# Document metadata

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# Facsimiles

## surface1: E\_2253\_0532.png:1r

# Abstract

The document of this which is a copy is an account made to an unknown addressee by Rāmānanda Bā̃ḍā describing how in VS 1859 control of the Luthāma Guṭhī, a Matsyendranātha-related trust, had been misused by Bhājudhana Jaisi, and how the sender had petitioned Rudravīra Sāha and Bam Sāha to regain control of the guṭhī.

# Edition (san)

## pb@#surface1@1r

## ab@#invocatio@invocatio

## श्री ३ मत्स्येन्द्रनाथ १

## ab@#space1@space

## श्री ५ महाराजा २

## ab @#main\_text@maintext

#SB लुथाम्‌ गूठ भन्याको हाम्रा पुरुषा #pen{जीवराज वांडाले}# १को रथमाँहां #orig{•}# विमान चढाई राष्याको हो - #SE

# English Translation

# Thrice glorious Matsyendranātha - 1

# The Luthāma Guṭha was established by our ancestor #pen{ Jīvarāja Bā̃ḍā }# when he offered the vimāna[[1]](#footnote-2) to the chariot of 1 [i.e., Matsyendranātha]. His descendants have been serving this [guṭha] for 192 years. When in the meantime, after 24 years of Gorkha rule, the *ijārā* [system] was instituted, we did not bid for and enjoy [the physical benefit of] the *ijārā* [contract] for the guṭha, since it was established for the purpose of [accumulating] religious merit. [However,] we did not discontinue the services carried out by our ancestors. When in the year [VS 18]59 (1802 CE) we heard that Bhājudhana Jaisi had had *ijārā* [obligations on the part of the *guṭha*] forgiven, we went to #pen{ Rudravīra Sāha }#[[2]](#footnote-3). We petitioned him, saying: "If 2 [i.e., the king] confiscates the deity's property, there is nothing we can do. Since the king [now] has returned the deity's land to the deity, [and since] the Śiristās 5 of the three cities have said that we should receive [charge of the guṭha], how is it that a Jaisi has seized control of a guṭha of the Bā̃ḍās? Injustice is being done [to us]," and he told us: "We haven't removed the guṭhī members (*guṭhīhāra*); only ijārā [obligations] have been forgiven." He said that he would take Bhājudhana to task. He, being face to face (rubaru) with Bhājudhana, told him to return [charge of the *guṭha*] immediately. He said, too, that he (i.e., Bhājudhana) would return it. [However,] when we went to his house to ask for it back, he said: "I will return it [only] after enjoying it for some [more] years. Tell Baṃba Sāha 6 today that [I,] Bhājudhana, [have] handed the *guṭha* over." We were not satisfied with this [proposition] and went to make petition to Baṃba Sāha.

# Commentary

This document is the first in a series of documents concerning a legal issue that arose in 1802 over the ownership of the Luthāma (lit. golden pillars) Guṭha. According to the NGMPP catalogue card, these copied documents were in the collection of #pen{ Manoj Rajopadhyaya }# of Kathmandu. In the current document, Rāmānanda Bā̃ḍā explains how in the year VS 1859 he realized that Bhājudhana Jaisi was misusing his authority over the Luthāma Guṭha, and how he made petition to Rudravīra Sāha, wherein he justified his claim to regain control of the guṭhī. Rudravīra's order to Bhājudhana to immediately return charge of the guṭhī went unheeded, and Rāmānanda had to make petition to Bam Sāha instead.

The document omits dates and the name of the writer. However, it mentions the year VS (18)59 in its main body, and since document E\_2253\_0015B, which is Cautariyā Bam Sāha's response to the writer's petition, is dated Śrāvaṇa of that year, we can safely assume that the period this document covers lies within the first four months of the year. Similarly, the writer can be determined to have been Rāmānanda Bā̃ḍā, as E\_2253\_0015B is addressed to him.

As the document mentions, the disputed Luthāma Guṭhī was established when Jīvarāja Bā̃ḍā donated the vimāna to the chariot of Matsyendranātha. Jīvarāja, with whom the writer of the document claimed ancestry, was a resident of Oku Bāhāla 8 in Patan and is credited with completing Mahābuddha Temple[[3]](#footnote-4).

1. *Vimāna* here refers to the structure consisting of gilt metal panels placed around the sanctum of the Buṅgadyo chariot. [↑](#footnote-ref-2)
2. Rudravīra Sāha was a son of Vīrabāhu Sāha and a younger brother of [*Cautariyā*](https://nepalica.hadw-bw.de/nepal/words/viewitem/901) Bam Sāha. He held administrative positions at the district level at the end of the eighteenth century and during the early years of the nineteenth century (see RRS 19(1): 6). His posts include [*subba*](https://nepalica.hadw-bw.de/nepal/words/viewitem/1109) of Kumaun at least until VS 1863 and of Salyan in VS 1866. [↑](#footnote-ref-3)
3. Alternatively known as Bodhimaṇḍapa Vihāra, and sometimes wrongly spelled as Mahābauddha, this *śikhara* styled temple is a branch of #pln{ Oku Bāhāla }#. For an inventory of this temple in the DANAM database, see: <https://danam.cats.uni-heidelberg.de/report/9d5039d0-e979-11e9-8bc4-0242ac130002>. [↑](#footnote-ref-4)