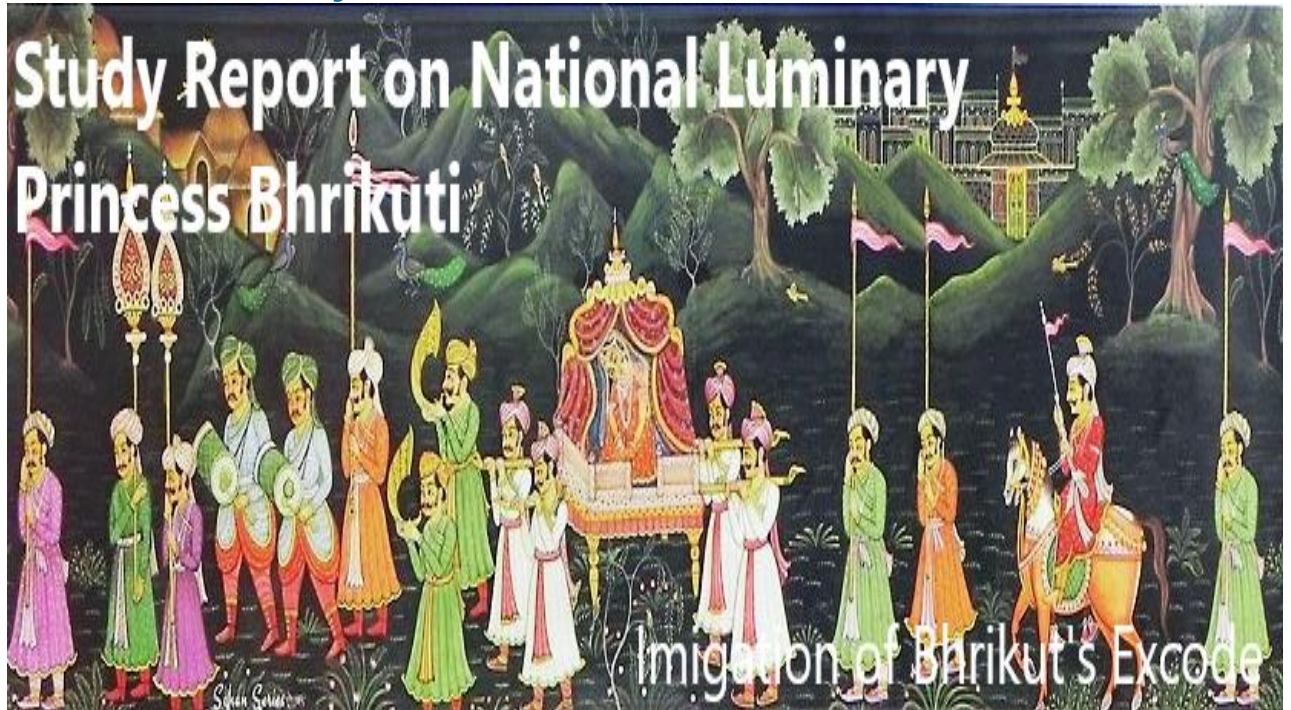




Nepal Government

Report Presentation to

Ministry of Culture, Tourism and Civil Aviation



Study by
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Acknowledgement

The princess of Nepal at the time Queen Bhrikuti of Greater China (Tibet) is a well-known name as an intelligent woman. The culture of Bhrikuti, which never violates discipline and etiquette, is exemplary for modern Nepali. Bhrikuti has contributed significantly to the development and expansion of Buddhism in Tibet. Various diplomats claim that Nepal's foreign policy has remained non-aligned since the Bhrikuti period. Some historians argue that if Bhrikuti had not been married and sent to Tibet, the King of Tibet (W)Srong (W)Tsan (S)Gam Po could have waged war on Nepal. As a token of appreciation for Bhrikuti and his family's contribution, a full-size statue of Bhrikuti has been installed in Sarnath, India. In China, Bhrikuti is considered as a goddess, symbolized by the green star. From this, it can be understood that Bhrikuti is at the center of the memory of both China (Tibet) and India. It has been strengthening China-Nepal-India tripartite cultural and tourism relations.

Keeping this reality in mind, various programs of the Ministry of Culture, Tourism and Civil Aviation of the Government of Nepal have currently moving forward with the aim of implementing policies, plans and concrete programs related to the birth, birthplace and career path of various historical figures of Nepal. The present study on Bhrikuti's birth place and departure route from Nepal to China is a part of the same larger program.

The Ministry of Culture, Tourism and Civil Aviation, Government of Nepal has approved the project for the study related to Bhrikuti and given the responsibility of this task to Bhrikuti Memorial Academy. This organization conducted on-site research under the leadership of senior researcher Mr. Shailendra Bahadur Thapa. The present report has been prepared by collecting, studying and analyzing as much authentic information as possible within the limits of the available resources. It is believed that this will open a door for extensive research on Bhrukuti in the future. This institution expresses its gratitude to the Ministry for being able to study.

Bhrikuti Memorial Academy

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Chapter: One

1.1. Background

The Constitution of Nepal has adopted a policy of strengthening the national economy through the identification, protection, promotion and dissemination of the historical, cultural, religious, archaeological and natural heritage of Nepal. For this, it is found that there is a policy system that gives priority to the local people in the distribution of the benefits of the tourism industry from the development of environmentally friendly cultural and tourism industry (Constitution of Nepal, 2072: 29). In the world, personalities of great talent are rarely born, among them is Bhrikuti, a Nepalese girl who took **Buddhism in dowry**. *Bhrikuti Tara Udain (star rose) North China, Tibet Bhrikuti, an eight-year-old girl, went to Mughalan (abroad) to unknown Tibetans and Chinese speakers with some dowry (crafts) she spread Shakyamuni Buddhism and contributed to world peace. She was a great human being. It can be easily assessed.* The name of Bhrikuti, who earned a great name in Chinese history for bringing the peace message of Shakyamuni Gautam Buddha to neighboring friendly country China, is a fresh scholar in the history of Nepal. Silva Levy referred to as the Nepalese princess. **Realizing the importance of Bhrikuti as a promoter of Buddhism, culture and peace in Nepal, the Government of Nepal being honored as a national luminary in 2012 BS, it is regrettable that the government of Nepal, under the hypothetical review in 2078 BS, the name Bhrikuti was removed from the list of national luminaries.** In Chinese history, there was no single and unified description of Bhrikuti's life in Nepal, and there were no details in the history of Nepal either. After the first World Buddhist Conference, understanding the importance of peace, In 2020s B.S., the Nepalese government spent a good amount of money to study the Nepali and Chinese life of Bhrikuti. Regrettably, search, study and research could not be done appropriately. As a result, Nepali historians and writers wrote about Nepali life in addition to hypothetical, even the adopted daughter of Anshu Burma and fiction. Making the statements of recent historians and official writers, the responsible and accountable organization of the Nepal government has removed from the national luminaries without thorough appropriate study. An article titled Kurpasi, Khupasi, Khopasi in Kaverli Gunjan 2073 BS of the annual magazine Kavre Service Society, has mentioned Bhrikuti was exode from Khopasi. Unfortunately, still Khopasi in Kavre district, the birth and exode place of Bhrikuti, remains unknown to the reach of historians, writers, explorers, scholars and researchers.

It seems that historians, writers and related bodies are silent about the route taken from the place of departure (Khopasi) to Lhasa. In this background, it is a national responsibility to identify the birth place, exode place and the historical route of Bhrikuti, making China the place of work. The birthplace of Bhrikuti is Nepal and workplace in vote, China. It is a current need to study the historical local routes towards Nepal used by them while going from their birthplace to their place of work and help promote Nepali culture and tourism. For that, according to the mandate received from the Ministry of Culture, Tourism and Civil Aviation of the Government of Nepal to the Bhrikuti Memorial Academy, a preamble has been made in the vicinity of the Nepalese border point (Rasuwadaghi in Rasuwa District and Liping, Miteri Bridge in Sindhupalchok District).

Nepal, vote (Tibet) rising from the historical depth of China and following the historical footsteps of "Bhrikuti" and reviewing the political historical identity and correcting the related confusion and reality, it is the current need to emphasize the ancient Nepal-Bhrikuti relationship in modern transformation. For this purpose, descriptive, analytical and observational research work will be helpful. Bhrikuti has established historical identity and visual values as the then Princess of Nepal, Empress of Mahachina (Tibet) and Green Star. Due to the reality of Bhrikuti, it has also been established as a deep faith, belief system (Wilif System) of the entire Asian culture and civilization. About 1387 years old facts have been found that (W)Srongo (W)Tsan (S)Gampo himself wrote the Tibetan text 'Mani Kabum Volum Ka'. In which King Udayadeva is mentioned as the father of Bhrikuti.

Therefore, since Bhrikuti is actually a political character, it is easy to reach the true conclusion when studying his quest through the eyes of political history. According to various authentic sources, the divine advice given by King Udayadeva before sending his princess daughter Bhrikuti to Tibet is considered to be very beneficial in terms of the current householder's marital work and family responsibilities. Bhrikuti took Buddhist philosophy, political diplomacy, culture and civilization to Tibet from Nepal. It seems necessary to create a common understanding to look at Bhrukuti through the eyes of Nepali national identity. Even though Shivdev first, Udayadev, Narendradev, Bhrikuti are not among us today, the political, diplomatic, moral, religious, economic and cultural works received from them are historical sources of inspiration for us. This will enrich the country's national interests, security, and the beauty of the Asian civilization as a whole and expand the scope of world human civilization.

1.2. A case on Kurpasi and Buddhism

In the study of Bhrikuti, it seems necessary to know a little more about Kurpasi, a historical settlement that has been overshadowed by history. Even though Khopasi represents many villages and settlements, more than Khopasi is a 36 km black-paved road from the east-south of Kathmandu, the capital of the country, at an altitude of 1,517 meters (4,977 feet) above sea level. Latitude 27.34'1" to 27.34 N. And Longitude 85.32'0" to 85.32' East. In Kavrepalanchok District, Panauti Municipality, ward no 10 within a beautiful and picturesque settlement is taken back to the north-east given by nature. The name of the settlement since ancient times was "Capital of Birat King", "Kurpasi" in kirat and Lichhavi period, Kurpasi Drang (trade center) before the Mallakal period. The name changed with "Khupasi" in the 13th century during the reign of King Jaisingh Ram and after the 2007 democracy, young social worker Mr. Narayan Das Ulak proposed for "Khopasi". The name "Khopasi" was given by Shri Bhagwat Singh Mahat. The name "Khopasi" was introduced from the "Khopasi Village Development Committee" with the proposal presented in 2011 BS.

It is not clear when and from which caste the human settlement started in Khopasi, but it is said that the Kirats existed before the emergence of the Kirats in Nepal, and there is agriculture and animal husbandry business here, as well as weaving and selling of clothes. Kurpasi was named after the settlement of natural plants, sheep, chickens and other animals and birds, and the weavers who made cloth from the yarn, made the bed, and weavers. In Sanskrit Kappa = cloth and Asaka = weaver. This place must have been named Kurpasi because of the settlements of weavers weaving Radi, Pakhi etc. "Kuppa and Asak in Khopasi in ancient times. Kuppasak (weavers) used to cut cotton threads. Weavers of cotton cloth are called Kuppasaka in Sanskrit" (Mahat 2012, Ancestral Footsteps 12). "Kiratas ruled here for long period, and since more than 80 per cent of local place-names are found to belong to Kirata languages, there seems adequate basis to maintain that these places had already become correct, the questions of changing them did not arise. These names therefore continued to be used during the Lichchhavi period. Several of these names are still in use. These include Khopring-Khopa (Bhaktapur), Kurpasi-Khopasi, Shang-(Ssanga), Tegwala-Tygal, and Tenkhu-Teku. These settlement were known as Gram and imaginary marked with Tala (outsights) for administrative division" (Bajracharya, 1971, Regmi Research III, p. 144). Hearing about the production of this place, 10 Aryan brothers called Kirat came from Banaras, Kashi in the course of trade with Hindustan, skill merchants,

5 of them stayed in this settlement and 5 went to Lhasa. *“The Limbus have an expressive legend about their origin. They came to descend from a family of ten brothers who emigrated from Banaras (Kasi), their fatherland, and came to settling Nepal and Tibet. The brothers who established themselves in Tibet later rejoined those of Nepal, but their descendants maintained the normal division in Kasi-gotra and Lhasa-gotra”* (Levi 1908. *History of Nepal Part I P.23*) The 5 brothers who came back after being unable to stay in Lhasa during the winter stayed in Pashthali and in order to increase the production of Radi, Pakhi, etc., they developed pastures land in places such as Pashthali, Khalthali and Balthali. They named the place where they produce the material as "Nepal". In the Sherpa language, ne = wool and pal = home, meaning Nepal means wool house. *“Some inhabitants of northern Nepal came from Tibet, where they herded sheep and produced wool. In Tibetan, ne means "wool" and pal means "house". Thus, Nepal is "house of wool" (https://en.wikipedia.org/wiki/History_of_Nepal). Until now, the name of the place is "Nepal Besi". For two identities in the group of brothers, the Kashi gotra living in Kurpasi and the brothers who returned from Lhasa and settled in Pashthali lived by the identity of the Lhasa gotra. The two clans were intermarried with each other. The materials produced in this way were exported to Mahachin Tibet as well as to India. *“In ancient time, various higher quality clothes like Tramlipiti, Sindha, Shovir, etc. were on demand in India and this fact is written in Jain mythological reference Brihat Kalpasutravasya. Studying the ancient sculptures/idols of Nepal also lets to conclude that different kinds of quality dresses were produced here quite abundantly as those were clothed with unique dresses like Dhoti, Cholo, Pachheura etc. Indian market had highly soaring demand for it. Kurpashigram (Khopasi in Kavrepalanchowk, at present), and Thankot Dahachowk consisted of factories for producing clothes in the era. Experts believe that factories were present at Thankot Dahachowk form the time of Kirat rule too. Certain tariff was imposed on producing and trading clothes from the time of Kirat itself. Tariff imposed on clothes at that time used to be called Chokhpara”* (Dr. Dahal, 2019 AD, p.46). During the Kirat period, a tax was levied on goods produced and exported from Kurpasi, which was called "Chokhpara".*

The Kiratis were liberal in religion and good in diplomacy. Although they were followers of Hinduism (Shiva worshipers), they also respected Buddhism as much. Even though these were Shivamargis, they used to respect and pray to other gods and goddesses while appreciating the life of the people. Appreciating the Hindus, they named the palace with "Kailash", in the residence place of divine god Mahadev, and they also paid great respect to Buddhism by making a stupal to eastalish "Amitabh Buddha"

brought from China in balance with the Buddhists and Mahachin. After the Kirat rulers moved from Khopasi to Gokarna in Kathmandu, they officiated the administration of Khopasi to the Thakuri caste administrators Burmese brought from Magadh. Even during the Licchavi period, the Burmese remained as administration of Khopasi. *“Thakuri administration was continued in Khopasi after the departure of Kirats to Gokarna of Kathmandu. One of the renowned administrator of Lichhavis dynasty in Khopasi was Amshuvarma, son of Manvarma from lunar race was the follower of Vaishnavism respect to Buddhism and strong devotee of Shiva established the Thakury Dynasty in Nepal”*. (Ulak 2014 AD, *Journal of Tourism and Hospitality Education*, p.64). In the fifth century, the Licchavi king Mandev I, had provided a lot of land (about 500 ropani), wealth and other resources creating Guthi (cooperative) with a prist cast Bajracharya (they are also called Licchavi)for the Amitabha established in the Kirat period. By the time, the lands designated by Mandev went to the names of individuals. Although some of the remaining lands are used by the Panauti Multipurpose Hydropower Project. Still it can be read that there are 141-15-0 ropanis in the inventory of Guthi Sansthan registry.

To manage the chokpara (tax) system established by the Kirat rural, Anshubarma arranged the tax collector Bhandanayak and the Bhandar (customs) station for related work during the Licchavi period. The customs office of Kurpasi, which existed since the Kirat period with sub-post at "Kapil Bhanjyang" in Bhugdeu and the sub-post at "Goa Bhanjyang" in Dhunkhar. These customs offices were closed in 2008 BS along with the democracy of 2007 BS.

1.2.2. Anshuvarma and Udayadeva's ruling relations

In the sixth century in 590 AD, 18th Licchavi king Shiva Dev first came to the rural. He was spirit, calm and honest, simple and kind. In the 4th century, the Gupta Empire, which was emerging in India, started to obstruct the governance of King Shivadev. Due to his age and the worship of Lord Shiva, King Shivadev could not pay full attention to the affairs of the government, and the influence of the Guptas was increasing. The Licchavi king Shiva Dev, who was under the grip of the Guptas, gave the title of Mahasamanta to the skilled ruler of Kurpasi, Anshubarma, who had a sharp mind to accumulate power. *“King Shiva Dev I have delegated more power (autonomous) to Amshuvarma considering his performance and competency”* (Regmi, 1983, p. 64). *“Proof of the official decentralisation is an inscription on*

stone of 598 AD (Gomi Era 500, 20, 6 Vaishakh sukla) was found by Chandra Shamsher JB Rana in Khopasi during his hunting campaign and advised local people to put in safe place”(Jayasawal, 1937, p. 9). The king gave autonomy (decentralization) in the governing system of Khopasi to Anshubarma, a trusted administrator, intelligent and accomplished devotee. The proof of stone inscription was found in Khopasi during the hunting period of Prime Minister Shri 3 Chandra Shamser J.B. Rana and asked to local to keep at safe place. The stone inscription was safely placed at the chautari (square) of Khopasi at tallo (below) market. After understanding the importance of the inscription, Shri Dev Dutt (Gopal Prasad) Guragai took it to the Goda Ranganath temple in Mayalbot for safekeeping in 2008 BS.

The inscription translated into Nepali by Dhanbajra Bajracharya is as follows:-

May you be blessed by Mangriha. It has been commanded by Bhattarak Maharaj Shri Shivdev to ask for good luck to the householders and the headman of Kurpasi village who have innumerable qualities, who give joy to Lichchavi family, who are comfortable in stories. You have removed the darkness of ignorance with the light of the rays of the gem, because you are ready to bow to the lotus feet of Lord Pashupatinath, you have benefited the welfare of the latter, you have dug the roots of all the enemies with the strength of your two strong arms, Shri Mahasamanta Anshubarma has prayed to our lord and sought our permission to prevent you from entering the court. You informed this to all. If there are issues that need to be discussed, you will be looked after by your supervisor. There will be only one door for you in all activities. At the opening of the door and on the journey to Kailash, you should one by one hand over fifty pieces of white clay. This gaze has been preserved for a long time. Therefore, understanding this, those who make a living from our gaze and no one else should do otherwise. Whoever disobeys this command does or causes to be done otherwise; We will not tolerate it at all. Bhatre requests that the later kings should follow this command well, keeping in mind the observation made by the previous king. Here Dutak Deshbarma Gomi Sambat 500 20 Chaitra Krishna Panchami.



The meaning of Kamero (white clay)'s Dalla mentioned in the above inscription, demanded on Kailash Yatra may be to decorate Kailash (palace) and to decorate Amitabh Buddha's chaitya. Giving importance to Kamera as a tax shows how much respect had for Buddhism. Since only Kailash is mentioned in the inscription and the description of the Kailashkut

building is mentioned in Sanga's writings after 7 years, this inscription indicated the Palace of Khopasi should be called only Kailash. After the death of Shiva Dev, Anshubarma, who was inspired by Birat Raja dynasty palace renovations, may have built the Kailashkut building with additional craftsmanship in Kathmandu from craftsmen (Pahri) of Khopasi. Studying the inscriptions, we get the following messages: a) transparency in governance (king and people), b) trust in the witness (God) in discipline, c) decentralization of governance, d) tourism (pilgrimage) in economic and social upliftment, and e) The king's access route seems to be a diplomatic political practice among the people.

“The culture of good governance was established in the leadership of Lichhavis with decentralised administration and followed with Grama and Dranga of geographic division made by Kirats. Anshuvarma has introduced “Grampanchali” for local mediation and advised to bring the issues in palace for non-resolved matters from Grampanchali. It can read as the decentralization¹ of governance. This Grampanchali was continued in Khopasi until 1962 AD” (Ulak 2014 AD, Journal of Tourism and Hospitality Education, p.65). The Licchavi king Shiva Dev, who was under the grip of the Guptas, gave his daughter to Anshubarma, a skillful ruler with sharp intelligence, and made him his son-in-law and gave him the title of Mahasamant. After bringing him into the family relationship, King Shiva Dev sent his eldest son Udaya Dev to Khopasi with his daughter-in-law Bhadravati to groom the how to be a skilled ruler from Anshubarma. In order to protect the state power by seeing the constant conspiracy and trickery of the Guptas, King Shiva Dev had given him the autonomy of Khopasi in addition to the independence of Khopasi, he was made defacto rural of country since Anshubarma was sharp minded, capable, honest and devoted to the Lord. Many types of artists were produced in Khopasi during Anshu Burma's time. The artists here printed gold and silver coins with the name Maharajdhiraj of Anshubarma using Karshapana system. “A gold plate inscription, containing the word “Vidya” in the Kutila script, has been found in Khopasi (East No. 1). This indicates that gold and silver coins were minted during the Licchavi period according to the Karshapana system. Under that system, sheets of gold and silver were cut into pieces, each of which was inscribed with letters or symbols. Since these coins were made largely by hand, the services of many artisans were needed to bring them into circulation.” (Joshi, 1976, p. 41). The artists, Pahari caste of Khopasi here used to make jhallari (traditional) umbrellas filled with

¹ Officially, Government of Nepal has introduced the decentralisation act in 1985 for whole country.

patterns and maps depicting the life cycle of life Hinduism and Buddhism. They used to carve fine art skills and craftsmanship in wood and stone. For the convenience of traders and visitors, they repaired the old inns and built new inns at mandatory places. Khopasi reached at the height of development during Anshu Burma's time due to craftsmanship and north-south trade. In the history of Khopasi, this period is also called the Golden Era. He strengthened the state treasury by raising taxes not only on import and export of goods but also on other services" (Ulak 2078, Madhyamarg Weekly, Kavre). Paharis used to make metal materials, build houses, temples and also trade in addition to art. Pahari settlements are scattered on the way from Khopasi to Kodari and Lapcha and from Khopasi to Janakpur and Birganj for the purpose of trading with China and India respectively.

After the death of King Shiva Dev in the year 604 AD, seeing Uday Dev's ability and the cunning of the Guptas, Anshubarma declared Uday Dev as the crown prince and became the king himself. After the ascension of King Shiva Dev, Anshubarma married his sister Bhoga Devi to Moukharibansiya prince Surasena of South Tarp Katrauj to keep the balance of the weak state, while he focused on promoting Buddhism to please North, Tibet. After Anshubarma took over the power of the state, Jishnu Gupta succeeded in inciting Dhruva Dev, another son of Shiva Dev, to their side.

It is written in the records of Lichchavikal (with translation, historical explanation) collected by writer Dhanavajra Vajracharya: Citing the record of Shivadev + Anshuvarma of Changu, it is mentioned that Shivadev and Anshuvarma had a maternal uncle relationship. As Shivadev was able to eliminate the Bhaumaguptas according to Anshuvarma's own plan, Shivadev was naturally influenced by Anshuvarma. The Gopal genealogist called Anshuvarma the cousin of Shiva (Vajracharya 2053: 237). Some historians have wrote with lighttouch that Anshuvarma was Shivadev's son-in-law (contd..). But many historians agree that Anshuvarma is the cousin of Shivadev I. Perhaps even in the 19th century, in many castes, marriages between uncle-daughter and sister-in-law are found. Thus, the relationship between Shivdev and Anshubarma can be both maternal uncle-nephew and father-in-law-son-in-law. It is also written in the same book: It is necessary to pay attention to one thing here. Anshuvarma did not reach Shivadev in force in that situation. Anshuvarma declared Udayadeva the crown prince with the intention that the Lichchavi prince Udayadeva should sit on the throne after him. Even after Shivadev abdicated, he did not declare himself king for some time (contd.. 236, 237). What is written targeting Anshuvarma in the translation of page

242 described in Banepa's Shivdev + Anshuvarma's record on page 240 of the same archive book; He declared Udayadeva the crown prince with the intention that the Licchavi dynasty should remain on the throne after him (contd.: 242). What this means is that Udayadeva also belonged to Anshuvarma's Licchavi people. An important work written by Lilabhakta Munankarmi in Nepal's Cultural and Historical Direction reads as follows: "According to the genealogy, he (Shivadev I) gave up the work of the state and finally attained the nirvana of monk-initiation and was always engrossed in the service of the Guru" (Munankarmi 2041: 57). During his reign, he (Shivadev I) admitted a person of Thakuri clan named Sri Anshuvarma to the jagir (service). He ruled by maintaining representation from them. Seeing his (Anshuvarma) skillful politics and diplomacy, the king (Shivadev I) got his daughter married to him (Anshuvarma). King Shivdev I had appointed him (Anshuvarma) to a great position by adorning him with the title of Mahasamanta. Some genealogists have mentioned that Anshuvarma is the king's own nephew, but it is mentioned that the king married his own daughter and made him a son-in-law and left him to serve the kingdom (contd.: 57). In this way, Narendradev and Bhrikuti's grandfather and Udayadeva's father, Shivdev I, taught Anshuvarma the rajapath (ruling) and made him participate in the kingship after his death, but later Anshuvarma changed roles and became the king himself. But the fact to be considered here is that some historical documents have pointed out that Anshuvarma and Udayadeva are not from the same dynasty, 'It has been proved that he is also one of the Licchavi rulers' There is a phrase on it. But the phrase of such meaning does not seem to be included in the said original inscription. Because in the inscription *Bhattarakamaharajadhirajashryanshuvarmapadai*, '*Bhattarakamaharajadhiraja SriUdayadeva*' The translator and editor of that record may have estimated that Udayadeva is also the descendant of Anshuvarma due to the occurrence of such syllables. But when it is observed from a perspective, it is found that both '*Bhattarakamaharajadhiraj*' Position Anshuvarma and Udayadeva are self-proclaimedly using it in different chronological order. But in the process of translating and editing the same inscription, what has been said in remarks', the phrases that 'his name (Udayadeva) must have appeared in the engraved record of the genealogy of Licchavi kings at Pashupati in Samvat 159' have determined that Anshuvarma and Udayadeva belong to the same dynasty. We can agree on this fact. Because Anshuvarma is written as the nephew of Shivadev I in the Gopala genealogy, Narendradeva proudly writes himself as belonging to Licchavivamsa. Since the epithet prince is applied to Udayadeva in the records of Anshuvarma, it seems that he was the son of Anshuvarma (Vajracharya 2053: 295). As Anshuvarma's son Udayadeva was seen

in this way, historical Shiromani Baburam Acharyas strongly argue that Anshuvarma also belongs to Lichchavivansh. Shryanshuvarma Ankita Anshuvarma indicates that his lineage is Chandravansh as most of his takas have the moon symbol above the lion. The Licchavis claimed to be Suryavanshi. This proves that Anshuvarma is not from Lichchavivansh, Chandravanshi is from a royal family. In the description of Anshuvarma in Farping's records, it is written as 'Kshitishashin', which indicates that he was Chandravanshi (Aijan: 296). In this way, it seems that the historical and archaeological sources are also mixed with each other because they have to believe in different evidences. However, there are other archaeological facts such as: But on the basis of other records after this, it can be easily said that the prince mentioned here is Udayadeva. This Udayadeva is the father of Licchavi king Narendradeva. This is known from the record of Jayadeva II of Pashupati' (Vajracharya 2053: 353). Again, because the word 'dev', which is only in the name of the Licchavi royal family, is added, it is known that this prince is Udayadev Licchavi Kumar. Anshuvarma is not of Licchavi dynasty. Following Kautilya's words, Anshuvarma made Udayadeva his successor and declared him the crown prince. Before this, it was not customary to announce the crown prince like this. It seems that such a practice has been going on since Anshuvarma (contd.: 353). What can be understood from this is that Udayadeva belongs to the Licchavi dynasty but Anshuvarma does not belong to the Licchavi dynasty. However, this fact does not seem to be consistent with other sources. Future studies will explore this further.

1.2.2. Anshuvarma and Udayadeva's ruling relations

Bungmati's records of Anshuvarma and Lele's records make it clear that Shivdev was on the throne till Samvat 526 (AD 661). But it is Anshu Varma who gives the certificate. The certificate was given on behalf of Anshu Varma, not on behalf of Shivadev. Even though he sat on the throne like this, Shivadev seems to have left the kingdom at that time' (Vajracharya 2053: 292). This record of Bungmati is from Samvat 29 (V.S. 662) one year after that. Shivadev is not mentioned in it. Anshuvarma alone appeared here as a direct ruler. Again, this charter was not even issued by Mangriha Palace. It has been issued from Kailaskoot Bhavan. Shivadev is not mentioned in the charters after this. Later we see that Anshuvarma is only progressing gradually (Aijan). This record of Bungmati is from Samvat 29 (V.S. 662) one year after that. Shivadev is not mentioned in it. Anshuvarma alone appeared here as a direct ruler. Again, this charter was not even issued by Mangriha Palace. It has been issued from Kailaskoot Bhavan. Shivadev is not mentioned in the charters after this. Later we see that Anshuvarma is only

progressing gradually (contd..). This seems to confirm that until 661 BS (604 AD), Narendradev and Bhrikuti's grandfather Shivdev was the first king in the Nepalese palace, but from 662 BS (605 AD) Anshu Varma was the king of Nepal Palace and started his reign. When observed in this way, the total reign of Anshuvarma 621AD – AD It appears that 605 ≠ 16 years. It is found that some historians have mixed opinion about whether Anshuvarma and Udayadeva belong to Lichchavi dynasty or not. For example, in the book 'Cultural and Historical Direction of Nepal' written by Lilabhakta Munankarmi, it can be seen that Anshuvarma and Udayadeva are discussed under the subtitle 'Thakuri Suryavamsh' in Volume-6. In this way, regardless of the hereditary relationship, the political relationship between them was as follows: *King Shivdev had appointed Udayadev as his successor. This is mentioned in their inscriptions. But after the king (Shivadev I) retired, Anshuvarma removed Udayadeva from his own arms and proclaimed himself king and took the title of Maharajadhiraja Bhattarak (contd..: 62, 63)*. Such historical facts help to find out the historical events and surroundings of Shivadev I, Anshuvarma, Udayadeva, Narendradev and Bhrikuti for the present and the future. In 'Nepalko Chinari (2070 BS)' Tony Hagan writes: *'The Chinese traveler Huwen Tsang wrote about King Anshuvarma (reigned 605-621 AD) of the Lichchavi period. According to the genealogy of the Tang dynasty kings of China, the envoys of the Chinese palace came to Nepal valley in the year 646 AD, when another famous Lichchavi king Narendradev was on the throne" (Hagan 2070: 54, 55)*. The fact that Anshuvarma's reign was from 605 to 621 AD is Hagan's. Jagdishchandra Regmi has also written in his book 'Political History of Ancient Nepal': *It is not known that any king printed the coins for a century after Mandev I. The second Nepali king Anshuvarman (AD 605-621) who printed the coins. Four types of talk that he used have been found till today (Regmi 2053: 8)*. Thus, Jagdishchandra Regmi has also mentioned the last period of Anshuvarman was 621 AD along with this evidence. Also, one more fact is worth remembering here: According to the personal opinion of this researcher, Huwen Shang, mentioned in the Tang Chronicles, when considering the phrase 'traveled west', from Xi'an, the then ancient capital of China, Chang'an to Nepal Valley (Kathmandu), the capital of Nepal, and Nalanda University in India are also located in the west direction. It is said whether the content is consistent with the content.

1.2.3. Relationship between Anshuvarma, Udayadeva and Khopasi

In the book 'Lichchavi Samvatko Nijhan (2043)', in which Nayraj Pant was the judge, the opinion of Kashi Prasad Jaiswal was put forward in a

sentence presented citing the record of Shivdev I: *"According to the advice of Mahasamanta Anshu Varma, facilities have been provided to the villagers of Khopasi"* (Pant 2043: 534). The phrase written as, shows the relationship between Anshuvarma and Khopasi. There is a date written in the related Tulachi Tol Records, which is the opinion presented by Balchandra Sharma citing 'Silva Levy-No. 9', there is a consensus among most historians that the correct date appears: it is Samvat 510 (Shak + 135 \neq V. No. 645) with the name of Maharaja Shri Shivadev and his Mahasamanta Anshuvarma, 'Tulachi Tol-Abhilekh'. Another source states: *There is a history that at that time, Anshuvarma did not have his own brothers and sons who were worthy to be his successors. It is a fact that since Anshuvarma's other male children were not alive until that time, Anshuvarma made the prince Udayadeva the dutak (successor) of Anshuvarma towards the end of his reign, i.e. only from the year 613 (Acharya 2063: 124). After this, it is understood that Udayadeva went to Anshuvarma's residence located in Kurpasi and lived there (contd..) when there was a problem in the administration of the Nepalese palace. It seems that there is agreement among most of the historians on the other presented opinion as well: "Khopasi-Record" of Maharaja Shivadev of Sawant 520 (Shak + 135 \neq B.S. 655) who ordered the subjects to help build the Kailaskoot Bhawan on behalf of his Mahasamanta Anshuvarma. (Levi-No. 12)"* (contd..: 275). Jagdishchandra Regmi, quoting the records of Khopasi, has mentioned about Kurpasi in his 'Political History of Ancient Nepal' as follows: *The administrative ideals of ancient Nepal seem to be evident in the records of Khopasi (598 AD). In it, it is stated that Shivadev ordered that all Addakhana (courts) should not be allowed to see the administrative work in Kooprapasi village (modern Khopasi) as requested by Anshuvarman (Regmi 2053: 127). It is also discussed that the semi-government officials of 'Swatalswami' should look after the thani work instead of the shelters. Instead of administrative facilities, the villagers of that place had to deliver white soil on the occasion of 'door opening' and 'kailaskoot yatra' (contd..). It is evident that Bhrikuti's grandfather, Udayadeva's father Shivdev's sphere of influence is also Bhrikuti's Kurpasi. In fact, although it is written as Kailashkoot Yatra in the above paragraph, it is not Kailashkoot but Kailash Yatra.*

What has been mentioned in the course of translating 'Shivadev + Anshuvarma's record of Khopasi' is: There is a famous settlement called Khopasi a little beyond Panauti. There is now an inscription engraved with this inscription in a temple there' (Vajracharya 2053: 274).

Be well From Mangriha (palace) who have innumerable qualities, who give joy to Lichchavikul, who are at ease in the gatha, Bhattarak Maharaj Shri Shivadev has been commanded to ask Kushal Mangal to the householders including the headman of Kuprpasi (Khopasi) village. Having removed the darkness of ignorance with the light of the rays of his virtues, being ready to bow to the lotus feet of Lord Pashupatinath, he benefited the welfare of the latter, with the strength of his two arms he dug the roots of all the enemies, this Shri Mahasamanta Anshuvarma prayed to our lord and took our permission (in your village). You have been watched so that they cannot enter. You should know this. If there are issues that need to be discussed, you will be looked after by your Talaswami (village). There will be only one door (Dhoka ≠ Talaswami's door) for you in all activities. Ambassador Deshvarma Gomi here. Samvat 520 Chaitra Krishna Panchami. In this way, the residents of Kuprapasi (Khopasi) village have been entrusted with all the rights related to administration from this record, which is very helpful in understanding Anshuvarma's policy. From this point of view, this record is important (contd: 275).

At that time, in other districts, there was a system of appointing a head of the district, ie Badahakim (district head), but in the case of Khopasi, there was no such system of appointing a head of the district. Khopasi Bhok, birthplace of Anshuvarma, was directly supervised from the valley center. But Anshuvarma gave the right of autonomous government to the local people, it is seen from the record of Shivdev + Anshuvarma of Khopasi mentioned above. It is written in the translation of that record: *'Although the people of Khopasi have been given all the rights related to self-government, they have to bear a duty. It is mentioned as follows - 'Dwarodghatan Kailash yatryoshcha avadvi: each one panchashajjatishuklamrittika deya:' (contd: 277).*

If you consider the above paragraphs, it is the ancient place in Nepal where the right of local self-government was entrusted to local authority for the first time? The correct answer to this question is "Kuprapasi" (Khopasi) based on the fact that "Shivadev+Anshuvarma's record of Khopasi" has been obtained. In this way, the records of Samvat 520 mentioned above said that the first exercise of autonomy took place in Khopasi in ancient times. This question can also be included in the list of modern general knowledge quizzes. Also, another important fact mentioned in the translation of that record is this: *It can be easily assumed that there was a special reason for remembering Pashupatinath in this record of Khopasi. The meaning of saying this is that Dwarodghatanayatra and Kailash Yatra were related to Pashupatinath (Aijan). Author Dhanavajra Vajracharya has expressed*

his opinion that the journey to mark the opening of the door of Pashupatinath temple is 'Dvarodghatanayatra' and the journey to Kailas thumko next to Pashupatinath temple is Kailas Yatra (previously).

In the same way, the archaeological evidence seems to confirm something else, if written in 'Tulachi Tol-Archive'645BS (AD 588) and written in Khopasi-Abilekh. During the period of 655 (AD 598), Shivadev I (father of Udaydev) and Anshuvarma were both kings. Similarly, quoting the time period of Anshuvarma according to Sumatitantra, Dineshraj Pant's comment is as follows: '526+135=661. From here 661 BS the joint rule of Shivadev and Anshuvarma is seen till Ashwin. 30+633=663. From here Anshu Varma seems to have ruled alone in 663 BS Jyeshtha. Thus, according to the Sumatitantra, the time of Anshu Varma was reached (contd.: 421, 422). Now, 663 BS means 606 AD comes to fall. Therefore, we have reached the position of saying: Anshuvarma's direct political relationship with Shivdev I and Udayadeva, the son of Shivdev I, has been known from the study of various histories that Shivdev I and Anshuvarma also handed over all their kingdoms and properties after their death. Therefore again regarding Bhrikuti Shivadev, Anshuvarma, Udayadeva and East 1 no. It can be said from those historical bases that Khopasi has direct and indirect political relations.

1.2.4. Bhrikuti's Birth, Place of Birth Episodes

After the death of Anshubarma in the year 621, Udaya Dev became the king. The weak Udaya Dev was overthrown in 622 by Jishnu Gupta with the help of his brother Dhruv Dev. Jishnu Gupta made Dhruv Dev the king and led the navy. Raja Uday Dev along with his family went into exile in his in-laws Manjushree village. Uday Dev tried to rebel with the people. Dhruv Dev and the Guptas started opposing from Kathmandu and Lalitpur. Udaya Dev led the revolt by hiding in the Lagan, Manjushri tole of Kathmandu



स्थानियकी भनाइमा द्रोपदी र भृकुटिले नुहाउने धाराहरुमा एकधारा

where Bhrikuti came to belly (preginant) under the auspices of her mother Bhadravati. Due to the failed rebellion, they moved towards Bhaktapur. (photo: one of the tap where Bhrikuti used to bath) From Bhaktapur too, opposition to the government (Dhurab Dev and Guptas) started. After being suppressed by government there, Udaya Dev went to stay in the residence of Kurpasi Anshubarma with his

queen Bhadravati and ten-year-old son Narendra Dev for a life of exile. Where earlier both Udaya Dev and Bhadravati had stayed to learn Royal Education from Anshubarma. Bhrikuti was born in the year 624 in the former residence of Anshubarma. A book named "Bhrikuti" written by Shailendra Bahadur Thapa was launched on 14th Falgun 2078 with the locals.



Nepal History Association (historians from all over Nepal) Central Department of Education, Tribhuvan University professors, associate professors and teachers (including Purvanchal University) 62 scholars and Panauti Municipality jointly organized a three-day event on the history of Panauti Municipality on 28-30 December 2079. The workshop confirmed on the birth of Princess Bhrikuti, the daughter of the exiled Licchavi king Udaya Dev, in the seventh century in the residence of Anshuvarma (in the Narasimha Math, later named by Shankaracharya).

The Nepali princess Maharani Bhrikuti of Tibet is known as 'Bal-mo-bza', 'Khri-btsun (Royal Lady)'/ 'Khri b Tsun' or 'Royal Lady', 'Lhacig / Lhagcig Tritsun', 'Bhelsa Tritsun', 'Besa' or 'Bhesa'. Bhrikuti is called Bhesa in Tibetan language while the Chinese princess Weng Cheng Kongcho is called Gasa/Gesa (Gasa) in Tibetan language. *Various sources mention that Bhrikuti was born to father Udayadeva (mentioned in detail in sub-heading 1.2.2), mother Bhadravati in the year 624 at Kurpasi (Khopasi), eleven kilometers south of Banepa in Kavrepalanchok district. It is found that his brother Narendradev ordered the construction of 'Bhadradhivas Darwar' in his mother's name (Thapa Year 2022: Today's Tibet Year 15.3). In this context, in the book "Nepal-China Relations in Trilateral partnership". Bhrikuti's birthplace is between Lagan Manjushree tole and Ombahal in Kathmandu, it may be a pilgrimage site for Buddhists (Sivakoti, 2073 : 245, 246). Two sentences can be considered. Explaining further in this regard, Gopal Sivakoti, "Although Bhrikuti's mother Bhadravati was pregnant at Lagan's house, due to political complications at the time, her father Udayadev identified a safe place and took her and her family to the Khopasi Darwar in Kavre. Bhadravati gave birth to Bhrikuti in the Khopasi court" (Sivakoti, interview: 2076). He has presented the opinion that. According to the results obtained from an on-site opinion poll taken in this context, 88.88 percent of the respondents expressed the opinion that Bhrikuti was born in Khopasi. Similarly, 85 percent and 70 percent of votes*

were expressed in the answer that Bhrikuti's father's name was Udayadeva and mother's name was Bhadravati (Appendix 1).

Victor Pradhan wrote an article titled 'Confusion of Bhrikuti Name' and what he speculated in his article: *"Therefore, the name Bhrikuti (named) may have been from the head of history because he is the foremost among the old Nepalese scholars who are interested in Bhrikuti after Sylvan Levy"* (himalkhabar.com/news/134380?) Among them, the case of one Nepali historian and another foreign historian is mentioned. Rishikesh Shah written in his article 'An Introduction to Nepal' is as follows;

'In the seventh century A. D. Amshuvarma (605 - 621 A.D.) started out as an influential officer of king Shivadeva I's (c. 590 A. D. – 604 A. D.)court, and in time became a co-ruler' (Shaha 2001 AD : 43) . In the end, he became more important than the legitimate ruler himself and he succeeded Shivadeva after he became a mendicant. According to a popular Tibetan legend, there was a Nepali King called Go Cha, whom Sylvain Levi identified with Amshuvarma, but whom one could easily identify also with Udayavarma, on the basis of the literal meaning of the Tibetan word. Popular legend has it that this king had a daughter by the name of Bribtsum or Bhrikuti, whom Srong-btsan-Sgam-po, pronounced as Songtsen Gampo, the famous king of Tibet, married. Historians like Sylvain Levi accepted this as a fact.(Ibid).

Citing the Tibetan legend, in the above-mentioned paragraph, Silva Levi seems to have given Anshuvarma the name of a Nepali king named Go Cha, and according to the meaning of the Tibetan word, it is said that the word Go Cha can easily refer to Udaya Varma. According to the famous Tibetan legend, 'Vrivatsum' i.e. 'Bhrikuti' is the daughter of King Udayavarma who was married by the famous king of Tibet, Sang-tsen Gampo, which is accepted by historians as a fact. Udayavarma means Udayadeva. Regarding Bhrikuti, Meen Bahadur Shakya's research shows that the fact that Devalha means Udayadev in the Tibetan language is also mentioned in the following references of this book. In the same way, most of the historical sources put Anshubarma's death is mentioned that it happened in 621 AD, based on that data, it was 3 years after that, i.e. Bhrikuti was born in 624 AD, so the year of Bhrikuti's birth is 624 AD. In this way, if we analyze the sentences of the writers in the field of political history such as Gopal Sivakoti, Rishikesh Shah, etc. base seems to confirm that it happened in 624 AD. In this context, according to the results obtained from

an on-site poll, 83.33 percent of the respondents said that Bhrikuti was born in AD. It is believed that it happened in 624 (Appendix 1).

1.2.5. Udayadeva's daughter Bhrikuti

"Thirteen hundred years ago there was a king named Anshubarma in Nepal.....Anshubarma had a beautiful daughter.....Bhrikuti was a daughter of such high character" (Junk Education Materials Center 2031: 102)

His Majesty Government of Nepal, Ministry of Education, Janak Education Material Center has clearly written that she is Anshubarma's daughter in the Bhrikuti title of Mahendramala book of school education of class 7. Due to the carelessness of the responsible officers of the country through this course book, the honor of "National Luminary" awarded in 2012 BS has been devalued by removing it from the National Luminary without appropriate study by the officials in the same position.

In the *"Cultural and Historical Direction of Nepal"* the words *"Bhrikuti, daughter of Udayadeva"* are included (Munankarmi 2041: 66). In the work of Lilabhakta Munankarmi, it is written as follows: ... *Srongchan Gampo had a great influence on the neighborhood vote. He was going to turn a bad eye towards Nepal, but our diplomat King Anshuvarma arranged for Nepal's honor by marrying Bhrikuti, the daughter of Udayadeva of his own country, to him so that he would not get caught in a fight (contd..: 65, 66)*. In this way, in the book *"Cultural and Historical Direction of Nepal"* written by Leela Bhakta Munankarmi, it is mentioned that Bhrikuti is the daughter of Udaya Dev. But as far as Anshuvarma getting married is concerned, it seems that Leela Bhakta Munankarmi is also confused here. Because according to historical documents, there is a gap of 3 years between Anshuvarma, who was confirmed to have died while reigning in 621, and Bhrikuti, who was born in 624 and married in 633. This question is not for this researcher, it represents the counter question of most historians who do not agree (not) with the fact that Anshuvarma's daughter is Bhrikuti. In the said book of Lilabhakta Munankarmi *In fact, there are many evidences that she (Bhrikuti) was the daughter of Udayadeva, the son of Shivadev I' (Munankarmi 2041: 69)*. It is written that. Similarly, Petek writes: *"It is confirmed by many evidences that Bhrikuti is not the daughter of Anshuvarma but the daughter of Udayadeva"* (Petek 2060: b). There seems to be a difference of opinion between the opinion of Tuchi mentioned above and the opinion of Petek mentioned here. Because Petek has confirmed it from many evidences, he seems to have claimed that *Bhrikuti is the daughter of Udayadeva*. On the other hand, what is

mentioned about the date of *Anshuvarma's death, it has been proven that Anshuvarma died in the year 621 (Aijan)*. Most of the sources including Bhuvanlal Pradhan (Pradhan 2076: 67) have stated that *Anshuvarma died during the period when Anshuvarma was ruling as the 'defacto ruler' for 16 years*. Bhuvanlal Pradhan has written an article titled "*Bhrikuti is not Anshuvarma's daughter*" in the *Gorkhapatra* dated Ashwin 21, Sambat 2020.

Written by Major General Shivram Khatri 'Nepal Army Chiefs (short biographical sketches) ' Anshvarma is the date mentioned during the brief description of Anshuvarma on pages 5 and 6 (604-621)' available. There is written as follows: *'He (Amshuvarma) was not selfish and was respected highly by others. Eventually, he nominated Udayadev, son of Shivadev I, as his successor. Amshuvarma died in 621 after ruling the country gloriously for 16 years'* (Khatri 1999 AD : 5, 6). *Narendradeva (640-679 AD) was a son of King Udayadev who was a very weak ruler. So minister Jisnu Gupta assisted Dhurbadev to banish his brother King Udayadev including his son Narendradev to Tibet in exile (Ibid : 6)*. Thus, it appears that Anshuvarma died in the year 621 after ruling the country gloriously for 16 years (so it means during the reign of Anshuvarma). In the phrases written after that, *'Narendradev, son of King Udayadeva'* is written. The words *"Minister Jishnu Gupta helped Dhruvadev to exile his brother (the English word 'brother' in Nepali means both 'brother' and 'brother') along with King Udayadev to drive his son Narendradev into exile in Tibet"* (contd..).

Another Indian source says: *'Udayadeva was probably removed from the throne by Dhruvadeva, who appears to be his brother, based on Tang history where Narendradeva's father was deposed by his uncle and it is assumed that Narendradeva was Udayadeva's son'* (Mani AD 1998: 58). Thus, this source also speculates that Udayadeva's son is Narendradeva. What is clearly written in the 'Lichchavikal's records' is as follows: *Narendradev is the son of Udaydev. This is known from the record of Jayadeva of Pashupati. Narendradev's childhood seems to have been spent abroad. Narendradev ruled independently for more than 36 years. There is an indication that Narendradeva had to fight a great battle to eliminate the Abir Guptas'* (Vajracharya 2053: 460-461). What can be considered from this is Udayadeva's son Narendradev. She is Narendradev's sister Bhrikuti. Now, why can't we say that Udayadeva and Bhrikuti are father and daughter? Victor Pradhan also wrote in his article: *Although he (Silva Levy) mistakenly wrote that Bhrikuti was the daughter of Anshuvarma, there was a wide controversy among later Nepali historians. Now it has been proved that Bhrikuti is not Anshuvarma's daughter.*

(*himalkhabar.134380?*). Thus, if Udayadeva is the son of Shivadev I, Narendradev is the son of Udayadeva, Bhrikuti is the sister of Narendradev, then why not Bhrikuti is the daughter of Udayadeva? Most of the Nepali historians have a counter question. They claim that the answer to that question is a solid logical proof that there is a daughter-in-law between Udayadeva and Bhrikuti.

According to the Tibetan language translator Wuring Chen, the word 'Weshar Gocha'/'Hosyar Gocha' means light, rise, shining, and therefore it means Udayadev. Some sources claim that Udayavarman is a synonym of Udayadeva (Thapa Year 2022: Today's Tibet Year 15.3). It means 'Hosyar Gotcha' i.e. Bhrikuti, the daughter of Udayadeva. Meen Bahadur Shakya mentions Princess Bhrikuti Devi as follows: As we have discussed, the name "Od-zer Gocha" can be equated to Devalha (Udayadeva?) and Ratnadeva poses no problem; it is just a respectful way to address a king (Shakya 1997 AD : 60). Thus, Meen Bahadur Shakya has speculated that the equivalent (synonymous word) of 'Devalha' may be 'Udayadeva' (Aijan). In the work titled 'Old History and Civilization of Nepal' written by Pushparaj Chalise, it is as follows: Scholars who have expressed opinions about Udayadeva and Bhrikuti, while giving the synonyms of Gocha, have chosen Prabhavarman and Jyotibarman. Jagadish Chandra Regmijeu argues that since Prabha, Jyoti and Udaya are generally seen to mean the same thing, it cannot be considered that Gotcha is referring to Udayadeva (Chalice 2048: 75). Similarly, in a book published by the Government of Nepal, the following is found: Anshu Varma's reign was from 605 to 621 (Nepal Introduction 2078: 86, 87) is a clear fact. Thus, when Anshuvarman (Anshuvarman) died in the year 621, how can Bhrikuti, who is said to have been born in the year 624, be Anshuvarma's daughter? The same question arises again. Famous Tibetan and Indian scholars such as Davthar Marfo, Rahul Sankrityayan, written in "Prince Bhrikuti Devi" by Meen Bahadur Shakya, also believe that Bhrikuti was born in 624 AD is mentioned (Shakya 1997: 38). Historians believe that this foundation, which is said to be in 624 AD, is considered the most reliable and authentic. Another source said: As the top chin of a record, it is said that in the records of the Northern Antiquity, the shape of the trishul was first marked (Joshi 2077: 351, 352). Gopal Sivakoti's opinion on this is as follows: From that, it seems that Udayadeva first drew the shape of a trishul to protect the region he ruled and accepted the honor as a trishul-armoured king. That's why in the Tibetan culture, shield, trishul, and sword related meanings are addressed by the word Gocha/Ghochha (kabach), so the word 'Gocha' refers to Udayadeva" (Sivakoti 2076: Interview) Gopal Sivakoti claims.

1.2.6 Huwen Shang's perceptive on Anshuvarma

An appendix to the 'Decision of Lichchavisavatko (2043)' mentions the fact that, citing the description of Huwen Shang (Yuwan Chuang), the fact that Anshuvarma is about to be discovered is mentioned. It is as follows: *Yuwan Chwang said that "a learned and clever king named Anshuvarma has always existed in Nepal", so it seems that he placed Anshuvarma as a former king of Bharkhar rather than the current king (Pant 2043: 472). Citing Mandeva's record of Changunarayan place, written by Dhanavajra Vajracharya in 'Lichchavikalka records (with translation, historical explanation)', it is written about Huwen Shang (Yuan Chuang): From the description of the famous Chinese traveler Yuanchuang, it is known that Anshuvarma died shortly before he came here. Yuanchuang 686 BS (comes to be 629 A.D.) started the journey to India and he reached China in 702 BS (becomes 645 AD)' (Vajracharya 2053: 17). In this way, Huwen Shang's journey to the West, which he started in 629 to reach Nalanda, the Buddhist study center, and his return journey by land in the spring of 645, has been confirmed by his visits to Nepal Valley and Lumbini at different times. Therefore, no evidence has been found that Huwen Shang came to Nepal before the year 629, while the fact that Anshuvarma's death has been confirmed in the year 621 has been repeatedly mentioned in this work. This fact seems to have been taken down by Sylvan Levy from the Tang (Thang) history of China. In which from BS 700 to 708 there is a description that Narendradev sat on the throne of Nepal" (Pant 2043: 472). In this way, in the travelogue written by Huwen Shang, King Licchavi was a Kshatriya. The present king's name was Anshuvarman' (Publisher World Culture Net 2073: 31). It is clear how much it matches, or not. Therefore, if it is true that Huwen Shang came to Nepal in 629 AD to go to Nalanda University in India, then it is known that the Nepalese princess Bhrikuti must have been 5 years old at that time. At that time, Bhrikuti's father, King Udayadeva's royal residence was in Banepur, Kurpasi region. According to some Nepalese and Chinese histories, Huwen Shang also came to Nepal in 633 AD. In the same way, Huwen Shang himself, in Chinese Tang legend and history, if we consider the fact that Huwen Shang visited India and came to Lumbini in the year 643, at that time Narendradev was seated on the throne of Nepal with the security support of the Tibetan king (W) Srong (W) Tsan (S) Gampo in the palace of Nepal. Historical records are scriptural. Jaiswal's opinion in 'Lichchavisamwat's decision (2043)' is as follows: "In 700 BS, Anshuvarma's grandson and Udayadeva's son Narendradev was seen by the Chinese on the throne of Nepal. He was restored to the throne of Nepal before that. Narendradeva was restored to the state in the year 700 BS. It can be seen*

from here that time Jishnugupta, Licchavi were ruling together with Dhruvadev' (Pant 2043: 535). Looking at it this way, 700BS It happens to be 643AD. But most of the historians agree on the fact that Narendradev is not actually the grandson of Anshuvarma, but the grandson of Shivadev I. However, some historical sources such as Huwen Shang, Silvan Levy and others have said that Bhrikuti was Anshuvarma's daughter by adding the royal family relationship between Shivdev I, Anshuvarma, and Udayadeva, who were connected in a close or distant family relationship. Due to this, in the long historical period of Nepali history, there has been confusion and confusion about Bhrikuti, based on various histories, historical documents and historical archeological sources available in Nepal, China (Tibet), India, Bhutan, Burma (Myanmar) and other countries, Bhrikuti is the daughter of Anshuvarma (Today, most of the scholars agree on the fact that Nabhai is the daughter of Udayadeva.

1.2.7. Relationship between Udayadeva and Narendradeva

The relationship between Udayadeva's son Narendradev and Rato Machhindranath's Jatra and Avalokitesvara, Narendradev's sister-in-law Bhrikuti and her Jantimarg 'Khopasi-Nala (Amaldol)-Sankhu Bajrayogini (ancient Nepal-Bhot trading route)' also seem to be connected directly and indirectly. As written above *Udayadeva was not Anshuvarma's son or his lineage. But Anshuvarma made him the successor. In Chinese accounts, after Narendradeva's father (Na-Ling-Ti-Fo) was dethroned by his brother, Narendradeva fled to Tibet, where he took refuge' (Lallanji et al. 2026: 7). It seems that the fact that it is written also confirms the content of the historical events related to it. On this basis, it is known that the person who was robbed by the brother is Udayadeva. It can also be inferred from the above details that Dhruvadev was the brother of Udayadeva who ran a joint government with Jishnugupta' (Contd..). Therefore, it can be understood that King Udayadeva directly and indirectly participated in the governance of that region (including Nala, Sanga, Banepa) from Kurpasi i.e. Khopasi Palace within a decade after escaping from the then political rebellion of the Kathmandu Palace (Thapa, 2022: 50, 51). Now, the fact that Bishwa Ulak, a scholar of Khopasi, wrote here is also added. Thus, in the description of Rajajna issued in favor of Kurpasigram, the following is found: "In addition to prohibiting the entry of all courtiers into Kuprpsigram, there is a rule that each person should give 50 kamora of soil during the opening Kailas (koot) journey" (Joshi 2077:250). In the memoirs of the construction and inauguration of the Kailasakut Rajprasad Bhavan ordered to be built by Shivdev I for the residence of*

Anshuvarma, there is no doubt that the birth place of Anshuvarma, who was a powerful political figure at that time, was the former No. 1 Khopasi, and there is no doubt that the Dwarodghatan Kailaskoot Yatra was conducted there (contd...: 252, 253). Here the importance of Kurpasi, birthplace of Bhrikuti, is recalled. Birat Raja's palace (picture on the right) It was later worshiped by Anshuvarma and Udayadeva and remains in the local people's mind of Khopasi where Bhrikuti was born. Since the matter or issue of King Virat's court came from here, some facts related to the local people of Khopasi seem to be interesting:

In Khopasi there is a residence (residue) of the king Birat from the ancient historical period. Later the then powerful ruler Anshuvarma made it his residence. Anshuvarma's confidant and beloved Udaya Dev in the then Nepal court in 624 AD, after the political conflict with his brothers Bharadars, he came to this residence with his pregnant queen Bhadravati to take refuge, where Princess Bhrikuti was born in the same year 624 AD. In 633 AD Bhrikuti was married to (W) Srong (W) Tsan (S) Gampo of Lhasa, Udayadeva and his family went to Lhasa. At that time, the guards protected and used the great residence. Later, in the 7th century, when Shankararcha attacked the Buddhist community, the palace also fell victim to the attack. After taking away the Guthi, Birat Niwas, that is, Anshuvarma's residence in the last period, was changed to Narasimha Moth and entrusted to the Puris who came with Shankaracharya. Then during the Malla period, that guthi was contracted. The last contractor to run this monastery was Newar of Sanga. Then Randwip Shamsheer gave the contract to the Mahats. That Moth management was given to the Giri family in 1925 AD. But as the Giri family stationed there had no children, Bharati came later. Three generations of Bharatis, including the present Rameshwar Bharti, have been managing it. Giris have been doing the daily work of the priest. It has changed since the time of Pujari Jang Bahadur. This historical and archeological residence has been dilapidated due to the powerful earthquakes that occurred at different times, so the residence has been renovated time and again. Currently, a small part of this residence is being reconstructed from archeology.

During the reign of Licchavi king Shivadev I, a powerful follower of Vaishnava religion, Anshubarma, son of Man Burma, came under the administration of Kurpasi. He was brilliant, intelligent and powerful, Licchavi king Shivdev I, gave Anshubarma his daughter and made him his son-in-law and entrusted him with the governance of Kurpasi (Ulak 2073: 46). Jagdishchandra Regmi has mentioned in

'Political History of Ancient Nepal' as follows: *'In the records of Khopasi (AD 598), the administrative ideals of ancient Nepal seem to be clear. In it, it is stated that Shivadev ordered that all Addakhana (courts) should not be allowed to see the administrative work in Kurpasi village (modern Khopasi) as requested by Anshuvarman (Regmi 2053: 127). It is also discussed that the semi-government officials of 'Swathalswami' should look after the work instead of the shelters. Instead of administrative facilities, the citizen of that place had to deliver 50 boll of white clay/each citizen on the occasion of 'door opening' and 'kailaskut yatra' (contd..). From this, it is clear on the political and administrative relations between Shivdev I, Anshuvarma and Khopasi's administration. These phrases also reveal the relationship between Udayadeva and Narendradev: "Udayadeva, who is mentioned as the father of Narendradeva in Jayadeva's Pashupati-inscription's Licchavi-Vamshavali, was probably Shivadev's son, but it does not appear that he was able to sit on the throne immediately after his father's death" (contd..: 131). From this, it appears that the relationship of Udayadeva, the son of Shivadev I, Narendradev, the son of Udayadeva, is proved. It has been presented above. If that is the case, why is Narendradev's sister Bhrikuti not Udayadava's daughter? Here again the same research question is repeated. Citing the Chinese report pointed out by Silva Levy, Jagdishchandra Regmi has written like this:*

Narendradev's father (Udaydev) was removed from the throne by his brother. On this occasion, Narendradev escaped and went to Tibet as a refugee (contd: 151). What this phrase says is that Udayadeva, the father of Narendradev, is written in Chinese records. It is believed that Anshuvarma and Udayadeva used to visit Bhrikuti as their birth place after the royal court. But the modern form of this palace can be seen after its reconstruction which has been done at different times after it was destroyed due to earthquakes etc. since the ancient times. However, Mahant Rameshwar Bharti is of the opinion that the antiquity of the windows and doors of the palace is preserved.

In the 'Lichchavikalaka Records (with translation, historical explanation)' collected by the writer Dhanavajra Vajracharya, it is written: Quoting the records of Narendradeva of Bhansarchoka, what the collection says, *After the death of Anshuvarma, King Udayadeva could not stay here for many years. He had to take refuge in the vote for self-defense. Udayadeva's son is Narendradeva. This is known from the records of Jayadeva of Pashupati' (Vajracharya 2053: 460). From this it can be understood that in which year did Udayadev vote after he had to take refuge in the vote for self-defense? No one seems to*

have mentioned this. As soon as Anshuvarma died, Udayadeva could not stay here for many years, so how correct is the argument that he went to Tibet? Some scholars argue that if the kings of the ancient Kathmandu Valley (Char Bhanjyang) are Anshuvarma or Udayadeva, for them foreign means within Nepal, but the states outside Char Bhanjya (Kathmandu Valley) can also be foreign. On page 460 of 'Lichchavikalka Archives (with translation, historical explanation)', 2053, there is this sentence: "*Narendradev's childhood seems to have been spent abroad*" (contd..). This may lead to the practice of considering the areas of Nala, Banepa, Kurpasi, and the royal influence area of Shivdev and Anshuvarma as foreign countries. *Even at that time, it seems that Khopasi was interpreted as a province outside the Nepal Valley'* (contd...: 276). If that is the case, some historians argue that Udayadeva and his family may have left the borders of Nepal (then Kathmandu Valley) and settled in the palace of Anshuvarma's kingdom of Kurpasi, instead of going to Tibet in the immediate years. When they believe that Bhrikuti got married in 633 AD and only after that Udayadeva and Narendradev went to vote in 634 AD. Most of the scholars, some former Nepali ambassadors to China and Nepali former consuls to Lhasa are in agreement in their estimation. Some people support that argument and ask, "By what relationship did Udayadeva and Narendradev get Vote (Tibet) easily, until Bhrikuti was married and sent for vote?" They claim that all this was solved by the clever plan of Bhrikuti.

1.2.8 Brother in-law's role to restore Dai Narendradev into the Royal Power of Nepal Kingdom

"According to Chinese sources, Narendra Deva (Na-Ling-Ti-Po) fled to Tibet after his brother removed his father from the throne. This indicates that it was Udayadeva who had been dethroned in this manner" (Regmi 1970, p. 74). Udayadeva along with his family was living in exile in Tibet as a refugee with his son-in-law at the time of crisis. It is said that the young Narendra Dev joined the Tibetan army (Subedar) and also studied Tantra. After joining the army, he made many plans to take back his father's kingdom power. *"Constantly increased contact with the inhabitants of Tibet who are sympathetic to the Licchavi dynasty and who love Udayadeva. They gathered them together and created an atmosphere of rebellion, but it took no skill. caused the situation, Which became a stepping stone for him to regain his lost kingdom.....Harsha Bardhan sought with the Chinese Emperor to defeat Pulakeshin and conquer South India.....events cut their way.....Jishnugupta, the naval ruler of Kathmandu, became an obstacle. ... both neighboring rulers were enraged It was iron fist time for Prince Narendra*

Dev (<https://www.setopati.com/cover-story/katha-ye:/189886>). Taking the opportunity, Narendra Dev with the help of his cousin Emperor Srang Chang Gampo, along with 200 Tibetan troops and Bhrikuti and some allies (pahri) of Kurpasi who went with them in exile, settled in the present Nala. The name of the place where the Tibetan army stayed was "Nalinga" and it became Nala today due to transformation. Narendra Dev, who learned Tantra, established Srishtikanta Lokeshwar in Nala, which is also known as First Lokeshwar. He gathered the residents of Khopasi, Bhaktapur and other places who were loyal to the Licchavi dynasty and loved Udayadeva by sitting in the Nala. When the conditions for rebellion were ready, Narendra Deva attacked Kathmandu with the help of 200 Tibetan troops and 2000 local warrior and took back the state easily. Having received good support from Bhaktapur in the battle, he moved the capital to Bhaktapur. After Narendra Dev became the king of Nepal, it became easy for the Chinese to attack India. *“During the reign of the Lichchhavi ruler, Narendra Dev, between 700 and 714 Vikrama, China's Ambassador Wang-Yunche traveled between China and India through Nepal. He has written about King Narendra Dev, his palace, and the prevailing situation. After the death of Emperor Harsha in 704 Vikrama, Ambassador Wang-Yunche was insulted by Harsha's vassal, Arunashwa. The Chinese Emperor then attacked northern India. In this war, both Nepal and Tibet helped China, according to Chinese accounts, King Narendra Dev of Nepal sent 7,000 cavalry troops to the aid of China during this war”* (Regmi 1970, p. 185). In this way, the relationship between Nepal and China reached a good height.

"Records of Lichchavikal (with translation, historical explanation)" is as follows: *But Narendradev turned out to be a brave and worthy person. That is why Narendradev started making efforts to get back his royal rights. The Nepali people supported Narendradev in this. He also got help from the government in this work. In this way, he proceeded with full preparation, and he succeeded in overthrowing the government of Bhimarjundev Vishnugupta. In this way, the dual rule that started from the last days of Basantadeva ended at the hands of Narendradeva' (contd..)*. Most historians agree on this too. Another opinion of some Nepalese and Tibetan scholars, diplomats and consuls has been found that Udayadeva and Narendradev were called and sent from Kurpasi at the request of Bhrikuti, who had been seated as the queen in the year 634, and her husband Emperor. At the request of Bhrikuti and her husband Emperor, after 9 years, they claim that Narendradev was established as a king in the Nepal Palace at that time because he played the role of restoring his brother Narendradev to the power of the Nepal Palace after 9 years in the

year 643. But it is understood that they were also confident that Bhrikuti's father Udayadeva was in Tibet at that time. Records of Lichchavikal (with translation, historical explanation)' says: *Records of Bhimarjunadeva Vishnugupta up to Samvat 65 (698 AD) are found. Records of Narendradeva have been found since Samvat 67 (700 BS). It is seen that Narendradeva made this revolution between 698 and 700 BS. When the Chinese ambassador Wang Yunche came here in 700, Narendradeva was on the throne. The time of Narendradev's accession to the throne can also be estimated from this. Narendradev ruled independently for a long period of more than 36 years (Contd..).* Similarly, quoting the records of Narendradev of Bhansar Chowk, the collection mentions as follows: *Udayadeva, who sat on the throne after Anshuvarma, was also called 'Maharajadhiraj'. But Dhruvadev Bhimarjundev Maharajadhiraja who followed him was not called. Their position remained only Maharaj. After getting rid of the Gupta Abhirs and taking the power in his hands, Narendradev took the post of Maharajadhiraj. After this, his successors were also called Maharajadhiraj. In this way, among the famous Licchavi kings who ruled well themselves, after Mandev, Narendradev is included" (Contd.: 461).* Also, the 'Lichchavikalka Records (with translation, historical explanation)' also says: *This collection cites the record of Vatuk Bhairav, and the Dharmachakra and deer are inscribed on the top of the record, suggesting its connection with Buddhism. Samvat 89 appears on it. For this reason, it is certain that this record belongs to Narendradeva. The word Bhadradhivas is mentioned in this record. Perhaps this word may have targeted the new palace built by Narendradev. Because soon after this, the charters of Narendradev are found to have been issued from Bhadradhivas Bhawan. Why Narendradeva named his new palace Bhadradhivas, it is worth considering (Aijan: 491).* When considering the psychological variables of this sentence, one can agree with the opinion of some researchers who may be relieved from the opinion put forward by Gopal Sivakoti. According to them, they are of the opinion that 'Bhadradhivas' palace was built and named after the name of Narendradev's mother Bhadravati and the word 'Bhadrasan' may refer to the throne. Also, another interesting fact about Bhrikuti's brother Narendradev is that, *Although Narendradev personally showed faith in Shaivism, Narendradev had a liberal policy towards different religions. This can be seen from the fact that he gave equal encouragement to religious sects such as Vaishnavism, Buddhism, etc.*

Chapter: Two

2.1. Bhrikuti–(W)Srong (W)Tsan(S)Gampo Diplomatic Marriage

After the death of King Anshuvarma, the marriage of Bhrikuti, the daughter of King Udayadeva, to the then King (W) Srong (W) Tsan (S) Gampo of Northern Sandhiar Bhot (Tibet) has been documented. 'It is mentioned in the Tibetan genealogy that Bhrikuti married and went to Bhot' (Thapa 2079: 48). According to the results obtained from an on-site opinion survey taken in this context, 97.77 percent of the respondents expressed the opinion that Bhrikuti's marriage took place in Lhasa (Appendix 1). But what should be understood here is that according to Tibetan sources, even though Bhrikuti's marriage took place in Lhasa, it is understood that in the same year of his marriage, she was taken to the capital Xi'an for a visit to the then emperor of China and brought to Tibet after the visit.

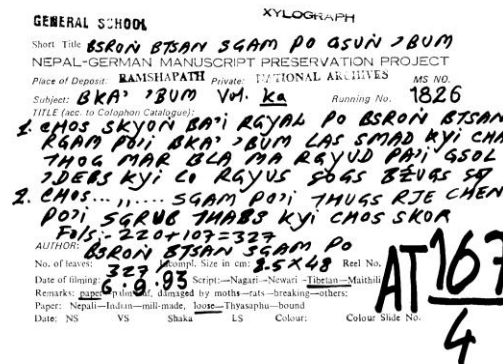
But what some Nepali scholars question is that there was no princess named 'Bhrikuti' in Nepal, she is just a fictional character. If she was, where was she? But in this book, Bhrikuti is not a fictional character, she was a princess of Nepal who later became the empress of Tibet. For future researchers, it can be a foundation to find answers to such questions. Poonam Rajyalakshmi Rana wrote her article "*Role of Bhrikuti (Bhelsa Tritsun) in Spread of Buddhism*" Quoting a Tibetan source in the title "*Bhrikuti's marriage in Ka Khol Ma Tibetan Manuscript*" Bhrikuti's marriage by giving the assistant-title *Ka Khol Ma* In other words, the meaning of King (W) Srong (W) Tsan (S) Gampo in Tibetan language is understood. Author Rana quoted Tenzin Lobsang's article, with the help of Thonmi Sambhota and Gartong Tsen, trusted ministers of (W)Srong(W)Tsan(S)Gampo, brought Bhrikuti, a princess of Nepal whom he had seen in a dream, to be his king's queen. According to the order, Bhrikuti became the eldest queen of the Tibetan King (W) Srong (W) Tsan (S) Gampo. After that, the following are the facts as to which way the Tibetan ministers came to Nepal: "*Around the year 618, the Licchavi king Anshuvarma formally started trade relations between Nepal and Tibet (China) from Kuti and Kerung, Nepali Bhanjyangs in the north*" (Karki 2075: 21). *Previously, these mountains, valleys, valleys, ravines and gorges, which used to travel between Nepal and Tibet, were not only difficult, they were unknown for a long time. This relationship established by Anshuvarma was further strengthened by the later king Udayadeva, who*

arranged the marriage of his daughter Bhrikuti to the Tibetan king Shrangchang (Aijan). Similarly, the work 'Political History of Ancient Nepal' written by Jagdishchandra Regmi also says: *It seems that because Udayadeva gave his daughter in marriage to the Tibetan king Srong-Chan Gampo and established relations there, his son Narendradev was able to get political support in Tibet. If the Tibetan king Srong-Chan was not a relative of Narendradeva, it is impossible to express the possibility that the latter could have received such support'* (Regmi 2053: 152). This fact clearly reveals the relationship between Udayadeva and Bhrikuti as father and daughter and Udayadeva sent his daughter Bhrikuti in marriage to the king of Tibet. An attempt has been made to clarify this in detail as follows:

...Anshuvarman was the first to initiate relations with Tibet. From that perspective, it can be concluded that Udayadeva made this marriage connection. Apart from the political and economic aspects of Nepal, it seems that this marriage-relationship made by Udaya Dev had a significant impact on the cultural history of Nepal. Politically, Narendradev, the son of Udayadeva, was able to gain authority over his ancestral kingdom with the help of the Tibetan king, which marked an important turning point in the history of Nepal. It is known that Udayadeva's relationship with Tibet also had a great impact in the economic field even in later eras. From this relationship, it is known that it has a much better influence in the cultural field. From this relationship, it is known that it has a much better influence in the cultural field. Udayadeva's daughter was worshiped as Bhrikuti or Haritara in Tibet. It seems that he has a lot of contribution in popularizing Buddhism in Tibet (Contd..). In this way, Jagdishchandra Regmi in his book 'Ancient Nepal's Political History' has given an explanation about the relationship between Udayadeva's daughter Bhrikuti and son Narendradevadi. Here, it may be relevant to mention another military diplomatic issue in the history of 'Nepal-China relationship': China recognized Nepal as an independent state in the year 630 and signed the "First Defense Military Cooperation and Trade-Transport Treaty" between Bhrikuti's brother Narendradev and the Tibetan King (W) Srong (W) Tsan (S) and with the provision that Nepal should protect the border on the southern side of Tibet. The post of 'Suvedar' of the army is found' (Thapa 2077: 117). Therefore, "the first defense military and trade-transportation treaty concluded between Nepal and Tibet in 630 has developed the value recognition that the concept of development is connected with security" (Thapa 2021: 79). Thus, this is not a simple relationship in the history of the defense system of 'Nepal-China'. It seems that the historical relationship of 'Nepal-China' has become tight because of Narendradev and Bhrikuti brothers and sisters. In fact, it is

found that the historical foundation has been built in such a way that the modern social constructionist theory has caught the edge of the modern social constructionist theory in the relationship between the two countries. It is mentioned on page 101 of 'China and Nepal's relationship with it' written by China scholar Niranjana Bhattarai. "After sending the vote to Bhrikuti, there was the first match between Nepal and China" (Bhattarai v. no. 2018) Even if you think about the phrase, it helps to reach the conclusion that politically, Nepal's relationship with China was tight. During the modern unification period of Nepal, Prithvi Narayan Shah also gave divine sermons to the then Bhai Bhardar (royal), warriors "Relationship with China is to have a great relationship with the Emperor of China" ('Divyopadesh' 2077: 16) It is not a trivial fact. Even behind this fact, it can be thought that the impact of the marital relationship of Bhrikuti with (W) Srong (W) Tsan (S) Gampo may have been in Nepali politics since then.

2.2. Bhrikuti in the Tantric meditations of (W)Srong (W)Tsan (S)Gampo



According to the Tibetan 'Mani Kabum Volum A' (pictured above, now preserved in the National Archives), believed to have been written by (W)Srong(W) (S)Gampo himself, the then Tantric King of Tibet "(W)Srong(W) tsan. In one of the meditations done by Tsan (s) Gampo, it is mentioned that he saw one light go to Nepal and another light went to China. King of Nepal "Hosyar Gotcha" (Odzer Gocha or 'oi zer') A daughter of Wa ('Prakash' means 'Udayadeva' in Tibetan language) 'Lhachgi Thritsun' was 16 years old" (Thapa 2079: 27). According to Wuring Chen, a Tibetan language translator: In the Tibetan language, 'Lhach' means 'Goddess' and 'Hgi' means 'One'. 'Lhachgi Thritsuna' means 'red and white form' meaning 'one goddess endowed with all virtues' (Contd..). He has claimed that Bhrikuti was told. "Thang Taichang Li Shimin' ('Thai Chang' in Chinese pronunciation or 'Taizong' in Nepali pronunciation, daughter 'Wengchen Kongcho' is also 16 years old" (Gampo: X15). Looking at it in this way, what is the

opinion of various international researchers that in fact, when the Tibetan king (W)Srong(W)Tsan(S)Gampo had a dream (AD 632), he was at the stage of age 16th. But what various studies have shown is that according to the Chinese (Tibetan) calendar, Tibetan King (W) Srong (W) Tsan (S) Gampo was born in his mother's womb and his age should be counted as 1 year, so the Nepali side will consider it as a basis. It seems that the biological age of 632 Tka (W) Srong (W) Tsan (S) Gampo will be 16 years old. But what various studies have shown is that according to the Chinese (Tibetan) calendar, Tibetan King (W) Srong (W) Tsan (S) Gampo was born in his mother's womb and her age should be counted as 1 year, so the Nepali side will consider it as a basis. It seems that the biological age of 632 (W) Srong (W) Tsan (S) Gampo will be 16 years old. When (W)Tsrong(W)Tsan(S)Gampo meditated, Bhrikuti's age appears to be 9 years old, then the Chinese princess Wengchen Kongcho was younger than Bhrikuti. How can both the queens seen during tantric meditation in 632 are the same age of 16 years? This has also become the subject of the latest research study. According to the results obtained from an on-site opinion survey taken in this context, 91.11 percent of the respondents expressed the opinion that Bhrikuti was married at the age of 9 (Appendix 1).

It has come to be known from some Tibetan sources that the Tibetan king (W) Srong (W) Tsan (S) Gampo was well-versed in Tantra knowledge and that he himself consulted about the decision to marry a Nepalese princess. After the Tibetan King (W) Srong (W) Tsan (S) united and consolidated the West and Central-Tibet region strongly, after deciding to marry the Nepalese princess Bhrikuti, that year (W) Srong (W) Tsan (S)'s mind, brain And it is understood that the attention of the Tibetan king has started to be focused on the development of the concept of preparation for marriage within work-behaviors (psychology). This is revealed by the following facts: *(W) Srong (W) Tsan (S) built a fort in the forest area in the year 632 to clear the river channels and built monasteries. In this way, it is understood that the foundation stone of Lhasa was established by a powerful Tibetan (Tuwo) kingdom in the eve period about 1 year before marrying Bhrikuti" (Thapa 2079: 29).* Soon after this, he decided to send his ministers to Nepal to ask for the hand of the Nepali princess Bhrikuti as Lami Dut. Accordingly, the marriage was completed in the year 633 when (V) Srong (V) Tsan (S) was 16 years old and Bhrikuti was 9 years old.

There was also an ancient custom of marrying a woman before her menstruation. In the Swastani Brata (story of the Vedic system), there is also a case of Shiva Sharma Brahmin marrying 7-year-old Goma. Taking age as the basis, it is not surprising that Bhrikuti got married at the age of 9. In this context, according to "Mani Kaboom", the time when the Tibetan marriage delegation came to Nepal to ask for Bhrikuti's hand in marriage and take her to Tibet, falls on the 8th day of the month of Autumn 632, i.e. autumn (Ashwin/Karttik). It can be assumed that the marriage delegation including the ministers of (W)Srong (W)Tsan (S) Gar (Ghar) Tongtsen Yulsung, Thonmi Sambhota and others arrived in Nepal from Kerung-Rasuwadhi around the third week of November 689 (the end of December 632). On the other hand, some sources mention different dates of Udayadeva as the enthroned king during the years 623, 629, 631/32. *On the other hand, it is understood from Tibetan sources that the Tibetan people received Lhasa as the capital city in the year 633, the year their king married the Nepali princess Bhrikuti and sent the first proposal for marriage to the daughter of the Chinese emperor (contd...: 29, 30).* In this way, in relation to Nepal and Tibet. The fact that 633 is of special importance has been revealed in 'Bhrikuti (Velsa/Lhachgi Thritsun) : A Study' written by this researcher. Similarly, it has been briefly reviewed in the following research nineteen issue.

2.3. Reference to Marriage Time

The estimating time when Bhrikuti was taken from Nepal, Since there was heavy snow in Nepal until Paush/Magha/Fagun (January, February, March 633) of 689 BS. It does not seem possible to take the bride from Nepal to Tibet at that time' (Thapa 2079: 32, 33). Then it seems that Bhrikuti may have been sent from Nepal to Tibet in the third week of Chaitra 689 AD (end of March to beginning of April 633 BS). In the third week of Asar 690 BS (June/July 633), she traveled for about 3 months (about 90 days) (riding smart Tibetan-Turkish horses, on foot in some difficult places, by white donkeys or mules in some places where horses could fight). It can be assumed that the journey was made to Lhasa, then the remaining journey from Lhasa to Xian must have taken more than 100 days. Looking at it this way, it may have taken about 60/65 days for the Tibetan wedding delegation without Bhrikuti to come to Nepal from Lhasa. But the journey time taken by the vehicle (porters, horses and donkey) with Bhrikuti from Nepal to Tibet may take at least 15/20 days more. Therefore, Bhrikuti may have reached Lhasa in more than 75/80 days (contd...). Former Consul General of Nepal for Lhasa Vasudev Sharma "Tufan", "Bhrikuti is Narendradev's sister and the Tibetans used to tell

me that Bhrikuti was married when the capital was moved to Lhasa" (Sharma 2076 interview). A Tibetan secondary source says so, *M...After moving the capital to Lhasa (known as Luoxie in history) in 633, Songtsan Gampo concluded a marriage contract with the Tang Dynast'* (Zhang 2018 AD : 100). *After moving the capital to Lhasa in 633, Srong made a marriage contract with the Thang Dynasty (Contd..). In this way, when the Tibetans moved Vasudev Sharma to Lhasa in 633 AD, the data of Bhrikuti's marriage (in 633 AD) matches the data of primary and secondary sources.* In this context, according to the results obtained from an on-site opinion survey, 92.22 percent of the respondents said that Bhrikuti's marriage was happened in 633 AD (Appendix 1). After reaching Tibet, it is clear from Tibetan sources and folklore that Bhrikuti sent the diplomatic news of coming to Lhasa to his father Udayadeva and brother Narendradev who were living in Khopasi Palace through religious messengers.

According to Min Bahadur Shakya : *"...in the year 633, the Tibetan king (W)Srong(W)Tsan(S)Gampo married the Nepalese princess Bhrikuti and married the Chinese princess Wengchen Kongcho in the year 641" (Shakya 2009: 2). ...The marriage to Belsa may have taken place between 632 and 634* (Smith 1989 AD : 61). Thus, as mentioned by Smith, considering the fact that the marriage of Velsa (Velsa according to some) i.e. Bhrikuti took place between the year 632 and 634, it appears that the year of marriage coincides with the year 633. *Tibetan Acharya Kriti Tulku Lobshang Tenjin has mentioned that (W)Srong(W)Tsan(S) was married to Bhrikuti, the daughter of 'Hwe Syar Gocha' in 632 ('Today's Tibet' 2022, Year 15 Issue 2 : 60). Pushparaj Chalise has written in his book 'Old History and Civilization of Nepal': De Milloi says that this marriage took place in 628 or 631 AD. He has expressed his opinion. Another scholar S.C. Das and Waddell want this event in 641 AD. Who has been accepted' (Chalice 2048: 75). Thus the date of Bhrikuti's marriage given by the scholars till date is 628 to 641 AD. Seen in the middle. But Anshuvarma's reign was 621 AD. It has been considered up to (Contd..). Similarly, another Tibetan source has printed the fact that Tubo Tsenpo Songtsen Gampo married the Nepalese princess Bhrikutidevi in 633 (Tongfan 2015: 22).* Therefore, most of the primary and secondary sources agree that the first marriage meeting of the Nepalese bride Bhrikuti with the bridegroom (W) Srong (W) Tsan (S) took place in the year 633. In this way, the year 633 can be considered as the base year in the political history of Nepal-China relationship. Lami Kazi Thonmi Sambhota of Bhrikuti had used the Kerung road to come to Nepal before. On page 19 of the book "Nepal-China Relations (including Xi Jinping's Nepal Policy)" written by author Mukund Karki, there is a sentence like this:

"...It is mentioned in the history that a Buddhist group under the leadership of a Chinese scholar, Thon Mee, arrived in the then capital of Nepal, Upgram (present-day Patan city) around the year 584 to study and research Buddhist knowledge" (Karki: 2075). Biswo Ulak, a scholar resident of Kurpasi, has mentioned as follows: '...Emperor Srongtsan Gampo did not come from Lhasa for Bhrikuti's wedding. Only the emperor Srongtsan Gampo's envoys came to take Bhrikuti and his farewell was from Kurpasi' (Ulak 2073: 46,47). The artists of Kurpasi bid farewell by placing dowry on seven elephants with jhallari (traditional) umbrellas with Buddha's life cycle along with rich materials including gold, silver, copper metals and various Hindu and Buddhist artefacts in wood, bamboo, nival and cloth. After Bhrikuti's marriage: Udayadeva along with his wife and son Narendradev came to Kathmandu from Kurpasi. King Udayadeva in a few days, his own brother Dhruvadeva, with the help of the Guptas, expelled his brother Udayadeva and his family. Udayadeva and his wife went and settled in Kurpasi. Son Narendradev went to the shelter of his sister Bhrikuti and son-in-law Samrat Srongtsan Gampo. He sent back his brother in-law Narendradev with rich wealth and a force. Narendradeva returned to Nala and consolidated power and easily deposed his uncle Dhruvadeva and ascended the throne. During his time, the country became very rich and powerful. It was also developed during his time. Then the trade between Lhasa and India shifted from Kurpasi to Nala (contd..). Thus, this fact shows that the influence of Bhrikuti is still alive in the history of Nepal-India relations: "The Bhrikuti of Nepal is kept in a safe manner in the Sarnath Museum of Banaras to be shown to all viewers. Because the foot of the said salik is broken, it is kept with great care by applying cement. There is also a board marked Bhrikuti Tara, fifth century" (Munamkarmi 2041: 67). But as far as the fact that 'Bhrikuti star, fifth century is marked on the board' is concerned, we cannot agree with that fact because the fact that Bhrikuti is not (not) of the fifth century, but the Nepali princess of the seventh century is the empress of Tibet is an accepted evidential matter. Therefore, there is also a need to amend the seventh century instead of the fifth century. In this way, the statue of the Nepali princess Maharani Bhrikuti of Tibet being safely kept in the museum of Sarnath should be considered as a milestone in the improvement of the trilateral relationship between China-Nepal-India.

2.4. Reference to Bhrikuti excode (farewell) from Khopasi and tooked to Lhasa via Bajrayogini and Kerung

Why did the marriage delegation including minister Gar Tongsen Yulsung, Thonmi Sambhota, who came to Nepal to ask for Bhrikuti's hand from Tibet, using the Kerung road instead of (not) using other roads? Because

Thonmi Sambhota, who had previously used the Kerung road, did not want to take the risk of other unknown roads as it was an old route, Tibetan and Nepali sources claim that they came to Nepal through the Kerung road in the year 632 AD. Silvan Levy has also claimed that they came to Nepal via Kerung (Kidhong/Kirong). Another assessment also confirms this further: *It was Lami Kazi Thonmi Sambhota who came to pick up the Nepali princess Bhrikuti using the way of Kirong and Venam through the gorge of Trishulipatti. From this time, a new road was opened from the Kathmandu valley to Trishuli on the west side (the road towards Kirong) and on the snow-covered slopes of Sunkoshi Siran (the road towards Kuti) on the east side" (Joshi 2044: 4, 5).* Therefore, in modern times, there is a possibility that these areas can be developed as 'Bhrikuti Circuit'. It promotes trade, tourism and cultural exchange across the Himalayan border. The word "Himalayas" is not only focused on the civilizations around the Himalayas, this word should also understand Nepal's northern ice range, Thum, Garh, Gadhi, Killa, Bhanjya, Charicharan area, Samathar grassland etc. For example, if we look at the case of Rasuwagadhi-Kerung riding Bhrikuti, there are no mountains around the Rasuwagadhi point in the Nepal-China (Tibet) border area, but why is it said that Bhrikuti rode across the Himalayan border to Tibet and then to Chang'an (present-day Xi'an) in China? While passing through the sacred pilgrimage site Gosaikund, it is understood that the vast area is surrounded by the snowy influence area like Langtang Himal.

Bhrikuti had bypassed these areas and crossed the northern border area to Kerung. The importance of crossing the Himalayan border by Bhrikuti has been further increased due to the name of the Kerung place in China, built from the Kerung glacial influence area.

According to most of the scholars of Banepa, Tibetan minister Yulsung, Sambhota and other soldiers along with wedding procession, when the bride Bhrikuti was sent to East 1 no. Departed from Khopasi, East 1 no. North-west of Banepa is found to be driven towards Bajrayogini of Sankhu along the Panidholo (canal). After crossing the last Gounda Amaldol on the west side of the canal, from there to the west is the Tathli gavis of Sawik, now Changunarayan municipality. Even now, it can be seen on the hoarding boards placed in Amaldol, the entry point of Banepa, saying 'Welcome here to Banepa' (seen in the picture).



While moving of Bhrikuti from Khopasi to Sankhu Bajrayogini, 7 elephants are sent with dowry. While taking Bhrikuti, the easiest way for elephants to walk should be Sankhu via Nala, Sudal, Telkot, otherwise, where can there be another option to go to Sankhu by taking a short route from Khopasi, Banepa? Perhaps, it may be in the same order that Bhrikuti went north through the Waheta forest, which means that in the ancient times, the forest of Waheta must have been the vast forest of present-day Wule. The forest of Wuleko on the south side and the village of Wuleko on the north side can be seen as a strong foundation.

Min Bahadur Shakya has wrote at the page no 12 of his book *Preincess Bhrikuti Devi* (1997) is as follows: *Princess Bhrikuti Devi, who was escorted by a band of soldiers with loads of precious jewels and carried by seven elephants, came up to the forest of Bheta (Banepa?) in the East. She was followed by the honourable ministers and cavalrymen* (Shakya 1997 AD : 12).

From this Place onwards, the procession was escorted by Tibetan soldiers to the Nepal/Tibet border near sKyid-grong pass. Beyond this pass the road became narrow and the Nepalese soldiers and elephants returned. The precious jewels were carried by the Tibetan ministers. Princess Bhrikuti Devi rode on a white donkey (dre-hu dKar mo) followed by five hundred cavalrymen. The precious image of Arya Karunamaya Watibhadra was established in sKyid-grong (Ibid : 13). ...When She was about to go to the country of Tibet, the seven loads of treasures were put on to the backs of the elephants. The image of Shakyamuni was put on the back of the biggest elephant. Lha gcig rode on a white mule and she (fol. 116b) carried the image of the sandalwood Tara in her hands. After accompanying her up to the forests of Bheta in the country of MangYul to the east, the soldiers returned. This place is called Gyephug in Tibetan, because it is the demarcation place (gyesa) between Nepal and Tibet. ...The after getting to sKyid-grong, a village of Mang yul, Khri-btsun rode on a white mule. The treasures were loaded on to five hundred horses. The image of Arya Avalokiteshvara (Watibhadra) was left in sKyid-grong (Ibid : 58).

The above passage can be paraphrased as follows: In an archeological record 'Mani Kabum Ka' there is a clear word that Bhrikuti was taken from the forest of 'Vaheta' (according to some 'Bheta') and Meen Bahadur Shakya mentions the name of that forest in 'Prince Bhrikuti Devi'. On page 12 of that book, he refers to 'Bheta forest as (Banepa?)' and on page 58 of the same book, 'After accompanying Bhrikuti in the forest of Bheta in the country of the Mongols in the east, the soldiers returned from there and this place is called 'Gyefug' in the Tibetan

language because it is Nepal and It is also said to be the demarcation point between Tibet. (Ibid : 12, 58). Well, Bheta forest is in Banepa area? Or is it in Gyefug village area of Tibet (Kerung)? In the midst of this confusion, this researcher, along with Kedar Bahadur Thapa, a knowledgeable local historian and stakeholder of Banepa area (Nalachap) left for Koteswar at 09:30 am on Sunday 17 Paush 2079. After the study and research of the large forest evidence of the local Bule and also the rock records, in close agreement with the historical and archaeological evidence described in 'Mani Kabum K', based on the possible identification that the Vaheta (Bheta) forest may be the forest of the Bule, it is claimed by the local intellectuals including historian Kedar Bahadur Thapa. In fact, the local intellectuals are of the opinion that the Bule forest above the Nalachap may be the ancient Waheta forest (seen in the picture), but it has been overshadowed due to its transmission and propagation.

On the possibility that Bhrikuti may have been taken to Tibet through the following places, it can be understood based on the claims that have been handed down from the ancestors of the local residents and stakeholders and from historical archaeological evidence such as 'Mani Kaboom Volum A', 'Rasuvagadihi Chinari', among others: Khopasi, Nala (the big Forest area with tiger): which is supposed to mean 'Waheta' or 'Bheta' mentioned in the ancient Mani Kaboom), Nala (Amaldol Bhanjya"), Pujari Tol, Bolkhola Marg (path in the northern area of Nalachap where there are various rock inscriptions), Sudal (Ward no. 8 of Changunarayan), Telkot (Chaling, foothills of Nagarkot), Sankhu Bajrayogini. Likewise, according to some senior local intellectuals, Wule's forest is also called Walegu. Some say 'Wulegu' too. In the Newari language, 'Gu' means 'forest', Bhrikuti might have written it on the scrolls when she was narrating the story to her husband after going to Tibet. That should be called the forest there. Similarly, according to historian Kedar Bahadur Thapa, son of Jimmal Kaziba, a local of Nalachap, Julum Krishna Shrestha, a local elder of Nala Vule village, Dhruvaraj Shrestha, 62, etc., it is understood that the ancient roads of this place are the 'Banepa-Bhot trade route'.

Rock records of the Malla period have also been seen inside that route. About this, in the work 'Rock Inscriptions and Other Properties' written by historian Purushottamalochan Shrestha, it is as follows: *"I think, Nuwakot, which is located on the west side of the valley, and the four forts of the Itivare community forest on the east have presented a relatively similar model.... Is it because it is located on the main road that enters the Nepal valley from the east" (Shrestha 2067: 91)? Is it because they go eastward to Tibet and India through this route from Nepal Valley? ... these many questions are raised in everyone's*

mind by the condition of those forts, the answer of which has to be given back to the past by considering the surrounding and some remote settlements, the fort and the rock records in its arms.... It aware is on the south shoulder of the community forest. There is a big stone rock in the lap of that village which has the rock records of Jagajyotirmalla to Bhupatindramalla, king of the then Bhaktapur kingdom. A few steps away from the big stone to the west is the Vasuki Stone, which has rock inscriptions of the then King Pratap Malla of the Kantipur Kingdom and King Jitamitra Malla of the Bhaktapur Kingdom. To the south of the place where these historical rocks are, or let's say under the nose of Halal village, there is Nalachap. In the field there is a huge rock on which is the only rock record of Bhupatindra Malla....Notable settlements just a short distance east of Nala and Sanga are Banepa, Dhulikhel, Panauti, Shrikhandpur (Khadpu) and Chaukot (contd..). In this way, Purushottamalochan Shrestha's question, 'Is it because it goes to India including Tibet through this route from the Nepal Valley?', can give birth to the broad, deep and generous definition that researchers about the route called 'Tibet...going east through this route'. It was necessary to think with 'Priority-1'.

Historical routes are not limited to the history of Malla period, this ancient Nepal-Vote trade route should also have footprints and dobs of Anshuvarma, Udayadeva and Narendradev period of Lichchavi period. For that, a systematic study and research may be required. In addition, the discovery of Rato Machhendranath, who is connected with Nararendradev, the brother of Bhrikuti during the Lichchawi period, is still being explored. However, the temple of Rato Machhendranath, ancient idols of Lokeshwar established by Srishtikanta Lokeshwar in Nala have also been found in this area. It seems that it needs to be explored in more detail. Immediately after the Malla period, from the period of expansion of the Gorkha kingdom during the period of Prithvi Narayan Shah to the present day of Nepal, modern style road construction and urban building construction works started according to the demand of the time and people's demand. This is the good side. But they say that they feel sad that such ancient historical 'Banepa-Vote Marga (route)' should be preserved (Contd..). Along with this, some of the local senior scholars of Banepali have given this research team a historical appreciation of this forest and indicated that it may have been named Banepa after the name of Waheta or Walegu or Wuleko or Bule forest. However, another theoretical research challenge has arisen here. What is the basis of the historical archeological confirmation that the Wuleko forest of Banepa Municipality Nala is the forest of Vaheta? If the basis for its confirmation is not found in the future, then as Min Bahadur Shakya himself said, is the forest of Waheta located in the vicinity of the

Kerung area? It is expected that the Bhrikuti Memorial Academy will also investigate this and publish its findings in the future. But until that time, it will be a research error to erase the hypothesis and the basis of possibility that the present forest is not the same as the present forest. It could also be a kind of technical weakness. Therefore, among the two possibilities of this study research, until this book is written, the potential Waheta (Veta) forest towards Kerung can be explored later at an appropriate time, but currently, the Wuleko forest of Banepa area is not the Waheta (Veta) forest, is it? It was necessary to explore its academic, historical and archeological study. For this, this researcher would like to draw the attention of the Ministry of Culture and Tourism, Ministry of Forestry, University, various academics, experts and intellectual groups, National Archeology Department, Forest Department, related local levels, researchers, civil society and media sector for further study and exploration.

Hiranyalal Shrestha in his book 'Himal Chichholne Resammarg', quoting 'Prince Bhrikuti Devi' written by Min Bahadur Shakya, has highlighted as follows: "*Princess Bhrikuti Devi, along with the precious jewels carried by seven elephants, was taken by a troop of soldiers to Banepa in the east. Ministers and cavalry also went to bid farewell to Bhrikuti*" (Shreshtha 2017: 14, 15). .. *A team of Nepali craftsmen and artists, a team of Buddhist scholars led by the scholar Shilamanju, a large group of businessmen and maids also went to Tibet with Bhrikuti (Contd..)*. In this way, the bride Bhrikuti is carried from Khopasi through the surrounding area to the Bajrayogini temple² in Sankhu. Most of the scholars seem to agree on the historical facts.

² When it comes to the topic of Sankhu, it is reasonable to raise a question that should be raised from here. This is because King Udayadeva, Narendradev, Bhrikuti had deep faith in both Vedic and Buddhist religious philosophy, it is natural that its psychological effect would be on Bhrikuti's marriage. Therefore Bhrikuti was performed marriage ceremony on behalf of Lagi Maiti Paksha in Bajrayogini temple of Sankhu. What does the record of Sankhu, which is also connected to the Buddhist philosophy system, say? Let's see: In the Second Sangeet, which took place six years after Lord Buddha's Nirvana, a dispute about ethics arose among Buddhist monks. As a result of this dispute, there were two sects of Buddhism' (Vajracharya 2053: 509). Those who say that there should be no change are called Theravada (Sthaviravadi) and those who say that it should be changed according to the country are called Mahasanghik. Later, the Stavirists were called Hinayanis and the Mahasanghikas were called Mahayanis. In this record of Sankhu, there is a mention of 'Mahasanghikabhikshusangha'. From this, it is understood that 'Maha Sanghik' monks entered Sankhu before it was called Mahayana. Because of this, the Bhikshusangha here was called Mahasanghik even later. Another thing is that in the Lichchavi period, the most distinctive Buddhist monastery was in Sankhu. That is Gunvihar. It is named after the language of the Kirat family. *From this, it is understood that this vihara was established during the Kirat period. However, since Sankhu's record mentions the Mahasanghik Bhikshusangha, it seems that the entry of Buddhism into this Bhikkhu was much earlier (Contd...: 510).*

2.5. Bhrikuti's Marriage Ritual in the Sankhu Bajrayogini

In this regard, the opinion of many scholars is as follows: *"Around 624 to 632, Nepali princess Bhrikuti's pre-marriage rituals were performed in accordance with Nepali rituals at the Bajrayogini site in Sankhu"* (Shreshtha and Kafle 2077: 180). In this way, regarding the destination of the Bhrikuti's journey, it has been clarified by the real historian Prakash Man Sakva and other scholars. Here is another fact worth mentioning: *Atisadipankar Buddha Chaitya has been established in Sankhu, Lapsifedi, Jaharsingh Pauwa to bid farewell to those who go to Lhasa Tibet and to welcome those who have returned, which has now been demolished by Paro (contd...: 99, 100)*. In this way, the fact that bride Bhrikuti was taken from Sankhu has also been revealed by Sankhu historians.



The Bajrayogini Devi temple area of Sankhu is also known as the wedding venue of Nepalese Princess Bhrikuti and Tibetan King Srangchang Gampo, who signed the Nepal-Tibet Friendship Treaty. It was the same place and footpath that Tibet used to be the trading post of Nepal" (Thapa 2078: 55). In this way, *"Bhrikuti travelled from Kurpasi to Sankhu to Rasuwa's Gosainkunda (the stone where 'Mahadev' slept according to Vedic tradition, the stone where 'Buddha' slept according to Buddhist tradition is located in Gosaikunda), the route to Rasuwagadhi was used through Big Syapru"* (Thapa year 2022, year 15. 2:52). In the same way, the merchants of Nepali Newari community at that time went to Tibet to do business, and there is also a belief that when traveling from Nepal, visiting Goddess Annapurna would bring good luck and increase business. In this way, Nepalis have a tradition of visiting Annapurna Devi, Mahadev located in Gosaikund, and worshiping before going to Tibet for various work. Perhaps Bhrikuti Devi and Nepali society at that time must have believed in this belief system. *"Buddhist legend:- There is a human-shaped natural stone idol inside Gosaikunda. Tibetans consider the idol-shaped stone in the lake as Phags-Pa Thugs-Jre Chen-Po (Avalokitesvara). That idol is*

gray-blue in color. Protected by nine snake heads, the idol looks like it is lying down in the water. They have given this name in "Djam-Gling-Gyos-Basad" in their book of geography. Bonpo (Tantric) Legend:- Tamang Banpo have given names to Gosaikund, Cho Kar - White Kund, Haap Kshegyal - Father, Hume Fama Dolma - Mother and Lhakshempo Madeu - Big God. Bonpo Jhankris worship many kundas. Among them, Gosaikund is regarded as the biggest deity - it is called the holy place where hundreds of Banpo gather" (Ulak, 2078, Bichar Shravan 2nd).

https://deshsanchar.com/2021/07/17/533108/?fbclid=IwAR3wj8ITepvauaHicK0zr_-R412QpRqpgvhP5SQAePAg8hKtdMa7bzb2wak. Therefore, Bhrikuti must have been taken through Gosaikunda.

Chapter: Three

3.1. Possible Departure Route of Bride Bhrukuti to China, the Ancient Route

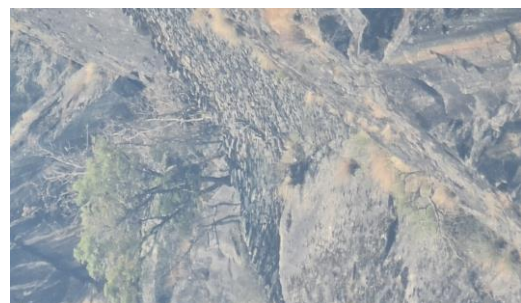
The possible ancient route of Bhrikuti from Nepal to Tibet has become the subject of the latest research. While exploring the historical site where Bhrikuti was taken from Nepal and taken to Lhasa, the Nepalese government put up a signboard with the name of Rasuwagadhi written by



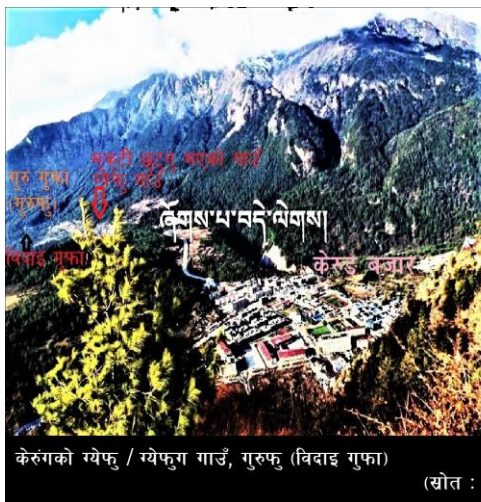
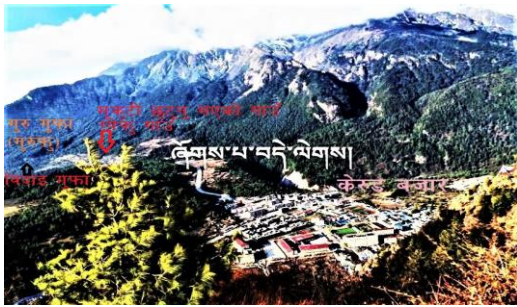
the Kalijung Gana of the Nepali Army. That signboard at the current Gosainkunda rural municipality ward no 2 of Rasuwa district in Timure built in 1912 Rasuwagadi is kept. At the top of it, under the heading "Rasuwa Gadhi's Chinari" (pictured left), the words "The path of the fort was used when

Princess Bhrikuti of Nepal was married to King Shrangchang Gampo of Tibet" are written. These historical archeological evidences in Rasuwagadhi have been preserved by the Nepali Government and the Nepali Army.

According to 'Mani Kabum', Bhrikuti set off for Tibet riding the white (karmo) donkey Dryu Karmo (Gampo: X 20). After taking the mountain, he rode on a white horse. He walked where even a horse could not walk (Nepal 2073: 44, 48). The current Sindhupalchok, Kodari and Dolakha, Lappcha passes were used for traveling to Tibet during the Kirat period, and a customs station was opened at Kodari in the 6th century during the reign of Anshu Burma. Although there are checkpoints near Kodari and Lapcha for the journey to Lhasa, this checkpoint was not used. Ancient probable people riding Bhrikuti towards Bhot China (Image at right: As seen in the scene, Bhrikuti has travelled the current Gosainkunda rural municipality ward no 1. A deep impression of the path taken towards Kerung on the slop mountain with difficult route is seen, by making a road and building a wall. The description of the routes is as follows: (1) Kurpasi (Khopasi) (2) Western part of Banepa (3) Nala (4)



Sudal (5) Telkot (6) Sankhu Vajrayogini (7) Manichud (8) Jhule (Kathmandu) (9) Chisapani (Nuwakot) (10)) Patibhanjyang (Border of Sindhupalchok and Nuwakot) (11) Thangkune (Chipling) (12) Golfu Bhanjyang (13) Kutumsang (half Nuwakot and half Sindhupalchok) (14) Thadepani (Nuwakot) (15) Ghopte (Rasuwa) (16) Fedi (17)) Laurivinayak (18) Suryakunda (East of Gosaikund) (19) Ganeshkund (Saraswatikund) (20) Gosaikund (21) Laurivina (22) Cholangpati (23) Bolsyaphru (24) Paro Village (25) Sherpa Village (26) Khanching Village (27) Bridim (28) Timmure Khainji (29) Rasuwagadhi (30) Gyephug Village/Guruphug Cave in Kerung (pictured below). In this way, Bride Bhrikuti is now Gosainkunda rural municipality ward no. 1, across the Kerung River flowing from Tibet through Rasuwagadhi, it is found to be taken to the village of Gyefug in Kerung by laying stone slabs and making a route in the slop mountain. It is heard that in the settlements on the route between Nuwakot and Rasuwa where Bhrikuti was taken, the Tamang/Sherpas sing songs of Princess farewell and the Newars sing bhajans (celebrate festivals). Songs and bhajans could not be collected due to resource limitations. Local residents complain that the ancient roads, walls, and places used to ride Bhrikuti have been overshadowed even though they remain as historical and archaeological national heritage.



Chapter: Four

4.1. Possible Ancient Bhrikuti's Maitalu (mother's house) route

Even though bride Bhrikuti traveled to Vote, China, the people's route was Rasuwagadhi, but there is a local legend that Bhrikuti once came to Maitalu Ghar (Mother house- Maiti) Nepal from Tibet in 643 AD. At that time, brother Narendradev become the king in the Nepal court with the help of his brother-in-law. Some Nepali and Tibetan people believe that it may be the period after he succeeded being king. What more new facts have been discovered from the joint research of this researcher and researcher-journalist Ratan Chand, who has been leading the Bhrikuti trailer group, is that when Bhrikuti came to Nepal from Tibet, it is possible that she used the following route, which can be understood as the Maitalu Pada route:

From the Bajrayogini temple in the north-east Jaharsingh Pauwa, Nanglebhare, Phataksila, passing through Jalbire located in Sindhupalchok district, Dhuskot, Seema Singh, Okhrene (the hills that come after Okhrene are called Bhrikuti Visauni Chaur and Bhrikuti Visauni Danda respectively (Bhrikuti Visauni seen in the right picture) 3 brothers on the hill), then comes down), OM Park (located on the side of the mountain), Ghalangsa (Deurali) in Sindhupalchok district, Nechham (right from Nechham to Khasa Bazar in Sindhupalchok) ancient route has also been found. However, there is a strong possibility that the Maitalu routes from Bhrikuti Maiti Nepal to Karmaghar (working house) Lhasa are Sankhu, Jaharsingh Pauwa, Melamchi, Indrawati village Nawalpur, Chautara, Bhrikuti Visauna Dando, Bahravise, Kodari, Liping and passing through Kuti respectively. This is Bhrikuti's loving way. It has become clear that Bhrikuti's marriage path is not the same. There is a great possibility that the Janti Marg (wedding procession route) may be Rasuwagadhi's. In the life of a woman, there is only one Janti Marg, and that woman's house and marriage may be other, or the same Janti Marg can also be the same. But in the case of Bhrikuti Devi, Rasuwagadhi Janti Marg and Kodari, Liping Marg can be understood as Maitalu Marg. Therefore, before this, it is found that the Nepali army, people, and seven elephants were sent back to Nepal from Kerung after taking Vehuli (bride) Bhrikuti to 'Rasuwagadhi-Kerung Janti Naka and Marg' and the ancient village of Kerung, 'Gyephug', to Lhasa and Xi'an. In this way, Tibetan army from Kerung, Thokra Tamang



communities of Rasuwa along with other people rode with white donkeys and horsemen (500 horses) through Pangsing village to Lhasa and Xi'an. According to local sources, elephants can easily walk on the path of buffaloes and chaunri, because the roads in these places are uphill, flat and downhill due to dampness.

4.1.2. Bhrikuti may have come to Maiti (mother house) from Tibet Probable Ancient Maitalu Footh Path

(1) Rasuwagadhi (2) Big Syafru (3) Bhairab Kund (4) Gosainkund (5) Suryakund (6) Ghopte (7) Thade (There are two routes leading here, the old lower route going through Ghoptevir) (8) Kutumsang (which district) (9)



Golfu Bhanjyang (Nuwakot) (10) Chipling (Nuwakot) (11) Chisapani (12) Pati Bhanjyang (13) Kaule Dobhan (14) Bhote Chaur (15) Chowki Bhanjyang (16) Jaharsingh Pauwa (Vehuli Bhrikuti on the way to Tibet He is said to have installed the Durlabh Ekmane Chaitya (pictured left) at this place, the remains of which have not yet been found. It has been found that it was destroyed due to earthquake and landslide

and now Kalika Sharan M.V.'s square is located in that place. (On the right side of the picture) The locals claim that there is a single chaitya of the Bhrikuti era at the place where the 2 people are standing. Similarly, locals say that a



modern chaitya was built about 300/400 meters north of the school premises in memory of that ancient one-man chaitya (the chaitya studied by the researcher on the right was newly built), (17) Sankhu Bajrayogini (18)

Bhrikuti's brother Narendradev was sitting in the then Nepal palace. Thus, some Nepali and Tibetan sources have speculated that when Bhrikuti first came to Maiti Nepal from Tibet, she came from Rasuwagadhi and when she left for Tibet again, she went to Lhasa through Barhabise and Kuti. Similarly, according to another local

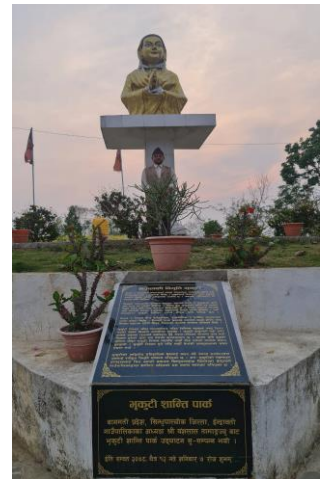


source, Bhrikuti may have come to Nepal through the following paths:

(1) Rasuvagadhi (2) Thulo Syafru (3) Suryakund (4) Dudhkund (5) Bhairabkund (6) Nagkund (7) Gosainkund (8) Malechaur (9) Golpu Bhanjyang (10) Todke (11) Pati Bhanjyang (12) Haivung (13) Bhotechaur

(14) Jaharsingh Pauwa (15) Sankhu Bajrayogini (16) Bhrikuti's brother Narendradev was sitting in the then Nepal palace.

The ancient Maitalu route where Bhrikuti Maiti may have traveled from Nepal to Tibet (all these pictures are from Bhrikuti Smriti Park, Bhrikuti Shanti Park and Bhrikuti Dhunga located in Nawalpur, Indrawati Rural Municipality of Sindhupalchok District):(1) Dai Naredradeva of Bhrikuti seated at the then Nepal Palace (2) Sankhu Bajrayogini (3) Jaharsingh Pauwa (4) Bagh Dhara (Eastern route) (5) Nanglebhare (6) Kuwapani (7) Kerabari (8) Phatakeswar (9) Bahunepati (10) Indrawati, Thakan Hyulsa (now Nawalpur in Sindhupalchok District), (11) Chautara (12) Bhrikuti Bisauna Dando, Om Park (13) Baharvise (14) Kodari (15) Liping, Miteri Bridge.



Chapter: Five

Summary

Understanding the contribution and importance of Princess Bhrikuti, in 2012 BS, the government of Nepal enshrined Bhrikuti with Luminary. While not revealing the Nepali life of Bhrukuti and devaluing Bhrukuti in the listing of luminaries, the authors of Nepali history write Bhrukuti as an imaginary princess, Anshubarma's adopted daughter or Anshubarma's daughter. This study shows that Bhrukuti is a real Nepali princess who was born only in 624 AD, three years after Anshubarma's death in 621 AD. It has been concluded that she was the granddaughter of King Shivdev I and the daughter of the exiled King Udaya Dev. This study has fully proved that Bhrikuti, who took Buddhadharma dowry, was a real Nepalese princess and the daughter of the exiled King Uday Dev and Queen Bhadravati and the sister of King Narendra Dev.

This study identifies deposing the king Udaya Dev by his brother Dhruva Dev with the help of the Guptas. The king Udaya Dev went to exile along with his queen Bhadravati and 10-year-old crown prince Narendra Dev, took as refuge in Lagan, Manjushree Tole of his in-laws in Kathmandu. Bhrikuti came to the bosom (belly) of Bhadravati during the exile period of Manjushree Tole. The people came out against King Dhruva Dev and the Guptas to restore honest King Udaya Dev. In addition to curtailing the opposition, the palace expelled the exiled king Udaya Dev's family from Kathmandu. They went to Patan and stayed. Even there, the people opposed the palace and they were expelled from Patan. From there he went to Bhaktapur. After being expelled from there, he went to Khopasi, the residence of Anshubarma, where Bhrikuti was born in the year 624 AD, and from the same house, at the age of eight, she was sent to marry with the Tibetan emperor Srong Chang Gampo in the year 632 AD.

There is a strong possibility that the then ancient route taken by Bhrikuti after her marriage was to Gosainkund rural municipality ward no 1 and 2, when considering the facts and data from some primary sources and secondary sources about Bhrikuti Devi, princess of Nepal to the queen of Tibet. Based on some historical archeological evidences, it can be estimated that the Bhrikuti was taken from the current Khopasi to Bajrayogini, Jaharsingh Pauwa, Gosaikund, Thulo Syafru from Rasuwagadhi to Kerung in Tibet. Similarly, there is a belief among the

Tibetan and Nepalese people that Bhrikuti once came to Maiti Nepal from Tibet. Even if Bhrukuti came to Nepal in that way, it is possible that she came through the same Kerung route and on his way back to home, she passed through the ancient footpaths of current Bahrwise, Kodari Tatopani, Liping. Two trading gates were used since ancient times: (1) Lamabagar in Dolakha district (was it in use since the Kirant period?) and (2) Kodari in Sindhupalchok district where a customs office was established during the time of Anshuvarma. As a result, it can be inferred based on the available sources of evidence that Bhrikuti Devi's departure point may have been the present day Nawalpur, Indrawati, Chautara, Bhrikuti hill in Sindhupalchok district via Kuti in China (Tibet) towards Lhasa.

Details about Bhrikuti Janti Pada Marg (wedding travel route) and Maitalu (her mother house – Nepal palace) during Bhrikuti period 632/33 AD decade and the period up to 642/43 AD can be considered. As some of the modern footpaths have disappeared due to various reasons, it seems that the modern development system has also followed the footprints of the ancient routes as much as possible. Due to the fact that the routes at that time were two-legged and four-legged for people, elephants, horses, and mules, some or a lot of changes have been made during the construction of the modern motorway. However, in a land-based country like Nepal, there is no doubt that these types of modern or ancient routes should be traveled through rivers, lakes, river banks, hills Pahras, mountain thorn, forest lakes, Deurali (plain land), Bhanjya (passage) and village settlements as much as possible. It is also found Bhrikuti have been sent to China through the same route.

As the conclusion of the official study, investigation, and research of the Nepal government regarding these possible estimates and routes is important and decisive, this research preliminary report can be presented as a reference material to facilitate it.

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स्थलगत अन्वेषण र अन्तरसंवाद :

शैलेन्द्रबहादुर थापा, विश्व उलक, देण्डुप तामाङ, प्रवीण गुरुङ, सुरज श्रेष्ठ, भुषण श्रेष्ठ, प्रकाश मान सक्व, प्रल्हाद खत्री, वाङ्दी थोक्रा तामाङ, लाम्पा तामाङ, जितबहादुर तामाङ, केदार बहादुर थापा, जुलुम कृष्ण श्रेष्ठ, धुवराज श्रेष्ठ, पत्रकार रतन चन्द लगायत अन्य विभिन्न व्यक्तित्वहरूसँग ।

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परिशिष्ट १

भृकुटी स्मृति प्रतिष्ठान

मत सर्वेक्षण नमूना : स्थलगत सर्वेक्षणसँग सम्बन्धित ।

(Questionnaires for field survey)

भृकुटीसँग सम्बन्धित विषयमा लिइएको मत सर्वेक्षण एक नमूना :

(१) मत लिइएको वर्ग :

(क) इतिहास, संस्कृति र पुरातत्वमा रुची राख्ने नेपाल सरकारका अधिकृत/स्थानीय स्नातक, स्नातकोत्तर विद्यार्थी	:	३० जना ।
(ख) इतिहासविद्/ इतिहासकार/ इतिहास, संस्कृति विट हेर्ने पत्रकार	:	३० जना ।
(ग) संस्कृतिविद्/पुरातत्वविद्/ भृकुटी, अरनिको सम्बन्धी विषय ज्ञाता	:	३० जना ।

(२) मत लिइएको क्षेत्र :

(क) कर्पासी	:	१० जना
(ख) साँखु	:	१० जना
(ग) जहरसिंह पौवा	:	१० जना
(घ) बाह्रवीसे	:	१० जना
(ङ) भृकुटी बिसौना डाँडो	:	१५ जना
(च) नवलपुर, इन्द्रावती	:	१५ जना
(छ) रसुवागढी, टिम्पुरे	:	२० जना ।

माथि उल्लेखित १ को 'क', 'ख' र 'ग' सँग सोधिएको प्रश्नावलीका प्रश्नहरु :

१. भृकुटीको जन्म कहाँ भएको थियो ?

क. काठमाण्डौको लगन	ख. खोपासी	ग. बनेपा	घ. पाटन	ङ. कुनै होईन
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२. भृकुटीको बुवाको नाम के थियो ?

क. शिवदेव प्रथम	ख. अंशुवर्मा	ग. उदयदेव	घ. ध्रुवदेव	ङ. कुनै होईन
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३. भृकुटीको आमाको नाम के थियो ?

क. भद्रावती	ख. भोगादेवी	ग. धर्मावती	घ. रुद्रावती	ङ. कुनै होईन
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४. भृकुटीको जन्म कहिले भएको थियो ?

क. सन् ६४१	ख. सन् ६२१	ग. सन् ६२५	घ. सन् ६२४	ङ. कुनै होईन
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५. भृकुटीको विवाह कति वर्षको उमेरमा भएको थियो ?

क. १६ वर्ष	ख. ८ वर्ष	ग. ९ वर्ष	घ. १२ वर्ष	ङ. कुनै होईन
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६. भृकुटीको विवाह कहिले भयो ?

क. ई.सं. ६२१	ख. ई.सं. ६३९	ग. ई.सं. ६३४	घ. ई.सं. ६३५	ङ. ई.सं. ६३३
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७. भृकुटीको विवाह कहाँ भएको थियो ?

क. केरुङ ख. सिगाच्छे ग. ल्हासा घ. सियान ड. कुती

८. भृकुटीलाई अन्माएपछि तिब्बतसम्म पुऱ्याउन विशेषगरी कुन जातिका मानिसहरु गएका थिए ?

- क. खोपासीबाट साँखुसम्म पहरी, साँखुदेखि रसुवागढीसम्म नेवार र केरुङदेखि ल्हासाहुँदै सियानसम्म तामाङ थोक्रा
 ख. खोपासीबाट साँखुसम्म पहरी, साँखुदेखि लिपिङसम्म नेवार, लिपिङदेखि ल्हासा तामाङ थोक्रा
 ग. खोपासीबाट साँखुसम्म पहरी, साँखुदेखि रसुवागढीसम्म तामाङ थोक्रा, रसुवागढीदेखि ल्हासासम्म नेवार
 घ. खोपासीदेखि तिब्बतसम्म नेवार
 ड. कुनै होईन

९. वेहुली भृकुटीलाई तिब्बत लैजानेक्रममा नेपाल भित्रका कुन कुन स्थानीय प्राचीन मार्गहरुको प्रयोग गरिएको थियो ?

- क. खोपासी-बनेपा-नालाछाप-साँखु-जहरसिंह पौवा-भृकुटी बिसौना-बाह्रवीसे-लिपिङ
 ख. खोपासी-बनेपा-नालाछाप-साँखु-गोसाइँकुण्ड-रसुवागढी
 ग. खोपासी-बनेपा-नालाछाप-साँखु-वेत्रावती-रसुवागढी
 घ. खोपासी-बनेपा-नालाछाप-साँखु-जहरसिंह पौवा-गोसाइँकुण्ड-ठूलो स्यापु-रसुवागढी
 ड. कुनै होईन

१०. भृकुटीको दाजुको नाम के हो ?

क. नरेन्द्रदेव ख. स्कन्धदेव ग. शिवदेव द्वितीय घ. ध्रुवदेव ड. वृषदेव

उत्तरको नतिजा

प्रश्न अनुसार क्रमशः उत्तर नं.		उत्तरदाता			नतिजा	
		स्थानीयवासी / जनप्रतिनिधि	इतिहासकार / बुद्धिजीवी	संस्कृतविद्/ पुरातत्वविद्	जम्मा	प्रतिशत
१	क	१	००	१	२	२.२२
	ख	२५	२७	२८	८०	८८.८८
	ग	१	१	१	३	३.३३
	घ	१	१	००	२	२.२२
	ड	२	१	००	३	३.३३
	जम्मा	३०	३०	३०	९०	९९.९८
२	क	००	००	१	१	१.११
	ख	१	००	१	२	२.२२

English Translation

	र	२८	३०	२७	८५	९४.४४
	घ	००	००	१	१	१.११
	a	१	००	००	१	१.११
	जम्मा	३०	३०	३०	९०	९९.९९
३	क	२०	२२	२१	६३	७०
	ख	४	३	२	९	१०
	ग	२	३	४	९	१०
	घ	२	१	२	५	५.५५
	a	२	१	१	४	४.४४
	जम्मा	३०	३०	३०	९०	९९.९९
४	क	१	२	३	५	५.५५
	ख	२	१	१	४	४.४४
	ग	१	१	२	४	४.४४
	घ	२५	२६	२४	७५	८३.३३
	a	१	००	००	१	१.११
	जम्मा	३०	३०	३०	९०	९९.९८
५	क	१	००	१	२	२.२२
	ख	१	००	००	१	१.११
	ग	२६	२८	२८	८२	९१.११
	घ	१	१	१	३	३.३३
	a	१	१	००	२	२.२२
	जम्मा	३०	३०	३०	९०	९९.९९
६	क	००	१	२	३	३.३३
	ख	००	००	१	१	१.११
	ग	१	००	००	१	१.११
	घ	१	००	१	२	२.२२

	a	२८	२९	२६	८३	९२.२२
	जम्मा	३०	३०	३०	९०	९९.९९
७	क	१	००	००	१	१.११
	ख	१	००	००	१	१.११
	ग	२८	३०	३०	८८	९७.७७
	घ	००	००	००	००	००
	a	००	००	००	००	००
	जम्मा	३०	३०	३०	९०	९९.९९
८	क	२७	२४	२४	७५	८३.३३
	ख	१	२	००	३	३.३३
	ग	१	१	२	४	४.४४
	घ	००	२	१	३	३.३३
	a	१	१	३	५	५.५५
	जम्मा	३०	३०	३०	९०	९९.९८
९	क	२	००	१	३	३.३३
	ख	१	१	००	२	२.२२
	ग	१	००	००	१	१.११
	घ	२५	२८	२९	८२	९१.११
	a	१	१	००	२	२.२२
	जम्मा	३०	३०	३०	९०	९९.९९
१०	क	२८	३०	३०	८८	९७.७७
	ख	१	००	००	१	१.११
	ग	००	००	००	००	००
	घ	००	००	००	००	००
	a	१	००	००	१	१.११
	जम्मा	३०	३०	३०	९०	९९.९९

परिशिष्ट २
स्थलगत भ्रमणसँग सम्बन्धित कागजाद्हरु
(Documents collected from Local Authorities)



बाह्रबिसे नगरपालिका
नगर कार्यपालिकाको कार्यालय



प.सं. : ०७९/८०
च.नं. २१३६

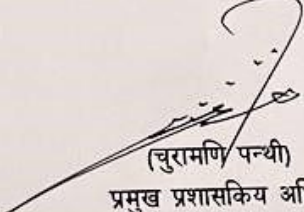
बागमती प्रदेश, नेपाल
फोन नं. : ०११-४८९०००३

मिति: २०८०/०१/११

विषय: स्थलगत सर्वेक्षण र अध्ययन अनुसन्धान सम्बन्धमा ।

जो जससँग सम्बन्धित छ,

अनुसन्धानकर्ता श्री शैलेन्द्र बहादुर थापाले बलवाहु अरनिकोसँग सम्बन्धित स्थलगत सर्वेक्षण र अध्ययन अनुसन्धान कार्यसम्पादन गर्नको लागि मिति २०७९/१२/३० देखि २०८०/०१/०४ गते सम्म यस कार्यालयको सम्पर्कमा रहनु भइ सो अवधिभर नगरपालिका क्षेत्रमा रहेको अरनिकोसँग सम्बन्धित तथ्य, तथ्याङ्क, विवरणहरु साथै भूकुटीसँग सम्बन्धित भूकुटी विसौना डाँडो लगायतका आवश्यक स्थानहरुको स्थलगत अध्ययन अनुसन्धान गरी विवरणहरु संकलन गर्नुभएको व्यहोरा जानकारी गर्दै भूकुटी र अरनिकोसँग विषय केन्द्रित रही सामूहिक छलफल तथा अन्तरक्रिया कार्यक्रम समेत सम्पन्न गर्नुभएकोले उहाँको यस अनुसन्धानमूलक कार्यप्रति नगरपालिका हार्दिक आभार प्रकट गर्दै धन्यवाद व्यक्त गर्दछु ।


(चुरामणि पन्थी)
प्रमुख प्रशासकिय अधिकृत



गोसाईकुण्ड गाउँपालिका २ नं. वडा कार्यालय



प.सं. ०६९/०८०

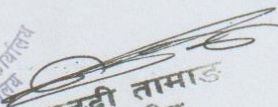
च.तं. ३०१

मिति: २०८०/१/१२ -

विषय: स्थलगत सर्वेक्षण र आश्चयन अनुसन्धान सम्बन्धमा।

श्री जो जलक्षण सम्बन्धित छ।

१. प्रधानमन्त्री तथा मन्त्रिपरिषद्को कार्यालयको सम्बन्ध पत्र ३१/०६४-६५/४३६१ मिति २०६५/१/१३ गते।
२. भूजुरी कम्पनि प्रलिलानको सम्बन्ध पत्र: २०६९/०८० ०६ मिति २०६९/१२/२८ गते।
३. प्रस्तुत विषयमा विधानसभाको अधीनमा श्री ई.के.ए. वहापुर थापाको नेपाली वडा नुमासी तालिमको निवृत्त (महाधी. श्री महाकानी भूजुरी रंगा सम्बन्धित स्थलगत सर्वेक्षण र आश्चयन अनुसन्धान कार्य सम्पादन गर्नका लागि, वि. सं. २०८०/१/९ गते यस कार्यालयमा सम्पर्कमा आउनु भएको छ। उहाँले मिति २०८०/१/१० गते देखी ई.के.ए. मिति ११ गते सम्म कम्पनि तालिमको गोसाई कुण्ड गाउँपालिका वडा नं. २ टिम्रो क्षेत्रमा रहेको प्राचिन भूजुरी जग्गा मार्ग कम्पनि गरीमा रहेको भूजुरी नामांकित शक्ति सञ्चालित विवरण छललेख गर्नुको "कम्पनि गरीमा" विनारी बोर्ड लगायतका आकाशपत्र महत्त्वपूर्ण तथ्यांक, विवरण, हरूको आश्चयन तथा अनुसन्धान गर्नु भएको थियो।
४. अनुसन्धान कर्ता श्री ई.के.ए. वहापुर थापाको यस स्थानीय स्थलगत सर्वेक्षणको आश्चयन गर्नुको प्रमाणनीय कार्य प्रति यस गोसाई कुण्ड गाउँपालिका वडा नं. २ टिम्रो ले उहाँ प्रति हार्दिक आभार तथा धन्यवाद व्यक्त गर्दछ।


वाइदी तामाङ
 वडा सचिव