

**Cultural study of Harati and its Relation with
Boudhanath Stupa**

A Thesis

In Partial Fulfillment of the Requirements for the Degree of Master
of Arts in Nepalese History, Culture and Archaeology

By

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LETTER OF RECOMMENDATION

This is to certify that, Sarita Karki, a student of the Tribhuvan University Faculty of Humanities and Social Sciences, submitted her thesis entitled “**Cultural study of Harati and its Relationship with Boudhanath Stupa**” for the partial fulfillment of, Master's Degree paper in Nepalese History, Culture and Archaeology. I propose this thesis for the mandatory evaluation, affirming the quality of the thesis was completed under my guidance and supervision.

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LETTER OF DECLARATION

This research paper, “**Cultural study of Harati and its Relation with Boudhanath Stupa**”, has been prepared under the guidance and supervision of Dr. Nirmala Pokharel, to obtain the certificate of Master’s Degree from the Central Department of Nepalese History, Culture and Archaeology at Tribhuvan University. I affirm that this thesis is an original piece of work authored by me and has not been presented for any degree at any other university or academic institution.

Sarita Karki
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Date:

ACKNOWLEDGEMENT

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Abstract

The title of the thesis studied for the master's degree from the Central Department of Nepalese History, Culture and Archeology under the Faculty of Humanities and Social Science at Tribhuvan University is “**Cultural study of Harati and its Relation with Boudhanath Stupa**”. This thesis is based on the primary and secondary data collection methods. Interview, discussion and observation methods have been used. How is the Harati related with Boudhanath stupa? What are the tangible aspects of Harati temple? How are intangible jatra cultures of Harati associated with Boudhanath stupa? The study has been embodied by finding problems related to that. The objectives of this study are to show the relationship of Harati with Boudhanath stupa and tangible aspects of Harati temple. To explore how the jatras are performed associated with Harati. Haratimata is the goddess of child protection and the goddess to protect Buddhist rules. Haratimata was known as Abhirati before Harati. Stories related to Harati are mentioned in different granthas and sutras like Haratikavadanam, Swayambhu Purana, Samyuktavastu, Harati Sutra, Mahamaya Sutra. In each and every Bihars and stupa of Nepal there should be temple of Haratimata. Whenever people come to visit and worship Boudhanath, they will also worship and visit to temple of Harati. Boudhanath stupa is one of the ancient and Buddhist religious sites but Harati is one of the important goddess for both the Hindu and Buddhist religious people. The tangible and intangible aspects of Harati and Bouthanath stupa should be well preserved and conserved. The cultural and original jatras, which is being operated continuously, should be protected for future generations.

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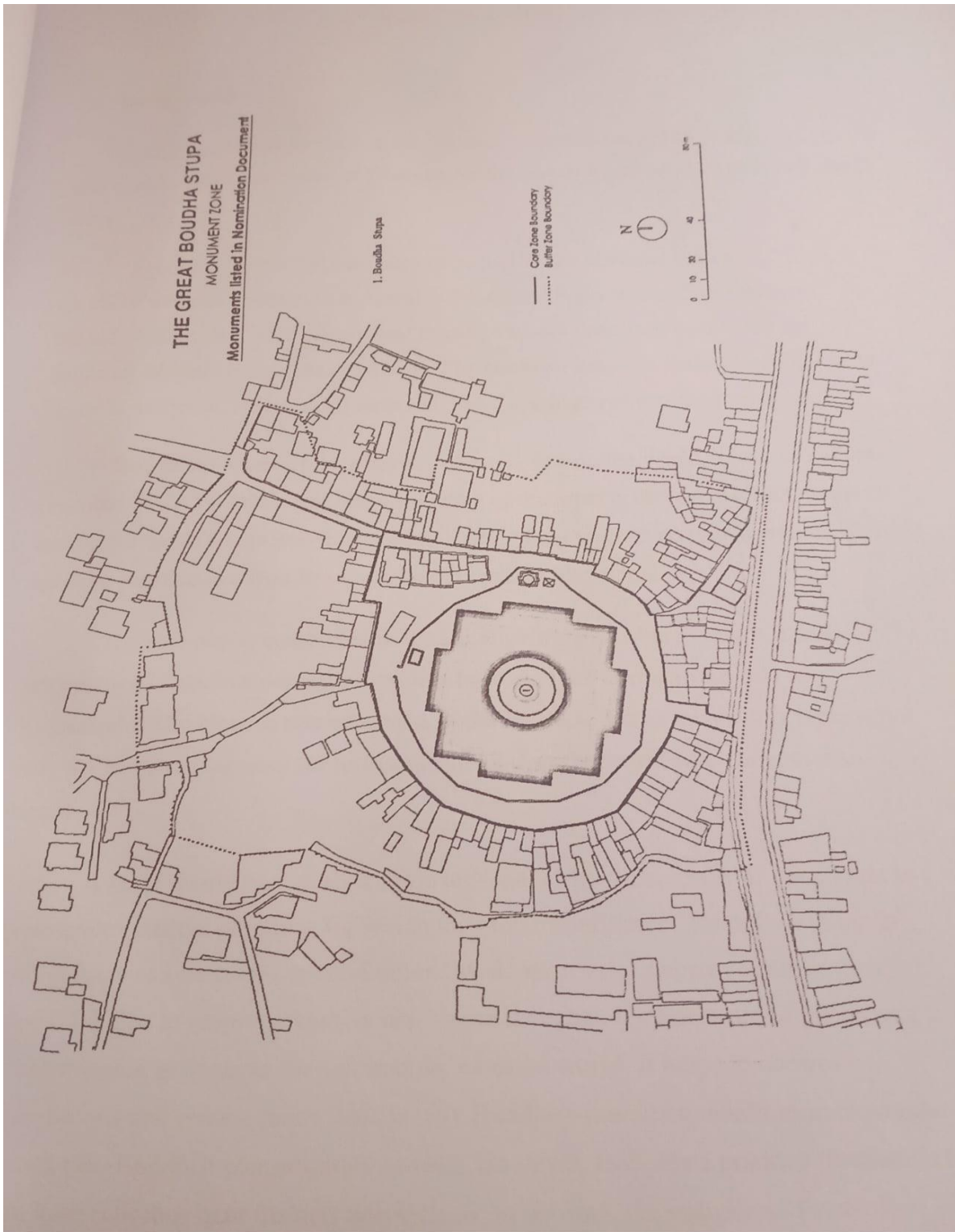
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ABBREVIATIONS

A.D.	Anno Domini (After the Death of Christ)
AM	Ante Meridiem
B.S.	Bikram Sambat
C.E	Common Era
Ca	Circa
DOA	Department of Archaeology
KII	Key Informants Interview
Km	Kilometer
n.d	No date
PM	Post Meridiem
UNESCO	United Nations Educational, Scientific and Cultural Organization



CHAPTER ONE

INTRODUCTION

1.1 Background

Nepal is known to the world because of the natural and cultural diversity that the country has boosted and protected for so many centuries. Heritage means the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefits of future generations. Cultural heritage means the cultural values and traditions that bind our history with our present and future. Cultural heritage can be of two types – Tangible and Intangible. Material objects which we can see and touch, like artifacts (paintings, sculptures), historical monuments, and documents, fall under the tangible category. Cultural heritage is not limited to these things only. It consists of immaterial elements also, which is called intangible cultural heritage. Oral history, rituals, skills and knowledge of the community and performing arts fall under this category. Folklore or myths and belief fall under the category of intangible cultural heritage.

Boudhanath is situated on Kathmandu, Nepal located about 11km from the center and northeastern of outskirts of Kathmandu, it is one of the most important places of pilgrimage for the Buddhist peoples of Northern Nepal and Tibet. The Great Stupa of Boudhanath is the largest stupa of the Asia. In 1979, Boudhanath stupa was listed in UNESCO World Heritage Site. Boudhanath is also named as Khasti Chaitya or Khasa Chaitya in Nepal Bhasa and in Tibetan language it is named as Jarung Khashor and Bya rung kha shor and Sange Thamje Duive Chyorten (Kapali, 2016).

In early periods, stupas were built as reliquaries enshrining a part of the mortal remains of the Buddha Sakyamuni or his chief disciples. The stupas at Sarnath, Bharhut and Sanchi are the examples of earlier stupas. Later stupas were built to enshrine the remains of great saints and yogins and by some peoples notably the Monpas the remains of all their dead. But the innumerable stupas built by Buddhist on the roads entering their villages and towns on passes and other spots of special geomantic significance, to purify the places where they stood, toward off ghosts, demons and evil spirits, to confer blessings upon both those who observed the customary rite of circumambulation and those who did not but yet came within the

stupa's purview with a pure mind. These small stupas are found throughout the Northern Nepal as monuments to the devotion of the people. Boudhanath stupa is one of the largest stupas of the Asia which contains the relics of the Buddha of the previous age, Mahakasyapa Buddha. This stupa is a symbol of Buddhas' mind and therefore it is an appropriate object of worship and recipient of offering (Dhakal, n.d.). There are many variations in stupa designs, the basic elements are a raised plinth, a dome, a steeple, a spire of discs diminishing in size surmounted by a wheel and the symbols of the sun and moon. The first of this three represent the elements, the spire of discs represents the Stages of the path to Buddhas' Enlightenment, the wheel represents the constantly revolving 'Wheel of Dharma' that spreads the Buddhas' message, and the sun and moon symbolize the absolute as potential and manifestation. Many different stories and legends are there concerning the origin and history of the Great Stupa. There are mainly two mythologies: Newa Buddhist mythology and Tibetan Buddhist mythology.

Since the history of this stupa is related to the ancient Tibetan Buddhist sect or Ningma sect, it can be explained in the religious history and writings of Ningma sect. Pravidhan of two small tears by Bodhisattva Avalokitesvara. The construction of this stupa was started by Dejhog in Jyaji, the story of which is as follows according to the scripture called Shrutimukti. In Tibetan language the village that surrounds the great Kasyapa is known as Yambu Chorten Chenpo. Jya Rung Khashor Chorten Chenpo, literally which may be translated as "Chorten of poultry fallen promise". In Buddhist tradition Kasyapa Buddha was the Buddha who preceded Sakyamuni Buddha, the twenty-seventh of the twenty-nine named Buddhas, though he lived a long time before Sakyamuni. After Kasyapa Buddha's demise, an old woman, a poultry keeper, Ma-jha-zi-ma with her four sons, interred this great sage's remains at the spot over which the great mound now stands, the latter having been built by the woman herself. Before starting on the work of construction, she petitioned the King of the time to grant her land the size of a buffalo skin. Thinking it would be small the king gave permission for land and to build her stupa. However, the poultry woman carefully cut the skin in a long strip, like a rope and used it to circumscribe a large area. The pre-born Jajima was born into a simple family. Her four husbands gave birth to one-one son each. Tajeb from the horse trader, Fajebu from the pig trader, Khijebu from the dog trader and Jajebu from the chicken trader. These four sons were very religious

and decided to help their mother to build a huge stupa for which necessary land was provided to Majyamija. Then they started building the stupa by carrying clay, stones and bricks from elephants, horses and donkeys. By the time that, as a result of great sacrifices on the part of the woman and her four sons, the groundwork of the structure had been finished, those who saw it were astonished at the greatness of the scale on which it was undertaken. The high officials and wealthy people of the country were ashamed, if such a poor old woman were allowed to complete building such a stupendous tower, they themselves would have to dedicate a temple as great as a mountain, and so they decided to ask the King to disallow further progress of the work. When the King was approached on the matter his Majesty replied: "I have finished giving the order to the woman to proceed with the work. Kings must not eat their words, and I cannot undo my orders now" which is known as (*Kha-Shor*), *mouth-fallen* thus, the name came as Jya Rung Kha Shor. So, the stupa was allowed to be finished, and hence its unique name, "Jya Rung Kha Shor Chorten Chenpo." Majyamija passed away after 4 years of construction up to 4 floors. After continuous efforts for another 3 years, the four sons completed the construction of the Buddhist stupa after 7 years. In this Buddhist stupa, along with the rings of Sakya Buddha in Huisu and many jinlabs in Sung, it is believed that a thousand Buddhas and the gods of heaven came as llamas. It is said that a ray of Bodhisattva from heaven fell on Sung and a musical instrument was played in the sky. That is why this stupa is also called Sange Thamje Duive Chyorten.

After the Buddhist stupa was constructed, Tajebu prayed to be the king of the north preach in the next life, so he later became the king of Tibet, Thichen Debjan. Khenpo was later born in Tibet as a Bodhisattva. Fejebu prayed for him to become a learned lama for preaching next June. As Khizebu prayed for the birth of a flower bud next June to protect the oppressive religion of the demon's destroying religion, he incarnated as Guru Rinpoche on a lotus flower in the Kukhya Dudhkund on the southwest corner of Urgen Hule (Kashmir). In the north, Vyacheslav was born in Tibet as a minister because he prayed to be born as a minister for the defense of religion. But not everyone prayed for themselves but for the beast's carrying bricks, clay and stones. The donkey prayed to be born as a minister to destroy religion, so in the next birth Dhuilon Masyat Thomwe was born as a minister in Tibet. The crow suddenly heard the prayers of the animals, killed the king who was destroying the

sacred religion, and prayed in a Buddhist stupa to be born as a minister to save the religion. He was born in Tibet as the minister's brother Lalang Paldor. Also in Tibet, Cholen crocodile Pemachen was born as animal shepherds prayed for the protection of the religion by suppressing the demons that destroyed the religion. Similarly, Chhongpur Chan and Sarne, two Brahmins, prayed at the stupa to write a religious book in a country where there was a religion. He also wrote a number of books on the birth of Chemang and Logic Nima in Tibet. Mani Kambu Choi mentions that the Dharmaraja of Tibet Dechen Devchan, when he asked Guru Rinpoche about his pre-birth and what rites he was allowed to preach, was interpreted and answered: built a largest stupa few years after Buddha was built under Shakyamuni (Dowman, 1973).

The Gopalrajavamsavali mentions that Boudhanath was established by the Nepalese Licchhavi King Shivadeva (c. 590-604 CE) while other Nepalese chronicles dated it to King Manadeva's reign (c. 464-505 CE). The oldest known reference to the Chaitya Khasti is found in the Newars Chronicles. First, Khasti is listed as one of the four stupas identified by Vrisadeva (ca. AD 400) or Vikramjit, Licchhavi ruler.

Second, the Newars myth of the root of the stupa relates it to the son of the King Dharmadeva, Manadeva. Even Mandeva is linked to Gum Bahal's Swayambhu Chaitya. An inscription links another great Licchhavi king Shivadeva (AD 590–604) to Boudha; he may have restored the Chaitya. King Vikramjit's (Licchhavi King's) palace once stood where the Naranhiti Palace is currently situated. According to past King Vikramjit ordered to construct a Hiti in the southern part of the courtyard of the palace, but there was no evidence of water from the Hiti as it was dried up for which the King consulted astrologers. Astrologers proposed a compromise would be made with a male nominee was possessing 'swee-nita lachhyan' or thirty-two perfections. Only the King and his two sons had been acceptable applicants (Kapali, 2016).

So, the King chose to kill himself and asked his elder son to kill him to see a symbol of water at the Hiti. The King advised his son that by hiding his face and body, a man would be meditating and killing him without seeing his face. He discovered that he had murdered his own father when the son did so. He met priests with remorse and ashamed on the path to redemption. The prince sought the advice of priests who suggested that he release 'bwo-kha' (a flying hen) from the top of Mhaasu Khwaa Maju (Bajrayogini), and wherever it would land, a stupa should be built on that location. The hen landed in the place where Boudhanath Stupa stands today, near the Ajima shrine which was already under construction.

During that time that particular area was severely affected by the drought. Locals had been collecting dew in the area to survive the drought, the site was named Khasti, a combination of the Newari words for dew ("khas") and drops ("ti") which mean Dewdrop Stupa or Khasti Mahachaitya. Later, during the panchayat rule in around 1960, the name of the stupa was changed from Khasti Mahachaitya to Boudhanath (Kapali,2016).

At the end of the 18th century, the Chinese government appointed a special lama to oversee, worship, and protect Buddhist monks. The descendants of the same lama are still called Chinese lamas. Chhorten's Guthi and Chhorten have been operating under the same Lama. Tamang an ethnically Tibetan group in Nepal, have been living around Boudha for many centuries and still own land surrounding the area of Boudha stupa. Later the first Chiniya Lama came from China and assisted the Nepal ruler with translation during war negotiations. In return he was granted land for a monastery and residence in front of the stupa. He married the daughter of Jung Bahadur Rana (through his Tamang wife who was born in Boudha) and thus became connected with both the Ranas and the Tamang community. Today his descendants still have a role regarding the stupa though management is now devolved to the Shree Boudha Nath Area Development Committee which was established as part of the UNESCO requirements for protection of the World Heritage Site Monument Zone (Dowman,1973).

1.2 Statement of Problem

The legend of the Great Stupa of Boudhanath, Harati maa, Smarika's published by Boudha Development Committee Trust and Boudha Tamang Kalyan Guthi has few articles related to Haratimata. However many aspects are open for research. Hence, this was the major issues generated:

- 1) Neither has there been any focused study related to the tangible aspects of Harati temple.
- 2) Detail study on jatras related to Harati and how are they performed is lacking.
- 3) The relation between Harati and Boudhanath stupa has not emerged.

1.3 Research Questions

The following problems have been studied.

- 1) What are the tangible aspects of Harati temple?

- 2) How are the intangible Jatras performed related to Harati?
- 3) What is the relation between Harati and Boudhanath stupa?

1.4 Research Objectives

In this research, the following main objectives have been studied.

- 1) To identify the tangible aspects of Harati temple.
- 2) To explore how the jatras are performed associated with Harati.
- 3) To bring to light the relation of Harati with Boudhanath Stupa.

1.5 Literature Review

Literature review of relevant work is quite necessary to find the research gap as well as develop ideas for the research. Prior to the collection of information through field study, a study of books, articles, and documents related to the relevant subject will be done. A few books and articles that the researcher has enlisted to go through are listed below.

1. Kapali,R.(2016).“Khasti Chaitya? Boudhanath? Jhrung Khashor?”

Rukshana Kapali explores the mythology surrounding the Boudhanath Stupa in her book. She gives readers a thorough grasp of the cultural and theological significance of the stupa by thoroughly examining both the Tibetan and Newari stories. Understanding the complex identity of the Boudhanath Stupa, which goes by numerous titles in different civilizations, requires knowledge of Kapali's writings. In addition to narrating the myths, her thorough account also emphasizes the historical and spiritual backgrounds from which these tales originated. This book is a priceless tool for anybody researching Nepal's rich cultural and religious legacy since it helps readers understand the many cultural narratives that come together at the Boudhanath Stupa. This important book mentioned both the Tibetan myth and Newari Myth in details. This book has helped the researcher to acquired different names associated with Boudhanath stupa. However it does not deal with relationship between Harati and Boudhanath stupa. This research has fulfilled that lack of knowledge.

2. Dowman, K.(1973).“*The Legend of the Great Stupa of Boudhanath.*”

K. Dowman's groundbreaking book "The Legend of the Great Stupa of Boudhanath" delves into the fabled beginnings of the Boudhanath Stupa. Dowman's 1973 work is noteworthy for its in-depth analysis of Newari

mythology from Nepal and Tibet. As a foreign author, Dowman offers an outsider's viewpoint that broadens our awareness of these myths and enhances our comprehension of them. His in-depth account of the legends provides insights into how the syncretism of religion and cultural exchanges in the area are reflected in these stories. The book serves as a vital resource for those interested in the historical and mythological stories that encircle the Boudhanath Stupa where as it does not deal myth related to Harati. Therefore, this research has fulfilled that gap of knowledge.

3. Dhakal.(n.d.).“*Historical Analysis of Bauddha Stupa, Kassap Buddha and Shringa Rishi*”

Dhakal combines historical and mythological analyses of the Boudhanath Stupa offering a unique viewpoint. This work is notable because it delves into the historical figures connected to the stupa, especially Kashyap Buddha. Dhakal's analysis clarifies the ways in which these historical and mythical narratives overlap, enhancing our comprehension of the stupa's significance. Additionally, Dhakal's work bridges the gap between myth and history by looking at the relics thought to be placed inside the stupa. He has not mentioned any historical and mythology related to Harati. This research has fulfilled that lack of knowledge.

4. Shakya, H.(1098, 2034 B.S.) *Sri Swayambhu Mahachaitya*, Swayambhu Bikas Mandal.

An extensive examination of the Swayambhu Mahachaitya and its links to Harati Mata can be found in Shakya's paper, which was published by the Swayambhu Bikas Mandal. Shakya tells a thorough story on how the Kathmandu Valley came to be and the religious significance of Harati in this regard. The article is noteworthy for its thorough examination of the various Harati images and legends that can be found all across the Kathmandu Valley. In addition to improving knowledge of the Swayambhu Mahachaitya, Shakya's writings place Harati in the larger context of Nepali religion. It significantly advances our understanding of Nepalese religious rituals and cultural heritage because of this thorough analysis. From this book story related to Harati, name of different Haratimata inside Kathmandu valley is

also mentioned but it does not deal with tangible and intangible aspects of Harati of Boudhanath stupa. This research has fulfilled that gap.

5. Bajracharya, S.(BS 2050). "*Pancharaksha Path Sutra*", Swayambhu Bikas Mandal.

The significant work "Pancharaksha Path Sutra" by Satvatara Bajracharya concentrates on the hymns and sutras devoted to the Pancharaksha Devis, particularly Harati Mata. Renowned Buddhist scholar Bajracharya offers a thorough examination of these sacred writings, emphasizing their importance in the Buddhist tradition. The hymns and their settings are thoroughly examined in the book, which provides insightful information about the devotional activities related to Harati Mata. Even though the Pancharaksha Devis are the main subject of the book, having Harati Mata included in this context helps readers better comprehend her significance in Buddhist rites. Anyone researching Buddhist religious texts and their influence on cultural practices must read this work. Satvatara Bajracharya was an ardent scholar of Buddhism. In this book hymns and sutras of Pancharaksha Devis are given, in which Harati mata is also mentioned but does not mention the origin of Harati Mata. This research fulfilled that lack of knowledge.

6. Bajracharya, B.R.(BS 2053). "Harati Maa", Revati Masinu.

In "Harati Maa," Bajracharya provides a thorough explanation of the history and importance of Harati Mata. This book gives a broad overview of Harati Mata, describing her legendary beginnings and her significance in Kathmandu's religious rituals. Bajracharya also talks about Harati Mata's connections to other gods, such as Yaksha. The book is an essential resource for comprehending Nepal's religious syncretism because of its in-depth treatment of these subjects. Bajracharya's research makes a substantial contribution to the study of Nepalese mythology and religious history by charting the various facets of Harati Mata's worship and her assimilation into regional customs. In this book, the origin of Harati Mata, the general introduction of Harati Mata, Yaksha is also mentioned but does not deal with relationship between Harati and Boudhanath stupa. This research will provide that knowledge.

7. Rowan, J.G.(2002 Jun) “*Danger and Devotion:Hariti,mother of demons in the stories and stones of Gandhara*” University of Oregon.

The thesis "Danger and Devotion: Hariti, Mother of Demons in the Stories and Stones of Gandhara" by Jennifer G. R. explores the mythology and archaeology related to Harati Mata. This work, which was published by the University of Oregon, examines how Harati Mata is portrayed in literature and stone sculptures, with a particular emphasis on the Gandhara region. Jennifer's thorough examination of the tales and illustrations in Harati Mata renders this piece an invaluable tool for researching the spread of religious symbols and stories. Although the Harati of Boudhanath Stupa is not particularly discussed in the essay, its insights into Harati Mata's larger story enhance our comprehension of her significance across cultural boundaries. This research will give us that information.

8. Bajracharya, B. (BS 2066) “Harati Mata”, Goodwill Publication.

In "Harati Mata," Bajracharya investigates the different ways that Harati Mata is portrayed in Kathmandu. This book offers a thorough examination of several Harati Mata appearances, even though it does not go into the most profound details of Sitala Harati Mata. The thorough description of these various forms by Bajracharya deepens our knowledge of Harati Mata's significance in regional religious rituals. This paper, which highlights the geographical variances in Harati Mata's adoration, is especially helpful for researchers interested in the diversity of Harati Mata's devotion and her numerous representations within Kathmandu. In this book some other Harati Matas of Kathmandu are mentioned but doesn't mention the oral traditions about Harati Mata. This research has fulfilled that gap.

9. Banerjee, S.R.(n.d.). “*Hariti Buddhist Deity*”, Indira Gandhi National Centre for the Arts:IGNCA

The Indira Gandhi National Centre for the Arts published an article by Banerjee titled "Harati Buddhist Deity," which provides a brief synopsis of Harati Mata and a few related sutras. The article gives important details regarding Harati Mata's significance in Buddhist tradition, even though it

omits Harati Mata of Boudhanath stupa. The usefulness of Banerjee's work lies in its succinct exposition of the religious literature and customs surrounding Harati Mata. For anyone interested in learning more about the fundamentals of Harati Mata's worship in the Buddhist setting, this page is a good place to start. It also lays the groundwork for future studies into her more intricate forms. Brief information about Harati of Boudhanath stupa is lacking. This research has fulfilled that lack of knowledge.

1.6 Research Methodology

The research methodology employed in this study is qualitative in nature rather than quantitative. Data collection methods include semi-structured interviews with open-ended questions with key informants, such as Lama who performs daily rituals in temple, member of Boudha Development Committee Trust and member of Ghang guthi. Field visit and personal observation of the locations adds depth and context to the research findings.

Additionally, secondary sources consultation of relevant books and articles on the topic were also done in the data collection process. The qualitative approach allows in finding the relationship between Harati and Boudhanath stupa.

The research will not go for a quantitative approach, numerical values or any scientific data based on numbers or mathematical results findings.

1.6.1 Research Design

The research design for this research encompasses a qualitative exploratory study, aiming to understand the relationship of Harati with Boudhanath stupa. The study employs a combination of purposive sampling and snowball sampling techniques to select key informants. Data collection methods, including interviews were conducted to gather comprehensive insights and validate findings. Narrative analysis is used to analyze the qualitative data, identifying patterns, themes and perspectives related to different festivals. The research design allows for flexibility and adaptability to capture emergent themes and nuances during data collection and analysis.

Hence, the research is about cultural study of Sitala Harati and its relationship with Boudhanath stupa. This research focuses on tangible and intangible cultural study of Sitala Harati rather than over all cultural study of Boudhanath stupa. Research is a

focused approach. The research is qualitative in nature; therefore, it does not apply any statistical data, numerical data, tables and charts.

1.6.2 Nature and source of the data

In this research both primary and secondary data are used as source of information. Research chosen sample is both purposive in nature. The data is thus qualitative in nature.

1.6.3 Data Collection method

The data were collected from the experts, officers of Ghang guthi and Boudha Development Committee Trust and the local people around Boudhanath stupa. Multiple tools were used for collecting data from primary and secondary sources.

In this research people having knowledge related to concerned topic was interviewed. It involved field visit and observation in field. Similarly, secondary data was collected from various published articles, unpublished research thesis, internet, journals, newspapers, books etc.

A set of question schedules were made, acknowledging the significant roles played by interviewers representing diverse perspectives, including monks, Lamas, locals and visitors. These questions schedules were tailored to include cultural study of Sitala Haratimata and its relationship with Boudhanath stupa.

Thus, the most important type of data collections are primary source of data collection and secondary sources of data collection which are described below.

1.6.3.1 Primary Data Collection

Primary data of related subject was collected using different tools. Interview and Observation were the main method used to collect primary data.

Interview: Primary data were collected from interview in this research. Interview was taken with sampled respondents using interview schedule. Respondents were selected using purposive sampling method. Therefore, qualitative data were selected from this method.

Observation: Observation of different festivals, jattras and activities of priests and pilgrims of Boudhanath stupa was done to collect primary data. Photography was also done in this occasion.

1.6.3.2 Secondary Data

Secondary sources of data were collected from related published books, published journals, published articles. Internet was also helpful for this research like Facebook, Twitter, YouTube, and Blog. Some information are from old documentaries, research articles, unpublished thesis etc.

All these means of data collection are used to support the research. Consultation with experts and interview with the related person helps to identify and explanation of various tangible and intangible culture of Sitala Haratimata and its relationship with Boudhanath stupa.

The below diagram shows the Research Design:

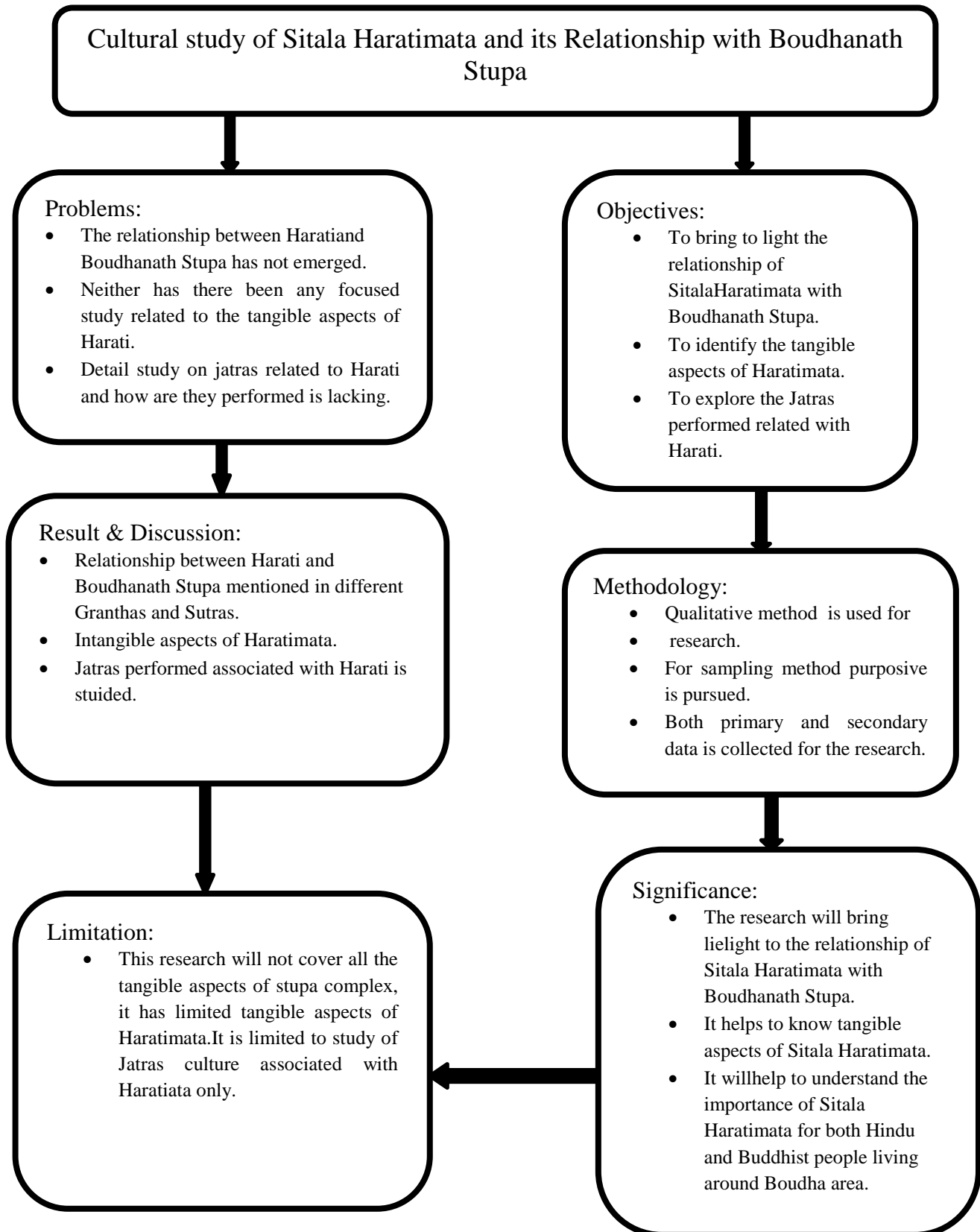


Figure 1: Research Design

1.7 Significance of the study

This research has highlighted the different names of Haratimata of Boudhanath stupa. Also, explore the information on the importance of Haratimata for the people living around the Boudhanath area.

- The research will bring limelight to the relationship of Harati with Boudhanath stupa.
- It helps to know tangible aspects of Haratimata temple.
- It will help to understand the importance of Haratimata for both Hindu and Buddhist people living around the Boudha area.
- It also gives knowledge how jatras are performed associated with Harati.

1.8 Delimitation of the study

This research will be conducted in the core Boudhanath Stupa. It will encompass the relationship between the Haratimata and Boudhanath stupa. Also, it will encompass the tangible heritage of Haratimata temple. This research mainly focuses on two intangible Jatras they are Timal Jatra and Mamla Jatra which are associated with Haratimata.

1.9 Limitation of the study

This research will not include all the areas of tangible aspects of Boudhanath Area. This research will not include other feast, festivals, Jatras and intangible cultures of Boudhanath complex.

1.10 Organizations: Chapter Divisions

This thesis is divided into the following chapters which are briefly described below:

- Chapter One: Introduction
This chapter has discussed the subject matter of the thesis, the research problem, and the objective of the research. For the achievement of those objectives, the research method that is used in the research is described.
- Chapter Two: Background of Harati and related deities
In this chapter, there are descriptions of Haratimata, Yakshya and also Haratimata mentioned in different granthas and sutras and its relationship with stupa are shown.

- Chapter Three: Tangible aspects of Harati Temple

The fourth chapter deals with Haratimata of Boudhanath stupa. The tangible aspects of Harati temple is divided into outer premises and inner premises and described in brief.

- Chapter Four: Jatras performed associated with Harati

The fifth chapter deals with Harati whorshipped in different forms, about Guthi are mentiones. This chapter also deals with different rituals carried on temple of Harati and specially focuses of two jatras they are Temal jatra and Mamla jatra.

- Chapter Five: Relationship of Harati with Boudhanath stupa

The third chapter is focused on short introduction of Harati as Ajima mata, Harati mata and Sitala mata in Hindu religion and importance of Sitala and its relationship with Boudhanath stupa.

- Chapter Six: Summary, Findings and Conclusion

The last chapter has presented the summary, findings and conclusion of the research.

CHAPTER TWO

INTRODUCTION OF HARATI

2.1 Harati Mata

Harati Mata is represented in Buddhism as the goddess of child protection and the goddess to protect Buddhist rules. Haratikavandanam, presented as 12 Avadans in Avadana Kalpalata composed by Kshemen, discusses the subject of Harati. When King Bimbisara found out that Harati had kidnapped and ate people's children in this Avadan, the king told Lord Buddha that the common people were suffering. After that, it is mentioned that Buddha suppressed the Yaksani Harati and made them enter in Buddhism. In the Mulsarvastivada Vinaya, it is mentioned that her name was Abhirati before Harati. Abhirati's husband Panchika is mentioned. It is also mentioned that Buddha initiated Harati, who had 500 children in Buddhism.

As mentioned in one of the sutras of Pratisara Mata in the Pancharraksha Path Sutra, there is a verse about Harati and Panchika:

*अष्टषष्ठीसहस्राणी कोतिनियुत शतानी च । त्रयस्त्रिंशत्शिव येदेवाः सर्वे शक्त पुरोगमाः ।
रक्षार्थं तस्य सत्वस्य प्रिस्थतः समुस्पस्थिताः । चत्वारो लोकपलाश्व बज्रपाणीर्महाबलः ।
विद्याकुलशतैः सार्दं रक्षा कुर्वन्ति नित्यशः । सोमशचसमुनाः सुर्यो ब्रम्हा विष्णु महेश्वरः । यमश्च
माणिभद्रश्च बलदेवो महाबलः । पूर्णभद्रो महावीरो हारती च सुपुत्रिका पांचालः पाचिककश्चैव कार्तिकेयो
गणेश्वरोः । श्रीरपि च महामाता वैश्रवणः सरस्वती । शंखिनी पुष्पदन्ती च तथैवक जटापि च । धन्या एता
महाभागा रक्षा कुर्वन्ति नित्यशः । (Bajracharya, 2050)*

There are eighty-six thousand, one hundred million demigods, who are all powerful, are in the forefront of the universe. They came together from the presence of the creature to protect him. The four worlds are the palas and the mighty thunderbolt in his hand. They are always protected by hundreds of men.

“Astapasthisahasrani Koti Niyut Shat Sahastra Trayatrish Bhuvana”, as many gods as there are, they all stand to protect that man. The four Lokpalganas who are mighty along with the gods of Bajrapani and Vidyakul protect him daily. Chandra, Surya, Brahma, Vishnu, Maheshwar, Yamaraj, Manibhadra son family along with Harati, Panchal, Panchik, Ganesh, Kumar and MahaLaxmi Mata, Kubear, Saraswati

Shankhini Pushpadanti, one blessed Mahabhaga deity also protect that man (Bajracharya, 2050).

Many icons related to Harati have been found all over the world. Among the oldest sculptures of Harati is found in Gandhara, which is believed to be from the second century. Harati's original name was Abhirati, only after losing her children and being initiated into Buddhism, her name was changed to Harati. According to the words of Lord Buddha, Harati is established in every monastery. Accordingly, the monks faithfully obeyed the Buddha's order. Huyen Sang and Itsing mentioned that they saw the establishment of harati in Buddhist monasteries and Bihars during their visits to India and Nepal. The discussion of Harati appears to be well established by the Indo-Greeks and the Kushans. At this time, the archeology and sculpture of Harati seems to have become very famous. As the time goes on it seems that the popularity of Harati is increasing (Banjaree, n.d.).

The image of Harati from Gandhara is shown in sitting position. She is on pralambapadhaasan. The pedestal is decorated with leaves design. She is holding a child in her lap with one hand and holding a bunch of grapes with the other hands. She is dressed in transparent clothes, earrings on her ears, a necklace around her neck, a pendant coil, bangles on her both hands and a thick anklet on her feet. She has a beautiful hair style which also covers her half of the forehead, tika on forehead, eyes like almond in shape, big thick cheeks, pointed nose, lower lips is slightly thicker than upper lips, giant body like wrestler. One child is sitting on her left shoulder, one is on her lap, on her right side of her feet two children are playing head of one of the children is missing, in between her feet a child is playing with grapes which is hold by her and on her left side of her feet two children are playing.

In this way the images of Harati have been transferred from Gandhara-India to China, Japan, and Korea. The image of Harati was also found in Ajanta and Ellora caves of India (Figure 10). An image of Harati is always shown with one or more than one child around her.

Icons of Harati have been excavated from most of the earlier major Buddhist sites in South Asia including Mathura in Uttar Pradesh, Ratnagiri in Odisha, Saran in Bihar,

Rajshahi in Bangladesh, Ajanta, Aurangabad and Ellora in Maharashtra, as well as Salihundram, Nagarjunakonda and Bojjanakonda in Andhra. In Nepal, Lain Singh Bangdel mentions the Harati of Chapa Tol as the 6th century (Figure 9), while Poonam Rajya Lakshmi Rana mentions the Harati of Balaju as 2nd or 3rd century. Although the temple of Harati at Swayambhu is believed to have been established by Shantikaracharya himself, Bangdel said the Harati image dates back to the 19th century.

In Japan, Harati is given the name Kishimojin or Kariteimo, which means child protective mother. Starting from the Kamakura period, the deity 'Kariteimo' is popular in the Nichiren sect of Japan. In fact, one of her famous sculptures is in Hokekyo-Jee temple (Chiwa Prefecture) which was craved by Nichiren (1222-1282). Especially in the temples Megur and Joshigaya from Tokyo Kariteimo is very well worshiped (Progya, 2014).

In Buddhist religion Harati is also known as Kaweachuma. According to the Chinese tradition Harati is regarded as the protector goddess among 24 protector gods. Images of Harati are usually kept inside the Chinese temples or bihars.

In Tibet the sources related to Harati is found from 10th -13th century. The images of Harati and panchika are still seen carved on the wall of Tabo Cave. Though the carvings are almost ruined we can identify the image. In the east side of entrance there is the painting of Harati and Panchika. The picture of Harati is drawn along the Bhavachakra. This picture shows the demonic behavior of harati changes into motherhood. According to the behavior there is the possibility of re-birth in different life cycle. Similarly, another painting in Tambo Cave shows the magnificent dress of Harati, seated on lion throne and a child on her lap shows her motherhood. In same picture, large group of male children are kept on two- sides and below. Image found inside the circle the panchika is shown as commander who is holding danda and Harati is shown as wearing jewellery, sitting in lalitasana, holding the child with her left hand and her right hand is shown on Varada mudra.

2.1.1 Harati mata of Swayambhu stupa

There is no any exact historical evidence who and when the temple of Haratimata of Swayambhu stupa was was established. According to Swayambhu Purana it is mentioned that Shantikaracharya established the temple of Harati mata. It is in the form of Harati that protects and benefits Swayambhu as well as the one who protects the Swayambhu. The temple of Harati mata of Swayambhu is two storeyed multi roof temple. The image of Harati mata is holding five children. Child on her shoulder is named as 'Dhanubhaju', on her lap named as 'Dhanamaiju', on her right hand named as 'Washingbhaju', on her left hand named as 'Washingmaiju' and under her seat is named as 'Latabhaju'(N.Pokharel, Interview, June16, 2024).

2.1.2 Sitala of Pashupatinath temple

The temple of Sitala is inside Pashupatinath complex. On the southern premise of Pashupatinath temple, small two storied multi roof temple is of Sitala along with Kirtimukh Bhairab. The image of Sitala is one and a half feet tall with two arms sitting in Sukhasana position, bending her left leg and right leg hanging down the aasan. She is holding a child in her left lap. The shape of the baby carried by the mother seems to be fragmented at present. Sitala is sitting on her vehicle donkey. This image is believed to have been built in the medieval ages and the current image is somewhat dilapidated. There is a tradition of worshipping Sitala in Nepali society for the protection of children and to cure smallpox (Pokharel&Khanal, 2078, pp.67-68).

2.2 Yaksha

Nepal is a country rich in culture and religion. People of different caste and sub-castes in Nepal follow different religions and cultures. Similarly, the Newars, who have been living in Nepal since ancient times, also have their own religion and culture. Those who live in Nepal Mandal are called Newars. If we talk about the religion of the Newars, now most of the Newars follow both Hinduism and Buddhism. It can be seen that Buddhism of the Mahayani tradition has been practiced in Nepal since the beginning. As the language of the Newars is Bhotburmeli, the influence of shamanism has taken place in this community. In present context they still practice of believing in ghosts, negative energy, evils, invisible forces etc.

Yaksha or Yakshas are super natural power or invisible forces in nature associated with water, trees, forest, air and fire. Originally Yaksha is hidden god but later on they are seen as protected god of earth, life and nature. References to Yaksha are also found in Puranas, Mahabharata, Avadana literature. There are various descriptions and depictions related to Yakshas. Yaksha is depicted as a figure with small body and big belly. Yakshani is depicted as a beautiful woman with large breasts, full buttocks, ornaments. In legend Yakshani is compared with fertility of earth, love and beauty. One of the famous Yaksha is Kubear. Kubear is also known as the richest and strongest god among other god and goddess. He is usually worshipped in order to achieve wealth. He is also known as the king of Yaksha.

The yakshas were so popular that in Buddhism they came to be represented as guardian and fertility deities. The images of Yaksha can be seen in the Buddhist stupa areas of Bharhut, Sanchi and Mathura, often on the railing pillars of the stupa. Certain characteristics of Yakshani's figure, such as her nudity, smiling face and obvious feminine charms, which lead to her association with fertility are shown. Especially two aspects of Yaksha are shown in the images. They are shown as benefactors of people and natural creatures; while on the other hand, they are presented as symbols of power and anger (Bajracharya, 2045, p.23).

Yaksha and Yakshani are immortal in nature. They are taken in the form of hidden power. They can easily reach from one place to another in an instant as well as can easily pass from one object to another such as trees, rivers, people, wind, water, fire, etc. so they are also called as hidden or Guhyaka. Yaksha is also mentioned in the Pancharaksha sutra. In Buddhism, yakshas are taken as protector of Buddhist religion. Birudhak, Vaishravana, Dhritarastra, Virupaksha is mentioned as Chaturmaharaj of four directions. In every Biharas and stupas Chaturmaharaj are seen in four different directions (Bajracharya, 2050).

2.3 Harati mata mentioned in different Granthas and sutras and its relationship with stupa

2.3.1 Harati mata mentioned in Haratikavadanam and its relationship with stupa

Harati Mata as mentioned in Haritikavadanam 12 of Avadan Kalpalta was translated by Pandit Badri Ratna Bajracharya as:

King Bimbisara was ruling the city of Rajagriha during ancient time. King Bimbisara was a free-spirited, self-sacrificing king who constantly tried to end the sufferings of the people by giving up pleasures and opulence. In the kingdom of King Bimbisara, who is the object of alleviating everyone's suffering, another nuisance incident happens. People came to the king with the sad news of missing their children. They pour out all their sorrows, they cry and say who took the children in front of King Bimbisara.

As soon as the king hears this, he considers their suffering as his own. The king assures the people not to worry and that he will help them as much as he can. After this, the king gathers all the materials in order to perform the puja and proceeds with fasting for the expulsion of an evil spirit. After the worship, the king was informed that the Yaksani named Harati, the national deity who was protecting the country, had abducted the children of the people.

As soon as King Bimbisara heard this, he along with his cabinet and important persons went to Beluvana Bihara in order to visit Lord Buddha. After the Tathagata is pleased up by the king, he pours out all his sorrow and tells everything about the missing children.

Once Lord Buddha listened to him, he orders everyone to return home saying not to worry. Then Buddha goes to the place of Harati Yakshini. When Yakshni is not around, he brings "Priyankar" with him without letting anyone know about it. "Priyankar" is Yakshini's most beloved son. When Yakshini returns home, she doesn't see his beloved son. She searches everywhere, in the folk, in the country, in the forest, in the mountains, in the sea, in all direction, in the world of death, but

cannot find his son Priyankar. At last, she reaches in front of Lord Buddha and pleads him in order to find Priyankar.

Lord Buddha smiled and said, “You have 500 children if one is missing then no need to be worried.” Harati Yakshini replied, “even if I have 500 children, I can’t bear the pain of losing my beloved son. Only those who have a son can experience the pain. Even if my son is black, good or bad, even if he is disabled, I love my son the most.” Again, Lord Buddha smiled and said, “Although you have more children you are in sorrow for your one missing child than what happens to the parents whose one and only child is missing. Now if you go to the shelter of Buddha, Dharma, Sanga following the 3 Shil and doesn’t deprive other’s children, I can bring your son back, otherwise I cannot.”

Similarly, Yaksani accepted the god words and said” From this time I will love and take care of others children like my own.”

Then the monks prayed Lord Buddha expressing their desire to hear about the achievement of Karmafal Vipaka of Harati Yakshini. Lord Buddha told about the previous life of Yakshani and said:

In this city at the beautiful forest garden a pretty young pregnant woman was dancing pointing towards the men over there. Without realizing she was pregnant she had intimate relationship which results to her abortion. At that time, the young woman sees someone coming towards her from distance as she was religious, she bought 500 pieces of mangoes with the money she has earned and offers those each mango to the Buddha. Due to this meritorious act, she gets to be born in the Yaksha clan in her next life. At this moment, although she lived religiously in her previous life, she was harming other children because she did not follow some of the shil. Again, with her purified mind gave alms to Buddha, she became the protector of the children and protector of the Buddhist religion.

After being instructed about the results of past life of Harati Yakshani, Buddha also told the monks that in this lok Harati can become a bridge for all beings to cross the ocean of the world (Bajracharya, 2066, p.6).

According to Pancharakshya religious text book, slogan related to Haratimata is mentioned as:

*यक्ष सेनापतयः सर्वे हारती च सुपुत्रिका ।
इमाः पुष्पाश्च गन्धाश्च प्रतिग्रिह्यन्तु ममाहर्ति । पंचरक्षा पृ १३५*

Meaning:

If you accept the offering of the flower and fragrance by me along with sacrifice, Yakshya along with Haratimata cure and destroy the diseases.

The next verse seems to be like:

*द्वात्रिंशच्च महायक्ष सेनापतयो नग्ना हारती च सुपुत्रिका सपरिवरा श्रावाकाणा प्रत्येय दिव्य
छत्रमुपनामितवती विजयन्ती च स्थिता : । पंचरक्षा पृ १३५*

Meaning:

32-32 naked Mahayaksha commanders along with sons of Harati offer each umbrella to Buddha and his followers.

2.3.2 Haratimata mentioned in Swayambhu Purana and its relationship with stupa

According to the Swayambhu Purana, Guru Shantikaracharya built the Swayambhu Chaitya after inviting the Dasadikalokapalas with the Bajrayana ritual. But in Sukhavati Bhuvan, it is mentioned that the gajur 'Usnissa Chudamani' which was offered by Amitav Buddha was tilted. In order to find out what is the reason behind it Shantikaracharya did the meditation of God Swayambhu. God Swayambhu suggested, “Guru Shantikar, you have ignored Harati Yakshini, who lives in this compound to serve God Swayambhu, saying that she is a non-vegetarian. In fact, she has been staying in this compound following the words of Lord Buddha and taking care of Swayambhu Bhagavan. That is the fact why gajur ‘Usnissa Chudamani’ is tilted. Once the desire of Harati is fulfilled, then the golden shining gajur will be in its right position. Shantikar, provide her with food and shelter, grant her what she desires and everything will be auspicious.”

After listening to the instructions of Lord Swayambhu Adi Buddha, Guru Shantikar Acharya fulfilled all the wishes of Harati Mata and asked her what responsibility she would like to look after. She replied, she will make the following commitments:

1. I will take care of the places three times a day where the Tathagata sits.

2. I will devote myself to the protection of Bihar from negative thoughts.
3. I will take care of children under the age of 12 years as I would take care of my own children.
4. By bowing down to Lord Swayambhu, I will take care of this Swayambhu region.
5. I will walk freely and visit places where Lord Buddha is honoured.

Guru Shantikar was very pleased with this and blessed her, accepting her commitment to do this service. Therefore, for the peace and happiness of the country and the people will offer the ritual called 'Chhya Hyake' to Harati Mata and their wishes are fulfilled.

There are 18 Swayambhu Puranas in Asha Safu Kuthim. Among them the oldest seems to be from N.S 701. The authors of these Puranas are still unknown. But the Swayambhu Purana which is the oldest one seems to be written by Sri Ramanandajiu in N.S 678 Ashad Krishna Panchami. That Purana appears to have been composed during the reign of King 'Narendra Malla/Jay Amar Malla (N.S 650-681). As per this Purana, Harati mata is as well worshipped in Tantric way (Shakya, 2034, p.526).

2.3.3 Haratimata mentioned in Samyuktavastu and its relationship with stupa

As mentioned in the Samyuktavastu text which is under the Vinayakpitaka written in the Chinese language, there is a description of Harati Mata, the description mentioned below is translated from an article by Peri.

When Lord Buddha was living in Venuvana Bihara, there was also a Yaksha living there named Sata. The Yaksha used to help King Bimbisara to maintain peace and security in Magadha. As time passes, the Sata married a Yakshini. At the same time the Yaksha named Panchal from Northern Gandhara also used to maintain peace and security there. Panchal also got married to Yakshini. Once the Yakshas of that place gather and express their happiness to each other, at this time Sata and Panchal meet and become friends. They used to share their happiness, sorrow, fruits, flowers etc. to each other. They want to maintain their friendship in such a way for long term. They were discussing among two how to maintain their friendship till the end, Sata decides

to give birth to a daughter and Panchal to give birth to a son and they promise to marry both of them.

After some time, a daughter was born in Sata's house and was named 'Abhirati'. Similarly, a son was born in Panchal's house and was named Panchika. As soon as they heard the news of the birth of a child, the Sata and Panchal congratulate each other. Again, after some time Sata's house was blessed with son and was named 'Satagiri'.

As time passes, Sata dies and Satagiri takes up the responsibility of taking care of his family. At the same time, Abhirati says to her brother that she wants to kidnap and eat all the children of Rajagriha. Brother Satagiri thought that he will continue his father's peace and security work and remove such thinking. And, he also fulfills his father promise and according to that Abhirati's marriage to Panchika.

After many years, Abhirati again talks about the wish of eating the children from Rajagriha to her husband. Panchika was against her so, he said don't talk about this topic to me. After sometimes Abhirati gives birth to 500 children. The younger son was named as Priyankara and he was the lovable child among all of Abhirati. Behaviour of these 500 children was cruel and rude so, Abhirati was also encourage to be cruel by her children. Panchika wants to stop Abhirati but she doesn't listen to her husband and she went to Rajagriha with her children. After that she kidnaps each and every childrens from village and eats them.

In this way, when the children started disappearing one by one, the people of Rajagriha were worried and they went to meet the King and talk about their situation. King asked the priests what could be the solution to this, then he said the Yaksha is angry and asked them to worship the Yaksha, play musical instrument and sacrifice animal. People followed all the method but still their problem weren't solved. After that, people dream that the yaksani named Abhirati kidnap and eats children in Rajagriha. Then all the people gather at same place and concluded that the one who kidnap and eats their children is not Abhirati she is named as 'Harati'.

After that, they realize that only the Tathagata Buddha can solve their problem, people started to pray Buddha who was living in Venuvan Bihar, pour out all their pain and beg him to save their children. Buddha smile gently and accept their please and order them to return home without worrying.

Then Lord Buddha goes to house of Harati when she was not at home, her other children didn't notice him and he hides Priyankara in his pindapatra. When Yakshini returns to her residence and does not see her beloved son Priyankara, he asks the other children; all of them reply that they do not know and have not seen him. Harati searches everywhere in the palace but does not find the child. She also searches on other places such as forests, mountains, lakes, temples, etc. She searches everywhere in the four directions, East Videha, Upergodhaniya, North Kuru, but she does not find him. With the strength of her Yakshini power she even searches in heaven, hell, Mount Sumeru, etc., but could not find him. When she tried to go to Venuvana Vihar where Lord Buddha lives, Bajrapani does not allow her to enter. She started to beg him in order to allow her to enter and meet Lord Buddha. Finally, Bajrapani allowed her to enter and Harati under goes to feet of Lord Buddha and begged him to find his beloved son Priyankar.

After listening to her Buddha replied, “you have 500 children among them you have lost one of them and you are full of sorrow and pain, what happens to those who have lost their one and only kid.” Harati replied, “I have lost my beloved son”. Again, she begged to find her son. Buddha said, “If you come under the disciple of Triratna and follow all the discipline then only, I will find your son.” Harati was ready to follow all the promises. She along with her other children follow the discipline of Triratna. The Tathagata commands to be ready to protect the children and also orders the monks to offer a portion of their food in the name of Harati and also commands the common people to call Harati and her children and feed them how much they can eat. Buddha commanded that Harati and her children can be fed at any time and if there is any food left, it can be fed to creatures of ten directions.

The monks expressed their desire to hear the past birth deeds of Harati Yakshini with Buddha. Lord Buddha accepted the wishes of the monks and said:

Harati was a wife of cowherd wife in her previous birth, she was pregnant. She used to sell milk and curd in this Rajgriha. One day while selling milk and curd 500 men asked her to dance and sing with them at the fair. She enjoyed the fair without realizing she was pregnant which results to miscarriage. After such unbearable pain, she rests under a tree. at that time, she saw every Buddha walking towards her and she bought 500 mangoes from the money she earned by selling milk and curd. She gave those mangoes to each Buddha and expresses her desire to be born in this Rajgriha and eat children in her next life. Every Buddha smile and disappears from that place. . As a result of this, Harati took birth in this Rajgriha in the form of Yakshini and started to eat children (Peri, 1917, pp.3-17).

2.3.4 Haratimata mentioned in Harati Sutra and its relationship with stupa

This Sutra in Chinese is known as “kawe cha mu jing”. This sutra seems to be from end of 3rd century and beginning of 4th century. According to this sutra the description of Harati is found like this.

When Buddha was in Ta Teau country, there was a lady in same country who was of criminal nature. She used to kidnap the children and eat them. People were unknown about who took their children and where were they. But, this activity of the lady was watched by the Sramana and monk Ananda. And they invited the villagers for the meeting. After returning from the meeting monk Ananda said everything to Buddha. Buddha said that he is also thinking about the same matter (Peri, 1917).

Buddha said to Ananda and other monk that she is the lady with an extra ordinary power. She is busy and also enjoying eating the children from this place. She has 1000 children. Among them 500 children are the King of demon from Heaven, who is troubling the gods and other 500 children are creating the trouble to those who are ruling the different places in earth. Gods are also not able to do anything to stop them. Ananda asks to Buddha than, “what can be done to stop this lady and her children?” Buddha replied to Sramana, “go to the place where the lady lives with her children and bring the children to the Bihar and hide them.” After getting the permission from Buddha, Sramana go the place where the lady lives. At that time, she was out to kidnap the children from villager. As result, he brings those children and hides them

in the Bihar. When the lady returns back to her home after kidnapping the people's children, she didn't see her own children around. So, she was afraid to kill the other children after this incident (Peri, 1979).

After this, she searches her children everywhere like village, jungle water sources area etc. but couldn't find her children. Continuously for 10 days she searches them everywhere. The lady was very upset. She removes her hair free, keeps crying and falling here and there she reaches to heaven, shouting loudly without eating anything and looks for her children but still she could not find them. Buddha sends Sramana to help her. When he saw the lady he asked her, "Why are you moving here and there in this condition?" She replied, "My children are missing so I am in this condition; help me to find my children". Sramana said that, "Only tathagat could help you to find them, go and meet him."

Hearing this she was very happy and went to meet tathagat at his place. She joins her hand and bows her head (bandana) after seeing tathagat. Buddha asked to this mother, "Why are you roaming here and there in this condition?" She replied, "My children are missing so I am in this condition." Buddha again asked her, "Where did you go leaving your children alone at home and they are missing now?" She was silent. She didn't speak a word because she knows that kidnapping other children is not good thing. Buddha again said, "Do you love your children?" She replied, "Whatever the condition might be I love them so much." Buddha said, "You love your children but you kidnap other's children, they also love their children. You might go to hell after killing and eating other's children."

Listening to this She was very afraid. Buddha asked again, "Do you want to get your children back?" She bows to Buddha and hold his leg and said, "Please show some compassion to me, please forgive me, I won't do such thing again, I will follow the rule what you said and sit." After that Buddha said about the panchsheel and also named her 1000 children and he said that, "your 500 children are the King of demon from Heaven, who is troubling the gods and other 500 children are creating the trouble to those who are ruling the different places in earth if it happens like this than you will not get anything except hate (Peri, 1979, p.16).

She gets the teaching from the Buddha and bow herself and thank him by saying you had shown me middle path way to find my son and wished to always sit in surrounding to Buddhist sites. God replies, “You can be in my Bihar but you should have to be ready for the protection of the people. I will name your children and they should also be ready to protect other peoples” (Peri, 1979, p.16).

2.3.5 Haratimata mentioned in Mahamaya Sutra and its relationship with stupa

According to the Chinese Language Mahamaya Sutra this kind of description is found. Mother of demon used to kill the other's children and eat them. Buddha hides her son inside her begging bowl. She was upset and starts to search her son but couldn't find him. Later on, she requested Buddha to help her to find her missing son. Tathagata logically asked her, “If you love your son than why you are eating other children, why are you troubling them? If you stop doing such thing from now onward you will get your son right now.” Hearing this she was very happy and holds the leg of Buddha joins her hand and bows her head (bandana), follows panchsheel and stop doing wrong activities .She also promises that she will treat other children like her own and love them (Peri, 1917, p.30).

CHAPTER THREE

TANGIBLE ASPECTS OF HARATI TEMPLE

The Bouddhanath stupa which is located in the north-east direction of Kathmandu seems to be a largest stupa in Nepal. The Chaitya is traditionally named as Khasti Chaitya. The temple of Haratimata is situated on the northern direction of the stupa. Newari people worship this temple as Chhwaskamuni Ajima while Tibetans worship as Palden Lho or Mami mata.

3.1 Outer Premises

The temple is built in typical Nepali architecture which is named as multi-roofed temple architecture or chhanyasayli temple. Some of them also called it as Pagoda architecture but it is completely different from Pagado architecture and is built in a typical Nepali architecture. The temple is built in a single plinth. In order to enter inside the temple there are two stairs. The following things are seen in outer premises.

3.1.1 Lion

Lions are seen on the side of main entrance (Figure 5). Lions or simha are short and long bodied ones having a dense mouth and long tails. They are very powerful and strong. They are gold colours throughout, but a little whitish in rear. They lift their head when they walk and run very swiftly like an arrow. Their nails are neither very long nor short. They are very ferocious when they are hungry and they run. They generally dwell inside the caves and they are sleepy. Lions are known as the kings of the jungle because of their power and strength. They have Kingship abilities in comparison to other animals.

In context to Hindu religion lion is known as vehicle of Goddess Parvati. Among the Buddhist follower's lion also plays significant role in Shakya Muni Buddha is termed as Shakya Singha for his contribution. There are innumerable Bodhisattava such as Singha Lokeshwara, Vairochana, Hari-Hari-Hari-Bahana Lokeshwor have lions as their vehicles.

In Hindu and Buddhist, lion has been regarded as the guardian of the direction. Therefore, in most of all Hindus and Buddhist temples, stupas, bihar, bahis and

chotrens have lions as guardian in the main entrances. These guardian lions placed on various main entrances has the power to divert all the evils, spirits, ghosts and other negative energy from entering the temples, stupas, bihars, bahis and palace and safeguard the area from the evil (Lama&Lama, 2012).

3.1.2 Prayer Wheel

Next to the lions there are the two prayer wheels which are made up of metals on the side of main entrance. (Figure 5)

The prayer wheels are also known as Mani wheels. The wheels are inscribed with mantras and auspicious symbols. “OM Mani Padme Hum” which means Hail the jewel in the lotus or we should be strong like a stone and have abilities to flourish like a lotus on dirt. It is the six-syllable mantra. It is also believed that who recites this mantra is saved from any kinds of danger and will be protected. One who turns one round of this prayer wheel, it means he recites millions of this mantra. There are different kinds of Buddhist Prayer wheel. They are as follows:

- Mani wheel (a hand prayer wheel)
- Water wheels (turned by flowing water)
- Fire wheel (turned by heat of a candle or electric light)
- Wind wheel (a type of prayer wheel is turned by wind)
- Stationary Prayer wheels Electric dharma wheels (powered by electric motors)

3.1.3 Doors

There is single entrance door facing northern direction in order to enter inside the main temple. Door is made up of different materials such as wood, silver and steel. Lattice door is beautifully carved with flowers, leaves and “T” design. On the lower portion of it two animals are on the either side which represent Tibetan calendar. (Figure 6) List of animals representing Tibetan calendar are:

- Ox

- Mouse
- Tiger
- Rabbit
- Dragon
- Snake
- Horse
- Sheep
- Monkey
- Bird
- Dog
- Boar

On the lower portion of right door boar and bird is there and on the left door horse and sheep are engraved.

For more safety, security and protection steel chain gate is also there. Behind the steel chain gate there is a silver door. This silver door is carved with eight auspicious signs (Ashtamangala). These eight auspicious signs are explained as:

1. Parasol

It is also known as chhatra which is the symbol of good luck. It signifies the goddess Ukhnikha who protect the human beings from the evils.

2. Dhwaja (Banner)

It is also named as Gyaltshe which signifies the victory.

3. Matshya

It is named as golden fishes, symbolizing beings rescued from the ocean of misery of earthly existence. It is also regarded as one of the auspicious signs among Ashtamangal.

4. Dharmachakra (wheel)

Dharmachakra is a symbol of absolute perfectness and completeness. It signifies the wheel of law which turns twelve times or three revolutions for each of the four noble truths. It represents eight spokes indicating the eight-fold path of salvation.

5. Purnakalash (vase)

Kalash is a long-necked vase where holy water contained. Buddhist faith this water purifies the kleshas of the human mind.

6. Sankha (Conch shell)

It is also known as Doong. It is especially given as a symbol to the gods as the sound vibrated through a shell penetrates far and wide.

7. Padma (lotus)

In the Buddhist tradition Padma has a descent meaning which signifies the absolute purity. It also symbolizes self-creation.

8. Shrivatsa

It is an endless knot which symbolizes the endless life circle and eternal love. It is also considered luck knot, life knot and love knot.

3.1.4 Tympanum (Toran)

Tympanum (Toran) is placed above the main entrance door of the temple which is semicircular in nature. (Figure 4) Tympanums are most made on wood, stone and some are lavishly gilded with brass. The tympanum of this temple is lavishly gilded with brass.

Usually at the center of tympanum there will be the small images of God and goddess which are placed at sanctum. At the centre of tympanum there is an image of female figurine holding a child on the top of Betal which depicts the Haratimata. On the two corners of tympanum there are the makkars which symbolize mount of holy goddess Ganga.

On the top of tympanum there is the Chhepu holding serpents with two hands. When Kathmandu was lake, there lived a creature which was so grotesque even its own mother could not bear to look at it. When Manjushree drew his sword in order to chop the hill of Chovar so that water can drain out all from valley and build this city, he heard a voice 'Halt'.

'Who speaks?' said Manjushree

'I am Chhepu.'

'I do not see you. What is the meaning of this?' asked Manjushree

'Why, do you wish to destroy my home?' replied Chhepu

‘I shall drain this lake and build a city here as the land is fertile so farmers will reap well. Merchants here will trade with the mountains and the plains. It will be a city worthy of gods.’ Said Manjushree

‘This lake is home to the Naga’ said Chhepu. ‘If you destroy their home, they will curse it so the soil will become infertile and those who dwell here will suffer disease.’

‘I must build the city’, said Manjushree. ‘Ask the Nagas to leave. I wish not to be at war with them.’

Chhepu spoke to the Nagas and many Nagas have agreed to leave and some wish to stay. When Manjushree chopped the hill and drained out the water most of nagas were drained with the water but the Chhepu hide inside the water and did not leave the water. Manjushree requested Chhepu to leave the water and Chhepu replied to Manjushree ok I will leave the place but do not try to see me when I leave the place. Manjushree closed the eyes but he had a wish to see how the Chhepu look like so he slightly opens his eye and see Chhepu but he was able to see Chhepu’s head only. Chhepu knew that Manjushree betrayed saw him when he was leaving the water than again, he hides inside the water.

‘Remember your oath’, Chhepu said.

Manjushree fell regret and said not to worry I will give you a special place in temple so that all the people visiting the temple can see your face and respect you and as a return protect the temple area. So, from that time frame image of Chhepu holding serpents are seen on the tympanum on the top of the main entrance of temple.

Also, on the top of Chhepu there are three layers of Chhatra. We can also see clouds, stem of plants with leaves, flame of fire decorating the tympanum (Anonymous, n.d.).

3.1.5 Window

There are two windows on the wall of temple just above the door which are made up of wood. These windows are false window which mean nonfunctional windows. (Figure 7) Both windows are with peacock design so we can also name it as peacock window. These peacock windows are influenced from peacock window of Dattatrya, Bhaktapur.

These peacock windows are in square frame, inside the frame circle design is there and on the lower portion of circle peacock is standing and dancing. The feather of dancing peacock is well scattered on the circular design. By the side of circle on the

corner of square different design of flowers with leaves are carved. The windows are seen very well carved.

3.1.6 Struts (Tudal)

Struts are long wooden support projecting upward and outward from the wall at angles supporting the roof of temples. They are projected at 40 to 45 degrees. Mainly struts are divided into two types:

- 1) Corner Struts
- 2) Normal struts

Corner struts are projected on the corner of the temple which will be thicker and longer in size. Especially griffion are carved on this strut. Normal struts are placed between the two corner struts. Basically, on these struts' leaves, clouds, image of God and goddess, social life are engraved. Sometimes on the lower portion of these struts erotic carving are also seen.

In this temple all the struts are in same shape, size and design. Griffion are carved in these struts. Griffion is the combinations of features of two to four different animals. It is the combination of features of lion, sheep, garuda and goat. In some struts we can also see the struts with the combination of features of lion and sheep, lion and garuda, lion and goat only. In the struts of this temple, it has the combination features of all these four animals. Head and claws are the features from lion, horn from goat, body from sheep and wings are features from garuda (Lama& Lama, 2012).

3.1.7 Roof

Most of the roofs of the temples are made up of tile and metal. The roof this temple is made up of metals. There is the inscription under the roof of the northern part of the temple, "during the tenure of Mr. Venerable Chhiniya Lama Ganesh Bajra, the work of this ceiling was completed." It appears that it is written as "Roz 3 Subham" on the third of Falgun 2050. On the right side of the roof of the temple "श्री ५ महाराजा धिराज विरेन्द्र वीर विक्रम शाह देव कि जय" are inscribed whereas on left side "श्री ५ बडा महारानी ऐश्वर्या राज्य लक्ष्मी माता शाह कि जय जय जय" are inscribed.

On the top side of the roof there are two mirga (Antelope) and chakra at the center. From the Vedic period there is a faith that the antelope is considered as a powerful animal and its skin is very much important for the ritual performance. When the Buddha gave his first teaching to the disciple there were two antelope listening to him continuously and concentrate manner. Chakra is a symbol of absolute completeness. In Buddhism, it symbolizes the wheel of the law which turns twelve times or three revolutions for each of the four noble truths. It represents eight-fold path of salvation (Lama& Lama, 2012).

Paata of metal is hanged from the top of the roof which symbolizes the path for God in order to travel from heaven to temple and temple to heaven. Also, for decorative purpose it is placed on the top of the roof. Full vessel (Purna Kalash) which symbolize treasury of all spiritual wealth and it holds amrita the water elixir immortality. Inscription is seen above the Purna Kalash. On the top of this inscription flower is engraved. Under the roof different lights are kept in order to light during the evening time. On the lower portion of the roof three different colours clothes are hanged which are blue, red and yellow in colour.

On the top of the roof there are three different pinnacles. Besides pinnacles there seems like double thunder bolt (double vajra) which is in cross shape on the top of the roof but it is not on the top of the roof of the temple. Actually, there is a pole behind the temple and it is on the top of that pole. It is also named as Vishwavajra and Dorjey-gyadam which represent omnipresence. Buddhists believe it as an indestructible and the wheel of good law. According to Tantra doctrine it is an emptiness of void which cannot be cut or destroyed but which destroy all evils. The present architecture of this temple was built in the year 2026 B.S. by collecting donation from donors (Shakya, n.d.)

3.2 Inner Premises

There are four images inside the main temple. It appears that three images have been replaced inside the drawers and the main image has been placed at sanctum. There is small temple architecture at sanctum where main image has been placed. The main image is guarded by mystic lion on the two sides. There is a brass flower vessel where

beautiful fresh flower is kept. The flag of Nepal which is made from Brass are kept on the two sides.

In front of the image seven offering bowls are kept. These seven bowls represent seven limbs of the human body. Seven limbs stand for seven organs. While placing these bowls it should not touch each other, if touched it augurs mentally dull and at the time of pouring water into the bowl people should not speak to keep aloof from defilement. If the water overflows the rim top, it is believed to result in ethical detriment and too low level of water augurs a decline in prosperity.

The other significance of these seven bowls respectively that first one represents drinking and rinsing mouth, second washing the feet, third fresh flower representing the custom of presenting a holy guest with a flower garland and female guest with flowers for her adornment. The fourth bowl of incense, the fifth bowl of lamp represent the illumination of wisdom, the sixth bowl contains rose water for refreshing the face and breast and the seventh bowl contains delicious food for the honored guests. These are known in Tibetan language as Tshoi-bhe-zedun Chhoyon, Syabsel, Metog, Dugpo, Marmey, Dichhyap, Syalsey and Rolmo (Lama&Lama, 2012).

Sukunda is also seen in front of the image. Sukunda is widely used in cultural ceremony. It looks alike Kalash, which contains oil for lighting lamp. It symbolizes the auspicious occasion to be welcomed.

Single female figurine is seen in the niches of sanctum. (Figure 8) On the top of her head, she is crowned with huge crown. She has round face, big scary eyes with her third eyes on forehead. She has worn big round snake ear rings, thick bold necklace, well decorated armlets and bracelets. With her right hand she is holding an intestine of child who is in her lap and sucking from mouth where as her left hand is straight. On her waist she has used thick and beautiful belt. She is standing on the top of Betal on Alid Asan. Behind her right hand a child in screaming form is seen. With her aggressive face, intestine on right hand and screaming child we can say, this image is in wrathful form. (N. Pokharel, Interview, June02, 2024).

This image looks a little different from other Harati image. Looking at Ajima's image under this breath, it seems that the image was made with the concept of breath Ajima. Since the Newar community is cremated from birth to death in Chhwaskamuni, there is a feeling that the image of this mother is holding the baby's navel to protect the children in the form Ajima (D.Lama, Interview, February 24, 2024).

Normally, the body of image will be covered with a piece of cloths.

Just above the image, we can see toran there. On the bottom side of toran, there are makar and purna kalash carved. On the middle part, female image can be seen whereas on the above part Garuda holding the snake is seen. On the top chhatra (umbrella) is there.

The roof is made from metal and a paata is also hanged there, where flower is carved and an image of female can be seen. There are three pinnacles on the top. We can also see bells hanging on the side of image. The ceiling is well decorated with metal which has blooming flowers and leaves carved on it. At the center of the ceiling a square piece of colorful clothes (chaddua) is placed.

As per the articles “Khasti Chaitya wo Chawskwamuni matiya mahima” written by Khemraj Shakya he mentioned that for three months in the year Newari merchant from Patan used to visit Boudhnath stupa and do the business and go back. Boudhanath stupa used to be religious and cultural faith sites for them. In the same way, a guthi and gosthi was arranged. It seems that this guthi or gosthi is celebrated every year on Shi Punhi. Later every year from this guthi and gosthi, silver was collected and given to jima. Also, the jatra related to Ajima who is the protector of Boudhnath stup and care taker of the stupa is held every year and they take feast which has been practiced from N.S.1010 mentioned in one of the manuscripts. In present days they have a special jatra related to Ajima which is known as Mamlajatra and usually falls on the month of January or February.

CHAPTER FOUR

JATRAS PERFORMED ASSOCIATED WITH HARATI

Jatras is a Nepali term for “fair and festivals”. Nepal is rich in feast and festivals. As per the number of days in the year number of feast and festivals are celebrated in Nepal. Jatras are intangible culture of Nepal. Intangible culture are traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts (UNESCO). Some of the examples of jatras or fair and festivals which are celebrated within Nepal are: Biska Jatra, Buddha Purnima, Rato Machindranath Jatra, Ropai Jatra, Gai Jatra, Indra Jatra, Seto Machindranath Jatra, Bhoto Jatra, Lhosar, Udhulai-Ubhuali, Kartik nach, Navadurga nach etc.

Fair and festivals which are celebrated in courtyard of Boudhanath stupa are: Buddha Purnima, Ropai Jatra, Gai Jatra, Lhosar, Mamla Jatra, Temal Jatra, Chechyu Puja

4.1 Haratimata worshipped in different forms

Different ethnic group worship Sitala Haratimata in different forms. Some of them are listed below:

4.1.1 Mam Thakurani

Local Tamang people living around Boudhanath stupa worshipped Sitala Haratimata in the form of Mam Thakurani. They also worshipped her as their family deities. Whenever they have special rituals in their houses they first come and worship her. Especially on full moon, new moon day, Panchami and Asthami they will come to worship her (Lama, 2078, p.128).

4.1.2 Mamo Pukasiddhi

Followers of Buddhism worshipped her in the name of Mamo Pukasiddhi. They worshipped her as the care taker and the one who fulfill their wishes (Lama, 2078, p.128).

4.1.3 Ajima

In Hinduism she is well worshipped as Ajima. She is worshipped as the goddess of power and the one who fulfill our wishes. She is worshipped for good opportunities in life, good education and for other personal wishes (Lama, 2078, p.129).

4.1.4 Chhwaskamuni

In Newar community she is worshiped in the form of Chhwaskamuni. The Chhwakamuni term came from typical newari term “Chhwasaa” which mean care taker and protector. These people also believe Chhwaskamuni, Haratimata and Ajima are three sisters. These three sisters are from Ajima of Ason, Ajima of Boudha and Ajima of Swayambhu. They also believe that one who worships Chhwaskamuni they won't suffer and die from hunger. In each and every Bihar they make a special place for Ajima. She is given first priority by Newar people (Lama, 2078, p.128).

4.2 Guthi

Guthi is also named as Gosthi. Gosthi is a group of people who looks after the religion, cultural aspects of the society or a certain area. The group of people working together to save the culture, tradition and do social activities are simply known as Guthi. The funds for this Gosthi were arranged by the donation of land or money by King or local people. If someone donates the land and built some temples, stupas, water conduct, statues, resting houses or places than the local people will jointly work together to preserve such things. During the Lichchhavi Period Gosthi were formed to arrange the water sources, clean temple premises, arrange the drainage, pati, pauwa, satta and so on. In present days guthi formed as a non profit organizations which can manage the religious, cultural and historical aspects of the society. In both Hindu's temple and Buddhist's stupa there are some lands which are named after such religious sites. Especially in Newar ethnic group they organize such guthi in order to conserve and preserve their tradition and culture (Dangol, 2010).

In context of Boudhanath stupa there are two guthi which seems to be very active these days.

- 1) Boudha Tamang Kalyan Guthi

This guthi was found in 2034B.S. which is situated at Baudha,6. There are around 286 members in this organisation. This organization helps to preserve and conserve the culture and traditions of Tamang ethnic groups. It helps to uplift the living standard of Tamang people by providing different trainings so that they can be self dependent. It helps to encourage the students from tamang community by motivating them and providing scholarship for them. This organization interacts with nationals and international organization and promotes their culture and traditions through out the world. It conducts different programs related to their culture and traditions. This organization actively takes part in the different feast and festivals which are held in Boudhnath premises.

2) Melamchi Ghyang Guthi

Melamchi Ghyang Guthi is one of the oldest guthi in Boudhanath. It has been almost more than 135 years of founding this guthi which is situated inside the Boudhanath stupa premises just opposite of temple of Sitala. This organization has actively working on all the rituals which are carried out in Boudhnath stupa as well as in the temple of Sitala. It also helps to preserve and conserve the historical and cultural importance of Boudhanath stupa and Sitala Temple. It actively collaborates with Boudhanath area committee trust and work for the restoration, cleaning and maintaining the stupa premises. It organizes all the jatras, rituals which are held in Boudhanath stupa and temple of Sitala mata.

4.3 Daily rituals

The temple is taken care and looked after by Ghang guthi. Most of the rituals are carried out by the help of this Guthi. Every day early morning the door of the temple is opened at 4am. Once they open the door of the temple, they clean the images and the temple premises. Then they make all the ingredients ready which are required for worshipping. Water, flowers, fruits, rice, butter lamp and incenses are required for daily rituals. Only on the special occasions Nepali liquor is compulsory. Before 4 years the Head of the Ghang guthi used to perform these daily rituals but these days senior Lama of this guthi performs these daily rituals in a rotation wise.

At first, they worship God Mahakala. Mahakala is wrathful and fierce deities in Buddhism. He is regarded as protector of “Dharma” or “Dharmapala”. Mahakala also appears as a protector deity. He is also sometimes used as a meditational deity “yidam” in tantric Buddhist yoga. As Mahakala is said to be protector deity, he is well worshipped at beginning and then only they worship the Harati. They also offer water in seven different bowls in front of Haratimata (H.Lama, Interview, May14, 2024).

Once they finished the daily rituals then only other visitors are allowed to enter inside the temple, pray and worship the Haratimata. The door of the temple will be closed from 11am till 2pm. After 2pm visitors are allowed to enter inside the temple till 7pm. Before they close the door of the temple, they remove all the water offered in the seven bowls and keep them upside down and light the butter lamp (H.Lama, Interview, May14, 2024).

4.4 Special rituals

Every year there will be also more special rituals performed in this temple. (Figure 18) Special rituals or pujas are performed with the help of Ghang Guthi, Shree Boudha Tamang Kalyan Guthi, Shree Tinchuli Tamang Bhaju Guthi and others Guthi, Gosthi and Buddha’s Sangha.

While performing special rituals, Lama also plays a several musical instruments. Some of them are described as below:

1) Ra-Dung or Dung Chhen

A long-shaped blowing designed instrument which is around five to feet long. It gives loud and coarse sound. In Tibetan it is also named as “Radoong”.

2) Nga

It is a kind of drum like structure. There are two kinds of Nga. They are:

Lag Nag

This is small hand drum which are portable in nature. It has a long decorated wooden handle tipped with a Vajra. The lag nag is also decorated with lotus petals. It is played with the help of stick. The drum stick is sickle shaped covered with cloth pad on the tip.

Nga Chhen

The big drum which is fixed in a frame with double sided drum is known as Nga Chhen. It is more than three feet in diameter hung in the wooden frame. The stiker is straight shaped covered with cloth pad on the tip.

3) Gyaling

It is like western trumpets but it tip has bell shaped. Its body is made up of hardwood such as teak or rosewood. The bore rounded by several ring like metal on which precious stone is patched. It is blown continuously without breaking sound intermittently.

4) Kangdoong

It is like Kangling like instrument used for worshipping of peaceful deities. It is made of copper and wooden decorated highly with gilded.

5) Sil Nyan

Sil Nyan is a cymbal like instrument having aloes central boss played vertically and used in the rites of peaceful deities.

6) Rolma

Rolmo is a bit large high domed cymbal used in the rites of wrathful deities. It is also used in the lack of Sil Nyan. Central issued cloth handles is used clashing, rolling, rotating and muting techniques. Rolmo and drum are played together in the same manner to accompany vocal chanting in the end of the verse recitation.

7) Conch Shell

The white conch shell whose humming sound proclaims the glory during the rituals.

4.4.1 Subhakarya Puja

People living around Boudhanath stupa and following Buddhist religion, they will perform different rituals from their birth to their death. Especially during their life time different events happen which they celebrate as happiness. They visit the

Boudhanath stupa do Kora. Kora is performed by the practitioner making a circumambulation around a sacred site. Newly married bride and groom come to Boudhanath stupa do Kora and also worship Haratimata for long, happy, peace and prosperity life together. They also offer a couple of pigeon to Haratimata and fly on that area which represent peace in their life.

If new child born in a family after a long time, parents also come to Boudhanath stupa do kora as well as worship Haratimata for good and long health of the child. They also light the oil lamp in the name of their child.

If couples are blessed with baby boy after more numbers of baby girls, then they also visit Boudhanath stupa and worship Haratimata for good and healthy life of the child. For the sons Buddhist people also have a special ritual where they shave their hair for the first time which is named as Chhewor ceremony. Whenever parents performed these rituals to their son, they also visit Boudhanath stupa and bring special offering for Haratimata.

On special offering people brings red vermilion, yellow powder, flowers, fruits, clothes, water, Nepali liquor, pigeons, butter lamps and incenses. Also, people bring special puja if they have special vow and once their special vow are fulfilled. Lama helps to perform the special rituals inside the temple which are brought by general people on different occasions (H.Lama, Interview, May14, 2024).

4.4.2 Forgiveness rituals

Whenever there is new ceremony or construction in each and every temple, they will perform forgiveness rituals on those temples. In every society this worship is done in a special way. Forgiveness rituals are also very important in Haratimata temple. The practice of apologizing has been going on for a long time in order to reduce the possible damage caused by small mistakes that happen especially at different times. These forgiveness rituals are performed by Guthiyars. They also perform these forgiveness rituals before any reconstruction and construction of the temple and after completion (H.Lama, Interview, May14, 2024).

4.5 Temal Jatra

This Jatra is celebrated by Tamang ethnic group. Tamang are Tibeto-Burman ethnic group of Nepal. When we look to history, Tamang people are originated from Tibet. In the Tibetan language the word “Ta” means horse and “Mang” means rider and traders. Hence, their original way of evolved from horses and trade. These Tamang people are living on hills outside the Kathmandu valley to the Southern slopes of Langtang, Ganesh, Jugal Himal and Rolwaling since prehistoric periods. They are also called as Bhote, Lama, Murmi, Sain. The Tibetan called them Rongpa (Tamang, 2003).

Tamang people who have migrated from Tibet have their own distinct culture, tradition, religion and language. Among the different festivals celebrated by these Tamang people, Temal Jatra is one of their main festivals which they have been celebrating from ancient period of time. This Jatra is named as Temal Jatra because this jatra is well celebrated by Tamang people who are residing in Temal area since ancient time. Jhigu river of Kavrepalenchowk, Sunkoshi, Roshi rivers’ mid hills and Beshi are origin place of Tamang, Temal is considered a special place. In order to celebrate Temal Jatra Tamang people from India, Bhutan, and Burma visit this site (Tamang, 2003).

There is no solid evidences and scientific research on the origin of this Temal Jatra. However, based on people belief and popular legend, as per Bamsawali when Kathmandu valley was lake, Bipaswi Buddha who came from city named Bandhumati took abode on a mountain west of Nagdaha from the hill of Nagarjung. He sowed a lotus seed for goddess Ghujeshwori in Daha on the full moon in the month of Chaitra. As per Buddhist scriptures “Akshat Bhuvan”, later the seed was bloom as a lotus flower on the full moon day of Ashwin sukla. After that there is also popular belief that various Buddhist deities and followers visited this place (Tamang, 2003).

From this it is clarify that the origin of this jatra is connected with Swayambhu stupa and the construction or formation of this stupa. On the other hands, since the Temal jatra starts from Boudhanath stupa, it is assumed that its beginning is connected with the background construction of the Boudhanath stupa.

In order to participate in Temal Jatra, Tamang people come a day before the full moon day of Chaitra on Boudhanath stupa (Figure 14 & 15). On that day they start to do kora on Boudhanath stupa and Haratimata temple from early morning. From evening time, they start to light the butter lamps in the remembrance for deceased. If people are travelling from far distances they travel in group with Lamas. They also perform traditional dances and song Phapare geet. Those people living nearby travel with their family members (Dangel, 2078, p.121).

The responsibilities in order to light memory lamps for deceased are given to son in law during this festival. In case there is no son in law in the family members, they will be lighting the lamps by their own. If they are lighting such memory lamps for the first time in the name of deceased, they mixed the astu with butter and raw cotton and make the memory lamps ready. They walk around the Boudhanath stupa, rotated the prayer wheels, light those lamps at first in the temple of Haratimata and also walk on the third plinth of stupa. They go clockwise direction and lights those lamps where Buddhist deities are placed on the 108 niches. After this, with the help of Lamas they pray for the salvation of the departed soul. It is believed that by doing these, the soul will rest in peace in heaven (Dangel, 2078, p.121).

After the religious rituals and prayers are over, the tamangs who come from near return to their homes, while the tamangs who come from distance they spend their night playing cello, playing damphu, dancing and singing in the courtyard of Boudhanath stupa. The next day on full moon of Chaitra, early in the morning they take a holy bath in Baisdhara of Balaju and walk to get blessing from Swayambhu stupa. They also light the memory lamps over there as well. With the help of Lamas, they also perform some rituals there and return home. Those who cannot participate in jatra, they visit to nearby monasteries and perform the rituals.

During earlier time when ever, tamang people used to participate in Temal jatra they used to spend half of their monthly income. They used to wear all their ornaments. Especially, female used to wear big gold ornaments. Before the development of road transportation, people used to light pine sticks, dance and sing all the way while coming and going back.

Temal jatra which is celebrated for two days, a day before full moon of Chaitra and on full moon day for the salvation of deceased. It is one of the main jatra in Tamang ethnic group which is related with Haratimata and Boudhanath stupa (Dangel, 2078, p.122)

4.6 Mamla Jatra

Mamla jatra is one of the traditional Buddhist festivals with religious and cultural significance celebrated in courtyard of Boudhanath stupa. This jatra is celebrated on the day of Magh Shukla Purnima every year but there are no authentic and official documents available regarding when and who started this jatra. So, the history of this jatra can be described on the basis of reinforced folklore, legend and folk tales (Lama, 2078, p.127).

There is an opinion that this jatra is started to celebrate after Guru Padmasambhava had come to Nepal and kept Mamopukasiddhi (Ajima) under his control. There is another opinion that Newars entered Boudhanath stupa for trade around 1010 N.S. and from that they started the jatra of Chwaskamuni around Boudhanath stupa. According to a legend, in an ancient time a priest of temple of Ajima was named "Falda". During that time Ajima was troubling the people and giving lots of pain, Falda got angry and threw the image of Ajima into the Gyoilisang pond. Ajima tells the priest in his dream not to trouble and cause pain to others and keep her on her old position. As per the request, the priest also installed the image of Ajima with the help of Lama, rituals in the same place. Some have opinion from that time celebration of Mamla Jatra started.

There is another type of opinion that the custom of celebrating Mamla jatra started from the story of origin of Ajima (Mam). According to a legend many era ago, during the time of Guru Ngima Hoiser, there used to be a demon named Rutha. That demon used to kill people, eat their fresh blood and flesh. People used to suffer a lot from him, his sins and atrocities were increasing day by day but no one could do anything to him. Therefore, in order to get rid of the sins and atrocities of the demon, Guru Rinpoche came in the form of Ngima Hoiser and killed the demon. The monster's body fell in different places. Some fell in Sri Lanka, some in India, some in Nepal and

some in Tibet. Eight Mamo (Ajima), eight graves were created where the body of demon fell. The right hand of demon fell in Jhyrung Khasyor, Nepal and Lundup Chyegpe Dhurthoi was born and from the blood and flesh Mamopukasiddhi was originated. Mamopukasiddhi was very angry, furious and used to harm general public. Later, Guru Padmasambhava come to Lundup Chyegpe Dhurthoi and did sadhana and subjugated Mam through Tantra Shakti. Guru Padhmasambhav made Mam a protector of the Buddhist area by promising her not to suffer any more. After that, Mam protected the Buddhist area and stopped troubling to human beings. Later, it is said that the Mamla jatra started for the remembrance of Mam and for the wish of peace (Lama, 2078, p.131).

From the earlier time, this jatra is organized by Ghyang Guthi. Mamla jatra is celebrated at night time. During the festivals Chiniya Lama, Lama Guru, Guthi, Gosthi, organization and huge number of pilgrims will be participating. From the early morning they will start making the chariot ready by decorating it well. Also surrounding and Budhanath courtyard will be well decorated with flowers and prayer flags. During this day Guthi from Tamang as well as Newar will be organizing and celebrating feast. As a feast there will be beaten rice, meat, varieties of curry, pickles, local liquor, and rice beer are served. Before pulling the chariot, they will have these feasts. At 8:00 or 8:30 they will start the main ceremony. With the help of Lama Guru, they cover the images of Harati and perform the rituals for peace and forgiveness. After that they place the image inside the well decorated chariot. After that Buddhist musical instruments, Newari Dhimyabaja and modern musical instruments are played taken to the town. At first, they take the chariot around the Boudhanath stupa and then only taken out of the stupa. While pulling the chariot, the members of Guthi worship Mam in front of their houses. They offer mam with red vermilion, incenses, butter lamp, fruits, and money. All the people shout by saying “Mamlajatra laya laya” and participate in the jatra. Huge number of people participates in the jatra and takes the chariot round to stupa and out of stupa (Figure 16 & 17), till Peepal bot to eastern side and till Tushal chowk on the western side. Youth dance with the flow of the music. From Tushal chowk they bring the chariot back to Boudhanath stupa and make one round to stupa and keep the image of Ajima back to her place and the image will be uncovered. They separate the part of decorative chariot and place it back. And the

jatra is completed with full of rituals. After completing the jatra, the main guru of temple distributes parsad for the participants (Lama, 2078, p.133).

CHAPTER FIVE

RELATIONSHIP OF HARATI WITH BOUDHANATH STUPA

5.1 Harati mata as Ajima

In Nepal Mandal Harati mata is also seems to be form of Ajima. If we divide the word Ajima, “Aji” means grandmother and “ma” means mother. So, Ajima means supreme, mother of earth. Asthamatrika of Kathmandu is also known as Ajima. In this area, there are shaktipitha so they are worshipped in Trantric way. Newar community people also called Haratimata as Ajima. When Shantikaracharya built Swayambhu, he built temple for Harati mata too. Harati Ajima of Swayambhu is eldest among different Ajima. Different Ajima surroundings Kathmandu are: Fasikwo Aajima, Na Ajima, Maipi Ajima, Luti Ajima, Lumadi Ajima, Fiwa Ajima, Kang Ajima, Chandralakhu Ajima, Porpa Ajima, Nahayaktala Ajima, Raktakali Ajima, Asambhulu Ajima, Nityamaru Ajima, Jwalamai Ajima and so on. In these temples of Aajima there will be regular puja, special puja and also worship in a tantric way.

Mainly in Buddhism, Ajima is known as mother of protector of child. Now it seems that the name of Astamatrika have named in the way similar to the Hindu goddess. In Nepal, maternal mothers are called as Ajima. The names are like this: Fasikwo Ajima as Brahmayani located at Kamladi behind Tindhara Pathshala, Na Ajima as Vaishnavi at Pachali, Maipi Ajima as Maheshwori at Maipi, Luti Ajima as Indrayani nearby Dhalku, Lumadi Ajima as Kaumari at Bhadrakali, Fiwa Ajima as Barahi at Maitighar, Kang Ajima as Chamunda at Jorpati, Chandralakhu Ajima as Mahalaxmi at Narayanhiti. Among the Asthamatrikas, Hindu consider Maheshwori as anger, Vaishnavi as greed, Kaumari as love, Brahmayani as madh, Indrayani as irshya, Chamunda as brashtatha, Barahi as matshrya and Mahalaxmi as kaam. Whenever local people have special rituals in their houses, they will be visiting temple of Ajima nearby early mornings with offerings to her and worship her. Also, in Newar community they will be separating food for Ajima of Swayambhu during each and every ritual (A.K.Buddhacharya, Interview, May10, 2024).

5.2 Harati mata as Sitala mata in Hindu Religion

In Hindu religious text book Sitala mata has been mention as mother who cures disease small pox. Origin and way of worshipping of Sitala mata is mentioned in Skindapuram. Due to her people suffer from disease small pox and also, she has the power to cure this disease. As per the mythology Sitala mata first appeared in yagya performed by Brahma. She was blessed she will be worshipped until and unless she carried lentils of udhda (a kind of black lentils). Sitala mata was also appeared from the sweat of Lord Shiva. One day she went to heaven to get blessings from other gods and goddess. On the way, her udhda lentils were changed into the germs so, wherever she travelled the area was full of germs and diseases.

To show sympathy the god and goddess begged mother to find a place to live in heaven. They met King Birat on the Earth who was the great devotees of Lord Shiva. He agreed to worship Sitala mata and give her a place in his Kingdom. Sitala mata was determined to gain dominance in the kingdom. But the king was not ready to give up the worship of Lord Shiva. After that she issued different types of small pox in the state. This disease spread far and wide where thousands of people died. The King and other members of the Kingdom also suffered from the disease. Finally, the King conceded his defeat. After that Sitala mata healed the people of Kingdom. In today's context Sitala mata is worshipped for speedy recovery from various disease and good health for the children (Bajracharya, 2066).

In India during the month of Chaitra they have a special day to worship Sitala mata. After the eighth day of full moon day, they worship Sitala mata. In Hiriyana, Panjab, Rajsthan, Himchal Pradesh, Uttharkhand, Uttar Pradesh and Bihar there are temples related to Sitala mata. Images of Harati are kept surrounding Maheshwor, Skinda and other powerful deities. The image of Sitala mata should be shown on the top of horse or donkey, holding small broom on her right hand and holding vessel of lentils on her left hand. Some images are shown on calm expression and some of them are shown on aggressive expression (Bajracharya, 2066).

Hindu people called Harati as Sitala mata too. Both Sitala and Harati are known as mother god who cures small pox and protect the health of children. For the same

images Buddhist people worship as Harati mata whereas Hindu people worship as Sitala mata. Both religions have same faith and belief on her. In Buddhist religion Harati mata is said to be the god during the time of Buddha. Before she was the destroyer of children and later changed herself to the protector of them. Image of Harati mata are shown surrounded by children. The images of Harati mata are found from first century (Bajracharya, 2066).

In Hinduism, Sitala mata is represented as the goddess of small pox and protector of children. In India, Sitala mata is said as aggressive god and the god of fever. People believe that whenever the god of village gets angry, people get sick and once they worship Sitala mata they are cured from the fever and disease. The emergence of Sitala seems to be developed from Bengal in India. In south of Bengal Sitala is worshipped by Sanwara. Sanwara is a marginalized scheduled tribe distributed in north Bengal and south-west Bengal. As per the literal evidence of Karyakpada of 10th- 11th century, it seems that the Sanwara have been living in the hilly area bordering Bengal- Bihar since 10th century. Sitala is considered as the main deity of Sanwara. She is the god to control epidemic diseases like cholera and small pox. Some tribal shrines eventually changed to temples dedicated to her. She is also worshipped as village deity. It is found that the Sanwaras are worshipping Sitala for getting rid of diseases, welfare and good health of children. Especially in Bengal the culture of worshipping Sitala is highly developed. Sitala means the goddess presiding over or inflicting small pox (Banerjee, n.d.).

5.3 Sitala and Small pox

Sitala Mata is considered as the goddess of coolness (Sitalata). During the summer most of the people suffer from small pox (*biphar*) diseases. If they suffer from small pox they used to soak neem leaves in water and used to apply as a form of bandage. As Sitala mata was goddess of coolness the tradition of worshipping her by general people increased whenever they used to suffer from the small pox disease. They also used to believe that she can cure fever and other illness as well.

In the late 1847B.S, small pox broke out in the Kathmandu Valley. General information is known about the disaster, at the time the cities of the valley were still trying to recover from Prithvi Narayan Shah's invasion three decades earlier.

The parents faced heartbreaking hardships. They carried one child on their back, one child in their arms and dragged the third child away. After a week, the families reach Tamakoshi, a child dies there. After not being able to say goodbye properly, the distraught parents threw the body into the river.

One of the legacies of these distant events, the song 'Sitlamaju Mye' has been used as a symbol of the tragic eviction of the ill-treatment and suffering the people suffered after the valley was captured of the by the Shah regime in 1827 B.S. In that song, the suffering of the common people due to the king has been presented in a very poignant manner. Some of the lyrics of the song are as follows:

कई बीम्ह कछला माजु लख जाय कीम्ह सितला माजु
मनकीम्ह बला माजुसाके फोने ॥
थ्व हे मचा रहे जूसा जोलिजोल बखुन बोके
मागु ओमागु द्वाफी स्वान छाय ॥ (Kasa, 1069, p.75)

Meaning:

I call upon the Kachala mata who gives small pox, the Sitala mata who fills it with water, and the Bachala mata who heals. If this child remains, I will fly pigeons and offer dhaffo golden and silver flowers.

In 1856 B.S, King Rana Bahadur's favorite wife, Kantiwati, succumbed to small pox, which ignited a series of events that gave a new shape to the politics of Nepal. Seeing his wife seriously ill, Rana Bahadur devoted himself to prayer for her, and even abdicated the throne in favor of his two years old son, Girvan. His efforts were unsuccessful, Kantiwati died. Rana Bahadur ordered to remove children suffering from small pox out of the valley, as far as Tamakosi in the east and Marsyangdi in the west. Because of the demographics of the valley, lots of the children were suffering from small pox. Due to distraught and angry Rana Bahadur seems to have destroyed the temple of Harati Mata at Swayambhu (Reddy, 2018).

5.3.1 Small pox in context of the world

Small pox has existed in the world since before Christ. It seems that the World Health Organization has started a program to eliminate smallpox with a 10-year plan since 1967 A.D. In the year 1796 A.D, Edward Jenner discovered the cowpox disease in animals and invented a vaccine against it to prevent it from being transmitted from one animal to another. During this time, small pox also spread rapidly. It seems that small pox has created havoc in Europe, including Russia, America and so on (Reddy, 2018).

Although the disease has decreased significantly after the distribution of vaccines against this disease in developed nation, it seems that developing countries were still at risk. In 1958 A.D, after World Health Organization passed the proposal of the Soviet Union to eradicate smallpox, they launched a program to eradicate this disease. In 1965A.D, the Soviet Union seems to have released 2.5 million dollars for this program.

In 1967A.D, a worldwide ten years program was launched to eradicate small pox from the world, and in 1978A.D, it was believed that smallpox was eradicated from the world (Reddy, 2018).

5.3.2 Small pox in context of Nepal

Small pox has caused havoc in many parts of the world. From Britain to Russia, from France to India, this disease seems to have affected different people. In terms of Newari language small pox is known as “Taha Kai”. Taha means big, Kai means pox that is why big pox is also called as smallpox. Small pox or big pox or biphar first appears on the face and if not treated, it spreads and covers the whole body. Along with small pox, symptoms such as fever, numbness in limbs, body weakness appear. Within a week of coming of poxes, the blisters will be filled and become bigger. It seems that it takes at least a month to recover from the disease and even after the disease is cured, pox spots remain on the face. Even in Nepal during the time of Rana Bahadur Shah, the small pox disease took a terrible form and after his beloved wife Kantiwati and his son Girwanyuddha were suffered by small pox, they were made to pray in the temples of various gods and goddesses (Reddy, 2018). After their death, it is mentioned that Rana Bahadur Shah destroyed other temples including the Harati

Mata temple in Swayambhu. It is mentioned that later the idol of the Mata was re-established after forgiveness rituals. It is mentioned that smallpox disease appeared in Nepal till 2031 B.S, Chaitra 24, and it is mentioned that on 2034 B.S, Baishak 1, the government of Nepal officially declared that smallpox disease was completely eradicated (Reddy, 2018).

CHAPTER SIX

SUMMARY, FINDINGS AND CONCLUSION

6.1 Summary

During the time of the Buddha, Yaksini Harati along with her 500 children used to live in a Rajagriha. It was very difficult for her in order to feed all her 500 children. So, she used to kidnap the children of normal people in order to feed her own children. People were in sorrow and unknown where their children were. People came to the king with the sad news of missing their children. They pour out all their sorrows, they cry and say who took the children in front of King Bimbisara.

As soon as the king hears this, he considers their suffering as his own. The king assures the people not to worry and that he will help them as much as he can. After this, the king gathers all the materials in order to perform the puja and proceeds with fasting for the expulsion of an evil spirit. After the worship, the king was informed that the Yaksini named Harati, the national deity who was protecting the country, had abducted the children of the people. King Bimbisara along with his cabinet went to Lord Buddha and pour out his sorrow of missing the children.

Lord Buddha listened to them, he ordered everyone to return home saying not to worry. Then Buddha goes to the place of Harati Yakshini. When Yakshini is not around, he brings “Priyankar” who is the youngest and beloved son of her with him without letting anyone know about it. When Yakshini returns home, she doesn't see his beloved son. She searches everywhere but cannot find his son Priyankar. At last, she reaches in front of Lord Buddha and pleads him in order to find Priyankar.

Lord Buddha smiled and replied, “You have 500 children if one is missing then no need to be worried.” Harati Yakshini said, “even if I have 500 children, I can't bear the pain of losing my beloved son.” Again Lord Buddha smiled and said, “Although you have more children you are in sorrow for your one missing child than what happens to the parents whose one and only child is missing. Now if you go to the shelter of Buddha, Dharma, Sanga following the 3 Shil and doesn't deprive other's children, I can bring your son back, otherwise I cannot.”

Yaksani accepted the god words and said “From this time I will love and take care of others children like my own.”

In different Bihars and stupas of Nepal the temple of Haratimata is situated. In some places it is constructed by the sides of stupas and bihars in a huge form while in some place’s small temple of Haratimata is constructed.

People believe that along with the construction of Boudhnath stupa temple of Haratimata was constructed. The temple of Haratimata is situated on the northern part of the stupa. Since that time Haratimata is said to be the protector and care taker of children along with the stupa. People also worship her as a Sitala mata. During the pandemic of small pox (pox) people come and worship her for the speedy recovery from the disease. In present days also newly, married couple go and worship her for long, happy and prosperity life together. Also, people offer the new grains to her before having so that they don’t have any health issues. Newari people also worship her as Chawskwamuni.

In present days the temple is constructed in single gold gilled roof. Once we look from outside it seems like a Hindu temple but both the Hindu and Buddhist people come and worship her for the good health, long and prosperity life.

All around the world the images of Haratimata are found. Along with Nepal other countries like Afghanistan, India, China and Japan Haratimata is said to be the protector and care taker of children from the time of Buddha. As per different Grathas and Sutras she is said to be a Yaksini. Different Granthas and Sutras like Swayambhu puran, Pancharakshya sutra, Mahamaya sutra, Harati sutra, Binyak pitak have mentioned about Haratimata. Haratimata have got different name in different countries.

Also, in Nepal there are different temple and images related to Haratimata. Besides temple of Haratimata of Boudhanath there are also temples of Haratimata in Swayambhu complex, Konti Banglamukhi, Sanepa Santipak, Balaju industrial area, Kalanki, complex of Raktakali, Hanumanghat Bhaktapur, Chamati, Dharan and so on.

6.2 Findings

Sitala Harati is well worshipped in both Buddhist and Hindu religions. Harati used to trouble the people by hiding and eating the children of local people. People went to Buddha and informed regarding their loss of children. Buddha knew about these things and who was doing so. He came to place of Harati who used to have 1000 children. Among them Priyankara was he most loved child. Buddha hides her beloved child without knowing her. When Harati was back to her place when she was back to her place, she did not see her beloved son. After that she went everywhere to search him but could not find him. At last, she came to Buddha and bow and asks him to find his beloved son. Buddha said, “you have 1000 children and why are you in search of one of the?” She replied, “He is my one of the beloved children among 1000” Buddha again asked, “Do you love your child?” She replied, “Whatever the condition might be I love him so much.” Buddha said, “You love you child among 1000 but you kidnapped other’s children, they also love their children. You might go to hell after killing and eating other’s children.” She bows to Buddha and hold his leg and said, “Please forgive me, I won’t do such thing again, I will follow the rule what you said.” After that she got her child back and also gets the teaching from the Buddha and bow and thanks him by saying you had shown me the middle path way to find my son and wished to always sit in surrounding to Buddhist sites. Buddha replied, “You can be in stupa but you should have to be ready for the protection of the people.”

Similar stories are mentioned in different granthas and sutras like Haratikavadanam, Swayambhu Purana, Samyuktavastu, Harati Sutra, Mahamaya Sutras. As mentioned in these grantha and sutras temple of Haratimata should be there in Buddhist sites. So, there is a temple of Haratimata on the northern side of Boudhanath stupa. From these granthas and sutras we can find the relationship between Haratimata and Boudhanath stupa.

Temple of Sitala Haratimata is located on the northern side of the Boudhanath stupa. The main entrance door of the temple is faced towards northern direction. This temple is built in a typical Nepali architecture which has got all the features of multi roof temple or Nepali architecture temple. The temple is built on the top of single plinth so, that animal cannot enter inside the temple as well as the water cannot enter inside the

temples during the monsoon time. The main entrance door of the temple is guarded by lions. By the side of lion's prayer wheels are there. The door is well carved with eight auspicious signs. For more safety and security, it also has steel chain gate. On the top of the wooden door half shaped moon like structure is there which is named as tympanum. At the center of tympanum, the image of Haratimata is carved which is inside the main temple. There are two false windows in peacock design. All the struts are same design of griffon and same size. These struts hold the roof of the temples. The roof is gold gilded. On the top of the roof there are three pinnacles. From the top of the roof pata is hanged which is said to be the path for the god in order to travel from heaven to temple and back. As well as for decorative purpose this is placed.

Inside the temple at the sanctum the image of Sitala Haratimata is place by making niches. Small temple architecture is also made which is guarded by lions. On this temple like architecture, they have also made tympanum just at the center or on the top of the main images. All these things are made up of metals. Besides the main image of Sitala Haratimata, there are also three others images of Haratimata which are placed inside the cupboards. They are said as old images of Sitala Haratimata which used to be at the center of the temple and are replaced time and again because of oldness and metal being rusted. The temple was last renovated in 2050.

She is worshipped in different forms. Tamang people worship as Mam Thakurani, Buddhist people worship in the name of Mamopukasiddhi, Newari people worship as Chwaskamuni and Hindu people worship as Ajima. Different feast and festivals are celebrated around Boudhanath stupa within the year. Among the different feast and festivals some of them are directly linked with Sitala Haratimata. Temal jatra is one of them which is celebrated on the full moon in the month of Chaitra. People from Temal come one day before the full moon and light the butter lamp in the name of their death family members so that they get salvation. During the festival also they sing, dance in the Boudha stupa courtyard. On the next day they also light the butter lamp early morning, walk to Balaju Baisdhara take holy bath and visit Swayambhu stupa. Next festival which is celebrated in temple of Haratimata is Mamla jatra which is celebrated on the day of Magh Shukla Purnima every year. On the evening of this festival, they pull the chariot of Mam inside the stupa complex as well as outside. On eastern side till Boudha Peepalbot and on the western till Tushal and bring back to

Boudha complex and keep back the image of Sitala Haratimata in respective place. They also play different Buddhist, Newari musical instruments, sings and dance during these festivals. Besides these festivals people also visit temple of Haratimata during Asthami, Panchami, Purnima, weekend and worship and light the butter lamps.

6.3 Conclusion

Boudhanath is situated on Kathmandu, Nepal located about 11km from the center and northeastern of outskirts of Kathmandu, it is one of the most important places of pilgrimage for the Buddhist peoples of Northern Nepal and Tibet. The temple of Harati is located on the Northern side of the Stupa. It is single roof temple which is gold giled painted.

According to the Swyambu Purana, Buddha also gave his teaching to Harati who have 500 children. And later on, she started protecting the children. Directly or indirectly, there are image of Harati found in most of the stupa. Image of Harati is famous worldwide. We can also find the image of Harati in several countries like Afghanistan, Nepal, China, India, Japan, Korea etc. In different script and manuscript, we can find the information of Harati.

Harati Temple of Boudhanath is single gold gilded roofed temple. There are two toran on the temple where female figure is carved. One on the top of the entrance door where as next is inside the temple and silver gilded. Patta is hanged from the top of roof. On the top, Double crossed thunderbolt is seen.

People also visit the temple early morning and in the evening time. The temple is also known as wish fulfilling temple. Boudha Area Development Committee and Shree Boudha and Melamchi Ghyang Guthi looks after the temple and Stupa. They also help performing the daily ritual.

In the period of Buddha, Harati was established as the protector goddess of children and also the protector of Buddhist religion. Till date people equally visit the temple.

The Image of Sitala harati is to be several centuries old, although the exact age may be difficult to ascertain. Some sources suggest that the image may have been installed

or worshipped during the initial construction or subsequent renovations of Boudhanath Stupa. However, without proper historical documentation, it is challenging to determine the exact age of the image.

Harati is an integral part of the religious and cultural heritage of Boudhanath Stupa and continues to be revered by pilgrims and devotees visiting the sacred site. She is usually worshiped for protecting against diseases and promoting health and well-being. She is also worshipped for curing disease and promoting health.

Different feast and festivals are celebrated inside the Haratimata within a country. Temal jatra and Mamla jatra are one of the major celebrated inside the Sitala Haratimata temple. Besides these jatras they also celebrate Buddha purnima, ropai jatra, gai jatra, lhosar in the Boudhanath stupa. These different festivals are operated by Ghang Guthi.

Feast and festivals hold religious and cultural significance among the Nepali people. Such feast and festivals are believed to bring blessings and prosperity to the people who participate in it. During the festivals different family members, communities come together to celebrate which provides an opportunity to strengthen social ties and promote cultural exchange. Such feast and festivals are also major source of income for the local economy, as it attracts large number of visitors from different parts of world. All the feast and festivals which are celebrated inside Haratimata and Boudhanath stupa are important festivals of Nepal which need be well celebrated, preserved, conserved and hand over to next generation.

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APPENDIX

Appendix A: Name list of the Interviewee

S.No	Name and Contact Number	Address and Designation	Age	Date of Interview
1.	Dorje Lama	Boudha, Kathmandu, Lama (monk)	58	2024 February 24
2.	Mingyur Lama	Kapan, Kathmandu, Lama (monk)	40	2024 February 24
3.	Shanti Bal Tamang, 9810264286	Boudha, Kathmandu, Shopkeeper of OM handicraft	38	2024 February 24
4.	Hom Basnet, 9851124408	Boudhanath, Kathmandu, Owner of Boudha Stupa Restaurant	42	2024 February 27
5.	Sana Lama	Jorapti, Kathmandu, Worker of lighting butter lamp in stupa	54	2024 February 27
6.	Kalpana Tamang, 9841660184	Kapan, Kathmandu, Regular visitor in Stupa	57	2024 March 04
7.	Milan Sherpa	Boudha, Kathmandu, Owner of Gotama Restaurant	44	2024 March 04
8.	Panna Kaji Bajracharya	Swayambhu, Kathmandu	63	2024 April 18
9.	Mahendra Ratna Bajracharya	Swayambhu, Kathmandu	52	2024 April 24
10.	Ashok Kaji Buddhacharya, 9803031337	Swayambhu, Kathmandu, Present Guru of Harati of Swayambhu	59	2024 May 10
11.	Hise Lama, 98510513940	Boudha, Kathmandu, Present Guru of Nepal	38	2024 May 14 Again and again
12.	Nirmala Pokharel, 9841369469	Thimi, Bhaktapur, Professor of Cultural Department	61	2024 June 16 Again and again

Appendix B: Interview Schedule

1. What do you know about Harati Mata?
2. What are the different names of Harati Mata?
3. Who built this temple?
4. When was temple renovated last time?
5. Do Hindus and Buddhist equally visit this temple?
6. Who will be performing the daily rituals in the temple?
7. What are the different festivals related with Haratimata?
8. What is the role of government in the conservation of this temple?
9. What is the role of guthi in the conservation of this temple?
10. Do you like to say anything other related to the Haratimata?

Appendix C: Photographs



Figure 2: Boudhanath Stupa and Temple of Haratimata
Source: Self photograph



Figure 3: Temple of Haratimata of Boudhanath Stupa

Source: Self photograph



Figure 4: Tympanum

Source: Self photograph



Figure 5: Lions and prayer wheels in front of temple

Source: Self photograph



Figure 6: Main Entrance Door

Source: Self photograph



Figure 7: Window of the Temple

Source: Self photograph



Figure 8: Image of Haratimata inside the temple

Source: Self photograph

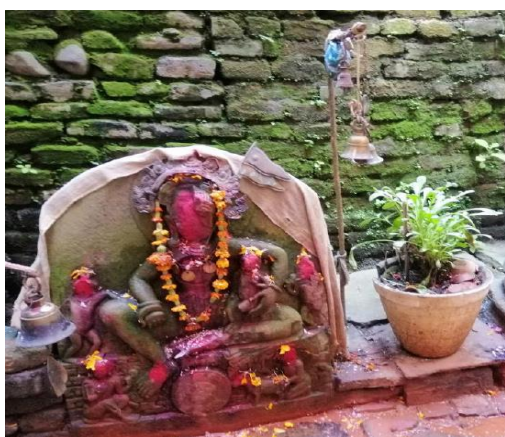


Figure 9: Haratimata of Chapa Tol, Patan

Source: Amitav Buddhacharya



Figure 10: Harati and Jambala of Ajanta (460-480A.D.)

Source: <https://artsandculture.google.com/story/from-demoness-to-deity-hariti-in-art>

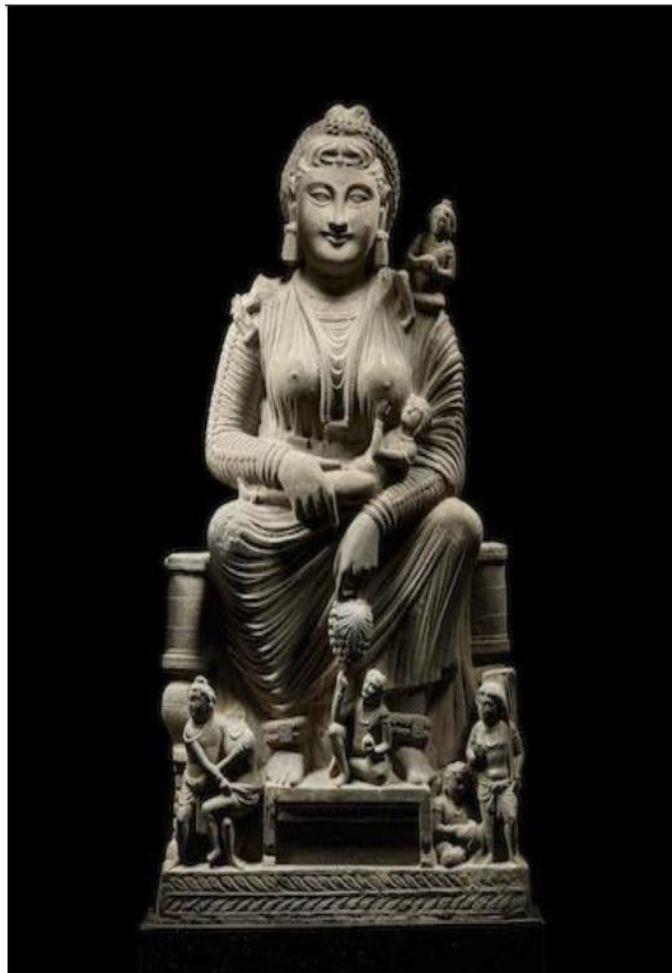


Figure 11: Haratimata, second century, Elizabeth and Welard Clark collections, California

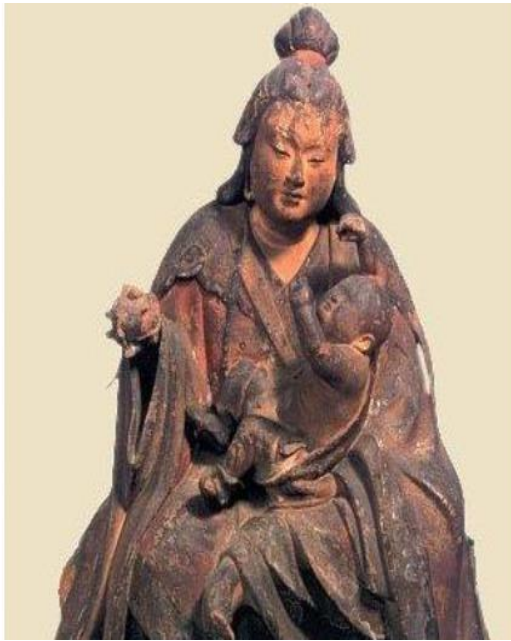


Figure 12: Harati from temple of Onjoji, Japan, 13 century

Source:<https://www.google.com/url?sa=i&url=https>



Figure 13: Boudhanath stupa during the Temal Jatra

Source: Self photograph



Figure 14: People around the Boudhanath stupa during the Temal Jatra

Source: Self photograph



Figure 15: Lighting butterlamps during Temal Jatra

Source: Self photograph



Figure 16: Mamla Jatra

Source: Dorje Lama



Figure 17: Chariot of Haratimata during Mamla Jatra

Source: Dorje Lama



Figure 18: Special Ritual in front of temple

Source: Self photograph