

Baghbhairab Temple: An Exploration of Historical and Modern Development**doi: <https://doi.org/10.3126/skmj.v3i01.79299>****Babita Maharjan¹****Abstract**

The Baghbhairab Temple is located in Kirtipur, Nepal which is a significant religious and historical site dedicated to Baghbhairab. The Hindu god Bhairab is represented as a tiger. Baghbhairab Temple is known for its cultural and architectural importance. It is a major hub for regional celebrations and worship, especially the yearly Baghbhairab Jatra. So, in this study, I explore the historical narratives of Baghbhairab temple. This research design is qualitative and involves systematic collection of information by interviewing interview guidelines. The present events are field-based methods that observe the human emotions, opinions, feelings and their cultural practices. It also explores religious activities, socio-cultural practices and cultural representations of the past reality and present changes in a different way. The Baghbhairab Temple stands as evidence to the rich cultural heritage and religious devotion of the Newar community in Kirtipur, stand for centuries-old traditions and craftsmanship. The findings of this study show that, there are many historical narratives of Baghbhairab temple but the most popular one is related to children and goats. The name of the Baghabhairab is the identification of the people of Kirtipur which is widely use this name in different organization because people have strong belief of God Baghbhairab. It has its unique narrations and architectural structure and myth of origin of Baghbhairab. There are some small monuments in the periphery of the temple which have their own values. Local people with Baghbhairab Guthi and local government play vital roles to conserve heritage sites.

Keywords: Temple, culture, *Jatras* (religious performance), development, conservation**Introduction**

Kirtipur in Nepal Bhasa: Kipoo is a historic city and a municipality in Nepal. The Bagmati River borders it on the east, Chandragiri Municipality borders it on the west, Kathmandu Metropolitan City borders it on the north, and Chanlakhel borders it on the south. It has currently 10 wards. Kipoo's indigenous people are known as Newars. It is situated five kilometers southwest of the Kathmandu Valley (Kc et al., 2024). It is among the most well-known and revered locations to go. In addition to the natural surroundings, this location attracts a lot of visitors who come to see the indigenous culture, temples, monasteries, and beautiful view of Kathmandu city and mountains. Kirtipur is a hub for education where people from different districts come for education (Maharjan, 2024).

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Kirtipur, which was formerly a Newar foundation, remains a center of Newar culture. It is a home to several *gumbas* (Buddhist monasteries) temples, and churches. Many in the Kathmandu Valley trek up to the Hill of Champadevi on the first day of the Nepali New Year, known as Baishak 1st. In 1767, Kirtipur was occupied to the Gorkhali kingdom by Prithvi Narayan Shah following the Battle of Kirtipur. He conquered the town on his third attempt. This was the site of an inspirational peaceful demonstration of the people. It is considered to be an anti-monarchy city due to its bitter history against the Shah dynasty whose modern founder conquered the city cruelly, which was followed by negligence of the administration and development by subsequent rulers.

In this research, I have tried to investigate the factors related to Baghbhairab Temple of Kirtipur. The recognition of the origin of the temple and many narratives are a problem. So, this study tries to solve the gap. On the other hand, the study is beneficial for social activists, researchers and policy makers to understand the importance of religious monuments. It provides them with ideas on their involvement in conservation and preservation of the Baghbhairab Temple.

Kirtipur is rich in culture. Every year, different types of religious and cultural activities like Jatras, Newa Dance, Dhime Dance, Lakhe Dance and Newari rituals are performed. Speaking of Patan and Kirtipur, Newar cultural activities from the Lichhavi, Malla, and Shah Dynasties up to the present are changing in various ways as the stories and other relevant documents demonstrate, but they are still enigmatic in terms of cultural practices, requiring the application of mythical clues to reveal Newar arts, crafts, literature, and culture (Gautam, 2023).

Umamaheshwor temple is one of the most popular temples which is located in the peak of Kirtipur ward no 1. Chilanchi Bihar is another popular one which is a Buddha Stupa located in Chilanchi ward no 10, Kirtipur. Not only that, there are many others like Bishnu Devi Temple, Indrani temple, Sarashwoti temple, Lowndegal temple, Jalbinayak, Manjushree, Baghbhairab temple and so on.

In Hinduism Bhairab is depicted as a fearsome, wrathful deity who protects his devotees and destroys evil. There are several forms of Bhairav - each with its own significance and attributes. Some of the prominent types of Bhairab include. Akash Bhairab, Ashta Bhairab, Kala Bhairab, Ananda Bhairab, and Unmantta Bhairab. The myth of origin of Akash Bhairab is derived from the king Yalamber. The Akash Bhairab is the protector gods of *Aju* (Bhairava, the deity in Indra Chowk, Kathmandu) contend that they are derived from the Kirati rulers of the Kathmandu Valley; this assertion is closely linked to the legends that the deity was once a Kirati king (Baltutis, 2016).

In this context, Baghbhairab temple (pagoda style) is one of the most popular temples which is located in Baghbhairab Sthan Kirtipur, ward no 1. It is dedicated to the god Bhairab in the form of an angry tiger. While everyone is gifted with the power of Baghbhairab, believers all show worship to this wonderful god by saying "Jaya-Baghbhairab" to him as he is constantly guarding us and making sure everything is well. Prabhu is the name of the god who is kind to the world (Gautam, 2022). Prabhu, you are as famous and well-known as the land of Padam Kasthapuri, which originates a strong scent. We, the nation's people, will always honor you as the nation's rescuer. There are several myths on how the Baghbhairab temple got its origin. The temple is said to have been built in ancient times, under Shiva Dev's term. According to Gopal Raj Vamsavall, Shiva Deva III, who ruled the Nepal valley from around Nepal Sambat 219 to 246, was the one who founded Kirtipur. As thus, we may conclude that Baghbhairab had to have been constructed at that time as well. The topmost tier is coated with copper sheets, while the lower two tiers are covered in *Jhingatis* (which are miniature clay tiles) (Shrestha, 1988). (Shrestha, 1988). Still, there isn't an inscription that clarifies the temple's or the festival's historical background. This god is regarded as the guardian of Kirtipur and the locals call it *Aajudyo* (a grandfather god), Dhum Bahaa Aaju. The three glass-eyed tiger-God is tongue-less and tooth-less but covered with silver and copper plates and heavily ornamented Bhairab. The most terrifying and awful form of Shiva, is the destroyer on one hand and the guardian on the other.

Ceremonial rituals in relation to the important events of life such as rice-feeding, puberty, marriage and even the construction of houses cannot be done without propitiating this god in most of the towns. Baghbhairab is mainly worshiped by the Newars. Kirtipur Newars execute the Lakhe Dance, which begins primarily in front of the Baghbhairav Temple, as part of rituals, Jutras, puja paths, and song programs because they have a great deal of faith in Baghbhairav's strength among all the gods and goddesses (Gautam, 2023).

Expressing his views upon the religious faith on Gods and Goddesses, Prof. Dr. Madhu Sudan

Subedi (2018), in his article titled "Illness Causation and Interpretation in a Newar Town" writes,

An examination of a few Kirtipur deities should clarify this point. Bagh Bhairav, Indriyani, Uma-Maheshwar, Ganesh, Shiva, Laxmi, and Saraswati are at any time and in any place powerful. There are shrines and statues for all these deities and people offer regular puja (worship) for them on auspicious days. These deities do not cause illness to an individual without reasons. They are the protective forces for the place and people. If an individual offends them, he/she suffers from illness. Under such

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circumstances, he/she prays to these deities to be saved from their designs. They may promise the puja (worship) to the affiliated deity at a later date, which must be fulfilled. These deities may withhold their protection for an individual being attacked by evil forces. Thus, villagers offer regular offerings or worship. Bagh Bhairav Temple is dedicated to God Bhairav in the form of a tiger. This god is regarded as the guardian of Kirtipur and the local's call it Ajudeu, a grandfather god. (p. 6)

There are many Baghabhairab idols established in different places, in Ranikot (border of Bhaktapur and kavre district), Bhadrakali, Baghadhwar (Shivapuri), Lowendegal Kirtipur and in Dudha Pokahari Kirtipur. Every 12 years, Baghbhairab dance is performed by a newar caste *Gathu* (Malakar/Mali). So, this dance is also known as *GathuPyakhan* (Gathu Nach). All the dancers wear *Mukut* (marks) during dance (Pradhan, 2024).

Beside this main temple of Baghbhairab, there are many other temples which are rich in artistic and architectural value as well in the temple premises. Some of the monuments are;

Hifa Dyo (God of sacrifice), Bishowkarma, Mul Ganesh, *Nasa Deo* (God of music and dance), Ramchandra Mandir, Shreedhar Bishnu, Bhawani Shankar, *Man Binayak* (God Ganesh), Basukinaga, Narayan, *Dharati Maa* (God of land), Bishnu Laxmi

This periphery of the temple is beautiful and peaceful. People can feel a kind of religious peace and calm. So, people visit temples to seek blessings for good life, relief from unhealthy anxiety. People think that God Baghbhairab gives energy to the people to fight with difficulties and even save the life from the risk.

Religious perspective

By focusing on the providers of religious goods and services, the religious economy model reveals that these businesses make an effort to meet the requirements of the communities they cater to, making adjustments to their offerings when circumstances change or rivalry among suppliers intensifies. It also indicates that, in light of their objectives, requirements, and state of knowledge, customers of religious goods and services evaluate different vendors and select those that appear to offer the most value for their time, effort, and money (Lang et al., 2005).

In the Kathmandu Valley of Nepal, the Indrayani Kirtipur serves as an illustration of the importance of a traditional organizational system rooted in the community (Shrestha, 2012). Gmińska-Nowak (2014) found that *dega* (temples) are typically called after the gods that inspired their construction. Sanskrit, Nepali, and Newari are the three languages that are used together in temple names, resulting in a notable variation in names. Shiva is hence also referred to as Mahadeo, Mahadev, Deo-Deo, and by the various guises he takes, Pashupati,

Jagannath, Shankar, Maheshvar, and Nrityeshvar. Their names could contain specific characteristics of each dega (temple) or its surroundings, like as squares or Toles, or place names. Seldom, as in the instance of Bhaktapur's *Nyatapola* (five story) Mandir, do the physical attributes of the *dega* (Mandir) contribute to its name.

The article uses a qualitative research methodology to explore History and Modern Development of Baghbhairab Temple. Given the exploratory nature of the research, semi structured interviews were chosen to allow for an in-depth understanding of participants perspectives and experience. This approach was selected to capture rich, detailed data which would not be possible with quantitative methods. The six participants were selected through purposive sampling to ensure the individuals with relevant experience in history of Baghbhairab Temple were included. The targeted population of this study was local people of Kirtipur. The key informant interviews are used as data collection to ensure the individuals with relevant experience in history of Baghbhairab Temple. The word software was used to organize and manage the coded data.

Historical and Religious Development of Baghbhairab Temple

Kirtipur has historical significance in Nepal's Unification especially during the campaigns of king Prithvi Narayan Shah. Kirtipur is rich in cultural heritage. There are many temples which are of mythological and symbolic importance and Baghbhairab temple is one of them.

Origin of the Baghbhairab temple

Prayag Man Pradhan who is a Researcher, social worker, culture. He has published many articles, books related to the Newari culture and heritage. He gave information related to the historical evaluation of the Baghbhairab Temple. According to him, there is an oral historical story about the origin of the temple, but there are no inscriptions found regarding its origin.

According to a mythical story, four/five children took some goats for grazing grasses in the jungle. The goats were grazing on the side and at the same time children were playing by making clay tigers. They searched for a leaf to keep the tongue for the clay tiger far from there. When they returned back, there were not any goats. They searched everywhere but they did not find it. Later on, they saw a clay tiger's mouth with blood. Children were confirmed that the clay tiger ate all the goats. The clay tiger was formed in the form of God Bhairab. So, from that day, the clay tiger was worshiped by the people in the form of the god. People established the temple there. (interview,2024)

This description says that the temple was ancient and established in the jungle. From the ancient period, the people of kirtipur had a kind of religious beliefs. Still there is a crowded in Baghbhairab temple every day for worshipping. That story was drawn on the wall of the

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temple which I saw there through the observation method. So, this study tries to solve the research gap.

Religious Practices

Religious practices denote the rituals, ceremonies, behaviors, and actions that individuals or communities engage in as part of their religious beliefs. These practices are often aimed at expressing devotion, maintaining a connection with a higher power or divine, and adhering to the moral and spiritual guidelines of a particular faith. Religious practices are worship, festivals and celebrations etc. These practices vary widely between different religions and even within different denominations or sects of the same religion, but they generally serve to deepen the believer's faith, provide a sense of community, and guide moral behavior.

Jatras and Cultural Activities in Baghabhairab Temple

In addition, Baghbhairab Jatra is held annually in the month of Bhadra 1st (*Shinha Sankranti*). On that day, early in the morning, with *dhime baja* (musical instrument) there is a special type of worship in the *bunga* (pond where God takes bath) and round the whole kirtipur area. Whole day there will be a fair (jatra) and many people from different places come and worship the god. It is said that those who complete 108 rounds of the temple would have their desires fulfilled. During the Jatra, it always rains a lot. On the same day, the lake dance was also performed. Lakhe from different places, brought there for performance. During the interview he said that:

Every Sunday, there are crowds of pilgrims to worship the god. People from different places come to worship the god by burning *Sawa lakh* (One lakh and fifteen thousand) *batti* (lights). People religious believe that, if they fast every Sunday, then they can fulfill their desires and there will be good in their life. The (*Chaa puja*) night worshipping god is popular which is done at night time. (interview, 2024)

We belief that, worshipping God makes good in our life. So, people visited every day for worshipping, burning lights. Nowadays, even people aware about their health and they visited Baghbhairab temple as morning and evening walk.

Manshi Puja (a kind of worship)

According to the Pradhan, it is a kind of worshipping the god Baghbhairab as kuldevata (*Deo duo*). Before conquering kirtipur by Prithavi Narayan Shah, he sends his brother here to be made as *Juju* (King). This channel was arranged by the six *phadhan* (Munshi). They were from Patan. At that time Kirtipur was a part of the state of Patan. Among six Pradhan, Dharmunta Pradhan was the main who made this plan. But this plan was not successful. Later on, they got land of Kirtipur as shown possession. Still, they came here as kulpuja and

they give money for children as entertainment. It is said that they are very rich and came in kulpuja by using many more ornaments. Pradhan said he knew that they came here in horse riding when he was child.

Integrating Social, Economic, and Tourism Development

This content consists of the social, economic and tourism development through the Baghbhairab Temple. These aspects grow by utilizing religious temples as central elements in developments. Integrating these elements means finding ways to work together, ensuring that temple tourism enhances both social well-being like preserving cultural identity, strengthening communities and economic prosperity like creating jobs, generating income, while also preserving the temple's role as a sacred and spiritual center.

Social, Economic and Tourism Development in Kirtipur through Baghbhairab Temple

Nepal's economy is based mostly on tourism, which significantly boosts employment, GDP growth, and foreign exchange profits (Kadayat, G. R., & Upadhyay, G. R. 2024).

The attraction of tourists in kirtipur, social and economic development is possible here. Tourism development in kirtipur can lead to the creation of jobs, particularly hospitality (hotels, restaurants), guiding services handcrafts (Newari crafts), local trade (traditional food). It helps to develop the economic sector.

Many of the hotels, restaurants and tea/coffee shops are run nearby temples. Local tourists visited the temple and junction for them to meet. Every day in the morning, there is a market in nearby Baghbhairab temple where local products are sold. People came to visit the temple and they buy the local products as they need. This helps local businesses.

The temple had an effect on the surrounding area, which saw an increase in economic activity. It has given the town a respectable form and created new job opportunities. The temple has caused the town's hotels, dharamshalas (night shelters), marketplaces, restaurants, stores, etc. to flourish like mushrooms. Jwalamukhi, which was formerly a small village, has grown to be a large township because of the temple's influence on both the opening of new views and population growth. All of this is possible because of the enormous respect that millions of people have for Jwala Devi, which is demonstrated by the throngs of people that visit the temple twice a year during the navratra (Kumar, 2024).

According to Kafle and KC, 2024Dakshinkali's economy has grown as a result of tourism, and local goods are now more widely available. The locals benefit financially when tourists buy things like flowers, coconuts, Dhaja, Aksheta, and so forth. To a certain extent, this helps to reduce poverty. To further support overall development, new infrastructure is also

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being created in the potential market area. In a similar vein, the continuous building projects surrounding the Dakshinkali temple have created an urban feel to the neighborhood. The Dakshinkali region's transportation, drinking water, educational, medical, and communication infrastructure is gradually getting better as a result of urbanization.

Gautam (2023) argues that entrepreneurship, especially in rural regions, is crucial to uplift and engage local populations. Since local communities' contributions to any rural tourism development ultimately determine its success or failure, local engagement is crucial. The poor may benefit from tourism, but it will take coordinated efforts and strategies to build trusting relationships with the tourism sector. The one of the participants said that:

Tourism development in Kirtipur has significant potential due to rich in cultural, historical and natural offerings. Here are some key aspects like Baghbhairab temple which was established in the period of Lichhavi. The temple is dedicated to tiger faced God incarnation of lord Bhairab. The most beautiful view of Kathmandu and the mountains are seen from there. This is one of the main attractions of the tourists. (Interview, 2024)

So, Kirtipur is well-known for Newari culture and tradition as far as temples are the significant factors for tourism development. There are more chances for tourism development.

Culture includes a person's ancestry, representations, shrines, identity-defining ideas and devotions, religious sentiments, and faith. All of these things are consumed by tourists and play a significant role in the tourism sector. The customs and cultural heritage are the window through which guests can understand the crowd society (Dahal, 2024).

Cultural tourism including religious variants is found very important in the sector of cultural tourism in Kathmandu valley where cultural and religious expression in various forms either in festivals or in any kind of artistic form that have become multi-motivated tourism products, although with significant socio-religious base (Dahal, B. P. 2024).

Organizational Implication and conservation Strategies of Baghbhairab

This chapter contains the organizations which are established in the name of Baghbhairab Temple. Schools, colleges, financial institutions, Shops, Banquets which are opened in Kirtipur in the name of Baghbhairab. In this context, where religion, culture, or tradition plays a role in business, governance, or social institutions.

Schools and Colleges

The term Baghbhairab is broadly understood as a religious and historical term. However, besides this, the term is also used in wider spheres such as in institutions, business organizations, corporations etc. For instance, there are two schools in the name

'Baghbhairab' - one is a public school named Baghbhairab Madhyamik Vidhyalaya located at Godamchaur, Kirtipur ward no. 4. This school was established in 2033 B.S near the Baghbhairab idol in Godamchaur. Another school Baghbhairab Boarding School was established in 2038/39 B.S. This school is located at Kirtipur Nayabazar. The reason behind the naming of this school is quite interesting. Writer Professor Dr. Bhaweshwor Pangeni in his book *Sikshya ko Itihas: Kirtipur Kshetra ko Shaikshik Itihaas* published on the occasion of the 25TH Anniversary celebration of Shahid Smarak College writes:

While visiting the Kalimati, Kuleshwar and Kirtipur areas of Kathmandu to decide which area to operate the school, the Tamrakars came to Kirtipur after they found out that a private school was operating in the Kalimati area. According to Tamrakar, during their visit to the Kirtipur area, they first visited the Baghbhairab temple premises and were very impressed by the deity, and finally decided to open a school in Kirtipur, naming the school 'Baghbhairab' after the name of the famous religious shrine of the region. He said that since the school was named after Baghbhairab, as long as he was working, every year on the anniversary day of the school, according to the religious tradition, the annual festival was celebrated only by worshipping in the same temple. (2073)

Financial Institutions

Similarly, in reference to other organizations, there are Aju Bachat Tatha Sahakari Nayabazar, Baghbhairab Saving and Credit Co-operative Ltd. Nayabazar, ward no. 9 kirtipur. According to Milan Man Maharjan who is the treasurer of this Co-operative Ltd,

This organization was established in 2057 BS. Its main purpose is to develop the economic sector in kirtipur. But everyone had a kind of belief in God Baghbhairab. So, the organization was named in the Baghbhairab. So, they decided to give holiday on the occasion of Baghbhairab Jatra, Bhadra 1st in every year. Many of the other organizations are also named Baghbhairab such as Baghbhairab banquet, Bhairab Jewelers etc.

Conservational Strategies

The planned actions and methods used to protect and preserve cultural heritage. These strategies are implemented to maintain the good environment of the Baghbhairab temple, reduce environmental degradation, and ensure the development for future generations.

Heritage Conservation

In Nepal, the Guthi system serves as the foundation for managing and conserving cultural resources. Nepal's rich cultural legacy has been preserved in large part thanks to its sustainable methods, community involvement, and traditional management. Notwithstanding socio economic difficulties, the Guthi system's continuing significance emphasizes how

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crucial it is to maintain and strengthen this priceless institution in order to continue safeguarding Nepal's cultural legacy (Subedi & Shresth, 2024).

There is a Baghbhairab Guthi which performs all the religious activities like jatras, puja, bunnings lights as well as it acts in the conservation and renovation of the temple. Still Guthi is continuing here. Temples are the cultural heritage which are the identity of ours. It has its own religious importance. Baghbhairab temple is the identification of Kirtipur. There are different activities done every year to conserve the temple. The temple has been renovated several times in parts with the initiation of local people, local Government, Baghbhairab Guthi and Guthi Sasthan.

The temple was renovated several times in the different dates in Nepal Sambot 635, 923, 947, 1087, 1126, 1132 and 1141 by Renovating different parts of the temple, Painting walls, cleaning and following rules and so on. There are many weapons kept in the top of the temple which were collected during the war between Kirtipur and Gorkha. The huge dust bin is kept where only the plastic bottles are collected to maintain the good environment. Similarly, a tap was organized in the side of the back gate where devotees used to drink and other purposes.

Two public toilets are managed tourist or visitors which keep the environments goods. Green and clean park is made as picnic spot. Some people visited to get fresh environment and get some exercise. Exercise kits are kept for people. I observed Flashboard kept on the wall where some rules are written. People should follow the rules to be followed by temple premises.

- 1.NO SMOKING ZONE

- 2.You are under the surveillance of CCTV-CAMERA.

- 3.According to the tradition since ancient times, photography inside the temple is prohibited. Treatment of others inside the temple Please take permission before doing any other activities other than the regular traditional religious activities inside the temple premises.

- 4.Dignitaries who come for *puja* (worship) and picnic are welcome. Even for entertainment, activities such as playing balls, playing cassettes, playing *Tas* (cards) are prohibited inside the temple premises.

- 5.People should help to preserve, conserve and maintain the mythological and religious place built in ancient times as a spiritual place.

Archaeological change of Baghbhairab Temple

The temple was renovated many times. After the 2072 Earthquake, Gorkha center, the temple was not damaged, it was safe. But again, some parts were renovated. The roof of the temple was modernized. Before, the roof was made of clay and now, the roof was modified

by brass. The Periphery of the temple was renovated. Flooring was repaired, wall of the temple was reprinted, a huge bell (*ghanta*) was set aside, torans of the temple was reconditioned, some inner part of the temple was rebuilt. The temple was decorated with beautiful lights. The floor was clean and tidy. In the coordination of Baghabhairab Guthi and the local government, the temple was repaired.

Conclusion

Nepal is a small country but rich in culture. Nepal is covered by many historical and religious places. Different monuments are enlisted in world cultural heritage sites. One of the historical places is Kirtipur. Kipoo's indigenous people are known as Newars (Kirtipur). It is situated five kilometers southwest of the Kathmandu Valley. There are many religious sites. Baghbhairab is the most popular and powerful god which is in the form of clay tiger. The temple is crowded on Sunday mornings and evenings as it is believed to be the day of Baghbhairab when he grants his devotees' wishes. The temple is said to have been built in ancient times, under Shiva Dev's term as king of Lichhivi. There are many historical narratives of Baghbhairab temple but the most popular one is related to children and the goats.

The periphery of the temple was peaceful, people could feel harmony, religiousness, feelings of religious devotees, positive vibes, feel of getting energy. Every year, in the month of Bhadra 1st. Baghbhairab Jatra is celebrated. Not only that, in every festival, people worship the God Baghbhairab and it is crowded every Sunday. In the context of conservation of the Temple, the two roofs of the temple are made of tiles in the past but now it was renovated and all the roofs are covered with gold-plated copper. Wooden poles with the carving of Hindu gods and goddesses decorate the temple in addition to supporting its roof. Locals in Kirtipur have assumed personal responsibility for the temple's preservation and protection. Furthermore, the temple was safe major damage in the 2072, Gorkha center Earthquake. The temple has been renovated several times in parts with the initiation of local people and Guthi. As of now, the temple area is clean with proper toilet facility. CCTV cameras have also been installed around the temple area to prevent any untoward incident. The primary clay idol is located within the temple at the left corner. The idol is a clay representation of Bagh Bhairab, as sculpture of the tiger. A big bell (*Ghanta*) is also kept in the back side of the main temple which was used to rang when there is a huge problem in the Kirtipur. This bell alerts all the people to aware from the problem. Many of the organizations name were kept by the name of Baghbhairab temple like schools, colleges, saving and cooperative ltd, banquet, shops etc.

So, this research can have several significances in the context of historical, religious, cultural as well as tourism development. This research on Baghbhairab temple can have several

significations. So, it can be implemented in different fields. This research can develop in different sectors like historical and cultural studies, heritage and tourism development and religious understanding. It helps to study the Newari civilization, Newari culture. It helps the local government to make plans and policies. This can have implications across fields like history, religion, architecture, socio economic knowledge and ways of preserving heritage.

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