



RESTORATION OF PULA SENGU CHAITYA, STUPAS AND RETREAT HOUSES ON MANJUSHRI HILL

PROJECT PROPOSAL | DECEMBER 2010

SWAYAMBHU MONUMENT ZONE | UNESCO WORLD HERITAGE SITE



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based on:

Swayambhunath Conservation Masterplan, Niels Gutschow, Götz Hagüller | GTZ | 1989

The Nepalese Caitya, Niels Gutschow | Edition Axel Menges | 1997

Sattals, Proposal for funding | John Sanday Associates | 2004

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The Pula Sengu Chaitya with Nagarjun forest in the background

INTRODUCTION TO THE PROJECT

Of the seven recognized World Heritage Sites within the sacred Kathmandu Valley, none is more significant historically or more revered by residents of the region than the hills of Swayambhu. An often-overlooked jewel nestled in the saddle between the peaks of Swayambhu and Manjushri Hill is the sacred Pula Sengu Chaitya¹. The Pula (old) Sengu (Swayambhu in Nepal Bhasa²) Chaitya preserves a very early style in the evolution of the Newar chaitya; it preserves its original shape and a spire of only eleven discs as – opposed to more modern ones, which incorporate thirteen. It is said that on this holy site Manjushri³ gave the first Buddhist teachings in the valley. Also in the text “*Arya Goshringbyakaran Mahayana Sutra*” it is said by the upkeep of both the Swayambhu Chaitya and the Pula Sengu Chaitya, peace in Nepal and the world will be maintained.

During the 1934 earthquake the chaitya was badly damaged. Over the years it has received many well-intentioned repairs and embellishments, however these efforts were carried out with little regard of retaining the original refined aesthetic beauty of the sacred monument. Not being on the principal pilgrimage circuit, Pula Sengu Chaitya is often overlooked. Nevertheless, it is historically important and architecturally unique.

Just above this holy site, five dharma-sthans⁴ were built after the earthquake of 1934 for the exclusive use of Buddhist retreatants. Even though these retreat quarters are currently in a state of severe dilapidation, four are still in use. Over the years these quarters have received makeshift repairs. This project aims to restore these buildings to their original style of exposed brick, white plaster decorations, wood framed windows and floors and traditional overhanging roofs as can be seen in other restored houses nearby.

Every full moon devotees from various parts of the valley come for the purpose of taking the eight precepts⁵. Arriving the evening before, they stay the night in the central house. Rising before dawn, a monk from a near-by monastery comes and bestows the precepts. Following this the *Namasangiti*⁶ prayer is recited. A noon meal is prepared for all and then in the afternoon each returns home.

¹ Chaitya (stupa) is a reliquary, a monument usually containing a relic of a Buddha or other holy being.

² Nepal Bhasa is the language of the Newar inhabitants of Kathmandu Valley.

³ Manjushri is known as the Lord of Wisdom. He traveled from the Five-Peaked Mountain of China to

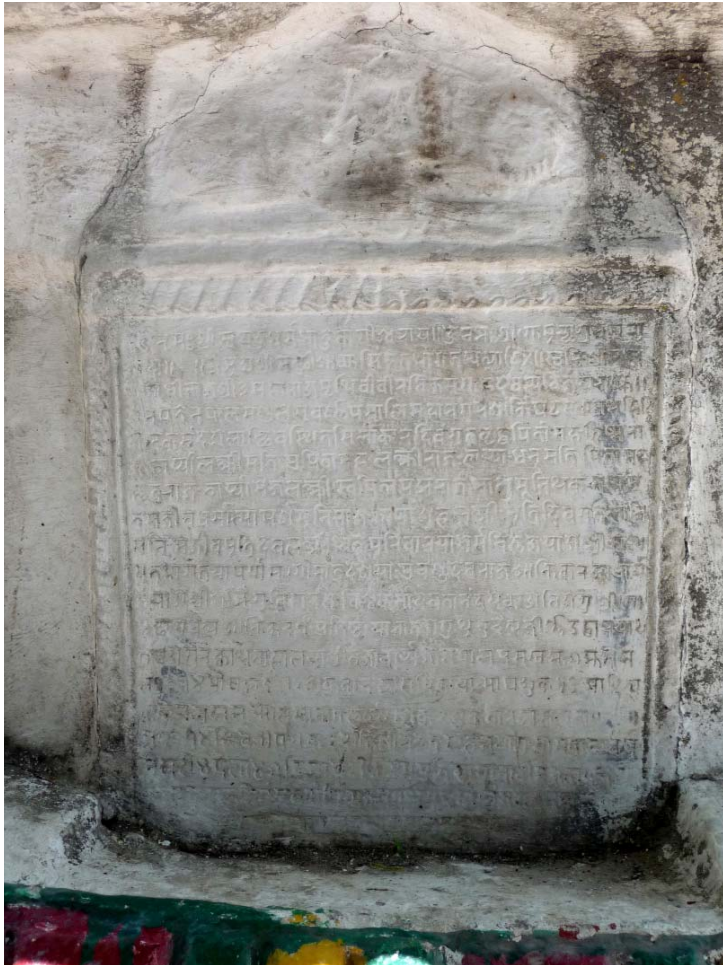
this valley to behold the wondrous Lotus sitting in the middle of the lake emitting a magnificent five-rayed light, Swayambhu, ‘the self-existing’, ‘the self-created’. It is said having drained the lake, he first stepped foot on the back hillock of Swayambhu, known as Manjushri Hill.

⁴ *Dharma*: the principle or teaching of cosmic order, virtue, righteousness, and duty. Sthan is a place. Thus dharma-sthan is a place for practicing Dharma.

⁵ The eight precepts (sojourn vows) are taken for a twenty-four hour period. The precepts are; refraining from killing, stealing, sexual conduct, lying, taking

alcohol, using high seats or beds, adorning oneself with perfume, jewelry, dancing, singing, etc. and eating only one meal by noon.

⁶ *Namasangiti* is a prayer composed of Manjushri’s numerous epithets.



The stone dedication plaque [silapatra] will be cleaned of lime paint and properly installed



A metal brace holds the crest jewel to the finial. The finial is in need of rebuilding and all stone will be properly cleaned of cement plaster and oil paint.

Situated next to the retreat houses is Thukje Choling⁷ Monastery. In the “*Arya Gosbring-byakaran Mahayana Sutra*” it states that a monastery dedicated to the practice of the “Lord of Compassion”, Avalokiteswara, would be built above the Pula Sengu Chaitya. One of the main practices of this monastery is the Nyung-nye retreat. This retreat is held fourteen times a year; each retreat is a minimum of five days. Lay-practitioners take part in these retreats, coming from different parts of the valley, as well as from various villages a distance from Kathmandu. The monastery accommodates most participants, however some also stay in the retreat houses. A Newari nun, Jogmaya, built the central house; the large main room not only provided a space for her to perform daily rituals, but was also used by practitioners who came to the holy site for this purpose. Individuals and groups are still using this house, “Jogmaya Gompa⁸” for this purpose.

In front of these retreat quarters is a courtyard, in which thirteen stupas stand. This courtyard of sacred reliquaries is also in dire need of professional restoration, including the recreation of the original paving of this small and intimate area.

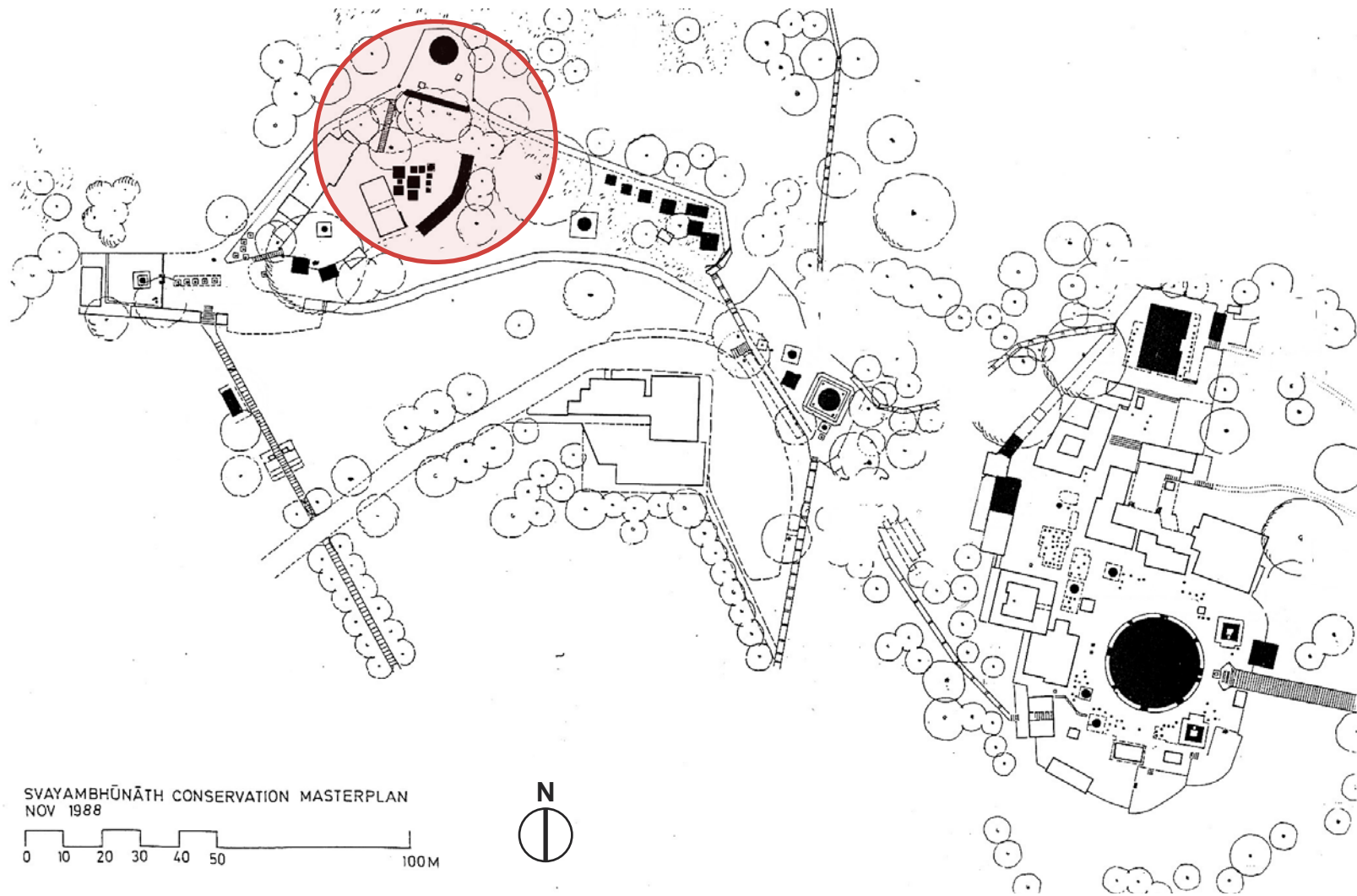
The overall architectural purpose of the project is to reinvigorate the traditional quality and excellence of the artistic style of the various periods represented in the three areas of the project. We would like this project to serve as a model for future restoration projects. Most of the restoration that has taken place on Swayambhu incorporates modern materials and cement rather than using surkhe (brick dust) mortar and more traditional techniques, which we will use.

Though Manjushri Hill is part of the Swayambhu World Heritage Site, it is often over-looked by tourists. By creating a living museum atmosphere, tour guides would be more inclined to bring groups to the Manjushri side of the hill. Furthermore, with the ever-increasing number of both religious pilgrims and tourists to the Swayambhu area, the restoration of Pula Sengu Chaitya will be a positive step representing sustainable tourism.

Pula Sengu Chaitya is part of the Swayambhu/ Manjushri Hill World Heritage Site; the Federation of Swayambhu Management and Conservation Committee maintain this area. The Manjushri Pragma Gyan Vihar Sangh⁹ (MPGVS) is an organization founded and registered in 2006 for the purpose of managing the five retreat houses located on the Manjushri Hill area. Since all of the houses are in a dilapidated condition, the organization also took on the responsibility of facilitating their restoration and the surrounding area. After the restoration has taken place, MPGVS will oversee the maintenance of the houses and the front courtyard. Also the Federation of Swayambhu Management and Conservation Committee will help with any minor repairs that may occur and provide sweepers to keep the area clean.

⁷ Thukje “compassion”, an epithet for Avalokiteswara, Choling “realm”. The realm of the Lord of Compassion.

⁸ Jogmaya is the name of the Newari nun. Gompa is the Tibetan word for monastery.

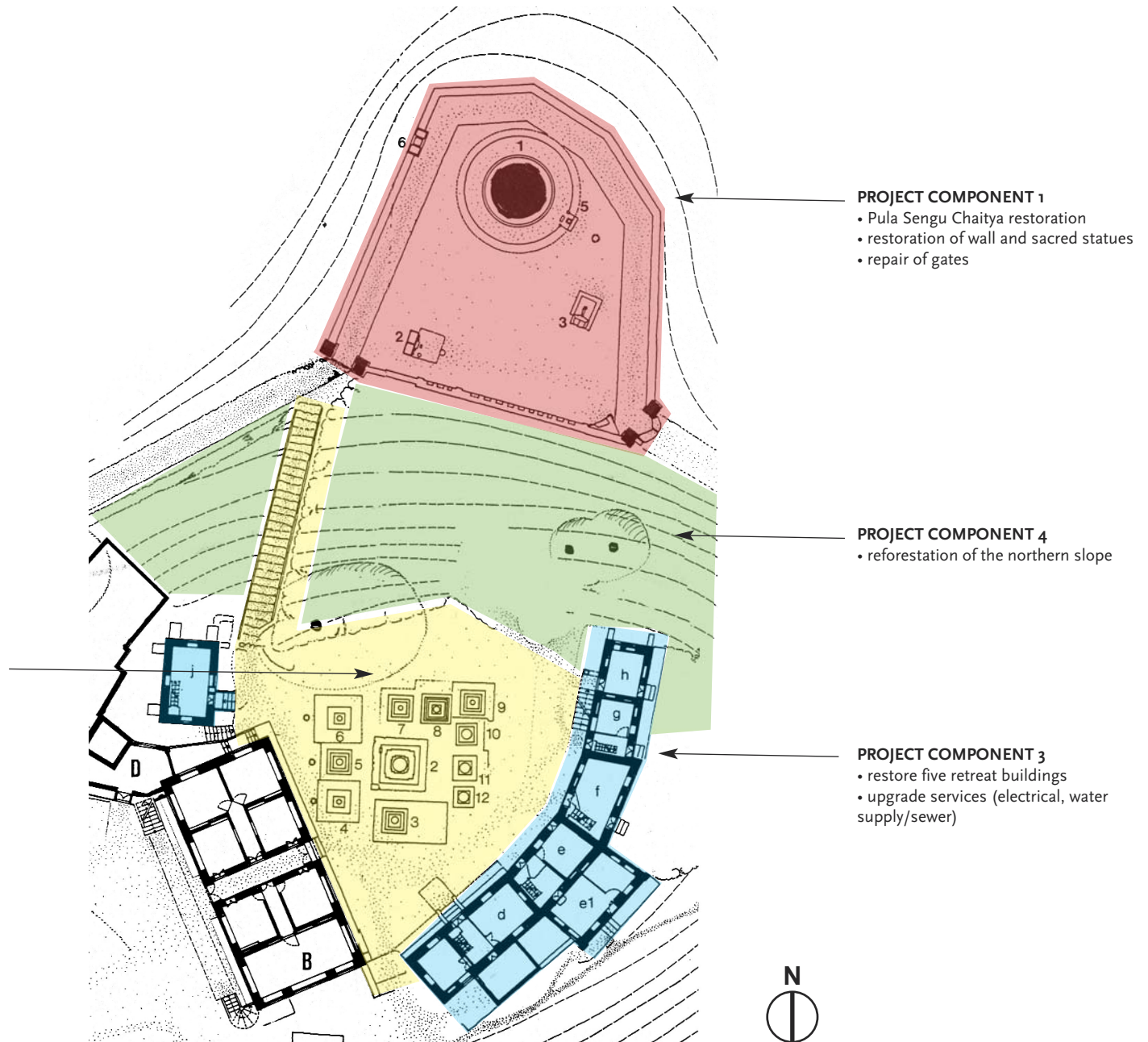


Plan of Swayambhu with the main stupa at the bottom right and the Manjushri hill, the project focus area indicated with a red circle.

PROJECT COMPONENTS

- PROJECT COMPONENT 2**
- restoration of 13 chaityas
 - new courtyard paving
 - stone paving of stair case

Plan of Manjushri hill



STATEMENT OF IMPORTANCE

One of the seven World Heritage sites of the Kathmandu valley, Swayambhu constitutes the essence of the origin of the valley itself, as Swayambhu means, “self-existing”, “self-created”. The monuments and structures proposed for restoration are all located within the heritage site, attracting hundreds of thousands of local and foreign pilgrims and tourists every year.

Swayambhu hill has seen many building and restoration efforts over the last 1500 years, the latest following a conservation master plan designed in 1989. The focus of attention has always been the main stupa with a complete rebuilding and regilding in 2009/2010 offered by Thartang Tulku. Each of the ten niches on the base of the stupa was dismantled, the brass and copper designs, statues, ornaments, etc., were repaired to their original state, gilded and then reassembled. When the spire was dismantled it was found that the wooden structure on which the brass rings were fixed was completely rotten. Therefore not only were the brass rings repaired and gilded, but a whole new wooden structure was put in place. The restoration took two years to complete, over a hundred individuals worked on the project and twenty kilos of gold were used in the gilding.

The Pula Sengu Chaitya is of utmost importance to the people of the Himalayan region, dating back more than fifteen hundred years. Though historically it is a significant part of the great mandala of Swayambhu, it has attracted less attention than the main stupa; therefore no major restoration efforts have been undertaken.

Even though the retreat houses are of no great antiquity, they represent an early 20th century style, which is deserving of attention; as such buildings are disappearing at an alarming rate. They integrate the tradition of providing retreatants with shelter in which to practice, thus imbuing the sacred area with blessings, and are a source of respect for the pilgrims.

The chaitya courtyard features the typical and unique Nepalese style of stone cut stupas, the earliest dating from 1822. Making necessary repairs and cleaning the stupas of misguided offerings of oil paint will enhance their high artistic craftsmanship. Setting the stupas on stone-cut platforms fixed to the stone pavement will complete the transforming ambiance of the area.

STATEMENT OF URGENCY

As the retreat dwellings are on the verge of total collapse expediency of renovation is critical. For many years the “upkeep” of this site has been maintained by the meager efforts of the inhabitants of the retreat houses and various guthi¹⁰ members. Five years ago when the Swayambhu Management and Conservation Committee threatened to demolish these historical religious buildings to make more picnic grounds, Andrea Abinanti, a western practitioner, living in Nepal for over thirty years, motivated the concerned members of each house to form an organization for the preservation of the retreat houses and surrounding area. This organization is registered under the name of Manjushri Pragya Gyan Virhar Sangh.

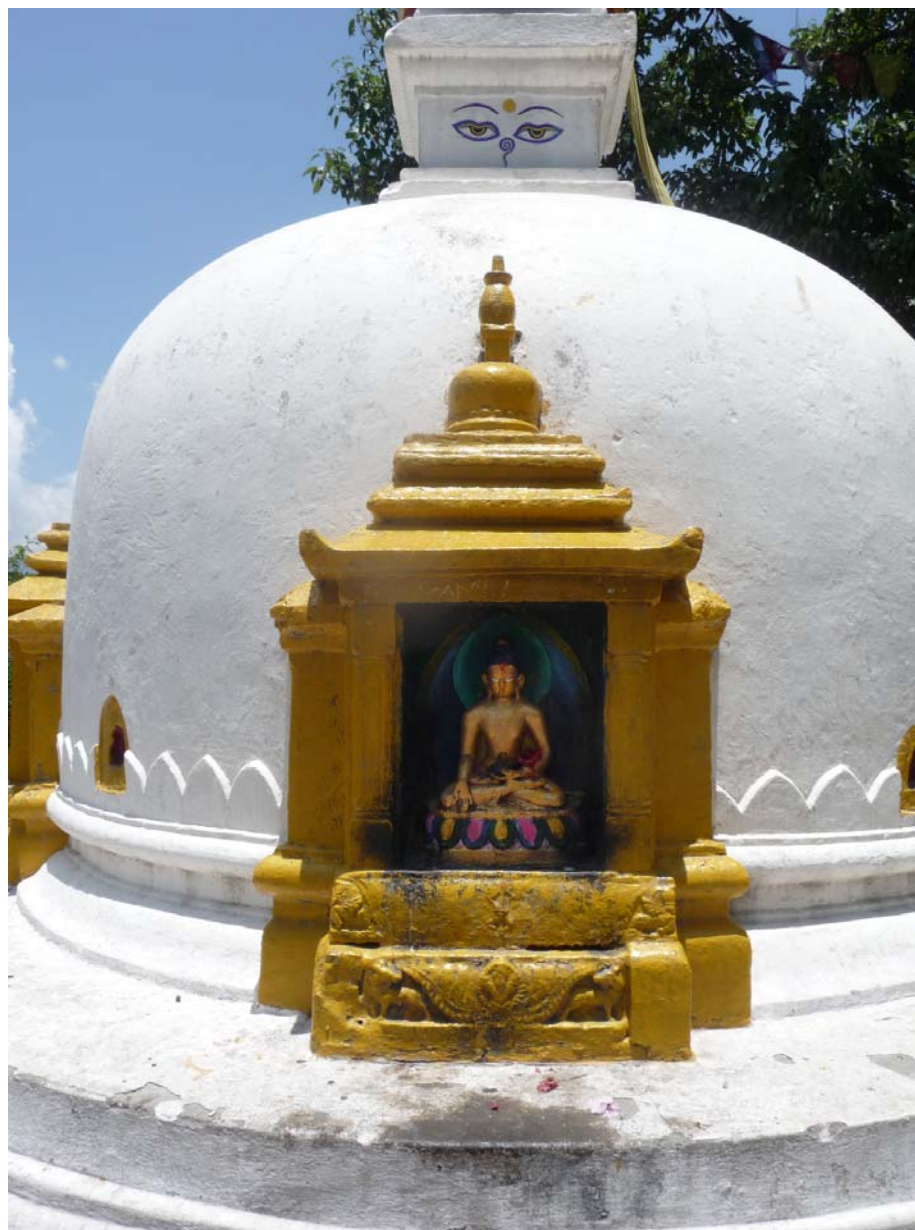
Tirtha Narayan Manandhar was instrumental in helping Ms. Abinanti found MPGVS. He had been an active member of the Jogmaya Gomba Guthi and was enthusiastic about restoring the retreat houses so the legacy of nun Jogmaya lived on and facilities for short-term retreatants would be made available. After passing away two years ago, all members of MPGVS ardently requested his daughter, Anita Manandhar, to continue helping the organization in memory of her father. She assumed the position of Secretary.

Ms. Abinanti has been interested in the upkeep of the Manjushri Hill area for the last thirty years. It began with the desire to clean the Lokeshwara¹¹ statue in the main Manjushri temple on the southwestern side of the hill. The afternoon she began this task, there was a light shower, and as she cleaned the statue, the most incredible double rainbow appeared between the temple and Thukje Choling monastery; it was interpreted as a sign that all were happy with the undertaking. Removing the years of oil, red powder offerings, paint, etc., the stone statue appeared in all of its glory. Completing that project, she continued on to the Pula Sengu Chaitya. The Tibetans have a custom of offering white lime paint to chaityas/ stupas and the

Newars mustard oil and red powder to stone statues. Over the years the accumulation of these substances hides the details of chaityas and statues. As Ms. Abinanti began to clean the Buddha statues in the niches of the four directions, others joined her. The accumulation of lime paint, oil and grime were removed, magically revealing the niches of the goddesses in the intermediary directions, the designs on the niches’ frames of the Buddhas and the statues themselves were cleaned down to the stone.

10 Guthi is a Nepali word used to denote an organization whose members are, i.e. all of the same caste; all from a specific vicinity; all having a similar interest, etc.

11 Lokeshwara is another name for the Lord of Compassion, Avelokiteswara. The reason for this being the main statue of the Manjushri temple is; both compassion and wisdom are necessary for the attainment of enlightenment.



I

RESTORATION OF THE PULA SENGU CHAITYA

After the 1934 earthquake when the principal chaitya was badly damaged, the spire was repaired employing the use of metal braces. Over the years, the spire has shifted to the east and is currently threatening collapse. The original shape of the chaitya is obscured by many layers of cement plaster and lime paint and the base cannot be seen because of a cement ring of molded lotus motives.

The monument will be initially assessed and studied in detail by experts from the Stone Conservation Department of the Austrian University of Applied Arts. The Conservation Department of the Austrian University of Applied Arts, Vienna has a long working relationship in Nako, Spiti, India where they have restored several stone temples and 12th century wall paintings. Since 2009 these Viennese conservators have assisted in the restoration of the Royal Palace in Patan Durbar, a project implemented by the Kathmandu Valley Preservation Trust. Careful investigation shall determine the original shape, materials and design of the chaitya, resulting in an appropriate renovation strategy.

The stupa's base, the exquisite Buddha statues in the four niches and the spire, will receive professional conservation treatments. This will include removal of all foreign materials such as oil paint, cement patches, and braces. The original aesthetics of the stone molded niches and statues will be recreated and damaged stone moldings will be recarved with matching stone and attached using lime surkhe (brick dust) mortar. The spire will be rebuilt to its original shape and structurally consolidated by skilled artisans, most of who come from Patan. These artisans have previously worked on the restoration of the main stupa of Swayambhu and also at the World Heritage Site in Patan.

9 Manjushri, "Lord of Wisdom", for whom the hill on which the houses reside, is named. His qualities are Pragna "wisdom" and Gyan "knowledge". Vihar "monastery" and Sangh mean "Association".



The courtyard to the South of Pula Sengu chaitya is defined by a wall that was built in 1948 housing thirteen antique stone statues and two stone inscriptions. The stone inscriptions tell the story of the founding of two of the retreat houses proposed for renovation. The stone steles should be freed from cement plaster and lime wash and it might be considered to re-install them in front of the renovated buildings on the hill.

Conservation efforts foresee removal of cement plaster and the cleaning of statues and niches of oil paint. The wall will be refurbished in the typical style of the mid 20th century with lime surkhe pointing and white plaster frames surrounding the niches. Statues will receive conservation treatment and securely anchored in their niches.

The historic gate (seen on the far left) will be structurally strengthened and re-plastered with lime surkhe mortar and white washed.

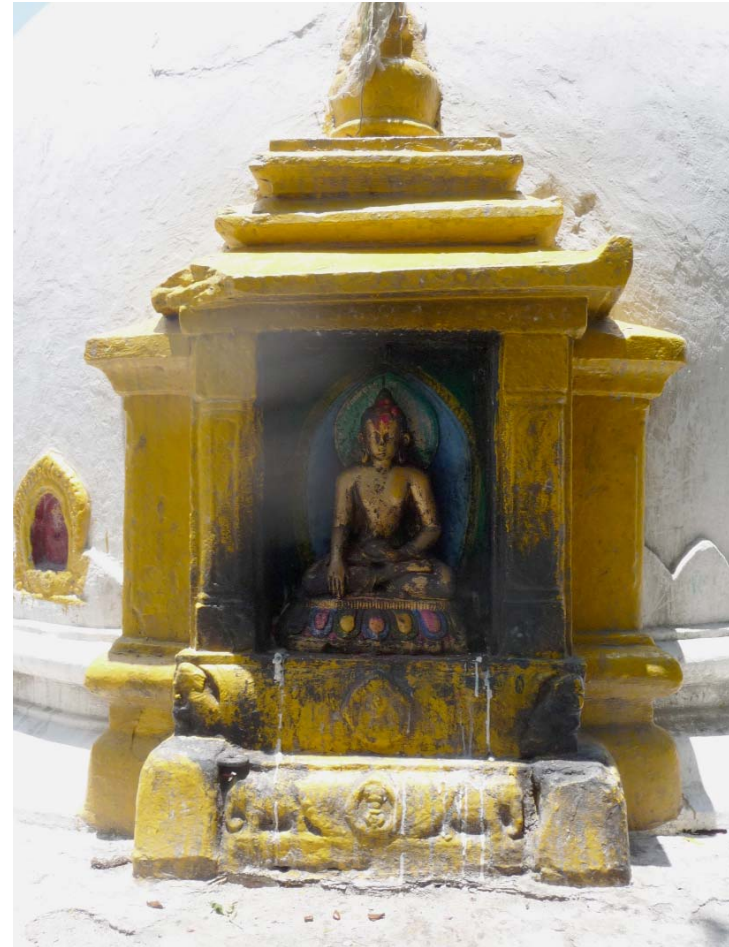
The inscription concerned with the two donor figures reads:

“Hira Bahadur Citrakar, a devout painter from Kathmandu had ordered the renovation of the whole area in 1948. He had a wall built to define the space and he had placed 12 statues in to the niches and added a figure of Ganesa which was made on his expense. He also had the Yogambara shrine thoroughly renewed and a statue of himself placed on top of the western wall in the axis of the Amitabha niche.” (see *Svayambhunath Conservation Master Plan*, Niels Gutschow and Goetz Hagmueller)

The photo on the left, top shows the gate before it was damaged by a fallen tree. It will be structurally repaired, re-plastered and white- washed. The wall will be repaired, all oil paint removed and the statues cleaned and securely installed.



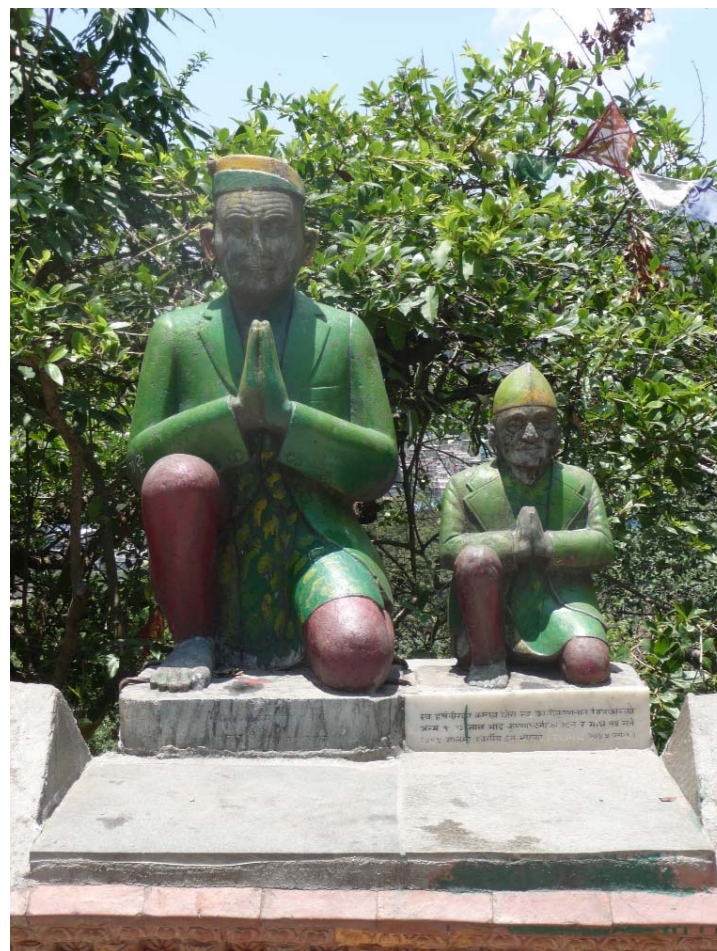
Cement plaster and recent decorations should be removed to reveal the original shape of the chaitya. No enamel paint should be allowed in the future.



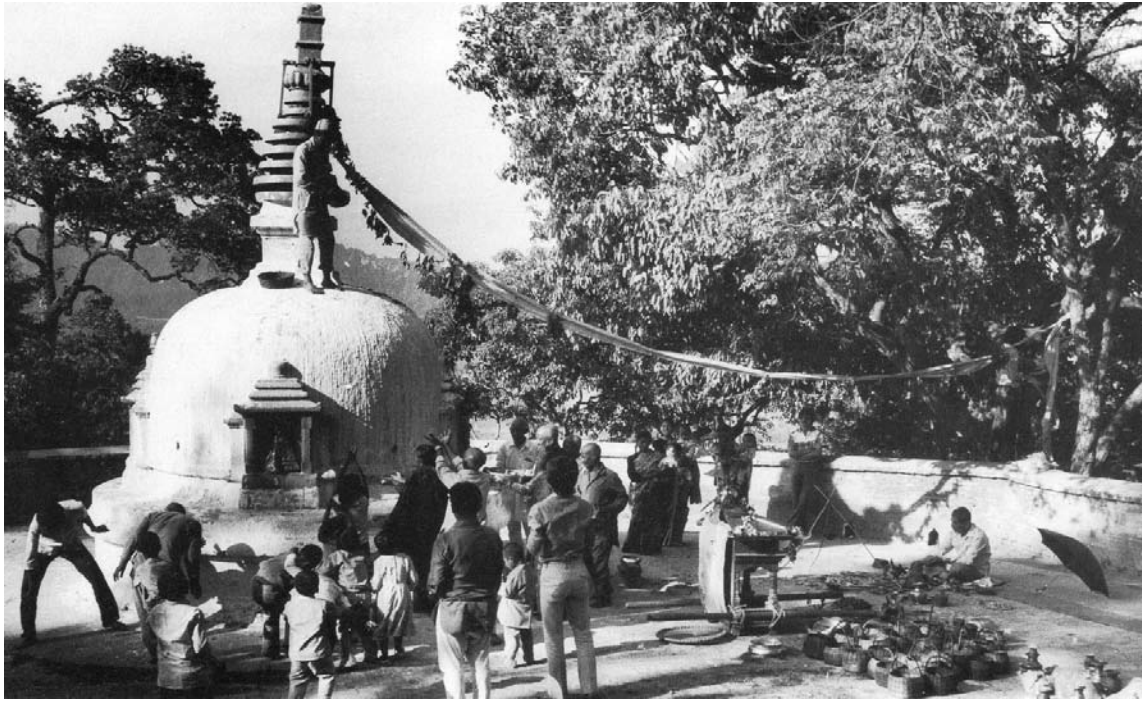
Eastern niche with Akshobya Buddha:
All four stone niches and Buddha statues will be carefully cleaned of oil paint and lime wash. Wherever possible cement pointing and repair patches will be removed. Missing pieces of the stone molded niche frame will be replaced with newly carved stone of matching quality and color. The lighting of candles and oil lamps directly in the niches shall be discouraged.



Two important stone inscriptions embedded in the wall seen on the left. The stone documents attest to the founding and dedication as retreat places of two houses proposed for renovation.



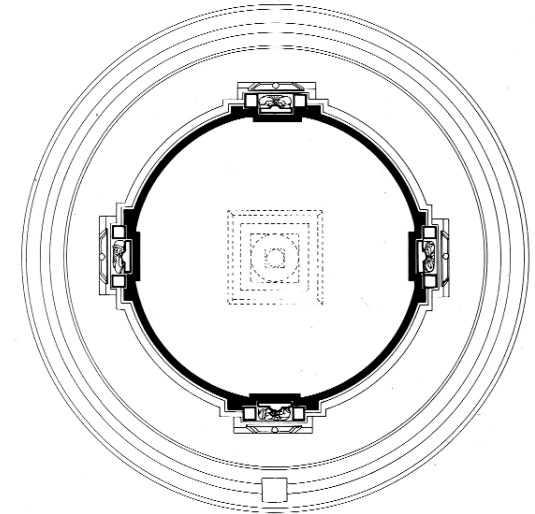
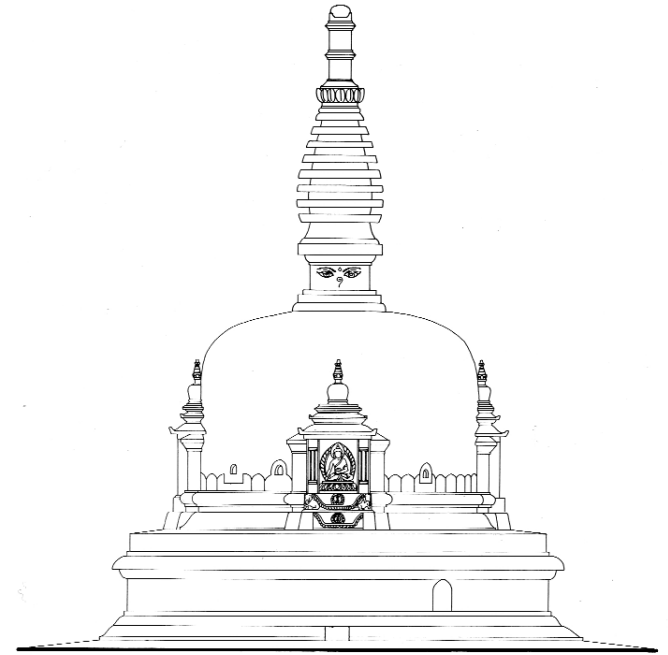
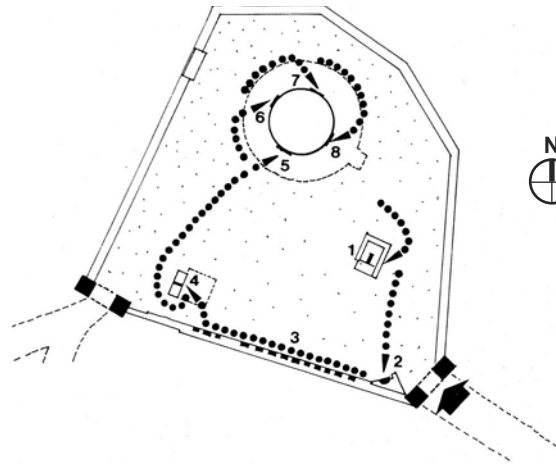
Statues of the donors who were responsible for the last major renovation of the area in 1942.

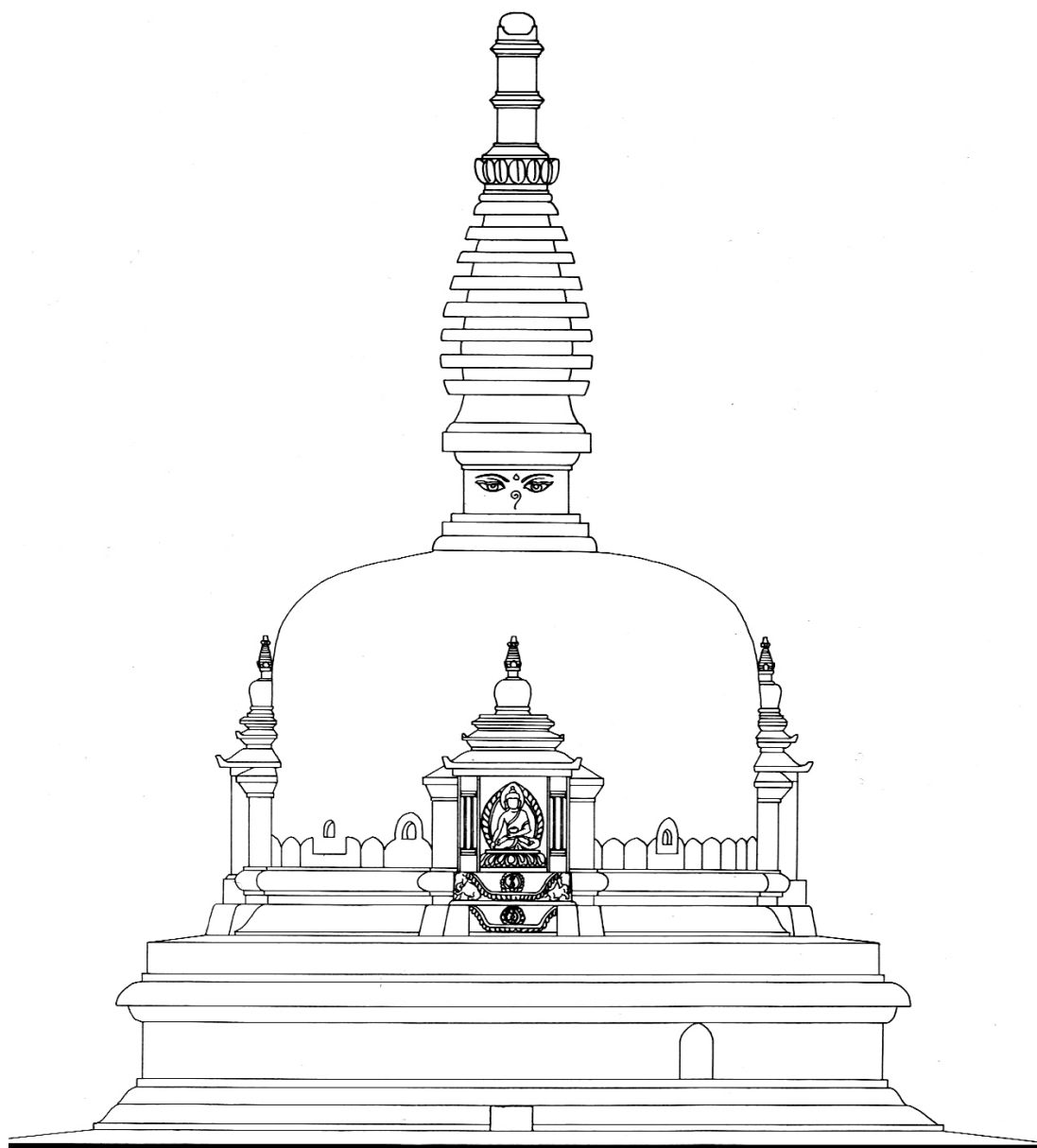


167. Svayambhūnāth Hill: *Digudyaḥpūjā* of Buddhācāryas at Pulāsēgucaitya in April. A ceremonial banner (*paṭa*) is fixed to the *caitya* finial and draped across the enclosure wall. Small bread is thrown by the acting caretaker from the top of the dome into the crowd, 16 April 1986.

168. Svayambhūnāth Hill: *Digudyaḥpūjā* of Buddhācāryas within the walled compound of Pulāsēgucaitya in April. After the completion of the sacred fire ritual, the five elders (*thākālī*), being the four lineage (*kavah*) elders and the group eldest, circumambulate the *caitya*, accompanied by their wives and the newly admitted members of the clan.

1 Bhairava, 2 Vāsukināga, 3 the Tathāgatas and Bodhisattvas of the compound wall, 4 Yogāmbara, 5 Ratnasambhava, 6 Amitābha, 7 Amoghasiddhi, 8 Akṣobhya.





The history of Pula Sengu chaitya [Gopucchagra Caitya (Pulan Syangu)] according to local tradition

This chaitya is known by the name of Gopucchagra Caitya, ie. “Ox-herd tail Caitya”, ever since Guru Manjusri established it with the proper proportions, according to the scriptures. The place also takes its name from the chaitya. It is believed that even the divine Visvakarma and the gods of the ten directions had actively participated in the construction of this chaitya. The chaitya was inaugurated by Guru Manjusri himself. According to the Pratimalaksana texts, a vase should be placed on the moon throne, together with images of the four Tathagatas and nine spires, the latter representing nine heavenly spheres. It is said that the chaitya is a reliquary of not only Manjusri but also the past and future Buddhas.

When this chaitya was complete, Guru Santikaracarya consecrated it with the proper rituals and ceremonies. He also invoked Hevajra, Bhairava and serpent kings, and consecrated images in the surrounding area.

In the vernacular, the chaitya is well known as “Pulan Syangu”. Some assert that this chaitya is even older than the Svayambhu Mahacaitya itself. This notion is completely mistaken. This very site was used by Guru Manjusri for teaching and initiating his disciple Bhiksu Gunakara and others. Failing to understand this, people began to call it as “Pulan Syangu”, which means “Old” or “Worn out or Ramshackle Svayambhu”. But in fact, the chaitya is neither older nor more worn out than Svayambhu. Even Santikara, on many occasions, received teachings from Bhiksu Gunakara at this place. For these reasons, the Sakyabhiksus and Buddhacaryas of Svayambhu would perform Acarya initiations and so forth at this site, and do so even today. Furthermore, the Lord Buddha himself taught the origin of Svayambhu and its merits at this site at the request of Bodhisattva Maitreya, amidst a gathering of 1350 monks, including Hariti Mahayaksani, Cuda Bhiksuni, and others.

This site is also called “Purana Syangu”. It also represents Yogambara, the tutelary deity of the Sakyabhiksus and Buddhacaryas of the Svayambhu area. Tibetans believe that the chaitya was constructed to house the relics of Buddha Kasyapa. In Tibetan, it is called “o sung chuten”, now.

The Pula Sengu Stupa
Professor Alexander von Rospatt
Center for Buddhist Studies
University of California, Berkeley

According to the Svayambhupurana, a Buddhist work that recounts the history of the Svayambhucaitya and the Kathmandu valley, Pracandadeva, a king from the eastern state of India, Gauda, erected the Svayambhu stupa. He abdicated his throne in order to devote the remainder of his life to the pursuit of religion. After his arrival in Kathmandu he was consecrated as a Buddhist tantric master (vajracarya) and given the name Santisri (or Santikara). Before his initiation as a tantric master it was required he be ordained as a Buddhist monk. As monastic rule prescribes, this ceremony had to be conducted in front of a caitya. Legend has it; Santisri was ordained in front of the Pula Sengu caitya located on the northern side of the saddle connecting the main stupa with the Manjusri hill to the west. The Newari name for this stupa is Pula (old) Sengu, while the main stupa is known just as Sengu (or Sengudyo).

The ancestry of the Pula Sengu caitya is corroborated by the fact that the traditional guardians of Svayambhunath, the clan of Buddhacaryas residing around the main stupa, use this caitya, and not the main stupa, as the focal point of their traditional rituals. Accordingly their sons are ordained there as Buddhist monks, just as Santisri was. In this way they enact the special lineage ties they have with Santisri. The Buddhacaryas are believed to be the descendents of Santisri's four brothers who accompanied him on his journey to Kathmandu. They were entrusted with the honor of performing the daily worship of Svayambhu. This account fits the social organization of the clan of Buddhacaryas, which is subdivided into four branches, supposedly the offspring of the four brothers.

The ancestry of the Pula Sengu caitya is not only indicated by its name, but is also visible in its present shape. Like other very early stupas, the spire is not constituted of thirteen superimposed disks, as the Svayambhucaitya, but only by eleven. The caitya has four niches with Buddha statues set in the dome, starting from the east is Aksobhya, then Ratnasambhava, Amitabha and Amoghasiddhi. Later larger caityas, such as the main Svayambhucaitya, not only have Buddha statues in the niches of the four directions, but

also have statues of the four Female Buddhas set in the niches of the intermediate directions. At Pula Sengu only small empty niches indicate these enlightened goddesses. Likewise, Vairocana, the supreme Buddha of the center, his presence is indicated by an empty niche situated just to (your) left of the eastern niche with Aksobhya. The original set-up of Svayambhucaitya was the same, but some three hundred years ago a statue of Vairocana was added, this innovation was then copied elsewhere. The Pula Sengu caitya however, preserved its original shape, retained its spire of eleven disks and did not incorporate images of the goddesses.

The Pula Sengu's resistance to change was presumably not a deliberate choice, but due to the fact that the Buddhacarays were (and still are) regarded as the owners of this caitya, while they are only caretakers of the main stupa. Hence the Pula Sengu caitya could not attract donations in the same way the main stupa did. As temple guardians, the Buddhacaryas have traditionally not been affluent, and hence they did not have the funds to enlarge and modernize their caitya, as is the case of the main stupa and other important caityas and temples in the Valley. Because of this, the Pula Sengu caitya preserves a very early stage (style) in the evolution of the Newar caitya. Thus this caitya is of great interest to the history of Newar Buddhism and its sacred structures. Not only are the visible antiquities of the caitya of interest but also that, which lies hidden behind the present facade. It is only possible to uncover the hidden historic secrets through an informed intervention. Such an intervention would be motivated by the desire to preserve the old structure and ensure its survival at a time when it is threatened not only by natural decay, but also by the use of such materials as cement and enamel colors.

The Pula Sengu caitya merits the utmost attention: it belongs to the earliest Buddhist strata of religious landscape on Svayambhu. It is intimately tied to the religious life of the main stupa and its guardians, and, as borne out by legendary history and ritual practice, it is integral to the sanctity of the whole complex at Svayambhu.



2

RESTORATION OF 13 CHAITYAS, COURTYARD PAVING AND RECONSTRUCTION OF THE STAIR CASE

The courtyard between the Thukchey Choling monastery and the retreat buildings houses 13 chaityas. The largest and oldest central chaitya was built in 1822 and was originally surrounded by only four chaityas, one in each of the four directions. Over the years, in remembrance of various gurus and others who have lived in the dwellings, more chaityas have been added.

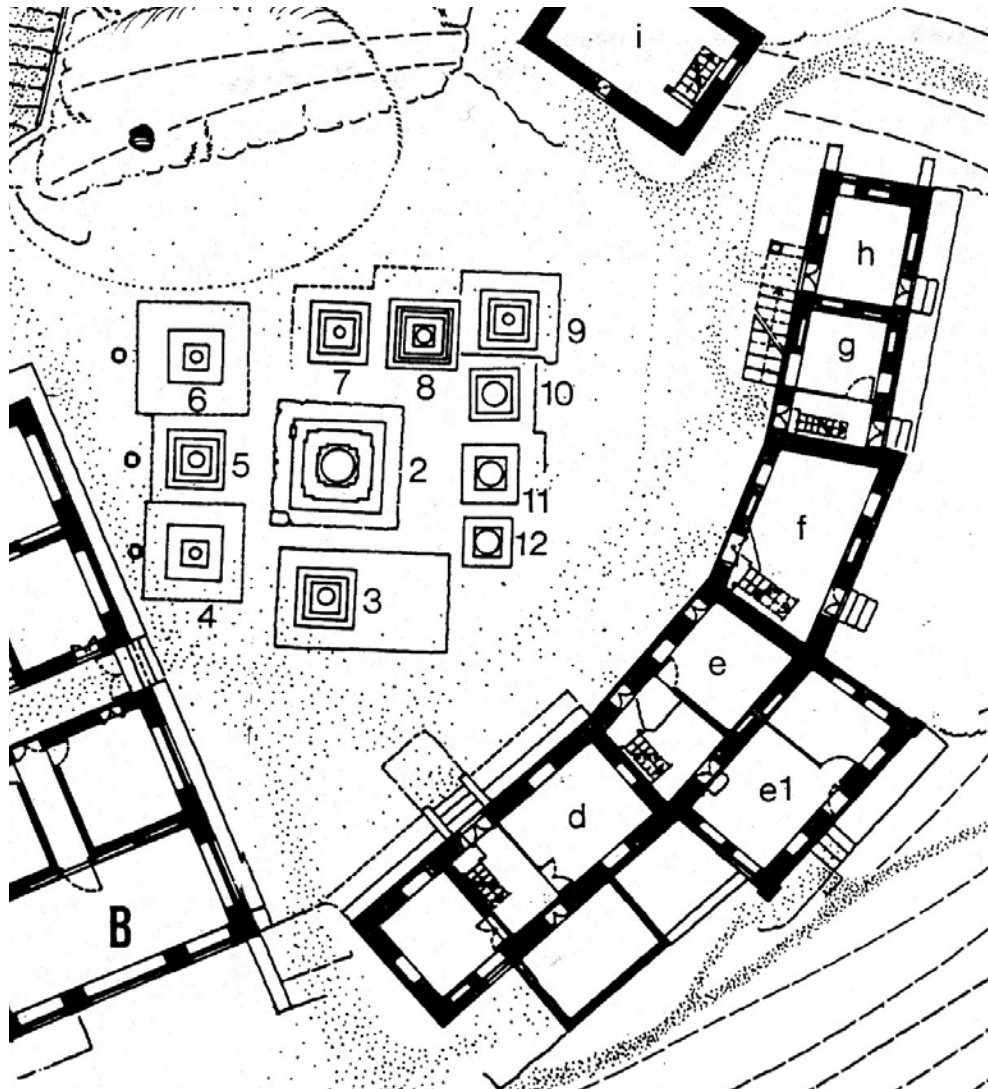
In recent times several attempts were made to "improve" the area which resulted in a hotchpotch of brick, stone and concrete pavings, construction of auxiliary buildings, shacks, and platforms for water tanks; even a chain-link fence enclosure was constructed in order to protect a patch of vegetables from the destructive energy of monkeys.

The project envisions to remove all modern construction completely and create a uniform stone pavement for this group of chaityas. The base of the central chaitya will be excavated to its original level and paved re-using as much as possible of the original stones. All concrete surfaces will be removed and a proper drainage plan implemented.

Wherever necessary chaityas will be repaired to their original appearance employing traditional building techniques. No cement or oil paints will be allowed in the future.

The unsightly cement-concrete stair case leading to the Pula Sengu chaitya will be surfaced with hand-cut flag stone.

left: The chaitya court yard seen from
the Thukchey Choling Monastery

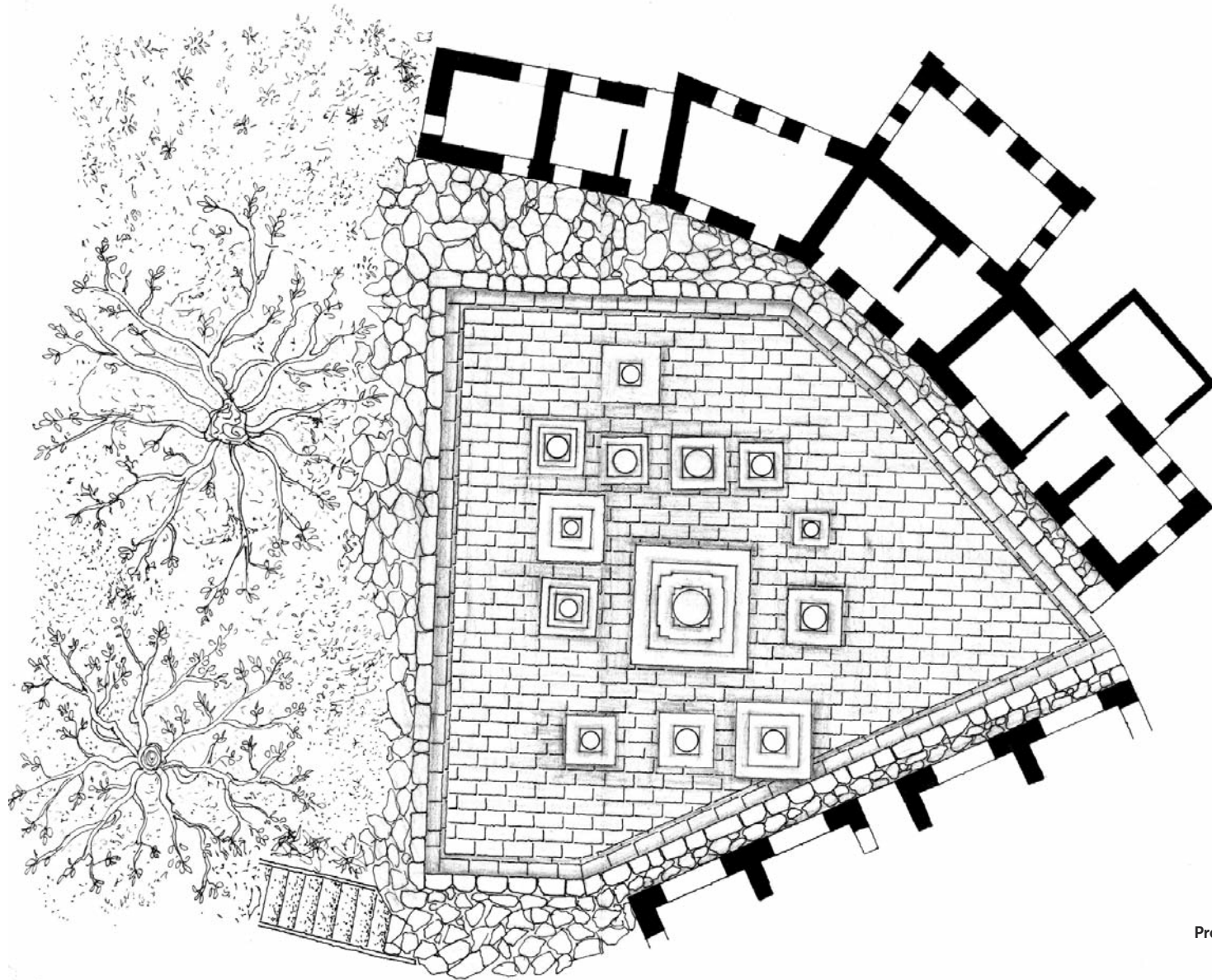


Situation in 1989 (from the Swayambu Conservation Master plan)
Till today two more Chaityas were added. The building "i" on the top has meanwhile been demolished.



2	Vajradhatucaitya	1822
3	Bodhicaitya	1945
4	Sumerucaitya	1960
5	Bodhicaitya	
6	Bodhicaitya	1980
7	Sumerucaitya	1952
8	Bodhicaitya	
9	Sumerucaitya	1953
10	Sumerucaitya	
11	Bodhicaitya	
12	Sumerucaitya	1959





Proposed paving plan



Stupa 2



Stupa 3



Stupa 4



Stupa 9



Stupa 10



Stupa 5



Stupa 6



Stupa 7



Stupa 8



Stupa 11



Stupa 12



Stupa 13



Stupa 14



3

RESTORATION OF 5 RETREAT BUILDINGS

All houses are in poor condition with none of the original roof structures surviving. Some of the structures were covered in cement plaster in a misguided attempt to strengthen the walls. The wooden framed floors, doors, and windows remain of the original design.

Of the five dwellings four still house religious practitioners; the other one is in such a state of dilapidation that no one can live in it. Five Newari nuns and a female western practitioner as well as a Tamang family reside in the livable buildings. Two of the houses are documented with silapatras (documentation written on stone). These documentations clearly state that the original owners' wish was to have their dwelling continue being used for the purpose of religious activities after their death.

In the 1989 Swayambhu Master Plan, written by Niels Gutschow and Goetz Hagmueller, it was recommended that the retreat buildings be restored and their appearance improved. The design will match the typical style of the early 20th century period, a unique Nepali building style that is already being lost in the valley. A few excellent examples of such buildings still survive on Manjushri hill. Roofs will be reconstructed with the proper slope and the typical wide roof overhangs. The traditional tiled roofs using traditional small terracotta tiles are not practical, as the large monkey population would destroy them in no time. Therefore, a roof cover made of red-painted corrugated metal will be both practical and aesthetically acceptable.

Teams of highly skilled Newar artisans will restore the buildings according to the strict codes put forth by the Nepal Government's Department of Archeology. The design and size of the five retreat houses will not be changed, as they exemplify the particular era in which they were built. This is in accordance with the Federation of Swayambhu Management and Conservation Committee, which is striving to create a living museum ambiance

left:
the large central chaitya was built in 1822 with more recently constructed chaityas surrounding it. The row of retreat buildings ("Dharma-sthans") were built in the 1930s.



The building on the left is threatened by collapse and has not been occupied for several years. The small building on the right is actually a “fill in” that was

built last in 1945. It just consists of front and back walls and shares the sides with the neighboring structures.



Retreat building “e”



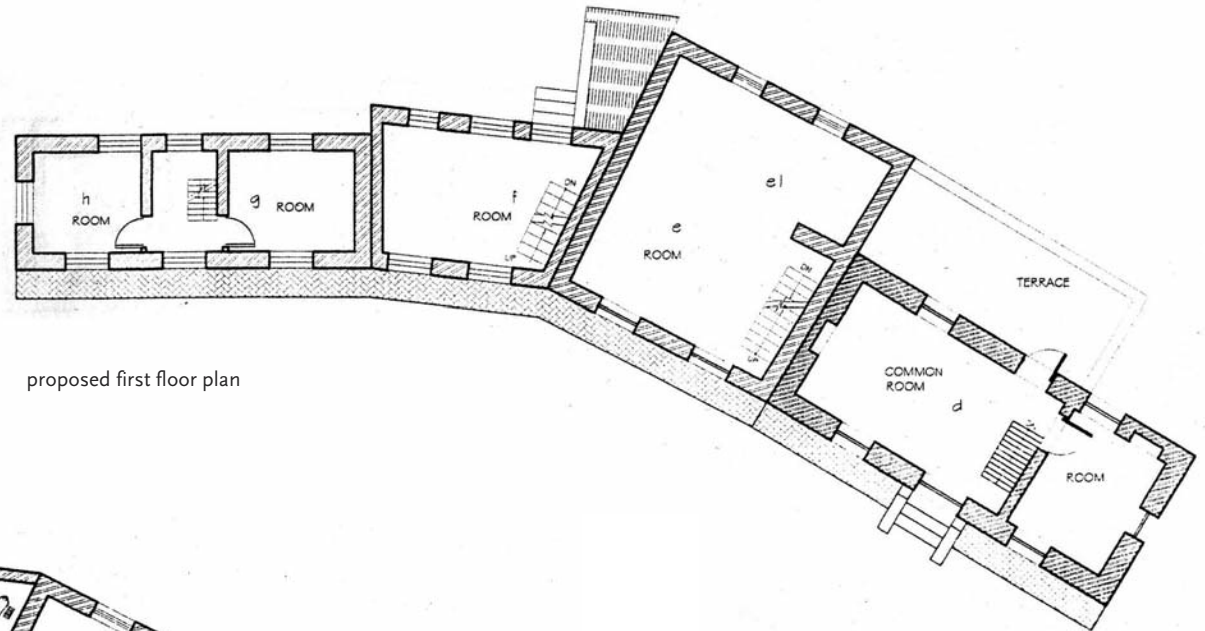
retreat building “d”



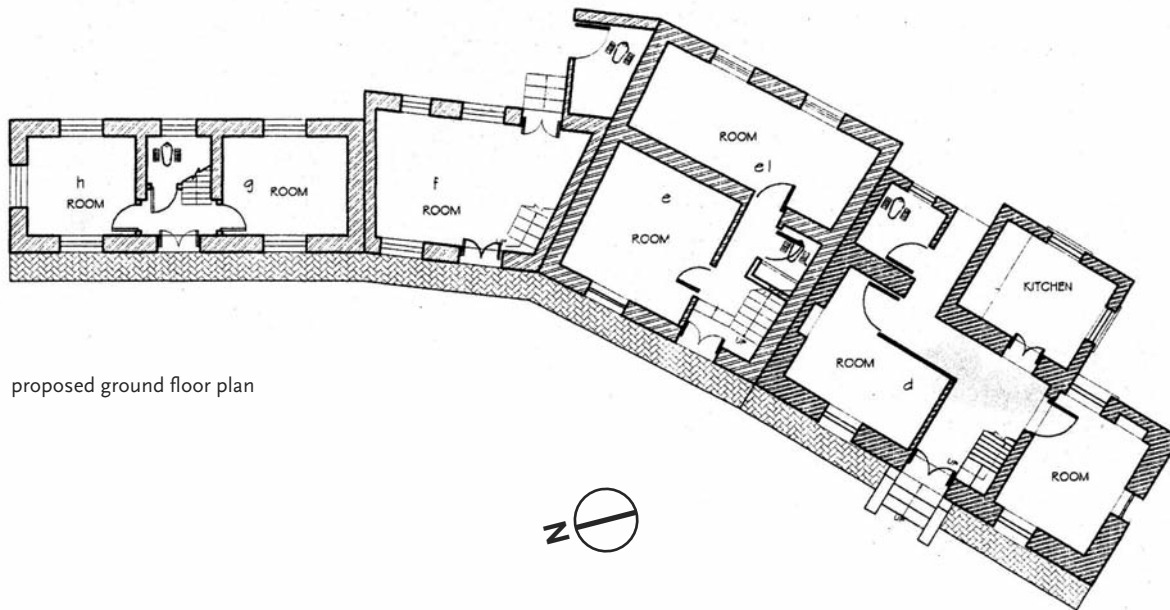
Computer rendering of a proposed restoration employing traditional building style and materials. The roof will be covered with red-painted corrugated steel as seen in the images on the right.



Historic sattals on Manjushri hill serving as examples for the reconstruction of the retreat houses.



proposed first floor plan



proposed ground floor plan





COST OVER VIEW

FOR A TWO YEAR CONSTRUCTION PERIOD

RESTORATION OF THE PULU SENGU STUPA AND COURTYARD	\$20,138.89
RESTORATION OF 13 CHAITYAS AND COURTYARD PAVING	\$11,250.00
RESTORATION OF 5 RETREAT HOUSES	\$168,428.57
REFORESTRATION, LAND SCAPING	\$2,357.14
GENERAL COCTS	\$11,571.43
PERSONNEL	\$24,571.43
EXTERNAL CONSULTANTS	\$31,600.00
<hr/>	
GRAND TOTAL	\$269,917.46

particulars	cost in NRs	cost in US \$
1 RESTORATION OF PULASEGU STUPA AND COURT YARD		
removal of cement plaster	80,000.00	
stupa restoration: replace damaged stone, new plaster in lime surkhe mortar	550,000.00	
removal of oil paint	120,000.00	
repair of damaged stone niches	150,000.00	
conservation of Buddha statues	150,000.00	
repair of wall (south)	80,000.00	
conservation of statues of southern wall	120,000.00	
repair of gate	160,000.00	
repair of wall (east)	40,000.00	
sub total:	1,450,000.00	\$20,138.89
2 RESTORATION OF 13 CHAITYAS, COURT YARD PAVING, STAIR CASE		
renew plinths and clean and strengthen 13 chaityas	280,000.00	
court yard paving	350,000.00	
install new stone on stair case leading to pulasagu stupa	180,000.00	
sub total:	810,000.00	\$11,250.00
3 RESTORATION OF 5 RETREAT HOUSES		
demolition cost, transport of debris	150,000.00	
building "d"	1,160,000.00	
building "e"	2,580,000.00	
building "f"	1,800,000.00	
building "g+h"	4,500,000.00	
building "j"	1,600,000.00	
sub total:	11,790,000.00	\$168,428.57
4 REFORESTRATION, LAND SCAPING		
demolition of stone and cement platform	45,000.00	
planting of tress and land scaping	120,000.00	
sub total:	165,000.00	\$2,357.14

particulars	cost in NRs	cost in US \$
5 GENERAL COSTS		
utilities during project (water, electricity, phone) 24 months@ 5000	120,000.00	
upgrade water supply system, septic, new electrical connection	240,000.00	
tools: electric wood saw, planer, tile saw	150,000.00	
tarpaulins	40,000.00	
chemicals, solvents for stone cleaning	80,000.00	
office supplies	80,000.00	
historic structure report, documentation (publication, printing)	100,000.00	
sub total:	810,000.00	\$11,571.43
6 PERSONNEL		
project manager & construction supervisor 24 man/months @ 40,000	960,000.00	
draftman 6 man/mnonths @ 25,000	150,000.00	
structural engineer	80,000.00	
assistant supervisor 24 man/months@ 20,000	480,000.00	
photographer	50,000.00	
sub total:	1,720,000.00	\$24,571.43
7 EXTERNAL CONSULTANTS		
architect: 40 days @ \$ 400	\$16,000.00	
stone conservator: 30 days at \$ 400	\$12,000.00	
stone conservator travel: 2 international. trips	\$3,600.00	
sub total:	\$31,600.00	\$31,600.00
GRAND TOTAL (in US \$)		\$269,917.46

