History and Background of Cultural Relationship
The cultural relationship between Nepal and Tibet is age-old. The first step in this relation came through Buddhism around the first half of the seventh century A.D. According to the historical sources, Nepal played an important role in the development of Buddhism and the Buddhist heritage in Tibet from the very beginning: from the mahayanaist transmission to Tibet, which took place at the time of the Licchavi dynasty in Nepal. According to Chinese and Tibetan chronicles and annals, Nepal and Tibet were also culturally bound together through a royal marriage. The blue, red, and white annals (deb-mther-ngon-po, deb-mther-dmar-po, and deb-mther-dkar-po respectively), eleventh, thirteenth and nineteenth century Tibetan texts, and the Tang and Tung-huang annals, seventh-eights century Chinese texts, both mention that the daughter of the then Nepali King Arhśuvarman ('od-gser-go-ca in Tibetan sources)¹ known as khro-gner-ma (bhrkti) in Tibetan sources² was given in a marriage to Tibetan King srong-btsang-sgam-po (618-712). It is also known from the same source that the Nepali princess took Buddhist images and few other important religious artifacts as gift to Tibet from Nepal (Tucci 1971: fols. 19-19a, Dhungel 1986: 185-191). At that time, several prominent Buddhist scholars were also sent to Tibet from Nepal to support the mahayanaist transmissionary movement. Records show that Buddhists of Licchavi origin were also transmigrated to Tibet and played a prominent role in the movement. Lama rgyal-mtshan of cho-gro in Tibet was one of such Licchavi immigrants in Tibet, who was one of the three main Tibetan-Sanskrit translators (lo-tsa-ba) (Padma bka'-thang, canto 68, 70). He was one of the talented and leading Tibetan students sent to India from Tibet for Buddhist learning, who having returned from India,

Nepali Buddhist scholars continued to play a prominent role in the development of Buddhism in Tibet. The early religious and cultural links later enabled both countries to develop political ties. As a matter of fact, the Nepali ruling king named Udayadeva, together with his entire family members and supporting courtiers had to flee to Tibet for political asylum in around 619-636 A.D. because of the coup d'etat that occurred in the court of Nepal (Bacot 1940-46: 13, Levi 1905-8 Vol. I: 164-65, Dhungel 1986: 95-96). Thus, the formal tradition of cultural and political exchanges between the two countries was established.

The extent of bilateral missions between Nepali vajrācaryas, artists, architects etc. and Tibetan lamas, tantriks and doctrinal pupils increased considerably in later periods. Syncretically, commercial transactions also increased between the two neighbours, especially from ninth/tenth centuries A.D. This ancient relation seems to have lasted until the twentieth century Chinese takeover of Tibet. But the main historical basis of this relationship was already disturbed by the success of Young husband mission of the British Government in India in Tibet in the years 1903-4 (Camman 1951).

Despite this, Nepali scholars did not tire of visiting Tibet, especially because of the strong hold of Tantrik Buddhism in Tibet. Countless number of Tibetan monks would also come to Nepal for pilgrimage and pursuance of Buddhist education (Inavāli 2019 VS: 268-282). Both Tibetan and Nepali sources shed enough lights on the holy pilgrimages of Tibetan pilgrims in Nepal. Despite the geographic terrain, beginning from the tenth century, Kathmandu Valley was developed as an important Buddhist pilgrimage and education center. This lofty position of Kathmandu was maintained until the fifteenth century. It is interesting that during these centuries the *vajrayana* or *tantrayana* tradition was developed and flourished as one of the prominent ways of Mahayana Buddhism. Although the tantrik tradition was originated in Northern India, it was developed and flourished in a very unique way in Nepal beginning from the eve of Muslim invasion in India. Thus, the Tibetan Buddhism during these centuries and after was almost entirely influenced by the Nepali *vajrayana*. Because of such doctrinal linkage, uncountable number of high-ranking Buddhist scholars (lamas and monk pupils) from Tibet also visited Nepal to pursue and perform religious activities.³
The contributions of artist a-ni-ko, pāṇḍita Śīlāmaṇju, a-nges-pa chen-po, pham-ping-pa (pāṇḍita gunamitra of Pharping), ngaggi-dbang-phyug-grags-pa (bagisvarakṣī), dharmamati, dus'-khor-pa, thang-chung-pa byang-chub-bzang-po (bodhibhṛda), also known as kha-chhe and others are noteworthy in this regard (Roerich 1976: 227-28, 380-82, 384, 395, 402, 851, padma-bka'i thang-yig, canto 68, 70, Das 1983: 219). Similarly, the Tibetan cultural, religious, and educational visits and missions of Nepal led by some of the very prominent Buddhist scholars like thon-mi-sam-bhota (Tibetan minister), rdo-rje dus-jum and his two brothers (no name available), chos-rje-dpal (dharmasvāmīn), mi-la-ras-pa, rdo-rje tshe-dhang-nor-bu, drug-pa rin-po-che to Nepal in different ages are also equally important in this context. Many Tibetan lamas set examples in establishing huge and magnificent monasteries whereas evidence has been found that others had constructed and renovated various stupas, sculptures and composed several volumes of religious texts. An important Buddhist source describes that rdo-rje tshe-dhang-nor-bu and the drug-pa rin-po-che had constructed and renovated structures in around svayaṃbhunātha stupa (Dhungel 1988: 4-7). In this connection, sufficient importance should also be given to the Munivihara of Bhaktapur, constructed in 1666 A.D. (NE 787) in memory of their father, Muniji by rgya-ron and padma-rdo-rje, the monks of ji-ga-che's bkara-shis-lhun-po monastery. Inscriptions from that monastery indicate that Tibetan monks had constructed the monastery with their own funds and endowed about thirty-two ropanis of land on trust (gūthi) for the monastery (Vaidya and Shakya 1970: 131-34). The evidence mentioned above shows the string of bilateral relationship between Nepal and Tibet was tightened through Buddhism. In this connection, we should also mention the zhva-dmar-pa rin-po-ches’ relations with Nepal.

The visits of the personalities mentioned above to Nepal and their exclusive religious performances here are of great importance. Even more fascinating again is why the abbots of yangas-pa-can monastery were so close to Nepal. This is very much inter-woven with an important event related to the tenth zhva-dmar-pa chos-grub-rgya-mtsho however, the eighth incarnation of zhva-dmar-pa in Nepal and the visits of the fourth and sixth zhva-dmar-pa-s had also played a distinctive role in it.
Zhva-dmar-pa Lamas and Nepal

The zhva-dmar-pa-s are the incarnate abbots of yangs-pa-can monastery of Tibet which is one of the prominent monasteries of the karma-bka'-rgyud school of Tibetan Buddhism. The zhva-dmar-pa is one of the three sub-sects of the karma line of the bka'-rgyud-pa school. These three groups of karma-pa are known as zhva-nag, zhva-dmar, and zhva-khra i.e. black hatted, red hatted, and multicolored hatted respectively. The tradition of reincarnation of the zhra-dmar-pa was initiated by the Third Karmapa Lama Ragjung Dorje ( ), who recognized the first zhva-dmar-pa grags-pa seng-ge (1282-1349) as the incarnation of Amitābha Buddha. This first zhva-dmar-pa was the second individual in Tibet to reincarnate in successive line. The zhva-dmar-pa’s central monastery was located at stod-lung-tshur-phug of Central Tibet and is also called byang-yangs-pa-can. This monastery was famous for having relic tomb of the great Tibetan Buddhist scholar, tsong-kha-pa (1357-1419). As mentioned above, these zhva-dmar-pa-s had a very special, close, and continual relationship with the people and government of Nepal. The issue of the zhva-dmar-pa-s is therefore one of the most important in the study of Nepal-Tibet bilateral relations. Despite its unique importance, historians’ effort in this regard seems so far to be somewhat tardy. Most historians have eschewed the main theme of this subject and have mentioned the single incident of the tenth zhva-dmar-pa’s political asylum in Nepal. In fact, there is a long historical tradition of zhva-dmar-pa-lamas’ relationship with Nepal, which has left a deep implication in the field of political and cultural history of the region. Unfortunately, researchers have not yet discovered any substantial record regarding the early history of this relationship. However, the biographical sources related to the seventh Karmapa mention that the fourth zhvar-dmar-pa cho-skyi-grags-pa-dpal ye-se (1453-1526) was the first lama of this line to visit Nepal where he is said to have constructed a small monastery near the svayambhūnāth stupa in 1483. It seems that the close relation of the zhva-dmar-pa-s with Nepal particularly after the sixteenth century was enhanced through the abbots of the ‘drug-pa bka’-rgyud-pa school of lho-smon or 'brug-yul (Bhutan). Nepal and the yangs-pa-can monastery both had maintained close religious and cultural relations with the 'brug-pa lamas of Bhutan (Dhungel 1986: 13). The svayambhū inscription authored by the tenth zhva-dmar abbot chos-grub-rgya-mcho also throws some light on this matter (Dhungel 1988:9). This inscription has clearly mentioned the deep-rooted linkage of ‘brug-pa rin-po-che with the work of the renovation of the
svayambhūmahācaitya (phags-pa-shing-skun) held between 1751 and 1758. According to this inscription, the final consecration ceremony of the renovated stupa was done under the spiritual command of the ‘brug-pa-rin-po-che in 1758 (Dhungel, 1988: 9).

Coming to the first half of the seventeenth century, some evidential records related to zhva-dmar-pa have been found. These records clearly indicate the relation of the zhva-dmar-pa abbots with Nepal had already been established even before the reign of King Laksminarasimha Malla of Kantipur (Kathmandu) (reign 1619-1641) (Shakya NS 1098: 173). One of the young disciples of the sixth zhva-dmar-pa, also known as the yol-mo-ba sprul-skhu bstan-'dzin-nor-bu had already visited Nepal Valley between the years 1614 and 1617 during the reign of the other Malla King.
The Sixth Zhva-dmar Rinpocbe Gar-dbang-Chos-Kyi dbang-phyug (1584 - 1630)

The present Zhva-dmar-Rinpocbe Chos-Kyi blo-gros (1952- ) with H.M. the King and Queen of Nepal at the opening of a Tietan Buddhist monastery in Kathmandu.
Śivasiṁha (reign 1578-1617) (Ehrhard 1997: 134). Similarly, during the reign of King Laksminarasimha Malla the sixth zhva-dmar-pa gar-dbang-chos-kyi dbang-phyug (1584-1630) had visited Nepal and established special links with the people and rulers of the three kingdoms of the Kathmandu valley (bal-yul). Besides his distinct relationship with the ruler of Kantipur, the sixth zhva-dmar-pa lama is also recorded to have had separate meetings with the rulers of Lalitpur and Bhaktapur. According to the biographical literature related to the ninth Karmāpa the sixth zhva-dmar-pa chos-kyi dbang-phyug had even taught the dharma in sanskrit to the king of kantipur and his relatives who had demonstrated great trust and confidence. His pilgrimage to Nepal Valley and the journey related to it was occurred sometime around 1629/30 (Ehrhard 1997: 126, Shakya NS 1098: 172). During his pilgrimage in Nepal, the sixth zhva-dmar-pa had made some efforts in renovating the svayaṁbhūmahācaitya. According to a contemporary Newari source, the sixth zhva-dmar-pa had offered four artistic golden tympanuums (toraṇa) to the mahācaitya (Shakya, 1098: 172). At the same time he is also said to have donated some property to the Ḥarati temple located near the māhācaitya. This religious activity of the zhva-dmar-pa was done during a minor renovation of the svayaṁbhūmahācaitya held in February 1629 (Shakya, N.S. 1098: 172). This document clearly records the incident related to the sixth zhva-dmar-pa’s pilgrimage to svayaṁbhū and the consecration ceremony held after the renovation of 1629 (N.S. 750) (Shakya, Ibid). The same source also indicates that the sixth zhva-dmar-pa had established a good religious and cultural links with some of the major Buddhist monasteries of Kathmandu valley (Shakya, Ibid). This renovation and the offering of golden toraṇas by the sixth zhva-dmar-pa was done with a kind permission of King Laksminarasimha of Kathmandu. Thus the king was duly invited to attend the consecration ceremony (Shakya, Ibid).

Because of such cultural ties established with the people and rulers of Nepal (Kathmandu Valley), the sixth zhva-dmar-pa abbot had been able to gain high popularity and respect in Nepal. One of such instances is the incident related to the return journey of the sixth zhva-dmar-pa. In this return journey the zhva-dmar-pa abbot is recorded to have been escorted up to boudhanāth by King Laksminarasimha and Crown Prince Pratapa Malla themselves. During this return journey, the zhva-dmar abbot was also welcomed by the local ruler (governor) of Listi who was a relative of the king of Kathmandu (Ehrhard 1997: 130). Similarly, the great lama is also
recorded to have been welcomed by the people and rulers of other parts of Nepal such as jum-glang (Jumla), yol-mo (Helambu), sne-shang (Manang) dpal-tsho (Sindupalchok) (Elhrhard, 1997: 127, 130, 132, 134). Cho-kyi dbang-phyug passed away in the mountains of yol-mo (Helambu) in Nepal while he was in a deep mountain.

In this context we also have to note the incident of the birth of the eighth incarnate abbot of this yangs-pa-can monastery, dpal-chen chos-kyi don-grub (1695-1735), who is believed to have been born in a petty village of the Himalayan region of Eastern Nepal, known as Helambu (yol-mo in Tibetan sources). Similarly, historical evidence has also been found proving his visit to the Lo region of Nepal in the years 1724-1725 (Dhungel, 1989: 152-153, Jackson 1979: 130 footnotes 78-79). Biographical sources of the eleventh Karmapa also mention the story related to the eight zhva-dmar-pa's visit to Nepal. His visit this time, was objected towards the pilgrimage of the land of svayambhū. Therefore, it seems obvious that the above mentioned fourth, sixth and eighth zhva-dmar-pa-s had a very close and friendly relationship with Nepal. The ninth zhva-dmar-pa was dkon-mchog rgyal-ba'i 'byung-gnas, who is believed to have lived only until the age of nine. Thus the exact dates of his birth and death are not known. Again the tenth zhva-dmar-pa had also visited Nepal, as it is believed throughout the entire world of the Karma-pa. However, it is still not fully ascertainable due to the lack of documents whether the first three, fifth and seventh zhva-dmar-pa-s had cultivated any good relations with Nepal. Among the zhva-dmar abbots between their fourth and tenth incarnations, the tenth had developed an unique and special relations with Nepal and that had even become one of the major causes of a war between Nepal and Tibet and later even China also took part in it.

The Tenth Zhva-dmar-pa and Nepal
The relations of the tenth zhva-dmar-pa chos-grub-rgya-mcho is the most important aspect of this history. He contributed much to strengthen this historical cultural relation. His special and profound contact with the Buddhist Vajracarya Community in Nepal enabled him to do so. Because of Chinese policy and pressure in Tibet, he even had to take political asylum in Nepal, and that incident became one of the root causes of the Nepal-Tibet-China War of 1788-1792. In this war, Nepali troops looted the bkra-shis-lhun-po dgon-pa (tashilunpo monastery) of shikache, the second most powerful and the richest monastery in Tibet (Shakabpa 1967: 235,
Kirkpatrick 1975: 175). However, the main cause of this incident was the international rivalries between China, Russia and the British-India. Unfortunately, the tenth zhva-dmar-pa was accused of the heavy loss of Tashilhunpo’s property and therefore was accordingly imprisoned by the Tibetan Government. Escaping from house-arrest, he, then fled to Nepal via Sikkim together with his fourteen followers and after all took political asylum there in 1788. A government document related to this incident is available (Yogi V.E. 2022: 52-53). In Nepal, the zhva-dmar-pa and his assistants submitted a dharmapatra (written oath) to the mahārāja of Nepal taking oath of faith and commitment. The text of the dharmapatra reads ‘we no longer support Chinese Lha-sa (Tibetan Government of the Dalai Lama) rather become subjects of your Gorkha Majesty (the king of Nepal)’ (Yogi, Ibid).

At that time, the abbot of Tashilhunpo, third Panchen Lama blo-bzang pal-ldan-ye-se’s relation with British Indian authorities was very close. In accordance with Governor Warren Hastings’s interest, under the leadership of George Bogle, a mission was sent to Tibet. Playing a role of British envoy George Bogle met the third Panchen Lama in Lha-sa in 1772 (Das, 1970: 126). On the other hand, this relation effected Russian and Chinese interest in international political arena. Therefore, the Chinese Emperor invited the Panchen Lama to pay a cordial visit to China. Surprisingly, the lama died during his China visit. The lama’s death and the parallel views of neighboring countries towards Tibet flourishes a hypothesis: His death was caused intrigue. A strong evidence in support of this argument is available. For example, immediately after the end of Nepal-Tibet-China War, Abdul Kadir Khan, the resident representative of the British Governor General in Benaras, who arrived Nepal for a strategic study, reported that the lama was served poisonous dishes in the emperor’s palace (Calendar of Persian Correspondence Vol. VIII, 1788-89, events mentioning the particulars relating to the raja of Nepal and the Emperor of China dated Sept. 15, 1792). Whatever might be the truth, most historians have agreed that, the lama, who was the emperor’s spiritual teacher who had established a cordial relationship with the emperor, died of sudden dangerous ailment (Das, 1970: 132-134). Therefore, an apt decision should be ascertained reviewing the matter. At that time, the fifth Dalai Lama of Tibet was still in his infancy, whose regent (rgyal-tshab-rin-po-che) kun-lde-ling-rtag-chag bstan-pa’i mgon-po was of Chinese influence, whereas the Panchen along with another prominent abbot, the tenth zhva-dmar-pa, had come under English
influence, which reveals a strong point that the death had culpability. In
order to solve the misunderstandings of Nepal-Tibet relation and war
questions, the Panchen Lama followed very crude politics by provoking the
Jumli Raja against Gorkha-Nepal or corresponding with the British Indian
Governor General requesting attack over Nepal. (Calendar of Persian
Correspondence Vol. VIII, 1788-89, notes about the request letter of Tashi
Lama of Tibet, dated Jan. 22, 1989). Tashilhunpo’s authorities seem to
have very secretly corresponded with British Indian authorities without
making it known even to Chinese and the rgyal-tshab-rin-po-che, the Dalai
Lama’s regent. They also had requested to the British authorities not to
disclose the content of the letter, if the secrecy was to be uncovered later,
the letter mentioned that the Panchen himself would have his life endangered
(Calendar of Persian Correspondence, Ibid). So the content of the letter
reflects the authorities’ intention of ignoring China’s assistance to Tibet in
Nepal-Tibet-China War. The letter also hints that, if Nepal would be unable
to attack Tibet that the Chinese should not have any ground to enter Tibet
(Calendar of Persian Correspondence, Ibid). Such evidence further
strengthens the aforesaid point that the death of the third Panchen Lama
could have been caused by secret plotting.

On the factual grounds mentioned above the tenth zhva-dmar-pa’s
fleeing into Nepal was not the primary cause of Tashilhunpo’s loss of
properties. It was only a secondary cause. It can be assumed that the zhva-
dmar-pa would not have stolen or deliberately misused someone else’s
property in cordial and peaceful situation because he himself was one of the
incarnate abbots of yans-pa-can monastery. The yans-pa-can was under
the karma bka’-rgyu’ line and tenth abbot of this monastery, the title
Again the religious sect of zhva-dmar-pa i.e. yans-pa-can monastery and of
the Panchen rin-po-che of Tashilhunpo, were not of the same line and even
zhva-dmar-pa had no direct relation and influence on Tashilhunpo in any
religious outlook. It has been mentioned above that the zhva-dmar-pa was
of the karma-bka’-rgyu’ school and Panchen Lama was of the dge-lugs-pa
school, the so called highly purified and reformed sect developed by the great
Tibetan Buddhist scholar tsong-kha-pa (Das, 1983: 273). This school was
formerly called ‘chos-rje dga’-ldan-pal’i lugs which term has later assumed
the form dge-lugs-pa. Spiritual seat of the founder of this school, tsong-
kha-pa in the later transferred in the hand of rgyal-ba-rin-po-che i.e. the
Dalai Lama. There were vast differences in religious practices and
philosophy between dge-lugs-pa and the other sects of Tibetan Buddhism. There was only one relationship between Tashilhunpo and the yans-pa-can in that period. The Pan-chen Lama and the zhva-dmar-pa tenth were brothers. The third Panchen dpal-ldan-ye-se was elder and the tenth zhva-dmar chos grub rgya-mcho was one of the younger brothers. Both being pro-English and after the sudden demise of the third Panchen in China, the leadership attained by the pro-English group of Tashilhunpo monastery was taken by the tenth zhva-dmar-pa. Therefore he had to be a traitor to both the Government of China and Tibet. So, having an uncertain future in Tibet he fled to Nepal to save his life. In the process he took his own property as well as a portion of the Tashilhunpo's property. According to the biography of Lama kah-thog rig-'dzin the tenth zhva-dmar rin-po-che got into a serious conflict with his eldest brother known as drung-pa ho-thog-thu. The conflict was related to the property offered by the Emperor of China to the family of the third Panchen Lama after the sudden demise of the Lama in China. The drung-pa brother of the zhva-dmar-pa, who at that time was the care taker of the bkva-shis-lhun-po monastery, captured the property of the Panchen Lama and returned from China along with ten thousand gold coins offered by the emperor. As a younger brother of the family the tenth zhva-dmar rinpoche claimed for his share of the property provided by the emperor. The drung-pa brother denied to divide the property. Eventually the zhva-dmar-pa, with the help of his follower monks from bkra-shis-thun-po got success in acquiring his share of the property. But the regent (rgyal-tshab-rin-po-che) of the Dalai Lama kun-bde-gling-rtag-tshag-bstan-pa'i mgon-po in order to suspend him accused him of misusing the dgon-pa's property in conspiring with Chinese will and direction. The zhva-dmar-pa, who was accused of taking away of monastic property and later put him in house arrest. Finally he fled to Nepal and took political asylum for he had an opportunity to flee from the house-arrest. According to the common belief of the followers of the zhva-dmar-pa, later he died of jaundice in Nepal. A contemporary Nepali report describing the causes and incidents of the Nepal-Tibet-China War 1789-92 prepared under the request of the council of East India Co. also agrees that the tenth zhva-dmar-rinpoche had passed away due to the divine will (Regmi 1980:49). Contrary to such evidence some foreign writers and Chinese sources mention that the lama had committed suicide. But this statement seems not other than a gross imagination and far from historical truth. After the Nepal-Tibet-China War, when talks of peaceful agreement began, the Chinese authority imposed a
severe condition over Nepal demanding the properties brought to Nepal by the zhva-dmar-pa be returned and that his wife, children, servants, and even his remains such as bones be sent back (Document of Foreign Ministry archives bundle No. 7).  

During his asylum in Nepal, the tenth zhva-dmar-pa chos-grub-rgya-mtsho (in Sanskrit srimañaparājīta dharmasiddhisāgārasena = unconquerable ocean of accomplished dharma) had made a numerous religious and cultural services in the field of Buddhism including the donation and renovation of temples and monasteries. It is recorded that he first made an effort for a minor renovation of the svayambhūmahācaitya in 1790. During this renovation, the tenth zhva-dmar-pa restored several disrepaired religious object including the descriptive stone inscription originally inscribed and installed in 1758 (Dhungel 1988: 10, for Tibetan text: 7). The restored full text of the inscription was re-written by the tenth zhva-dmar-pa himself and it also includes the additional information related to the contribution made by him in 1790 (Dhungel, Ibid). During the course of renovation of the svayambhūmahācaitya and its surrounding areas, he is also recorded to have renovated the Harati temple offering a golden pinnacle and gold polish to the temple. It was a quite lavish renovation and the record of the expense incurred by the tenth zhva-dmar abbot for this can be seen in a copper-plate inscription of that time (appendix-4 of this article). Likewise, one year later, he also offered a large bell to svayambhūnātha. This bronze bell weighing 170 dhārṇis of metal and three lines of inscription in Tibetan was installed in front of the temple known as anantapura and it still stands there (appendix-3). Similarly, in 1912, he provided some material and financial assistance to some of the important Buddhist monasteries of Nepal which includes taksabahal of Kathmandu particularly for the purpose of lighting lamp at svayanbhū and khāsa caitya (boudhanātha) and infront of the karunāmaya of taksabahal (a letter of reverential praise and greeting offered to the present fourteenth zhva-dmar-pa by the Svayambhū Community in 1977). The fourteenth zhva-dmar-pa has also continued and maintained this old tradition of respecting variance Buddhism in Nepal by the abbots of yanss-pa-can monastery (vaiśāli mahāvihāra) of Tibet. He even visited Nepal to help in the renovation of the Harati temple, when the Government of Nepal renovated it (Ibid). Presently he is busy founding a monastery and Buddhist cultural center near Nagarjun in Kathmandu.
Summary and Conclusion

Nepal, being an important center of Buddhist education played a prominent role in establishing Mahayana Buddhism in Tibet from the very inception of its Buddhist history. The role of Nepali scholars (Buddhist panditas), artists, traders, and the political and cultural contact of the royalties were very important in this regard. Similarly, visits of high-ranking Tibetan lamas and monk pupils as well as pilgrims also played significant role in strengthening the relationship. Even more interesting and important in this regard is the relation of the zhva-dmar abbots of yangs-pa-can monastery of Tibet with the people and Government of Nepal. So far as the tenth zhva-dmar-pa’s history is concerned, it is much more significant not only in the field of cultural relations but also for reconstructing the history of political rivalries in the region. The tenth zhva-dmar-pa’s asylum in Nepal and the third Panchen’s demise in Beijing are the extreme examples of the rivalry of super-powers.
Notes
1. Sylvain Levi translated the name ‘od-gzer-go-ca as amsuvarma (‘od-gzer = aṁśu + go-ca = varma).
2. Levi translated this also for the first time as bhṛkuṭī from the original Tibetan name khro-gner-ma. After that all historians have followed the same translation.
3. Tibetans had to prepare verities of guide books about the Buddhist religious geography of Nepal. In Tibetan, these books are known as balyul-kyi gnye-skor.
4. There are four major schools in Tibetan Buddhism namely rning-ma-pa, bka-rgyud-pa, sa-skya-pa, and dge-legs-pa.
5. This monastery was also known as vaisalimahavihara originally derived from the Sanskrit name of a city of northern India where Buddha had visited several times.
6. Similar type of biographical materials are non in the personal collection of the present fourteenth zhva-dmar rin-poche, chos-kyi-blo-gros.
7. Some documents mentioning ho-thog-thu to the zhva-dmar abbots are in the personal collection of the author of this paper. Ho-thog-thu is a Mongolian title and is equivalent to the regent of English tradition. Dozens of most valuable documents written in Nepali, Tibetan, Newari, and Chinese have also been discovered in the course of this research.
8. This is mentioned in several unpublished Chinese letters sent to Nepal and copies of which are in the possession of the author of this article. These letters were sent in 1972 (see also bibliography under Government Documents and appendix-5 of this article).
9. When visited Nepal, the zhva-dmar abbots were welcomed and given warm hospitality by the vajrācāryas of taksabahal and made them reside there. It is also believed that the vajrācāryas had also requested the government to rehabilitate the tenth zhva-dmar-pa as political refugee in Nepal.

References

Biography of kah-thog rdo-rje gdan gyi rig-dzim (Tibetan)

Brag-dkar rta-so sprul-sku Chos-kyi dbang-phyug, collected Works (gsung-bum) of kah-thog-Rig-'dzing Chen-po Tshe-dbang-Nor-bu.


Government documents related to the affairs of the Tenth Zhva-dmar-pa Lama and the Nepal-Tibet-China War of 1788-1791, Ministry of Foreign Affairs Archives (Old Jaisikotha), Kathmandu:

(a) A letter from Tung-thang-chang-jun, an army general and commander of Chinese Army force assigned in support of Tibet during Nepal-Tibet War.

(b) An explanatory content of letters related to Nepal-Tibet and Nepal-China Wars: Description given uner the main entry 7 and 9, document nos: 91-96, 106, 113, 115. Among these documents, document no. 115 is even more important for the study of Nepal-Tibet-China relations and the phenomenon related to the Tenth Zhva-dmar-pa Lama. The descriptive
content of this document (No. 115) reads the following Nepali text:

“स्यामराको हाँदृ धनुर्मान गरी भारी ५ आइपुन बौँकी दीर्घालाई तालीलिम्बुकृतौँको जो भयाको चाहिँ पठाउनौ स्यामराको स्वस्थी पठाउदिएको नुवाकोटाबाट भागिक रो पनि पत्ता लगाउनु भन्यार सरोषागार्द गरी अर्जि लेखिइ चीनमा भारादार पठाउदिनौ भन्या १८५० सालमा लाङ्चाबाट टुझे ध्वारी-जोहले श्री ५ रणबहादुर साहकाहु हजुरमा नेखिएको सकिए।”


APPENDIX 1

Chinese Amban Tang-tha-shing's letter to King Ranabahadur Shaha of Nepal regarding the Nepal-Tibet-China War and the Tenth Zhva-dmar-pa Lama dated chen-lung year 53 = 1789 A.D.
Transliteration of the above document
APPENDIX 2

Reply letter sent by the King (Ranabahadur Shah) of Nepal to Chinese Amban Tang-tha-shing in Tibet (1789)

Transliteration of the above document

[Transliteration text]

[Handwritten text in Tibetan script]
APPENDIX 3

The Tenth Zhya-dmar-pa Lama’s inscription casted on a broze bell from Svayambhu (A.D. 1791)

ཀེ བྲེལ་ རིག་པོ་ཁྲི་སྤྱི་རྡོ་རྗེ་
ཐོབ་དྲོད་ རྒྱ་དབྱིས་སློབ་
བན་པའི་བཞི་དབང་ཕྱེ། རང་གཞན་
འགྲུབ་གནས། བོད་ཀྱིས་མཛད་པར་
སོགས་པོ་ཕྱོགས་བྱེད། ལྷོན་
བོད་དོན་དེར་
དེ་ཐོབ་པའི་སྲིད་དི། རྡོ་རྗེ་ལྟ་བའི་སྤེལ་
སོགས་པོ་ཕྱོགས་བྱེད། རྒྱ་དབངས།
བན་པའི་བཞི་དབང་ཕྱེ། རང་གཞན་
སོགས་པོ་ཕྱོགས་བྱེད། ལྷོན་
བོད་དོན་དེར་
དད་དུ་བཞི་དབང་ཕྱེ། རང་གཞན་
བན་པའི་བཞི་དབང་ཕྱེ། རང་གཞན་
སོགས་པོ་ཕྱོགས་བྱེད། ལྷོན་
བོད་དོན་དེར་
དྲུ་དབུག་པ་སྤྱི་མ་རྟེན། རྡོ་རྗེ་དབང་ཕྱེ།
མོ་སྤྱི་སྨན་ཐོབ་དྲོད། རྒྱ་དབྱིས་སྲོལ་
སོགས་པོ་ཕྱོགས་བྱེད། ལྷོན་
བོད་དོན་དེར་
དྲུ་དབུག་པ་སྤྱི་མ་རྟེན། རྡོ་རྗེ་དབང་ཕྱེ།
མོ་སྤྱི་སྨན་ཐོབ་དྲོད། རྒྱ་དབྱིས་སྲོལ་
སོགས་པོ་ཕྱོགས་བྱེད། ལྷོན་
བོད་དོན་དེར་
APPENDIX 4

The Copper-plate Inscription of the Tenth Zhva-dmar-abbot from the Hariti Temple, Swayambhu (N.S. 910)

1. अं नमो रत्नान्वयाः। अं नमः श्री हारत्वे।।
   स्वास्ति श्रीमन्महाराजाधिराज श्रीं श्रीं श्रीं
   रणवहारु धा विजय राज्ये॥ दानपति वैशालि
   महाविहारे से।  

2. रिष्टाल श्री श्री श्री श्री श्यामापार्लामाजु जिमुलिगु
   अवतारस प्रभा वर्तति धर्मिन्द्रि सागरसेन,
   नामजुया चोइवेलस नेपालया देवस्थर
   तीर्थदर्शनयात वि।  

3. ज्याक वेलस श्रीं हारती प्रितिन सिंह धर्मि ७३
   शलाओ तु तोला १०० पाठा २ धर्मि २ ज्याला मोह
   १०० हिंगवल सीता मूल ९० कर्मयात
   ज्यानवसिसिमूलने मो।  

4. ह २८ ध्वति विशे, श्री हारतीया देवालयस तुंगा
   पलिन विहा जुजु, श्रेयोरु सम्बरु ९१० चैतमासे
   शुक्लवद्य पूर्णमास्या तिथि हस्त नक्षत्र अंगवार
   ध्व तु।  

5. न्तु दीपार्बा दिन जुलो शुभ मूयान्वगताः॥।
APPENDIX 5

Letter from Chinese Army General Tung-thang-chang-jun to King Ranabahadur Shaha of Nepal sent from Dhaibung Kabhre in 1791 (H.M.G. Foreign Ministry Archives S.N. 91)

1. स्वस्तित श्री श्री श्री श्री मंजुङी अवतार चीनका वादसङ्का छूँका सी आयाका सव पौजङा सदृश बजीर सहोदर भीमावतार श्री श्री श्री म ठूङ्ङ्ङ-थाङ्ङ छाउङ्ङङ्ङ वाङ्ङ देवामा्त्र कर्म्य पत्रम् ...

2. स्वस्तित श्री ५ गोर्ष राजा रणवहादुर साहकेपु- उप्रान्त तिमिले पठाउँद्यामैग क्षयी हामि छाउङ्ङ-छुङ्ङ वाङ्ङका हजुरमा आउँद्यार्गो अर्ध बुक्क्जुङ्ङ। बार्को ... को पिँच पन्नकोबाट-विस्तार सवै

3. जो योग्य प्रमाणित लेखा छो बुम्भय, उप्रान्त तिमिले पठाउँद्याको रणजीतमा अर्थ हामिले हजुरमा आउँदा तस्कोबाट (त्यसबाट) विस्तार सुनि पिँच पन्नकान् नर काज बढिया, पिँच लिङ्ङ भनि हामिले पातिरजमा

4. दि रणजीतमा पार्था, काठमाडौँ पठाउँद्याको हो, बार्क रणजीतमा पठाउँद्याको दसदिन देखि वाङ्ङ गयो, आजसम्म आउँदा, आफ्ना मनोग्यले मात्र चिठी पठाउँदा रहाउँछ, बार्क तिमो चिठिमा

5. भारदार ठूला पठाउँछ, स्थायरको हांड कविला, चाकर, घामाल, दिगर्को घामाल, केजरियको साना-उला छिन्नपट्ट त्यो सवै चाङ्ङको पठाउँदा भन्याको आजसम्म आउँदा, परंतु म छाउङ्ङ苑 वाङ्ङको दवाले सव

6. प्राण प्रजाजनाम धर्म कर्मालारापौ संखो सहित गरि गर्न्दछो छ, बार्क तिमिलसन्तो पिँच लिङ्ङ भनि धार्मिक पारिवर्तन दिनि अर्थ तरह हामि गन्ना छैन, उप्रान्त म सस्ता नवनले बयोश पारि संस्कृत गर्न् भन्या

7. सरसार आई गन्ना थिंदूङ आजसम्म पौजङा धामी श्री........... ले सनसार प्रगनिलाई र्खा उदार गन्ना हुङ्ङ र पिँच लिङ्ङ भनि हामि वस्थाको हो, तिमिले हामिले त. विरायको हो भनि सवै अनुलो विरायको हो भनि सवै अनुलो

8. बुम्भय बुम्भिनको पिँच पर्न र पिँच पर्न लिङ्ङ श्री ............ का हजुरमा विन्ति गरि पव पठाउँदा तिमिलसन्तो बयोहो द्वारा समस्तो घनिष्ठबाट हुङ्ङ र भलो बृह आन्दो हुङ्ङ गरि सवैला, बार्क भन्या म सस्तानुनले बयोहो

9. पौजङा ठायका हुङ्ङ र्खा गन्नालाई धोस्त पर्न आयाका हुङ्ङ, उप्रान्त तिमिले उप्रान्तिकसम भनिले हुङ्ङ र्खा हुङ्ङ गन्ना छन मनि रहाउँछ श्री ............ भन्याका पृथ्वीका छत्र जस्ता संसार ग्रामिकन करणा दृष्टि गरि
90. रक्षा गान्या र विरायको सव माफ गरिन्सवाछ। त्यो त सांचो भनि जान्या, अथै बढी मानवमात्र, हुन्या छ, परन्तु आफु र आफू नाक्का। २ जाहें हामा हजुरुमा आया अज तस्माधिको बढो हुँै भन

91. दशा गरि ब्यक्तिहरु के दराउन पर्दैननु, बाँक आफु र आफू नाक्का २ आउन नसक्या दहस्तात्मा तिमि हँसले अधि चिं हिमा लेखयो वमोजिम भारदार 
हूँला पढाइकबन भी ................ कम विनकषपत र

92. सरसोगात पराई दराइ गर्न ज्यान्या र आउन्या हो, तिन आइ, अभ हामा बम्बा २ जाहें पराई देउ र बिछा पर्नु भनि लेख्या छ। त्यो त नहुँदो कुरा हुनु। बाँक म 
व्याञ्जन काठमाडौँ सम्म पवाकाया हारो।

93. मति हुन्या र सब प्रकारले भनो हुनाँ छ भनि लेख्या छ, बाँक कुरो तिमि निन्ना गरिन्कु बनायाँको हे। तर हामो दस्तुरमा त्यस्तो हुन्या छिन्नु, बाँक पिछा 
लिङ्गु भनि पांगजमा दिरयाँ को सव संसार त्रानि २

94. उदार हैला गर्न्या भनि पिछा दिरयाँ हो। बाँक तिमा प्रजा त्रानि सयो दराइ 
दहस्त भनि रहेको छ मन्दा म व्याञ्जन बढाको मन्दा कर्णा लागिको छ उपात हामि त निन्ने गरी अधिका पत

95. वमोजिम एक विदित गरि पिछा पो परुँ छ मन्दा चाडो ३ गरि आयादिपी पीज 
लस्कर पनि फिराइ दिउँता। बाँक ति बाटोको मात्र होइननु, अभ कुरिको बाटा 
र फलाको बाटो आयाका पीज पन।

96. बाटुले एकीचोट फिराइ दिउँला तस्यह अभ पनि विलम्ब गरि गनामा परवा, 
तिमिलाई भलो गर्ने भनि कर्ना रायाथाको, केहि हुन्या छैन, बाँक फल्याकको 
बाटो आउन्या पीजले पनि पिछा लि काटि दिया त्यो

97. नव बुझा तस्ते हैला भनि दराइ आउन सकिउन भनि लेख्या छ। हामिले त 
फलाक्कमा रु बुझा आजसम्म आयो भनि नवर सुनिजनु। बाँक पिछा पनि आयाको 
हो त आफ्नो चिं हिमात पत्र हुँैले।

98. सोमैकै पिछा पर्खु भनि चितार्याको गर्न गर्न गार्या पछि त कटकको दस्तुर हुनू काटि पनि 
दिन्नु। त्यो सयो भुझा हुन पर्दैन, तिन्ने त सांचो गरि पिछा पनि आयो त हारो 
फलाको सदाहूले हामा हजुरुमा

99. विन्ति गर्न अवभास

10. बाँक विनायकमा पिछा पो पनि आयाको भन्ना विकस्त नगरी मान्य दस्तुर छैननु। 
तस्त्यर रणजित पैठे गरी ४ भाषा (दार) ले साधनायाका मान्चेलाई दानसग वस्त्रस 
गरि पडायाध्यी। हामिले केहि गायाका छैननु
21. बाँके भोदु पाहेन नरिस्क २ हमा हजुरमा छ त हामले बहो द्वारासों बवनीस गरि सुन्यसित राष्ट्रको छ, तत्तको गद्दामा पनि आफु दराइकन ब्या अर्थले उप्रात्र चिढिमा लेखा वमोजिम जसह भानि

22. म च्या जुन बहाले दया गर्नु हुन्छ आज भानि गर्ने बन्ध बाँडो ३ गरि भानिस पढायि वडिया हुन्छ अफ विलिष्क गन्या, आफुलाई आफ्नले विगार पर्छ।

23. चिढिमा हामले हेरे वुफिन्झु, ति चिढि वमोजिम गन्या वडिया हुन्छ। दो वुम्ह।

इति विकसितक विज्ञेय साल भाट १ शुद्ध १० रोज मुकाम धैर्यमा कार्य शुभम्...