perceptions of the Holy Land, which also formed their expectations of the tour.

Jewish Pilgrimage study deals with the phenomenon of Jewish pilgrimage in Israel. Its aim was to analyse the characteristics of Jewish pilgrims to saintly graves between 2004 and 2005, including the motives for pilgrimage, activities during the pilgrimage, and the pilgrim-tourism intersection. This finds expression in the fact that traditional visitors tend to make specific requests rather than offer formal Jewish prayers. Differences were observed in the customs and behaviours of the different groups.

Travelers from the West to Dharamsala, India the goal of this study (Collins-Kreiner and Sagie-K, 2011) is to provide light on the increasingly common practice of Westerners traveling to the East for religious, cultural, and educational reasons. Specifically, the study looks at the experiences of Western tourists to Dharamsala, India in terms of education, culture, and religion. Twenty in-depth interviews, participant observation, and a structured questionnaire given to 127 tourists at seven distinct locations in Dharamsala were among the qualitative and quantitative approaches employed.

This study examined the degree of "quest in guest" (Smith, 1992), or the degree to which seekers of spiritual fulfillment drove travelers to a particular spiritual location. Two layers of identification were identified by the research. The first is a deeper layer of knowledge and spirituality that includes the beliefs of these tourists as well as their desire to learn about Tibetan Buddhism or meditation. This layer helped them make plans before leaving on the journey and is crucial in deciding when to leave, how to handle personal, familial, and health issues, and how to prepare spiritually. They traveled for specific intellectual and spiritual purposes, hoping to feel stronger and more content when they got home.

2.2.2 Common Themes in Different Religions

The three case studies mentioned above are all concerned with the inner experiences of the visitors, indicating a change in the focus of the research from the analysis of exterior factors to the investigation of inner experiences. Another example of this transition is the analysis of pilgrimage as an individual occurrence rather than as a broad, all-encompassing phenomena. As seen in the Christian and Jewish case studies, this change involves the categorization of visitor experiences into smaller groups according to visitor experiences, placing visitors on a continuum of experiences. This

scale takes into account the possibility that visitors will have varying experiences, some of which may change over time.

This change was corroborated by the tourists visiting Dharamsala, many of whom reported going through different interior experiences depending on how long they stayed. The last change is manifested in the analysis and research domains expanding outside what are deemed "officially sacred" locations. The third case study, which examines Western tourists visiting Dharamsala, India, reflects this. Scholars have recently begun to argue that, in addition to sacred buildings and sites, other places also need consideration (Margry, 2008; Reader and Walter, 1993). These other places include secular shrines, athletic events, war memorials and burials, and spiritual festivals.

2.3 Review of Theories

The review of major literature has been organized as below:

- i. Review of Literature in Spiritual Context
- ii. Review of literature on Quality Service Context
- iii. Review of Literature in Motivation Context
- iv. Review of Literature in Economic Contribution Context
- v. Review of Empirical studies in the world
- vi. Review of Nepalese Empirical studies

2.3.1 Review of Literature in Spiritual Context

Being spiritual means going on a personal journey to find fulfillment and the answers to questions like "Who am I?" and "What is the meaning of my very being?" The Olsen (2015). As a result, spirituality can exist both inside and outside of religion. Institutionalized religions had a big impact on pre-modern cultures and even shaped people's daily life (Okamoto, 2015). Institutional religions, such as religious belief in a higher power outside of oneself, have given people conceptions of universal truth and transcendent significance (Heelas & Woodhead, 2005).

These religious doctrines and customs are expressions of spirituality within religion. They provide people with stability, meaning, and order while also playing external roles in their lives. However, as a result of industrialization, spirituality grew more

secularized and religions lost some of their influence (Olsen & Timothy, 2006). According to Okamoto (2015), secularization led to the "privatization of religion," which has two distinct effects. First, religion's place in public society moved to the private domain, which has the secondary effect of allowing people to mix and match different religious aspects as they like. People started looking for life's purpose independently of the external, required roles that come with fitting.

Although scientific reason and technology have been the main drivers of contemporary society's growth, others contend that they have also disrupted the unity of work and life, produced a postmodern, shattered reality, and raised life's uncertainty (Timothy & Conover, 2006). The existentialist concept of spirituality sprang from this critique and highlights the significance of how people relate to other existences and ways of being in the world. As a result, people are left with the task of establishing their own particular meanings for life (Webster, 2004). Similarly, by establishing relationships and links between "the self" and "this world," people might grow in their subjective spirituality (Sharpley, 2016). These days, the discussion of subjective spirituality has expanded into a variety of industries, including education and healthcare, and it can be understood in both religious and secular contexts.

From religious spirituality to subjective spirituality, the definition of "spirituality" has expanded and is currently widely understood to include one's own personal interpretation of life's purpose and one's connection to the outside world. In a culture that is industrialized, tourism is recognized as a common means of achieving inner spiritual fulfillment on a personal, subjective level as people look for spirituality and healing in their free time. According to Graburn, tourism shifts time from the mundane and profane to the extraordinary and sacred. Traveling can provide "a space for the contemplative and the creative, a unity of thought and action" as a way to pass the time. According to Turner and Turner (1978), there are similarities between the stages of separation, liminal phase at the destination, and reintegration that characterize both ritual pilgrimage and tourism.

After leaving their home, people can cross the boundary of ordinary structured society and enter an anti-structured state. At this stage, people are free from obligations of ordinary life and can enjoy *communitas*, the experience of sharing in the spirit of community. In the last stage, they return home with higher status because they are

refreshed and renewed through the tourism. Therefore, tourism is considered as a secular counterpart of institutional religion. In other words, tourism is structured as a sacred journey. Although tourism may be metaphorically structured as a ‘sacred journey’, in reality not all people who travel are spiritually motivated (Palmer, Begley & Coe, 2012).

Researchers have described a wide range tourist motivation. One of the earliest models coming from Cohen (1979), who categorises tourists into five modes based on the difference of direction seeking otherness or centrality in the tourism, but only two of them: experimental mode and existential mode can be understood as a spiritual quest. Moreover, research dedicated to tourism to sacred sites shows there are primarily four or five motivations. Sharpley (2008) indicated four primary motivations for visiting a sacred site: spiritual / religious purposes, heritage or cultural purposes, special interests, and planned or impulse visit.

Choe, Blazey, and Mitas (2015) found that intellectual enrichment and a calm, serene environment were important motivators in their motivating study of non-Buddhist visitors who visited Buddhist temples in Los Angeles. Wang, Chen, and Huang (2016) demonstrate that tourists are driven by cultural pleasure and mental relaxation just as much as religious belief when they visit religious Buddhism places in the Chinese context.

According to Wang et al. (2016), tourists are driven by a complex web of push and pull factors, therefore motivation by itself is unable to explain their spiritual experiences. Therefore, even though the framework of tourist travel is metaphorically represented by the sacred journey, the motivation behind it might not even be spiritual. Examining how the liminal space—which is both a place or destination—makes the possibility of experiencing spirituality at hallowed sites worth considering.

2.3.1.1 Spiritual Experience, Sacred Sites (place) and Interaction

Prior studies have demonstrated that visitors to hallowed locations can have spiritual experiences even in the absence of a spiritual reason (Lois-González & Santos, 2015). As previously said, the traveler experience has been defined as a shift in space and time, marked by passing through a sacred and transitional area before heading back

home. Further investigation into the connection between spiritual experience and location is necessary to provide context for this image of the spiritual traveler.

There are primarily two schools of thought when it comes to defining hallowed sites: existentialist and social constructionist. According to the existential perspective, the sacred manifests itself and is unchangeable or manipulable by humans. According to Eliade (1969), this idea establishes the sacred as the axis mundi, the center of the universe, and creates a sanctified, orderly area with unquestionable power. Many religious places around the world, including the Kaaba in Mecca for Muslims and Jerusalem for Christians, provide examples of existential insight.

Some, on the other hand, contend that "the sacred" is socially produced and that no location, not even a spiritual one, is inherently sacrosanct. Giving cultural and societal significance to what would otherwise be a meaningless location creates place (Bremer, 2006). This implies that the meaning of a place is always evolving because competing interests in terms of politics, economy, and religion negotiate control over sacred sites, always redefining their meanings and interpretations. The researcher's discipline and point of view determine which perspective is used when interpreting and analyzing a sacred site. While there is no inherent superiority between the two methodologies, they are both nevertheless valuable in the analysis of religiously significant locations.

Furthermore, a social constructionist approach is thought to be more appropriate to identify the shifting meanings of spirituality in Koyasan, especially with respect to how this new category of international tourists experiences spirituality there, given that the goal of this study was to examine the differences in spiritual experiences by religious believers and non-religious tourists. Travelers choose their destinations according to their own motivations as well as a socially manufactured image (Manzo, 2003). This does not always imply that each visitor expects a meaningful experience, though. According to Tuan (1977), a person's experience inside an area can have an impact on the meaning of the location. Accordingly, human experience and the social construction of location are mutually and dynamically constitutive (Mazumdar & Mazumdar, 2004).

It's also important to take into account how the physical surroundings affects each person's experience and the significance of those encounters. According to Birch and Sinclair, people's spiritual experiences are enhanced when they are connected to spaces that are built with the environment (sustainable), the social and cultural world (humanity), and the personal self (sensuality) in mind. They note in particular that a sense of self-actualization and self-transcendence may be evoked by the real architecture and environment, which are based on Buddhist principles.

Additionally, Sharpley and Jepson (2009) draw the conclusion that the physical surroundings, topophilia—the attachment to one's own place—and socially constructed meaning all have an impact on spiritual experience. Others have made an effort to classify various combinations of the experiences and goals of spiritual tourists. According to Choe et al. (2015), Chun, Roh & Spralls (2017), Wang et al. (2016), and other studies, four motivational-experience types are identified in a study of a Buddhist temple in the context of tourism: (1) self-growth and reflection; (2) relaxation and meditation; (3) being with nature; and (4) educational and cultural learning.

These reasons and encounters are frequently linked to how tourists interpret temple settings, which are typically depicted as locations that stand in stark contrast to their daily lives, according to a socially constructed meaning. Choe et al. (2015), for instance, describe how non-Buddhist tourists in Los Angeles seek the calm surroundings of Buddhist temples as a way to decompress from work and other everyday responsibilities.

Staying in a temple is also considered to provide a distinctive experience in Korea, taking visitors from the hectic city life to a tranquil area. The social creation of a modest and contemplative "Buddhist lifestyle" is also proposed to be a crucial component for life-changing experiences at Korean temple visits, in addition to nature and a peaceful setting (Bae, Lee & Chick, 2019).

Yanta, (2021) discovered that a four-day Buddhist meditation program that included meditation, discussions with monks, chanting, and traditional Buddhist meals added long-lasting transformational benefits on participants' resilience and mindfulness, with these positive effects lasting up to three months after the visit. This finding also

applies to stays at Korean temples. According to studies on Korean temple stays, visitors place a high value on immersing themselves in the Buddhist way of life as a means of achieving the socially built quiet mood, peace, and beauty of nature. The literature on visitor motivation has framed tourism as a sacred journey. But given that spiritual experiences can be influenced by a location's physical atmosphere, place connection, and socially manufactured meanings of the place.

The significance of conventional religious institutions and rituals has decreased in postmodern society. Consequently, people typically look for spirituality outside of formalized religion. One way to achieve this kind of spiritual fulfillment is through tourism. Research on tourism frequently presents travel as a sacred journey and notes that, similar to contemporary pilgrims, tourists use travel to pursue spirituality. Even though not every tourist travel is spurred by a desire to become more spiritual, many travelers nevertheless characterize their experiences as spiritual. Therefore, a key component of turning tourism into a sacred journey is not just comprehending the reasons behind travel, but also the tourist experience itself. Does a tourist need to be motivated spiritually in order to be spiritually inspired? What other features unique to the location could facilitate spiritual experiences? (Yanta, 2021).

2.3.1.2 Review Some Philosophical Arguments

Early Buddhist writings contain the ideas of Gautama Buddha, who is credited with creating Buddhist philosophy. It began in the Indian subcontinent and then extended to Tibet, Central Asia, East Asia, and Southeast Asia, where it gave rise to syncretic traditions in these areas. The predominant philosophical tradition in East Asian countries like China, Korea, and Japan is the Mahayana branch of Buddhism. In Southeast Asian nations like Sri Lanka, Burma, and Thailand, the Theravada schools predominate (Oxford University Press, 2018).

The orthodox schools of Hinduism that are based on the Vedas are known as the six darsanas, and they are categorized as Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta. These six schools of Hindu philosophy understood the Vedas differently, with differing degrees of overlap, as a source of knowledge. In addition to reflecting tolerance for a variety of philosophical interpretations within Hinduism

while maintaining the same base, they constitute a "collection of philosophical views that share a textual connection" (John, 2013).

The three paths leading to moksha, the ultimate goal of human existence according to eastern philosophy, are dharma (the virtuous, proper, and moral life), artha (material prosperity, income security, and means of subsistence), and kama (pleasure, sensuality, and emotional fulfillment). In Hinduism, these four ideas are together referred to as Purusartha (Chadha, 2015).

The phrase "moksha," which denotes various states of emancipation, enlightenment, liberation, and release, is found in Hinduism, Buddhism, Jainism, and Sikhism. Within theological and soteriological contexts, it alludes to emancipation from the cycle of rebirth and death, or saṃsara. In terms of epistemology and psychology, moksha denotes the state of being freed from ignorance, which includes self-actualization, self-realization, and self-knowledge. In the religions of the Indian subcontinent, including Sikhism, Buddhism, Jainism, Hinduism, and others, dharma is a central idea with a variety of interpretations. In Western languages, dharma cannot be expressed in a single word (Richard, 1999).

The term "dharma" was already in use in the ancient Vedic religion, and throughout thousands of years, its definition and conceptual reach have changed. Dharma is the term for obligations, rights, rules, morality, conduct, and "right way of living" in Hinduism. The term "dharma" in Buddhism refers to "cosmic law and order" and is also used to describe the Buddha's teachings. (1980, Vivekananda).

According to Hindu philosophy, one of the four purposes of existence is artha. In exact translation, the term artha can indicate "meaning, sense, goal, purpose or essence" depending on the situation. Hindu texts also define artha in a more general sense. The term "means of life" refers to a concept that might have various interpretations, but they all involve activities and resources that allow one to achieve their desired state of being (Karl, 1961).

The term "desire, wish, longing" in Buddhist and Hindu literature is kama. In modern literature, kama is frequently associated with sexual want and longing; but, the term can also refer more widely to any kind of desire, wish, passion, longing, pleasure of the senses, and desire for, longing for, and after the aesthetic pleasures of life. In

Hindu teachings, kama is one of the four ultimate aims of human life. It is regarded as a vital and healthy purpose for human existence (Richard, 1999).

Three paths of philosophical practice are identified by Hinduism: Jnana yoga, which is the path of knowledge; Bhakti yoga, which is the path of devotion; and Karma yoga, which is the path of selfless action.

A guru (teacher) can help guide a follower down the Jnana marga (ways) path in their spiritual practice. A path of faith and devotion to a deity or deities, bhakti marga involves chanting, singing, and playing music in front of idols, pictures of a deity or deities, or a holy symbol. This spiritual practice is commonly observed in kirtans. Karma marga refers to the path of one's labor, where hard practical labor, or vartta, transforms into a spiritual discipline in and of itself. Daily labor is refined as a means of achieving spiritual emancipation rather than for the sake of financial gain. Self-control, tapas (meditation), and introspection, occasionally combined with seclusion and worldly renunciation, culminate in the ultimate condition known as samadhi.

2.3.1.2.1 Vedas

The Rig, Yajur, Sama and Atharva are the four Vedas. The foundational scriptures of Hinduism are the Vedas. They also had a significant impact on Sikhism, Buddhism, and Jainism. The Vedic book was historically created at the same time as the universe. The oldest of the four Vedas, the Rig Veda, is thought to have been created around 1500 B.C. and codified around 600 B.C., according to scholars. It's unclear when it was ultimately put in writing, although it was most likely done at some point. The Vedas are priceless for the study of comparative linguistics since they are the oldest and most comprehensive writings written in any Indo-European language. Hinduism's most revered text is the Vedas.

Vedas are not creations of man. These are revelatory scriptures that are found externally in Brahma's greatest realm. They are regarded as a feature exclusive to Brahma. That was disclosed and sung thousands of years ago; it is not edited science. The Vedas contain symbolic representations of all known and unknown human knowledge, including global scientific breakthroughs and inventions (Veda, 2024). Vedas Described Pashupatinath as Pilgrimage Center Yajur Vedas carry a great importance of Pashupatinath's pilgrimage in his different names of Vedic period like:

Rudra, Shivaya, Bhavaya, Sambhavay, Shankaraya, Pashupataya. Yajur Veda's Rudrastradhya chapter five Mantra no.1-66 focus on the pashupatinath's importance for pilgrimage.

2.3.1.2.2 Shiva Maha Puran (2014)

It discusses deeply the Shiva, Pashupatinath and stories about him.

2.3.1.2.3 Skanda Puran's Himawat Khanda, (2009)

It tells of the birth of Shiva's son Skanda, also known as Karthikeya. The longest Purana, it is an incredibly detailed pilgrimage guide that includes the locations of pilgrimage sites in Nepal and India along with legends, parables, songs, and stories that are connected to them. According to Saint Skanda, there is an extremely fortunate location named Nepal in the Himalayas where Shiva, Sankara, and Mahadev—embodied as Lord Pashupatinath—are present. Compared to thousands of other pilgrimage sites, this one is more hallowed. There are many rivers in the Himalayan regions, but the most revered is the Bagmati, where Lord Pashupatinath is located to the west of the river. For several centuries, seers and saints sought spiritual calm, salvation, and emancipation by practicing meditation at Pashupata Kshetra.

2.3.1.2.4 Char Dham

With Badrinath and Rameswaram situated on the same longitude and Dwarka (ancient) and Puri on the same latitude, the Char Dhams geographically form a perfect square and signify the furthest north, east, west, and south points of the Indian subcontinent. The four pilgrimage locations known as the Char Dhams are highly regarded by Hindus. It consists of Rameswaram, Puri, Dwarka, and Badrinath. Hindus view visiting Char Dham during one's lifetime as extremely sacred. (1957, Gita Press).

2.3.1.2.5 Sapta Puri

The seven sacred pilgrimage sites known as Sapta Puri are located in Hinduism. The term "puri" means "town" or "city," and the word "sapta," which means "seven," is suffixed to it. The following places are specifically known as tirthas (holy places), or

pilgrimage centers: Ayodhya, Mathura, Haridwar, Varanasi (Kashi), Kanchipuram, Ujjain (Avanti), and Dwarka. (1957, Gita Press).

2.3.1.2.6 The Twelve Jyothirlinga

Jyotirlinga is a sacred item that is thought to represent the god Shiva. Jyotir Lingam, which translates to "the radiant sign of the Almighty," is a symbol of the pineal gland or the "mark or sign" of Shiva. Somnath in Gujarat, Mallikarjuna in Srisailam, Mahakaleswar in Ujjain, Omkareshwar, and Kedarnath in the Himalayas are the twelve Jyothirlingas (Shastri, 2014).

2.3.2 Review of Literature on Quality Service Context

2.3.2.1 Conceptual Approaches on Quality and Theory of Tourism Services

The assessment of quality services is a sensitive matter, as the majority of services are rated subjectively based on the belief that politeness, friendliness, and smiles are qualities that should be part of a quality system. Establishing a quality culture within the workforce—beginning with the top leadership and extending to every field employee—is crucial to improving the quality of the tourism industry. A program of training and motivating staff members in professional groups, particularly managers who can directly contribute to the creation of an appropriate quality climate within the working teams, is necessary to change the mentality of the entire workforce and establish a quality culture (Sanchez, 2009).

2.3.2.2 Theory of Services

A service is an extremely complicated idea. The phrase first appeared in reference to the roles of servant and person in service of one another, respectively. Over time, other definitions have been proposed, focusing primarily on the notion of service and limiting it to the services provided by organizations known as service providers. Gummesson thus suggests the following definition: a service is anything that is tradable but not ownership-able. According to Lovelock, a service is a process made up of a number of essentially tangible actions that typically—though not always—occur during interactions between clients and customer service representatives, as

well as between tangible resources and products or systems that service providers offer as solutions to issues (Sanchez, 2009).

The act of serving, the role of a servant, and the execution of labor for the benefit of another are the definitions of service, according to Webster Dictionary. Activities classified as services cannot be deposited because their outcome is not material. Its realization might or might not have anything to do with a tangible good. As a result, services are defined as activities, advantages, or utilities that are supplied on the market or given in connection with the sale of a tangible good by the American Association of Marketing. According to the French Dictionary of the Academy of Commercial Science, a service is a collection of benefits or satisfactions that are directly received through the use of a good that the person receiving the service purchased (such as food, a car, a bicycle, etc.) (www. Webster, 2012).

According to Ferent, in this particular context, services are defined and viewed from the perspective of the customers; they are actions that result in the provision of a benefit or utility that the consumers are unable or unwilling to offer for themselves. Kotler defines a service as any action or advantage that one person can provide to another that is typically immaterial and does not lead to the acquisition of any tangible property. From the perspective of traditional marketing, services are what give value to the product and make it stand out from the competition. However, Hill defines services as modifications in the state of a person or of an item, and they are the outcome of action based on the order of another person or economic unit (Kotler, 1982).

2.3.2.3 Different Approaches Referring to the Characteristics Defining Quality

A given service's experience is the key to evaluating its quality, according to certain research findings in the field of service quality. Research supporting this theory may be found in both the American school, represented by Parasuraman, and the European school, specifically in the Northern school sented by Grönroos, Gummesson, Lethinen, and Olsen. As a result, the assessment of service quality and the assessment of customer satisfaction are distinct. While quality of services is a result of a long-term, overall assessment of the performance of the supplying organization,

satisfaction is assessed in the short term and is particular to the operations realized by the provider.

The experts Kotler state that intangibility, heterogeneity, simultaneity, perishability, diversity, variability, seasonality, impossible to protect by brand, and non-transmission of ownership rights are the attributes of services. According to Tocquer and Langlois, the quality of a service is determined by the user's expectations and assessment of the service's quality following use. Customers are becoming more picky and knowledgeable about products and services as time goes on. Customers go to other businesses when they are not provided with goods or services that meet their expectations (Kotler, 1982).

The generating companies are much more picky and knowledgeable. Customer feedback and the setting in which services are rendered are critical components of customer service (Nistoreanu, 2012).

2.3.2.4 Technical Approaches of the Quality of Tourist Services

The performance criterion, which is frequently emphasized in the systems that provide services, is highlighted by the technological approach to quality. In 1979, Locke and Schweiger noted seven crucial aspects of the current programs. According to Grove (2003), these targets should be measurable, produced, accessible, accepted, include the essential aspects of the work, and be subject to regular revisions and appropriate feedback.

2.3.3 Review of Literature on Motivation Context

2.3.3.1 Theories of Motivation

2.3.3.1.1 Motivation

It should be highlighted that there aren't many studies on the reasons behind pilgrimages; this could be because the subject is challenging to study. Many pilgrims find it difficult to explain their reasons for going, and others may even not want to acknowledge that the traditional justifications for going—purchasing merit or absolving sin—need to be acknowledged (Mustonen, 2005).

However, it has been discovered that the reasons behind visiting sacred sites influence behavior. For example, pilgrims are more likely than other visitors to adhere to both overt and covert norms at sites that hold religious significance for them. Examples of these norms include dressing appropriately and not taking pictures when it is forbidden. Even in cases where religion is the primary driving force behind a pilgrimage, it is evident that expectations and motivations evolve over time. For instance, better transportation options and increased wealth among potential pilgrims have contributed to the growing commercialization of sacred sites, which has raised standards for quality (Shinde, 2007).

2.3.3.1.2 Definitions of Motivation

Motivation is the intrinsic drive that propels people toward a particular path of action. It is found in all human beings. Pilgrims could not fulfill their spiritual vows without drive. However, motivation theories in the context of event management are typically derived from workplace motivation research, where the emphasis is on pinpointing the variables that employers may control to boost worker productivity. By utilizing this corpus of knowledge, we can gain a better understanding of the reasons behind pilgrimage and apply that knowledge to the management of pilgrimages at the planning stage, throughout the actual journey, and upon arrival (Mullins, 2009).

In an effort to understand the nature of motivation, numerous rival theories of motivation have been proposed. As we'll see, motivation is a complicated idea, and the issue of what drives people can never have a straightforward or universal response. Shinde (2007) said. However, Mustonen (2005) contends that context must be taken into account, citing situations in which meeting religious needs may actually fall under Maslow's hierarchy of needs; such as when engaging in pilgrimage rituals serves to satisfy social and esteem needs.

He also notes that pilgrims from various social groups travel to India, and for the poorest among them, meeting higher demands may be more important than meeting lesser requirements. At the highest level of motivation, one would anticipate that the pilgrimage experience itself would satisfy desires related to self-actualization. There may always have been a variety of reasons people go on pilgrimages. For example,

the Wife of Bath believed that going on a pilgrimage may help her find husbands while traveling in safety and also provide her with grace.

Despite these shortcomings, Maslow's work is nevertheless important since it provides a helpful categorization scheme for the different needs that tourists try to satisfy. Similar to this, Herzberg's research is crucial for understanding the reasons behind pilgrimages because it distinguishes. According to their research, pilgrimage administrators have a dual duty to see to it that the lower level demands of the pilgrims—known as Herzberg's hygiene factors—are satisfied while also allowing them to pursue their higher level motivators.

2.3.3.2 Process Theories of Motivation

As was previously mentioned, process theories highlight the motivational process and, in doing so, show how different dynamic elements that affect an individual's motivation relate to one another. Instead than assuming what drives people, process theories concentrate on how their needs and desires influence their actions.

Both content and process theories have been criticized for being culturally dependent. In this instance, for instance, one could argue that the process by which people, consciously or unconsciously, assess their preferences rationally and then determine how much effort to devote to reaching objectives depends on culture because this is a characteristic of more individualistic cultures as opposed to more collectivist cultures.

Process theories, then, concentrate on how people's needs influence their behavior in order to explain the function of expectations (expectancy), that is, the relationship between the individual's perception of the link between effort and reward. Similar to event management, pilgrimage management involves overseeing often extremely large numbers of people in a confined space; as such, understanding motivation and related behavioral consequences should be part of the planning process. It's noteworthy, then, that Maslow's theories are the ones that are most often mentioned when motivation theory is brought up in research on pilgrimage motivation.

Though they have certain drawbacks, motivation theories—especially the content theories of Maslow and Herzberg—may aid in categorizing the reasons people go on pilgrimages, while process theories can help us understand how pilgrims behave.

Organizers of pilgrimage activities must know what drives pilgrims in order to assist them in achieving their secular and spiritual goals without, ideally, endangering the world's holiest places. In this regard, the growing commercialization of holy places poses problems for all of us.

2.3.3.3 Motives for Pilgrimage

It's obvious that pilgrimage is primarily motivated by religion. However, religious motivation is a multifaceted idea with varying degrees of significance and intensity based on personal beliefs and societal circumstances.

2.3.3.4 Push and Pull Theory

According to Chan and Baum (2007), p. 359, "Push and pull factors have been widely accepted to explain tourist behavior and travel motivations." In a nutshell, Dann (1997) defines pull factors as the reasons a tourist is drawn to a destination, and push factors as the reasons a tourist is driven away from home. On the other hand, in more complicated terms, the pull factors are the reasons that compel a person to travel, while the push forces are the socio-psychological demands of an individual. Seven socio-psychological factors are distinguished by Crompton (1979): novelty and education are cultural motives; escape from a perceived boring environment, self-examination and exploration, relaxation, prestige, regression, and enhancement of kinship bonds are socio-psychological goals.

2.3.3.5 Plog's Model

Stanley Plog's Model of allocentricity and psychocentricity, a seminal tourism model, has been widely cited in the tourism literature and made a teaching point in virtually every hospitality and tourism text. Plog's model is one of the best-known theoretical models in the travel and tourism industry. Since Plog's seminal work on the rise and fall of tourism destinations, back in 1974, a vast amount of subsequent research has been based on or derived from this concept (Plog, 2002).

Plog's model delineated personality types along a five segment continuum. At one extreme is the psychocentric, described by Plog as "self inhibited, nervous, and non-adventuresome," and preferring the 'familiar' in vacation travel destinations. At the

other extreme, one finds the outgoing and self-confident allocentric who “wants to see and do new things, to explore the world around him.” Plog further noted that destinations exhibit characteristics similar to those of its visitors. For example, Nepal and Tibet are examples of what he considered to be allocentric destinations, while Coney Island and Miami Beach fell at the psychocentric end of his spectrum. Readers unfamiliar with Plog’s theory are referred to his original work, or to a more recently penned update.

Over the past thirty years, perhaps no tourism theory has attracted more interest than has Plog’s model. It is unusual to read through a tourism academic journal without finding at least one Plog’s citation, and it is even more unusual to find a tourism textbook that does not incorporate his model as a foundation tourism concept.

Perhaps the most interesting discussion regarding Plog’s model was initiated by Smith. Smith attempted to test the model through a statistical correlation of the independent variable ‘respondent allocentricity/psychocentricity’, with the dependent variable ‘destination preference’.

Thus, Plog’s theory of allocentricity and psychocentricity, widely taught and cited for 30 years, is regarded as a cornerstone of tourism theory, while at the same time is seen as a flawed model, criticized with vigor by many within the tourism academic community. The intent of the current research is to add to the debate through another visit to Plog’s model, with the hope of shedding new light on a well explored issue.

Plog stated that destinations, like people, can be plotted along a psychocentric/allocentric continuum. While he provides examples of destinations in the various categories, these are decidedly North American-centric. For example, his classification of Southeast Asia as a near-allocentric destination is appropriate for North American vacationers, but clearly is at the wrong end of the spectrum for the Singaporeans sampled in this research. Similarly, nonsensical would be Myrtle Beach South Carolina’s classification as a psychographic destination for Asian travelers. To compensate, all destination responses were coded by a panel comprised of the author plus four tourism academics, each familiar with both Plog’s work and the Singapore travel market. Values of ‘1’ were assigned to psychocentric destinations (e.g. peninsula Malaysia), ‘2’ to those considered near-psychocentric (e.g. Australia), up to ‘5’ for allocentric destinations (e.g. Antarctica). Indicates the codes assigned to a

sample of cited destinations in comparison with Plog's designations for these same destinations.

In the thirty years since Plog introduced his tourism psychographic model, none has received such interest or scrutiny. Considering the model's staying power, it would seem that this and any further study undertaken is a worthwhile effort. It is important, however, that readers consider the findings herein with regard to some limitations. First, this research discussed a single set of data related to one location, Singapore. To address the concern that Plog's model does not generalize beyond the USA, there still needs to be additional testing in other locales and with other cultures before any broad conclusions can be comfortably made.

2.3.3.6 Butler Model of Tourism Development and Carrying Capacity

As Butler points out, tourism destinations carry with them the seeds of their own destruction. The trick is to manage tourism destinations so that they do not self-destruct. Butler (1980) writes about a tourism cycle of six stages. However, in the sixth stage Butler identifies a range of five possible scenarios that fit between complete rejuvenation and total decline. The studies conducted in 1980 brought tourism attractions into sharp relief and demonstrated the need for careful management to prevent them from exceeding their capacity limits.

Butler outlines his theory of an evolving tourist cycle. An area's initial visitor numbers will be limited by a lack of facilities, access, and local knowledge. Numbers of visitors will rise as amenities are made available and public awareness rises. With more facilities provided, promotion, and information sharing, the area's popularity will rise quickly. But eventually, as carrying capacity is reached, the rate of increase in visitor numbers will start to fall. These can be classified according to physical characteristics (such as transportation, lodging, and other services), social aspects (such as congestion and local population anger), or environmental characteristics (such as land scarcity, water quality, and air quality).

2.3.3.7 Freeman Tilden's Six Principle of Heritage Interpretation

Heritage interpretation is an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information.

1. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.
2. Information, as such, is not Interpretation. Interpretation is revelation based on information. But they are entirely different things. However, all interpretation includes information.
3. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical, or architectural. Any art is in some degree teachable.
4. The chief aim of Interpretation is not instruction, but provocation.
5. Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.
6. Interpretation addressed to children should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program.

Kunwar (2021) findout that Pashupati area has been a major tourist attraction for Hindus and non- Hindu visitors/tourists due to its antiquits, monuments, socio-cultural practice, religious belief and activites, festivals, norms and values and cremation ground (*ghats*) where open pyre Hindu death rituals are performed. The exclusive element of live death ritual possessed by Hindu death ritual has captivated the western tourists and is widely consumed by visitors and prometed by travel companies as a tourist attraction without formal recognition. As a central tenet of dark tourism being the death Hindu death rituals in Pashupatinath could be frimly brought into the realms of dark tourism discourse. This study attempts to understand about the convergence of cultural heritage sites, pilgrimage, and death rituals and tourists sightseeing at pashupati Kshetra.

Giri (2008) described the sacred complex of Lumbini. She discuss sacred geography, history, master plan, art, architecture, pilgrims and pilgrimage, sacred performances,

fair and festivals, sacred specialists, conservation, preservation, tourism development and changes and modernisation the life styles of Lumbini area. Second and third chapters throw light on sacred geography and history through Buddhist literature, Chinese account and art remains. In the fourth chapter details of Master Plan for the development of Lumbini, and its implementation as well as achievements are mentioned in proper way. Physical development and details of allotted plots are pointed out in brief. In the fifth chapter, the art remains, viz. stone sculptures, human and animals terracotta figurines, other terracotta objects, seals and sealing coin pottery, etc. are incorporated. The result of the analysis of terracotta figurines has been incorporated here, highlighting the origin, typology and stylistic evolution of the principal forms, their techniques and contexts. This helps us to place the changing art forms and style from the Mauryan to Pala-Sena periods in proper perspective. The sixth chapter contains the architecture of structural remains of ancient Stupa Vihar Mayadevi Temple and monolithic Asokan Pillar of Sacred Garden. Chapter seven throws light on the tradition of pilgrims and pilgrimage of the site. Daily and special performances are incorporated in eighth chapter. Fair, festivals, lifestyles of the monks and nuns are mentioned in nine and tenth chapters respectively. Infrastructures for the development of tourism, flow of tourists, changing lifestyles of the people and modernization through it has been mentioned in the text. It throws light on historical, archaeological, sociological, anthropological and progress of master plan. The book goes into a deep study of art remains, sacred performances, tourist movement and modernization which helps for planning, preservation and conservation to the authorities in future.

2.3.4 Review of Literature on Economic Contribution Context

The various literature exists on different types of tourism such as sports tourism (Li & Jago, 2013), rural tourism (Park et al., 2014), ethnic tourism, park tourism (Mayer, 2014), conference, convention, and exhibition tourism (Hanly, 2012), religious tourism (Saayman et al., 2014), festival tourism (Saayman & Rossouw, 2011), casino gaming tourism (Wan, 2012), and heritage tourism (Dredge, 2004).

It is generally believed that tourism has contributed positively to economic growth as exports have strongly triggered economic development. The worldwide trade theories are supportive of a positive nexus among export and economic growth (Thornton,

1997). Several papers including Jin (1995) suggest that a unidirectional exports growth influences economic expansion in developed countries such as United States, Japan, United Kingdom and Germany. Furthermore, export support and economic growth have significantly strengthened each other in South America and Africa.

Moreover, Kulendran and Wilson (2000) show a great reciprocal nexus among international trade and international travel in Australia and China. Theoretical models that consider a causal connection among non-traded goods, such as tourism and economic growth, are recent phenomenon (Kim et al., 2006). In a recent study of economic growth some academics maintain that tourism has a long-run economic growth influence (Ridderstaat et al., 2014), and several of them suggest that there is a reciprocal causality nexus among tourism development and economic growth (Kumar & Kumar, 2012).

The tourism-led growth literature argues that tourism specialization stimulates economic development (Perez-Dacal et al., 2014). The possibility of tourism growth is revealed through augmented terms of trade (ToT). The empirical investigations confirm these theoretical proposals because despite the pessimistic predictions of the endogenous growth theory, small islands were able to develop (Holzner, 2011).

Various studies have employed many methods to investigate the nexus between tourism and economic growth, such as the econometric models, the tourism satellite account (TSA), computable general equilibrium (CGE) models and Dynamic Stochastic General Equilibrium (DSGE) models. This section briefly reviews the related papers and summarizes the research. In the econometric models, cointegration and the Granger causality are commonly employed to study the nexus between tourism and economic growth (Brida et al., 2016). For instance, Chiu & Yeh (2017) apply cross-sectional data models to detect a correlation link between tourism and economic growth.

Croes (2013) employ time series models. Others use panel data models (Liu & Song, 2018), which give a larger degree of freedom in the model estimation and are particularly useful when the time series are brief (Song et al., 2019) use a cross-sectional study of 88 nations during the period from 1995 to 2005. They find a nonlinear correlation between the expansion of tourism and economic growth, divided

all the data collected into three regimes for their investigation. The empirical results of the threshold regression when (q_i) is below 4.048% (regime 1.57 nations) or above 4.73% (regime 2.23 nations) show a confident nexus between tourism and economic growth. Karimi (2018) examines the connection between leisure industry and economic growth in Malaysia. Karimi (2018) shows a positive impact of the leisure industry on the economic growth. He demonstrates a significant and considerable long-term impact on variables such as exchange rate, trade, and inflation, which were essential for the Malaysian economic growth.

Karimi (2018) reports that tourism can stimulate economic growth, but for it to have an impact the policy making requires successful promotion of inbound tourism. As Brida et al. (2016) found, although various empirical investigations employing Granger causality and cointegration tests support a Granger causality connection between tourism and economic growth, they can only study the sequence of occurrence between tourism and economic growth, rather than a real cause-effect connection (Song et al., 2012).

2.4 Empirical Studies in the World

There are various studies that were carried globally.

Regarding Hindu pilgrimage, Jha (1995) describes that *tirtha-yatra* (pilgrimage) is in fact aimed at securing a coordination between pious life and the highest *gyanam*. The pilgrimage rules mainly lay emphasis on fasting, sexual abstinence, rejection of soft bed and aid of any vehicle for making journey and walking without shoes in the *tirtha-yatra*. Some of common practices in every tirtha are holy bath, vows, prayer, *puja*, *aarati*, gift and charity, *pind daan*, *tarpan* etc.

Regarding Himalayan pilgrimage of Mukthin, Messerschmidt (1998) gives nine important attributes of the sacred field of Mukthinath. These are: its dedication to universal and supernatural concept, structured approach, physical ascent, peripheral location, secular association, and its overas distinctiveness. The Himalayan pilgrimage were both holistic and humanistic in their system approach.

Kunwar (2012) described that religious or pilgrimage tourism is significant type of tourism for places such as Vatican Rome, Mecca-Medina in Saudi Arabia, Banaras in

India, Lumbini, Janakpur, Pashupatinath and Muktinath in Nepal. Usually accommodation and other facilities must be specially provided for religious pilgrims but these travelers also function as tourists bringing benefit to the local community.

Kunwar (2017) focused that a pilgrimage is a journey or search of moral or spiritual significance. Pashupatinath has since ancient times been a popular cultural and pilgrimage place for Hinduism. Pilgrims take part in many ritual and festivals organized here. Nowadays a new kind of visitor term has been coined, 'modern pilgrims'. They are tourists who visit Nepal with various purposes like pilgrimage, business, conference, holiday trekking, rafting and so on. However, they do not fail to briefly visit the Pashupatinath area and take blessing from almighty Shiva.

Bhardwaj (1973) found that there are five levels of Hindu *Tirtha*: pan-Hindu, super-regional, regional, sub-regional, and local. The distribution of sacred places as viewed through the religious and other literature shows that despite the remarkable continuity of the institution of Hindu pilgrimage, certain regions of India have remained culturally peripheral to this circulatory aspect of Hinduism. The five levels of sacred places cannot be considered to constitute a formal hierarchy because they do not represent steps in a single system and each successively lower level is not necessarily subordinate to the level above it. Nevertheless an objective ordering allows us to observe the sociological and cultural characteristics within their corresponding pilgrim fields.

According to Stoddard (1994), there are two problems with the world's major pilgrimage sites: (1) mapping the major pilgrimage sites' spatial distribution; and (2) identifying patterns in their locations. The definition of pilgrimage and the meaning of "major" were the study's main areas of interest. A pilgrimage can be defined as "a journey to a sacred place as an act of religious devotion," which is a plausible definition. The primary component of this definition consists of: A movement must be like a voyage, a religious motivation must be there, and a sacred location must be the destination.

Making a distinction between major and non-major ones is also necessary. The four Dhams and the seven Puries have a very high status in Hinduism; in fact, they have formed the foundation of all lists of "major" Hindu sacred sites. In a similar vein,

Mecca was expressly given priority as a site of pilgrimage when the Quran commanded Muslims to do the hajj.

Scholars have often employed three methods to distinguish between the significance of "Major" pilgrimage sites. I. rely on sacred texts. II. noted the quantity of pilgrims drawn to the location; III. considered the panel of experts' opinion. How does the massive Kumbha mela that takes place every twelve years at Haridwar, Nashik, Ujjain, and Prayagraj compare to the relatively steady but tiny stream of pilgrims traveling to Jerusalem? Does the number of places of pilgrimage as the highest ranking determine the quantitative definition of "Major"? Jerusalem is the first, Lourdes is the third, and Mecca is the fourth (Stoddard, 1994).

Aziz (1987) emphasizes the pilgrimage experience in many cases heightens their sense of individuality through a wide variety of cultural formulae: stories and dramas enacting the sacred ideal; acceptance of the individual's testimony; frequent bestowal of reward on an individual basis; an autobiographical tradition; and finally the requirement of personal asceticism.

Aziz (1982) found that measuring and assessing the degree of individuality a pilgrim feels during these journeys is not without its inherent difficulties. And while evaluations remain crude at best, and still tentative, he would go as far as suggesting that as they approach the sacred centre, there is for many pilgrims a growing dissociation from others around them, as opposed to the idea that there are increased feelings of oneness. He proposes this based on his experiences travelling with pilgrims' groups in parts of India and Nepal.

Morinis (1984) indicated that there are two sets of meanings of pilgrimage. The first is 'the explicit understanding of the participants themselves' and the second consists of 'the literary and theological depictions of the cosmos and man's journey through it which are an integral aspect of the Hindu pilgrimage tradition. The study seems to solely search for religious meanings of pilgrimage without an open eye to social, political and economic aspects. The study replaces anthropological theories on pilgrimage by a theology of Hindu pilgrimage. Like many other Indianists, Morinis also studied sacred space and Hindu pilgrimages apart from their social, historical and political context, however he was quite convincing when he described the meaning of

pilgrimage as given by the participants, and that opens the comprehensiveness for understanding the pilgrims' *lifeworld* and cultural behaviours carried by them.

In the context of second 'set of meanings', Morinis considers 'Hindu belief system' a homogenous religion and provides a highly Eliadean and cosmological explanation of sacred places and pilgrimage. Morinis takes the meaning of the architecture of Hindu temple as a basis for interpreting the Hindu concept of sacred space and sacred places, and comes up with an interpretation of sacred space as a model of the cosmos. Morinis's basic constructs fully fit in case of many pan-India level sacred places in both the ways, viz. the function and use of sacred places, and the psychic world of devout pilgrims. At the very end of his book, in a footnote, Morinis comes back to Bhardwaj, suggesting that in the end there is no difference between material and spiritual pilgrimage. It may be rather that participants are tapping different levels of meaning according to their familiarity with the explicit and implicit meaning of the institution. All pilgrimages are a journey of the soul to the one only the pilgrims themselves do not know it.

Turner (1975) carried out a study on Hindu places of pilgrimage in India relating to cultural geography. This is the general survey of a major religion's total pilgrimage system and the intensive investigation of one of its subsystems.

Jenkins (1995) found that "Tourism in Third World development – Fact or Fiction" in the book "Tourism Management - A Global Perspective", pointed out that Tourism is a services industry and service depends on people. Tourism is relatively labor intensive.

Sopher (2011) carried out a study on the message of place in Hindu Pilgrimage a geographical viewpoint, the spatial location with respect to destination, origin and returning of pilgrims is operated by the forces that motivation, deeper experiences, and carrying on the messages. Spatially peripheral locations of pilgrimage places are implied by Victor Turner's emphasis on liminal experiences, but such is not clearly evidenced in India. When the 12 or 45 most sacred Hindu pilgrimage places are classified as central, peripheral, or neither, fewer than half match the Turner proposition.

Sopher (2011) argued what Hindu pilgrimage have had to do with, where pilgrims come from, where they go, and how they get there. Now geographers are finding that they must also ask why Hindu pilgrims go where they do? What does going there mean for them? What message is there in the placing of the sacred? This quest for answers takes a circuitous route.

According to Salomon (1979) the holy places may be classified into three groups: (i) *Water-site*, associated mostly with sacred bath on an auspicious occasion, (ii) *Shrine site*, related to a particular deity and mostly visited by the pilgrims belong to, or attached to a particular sect or deity, and (iii) *circuit area (Kshetra)*, the journey of which gives a special merit as it has preserved some form/system of cosmic *mandala* like in case of Varanasi, Pashupati, Mathura, Ayodhya, etc.

Dubey (2001) conducted a study on pilgrimage studies of Prayaga: the Site of the Kumbha Mela. The Kumbha Mela is a riverside's greatest festival held four times every twelve years, rotating between Allahabad located at the confluence of the rivers Ganga, Yamuna and the mythical Sarasvati, Nasik on the Godavari River, Ujjain on the Shipra River, and Haridvar on the Ganga. Bathing in these rivers during the Kumbha Mela is considered an endeavour of great merit, cleansing both body and spirit. The Allahabad and Haridvar festivals are routinely attended by millions of pilgrims (13 million visited Allahabad in 1977, some 18 million in 1989, and over 28 million in 2001), making the Kumbha Mela the largest religious gathering in the world. It may also be the oldest. There are two traditions that determine the origin/location and timing of the festival. The origins of the location of Kumbha Mela are found in ancient texts known as the *Puranas*, which tell about a battle between gods and demons wherein four drops of nectar (*amrita*) were supposed to have fallen to earth on these *mela* sites. The second tradition establishes the timeframe and is connected to astrological phenomena. The following list demonstrates the astrological periods of the four *melas* and the years of their most recent and near future occurrences:

Singh and Haigh (2015) carried out a study on Hindu Pilgrimages which indicated that *Tirtha yatra*, Hindu pilgrimage, is a liminal process that establishes participation in the spiritual realm. It is also undertaken as a social duty, a right of passage, and mode of supplication. It engages with sacred landscapes that are partly defined by the

material world but rather more strongly by sacred symbols, cosmographic and astrological alignments, traditions, festivals, and the belief that these places are spiritual crossing-places into the transcendent realms of the divine. There are very many *tirthas*. In fact, India's geography may be conceived as '*faithscape*', a nested series of pilgrimage places and their hinterlands. Topographically, holy *tirthas* may be classified into three groups: (i) Water-sites usually associated with sacred immersion on auspicious occasions, (ii) Shrines dedicated to particular deities, which are visited by pilgrims of particular sects or with particular needs, and (iii) Kshetra, sacred lands, usually defined by a cosmic mandala, travelling along which brings special merit.

Modi (1985) conducted a study on 'Kasi Ka Itihas' which focuses on the history of Kasi janapada from the earliest times. The most valuable part of this work relates to trade and industry for which the author devoted three long chapters. There is one chapter which underlines the importance of Kasi as thirtha, also on how Kasi attained the status of a major Hindu thirtha and the antiquity of Kasi as a major thirtha goes as far back as fifth century AD.

Cooper and Wanhill (1993) which throws light on demand for tourism, tourist destination, and role government organizations, marketing for tourism. The study dealt with disclosure to carry the capacity, socio-cultural and environmental impacts, marketing for tourism, tourism development planning etc.

Gunn (1994) opines that "both a regional plan and a continuous regional planning process are needed if tourism is to be developed properly. A specific plan renewed periodically can document strengths, weaknesses and desired action at the macro scale. However, because both markets and supply side development are dynamic, such plans must be accompanied by ongoing planning from all public and private decision makers".

Chattopadhyay (1995) carried out a study on economic impact of tourism development which classifies tourists into recreational tourist and motivated tourists. Recreational tourists are divided into Resort tourists and Wanderlust tourists. Motivated tourists comprise business tourists, pilgrimage tourists, office tourists, study tourists, cultural tourists, health tourists, games / sports tourists, ethnic tourists, social tourists etc.

Boyd and Butler (1996) found that eight factors i.e. accessibility, tourism infrastructure, skill and knowledge, relationship between eco-tourism and other resources, attraction, social interaction, degree of acceptance of influences and type of management for the development of eco-tourism opportunity spectrum (ECOS).

Bhatia (1997) stated that there will be 338 million people working in tourism related fields. There were 212 million jobs in 1995 with a gross output of about \$ 3.4 trillion. This may reach upto \$ 7.2 trillion by the year 2005. In 1995, travel and tourism contributed about \$ 655 billion in taxes and this is likely to grow \$ 1.4 trillion by the year 2005”.

Stoddard (1997) formulated three important events related to the study and assessed by taking a common list of characteristics to define and classify the pilgrimages. The author concluded that the exclusion of local movements from the definition of pilgrimage events simultaneously excluded most of the very frequent trips to neighborhood shrines.

According to Rao (2001) Andhra Pradesh is the first State in the country to be formed on purely linguistic basis. The study conveyed that Andhra Pradesh is offering innumerable places of great interest to the students of history, archaeologist, anthropologists, pilgrims as well as pleasure seekers.

Wilson and Venes (2001) found that rural tourism could develop easily with active involvement of local government and people. They highlighted several factors like tourism package, strategic planning, good leadership, support of local government, funds, coordination between local people, and technical support for tourism promotion etc. which were important for rural tourism growth. The study also found that rural tourism provided income and employment prospects to local people in rural areas having UN operated natural resources.

Biju (2002) found that the development of travel industry was materialization of railways, shipping, motor car and airplane. Further, beginning of paid holiday and mass tourism concept also stimulated people to habituate travelling. The author concluded that the improvisations made in communication systems and transport were the main reasons in growing tourism globally.

Jin Huh (2002) described tourist satisfaction with cultural or heritage sites in Virginia. The paper stressed to examine the relationship between cultural or heritage destination attributes and tourist satisfaction in terms of selected tourists travel behavior characteristic traits and demographic characteristics. The authors suggested that tourism marketers should assess and comprehend what exactly tourists seek at cultural or heritage attractions which help marketers of tourism better understand their customers desires.

Bansal and Gautam (2003) found that lack of resources, lack of ready product, lack of expertise, mutual poor knowledge and less scope to marketing are the major drawbacks which badly affecting heritage tourism in Himachal Pradesh. Finally, the study suggested collecting fees from tourists who visit heritage sites and forming a special board for the management of heritage sites for protection and support.

Bleie (2003) carried out a study on pilgrimage tourism in central Himalayas of Nepal in the context of Manakamana temple. It described that conventional ways of religious sites added to a strong religious faith towards any pilgrimage as these ways interrelated persons, place and time very intensely. The study suggested that religious tourism must build on principles of sustainable tourism to avoid the conservational, developmental and commercial cultural risk connected with it.

Woodward (2004) found that the income produced by pilgrimages could be used for the maintenance of those particular sites and other pilgrimages. The author stressed most of the world famous pilgrimages were not able to accommodate bigger number of visitors or tourists at one time which lead to numerous accidental damages, overcrowding, theft incidents, noise pollution, littering and parking problems.

Dixit (2005) evaluated tourism pattern in Uttarakhand. He made a point that pleasure tourists, religious tourists and adventure and nature lovers chosen to visit Uttarakhand. Moreover, these tourists had variant behaviour patterns regarding transport, accommodation and food. The author reviewed that adventure tourism was the vastly developing sector in Uttarakhand when compared to religious tourism. Further, pilgrimage tourism in Uttarakhand was affected badly by seasonality syndrome.

Sharpley and Sundaram (2005) found that there are two principal groups of visitors permanent tourists who have immersed themselves indefinitely in a spiritual 'Other', and temporary visitors. The latter are categorized into sub-groups which point to a variety of spiritual and nonspiritual motives. The paper concludes that there is a continuum of spirituality inherent in tourism, though this is related to tourists' experience rather than initial motivation.

Srivahtava (2006) found that the marketing concept should be understood as a reorientation of the business policy and a overhaul of the organization's or enterprise to establish a consistent and effective communication system with actual and potential tourists in a selected market, and to get to know their wishes, need, motivation, likes and dislikes in order to be able to condition the tourist supply accordingly the marketing concept, therefore, facilitates a breakthrough in the tourist system.

Rotherham (2007) focuses on the religion and tourism within the UK context, This study also highlighted that, with sacred visitation to historic towns, approaches are often through holistic town planning such as New York and Durham in the UK.

Shinde (2007) conducted a study on the Pilgrimage Centre and argues that there are significant changes in scale, frequency and character of such visitation over the past few decades that reflect new pressures on the environment of sacred sites

Sridhar and Murthy (2008) found differences in the level of pilgrims' satisfaction among selected demographic factors and also determining key demographic continuums that show impact on their satisfaction and know their relative importance. And providing basic facilities to the religious event visitors or pilgrims was the most significant factor influencing the satisfaction levels of the pilgrims.

Libison and Muralledharan (2008) discovered that Shabarimala temple was visited by a number of pilgrims or religious tourists. The studies revealed that a plethora of economic activities, including as lodging and hostel facilities, small-scale trading, transportation, food and tea stores, etc., take place during the pilgrimage season.

Collins-Kreiner (2010) concentrated on the geography of tourism and pilgrimage, specifically mentioning changes and their consequences for applied geography. It seeks to investigate the changes that have occurred in the study of pilgrimage and

tourism, as well as the effects that these travel patterns have on the organizing of tourism and other commercial endeavors. Case studies examining four different kinds of pilgrimages: Buddhist, Baha'i, Jewish, and Christian.

Jadhavi and More (2010) the study came to the conclusion that every traveler has standards for the quality of the cuisine, which covers all locations and well-known lodging. Offering these services helps some tour companies succeed, but not all tour operators are successful in providing these kinds of tourism services.

According to Aurobindo (2010) the level of intensity that visitors experience varies based on a number of elements that affect the tour environment. Additionally, the severity of the issue varies greatly according to the respondents' states, including gender, age, nationality, education, occupation, income, region, size of family, and frequency of travel.

According to Singh (2012) pilgrims are unique tourists who come to a region to engage in religious activities; this is how group pilgrimage tourists are defined. Behavioral characteristics such as perception, attitudes, and motivations differ depending on a person's personality and cultural background. The bulk of domestic visitors to the holy city of Banaras in this study are pilgrims, and their conduct is influenced by their exposure prior to their arrival. Additionally, tourists' initial and most lasting impressions of this city are religious in nature, conjuring images of the Ganga River, Shiva's home, and one of the holiest towns for Hindus. The primary draw for all tourists visiting Varanasi is the Ganga River, although perception levels.

According to Singh (2011) the profanity of tourism might pose a challenge to the sacrality of pilgrimage over time. This can lead to issues with representation, belongingness, control and power, dissonance, and contestation, all of which are related to luring tradition. The ecology of pilgrimage-tourism can potentially be extended into a broader context to explore connections with prehistoric evolution.

According to Himadri, Rahman and Devdutt (2012) general shifts in people's attitudes about spirituality have resulted in a remarkable rise in the number of spiritual travelers in recent years. The study found that this change's knock-on effects have also been noted in scholarly studies. Along with other tourist-related industries (such as

adventure, ecotourism, medical tourism, wedding tourism, etc.), the literature on spiritual tourism has been steadily increasing.

According to Monika and Parashar (2012) a significant number of people use religious or holy sites as a reason for traveling; this practice is common throughout the world and can be seen in Buddhism, Islam, Christianity, and Jainism, all of which have strong religious movements and institutions that strongly influence human society's spirituality. There has been a noticeable improvement in spiritual attributes, such as participants' and tourists' increased tolerance levels and changes in their lifestyles, among other things.

According to Prabhu's (2012) research, among the issues that tourists encounter include pollution and uncleanliness, the annoyance of beggars, a lack of hygienic facilities, and exploitation by taxi and vehicle drivers. This research will hold relevance and importance in the current Indian context.

Vijayanand (2012) examined the evolution of pilgrimage tourism, its significance as a means of exploring ideas of truth, belief, and morality that are generally either disregarded or not universally agreed upon, and how pilgrimage tourism is a manifestation of the growing acceptance of individuated formations of personal identity. The information suggests that there is room for pilgrimage tourism to grow. Based on the analysis, it should be feasible to expand pilgrimage tourist growth throughout the region. Considering in particular the possibility of establishing new age or pilgrimage tourism, as well as the possibility of fusing pilgrimage tourism with cultural and nature-based tourism.

Vijayanand (2012) looked into the issues and difficulties surrounding pilgrimage tourism as well as its cultural relevance and socioeconomic development. The study found a number of issues that pilgrimage tourism faces as it continues to grow. The information suggests that there is room for pilgrimage tourism to grow.

According to a 2014 WTO assessment, tourism plays a major role in promoting socioeconomic development by generating export income, prosperity by fostering the growth of businesses and jobs, and well-being by fostering the development of infrastructure. The study found that the number of tourist sites has been rising globally, and that tourism has been expanding and diversifying over time. The world's

largest and fastest-growing sector is the tourism business, as the research made clear. In spite of this, the research also revealed that the number of foreign visitors has increased significantly, rising from 25 million in 1950 to 278 million in 1980, 528 million in 1995, and 1087 million in 2013.

Vijaya (2016) measured pilgrim satisfaction levels while concentrating on the services provided at the Srirangam temple. In the study, the theories were put to the test. Despite pilgrims' satisfaction with numerous amenities, an overall review reveals that the pilgrim centers require improvement in a few areas. This study primarily aims to improve pilgrims' level of satisfaction by focusing on areas that require improvement.

Tirumala Tirupati Devasthanam (TTD) Hindu Dharma Prachar Parishad (HDPP) was the subject of Pola (2018). 15% million people worldwide practice Hinduism, which is not a religion but rather a way of life that has faced numerous difficulties over the years. It has been determined that using technology to reach young people is justified, and that action must be taken in response. This is because it is crucial to teach the Hindu Dharma in the next generation in light of the decline in moral and ethical principles.

Yanta (2021) investigated the connection between the spiritual experience and visitor motivation at a significant religious site in rural Japan. The study's conclusions show that spiritual motivation is insufficient to explain why both religious tourists and non-religious tourists enjoy spiritual experiences. Thus, by providing quantitative proof that spiritual motivation is not a need for spiritual experiences at sacred sites, our study contributes to the growing body of research in this area. It is necessary to create the idea of tourism as a sacred journey while considering spiritual experience.

2.5 Empirical Studies of Nepal

Numerous research have been conducted in the Nepali environment. The main empirical research conducted in Nepal, some of which are key works, have been presented. According to Viet Burger (1978), the tourism sector serves as a means of generating foreign exchange. It demands more investment, both public and private, but it creates relatively few jobs and leaves limited room for improving the distribution of income across individuals and regions. The report recommended

boosting tourism to the point that the nation needed foreign exchange for development.

Khadka (1993) addressed two particular topics. The first is about how well hotels perform in earning foreign exchange, and the second is about how tourism affects the economy when there is a shortage of supply. He estimated hotels' economic efficiency in producing foreign exchange at the sectoral level using the domestic resources cost criterion and an economy-wide input-output model.

According to Tuladhar (1993) although the nation has a wealth of potential for both natural and anthropological resources, growing international tourism is beneficial even though there aren't enough conditions in place to sustain these trends. It has been proposed to publicize inexpensive chartered flights that travel operators might use to promote their package holidays to Nepal.

According to Pradhananga (1993) various tourism-related plans and policies, infrastructure, open-sky policies, the opening of new tourist destinations, proper tourism management, hotel capacity utilization, tourism marketing strategies, travel agency management, etc., should all be managed in a planned manner. According to the report, foreign airlines should be encouraged to reinvest their profits in Nepal and policies pertaining to foreign investors should be made explicit.

Shrestha (1995) concentrated on how the carrying capacity of Nepal's mountains may be raised above the current level. The sustainability of tourism advantages is contingent upon the presence of environmental capacities. The tourism industry as a whole will have significant challenges in maintaining the destinations' inherent appeal if the quality of visitors keeps increasing quickly without taking the destination's carrying capacity into account.

Gurung (1995) examined the travel business from both a good and negative angle. Positively, women also gain from the infrastructure built for tourism, such as roads and drinking water systems, which free up time for mountain women to take care of their children and engage in non-traditional activities like working in tea shops, lodges, and hotels.

Poudel (1996) discovered that the Pokhara region's strict lifestyle, culture, and traditions superbly depict human response to the natural environment. It is imperative that a thorough, subjective, and objective approach be taken to the landscape and cultural aspects of tourism. Additionally, the study needs to pinpoint the opportunities and potentials for growing sustainable tourism, with the goal of guaranteeing the preservation of the natural equilibrium and the contentment of the local population. There is rising realization in the Pokhara region that the tourist industry is a major employer and source of revenue.

Marg Nepal (1997) discovered that in order to generate environmentally sustainable domestic tourism and encourage private investment in this area, effective programs involving government regulations, incentives, and infrastructure are required. Additionally, it had suggested running "know Nepal" campaigns to advance the ideas of domestic tourism and the creation of "Tourist Villages" in both the plains and the mountain.

According to Shrestha (1998) visitors were extremely happy with their trip and achieved their intended objectives, suggesting that there is room for more tourism growth in Nepal. The study made recommendations for creating new goods and packages, and it stressed the need to expand the infrastructure and services available to tourists. It has recommended focusing more on the marketing and promotion side of Nepal's tourist business. The report also suggests providing a variety of package options in order to draw in more visitors and create new travel destinations across the nation.

According to research by Paudyal (1999) the tourist industry is very important to practically all of the SAARC region's nations since it generates a sizable portion of their foreign exchange revenues, employs a sizable number of people, and boosts their gross domestic products. Examining the trend of tourism growth, it was discovered that, from 1985 to 1990, the growth rate was 8.3 percent; from 1994 to 1995, it peaked at 17.1 percent; and from 1995 to 1996, there was a negative growth rate.

Shrestha (1999) discovered that despite a number of issues, tourism in Nepal has a bright future in terms of creating jobs, boosting the country's coffers, and advancing the country's economy as a whole. The issues uncovered by the study of the tourism

industry were examined from a broad perspective, including the traveler profile and tourism planning. It was concluded that inadequate funding, together with poor planning and a lack of vision, was the primary reason for the inability to fully utilize the potential of the available resources. Similarly, the inability of the tourism industry to diversify across the nation was caused by a lack of infrastructure, including adequate roads, airports, communication systems, power, and water supplies in tourist areas.

Tandan (2046) concentrated on the Pashupatinath Temple in Devpatan's cultural analysis. The study's main conclusions included the following: the historical context of Devapatan; an overview and description of Pashupatinath; the significance of Pashupati in Nepali society; the custom of Pujari and Bhandari, or daily Puja in Pashupati; the pashupatinath temple's collection of unpublished documents; and the major deity of this Kshetra.

A macro and micro perspective study on tourism in Nepal was conducted by Pradhan (2007). The study's key findings indicate that, despite the Maoist insurgency situation, 6179 tourists visited Nepal in 1962; this number rose to roughly 45970 in 1970, 254885 in 1990, and 491504 in 1999 before declining to 375398 in 2005. From 1.06% in 1982 to 1985, to 7.63% in 1986 to 1990, and to 7.88% in 1991 to 1995, the average annual growth rate of visitor arrivals rose. But from 1996 to 2000, the growth rate dropped to 5.15%, and from 2001 to 2005, it decreased to -2.34%. Travelers from Asia, Western Europe, North America, Australia, and the Pacific made up the tourist population in Nepal. Just travelers from Asia made up 61.3% of the total number of visitors to Nepal in 2005; other visitors came from Western Europe (26.1%), North America (6.1%), Australia and the Pacific (2.2%), and Eastern Europe (2.2%). In 1982, visitors to Nepal stayed for an average of 11.8 days; this figure rose to 13.5 days in 1996 and 12.3 days in 1999. Between 1982 and 2005, the average revenue per visitor climbed from \$275.8 to \$532.1.

Ghimire (2013) carried out research on pilgrimage tourism's effects on sustainable tourism, with a particular emphasis on Lumbini. The study concluded that since Lumbini is a World Heritage Site, a popular pilgrimage and religious tourism destination, and a place that belongs to everyone in the world, its management should be free from political, ideological, and communal activities and sentiments. Not only

does Lumbini provide Buddhists the ultimate pilgrimage and nirvana, but it's also a major non-Buddhist attraction. The Buddha's teachings and message of compassion, selflessness in serving humanity, fraternity among all people, world peace, meditation, advancement, and human welfare are more applicable to the world of today, which is riven by tension brought on by racial. This study shows that Lumbini is a world-class attraction whose growth and sustainability might have a significant economic impact on Nepal. Amidst heightened competition and unpredictability in the tourism industry, it is imperative for stakeholders to investigate diverse pathways towards achieving sustainability within the sector.

2.6 Research Gap

Literature was very helpful in order to derive required useful knowledge of the study. However, they were equally important to identify the weaknesses and knowledge gaps. The gaps identified during the review of literature have been described in the following section. Based on the available literature reviewed in the global as well as Nepalese context, there are limited empirical studies done in pilgrimage tourism particularly in Pashupatinath.

In many ways, this study differs greatly from the ones that were previously described.

Though only a few studies are related to pilgrimage tourism in Nepal but have not represented to this study area. Nepal as a hotspot destination for pilgrimage tourism, there are so many well-known sacred sites like Pashupatinath, Muktinath, Lumbini, Janakpur, Bharahkshetra, Swargadwari, Mankaamana, Pathibhara, Dolkha Bhimsen, Gadimai, Bageshwari, Siddhanath, Ghatal, Tripurasundari, Ugratara, Bhumiraj, Mahadev and Badimalika. Among them, Pashupatinath is the largest visitors coming sacred site of Nepal. Every year thousands of thousand pilgrims visit here both domestic and international. But above mentioned review neither has deep study nor brief knowledge about Pashupatinath. So, this study is necessary for Pashupatinath's deep spiritual knowledge attempting to answer the following questions: what is spiritual aspect of Lord Pashupatinath? How many kinds of pilgrims? How much flow of pilgrims? Which types of quality services provided there? Why they visited Pashupatinath? What are the motives, desires and willingness to visit Pashupatinath? How much economic contribution of pilgrims? So, to fulfill the research gap this

study would be an important one. No research is conducted on the pilgrimage tourism in Pashupatinath. No scholar has shown efforts in research of this field till now. Specific research required to address these gaps and challenges. Therefore, it is necessary to find out those problems in pilgrimage tourism in Pashupatinath which have not been addressed before.

CHAPTER - III

RESEARCH METHODOLOGY

Research is a methodical, scientific process of finding new facts in order to expand or update existing knowledge. It can be broadly categorized into two areas: (1) basic research, which is inquiry focused on expanding scientific knowledge; and (2) applied research, which is work focused on applying basic research to solve issues or create new methods, goods, or procedures (Nyangah, 2013). A problem-solving investigation is referred to as using research methodology. It is a rational and methodical search for fresh and useful data on a specific field of study.

3.1 Research Philosophy

I used the pragmatist philosophy in my study because it mixes qualitative and quantitative research methodologies and serves as a paradigm for mixed methods research approaches. The Mixed Research Approach: A Philosophical Justification Based on Pragmatism numerous scholars have emphasized that pragmatism can offer a philosophical rationale for the mixed research methodology. Since pragmatism's fundamental principles provide the foundation for combining research methodologies, it is seen as "the philosophical partner" of the mixed research methodology. It is a sophisticated philosophy that offers the logic and epistemology needed to integrate quantitative and qualitative methodologies. Furthermore, according to Creswell (2019), pragmatism is a philosophy that allows for the blending of paradigms, presumptions, methodologies, and techniques for gathering and analyzing evidence.

Every research project begins with an intriguing idea or research question, with the ultimate objective being to provide a solution to this issue in order to advance the field of study in question (Creswell, 2014). Depending on what best meets the goals of the study, a pragmatic researcher may choose to perform mixed, quantitative, or qualitative research. The principles, values, and beliefs that guide an in-depth investigation are discussed in the research philosophy. It entails formulating queries, interpreting data, experimenting with notions, generating arguments for and against them, and considering the inner workings of ideas. Creswell (2003) distinguished five philosophical presumptions, which are as follows:

The philosophic doctrine, system, and theory of objects and their relationships is called ontology. Different kinds of objects (concrete and abstract, existent and non-existent, real and ideal, independent and dependent) and their relationships (relations, dependences, and predication) can be distinguished using criteria provided by ontology. The theory of knowledge, or how we know what we know, is called epistemology. Stated differently, epistemology is the pedagogy/method for discovering/verifying the content/knowledge of reality, whereas ontology is the content/knowledge for finding the reality.

According to Mittman (2001), axiology demands that ontological and epistemological presumptions be consistent. It is crucial in establishing the parameters and prerequisites for a suitable research methodology and research procedures for this study. Axiology clearly aids in establishing and elucidating the rigor and guiding tone for research action. According to Tenbacka (2001), methodology is the study of methods; it examines the many approaches taken in research. Stated differently, it is the discussion of the methods the researcher will use to discover whatever it is that he or she feels can be discovered.

Several methods have been used to interpret the research findings. Subjective and objective, as well as deductive and inductive, are commonly used reasoning techniques. Research that employs empirical observation to assess theory is known as deductive (or theory testing) research. Another name for it is going from the general to the specific. A study known as inductive inquiry, or theory building, develops theory through the observation of factual reality. As it requires going from individual observation to declarations of general patterns or laws, the deductive approach is reversed when it comes to drawing general inferences from specific occurrences (Hussey & Hussey, 1997).

The hypothesis confirming/disconfirming approach is another name for it. The deductive technique forms the foundation of the positivist and quantitative research approaches. This method looks at assumptions drawn from a theory and uses that information to support or refute the hypothesis. Inductive reasoning starts with the observation or analysis of particular processes or events in order to draw broader, more general conclusions from these processes or events. A theory is developed from

the assumptions that are deduced from the study data. This is the cornerstone of the qualitative research methodology.

Depending on how much the researcher is involved in or has control over the research outcome, another important decision in the research is whether to use subjective or objective reasoning. Whereas the researcher in objective research maintains independence or distances themselves from the fieldwork (empirical work), the researcher in subjective research has a major influence on the research outcome. Subjectivity is inherent in the phenomenological research approach (Aliyu, Singhry, Adamu & Abubakar, 2015).

Non-empirical research refers to those investigations that focus solely on finding and analyzing the literature on a certain topic. A portion of the facts are empirical, derived from observations and personal experiences. Depending on the goal of the study, the research project may be exploratory, descriptive, analytical, or predictive. It may have both quantitative and qualitative forms. Research that yields results without using statistical techniques or other quantification methods is referred to as qualitative research (Hughes, 1990). Qualitative data can be gathered by document examination, focus groups, interviews, and observation. Conversely, data from quantitative research can be statistically examined, and the findings can be expressed in numerical form.

A pragmatic approach to reality and philosophy is unbiased. It uses mixed techniques since researchers heavily rely on both quantitative and qualitative presumptions in their work. Researchers are allowed to make their own decisions. This gives researchers the freedom to select the research methodologies, strategies, and procedures that best suit their goals and requirements. The world is not seen as an absolute unity by pragmatics. Similarly, researchers using mixed methods examine a variety of techniques for gathering and interpreting data instead of sticking to a single method (e.g., quantitative or qualitative). Sometimes the truth is what works. Because they aim to offer the best knowledge of a research subject, researchers using mixed methods research employ both qualitative and quantitative data (Creswell, 2019). Thus, pragmatism allows for the use of a variety of methodologies, viewpoints, and presumptions, as well as diverse approaches to data gathering and analysis (Creswell, 2019).

The philosophy of pragmatism explains that issues and their solutions are applied with regard (Patton, 2002). Researchers stress the research topic and employ all available methodologies to comprehend the problem, rather than concentrating on methodology (Rossman & Wilson, 1985). Morgan (2007), Patton (2002), and Teddlie (2009) emphasize its significance as a philosophical foundation for mixed method studies, emphasizing its ability to draw attention to the research challenge in social science. Research has a philosophical foundation according to pragmatism (Creswell, 2019).

3.2 Research Design

Based on the review of literature and nature of the proposed study a conceptual framework for this study has been developed and presented in Figure 3.1. A conceptual framework explains the path and gives a life to a research (Imenda, 2014). The study covers six components related to the pilgrimage tourism; the spirituality of Pashupatinath, flow of pilgrims, available service facilities, motivation factors, willingness to visit Pashupatinath and economic contribution of Pashupatinath. This study combines descriptive and analytical research methods with data collected from several sources using a variety of approaches, both qualitative and quantitative. This study used many techniques to produce attribute data using various instruments and technology. A field investigation was conducted, an expected sample size was determined, and various techniques and instruments were employed for data processing.

Figure 3.1: Conceptual Framework

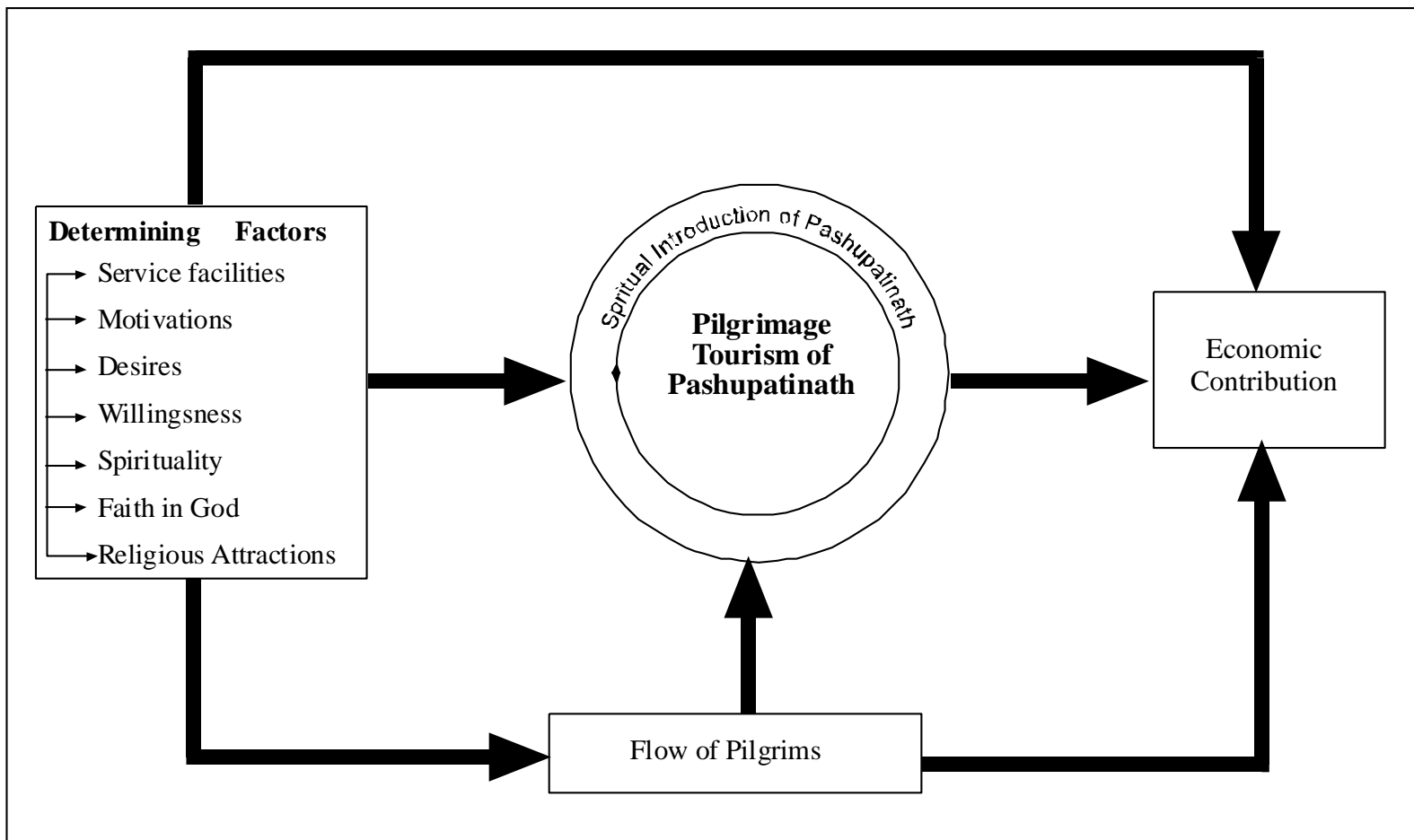
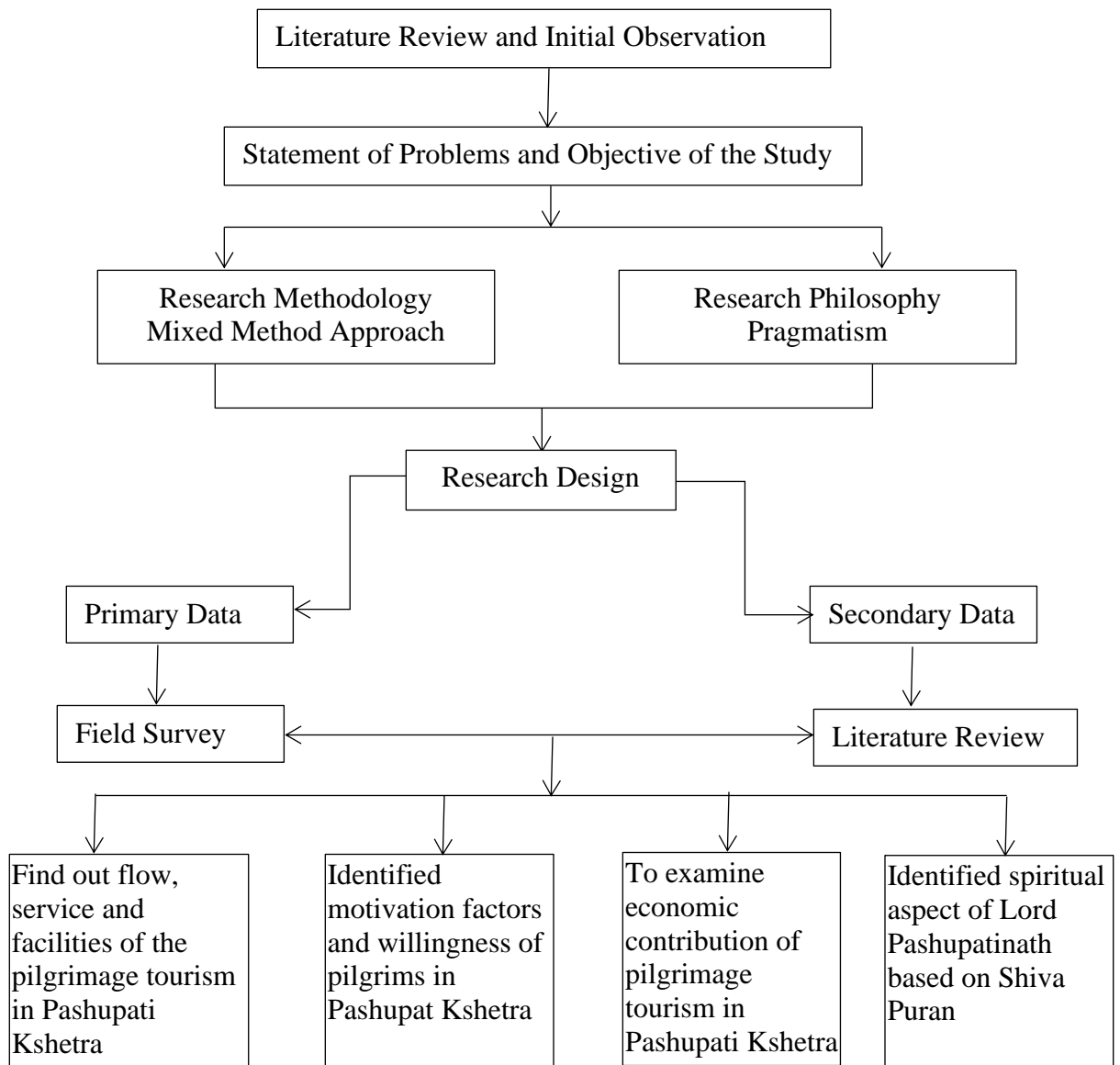


Figure 3.2 Methodological Framework



3.3 Sources of Information

3.3.1 Secondary Data Sources

The study's information was gathered by quickly searching the central library's internet resources, including the International Journal of Religious-Tourism & Pilgrimage, www.jstor.org, project.muse.edu, academia.edu, nepjol.edu, pilgrimagr tourism.org, and philosophy of Hinduism, as well as by reviewing a variety of published and unpublished documents, including books, reports, and electronic materials. Likewise, pilgrimage tourism's related documents and Lord PashupatiNath's spiritual aspect related Purans were also consulted and reviewed.

Publication and information were gathered from following institutions and sources: Nepal Tourism Board; Pashupati Kshetra Bikasha Kosh (PKBK); Guthi Sasthan; UNESCO, *Shiva Maha Puran*; *Vedas*; *Skanda Puran*; *Himwat khanda ko Nepal Mahatmaya*; *Gita*; Hotel Association of Nepal (HAN), Pacific Asia Travel of Nepal (PATA), Nepal Association of Travel Agents (NATA).

3.3.2 Primary Data Sources

The study was primarily based on information/ data collected through a field survey. The primary data so far were collected of flow of pilgrimage, service and facilities available, motivation and willingness of pilgrimage to visit Pashupatinath and economic contribution made by pilgrimage and management issues of the area.

3.4 Collection of Primary Data

Different methods were used to collect primary data. It consisted of i) observation ii) direct counting of flow of visitors using standard survey sheets, ii) sample survey of service facilities using checklists, iii) opinion sample survey of pilgrimage using questionnaires, iv) Focus Group Discussions using checklist, v) Key informants survey using checklist, details of data collection methods is given in figure 3.3 all the tools used in the survey are presented in appendix A to G.

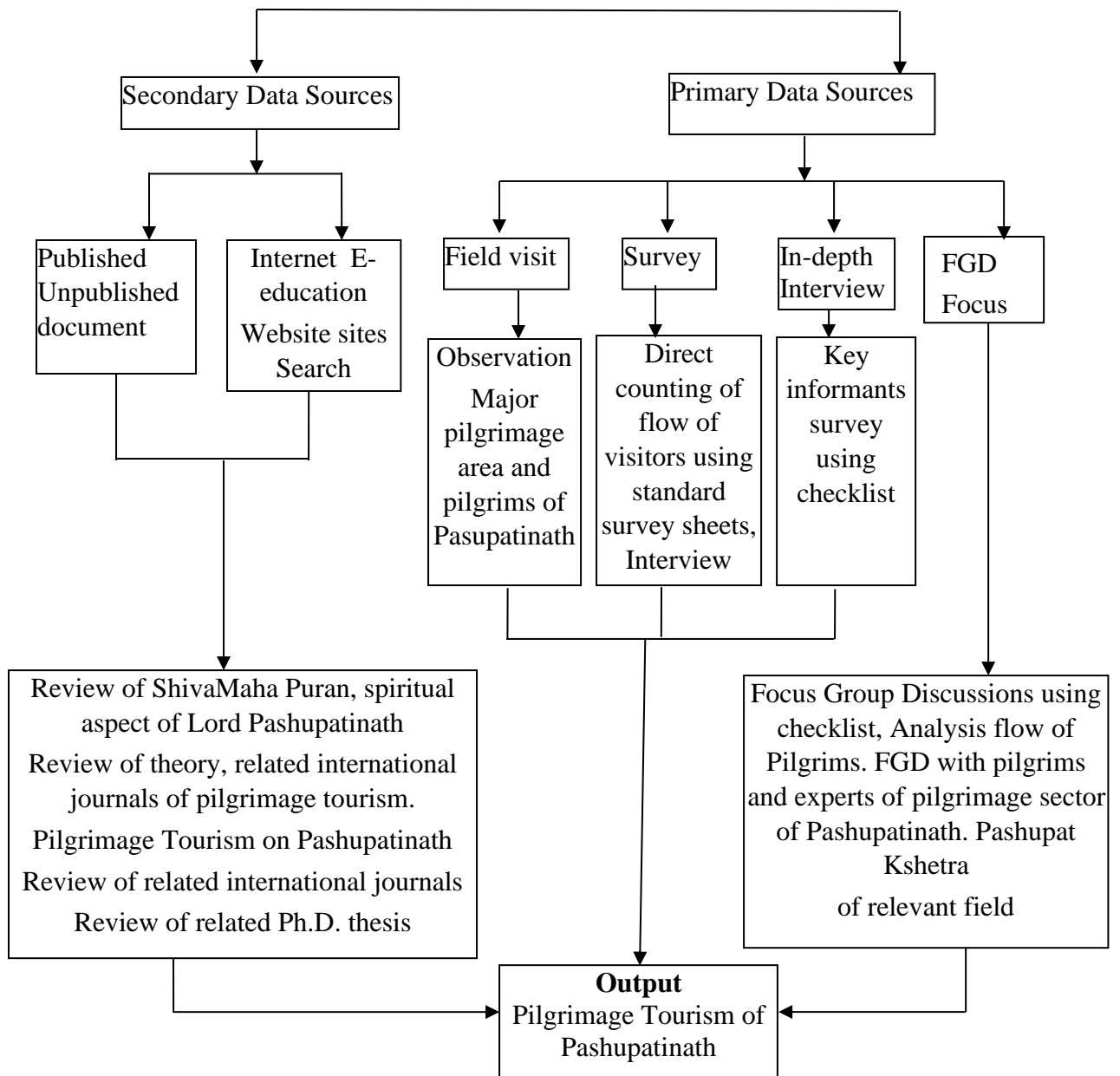
3.4.1 Methods of Data Collection

3.4.1.1 Observation

Observing in a social setting is another crucial method of learning about the social environment. Drawing on previous arguments fundamentally rewrites the methods and practices of naturalistic observation. All observation involves participation in the world being studied (Denzin, 2005). Observation of field visit of Pashupatinath was conducted through which the general idea about the distribution of major sacred places, religious shrines, temples and plans field work efficiently. The researcher deeply observed the whole Pashupatinath area, major concern was that why the problems in drinking water and toilet use because of after the earthquake 2072 B.S. the structure of toilet and water supply of Pashupatinath were totally damaged. The researcher was also massively observed the huge crowd of pilgrims who were waiting

in long queues for Darshan of Pashupatinath, facilities like *Aarati*, special *pooja*, *Laksha Batti*, *Bol Bam Darshan*, *Saune Sombar Darshan*, *Teej Darshan*, *Balachaturdashi*, *Maahashivaratri Darshan* and collecting necessary information's. The researcher observed important places of temple and collecting information like four faced Linga of Lord Pashupatinath, Bashuki Naag, Hanuman, Nabgrah, Nandi, Narayan, Bishwarup, Mrigasthali, AaryaGhat, GauriGhat and Guheshari.

Figure 3.3: Framework of Data Collection and Analysis



3.4.1.2 Entering My Research Work: Ground Reality, Truth and Field Notes

Millions of Hindus from the neighboring country India wish to visit the Pashupatinath temple at least once in their life. In similar vein, millions of Buddhists from China too wish to visit Lumbini, the birthplace of Buddha. My personal desire here is to raise publicity and represent Nepal as a destination of spiritual pilgrimage tourism by performing a detailed study on Pashupatinath. With the inspiration, high morale and guidance from respected teachers and well-wishers, the researcher would like to choose Pashupatinath as my field of study.

After receiving the official permission letter from Dean's office along with a bag full of questionnaires, checklists and interview documents, researcher went to Pashupatinath to initiate research in the last week of *Ashadh*, 2075. The duration of field work were conducted on 2075-2077 B.S. in Pashupatinath area. It was about 6 o'clock in the morning. The researcher was just about to start my research standing along with the line of pilgrims where researcher was obstructed by security guards and some police officers. They interrogated me with a lot of questions like, where was from, what was doing there, which project belonged to, how much earning from that work, how they would be benefitted from me, did researcher have permission from *Pashupatinath Kshetra Bikash Kosh* (PKBK) and so on. The researcher showed them the official permission letter given by Dean Office but they did not accept the letter. After that, researcher contacted the Dean Office and then, the Dean office wrote a letter to the PKBK to let me do my research. Only then, I was allowed to carry out my research.

The month of *Shrawan* and Monday are the major attraction for the pilgrims of Pashupatinath temple. After entering the Pashupatinath area, I found a kind of discrimination, to be more specific 'haves' and 'have-nots' discrimination among the pilgrims.

3.4.1.3 Beginning from Informal Talking

The philosophical base for my study was mix method approach and considering this, researcher designed the closed-ended and open-ended questionnaires and checklists for my study. Though researcher carried the bundles of prepared checklists and questionnaires for the interviewing purpose, the researcher came to know that those

tools have to be modified and changed since the reality was totally different to those of my prepared materials at home.

Accepting the reality of my site, started my further study by initiating informal conversations, contacts, relationships and meetings with site officials and the concerned authorities to forward my research work.

The researcher started informal interviews with the pilgrims entering the Pashupatinath from all four doors and also with the *Mul Bhatta*, priests, *Bhandaris*, monks, *aghoris*, Brahmins, service workers, guards, etc. From these interviews, the researcher came to know that the busiest time of pilgrimage is from 6 am to 8 pm and a large number of people visited the temple during month of *Srawan* and *Jestha* as well as special festivals like, *Maha Shivaratri*, *Teej* and *Bala Chaturdarshi*. The researcher also acquired information about the management of the queue of pilgrims, drinking water and other quality services facilities, lodging facilities, praying and worshipping facilities to pilgrims and visitors from the staffs of PKBK.

The researcher ensured to acquire certain information like spiritual aspect of Lord Pashupatinath focused on Shiva Puran, motivation factors behind pilgrimage, willingness, and flow of pilgrims after the informal meetings and conversations with concerned pilgrims, experts, individuals and authorities. Similarly, the researcher obtained the information regarding the economic contribution of pilgrims and institution of spiritual tourism along with the concerned topics from the concerned authority and informal meetings.

3.4.2 Survey on the Flow of Pilgrims

Stoddard, 1994, was one of the chief scholars of Pilgrimage Tourism. Based on his study, there are three major approaches for determining the major pilgrimage places:

1. Depend on holy literature
2. Flow of pilgrims numbers
3. Judgment of panel experts

Based on the holy literature, Pashupatinath falls under the category of the major Hindu pilgrimage place. The most discussed *Shivalinga* and *Shivatatwa* is found on

ShivaMahapuram Pashupatinath among all of the others found in four *Vedas* and eighteen *Puraans*.

In similar vein, through this study, the researcher also desired to study and find out whether to categorize Pashupatinath as a ‘major pilgrimage place’ based on the flow of pilgrims numbers or not. So, the researcher tried to study the flow of numbers of pilgrims attracted to Pashupatinath on daily, monthly and yearly basis.

3.4.2.1 Direct Counting

Pilgrimage flow survey was carried out in Pashupatinath area. Enumerators were placed in all the entry point (Four point *Char Dhoka*) and counting was done by marking in the form from 6 am-6 pm. It was not possible to count for all the 365 days in a year. So, the counting was done keeping in view the peak and low flow time. Information about the timing of peak flow and low flow was obtained through focus group discussion (FGD). After having information, counting was carried out. Table 3.1 shows the date in which the flow of visitors was counted. Based on the result of this count, daily, monthly and annual flow was estimated through focus group discussions. The result was used as the basis to estimate the flow on those days and months which were not surveyed. During key informant survey, it was asked how the flow fluctuate (in percent), keeping in view the results of the count.

The flow of pilgrims has not yet been generated and recorded in Pashupatinath. So, efforts were made to estimate the flow through two different methods – direct counting and FGD. The estimation of actual data is a very complex task during the individual study. From the FGD, researcher came to know more pilgrims visited Pashupatinath in the month of *Shrawan* and *Jestha* and the least pilgrims visited the Pashupatinath in the month of *Asoj* and *Poush*. So, researcher noted these 4 months as the highest and lowest month of key pilgrims flow.

From the spiritual viewpoint, the month of *Shrawan* and Mondays have a special affiliation to Lord Shiva, so researcher started the direct counting of the flow of the pilgrims from *Shrawan Sakranti* to *shrawan Mashant* (Till 31 days of *shrawan* month 2075). Likewise, above noted 4 key months was respectively direct counting of flow of pilgrims.

Considering the special days of Shiva (Monday and Saturday), the special *tithis* (*ekadashi, trayodashi, chaturdashi, poornima, aunshi, teej etc*) and the special month (*Shrawan*) affiliated to Pashupatinath were high in flow of pilgrims. The police and officials of PKBK also were cooperative in my task. The researcher personally worked on the field work on other days than the special days but due to the limited resources and excessive crowd, there were even chances for the estimation failure. So that, the researcher opted to PKBK data for the data regarding special days. On the basis of data of these four months and carrying out FGD (Focus Group Discussion) process with concerned institutional and personnel. The researcher extracted the information and estimated data of the remaining eight months. Similarly, researcher also calculated data and information of that year and again based on FGD based estimated data of 5 years and verified it from, KII, priests, *bhandaris*, and other concerned authorities of PKBK. The tools used in the survey are presented in appendix D, F and G.

Table 3.1: Direct Counting of Pilgrims Both the Peak and Lean Season

S.N.	Flow Counting Date	Remarks
1	2075 Srawan	All the days in this month
2	2076 Jestha	All the days in this month
3	2075 Asbin	All the days in this month
4	2075 Pausa	All the days in this month
5	2075 Bhadra Teej	special occasion and tithi, direct counting impossible, estimate of PKBK
6	2075 Kartik Balachaturdashi	special occasion and tithi, direct counting impossible, estimate of PKBK
7	2075 Phalgun Maha ShivaRatri	special occasion and tithi, direct counting impossible, estimate of PKBK
8	2075 Srawan, Sombar, HariSayani Akaadashi	Tribal special occasion and tithi, direct counting impossible, estimate of PKBK
9	2075 Srawan, Guru Purnima	special occasion and tithi, direct counting

During key informant's interview and focus group discussion, it is reported that most of the pilgrims visited the Pashupatinath in the month of *Shrawan* as it is the special month of Lord Shiva. Many pilgrims come to visit the temple of Pashupatinath owing to the visit of Indian PM Modi and also in order to escape the very hot summer days of South India in *Jestha*. So that, *Jestha* is another high month of flow especially for

Indians. The flow decreases in *Asoj*. It is due to *pitripakshya* and *Vijaya Dashami*, the greatest Hindu festival in Nepal. Due to excessive cold in the month of *Poush*, the least number of pilgrims arrived here during this month. Direct counting of the flow of pilgrimage covers both the peak and lean season.

3.4.2.2 Focus Group Discussion (FGD)

A concentrated group conversation was held in order to generate information on i) flow situation of pilgrims to Pashupatinath ii) service facilities iii) motivation factors and iv) economic contributions issues.

During the FGD of this field study, it was found that the largest flow of pilgrims in the Pashupatinath temple was in the month of *Shrawan* and *Jestha* while the lowest flow was in the month of *Asoj* and *Poush*. After considering this information as a base, FGD was launched in collaboration with concerned pilgrims, authorities and personnel of Pashupatinath. The obtained statistical data was verified after the massive discussion considering and noting *Shrawan* as the month with the largest flow of pilgrims. Assuming the month of *Shrawan* as 100%, the base of all months and the estimated flow of pilgrims of the whole year was considered. In collaboration with PKBK, that year was considered as a 100% statistical base and the estimation of five other years was made. The estimate was done after my four months of study in the respective field along with the conversations and meetings with concerned authorities and personnel.

In similar vein, the data and information obtained through the in-field interview considering the objectives of the study were also widely discussed organizing the FGD with the concerned authorities and organizations. And the data and information obtained from the interviewees and key informants were transcribed only after the discussion and reached to a specific conclusion.

The total number of participants in FGD was 26, table 3.2 shows its details about discussion group and participants. There were four subjects discussed i) flow of pilgrims estimated, ii) sufficiency and availability of service facilities, iii) Movement and willingness, and iv) Economic contributions. The tools used in the survey are presented in appendix D to G.

Table 3.2: Subject Discussed Participants in FGD

S. N.	Subject Discussed	No. of Participants
1	Flow of pilgrims estimations	6
2	Sufficiency and availability of service facilities	6
3	Movements and willingness	7
4	Economic contributions	7
Total		26

3.4.3 Interview with Respondents for their Perception (Opinion Survey)

Pilgrims visiting Pashupatinath were identified and surveyed. Both closed-ended and open-ended questions were constructed throughout the questionnaire preparation phase. Emphasis was especially placed on open ended questions so that the real facts, figure and information were judged from the respondent's answers.

In order to learn the in-depth perception of pilgrims, the questionnaire was designed. The pilgrims' profile such as nationality, age, sex and profession was asked for closed study and discussion. Two hundred pilgrims were selected on a random basis for the survey. The choice and purpose of visiting Pashupatinath as a pilgrimage destination was asked to obtain the actual reason for visiting Pashupatinath. To obtain the desired information, the pilgrims were asked whether they were satisfied or not with the existing facilities and cultural services. Suggestions to improve the existing pilgrimage tourism services were expected from the pilgrims. The information regarding pilgrims expectations, explore services, facilities, flow of pilgrims and willingness inquire what were the prime and religious motivation factors, willingness to visit Pashupatinath, economic contribution and spiritual aspect of Lord Pashupatinath, length of stay, the amount of expenditure, perception regarding pilgrims whether they would like to revisit were some of the queries.

It was not possible to interview all the visitors (Pilgrims) visited Pashupatinath area. Keeping in view the time and cost limitation for census survey, a limited number of visitors were determined for interview. Quota sampling of 200 visitors were determined keeping in view the minimum statistical norms for representation and data analysis. When the sample size is large, the computed from simple random sample is nearly normally distributed, according to the Central Limit Theorem. Additionally, it

is generally accepted that a sample size of 30 or greater is the bare minimum required for a normal distribution (Deniel & Terrell, 1995). Systematic random sampling was adopted while selecting the visitor for interview. One person was chosen in every 100 persons.

There were different kinds of pilgrims in Pashupatinath. Considering the mixed method approach as the basic philosophy, a set of close-ended questions for pilgrims and open-ended questions for experts were prepared. After formal meetings and interviews with respondents and keeping in mind the objectives like analyzing the services and facilities to the pilgrims of the Pashupatinath area and exploring the motivational factors and willingness of pilgrimage, spiritual aspect of Pashupatinath and economic contribution of pilgrims, the following problems occurred.

3.4.3.1 Time-related Problem

Most of the pilgrims avoided me citing their hurry, late for bus, and plane. And, citing different reasons, such as, they came for worshipping, they have to catch up their friends and family, they came for spiritual peace, for building the friendship of two countries, they avoided to participate in the interviews. Police too used to order the pilgrims to go out. In addition to this, a single interview took nearly ten minutes. The researcher was in a dilemma about what to do next. I somehow persuaded the priests, *bhandaris* and police and it made the work somehow easy.

3.4.3.2 Language-related Problem

Most of the pilgrims could not respond in English and we had prepared the questions in the English language. I also prepared questions in Nepali language upon the suggestions from the Nepali pilgrims. However, it did not work as the South Indians could not speak English, Nepali and Hindi as well. They just have fluency over their mother tongue only, i.e. *Kannada* and *Telugu*.

3.4.3.3 Dress-related to Problem

Majority of people surveyed were Indian-origin pilgrims during my interview because of spiritual and religious belief that Pashupatinath is considered as the head of the *Kedareshwar Mahadev*, a pilgrim site in the Indian state of *Uttarakhand*. They came to Pashupatinath only after their visit to *Chaar Dhaam*, *Saptapuri* and *Dwasdas*

Jyotirlingas according to Hindu philosophy. So, they are considered to have more spiritual and religious knowledge of *shivattwa shivalinga* and Pashupatinath, its meaning, deeds and meditation regarding Lord Shiva. The researcher acquired this information from some literature review like Shiva Maha Puran and people with adequate knowledge about *Shivatattwa*, like monks, priests, etc.

Indian pilgrims were selected for the interview and requested their ten minutes time for my interview after greeting them '*Jay Shambhoo*'. The researcher thought that owing to my Nepalese attire with *Dhaka topi*, some of them denied the interview. They used to ignore me saying that they lacked the time and could not understand my language. To solve those problems, I changed my attire to Indian style with *Kurta, Pijama, Dhoti, Tika* and *Rudrakshamala*. To my surprise, there were lines of interviewees ready for the interviews. They guessed me from *Benaras* and questioned me if researcher were from *Benaras*. The researcher also continued the conversation saying "Yes, please." Although the researcher had handed around 400 questionnaires, table 3.3 shows its details date and number of pilgrim's interview but only got back fully filled up from 200 of them. So that, For the purpose of this study, 200 pilgrims were randomly selected as respondents. The tools used in the survey are presented in appendix A to G.

Table 3.3: Date and No. of Pilgrim's Interview

S.N.	Date of interview	No. of Distributed Questionnaires	No. of returned by fulfilling's
1	2075 Srawan	100	50
2	2076 Jestha	80	40
3	2075 Asbin	20	10
4	2075 Pausa	30	15
5	2075 Bhadra	52	26
6	2075 Kartik	48	24
7	2075 Phalgun	70	35
Total		400	200

3.4.3.4 Interview with Shopkeepers inside the Pashupatinath

Shopkeepers who were seling goods to visitors and service providers inside the Pashupatinath area were identified and interviewed. In order to collect the required

information, the researcher was selected randomly 36 shopkeepers with open ended questions. The information regarding shopkeepers, types of shops, the total number of shops, average investment, average employments, causes of choosing this occupation and economic contribution were the some of the queries. The tools used in the survey are presented in appendix C.

3.4.4 Key Informant Interview (KII) with In-depth

Interviews produce insightful data regarding lived experience and its interpretations. The interview is now considered a standard component of modern mass culture that is mediated. However, the interview is a negotiated text that occurs at the intersection of race, class, gender, and power (Creswell, 2019). The interview is the dialogue, the practice of listening and posing questions. Since at least two persons shape the actual interview scenario, it is not an impartial instrument. In this case, responses are provided. Thus, based on particular interactional occurrences, the interview generates situated understanding. The interviewer's subjective qualities, such as their emotions, views of reality, and perceptions, have an impact on this technique (Denzin, 2005).

In order to achieve the study's goals—namely, evaluating the spiritual aspect of Lord Pashupatinath, services, pilgrim flow, pilgrims' motivation and willingness to visit Pashupatinath, as well as the pilgrims' economic contribution to Pashupatinath—an extensive in-field key informants interview process was employed.

For the purpose this study, 22 experts were randomly selected of related sectors of pilgrimage tourism of Pashupatinath. Major planner and policy maker of pilgrimage tourism of Pashupatinath were identified and in depth information regarding the knowledge and deeper understanding of the spiritual aspect of Pashupatinath based on Shiva Mahapurana was achieved; experts, academics, *Mull Bhatta*, *Bhandari sadhus* and *santas* with *Shivatatwas*, priests, *pundits*, *baidhyas*, *guthiyars*, current and ex-members of *Pashupati Kshetra Bikash Kosh* (PKBK), experts of Shiva Purana, culture specialist of PKBK; experts of pilgrim tourism sectors, senior professors of related subject. In-depth information regarding with the selected key informants to explore special focused and analyzed on spiritual aspect of Lord Pashupatinath, flow of pilgrims, quality services, motivations and willingness to visit Pashupatinath and their economic contributions in pilgrimage tourism of Pashupatinath. Those respondents were reported, the knowledge and information regarding the Shiva Maha

Puraan was also achieved since the knowledge and information of Pashupatinath would be incomplete in the absence of Shiva Maha Purana. The tools used in the survey are presented in appendix F.

3.4.4.1 Procedures of Shiva Maha Purans Study

According to KII knowledgeable personalities of Lord Pashupatinath (*Mul Bhatta, Bhandari, Dr. Swami Prapannachrya, Swami hariDas, Prof. Bidur poudel, Khem Raj Keshabsharan, Damodar Gautam, Dr. Govinda Tandan* etc) The shiva Maha puran is the most important and more prominent factor for deeply study about Pashupatinath and his all aspect of spiritual knowledge. The study is not complete without this Puran, so that it is necessary to mention here.

The shiva Mahapurana is the most important and more prominent factor for deeply study about Pashupatinath and his spiritual knowledge. It is considered the highest Purana in Hinduism. Rishi Ved Vyasa is the author of the Shiv Purana. The Mahapurana is a scripture that describes the universe's creation, preservation, and final annihilation. It also provides guidance for worshipping Shiva, the Almighty God. After the reconstruction and the abridgment by Veda Vyasa, the extant text comprises Sapta Sanhita, Eleven Khand, 457 Adhyaa and 24000 Slokas.

Based on the Shiva Datta Shastri (2014), Hindi translation book of ShivaMaha Puran. The researcher was started its *Ist Adhayas Paath* in morning with *Sanskrit* then evening reading its meaning in Hindi and translated or concluded in English. Same the way, everyday morning I was read one Adhaya that took 457 days and concluding each and every *Adhaya* in tabulation form. It was unique and first study of Lord Pashupatinath which covers spiritual aspect based on Shiva Maha Puran.

3.5 Sampling Technique

For this study systematic random sampling was adopted. One person was chosen in every 100 persons. Data were collected from 200 randomly selected respondents.

It was not possible to survey all the visitors (Pilgrims) visited Pashupatinath area. Keeping in view the time and cost limitation for census survey, a limited number of visitors were determined through sampling. Quota sampling of 200 visitors were determined keeping in view the minimum statistical norms for representation and data

for analysis. When the sample size is large, the computed from simple random sample is nearly normally distributed, according to the Central Limit Theorem. Moreover, it is generally accepted that a sample size of 30 or greater is the bare minimum required for a normal distribution (Daniel & Terrell, 1995).

Table 3.4: Methods and Tools Used

Step	Research tools	Respondent site	Purpose
1	Observation	Selected sites	Rapid participant's observation of field visit of Pashupatinath was performed and collected the general idea about the pilgrimage tourism. To prepare inventory, to study behavior of respondent and nature of their <i>Tirtha Yatra</i> .
2	Survey on the flow of pilgrims	Selected all respondents	Rapid survey on the flow of pilgrims, find out the how many pilgrims visited in special day (Monday, Saturday) special Tithi (Yakaadashi, Chaturdashi, Purnimaa, Teej, Balachardasi and Mahashivaratri) and special month (Srawan) count the pilgrims flow in daily, monthly and yearly to know the what is reality of pilgrims number who visited Pashupatinath.
3	Interview with Pilgrims visiting Pashupati area using structured questionnaires	Selected respondents	The information regarding pilgrims, explore services, facilities and flow of pilgrims, inquire motivation, willingness of visit, Spiritual aspect and economic growth of pilgrimage tourism in Pashupatinath.
4	In-depth Interviews with key informants using checklist	Selected respondents	In-depth interview regarding with the selected key informants to explore deep information about spiritual aspect of Lord Pashupatinath, motivation factors and economic growth of pilgrimage tourism in Pashupatinath.
5	Focus Group Discussion using checklist	Selected respondents	FGD regarding with the selected different group of pilgrims and expert of pilgrimage sector to explore estimate of flow of pilgrims, services, facilities, motivation, willingness and economic growth. To find out what was reality of spiritual aspect of Lord Pashupatinath.

3.6 Tools of Data Analysis

Using both qualitative and quantitative tools and techniques, as well as mix methodologies, the acquired data have been rigorously evaluated. Examine was done after the tabulation and edition of the data. The first phase of data analysis comprised of categorizing the data which was acquired from the questionnaire interview survey flow of pilgrims in Pashupatinath. Those data were coded and tabulated with the help of SPSS (Statistical Package of Social Sciences). In second phase, field survey attribute data were entered by the help of tabulations. Similarly, in third phase, pilgrims' interviewed data were tabulated in SPSS after coding the questionnaires. The purpose of the in-depth interviews was to gather the opinions, feelings, stories, perceptions, truth, and reality of the spiritual aspects of Lord Pashupatinath from specialists. One important method for gathering and documenting knowledge is taking notes. Their opinions and impressions were examined and confirmed. To construct this study, both descriptive and analytical methods were applied to the transcribed data. Finally, the data collected from the FGD and KII interviews were note recorded in Nepali script. It was translated and transcribed in English script for purpose of analysis and interpretation in comprehensive form.

Besides these, maps, table's charts and diagrams are used for the presentation of findings. Geographic information system (GIS) and Global position system (GPS) was applied for mapping. The descriptive method was used for presenting the finding of the study. SPSS analysis was used to analyze the correlation between willingness of pilgrims and other variables. Collected data have been analyzed using simple statistical tools like percentage so that it could be presented in a clear and more comprehensive way through diagrams, figures and tables.

3.6.1 Statistical Tools: Mean and Spearmans Rank Correlation Coefficient Analysis

Same the way, Researcher also tried to capture and adopt the causal relationship between willingness of flow of pilgrims to pilgrimage tourism of Pashupatinath with factors responsible for them using five-point Likert scale. To explore the relationship between willingness and other independent variables, correlation coefficient was calculated.

To calculate mean the responses of participants were calculate as: 5*no. of participants on strongly agree + 4* no. of participants on agree + 3 * no. of participants on undecided + 2 * no. of participants on disagree + 1 * no. of participants on strongly disagree and divided the sum by the total no. of respondents 200.

To measure the perception of the visitors, correlation test has been used. Correlation test for causal relationship between willingness of flow of pilgrims to pilgrimage tourism of pashupatinath. To calculate the correlation between any two independent variables, Spearmans Rank correlation coefficient was calculated using SPSS 23 version with following formula.

$$r_R = 1 - \frac{6\sum_i d_i^2}{n(n^2-1)}$$

Here,

n = number of data points of the two variables

d_i = difference in ranks of the “ith” element

3.6.2 Likert Scale

Using a Likert scale, pilgrims' opinions, perceptions, and views were assessed in this study. Rensis Likert created the Likert scale in 1932. This rating scale is often used in social science research to measure ordinal data. Likert items are straightforward statements with five or seven point ratings ranging from "strongly agree to strongly disagree," allowing respondents to express how much they agree or disagree. According to Bhattacharjee (2012), p. 47, typical Likert fivefold categorizations are as follows:

Strongly agree

- Agree,
- Disagree,
- Neutral,
- Strongly disagree.

A five-point rating system that goes from strongly agree to strongly disagree, with a neutral point in the middle, is frequently used to summarize the degree of agreement (Smith, 1989, p. 72). According to Bhattacharjee (2012), Likert scales are summated scales in which the total scale score is the sum of the attribute values of each item that the respondent has selected.

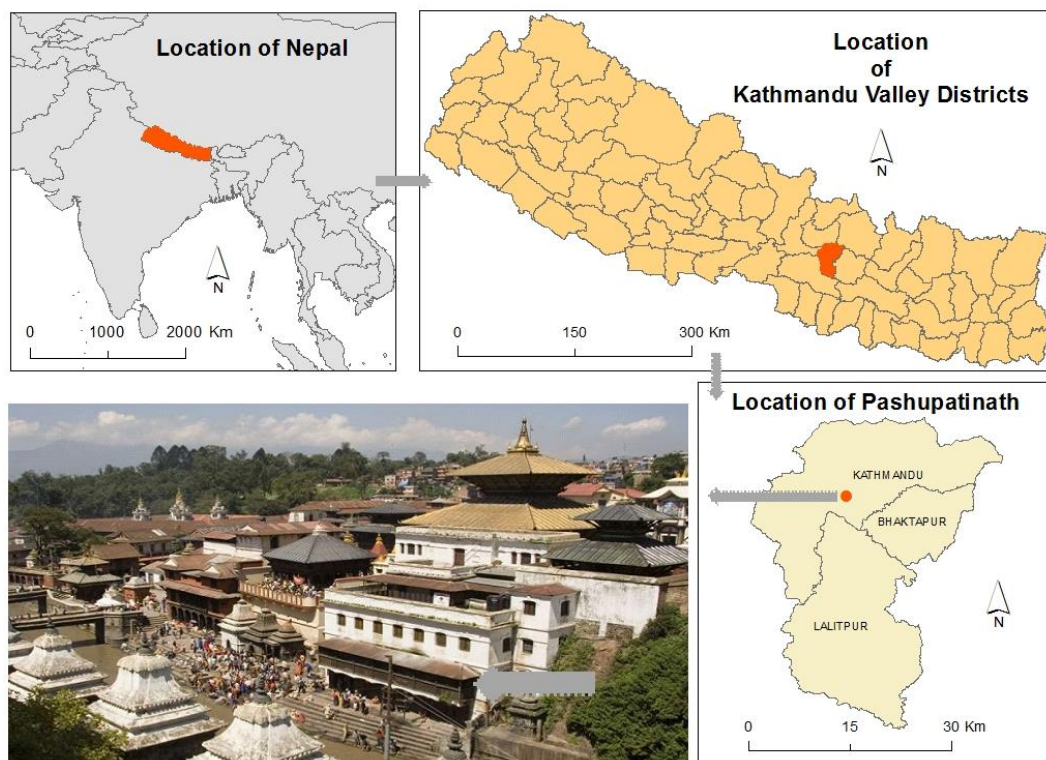
CHAPTER - IV INTRODUCTION TO THE STUDY AREA

4.1 Sacred Geography of Pashupati Kshetra

4.1.1 Location

The Kathmandu Valley is situated in northeastern Nepal, at an average elevation of 1350 meters above sea level, and is situated between latitudes 27° 32' 13" and 27° 49' 10" north and longitudes 85° 21' 31" and 85° 31' 38" east. The Bagmati River is the most important holy river in the city and flows through the Kathmandu Valley. About 5 kilometers to the east of Kathmandu's downtown is where you'll find the Pashupatinath temple. There is a great deal of physical and environmental diversity in this area. There are plains, forests, little peaks, etc.

The coverage of the *Pashupati Kshetra* is divided into the three parts; I) Core area ii) Monumental zone and iii) Continuum zone. Its total coverage is 281 hectares. But the coverage of core area of Pashupatinath temple is only 251.5 sq meter. There is a small forest named *Shleshmantak Ban* or *Mrigasthali* inside the Pashupati area where many monkeys and deers (which are kept by fencing the forest) are available. Now a day's deer are kept to identify *Mrigasthali* as the place of deer in reality.



Map 4.1: Location Map of Pashupatinath

4.1.2 Geographic Location, Sacred Sites of Pashupati Kshetra

In the seventy first chapter of the *Skandapurana* we get a detailed sacred geographic description of the *Pashupati Kshetra*. *Rishi Skanda* while talking to *Rishi Agastya* say that *Pashupati Kshetra* is a *Mahatirtha* (Major pilgrimage center), sacred Kshetra and It is the location where one can obtain Dharma, Artha Kama, and Moksha on a daily basis (Jha, 1995).

The principal holy locations in Pashupati Kshetra are listed below. The largest Hindu temple in Nepal is located in Kathmandu and is called Pashupatinath Temple. It is regarded as Lord Shiva's oldest and holiest temple. Numerous Hindu devotees visit the Pashupatinath Temple daily. It is a popular site for pilgrims who follow Lord Shiva in Asia. Lord Pashupati, a manifestation of Lord Shiva, is the subject of the two-story temple. Since 1979, the Pashupatinath Mandir and its complex have been a part of the UNESCO World Heritage Site.

It is stated that the Bagmati River is a hallowed location for cremations, and people think that bathing in it helps atone for sins. Witnessing the daily Bagmati Ganga Aarti is another well-liked event that takes place at Pashupatinath Mandir. Guheshwori Temple is located close to Pashupatinath Temple. The Guheshwori Temple honors Sati Devi, the wife of Lord Shiva. Out of the 108 Shakti Peethas, this one is a Shakti Peetha. It is supposed that Shiva carried the body of the goddess Sati as she passed away and traveled the cosmos. One of the body parts that fell along the way landed here. Today, the holy site is known as Guheshwori Temple. In addition, we may view Mirgasthali, the location where Shiva and Parvati assumed the form of deer, Goraksha Temple, Yogi Narhahi Nath Aasram, and Vishwroop Temple on the route to Guheshwori. Hinduism holds that the Char Dham Yatra may only be completed after visiting the Pashupatinath Temple in Kathmandu, Nepal. There is a massive bronze statue of the Nandi bull in front of the western entryway. In addition to a large number of Vaishnav and Saiva temples and shrines.

The primary idol of Pashupatinath is a stone lingam adorned with a silver serpent. There are five faces and four sides to this lingam. Every face has a Kamandalu and two hands holding a Rudraksha mala. Upon entering the opulent arch entrance, they were greeted by a golden bull statue, believed to be Lord Shiva's enabler. The

architecture of Pashupatinath Temple is pagoda-style. Statues of Lord Ganesh, Lord Parvati, Lord Kumar, and Lord Ram with Sita, Hanuman, and Lakshmi were discovered. Since the first temple was constructed around 400 AD, it is the oldest in the Kathmandu Valley and a significant historical site. Large amounts of gold are embedded in the temple's tower and roof. The enormous bull figure within the temple is likewise constructed of gold, and the entrances are coated with silver sheets. In contrast to other Shiva temples, this one has a distinctive lingam. The god is a five-sided edifice with four faces on the lingam, with the top part identified as Ishan (Tandan, 2046).

Generally, it is agreed in well cultural Hindu society about four faces of lord Pashupatinath which are recognized as *Char Dham* of Hinduism. South face of the Pashupatinath is called 'Aghor' which is known as *Rameshwor* also. Eastern face of lord Pashupatinath is known as 'Tatpurush' which is known as *Jagannath*. Northern face of lord Pashupatinath is called 'Bamdev' which is known as *Ardhanarishwor* and *kedareshwar* also, western face of lord Pashupatinath is known as 'Saddhojat' which is also called *Dwarikadhish*.

On the south east corner of the Pashupatinath courtyard there is a *Kirtimukh Bhairab* where animal sacrifice is allowed. There is a small shrine which has a huge figure of *Unmatta Bhairab*. *Kotilinga* Temple situated on the south outside direction of pashupatinath there are huge number of *Shivalinga*. This is called 184 *Sivalinga shrine*. *Nawagrah* and *Hanuman* idols are located in south western part of pashupatinath main temple.

The hundreds of temples and thousands of idols of different gods and goddesses that can be found at Pashupati Kshetra, a sacred site for Hinduism, include the Vasuki Nag Temple, Unmatta Bhairava Temple, Laxmi Narayana Temple, Hanuman shrine, Nawagrah, 184 Sivalinga shrine, Ram Mandir, Vishwarupa temple, Guhyeshwari Temple, Gauri Ghat, and Arya Ghat, among others. Along the revered Bagmati River, these temples as well as additional statues, inscriptions, ashrams, and Dharmashalas have been constructed over time.

Situated on the eastern side of the Pashupatinath Temple, **Arya Ghat** is well-known for the final rites that Hindus, in particular, undertake there, which involve burning

the body of the deceased and pouring the remaining ash into the Bagmati river. The most significant Ghat for Hindus' final rites is Arya Ghat.

Gauri Ghat: is situated on the north side of Bagmati River where the Bagmati flows through cut out hills. This sacred site is the famous *Gauri Ghat*, where Gauri or Parvati used to take her bath.

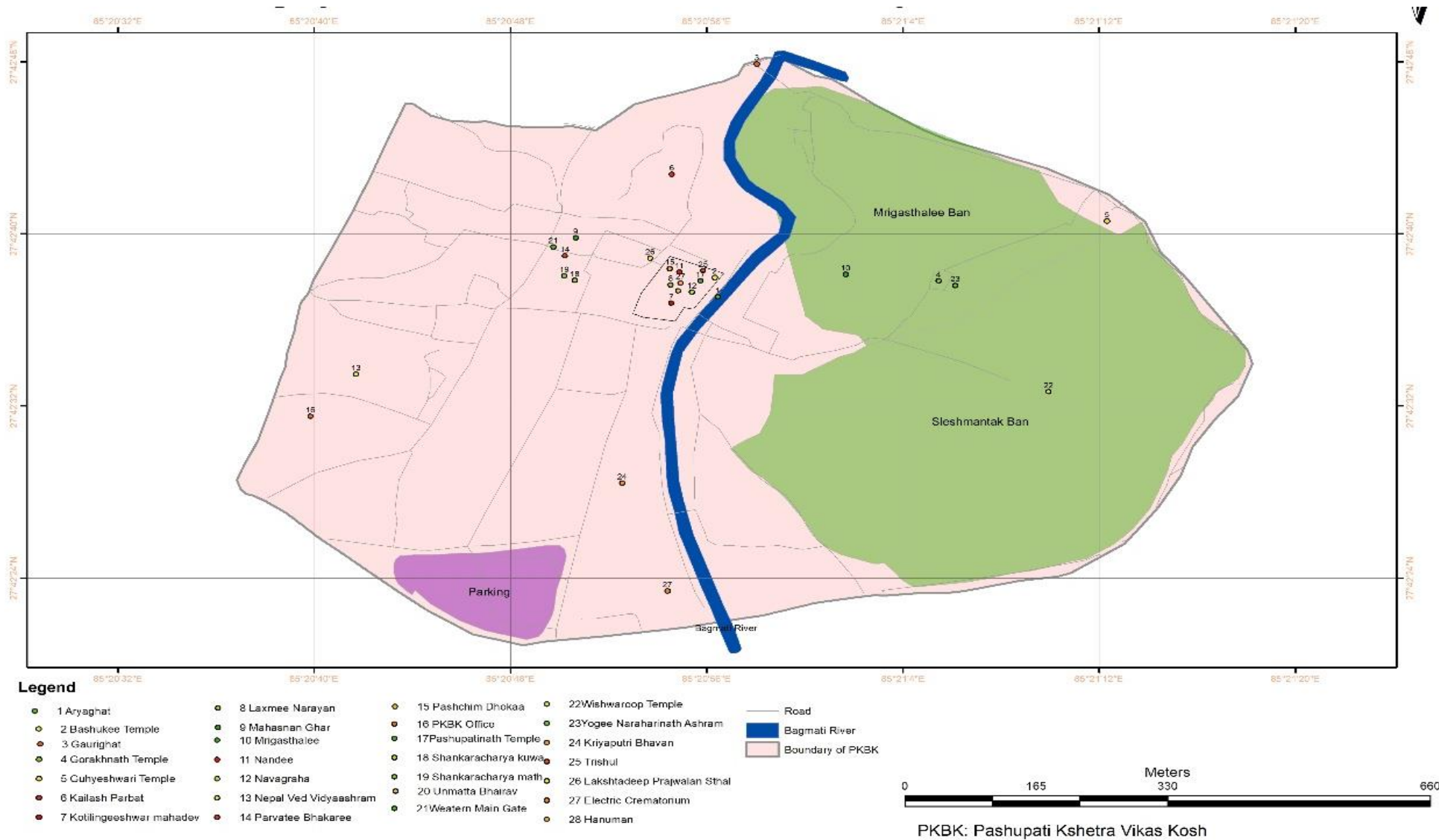
Basukinath Temple: is situated on the east corner a few steps of Pashupatinath Temple. Basukinath means snake god, snake worship was introduced in Pashupatinath in 1640 by king Pratap Mall.

Laxmi Narayana Temple: on the western side of Pashupatinath is famous for *Bishnu* or *Laxmi Narayan* Temple, it was built in one night in 1929 in memory of Chandra Samsher Rana Prime minister. It has beautiful image of Narayan or Bishnu.

The Gorakshanath Temple: honors Gorakhnath, who is greatly respected by both the Nepalese people and their ruler. The primary idol of Gorkha was Gorakhnath, a highly enlightened Mahayogi with strong moral principles, self-control, and spiritual strength.

Vishwarup Temple: is located in a big courtyard about 180 m. east of the forest hill between Pashupatinath and *Guheswari*. Hindus worship this image as *Bishnu* while Buddhist regard it as *Chemchog Lokeshwar*.

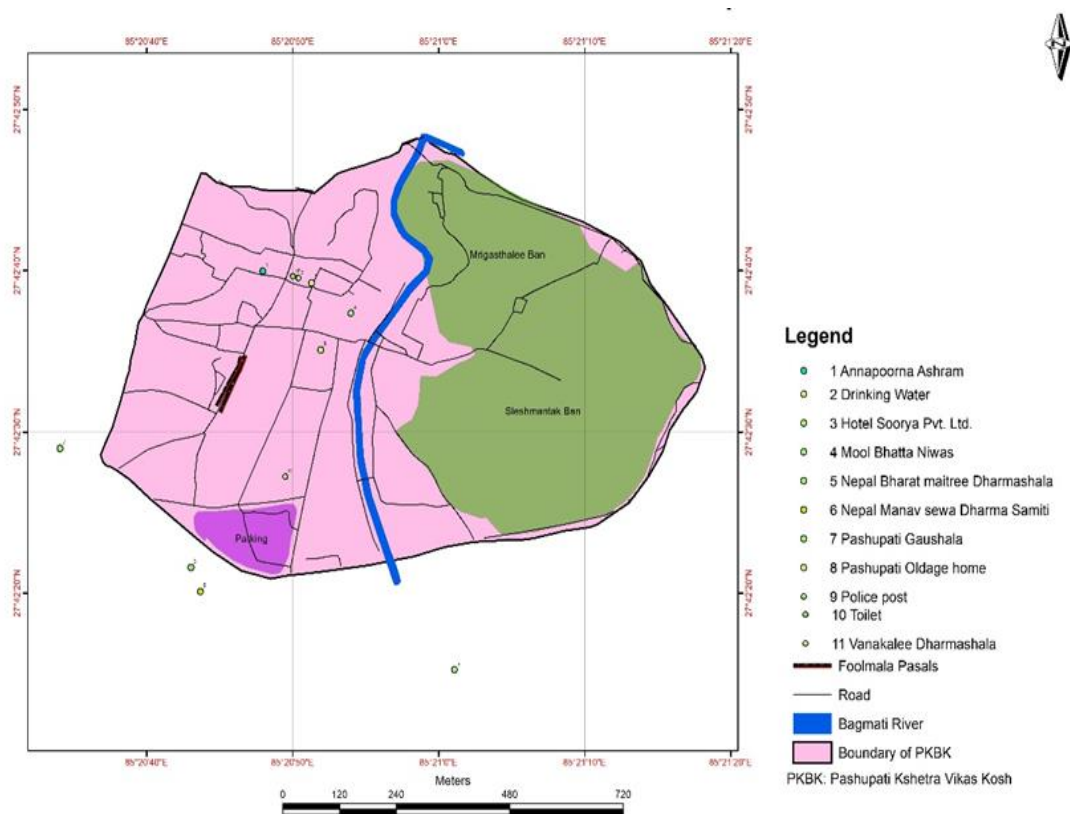
Guheswari Temple: going ahead of *Gorksha* temple following some steps down we come to the most famous *Guheswari* temple. Entry inside it is not allowed to non-Hindus but you can see the beautiful architectural style of temple. This temple is dedicated to Goddess *Gauri* or *Parvati* consort of Lord Shiva Pashupatinath.



Map 4.2: Geographic Location of Sacred Sites in Pashupati Kshetra

4.1.3 Availibility of Service Facilities and Accomodations

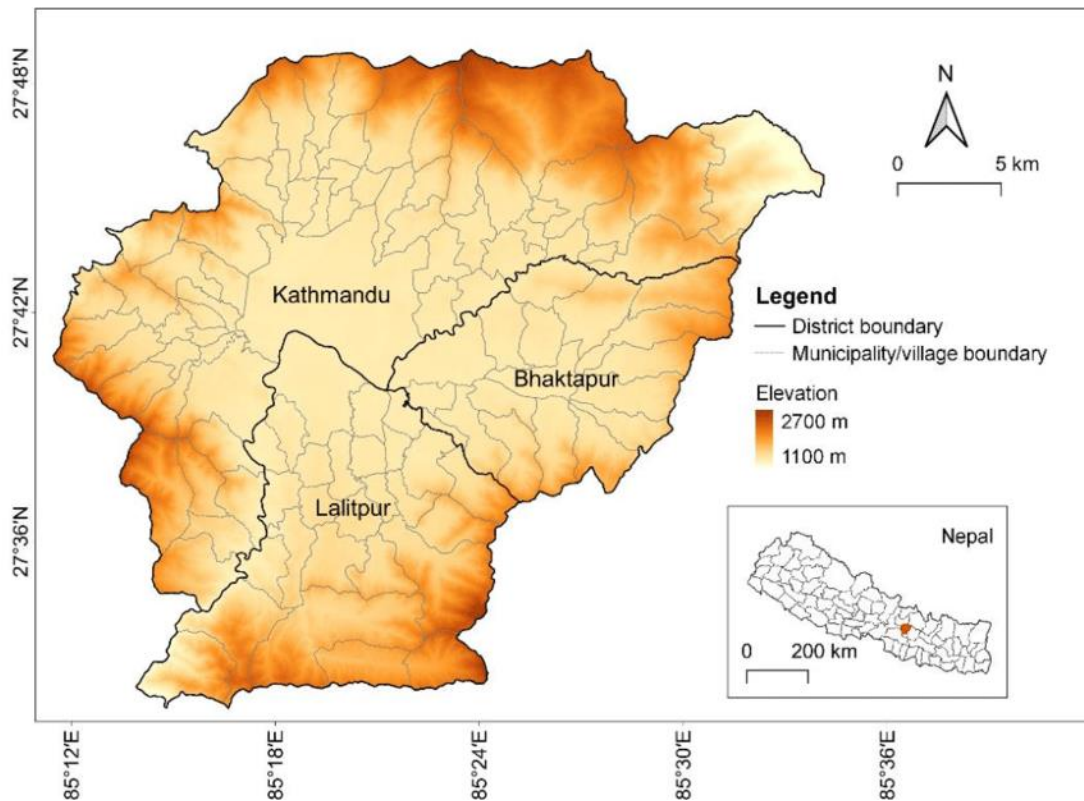
Map 4.3 shows that locations of different services and accomodations in around *Pashupati Kshetra*. The main facilities are drinking water, toilets, flower shops and security post. *Annapurna Asram*, *Mool Bhatta Niwas*, *Nepal Bharat Maitrai Dharmashala*, *Pashupati Gaoshala Dharmashala*, *Bridhasram*, *Nepal Manab Sewa Samiti* ect are available for accommodation for pilgrims.



Map 4. 3 : Service Facilities and Accomodations of Pashupati Kshetra

4.1.4 Relief Features

The Kathmandu Valley is located in the hilly Midland region, which is sandwiched between Mahabharat Lek and the Himalayan range to the south. The region's terrain is primarily made up of valleys, low tablelands, hills, and basins. The size and extent of this topographic subunit are the greatest. Its altitude spans from 900 meters to 1800 meters. Tectonic forces are responsible for the majority of the midland section's sizable basins and valleys. There are theories that the tectonic lake that formed in the down warp is what gave rise to the Kathmandu valley. Later on, it vanished partially as a result of filling with sediments from nearby ranges and partially as a result of an outflowing river cutting off its outlet at Chovar (Shrestha, 2004).



Map 4.4: Relief Feature of Kathmandu Valley

4.1.5 Climate and Precipitation

The Kathmandu Valley experiences a subtropical cool temperate climate, with average annual humidity of 75% and maximum temperatures of 35.6°C in April and -3°C in January. In general, summer temperatures range from 19 to 27 degrees Celsius, while winter temperatures range from 2 to 20 degrees Celsius. 1400 millimeters of rain occurs there on average, with the majority of that falling between June and August (Shrestha, 2004).

4.1.6 Natural Vegetation

Kathmandu valley is located on sub-tropical cool temperate zone with reference its altitude where deciduous monsoon forest is found. In the upper parts of this forest, coniferous mixed forest is found. But lower altitude of this region evergreen mixed forest is found. The natural vegetation of Kathmandu valley is deciduous monsoon forest within the altitudes of about 1200m-2100m. Though deciduous forest are most dominant by Sallo, Uttis, pine and bamboo. The forest is valuable not for timbers but for fuel wood (Shrestha, 2004).

4.1.7 Drainage Basin

The drainage of the Kathmandu Valley mainly comes from Shivapuri National Park in the north of Kathmandu. The rivers of Kathmandu Bagmati, Bishnumati, Rudramathi and Manohara (Salinadi) are places of cultural importance and are home to various religious sites. H. Gokarna, Pashupati, Pachali Bhairav, Jal Vinayak, Sova Bhagawati and Sankhu are located on the banks of these rivers. Rivers are of cultural importance in Hindu society. Various cultural activities such as upanayans, weddings and antesti (funerals) are held on the banks of the river. Consequently, the rivers of the Kathmandu Valley are significant from a religious and cultural perspective. The extremely polluted river in the Kathmandu Valley is in much worse shape. These rivers are connected to the majority of the drainage systems in Kathmandu, Lalitpur, and Bhaktapur, which contributes to the pollution (Shrestha, 2004).

4.1.8 Soil Resources

The soil structure of Kathmandu valley is lacustrine types. The formation of this soil takes place at the bottom of lakes. It is commonly understood that lakes act as a depository bank of clay and various vegetable substance derived from surrounding areas. After the filling of lakes due to continuous sedimentation for a long period, their bottom forms level plains of fine and fertile soil. It is very rich in humus other plant nutrients and is therefore as productive as alluvial soil. Because of the presence of high proportion of organic matter its color is almost black.

4.2 Administrative and Settlements Setting

The three districts that make up the Kathmandu Valley—Kathmandu, Lalitpur, and Bhaktapur—combine to encompass an area of 899 square kilometers, while the Valley as a whole is 665 square kilometers in size. The whole district of Bhaktapur, 85% of the district of Kathmandu, and 50% of the district of Lalitpur are enclosed by the Valley. There are 150 local administrative units (municipalities and village development committees) in the three valley districts, with five municipalities having the biggest population and economic activity. The Kathmandu Valley, home to 220,000 houses and more than 1.5 million people, is Nepal's largest significant metropolitan center. Compared to the rest of Nepal, the capital city of Kathmandu

Valley has basic utilities such roads, power, gas, water supplies, telecommunications, sanitation, education, and security (CBS, 2011).

The largest city in Nepal and the cultural center of the Himalayas is Kathmandu Metropolitan City (KMC). The city and the neighboring towns in the Valley are among the oldest human settlements in the middle Himalaya, with a combined history and culture that spans two millennia. The Old Kathmandu is a small area of temple squares and winding streets that roughly correlates to the present-day city center. UNESCO has named the old royal palace complex of Durbar Square, which is located in the heart of Old Kathmandu, a World Heritage site (CBS.2011).

Historically, the cities in the Kathmandu Valley were designed to be compact communities that promoted walking and the utilization of open spaces. Nonetheless, in recent times, tremendous urban sprawl with little public open space has resulted from fast and unplanned urbanization (Clean Air Network Nepal, 2013). The demographic data has previously demonstrated how quickly the Valley is growing, particularly in the outskirts of the city. A city with an ancient origins and a majority of its physical structure dependent on the Newar civilization from antiquity to the present.

There are still dense clusters of houses arranged around the courtyards in the ancient city, and these can be recognized as traditional residences. Modern building styles exhibit this change, most notably the flat concrete roofs that have taken the place of conventional tiled roofs. However, the city's physical structure is still in place. The number of major lanes has not increased or decreased despite the advancement of modern times (Pant & Funo, 2007). According to Tiwari (2001), Kathmandu's heritage initiatives have only involved the preservation of monuments. The constructed spaces of the city, including its town level heritage, communal spaces, cultural routes, roadways, and squares, have never been addressed in terms of its spatial elements (Tiwari, 2001).

The city's historical core is being infiltrated by a new type of community that is growing in the suburbs. Although some high-class residences (gated communities) and new townhouses have been built throughout the valley, the pace of urbanization has outpaced the availability of essential amenities like power, clean water, and decent sanitation (Chitrakar, Baker, & Guaralda, 2014).

4.3 Cultural Setting

At least 2000 years ago, during the prehistoric Kirat period, the Kathmandu Valley and its culture existed (Shrestha et al., 1986). The Vansabali chronicles' account of the mythical drainage of the Kathmandu valley is said to have a direct connection to the beginning of this phenomenon. Geological research confirms the legend that the valley floor was once home to a large lake, which was drained by the Chinese saint Manjushree. He made the valley bottom habitable by cutting a path through the ridge at the Chobar Gorge, south of Kathmandu. The chronicles state that throughout time, settlements between the Swayambhu and Gujeswari territories combined to become a town (Shrestha et al., 1986).

Significant advancements had been made in infrastructure, architecture, crafts, urban planning, and the creation of sociocultural organizations for urban management throughout this time. The three main cities of Kathmandu, Patan, and Bhaktapur—particularly their Durbar Squares in the smaller towns of Thimi and Kirtipur—as well as six satellite settlements—Deopatan, Chabahil, Naxal, Bungamati, Harisiddhi, and Panauti—retain remnants of the Malla era that are still visible today (Shah, 2003).

Following his conquest of the three cities in 1768, Prithivi Narayan Shah, the king of Gorkha, proclaimed Kathmandu the capital of the newly united Nepal. Subsequently, the city emerged as the nation's primary political and administrative hub. Jung Bahadur Kunwar established the Rana monarchy in 1846 after seizing power (1846-1950). As a result, the early communities changed from being located on lake beds to being situated on paddy fields to being urban civilizations today. Due to migration into the city and the expansion of motorways, the agricultural landscape underwent a dramatic transformation in the 1960s, becoming an urban form that stretched over the valley (Haack and Rafter, 2006).

4.4 Historical Setting

Nepal's capital has been located in the Kathmandu Valley at various points in its history. There are many distinct ethnolinguistic groups living in the valley, but the Newar who reside in the town settlements are thought to have contributed significantly to its cultural development since ancient times. These settlements share characteristics that set them apart from other Newari settlements. The arrangement of

the neighborhood and urban squares, as well as the community spaces and structures, reveal the distinctiveness of the architecture and settlement patterns of the valley's towns. This pattern is seen to be distinct even across South Asia's cultural zones (Pant & Funo, 2007).

The Chinese saint Manjushree built a cut through the Chobar Ridge, which is located south of the Kathmandu Valley, causing all of the water to drain out and opening up the valley for human habitation. The Kathmandu Valley is rich in world heritage sites designated by the United Nations Educational, Scientific, and Cultural Organization (UNESCO). The four historical, religious, and artistic achievements of the Valley are represented by seven groups of monuments and buildings that fall under the category of cultural heritage. These include the Buddhist stupas of Swayambhu and Baudhanath, the three Durbar (Palace) Squares in Kathmandu, Patan, and Bhaktapur, and the Hindu temples of Pashupatinath and Changu Narayan (UNESCO, 2015).

4.5 Demographic Setting

There are more than 6,000 people living in the valley flat region per square kilometer. The area at higher elevation and primarily made up of villages, the population density decreases with increasing distance from the city center (formally known as village development committee or VDC). The population of the periphery around cities has been rapidly increasing. It is evident that the population of the valley has drastically changed during the past 20 years. Compared to the national average, it is evident that the population growth rate in the valley is relatively high.

Furthermore, the Urbanizing Village Development Committee, which is located on the outskirts of the metropolitan area, has an even faster growth rate. This pattern indicates that the Kathmandu Valley is becoming more urbanized at a rapid rate. Therefore, migration rather than the birth rate is responsible for the population growth rate that exhibits additional elevation. People from all across the nation have been drawn to Kathmandu by its chances and challenges; in fact, about 32% of the population is made up of immigrants. The rural population has begun to relocate to the valley's outskirts, where they have equal opportunities and lower expenses, due to the high cost of living in the city core (Thapa, 2008).

CHAPTER – V

SPIRITUAL ASPECT OF LORD PASHUPATINATH

5.1 Introduction

Faith in spiritualism (adhyatma) is the tested means of overcoming the pressures, stress, and strain that one confronts in daily life, according to Sanatan Dharma, the eternal religion. Spiritual practice, or sadhana, releases a person from grief, sadness, and despair by casting light onto darkness. Sati, or blissful inner calm, is the result of spiritual enlightenment (Spiritual tourism, 2018).

Many people all around the world claim that Nepal is the home of yogis and seekers. In the shadow of the Himalayas, many a seeker is believed to have reached the state of self-actualization. Therefore, it makes sense for us to construct numerous meditation centers throughout the nation's mountainous regions. However, spirituality and science are actually two complementing knowledge systems. While science without religion only becomes an instrument for harsh materialism, religion without science has the potential to turn into superstition and fanaticism. Thus, spirituality is an internal science that provides methods and myths for refining one's own mental and physical abilities, ultimately leading to the attainment of optimal mental and physical well-being and composing a melody for life (www.ntb.gov.np, 2020).

5.2 Spirituality of Pashupatinath and Its Surrounding

Let's first examine some data from the Ministry of Tourism, Culture, and Civil Aviation's 2019 Tourism Statistics report before discussing Nepal's enormous potential for spiritual and religious tourism from both subjective and individual viewpoints. The figures indicate that the number of pilgrims traveling to Nepal has remained high and is increasing year. It demonstrates that in Nepal, mainstream tourism can include spiritual and religious travel.

It is possible to identify Nepal's enormous potential for spiritual and religious tourism from both a religious and meditative standpoint. Regarding religion, Nepal serves as a center for Buddhists and Hindus. Given that Lord Buddha was born in Nepal, it may be a top travel destination for Buddhists worldwide. However, Nepal has not

completely benefited from Lumbini because there aren't enough activities there and we can't build an inner Buddhist circuit that connects all the locations associated with Buddha. In a same vein, Pashupatinath ought to be created as a destination that educates visitors on self-actualization strategies and procedures through meditation, enabling them to dedicate a week or a month to pursuing their goals. In the Pashupatinath region, we can construct a number of meditation centers so that devoted devotees of Lord Shiva can stay longer in Nepal to engage in meditation. By establishing therapeutic and leisurely events like darshans, bhajans, and aaratis in the community, we can eventually encourage economic growth there (Gautam, 2020).

5.3 Spiritual Aspect of Nepal

Not only can exploring Nepal's towering mountains, gushing rivers, pure forests, and uncharted terrain be an amazing physical and visual experience, but it may also be a spiritual one. If one looks at the nation from a spiritual perspective, they will be able to perceive the people and land in a new light that they might have otherwise overlooked. Among the many and varied attractions that have drew tourists from near and far, one feature that sets Nepal apart but has sometimes been disregarded or hardly acknowledged is the elevated status that this nation enjoys in the spiritual world (NTB, 2018).

With its peaceful fusion of Buddhism and Hinduism, two of the most popular religions in the world, Nepal is still a mysterious place. Extremely tolerant people inhabit this fascinating religious-cultural environment, which in the past drew yogis, ascetics, mystics, and Rishis (sages) on their spiritual journeys in search of Tatwagyan (supreme truth), Nirvana (enlightenment), and divine grace. Today, it attracts aspirants of a new, bewildered generation seeking mental peace, tranquility, and answers to questions that people had long since forgotten to ask. Where hard physical labor, or vartta, transforms into a spiritual discipline in and of itself, and daily labor is refined as a means of achieving spiritual emancipation rather than for the sake of temporal gain. Samadhi is the ultimate state attained by tapas, or meditation, contemplation, and self-reflection, sometimes combined with seclusion and renunciation of the outside world. Samadhi has been considered to the pinnacle of spiritual experience.

This country is home to many Upanishads and Puranas, the sacred Hindu texts. Renowned pilgrimage sites scattered throughout the country, including Barah Kshetra, Mukti Kshetra, Baidyanath Kshetra, Pashupat Kshetra, Manas Kshetra and many other sacred locations described in the Upanishads, Puranas, and Swasthani Brata Katha, confirm Nepal's continued status as a blessed spiritual land (www.ntb.gov.np, 2020).

The remote, snow-capped Himalayas, the meeting point of hallowed rivers, the hallowed lakes, the immaculate, thick forests, and the lonely mountain caves were the favorite locations of sages, ascetics, and yogis who reached states of self-realization through their pursuit of Nirvana (spiritual enlightenment), Tatwagyan (supreme truth), and Moksha (salvation). Prominent ancient sages such as the Saptarishi (Seven Superior Sages) - Kasyap, Bhardwaj, Biswamitra (Kaushik), Vashistha, Atri, Gautam, and Jamdagni - and others like Bhrigu, Rishya Shringa, Ved Byas, Balmiki, Jad Bharat, and Pulatsya meditated and made their dwellings by the deep forests, mountain caves, and sacred river confluences in Himabatkhand, Nepal. The eternal and all-encompassing faith that is Hinduism is a result of the sermons, talks, and utterances on spirituality given by these profound thinkers (NTB, 2018).

They are nomads, mystics, and yogis who choose remote caverns, dense woodlands, or isolated sanctuaries away from the bustling public as their homes, which frequently makes communication and access difficult. They avoid human interaction and the spotlight. Ascetics such as Khaptad Baba (who lived in Khaptad, Achham district in far western Nepal) and Shivpuri Baba (who lived in the Shivpuri Hills north of Kathmandu as well as in Pashupat Kshetra) were revered as Mahatmas, Babas, or Swami in the not too distant past. They gained enduring devotion from Nepalese people and abroad for their profound knowledge, sermons, and spiritual practices (MOTCA, 2010).

The genuine spirit and spiritual core of Nepal are reflected in the spontaneity, warmth, and friendliness with which its people greet guests. Many foreign tourists may find it hard to understand how people might be happy, joyful, and prejudice-free in spite of living in hardship and lacking basic conveniences. Their steadfast belief in spiritualism, which has been practiced for years, may hold some clue to the solution (www.ntb.gov.np, 2020).

5.4 Spiritual Aspect of Lord Pashupatinath

The universe is charged with the almighty power of godly matter which is the source of all eternal quality and ultimate power of truth. This supreme truth and power is called Shiva, Pashupatinath, with the absence of which creation of the universe is impossible.

Like oil in grain, ghee in curd, water in land and fire in wood, there is appearance of almighty power and spirit in the soul of every living creature which can be seen or felt through meditation and pray. The possessor of this almighty power, absolute truth and pious spirit soul the creator of the whole universe in the form of Om is also called Pashupatinath, Mahadev. Pashupati has governed the whole universe.

The almighty magnificence supreme powerful Shiva both creates and destroys the universe. The almighty power in him sees without eyes, hears without ears and recognizes every creature of the universe however nobody recognize him. The pious devotees and yogis found this super power and absolute truth Shiva as the *Puran Puras, Para Brama* or forms of *Pashupati Mahadev*.

The whole universe is charged with the nature and forms of Shiva like the quentance are fastenced together in thread, the whole universe is same with eight forms of Pashupati. They are Sharva, Bhawa, Rudra, Ugra, Bhima, Pashipati, Isan and Mahadev. According to Hindu Mythology, these eight forms of Shiva are land, water, fire, wind, sky, earth, sun and moon respectively (Shiva Puran, 2014, *Vayaviy Samhita Purba Khanda, Adhyay 6*).

5.5 Two Different Spiritual Feelings and Experiences of pilgrims in Kedarnath and Pashupatinath

5.5.1 Kedarnath

Kedarnath is a very famous place for pilgrims, which was originally built by the Pandavas and later it was built in the 8th century by Guru Adi Shankaracharya. It attracts huge numbers of tourists. Thousands of people used to come here for spiritual visiting. In this case, spiritual tourism is expanding at a very quick speed. On the one hand, this is highly beneficial to the state's economy, but on the other hand, it is

detrimental to the local ecology and environment. One of the Char Dhams, along with Gangotri, Yamunotri, Badrinath, and Kedarnath in the state of Uttarakhand, is the Kedarnath temple. At roughly 3,583 meters above sea level, Kedarnath is situated in the Mandakini valley of the Rudraprayag District in the Upper Himalayan region. Uttarakhand's extreme weather makes it impossible to visit this sacred site throughout the year; the only months when it is safe to go are May through October. The climate here is prone to abrupt changes, with rains occurring frequently (Sati, 2013).

Everyday pujas at Kedarnath Temple start at 4:00 am in the morning with Maha Abhishek of Lord Shiva also known as Jyotirlinga and it will end with an evening prayer called Shyan aarti at around 7:00 pm. Kedarnath Temple opens for people around 6:00 am in the morning and it closes with evening prayer known as shyan aarti. There is a 2-hour break in between 3:00 pm to 5:00 pm. Rawal and other members of the committee choose the darshan timings of Kedarnath Temple. The management of the Kedarnath Temple protecting the Lord Shiva's Jyotirlinga opens for only between Aprils to November. Rest of the months, Kedarnath Temple is closed due to heavy snowfall (Singh, 2006).

Situated at a high height, the Kedarnath temple shrine is one of the most significant temples of Sanatan Dharma. It is believed to have been built there by the Pandavas of the Mahabharata, who were seeking forgiveness for the sins and afflictions that are recorded in one's record as a result of actions like fighting. Following the epic battle of Kurukshetra, the Pandavas journeyed to Kashi in pursuit of Lord Shiva. Bhole Shankar, being the deity that he is, managed to flee to Uttarakhand by taking on the form of a bull. After learning of this, the Pandavas left Kashi and headed for Uttarakhand. They soon discovered Lord Shiva in the shape of a bull and started to pray. It is said that the Pandavas encountered Shiva in the form of a bull at Guptakashi, after which Shiva bestowed blessings upon them. They claim that although the shrine's beginnings may lie in Mahabharat, Adi Shankaracharya ordered the design and construction of the existing temple. Although nearby areas saw significant damage during the 2013 floods, the Kedarnath temple remained unaffected. This hilly temple is devotedly visited by pilgrims each year and is regarded as one of the holiest temples dedicated to Lord Shiva. Every year in June,

the Badri-Kedar festival is held over a week, although the main Kedarnath temple remains closed during the Mahashivratri celebrations (Sati, 2013).

5.5.1.1 Some Experiences of Pilgrims Who Visited Kedarnath

‘My experience visiting Kedarnath was ecstatic. It was my lifelong dream to visit and I finally managed in Nov of 2020. Stayed there for 3 whole days! My life completely changed after that. The experience was such that now even 7 months later I can feel the change for the better I might add that was triggered in me by that visit. It's like I am a totally new person after my visit...more in line with my original life plan that was designed by the divine for me. Some personal experiences there over my 3 day visit which I do not like to share. But I can say one thing-spiritual experiences don't happen the way we expect. Some ways are very unexpected--i was expecting to faint or something at the mighty energy of the pyramidal shivalinga which unfortunately I couldn't even see clearly because of stupid covid. Instead had to go through dark night of the soul to get there. It's not pleasant but it's upto you how you view your life experiences...’

‘I felt completely at peace with myself and the surroundings and felt that thenceforth i had no need to worry or Fear anything as the blessings of Lord Kedarnath were going to be perpetually with me!’

‘Kedarnath is one of the incredible religious spiritual pilgrimage destinations in India, the journey is a phenomenon that one should experience at least once in life.’

‘I went to the auspicious place in the year 2019 and the feeling was sensational. I started from Haridwar and reached Sonprayag by bus. The trek starts from Gaurikund which is 20 km away from Sonprayag. It took 10 hours to climb the trek which was equipped with mesmerising views. You also have the option of taking pony or carry rides to the temple which costs around 2k per person. Upon reaching the temple the ambience was divine, all my stress and pain was relieved and there was positivity in the air. The place holds a religious sentiment along with historical roots. It's my suggestion that you should visit the place whenever you get a chance. It is very helpful if you preplan your trip individually or with the help of a tour operator.’

‘Kedarnath is temple of Lord Shiva and one of 12 Jyotirlinga. After heart attack in April, 2013, I decided to get blessing of 12 Jyotirlinga, 2nd time and from August, 2013 to April, 2014 visited 11 Jyotirlinga with Pashupatinath, Kathmandu but could not visit this holy place due to disaster of Kedarnath in 2013. From Phata HELICOPTER service is available and Helicopter takes only 8 minutes to cross 30 km walking distance from Phata to Kedarnath Temple. At last with mercy of Lord Shiva I got blessing of Lord Kedarnath and fulfill "SANKALP" of visiting 12 Jyotirlinga. I also got chance of Abhisek inside temple. Do visit one of the 12 Jyotirlinga top in height.’

‘If you are a religious, nature lover, and worship Shiva lord then this place is perfect to visit once in your life. It was a very wonderful experience when I visited Kedarnath Temple.’ ‘If you go by walking in Kedarnath you can find the beauty of nature and waterfalls valleys forests and many more amazing scenic views. You can capture pictures which you cannot forget in an entire lifetime.’ ‘A more cleaner, serene atmosphere pervaded all around. It was a great pleasure trekking on the mountain and following a route map to reach the Kedarnath Temple. It feels a great peace to our mind and looks like we have come to heaven.’

5.5.2 Pashupatinath

A stone lingam with a silver serpent on it serves as the primary idol of Pashupatinth. There are five faces and four sides to this lingam. Every face has a kamandalu and two hands holding rudraksha mala. As they stepped through the enormous arch gate, they were greeted by a gilded statue of a bull—said to be Lord Shiva's enabler. The architecture of Pashupatinath Temple is pagoda-style. Statues of Lord Ganesh, Lord Parvati, Lord Kumar, and Lord Ram with Sita, Hanuman, and Lakshmi were discovered. Since the first temple was constructed around 400 AD, it is the oldest in the Kathmandu Valley and a significant historical site. This is one of the very few temples in the world where entry to the inner courtyard's main temple is restricted to Hindus alone. Gold is used in the majority of the temple's paintings. Despite being a highly religious temple, the roof is covered in numerous artwork (MOTCA, 2010).

5.5.2.1 Perceptions, Views and Feelings of Respondents about Pashupatinath

One of the key responders was asked why Pashupatinath was important, and he gave his perspective, saying, "It is highly recommended and visited by almost of external tourist and internal." In terms of worth, this is the biggest Hindu temple. The Lord Shiva Temple at Pashupatinath upholds the belief that if one visits the temple and worships Lord Shiva, the Lord would grant one's requests. According to available data, this is Nepal's oldest crematorium. The temple was used for worship twice a day, in the early morning and in the late afternoon after dusk. Lord Shiva is worshipped on a variety of occasions, including Teej, Bala Chaturdashi, and Maha Shivaratri.

Another important respondent was asked why they thought visiting Pashupatinath was important, and he gave this response: "It is one of the major pilgrimage places for all kinds of spiritual pilgrims." It's a really serene area to search Moksha. For me, this area is heaven. I would like to encourage everyone who is spiritual to visit this location in order to replenish their energy and receive a blessing from Lord Pashupatinath.

One important reply stated, "The temple is one of the best temples that I have seen in my life," when asked why visiting Pashupatinath was important. The bull is the largest Nandi Lord Shiva's riding, and it is quite amazing. I watched Nandi for a very long time from where I stood. The Shiva linga has five faces: the nirankari Roop on top and four in each direction.

It is a topmost Hindu temple where Lord Pashupatinath is worshipped. It's a lovely environment. On the grounds are several tiny temples devoted to various Deities. Cremations are visible beside the Temple by the Bagmati River. On the banks of this river, an enchanting Aarti is held every evening.

The worship that takes place every morning and evening is beautiful to witness, but the guests' filthy pashupati is making it less so. Thus, the community ought to consider this. As is currently evident, pashupati is the greatest method for pashupati development communities to conduct business. It simply stated that not enough consideration has been given to the area's cleanliness and tourism amenities. You all have suggestions for visiting the Pashupatinath Temple; nevertheless, there is a worry

that the PKBK needs to consider maintaining the temple's cleanliness and creating a genuine ambiance that reflects the significance of Pashupatinath.

Spiritual master Sadhguru, who has been in Pashupatinath, Nepal, for more than two weeks on his yearly pilgrimage journey, stated today that the country's tourist industry alone has the potential to significantly boost the country's economy. After a nine-day pilgrimage, the revered Indian Yogi stated at a news conference today that different forms of tourism might boost Nepal's GDP from the current 2.5 percent to 30 to 35 percent. In order to draw a diverse variety of visitors, he also emphasized that the nation should prioritize luxury and adventure travel in addition to spiritual and religious travel. Respected as a spiritual guide by thousands of devotees worldwide, Sadhguru has stated that Nepal stands to gain from 400–500 million Indian tourists annually. (The Himalayan Times, 2021).

5.5.2.2 Major Pilgrimage Place

Key relevant persons were contacted and they were asked why the people visit Pashupatinath. Do you think Pashupatinath as a major pilgrimage place? The opinions expressed by some of the key informants are given below:

‘There has been a rapid increase in the number of the pilgrims every year except the year 2072 B.S. as Nepal had to face the disastrous earthquake on the 12th Baishakh. The number of the pilgrims was low throughout the year due to the reason. The number of pilgrims has unmanageably increased after the two times visit of Narednra Modi, the Prime Minister of India. If we look at the flow of pilgrims, Pashupatinath has remained the prime destination of major pilgrimage place.’

‘The main problem is with the national policy for the management of pilgrims. There has been a great increase in the number of Indian pilgrims during *Mahashivaratri*, *Ekadashi*, *Chadurdashi*, *Shrawan* and *Falgun*. Now, the number of the pilgrims has multiplied throughout the months of *Baishakh*, *Jestha*, *Asar* and *Shrawan*. It has been so difficult to manage for those people for the facilities in the respectful and civilized manner. They want to get the *Tika* from the *Mul Bhatta* of the temple. There is unnecessary politics in PKBK. They want to offer the holy water, flowers, money (*veti*) and other things themselves to the main place of Pashupatinath. However, this has not been possible to offer the expected services to those people as the ‘carrying

capacity' is too low. They have the complains that there has been a discrimination between the rich and the poor. There is no one to understand this problem.'

'This discrimination has mainly been for the money. This is the case with the policemen as their salary is too low to survive. They also have the desires to have delicious food which is not possible with their low salary. The Nepalese pilgrims only go for the *Darshan*. As the Indian Pilgrims come for the special worships, they pay much money. Therefore, the policemen are fully dutiful for Indian pilgrims in the case for they get good facilities and services. This is also the case with the *Mul Bhatta*, *Bhandaries* and other staffs.'

5.5.2.3 Head of Jyotirlinga

Key relevant persons were contacted and they were asked why the people visit Pashupatinath. Do you think Pashupatinath as a Head of Jyotirlinga? The opinion expressed by some of the key informants are given below.

'Inside the main part of Pashupatinath Temple (*Garvagriha*), there is an Omkaar as main commencement, the light (*jyoti*) of *Jyotirlinga*. Lord Bishnu established the five-faced Shivalinga in the upper outer part during the ancient time. There is a prevalence from the ancient time that the *Mul Bhatta* of the temple take holy bath from the holy taps throughout the day to reduce the heat of the *Omkaar light*.' Dr. Swami Prapannacharya

'The other religious places viz. *Chhardam*, *Saptapuri* and *Dwadasha Jyotirlinga* are the sub-layers and the lower parts than the head (*shirobhag*). Pashupatinath is the main (*Shivatatva*) Shiva element and the head of the *Kedarnath*. This main and ancient structure is also the head of *Jyotirlinga*. Therefore, the main reason in the increase in the number of pilgrims from the world is to visit the Head of Lord Mahadev situated at Pashupatinath. And, it is the major pilgrimage place for the *Omkaar* eternal Hindus.'

'If we could well manage the place, activities and provide all the quality facilities expected by the pilgrims with special priority; there is a huge possibility to earn the economy for the nation. Also, Pashupathinath could be established as the major

pilgrimage place for all the eternal Hindu Pilgrims across the world.’ Prof. Dr. Bidur Paudel ((Former Vice-Chancellor) Senior *Shivatatbabid*

‘According to *Himbalkhanda* of Yogi Narahari Nath, this ancient part is the five-faced *AadiJyotirlinga*. According to Shiva Mahapuran, this is the Head of *Kedarnath Mahadev* situated at Himbatkhand of Himalayas in Nepal. Therefore, all the Indian pilgrims are lured at a huge number at millions to compulsorily visit this Head (*Shirobhag*) of *Kedareshwar Mahadev* as a form of Lord Pashupatinath.’ Khem Raj Keshab Sharan Senior *Shivatatbabid*

‘Pashupatinath is the provider of (*Dharma, Artha, Kaam and Moksha*) creed, property, deed and salvation. Pashupatinath possesses the *Mahalinga* at the inner part which looks like the flaming gold. The main part *Jyotirlinga* looks like the enlightened golden pail, and obviously is made up of gold. This will continually bless the pilgrims who come to *Darshan* for Pashupatinath temple. However, only the devotees, monks, the yogis and pious pilgrims can *Darshan* of this form of Lord Pashupatinath.’ Bhasmeshwor Kali Baba

‘Pashupatinath area is the major and most sacred place on the Earth as other places are just the branches/parts of it. This is the place where the almighty Lord Shiva as the five faced head reigns from. This is the reason why the devotees get the things that they wish for. And, due to the mercy of Pashupatinath, they get *Dharma, Artha, Kaam and Moksha*.’ Dr. Swami Prapannacharya.

‘People have been getting different kinds of blessings at different ages from different places such as *Kashi* at *Satya Yuga*, *Ayodhya* at *Treta Yuga*, *Haridwar* at *Dwapar Yuga* and *from Dwarika* at *Kali Yuga*. Among them, Pashupatinath is the most sacred and grandest who has been offering the blessings in terms of (*Dharma, Artha, Kaam and Moksha*) creed, property, deed and salvation throughout four different ages/Yugas. Therefore, Pashupatinath is the grandest and supreme among the *Char Dhams* (Four sacred places) and *Saptapuri* (seven pilgrimage places).’ Prof. Dr. Bidur Paudel ((Former Vice-Chancellor) Senior *Shivatatbabid*

‘*Kashi and Pashupatinath* are the two permanent dwelling places of Shiva. They are the sacred places of *Himwatkhand* of *Jambudwip*. The value of Pashupatinath is said to have been four more times than that of *Kashi*. This is because from *Kashi* people

only get (*Moksha*) salvation while from Pashupatinath, they get: (*Dharma, Artha, Kaam and Moksha*) creed, property, deed and salvation.’ Senior *Shivatatbabid*

‘Maha Shivaratri festival is a popular Shiva festival that resembles the night that is dedicated and venerated to Pashupatinath. The basic idea of Shiva Ratri highly corresponds to the prior night which embarks the beginning of spring season. This Shiva celebration is celebrated on the 14th day of the dark fortnight of Magh/ Phalgun according to Nepali calendar.’

‘The Maha shivaratri is a huge festival in pashupatinath. It is believed the Maha shivaratri is the birthday of Lord Shiva as well some say it is Lord's marriage day. But as the spiritual personalities says that shiva has no parents so nobody know how shiva Pashupatinath had born.’

While asking the importance of spirituality on Pashupatinath to key respondent, he expressed his opinion like this ‘Pashupatinath is famous for spiritual temple of Lord Shiva. There are so many histories like Shiva Puran behind this temple. The morning *Darshan* and *evening aarti*, *Srawan Sombar*, *Bhadra Teej*, *Kartik Bala Chaturdashi* and *Phalgun Maha Shivaratri* are some of main spiritual attractions.’

‘A very interesting place certainly peaceful and spiritual. One of the most impressive temple I’ve visited before and it doesn’t matter if you are Buddhist or not you have to visited this temple. You must go through this experience to understand the true meaning of spirituality of Pashupatinath.’

Very spiritual experience Pilgrimage center ‘Thank god that the Nepal government has opened the temple from 6 am to 1 pm. This temple makes Nepal as a tourist attraction for all the tourists worldwide. It is great and magnificent temple. You feel blessed and blissful once you reach the idol of lord shiva and huge statue of Nandi. Very well maintained. Excellent. A must visit place for every Hindu.’

‘Jai bhole Baba, It is world heritage temple in Nepal. We have visited and spent few days here and blessing from Lord Pashupatinath we have seen many tourist came here for spiritual purpose.’

‘Pashupatinath Darshan and Aarati. One of the most mesmerizing rituals feelings while visiting pashupatinath temple. We saw the priests perform the Aarati by taking oil lamps and moving them in circular motion and dedicating their act to the divine.’

A guy should apply bhasma to his forehead and put a rudraksha garland around his neck once he has woken up. After that, he ought to worship the Parthiva Linga. When he worships the Parthiva Linga, he should recite the names of Shiva, such as Maheshwar, Har, Shambhu, Shoolpani, Mahadev, etc. The Parthiva Linga should be worshipped, then submerged in a river, and the mantra Om Namah Shibaaya should be chanted with total devotion. This is the approach of Pashupatinath's spiritual worship that the Vedas explain.

In my opinion, Pashupatinath is both a magnificent pilgrimage site and the main Hindu pilgrimage destination in the globe. The temple exudes an incredible spiritual aura. It's a massive temple. During Shivaratri, Teej, Balachatudasi, and the month of Swaran, there can be a lot of Hindu pilgrims. Hindus are restricted to entering the main Shiva shrine. The cremation ghats are located across the river. Seeing the cremation preparations was really poignant, and there were several photo ops available just outside the temple.

5.6 Spiritual Aspect of Shiva Mahaa Puran

The Shiva Puran is the most important and more prominent factor for studying deeply about Pashupatinath and his spiritual knowledge. The study can not be complete without this Puran, so that it is necessary to mention here. The Shiva Mahapurana is the supreme Purana of the Hinduism. Shiv Purana is written by Rishi Veda Vyas. The Mahapurana gives details of the creation, preservation and ultimate destruction of the universe and serves as a guide to the worship of the Supreme God Shiva. According to a tradition which is stated in the *Vayaviya Samhita* of this text, the original text was known as the *Shaiva Purana*. Although it may be weakly and narrowly cited that the Shiva Purana is a Tamas Puran as per the Padma Purana, Shaivites consider this Puran to be the supreme Sattva text and a guide for true virtuous living. According to tradition, the purana originally consisted of twelve Samhitas and 100,000 Sholaks (verses). After the reconstruction and the abridgment by *Veda Vyasa*, the

extant text comprises *Sapta Sanhita*, Eleven *Khand*, 457 *Adhyaa* and 24000 Slokas (Shastri, 2014).

5.6.1 *Vidyeshvara Samhita*

Naturally, the Shiv Puran extols Shiva's virtues; it explains the rites and philosophical underpinnings of Shiva worship; it embodies descriptions, sermons, and dissertations on the magnificence of Shiva's divinity; it relates his symbols, qualities, adventures, and incarnations; it tells stories; and it emphasizes the significance of installing and consecrating the linga. The authoritative source on Shaivism, the significance of Rudrakasha, Belpatra, Bhasma, and Shiva Panchaksher, is the Vidyeshvara Samhita. It talks about the welfare of people, Shiva Linga Pooja, Omkar Jap, Shiva Kshetra, the process of performing Shiva puja, and the quantity of Shiva Linga and Sdachar. The stories and practices of Shiva Linga puja and the path to Moksha are the main subjects of the Samhita. There are 1539 Slokas and 25 Adhyay in the extended text. (Shastri, 2014) (See appendix H details)

5.6.2 *Rudra Samhita (Sristi Khanda I)*

The Rudra Samhita's Sristi Khanda opens with Narad engaging in a variety of activities, including his Tapsyaa in the Himalayas, a discussion about Shiva with Brahma, and visits to Baikuntha and Kailash. It tells the story of the creation of the Shiva Linga, Maha Pralaya, Bishnu, the world from Omkaar, Kailash, and Baikuntha. Likewise, it concentrated on the information, techniques, and supplies related to Shiva Linga Poojan, or Shiva Sati's marriage. Within the Rudra Samhita of Shiva Puran, it is a short khand with only 20 Adhyay and 1222 Slokas (Shastri, 2014). (See appendix H details)

5.6.3 *Rudra Samhita (Sati Khanda II)*

This Khanda focuses on Sati's Tapasya to obtain Shiva, Shiva's consent to marry Sati, the newlyweds return home and embark on a lovely honeymoon. Additionally, it tells of Shiva's magnificence, including how Sati gets permission to attend her father's Yajna, how great it is to worship Shiva, how Sati becomes upset with Daksha and causes a volcano to erupt, how Birbhadra kills Daksha, and other tales about him.

There are 2323 Slokas and 43 Adhyay in the Rudra Samhita (Sati Khanda II) enlarged text (Shastri, 2014). (See appendix H details)

5.6.4 Rudra Samhita (Parbati Khanda III)

Rudra Samhita's Parbati Khanda III begins with Parbati's various activities, such as her birthplace, birthday celebrations in the Himalayas, Parbati's prayers to Shiva for her spouse, Shiva's desire to Parbati, and Parbati's Tapsyaa in the Himalayas. The Samhita tells the story of the creation of the gods, how Shiva tried Parbati's love, loved and accepted Parbati, and how Saptarsi counseled Menaka to marry Parbati. It also describes wedding supplies, wedding feasts, wedding ceremonies, the romance of women in marriages, and Shiva's beauty and appearance on the wedding stage with the gods. As a result, the emphasis is on Lord Shiva's marriage ceremony and the beauty of Parbati. Parbati is described in the Vedas, and Shiva returns to Kailash with his stunning queen Parbati. The current version of the Samhita has 2705 Slokas and 55 Adhyay (Shastri, 2014). (See appendix H details).

5.6.5 Rudra Samhita (Kumar Khanda IV)

The Samhita begins with Lord Shiva and Parvati enjoying their martial life in blissful ignorance, not realizing how eagerly the gods were waiting for their offspring to arrive. At first, Lord Vishnu appeared unwilling to jeopardize Shiva's marital bliss, but he went to Shiva with the entire group of gods when they insisted. They all extolled Shiva and Parvati. Following that, the gods asked Shiva to aid in the destruction of Tarakasur. Shiva was all-knowing. As soon as Parvati arrived, she saw the semen being squandered and became enraged. She cursed the gods, saying that as a result of their stupid actions, their respective wives will always have problems.

It was brought there by the River Ganga's current and established among reed bushes (Sarkanda). From it, Kumar, a lovely youngster, was born right away. Shiva, Parvati, and all the other gods were ecstatic at his birth. The Samhita focuses on Kumar's birth, early years, schooling at home, learning from Brama, and his killing of Tarkasur. The Samhita tells the tale of the battle between the gods and the spirits, the creation of Ganesh, the battle between Ganesh and Shiva, Ganesh's rebirth, the need for Ganesh's pooja to be performed before doing anything, and Ganesh's marriage.

The extended text of the Samhita (Kumar Khanda IV) consists of 1077 Slokas and 20 Adhyay (Shastri, 2014). (See appendix H details)

5.6.6 Rudra Samhita (Yuddha Khanda V)

Three of Tarakasur's sons, Tarkasha, Vidyunmali, and Kamalaksha, began their penance after their father was killed. Upon witnessing the Tripurasurs' total lack of religious observance, the gods rushed to Lord Shiva and asked him to execute the Tripurasurs. At that moment, mother Parvati showed up there with Ganesha and Kumar. She asked Shiva to accompany her into the palace. The Tripurasurs were slaughtered by Shiva. The Samhita is primarily concerned with the destruction of Tripurasur by Lord Shiva, the beginning of Jalandhar, the conflict between Indra and Jalandhar, the gods' flight from heaven, Jalandhar's attack on Parvati, the Special War, the death of Jalandhar by Lord Shiva, the battle between the gods and the ghosts, and the passionate dance of Shiva Shiba. There are 3022 Slokas and 59 Adhyay in the existing text of the Samhita (Yuddha Khanda V). (Shastri, 2014). (See appendix H details)

5.6.7 Sata Rudra Shanhitaa

Lord Pashupatinath's five important names open the Samhita. Sutji informed them that while Lord Pashupatinath went by various names, Sadhojat, Bamadeva, Tatpurosh, Aghor, and Ishan were the five names that held great significance. Sutji discussed the eight well-known idols of Lord Shiva: Sharva, Bhava, Rudra, Ugra, Bheema, Pashupati, Ishan, and Mahadeva. This was followed by a description of the five main incarnations of Lord Pashupatinath. Shiva's eight idols represent the eight components of nature that aid in the processes of creation, upkeep, and destruction.

Land, water, fire, air, sky, ultimate soul, sun, and moon are the eight elements of nature. With Pashupatinath installed in these eight idols, the entire globe is under his power. The eight significant names of Pashupatinath, the birth of Nandi, Mahadev's wise words, the birth of Hanumaan, the persona of Indra, the conflict between Shiva and Arjun over a wild pig, Shiva's gift of Darshan to Arjun, and the enjoyment of Bishnu are all highlighted. The Samhita discusses the other avatars of Pashupatinath, Shiva's Dwaadas Jyotirlinga, Baisyanath, Kaalbhairab, Maahaankaal, Yakadashrudra, and Shiva's Dijabataar in the home of the Himalayas. The extended text of the

Samhita consists of 2249 Slokas and 42 Adhyay. (Shastri, 2014). (See appendix H details)

5.6.8 *Koti Rudra Shanhitaa*

The twelve Jyotirlingas are revered as the most sacred of all. When a devotee visits any of these locations and worships, all of his desires are realized. They are the following: 6) Bheemashankar near the bank of the Bheema river; 5) Kedar in the Himalaya; 6) Amareshwar in Omkar; 7) Mahakal in Ujjain; 8) Somnath in Saurashtra; and 9) Mallikarjuna in Sri Shail. 7) Varanasi's Vishwanath. 8) Nagesh, which is located between Darukvan Dwa, 9) Baidyanath at Chitabhumi, and 10) Trayambakeshwar on the bank of the Gautami Riverrika 11) Ghushmesh in Shivalaya, and 12) Rameshwar in Betubandh.

The thousand names of Lord Pashupatinath, Shiva's dwaadas jyotirlinga, the significance of bathing in Gokarna Kshetra, the narrative of Pashupatinath or Chandrabhal, the construction of Someswar Linga, and the beneficial outcome of Lord Shiva's thousand names are the main topics covered in the Samhita. The Samhita gives a detailed account of Shiva Science, Shiva Tattwa Jnan, Shivaratri, the significance of the Mahashivaratri Brata, and Lord Pashupatinath's entire character. The extended text of the Samhita consists of 2131 Slokas and 43 Adhyay. (Shastri, 2014). (See appendix H details)

5.6.9 *Umaa Samhita*

The Uma Samhita provides a detailed description of the universe's geographic location. 'Bhooloka' refers to the light that reaches the earth from the Sun and Moon. Located one lakh yojan above Bhooloka is Suryaloka. Located one lakh yojan above Suryaloka lies the Chandraloka. The ten thousand yojans above the Moon is where all of the planets and constellations are dispersed. Mercury is located above the Moon. Venus is positioned above Mercury, and Mars is above Venus. Mars is below Jupiter, and Saturn is above Jupiter. The Saptarshi mandals are located one lakh yojan above the planet Saturn. Situated one lakh yojan above the Saptarshi Mandals, is the 'Dhruva'.

Bhuvanloka, Swargaloka, and Booloka. Maharloka lies all the way past Dhruvaloka. The Manasputras (Sanak sanandan, etc.) of Lord Brahma live in this planet. Above Mahaloka is where Janaloka is located, whereas 26 lakh yojans below is where Tapaloka is located. Six times as far away from Mahaloka and Tapaloka is Satyaloka. Brahmaloika is another name for Satyaloka. The Vaikunthaloka is located beyond Brahmaloika. In a similar vein, Kartikeya Kumar loka's planet lies outside of Vaikunthloka. The Shivaloka, the farthest loka, follows after Kumarloka, followed by Umaloka. Goloka is located next to Shivaloka, the place where, with Lord Shiva's approval, Lord Krishna resides with the cow named Sushila. The expanded version of the Samhita includes 2692 Slokas and 51 Adhyay. (Shastri, 2014). (See appendix H details)

5.6.10 *Kailasha Samhita*

Sadashiva was known by many names, including Om, Maheshwar, Rudra, Brahma, and Vishnu, even though he was only one. From the thousand components of Sadashiva, Shiva was formed. As the goddess of all illusions, Bhagawati, resides on Sadashiva's left side, making him the ruler of all cosmic actions. Sadashiva creates, nurtures, and destroys this world in order to fulfill his desires. The different forms of yoga, including Kriya, Bhakti, and Gyan yoga, are described in the Kailash Samhita. Gyan Yoga is the practice of uniting the intellect and soul. The term Kriya Yoga refers to the practice of the soul being attracted to material items. Bhakti Yoga is the practice of uniting one's entire being with the goddess Bhagawati.

When all three of these yogas are combined, a person can be saved. A man's deeds, or Karmas, make him a devotee. Knowledge, or Gyan, is attained by a man through devotion, or Bhakti. Salvation comes from knowledge, or Gyan. The way to emancipation for a guy is through yoga. The Samhita also focuses on the significance of Lord Pashupatinath's eight names, the meaning of Om—which is the universal symbol for all living things as well as the universe and Sanyas' practices. The expanded text of the Samhita includes 1285 Slokas and 23 Adhyay. (Shastri, 2014). (See appendix H details)

5.6.11 *Vaayaviya Samhita* (IST part)

The Tattwa jnan and Shiva's absolute power are described and analysed in the Samhita. It was just Śhiva who existed, the source of the old wisdom, when everything was neither existent nor non-existent, day nor night. He shines himself, lighting the rooms above, below, and to the sides. Above all, he is inherently alone and rules over everything. The gods and the sages recognize him as Brahman, hiding in the secret Upanisad, greater than the greatest, Brmha's ancestor, and the source of the cosmos. Only the Lord is beyond the triple threshold. He is the master of the three traits, the knower of all, and without attributes. Greater beyond the greatest, he is Brahman itself. He is not the cause nor the result.

There is no one equal to him or better in the entire universe. The Vedas mention his threefold power, which consists of strength, activity, and wisdom. It is immense, varied, and intrinsic. These actions are the means by which the universe is made. He is the lone lord concealed within every living thing. He is the inherent soul of all living things, and he is everywhere. He is identified as the supreme god over all religious ceremonies. Centered on the significance of the term Pashupatinath, the origins of Brama, Bishnu, and Rudra, the connection between Shiva and the cosmos, and Shiva Shakti's blessing. The Samhita has extended text comprises 35 Adhyay and 1764 Slokas (Shastri, 2014). (See appendix H details)

5.6.12 *Vaayaviya Samhita* (Second part)

Shiva Tattwa Jnan and Moksha are examined in detail in the Samhita. The knowledgeable claim that Śhiva is the reason the world moves, much as the magnetic stone's mere proximity to the iron filings causes them to move. Without its cause, the proximity of Sat cannot be avoided. Furthermore, the universe is ignorant of the ruling deity, Śhiva. When Śhiva is absent, nothing works. He is the cause of everything. He is not delusional, though. The overall restraint comes from his Sakti, which is Ajna. It is always there, hovering over our universe. This is managed right from the start. The lord is him. His Ajna is his ruling. He hasn't been soiled yet. Anyone who believes differently out of illusion is ill-intentioned. He dies, and the reason for it is the strength of his Śakti. Meanwhile, a voice spoke without body from the skies.

The sounds of Saumyam (gentle), Amratam (nectar), Satyam (truth), and Om are audible. There are two kinds of knowledge: direct and indirect. It is said that the latter is stable and the former is erratic. Indirect knowledge is that which is obtained by instructions and reasoning. The performance of rites leads to the direct knowledge. Realizing that without firsthand knowledge, Moksha is unattainable, make a concerted effort to gain experience. It is beyond time to be Shiva-focused. Shiva and Shakti are the powers that rule the entire world; Shiva is the creator of the entire world, and the Vedas contain all of the knowledge that there is to know about Shivatattva jnaan. The Samhita has extended text comprises 41 Adhyay and 2362 Slokas (Shastri, 2014). (See appendix H details)

5.7 Yoga

Yoga originates from Shiva, he is called Mahayogi. Yoga is an important part of spiritual knowledge of Lord Pashupatinath. Yoga is a spiritual science that has been practiced and developed by the rishis and sages of Himbatkhanda of Himalayas over thousands of years. Yoga implies harmoniously integrating the body, mind and soul to attain a balanced life and spiritually uniting the individual with the supreme. Yoga is the symphony of life (PKBK, 2018).

The various assortments of asanas, or postures, work with the body on a structural level providing enhanced physical strength, endurance and the resistance to diseases. At the mental level, it strengthens concentration and resilience raising the consciousness to a level where one can perceive the spiritual dimension. Yoga aims to attain the state of "*Kaivalya*" (emancipation or ultimate freedom) by means of its eight paths which in sequential order consist of *Yama* (self-restraint), *Niyama* (Self-observance), *Asana* (body postures), *Pranayama* (breathing control), *Pratyahara* (withdrawal of the senses), *Dharana* (concentration of mind), *Dhyana* (mediation) and *Samadhi* (self-realization, super consciousness). Yoga is, therefore, a spiritual quest whereby the aspirant attains health, happiness, mental peace and knowledge (Swami, 2000).

There are several locations in Kathmandu, the country's capital, and other areas where one can practice yoga and meditation in Nepal. One of the well-known yogic institutions that teach and practice yogic asana (postures), pranayam (breathing

control), and dhyān (meditation) is the Yog Ashram or Preeth. In Nepal, yoga is quite common and practiced (NTB, 2018).

Many studies have tried to determine the effectiveness of modern yoga as a complementary intervention for cancer, schizophrenia, asthma, and heart disease. The results of these studies have been mixed and inconclusive. On December 1, 2016, yoga was enlisted by UNESCO as an intangible cultural heritage.

5.8 Spiritual Comparison between Nepal Pashupatinath and Kashi Vishwonath

A main link connecting Nepal and India, Pashupatinath serves as a special glue for the best kind of long-term partnership. Essentially, the holy sites of the Lord Shiva Temples in Nepal and India create an intricate web of socio-religious components that govern the Hindu community as a whole. Since there are so many Hindu sanctuaries in Nepal and India and pilgrimage is so common, one may consider the entire cross-border Hindu pilgrimage to be an enormous collection of ancient classical Hindu epic literature arranged into a system of pilgrimage centers with varying degrees of significance (Neupane, 2019). Consequently, pilgrimage sites in Nepal are frequented by a large number of spiritual individuals from throughout the globe. Nepal and India are home to a multitude of god and goddess temples as well as sacred sites.

Furthermore, in Shivaism, the greatest temples are Pashupatinath and Vishwonath. Shiva is the most revered god in the Hindu pantheon, with temples devoted to his worship located in India and Nepal. The most well-known of these are the Shiva-worshipping Pashupatinath and Vishwonath temples in Varanashi, Nepal and India, respectively. Therefore, pilgrimage is studied by anthropologists not only as religious institutions but also in a broader sense and with more emphasis on socio-cultural elements, such as norms, attitudes, values, behaviors, daily routines, and religious activities (Dubisch, 1995).

Pashupatinath and Vishwonath are two of the most important Siva sanctuaries located in Nepal and India. The most popular pilgrimage route for Nepalese people, including those from throughout the nation, is from Pashupatinath in Nepal to Kashi Vishwonath, one of the many pilgrimages to the Lord Shiva Shrine in India and Nepal. The primary pilgrims on this journey are those who practice Shivism and primarily worship Lord Shiva among the Hindu gods and goddesses. One of the most

magnificent and well-known Hindu temples dedicated to Lord Shiva is Pashupatinath Temple, where Shiva is revered as the Creator of all living things. For Hindus worldwide, the Pashupatinath Region, or Pasupat-Kshetra, is among the holiest locations in Nepal. At the summit of this pagoda-style structure is a golden pinnacle.

One of the most well-known Hindu temples devoted to Lord Shiva is Kashi Vishwanath Temple. It is situated in India's Varanasi. One of Lord Shiva's holiest temples, it is located on the western bank of the sacred Ganga river. One of the administrators of the sacred Kashi Vishwanath Temple told them that a pilgrim's pilgrimage to one temple dedicated to Lord Shiva is incomplete; similarly, a visit to the revered Pashupatinath Temple would never be complete without a stop at the holy Kashi Vishwanath Temple. It illustrates the reciprocal cultural and religious links between the Hindu pilgrimages to Lord Shiva, which are located in India and Nepal. (Dahal, 2020).

Particularly with regard to Hinduism, the importance of the Kashi Viswanath Temple and the Nepal Pashupatinath Temple are connected. Pashupatinath Temple, which is located northeast of the Kathmandu Valley on the banks of the Bagmati River, is revered as the "head" of Lord Shiva, whereas Kashi Viswanath Temple is thought to represent the "body without head." Therefore, without worshiping both temples, the pilgrimage to truly worship the almighty Lord Shiva is deemed unsuccessful. The fact that the Shivalinga in Pashupatinath, Nepal, has five heads—east facing Tatpurusha, north facing Ardhanarishwara (Vamadeva), west facing Sadyojata, south facing Aghora, and upward facing Nirakara—is one of its most unique characteristics (Shastri, 1950).

Pashupatinath in Nepal and Vishwonath in India are the points of geographical, social, cultural, and historical connection between people, cultures, societies, and relationships. Nepal and India have multilateral relationships based on a variety of factors, including spiritual, cultural, religious, educational, political, and economic. These relationships are special because they are characterized by open borders and deeply ingrained kinship and cultural exchanges. These relationships are known as "Roti Beti kaa Sambandha" and are based on friendship and cooperation. Kathmandu and Varanasi are regarded as sister cities. Nepali priests serve at the Kashi Vishwanath Temple, while Indian priests serve at the Pashupatinath Temple. Kashi is

an important devotional trip for all elderly Nepalis. On the banks of the Bagmati River, the Pashupatinath temple in Varanasi observes Ganga Arati.

This demonstrates the close religious ties; in addition, Varanasi has historically been the primary destination for Nepali students seeking higher education. During the pilgrimages to Pashupatinath and Kashi Vishwonath in Nepal, there is a deep and best of spiritual compare and contrast religious borrowings, reciprocal exchanges of religion, spiritual resources, cultural assimilations, and social unity through religious exchange.

5.9 Concluding Remarks

The number of tourists visiting Nepal for pilgrimage has remained significant every year, and is on the rise steadily. There is immense possibility for the development of spiritual and religious tourism from both religious and meditative perspectives. Lumbini for Buddhist and Pashupatinath for Hindu are two very important destinations even for international tourists. Pashupatinath is the largest Hindu temple by value. Pashupatinath is the grandest, 'head' and supreme among the *Char Dhams* (Four sacred places) and *Saptapuri* (seven pilgrimage places). The unique feature of Pashupatinath is *Jyotirlinga* which is considered to be the head ('*Shirobhag*') of Mahadev and people are attracted to have its *Darshan*. Pashupatinath is the provider of (*Dharma, Artha, Kaam and Moksha*) creed, property, deed and salvation. Worship is done twice a day – morning and evening and it is dedicated to Lord Shiva. In some of the occasions such as *Maha Shivaratri, Teej* and *Bala Chaturdashi*, many people use to visit Pashupatinath. Pilgrimage tourism in Pashupatinath is motivated with spiritual missions in search of *Tatwa Gyan* (supreme truth), quest of *Nirvana* (enlightenment) and divine grace, and today draws spiritual seekers, aspirants of a new bewildered generation seeking tranquility, mental peace and answers to questions that people had long forgotten to ask. Only the visit of Viswonatha temple (for Shiva) at Varanashi, India and Kedarnath (for Jyotirlinga) without visiting Pashupatinath is considered to be the incomplete for Hindu. So, there is a high prospect of developing pilgrimage tourism. It can be done by developing meditation centres and organizing activities such as *Darshans, Bhajan* and *Aaratis*. Other service facilities to some extend and perform those activities are necessary for further development of pilgrimage tourism in Pashupatinath area.

CHAPTER – VI
FLOW OF PILGRIMS, SERVICES AND FACILITIES IN
PASHUPATINATH

6.1 Introduction

The tourism business is not a standalone sector; rather, it is interdependent and tied to a wide range of industrial goods and services. Numerous factors determine it, including the destination's natural beauty, safety and security, political stability, industrial development, purchasing power, geographic location, weather, and season, government policies, accommodations, transportation and visa accessibility, historical and religious sites, special events, hospitality, friendliness and culture of the locals, organization and service of travel/tour agencies, marketing and promotional programs, and so forth. However, the tourism industry is a smokeless, labor-intensive, interdependent, service-oriented sector that is unable to expand and flourish on its own (Ghimire, 2004).

Similar to this, the foundation of pilgrimage tourism is a deep sense of spirituality and religious conviction. Pashupatinath attracts a lot of tourists who come to carry out their religious rituals. During Shiva's holy months of Phalgun and Srawan, as well as festival seasons like Maha Shivaratri, Teej, and Bala Chaturdashi, pilgrims go to the shrine more frequently. As was once remarked, a "Tirth Yatra" is a journey undertaken for the purpose of improving spiritual endeavors and purifying the spiritual mind.

6.2 Flow of Pilgrims

Being a prominent pilgrimage tourism practice in Pashupatinath, its flow of pilgrims attraction is determined by providing good services and facilities like drinking water, proper use of toilet, line management in different special occasions (*Mahashivratri, Saaune Sombar, Teej, Balachaturdashi* and so on), *Pooja, Darshan, Special Darshan, Bol Bam Darshan, Aarati, Lakshabatti* and security. Then their reflection can be visible on economic contribution of Pashupatinath like daily, monthly and yearly income. Above mentioned flow of pilgrims visited Pashupatinath were motivated by following factors: increase in material wealth, worth marriage, birth of son, to request a favor, success in exam, to fulfill in vow, to meet an obligation and to gain religious

merit. Spiritually, those were motivated by *Dharma*, *Aarth*, *Kaam* and *Moksha* only. Their main willingness was spirituality, faith in god and religious attractios.

6.2.1 Flow Diagram of Pilgrims in Pashupatinath

Flow analysis is major widely accepted component in geography. In this analysis, flow volume, origin and destination (OD) flow diagram and trend are commonly accepted practices in Tourism Geography. So that the spatial dimension of this analysis is based on using GIS technology. The flow diagram shows that nationality of pilgrims;60 percent pilgrims are Indian, 20 percent are Nepalese as well as 10 percent pilgrims from American (Indian origins) and same the way 10 percent pilgrims are from British (Indian origins) visited in Pashupatinath.



Figure 6.1: Flow Diagram of Pilgrims in Pashupatinath

6.2.2 Daily Flow

There is no legal data about the flow of pilgrims in Pashupatinath from the concerned authorities. The PKBK estimates the pilgrims' flow in the major events like Maha Shivaratri, Teej and Bala Chaturdarshi and the estimates are 10, 00,000; 6,00,000 and 4,00,000 respectively. The same estimated data is also provided to the media and news channels.

Table 6.1 shows that daily flow of pilgrims in Pashupatinath. Lord Shiva's Special *Tithi* (*Yakaadashi*, *trayodashi*, *Chaturdashi*, *Teej* and *Purnima*) special *Bar* (*Sombar*) and special month (*Sraawan* and *Phalgun*) affected the flow of pilgrims in this sacred site. It may be interesting to study the month of *Sraawan* 1-31(*Gate*) days, there is very much up and down of pilgrims flow because of Shivas special *Tithi*, *Bar* and *month*. There was first Monday, *Harisayani Yakaadashi* and seventh (*Gate*) day of *Sraawan* month (Tribal special of Shiva) in this day the flow of pilgrims were too much highest ranked 63320 than other days, but there were normal flow of pilgrims on Wednesday, Thursday, Friday, Sunday and Tuesday except the special *Tithi* of Lord Pashupatinath. Thought first Tuesday was Shiva's special month's *Sraawane Sakraanti*, so that pilgrims flow ranked in 22580. There were national holiday on Saturdays, so that pilgrims flow is generally high on this days. The special *Tithi*, *Guru Purnimaa* 11th day of *Saawane* 38340 pilgrims were visited here. Second *Sraawan Sombar* the special *Bar* of Lord Shiva 14th day of this month, 53660 pilgrims visited there. Same the way, third *Sraawane Sombar* 52380, pilgrims visited in Lord Pashupatinath's Temple.

Table 6.1: Daily Flow of Pilgrims in Pashupatinath

<i>Gate</i>	<i>Bar</i>	<i>Tithi</i>	<i>No. of Pilgrims</i>	<i>Remarks</i>
1	Tuesday	5	22580	Shiva's special month saune Sakraanti
2	Wednesday	6	10040	
3	Thursday	7	12020	
4	Friday	8	15780	
5	Saturday	9	29690	
6	Sunday	10	11900	
7	Monday	<i>Hari Shayani Yakaadasi</i>	63320	Special Bar Monday and Tithi
8	Tuesday	12	10740	
9	Wed.	<i>Trayodasi</i>	20530	
10	Thurs.	<i>Chaturdasi</i>	24790	
11	Fri.	<i>Guru Purnima</i>	38340	Special Tithi
12	Saturday	1	28960	
13	Sun.	2	11820	
14	Mon.	3	53660	Special Monday
15	Tues.	4	19250	
16	Wed.	5	11100	
17	Thurs.	6	11740	
18	Fri.	7	14160	
19	Saturd.	8	30210	Holi day
20	Sun.	9	10640	
21	Mon.	10	52370	Special Monday
22	Tus.	<i>Kamika Ykaadasi</i>	26530	Special Tithi
23	Wed.	12	9860	
24	Thurs	<i>Ghantakarna Trayodasi</i>	23620	Special Tithi
25	Fri.	<i>Chaturdasi</i>	25790	Special Tithi
26	Saturd.	<i>Oaunsi</i>	37350	Holiday of Nepal
27	Sun.	1	10100	
28	Mon.	2	48990	Special Monday
29	Tues.	3	12240	
30	Wed.	4	11500	
31	Thurs.	<i>Nag Panchami</i>	30660	
Total			740300	

Source: Field survey, 2018

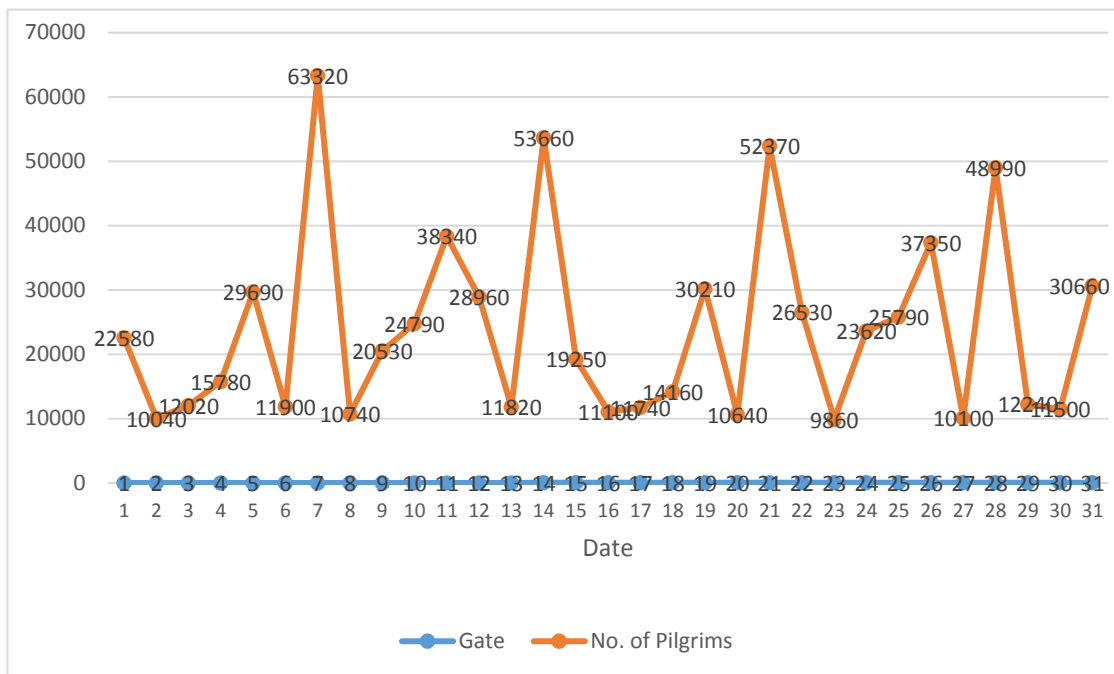


Figure 6.2: Daily Flow of Pilgrims in Pashupatinath

6.2.3 Monthly Flow

Pashupatinath is a great pilgrimage site of all over Hinduism, worldwide Hindus visit here to Darshan of Lord Shiva. Table 6.2 shows that monthly flow of pilgrims in Pashupatinath is the highest flow of pilgrims (740300) in the month of *Srawan*, because it is a special month of Lord Shiva. Likewise, Three months of summer season; *Jesth*, *Baishakh*, and *Ashad*, pilgrims flow is respectively high (703285, 666270 and 629255), because it is hot climate in Gujrat and South India so that Indian pilgrims flow is too much high in these months. *Phalgun*, *Chaitra* and *Kartiks* the level of flow is more than 500000. But the flow of winter season like Magh, Mansir and Pous is below because of the cold climate of Nepal. Same the way in the month of *Aasbin* there is the lowest flow of pilgrims (148060) in Pashupatinath because of *Pitripaksha* and *Dashain* festival celebrated in Hindu society.

Table 6.2: Monthly Flow of Pilgrims without Special Occasions in Pashupatinath

S.N.	Month	No. of Pilgrims	%
1	<i>Srawan</i>	740300	100
2	<i>Bhadra</i>	444180	60
3	<i>Aasbin</i>	148060	20
4	<i>Kartik</i>	518210	70
5	<i>Margsir</i>	370150	50
6	<i>Paus</i>	296120	40
7	<i>Magh</i>	481195	65
8	<i>Phalgun</i>	592240	80
9	<i>Chaitra</i>	555225	75
10	<i>Baishak</i>	666270	90
11	<i>Jetha</i>	703285	95
12	<i>Asar</i>	629255	85
Total		6144490	

Source: Field survey, 2019(FGD)

Note: The data figure was estimated during FGD and the name of information about the participant of FGD is given in annex VII.

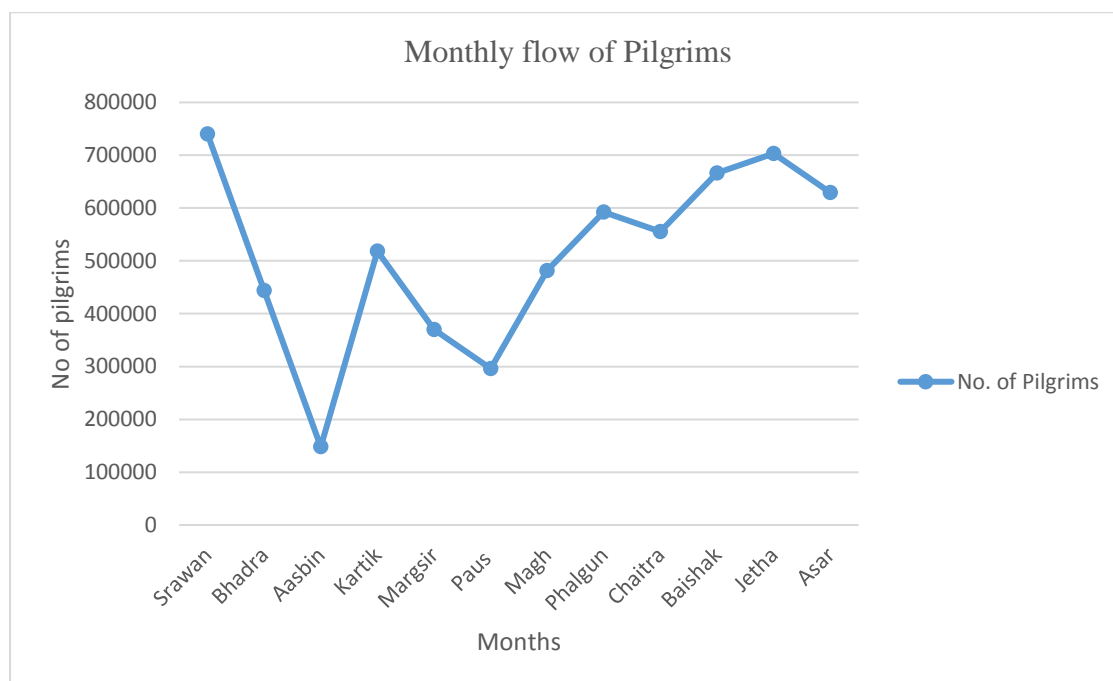


Figure 6.3 Monthly Flow of Pilgrims in Pashupatinath

6.2.4 Monthly Flow of Pilgrims with Special Occasions

Table 6.3 shows that monthly flow of pilgrims in special occasion in Pashupatinath, the highest flow of pilgrims (1592240) is in the month is *Phalgun*, because it is a special month of Lord Shiva when *Mahashivaratri* is celebrated, Hindu pilgrims from all over the world visited here on this day; more than 1000000 pilgrims flow was here. Likewise, in the month of *Bhadra* pilgrims' flow is respectively second ranked (1044180) because it is special month of *Teej* for Nepalese Hindu ladies, only this day about 600000 flow of pilgrims, especially beautiful ladies. The month of *Kartik* is third ranked of the flow of pilgrims (918210) for celebrating *Balachaturdashi*.

Table 6.3: Monthly Flow of Pilgrims with Special Occasions in Pashupatinath

S.N.	Month	No. of Pilgrims	Remarks
1	<i>Srawan</i>	740300	
2	<i>Bhadra</i>	444180 + 600000=1044180	Special occasion of <i>Teej</i>
3	<i>Aasbin</i>	148060	
4	<i>Kartik</i>	518210 + 400000=918210	Special occasion of <i>Balachaturdashi</i>
5	<i>Margsir</i>	370150	
6	<i>Paus</i>	296120	
7	<i>Magh</i>	481195	
8	<i>Phalgun</i>	592240+1000000=1592240	Special occasion of <i>MahaShivaratri</i>
9	<i>Chaitra</i>	555225	
10	<i>Baishak</i>	666270	
11	<i>Jetha</i>	703285	
12	<i>Asar</i>	629255	
Total		8044490	

Source: Field survey, 2019(FGD)

Note: The data figure was estimated during FGD and the name of information about the participant of FGD is given in annex VII.

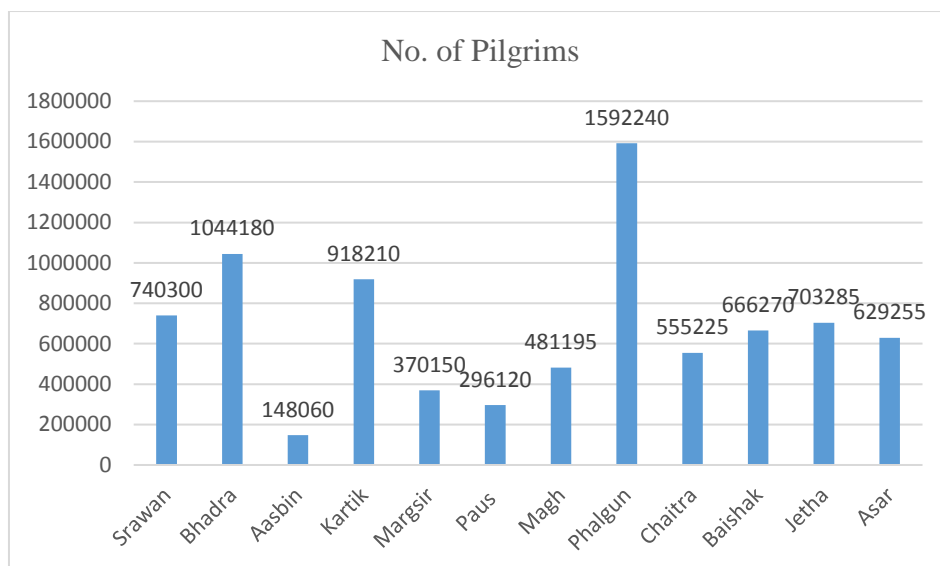


Figure 6.4 Monthly Flow of Pilgrims in Pashupatinath

6.2.5 Flow of Special Occasion

When combined, Maha Shivaratri is the greatest celebration for Hindus, marking Lord Shiva's birthday on Krishna Chaturdashi in the month of Falgun. It is thought that the Puja of Lord Shiva (Pashupatinath) was also done by the other two great Hindu lords, Bramha and Bishnu. On that day on Earth, it is thought, Lord Shiva arrives to bless his devotees. As a result, a sizable crowd gathers at the Pashupatinath temple. On that day, about a million people come to adore Lord Pashupatinath. Former His Majesty the King of Nepal also visits to worship lord Shiva at the temple with his family on that day. It is believed that the lord excuses his devotees if they had done any mistakes, when they visit the temple to worship the lord Shiva on that particular day.

Two additional festivals the two main Hindu holidays, Teej and Balachaturdashi, saw large crowds of people assembling at the Pashupatinath Shrine to worship Lord Shiva. For Nepalese ladies, Haritalika (Teej) is a particular celebration. Nepalese women worship Lord Shiva on that day even if they don't drink any water. The most significant event occurred on this day when Goddess Parvati begged Lord Shiva to become her husband. While single women pray for an honest and decent husband in the future, married women pray for their husbands to have long lives.

Table 6.4 shows the flow of pilgrims on special occasion of Lord Pashupatinath. One of the major festivals *Maha Shivaratri* on the day over 1000,000 devotees Sadhues,

males and females visit here. Likewise, one of the major festivals of Nepalese Hindu ladies *Teej* on which day over 600,000 only beautiful young ladies, looked like Bride and red dressed devotee visit here. Same the way another important festival of *Bala Chaturdashi* on that day over 400,000 devotee visited here.

Table 6.4: Flow of Pilgrims Only Special Occasion of Lord Shiva

Special occasion of Lord Shiva	Number of Pilgrims	Remarks
<i>Maha Shivaratri</i>	1000000	Sadhu and other devotees (Both male and femals)
<i>Teej</i>	600000	Only ladies
<i>Bala Chaturdashi</i>	400000	Maximum are males

Source: Field survey, 2019(FGD)

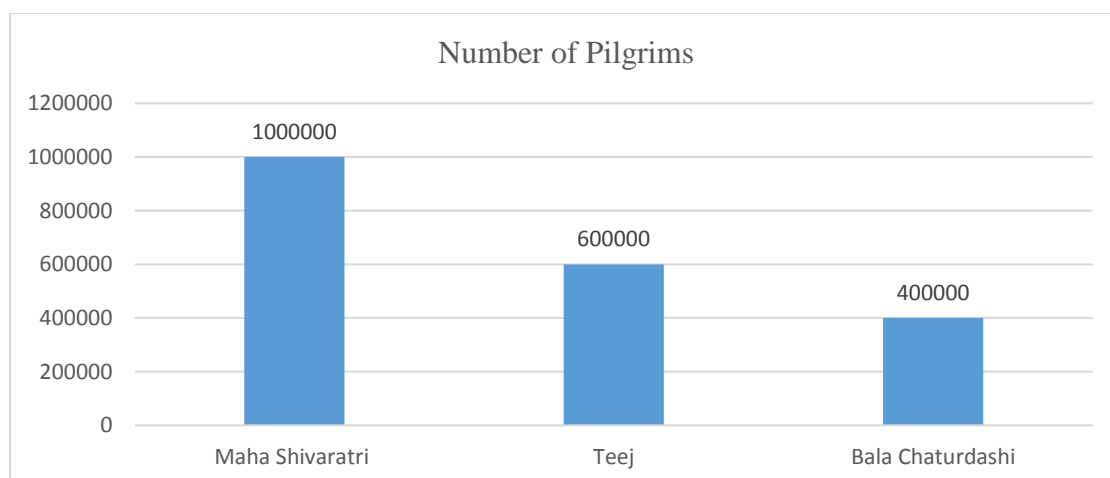


Figure 6.5: Flow of Pilgrims on Special Occasion of Lord Shiva

6.2.6 Annual Flow

Table 6.5 shows that yearly flow of pilgrims in Pashupatinath. The total flow of pilgrims in year 2071 *Srawan*-2072 *Ashadh* more than 4000000. But the flow of pilgrims in the year; 2072 *Srawan*-2073 *Ashadh* is rapidly declining. There are two main reasons for the sharp decline in pilgrimage. The first is the Nepalese earthquake of Baishak 12 in 2072. The 7.8 Richter scale earthquake struck during March and April, which is the busiest travel season. It also had an impact on September and October. Despite the fact that the country's west and center had been hardest hit by the earthquake, the entire nation of Nepal was portrayed to foreigners as dangerous. The informal blockade of India was the second main factor. Indian pilgrims make up the

majority of those who visit Pashupatinath. The blockage severely hindered daily activities and had an immediate impact on the tourism industry.

Likewise the flow of pilgrims (4826694) slowly increased year 2073 *Srawan*-2074 *Ashadh*. Same the way the flow of pilgrims (7240041- 8044490) in year 2074 *Sraawan* – 2076 *Ashadh* rapidly increased, because of good relationship between Nepal and India. Indian PM Modi visited Pashupainah. It indicates that, the flow of pilgrims at Pashupatinath is rapidly increasing nowadays.

Table 6.5: Annual Flow

S.N.	Year	No. of Pilgrims	%
1	2071 <i>Srawan</i> -2072 <i>Ashar</i>	4022245	50
2	2072 <i>Srawan</i> -2073 <i>Ashar</i>	1608898	20
3	2073 <i>Srawan</i> -2074 <i>Ashar</i>	4826694	60
4	2074 <i>Srawan</i> - 2075 <i>Ashar</i>	7240041	90
5	2075 <i>Srawan</i> - 2076 <i>Ashar</i>	8044490	100

Source: *Field survey, 2019(FGD)*

Note: The data figure was estimated during FGD and the name of information about the participant of FGD is given in annex VII.

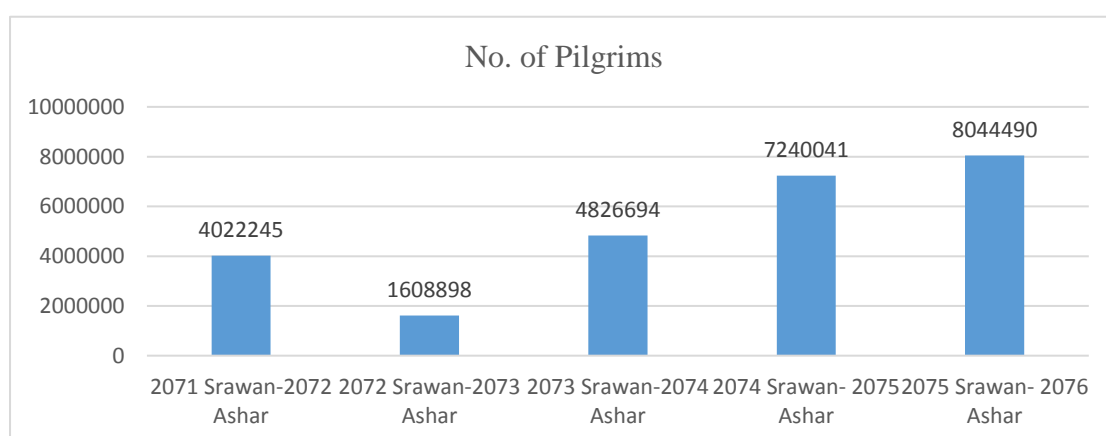


Figure 6.6: Annual Flow of Pilgrims in Pashupatinath

6.2.7 Perceptions, Believes, Feelings and Views of KII about Flow of Pilgrims

Key relevant persons were KII contacted and they were asked why the huge number of people visited Pashupatinath, focused on the flow of pilgrims. The opinion expressed by some of the key informants is given below:

While asking the importance of the reason for visiting Pashupatinath to *Mul Bhatta*, he expressed his opinion like this; ‘There is a custom that the *Char Dham TirthaYatra* Indian Hindu pilgrims travel especially through *Jagannath Puri*, *Rameshwor* and *Dwarka* to reach finally to *Kedareshwor Mahadev* in *Kedarnath*. They go there for religious visits. This is because there is a belief that Pashupatinath is located at the Head of *Kedareshwor Mahadev* and also that the pilgrims believe that unless one visits to Pashupatinath, one cannot achieve what one wants or cannot reach to the expected success as stated by the acts of Hindu rules *Sahstrokta*. As such a huge number of pilgrims visit here.’

While asking the importance of reason for visit pashupatinath to *Mul Bhandari*, he expressed his opinion like this; ‘It is believed and accepted that the flowers, milk, incense, garlands, fruits and other worshipping materials brought by the visitors and the holy water brought by the *Bolbam* groups are to be offered to the *linga* of Pashupatinath. This is demanded by the visitors and has to be managed therefore. There are the complains that the PKBK has made unwanted interference in the process of worships and the religious visits.’

While asking the importance of reason for visit pashupatinath to *Mul Guthiyar*, he expressed his opinion like this; ‘After the Prime minister of India, Narendra Modi visited to Pashupatinath; the number of pilgrims has immensely increased. Most of the pilgrims visit to the temple during the religious dates: *Srawan Sombar*, *Guru Purnima*, *Ekadashi*, *Trayodashi*, *Chadurdashi* and *Purnimaa*. They visit mostly on Monday and Saturday. Similarly, it happens during the festivals of *Teej*, *Balachadurdhashi* and *Mahashivaratri*. Despite the too hot weather of the months *Shrawan*, *Jeshtha*, *Ashar*, *Baishak* and *Falgun* (mostly); they come for the visits thinking that they get the salvation from the visits during the time. They are happy to get the *Tika* and *Prasad* from the hand of the *Mul Bhatta*. However, I think that the PKBK has made unnecessary interference to the process.’

6.3 Socio Cultural Status of Pilgrims

6.3.1 Nationality

Table 6.6 shows that nationality of pilgrims; sixty percent pilgrims are Indian, twenty percent are Nepalese as well as ten percent pilgrims from America (Indian origins) and same the way ten percent pilgrims are from Britain (Indian origins).

Table 6.6: Number and Percent of Pilgrims by Nationality

Nationality	Number of pilgrims	Percent
Nepalese	40	20
Indian	120	60
American (Indian origins)	20	10
British (Indian origins)	20	10
Total	200	100

Source: Field survey, 2018

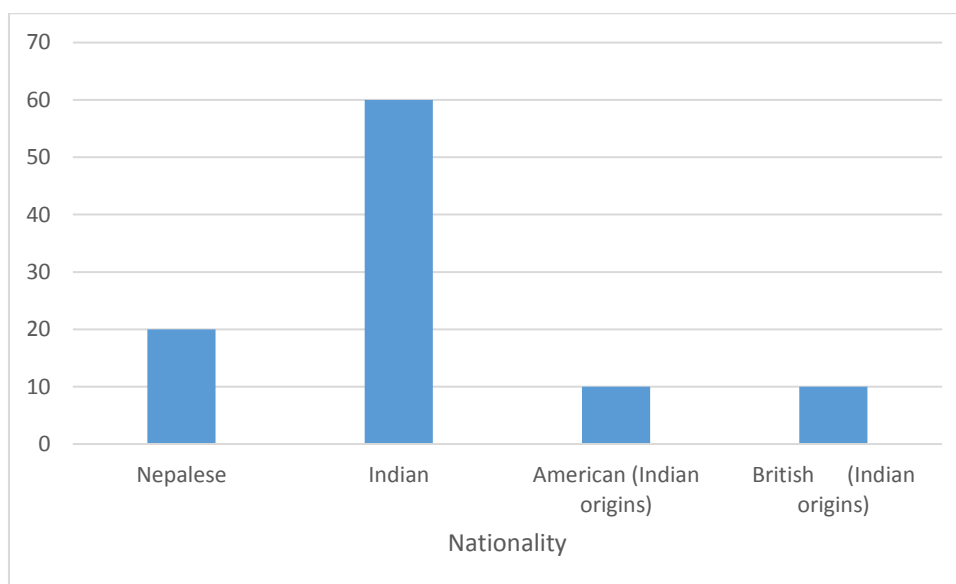


Figure 6.7: Nationality of Pilgrims

6.3.2 Sex Composition

Table 6.7 shows that the sex status of pilgrims' females are more spiritual as well as more religious than male, fifty five percent females visited in Pashupatinath's Darshan in Pashupati Kshetra. Same the way, forty five percent of male pilgrims visited in Pashupatinath.

Table 6.7: Sex Composition of Pilgrims

Sex	Number	Percent
Male	90	45
Female	110	55
Total	200	100

Source: Field survey, 2018

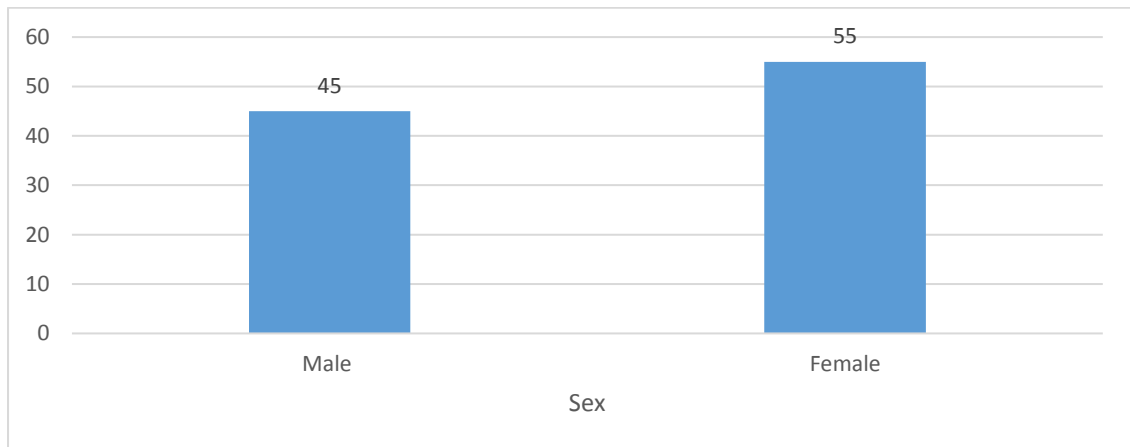


Figure 6.8: Sex Composition of Pilgrims

6.3.3 Age Composition

Table 6.8 shows the regarding age group of pilgrims, below 20 age group pilgrims visited in Pashupati Kshetra are only ten percent, 20-40 age groups are thirty percent, 40-60 age group of pilgrims are maximum (forty five percent) visitors than other age groups. Health fitness and good economic condition of pilgrims are another important factors of this age group. Fifteen percent pilgrims cover 60+ age group of pilgrims.

Table 6.8: Age Composition of Pilgrims

Age group	Number	Percent
Below 20	20	10
20-40	60	30
40-60	90	45
60+	30	15
Total	200	100

Source: Field survey, 2018

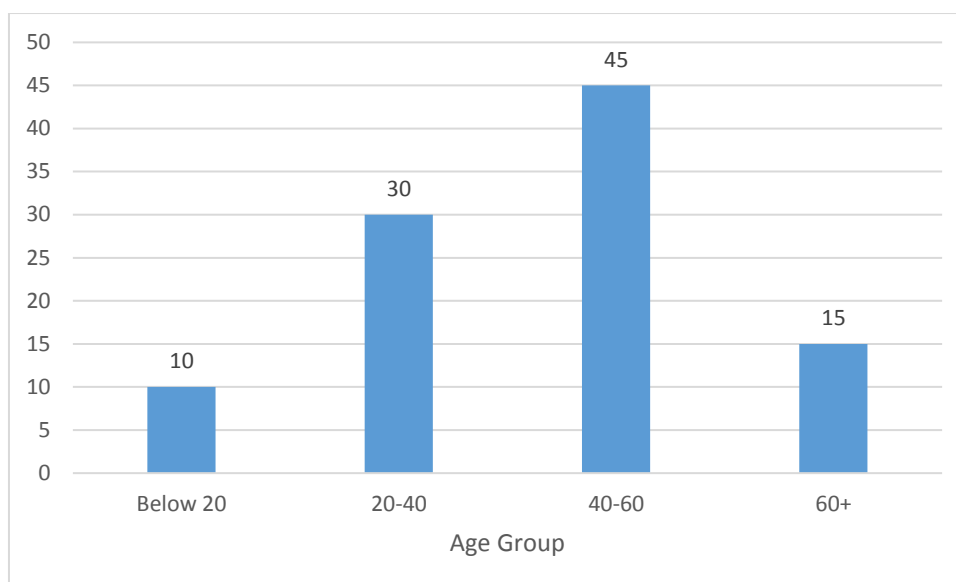


Figure 6.9: Age Composition of Pilgrims

6.3.4 Profession of Pilgrims

Table 6.9 shows the distribution of pilgrims by professional status; maximum Indian business man forty percent (Gujrari, Marathi, Rajasthani, Baniyaa, Panjabi and south Indian) visited in Pashupatinath for their fulfillment of physical and economic needs. While twenty five percent of pilgrims are employee, teacher and Yogi similarly ten percent of pilgrims are social worker and the last five percent 0061re farmer.

Table 6.9: Professional of Pilgrims

Professional	Number	Percent
Student	10	5
Teacher	20	10
Farmer	10	5
Employee	50	25
Business	80	40
Yogi	20	10
Social worker	10	5
Total	200	100

Source: Field survey, 2018

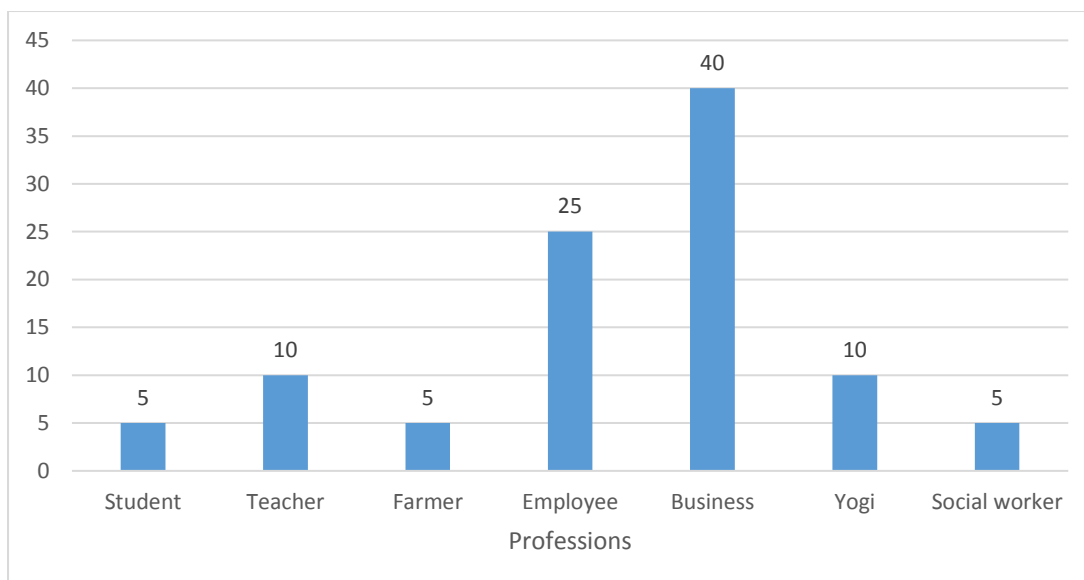


Figure 6.10: Professional of Pilgrims

6.3.5 Caste Composition

The proportion of pilgrims by caste is displayed in Table 6.10; about two thirds of the pilgrims who visit Pashupatinath are Baisya and Bramin pilgrims. Similar to this, twenty percent of pilgrims are from Kshatri; five percent are from various castes, and two point five percent are Sudra.

Table 6.10: Caste Composition of Pilgrims

Caste	Number	Percent
<i>Bramin</i>	70	35
<i>Kshatri</i>	40	20
<i>Baisya</i>	75	37.5
<i>Sudra</i>	5	2.5
Other	10	5
Total	200	100

Source: Field survey, 2018

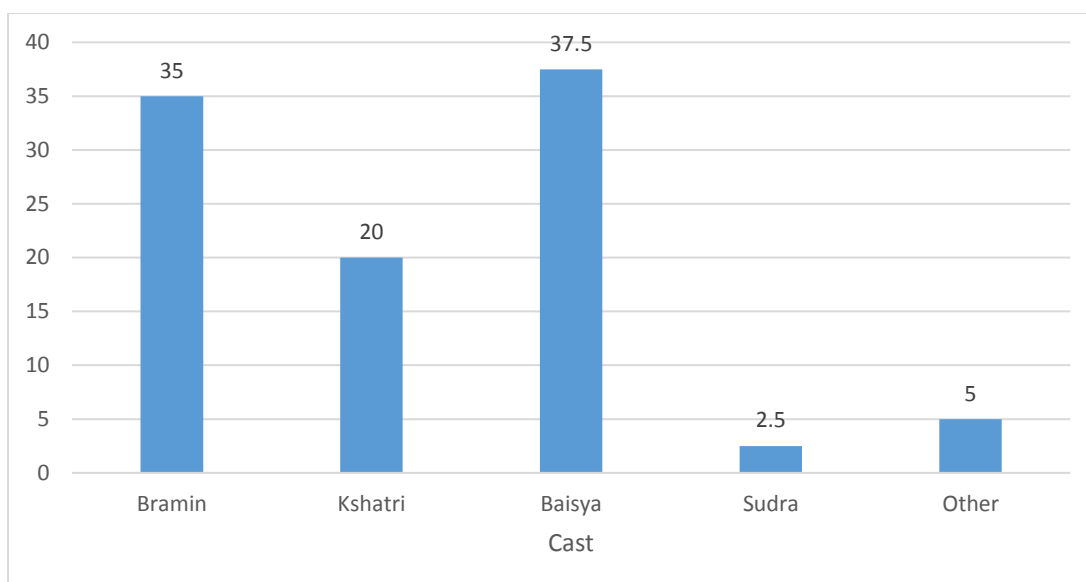


Figure 6.11: Caste Composition of Pilgrims

6.3.6 Pilgrims Stay in Pashupatinath

Table 6.11 presents the pilgrims stay in Pashupatinath; sixty percent of the pilgrims stay in high class hotels of Kathmandu valley; those are from USA, UK and Indian business man (*Gujrati, Rajsthani, Maraathi and Telgu*) twenty percent are stay in lodge; those are medium class pilgrims from India, same the way fifteen percent stay in monastery (Dharmashala); those are Shadhu, Sanyaasi, Indian and Terai belt of Nepalese pilgrims. Five percent of pilgrims stay at friends' home those are maximum Nepalese.

Table 6.11: Pilgrims Stay in Pashupatinath

Stay in	Number	Percent
Hotel	120	60
Lodge	40	20
Monastery	30	15
Friends home	10	5
Total	200	100

Source: Field Survey, 2018

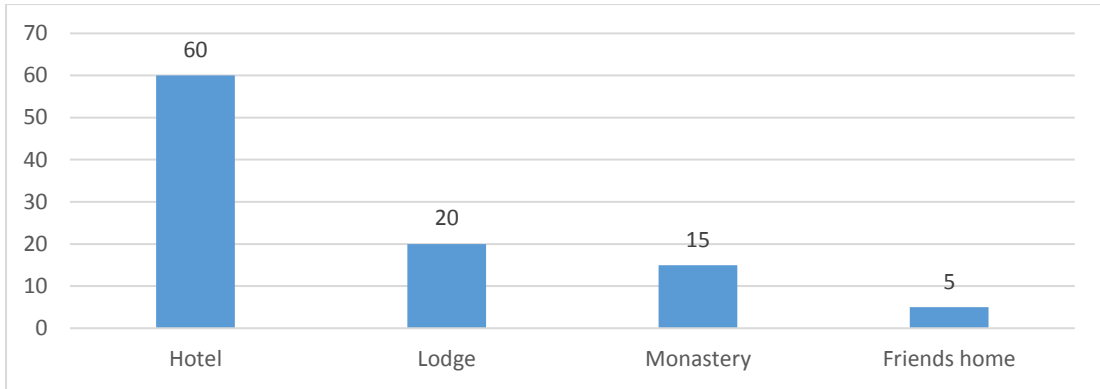


Figure 6.12: Pilgrims Stay in Pashupatinath

6.3.7 Pilgrims Stay duration in Kathmandu

Table 6.12 presents pilgrims stay in Kathmandu with days shows that forty five percent stay for ten days, thirty five percent stay for five days and twenty percent of pilgrims stay for fifteen days.

Table 6.12: Pilgrims duration Stay in Kathmandu

Stay in Nepal with day	Number	Percent
Five days	70	35
Ten days	90	45
Fifteen days	40	20
Total	200	100

Source: Field survey, 2018

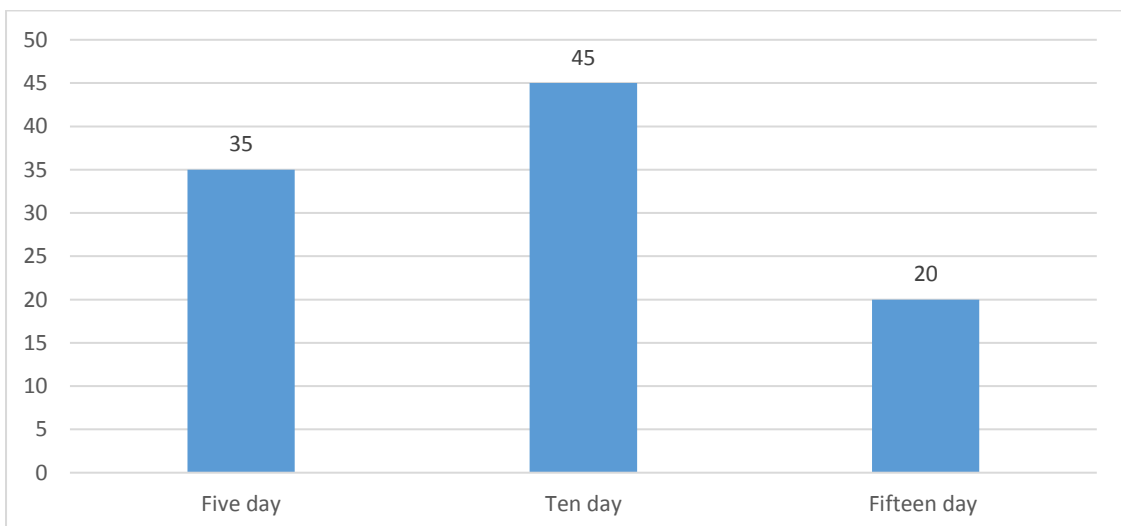


Figure 6.13: Pilgrims Stay duration in Kathmandu

6.3.8 Distribution of Pilgrims by Yoga Status

There are many different paths that people might take in Hinduism to achieve their religious goals. It's just one of the many paths to happiness and self-realization (Gita, 1986). Twenty-five percent of pilgrims are karma yogis, as seen in Table 6.13, which also lists their yoga status. Thirty-five percent of pilgrims follow the Path of Knowledge, known as Jnana Yoga, and forty percent visit Pashupatinath as Bhakti Yogis, who practice Pure Devotion, or Bhakti Yoga.

Table 6.13: Pilgrims Yoga Status

Yoga	Number	Percent
Karma Yoga	50	25
Jnaana Yoga	70	35
Bhakti Yoga	80	40
Total	200	100

Source: Field survey, 2018

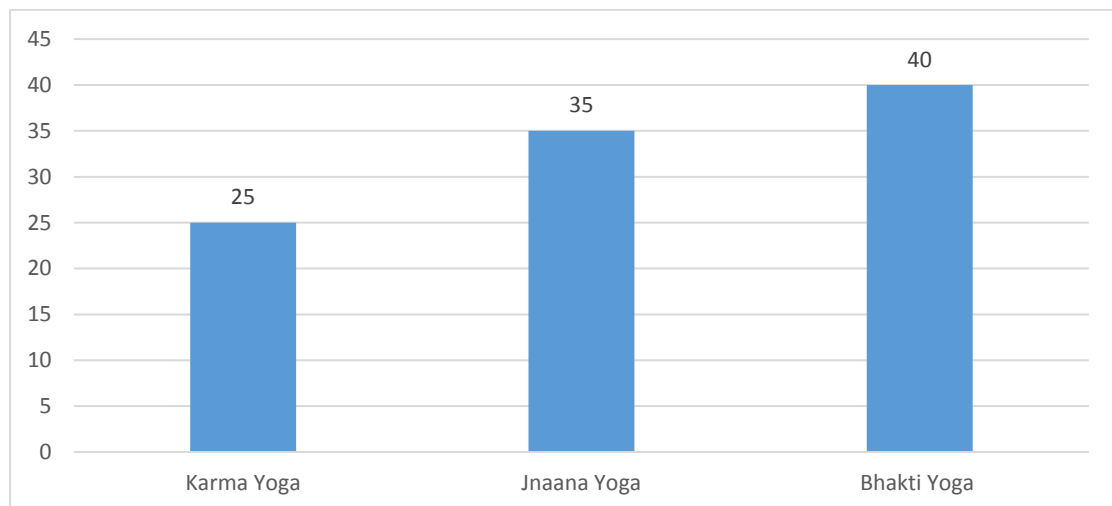


Figure 6.14: Pilgrims Yoga Status

6.3.9 Major Pilgrimage Place

The interpretation of magnitude in relation to timing is another drawback. How does the massive Kumbh mela held every twelve years in Prayaagraj and Ujjain compare to the generally steady but tiny trickle of travelers to Jerusalem? Stated differently, is the quantitative assessment of "major" contingent upon the quantity of pilgrims present during peak periods, even in cases where they are rare? Or is significance determined

by the overall number that builds up over a predetermined amount of time? (Rinschede, 1997).

6.3.10 Factors determining Pashupatinath as a Major Pilgrimage Place

Pashupatinath is the most important temple dedicated to Lord Shiva. Every year this temple attracts thousands of thousand followers of Hinduism all over the world. Table 6.14 presents the causes of major pilgrimage place; eighty five percent of pilgrims agree, undecided are nil and only fifteen percent pilgrims disagree with the number of Holy literature. This sacred space is major pilgrimage place. There are three causes: First number of holy literature, there are so many holy literature about Lord Pashupatinath such as: Shiva Mahapuran, Skanda Puran, Himbat khanda. Second number of pilgrims visit; eighty percent pilgrims agree five percent are undecided and fifteen percent disagree. A significant number of pilgrims are drawn to Pashupatinath. For example, almost a million devotees come here on Maha Shivaratri, one of the temple's main festivals. Similarly, Teej, a prominent Hindu women's festival in Nepal, attracts approximately 600,000 beautiful women each day, including brides and young devotees dressed in red. Similarly, Bala Chaturdashi is another significant temple celebration, drawing in over 400,000 visitors on that day. According to such statistics, Pashupatinath is a popular destination for pilgrims.

Table 6.14: Factors determining Pashupatinath as a Major Pilgrimage Place

Factors	5	%	4	%	3	%	2	%	1	%	T.N.	T.P.
Number of holy literatures	150	75	20	10	0	0	20	10	10	5	200	100
Number of pilgrims visit	130	65	30	15	10	5	10	5	20	10	200	100
Judgments of Experts	80	40	30	15	20	10	40	20	30	15	200	100

Source: Field survey, 2018

(Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree, %-Percentage, T.N. - Total number of pilgrims, T.P.- Total percentage,)

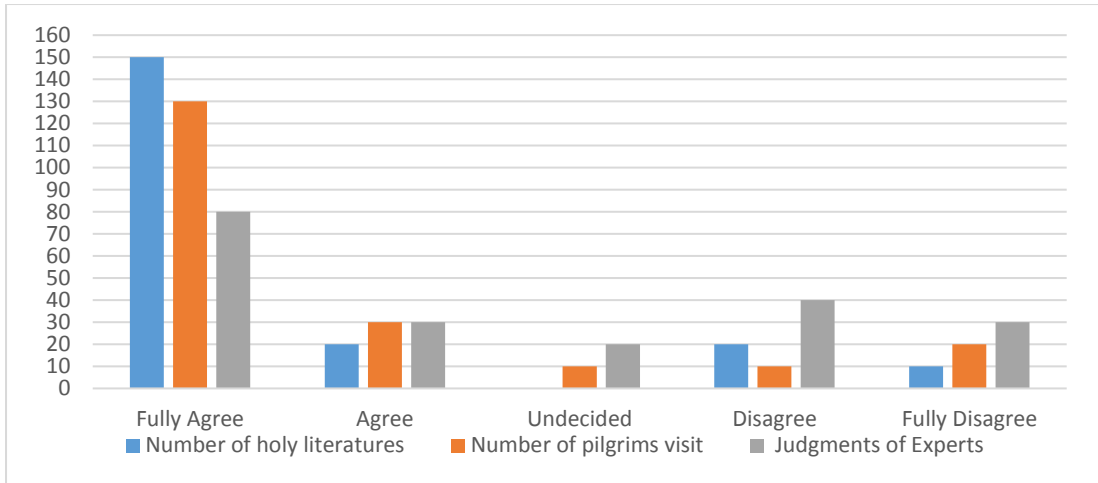


Figure 6.15: Major Pilgrimage Place

6.3.11 Pilgrimage Growth in Positive Direction

Table 6.15 presents the pilgrim’s impression regarding the pilgrimage growth in positive direction. Eighty five percent pilgrim’s opinion is that there is rapid growth of pilgrimage tourism in Pashupatinath and fifteen percent says that the growth is slow.

Table 6.15: Pilgrimage Growth

Pilgrimage growth	Number	Percent
Rapidly growth	170	85
Slowly growth	30	15
Total	200	100

Source: Field survey, 2018

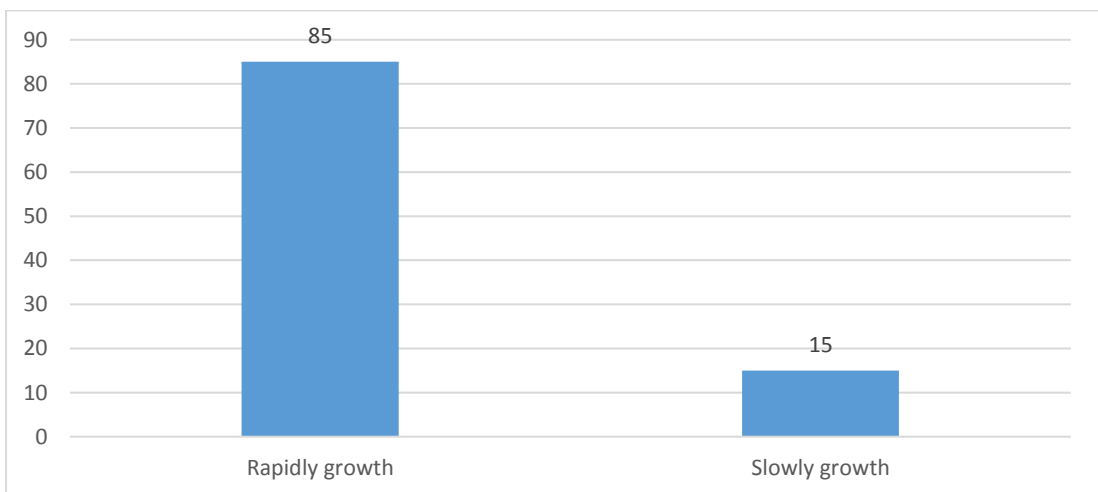


Figure 6.16: Pilgrimage Growth

6.3.12 Pilgrimage Trends of Pashupatinath

Table 6.16 presents the pilgrims' trends of Pashupstinath; ninety percent of pilgrims agree with increasing trends and remaining ten percent do not agree with this statement.

Table 6.16: Trends of Pilgrimage in Pashupatinath

Pilgrimage Trends	Number	Percent
Increasing	180	90
Decreasing	20	10
Total	200	100

Source: Field survey, 2018

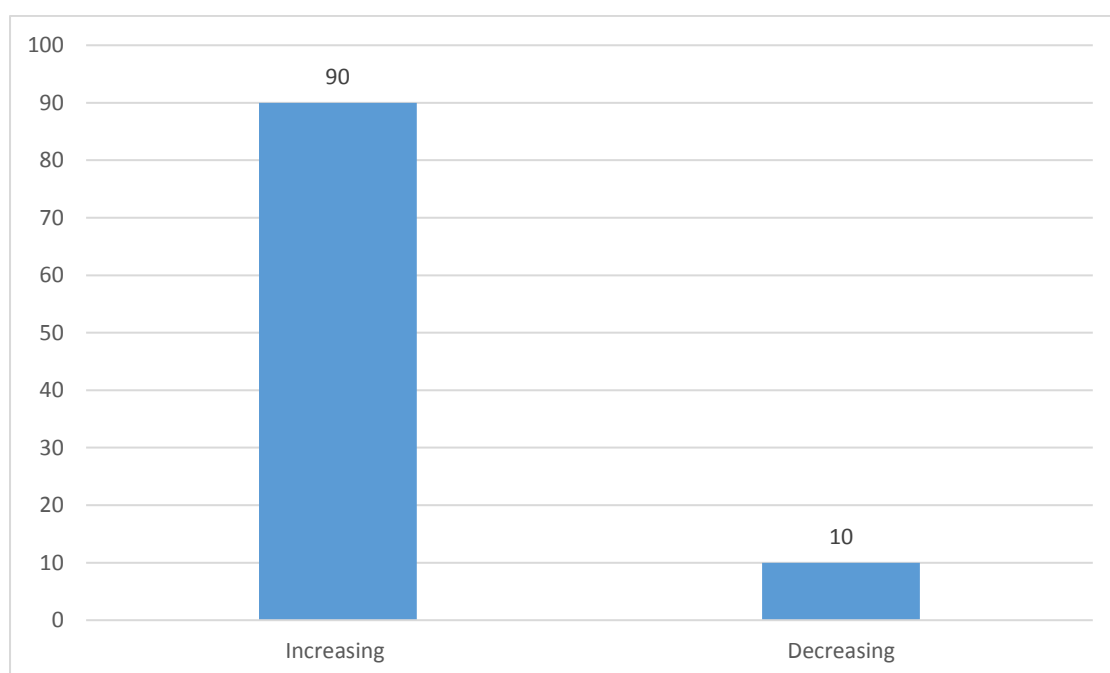


Figure 6.17: Trends of Pilgrimage in Pashupatinath

6.3.13 Pilgrims' Plan to Visit Related Sites of Lord Shiva

Table 6.17 shows the pilgrims' plan to visit related sites of Lord Shiva; thirty percent of pilgrims want to visit Char Dham as well as kailash, twenty five percent agree to visit Dwadash Jyotirlinga and fifteen percent want to visit Sapta Puri.

Table 6.17: Pilgrims' Plan to Visit Related Sites of Lord Shiva

Related sites	Number	Percent
<i>Dwadasha Jyotirlinga</i>	50	25
<i>Kailasha</i>	60	30
<i>Sapta puri</i>	30	15
<i>Char Dham</i>	60	30
Total	200	100

Source: Field survey, 2018

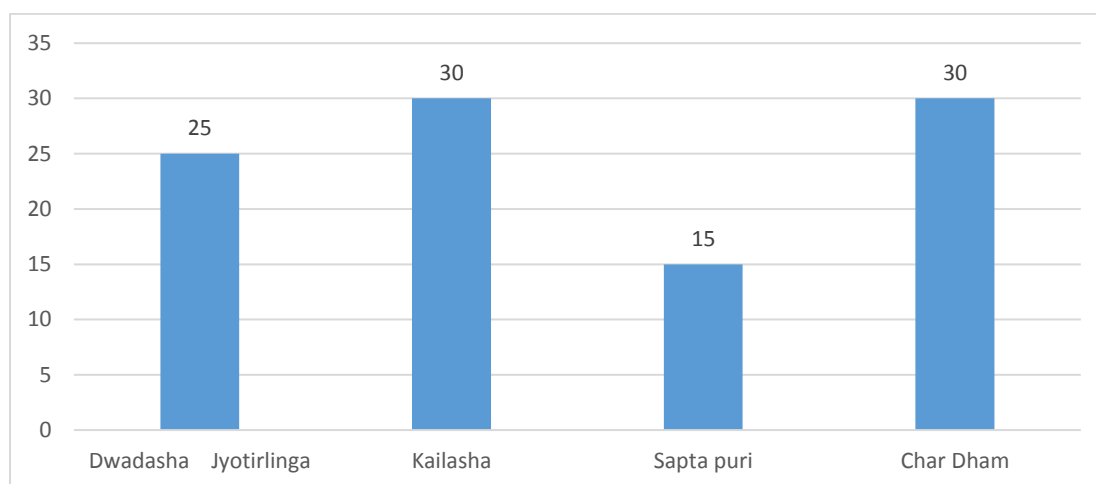


Figure 6.18: Pilgrims Plan to Visit Related Sites of Lord Shiva

6.3.14 Pilgrims' Experience in Pashupatinath

Table 6.18 shows pilgrims experience in Pashupatinath; fifty five percent pilgrims say that Pashupatinath as a peaceful and tension free zone, thirty percent impression is very good and fifteen percent opinion is good.

Table 6.18: Pilgrims Experience in Pashupatinath

Experience	Number	Percent
Peaceful and tension free	110	55
Very good	60	30
Good	30	15
Total	200	100

Source: Field survey, 2018

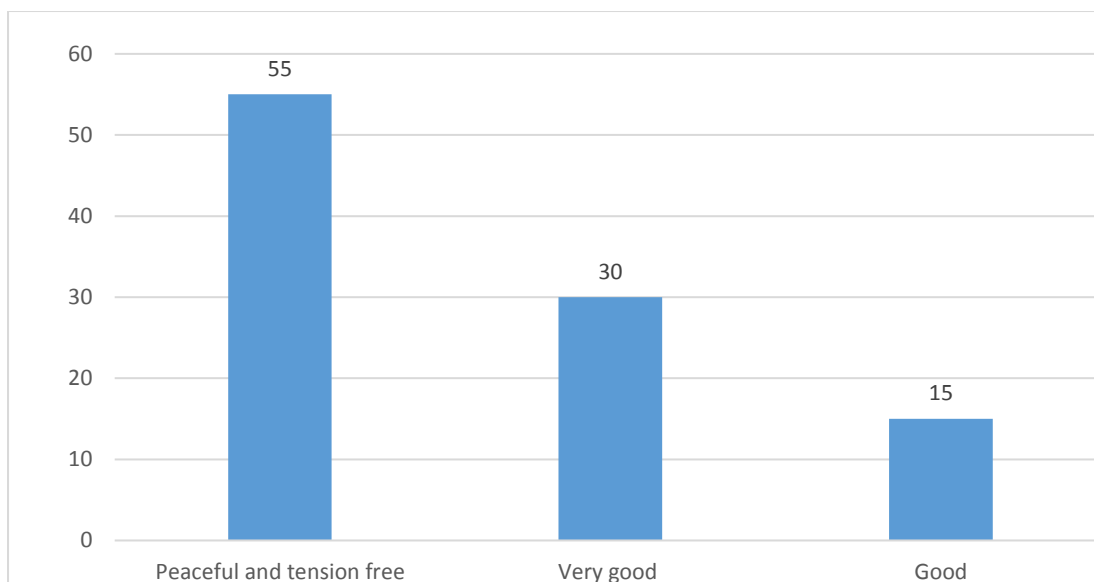


Figure 6.19: Pilgrims Experience in Pashupatinath

6.4 Services and Facilities of Pilgrimage Tourism in Pashupatinath

6.4.1 Pilgrims Impression Regarding the Quality of Service

Table 6.19 shows the pilgrims impression regarding the quality of service, more than thirty five percent of pilgrims are satisfied of service. Similarly; twenty percent have very good and fifteen percent have good impression as well as thirty percent of pilgrims do not satisfied of service facilities of Pashupatinath.

Table 6.19: Pilgrims Impression of the Service Facility

Impression	Number	Percent
Very good	40	20
Good	30	15
Satisfactory	70	35
Not satisfactory	60	30
Total	200	100

Source: Field survey, 2018

6.4.2 Drinking Water Facility

Table 6.20 shows pilgrims' impression regarding the drinking water, sixty percent of pilgrims impression is not good twenty percent impression is very poor because of the earthquake of 2072 B.S. the water supply of Pashupatinath is totally damaged. While fifteen percent pilgrims' impression is good regarding the drinking water of Pashupatinath.

Table 6.20: Drinking Water Facility

Impression	Number	Percent
Very good	10	5
Good	30	15
Not good	120	60
Very poor	40	20
Total	200	100

Source: Field survey, 2018

6.4.3 Toilet Use Facility

Table 6.21 shows the pilgrims' impression regarding the use of toilet; forty five percent impression is very poor, forty percent pilgrims' impression is not good and only fifteen percent pilgrims' impression is good. Toilet is basic things of every person but there is not enough toilet in Pashupatinath. Pilgrims wait for several hours in line for the Darshan of Pashupatinath. After the Darshan of Lord Pashupatinath they want to go toilet but they do not get the facility. This is a problem faced by Pashupatinath's pilgrimage tourism.

Table 6.21: Toilet Use Facility

Impression	Number	Percent
Very good	10	5
Good	20	10
Not good	80	40
Very poor	90	45
Total	200	100

Source: Field survey, 2018.

6.4.4 Pilgrims' Impression Regarding the Line Management for *Darshan*

The pilgrims' perceptions of the line management are displayed in Table 6.22; about 65% of them have positive opinions, 20% have negative opinions, and 15% have extremely negative opinions. In Pashupatinath, pilgrims come in a variety of forms. These include the basic Darshan, special, Bol bam, aged group, Bhajan groups, Pandit groups, Saadhu, PKBK staff, special staff of the police, army, and other employees of Nepal as well as high-ranking foreigners. Millions of pilgrims converge on major holidays including Mahashivaratri, Teej, Balachaturdashi, Yakaadashi, Purnimaa, and Srawan Sombar. On these months, peak season management is extremely challenging. due to massive crowds of tourists that exceeded Pashupatinath's capacity.

Table 6.22: Pilgrims Impression of the Line Management for *Darshan*

Impression	Number	Percent
Very good	60	30
Good	70	35
Not good	40	20
Very poor	30	15
Total	200	100

Source: Field survey, 2018

6.4.5 Facilities of Simple Pooja

Table 6.23 shows the pilgrims' impression regarding the facilities of general pooja; fifty five percent of impression is not good, twenty five is good and twenty percent of pilgrims' impression is very poor.

Table 6.23: Facilities of Simple Pooja

Impression	Number	Percent
Very good	20	10
Good	30	15
Not good	110	55
Very poor	40	20
Total	200	100

Source: Field survey, 2018

6.4.6 Facilities of Special Pooja

Table 6.24 shows that more than two third majorities of respondents; seventy five percent has good impression regarding the facilities of special pooja, followed by fifteen percent does not have good impression and ten percent has very poor impression on facilities of special Pooja in Pashupatinath area.

Table 6.24: Facility of Special Pooja

Impression	Number	Percent
Very good	70	35
Good	80	40
Not good	30	15
Very poor	20	10
Total	200	100

Source: Field survey, 2018

6.4.7 Facilities of Aarti

Table 6.25 shows that nearly fifty percent of respondents do not have good impression, same the way twenty five percent have good impression and twenty five percent have very poor impression regarding the facilities of Aarti in Pashupatinath.

Table 6.25: Facilities of Aarti

Impression	Number	Percent
Very good	20	10
Good	30	15
Not good	100	50
Very poor	50	25
Total	200	100

Source: Field survey, 2018

6.4.8 Facilities of Laksha Batti

Table 6.26 reveals that, when it comes to the facilities of Laksha Batti at Pashupatinath, forty-five percent of respondents have a negative opinion, twenty percent have a good impression, fifteen percent have a very excellent impression, and the remaining twenty percent have a very terrible perception.

Table 6.26: Facility of Laksha Batti

Impression	Number	Percent
Very good	30	15
Good	40	20
Not good	90	45
Very poor	40	20
Total	200	100

Source: Field survey, 2018

6.4.9 Facilities of Jal Puspa Chadhaaune

Table 6.27 shows that fifty percent of respondents do not have good impression followed by twenty percent have very poor, same the way twenty percent have good and ten percent have very good impression regarding the service facilities of *Jal Puspa Chadhaaune* in Pashupatinath

Table 6.27: Facilities of Jal Puspa Chadhaaune

Impression	Number	Percent
Very good	20	10
Good	40	20
Not good	100	50
Very poor	40	20
Total	200	100

Source: Field survey, 2018

6.4.10 Facilities of Belpatra Chadhaaune

Table 6.28 shows the majority around sixty percent of respondents' impression is not good, followed by twenty five percent have very poor, likewise ten percent respondents have good impression and only five percent respondents have very good impression regarding the service facilities of *Belpatra Chadhaaune*.

Table 6.28: Facilities of *Belpatra Chadhaaune*

Impression	Number	Percent
Very good	10	5
Good	20	10
Not good	120	60
Very poor	50	25
Total	200	100

Source Field survey, 2018

6.4.11 Facilities of Regular Darshan

‘The PKBK is making the efforts/plans for managing the services related to visits, worships, special worships, hymns, incense and regular visits. The efforts are being made to make such facilities easy, accessible and free of discrimination.’ Table 6.29 shows that maximum percent of respondents’ (Forty) impression is not good, followed by thirty percent impression is very poor but twenty five percent impression is good and only five percent respondents have very good impression regarding the service facilities of regular Darshan of Pashupatinath.

Table 6.29: Facilities of Regular Darshan

Impression	Number	Percent
Very good	10	5
Good	50	25
Not good	80	40
Very poor	60	30
Total	200	100

Source: Field survey, 2018

6.4.12 Facilities of *Bol Bam's Darshan*

Table 6.30 shows that maximum fifty percent of respondent impression is very good, because there is free access, no waiting in line for Bol Bam Darshan. Same the way thirty five percent respondents' impression is good, but ten percent impression is not good and only five percent respondents' impression is very poor regarding the service facilities of Bol Bam Darshan.

Table 6.30: Facilities of *Bol Bam's Darshan*

Impression	Number	Percent
Very good	100	50
Good	70	35
Not good	20	10
Very poor	10	5
Total	200	100

Source: Field survey, 2018

6.4.13 Facilities of *Srawan's Sombar Darshan*

Table 6.31 shows that forty percent of respondent's impression is not good, followed by thirty percent impression is very poor but twenty percent respondent's impression is good and ten percent respondent's impression is very good regarding the service facilities of Srawans Sombar Darshan.

Table 6.31: Facilities of *Srawan's Sombar Darshan*

Impression	Number	Percent
Very good	20	10
Good	40	20
Not good	80	40
Very poor	60	30
Total	200	100

Source: Field survey, 2018

6.4.14 Facilities of *Teej Darshan*

Hindu women commemorate Haritalika Teej by fasting, celebrating, and praying to Lord Shiva. Married women fast for at least 36 hours in hopes of having a happy

marriage, while single women fast in hopes of finding the perfect partner. The festival also commemorates goddess Parvati's love for her spouse, Lord Shiva. Nepali ladies want to a same kind of married life. This day, a large number of women—the majority of whom were dressed in red all day—flocked to the Pashupatinath temple area and sang and danced.

More than 600,000 Nepali women visited the Pashupatinath temple from early in the morning to celebrate the auspicious Haritalika Teej festival that day, according to Pashupati Kshetra Bikash Kosh (PKBK). After a few years, the PKBK had opened the temple's four doors at three in the morning. PKBK authorities said that after 11 years, the temple's eastern door—which is often used to retrieve holy water from the Bagmati River—was opened. That day, the doors will be open till midnight (Sen, 2019).

According to Table 6.32, forty percent of respondents have a positive impression, whereas thirty percent have a very positive image and forty percent have a good impression. Ten percent of impressions are extremely terrible, and the remaining twenty percent are not good. Since only women are permitted admission to Teej Darshan of Pashupatinath, Teej is the most well-known celebration in Nepal and a well developed Hindu holiday that centers on gorgeous women wearing red outfits.

Table 6.32: Facilities of Teej Darshan

Impression	Number	Percent
Very good	60	30
Good	80	40
Not good	40	20
Very poor	20	10
Total	200	100

Source: Field survey, 2018

6.4.15 Facilities of Bala Chaturdasi Darshan

Every year in late November or early December, Pashupatinath Temple celebrates the festival of Bala Chaturdashi. Known as the most important temple of Shiva, Pashupatinath temple attracts Hindu pilgrims from all over India and Nepal. Bala

Chaturdashi begins with an all-night vigil by the light of tiny wick lamps. The pilgrims honor Lord Shiva by dancing and chanting all night long under the light of their lights.

Worshippers descend to the sacred Bagmati River at dawn to take ritual baths. Both Hindus and Buddhists regard it as the most sacred river. Many family members take a bath in the river or sprinkling it over their bodies following the cremation ceremony as a representation of being spiritually and physically cleansed by the river. Following a dip in the Bagmati, people worship at various shrines within the Pashupatinath temple. Pilgrims compete in the festival by walking a predetermined route that begins at the temple, travels through the Kailash forest, past other Hindu shrines, and ends at the temple.

As they walk by, the worshippers spread "sat biu," or seven different kinds of grains and seeds, along the road. In the hopes that this deed may secure a better place in paradise for deceased relatives and loved ones, the seeds are strewn in their honor. Table 6.33 reveals that forty percent of respondents think highly highly of the service facilities at Bala Chaturdashi Darshan. Similarly, twenty-five percent think highly highly of the amenities, fifteen percent do not think highly highly of them, and twenty percent think extremely poorly of them.

Table 6.33: Facilities of *Bala Chaturdasi Darshan*

Impression	Number	Percent
Very good	80	40
Good	50	25
Not good	30	15
Very poor	40	20
Total	200	100

Source: Field survey, 2018

6.4.16 Facilities of *Maha Shivratri Darshan*

In Nepal, the spiritual pinnacle of the Shiva festival is greatly revered and honored. Indian subcontinentans assemble around the Pashupatinath shrine on this day. The temple is a particularly remarkable place, both in terms of its cultural character and its

center of Hindu beliefs. The festival celebration beliefs from the East are fascinating. The results of religious epics and ancient eastern civilization account for the majority of the festivities. The earth's North Pole is reported to remain in a state that represents extraordinary energy to the planet's living things on the eve of Shivaratri. The religious saints, spiritual Yogis, religious folk, and Hindu devotees revere the spiritual awakening and the power of Shivaratri.

Shiva temples and sacred waterways get a steady stream of devotees during the festival. It's an evening filled with cosmic dancing, spiritual energy, and the liveliest Shiva celebration yet. Table 6.34 demonstrates that 45% of respondents thought well of the survey. In a similar vein, forty percent of respondents had positive impressions, compared to only five percent who have negative impressions and ten percent who have extremely unfavorable impressions.

Table 6.34: Facilities of *Maha Shivratri Darshan*

Impression	Number	Percent
Very good	90	45
Good	80	40
Not good	10	5
Very poor	20	10
Total	200	100

Source: Field survey, 2018

6.4.17 Facilities of *Jutta Chappal Rakhne* (Keeping shoes and sandals)

Table 6.35 demonstrates that, with regard to Jutta Chappal Raakhne's service facilities, 55% of respondents have a very positive view, while 40% have a good impression and 5% have a negative impression.

Table 6.35: Facilities of *Jutta Chappal Raakhne*

Impression	Number	Percent
Very good	110	55
Good	80	40
Not good	10	5
Very poor	0	0
Total	200	100

Source: Field survey, 2018

6.4.18 Security Management

Table 6.36 reveals that 45 percent of respondents think highly highly of the security service facilities. In a similar vein, 40 percent think highly highly of the security service facilities, followed by 10 percent who think poorly and 5 percent who think extremely poorly.

Table 6.36: Security Management

Impression	Number	Percent
Very good	90	45
Good	80	40
Not good	20	10
Very poor	10	5
Total	200	100

Source: Field survey, 2018

6.4.19 Composite Table of Services and Facilities of Pilgrims in Pashupatinath

After the flow of tourist's analysis, available services and facilities in Pashupatinath is another analysis. Perception of tourists in this connection has been tried to capture in terms of facilities available like drinking water, toilet, line management, *puja*, *arti*, *laskha bati*, *jal puspa*, *regular darshan*, *teej*, *BalaChaturdashi* and *Maha Shivaratri* etc and security by using four point ordinal scale in analyzing all these facilities. In terms of services availability, only simple frequency table and bar diagram is not sufficient for justice with the title. So that researcher adopted composite table and spider diagram for better presentation.

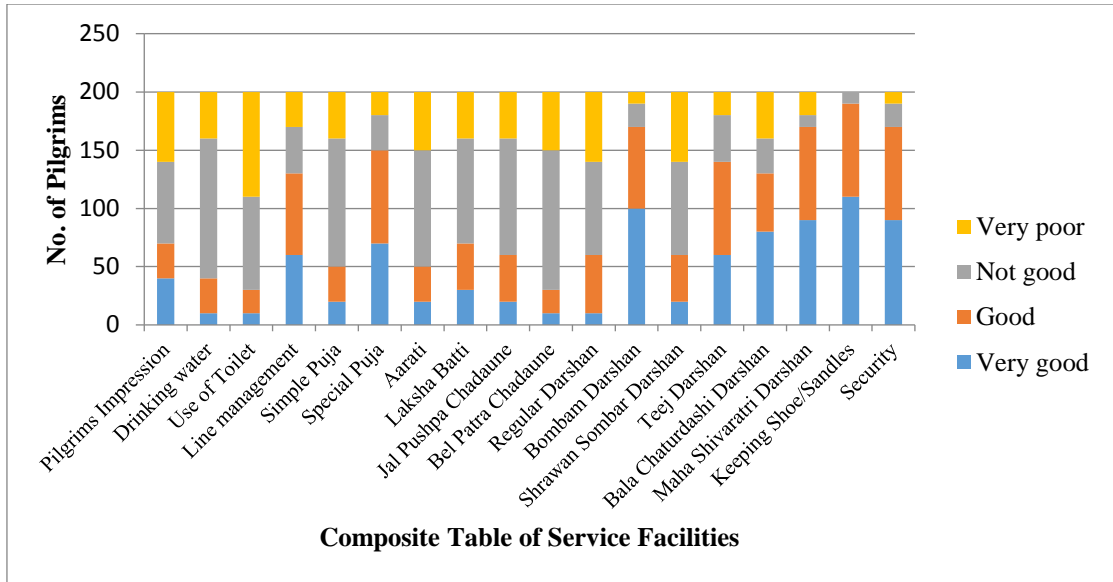


Figure 6.20: Facilities of Security

6.4.20 Spider Diagram of Services and Facilities of Pilgrims in Pashupatinath

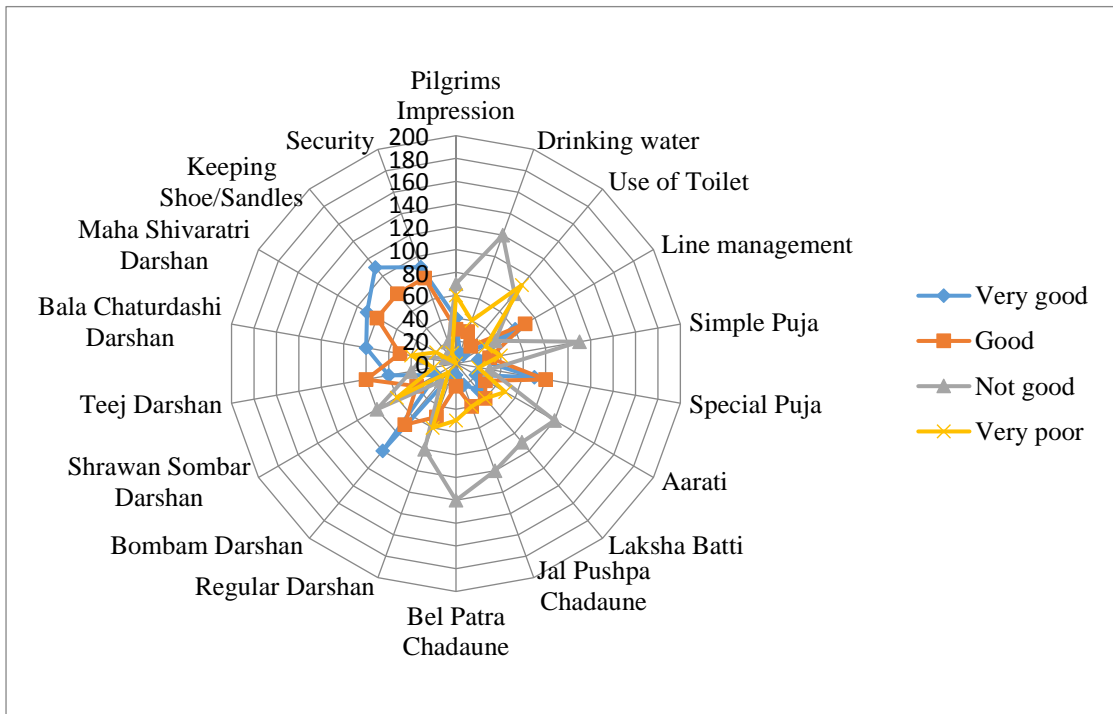


Figure 6.21: Spider Diagram of Services and Facilities of Pilgrims in Pashupatinath

6.4.21 Eight Principal Components of Tourist Satisfaction by Kozak

The eight main components of Kozak's (2001) study on visitor satisfaction are shown in Table 6.37. These components are crucial for advancing and growing

Pashupatinath pilgrimage tourism. Any traveler planning a trip or another location needs accommodations, which are groups of rooms or buildings where people can live or stay. These include hotels, caravan parks, campsites, Dharmashalas, and other lodging options. There are two categories of accommodations: served and non-served, which are distinct from one another. Since they are all in the private sector, their goals are to expand their companies and turn a profit.

In accommodation facilities, only thirty percent of visitors agree, same the way thirty percent are undecided and forty percent visitors disagree with this components of tourism. In security, seventy five percent agree, five percent are undecided and twenty percent disagree. Because of hundreds of security forces of Nepal Police keep moving around there in Pashupatinath. The table also indicates that other three components like cleanness, hospitality and attractions are in agree conditions but facilities, level of price and information communication factors are in very poor conditions in Pashupatinaths' pilgrimage tourism.

Table 6.37: Eight Principal Components of Tourist Satisfaction by Kozak

Principal Component	5	%	4	%	3	%	2	%	1	%	T.N	T.P
Accomodations	20	10	40	20	60	30	30	15	50	25	200	100
Cleanliness	80	40	20	10	30	15	40	20	30	15	200	100
Hospitality	60	30	30	15	10	5	25	12.5	75	37.5	200	100
Communication Information	30	15	50	25	20	10	60	30	40	20	200	100
Facilities	10	5	40	20	30	15	80	40	40	20	200	100
Security	100	50	50	25	10	5	20	10	20	10	200	100
Level of price	10	5	30	15	10	5	60	30	90	45	200	100
Attraction	50	25	80	40	0	0	40	20	30	15	200	100

Source: Field survey, 2018.

(Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree, %-Percentage, T.N.- Total number of pilgrims, T.P.- Total percentage)

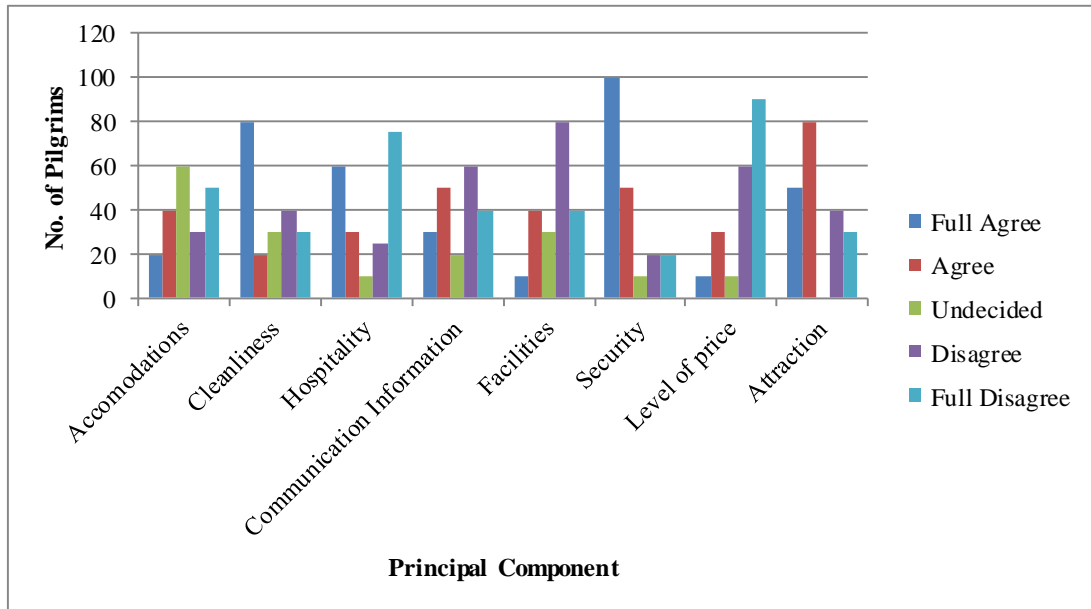


Figure 6.22: Eight Principal Component of Tourist Satisfaction by Kozak

Perceptions, Believes, Feelings and Views of KII about Quality of Service Facilities

Even though Pashupatinath has seen a significant increase in pilgrimage, the quality of the facilities and the administration for those visitors have been inadequate and poorly run. Regarding this, that is, why this has occurred, the opinions, views, and explanations of the relevant parties as well as the specialists have been determined to be as follows:

‘This has been too difficult to give quality service facility and manage the time during the months of *Srawan, Jestha, Falgun, baishakh, Asaad* and the main festival times like *Mahashivaratri, Teej, Balachadurshi* and *Srawan Sombar*. The quality of facility and management for the huge queue of the pilgrims has been so difficult. We manage it with the support of the thousands of the security personnel and the Scout members. As the number of the visitors becomes above the carrying capacity; it is too difficult to mangle the system, and we could not.’-Chief of PKBK

‘There are the complains from the visitors of Pashupatinath that there is the lack of the quality services and facilities related to drinking water, toilet use, line management and others. This problem has occurred as the disastrous earthquake of 2072 destroyed the water supply and toilets.’

‘The PKBK is making the efforts/plans for managing the quality services related to visits, worships, special worships, hymns, incense and regular visits. The efforts are being made to make such facilities easy, accessible and free of discrimination.’

‘There has been the management in case of *Bolbam* visitors that they can enter without waiting onto the queue. However, the demands of those other pilgrims that they should have own water stream offers and the management of getting the *Tika* offering directly from the *Mul Bhatta* cannot be possible at any cost. This is impossible in the mass of the thousands of the visitors.’

6.5 Concluding Remarks

The purpose of pilgrimages to Pashupatinath is to improve spiritual endeavors and to cleanse the spiritual mind. Total estimated annual number of visitors including three major events – *Teej*, *Balachaturdasi*, and *Mahashivaratri* is 8,044,498. The number of flow of visitors differs by country of origin, *Bar* (day), *Tithi*, months and seasons. Out of total visitors so far surveyed under this study, sixty percent pilgrims are Indian, twenty percent are Nepalese, ten percent from America (Indian origins) and remaining ten percent are from United Kingdom.

The daily flow of visitors to Pashupati fluctuates highly. Generally, the number of visitors is high in Monday, *Harisayani Yakaadashi* in the month of *Srawan*. The special *Tithis* like *Teej* (six lakh), *Balachaturdasi* (four lakh), *Mahashivaratri* (ten lakh) have exceptionally very high number of visitors. The flow is high during the summer season as compared to the winter season. The high flow in summer season is due to very hot climate in the origin especially in southern part of India and warm in the destination (Pashupatinath).

The length of stay ranged from ...10... days with an average of ...13, many visitors reported that the available service facilities are not satisfactory. More than 60 percent of the respondent reported that the service facilities such as drinking water, toilet, performance of puja, and regular darshan are not satisfactory. Similarly, the visitors reported the disagreement on the satisfactory provision of local transport facilities (45% of total respondent), cleanliness (35%), hospitality (50%), communication information (50%), facilities (60%), security (20%), price level (75%) and attraction (35%). It clearly indicates that the service facilities to the visitors are not satisfactory and this should be improved.

CHAPTER - VII
MOTIVATION FACTORS AND WILLINGNESS TO VISIT
PASHUPATINATH

7.1 Introduction

Motivation is the intrinsic drive that propels people toward a particular path of action. It is found in all human beings. A pilgrim's spiritual aspirations could not be attained without drive. Using that corpus of information can aid in our comprehension of the motivations behind pilgrimage and, moreover, in applying that comprehension to the context of managing pilgrimages from the outset, throughout the actual journey, and upon arrival. As we'll see, motivation is a complicated idea, and the question of what inspires people can never have a straightforward or universal response (Mullins, 2009).

Even in cases where religion is the primary driving force behind a pilgrimage, it is evident that expectations and motivations evolve over time. For instance, better transportation options and increased wealth among potential pilgrims have contributed to the growing commercialization of sacred sites, which has raised standards for quality (Shinde, 2007).

The birth of a son, immunity from illness, a growth in monetary wealth, exam success, a deserving marriage, and a host of other human wants are examples of the first type of petitions for favors. The second category of justification could be expressing gratitude for particular circumstances or for broad terms. The third incentive class applies to journeys undertaken as a vow or promise of gratitude for previously asked favors. The desire to suffer as a sacrifice in a spirit of penitence or devotion is a fourth potential motivation. This group may have included those who were forced to embark on a pilgrimage as a kind of punishment and ostensibly to atone for their sins in previous times. It is in this conceptual context that the motivation factors of pilgrims to Pashupati Kshetra are discussed below.

7.2 Motivational Factors of Pilgrims

7.2.1 Primary Motives and Desires

Therefore, this introduction brings me to my main query: What is it that inspires individuals from all backgrounds, all religions (or none at all), and all cultures to visit holy places like pashupatinath? Table 7.1 presents the primary motive for each pilgrim is religious, for request of favor sixty percent of pilgrims fully agree twenty percent agree while five percent are undecided and fifteen percent disagree. It means eighty percent of pilgrims expressed positive response. To offer the thanks fifty five percent of pilgrims agree, twenty percent undecided and twenty five percent disagree. To fulfill a vow more than seventy percent of pilgrims agree only five percent undecided and twenty percent disagree.

It is important motive factors than other factors. To express penitence only thirty five percent of pilgrims agree, twenty five percent are undecided and forty percent disagree. To meet an obligation forty five percent pilgrims agree, twenty percent are undecided and thirty five percent of pilgrims disagree of this motive factors. To gain religious merit is most important factor of all motives in all religions because maximum pilgrims desire religious merit. A large number of pilgrims, more than eighty five percent agree with this motive factors. Only five percent pilgrims are undecided and ten percent disagree.

Table 7.1: Primary Motives and Desires

Motivation factors	5	%	4	%	3	%	2	%	1	%	T.N.	T.P.
To request a favor	120	60	40	20	10	5	20	10	10	5	200	100
To offer thanks	80	40	30	15	40	20	40	20	10	5	200	100
To fulfill a vow	110	55	40	20	10	5	20	10	20	10	200	100
To express penitence	60	30	10	5	50	25	40	20	40	20	200	100
To meet an obligation	70	35	20	10	40	20	50	25	20	10	200	100
To gain religious merit	140	70	30	15	10	5	10	5	10	5	200	100

Source: Field survey, 2018

(Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree, %-Percentage, T.N.- Total number of pilgrims, T.P.- Total percentage)

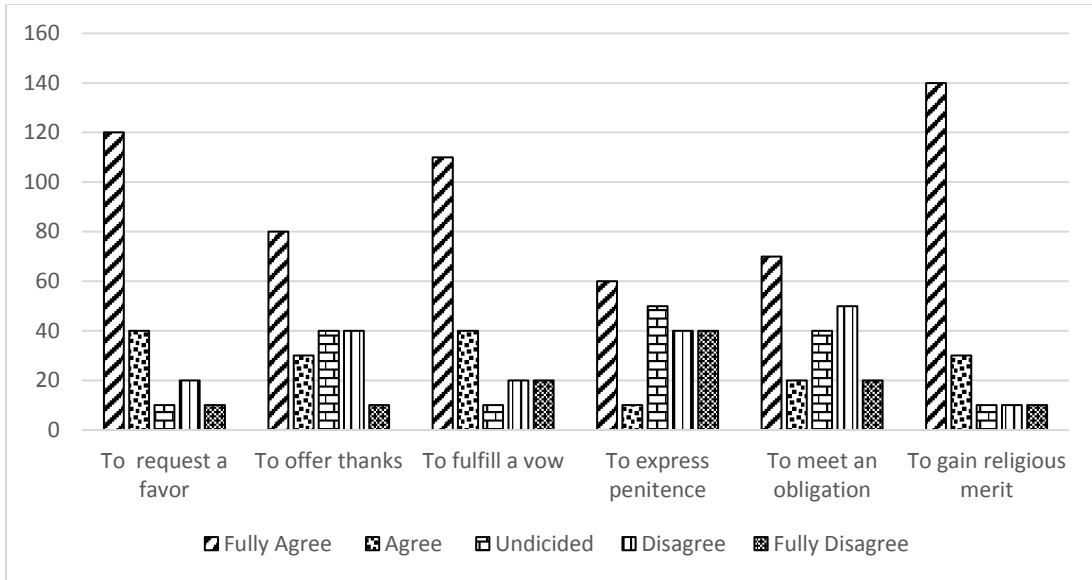


Figure 7.1: Primary Motives and Desires

7.2.2 Specific Motives and Desires

It is acknowledged that earning religious merit by a life lived in accordance with Dharma is a good practice, even though it is not one of the primary recognized components of reaching Moksha. According to Table 7.2, the majority of pilgrims (ninety percent) acknowledge that their desire for religious merit and their quest for the ultimate truth or understanding of Shivatattwa are the main reasons they come to see Lord Parshupati. Shadhu and Bramins are highly educated Yogis. Ten percent of pilgrims are unsure, forty percent disagree, and fifty percent agree that they have a reason for having a son. The majority of pilgrims are married but have no children.

Young pilgrims also have a motive component of worthy marriage, with 45 percent agreeing, 35 percent unsure, and 20 percent disagreeing. Achieving success in the exam; half of the pilgrims concur that they are students and job seekers, while the remaining 25% are unsure and the remaining 20% disagree. Gaining greater material prosperity is a major motivator for all types of pilgrims, with the exception of Yogies, who are more than 80% in agreement with this purpose, 15% disagreeing, and 0% undecided. Since the majority of pilgrims require or crave worldly possessions and money. Within the diseases, 55% of respondents agree, 10% are unsure, and 35% disagree with this motivation.

Table 7.2: Specific Motives and Desires

Motivation factors	5	%	4	%	3	%	2	%	1	%	T.N.	T.P.
Desire of religious merit	120	60	60	30	10	5	10	5	0	0	200	100
Birth of son	70	35	30	15	20	10	40	20	40	20	200	100
Worthy marriage	40	20	50	25	70	35	20	10	20	10	200	100
Success in examinations	60	30	40	20	55	27.5	30	15	15	7.5	200	100
Increase in material wealth	110	55	60	30	0	0	20	10	10	5	200	100
Portions of diseases	50	25	60	30	20	10	40	20	30	15	200	100

Source: Field survey, 2018

(Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree, %-Percentage, T.N.- Total number of pilgrims, T.P.- Total percentage)

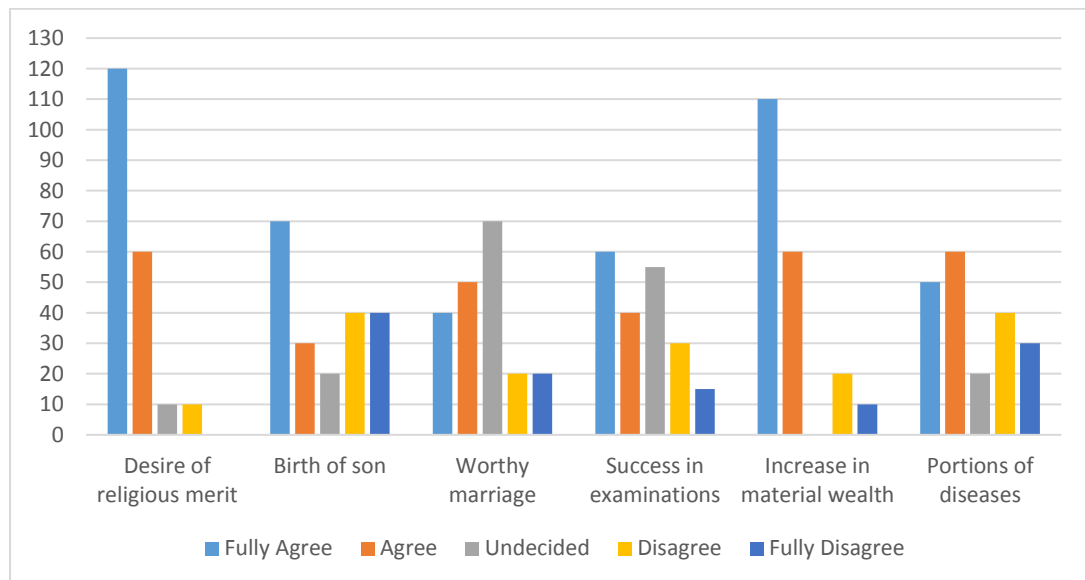


Figure 7.2: Structure of Pilgrims Specific Motives and Desires

7.2.3 Cultural Motives and Desires

The pilgrim is seeking a physical destination that they believe reflects their core religious ideals, or they are seeking a means of touching and sensing the sacred (Digance, 2003; Morinis, 1992; Smith, 1992). Many pilgrims want to have a spiritual experience by doing this (Ambrosio, 2007; Digance, 2003; Turner, 1973; Turner &

Turner, 1978). As a result, religious pilgrimage frequently involves an existential and spiritual search for purpose (Cohen, 1992; Digance, 2003; Turner, 1973). While all of these reasons can be classified as transcendental, religious pilgrims may have other reasons for traveling. In some countries, pilgrimages are considered a rite de passage or culturally predetermined social responsibility on certain dates (Ambrosio, 2007; Cohen, 1992; Morinis, 1992; Smith, 1992; Turner & Turner, 1978).

The Vedas and Purans are major driving forces behind the pilgrimage traffic to Pashupatinath, as Table 7.3 illustrates. Because knowledge of the Vedas and Purans, which are closely associated with the history, philosophy, and spiritual darshan of Lord Pashupatinath, is essential for all pilgrims. Eighty percent of pilgrims concur, twenty percent disagree, and none are unsure. The primary driving force behind all types of pilgrimages is their home and society's culture; approximately 90% of pilgrims concur, 12% disagree, and there are zero uncertain. Seventy percent of pilgrims agree with this statement regarding religious traditions, fifteen percent are unsure, and the remaining fifteen percent disagree. Another significant driving force behind some pilgrimages is faith in God; 85% of travelers concur, with 15% remaining undecided.

Table 7.3: Cultural Motives and Desires

Motivation factors	5	%	4	%	3	%	2	%	1	%	T.N.	T.P.
Holy Books (Vedas and Purans)	130	65	30	15	0	0	20	10	20	10	200	100
Cultural of Home and society	140	70	35	17.5	0	0	10	5	15	7.5	200	100
Religious Traditions	120	60	20	10	10	5	20	10	30	15	200	100
Faith in God	150	75	20	10	0	0	10	5	20	10	200	100

Source: Field survey, 2018

(Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree, %-Percentage, T.N.- Total number of pilgrims, T.P.- Total percentage)

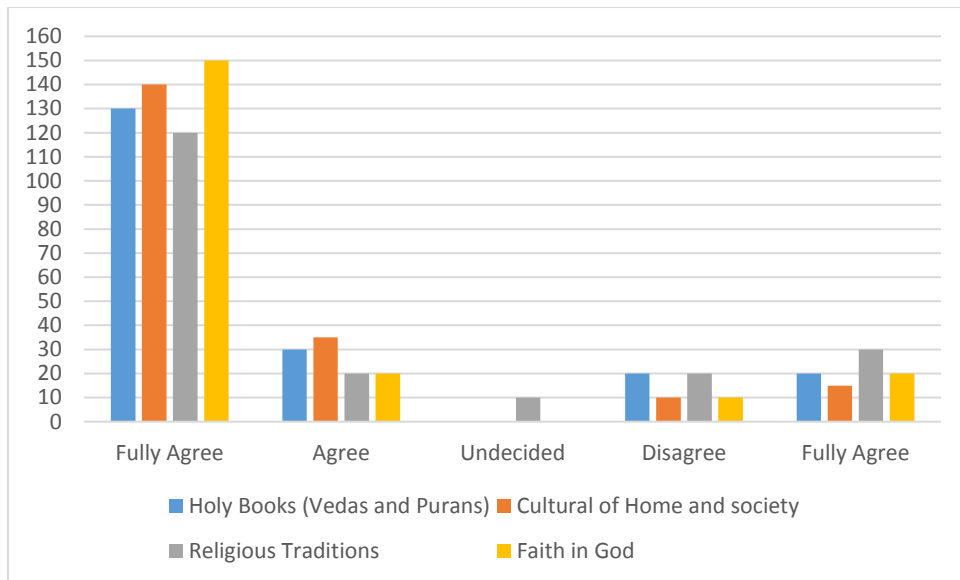


Figure 7.3: Pilgrims Cultural Motives and Desires

7.2.4 Religious Motives

Since most tourists have religion and spirituality as one of their primary and most frequent motivations, numerous destinations have been created, and as a result, they have incorporated spiritual locations and events into their tourism offerings. (Olsen and Timothy, 2006; Digance, 2003; Collins-Kreiner, 2009; Cohen, 1992; Rinschede, 1997).

Most individuals agree that religious tourism is the oldest type of travel (Blackwell, 2015). People traveled great distances from their homes thousands of years ago, driven by religious convictions. All forms of religious travel have a lengthy history; scholars note that pilgrimages were formalized over a millennium ago in some parts of India, and some sources date pilgrimages to holy sites back 30,000 years (Blackwell, 2007). The practice of pilgrimage was widespread in pre-Christian Europe, Mesoamerica, Egypt, and Babylonia, as well as in traditional tribal cultures. It is still a basic tenet of all major global religions today (Ambrosio, 2007).

A more thorough understanding of the motivations behind pilgrimages is required in order to describe what inspires someone to go on one. Different motivations have been described throughout history in literature. For instance, Brown and Pesut broadened the definition of spirituality by focusing their research on the motivations of tourists. Spirituality places a strong emphasis on feeling entire and having a

relationship with the transcendent. Travelers who go on pilgrimages do so with the firm belief that they will encounter something amazing and maybe transformative (Digance, 2003; Turner, 1973; Turner & Turner, 1978).

It is likely that while you are moving in alignment with the Divine, you may encounter people offering you unplanned assistance when you need it. I've experienced this numerous times and in a variety of ways. When one is in this level of awareness, seeming barriers will vanish rapidly. Other obstacles, though, might exist to try our sincerity, but generally speaking, nothing major stands in the way of our success unless we have some major karma to clear up. Our mission is aided by divine guidance, which also sets us up for increasingly advanced states of spiritual insight. Experiencing the Divine and our spiritual advancement is further enhanced by perceiving this help (Jaico, 2019).

Some pilgrims seek religious merit or penitence for their transgressions; others travel for religious purposes, such as seeking a holy atmosphere or a closer relationship with God, which strengthens their views (Cohen, 1992; Digance, 2003; Turner, 1973). Some travelers look for physical well-being or solutions to their material issues (Morinis, 1992; Smith, 1992; Turner, 1973). Living in a world of sacred order is not the only thing that religious men desire above all else; they also want to live in a pure and holy universe. Traveling to see the deity and taking a sacred bath are both generic purposes that don't involve any special rites or promises. When a traveler claims to have come only for Yatraa, Snaan, and Darshan.

The four main ideas that guide Hindu pilgrims' religious visits to sacred sites, sacred places, and scary spaces are displayed in Table 7.4. Dharma is defined by its concern of duty, virtue, and righteousness. The primary driving force behind all types of pilgrimages to Lord Pashupatinath is Dharma; for 90% of travelers, this is the sole reason they come. Artha means material gain, benefit of the world, and prosperity. Another significant component of a pilgrim's motivation is this: 70% of pilgrims agree with this statement, 5% are unsure, and 25% disagree. Kaama is a symbol for happiness and love in life. Only thirty percent of pilgrims use Kaama as their driving force; few young, single pilgrims embrace this kind of drive.

However, Dharma, Moksha, and Artha are the main reasons pilgrims come to see Lord Pashupatinath. Moksha is the highest religious merit, spiritual realization, or release from reincarnation. Moksha is the most significant factor of all kinds of pilgrim’s motivation; ninety percent agree with this remark because of maximum visitor’s want religious superior merit of Lord Pashupatinath.

Table 7.4: Religious motives and desires

Religious motives	5	%	4	%	3	%	2	%	1	%	T.N.	T.P.
Dharma	120	60	60	30	0	0	10	5	10	5	200	100
Artha	100	50	40	20	10	5	40	20	10	5	200	100
Kaama	40	20	20	10	60	30	50	25	20	10	200	100
Moksha	140	70	40	20	0	0	20	10	0	0	200	100

Source: Field survey, 2018

(Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree, %-Percentage, T.N.- Total number of pilgrims, T.P.- Total percentage)

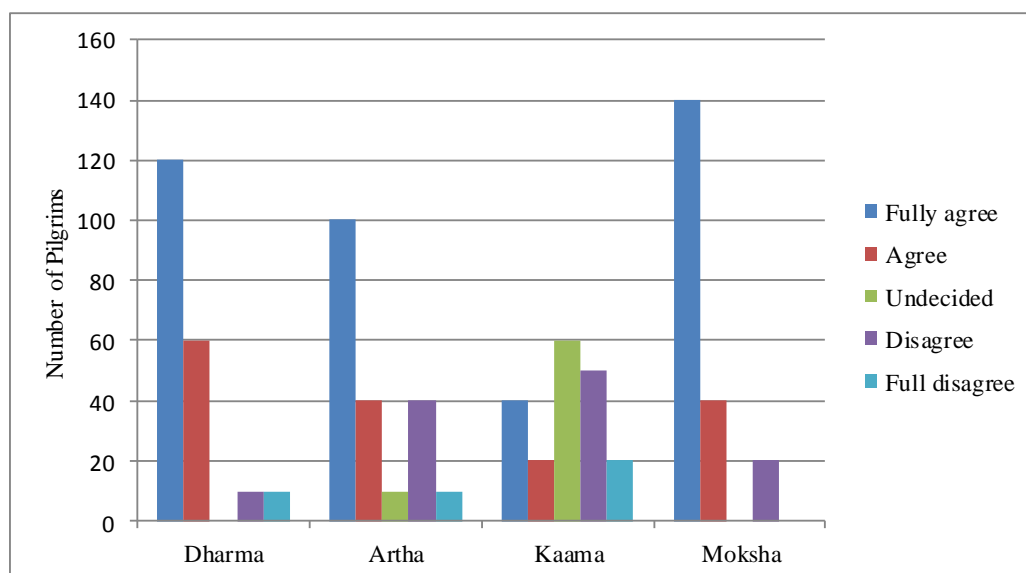


Figure 7.4: Religious Motives and Desires

Perceptions, believes, feelings and views of KII about Motive and Desires of Pilgrims

Key relevant persons of KII were contacted and they were asked why the people visit Pashupatinath? What were the major motives and desires of pilgrims to visit Pashupatinath? Their views are given below:

‘Pashupatinath is famous as *Ashutos Bhole Baba*. The meaning of *Ashutos* is to offer the gift being happy instantly. Mostly, the pilgrims visit with the wishes to meet their desires, (*Dharma, Artha, Kaam and Moksha*) vow, property, creed and salvation. The businessmen pray for the increasement in their material wealth. In other words, they wish for the increasement in their property. The people who do not have children pray for getting the children. Similarly, the unmarried ones visit to pray for worthy marriage. Students and the people in the search of jobs visit to pray for the success in examinations. However, Saints, Monks, Yogis, religious social workers, devotees, well cultured *Brahmins* and high leveled searchers desire for religious merits, and come to serve and *Darshan* of *Bholenath*.

‘The huge numbers of pilgrims come for the *Darshan* of *Pashupatinath* being motivated by the four pillars of *Baidik* eternal religion (*Dharma, Artha, Kaam and Moksha*) viz. creed, wealth, deed and salvation.’

‘The saints, *Naga Babas, Aghoris*, devotees, psalm congregations, the other pure servicemen of *Bholebaba*, spiritual people, the high cultured Brahmins who have reached near to the end of achieving true knowledge, and truth through the study and researches of science and Veda Vedantas hope for the achievement of (*Moksha*) salvation. However, the ones who are motivated by the materialistic world (those who think money as everything) esp. the businessmen, professionals have money as main motives. Normally, the visitors who wish for the life with affection, love, recreation, celebration and entertainment; their major aim is deed. However, these types of visitors are very low at number. All the people who have been motivated by the four components viz. religion, salvation, wealth and deed have ‘creed’ as the major incentive. Therefore, religion has been the main motives for most of the pilgrims.’

‘There are several motive and desires why huge numbers of visitors come on pilgrimage tours of the Pashupatinath. One, of course, is to dovetail our interest in traveling and seeing foreign lands into a way of acquiring spiritual merit. Most everyone likes to travel and see new countries and sights and inspiring places, and some of the most stimulating places are those of spiritual importance where historical events or miracles have taken place, or where significant spiritual incidents have happened as described in various spiritual texts and epics.’

‘Why Go on Pashupatinath? One of the most important reasons for going on pilgrimage tours and seeing the places of spiritual importance is to meet other saintly

people who follow a spiritual path and see how they live. This is especially the case with saints and sages who can help us by giving their association and sharing their spiritual knowledge and realizations. This is of prime importance for us in order to align our lives in a similar manner so we can also make spiritual progress.’

‘Also, by studying in such spiritually vibrant holy places, even for short periods of time, or by taking bath in the spiritually powerful rivers, such experiences will purify and enliven us and give us a deeper understanding of how to live a spiritual lifestyle. Tours like this can give us an everlasting impression that will inspire us for years to come, maybe even for the rest of our lives. Such an opportunity may not happen often, even after many lifetimes, so if such a possibility does come into our lives, we should seriously take advantage of it.’

‘What's the real meaning of Pilgrims motives for visit of Pashupatinath? Pilgrimage is a sacred journey. It is a process that is not meant to simply get away from it all, but to allow oneself to encounter, see, and experience the Divine. This is accomplished by associating with holy people, visiting the holy places where the pastimes of the Divine have taken place, and where the sacred places and sacred spaces allow *darshan*: the vision of the supreme. *Darshan* is the process of approaching the Deity in the temple in a state of spiritual communication, open and ready to receive sacred revelations. It means to see the absolute reality of Lord Pashupatinath, and also to be seen by that supreme truth. Knowledge and reality of Shiva, Sankar Pashupatinath.’

‘Pilgrimage means living very simply, and going toward what is holy and most sacred, and remaining focused on the opportunity of having a life-changing experience. In this way, we will undergo voluntary austerities for purification to relieve ourselves of lifetimes of Karma. This process will help change our consciousness and our perception of our spiritual identity and how we fit into this world and help us gain access to the spiritual dimension through enlightenment.’

7.3 Factors Affecting Willingness to Pilgrimage of Pashupatinath

There are several factors affecting willingness to pilgrimage of pashupatinath. The prominent ones among them were spirituality, faith in god, religious attraction, ethnographic attraction, recreation and tourism facilities. The conceptual framework

is shown in figure 7.5. The purpose is to find out which of these factors is more important for pilgrims.

The Format of dependent and independent variables for correlation analysis with “Factors affecting willingness to pilgrimage to Pashupatinath”.

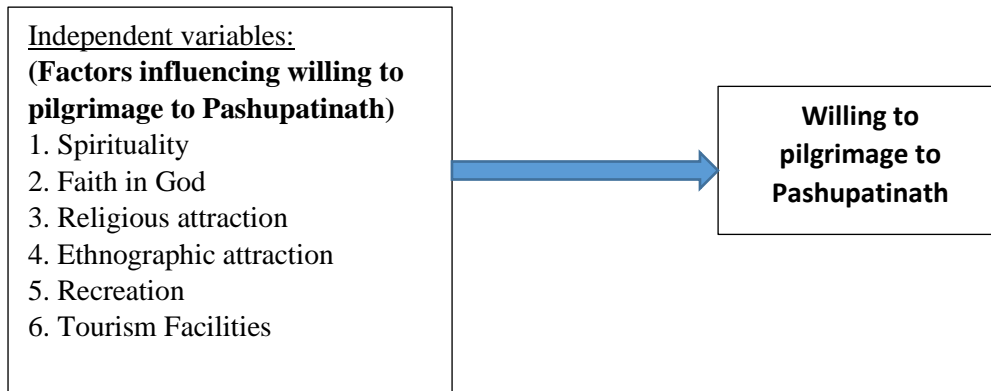


Figure 7.5: Factors Affecting Willingness to Pilgrimage of Pashupatinath

$$WPP = F (SPR, FIG, REL, ETH, REC \& TOF)$$

Where,

WPP = Willingness to pilgrimage to Pashupatinath

SPR = Spirituality,

FIG = Faith in God,

REL = Religious need,

ETH = Ethnographic need, and

REC = Recreation

TOF = Tourism facilities

7.3.1 Result of Correlation Analysis

To explore the relationship between willingness and other independent variables, correlation coefficient was calculated by using spearman’s rank correlation. The result from the Table 7.5 sows that there is significant positive correlation between willingness and faith in god of pilgrims ($r= 0.237, p<0.001$). Similarly, the relationship between willingness and spirituality of the pilgrims is also significant with correlation coefficient ($r = 0.215, p<0.002$) while there is negative correlation between the willingness and recreation ($r= 0.125, p<0.079$). Though it is not

statistically significant and willingness and tourism facilities ($r = -0.303$, $p < 0.001$), it is statistically significant. But there is positive and low correlation between religious attraction and willingness of the pilgrims ($r = 0.048$, $p > 0.097$) while there is negative but low correlation ($r = -0.041$, $p > 0.560$) between willingness and ethnographic need of pilgrims.

Exploring the correlation between willingness to visit in Pashupatinath and faith in god, spirituality and religious attraction among these three variables the correlation coefficient is significant. It shows that there is positive significant relationship between willingness and faith in god, where the relationship between willingness and religious attraction is positive but not statistically significant. But other three variables recreation, ethnographic need and tourism facilities are negatively correlated with willingness to visit Pashupatinath. It indicates that the motives to visit Pashupatinath are due to religious attractions, spirituality and faith in god. Their visit is not for recreation purpose as well as the ethnographic need and tourism facilities. It also indicates that the availability of recreational facilities is ignored by pilgrims.

Table 7.5: Result of Correlation Analysis

			Correlations							
			Willingmean	spritualmean	religiousmean	ethnogradmean	recmean	toumean	faithmean	
Spearman's rho	Willingmean	Correlation Coefficient	1.000	.215**	.048	-.041	-.125	-.303**	.237**	
		Sig. (2-tailed)	.	.002	.496	.560	.079	.000	.001	
		N	200	200	200	200	200	200	200	
	spritualmean	Correlation Coefficient	.215**	1.000	-.051	.059	-.068	-.180*	-.066	
		Sig. (2-tailed)	.002	.	.478	.410	.340	.011	.353	
		N	200	200	200	200	200	200	200	
	religiousmean	Correlation Coefficient	.048	-.051	1.000	-.202**	-.408**	.023	.065	
		Sig. (2-tailed)	.496	.478	.	.004	.000	.751	.362	
		N	200	200	200	200	200	200	200	
	ethnogradmean	Correlation Coefficient	-.041	.059	-.202**	1.000	.090	-.002	-.004	
		Sig. (2-tailed)	.560	.410	.004	.	.206	.978	.959	
		N	200	200	200	200	200	200	200	
	recmean	Correlation Coefficient	-.125	-.068	-.408**	.090	1.000	.208**	-.157*	
		Sig. (2-tailed)	.079	.340	.000	.206	.	.003	.027	
		N	200	200	200	200	200	200	200	
	toumean	Correlation Coefficient	-.303**	-.180*	.023	-.002	.208**	1.000	-.103	
		Sig. (2-tailed)	.000	.011	.751	.978	.003	.	.148	
		N	200	200	200	200	200	200	200	
	faithmean	Correlation Coefficient	.237**	-.066	.065	-.004	-.157*	-.103	1.000	
		Sig. (2-tailed)	.001	.353	.362	.959	.027	.148	.	
		N	200	200	200	200	200	200	200	
	**. Correlation is significant at the 0.01 level (2-tailed).									
	*. Correlation is significant at the 0.05 level (2-tailed).									

7.4 Concluding Remarks

The primary motives and desires of visiting Pashupatinath are to request a favor (80% of the respondents), offer thanks (55%), fulfil a vow (75%), express penitence (35%), meet an obligation (45%) and gain religious merit (85%). Request for favor, fulfil a vow and gain religious merit were the most important motivational factors reported by the visitors. The specific motives in terms of its rank as shown by the percent of agreement are desire for religious merit (90%), increase in material wealth (85%), protection from diseases (55 %), and success in examination (50%), birth of son (50%) and worthy marriage (45%). Cultural factors of motivation and desire to visit Pashupati are the information obtained from holy books, home and society, religious traditions and faith in God. Similarly, the religious factors are Dharma, Artha, Kaam and Mokshya. Significant positive correlation is found between the willingness to visit Pashupati with the faith in god and spirituality of pilgrims whereas the relationship between willingness with recreation and tourism facilities is negative though they are not statistically significant. These evidences show that the motives to visit Pashupatinath are due to religious attractions, spirituality and faith in God. Their visit is not due to recreation purpose, ethnographic need and facilities so far available in the Pashupati area. The availability of recreational facilities does not have great impact on pilgrimage tourism development.

CHAPTER–VIII

ECONOMIC CONTRIBUTION FROM TOURISM IN PASHUPATINATH

8.1 Introduction

Pashupatinath is Pan Hindu pilgrimage place for Hindus. They need some religious and non-religious goods while they visit at Pashupatinath. They have to spend some amount of money during their visit at Pashupatinath. Many people are getting direct and indirect employment. Pashupati Kshetra Bikas Kosh (PKBK) is also getting income from the third country non-Hindu visitors by an entrance fee. People who are engaged in different services for pilgrims are importing and exporting Puja and Souvenir goods.

8.1.1 Investment and Employment in Different Shops

Table 8.1 shows investment and employment in different shops in Pashupatinath. Many shops are opened for the pilgrims inside the *Pashupati Kshetra*. A total of 361 shops were recorded there during the survey period which are providing the job opportunity for 681 people. Among them the number of flour sellers is higher than any other, where many people are engaged in business with a very low amount of investment. The number of flower seller was 170, but its number is increased during the festivals and special occasions but decreases on general days. The number gets increased more on Mondays and Saturdays than other days because Monday is special day of Lord Pashupatinath as well as Saturday is public holiday. The total investment is NRs. 29450000 in different shops at Pashupatinath area.

Table 8.1: Investment and Employment in Different Shop at Pashupati Kshetra

Types of shop	Shops (Number)	Avg. investment (NRs)	Total investment (NRs)	Avg. Employments (Number)
Shiva Linga and related Shiva Pooja	15	500000	7500000	60
Kirana	30	200000	6000000	60
Book	5	190000	950000	15
Rudhakshya	20	10000	2000000	40
Tea shop	15	80000	1200000	45
Sweets shop	16	150000	2400000	64
Pooja shop	18	200000	3600000	72
Vegetables	10	15000	150000	20
Fruits	8	60000	240000	24
Bela Patra	12	15000	180000	36
Sal Parta	10	13000	130000	27
Radio, TV and watch	8	400000	3200000	24
Barber	5	10000	50000	10
Paan	4	20,000	80000	4
CD shop	5	15,000	750000	10
Flower seller	170	6000	1020000	170
Total	361		29450000	681

Source: Field Survey 2018.

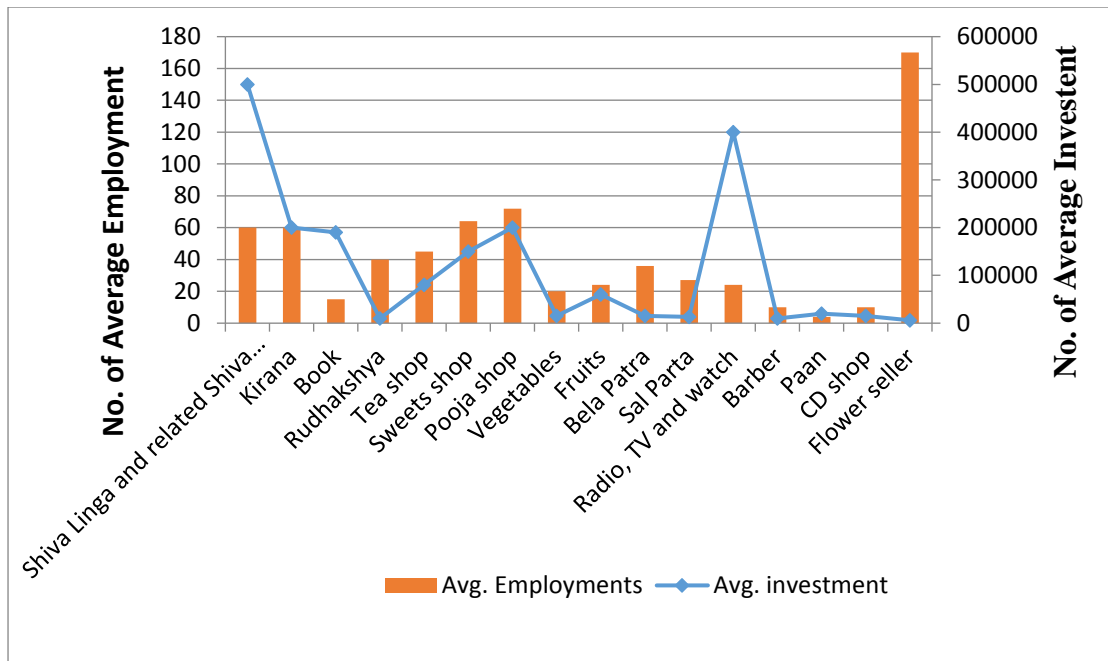


Figure 8.1: Investment and Employment in Different Shop at Pashupati Kshetra

8.1.2 Nature of Expenditure of Pilgrims in Pashupatinath

Table 8.2 shows the nature of expenditure of pilgrims in Pashupatinath. About 10 percent Nepalese pilgrims' expenditure is NRs.10000-20000 because they are coming by bus from out of valley and other 10 percent expenditure is around NRs. 20000-50000 because those are coming by flight from different parts of the country. There are two kinds of pilgrims based on expenditure from India 30 percent are coming by bus and stay 5 days in Nepal; expenditure around NRS. 50000-100000, they are come from northern part of India. Other 30 percent come from southern India by airways, so that their expenditure is high. Remaining 20 percent of pilgrims are from America and Britiain (Indian origins) have their expenditure more than NRs. 800000 because of their visit either of Char Dham or *Kailash* thereafter *Darshan* of Lord Pashupatinath. Those are high culture super level of pilgrims because their main purpose of visiting Lord Pashupatinath is the only desire of *Moksha*.

Table 8.2: Nature of Expenditure of Pilgrims in Pashupatinath

Expenditure categories	Nepalese		Indian		American		British		Total	
	No	%	No	%	No	%	No	%	No	%
<20000	20	10							20	10
20000-500000	20	10							20	10
500000-100000			60	30					60	30
1000000-20000			60	30					60	30
800000-1000000					20	10			20	10
800000-1000000							20	10	20	10
Total	40	20	120	60	20	10	20	10	200	100

Source: Field survey, 2018

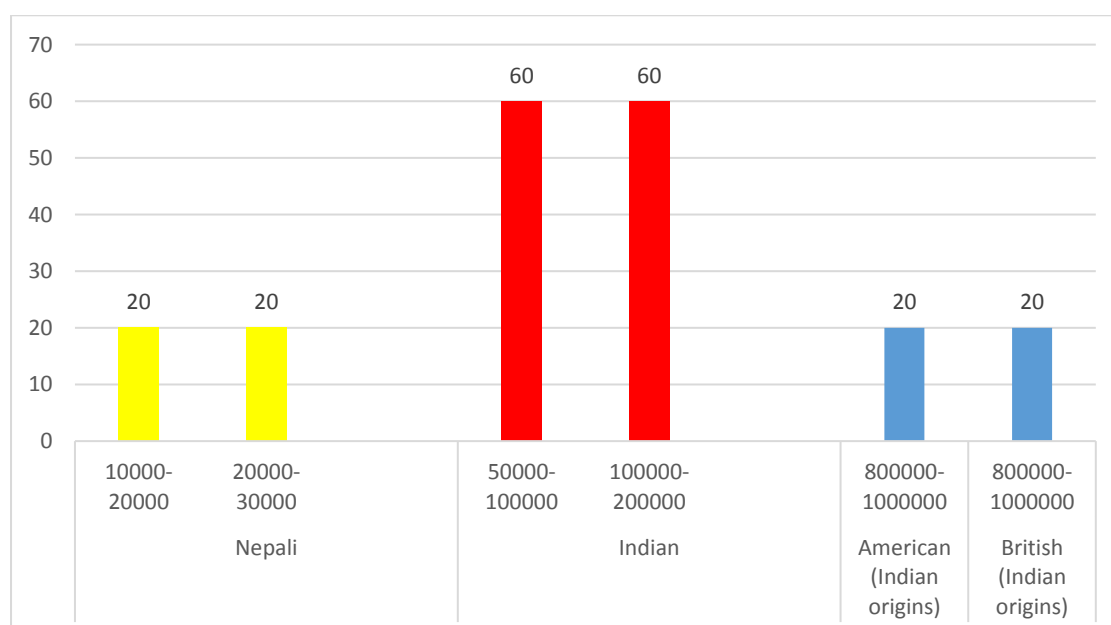


Figure 8.2: Nature of Expenditure of Pilgrims in Pashupatinath

8.1.3 Income of Pashupatinath as Entry Fee

Table 8.3 shows the income from the third country tourists. *Pashupati Kshetra Bikasa Kosha* (PKBK) has been established for the well management of Pashupatinath. It requires financial support to develop this sacred place. Therefore, PKBK started to

collect entry fee from the third country tourist from 1st Baisakh 2058 BS, but the rate of the entry fee has been increased from Poush 2059. The economic growth of PKBK is increased year by year, the income is generated from the third country tourist entry fee in 2063 B.S. was NRs. 6486750. It reached NRPs 21366500 in three years, 2066 B.S. These data show that the economy of PKBK is rapidly in growing direction.

Table 8.3: Income from Third Country Tourist Entry Fee

Months	Arrival of tourist							
	2063 BS		2064 BS		2065 BS		2066 BS	
	No. of tourist	Income (Rs.)	No. of tourist	Income (Rs.)	No. of tourist	Income (Rs.)	No. of tourist	Income (Rs.)
<i>Baisakh</i>	11,460	8,59,500	5,363	4,02,225	5,490	13,72,500	9,500	23,75,000
<i>Jestha</i>	3,219	241,425	2,583	1,93,725	1,982	4,95,500	3,682	9,20,500
<i>Asar</i>	2,370	1,77,750	1,703	1,27,725	1,890	4,72,500	2,700	6,75,000
<i>Shrawan</i>	6,290	4,71,750	3,786	2,83,950	4,320	10,80,000	7,930	19,82,500
<i>Bdadra</i>	6,763	5,07,225	3,742	2,80,650	5,673	14,18,250	5,495	13,73,750
<i>Ashwin</i>	12,303	9,22,725	7,071	5,30,325	10,322	25,80,500	10,540	26,35,000
<i>Kartik</i>	14,468	10,85,100	10,277	7,70,775	15,162	37,90,500	14,498	36,24,500
<i>Mansir</i>	7,519	5,63,925	4,689	3,51,675	9,724	24,31,000	7,797	19,49,250
<i>Poush</i>	4,878	3,65,850	3,229	8,07,250	6,680	16,70,000	5,812	14,53,000
<i>Magh</i>	3,460	2,59,500	3,012	7,53,000	7,221	18,05,250	4,299	10,74,750
<i>Falgun</i>	6,198	4,64,850	4,254	10,63,500	9,279	23,19,750	5,385	13,46,250
<i>Chaitra</i>	7,562	5,67,150	6,319	15,79,750	11,629	29,07,250	7,828	19,57,000
Total	86,490	6486,750	56028	71,44,550	89,372	2,23,43,000	85,466	2,13,66,500

Source: PKBK, 2018

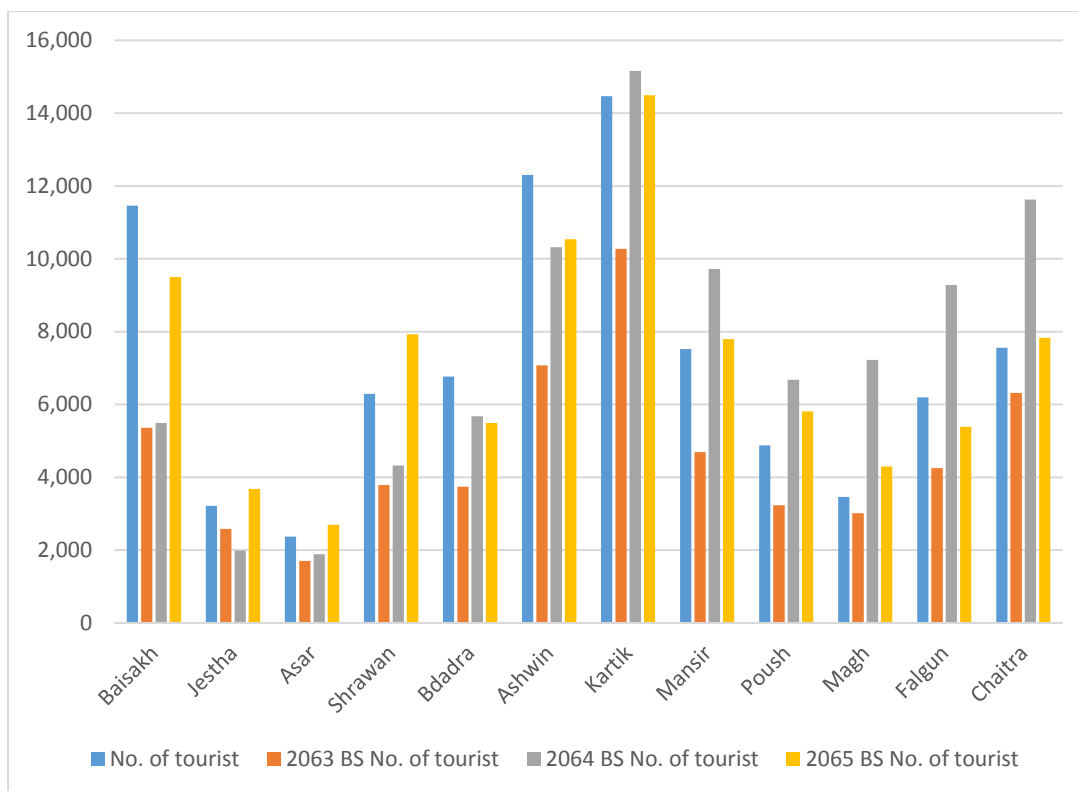


Figure 8.3: Income from Third Country Tourist Entry Fee

8.1.4 Daily Income from Pooja and Other Specific Function

Pashupatinath is a major pilgrimage place for the Hinduism. It has different kinds of income sources. Table 8.4 present the daily income of Pashupatinath, there are three major income sources: income of Pashupatinah, income of Bashuki and income of Chadi daan paatra. Sombar of the month of Sraawan is very important for Shiva Pooja;, Sombar is a special day of Lord Pashupatinath. So that on in this day income of pashupatinath is more than NRs. 230000 but the income of the other day at Pashupatinath is less than NRs. 200000. Likewise, on special *Tithis* of Lord Pashupatinath; *Akadashi*, *Chaturdasi* and *Purnimaas*, the income is more than NRs. 260000-300000. The income of Hanumaan, Naabagrah, Jutta chappal and other are minor income sources of Pashupatinath.

Table 8.4: Daily Income from Pooja and Other Specific Function in 074 Sraawan

Day	<i>Pashupati</i>	<i>Bashuki</i>	<i>Chadi daan Paatra</i>	<i>Hanum aan</i>	<i>Nawa Grah</i>	<i>Other</i>	Total
1	155407	15676	25987				197070
2	201178	6938	20638				228754
3	185320	7034	14846				207200
4	134214	6937	7076				148227
5	169290	6862	9284				185436
6	152437	7370	10650		7886		249243
7	193645	7130	20408				221183
8	167567	8764	8849	135041			320221
9	213507	7210	14994				235711
10	231524	4688	16624				252836
11	158098	6098	9284				173480
12	149231	7055	4475	54774			215535
13	206040	32252	27124				265416
14	156964	8728	11394				177086
15	159144	9628	8956				177728
16	223751	7886	29450				261087
17	199784	6014	23040				228838
18	243469	8784	16538				268791
19	162126	9850	12118			48813	232907
20	126221	6354	9548			68582	210705
21	213110	6266	15622				234998
22	172242	6316	9494				188052
23	178439	6042	24248				208729
24	193530	7760	17454				218744
25	135095	3436	5336				143867
26	149909	5776	5385	74622			235692
27	113521	3404	5712		47509		170146
28	150719	7150	24786				182655
29	136092	6374	7622			84372	234460
30	206456	6300	19368				232124
31	246232	6952	17138				270322
32	122958	5836	15732				144526

Source: Pashupati Kshetra Bikas Kosh (PKBK), 2075.

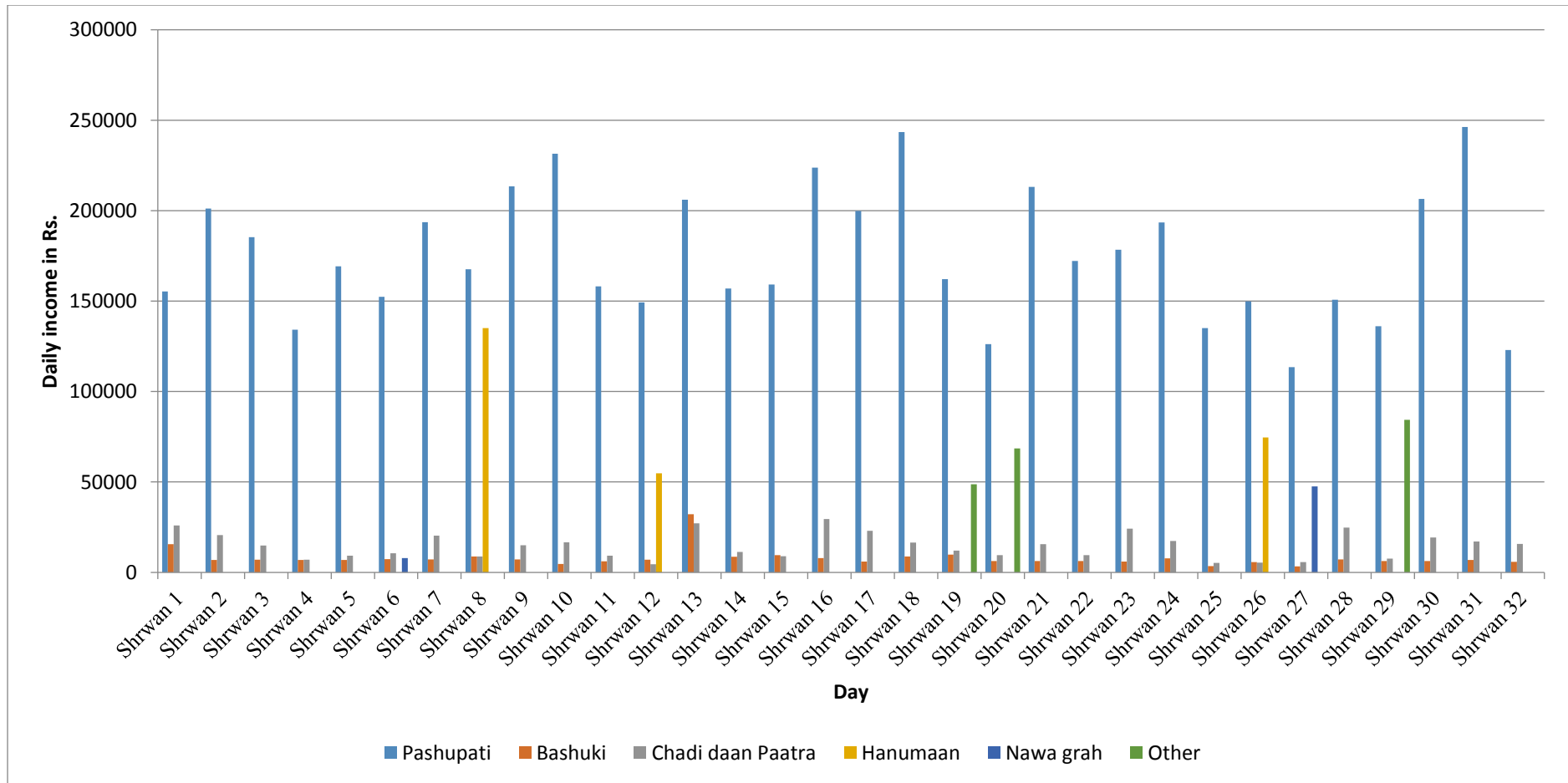


Figure 8.4: Daily Income of Pashupatinath, 074 Sraawan

8.1.5 Monthly Income

Table 8.5 presents regarding the monthly income of Pashupatinath. The highest income (21342483) is the Srawan month, because it is a special month of Lord Shiva. Likewise, three months of summer seasons Jeth, Asar and baishaks' income is respectively high (13894169, 12967104, and 12436204). Because it is hot climate in Gujrat and South India so that Indian pilgrims' flow is too much high in these months. Moreover, in Magh, Phalgun and Chaitra the level of income is more than NRs. 10000000. But the income of four months of winter season; like Mansir, Poush, Asbin and Kaartik is below than NRs.10000000 because of cold climate in Nepal.

Table 8.5: Monthly Income of Pashupatinath, 074 Sraawan-075 Asaar B.S.

Date	<i>Pashupati</i>	<i>Bashuki</i>	<i>Chadi daan</i>	<i>Paatra Hanun aan</i>	<i>Nawa grah</i>	<i>special Pooja</i>	<i>Juita Chappal</i>	<i>Other</i>	<i>Total</i>
<i>Srawan</i>	5607220	252870	469180	264437	126295	14379265	0	506764	21342483
<i>Bhadra</i>	3175028	137127	199202	249049	52212	4343315	30036	320263	8506232
<i>Aasbin</i>	3283419	149549	258328	280082	91520	3969860	0	90231	8122989
<i>Kaartik</i>	3310142	165431	266970	251583	57008	4430715	29068	146598	8689901
<i>Mansir</i>	2633486	131869	205835	215623	0	4615570	0	241652	8044035
<i>Paus</i>	3700859	140346	262100	197525	81369	5071600	0	0	9453799
<i>Magh</i>	3134771	139026	214446	304382	94628	7453310	0	129664	11470227
<i>Phalgun</i>	4025503	139800	254006	252113	101607	5201845	23480	123350	10121704
<i>Chaitra</i>	3690798	152862	263628	349054	88387	5995235	0	153934	10693898
<i>Baishak</i>	4032026	176968	263156	307857	95606	7883260	0	77331	12436204
<i>Jetha</i>	5532736	193504	330802	420608	114666	7019705	0	282148	13894169
<i>Asaar</i>	4084616	167028	227462	280651	91682	8077415	0	198425	12967104
Total	46210604	1940380	3215115	3372964	994980	78041095	82584	2270360	
Incom Byaaj									11138687
Fore. curre. inco.									1184081
G.T.									148065514

Source: Pashupati Kshetra Bikas Kosh (PKBK), 2075.

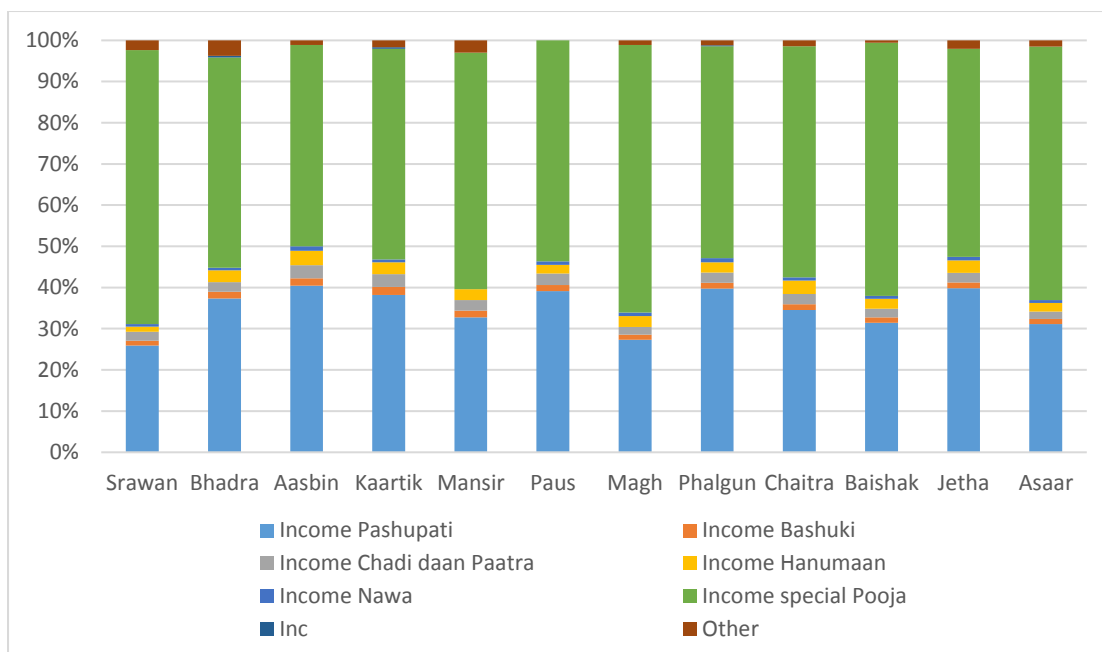


Figure 8.5: Monthly Income of Pashupatinath

8.1.6 Yearly Income

Table 8.6 shows the yearly income of Pashupatinath. It is a hot pot destination of pilgrimage tourism; it has great attractions for pilgrims to visit here. Pilgrims are rapidly growing year by year. In the result income source of Pashupatinath is in growing directions. The total income of 069/070 B.S. was more than NRs. 80000000, same the way, the income of 070/071 B.S. was more than NRs. 100000000. But the income of two years 072-074 B.S. is slowly declining. There are two major causes of decline in income in 072-074. The first is the Nepalese earthquake of Baishak 12 in 2072. The 7.8 Richter scale earthquake struck during March and April, which is the busiest travel season. It also had an impact on September and October. Despite the fact that the country's west and center had been hardest hit by the earthquake, the entire nation of Nepal was portrayed to foreigners as dangerous. The informal blockade of India was the second main factor. Over 80% of Nepal's trade is with India. The blockade crippled daily activities and had an immediate negative impact on Nepali tourism. The total income of 074-075 B.S. was more than NRs. 140000000, it shows that Pashupatinaths' economic trends are in growing directions. Same the way, the total income of 075-056 B.S. was more than NRs. 165000000, it indicates the economic condition of Pashupatinath is rapidly increased.

Table 8.6: Yearly Income of Pashupatinath, 2069/070 - 2075/076 B.S.

Sources Income	069/070	070/071	071/072	072/073	073/074	074/075	075/076
<i>Pashupatinath</i>	41304300	47204571	43113734	32165498	46645631	47009348	51046000
<i>Bashuki</i>	1374870	1801546	1508621	1381637	1913652	1940380	1945200
<i>Hundi</i>	3567037	5343127	3147795	3390483	3784125	3215115	2234567
<i>Hanuman</i>	1870611	3107651	2219405	2232407	2518737	3372964	3540210
special pooja	32378400	43270739	45100075	52891660	69305342	78041095	93247000
<i>Nabagrah</i>	-	2751294	1045404	710155	798230	994980	102055
<i>Jutta Chappal</i>	-	1415847	473286	458939	309699	82584	89050
Other	30456	1882155	998619	631960	2069323	2270360	2480240
Byaaja		-	34802	5390459	6684921	11138687	14025530
G.T.	80525674	106776930	97641741	99253199	134029660	148065514	168709852

Source: Pashupati Kshetra Bikas Kosh (PKBK), 2076

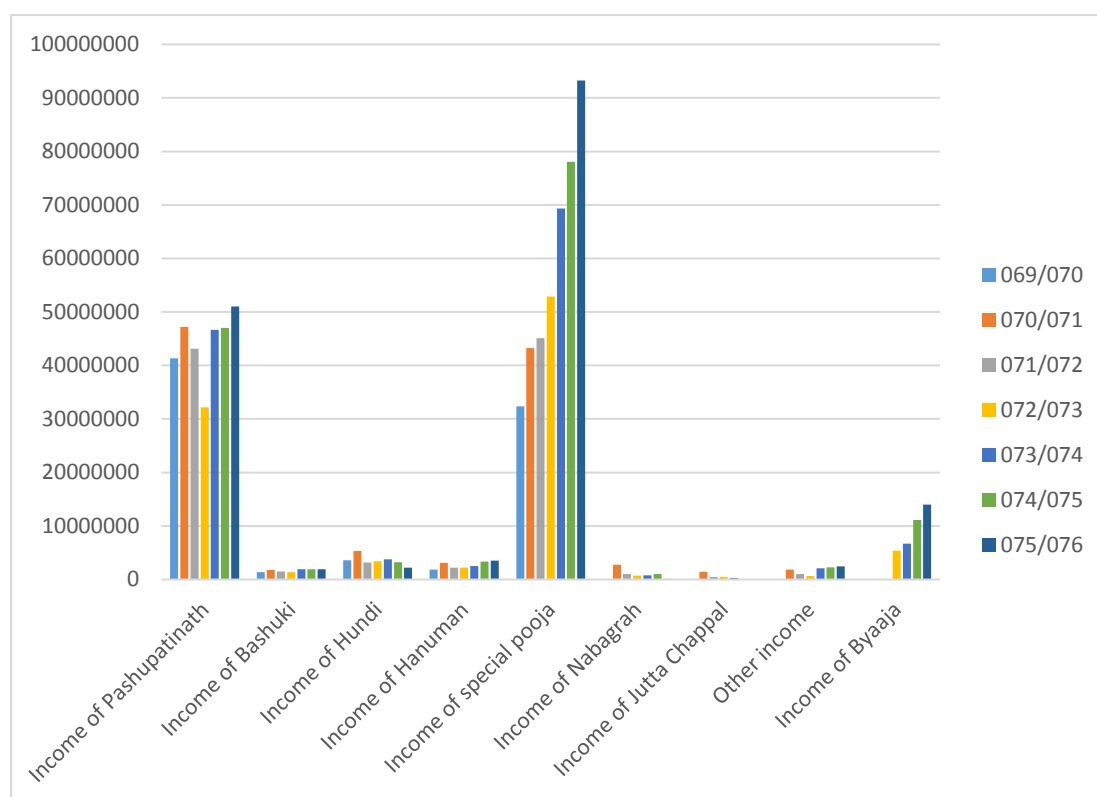


Figure 8.6: Yearly Income of Pashupatinath, 2069/070 - 2075/076

8.2 Concluding Remarks

There are three major sources of daily income in Pashupatinath: income of Pashupatinah, Bashuki and Chadi daan paatra. Sombar of the month of Shrawan is very important for Shiva Pooja. Sombar is a special day of Lord Pashupatinath on this day, income of Pashupatinath is more than 230000. Likewise special *Tithis* of Lord Pashupatinath; *Akadashi*, *Chaturdasi* and *Purnimaa* the income is more than 260000-300000. The highest income (21342483) month is Srawan, because it is a special month of Lord Shiva. Likewise, in three months of summer seasons the Jeth, Asar and baishaks' income is respectively high (13894169, 12967104, and 12436204). Because it is hot climate in Gujrat and South India so that Indian pilgrims' flow is very much high in these months. However, in Magh, Phalgun and Chaitra the level of income is more than 10000000.

The economic growth of PKBK has increased year by year, the income generated from the third country tourist entry fee in 2063 BS was 6486750 and it reached only after three years (2064 to 2066 B.S.) by 21366500. These data indicate that the economy of PKBK is rapidly ingrowing direction.

They visit either Char Dham or Kailash than after Darshan of Lord Pashupatinath. Those are highly culture super level of pilgrim's because there main purpose of visit to Lord Pashupatinath is only desire of Moksha.

The highest income (21342483) month is Srawan, because of it is special month of Lord Shiva. Likewise summer seasons three months Jeth, Asar and baishaks' income is respectively high (13894169, 12967104, and 12436204). Because it is hot climate in Gujrat and south India so that Indian pilgrims flow is too much high in these months. Magh, Phalgun and Chaitra income level is more than 10000000. But income of winter seasons four months like Mansir, Poush, Asbin and Kaartik is below than 10000000 because of cold climate of Nepal.

The total income of 069/070 B.S. year more than NRs. 80000000, same the way the income of 070/071 B.S. year more than NRs. 100000000. But the income of two year 072-074 B.S. is slowly declining. The income in 072-074 has been dropping for two main reasons. The first is the Nepalese earthquake of Baishak 12 in 2072. The 7.8 Richter scale earthquake struck during March and April, which is the busiest travel

season. It also had an impact on September and October. The informal blockade of India was the second main factor. The total income of 074-075 B.S. year more than 140000000, it shows that Pashupatinaths' economic trends is taking growing directions. Same the way the total income of 075-076 B.S. year more than 165000000, it indicates that Pashupatinath's economic condition is rapidly increased.

CHAPTER - IX

SUMMARY AND CONCLUSIONS

9.1 Summary

It is commonly acknowledged that tourism, which encompasses travel for leisure, business, or recreational reasons, is the greatest industry in the world. There are several types of tourism, including business, cultural, religious, and adventure travel. Religious tourism, which includes travel by people seeking solace for their spirits and minds, includes pilgrimage travel. One of the most well-known religious and cultural phenomenon is pilgrimage, which is found in all of the main world faiths, including Buddhism, Hinduism, Islam, Judaism, and Christianity. A pilgrimage can be characterized as a journey undertaken for religious reasons, either internally for spiritual growth and understanding or externally to a sacred location. Pilgrimage is among the oldest and most basic types of human population movement, with profound effects on the political, social, cultural, and economic spheres. In Hindu tradition, pilgrimage is referred to as tirthayatra. Three essential components make up a pilgrimage: purpose, location, and route.

The land of the Himalayan Mountain Range, Nepal is home to the incarnations of Lord Pashupatinath, Mahadev, Shiva, and Sankar. Its foundations are found in the Vedas and Purans, and it is well-known for darshan. Hinduism holds that the Char Dham Yatra can only be completed after a visit to Kathmandu, Nepal's Shree Pashupatinath Temple. Thus, just as Lumbini is to Buddhists, Mecca is to Muslims, and Vatican City is to Christians, Pashupatinath is a very significant site for Hindus.

Because they regard Lord Pashupatinath as the head of Kedar Nath Dham and Dwadas Jyotirlinga, devout Hindus think that their meritorious act is not complete until they have Darshan of Lord Pashupatinath in Nepal, following their visits to the Char Dham (Badri Kedarnath, Jagannath, Dwarka, and Rameshwar). This spiritual and theological proof demonstrates the significance of the Pashupatinath pilgrimage for Hindus worldwide.

The region known as Pasupati Kshetra, or Pasupati Nath, spans approximately 281 hectares. There are roughly 235 temples, varying in size and design according to architecture. In addition to numerous temples dedicated to religion, there are

numerous guest rooms, inns, and other lodging options. There are also numerous ancient stone inscriptions and idols dating back to the second and third centuries. Masterfully designed, the well-known double-roofed pagoda temple made of gold-gilded brass is devoted to Lord Pasupati Nath. For Hindus worldwide, this is one of the holiest temples. Situated on the eastern bank of the Bagmati River in the heart of Kathmandu, the capital city of Nepal, Pashupatinath is one of the most important Hindu temples dedicated to Shiva worldwide and is recognized as a World Heritage Site.

Of all the Shiva temples, this one is thought to be the most sacred. This Shivalinga is mentioned in the Shiva Purana as the granter of all desires in Kotirudra Samhita, Chapter 11 on the Shivalingas of the North. Maha Shivaratri is one of the temple's main celebrations, drawing over a million worshippers on that day. Similarly, Teej, a prominent Hindu women's festival in Nepal, attracts approximately 600,000 beautiful women each day, including brides and young followers dressed in red.

This study entitled "Pilgrimage Tourism in Pashupati Kshetra, Nepal" has set four objectives: i) To assess spiritual aspect of Lord Pashupatinath focused on Shiva Puran, ii) To analyze flow, service and facilities of the pilgrimage tourism in Pashupati Kshetra, iii) To explore motivation factors and willingness of pilgrims in Pashupati Kshetra, and iv) To examine economic contribution of pilgrimage tourism in Pashupati Kshetra.

This research used a mixed methodology, utilizing data from primary and secondary sources. Field surveys were utilized to gather primary data. Various techniques were employed to gather primary data. Secondary data was gathered through desktop analysis of several published and unpublished publications, such as books, Shiva Puran, reports, and electronic materials, as well as quick searches of central library websites. Both descriptive and statistical analysis and interpretation were done on the data.

Based on the Vedas and the Purans, Hindu Dharma is a philosophical, scientific, cultural, and spiritual philosophy that has its roots in the Indian subcontinent. Out of all the active religious traditions, this one is the oldest. Therefore, it is accurate to refer to Hinduism as a Dharma that was developed by the illustrious Rishis (sages and seers) of the ancient Indian subcontinent. It embraces a variety of beliefs and practices

and places an emphasis on the Dharma, or proper method of living, as opposed to a collection of ideas. Hinduism has been referred to as the "mother of all religions" and the "cradle of spirituality," in part because it has shaped almost all of the main world faiths.

According to *Sanatan Dharma*, the eternal religion, the proven way to overcome the tensions, stress and strain that one faces in daily life is faith in spiritualism (*Adhyatma*). Spiritual practice (*Sadhana*) casts light to throw away the darkness and liberates a person from sorrow, gloom and despondency. Spiritual enlightenment leads to blissful inner peace (*Samadhi*). Those Yogis whose quests for *Nirvana* (spiritual enlightenment), search of *Tatwagyan* (supreme truth) and *Moksha* (salvation) led them to places of serene solitude unperturbed by mundane distractions to engage in meditation, penance and self-realization.

In eastern philosophy, *moksha* is a central concept and the utmost aim to be attained through four paths during human life. These four paths are *dharma* (virtuous, proper, moral life), *artha* (material prosperity, income security, means of life), and *kaama* (pleasure, sensuality, emotional fulfillment) and *Moksha*. Together, these four concepts are called *Puresartha* in Hinduism.

The *Shiva Mahapurana* is the most important and more prominent factor for deep study about Pashupatinath and his spiritual knowledge. It is the supreme *Purana* of the Hinduism. The *Shiv Purana* is written by *Rishi Ved Vyasa*. The Mahapurana details the creation, preservation and ultimate destruction of the universe and serves as a guide to the worship of the Supreme God Shiva. After the reconstruction and the abridgment by Veda Vyasa, the extended text comprises *Sapta Sanhita*, Eleven *Khand*, 457 *Adhyaya* and 24000 *Slokas*.

Inside the main part of Pashupatinath Temple (*Garvagriha*), there is an Omkaar as the main commencement, the light (*jyoti*) of *Jyotirlinga*. Lord Vishnu established the five-faced Shivalinga including the upper outer part during the ancient time. There is a prevalence from the ancient time that the *Mul Bhatta* of the temple takes holy bath from the holy taps throughout the day to reduce the heat of the *Omkaar light*.’ Dr. Swami Prapannacharya.

According to *Himbalkhanda* of Yogi Narahari Nath, this ancient part is the five-faced *AadiJyotirling*. According to Shivapuran, this is the Head of *Kedarnath Mahadev* situated at Himalaya. Therefore, all the Indian pilgrims are lured at a huge number 'nearly' millions to compulsorily visit this Head (*Shirobhag*) of *Kedareswar Mahadev* as a form of Lord Pashupatinath.

Pashupatinath area is the major and most sacred place on the Earth as other places like Himalayas *Kedarnath* and *Kashi Vshownath* are just the branches/parts of it. This is the place where the almighty Lord Shiva as the five faced head reigns from. This is the reason why the devotees get the things that they wish for. And, due to the mercy of Pashupatinath, they get *Dharma, Artha, Kaam and Moksha*.

Kashi and Pashupatinath are the two permanent dwelling places of Shiva. They are the sacred places of *Himwatkhand* of *Jambudwip*. The value of Pashupatinath is said to have been four more times than that of *Kashi*. This is because from *Kashi*, people only get salvation (*Moksha*) while from Pashupatinath, they get: creed, property, deed and salvation (*Dharma, Artha, Kaam and Moksha*).

Shiva temples of Nepal Pashupatinath and India Vishwonath connected and tied the people, culture, society and relations geographically, socially, culturally and historically. Relationships based on '*Roti Beti kaa Sambandha*' and various aspects like spiritual, cultural, religious, educational, political, and economic between Nepal and India are multilateral and the nature of relationship is unique friendship and cooperation.

The *Mahashivaratri* is a huge festival in Pashupatinath. It is believed that *Mahashivaratri* is the birthday of Lord Shiva as but some says it is Lord's marriage day. Moreover, the spiritual personalities say that Shiva has no parents so nobody knows how Shiva or Pashupatinath was born. Pashupatinath is famous for spiritual temple of Lord Shiva. There are many histories like Shiva Puran behind this temple. The morning *Darshan, evening aarti, Srawan Sombar, Bhadra Teej, Kartik Bala Chaturdashi and Phalgun Maha Shivaratri* are some of the major attractions.

There is a custom that the *Char Dham TirthaYatra*;The Indian Hindu pilgrims travel especially through *Jagannath Puri, Rameshwor and Dwarka* to reach finally to *Kedareswor Mahadev*. They go there for religious visits. This is because there is a

belief that Pashupatinath is located at the Head of *Kedareshwor Mahadev* and also that the pilgrims believe that unless one visits Pashupatinath, one cannot achieve what one wants or cannot reach to the expected success as stated by the acts of Hindu rules *Sahstrokta*. Thus, a huge number of pilgrims visit here.

If we could well manage the place, activities and provide all the quality facilities expected by the pilgrims with special priority; there is a huge possibility to develop pilgrimage tourism and earn money. Also, Pashupatinath could be established as the major pilgrimage place for all the Hindu Pilgrims across the world.

After the Prime minister of India, Narendra Modi's visit to Pashupatinath; the number of pilgrims has immensely increased. Most of the pilgrims visit the temple during the religious dates: *Shawan somber, Teej, Balachadurhashi* and *Mahashivaratri*. Despite the too hot weather of the months; *Baishak, Jeshtha, Ashar, Shrawan* and *Falgun* (mostly); they come for the visits thinking that they get the salvation from the visits during the time. They are happy to get the *Tika* and *Prasad* from the hand of the *Mul Bhatta*.

The PKBK is making efforts/plans for managing the services related to visits, worships, special worships, hymns, incense and regular visits. The efforts are being made to make such facilities easily, accessible and free of discrimination.

Shiva's special *Tithi, Bar* and month rapidly influence daily flow of pilgrims. There was first Monday, *Harisayani Yakaadashi* and seventh day of the *Sraawan* month (Tribal special of Shiva). On this day, the flow of pilgrims were ranked much more higher (63320) than other days, but the flow of pilgrims was normal on Wednesday, Thursday, Friday, Sunday and Tuesday except the special *Tithi* of Lord Pashupatinath. Thought first Tuesday was Shiva's special month's *Sraawan Sakraanti*, so that pilgrims flow ranked in 22580. The special *Tithi Guru Purnimaa* 11th day of *Sraawan* 38340 pilgrims were visited here.

Annual flow of pilgrims in year 2071*Srawan*-2072 *Ashad* was estimated over 4000000. But the flow of pilgrims in the year; 2072 *Srawan*-2073 *Ashad* decreased drastically. There were two major causes of drastic decline in the number of pilgrims; the first one was earthquake of the 2072 *Baishak* 12 Nepal, and the second major cause was the unofficial blockade of India. Maximum pilgrims who visit in

Pashupatinath are Indian. The blockade paralyzed the normal life and directly affected the tourism sectors. Likewise, the flow of pilgrims slowly started increasing in the years 2073 *Srawan*-2074 *Ashad*. Same the way, the flow of pilgrims (7240041-8044490) in year 2074 *Sraawan* – 2076 *Ashad* was in the duration of rapid increase, because of good relationship between Nepal and India, Indian PM Modi visited in Pashupainah that year.

The saints, *Naga Babas*, *Aghoris*, devotees, congregations, the other pure servicemen of *Bholebaba*, spiritual people, the high cultured *Brahmins* who have reached near the end of achieving true knowledge, and truth through the study and researches of science and *Veda Vedantas* hope for the achievement of salvation (Moksha). However, the ones who are motivated by the materialistic world (those who think money as everything) esp. the businessmen, professionals, *Baishyas*, and *Shudras* have money as main motives. Normally, the visitors who wish for the life with affection, love, recreation, celebration and entertainment; their major aim is deed. However, these types of visitors are very low in number. All the people who have been motivated by the four components viz. religion, salvation, wealth and deed have 'creed' as the major incentive. Therefore, religion has been the main motives for most of the pilgrims.

There are three major prominent income sources: income of Pashupatinah, *Bashuki* and *Chadi daan paatra*. Sombar of *Srawan* month is very important for Shiva Pooja, and it is a special day of Lord Pashupatinath. So that the income of Pashupatinath is more on this day than the other day. Likewise, the income of Pashuapatinath is more than 260000-300000 on special Tithis such as *Akadashi*, *Chaturdasi* and *Purnimaa*. The highest income (21342483) month is *Srawan* the three months of the summer seasons income, *Jeth*, *Asar* and *Baishhak*, is respectively high. Because it is hot climate in Gujrat and south India so that Indian pilgrims flow is too much high in these months. *Magh*, *Phalgun* and *Chaitra* income level is more than 10000000. But income of winter seasons four months like *Mansir*, *Poush*, *Asbin* and *Kaartik* is below than 10000000 because of cold climate of Nepal in that period. The economic growth of PKBK has been increased year by year, the income generated from third country tourist entry fee in 2063 BS was NRS. 6486750 that reached by 21366500 in three years i.e. 2066 B.S.

9.2 Conclusion

The study concludes that like oil in grain, ghee in curd, water in land and fire in wood, there is appearance of almighty power in the soul of every living creature which can be seen or felt through spiritual meditation and pray. The almighty power in him sees without eyes, hears without ears and can recognized every creature of the universe however, nobody recognize him. The pious devotees and yogis found this super power and absolute truth Shiva as the *Om, Puran Puras, Para Brama* or forms of Lord *Pashupatinath Mahadev*.

The other religious places viz. *Chhardam, Saptapuri* and *Dwadasha Jyotirlinga* are the sub-layers and the lower parts than the head (*shirobhag*). Pashupatinath is the main Shiva (*Shivatatva*) element and the head of the *Kedarnath*. This main and ancient structure is also the head of *Jyotirlinga*. Therefore, thousands of the pilgrims from all over the world come to visit the Head of Lord Mahadev situated at Pashupatinath.

There has been a rapid increase in the number of the pilgrims every year except the year 2072 B.S. as Nepal had to face the disastrous earthquake on the 12th of Baishakh. The number of the pilgrims was low throughout the year due to the reason. The number of pilgrims has increased after the two times visit of Narednra Modi, the Prime Minister of India. If we look at the flow of pilgrims, Pashupatinath has remained the main destination of major pilgrimage place of the world.

The study concludes that it is difficult to provide quality service and manage the flow of pilgrims during the months of Baisakh, *Jestha, Asadh, Srawan and Falgun* and during the main festival times like *Mahashivaratri, Teej, Balachadurshi* and *Srawan Sombar*. The quality of facility and management for the huge queue of the pilgrims is not very good. We manage it with the support of the thousands of the security personnel and the Scout members.

The study also concludes that there is a lack of the facilities relating to drinking water, toilets, queue management, cleanliness, and hygienic foods in restaurant and so on. Four dominant thoughts are basic Philosophy of Hindu pilgrim's motive and desire of visiting sacred site. Dharma is a prominent factor of all kinds of pilgrims' motive; ninety percent of pilgrims have their motive of visiting to Lord Pashupatinath is only

Dharma. Artha is another important factor of pilgrim's motivation, seventy percent of pilgrims agree with this statement, five percent are undecided and twenty five percent disagree. Kaama is third dominant thought, only thirty percent pilgrim's motivation with Kaama. Moksha is the most prominent fourth thought of all kinds of pilgrim's motivation as opined by ninety percent of respondents.

The major conclusion of this study is that in order to promote *Sanatan Vaidik* cultural, more activities/programmes should be designed and implemented with professional approach to solve the various problems in Pashupatinath. The certain special programs; specific to younger generation needs to be designed keeping in view their present day mind set. The use of technology is warranted to reach the Hindu youths and accordingly steps are required to be initiated since it is essential that cultural fabric of Hindu Dharma should be instilled in the future generation in order to promote declining moral and ethical values. The major willings and motive behind visiting Pashupatinath is religious attractions, spirituality and faith in god. Their visit is not for recreation purpose as well as the ethnographic need and tourism facilities.

9.3 Recommendations

It is highly recommended to all the concerned authorities to encourage, attract and manage the flow of pilgrims both domestic and international to promote the service facilities provided by PKBK like drinking water, toilet use, and line management in *Yakaadashi* of *Srawan* month, *Purnimaa*, *Teej*, *Balachaturdashi* and *Mahashivaratri*.

It is recommended to improve and protect the spiritual aspect and Yoga of the Lord Pashupatinath and pilgrim's motivation factors, desires and willingness, improved pilgrims' arrival in Nepal and their economic contributions for the development of our country.

APPENDIXES

Appendix A: Questionnaire for Pilgrims Pilgrimage Tourism of Pashupati Kshetra

Dear Pilgrims,

As an academic researcher, I would like to request you to provide me your valuable time to fill of this questionnaire / checklist which I have prepared for seeking your opinion on different aspects of pilgrimage tourism in Pashupatinath. My main focus would be to highlight the pilgrimage tourism of Pashupatinath, to inquire about the flow, service facilities, motivation, spiritual willingness and economic contributions of pilgrims.

The success of this academic research prominently depends to a large extent on your kind cooperation. I would therefore be grateful if you answer my queries.

Thanks you

Jai Shambho

Tara P. Awasthi

PhD Research Student

Tribhuvan University Kathmandu Nepal

Lecturer

University Campus

Kirtipur

Socio cultural and Spiritual Status of Pilgrims

1. Nationality Nepalese, Indian, Other

2. Sex Male, Female

3. Age

Below 20

20-40

40-60

60+

4. Professional

Student

Teacher

Farmer

Employee

Business man

Yogi

Social worker

5. Caste

Bramin

kshatri

Baisya

Sudra

Other

6. Major Purpose of Visit

Dharma

Artha

Kaam

Moksa

7. How many times did you visit Pashupattinath? Please mention the times (.....)

8. What is your purpose of visit to Pashupatinath?

9. Did you visit any pilgrimage place before the Pashupatinath?

10. What is your proposed budget for the trip?

NRs..... US\$.....

11. Why are you interested to visit Pashupatinath?

12. What are the interesting things that you found in/around Pashupatinath?

13. What influenced your visit to Pashupatinath?

14. Your stay in Pashupatinath in:
- a. Hotel b. Lodge c. Monastery d. Relative/friend's house
- e. others.....
15. How long do you want to stay in: a. Nepaldays b. Pashupatinath
..... days.
- What should be done to lengthen the stay period?
1. 2.....
- 3.....
16. Which Yoga do you follow?
- i) Jnana Yoga
- ii) Karma Yoga
- iii) Bhakti Yoga
17. Do you think Pashupatinath as a Great Pilgrimage site?
- i) Yes
- ii) No
- If yes, what are the causes?
18. Why Pashupatinath as Major Pilgrimage place?
- i) Number of holy literature
- ii) Number of Pilgrims
19. Which is your religious final goal destination?
- i) holy bath/ Prayer
- ii) Darshan/ Pooja/ Aarati/ Bhajan
- iii) Vocal/ vows
- iv) Daan/Gift and Charity
- v) Pinda /Daan/Tarpan
- vi) economic Needs
- vii) love want to be beauty wife and husband
- viii) family and nation welfare
- ix) desire for spiritual freedom/Moksha
20. Do you think its pilgrimage is growth in positive direction?
- i) Slowly growing
- ii) Rapidly growing

21. Please mention its trends?
 i) Increasing
 ii) Decreasing
22. Please give your impression regarding the quality of the service?
 Very good
 Good
 Not good
 Very poor
23. Do you satisfaction of the service facilities of Pashupatinath?
 Yes () No () Don't know (),
 If the answer is yes, why? If the answer is no, why?
 Please causally and critically mention why service facilities are poor?

24. Do you find any problems in quality services facilities of Pashupatinath ?
 Yes () No () Don't know ()
 If the answer is yes, what kind of problem do you find? (Mention as many as appropriate)
 a. b.....
 c.....
25. What are your suggestions to solve these problems?
26. How Pashupatinath can be developed as one of the important pilgrimage site in the world?
27. Do you think world Hindus should visit Pashupatinath at least once in life?
 Yes () No () Don't know (),
 If the answer is yes, why? If the answer is no, why?
28. Do you find Pashupaatinath comfortable for *Darshan*, prayer and meditation?
 Yes () No ()
 If no, what should be done to make it comfortable?
29. Have you visited/planning to visit the sites related to Lord Pashupatinath (Shiva) (Dwadashs Jyotirlinga, Char Dham, Sapta Puri etc.)?

30. What is your opinion about the Pilgrimage network among the sites related to Lord Pashupatinath and around the Kashi Vishownath or Kedarnath Dwadasha Jyotirlinga, Char Dham, Sapta Puri etc?
31. What is your best experience in Pashupatinath and Kedarnath around the Dwadasha Jyotirlinga ?
32. Would you like to extend some suggestions to improve pilgrimage tourism of Pashupatinath ?
33. What are the Prospect of its development?
 - i) World Hindu's Pilgrims Destination
 - ii) Major Pilgrimage place
 - iii) Head of Jyotirlinga
 - iv) Destination after Char Dham's Pilgrimage
34. What is your opinion about the spiritual aspect of Lord Pashupatinath?
35. Would you like to extend some suggestions of spirituality?
36. What is your opinion about motivation factors of pilgrims?
37. Which motive and desire most impressed you to visit Pashupatinathh?
38. Do you think pilgrims contribution on economy of pashupatinath?

Yes () No () don't know (),

If the answer is yes, which, how? If the answer is no, which, how?
39. Any special remarks or comments of pashupatinath pilgrimage?
40. Do you have any opinion regarding development of pilgrimage tourism of Pashupatinath?

Yes () No () don't know (), If the answer is yes, Please mention it.

.....

.....

Appendix B: Questionnaire for Pilgrims

Service and Facilities for Pilgrims

1. How do you evaluate service facility of Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Needs improvements
 5. Very poor
2. How do you evaluate service of drinking water in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Needs improvements
 5. Very poor
3. How do you evaluate service of toilet use facility in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Very poor
4. How do you evaluate pilgrim's line management facility in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Very poor
5. How do you evaluate facilities of regular Pooja in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Very poor

6. How do you evaluate Facilities of special Pooja in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Very poor
7. How do you evaluate Facilities of Aarati in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Very poor
8. How do you evaluate Facilities of *Laksha Batti* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Very poor
9. How do you evaluate Facilities of *Jal Puspa Chadhaune* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Very poor
10. How do you evaluate Facilities of *Bol Bam Darshan* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Very poor
11. How do you evaluate Facilities of general Pooja in Pashupatinath? / How much do you impressed of the following service? (Please tick)
 1. Very good
 2. Good
 3. Not good
 4. Very poor

12. How do you evaluate facility of *Srawan Sombar (Monday) Darshan* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
1. Very good
 2. Good
 3. Not good
 4. Very poor
13. How do you evaluate facility of *Teej Darshan* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
1. Very good
 2. Good
 3. Not good
 4. Very poor
14. How do you evaluate facility of *Balachaturdashi Darshan* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
1. Very good
 2. Good
 3. Not good
 4. Very poor
15. How do you evaluate facility of *Maha Shivaratri Darshan* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
1. Very good
 2. Good
 3. Not good
 4. Very poor
16. How do you evaluate facility of *Belpatra Chadhaune* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
1. Very good
 2. Good
 3. Not good
 4. Very poor
17. How do you evaluate facility of *Daily Darshan* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
1. Very good
 2. Good
 3. Not good

4. Very poor
18. How do you evaluate facility of *Jutta Chappal Rakhne* in Pashupatinath? / How much do you impressed of the following service? (Please tick)
1. Very good
 2. Good
 3. Not good
 4. Very poor
19. How do you evaluate facility of Security in Pashupatinath? / How much do you impressed of the following service? (Please tick)
1. Very good
 2. Good
 3. Not good
 4. Very poor
20. How do you evaluate quality service in Pashupatinath on the seven's issues?

Please make a tick mark at the appropriate number as per the following statements:

(Give your opinion on the following statements)

Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree,

Statements	5	4	3	2	1
Safai (Cleanliness)					
Swagat (Welcome)					
Soochna (Information)					
Suvidha (Facilitation)					
Suraksha (Security)					
Sahyog (co-operation)					
Samrachna (Infrastructure)					

Appendix C: Questionnaire for Pilgrims

Motivation Factors of Pilgrims and Economic contribution

1. What is your opinion about motivation factors of pilgrims?
2. Which motive and desire most impressed you to visit Pashupatinathh?
 - a. Dharma
 - b. Artha
 - c. Kaam
 - d. Moksa
3. Do you think religion is major motivation factors for all kinds of pilgrims? If yes what are other motivation factors?
4. In your opinion how many types of motive and desire factors which pilgrims are impressed to visit Pashupatinath?
 - a. Primary motives and desires
 - b. Specific motives and desires
 - c. Cultural motives and desires
 - d. Religious motives and desires
 - e. All of above

5. Primary motives and desires

Please make a tick mark at the appropriate number as per the following statements: / please, give your opinion on the following propositions of primary motivation factors:

Where:

(5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree)

Motivation factors	5	4	3	2	1
To request a favor					
To offer thanks					
To fulfill a vow					
To express penitence					
To meet an obligation					
To gain religious merit					

6. Specific motives and desires

Please make a tick mark at the appropriate number as per the following statements:

(Give your opinion on the following statements)

Where:

Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree,

Motivation factors	5	4	3	2	1
Desire of religious merit					
Birth of son					
Worthy marriage					
Success in examinations					
Increase in material wealth					
Portions of diseases					

7. Cultural motives and desires

Please make a tick mark at the appropriate number as per the following statements:

(Give your opinion on the following statements)

Where:

Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree,

Motivation factors	5	4	3	2	1
Holy Books (Vedas and Purans					
Cultural of Home and society					
Religious Traditions					
Faith in God					

8. Religious motives and desires

Please make a tick mark at the appropriate number as per the following statements:

(Give your opinion on the following statements)

Where:

Where: 5-Fully agree, 4-agree, 3- undecided, 2- disagree, 1-Fully disagree,

Motivation factors	5	4	3	2	1
<i>Dharma</i>					
<i>Aratha</i>					
<i>Kaama</i>					
<i>Moksha</i>					

9. How many types of shop inside of Pashupatinath area?

10. How much total investment of shop inside of Pashupatinath area?

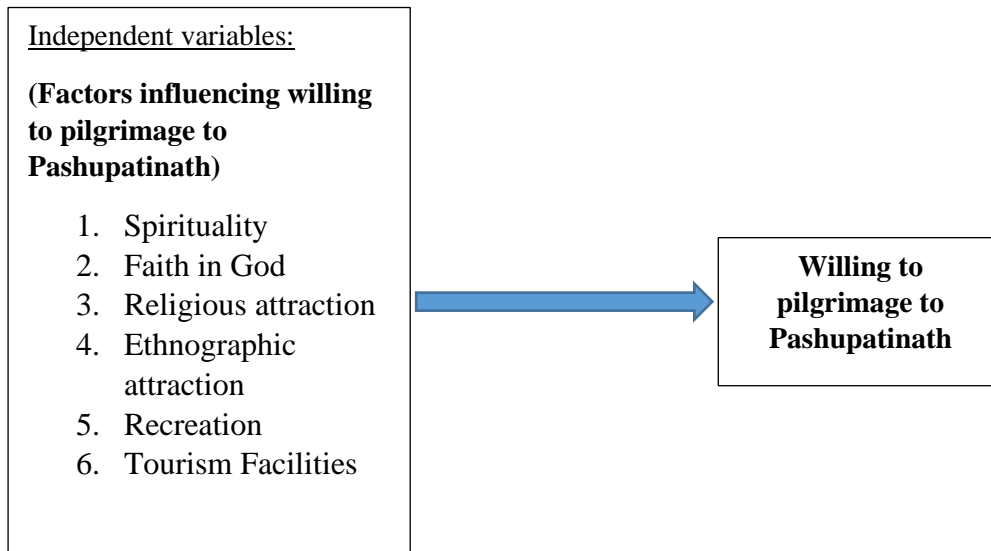
11. How much average investment of shop inside of Pashupatinath area?

12. Which types of shop do you invest?
13. How many total investment of in your shop?
14. Why you are choosing flower selling shop only?
15. How much income from your shop?
16. Are you satisfied of your business?
17. How many average employments of shop inside of Pashupatinath area?
18. What is your daily expenditure in this visit?
19. Expenditure categories, Nepalese: 20000-50000
Indian: 50000-200000, American: 800000-1000000,
British: 800000-1000000
20. What are income sources of Pashupatinath?
21. What is daily income sources of Pashupatinath? Where and how?
22. What is monthly income sources of Pashupatinath? Where and how?
24. What is yearly income sources of Pashupatinath? Where and how?

Appendix D: Questionnaire for Pilgrims

Factors Affecting Willingness to Pilgrimage of Pashupatinth

The format of dependent and independent variables for correlation analysis is “Factors affecting willingness to pilgrimage to Pashupatinath”.



$WPP = F (SPR, FIG, REL, ETH, REC \& TOF)$

Where,

WPP = Willingness to pilgrimage to Pashupatinath

SPR = Spirituality,

FIG = Faith in God,

REL = Religious need,

ETH = Ethnographic need, and

REC = Recreation

TOF = Tourism facilities

Please make a tick mark at the appropriate number as per the following statements on willingness of pilgrimage to Pashupatinath schemes:

Where

5= Strongly Agree, 4= Agree, 3= Neutral or undecided, 2= Disagree, and 1= Strongly Disagree.

Spirituality

Statements	5	4	3	2	1
1. I believe that by undertaking a pilgrimage to Lord Pashupatinath temple will enhance my spirituality.					
2. I believe that Pilgrimage to Lord Pashupatinath temple will help me to achieve my spiritual goal.					
3. I believe that Visit to Lord Pashupatinath temple will help me to enhance self-actualization and inner peace.					
4. I believe that this visit to Lord Pashupatinath temple will increase my status in my religious community.					
5. I believe that Lord Pashupatinath temple helps me feel strong sense of belonging with god.					

Faith in God

Statements	5	4	3	2	1
1. A visit to Lord Pashupatinath temple will help me to solve the problems that I am currently facing in my life.					
2. I believe that after making a visit to Lord Pashupatinath temple and praying I would help me to earn more money in my job.					
3. I believe that the visit to Lord Pashupatinath temple will help me to live a healthy Life.					
4. I believe that the visit to Lord Pashupatinath temple will help me to strengthen the bond with my family member.					
5. I believe that the visit to Lord Pashupatinath temple will help me to enhance my decision making abilities.					

Religious attraction

Statements	5	4	3	2	1
1. The temple of Lord Pashupatinath is one of the sacred sites in my region.					
2. I feel closer to Lord Pashupatinath when I visit the Pashupatinath.					
3. A Visit to Lord Pashupatinath temple once in a life time is generally considered a requirement in my religion/society.					
4. I just visit the Lord Pashupatinath temple to pray.					
5. Lord Pashupatinath is considered as <i>god of gods</i> in my religion.					

Ethnographic need

Statements	5	4	3	2	1
1. I visit the Lord Pashupatinath temple to learn about the culture around the Pashupatinath temple area.					
2. I visit the Lord Pashupatinath temple to learn about the History of Pashupatinath temple.					
3. I visit the Lord Pashupatinath temple to Learn about Hinduism and the Lord Pashupatinath.					
4. I visit the Lord Pashupatinath temple for archaeological purpose.					

Recreation

Statements	5	4	3	2	1
1. I visit Lord Pashupatinath temple area because it is a popular site in Nepal.					
2. I visit Lord Pashupatinath temple area for sightseeing.					
3. I visit Lord Pashupatinath temple to spend my holidays.					
4. I visit Lord Pashupatinath temple to meet new and different people.					
5. I visit Lord Pashupatinath temple to enjoy the environment with my friends.					

Tourism Facilities

Statements	5	4	3	2	1
1. Catering facilities are unique and environmentally friendly					
2. Transport infrastructure is convenient					
3. Rest facilities are eco- and adequate					
4. Sanitation facilities are adequate and ecological					
5. Interpretation system along the route is Informational					
6. The facilities are in harmony with the natural Environment					

Willing to visit Pashupatinath temple.

Statements	5	4	3	2	1
1. I wish I could make another visit to the temple of Lord Pashupatinath.					
2. I never had a second thought whenever I got a chance to visit the Lord Pashupatinath.					
3. I strongly suggest others to visit the temple of the Lord Pashupatinath.					
4. I would be very happy to spent my holidays visiting the temple of the Lord Pashupatinath, if get a chance to do so.					
5. Whenever, our family makes a plan for pilgrimage tourism, the temple of Lord Pashupatinath comes always first in our list.					

Appendix E: Flow Measurement of Pilgrims (Direct Counting)

Checklist Daily Flow of Pilgrims

1. Date 2. Month 3. Day 4. *Tithi*

१) वार २) तिथी ३) दैनिक

समय	Number of pilgrims	Remarks
६-७ बजे		
७ - ८ "		
८ - ९ "		
१० - ११ "		
११ - १२ "		
१२ - १ "		
१ - २ "		
२ - ३ "		
३ - ४ "		
४ - ५ "		
५ - ६ "		

Checklist Monthly Flow of Pilgrims

१) वार २) तिथी ३) दैनिक ४) साप्ताहिक ५) पाक्षिक ६) मासिक

समय	Number of pilgrims	Remarks
६-७ बजे		
७ - ८ "		
८ - ९ "		
१० - ११ "		
११ - १२ "		
१२ - १ "		
१ - २ "		
२ - ३ "		
३ - ४ "		
४ - ५ "		
५ - ६ "		

Appendix F: Questionnaire for Key Informant Interview (KII)
(Pilgrimage Experts)

Respected Sir/Madam

This is my pleasure to inform you that I am undertaking a Ph.D. research to study the "Pilgrimage Tourism of Pashupatinath" from Tribhuvan University Kathmandu. Therefore, you are kindly requested to give me time for deeply discussion about development of Lord Pashupatinaths pilgrimage tourism. In this connection your valued contributions and suggestions would be highly appreciated and the information will be used only for my Ph.D. research.

Tara Prasad Awasthi

(Researcher)

Central Department of Education, Geography, Tribhuvan University, Nepal

1. Name:.....
2. Country:
3. Sex:
4. What do you think about the present situation of pilgrimage tourism in Pashupatinath?
5. How do you think the potentiality of pilgrimage tourism in Pashupatinath?
6. How can PKBK develop the pilgrimage tourism?
7. Briefly discuss about spiritual aspect of Lord Pashupatinath?
8. What do you think about linkage between eastern philosophy, Vedas, Purans and Lord Pashupatinath?
9. Do you think there are deep relationship between Shiv puran and Lord Pashupatinath?
Yes/No. Why?
10. Briefly discuss about service facilities of pilgrimage tourism of Pashupatinath?
11. What do you think about motivation factors of pilgrims in Pashupatinath?
12. How do you think about economic contribution of Pashupatinath from pilgrimage tourism?
13. Do you think any special cultural/religious programme to be conducted annually in Pashupatinath to attract international and domestic pilgrims and visitors?
14. How can PKBK receive higher economic benefits from pilgrimage tourism in Pashupatinath?
15. Does the government policies for the development of pilgrimage tourism of Pashupatinath are enough and appropriate?
Yes () No () Don't know (),
If the answer is no, what are the suggestion of correction?

1. 2. 3.
4.

16. Do you think Pashupatinath should be visited by the Hindu at least once in life?
Yes/No. Why?
17. Do you think Pashupatinath as a head of Kedareshwar Jyotirlinga of Char Dham?
Yes/No. Why?
18. How can Pashupatinath be developed as Centre for pilgrimage tourism and one of the important pilgrimage destinations?
19. How can Nepal be benefited from pilgrimage tourism of Pashupatinath ?
20. What is your opinion about the development of pilgrimage network among the Hinduism pilgrimage sites around Pashupatinath, Nepal, India and all over Hinduism?
21. Do you think Pashupatinath as a major pilgrimage place?
Yes/No. Why?
22. What is your opinion about spiritual aspect of Lord Pashupatinath?
Briefly discuss about spiritual aspect of Lord Pashupatinath?
23. Do you think Shiva Puran as a major source of spiritual aspect of Lord Pashupatinath?
Yes/No. Why?
24. Please provide suggestions to promote Nepal as a sustained destination by pilgrimage tourism of Pashupatinath.
25. Do you think there are deep relationship between Pashupatinath and Kashi Vishownath?
Yes/No.
How? What are causes?
26. Do you think there are deep linkage between Pashupatinath and Kedarnath?
Yes/No. Which? How? What are causes?

Name list of KII

1. Aghori Baba
2. Bhasmeswar Baba
3. Chetonath Gautam
4. Damodar Gautam
5. Dev Man Rajbhandari (Mul Bhandari)
6. Dr. Govinda Tandan
7. Dr. Pradip Ddhakal
8. Dr. Swami Prapannachrya
9. Ganesh Datta Shastri (Mul Bhatta)
10. Him Lal Ghimire
11. Hridaya Prasad Misra
12. Jagadis Baidhya
13. Kali Baba
14. Khem Raj Keshabsharan
15. Lila choulagain
16. Naga Baba
17. Narotam Baidhya
18. Prem Hari Dhungana
19. Prof. Bidur poudel
20. Prof. Bina Poudel
21. Swami HariDas
22. Udaya Gopal Jha

Appendix G: Checklist for Focus Group Discussion (FGD)

Respected Sir/Madam

This is my pleasure to inform you that I am undertaking a Ph.D. research to study the "Pilgrimage Tourism of Pashupatinath" from Tribhuvan University Kathmandu. Therefore, you are kindly requested to give me time for deeply discussion (FGD) about Lord Pashupatinaths pilgrimage tourism. In this connection your valued contributions and suggestions would be highly appreciated and the information will be used only for my Ph.D. research.

Tara Prasad Awasthi

(Lecturer)

Central Department of Education, Geography, Tribhuvan University, Nepal

I. Name:..... II. Sex:

1. Briefly discuss about spiritual aspect of Lord Pashupatinath?
2. What is relationship between Shiv puran and Lord Pashupatinath?
3. Briefly discuss about service facilities of pilgrimage tourism of Pashupatinath?
4. How do you estimated other months flow of pilgrims based on Sraawan month?
5. How do you estimated other five year flow of pilgrims based on 2075 BS?
6. How do you estimated flow of pilgrims on special occasion like MahaShivaratri, Teej and Balachaturdasi in Pashupatinath?
7. What are motivation factors of pilgrims in Pashupatinath?
8. How do you think about economic contribution of Pashupatinath from pilgrimage tourism?

Name list of FGD

1. Bhagavati Dev (employee)
2. Bharat Marasini
3. Bhasmeshwar Baba (Sadhu)
4. Bhola Sitaula (director of PKBK)
5. Bris Poudel (Tourist Guide)
6. Devman Rajbhandari (Mul Bhandari)
7. Diwakar Acharya (Pandit of PKBK)
8. Dr. Gopi Khafle (pious Pilgrims)
9. Dr. Govinda Tandan (Former SM of PKBK)
10. Dr. Pradip Dhakal (SM of PKBK)
11. Ganesh Datta Shastri (Mul Bhatta)
12. Gauri Shankar Parajuli
13. Hridaya Prasad Misra
14. Indraman Baidhya
15. Ishwar Man Bhandari
16. Jagadisa Baidya (Mul Baidha)
17. Kedar Thapaliya (Er. of PKBK)
18. Krishna Rajbhandari
19. Narotam Baidya (Mul Ghuthiyar)
20. Parbati naupane (Devotee of Lord Pashupatinath)
21. Prem Hari Dhungana (Expert of cultural /religion in Pashupatinath)
22. Pro. Dr. Bidur Poudel (Expert of Hinduism in Pashupatinath and former V.C of SU)
23. Raju Kumar Regmi
24. S N. Gurung (Police staff)
25. Saroj Poudel (Accountant of PKBK)
26. Udaya Gopal Jha

Appendix H: Shiva Maha Puran

Table 5.1 *Vidyeshvara Samhita*

No. of <i>Adhyay</i>	No. of <i>Shlokas</i>	Concluding's of Chapter
1	38	Describe of humanbeings all welfare
2	67	Describe of Shiva <i>Maha Puran</i>
3	27	Describe of <i>Saadhya, Saadhan and Saadhak</i>
4	23	Shiva's <i>Kirtan</i> is way of <i>Moksha</i>
5	31	Describe of Shiva <i>Linga Poojan</i>
6	28	<i>Raahu</i> lunched <i>Paasupatastra</i>
7	33	<i>Shiva</i> address <i>Brama and Bishnu</i>
8	21	<i>Bishnu</i> prey the Lord <i>Shiva</i>
9	46	<i>Shiva poojan</i> as a <i>Shivaraatri</i> by <i>brama</i> and <i>Bishnu</i>
10	39	<i>Shiva</i> describe of <i>Omkaar</i>
11	69	Describe of Shiva <i>Linga and Omkaar Jap</i>
12	43	Describe of Shiva <i>Kshetra</i>
13	85	Describe of <i>Sadaachaar</i>
14	46	Describe of <i>Agni and yajna</i>
15	61	Describe of <i>Yajna</i>
16	117	Methods of Shiva <i>Poojan</i>
17	152	Importance of Shiva <i>Panchaakshar</i>
18	162	Describe of Shiva <i>Linga</i>
19	37	Types and Importance of shiva story
20	66	<i>Vedas</i> methodology of Shiva <i>Poojan</i>
21	56	Describes number of Shiva <i>Linga</i>
22	36	Importance of <i>Bilwa Patra</i> and <i>Prasad</i> of Shiva
23	45	Describe the <i>Rudraksha</i> and different names of Shiva
24	116	Importance of <i>Bhasma</i>
25	95	Describes of Shiva's <i>Rudraksha</i>
Total	1539	

Source: Shiva Maha Puran, 2014

Table 5.2 *Rudra Samhita (Sristi Khanda I)*

No. of <i>Adhyay</i>	No. of <i>Shlokas</i>	Concluding's
1	32	Conversation between Brama and Narad
2	55	Narad's <i>Tapasyaa</i> in <i>Himalaya</i>
3	59	Narad goes Laxmi's wedding ceremony
4	76	Narad goes <i>Baikuntha</i>
5	35	Narad goes <i>Kaashi</i> to Darshan of shiva
6	59	<i>Maha Pralaya</i> and origion of <i>Bishnu</i>
7	69	Origion of <i>Shiva Linga</i>
8	53	Origion of universe from the <i>omkaar</i>
9	65	Shiva teach four Vedas to Brama and Bishnu
10	40	Story of <i>Shiva Linga</i> and age of Brama
11	85	Methods of <i>Shiva Poojaa</i>
12	86	Knowledge and method of <i>Shiva Linga Poojan</i>
13	83	Methods and materials of <i>Shiva Linga Poojan</i>
14	87	<i>Jaldhara</i> and <i>Bilwapatra</i> are special for Shiva
15	65	Origion of <i>Kailash</i> and <i>Baikuntha</i>
16	50	Describe of shiva Sati Wedding
17	61	Shiva goes to <i>Kailash</i>
18	67	Conversation between <i>Shivagan</i> and <i>Yamdut</i>
19	33	Prosperity of <i>Kuber</i>
20	62	<i>Kuber</i> goes to <i>Kailash</i>
Total	1222	

Source: *Shiva Maha Puran, 2014*

Table 5.3 *Rudra Samhita (Sati Khanda II)*

No. of <i>Adhyay</i>	No. of <i>Shlokas</i>	Concluding's
1	46	<i>Sati</i> angry with <i>Daksha</i> and blast of volcano
2	43	Origin of Gods and Ghosts
3	78	Describe of <i>Kaamdev's sraap</i>
4	34	Wedding with <i>Rati</i> and <i>Kaamdev</i>
5	68	<i>Tap of Sandhyaa</i>
6	62	Describe of <i>Sandhyaa's</i> song
7	27	Wedding with <i>Sandhyaa</i> and <i>Basista</i>
8	53	<i>Rati</i> and <i>kaamdev</i> goes to <i>Kailash</i>
9	63	<i>Kaamdev</i> back from <i>Kailash</i>
10	61	Origion of <i>Shakti</i> in <i>Daksha</i> home
11	51	Brama prey to Bishnu
12	37	<i>Shakti</i> give Darshan to <i>Daksha</i>
13	40	Weddding of <i>Daksha</i>
14	59	<i>Daksha</i> wedding his sixty daughters
15	67	<i>Sati's</i> <i>Tapasya</i> for get Shiva
16	68	Shiva agree recommend with <i>Sati's</i> marriage
17	73	Shiva goes to <i>Daksha's</i> home
18	37	Describe wedding ceremony of Shiva <i>Sati</i>
19	76	Debate of Shiva and Brama
20	61	Shiva- <i>Sati</i> wedding
21	47	Shiva- <i>Sati</i> back home
22	70	Describe of Shiva- <i>Sati</i> romance
23	56	Describe of <i>Moksha</i>
24	61	<i>Sati</i> take exam of Ram
25	69	Debate of Shiva- <i>Sati</i>
26	54	<i>Daksha</i> goes against the Shiva
27	56	<i>Daksha</i> is not call Shiva on his <i>Yajna</i>
28	43	<i>Sati</i> take permission to go her father's <i>Yajna</i>
29	64	<i>Sati</i> described greatness of Shiva
30	31	<i>Sati's</i> <i>Dehtyaag</i>
31	37	Waning of <i>Daksha</i>
32	59	Origion of <i>Birbhadra</i> and <i>kali</i>
33	39	Describe of <i>Kali</i> and <i>Birbhadra's</i> army
34	26	Brave of <i>Birbhadra</i>

35	54	<i>Daksha</i> prey Bishnu to save from Shiva
36	70	<i>Birbhadra</i> killed <i>Daksha</i> 's army
37	68	<i>Daksha</i> killed by <i>Birbhadra</i>
38	63	Long live <i>Dadhichi</i>
39	55	Bishnu goes to <i>Dadhichi</i> home
40	46	<i>Brama</i> goes to <i>Baikuntha</i>
41	52	<i>Bisnu</i> goes to <i>Kailash</i> and prey of Shiva
42	55	Shiva satisfy by Bishnu's prey
43	44	<i>Daksha</i> is revive of Shiva's grace
Total	2323	

Source: *Shiva Maha Puran*, 2014

Table 5.4 *Rudra Samhita (Parbati Khanda III)*

No. of Adhyay	No. of <i>Shlokas</i>	Concluding's
1	32	Sati rebirth in Himalaya reference marriage of Menkaa
2	42	Sanakaadi angree with menkaa
3	39	Bishnu goes Himalaya and prey Shiva
4	50	Story of Gods origion
5	50	Birth of Shiva (Parbati)
6	54	Origion of Parbati
7	25	Parbati's birthday celebreat in Himalaya
8	56	Conversation between Narad and Himalaya
9	36	Parbati preying the Shiva
10	28	Shiva want to Parbati
11	42	Conversation with Shiva and Himalaya
12	36	Shiva against with Himalaya
13	60	Vedas describe of shiva Parbati
14	43	Origion of Tarkaasur
15	56	Brama blesed long live to Tarkaasur
16	46	Criminal task of Tarkaasur
17	43	Indra send to Kaamdev with Shiva
18	45	Kaamdev try to marriage of Shiva
19	52	Shiva angry with Madan and Rati
20	23	Shiva's third eye
21	42	Narad told Parbati shiva mantra
22	71	Parbati's Tapsyaa to get Shiva
23	51	Gods goes Bramlok
24	77	Shiva accepted parbati to request of Brama and Bishnu
25	73	Saptrsi goes Himalaya to test of Parbati
26	44	Shiva come near Parbati
27	39	Shiva test of Parbati
28	50	Shiva loved Parbati
29	42	Parbati prey to shiva for her husband or shiva accepted
30	54	Parbati back home
31	53	Shiva accept Parbati
32	65	Saptarsi goes Himalaya

33	64	Saptarsi advised meenaka for marriage of Parbati
34	39	Describe of history
35	62	Character of Padma and Pippalad
36	34	Saptarsi back home
37	50	Parbati come near Shiva
38	40	Describe of wedding materials
39	62	Structure of wedding stage
40	57	Confusion of Menakaa
41	54	So beauty wedding stage
42	31	Wedding ceremony celibreat
43	65	Menakaa's Darshan of Shiva
44	102	Clearfy of Menkaa
45	46	Describe of Shiva's beauty
46	36	Mena prey Shiva
47	55	Shiva come in wedding stage with gods
48	56	Method of wedding
49	47	Homadi Saskar in Wedding
50	45	Ladies romance in wedding
51	43	Shiva revive Kamdev
52	40	Describe of fooding in wedding
53	37	Describe of wedding ceremony
54	83	Mena advised Patibratya Dharma
55	38	Shiva back Kailash with beauty queen Parbati
Total	2705	

Source: Shiva Maha Puran, 2014

Table 5.5 *Rudra Samhita (Kumar Khanda IV)*

No. of Adhyay	No. of <i>Shlokas</i>	Concluding's
1	63	Thousands of years hanimoone time with Shiva
2	73	Kumar origion
3	40	Kumar's childhood in Devlok
4	67	Kumar back home
5	64	Brama teach kumar
6	33	Kumar's schooling
7	41	Fight between god and Tarkasur
8	52	War between gods and ghosts
9	54	Fight between Birbhadra and Tarkasur
10	52	Kumar killed Tarkasur
11	33	Kumaar killed Baan and Pralamb
12	56	Gods prey Shiv, Parbati and Kumar
13	39	Origion of Ganash
14	63	Ganesh stop the entry of Shiva
15	72	Fight between Ganesh and Shivgan
16	37	Shiva killed Ganesh
17	59	Rebirth of Ganesh
18	79	Elephant's head establish on Ganesh
19	55	Gaanaesh's pooja must be first in every things
20	45	Wedding of Ganesh
Total	1077	

Source: *Shiva Maha Puran, 2014*

Table 5.6 *Rudra Samhita (Yuddha Khanda V)*

No. of Adhyay	No. of <i>Shlokas</i>	Concluding's
1	78	Tarkaksha, Bidhunmali and Kamalaksha
2	63	Gods are praying Shiva
3	54	Tarkasur against the Shiva Bhakti
4	64	Bishnu origions Jin named person
5	63	Describe of gods religion
6	55	Gods praying Shiva to kill Tarkasur
7	44	Shiva gives permission to make Ratha
8	30	Biswakarma make a Ratha for Shiva
9	44	War visit of Lord Shiva
10	44	Blast of Tripurasur
11	41	Blast of Tripurasur by Lord Shiva
12	41	Maya come on Shiva's Saran
13	52	Shiva killed Indra after give rebirth
14	40	Origion of Jalandhar by Shiva.s eye
15	66	War between Indra and Jalandhar
16	44	Gods escape from heaven
17	50	Jalandhar's victory
18	51	Narad acknowledge Jalandhar
19	51	Jalandhar said Shiva give me your beauty Parbati
20	62	War between Jalandhar and Shivagan
21	56	Special war
22	52	Jalandhar attacked on parbati
23	51	Bishnu loved Brinda
24	58	Shiva killed great ghost Jalandhar
25	37	Gods praying Shiva
26	61	Bishnu origion Brinda as a form of Tulasi
27	36	Origion of Shankchud
28	41	Sankhachud wedding with Tulasi
29	59	Describe of Shankhachud's governance
30	40	Gods praying Shiva to kill Shankhachud
31	55	Shiva give advice to Gods
32	35	Shiv send his aganest to Sankhachud
33	49	War between Shankhachud and Shivagan
34	25	War of Shankhachud
35	50	Give take of war

36	36	War between Gods and ghosts
37	45	War of Kartikey and Shankhachud
38	37	War of Kali and Shankhachud
39	45	War of Shiva and Shankhachud
40	43	Lord Shiva killed the Shankhachud
41	64	Tulasi, Gandaki and Bishnu as a Saligram
42	49	Parbati origion the Andhak ghost
43	43	Nrising killed Hirnyakasipu
44	71	Andhak accept his father's state
45	54	War between Andhak and Shivagan
46	41	War of Birbhadra and Andhak
47	53	Shukracharya revive the ghosts
48	48	Shiva eat the Shukracharya
49	42	Tapasyaa of Andhak
50	53	Shiva gives long live education to Shukracharya
51	62	Romancing dance of Shiva Shiba
52	63	Anirudha come near Usha to love
53	54	War of Anirudha and Banasur
54	63	Shree Krishna cut the hands of Banasur
55	48	Wedding of Usha and Anirudha
56	34	Shiva gives banasur as a post of Ganapatya
57	73	Shiva killed Gajasur
58	50	Shiva killed Dunduvi and Nihard
59	42	Gauri killed Bidlotpal
Total	3022	

Source: Shiva Maha Puran, 2014

Table 5.7 *Sata Rudra Shanhitaa*

No. of Adhyay	No. of <i>Shlokas</i>	Concluding's
1	50	Describe of Pashupatinaths other five names
2	17	Eight importaant names of Pashupatinath
3	31	Birth of Bhawani
4	48	Describe of Pashupati <i>Abatar</i>
5	59	Describe of Pashupatis other <i>Abatars</i>
6	62	Birth of Nandi
7	63	Marriage of Nandi
8	66	Describe of Kaalbhairab
9	72	Bhairabs crime
10	41	Mahadevs good speech
11	64	Brave Birbhadra
12	47	Describes of Shiva <i>Abatar</i>
13	64	Biswaanars Tapasyaa
14	47	Grihapatis Abatar
15	69	Grihapatis Tapasyaa
16	42	Describes of Yaksheswar
17	20	Describe of Maahaankaal
18	35	Describe of Yakaadasa Rudra
19	71	Atris Tapasyaa
20	40	Bitrh of Hanumaan
21	15	Debate of Parbati and Bhairab
22	44	Enjoy of Bishnu
23	39	Bishnu go Baikuntha
24	64	Pippalads birth in Dadhichis home
25	24	Marriage of Pippalad
26	65	Describe of Baisyanath
27	71	Describe of Dijesaabatar
28	41	Exam of Yatirup
29	59	Character of Navhaga
30	44	Character of Indra
31	78	Describe of Bhikshubarya
32	78	Upamanyus Tapasyaa
33	65	Parbatis Tapasyaa or Shivas Bramhachaari
34	39	Shivas Nartakabataar in Parbatis home
35	37	Shivas Dijabataar in Himalayas home

36	44	Describe of Asawathama
37	68	Arjuns Tapasyaa
38	65	Arjuns Tapasyaa of Mahadev
39	53	Shiva and Arjun fight each other for wild pig
40	49	Shiva and Arjuns debate
41	67	Shiva gives Darshan to Arjun
42	60	Describe of Shivas dwaadas jyotirlinga
Total	2249	

Source: Shiva Maha Puran, 2014

Table 5.8 *Koti Rudra Shanhitaa*

No. of Adhyay	No. of <i>Shlokas</i>	Concluding's
1	44	Describe of Shivas dwaadas jyotirlinga
2	31	Describe Shivamurti of Kaashi
3	39	Describe of Atriswar Linga
4	61	Describe of Anusuyaa and Ganga
5	39	Impotency of Nandi
6	66	Son of Grihes
7	35	Shiva kills Mudha ghost
8	28	Mahaabal Shiva Linga in Gokarn Kshetra
9	39	Importance of Bilwopatra
10	51	Importance of Gokarna Kshetra bathing
11	21	Pashupatinath or Chandrabhals story
12	54	Shivas Hatkeswar Linga
13	77	Andhakeswar and Batukotpatti
14	62	Establishments of Someswar Linga
15	23	Describe of Mallikarjun Jyotirlinga
16	52	Describe of Mahakal Jyotirlinga
17	78	Describe of child Shreekar
18	27	Describe of Forth JyotirLinga Omkaareswar
19	26	Describe of Fifth JyotirLinga Kedaateswar
20	67	Describe of sixth JyotirLinga Bhimeswar
21	54	Shiva killed Bhimaasur
22	40	Describe of Seventh JyotirLinga Bisweswar
23	57	Importance of Bisweswar JyotirLinga
24	33	Describe of Eighth JyotirLinga Trambakeswar
25	58	Seer Gautams Problem
26	57	Shiva Blessing Gautam
27	50	Describe of Gautam
28	76	Describe of Ninth JyotirLinga Baidhanath
29	53	Describe of Tenth JyotirLinga Naageswar
30	44	King Birsan comes on Daaruka Forest
31	45	Describe of Eleventh JyotirLinga Raameswar
32	51	Describe of Twelfth JyotirLinga Ghusmeswar
33	56	Famous of Ghusmeswar
34	35	Shiva gives Bishnu Sudarsan Chakra
35	134	Thousands Name of Lord Pashupatinath

36	38	Fruitful result of Lord Shivas Thousnd names
37	55	Describe of Shiva Tattwa
38	88	Importance of Mahashivaratri Brata
39	23	Describe of Shivaratri
40	102	Importance of Mahashivaratri Brata
41	27	Mukti nirupan
42	32	All total Character of Lord Pashupatinath
43	53	Describe of Shiva Science
Total	2131	

Source: Shiva Maha Puran, 2014

Table 5.9 *Umaa Samhita*

No. of Adhyay	No. of <i>Shlokas</i>	Concluding's
1	71	Krishna meet upmanyu in Kailasha
2	52	Krishna and Upmanyu talk
3	78	Krishna take Bardaan from Shiva
4	39	Describe of Shiva powers influences
5	40	Vyasa and sanatkumar talk
6	58	Describe of Paap
7	59	Describe of Yamloks ways
8	45	Describe of Hell
9	46	Describe of Hells sorrow
10	57	Describe of Hells Special sorrow
11	53	Daanko Prabhab
12	54	Importance of Tarpana
13	42	Importance of Puran
14	32	Describe of Daan
15	33	Geographic location of Universe
16	40	Kinds of Hell
17	44	Describe of Jambudeep
18	77	Describe of Bharatbarsha
19	44	Location of Sun and other nine Planets
20	54	Shivalok Praapta
21	38	Birth of cast due to action
22	51	Describe of all living beings origins
23	65	Describe of living beings Childhood
24	37	Describe of Females Character
25	75	Describe of ending time
26	54	Describe of Seers ending time
27	39	Shivalok Praapti
28	31	Darsan of Chhayapuris
29	28	Describe of Aadisarg
30	54	Describe of swayambhu
31	39	Naarads shraap
32	52	Kasyaps wife take baby
33	31	Describe of Marut
34	78	Story of fourteen Manwantar
35	43	Story of Sun

36	61	Nine son of manu
37	59	Describe of Ikshwaaku
38	57	Origin of Satyabrat, Trisanku and Sagar
39	46	Two wife of Sagar
40	60	Describe of Sraadha
41	53	Describe of Sapta Byaadhaa
42	35	Mukti of Sapta Byaadhaa
43	8	Types of Byaasa Pujan
44	140	Satyawati born a Byaasa
45	78	Origin of Devi and her Character
46	63	Origin of maha Laxmi
47	66	Devi killed Raktabij and other
48	50	Sarswati killed Shumbha and Nishumbha
49	43	Describe of Umaa
50	52	Devi killed Durg Ghost
51	88	Describe of Nabratra Brata
Total	2692	

Source: Shiva Maha Puran, 2014

Table 5.10 *Kailaasha Samhita*

No. of Adhyay	No. of <i>Shlokas</i>	Concluding's
1	46	Seers asked Vyaas what is meaning of Om
2	30	Describe of Shivas different mystery
3	70	Om Swarup
4	34	Describe of Aanhik
5	36	Types of Pujaasthal
6	77	Methods of Yoga
7	80	Methods of Shiva Pujan
8	38	Method of Panchaabaran
9	58	Meaning of Lord Pashupatinaths Eight name
10	40	Sutjiko Darshan
11	55	Skanda Tostra
12	98	Naandi Sraadha
13	96	Methods of Sanyaas
14	46	Six kinds of Om
15	51	Describe of Upaasanaa
16	84	Om is all in all for all living being and Universe
17	49	Describe of Shiva Shakti
18	47	Yati Sisyakaran Bidhi
19	57	Meaning of Five Great Sentence
20	37	Describe of Yati Karma
21	66	Yeti Karmakandka Bidhan
22	45	Yeti Akaadasaah Kritya
23	45	Yeti Dwaadasaah Kritya
Total	1285	

Source: *Shiva Maha Puran, 2014*

Table 5.11 Vaayaviya Samhita (Ist part)

No. of Adhyay	No. of Shlokas	Concluding's
1	68	Describe of Veda and Purans
2	31	Satkuls question to Brama
3	63	Shiva is all in all
4	24	Story of Lord Shivas Prosperity
5	64	Seers debate on word of Pashu and Pashupati
6	76	Meaning of Pashupati word
7	26	Describe of Shiva and Shakti
8	31	All total universe is made for Lord Shiva's dance
9	24	Questions of Shiva dance
10	48	Situation of universe
11	36	Origins of Pratikalp
12	77	Origins of Ghosts by Brama
13	47	Origins of Brama, Bishnu and Rudra
14	21	Origin of Rudra
15	35	Shiva informed Bramas Sristi
16	28	Story of energy constructions
17	65	Origin of Daksha
18	62	Sati ko Dehtyaag
19	67	Origin of Birbhadra
20	42	Birbhadra attacked in Daksha Yajna
21	41	Scape of Bishnu
22	72	War of Birbhadra and Gods
23	56	Prey of Shiva
24	58	Shivas Yoga in Mandaraachal
25	48	Blessing of Shiva Shakti
26	29	Brama goes Heaven
27	37	Shiva goes mandaraachal
28	20	Describe of Bhasma
29	37	Relationship between Shiva and Universe
30	53	Knowledge of Shivatattwa
31	100	Describe of Shivatattwa
32	56	Knowledge of Shivatattwa and Moksha
33	98	Describe of Pashupatinath Brat
34	59	Bhibhuti Laav
35	65	Shiva comes on uniform of Indra
Total	1764	

Source: Shiva Maha Puran, 2014

Table 5.12 Vaayaviya Samhita (Second part)

No. of Adhyay	No. of <i>Shlokas</i>	Concluding's
1	27	Upmanyu give knowledge of Shiva Brata
2	60	Pashupat knowledge is all in all
3	33	All over world is like Shivamaya
4	88	All over world is under the power of Shiva Shibaa
5	37	Shiva is all in all for all over worlds creators
6	31	Shiva is beyond the time
7	40	Shiva has absolute power
8	51	Vedas are absolute knowledge of Shivatattwa
9	28	Story of Shivas Yogabatar
10	72	Shiva gives Bhakti knowledge to Gauri
11	56	Describes right of Braman and other
12	38	Describe of Om Namh Shivaya
13	60	Shivalok Prapti
14	77	Om Nam Shivaya Jap Bidhan
15	74	Shiva Dikshaa Bidhan
16	78	Shiva Dikshaa ra Sisya Sanskaar
17	45	Dikshaa ko Prakaar
18	63	Dikshaa Bidhan
19	27	Shaadhak Sanskaar
20	30	Abhisek garne Bidhan
21	43	Soorya Puja
22	61	Nyaas Prakar
23	23	Shiva Pooja Bidhan
24	72	Shiva Linga Pooja Padhati
25	65	Pooja ko Swarup
26	35	Shiva Linga Pujan
27	74	Havan Kunda
28	35	Shiva kaa shadhakharu ko Bidhi
29	40	Shiva kaa shadhakharu ko Karma
30	103	Shiva Poojako Phal
31	189	Shiva Mahastotra
32	86	Shivako Phaldai Pooja Bidhan
33	18	Siddhi Barnan
34	43	Pratistha Bidhan
35	85	Linga Pujan Prabriti

36	70	Describe of Linga Pooja Pratistha
37	67	Yoga Marg Barnan
38	78	Bishista Yoga
39	60	Shiva ko Dhayaan Yoga
40	49	Shiva teja ko Barnan
41	51	Shiva Puran ko Mahatmya
Total	2362	

Source: Shiva Maha Puran, 2014

Appendix I: Glossary

Nepalese, Sanskrit Terminology and definitions of Key Terms

Artha: *Artha* is one of the four aims of human life in Hindu philosophy. The word *artha* literally translates as "meaning, sense, goal, purpose or essence" depending on the context. *Artha* is also a broader concept in the scriptures of Hinduism. As a concept, it has multiple meanings, all of which imply "means of life", activities and resources that enable one to be in a state one wants to be in. *Artha* entails material gain, worldly advantage and success.

Baalaa Chaturdashi: The festival of Bala Chaturdashi is a celebration in Pashupatinath Temple every year in late November or early December. Hindu pilgrims from all over Nepal, as well as India, gather at Pashupatinath temple, which is considered to be the most sacred temple of Shiva. An all-night vigil by the light of small wick lamps marks the beginning of Bala Chaturdashi. Throughout the night the pilgrims chant and dance by the light of their lamps while paying homage to Lord Shiva. At daybreak, worshippers make their way down to the holy Bagmati River for ritual bathing. It is considered to be the holiest river by both Buddhists and Hindus. After the cremation ceremony, many relatives bathe in the river or sprinkle the water on their bodies as a symbol of being purified by the river both spiritually and physically. After bathing in the Bagmati, pilgrims perform acts of worshipping at many shrines of the Pashupatinath temple. The festival is completed by pilgrims following a prescribed path starting from at the temple, passing through the Kailash forest past many Hindu shrines and finally returning to the temple. The worshippers scatter "sat biu", seven types of grains and seeds, along the path as they Pass by. The seeds are scattered on behalf of dead relatives and loved ones in the hope that this act will secure a better place in heaven for them.

Baar: Baar is one of the seven elements of Hindu panchang.

Char Dham: Geographically speaking the *Char Dhams* make a perfect square with Badrinath and Rameswaram falling on the same longitude and Dwarka (old) and Puri on the same latitude, representing the farthest north, east, west, and south points of Indian subcontinent. *Char Dhams* are the names of four pilgrimage sites of Hinduism, that are widely revered by Hindus. It comprises Badrinath, Dwarka, Puri

and Rameswaram. It is considered highly sacred by Hindus to visit Char Dham during one's lifetime.

Dharma: The word *dharma* was already in use in the historical Vedic religion and its meaning and conceptual scope has evolved over several millennia. In Hinduism, *dharma* includes duties, rights, laws, conduct, virtues and "right way of living". In Buddhism, *dharma* means "cosmic law and order" and is also applied to the teachings of Buddha.

Dwadash Jyothirlinga: The twelve Jyotirlingas are considered to be the very sacred. A devotee who pays a visit to any of these places and worship, gets all of his wished fulfilled. They Which are as follows: 1) *Somnath* in *Saurashtra*, 2) *Mallikarjuna* in *SriShail*, 3) *Mahakal* in *Ujjain*, 4) *Amareshwar* in *Omkar*, 5) *Kedar* in *the Himalaya*, 6) *Bheemashankar* at the bank of *Bheema* river. 7) *Vishwanath* in *Varanasi*. 8) *Trayambakeshwar* at the bank of *Gautami* river, 9) *Baidyanath* at *Chitabhumi*, 10) *Nagesh* which is situated between *Darukvan dwarika* 11) *Rameshwar* at *Setubandh* and 12) *Ghushmesh* in *Shivalaya*.

Guru Purnima: According to Hinduism, Guru Purnima celebrates the birth of Ved Vyasa, the famous sage who is said to have edited the Vedas dividing them into four; he also wrote the Puranas which is considered the 'fifth Veda' and the Mahabharata. It is believed that on this day, prayers reach the Mahaguru directly and his blessings evade darkness and ignorance from a disciple's life.

Harisayani ekadashi: Harishayani ekadashi or devshayani ekadashi is often regarded as the holiest of all ekadashi days by Hindus, especially Vaishnava Hindus who consider Lord Vishnu as the supreme God. Shayani ekadashi is also called Maha ekadashi.

Kama: In Hindu and Buddhist literature, *Kama* often connotes sexual desire and longing in contemporary literature, but the concept more broadly refers to any desire, wish, passion, longing, pleasure of the senses, desire for, longing to and after, the aesthetic enjoyment of life. *Kama* is one of the four goals of human life in Hindu traditions. It is considered an essential and healthy goal of human life. *Kama* signifies love and pleasure.

Kshetra: Kshetra (Sacred temple, tree, well, bathing ghat and territories) Ranking of Hindu pilgrimage sites in Classical Sanskrit texts. (i) *Water-site*: associated mostly with sacred bath on an auspicious occasion, like Ganga. (ii) *Shrine site*: related to a particular deity and mostly visited by the pilgrims, like Muktinath and (iii) **Kshetra (circuit area)**: the journey of which gives a special merit as it has preserved some form/system of cosmic *mandala* like in Varanasi, Pashupati, Mathura, Ayodhya, etc.

Mahaa Shivaratri: The spiritual epitome of the Shiva celebration is highly admired and celebrated in Nepal. On this day, people from the Indian subcontinent gather around the Pashupatinath temple. The center of Hindu beliefs and the essence of cultural vibes in the temple are truly astonishing. The eastern philosophies of festival celebration are very interesting. Most of the celebration is the outcome of the ancient eastern civilization and religious epics. However, the best part is it has the best ambience that no other night has to offer. It is said that in the night of Shivaratri, the earth's North Pole remains in such a way that it depicts some incredible energy to the organisms in the planet. The spiritual awakening and the power of the Shivaratri is venerated by the religious saints, spiritual Yogis, religious people and Hindu followers. During the celebration, the Shiva temples and holy rivers get a stream of a lot of Hindu followers. It is a night of cosmic dance, spiritual energy and the most vibrant Shiva Celebration itself.

Moksha: *Moksha* is a term in Hinduism, Buddhism, Jainism and Sikhism which refers to various forms of emancipation, enlightenment, liberation, and release. In its soteriological and eschatological senses, it refers to freedom from *Sansara*, the cycle of death and rebirth. In its epistemological and psychological senses, *moksha* refers to freedom from ignorance: self-realization, self-actualization and self-knowledge. *Moksha* is the spiritual realization and self-emancipation which has been equated by some scholars with salvation or freedom from transmigration.

Pashupati Kshetra: The *Pasupati Kshetra* (Pasupati Nath region) covers all about 281 hectares. There are near about 235 temples of different sizes and architectural styles. Along with many religious temples there are several guest houses, inns, other types of sheltering places many stone inscription and idols from the second and third centuries. The famous doubled roofed pagoda temple of gold gilt brass dedicated to Lord Pasupatinath is superb architecture. This is the one of the holiest temple of all

over worlds Hindus. Pashupatinath is one of the most significant Hindu temples of Shiva in the world, located on the banks of the Bagmati River in the eastern part of Kathmandu, the capital of Nepal and located in world Heritage sites. The temple serves as the seat of the national deity. It is regarded as the most sacred among the temples of Shiva. Kotirudra Samhita, Chapter 11 on the Shivalingas of the North, in Shiva Purana mentions this Shivalinga as the bestower of all wishes.

Pilgrimage tourism: Pilgrimage tourism is essentially the process of visiting pilgrimage sites. These are primarily religious destinations, and can even be said to have formed a very early version of tourism. Typically, pilgrimages are long journeys taken over days, weeks or even months for religious purposes. They are a whole journey, one that people of faith take in order to strengthen their relationship with their religion. However, pilgrimage tourism can include visits to specific churches or mosques or other religious landmarks temples and so on.

Pilgrimage: Pilgrimage, a journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding is one of the religious and cultural phenomena most common to human society throughout the world. Pilgrimage is one of the best-known phenomena in religion and culture and it features in all the major religions of the world: Buddhism, Hinduism, Islam, Judaism and Christianity. Pilgrims and tourists occupying the same space with different behaviors (Spatial approach).

Pilgrims: A person who journeys to a sacred place for religious reasons.

Purans: There are eighteen Purans, shiva Puran is most important for Lord Pshupatinaths pilgrimage study. Purana (Sanskrit) meaning ("Belonging to ancient or older times) is the name of ancient Indian sub continent genre of Snathan dharma. They primarily are post Vedic texts containing a narrative of the history of the Universe, from creation to destruction, genealogies of the kings, heroes and demigods and description of Hindu cosmology, philosophy and geography. Purans are called the friendly treatises and are usually written in the form of stories related to one person to another. Rishi Vyasa is considered to be compiler of Puranas. An early reference to Purana in its present form can be traced to the Chandogya Upanishads in which the saga Narada refers to.

Religious Tourism and Pilgrimage: Since ancient times, travelling for fervor and religious devotion purposes have been present in humanity. In this way, religious tourism starts from the moment people begin a journey due to a question of belief. It begins with a religious manifestation the pilgrimage where the pilgrim is considered a tourist of religious motivation. In a broad sense, religious tourism is any trip motivated, either exclusively or partly, by religious reasons.

Sapta Puri: Sapta Puri are seven holy pilgrimage centers of Hinduism, where the word 'puri' means "town" or "city" suffixed to the word 'sapta' that means "seven". Specifically, the names of the pilgrimage centres, which are *tirthas* (holy places), are: Ayodhya, Mathura, Haridwar, Varanasi (Kashi), Kanchipuram, Ujjain (Avanti) and Dwarka.

Shiva Maha Puran: The Shiva Maha Puran is the most important and more prominent factor for studying deeply about Pashupatinath and his spiritual knowledge. The study can not be complete without this Puran, so that it is necessary to mention here. The Shiva Mahapurana is the supreme Purana of the Hinduism. Shiv Purana is written by Rishi Veda Vyas. The Mahapurana gives details of the creation, preservation and ultimate destruction of the universe and serves as a guide to the worship of the Supreme God Shiva. According to a tradition which is stated in the *Vayaviya Samhita* of this text, the original text was known as the *Shaiva Purana*. Although it may be weakly and narrowly cited that the Shiva Purana is a Tamas Puran as per the Padma Purana, Shaivites consider this Puran to be the supreme Sattva text and a guide for true virtuous living. According to tradition, the purana originally consisted of twelve Samhitas and 100,000 Sholaks (verses). After the reconstruction and the abridgment by Veda Vyasa, the extant text comprises Sapta Sanhita, Eleven Khand, 457 Adhyaa and 24000 Slokas.

Shrawan Sombar: Shrawan, Sombar and Shiva these three terminology are spiritually most significant for Pashupatinath Darshan.

Spiritual: Concerned with religious things, divine welfare. It defines spiritual practice as one's journey towards moksha, quest of Nirvaan, search of Tattagyan (Absolute Knowledge), awareness of self, the discovery of higher truths, true nature of reality, and a consciousness that is liberated and content. Spiritual mission in search of tatwa

gyan (supreme truth), quest of nirvana (enlightenment) and divine grace, and today draws spiritual seekers, aspirants of a new bewildered generation seeking tranquility mental peace and answers to questions that people had long forgotten to ask.

Teej: Hindu women celebrate Haritalika Teej by observing fasting, merry-making and offering prayers to Lord Shiva. Women, especially married ones, observe the fast for at least 36 hours wishing for happy marital life, while unmarried women fast wishing for an ideal husband. The festival also marks the devotion of goddess Parvati towards her consort Lord Shiva. Nepali women wish for similar conjugal life. Women who thronged Pashupatinath temple area this day sang and danced, and most of them attired in red all day long. Pashupati Kshetra Bikash Kosh (PKBK) said that more than 600,000 Nepali women visited Pashupatinath temple since early morning to observe the auspicious Haritalika Teej festival that day.

Tirthayatra: *Tirhayata* is awarded different meanings depending on the sect, region and tradition. Scholars have described various typological schemes for *Tirtha yatra* that derive from Sanskrit texts such as Skanda Purana. Pilgrimage in Hindu tradition is called *tirtha yatra*. *Tirtaytra* is a journey deriving from religious causes to a sacred site. It has two types: the external journey to the sacred site, and the internal journey as a transformative spiritual experience. Hindu tradition, or more appropriately *Sanatana Dharma* ('the eternal religion'), has a strong and ancient tradition of pilgrimage, known as *Tirtha-yatra* ('tour of the sacred fords'), which formerly connoted pilgrimage involving *Snan* holy baths in water bodies as a symbolic purification ritual and *Darshan* of chief deity.

Tithi: Tithi is one of the five elements of Hindu panchang, others being nakshatra, yoga, vara and karana. Tithi is the time taken by the Moon in increasing its distance from the Sun by 12 degrees. In simple terms, a tithi is a lunar day and the tithi calendar refers to the Hindu lunar calendar. Between Krishna paksha (waning phase) pradipada and Shukla paksha (waxing phase) purnima there are 30 tithis, the length of each lunar day may vary though. The duration of tithi can be anywhere between 21.5 hours to 26 hours. The traditional Hindu calendar and nearly all Hindu festivals are based on tithi. According to Vedic astrology, an individual's birth tithi has a lot of influence on his/her life and personality. Also, tithi is the basis for

identifying auspicious and inauspicious muhurats. Tithi is one element of panchang which should never be overlooked.

Veda: All human knowledge known, unknown and yet to be known is hidden in the Vedas in symbolic form, including all scientific discoveries and inventions of all over the world. There are four Vedas, the Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. The Vedas are the primary texts of Hinduism. They also had a vast influence on Buddhism, Jainism, and Sikhism. Traditionally the text of the Vedas was coeval with the universe. Scholars have determined that the Rig Veda, the oldest of the four Vedas, was composed about 1500 B.C. The Vedas are not manmade. They are revelatory scripture, which exist externally in the highest world of Brahma. They are considered as aspect of Brahma only. That has not been modified edited science they were revealed and chanted thousands of years ago.

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