

## Discovery of Travel by Guru Jambheshwar Ji in 15<sup>th</sup> Century at Mandu of Nepal: A Significant Milestone for an Eco-Dharma Tourism in Both Countries, Nepal and India

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### Abstract

This research examines discovery of travel by the messiah of Thar Desert of western India, Guru Jambheshwara Ji, founder of Bishnoi religion, in 15<sup>th</sup> century at Mandu (Kathmandu) of Nepal as a significant milestone for eco-dharma tourism in both countries: Nepal and India. The methods adopted for data collection are field visit, filed observation, interviews, historical analysis, textual analysis etc. Result is that discovery of the travel by Jambheshwra Ji in 15<sup>th</sup> century's Kathmandu helps to promote travel and tourism sector in both stakeholders country, India and Nepal, basically in echo-dharma sector developed by Bishnoi's of western India. Further research is most.

**Keywords:** Travel; Discovery; Guru Jambheshwara Ji; Mandu; Nepal; Milestone; Echo-dharma; Tourism; India

### Introduction

“...Mandu Parvat Mahi Gyana Kathu...” (Shabda: 67)

When Guru Jambheshwra Ji returned after his holey and purposeful travel from Himalaya's Mandu (recent Kathmandu of Nepal) he expressed above line during his preaching at Rajasthan through shabda. It is written there at shabda collection by Guru Ji, a most authentic literature of Bishnoi religion.

Mandu means Mandir/Temple and Kath means wood. So, Temples made by woods is Kathmandu. At that time this valley including hill was full with temples, temples in each and every corner. It is known as city of temples, now even. That visit of Guru Jambheshwra Ji in 15<sup>th</sup> century approves by a discovery revealed through a script written on stone statue in eastern part of modern Kathmandu [1].

Nau-Bishe, a Nepali word means combination of 'Nine' and 'Twenty' in English. Nau (9) and Bish (20), total goes Twenty Nine (29). Nau-Bise is named suddenly after Guru Jhambeshwara Ji came there in 15<sup>th</sup> century AD and preached his 29 principles in front of the then King (Yaksha Malla and his sons) and the peoples [2] (Figure 1).



**Figure 1:** This is a renovated statue of Guru Jambheshwara Ji found at Kaashikhanda Nagar, Naubise of Nepal Republic. With Some Scripts written in it, belongs to 1543 Vikrami Sambat. The then King was Malla (Yaksha mall and his Sons) [6].

Malla king used to visit those places for different purposes like- sunbath, play and farming. First he preached his Nine (Nau/9) principles and later after knowing the interest of the people he preached his remaining Twenty (Bish/20) principles, one by one [2] (Figure 2).

Nau-Bishe is located nearly 50 KM east from the capital city of Nepal Republic – Kathmandu; from there BP Koirala Highway passes ahead to Janakpuri, an ancient capital of Mithila where King Janak was a king with her beloved daughter-Sita [3].

“ ! ॐ ! जम्भप्रतक्ष्यराजयक्षोविषनवहस्थापने ! ॐ ! ”



**Figure 2:** A recent view of Naubise, it's a valley at Kaashikhanda Nagar, Kavre District. Crowded is slowly growing there [5].

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## King Yaksha Malla, his Sons and Guru Jambheshwra Ji from India

His teachings are covered by 29 principles, 120 shabads and sandhya mantra. Many kings and reputed persons came in his contact and admired his teachings. He also helped many of them with his blessings [4-7]. Among such Yaksha Mall and his sons, the King of Kathmandu were most.

The script written at the bottom of found statue at Naubise mentions above line. This clearly indicates that Guru Jambheshwra Ji was there in front of the king and people of the area while he preached his 29 principles. The Bisnoi was established in front of them all. It was written proof found at Naubise, near Mandu (now Kathmandu).

Nepal's history reveals that Yakshya also invited four South Indian Bhatta Brahmins to take charge of the pujas within the Pashupati temple of Kathmandu. Their descendants are still the official priests in the Hindu kingdom's holiest shrine. Following same his son also invited many of Indian priests, businessmen and spiritual leaders from India [8].

## Malla Kings of Nepal: From Maru Prades India

The first of the Malla kings came to power in the Kathmandu Valley around 1200. The Mallas (literally 'wrestlers' in Sanskrit) had been forced out of India and their name can be found in the Mahabharata and in Buddhist literature [9]. So It is logical also to call ancestors to new Kingdoms, grabs by Malls.

Indian history records a devastating Muslim invasion by Sultan Shams-ud-din of Bengal less than a century later left plundered Hindu and Buddhist shrines in its wake, though the invasion did not leave a lasting cultural effect here (unlike in the Kashmir Valley which remains Muslim to this day). In India the damage was more widespread and many Hindus were driven into the hills and mountains of Nepal, where they established small Rajput principalities [10]. Among them Malla were one.

**" ॐ ! जियने जुक्ति, मरियने मुक्ति - विष्णु ! "**

A script found at Naubise, near Mandu (Kathmandu) belongs to Guru Jambheshwra Ji. It seems that he tried to teach and save the dharma providing marvel written text to the locals. It was only possible by the help of King and reach businessmen at that time. The earlier Malla years (1220-1482) were largely stable, reaching a high point under the third Malla dynasty of Jayashithi Malla (1382-1395), who united the valley and codified its laws, including the caste system. The mid-13th century saw the de facto rule of Queen Devaladevi, the most powerful woman in Nepal's history [11].

After the death of Jayashithi Malla's grandson Yaksha Malla in 1482, the Kathmandu Valley was divided up among his sons into the three kingdoms of Bhaktapur (Bhadgaon), Kathmandu (Kantipur) and Patan (Lalitpur). They proceeded to fight with each other over the right to control the rich trading routes with Tibet [12].

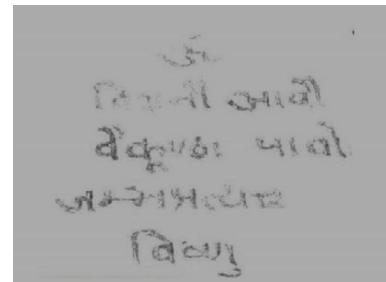
**१५४३ विक्रमी**

The date found at statue of Guru Jambheshwra Ji indicates it belongs to 1543 Bikram Samvat, just another year when Guru Jambheshwra Ji established his Dharma, the Bishnoi at Rajasthan. Seems he travelled direct to Nepal after that event at Rajasthan. Further he mentions clearly at Naubise, near Mandu of Nepal:

**" ॐ ! विशनौ आवो, बैकुण्ठ पावो - जम्भप्रतक्ष्य, विष्णु ! "**

It means, Those who comes to Naubise of Mandu (Kathmandu/ Nepal) will get heaven (vaikuntha). It was expressed by Guru jambheshwra Ji himself, in front of peoples and King of the area during his visit.

Mandu (Kathmandu) was full with temples at that time. The rivalry between the three kingdoms of the Kathmandu Valley found its expression in the arts and culture, which flourished in the competitive climate. The outstanding collections of exquisite temples and buildings in each city's Durbar Square are testament to the huge amounts of money spent by the rulers to outdo each other [13,14].



The cosmopolitan Mallas also absorbed foreign influences. The Indian Mughal court influenced Malla dress and painting, presented the Nepalis with firearms and introduced the system of land grants for military service, a system which would have a profound effect in later years [10].

Yakshya also invited four South Indian Bhatta Brahmins to take charge of the pujas within the Pashupati temple of Kathmandu. Their descendants are still the official priests in the Hindu kingdom's holiest shrine [9].

Ratna Malla was the first independent king of Kantipur. He was one of the six sons of Jayayakshya Malla. He was the first Nepalese king to invite Kashmiri Muslim traders to Kathmandu [8].

**"बिष्णु बिष्णु तुं भण रे प्राणी"**

Such written scripts found near Mandu belongs to Mall time, especially in Yaksha malla era proves Guru Jambheshwra Ji's visit of Mandu, Nepal. Mall were devotee king of Lord Vishnu also.

The Malla kings shored up their position by claiming to be reincarnations of the Hindu god Vishnu and establishing the cult of the Kumari, a living goddess whose role it was to bless the Malla's rule during an annual celebration [9].

The cosmopolitan Mallas also absorbed foreign influences. The Indian Mughal court influenced Malla dress and painting, presented the Nepalese with firearms and introduced a system of land grants for military services, a system which would have a profound effect in later years [10] (Figures 3 and 4).

Probably Guru Jhambeshwra ji travelled through the same root (Janakpuri) for Nau-Bise and further Kathmandu for Narayansthan/ Budanilakantha, where Lord Vishnu is lying over the Nagas [4].

## Bhagwaan Jambheshwara Ji: Myth

According to the myth (Sruti), locally heard story- once (some 10 generations ago) a local Kisaan(farmer) of Nau-Bishe saw a strange recurring dream. He saw that dream in Ashad Purnima during his Ropai (rice plantation time). In his dream, tall men with white beard



Figure 3: Kaashikhanda Municipality office, exactly at Naubishe, It's a recently established Municipality [4].



Figure 4: A Bridge at Naubise, along BP Highway, goes to Janakpuri, near India boarder [3].

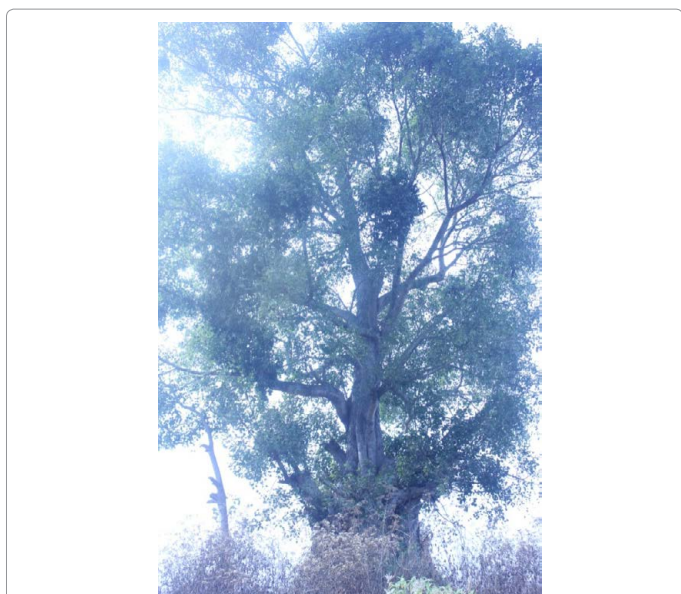


Figure 5: A Pipal Tree, represents Lord Vishnu, believed to be of long history (More than 500 years) [1].

smiling face called him to his field and ask to dig that up. He ignored, thinking that it was just a dream. Few months later, during harvest time (Kartik Purnima) when he reached to his field to collect rice, he amazed a lot [5] (Figure 5).

There was a big Pipal tree, stood up, in middle of the field, exactly where that white men asked to dig. He called surrounding people and discussed about his dream before. And they started to dig at the field. They found a statue first and later a lot of Marvels surrounding it where some scripts are written already [6] (Figure 6).

Now by deep faith, they established a temple nearby where they set that statue and the written scripts. People planted Pipal trees at every village and village entrances, especially at valuable places, respecting Vishnu. Villagers started to live happily worshipping the temple in valuable festivals and following thoroughly the values of those found scripts written in marvels. Those scripts were in two sections: one with nine lines and another with twenty lines [1] (Figure 7).

### Bhagwaan Jambheshwara Ji: Lost

In course of time span people started to quarrel, fighting in name the temple and its worship. Some People obeyed the rules mentioned in scripts and started nonsense logic and discussions. They asked for animal sacrifice in temple, they asked for use of animals in farming and transportation. They wished to cut trees for their house to make and rebuild etc. Finally, majority of those people obeyed the principles. And the whole area lost its beauty and root and Dharma preached by Guru Jambheshwara Ji. Place remained bared (desert like) and dirty. Morality lost everywhere. All Pipala trees were cut down. Village became hell [2].

After long time there was a huge rain in village, everywhere

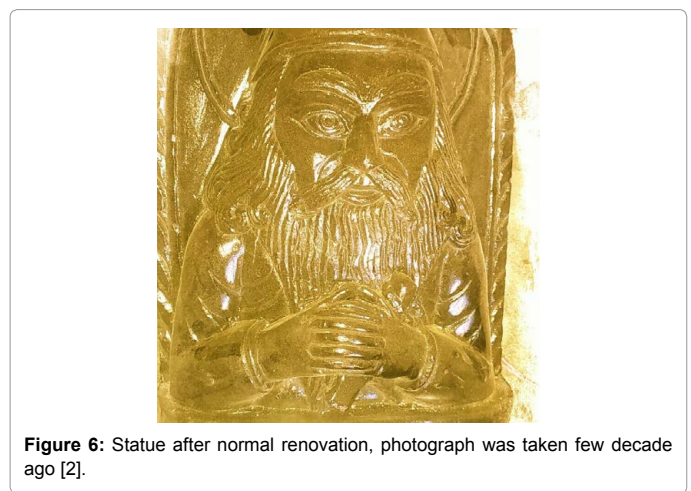


Figure 6: Statue after normal renovation, photograph was taken few decade ago [2].

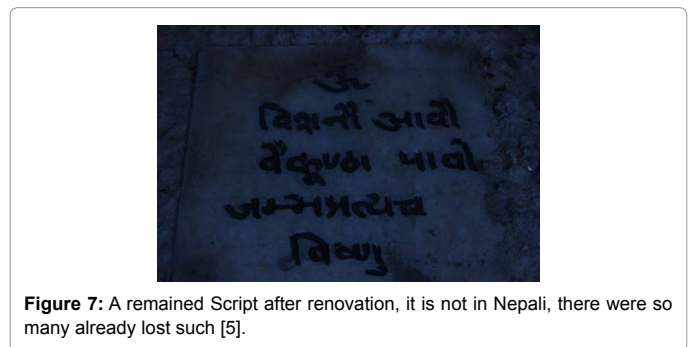


Figure 7: A remained Script after renovation, it is not in Nepali, there were so many already lost such [5].

just water remained. People ran for life at higher places leaving all properties. Houses collapsed and whole village drowned including the Temple. Nearby river destroyed all crops of the field. Rain stopped, everything calmed down. When villagers returned to see, nothing was there except sand and the clay. Temple was not there. They searched the statue and scripts but never found. Feeling their serious fault and in deep frustration they left the places forever [3].

### Bhagwaan Jambheshwara Ji: Found again

After few generation People started to make those bared field again (probably around 1850 AD). They preserved and planted the jungle surrounding the valley. Within few years they made a green rice field surrounded by hills and jungles and started to live making home at the hills (not in the plane valley). They travelled to the valley for farming and after harvesting they started to take harvested things to the home built on hill top. And enjoyed it whole year. Plantation and harvest of rice in plain and life in hilltop home went on continuously for generation [4] (Figure 8).

Suddenly, one day, during rice plantation period, a statue was found in the corner of the river (last part of the filed owned by a local farmer). People gathered and started to dig. By nonsystematic digging (locally available digging weapons Kodali, Kodalo and Chaade) some parts of the statue was damaged badly. In search some of the scripts written on marvels also found. As found in local farmer's field as local rule its possession definitely went to that farmer and he took it at his home (at other side of the hilltop) Patalekharka [5] (Figure 9).

### Bhagwaan Jhambeshwara Ji: In Danger Again

He took it secret for a long (around 50 years), praying and worshiping normally within home premises because no one of the family member was interested on it. No villagers also have shown interest in it. But after an earthquake in 1990 (B.S. 2045) his home collapsed and everything surfaced. He took the remaining statue and few cows with him and returned to the plain 'Nau-Bise' (Raatmaate), where there was already a normal Goth (Cow raring house) was made to live. Later he set it at the



Figure 8: Riverside view (Recent) where those remained statue of Guru Jambheshwara Ji was found few decades ago by a local farmer [2].



Figure 9: Exact location, where Statue was found by farmers [6].

maize field near by the home just below the holly Pipal tree (Pipal tree is a form of Lord Vishnu) [6] (Figure 10).

When few years' later local jaishi people (Khanals) of the area knew about it, they gathered and threw it from there. They build their own Kuladevetaa Mandir in that place. They arrange huge animal sacrifice there. They cut nearby Pipal tree also, which is known as a form of Lord Vishnu. After that incident, statue was set just behind local Jaishi cast people (Khanals) Kuladevataa mandir (North-East corner). So many scripts were already lost and remaining is also in danger including teachings of Guru Jhambeshwara Ji in 1500's. It's most to save. That is our responsibility [1] (Figure 11).

### How to reach there now

Images to reach there are given in Figures 12-21.

### Conclusion

It is most to preserve and make global to those evidences and preaching by Guru Jhambeshwara Ji found at Nepal republic. The name of the place Nau-Bishe (Bis-Noi) of Kashikhanda nagar, 50 KM east

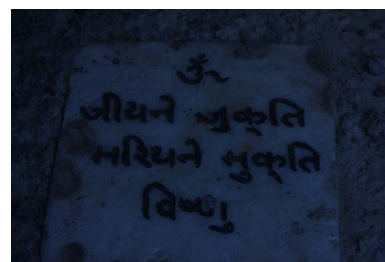


Figure 10: A remained script after renovation (repaint), it is also not in Nepalese language [3].

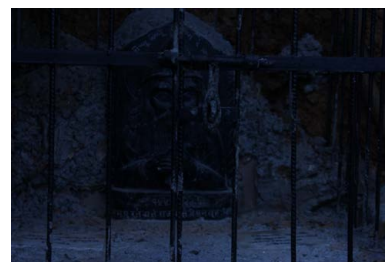


Figure 11: Renovated and preserved statue of Guru Jambheshwara Ji at Naubise, Kaashikhanda Nagar of Nepal Republic [5].



Figure 12: From exact this point (21 KM from district headquarter, Dhulikhel of Kavre) the place where statue was found is exactly at 250 Meters; 200 Meter along the road, South-East towards Janakpuri and another 50 West from the road through a School gate (Sagun Vidya Mandir) [1].



**Figure 13:** Sagun Vidya Mandir, a school at Naubise, just behind of this school is the place where statue was found for the first time. A road is there to reach the place attached with BP Highway [6].



**Figure 17:** Preserved and renovated Statue of Guru Jambheshwar Ji is just there below the white building of seen. The building belongs to Kula Devataa Mandir of local Khanal people. There was a big Pipala tree (A form of Lord Vishnu, now they cut it) [5]. Other Things: Yet to Conform.



**Figure 14:** A holy place just behind school, across the small river, in between two standing trees [3].



**Figure 18:** Birds enjoying believed to be at Jambha Sarobar. Due to encroachment and weather change it seems to be in danger now [1].



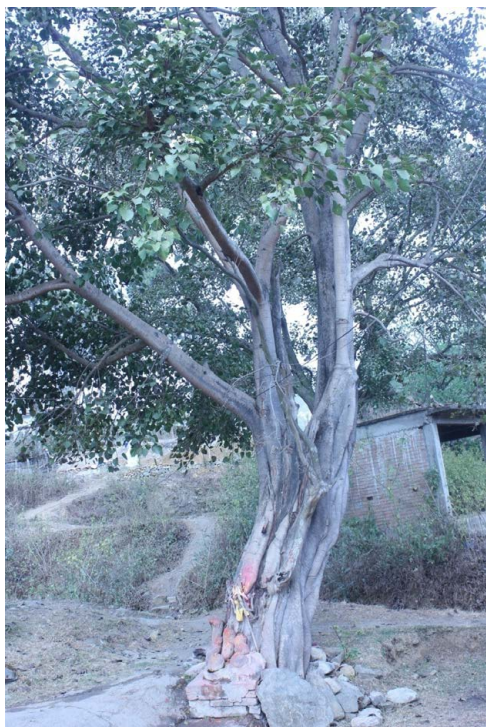
**Figure 15:** Seen around from height [2].



**Figure 16:** A road approaches towards preserved and renovated statue of Guru Jambheshwara Ji. From this place, it is in South Eastern direction, nearly 50 Meters [4].



**Figure 19:** Birds enjoying at nearby river [6].



**Figure 20:** A Pipala Tree worshipping as form of Lord Vishnu at Jambheshwara Mahadev Temple (Nepalese locals pray here pronouncing-Jagbydeshwara Mahadev Mandir) [4].



**Figure 21:** Jagbydeshwara temple (now it is called by locals), where Guru Jambheshwara Ji was believed to be stayed once, during his visit [5].

from Kathmandu and 150 Km from Janakpuri (Place of Raja Janak) itself is significant. This research examines discovery of travel by the messiah of Thar Desert of western India, Guru Jambheshwara Ji, founder of Bishnoi religion, in 15<sup>th</sup> century at Mandu (Kathmandu) of Nepal as a significant milestone for eco-dharma tourism in both countries: Nepal and India. The methods adopted for data collection are field visit, filed observation, interviews, historical analysis, textual analysis etc. Result is that discovery of the travel by Jambheshwara Ji in 15<sup>th</sup> century's Kathmandu helps to promote travel and tourism sector in both stakeholders country, India and Nepal, basically in echo-dharma sector developed by Bishnoi's of western India. Further research is most.

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