

Charumati Bihar: A study on Cultural Heritage

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, Shanti Karki, a student of the Tribhuvan University Faculty of Humanities and Social Sciences, submitted her thesis, “**Charumati Bihara: A Study on Cultural Heritage** ” as the partial fulfillment of Master's Degree in Nepalese History, Culture and Archaeology to fulfill the thesis course requirements. I propose this thesis for the mandatory evaluation, affirming the quality of the thesis was completed under my guidance and supervision.

Dr. Sandhya Khanal Parajuli

Thesis Supervisor

July, 2024

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Name: Shanti Karki

Signature:

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ABBREVIATIONS

A.D. Anno Domini (After the Death of Christ)

B.S. Bikram Sambat

DOA Department of Archaeology

N.S Nepal Sambat

N.D No Date

UNESCO United Nations Educational, Scientific and Cultural
Organization

Chapter one

Introduction

1.1 Introduction of Study

Nepal is a small country in size but it holds a unique place in the tourist map of the world with many breath taking wonders of culture and nature. It is regarded as one of the world's favorite vacation playground. It is a multiethnic, multi-religious country. Buddhism is one of the religions followed by most of the people in the world. People who follow Buddhism are known as Buddhist. In the middle of the first millennium BCE, Gautama Buddha, the founder of Buddhism, was born in Lumbini in southern Nepal. Nepal is also known as country of Lord Buddha. There are different stupas and monastery in Nepal.

Chabahil is located at the northeastern side of the Kathmandu in Nepal. Charumati stupa is also located at ward no.07 of Chabahil. It is famous Licchavi stupa, called the Dhando Chaitya considered by many historians to be the oldest Buddhist Stupa in the valley. Most of the traders used to travel from Chabahil while visiting the Tibet. Currently, Chabahil has become a thriving residential and commercial area of Kathmandu. Apart from the large temples, there are many more small temples around them. Two of the most important temples in Kathmandu, Pashupati and Guhyeswari are situated very close to Chabahil. These two temples, dedicated to Lord Shiva and his consort Sati are considered to be more than a thousand years old. While talking about the Stupa of Kathmandu Valley, we usually get more information regarding the Boudhanatha and Swyambunath Stupa as they are list on World Heritage site.

Stupa is a mound like or hemispherical structure. Some stupa contains relics, clothes, book and other materials that were used by Buddha. Ramagram stupa is Buddhist contains relics of Gautam Buddha. Boudhanath stupa is also a Buddhist pilgrimage site, which contain the relics of Kashyapa Buddha. The stupas of early period are very simple. They used to look like mound structure but the present stupas are different. Present stupas contain Mandala, Dome, Harmika, Thirteen steps etc.

Different Scholar has different views regarding the historicity of the Charumati Stupa. Some of them are:

According to the Bhasa Vamsawali, King Brisha Dev had a dream to build the stupa and make it popular as Dhandho Chaitya. So, it was build. It also mentioned that King Brisha Dev had built four Chaityas (Darnal, 2062, p.35).

According to the Wright Vamsawali, Charumati was a daughter of Indian emperor Ashoka and she was married to a Nepalese prince Devapala Kshatriya in Kathmandu. When she became Nun, she builds the Bihar and from that Bihar Chabahil was known (Darnal, 2062, p.35).

According to N. R Banerjea, The Stupa of Chabahila is from Ashoka Period and Chabahila was constructed by the Daughter of Ashoka, Charumati.

According to Babu Ram Acharya, the Daughter of Ashoka, Charumati who build the stupa is just a myth. The traders who used to visit Tibet they spend their first night in the small Bihar and Later on it was known as Chabahila(Darnal, 2062, p.36).

In 2003, while restoring Dhando chaitya, archaeologists discovered a brick bearing inscriptions with her name. The upper face is inscribed with Cha Ru Wa Ti in Brahmi, and with Cha Ru Wa Ti Dhande / He Tu Pra Bha in Bhujimol script. The brick measures 35.5 cm x 23 cm x 7 cm and weighs 8.6 kg. 1469 “Thana” coins were also found. 103 statues were also found.

The place where monks and nuns stay and also worship is simply known as Bihar. Buddhist teachings were also given at Bihar in previous days. In early days monks used to sit under the trees and cave. Later on Bihar were made. The Bihar in early days were simple they have a Mulgandakuti to do puja and small rooms for monks and nuns. Nowadays, Bihar are highly decorated. Bihar were made from the time of Shakyamuni Buddha.

There isn't exact date when was the oldest Bihar built in the Kathmandu valley. Some scholars mentions that there were Bihar from 3rd century, when Mauryan Emperor Ashok and his daughter Charumati visit Nepal, later on Charumati made the Bihar. Some of scholar also says Bihar of Chabahil as Charumati Bihar according to the

Vamsawali. Whereas there is not proper evidence which mention that Imperial Ashoka and his daughter Charumati came to Nepal (Dahal, 2058, p.284).

Different Bihar was also made in Lichchhavi Period. It is mention in different inscription. There is no any archaeological evidiences which proves where and how those Bihar exactly looks a like. In Medieval Period also Bihar were made. These Bihar were highly decorated. It also have tympanum, struts, statues etc were also added (Dahal, 2058, p.285).

Charumati stupa and Charumati Bihar is culturally and historically important site. Different fair and festivals are still conducted there which can be a subject of study. Furthermore, these studies have tended to focus on history of Charumati stupa. The aim of this study, therefore, is to examine the tangible and intangible culture of Charumati Stupa and Bihar.

1.2 Statement of the Problem

Charumati is one of the cultural and religious places of Kathmandu. Different festivals are also celebrated in this area. The festivals which have been change according to time.

Furthermore, the aim of this study, therefore, is to examine the tangible and intangible Cultural Heritage of Charumati area.

1. What are the tangible cultural heritage of Charumati Stupa and Bihar?
2. What are the intangible cultural heritage of Charumati Stupa and Bihar?
3. What are the Impact on Cultural Heritage that have overcome in Charumati Stupa and Bihar?

1.3 Objectives

Every research have there own objectives. Objectives of my thesis are as follows:

- To identify and record tangible Cultural Heritage of Charumati Stupa and Bihar.
- To explore and document the intangible Cultural Heritage of Charumati Stupa and Bihar.

- To find the Impact on Cultural Heritage that has overcome in Charumati Stupa and Bihar.

1.4 Literature Review

Literature Review is one of the important topics while doing proposal. After doing review of the previous studies we can find that our topic has not been repeated. Charumati Stupa being one of the oldest stupa, detail study of tangible and intangible have not done before. Some of the research had been done on Charumati Stupa which is very informative and important.

Darnal (2005) has explained regarding the restoration of Dhando Chaitya. The reason why Dhando Chaitya was restored and what was found and how the activities were conducted are also mentioned. According to this Journal, on the north side of Harmika, there was a big crack and on the east and south side were slightly cracked, and on the west it was started to crack. If the stupa wasn't restored than it might be damaged anytime. During the restoration, different Bricks, sculpture, small chaitya, coins, and inscriptions were found and some of them are also kept on Chauni Musuem. This Journal doesn't mention about the Impact on Cultural Heritage of Charumati Stupa and Bihar. This research help to fulfill the gap.

Gellne (1997) had explained about the Stupa architecture. He had also written about the architecture of Charumati stupa in short. This book was very helpful while writing this thesis. From this book we can know about the architecture of Charumati Stupa. This book doesn't explains about the Charumati Bihara. This research has fulfilled that lack of knowledge.

Vajracharya (2030 B.S) had published the inscription of Lichhavi period. This book also includes three inscriptions of Charumati Stupa premises. The date or the name of the King who had kept the inscription has been erased. So, the translation of this inscription is kept in first chapter. From this inscription we can know that some land had been donated so that they could feed the people and conduct the puja of Lord Buddha. Monks also started to take money, land and other material for their livelihood. This inscription was kept by a lady. She makes a wish that if she gets another life than she would born as a male.

From other inscription of Chabahila, I knew that the inscription was kept by the local and the script was during the period of King Narendra Dev. This book includes some information but it doesn't give the detail information regarding the tangible and intangible culture of Charumati stupa. So, this research can be helpful.

Chhetri and Raimaji (2056 B.S) had explained about how the stupas and Bihar were origin and feature of stupa and feature of Bihar are explained. Different stupa and Bihar from different period are also mentioned in this book. This book doesn't mention about the Impact on Cultural Heritage of Charumati Stupa and Bihar. This research has fulfilled that lack of knowledge.

Oldfield (1880) had explained, either Indian Emperor Asoka himself, or else some of his missionaries, visited the Valley for religious purposes, is strongly confirmed by the fact that several of the most ancient mound-temples now existing in Nipal have been, from time immemorial, attributed to Asoka as their founder.

The feature of stupa and different festivals which are celebrated within whole year are also explained in this book. This book doesn't mention about the Impact on Cultural Heritage of Charumati Stupa and Bihar. This research help to fulfill the gap.

Locke (1985) had explained about the Bihar of Chabahil. He had explained about the Thatu Ca Bahi, which is situated in an enclosed courtyard north of Chabahil Stupa and its architecture. The author also explained about the Kothu Ca Bahi. This book is helpful to know about the architecture of Bihar. But this book doesn't mention about the Impact on Cultural Heritage of Charumati Stupa and Bihar. This research help to fulfill the gap.

Ranjitkar (2011) had explained about, the life story of Imperor Mauryan Ashok's and his daughter Charumati. This book also mentions about the word chabhail and different story related to Chabahil. It also mentions that Business man while travelling to Tibet used this route. They used to spend their night in Bihar at Chabahil. So, the area nearby is known as Chabahil.

It is also mentioned that Imperor Mauryan Ashok's daughter Charumati was married to the Prince of Devpatan. Her husband dies and on her old age time, she said to build the Bihar and starts to live in Bihar. Later on the name changed to chabahil. This book usually mentions about the story and myths related to Charumati Stupa

and Bihar. But this book doesn't mention about the Impact on Cultural Heritage of Charumati Stupa and Bihar. This research help to fulfill the gap.

Lama and Lama (2012) had explained about the different Hindu and Buddhist iconography. The mudras and their postures of god and goddess are explained. This book also mentions about the object which is used by Hindu and Buddhist while praying. It also explains about the different symbols which are seen in stupa and Bihar etc. This book was helpful to identify the postures of god and goddess. This book doesn't mention about the Charumati Stupa and Bihar. This research has fulfilled that lack of knowledge.

Dahal and Khatiwada (2058 B.S) had explained about how the stupas and Bihar were origin and feature of stupa and feature of Bihar are explained. Different stupa and vihar from different period are also mentioned in this book. This book helps to know the architecture of Charumati Stupa and Bihar. But this book doesn't mention about the Impact on Cultural Heritage of Charumati Stupa and Bihar. This research help to fulfill the gap.

Kunwar (1999) had explained about, the different festival which is celebrated by Buddhist People in Himalayan Region of Nepal. This book also explains about the Loshar, Dumjee, and Manirimdu etc. It also explains about the Himalayan Region of Nepal and different activities which are done there. The origin of Buddhism and its development is also mentioned in the book. But this book doesn't mention about the Charumati Stupa and Bihar, Impact on Cultural Heritage of Charumati Stupa and Bihar. This research has fulfilled that lack of knowledge.

1.5 Significance of the study

There is a lack of studies in Charumati Bihar and Stupa, Cultural impacts which have overcome to these Bihar and Stupa. This research helps to know the tangible and intangible cultural heritage of Charumati Stupa and Bihar. It can be helpful for those who want to do the further study on Charumati. It also helps for the continuity of culture.

1.6 DeLimitation of the study

Every Research has certain delimitation while conducting it.

- a) This study is only focus on limited area, Charumati Stupa and Bihar.
- b) Study on tangible, intangible cultural heritage and impacts that overcome in Charumati Stupa and Bihar.

1.7 Limitation of the study

This research will not include all the Cultural Heritage of Chabahil area. This research will not include the impacts that have overcome in Chabahil area. This research is done within the time of 4 months.

1.8 Methodology of the study

Different methods are used while doing research. While doing this research I have used qualitative and descriptive methods. According to the nature and types of data it can be divided two types. They are Primary and Secondary source of data.

Primary Data

The primary data for this research will be obtained from following sources:

a) Observation

When I visit the Charumati Stupa and Bihar, I knew about the rites and ritual, festival etc. of the sites. It is one of the best ways to collect the information. I can see the place and study about its tangible and intangible culture.

b) Interview

It is one of the important ways of collecting the data which may be suitable for this study. From the help of interview, I got different information related to the place by asking to the local people. The things which I missed during my observation can also be collected with the help of Interview. I took interviews of 16 people in different dates like 29 May, 02 April, 04 April, and 07 April.

c) Open ended Question

It is identified by the researcher as suitable method of collecting data in this study as they allow respondents to express their views based on their experiences and understanding with regard to the subject under study. Open Question was asked to targeted people.

d) Group Discussion

Group of senior citizen, local people, monks in the Bihar, visitor etc. was sitting and we talk about the architecture of stupa and Bihar. We also talk about the renovation of the stupa and different art and objects found during the renovation. Different festivals which are celebrated in Stupa and Bihar were also discussed.

e) Photography

Some of the photographs related to Charumati Stupa and Bihar were also clicked on 29 May 2024 by me. Later on 06 June, I collected some more photographs from Personal collection of Bhikkhu Tapassi Dhamma.

Secondary Data

The secondary data for this research will be obtained from following sources:

a) Contemporary record

The record which is kept by governments and non-government organization keep main document for long periods like letters, financial documents, notice. The letter which was written to the Culture and Tourism Ministry for the renovation. The document where how much funds and objects were donated by the people is kept there which works as important source of data collection.

b) Journal articles

Many writers have written about the Charumati Stupa and Bihar in different journal which has also worked as a source of information gathering. Different newspaper articles were also used to collect the information.

c) Books

There are different books which are written by different writer. Some books explain about the history of stupa and Bihar, some books explains about the festival. By, the help of these different books it was easy to collect the informations.

d) Archaeological materials

Inscriptions, coins, sculptures etc. were found from different period which helps to gather the information about the Charumati stupa and Bihar.

e) Related research Work

Some of the research was also done on the Charumati Stupa from which we can collect some related information which is needed for this thesis.

1.9 Chapter Scheme of the study

The chapter division includes the following things:

1) Chapter one

In this chapter, Title of thesis, introduction of study, statement of the problems, objectives of the study, review of previous studies, significance of the study, methodology, chapter scheme etc are mentioned.

2) Chapter Two

This chapter includes the Background of Charumati stupa and Charumati Bihar, different name of Charumati Stupa, history of Charumati Stupa, the tangible culture of Charumati Stupa and Bihar. The architecture of stupa and Bihar is mentioned. The different stupas, inscriptions and other objects which were found in the stupa complex are also mentioned here.

3) Chapter Three

This chapter includes the intangible culture of Charumati Stupa and Bihar. The festivals which are celebrated on stupa and Bihar are mentioned. The different puja done on stupa and Bihar, different objects which is used for the puja is mentioned here.

4) Chapter Four

This chapter contains the Cultural impacts on Charumati Stupa and Bihar this days. This includes different festivals which have changed in last 30years.

5) Chapter Five

This chapter includes the summary of the research & conclusion.

Chapter Two

Tangible Cultural Heritage of Charumati Stupa and Bihar

2.1 Background

Culture is directly related with the development of society and human life. Temples, stupa, Bihar, pond, pati, house, ground etc comes under tangible cultural heritage. People have developed this tangible culture to fulfill their needs. These things can be developed according to the need of people and change according to requirement of people (Tuladhar & Bajracharya, 2070, p.13).

Tangible culture can be seen and touched. Tangible culture helps to develop the society and also develop the human ability. Tangible Culture also includes simply tangible architecture and statues which can be damage according to the time. The things which are directly or indirectly related to Human life that can be touched, feel etc is simple known as tangible cultural heritage (khatri, 2070, p.7). UNESCO says that it “includes buildings and historic places, monuments, artifacts, etc which are considered worthy of preservation for the future.”

Stupa is known as ‘Stup’ in Sanskrit language and Thupa in prakriti language (Upadhya, 1972, p.4). In Sanskrit the meaning of ‘stup’ means to preserve, erect, memorable symbol or cementary (Apteya, 1969, p.1137). In different Jatak katha the word ‘thup’ is mentioned. So, the mound of soil is known as ‘Stup’ and ‘Thup’. According to Basudev Upadhya, In the place of Stupa there is feeling purity which removes the negative vibes (Upadhya, 1972, p.4). Stupa is also termed as chaitya in different Buddhist literature. ‘Chaitya’ means mound of stone, Yagya mandap, cultural place to worship where statue of different god and goddess is kept (Apteya, 1969, p.387). Stupa are usually made from stone and bricks. According Basudev Upadhya the word Chaitya is related with ‘Chit’ or ‘Chita’ (Upadhya, 1972, p.4). Stupa, chaitya are made in the memory of person, with soil, stone and bricks after they pass away.

Different types of stupas:

1. Saririka Stupa

The stupa which has the relic or any things related to body of Buddha is simply saririka stupa. After the funeral of Buddha his relics was kept on the vessel and divided into eight parts. Later on Imperial Ashoka took some of the relics from that stupa and made 84000 stupas worldwide.

2. Paribhogika Stupa

The stupa which is made by keeping the clothes, begging bowl, mat, medicines etc which are used by Buddha are known as Paribhogika stupa.

3. Dharma Stupa

Buddha's teaching were written and preserved in a book. The book is known as tripitak. The stupa which is made by keeping tripitak on it is known as Dharma Stupa.

4. Uddeshika Stupa

Uddeshika Stupa is different than above three stupas. The stupa which is made in the memory of Buddha and general people is Uddeshika Stupa. These stupas are also built to save the environment damage and create world peace etc (Moktan, 2074, p. 62).

Charumati is Uddeshika stupa. Charumati Stupa is known from different name from past till now. Some of them are as follows:

1. Ashoka Chaitya

The Stupa was said to build by Emperor Mauryan Ashok's Daughter following the order of her father. So, it is known as Ashoka Chaitya.

2. Charumati Stupa

According to the local, the Stupa is said to build by Emperor Mauryan Ashok's Daughter Charumati. That is the reason the stupa is known as Charumati Stupa. In 2059-2061 B.S while doing the renovation, the brick which was found there. On one brick word 'Charuwoti Thupa' on Brahmi lipi was found whereas on next brick symbol of ' Dharmachakra' in the middle and ' Swostika' on the two side and on the below part was found 'Charuwoti Thupa' and 'Dhandea Heatu prabhav' is inscribed on the Newari Bhujimol lipi. The brick which is found in Newari Bhujimol lipi can be from 11/12th century.

3. Dhando Chaitya

According to Bhasa Vamsawali, King Brisha Dev, there once in his dream saw that was a wealth on certain place. He has to build the stupa keeping the wealth on it. So, according to his dream he builds the Stupa later on. He named the stupa as 'Dhandodaya' and made it famous (poudel, 2020, p.56). In these book, it is mention that the wealth is kept on the dome of the stupa. According to Newari Language, it is known as 'dhan ko do' (mound) so, later on it changed into Dhando Chaitya.

4. Salhag Dolhag

According to different Tibetan sources, this stupa is made of remaining material after construction of Bouddhanath. In Tibetan language, 'Sa' means soil, 'do' means stone and 'lhag' means remaining. Still the Tibetan people call this stupa as Salhag Dolhag.

5. Dhande Chaitya

Buddhist people also worship stupa as a god. They used to worship this stupa as a temple which has wealth on it. From 'Dhan Bhayako Deaga' to 'Dhan Deaga' in Newari language, later on can be changed into 'Dhande'. The word Dhande has been found in the inscription around the stupa. On the brick which is supposed to be from 10/11th century word 'Charuwoti' on Brahmi lipi was found and on the below part 'Charuwoti Dhandea' is inscribed on the Newari Bhujimol lipi. The brick which is found in Newari Bhujimol lipi can be from 11/12th century. The word 'Dhanade', 'Dhande' is mentioned in the inscription. So, the stupa was also known as Dharmade Chaitya.

6. Bhagwansthan

According to the Amarkosh, Bhagawan word is also used for Buddha (Pant, 2000, pp. 17-18). Buddhist people from Kathmandu also worship/Sambodhan Shakyamuni Buddha as 'Bhagawan'. In the stupa premises, there is one statue of Shakyamuni Buddha in Earth touching mudra. So, it is the place where statue is kept and known as 'Bhagawanyesthan'. While dividing the area in panchayat kaal for the election southern side of Charumati stupa, present mitrapark, western side upto ganeshsthan dhoka, northern side upto Chabahil chowk and eastern side upto Gaurighat area were separated as Bhagwansthan. In present the area near by Charumati stupa are only known as Bhagwansthan (P. Shakya, Personal Interview, April 04, 2024).

7. Chabahil Stupa

The area of Chabahil is big. People from different area are migrated here these days. The people who migrated here don't know about its original name, and named the stupa as Chabahil Stupa. In present days, the stupa is more popular as Chabahil Stupa than Charumati Stupa.

2.2 Introduction of Charumati Bihar

Charumati Bihar lies on north-east (27-42-59NL/85-20-43 EL) of Kathmandu. On the east side of this Bihar, there is Charumati stupa. On the north-west side of this Bihar, there is Chandrabhinayak temple. On the south-east side of this Bihar, there is sacred Pashupatinath temple. On the west side of this Bihar, there is famous Jayabageswori

temple. On the north-east side of this Bihar, there is Chabahil market and on the north-west side of this Bihar, there is Bishalnagar and hadigau area. This is one of the oldest Bihar in the valley. Charumati Bihar is known as “Cha”Bahi” in Nepal Bhasa.so, The big area near by this Bihar is also known as Chabahil. This is one of the important Historical and Cultural site in the valley. The Bihar is said to be 2300 years old. But, the present structure of Bihar is said to be from the Period of Pratap Malla. In the toran of main santum, there is inscription of Pratap Malla. So, it seems the Bihar was renovated at his time (Pokharel and Parajuli, 2077, p.297).

In Nepal mandal, there was used of Baha and bahi from early period. Bahi are made from the period of Buddha. There are usually made out of the town or village.so, the people won't disturb the monk who are learning or doing meditation in Bihar. This Bihar was also made out of the town on that time. It was 1km far from devpatan. Nowadays, the city is overpopulated so the Bihar lies in the middle of town. This Bihar lies on ward no. 7 of Kathmandu Metropolicity. This is one of the important Bihar for the Shakya clans who have been living in the Kathmandu valley from early time.

2.3 Architecture of Charumati Bihar

Currently, This Bihar is made on 22meter length and 22meter width, square shape which have two floors. (Figure15) From the date of establishment of this Bihar, the plinth of the Bihar is made 2feet above from the ground level. The main entrance of the Bihar is facing towards northern side. On the side of the door lions are kept on the two sides as guardian deities. Bird (parrot), eyes and purna kalash is painted on the two side of the door. Sun, Moon, symbol of Astamangal, Panchadhani Buddha are also painted just above the main entrance of stupa. Nowadays, a board is also kept above the main door where Charumati Bihar is written. So, people can easily find the place. The door is simply carved with flower design on it. Bajrapani Lokeashwor is written on the main door and eyes and full vessel with flower are also painted on it. Inside the main door there is a chain gate. The chain gate is kept later on for the security of the Bihar. Nowadays, there is security guard who looks after the Bihar for 24hrs.

Once we enter the Bihar, there is a courtyard inside. (Figure16) The level of courtyard inside and the road out of Bihar is in same level. The courtyard is pebbled with red bricks. Lions are kept on the two sides of the stairs while getting down from the plinth to courtyard. On the right side of the main door there is a room which is covered with wooden structure with lattice window. In previous days the member of

guthi who used to bring puja to the Bihar used to spend their night on that room but nowadays the security guard lives there. On the two storeyed building there is a tile double sided thatched roof. On the west side of Bihar, in the middle part, above the two storey, copper pinnacles is kept which is 3 meter height. The height of this Bihar is 6 meter on all side except the pinnacle area. In previous days, there was a room of 6X6 feet. But after the renovation of 2051 B.S-2066 B.S those small room of east, north and west side has been changed in to a single hall. On the west side the deities are kept as it was in previous day. On the north-east of the Bihar, there is a stairs to reach upstairs. On the bottom part of the stairs, there image of Mahankal and Bhairab on the ground floor. The image of Mahankal is made of stone. (Figure20) It is in Nrityamurti Asana. The image is made above the lotus Pedstal. One leg of Mahankal is above the betal. There are two hands, the right hand is lifted up ward and holding thunderbolt and left hand is holding the kapalpatra. The image is also wearing long naramuda mala around the neck. The face of Mahakal is clam face, big eyes, pointed nose, bold bottom lip and pointed chin. Prabhamandal is also seen on the back side of image. And the image of Bhairab is made of Brass. This images are also worshipped in each and every festival. There is also nasadaya. Children who come to practice music for Gula festival take blessing from nasadaya. Anyone who is interested in music can join it.

The floor of Bihar is pebbled with red bricks on both storeyed. The Pillar, ceiling etc are made from sal wood. Simple carving can be seen in the pillar. The first floor balcony is also highly decorated with wood. In the middle of balcony there is a wooden window where flower and leaves are carved.

In front of the Bihar, there is different stupa kept from different period of time. (Figure17) Some of them are from lichchavi period where as some of them are from Shah Period. There is nine stupas from lichchavi period. There is also image of Buddha in the center of Bihar near the stupas. On the all four side we can see the image of Buddha. The image of Buddha is kept inside the iron bar. The image is in standing pousture. The left hand of image is holding chibar/cloth near the chest. The image can be from lichchavi period (Pokharel & Parajuli, 2077, p.297).

In the ground floor, there is an image of Shakyamuni Buddha in Bhuspersa mudra which is 5 feet tall. The statue is made from brass. The statue is kept facing north side.

In the center, there is image of Bajrapani Lokeashwor which is life size. (Figure19) This image is kept in standing. The image has two hand. Right hand is at abhaya mudra and left hand is holding Thunderbolt. The image is red color painted. In the sanctum of the Bihar, there is idol of Queen Charumati. This image is also known as Ganga Maharani. The image is made of wood which has 10-11 inch height. In the east side, there is image of Padmapani lokeashwor which is 2 feet tall. It is made from stone.

In the next floor, there is another sanctum. In this sanctum there is image of Padmapani lokeashwor which is 4 feet tall. This image is also made from stone. In the south-west direction of first floor, there is an image of Guptajogini Ajima, Basundhara devi and small image of Buddha etc are kept. The image of Guptajogini Ajima is 4 feet tall. It is made of wood and outside it is painted with mud. It is in Nrityamurti Asana. The image is made above the lotus Pedstal. One leg of Guptajogini Ajima is above the betal. There are four hands, holding Khadga and trident. The image is also wearing long naramuda mala around the neck. The face of Guptajogini Ajima is clam face, big eyes, pointed nose, thin lip, teeth are visible and pointed chin. Prabhamandal is also seen on the back side of image (P. Shakya, Personal Interview, April 04, 2024). There was an image of Hearuka sambar but it was stolen in 2040 B.S and a new image is kept there.

In this sanctum, only Prabajayita kulaputra, kulaputri, daughter in law and Bilash (surname) Shantikar Aachrya guraji from Makhabahal are allowed.

The well, stage (dabali), sattal are also part of this Bihar which is in the outer premises of Bihar. The statue of lion made from brass is also added to the Bihar which was donated by the public.

2.4 Charumati Buddha Bihar

Bhikkhu Tapassi Dhamma knew about Charumati Stupa in Srilanka from his guru for the first time. He wants to conserve the Charumati Stupa but there was not proper place where he could stay. He was romaing here and there in search of place. At that time, guthiyar of Subarbapur Bihar informed him that they can arrange a place in Bihar where he can stay. Bhikkhu Tapassi Dhamma got the letter from Srilanka that another monk was visiting Charumati Stupa and also to manage a place for him to

stay. He somehow manages the place for monks but the place was not well managed so, the monk shifted to Ananda kuti Bihar. Bhikkhu Tapassi Dhamma kept the statue of Buddha in Bihar and started worshipping. He also kept the statue of Buddha and started promoting the place. He stayed in the Bihar for five years in temporary bases.

For a long time, Subaranpur Mahabihar was not renovated. Seeing the condition of Bihar, Guthiyar were worried about it. In 2053 B.S the top roof of Subaranpur Mahabihar fell down. At that time Bhikkhu Tapassi Dhamma were also living there. The Guthiyar came to meet Bhikkhu Tapassi Dhamma and discuss how to renovate the Bihar. They also asked him to renovate the Bihar. But it was not possible for Bhikkhu Tapassi Dhamma to renovate Bihar alone. There were different formalities which should be fulfilled. So, he did research on it. He found out the place comes under Pashupati Bikash Kosh. Bhikkhu Tapassi Dhamma, Guthiyar Karna Shakya, Meawa kaji kansakar and Dabal kaji Shakya went to the office of Pashupati Bikash Kosh. They discussed about the matter and Pashupati Bikash Kosh was ready to renovate the both roof of Bihar. Pashupati Bikash Kosh provided 80 lakhs for renovation. The renovation of Subarnapur Mahabihar was completed on 2054 B.S. (Beatuwal, 2079, p.30).

Bhikkhu Tapassi Dhamma was living in Subaranpur Mahabihar for temporary bases. And he had to look for his permanent place. So, he started to search for it. He found a small pati on the west side of Charumati Stupa. He talked with Sabitri Manandhar who used to renovate the pati in the past days. And also took the permission to stay there from her and Guthiyar of Subaranpur Mahabihar. But, the condition of pati wasn't in the condition where a person can stay. They destroyed the pati in 2054 B.S and started to build the new building of Bihar in 2054 B.S. the building was completed on 2056 B.S. This is a three storeys building. On the ground floor there is a statue of Shakyamuni Buddha and on the first floor there is an office room of Bhikkhu Tapassi Dhamma. Kitchen and bedroom are on the other floor. Some of the students of Bhikkhu Tapassi Dhamma are also living in this Bihar. Bhikkhu Tapassi Dhamma named the Bihar as "Charumati Buddha Bihar". He started living permanently in these Bihar. This Bihar is also known as "Shree Ashoka Charumati Stupa Bihar" (Figure 6).

2.5 History of Charumati Stupa

In previous day, Charumati Stupa was also mound of soil. On the east and north side of the chaitya before making Ringroad, chakrapath, there used to be stupa made from soil. People used to worship that stupa. While extending the road they remove the stupa according to the local people. The size of stupa which was removed was slightly smaller than the stupa of pulchowk and lagankhel. From the stupa which was removed, pottery items, coins were found (B.Dhamma, Personal Interview, May 29,2024).From the soil of that stupa, next stupa was made in Shah Period. It is still in Chabahil, near Kuthubahi. On the mound of soil, the stone stupa from lichchhavi period is kept .There is mound of soil on north-east side. Local people said it 'bahadu' which means mound of Bihar. Not only in the Chabahil area, the stupa which was made by koliyas at Ramgram after Mahaparinirvan of Buddha with his relics on it is also made from soil. The four ancient stupa of patan is said to build by Charumati according to her father Imperor Mauryan Ashok's wish (Sharma, 2033, p.72). In previous day, the stupa was simply made from soil. From this, it can be clarified that Charumati Stupa was also simple mound of soil.

According to Bhasa Vamsawali, Devmala Vamsawali and History of Nepal, King Brisha Dev, once in his dream. He saw there was a wealth on certain place. He has to build the stupa keeping the wealth on it. So, according to his dream he builds the Stupa later on. He named the stupa as 'Dhandodaya' and made it famous (poudel, 2020, p.56). According to Wright Vamsawali, it is mentioned that Dharma dutt build the stupa on the north-east of Pashupati temple area (Wright, 1966, p.74). It is also mentioned that son of Shankar dev, Dharmadev renovated the stupa which was made by Dharmadutt in same Vamsawali. According to Silwalevi Dharmadev renovated the stupa which was made by Dharmadutt (Levi, 2005, p.67). According to these vamsawali, King Brishadev changed the stupa in different form, but it is hard to find how the stupa used to be.

According to different Tibetan sources, this stupa is made of remaining material after contruction of Bouddhanath. In Tibetan language, 'Sa' means soil, 'do' means stone and 'lhag' means remaining. Still the Tibetan people call this stupa as Salhag Dolhag. According to Gopal Raj Vamsawali, Shiva dev I had built big khasa chaitya. He left

the palace, Managriha on 613 A.D and become the monk. Stupa which he made on 613 A.D was Khasti Chaitya or Bouddhanath. According to different Tibetan sources, Charumati stupa is made from remaining material after construction of Bouddhanath Stupa. In present day also the Tibetan people call this stupa as Salhag Dolhag, which clearly mentioned that Charumati Stupa is made from remaining material after the construction of Boudhanath. In 2059 A.D, harmika and 13 enlightenment steps were crack and renovated. During the renovation, Swyamsu Mudra 2 than and 37 than Bishnu Gupta Mudra were found (Darnal, 2062, p.48). The renovation started on the time of King Amshuverma and ended on the time of King Jisnu Gupta.

In 2059 B.S-2061B.S during the renovation of stupa, inside the dome silver and gold pataa were found which were covered by copper. On gold pataa word 'yeba vadi mahashramad'(Darnal, 2062, p.51) is inscribed, the brick which was found there, 34X21.5X7.5cm size, symbol of 'Dharmachakra' in the middle and 'Swostika' on the two side and on the below part, word 'Charuwoti' on Brahmi lipi, 'Charuwoti Dhandea' and 'Heatu prabhav' is inscribed on the Newari Bhujimol lipi. The brick which is found in Newari Bhujimol lipi can be from 10/11th century (Darnal, 2062, p.51).

According to the Gopal Raj Vamsawali, In 375 N.S while Abhaya Malla was ruling on the month of Ashar there was an earthquake. Many people including King died during the earthquake (Vajracharya, 1985, p.94). It seems the stupa was also damage during the earthquake. There is inscription found on the bottom part of the Buddha statue, which is said to be from 13th century mentioned 'Ya Dharma Heatu Prabha Heatuteasa Tathagatha hayaba Dateasa Ch Yo Nirodha Yeabadi Mahashrawn'. It means stupa was renovated after the earthquake.

According to the Gopal Raj Vamsawali, In 470 N.S on Magh, Samsudhin attack every temple and stupa for 7 days. (Vajracharya, 1985, p.108). During this attack different Hindu and Buddhist statue were also damage. This stupa might be damage too. Pashupatinath temple which was damage during the attack was renovated only after 11 years whereas Pimbahal of Patan was renovated after 5 years and Swyambunath was renovated after 22 years. Similarly, Charumati Stupa was renovated after the 50 years of incident which means around 15th century at the time of King Jyotira Malla

(1409 A.D- 1428 A.D). While renovating the stupa word 'ti' and 'ma' (Darnal, 2062, p.53) is found inscribed which shows the stupa was renovated at 15th century.

On the west side of chaitya, near the Amitab Buddha, there is the inscription from N.S 773. In the inscription, it is mentioned that the Stupa was renovated at N.S 773 on the month of Baishak by King Pratap Malla. While renovating King also did Yagya, Daskarma which shows the PanchanDhani Buddha were also kept on that time (Regmi, 2027, p.14). It is also mention that the statue of PanchanDhani Buddha and Tara were kept on Swyambhunath at his time. It is also mentioned that people also donated the land to pay wages who work to paint the Harmika, Eye on Harmika. So, we can guess the start of painting the dome, making the Harmika and Keeping the Panchadhani Buddha was from Period of Pratap Malla.

On the Bottom part of south-west side of stupa, there is the inscription from N.S 835. In this inscription, it is mentioned that the images of PanchaDhani Buddha were damage and replaced. According to this inscription, the stupa was renovated on 18th century.

According to N.S 903, on the east side image of Akshobhya Buddha and N.S 906, on the southern side image of Ratanasambhav were made from gold. This is inscribed on the lower portion of image which is kept there (Basukala, 2011, p.46). At present condition the statue is protected with Chain gate.

According to N.S 903 to N.S 906, image of Golden Panchadhani Buddha were kept on the bottom part of Dome. According to N.S 904 inscription of King Rajendra Bir Bikram, it is mention that the gajur fall down and stupa was renovated (Basukala, 2011, p.47). Similarly while renovating the stupa on 1835 A.D, 1822 A.D silver coins were found. According to the N.S 965 inscription it is mentioned that pinnacle was kept there. So, it can be said the stupa was renovated on the time of King Rajendra Bikram Shah.

On the north side of stupa there are different inscription with different date. In one inscription from N.S 998, it is mentioned that the stupa was renovated and Jibnayas was done. In the same year different 17 stupas around the Charumati Stupa premises were also renovated. In the same inscription, it is mentioned that Dhaskarma of stupa was also done.

After that, the stupa was renovated at 2059 B.S to 2061 B.S. At that time the Harmika and 13 Enlightenment steps were cracked. Coins from different period (Figure 12), bricks (Figure 13), and statues of Buddha, Lokeaswor, stupas (Figure 10), and beads (Figure 09) were found during the renovation.

The dome was cracked (Figure 7) 2 -2.5 cm plasters were done. Drainage management, putting the tiles was also done after this renovation. The renovation was completed on 2060/11/22 (Tripathee, 2005, p.51).

2.6 Architecture of Charumati Stupa

Charumati Stupa is situated at south-west of Chabahil Chowk. (Figure 1) It lies on the ward no. 07 of Kathmandu. The stupa lies just next to the busy road. It covers 8 ropani of land. The height of stupa is 158 feet and width is 158 feet (Basukala, 2011, p.81).

There is a gate on Tibetan style which is highly decorated with the Astamangal symbol, Crossthunderbolt and lotus flower. On the top of the door there is symbol of Dharma Chakra Paribartan and two deer on the side.

Once we step inside the gate, there is a thunderbolt in front of the gate. Thunderbolt is also known as Vajra or Dorje. It symbolizes infinity (Shakya, 1989, p.14).

The stupa is made above the single plinth. The height of plinth is 3 feet from the ground level. Just above the plinth is Dome. Pancha Dhyani Buddha is also seen on the Dome of stupa. The statue of Akshyoba is kept on East side, Ratnasambhava on South, Amitab on West and Amogasiddhi on North. Nasadaya is also seen on the southern side from Akshoyaba (Pokharel and Parajuli, 2077, p.297). Just above these image of pancha dhani buddha, there are three roof kept in multi-roof design. These roof are made up of copper. Above these roof there are Pinnacles and behind the Pinnacles there are Lichchhavi period stupa. Just above the each niches where Pancha Dhani Buddha are kept, there are stone tyampnum. Sardhul and Cheapu are carved on the tyampnum. On the east side, Mahabajrasatto with six hands is carved in the center. On the above part of tyampnum; we can see Cheapu is holding the snakes. On the south side from the Akshyoba Buddha images following things are seen.

1. On the right side of Akshyoba Buddha, there is a hole on stone which representative the Vairochana Buddha above the whole Pancha Dhani Buddha is

carved on the semi-circle structure. On the right and left side, Shariputra and Maudhagalyan stone image whereas on the bottom part three human idols are carved.

2. Above the stone stupa, Buddha and Tara are carved on two sides.
3. On the center part of stone stupa, human images are carved on Namaskar Mudra, sitting (bending the Knee), The stupa is carved above the human image.
4. Stone Lotus flower is carved above the stone stupa.
5. There is stone stupa, above the lotus flower on stone and female and male human images are carved on the right and left side which is on Namaskar Mudra, sitting (bending the Knee).
6. There is stone stupa, above the lotus flower on stone and female and male human statue are carved on the right and left side which is on Namaskar Mudra, sitting (bending the Knee).
7. On stone, Human Figure is carved above the stone stupa.
8. Above the stone toran, there is chyaepu. In center part Chidrya and on right and left side human image at Namaskar Mudra, sitting (bending the Knee).
9. On first line, four human image. On second line, three human images and on third line, four human images at Namaskar Mudra, sitting (bending the Knee) and above it there is stone stupa.
10. Seven Human images of stone at Namaskar Mudra, sitting (bending the Knee) and above it there is stone stupa.
11. Among three lines, altogether three are ten human images at Namaskar Mudra, sitting (bending the Knee) and above it there is stone stupa.
12. On stone, Lotus flower is carved above the stone stupa and on the bottom part three human image at Namaskar Mudra, sitting (bending the Knee).
13. Above the three Human images of stone there is stone stupa. But, stupa is not clearly visible. We can only see the half part.
14. The image of Buddha is found there whose right hand is on Bhusparsa Mudra and left hand is on Lap.
15. The image of Buddha is found there whose right hand is on Barada Mudra and left hand is on Lap.
16. There is stone image of Shimanada Lokeaswora.
17. Stone Inscription which mentions N.S 777 is also there.

On the Southern side there is image of Ratanasambhava. Above the image, there is a toran. On toran image of Mahabajrasatto is carved and above the Mahabajrasatto image Cheapu is also carved. On the bottom part of niches (khopa) at center part Chakra and on right side human image at Namaskar Mudra, sitting (bending the Knee), On the left deer is carved. There is image of gandraba above the chakra. The statue of peacock on Lichchhvi stone is seen. There is Stone mandap kept in front of image of Ratanasambhava. On the west side from the Ratanasambhava images following things are seen.

1. There are three human images at Namaskar Mudra, sitting (bending the Knee). The stone stupa is made above the center human image.
2. Stone Lotus flower is carved above the stone stupa and on the bottom part three human images at Namaskar Mudra, sitting (bending the Knee).
3. On first line, three human image. On second line, three human images and on third line, four human images at Namaskar Mudra, sitting (bending the Knee) and above it there is stone stupa.
4. The stone inscription of Rajendra Bikram on 28 lines is seen.
5. The image of female figure above the stone stupa is also seen there.
6. There is stone stupa, above it the female and male images on right and left side is carved.
7. There are three stone human images and stone stupa is made above the center human image.
8. Stone Lotus flower is carved below the stone stupa and on the bottom part two human images at Namaskar Mudra, sitting (bending the Knee).
9. Unclear stone inscription is also seen there.
10. Stone Lotus flower is carved below the stone stupa and on the bottom part two human images
11. Above the stone toran, there is chyaepu. In center part Chidrya and on right and left side human image.
12. There is stone stupa above the two human statues.
13. There are three human images at Namaskar Mudra, sitting (bending the Knee) and above it stone stupa is carved.
14. Stone stupa is made above the stone lotus flower.
15. The stone inscription from N.S 835 if also there.

16. Stone stupa is also seen there.
17. Among the three human images, stone lotus flower and stone stupa is carved above the center human image.
18. The stone inscription with 34 lines.
19. The inscription from N.S 835 with 14 lines, which has Tibetan lipi.

On the west side there is image of Amitab Buddha. Above the image, there is a toran. On toran image of Mahabajrasatto is carved. On the bottom part of niches (khopa) Dharmachakra and on right side deer, on the left two female images and child is carved. There is Stone mandap kept in front of image of Amitab Buddha. On the northern side from the niches where Amitab Buddha is kept following things are seen.

1. There is image of serpent god made from stone.
2. There is also stone inscription which isn't clear.
3. The image of Buddha in meditation mudra, Toran made from brick which has Sardhula and on right and left Human image in Namaskar Mudra, sitting (bending the Knee) is carved.
4. There are three stone human images in Namaskar Mudra, sitting (bending the Knee) above the center human image the stone image of Buddha in Dharmachakra mudra is carved.
5. There is also stone stupa.
6. Stone Lotus flower is carved below the stone stupa and on the bottom part male and female human images at Namaskar Mudra, sitting (bending the Knee).After these there is another stone stupa.
7. The two stone inscriptions are also seen there.
8. Stone Lotus flower is carved below the stone stupa and on the bottom part male and female human images at Namaskar Mudra, sitting (bending the Knee).
9. Stone toran, where chyaepu, in center part Chidrya and on right and left side human image at Namaskar mudra are carved.
10. There are three different stone stupas.
11. Stone image is also there, which it is not clear.
12. On the right side of stone, female image is seen there which is sitting (bending the Knee).
13. Stone Lotus flower is carved below the stone stupa.
14. Stone stupa isn't clear.

15. Stone stupas are carved on the two lines.

16. Single stone stupa is also carved.

On the north side there is image of Amogashiddhi Buddha. Above the image, there is a stone toran. On toran image of Bajrasatto is carved. On the bottom part Bajra is carved. In front of the niches (khopa) of Amogashiddhi Buddha Stone mandap, N.S 780 inscription and small hole is there. On the eastern side from the niches where Amogashiddhi Buddha is kept following things are seen.

1. There are four Stone Lotus flower carved below the stone stupa serially.
2. Female image is seen there which is sitting (bending the Knee of only right side).
3. Stone Lotus flower is carved below the stone stupa.
4. Stone image of Buddha in Bhushpasa Mudra, on padmaasan with Shariputra and Maudgalayan on right and left is carved. Whereas on the bottom part eight human image at Namaskar mudra is seen.
5. Stone stupa is carved above the stone lotus flower.
6. Stone toran, where chyaepu, in center part Chidrya and on right and left side human image are carved.
7. There are six Stone Lotus flower carved below the stone stupa serially.
8. The bajraasan stone image of Bajrasattho.
9. There are two Stone Lotus flower carved below the stone stupa serially.
10. The stone stupa is also there, where female and male images are carved on right and left side.
11. There is stone stupa and on the bottom part there is image of Shodakshary.

Above the Dome there is Harmika. On the four side of Harmika, there are two eyes which are half closed, half opened. It symbolizes wisdom and compassion. Nose like symbol is also seen in Harmika which symbolize nirvana. And dot between the two eyes on Harmika symbolize peace. Just above the blue, red and yellow cloth (Jhalaar) is kept. Above the Harmika 13 enlightenment steps on square is seen. Among the 13 enlightenment steps, on the 1st step different image of Buddhist god and goddess are carved on all four direction. On the 1st step of east side, Kashyap Buddha, Shakyamuni Buddha and Maiterya Boddhisatto are carved. On the south side, Manjushree, Lokeashwora and Bajrapani Boddhisatto are seen. On the west side,

Akshoyab, Ratanasambhava, Vairochana, Amitab and Amogasidhhi Buddha are carved. Whereas, on the north side Shodakshary lokeashwor, Amidev, Padmasambhva are carved. These images were added after the renovation. Above the 13 Enlightenment steps there are Amalekha made from brass. Just above it there are four Danda and umbrella made from brass which has 52 bells are seen. And on the top Pinnacle is kept. From Harmika to Pinnacle it was gold gilded painted but nowadays it is slowly coming out.

On the four directions, there is prayer wheel. Around this stupa there is a statue of PadmaPani Lokeashwor, Mahankala, 19 stupas from different period and image of Shakyamuni Buddha is seen.

2.7 Padmapani Lokeashwora

On the southern side, there is image of Padmapani lokeashwora. (Figure3) This image is in standing posture whose right hand is on Barada mudra and left hand is holding the lotus stem. We can also see the prabhamandal on the back of Head. Above the head there is a mask, simple necklace on the neck, armlets on arm, bala on hands. Below the waist, transparent frock is wear by the image. The frock is seen in between the two legs. On the two sides of lokeashwor two images at Namaskar Mudra, sitting (bending the Knee) is seen.

2.8 Monastery

On the north side of stupa, there is image of Shakyamuni Buddha from Lichchhavi period. The image is on Padmaasan whose right hand is on Bhupersa mudra and left hand is holding the begging bowl. We can also see the prabhamandal on the back of Head. This image is kept inside the building/monastery which has single roof was built in 2041 B.S. by Lamas. Nowadays some of the nuns are living in the building. On the southern side of the monastery there is a statue of Mahankal which is kept facing to south. The image is made of stone. The image is made above the lotus Pedstal. Mahankal is standing above the betal. There are two hands, holding the kapalpatra (not clear) by both hands and also holding khatwanga. The image is also wearing long naramuda mala around the neck. Snake around his stomach can be seen. The face of Mahakal is clam face, big eyes, pointed nose, lips clearly not visible bold chin. Snake earring on the both ears and mukut on the head can be seen. Prabhamandal is also seen on the back side of image.

On the west side of the building, there is an empty land these days which used to be Agni Kunda. It is also known as 'Minaga Pukhu' in local newaari language. And on the west side of it, there is a public toilet.

2.9 19 Small stupas around Charumati Stupa

1. Lichchhavi Stupa

The first Lichchhavi stupa is made above the square plinth. Above the plinth there are two niches which are again square in shape. In two storey, in all four direction one niches are empty. Above this level, there is dome and Harmika above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle on the top. Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on the south-east corner from Charumati Stupa. These stupa is white paint (chuna) so, original form is covered by the paint (Basukala, 2011, p. 86).

2. Lichchhavi Stupa

The second Lichchhavi stupa is made above the two plinths. Among those plinths first plinth is made above Bisatikonkar which is simple. Another plinth is also on Bisatikonkar, on this plinth there is a small stone where 13-13 images can be seen. Just above this, there are three levels on Bisatikonka. On the first level, there are 5-5 empty niches. On the second and third level, there are 12-12 empty niches. Above this level, there are simple dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle on the top. Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on the south direction from Charumati Stupa (Basukala, 2011, p.86).

3. Lichchhavi Stupa

The third Lichchhavi stupa is made above the two plinths. The first plinth is under the ground. So, it looks like a square shape. The second plinth is made on Bisatikonkar. Above this plinth, there are two levels. On these two levels, there are empty niches on

all four directions. Above this level, there is dome and Harmika above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle on the top. Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on the south direction from Charumati Stupa. This stupa is white paint (chuna) so, original form is covered by the paint.

4. Lichchhavi Stupa

The fourth Lichchhavi stupa is made above the three plinths. These plinths are bigger on bottom and smaller on top. The first plinth is simple on Bisatikonkar. The second plinth is also Bisatikonkar but Agynay, Nairitya, Vayabha and Ishan direction 3-3 stone are little bit up. The third plinth is simple in round shape. Above this plinth, there are three levels. All these levels are white paint (chuna). On the first level, there are four empty niches. On the second level and third level, there are 12-12 empty niches. Above this level, there is dome and Harmika above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle on the top. Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on the south direction from Charumati Stupa (Basukala, 2011, p.88).

5. Lichchhavi Stupa

The fifth Lichchhavi Period stupa is made above the two levels which are seen under the ground. These levels are square in shape. In each direction, there are 1-1 empty niches. Above this level, there is dome and Harmika above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle on the top. Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on the south-west direction from Charumati Stupa.

6. Lichchhavi Stupa

The sixth Lichchhavi Period stupa is made above the four plinths. The first plinth is Bisatikonkar. Above this plinth, on the four directions there are 12 mandal. The second, third and fourth plinths are also Bisatikonkar and simple. There is dome and Harmika above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle on the top. Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on the south-west direction from Charumati Stupa. This stupa is also white paint (chuna) (Basukala, 2011, p.88)..

7. Lichchhavi Stupa

The seventh Lichchhavi stupa is made above the single plinths. The plinth is made on Bisatikonkar in simple form. There are two levels which is square in shape. In this level there are 1-1 empty niches. These niches are white paint (chuna), so it is not clearly visible. There is dome and Harmika above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle on the top. Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on the south-west direction from Charumati Stupa.

8. Lichchhavi Stupa

The eighth Lichchhavi stupa is made above the cement square plinth. This cement stupa is added later on only. The structure above the plinth looks ancient. This stupa is white paint (chuna) so everything isn't clearly visible. Above the plinth lotus flower facing towards sky are carved structure is seen. Above it we can see bell like structure and dome. Harmika is made above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. The structure above the 13 Enlightenment is damage (cut). This stupa also lies on the south-west direction from Charumati Stupa.

9. Lichchhavi Stupa

The plinths of this stupa are under the ground so, only two plinths are visible. The first plinth is square in shape. In each direction there are 1-1 empty niches. Above the niches there is Kirti Mukha image, it is white paint (chuna). So, it isn't clearly visible. In second plinth also, at each direction there are 1-1 empty niches. Above it we can see bell like structure and dome. Harmika is made above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. The structure above the 13 Enlightenment is damage (cut). Dome and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription.

10. Lichchhavi Stupa

The Lichchhavi stupa is made above the five plinths. The first plinth is made on thin Bisatikonkar. The second plinth is made on thin round shape. The third plinth is made on thick Bisatikonkar, 5-5 plain niches are there. The fourth and fifth plinths are Bisatikonkar or round in shape can't be seen properly as it is also white painted (chuna). On these two plinths, 12-12 plain niches are seen at four directions. Above it we can see bell like structure and dome. Harmika is made above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. Toran is also kept there where bajra is carved. We can see 13 enlightenment steps above the Harmika. Lotus flower and five levels are seen above it. In this stupa also Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on north side of one storey building (Basukala, 2011, p.90).

11. Lichchhavi Stupa

The Lichchhavi stupa is made above the single stone plinth. This plinth is made on Bisatikonkar, there are four level above it. The first and second level on Bisatikonkar, have 5-5 empty niches. The third and fourth level, Altogether there are 12-12 empty niches on four sides. Above it we can see bell like structure and dome. Harmika is made above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. Lotus flower and five

levels are seen above it. In this stupa also Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on north-east side of one storey building.

12. Lichchhavi Stupa

These stupa is made above the two stone plinths. The first plinth is thin made on Bisatikonkar. The second plinth is thin made on round shape. There is single level above it where 3-3 empty niches are made on all four directions. Above it, there is a square shape plinth. There is plain dome above the plinths. Harmika is made above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. Lotus flower and five levels are seen above it. In this stupa also Harmika and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on east side of one storey building.

13. Sumearu Stupa

This sumearu stupa is made above the thick, simple, square shape plinth which is made of stone. Serpent has covered this plinth on all four directions. The head of serpent is carved above the tail. Shimaasan is carved above the serpent. On the four side of Shimaasan, on east dhritarastrya, on south Birudhaka, on west Birupakshya and on north Baishravan are seen. Above these images, there is Bisatikonkar in simple form. Lotus flower facing towards sky and facing toward ground are carved above Bisatikonkar. Lion and Shimaasan are carved above the lotus flower. Akshyobhya on east, Ratanasambhava on south, Amitabha on west and Amogasiddhi on north are seen above Shimaasan. Above it we can see bell like structure and dome. Harmika is made above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle on the top. This stupa also lies on the south-west direction from Charumati Stupa.

14. Sumearu Stupa

There are square plinths on the bottom part of this Sumearu Stupa. Above the plinth serpent is carved on round shape. Just above it, there is thick plinth. On east side of

this thick plinth, there are image related to Birth of Buddha and Buddha's enlightenment. The image related to Birth of Buddha, shows the Bodhisattova standing above the lotus flower, Lord Brahma giving the boom to Bodhisattova, Mayadevi holding the tree branch on Salavanjika posture and on the back side there is female attendant. Below this image "Lumbini Buddha Janma Juyabijayagu Thasa Bhairawa" is written in Devanagarika lipi. The image related to Buddha enlightenment, shows image of Buddha on center whose right hand is on Bhuspersa mudra and left hand is holding the begging bowl on lap, on the right side of Buddha three female standing images can be seen in the form of maar whereas on the left side of Buddha three male images can be seen in the form of maar who are playing the musical instruments. Below this image "Buddha Bhagawan Buddhato Prapta Yana Marasanadako Jiteyagu" is written in Devanagarika lipi.

On south side of this thick plinth, there is image related to the first Dharmacharkra Paribartan and Mahaparinirvana. The image related to first Dharmacharkra Paribartan, shows Buddha on center whose right hand is on Bhuspersa mudra and left hand is holding the begging bowl on lap, on the right side of Buddha there are two students and on the left side three students, all together five students who are getting the teaching of Buddha for the first time. Above this image "Bhagawan Buddha Pancha Bargiya Pita Pathama Dharmadeasana Biya Bijayagu Sarnath Kasi" is written. The image related to Buddha's Mahaparinirvana, shows The Buddha is lying where his right hand is on his head and left hand is straight on his waist, leg. On the right side of Buddha three monks are standing on Namasakar mudra. Just above this scene "Bhagwan Buddha Mahaparinirvan bjayagu Than" and below the scene "Kushinagar gorakhapur" is written in Devanagarika lipi.

On west side of this thick plinth, six image of donors are carved on Namasakar mudra, sitting(bending knee).The name of donor are: Bishworaja, Bisasaa Baju, desceanded Beakha Naraa, desceanded Hearaa, desceanded Buddhi Naraa, Pream are written in Devanagarika lipi.

On north side of this thick plinth, eleven image of donors are carved on Namasakar mudra, sitting(bending knee).The name of donor are: desceanded Baju Ram Naraa, desceanded Maju Ratna Maya, desceanded Pita Purnaman, Satajibadata Tulasimaya, Kayapi Tirtha, Hari, Ram Bhakta, Mahayapi Durgadevi, Shantdevi, Jeana and Beana

are written in Devanagarika lipi. Just above this plinth, “Shree N.S 1104 B.S 2041 Saal Shrawn 31gatea Budhabar Chauthi Dinasa Ratna nayasa yanagu dina jula. Satajiba Dharmatama Tulsimaya Durgadevi Chabhila Mitrapark sa.ti ha ra” written in Devanagarika lipi.

Semi-circle serpent is carved above this plinth. The head of serpent is carved above the tail. Lion and Shimaasan are carved on the four side of the plinth above the serpent. In the center of Shimaasan, there are bodhisattova on four directions: on east Maitreya, on south Bajrapani, on west Padmapani and on north Manjushree. There is a thin plinth above these images. On the right and left side of the Plinth, there are symbol of Astamangal and in center “Om Mane Padme Hum” is carved. Padmaasan facing towards the sky and Dharmadhatu stupa and thin Shimaasan is made above it. In each direction four dikpal are carved. On east dhritarastrya, on south Birudhaka, on west Birupakshya and on north Baishravan are seen. Akshyobhya on east at Bhusera mudra, Ratanasambhava on south at Barada mudra, Amitabha on west at meditation mudra and Amogasiddhi on nort at Abahya mudra are carved above the Shimaasan. There are lotus flower and above that bell like structure. On the four side of this structure different images are carved. On east image in Namaskar mudra, on south image of Amitabha Buddha in meditation mudra, on west image of Bodhisattavo holding Bajra on left hand and holding bell on right hand. On north there is an image which is not clear. The dome is made above these statues. Harmika is above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle on the top. This stupa lies on the south-west direction from Charumati Stupa. This stupa isn't white paint (chuna) so everything is clearly visible (Basukala, 2011: p.90).

15. Shah Period Stupa

This fifteen Shah Period stupa is made above the thick, simple, square shape plinth which is made of cement. On the west side, there is stone image on the center of niches. Above this, there is a plinth which is round in shape. The images of Akshyobhya on east, Ratanasambhava on south, Amitabha on west and Amogasiddhi on north at niches. Roof and Pinnacle are also seen above the niches.

Above it we can see bell like structure and dome. Harmika is made above the dome. Toran is seen above the Harmika. We can see 13 enlightenment steps which are round in shape above the Harmika. Lotus flower and five levels are seen above it. This stupa lies on north direction from Charumati Stupa.

16. Shah Period Stupa

This sixteen Shah Period stupa is also made of cement. This stupa is made on two plinths. On the first plinth, there is image made from stone on the west niches. On the second plinth, in each direction there are image of Buddha. Akshyobhya on east, Ratanasambhava on south, Amitabha on west and Amogasiddhi on north are seen. After these images, it is slightly slope and plain bell like structure and dome is there. Harmika is made above the dome. Toran is seen above the Harmika. We can see 13 enlightenment steps which are round in shape above the Harmika. Lotus flower and five levels are seen above it. This stupa lies on north direction from Charumati Stupa.

17. Shah Period Stupa

This seventeen Shah Period stupa is also made of cement. This stupa is also made on two plinths. On the first plinth, there is image made from stone on the west niches. On the second plinth, in each direction there are image of Buddha. Akshyobhya on east, Ratanasambhava on south, Amitabha on west and Amogasiddhi on north are seen. A little bit up from these images, there is a plain dome. Harmika is made above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. There is an Amaleakha above these step and pinnacle. This stupa also lies on north direction from Charumati Stupa.

18. Shah Period Stupa

According to the local People, on the north-east side of the Charumati stupa before making Chakrapath (Ringroad) there was stupa made from soil. Few part of that stupa was on the road. And it was destroyed to be built the road. From the damage stupa soil was collected and Present stupa is made. Current stupa is made with soil and bricks. This stupa is made above the single stone plinth which is square in shape. Just above the plinth slope, roof like structure is made. The round thick plinth is seen. On this plinth, Akshyobhya on east, Ratanasambhava on south, Amitabha on west and

Amogasiddhi on north are carved on the niches. Above the niches there is triangular shape. Just above it there is a slope and Harmika. Above the harmika there is a dome. 13 enlightenment steps which are round in shape are above the dome. And on the top lotus flower and five levels are seen (Basukala, 2011, p.93).

19. Unclear Stupa

This stupa is white paint (chuna) so it isn't clearly visible. The four plinths are made on square shape. Just above it there is a slope like a roof. There is a dome above it. Harmika is made above the dome. Two eyes, Nose like symbol and dot is also carved on Harmika. We can see 13 enlightenment steps above the Harmika. These steps are bigger on bottom and smaller on the top. The structure above the 13 Enlightenment is damage (cut). Dome and other parts above it was added later on, renovation of 17 different stupas from N.S 998- N.S 1000 it is mentioned on the inscription. This stupa lies on right side of main entrance to the one storey building where Lichchhavi period Shakyamuni Buddha image is kept (Basukala, 2011, p.92)..

2.10 Inscriptions around the Charumati Stupa

1. Inscription no.1

On the brick (35.5X23x7cm), there is a symbol of Dharmachakra and "Charuwati Thupa" is inscribed in Bhrami lipi (Darnal, 2062, p.51).

2. Inscription no.2

The date or the name of the King who had kept the inscription has been erased. So, the translation of this inscription is kept in first chapter. From this inscription we can know that some land had been donated so that they could feed the people and conduct the puja of Lord Buddha. Monks also started to take money, land and other material for their livelihood. This inscription was kept by a lady. She makes a wish that if she gets another life than she would born as a male. (Vajracharya, 2020, p.3)

3. Inscription no.3

This inscription is found on the Lichchhavi stupa's northern side plinth which lies south side of Charumati stupa. This is four line inscriptions where every word is not clear. According to the Paleography specialist, Shyam Sundar Rajvamsi, on first line

Rajea shree Narendradev, on second line sambat 102 Magh punya gyan, on third line Prabista taha bakya suna and on fourth line Pramudita hridaya chijaru sthapunasbama is written in the inscription. It means the person name sthapunasbama made the chaitya in sambat 102 on the month of magh during the period of Narendra Dev (Darnal, 2062, p.51).

4. Inscription no.4

On the west side of Charumati stupa there is Lichchhavi chaitya made from stone. On the bottom part of Chitya, Dampasadaa madapika and Sthambhanadharada shila is written in Lichchhavi lipi. This is an inscription from 7th century according to this lipi (Darnal, 2062, p.52).

5. Inscription no.5

On the soil print (matoko chap), at the center part vairochana on dharmachakra mudra and Padmapadi lokeashwor on right side and Bajrapadi lokeashwor on right side. Above the Vairochana Buddha there is image of Shakyamuni Buddha and on right and left Pancha Dhani Buddha are carved. Below the Vairochana Buddha, there is three line inscription from Later lichchhavi period. This inscription is from 7th century. Dharma Heatu Prabha Heatuteapa tathagata hayaba dateasa cay o nirodha yeababadi mahashrawan is written. The size of soil print (matoko chap), is 7.2cm length and 5.7cm width.

6. Inscription no.6

On the terracotta of 3.5cm, there is a lotus flower and swyambhunath stupa with five level umbrellas whereas three level umbrella are carved on the right and left of chaitya. Below the chaitya Lichchhavi inscription from 7th century is carved. Dharma Heatu Prabha Heatuteapa tathagata hayaba dateasa cay o nirodha yeababadi mahashrawan is written.

7. Inscription no.7

The circle shape soil which is 4.3cm from 7th century has an inscription on Lichchhavi lipi. Dharma Heatu Prabha Heatuteapa tathagata hayaba dateasa cay o nirodha yeababadi mahashrawan is written on four lines.

8. Inscription no.8

The circle shape soil which is 3.7cm from 7th century has an inscription on Lichchhavi lipi. Dharma Heatu Prabha Heatuteapa tathagata hayaba dateasa cay o nirodha yeababadi mahashrawan is written on four lines.

9. Inscription no.9

The circle shape soil which is 4.2cm from 7th century has an inscription on Lichchhavi lipi. Dharma Heatu Prabha Heatuteapa tathagata hayaba dateasa cay o nirodha yeababadi mahashrawan is written on four lines.

10. Inscription no.10

On the terracotta of 5.8cm, at center part there are image of Dhani Buddha. Below the image of chaitya there are three line later lichchhavi period inscriptions which is Dharma Heatu Prabha Heatuteapa tathagata hayaba dateasa cay o nirodha yeababadi mahashrawan (Darnal, 2062, p.52).

11. Inscription no.11

The circle shape soil which is 3.2cm from 8th century has an inscription on Lichchhavi lipi. Dharma Heatu Prabha Heatuteapa tathagata hayaba dateasa cay o nirodha yeababadi mahashrawan is written on five lines.

12. Inscription no.12

On the black soil which is (2.1cm) kutila writing on 6 line from 11th century is seen. The right side is damaged. Dharma Heatu Prabha Heatuteapa tathagata hayaba dateasa cay o nirodha yeababadi mahashrawan is written on it.

13. Inscription no.13

This inscription is found on the bottom part of Buddha. It is mentioned on four lines, which is from 13th century. Dharma Heatu Prabha Heatuteapa tathagata hayaba dateasa cay o nirodha yeababadi mahashrawan is written on it.

14. Inscription no.14

On one brick, word 'Charuwoti Thupa' on Brahmi lipi was found whereas on next brick symbol of ' Dharmachakra' in the middle and ' Swostika' on the two side and on the below part was found 'Charuwoti Thupa' and 'Dhandea Heatu prabhav' is inscribed on the Newari Bhujimol lipi. The brick which is found in Newari Bhujimol lipi can be from 11/12th century (Darnal, 2062, p.53).

15. Inscription no.15

In the soil print (matoko chap) of 1.8cm from 15th century ti and ma is carved which can be carved on the name of Jayajyoti Malla.

16. Inscription no.16

In the soil print (matoko chap) of 6.2cm height and 5.5cm width, below the chaitya Buddhist mantra are inscribed.

17. Inscription no.17

In the soil print (matoko chap) which is not clear the word punya is only visible (Darnal, 2062, p.53).

2.11 Prayer Flags

Prayer Flags are also known as Buddhist Flag or five color flag. This flag are always kept on Buddhist site, House of Buddhist people, Top of the hill and Base Camp Areas. Some flages are vertical where as some flag are horizontal. It is believed that how much wind blows the flags; it will spread that much positive energy. Different Buddhist images and mantra are also printed on the flags. The five colours in the flag represent the five elements. Blue represent Sky, white represent air, green represent water, red represent fire and yellow represent earth.

2.12 Prayer Wheel

Prayer Wheels are specially found in Buddhist sites. (Figure2) The prayer wheels are also known as Mani wheels. One of the popular Buddhist matra "OM Mani Padme Hum" which means Hail the jewel in the lotus inscribed on it. 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 (Lama, 2012, p.12). One who turns one round of these prayer wheels, it means he/she recites millions of this mantra. People also believes that

who rotates these Prayer Wheels bring goodluck in the life. 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)

2.13 Lokeashwora Bihar

On the outer, southwest side of the Charumati Stupa premise there is a small Bihar. The Bihar is of two storeys. The image of Lokeashohwora is kept facing the north side. We can see the Pancha Dhani Buddha painted just above the door. On the north side, 13 lotus shaped stone are seen on floor. Among these 12 are small and 1 is big (Pokharel & Parajuli, 2077, p.297). Different rituals are done here during the festivals.

CHAPTER THREE

INTANGIBLE CULTURAL HERITAGE OF CHARUMATI STUPA AND BIHAR

Intangible culture can't be touched but it can be felt. According to UNESCO "Intangible cultural heritage includes 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. The thing which can be seen, hear and enjoy but can't be touch or which don't have any shape and size is intangible culture (Khatri, 2076, p.08)

Newar are the indigenous inhabitants of the Kathmandu valley. Houses are built closely together and line the cobbled streets and the alleys. The houses usually have several storeys, many window, verandaha overlooking the street below. The man wear waist band of plain white cotton material and waistcoat of their own style, Bhadgaule topi, the woman wear Hakupatasi. The unique feature of Newar social-economic organization is the presence of great number of guthis (Bista, 1967, p.19)

3.1 Story and myths related to Charumati Stupa and Bihar

Princess Charumati came to Nepal with her father to promote Buddhist religion. During that time she meets prince Devpal. Later on, she was married to the prince. The area was known as Devpatan in the name of Devpal. The area was beautiful and well managed so it was known as subarnapur. Charumati Stupa, Charumati Bihar and Maijubahal are Major Buddhist architecture which was built by King Devpal and Queen Charumati.

Charumati Bihar was made to do Bartabanda of Queen Charumati's two sons, Dev Sihakar and Gangadev. Maijubahal was made 300-350m east of Charumati Bihar where nun used to live. But currently there is no any evidences (P.Shakya, Personal Interview, April 07, 2024).

According to Bhasa Vamsawali, King Brisha Dev, there once in his dream saw that was a wealth on certain place. He has to build the stupa keeping the wealth on it. So, according to his dream he builds the Stupa later on. He named the stupa as 'Dhandodaya' and made it famous (poudel, 2020:p.56). In these book, it is mention that the wealth is kept on the dome of the stupa. According to Newari Language, it is known as 'dhan ko do' (mound) so, later on it changed into Dhando Chaitya.

On the west side of Charumati Stupa there was a pond known as Mi Naag PuKhu. Local people believe that Lord Shiva and Parvati come to the place to take bath (B.Dhamma, Personal Interview, May 29,2024).

3.2 Guthi

Guthi are also famous in this days. In previous days guthi was known as gosthi. Gosthi is a group of people who looks after the religion, cultural aspects of the society. 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 a temple is built there, then the local people will jointly work together to preserve the temple. This group of people working together to save the culture and do social activities are simply known as Guthi. During the Lichchhavi Period Gosthi were formed to arrange the water sources, clean temple premises, arrange the drainage, pati, etc. Nowadays, most of the Guthi are formed to manage the religious and cultural aspect of the society. Guthi is an organization which can manage different important activities in the society. In previous day, there was a separate guthi which manage the entertainment of the people like singing, dancing etc. In different Hindu and Buddhist temple there are some lands which are named in temple guthi.

Mostly Newari ethnic group people are found organizing and preserving these kinds of Guthis. They do different work during the festivals and arrangements of places depending upon their caste. In Newar community they need guthis from someone birth to deaths doing different arrangements. Nowadays, the public guthis is looked by the Nepal Government whereas the private guthis are looked by the community. There are two kinds of Guthi in Newar Community. They are:

1. Si Guthi or Sana Guthi

The main work of this guthis is to carry the dead bodies and help to complete the funeral of the guthiyar.

2. Dewali Guthi

This guthi do different ritual related to the temple and also teach it to the next generation.

Guthi are found from Lichchhavi period. In previous days, people used to gather talk and discuss about different topics. There are different types of Guthi. They are as follows:

1. Raj Guthi

Guthis which are kept by the King are simply known as Raj Guthi. After 2021 B.S Raj guthi came under the His Majesty Government. Nowadays this guthi is also known as Amanat Guthi.

2. Chuta Guthi

This Guthi do different activities in the temple and society with the money they have collected. And remaining money is given to the government. Before 2021 B.S the land of guthi shouldn't pay any taxes. After 2033 B.S Chuta guthi has been changed into Raj Guthi. This guthi is Practice till today.

3. Duniya Guthi

If people keep their land which they have got from the the government or their private land for the cultural use or for the children benefit than it is simply known as Duniya Guthi. It is also known as private Guthi. This Guthi is also practice from Lichchhavi Period. In those day copper inscription were used to mention about the Guthi and their work. So, that it will be preserved for the future and it won't lost easily. Duniya Guthi is also divided into two types. They are as follows:

1. Ghar Guthi

According to this Guthi, people who are involve in the Guthi, their family member also have to work or help to continue the guthi. It also includes the work of cooking food.

2. Guthiyar

The work like cleaning the temple or areas doing the ritual in the temples and different festivals are done by the Guthiyar. After doing this work guthiyar also get some gifts or money as a reward. If guthiyar handle the work to his next generation and they couldn't perform it properly than in that case they can select the next person.

In present condition, the situation of Private Guthi isn't so strong. The works which are mentioned in different inscriptions done by the guthiyar aren't found in this days. Private Guthi can't be changed into the Raj Guthi.

Guthis were formed from Lichchhavi Period; it is mentioned in different inscriptions. Local people, government officers and royal family also worked together to continue the guthi. In previous days, Guthi usually focus on cleaning the temples, making the statues, cleaning the areas, continuing the fairs and festivals. In such a way it helps to preserving the culture. Beside this some other guthis also work for the health, entertainment and also education of children.

3.2.1 Guthi of Charumati Bihar

Guthi means a group of people who works on the benefit of the society. Guthi are usually found in Newar ethnic group. Guthis do the work related to the culture and religious activities. Guthi also helps to keep the good relation with each other in society and also mentioned the discipline. In Charumati Bihar guthiyar are from Shakya clan. There are 23 families which includes 102 members. In Charumati Bihar also different festivals are celebrated by the guthiyars. The daily ritual of the Bihar is also done by the guthiyar in monthly basis. The guthiyar members take their turn from sukla tithi and continue for one month. They are allowed to take their turn according to the senior citizen (elder to younger). In previous day, those family who were performing the nitya puja have to sleep in the Bihar for one month but nowadays they have kept the security guard. Those family who don't join the meeting or miss any festivals than they have to pay certain amount of money as a fine depending upon the festival they have miss starting from NPR 200. This guthi have around 6 ropani of land in Faika, Kapan area (A. Shakya, Personal Interview, April 04, 2024). During the 2015 earthquake, the Charumati Bihar wasn't damaged so the all guthiyar lived in the Bihar for one week. It was safe place for them. This Guthiyar also teaches the people to play the musical who are interested.

3.3 Important puja done in Charumati Stupa and Bihar

In Hindu and Buddhist religion there are different puja which is done on temples, stupa and Bihar. There are different ways of doing the puja depending on the place

and ethnic group. Puja is usually done to pay homage and respect to the god. Some of the Puja which are done in Charumati Stupa and Charumati Bihar is as follows:

1. Nitya Puja

Nitya Puja is done in each and every house, stupa and Bihar. Nitya Puja is worshipping the god and goddess each day. Some people take bath everyday before performing the Nitya Puja. They also clean the Puja utensil. And pluck fresh flower and get fresh water from the water spouts or well. People will decorated the puja thali with uncooked rice, red vermilion, Keasari, oil lamps, incense, flowers, and Prasad different fruits according to the season or sugar. Some people also offer milk, curd, honey, ghee, alcohol, meat items etc depending on the god and goddess. People also ring the bell, spin chamar and blow conch shell while performing the Nitya Puja.

Nitya Puja is done in Charumati Bihar. It is done by Shakya clan. Each month one family member among the 24 family of guthi will perform the puja. The guthiyar member take their turn from sukla titiya and continues for one month. They are allowed to take their turn according to the senior citizen (elder to younger). They will do puja by reading dasparamitra, offering water, barley, black sesame, uncooked rice, red vermilion, Keasari, oil lamps, incense, flower, Prasad different fruits according to the season etc. They also ring the bell and spin chamar. This Puja happens at 6 am early in morning (K. Shakya, Personal Interview, May 29, 2024).

2. Arati

Arati is also conducted in each and every house, stupa and Bihar. Arati is worshipping the god and goddess in the evening. Before doing the arati people will bring fresh water from water spouts or well. They will chant the mantra related to different god and goddess, light the oil lamps. People usually light the oil lamps on sunflower; sesame oil and butter. People also ring the bell and spin chamar while doing arati depending the place and ethnic group.

Arati is also conducted in the Charumati Bihar. It is done at 6 pm or 6:30 pm at evening. Arati is also done by the same family who does Nitya Puja. During the arati, at first they light the oil lamps, ring the bells, blow the chamar and chant the mantra in front of Bajrapani Lokeaswor image. After that the guthiyar will go in front of each and every statue around the Bihar and light the oil lamps.

3. Special Puja

Different kinds of puja which is done beside nitya puja can be said as special puja. Special Puja is done during the different festival with different materials. People usually take bath before puja and they also take fasting until the puja isn't completed. The family will put tika to the younger person in the family, give blessing and also money to them. After putting the tika to the younger children only they will consume the fruits offer to the god and goddess and eat other things.

There are different other puja done in Charumati Bihar. Akshya titiya is one among it. Guthiyar will offer water and bath the main image Bajrapani lokeshwor. In this day, the guthiyar perform the deawali puja. They will chant mantra, offer different food and fruits to the god and goddess, light oil lamps and incense etc.

They also perform Mohani Puja which falls on Astami, Nawami and Dashami of Ashoj. During this puja guthiyar will worship Guptajogini Ajima. During this puja Guthiyar will offer uncooked rice, red vermilion, Keasari, oil lamps, incense, flower, Prasad different fruits according to the season besides these boiled egg for Guptajogini Ajima and Mahankal is offered, raw egg for Bhairab, alcohol, Samayabaji sweets (ladu, jreey) is also offered for Guptajogini Ajima, Mahankal and Bhairab etc. Egg, samayabaji, alcohol aren't offered to Bajrapani Lokeaswora. Only uncooked rice, red vermilion, Keasari, oil lamps, incense, flower, Prasad different fruits according to the season are offered to Bajrapani Lokeaswora.

Similarly, on the full moon of Kartik, the guthiyar member of Charumati Bihar will light the oil lamps on Charumati Stupa.

4. Forgiving Puja

Forgiving Puja is done in each and every Temples, Bihar and Stupa. Some time while making a wish, they will also say if their wishes come true they will offer different things to the god and goddess like bell, chamar, trident etc and when their wishes comes true sometime people will forget to make the offering. Later on they will do Forgiving Puja by offering those things.

It is also perform in both Charumati Stupa and Charumati Bihar. (Figure14) If any changes are happening like renovation and new things are added to it than people will

perform this puja in the stupa and Bihar before and after the renovation. This puja is also performed to get the forgiveness of the different mistake which people make unknowing in the stupa and Bihar (B.Dhamma, Personal Interview, May 29, 2024).

3.4 Festivals celebrated in Charumati Stupa and Bihar

Festival helps to connect people with each other. Festivals are celebrated with family, friends, relatives and community people. While conducting the festival people also shares their love and brotherhood together. There are many festivals which are celebrated in Nepal according to the place and ethnic group. Each day there will be small or big festivals going on in Nepal depending upon the ethnic group. Government of Nepal also gives holiday on major festival for 1day, 2days and 3 days depending upon the festival. There are different festivals which are celebrated in Charumati Stupa and Bihar. The festivals falls on the different time of the year. The festivals are described below:

1. Loshar

This is one of the popular festivals celebrated by the Buddhist people. Gurung, Sherpa and Tamang ethnic group celebrates the festivals. Gurung celebrates tamu loshar, Sherpa celebrates gyalpo loshar and Tamang celebrates sonam loshar. The word losar can be divided into two parts, lo means 'year' and sar means 'new' in Tibetan. So, it is a New Year festival (Kuwar, 1999, p.31).

During this festival, People take bath early morning and get water from water spouts and take offerings to water spouts fill water and pray to god and goddess, worship at their house, visit stupa and gumba. They also light the oil lamps. (B.Dhamma, Personal Interview, May 29, 2024) In this festival, they eat different nine kinds of beans like kidney beans, chicken peas, small grams, green peas, white peas; bodi, mugi etc are mixed and cooked. It is believed that eating the nine beans, will solve all kinds of problems related to nawa graha. They also make a Tibetan bread Khapsea and offer it to god and goddess and later on disturb among the friends and relatives.

They also wear their traditional dress, gather in certain places and sing traditional song and also perform dance. This festival is celebrated with joy and respect.

2. Buddha Purnima

This festival marks the birthday of Shakymuni Buddha. Buddha Purnima is also known as Buddha Jayanti. On 2024/05/ 23 was 2568th Buddha Jayanti. It is one of the important days for Buddhist people. People visit different stupa including Charumati stupa and also to lumbini. There will be thousands of visitors visiting these places for the pilgrimage purpose. They make a kora to the stupa, light oil lamps and also get the blessing from lama. People also donate food, clothes and money to the needy one.

This year they also perform rally related to peace of world, with the collaboration of different school and monastery. Blood donation program was also conducted.

3. Sitinakha

This festival falls on 2nd month of Nepalese calendar. It is celebrated on kumar khasti of jetha. This festival is celebrated in Charumati Bihar. During this festival, people will clean the water sources. The local people and guthiyar will clean the well of Charumati Bihar and also remove the unwanted grass from the roof of the Bihar. They also cook Bara (dish made from black lentils) and Chatamari (dish made from rice flour) distribute among the people and eat it.

4. Pancha Danaa

Pancha Danaa festival is related with Buddhist People. During this festival the statues related to the Bihar are kept in the display. This festival falls on triodashi, two days before the Father's day according to the lunar calendar. It is specially celebrated by the Buddhist people living in Kathmandu, Bhaktapur, Lalitpur, Banepa and Panauti. During this festival people visit different Stupa and Bihar worship god and goddess and light the oil lamps as a part of prayes. People specially donates five different things like grains, unhusked rice grains, salt, money and pulses which are need for the daily life. Besides this thing if people want to donate other things also they can donate according to their will and capacity. Dipankar Buddha is paraded around the town as a part of festival (A.Shakya, Personal Interview, April 04, 2024). During this festival, taro is send from east side of pashupatinath amalkot to guthiyar of Charumati Bihar as a gift.

5. Gunlaa

Nepal Sambat was started on 879 A.D kartiksukla pratipada. So, kartiksukla pratipada is celebrated as New Year of Nepal Sambat. It is also celebrated as Newari Sambat. First month of Nepal Sambat is started from kartiksukla pratipada and ends at Mangsir Krishna Aausi. This month is also known as Kachala (Pokharel & Parajuli, 2077, p.445). Gunlaa falls on the ninth month of Newari calendar. Gunlaa is also known as Samja in Newari language, which means agricultural work have been finished.

It is a holy month for the Buddhist people. It is celebrated for one month and the festival falls on June/July. In this month, Buddhist people from child to senior citizen visit different Buddhist Stupa and Vihar with different musical instrument like dha baja, khi baja, taa baja and jhali are used. These instruments were only played during Buddha Jyanti and Gulaa festival. People also chant mantras and bhajan while walking to the stupa and Bihar. During this festival some people don't eat salt for whole month whereas some people will consume salt once in a day.

Those who couldn't visit the stupa they make a stupa or different Buddhist god and goddess of clay and once the festival finish they will dip the stupa or image into the pond or river. People also try to make god happy and request rainfalls on time, no floods and landslides etc (T. Shakya, Personal Interview, May 29, 2024).

In Deapatan area, people will gather at nawali tole. And start Parikrama from tamreaswor temple. On the north side of the tamreaswor temple there was stupa in previous days but we can't see stupa anymore. Currently we can see small chaitya in that area. People of Deapatan area will make around to those chaitya and move towards Kutubahal of sifal, Gaganganj Bihar, Charumati Bihar, Chandra binayak, Charumati Bihar and Maijubahal (which is no more) (Pokharel and Parajuli, 2077, p.446).

.In this festival the younger people also learn to play the musical instrument, mantras and preserve their traditions. In this festival people of all age group participate equally and celebrate it with joy. Those Guthi or area people who don't participate in the festival have to pay the fine. Especially early in the morning group of people from different community visit the stupa and play musical instrument which also brings the positive vibe for those who visit the place. Some people also walk to swyambunath stupa during this festival.

6. Yomari Purnima

This festival falls on the 8th month of Nepalese calendar. It falls in Mangsir. Yomari of the harvested rice is cooked with a kind of molasses during this festival. Yomari is cooked in this day so, it is known as Yomari Purnima. Yomari is also offered to the god and goddess in the Bihar and disturbed among the people.

From the Purnima of this month to the titiya tithi Shree Chandrabhinayak and Bhairabha Jatra's chariot (khat) is kept in the dabali of Charumati Bihar. Ganesha and Bhairab are kept in other small chariot which is in Charumati Bihar. After this, sindur Jatra is performed. During sindur jatra people put and also throw red vermilion color to each other, play musical instrument, sing and dance. The image of ganesh and pinnacle which is used during this jatra is kept in the house of Guthiyar of Charumati Bihar.

7. Sakadawa

This festival is also celebrated for one month. It usually falls on the month of May. It is the lunar month which honors the Buddha's life events. During this festival, people make a kora to the different stupa. They also chant the mantra, spin the prayer wheel, count the beads, light oil lamps etc.

In this festival people try to eat vegetables and avoid eating meats. It is celebrated for 1 week in this stupa and Bihar.

8. Ashoka Jyanti

It is celebrated on Charumati Bihar. Ashoka Jyanti falls on Chaitra sukla astami. It is the birthday of Mauryan Emperor Ashok. On 16th April 2024, they celebrated 2328th birthday of Mauryan Emperor Ashok. During this day people gather in the Bihar remember Mauryan Emperor Ashok, chant a mantra, different varieties of food and fruits are offered to the god and goddess (T. Shakya, Personal Interview, May 29, 2024).

9. Mahadev Parbati Dance/Nagea Cha Peakha

This festival falls on Bhadra. It is celebrated at the next day of Indra jatra festival for next three days. This dance is trained on Charumati Bihar. Only boys will be

performing as both Mahadev and parvati during the dance. The boys will be trained for three months. They practice dance for two hours each day. The dance is performed for three days. First day they will be performing at Dabali of Jaya Bageaswori, Pashupati courtyard and Guyeaswori. On the second day, they will perform at Nasaya dabu, Navadurga and Bhuwaneaswori. On the third day, they will be performing on Chabahil Ganeshthan and Dabali of Charumati Bihar. They have been practicing this dance from 1870 B.S. But, it was stopped in the middle for seven years. It was stopped due to the lack of Budget. And it was restarted at 2079 B.S. again. When they restarted at 2079 B.S they were able to show only half dance and last year they performed full dance. The dance is performed from 6 pm to 2am (P. Shakya, Personal Interview, April 04, 2024).

10. Chandra Binayak and Bhairab Jatra

Chandra Binayak and Bhairab Jatra is one of the important jatras celebrated in the Chabahil area. Chandra Binayak temple lies on the northwest of Charumati stupa. The image of the Ganesha inside the temple is from the post Licchavi period. Chandra Binayak Jatra was started from the King Bhupalendra Malla.

In previous days this jatra was celebrated for 2 days but nowadays it is celebrated for 4 days. The Guthiyar will go to Amalkot Kachahari to get the exact day. Later on, at Kartik Purnima they will bring the statue of Ganesha from their home and keep the statue on the southern side of the temple. In the evening they will burn the wood which is brought from Amalkot Kachahari. They also offer samayabaji set to the Ganesha.

While carrying the chariot of Chandra Binayak, the Shakya of Chabahil also sacrifices the animal. They also take the chariot to Ganga Hiti and clean the face of Ganesh and Bhairab. Later on the chariot is kept near Charumati Bihar. On the third day the chariot is pulled from the back side of Charumati Bihar to Chabahil market, Chuchepati and Majubahal.

On the fourth day, they will do sindur jatra. The local people will walk with the red vermilion color and incense on their hands. Later on the chariot is kept on the Dabali of Charumati Bihar. They will also conduct cheema puja. The statue is taken to the house of Guthiyar whose turn is going on.

People also believe that if they worship this Ganesha then their lost items will be found soon. If they have a wound or pox, offering black clothes and sesame sweet will cure it fast (Pokharel and Parajuli, 2077, p. 455).

11. Other festival

There is a festival which falls on Bhadra. It is celebrated in Charumati Bihar. During this festival, people will take fasting in the name of Basundhara Devi and worship her.

During Tihar, curd with clay pot is sent from east side of Pashupatinath Amalkot to Guthiyar of Charumati Bihar as a gift.

In Magea Sankranti, ghee, molasses, Palunga and yam are sent from east side of Pashupatinath Amalkot to Guthiyar of Charumati Bihar as a gift. Guthiyar will offer these things to the god and goddess and disturb among each other.

Charumati Bihar also falls among 16 Shakya Bihar of Kathmandu Valley. Different festival and puja which happens on other Bihar like Thambahi of Thamel celebrates Magea Sankranti. During this time, Guthiyar of Charumati Bihar also attend it.

Bhikkhu Tapassi Dhamma's birthday is also celebrated in Shree Charumati Buddha Vihar. His birthday falls on 1st Shrawan. Currently he is 54 years old. During his birthday, they will do small puja and other monk in the Vihar will wish him for long and healthy life (B. Dhamma, Personal Interview, May 29, 2024).

3.5 Instruments and objects used while performing the rituals

1. Newari Baja

It is used by Guthiyar during the Gula festival. They also practice playing this instrument and sing a song in Charumati Bihar for 2 hours in evening from 5pm -7pm before Gula festival. Anyone who is interested in learning the music can join them. Newari Baja includes Jhyali, Jhyamta, Dhime, flutes (P. Shakya, Personal Interview, April 04, 2024).

2. Bell

In Hindu and Buddhist, people ring the bell. In Charumati Bihar while performing the daily ritual and arati, they ring the bell. Bell symbolizes wisdom; it is holded on the left hand while performing the rituals.

3. Chamaru

Chamaru is also known as Fly whisk. It is usually made from yak tails. Among the eight auspicious symbols, chamaru is one. It is belived that while waging Chamaru it purifies the environment. Hindu and Buddhist, both use Chamaru. In Charumati Bihar while performing the daily ritual and arati, they wag chamaru. (P. Shakya, Personal Interview, April 04, 2024).

4. Mayurpichha

It is made by peacock feather. It is specially used by Buddhist Priest to sprikles the holy water. It is also used in Shree Charumati Buddha Vihar to offer holy water during different festival like Buddha Jyanti, Bhikkhu Tapassi Dhamma's birthday etc.

5. Bhumba

It is specially used by the Buddhist People. It looks like a pot which has pipe shape on it from where water comes out. The holy water is kept on it. The water from the Bhumba is sprikles out by Mayurpichha. It is also used in Charumati Stupa and Shree Charumati Buddha Vihar Anonymous. (n. d.).

6. Religious Book

There are differnt religious book in different religion. People read the book and perform the festival. They also chant the mantra written on it.

7. Dhoop Dani

Dhoop Dani is also known as Incense Burner. While performing different ritual people also offer incense. This incense is kept in Incense Burner which is usually made by metal.

8. Seven offering Bowls

It is used in Charumati stupa and Charumati Bihar. This seven bowls represent seven organs. This bowls contains water for drinking, rinsing mouth, washing feet, flowers,

oil lamps, incense and rose water. In most of the Buddhist Place we can see these seven bowls.

Chapter Four

Impacts that have overcome in Charumati Stupa and Bihar

Nepal is rich in culture. There are different festivals celebrated by different ethnic groups. Each festival has its own importance. There are some festivals which aren't celebrated in Charumati Stupa and Bihar as in previous days. Some of them are as follows:

1. Kumari selection

Kumari is the living Goddess of Nepal. Kumari is also known as the incarnation of Taleju and also a virgin girl. There are different Kumari in different places. The rules and regulations for the selection of Kumari differ from place to place. In Kathmandu Durbar Square, we can see the Kumari. She is also known as Royal Kumari. She lives in the Kumari house which is in Kathmandu Durbar Square area. Her education is provided in the house. The teacher will come and teach her in the house and exams are also conducted in the Kumari House. When she has her first puberty, she is no longer Kumari. She also gets a certain amount of pension from the government when she is no longer Kumari.

In Kumari was kept in Charumati Bihar. She was known as Kumari of Deaupatan. Kumari was selected from the younger daughter family of Guthiyar. She is selected by the Makhabahal Vajracharya Purohit (Pradhan, nd, p.11). Kumari can live with her parents in the other time. But during the Dishu Puja related to Bihar, she should be present there. She was also brought there during the Aakshya tithi, Pancha dana etc. In these days, Thakali Vajracharya, they worship Kumari and give Pancha dana to Kumari.

In case if Kumari of Kathmandu pass away by any reason than Kumari of Charumati Bihar would be taken to Kathmandu Durbar Square until next Kumari is chosen (Pokharel and Parajuli, 2077, p.549).

In Charumati Bihar there are no more Kumari from last 22 years. Guthiyar found it difficult for Kumari to send school. If they send her also, School should provide separated chair to maintain the purity. She can't touch dogs, boys also feel sick and irritation when she is touched by everyone while going to school, so; there is no more Kumari these days. (P.Shakya, Personal Interview, April 07, 2024).

2. Bhusu Lusu/festival observing field

Nepal is an agricultural country. Most of the people do agriculture and farming to live their life. Around 66% of total population does agriculture. Rice, Maize, Millets and pulses are major crops which are grown in Nepal.

In Kathmandu Valley People usually plant the rice at June/July and harvest it at October/November. After harvesting rice they will grow wheat, potatoes depending upon the people.

Bhusu Lusu/ festival observing field festival was celebrated on Ashar. It was celebrated for one day. During this festival people used to visit their field and see the condition of their field. This festival is no more practice nowadays because there is lack of field/ land. In previous Charumati Bihar had 3800 ropani lands. The lands were around airport area, taragoan area, ringroad area, faika etc. In previous day, there was a system of Mohiyani Haka. There is now exact record which Mohi got how many land. There is also no record that who got the land. There might be 8 ropani lands (not sure) these days (P. Shakya, Personal Interview, April 07, 2024).

3. Daga/ Store checking

In previous days, there was no bank. People used to keep their valuable items in wooden box. The crops were kept in store room after harvesting it. The valuable, nice utensils are also kept in store room. When some visitor come to house they will use those utensil and keep it back to the store room. It is also believed that people used to dig the floor inside the house and hide their ornaments and money to keep it safe from the robbery.

Daga/ Store checking festival were celebrated on Dasami of Ashar. It was celebrated for one day. During this festival Guthiyar used to open the store room of Bihar and check the ornaments, cash, utensil etc and keep the record of them and also compare them with the past year data. The things which need to be repaired are kept separately. After checking the things in store room and finishing their work they gather and eat Bhoj.

Nowadays they check the things in store room but there isn't any fix date. They check it whenever every Guthiyar is present there. They don't eat Bhoj these days due to lack of fund (R.Shakya, Personal Interview, April 07, 2024)

4. Dasara

This festival was celebrated 6 days before Sitinakha. During this festival especially new fruits and crops like peach, plum, maize and wheat are offered to the god in the Bihar and even to the young girls and boys. For girls they shouldn't have done bel bibaha and for boys they shouldn't have done bartabanda. In previous days if something grows on the field, people would believe that they should offer the fruits to the god and only they would consume it later. People used to share their fruits and crops with each other. Enjoy the festival together and help each other in the need. Though the houses are far from each other. There were only a few houses. People used to do farming, grow different fruits and crops. There are few lands these days. People usually do business or official work. The fields are being changed into different complexes.

Nowadays, people don't have their own land. They don't have peach and plum in their fields. The fields have been changed into the town due to urbanization. So, this festival isn't practiced anymore in Charmati Bihar.

5. Chatha

Chatha is also known as Ganesh Chauthi. This festival falls on the fourth day of bright fortnight in the month of Bhadra Shukla Charurthi. During this festival the Guthiyar of Charumati Bihar used to clean the roof. They also used to worship the moon and celebrated the festival. But, these days they don't celebrate this festival anymore. (G.Shakya, Personal Interview, April 07, 2024)

6. Dishu Puja/Kul Puja

Dishu Puja was celebrated on Poush. In previous days this puja was done for 7 days and 7 nights. During this puja they used to worship Guptajogini Ajima. After worshipping the goddess Guthiyar used to eat Bhoj.

Nowadays due to lack of fund, the puja is only done only for 2 days and 2 evenings. They also don't eat Bhoj these days. (R.Shakya, Personal Interview, April 07, 2024)

7. Magea Sankranti/Ghaya Chaku Salu

Magea Sankranti falls on the first day of tenth month in Nepali calendar. It is also known as Makar Sankranti. During this festival people will eat molasses, ghee, potato, yam, sweet potato, sesame sweet, Spinach/Palanga saga. In Terai region of Nepal, if they want to live separately than they will choose this day.

During Magea Sankranti the five thakali used to perform the puja in the Charumati Bihar and later on eat molasses together. It has been 40 years they aren't celebrating it the way they used to celebrate. Nowadays those thakali are not staying near the Charumati Bihar. Due to proper job opportunity some of them have moved to other cities. They are not together so the festival isn't celebrated like in the past days.

8. Buddha Jyanti

This festival marks the birthday of Shakymuni Buddha. Buddha Purnima is also known as Buddha Jayanti. On 2024/05/23 was 2568th Buddha Jayanti. It is one of the important days for Buddhist people. People visit different stupa including Charumati stupa and also to Lumbini. There will be thousands of visitors visiting these places for the pilgrimage purpose. They make a kora to the stupa, light oil lamps and also get the blessing from lama. People also donate food, clothes and money to the needy one.

This year they also perform rally related to peace of world, with the collaboration of different school and monastery. Blood donation program was also conducted.

Buddha Jyanti is still celebrated in the Charumati Stupa. In previous days they used to do swapuni hom at stupa during Buddha Jyanti. It has been 40 yrs swapuni hom isn't done anymore. The one who used to perform hom had two sons. One son is out of the city for work and another brother is also busy on his work. There isn't proper income of the family. (P. Shaky, Personal Interview, April 07, 2024)

9. Pachaharea

It was done by the Shayka and Dangol in a combine formed. It is celebrated on the same day of Godea Jatra by Newar ethnic group. During the Pachahare, if some of the Guthiyar and Dangol family passed away than they used to organize Bhoj turn by turn for the one who carried the dead bodies and those who were participant in the funeral. There were two Guthi Bhaju Guthi and Chea Guthi. There is no more Chea

guthi from last 35 years. The guthiyar have been doing it alone. (J.Shakya, Personal Interview, April 02, 2024)

Chapter Five

Summary and Conclusion

5.1 Summary

The main aim of this research is to study the tangible and intangible culture of Charumati Stupa and Charumati Bihar. And also to find the Cultural changes that has overcome in Charumati Stupa and Bihar. While writing this thesis, I had taken interview with different people who lives around like gutiyar, students and visitor. I had also observe the things around the places which helps me to complete this thesis.

There are different stupa and Bihar in Kathmandu valley like Swyambhunath, Boudhanath, Hiranyabarna Mahabihar, Rudravarna Mahabihar etc. Charumati stupa and Bihar is one of the historical and cultural sites in Kathmandu valley. Though these places haven't been listed in UNESCO sight yet, it is one of the important places for Buddhist people. People from different part of Nepal and different countries like Srilanka, Thailand and Malaysia etc visit these places.

Charumati stupa is located at ward no.07 of Chabahil which is also one of the Pilgrimage site for Buddhist People. It has different names. Among the different names Charumati stupa, Chabahil stupa and Dhando Chaitya are some of the common names of it. On the south west of stupa there is a Bihar which is named as Charumati Bihar. Charumati Bihar is also one of the oldest Bihar in Chabahil area.

Many Places around Kathmandu valley is directly or indirectly compared to be from Emperor Mauryan Ashok. Chabahil is also said to be one among them. Different scholars have their own views regarding the origin of the stupa. According to the Daniel Wright in his book "History of Nepal" mentions that Emperor Mauryan Ashok from 3rd century and his Daughter visited Nepal. Later on she married the prince from Devpatan and started living here. During her last days, she made a Charumati Vihar. Other scholar says there isn't sufficient evidences which prove Ashoka and his daughter had visited Nepal. It is only mentioned in Vamsawali. According to the Bhasa Vamsawali; Emperor Mauryan Ashok had sent his follower to build the stupa.

Regarding the historicity of Charumati Stupa and Bihar till date there is no authentic archeological evidence so we can not say exact date when was it built and by whom. As per Bamsawali different scholars have different thoughts regarding when and who built the stupa and Bihar. Charumati Stupa was last renovated on 2059B.S. During the renovation a brick was found where “Charuwoti Thupa” was inscribed on Bhrami lipi. So, we can conclude that Charumati Stupa and Bihar is one of the ancient monuments.

While renovating the stupa in 2059 B.S, bricks with “Charuwoti Thupa” inscribed on with Brahmi lipi, coins from different periods were kept. The Brick and some coins are kept in the Chauni Museum in present day (Interview, Bhikkhu Tapassi Dhamma). Other coins, statues, small stupas etc were kept back in Charumati Stupa while renovating it.

If we see the inscription found in that area that the places can be dated back to the 5th century. There is one old inscription, the date or the name of the King who had kept the inscription has been erased. So, the translation of this inscription is kept in first chapter of Lichhavikalka Abhilekh. From this inscription we can know that some land had been donated so that they could feed the people and conduct the puja of Lord Buddha. Monks also started to take money, land and other material for their livelihood. This inscription was kept by a lady. She makes a wish that if she gets another life than she would be born as a male. (Vajracharya, 2020, p.3)

From the Legends, the Charumati Stupa and the Bihar seem to be from the Mauryan Ashoka Period. Emperor Mauryan Ashoka's daughter Charumati was married to the Prince of Devpatan. Her husband dies and on her old age time, she said to build the Bihar and starts to live in Bihar. Later on the name changed to Chabahil.

In present days along with main stupa, there are several other Lichchhavi period's stupas, image of Padmapani Lokeshwor and stupa from Shah Period's. Early period Charumati Bihar was known as Subarnapurna Maha Bihar but these days it is well known as Charumati Bihar. We can also see the stupa from Lichchhavi period in this Bihar. This Bihar was last renovated in 2053/2054. During the earthquake of 2015 the stupa and the Bihar was not affected.

The architecture of Charumati Bihar and Stupa are also explained with different other small stupas from Lichchhavi Period and Shah Period are also mentioned here. The inscription found from Charumati Stupa is also described. The images which are found in Charumati Stupa like Padmapani Lokeashwora, Mahankal etc are also explained and the images of Buddha, Bajrapani Lokeashwora, Mahankal, Guptajogini Ajima etc found in Charumati Bihar are also explained.

Limited festivals are celebrated in Charumati stupa and Bihar through out the year. The festivals which are celebrated in Charumati Bihar and Stupa are Loshar, Sithinakha, Pancha danaa, Buddha Jyanthi, Ashoka Jyanthi. People of that area celebrates the festival with lots of fun. They also practice to play musical instruments in the Bihar to preserve their culture. These festivals hold religious and cultural significance among the Nepali people. Festivals are believed to bring blessings and prosperity to the people who participate in it.

On the festivals different family members, communities come together to celebrate which provides an opportunity to strength social ties and promote cultural exchange. Such feast and festivals can be also major source of income for the local economy which helps to attracts large number of visitors from different parts of world. All the feast and festivals which are celebrated in Charumati stupa are important festivals of Nepal which need be well celebrated, preserved, conserved and hand over to next generation.

The festival which were celebrated in the past days and which aren't practice these days are also mentioned here. Some of the festivals are Bhusu Lusu, Daga, Dishu puja etc.

5.2 Conclusion

Charumati Stupa and Charumati Bihar both are important religious, historical sites in Kathmandu valley. People from different places visit these places during the different festivals. Charumati Stupa and Bihar can be said from 3rd century according to the inscription found in the stupa, according to the legend it is connected with Imperor Mauryan Ashoka Period. Present Structure of Charumati Stupa is from 2061 B.S. where as Present Structure of Charumati Bihar is from 2054 B.S.

Different Puja are done on the Charumati Stupa and Bihar like Nitya puja, Arati, Special Puja, Forgiving Puja are done in Charumati Stupa and Bihar. While performing the puja rice, red vermillion, fruits etc are offered in daily rituals whereas during the special puja boiled egg, raw egg, samayabaji are offered to the Guptajogini in Charumati Bihar. Different festival like Loshar, Sithinakha, Gula, Pancha danaa etc are celebrated in this area. Most of the festivals which are still in practice are from the Medieval period like Kumari Selection, Pachaharea etc. The festivals were changed within the different time. People stop celebrating the festival due to lack of proper fund provided by the government, lack of agricultural lands. Some festivals aren't celebrated anymore whereas some festival like Bhusu Lusu, Dasara etc whereas numbers of days are reduce in some festival like Dishi Puja/Kul Puja. People have moved to the different areas for better lifestyle so some of the rituals like doing hom at Charumati Stupa is no more practice these days. Before 15yrs they used to celebrate the festival like Daga in Specific day of Ashar. Nowadays they check the things in store room but there isn't any fix date. They check it whenever every guthiyar is present there. They don't eat Bhoj these days due to lack of fund.

Due to lack of sufficient fund, slowly festivals aren't being celebrated anymore. Local people and Government should protect the Cultural Heritage of Charumati Stupa and Bihar so that we can pass it to our last generation, which is the pride of the nation.

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APPENDIX

Appendix A: Name list of the Interviewee

S.No	Name	Address	Age	Date of Interview
1.	Jujuman Shakya	Chabahil, Kathmandu	63	2024 April 02
2.	Om Bamjan	Swyanbhunath, Kathmandu	49	2024 April 02
3.	Prakash Lama	Swyanbhunath, Kathmandu	51	2024 April 02
4.	Pooja Shrestha	Boudhanath, Kathmandu	29	2024 April 02
5.	Arjun Shakya	Chabahil, Kathmandu	52	2024 April 04
6.	Purna Ratna Shakya	Chabahil, Kathmandu	58	2024 April 04
7.	Hem Raj Shakya	Chabahil, Kathmandu	70	2024 April 04
8.	Anita Shrestha	Chabahil, Kathmandu	34	2024 April 04
9.	Jyoti Tamang	Kapan, Kathmandu	32	2024 April 04
10.	Gajendra Shakya	Chabahil, Kathmandu	70	2024 April 07
11.	Rup Kaji Shakya	Chabahil, Kathmandu	50	2024 April 07
12.	Paramananda Shakya	Chabahil, Kathmandu	45	2024 April 07
13.	Anuraga Karki	Chabahil, Kathmandu	63	2024 May 29
14.	Bhikkhu Tapassi Dhamma	Chabahil, Kathmandu	74	2024 May 29
15.	Krishna Shakya	Chabahil, Kathmandu	60	2024 May 29
16.	Tri Ratna Shakya	Chabahil, Kathmandu	51	2024 May 29

Appendix B: List of Question

1. What are different name of Charumati Stupa?
2. What are different name of Charumati Bihar?
3. Why Charumati Stupa is also known as Dhando Chaitya?
4. When was Charumati stupa built?
5. When was Charumati Bihar built?
6. Who built this stupa?
7. When was stupa renovated last time?
8. When this Bihar was renovated last time?
9. What was found during the renovation?
10. Do you know what is kept inside the stupa?
11. Which festivals are celebrated in Charumati Stupa?
12. Which festivals are celebrated in Charumati Bihar?
13. What are different puja done on this place?
14. Can people visit the stupa and vihar anytime?
15. What are the intentions of people to visit the place?
16. Do you like to say anything other related to the place?

Appendix C: Photographs

Figure 1: Charumati Stupa and Lichchhavi Period Stupa



Figure 2: Prayer wheels



Figure 3: Padmapani Lokeashwora

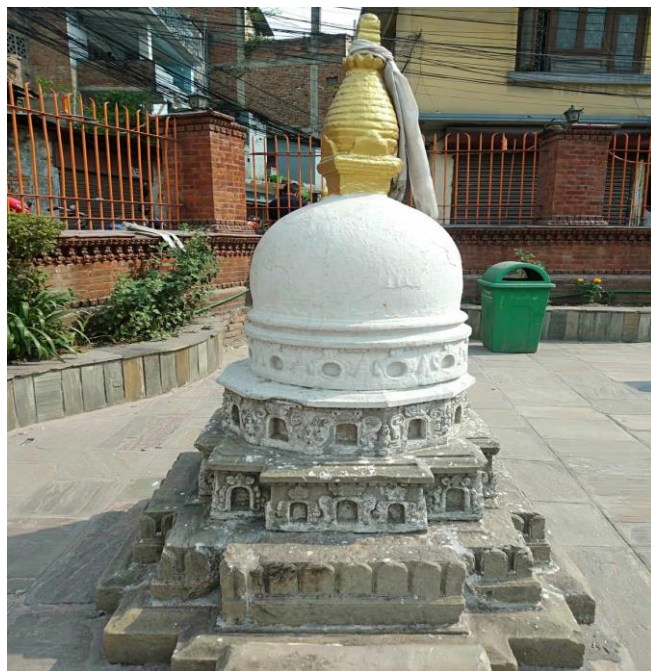


Figure 4: Lichchhavi Period Stupa



Figure 5: Lichchhavi Period Stupa Vihar



Figure 6: Shree Charumati Buddha



Figure 7: Crack on Charumati Stupa

Source: Personal collection of Bhikkhu Tapassi Dhamma



Figure 8: Gold and Silver coin

Source: Personal collection of Bhikkhu Tapassi Dhamma



Figure 09: Beads found during Charumati Stupa renovation



Figure 10: Crystal Stupa found during Charumati Stupa renovation

Source: Personal collection of Bhikkhu Tapassi Dhamma



Figure 11: Metal Stupa found during Charumati Stupa renovation

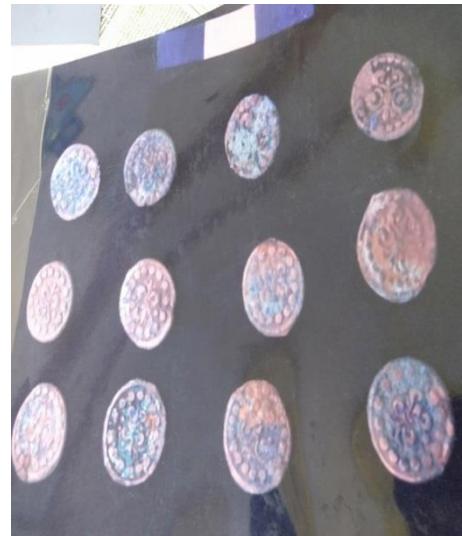


Figure 12: Coins found during Charumati Stupa renovation

Source: Personal collection of Bhikkhu Tapassi Dhamma



Figure 13: Brick found during the renovation of Charumati Stupa where Charuwoti thupa is inscribed in Brahmi Lipi



Figure 14: Chema Puja after Charumati Stupa renovated

Source: Personal collection of Bhikkhu Tapassi Dhamma



Figure 15: Charumati Bihar



Figure 16: Charumati Bihar



Figure 17: Lichchhavi Period Stupas



Figure 18: Image of Buddha



Figure 19: Image of Bajrapani Lokeashwora



Figure 20: Image of Mahankal