NEPAL TIBET RELATIONSHIP

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स्वतन्त्र तिब्बतलाई
स्वतन्त्र नेपालको धर्म-पत्र

शोध-संकलन-लेखक:
हरिहर राज जोशी
इन्दु जोशी

प्रकाशक:
नेपाल तिब्बत अध्ययन केन्द्र
काठमाडौं
नेपाल

December 4, 2000
བོད་དོན་དབུ་བཞིན་དབུ་བཞིན་ལེགས་བོད་དོན་དབུ་བཞིན་དབུ་བཞིན་ལེགས་བོད་དོན་དབུ་བཞིན་

(མཐུན་དུ་ལེགས་བོད་དོན་དབུ་བཞིན་མངོན་ཅན་)

(བོད་དོན་དབུ་བཞིན་བོད་དོན་དབུ་བཞིན་)

བོད་དོན་དབུ་བཞིན་དབུ་བཞིན་ལེགས་བོད་དོན་དབུ་བཞིན་

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(A )
परम पावन चौथे दलाई लामा
श्री लेन्जिन्ग ग्याल्सोबाट
तिब्बती राष्ट्रको राष्ट्राध्यक्षको पद

तिब्बती धर्मको सर्वोच्च गुरुको पदमा
आदिन हुनुभएको
स्वर्णजयक्तीको पूरित उपलक्ष्यमा
सादृश समर्पण !

हरिमहाराज जोशी
इन्द्र जोशी
༄༅། །བོད་པའི་བོད་ཀྱི་བོད་ཀྱི་ཟུན་པ་ཤེས་པ་ནི་ངེས་པ་མི་ནི་མཚམས་དོན་

བོད་ཀྱི་བོད་ཀྱི་ཟུན་པ་ཤེས་པ་ནི་ངེས་པ་མི་ནི་མཚམས་དོན་

མོ་ ༣༠ ནུས་པས་ཆུང་ངེས་པ་དང་མཚོན་བཤད་

ཆོས་མར་ཟོན་པ་དང་

འཕེལ་བའི་ཐོག་མི་

དུས་རྫོང་མཛད་ (དོན་བཅོས་རྒྱུ་མཚན་)

བཤུམ་རྫོང་ (བོད་ཀྱི་སྐྱེས་བཞི་བཅོམ་)

བཤེས་ རྗེ་ཙོ་ཧིས་བཞི་
On the auspicious and happy occasion of the Golden Jubilee Celebration of His Holiness the XIV Dalai Lama Tenzin Gyatso assuming full responsibility as the Head of State of Tibet and as the Supreme Leader and Teacher of Tibetan religions.

With warm regards,

Wishing every success in His endeavour in relation to Tibet - Past, Present and Future Local, Nation and Human

Karihar Raj Joshi (Choe-kyi Gyaltsem)
Indu Joshi (Tenzin Phuntsok)

December 4, 2000
In Lhasa, the Land of Jewels,
Do not say there is no jewels.
If His Holiness the Dalai Lama
is not the Jewel
Who is He then (if not the jewel)?
The Present Day Salutations of the Dalai Lama

(Tibetan script)

(F)
दलाई लामाको प्रशस्ति

स्वस्तित्व्री निषिद्ध-मुनि
गणाधिष्ठान-
हिमालाण्डिनी भूषधुकृत
दुर्गितेषु निखिल-दिग्विजयिनी
पूर्णपूर्णीकृत-कीर्तिलकपदलवेषु समस्त
शास्त्रबवेण्यं कणतिलाव-प्रकलणहेचन-
पवनवर्तित-प्रतापेशु श्री श्री श्री
श्री ५ गिरिया छे ओलारीलामाजु
पोलाला लामाम्यू
श्री जीवेन्द्र मन्नुश्री
समुन्दरचत्ल्ल लामाजु

(धर्मप्रबाह)

(G)
Salutations of the Dalai Lama

The One who has inherited entire qualities of all saints and savants,
becoming the Protector of this Earth;
The One who is the principal source from the Snow to the Seas
That atones all sins;
The One that is Omni-present and Omni-protean
Like fragrances of blossoming creepers
Embracing one and all,
Spreading all over,
The One that has listened to and understood all wisdoms
The One imbibing the knowledge of entire wisdom
The One whose name and fame
Radiating all over the Universe
His Majestys Giri Chhap, Reincarnated, Potala Lama, the Living Manjushree the Jewel of Ocean.

(rendering into English from original manuscript, Dharmapatra)
Document of Irrevocable Commitment of historical understanding agreed upon by Sovereign Nepal with Sovereign Tibet
धर्म-प्रकृति सवकल प्रति
(Original Document)
ਨਾਣਕ ਦੀਆਂ ਧਰਮਚੰਦ ਚਰਿਤਾਂ ਕੁਠੀ ਨਾਲ ਜੰਤਨਾਂ ਦੇ ਦਵਾਨਾਂ ਦੇ ਨਾਮਾਂ ਫਲਾਵ ਵਿੱਚ ਮੇਜ਼ਬਾਨਾਂ ਦੇ ਮਹਾਤਿਆਂ ਦੇ ਜਨਮ ਪ੍ਰਕਾਰ ਦਾ ਕਾਰਨ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। 

ਏਸ.ਪੀ.ਜੀ. ਲੜਕੀ ਦੇ ਨਾਮ ਦੇ ਸਿਰੀ ਫਿਰਦਾਸ਼ੀ ਦੇ ਪ੍ਰਤੀ ਮਹਾਤਮਾ ਗਾਨਥੀ ਦੀ ਦਿਵਾਲੀ ਨੂੰ ਮਹੱਤਵਨਾਂ ਦੀ ਲੇਖਕਾ ਦੀ ਦੱਸਕ ਮੁੱਖ ਇਸਤੇਮਾਲ ਕਰਨ ਦੀ ਮੁੱਝ ਵਾਲੀ 

ਓਹ ਦੀ ਮਰਦ ਦੇ ਕਿਨਾਰਾ ਤੇ ਕੁਝ ਕਰਨ ਤੇ ਕ੍ਰਮ ਦੀ ਸਕੂਲ ਨਾਂ ਤੇ ਮੱਠ ਦੇ ਕਿਨਾਰੇ ਦੇ ਕਿਤਾਬਾਂ ਦੇ ਕਿਤਾਬ ਦੇ ਨੌਰੀ ਲਈ ਮਨਾਂਦਾ ਕਾਰਕੁਨ ਕੀ ਦੋ ਦੇਵੀਕੁਂਦ ਦੇ ਮੌਜੇ ਫ਼ਰੀਦਾ ਜੁਨੀ ਦੀ 

ਸ੍ਰੀ ਮੰਨਨ ਸੰਤ ਜੀ ਵਿਚਾਰਦਾਰ ਦੀ ਪੋਸ਼ ਸੰਗਤਾ ਦੀ ਪ੍ਰਾਪਤ ਕੀ ਇਕ ਦੇਸ਼ ਦਾ ਪ੍ਰਤੀ 

ਇਕ ਦੇਸ਼ ਸਦੀ ਦੇ ਕਿਤਾਬ ਦੀ ਨਾਵਾਂ ਦੀ ਗੁਰੂ ਦੀ ਜਨਮ ਦਾ ਦੇਸ਼ 

ਇਕ ਦੇਸ਼ ਸਦੀ ਦੇ ਕਿਤਾਬ ਦੀ ਨਾਵਾਂ ਦੀ ਗੁਰੂ ਦੀ ਜਨਮ 

ਇਕ ਦੇਸ਼ ਸਦੀ ਦੇ ਕਿਤਾਬ ਦੀ ਨਾਵਾਂ ਦੀ ਗੁਰੂ ਦੀ ਜਨਮ 

ਇਕ ਦੇਸ਼ ਸਦੀ ਦੇ ਕਿਤਾਬ ਦੀ ਨਾਵਾਂ ਦੀ ਗੁਰੂ ਦੀ ਜਨਮ
कुछ समयों से लगभग यही पाँच हज़ार ज़िले देर तक का सारा क़रीब बुध देर स्व-प्राप्ति देर सुपरीमों का बुढ़ा होता जा रहा है। जिसे चीजें निकाल दिये तो उसे राहत आती है जब तक इसके नीचे जाने वाले कोई भी ज़िले ने कोई ज़िले ने नहीं जाना हो। ज्यादा भागवत देर तक झूठा जहां वह जानने वाले कोई नहीं जाता है।

ज़िले के आसपास के लोगों के लिए यह आश्चर्यजनक है कि जब उनके लिए यह आश्चर्यजनक है, तब उनके लिए नहीं। मैं नहीं जानता कि जिस वजह से उन्होंने इसका ज़िरह नहीं किया जा सकता था।

साहित्यिक रूप से समझना आसान नहीं, लेकिन यदि आपको यह समझना मंज़ुर है, तो ज़िले के लिए यह आश्चर्यजनक है।
नया दिन कृप्या दोस्तहरू को भएको नुमा सहयोग गर्नुहोस्। यदि आपको कोई सहयोगको गर्ने सगरमाथाका प्रवेश र सन्नाटाका मद्दतमा आवश्यकता भएको भने तयार रहिन्छ जसला अन्यथा गरेको भएको भन्ने अधिकतर सोनफिर सो नजिक रहेको भएको सन्देह नगर छ।

साफो नयाँ दिनका प्रारंभमा सबैको हार्दिक शुभकामना दिनुही।

लाखो प्रतिदिन भागीदारी।

(सूत्र: २५/२० सेप्टेम्बर, २०७४)
Dharmapatra in modern Nepali script

ई राजाका पालामा फेरी ल्हासासंग वन्दोवस्त गर्दा भयाको व्यिहोरा। श्री श्री श्री सहाये। उन्न स्वस्त श्री बुद्ध श्री धर्म श्री संध श्री रत्नसहित धृतवध श्री इस्तादेवता श्री कुलदेवता श्री धर्म पाल श्रीछेत्र पाल ध्वते देवता पाछि तयाव। स्वस्त श्री नीपिल पुनि गणाधिपा तहिमा चलिनी भूरवो कुत दुरी तेपु नीपिल दीर्घलासि पुर्णपुरुक्त कीर्तिल्ला पल्लवेपु समस्तशास्त्रवर्ण करणिातला व फाल इच्छवल पवन बर्तित प्रतापेषु श्री श्री श्री र्ग्वाल छ्वाप रिबोचे लामाजुमा। स्वस्त श्री गिरिराज चक्कुडामणि नर नारणेणिवादि विविध विद्यावली विराजमान मानोन्नत श्री मन्महाराजाधिराज श्री श्री श्री महाराज प्रतापसिंह साह बहादुर सम्सेर जंदेबानाम धर्मपत्रगर्ल। न्हापा श्री राजा राम सहे व श्री था चो पेम्बा लामाजु व न्हापा नेपाल व ल्हासा व घा याडा व धर्म साँच करार सहि थामये याडा व पासा स ल्हासा सन व व भारा वकोल श्री ५ गिरियांछे बोतारी लामाजु पटोला श्री लामाजु या हजुरी स्वालु छ्वौं चमुया सर्दार ध्यावा पाद्यल भारदार ध्यावा छ्वाळो दोभासिष छिरीडुदूपे नामधि छिरी सुषिमया सुहीतणुल लोवान चुंद्र ध्वते गोर्षी नेपालया भारा वकोल काजी सरसुपिन था काजी रूपनारायण काजी वंशराज पाडेया कायेचा गंगाधर पांडे
तक्सारी भंसारी प्रतापसिंह जस्थान थापा बैजनाथ उपाध्याय
लक्ष्मीनारायण उपाध्याय समेत लक्ष्मीसिंह दामोदर
पाध्या रतन बौद्धिक कोठीया महाजन जय कुसल विर
महंता पच्छा वाल कृष्णा दत्त सिंह भाजुदेव ध्वनि आदरी
पाजासं चोडाव यानागु धाचसा करार काम्रे यादाव
धर्मपाट्र चोसेनिया सम्बंध ८९४ मिति श्रावण सुकल १३
वुधवार ध्वस्तु सी जिवेद्र मंजुरी समुद्रतन लामाजु
श्रीगवालञ्चाप रिंथे लामाजुया वकील व गोर्पा नेपालिया
महाराज सी श्री महाराज्ञे प्रताप सिंहे साह बाहादुर
सम्बें जंग देव स वकील व निषेधा शं मिलाये व
सिधिनहा व विशे यात तयेगु पत्रया अर्थ नेपालन व वुगु
मोहर नेपाल राज्ञे नेपालिया राजा राजाया पाला स
चल्ये यादागु मोहर या चासनिया व नेपाल व ल्हासा व
वारंवार कर करार यात सां करार स मचोसे चासनि
घटि बढ़ि यादाव सेनका वो हल गोवे लसं भीनक चांदी
नवुद्रकिया व हल चोतेया करालनु लुं वहया भा व
मिलाये याये मजिया व नेपाल सलु वह थीके जुल लपु
चलेमजुल आवर्णलि मोहर या छाप राजाया मनगे
चासनिया व पासासं वानकी दी हयावू बीती डाव बेदना
यादाव तयागु चासनी मासे नक आदिक भरति यानागु
साँ मोहर यदेकाव नेपाल वें देसन छीये मोहरया चासनि
वानकीसं घटे यामेगु चासनी भीनके मालसां आकाँ 
थव व मतन भीनके ध्वनि युसिन्निं ल्हासा सर्कर उम
देस देशया महाजन बंजाप कोथ कोथया जामिदार सकल सेन चलये यायेमालकी लहासा सकर्न न हुकुम दयका व पत्रविया थुगु जात मोहर देशदेशया राजा राजा पिं सेन छापणुया व थव छायू दयका व मोहर दय काव चलयाना व सा चलये याये मदु कदाचीत सुनान ससा लहासा लहासा सकर्न न विरूष याना व गोष्णा नेपालया राजायात सोपे याये माल लु वह चिजविज उतर दतमः चोड़ा भाव दयके वे फू थास थासया महाजन ई जमान थव थव मनो मान न भाव मीलये याड़व कायबिये याफु पुर्व पशिच्चम मध्यकेस पर्वत लपुस संयसी मधिस्या महा जन पिं कृति के लथ बीगुलि ले पुनः चलये याये मदु गार्षानेपालया अम्बल सं गोष्णा नेपाल छै करे याये लहासया अम्बल स लहासन्न छेक्येयाये लहासा झीकाछे प्रमुख सदेस चोड नेवार महाजन बंजाल याष न्हापा नेपालया मध्यकेस धव नेपालया ना येक याये न्हापा थन मज्जत व कस्ये याड़ा मव सर्वबित्ते श्री कोसान दानावत व घड़ लामाजु वागिन्द्र सुभ सुपस समुद्र नेपाल यें देशया न्हानापाया राजाराजाया समये सजुयवः चोके सांघ सिवाधिरिती थीतिवित कस्ये याना अको तरहयाये मदु थोते घंगा वाचा छुराड सफोहन सचो व दद सयाकेयेये धानि ५० लु बुझकाये सम्भव ५९५ भाद्र सुकल ६ शुमम्।
Romanised version of Dharampatra

yi ṛājākā pālāmā pheri lhāsā sanga bandobasta gardā bhayāko byohora.

Sri sri sri sahīya. Om swosti sri buddha sri dharma sri sangha sri ratna sahita thavo thavo sri istadevata sri kuladevata sri dharmapāla sri chhetrapāla thvote devata sāchi tayāvo.

Swosti sri niśila muni ganādhisyam tam himācaladrīni bhoorado krita duriteṣu niśila digvīlāsini purnapuri krita kirtilatā pallavesu samasta sāstra veranam karna tala vo phala nahancała pavana vartita pratāpeṣu sri sri sri gwolachāpa ripoche lāmājumā.

Swosti sri girirāja cakracudāmani naranārayanenetyādi vivida virudāvali virajamāna mānonnata sri manmahārajādhiraja sri sri sri maharāja pratāp singha sāha bahādura samsera janga devanām dharmapatra gacha.

Nhāpā sri ṛājā rāma sāhe vo sri thāmco pembā lāmāju vo nhāpā nepāla vo lhāsā vo gha yanga vo dharma saṇca karāra sahi kāmaye yāṇā vo sana sa lhāsā sana vo vo bhārā vokila sri giri yache otāri lāmāju potālā sri lāmāju yā hajuri sālun chanpoca muyā saradara ghyāvā pachāla bhāradāra ghyāvā chachāna dobhāsi chiring tudupe nāmaghā chiringa susimaya thuhi tandula lovāna cundara thvote gorṣā nepālaya bhārā vokila kāji sarupa
सिनहा था। कैजी रुपानरायण कैजी वंशाराज पंडेयांक कायेका गंगधरापंडे तकसां भारसांधीन प्रताप सिंह जस्स्रां वाजिनाथां उपद्योगकाल नारायण उपाध्यां समेता बधार लक्ष्मी सिंह दामोदर पाद्य रत्ना वतिसा कोठिया महाजनां जय कुसाला बिर महान्त पंचाबळ ख्रिश्चन दत्ता सिन भाजु देव थ्वोटे अदापि सासांसण वो यानांगु थासाँ कारारा था(का) माये याना वो धर्मपात्रा वोटेज जीवनणा समवता 895 मिती स्रावण सुकला 13 बुधधारा थ्वोसुनु स्री जिवेंद्रां मंजुरी समुन्द्र रात्रा लामजु स्री ग्वालाँचापा रिम्पाचे लामजुया वोकिला वो गोर्गान्ने लालया महाराजा वो स्री वो स्री महाराजे प्रतापा सिंहा साहा बहादुरा साँम्सेरा जाँगा देवा सिन वोकिला वो निशेया सं मिलये वो सिद्धांतका वो बिे याता तायेगू पाट्रा या अर्था नेपाल वो वौगु मोहारा नेपाल राज्या नेपालया राजा राजया पाला आष्ट दलये यानांगु मोहराया छासांया वो नेपाल वो ल्हासा वो वाराम्बरा कार कारारा याता (ना) सन कारारा सा माकोऱे छासां ग्याडी वाडी याना वो सेनका वो हाला गो वे लासन भिनका कांदी नान बुडक्याया वो हाल चोटेया कारलानन लुन वोहाया भाले गिलये याये माजिया वो नेपाल सन लु वोहा थिके जुला लापुकाले मजुला वो नान ली मोहारा या चापा राजया मानारे छासांया वो छासांण्या वानकी दिहायवो बिनाती नावो वेदाना याना वो तायागु छासां मासेनका आंक्या भारती याना वो सावे मोहारा दायकावो नेपाल ये देसान्न चिपे मोहराया छासां वानकिसां ग्यात्ये यायेमादु
cāsani bhinake mālsan āmakane vo thana vo matana bhinake thyote dhusinling lhāsā sarkāra
uma desa desa yā mahājana vanjala kotha ya jamidāra sakala sen nan calye yāyemākko lhāsā sarakāranan hukuma patra biyā thugu jata mohora desa desaya rājā rājā pin sena chāpa suya vo thava chāpa dayekāvo mohara dayekava caleyānāvo sa calaye yāye madu kadācita sunānan hasā lhāsā lhāsā sarakāra nan virusa yaya vo gorsā nepalayā rājā yāta sopaye yāye mala lun voha cijabija utara chatam cona bhaao dayeke ve phu thasa thasaya mahajana yijamanan thavo thavo manomana nan bhaao milye yāna vo kayeviye yāchu (phu) purva pascima madhesa parvata lapusan sannyāsi madhisyā mahājanapinan kutike la thvo biguli lan pu nan calaye yāye madu
Gorsā nepalaya amvala san gorsā nepāla chekaye yāye lhāsāya amvala sa lhāsānan chekaye yāye lhāsā jhikache pramuṣa sadesa cona newāra mahājana vanjala yasa nhāpān nepalayā madhesi thvo nepāla yā nā yeka yaye nhāpān tha (cha) na marjyāta vo (ha) kasaye yāna mavo sarvajnye srikosam dantavota vo ghān lāmāju vāgindra subha susasa samundra nepalaye desaya nhānapāya rājārājāyā samaye sajuye vo cauki sivārduh sirti thitibiti kāsaye yāna arko taraha yāye madu thote san yā vācā charan sa go hana sacona vo chama sayāke nye dhāni 50 lun bujakaye samvata 895 bhādṛa sukla 6 subham
धर्मपत्रको नेपाली अनुवाद

श्री राजाका पालमा फेरि लहासाङ्ग बन्दोबस्त गर्दा भएको भोज्पा।

श्री श्री श्री सहाय। उँै स्वर्ति श्री बुढासँग धर्म श्रीसंघ
तिरतन सहित आफ आफ्ना श्री इन्ट देवता, श्रीकुल देवता श्री
धर्मपाल श्री क्षेत्रपाल यस्ता देवताहरू साध्की राखेक।

स्वर्ति श्री निथिल मूल गणधिश्चता त
हिमचलदिनी पूर्ण पूर्ण कु ल
किन्तला पल्लवेशु समस्त शास्त्र वर्ण
कर्णला फानह चल
पावन करित प्रतापेशु
श्री श्री श्री ग्याल्पुन्ग रिंपोचे लामाज्यूमा

स्वर्ति श्री गिरिराज चक्र चुडामणि नर नारायणेत्यादि
विविधविश्वेदाली विराज मानोनल्ल श्री मनमहाराजाधिराज
श्री श्री श्री महाराज प्रतापसिंह शाह बहादुर शाम्सेर जंग देवानाम
धर्मपत्र गर्दू।

उहिले श्री राजा राम शाहा र श्री धामाचो पेः भार लामाज्यू (विच्छमा) र उहिले (देखिनै) नेपाल र लहासा
(विच्छमा भएको) संभी (पत्रहरू) मा आफ आफ्ना धर्म भाकेक
सही छाप गरी मन्जुर गर्ने त्यही खासामाने बसेर (भेला भएर)
सम्पूर्ण अधिकार प्राप्त गरी एकै ठाउँमा जम्मा ती ती
श्री जिरिके औलारी लामाज्यू पोताला लामाज्यूका हजुरिया
भएका-
- सिंदूर ध्वावा पाघ्नाल (पाघाड)
- भारदार ध्वावा छाघाल (छाघाड)
- दोभासे छिरिड दुन्दुप नाम्दा छिरिड नाम्दा
- सिकिमकार धूही तण्डुल (धूहुप ?)
- ला वाइचुक हर (हर)

— १२ —
त्यसै गोर्खा नेपालको सम्पूर्ण अधिकार प्राप्त बकिल
- काजी स्वरूपसिंह धापा
- काजी रूप नारायण
- काजी भंडाराज पाण्डेका भूतिजा गंगाधर पाण्डे
- टक्सारी भन्सारी
- प्रताप सिंह,
- जसराम धापा
- त्रैमासिक उपाध्या
- लक्ष्मी नारायण उपाध्या
समेत
- भद्रलक्ष्मी सिंह
- दामोदर पाथ्या

विस्त कोठीबाट कोठीका महाजन जयकुशल बीर
- महत्त
- पञ्च
- बाल कृष्ण
- दत्तसिंह
- भाजुदेव

त्यसै हाल भेला भैरवहार खसामा नै बसेको भए
गर्का त्यस प्रकारको करार कायम नै राखेको यो धर्मपत्र लेखी
दिना (लेखी दिस्यो) सम्बत १९३३ मिति शारण शुक्र १३
लुधवारका दिनमा नै श्री जीवेन्द्र मल्लको लामाउँ रत लामाजुङ
श्री ग्याना रिप्माङ लामाजुङका बकिल र गोर्खा नेपालका
महाराज श्री श्री महाराज प्रतापराज शाहा खसामा खसामा
जह देवका बकिल दुबै पक्ष विच काम जुङ भिली दुङ लाङी
त्यस सम्बन्धमा भए गरेको (गरिराखेको) पत्र को अर्थ:

नेपालबाट आए आएका मोहर नेपाल राज्य नेपाल
(काठमाडौं उपत्यका) का विभिन्न राजाहरूको पालादेखि
चलाउै आएको (चलन चल्तीमा ल्याउै गरेको) मोहरको
चासनी (विषयमा) नेपाल र ल्हासा विच बारम्बार कर करार भए गरेका (भएतापनि) उक्त चाँदीको मोहर करार मुनाविक (अनुसार : बमोजिम) नभएर चासनी घटी बढी र चाँदी (नै) बिगारेर ल्याएर (त्यसमा पनि) ती चाँदी (पनि) बाटो बाटोमा नै राष्रो पारेर चासनी पनि बोकाएर ल्याए।

माधि उल्लेखिक करार हुन छैन पनि सून चाँदीको भाङु मिलाउन नपाएर सून चाँदीको भाङु महागो भयो बाटो घाटो बन्द भयो (भन्दै) त्यसपश्चात मोहरको छापमा राजाको मनर्यो चासनीको चाँदी (चाँदी भएको चासनी नै) खासाबाट (नै) बोकाएर ल्याएर विनित गर्दै बेदना पोखाई चाँदी भएको चासनी (बिगारै नबिगारेर अधिक (धेरैै) भरपूर (भरती) गरीर साफ (शुद्ध राष्रो) मोहर बनाएर नेपाल काठमाडौं देशले पनि छापेको (निकालेको) मोहरको चासनी बानामा घटाउन पाईन्छ छैन चासनी राष्रो (असल सुहाउदो) गर्दै परेमा त्याहां र याहां सर-सल्लाहले चाँदी राष्रो (असल) गरीला, यस्ता (कुरको) जानकारी धुसिन लिङ ल्हासा सर्करले ती देश देशका महाजन, खुदे व्यापारी, कोट कोटका जमीनदार सबै जलाले (कसैले पनि) चलन चल्लीमा ल्याउन (ल्याउन परेमा) ल्हासा सर्करले (आफैले नै) चाहिदो आिदाबदा धनि कलोरे हुकुम, रुक्का र पनि दिने (दिलाउने)।

यस्ता खाला मोहर देश देशका राजा राजाहरूले पनि छाप चोरीर आफ आफो छाप बनाएर चाँदीको मोहर बनाएर (छोपेर) (चलन चल्लीमा) चलाउन ल्याए (भने) (ल्यायमा) चलाउन पाईदैन (कथा) कदाचित जस कसैले पनि (ल्हासामा) (चलाउन) ल्याए भने ल्हासा सर्करले (ती सबै चलन चल्लीमा लगाउन या चलाउन ल्याएका सबै चाँदीका मोहरहरू विरुख (चलन चल्लीमा) आउने नपाउने गरी खोसेर, (जकल गरेछ) गरी उक्त मोहर गोरखा नेपालका राजालाई सुमिपिडिनु पछि (सुमिपने)
सुन चाँदीका चिज विज (सरसामान) ओसार पसार गर्दा नन्दिका (नन्दिकी) भाजु राखन सक्चन। ठाँक ठाँकका साहु महाजनहरू बेला चौका हर्र आफ आफो मनोमान्नले भाजु मिलाएर लेन्देन गर्न सक्चन।

आउन जानको लागि (ओहर दोहरगर्न) कुतीको बाटो (उपभोग गर्न) दिद आएकोले पूर्व पश्चिमका मध्येहरू स्थायी मद्देखे महाजनहरू समेत पनि पहाडको बाटैबाटो (कुतीको बाटो आवत जावत गर्न प्रयोग गरिएकोले या भैरहेकोले आउन सक्चनु (उक्त) बाटो (तिनीहुँलाई) चलाउन (उपभोग गर्न) दिन खुदै।

गोखाम नेपालका अम्बलने गोखाम नेपाल छेहर धून गर्न लहासाका अम्बलले लहासा (समेत) पनि छेहर धून गर्न।

तिब्बतका प्रमुख (स्थानहरू) लहासा भिककदु (सिजात्सेमा बसोबास गर्दै आइरहेको) का नेवार महाजन, बन्जा (खुद्र व्यापारी) को साथ साथ पहिले पहिले नेपालको नाम एउटै बनाउन अगाडी (पृथ्वी नारायण शाह बाट नेपालको एककरण हुनु अगाडी) याहां (स्वतन्त्र तिब्बतमा) मद्देखे हरू (अ-नेवार साहु महाजन, बन्जा व खुद्र व्यापारीहरू समेत) कोही पनि (आउदै) चाँदी क्षेत्र ल्याएन्न (बोकाएर, बोकेर लिएर आएन)।

सवैशीमा निहुँरे (भुकेर) घोट्टो पोर दण्डकत्र अनि धुङ (गुरु) नामाजू बागिन्द्र (को प्रतापले) बाट शुभ सुखले समुद्र (समान) (होस सबैलाई)

नेपाल काठमाडौ देशका पहिले पहिलेका राजा राजाहरूको पाला देखि नै माथि उल्लेखित बैरहेको साथ, सिवाय, सिवि, बीतिविहर कस्तै (अरु सुदृढ पाई) (ल्यस्को विपरि) अरु अन्य तरह (किसिम: प्रकारले) (केही पनि) गर्न हुदै भने कुराको आपस्त्माण बांचा बाधाका (मन्जूर गर्दा) काम कुरामा जो कसैले पनि (आफो मनोमान्नी पनिले) एक तफ्फी गर्न भने उसले दण्ड सजाय स्वरूप पचास धारि ५० सुन बुभाउनु पनि छ।

सम्बत ५९५ भाद्र शुक्ल ६ शुभम।
Synopsis of the Document

Dharamapatra

Irrevocable Commitment made by Sovereign Nepal to Sovereign Tibet

The details of arrangements made during the reign of this king:

Keeping all divinities of Nepal as witnesses the King of Nepal His Majesty King Pratap Singha Shah pledged Dharamapatra, the irrevocable commitment, a solemn promise to adhere to the spirit and letter of that Dharamapatra to the Dalai Lama of free, sovereign and independent Tibet, His Majesty Gyawa Rimpochhe.

In the past their had been treaties, concluded between King Ram Shah of Gorkha Kingdom and Venerable Tamjo Pemba Lama of sovereign Tibet. And the other one in between Nepal and Tibet wherein envoys of both countries had put on their respective seals and signatures affixing therein and thereby (had thus taken) the solemn oath according to religious belief and faith (to follow that Dharamapatra in letters and in spirit).

Representing His Majesty Gyawa Rimpochhe, the Reincarnated Venerable Lama of Potala (Palace) highly responsible envoys accredited with full powers had assembled there (so as to conclude a treaty) –
Representing free, independent and sovereign Tibet (were): -

1. Sardar Ghyawa Pasang
2. Bharadar Ghyawa Tsawang
3. Interpreter Tsering Dhundup Namkha
   Tsering
4. From Sikkim Dhundup Wangchuk Thar

Representing free, independent and sovereign Nepal (were): -

1. Kazi Sworoop Singh Thapa
2. Kazi Rupa Narayan
3. Gangadhar Pandey cousin of Kazi Bansa Raj Pandey
4. Official representing Departments of Mint and Customs (were):
   i. Pratap Singh
   ii. Jasaram Thapa
   iii. Baijanath Upadhya
   iv. Lakshmi Narayan Upadhya

Including

a. Bhadra Luxmi Singh
b. Damodar Padhya (Upadhya)
c. Representing 32 kothis, the business or commercial establishments was—
   Businessman Jaya Kushal Bir
And others who were included in that high level delegation were –

i. Mahant (Representative from other religious sects)

ii. Pancha (Council of senior citizens)

iii. Bal Krishna

iv. Datta Singh

v. Bhaju Dev

This agreement was thus duly signed at Khasa (then the part of Tibet and now inside the Tibetan territory and the Chinese have renamed it as Changmu) by

the envoys of
The Living Manjushree, Ocean of Jewels, Gyawa Rimpoche (That is the Dalai Lama of Tibet)

And the envoys of
His Majesty King Pratap Singh Shaha Bahadur Shamsher Jung Deva (The King of Nepal)

And having all of them being assembled at Khasa and thus accordingly agreed right over there upon (adhering to the letters and the spirit of) that Dharampatra, the irrevocable commitments of Nepal to Tibet on that day of Wednesday of Srawan Shukla 13 of the Nepal Era 895 corresponding to the Vikram Era 1832 and middle of July of Christian era of 1775.
English Rendering of

DHARAMAPATRA

(Document of historical understanding agreed upon by Sovereign Nepal with Sovereign Tibet)

Each and every silver coins coming constantly from Nepal inside Tibet does not compile with the quality as per clauses of the treaty concluded and the arrangement thus agreed upon between two (free, independent and sovereign) nations – Nepal and Tibet.

Further, even mixture of materials (in making silver coins) does not at all meet the standard as stipulated in that treaty. Silver coins brought into Tibet from Nepal must, in no case, be of inferior quality and of low grading. (If it is required) Dhusiling, the Lhasa Government, shall then issue all necessary orders, instructions and send letters to businessmen, commission agents and chiefs of frontier posts to thoroughly following orders and instructions thus issued.

If kings of different places endeavour to send such kind of (silver) coins (inside Tibet) by stealing design and pattern (thus used in the silver coins made in Nepal) in order to circulate them here (inside Tibet) those shall not at all be allowed to do so.
Should any one dare to bringing such coins inside Tibet (with sole intention of circulating them in Tibet) the Lhasa Government shall then declare them (those silver coins thus brought inside Tibet) as illegal and confiscate all of them (accordingly). The Lhasa Government shall then hand over those confiscated coins back to the Gorkha Government (Nepal).

People from the plain areas of Eastern and Western sectors (within and without Nepal) such as wandering folks (Sanyasi), commission agents (banjal) and traders may sneak inside Tibet by using mountain route that passes through Kuti (Nepal Tibet border), the entry point granted to be used to enter inside Tibet.

In the event of such cases the resident representative of Gorkha Nepal is to put restrictions on the side of Nepal and the resident representative of Lhasa to put restriction on the side of Tibet.

The Newar businessmen and commission agents are residing in two principal towns of Tibet – Lhasa and Shigatse.

(While writing Shigatse we are reminded that it was *jhi kha chhen...* ten houses or ten *palas,* (commercial establishments of the Newar of Nepal Mandala as the Newar of Nepal Mandala used to be affectionately addressed. The Newar had virtually made Tibet a colony. However, it
must be borne in mind that this colony created by the Newar was not of political nature as Tibet is today. It was a colony, of course, of religion, art, culture and craftsmanship.)

Prior to the creation of One Nepal (that is before the unification of greater Nepal) by Prithvi Narayan Shaha (and when even the valley of Kathmandu was ruled by three different kings in three different parts of it) no one, who were not the Newar, were allowed to carry silver coins along with them and had ever come over into Tibet.

Furthermore, it has also been stated in that Dharamapatra, the irrevocable commitment, that all frontier and boundaries, general practices (being observed since the hoary time) and traditions being carried out since the time and period of various kings of Kathmandu valley, must be further consolidated. There must not be any contradiction to those existing practices and customs. Both the parties (concerned) promised that if any one party does not adhere to this agreement and (if in case) acts contrary to this agreement, that party must, as a fine, pay 50 (fifty) dharni of solid gold.

(Equivalent to 1200 kilograms) of (solid) gold as a punishment (for breach of agreement).
The fine thus agreed upon to be imposed comes to be, in terms of money according to the market rate of gold today, as follows—

i. Nepali currency: Rs. 8,52,60,000.00

ii. Chinese currency: RMP 1,21,80,000.00

iii. American Dollar: US $ 12,18,000.00
   (@ Rs. 70 per one US$)

iv. British Pound Sterling: £ 8,35,882.35
   (@ Rs. 102 per Pound)

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*Dharamapatra* may not be a legal document according to modern jurisprudence or law.

However, in those days gone by such *Dharamapatra* used to have much more weight and bearing on moral, social and religious grounds. It used to carry much weight than that of any legal document that we can dream of today. It is, therefore, that such documents like *Dharamapatra* carrying such weight and command on moral, social and religious ground came to be the irrevocable commitment that used to command more respect and used to carry much weight on the religious and social grounds. It used
to give some sort of fear to the people concerned if in case that party wanted to do away with some clauses of such Dharamapatra as such. God fearing as the people were then, such Dharamapatra naturally carried much weight and much more influences.

People having such Dharamapatra never tried to violate any clauses of it, let alone the whole Dharamapatra as such. The time was different then. People completely adhered to such commitments, come what may. In the first place they would not have any sort of document like Dharamapatra. But once they had such Dharamapatra or commitment they never tried to violate it, let alone doing away with it completely.

It would, thus, be quite interesting to see the Dharamapatra formally given by free, independent and sovereign King of Nepal to the Dalai Lama of free, independent and sovereign Tibet.

After finalising all formalities concerned this treaty was then duly signed by envoys accredited with full powers by the sovereign Heads of states of both Nepal as well as Tibet in 1775 AD.
I told friends in early eighties that I would request His Holiness to bless me with Tibetan name when I would be having exclusive audience-interview with him. Most of my Tibetan friends then told me that His Holiness would give me the first name as Tenzin and then any other name to be followed there after.

But when I was talking with the Dalai Lama in his chamber, I requested him to bless me with a Tibetan name. The Dalai Lama then laughed to his heart’s contain and asked me what sort of name I would like to have. I told him—Any one that your Holiness would like to bless me with.
He mused and then pondered a bit and then abruptly said --- Choekyi Gyaltsen.

His Holiness asked me ---- Do you know Sanskrit ? When I said yes, he then told me that the meaning of this name is Flag of Religion. I said to the Dalai Lama—Your Holiness, I think the translation would be the Banner of Religion. He then again laughed and nodded his head in affirmation.

He took out one of his books and on the second page of the same book wrote in Tibetan ---

To Harihar Raj Joshi who has been blessed today with the Tibetan name Choe-kyi Gyaltsen. Wishing him all success.

This proud possession of mine was borrowed by a friend of mine in California (USA) and then I am still looking forward to get it back.

The Dalai Lama then again told me – You know last time you wanted to have a photograph with me. But there was no camera. Now there is one. Come we will have photograph together.

And we had this very photograph taken together at his residence in Dharamsala.

As to the name Tenzin Phuntsok, the Tibetan name blessed on Mrs. Indu Joshi it was Chusang Rimpoche who was kind enough to have this name for Indu during middle of nineties in Dharamsala.
Nepal Tibet Relationship

Dates the relationship subsisting between Nepal and Tibet — free, independent and sovereign—back to hoary past extending to the present, nevertheless in different dimension and to the future in more dignified dimension for Tibet both within as well as forced to be in exile now.

The relationship between Nepal and Tibet moves along with mythology. It lives with legend and lore. It takes many a dip, deep and glorious, in our tradition. It catches our imagination in culture. It makes many an observer startled on so many common characteristics in our cultural heritage as well as in our varied rites — social, cultural, literary and religious, may be in one sense even in politics.

Like the valley of Katmandu in particular, the Nepala Mandala to be precise, Tibet is also a Mandala that had and has witnessed the rise and the fall of several dynasties igniting our varied and colourful imaginations and curiosities. Such episodes have further left a trail of monumental relics behind as the gateways for our common posterity — the Newar, the synonym of Nepal of the Kathmandu valley and the Tibetans in particular and the student of Tibet—past and present or the Tibetologists in general.
Travelling, trekking and traversing through tracks unknown, uncommon and unfamiliar from this side of the Himalaya, Manjushree was venerated and duly worshipped and prayed as Jambeyang in Tibet. When our Manjushree reached in the then Imperial China having encounter, interaction and giving interpretation of Buddhist preaching he was upheld in the highest position and was thus venerated as Wen Shu Shir Li, the Chinese translation of the meaning of the name of our Manjushree.

So imposing was the impact and influence of our Manjushree that the Chinese went further to name that place where he stayed in China as Wu Tai Shan following the abode of our Manjushree at Panca Shirsha Parvata. Wu Tai Shan is virtually the Chinese translation of the term Panca Shirsha Parvata in Sanskrit.
Had our Manjushree been a Han Chinese in origin he would have the Chinese name like Mao, Zhao, Chu, Chen or something like that.

The Chinese address our Manjushree as wen shu shir li. There is hardly any Chinese family name with WEN. Even if there is one the Chinese character is different and does not carry the same meaning as that of WEN.

The Chinese were quite smart enough to translate every foreign term into Chinese. This is the unique characteristic of the Chinese till today.

Following the same tradition, pattern and customs the Chinese translated the meaning of Manjushree, the Deity of Wisdom as Wen Shu Shir Li. This is the Chinese translation of the Sanskrit word into Chinese language.

Further, if any one had the opportunity of visiting Wu Tai Shan in China and visited the temple of Manjushree there that visitor could have the chance of looking at the statue of Manjushree with beard like that of sages and saints of Hindu mythology of this part of the globe.

Furthermore, one can even see our Manjushree with beard and holding prayer beads of 108 pieces by his right hand. While looking at it occurs to us as if our Manjushree is counting that prayer beads. It is made of rudraksha as is so common among people to use it here.
I wonder if any one of us had tried to avail of visiting that place and looking at our own Manjushree there at Wu Tai Shan in China. I had taken a special detour to look at the statue of our Manjushree during my private visit to China. And I saw our Manjushree with beard and holding rudraksha consisting of 108 beads and his hands being covered with handkerchief of red colour.

The photograph reproduced herein may ignite academic curiosity as well as religious feelings. I had an interesting episode while I had taken just one click from my camera. It was a sort of agreement as just to have one and only one click from my camera. This statue of our Manjushree is so unique and rare.

We need not repeat here the influence and impact of Princess Bhrikuti, the Princess of Nepal, married to the Emperor Srong Tsong Gampo of Tibet, free, independent, sovereign and mighty and powerful enough to subjugate many independent parts adjoining to his empire, the Greater Tibet.

Princess Bhrikuti, popular as Bhoelsa Trisum, the throned Queen from Nepal and is venerated and worshiped at that central cathedral of Tibet, Jho Khang around Bhakhar locality of Lhasa, the capital of Tibet.

In the modern history of Nepal we can cite historical facts leading to the birth of Prithvi
Narayan Shah. When Gorkha King Narabhupal Shaha was much worried and his anxieties knew no bounds due to the absence of any heir apparent to the Gorkha throne, it was a Tibetan Reincarnated Lama famous as Devadharmma, that gave King Narbhupal Shah consolation, solace and satisfaction. The presence of that Tibetan Reincarnated Lama came as a blessing in disguise.

None of two queens of King Narabhupal Shaha had delivered any son so far despite so many rites, prayers, worship carried out on religious ground and performed by the Gorkha King.

This Reincarnated Lama was on his way to the valley of Kathmandu from Tibet so as to have prayer and to worship at Swoyambhu, the history of which is the living museum of lore and legend of Nepal.

It is due to the plan chalked out and adequate religious rites duly performed by that Tibetan Reincarnated Lama that Gorkha King Narabhupal Singh was blessed with a son. Following the advice from the Tibetan Reincarnated Lama the newly born boy was named as Prithvi Narayan Shaha.

The Tibetan Reincarnated Lama also predicted that this boy Prithvi Narayan Shaha would be the historical personality, brave, victorious. It is due to his historical mission duly successful that the Reincarnated Lama from Tibet said that the
posterity would record such a man like Prithvi Narayan Shah lived on flesh and bones and trodding upon this Nepala Mandala extending to the Greater Nepal – extending right upto the Sutlaj in the western frontier of Nepal then.

In appreciation of the gratitude bestowed upon the Gorkha Kingdom, King Rana Bahadur Shah offered the Tibetan Lama 20 (twenty) areas of fertile paddy fields in the valley of Kathmandu and around 20 villages in the mountain area adjoining around Tibet. On the other hand the Reincarnated Lama donated those fertile lands and villages to the Swoyambhunath.

It is interesting to make a bon notes here that the Dalai Lama was equally venerated and respected at par with independent and sovereign head of states.

It is that historical document, Dharmapatra, that explicitly demonstrates, QED like in the Geometry that there was a time when Tibet was free, independent and sovereign before.

Tibet, as we are aware of, is endowed with towering mountain ranges. This reminds me the Four Ranges and Six Mountains (from every point of view). This may just offer you food for thoughts to pondering over a bit over that famous Six and Four movement of brave Tibetan nationalists against occupying Chinese colonialists, as they
prefer to call it. This unique movement had started from western frontier in Nepal and so popularly and widely known as Mustang Operation.

Overshadowing other rolling hills, majestic mountains, lofty plateau, rivers and contours that have played such vital roles, individually as well as collectively, in shaping its culture, economic, social and political history, not only that of greater Tibet but providing equally historical influences and impacts on countries bordering Tibet. And the Mainland China is also the border to Tibet. One may leave stone unturned to impose some views and notions but cannot change the facts of history and geography.

The life like impact imprinted on the countries and the people by the rivers originated inside Tibet cannot at all be minimised, let alone ignoring or forgetting it.

Mount Kailash situated in the Far West of Tibet is the most sacred mountain for each and every one interested in religion. It is venerated with almost the same fervour and reverence by the Buddhist, the Hindu, the Jain, the Zen, and the adherent of all ancient Tibetan Bon practices.

The Tibetan plateau or Bod as so affectionately Tibetan feel proud of addressing it that too with sense and feeling of nostalgia in exile, is a very huge land mass with raised platforms rising upto
the altitude of almost 4,500 meter high. It appears as if all of them are having perpetual dialogues and duet with that azure hue – past and present and who knows, may be even future.

Huge and massive mountain ranges including the highest mountain in the world surround Tibet on all sides. To elucidate it further we can very well say —

A. To the South is the borders or frontiers with Nepal and India

(These portions of India now were once the part of that Greater Nepal) and Pakistan (one time the part of Greater India) and Bhutan.

B. To the West the frontier bordering to the present day Pakistan is that famous Karakoram ranges.

C. To the North and Xinjiang (formerly popular as Eastern Turkistan. It is only after the occupation by Han Chinese that this Eastern Turkistan has been named as Xinjiang which means New Territory. While jotting down this term New Territory I am immediately reminded once again of New Territories in Hong Kong where I used to have a bit of strolling along with my youngest son Jay Kay then in Hong Kong, the British Crown Colony) province stands Kunlum ranges.
Map of Tibet
D. To the East has border with Yunan and Sichuan provinces of the Mainland China.

All these series of entire mountain ranges cover almost one thousand kilo miles.

Tibet is the main principal source for many great rivers – sacred, blessed and historical one ——

i. The Yangtse and the Yellow rivers that flow eastward across the Mainland China

ii. The Mekong through South East Asia

iii. The Brahmaputra through Bangladesh, the birthplace of Dipankar Srijnana. Bangladesh so famous as amara sonar Bangladesh

iv. The Indus through Pakistan

v. The Karnali through Nepal

According to census as circulated by the concerned circle the Buddhist are 66 per cent, the follower of ancient Tibet religion based on Saminism as such and popular as the Bon 3 per cent and the atheist (almost all of them being Chinese transferred inside Tibet as settlers and as officials including their dependents) 25 per cent.

It is here that the pilgrim performs kora, circumambulating and that too a circuit of almost 53 kilometer around the mount Kailash, the Kangri.

The circumambulating is closewise for the Buddhist and the Hindus and the Jainist. It is anti-
clockwise for the followers of Tibetan Bon religion. It is a common belief among the people that this sort of *Kora*, circumambulating, once performed in one owns life time is said to have power to atone all sins committed during the life time. With its four walls and snow capped peak it is an awe-inspiring sight, albeit it is supposed to bestowing blessings upon people performing such rites.

It is interesting to make a bon notes here that even proxy can bring the identical blessings upon the people who have performed such rites by proxy.

Allow us please to appending below an interesting episode in relation to the Himalayas and closely inter linked with Nepala Mandala and Tibet that we Nepali so affectionately address as *se (n) desha*, not Zhongguo zichang, China’s Tibet reminding us the colonial India of the British imperialism as the British India.

The term *se (n) desha* has all episodes – from history, legend, lore and folk tales appertaining to Tibet, past, present and future; local, nation and human.

Once, yes once upon a time Tibet, Bhot, *Se(n) Desha*, was a great and vast ocean whose foaming waves, tides igniting curiosity of shades and shadows of all hues and sighs, crashed onto the beach densely and profusely covered with pines, hemlocks and palms. Above the forest rose
mountain ranges one upon the other; the beautiful clouds rolling over the horizon.

The forest was abundant with exotic flowers and green, lush grasses grew in profusion; deers, antelope galloped in herd, rhinoceroses roamed slowly but steadily in smaller groups, leisurely ambling to water’s edge to quench their thirst. The cuckoo thrushes and the lark hopped to and fro on tree tops, warbling harmoniously with sweet melodies, at times reminding the listeners – the sweetest songs are those that tell of saddest thoughts, and at another time making us pondering over that oft quoted couplet –

\[
\text{Slight seen and hunk heard} \\
\text{Thy person, they music.} \\
\text{Sweet, cute, inspiring, invigorating, igniting} \\
\text{Right from here to eternity}
\]

The hares gamboled in the lush green meadows, Peace and tranquility had lovely musical dialogue and lyrical duet and entire surrounding and atmosphere were synonym to the Paradise regained.

All of a sudden, one day a giant five headed dragon (please mark it, it is dragon, D R A G O N, dragon with all letters capital that too with bold face, people prefer to term it as black face rather) rose abruptly without any prior notice, albeit had sensed by concerned circle, without any sign of coming up from the ocean.
It threw the entire forest into confusion worst confounded, stirring bottomless waves and fathomless, full fathom five, and then destroyed everything; everything – flowers, plants, trees. The bird and the animal dwelling around the forest then thought as if the deluge has befallen unto them.

Deluge?

This may remind us predictions made on Tibet and Tibetans by that well-known Tibetan saint. Those predictions circle around how Tibetans would be forced to leave their own home; how yellow face people will adopt and follow Tibetan Buddhism and how Tibet would be administered by the most unfriendly people claiming Tibet to be their part since a long time.

The prediction also indicated about possible blood bath to regain Tibet by Tibetans.

As the animals and birds prepared to meeting their doom (Is it allegorical by any chances ?!) over the ocean, suddenly then, appeared a five coloured cloud resembling Five Colours of Buddhism, the Banner of Buddhism.

Buddhism is synonym to love, compassion, peace, friendship and mutual cooperation. Buddhism is more materialistic than dialectical materialism itself as the authority on dialectical materialism have so convincingly accepted and also propagated accordingly.
A man lived in flesh and bones named Siddhartha Gautam became the Buddha. He was the man that achieved Enlightenment and thus became the God. The other name so common to Buddha is Tathagata. This term Tathagata means one who brought the truth. Buddha was the scientist too. He glorified the religion by giving scientific analysis. He also made science more dignified by giving it the interior touch of the religion.

It is Buddha that provided modern scholium of One Earth One Family. Buddhism, thus, becoming the way of life and the part of body and mind provided new dimension to the very religion. For Buddhism is not the religion as we are accustomed of religion today. Buddhism is the very way of life that we are habituated to perform every time. It is with us and we are within it.

Those five colours that had appeared there transformed themselves into Five Sisters Dankinis, the female part.

It has aptly been said that each and every human being or living being has elements of both male and female within themselves. It is against this backdrop we can very well say that a human being having much of female elements would be affectionate and compromising.

Whereas one having more male elements would then be aggressive and imposing too. The female elements within a man make him
a poet, an artist – the moving finger rather to be precise.

These Five sister Dankinis then transformed themselves into Five Main Peaks of the Himalayas all of which stand today towering at the southern borders and frontiers of Tibet in defense of and in lively interaction with the paradise so popular in the Buddhist lore as Sukhavati Bhuwan, the World of peace, happiness and bliss.

The main peak is so popular as Sagarmatha, Mount Sagarmatha or Mount Chomolonmgma (Chinese spell it out as Qomolongma following Chinese phonetic pattern). It is Jho Mo Longma for many other people. It is here that JHO stands in the similar type as Jho Khang, the central cathedral of Tibetan Buddhism that stands atop in central Lhasa.

It is most popular as Mount Everest. This is the highest mountain in the world today. It is venerated, revered and worshipped by local as well as other devotees as the Goddess of Snow, Kangri, Deity of Summits, the highest peak of the sea, the crown of oceans.

Further Reading Suggested
1. Devamala Vamsavali, pp. 25
2. Shree 5 Prithvi Narayan Shah ko upadesh ko vakhya, pp. 900
In the everlasting memory of our youngest son Jay Kay.

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