RESEARCH NOTE

THE LEGENDS OF ‘GAYAĦBĀJYĀ’ OF PATAN IN THE KATHMANDU VALLEY

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Introduction
While collecting oral history of Patan in 1991, my attention was drawn to the legends of Gayāhājyā (lit. ‘Brāhmaṇ named Gaya’ in Newar Language). Those legends suggest that there was a remarkable figure named Gayaḥājyā, who once lived in Sulimba, near Patandhokā. According to those legends he performed many unbelieveable miracles in his day - these miracles compare favorably with the famous Jāmanā Gubhājju of Kathmandu and Gunu Jhā of Mithilā. In socio-topographic scene, there were a tantric heroes in the three medieval kingdoms of the Kathmandu Valley such as Gayaḥājyā of Patan, Jāmanā Gubhājju in Kathmandu and Siddhivanta Josi in Bhaktapur. In this article, the most intriguing of the legends are documented together with an analysis of who Gayaḥājyā must have been. This contribution establishes the historicity of Patan counterpart.

The Legends
All the legends are more or less connected with tantra which I have collected in Patan. These legends play of life and death, magical spell, interaction between high and low castes and the relation between teacher and disciple, thus give a clear picture of the medieval Newar society of Patan. These legends are presented in the simple language of a children’s story, evocative of the way in which these tales are told by locals.

The Story of Gayaḥājyā
The history of Gayaḥājyā. His name was not Gayaḥājyā. Actually his name used to be Gayaṇati. Gayaḥājyā was such a kind of person who did not have anybody except his mother.

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He was by caste a Brahman so everyday he used to go for a bath. His place of bathing was Mṛtyunjaya ghāṭ at Saṅkhamūl (confluence of the two rivers, Vāgmatī and Manoharā). One day, as he was crossing Kumbheśvar on his way for a bath, it started suddenly raining by cats and dogs. He looked for a shelter from the rain. There was only one house of a Poḍe (untouchable in caste). Being a Brahman he did not enter the house of that very Poḍe. He kept standing outside the house.

Inside the house one child was vexing his mother very much. And so, the mother became very angry and stabbed her son with the kitchen knife. The child died immediately. Then the mother started crying. After some time, the father of the child came home. When he knew the incident that had taken place, he told her wife not to cry for it. The father took the child into a separate chamber (room) and made the child alive.

Gayahbājyā became very much surprised to see that event. He started to wonder what sort of training this Poḍe had to make his dead son alive again. After finishing his bath he became very curious to know this secret training.

The Poḍe was a Tantric. So many people used to come to his house to consult about their problems. Gayahbājyā also started to go to that place, but he never went inside the Poḍe’s house. He just used to stay outside. Whenever the Poḍe looked at him, he used to go for his bath. It was his routine since a long time.

One day, when Gayahbājyā was standing outside the house, the Poḍe came to him and asked, “Why do you come here everyday? Why are you spying on me?”

The Gayahbājyā immediately asked for the secrete training, saying “What you have, give me.”

“You are a Brahman and I am poor in caste so how can I give you anything?” replied the poḍe.

“That you must give me” said the Brahman.
“If you insist I will help you. Please come after four days with one bunch of belpatra (wood apple leaf),” the Pođe said.

After four days Gayahbajyā went to the Pođe’s with the bunch of belpatra. Then they went to the Mrtyuñjaya Ghāṭ. The pode asked Gayahbajyā to bath first. After finishing his bath Gayahbajyā wanted to come out from the river. But the Pođe stopped him. The Pođe went to the platform called tūgah kept for śrāddha (death ritual) and sat on it. He began to write a mantra (magicl spell) on each leaf of the belpatra and threw the belpatra into the river and asked Gayahbajyā to catch and swallow them. It was a miracle that when Gayahbajyā had caught and swallowed every piece of belpatra, he knew all of the mantras.

“You brought this much belpatras, so the mantras are also this much.” The Pođe said and asked Gayahbajyā to go back home. But Gayahbajyā asked, “Well, I have gained the mantras, but not yet all siddhis, the spiritual powers. You must give me these powers as well.”

The Pođe said, “I can give you only mantras, not powers. If you need powers, go everyday early in the morning to Bhūḍi Gaṇeś (a deity of the eastern part of Patan who gives perfectness as people believe) and worship him”. In this way Gayahbajyā used to go everyday to worship Ganeś. One day, after reciting his mantras there, the God appeared in front of him and asked, “What do you want?” Gayahbajyā replied, “I need siddhi (perfectness on the mantras).”

“If you want to achieve siddhi, go to Bālkumāri shrine on the night of the fourteenth day of dark fortnight (Pācahre) in March. The dākinī witches will come there at that night to prepare mohani (black shoot) during their tāntric puja. You must capture the black shoot at once,” said Ganeša.

Gayahbajyā went to Bālkumāri shrine at that night. After hiding himself, he waited. The dākinīs came to perform their puja. They placed three human skulls on the ground [as a fireplace] and on the
skulls a big earthen pot called śrī bhegaḥ was kept in opposite way. After lighting a big light in the middle of the skulls they began to collect black shoot on the bowl. During this tantric puja the goddess Bālkumāri became very pleased and appeared before them. Just as the dākinis bowed down to the feet of the goddess, Gayabhājyā snatched up the pot covered with black shoot and ran away to his house.

When Gayabhājyā reached his house where his mother was waiting outside for him. As Gayabhājyā entered the house, his mother closed the door, fastening it with an iron lock called sikri. Since the lock was made of iron it had the power to prevent witches and evil spirits from entering the house. The Dākinis came there following Gayabhājyā, but they could not enter the house. They waited and waited outside hoping that they could get back the bowl with black shoot. By the morning they urged with Gayabhājyā for just a piece of earthen pot with black shoot. Gayabhājyā agreed. He gave them a piece of the pot and send them back.

After putting the black shoot from the bowl on his forehead, Gayabhājyā attained siddhi, and several kinds of powers and fulfillments. He became a great Tantric.

This first legend maintains that Gayabhājyā was just not a legendary figure but a historical figure as well. Although he was a Brahman but his guru was a Pode by caste. He learnt tantra from his Pode teacher and became a great tantric of his time. According to this story he is also known as Gajapati.

The Second Story of Gayabhājyā

And so Gayabhājyā attained all kinds of power and siddhi and it was known to the people of Pātukva quarter (one of the Vakanimha clan of the Rājopādhyāyas). The Pātukva people talked about it and decided to give Gayabhājyā one of their daughters in marriage on the condition that the first son born be given to the Patukva clan.

After the marriage a child was soon born, and the boy was given to the Patukva clan and was named by Viśvanātha Upādhyāya. He later became the guru (preceptor) of King Siddhinarasimha Malla of Patan.
As Gayahbājyā was full of learning many people used to come to learn something with him. Gayahbājyā used to require his students always to bring a gift for their guru, whatever they wanted. And if they only had a stick, they should bring that to their guru, Gayahbājyā.

One day some of his young students went to collect firewood for his guru. They were playing along the way. When they reached on the Phulchoki Mountain they climbed a tree to collect firewood.

Just at that time in the middle of the day all the Aśtamātrikās (the mother goddesses from Harasiddhi dance and thus were also called Harasiddhīghan) gathered around the tree and started to perform their nityakarma (daily ritual) and dance.

When the goddesses finished their dances and left the children ran back home. But when they reached their home it was already dark so they could not attend their classes with their guru, Gayahbājyā.

The next day when Gayahbājyā asked them why they had missed their classes, they told him the incident took place yesterday. Then Gayahbājyā asked them to show him the place where the goddesses had gathered. They went there together and climbed a tree in wait for the Aśtamātrikās.

When the Aśtamātrikās goddesses appeared, Gayahbājyā placed a tāraṇ (a tantric invisible wall) around them. After performing their nityakarma and dance they could not leave that place because of the tantric wall.

"Who blocked our way?" asked one of the goddesses. Gayahbājyā said that it was he who had blocked their way, and then Gayahbājyā asked them who they were. When he heard they were mother goddesses he asked them to come with him to Patan.

The goddess answered, "If you can provide us a human sacrifice every step of the way, then we will come with you and stay with you until you die!"
Gayahbājiya agreed to this and began sacrificing his young students to the goddesses. But just as he sacrificed a student, Gayahbājiya would bring his student back alive with his mṛtasanjīvani mantra which was learnt from the Pođe teacher. In this way Gayahbājiya brought the Aṣṭamātrikā to Pimbahāl in Patan.

There at Pimbahāl the goddesses asked Gayahbājiya to provide them a place to perform their nityakarma and dance called akhāḍā. For that Gayahbājiya gave them the courtyard behind the Candesvari Temple. It came to be called Ākhānani.

After the death of Gayahbājiya the Harasiddhigāna returned to the same place at Phulcoki Mountain.

The second legend tells us that Gayahbājiya, who was supposed to be the master over life and death, brought Harasiddhi goddess from Phulcoki Mountain to Patan. Iśvarmāni Sinyā has written similar story in his article “Harasiddhi nṛty- ek paricaya” with slightly different facts.

**Bringing Candesvari to Patan**

It has been necessary to perform the Harasiddhi dances every twelve years on the twelve different squares in Patan since the time of Gayahbājiya. During one performance on the dabū (platform) of Ikhālaku square, the famous goddess Candesvari of Banepā (about 20 km east from Patan) was present.

She was one head taller than anyone else on the audience. Gayahbā noticed this and started to wonder who it might be.

Meanwhile the goddess transformed herself into a snake, which Gayahbājiya noticed and immediately caught and put into his sleeve. He imprisoned the goddess for seven days and seven nights with a tāraṇ, a tantric spell for invisible wall to stop her movement.

On the seventh day the frustrated goddess told Gayahbājiya that if he freed her, she would stay anywhere he desired.
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So Gayabhajya established the shrine of Candesvari near his house at Sulimha. And at Ikhalaku, where Candesvari had watched the Harasiddhi dance, another shrine to Candesvari.

In this third tale, the goddess Candesvari was forced to remain in Patan near the house of Gayabhajya.

Gayabhajya and His Pohe Guru

Once Gayabhajya was walking near the Patan Palace, when he saw his Pohe guru (teacher) coming towards him. According to the social customs of that time, the pupil should bow down to a guru touching his feet with his forehead to show respect. Likewise, there was also another social custom that the Pohees are untouchable for the clean castes like Brahman and Kshatriya. For a person like Gayabhajya, who was Brahman by caste to bow down to a Pohe’s feet would, certainly be considered a social offense. Since the street was full of people, Gayabhajya cleverly acted as if he slipped on cow dung and fell down to his Pohe guru’s feet. It was his trick to bow down to his guru’s feet. The guru understood the situation and became pleased with Gayabhajya. Afterwards, the guru told him that it would not be necessary to bow down to his feet in front of other people as it was breaking social custom.

The fourth story suggests that during the time of Gayabhajya, caste system had already been imposed in the Newar society and it had strongly rooted and flourished in that society.

Another Story of Gayabhajya

Once Gayabhajya was sitting in the rest house called Amaliguthi phalca of Sulimha and smoking hubble bubble. Many people were running towards Mangal bazaar. He was surprised and asked one of them why they were running. One of the men said, “One foreign magician is showing a magic which is very interesting. We are going to see that magical show.”

The magician was showing an item in which he kills a boy and takes out his heart and lungs. Then he claims proudly that only he can make the boy alive again.
At that time Gayahbājyā sent some of his students to fetch water in a dokocā (basket made of bamboo) from Maṅgahiti, fountain in Mangal bazaar. As a dokocā is a basket with a lot of big holes, it is not possible to carry water in it. Because of the power of the mantra of Gayahbājyā, however, it became possible. This was also a matter of surprising to the people, and many of them started gathering around them to watch the carrying of the water in the dokocā.

The magician thought that if it continued like this then there would be no charm to his magic, so he threw a small stone into the dokocā after casting a spell or mantra. As a result of this, all the water spilled out on the ground and it was not possible to keep water in the dokocā anymore. The followers of Gayahbājyā returned and told Gayahbājyā what had happened to them.

At that time a buzzard flew into Mangal bazaar and snatched the heart of the boy from the foreign magician’s hands. Now this was a big problem for the magician. He wept because he could not make the boy alive again without the heart.

In the meantime it was suggested that the magician should consult Gayahbājyā about his problem.

The magician went to Sulimha to meet Gayahbājyā, but he was not there. Only the wife of Gayahbājyā was present there. She was cooking rice using her own leg as a wood for the fire.

After introducing himself, the magician asked if he could meet Gayahbājyā. The wife of Gayahbājyā told him to go to Lagankhel forest where Gayahbājyā was tending his cows.

So the magician went to Lagankhel. There Gayahbājyā was feeding his cows, bending the branches of the trees with his tow so that the cows could eat the leaves. When he saw Gayahbājyā the magician apologized for throwing the stone in the dokocā of Gayahbājyā’s students. He asked Gayahbājyā to pardon him and to give back the heart of the boy.
Gayahbājyā smiled and then gave back the heart of the boy which he had taken disguised as a buzzard.

This fifth myth is the most popular myth of the Kathmandu Valley. Not only Gayahbājyā but also Mañuvajra Vajracharya performed this type of miracle. This Vajracharya is also known as Jāmanā Gubhāju of Kathmandu from the time of King Pratap Malla. Another Mañjudeva from Cukabhāl, Patan is also credited for this type of miracle who was from the time of King Siddhinarasimha and his son King Śrīnivāsa Malla.

The Story of Impossible Eclipse of the Black Moon

Could there be an eclipse of the moon at night when there is no moon? Yes, and Gayahbājyā not only could predict it, but he could also make it possible. For this he was famous.

Once one of his pupils, a Jośi by cast (astrologer) who was also a yajamāna (client) of Gayahbājyā, mistakenly predicted such an impossible eclipse in the writings which were posted publicly on a black board called gvalah. Everybody was very surprised to hear of the notion of an eclipse on the night of the black moon. Especially those who knew a little about astrology began to laugh at the Jośi.

This news even reached to the king, who summoned the Jośi to inquire about the incident. But the Jośi was not ready to admit his mistake. He insisted the king that there would indeed be an eclipse on the coming night of the black moon. The king then decided that if the Jośi was deceiving him he would punish him severely.

Now the Jośi had a big problem and he went to Gayahbājyā to help him and to solve it. After listening to the whole story Gayahbājyā said to the Jośi, “Do not worry, what you have written will certainly come true. The moon will eclipse on the black moon night.”

On the evening of the black moon, the king and all of his subjects gathered in Lagankhel to watch what would happen. Gayahbājyā also came there, having brought with him two catāmaris (round bread made of rice flour).
Gayaḥbājyā then threw one of the catāmarīs into the sky. He cast a spell (māntra) and the catāmarī turned into the moon. In this way the moon was seen even on the night of the black moon.

Then he threw another catāmarī into the sky, one which he had taken a bite out of. This became the black part of the moon. And the part which he had eaten became the brighter part of the moon. Consequently, the moon eclipse was obviously seen by all, including the king and the subjects who had gathered at Lagankhel.12

The previous legend suggests that there was a close connection between Gayahbājyā and his client a Joshi or astrologer. In Gayahbājyā’s Sulimha, there is an esoteric shrine, which is said to be connected with Gayahbājyā, and is still in the hands of descendants of Gayahbājyā. The Rājopādhyāya Brāhmaṇs of Sulimha Square and the Joshis of Nāgbahāl dispute ownership of the property.

Gayaḥbājyā and Lāmā of Lhāsā

After having renovated Gujibahā [one of the main Buddhist monasteries of Patan situated near Sundhārā] and set up a system of rules, Vaiśrādeva performed the tonsure ceremony of his two sons, Candra and Sūryadeva. [In that tonsure ceremony] Vaiśrādeva acted as a guru and his elder brother, Gayobhāju [Gayaḥbājyā], acted as a preceptor (Upādhyāya). [In this way] the two brothers accomplished all the necessary rituals.

Afterwards, an esoteric shrine (āgama) was built and the icons of Śrī Hevajra and Nairātmā were installed inside by Vaiśrādeva. [Whereas] Śrī Harasiddhi [a goddess] was established by Gayo bhāju (‘bhāju’ is a respective word in Newar language like Mr. in English). [Later on, the elder brother] Gayo bhāju donated his share of ancestral property to the goddess Harasiddhi. [The younger brother] Vaiśrādeva donated his share of property to his esoteric god (e.g. Hevajranairātmā).

Afterwards, Suryadeva (the second son of Vaiśrādeva) went to Lhāsā (the capital of Tibet) accompanying a celibate monk of Jībahī, Patan. After some time, they reached Lhāsā, where they stayed to serve and please a learned lāmā. They learned (Buddhism) from him. [After their
graduation] the monk of Ibahí asked his Lāmā teacher to leave [Lhāsā]. He also talked with his friend Sūryadeva and came back [to Patan]. In the mean time, Sūryadeva sent a letter through the monk to his father Vaiśrādeva [about his future plan].

After his arrival in Nepal, the monk gave the letter of Sūryadeva to Vaiśrādeva and also told him what was going on there [on his son’s mind]. After reading his son’s letter, Vaśrādeva did the necessary preparations to establish icons of gods at his place [as per the letter].

When Sūryadeva came back to his house walking day and night from Lhāsā, he bowed down to his parents’ feet and had a pleasant meeting with his family. He also went o bow down to this uncle Gayo bhāju’s feet in respect.

[While walking on a street,] suddenly, Gayobhāju was feeling anxious himself and started worrying that something bad could happen in the future while [his nephew] Sūryadeva was ready to establish the icon of Śrī Trailokyavijayā goddess brought from Lhāsā inside the esoteric shrine of Gujibahāl where the icons of Śrī Hevajrā and Nairātmā were already established. Meanwhile, when Gayo bhāju arrived at Sihatāphu, the Lāmā of Lhāsā also arrived there. They met together and started talking about religion (Dharmaśāstra). In the meantime, while they were talking Vaiśrādeva performed installation of the icon of Śrī Trailokyavijayā goddess in his vihāra. This incident was known by the Lāmā through his insight (antardhyān). Consequently, the Lāmā became very angry and condemned Vaiśrādeva and Gayobhāju as well as their descendants, warning them that if they ever visited Lhāsā they would meet with harm. And the Lāmā went back to Lhāsā.

Although Gayahbājyā was a Hindu, this legend connected with his younger brother Vaiśrādeva who was converted into Buddhism shows his great respect towards Buddhism. During every five-year-Samyakdān-festival of Patan, a member of the lineage of Gayahbājyā has to participate there representing Lord Brahmā reciting the Yajurveda and Sāmaveda. For this, he receives dāna (donation) from the devotees.
The Dyaḥmaṛu Phalcā of Candeśvari

Inside the temple of Candeśvari there is an empty niche without an icon of a god which is connected with the story of Gayahbājyā.

Once Gayahbājyā wanted to attain samādhi while taking refuge in his house in Sulimha. He told his family not to disturb him for six months and went down into the room which was underground. He also asked his family to cover him up and wait for six months before exposing him. He said if he received spiritual powers and fulfillment, called siddhi, during this time an icon of him should be established in the empty niche of the Candeśvari Temple.

Unfortunately, however, on exactly the last day of the six months, one of his daughters went to see him. As the days were not completed, she saw Gayahbājyā in a form half stone-half human. His upper body above the stomach was pure human flesh, but his lower part was stone. Gayahbājyā cried to her to cover his body immediately. He condemned her and her descendants.

In this way the niche in the Candeśvari temple remained empty until today.

According to the legend Gayahbājyā wanted to be a siddha and stay with the god inside the temple in a separate chamber for ever as an immortal being. But, as it happens with impossible dreamers, he failed. Satyamohan Jośi comments in his article that Gayahbājyā's concept to be installed beside Ganeś failed.

Bringing Harisiddhi Back

As it was promised by the goddesses of Harasiddhigana to Gayahbājyā, the goddesses all left Ākhānani for their home at Phulcoki Mountain after the death of Gayahbājyā.

This was known by Viśvanātha, the son of Gayabhajya, so he went to Phulcoki Mountain to try to bring the Harasiddhi goddesses back to Patan.

Viśvanātha found the goddesses performing their daily ritual. He interrupted them to tell him of his wishes to bring them back to Patan.
In the past it had been necessary to sacrifice one human being for every step which the goddesses took to come back to Patan. Whereas Viśvanātha was able to convince the goddesses to accept only a goat for each step in place of the human sacrifice. The goddesses, however, said they would only keep walking to Patan until the first cry of a cock was heard.

Under these terms Viśvanātha started to bring the Harasiddhigāna towards Patan, but very soon the cry of a cock was heard. The goddesses settled in that place, which came to be called Harisiddhi.

The previous myth suggests that Viśvanātha Rājopādhyāya, the preceptor of the founding king of Patan, Sīdhinarasimha Malla (1619-1952 AD), followed the path laid by Gayahbājyā. It also indicates that Gayahbājyā was an important figure in the religious history of Patan.

The Social Topography of Gayahbājyā’s World
Even today the myth of Gayahbājyā lives on and the places where he worked his wonders can still be visited. There is a house of Gayahbājyā at Sulimha where his descendant Sūryanātha Rājpādhyāya is residing. Inside the house, there is still a room, Gayahbājyā’s room, which remains locked still. Besides the house, there is an āgama housing the esoteric shrine of Gayahbājyā. The Sulimha Rājopādhyāyas, one of the six branches of Brāhmans in Patan, are worshipping there in the āgama.

A little south west of Sulimha square nearby Pimbahāl pukhu (pond) there is found a temple to Caṇḍesvarī, a three story pagoda. One of the ground floor chambers is dedicated to Ganes, the other remain empty (“dyah maru” literally “no god”), as Gayahbājyā did not become siddha. Between the two chambers there are three holes, the triangular one representing Caṇḍesvarī or Nasahdyā, the others representing Bhairava and Bhairavi. Just on the backside of the temple of Caṇḍesvarī there is Ākhānani, the courtyard where Gayahbājyā is said to have brought Harasiddhi.

In the middle of Sulimha square, there is a temple of Ratnēsvara with a Śiva-liṅga, a two-storied pagoda which is connected to the esoteric shrine of Gayahbājyā. The wood-carving of the temple is remarkably fine. In front of the Ratnēsvara temple, there is a phalca (rest house) of Āmaliguthi, established by the Jyāpus of neighboring Mikhābahāl. Once a year during the
month of Maṅgisir āmali fruits and beer used to be offered here to the untouchable Poções and children.

Niels Gutschow comments on the place of Gayahbājyā which is worthwhile to cite here:

“One must remember that the entire ensemble at Sulimha, together with the Ratneśvara temple in the middle, arose at precisely the time when the figure of Gayahbājyā was ripe to became a legend. It was a commemorative architecture and one which lives on”¹⁵

Not only that, geography of the Gayahbājyā’s legends extends beyond his own northwestern quarter of the city touching many parts of Patan. There is still Mrtyunjaya ghāt at Šāmkhamūl where Gayahbājyā used to bathe daily. There are also the woods at Lagankhel where he used to tend his cows. Poće tol of Kumbhēśvara is still there where his guru’s house was. We have Bhūdi Ganeśa shrine on the eastern side of Patan where he observed penance, and the awe-inspiring shrine of the mother goddess Bālkumārī at the eastern end of the city where he worshipped and outfoxed the frightening dākini witches to acquire magical powers. There is Ikhālakhu Square and Caṃḍeśvari shrine in Patan where Gayahbājyā imprisoned the goddess Caṃḍeśvari. We have Gujibahā near Sundhārā where Vaiśrādeva, the younger brother of Gayahbājyā once resided. Not only that we also have a stone marker at Phulcoki Mountain from where the Harasiddhi dance was brought by Gayahbājyā.


According to Satya Mohan Joshi, an excavation of the ground floor room of Gayahbājyā’s house was held on a day before Lakṣmīpūjā festival in 1950 AD¹⁶. The excavation, however was unscientific, done by the locals under the leadership of Pt. Chandrakanta Rājopādhyāya. For this purpose, a Joshi (astrologer) had declared a sāit (an auspicious time). On the auspicious time Brahmans performed their rituals of Nāga Sādhana (worshipping of snake-god) before trenching. Hundreds of people gathered there to see the consequences. While digging they found an underground passage and a room. They also found several things inside the room but they could not find the stone statue of Gayahbājyā which they were serching for. In the last, the trench was filled with underground water and the searching was stopped.
Who is Gayabhājyā and When Did He Live?

Although there are some articles written about Gayabhājyā, the identification of Gayabhājyā is still a problem. Satya Mohan Joshi writes Gayabhājyā’s formal name is Yogendrananda, a poet of that time. In support of this assertion he has not provided any reliable documentation in his article. He also describes in his article that Gayabhājyā actually was a “gvājyo bājyā” (literally “foolish Brahman”) and only latter on became a scholar. This is why people started surprising him and by calling out “gāyo bājyā” (literally “what sort of Brahman!”) instead of “gvājyobājyā”. In one legend, the introduction of Gayabhājyā is given as such: “His name was not Gayabhājyā. Actually his name used to be Gajapati (Gayapati)”. Here, the name of Gayabhājyā is spelled as Gajapati. In Nepali language, the letters ‘ya’ and ‘ja’ are interchangeable such a yajña or jajña and yuddha or juddha. Thus, the name of Gayabhājyā seems to be either Gajapati or Gayapati.

Dr. Gutschow who has researched on this topic believes Gayabhājyā did live once and must have been remarkable figure. Moreover, he comments:

“The key story at Mrtyunjaya Ghāṭ where Gayabhājyā seeks power over death suggests the central theme of the Gayabhājyā legends, the quest for immortality. The setting at Mrtyunjaya, which literally means “conquering death”, echoes the theme of the plot. It is the epithet of Śiva who overcame death, whom Gayabhājyā seeks to emulate when he asks the untouchable at Mrtyunjaya Ghāṭ to grant him siddhi-tantric powers. The powers over death are not easily gained. However, after having learned mantras from the untouchable Gayabhājyā must still outfox the frightening dākini-witches in order to acquire magical powers. In another story when a travelling magician exhibits similar powers over life and death, Gayabhājyā must clearly demonstrate the superiority of his own unbelievable and hard-earned powers. The magician resigns never to come back to Patan, the city of Gayabhājyā.

...This history of a great tantric, the master over life and death, who was able to outwit the Gods and force his will upon them, although he ultimately failed in his attempt for the highest perfection, the transcendence of this life. This occurs in his unsuccessful attempt of attain Siddhi (fulfillment) by closing himself up in his house in state of samādhi. But perhaps this failure is important to his myth—it gives his mortal flaws. He is not worshipped as a god at the temple of
Cāndesvara and the temple room reserved for Gayaḥbājyā remains empty. We understand that he was still mortal like you or I”\(^9\).

Three independent historical documents make reference to Gayahbājyā and seems establishing him as a historical personality not only as a legendary person. Most significantly in a document of NS 589 (1468 AD) published by Mahesh Raj Panta\(^2\) preserved in Reel no. E 1887/16 of NGMPP (Nepal German Manuscript Preservation Project), the name and address of Brahman Gayapati is clearly written: “...Śri Solahanimha dvijavara Śrī Gayapati...” (Brahman Gayapati who lives at Sulimha). This is supported by Mahesha Raj Panta’s published colophon of a drama named ‘Caturāṅka Mahābhārata’ written by Gayapati of Patan\(^2\). This drama with four episodes was written on the occasion of Suvarna Tulādāna held at Pasupati on the name of prince Rāya Malla who was at his age of two years and nine months, in NS 573 (1452 AD) during the reign of Śrī Jayayaksa Malla\(^2\). In that colophon Brahman Gayapati describes about his lineage, “The Sun of lotus like Tejobaradhan lineage, there is an agnihattri (worshipper of fire) Śrī Tejaharsha who is the son of Śrī Tejarāma, who worships paṅcāgni (five types of sacrificial fire), who knows the (four) Vedas well. His (Tejaharsha’s) son is Rudradāsa. His (Rudradāsa’s) younger brother is Paṇḍuka. His (Paṇḍuka’s) younger brother is scholar Gayapati. This was made (written) by him (Gayapati)\(^2\). In addition, the colophon continues that Gayapati was a scholar of Dakṣina Vihār Court of Patan. At his time the three Mahāpātras (nobles), Udaya Simha Malla Varmā, Jñāna Simha Malla Varmā and Dharma Simha Malla Varmā were ruling Patan. These nobles asked Gayahbājyā, in front of other petty kings of Nepal, to write a drama on mahābhārata and to present it during the tulādāna ceremony of (prince) Rāya Malla at Pasupati\(^2\).

Another stone inscription dated N.S. 572 (1451 AD) lying close to the temple of Narayana in Lubhu, two miles east of city Patan also mentions that Gayapatiju (‘ju’ in Newar language is a respective form like Mr. in English), as a priest who had established the temple\(^2\).

Rolamba has published a photograph of the colophon of a book on Harasiddhi dance written in N.S. 653 (1532) mentioning that the book belongs to Gayahbājyā was given dāna (donated) to the priest by himself in NS 709 (1588 AD)\(^2\). Unfortunately, this (second) part of the colophon of the book was added later in a different ink and handwriting, thus, the colophon seems not to be reliable to our study.
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In sum, I want to call attention to the above submitted both oral and written evidences on Gayabhâjyâ. Both pieces of evidence corroborate each other, testify and identify him as a scholar and master of tantra of 15th century, because of the similarity of the name, by caste and locality given in the historical documents and legends as well. So, a suggestion can be made in this article that the scholar, Gayapati, was called “Gayabhâjyâ” (literally “Brahman Gaya”) by the local people of the then Patan. He was indeed an influential person of his time.

Notes

2. Ram Dayal Raksh, Folk Tales from Mithila, (New Delhi, Nirala Publication, 1996, pp. 55-103.)
3. Siddhivanta Joshi was a famous tantric astrologer of the 9th century who suggested the king of Bhaktapur: “If one gathers sand from Lakhu Tirtha of the River Visnumati on an auspicious moment would turn into gold.” This famous legend is connected to the introduction of Nepal Era. Although the name of Siddhivanta Joshi is not mentioned by the chronicles, the legend from Bhaktapur told by Sri Girindraraj Sharma mentioned his name. For detail story see (a) Daniel Wright, ed, History of Nepal, reprinted (Delhi: Low Price Publication, 1990), pp. 110-112 and (b) Deviprasada Lamsala, ed., Bhasha Vamsavali, II part. (Kathmandu: Nepal Rastriya Pustakalaya, 1976), pp. 24-25.
5. Thanks goes to Mr. Erich Theophile for editing the stories in such a simple way.
8. For the summary of the story see: Joshi, op.cit. (fn no. 6).
10. Vajracārya, op.cit. (fn no. 1)
12. For the summary of the story see: Jośi, Op.cit. (fn no. 6)
13. This is the author’s translation includes additional explanatory information by the author see: Hemarāja Shakya, Divyadīvākara sanskārita śrī vaiśravāra mahāvihār gujibahāyā sāṃskṛta itihāsa, (Lalitpur: 2529 da Buddhajayanti Samiti-Gujibahā 1985), pp. 1-3.
15. Sharma, op. cit (fn no. 4)
17. Ibid.
18. Sharma, op. cit. (fn no. 4)
19. Ibid.
22. Ibid.
23. Ibid.
24. Ibid.