

# NEPAL TIBET RELATIONSHIP



*By:*

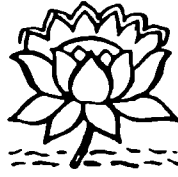
**Harihar Raj Joshi  
Indu Joshi**

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*December 4, 2000*

स्वतन्त्र तिब्बतलाई  
स्वतन्त्र नेपालको धर्म-पत्र

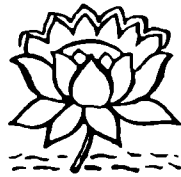


शोध-संकलन-लेखन:  
हरिहर राज जोशी  
इन्दु जोशी

प्रकाशक:  
नेपाल तिब्बत अध्ययन केन्द्र  
काठमाडौं  
नेपाल

*December 4, 2000*

བལ་ཡུལ་དང་བོད་དབར་གྱི་འབྲེལ་བ།



ཚུམ་སྒྲིག་པ།

ད་རི་དྭ་ར་རྒྱ་ལོ་མི (ཚོས་ཀྱི་ཀྱལ་མཚན།)

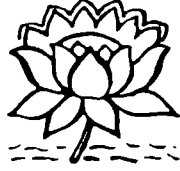
ཨིན་ཏུ་ལོ་མི། (བསྟན་འཛིན་ལུན་ཚོགས།)

བལ་བོད་སློབ་གཉེར་བསྐྱེ་གནས་ཁང་།

ཀམ་མན་གུ། བལ་ཡུལ།

༡༠༠༠ ཟླ་ ༡༡ ཚེས་ ༥

ཀྱལ་སློབ་ཚོས་སློབ་བཞེས་ནས་ལོ་ངོ་ ༥༠ འཁོར་བའི་ཉིན་མོ།



परम पावन चौथौं दलाई लामा  
श्री तेन्जिङ ग्यात्सोबाट  
तिब्बती राष्ट्रको राष्ट्राध्यक्षको पद  
र  
तिब्बती धर्मको सर्वोच्च गुरुको पदमा  
आसिन हुनुभएको  
स्वर्णजयन्तीको पूनित उपलक्ष्यमा  
सादर समर्पण !

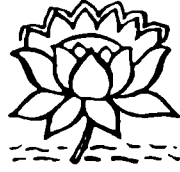
हरिहर राज जोशी  
इन्दु जोशी



།། མགོང་ས་མཚུབས་མགོན་ཆེན་པོ་སྐུ་ཕྱེང་ ༡༧ ཆེན་པོ་  
 བསྟན་འཛིན་གྱི་མཚོ་མཚོག་ནས་  
 སྐྱུལ་སྲིད་ཚོས་སྲིད་ཀྱི་ཐུགས་འགན་བཞེས་ནས་  
 མཛོད་ ༥༠ རྩལ་པོར་འཁོར་བའི་དུས་དྲན་གྱི་ཉིན་མོར་  
 འཚམས་འདྲི་སློན་འདུན་དང་  
 བཀྲིས་བདེ་ལེགས་ལྷ།

ཏ་རི་ཏར་རྒྱུ་ལོ། (ཚོས་ཀྱི་སྐྱུལ་མཚན།)  
 ཨིན་དུ་ལོ། (བསྟན་འཛིན་ཕུན་ཚོགས།)

༡༡༣༥ ལྷ་ ༡༠ ཚོས་ ༤

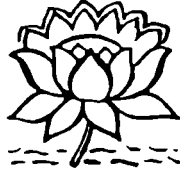


*On the auspicious and happy occasion of the  
Golden Jubilee Celebration  
of His Holiness  
the XIV Dalai Lama Tenzin Gyatso  
assuming full responsibility  
as the Head of State of Tibet  
and  
as the Supreme Leader and Teacher of  
Tibetan religions.*

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

*Harihar Raj Joshi (Choe-kyi Gyaltzen)  
Indu Joshi (Tenzin Phuntsok)*

*December 4, 2000*



༄༅། ལྷ་ས་ཚོར་བུའི་སྤང་ལ།  
ཚོར་བུ་མི་འདུག་མ་གསུང་།  
ཇོ་གཏུ་ཡིད་བཞིན་ཚོར་བུ།  
ཚོར་བུ་མིན་ན་གང་རེད། །།

*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

ཕགོང་ས་མཚོག་ལ་བསྐྱོད་ཕྱག

༄༅། ཕུ་སྐྱབས་མགོན་ཕུ་རྒྱལ་བའི་དབང་པོ་

ཐམས་ཅད་མཆིན་ཅིང་གཟིགས་པ་ཆེན་པོ་

སྡེ་དཔལ་བཟང་པོ་རྩི་བཙུན་

འཇམ་དཔལ་ངག་དབང་

སྡོ་བཟང་བཙུན་འཇིན་ཀྱ་མཚོ་མཚོག



## दलाई लामाको प्रशस्ति

स्वस्तिश्री निषिल-मुनि

गणाधिष्यांत-

हिमाचलान्दिनी भूरधोकृत

दुरीतेषु निखिल-दिग्विलासिनी

पूर्णपुरीकृत-कीर्तिलतापल्लवेषु समस्त

शास्त्रबरेण्यं कण्ठितालाव-फलनइचल-

पवनवर्तित-प्रतापेषु श्री श्री श्री

श्री ५ गिरीया छे औतारीलामाजु

पोताला लामाज्यू

श्री जीवेन्द्र मञ्जुश्री

समुन्द्ररत्न लामाजु

( धर्मपत्रबाट )

## 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 Majesty's Giri Chhap, Reincarnated, Potala*

*Lama, the Living Manjushree the Jewel of Ocean.*

( rendering into English from original manuscript, Dharmapatra )

स्वतन्त्र तिब्बतलाई  
स्वतन्त्र नेपालको धर्म-पत्र  
एक ऐतिहासिक  
समझदारीको सम्झौता

བལ་ཡུལ་རྒྱལ་པོ་མཚོག་ནས་རང་དབང་གཙང་མའི་  
བོད་ཡུལ་ལ་ཚོས་ཀྱི་ཡིག་ཆ་ཐུལ་བ།

Document of Irrevocable Commitment  
of  
historical understanding  
agreed upon by  
Sovereign Nepal with Sovereign Tibet

# धर्म-पत्रको सवकल प्रति

(Original Document)

इं राजा पाल्पा फेरी वक्षान मंग वन्देवता  
 गरी भवा दो वक्षान ॥ श्री श्री श्री महादे ॥ ॐ स्वामि  
 श्री बुद्ध श्री धर्म श्री महादे श्री मनसहित चक्र चक्र  
 श्री इमा देवता श्री कुल देवता श्री धर्म पाव श्री श्रम  
 पाव श्री देवता श्री त धा व ॥ स्वामि श्री मोषि  
 ल मुनि गणेश श्री ताम्र चक्र चक्र श्री कृता दुगो  
 मुपु नीषिल द्विदिल सिनी पुर्णपुरी कृत कीर्तिल  
 प्रपल वैपु मन्मथ शान्त्र लेरम कर्ण ताला पाल  
 व इव ल पवन नतिते प्रतापे श्री श्री श्री ज्वल  
 धा पीवोके लामजो ॥ स्वामि श्री गिरी राज चक्र  
 वृडा भाषी नरनापेरो त्पादि विधिध विहृदावले  
 विराजमान मानेनत श्री वन्देवता श्री श्री श्री  
 महादे प्रतापे श्री इ माइ वक्षान मन्मो जैव देवता  
 धर्म पत्र गद्य ॥ आपां श्री राज राम माइ व श्री वा  
 लो प्रेम्हा लामजु व न्दापौ नेपाल व हुसा व  
 धा भन्ना व धर्म मंच करार कृदि चामपे पाडा व  
 मान स हुता मंग व व भारा व विल श्री धर्मिनी  
 पाछे कोनरि लामजु परो ल श्री लामजु पा इ  
 गरी स्पार्लु इपो चपुपा मया धावा पाहुल  
 भादा ध्याव व वक्षान दोमासि धिरी युपे

सुनिहाइ

नाम धारिणी सुविमला बुद्धीतपुल लोका  
 बुद्धा ध्वेन गेष्ठी नेपालपर भाग्यकील -  
 राजी मरुप गेष्ठी पा राजी मरुपगायिका राजी  
 वैश्या राज पांडे पा काये का जंगल पांडे तक्का  
 मैसाजी प्रताप गि जम्हात चरदा वैजनाथ  
 उपाध्या लक्ष्मी नारायण उपाध्या सार्गा मरु  
 लक्ष्मी गि दोमेदा पाध्या रान कति म दोठीप  
 महाजन जमकुसल विरमहना मरुचा बाल  
 छेष्ठा रान गि मरुदेव ध्वेन हारपी प्रताप  
 योडा ल पागागु बाचेसा कुगा बापडे पाडव  
 धर्मपत्र मोते विपा मरुका पद मिति आवण  
 सुक्ल १३ बुद्धक म रतपुन श्री जिवेदु मरु श्री  
 मरुदुशन लामजु श्रीगवाल राजगी पोछे लामजुपा  
 लकील व गेष्ठी नेपालपर भागाज श्रीश्री श्री  
 मरुगाजे प्रताप गि दे मरु कशागु मरुते जेष्ठी  
 देव म वेदील ल निष्ठा म मीलापे व सिधक  
 व निष्ठा प्रताप गेष्ठी पत्र पा अर्थ नेपालन क -  
 लु मरु नेपाल राज्य नेपाल पर राज राजा पा  
 पाला म रतपे मरुगागु मरु पा कागमीपा व  
 नेपाल व लामा व कायल कर करा प्रताप

श्री २११५

कार्त्तम मचोते चागनि चण्टे कोठे चाइना ~~के~~ व  
 मोनव्याको इलगोके लसं भीवफ चंशि नैपु द-  
 चिपा व इल कोते पा करालगन लै व इभाभा व मिल  
 पे चाचे मजिपा व नेपाल मेलु ~~व~~ धीदे जुल  
 लपुत्रले मजुल भावनीलि मोइर मा खाप राजा मा  
 मनउचे दामिनिपा व सासा म लोनको कीइ पाव  
 चीमती इव व वेदन चाइव तपागु चागनी मो  
 नक मीदिक भूति माना व साव मोइर दप्रे काप ने  
 पाव पे देसनै छिपे मोइर चाचागनि वान कोर  
 घटपे चापे मयु चागनी भौतके मालसं कापक  
 व धन व मान निनदे धते भुगिनेलि व्हाग मका  
 कुम देस देस चा मइजन वंजा व दोष दोष मा  
 जमिया सकल सेने मलपे चापे मालको व्हाग म-  
 दीने कुकुम रने कांले परलिपा बुगुजात मोइरी  
 देस देस पा राजा राजा पनि सेने छाल सुपा के व व्हाग  
 दपेदा व मोइर दपेदा व लले पाना व सा चलेपे  
 पापे भदु कदाकीत मुनने इहा व्हाग ल्हाग मका  
 नै पिपे पाना व गोर्जा नेपाल पा राजा पाग मोपपे  
 पापे माल लुं व इ चिा विय जाग रतम चौडा भाव दपे  
 वे पू पाग पाग मो मइजन ई जमाने व व धन मनो  
 मान नै भाव मोलपे चाइव काप विपे पापु पूर्व  
 पश्चिम मध्ये म पर्वत लपुम मनेपानी भदिप्य मश

मुनि २११३

जन प्रति कुम्भिलेख्य वीरुलि लै पुन जलाये सापे मयु-  
 गोर्षा नेपाल प्रा सचल सौ गोर्षा नेपाल ~~के~~ कपे पापे  
 वक्षाना प्रा सचल स वक्षाने छेदपे चापे ज्ञाना वीका छे  
 प्रपुष सदेस कोड मेका परजात वजाल प्रा स सादा -  
 नेपाल प्रा सचोति वच नेपाल प्रा नापेक प्रापे दादा  
 छन भज्पान व कसपे चाडा भाव सर्वदे श्री कोता  
 शनावन ले धड ला मज्ज दागिद सुभ सुष स ममुद  
 नेपालपे देस प्रा वक्षाना प्रा राजा राजा प्रा सपपे सजुपव  
 कोको सांधा गिवा ध गिवा श्री गिवा विसि विसि प्राग  
 अदे गान्ध प्रापे मयु चोते छेपा वाचा धाडा स जो स  
 सचोन व इत सचा के ड मे इतानि ध ० लु गुक दापे सभ्या  
 इदु भाय मुकु द सुभ ॥

सुभ ॥

## *Dharmapatra in modern Nepali script*

ई राजाका पालामा फेरी ल्हासासंग वन्दोवस्त गर्दा भयाको व्यहोरा ॥ श्री श्री श्री सहाये ॥ ॐ स्वस्ती श्री बुद्ध श्री धर्म श्री संघ श्री रत्नसहित थुवथव श्री ईस्तादेवता श्री कुलदेवता श्री धर्म पाल श्रीछेत्र पाल थ्वते देवता षाछि तयाव ॥ स्वस्ति श्री नीषिल मुनि गणाधिष्ठां तहिमा चलद्रिनी भूरवो कृत दुरी तेषु नीषिल दीग्वलासिनी पुर्णपुरीकृत कीर्तिलता पल्लवेषु समस्तशास्त्रवेरनं कर्णाताला व फाल इचवल पवन वर्तित प्रतापेषु श्री श्री श्री ग्वाल छाप रिवोछे लामाजुमा ॥ स्वस्ति श्री गिरीराज चक्रचूडामणि नर नारयेणेत्यादि विविध विरुदावली विराजमान मानोन्नत श्री मन्महाराजाधिराज श्री श्री श्री महाराज प्रतापसिंह साह बहादुर सम्सेर जंगदेवानाम धर्मपत्रगर्छ ॥ न्हापां श्री राजा राम सहे व श्री थां चो पेम्वा लामाजु व न्हापां नेपाल व ल्हासा व घा याडा व धर्म साँच करार सहि थामये याडा व षासा स ल्हासा सन व ब भारा वकोल श्री ५ गिरीयाछे वोतारि लामाज्यु पटोला श्री लामाजु या हजुरी स्यालुं छंपो चमुया सर्दार घ्यावा पाछ्वाल भारदार घ्यावा छाछ्वाड् दोभासि छिरीटुदूपे नामघा छिरिं सुषिमया थुहीतण्डुल लोवान चुन्दर थ्वेते गोर्षा नेपालया भारा वकील काजी सरुपसिंह था काजी रूपनारायण काजी वंसराज पांडेया कायेचा गंगाधर पांडे



तक्सारी भंसारी प्रतापसिं जश्श्राम थापा वैजनाथ उपाध्या  
 लक्ष्मीनारायण उपाध्या समेत लक्ष्मीसिं दामोदर  
 पाध्या रत्न बत्तिस कोठीया महाजन जय कुसल विर  
 महंता पञ्चा वाल कृष्णा दत्त सिं भाजुदेव थ्वते आदपी  
 षाजासं चोडाव यानागू थाचसा करार कामये याडाव  
 धर्मपात्र चोसेविया सम्बत ८९५ मिति श्रावण सुक्ल १३  
 बुधवार थ्वषुनु श्री जिवेद्र मंजुश्री समुद्ररत्न लामाजु  
 श्रीग्वालछाप रिंपोछे लामाज्युया वकील व गोर्षा नेपालया  
 महाराज श्री श्री श्री महाराजे प्रताप सिंहे साह बाहादुर  
 सम्सेर जङ्ग देव स वकील व निषेया षं मिलाये व  
 सिधनहा व विषे यात तयेगु पत्रया अर्थ नेपालनं व वगु  
 मोहर नेपाल राज्ये नेपालया राजा राजाया पाला स  
 चलये याडागु मोहर या चासनिया व नेपाल व ल्हासा व  
 वारंवार कर करार यात सां करार स मचोसे चासनि  
 घटि बढि याडा व सेनका वो हल गोवे लसं भीनक चांदी  
 नंवुदकिया व हलं चोतेया करालनन् लुं वहया भा व  
 मिलये याये मजिया व नेपाल संलु वह थीके जुल लपु  
 चलेमजुल आवनंलि मोहर या छाप राजाया मनग्ये  
 चासनिया व षासासं वानकी दी हयाव वीनती डाव बेदना  
 याडाव तयागु चासनी मासे नक आदिक भरति यानाव  
 साव मोहर यदेकाव नेपाल येँ देसनं छीये मोहरया चासनि  
 वानकीसं घटये यायेमदु चासनी भीनके मालसां आकन व  
 थव व मतन भीनके थ्वते घुसिन्लिं ल्हासा सर्कार उम

देस देसया महाजन वंजाष कोथ कोथया जमिदार सकल  
 सेनं चलाये यायेमालकी लहासा सर्कार नं हुकुम दयेका व  
 पत्रविया थुगु जात मोहर देसदेसया राजा राजा पिं सेन  
 छापषुया व थव छाया दयेका व मोहर दय काव चलेयाना  
 व सा चलये याथे मद्दु कदाचीत सुनानं हसा लहाला  
 लहासा सर्कार नं विरुष याना व गोर्षा नेपालया राजायात  
 सोपये याये माल लुं व्हं चिजविज उत्तर दतमः चोडा  
 भाव दयके वे फू थास थासया महाजन ई जमानं थव थव  
 मनो मान नं भाव मीलये याडाव कायविये याफु पुर्व  
 पश्चिम मध्येस पर्वत लपुसं संन्यासी मधिस्या महा जन  
 पिं कुति के लथ्व वीगुलि लं पुनं चलाये याये मद्दु  
 गार्षानेपालया अम्बल सं गोर्षा नेपाल छे कये याये  
 लहासाया अम्बल स लहासानं छेकयेयाये लहासा झीकाछे  
 प्रमुष सदेस चोड नेवार महाजन वंजाल याष न्हापा  
 नेपालया मध्येसि थव नेपालया ना येक याये न्हापां थन  
 मर्ज्यात व कसये याडा मव सर्वज्ञये श्री कोसां दानावत व  
 घड लामाजु वागिन्द्र सुभ सुषस समुद्र नेपाल येँ देसया  
 न्हानापाया राजाराजाया समये सजुयव चोको  
 सांघ सिवाधसिर्ती थीतिविति कसये याना अर्को तरहयाये  
 मद्दु थोते षंया वाचा छराड सगोहन सचोन व दन्द  
 सयाकेडये धानि ५० लुं बुझकाये सम्बत ८९५ भाद्र  
 सुक्ल ६ शुभम् ॥

## Romanised version of Dharampatra

yī rājākā pālāmā pheri lhāsā sanga bandobasta  
gardā bhayāko byohora.

Sri sri sri sahāya. Om swosti sri buddha sri dharma  
sri sangha sri ratna sahita thavo thavo sri  
istadevatā sri kuladevatā sri dharmapāla sri  
chhetrapāla thvote devata sāchi tayāvo.

Swosti sri niṣila muni gaṇādhisyam tam  
himācaladrini bhoorado krita duriteṣu niṣila  
digvilāsini purnapuri krita kirtilatā pallaveṣu  
samasta sāstra veranam karna tala vo phala  
nahancala 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 rājā rāma sāhe vo sri thāmco pembā  
lāmāju vo nhāpā nepāla vo lhāsā vo ghā yanga vo  
dharma sānca karāra sahi kāmaye yāṇā vo ṣana sa  
lhāsā sana vo vo bhārā vokila sri giri yache otāri  
lāmāju potālā sri lāmāju yā hajuri syālun  
chanpoca muyā saradara ghyāvā pāchāla bhāradāra  
ghyāvā chachāna dobhāsi chiring tudupe nāmaghā  
chiringa suṣimaya thuhi tandula lovāna cundara  
thvote gorṣā nepālayā bhārā vokila kāji sarupa

sinha tha. Kāji rupanārāyana kāji vansarāja  
 pāndeyyā kayecā gangādhara pānde taksāri  
 bhansāri pratāpa singh jassram thāpā vaijanātha  
 upadhyā lakshmi nārāyana upādhyā sameta bhadra  
 lakshmi singh dāmodara padhyā ratna vatisa  
 kothiyā mahājana jaya kusala bir mahantā pancā  
 bāla krishna datta sin bhāju deva thvotē adapi  
 ṣasāsan cona vo yānāgu thacasa karāra tha(kā)  
 maye yānā vo dharmapatra cosebiyā samvata 895  
 miti srāwan sukla 13 budhabāra thvoṣunu sri  
 jivendra manjusri samundra ratna lāmāju sri  
 gwālachāpa rimpache lāmājuyā vokila vo gorsā  
 nepālayā maharāja sri sri sri mahāraje pratāpa  
 singha sāha bahādura samsera janga deva sa  
 vokila vo niṣeyā ṣan milaye vo sidhanakā vo biṣe  
 yāta tayegu patra yā artha Nepālan vo vogu  
 mohara nepāla rajya nepālayā rājā rājāyā pāla ṣ  
 calaye yānāgu moharayā cāsaniyā vo nepāl vo  
 lhasā vo vāramvāra kara karāra yāta (na) san  
 karāra sa macoṣe cāsani ghati vadhi yānā vo  
 senakā vo hala go ve lasan bhinakā cāndi nan  
 budakiyā vo halan coteyā karālanān lun vohayā  
 bhāo milaye yāye majiyā vo nepāl san lu voha  
 thike jula lapucale majula avo nan li mohara yā  
 chāpa rājāyā managye cāsaniya vo ṣasaṣan vānaki  
 dihayavo binati navo vedanā yānā vo tayāgu  
 cāsani masenakā adika bharati yāna vo savo  
 mohara dayekāvo nepāla ye desanan chipe  
 moharayā cāsani vānakisan ghataye yayemadu

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 sūya vo thava  
chāpa dayekāvo mohara dayekava caleyaṅavo sā  
calaye yāye madu kadācita sunānan hasā lhāsā  
lhāsā sarakāra nan viruṣa yāyā vo gorṣā nepalayā  
rājā yāta sopaye yāye mala lun voha cijabija utara  
chatam cona bhao dayeke ve phu thasa thasaya  
mahajana yijamanan thavo thavo manomana nan  
bhao milye yāṅa vo kayeviye yāchu (phu) purva  
pascima madhesa parvata lapusan sannāsi  
madhisya mahājanapinan kutike la thvo biguli lan  
pu nan calaye yāye madu

Gorṣā nepalayā amvala san gorṣā nepāla chekaye  
yāye lhāsāyā amvala sa lhāsānan chekaye yāye  
lhāsā jhikache pramuṣa sadesa cona newāra  
mahājana vanjala yaṣa nhāpān nepalayā madhesi  
thvo nepāla yā nā yeka yaye nhāpān tha (cha) na  
marjyāta vo (ha) kasaye yāṅā mavo sarvajnye  
srikosam dantavota vo ghān lāmāju vāgindra  
subha susasa samundra nepālaye desaya nhānāpāya  
rājārājāyā samaye sajuye vo cauki sivārdha sirti  
thitibiti kāṣaye yāṅā arko taraha yāye madu thote  
ṣaṅ yā vācā charāṅ ṣa go hana sacona vo chama  
sayāke nye dhāni 50 lun bujakaye samvata 895  
bhādra sukla 6 subham

## धर्मपत्रको नेपाली अनुबाद

यी राजाका पालामा फेरि ल्हासासंग बन्दोबस्त गर्दा भएको ब्योहोरा ॥

श्री श्री श्री सहाये । ॐ स्वस्ति श्री बुद्धश्री धर्म श्रीसंघ त्रिरत्न सहित आफ आफना श्री इष्ट देवता, श्रीकुल देवता श्री धर्मपाल श्री क्षेत्रपाल यस्ता देवताहरू साक्षी राखेर ॥

स्वस्तिश्री निषिल मुनि गणाधिष्यां तं  
हिमाचलद्रिनी पूर्ण पुरी कृत  
किर्तिलता पल्लवेषु समस्त शास्त्र वरणं  
कर्णलता फालनह चल  
पावन वर्तित प्रतापेषु  
श्री श्री श्री ग्यालछेन रिम्पोचे लामाज्यूमा

स्वस्तिश्री गिरिराज चक्र चुडामणी नर नारायणेत्यादि विविधविरुदावली विराज मानोन्नत श्री मन्महाराजाधिराज श्री श्री श्री महाराज प्रतापसिंह शाह बहादुर शम्सेर जंग देवानाम धर्मपत्र गर्छन् ॥

उहिल्यै श्री राजा राम शाहा र श्री थामचो पेम्बा लामाज्यू (बिचमा) र उहिले उहिले (देखिनै) नेपाल र ल्हासा (बिचमा भैरहेको) संधी (पत्रहरू) मा आफ आफना धर्म भाकेर सही छाप गरी मञ्जुर गरेर त्यही खासामानै बसेर (भेला भएर) सम्पूर्ण अधिकार प्राप्त गरी एकै ठाऊमा जम्मा ती ती श्री ५ गिरीके औतारी लामाज्यू पोताला लामाज्यूका हजुरिया भएका-

- सर्दार धवावा पाछाल (पासाड)
- भारदार ध्यावा छाछाड (छावाड)
- दोभासे छिरिड डुन्दुप नामधा छिरिड नामखा
- सिक्किमका ठूही तण्डुल (धुन्दुप ?)
- ला वाडचुक डर (थर)

त्यस्तै गोर्खा नेपालका सम्पूर्ण अधिकार प्राप्त वकिल

- काजि स्वरूपसिंह थापा
- काजि रूप नारायण
- काजि वंशराज पाण्डेका भतिजा गंगाधर पाण्डे
- टक्सारी भन्सारी
- प्रताप सिंह,
- जसराम थापा
- वैजनाथ उपाध्या
- लक्ष्मी नारयण उपाध्या

समेत

- भद्रलक्ष्मी सिंह
- दामोदर पाध्या

वत्तिस कोठीबाट कोठीका महाजन जयकुशल वीर

- महन्त
- पञ्च
- बाल कृष्ण
- दत्तसिंह
- भाजुदेव

त्यस्तै हाल भेला भैरहेकाहरू खासामा नै बसेर भए गरका त्यस प्रकारका करार कायम नै राखेर यो धर्मपत्र लेखी दिजा (लेखी दियोँ) सम्बत ८९५ मिति श्रावण शुक्ल १३ बुधबारका दिनमा नै श्री जीवेन्द्र मञ्जुश्री समुन्द्र रत्न लामाज्यू श्री ग्यावा रिम्पाचे लामाज्यूका वकिल र गोर्खा नेपालका महाराज श्री श्री श्री महाराज प्रतापसिंह शाहा बहादुर शम्सेर जङ्ग देवका वकिल दुबै पक्ष बिच काम कुरो मिली टुंगो लागी त्यस सम्बन्धमा भए गरेको (गरिराखेको) पत्र को अर्थ:

नेपालबाट आए आएका मोहर नेपाल राज्य नेपाल (काठमाडौँ उपत्यका) का विभिन्न राजाहरूको पालादेखि चलाउदै आएको (चलन चल्तीमा ल्याउदै गरेको) मोहरको

चासनी (विषयमा) नेपाल र ल्हासा बिच बारम्बार कर करार भए गरेका (भएतापनि) उक्त चाँदीको मोहर करार मुताविक (अनुसार : बमोजिम) नभएर चासनी घटी बढी र चाँदी (नै) बिगारेर ल्याएर (त्यसमा पनि) ती चाँदी (पनि) बाटो बाटोमा नै राम्रो पारेर चासनी पनि बोकाएर ल्याए ।

माथि उल्लेखित करार हुँदा हुँदै पनि सून चाँदीको भाऊ मिलाउन नपाएर सून चाँदीको भाऊ महंगो भयो बाटो घाटो बन्द भयो (भन्दै) त्यसपछि मोहरको छापमा राजाको मनग्ये चासनीको चाँदी (चाँदी भएको चासनी नै) खासाबाट (नै) बोकाएर ल्याएर विन्ति गर्दै बेदना पोखाई चाँदी भएको चासनी (विगार्दै नबिगारेर अधिक (धेरै नै) भरपुर (भरती) गरेर साफ (शुद्ध राम्रो) मोहर बनाएर नेपाल काठमाडौं देशले पनि छापेको (निकालेको) मोहरको चासनी बानामा घटाउन पाइने छैन चासनी राम्रो (असल सुहाउदो) गर्नु परेमा त्याहां र याहा सर-सल्लाहाले चाँदी राम्रो (असल) गरौंला, यस्ता (कुराको) जानकारी धुसिन लिड ल्हासा सर्कारले ती देश देशका महाजन, खुद्रे व्यापारी, कोट कोटका जमिन्दार सबै जनाले (कसैले पनि) चलन चल्तीमा ल्याउन (ल्याउन परेमा) ल्हासा सर्कारले (आफैले नै) चाहिदो आवश्यक पर्ने काम कुरा कोलागि हुकुम, रूक्का र पत्र दिने (दिलाउने) ।

यस्ता खालका मोहर देश देशका राजा राजाहरूले पनि छाप चोरेर आफ आफ्नो छाप बनाएर चाँदीको मोहर बनाएर (छोपेर) (चलन चल्तीमा) चलाउन ल्याए (भने) (ल्याएमा) चलाउन पाइदैन (कथं) कदाचित जस कसैले पनि (ल्हासामा) (चलाउन) ल्याए भने ल्हासा सर्कारले (ती सबै चलन चल्तीमा लगाउन या चलाउन ल्याएका सबै चाँदीका मोहरहरू विरूख (चलन चल्तीमा) आउनै नपाउने गरी खोसेर, (जफत गरेर) गरी उक्त मोहर गोर्खा नेपालका राजालाई सुम्पिदिनु पर्छ (सुम्पिने)



सुन चाँदीका चिज विज (सरसामान) ओसार पसार गर्दा मनपर्दो (मनपरी) भाऊ राख्न सक्छन् ठाऊं ठाऊका साहु महाजनहरू बेला मौका हेरर आफ आफ्नो मनोमानले भाऊ मिलाएर लेनदेन गर्न सक्छन् ।

आउन जानको लागि (ओहर दोहरगर्न) कुतीको बाटो (उपभोग गर्न) दिइ आएकोले पूर्व पश्चिमका मदेशीहरू सन्यासी मदिसे महाजनहरू समेत पनि पहाडको बाटैबाटो (कुतीको बाटो आवत जावत गर्न प्रयोग गरिरहेकोले या भैरहेकोले आउन सक्छन् (उक्त) बाटो (तिनीहरूलाई) चलाउन (उपभोग गर्न) दिन हुदैन ।

गोर्खा नेपालका अम्बलले गोर्खा नेपाल छेक धुन गर्ने लहासाका अम्बलले लहासा (समेत) पनि छेक थुन गर्ने ।

तिब्बतका प्रमूख (स्थानहरू) लहासा भिकाछें (सिजात्सेमा बसोबास गर्दै आइरहेको) का नेवार महाजन, बंजा (खुद्रे ब्यापारी) को साथ साथै पहिले पहिले नेपालको नाम एउटै बनाउन अगाडी (पृथ्वी नारायण शाह बाट नेपालको एकिकरण हुनु अगाडी) याहां (स्वतंत्र तिब्बतमा) मदिसेहरू (अ-नेवार साहु महाजन, बंजा व खुद्रे ब्यापारीहरू समेत) कोही पनि (आउदै) चाँदी कसेर ल्याएनन् (बोकाएर, बोकेर लिएर आएनन्)

सर्वश्रीमा निहुरेर (भुकेर) घोण्टो पोर दण्डवत अनि धड (गुरु) लामाज्यू वागिन्द्र (को प्रतापले) बाट शुभ सुखले समुन्द्र (समान) (होस सबैलाई)

नेपाल काठमाडौं देशका पहिले पहिलेका राजा राजाहरूको पाला देखि नै माथि उल्लेखित भैरहेको सांध, सिवाध, सिर्ती, थीतिविति कसदै (अरू सुदृढ पादै) (त्यसको विपरित) अरू अन्य तरह (किसिमः प्रकार)ले (केही पनि) गर्न हुदैन भन्ने कुराको आपस्थमा बांचा बांधेका (मञ्जुर गरेका) काम कुरामा जो कसैले पनि (आफ्नो मनमानी पनले) एक तर्फी गर्छ भने उसले दण्ड सजाय स्वरूप पचास धानी ५० सुन बुझाउनु पर्ने छ ।

सम्बत ८९५ भाद्र शुक्ल ६ शुभम् ॥

Synopsis of the Document

***Dharamapatra***

Irrevocable Commitment made by Sovereign  
Nepal to Sovereign Tibet

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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 Rimpoche.

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 Rimpoche, 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 Shamsheer 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)*

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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.

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(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.

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*His Holiness the Dalai Lama  
blesses me with Tibetan name  
Choe-kyi Gyaltzen*



*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 Gyaltzen.*

*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 Gyaltzen. 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.



*Gyawa Rimpoche listening to Choe-kyi Gyaltsen*

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 Devadharmā, 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 Tibeta 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 —

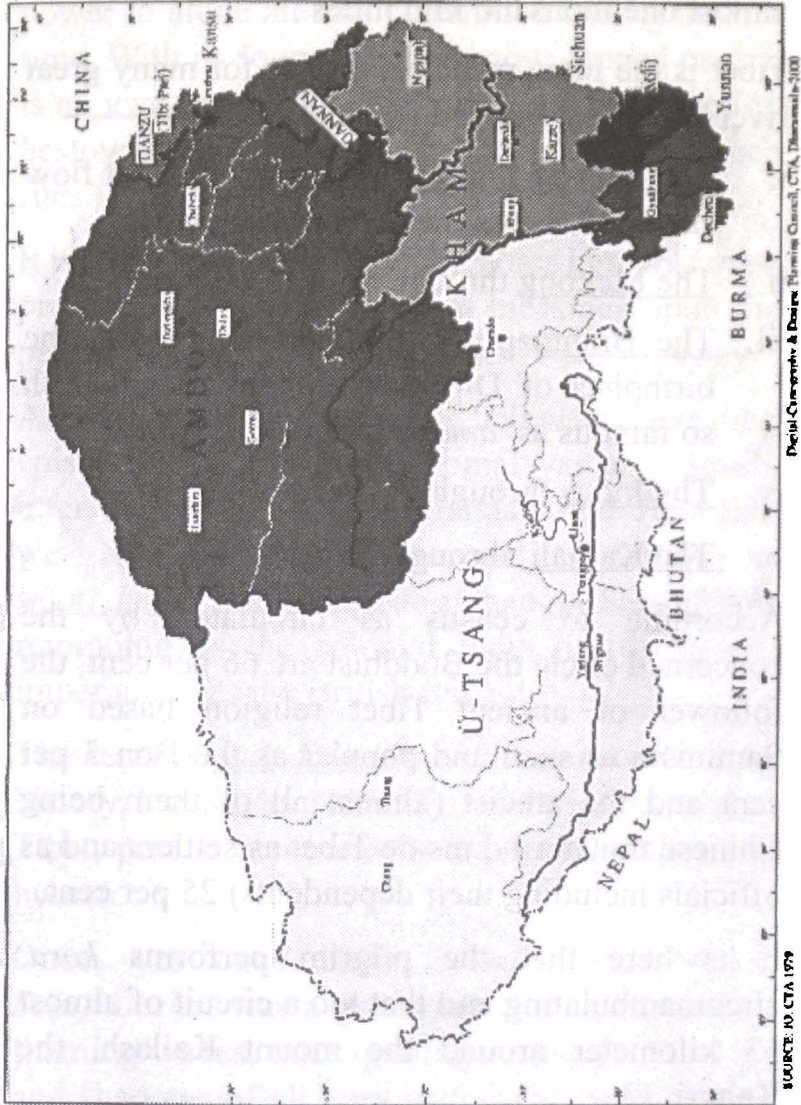
A. To the South is the borders or frontiers with Nepal and India

(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 Kunlun 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 –

*Slight seen and hunk heard  
Thy person, they music.  
Sweet, cute, inspiring, invigorating, igniting  
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 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.

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*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.*

# NEPĀLA MANDALA



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