

Part IV  
Inscriptions



## Introduction

In April 1992 Nutandhar Śarmā identified 14 inscriptions at the Kvpāchē, the shrine of Vābāhā and the courtyard. A location map and rough summaries were published in February 1994 as “Restoration of Vābāhā – Final Report of the Conservation Pilot Project 1992-1993.” The restoration was initiated in February 1992 by the Patan Conservation and Development Programme, funded by the German Technical Cooperation (GTZ). The implementation was guided by Gutschow, Hagemüller & Associates and completed in September 1993.

In July 2021 Nutandhar Śarmā returned to the site. Until the end of October, 41 inscriptions were identified which were first fully transliterated. The provisional translations were called synopses because they present the actors, i.e. donors, caretakers and priests, the objects and rituals that were donated, the motivation, and finally the auspicious moment (*saiṭ*) that the donation happened as well. We are aware of the inherent difficulties in translating classical Nevāri and admit to the possibility of misunderstandings or even gross mistakes. Therefore, we see the present effort as a tentative approximation.

For the translation of formalized mantras or even spells Manik Bajracharya was of great help. He also translated the Sanskrit parts of the inscriptions nos. 3, 11, 23, which praise the Buddha in a formalized way.

The epigraphist Dhanavajra Vajrācārya has published the transliteration of inscription no. 3, which refers to the roofing of the shrine and the offering of a finial in 1678, but not the translation.<sup>63</sup>

The team of the Digital Archive of Nepalese Art and Monuments (DANAM) of Heidelberg University undertook an inventory of the monastic courtyard (LAL1740) in November 2020, which covered most of the inscriptions with very short summaries.<sup>64</sup>

## The inscriptions in chronological order

The oldest inscription (no. 1) dated to 1596 CE describes the offering made by a group of 15 people - three Dongol, one Mali (the caste that is in charge of carrying Buṅgadyah), three farmers (Bhava = Maharjans / farmers), three potters (Prajāpati, who are in charge of binding the reed of the chariot of Buṅgadyah), five painters (Citrakāra) one member of a privileged caste (Vasa), and one par-priest serving in death rituals (Kraji = Karañjit). They had the roof of the shrine (*sākyamuni baṭṭāraka kāsa che*) of the principal deity covered with tiles by bricklayers. The second offering remains obscure. It is said that the donors made two golden “icons of the Buddha” for which the term *pivakhā* is used. These icons are said to have been attached to a *caitya* (*ceta*) but it is difficult to imagine how these two (and not four) icons could have been attached to a four-faced *caitya* with no trace remaining. In addition, a member of the monastic community, the *saṅgha*, offered one hundred thousand small *caityas* of clay (*lakṣacaityā*) which is a common offering accompanying an important event. Apart from the donors, a group of nine painters and one member of a privileged caste (*bhara*) are mentioned as having taken care of and completed the work (*cintāyāka*, lit. to worry).

Forty years later (no. 2) eight members of the monastic community (*saṅgha*) offered a tympanum to the principal doorway in 1634. The inscription does not mention the object but it is found on the lower register of the tympanum, which was replaced in 1925 (no. 28) by a tympanum in copper repoussé. In 2005 it was recovered from the *āgā*, the esoteric shrine on first floor and installed above the entrance to the room in the western annex of the shrine, which was dismantled and rebuilt in reinforced concrete (no. 34).

Another forty years later the five senior members (*thavayapā = āju*) seem to have rebuilt the entire temple (*devala*) in 1655 (no. 3). They raised it (*thaṃkāsyam*), installed a pinnacle (*pura* = most probably “*phucā*”) and had the roof tiled by bricklayers. With the offering of a sacred fire, a triple-layered umbrella and a flag were installed. The same group of elders offered a chain of silver and a pair of lotus flowers to the deity. The same inscription recalls the gilding of a Buddha. Four years later a Kāyaṣṭha couple offered four banner paintings (*bilampati*) to the deity while another noble offered a gilded umbrella in 1678 (no. 4) on top of the pinnacle. Two years later, in 1680 (no. 5), seven struts were offered to support the eaves of the roof, one by two Vajrācāryas and six by a group of five farmers. Another two years later one Vajrācārya and five farmers offered in 1680 an icon of Gaṇeśa, a banner painting, and established a *guṭhī* to celebrate the full moon days. Since the rebuilding of the Digichē in 1982, Gaṇeśa is installed in a niche along the access to the courtyard from the west. In 1700, three members of the community initiated the construction of the three-story Digichē (no. 7) under the guidance of the eldest, the *thapaāju*, on the western side of the courtyard. The roof was tiled by bricklayers. Another Vajrācārya was entrusted to take care of the building which in that context was identified as a *sattah*.

Almost a generation later we enter the active years. The shrine building (*kvāpāchē*) had probably attained its present shape in the 1670s after the initial struts had been replaced by carved ones. The house that shelters the ancestor deity, the *digidyah*, was constructed, among others, by one Devajyoti in 1700.

Only seven years later, his sons, Amṛtajyoti and Dinajyoti, their father’s mother and the eldest son’s wife, started to fundamentally reshape the courtyard in 1727 (no. 8). In February of that year they established a *caitya* (*cita bāhāla dayakā*) in the name of their father. To the north of the *caitya* they placed a pillar, whose top in the shape of a lotus flower bears the representation (*sālīka* =

statue) of their father and his wife. Fried rice, meat, and rice beer was to be offered on the occasion of the annual *caityapūjā*, and on the anniversary of their father’s death the *pañcapahārapūjā* was required to be performed with the offerings of *dhūpa*, *dīpa*, *naivedya*, *puśpa*, and *candana*. For the reconfiguration, Amṛtajyoti must have recovered four fragments of different Licchavicaityas dating to the 7th century. The top with its dome and base constitutes the most refined part. The lower base has less fine carvings and the stone originates from a different location. The third part constituted half of a former platform and the fourth part formed the lowest base. The platform and the base were at that time incorporated into a newly constructed, 46 cm high platform molded in stone.

Eleven months later, in January (Māgha) 1728 (no. 9), the two brothers and their wives initiated the paving of Vaṃtabāhāra with oiled bricks (*cikaṃna atavana*). In a rare admonition, the inscription says that nobody is allowed to appropriate bricks to pave the ground floor (*cerisa = chedī*) of one of the courtyard houses. Another seven months later, in August 1728 (no. 10), only Amṛtajyoti and his wife are claimed to have initiated the establishment of a *caitya* and a *dharmadhātumaṇḍala*, placed between the pedestal of the Licchavicaitya and the plinth of the shrine building. Moreover, he offered an icon of Vajrayoginī and had it installed on the first floor of the Digichē as the ancestor deity (*digideva*). In a rare incident, the stone carver’s (*lohaṃkarami*) name, Dhuni-rāma, is mentioned in the inscription.

The inscription (no. 11) dating only six years later (1734), fixed to a house in the northeast of the courtyard, refers to the establishment of a *caitya* (*cetra* or *citra bhāra*) in the name of the donor’s father Dharmadeva and the offering of a Lokeśvara (whose whereabouts are unknown) in the name of his uncle Bhagīdeva. This *caitya* could be identified, because the same family referred to it 16 years later. It is made in the form of a Śikharakūṭacaitya with a *padmāvali* motif on top. The *caitya* bears no inscription, but the house of the donor’s descendants on the northern

side of the courtyard (and its present occupants) confirm that it is their *caitya*. Thirteen *caityas* of this type were established in Patan from the early 18<sup>th</sup> century onwards through the early 20<sup>th</sup> century. The ritual of establishing a *caitya* must have been so challenging that a Vajrācārya from Būbāhā had to be called.

Two years later, in 1736 (no. 12), the “house” (*grha*) of the monastery, which was constructed in 1674 was obviously already in disrepair. Therefore, a couple from the caste of painters (Citrakāra) initiated the repair (*danāva*) of the derelict walls with oiled bricks and they had the monastery paved inside and outside. It cannot be determined exactly what space was paved. In the context of an architectural history the inscription features a rare detail: cursing people who might cause any harm to the monastery by tying an elephant in the outer lane. It remains difficult to imagine where exactly elephants had been tied, causing harm to the structure.

In 1739 (no. 13) four members of a Vajrācārya family, the father, wife, and two sons, offered a window (*jyāra*) in expression of love for Yogambara as well as an icon of the Buddha. Neither object is identifiable within the present layout of the monastic courtyard. In 1742 (no. 14) two lions were placed at the plinth of the courtyard’s western side, originally guarding the entrance to the Digichē. Today they guard the western exit of the courtyard.

Eleven years later, in 1750 (no. 15), a family of seven Śākya, the husband, grandmother, wife, daughter, brother’s wife, and two granddaughters offered a golden doorway (*suvarṇa duvāra*) in expression of love for the Daśavala Bhaṭṭāraka (the Buddha) who is represented in his *vajrāsana* position. This doorway has not survived. The inscription mentions this golden doorway a second time and adds that the *dharmadhātucāitya* mentioned in the inscription dated 1734 (no. 11) is now also dedicated to the grandmother’s two deceased sons.

In 1755 (no. 22) a small bell was offered on the right of the shrine’s entry, placed on the plinth.

In 1773 (no. 16) the two windows to the side of the shrine’s doorway received panels in stone featuring Ami-

tābha. In the same year an inscription (no. 17) records the donation of Akṣobhya Buddha Bhagavāna in stone by a couple of Citrakāra. It remains unclear to which statue this inscription refers to. It might have been the small Buddha in stone, which was stolen in the 1990s.

Eighty-four years passed before a group of 21 Vajrācāryas and Śākyas offered a gilded copper icon (*sijalayā mūrti*) of the principal deity, the Kvācāpala (no. 19) in 1857. An annual ritual was invested with the income from fields to ensure that the five senior priests (*nāoju*) are feasted and the principal priest (*cakaśvali* = *cakreśvara*) should recite the Svayambhū Purāṇa. One Vajrācārya composed stanzas (*śloka*) for the ritual consecration. Vīradhana was the carver (*śilpakārī*) who acted as the abode of the divine creator (*viśvakarmādhivāsakaḥ*). The whereabouts of this icon is not known, but the Gābhāsi, a five-foot-long wooden gong, was offered to replace an old one in 1870 (no. 20), is still in use. It is struck 108 times with a mallet to announce the beginning and end of the daily ritual. In 1873 (no. 21) an extended family of potters, Prajāpati, offered a tympanum (*tolana*) in brass, supported by colonettes (*toranṭhān*) wrapped in brass, as an expression of love for the deity (*bhagavāna*) of the venerable monastery. The brass tympanum did not cover the earlier carved tympanum but simply covers an uncarved block of wood. The same is true for the colonettes. Three years later in 1879, five members of the community offered a highly designed sacrificial pit for fire rituals (*jajñāśāla*) (no. 23), placed just behind the large *mādab*, the circular stone which absorbs the leftovers of death rituals.

In 1882 a *dharmadhātuvagīśvara(caitya)* was installed at the northern end of the central axis of the courtyard (no. 24). This is the largest *caitya* in the monastic courtyard and is of the Jvālāvalicaitya type, with a large lotus flower supporting triple steps featuring lotus, fire, and *vajra* motifs. The first dated example of this type appeared in Patan in 1831 and remained popular until the end of the century.





Vābāhā

Inscription no. 26, seven lines on the large bell, to the left of the doorway, donated in 1890



Inscription no. 19, to the right of the doorway, 69 x 39 cm, dated 1857, referring to the offering of a new copper icon.  
Photographs by Ashesh Rajbansh, October 11, 2021

In 1890 (no. 25) three Vajrācāryas formed a group of 300 people who performed a pilgrimage (*tīrthasevā*), most probably to visit the twelve *tīrthas* of the valley and Svayambhū. Using the donations of the participants, a diamond scepter (*vajra*) was installed on top of the *dharmadhātumāṇḍala* which in 1728 was established by Amṛtajyoti. A begging bowl in gold (*luyāpīṇḍapātra*) was offered in love to the deity. In the same year (no. 26) a large bell was installed to the left of the shrine's doorway. The inscription starts with ten lines eulogizing the deity of the monastery and King (*cakravartī*) Pṛthivī Bīr Vikram Śāha. The bell was offered in the name of nine living members of a family of the *saṅgha* as well as in the name of the deceased father and grandfather. This occurred on the occasion of the auspicious age of 77 years, 7 months, and 7 days of the main donor's mother, a ritual called *bhīmaratharohana*. A feast was offered to the members of "both monasteries," i.e. also to those who belonged to Jyobāhā. The artisan who cast the bell is named as Khavedana, the son of Dhija from Naḥbāhā.

A generation later, six Vajrācārya donors offered the covering of the door leaves of the doorway of the shrine with brass repoussé in 1925 (no. 28). One generation later a small copper-plate inscription (no. 30) invokes the Buddha, his teachings (*dharmā*), and the order of monks (*saṅghā*) in 1955. It addresses the female Bodhisattva Tārā as mother, *tāremām*, obviously seeking help in a personal matter. The same formula used to be common among Vajrācāryas and Śākya of Patan as a way of greeting each other. For the first time the date is given according to the Bikram Saṃvat era, the 9<sup>th</sup> day of the month of Bhādrā in 1912.

Two inscriptions in marble were placed on the wall of the Digichē, to the right and left of the western exit of the courtyard. This occurred on the occasion of the new construction of the entire building which had been dismantled in ca 1982. One inscription presents five of altogether 423 verses of the Dhammapada in the following sequence: Yamaka-vagga (no. 3), Sahassa-vagga (no. 115), Pakiṇṇaka-vagga (no. 290), Kodha-vagga (no. 223), and

Pāpa-vagga (no. 127). The Dhammapada (Sanskrit: Dhammapada) presents sayings of the Buddha in verse form. It is part of the Pali Canon of Theravāda Buddhism, which is widely considered to be datable to the 3<sup>rd</sup> century BCE, in an effort to teach the ascetic impetus of the Buddha to lay followers.

The second inscription presents the Five Precepts (*pañcaśīla*) or five rules of conduct, the basic code of Buddhist morality. These precepts were part of Buddhism at an early time and were acknowledged by all Buddhist schools. The ethic of restraint was taught to attain enlightenment. The precepts are often combined with the declaration of faith in the Three Jewels.

Eleven inscriptions cover donations of the period from 1997 and 2021. Small and artistically unimpressive offerings were made in an effort to gain merit (*puṇya*). The inscriptions convey little or nothing about the motivation of the donors and tend to bear witness of even small contributions in cash. It starts with an iron grill that was made in 1997 (no. 33) to encase the plinth and the ground floor of the shrine building up to a height of 225 cm.

In 2002 a Śākya repaired the tympanum that was offered in 1873. The piece featuring the male Nāga on the upper left had long been lost and was then replaced, bearing the name of the donor (no. 33). In 2005 (no. 34) a Vajrācārya turned the space behind the former entrance to the Āgāchē into a separate room (*koṭha nirmāna*) in which an icon (*murti*) of the deity (*bhagavāna*) was installed. The rear space was reserved for storage while access to the Āgāchē was provided by a staircase beyond the narrow passage that provides access to a small courtyard. This was done on day 17 of the month of Āṣāḍha (September 2) to celebrate the donor's 70<sup>th</sup> birthday and the 45<sup>th</sup> anniversary of his marriage. A second inscription (no. 35) mentions that one Āśā Māyā Vajrācārya donated the plot of 34.71 square meters (one *ānā* and one *dāma*) on which the house for the deity (*bhagavānchē*) was built. Four more members of the community donated altogether 30,000 rupees and a load of bricks.



Vābāhā

Inscription no. 29, below the second floor window of house no. 5 which testifies to the construction of the house in 1944. The inscription is enclosed by a cartouche, which is grasped by a pair of winged angels, carrying garlands in the fashion of the ancient, wisdom bearers (*vidyādharā*).

Photograph by Ashesh Rajbansh, October 11, 2021





Vābāhā

Top, inscription no. 21, at the top of the colonnette, framing the doorway on the right, 8.5 x 9 cm.

Dated 1873, it refers to a family of Prajāpati, who offered a new tympanum above the doorway (*torana*).

Bottom, inscription no. 33, testifying to the offering of a protective iron grill in front of the deity's shrine on September 26 1997.

Photographs by Niels Gutschow, September 26 and October 3, 2021

In 2015 a group of 31 people offered (no. 37) an icon of Āryanāmasaṅgīti and placed it in a shrine on top of a pillar to the right (west) of the shrine building's plinth. It was offered to gain merit in the name of eight deceased members of the community, among them one from Dyaḥbāhā. Most of the donors were Vajrācārya and Śākya from Vābāhā, one each from Dhumbāhā, Sātadobāto, Thamel, Nakabahī, Imāḍol, and farmers and brickmakers from Thāpa, Tūchegalli, and Tasipaḥ.

In 2009 (no. 36) a family of 11 members from Dyaḥbāhā offered a canopy and prayer wheels to the Licchavicaitya. They also offered a silver plate, a container for vermilion (*sindhura*), a mirror (*juālanhāykhā*), a sacred vase (*kalāśa*), and a *maṇḍala*. This was done to enable the deceased parents and all ancestors to reach the realm of heaven (*sukhāvati*).

Twelve years later, on August 9 2021 (no. 38), the 24<sup>th</sup> day of the month of Śrāvaṇa and the first day of the auspicious month of Gūlā, a Vajrācārya family offered a long banner (*pataḥ*) in metal extending from the finial across the eaves of the roof. It features the tutelary deity of the monastery, Akṣobhya. On the same day (no.39), the Vajrakīrti Nāmasaṅgīti Khalah, the local women's group, donated a banner of brass to the shrine of Āryanāmasaṅgīti, a crown and a necklace of silver to the icon. The six ornaments or leaves (*kīkipā*) of a crown were offered to the large tutelary deity in the shrine, inscribed in memory of the deceased (*svargiya*) Puṣparāja. A smaller *kīkpā*, a crown, and a necklace were given to the smaller Buddha in front of the large one. The presiding priest was annoyed because objects crowning a deity should never be inscribed (no. 40).

While the small branch monastery established by brickmakers named Lakhidanbāhā northeast of Vābāhā remains utterly neglected, the second branch monastery, established by the Śākya of Vābāhā in the southeast, Dunebāhā, was replaced after the 2015 earthquake by a reinforced concrete structure, and consecrated on May 14

2021. The inscription refers to the rebuilding (*puna nirmāna*) of the esoteric shrine (*āgāchē*) as the house for the ancestor deity (*kuladevatā*). Nineteen individuals – except one Vajrācārya all Śākya – the reform and development office (*sudhāra samiti*) of the monastery and the office of the Lalitpur Metropolitan City provided funds of 40 lakh (ca 28,000 Euro). The aim was to preserve the sacred place and support the Teachings of the Buddha. The inscription (no. 41) also refers to one Jagatamuni Śākya and his son, who in 1829 (no. 18) had probably established the branch monastery. In marked contrast to the new structure, the shrine of the courtyard is utterly neglected and the fragmentary tympanum has been discarded. The former arcade on the southern side of the courtyard has been dismantled; icons of Hālāhala Lokeśvara, Amitābha, Padmapāṇi, Gaṇeśa, and Mahākāla are kept in small niches.

#### Naming the monastery and dating inscriptions

The first known reference to the monastery dates to 1442.<sup>65</sup> It is found on a palm-leaf manuscript that mentions one Sūrjyabarhma Saṃskārita Mahāvihāra. The first inscription, dated to the end of the 16<sup>th</sup> century, refers to Vaṃtabāhāra, a version which is frequently used until the early 18<sup>th</sup> century. In 1773 this turns into Vanabāhāra and Vantabāhāra. Already in 1658 the original name was partially recalled by naming the monastery Sūrya Varṇa Mahāvihāra, later turning into corrupted variants such as Surja Vanta Mahāvihāla or Sūrya Oṃta Mahāvihāriya. In 1728 shorter versions such as Ontabāhā or, a century later, Oṃta Vahāriya, emerged. In 1879 and 1890 the name changed for the first time into Sūryadharm Saṃskārita Vajrakīrti Mahāvihāra. No member of the *saṅgha* has an explanation for the addition of “Vajrakīrti.” The latest inscription of the branch monastery at Dunenani of May 2021 mentions three names: Sūrya Brahma Saṃskārita Bajrakīrti Mahāvihāra, Vantavihāra, and Omabāhāla.



Only in 2015 was the term *dharmā* changed to *brahmā*, representing a misunderstanding of *varma*. In 1985 John Locke presented the original name as Suryavarma Saṃskārita Vajrakīrti Mahāvihāra and added the present name Wam Bāhā. In this he followed the 19<sup>th</sup>-century chronicle, the *History of the Kings of Nepal*, which refers to Vambāhā<sup>66</sup> as one of the three *vihāras* which were added during the reign of Siddhinarasiṃha to the 12 *vihāras* that already existed. The name Oṃbāhāla appeared first in an inscription dated 1997.

As suggested by Ishwarananda Shresthacharya, in 1992 we decided to signify the nasalized “m” as a tilde, thus arriving at “Vābāhā.” The present text uses this version when it is a matter of describing the architectural, historical, or religious background. The translation summaries refer to the inscriptional evidence.

#### Dates

Except Maṅsir, every month seems to be suitable for an offering. However, Vaiśākha (five times) and Śrāvaṇa (four times) seem to be preferred. The bright half of the month (*śuklapakṣa*) is as often used as the dark half (*kr̥ṣṇapakṣa*). The third preferred day is Full Moon. The day of the week is not always mentioned, however, Thursday is preferred, followed by Monday and Saturday. In 1955 the dating first referred to the Vikram Saṃvat era and instead of the *tithi* the day of the lunisolar calendar was mentioned and no day of the week at all. In 2009 the offering of the prayer wheels to the Licchavicaitya referred to the 8<sup>th</sup> day of the Buddhist month of Gūlā, the day of offering Pañcadāna.

#### The act of offering

The first inscription, dated 1596, mentions 17 donors (*dānapati*). As a second category, 11 caretakers are named who belonged to a variety of communities. They had to complete the work (*siddhayakā*), acting in devotion (*bhakti*). A similar term turns up in 2005, stating *śraddhā tayā*. Throughout the coming three centuries the term

*prītina* or even *suprītina* – in love or great love (for the deity) – was common.

To classify the donation of ritual objects or repairs of the roof or the wall, the most common term (nine times) was *duntā*, “offered,” or *dayakā* (five times), referring to the “making” of an object. The act of making and building is also covered by the verb *danegu*. In contrast, an icon (*murti*) or *caitya* (worshipped as a deity) was “established” (*sthāpanā*, or *pratiṣṭhā* – four times). In 1925 the brass covering of the door leaves was simply “kept” (*tayā*), similar to the act of establishing a shrine in honor of Nāmasangitī (*nivane* – to keep) in 2015.

#### Merit making

Seven inscriptions, dated to 1727 to 1773 warn the people that whoever does something wrong in the monastic courtyard, for example damaging or even destroying a *caitya* or not performing the required annual worship of the deity or *caitya*, will be inflicted with the five great sins, such as killing a cow, a woman or a Brahman, stealing, or drinking alcohol. In five of these seven cases it is said that those who take care of the offerings made to the monastery will fulfill the requirements of *dharmā*, the teaching of the Buddha that expresses the universal truth, *karma*, the consequences of a mental or physical action, and *puṇya*, the karmic merit gained through giving alms and performing *pūjās*, believed to assure a better life in the future. Only once, when the large bell was offered in 1890 and all members of both *bāhās*, Vābāhā, and Dyaḥbāhā were feasted, the inscription (no. 26) expressed the wish that the 11 family members of the donor Kālidāsa, who were depicted in relief on the lintel of the bell-stand, may enjoy the benefits of the *caturvarga phala* – the four goals of human aspiration, namely *dharmā*, virtue, *kāma*, overcoming desire as an obstacle on the spiritual path, *artha*, possession, and *mokṣa*, the liberation or release from all worldly bonds.



#### Vābāhā

Inscription no. 40 on one of the six new adornments (*kīkīpa*) of the Kvāpādyah of Vābāhā, donated by Indu and Ravinā Vajracārya in memory of Puṣparāja on August 9, 2021. Photograph Nutandhar Śarmā, August 9, 2021

### Annual rituals and their endowments

The first inscription, dated 1596, recalls the renewal of the roof on the occasion of which one Vajrācārya offered one hundred thousand miniature *caityas*, made of clay, from small (ca 10-cm-long) molds. This is a rare type of offering, often done in the month of Gūlā, which is sacred to Newar Buddhists. For 1634, the inscription (no. 2) mentions songs; Buddhagīta were performed and in 1674 (no. 3) a fire sacrifice (*yajña*) was offered to celebrate the installation of the finial. The offering of a fire sacrifice is also recorded for 1734, 1736, 1773, and 1879. Fire sacrifices are regularly performed on the occasion of the *caitya*'s annual ritual, *busādhana*. This was done for the last time for the Jvālāvalicaitya in 2012, on the occasion of Kojagrātūrṇimā. The firepit is always located east of the *caityas*. An elaborate pit cast in bronze had been offered to the courtyard in 1879. Also mentioned is the reading of the Svayambhūpuraṇa, or feasting the members of the monastic community.

Most important is the association of major offerings or the death of family members with establishing an endowment. It started with the reconsecration of the hybrid Licchavicaitya in 1727 and the erection of a pillar supporting a relief representing Amṛtajyoti Vajrācārya and his wife. This was sponsored by his two sons, their mother, and the wife of the elder son. On the occasion of the annual death ritual fried rice, meat, and rice beer should be served. A year later, the eldest brother and his wife established another *caitya* and dedicated the annual income from ca 2,000 square meters of fields to worship the parent's portrait and all deities of the monastery. Six years later Kṛṣṇamuni Śākya established a *caitya* in memory of his deceased father and offered the income from ca 2,000 square meters for the annual death ritual. Moreover, a golden Lokeśvara was offered in the name of father's brother. In 1750 the establishment of the *caitya* was referred to again on the occasion of the offering of a gilt doorway, now in the name of Kṛṣṇamuni's grand-

mother's deceased two sons. In 1857, 1,000 square meters were offered to ensure the annual worship (*busādhana*) of the gilded statue of Śākya Buddha, which was placed in front of the large one in stone and which still today represents the principal "living" tutelary deity of the monastery.

The large bell was offered in 1890 by one Kalidāsa and Kṛṣṇamuni in the name of their great-grandfather, his grandfather, father, and his son's dead wife. It was the auspicious occasion of celebrating his mother's *bhīmaratharohana daśakarma*, reaching the age of seventy-seven years, seven months, and seven days. An inscription dated 2005 refers to an even more worldly occasion when one Thākura Māna Śākya celebrated his 70<sup>th</sup> birthday and the 45<sup>th</sup> anniversary of his marriage with Ratnamāya Śākya. They were one of the five donors who contributed to the building of the new *bhagavānchē*, a shrine next to the tutelary deity. The donors of the prayer wheels fixed to the stands encircling the Licchavicaitya in 2009 tied their simple offering to their wish that father, mother, and all ancestors (*pīta = pītaraḥ?*) may reach the realm of heaven (*sukhāvati*).

## The Inscriptions

Transliteration of the text:

1. śraiyostu || samvat 716 baiśāṣa śukla || ṛṭṭiyā kunhu , śrī vaṃtabāhāra kvācapāḍa śrīmata śrī śrī śākyamuni bhaṭṭāra-
2. kāsa che āvana cesyaṃ , śrī cetabharāḍayā pivakhā nemhaṃ luṃna dayakā juro || lakṣaceta dhammuni vaṃtabāhāra śrīdevase-
3. na juto , jike ḍhaguḍi , jikerāma ḍhaguḍi , jakerāma bhāva , jagatasi[sim]ha bani , jake bhāva , jayanarāja ḍhaguḍi
4. daśā bhāvo , rugarāja mali , prajāpati ulhā , prajāpati chasiṃha , idra[ndra]rāja krāji , prajāpati jikitāja ,
5. caita[tra]kāra keśarāja , caita[tra]kāra śakāja , caita[tra]kāra siṃharāja , caita[tra]kāra hedayasimha dhammu(?)ni thvate || cintā yāka
6. caita[tra]kāra jayabhima , caita[tra]kāra bitu || bhakti jusyaṃ duṃbiva , thvana koyā topā juro , śvatham caitrakāra bijayapāla
7. hataṣā caitrakāra kamarāja paṭako rācha tila vaṃtā caitrakāra nāthasiṃha , thyākhāche gobi[bim]dasi[sim]ha bhāro , vaṃbīraṣū
8. caitrakāra jasirāja , caitrakāra hākva , caitrakāra bābusimha , caitrakāra jayanarāja , vaṃtabāhāra śrī devasiṃha juto
9. thvatya samuccayana sidhayakā juro || śubhamatu[stu] || bhuye taṃkā 1 śu 1 sigoda 4 dubiyā ||

Synopsis:

May all be well. Jike Ḍhaguḍi, Jikerāma Ḍhaguḍi, Jakerāma Bhāva, Jagatasiṃha Vasa, Jake Bhāva, Jayanarāja Ḍhaguḍi, Daśā Bhāvo, Rugarāja Mali, Ulhā Prajāpati, Chasiṃha Prajāpati, Indrarāja Krāji, Jikitāja Prajāpati, Birāja Caitakāra, Śakrāja Caitakāra, Siṃharāja Caitakāra, Hedayasimha Caitakāra and Dhammuni had covered (the roof with tiles) of the house of twice venerable *kvāpāḍyaḥ* by brickleeyes, Śākyamuni of Vaṃtabāhā, on the third day of bright fortnight of the lunar month of Vaiśākha in NS 716. (Also, they) offered two *pivakhā* (Buddha) icons of gold in a caitya. One hundred thousand small *caityas* (*lakṣacaitya*) were offered by Dhammuni of Vaṃtabāhā. The caretakers of the work were Jayasiṃ Caitrakāra and Vitu Caitrakāra. Vijayapāla Caitrakāra of Svatha, Kummājara Caitrakāra of Hakhā, Nāthasiṃha Caitrakāra of Paṭako, Govindasiṃha Bhāro of Khācheṃ, Jasirāja Caitrakāra, Hākva Caitrakāra, Vābusimha Caitrakāra (and) Jayanarāja Caitrakāra of Vaṃtabāhāra, Śrī Devasiṃha of Vaṃtabāhā also joined in this work with devotion (*bhakti*). This group of these people completed (the work). May all be well.

1

Copper-plate inscription attached on the left side of the gate of the Kvāhpāḍyaḥ shrine of Vaṃbāhā (NS 716, 1596 CE).

Script: a mix of Bhujimola and Pracalita Newari

Language: Classical Newari

L 35 cm, W 9 cm

## 2

Inscription at the tympanum of the doorway to the newly built Bhagavānaceṃ of Vambāhā (NS 754, CE 1634).

Script: Pracalita Newari

Language: Classical Newari

L 88 cm, W 4 cm

Above the inscription the icons of Triratna flanked by *kinnaras* are carved. On the arch Vajrasattva, Garuḍa, Kirtimukha and six female Bodhisattvas.

## 3

Stone inscription from the left side of the gate of the Kvāpācēṃ of Vambāhā (NS 785, CE 1665).

Script: Pracalita Newari

Language: Sanskrit and Classical Newari

L 29 cm, W 23.5 cm

Above the inscription a *caitya*, flanked by the Moon and the Sun.

Transliteration of the text:

1. ? śrīyotu saṃvata 754 caita śukṛ[kra] paṃcamyāṃ tithva mṛgasilanakṣate[tre] śvabhānajogya vudhavārasa ,, thvakunhu du[dum]tā ,, śrī gunadeva ,, śrī su(?)lā(?)deva ,, śrī lanhamuni śrī devajoti śrī ka(?)lyā(?)na(?)si(?)ṇa(?)
2. śrī kutu , śrī manirathana ,, śrī candramuni thva cyāmha pṛ[pra]muṣana tayā [||] śrī jayamuniyā [putra] [na]rsm̐ , thvatiyā śrī su(?)nādeva kajhī(?)ta (...) ba[bu]dhagīta na tayā juro śubha[mastu] || ||

Synopsis:

May all be well. A group of eight persons, Śrī Gunadeva, Śrī Sulādeva, Śrī Lanhamuni, Śrī Devajoti, Śrī Kalyānaśiṇa, Śrī Kutu, Śrīmatī Rathana, Śrī Candramuni offered (the tympanum) on the fifth day of the bright fortnight of the lunar month of Caitra in NS 754, a Wednesday, when there was the constellation called Mṛgasirā and conjunction called Sobhana. The leader of the group was Śrī Surādeva. They also offered Buddhagīta (religious songs).

Transliteration of the text:

1. ? oṃ namo buddhāya || dānavarājanideśita dharmmapuji-
2. taratnaviśeṣaśīta || nāśitamohaviśeṣasahaśraṃ śrī-
3. jinapadmakara praṇamāmi || || śreyo'stu saṃvat 785 jyeṣṭha
4. śukla || tṛtīyā || mṛgaśīrānakṣatra || ghṛtīyoge || ādityavāra ||
5. thva kunhu śrī sūryya varṇa mahāvihārasa ,, śrī 3 śākyamuni bhāṭṭāraka-
6. sa ,, devala thaṃkāsyam ,, pūra dvayakam ,, āvana ceṇana || suvarṇa gajurī
7. chāsyam || dina yajña yānana || pratiṣṭhā yānā dina juro || thvateyā
8. pramukha ,, sa eva , vihāriyā ,, svam̐ chunā ,, thva dhvajāvarohana yānā juro
9. || thavarapā śrī bhāsim̐devaju ,, śrīdevarathanaju || śrī candrasim̐haju
10. śrī maṃjusim̐haju || śrīmaṃjudevaju || thvate yaṇmāyā || che thāya ||
11. sa eva , śrī maṃjusim̐haju yāke juro || śubhamastu || puna bhāṣā
12. ? thvana nhā ,, samvat 778 vaiśāṣa kṛṣṇa || tṛtīyā kunhu || śrī 3 śākya-
13. muni bhāṭṭārakāsa || sarvāṃga śārīraṃ || luna sisyaṃ ,, pratiṣṭhā yānā
14. dina juro ,, thva vihāriyā ,, sarvvasaṃgha samūhana ,, dayakā juro ||
15. || punabhāṣā ,, thva vihāriyā ,, svam̐chuyāta ,, svam̐bo uti yānana ||
16. śrī 3 śākyamuni bhāṭṭārakāsa || thava che jukva || thva svachunaṃ ||
17. āsaṃdarape madayakam || sarvvasaṃgha samūhana || śrī 3 devayāta
18. śuddhakam̐ tolatam̐ tayā juro || thva deva luna siyāyā , che thāya
19. śrī maṃjusim̐hajuyāke juro || || thva samvachala || tayāyā ,
20. thavayapā , śrī devarathanaju pramukhana ,, nāyaka nāmhasena
21. juro || nhā mataosa || līpatasa tayā juro ,, bhūya ||
22. jalasi gvaḍa chi 1 ohosighalimāla pu 1 obho[ho]padma-
23. svāna phola 2 thvate || thva nāmha pramukhana ,, devayā dāma-
24. nam̐ || dayakā juro || śubham̐ || śrī guluju nāyaka
25. samohona dayakā ||



## Synopsis:

*Svasti. Om.* Obeisance to the Buddha. The *dharma* instructed by Dānavarāja, (it) is worshipped and endowed with precious jewels. I bow to glorious Jinapadmakara (probably Padmasambhava) who has destroyed thousand-fold illusions.

The five senior most male members of the *bāhā*, Śrī Bhasideva, Śrī Devarathana, Śrī Candrasimha, Śrī Mañjusimhaju, Śrī Mañjudeva raised (or built) the temple (*devala*) of Śākyamuni, constructed a *pura* (*phucā*? = pinnacle) and had (the roof) covered (by tiles) by bricklayers (Āva), offered a golden pinnacle (*gajuri*) after offering a fire-sacrifice in Sūrya Varṇa Mahāvihara on the third day of bright fortnight of lunar month of Jyeṣṭha, Sunday, when there was the constellation of Mṛgaśirā and conjunction of Dhṛtī, in NS 785 (1665). They also offered a triple tiered umbrella (*chatra*) and a flag (*dhvajā*). May all be well. Earlier, on the third day of the dark fortnight of lunar month of Vaiśākha in NS 778 (1658), the members of community (*sarvasaṅgha*) of this monastery (*bāhā*) established the glorious Śākyamuni Bhaṭṭāraka after gilding the whole body. The gilding of the deity happened at the house of Mañjusimha. Later on, the same five senior members made one *jaḥsi* (large cooking pot of copper), one silver chain and two silver lotus flowers from the income of the deity. May all be good. This work was done by the group headed by Śrī Guluju (Vajrācārya).

## Transliteration of the text:

1. ? om namo buddhāyall śraiyō'stu || samvat 798
2. āṣāḍhamāse kṛṣṇapakṣe || amāvāsyāmtitho
3. somavāsare || asma[smi]ndine || vakanabāhāra
4. sthāna , vaṃtabāhāra , libichenanicā yetāgrha
5. vāsta(?)vya , kāyaṣṭha mādhasiṃhasya putraḥ nara-
6. siṃha bhāro , bhāryyā , kamalalakṣmīmāyī , thva nemha
7. ttri[stri]puruṣana , thva vaṃtavāhāra śrī 3 devayā pū-
8. rasa , jhyāla dhyekana thaṃnana , vilampati pi 4
9. tayā || vajrācāryya śrī devarathana vaṃdeju , thavara-
10. pā(?)yā paryyāyasa juro || yatha śāstroka phalamastu
11. gajurisa suvaṇṇ[rṇṇ]a chatra jukva || nara-
12. siṃha bhāro || duntā śubha[m] ||

## Synopsis:

Narasimha Kayaṣṭha, the son of Madhavasimha, together with his wife Kamalalakṣmīmāyī, residents of Vambāhā, Liviche, Nanicā, Yetagrha of the area of Vakumbaha, offered four banner paintings (*bilampati*) to the thrice venerable deity of Vambāhā on the black moon day of lunar month of Āṣāḍha, Monday, in NS 798. This was done during the time of venerable Devarath Vajrācārya, the elder (of the *saṅgha*). Narasimha Bhāro offered a gilded umbrella (*suvarṇa chatra*), (on the top of the pinnacle). May all be well.

## 4

Stone inscription from the right side of the Kvāhpāḍyāchēmof Vambāhā (NS 798, CE 1678).

Script: Prācalita Newari

Language: Classical Newari

Maximum Length: 32 cm

Maximum Breadth: 21 cm

Above the inscription a *caitya*, flanked by the Moon and the Sun.

## 5

Inscriptions from the wooden struts of the first floor of Kvāḥpāḥchem of Vaṃbāhā (NS 800, CE 1680).

Script: Pracialita Newari

Language: Classical Newari

There are seven struts which have inscriptions at the bottom which can be read as a single inscription. The numbering starts on the left.

Transliteration of the text:

The first strut

1. ... vajrācāje citāmani ,, pramuṣa
2. ... ..sasivā... ,, jetadhara ,, ma(?)
3. ... bhāva(?) ,, śrāvana , śukra aṭami(?)
4. ... .. vatā || || śubha ,,

Translation:

(The group headed by) Ciṃtāmaṇi Vajrācārya ... .. Jetadhara ... .. on the 8th of the bright fortnight of lunar month of Śrāvāṇa ... .. May all be well.

The second strut

1. ? suṣuri bhāva
2. ? gvavirāma bhāva

Translation:

Sukhuri Bhāvo, Gvavirāma Bhāvo

The third strut

1. ? desimṇa bhāva
2. saṃvat 800 ,,

Translation:

Desimṇa Bhāvo, dated NS 800 (1680)

The fourth strut

1. ? maricā bhāva
2. cikidhika ,,

Translation:

1. Maricā Bhāvo, Cikidhika

The fifth strut

1. gvamirāma bhāva

Translation:

Gomirāma Bhāvo

The sixth strut

1. ? amirāja bhāva
2. tvati samohaṇa tayā

Translation:

Amirāja Bhāvo, the group of these [persons] installed [the struts].

Transliteration of the text:

1. ? samvata 803 biram̐pati dayakā ... .. dayakā punhīmā(?) se(?)-
2. vāna dayakā juro | śrī ... .. [vajrācārja cīmtāma(?)niju ... .. [dharama]
3. siṃha bhāvo , , suṣuri bhāvo ... || virāma(?) bhāvo
4. desiṃha bhāvo , , ami(?)nā(?)ma(?) bhā...[vo] ||
5. thuti samohona daya...[kā] juro
6. śubha

Synopsis:

The group of Śrī Cintāmani Vajrācārya, Dha(ra)ma Siṃha Bhābo, Sukhuri Bhāvo, Rāma Bhāvo, Desiṃha Bhāvo and Amināma Bhāvo made a banner painting, (an icon of) Gaṇeśa and *pūrṇimā sevā* (a *guthī* to observe the full moon days) in NS 803. May all be well.

Transliteration of the text:

1. ? om̐ namaḥ śrīśākyamunaye || samvat 820 cai-
2. tramāse kṛṣṇapakṣe ||aṣṭhamyāntithau || uttarāḍhā(?)-
3. yanakṣatrā | sighi[ddhi]yoga || ādityavāra || thvakunhu
4. śrī vaṃtavāhāra yautā digiche svam̐ta chāsyam̐ , ... ..[āva]-
5. na ceṇā dina juro || thavīrapā śrī devarathana ju...[ro]
6. śrī kutudevaju , , śrī śākyamuniju , , śrī sunādeva...[ju]
7. śrī ratnaju , , śrī devajotiju , , śrī dhanadevaju , , thvate
8. pramukhana , , sam̐gha samūhana , , dayakā juro || thva(?)
9. thāya , , saeva śrī dhanadevajuyāke juro || śubham̐ ||

Synopsis:

A group of the members of the community (*sam̐gha*) led by Śrī Devaratha, its elder (*thapāāju*), Śrī Kutudeva, Śrī Devajyoti, Śrī Dhanadeva offered a three storied digiche in the west of Vambāhā and had (the roof) tiled (with bricks) by bricklayers on the 8<sup>th</sup> of the dark fortnight of the lunar month of Caitra, a Sunday when there was constellation called Uttrāḍhā and a conjunction called Siddhi in NS 820 (1700). Vaṃśidharadeva (will take care of) this *sataḥ* (Sanskrit. *satra*). May all be well.

Transliteration of the text:

1. ? śrayostu || samvata 847 phāguṇaśukla , , saptamyāyam̐tithau
2. lo[ro]hiṇīnakṣate[tre] , , biskam̐bhajoge , , śukravālasa kubha[m̐bha]lā-
3. sī , , sabitri , , bṛṣalāsī cadram̐[andra]vasī || thvakunhu pratīhā dina ju-
4. lo || punabhāṣā , , babuju , , śrī devajotijuyāta nāmaṇa ||
5. thva citabhāhāla dayakā julo , , punakha , , thva kāyapani-
6. mha , , śrī amitajotiju , , śrī dinajotiju , , mātā ponadha-

6

Stone inscription from the pedestal of the Gaṇeśa icon of Vambāhā (NS 803, CE 1682).

Script: Pracalita Newari

Language: Classical Newari

Maximum Length of the part

of the inscription: 29 cm

Maximum Breadth: 25 cm

7

Stone inscription from the left side of the Gaṇeśa icon of Vambāhā (NS 820, CE 1700).

Script: Pracalita Newari

Language: Classical Newari

Maximum Length: 29 cm

Maximum Breadth: 18 cm

*Vajra* on top, flanked by the Moon and the Sun

8

Stone inscription from a private house on the right side of the Digichem̐ of Vambāhā (NS 847, CE 1727).

Script: Pracalita Newari

Language: Classical Newari

Maximum Length: 35 cm

Maximum Breadth: 20 cm

On top a *caitya*, flanked by the Moon and Sun.

7. liju || bhāryā devajanaju thvatsiyana ,, samohana dayakā
8. julo || punaṣa ,, devajotijuyā ,, śalātakunhu thva citabā-
9. hāpujā ,, sālīka paṃcapahāra puja yāya pvāta 1 mata || kuda 2
10. siyaphakī ,, rā pra 7 kura 2 thva ,, thuti dāna biyamāla ,, thva ciṃtā
11. yāka ,, guthi kattakana cittā yāyamāla || thva citabāhāla
12. gvamha naṃ senakara sā ,, paṃcamahāpāpa lāka juro ,, gvaha-
13. thyā vā(?)hathyā , brahmahathyā rāka , nīdāna yāta sā dhama ,,
14. kama ,, punya rāka ,, utyaṃti julo || || śubha ||

#### Synopsis:

The *caitya* was made in the name of the (late) father Devaj(y)oti on the seventh day of the bright fortnight of lunar month of Phālguna, Friday, when the Sun was in Cancer, the Moon in Leo, the constellation called Rohiṇī and the conjunction called Viskambha in NS 847 by his two sons, Amitajyoti and Dinajyoti, their mother Ponadhari, and his first son's wife Devalāni.

One wick lamp, 2 *karṣa* (24 grams) of *siyāphakī* (fried rice), 7 *pra* (5376 grams) of meat and 2 *kura* (4 *mānās*) of rice beer should be offered during the *caityapūjā* and *paṃcapahāra pūjā* of the effigy (*sālīka*) on the very day of the death ritual (*śrāddha*) of Devaj(y)oti. The *guthī* members should take care of this (work). If someone destroys the *caitya*, that person will be inflicted with the five great sins such as killing a cow, a woman, a Brahman. If one takes care of (what is mentioned), he will gain *dharma*, good deed (*karmā*) and merit (*punya*). May all be well.

## 9

The Stone inscription from inside house of Rāju Vajrācārya of Vaṃbāhā (NS 848, CE 1728).

Script: Pracalita Newari

Language: Classical Newari

Leng 32.5, W 20.5

On the top a *vajra*, flanked by the Sun and the Moon.

#### Transliteration of the text:

1. ? samvata 848 māghakṛṇa[ṣṇa] ,, catuda[rda]syāyāmtīthva(?) ...[||]
2. dhanaṣṭha(?) [dhaniṣṭhā]nakṣatra[tre] ,, śivajoge ,, jathāka ... ..[narṇa] maho(?)ta(?)la(?)...
3. ... ..[śana]ca...[ra]vāla [,] minarāsīgatesavitari(?)bharā... ..[osigate ca] -
4. ... ..[dramasi] ...[thva]kunhu ,, śrī vaṃtabāhāra [,] cikamna atavana ... ..[ciṇā]
5. dina juro || punbhā...[khā] śrī amittajotiju vatabāhā-
6. rayā chāya(?)la , vayā karāta dejā(?)niju ... ..(kijā) di-
7. ...[na]jotiju ... ..[bhari] mātiju thuti samuhana ... ..[nyāsa] puna
8. ...[bha]riju...[yā] ... ..[mālaka] cikaatavana ciṇā juro [||] puna-
9. ...[ṣa] ,, thva ata ....[bahā] cerisa ... ..[hasya] tayamadu juro gvamhasyena ...[taṃsyā]
10. ...[ṣa] mayāse ... ..[tarasā] [,] ... ..[śrī 3 bha]gavānayā kuditi yāka
11. ... ..[nigra] ... ..[habhasmabhuta rāka brahma]hathyā(?) vāra(?)hathyā] tihathyā
12. pī(?)rtha(?)hathyā gvahathyā paṃcamahāpāpa rāka juro ... ..[suna-]
13. ... ma(?)rtya(?)va , sakalyaṃ(?) yāvigati... .. ghācadhala yā(?)nā
14. kārasya ,, mahā(?)dha(?)mṛ(?) rā(?)va(?) uteti juro ... gomhasena nidā(?)-
15. na(?) mayātasā || ... .. ta(?)sya(?)ghā(?)ce(?) ... .. naṃ ... ..\_ nakemāra ,,
16. juro (flower design) śubhaṃ || bha \_ \_ \_ ha \_ \_ \_ \_ \_ yānājuro



## Synopsis:

May all be well. A group of the people led by the venerable Amittajoti (Amrtajyoti) including his wife Dejāni, brother Dinajoti and wife Māti paved Vambāhā by oiled bricks and offered it on the 14<sup>th</sup> lunar day of the dark fortnight of the month of Māgha in NS 848, on Saturday, when there was the constellation called Dhaneṣṭhā and the conjunction called Śiva during the appropriate Karaṇa moment, when the Sun is in Pices and the Moon in Aquarius. Nobody is allowed to take the bricks of the *bāhā* to pave the ground floor (*cheli*) (of one of the courtyard's houses). Whoever does not follow what is taught (in the inscription), destroys (the work), shall be spotted by the bad gaze (*kudṛṣṭi*) of the deity and inflicted by the five great sins such as killing a Brahmana, killing a child, killing a woman, killing the ancestor (the father, grandfather) or killing a cow. Whoever does accordingly, may achieve *mahādharma* (and) will profit. ... should offer food ... .... Done so ... ..

## Transliteration of the text:

1. ʔ śreya'stu || samvat 848 naṣṭa śrā... ..[vaṇa śu]kla , ca...[tu]rdda...[syāṃ]tithau
2. || śuklavāra , thvakunhu , ontavāhā... ..[rayā] śrī varjjacāryya vaṃdya
3. chāyara , śrī amṛtajatiju , oyā bhāryyā , devajāni , mā-
4. tāju || nihma stripuruṣa , syana samūhana , śrī otavāhārasa
5. digisa cikana atana cinā juro || śrī caittavāhāra , dha-
6. rmmadhātu , maṇḍara , vajrayoginī , digideva , thvati thā-
7. panā yañā || thvatiyā cintā yāka , phukija , kijā
8. dinajati , mhaṃ 1 || nāyakaju mhaṃ ... [5] , thvapanisyana ci-
9. ntā yāyamāra juro || devakhu...[ri] bu rova 4 thvatiyā
10. orasanana , thva sārīka deva sakareṃ puḍā yāya
11. māra juro || mayātasā , samasta , paṃcamahāpā-
12. taka rāka juro || rohaṃkarami , dhunirā-
13. jaju || śubhamastu sarvvadāḥ ||

## Synopsis:

Amrtajyoti (Vajracārya) and his wife Devajāni, residents of Vambāhā, paved the Digicheṃ of Vambāhā with oiled bricks (*cikanata*) and established a *caitya*, a *dharmadhātu maṇḍala*, an icon of Vajrayoginī as the ancestor deity (*digideva*) on the 14<sup>th</sup> day of bright fortnight of the omitted (intercalactic lunar month of) Śrāvaṇa, Friday, in NS 848. His brother Dinajyoti and the five senior members should take care. Four ropanis of land in Devakhuri are offered and by the income of this the statue and all deities should be worshipped during the (annual) worship. If this is not done, the people will be inflicted by the five great sins. The stone carver was Dhunirāma. May all be well.

## 10

The inscription on the back of the effigy in the courtyard of Vambāhā (NS 848, CE 1728).

Script: Pracalit Newari

Language: Classical Newari

Maximum Length: 45 cm

Maximum Breadth: 35 cm

On top a *vajra*, flanked by the Moon and Sun.

**11**

Stone inscription on the wall of a house of the northern wing of Vaṃbāhā (NS 854, CE 1734).  
 Script: Pracalita Newari  
 Language: Sanskrit and Classical Newari  
 Maximum Length: 46 cm  
 Maximum Breadth: 28 cm  
 Above the inscription Śākyamuni Buddha, flanked by the Moon and the Sun.

Transliteration of the text:

1. ॐ om namaḥ burddhā[ddhā]yaḥ ṣadharmmapuṇḍalikākṣa[m] sarvvajña karuṇāyaka samastaburddha
2. sadāsātāraṃ śākṣasiṃha[m] namāmyahaṃ ḥ śraiyō'stuḥ saṃmvat 854 vaiśāsamāsyā
3. kṛṣṇapakṣa trayodasyāntri[ti]thau aśinī[aśvini]nakṣatre āyukumānājoge jathā
4. kaṇṇa[rṇṇa]muhurttake ādityavāraśa vṛṣarāsigate savirttala meṣarāsigate
5. te caṃndramasi tasmī vṛṣasaṃkrāntidīne thvakunhu śrī caitrabhāra pa[pra]tiṣṭhā
6. yāsyam mha 1 lokesvala pratiṣṭhā yānā dina juro ḥ śrī kṛṣṇamuṇiju śrī jñā-
7. nadhalī mātrāju thvapani aji chaya nemha samuhana saṃkalpa yānā juro
8. svapitā śrī dammadevayā nāmāna ḥ caitrabhāra dayakā kaneṣṭa pṛti-
9. kya śrī bhāgīdevayā nāmāna ḥ ruyā lokesvala dayakā juro punabhā-
10. ṣā baramadu bu rova pi 4 thvateyā barasānana ḥ busādhana kunhu jajñe
11. yāyamāra ḥ kvāyapārādeva pujā yāyamāra ḥ pindra thayamāra juro
12. thvateyā cintā yāka ḥ śrī panaju ḥ śrī dharmmajatiju ḥ śrī bhairavaju ḥ
13. śrī devarāyaju ḥ śrī kṛṣṇamuṇiju ḥ thvapani nāmhasena cintā yā-
14. yamāra juro ḥ cintā mayākāre paṃcamahāpātaka rāka juro ḥ
15. ciṃntā yākāra ḥ urttama juro ḥ
16. ḥ śrī dharmmadevayā bhāyyā[ryyā] dhanaśvalī mātrāju ḥ śrī bhāgīdevayā bhāyyā[ryyā]
17. cekati mātrāju ḥ kaneṣṭa bhagīni candravatī mātrāju ḥ gunavati mā-
18. tāju ḥ dharmmadevayā putrī dhanalakṣmī mātrāju ḥ gunalakṣmī mātāju
19. bhāgīdevayā putrī jayalakṣmī mātrāju ḥ śubhaṃ ḥ ḥ

Synopsis:

*Svasti. Om.* Obeisance to the Buddha. The one who has eyes resembling to the lotus blossom of fine *dharma*, one who is omniscient, full of compassion and who is the teacher of Samantabhadra, I bow to such Śākyasiṃha.

Kṛṣṇamuni together with his grandmother Jñānadharī made a vow and established a *caitya* in the name of his (dead) father Dharmadeva and a golden icon of Lokesvara in the name of his (dead) uncle Bhāgīdeva on the 13<sup>th</sup> day of the dark fortnight of lunar month of Vaiśākha, Sunday, when the Sun was in Taurus and the Moon in Aris, the constellation called Aśvinī and the conjunction called Āyusmāna in NS 854. During the annual worship, a fire-sacrifice, worship dedicated to Kvāḥpāḥdyah and offering of *pinḍa* (rice ball) for the (annual) death ritual (*śrāddha*) should be performed (from the income of the offered land of) four *ropanis* from Baramadubu. Five persons, Śrī Pana, Dharmajyoti, Bhairava, Devarāya and Kṛṣṇamuni should take care of (of the *guthi*). If (they) do not take care of it, they may be inflicted by the five great sins. If they take care of (what is mentioned), they will prosper. (The other family members present are) Dhanaśvari, the wife of Dharmadeva, Cekati, the wife of Bhāgīdeva, Candravati and Guṇavati, the younger sisters, Dhanalakṣmī and Guṇalakṣmī, and the daughters of Dharmadeva and Jayalakṣmī, the daughter of Bhāgīdeva. May all be well.

Transliteration of the text:

1. ॐ namo buddhāya || śraiyō'stu || samvat 856 śā[śra]vaṇamāse kṛṣṇa
2. pakṣe , caturthiyāntithau , uttarābhādranakṣetre śūlayoge , bṛhaspatibā-
3. sare , thvakunhu deyalam bāhāragṛha , caitrakāla punyerāma thumṇaca bhāryyā
4. lacanāmayi ca nehma strīpurukhana , śrī vaṃthavāhāra śrīmat śrī 2 kvā-
5. capāla bhaṭṭārakasake , jalam aṃṇa cekana atana daṇāva , vāhālasam
6. vāhārapivane cekana atana ciṇāva yajña yānana pratisthā yānā
7. dina juro , thva vāhālasam , pivane lasam sunānam ki...[śi?] tānana se-
8. nakala bhā [sā] govāramhaṇādi pañcamahāpātaka lāka juro , bhina-
9. kala sā utottra juro || yathā śāstrokta phalamastu || śubha ||
10. om śrī devarathanaju tharapā , , thotiyā cintā yāka
11. śrī devajotiju juro , , śubha

Synopsis:

Puṇyarāma Citrakāra and his wife Lacanāmayi caused the repair of the decayed wall of the house of the monastery (*bāhāragṛha*) with oiled bricks (*cekana atana*) on the fourth day of dark fortnight of lunar month of Śrāvaṇa, Thursday, when there was the constellation called Uttarabhāra and conjunction called Śula in 856 (1736). They (also) paved the inner and outer premises of the monastery with oiled bricks and performed a fire-sacrifice (*yajña*). At this *bāhāla*, whoever by nailing (i.e. tying) an elephant at the outer lane, destroys it, will be inflicted with the five great sins, such as (taking) the life of a cow. If one does good deeds, one may achieve the goal as written in *śāstras* (texts of the spiritual leaders). (This act was done) during the time of *thavarapā* (the eldest of the *saṃgha*) Devarathana. Devajoti took care of the act. Auspiciousness.

Transliteration of the text:

1. ॐ namaḥ buddhāya || śraiyos'tuḥ samvat 859 śā[śrā]vaṇa
2. māsyā kṛṣṇapakṣa || pa[pam]camyāntithau , , āśvaṇī... ..[nakṣa]tre
3. bṛddhijoge || jathākarnamuhurtte || ādityavāra
4. śle(?) || śimharāsigate savittali , , meṣarasigata ca-
5. ndramasi || thvakunhu || śrī 3 jogāvvaṃ[gāṃva]ra prītina jhyā-
6. ra dayakā | mha 1 sāksasiṃha thāpanā yā...[syam] taya
7. dina juro || śrī vajrācāryya devarā...[ja]ju || bhā-
8. yyā [ryyā] lakṣmīśvalī mātāju || putra śrī cakrajotiju
9. śrī dharmmarā'jaju || thvapani samuhana dayakā ju-
10. ro śubha ||

Synopsis:

The group of Śrī Devarāja Va(j)rācāryya, his wife Lakṣmīśvarī, his sons Śrī Cakrajyoti and Śrī Dhanmarāja made a window (*jhyāla*) and offered it in love to the thrice venerable Yogāmbara. (They also installed) an icon of Śākyasiṃha (Buddha) on the 5<sup>th</sup> day of the dark fortnight of lunar month of Śrāvaṇa, Sunday, at the proper time, when the Sun was in Leo and the Moon in Aris, the constellation called Aśvinī, conjunction called Bṛddhi, called Yathākaraṇa in NS 859.

**12**

Stone inscription on the right side of Mahākāla, in the passage of the Digicheṃ of Vaṃbāhā (NS 856, CE 1736).

Script: Pracalita Newari

Language: Classical Newari

L 36 cm, W 28 cm

Above the inscription the Triratna, flanked by the Moon and the Sun.

**13**

Stone inscription from the left side of the gate of the Kvāḥpāḥcheṃ of Vaṃbāhā (NS 859, CE 1739).

Script: Pracalita Newari

Language: Classical Newari

Maximum length: 31 cm

Maximum breadth: 22 cm

Above the inscription a *vajra*, flanked by the Moon and Sun.

**14**

Stone inscription of the pedestal of the lion guarding the western exit of the Vambāhā courtyard to the left (NS 863 (1742).

Script: Pracalita Newari

Language: Newari

L 58 cm, W 9 cm

Transliteration of the text:

1. ? śrīyostu samvatra 863 māghasira

Synopsis:

May all be well. NS 863 in the lunar month of Mangsira.

**15**

Copper-plate inscription on the right side of the Kvāhpāḥcheṃ of Vambāhā (NS 870, CE 1750).

Script: Pracalita Newari

Language: Classical Newari

Maximum length: 29 cm

Maximum breadth: 18 cm

Transliteration of the text:

1. svasti nepārāvde ,, vindu parvata nāga samjuteḥ māse kārttika śukla tṛtīyā [pra]
2. caturthiyāntithau mūlanakṣatre ,, dhṛtiyoge ,, vṛhaspativāsare ,, ete divase śrī 3 vajrāsa-
3. na daśacara bha...ka prītyartha ,, śuvarṇnaduvāra sakalpa yā[nā] dina juroḥ || dānapati ,, surja-
4. vanta mahāvihālādiṣṭhita ,, śākyavaṃśa kṛṣṇamuśi[ni] ,, pitāma(?)hi(?) jñānadharī ,, śa bhari ... .. -
5. rī ,, putri candravatī sabhani cikaṭī ,, chaya dhanarakṣmī ,, gunarakṣmī ,, jayarakṣmī ete samo-
6. hana ,, śrī 3 devavara prītyarthaṃ duntā juroḥ | puna jñānadhari suputra ,, dharmādevasa bhāṭṛ(?) bhagī-
7. devaju nimha kāya divaṃgata juvana ,, nāmne(?)na ,, dharmadhātu caityaḥ śuvarṇna duvāra duntā
8. thvateyā punyaṇa ... .. prāptamastuḥ || śrī vuvāhārayā mūladvavārayā vajrācāryya
9. śrī dhajarājajuyā ,, jathāsādhā , thā, śrī 2 bhagavāna prītina ,, dohorapā juroḥ ||
10. ... .. robha yāta śā ,, paṃcamahāpāta rā[ka] juloḥ || || śubhaḥ ||

Synopsis:

The group of Kṛṣṇamuṇi Śākyavaṃśa, (his) grandmother Jñānanadharī, wife (Śanabha)rī, daughter Candravatī, (brother's wife?) Cikaṭī, granddaughters Dhanalakṣmī and Gunalakṣmī, residents of Sūrja Vantā Mahāvihāla offered a *dharmadhātucaitya* and a golden doorway (*suvarṇa duvāra*) to the Daśavala Bhaṭṭāraka (Buddha) in the name of Jñānanadharī's two dead sons Dharmādeva and Bhāgīdeva on the 3<sup>rd</sup> pra 4<sup>th</sup> day of bright fortnight of the lunar month of Kārtika, Thursday, when there was the constellation called Mūla and conjunction called Dhṛti in NS 870 (*vindu*= 0, *parvata*= 7, *nāga*=8). May this act fulfill the wish (of the donors) according to the religious text. Dvajarāja Vajrācāryya of Bubahāra (also) offered ... to the twice venerable deity. (If it is destroyed the person) will be inflicted by the five great sins. May all be well.

**16**

Stone inscriptions of the windows of both sides of the doorway of the Kvāhpāḥcheṃ of Vambāhā (NS 893, CE 1773).

Script: Pracalita Newari

Language: Newari

L 29cm, W 29 cm

Transliteration of the text:

On the left side:

1. ... ..893 vaiśākha śukla titiyā ... .. juro

Synopsis:

... on the 3<sup>rd</sup> day of bright fortnight of lunar month of Vaiśākha ... ..



2. On the right side:

... .. patisthā yānā dina juro || ... .. vāhālayā \_ \_ \_ luyā juva ...

Translation:

... .. the icon(s) have been offered... ..

Transliteration of the text:

1. om namaḥ vudhāyaḥ nama[maḥ] dhammāyaḥ namo sa[sam]ghāya.h | śrī savva
2. ... .. pū ... rikākṣa ... .. jñaku(?) ... ru(?)ka samudabhadra sadā |
3. ... .. , sā...[kya]siṃha ... .. samvata 893 bhā-
4. ...[dra]pada ... .. tithau mū(?)rānakṣatra prītijoge śu-
5. ...[kra]vāraśa || thvakunhu vantavāhāra , sūryavanta mahāvihāra
6. ...ttarakasya śrī akṣobhya vudha bhagavāna , rohona jyānāna
7. duntā juro || nhavasa vā(?)nādeva jirṇa(?) ju(?)vama duntā || mhaṃ 1 tā-
8. rādevaṃ duntā || bhākhā: dha(?)ratako bu ro 2 ja 3 thvate neyeka...
9. ju daya || varasānanayā(?) vantavāhāra ... ..[bhāṭṭā(?)rakasya vuddha bhagavā-
10. nayā vara(?)sānana yāyamārā | ja...cho(?)yakemāra pvāta 1 ghera-
11. devā choyke māra juro nisarāva phaṃ 1 dekamhā | devasta māra
12. ... ..gu(?)ra(?)vāhāra vakamvāhārayā śrī pahānājuna jagya yatakemāra ||
13. thvate duttā[ntā] | kāthamuti gṛra(?) vaṃntāgrha caitrakāra amaradeva , bhā-
14. ryyā rājyeśvarī , ... .. putra amṛtadeva putra jasadeva putra
15. dha(?)na(?)mitradeva thvate samuhana duntā juro || thvateyā cintā yā
16. ka vantavāhārayā(?) śrī pahānaju chusi(?)khāyā caitrakāra
17. mana(?)siṃha ... ..rapā ...trakāra cikādhika thvate sva(?)-
18. mhasyana abhichina ... .. cintā yāyamāra juro || ... ..[athe]
19. ... ..[mayāta sā] pañcamāhāpātaka rāka | u(?)ttama yāta(?)sā uttra...-
20. tama juro , thvateyā vu jyāka mādhava tyā(?)pa(?)gāma... ..
21. na bhāvo juro | oya ... ..thva ... .. juro || ... .. [||]

Synopsis:

*Om*. Obeisance to the Buddha, Dharma and Saṃgha. The one who has eyes resembling to the lotus blossom of fine *dharmā*, one who is omniscient, full of compassion and who is the teacher of Samantabhadra, I bow to such Śākyasiṃha.

Amaradeva Citrakāra and his wife Rājyeśvarī donated a stone icon of Buddha (Akṣobhya Buddha Bhagavāna) to Vantavāhāra Sūryavanta Mahāvihāra in the 10<sup>th</sup> (?) day of the bright fortnight of lunar month of Bhādra, Friday, when there was the constellation called Mūla and conjunction called Prīti in NS 893. It was offered since the old one was completely worn out. Tārādeva offered one piece (*mhaṃ* 1 = the deity). Two *ropanis* and 3 *javās* land of Ṭaratakobu (were offered). Every year, the annual worship of the Buddha of Vantavahāra should be performed, one ghee lamp should be lit, *nislā* (a plate of beaten

17

Stone inscription on the left side of the Kvāḥpāḥchem of Vaṃbāhā (NS 893, CE 1773).

Script: Pracalita Newari

Language: Sanskrit and Newari

L 38 cm, W 22 cm

On top of the inscription the Buddha, flanked by the Sun and Moon. Below in the pedestal, five icons of the donors including one woman.

rice, sweets and a coin) and one *pāṭhi* (of beaten rice) should be offered to the deity. Śrī Pohoraju of Gunabahāra Vakambāhāra should make a fire-sacrifice. Amaradeva Citrakāra, his wife Rājyeśvarī, his sons Amṛtadeva, Jasadeva and Dhanamitradeva, the group of Citrakāra of Caintāgṛha offered it. Śrī Pohāna of Vambāhā, Manasiṃha Citrakāra of Chusikhā ... .., and Cikadhika Citrakāra of Haḥkhā, the (three ?) person should take care (of the *guṭhi*). These persons should continuously take care (of it). If not done so they will be inflicted by the five great sins. If they take care of it they may prosper. Mādhava from the \_ \_ village was appointed as the tiller of the land. ... .. could not be done.

### 18

Stone inscription from Dunenani Kacābahā of Vambāhā (NS 949, CE 1829).  
Script: Pracalita Newari  
Language: Newari  
L 51 cm, W 37 cm  
On the top of the inscription a *caitya* motif.

Transliteration of the text:

1. ... .. [(saddharma)puṇḍarikākṣa sarvvagyakala[nātmakaṃ samantabhādra sātāraṃśākyarājaṃ]
2. ... .. namāmihāṃ ṣṛeyostu saṃvata 949 ... ..
3. ... .. [daśa]myāntithau || mrga[si]rā[nakṣatre] viskaṃbha yoge [maṃsira]
4. ... .. rāsiga[te] savitre ṣṣ viṣarāsi[gate] [candra]masi ... ..
5. ... .. pratisthā yānā dina juro || śrī śu[ryya]ontamahā
6. [vihara] ... .. śrī jagata[mu]niju [lakṣmī]... .. [putra\_paru]
7. ... .. ta śrī ca ... ..
8. ... ..
9. ... .. julo
10. ... .. yā
11. ... .. da\_
12. ... .. guthi

(The lower lines are worn out, thus not readable)

Synopsis:

The one who has eyes resembling the lotus blossom of *dharma*, one who is omniscient, full of compassion and who is the teacher of Samantabhādra, I bow to Śākyasiṃha. On 10<sup>th</sup> lunar day of the month of Maṃsira, when there was the constellation called Mrgaśirā and the conjunction called Viskaṃbha, when the Sun is in Scorpio(?) and the Moon is in Taurus a *guṭhi* has been established at Sūryaontamahāvihāra during the reign of king Rājendra Vikrama Śāha in NS 949 by Jagatamuni, Lakṣmi and son Paraśu.

### 19

Large stone inscription of the right side of the Kvāḥpāḥchem of Vambāhā (NS 977, CE 1857).  
Script: Pracalita Newari  
Language: Sanskrit and Newari  
L 69 cm, W 39 cm

Transliteration of the text:

1. ॐ namo ra...[tna] trayāya || namo buddhāya || namo dharmāya || namaḥ saṃghāya || || om namaḥ śrīśākyasiṃhāya || ||
2. vaṃde śrīśākyasiṃhaṃ suranaranamitaṃ sarvalokaikanāthāṃ nirji(?)tyā(?) svattyamūle namucimabhigata' nūttarajñānapātraṃ || lokāsada-
3. rśayata ṣ mathapathikajanān ṣ trailatājālahamṭaḥ samyaksa[sam]buddha saṃjñetyabhimataphala dojāyate rājavamṣe || : 1 || śrī sureṃdronṣ-
4. paḥ sāhadevasyarājyesa pṛthvīmahīpāyakosaujitāriṃ || mahāsiddhikha

5. galabhe anacakrepraĵapālayitvā ciraṃjīvasaṃtu
6. ॥ 2 ॥ sūrya vaṃtovihāriya sthaviṛaḥśrījagamuniḥ ॥ tasya patnī padmalakṣmīsvatuḥ putrovirājate ॥ 3 ॥ bhāja[ju]dhaṃ munidivi
7. gatāḥ svabhāryā tejamatī satām ॥ divaṃgataḥ sparśamunerasya patnī thakūṃbhidha ॥ 4 ॥ dhaṃcāmune ॥ sabhāryā bhūjñā-
8. nīthakunmamahāmatī ॥ caṃdramuniścaturthaḥ manū siddhilakṣmī manoharī ॥ 5 ॥ dhija dhaṃmuni jyeṣṭhapautraḥ
9. śaktī nhukṣathakūnsatī ॥ kālidāso kuladvīpakalyāṇa priyavādinī ॥ 6 ॥ ratnamunī siṃghamunī hermu-
10. nī siddhamunī tathā ॥ āsāmadu cakramuniḥ chatramuniritismataḥ ॥ 7 ॥ eteḥ parijanaiḥ sārddha mili-
11. tvācāryayāmyahaṃ ॥ etatpunyaprabhāveṇa saṃvodhipadamāpnūyāt ॥ 8 ॥ dhātunānirmitaṃ kṛtvāsauvarṇṇena
12. vilepitāṃ ॥ pratimāśākyakeśriyaṃ pratiṣṭhāma karoṅgunḥ ॥ 9 ॥ nepāle hāyane varṣamunivājyaṃ
13. kamīlite ॥ phālguṇaṃ śuklapakṣetu rudratithyā ॥ punarvasuḥ ॥ 10 ॥ saubhāgye śukravāre ca rāsau
14. maithuna caṃdrage ॥ pratiṣṭhāṃ kriyate rāsaukuṃbhe sūryagate dine ॥ 11 ॥ ślokakartā mahābaudhdhōpāsa-
15. kaḥ sūryaṃdasa ॥ śīlpakārī vīradhana viśvakarmādhivāsakaḥ ॥ śubhaṃ ॥ saṃvat 977 miti phāguṇa
16. śudī 11 punarvasunakṣatra saubhāgyayoga śukravāra ku[kuṃ]bharāśigate savitari mithunagate caṃdramasi thvate parvakālasa
17. śrī sūryaṃta mahāvihārayā kvācapāla deva –1- yā sijalayā mūrṭti dayakāo luna siyāo prati-
18. ṣṭhā yāñā dina julo ॥ śubhaṃ punabhāṣā aphara bu rova 2 thoyā varavasāna
19. vusādhana yāyamāra oṃta vāhārayā nāyoju bhojana yāke
20. māra mha 5 o[om]vāhārayā cakaśūli śvayāmbhū pūrāna pātha
21. yāyamāra mhaṃ 1 guvāhājuṃ aparamitā pātha yāyamā-
22. ra ॥ thukiyā ciṃtā yāka ॥ śrī dhaṃcāmuni ॥ śrī cadra[ndra]munī ॥
23. śrī dhijadhamuni ॥ śrī kālidāsa ॥ tho pyamhasyānaṃ ciṃtā
24. yāyamāra jura ॥ śubha ॥

#### Synopsis:

(In the beginning, the praise of the Buddha, thereafter, the praise of the king Surendra Vikram Śāha in Sanskrit.)

The family members of venerable Jagamunī, the senior member of Sūrya Vaṃtā Mahāvihāra, his wife Padmalakṣmī, late Dhaṃmuni, his wife Tejamati, late Parśamunī, his wife Thakūṃni, Dhaṃcāmuni, his wife Bhū \_ jñānithakun, Caṃndramunī, Siddhilakṣmī, Dhijadhammuni's first grandson Śaktī, wife Thakun, Kālidāsa, Kalyāṇa, Ratnamunī, Siṃghamunī, Hermunī, Siddhamunī, Āsāmadu, Cakramunī and Chatramuni established the gilded copper icon of the venerable Kvācapāladeva of Sūryaṃta Mahāvihāra on the 11<sup>th</sup> day of bright fortnight of lunar month of Phālguṇa, Friday, in NS 977 (1857), when the Sun was in Virgo and the Moon in Gemini. May all be well. (The income of) two *ropanis* land of Aphara should be used for annual worship (*busādhana*). Five senior members (*nāyoju*) of Oṃta Vahāra should be fed. The senior member (*cakreśvara*) of the monastery should recite the Svayāmbhū Purāṇa. One Gubhaju (*guvāhāju*) priest should recite Aparamitā. The (group of) four, Dhaṃcāmuni, Candramuni, Dhijadhamuni and Kālidāsa should take care (of it). May all be good. Sūryacaṃdra, the worshipper of the Buddha, composed the stanzas (in Sanskrit) and the artisan (*śīlpakār*) Viradhana acted as the abode of Viśvakarma (*viśvakarmādhivāsakaḥ*).

**20**

Inscription on the wooden Gābhāsī pole of the Kvāpāḥḍyaḥ shrine of Vambāhā (NS 991, CE 1871).

Script: Pracalita Newari

Language: Newari

L 102 cm

Transliteration of the text:

1. śrī bhagavāna du[dum]tā jura
2. saṃvata 991 sāla miti ... .. mu(?)ni(?) , buddha , ca(?)
3. dramunina gabhāra gaṃbhīra dumtā jura [||] [śu]bha

Synopsis:

(Ca)ndramuni has offered the divine *gaṃbhāḥṣim* (a pole to create sound in Buddhist monasteries) in NS 991 to the deity. ... .. Buddha ... ..

**21**

Inscribed brass sheet at the top of the colonnettes framing the doorway of the Kvāḥpāḥcheṃ of Vambāhā (NS 993, CE 1873).

Script: Pracalita Newari

Language: Newari

Length of the inscriptions of both colonnettes 8.5 cm

Width: 9 cm

Transliteration of the text:

I. On the left side:

1. om namo budhāya || namaḥ || || śreyostu saṃ.
2. 993 mti vaiśāṃsya kṛṣṇapakṣe ,, pra-
3. tipadāyāmtithau || anulādhānakṣetre ,, pa-
4. liojoge ,, jathākaraṇṇamuhūtre ,, ma[maṇ]ga-
5. lavārasare ,, vṛṣarāsigate savi-
6. tare ,, viścikarāsigate candraṃmasi ,, ||
7. thvaṣunhu śrī ontavihārasa śrīśrīśrī
8. bhagavānayāta pilatina ,, ekacha-
9. tvāla tuṃcheyā parajāpati thakula
10. vāgasi ,, śivasundhara ,, siṃgha vi
11. mānavi ,, gvpāla ,, pāsā āsā
12. maduḥ ,, divaṃgata mātrā gaṃgālakṣmī

II. On the right side:

1. gyānathaku lakṣmīkesari ,, laṃ
2. rakṣmī ,, lakṣmīkesari ,, thvate pramu-
3. khana jarabhochisayā dharmmacita u-
4. tpati juyāo ,, thva tolana dunatā
5. juro ,, thugu punyaṇaṃ dānapratiyā-
6. ta sadākālaṃ śrī 3 bhagavānayā śu-
7. dṛṣṭi juyāo ihajanmasaṃ śukha
8. saṃpati juyāo parajanmasa mo-
9. kṣa prāpti juyamāra juro ,, śubhama-
10. stu sarvadā ,, śubhaṃ || ||

Synopsis:

After the generation of pious thoughts (*dharmacitta*), the whole family members headed by Bāgasimha Parajāpati, the senior member of the family, Śivasundhar, Siṃha Bira ; Mānavī, Gopāla, friend

Āsāmadu, dead mother Gaṅgālakṣmī, Jñānathaku, Lakṣmīkesarī, Laṃrakṣmī, Lakṣmīkesarī of Tuṃcheṃ, Ekachabāhā offered this tympanum in love to the thrice venerable deity of Onta Vihāra on the 1<sup>st</sup> day of the dark fortnight of lunar month of Vaiśākha, Tuesday in NS 993 when there was the constellation called Anurāgādhā, the conjunction called Pariga, the appropriate Karaṇa moment, when the Sun was in Taurus and the moon in Scorpio. By this religious act the donor may be blessed by the thrice venerable deity, and enjoy happiness (*śukha*) and prosperity (*sampati*) in this life and liberation (*mokṣa*) in the next life. May all be good.

Transliteration of the text:

1. (motif of a vajra) svasti || śreyo'stu || samvat 885 phāguṇa śukla || pūrṇamāsyātithau pūvphālguṇī nakṣetre || bṛ[ha]spatīvarasare || tasmī śricandragrāsa parvadinē || bakhanavāhāra chvāsaphare ... ..||
2. yanātāgrha || haridāsa bhāro || māṭṛ rukumaṇīlakṣmī || bhāryā śivarakṣmī thvapana svamha samucayana || śrī 3 vanta vāhāra kvācapāra bhaṭṭarakā pītina thva ghaṇṭha duntā juroḥ śubha ||
3. ? śrī itilāṅha(?)0 jyāyake || varmaṇa simju || puṭa || chata mina || jyānā julva || śubhaṃḥ |

Synopsis:

The group of three persons, Haridāsa Bhāro, his mother Rukumānilakṣmī, wife Śivalakṣmī, residents of Yentāgrha, Chvasaphara at Bakhanabāhā offered this bell in love to the thrice venerable deity of Vantabāhā during the moon eclipse on the full moon day of lunar month of Phālguna, Thursday, in NS 996, when there was the constellation called Pūrvaphalguṇī. May all be well. ... ..Brahma Simha (also) offered a *patāḥ* (flag) (and) *chatra* (umbrella). May all be good.

Transliteration of the text:

1. ? om namaḥ śrīśākyasiṃhāyaḥ || brahmopendra mṛḍāmarādhipatibhi vadyaṃ jinaṃ śrīghanaṃ || saṃsārādhvitarāṃgabhaṃ
2. gurukaraṃ lokābhikāṃkṣāpradaṃ || taptamaṇṇanibham suduṣkarakaraṃ dvātrimśadaṃ kaiyutaṃ 9(?) ... .. ṇa...trabhavādhipaṃ trijagatāṃ tā... ..
3. om namaḥ ||1|| śreyostu || samvat 999 jeṣṭhaśudī pūrṇamāsi anurādhānakṣatra || siddhijoga || ... ..
- ... .. thapaka śrīsujayadharmmasaṃ-
4. skārīta vajrakirtti mahāvihārasa śrī 2 bhagavāna pītinaṃ sayava vihārayā śākyavaṃśa śrī siṃghamuni ... .. lāni kāya ... ..joti
5. māma jñāni... .. tīrī ... .. [siṃkhvāthakuṃ] || thvate jala bho... ..[cayāṃ?]
- dharmmacita utpati juyāo ... ..[dhātu?]-
6. yā jajñāsārā dayakāo jajña yānā...[o] dumtā juro || śubha || ||

Synopsis:

Svasti. Om. Obeisance to glorious Śākyasiṃha. The Jina Śrīghana is praised by Brahmā, Upendra (i.e., Āditya), Mṛḍa (i.e., Śiva) and Amarādhipati (i.e., Indra). [He is] the one who has crossed the way of *saṃsāra*, *gabhaṃ gurukaraṃ* (?), who fulfils desires of the world, who resembles to *taptam aṇḍa*

**22**

Bronze inscriptions of a small bell hung on the right side of the gate of Kvāpācheṃ of Vambāhā (NS 996, CE 1876).

Script: Pracalita Newari

Language: Newari

Height of the bell: 32 cm

Diameter 28 cm

**23**

Brass-plate inscriptions of the fire-pit in front of the Kvāhpācheṃ of Vambāhā (NS 999, CE 1879).

Script: Pracalita Newari

Language: Sanskrit and Newari

Length fire-sacrificial pit: 45 cm x 45 cm

(lit. “hot egg,” referring to the sun?), who has practiced austerity (*suduṣkararakam*), who is endowed with thirty-two auspicious signs, ..., who is the master of three worlds, and who is the only protector of the three worlds. *Om*, obeisance.

After the generation of pious thoughts (*dharmacitta*), the whole family members of Siṃghamuni, Kī(ṛti)muni, brother’s son Mānājoti, mother Jñāni, wife... .. Siṃkhvāthakum, the residents of Sūjadh(a)rma Samskārita Vajrakirti Mahāvihāra offered the pit of metal for the fire ritual (*dhātuyā jajñasāla*) after performing a fire-sacrifice on the full moon day of lunar month of Jeṣṭha in NS 999, when there was the constellation called Anurādhā and conjunction called Siddhi. May all be well.

## 24

Inscriptions on the bottom of Jvalāvalicaitya of Vambāhā (NS 1002, CE 1882).  
Script: Pracalita Newari  
Language: Sanskrit and Newari  
L 71 cm, W 5 cm

Transliteration:

1. om̐ namo śrīdharmmadhātuvāgīśvarāya namaḥ || i...se(?)svāmi prajā... ..  
...pālamahindra ॥ bhā svā...dattāri daṇḍapari jayavali jidvittadā...trapā... .. ityatadvāsaga ...  
...ṇati(?)thā(?)rajana
2. ...vā(?)dhā(?)mya(?)jā...pātraddattāri dantu nata maga ca(?)janī cakrapāṇi sajiya ... ..  
...staṣa śunyamekaṃ mādhave kṛṣṇapakṣe ॥ trayodasyāṃ(?)tithau ॥ hapa(?)... kṣaśaśivāra ॥  
āyusmāna rāmayoge || yatata dine śrī
3. 3 dharmmadhātu...ṭi... .. avvatatā || śrayostu samvata 1002 vaiśāsamāsyā kṛṣṇapakṣe ॥  
trayodasvā[śyā]ṃtithau aśuni nakṣetra || āyusmānayoge yathākarnṇamūhute[rte] || somavārasare ||  
vṛṣarāsigate savitare -
4. meṣarāsigate cadra[ndra]masi thuṣunhu : śrī onta mahāvihāra vajrācāryya ॥ pātā

Synopsis:

This *dharmadhātuvagīśvara caitya* has been established with love on the 13<sup>th</sup> day of dark fortnight of lunar month of Vaiśākha, Monday, in NS 1002, at the time of the Great King of Nepāl (Prithivī Bir Bikram Śāha) when the constellation called Aśvinī, the conjunction called Āyusmāna, appropriate Karṇa moment, when the Sun was in Taurus and the Moon in Arise to (the deity of) Onta Mahāvihāra ... ..

## 25

Copper-plate inscription fixed on the right side of the entrance of Kvāhpāḥchem of Vambāhā (NS 1010, CE1890).  
Script: Pracalita Newari  
Language: Newari  
L 23.5 cm, W 12.5 cm

Transliteration of the text:

1. om̐ namo buddhāya || śreyostu samvat 1010 kārttikamāse kṛṣṇapakṣe || ṣaṣṭhī para sa-
2. ptamyāṃtithau || tiṣya nakṣatra || śukara yoga || vṛhaspativāra || thvakunhu śrī 3 bhagavāna pṛīti-
3. nam ॥ śrī 3 suryadharmasamskārita mahāvihārasa ॥ chāyo kulayā ॥ śrī vajrācāryya ॥ śrī
4. kana[ka]jotiju ॥ dhanajotiju ॥ paṃcajotiju ॥ pramukhanam ॥ jalamham 23 syāṃ samohanam ॥  
tirthasyevā
5. dayakāo ॥ nhāpā ājupisaṃ dayakāotagu dharmmadhātu maṃḍalasa ॥ varja tayā jula || śubham ||
6. puna ॥ tirthasyavā khalaka jaṃmā 300 thulisyāṃ jathāśakta yāgu dāmanam ॥ luyā piṇḍa-
7. pātra gvara 1 dayakāo ॥ śrī 3 bhagavāna pṛītinam duntā jula || thva nigū kirtti sunā-
8. nam lobha yāyamadu ॥ sakalasyanam nidāna yānāo tayamāla śubham || ||

Synopsis:

A group of twenty-three persons led by Kanakajoti Vajrācārya, Dhanajoti, Paṃcajoti from the lineage called Chāyo of Sūryadharmasamskārita Mahāvihāra, after forming a *tirthasevā* (pilgrimage) group, kept this



*vajra* on top of the *dharmadhātumaṇḍala* which was made by the previous ancestors in devotion to the thrice venerable deity on the 6<sup>th</sup> *pra* 7<sup>th</sup> day of the dark fortnight of the lunar month of Kārtika, in NS 1010, Thursday, when the constellation was called Tīṣya and the conjunction called Śukra. The amount collected by the *tīrtha sevā khalah* (group) from altogether 300 persons one golden *piṇḍapātra* (begging bowl) has been offered in the love to the thrice venerable deity. Nobody should take these two offerings out of greed. Everybody should take good care. May all be well.

Transliteration of the text:

1. ? om namaḥ śrī śākyamunaye || buddhaḥ svayāmbhū vivarānprakāśyagiyam trilā[lo]keṣu(?)vivagyadeva || pāpathakānaṃ samatenarāṇaṃ namostu(?)tasmē guṇasāgarāya || 1 || śrī neyepālaṃ lalitāpurākhye(?) śrīraja: gatoddiśi uttarasyāṃ śrīsūryadharmakṛta vajakīrttīvihāramāsīsugatalayaṃ ca || 2 || tasmī narendrasampālitasacha(?)bhēca || 3 || śrīśākyarājendrasuprītayena kāṃśavinirmīta ghaṃṭhamarpita śrī śākyavamaśakulajaḥ sudhinaḥ śrīkālidāśena sugṛ(?)ha(?)yena || 4 || mātuśce sarvvavidhipūrvakena bhīmarathonāmaṃ vidhiṃ ca kṛtvā || ||
3. pratīviharañcasa saṃghasarvvaṃ ṣaṭ surasebhjana kārayitvā || 5 || prapitāmaha kṛṣṇamuni jagatamuni pitāmaha || janaka: parśamunināmno sarvvapite divagatā: || 6 || janani ca thakuṃ nāmni vidyamānāsudharmini munithakuṃ suśilā ca kālidāsasyasuvratī || 7 || tasya bhāṭṛ āsāmadu matilāni satīpūtaḥ || tasyātmaja saṃgharatna ratna :
4. thakuṃ snuśāputra || 8 || ratnacudāmañirṇāma dvitīyasuta satsudhī || 8 || tasyamnuśā ratnathakuṃ suvratī śubhacāriṇī || 9 || bhāṭṛputro dharmmaratna suputra kuladīpaka: || caturvarggahalāptārtha saṃghabhōjyaṃ ca kārayeta || 10 || śrīmannepāmlīke varṣe vyo(?)mendukha(?)śāśrīyute || tāra punavasukhyāto endrayoge śāśidīne || 11 || atha nepālabhāśā || svasti śrī nepāla kṣatre lalitapaṭṭā :
5. nagarājagrhāuttare eśāche ṭole śrī sūryadharmma saṃskṛta vajakīrtti vihāraśa virājamāna jusyaṃ vijyāka śrīśrīśrī śākyamuni bhagavāna suprītina gvala 1 kaṃśapā ghaṃṭha dohalapā || śrī pṛthvi vira vikrama sāhadeva rājāyā paryāyasa || dānapati saeva vihāra nivāsita śākyavamaśa śrī kālidāśanaṃ thao māmayāta bhīmarathāvarohana daśakarmma ityādi yānao lali[ta]paṭṭa :
6. nadeśesaṃ vihāra 2 patika dakva saṃghapanista bhakṣa bhōjana yātakāvall dānapatiyā prapitāmaha divaṃgata śrī kṛṣṇamuni divaṃgata pitāmaha jagatamuni divaṃgata svapitā parśamuni || sajīva mātā thakuṃ bhāryā munithakuṃ bhāṭṛ āsāmadu snuśāmati lāni svaputra saṃgharatna snuśaratna thakuṃ dvitīya putra ... .. agamuṇi snuśaratna thakuṃ bhāṭṛputra dharmmaratna thvatejana parivāra samohanaṃ caturvarga hala :
7. lāya ichāna duntā samvat 1010 miti pauśa śukla pūrṇṇimā punarvasu nakṣatra aindra yoga somavāra thvaśunhu duntā jula śubhaṃ || || śubhaṃ bhuyāt [sa]rvvajagatām || thva gāṃṭha dayakumha kālīgara nhabāhālayā śrī dhījayā putra śrī khavedhamnaṃ dayakā jula subhaṃ || :||

Synopsis:

(In the beginning, the praise of the Buddha in Sanskrit. Thereafter the text in Sanskrit, the content of which is similar to the text written in Newari below.)

May all be well. One bell made of bronze (*kaṃ*) was offered in love to the thrice venerable Śākyamuni (Buddha) of Sūryadharmma Saṃskārīta Vajrakīrti Vihāra, located in Ekhāchem Tole, the northern part

## 26

Inscription on the large bell, left of the doorway of the Kvāhpāchem of Vambāhā (NS 1010, CE 1890).

Script: Pracalita Newari

Language: Sanskrit and Newari

Height of the bell: 75 cm

Diameter: 56 cm

of Lalitapaṭṭana in Nepal, during the time of king Pṛthvi Bīra Vikrama Śāhadeva by Kālidāsa, the donor of Vajrakīrti Vihāra. after celebrating his mother's Bhīmaratharohana *daśakarṇa* ritual (performed at the age of 77 years 7 months and 7 days), together with Kṛṣṇamuni, dead grandfather Jagatamuni, dead father Paśamuni, surviving mother Thakuṃ, wife Munithakuṃ, Āsāmadu, son's wife Matilani, son Saṃgha, son's wife Rānithakuṃ. A feast was offered for all members of the both *vihāras*. The offerings were made on the full moon day of the lunar month of Pauṣa, a Monday, in NS 1010, when there was the constellation called Punarvasu and the conjunction called Indra wishing that the great-grandfather, son's dead wife Lānithakuṃ, second son \_ \_ gamaṇi, brother's son Dharmaratna, and all family members of the donor may enjoy the four kinds of rewards (*caturvarga phala*, viz. *dharmā, kāmā, arthā, mokṣā*) May all be good to all (the three) worlds. The artisan (*kāligara*) who made the bell was Khavedhana, the son of Śrīdhija from Naḥbāhā. May all be well.

## 27

Inscription on the bell-stand of the big bell (no date) of the Kvāhpāḥcheṃ of Vambāhā.  
Script: Devanāgarī  
Language: Newari  
L of lintel: 140 cm, W 24 cm  
There are 11 effigies of devotees carved and below these their names are inscribed in single line.

Transliteration:

parsamunī [and] thaku, kālidāsa [and] munithaku, āsāmadu [and] motilāni, sa[sam]gharatna [and] ratnathakuṃ, ratnacudāmani [and] ratnathakuṃ, dharmaratna

## 28

Inscriptions of the brass-repoussé of the door-leaves of the doorway of the Kvāpācheṃ of Vambāhā (NS 1045, CE 1925).  
Script: Devanāgarī  
Language: Sanskrit and Newari  
Length of the gate: 158 cm  
Width: 80 cm

Transliteration of the text:

1. (śvasti sign) śrī sākesihāya namaḥ || sadharmapuṇḍarikāsyē sarvajñakarūṇātmakam samantabhadrasāstāraṃ śākyarājam namastute || śrayostu samvat 1045 kārtikamāse śuklapakṣe || aṣṭamyaṃtīthau || śravaṇānakṣetre || gandha[yo]geḥ bhavakarṇe maṃga-
2. lavāsare || tuḷārāsī savītara : makrarāsigate candra : || tasmī sumuhutre || dānapatī śrī sūryedharma sa[sam]skārit : || vajrakīrtimahāvihāre || vasthīta : vajrācārye : jotirāja : putra jogaratna : samantabhadra : gaṃdharvarāja || dharmā-
3. rāja || lakṣmithakuṃ : thuliyā dharmacit utpatī juyā uṃtrābhīmuṣa śrī śākyasiṃhayā thāse : līlayā dvāra tayā dina jula śubhmḥ ||

Synopsis:

The one who has eyes resembling the lotus blossom of *dharmā*, one who is omniscient, full of compassion and who is the teacher of Samantabhadra, I bow down to siuh Śākyasiṃha. After the generation of pious thoughts (*dharmacitta utpatti*), the group of donors, Jyotirāja Vajrācārya, son Jogaratna, Samantabhadra, Gandharvarāja, Dharmarāja and Lakṣmithakuṃ of Sūrye Dharma Saṃskārita Vajrakīrti Mahāvihāra covered the door (-leaves) of the venerable Śākyasiṃha's (shrine) with brass (*līlayā*) on the 8<sup>th</sup> day of the bright fortnight of lunar month of Kārtika, Tuesday, in NS 1045 (1925), when there

was the constellation called Śravaṇa and the conjunction called Gandha, at the moment called Bhava, when there was the Sun in Libra and the Moon in Capricorn. May all be well.

Transliteration of the text:

1. śrī 2
2. 2001 sāla
3. vaṃvahāla ṭola

Translation:

Twice venerable VS 2001 Vaṃvahāla Ṭola.

Transliteration of the text:

1. tāremāṃ tāremāṃ paṃcabuddha śrī bhaga-
2. vāna jaya buddha jaya dharma jaya saṃgha tri-
3. ratna śrī paṃcabuddha bhagavāna kī jeḥ ||
4. saṃ. 2012 sāla

Synopsis:

Save me mother! Save me mother! The Pañcabuddha are venerable deities. Hail Buddha, hail *dharma* (and) hail *saṅgha*, the three jewels (of Buddhism). Hail the Five Buddhas. Dated VS 2012.

Transliteration of the text:

1. 1. usale malāi gāligaryo, malāi piṭyo, malāi
2. harāyo, mero vastu luṭera liyo bhanera manamā gāṃṭho
3. kasdacha, usako vairabhāva kahilyai pani śānta huṃdaina |
2. 1. uttama dharmalāi najānera saya barṣa bāṃcnu bhandā
2. uttama dharmalāi jānera abhyāsa garera ekaidina
3. bāṃcnu asala ho |
3. 1. yadi thorai sukha tyāgera mahāna sukha pāine ho
2. bhane tyasa mahāna sukhako nimitta ma sānā sukha-
3. lāi tyāgnu pardacha |
4. 1. maitrīle krodhalāi jitnu pardacha, durvyavahāra garne
2. lāi sadvyavahārale jitnu pardacha, lobhīlāi
3. kehī diera jitnu pardacha, jhūṭha bolnelāi
4. satya vacanale jitnu pardacha |
5. 1. Ākāsamā, samundramā, pahāḍa kandarāmā jah#ā
2. gae panī āphno pāpa karma (duḥkha) bāṭa bacna
3. sakidaina |

## 29

The inscription of outer wall of a house of Vaṃbāhā, (VS 2001, CE 1944).

Script: Devanāgarī

Language: Nepali

The inscription is flanked by a pair of angles of the Anglo-Indian variety.

## 30

Small copper-plate inscription on the left side of the doorway of the Kvāḥpāḥceṃ of Vaṃbāhā (VS 2012, CE 1955).

Script: Devanāgarī

Language: Newari

L 8.5 cm, 4 cm

## 31

Inscription in marble on the wall of the Digicheṃ of Vaṃbāhā (no date, c. 1982).

Script: Devanāgarī

Language: Nepali

L 65 cm, W 49 cm

On the top of the inscription an icon of Buddha.

Translation:

1. When a person holds that he was insulted, assaulted, defeated, or robbed, his anger continues to increase. The anger of such a person has no way of subsiding. The more he goes over his imaginary trouble the greater becomes his desire to avenge it.
2. A single day's life of a seer of the Noble Teaching of the Buddha is by far greater than life of a hundred years of a person who does not see the Noblest Teaching.
3. By giving up the modicum of pleasure, which the worldly pursuits bring, if one can be assured of tremendous pleasure - which is Nibbāna -the wise person should certainly give up the little pleasure.
4. Let anger be conquered by non-anger. Let bad ones be conquered by good. Let miserliness be overcome by charity. Let the liar be conquered by the truth.
5. There is no single spot on Earth an evil-doer can take shelter in to escape the results of his evil actions. No such place is seen out there in space, or in the middle of the ocean. Neither in an opening, a cleft or a crevice in a rocky mountain can he take shelter to escape the results of his evil action.

### 32

Inscription in marble on the wall  
of the Digichem of Vambāhā  
(no date, c. CE 1982).

Script: Devanāgarī

Language: Pāli and Nepali

L 63 cm, W 49 cm

On the top of the inscription  
the Buddha.

Transliteration of the text:

1. paṃcaśīla
2. paṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi |
3. ma praṇihatyā gardina bhanne śīla rāmrarī pālanā gardachu |
4. adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi |
5. ma aruko vastu nadiikana linna bhanne śīla
6. rāmrarī pālanā gardachu |
7. kāmesumicchācārā veramaṇī sikkhāpadaṃ samādiyāmi
8. ma parapuruṣa parastrī gamana gardina bhanne śīla
9. rāmrarī pālanā gardachu |
10. musāvādā veramaṇī sikkhāpadaṃ samādiyāmi |
11. ma jhūṭha kurā boldina bhanne śīla rāmrarī
12. pālanā gardachu |
13. surāmeraya majjapamādaṭṭhānā veramaṇī sikkhāpadaṃ
14. samādiyāmi |
15. ma mādaka padārtha sevana gardina bhanne śīla
16. rāmrarī pālana gardachu |

Translation:

1. I undertake the precept to abstain from killing.
2. I undertake the precept to abstain from stealing.
3. I undertake the precept to abstain from adultery.
4. I undertake the precept to abstain from false speech.
5. I undertake the precept to abstain from intoxication.

Transliteration of the text:

1. śrī suryadharmasaṃskārīta bajrakṛitīmahāvihāra
2. ombahāla
3. śrī āśāmāna śākya | śrīmatī lakṣmīmāyā śākya
4. 2054. 5. 9

Synopsis:

Āśāmāna Śākya and his wife Lakṣmīmāyā Śākya, residents of Sūrya Dharma Saṃskārīta Vajrakīrti Mahāvihāra, Ombāhāla (offered the iron grill) on the 9<sup>th</sup> day of solar month of Bhādrā, in VS 2054.

Transliteration of the text:

1. lilarāja śākya
2. 2059/6/5

Synopsis:

Salutation to the Buddha.

Lilā Rāja Śākya on the 5<sup>th</sup> day of solar month of Āśvina in VS 2059.

Transliteration of the text:

1. namo buddhāya
2. suryadharmasaṃskārīta vajrakṛitīmahāvihāra omabahāla yala nepāla
3. śrī ṭhākura māna śākyayā 70 varṣa kyaṃgu śubha upalakṣya
4. va vasapolayā śrīmatī ratna māyā śākya nāpa śubha vivāha
5. jugu 45 varṣayā śubha upalakṣya 2062 āṣāḍha 17 gate
6. śukravāra thana vihāre pavitra mahā paritrāṇa pāṭhayā lumanti
7. tho vihārayā chaku koṭhā nirmāṇa yānā śrī bhagavānaya
8. murti sthāpanā yānāgu jula || 2062/6/1 śubham |

Synopsis:

Salutation to the Buddha.

Sūrya Dharma Saṃskārīta Vajrakīrti Mahāvihāra, Ombāhāla, Yala (Lalitpur), Nepal.

A room was made in the *vihāra* where an icon of the deity (Buddha) was established on the 1<sup>st</sup> day of the Solar month of Āśvina in VS 2062 in the remembrance of the day of the recitation of the holy Mahāparitrāṇa (text), when Ṭhākura Māna Śākya reached the age of 70 and celebrated the 45<sup>th</sup> marriage anniversary with Ratnamāyā Śākya on the 17<sup>th</sup> day of the Solar month of Āṣāḍha, Friday, in VS 2062 (2005).

### 33

Inscriptions on the iron grill of the gate of the Kvāhpāḥdyah shrine of Vambāhā (VS 2054, CE 1997).

Script: Devanāgarī

Language: Newari

### 34

Inscription of the brass-sheeted tympanum of the Kvāhpāḥchem of Vambāhā (VS 2059, CE 2002).

### 35

Marble inscription of the left side of the doorway of the Bhagavānachē of Vambāhā (VS 2062, CE 2005).

Script: Devanāgarī

Language: Newari

L 78 cm, W 61.5 cm

On top of the inscription the icon of Buddha.

**36**

Marble inscription on the right side of the doorway of the Bhagavānāchem of Vāmbāhā (no date).

Script: Devanāgarī

Language: Newari

L 49 cm, 46 cm

Transliteration of the text:

1. śrī bhagavāna śaraṇa
2. śrī sūryadharmasamskārīta vajrakirtimahāvihārayā bhagavānāyā chem dayakegu
3. lāgi la. pu. upa. mā. nā. pā. vaḍā na. 11 yā kitā naṃ 677 yāgu 0-1-1-0 (ga)
4. jaggā śrīmatī āśāmāyā vajrācārya yala, dhamlācā pākhe ati śraddhā tayā
5. bhagavānāyā chem dayaketa prāpta jugu kha ukim vasapola yāta yakkō śubhāya du l
6. ale tho bhagavānāyā chem dayaketa bhagavāna yāgu āyastā pākhe vacata karīva
7. ru 3,50,000l (tina lākha pacāsa hajāra) kharca jula l chem dayake lāgi kvaya
8. coyā tayāpi samgha sadasya pākhe prāpta jugu lasatā sahayoga thathe khaḥ
9. nāma sahayoga
10. śrī ṭhākura māna śākya ru 10,000 va niku koṭhā dayakā
11. chaguli bhagavāna sthāpanā yāgu
12. śrī virendra “ ru 10,000.
13. śrī pradīpa “ ru 10,000.
14. śrī vikāsa “ ru 5,000.
15. śrī puṣpa rāja vajrācārya ru 5,000. va chagu ṭripa appā
16. ukim vasapola pinta sādhuvāda viyā cvanā l

Synopsis:

Refuge to the god.

Āśāmāyā Vajrācārya resident of Dhamlācā, Patan offered in devotion (*śraddhā*) the plot no. 667 which covers one *ānā* and one *dāma* in Lalitpur Sub Metropolitan City, ward (*vadā*) no. 11 to built the house for the deity (*bhagavānāchem*) of Sūrya Dharma Samskārīta Vajrakīrti Mahāvihārā. About 3,50,000 Rs. which was the saving from the income of the deity was spent for this. The list of the donation of the following members of the *samgha* who happily donated for building the house:

1. Śrī Ṭhākura Māna Śākya donated Rs. 10,000 and built two rooms. In one room the icon of the deity was established.
2. Śrī Virendra Māna Śākya donated Rs. 10,000.
3. Śrī Pradīpa Māna Śākya donated Rs. 10,000.
4. Śrī Vikāsa Māna Śākya donated Rs. 5,000 and a trip of bricks.
5. Śrī Puṣpa Rāja Vajrācārya donated Rs. 5,000,

Thanks to all donors.

**37**

Copper-plate inscription of the prayer wheel's post framing the Licchavi caitya of the courtyard of Vambāhā (NS 1129, VS 2066, CE 2009).

Script: Devanāgarī

Language: Newari

Length : 17.5 cm

Width: 11.5 cm

Transliteration of the text:

1. om nama ratna trayāya
2. sva. mātā-pitā siṃharāja va cirimaiṃ nāpaṃ sakala divaṃgata-
3. yā sukhāvatiyā kāmanā yāseṃ ilāṃ mānye, vabhu, jvalā nhāyakaṃ
4. jala kalasa va maṇḍapāḥ dechāpim lilārāja va dānamāyā śākya
5. sakala parivāra 11 dyah vahāḥ 2066-4-14 buddhavāra pañcadāna
6. aṣṭamī thva dechānāguyā punyayā prabhavaṃ jagata satva prāṇipim
7. udhāra juimā l





Vābhā

Inscription no. 37, testifying to the offering of a canopy and prayer wheels to the Licchavicaitya by 11 members of the family of Lilarāja and Dānamāyā Śākya from Dyahbāhā on the day of Pañcadāna in August 2009. Photographs by Niels Gutschow, September 21, 2009



8. thva jyā puvamkeyā gvāhāli byupim sakala pāsāpimta
9. yakva yakva subhāya dechānā cvanā nāpaṃ puṇyanaṃ
10. lāyamā dhakā āśikā yana cvanā ||
11. iti ne. saṃ. 1129 gūlāthva aṣṭamī

Synopsis:

All the 11 members of the family of Lilārāja and Dānamāyā Śākya of Dyaḥ Bāhā offered a canopy (*ilām*), prayer wheel (*mānye*), silver plate, vermillion (*sindur*) pot and mirror (*javālānhāykan*), water vase and *maṇḍala* on the 8<sup>th</sup> day of Paṃcadāna of the bright fortnight of lunar month of Guṃlā NS 1129, the 14<sup>th</sup> day of the solar month of Śrāvāna in VS 2066, wishing that Siṃharāja and Cirimai, the dead father and mother including all dead (ancestors) may reach realm of heaven (*sukhāvati*). The act of this offering may rescue all beings. Many thanks to all friends who has helped to complete the work.

**38**

Marble inscription of the  
Nāmasaṃgīti shrine in the courtyard  
of Vaṃbāhā (NS 1135, VS 2071,  
CE 2015).  
Script: Devanāgarī  
Language: Newari  
L 76.5 cm, W 33 cm

Transliteration of the text:

- |  |         |             |
|--|---------|-------------|
| 1. śrī sūryavramhasaṃskārita bajrakirtimahāviharasa                |         |             |
| 2. śrī āryanāmasaṃgītiyā pratimā nisvanegu puṇyakārya puvaṃgu jula |         |             |
| 3. dāna[tā]pinigu nāṃ dhalah                                       |         |             |
| 4. 1. sva. āju siṃharāja - kāya, bhau                              |         |             |
| 5. lilārāja, dānamāyā śākya  | dyobahā | reliṅgabāra |
| 6. 2. sva. cakreśvara āju amṛtarāja-                               |         |             |
| 7. mhyāy tīrthakumārī vajrācārya                                   | omvahāḥ | 6,666/-     |
| 8. 3. sva. āju āśākāji - kāy                                       |         |             |
| 9. gīrīmāna śākya  | kvālkhu | 5,255/-     |
| 10. 4. sva. āju kulabahādura śākya -                               |         |             |
| 11. mhyāy bābā śreṣṭha   | ombāhāḥ | 5,021/-     |
| 12. 5. sva. āju bhaktabahādura - jahāna                            |         |             |
| 13. jñānamāyā śākya  | "       | 5,005/-     |
| 14. 6. sva. āju lakṣmībahādura - jahāna                            |         |             |
| 15. vekhāmāyā śākya  | "       | 5,155/-     |
| 16. 7. sva. cakreśvara āju bajrarāja -                             |         |             |
| 17. kāycā jñānendra vajrācārya                                     | "       | 5,105/-     |
| 18. 8. āju harṣarāja, candramāyā śākya                             | "       | 5,000/-     |
| 19. 9. sva. āju vikramarāja - jahāna                               |         |             |
| 20. tejamāyā vajrācārya  | "       | 5,105/-     |
| 21. 10. āju ṭhākuramāna, ratnamāyā śākya                           | "       | 5,005/-     |
| 22. 11. āju dharmarāja, āśāmāyā vajrācārya                         | "       | 5,005/-     |
| 23. 12. sva. sānukāji - kāy  |         |             |
| 24. ratnarāja vajrācārya   | "       | 5,555/-     |
| 25. 13. sva. vartamāna - kāy                                       |         |             |
| 26. pharendramāna vajrācārya                                       | "       | 5,005/-     |
| 27. 14. kanakaratna vajrācārya                                     | "       | 5,100/-     |

28. 15. sva. hirākāji - jahāna		
29. aṣṭamāyā śākya	”	sijaḥ pulām
30. 16. sva. jethā - jahāna gautamī vajrācārya	”	5,125/-
31. 17. vikāsamāna, rāmakumārī śākya	”	5,005/-
32. 18. sucitramāna śākya	”	5,000/-
33. 19. sva. sunila - maṃ śāradā śākya	”	5,005/-
34. 20. gautama, sumanā śākya	”	5,555/-
35. 21. sva. miśrimāyā - kāy		
36. keśavamāna śākya	”	5,108/-
37. 22. durgādevī vajrācārya	”	5,015/-
38. 23. sva. āju puṣparāja - jahāna		
39. punamāyā vajrācārya	dhumbahāḥ	5,000/-
40. 24. sānukāji, jñānisobhā śākya	sātadobaṭo	20,205/-
41. 25. sva. tejarāja - kāy surendra śākya	ṭhamela	6,555/-
42. 26. līlāśobhā, lokaratna vajrācārya	nakabahī	5,100/-
43. 27. nānibeṭi vajrācārya	imāḍola	5,105/-
44. 28. sva. kṛṣṇa - maṃ canī bhujela	kumbheśvara	10,005/-
45. 29. śiva maharjana	thāpa	5,000/-
46. 30. tarimai avāle	tunchegalli	5,000/-
47. 31. āpulāla, mana avāle	tusiphaḥnani	5,510/-
48. 32. sva. candrarāma – kāy niraja maharjana	valkhu	5,005/-
49. 33. Nāmasaṃgīti khalah	ombahāḥ	21,186/-
50. iti ne. saṃ. 1135, vi. saṃ. 2071/12/21 caitra punhī		

#### Synopsis:

The meritorious work (*punyakārya*) to establish the icon of venerable Āryanāmasaṃgīti in Śrī Sūryabrahma Saṃskārīta Vajrakīrti Mahāvihāra has been fulfilled.

The list of the donors:

1. Late senior member Siṃharāja, his son and daughter in law, Lilārāja, Dānamāyā Śākya from Dyaḥ Bāhā offered the railing bar.
2. Late senior member Amṛtarāja, his daughter Tīrtha Kumārī Vajracārya from Ombahāḥ offered Rs. 6,666/-
3. Late senior member Āśākāji, the son Girimāna Śākya from Kvālakhu offered 5,255/-
4. Late senior member Kulabahādura Śākya, the daughter Bābā Śreṣṭha from Ombahāḥ offered Rs. 5,021/-
5. Late senior member Bhaktabahādur, his wife Jñānamāyā Śākya from Ombahāḥ offered Rs. 5,005/-
6. Late senior member Lakṣmībahādura, his wife Vekhāmāyā Śākya from Ombahāḥ offered Rs. 5,155/-
7. Late senior male member Bajrarāja, the brother's son Jñānedra Vajracārya from Ombahāḥ offered Rs. 5,105/-
8. The senior member Haṣṣarāja, his wife Candramāyā Śākya from Ombahāḥ offered Rs. 5,000/-
9. Late senior member Vikramarāja, his wife Tejamāyā Vjracārya from Ombahāḥ offered Rs. 5,105/-
10. Ṭhākuramāna, Ratnamāyā Śākya from Ombahāḥ offered Rs. 5,005/-

11. Senior member Dharmarāja, Āśāmāyā Vajrācārya from Ombāhāḥ offered Rs. 5,005/-
  12. Late Sānukājī, the son Ratnarāja Vajrācārya from Ombāhāḥ offered Rs. 5,555/-
  13. Late Vartamāna, the son Pharendramāna Vajrācārya from Ombāhāḥ offered Rs. 5,005/-
  14. Kanakaratna Vajrācārya from Ombāhāḥ offered Rs. 5,100/-
  15. Late Hirākājī, his wife Aṣṭamāyā Śākya from Ombāhāḥ offered old copper (sheet)
  16. Late Jeṭhā, his wife Gautamī Vajrācārya from Ombāhāḥ offered Rs. 5,125/-
  17. Vikāsamāna, Rājakumārī Śākya from Ombāhāḥ offered Rs. 5,005/-
  18. Sucitramāna Śākya from Ombāhāḥ offered Rs. 5,000/-
  19. Late Sunila, his mother Śāradā Śākya from Ombāhāḥ offered Rs. 5,005/-
  20. Gautam, Sumanā Śākya from Ombāhāḥ offered Rs. 5,555/-
  21. Late Misrimāyā, the son Keśavamāna Śākya from Ombāhāḥ offered Rs. 5,108/-
  22. Durgādevī Vajrācārya from Ombāhāḥ offered Rs. 5,015/-
  23. Late senior member Puṣparāja, his wife Punamāyā Vajrācārya from Dhumbhāḥ offered Rs. 5,000/-
  24. Sānukājī, Jñānīśobhā Śākya from Sātadobāṭo offered Rs. 20,205/-
  25. Late Tejarāja, the son Surendra Śākya from Ṭhāmela offered Rs. 6,555/-
  26. Līlāśobhā, Lokaratna Vajrācārya from Nakabahī offered Rs. 5,100/-
  27. Nāniveṭī Vajrācārya from Imāḍola offered Rs. 5,105/-
  28. Late Kṛṣṇa, his mother Canī Bhujela from Kumbheśvara offered Rs. 10,005/-
  29. Śiva Maharjana from Thāpa offered Rs. 5,000/-
  30. Tarimai Avāle from Tunchegalli offered Rs. 5,000/-
  31. Āpulāla, Mana Avāle from Tusīphaḥ offered Rs. 5,510/-
  32. Late Candrarāma, the son Niraja Maharjana from Valkhu offered Rs. 5,005/-
  33. Nāmasaṃgīti Khalah of Ombāhāḥ offered Rs. 21,186/-
- Dated NS 1135, on the full moon day of lunar month of Caitra and VS 2071, in the 29<sup>th</sup> day of Solar month of Caitra.

### 39

Inscription from the brass banner  
(*patāḥ*) of the Kvāḥpāḥchē of  
Vaṃbāhā (VS 2078, CE 2021).  
Script: Devanāgarī  
Language: Newari

Transliteration of the text:

1. dharma rāja
2. (nibhā)
3. 2078|4|24
4. (vajrācārya parivāra)
5. om ābhūṣaṇa

Synopsis:

The Vajrācārya family of Dharmarāja (*nibhā* = offered the ornament) on the 24<sup>th</sup> day of the solar month of VS 2078. Om ornament.

Transliteration of the text:

1. śrī
2. bajra kṛti
3. nāma saṃgatī
4. khalah
5. vamavahāla
6. 2078|4|25

Synopsis:

Vajrakīrti Nāmasaṃgatī Khalah (the group reciting Nāmasaṅgīti) of Vamahāla on the 24<sup>th</sup> day of the solar month of Śrāvaṇa in VS 2078.

Transliteration of the text:

1. svargiya puṣparāja
2. śṛmitī
3. indu vajrācārya
4. ravinā vajrācārya

Synopsis:

In the memory of the late Puṣparāja (donated by) Indu Vajrācārya and) Ravinā Vajrācārya

Transliteration of the text:

1. namaḥ buddhāya namaḥ dharmāya namaḥ saṃghāya
2. nepālamaṇḍala yala mahānagarapālikā vaḍā naṃ. 12 sa cvaṃgu śrī sūrya bramha saṃskārita bajrakīrti
3. mahāvihāra vantavihāra (omabahāla) yā pūrva diśāya cvaṃgu kacā bahāḥ va sthavira āju jagata muni
4. śākyayā pyamha kāypinigu pyaṃgu parivārayā kūla devatā sthala āgaṃchē vi. saṃ. 2072 vaiśākha 12 gate
5. nhinesiyā 11.58 ī sa vaḥgu taḥbhukhāsaṃ dunā pātā jūguliṃ sthavira āju śraddhā māna śākyayā
6. saṃyojakatvay sakala śraddhālu dātāpinigu gvāhaliṃ vihāra āgaṃchē punarnirmāṇa sampanna jula | sakasiguṃ
7. gvāhaliṃ thugu dharmasthala surakṣita yānā buddha sīkṣā sadāṃ lyāṃkā taye phayemāla |
8. dātāpiṃ :
9. 1. sthavira āju śraddhā māna śākya                      pitā nhuche māna śākya                      1,38,500
10. 2. sthavira āju ṭhākura māna, ratna devī śākya                      pitā āśā māna śākya                      1,50,000
11. 3. sthavira āju vikāsa māna śākya                      pitā āśā māna śākya                      1,25,000
12. 4. sthavira āju sucitra māna śākya                      pitā devendra māna śākya                      2,00,000
13. 5. pradipa māna śākya                      pitā devendra māna śākya                      5,00,000
14. 6. virendra māna śākya                      pitā devendra māna śākya                      3,00,000
15. 7. samjhanā śākya                      pitā vikāsa māna śākya                      1,00,000
16. 8. śṛjanā śākya                      pitā vikāsa māna śākya                      1,00,000

**40**

Inscription from the brass banner (*patāḥ*) of the Nāmasaṅgīti shrine of Vambāhā (VS 2078, CE 2021).  
Script: Devanāgarī  
Language: Newari

**41**

Inscription on one of the six new ornaments (*kikīpa*) of the Kvāpādyah of Vābāhā, (no date), 2021.  
Script: Devanāgarī  
Language: Newari

**42**

Marble inscription from a Kacābahā of Vambāhā (NS 1141, VS 2078, CE 2021).  
Script: Pracalita Newari  
Language: Newari  
L 76 cm, W 52 cm  
On top of the inscription the Buddha.



17. 9. vineśa māna śākya	pitā vikāsa māna śākya	1,05,000
18. 10. vidyā śākya	pitā śraddhā māna śākya	1,00,000
19. 11. sapanā śākya	pitā ṭhākura māna śākya	1,00,000
20. 12. vekhā māyā śākya	pati lakṣmī bahādura śākya	75,000
21. 13. gautam śākya	pitā harṣa rāja śākya	25,000
22. 14. buddha lakṣmī vaidya	pāju śraddhā māna śākya	30,000
23. 15. jagata bahādura bajrācārya	pāju śraddhā māna śākya	10,000
24. 16. subhāṣa māna śākya	pitā ṭhākura māna śākya	2,00,000
25. 17. kamalā devī śākya	pitā devendra māna śākya	5,00,000
26. 18. herendra māna śākya	pitā āśā kaji śākya	25,525
27. 19. rājakumārī śākyayā nāmaṃ	dāju lakṣmī dhana śākya	6,00,000
28. 20. śrī vajrakīrti mahāvihāra sudhāra samiti		1,00,000
29. 21. la.pu. ma.na.pā. vaḍā naṃ. 12 kāryālaya		2,00,000
30. iti samvat 1141 vachalāthva akṣaya tṛtiyā (vi.sam. 2078 vaiśākha 31) śukravāra śubham		

#### Synopsis:

Obeisance to the Buddha. Obeisance to the Dharma. Obeisance to the Saṃgha.

The most senior-male-member Śraddhā Māna Śākya, the project co-ordinator with the help of devotees renovated the house where the ancestral deity (*kuladevatā*) of the 4 family members of the 4 sons of Sthavira āju Jagatamuni Śākya (and their) esoteric shrine (*āgamcheṃ*) of the branch (*kacā*) monastery of Śrī Sūrya Brahma Saṃskārita Bajrakīrti Mahāvihāra (or) Vantavihāra (Omabahāla), located in the eastern side, in the Nepāla Maṇḍala, Yala Municipality, ward no. 12, on the 3rd day of the bright fortnight of the lunar month of Vachalā in NS 1141 (on the 31<sup>st</sup> day of the solar month of Vaiśākha in VS 2078), Friday, since it was destroyed by the great earthquake which took place at 11:58 o'clock on the 12<sup>th</sup> day of the solar month of Vaiśākha in VS 2072. This act of saving this religious place with the help of all (persons) may sustain the teaching of the Buddha forever.

#### Donors:

1. Sthavira Āju Śraddhā Māna Śākya	Father(is) Nhunche Māna Śākya	1,38,500
2. Sthavira Āju Ṭhākura Māna, Ratnadevi Śākya	Father Āśā Māna Śākya	1,50,000
3. Sthavira Āju Vikāsa Māna Śākya	Father Āśā Māna Śākya	1,25,000
4. Sthavira Āju Sucitra Māna Śākya	Father Devendra Māna Śākya	2,00,000
5. Pradipa Māna Śākya	Father Devendra Māna Śākya	5,00,000
6. Birendra Māna Śākya	Father Devendra Māna Śākya	3,00,000
7. Samjhanā Śākya	Father Vikāsa Māna Śākya	1,00,000
8. Śrjanā Śākya	Father Vikāsa Māna Śākya	1,00,000
9. Vinesa Māna Śākya	Father Vikāsa Māna Śākya	1,05,000
10. Vidyā Māna Śākya	Father Śraddhā Māna Śākya	1,00,000
11. Sapanā Śākya	Father Ṭhākura Māna Śākya	1,00,000
12. Bekha Māyā Śākya	Husband Lakṣmībahādura Śākya	75,000
13. Gautam Śākya	Father Harṣarāja Śākya	25,000



14. Buddha Lakṣmī Śākya	Maternal Uncle śraddhā Māna Śākya 30,000
15. Jagata Bahadur Vajrācārya	Maternal Uncle śraddhā Māna Śākya 10,000
16. Subhāṣa Māna Śākya	Father Ṭhākura Māna Śākya 2,00,000
17. Kamalā Devī Śākya	Father Devendra Māna Śākya 5,00,000
18. Harendra Māna Śākya	Father Āśā Kāji Śākya 25,525
19. In the name (memory) of Rajakumārī Śākya	Elder Brother Lakṣmī Dhana Śākya 6,00,000
20. Śrī Vajrakīrti Mahāvihāra Reform Committee	1,00,000
21. Lalitpur Metropolitan Office, Ward #12	2,00,000