

The Historical Dynasties and Ancient Archaeological Sites In Nepal

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The discovery of an upper left-molar bone of *Ramapithecus* on the chure (Sivalik) range along the Tinaurivulet in the western Nepal,¹ during the year 1981, has established Nepal as a country where mankind was present before 14 to 8 million years ago. The earliest stone-tool manufacturing people roamed about on the banks of Danda² a tributary river of Narayani, also called Gandaki.³ Recently, in the *Dang-Deokhuri* valley some Paleolithic tools have been discovered.⁴ Similarly, Neolithic tools, fossils of rare mammals, as well of sea-animals have been found from Kathmandu Valley⁵, Dang Valley, and from all over the chure range of mountains in Nepal.⁶ The recent discovery of chalcolithic or late Neolithic period copper anthropomorph and other associated objects at Chokhopani in a cave, justify the possibility of Neolithic and chalcolithic settlements on the western hilly regions of Nepal.⁷

The famous epic-centre of Janakpur lies on the eastern Terai area of Nepal. The

different places in and around Janakpur including Valmikinagar on the bank of Gaudaki renews our remembrance about the great philosopher King Janak, the veteran scholar Yajyavalka, his wife Gargi, and the sage-teacher Valmiki, who were born or lived in ancient Nepal. Many more ancient Hindu rishies (sages) have lived or performed their religious rites (tapasya) at several sacred place of Nepal.

Nepal is proud of her famous son Sakyamuni Buddha, who was born at Lumbini in 623 B. C. and passed his twenty-nine years in Kapilvastu, which is now called Tilaurakot. It is some twenty-five kilometers west of Lumbini, and is situated at only three kilometers north of Taulihawa (a district headquarter township). The ancient fortified ruins with extensive area, possessing largest variety and rich quality of archaeological antiquities dated between 800 B. C. to 200 A. D., is situated on the east bank of Van-Ganga (Bhagirathi) close to the foothills of Himalaya Mountains. Even two ancient

Buddhas, namely, the Kakuchhanda and Konakmuni, who were among the seven Manushi Buddhas ante-dating Sakyamuni, were born in the old township near Tilaurakot. The three monolithic pillars surmounted by Lion and Horse figures were erected by Emperor Asoka, at Lumbini, Gotihawa and on the bank of Niglisagar. Among them the inscription portion remaining on the pillar at Niglisagar mentions about Konakmuni and his parinirvan stupa being repaired and enlarged by Asoka.⁸ The other pillar at Lumbini pointedly indicates that Lord Buddha was born there.⁹ The third pillar at Gotihawa is approximately six kilometers on the southwest of Tilaurakot. The inscription portion of the pillar is missing, but it is associated with an ancient-most brick-stupa, most-probably built over the relics of the Krakuchhanda Buddha.¹⁰

The Important Historical Rulers of Nepal:

The Gupta-Abhiras were most probably, the earliest hoard of people who stepped inside the valley of Nepal (Kathmandu) as a pastoral nomads with their cattles. Having found the valley an ideal grazing place for their animals, they decided to reside there. It is to note that the valley filled with lake-water had been emptied of its water and there-after, there was a natural rapid growth of wild vegetation and trees over the marshyland. The Gupta-Abhiras, in the beginning, must have settled on the foothills around the valley, and for the first time tilled this land for agricultural products. They had also tapped the water resources in the valley and made ponds, irrigation canals, stone water-taps, and water-storage tanks, at several places. After the Abhiras, came the Kiratis, who ruled the valley for some

time. But due to the lack of written documents of their period we have no proper knowledge of their cultural achievements, except finding the reference of some Kirati guards employed in the old palace of the Lichhavi Kings at Koliyagrama (area around Kathmandu city, New Road and southern portion embanked by Bagmati and Vishumati rivers).¹¹ The Lichhavi inscriptions and early chronicles of Nepal testifies these historical events.

The great adventures and success of Ajatsatru (the powerful Emperor of Magadha), in the northern India uprooted most of the smaller Republic states of Buddha period, shortly after the demise of Lord Buddha in about 543 B. C. Consequently, some of the people of those powerful republican countries, like the Lichhavis along with the Vrijjis from around Vaisali, the Mallas from Kushinagar and Pava, the Sakyas from Kapilvastu, and the Koliyas of Ramagrama came and settled in Nepal. The Lichhavis, the Vrijjis, the Sakyas and the Koliyas settled in the Valley of Kathmandu, whereas, the Mallas settled themselves in the western Nepal. Their centre of administration were around Surkhet, Dailekha, Dullu and Simja regions. The Lichhavi and the Malla inscriptions certify their entry into the territory of Nepal. The Lichhavis established themselves in Nepal as most powerful rulers during the 4th cent. A. D. and ruled till 8th-9th cent A.D. They gave a definite political system, well organized administration and for the first time engraved inscriptions and placed them on the Kathmandu Valley as well as other hilly districts of Nepal. The Lichhavis also decorated this valley with beautiful temples, forts, palaces, inns, water-conduits, ponds and art objects. Their famous palaces like Manu-Griha, Kailashkutban (situated most

probably in the area of Handi-Gaon, Manamaneswari and Maligaon area and Bhadradas had become famous not only in the native country, but also in India and China. Nepalese art objects, rug, carpet, kasturi and herbs were exported to India, China and Arab countries. Highways were built linking India and Tibet. Thus we find the Nepalese as well as the Indian traders with their regularly travelling caravans over those highways.¹² The organization of strong administrative machinery, measurement of the agricultural land, and improvement in agriculture, levying of taxation over agricultural as well as other commercial items, were the achievements of this period.

The Mallas came to the power in Kathmandu Valley after the Lichhavis. Their first ruler was Jayasthitimalla. They made temples, mathas, inns, waterconduits, forts, palaces, dancing platforms, votive pillars, stupas, monasteries, icons and paintings. The Malla rulers protected the Hindu culture, erected new temples in the name of those temples ravaged by the Muslims in India. The first ruler Jayasthitimalla followed the old Hindu system of dividing the society into different economic working class. Learned Brahmins, Bhikkhus and scholars who fled from Muslim torture in India, were protected and patronized in Nepal. Even new scholars were called-in from different places of India. Large numbers of Hindu and Buddhist manuscripts were protected, copied and translated. A great number of dramas were written and staged. Educational centres were established at Swayambhunath and Bhaktapur. The Volume of trade increased, because Kathmandu became a receiving and commercial centre of inter-changing goods of India and Tibet.

The Mallas of western Nepal were also a powerful ruler. They are for the first time mentioned in the Changunarayan inscription of Manadeva I (a Lichhavi King). After the fall of the Lichhavis they had also invaded Kathmandu, at several times, but could not establish their footing in the valley.

At Dullu, Dailekh, Surkhet, many temples in the Sikhara style, Buddhist monasteries and temples and inns were made by them. These monuments have a distinct place in the history of art and architecture of ancient Nepal. We have inscriptional evidence of their paying homage to Bodhagaya, Konakmuni stupa (near Kapilvastu), Lumbini and the hill monastery of Saina-Maina (it was probably the same township sama-Gama of the Sakyas where Buddha used to stay) and where Samagama-sutta had been composed. We have evidence of their highways linking Indian border with Surkhet, Dailekha and Dullu.

The other power commanding over the territory laying in between the Koshi and the Gandaki rivers were the Karnataka Kshatriyas, founded by Nanyadeva in 1097 A.D. The seat of these ruler were at Simraongarha. Nanya-Deva and his successors ruled from there till 14th cent. A. D. They had also invaded Kathmandu and made some matrimonial alliances with the rulers of Kathmandu. The Karnataka rulers of Mithila had made innumerable temples, ponds, wells and large numbers of Hindu idols in black schiststone. Hundreds of icons, sculpture and part of the fort wall still decorates the ruined capital city of Simraongarh. There were famous scholars in their court who wrote treatises and books on Hindu polity, law, economics, art and architecture. The

last King of this dynasty Hari Singhadeva had been defeated by Gayasuddin Tuglak (a Muslim ruler of India) and had to flee away from the palace. His wife Devaldevi had played a great role in the politics of Kathmandu Valley. It was she, who instituted Jayasthitimalla into Kathmandu Valley as a powerful King. The Tulaja Bhawani (a goddess), Karnataki musical instruments, Karnataka Pandits, institution of South India Brahmins as poojari of Pasupatinath, popularity of worship of Ganesh icons, are some of the cultural influences from the Karnatakas into the Valley.

The Senas started their rule from Palpa (a beautiful hilly town between Pokhara & Bhairahawa), during the late Medieval period. Nearly whole of the Terai came under their rule after some times. The Senas were at some later stage divided into many small petty Kingdoms ruling from Butwal, Tribenighat, Makwanpur, and Vijayapur. Their rule ended during the 18th Century. A. D.

The last but very important dynasty in Nepal are the Shahas from Gorkha. Prithivinarayan Shah weaved many petty states of Nepal into a strong Hindu Kingdom, during the 18th century A.D. He saw the vast territory of Aryavarta (Hindustan) being invaded and occupied first by the Muslims and then again being subjugated by the British rulers. So he took a lesson from expanding hands of imperialistic foreign powers and gave the slogan to protect Nepal for all the Hindus. Many brave heroes joined hands with the Shah rulers and under their leadership, not only protected this land from foreign occupation but also expanded this hilly Kingdom. Apart from aiding new technology and

discipline in the defence of the country, the Shah rulers built many beautiful temples, revived the economy of the country, established orphanages for helpless and diseased people, made new roads and bridges. They are also famous in the history of Nepal for imparting proper justice to the citizens.

The Land of Hindu and Buddhist.

The written records of Nepal, right from the Lichhavi period upto the present day, discloses that the Hindu rulers of Nepal always tried to protect and encourage Hinduism and Buddhism. Except on very few occasions, there was good deal of cordial relationship and intermingling between Hindus and the Buddhists throughout the different historical periods of Nepal. This is also an output of the close connections which were established in medieval period between the Shiva, Vaishnava and Bajrayan. Yun-chawang describing about Nepal during 7th cent. A.D says that 'the Sangharamas and Deva (Hindu)temples are closely joined.'^{14A}

The Bhagwat Purana takes Buddha as the ninth incarnation of Vishnu (quoted by E. J. Thomas. The Life of Buddha, London 1975.P.20). Even the famous medieval period saint poet Jayadeva in his Geetagovinda has described Buddha as one of the incarnations of Vishnu. Actually in this period, the Buddha and the Hindu tantra were diffused into a similar philosophical order. We find composite deities and icons being made in large numbers in the Medieval Nepal. To put forwards some examples of synchronism followed by the rulers in Nepal we can take the example of Manadeva I. Many Vaisnava and Saiva

temples had been built by this king but we also find him constructing Manavihara, a Buddhist monastery. Amsuvarma, another important King of the same period who was a great devotee of Lord Siva, donated money during his coronation for the Hindu as well as the Buddhist Gods and temples. The inscription of Swamivarta from Deopatan Kathmandu, dated 565 A. D. (Sam 487) assaults upon the communal elements. It further discloses that God is one, though he is worshipped in various ways and through different names. An inscription dated 1672 A.D. (Nepal Samvat 792), claims the deity belonging to the different religions connected with Vaisnavism, Saivism, as well with Buddhism (15) Lord Pasupatinath famous to the Hindus of the world is worshipped one day a year, as the incarnation of Sakyamuni Buddha. Likewise, Prithvi Narayan Shah, who was a great devotee of Durga and Gorakhnath had donated money for the repairs of the Buddhist Chaitya at Swayambhunath. All these examples discloses that Nepal had maintained beautiful communal harmony among its people through out all the historical periods.

Kathmandu Valley

In this valley there are three townships, Kathmandu, Patan and Bhaktapur. According to Mul-Sarvastivadavinaya text this valley then called Nepal had trade relationship with Sravasti, the capital city of the Kosala Kingdom during the 5th century B.C. Kautilya Arthasastra (4th B.C) mentions Nepalese wollen rugs. Asoka (276 B.C.) is said to have spread Buddhism into this country. The Allahabad pillar inscription of Samudragupta mentions Nepal as a border country.

Kathmandu valley has been recorded in the past as having more temples than private houses.

Percy Brown, a noted scholar of Indian architecture remarks about Nepal in the following words "the independent Kingdom of Nepal, together with the arts associated with these structures, display many original features, and at the same time provide atmosphere of the building art in Asia as a whole." Actually Kathmandu Valley has been the treasure house of art and architecture beginning from 2nd-1st B.C. and continued to this century also.

Janakpur

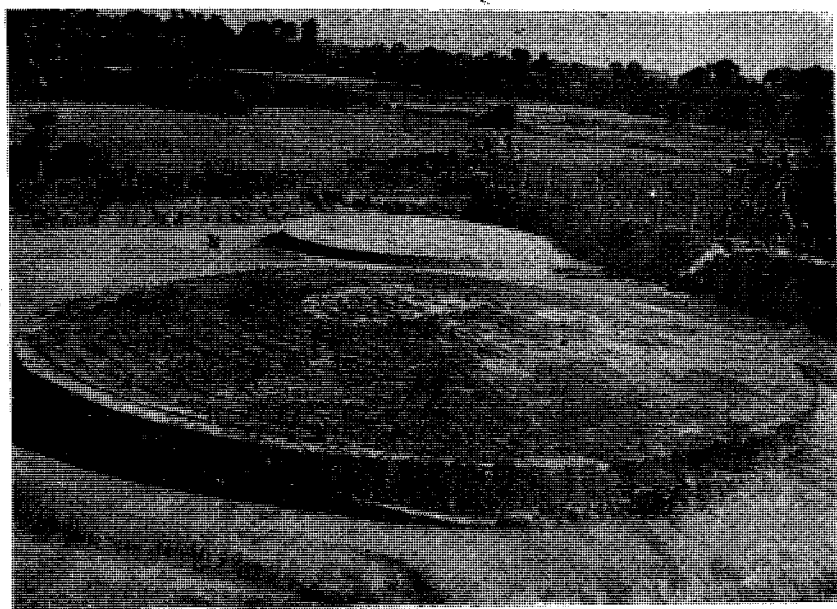
It is in the mid-eastern terai region of Nepal. Janakpur was the capital city of King Janak during the Ramayan period. It again became famous as the capital city of the Videha Republic and a member of the Vrijji confederation during 6th-5th cent. B.C. Many places mentioned in the epic can be still seen in and around the modern township of Janakpur. This township is linked from Kathmandu by air as well as there are regular bus services to the township.

Lumbini

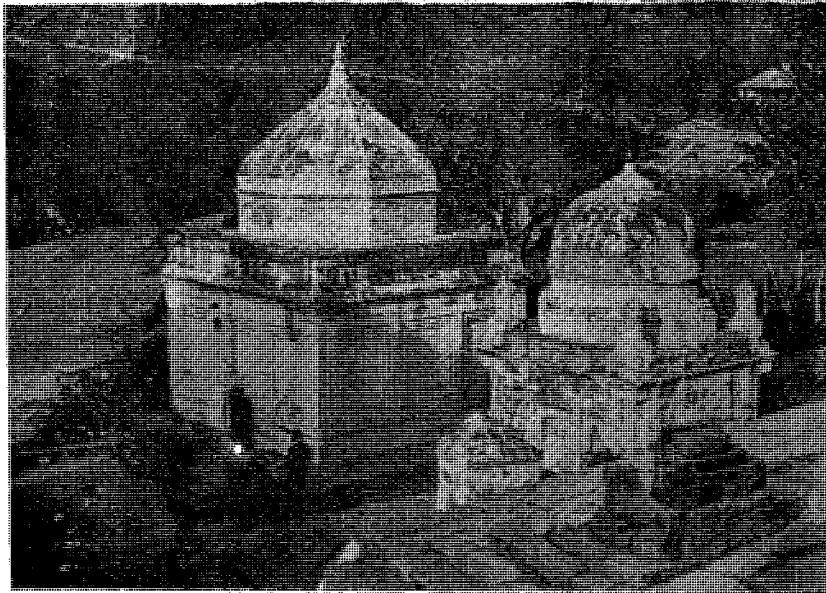
Lumbini lies in the western Terai region of Nepal. It can be approached from Kathmandu by bus as well as by air service. The place is twenty kilometers west of Bhairabawa town. In this Lumbini Garden Lord Buddha was born in 623 B.C. Before entering into mahaparinirvana, the place has been recommended by Buddha himself to be visited by the Buddhists. The Asekan pillar with Buddha's birth record, the temple housing a Mathura Sandstone, Buddha birth-scene, the Sakyas bathing pond, several stupas, and religious monuments are there to be seen. Lumbini has twin archaeological mounds. The first with Asekan pillar, Mayadesi temple, bathing ponds represent the place where Lord



The Ram-Janaki temple at Janakpur decorated with octagonal towers and grilled windows motiff of Mediaeval period



*The Twin Stupas close to the north of Tilaurakot (Kapilavastu)
dated 350 B.C.-200 B.C.*



*View of Varahakshetra on the confluence of Koka and Kausiki rivers.
The late Mediaeval temples are enshrining the famous Gupta period
Varaha images and miniature Gupta period temple Shrines.*

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Buddha was born and this mound is mostly associated with religious edifices. The other site, south of the pillar site represents the ancient Lumbini Village referred in the pillar inscription.

Kapilavastu

The place is only three kilometers north of Taulihawa which is a district headquarter. The place now called Tilaurakot, is twenty-five kilometers west of Lumbini. The old palace has fortification walls, moat, gateway systems, ancient roads, wells, stupas and various civil structures. The habitational deposit of the site is eleven feet thick and is extended over an area, above two miles. From the site archaeological antiquities dated between 8th cent. B.C. to 2nd cent A.D. have been found. The site is situated on the eastern bank of Bhagirathi (now called Vana-Ganga).

Simaraongarh

The site is twelve to fifteen kilometers east-south of Kalaiya, the headquarter of Bara district, in the central terai. Nanyadeva, a Karnataka Kahatriya prince made Simaraongarh a capital city of his Mithila kingdom in 1097 A. D. The Karanataka kings invaded Kathmaudu Valley several times and the queen and son of Hari Singh-deva had also succeeded in establishing their rule for a very short period. The Karnatakas left ample of political and cultural influence over the valley. At Simaraongarh we can still find the remains of the city wall, temples and several dozen of images belonging to the Vaisnava and Saiva faith.

Tansen-Palpa

The town and the ruins are situated on a hill top commanding a beautiful scene

along the Pokhara-Sunauli road. From there the Senas established themselves, during the medieval period, as lords of the whole of Terai region of Nepal. Later on, the Senas were divided into many small divisions. They had their palaces situated at Butwa, Tribenigarhi, Makwanpur and Vijaypur, in the far eastern Terai. The traces of the ruins of those palaces can still be seen in those areas.

Dailekha-Dullu

The area was once the kingdom of the Mallas of western Nepal. They were most probably the same Mallas who are mentioned in the Changunarayan Pillar inscription of Manadeva 1st, dated 464 A.D. They had also made several attempts to capture the valley of Kathmandu after the decline of the Lichhavi power.

The Mallas were both Hindus and Buddhists. They had made a highway from Dullu via Surkhet linking the areas to the plains of India. The beautiful Hindu temples, icons and Buddhist-Viharas made by the Malla kings are stylistically different than those in the Kathmandu Valley.

Varahakshetra

The Damodarpur Copper plate inscription of Buddha Gupta (6th Cent. A.D.) refers about the grants given for the maintenance of two Varaha images of Lord Vishnu named as Koka Varahaswami and the Sveta Varahaswami, which had been there at the site of Varahakshetra. At present there are many other important archaeological antiquities too. The ancient site of Varahakshetra is four kilometers on the top of hills from the Chatra Koshi camp and is situated

on the bank of Kosi and Koka rivers. The site, a part from its archaeological treasures, is located at a place presenting a beautiful natural panorama of the eastern mountains of Nepal.

Gorkha

This historical site has been recently connected with black-topped road from Mugling. This was the place from where the Shaha rulers established their firm footing over whole of Nepal. There are palaces built in old Nepalese style, temple of goddess Manakamana, and cave of Gorakhnath. From the two Lichchavi inscriptions found in the vicinity of Gorkha it is clear that the place had urban population and township during the 7th-8th cent. A.D.

Nuwakot

This historical centre is located on the bank of river Narayani, some miles north-west of Kathmandu. King Rudramalla deva an offshoot of western Mallas had been successful in capturing the throne of Bhaktapur from Nuwakot during the 14th cent A.D. Again in the 18th cent. Prithvi Narayan Shah camping at the Nuwakot for some years, launched a successful attack over the three Kingdoms of Kathmandu and finally shifted his seat of administration at this place. At Nuwakot there is a small old palace built by Prithivi Narayan Shah.

The Gumbas of the northern Himalayas

The Gumbas of northern Himalayas located at Mustang, Helambu and at several other places represent beautiful series of Buddhist architecture. They are the

treasures or living museums of ancient Buddhist art, paintings and manuscripts. They are still preserving the rich ancient cultural relics and traditions of those areas.

Foot Notes

- 1) This discovery was made (Jointly by an American and Nepali team in 1978. The upper left-molar of the homonoid, Ramapithecus has been dated by paleo-magnetic dating method. It has been found to be 11 million years old and second oldest in the world. An article on the subject has also been published by J.L. Sharma in Ancient Nepal, Journal of Dept. of Archaeology, No. 61-64 (1980-1981). P. 1-15
- 2) Dr. N.R. Banerjee and J.L. Sharma claimed to have discovered paleolithic flakertools on the bank of Danda river (Ancient Nepal, No -6, 1969). The writer of this article had discovered a Greyware (600-300 B. C.) site on the bank of the same river near Danda Village in 1964.
- 3) But Mr. Gudrun Corvinus (Erlangen University, Germany) is of the view that the so-called stone artefacts discovered by Dr. N. R. Banerjee and J.L. Sharma in 1969, on the basin of Danda river were natural river *Cobbles* instead of man-made tools.
- 4) Ancient Nepal, No 86-88 (1985), Pre-historic discoveries in the foot-hills of the Himalayas in Nepal, Gudrun Corvinus. Institute for Pre-History,

Erlangen University, Germany. The tools discovered by the German scholar belonged to paleolithic, Microlithic and Neolithic periods. The tool types discovered from the Dang - Deokhuri valleys were steep edged and unifacial choppers, corescrapers, handaxe and flake tools similar to the Soan tool types of Paleolithic period from India. The Microlithic tools found at the site were Lunates, points, celts and blades. Neolithic polished tools were also discovered in that region. It is to note that similar Neolithic tools had also been located in that area, previously, by Prof. R. N. Pandey of Tribhuvan University. Recently Mr. Corvinus has found a Neolithic site in the Dang valley where he has discovered Neolithic polished celts associated with stone blade and pottery (whether wheel-turned or hand-made has not been specified by the scholar). The material of the stone tools discovered are, quartzite, shale, chert crystal-quartz, silica, and tuff (a kind of very soft stone made of clay).

- 5) The team of Corvinus (Ancient Nepal, No. 86 88, p. 3) reports the discovery (from Kamala basin, on the eastern Nepal) of carbonized wood, skulls of crocodile, large pig, antelope and elephant. A large elephant skull was also found. From Dang-Deokhuri valley vertebrate fossils, in compact sand stones and plant fossils, leaf impressions and carbonized wood were found.

The first prehistoric team led by R. V. Joshi of India in 1964 (Prehistoric Explorations in Kathmandu valley, Nepal, Ancient India, 22, PP. 75-82)

and A Laming Empeiraire (*Le peuplement ancienne Nepal*). During their explorations of Kathmandu valley, they did not find any Neolithic settlement inside the valley. On the basis of these negative result Mr. Corvinus speculates that the Neolithic tools so far discovered in the Kathmandu valley have been imported from Tibet. But his hypothesis is not correct, because those tools have also been found from different localities of the valley. As Corvinus also accepts that Neolithic Man must have occupied the Kathmandu valley and that sites of Neolithic man should be found on the margin of the basin, in similar context as they have been found in the Kashmir valley, (*Burzahom*) in India. In 1964 the present writer had been shown fragments of a big Burial Jar with human bones found within the gravel-bed in the Jawalakhel area. Similar pot-burials have been again reported to the Dept. of Archaeology recently.

Therefore, the report of large number of Neolithic celts and of few early pot Burials provide the clue of the existence of the custom of fractional-Burial inside the valley. These are the positive indications about the Neolithic settlement inside the valley of Kathmandu. Therefore well-planned explorations on the upper ridges around the valley of Kathmandu should be undertaken. This valley which was once filled with lakewater must have been occupied first on the higher slopes. A fact, which is also supported by the discovery of largest number of

Lichhavi inscriptions on the higher altitude around the valley.

- 6) Gudrun Corvinus, Pre-historic Discoveries in the foot-hills of the Himalayas in Nepal, 1984, Ancient Nepal, No-86-88, Feb-July 1985.
- 7) D. N. Tiwari, Ancient Nepal, No-85, Cave Burials from western Nepal. This is the first discovery of chalcolithic copper anthropomorphic tool from Nepal. The definition of chalcolithic culture in India has been given by Dr. O. P. Agrawal in the following way - "the chalcolithic cultures in India traditionally include non-urlian, non-Harappan cultures characterized by the use of copper and stone. These cultures make their appearance at the turn of the 2nd millennium B.C. and are eventually replaced by iron-using cultures. The anthropomorphic copper-tools have been found in India from Lothar in the Harappan level, Sarthavali Bahadurabad, Fatehgarha and Niori, D. P. Agrawal suggests that it had been used for hunting birds, whereas some scholars take it as a ritualistic tool. So far the date of the copper hoards are concerned, it has been dated by scholars between 1200-1000 B.C. The copper-hoards from Bahadurabad, Nasirpur and Bisauli has been found on circumstantial evidence associated with other-coloured pottery in the Gangetic plain of India. Therefore on the basis of these evidences the anthropomorphic copper tool from Chokhopani can also be dated to the same period.
- 8) "Budhasa Konakamanasa thube dutiyam

- vadhite" (Enlarged the stupa of Konakamuni into double its original size) This is the first archaeological evidence about the building of stupa before Asoka.
- 9) Lumbini pillar inscription reads thus "Hida Buddha Jate" and "Hida Bhagwan Jateti Lummini Game" (Lord Buddha, the reverent, was born here in the Lumbini village).
- 10) P. C. Mukherjee, Antiquities of Kapilavastu, Tarai of Nepal, 1901, P. 40, P. L. XVII.
- 11) The Hanumandhoka Lichhavi inscription reads- "Kiratavarshadharah"
- 12) There are two inscriptions mentioning about the trading caravan leaders. The Pasupati inscription dated 480 A.D. mentions about the sarthavahas Urudhi and Ratna sangha- "Sarthavaha Urudhih Kil Ratna Sangha". Another inscription from Tebahal (Kathmandu) reads- "Vanijam sarthavahena Guhamitrena Samsthapitotra Bhagawa Indronama diwakaraha") the trader and caravan leader Guhamitra has established here the image of Indra named Diwakara (sun).
- 13) From the life history of Dharmasvamin (chag-lots-ba) a Tibetan scholar of 13th cent A.D., who stayed here for eight years studying different subjects of Buddhism at *svayambhunath*, we know that svayambhu had become a great educational centre. Similarly, we know from a Malla inscription from Bhaktapur that there was a vedic educational centre, where free fooding and lodging was being provided by

the state.

- 14) Nepal Mahatmya, canto-1, puts up a beautiful example of synchronism in Nepal. It describes- "Sivena rechitam Kshetram Bhavatapitapaha Kritam."

Atah Kshetrottame Buddha Saivachararabaryanahe.

Baudhacharpara loka Bhavishyantina Sam-Sayah."

(This region has been created by Lord Siva Here people inclined towards Saivism and Buddhism live in pell mell.)

- 14 A) Samuel Bell, Buddhist Record of the Western world, Delhi 1981, 2nd ed. P.8

- 15) The medieval period Malla Kings of Kathmandu also followed the policy of behaving equally towards Hindu and Buddhists Fr, John K. Locke (the Buddhist heritage of Nepal, a souvenir of the 15th World Buddhists) has rightly said that "the uniqueness of New as Buddhism is related to the fact that it is embedded in a dominant Hindu society". We have examples of many Buddhist temples, monasteries and stupas being built and repaired during

this period. To quote few examples- the temple of Mina-nath was built during the reign of Yaksha-Malla (1428-1480 A. D.), the Mahabodhi temple of Patan was constructed during 1600 A. D. similarly, Pratap Malla has built two Buddhist temples named Pratapapur and Anantapur near the Svayambhu chaitya. He had also made a copper thunderbolt (vajra) and placed it before the chaitya.

The synchronism of Pratapa Malla is clearly depicted in his inscription from Svayambhu dated N. S. 777 (A. D. 1655). This inscription mentions the svayambhu chaitya as an embodiment of Lord Siva (Om Namaha Shree Shree Svayambhu Svarupa Mahesvaraya. Manjusri Krita ramya parvata) and at same time announces that the beautiful mountain had been created by Manjusri. Further it describes about the five different sects living in Nepal as Saiva, Buddhist, Sakta, Vaisnava, and Saura. This is the greatness of King Pratap malla, who puts them all on a similar equal footing.

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