

CHAPTER I

INTRODUCTION

1.1 Background of the Study

The tourism industry has fascinated the whole world. Most of the nations have recognized the economic advantages of tourism. Tourism is a fruitful procedure for transferring the real resources from industrially advanced countries to developing countries. It is also one of the important sources for earning scarce foreign exchange and generating employment. Tourism is a highly labour intensive industry offering employment to both skilled and semiskilled manpower. Being a service-oriented industry, it creates employment opportunities for the local people as well. The employment generation of tourism industry is more important in a developing country where the level of unemployment and underemployment tends to be high. Besides, providing employment, tourism can be a tool of regional policy aimed at achieving an equitable balance between major industrial areas and the rest of the country. Thus, tourism enables transferring the resources from one part of the country to another.

The tourism industry makes tremendous contribution to the improvement of social and political understanding between people and the countries. Traveling in different countries fosters better relationship between people of various places. Personal and international contacts have always been an important way of sharing and spreading ideas about other cultures. Thus, tourism is an important media to promote cultural exchange and international co-operation. Nepal can not isolate itself from changing global trends of institutionalizing the tourism business.

Historically, tourism in Nepal can be broadly divided into two phases.

- a. Ancient Period
 - i) Before Unification
 - ii) After Unification
- b. After 1950

a. Ancient Period:

i) Before Unification

Authentic records of the ancient history of Nepal are not readily available. Most of it is surrounding in mystery with only the legends giving some flickering light. One such legend tells the story of "Manjushree Bodhi Satwa" from China. It is believed that Kathmandu valley was a lake before Manjushree cut an opening at the rock-hill at Chovar by a stroke of his scimitar and drained the lake water to make Kathmandu fit for human habitation. It is said that the first ruling dynasty in Nepal was the Gopal. King Bhuktaman was first king of the dynasty. After decline of Gopal dynasty, Kirat dynasty is said to have visited Nepal during the reign of Sthunko, the 7th Kirata king in 6th century. In the 7th century Shankaracharya visited this place. In 249 B.C, the Emperor Ashok of India visited Nepal as pilgrim (Lamsal 1997, p. 51).

When the Lichhavis come to power in 400 A.D, recorded history began and the golden age in the history of Nepal was started. The nation entered a new phase of prosperity in art and culture. Kailas Kuta Bhawan and Managriha both places were the creation of those days. In this period contemporary Chinese visitors like "Huen-Tsang", "Li-y-piao", "Wang Hiuentse" passed through Nepal and wrote many historical account about it. Arniko, the famous Nepali artist went to china and developed there the pagoda architecture with a group of Nepali artists in the invitation of the Emperor of Mongolian Empire "Kubla Khan" in 13th century.

When Malla dynasty came to power, there was a significant development of arts and culture. The Krishna Mandir of Patan, Nayatapol temples were built during this period. By the construction of these numerous temples, today Kathmandu valley is recognized as the cities of temples which are main attraction of tourists till now.

ii) After Unification

In the late 18th century, Prithvi Narayan Shah conquered Kathmandu valley and unified the petty or communal states into a single kingdom, Nepal. "In this period, King Girban Bikram Shah, put Nepal on a collision course with the British-East India Company. The

war took place in 1814 was concluded in 1816 under the treaty of Sugauli. After the treaty of Sugauli, a British Resident was appointed in Kathmandu. Dr. Wallich visited Nepal in 1817 and carried on his Botanical researches for a year" (Lamsal, 1997, p. 53).

During the reign of King Rajendra Bikram Shah, Jung Bahadur Rana rose to the power and laid the foundation of an autocratic Rana regime, which lasted for 104 years. In this phase tourism development was at snails pace. Rana's were afraid of the political consciousness of Nepalese people from foreigners because they believed that foreigners visiting Nepal would lead to political revolution. That is why only selected people from India and the diplomats of Britain were allowed to enter the country. Indians were allowed to stay only 3 days during Shivaratri. But on the other hand, Jung Bahadur Rana visited England in 1856 and Sir Brain Hodgson, Sir Joseph Hooker travelled the country for Botanical Surveys and collection of Nepal's flora and fauna. King George V came for his famous shoot in Nepal terai in 1911. The Prince of Wales visited Nepal in 1921 on the invitation of Rana Prime Minister. Those visits were only for hunting and for research purposes.

b. After 1950

The concept of tourism development in Nepal began only after the 1950's political change. In this period, a great political change took place in Nepal. The revolution of 1950/51 ended the Rana's monopoly of family rule and they were overthrown from the power. From viewpoint of tourism, the great revolution of 1950 was a boom for Nepal. After 1950's revolution, Nepal's expanding diplomatic relations, her membership of UNO (1955) and other world organization like IUOTO, WTO, UNESCO, FAO, WHO etc, conquest of Mt. Everest by Tenzing Norgay and Edmund Hillary all aided in the boom of tourism (Satyal, 1997, p. 25).

"In 2nd May 1956, the coronation of King Mahendra was regarded as the first great landmark in development of tourism and this incident attracted many tourists to Nepal. This was the most colorful and picturesque event of that year. Similarly the first group tours consisted of 12 Americans and 2 Brazilians organized under the pioneer body of Sir Thomas Cook and sons arrived at Kathmandu in the autumn of 1956" (Satyal 1997, p. 26)

Gradually, the government of Nepal felt that the dependable source of foreign exchange earning would be from tourism industry. Tourist Development Board was established in 1957 and a Tourist Information Center was established in 1959 with a view to promote tourism. His majesty's government of Nepal set up the Tourism Development Board and it was replaced by a full-fledged Department of Tourism within the Ministry of public works, Transport and Communication in 1962. After a great deal of improvement in this industry, this sector was transferred to the Ministry of Commerce and Industry in 1967. It was recognized as an industry in the year 1967. The Department of tourism functioned under various ministries up to the end of February 23, 1997, when a separate Ministry of Tourism was formed to look after tourism development. Nepal further succeed to get the membership of different international tourism development institutions such as IUOTO, SATC, PATA and ASTA. During short period of 1950-1966, Nepal had improved a great deal in tourism industry, The number of tourist arrival in 1961 was 6,179 and the foreign exchange earning from tourism in 1965/66 was \$ 3,99,000 (Lamsal 1997, 55)

During the period 1966-1968 the government policy was made to increase the accommodation facilities, improve transportation systems, and modern accommodation. Tourism Industry thus became the leading foreign exchange earner and source of government revenue.

Ever since its establishment, the Department of Tourism has made a surprising headway by creating a tourist country; regulating the hotels, lodges and other catering units; issuing the recommendations of licenses for the running and establishment of hotels; activities for the abolition, relaxation, and simplification of entry and departure formalities for foreign visitors; and encouraging international conventions in favor of tourism and the application of their provisions. The Ministry of Tourism and Civil Aviation now functions as the National Tourism Organization and is responsible for all policy matters relating to tourism at the national and international levels. The Department of Tourism was the main organ for the execution of the policy set down by the Ministry of Tourism. Similarly Nepal Tourism Master Plan 1972 and New Tourism Policy 1995 were introduced by the Government for tourism development in Nepal. To implement

these and other similar programs, policies, etc. efficiently, Nepal Tourism Board was established under the Ministry of Tourism and Civil Aviation in 1997.

The contribution of tourism to the economy of Nepal, and as a source of foreign exchange earning has been quite encouraging. It contributes roughly about 15.2 percent of the total foreign exchange earning and 10 % of employment in the organized sector. In addition, tourism products are major exports of Nepal. Tourism will help to improve the living standard of the people and reduce the level of poverty by increasing employment and income opportunities in the days to come (Nepal, 2003, p. 5).

Tourism is developed from *Tirtha Yatra* in Hindu civilization. Mostly Himalayan Region of Nepal and India is the good destinations for the pilgrimage tourism. People want to visit different natural and cultural places for the purpose of pleasure and to devote them in to the Lord. Tourism is arisen from the movement of people to various destinations, which involves two basic activities: the journey to the destination and activities at the destination. Therefore tourism is the use of leisure for the purpose of pleasure.

The Himalayan Pilgrimages are the oldest organized travel system involved over time by Hindu Sages and embodying the spirit of wonder, adventure and spirituality. Tourism experts indicate towards a very interesting phenomenon that most backward regions abound, more often than not, in tourism and recreation resources, such as land aesthetics wilderness, archaeological ruins, ethnicity, indigenous crafts and folk culture. Tourism in such laggard regions can play a positive role in breaking through inertia and economic morbidity. As a catalyst, it can bring speedy for socio-economic transformation of the society (Kaur, 1985).

The word 'Himalaya' itself is created by the Name of the father of Goddess Parvati. The Himalaya, has a particular importance to the followers of Hinduism since time immemorial. The mythological period covering the *Satya*, *Treta* and *Dwapar Yugas*, or ages, also contains numerous references regarding the temple, shrines and holy places of the country. Many reflections and expressed in the ancient Hindu and Buddhist texts about the holiness of Nepal as the land of spiritual blessing and tranquility (Satyal, 2002).

Nepal houses innumerable holy shrines of Hindu and Buddhist deities. Hindus and Buddhist from all parts of the world come to pay homage at Nepal's many places of pilgrimage. A large number of devotees of both the religions visit the temple of Pashupatinath, Bouddhanath, Swayambhunath and Lumbini to pay homage each year. Similarly, many religious sites in and out of the Kathmandu valley have served also as great attractions for international tourists. While some are beautiful and intricately-carved temples built by Master Builders of ancient times, other places are the centre of religious fairs and festivals. Many such religious sites are near a river or stream with the holy water of which the devotees undergo early morning ablutions.

1.2 Statement of the Problem

Pashupatinath is the sacred complex for Hindus. Hindus worship it as the sacred place for lord Shiva. Buddhist also considered it as the place of incarnation of Lord Buddha. But mostly it is considered as the holiest place for the Hindu, The importance of the complex is spread in the different parts of the world. It is the sacred complex with the different historical arts, culture, religion and tradition. The different devotees of Pashupatinath are unknown about its significance and importance. Most of the pilgrims are facing many problems regarding their visits and management of this area.

There are many scholars who learnt about it. The area of Pashupatinath is vague. That is why, the previous studies about it are not sufficient to show the trends, frequency and tendency of the pilgrims. This study is highly based on the pilgrims' tendency, economic activities, problems of pilgrims and their suggestions. It is thought that it would be useful for the learners of this shrine or national deity.

1.3 Objectives of the Study

The general objective of the study is to analyze the importance of Pashupatinath in pilgrimage tourism, identify the problems and suggest the measures to promote the pilgrimage tourism in Nepal in a sustainable way.

The specific objectives of the study are as follows:

-) To analyze the importance of Pashupatinath.

-) To assess the flow of pilgrims to Pashupatinath temple area.
-) To study the pilgrimage tourism related activities and services at Pashupatinath area.

1.4 Rationale of the Study

This study is based on primary as well as secondary data. There are many articles published related with Pashupatinath. The coverage areas of those studies are based on the different aspects. There is no specific study based on the behavior and their trends and frequency of the visits. That is why; this study is trying to analyze the pilgrims who visited from the western gate of the complex. It is almost difficult to analyze each and every pilgrims visited at the Pashupatinath. That is why; this study is limited within 230 pilgrims.

This study also aimed to analyze the economic activities selected to the pilgrims and the local people and their business related activities with pilgrims.

1.5 Limitations of the Study

The complex is the famous pilgrimage for Hindus called as 'PASHUPAT KSHETRA', which is wide coverage area. Its cultural historical and natural phenomenon is wider. It is not easy task to cover each and every aspect.

Due to the time and financial constraints, this study is mainly concentrated on the behavior and trend of pilgrims visited to the main Pashupatinath temple complex.

CHAPTER II

REVIEW OF LITERATURE

2.1 Evolution of Tourism

Tourism has become a highly complex phenomenon. "Tourism" so popular today is derived from the French word "Tourisme" which means traveled travel related jobs, was originated in 19th century and became popular in 1930.

According to Webster New international Dictionary, Tourism is "Travelling for Recreation". Similarly the term tourism was first defined as "the sum total of operations, mainly of economic nature which directly relate to the entry, stay and movement of foreigners inside and outside a certain country, city or region" (Lamsal 1997). "The function of tourism is to import currency from foreign resources into country. Its impact is what tourist expenditures can do to the different sectors of the economy and in particular the hotel keepers". Hence, in a wide and comprehensive term a tourist is a person who travels to learn to appreciate nature, to relax and to enjoy a change outside his country and tourism is a medium through which we can exchange knowledge and create understanding among the people of the world.

Man, since antiquity, has been an inveterate traveler. In ancient times, the main motivations were trade- pilgrimage and conquest. The Renaissance aroused a new spirit of enquiry; travel became the means of acquiring culture in Europe. The tradition of Grand Tour, which started in the 17th century by the aristocracy of Europe, was more firmly established in the 18th and the 19th century by the emergence of an affluent mercantile class. Another by-product of the Renaissance was the spirit, of adventure and discovery as the new motivation for travel. Columbus Marcopolo, Vasco da Gama, and Sir Fransis Drake were few names who extended the horizons of the world.

Until the First World War travel was still the privilege of a small segment of society. The First World War had kept the people in the cabin and confined for 4 years. As a result it obstructed travel in the inter-war years. After that travel for pleasure started thereby transformation of travel into tourism began. Thus the era of organized tourism had started.

After the Second World War Europe lay in ruins. The Marshall plan that was introduced by U.S.A. for the revival of the economics of European Countries made tourism one of its planks; it provided several billion dollars for the reconstruction of hotel and tourism infrastructure of Western Europe. Tourism for the first time was viewed as an engine for economic development, Official tourist organizations at the national and international level were established in most of the European countries.

2.2 Characteristics of Tourism

-) Tourism involves a complex set of interrelations between people, places and products.
-) The interrelationship involves through the transportation of people to various destinations outside their normal place of residence and their stay at those destinations.
-) The duration of visit must generally be of a short nature.
-) Tourism is essentially a pleasure activity in that doesn't involve earnings travel.
-) Tourism products are not is not homogenous. Tour package to a destination may vary in quality, depending upon the circumstances. For instances a delayed domestic flight could affect the image of the product.
-) Tourism industry is a hidden industry because it is much spread out which means it covers more industries then the eye see.
-) The tourism product is highly perishable. A hotel room or an airline seat not used today is a total loss.
-) Tourism product cannot be used for future use.
-) Its raw materials are in exhaustible.
-) The tourism products don't diminish with constant use.

2.3 Components of Tourism

Tourism doesn't exist in isolation. It contains of certain components, three of which may be considered as basic. These three basic components of tourism are:

-) Transportation (Accessibility)
-) Attraction (locale)

-) Accommodation

2.4 Types of Tourism

In broad sense, tourism divided into two parts, foreign and domestic tourism. However on the basis of purpose, nature of the place intended to visit, duration of stay, tourism can be divided as follows:

-) Village tourism
-) Cultural tourism /religious tourism
-) Historical tourism
-) Agro tourism
-) Adventure tourism
-) Health tourism
-) Sports tourism
-) Conference tourism
-) Business tourism
-) Study tourism
-) Space tourism

2.5 Review of National Plans and Policies

First five year plan (1956-1961)

During this plan, a tourist's development board was established in 1957 and tourist information center was established in 1959 and the rest of the world better knew Nepal since 1957 onwards. Many fundamental infrastructures for the tourism development were started with dawn of first plan. Tourist information centers were established. Survey of hotel was conducted, some training was provided to tourist's guides. Among other worthwhile steps taken from the development of tourism was the setting up of Kathmandu Airport. Since this was the first five year plan of government it couldn't achieve much more accordingly with the plan. But this was an important initiation for the national development as well as tourism development in Nepal.

The second three year plan (1962-1965)

Due to the increasing improvement in tourism sector the second plan emphasized the tourism development plans. It continued to develop the Tribhuvan International Airport at Kathmandu; the main entrance of foreign tourists. It was aimed to spend Rs. 12lakhs for the development tourism by providing accommodating and transportation in this plan. The hotel industry was given the most priority and promotional activities were conducted abroad. Tourists resort was constructed in Pokhara, Kakani, Lumbini and Nagarkot for the purpose of tourism development during it. The total outlay during this plan on tourism approximately Rs. 8.03lakhs, the number of hotel beds reached 270 at the end of this plan. The company act 1964 was the main achievement of this plan to regulate and develop tourism sector.

The third five year plan (1965-1970)

During the plan, the expenditure of Rs. 50lakhs were allocated in the tourism sector and special attention was paid towards the proper transportation and accommodation. In the 1968-69 the tourist's arrivals in India was estimated to be 2, 00,000 and it was estimated that ten percent of the total arrivals in India came to Nepal. By estimating this, the plan aims to receive 20,000 tourists per annum. But statistics revealed that 24209 tourists arrived in Nepal in 1968 and 34901 in 1969.

This plan aimed to complete the Kathmandu Airport runway, establishment of one hotel each at Pokhara and Biratnagar. Plantation of trees, established of library and museum and other programs were made for the development of Lumbini. Again, the maintenance and reconstruction of temples in Kathmandu valley was also given a priority during this plan to enhance tourism industry in Nepal.

The fourth five year plan (1970-1975)

The fourth plan estimated cost of Rs. 5 million for the tourism development and also aimed to make tourism master plan. The plan envisaged increasing the number of tourist by 40 percent annually. Hotels of different standards were planned to be established in Kathmandu valley so that a total of 2600 hotel beds would be available. Emphasis was

given to advertisement by establishing a photo laboratory and this plan aimed to establish a tourism information center in Pokhara and in Birgung and produce 150 guides during the plan period. Reading the impact of tourism on the national economy a master plan was prepared in this plan having all necessary ingredients to be implemented on a phase wise basis. The private sector was also encouraged by providing loans for hotel industry through Nepal Industrial Development Corporation (NIDC). Foreign exports were also invited to prepare the master plan for tourism development in effective way.

The tourism master plan pointed out the potentiality of sightseeing tourism, trekking tourism, 'Nepal style' tourism; recreational tourism as well as pilgrimage tourism in the country. This master plan also aimed to increase foreign exchange earnings, to make favorable balance of foreign exchange, to create an impulse towards the development of the national and regional economy.

The fifth five year plan (1975-1980)

The plan aimed to spend Rs. 200lakhs in tourism in the area of number of airfields and length of road of number construction. This plan aimed to distribute 35, 00,000 booklets and 100 prints of two films designed for the advertisement purpose. Move over, 135 advertisements be estimated to be given to various international magazines. This plan period hoped to produce, 500 manpower in different fields including guide, front officer, housekeepers, etc.,.

The fifth plan objectives of tourism including increasing foreign exchange earnings, increasing employment opportunities, achieving regional development by establishing tourist's center and improving balance of payment situation.

The sixth five year plan (1980-1985)

This plan also draws heavily on the master plan was to increase foreign currency reserve to improve the balance of payment situation by increasing numbers of tourists and duration of stay emphasis was also give to encourage the establishment of import substitution industries in the tourism sector and to enhance employment generation through growth and expansion of tourism.

The seventh five year plan (1985-1990)

Seventh plan also emphasis retaining maximum foreign currency earnings from tourism to improve the balance of payment situation, creating more employment opportunities and diversifying tourism activities to potential areas with basic infrastructure facilities, During this plan period 12, 32,184 tourists visited Nepal and the total foreign exchange earning was Rs. 11079.1 million. The attempts were made to get maximum benefit from mountain tourism, trekking, rafting and mountaineering etc. the plan levied different types of taxes, fees, charges and conducted regulations lunching the effective tourism promotion, establishment of tourist centers, provide more tourism training to provide more securities to the tourists. The tourism oriented national heritages were preserved and improved and the development of cultural was realized. And also, for tourism promotion each development region was proposed at least one location to be developed and recognized as a resort area.

The eighth five year plan (1992-1997)

This five year plan also adopted tourism as an important industry for generating foreign exchange and employment opportunities. During this plan period highly emphasized on to promote cultural, historical and environmental assets via, tourism promotion and developing linkage between and other sector of the economy when His Majesty's Government of Nepal had formulated "Tourism Policy 1995".The tourism sector in Nepal having following objectives stated as points given below.

-) To maintain high image of the nation in international community by providing standard services and necessary security to the tourists.
-) To increase employment foreign currency earnings and national income and to improve regional imbalance having expanded the tourism industry up to the rural areas.
-) To develop the tourism industry as a main economic sector of the nation by establishing it's inter - relation with other sectors of economy.
-) To develop and expand tourism industry by promoting natural, cultural and human environment of the economy.

The ninth five year plan (1997-2002)

The plan highly emphasized to assist poverty alleviation program by making tourism sector a part of the all round economic development of the country (NPC, 1998). From this plan emphasized on the promotion of the village, professional and festival tourism apart from the existing ones, since beginning of the ninth plan just to promote rural tourism of the rural areas by private sector as well as government sector had encouraged. In order to develop tourism industry and achieve the targets, the 9th plan has aimed to achieve the objectives like as to establish the backward and forward linkage of the tourism sector with the national economy so as to develop it as an important sector the overall economic development. The second objectives were to establish Nepal as a premium destination in the world tourism market through effective publicity and promotion. The third one was to enhance employment opportunity, income generation and foreign exchange earnings from the tourism sector and spread these benefits down to the village levels.

From the 9th plan, the special policies and strategies had formulated for tourism development, like village tourism. In recent years Nepal has also taken step forward to promote tourism in the rural as it being of accorded high priority.

His Majesty's the government has declared on the title of campaign of destination Nepal has been operated as two years programs since 2058/59 to fiscal year 2060/61 and international year of mountain 2002, international year of eco- tourism 2002 and visit south Asia 2003 have also been planned to operate harmoniously as the important program:

Objectives:

-) To encourage public awareness in the tourism widely in the country and
-) To encourage Nepal as a reliable, protective and attractive tourism destination through effective international dissemination.

Goal:

-) To make approximately 5, 00,000 foreigners enter at the end of 2003 A.D
-) To earn approximately 18 corers US\$ and within this time span

The tenth five year plan (2002-2007)

The tenth plan reviewed the progress and problems during the ninth plan and concludes that tourism industry which is developing as the backbone of the country's economy, if its activities could be enhanced then not only the tourists who visits Nepal could be benefited but it could also generate employment and income generation opportunities for Nepali which finally could contribute in poverty alleviation. For which tenth plan has brought following objectives:

-) To develop tourism sector qualities and sustainable.
-) To conserve preserve and maintain the historical cultural, religious resources and increase its practical use.
-) To improve standardize and make air transport services easily accessible and affordable.

Three years Interim Plan (2007-2010)

The interim plan has accorded high priority to tourism development so as to make this sector a building block of the economy. It has emphasized on tourism diversification that would contribute for balanced regional development in the country. The plan has focused on rural tourism in order to raise the standard of living of rural people. It has introduced the concept of integrated tourism infrastructure development which is carried by the respective sect-oral ministries. The plan has a policy to encourage the youth and the people from backward communities, women and the rural poor to participate in tourism related awareness and employment oriented trainings and skill development and capacity development programs.

The government of Nepal had brought out, for the first time in its history, a separate set of Tourism Policy in 1995. Its cross-sectoral linkages were found crucial to support other sectors of the economy too. With distinct aims of expanding broad based tourism in the country, it has emphasized on the income generating activities at central as well as rural level to support in narrowing down the regional imbalances through tourism. The major objectives of the Policy are to accommodate natural, cultural and human environment for

the sake of tourism at the internal front as well as reinventing the prestigious image of the country as an attractive tourist destination internationally. It has also dwelt upon the linkages between tourism and agro-based and cottage industries. The local communities are motivated to take part in tourism and the village tourism has been especially encouraged.

A commendable part with the Tourism Policy is that the respective roles of the government and the private sector have been clearly delineated. The government is bestowed with the role to act as a catalyst; leader, coordinator and facilitator while the commercial and business activities are set-aside for the private investors. Development of the required infrastructures and facilities in the rural areas, enhancement of the quality of services, promotion of pilgrimage, and development of adventure tourism are also some of the major activities mentioned in the policy document but failing concrete actions to support those initiatives. More critical review is done in the following segments.

2.6 Pilgrimage Tourism

Research or dissertation study has been conducted by the different scholars in the different time about the pilgrimage tourism. Many scholars studied about the Pashupatinath and its related activities. There are many documents available about cultural tourism and tourism of Pashupatinath.

Bhardwaj (1973) made a study on 'Hindu places of pilgrimage in India.' A study of cultural geography made by him states different aspects of cultural tourists. He selected different sacred places for field survey and showed the distribution of Hindu places of pilgrimage according to the Mahabharat. He also studied sacred places and their importance according to the *Puran* and other later sources. He studied the rank, trends, frequency and types of visits of pilgrims which are applied in this study. He developed the ideas and trend to analyze the pilgrimage tourism which is useful for every one who is interested to learn pilgrimage tourism.

Tondon (2053) has made a great study on '*Pashupati Kshetra Ko Sanskritik Adhyayan*', in 1996/1997. He has made a detail study of this area. He has shown the geographical,

cultural, historical, religious and social importance of *Pashupati Kshetra*. His study supports to analyze the pilgrims and their trends for this study.

Poudel and P. B. Singh studied on 'Pilgrimage and Tourism at Muktinath', in 1994. This study is the study of scarcity and spatial structure of Muktinath. This study shows the relation of geography with the men and their tradition, culture and historical place. This study shows the structure, frequency, motive and trends of pilgrims which are very useful to analyze the pilgrims in this study.

Gurung has made a study on "Developing Lumbini as pilgrimage centre of peace", in 1998. This study shows the historical and archeological overview of Lumbini as a birth place of Lord Buddha. He has mentioned the development plan and contribution of the donor countries to develop this historical place as a destination of Buddhist pilgrims and other pilgrims as well. His study is helpful for this to analyze the management for the pilgrims and to study their trends.

Pollaco studied on 'Development of Cultural tourism in Nepal' in 1986. He states in his study that historical monuments and cultures are the attraction for the tourists. This study comes to conclusions that intensive case should be taken for the protection of the cultural properties of Nepal has to develop cultural tourism in Nepal. It helps this study to analyze the cultural tourists and to suggest the recommendations for the promotion of cultural tourism.

Messerschmidt has made a study on 'Muktinath: Himalayan Pilgrimage a cultural and Historical Guide', in 1992. In his study he has been made the study of structure and anti-structure of the Muktinath in the context of religious pilgrimage. It states that in his study the major objective of going Muktinath is to do worship or receive *Darshan* of God. Some Hindu men change their sacred thread during *Janaipurnima* at Muktinath. It helps this study to analyze the objectives of pilgrims and their cultural activities during the visits of sacred places.

Kaur, Jagdish studied on 'Himalayan Pilgrimages and the New Tourism' in 1985. She studied about assessing scenic resources for tourism. She shows the inter-relationship among different important Hindu religious places of India, traditional routes of the

Tirthas and the behaviors of pilgrims. It is helpful for this study to analyze the behavior of the pilgrims.

Somyaji has made a study on 'Shree Pashupati Darshan' in 1999. He studies the historical and cultural importance of Pashupatinath. He has studied the system of performing daily *Puja* at the Pashupatinath and the cultural importance of the sacred place which is helpful to study the behaviour of pilgrims for this study.

Although there are many researches done in tourism in Nepal. But a few researches have found entitled pilgrimage tourism. No any researches have been found in pilgrimage tourism in Pashupati area. So to know about the pilgrimage tourism in Pashupatinath, this study has been conducted.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

This study is designed descriptively covering only the tourism sector of the study area. To get the accurate information required for analysis of the study, questionnaire were prepared and filled by the direct interviews with respondents. The research is descriptive as well as analytical in nature.

3.2 Nature and Sources of Study

The study entitled “Tourism in Pilgrimage Sector of Nepal: A Case Study of Pasupatinath Area, Kathmandu” is basically based on both primary and secondary data.

3.2.1 Primary Sources

Two sets of questionnaires were prepared to collect the information with 230 pilgrims and to analyse the economic activities related to the pilgrims at Pashupatinath. Firstly, an interview was taken with the pilgrims who were in queue at the western gate of the temple with the interval of every five people. Therefore, the number of devotees was high during field survey. Secondly, another questionnaire was prepared to collect the information from different shops inside the Pashupati Area.

3.2.2 Secondary Sources

Secondary data has been collected from the different books and research articles. T. U. central library, ICIMOD library, Indian Embassy library, Galaxy library and official record of Pashupati Area Development Trust and Nepal Tourism Board have been provided different books, articles and records for this study. The information collected from both primary and secondary sources have been tabulated manually and a master table was prepared. Thematic tables were prepared from the master table where necessary. Quantitative, qualitative and cartographic techniques were side by side used to analyse the data.

3.3 Sample Size and Sampling Procedure

Pashupatinath area is selected as study area for pilgrimage tourism using purposive sampling method. For the study purpose only 230 pilgrims, who were willing to give their opinion, were selected as purposive sampling method.

3.4 Technique of Data Collection

The data are collected from the pilgrims using structured questionnaire and checklist. The required information also been collected through the use of observation, interviews. The systematic analysis have been done using quantitative as well as qualitative techniques.

a. Simple Observation

The researcher used simple observation method to have knowledge about the impact of tourism in the lifestyle of Pashupatinath residents.

b. Interview

The direct interview with key informants performed to find out the attitude and perception of local people regarding as the tourist visiting the area.

c. Structured and Unstructured Questionnaire

Necessary data were collected using questionnaire both structured and unstructured questionnaire. The questionnaires were used for collecting the basic information. Generally, the key informants were pilgrims and local people.

3.5 Data Processing and Analysis

The data analyzed with the help of computer programme. Simple statistical tools like tables graphs will used for data analysis descriptive methods were used the qualitative data. Various sources of literature, field survey data available information will taken and certain time and period, sources and practicability, information gathering will completed with the reliability and the validity of the information verified and will judged by the triangulation of various sources of information.

CHAPTER IV

INTRODUCTION OF THE STUDY AREA

4.1 Geographical Settings

The temple of Pashupatinath is located about 5 Km east from the heart of Kathmandu Metropolitan city. It is located at the height of 1335 meter above the sea level. This area is full of natural and physical diversity as well. There are small peak, plain, forest, etc. The western part is plain and deeper than the eastern which is about 200 feet higher than western. There is Small Mountain in the northern part of temple called *Kailash Parbat* which is compared with the *Kailashkut Bhawan*, and ancient famous architecture of Lichhavi king *Ansubarma*. There is a small forest called Bhandarkhal garden in the west and *Swleshmantak Ban* (a dense forest) or *Mrigasthali* (place of deer) in the east.

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 264 hectors. But the coverage of core area of Pashupatinath temple is only 251.5 sq meter.

Rivers of Kathmandu Valley are mostly originated from the Shivapuri National Park which is located in the northern part of Kathmandu. The major rivers of Kathmandu i.e. Bagmati, Bishnumati, Rudramati, Manohara (Salinadi) are culturally important, where different religious sites i.e. Gokarna, Pashupati, Pachali Bhairav, Jal Vinayak, Sova Bhagawati, Sankhu are located on the bank of these rivers.

Rivers are culturally important in the Hindu society. Different cultural activities like *Upanayan*, marriage, *Antesthi* (funeral) are performed on the bank of river. So the rivers of Kathmandu Valley are important to the cultural and religious perspectives.

The condition of the rivers at Kathmandu Valley is worse, which are highly polluted. Most of the drainage system of Kathmandu, Lalitpur and Bhaktapur is linked with these rivers causing such pollution.

Kathmandu valley is located on warm 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.

There is a small forest named *Shleshmantak Ban* or *Mrigasthali* inside the Pashupati area where many monkeys and few deer (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.

4.2 Socio-Cultural Settings

People

Pashupatinath is the major destination for the people to pay homage. Thousands of people visit to Pashupatinath daily. But, there are some people who are living permanently at Pashupatinath premises from many years ago. 2,210 people were lived at Pashupati area during the Survey of the census of 1910 (Tondon, 1997). Among them 48 percent were male and 52 percent female. Now a day the separate data of total population of Pashupati Area including continuum zone is not available. But the total population of monumental zone was 1331 in 1994 (Poudel, 1996).

Settlement

The settlements of Pashupati Area are settled from the Lichhivi dynasty. It is believed that Kirat society was settled behind Aryaghat at Kirateshwor during Kirat dynasty. Other traditional settlements are Nawalitole, Thathuetole, Panchutole, Karetole, Jyunatole and Chabahil which are the ancient settlements of Pashupati Kshetra. The settlements like; Laganlachi, Bhuwaneshwori, Bhakuntole and Itatole were developed after 20th century. Different people from four castes and 36 sub-castes are found in this area. The majority of people are Brahmin, Newar, Bhandari, Baidhya, shakya, Shrestha, Dangol, Manandhar, Kasai, Napit, Dhobi, Gaine, etc. Among them the people from Newar and its sub-castes are more.

Culture

Culture of people living in the Pashupati premises is different in terms of their culture. Among them, Brahmin performed different cultural activities as a priest. They help other people to perform their rituals and festivals. *Karmacharya* of Newar community also performed *Puja* for Newar community. They also performed Devijatra, Kalijatra, Bhairab Jatra and Guthi Jatra. People of Napit caste involves to trim hair of people performing

funeral ceremony, *Pinda Pani* and other religious rituals. People from Kushle, Kasai, Bishet, Damai, Pode and Sarki evolved to play musical instruments during *Jatra* and marriage, to clean *Ghat*, river and forest, to clean dead body of animals etc. according to their tradition profession.

CHAPTER V

DEVELOPMENT OF TOURISM IN NEPAL

5.1 Introduction

By nature human being is always curious about new place and began to visit from one place to another to satisfy his curiosity. People are visiting different places from the ancient times to till now. People visiting Nepal to exchange their culture and for pilgrimage were population. The history of Nepalese tourism has been classified into three phases.

First Phase: History of Nepalese Tourism before unification

Second phase: History of Nepalese tourism after unification.

Third Phase: History of Nepalese Tourism after democracy. This covers the period after 1950.

First Phase: Before Unification

Nepal is the country of Himalayan Mountain range and birth place of Lord Buddha which leads Nepal as the great cultural and religious destination for the pilgrims from the ancient time. It is believed that Kathmandu valley was full of water; a monk traveler named Manjushree came over Kathmandu and emptied the water of the lake by cutting the edge of the hill at Chovar with a sword. As a result this empty place became Kathmandu Valley. Nepal being the holy Shrine of Gautam Buddha, Indian emperor Ashok visited Nepal in 249 B. c. as a pilgrim and Married his daughter Charumati with the Nepalese King named Devpal. He erected a monastry maned '*Charumati Bihar*'. He also constructed four Buddhist stupas in the four corner of Patan. He also constructed a pillar named Ashok pillar in Lumbini the birth place of Lord Buddha. During the period of Lichhavi dynasty the great emperor of Tibet named *Shrangchang Gampo* visited Nepal during the rule of *Anshuvarma* as pilgrims and married with the Nepalese princess *Bhrikuti*. In the ancient time a Chinese traveler Huan-Tsang visited Nepal and described the beauties of *Kailaskut Bhawan* and *Mangriha* of *Lichhavi* dynasty.

In around 6th century, in the Kirati Regime, some foreigners visited Nepal as pilgrims. In Malla regime there was a significant development in art and culture and then rulers of Nepal were more or less interested in greeting travelers who entered into the kingdom of Nepal as pilgrims Krishna Mandir of Patan, Naytpol Mandir or a palace of 55 windows, Pashupatinath temple Syambhu and Stupas of Buddhist were built during this period (Aryal, 2005).

Second Phase: After Unification

This Phase is considered from the unification of Kathmandu Valley in 10th Feb 1769 to the end of Rana regime in 1950. Tourism could not develop in the country in this phase because the policy of the government was not to let tourist enter to Nepal, except in some special cases.

British colonel Kirkpatrick, he had led the mission to Nepal in 1793 and explained beauties of Nepal and projected a realistic manifestation of the culture, tradition, economy, the administration and politics of Nepal. The book must have indeed been able to stir interest in the Western readers and create and urge to visit this land of mystery and mysticism (Chand, 2000).

First Rana prime Minister of Nepal, Jung Bahadur, left Kathmandu for England on Jan 15, 1850 with contingent of 40 persons. He reached England on 25th May 1850. After an extensive tour of France, Egypt and England the contingent returned on 29th Jan 1851. It is believed that he is the first Asian to visit Europe. It is also believed the Jung Bahadur left an unforgettable impression of Nepal and Nepalese upon the Western world. This is the historical episode towards the promotion of tourism of Nepal. This visit of Jung Bahadur also led to build civil act and Durbar High School in Nepal, 1910 B. S.

During the Rana regime, Indian pilgrims were allowed to visit Kathmandu, during 'Shivaratri Mela' for 7 days. But 5 check points were created to check the Indian pilgrims at Chitlang, Markhu, Gadi, Bhimphedi and Kathmandu. Visas system was implemented for European visitors. They had to secure Visas from the counselor unit of the Nepal government, which were placed at Calcutta and Patna of India.

In 1933, a party of European ladies and gentleman including the British Minister, the Earl of Elmsford were organized at Chitwan which even till date has managed to give Nepal a high recognition for its wild life and safari in the context of tourism in Nepal.

Third Phase: After Declaration of Democracy 1950

In 1951, autocratic rule of Ranas ended and democracy was declared and the door of the development in tourism was opened. And Nepal starts to greet those persons who wanted to enter Nepal with the purpose of traveling or with any other such purposes.

Sir Edmund Hillary and Tensing Norge Sherpa succeed in climbing Mt. Everest, the highest mountain in the world (8848 m.). At the same period Nepal got the membership of UNO in 1950, Nepal gradually, known to the outside world. Due to these reasons tourist from the different sectors began to entering into Nepal. Some organizations related to the tourism were set up in Nepal for the well management of tourists.

'Department of Tourism' was set up in 1962 which helps to get an opportunity to obtain membership of various international tourism development institutions such as international union of official travel organization (IUOTO), South Asian Travel Commission (SATC), the Pacific Area Travel Association (PATA), and American Society of Travel Agent (ASTA).

5.2 The Arrival of Tourists by Pilgrimage Purpose in Nepal

The number of pilgrimage tourists is not high in the context of Nepal than other purposes. The numbers of tourists visit in Nepal by pilgrimage purpose in 2010 are more than in 2002. In 2009, only 3.4 percent tourists were pilgrims but in 2010 it exceeded to 6.3 percent. The number of pilgrims is high in February in the both years because the great festival, Mahashivaratri falls in this month. But the number of pilgrims is very low in June and July due to the monsoon season in Nepal.

Table 5.1: Visitors Arrivals by Nationality

Country of Nationality	December		% Change	% Share '10 Dec	Total (Jan - Dec)		% Change	% Share '10 Jan-Dec
	2009	2010			2009	2010		
ASIA (SAARC)								
Bangladesh	1,665	2,371	42.4%	6.5%	12,578	20,223	60.8%	4.5%
India	8,420	10,063	19.5%	27.7%	86,696	104,470	20.5%	23.3%
Pakistan	263	511	94.3%	1.4%	3,913	4,342	11.0%	1.0%
Sri Lanka	89	221	148.3%	0.6%	1,722	1,760	2.2%	0.4%
Sub-Total	10,437	13,166	26.1%	36.2%	104,909	130,795	24.7%	29.1%
ASIA (OTHER)								
China	1,995	2,482	24.4%	6.8%	18,677	25,559	36.8%	5.7%
Japan	2,389	2,379	-0.4%	6.5%	19,045	20,458	7.4%	4.6%
Malaysia	510	719	41.0%	2.0%	4,596	6,021	31.0%	1.3%
Singapore	715	904	26.4%	2.5%	4,947	5,069	2.5%	1.1%
S. Korea	1,188	1,453	22.3%	4.0%	11,792	15,151	28.5%	3.4%
Chinese Taipei	471	453	-3.8%	1.2%	5,132	5,557	8.3%	1.2%
Thailand	844	881	4.4%	2.4%	6,664	5,581	-16.3%	1.2%
Sub-Total	8,112	9,271	14.3%	25.5%	70,853	83,396	17.7%	18.6%
EUROPE								
Austria	96	151	57.3%	0.4%	2,729	3,158	15.7%	0.7%
Belgium	259	207	-20.1%	0.6%	4,099	4,840	18.1%	1.1%
Czech Republic	82	29	-64.6%	0.1%	1,431	1,526	6.6%	0.3%

Contd.

Denmark	119	163	37.0%	0.4%	3,200	4,028	25.9%	0.9%
France	875	799	-8.7%	2.2%	18,879	21,832	15.6%	4.9%
Germany	894	774	13.4%	2.1%	16,397	19,735	20.4%	4.4%
Israel	113	134	18.6%	0.4%	4,770	4,058	-14.9%	0.9%
Italy	508	507	-0.2%	1.4%	6,945	8,867	27.7%	2.0%
Netherlands	562	708	26.0%	1.9%	7,580	9,434	24.5%	2.1%
Norway	86	101	17.4%	0.3%	2,056	2,130	3.6%	0.5%
Poland	60	105	75.0%	0.3%	1,728	2,571	48.8%	0.6%
Russia	189	272	43.9%	0.7%	3,993	4,824	20.8%	1.1%
Switzerland	243	248	2.1%	0.7%	4,501	5,000	11.1%	1.1%
Spain	531	352	33.7%	1.0%	10,915	12,197	11.7%	2.7%
Sweden	118	154	30.5%	0.4%	1,818	2,416	32.9%	0.5%
U.K.	2,023	2,041	0.9%	5.6%	30,186	32,108	6.4%	7.2%
Sub-Total	6,758	6,745	-0.2%	18.6%	121,227	138,724	14.4%	30.9%
OCEANIA								
Australia	1,371	1,487	8.5%	4.1%	13,327	14,211	6.6%	3.2%
New Zealand	107	169	57.9%	0.5%	1,970	2,449	24.3%	0.5%
Sub-Total	1,478	1,656	12.0%	4.6%	15,297	16,660	8.9%	3.7%
AMERICAS								
Canada	505	511	1.2%	1.4%	7,628	9,023	18.3%	2.0%
U.S.A.	1,956	2,238	14.4%	6.2%	27,877	33,144	18.9%	7.4%
Sub-Total	2,461	2,749	11.7%	7.6%	35,505	42,167	18.8%	9.4%
OTHERS	2,150	2,736	27.3%	7.5%	30,921	37,027	19.7%	8.3%
Total	31,396	36,323	15.7%	100.0%	378,712	448,769	18.5%	100.0%

Source: Nepal Tourism Statistics, 2011.

5.3 The Arrivals of Third Country Tourist at Pashupatinath

The tourists from the third country also visit Pashupatinath even they are not Hindu. However, they are not allowed to enter inside the shrine. Their main purpose of visit is to watch the funeral ceremony at the bank of Bagmati River behind the main shrine. The arrival of tourists during the month of Kartik is more than other month because it is tourist season due to the suitable climate for the tourist. But the number of tourist during Ashad is less because of the rainfall by the monsoon. The highest proportion of tourists (18.3%) visited in the month of Kartik in 2059 BS among the total visited in the year. Similarly, the least proportions of tourist (2.1%) visited in the month of Asar in 2060 BS among the total tourists visited in the year (Table 5.2).

Table 5.2: The Arrival of Third Country Tourists at Pashupatinath (2063- 2066 BS)
Latest information NTB

Months	Arrival of tourist							
	2063 BS		2064 BS		2065 BS		2066 BS	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Baisakh	11460	13.3	5363	9.6	5490	6.1	9500	11.1
Jestha	3219	3.7	2583	4.6	1982	2.2	3682	4.3
Asar	2370	2.7	1703	3.0	1890	2.1	2700	3.2
Shrawan	6290	7.3	3786	6.8	4320	4.8	7930	9.3
Bdadra	6763	7.8	3742	6.7	5673	6.3	5495	6.4
Ashwin	12303	14.2	7071	12.6	10322	11.5	10540	12.3
Kartik	14468	16.7	10277	18.3	15162	17.0	14498	17.0
Mansir	7519	8.7	4689	8.4	9724	10.9	7797	9.1
Poush	4878	5.6	3229	5.8	6680	7.5	5812	6.8
Magh	3460	4.0	3012	5.4	7221	8.1	4299	5.0
Falgun	6198	7.2	4254	7.6	9279	10.4	5385	6.3
Chaitra	7562	8.7	6319	11.3	11629	13.0	7828	9.2
Total	86490	100.0	56028	100.0	89372	100.0	85466	100.0

Source: Pashupati Area Development Trust, 2011.

5.4 Earnings of Pashupati from Third Country Tourist

Pashupati Area Development Trust established for the well management of this area. It required financial support to develop this area. Therefore, PADT started to collect entry fee from the third country tourist from 1st Baisakh 2058 BS. The number of tourist arrival in 2058 is more than 2061 but the rate the entry fee has been increased from Poush 2059. So the annual income of PADT increased from 6486,750 in 2058 BS to 2,13,66,500 in 2061 BS. The highest income received by PADT was 37,90,500 in Kartik 2060 BS and lowest income of PADT was recorded 1,27,725 in Asar 2059 BS from third country tourists (Table 5.3).

Table 5.3: Earnings from Third Country Tourist Entry Fee

Months	Arrival of tourist							
	2063 BS		2064 BS		2065 BS		2066 BS	
	No. of tourist	Income	No. of tourist	Income	No. of tourist	Income	No. of tourist	Income
Baisakh	11,460	8,59,500	5,363	4,02,225	5,490	13,72,500	9,500	23,75,000
Jestha	3,219	241425	2,583	1,93,725	1,982	4,95,500	3,682	9,20,500
Asar	2,370	1,77,750	1,703	1,27,725	1,890	4,72,500	2,700	6,75,000
Shrawan	6,290	4,71,750	3,786	2,83,950	4,320	10,80,000	7,930	19,82,500
Bdadra	6,763	5,07,225	3,742	2,80,650	5,673	14,18,250	5,495	13,73,750
Ashwin	12,303	9,22,725	7,071	5,30,325	10,322	25,80,500	10,540	26,35,000
Kartik	14,468	10,85,100	10,277	7,70,775	15,162	37,90,500	14,498	36,24,500
Mansir	7,519	5,63,925	4,689	3,51,675	9,724	24,31,000	7,797	19,49,250
Poush	4,878	3,65,850	3,229	8,07,250	6,680	16,70,000	5,812	14,53,000
Magh	3,460	2,59,500	3,012	7,53,000	7,221	18,05,250	4,299	10,74,750
Falgun	6,198	4,64,850	4,254	10,63,500	9,279	23,19,750	5,385	13,46,250
Chaitra	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: Pashupati Area Development Trust, 2011.

CHAPTER VI

PASHUPATINATH: A PILGRIMAGE PLACE OF HINDUS

6.1 Historical Background

There are different statements and historical views of people about the origin of lord Pashupatinath and his temple. One day lord Shiva got tired of his glittering palace on Mount Kailash, his armies of Ghosts and spirits and even Parvati – his beautiful wife. Through his cosmic power he reached for a perfect place where he could spend few days. Without telling anyone he set out of his palace and came to live in *Shwaleshmantak Ban* in Kathmandu valley. He got great fame of Pashupati – lord of animals before other gods discovered his hiding place and came to fetch him.

The Pashupati area where he stayed has received the attention of worshippers for at least fifteen hundred years; it is the holiest Hindu pilgrimage destination in Nepal. The definite historical evidences of Pashupati are found from 533 AD onwards when the Lichchavis were ruling Kathmandu. Thus the earliest epigraphic reference to the Pashupati area is found in the Bhasmeshwor Pashupati inscription of 533 A. D.

The present temple of Pashupatinath was constructed in 1692 AD after it was badly damaged by the white ants. However, most of the structural complex around the present Pashupatinath temple had been erected around 1640 AD during the regime of King Pratap Malla who resided at Pashupati for some years by way of atoning for his sins. Before king Pratap Malla, the temple of Pashupati had been restored and repaired several times and among them special mention may be made of queen Ganga Rani – wife of king Shiva Simha Malla (1584-1614) who not only repaired the temple, but also donated gold and other ornaments to the treasure of lord Pashupatinath.

Most of the kings of Malla and Shah dynasties, have donated wealth and other gifts to the treasure of lord Pashupatinath. During the Shah dynasty the entire decorative surface of Pashupatinath temple have been constructed.

There are four faces of lord Pashupatinath which are recognized by the different names. South face of the temple is called '*Aghor*' which is known as *Rameshwor* also. Eastern

face of lord Pashupatinath is known as '*Tatpurush*' or *Jagannath*. Northern face of lord Pashupatinath is called '*Bamdev*' which is known as *Ardhanarishwor* and *Badrikedar* also. western face of lord Pashupatinath is known as '*Saddhojat*' which is also called *Dwarikadhish*.

6.1.1 Management of Puja in Pashupatinath

Gods and Goddess were supposed to be disappeared from the beginning of '*Kali Youg*'. Then sinners and sins increased and people became non-religious. So, Sankaracharya emerged and started to provide preaching to them, which inspired them to worship the lord Pashupatinath. He appointed a *Sanyasi Pujari* (Priest) from south- India. Later on, the king of Kathmandu appointed a Brahmin of Dravid family as a *Pujari* from South India.

6.1.2 Daily Puja of Pashupatinath

The western door of Pashupatinath opens at 4 am for the devotees every morning. After then *Pujari* (called Bhatta), comes for *Puja* and bathes the idol of lord Pashupatinath with the water from 'Kailash'. Then remaining three doors of Pashupatinath are opened for two and half hour. Again the idol of Pashupatinath is bathed by *Panchamrit* (mixture of cow milk, honey, sugar, curd and Ghee). Then these three doors are again closed. Then the Puja of *Rajeshwori* will take place with the *Chandan* of *Shreekhanda*. Then the remaining three doors are again opened for 'Arati'. Then again all four doors of the Pashupatinath are closed for the devotees. Then, *Prasad* is distributed to the workers of the temple.

The Western door of the temple is opened in the dusk for *Arati* by a *Pujari* (priest). During the *Arati*, all doors are opened and flower in the name of God is distributed to the devotees present over there. Then all the doors remain closed for devotees. *Pujari* returns back to their residence after the sanitation of the temple.

6.1.3 Festival Puja of Pashupatinath

The Puja of Pashupatinath is performed with the *Panchamrit* of 25 *Kundi* of clay pot in every full moon day which is submitted to the lord Pashupatinath as the *Mahasnan* (super bath). Then the food prepared by the 6 *Muri*, 6 *Pathi*, 6 *Mana* and 6 *Muthi* of rice (about

520 kg.) is distributed to the workers of the temple. Then a male calf is left to be a bull in the name of lord Pashupatinath.

Puja of lord Pashupatinath is performed in the different occasions through out the year. *Damanrohan Puja* performed at *Baishakh Shukla Astami*. *Pabitra rohan Puja* is performed at *Shrawan Shukla Chaturdashi*. The lighting in the name of lord is happened through the night of the month of Kartik. *Mahasnan* (super bath) of idol is done at *Baikuntha Chaturdashi* of the month Kartik.

Idol of lord Pashupatinath is crowned by the crown of the lord Indra at *Krishna Chaturdasi* in the month of Mansir. *Khichadi* (make by rice and pulse) is submitted to the lord at *Poush* and the *Puja* of lord is performed from 2 pm to till the morning. The idol of lord Pashupati is crowned by the crown of lord at *Shukla chaturdashi* of Magh (one day before full moon of the month Magh). *Char Puja* of *Char Prahar* is performed during the *Maha shivaratri*.

6.1.4 Mela Performed at Pashupati

Maha Shivaratri is the great festival for the Hindu, which is performed as the birthday of Lord Shiva, which is performed in *Krishna Chaturdashi* of the month of *Falgun*. It is believed that other two great lords of *Hindus Bramha* and *Bishnu* also performed the *Puja* of lord Shiva (Pashupati). It is believed that the lord Shiva comes to bless his devotees at that day to the earth. So that, many people gather at the temple of Pashupati. More than 215 thousands people visit Pashupati at that day to worship lord Pashupatinath. Except His Majesty the King of Nepal also visits to worship lord Shiva at the temple with his family at that day. It is believed that the lord excuses his devotees if they had done any mistakes, when they visit to the temple to worship the lord Shiva at that day.

Other two festivals *Teej* and *Balachaturdashi* are the major festivals of Hindus when people gathered to worship lord *Shiva* at *Pashupatinath Shrine*. *Haritalika* (Teej) is the special festival for the Nepalese women. At that day, Nepalese women worship lord Shiva, even without drinking water at that day. It is the most important day when Goddess *Parbati* got lord Shiva as her husband after praying him. Married women pray for the long life of their husband and unmarried women pray to get honest and good husband in future, with the lord Shiva at that day.

CHAPTER VII

DIFFERENT ASPECTS OF PILGRIMAGE TO PASHUPATINATH

7.1 Demographic Aspects

7.1.1 Introduction

Visiting religious places for spiritual purposes has been one of the earliest motivations of travel particularly in the middle ages. Millions of people from early days have been making pilgrimage to sacred places within the country or all over the world and it strengthened religious bonds. Hinduism Muslims, Christians, Sikhs, Zoroastrians, Buddhists, Janis, etc. all have their own places of worship and pilgrimage. Strengthening religious bonds and feeling of brotherhood making pilgrimage has served for mankind as powerful means of forging unity and understanding among people from widely different religions and religions (Poudel, 1996). The adoption of Hinduism and Buddhism by Majority of population in Asian countries and their travel to the religious places has played a crucial role in the development of tourism. The Himalayan kingdom of Nepal is placed with an incredible diversity of Natural sceneries and a chain of Sacred places like Muktinath in the Himalaya region, Pashupatinath at the middle hill and Lumbini, the birth place of apostolic of peace, at the Terai region. These pan Hindu and Pan Buddhist pilgrimage places may be called as special places where divine manifestive power radiates (Poudel and Singh, 1994). Therefore, pilgrims from different parts of the world visit to Pashupatinath.

7.1.2 Religio-Cultural Aspects

Main Purpose of Pilgrimage

Most of the visitors to visit Pashupatinath visit to pay homage and worship lord Shiva. Their arrival to Kathmandu may be different purposes like pilgrimage, study, business, service, treatment official, holiday, pleasure. Out of the total 230 visitors to Pashupatinath surveyed during July, 2010, 49 percent reported that their main purpose was to worship lord shiva at Pashupatinath and pay homage to different God and Goddess enshrined in

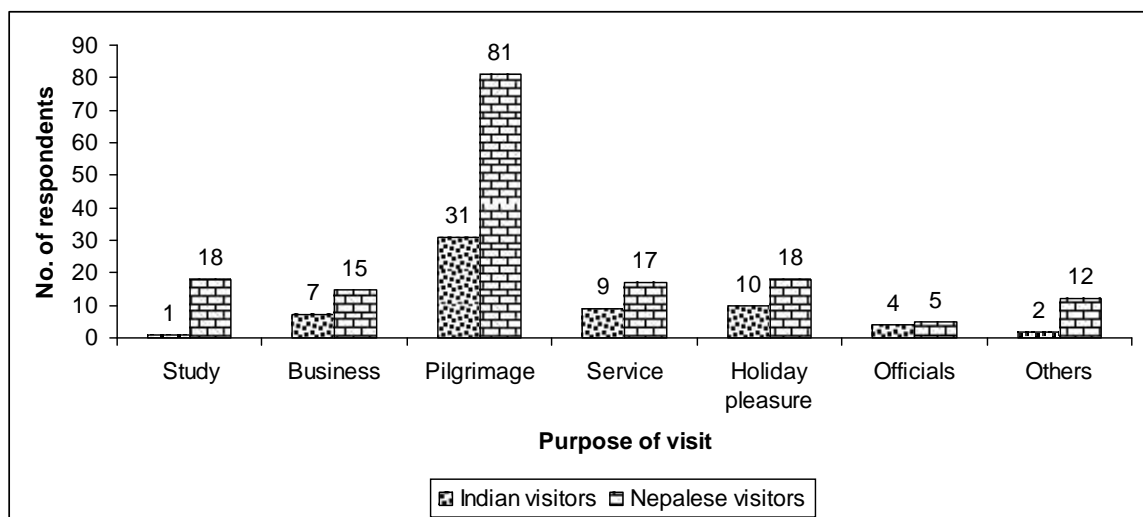
Pashupati Area. The other main purposes of arrival to Kathmandu was service, study, treatment, official, holiday pleasure, etc. however their visit to Pashupati was to worship lord Shiva (Table 7.1).

Table 7.1: Purpose of Visit to Pashupatinath

Main purpose	Indian Visitors		Nepalese visitors		Total	
	Number	Percent	Number	Percent	Number	Percent
Study	1	1.6	18	10.8	19	8.3
Business	7	10.9	15	9.0	22	9.6
Pilgrimage	31	48.4	81	48.8	112	48.7
Service	9	14.1	17	10.2	26	11.3
Holiday pleasure	10	15.6	18	10.8	28	12.2
Officials	4	6.3	5	3.0	9	3.9
Others	2	3.1	12	7.2	14	6.1
Total	64	100.0	166	100.0	230	100.0

Source: Field Survey, 2012.

Figure 7.1: Purpose of Visit to Pashupatinath



7.1.3 Age Group of Pilgrims

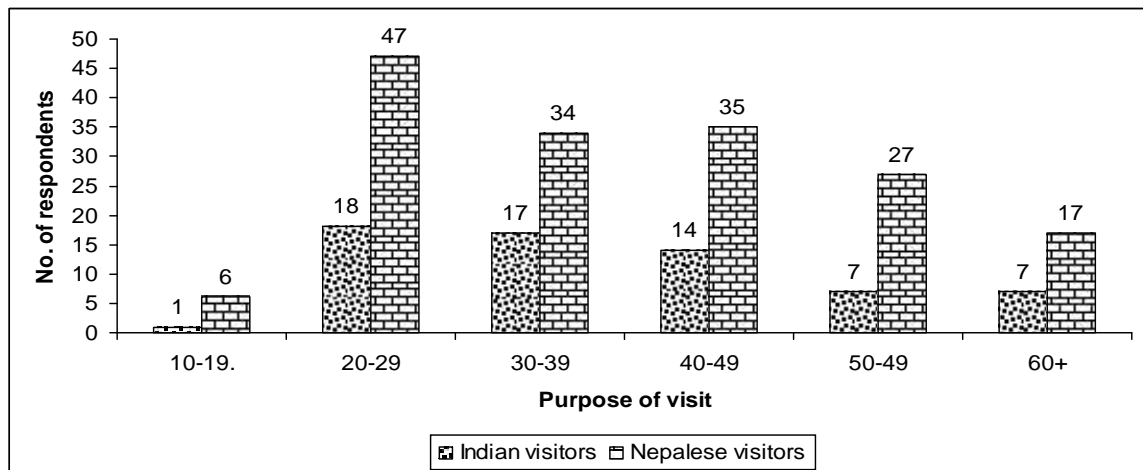
People of different age structure pay their visit to holy site of Pashupatinath. Hindus above the age of 40 were found more oriented to perform pilgrimage (Poudel and Rana, 1994). But this study shows the number of pilgrims above 40 is less. This study was done during the month of *Shrawan* when the crowded of devotees is high. This study shows the numbers of pilgrims at 20-29 age groups is high then other age group. This study shows only 46 percent pilgrims are above the age of 40. The number of pilgrims is higher from age of 20-49 both in Indian and Nepalese pilgrims (Table 7.2).

Table 7.2: Age Groups of Pilgrims at Pashupatinath

Age group	Indian Visitors		Nepalese visitors		Total	
	Number	Percent	Number	Percent	Number	Percent
10-19	1	1.6	6	3.6	7	3.0
20-29	18	28.1	47	28.3	65	28.3
30-39	17	26.6	34	20.5	51	22.2
40-49	14	21.9	35	21.1	49	21.3
50-49	7	10.9	27	16.3	34	14.8
60+	7	10.9	17	10.2	24	10.4
Total	64	100.0	166	100.0	230	100.0

Source: Field Survey, 2012

Figure 7.2: Age Groups of Pilgrims at Pashupatinath



7.1.4 Frequency of Visits

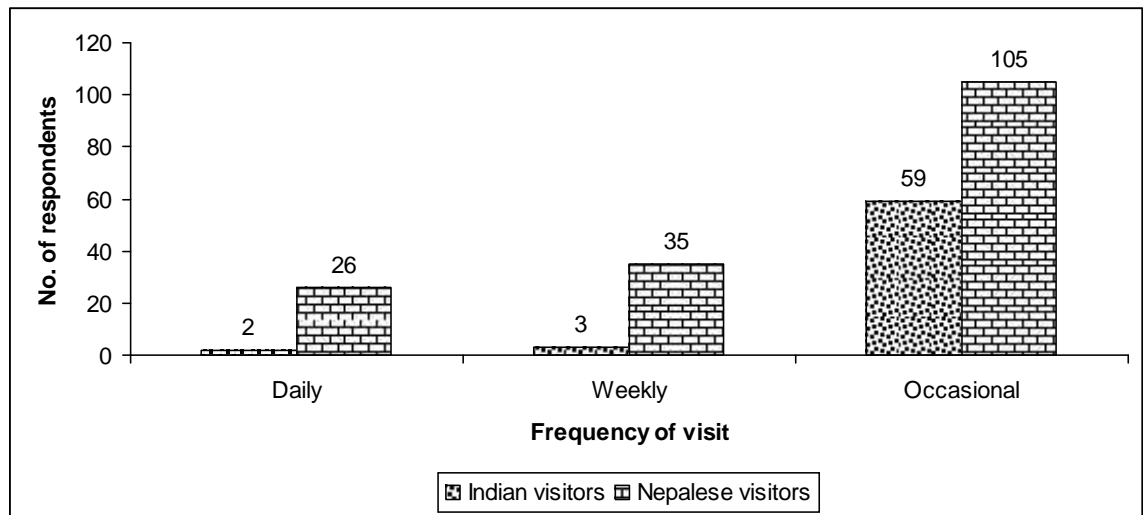
The majority of the Pilgrims (71%) visited at Pashupatinath are occasional visitors. The percentage of Indian occasional visitors is 92 percent. Remaining eight percent Indian pilgrims are daily and weekly visitor who are living in Nepal by doing different economic activities. But only 63 percent Nepalese visitors are occasional visitors. The number of daily visitors and weekly visitors is comparatively less (Table 7.3).

Table 7.3: Nature of Visit to PN

Frequency of visit	Indian Visitors		Nepalese visitors		Total	
	Number	Percent	Number	Percent	Number	Percent
Daily	2	3.1	26	15.7	28	12.2
Weekly	3	4.7	35	21.1	38	16.5
Occasional	59	92.2	105	63.3	164	71.3
Total	64	100.0	166	100.0	230	100.0

Source: Field Survey, 2012.

Figure 7.3: Frequency of Visit



7.1.5 Pilgrims by Visits to Pashupatinath

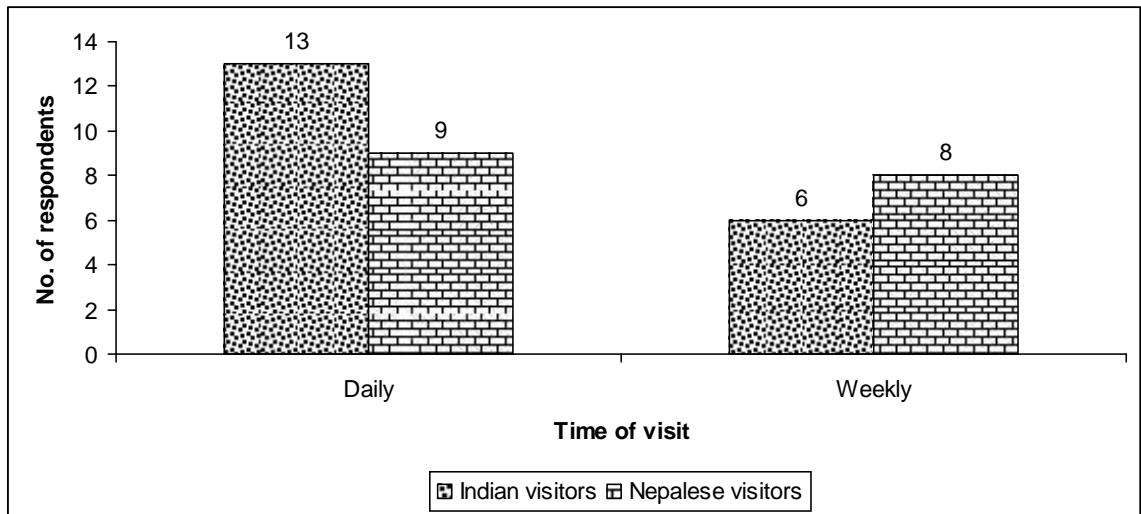
The majority of pilgrims visit Pashupatinath repeatedly. 84 percent visits many times, 10 percent visit first time and six percent visit Pashupatinath for the 2nd time (Table 7.4).

Table 7.4: Pilgrims by Frequency of Visits

Time of visit	Indian Visitors		Nepalese visitors		Total	
	Number	Percent	Number	Percent	Number	Percent
1 st time	13	20.3	9	5.4	22	9.6
2 nd time	6	9.4	8	4.8	14	6.1

Source: Field survey, 2012.

Figure 7.4: Time of Visit



7.1.6 Pilgrims' Respond Rank of Sacred Places

On the quest of most important sacred places in Nepal and India, pilgrims led ranked Pashupati at the first order; second and third order Janaki temple and Babadham. Nepalese pilgrims had equally ranked Pashupatinath Muktinath at the first order (Poudel and Rana, 1994). This study shows that, most of the pilgrims ranked Pashupatinath at the first order. Those pilgrims visited at Pashupatinath from around Janakpur, ranked Janaki temple at the first rank and those from Bihar and Haridwar ranked Babadham and Haridwar at the first rank. Most of the visitors at least ranked Pashupatinath in 2nd order that ranked other pilgrimage in the first order rather than Pashupatinath (Table 7.5).

Table 7.5: Pilgrims' Response on Frequency (pf) of Sacred Places

Ranking	Sacred place	No. of respondents	Percent
1	Pashupatinath	177	77.0
2	Janaki temple	26	11.3
3	Babadham	9	3.9
4	Baidhyanath	4	1.7
5	Somnath	3	1.3
5	Nageshwor	3	1.3
5	Kanshi	3	1.3
6	Haridwar	2	0.9
6	Boudha	2	0.9
7	All are Equal	16	7.0

Source: Field Survey, 2012.

Note: The sum of percentage exceed because of multiple responses.

7.1.7 Pilgrims Accompanying Person

Community is the identity of Hindu society. The majority (59%) of the pilgrims visit to sacred place in group. Out of the total arrivals to Pashupatinath represent 26.5 percent alone and 14.3 percent with spouse (Table 7.6).

Table 7.6: Pilgrims Accompanying Person

Accompany type	Indian Visitors		Nepalese visitors		Total	
	Number	Percent	Number	Percent	Number	Percent
Alone	3	4.7	58	34.9	61	26.5
Group	58	90.6	78	47.0	136	59.1
Spouse	3	4.7	30	18.1	33	14.3
Total	64	100.0	166	100.0	230	100.0

Source: Field Survey, 2012.

It is clear to note from Table 7.6 that most of the Indian pilgrims frequently visit Pashupatinath in group. About 91 percent of the Indian reported that they were in group while only 47 percent Nepalese pilgrims visited in group.

Similarly, Indian pilgrims were separately asked about their nature of visit. Majority of Indian pilgrims (53.1%) found visiting Pashupatinath indirectly. That means they visit Pashupatinath after visiting other religious places. About 47 percent of the pilgrims were found visiting directly to Pashupatinath (Table 7.7).

Table 7.7: Nature of Visit of Indian Pilgrims

Nature of visit	No. of Indian Pilgrims	Percent
Direct	30	46.9
Visiting other places	34	53.1
Total	64	100.0

Source: Field Survey, 2012.

7.1.8 Pilgrims by Sex

The number of male pilgrims is more than female at Pashupatinath, 53.9 percent of pilgrims are male and 46.1 percent of visitors are female. Table 7.8 shows the distribution of pilgrims by sex.

Table 7.8: Distribution of Pilgrims by Sex

Sex	Number	Percentage
Male	124	53.9
Female	106	46.1
Total	230	100.0

Source: Field Survey, 2012.

7.1.9 Pilgrims' Visiting Day of the Week

It was found from the survey that more pilgrims visit Pashupatinath on Saturdays and Mondays. Forty-seven pilgrims who were respondents for this survey visited on Saturday

and 43 visited on Monday. Monday is supposed as the special day to worship lord Shiva. This may be reason why more visitors visit Pashupatinath and offer Puja on that day.

The reason for the higher visit on Saturday may be because of holiday. The numbers of Indian pilgrims are high on Thursday and Wednesday. There is no special reason why they visited on these days but they have limited time to visit such holy places and they don't mind about the day (Table 7.9).

Table 7.9: Pilgrims' Visiting by Day of the Week at Pashupatinath

Day	Indian Visitors		Nepalese visitors		Total	
	Number	Percent	Number	Percent	Number	Percent
Sunday	10	15.6	23	13.9	33	14.3
Monday	8	12.5	35	21.1	43	18.7
Tuesday	9	14.1	24	14.5	33	14.3
Wednesday	11	17.2	17	10.2	28	12.2
Thursday	12	18.8	13	7.8	25	10.9
Friday	9	14.1	12	7.2	21	9.1
Saturday	5	7.8	42	25.3	47	20.4
Total	64	100.0	166	100.0	230	100.0

Source: Field Survey, 2012.

7.1.10 Nepalese Pilgrims by Districts of Origin

Pilgrims visited to Pashupatinath are from different districts of Nepal. The majority of them are from Kathmandu district and districts around Kathmandu Valley. The numbers of pilgrims' arrival from Kathmandu district were 27 followed by 13 percent who were from Bhaktapur.

Similarly, 11 percent were from Morang and ten percent each were from Jhapa and Lalitpur.

Eastern and central Terai districts cover large numbers of pilgrims. Districts of Terai region i.e. Morang, Jhapa, Saptari, Dhanusha, Chitwan, Rautahat, Siraha and Sunsari

cover large numbers of pilgrims at Pashupatinath. This study shows that the number of pilgrims from central development region is high. The second place took by Eastern Development Region (Table 13). By gender, male pilgrims lead to female by four percent. But in case of Kathmandu and surrounding districts, female are at leading number.

Table 7.10: Pilgrims by Districts of Nepal

District	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Kathmandu	20	23.0	24	30.4	44	26.5
Bhaktapur	5	5.7	8	10.1	13	7.8
Morang	6	6.9	5	6.3	11	6.6
Jhapa	6	6.9	4	5.1	10	6.0
Lalitpur	5	5.7	5	6.3	10	6.0
Dhanusha	5	5.7	3	3.8	8	4.8
Saptari	4	4.6	2	2.5	6	3.6
Chitwan	3	3.4	3	3.8	6	3.6
Dhading	2	2.3	3	3.8	5	3.0
Rautahat	3	3.4	2	2.5	5	3.0
Mahottari	4	4.6	1	1.3	5	3.0
Khotang	2	2.3	3	3.8	5	3.0
Sunsari	3	3.4	2	2.5	5	3.0
Kabhre	3	3.4	1	1.3	4	2.4
Nuwakot	2	2.3	2	2.5	4	2.4
Taplejung	2	2.3	2	2.5	4	2.4
Siraha	4	4.6	2	2.5	6	3.6
Bara	1	1.1	2	2.5	3	1.8
Bardiya	1	1.1	2	2.5	3	1.8
Kailali	2	2.3	1	1.3	3	1.8
Rupandehi	2	2.3	-	-	2	1.2
Kalikot	1	1.1	-	-	1	0.6
Bhojpur	-	-	1	1.3	1	0.6
Bajhang	-	-	1	1.3	1	0.6
Sankhuwasawa	1	1.1	-	-	1	0.6
Total	87	100.0	79	100.0	166	100.0

Source: Field Survey, 2012.

7.2 Economic Aspects

Pashupati 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 Area Development Trust 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

7.2.1 Investment and Employment in Different Shops

Many shops are opened for the pilgrims inside the *Pashupati Kshetra*. 188 shops are found there during survey period which are providing the job opportunity for 288 people. Among them the number of flower sellers is higher than any other, where many people are engaged in business by very low amount of investment. The number of flower seller was 92, but its number is increased during the festivals and special occasions but decreases in general days. The numbers increase on Saturdays than other days because Saturday is public holiday. The second highest number of shop is *Kirana* (grocery) which has employed 40 people (Table 7.11).

Table 7.11: Investment and Employment in Different Shop at Pashupati Kshetra

Types of shop	No. of shop	Avg. investment	Total investment	Avg. Employment
Kirana	20	50,000	10,00,000	40
Rudhakshya	12	55,000	6,60,000	24
Tea shop	9	20,000	180,000	27
Sweets	7	25,000	1,75,000	28
Curio goods	7	60,000	4,20,000	14
Vegetables	6	750	4,500	6
Leaves of Sal	6	600	3,600	6
Radio, TV and watch	4	1,50,000	6,00,000	12
Barber	3	4,000	12,000	6
Paan	3	10,000	30,000	3
CD shop	3	75,000	2,25,000	3
Flower seller	92	400	36,800	92
Others	16	8,000	1,28,000	32
Total	188	-	3504400	296

Source: Field Survey 2012.

7.2.2 Types of Religious Goods Sold at Pashupati Area

There are different types of shops in Pashupati Area. Among them some are shops of religious goods and others are non-religious goods. Among 188 shops 117 are shops of religious goods, 28 shops are shops of both religious and non-religious goods and remaining 43 of them are shops of non-religious goods (Table 7.12).

Table 7.12: Types of Goods Sold at Shops of Pashupati Kshetra

Types of goods	No. of shops	Selling to	
		Foreigners	Nepalese
I. Religious			
1) Flower seller	92	✓	✓
2) Rudarkshya	12	✓	✓
3) Curio goods	7	✓	✓
4) Leaves of Sal	6	✗	✓
Sub-total	117		
II. Non-Religious			
1) Tea	9	✗	✓
2) Vegetables	6	✗	✓
3) Radio/TV	4	✗	✓
4) Barber	3	✗	✓
5) Paan	3	✓	✓
6) CD shop	3	✗	✓
Sub-total	28		
III. Both			
1) Kirana	20	✗	✓
2) Sweet	7	✗	✓
3) Others	16	✓	✓
Sub-total	43		
Grand Total	188		

Source: Field Survey, 2012.

7.2.3 Place of Import and Supply of Goods

The goods which are kept to sell at *Pashupati Kshetra*, most of them are supplied in the local place and few of them are supplied to India and other places of Nepal (Table 7.13).

Table 7.13: Import Places and Supply of Goods

Goods	Place of import	Place of supply
Flowers	Godawari and Dallu	Local
Rudrakshya	Hill sides of Nepal	Nepal & India
Curio goods	Patan and Kathmandu	Local
Leaves of Sal	Hill sides around Ktm.	Local
Kirana	Kathmandu	Local
Sweets	Kathmandu	Local
Tea	Kathmandu	Local
Vegetables	Kalimati	Local
Radio, TV and watch	China and Kathmandu	Nepal & India
Barber	Kathmandu	Local
Paan	Calcutta, India	Local
CD shop	Kathmandu	Local
Others	Kathmandu, India, China	Nepal & India

Source: Field Survey, 2012.

7.2.4 Nature of Expenditure of Indian Pilgrims for Pilgrimage

Most of the visitors were found middle class people during survey. Five of Indian pilgrims were living in Nepal. Therefore, their expenditure was very low. But most of the pilgrim's expenditure is between IC 2000-4000 Rs. This shows that they are middle class people because this seems less amount as compared to other Indian pilgrims who come from aeroplane. About 20 percent pilgrims' expenditure is more than 5000 because the numbers of Indian visitors from other religious places is high (Table 7.14).

Table 7.14: Expenditure Trend of Indian Pilgrims

Expenditure (Rs. in IC)	No. of pilgrims	Percentage
<1000	5	7.8
1000-2000	11	17.2
2001-3000	13	20.3
3001-4000	15	23.4
4001-5000	7	10.9
>5000	13	20.3
Total	64	100.0

Source: Field Survey, 2012.

7.3 Problems Faced by Pilgrims at Pashupatinath

Despite the greatness of lord Shiva and the glory of the Pashupatinath Area, there lie lots of problems that the pilgrims are daily encountering in their visit and worship. So, this researcher has dared to point out the major problems faced by the pilgrims, devotees and priests though the researcher is fully aware of the complexity of the subject matter, restriction of the time bound and the length of the dissertation. The major portion of the study focuses on the following: Problems faced by the Pilgrims:

Managerial problems: The pilgrims have to face the line management problem, overcrowded and push and pull problems, as a result there is the possibility of quarreling, fighting, using filthy words and pick-pocketing. Water problem, sanitary problem and toilet bathroom problems are very apparent.

Environmental Problems: Though the development trust has tried its best in controlling the environment degradation of the area it has not been enough. There is still the problem of garbage management, Bagmati river pollution, air pollution due to the smoke produced in Aryaghat and sound pollution as well.

Official Problems: Despite the tireless efforts made by the trust and its sister organizations and the volunteer pilgrims are suffering from the problem of lack in official information of the area. The problem of Buck Passing is very frequent in the area.

Neither of the departments will be responsible about the whereabouts of the things lost and people missed.

Other Problems: Uncontrolled monkeys and bulls trouble the children and aged people while cheating to the foreigners and innocents by flower sellers and other businessmen has been habitual. The problem of drug addiction and prostitution also trouble them. The problem of traffic and security as well as landslide before entering the valley and Pashupati premises is also apparent.

CHAPTER VIII

SUMMARY, CONCLUSIONS AND SUGGESTIONS

8.1 Summary

This dissertation contains both primary and secondary data. Primary data are collected from field survey based on the answers of tourists, pilgrims, priests and businessmen to the questionnaire prepared by researcher himself whereas the secondary data have their source on various research papers, texts from library, articles published on different newspapers and magazines and the statistical records found on different administrative departments of Pashupati Area Development Trust.

It is located above the height of 1330 m from the sea level and 5 km east from the heart of Kathmandu city. *Shree Pashupatinath* temple has been the centre of attraction for thousands and millions of Hindu devotees from the times immemorial. Such sacred and peaceful place of pilgrimage is believed to be inhabited by lord Shiva himself after whom the temple has got its name as well. The original Shiva idol is believed to be established by *Supuspadev* while many kings, rural and pious people as well as devotees have contributed in construction and reconstruction of the temple and its premises to give the shape and form of present mini-Shiva world including '*Basaha*', '*Slesmantak Ban*' and the '*Kailash Parbat*' itself. There must be rarely anyone found who is not fascinated the beauty of this Shiva World. Enriched with the name, fame and glory, Pashupatinath kisses its peak of popularity and greatness in the eve of *Mahashivaratri* festival amongst thousands and millions of pilgrims, devotees and priests.

Tourism is developed in Nepal from the ancient period. The history of Nepalese tourism has been classified into three phases. A famous Buddhist monk Manjushree from China and King Ashok from India visited Nepal in ancient period. Junga Bahadur Rana visited Europe on 25th January 1850 and the door of tourism form Indian pilgrims opened during Ghivaratei Mela in second phase, after unification of Nepal. Actually, tourism of Nepal has been developed after declaration of democracy.

The main purpose of pilgrims visited at Pashupatinath is pilgrimage. Majority (49%) of the visitors' main purpose was pilgrimage followed by holiday pleasure (13%). Among the visitors, majority of the respondents were between 20-29 years age group. Nature of occasional visit of pilgrims was more than daily and weekly visitors. Forty-nine percent of the visitors reported that they visit Pashupatinath occasionally.

Likewise, 84 percent of the visitors are found to be visiting Pashupati more times but 10 percent of the respondent visitors were at first time and 6 percent were there at second time. About 60 percent of the visitors were coming there in group. Fifty-four percent of visitors reported to have visited Pashupatinath from another sacred place. Forty-six percent of the pilgrims were female and the rest 54 percent were males. The trend of visit was found to be more on Mondays and Saturdays. About 27 percent Nepalese visitors visited from Kathmandu districts, 7 percent each from Bhaktapur, Morang, Jhapa and Lalitpur district visited Pashupatinath.

296 people were getting employment in 188 different types of shops. Among them 117 were shops of religious goods and 28 of them were shops of non-religious goods. Pashupati Area Development Trust has been divided this region into three parts for the overall development of this area. This area is divided into core area, consument area and continuum zone. Its total coverage is 96.4 hector. PADT is doing different work for the overall development of this area.

8.2 Conclusions

Pashupatinath is the major destination for Hindu pilgrims. They visited this shrine from the ancient time of the history of Nepalese tourism. Generally, the flow of visitors is high on Mondays and Saturdays because Monday is the birthday of lord Shiva and Saturday is the public holiday of Nepal. Pilgrims are facing different problems during their visit in Pashupatinath. PADT is planning to manage the problems of pilgrims at Pashupatinath. It also planned to develop the landscape of this area.

Above problems of this area has been created more difficulties for the conservation of this area. Pilgrims visited this area from remote villages and India. They have great faith

on lord Shiva and especially Pashupatinath. Therefore, people visiting occasionally openly spend money and stay in hotel which helps in economic development of the area.

By the patience of the pilgrims, it can be understood that people have great faith upon lord Shiva and Pashupatinath. They responded Pashupatinath as a first ranked holy shrine of Hindu. Most of the respondents visited in group at Pashupatinath. Majority of pilgrims visited Pashupatinath after visiting another sacred place. This shows Hindu pilgrims visit different sacred place to worship different god and goddesses. Majority of pilgrims visited at Pashupatinath visit from the districts around Kathmandu Valley and the districts of Tarai region.

Many people are employed in Pashupatinath premises to provide services to the pilgrims which supports to provide employment to the people. Many third country tourists visit at Pashupatinath premises to see the rituals of Hindu esp. to observe the funeral ceremony. They have to pay entry fee to observe the area which helps to develop Pashupati area. There are still many things to improve and systematize for the welfare and better services to the devotees.

8.3 Suggestions

Pashupatin area is the cultural and historical attractions for the Nepalese and Indian tourist which is famous place for the pilgrimage tourism. Renovation of destroyed shrines and basic facilities for the devotees should be done for the overall development of this area. Pashupati Area Development Trust, *Guthi Sasthan* and Ministry of culture and Education should be more aware to preserve this area. These organizations should pay more attention for the fulfillment of the requirements of the devotees.

Suggestions of the devotees visited this shrine are listed below for the overall development of this area.

-) Provision of spatial entrance fee should be manage for the devotees who come from the very far and those who has no time to stay for a long time.
-) Beggars and flower seller should be controlled because they are troubling to the devotees.

-) This place should keep very far from the artificial faith of the people and honor for the foreign visitors to be created.
-) Separate line for the old and sick devotees should be mentioned.
-) Pick pocketing, drugs abuse and prostitution activities should be controlled in this area.
-) Sanitation problems of this area should be removed forever.
-) *Pati Pauwa* and lodging-fooding facilities for the devotees should be provided.
-) *Ghat* should be maintained for those who can't pay necessary amount for the funeral ceremony.
-) Place of crematory should be removed far from the temple.
-) Information centers and information board for the visitors should be provided.
-) Spatial line and management for the *Bol Bom* (Hindu saint) devotees should be maintained.

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