

# I Baha Bahi - A Buddhist Monastery

- Sarala Manandhar

## HISTORICAL BACKGROUND

Patan is considered as the oldest among the three cities of Kathmandu Valley. The main center of this city is the Durbar Square, about 200 meters south of which is situated the *I Baha Bahi*, also known as *Rajashree Mahavihar* (great monastery of monarch).

According to copper plate inscription nailed on the front wall of the shrine, the donors to establish this shrine were five *Pradhan Mahapatras* (powerful ministers) of Patan. Construction of this Bahi complex was completed in 1427 A. D. The completion ceremony was observed in the presence of the king Jaya Jyotir Malla Dev who had witnessed two days long *Lakchhaahuti Yagan* (fire sacrifice to achieve the goal) while presiding at the northern balcony of this monastery. On the following day three golden finial and a banner were also offered. In the mean time, a Buddhist drama called "*Veer Bahu*" was also played as a mark of completion ceremony. This shows how important was this Bahi at that time. Even now, it has been recognized as equally important. That is why, it has been included under the protected

Monument Zone.

A Nepalese Buddhist Monastery is a two or three storied quadrangle which well represents a typical style of traditional architecture in Nepal. However, these buildings with a courtyard have a floor plan similar to those of the remains which were excavated in the Gandhara district or in the Northern part of India, and they are valuable living vestiges.

*I Baha Bahi* is one of the oldest monasteries and an existing example of traditional architecture of Kathmandu valley. As per the available written documents or the inscriptions, this "*Bahi*" is considered to be the second oldest Buddhist Monastery named Bahi of Patan, *Uba Baha Bahi*, constructed in the year 1391 A. D., being the first one. This Bahi was first restored in 1661 A. D.

*I Baha Bahi* is a place where people of "*Guthi*" or the social institution that used here as a base, pray, carry out seasonal festivals, and conduct rites.

The facade of this *I Baha Bahi* has two stepped

platform in front of entrance. The entrance is from the central part of a brick wall. An upstairs balcony extrudes up over the entrance. There is a hall called "Dalan" inside of the entrance. Across the courtyard, there is a shrine dedicated to Buddha. The four corners of the courtyard have narrow spaces which allowed people to pray by going around the four corners.

Talking about the design of four faces as seen from the courtyard, there is a wooden lattice door between the pillars on the first floor and a balcony above the cantilever joist on the upstairs. The handrails of the balcony are low and inclined towards the direction of courtyard, thus surrounding the four corners of it. A lot of wooden materials are used inside of the courtyard and design of the elevation around the courtyard shows a neat and clean atmosphere.

This building is planned according to accurate measurement systems and shows the Malla Dynasty's sophisticated and solid architectural techniques. A few wooden carved different ditties such as *Shakyamuni*, *Kinnara*, and *Gandharva* that were put on a threshold rail of the entrance give expressive representations.

In terms of planning and from the standpoint of the structure of facade, *I Baha Bahi* is an architecture that shows the completed style of Bahi.

A site where this architecture stands is slightly to the south of *Patan Durbar* (as stated earlier), and along a street leading to the east from it, there stands more than ten monasteries such as *Jya Baha Bahi*, *U Baha Bahi*, and *Uku Baha* etc. Therefore this site is truly an important place of Patan city as per historical and cultural point of view.

Regarding the history of *I Baha Bahi* the year N.S. 778 is recorded chronologically in a small copper plate which was found attached to a girder in the shrine in front of the west wing. The copper plate also stated that it was built in N. S. 778 (this small copper plate did certainly exist till 1984 A.D. but no information of its where about is known since 1989). This would mean that 200 years had elapsed since the date of its completion (1427 A.D.) as recorded in the Sanskrit inscription quoted above and the date N. S. 778 (1661 A.D.) can therefore, be assumed to indicate the year when the building underwent reconstruction or major repairs.

*I Baha Bahi* is known to have suffered considerable damage in the earthquake of 1681 A.D. An inscription bearing the N. S. 830 (1710 A.D.) which was found engraved on the closed string of the stairs to the first floor (second storey) may be taken to indicate that the stairs, which had also sustained several damage during the same earthquake, particularly to their corner sections, had been rebuilt. The information provided by this inscription is of value and may be considered authentic since it is engraved directly in the string of the staircase and may also be assumed to indicate that the structure as it exists today was completed at least by 1710 A. D.

It is known that considerable damage was caused throughout the Kathmandu valley by the earthquakes of 1767, 1808, and 1833 A.D. and it is interesting to note that an inscription found is the pinnacle or "Gazur" of the turret on the roof of the west wing of *I Baha Bahi* bears the date 1880 A.D., almost half a century after the natural disasters. A copper plate, attached to the entrance rail of the shrine in the west wing, bears the inscription N.S. 1012 (1891 A.D.) or 230 years from the time of the previous major reconstruction date i. e. 1661 A.D. which could also

be taken as the restored date.

With the passage of time and due to lack of proper maintenance, this Bihar, full of beautiful art works and of historical importance, was ruined. In 1958 A.D. (2015 B.S.) some local social workers with the intention of proper maintenance of the Bihar and also for the welfare of local children, started to run classes in the empty rooms of the Bihar, thus establishing a school named *Adarsha Shikshya Sadan* in the Bihar, but due to lack of good economic condition, this school could not do any thing with respect to the maintenance of Bihar and as the result, the state of the shrine worsened gradually. Till 1979 A. D. the half of the west portion was all ruined and to the north also except for some beams others parts were ruined. But, since the classes were being run in the southern part, it was some how saved from being destroyed as a result of making small changes occasionally, like installing tin roofs in place of original tile roof etc.

### RESTORATION

Until 24 years ago this *Bahi* had been retaining its old architectural form of a two storied quadrangle with upper and lower storeys composed of open barandas (balcony). Within last 24 years, however, much of the original structure had crumbled and no effort was made to restore it. The northern half of the west side buildings of *I Baha Bahi* and almost all of its north buildings except some columns and beams had collapsed by 1979. Other parts were in very weak condition and stairs and walls of brick were on the verge of ruin. Most bricks were damaged from salt, outside forces such as earthquakes, and the weight of the building itself. Pillars were made of timber of sal tree and by their appearance there seemed to be no problem with them but their base part had decayed from inside, only keeping the surface superficially safe.

Nepalese traditional architecture such as *I Baha Bahi* is an important cultural heritage. Remarkable tendency of destruction and alteration of them is being observed in many such monasteries, but their preservation has not been satisfactory to the required degree. The traditional architecture must be preserved not only from the scientific and religious stand points but also for the purpose of maintaining living environment of pious Nepalese and for the tourist attraction since tourism is one of the main sources of revenue generation for Nepal. It must be admitted that *I Baha Bahi* had not been given due importance for preservation. In fact, it had been allowed to deteriorate to such an extent as to on the verge of collapse. It had also become the subject of personal interest to exploit this *Bahi* complex. As a result, the building structure had been deteriorated to such an extent that if alternative measures were not immediately instigated, *Bahi* would have met the same fate as other Buddhist monasteries and reach the point where restoration could not have been viable option. Taking into account of these values His Majesty 's Government of Nepal decided to preserve and restore *I Baha Bahi* as a place to hold traditional religious events and as a Nepalese Buddhism clearinghouse. In this context, with reference to the preliminary research work which was conducted under the guidance of late *Dr. Fujioka* of Japan in 1979, *Nippon Institute of Technology* (NIT) proposed a project on the restoration of *I Baha Bahi* and His Majesty 's Government, Department of Archaeology gave concurrence to run the project in collaboration with Nepalese team of experts from the Department.

The restoration work has to be planned as according to the local conditions, climatic conditions and availability of the specific technicians. Professionals like carpenters and masons are mainly

dependent in agriculture for their livelihood and prefer to do such type of work in their spare time. This is the main constrain to be faced by such kind of work in Nepal. Next one is the climate. During the dry season, generally dismantling, external work, carpentry and other interior works are preferred. Work of the courtyard, parapet, and other finishing work are to be done at the last part of the restoration so as to avoid unwanted damage of paving stones and bricks. Another constrain is the local festivals, rituals, and other obligations which are observed inside the premises of monastery by guthi people, During such occasions the restoration work may have to be stopped affecting the progress of the project work. However, to recover the delayed work the team members has to be engaged during the off days and off hours. All of these were taken care of during the course of restoration of *I Baha Bahi*

### **Project Design**

The project was to deal with scientific survey, documentation, structural analysis, diagnoses and preparation of restoration as well as conservation steps like monitoring and restraining masonry, timber repairs, assessment of timber structure etc., dismantling the building and recording the original structures of it in detail and finally clarifying the design method along with restoration of the building by making use of those parts, as much as possible, which were not decayed nor destroyed. The conservation process was also to keep balance between engineering work and archaeological evidences. Despite the fact that at the start of the restoration project certain parts of the structural remains were found to be in a state of semi collapse. The project team was then asked to leave them more or less exactly as they were and to concentrate their efforts on replacing only those parts that were actually missing. It is in attempt to restore the structure to its

previous state while at the same time, to maintain the essentials of its architecture. In order to achieve this objective every effort was made to employ traditional architectural techniques and building methods that were appropriate to the climate, culture, and the economy of the country.

It was decided that the project should be carried out in two phases and each phase is to concentrate on two wings or one half of the structure at a time. The reason for adopting this approach was firstly, it was difficult to determine in advance exactly how to approach the work of repairing and restoring the structure and it was therefore considered advisable to adopt a cautious attitude and to divide the project into two distinct parts, secondly, it will enable the project team to proceed with optimum efficiency when they concentrate only on one half of the structure while leaving the other half intact. At the same time it will also help fulfill the agreement made beforehand with local authorities and local representatives that the project will continue to make building available for traditional worships and to perform rituals at all times throughout the course of the restoration.

### **First Phase**

In late October 1990, a team from the Nippon Institute of Technology (NIT) of Japan comprising Katsuhiko Watanabe (senior representative), Jun Hatano, and Takayaki Kurutsu began preparatory research and investigation for the proposed project to carry out restoration of *I Baha Bahi*. The team initiated its investigation by carrying out a study, designed to estimate the degree of decay sustained by the structural remains of the building, following this up with a number of in-depth surveys, preparatory in making detailed section drawings on which the work flow chart for the project is to be based. As an initial step in preparation for the work of dismantling the existing

structure, each structural member in the building was tagged and numbered. When the work on the site finally commenced in actuality on November 15, 1990 with dismantling the north and east wings, the project had to face a little warning against the process of dismantling. By Nov. 26, roofs of both wings were dismantled. That was followed by dismantling of the roof framing, framework of the first floor, framework of the ground floor and the ground floor itself. In all cases certain sections of the structure were still remained to be dismantled. The situation with regard to *I Baha Bahi* in general was rather convoluted with a number of parties apparently having a vested interest in it. Some of the parties were still residing or using the building even after the work of dismantling had begun. Therefore, it was very much necessary to resolve the problem in as satisfactory a manner as possible for all concerned before the work could proceed as planned. Regarding the school which was housed in Bahi complex, some financial incentives (NRs one lack) were provided to erect the structure that would serve as the school house. The timbers which were used by the school in retaining and in saving the building structure of Bahi were handed over to the school itself.

The last of the surveys, inclusive of excavations that had been carried out, was concluded by December, 1990. The final work of dismantling the brick foundations was over by January 1991. An investigation of the condition of the foundations was also carried out during this period. The soil bearing tests and the geological survey of the soil using a boring technique were similarly concluded by January 1991.

The work of restoration began with the preparation of the foundations. This was carried out on the basis of the results of geological survey.

Concrete was cast which was overlaid with bricks. This formed the foundations for the building. Similarly, concrete was cast and the base stones were set to take the pillars of the pedestal surrounding the courtyard on that side of building.

Using the technique of restoration previously agreed upon, brick laying for the construction of the outer walls on the ground floor began and the frame of the main entrance in the center of the main facade (east wing) was erected. Construction of the brick wall of the ground floor of the east wing was almost completed and with this, the first phase of the restoration work was considered to be at the end. During this phase, comparative research was also undertaken between the findings made in *I Baha Bahi* and the structural remains of related monasteries. Also, the technical assistance was extended to Department of Archaeology by the agency for Cultural Affairs of Japan and the cost of restoration was born jointly by the HMG of Nepal and the Nippon Institute of Technology (25 %, 75 %).

### **Second Phase**

During the second phase of the project, restoration work was scheduled to concentrate on the south and west wings. Following detailed investigation of state of both wings, inclusive of the main shrine of the west wing and among other wings, having the greatest consideration of the safety aspect of the repairs, the restoration team concluded that since these wings had been built on natural ground, repairs could be carried out to the walls without requiring them to be dismantled. As a means of determining which kind of restoration technique to be adopted, they successfully under took an experiment aimed at reinforcing a floor by inserting a new joist in the space between two existing joists.

In January 1994, a work schedule was prepared, a floor plan of ground floor was drawn on which was based the execution of the work, together with framing plans for the girders on the ground floor and for joists on the first floor, work began simultaneously on shaping the wooden cornice and the materials to be used for coping for the balcony on the courtyard side of the building and construction of partition walls in north west corner of the west wing. The ugly shed (grill) that stood in front of the shrine of the west wing was dismantled and the structural members used in its construction sorted and stored in order to clear an area to enable second phase of the restoration work to begin. Fabrication of pillars and girders began in March for the northern part of the ground floor of the west wing. The repair policy for the outer plinth of the north wing was drawn up. Following this, repair drawings (a plan, a girder framing plan, a roof framing plan) were prepared for the first floors of the west and south wings.

In April, following an investigation carried out on an area beneath the floor on the south of the shrine, a base stone was installed. Repairs of the brick wall on the north side of the shrine were completed and the necessary markings made. Following an investigation of the abnormal distention of an outer wall of the neighborhood at the rear of the shrine, a meeting was arranged between the residents and the project team members to determine the repair policy to be adopted. An agreement was reached and as a result, carpentry was undertaken on the top part of the wall and steps were taken to reinforce it.

Despite of being the rainy season, work was started on the roof framing on the north side of the shrine in the west wing. After carrying out a survey of the shrine, drawings were made and measurements were taken to record its current condition, after which

a working drawing was prepared. Having given instructions for the correct connections to be used from the corner pillars to the corner rafters of the building, the rafters were laid in accordance with beam's direction. Following this, the roof of the north side of the west wing was connected to the roof of the north wing. At this stage, except for the work outstanding on the south wing and the south side of the west wing, it could, for the most part, be said that the project had reached completion.

At the end of the rainy season work began on the production of lattice work and the coping for the balcony on the courtyard side of the building.

In February 1995, joists were inserted in the west wing, Likewise, the installation of windows, repairs to the outer wall of the south wing, and distribution of roof joists in the west wing went underway. Also by this time, the project reached the stage where rafters could be laid in the south wing.

Roofing work on the west wing was completed by the beginning of the next rainy season and it became possible to start work on the flooring in late June. The progress of the work was satisfactory and with completion of the roof framing of the south-west corner, work commenced on sheathing the roof board of the south wing.

In September, the work in general, and the repair of the turret of the main shrine in the west wing in particular entered the final stage of completion. The roof framing of the south wing was completed in October and the work of laying the sheathing roof board began. In addition, the wooden board partition walls of the first floor of the sacred room (of the guthi members) were erected and work moved ahead with flooring the ground floor. The work of roofing the

main shrine was completed in November. The scaffolding around the turret was lastly removed.

The entire project was finally completed by the end of December, 1995. The team members were project in-charge Mrs. Sarala Manadhar, site in-charge Mr. Prithivi Bhakta Prajapati, photographer Mr. Kiran Bahadur Shrestha, and account cum official assistant Mr. Jaya Ram Shrestha from HMG, N Department and three NIT team members as previously mentioned. The cost of restoration for this second phase (1993-1995) was born solely by Nippon Institute of Technology. In February 1996, a photographic record was made for the external outlook of the newly restored *I Baha Bahi*, and in late March a copper plate inscription commemorating the restoration project was attached to the building. A stone plate inscription was also fixed on the main shrine. The purpose of fixing inscription in the permanent parts of the structure of the building itself is to provide future generations with some tangible evidence of the building's history as was practiced by the past generations

### Post Restoration

On the occasion of completion ceremony, Department of Archaeology and the Nippon Institute of technology jointly handed over the Bahi to the Mayor of Lalitpur (Patan) Sub-metropolitan Municipality and requested the Mayor that the space of the Bahi shall be used for the following purposes.

1. Four rooms in the first floor of the east wing will remain under the Department of Archaeology and will be used for office, store, and for the purpose of exhibition (which still exists).
2. Two rooms will remain under guthi people to perform their traditional puja and festivals.
3. Remaining space will be provided to Adarsha

Sikchhya Sadan School to train the students on traditional musical instruments on the terms and conditions fixed by the tri parties, Lalitpur Sub-Metropolitan Municipality, Department of Archaeology, and *I Baha Bahi* Guthi.

The great monastery, *I Baha Bahi*, has become the center of attraction for the local and foreign tourists because of its uniqueness. The restoration work was very much appreciated in all dimensions by all walks of life. It is but obvious that the present state of Bihar has to be sustained and for that it has to be maintained regularly and properly, otherwise it could return into the former ruined state in due course of time or when the time elapses. So far there has not been developed any concrete program to provide sustainable means to maintain it as required. This situation must not continue. Local intellectuals have tried to form a committee to maintain and to make a good use of this Bahi. No committee has been functioning as yet except that HMG/N, Department of Archaeology has set up a small unit at the Bahi to look after regularly. This unit has been made responsible to coordinate with the people who are traditionally connected with *I Baha Bahi*. The school has not been able to perform any program. Music classes could be initiated or any other traditional cultural classes could be run. The school is yet to play any role. Therefore, a concrete program has to be developed so that there is an in-built system to generate the fund to maintain the Bahi regularly and also for sustainable proper use of it.

Various cultural, social and ritual functions, not connected to the guthi people, are being run continuously in the Bahi complex at the free of cost basis. Since there is a possibility to raise the fund out of such events, *I Baha Bahi* Preservation and Management Committee has been formed very

recently for sustainable maintenance and accordingly preservation of this monument through the fund raising program. The committee is comprised of 11 members with Chief District Officer as the chairman and the representative of Department of Archaeology as the member secretary. It is proposed that this committee will be made responsible to rent the Bahi pavilion at the fixed rate to those institutions that are connected with tourism and are registered in the District Administration Office of Lalitpur and to those individuals who will be interested to run cultural, traditional, and religious programs in the Bahi complex. This type of activities will also extend the development of tourism in Lalitpur. Regarding the fund, some part of the money obtained after renting will be used for providing scholarships to eligible students of Adarsha Sikchhya Sadan and rest of the money will be preserved for the maintenance and to take care of *I Baha Bahi*. Hopefully, this system will sustain and will be able to take care and maintain the monastery to such an extent so as to avoid the external assistance as an only alternative.

#### **Reference:**

The Buddhist Monasteries of Nepal-edited by Watanabe Katsuhiko.

**The authors : Watanabe Katsuhiko, Hatano Jun, Kurutsu Takayuki, 1998, Nippon Institute of Technology, Japan**



**अभिलेख:- संख्या १ र २**

१. बुद्धलाई नमस्कार । कल्याण होस् । श्री ललितपुरमा । श्री श्री मत् चरण कमलको सेवामा श्री श्री मानेश्वरीको वर पाएका निगाहले परम भट्टारक परमेश्वर महाराजाधिराज श्री श्री मज्जय ज्योतिमल्ल देवको विजय राज्यमा श्री माणिगलमा श्री मद् आर्यावलोकितेश्वर चरण कमलले शोभायमान भएका ।

श्री श्री मन् मणिकुमार पाउमा आराधना गरेको ..... मग राज स्थापना गर्ने आचार्य अब्दराज, गजराज, शरणगतराज, ब्रजपेजर, मर्यादा महोदय विराजमान श्री दक्षिण विहारकूट वज्रप्रधान महापात्र दैत्यनारायण श्री राम सिंह मल्ल देव वर्मालाई । प्रधान महापात्र वज्रनारायण श्री उदय सिंह मल्ल वर्मालाई । प्रधान महापात्र अमुकनारायण धर्म सिंह मल्ल वर्मालाई । यति उपप्रमुखलाई । प्रधान महापात्र ..... नारायण श्री जय भीममल्ल वर्मालाई । यस प्रमुखलाई राज- श्री महाविहारीमा अश्व (घोडा) पाउ स्थापना ..... दिन ..... सम्वत ..... फाल्गुण शुक्ल चतुर्थी उप्रान्त पंचमी । अश्लेषा नक्षत्रमा शुक्ल योगमा वृहस्पतिवार । यस दिन मिथुन लगनमा .....

सम्वत् ५३७ वैशाख कृष्ण एकादशी उत्तर भइ नक्षत्र विष्कुम्भ उप्रान्त प्रीतियोगमा आदित्यवार यस दिन द्वार स्थापना गरे ।

संवत् ५४७ ज्येष्ठ शुक्ल तृतीया पुनर्वसु उप्रान्त पुष्यनक्षत्रमा ध्रुवयोगमा वृहस्पतिवार कन्यालग्नमा लक्षाहुति आरम्भ गरी शुक्ल दशमी चित्र नक्षत्रमा परिध योग बुधवार उपकन्यलग्नमा । श्री श्री (गागधाहु) ? तथागतमा सुवर्ण लेपित बोधिसत्व देव स्थापना गरी प्रतिष्ठा गरे ।

यसपछि कर्कट लग्नमा सुवर्ण कलश तीन ध्वजारोहन गरी श्री श्री जय ज्योति मल्लदेव प्रभुठाकुरलाई विराजमान गराउन उत्तर खण्डमा लक्षाहुति “ विराजमान

गराई रामभारोले तवकजु वीरवाहु नाटकवनाइ सकल श्री भारो नाटक खेलियो । लक्षाहुति यज्ञ सम्पूर्ण भयो । मूल वज्राचार्य श्री बूवहाल, श्री मंजु, कर्मवज्राचार्य श्री टववहार श्री लोकराम यस वहिलमा “ भिक्षु श्री उदयचन्द्र ।

वहिल बनाउन पूरा गर्ने सारिधत राम मूल्मी । लेखक उदय राज

(अनुवादकर्ता:- संग्रहालय अधिकृत श्री श्याम सुन्दर राजवंशी, पाटन संग्रहालय)

**अभिलेख:- संख्या - ३****पाटन इवावहीमा रहेको भन्याङ्गको अभिलेख**

ॐ संवत- ८३० (ईश्वीसन् १७९०) आषाढ वदि १५ आदित कुन्हु तथा श्री तक्ष क्वालसेलन ज्याडा जुल, न्हिसिजु हषाया तुलछेया हलि संपर जु शुभ ॥

**अनुवाद**

ॐ सम्वत मिति ने. सं. ८३० आषाढ कृष्ण अमावास्या आदित्यवारको दिन राखियो क्वालछेका श्री तक्ष, हषा टोलका न्हिसिजु र तुलाछेका हरिशंकरजुले बनाएको हो शुभ ॥

### Translation of Inscription of No. 1 and 2 .

Hail. In Lalitpur .....Devout to the feet of Shri Shri Pashupati..... Have received the favors from the feet of the Goddess Manesvari, graced by the feet of Divine God, in the country of divine king *Parambhattaraka Maharajadhiraj* (His Majesty the king) Shri Shri Jagajaya Jyotirmalla Deva of the Maningal, graced and beautiful by Srimad Aryavalo-Kitesvara.

Prayed to the respected *Sri Srimat* Mani Kumara ..... one who established (won) the Kingdom of Maga ..... Chief (Acharya) Avaraj, Gajaraj, *Saravigata Brajapejara* (?), to the Honorable sir residing in Dakshin Vihar (South monastery), Head of *Vajramahaptra* (of chieftain) Shri Udaya Singh Malla Varma. To the Chieftain (Mahapatra) Amuk Narayan Dharma Singh Malla Varma. To all those Deputy Chiefs..... Chief Mahapatra ..... to Narayan Shri Jayabhim Malla Varma. To this chief is granted to establish the feet of horse (?) inside (in the complex) of Rajmahavihar ..... on the day ..... year..... on the fifth (just after the fourth one passed) of bright moon in the month of falgun (February - March), when the constellation Aslesa was in Sukla Yoga on Thursday. This day is the auspicious moment of Mithuna. The main entrance (gate) was erected on Sunday, the eleventh day of Dark Moon in the month of *Vaisakh*.

(April-March) of the year N. S. 537 (1417 AD) when the Constellation *Viskambha* was in the north.

Lakshyahuti Yagya (One hundred thousand oblation sacrifice) started on Thursday of third bright moon in the month of *Jestha* (April - May) of the year N.S. 547 (1427 AD) when constellation *Pushya* was on the sky just after Punarva is on the auspicious moment of Kanya ..... Veerabahu established gold gilded icon of Bodhisatwa (in the Vihara).

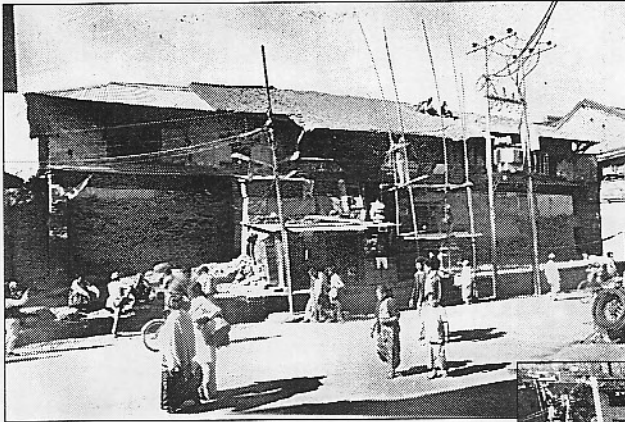
After that when constellation Karkata was in the sky three golden Kalasha (auspicious vessel) offered, and Shri Shri Jaya Jotirmalla Deva was made seated in the North of the Place where the Lakshyahuti Yagya (sacrifice) was performed..... Ram Bharo.....performed the stage - drama participated by Tavakaju, Veerbahu and others ..... In this way the Lakshyahuti Yagya (sacrifice) is completed.

Chief of Vajracharya was Shri Manju Karma Vajracharya from Buvahal, Shri Lekhraj from Tavavaha ..... In this branch Monastery..... monk Udaya Chandre..... Sridharama Mulmi worked hard in completing the monastery throughout the time of construction period.

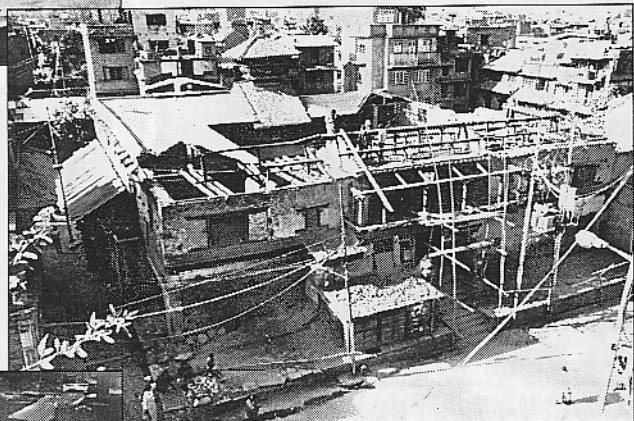
### No. 3 Inscription of Staircase

Om (Hail). On Sunday no moon's (dark fortnight) in the month of Ashadh (June-July) of N.S. 830 (1710 AD) the staircase was erected (which) was made by shri Takshya of Kwalachhen, Mr. Nhasiju of Hakha Tol and Hari Shankar of Tulachhen Tol. All the best.

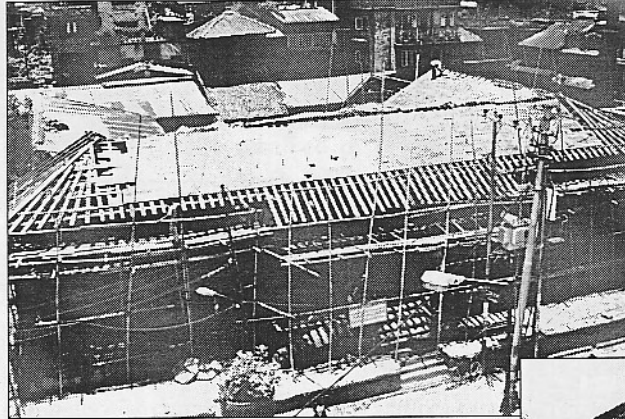
(Translated by Mr. Sukra Sagar Shrestha. Chief Archaeological officer, Dept. of Archaeology)



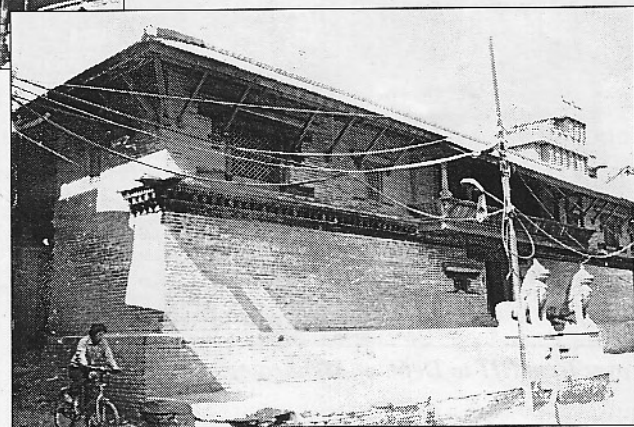
*Facade, East Wing (before restoration)*



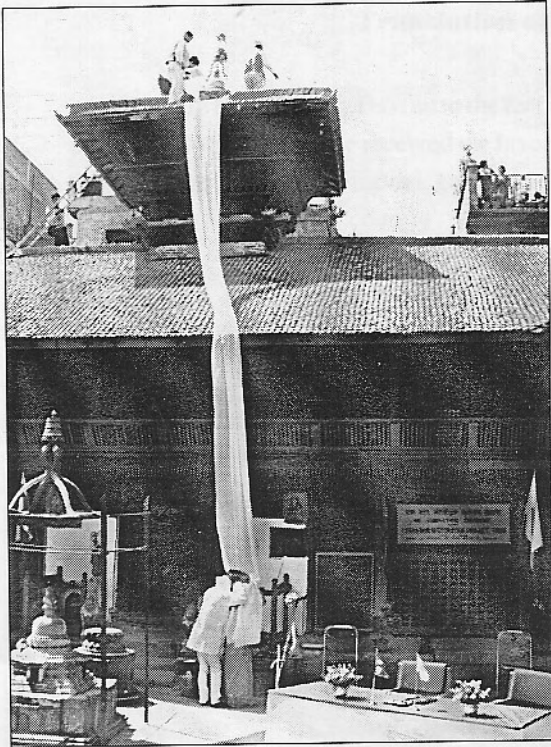
*Dismantling*



*Roof Framing*



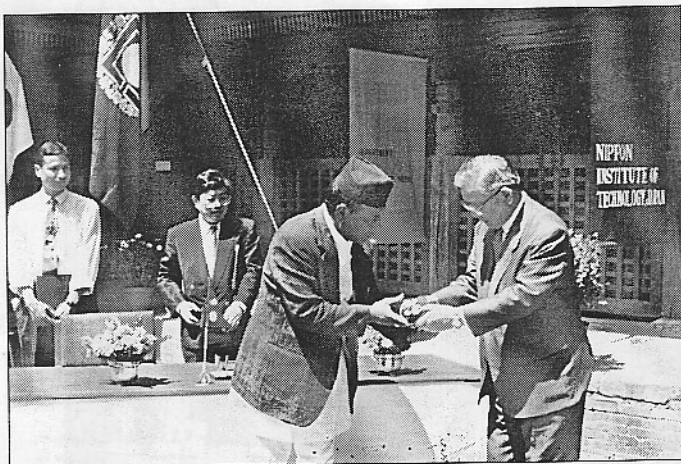
*Facade, East Wing (after restoration)*



*Completion Ceremony of I Baha Bahi*



*Hand over to the Mayor*



*Hand over from NIT to Dept. of Archaeology*