

Dialectics in Worshipping of Samai Mai Temple at Tilaurakot (Kapilvastu)

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Abstract

The aim of this paper is to explore the basic trend of dialectics in worshipping of Samai Mai temple at Tilaurkot, Kapilvastu. This cannot be denied that the dialectics or contradictory approaches might be thought to be the basic tenet of ameliorations. Dialectics here is used as debate/contradictions in behavioral patterns of the people in a specific culture. (People coming to worship Samai Mai) Dialectics is used as a gap between ideas and cultural beliefs and behavior of people in the Hindu cultural context. Celebrating worshipping is dialectic materialistic in nature it has great significance, bio-psychologically, socio-culturally, adaptive as well as perceived as religious. Religion is a 'social glue' that offers individuals purpose and meaning in their lives. That is why people believe in deities either for "Hope" or for "Fear". They perform religious rituals as an honour to the divine power. Both worshipping and offering devotions, beliefs in cultural context are determined by their dialectics in it.

Keywords: Samai-Mai, Dialectics, Bio-psychologically, Socio-Culturally, Tangible, Intangible

Introduction



Fig-1

Source: Researcher herself took the photo-March 2021

Situation of Tilaurakot

Tilaurakot lies within the Southern Terai of Nepal. It is taken into consideration to be the historic Republican nation of the Shakyas, where, Lord Siddhartha spent 29 years of his life. It is situated 27 km West of Lumbini on the East bank of river Banganga. It is positioned 3 km North of town Taulihawa on the Eastern bank of river Banganga. Today it lies in the Lumbini, Province 4. (WHS, with the aid of using Govt of Nepal, 1996)



Fig- 2



Fig 2b

View of Bana Ganga on the way to monumental Palace site (Source – Researcher herself)

Huien Tsang calls Kapilvastu as KIE-PI- LO-FA- SSE- TI. This country is 4000 li in circuit, there are 10 deserted cities in ruins. He has mentioned in his travel account a palace of Suddhodhana with an image of a King. There existed an image of a Queen inside the Palace of Mahamaya. Towards the left of the Eastern gate are the stupas. It was here prince Siddhartha practiced his sports. (Beal.1884, pp.14 –22). Tilaurakot (Kapilvastu) capital of the ancient Shakya kingdom, is located 27 West of Lumbini, the birth place of Buddha.

It was in 1896 (Fuhrer because of archaeological interest) noted that there has been a number of interesting Buddhist remains in its vicinity. (Fuhrer, 1887, p.22)

Fa-Hian visited Buddhist sites in-between 399 - 414 AD, whereas, Huien Tsang visited in 629– 645 AD. Fa-Hian describes Kapilvastu as the city that was 13 yojana East (nearly 100 East) of Sravasti. Huien Tsang places the town 516 li (86 miles) South East of Sravasti and also mentions 10 deserted cities. Fa-Hian also mentions of a few monks and few native families at the palace of King Suddhodhana and also image of the mother and the prince. He also mentions painting of a White Elephant that entered Maya Devi's womb and also of the incident of the sick man. He further adds of an incident where an elephant was thrown at Hastigarta . Huien Tsang narrates of ruins of the town that measured 14 – 15 li (China measuring unit). The surrounding walls were still strong and high during his visit. (Mishra, 2023-2029 VS, pp.12 – 13)

Attempts to locate Kapilvastu (Tilaurakot)

It was Dr. Lassen in 1858 who located Kapilvastu North West of Gorakhpur on the bank of Rohini nadi (river). This was accepted by M.S. Julien. Mr. Cunningham in 1863 regarded Nagar Khasa, in Basti district some 81 miles South East of Sahet –Mahet as the site of Kapilvastu.

Mr, Carlleyle (assistant of Cunningham) in 1875 – 76 argued that Bhvila-Tal, on the bank of Rawai nadi (river) as Kapilvastu. He viewed Kapilvastu as the home city of Kanakamuni. (Mishra, 2023-2029 VS, p.14).

Dr. Fuhrer, in 1896 located the Ashokan pillar at Niglihawa and Lumbini and tried to trace ruins of Kapilvastu extending over 7 miles in length and 4 miles in breadth; he said the villages of Amravli, Baidauli, Harnampur, Bikuli, Shivagarha, Tilaurakot, Ramghata, Ramura, Ahlrauli, Srinagara, Jagidispur, Sagrahawa etc. were all included in the ancient township of Kapilvastu.

P.C. Mukarjee in 1899 identified Tilaurakot as an ancient city of Kapilvastu. He excavated a sixteen-sided-stupa, within the kot and found the defense wall in the North East. A small trench measuring 20 x 20 ft was dug before Samai Mai temple. A plinth of the medieval temple and Lord Vishnu icon was found. (Mishra, 2023-2029 VS, p.15).

Devala Mitra excavated in 1962 and published a report in 1972; however, the document did not state that Kapilvastu was Tilaurakot. Based on Chinese annals, B. K. Risal and Mr. TaraNanda Mishra performed excavations using traditional methods and concluded that Kapilvastu was Tilaurakot.

UNESCO undertook a geophysical study, excavation, and dating of the excavated items in 1999, concluding that the relics were from the 6th century BC. Durham University, the Lumbini Development Trust, the Department of Archaeology, and manpower in the form of college students from the Central Department of Nepalese History, Culture, and Archaeology, as well as Buddhist Studies students, have all actively participated in such activities in the past and continue to do so now. (Coningham, Acharya, Christopher, Mark , 2021, pp.150-270)

Historicity of Tilaurakot

Tilaurkot has been commonly identified as Kapilvastu, the capital of the Shakya Kingdom, and the location where Lord Buddha spent his boyhood and youth up to the age of 29 years. Through several explorations, excavations, and discoveries we come to know that it was from here that Siddhartha Gautam left on his spiritual quest, abandoning his family and kingdom in order to break free from the cycle of life and death.



Fig – 3

It is the Best preserved Heritage site of South Asia (Source-The Researcher herself) ilaurakot is one of the well-preserved ancient monumental remains in South Asia, as per the Global standard. The excavated site was radiocarbon dated using charcoal samples, and the soil samples were optically luminescence dated, confirming the site's original date of 800 BCE. Tilaurkot is commonly identified as Kapilvastu, the Shakya Kingdom's capital, where Lord Buddha spent his childhood and youth.

The Western Gate, shops and temples, and the central pond are all part of the historical district. 4) The Rampart of the North, 5) Samai Mai Temple, 6) Central structural complex, 7) Central walled complex (CWC), 8) CWC The Northern Gate, 9) Central walled complex (CWC), 9) The Sangharama, CWC 10) Eastern Gate, 11) Eastern Rampart, 12) Eastern Gate's Central Structural Complex, 13) Southern Gate's CWC, 14) Western Gate's CWC, 15) City's Areas/Dwellings . Bana Ganga is located on the Northern side of Kapilvastu. The Shiva temple of Bana Babas (Siddha Babas) is located on the river's bank. On its bank, there is a massive image of Hanuman. It is a place where a large number of sadhus (saints) congregate and remain.

Statement of problem

There has been a lack of study on Samai Mai temple, while describing Tilaurakot only few a lines of Samai Mai have been added. This is the greatest problem of the study.

The objective of study

- To explore the basic trend of dialects in worshipping of Samai Mai temple of Tilaurakot.
- To bring to light the significance of Samai Mai temple Bio-psychologically & Socio-Culturally.
- To provide the tangible and intangible aspects associated with Samai Mai of Tilaurakot.

Methodology of Research

The study of Samai Mai temple of Tilaurakot is Historical based research, exploratory in nature based on qualitative approach. It focuses on dialects (dialectics here refers to the debate on worship of Samai Mai). It also studies the significance of Sami Mai bio-psychologically and socio-culturally on the behavior of the people and this research also brings to light the tangible and intangible aspects of the Samai Mai temple within the palace monumental zone. In course of the research, the research has utilized both primary sources and the secondary sources related to Tilaurakot, however there is hardly any material on Sami Mai temple hence primary source is the only alternative.

In primary sources, the researcher used interview and observation as its tool to collect information to fulfill the objective of study. The sample population chosen comprised of the locals dwelling around that area of the Historical site of Tilaurakot; pilgrims, devotees, archaeologists and those who were directly involved with Samai Mai temple. Observation of the area of study was done, photographs were taken and sketches developed on the area of study. The secondary sources include books articles, journals related to Tilaurakot,

Kapilvastu and Lumbini were reviewed, however, there exist very few material on Samai Mai temple of the monumental zone area of Tilaurakot (Kapilvastu).This research will fulfill that gap in knowledge.

The primary and secondary data collected have been analyzed and discussed and thereby fulfilled the objective of study. The study rests basically on primary source as there exists much material related to Samai Mai temple of Tilaurakot. This research has its limitations.

Note: (There are very few secondary sources, as the research is based mainly on primary data)

Limitation of the study

- It is limited to the dialectics in worshipping of Sami Mai temple within the Historical site of Tilaurakot.
- It focuses on the importance of Sami Mai temple Bio-psychologically and Socio-culturally
- It brings to light the tangible & some intangible aspects attached to Sami Mai temple of this Historical site only.

Findings



Fig 4



Fig 5

Side view of Samai Mai Temple Frontal view of Samai Mai Temple (Sketches by Researcher)



Fig 6

Side View (Photo) Front



Fig 7

View of Sami Mai (under reconstruction)

Source: Researcher herself) By Durham through Japanese Funding, DOA & LDT)

The Samai Mai temple is located at Ananda Bagh, in ward no. - 1, Taulihawa Bazaar the district headquarters of Kapilvastu. It lies inside the historical palace site of Tilaurakot, Kapilvastu. Just 200 steps away from the monumental remains of the palace area of King Suddhodhana on a slightly raise mound lies this temple

In 1899 P.C Mukarjee dug a small trench measuring 20ft x 20ft before Samai Mai temple was dug and a plinth of a temple and an Vishnu icon was found (Mukerji, 1901, p.45)

On March 28th 2021, Durham University, DOA, Lumbini Development trust have been involved in excavation and conservation of Sumai Mai temple. Durham University with the help of NeHCA students were excavating behind the Samai Mai temple. Prof Robert Coningham views that this site was earlier excavated by Devala Mitra and later excavators, hence, major evidences have been destroyed. However a wall has been discovered. Excavations are still on its way. The assumptions are that it may have been a part of Samai Mai temple.

To explore the basic trend of dialects in worshipping of Samai Mai temple of Tilaurakot

Through interviews with those who were directly associated with Samai Mai temple, dialectics (a kind of debate/ investigation/ argument) were generated. Yashodhara 82 years of age who comes here daily said that; where there exists a lot of money there will be priests, where there is little money the priests do not come. (Marxist would term this as capitalist role play). The researcher was there for nearly 2 weeks, and, every day three ladies Phool Mati Raja, Yashodhara, and Ram Ratan all in their early 80s came to Samai Mai temple by 6.30 am and cleans the premises and sit there the whole day. In the morning they offer flowers, burn incense to the Goddess and repeat the same process in the evening.

Phool Mati added that as a child she use to come and play around this area. In those days this area was a jungle. Very few people visited the Samai Mai temple. Later when she was married she accompanied her father-in-law daily to the temple and played the drum to the deity and burnt incense. Later after her father-in-law passed away; Phool Mati Raja comes everyday with two other ladies to clean the premises from 6 30 am to 7 pm. they offer prayers and collect what is offered by the devotees and with it, they buy incense and surplus she shares it among themselves. The researcher asked her, why she played the drum when people visited and the reason behind it. Phool Mati replied that the prayers offered would be heard much sooner by the deity if the drum was played.

Through an interview with Ram Ratan, the researcher came to know that there were two groups of pilgrims who come to worship the Samai Mai temple.

The first group comprises those who visit Samai Mai for blessing asking her to fulfill their wishes or those who keep 'mannat' or boon.

The second group comprises of those who had kept 'mannat' or boon and their boon had been fulfilled and were there to offer their devotion to the deity by offering her bells or a clay elephant to the Goddess.

Whilst, there are others (through interviews randomly at one's convenience with those who came on pilgrimage), who claim that they come to Samai Mai to ask for protection from all aspects of life. Yet, there were many who came asking for the birth of a son. Hence the dialectics is that worship of Sami Mai temple takes place for various reasons that may not be acceptable by the scientific world of today. However, the belief is so strong that science and its ideologies are nowhere when age-old religion and beliefs take over.

Every Friday, Monday, and Tuesday people from far and near come here for blessings of the Goddess Samai Mai either to ask for something or in fulfillment of a boon, and Phool Mati Raja continues to play the drum so that the Goddess grants their wishes as soon as possible.

This temple is visited by the local community of the surrounding area throughout the year. The numbers of pilgrims increase during festivities for the arrival of the spring in late January/ Early February. During the festival period family groups from the the local area come to venerate this shrine. They cook food and prepare to offer during their visit, each group prepare a temporary mud stove of loose bricks. The footprints of the pilgrims during the festival days are not permanent and the temporary stoves vanish with the growth of new vegetation. (World Archaeology, 2018, p.2).

Thus the primary sources collected has justified and fulfilled the objective to explore the basic trend of dialects in worshipping of Samai Mai temple of Tilaurakot can be generated as an interesting shrine as it is visited by pilgrims of different faith beside Hindus, challenging the notions of clear division between various religions of the region (Branfoot, 2006, p.62).

To bring to light the significance of Samai Mai temple Bio-psychologically & Socio-Culturally

Biopsychology is a discipline of psychology that studies how our brain and other neurotransmitters affect human behavior, including thoughts and feelings. Through observation and interviews, the researcher attempted to evaluate human behavior, ideas, and sentiments of devotees visiting Tilaurakot's Samai Mai Temple.

It was brought to light that majority of the pilgrims who visit here are not only Hindus or Buddhists, the researcher came across few Muslim couples who came to pray here. This was extremely interesting. When asked why they were here as their religion forbids idol worship; they said that someone suggested them that if they paid homage here their wish would be granted. They remained outside and bowed from the threshold, rather than entering the inner sanctum or 'Garvaghria.' These couples did not declare themselves to be Muslims. (This area is still open for further research.) Samai Mai is thought to be a divinity who bestows blessings, the majority of childless couples come here in the hopes of having a child. This highlights the relevance of biopsychology in shaping human behavior, regardless of caste, ethnicity, or faith.

There were also couples with small 3 to 5 months old children had come with number of bells and had brought lot of fruits and sweets as offering to the deity. The researcher questioned them and they confided that Samai Mai had granted them with a child after 7 years of married life. When all aspects of life and hope failed they had a year ago heard of Sami Mai from a friend and the couple had come here a year ago. As their boon had been granted they offered bells as well as sweets to the deity and we received it as 'Prasad' (offering). There are many things that seem dialectic to the concept of scientific ideology when religion and, belief is taken into consideration.



Fig 8

Offerings of bells, elephants a sketch by the researcher (March 2021)

The majority of the pilgrims who visited here seem to be very devoted and had a strong belief that Samai Mai would grant their wishes. The belief of offering bells and clay terracotta elephants all around the premises shows that their boons have been granted. Hence the researcher concluded that bio-psychologically Samai Mai played a significant role in providing a high level of life satisfaction both at the personal level and the psychological level by giving fewer places for traumatic situations. It helped in their well-being which may lead to happiness, and healthy. and stable family life, affecting strong bonds in a marriage that may result in well-behaved children. Such religiosity may also decrease domestic abuse and also addictions (This aspect is open for further research) Thus the Bio-psychological aspects were fulfilled



Fig 10

The Devotees come with various purposes, however belief is devotion to Sami Mai

Socio-Cultural aspects refer to factors such as common traditions, habits, patterns, beliefs gender roles and religious ideologies that play a significant role in individuals development. Here the researcher has tried to analyze the significance of Samai Mai temple of Tilaurakot socio-culturally. Through observation and interviews, it was brought to light that the traditional belief of Samai Mai as the deity who grants all wishes has worked miracle for many to such an extent that not only Hindus but also other religious sect groups visit here. This has had effect on their habits, patterns can be observed through the innumerable bells and clay elephants offered to the deity as the fulfillment of their boon or devotion. This brings to light that religious ideologies seem just an ideology when it comes to beliefs. This is another dialectics to consider. Thus it can be said that Sami Mai plays a significant role in providing positivity concerning livelihood thereby providing a purpose for life. Thus it can be said that socio-culturally Samai Mai plays significant role in promoting the feeling of well-being among all.

Thus it can be concluded that Samai Mai temple is of great significance both biopsychologically and Socio-culturally to the locals and all those who believe in her powers.

The Tangible & Intangible aspects attached to Sami Mai temple of this Historical site. The Tangible aspects outside the Sami Mai temple (source Researcher)



Fig 11

The Tangible aspects outside the Sami Mai temple (source Researcher)

The etymology of the word Samai in Sanskrit means time and ‘Mai’ comes from the root word Ma meaning creator and the Sanatani Dharmalambi or the Hindus also call her ‘Mother’. When the two words Samai + Mai are put together it means “Mother of Time” In Pauranic Grantha Kali is Goddess of ‘time’ ‘ Kal’. However, the dialectics here seems different. She is here termed as “ Samai Mai” she is famous among people around the area

and even across the border in the Indian territory. At Kapilvastu she is termed as 'Samai Mai' however, in other areas of hills and Terai region there exist goddess termed as 'Sansari Mai' who is regarded as 'Mother of all Creations' and people invoke her for timely rain and for abundance productivity and 'Sansari Puja' or worship is community celebration. However, at Kapilvastu, Samai Mai is basically worshipped as one who fulfills wishes and grants birth of a child as the belief persists that Mayadevi invoked 'Samai Mai' for birth of a heroic and valiant son and she begot 'Siddhartha Gautam' who became 'The Light of Asia'. Both Sansari Mai and Samai Mai are perhaps related (further research in this field is necessary). It can be said that both deities are functional for the maintenance of 'value-consensus' in society.

Samai Mai temple lies inside the historical palace site of Tilaurkot. It lies in the middle of the Tilaurkot forest. This is a small temple that has been covered by a big Pipal tree whose roots are entwined around the temple. If one observes carefully some of the bricks of the lower walls comprise of Gupta Period 4th to 7th century AD. (2015 excavation in the area revealed Gupta period bricks). (Coningham, Acharya, Mark, 2019, pp. 39-55)

The structure of the Samai Mai temple is not a magnificent site to cherish. There are walls on all sides entwined by the roots of the Pipal tree. This temple does not have a roof. It is a traditional belief that there are various Goddesses who are infinite and eternal and everywhere, for them the sky is the roof, the four directions (desa) are its walls, and the earth is its floor. The tradition follows that they should not have a roof overhead continues to this day. Samai Mai is one of such deities.

All around there are innumerable small, medium, large and extra-large size terracotta-colored elephants offered by thousands of devotees whose boons or 'Mannat' have been fulfilled by the deity. This brings to light the dialectics that there are beliefs that go beyond science and scientific ideology. There are few images of a lion also offered by devotees; as some locals worship her as Goddess Durga. Besides, this one can also see innumerable bronze bells hung everywhere that have been offered to the deity in fulfillment of one's boon.

In 1962 joint excavation was conducted by DOA, Government of Nepal and the Archaeological Survey of India under direction of Debala Mitra (Mitra, 1972). Only a small trench across the fortification was excavated (TLK-1 located NW side of the walled area and it measured 32 m. by 6m. and the excavated materials when analyzed and dated. Debala Mitra concluded it to be not more than the 2nd century BC. (Mitra, 1972, p.18). Since then lot of excavations have been conducted to by 2021 new findings have been generated.

Durham University archaeologists were interviewed and they are of the view that the temple premises goes back to the pre-Buddhist era up to the 4th / 5th century BCE. They further add that layers and layers of constructions were conducted as time passed and the

newest layer unearthed is from 17th century AD. And the oldest goes to the 4th 5th century BCE. On March 30th, 2021 Tuesday, when the researcher was there, excavation behind the Samai Mai temple was taking place and in front, the workers were conserving the temple. (The materials used were surkhi made up of crushed bricks (brick-powder), Chuna (pure one that was solid). They mixed surkhi powder with chuna add water and form a paste and leave for days. Then, it is used to join the bricks. This is an old technique of making the walls stronger than the cement.

Through observation and interview with the directly associated person Phool Mati who explained that the doorway is guarded by Elephants and lions, on the right side of Samai Mai is the temple of Saraswati, towards the left is Baag Devis and behind is Karyashwor Shivalinga and in front is a large empty square (like a courtyard) used for various ritualistic purpose.

In front of the Samai Mai temple, there are numerous elephants offered by devotees. One big elephant catches one's eyes of those who visit the temple. It is the biggest elephant there. It was offered by Mr. Deepak Kumar who had stood for an election, prior to that he had paid homage to Samai Mai. He won and in fulfillment, he offered the largest black elephant



Fig 12

Inside Samai Mai temple



Fig 13

The researcher inside Samai Mai temple

Inside the Samai Mai temple, one can see an elephant on the right side. As per the locals the central stone (Fetish) is the Samai Mai and towards her right is Goddess Saraswati and towards her left is Baag Devi. These deities are covered with red-colored clothes. During the festivity, they are extremely decorated. Even the temple takes a new look as it is decorated with colored torans or cloths. (Fig 14)



Fig 14

The decorated Samai Mai temple



Fig 14b

Phool Mati Raja beating the drum

Towards the left hanging from the tree trunks innumerable bells offered by devotees whose boons have been fulfilled by the Goddess. These are the tangible aspects of the temple.

The intangible is innumerable, only some important ones have been taken into considerations.

The Local Myth

This tale goes back to the time of King Suddhodhana and Maya Devis. It is believed by the locals that this temple was made during the time of Siddhartha (Buddha) or as the saying goes even before the birth of Buddha. This temple was constructed by King Suddhodhana and Mayadevi themselves. The locals say that both the King and Queen came to worship Samai Mai daily. It is a belief that Maya Devi asked the deity to bless her with a great son who would win the world. It was some months later that Mayadevi dreamt of a white elephant entering her womb and she was blessed with a son whom they named Siddhartha. The locals believe that all this happened and Siddhartha became Lord Buddha (The Light of Asia) it was all because of the blessings of Samai Mai. They further add that in fulfillment of her boon, Maya Devi offered a clay image of a white elephant to Samai Mai. Since then the belief that Samai Mai fulfills the boons of all devotees who believe in her and are devoted. Her fame as a “Wish Granter” spread far and wide as a result people across Nepal’s border, from India, come to pay homage. They offer bells and elephants as Queen Maya Devi mother of Prince Siddhartha (Gautam Buddha) did. Some locals believe Samai Mai to be the reincarnation of Goddess Durga.

Intangible aspects associated with Samai Mai

Interviews with the locals, devotees, pilgrims who shared the belief bring to light: Ramwati (nearly 80 years old) who dwells just outside the historical premises of Tilaurakot.



Fig 15

Sample : Ramwati's village just outside the Historical site.

Ramwati viewed that this area was earlier also known as Shiva Gad. Why it was known no one knows, however, as a researcher, the assumption is that Buddha became known only in the late 6th century BC, until then the place may have been a center for Hindu Gods and Goddesses. Even his mother and father worshipped Hindu deities. The local myth brings to light that it was King Suddhodhana and Queen Maya Devi who constructed the Samai Mai Temple for worship. Rewati added that in 2015 earthquake, her little mud hut collapsed she did not know what to do. Her eldest son had gone to India, Punjab for work for the last 2 years and she had not heard of him since then. Her younger grandson was with her. As the earthquake continued, she hurried to Samai Mai temple and wished for her eldest son to be back. It was unbelievable but just after a few, days her son returned and helped her in the construction of her house. He stayed for a week and then left for work. She said all things happen as per "Samai" or time, it is the wish of Samai Mai. As she did not possess the money to buy a clay elephant, she devotedly offered her deep thankful prayers to the goddesses and burnt incense of Rs.5.

Shri Rewati Ram Maya Raja had been married for more than 5 years, but could not conceive. Her in-laws were angry and wanted their son to marry someone else. She was emotionally disturbed. It was her mother who brought her to Samai Mai and ask for her blessing, and kept a 'mannat' or a boon to offer an elephant if her daughter gave birth to a son. Believe it or not, Rewati was there with her 3 months old son and her mother offered an elephant to Samai Mai, in front of the researcher; this is how this tale was collected through an interview.

There are innumerable elephants and bells offered by numerous devotees, for us it is just an image or a bell, but each one has a tale to tell associated with Samai Mai.

Festivities/Rituals & Practices

Samai Mai temple is a center of pilgrimage throughout the year but, during festivities there large crowds. Daily worship is done by beating drums and burning incense. Every Monday, Tuesday and Friday are special days when people from the local area come here to pay homage.



Fig 16

Devotees cooking food as offering for the deity

There are many festivities when the temple of Samai Mai is decorated and filled with devotees from far and wide. One of such festivity fall by the end of Magh (January) and the beginning of Falgun (February) with the arrival of spring. It is during this time the foot prints of pilgrims from various parts of Terai and even from India can be seen here. They all gather for the protection and blessings of Samai Mai. Families gather to venerate the deity and they build temporary stoves made from loose bricks and cook food as an offering to the Goddess. They conduct ritualistic worship amidst, the beating of drums, chanting hymns, singing, reciting holy scriptures, shaving the hair of the child and making offerings to the deity.

During the month of Dusherra (Dassain) for 9 days the temple is beautifully decorated (Fig 14). Many regard Samai Mai as the reincarnation of Goddess Durga, hence people from near and far come here to venerate the Goddess. The devotees come, chant from holy texts, offer their prayers, and burn incense amidst beating of drums they ask for blessings and protection from Samai Mai. Thus it can be said that the objective related to the tangible aspects has been fulfilled however, in relation to the intangible aspects only

some aspects has been brought to limelight related to Samai Mai. (This section on intangible aspects is open for further research)

Discussion & Conclusion

Through this research on Dialectics in Worshipping of Samai Mai Temple at Tilaurakot (Kapilvastu); the researcher was able to explore the various dialectics in worshipping of Samai Mai Temple. It was through observation and interviews with the locals, pilgrims, devotees and officials and archaeologists. The dialectics in the worship of Samai Mai varies among devotees. Some come for protection, others hope, fear and blessings. The innumerable offerings of the devotees in form of clay elephants and bronze bells in fulfillment of their boons are the greatest dialectics that goes against the scientific ideologies of today. It is seen that in the worship of Samai Mai the attached belief and devotion plays a significant role for the Terai people. Hence, Samai Mai is an interesting shrine that is visited by pilgrims of different religious faith beside the Hindus, challenging the notion of a clear division between various religions of the region is dialectic in itself.

In order to find the significance of Samai Mai Temple bio-psychologically the researcher took interviews and observation and generated that beliefs, age-old traditions, customs, rituals and practices do influence human behavior thoughts and feelings. Samai Mai is also believed to be known far and wide as a deity who grants boons as a result majority of childless couples and others come here with the hope of having a child and in fulfillment of other wishes as a blessing of the deity. The belief of offering of bells and clay terracotta elephants all around the premises brings to light that their boons have been granted. Hence the conclusion of the discussion is that bio-psychologically Samai Mai plays a significant role in providing a high level of life satisfaction both at the personal level and psychological level by giving fewer places for traumatic situations.

In order to find out the significance of Samai Mai temple of Tilaurakot socio-culturally. The researcher through observation and interviews brought to light that the traditional belief of Samai Mai as the deity who grants all wishes has worked miracles for many to such an extent that not only Hindus but also other religious sect groups visit here. This has had an effect on their habits, patterns can be observed through the innumerable bells and clay elephants offered to the deity as the fulfillment of their boon or devotion. It can be said that Sami Mai plays a significant role in providing positivity concerning livelihood thereby providing a purpose for life. Thus it can be discussed that both bio-psychologically as well as socio-culturally Samai Mai plays a significant role in promoting the feeling of well-being among all.

In order to provide both tangible and intangible aspects associated with Samai Mai the discussion is that the temple is an insignificant structure entwined by the roots of a

pipal tree. It has no roof; on its doorway are images of a lion and elephant on either side. All around the temples are innumerable images of elephants of all sizes and numerous bells offered by devotees. Inside there are three stones of which the center is considered as Samai Mai and the right one as Saraswati and left as Baag Devi and large numbers of bronze bells hung on the tree trunk. There are interesting intangible tales that goes back to the era of King Suddhodhan and Queen Mayadevi related to the origin of Samai Mai Temple. Each and every elephant and innumerable bells offered to the deity in form of fulfillment of their boons have a story to tell that comes under the intangible aspects. There are rituals, festivities and practices that enhance the significance of Sami Mai Temple. (Some intangible aspects are yet an area open for further research)

Thus it can be concluded that the research on the ‘Dialectics in Worshipping of Samai Mai Temple at Tilaurakot (Kapilvastu)’ has been able to explore the dialectics in the worship of Samai Mai Temples and has also brought to the limelight the significance of the Samai Mai both bio-psychologically and Socio-Culturally. The researcher has shown the tangible aspects of Samai Mai Temple and in relation to the intangible aspects some have been revealed but, a further research is still necessary. It can be said that Sami Mai temple plays a significant role in the lives of the Terai people of all caste races and religion.

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