



BA + GFRC

INTERNATIONAL
INTERDISCIPLINARY
WORKSHOP

HISTORY OF KASHTHAMANDAP

Its Archaeology compared with some Inscriptions, Legends
and Cultural Practices

17 NOV 2018
KATHMANDU

Sudarshan Raj Tiwari

- From before 12th century @ Namasangiti (1143 AD)
- Name to town first and then to valley/heritage
- Hybrid Mandap temple and sattal architecture
- Maru Sattal (16th century legend)
- Maru Sattal (Lilabajra and Shikhonmu Bahal/Shilhyan Sattal/Taranh Chatanh) – 8th century/11th century
- Mandap temple with *navakunda* from before 9th century

HISTORY

KASHTHAMANDAP BEFORE 2015 EARTHQUAKE

- Bajracharya, G.B. (2033BS) – Hanumandhoka Rajdurbar
- Bajracharya, Y. P. (2010) – Lilabajra
- Tiwari, S.R. (2009) – Temples of the Nepal Valley

- Lagantole – Sivadeva II, 695, Chisimanda, Bhottavisti, kalpapadapa, Twedya
- Degutale – Amshuverma?, start of 7th , Kiratavarsadhara, Chirantanalichchhavikarita
- Anantalingesvora – Narendradev, Goyudhha Pataka
- Sri Ghah Vihara -

ANSWERING
QUESTIONS

4 PLUS LICHCHHAVI INSCRIPTIONS



- Kalpabrikshya, Chariot Jatra – Lagan leg, Priest of Seto Matsendra, Marusattal (Bajracharya, G.B.)
- Kalpabrikshya, Astamatrika and Nasadyo – Dance initiation, Lilabajra, Marusattal (Bajracharya, Y.M.P.)
- Lopipad, Kailash, building over water (Thapa, R.J.)
- Gorakhnath, Naga, Mrigasthali, Matsendranath, Bungamati, Rainfall (Locke, J. K.)

ANSWERING
QUESTIONS

4 PLUS LEGENDS





- Sa Guthi – Annual flying of banner – Maharjan
- Sa Guthi - Annual feeding of Cows - Manandhar
- Tarhan Chatan Guthi – Juga Panchadaan, Spatula, & the 3 Witnesses - Tamrakar, Bajracharya & Sakya
- Gorakhnath – Kapali, Nath yogi (Silu Mahadev – Gosainkunda pilgrimage)
- Indrajatra
- Pachali Bhairab Khadgajatra

ANSWERING
QUESTIONS

4 PLUS CULTURAL PRACTICES & COMMUNITIES





- Kasthamandap built in 7th century
- Ritual Foundations reconfigured in 9th century
- One Wooden *Metha* (capital) dated to early 5th century
- All the four central *Tham* (Posts) dated to 11th century
- Earliest worked layer – 2nd century BCE

SALIENT DATES

POST-DISASTER URBAN ARCHEOLOGY



* Coningham, R., Acharya, K.P., Davis, C., Kunwar, R.B., Simpson, I., Joshi, A., et. al (2017). Post-Earthquake Archaeological Assessment and Evaluation of the Kasthamandap.

1. What is a fifth century wood doing in a 7th century construction?
2. What does the 7th century 6x6m pit sanctum (depth 28 courses = 1.33m) say? Ponded sanctum like Nagpokhari (of Suvernapranali nagar/Yambu)? Underwater Idol like Jalendra/Jambhala?
3. Second ritual foundation for extended and raised sanctum 12x12m at plinth level. What can the triple bay opening on all four sides tell - Deity at Brahmasthan?
4. Last consecration date for the four central pillars - 11th Cent CE – What species of wood? Chishi? Fir? Sal? Himalayan Cedar/Devadaru? Fir?
5. Huge posts were needed in 7th century, 9th century and 11th century – at least three times in history?

ISSUES

POST-DISASTER URBAN ARCHAEOLOGY



Navakunda – Foundations of Kashthamandap!

Two Ritual Foundations – What histories have they witnessed?

POST - DISASTER URBAN ARCHAEOLOGY

Inner Navakunda
- 7th century CE
(Amshuverma -
594–616 or a
period of
Bhrikuti?

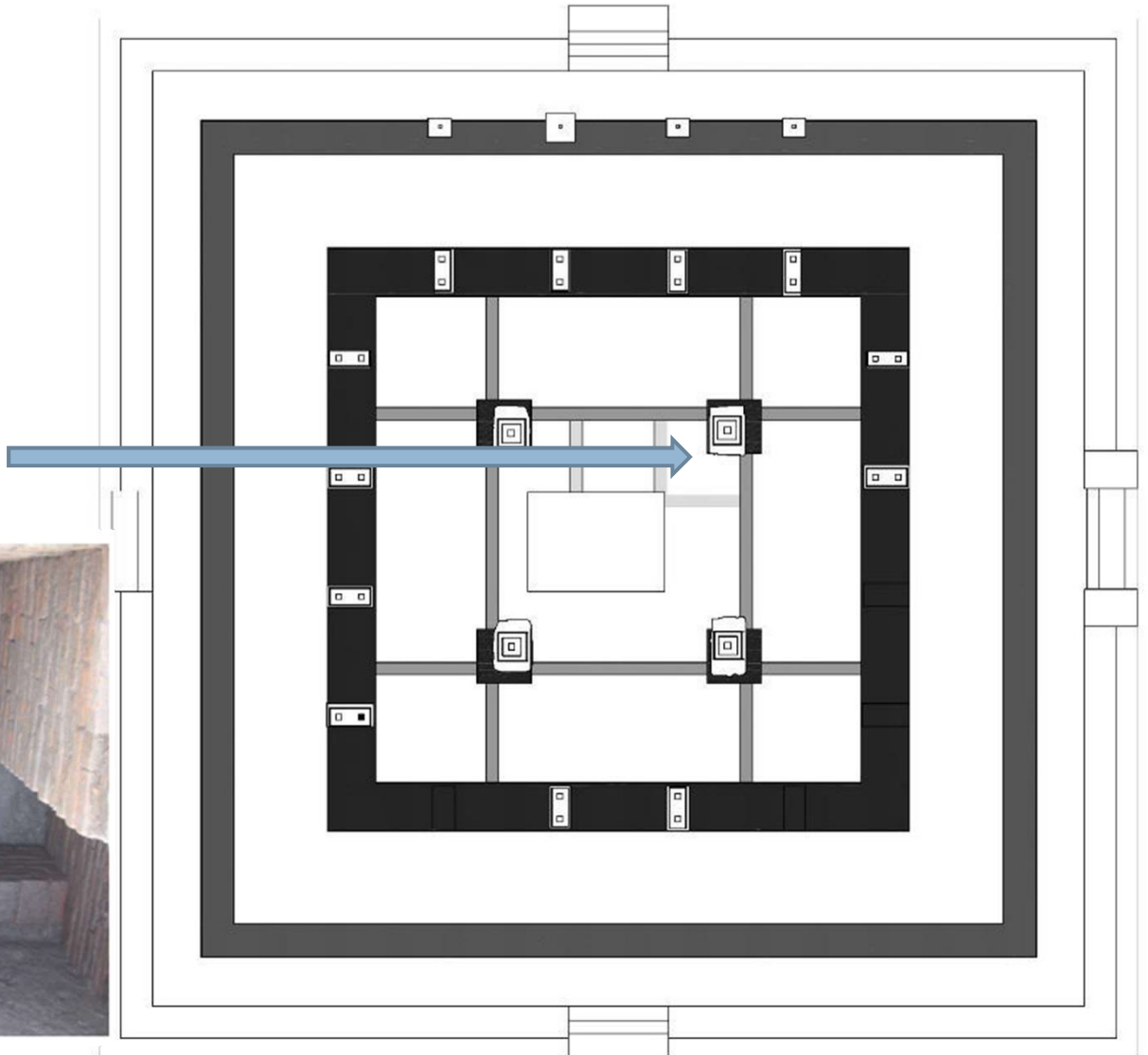
Outer
Navakunda -
9th century CE
.The start of
Nepal sambat?



Kashthamandap Sanctum Enlarged and Raised in 9th Century

POST - DISASTER URBAN ARCHAEOLOGY

Ritually
Offered
Lichchhavi
Copper Coin
(7th Century)



Metha (capital) over the main posts! What histories have they witnessed?

POST - DISASTER URBAN ARCHAEOLOGY

***Dated to 5th
century (424-
565)***

***.The period of
Brisaverma/Bris
adev?***

***Salvaged Use 7th
century CE***

***.The period of
Amshuverma?***

***Motif carved 9th
century?***



16th century Garuda from Kasthamandap?

The Main posts! What histories have they witnessed?

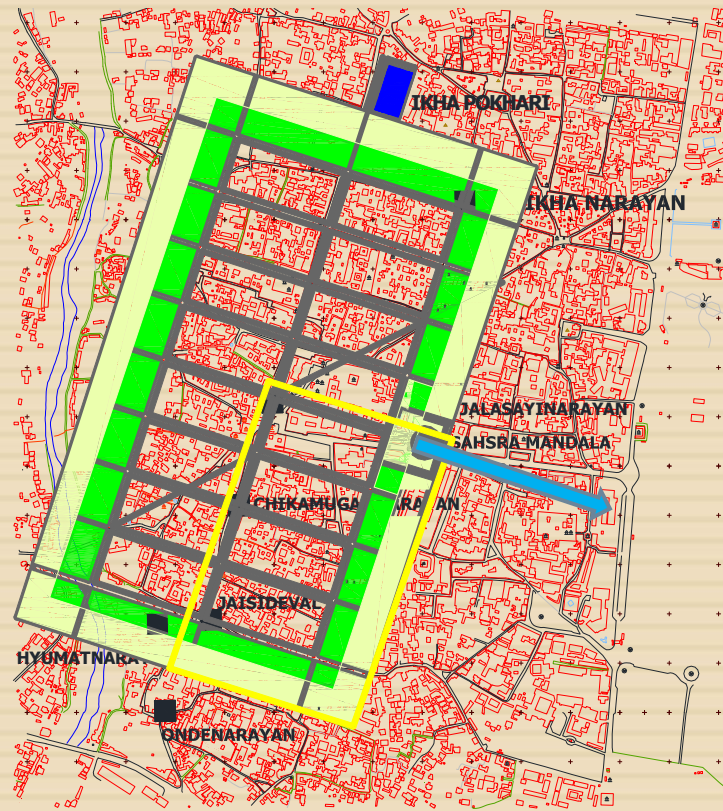
POST - DISASTER URBAN ARCHAEOLOGY

***Dated to 11th
century (1018 -
1156)***

***.The period of
Gunakamadev
(310NS)/
Narendradev
(307NS)?***

***Tarhn Chatahn
Guthi (210NS)***





Chishimanda was the central place of Daxinakoligram. In seventh century, roughly along the alignment of Pako-Pokhaldyang street, Chishimanda *tilamaka* (canal) linked place Chishimanda with Sivadev Vihar (then at Tvedya, earlier Tedobahal, now Tebahal).

Today, we have place names such as Sikhamugal baha, Chikanmugal, etc. about

CHISHIMANDA=KASTHAMANDAP

Interestingly, the words CHI (Salt), CHIKAN (Oil) and SHI (Wood) are still in current use in Newari.

INSCR 1

WHY SHALL THE PRICE OF SALT AND OIL BE EQUAL?

Was wood brought from Tibet? Did Mule loads of wood balanced with rock salt arrive in Kathmandu? Was payment sought in oil by weight?

INSCR LAGANTOLE 695 AD SIVADEVA II – *laxmilatalambana kalpapadapo!*

Legend of Marusattal

- *Laxminarasimha Malla of Kathmandu
- *Kalpa brikshya, Lagan leg of the chariot festival of Matsendranath
- * Priest/Charioteer
- * One huge tree for the construction of a sattal
- *A Sal tree was delivered four days later.*
- *The priest made sattal naming it Marusattal
- *Built of a single tree, so popularly called Kasthamandap or *mandu* of wood.
- *Town itself came to be known as Kathmandu.
- *Building not consecrated as per belief that should be done when the market prices of salt and oil are equal.
- * Delivered emanated at Raniban (Korn)



LEGENDS AND MEMORIES (1)

Bajracharya, G. B. (2033BS). Hanumandhoka Rajdurbar. Kathmandu: CNAS

Bajracharya, G.B. dismisses the story
– Cannot be time of
Laxminarasimha Malla

*Rehash of story belonging to the
time of Laxmikamadev (313NS)?

* Needs to be post Matsendranath's
arrival in Kathmandu – placed in
Gunakamadev's time (307NS).

*Archaeology's 11th century date for
posts.

*Story from Janabaha? Ananda
Bajra?

* Used as a sattal since – Maru >
Mando of wood > Mandap of
wood

**Finding such huge timber in Raniban
must have been MAGICAL indeed!**



COMMENTS

LEGENDS AND MEMORIES (1)

CHISHIMANDA BECOMES KASHTHAMANDAP

... and 'Oil and Salt story' is popularized in memory of older name

1. Mandap in its name > Nine-pit *Navakunda* foundation (Tiwari, 2009)
2. Social claims and counter claims > earlier than 9th century establishment (Tiwari, 2009)
3. Archeology of Kasthamandap has proven factual both of my observations and ideas.

MANDAP AND THE NINE-PIT FOUNDATIONS

*TIWARI, S.R. (2009). The Temples of the Nepal Valley. Kathmandu: Himal Books

Legend of Lila Vajra

- *Kalpabrikshya, the initiation dances of Astamatrika for Nretyasvora.
 - *Siddha Lila Vajra, spellbound him with *tantra vidhya*
 - *Asks for a tree to build a temple.
 - *A huge tree given, Lila Vajra constructed the temple called Marusattal.
 - *With roots and joints builds his own monastery, Shikhvanmu.
 - *Another sattal built from left over wood, Shilhyan Sattal.
- Kashthamandap remains without an image (and so is called Maru)*.

LEGENDS AND MEMORIES (2)

- * Bajracharya, Y. P (2010). Lila Vajra. Kathmandu: Virinchi Moti Smriti Guhyatara Kosh.

Kalpabrikshya comes to watch the Astamatrika dancing for the Nretyasvora in place of Matsendranath chariot festival

Lila Vajra** asks for a tree to build a temple called Marusattal.

Lila Vajra builds Shikhvamu bahal with Roots and joints

Left over wood made Shilhyan Sattal.

Bajracharya (2010) fits the story to date Kasthamandap to the time of Lila Vajra (741)

A Vajra (Siddha)* was possibly architect of Kashthamandap.

Shikhvamu Bahal is possibly from 11th century – Ananda Vajra's period. (legend 4)

Lichchhavi had a building named Simhamandap

The period 741 ± 30 , the active years of Lila Vajra falls in the middle of 616 – 880 dates from Archaeology/inscription!

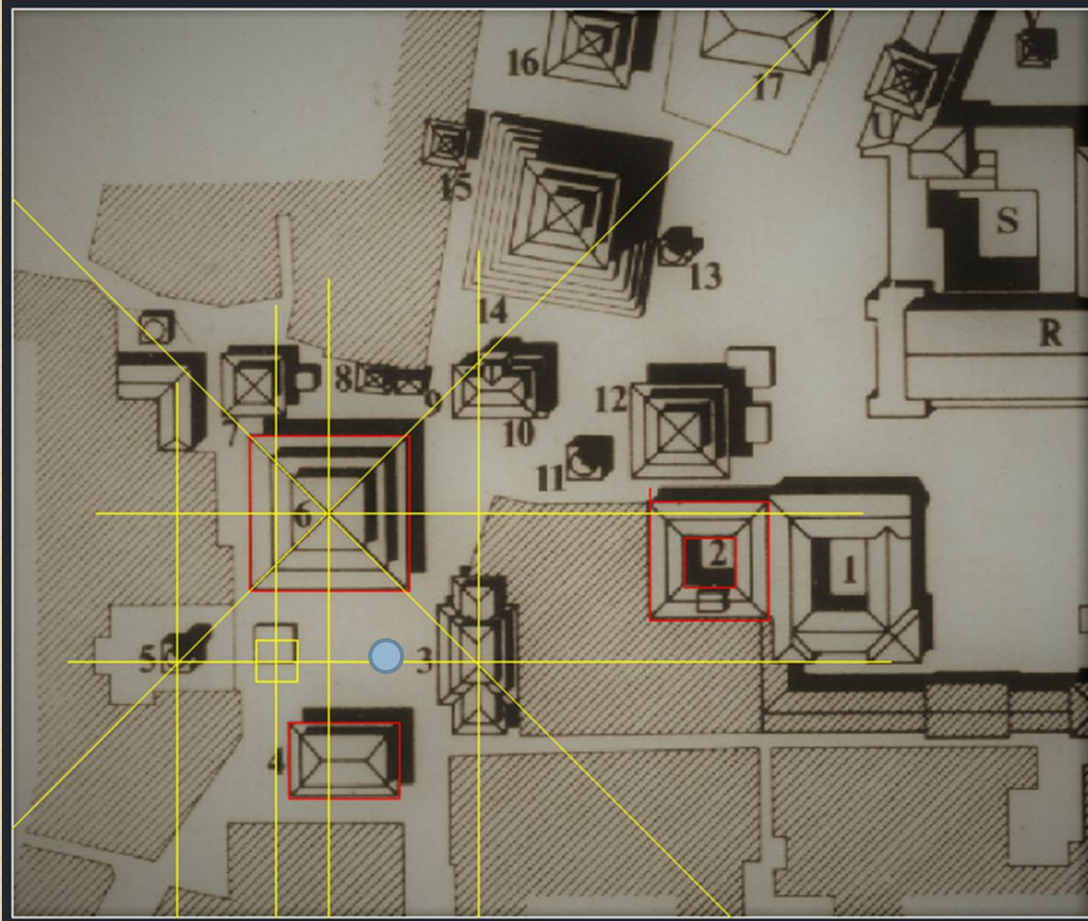
COMMENTS

LEGENDS AND MEMORIES (2)

** Also named Lilapad as a Siddha

*Rohitpad is the first Siddha in both Bajracharya/Kanphatta accounts!

Legend 1&2 both appear referring to 11th century (re)construction



- 6 Kashthamandap
- 2 Sikhvamubahal
- Platform
- 4 Simhasattal

KATHMANDU DURBAR SQUARE (partial view)

- *Sikhvamubahal (2, base and roots) and Simha Sattal (4, Shilhyan, leftover.
 - *Topmost wood piece used as spatula (*tanhra chata*) for kheer for Panchadaan.
 - *Platform in front of temple of Siva (5) and also Kabindrapur (3) is auspicious.
- Is this where the Astamatrika danced or where Kalpabrikshya stood?



Legend of Lopipad

Kashthamandap is believed to have been built of wood from a single tree.

Lopipad was a Nath Siddha. He fetched through emanation a magical tree from Kailash to construct the Kashthamandap.

Lopipad constructed the temple standing freely in the waters of a pond that was there at the site.

Kashthamandap is a Nath pilgrimage**

LEGENDS AND MEMORIES (3)

* Based on Thapa (1968), who draws from manuscript 'Srinath Pilgrimages' in collection of Raja Jai Singh of Jaipur.



Despite legends 1&2, A statue of 'Gorakhnath' was there before EQ.

*On entrance axis but off center

Kapali caretakers, Gorakhnath Math Mrigasthali connections

Copper plate inscriptions (1465-1517) – Gorakhnath Yogi.

*Copper plate inscription (1379) - building given to Gorakhnath Yogi

*Lopipad/Luipa is Rohitpad, was in Kathmandu in 9th century, which is when Archeology's new ritual foundation was laid.

*POND? The pit sanctum in 7th century? What's at the center?

COMMENTS

LEGENDS AND MEMORIES (3)



Legend 3 is applies well to 9th century (re)construction

* Thapa (1968), Tamot (2017), Bajracharya (2010)



*Rohitpad walked over water to erect the central posts?

*The 7th century sanctum is pit 1.33m below plinth!

*Water rituals

* Nagpokhari of Subarnapranali nagar (Yambu)

Contextually wrong

*Bajracharya DB : Palace

*Pant MR: Varsadhara = Eunuch, Kirat eunuch /queen's guards!

*Kiratavarsadhara = Kirata God who held the power of Rains (Tiwari, 2001; 1995)

*'brittibhattai' > applies to temple

*Inscription matches 7th century (re)construction!

*Inscription should belong to Kasthanandap itself

* Size 172x20x23 fits 7th century 'navakunda' square

INSCR 2

CHIRANTANALICHCHHAVIKARITA KIRATAVARSAADHARA



...PUNAH (reconstruction)PUNARVASU (reconstruction naxyatra)...and Archaeology's date for METHA – early 5th century

INSCR DEGUTALE ... (Amshuverma?) ...(Start of 7th Century?)



*Varsadhara Nagaraja (Svayambhu Purana) – Naga symbolism and Gunakamadeva episode

*Jambhala (worshipped under water) – Yen Panchadaan (Kuber)?

*Jalendra – King of rains – Indraajatra?

*Gunakamadev repaired it

*Revamped by Rohitpad, (the first of the 64 Siddha Yogi - same for Bajracharya/Kanphatta)

* Amshuverma repaired it

*Transformations saved in the memories of Shikhvamu Baha and Janabaha

*Brisadev could have constructed the temple for Kiratavarsadhara as it could have been co-opted as symbol of Naga or Jambhala or Jalendra

COMMENTS

KIRATAVARSAKHARA > VARSAKHARA NAGARAJA
> JAMBHALA - JALENDRA



Bajracharya, M.B (1978)

Vajracharya, G.V. (2018)



Legend of Gorakhanath & Matsendranath

- *Gorakhanath comes to Kathmandu as per divine promise, drinking bout lost due to Nagas
- *binds Nagas in anger, Mrigasthali and sits over them in meditation
- *draught and famine, Shantikar Vajracharya's remedy – bring Karunamaya Lokanath to Nepal
- *Lokanath finally brought to Bungma, Gorakhanath rises to greet his Guru, Nagas released, rise into Black Clouds, salute Lokanath and cause welcome rainfall...
- *As told by Ananda Vajra (13th century)

LEGENDS AND MEMORIES (4)

* Locke, 1975 from *Maniratna Mala* – a Newari chronicle



*Presents Gorakhanath & Matsendranath as part of a common story – Bajracharya Siddha and Kanphatta Yogi

* Period of contest between the two faiths at Kasthamandap – Nagas displaced and symbolically restored back in Black Clouds
> inscriptions show monument handed over to Kanphattas in 14th century by Jayasthiti Malla

*History is warped in the story but Gunakamadev of 12th century is referred here and also in Svayambhu purana on Naga symbolism

*The four posts dated Archaeologically at 1018-1156

COMMENTS

LEGENDS AND MEMORIES (4)

* Locke, 1975 from *Maniratna Mala* – a Newari chronicle

- Sivasimha Malla started the digudyo tradition in Kathmandu Royal house – Much like what Jayasthiti Malla had done with Taleju
- Sivasimha was Mahendra Malla's son from a second wife and he had become king exiling Sadasiva
- His maternal *digudyo* was installed in the palace – this was the Siva-Shakti duo worshipped as in Gan-thya-muh-Gan, like the stones in the center of Kashthamandap!
- Because of such symbolic shift, the inscription could also have been removed to its new location
- The story of Kalpabrikshya was rehashed in the time of Laxminarasimha Malla, the grandson of Sivasimha!
- Raising another question: How does the present Thakujuju family, who worshipped the pikhalakhu of Kashthamandap on Ganthyamuhgan *chahre*, relate to Degutale?

ANSWERING A QUESTION

Why Sivasimha would have shifted the Kiratavarsadhara inscription from Kashthamandap to Degutale?



Sa Guthi

Varsavardhan Puja or Cow Festival?

Stone
Bowl for
Water &
Wheat

Pataka
Dwoja – flags
and festoons

- Maghe Sankranti
 - ▣ *Ghiu, Chaku, Tarul* for people/*Salt, Chaku, Wheat* for cows?
- Sa Guthi Khala
 - ▣ Maharjan, Manandhar of Chikanmugal
 - ▣ Manandhar as donor, Maharjan as 'priest'
 - Manandhar held oil/standards - Richest social group in agro-industrial days!
- Flying fresh banners over Kashthamandap
- Offering Salt and Water, *Chaku* (molasses) and boiled Wheat Grains to Cows in front of Kashthamandap
- Inscriptional reference
 - ▣ Goyuddha at Daxinkoligram (57 SLS at Thankot)
 - ▣ Grant for Goyuddha pataka vastu (80 SLS at Anantaligesvora, Narendradev)
 - ▣ Sigha Baha (Kathesimbhu) also refers to (Go)yuddha

Tahran Chatan/Maru Tamba Guthi

Juga Yen Panchadaan

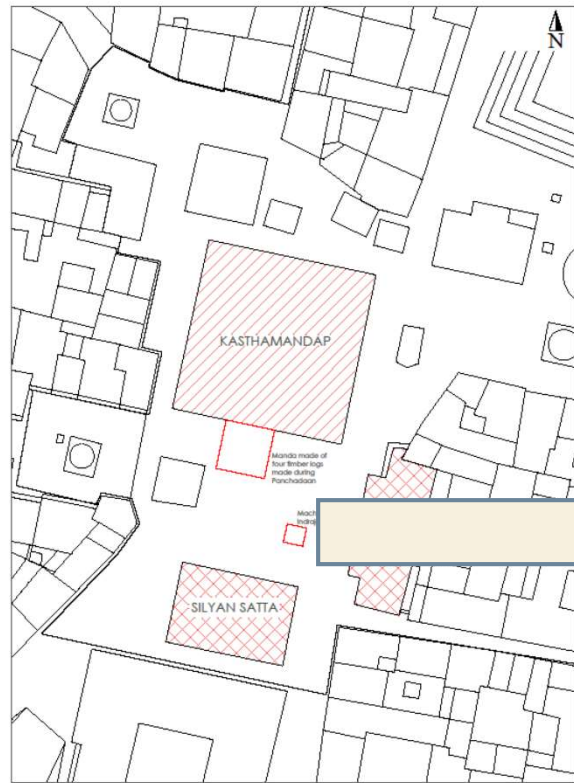
In basement
under NW
balcony of
Marusattal –

Chuloh is set up
after installing
and ritual
worship –
Image of
Kuber/
Jambhala,
Ashok Chaitya,
Sahasra
Pragyan
Paramita
(210NS)

- Bhadra Krishna Trayodasi
 - ▣ Making Kheer/Chamri, Serving with sacred Spatula
- Tahran Chatan/Maru Tamba Guthi Khala
 - ▣ Tamrakar of Pigan Nani
 - Coppersmiths were richest social group in crafts exporting days!
- Panchadaan participants
 - ▣ Bajracharyas (+Sakyas)
 - ▣ Space South of Kashthamandap
- Juga – end of Cow era?
 - ▣ End of Gunla/Gokarne-Aunsi – Siva/father/ancestor
 - ▣ 14th – day of Shakti/Matrika/Ajima
 - ▣ 13th – Juga Yen Panchadaan
 - ▣ Govardhan Puja – start of Cow Era (Vajracharya GV, 2018)



Panchadaan 2016



Indrajatra

This pavilion (machaan) for Indrajatra is raised at the public square south of Kashthamandap and to the north of Simhasattal



Telling some untold story?

...To Conclude...



***...all 4x4 relate
quite well***



THANK YOU for your patience!

***Saptopachar/Pancharakshya Bajrayana Ritual Worship December 22 2015**