

THE INTANGIBLE CULTURAL HERITAGE OF GOKARNESHWOR

A Thesis Submitted

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Nittam Subedi

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Nittam Subedi
NeHCA
Tribhuvan University

ABSTRACT

This Thesis entitled “Intangible Cultural Heritage of Gokarneshwor” tends to highlight on the festivals, Jatras and tradition performed at the Gokarna Village. The Gokarneshwor Temple is one of the important pilgrimage site for both the Hindus and Buddhist living in Kathmandu Valley; famous with the name Uttar Gaya. The site has been listed as an ancient settlements with Shakhu, Pharping, Changu, Hadigaun and others, by the Archaeological Department of Nepal.

Intangible heritage could be learned from a society through different rituals, activities and festivals performed and are a valuable part of society. Likewise, Gokarneshwor is an ancient place where different rituals, traditions and festivals are performed. Hence, to know about such intangible heritage of Gokarneshwor, this thesis studies based on the culture and heritage of Gokarneshwor Temple and Dese Village that lies in the southern direction of temple after crossing a small bridge over a River Bagmati Gorge.

The study has been conducted in relation to intangible heritage that has been following by the locality of Gokarna Village at the premises of Gokarneshwor temple. With the time and influences of modernization, many festivals, Jatras, traditions and culture has slightly transformed or even declined. Hence, the main purpose of this thesis is to list out those heritage that are celebrated and performed in the temple square and still in existence in the society.

CONTENTS

	Page
Acknowledgement	
Table of Contents	
Abbreviations	
Abstract	
Chapter One	
1. Introduction of Research	1-9
1.1. Introduction	1
1.2. Statement of the Problem	3
1.3. Objective of Research	3
1.4. Importance of Study	4
1.5. Literature Review	4
1.6. Limitation	7
1.7. Methodology	8
1.7.1. Primary Method	8
1.7.2. Secondary Method	9
Chapter Two	
2. Introduction of Gokarneshwor	11-17
2.1. Geographical and Historical Background of Gokarnashwor	11
2.1.1. Historicity of Gokarneshwor	12
2.1.2. Gokarna Dese Village	14
2.2. People living in Gokarneshwor	14
2.3. Influences of Shaivism in Gokarneshwor	16
2.4. Relationship of River Bagmati with Gokarneshwor	17

Chapter Three

3. Tangible Heritage of Gokarneshwor (Art, Architecture and Iconography)	19-48
3.1. Sculpture of Deities in Gokarneshwor	19
3.1.1. Sculpture of Deities in the Entrance of temple.....	20
3.1.1.1. Ram, Laxman and Sita	20
3.1.1.2. Buddha	20
3.1.1.3. Saraswati	20
3.1.1.4. Lakshmi	21
3.1.1.5. Bhairav	21
3.1.1.6. Kamadhenu.....	22
3.1.2. Sculpture of Deities in the Eastern Side of temple	22
3.1.2.1. Kama Deva/Chatrachandreshwor	22
3.1.2.2. Dhanwantari	22
3.1.2.3. Surya	23
3.1.2.4. Chandra	23
3.1.2.5. Agni	23
3.1.2.6. Ardhanarishwora of Hara-Gauri	24
3.1.2.7. Ganesh	24
3.1.2.8. Hanuman	25
3.1.2.9. Nara Simgha	25
3.1.2.10. Jalashyayana Vishnu	25
3.1.2.11. Radha-Krishna	25
3.1.2.12. Naradh	25
3.1.3. Sculpture of Deities in the Western Side of temple	26
3.1.3.1. Vishnu	26
3.1.3.2. Brahma	26
3.1.3.3. Nandi	26
3.1.3.4. Bhringi	27
3.1.3.5. Bayudeva.....	27
3.1.4. Sculpture of Deities in the Northern Side of temple	27
3.1.4.1. Shitala Devi.....	27

3.1.4.2.	Durga	28
3.1.4.3.	Gauri	28
3.1.4.4.	Bhagawati	28
3.1.4.5.	Trishul Pillar	28
3.1.4.6.	Joreshwor (Trishara)	29
3.1.4.7.	Annapurna	30
3.1.4.8.	Dakshin Kali (Chamunda Devi)	30
3.1.4.9.	Birbhadra	30
3.1.4.10.	Ganga	30
3.1.4.11.	Bashuki	31
3.1.4.12.	Shiva Lingas	31
3.1.5.	Sculpture of Deities in the Southern Side of temple	31
3.1.5.1.	Indra	32
3.1.5.2.	Narasimha	32
3.1.5.3.	Vishwamitra	32
3.1.6.	Sculpture Outside of Temple	33
3.1.6.1.	Chitragupta/Ganesh/Kumar	33
3.1.6.2.	Kuber, Bya lido, Hanuman and Vishwokarma	33
3.1.7.	Sculpture of Deities in the Uttarbayeni	34
3.1.7.1.	Panchamukhi Hanuman	34
3.2.	Architectural Structure in Gokarneshwor	34-48
3.2.1.	Temple Architecture	34
3.2.1.1.	Gokarneshwor Temple	35
3.2.1.2.	Ghadhadhar Narayan Temple	35
3.2.1.3.	Parvati Temple	37
3.2.1.4.	Shivameher Balabhakteshwor Temple	38
3.2.1.5.	Gupte Ganesh Temple	39
3.2.1.6.	Bhimsen and Sawaswati Temple	39
3.2.1.7.	Taleju Temple	41
3.2.1.8.	Kanti Bhairav temple at Dhungalacchi	42
3.2.1.9.	Krishna Temple at Dhungalacchi	43

3.2.1.10.	Kali Temple	43
3.2.1.11.	Ban Devi	44
3.2.1.12.	Bhagawatisthan	44
3.2.1.13.	Kanti Bhairav Temple at Uttarahini	44
3.2.1.14.	Nasadyo	45
3.2.1.15.	Pingadyo	45
3.2.2.	Secular Architecture	46
3.2.2.1.	Gokarneshwor Pati	46
3.2.2.2.	Mukti Mandap Pati	46
3.2.2.3.	Gadhadhar Narayan Pati	47
3.2.2.4.	Siddha Cave at Uttarahini	47

Chapter Four

4.	Intangible Cultural Heritage of Gokarneshwor	49-93
4.1.	Rituals	49
4.1.1.	Ancestors' Worship (Shradha)	50
4.1.2.	Ritualistic performance at Gokarneshwor temple	51
4.1.2.1.	Darshan Bidi at Gokarneshwor Temple	52
4.1.2.2.	Nitya Puja Bidi	53
4.1.2.3.	Rudri Puja.....	55
4.1.2.4.	Puja Bidi at Gadhadhar Narayan Temple	56
4.1.2.5.	Other Ritual	57
4.2.	Festivals and Jatras performed in Gokarna	57
4.2.1.	Kushe Aushi	57
4.2.1.1.	Kushe Aushi Jatra	61
4.2.2.	The Holy month Shwawan and its Monday	63
4.2.2.1.	Bolbom Tirtha Yatra during the month Shrawan	64
4.2.3.	Shivaratri	66
4.2.3.1.	Shivaratri Jatra.....	67
4.2.4.	Poushe Aushi	68
4.2.5.	Janai Purnima	69

4.2.6. Balachaturdashi	72
4.2.7. Achhya Tritiya	73
4.2.8. Harishayani Ekadashi	76
4.2.9. Krishna Janmasthanmi	77
4.2.10. Vaikuntha Chaturdashi.....	79
4.2.11. Kusmanda Navami	81
4.2.12. Ganesh Jatra	82
4.2.13. Bhagawati Jatra.....	83
4.2.14. Chaitra Asthami Bhagawati Jatra.....	84
4.2.15. Ukkhe Jatra on Mangsir Purnima.....	85
4.2.16. Gai Jatra	85
4.2.17. Holi Festival	86
4.2.18. Ganga Dashara	87
4.2.19. Kanti Bhairav Jatra	88
4.3. Bhajanas and hymns of Gokarneshwor temple	93
 Chapter Five	
5. Summary and Conclusion	94-96
5.1. Summary	94
5.2. Conclusion	96
 References	 97-100
List of Interviewees	101
Appendix	102-111

ABBREVIATIONS:

A.D.	Anno Domini
B.S.	Bikram Samvat
DOA	Department of Archaeology
Ed.	Edition
Eds.	Editions
etc.	Etcetera
ft.	Feet
ICH	Intangible Cultural Heritage
ICOMOS	International Council on Monuments and Sites
i.e.	That is
km.	Kilometer
LGCDP:	Local Governance and Community Development Programme
m.	meter
MA	Master in Art
MoFALD:	Ministry of Federal Affairs and Local Development
Mr.	Mister
n.d.	No date
NeHCA	Nepalese History Culture and Archaeology
No:	Number
n.p.	No publisher
N.S.	Nepal Sambat
Rs.	Rupees
S	Saka Sambat
Sq.	Square
TU	Tribhuwan University
UNESCO:	United Nation Educational Scientific and Cultural Organization

Buddhist chronicle- “Swyambhu Purana”, it is mentioned that the convergence and sacred bathing spots along the Bagmati River are recognized as the sites where the great Bodhisattvas appeared to end sufferings. And it is believed that Gaganganja Bodhisattva appeared in the bank of Bagmati River at Gokarna. For the Buddhist, this place known as the “Sodhana Tirtha”. It is considered to be the habitant of the “Takshak Naga raja”- The king of Serpent. It is presented in the art of Kathmandu valley as a red snake forming a garland around the “Garuda”. Even the Kirants dynasty is believed to be settling down at this place. Inscription as archaeological evidences is also found in this area defining it to be the place of Lichhavi Dynasty.

Living in a society, man adopts a culture to cope with the environment. Culture is the way of life including general behavior of an individual. These cultures developed in a society, in the form of tangible and intangible heritage.

“Cultural heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expression and values. Cultural heritage is often expresses as either intangible or tangible cultural heritage.” ICOMOS, 2002.

Intangible heritage are the cultural assets that is created and maintained in a society. These are found in the form of values, norms, cultural tradition, belief, knowledge and range of activities. This always carries some meaning and substances to human life. These intangible heritages are always attached with the psyche and sentiments of entire communities. Likewise, these intangible heritages are the soul of all that we see in the form of tangible culture. These intangible cultural heritages could be perceived through cuisine, clothing, forms of shelter, traditional skills and technology, religion, ceremonies, performance in art, storytelling.

“ICH is the practices, representations, expressions, as well as the knowledge and skill (including instruments, objects, artifacts, cultural spaces), that communities, groups and in some cases individual recognizes as a part of their cultural heritage. It is sometime called as living cultural heritage. ” - The Convention for safeguarding of Intangible Cultural Heritage.

The ICH could be acknowledge from

- Oral tradition and expression
- Performing arts
- Social practices, rituals and festive events
- Knowledge and practices concerning nature and universe
- Traditional craftsmanship

1.2. Statement of the Problems

ICH is very sensitive assets that exist in a society in terms of tradition, norms, and values passing from generation to generation. In the context of conservation, it is quite easy to conserve the tangible heritage like temples, palaces; however to conserve the real meaning of such heritage, attachment to the society and its member, the vital thing is to preserve the festivals, processions, music-dance and other rituals associates with it. These things always carry some meaning and memories. With the change of time, these things might get lost. To save such heritages is such a challenging task in this modern world and which are the precious assets of a society. Whilst, to save such heritage, the first and foremost task to perform is to explore, search, identify and introduce the hidden treasures to the world. Meanwhile, studying on certain rituals, festivals, belief, faith, and storytelling is not an easy task as we lack the proper documentation of such things.

Now, the problems of my research on impalpable cultural heritage of Gokarneshwor temple are:

- The festivals performed at Gokarneshwor temple and villages are unknown and not recognized.
- How and by whom the rituals are performed?
- The rituals, festivals, folklore are based on oral tradition and not yet documented.

1.3. Objectives of the Research

The main aim of my research on ICH of Gokarneshwor Temple is to broaden my knowledge in terms of folklore, festive, rituals, and belief practices in Gokareshowr temple as a platform to overlook ICH as whole.

Some objectives of my research are:

- To study about different festivals performed in Gokarneshwor
- To observe the ritualistic performance practice in Gokarneshwor temple
- For the proper documentation of ICH performed at Gokarneshwor

1.4. Importance of the Studies

In Nepal, there are many important religious and cultural places and some are still underneath and required proper studies. One of the important pilgrimage site of Nepal is Pashupatinath Temple, where different religious activities are performed. As like Pashupatinath Temple, another important pilgrimage site is Gokarneshwor Temple. This is also a temple related with Lord Shiva. This is a sacred pilgrimage site for the Hindus and Buddhist. This place is also called as Uttar Gaya, representing an important site like Gaya of India. This place is important for the performance of ancestors' worship and believed that performing ancestors worship at Gokarneshwor after bathing at Bagmati River will take the ancestors to the heaven and receive virtue to the family members. In the Gokarneshwor, many rituals, festivals and cultural activities are performed. The place is one of the important historical site of Nepal which is the continuation of ancient Lichchhavis settlements. Many festivals and Jatras are held which are very interesting and important assets. This research, hence target on studies of such rituals, festivals, and jatras that are enthusiastically performed in the premises of Gokarneshwor. This research believed to include important information about the Gokarneshwor that will be helpful in further research and studies as well.

1.5. Literature Review

In Kathmandu Valley, there are many temples complex and societies which has certain intangible heritage and are even documented. Many books has been written and published. Meantime, among the list of important temple complex, along with Pashupatinath temple, Gokarneshwor is one. Some books and articles which are studied and considered important for further research and documentation are as follows:

“Pashupati-Gushewari Mahatmya”. Jagdishchandra Regmi, 2053 B.S. (1996 A.D.).

The book “Pashupati-Gushewari Mahatmya” is a brief description about the history, ritual, and location of deities as well as the importance of the sacred River Bagmati during ^{worship} of lord Pashupatinath temple. Since, the temple of Pashupatinath belongs to Lord Shiva and even this book mention about the mention about the manifestation of Lord Shiva as Deer, which is one of the most important story explaining the formation of Gokarneshwor Mahadeva. Hence, this book is also consider for the research.

“Hindu Death Rites (Antyeshthi Samskar)”, Beena Ghimire (Poudyal) (1998 A.D.).

This book about Hindu Death rites provides information about the nature and function of Hinduism- the rituals and its constituents, funerals, Ghat and system of cremation as well as the festivals related to death. Since, Gokarneshwor Temple is famous for ancestors’ worship, this book is really fruitful for thorough studies about the rituals of Hinduism, the system of funerals and cremation and Ghatas. Hence, this book is taken as reference while doing this research.

“Sarveshwor Mahadeva”, Beena Ghimire (Poudyal), 2060 B.S. (2003 A.D.).

The book “Sarveshwor Mahadeva” provides comprehensive information about Shaivas and its cult, follower and intimate devotees of Lord Shiva, Lingas as well as the rituals and festivals performed at the Sarveshwor Mahadeva Temple. As this book mention complete information about the Sarveshwor Mahadeva temple, it has given information about the Lord Shiva. This book do not include information about the Gokarneshwor Temple however, as this book mentions of Sarveshwor Mahadeva temple, it has given information about the religion Shaivas, its cult and festivals performed at Lord Shiva temple. Almost all the system of any Shiva Temple are seems similar and this book indirectly help to gather information about

the Lord Shiva, system of worship, rituals and festivals celebrated at Gokarneshwor Temple. Hence, this book is also taken into consideration for this research.

The Convention for Safeguarding of Intangible Cultural Heritage (2003 A.D.), UNESCO.

The article about Intangible Cultural heritage published by United Nation Educational, Scientific and Cultural Organization (UNESCO) on The Convention for the Safeguarding of Intangible Cultural Heritage held in Paris during 29 September to 17 October 2003, includes information Intangible Heritage including definition, forms as well as its importance. As this research is about the intangible heritage of Gokarneshwor, the information about intangible heritage is very important and helpful for this research.

“Mandir rai Mandir ko Desh Nepal” (Nepal- country of Temples), Dhakal Puroshtam, 2062 B.S. (2005 A.D.).

The book “Mandir rai Mandir ko Desh Nepal” is written in Nepalese language is an important book which provides information about the religious and historical sites with its structures that are located within 75 districts of Nepal. This book provide information about the location of important temples, its structure, and epic as well as festivals celebrated on certain temples or area. While providing information on different religious and historical sites of Nepal, this book has given information about the Gokarneshwor temple lies in northen direction of Kathmandu. This book explain about Gokarneshwor temple and important festival celebrated here which are helpful for this research.

Festivals of Nepal, Mary M Anderson (2010 A.D.).

Festivals of Nepal is a book published by Mary M Anderson which mentions some of the important festivals that is celebrated within a year by Nepalese community.

This book includes information about the festivals celebrated especially in Kathmandu Valley and those recognized by the nation. In the context of explaining different festivals, this book includes an important festival celebrated at Gokarneshwor called as “Gokarne Aushi”. While explaining about the festival, this chapter also includes the myth about Gokarna, its location, belief on people as well as the ritual performed here on Gokarne Aushi. All these information are very fruitful for the further study during this research.

Gokarna, Heritage Tale, ECS Nepal Magazine by Anil Chitrakar (2010 A.D.).

ECS Nepal published some important information about different heritage sites of Nepal. In the heritage Tale published on July 2010, this magazine mention about Gokarna being one of the oldest village as like Sakhu, Pharping, Changu and Hadigaun. This article also mention about the location of Gokarna, short history about the name Gokarna, about forest, Bagmati River and gorge which are similar to the gorge of Chovar and Surya Ghat of Pashupatinath mentioning the Kathmandu valley was a lake which was further become a fertile life after drain out of water as well as important festival celebrated here. These information are very helpful while preparing this research and for thorough study about Gokarneshwor.

1.6. Limitations:

Gokarneshwor is a municipality which has many small villages including Gokarna, Baluwa, Natapati, Jorpati and many other. All these villages has their own traditions and customs. However, the important as well as an ancient village is Gokarna where the Temple of Gokarneshwor lies and different rituals activities are performed. Hence, for the study of intangible cultural heritage of Gokarneshwor, the area of Gokarneshwor Temple, Uttar Bayeni, and Gokarna Dese Village is mainly focused as well as the village of Baluwa is also slightly consider which has the inscription of Lichchhavi period defining the area to be of ancient period. Also, short description of Hatya Mochan Ghat lies in between Gothatar and Jorpati is included while defining about the festival Ganga Dashera. The municipality has many other villages, but the research do not include any intangible heritage like Jatras,

traditions and festivals performed other than Gokarneshwor Temple premises, Dese village and Uttar Bayeni. With an intention to give slight information about the tangible heritage of Gokarneshwor, the research include short description on temple architecture and the deities placed within Gokarneshwor temple and Dese village. No detail information about the architecture and deities of temple complex is studied and included. The thesis mainly include the festivals, Jatras, Worship technique that are observed during field visit and through the conversation with local communities and documented in published or unpublished books and articles. While giving information about the Gokarneshwor Temple and its complex, this research slightly provides information about the Newar Community, Shaivas however, it do not include a complete information on them.

1.7. Methodology

The purpose of research is to find out about a particular subject that has significance to generate knowledge and information. While doing research, different method could be adopted like descriptive, explorative, qualitative, quantative, and so on. For this research, analytical descriptive method is used and written thoroughly. Whlist, this research is primarily based on direct observation and interviewing method in regards to know about the rituals performed during worship as well as during different Jatras and festivals. Similarly, for the further knowledge, secondary sources are undertaken like book studies, articles, and websites. The intangible heritage includes different festivals, Jatras, ritual performance and myth that exist in a society or community. Hence, with an intention to obtain authentic information for the study, both primary and secondary research is done. For those rituals which can be obtain by observation are collected with personal field visit and some are taken from the secondary sources or by interviewing with the local communities. For gathering information and findings, method used while doing this research are:

1.7.1. Primary Source:

Since, the intangible heritage of certain society or community or areas could be genuine with direct observation, interviewing with related parties and photography. Hence, while doing this research, primary sources like direct observation, interviewing and photography is consider a prime sources.

- Direct Observation:

In the Gokarneshwor temple square, different rituals and activities took place. So, to know a complete procedure on such activities, direct observation is done. Regular worship of deities, ancestors' worship, rituals on certain festivals or Jatras are normal in Gokarneshwor temple and such activities could be easier to know with self-participation or direct observation. Hence, such activities are directly observed.

- Interview method

To gather authentic information and findings about the temple structure, system of worship, ways of celebration and the present trend as well as belief about the temple and society, this research has based an interview method. While interviewing, priests and his family, members of Guthi, attendants, groups of Bhajan mandali, and locals contributing to the preservation and promotion of temple and festivals are considered. All the questions are asked informally with direction interaction with related parties.

- Photography

For research, only books study and interview is not enough. Hence, to obtain detail information related to study, direct observation is important and it became authentic, if photography is done. Hence, for this research, some photographs are taken that is helpful for the study.

1.7.2. Secondary Source:

Only primary source is not enough for the research. Regarding Gokarneshwor temple and different rituals and festivals, many articles, publications and books are written. Hence, to make a complete study about the Gokarneshwor temple and related activities, this research includes the study of different books, articles and websites too.

- Different Books, Articles and Websites

About the Gokarneshwor temple and related activities, with the primary sources secondary sources are equally important. Hence, different published and unpublished books, newspapers, articles and website study is done and information are collected.

All the information and findings has been analyzed to fulfill the objectives of this research. The field visit for direct observation of different rituals activities, interview with the local communities and the information gather from different books, articles, newspapers, and websites has been used as data for this research.

Chapter Two

Introduction of Gokarneshwor

2.1. Geographical and Historical Background of Gokarneshwor

Nepal carries a long history and settlements of indigenous and migrated people has fusion to become a multi lingual, multi-cultural, multi religion, multi ethnic and multi-racial country. With the hospitable and owe-inspiring nature of the people and living heritage, it has become a center of attraction for the world. Kathmandu valley is known for the center of Nepal that holds the history of 3rd century AD, even before and displays the medieval structure becoming a rich heritage sites. In regards to religion, Hinduism and Buddhism are seems to be an ancient religion followed by the local of Kathmandu valley. This place is a land of plethora of various deities of different power and functions. With certain belief, tradition and culture ever deities are worshipped with devotion. Among the various sacred places, Gokarneshwor is also an important pilgrimage site of Nepal, which is also called as Gokarna. It lies in the north-east part of valley approximately 9 km away from the center Kathmandu. Gokarneshwor is the newest municipality that covers area of 58.5 sq.km (Figure 1). It lies at an altitude of 1347 ft. above the sea level. Gokarneshwor municipality is named after an ancient and important pilgrimage site the Gokarneshwor Temple. It lies in the bank of Bagmati River, also called as Uttar Gaya, most important pilgrimage site for the Hindus as well as Buddhist. The village Gokarna has been listed as an important oldest village including Hadigaun, Changunarayan, Shakhu, Daupatan, Pharping, Chupri Gaun, Thankot, etc by Kirk Patrick. Gokarneshwor covers a huge area with many villages and that is boundaries in the eastern side by Nayapati; western side till village Jagadol; northern side end at Baluwa, Suntakhan and the southern side end at Jorpati. In the eastern part lies a lush green forest that includes numerous legends, folklore, and history. The Forest is renowned as Gokarna forest that is listed under the Governmental forest conserved by the first the autocratic ruler the Junga Bahadur Rana. It was previously called as a Royal Park, as the royal families used to come here for the hunting and recreational activities. The forest includes wide verities of flora and fauna as well as a center of Asian Gulf.

Kathmandu valley was a lake and believed to be cut off at Chovar by Bodisattva Manjushree to drain out water. It was not easy to drain out all the water just cutting in a single place; the entire valley was drained by cutting of several gorges. Other gorges are found at the Suryaghat of Pashupatinath Temple, as well as at the edge of Gokarna forest. Aside of gorge lays a sacred temple of the Gokarneshwor Mahadeva.

2.1.1. Historicity of Gokarneshwor

While studying about the historicity of an area, both the literature and archaeological studies are considered important. There are many stories popular about the Gokarna which can be known from the studies of different Granthas like Nepal Mahatmya, Himmat Khanda, Shiva Purans and Swyambhu Puranas as well. These literatures mentions of origins of Gokarna and about the belief of local from the ancient period for the worship of Lord Shiva as Gokarneshwor as well as the performance of “Shradha” for the liberation of ancestors. Likewise, literatures always give some hints about the historicity of that place.

Based on the literary source, the historicity of this place goes to the Pauranic period with the story of buried of a piece of horn of deer by Brahma as defined by Lord Shiva. The story tell of changing Lord Shiva himself as a deer and roaming with a group of deer in Sleshmantak Forest at Pashupatinath Temple area. At the time of searching Lord Shiva, three deities, Lord Vishnu, Indra and Brahma tried to capture the manifested deer and the activities known by Lord Shiva led him disappeared. By mistakenly, three deities caught the horn that gets broken in three parts. Then a voice from sky appeared to bury each piece in three different abode that is one at the realm heaven of Indra, one at the Vaikuntha of Lord Vishnu and other one has buried at present Gokarna by Brahma. The place gets appeared of Shiva Linga, from then onwards, the local believed of establishment of Gokarneshwor Mahadeva.

Regarding the archaeological sources of Gokarneshwor, different exploration and excavation has been held as well as inscriptions of Lichhavi period has been found. One is found at the premises of Gokarneshwor temple which is listed in the book “Lichhavi kal ka Avilekh” by Dhana Bajra Bajracharya. Due to extreme damages of inscription, the scripts is slightly captured and listed in his book. It mentions about the flourish of Buddhism with a word “...ryana” giving linkage to the sect of Buddhism as Bajrayana. At

the time of Lichchhavis, the place was already developed in terms of religion and culture. During that period, the local people of India as well as Nepal were getting influences of Bajrayana sect. The inscription gives a proof about the concept of Bajrayana in the area of Gokarneshwor. No doubt, the inscription defines the villager getting influences of Bajrayana concept. (Bajracharya, D.B., 2030 B.S. (1973 A.D.): P.370)

Another inscription found is at Baluwa village of Gokarneshwor of sixth century. The Baluwa village is one of the small settlements of Gokarneshwor municipality which is an important archaeological sites of Kathmandu. Here, the Department of Archaeology has carried out an excavation in the year 2013 A.D. and protected the area where inscription found building a small temple. About the Baluwa inscription, it has been mentioned in the book “the inscription” by Shyam Sundar Rajbamsi. It is the inscription of Amshu Verma which talks about the “Swokariritaka Shree Laz Bihara” of S. 536 (614 A.D.) that might be telling of Raj Bihara built by Amshuverma. If the Raj Bihara lies at the Baluwa area, it is obvious to have a Managriha hiding somewhere inside the Gokarna area. However, an accurate research and study is still lacking. However, the found inscription give hints that an entire city could be buried underneath, around the area. Hence, this area is considered as one of the important artifact among other 250s that exists of Lichchavi period. The Kathmandu Post (2014, October 6). Based on the inscription mentioning about Raj Bihara, it is obvious to have a Managriha hiding somewhere inside the Gokarna area. However, an accurate research and study is still lacking.

With the found inscription of Amshuverma, this area definitely define about the living of people in the Lichchhavi Period; however, whether the place was settled before Lichchhavis is still unknown. The structure found at Gokarneshwor temple, Kanti Bhairavi Temple of Uttarbayeni, Temple of Bangaladevi and Chinnamasta at the Gokarna Village define the place to be settled down before Lichchhavis. The village settlement of Gokarna, Shakhu, Changu, Pharping, Nil Barahi, etc is taken as the continuation of ancient period. The place is believed to be settled down even during the Kiratas, who have ruled Kathmandu before Lichchhavis. Based on the Bhasavamsawali, it mentions of Kiratas that lived at Gokarna. The 24 kings of Kiratas are mentioned in the Bhasabamsawali. During the time of King Patuk, the area was attached by the Sombamsi King from western side.

Hence, they get migrated to the new palace at present Shankamul. The Bhasabamsawali mentions of Gokarna forest as the capital city of then Kiratis. The sources define the Gokarna to be settled down during the Kirata Period.

2.1.2. Gokarna “Dese” Village

In the Gokarneshwor, there lies number of villages that includes Jorpati, Baluwa-Suntakhan, Nayapati, Dese, Uttar Bayeni and so on. Whereas, the village Dese is considered to be an oldest one where the traditional Newars dwell. At the southern part of Gokarna temple just separated by the River Bagmati, this Dese village lies. From the southern gate of temple, crossing small bridge over the river gorge and following the forest walled with brick, Dese village can be seen. From the ancient time, the local dwelling at this village is mostly Newars. Based on 2071 census, this village is settled by total 843 people and has around 177 houses (see figure 2). At present, also this area is settled by the people of other caste who get migrated from different place of Nepal. This village is listed as an important historical site of Gokarna and the festivals and all Jatras held at Gokarna is celebrated by the locals living at this village. And the settlements at different area of Gokarneshwor like Nayapati, Hanumanchowk and others has been settled further by the local to let them convenient with the road and other facilities.

2.2. Peoples living at Gokarneshwor

Gokarneshwor is settled by the people of different religions. The majority of people are Hindus and some are Buddhist and Kiratis as well. The different villages of Gokarneshwor are the inhabitant of Brahmin, Kshetris, Newars, Tamang, Kiratis and other who get migrated from different places. The most important village of Gokarneshwor is called as Dese village where majority of peoples are from Newar community. This area is considered as an oldest settlements of Kathmandu valley where important traditional and cultural activities are performed.

Newars is a culturally- dominant community living in the valley of Kathmandu. Their high material culture and the existence of specialized artisans, adapting and domesticating Indic ideals into quite beautiful expression of lost wax metal icons, stone and wooden sculpture, multi-story architecture and paintings enables themselves different from other ethnic

groups of Nepal. The Newars have always built their cities, towns and villages in a compact way, even sharing a common wall with a joint passage, a well and a community deity. The social organization of the Newars is unique in the sense that it maintains two different wings of the Buddhist and Hindus. Mutual toleration and respect on the two religious group are amply reflected in their behavior. The religion is pre-dominantly motivated by the desire for the material gains. The divinities of practical importance are Ganesh, Bhimsen, Ajimas (various forms of mother goddess), Bhairav and a host of malignant spirits. Religion further characterized by the functional relation of caste. The grip of caste in Newar culture is so strong that even the Buddhist section is characterized. Also the caste is based on the occupational grouping. Each caste are associated with certain types of hereditary functions on which some are relating to the religious events and some to the community. (Nepali, G.S., Eds. 2015, P. 15)

The Newars always associates with Guthi that grants membership to the individual house-holds groups. Guthi is a social institutions, as like committee on which the member of certain society involve and work for mutual work. It is a dynamic system guided by moral, ritual and traditional managerial system. Guthi divides the Newars horizontally in a number of groups for achieving different objectives. Among Guthis, the principal one whose consent is most dreaded by the Newars' are "the Sana Guthi" and "the Dewali Guthi". Each caste is spatially divided into local groups owing allegiance to their respective "Sana Guthi". The primary function of this Sana Guthi is disposing of the dead. The Guthi is run with a permanent office and has its governing body consisting of eight members who happens to be the seniors male members among the member house. Chief of the Guthi is called as "Naike" or "Thakuli". Caste Guthi and Fukee are the most effective as regard to group control. Fukee is one of Guthis which means upholding the norms of society.

The Newar settlement is the structure which is ritually organized and is termed as Mandala; introduced during the Malla Dynasty. Whether, it is a city or a small town or village, the settlements is organized according to Mandala Model. (Shrestha, 2012, P. 25-35)

The Newars are highly organized when it comes to ritual activities. They enthusiastically observe the regular fest and festival, ritual and traditions. Almost every

month, they celebrates festivals, feast and processions or Jatras of gods and goddess. One of the common feature of all the Newar cities, town and villages is that each of them has its specific annual festival and Jatras of the most important deity of that particular place. The procession of Rato Macchendranath at Patan, Bisket Jatra in Bhaktapur and the celebration of Pachare during Ghode Jatra as well as Indra Jatra in Kathmandu. Likewise, the important festival celebrated by the local of Gokarna is Kanti Bhairav Jatra.

2.3. Influences of Shaivism in Gokarneshwor

Gokarneshwor is a name for Lord Shiva who is widely worshipped by the Hindus. Those who considered Lord Shiva as main deity are called as Shaivism.

In Hinduism, there are different sect followed and major are Shaivism, Vaishnavas, Shaktas, Ganapatayas Saurapathas and Smartas. Among which Shaivism is considered to be the oldest one. The follower of Shaivism worship Lord Shiva as their supreme god and considered other gods of Hindu trinity i.e. Vishnu and Brahma are the subordinate to Shiva. They believe that Jnana or knowledge is the unmistakable way of getting salvation. The follower of this sect worship Shiva and his consort, Parvati as well as Ganesh, Kartikeya as sons and Nandi as a vehicle of Lord Shiva.

Lord Shiva is worshipped in different forms as Shiva Linga or in the Human Figurine which even has various manifestation, such as Bhairav, Birvadhra created for the destruction of demons. The god of destruction is also the god of procreation. Therefore, the most popular form of Shiva is the Linga, the symbol of male and female organ symbolizes the creation.

In Nepal, Shaivism is the most popular sect of the Hindus. Regarding the origin of Shiva cult, it may be said that the Rigvedic Rudra was transformed and metamorphosed as the epic-Pauranic Shiva by assimilating various cult divinities and folk deities. The horned deity known from Mahenjodaro was also absorbed in the amalgam of Shiva concept. Shiva was primarily one of the Hindu Triad with the cosmic function of samhara. Later, Shiva also become associated with the functions of creation, preservation, conferment of grace and power of destruction. (Majupurias, 2013: P 52)

In Nepal, Shiva is worshipped in both the symbolic and anthropomorphic form. The symbolic worship is in the form of Shiva Linga. The worship of Shiva Linga could be traced from found inscription of Bijayawati at the Surya Ghat of Pashupatinath Temple premises which is dated as S. 427 (505 A.D.). From the Lichchhavi period, Shiva Linga is found of mostly single head to four headed. There is no doubt that Lord Shiva was worshipped in Lingam form before Lichhavis through the literatures which mentions of Kirateshwor Mahadeva. Also, the couple statue of Shiva and Parvati as Uma-Maheshwor is widely found from the ancient period to till now. Likewise, the statue of both Shiva Parvati in a single stone with one part of Hara (Shiva) and half part of Shakti (Gauri) is also found in the temples of Nepal. Hence, this type of sculpture shows that from the ancient time, Lord Shiva was worshipped in Nepal. Those who completely worshipped Lord Shiva and his different form as main deity is considered as Shaivas.

The Gokarneshwor Temple main shrine is Lingam which is worshipped as Mahadeva. Becoming main deity as Lord Shiva, this temple premises also has other deities including other two trinities: Brahma and Lord Vishnu.

2.4. Relationship of River Bagmati with Gokarneshwor

Water is an essential elements for the living beings and without it, no one can predict about life. Hence, living beings settles at the place where water is easily accessibles. As like, the important civilization of the world like Mesopotamia, Indus, Whang Who, etc has been developed in the bank of rivers. The Hindus and Buddhist has their important pilgrimage site in the bank of river. The important pilgrimage site are found in the bank of River like Ganga, Yamuna, Narmada, Nayarani, Koshi, Gandaki, Bagmati and so on are considered a sacred land.

In Kathmandu valley, the civilization has developed in the bank of Bagmati River and called as “Bagmati Civilization”. Most of the important pilgrimage site of Kathmandu Valley lies in the bank of River Bagmati including Pashupatinath Temple. As like Pashupatinath temple, another important pilgrimage site of Kathmandu valley is Gokarneshwor temple, which lies in the bank of river Bagmati.

The main source of Bagmati River originates at the Bag dwar hill of Shivapuri National Park which is just a 10km north of Kathmandu. The Bagmati flows through the Sundarimai gorge toward Gokarna. The life till death of Hindus, either worship of ancestors or deities, all starts with a bath at River Bagmati. Hence, most of the important temples, Ghats lie in the bank of River Bagmati and always become an important aspect for the people of Kathmandu valley. The water taken from river is considered virtuous and used for sacred bath of the deities. River is the main source for the irrigation that has played a role of life to the humans. Hence, rivers are considered to be sacred by the Hindus and Buddhist and Bagmati River has become the pride to the people of Kathmandu valley.

Chapter Three

Tangible Culture

3. Art, Architecture and Iconography of Gokarneshwor

In the Kathmandu Valley, countless religious and secular monuments have been built over the centuries. Regarding the material used, the excavation at the ancient site of Hadigaun have shown that early buildings were constructed of bricks and timber, using mud mortar. Anywhere in the world, political and economic changes will automatically bring changes in many other aspects of the country and its society. However, the cultural heritage is one of the aspect that always has some continuity and unbreakable tradition, seems to be less affected by upheavals in society.

The Cultural heritage, architectural or visual environment is one of the component that has preserve and protect independent status and individuality of Nepal. The monument found here are brilliant example of art and architecture and are still continue among the peoples. Gokarneshwor is one of the important heritage site of Nepal. The architectural structure, wooden carving, art and iconographic features in the sculpture represent the ancient and medieval heritage.

3.1. Sculpture of Deities in Gokarneshwor

The way of presentation, expression or application of human creative skills and imagination, primarily in the visual form such as painting/sculpture which is the outcome of emotional power. The development of art could be goes back to pre-historic period, when prehistoric human express their feelings, communicates with the help of art. Paintings and Stone/metal/bronze/wooden sculpture are the presentation of art. From the archaeological excavation, mud sculpture are found that proof it to be the first source to made statues. After this, stone sculpture are found which are much more durable. While looking at the surrounding of Gokarneshwor, ancient stone sculpture are found.

In the surrounding of Gokarneshwor Temple, the stone sculpture of different deities are placed. From the entrance to the every direction of this temple is placed with fabulous

stone sculpture of different Hindu deities along with Gautam Buddha. The list of sculpture in every direction of this temple are:

3.1.1. Sculpture at the Entrance of Gokarneshwor Temple

The premises of Gokarneshwor temple is lined with a series of sculpture that are fixed in a pillar of cement and brick within 3 ft. height. The sculpture can be seen everywhere in the surrounding of Gokarneshwor Temple Square. From the entrance of temple, just passing some steps down, there is some sculpture on both right and left side till down stairs.

3.1.1.1. Ram, Laxman and Sita

Just entering temple, there lies three beautiful statues which are named as Ram, Laxman and Sita. These three deities are an actors of Ramayana. All three deities are standing on a lotus pedestal. Among three deities, Ram is standing in between of Laxman and Sita. Laxman is standing in the left side of Ram and Sita in the right. Both Ram and Laxman is holding Bow in left hand and arrow on right. And Sita's right hand is in a Varada and left in *Avaya Mudra*.

3.1.1.2. Buddha

Gokarneshwor Temple is considered as astabaitaran pilgrimage site for the Buddhist, where *Bodhisatva Gaganganjab* has meditated and did the sacred performance.

Symbolizing the syncretism on religion, Gokarna Temple has a sculpture of Gautama Buddha sitting in a *Padmashana* Position. The black stone statue has one line inscription where Buddha Samvat 2495 (2009 B.S.) is inscribed. This statue was placed here by the monk staying at the Swyambhu monastery, and taken care by himself. After his death, the other follower of him came here, worship and take care of this statue. During Gokarne Aushi, a group of monk came here and do Hawana.

3.1.1.3. Saraswati

Saraswati is the deity of knowledge, wisdom and prosperity, hence the students enthusiastically worships. On the Basanta Panchami, she is worshipped with great devotion. Also, this is an auspicious day that denotes the beginning of spring. Usually, she

is depicted sitting on a lotus pedestal (*Padmashana*) in an artistic pose (*Lalitshana*); one foot hanging down while other folded underneath her, two hand is in a position of playing Veena and upper two holding Akshyamala (rosery) and a Book. Her vehicle is Swan and emblem is a six-pointed star or hexagon or shat-kon or sadyantra. (Majupurias, 2014, P.107-108)

In the Gokarneshwor temple, the sculpture of the goddess Saraswati is slightly different. She is residing on a crocodile (Makkar), which is very rare (Figure 3). In the entrance of Gokarneshwor Temple, just a side of Buddha Statue, the sculpture of Goddess Saraswati is placed depicted on a Padmashana with 4 hands holding rosary and a book on her upper hands and a veena by her lower hands. The stone used is black stone. (Baskota, 2063 B.S. P. 120)

3.1.1.4. Lakshmi

The goddess of wealth and beauty and the consort of Lord Vishnu is the goddess Lakshmi. When depicting with lord Vishnu, she stands at his right side with Garuda on the left. (Majupurias, 2014, P 107) In the Gokarneshwor Temple, at the right side of entrance, there is a sculpture of Goddess Lakshmi on around 50 inch above the ground on a cemented pillar. The goddess Lakshmi is sitting in a lotus with four hands among which upper right hand is holding *Kalasha* and upper left is holding rosary circlet and down right hand is in a Avaya Mudra (fear-not position) and down left is in a *Varada Mudra*.

3.1.1.5. Bhairav

A manifestation of lord Shiva as a conceptualized on the basis of tremendous tantric impact is Bhairav. This god is considered to be a Tantric god of Hinduism while its counterpart is called Mahakala (the great Black one), as the Tantric God of Buddhism. However, both are the terrible or wrathful aspects of lord Shiva and are satisfied only by a blood sacrifice. (Majupurias, 2014, P 83)

In the left side of entrance, there is a ferocious sculpture of Bhairav standing above demon wearing decorative ornaments and have six hands. The upper hands has sword and *Khetak*, middle hands are holding *Trishul* and three heads. Likewise, the lowermost hands are in a *Gyana Mudra*.

3.1.1.6. Kamadhenu

While walking some step down towards temple, in the right side just a side of statue of Goddess Lakshmi, there is an attractive stone sculpture of cow and a calf called as Kamadhenu. In Hindu Religion, cow is of great importance and taken as a Lakshmi, a deity of prosperity. Kamadhenu, is appeared in a position of feeding milk to her calf and wearing a flowery necklace. Due to showcased on open air, this statue is slightly damaged. (Baskota, 2063 B.S. P 119)

3.1.2. Sculpture at Eastern Side of Gokarneshwor Temple

The eastern side of Gokarneshwor Temple is important with the flowing of the sacred river Bagmati and the facing of main entrance of temple. A series of sculpture are placed within the steps in the bank of river. Some of the sculpture are listed as follows:

3.1.2.1. Kama Deva/Chatrachandreshwor

In the eastern side of Gokarneshwor temple, there lies numerous stone sculpture of different deities, among them one is named as Kama Deva. On a black stone, the sculpture is placed under a stone umbrella which is facing western direction and standing on a lotus pedestal and appearing with four hands and upright male organ. The sculpture is holding a rosary garland in right hand and down hand is holding a beads like structure. Likewise, the left upper hand is holding *Trishul* and down is holding a *thaili* (purse); wearing earring, garland, and a decorated crown (*Jatamukut*). However, seeing the iconographic feature, this statue is no doubt of Chatreshwor. (Figure 4)

3.1.2.2. Dhanwantari

Dhanwantari is the physician of the gods, the promulgator of the Ayurveda. Dhanwantari arose at the time of the churning of the ocean of milk, holding the cup of *Amrita*, the life gaining elixir. He also carried the Leech and the Vaishnava symbols like *Sri Chakra* and *Sankha*. The images of Dhanwantari is found in the shrines of Ayurveda doctors.

In the eastern side of Gokarneshwor Temple, facing towards west, a sculpture is seen a side of the sculpture of Surya, standing on a lotus pedestal appearing with two hands

holding *Kalasha* in left hand taking it to the center and right hand is holding a small beads like structure. Wearing a simple turban in his head, looks like a handsome young man with some ornaments in neck and ear. This sculpture is called to be the statue of Dhanwantari.

3.1.2.3. Surya

In Hindu religion, the sun is worshiped as an important deity and it is called with different names like Ravi, Aditya and most common one is Surya. He is the most powerful deity among the Sauras deities. He is represented with reddish colored man seated on a lotus in a chariot drawn by the seven horses and his charioteer Arun. Surya is surrounded by a halo of glorious lights. Usually represented with four hands among which two is holding a flower (water lily or sunflower) and two in *Avaya Mudra*. (Majupurias, 2014, P. 58-59)

The Surya Sculpture at Gokarneshwor is situated in the eastern direction above the River Bagmati facing western direction. As usual, Surya is residing on a chariot with Arun as his charioteer riding a seven horses. Surya appeared with a *Kirit Mukut* (Crown) on his head, wearing flower earrings and a shape of coverage (*Kawaz*) in his chest with decorated necklaces. On the side by side of Surya, his guards *Danda* and *Pingala* is sitting underneath with a set of bow and arrow on primed position. This position symbolized to end the darkness. This complete and attractive sculpture of God Surya is craft in Black rough stone.

3.1.2.4. Chandra

A side of sculpture of Surya, there is another statue of the god Chandra, the moon. Made of Black rough stone (*Balaute Dhunga*), the deity Chandra is attractively presented with his charioteer in a sitting position riding the chariot in front of which seven swans are in a commanding position. The Chandra is wearing a decorative crown (*Kirit Mukut*), a flower earring and a coverage (*Kawaz*) in chest. Side by side of the chariot, guards are sitting with bow and arrow which indicates of ending darkness.

3.1.2.5. Agni

Agni, the fire god is one of the important deity of the Hindus and is the guardian of the south-east corner. He is represented as a handsome reddish bright color bright man with

golden hair and riding a blue ram. Typically, he carries a spear in his right hand while his left hand rest by the side and wears a sacred thread and a rosary of *Rudrakshya* (*Elaeocarpus*). Sometime, he appears with three heads, seven arms and three legs, which symbolizes the creative heat of the sun, preserving light and destroying fire of seven days of a week over which the sun has its rule. (Majupurias, 2014, P. 57)

Facing eastern door of temple of Gokarneshwor, a beautiful statue of the deity Agni is placed. The statue of Agni is standing with his right leg on a goat/sheep and left leg above the lotus pedestal. He is holding rosary garland and a flame in his right and left hand simultaneously. With a decorative crown, necklace, flower earrings and a beautiful garments, this sculpture is made of rough black stone that has get slightly damage due to open showcased.

3.1.2.6. Ardhanarishowra of Hara-Gauri

In the eastern side towards south direction, small brick lined temple is made on which the sculpture of Ardhanarishwora is placed. Ardhanarishowra Statue is made combining the part of Lord Shiva as Hara in right side and his consort Parvati/Gauri in left. Appearing with 2 hands on both side, right side hands are holding *Trishul* and *Patra* (vessel) representing Lord Shiva, and the left side hands are holding a Lotus and a *Pass* (rope). Likewise, the right leg is above the *Nandi* (bull) and on the left leg of Shakti, there is a Lion, mound of Goddess Parvati. Lord Shiva is shown very simple with bunny head however Shakti is shown with decorative ornaments and garments.

3.1.2.7. Ganesh

Ganesh is the god of the wisdom and success as well as the god of obstacles, appeared as an elephant-headed deity. In the bank of the River Bagmati of Gokarneshwor temple, there is a pillar of brick on which Lord Ganesh is residing. The front is facing the south direction and Lord Ganesh is appearing with a pot-bellied, twinkle eyed with one tusk. On his four hands, he is holding an axe, sweet ball, tooth and a rosary. Lord Ganesh is sitting on a lotus pedestal in a *Bhu Sparsha Mudra* and wearing a crown, and a necklace.

3.1.2.8. Hanuman

Just opposite to Lord Ganesh, the statue of Hanuman is placed facing towards north direction. Caged in iron rod, the statue is worn a red clothes covering whole body. An umbrella is placed on the top and colored with red. Letting right leg knee down in a sitting position, the right hand is placed on a right leg and left hand is in an *Avaya Mudra* (fear not position).

3.1.2.9. Nara-Singha

Nara Simgha is a half lion structure man which is considered as the fourth incarnation of Lord Vishnu. In the premises of Gokarneshwor temple, just two/three step up from the bank of River Bagmati, a small temple like structure is seen inside which a beautiful statue of Narasingha is reside. This small temple lies just a side of temple of Gajadhar temple. The statue is beautifully carved on which Narasingha is appearing with four hands, a lion headed wearing crown, Naramunda mala, necklace, bangles, and west belt with a decorative down garments. Standing positioned Narasingha is shown above a lotus pedestal. The four hands are holding *Chakra*, *Gada*, bow and arrows.

3.1.2.10. Jalashayana Vishnu

In the bank of Bagmati River, a sleeping pose Lord Vishnu reside on a square shape wall representing a pond. It is placed just behind of Gajadhar Narayan Temple. The sculpture has totally lost its structure and depicted with four hands holding *Sankha*, *Chakra*, *Gadha* and *Padma*. (Figure 5)

3.1.2.11. Radha-Krishna

In the bank of Bagmati River, a newly placed sculpture is found. It is the statue of the couple deities Radha-Krishna. In the right side is Lord Krishna in a position of playing flute hold by his both hand. On the left side is Radha, the beloved one of Lord Krishna.

3.1.2.12. Naradh

In the eastern side of Gokarneshwor Temple, with series of deities, the sculpture of Naradh is found. Naradh is standing on a pedestal with two hands holding beads garland in right hand and Veena by left hand. Beautiful crown, simple necklace, garment covering

a body and long mustache representing him to be the saints. In the Hindu religion, Naradh is considered as the messenger of the deities.

3.1.3. Sculpture at Western Side of Gokarneshwor Temple

From the entrance of Gokarneshwor Temple at the south-west corner, on the western side of temple, there are some interesting sculpture of deities which are listed as follows:

3.1.3.1. Vishnu

In Hinduism, the preserver or protector god is Lord Vishnu and is very popular owing to his compassionate nature and attributes. Vishnu is also called as Narayana. Numerous icons of Vishnu are found in Nepal.

In the starting of western side of Gokarneshwor Temple, there is an attractive sculpture of Lord Vishnu standing on a lotus pedestal in which Garuda is sitting at the corner in right side. Narayana Vishnu is appearing with four hands holding *Chakra*, *Gadha*, *Sankha* and *Padma*. The decorative sculpture of Lord Narayana is made on black stone and appeared with some ornaments (earring, necklace, crown, bangles and waist belt).

3.1.3.2. Brahma

While entering Gokarna temple from the road side, there found a series of sculpture placed on a pillar which probably 3 ft. above the ground. Just passing from the western direction, there is a sculpture of Brahma, the creator among three god of the Hindu triumvirate (Brahma, Vishnu and Shiva). Usually, the sculpture of Brahma is rarely found in temples. The Brahma statue is three headed with long beard, appearing in a standing position with his right leg on swan and left on lotus pedestal. He has four hands holding books, rosary, trident and a vessels (*kalasa*). (Figure 6)

3.1.3. 3. Nandi

Aside of Brahma Sculpture, a graceful statue of Nandi lies. Standing on a lotus pedestal, he is appearing with four hands. The upper two hands are holding a *Trishul* and *Damaru* and the down two hands are in *Avaya* and *Varada Mudra*. This well decorated

statue has a *Madala* in the center and wearing designed ornaments like necklace, earring, flowery crown, bangles and anklets.

3.1.3.4. Bringhi

Beside of Nandi, in a dreading face appearance, Bringhi is standing above the lotus pedestal with four hands among which two upper hands are holding *Damaru* and *Trishul*. Likewise, down two hands are in a position of beating *Madala* which is placed at the center. Wearing a well decorated garments and ornaments like necklace, anklets, bangles and crown.

3.1.3.5. Vayudev

Vayudeva is another sculpture placed at the western side of Gokarneshwor temple. Vayudeva is Hindu god of wind and a messenger of gods. Also, he is the guardian of the north-west quarter. Usually, Vayudeva is represented as a white man, dressed in blue clothes riding an antelope which is also associated with Chandrama. He holds an arrow in one hand and a flag in the other. (Majupurias, 2014, P. 202)

This sculpture is made in a black stone which right leg is on Deer and left leg on lotus pedestal. Wearing a decorated ornaments (like earrings, crown, necklace), he is appearing with two hands holding a hook (*ankush*) by right hand and a flag by left.

3.1.4. Sculpture at Northern Side of Gokarneshwor Temple

Within the series of sculpture in the premises of Gokarneshwor Temple, there is also some sculpture installed in the northern side of temple which are listed as:

3.1.4.1. Shitala Devi

At the northern side of Gokarneshwor Temple, there is a sculpture of goddess, which is named as Shitala Devi. Shitala, once was an important deity who was worshipped for medication from smallpox. Now, smallpox has been eradicated, hence she lost her important position. In this sculpture, goddess Shitala is standing in between two guards. Her right hand is holding *Kalasha* (vessel) and her left hand is placed at the back of her guard head. The deity is in a standing position wearing crown, earrings, necklace and anklets. (Figure 7)

The local used to bring their babies during feeding ceremony and at the time of piercing ear for the first time to worship this goddess. However, at present, only few houses bring their babies to worship and culture is getting lost.

3.1.4.2. Durga

Aside of Shitala Devi, there is another sculpture of Goddess which is named as Durga. Durga is the power called as Shakti who is worshipped for the preservation of religion or Dharma or righteousness. In this sculpture, Goddess Durga is in a standing position placing her right leg on lion and left on a lotus pedestal and has four hands holding Sword and conch (*Sankha*) by right hand and *Trishul* and *Chakra* by her left hands. She is wearing ornaments like necklace, earrings, bracelets, anklets and crown as well as designed garments.

3.1.4.3. Gauri

In a series of sculpture in northern direction of Gokarneshwor Temple, there is another sculpture of goddess named as Gauri. Appearing with four hands, she is standing with her right leg on lion and left on lotus pedestal. Her right upper hand is holding a sword and upper left is holding a lotus. Likewise, the down right hand is in a *Varada Mudra* and left on *Avaya Mudra*. This beautifully carved sculpture is made in a black stone and the goddess has worn designed garments as well as ornaments like necklace, crown, earrings, anklets and bangles, as well as a garland of human heads (*Mundamala*).

3.1.4.4. Bhagawati

On the same line of Goddess sculpture in the northern direction, there is another sculpture of goddess same like Gauri and named as Bhagawati. Appearing with four hands, she is standing with her right leg on lion and left on lotus pedestal. Her right upper hand is holding a sword and upper left is holding a lotus. Likewise, the down right hand is just laying straight down and left on *Avaya Mudra*. This beautifully carved sculpture is made in a black stone and the goddess has worn designed garments as well as ornaments like necklace, crown, earrings, anklets and bangles, as well as a garland of human heads (*Mundamala*).

3.1.4.5. Trishul Pillar

In the middle of northern part of Gokarneshwor Temple, just in front of northern door, there is a huge square shape stone pillar where an iron *Trishul* is placed. This pillar is circled with brick pillar of around 3 ft. from the ground level. In every direction, there are some sculpture of deities. The deities placed here are:

3.1.4.6. Joreshwor (Trishara)

At the northern side of Gokarneshwor temple, among the series of temple, there is a stone pillar with huge Trisul lies. Here, different deities are placed in different direction. This way, there is a unique sculpture facing temple towards south. In this sculpture, a depicted figure has three heads, three legs and three hands. Normally, this type of sculpture is found in the temple of Lord Shiva. And a good example is the sculpture of *Trishara* at the premises of Pashupatinath Temple. In this sculpture, two legs are slightly bend and the third one is folded taking it to the center and the first right hand is holding a “*Chintamani*” making a position of *Avaya Mudra*, second right hand is holding a “*Rudrakshya*” and left hand has a *Tambu* and the same hand has touched at the folded third leg. All three heads has *Jatamukut* and wearing a layered earrings (*patrekundal*) having mustache in face. (Figure 8) This deity is called as *Trishara* or *Joreshwor* and is one of the manifestation of Lord Shiva.

This deity is worshipped by the locals when a person get ill or become sick for long period of time and need for instant recover. The devotees worship, chant mantras and make a wish (*Bhakal*) to worship deity to get rid of fever. It was very common and popular in ancient period when there was no medicines and system of medical treatment was not possible. Hence, the god is called as *Joreshwor*, with a work of eradicating fever. This god is still worshipped by the local, especially by the Newar community. The local of Dese village also has continued the same tradition of worshipping this god in case anyone get ill. Then, only they will take the sick person to the hospital. During worship, they offer some bitten rice (*Chewra*) and Yogurt. Hence, the local also named this god as “*Dhaubaji Nakeudya*”.

3.1.4.7. Annapurna

In the western side of pillar, there is a beautiful statue of goddess named as Annapurna. She is appearing with two hands in a standing position, she is wearing designed ornaments including earrings, waist belt, bangles, necklace and a garland. By her right hand she is catching a handle like structure which continued to the left side hand and structure get broad in a shape of *Kalasha* (vessel), seems as if a full vessels. (Figure 9)

3.1.4.8. Dakshin Kali/ Chamunda Devi

At the square shaped pillar facing north direction, there is a sculpture of goddess named as Dakshinkali. Appearing with the skeleton body, long hair, a repulsive face with sunken cheeks, fang-like teeth in a wide open mouth and a large third eye. Depicted with two hands, she is holding a sword by her right hand and a head (*munda*) by her left hand. This typically made sculpture of Chamunda is wearing a human head garland (*Mundamala*), a round flowery earrings and standing above the sleeping human called as *Betala*.

3.1.4.9. Birvadra

In the same stone pillar, there is another beautiful statue facing eastern direction. The statue is appearing with six hands, a bunny hair, mustache, and garland of human heads. This statue is depicted in a standing position with right leg on ox and left leg on a lotus pedestal. The six hands are holding *Trishul*, human head (*Munda*), *Khetak*, in right hands and Sword, *Chakra*, and *Avaya mundra* holding *Chintamani* Stone, also wearing ornaments like snake earrings, *Jatamukut* (crown), and anklets. (Figure 10) (Baskota, 2063 B.S., P.117)

3.1.4.10. Ganga

For the Hindus, Ganga is considered as the sacred water. Every pilgrimage get success only when purified with Ganga *Jal*. Hence, Ganga is an especial part for Hindus. Hindus has very carefully formed an anthropomorphic figure of the nature as human. Likewise, Hindus has created the anthropomorphic figure of Ganga. Mainly, the structure of Ganga is placed with Yamuna as guardians on the sides of the entrance of the shrines,

which represents the purity and devotion as well as symbolize the fact that only a pious person can enter the shrine. Usually, Ganga is depicted standing on a crocodile. (Majupurias, 2014, P. 109)

Just a side of a stone pillar, there is another sculpture of goddess facing south direction and is named as Ganga. Appearing in a well decorated garment wearing jewelries like flowery earrings, necklace, chain, bracelets and anklets, she is standing on a lotus pedestal having four hands. Among her four hands down two hands are holding a vessels taking it in the center and her upper two hands are carrying a decorated full vessel (*Purna Kalasha*) at her head.

3.1.4.11. Basuki

At the northern side, a statue of Basuki lies. Basuki is one of the King serpent of Hindu mythology. Facing towards west direction, the Basuki is sitting on a seven snake body and is even protected by seven snakes overhead. Binding his right leg, left leg is slightly downfall with two hands, right in the *Avaya Mudra* even holding a lotus stem and left hand has a *Kamandalu*. The Basuki is worn with several jewelries like *Kirit Mukut* (crown), flowery earrings, garlands, necklace, *keyur*, anklet and bangles as well.

3.1.4.12. Shiva Lingas

In the northern side of temple, back of the series of sculpture, there are numerous Shiva Lingas which has been placed by the devotees. Some are placed in a small temple structure and many of them are on open sky. The Gokarneshwor Committee are planning to manage these Shiva Lingas. Being an open space, here many statue of deities are installed by the devotees. The families of ancestors who have installed these Shiva Lingas sometime came here for worshipped, however, not yet contributing for the proper conservation. On the group of Shiva Lingas, there are some statue of other deities like Hanuman, Bhairav, Kaliya-daman statue, Mahismardini Bhagawati and Shiva as well.

3.1.5. Sculpture at Southern Side

At the southern side of temple, as like other direction, there are a series of sculpture as follows:

3.1.5.1. Indra

Indra is one of Hindu deity and included among the pauranic gods and place after Brahma, Vishnu and Maheshwor. Indra is the king of the gods and the giver of rain. Also, considered as the guardian deity of the world and the regent of the east quarter. Indra lives in the heaven called as *Indralok*, where everyone wish to get a space after death. Indra is shown in several forms and most common is riding on an elephant named *Airawata* and holds Thunderbolt (Vajra). (Majupurias, 2014, P. 56)

In the south direction of Gokarneshwor Temple, there is a series of sculpture of Hindu deities, and Indra is one of them. It is facing western direction. On the double petal lotus pedestal, above Airawat, Indra is sitting facing western direction with four hands holding Bajra (Thunder), *Chamar* (fan of Yak Tail), *Kalash* (vessel) and a *Pash* (rope). (Baskota, 2063, P.119) *Airawat* is heading north direction with an ornamented cloth and a chariot on his back. He is wearing *Kirit Mukut* with circumambulate on back, flower earrings, necklace and a decorated *swal* with designed belt. On both side of Indra, beautiful ladies, the Indra's Apsara is sitting and the helper at side by side of elephant is standing. The stone used is rough black stone in a semi-curved shape decorated with designed.

3.1.5.2. Narasimgha

In the southern direction of Gokarneshwor Temple, there is another beautiful sculpture of Narasimgha. In this Sculpture, the story of Narasimgha killing the demon Hiranyakshya is depicted. The half lion shaped human, Narasimgha is the fourth incarnation of Lord Vishnu, who has killed demon king Hiranyakshya by tearing his chest. Likewise, in this sculpture, Narasimgha is slightly laying down in a position of killing demon with his two hands and other two upper hands are holding a *Chakra* and *Gada*. Well decorated with designed ornaments and crown, Narasimgha is standing on lotus pedestal.

3.1.5.3. Viswamitra

A side of Narasimgha sculpture another sculpture is lies which is standing above lotus pedestal and appearing like a saint having long beard, holding *Kamandalu* and rosary on his two hands, is the sculpture of Biswamitra. With a bun on the head, even shown

circumambulate on his head, is shown very peaceful and depicted as if in a position of walking. (Figure 11)

3.1.6. Sculpture Outside of Temple

Even outside of the temple, there are some sculpture of deities placed in wall nearby Dungenhara.

3.1.6.1. Chitrugupta/Ganesh/Kumar

Even outside of temple, there are numerous sculpture of deities which are placed either in the entrance of home or at the wall. In the southern part of Temple, there are some houses and aside of which, there is a beautiful sculpture depicted on a lotus pedestal appearing with two hands holding lotus in right and register book in left hand. This sculpture is named as Chitrugupta. Chitrugupta is the assistance of Yamaraja who is responsible to judge the life and death of living organism and responsible to write every action of each living beings.

In front of the Chitrugupta statue, there are two other sculpture of Ganesh and Kumar Kartikeya. Kumar Kartikeya is also a son of Lord Shiva and Parvati and is given a second position for worship after Ganesh. These two statue is placed in same place in which Ganesh is depicted on a mouse as his mound and appearing with four hands holding garland, rope, lotus and sweet ball. Likewise, Kumar is depicted with two hands and even do not have his mount peacock.

3.1.6.2. Kuber, Byalidyo, Hanuman and Vishwakarma

In the western side of Gokarna temple along the wall at main road, there are some statues of deities placed in a cemented bed. These sculpture are named as Kuber, *Byalidyo*, Hanuman and Bishwokarma.

Kuber is the guardian of the north as well as of all the treasures of the earth and of nine particular treasures or *nidhis*. In this statue, Kuber is placed on a lotus pedestal and sitting on a peacock. He is depicted with two hands placing his right hand his right leg and lotus on his left hand. Another statue is named as *Byalidyo*. *Byalidyo* is a Newari name of a god worshipped for better farming. Then, the statue of Hanuman is placed which is also

standing on a lotus pedestal in a position of his right leg half both and placing his right hand on it and left hand is in a *Avaya Mudra*. At the end and left side, there is a statue of Bishwokarma. This statue is also depicted in a lotus pedestal with six hands holding Sword, Lotus, Book, Bow, and Arrow. (Figure 12)

3.1.7. Sculpture in Uttarahini

At the Uttarahini, there are number of statues placed in different direction by the local devotees during the renovation and for fulfilment of wishes. Among them, *Pancha Mukhi* Hanuman Sculpture is oldest one which lies in the forest of Gokarna at the Uttar Bahini premises.

3.1.7.1. Panchamukhi Hanuman

At the corner of Gokarna Forest in the left side bank of Bagmati River, there is some historical structure. Among which, one is a statue of Hanuman. The sculpture of Hanuman is caged in an iron rod to save the statue from theft. This sculpture is appeared with five head and popular as *Pancha Mukhi* Hanuman. 5 headed Hanuman four head is facing 4 different direction (i.e. east, west, north and south) and one head is above the heads facing the sky. Made of black stone, this Hanuman is appearing 5 heads wearing crowns, earrings, necklace, anklets, and bracelets and with ten hands among which eight hands are holding different icons/ayuda and two hands are in a *Varada* and *Avaya mudra*.

3.2. Architectural Structure found at the Gokarneshwor

While studying about architectural structure found at Gokarneshwor temple, there are two different structure found. 1. Temple Architecture and 2. Secular Architecture

3.2.1. Temple Architecture

Temple architecture is one of the structure found where the deities resides. In the Gokarneshwor temple, has different temple for separate deities and the structure are also different. As seen, normally two different structure is found in temple architecture. They are 1) Multi Stoired Nepalese style of Architecture and 2) Shikhara mixed architecture. The Gokarneshwor has always become one of the important pilgrimage site for the Hindus and Buddhist, the structure is being renovated time to time. Hence, some of the structure

get good protection are still standing in a good position with same structure however, some of the structure of ancient period has already collapsed. At present, medieval architecture could be found. Some of the temple found in Gokarneshwor temple are listed as follows:

3.2.1.1. Gokarneshwor temple

The center of attraction of Gokarna is itself Gokarneshwor Temple that lies in the bank of Bagmati River. The temple is made in a Nepalese style of architecture having three storied among which two is roofed with tiles and the topmost is plated with metals. On the top of the room, there is a pinnacles with an umbrella. Made from brick, mud, *churkhi*, woods, tiles and metals, the temple has 4 entrance among which only eastern door is opened for the devotees and during the special occasion and at the time of main ritual worship, all doors are opened. Inside the door, there is a square shaped circumambulation (*Pradakshina Path*) which is paved with refined tiles.

In the main entrance at the eastern door, a beautiful tympanum (*Torana*) is placed where the figure of Uma-Maheshwora with their mount Lion and bull is engraved in the center with Ganesh and Kumar with their mount mouse and peacock side by side is beautifully carved. The first storied of Gokarneshwor Mahadev Temple has six struts in every side with main in every corner; Second with four struts in every side and main one in every corner and the topmost is placed with two struts with one main in every corner. All the borderline of roof is decorated with small bells. (Figure 12)

3.2.1.2. Gadhadhar Narayana Temple

In the north-east corner of Gokarneshwor Temple lies one storied temple of Lord Vishnu called as Gajadhar Narayana Temple. The temple has the foot print of Lord Vishnu, popularly called as Vishnu Paduka. Regarding Gajadhara Narayana, a Pauranic story is linked. The story tells that once, there was one saint name Marichi. His wife was Dharmawati, daughter of Dharmaraja; she never respects and follows her husband. Due to such act, saint Marichi give a cruel curse to her saying her to be a stone forever. However, she did a meditation for thousands of year despite of being rock to get rid of sin given by her husband. Then, Lord Vishnu boon saying her rock image will get the settlements of

god and goddess. As like, there was a demon name Gaya who has get a beneficiation from Lord Vishnu to become his head to be the sacred pilgrimage site.

Though, he never leaves his meditation that leads him to be more auspicious than god and goddess living in Heaven. Then as direct by Lord Vishnu and with permission of Gayasura, Brahma did a Yagya on his head. After that, Gaya tried to woke up and to let him calm, the rock image of Dharmavati where the god and goddess were settling down was placed on the body of Gayasur, even though, he was shaking his body and to let him calm, lord Vishnu stand on it. From that time, the place was called as Gadadhara Vishnu. As, to calm down the Gayasur at the place of Gaya, Lord Vishnu dwell on it and become a sacred place. So it gets renowned as the place for ritual performance to give offering to the ancestors as well as to the deity.

The Granthas like Himmat Khanda, Nepal Mahatmya and Baraha Purana mentions about the benefits performing Shradha and Tarpan after bath taking at the joint of Triveni River. This pilgrimage is considered to be most precious among any other pilgrimage. The area of this pilgrimage site is given in Sastras as Gaya covers a total area of 5 *Kosha* and 1 *kosha* is his head. Even, while performing ancestor's worship, the subject will first remember the Gaya and Gadhadhar Vishnu.

The place is called Gaya only when it has the sculpture of Gadhadhar Narayana as well as Vishnu Paduka. Skanda Purana also mentioned about the Gokarna Pilgrimage, so it is believed that even during that period has the statue of Gadhadhara Narayana. Likewise, it was the place where, Brahma did worship of Lord Shiva; hence this place is also called as Brahmashrama.

Regarding Gaya, the Grantha "Narapatijayacharyaasvarodayatika" of Medieval period has a Pushpika Wakya mentioning about the then King Jaya Yakshya Malla of Raghubamsi won the area of Mithila Magada by his manly power and did *Shradha* of his ancestors at Gaya. From this sentence, one can predict that even during that time, there was the system of performing ancestral worship at Gaya. This Grandha was written after 100 years of Yakshya Malla at the time of Jagajyoti Malla. Likewise, during Rana regime, Shree3 Janga Bahadur Rana go for pilgrimage to 4 Dhama of India including Gaya. He performs Shradha and Tarpana at Gaya. There, he saw Gadhadhara Narayana and Vishnu

Paduka properly maintained and protected. By influence of religious activities, he planned to make as like structure of Gaya in Nepal. Then, he chooses the north east corner of Gokarneshwor temple at the bank of Bagmati River, then built a temple for Gajadhara Narayana and Vishnu Paduka too. For this, he brought stones from Gaya itself. However, the stone feature and iconographic feature of Gadhadhara Narayana define it with Lichhchavi period of Nepal.

The architectural structure and Vishnu Paduka is made during Rana regime by the mother of Shree3 Janga Bahadur Rana, Mrs. Rakhsyakumari in 1911 B.S. (1854 A.D.). It is mentioned in the stone wall inscription at the side Sattal of this temple. The inscription also mentioned about the donation of 100 *Ropanis* land by Mrs. Rakhysakumari for the preservation and conservation of this temple. The wooden structure of this temple is very unique and artistic. One side of wall is blocked and all three side are opened and decorated with Nepalese style of window i.e. *Akhi Jhyal*. In the center of temple is standing Gadadhar Narayana and both side has the sculpture of Maha Lakshmi and Maha Saraswati. The Gadhadhara Narayana has four hand taking *Sankha, Chakra, Gadha* and *Padma*. Inside of all is a gold plated metal space for the worship of shine. The temple is rounding with Vishnu Paduka. Devotees placed the rice ball with sesame called as Pindo at the Vishnu Padhuka while offering it to the departed soul of ancestors. (Baskota, 2063 B.S., P.122)

With Gokarneshwor Temple, this temple is also getting renovation time to time. So, structure includes use of chemical and concrete for the maintenance and to avoid damage after getting heavy water in Bagmati River.

3.2.1.3. Parvati Temple

In northwest corner of Gokarneshwor temple, lies a small temple of Goddess Parvati (Figure 13). Parvati is the consort of Lord Shiva, also called as Shakti. Shakti symbolizes certain aspects of personality. As, Shiva is the god of both creation and destruction, Shakti manifests both in benevolent and terrific form. And in the benevolent form, Shakti is called as Parvati. (Majupurias, 2014, P. 128)

Small Square shape temple of Goddess Parvati is made of brick with a roof of tiles. Temple is facing east direction with a sculpture in the center. This is one of the most

beautiful and an ancient sculpture within the premises of Gokarneshwor Temple. The sculpture is beautifully made of a single black stone with structure based on iconographic studies. The statue is standing in a double petal pedestal covered by a decorated (*pravamandal*), a statue of Pravati is appearing with well proportionate body wearing simple ornaments (necklace, *keyur*, earring, and bangles) and a well decorated crown at head; the layered down garment is hold by a decorated waist-belt. Standing above double petal lotus pedestal, her right hand is placed at lotus in a *Varada Mudra* and her left hand is holding a steam of lotus. The iconographic features dated this statues of Lichchhavi period, even the Archaeological Department of Nepal has defined this statue of Lichchhavi Period. (Baskota, 2063, P 129) This statue of Goddess Parvati is one of the best example of art and iconography of ancient Nepal which could be dated as 12th century. (Khanal, 2052, P.186)

Nowadays, to cover the structure of sculpture and with an intention to protect from damage and theft, the statue is covered with traditional clothes mostly worn by the Nepalese married women. The entrance is made of iron and opened during the worship time only. Here, huge devotees came mostly during the Dashami (mainly on third day), Chaitra Dashain, and Teej.

3.2.1.4. Shivameher Balavakteswor Temple

At the compound of Gokarneshwor temple, in the bank of Bagmati ricer, there is a temple of Gajadhar Narayan Vishnu. A sidse of this temple, there are some “*Shivalaya*”, a temples of Shiva, among which one is the temple of Shivameher Balavakteswor. The temple was built during Shah Period by the local name Meherman Singh Rajbhandari in his own name and his wife Balakumari. It was built on 1856 A.D with a belief of getting good life after death. Even the family has separated 38 Ropanis of land at different place and formed a *Guthi* for the arrangement of daily worship and preservation of Temple which can be known from the inscription placed at the *Pati* of Gajadhar Narayan.

The inscription mention of getting the virtuous in present life as well as after death with the regular worship of this temple and even mentions of doing worship every day and in any festival could be similar as *Pancha Maha Yagya*. Meantime, it also mentions of sin if worship is not done in right way or avoid to worship in any festival time. In this temple,

Shiva Linga is placed in the main shrine, which is very attractive and only a linga available in Nepal. The stone used to make this Linga is taken from the Narvada River at India.

At present, only some remains of temple is available after it has totally got by the Peepal tree grown on the roof of this temple. Now, every direction is covered with the roots of tree and inside at main shrine is a beautiful white Shiva Linga. For the building of this temple, nearly 28 types of brick is used including *Mahaapa*, *Dakshiapa*, *Vaukhwa*, and so on.

3.2.1.5. Gupte Ganesh Temple

Ganesh is one of main Hindu Deity, and a son of Lord Shiva and Parvati. Ganesh is also called as Ganapati or *Gananayak* and known for the god of obstacles (*vighneshwara*), wisdom and success. Ichnographically, this god appears with elephant-headed, one tusk, pot-bellied, twinkle-eyed and elegant with short and heavy body. Lord Ganesh is given first priority and worshipped first while worshipping any other deities. On the Panchayan system of Hindu worship, Ganesh is also taken as an important deity.

In the Kathmandu, every settlement has Ganesh temple and considered as the entrance of certain areas. Likewise, at the Gokarneshwar, lies Gupte Ganesh temple. While entering from Jagadol, in the bank of river at in the center of hill lies, a Peepal tree, there is a big stone, under which, local worshipped Gupte Ganesh. Nearly above 3 feet, *Gupte* Ganesh main shrine line which is even covered with another big rock and the structure of temple is hidden inside it (see Figure 14). Local worship here in every Tuesday, and on the Mangal Chauti that falls on Bhadra as per Hindu calendar. Even the local of Gokarna worship this god after worshipping Gokarneshwar Mahadeva and believe of fulfillment of any wishes. Here, two Jatra is held; one on the day of Sithi Nakha at Jestha month of Baishak and another during Kanti Bhairav jatra on the month of Baishak. For the management and conservation of this temple, local has just made a *Pati* for placement of Palanquin and other things related to this temple.

3.2.1.6. Bhimsen and Saraswati temple

Nepal is renowned for the land of deities. Several deities are worshipped and have different motives; one is Bhimsen. In Kathmandu valley, Bhimsen Temple is found and

widely worshipped as the god of Business, power and assurance. Especially, the Newars of Kathmandu valley who are related to Business followed Bhimsen. The well-known Bhimsen temple of Nepal is at Dolakha, called as Dolakha Bhimsen. Bhimsen is a god of Shakta cult of Hinduism and is worshipped by both the Hindus and Buddhist living in Nepalese community.

As Bhimsen temple was found in the different places of Kathmandu valley, it was obvious to have Bhimsen temple in Gokarna. It lies in the southeast side of Gokarneshwor Temple at the Bhimsen locality of Dese village. The name of the community is also named after the god Bhimsen. In the southern side of Bhairav Temple, there is an inscription of medieval period. This inscription is also mentions in the book “Madhyakalin Avilekh” written by Mohan Prasad Khanal, 2030 B.S (1973 A.D.) It is dated as N.S. 802 (1682 A.D.). This inscription is written in eleven line in a shape of square with nine inch length and breadth. (Khanal M.P., 2030 B.S (1973 A.D.) P. 72)

With the time, this temple is renovated and now built in modern structure using brick, rod, cement and other material. Previously, it was a roofed temple which was redesigned using brick, rod, and cement and roofed in a shape with use of cement and pebbles. In the center of temple, there is a pillar with stone sculpture in both front and back as well. And in the entrance of the temple, there is a medieval statue of Bhimsen. The local called this god “*Vindyo*”.

On the *Baishak Purnima*, *Dashain*, *Fagu Purnima*, *Bhim Dwadashi* (a week after Shree Panchami), Shivaratri, local came here to worship Bhimsen and offer some fruits or sacrifices animals. Likewise on the whole Jatras during Kanti Bhairav Jatra, Bhimsen is worshipped with the Bhairav, Ganesh and Kumari and sacrifices is offered.

Similarly, in the same roof of Bhimsen temple, just back of same wall, there is a stone statue of Goddess Saraswati. The sculpture is appeared with four hand holding *Akshya mala* and book in her upper right and left hand and lower right and left is holding a *Veena* and staying on Swan. Goddess Saraswati is worshipped as deity of knowledge, speech and wisdom. On the day of *Bashanta Panchami* during the month of *Magh* with the starting of spring, she is worshipped by the devotees specially the students. As like other

Saraswati Temple, this temple also receives lots of devotes during this day and engaged in writing a word in the wall with chalk.

From this temple, a parade is taken out toward Kantibhairav during the day of Kanti Bhairav Jatra. Many stone statues of different deities like Bhairav, Umamaheshwor, Narayan, Garudashan Vishnu, and others are pasted on the wall. In the entrance of Temple, a big bell is hung and on the right side is a *Pati* (room) made for placement of things related to this temple.

3.2.1.7. Taleju temple

Taleju Bhawani is considered as the chief patron of the country. She is considered to be more suave and gentle than Durga. Magnificent temples of Taleju were constructed in all three cities of the valley: Kathmandu, Bhaktapur and Patan by the Malla Kings of Nepal during the medieval period. Taleju is worshipped in the form of Shri Yantra which was for the first time brought to Kathmandu valley from the Simroungadh, by Deval Devi, wife of Hari Singha Dev who died on the way to Kathmandu. (Majupurias, 2014, P. 51)

From the time of Malla period, Taleju became the main deity of the Royal Families. Hence, every main settlement was safeguarded with her presence. From that time, the temple of Taleju is made in different places. Among them, one is at the *Joshigal Tole* of an old village of Gokarna, called as *Purano Gaun*. It lies in the south-east corner at around 1 km. away from the Gokarna temple.

Following the village trail, walking for a while towards the eastern side, there is a temple of Taleju. This temple is locally called a Bhagawati temple that lies in the corner of a village nearby Gokarna Forest. This temple is made in a square shape with a roof of *Jasta* (pewter) with a pinnacle at the top. This temple is made of brick and mud and slightly used cement at the cracks. Entrance of this temple has a simple door facing west and has three floors (Figure 15). As the temple is related with Shakti, there is a system of sacrificing animals. Hence, from the entrance, there seem to be blood spots everywhere and a small dark room seems as if small animals like sheep, goats are kept during worship time for sacrifice. At a side of the corner, there is a wooden traditional ladder and walking upstairs, again, there is a dark room for animals. This room has two wooden windows and has a staircase up

to the main room, where the statue of Devi is placed. The main shrine is facing east direction having several blood spot everywhere. Also, there is a stone statue of Goddess Durga riding on Lion. This top floor has simple windows on the western and eastern side. In form of this temple, there is a square shaped stage called as Dabali and on the way to the temple, has Dhunge-Dhara, with figure of crocodile. (Baskota, 2063 B.S., P. 136)

3.2.1.8. Kanti Bhairav Temple at Dhungalacchi

The old village of Gokarna is called as Dese which lies in the southeast direction of the Gokarneshwor Temple. While entering to the Dese village, there is a place called as Dhungalacchi. This is an old settlement with a temple of Bhairav facing south towards *Dabali*. Dabali is made of stone, hence this place is called as Dhungalacchi. This temple is called to be the home of Kanti Bhairav. It is a 3 storied rectangular shape temple made in a neo-classical style of architecture with roof of peweter (*Jasta*) (Figure 16). The material used are wood, brick, mud, cement and so on. The ground floor has a space to light oil lamp and inside is a room which is covered with ply wood where belongings of deity is stored. A side of door inside room, there is a cemented stairs is a curved shape that takes to the second floor which has a wooden stairs made in Nepalese style which directly takes to the third floor where a huge stone 'sculpture of Kanti Bhairav is placed. The sculpture is made of stone and sitting in a meditation position. In the corner, there is a bed like structure of stone where main deity reside. Here, metal statue of Bhairav and Kali is placed only during special occasion. Being a deity related to sacrifice, the area is covered with blood spots. A second floor is totally blocked with ply wood and it is a place where member of Guthi cook rice during Kanti Bhairav Jatra to make *Bhate Deu*. In front of the entrance, there is a big bell and a huge passage where different festivals is held. In Dese Village, this temple is one of the most important temple as well as an attractive one even with a Guthi called as Kanti Bhairav Guthi.

Regarding the Kanti Bhairav of this temple, there is a belief that those who tried to steal the statue will died vomiting blood. Despite of such saying, hardly local had saved from stolen of statue. Hence, to save the statue, member of Guthi has started to take statue of Kanti Bhairav every year to one member house and taken during the Kanti Bhairav Jatra held on the month of Bhaishak.

As like Pharping, Changu, Sakhu and other ancient village, this Dese village is also listed as continuation of village from the Lichchhavi Period. The belief of Managriha to be at this village and an important center of medieval culture, there is a system of celebrating the Bhairav Jatra. Also, the medieval Dabali and a system of showing mask dance resemble continuation of medieval culture and tradition. Kali is the consort of Kanti Bhairav and on the auspicious day of Mother Day during Baishak Aushi, three storied palanquin of Bhairav is taken out where metal statue of Kanti Bhairav and Kali is reside. (Baskota, 2063, P. 135) With the participation of huge devotees, jatra is taken to the Taleju temple at Dathulachi and taking gift- the *Bhate Dau*, the *jatra* move towards the Kanti Bhairav temple at Uttarahini to meet the mother Kanti Bhairavi. The *Jatra* of Kanti Bhairav is enthusiastically celebrated for 5 days. Likewise, during Dashain festival, here, a worship is held and a sacrifice of animals took place.

3.2.1.9. Krishna temple at Dhungalacchi

In the Dhungalachhi in old village of Gokarna, lies a temple of Bhairav. In the southwest corner of this temple, there is two storied cemented temple of Lord Krishna. The main entrance of shrine is facing eastern side and in the right side of temple, there is a passage where *Dabali* (stage) lies. Here, the devotees gather during any festivals. The cemented temple is made of brick, pebbles, cements, and rod.

Radha-Krishna is reside as main shrine and inside the shrine, there is a space where, wooden palanquin and other things of related god is stored. During Krishna Asthami, devotees gather and worship the deities. Then, on the next day, taken out the *Jatras* to the villages of Gokarna.

3.2.1.10. Kali Temple

In the northern side of Gadadhar Narayan temple inside Gokarneshwor lies a temple of Kali. It is made in Gumbaz structure. However, required timely renovation and proper conservation. Here, a black stone sculpture of goddess Kali used to reside. The sculpture was stolen during 2025/26 B.S. (1966 A.D.). From then, the *Garva* or center where god reside is empty. Now, the temple is surrounded by the Shiva Lingas. Shrestha S.K. (26 January 2016) Personal Interview

3.2.1.11. Ban Devi

Inside the *Rajanikunja* Forest, also called as Gokarna Forest, and is under conservation of Gokarna Forest Gulf resort. In the center of Forest, there is a system of worshipping Kali and called as *Bankali*. The area is marked with some bricks and stone and in the center lies a stone worshipped, even sacrifices animals by the devotees. This place is opened for the public only in some occasion, especially in Ninth day of Dashain that falls in Ashwin and Chaitra as per Hindu calendar. And for the villagers of Dese, this is an important place and came here to worship during *Dwali parva*. It started just next day of Kanti Bhairav Jatra on Baishak till Sidi festival celebrated by Newar community. Likewise, the associate member of Gokarna Forest also sacrifices animal on special day during Magh. Previously, twice a year, worship was even send by the Palace and even helped by the Gokarna forest Gulf resort.

3.2.1.12. Bhagawatisthan

In the western side of Temple, there is a forest named as *Jagadol*. It was a *Yagyadol* which with the change of time pronounced as *Yagyadol*. In the base of this forest lies a temple of Bhagawati. This place is believed to be self-emerged and with the help of local community, a temple is made in Pagoda style made with brick and cement with pinnacle in the top. During Kanti Bhairav Jatra, while taking Jatra to the Baluwa Village, Palanquin is rested here. Meantime, on the day of Chaitra Dashami, Jatra is taken out of Devi Bhagawati and Bhajanas is performed.

3.2.1.13. Kanti Bhairav temple at Uttarbahini

In the eastern side of Gokarneshwor temple, nearly in 1 km. distance, lies Uttarbahini. Uttar Bahini is a sacred and an ancient place of Gokarneshwor. It lies in the bank of Bagmati River which is flowing from Bagdwar and turning from southern direction to northern. Hence, called as Uttar Bahini. In the surrounding of Uttarbahini, a temple of Bhairav is situated in the center and called as Kanti Bhairav Temple.

In the northern side at the bank of Bagmati River, Kanti Bhairav temple lies with the main entrance gate in northern and western side. Among two, northern gate is considered the main which is paved with stone with the donation of Mr. Dil Bahadur

Shrestha. Even, the main entrance of shrine is facing northern with Torana with image of Bhairav in the center. Entrance of main shrine is placed with a couple of lion. In the stone pillar a metal bell and a circumambulation. However, the ancient statue of Kanti Bhairav is not here which was stolen and investigation still lacks. The temple is protected with octagonal pillar around of circumambulation. (Figure 17) The temple is renovated time to time, and is made of brick, wood, surki, limestone and tin. Roof of metal with pinnacle, umbrella and a couple of flag. Based on local, the responsibility for worship of this temple is taken by Mr. Dil Bahadur Shrestha. Main festival of this temple is Kanti Bhairav Jatra during Matatirtha Aushi. For the conservation and arrangement of material for this temple, a guthi was formed as Kanti Bhairavi guthi and is responsible to arrange all the material required during worship and festivals.

3.2.1.14. Nasadyo

In the Gokarna Village Dese, walking slightly up to a mound, there is some houses in between, is a modern structure of temple made of brick cement, pebbles, iron and so on. This temple is named as *Nasadyo*. *Nasadyo* is a Newari word called for Narteshvara, Lord of Dance. Here, a wooden window is made in the wall inside which a shrine is made which are worshipped as a *Nasadyo*. Here, the local sacrifices animals, hence, the wall are dotted with blood spots. He is offered a rice-beer, liquor and animal sacrifices.

3.2.1.15. Pingadyo

Outside of village, leaving forest line and entering to the field near Bagmati River, there is a temple of a goddess called as *Pingala Yogini*. *Pingala Yogini* is the second Shaktas among eight- *Mangala, Pingala, Dhanya, Vramari, Ulka, Sidda* and *Sankata*. This temple of *Pingala Yogini* lies besides of a School named as World Youth School. The modern structure is made of cement, bricks, iron and pebbles with the shrine in the center without any roof. A side of temple, has a room made for the storage of belongings related to this temple. As, this temple is related to Shaktas cult of Hinduism, sacrifices is common and local call it as *Pingadyo*.

3.2.2. Secular Architecture

The buildings, palaces, *Dhungedhara*, *Pati*, *Dharmashala* and many other structure which are made by the people of different period are secular architecture. Normally, these structure are found at the temple premises, in between route or trail so that the pilgrims or travelers could get facilities or services. Hence, the general motive of building such structure in ancient period was to serve the travelers.

In the Gokarneshwor premises, there are several secular architecture which are made in the ancient time and has its own importance. Some of the structure are listed as follows:

3.2.2.1. Gokarneshwor Pati

In the southern side of Gokarneshwor Temple, there is one structure made of brick, tiles, woods called as Gokarneshwor Pati. This pati lies in the southern entrance and facing to the temple. This place was made for the storage of belongings related to Gokarneshwor Temple as well as for the stay of Bhatta of this temple. This *Pati* is renovated time to time by the Archaeological Department.

This *Pati* is built in a rectangular shape with a roof of tiles at the top. The *pati* has just back of the series of deities at the southern direction with a small stair. The *Pati* is walled with brick creating a room. In front of the wall below the roof has three simple wooden window. The front of *Pati* has a space to enter inside the *Pati* which is supported by couple of four wooden pillar. An iron gate is placed at the *Pati* for safety of belongings of Temple placed over here. In the front of *Pati*, at the right side of pillar in a brick wall, there is a couple of statue of devotes staying in *Anjani Mudra* and in the left side is an inscription. Likewise, the front of the *Pati* is placed with stone plate forming a plinth on which an iron seat is placed. Similarly, beside of this temple a *Yagya Kunda* is made which is even sheltered by the roof of Pewter (*jasta*). (Baskota, 2063 B.S., P. 145)

3.2.2.2. Mukti Mandap Pati

In the northern side of Gokarneshwor Temple, there is one *Pati* with a structure of medieval architecture. This place is used by the saints and pilgrims who came here for

worship and meditate. Even, the local belief that devotees who came at this temple and stay at this place will get liberation (Mukti). Hence, this place is named as Mukti Mandap. The structure is made in a *Mandap* style of architecture which has a pillared outdoor hall for the local rituals.

The *Mandapa* is made of nearly thirty wooden pillar, wall of brick and roof of tiles. For security purpose, an iron chain gate is made. At present, this place is used by the *Bhajan Mandali*. The wall is decorated with the picture of different deities, and even made a stage and kept musical instruments for singing hymns. During the morning and evening, the member of Bhajan mandala came here for singing hymns and worship deities. (Baskota, 2063 B.S., P. 146)

3.2.2.3. Gadadhar Narayan Pati

In the north-east corner of Gokarneshwor Temple, there is a Gadadhar Narayan Pati which was built by Shree 3 Junga Bahadur Rana for the stay of priest of Gadadhar Narayan temple. It was built at the time of installing the Vishnu Paduka and Narayana Sculpture in the Temple. The Pati is made in a traditional Nepalese style house and has three storied with roof of tiles. The material used are brick, wood, tiles, etc. Tikijhyal is used which has further beautified this Pati and is the structure of 19th century. The Archaeological Department has also renovated this Pati and is still the residence of the priest family.

In the premises Gokarneshwor, there are other Patis or Dharmashalas made by local devotees which are at present used by different sectors like Nepal police, conservation committee, Gokarna Club, and some of these shelter are already turned into ruined.

3.2.2.4. Siddha Cave at Uttarbahini

In the forest of Gokarna at the Uttar Bayeni, there is cave which is called as Sidda Cave. This place has become a center for the meditation and shelter of Meditator and Saints who lived for has spent many years meditating in a forest. There used to have two different caves. In one caves due to complete damage, converted into ruins from which Pancha Mukhi Hanuman was taken out. Another cave was used by the hunters. As, Gokarna Forest was used for hunting and recreational purposes by the royal families and their relatives as

well as guests. At present, all these caves has been turned into ruins and even the mouth of cave has been underground. For the shelter of saints, house has been built in a modern structure using brick, cements, and iron rod and so on.

This place has made virtuous by the arrival of different swamis/ Gurus and done meditation for many years. The arrival of Shree 1008 Swami Khadananda Brahmachari, Shree 1008 Swami Basuki Brahmachari, Swami Mata Yog Maya and many others has accomplished this place.

Likewise, in the premises of Gokarneshwor, there are several building like *Patti*, *Mandap*, *Dhungedhara*, and others which are made by the devotees of different time period. Some are even turned into ruins and some are waiting for renovation and proper conservation.

Likewise, there are several other structure in Gokarneshwor, which are made by the locals living in that society. In the Dese village, these kind of structure could be seen in entrance or in-between every villages. With the presence of ancient structure, the village define it to be the oldest one. Hence, it is obvious to see some *Dhungedhara* and *Jaladhronis*. Due to lack of flowing water, these structure has turned to ruins but still are unique to see and give a sense of Lichchhavi structure.

Chapter Four

Intangible Heritage

4. Intangible Heritage at Gokarneshwor

Intangible heritage are the cultural assets that is created and maintained in a society. These are found in the form of values, norms, cultural tradition, belief, knowledge and range of activities. This always carries some meaning and substances to human life. These intangible heritages are always attached with the psyche and sentiments of entire communities. Likewise, these intangible heritages are the soul of all that we see in the form of tangible culture. These intangible cultural heritages could be perceived through cuisine, clothing, forms of shelter, traditional skills and technology, religion, ceremonies, performance in art, storytelling. In the Gokarneshwor, there are certain festivals, Jatras, as well as tradition of worship which could be termed as intangible heritage.

4.1. Rituals

Human living in a society follows certain culture tradition and rituals in their daily life based on their historical and geographical background, beliefs and dogmas. They have their own way of worshipping the deities. The most common way of affection with god in Hindu society is worshipping and offering the available material. It is called as Puja in Sanskrit word means to give honor. The method of worshipping get changes with the change of time. The process of worshipping in Vedic period was different than of present days, where worship is performed with non-Vedic elements. The Hindus performed worship with sacrifices and offering to the deities. Since, the scholars, with the realization of existence of divine power in worship, again include some special method on worship, called as “*Karmakanda*”. It is a Sanskrit word, means a science of rituals. A ritual is the frame which preserves religion and exhibits it. It cannot be of permanent nature that keeps on changing with the time. Aryans believe on being pure from heart, body, and mind for the performance of any rituals act.

Hindu religion is considered to be an ancient religion that is not promulgated by a single person or a single society at one time, however it has been binding time to time with the composition of innumerable religious belief, cults, customs and rituals. The Hindus

settlements are not found in a single place; however believe to be origin of Indus civilization. They are mainly settled down in the Indian Sub-continent, and a single thing found on every Aryan is the Faith of Veda that gets continued till now. The rituals of Veda is prepared and developed by the scholars of that time and literatures are called as “*Brahmanas*”. However, with the time and rise of philosophical trend of Upanishads and Buddhism, the Vedic rituals get collapsed. Even after suppressed of Buddhism, again new trend of epic get raises, widely renowned as the time of Great Epic- the Ramayana and the Mahabharata as well as the *Puranas*. The ritualistic performance among the Hindus is not similar even if they are worshipping the same deities at single time. Like, the method of worshipping deities by the people of Newar Community is a different than that of Hindus of Hill. Also, some Hindus are vegetarians and some do not mind to eat meat items and even sacrifices those things to deities. The ritualistic performance as well as the hymn they sing always carries some meaning. (Poudyal, 1998, P.35)

4.1.1. Shradha- Pitri Pooja (Ancestral Worship)

Every religion has their own way or worshipping, rituals and tradition based on their own settlements, historical background, belief and faith. *Shradha*, is a respectful and well-wishing offering in the obsequies rites. The word *Shradha* is derived from a Sanskrit word *Sradha* meaning love and respect. In Hindu society, the departed soul of any member of a family is worshipped for their good life after death. 1 It is performed based on the belief of life after death of a departed soul and their existence in “*Pitri Loka*”. Hindus Belief River as the most sacred site, hence, some might went to the bank of river for the performance of rituals and sluice away all the material they used during this rituals. *Shradha* is performed routinely in the name dead person of a family twice a year. One is performed on the date of dead person as per lunar Vedic calendar and another one is performed at the time of *Sorha Shraddha*- a time separated for the worship of ancestors. It is the time of *Pitri Pakshya* that continues for fifteen lunar days when Hindus pay homage to their ancestor, especially through food offerings. Each lunar month is divided into two equal Paksha which are known as *Shukla Paksha* and *Krishna Paksha*. Each *Paksha* consists of fifteen lunar days. On the *Krishna Pakshya* of fifteen days of lunar calendar

during *Aswin* month is considered to be an especial time for the worship of every departed soul.

This ritual is considered to be special and no mistake is done. The concept is that if the worship of ancestors is done perfectly, then a family will gain a prosperous life. In case of disappoint of ancestors, then the soul will returned at *Pitri-Loka* and said to utter violent curse upon their ungrateful descendants. Hindus believe that there is an intimate relationship between the dead and the living; actions of the one can influence the destiny of the other.

Shradha rituals consist of certain activities and the most important thing included for the performance of ritual are: *Vishwadeva Sthapana*, *Pindadana*, *Tarpana*, and Feeding the Brahmin. For the performance of *Shradha*, a boiled rice/barley ball is considered compulsory. It is believed that the ancestors liked the boiled rice balls a lot. At the time of offering *Pinda*, it is offered in a sacred grass called as Kush, and sprinkle with sesame. It should be done with whole-heartedness, devotion, sentiments and respect to the deceased soul to fulfill it. The offered materials have certain symbolic meaning. *Garuda Purana* that especially related with ancestral worship mentions the symbolic meaning of the offered materials such as sesame seeds to help the departed soul to slink away; some cotton to indicate lightness and floating personality; and the seven grains of paddy represents the seven essential of the body: blood, lymph, bone, marrow, fat, flesh and semen. Another important part of this ceremony is *Tarpana*. It is an offering of water mixed with black sesame, Barley, Kush grass and white flours chanting special mantras. To make the ancestors, next thing done is feeding Brahmins. The Hindus believe that at the time of *Pitri Puja*, the forefather soul entered inside the Brahmins. Hence, feeding Brahmins and satisfying them will satisfied the ancestors. Likewise, the Brahmins who are invited for the food are judged by their voice, pleasantness of form, age, learning and moral character.

4.1.2. Ritualistic Performance at Gokarneshwor Temple Square

Gokarneshwor Temple has certain technique for worshipping and praying, which is systematically followed by the priest and the devotees. The technique could be either while worshipping in a day to day basis or on some special occasion. Some of the ritualistic performance which are performed at the Gokarneshwor Temple are as follows:

4.1.2.1. “Darshan Bidi at Gokarneshwor” - System of praying at Gokarneshwor Temple

While entering at any temple or to any deity and even at any sacred place for praying, there is always some steps followed. For example, open the shoes, wash hands, avoiding leathers items, bowing down heads, take out coats during pray, cover heads while praying, etc. These are followed from the ancient period by the concerned local and taken as a tradition. Likewise, Gokarneshwor Temple also has its own ways enthusiastically followed by the devotees while praying Lord Gokarneshwor. These steps are found either in written form or oral base (*paramparagat*). These Oral base steps are also considered as “*Lok Bidi*”. The “Lok Bidi” is considered to be authentic steps.

The devotee should first bath in sacred Bagmati River and then worship Lord Ganesh in front of Temple. Then, he should worship “Nandi”- a bull at western side placing a temple in right side and Darshan the “*Sadyojata*”- image of Lord Shiva. After that, northern face- “*Bamdeva*” image is Darshan and round the “*Jalahari*” at north side then worship “Goddess Parvati” at western side. Afterward, the southern facing “*Aghor*” is prayed moving towards eastern facing “*Tatpurusha*”. Finally, facing east, he should walk towards Southwest corner where “*KirtiMukha Bhairav*” is situated. After praying here, walking from south, he prays looking at pinnacle and round the temple and rest for a while at “*Mukti Mandap*”. In this way, worshipping and praying of outer part of temple is finish.

Now, the next step is praying of main shrine at Gokarneshwor temple. The devotee should enter the main shrine from eastern gate. With the help of main priest, he should pray different image of Lord Shiva- following from east- *Tatpurusha*, *Aghor*, *Sadhyojata*, *Bamdeva* and *Ishana* and just like at Pashupatinath Temple: from east Shiva, Bhairav, Nandi, Uma and Mahadeva sequentially. Then, he should round the temple from inner path and get out from south gate. Now, he should worship the Gadadhar narayana, Balavakteshwor and other god and goddess. With the end of praying every god and goddess, he now lit cotton lamp- *Batti* and incense. In this way, the devotion of a prayer is present in Gokarneshwor temple.

4.1.2.2. “*Nitya Pooja Vidi*”- The worship of Deities in a regular basis

Every temple must have certain system of worship. A temple without a system of worshipping does not get proper attention and might change into remains with the change of time. While talking about Gokarneshwor Temple, there is a system of worshipping in a regular basis. Different literary and archaeological sources are found which define the continuation of worship at Gokarneshwor temple from its establishment. The Gokarneshwor temple has been enduring as important pilgrimage sites and even the state kings were directly or indirectly involving in such rituals. However, from the medieval period, authentic evidences are found that define the practice of regular worship. The important one is a copper plate of King Jayasthiti Malla at the main shrine, which defines the formation of Guthi system as well as performance of “*Koti hom*” at this temple.

The system of worship before King Jayasthiti Malla could not be define due to lack of authentic sources, however, there should have the continuation in worshipping tradition from the ancient time. During the Medieval Period, archaeological sources define the formation of “*Gosthi*” system for the proper management and prosperity of society, religion, culture and tradition. Likewise, for the betterment and proper continuation of ritual at Gokarneshowr temple, King Jayasthiti Malla started a system of regular worship.

During N.S. 512, King Jayasthiti Malla did a renovation of the Gokarneshwor Temple and started system of daily rites bringing a priest “Bhatta” from south India, named Narayan Bhatta. However, due to some cause, he went back to India and again another Bhatta was brought from the south. From that time to till now, there is a continuation of management and performance of rites and rituals by the “Bhatta” and Guthi. The system of bringing priest- Bhatta from south is found from 15th century and is limited for certain temples of Nepal including Pashuatinath temple and Gokarneshwor temple. These Bhatta are brought from the Dravidic Brahman family of Maharashtra. And the Bhatta for Both Pashupatinath temple and Gokarneshwor temple are from the Kanara of southern India. A red seal stamped register “*Lalmohar Panjapatra*” of Late king Shree Panch Surendra Bir Bikram Shah mentioned about the digester in case of substitute of Bhatta of Gokarneshwor Temple. (Baskota, 2063 B.S., P. 61)

From the time of Medieval King Jayasthiti Malla, successor of then Bhatta are performing the rites and rituals. Some of the name of the Bhattas based on record are- Narayan Bhatta, Maheshwor Bhatta, Gopal Bhatta, Ganesh Bhatta, Rajaram Bhatta, Purushottam Bhatta, Jagdishchandra Bhatta and now Keshab Bhatta. The festivals, rites, rituals, jatras, etc are performed under the leadership of the Bhattas.

The rituals are different in every temple. At the Pashupatinath temple, “Shree Yantra” method is used to worship Lord Shiva. Same like the worship in Pashupatinath Temple, Gokarneshowr temple also used to follow the same method, whereas at the present, “*Bala Yantra*” method is used. It is a bit easier process of worship. With the change of time, “Guthi” responsible to arrange budget for the worship is now collapsed. So, Bhatta is responsible to arrange everything required for the worship. This leads to the changes in the worshipping method.

Since, the sides of Lord Shiva Lingam is defined with different images starting with *Tatpurusha* in the east, *Sadyojata* in west, *Bamdeva* in north, *Aghor* in south and *Ishana*- the uppermost part as situate of worship. These are worship sequentially in a clockwise direction as first *Tatpurusha*, *Aghor*, *Sadyojata*, *Bamdeva* and *Ishana*. Similarly, the face of Shiva is also name as Shiva, Bhairav, Nandi, Uma and Maheshwor is also worship as like at Pasupatinath temple. Based on “*Sastras*”, first “*BalaYantra*” method is used to worship before “*Shree Yantra*”. “*Bala Yantra*” is considered as the *Yantra* of *Bamdeva*. This method is used while worshipping for the protection of the universe from destruction. Even, the system of worship is actually three types-“*Pancha- five*”, “*Dash- ten*” and “*Shora- sixteen*”. The system of worshipping at Gokarneshwor temple is based on “*Pancha*” and “*Shora*” types.

The daily worship of Gokarneshwor Mahadeva starts with a bath at sacred Bagmati River. The Bhatta is always help by his assistance priest. Early morning, assistance has to clean the main shrine surrounding, take 2 vessels water for bathing of Shiva Lingam. He is responsible to ready vermilion, water, flowers, rice- “*akshyata*”, marvelous leaves, etc. During this time, Bhatta get ready for worship. When he entered the main shrine, he first round the lingam for 3 times and sprinkles bit rice to the god. It is a kind of showing greet

to god. One vessel is filled with half water and called as “*Adi Kalash*” and another with Full water called as “*Purna Kalash*”.

Then, Bhatta will bath Linga to erase the previous day’s Tikas and other. The next step is to take out crown from “*Ishana*”. Before doing this, the Bhatta will first worship Lord Ganesh and separate some stuff to the spirit aside of main shrine door. Then, Bhatta will round the Linga ringing bell for three time carrying oil light and incense. Now, the worship with “*Adi Kalash*” is finish, dispersing some water from this vessel. With the completion of worship with “*Adi Kalash*”, “*Sri Yantra*” is erased from “*Ishana*” and worshipping with *Purna Kalasha* starts.

The Linga is dispersed with water of “*Purna Kalasha*”. It is a time to bath a linga with “*Panchamrita*”- a mixture of fine elements like honey, cow milk, curd, sugar- “*Sakkhar*”, Ghee. There is also a system of studying about “*Rudra*” – furious image of lord Shiva- “*Rudra Path*” in a daily basis. In some special day like Shiva Ratri, Gokarne Aushi; the Guthi will provide the materials for the “*Panchamrit Sisnan*”. A “*Jalahari*” is placed above the linga to pass the *Panchamrit* and *Jala* from it to Shiva Linga. After completion of “*Panchamrit*” bath, Linga is again bath with water of “*Purna Kalash*” and embellishment is done. Then a crown is worn to the Linga making *Sri Yantra* in “*Ishana*”. Now, Bhatta will again round the temple offering incense and light ringing bell and worshipping the surrounding god and goddess. In this way, the morning worship is completed offering some sandal, sweets, and flower.

4.1.2.3. Rudri Puja

The ritualistic worship for Lord Shiva is called a *Rudri Path*. *Rudri* term is derived from a word *Rudra* and is also the name to define Lord Shiva.

Hindu society is based on the tradition and culture that is learned from ancestors and even teaches to the juniors for the continuation of such duties in future. The deities are worshipped in regular basis with the available material. And certain days are considered to be an auspicious time for the special worship for the deities. As like, one is *Rudri Path*. This *Rudri* is a kind of worship system performed by the Hindus. It is believe that every first day of a month is always special. So, any important work is done on this day and hope

for success. Likewise, performing *Rudri Path* in every *Sankranti*, a first day of month is considered right time. At this time, Lord Shiva is holy bathed chanting special mantras.

A *Rudri*, simply is a bathing of Lord Shiva with sacred water and chanting certain mantras for the purification. In Nepalese Language, it is also called as “*Avishek*”. In the temple of Lord Shiva, *Rudri* is performed everyday as a part of regular worship. As like, Gokarneshowr temple also perform *Rudri* during everyday worship. In the morning, at the time of sacred bathing of Shiva Lingam, *Rudri path* is performed by the Bhatta of the temple.

Similarly, if the devotees wished to perform a *Rudri Path* in the name of their family or their relatives, they could request the Bhatta at temple. Anyone, who wished to perform *Rudri* over here are welcomed by the Gokarneshowr temple member and rituals is done accordingly.

The devotees are flexible to performed *Abriti Rudri* or *Laghu Rudri*, or only a *Panchamrit Snan*. In the *Abriti Rudri*, eleven Brahmin are managed by the temple for the chanting of mantras and performance of rituals act. Likewise, in the *Laghu Rudri*, the required materials are taken from devotes in the name of person whom the *Rudri* is performing, then Bhatta will performed *Rudri* accordingly. Even, the devotees are flexible to ask for the *Panchamrit Snan*. In the *Panchamrit Snan*, five different materials are used like Ghee, Honey, Cow milk, Curd and raw sugar “*Sakkhar*”. These are also taken as the essence of life. The devotees will provide these materials to the Bhatta, and then in their respective name, Bhatta will bath the Shiva Linga with these materials as well. (Bhatta, K (2015, January 5). Personal interview

4.1.2.4. Puja Bidi of Gadhadhar Narayana Temple

Gadhadhara Narayana Temple define this place to be the Gaya, a sacred place for the worship of departed soul of ancestors and an important place for the devotees of Lord Vishnu. It has different rituals while worshipping Lord Narayana at this temple. Even the priest for this temple is separate. As usual, worship begins with the bath at sacred river Bagmati. The main priest of this temple is from Upadhaya family who are responsible for overall ritualistic activities and preservation of this temple.

As like other Hindu Temple, this Gadhadhar Narayana temple also has certain method of worshipping main shrine. On every day basis, main shrine is worshipped with special rituals. The everyday worship of Gadhadhar Narayana is based on *Shodpochar* method; it is related with the management of seven different materials for the worship of deity. The materials required are holy bath of god, flowers, *dhup*, *deep*, sesame, *Yagyapavita*, flower, barley.

As the temple is renowned for the salvation of departed soul, mainly *Shradha* is performed inside the temple at the Vishnu Paduka. It is believed that performing *Shradha* at this temple will fixed the space for departed soul in the abode of Heaven. Hence, from the morning time, huge group are seen for the performance of *Shradha* within the premises of this temple. Parajuli, K.P (2016, February 10). Personal interview

4.1.2.5. Other ritual

As Gokarneshwor temple is famous as holy land, here huge number of devotees came for pilgrimage. Usually, devotees came at the temple for worshipping. Meantime, considering a sacred place, devotees always wish to do some ritualistic performance at the temple square. With regular worship, other ritualistic performance is also held at this temple square like feeding ceremony, Upanayana (thread wearing ceremony), marriage ceremony and other different worships as well as offerings.

4.2. Festivals and Jatras celebrated at Gokarneshwor

While studying about the rites and rituals performance at Gokarneshwor Temple, it is importation to mention occasional worship. Gokarneshwor Temple is an important pilgrimage site of Nepal. There are certain festival enthusiastically celebrated at the Gokarneshwor premises. Some of them are listed as follows:

4.2.1. “Kushe Aushi”

During August/September, the month Bhadra is fall as per Nepalese calendar. On this month, the last day of dark fortnight- “*Krishna Pakshya Amabashya*”-, is called as “*Kushe Aushi*”. The *Kushe Aushi* is named after the sacred grass called “*Kush*”. Kush is an important grass for Hindus. It is considered to be the symbol of Lord Vishnu. The Hindu

Literary sources include a myth behind the Kush as a symbol of Lord Vishnu. The story tells that mythological demon Jalandhar has a wife name Brindha, was a true lover of him. Jalandhar was proud of her pristine behavior as well as of her beauty. One day, they were chatting on a love matters. At that time, Jalandhar told Brindha is the most beautiful woman in the universe and no one is more beautiful than her. Then, Brinda replied being least beautiful in front of Goddess Parvati. This creates intense interest on him to see the Goddess Parvati. Then, he went to Kailash, the abode of Lord Shiva and Goddess Parvati. It was not so easier to enter the Kailash, so he turned his image and became Lord Shiva and went towards Goddess Parvati. As he saw her, he gets shocked and fainted on the spot. Goddess Parvati knew the truth and went in a cave and called Lord Vishnu. Immediately, Lord Vishnu arrives and she explains the fact to him. Meanwhile, Lord Shiva also arrives and in anger, asked for war with Jalandhar. Brinda was pristine lover of his husband that rewarded him to be more powerful. So, it was obvious that Jalandhar will not die. Then, Lord Vishnu planned to confiscate Brindha pristine love first and then war with Jalandhar.

Brinda, waiting for her husband heard a sound of a young saint. It was a Brahman asking for “*Vikshya*”. She gets mystified as she had never seen him before. Clever Brinda new that it was Lord Vishnu came to cheat her, so she locked her in a room and went to somewhere else and stay. Lord Shiva and his disciple at Kailash get amazed of not getting any message about Lord Vishnu. With divine power of Lord Shiva, knew the fact and turned himself in a young saint and asked Brinda to donate the locked young man instead of rice. Then, both of them went to Kailash. Since, it was compulsory to war with Jalandhar, again Lord Vishnu turned himself as Jalandhar and came to meet Brinda. He cheated her with love and chitchat. Once, Lord Vishnu succeeds to confiscate Brindha’s pristine love to her husband, Jalandhar was killed. Next morning, Brindha heard a painful sound of his husband and knew about the fact. In anger, Brinda bestow curse word saying Lord Vishnu must live as stone, tree, herbs and grass. In this way, to eliminate curse, he become “*Saligram*” as stone, “*Peepal*” as tree, and “*Tulasi*” as herbs and “*Kush*” as grass. Linking with such story, these things are considered to be most imperative thing in every Hindus rituals acts. As Kush is a seasonal grass, it is planted on the month of *Shrawan* and cut down on the month of *Bhadra* especially on this day. During winter season, this grass will not grow.

The *Kushe Aushi* is considered more auspicious if it falls on Monday. The Kush entered to home on such day will remain virtuous till twelve years. Even it is believed that if it is Monday being *Aushi*, one should bath without communicating with anyone will gain good charm.

On this day, chanting certain mantras, Brahmans cut down the grass “Kush”, then distribute it to every home of *Jajamanas*. In the Hindus family, Kush is very important that is required for sacred worship of god as well as ancestors. A ring is worn during the worship made of Kush. During the worship of God, ring is worn at “*Saili Aula*” or ring finger whilst at the time of performance of *Shradha*, ring is worn at Middle finger.

This is an auspicious day to honor father in Nepalese family and called as Father’s day. The culture and tradition are followed for admiration of one’s father in life and after death. Considering a special day for Father, he is offered with delicious foods, clothes and belongings. Those who do not have their father and to remember ancestor, they came at Gokarna for the “*Tarpan*” and “*Shradha*”. And the day is also called as “*Gokarne Aushi*”. On this day, a fest is held at Gokarneshwor Temple. People from different place of Nepal came at “Uttar Gaya Gokarneshwor *Pitamaha* Pilgrimage” for the peace and restful life of death soul. People purify themselves bathing at Bagmati River and offered water to the soul of the names of deceased ancestors letting water from a cupped palm. It is believed that those who did “*Shradha*” on this day will receive devoutness virtue.

There are several complex stories involving the origins of Gokarneshwor Mahadev and starting of *Kushe Aushi*. In pre historic period, Lord Shiva hid himself in Lush Forest of Pashupatinath Temple called as “*Sleshmantak Ban*” turning himself as one-horned golden deer and went for safari. His absent in world created a trouble. Then, the great preserver of the world- Lord Vishnu, the great Creator of the world- Brahma and the king of gods- Indra went in search of Lord Shiva. In the meantime, they found Goddess Parvati doing meditation. To know about lord Shiva, they praise Goddess Parvati and make her pleased and woke her from meditation. With her extrasensory power, she found Lord Shiva at forest of Pashupatinath temple and let three gods know about it. Finally, after various complications, they found him roaming the forest in an appearance of golden with one horned and attractive among all deer. When the gods recognized him and “captured” from

three sides by holding onto the horns. The horn broke into three pieces and deer form Lord Shiva disappeared. They all get scared about the act and blamed themselves for the incident. At same time, “*akash bani*” sound heard for the placement of each pieces in different sectors. Accordingly, Lord Vishnu buried the piece of horn at his abode “*Vaikuntha*”, king of gods- Indra buried at his realm in Heaven and Brahma buried his piece at the place where the temple is now located. The installed pieces formed as Shiva Linga. It was the Fourteen day of Fortnight. On the next day, the last day of waning moon of August- “*Bhadra Krishna Amabashya*”, all the god and goddess descended from Heaven, bathed at the holiest river Bagmati and paid homage to the image of Lord Shiva as Gokarneshwor Mahadeva. From that day, the public starts to worship Gokarneshwor Mahadeva with great devotion as a tradition of annual ancestor worship at Gokarna.

Similarly, another story also related the celebration of *Kushe Aushi* as a day of ancestor’s worship. Once up a time, there was a state called as “*Panchal*”. It has a king name “*Brishkarna*” who has a son “*Gokarna*”. They were adversary; even dislike seeing each other. The king used the cursed word to his son while he saw him and wished for “reached to *Yamapuri*” after death. As the prince “*Gokarna*” died first, at the time when king died, there was no one to perform the “*Shradha*”. Hence, the king becomes a ghost and roaming around. Even due to curse of father, prince was holding at “*Yamapuri*”. The prince knew about his father, at the same time, he met *Bodhisatva Gaganganjab*, who advised him to worship the ancestors from somewhere sanctified place. Subsequently, he went to the present place “*Gokarna*” and given “*Tarpan*” and performed “*Shradha*” in the name of departed soul of his father. The king led free from becoming ghost, and wishes his son to get rid from his cursed. This led him freed of every sin and rest his departed life at “*Vaikuntha*”. It was unknowingly the day of “*Kushe Aushi*”. Thus, the day becomes popular for performing “*Shradha*” of the departed soul of the ancestors. Even, his good deed for his father let locals remember him and the place even renowned as “*Gokarna*”.

Likewise, there is also another story that explains about the importance of Gokarne Aushi as “*Pitri Tirtha*”. The story tells about a son of a prostitute who lives in Kathmandu valley. In the ancient period, there was a prostitute living in Kathmandu valley. She gets pregnant and gave a birth to an admiring son named as “*Dantur*”. He used to hound by the

villagers and his friend for being unknown of his father. This makes him so depressed about the fact and insists him to act in searching his father. With an advice taken from a sage named “*Pulaha*”, he came to the sacred land of Gokarneshwor Mahadeva, bathes at the Bagmati River and performed a rituals act. At the time he performed these rituals, so many departed soul appeared in front of him. “*Dantur*” became confused, whom to offered “*Pinda*” as his own father. Then, Brahma- the creator of universe appeared and introduced him his father. Finally, “*Dantur*” came to know about his father and offered a “*Pinda*” performing the ritual “*Shradha*”. Ultimately, he became the emperor by performing worship to the departed soul at Gokarneshwor Temple square and letting the paternal ancestors happy with such rituals. From this time, the place gets popular as “*Pitri Tirtha*”. “*Dantur*”, by his ritualistic performance and good deed, knew his father on the auspicious day of “*Bhadra Krishna Aushi*”, so, people believe this day to be the special day for Father. (Anderson, M.M., 2010, P. 112)

The above stories are explained in different condition defining the importance of Gokarna and *Kushi Aushi* as Gokarne Aushi. Believe of the people and their attachment with the rituals act at the Gokarneshwor Mahadeva with an intention of making the departed paternal ancestors happy that further make this place as “*Pitri Tirtha*”. Hence, the pilgrims from different places of Nepal came here on this auspicious day and perform “*Shradha*”. (Figure 19)

As archaeological sources that highlight on the continuation of this Gokarne Aushi is the inscription at *Lagantol- Nala* at the temple of *Yudhirsthir*. It is dated as N.S. 864 (1743 A.D.) placed by *Rahandhar Varo*, mentioned about establishment of “*Guthi*” for the performance of “*Shradha*” on Gokarne Aushi.

4.2.1.1. *Kushe Aushi Jatra*

Every temple has the system of some traditional activities like *Jatra*. *Jatra* is an act of taking the image or belongings of deity in a palanquin taking a parade.

The local of Gokarna celebrate different *Jatras*, among them two different *Jatra* is considered important, celebrated in connection to the main shrine- Gokarneshwor Mahadeva. On the day of *Kushe Aushi*, the local celebrate *Kushe Aushi Jatra*. On the

Bhadra Krishna Amabashya, with great devotion of the main shrine, local performed a *Jatra* of Gokarneshwor Mahadeva. In the evening, the local gathered in the temple square and after evening worship of main shrine, “the *Chaturmukha*” crown of Gokarneshwor Mahadeva is taken out in a bed and placed at palanquin. In this way, it is also called as “*Mukut Jatra*”. While taking the crown, first special kind of worship is done by the main priest in the main shrine. The *Jatra* is held in the oldest village called as “Desei”, it is considered to be the continue settlements from the Lichchhavi period. Even, it is believe that the palace of Mandeva- “*Managriha*” also lies at this place. The palanquin is carried by the Guthi member and procession is taken to the village name “*Dathulachi*” till Taleju Temple and then returned back to the temple. Due to lack of proper documents, historicity of this *jatra* is unknown; however believed to be the continuation of Lichchhavi period. The members of Guthi are responsible to arrange the materials required the *Jatra* like local musicians, local instruments, and palanquin. Finally, the *Jatra* end with a local party organized by a Guthi.

On the day of *Jatra*, the local from the village and nearby city gather at the premises of Temple. The surrounding becomes frivolous with the music of flute, *Dholak*, *Dheme Baja*, etc. After regular praying with lamp (*Diyo*) and incense in the evening, the *Jatra* is started and the procession is taken towards the village “*Dese*”. It will take around 2 hours to round the village. Meanwhile, it is believed that once the crown is placed in palanquin, it is carried by the people without resting at any places. They will carry the procession in every avenue. The avenue members offer their homage to the deity. The palanquin is brought back in the temple at mid night with a parade of musicians and dancing groups. Once the parade enter to the temple square ending *Jatra*, they are given some fruits by the “*Bhatta*”.

Earlier, there was a system of feeding a cow at the south corner in the copper plate. The priest used to boil the wheat seeds and then fed it to the cow after worship. Now, such tradition is not performed.

Moreover, once the palanquin is taken from *Jatra*, it is placed outside of main shrine. On the next day, the crown is taken out of palanquin and bathed with the water taken from the sacred river Bagmati. Then, the priest will take the crown inside the main

shrine. With the end of *Jatra*, one of the members of Guthi is responsible to take the palanquin with him and store it at his home till next *Jatra*. (Baskota 2063 B.S., P. 72), Shrestha S.K. (2016, April). Personal interview

4.2.2. The Holy month Shrawan and its Monday

In Hinduism, three gods are considered to be the Hindu triumvirate. They are responsible for the creation, upkeep and destruction of the universe. These gods are renowned as Brahma the creator, Vishnu is the preserver and Shiva as destroyer. [Online] (Anonymous, 2009)

Every day are separated for certain deity in Hindu religion. As like, Monday is considered to be a day of Lord Shiva. Normally, the devotees of Lord Shiva took fest in every Monday of a year. Simultaneously, a month *Shrawan*-the fifth month of the Hindu calendar is considered the holiest month of the year. Each Monday of this month is known as *Shrawan Sombar*, and taken as special day in the temple of Lord Shiva where the devotees worship the Linga. The precious items liked by lord Shiva are offered during this time like *Bel* fruit, Vermilion Paste (*Chandan*), Food Items (*Prasad*), Incense, Lamp (*Diyo*), Betel Leaves and cow milk.

During this time especially on Monday, devotees observe a fasting and pray for a prosperous life. It is believed that at this time Lord Shiva become most powerful and fulfills every wish of devotees. A local saying is that during this time, women took fasting in order to get the perfect marital match. Fasting during Mondays of the *Shrawan* month will help to expel negativity in and around the devotees. Also, there is a faith that those who observe fest at this time will get a good health and prevention from any form of evil as a benefit.

In the temple of Lord Shiva, there is the long queue of the devotees to worship and pray for the prosperity. At this time, the devotees, especially women took fest taking fruits or one time meal. As like other temple of Lord Shiva, Gokarneshwor Temple also receives mass of devotees.

On the first Monday of *Shrawan*, the devotees perform a rites called as *Goudan* and *Purna Patra* by those who like to starts a fest. Similarly, on the last Monday of *Shrawan*, once again, the devotees will perform a *Gaudan* and *Purna Patra* to end the fasting of by

those who do not wish to continue the fasting on Monday for whole year. Likewise, some devotees perform these rites on every fasting; however it is not a compulsory. To perform these rites, the devotees will go to the Brahmin and also offer a *Shedha*. While doing *Goudhana*, Brahmin will chant mantras and let the devotees do some ritual act. Kush is compulsorily required during *Goudana*. At this time, Brahmin will ask whether to continue a fasting or like to end, by this way; he will chant the mantras and perform the activities. Subedi, M (2016 January 30). Personal Interview.

If a Monday in *Shrawan* month is five, then it is considered as excellent time for those who are going to starts fasting for first time in their life. This month is symbolized with red, green and yellow color. The temple is beautified with the devotees wearing cloths and bangles of these colors.

Being *Shrawan* a sacred month of Lord Shiva, it is considered as luckiest time for the devotees. The faith is that during this month, Lord Shiva will take the life of *Ardhanarishwora*. The faith is that whole universe is interred in the Linga; considered as symbol of creation. Lord Shiva is considered as the venerable god of the gods, demon, human as well as animals. The prosperity, success and joyful life of every god, saints, and human are the blessing of lord Shiva. That is why, the devotees' belief of getting a prosperous life taking fasting living in a marital life, those unmarried will get good life in future. Normally, devotees' poured holy water to the Lord Shiva.

4.2.2.1. *Bolbom Tirtha Yatra* during the month *Shrawan*

With the starting of month *Shrawan* month, devotees, especially the *Kaberia* group get involve in *Bolbom Yatra*. This is the recent pilgrimage activities performed in Kathmandu valley. However, it was celebrated by the *Kaberia* group living in the southern part of Nepal as well as India. The story of celebration of this *Bolbom* pilgrimage goes back to Pauranic Period with the great epic The Ramayana. The story tells about *Ravana* being the great devotees of Lord Shiva; established a Shiva Lingam at *Badrinath* of Bihara, India and poured a sacred water of Ganga River. In this way, starts a *Bol Bom Yatra* during the sacred month *Shrawan* at the *Badrinath* of Bihara. It is said that during this month, *Uma-Maheshworra* stay in same shrine. Hence, pouring sacred water from Ganga is as similar to performing *Aswomegha Yagya*. However, the belief among people of worshipping Lord

Shiva during the month *Shrawan* and crowd make it difficult for the devotees of far distance to perform this *yatra*; then onwards, devotees starts to perform this *yatra* at the nearest holiest temple taking sacred water from certain rivers. This *Yatra* is popular at the places like Rautahat, Bara, Parsa, Sarlahi, Sunsari as well as in Kathmandu.

The *Kaberia* Group of Kathmandu starts to perform *Bol Bom Yatra* from Sundarijal to the holiest the Pashupatinath Temple. They go at Sundarijal to take a pot of sacred water and walk with barefoot towards Lord Pashupatinath. They won't stop their *Yatra* unless they pour water to Lord Shiva. While, Gokarnashwora Temple lies in between Sundarijal and Pashupatinath Temple, the devotees stay there to pour holy water to Lord Gokarneshwor and then move towards their next destination as Lord Pashupatinath.

From the last 15 years, *Bol Bom Yatra* is organizing by the *Kaberia* and *Madvadi* Committee of Kathmandu valley. They are organizing a pilgrimage program from Sundarijal to Pashupatinath Temple. Likewise, with the influence of this *yatra* and getting involved in *Bol Bom*, the locals too are organizing this *yatra*. However, they start their *Yatra* from the *Uttar Bayini*; taking a holy water from bank of holy Bagmati River. They stop their *Yatra* at Gokarneshowr Temple to pay their homage to Lord Gokarneshwor and then move barefoot towards the temple of Lord Pashupatinath.

While going for *Bol Bom Yatra*, devotees wear Yellow or orange outfits with bare feet. In one side of their shoulder, they carry a decorated Bamboo stick with a pot hang on both ends. During their overall *Yatra*, they will just repeat a slogan- "*Bol Bom Bol Bom*". In case, if the pilgrim needs to call somebody, then he will call *Bom* and then other will just reply *Bol Bom*. While going for this pilgrimage, devotees will avoid garlic, onion and meat for whole month, however some avoid it in the proceeding day.

Once, the devotees reach at the holy river, they will take a bath and carries a pot of water. Once the water is taken, they do not take rest in whole route. In case, if somebody took rest, they will just beg excuse from Lord Shiva, catching their ear and do up and down for 5 times. Likewise, when devotees poured holy water at Lord Gokarneshwor, and take rest for a while; they will just beg excuse and do up and down. Then onwards, they will precede their *yatra* towards Lord Pashupatinath. Alike, the devotees will also avoid salt and salty food; do not use comb their hair and take fest for 24 hours. If they mistakenly eat

or go for ablution, then they must take a bath. Gupta, A (2016 January 30). Personal Interview

4.2.3. Shivaratri

An auspicious day dedicated to Lord Shiva is Shivaratri. It is the night of *Falgun Krishna Chaturdasi* under Nepalese Lunar Calendar. It is believed that the *Lingobhav Moorti* of Lord Shiva self-immersed at the midnight on this day and further called it as a Shivaratri. Meanwhile, there are many stories linked behind the celebration of Shivaratri.

One story relates Shivaratri with the time of “*Samundra Manthan*”. During *Samundra Manthan*, the poison disastrously came out from a pot that starts to create destruction on the universe. For the sake to protect the universe from the devastation, Lord Shiva drank the poison and managed to keep it in his throat. This perilous step of him turned his throat to blue. Since then, his name also remains as “*Nilkantha*”- Blue throat. The universe being protected by such act of Lord Shiva, people were thankful to him. It was a night of “*Falgun Krishna Chaturdasi*”, and people dedicated the time for Lord Shiva and celebrate it as “Shivaratri”. [Online] (Anonymous)

Linga and *Skanda Purana* mentions that both the male and female devotees taking fest on this day will receive what they wish during special worship. A story mentions that a hunter unknowingly offers marvelous leaf to lord Shiva and with such act, he get space in *Shivaloka*.

The Vedic religion belief four different nights as a chief time; they are *Moharatri*, *Kalaratri*, *Sukharatri* and *Shivaratri*. This is the time when god and goddess are worshipped. Among these nights, Shivaratri is the time when Lord Shiva is worshipped with great devotion. This night is also called as “*Maha Shiva Ratri*”. Shivaratri is taken as propitious time that allows one to attain the *Bhoga* and *Mokshya*.

Every temple dedicated to lord Shiva get mass of devotees and praying for their prosperous life. The biggest fest is held at Pashupatinath Temple. Similarly, just a small mile away from Pashupatinath in the north side lays Gokarneshowr temple. This temple also receives the mass of devotees waiting in a line to pray and thank the god for the life and prosperity. People from long distance came here to worship the lord Shiva on this day.

With the starting of day, same like other day, Lord Shiva is bath with water taken from Bagmati. Being an auspicious time, Gokarneshwor Mahadev is worshipped following a special rituals called as *Shodsopachar Bidi* during four period night. The thing required during worship are *Ahbhana*- Welcoming, *Assana*- Placement, *Padma*- Lotus, *Argha*, *Achamana*, *Snana*- Bathing, *Upabita*, *Gandha*- Perfume, *Pushpa*- Flowers, *Dhupa*- Incense, *Dipa*- Light, *Naibeda*- Sweets and cooked food, *Tambula*, *Dakshina*, *Aarati*, *Pradakshina* and so on. At the first period of night, *Ishana* part of Linga is bath and worshipped with cow milk; on second period of night, *Aghor* part of Linga is offered is bath and worshipped with curd; on third period of night, *Bamadeva* part of linga is bath and worshipped with Ghee; and on fourth period of night, *Sadyojata* part of Linga is worshipped with honey. Linga is offered with one lakhs marvelous leaves in every period of night.

Similarly, during the fourth period of night during Shivaratri, “*Payasha*” or “*Khira*” is offered to the Lord Shiva. At this time, except main Bhatta, no one is allowed to view the offering. During this time, all the door of temple is closed. After completion of fourth period of night, the offered *Payasha* is distributed to the devotees as *Prashada*.

There is not sufficient source to define from when the tradition of worshipping Gokarneshwor Mahadeva started during Shivaratri. However, with the separation of Guthi for worshipping of this temple by King Jayasthiti Malla during Medieval period define the continuation of worshipping during Shivaratri from medieval period and could predict even before that.

In the early period, there was a tradition of performing *Rudri Path* during first period of Shivaratri by eleven Brahmins. Even certain budget was separated for these rituals and pays the Bramins. The *Guthi Sanstha* used to provide certain amount for the management of all the required material, however this available budget at present is not sufficient for continuation such rituals during this day.

4.2.3.1. Shivaratri Jatra:

As like *Bhadra Krishna Amabashya*, at night of *Kushe Aushi*; once again, crown of main shrine is taken out of the temple for the procession. After completion of worship at

night, local from Dese village came to take the palanquin with crown of Lord Shiva in the village premises.

With the completion of fourth period worship of Gokarneshwor Mahadeva, a *Chatur Mukhe* Crown is worn to Linga. Then, it is taken out from main shrine and placed in palanquin. The procession is taken toward Dese village following the city route. It is believed that this *Shivaratri Jatra* is the continuation of Lichhavi period.

During Shah Dynasty, for this occasion, Gokarneshwor Temple used to receive 4 *Mana Chewra*- bitten rice, 1 *Kuruwa* oil, 1 *Katara* curd, and sweets of Rs. 1 from the *Shree Panch Guthi Sansthan*. Even, previously, the Guthi for carry Procession used to earn money from the land of Guthi Sansthan. At present, as the lands were allowed to privatized, earning of such Guthi get stopped. This has led to the minimization of enthusiasm among the local which creates disturbance on celebration of such *Jatras*.

Accordingly, at night after evening worship of lord Shiva, a fire is kindle in the premises of temple. There is a belief that Lord Shiva liked the kindle fire and also to keep away from coldness of winter, fire is lit on this day. Likewise, local believe that burning a fire on this day will purify the surrounding bringing rain and save the world from diseases. For whole night, devotees of Lord Shiva gathered at premises of this temple in front of burning fire and take certain food as Prasad. With the flame of oil lamp surrounding the temple make the premises delightful. (Baskota, 2063 B.S., P. 74)

4.2.4. “Poushe Aushi”

Gokarna is renowned as a superior place to perform “*Shradha*” of the departed soul. Many people came here for performing “*Shradha*”. Likewise, there are certain days considered to be auspicious for worship of departed soul. As like Gokarne Aushi, people from distance came here to perform “*Shradha*” on this auspicious day called as *Poushe Aushi*. It is not so much popular among the people, however, carries an important aspect behind it.

People could not stay quite in a single place. They travel from one place to another for different motives like pilgrimage, trade business, study, recreation etc. From the ancient

time, people are travelling and the purpose could be pilgrimage or trading. The pilgrimage tour is an act of travelling to the sacred land where the deities resides.

This day is considered special for the people who planned to go for pilgrimage tour at the most sacred place of Hindus, called as “4 *Dhamas*”. It is believed that before going to any pilgrimage site, one should perform a “*Shradha*” on this day at Uttar Gaya. This *Poushe Aushi* is also called as “*Poushe Gaya Aushi*” or “*Uttar Gaya Aushi*”. On this day, huge people came here to perform worship at “*Vishnu Paduka Temple*”. In the bank of Bagmati River, people performed “*Shradha*” in remembrance of departed soul. This day carries a religious belief that in the epic period, Lord Vishnu has come here to perform a “*Shradha*” of the departed soul of gods killed by demon.

For the performance of *Shradha*, people came here; purify themselves bathing at sacred river Bagmati, especially at the *Triveni Ghat*. It is the union of three different river called as *Bagmati*, *Chandravaga* and *Suryavaga*. Further, this spot get promoted as Utter Gaya. Likewise, with the establishment of Lord Vishnu make this place one of the important pilgrimage site for the devotees. Some Hindu text also mentions about this place to be the most important pilgrimage site. It is believed that this spot is 10 times more precious place to perform *Shradha* of the departed soul. Ghimire, B; Bhatta, K (2016, January 10). Personal Interview.

4.2.5. Janai Purnima- Rituals of Sacred Thread

On the full moon day of the month *Shrawan* as per Vedic calendar, is called a *Janai Purnima*. It is an auspicious festival related to sacred thread. The sacred thread is called as *Janai* or *Yajnopavita* in Sanskrit word. This is an important thread to be worn by every male member of Hindus community, compulsorily by the Brahmin and Kshetris; after the performance of *Upanayan* or *Brathavanda*. A boy reaching an age of 5 and above need to perform *Upanayan* and by ritualistic performance is permitted to worn *Yajnopavita* as well as receives some mantras from a priest. From this time, a boy must wear *Yajnopavita* every day of his life and bound with restrictions and abstinence being a member of a Hindu society.

Yajnopavita is the sacred thread made of a hand-spun cotton thread worn across the chest and resting on one's left shoulder most commonly by the priestly Hindus. This sacred thread of the Brahmins is made of cotton, that of a Kshatriya of hempen threads and that of a *Baisya* of woolen threads. During *Upanayana*, a boy is given a triple code thread with a knot. The triple code thread symbolizes body, speech and mind whilst the tied knot means a complete control on each one.

This thread is worn for the certain purpose. It is believed that if a Brahmin wish to learned, then he should perform *Upanayana* and word this thread at the age of 5; if Kshatriya wishes to gain strength, then he should worn at age of 6; similarly, for the *Baishya*, if wishes for success, he should worn threat at the age of 8.

Likewise, a man after married, the three threaded *Yajnopavita* is replaced by a six-threaded one, and it represents additional responsibility. Parikh, D. (2013), [Online]

There are different methods of wearing *Yajnopavita*:

- During an auspicious ceremony, *Janai* should hang from left side of shoulder.
- During an inauspicious ceremony, *Janai* should hang from right shoulder.
- Sometime worn in neck as like round garland, at this time, a man is called as *Niviti*.
- When a man is doing some impure task or going for regular ablutions, he should lift *Janai* in upper part behind ear. Parikh, D. (2013), [Online]

Every festival celebrated in a society carry certain motives and rituals activities. Likewise, *Janai Purnima* is a festival of sacred thread. This is mainly an auspicious occasion for the Hindus' male member. This is the time of changing a sacred thread ritualistically. It has certain procedure to be followed by the person while performing rituals on this day. A man should took a fasting on the proceeding day taking one meals avoiding garlic, onion and no meat items at all. He should purify himself taking a bath, trimming or balding hair as well as cut down the nails. At the morning of this day, he should perform a ritual act for changing the sacred thread. Normally, in the morning time, a family priest arrives at home, learnt some story about the season and month; chant the mantras for wearing of sacred thread. During this time, every member of a family round the priest to hear the holy story and tie sacred thread in wrist too. The sacred thread for hand is called

as *Rakshya Bandan* and found of different colors especially yellow. Based on these wearing rituals, this day is also called as *Rakshya Bandan*. Some people go to the temple for performance of rituals. (Anderson, 2010 A.D., P.93)

During taking out of the oldest sacred thread, priest will chant mantra and give the new thread to wear. Though, the oldest thread that is just taken out should be placed in sanctified place. Otherwise, it is believed to harm. Then, he will offer some foodstuff and money to the priest as well as knot *Rakshya Bandhan* in wrist along with *tika* in forehead. Meantime, female member will tie *Rakshya Bandan* in the wrist and take blessing from the priest.

For this specific day, priest prepared sacred thread following certain method. In Hindu society, copper utensils are considered very pure and used in every rituals act. Likewise, these sacred threads are also placed in a copper bowl putting some turmeric powder on it. Then, that thread is made sacred summoning deity “*Gayatri*” chanting mantras.

For this auspicious day, every house gets smelled with the appetizing *Kwanti*. “*Kwanti*” is a Nepalese food cooked for this specific day. It is a mixture of nine different dried beans; sprouted by soaking in water. It is mandatory to cook this food item on this day. In addition, the Nepalese farmer will offer food items to the frog in a ceremony called as “*Byancha Janake*”. A frog is offered some rice and beans items in the field thanking them for rain; as, frog are taken to be responsible for rain and bring happiness to the farmer. (Baskota, 2063 B.S., P. 101)

Enthusiastically, the devotees came at Gokarneshwor temple, to perform rituals on this day. The surrounding seems to be covered with the male member and busy near the priest performing rituals of changing *Janai*. Then, onwards pays homage to Lord Shiva and Lord Vishnu in the temple square. Meantime, women also came to the temple for knotting *Rakshya Bandan* in their wrist and offer foodstuff called as “*Shiddha Dana*” to the priest.

In this way, *Janai Purnima* is celebrated by every Hindu Family. With the fest held at *Kumbheshvara Mahadeva* and *Gosaikunda*, a mass is seen at Gokarneshwor Temple to perform the rituals and worship deity. Considering a day for the sacred thread, people even

take bunch of thread to their home for storage for whole year. As like storing “*Khush*” in “*Kushe Aushi*”, people stocked this sacred thread on this day. So that, there will not be the shortage of thread during any other rituals performance. Since, some rituals activities required the presence of *Janai* compulsorily.

4.2.6. Balachaturdashi

Hindu belief that once a life is end, departed soul is examined about his deeds during his life in *Pitri Loka* till one or two years. During this time, they have to cross difficult moment. Hence, the relatives of departed soul should perform good things; provide sustenance to the soul until it reached to the judgmental gates. The relatives are obliged to perform worship, pilgrimage in sacred places, donate the belongings and loving food, clothing as well as substantial money to the needy people. It is believed that this is a time for the opening of doors in heaven.

With the name *Bala Chaturdashi*, it is formed with two word; *Bala* and *Chaturdashi*. *Bala* is one Nepalese man turned into demon with his no faults; and *Chaturdasi* is the fourteen day of lunar fortnight. This festival is celebrated on the month of *Mangsir Krishna Pakshya Chaturdasi*. The living people of the departed soul performed this festival especially at the Pashupatinath Temple. “*Sathbeej*” various seeds are mixed and offered to the lord in the name of departed soul. Whole night of *Chaturdasi* is lightening with the oil lamp. Devotees stay in front of burning lamp and remember the departed soul. On the proceeding day, they bath at the sacred river Bagmati and offered “*Satbeej*” in the routes of Pashupatinath temple Square. (Anderson, 2010 A.D., P. 201)

Every festival has certain reason to celebrate in a Hindu Community. As like, *Bala Chaturdasi* is believe to be observe in the remembrance of the demon *Bala Asura*. The story tells about a Nepalese man named Nanda. He was a trader who came to *Arya Ghat*, a place for the cremation of dead bodies; to attend funeral of one of his relatives. *Bala Nanda* was sitting nearby and was eating the ceremonial food. A small portion of the dead body popped out from the fire and get in his plate. He unknowingly swallowed flesh of dead body from his plate. As he swallowed the flesh, he distorted into a horrible demon having silver head. He became cannibal, one who eats human meat. Then, *Bala Nanda* swiftly

grabbed out a dead body from the fire and started to eat. By such activities of *Bala Nanda*, people get scared and ran away.

He then renowned as *Balasura* and *Arya Ghat* become his favorite place. People were scared to go to *Arya Ghat* to cremate dead relatives. To get rid of such a horrible act of *Balasura*, they went to appeal the king to solve the problem. Subsequently, King assigned *Brisha Singh*, a very close friend of *Balasura* for killing him. *Brisha* by betrayal, manage to kill *Balasura*.

Such activity led *Brisha* feel guilty and went for a meditation in the *Sleshmantak* forest at Pashupatinath Temple square. He enchanted Om mantra and prayed to Lord Shiva for the rescue of his friend *Balasura*. Lord Shiva was pleased by his sincere affection for his friend. Then, Lord Shiva helped in salvation of *Balasura*. At that time, *Brisha* was also told to scatter “*satabij*”, or seven varieties of grain, on the holy grounds of the *Slesmantak* forest to cleanse the sin of *Balasura* and to erase his own guilt for killing a friend. In this way, the tradition of dropping Seven Grains (*Sat biu*) started.

As like Pashupatinath temple, being Gokarneshowr temple, a settlement of Lord Shiva, devotees also came here to worship and remembers the departed soul on this day. For whole night, camp is made by the relatives of departed soul and lit the oil lamp, sing the hymns. Once, sun rises, every one go to the bank of Bagmati River, purify themselves and scattered “*Satbyu*” over the routes of temple. The act of all-night vigil and scattering of grains on this auspicious day completes on more of the obligatory duties for the dead’s, and it also honors the memory of the most unfortunate ancestor called *Bala*. (The Kathmandu Post 2015, December 10)

4.2.7. *Achhya Tritiya*

Every time might not be the good for everyone. Even, no one can predict the time. However, in Hindu religion, there is a system of considering right time or bad time by studying “*Nakshyatra*” is called as “*Muhurata*” or “*Saheeta*”. It is a system of looking for an auspicious timing in every steps of life. It is important to begin a new venture or special purchasing. As like, *Acchya Tritiya* is one of such momentous occasion. This is a specific

day separated as an auspicious days in Hindu calendar. And the Hindus performed any meaningful act on such day.

Acchya Tritiya falls on the third day of bright half (*Suklapakshya Tritiya*) of the lunar month *Baishak*. It is also called as "*Akha tritiya*". This is a day when the sun and moon are in exaltation; as they are simultaneously at their peak of brightness that happens only once a year. Also, it is considered to be the luckiest day among the Hindus. It is believed that any venture such as a business or the construction of a building started on that day will follow betterment and prosperity. Also, *Acchya Tritiya* is considered very auspicious if it took place on the *Rohini Nakshatra* day of Wednesday.

Akshaya Tritiya is a very popular festival celebrated among the Hindus and Jains every year. It is an especial day, considering birthday of Lord *Parashurama*- sixth incarnation of Lord Vishnu. Also, says that on this day, Veda Vyas and Lord Ganesha also started to write the Great Epic-Mahabharata. It is believed that when the *Pandavas* were in exile the Lord presented them a bowl which was named *Akshaya Tritiya*. That bowl was never empty and produces an unlimited amount of food on demand. This day is considered as the most golden day of the year because the word *Akshaya* means the most "Eternal" that -which never diminishes. Any initiative made on that day or anything bought on that day is considered to be good fortune. The most popular activity is the buying of gold and it is believed it will be a sign of good fortune for the buyer. This is also one of the most popular days for weddings to take place as the spirit of this day bids them on a very long and fulfilling life journey. It was also believed that people born in that month will be very lucky and will shine bright throughout their life.

About the consideration of an auspicious day, the most popular story regarding the celebration of *Akshaya Tritiya* is that Lord Karishna and *Sudama* were friends during their childhood. *Sudama* was poor and he went to Karishna to ask him for some financial help or to give him money as a gift as a friend. *Sudama* did not have anything else except the pouch of *Poha* and he felt ashamed when he gave it to Karishna as he treated *Poha* as a king. His poor friend was overwhelmed by the hospitality shown by the Lord Karishna that he could not ask his friend for financial support which led him to go home empty-handed. When he arrived at his home he saw that his run-down hut was converted into a palace and

his family was wearing royal attire. *Sudama* knew this was the blessing of his friend Krishna who blessed him with more wealth than he needed or could ever imagine. This is why *Akshaya Tritiya* is associated with material gains.

On this day, people share some fruits, “*Sattu*”, and a juice to the people. These are taken as a blessing of Lord Brahma, Lord Vishnu and Lord Maheshwara as well as of the departed paternal ancestors. During this day, especially at the rest places in between the routes like “*Sattal*”, “*Patis*” and “*Pauwas*”, a jar full of Juice and “*Sattu*” as well as some fruits are placed to make available for the travelers.

In Hindu community, it is believed that this is the day when Lord Shiva gets married to goddess Parvati. Hence, in the remembrance of momentous ceremony, *Akshaya Tritiya* is celebrated. Being an important days, it is considered to be perfect day for a couple who wants to get marry. So it is also called as *Sarvasiddhi Muhurt* day.

Likewise, huge number of devotees came at Gokarneshwar temple on this day. They offer “*Sattu*” and “*Sarvat*” to Lord Shiva and other deities sitting inside the temple square. Then, they took it as a blessing of god. On this day, a pitcher- “*Ghada*” is donated by the devotees. Also, the temple community made a “*Sarvat*” in a metal vessel and with “*Sattu*” is offered to Lord Mahadeva and distributed among the devotees as a blessing. Similarly, many couple get married at this temple considering this day as an excellent time to start a new life.

In Nepalese society, certain food is made on every occasion. On this day, “*Sattu*” and “*Sarvat*” is made. “*Sattu*” is a mixture of Oats, sugar and Ghee that is fried till is turned into reddish brown color. And “*Sarvat*” is simply a juice made up of “*Sakkhar*”- cooked sugarcane juice and black pepper together in a drinking water. Bhatta, K.; Shrestha, S.K.; Subedi, M. (2016, January 29). Personal Interview.

On this auspicious day, for the celebration, temple receives some fund from *Guthi* from which material are bought to make *Sarvat* and distribute to the devotees.

4.2.8. Harishayani Ekadashi

Ekadasi is a Sanskrit word for number 11. It means the 11th day of each half of the month in the Vedic lunar calendar. So there are two *Ekadasi* days in each month on the Vedic calendar. One is in the first half of the month whilst the moon is waxing, or growing. This is known as the bright fortnight. The second is in the second half of the month whilst the moon is waning, or shrinking. This is known as the dark fortnight. Well, every *Ekadashi* is considered a time for Lord Vishnu. On this day, fasting is taken by the Hindu member especially by the Vishnava cult, the follower of Lord Vishnu. [Online] (Anonymous)

A beautiful story is related with the origin of Ekadasi fasting. Once, in the Satya-yuga, there occurs a huge battle between Lord Vishnu and a demon name Mura. After a long battle, lord Vishnu get tired and decided to rest for a while. Lord Vishnu goes for sleeping and taking benefits of these activities, Mura tried to kill him. Suddenly, a beautiful lady gets appeared from the body of Lord Vishnu. It was Maha Shakti, who killed the demon, Mura. Lord Vishnu get pleased with her and gave her a name Ekadasi. She was appeared on the eleventh day of waning moon. Likewise, he also granted her the boon that anyone who fasts on Ekadasi will become free from sin and attain his transcendental abode.

Within a year, 24 different Ekadasis are falls, among which certain Ekadashi are considered special and celebrated enthusiastically. Important one is Harishayani Ekadasi; it is an auspicious day when every Hindu family plant Tulasi at their home. On this day, housewives take fasting of Ekadashi and avoid rice and cereals in their meal. Normally, this festival is celebrated on the month of Ashad as per Hindu Lunar Calendar.

At the Gajadhara Narayana temple at Gokarneshwor Temple square, huge devotees came to worship Lord Narayana. First, they take a bath at holy river Bagmati and worship Lord Narayana, Visnu Paduka, Lord Gokarneshwor, and other deity.

On this special day, at the Gokarneshwor Temple, Seven Brahman are provided with meals as well as money. For this occasion, Guthi Sansthan gives some budget to the main priest of this temple and he will offer meal to the Brahman. It is considered to be the

continuation from ancient period. Panday, S.; Bhattarai, R.P. (2016, January 15). Personal Interview.

4.2. 9. Krishna Janmaasthami: Birthday of Shree Krishna

The eight incarnation of lord Vishnu is renowned as Lord Krishna. He is famous among the Hindus with the interesting stories linked with his birth, childhood, romance and heroism act. He is considered to be the promise of ultimate achievements of man soul winning over the evils, an eternal love among the people and god.

On the seventh nights' and proceeding day of lunar fortnight, is celebrated as a birthday of Lord Krishna. The Puranas, the great epic "The Mahabharata" and many other Hindu Granthas tells about the birth and life of Lord Krishna. A miraculous story is linked with the birth of Lord Krishna. The story tells that Devaki was very loving sister of Kamsa; a cruel King of Mathura. He married his beloved sister to Vasudeva. Amazing voice from sky heard announcing of end of Kamsa by eighth son of Devaki. Then, frightened Kamsa immediately tried to kill his sister and brother-in law. Then, Vasudeva tried to convince him and promised to handover newly born child to him. Vasudeva and Devaki were imprisoned in the palace prison.

Devaki give birth to a child and was killed by Kamsa. In this way, he killed every new born child till first six sons. Seventh one was saved by the pervading power of Lord Vishnu and transferred fetus from Devaki's womb o Rohini's. Rohini was also a wife of Vasudeva and she gave birth to Balarama. At the time of eighth one, Kamsa chained as well as strictly kept eyes on them in prisoned as well as planned to kill the eighth one as like others. This has led the couple a bit afraid for their fate and baby. Suddenly, Lord Vishnu appeared in front of them and tells as he is coming to save them as well as the people of Mathura from Kamsa. Likewise, Vasudeva was advice to carry eighth child to the house of a friend of him, chief cowherd, Nanda in Gokul.

When eighth child was born on the mid night, Vasudeva get freed of chain and the locked gates get opened. The environment become soundless and every guard get drugged to sleep. Remembering the divine instructions Vasudeva get ready to take away the child to Gokula. Considering safety, Vasudeva put a baby in a basket and headed toward the

house of Nanda to exchange baby with a baby born at Nanda House by Yashoda. At that time, heavy rainfall and lightening make the environment horrible. Vasudeva cross the hazardous Yamuna River and went near to Yashoda's bed. She has given birth to a girl and Vasudeva exchange it with his baby and took away a girl with him. As he reached to the prison, everything becomes normal. Kamsa was informed about the born of a baby from Devaki.

When Kamsa came to know about the birth, he rushed inside the prison and tried to kill the baby. But these times it skipped from his hand and flew over the sky, believed to reach to the heaven. She was transformed into the goddess Yogamaya, shouted Kamsa saying, your enemy who is going to kill you is already born somewhere else."

Such news led Kamsa to kill every child born on same date. Similarly, in his youth, Krishna killed Kamsa along with all his cruel associates, liberated his parents from prison, and replace Ugra Sen as the King of Mathura The story about Krishna is loved by every Hindus and belief of presence of Lord Krishna in every soul of man that takes away the evil spirit bringing good object among the people.

To celebrate an auspicious time of Lord Vishnu born as Lord Krishna, Krishna *Janma Asthami* is celebrated. As like some other Krishna Temple, Gokarneshwor temple also receives devotees to worship at Gajadhara Narayana Temple. In the ancient period, the temple used to get huge devotees staying at the bank of river and surrounding for the celebration of Krishna *Janmaasthami*. However, with the change of time, temple is receiving very few devotees. At this day, here is a system of gathering people and lit the oil lamp in the bank of river, sing psalm and dance till mid night. At 2400 hours, it is believed that Lord Krishna get birth at this world. So, till 2400 hours, people take a fasting and enjoy psalmist surrounding. Afterwards, the devotees are serving with some foodstuff like beaten rice, curd, curry etc. Similarly, for the celebration of this festival, the temple priest gets some fund from *Guthi Sansthan*. It is believed to be the continuation of ancient period. At that time, the surrounding used to get huge devotees for the celebration till mid night. At present, temple square hardly receives devotees. However, some locals get involve for the celebration and giving continuation of ancestors till now. (Anderson, M.M. 2010 A.D., P.105)

Similarly, the local take out Jatra of Lord Krishna after celebrating birth night. The newly born Lord Krishna is called as *Bala Gopala*. The image of *Bala Gopala* is placed in Chariot and taken toward the oldest village of Gokarneshwor. (Baskota B. 2063 B.S., P. 127)

Likewise, at the old village of Gokarna name *Dhungalachhi*, there lies another temple of Lord Krishna. This temple has a Guthi and the member of Guthi came here to worship Lord Krishna on the day of Krishna Janmaasthami. During this day, local took fest and worship here. At the night after twelve, *Jatra* is held. Lord Krishna is placed in the palanquin with Devaki, mother of Lord Krishna. However, the Devaki is just back of Lord Krishna statue which is not clearly shown. The devotees worship and play music, dances and sing hymns. On the next day, the palanquin is taken to every village of Gokarna and then end the *Jatra* placing the god in the temple. With fear of stolen of the statue, the statue of Lord Krishna is taken by the member of *Guthiyar*. For the arrangement and preservation of festival related to this temple, Guthi is formed and on the name of this Guthi, nearly 9 *Ropanis* land is separated at *Jarunkwe*. Shrestha, N.K.; Dhungana, R. (2016, February 15). Personal Interview.

4.2.10. Vaikuntha Chaturdasi

The Hindus always believes in life after death. So, to secured the place in the abode of lord, people belief in performing good things liked by the deity. Likewise, *Vaikuntha Chaturdasi* is the festival celebrated by Hindus to keep themselves away from sinful act and maintained space in the abode of Lord

Vaikuntha Chutardashi falls on the month of *Kartika Sukla Pakshya Chaturdashi*, the Fourteen day of Lunar Calendar. It is celebrated by the devotees of both Lord Vishnu and Lord Shiva. At this auspicious day, *Bela Patra* is offered to the Lord Vishnu and Tulasi is offered to Lord Shiva; these things are otherwise taboo in the case of each other. Also, being an auspicious day, it is believed that Lord Vishnu worship Lord Shiva with Tulasi and Lord Shiva worship Lord Vishnu by *Belapatra*.

A Pauranic story linked with the celebration of this festival is, once, *Narada Muni*- a messenger of deity went to the *Vaikhuntha Dhama* after visiting on the Earth. He was

asked to take a seat by Lord Vishnu and enquired behind his visit. *Narad Muni* with a queries tell him about the common people who are left out of blessing of Lord Vishnu; and only the devotees who worship him regularly are blessed. Then Lord Vishnu replied him saying that any common people could be blessed and secured the space at Heaven if they give their time to worship him on the day of *Vaikuntha Chaturdasi*.

Another legend associated with this festival is about a Brahmin named *Dhaneshwar*, who has committed various sinful activities in his life. One day when he went to the bank of *Narvada* River. At that time people were performing *Dhoop Batti* festivals. *Dhaneshwor* unknowingly mixed with the devotees. When he died, *Yamaraja*- god relates to death bodies came to take him to the hell for the punishment for his all sins. However, Lord Shiva told *Yamaraja* about the rid of all his sinful activities simply touching the pilgrims gathered at the bank of *Narvada* River on the occasion of *Kartika Chaturdasi*. Since, *Dhaneshwor* was directly sent to the *Vaikuntha*- a heavenly abode. Hence, *Vaikuntha Chaturdasi* has its own importance in Hindu culture.

A fasting is taken by the devotees on this auspicious day by purifying themselves with bath and wearing clean clothes. Worship of Lord Vishnu and Lord Shiva is done by offering flowers, lamps, incense, and sandal paste. The Earthen *Dhupa* and *Battis* of cotton are considered special for this day.

Kartika Sukla Chaturdashi is considered to be the symbol of unity among Lord Vishnu and Lord Shiva. Legendry says that once, Lord Vishnu promise to offer thousand lotuses to lord Shiva in *Kashi*. Then Lord Shiva hardened Lord Vishnu by decreasing lotuses one by one. In this way, Lord Vishnu being upset becomes ready to offer his one eye against the number of lotuses he promised. Being impressed on Lord Vishnu devotion, Lord Shiva appeared in front of him and announced that *Kartik Sukla Chaturdasi* will be renowned as *Vaikuntha Charturdasi*. Then onwards, this day is known as *Vaikuntha Chaturdasi*. Likewise, Lord Shiva also offered the *Sudarshan Chakra* to Lord Vishnu. With the impressive mood, both Lord Vishnu and Lord Shiva said that the doors of heaven will be opened on this auspicious day. In this way, it is believed that those who take a fasting and make both Lord happy will secure his place in heaven. (Vidyarthi L.P., 2005. P. 71)

For the celebration of this festival, devotees came at the Gokarneshwor temple, bath at the Bagmati River; worship the *Vishnu Paduka*, *Gadhadhara* Vishnu and Gokarneshwor Mahadeva. Devotees' belief of offering the Tulasi in the sacred Bagmati River will open their way towards *Vaikuntha*. With the belief, devotion and continuation of tradition, devotees came here for performing rituals on this day.

Previously, Gokarneshwor Temple used to receive huge people for the celebration of this festival. However, at present, only some local people came and perform the activities. Even, eleven Brahmin were offered with some foods and money. But with the change of time and weak *Guthi Sansthan*, donation is cut down. Hence, it has become a bit difficult to the priest for the continuation of such tradition on temple square. This has flashed on the declination of such tradition among the people that could lead toward disappeared in future. Bhatta, K. (2016, January 29). Personal Interview.

4.2.11. Kusmanda Navami

Kusmanda Navami is a festival that falls on the month of *Kartika Sukla Pakshya*. *Navami* means nine in Sanskrit word and as per Hindu Lunar Calendar, it is the ninth day of both waning and waxing lunar days. With the name Kusmand, it is linked with fruit Pumpkin Guard. The legend tells that this is the time when Lord Vishnu demolishes the power of *Kusmandasura*, a demon and reestablished Dharma. The *Kusmanda* named after the Pumpkin- guard creepers grew at his head.

Likewise, it is also associated with story of two Brahmin brothers. Their name was *Dhananjaya* and Krishna. They both have lived happily in their whole life. However, after death, *Dhananjaya* receives a space in Heaven and Krishna was sent to the hell. The cause was the performance of *Kartik Snan* - bath and *Daana*- donation during their life. During their living, *Dhananjaya* performed *Kartik Snan* as well as donated a pumpkin-gourd full of gold to a Brahmin; but Krishna does not perform such thing in his whole life. Hence, it is believed that those who purify themselves by bath and donation to any Brahmin or to a poor will live a happy and prosperous life as well as leads a person towards salvation.

Similarly, it is believed that it is the time when *Dwapara Yuga* started; the third among four ages recognized in Hindus texts. Some Hindus also called this festival as

Akshya Navami especially by the people living in Banaras with a belief that any steps or activities carried out on this auspicious day will bring spiritual merits that will be indestructible.

As an auspicious day, *Kusmanda Navami* is also celebrated in Gokarneshwor Temple. People from different places came here to bath in the sacred Bagmati River and to donate *Kubindo*- Pumpkin guard to the Brahmins. The tradition do not only remains with donation of *Kubindo*. With the change of time, this festival has got less value among people. In the previous time, huge devotees used to come at Gokarneshowr temple to worship Lord Shiva in one of the *Shivalaya* just a side of *Gadhadhara Narayana* Temple. Even there was a separate *Guthi* responsible to provide food stuff to the devotees who came for the celebration of this festival. Now, as government has taken ownership of all the historical and archaeological sites, the small *Guthi* established for this kind of festival get collapsed as well as festivals is also getting less value day by day. (Baskota B., 2063 B.S., P.126)

4.2.12. Ganesh Jatra: Sitti Jatra

Among Hindus deity, God Ganesh is one of the most renowned god among the devotees and taken as the lord of Good Fortune. He is worship as the symbol of prosperity, Knowledge, education, and wealth. He is the beginners as well as remover of all the obstacles and evils of both the material and spiritual world. He is considered to be the son of lord Shiva and Parvati. In fact, he is one of the five prime Hindu deities in *Panchayana Puja*. The other are Surya, Lord Shiva, lord Vishnu, Devi or Shakti.

The Lord Ganesh appeared with an elephant head with big ear, curved trunk, large rotund belly. Generally, he is presented with four arms, however, the arms varies from two to sixteen. The four armed Ganesh normally hold goad or axe in right-upper arm; noose in left-upper arm; a rosary in left-lower arm; and a broken tusk in his right-lower arm or sometimes shown in a *Abhaya Mudra*. He is riding in a mouse that represents the removal of all obstacles of any size and ability to control even the most unpredictable of creatures and situations. (Das, S. 2016, October) [Online]

Likewise, on the month of *Jestha*, as per Hindu Vedic calendar, the village of Gokarneshwor celebrates a *Jatra* called as *Sitti Jatra*. It is held after 35 days of celebration *Kanti Bhairav Jatra*. This *Jatra* is performed for the Deity Ganesh. In the *Pipalbot* of Gokarneshwor temple, there lies a temple of Ganesh renowned as *Gupti Ganesh*. On this day, local from Dese village especially of *Dhungalachi* came at the Gupte Ganesh temple, gather and eat *Samyebaji*, a *Newari* food. Then, take out the chariots of Gupte Ganesh for *Jatra*. On this day, the straws of wheat are fired and rested the *Jatra* at *Dhungalachi*. It is the *Jatra* performed by the people of *Dhungalachi* and this *Jatra* will not be taken in any other locality than *Dhungalachi*. The *Jatra* symbolizes the removal of every evil that exists in the surroundings.

Likewise, this *Jatra* is participated by only male member of the society and no female member are allowed to participate or watch it. Vulgar words are taken very simple and all involve in speaking such thing on this *Jatra*. Hence, the local do not allow the female member for this *Jatra*. This *Jatra* is for a very limited time of around three to four hour and end at the *Dhungalachi* burning the straw. Shrestha, N.K, Shrestha, S. (2016, January 29). Personal Interview.

4.2.13. Bhagawati Jatra

Tradition of worshipping Goddess among Hindus is very popular and it falls under *Shakta* cult. The Literature defines of creation of Goddess Durga for the killing of *Mahishasura*, a demon who has terrorized the world. Hence, to suppress his evil power on the people and even gods, Lord Shiva and Lord Vishnu created a goddess, the Mother of Universe. She was a beautiful goddess appeared with eight hands and riding in a lion. With her power, she killed a demon *Mahishaura*, then become a *Mahismardini Bhagawati*. Likewise, for the killing of demons, goddess appeared in different images and named in different ways.

As like, Shaiva and Vishnava, *Shakta* is also very popular on Hinduism. *Shakta* simply means a *Shakri*, the Feminine Power that governs creation, as the supreme form of divinity. In the *Shakta* cult of Hindu religion, *Das Mahavidhyas*, *Astha Matrika*, *Nava Durga* and *Pancha Kanya* are considered to be the almighty and are responsible for the protection of the universe form any evil spirit. In a Nepalese society, worshipping of small

girl as a Goddess Durga is very popular. This is done to show respect for the female in a society. (Rodrigues, H.P. 2003) [Online]

Likewise, Hindu society celebrates different festivals. Among them, *Durga Pooja* is very special and celebrates with great enthusiasm. On the month of *Ashwin*, *Dashain* is celebrated by the Hindus for showing due respect and thankful to the *Neva Durga*. The nine days worship of various form of Goddess Durga is supposed to provide a prosperous life and end of evil power of both the material and spiritual world. The Nine manifestation of goddess Durga are *Shialputri*, *Brahmcharini*, *Chandraghanta*, *Kushmanda*, *Skanda Mata*, *Katyayani*, *Kalaratri*, *Maha Gauri*, and *Siddhidarti*.

During this time, mainly the temples of Goddess get huge devotees. Regardless of being temple dedicated to lord Shiva, Gokarneshwor temple also receives the devotees especially on the third day of *Dashami*; *Ashwin Suklapakshya Navaratha Tritiya* as per Hindu Vedic calendar. On this day devotees came here bringing some Ginger, Turmeric, flower, and some other worshipping materials like, *Dhupa*, *Deepa*, *Jau-teel*, *Acchyata*. Taking these materials, they took a holy bath at Bagmati River; then offered *Argha* to Gokarneshwor Mahadeva. Also, the devotees will donate copper vessels. The local belief that, by doing these activities, they will get rid of any trouble from departed soul as well as will get freed of inadvertent sinful activities.

Again, on the ninth day of *Dashami*, a *Jatra* is held at Gokarneshwor Village. On this day, a bell is ring at *Uttar Bayini*. Once the bell is ring, worship of deity at three different places is done at the same time. During that time deities at *Uttar Bayeni- Kanti Bhairavi*, *Chasindyo Bhairav* and *Kanti Bhairav* or *Kalika Bhairav* is worshipped at single time. Also, a couple of goat is sacrifices. The worship is performed with the donation from Government based *Guthi*. After that, a chariot of *Bhagawati* is taken at the village. It will be have just two to three hours *Jatra* taken from the village and end at the village. Shrestha, N.K, Shrestha, S. (2016, January 29). Personal Interview.

4.2.14. Chaitra Asthami Bhagawati Jatra

The Hindu society of Nepal celebrates Dashain festival twice a year; one is celebrated in the month of *Ashwin*, and another on the month of *Chaitra* as per Hindu Vedic

calendar. The Dashain celebrated on the month of *Chaitra* is called as *Chaite Dashain*. This festival is celebrated on the eighth day of *Sukla Pakshya* of *Chaitra* Full moon day. At this time, the local take out *Jatras* from most of the Goddess Temples.

Likewise, the local of Gokarneshwor village also celebrate *Jatra* at the *Bhagawati* temple. The local came at the temple where, the image of Devi is taken out for the worship on the eighth day i.e. *Chaitra Dashain*. Then, on the next day, the member of *Guthi* came at the temple, sings hymns for three times a day. Afterward, the member of *Guthi* will cover the route by white cotton called as *Basa* in Newari local language. This is done to take the image of *Bhagawati* from the temple to the house of *Guthi*. It was done after getting stolen of most of the images of Gokarneshwor temple. Shrestha, N.K, Shrestha, S. (2016, January 29). Personal Interview.

4.2.15. Ukkhe Jatra on Mangsir Purnima

On the month of *Mangshir* as per Hindu Vedic calendar, the local mainly the Vaisnavites sing hymns of Lord Narayana for one month. On the day of *Mangshir Purnima*, the local gather in every locality of Gokarneshwor Village, then take out a *Jatra* of Lord Narayana. The *Jatra* is called as *Ukkhe Jatra*. *Ukkhe* is a word came from *Ukkhu* meaning Sugarcane. The *Jatra* held is all about Sugarcane. The main attraction of this *Jatra* is Sugarcane. The local make the trident of sugarcane and hold in hands. At this time the devotees who take fest will worship the garland of sacred herbs *Tulasi* seeds and worn in their neck.

As the procession starts, participators take out the trident sugarcane. Then, one starts to plunder other sugarcane. In this way, all the local participator plunders sugarcane and collects. Those who collect more sugarcane will be the hero of the *Jatra*. Shrestha, N.K, Shrestha, S. (2016, January 29). Personal Interview.

4.2.16. Gai Jatra

A festival of cow is called as *Gai Jatra*. It is one of the most popular festivals celebrated by the locals especially by the Newar Community of Kathmandu valley. In the Hindu community, cow is considered most honored animals and considered a sacred. The cow is a symbol of the Earth. It gives and feeds that represents life and the support of life.

Gai Jatra is celebrated on the month of *Bhadra Sukla Pratipada*, on the next day of full moon day as per Vedic Calendar. On this day, the families who have lost their member during past year came in a procession with a boy as the animals; to make sure their lost loved one has a place in heaven. According to the legend, people walked through the mythical *Baitarini* River holding the tail of a cow to reach heaven. The history of this festival goes back to 17th century. It was the time of Malla ruling period when King Pratap Malla was in throne. The royal family mainly queen stuck in a deep grief after death of their son. Hence, King invited people to march in costumes and perform some play in front of the palace to make his grief- stricken wife feel better after the death of his son. Afterward, the queen smiled and accepted the loss of her son. Then onwards, Tradition starts on foot and people who lost a family during the year would take part in the festival by leading a cow along the precession. If no cow is available then a young boy is used as a substitute. (Anderson, M.M. 2010 A.D., P. 99)

Likewise, the Gokarneshwor villages also get parade of group during *Gai Jatra*. The family of death one came in the village turning themselves in Fancy look. Some came in a group wearing fancy dress, making a group of sages, cow and *Bala Gopala*, giving side music by traditional instruments or Band Baja. Cow becomes the main attraction of this parade. People in the streets wait with some food stuff to provide it for the parade. Those who do not have cow will bring some child in a look of sages.

In the Gokarneshwor village, *Gai Jatra* is celebrated for 2 days. The parade of *Gai Jatra* by the family of departed soul is bringing on Full moon day as well as on the next day. It is compulsion to join in the parade by the family of dead bodies. It is the time when the gates of heaven are opened for the departed soul. Hence, the family if not available of budget will come and joins parade becoming sages only. Shrestha, N.K, Shrestha, S. (2016, January 29). Personal Interview.

4.2.17. Holi festival

On the month of *Falgun* full moon day, a festival of color is celebrated, called as *Holi*. This festival is also renowned as *Fagu Purnima*. It is a special day celebrated by the Hindus and popular among every age of people. Getting mythical importance in every festival, this festival includes an interesting story about the great devotees of Lord Vishnu

named *Praladh*, son of a Demon, *Hiranyakasyapu* who wanted all to worship him only. However, he get failed to convince his own son *Praladh*. Then, he planned to kill his own five years old son. He ordered his sister *Holika* to kill *Praladh*. As per planning, *Holika* get ready with fire proofed dress and take *Praladh* in a flame. However, due to devotion of *Praladh* towards Lord Krishna rescued safely and *Holika* burnt in a fire. It was then called as *Holika Dahan*, means the end of *Holika* further became *Holi*. People celebrated the end of *Holika* with colors, which get continuation in Hindu society as *Holi*. Also, still there is tradition of making Hay *Holika* and burn it on the night of *Chaturdasi* and then celebrate a *Holi*. (Anderson, M.M. 2010 A.D., P. 250)

Gokarneshwor village differently celebrate this *Holi* festival. On this day, the local of Gokarneshwor also celebrate this festival with colors. Additionally, the local celebrate this festival with the worship of God Biswokarma and then went at the *Bhimsensthan* for a party. As usual, the local gather at certain place for the worship of Bishwokarma, the god of Architecture. It is believed that all the palaces, vehicle, and decorated material in heaven and for the deities is designed by God Bishwokarma. The local of Dese village worship God Bishwokarma, then with great devotion, moves toward the *Bhimsensthan*. On reaching at the temple, they worship god and gather for a “*Nakhtiya*”. Shrestha, N.K, Shrestha, S. (2016, January 29). Personal Interview.

4.2.18. Ganga Dashara

In the southern part of Gokarneshwar lies a field in between *Gothathar* and *Jorpati*, called as *Hatya Mochan Ghat* in the bank of Bagmati River. Every *Jestha Pratipada* till *Dashami*, a fest is held there called as *Dashara Parva*. Bagmati River is considered to the holy river as like Ganga. The life of Hindu can be completed taking bath at the holy river Ganga. As like, the people of Kathmandu take River Bagmati as a holy river and performed the ritual act in the bank of it. As like, *Hatya Mochana Ghat* of *Jorpati*, like in the bank of Bagmati that carries a historical importance. On the time of *Jestha Pratipada* to *Dashami*, the devotees of Kathmandu valley and neighboring village came here to take a holy bath. Myth tell of this place to be a sacred place where *Parashurama* take a holy bath for the annihilation of murder of mother. Authentic sources are not available however; local performed a holy bath during this time at this place with such belief. When and how this

fest held is still unknown and based on the folklore, it has been continuing from the ancient period. The local belief on erase of those entire sinful acts that was unknowingly took place. On the day of *Dashami*, people went to *Hatya Mochan Ghata* to take and holy bath and then collect ten different vegetables and cooked curry.

With the increasing settlements and lack of proper drainage system, Bagmati River has been polluted. This has slight affected for the performance of this festivals. As per local saying, from the time of 2035 B.S. (1978 A.D.) to 2065 B.S.(2008 A.D.), due to pollution of Bagmati River, at this festivals the place receive very least devotes. Then, with the local concern on the importance of this place and effort for making Bagmati river clean, now again starts the arrivals of devotees for a holy bath. At present, the area is properly maintained as well as a temple of *Rameshwora* Shiva is built; ten tap is made as well as *Sapta Rishi*, *Shradha Ghat*, *Gadhadhar Narayana*, *Vishnu Paduka* is also established. Subedi, M. Ghimire, B. Baral, H. (2016, February 20). Personal Interview.

4.2.19. Kanti Bhairav Jatra

On the month of *Baishak*, four days fest is held at this temple starting from *Baishak Krishna Chaturdasi* to *Baishak Sukla*. During this time, *Matathirtha Aushi* falls, also called as Mother's day. And the *Jatra* is celebrated to show devotion of *Kanti Bhairav* and *Kalika* Devi to his mother *Kanti Bhairavi*.

Among the ancient *Jatra* of Kathmandu Valley, *Kanti Bhairav* has its own importance. The local especially the Newar community participate in this festival. Around 12 villages participate for the celebration of this festival. During this time, local involve in cleaning the surrounding to welcome the deity in their residence. The fourteen day of lunar fortnight called as *Chaturdasi* and the eighth day of lunar fortnight, *Asthami*, is considered very special for the meeting of *Bhairav* with the *Bhairavi*. In this way, here, the celebration of *Jatra* is performed on *Chaturdasi*. The main intention of this *Jatra* is to bring the *Bhairav* and *Bhairavi* in one place.

For the celebration of this *Jatra*, the local purify themselves by bathing and wearing clean clothes; coloring the houses and cleaning the environment. As a day *Matatritha Ausi* itself an auspicious time, is Mother's day, every one get busy in preparing delicious food

and wearing colorful clothes and heading towards Mother's House. Likewise, at the Gokarneshwor village, the local specially making a couple of mother-daughter; mother-in-law-daughter- in –law gather in the center at the place called as *Dabali* to see the *Sindur Jatra*. This fest symbolizes the importance of motherhood and courtesy among the family, neighbor and relatives. The daughter even after getting married are compulsorily called and welcomed for the participation on this *Jatra*.

For this fest, three palanquins are taken and are of three storied. The *Jatra* is taken out of the deities *Shree Kanti Bhairav*, *Shree Ganesha* and *Shree Kumari*. As usual, *Jatra* is started with the gathering of locals, musicians and viewers. The participators enthusiastically celebrate the local instrumental music and dance in a group, carry the palanquins toward the village area.

On the day of *Baishak Krishna Chaturdasi*, the *Thakuli* of *Guthi* came at the Gupti Ganesh Temple carrying a small statue of Ganesh made of copper in a special vessel called as "*Dhakki*". The metal Ganesh is paste at the Gupti Ganesh for a whole day for to worship Ganesh by the local devotees. At the evening, the statue of Ganesh is placed in palanquin playing traditional music and taken toward the *Jatra* spot at ancient village of Gokarna, Dese (see Figure 20). With the worship of deity by the main priest and in a process of worshipping, local also came here to worship the deity and offer animals too (Figure 21). At night nearly around 10 pm onwards, the main deity of this *Jatra*, *Shree Bhairav* along with *Kalika Devi* is taken out of the temple by the *Thakuli* of *Guthi* and tantric worship is done offering a sacrifice of animals (Figure 22). It is performed at *Dhunga Lachi* where *Kanti Bhairav* temple is situated. For the performance of *Jatra*, *Bhairav Guthi* is responsible for the management of everything required during *Jatra*.

The well decorated chariot is placed in front of the temple. It is a three storied chariot with pinnacle in the top and a golden flag in one side. With the traditional music and process of rounding chariot three times, deity is placed in Chariot.

Now, local get ready to carry chariot and procession move with great devotion and enthusiasm toward every Toole. The procession is revolving in every residence unless "*Vate Dhau*" is taken out. "*Vate Dhau*" is a god made of cooked rice, especially made as a gift for *Kanti Bhairavi*. The demonstration of traditional music, group busy in dancing,

joking and enjoying meeting of relatives, friends and villagers make the environment delighted.

Vate Dhau is prepared by the member of *Guthi*. For this, three men is chosen among the member. Those selected men need to bald their hair in the mid night after crowing by the cock. Then they purify themselves and bring a vessel full clean water for boiling rice. Those three men are given a separate place for the preparation of rice. For the boiling of rice, the six month rice called as *Mersi* rice is cooked in a quantity of 1 *Pathi*. While boiling rice, in a process of cooking, *Thakuli* take out rice with bare hand. With that boiled rice, a god is made. For making a god, three people have to prepare three different parts of body staying in three different places. As per the tradition, right hand structure is prepared at *Bhagawati Temple*; Left hand structure is made staying at *Bhairav* temple and remaining body structure is made by a man staying in “*Dathulachi*”. During the period of taking boiling rice with bare hand, those members do not feel and heat and even their skin do not get any damages. It is believed that this could be possible only because of merciful of *Shree Kanti Bhairav*. During the process of preparing “*Vate Dhau*”, no one are allowed to watch it, especially female are prohibited and male member other than selected one if watched, then it is said that the rice starts to separate and fall down. For the creation of *Vate Dhau*, around 108 types of flowers are required. The *Vate Dhau* seems to be of huge structure having a shape of circular in right and left side, whereas middle part is in a square shape. It became very heavy to carry the god, so local especially the main member of *Guthi* carry it in a pole called as “*Nol*”.

The *Jatra* is held in mid night and once, the group of *Uttar Bayani* came with traditional music, the chariot of *Kati Bhairav* is taken at “*Dhungalachi*” where local engage in singing and dancing. From the left side, *Vate dhau* is brought by a *Thaukuli* wearing white clothes. *Thakuli* in a white clothes appear with some tantric power and heavily shaking his body; hence for the support, two member stay side by side of *Thakuli* for safety. Despite of mid night, the surrounding get exciting with participation of locals. The local participate in the *Jatra* with a lamp light “*Diyo*” and some musical instrument like *flute-Basuri, Dhime Baja, Jhyamta, Khe, Koche Khe, Dholak* and many others. The procession moves toward the temple of *Tulaja Devi*, where right part of *Vate Dhau* has been prepared.

The Chariot revolved around the Bhagawati temple and takes “*Vate Dhau*” from there and moves to get next one. In this way, the procession move toward “*Dathulachi*” and take *Vate Dhau* that form a huge *Vate Dhau* and carry it, the mass move towards the *Uttarbayani* at the temple of *Kanti Bhairavi*.

Jatra is held in mid night of *Chaturdasi* and the local participates in parade light. Every male and female participator catch local lamps called as *Panas*, *Thadeuroo*, *Chirag*, *Sukunda* etc. In the ancient period, there was a Guthi for the management of light called as “*Chirag*”; at present, this Guthi is totally collapsed. However, locals with a belief of getting virtue bring lamp and brighten the surrounding despite of no moon day. While taking the chariot towards the temple at *Uttarbayeni*, it is stopped in different places and the local worship the god and participates in *Jatra*. It will be around 3 am while reaching the temple of *Kanti Bhairavi*. Once arriving in the temple, with devotion, *Vate dhau* is revolves around the temple for three times and placed at main entrance. Likewise, the chariot of *Kanti Bhairav* revolves the temple for 32 times and placed in the northeast corner. Then, the offered food to the god is distributed among devotees. It is believed that the one who receive *Prasad* at first will be lucky and all desire comes true. Hence, there become a crowd of devotees to receive “*Prasad*”.

The *Kanti Bhairavi* is considered as the mother of *Kanti Bhairav*. Hence, local says that it is the time to take *Kanti Bhairav* in front of *Kanti Bhairavi* to see her face on an auspicious day called as “*mother day*”. The local believe that the *Gokarna* village is the home of *Kanti Bhairav* and every year, he went to see his mother face on the day of *Matatirtha Aushi* at *Uttar bayeni*, a home of his mother *Kanti Bhairavi*.

Once the Chariot is placed in the temple, the members of Guthi offer worship with the sacrifices of animals in front of the Chariot. Likewise, the *Vate Dhau* placed at the Temple of *Kanti Bhairavi* is not touch by anyone until it get impure with the stroke of any insects or birds. The myth is that if by mistakenly touched by anyone will die vomiting a blood. Once, *Vate Dhau* gets infested by the insects or birds, it is taken by the “*Pode*”, one of the castes in *Newar* community and descends in the sacred *Bagmati River*.

After offering worship, within an hour, chariot is again carried by the devotees and taken towards the village performing a *Sindur Jatra*. The chariot is taken to the different

locality of Gokarna village like *Kisingal, Mahattoole, Bhairav Chaur, Talinchowk, Nayapati, Chapacha*. The Chariot is stopped at the nearly eight localities for the worship by the local. Performing *Sindur Jatra*, Chariot is taken towards the village of Gokarna and once it reached at *Kothilachi*, chariot is rested in a *Dabali*. The chariot of Shree Ganesh and Shree Kumari is also make ready with decoration (Figure 23). Worship of these gods is done with tantric rituals. Again, with the *sindur jatra*, chariot of all three gods is taken in the village enjoying traditional music, and dance. During this period, the *Guthi Sansthan* also performs worship. Once the chariot of Kanti Bhairav is placed in *Dabali* in between Shree Ganesh and Shree Kumari, the *jatra* for *Matatirtha Aushi* is ended. During the performance of Jatra, local deities on the way to procession are honored and offered worship. As like the deities at Uttar Bayeni like *Bhairavi, Bandevi, Ganesh* are given a due respected and worshipped with great devotion. However, after the *Jatra* again small *Jatra* is held called as *Nanicha Jatra*. At this time, all these deities are taken for a holy bath in a river.

Similarly, on the next day of *Aushi*, at *Pratipada*; another *Jatra* is held called as *Kepu Jatra*. It is believed that this is a day when *Karunamai Bhairav* takes rest. Hence, on this day, chariot is not take for the procession and placed at *Davali* for rest with other two chariot of Shree Ganesh and Shree Kumari (Figure 24). Only after finishing a *Kepu Jatra*, Chariot is again carries and procession is held. Meanwhile, during mid-day, local of Uttarbayeni bring a complete bamboo stick. The bamboo stick is tied with cotton flag of five different colors in five different portions and entered in the village with some traditional songs and music. Then, a tantric worship is done for the Bhairav and even sacrifices are offered. After certain rituals act, the top of bamboo stick is stroke with the pinnacle of the chariot of Bhairav. Then, again procession starts and the chariot is taken toward the *Dathulachi*. For a whole day, chariot is placed over there and every householder came with offering to worship the deities. This is a day when the local invited their relatives, neighbors and friend for a party called as “*Naktiya*” in local language. The process of worshipping deities continued till night and local gather for the celebration of *Jatra* in front of Chariot for a whole night. They enjoy the traditional music, dance; sing hymns and the activities continued till morning.

On the fourth day of *Jatra* is *Dutiya* as per lunar calendar. On this day, chariots are taken to the Gokarneshwor temple and revolve around it; show honored for Lord Shiva and taken chariot to the village of *Baluwa* for a whole day, and only at the evening time, chariots is taken at the Bhagawati Temple for resting whole night. Again, the locals gather at the premises of temple for the singing, dancing and enjoying music for whole night. The *Thakuli* of Guthi offer worship and sacrifices animals as well.

The following day is the *Tritiya* as per Hindu Vedic calendar; an auspicious day called as *Achhya Tritita*. This is the last day of the *Jatra*. On this day, the chariots are taken to the remaining villages of Gokarneshwor like *Chautara*, *Kisigal*, *Hanumanchowk*, *Nayapati*, etc. Once, it reached at *Lachicha*, offering is performed for the farewell of deities. During evening time, all three deities, Shree Ganesh, Shree Bhairav and Shree Kumari is taken out of Chariots and placed in their respective temples. Now, the *Jatra* end for whole year and local wait for this interesting *Jatra* for the next year. Shrestha, N.K, Shrestha, S. (2016, January 29). Personal Interview.

4.3. Bhajanas and hymns

At the premises of Gokarneshwor temple, lies a *Bhajan Mandap*. During the morning and evening time as well as in some special occasions, the local member gather here and engage in singing songs relating to Gokarneshwor Mahadeva and other deities. Likewise, the main priest of Gokarneshwor Temple, Bhatta's family also get involve in creating and singing *Bhajanas*. Even, different songs are composed in the name of Gokarneshowr Mahadeva which are continuing from the medieval period and regularly singing by the priest of certain period. At present, these *Bhajanas* and hymns are also documenting with a purpose of continuing the system in future. These type of *Bhajanas* are always important and give a strong identity of Nepalese society who believe in god and like to spend life in front of god. The *Bhajan Mandali* of Gokarneshwor are effectively participating in every festivals and even teach local music and song to the interested one.

Chapter Five

Summary and Conclusion

5.1. Summary

Nepal is a small country with rich in culture and tradition. Every part of Nepal has its own culture, tradition, religion and languages. As like, Kathmandu valley is called as the center of culture, tradition and history as well. In the northern side of Kathmandu, lies an important pilgrimage site called as Gokarneshwor. It is a sacred place where Lord Shiva reside in the bank of River Bagmati. The place is also called as Gokarna. Regarding the installation of Shiva Linga and about the etymology of this place as Gokarna, different myth are linked and all the stories tells about the importance of this place as an important pilgrimage site for both the Hindus and Buddhist. Gokarneshwor Temple is also called as Uttar Gaya and considered as sacred as Gaya of India. Hence, people from different part of the country came here for the worship of ancestors and gain virtue. The local believe of performance of Shradha and Tarpan here while planning for any pilgrimage trip. The place of Gokarneshwor is also an oldest settlements as like Sakhu, Pharping, Hadigaun and other which still has the continuation of ancient Lichhavis tradition and culture. The inscription of 6th century of Amshuverma found at the village of Baluwa define this place as an important fort and also gives a hints of Lichhavis settlements. The influences of Bajrayana in the Kathmandu valley can be known from the inscription found at Gokarneshwor Temple premises. Hence, this place is one of the potential archaeological site which underneath the historicity of Kathmandu. The Dese village is one of the culturally as well as hisctorically important settlement of Gokarneshwor. Majority of peoples of this village are Newars follows both the Hindusim and Buddhism. The main temple of this village is Kanti Bhairav temple at Dhungalachi. Another impotant site of Gokarneshwor is Uttar Bayini, which is the main spot of Uttar Gaya. The place is called as Uttar Bayini as the River Bagmati turned to north direction. Here, a biggest fest is held on the day of Pouse Aushi, huge people came here to perform the Shradha and offer Tarpan to their ancestors.

The architectural structure, wooden carving, art and iconographic features of Gokarneshwor represent the ancient and medieval heritage. The center of attraction itself

is the three storied Temple of Gokarneshwor Mahadeva which display beautiful wooden carving. The temple is surround by other important temples of Goddess Parvati, Gadhadhar Narayana temple, Shivalayas and other patis and mandap add beautification of this temple. The sculpture of Goddess Parvati is iconographically very important and oldest sculpture of this temple. The temple has many sculpture of different deities of both the Hindus and Buddhist. Among the sculpture of deities, there are some local deities and are worshipped on certain occasion or for specific purposes. The premises of Gokarneshwor also includes some secular architecture like rest house for priest, saints and pilgrims are made by the devotees of different period. The village of Gokarneshwor also includes some important architecture like Kanti Bhairav Temple, Taleju Temple, Bhimsen Temple and the Kanti Bhairav temple of Uttar Bayini displays the ancient structure and are important part of the village.

As, Gokarneshwor is one of the oldest settlements of Kathmandu, it is obvious to be rich in culture, tradition and rituals. The temple of Gokarneshwor itself has specific rituals performed as per the occasions. There are numerous temples related with certain deities and every temple has its own way of rituals activities. Shradha and Tarpan are important activities performed at the Gokarneshwor premises. The holy bath at the Bagmati River and offering of water in the name of ancestors and then worship of Lord Mahadeva is considered virtuous act. Along with rituals, different festivals are celebrated here. The most important and popular one is Gokarne Aushi, Poushe Aushi, Janai Purnima, Holy month Shrawan and others. During the festivals, devotees from different part of the country came here to worship Gokarneshwor Mahadeva. Meantime, the local of Dese village and surrounding also gather at the temple square in some special festivals and a procession of specific deities is taken to the villages. The Dese village celebrates different Jatra of certain deities among which, Kanti Bhairav Jatra is very special and lasts for five days. On the Kanti Bhairav Jatra, the villagers celebrates with huge participation and the Jatra is taken to both the temple at Uttar Bayini, Gokarneshwor and to the villages of Gokarneshwor. There are other different festivals, Jatras, traditions, myth, culture and activities which can be seen in the village of Gokarneshwor, temple premises and on the memory of the elders.

5.2. Conclusion

Gokarneshwor Temple is one of the important pilgrimage site of Kathmandu valley which carries interesting myth regarding the establishment and etymology of name Gokarna. This is a sacred place where worship of ancestors is considered virtuous. The temple premises has many important structures, sculpture, rituals, tradition and culture which are the identity of this place and displays the devotion and faith of Hindus and Buddhist on God. Likewise, the historicity of Gokarneshwor with the found inscription dating back to 6th Century at Baluwa and Temple square make this place archaeologically potential site which can expose the historicity of Kathmandu valley. Likewise, the settlements at Dese Village, their tradition, culture and living style displays the ancient Nepal. It is typically a Newari Village and has some important temples of Taleju Bhawani, Bhimsen, Pingala Devi and many more which define the medieval community structure. The festivals and Jatras celebrated here are very unique and celebrated with great participation of the local. Every occasion is made special with the enthusiastic participation of locals and division into group for certain activities and work. The Jatras of this villages are very special and unique. However, with the encroachment and modernization, the temple structures, way of celebration all are changing day by day. Even, the festivals and Jatras celebrated here are slowly getting decline with the time. The main thing required for the celebration is fund which was given by the Guthi is now not sufficient and even limited for certain festivals only has made the villagers worried for continuation. The local are aware about their tradition and culture, hence somehow contributing for the celebration. To save the traditional music, dance, and technique of celebration, the local has open club and make time for practice. The ancient settlements always has certain things that always make it more beautiful, attractive and traditional which could be felt while entering to the village Gokarna. The study on intangible cultural heritage of Gokarneshwor includes some rituals, festivals, myth as well as the tradition which the local are continuing from the ancient time making a rich heritage of Kathmandu valley.

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LIST OF INTERVIEWEES:

This research include the interview of below listed person:

Mr. Keshav Bhatta- Priest of Gokarneshwor Temple Address: Gokarneshwor Age: 57.

Mr. Nabaraj Poudel- member of Kalmochan Guthi Address: Gokarna Age: 63.

Mr. Narayan Kaji Shrestha- Head of Kanti Bhairav Guthi Address: Gokarna, Age: 76.

Mr. Sanu Kaji Shrestha- member of Kanti Bhairav Guthi Address: Dese Gaun, Age: 48.

Mr. Bedmani Ghimire- Local Priest Address: Besigaun, Age: 69.

Mr. Ashok Gupta-member of Kaveri Group, Address: Jorpati, Age: 45.

Mr. Siromani Panday- Priest of Gadadhar Narayan Temple Address: Nayapati Age: 65.

Mr. Ashutosh Bhatta- son of priest and member of Gokarneshwor club Address: Gokarneshwor Temple, Age: 32.

Mrs. Manu Subedi- local of Gokarneshwor Municipality Address: Jorpati Age: 55.

Mr. Krishna Prasad Parajuli- Priest at Gadadhar Narayan Temple Address: Suntakhan, Age: 65.

APPENDIX:

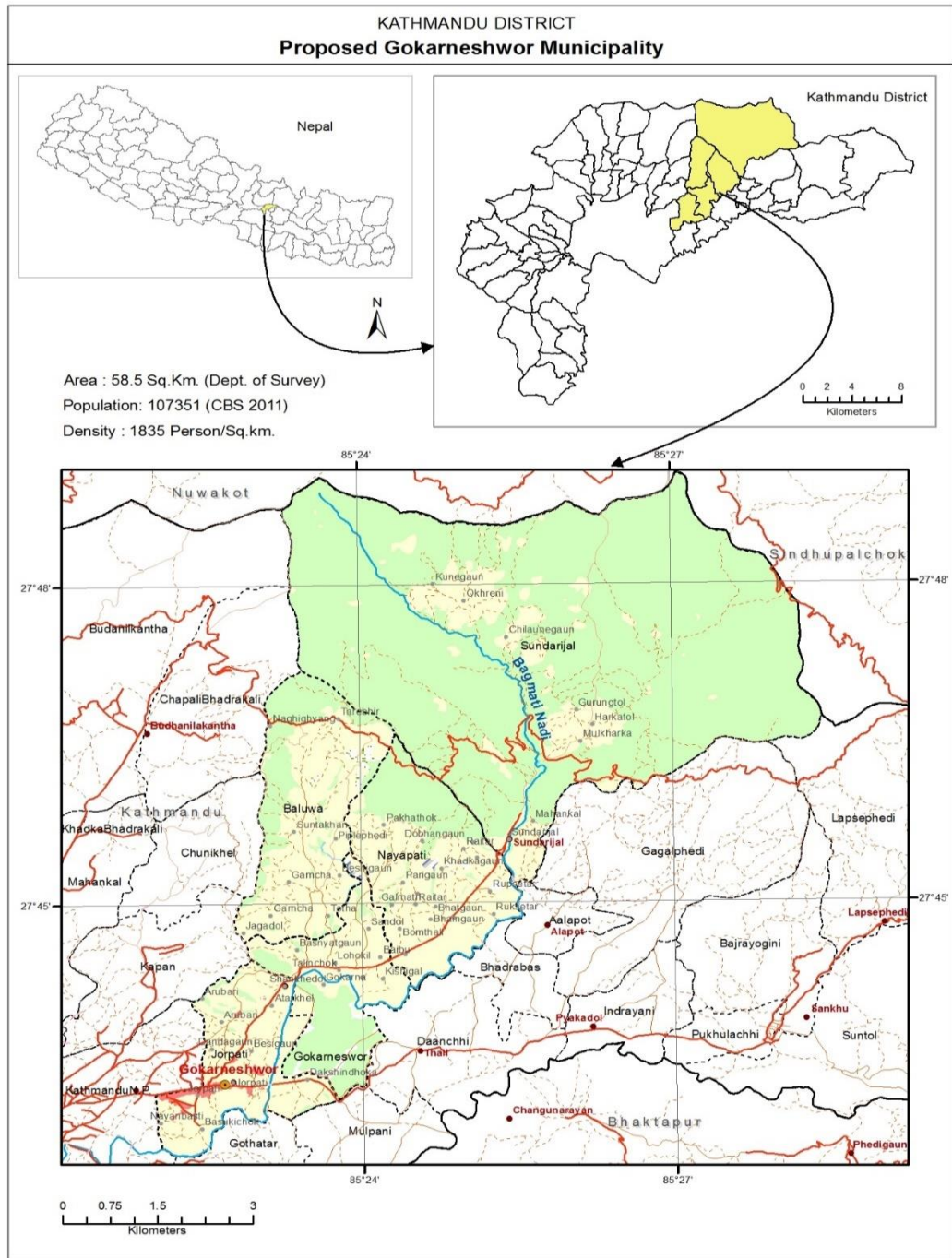


Figure 1: Gokarneshwor Municipality Map



Figure 2: Board on the way to Dese village mentioning drainage system



Figure 3: Saraswati Statue in the entrance gate

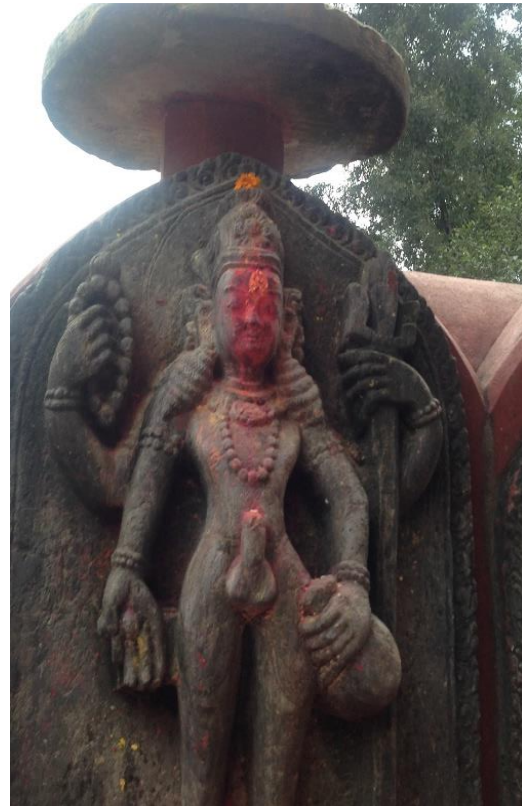


Figure 4: Chattrachandreshwor (Kamadeva)



Figure 5: Jalashayana Vishnu in the bank of River Bagmati



Figure 6: Brahma



Figure 7: Shitala Devi

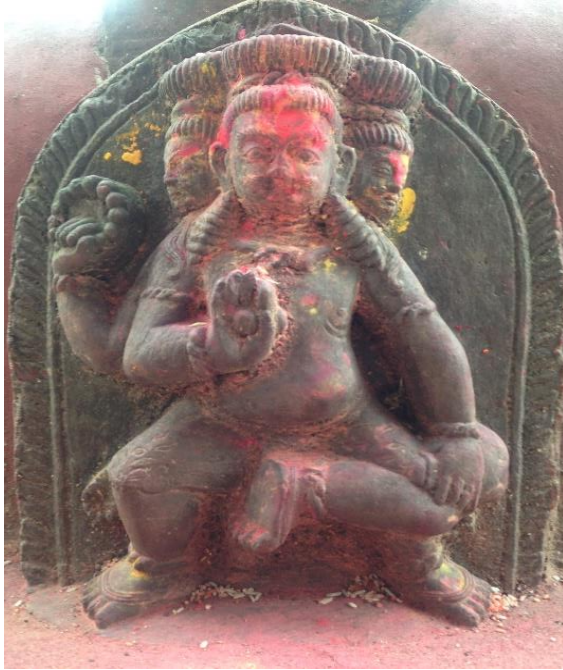


Figure 8: Jyeshwar



Figure 9: Annapurna



Figure 10: Birbhadr (Shiva)



Figure 11: Vishwamitra



Figure 12: Kuber, *Byalidyo*, Hanuman and Vishwakarma



Figure 13: Gokarneshwor Temple

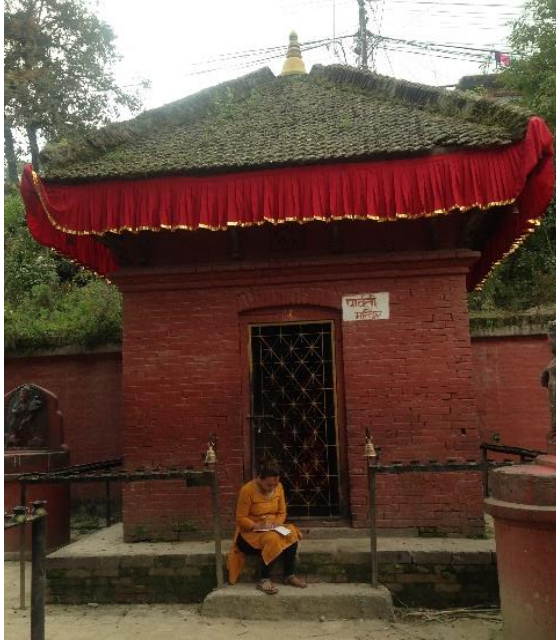


Figure 14: Parvati Temple



Figure 15: Gupte Ganesh Temple



Figure 16: Taleju Temple



Figure 17: Kanti Bhairav Temple at Dhungalachi



Figure 18: Krishna Temple at Dhungalachi



Figure 19: Kanti Bhairav Temple at Uttar Bavini



Figure 20: Devotees at Gokarneshwor Temple on Kushe Aushi



Figure 21: Circumambulate of Kanti Bhairav by Ganesh on first day of Kanti Bhairav Jatra



Figure 22: Local worshipping Kanti Bhairav



Figure 23: Tantric worship of Kanti Bhairav



Figure 24: Palanquin of Kanti Bhairav, Shree Janesh and Kumari at Purano Gaun



Figure 25: Celebration of Kanti Bhairav Jatra on the way to Gokarna Village



Figure 26: Kanti Bhairav Jatra at Uttarahini Bhairav temple



Figure 27: Local Devotees at Uttar Bayeni during Kanti Bhairav Jatra