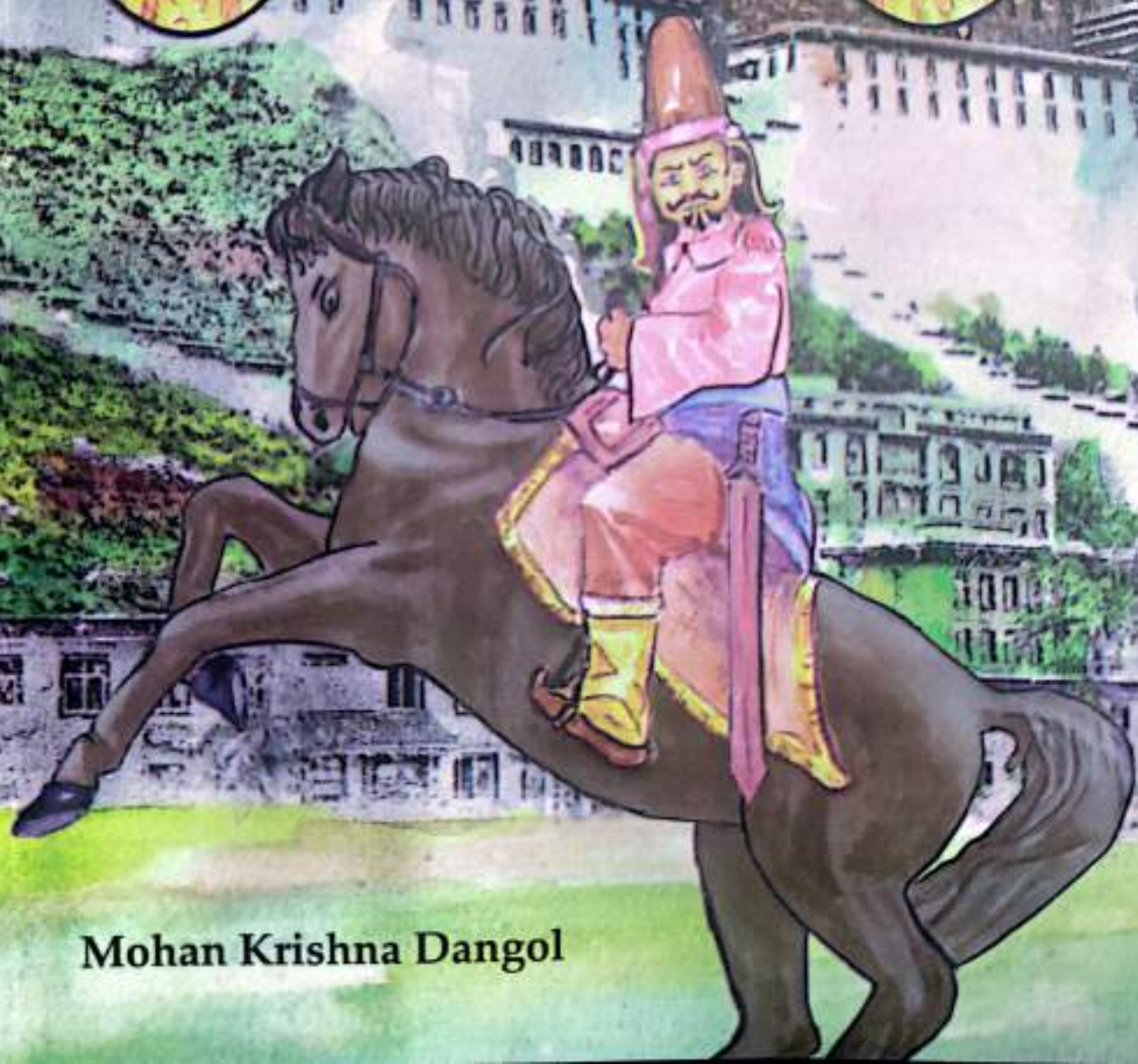


BHRIKUTI

(PLAY)



Mohan Krishna Dangol

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Bhrikuti

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Translator: Sylvia Razopadhyay

Publisher: Prem-Mohan Sirapaa Guthi

First publication: 1000 copies in Nepal Sambat 1134

Cover design: Pancha Ratna Dongol

Computer: Sur Sansar Graphics Corner

Ratna Kaji Man Mobile: 9849372571

Printing: Format Printing Press

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Price: NRs. 300.00

ISBN: 978-9937-2-8061-7

After reading Bhrikuti

Play is an old genre of literature. In my view, old psalms also occupy the place in Nepalbhasha literature. Previously, as people had more faith in religion, they used to sing psalms, playing various musical instruments in front of temples and taverns, during mornings and evenings. Later on, plays were written and shown on religious topics like *Astamatrika*¹ dance, which is performed to save the country. Harisiddhi dance is said to be the oldest among other goddess dances of Nepal. Though mask dances don't incorporate conversations, but Harisiddhi dance does incorporate conversations.

Though Swetkali dance doesn't carry conversations it depicts love affairs of Swetkali's daughter and demon King Chandasur. After knowing love affair of her daughter, Swetkali made *thoo*² and fed to Kumari to make furious. Thus furious Kumari killed demon King Chandasur.

Following the track of god, goddess mask dances, a tradition of showing stage dances based on the story of King, Princes began to lurk. *Swapnabasadatta* existed in Sanskrit literature 1900 year ago while western notable writers like Aristotle, Aeschylus, Sophocles wrote plays 2000 year ago.

Muldev Shasidev, Kattik dance in Nepalbhasha started 400 years ago. Stages were constructed in various places to perform cultural shows during that period. Malla reign is taken as the golden period of the plays, based on gods' stories. But, plays performed during that time, were not inscribed formally.

Pandav Bijay was performed publicly in Banepa on the occasion of marriage ceremony of Madhav Malla, son of Banepa's King Ran Malla. Many claim that the playwright of those plays was none other than King Ran Malla himself. My father also wrote and showed publicly twenty one plays, including one act plays and multi act plays. He showed Sudhan Rajkumar in the open stage, in which I was given a role of a messenger.

Mohan Krishna Dongol writes the play on Bhrikuti, daughter of Nepal's King Anshuvarma. Dongol is an active personality who

1 a traditional dance of the eight goddess, wearing masks

2 traditional white wine

has been engaged in various social organizations as a chair and a member. He established Prem-Mohan Sirapaa Guthi, a committee in the Nepalbhasha literature field, with rupees three lakh cash as a trust fund. The Guthi has managed the prize worth fifty thousand rupees to the outstanding playwright and novelist respectively, in two alternative years from thus generated interest from the fund.

Now his children provided additional rupees two lakh in the trust. After writing two novels, Dongol wrote the play Bhrikuti. The existence of Bhrikuti was neither mentioned in Nepal's genealogy nor in the inscription of Lichhivi era. Further her existence was not mentioned in ancient books too. But I heard that her name was clearly mentioned in Tibetan genealogy. At the result, historians like Dilli Raman Regmi wrote a topic on Bhrikuti. Feeling proud of Bhrikuti as she was the daughter of Nepal, Dongol wrote the book in her name. The primary section of the book covers children's traditional old game. Another section accommodates the arrival of Tibetan King Songtsän Gampo at Manichud hill, Sankhu with the aim to conquer Nepal. His arrival for battle in Nepal was not mentioned in our history. Writer Dongol has created such a beautiful scene in his play that shows to what extent Nepalese can sacrifice for his country. One side, the writer shows the courage of people, in another side, has depicted King Anshuvarma's anti-war policy. He despised the war not due to the fear of being failure, but to the fact that the war would devastate both sides.

The style, in which the writer elucidates King Anshuvarma's adeptness in managing a nuptial tie with his daughter Bhrikuti with Tibetan King Songtsän Gampo, to put off war, can be considered as the writer's prudent piece of writing. King Anshuvarma's beautiful souvenirs changed aggressive Tibetan King's course of thinking, obliterating his cruelty to the feeling of peace and harmony. Every minute description made in this scene is superlative. The book focuses the focal theme that how Nepal was saved from a devastating war, by accepting the marriage proposal of Bhrikuti with the aggressive and violent Tibetan King Songtsän Gampo. A scene of the drama where Mahasamant took four rebels to King Songtsän Gampo's Palace, in my view, should be limited. The scene has been shown with bloods. When the King got extreme anger, he pulled a rebel fiercely and chopped his head. After chopping him, he came back with a bloody sword. In my view that it would have been better if that bloody sword was not shown in such a way. Violence may create negative effect to the audience.

Literature gives pleasure to mind. So displaying massacre is not good. Even in Macbeth (The Tragedy of Macbeth) by world's renowned playwright William Shakespeare, the murder scene was not shown. While Duncan is asleep, Macbeth stabs him, despite his doubts and a number of supernatural portents, including a hallucination of a bloody dagger. After stabbing King Duncan, Macbeth said to Lady Macbeth as "Whose hands are these? Ha! They're plucking out my eyes. Will all the water in the ocean wash this blood from my hands? No, instead my hands will stain the seas scarlet, turning the green waters red." This indicates his repentance on his act of murder. In this play, when Songtsän Gampo was getting ready to kill another rebel, Bhrikuti said "sword will increase the number of enemies, instead of decreasing." The writer has used such a heart touching dialogue and in my view, his creation of presenting dialogue has led the play to the climax.

The play tries to depict such kind of transformation - how the aggressive King Songtsän Gampo changed his course on the way to peace, after getting guidance from Bhrikuti and Nepal's Dipankar Bajra. Further the scene plotted to display at the end, the establishment ceremony of the idol of Thathagat, taken from Nepal in Jokhang Bahi is superb as the scene accommodates the recitation of the Buddhist psalm with various Nepalese musical instruments amid the presence of King Songtsän Gampo, Queen Wencheng, Queen Bhrikuti, Dipankar Bajra, Tibetan royal guru Bon Guru and other distinguished personalities. This plotting tries to show the eternal existence of the peace in Tibet. Bhrikuti was instrumental in spreading Buddhism to Tibet and she later attained the status of Green Tara, the *Shakti*³ in Mahayana Buddhism.

I would like to thank Mohan Krishna Dongol for writing the play with a new dimension in Nepalbhasha. Thank you.

Gyan Kaji Manandhar
Banepa, Nepal

Reflection of Buddhism in Bhrikuti play

Playwright, reader and artists are the main pillars of the play. The main structure of the play is passed through communication. There are many genres of the literature in the world. In the eastern world, the play has been developed from India and China in the ancient period. The major source of evidence for Sanskrit theatre is *A Treatise on Theatre*, a compendium and whose authorship is attributed to Bharata Muni. After him, other intellectuals of Sanskrit language developed various principles of the play. As per the evidence found so far, *The Swapnabhasabaddhata*, written in Acharya language and later translated to the Sanskrit, is considered as the first play. The Sanskrit literature accommodates the universal classical principle of the play.

In the western world, plays with horror and comedy scenes came into the existence. In Shakespeare's *Othello*, Othello, the African general in the Venetian military, murders his wife Desdemona, a white lady of Venus, after hearing his unfaithful friend Iago's words. Othello, later, commits suicide with a dagger he had hidden, after knowing the truth from the Emilia wife of Iago. Desdemona dies herself, as she couldn't change her husband Othello's aggressive behavior. Bhrikuti completely changed aggressive Tibetan King Songtsän Gampo and promoted the Buddhism in Tibet. Giving importance to the Buddhism, scientist Albert Einstein says "there is any religion that would cope with modern scientific needs, it would be Buddhism."

The historical tragedy *Macbeth* of Shakespeare, incorporates artificial scenes. In *Bhrikuti*, too, the playwright depicts beautifully weaved imaginary scenes, even the plot, subject matter carry historical background. The writer's imagination is praiseworthy. According to Aristotle, tragedy has six main elements: plot, character, diction, thought, spectacle (scenic effect), and song (music), of which the first two are primary. Most of the *Poetics* is devoted to analysis of the scope and proper use of these elements, with illustrative examples selected from many tragic dramas, especially those of Sophocles, although Aeschylus, Euripides, and some playwrights whose works no longer survive are also cited.

Seneca, Plautus and Terence have developed Roman plays. The continuation of play stopped after the fall of Roman Emperor, was

revived by priests, with a moral education in Latin, based on the Bible. Norwegian playwright Henrik John Ibsen (1828 - 1900) imitated the modern play, which gain the height of popularity worldwide. Playwright like George Bernard Shaw, William Arthur, Edmond Gasadis further added the aroma in Ibsen's philosophy.

The genre of play in the Nepalbhasha literature commences after the entry of play in the western world. In the Malla Era, the classical plays were performed in the public stages. Yogbir Singh's *Shakuntala* was published in NS 1048, during the Renaissance period. It is followed by modern play *Shakymuni* by Chhittidhar Hridaya in NS 1068. After that Shramaner Sudarshan wrote *Aajat Shatru*, based on Jatak and Hem Lal Joshi penned historical *Bimbisar*.

Vicchu Sudarshan's *Ambapali*, published in NS 1075, sets the record of being the first multi act play of the Nepalbhasha literature. Following the track of *Ambapali*, the trend of writing the play on the ground of legendary person's life begins with the Nepalbhasha literature. The plays like Hem Lal Joshi's *Khadgasiddhi*, the one act play (NS 1076) and *Sadashiv*, the multi act play (NS 1085), Sudarshan Shramaner's *Ambapali* and *Bimbisar*, the multi act play (NS 1082) are penned, focusing inspirational biography of historical figures.

Kilagal is one of the traditional tole of Kathmandu, among 32. Born in NS 1056 Kaulatho Khasti, son of Dev Krishna and Bekhamaya Dongol, Mohan Krishna has scribbled and showed many stage dramas in public stages. He published four books during the period of three years, starting from NS 1131, the latest being the *Bhrikuti*. His play entitled *Nhuu Samaj*, received the first prize with cash Rs 10,000 in the Play Competition held in BS 2015. He sets the milestone in introducing female actresses that time. Involved in various social organizations, he has taken trainings on Solid Waste management from Japan and Waste disposal control from Thailand.

His historical play *Bhrikuti*, with 19 scenes, is published in NS 1134. Jyan Kazi Manandhar writes in the preface, "Although there may exist many opinions with different essences, regarding the literature based on the historical background. But, the history will engrave with one among various. Many opinions are aroused regarding the national figure Shankhadhar Sakhwa, the founder of Nepal Sambat. But the opinion that - he introduced the Nepal Sambat after releasing the Nepalese from the burden of the loan, paying their debts from

the gold, converted from sands taken for Raj Tirtha in the auspicious timing, lined the history with historical facts. Neither any Bansabali nor records of Licchivi Era, nor any old *Thasasaphu* ancient books have mentioned about the entry of King Songtsän Gampo to Nepal, with an invasion intention. Nepal's King Anshuvarma has only doubt of being attacked. I heard that Tibetan Banshabali has mentioned clearly about Bhrikuti. That may be the reason that Dilli Raman and other historians have scribbled some lines on Bhrikuti in their books. "

Nepal has proven herself as the country, embedded with an ancient history accommodating rich culture and civilization. When other countries were ruled by powerful countries, Nepal was successful in creating an independent identity. Even the Great Britain could not conquer Nepal that time.

In the book, the play begins with Bhrikuti, playing a traditional quiz game with her friends. In the palace, King and Queen are talking seriously on the loss caused by the ambitious king of Tibet Songtsän Gampo's arrival to Manichuda hill located at Sankhu with his soldiers. As the China's Emperor has offered his daughter to stop the war, King Anshuvarma (662-687) of Nepal also offered his daughter's hand to Tibetan king. Bhrikuti, along with Gurus taken from Nepal, succeeds in promoting Buddhism among Bon followers. Nepal's King Anshuvarma offers some souvenirs, as the sign of friendship, to the aggressive Tibetan King.

The writer has shown his imaginary skill while weaving the conversation of Bhrikuti on political, financial, woman right, foreign policy issues. Further, the writer has tried to show the tradition of Newar culture while depicting the name of the items, to be prepared for the royal feast and depicting Nepal's specific historical places renowned for specific items. The imagination created in the scene where the invitees vow to help the King at their best, is quite superb.

The writer's skill is praiseworthy in presenting a positive thinker among many negative thinkers. When the messengers pass message of Bhrikuti's marriage with the Tibetan king to the public, people pass comments on the unhygienic habit of Tibetan people. The writer creates the character of Punaa, who says that such trivial matters should not be given importance. Likewise, when Tibetan women criticize Chinese Princess When Chen welcoming Bhrikuti into Tibetan Palace, the writer creates the character of an old Tibetan

lady, who urges the importance of Swayaa Punhi, praising Bhrikuti's boldness in changing Tibetan King's behavior, and mentioning the idol of Dipankar Buddha, gifted by Nepal.

At the same time, during the public announcement made in Jokhang Bahi's installation process, Hyagmi takes the support of Bhrikuti and Dipankar Bajra in changing the Tibetan King's behavior while others are passing comments on the discriminating behavior of king between the two wives. Chinese Princess raises the topic for to honor Nepalese artist involved in making the Ramoche Temple. These scenes prove the writer's success in creating artificial characters. Thirty Tibetan ladies, under the leadership of Bon Guru, convey gifts for Bhrikuti.

The scene in which Tibetan King accepts the gifts from Nepal's king can be considered as the heart of the play. The writer has provided entertainment to readers by creating scenes like - Queen's conversation with the Palace's head cook Suwaa, and Palpasa's marriage with Chhiring Norbu. The writer depicts the rich Newar culture, by creating the plot with the seasonal song presentation, while honoring Tibetan guests, the visit tour to Nepal's traditional architectural bahals, the customary conversation while bidding farewell to Bhrikuti at the four stones located at Naxal, and the Newar traditional wedding ceremony made in front of Bajrayogini temple. The mention of Tibetan names for the roads, Tibetan foods- all prove the writer's knowledge in Tibetan culture.

The Tibetan King walks the way leading to Buddhism, leaving the way of violence and feelings of caste discrimination. This play ends with the scene honoring and distributing prizes to the artists involved in making the Ramoche temple and Jokhangbahi, as per Bhrikuti's wish. The book stresses for the financial support of war victims' family, which is praiseworthy. I must say playwright Mohan Krishna Dongol as the successful writer after minutely observing his presentation, plotting, style reflected in the historical play Bhrikuti.

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2. Nepalbhasha Sahitya Itihas, Prem Shanti Tuladhar

Aparna Pradhan
NS 1134 Tachhalatho 5
(BS 2071 Jestha 19 Monday)

Writer's Notes

Anshuvarma is a son in law of Licchavi King Shivdev was conferred as *Mahasamant*⁴ by King Shivdev. Anshuvarma reduced the power of King Shiv Dev to a mere figure within years of his appointment as Mahasamanta. After King Shiv Dev's death, Anshuvarma declared himself as *Maharajadhiraj*⁵ and took out a coin under his name.

Anshuvarma was learned, bold and farsighted ruler of Lichhavi period. He was also a lover of art, architecture and literature. Anshuvarma was endowed with all the kingly qualities and virtues. He was a just, impartial and an able administrator. He was a true servant of the people without any political bias. That time, King Songtsän Gampo of Tibet and King Harshavardhan of India were very powerful and both wished to extend their territories. Anshuvarma gave his daughter Bhrikuti to Songtsän Gampo in marriage. So King Harshavardhan could not dare to attack Nepal. As the both countries were ruled by heroic kings, Anshuvarma maintained cooperation and strengthened the good relations with neighboring countries..

Thus he developed education, legislation, agriculture, industrial sector of the country, using his wisdom and strength. He made many temples and developed social, religious, and cultural aspects of the country. He freed the people from loan too. The famous Chinese traveler HuenTsang praised him in his travel account. The Anshuvarma's regime became a boon to the Licchavi Period so that it came to be called a golden age

Even he had faith in Hindu religion, he respected Buddhism. He could be termed as the king with secular vision. He ruled for 16 years from BS 662 to 678. During this period, he established good relation with Tibetan war lover King Songtsän Gampo, using his wisdom, managing marriage with his daughter Bhrikuti with Tibetan King. Not only that, with the help from Dipankar Bajra of Nepal, Queen Bhrikuti succeeded to promote the Buddha's divine teachings to Bon religion followers in Tibet. Bhrikuti multiplied Buddhism in Tibet, after her marriage. But her contribution was not recorded in black and white.

Renowned artist Arniko, at the age of 17, went to China to build White

4 a position akin to today's prime minister, a feudal lord

5 the Great king

Pagoda with 800 artists in BS 130 (BC 1244) after getting an invitation from Mongol emperor Kublai Khan, the founder of the Yuan dynasty. Bhrikuti played instrumental role in spreading Buddhism in Tibet six centuries before the making of White Pagoda in China by Arniko. Ramoche temple made by Queen Wencheng and Jokhang Bahi by Queen Bhrikuti are not now in the existence. But White Pagoda made by Arniko is still there. History will remain always whether the heritage may exist or not.

*Bhashajawaa*⁶ Dharma Ratna Yami, renowned writer, is no more with us. But his unparalleled writings are still with us. Among his literary works, he had written his *Aharta Nanda an epic*, *Saadeya Lisaa* and Bhrikuti novel, after witnessing Tibet by his own eyes.

How I begin Bhrikuti

After repeatedly reading the same lines of *Sugar Saurav*, an epic, of respected Chittdhar Hridaya, for many times, I understood the theme of *Sugat Saurav*. When I read *Sweta Chaitya* of Satya Mohan Joshi, I was impressed by its simplicity. After that, I got an opportunity to read Jyan Kaji Manandhar's *Araniko's Sweta Chaiya*, written on the basis of Satya Mohan Joshi's *Sweta Chaitya*. They made me to remember my dramas, written four decades ago. I was taken back to the stages of those days, and took a resolution to re-write those plays. I wish to rewrite, but I have no time. Anyway, I managed a little time to rewrite, but it was difficult for me to start. When I closed my eyes in concentration, I fell asleep, concentration worked as the sleeping tablets - instead of getting start point for my writings. When I got up from hibernation, still, I was lacking the starting point. Instead of writing, I remembered other missions to be undertaken. So I started to work instead of writing. Same scenario passed not for some days, but lasted for many years, without writing anything.

In the mean time, I got an opportunity to visit my son, based in USA. I, with my wife, went USA happily to meet him. Four /five days passed happily. But we got difficult to pass other days. My son usually got up at 8 am and go to the factory, taking tea while driving. Grand son went to school and sometimes the daughter in law also joined son's factory, leaving us two in the house. We passed the days with chatting about old and stale issues as we couldn't find new issues there.

As it was difficult to pass days covering stale issues only, then I tried to penned for a novel, utilizing an idle time. I used to take meal at 10 am, take a nap for two hours. Then I pondered lot for the plots of my novel and started to scribble some words. Before visiting USA, Satya Mohan Joshi released my novel entitled *Bidhi he Biparit Juseli* on the establishment day of Prem-Mohan Sirapaa Guthi. So I took a resolution to give continuation for that novel and completed with the shape as *Bidhiya Laagha*. Raja Shakya, chairperson at Prem-Mohan Sirapaa Guthi, writer Aparna Pradhan, my friend story writer Mathura Sayami wrote notes for my new novel *Bidhiya Laagha*, showering with their suggestions. I released the book on the first Prem-Mohan Sirapaa' distribution day. After that, I worked for the third and last part of that novel. But, my pen didn't join the way leading to the novel. Instead, it took the path leading to a play as I was deeply engrossed by Dharma Ratna Yami's Bhrikuti novel. Leaving all my mentality of continuing the way into the novel, my venture took the shape as Bhrikuti, a play. Jyan Kaji Manandhar, not feeling lazy, wrote some notes on my venture with his lovely suggestions. I will keep and follow his suggestions forever.

Thanks

Mohan Krishna Dongol
Bijeshwori,
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NS 1134 Bacchalagaa Paru

Publisher's Note

Being the renowned artist and literature lover for the many years, Mohan Krishna Dongol has published his Bhrikuti play only now. This is also possible, only, due to his first *Janko*⁸ ceremony. The play Bhrikuti is published on the occasion of Writer Mohan Krishna's first *Janko* ceremony. So book carries ritual values also. Though he enjoys his retired life with two heart operations, he makes himself busy with social and cultural works. Playwright, producer, stage playwright previously had not habit of writing scripts and keeping them in the archive. They used to speak dialogue by heart. Later on when the artists' number is getting down to nil, existence of plays also became the question mark, confining them into memories. In this context, Mohan Krishna Dongol has established his name in the field.

I hope he will revive his old plays after rewriting them. The Bhrikuti play has been published by Prem-Mohan Guthi on his first *Janko* ceremony after financial assistance from him. We are lucky to publish the play. We would like to thank him and his two daughters.

Once again, we would like to congratulate him on the occasion of auspicious *Janko* ceremony.

Raja Shakya
Chairman, Prem-Mohan Sirapaa Guthi,
Kathmandu

⁸ a special celebration performed to mark the person's seniority when he/she reached at the age of 77 years and 7 month.

Translator's note

It has been an honor and a pleasure to translating this book by Mohan Krishna Dongol. The author's skill is in making his play readable — expressing historical facts in a way that any ordinary reader can know the role played by historical character Bhrikuti in spreading Buddhism in Tibet and in what circumstances she had scarified her life for the welfare of the country.

Drama or play, a unique literary form, generally comprises chiefly dialogue between characters and is termed as the "literature in action". The drama brings a story to life before our eyes. While translating, I feel that I saw Bhrikuti's image in every printed word of the drama. The playwright's presentation in every minute detail of the event is marvelous.

Similarly, the playwright has tried to revive the play at that point of time where this genre in the Nepalbhasha literature field is drying up. So his endeavor is praiseworthy. Further, the Nepalbhasha literature lacks the translation literature. So when Raja Shakya came with the proposal of translating the book, I immediately accepted his offer. As the globalization existed in every field, the Nepalbhasha literature also needs to be translated to other languages. Then only the aroma of our literature can spread globally. We can take the burning evidence of Madhav Mool's poems written in Nepalbhasha. Mool's poems were conferred by the international awards like Editor's Choice Award and International Poets of Merit Award after they got translated to English. I translated them in English in 1999.

During the short span of time period of one month, I completed the mission of translating the whole book, originally in the Nepalbhasha. I am happy to be a part of the venture. I do hope that my English translation has succeeded in transmitting the writer's original feelings. Thank you.

Sylvia Razopadhyay
November 24, 2014
Gabahal, Lalitpur
Nepal

Characters of the play

1	Queen	Wife of Anshuvarma
2	Anshuvarma	Heroic and wise King of Kantipur
3	Bhrikuti	Daughter of Anshuvarma
4	Songtsän Gampo	Heroic King of Tibet
5	Wencheng	First wife of Songtsän Gampo
6	Palpasa	A dancer of Kantipur Palace who accompanied Bhrikuti up to Tibet as a friend
7	Wasibhaju	King's lord
8	Dhusibhaju	Royal cook
9	Dhanbir Sahu	Rich merchant
10	Bhakari Sahu	Rich in <i>bhakari</i> ⁹
1	Dhakkuta's Samant ¹⁰	Samant from Dhankuta
12	Lingla	Samant from Lamjung
13	Samant from Pyuthan	Samant from Pyuthan
14	Thakuri samanta	Samant from Doti
15	Jayabodhi Malla	Crown Prince of Mallapur
16	Maithili Samanta	Samant from Janakpur
17	Taple Samanta	Samant from Taplejung
18	Magar Samanta	Samanta from Magar
19	Magha Samanta	Samanta from Magha
20	Motikaji, Simpubhai, Nayaa, Motilani, Shreemaya, Herabhai, Sandhya, Sanumaiya, Heralani, Mayadai, Sinaa, Punaa citizens of Kathmandu,	
21	Chiwami	CID
22	Dhamboji	Samant of King Songtsän Gampo
23	Bonapa Lama Tibetan Royal Guru, Bon Guru, Learner of Bon Religion	
24	Bajrasatwa	Buddhist learner
25	Dipankar Bajra	Buddhist Guru
26	Priest	Priest at Bajrayogini
27	Hyami, Singla, Tagmi, Simala Tibetan citizens	
28	Announcer	MC of cultural program
29	Mahasamant	Samant of China

⁹ barrel of grains kept for future references

¹⁰ a lord

Scene 1

Venue: Courtyard of the palace

Time: Evening

(When the curtain goes up, eight children are getting ready to play *Dangdung kasaa*¹¹. After finalizing three segments of the game, Bhrikuti enters the stage)

One girl child: Her Royal Highness Bhrikuti comes up to join us, now we set off a different game.

Another player: (Feeling tired) I feel exhausted, I think, it's enough for today.

Bhrikuti: You wrap up the game immediately after my entry. **(Feeling relieved)** I am here to play the game with you.

Another player: (Supporting Bhrikuti) Let's play another game with Bhrikuti as she is here to play with us.

All: All right

One: Which game do we start now?

Bhrikuti: Let's play quiz game.

All: (One by one) All right

Second one: Who is to lead, then? **(Silence)**

Bhrikuti: Let's decide by a lucky draw.

(After lucky draw, one is selected as the head. The head, sitting in the elevated place, orders others to sit, four on the right side and rest four in the left.)

Head: You need to give answer in turn wise. Anyone from the group can answer the question. If you can't give the correct answer, you have to stand straight, catching your ears, right. If an opponent group answers correctly, then you have to join that group. If the opponent group can't answer it, then the head needs to give the right answer. Ok.

¹¹ a traditional game played by children

(After saying these words, she divides two groups, four in each and starts to ask a question.)

Head: Who is down there? A hairy *khayya*¹²

Why does it come? To take feast

What kind of feast? *Chakumari*¹³

What kind of *Chaku*¹⁴? Round chaku

What kind of round? Round like a ball

That's not correct, not correct!

(Clapping hands, she jumps happily. The one, who can't give right answer, catch her ears. She orders her to join another group. Now it's time to give answers by the group at her right side.)

Round like bomb? Right

What kind of bomb? Tree bombs

What kind of tree? *Dhapaa*¹⁵

What kind of *dhapaa*? Clay *dhapaa*

What kind of clay? Brown soft clay

That's not correct, not correct!

(As the person at her right hand side can't answer, she softly says)

Both groups can't give the correct answer. The right answer is *Gathicha*¹⁶

(Again she continues)

What kind of knot? Brown knot

What kind of brown? Like a monkey

What species of the monkey? *Bhuti*¹⁷ monkey

That's not correct, not correct!

(Another group gives the right answer) Old monkey (Yes, it's the right answer)

What is oldness? Oldness like yoghurt

What type of yoghurt? Yoghurt from Bhaktpur

12 a hairy monster

13 sweet thick bread

14 sweet object taken during winter with ghee

15 a species of tree

16 a type of clay

17 a species of monkey

That's not correct, not correct!

(As the next group can't give the right answer, the head gives the answer "Yoghurt kept in *Kotaa*¹⁸")

What kind of *kotaa*? *kotaa* made from copper

What kind of copper? Long copper

Which kind of length? Like a river

Which river? Bishnumati River

That's not correct, not correct!

(Another group gives answer "*Hija*¹⁹ River". All clap)

What kind of *hijaa*? Clothes *hijaa*

What kind of cloth? Woman dress

What kind of woman? Young lady

That's not correct, not correct!

(Another group gives the answer) "old lady". All says "Neither young nor old, what type of woman?"

Head: A talkative lady

What kind of talkative person? Unshaped teeth

What kind of teeth? Full of paddy

(All clap and say "game over, now"; they all come down from the stage)

(The curtain slowly closes)

18 a worshipping basket made up of metal

19 name of a river

Scene 2

Time: Early morning

Venue: King's meeting hall

(King Anshuvarma, continuously, strides along the hall. Irritation prevails in his face, followed by lines of surprise. He sits in the nearby chair, hands on his forehead, seems to be thinking deeply on the grave matter. Abruptly he gets up from the chair and again strolls across the hall. Queen enters the hall, rubbing her eyes.)

Queen: I feel, this is the first time the heroic, daring *Suryabanshi*²⁰ King like you couldn't sleep due to nightmare of future battle. News of Tibetan King moving for the battle has disturbed you. No matter whatever serious adversity appeared in your life previously, you used to take it easily. But now, you are different. In my view, lines of worries in your face won't suit for you, oh heroic *Aryabanshi*²¹ King.

Anshuvarma: (Taking long breaths) Not, like that Queen. That's not the thing. The situation is different. If the situation is under determined, it can create havoc, inviting danger for the existence of our country. Yes, we do belong to brave, courageous gene of *Suryabansha*. Again, we belong to those *chhetriyas*²² too, who always defeat enemies in the battle. We are known for our wisdom. But today, the matter is an unusual one. Thus, it disturbed me more. I need to pay more attention to the matter. According to our traditional saying, those peoples' entry to our Kantipur is not good. For that we have to use wisdom, rather than strength. I am pondering to make the strategy to settle the problem. We have a motto that – "Wisdom is better than weapons of war; but one sinner destroys much good."

(After hearing these words, Queen yells.)

Queen: Look.... Looks... what a shame..... What kind of philosophy does the King follows, even belongs to *Chhetriya*. Your thoughts reflect like a rabbit, rather not being a lion ruling a jungle. This doesn't match for the *chhetriya* King. Further, you are thinking to bow down your head in front of those, inferior, untidy people from the country of

²⁰ belongs to a clan of suryabansh

²¹ belongs to a clan of aaryabansh

²² belongs to the family of warriors

demon. If those persons' shadow falls on us, we need to purify our body, with holy water.

(Bhrikuti, after hearing the conversation between King and Queen, comes nearer.)

Bhrikuti: I think, mother, you don't know anything. So you are passing such an imprudent remark. **(Explaining her)** It's not good to pass comments on the basis of caste, mother. That's not the country of devils, that's the country of human. You referred as the lower caste and inferior...., after all, he is the powerful King. He is not an ordinary King. Whatever caste may he belongs to, he possesses enough courage to fight, with such the heroic, prudent and culture lover, King like our father Anshuvarma.

Anshuvarma: (Seriously, he says to Queen) Queen! You have taken the issue lightly. The hidden matter is different. We have even sent our men to the battle in *Manichud*, as the number of our soldiers getting less, compared to them. According to our CID source, returned from the battle spot..... Not hundreds..... Thousands of our, men have died so far. If again, another team has not dispatched there, possibly, Tibetan force will invade Kantipur soon. So I am worried for our future. Again, our people, from various places are sitting outside the gate with their demands. They are sitting at the main door of our Palace with a demand for food to eat. Some are demanding for liquid to drink while some are demanding for their deceased father, husband to back to life. You know that, right? Again, we have to levy more tax from people, for extending the battle. Already we have increased financial burden to people. Our people are compelled to face inflation in every commodity. **(Bhrikuti adds up her views.)**

Bhrikuti: Father is right. It's high time to solve the problem. In my view, for the sake of peoples' welfare, King need to extend the hand of friendship to them. If the grave problem be solved, we should overlook the caste system.

Anshuvarma: (Happily) Yes, Bhrikuti, I agree with you. **(Looking at Queen, he says)** Queen, you don't need to hurry. Today I have called the heads of all sub-provinces to discuss on this matter. We take the final decision after taking suggestion from all, for the welfare of our people. You don't need to worry, Queen.

Queen: (Cheerfully) Whatever may be the decision, I will be happy if, we won't need to bow down our head in front of them.

Bhrikuti: (She proceeds) I would be lucky if I can to do something for my country and our people.

Anshuvarma: (Embracing Bhrikuti) I am proud of you, Bhrikuti. You are a true nationalist. Bhrikuti, I am proud to be your father. (A soldier enters and bows head to the King.)

Soldier: Hail to King. Oh, King! Our soldier head is waiting outside, for your permission for entry. He wants to meet you, King.

Anshuvarma: Ok, send him inside. Go to *suwaa*²³ head, Dhusibhaju's place and tell him that I want to meet him and bring him, along with you. (Saying "Hail to our King, "he goes out, bowing his head, with folding hands to the King.)

Anshuvarma: Look Queen, Bhrikuti, I am going to organize a grand feast, after the extensive meeting. I request you to co-operate me, for the success of that feast. (Samant Wasiibhaju arrives and bows head to King)

Wasiibhaju: Hail to King!

Anshuvarma: What's going on, at that battle in *Manichud*?

Samant: (In serious voice) What to say, King? Oh, King I heard the news that large numbers of our soldiers died there. Tibetan King Songtsän Gampo happens to be very powerful King. We thought, he may not be like that, but he happens to be very strategic in war, full of tactics. According to Sankhu based Samant, Tibetan soldiers are getting powerful, whereas our side getting weaker in the battle.

Anshuvarma: (He hides his feelings of worried, he keeps his thoughts) Wasiibhaju, you belong to this country. I am the King of this country. We, as the guardian of the country, need to cautious in taking decisions for the welfare of the country. Our one mistake can create a problem for the existence of the country. If such thing happens, we have to take responsibility and we have to bear the peoples' agony and curses. Our eyes may witness the downfall of the country. This period

23 a cook

is very sensible and crucial. We have to think properly. **(Bowing head, Wasiibhaju says politely)**

Wasiibhaju: I want to take you permission to utter, one very important thing.

Anshuvarma: (Curiously) Oh, say soon, what is that? Say soon. You don't need to afraid with me, say soon.

Wasiibhaju: I feel..... A horrible misfortune, may take place..... here.

Anshuvarma: (Angrily) Say clearly, what you have to say! Don't hide anything. You are the Samant of this country. What is your problem? Say it clearly, without any fear.

Wasiibhaju: (In soft voice) Oh, King! The main thing is- our financial position. It will invite devastation to us. We are incurring heavy expenditure daily. Reserves in our province are getting empty. Now we have to rely on tax. We have already levied more tax to people, to meet our heavy expenses. As the result, people are getting poor. In this situation, we can't take additional tax from them. If the expenditure incurs in the same speed, it would be difficult, even to run the Palace. **(King becomes more serious, after hearing Samant's words. He thinks gravely and sits on the nearby chair. Again he stands.)**

Anshuvarma: We have given all financial responsibility to our treasurer, Dhanabhaju. What is he doing up to now? He needs to report us, frequently, about the financial position, doesn't he? Now what can we do in a hurry? **(Considering the King's anger, Bhrikuti says)**

Bhrikuti: (Cautiously) King! Even I am your daughter, may I take permission to say one word?

Anshuvarma: (Looking angrily at Bhrikuti) We are talking about the wealth of the country. You have habit to talk in the middle, without thinking anything. We are discussing on the possible financial problems. You have no idea about this topic. You may remain silent. **(He scolds her. Bhrikuti bows down her head, knowing that Anshuvarma is getting extremely angry. Samant says softly to the King)**

Wasiibhaju: Please relax, King. Parents always think their children as ignorant and small whatever they may be wise and big. It's not good to underestimate children, King. Bhrikuti is not a small child. She has grasped more ideas from your words and behavior. Children can give solid suggestions. **(After Samant's words, King doesn't reply and sits in the chair. Queen speaks.)**

Queen: (Saying to King) Yes, Wasiibhaju is right, it carries reality. Our King has a habit to underestimate children. Further, he, usually, underestimates daughters, comparing sons.

Anshuvarma: (Addressing to Samant) Have you seen, Wasibhaju? Mothers have a habit to support daughters. If daughters say "its gold for bronze", we need to accept blindly.

Queen: You haven't given time to Bhrikuti, for her words. Why do you underestimate daughters? She belongs to this Palace and always, thinks for the betterment of the Palace. Why are you discriminating my daughter? **(She takes out weepy voice).**

Anshuvarma : (Angrily) What do you mean to say? **(Looking at Bhrikuti)** What is your topic? Say it now?

Bhrikuti: What suggestion can I give you, oh heroic and wise King? Even I want to say - the main problem of this time point - is the financial problem. No doubt. We are snatched from the clutches of the battle. To preserve the status of our country, it's not proper to touch the enemy's feet. Further, giving torture to people by levying more taxes is not proper, too. I think provinces can take loan from rich businessmen for 3, 5 year of the repayment period. We should pay regular interest for that loan. I believe, businessmen will definitely give us credit. Further, we have to try to settle the battle by wisdom, not by strength. We have to satisfy Tibetan King and need to keep good relationship through bilateral understanding, mutual exchange programs with Tibet. We will succeed in this mission if we follow the Buddha's Panchasil teachings. **(After Bhrikuti's serious suggestion, King Anshuvarma immediately stands up and happily embraces his daughter)**

Anshuvarma: I haven't thought that my daughter can give such suggestions. Well done..... Bhrikuti.....! I will follow your suggestion. **(Looking at Wasiibhaju, he utters)** Wasiibhaju, you hear her right. I feel, her words are practically good for the implementation.

I will keep her suggestions in today's extensive meeting. Make necessary arrangement for this proposal.

Samant: (Bowing head) Hail to King! I told you before that it's not good to underestimate others. After all, Bhrikuti is the daughter of the heroic and wise King. She is like you, her behavior resembles you.

Anshuvarma: I am happy to hear that suggestion. Wasiibhaju, I am pleased now. **(King stops for a moment, remembers something and moves his head. Then he continues.)** I remember a thing after her suggestion. Have our invitees confirmed for today's meeting? Are our people pouring their feeling of dissatisfaction, in this sensitive period?

Wasiibhaju: All people, including palace team, teachers, and seniors have unanimously promised to help us, with this problem. Only a few people said that - King's decision to battle had made them suffer a lot. Learners and intellectuals said that - we were not the first to battle with Tibetans. Tibetan came here to capture our art and architecture through battle. Now they are convinced that we are compelled to battle with Tibetan in order to save our existence and our precious arts. They are unanimously supporting us and accepted our invitation and confirmed to participate in the grand feast, King.

Anshuvarma: You did well. Thank you. How is preparation going on for the grand feast? I have sent a person to fetch Dhusibhaju. He should arrive by now. What made him to be late? **(At the same time, Dhusibhaju along with cook head and bar head arrives. They bow down their head to King, saying, "Hail to King". Then they line up. King addresses to Dhusibhaju, in irritating voice)** You have taken all responsibility of today's grand feast. Can't you come and brief me your preparations? Do I need to fetch a person to bring you here?

Dhusibhaju: (Bowing head with folded palms) Pardon me, King! I am so busy King. I haven't taken a minute to rest. Whole day and night, I have been arranging all food and drink stuffs for the feast. I am serious in managing items for the feast, Oh, King! So I couldn't come to meet you earlier. Further, I feel, it's not good to disturb you for such a trivial matter.

Anshuvarma: (In suspicious voice) What are the arrangements you managed till now for meat items? What kind of items are you going to prepare from meat?

Dhusibhaju: I have taken four full sized buffalos, two from the Thoriya village with the help Madhesi people from Chitwan and two from West Nuwakot, King. We slaughtered three buffaloes during last night and two hundred cooks are busy in cutting the meat. Everything managed.

Wasiibhaju: (Interrupting at the middle) Why did you leave one ?

Dhusibhaju: I kept one for the next day meal, to feed those workers who will be involved in cooking and washing big pots.

Anshuvarma: (Happily) Oh, so,..... you are wise enough to think in advance for the next day's meal. You are far sighted person.

Dhusibhaju: (Looking at King, he politely says) I have already prepared frozen cooked meat item *takhalaa*²⁴ and *gorma*²⁵. My cooks are busy in preparing various meat items like *haku chhoyala*, *mana chhoyala*, *kachila*, *jaalaa*, *talaa*, *hula*, *kimla*, *chhakula*, *heyala*, *dayakala* and *chakualaa*.

Queen: (Surprisingly) So many meat items, will it be possible to eat all items?

Anshuvarma: (Looking at Queen) Yes, Queen. We will present all items to our guests. They can choose. Our guests can choose which meal to be consumed which to be not, it's up to them to choose. It's not mandatory to take all prepared items. **(He again asks Dhusibhaju)** what about beaten rice's management?

Dhusibhaju: King! Samants based in Bhaktapur has taken initiatives in managing beaten rice from Bhode village, using four mills to process beaten rice from raw rice. They brought thus managed beaten rice yesterday only. Eight workers are used to carry sacks full of good quality beaten rice. I have also sorted green vegetables like *tukachaa*²⁶, taken from Thimi- only remaining to be cooked. Further, we also managed grains and vegetables like grams, dried radish, potato, and ginger from Tistung, Palung and Chitlang. Again, we have boiled *lapsi*²⁷, taken from Sanga to make pickles and liquid pickle. We kept pumpkins from Bhimdhunga, guava, cucumber and pears from Pharping for salad item. We have already drenched beans like dried

24 item of meat which is cooked and kept frozen

25 item of cooked meat

26 type of green vegetable

27 round fruit like object which is used in pickles

peas from Thecho too. All preparations have been made for the feast, King - only we have to cook.

Anshuvarma: Dhusibhaju, What about spices, oils? Did you manage everything?

Dhusibhaju: King, yes, everything prepared. We have already kept stock of 4 muri of spices and oil. Further, we ordered to bring mustard oil from Khokana also. Because our local mill oil won't be sufficient for the cooking. Porters are on their way to bring oil from Khokana. They may reach here within an hour. **(Wasiibhaju remembers)**

Wasiibhaju: King, I forgot to say one thing. Yesterday, two messengers conveyed a piece of message from Samant based in Bhaktpur, informing that they are sending sufficient curd for the feast on time. **(After hearing these words, Queen expresses her wish to King)**

Queen: Yoghurts from Bhaktpur carry different taste. King, may I order one for your meal, now? **(King looks at Dhusibhaju.)**

Dhusibhaju: Those yoghurts. King, firstly, we have a custom of keeping food items for the kitchen god, located at our store, King. After the permission from cook head, only, we can use those yoghurts, after offering a little share to the kitchen god.

Anshuvarma: Queen, don't give an uneasy order to our men. We can eat later on, anytime. **(He supports to Dhusibhaju and looks at him)**

Dhusibhaju: I got it, King. Everything managed for alcohols too. You don't need to worry. One *muri*²⁸ good quality homemade alcohols are set aside for the feast. No need to worry for alcohols. But one thing I have to say, King. The feast would have been more magnificent if our beautiful princess Bhrikuti pours down alcohols, instead of Queen. **(After hearing these words, Bhrikuti feels shy and moves near to her mother. King looks at Queen)**

Anshuvarma: What is your opinion, Queen? **(Queen expresses her irritation and angrily replies)**

Queen: Hey King! Don't you feel shy to take feast, as the head, in which your lovely daughter pouring alcohol? Your daughter might

²⁸ an unit of measurement

be asked nasty questions from guests from various walks of life. How dare can you hear those nasty! (Again turning to Dhusi, she scolds him, moving her hands) Yes, how dare could you say so, to my daughter! What kind of man, are you are? Saying like this to my daughter! If..... I could..... I will kill you.

Wasiibhaju: (Supporting Queen) Yes, King, This Dhusii has no idea how to talk. He doesn't know how to speak what..... where..... What kind of topic should be raised, he has no idea.

Anshuvarma: (Gazing at Wasiibhaju, he tries to convince him) Wasiibhaju, the matter is not like that. We are discussing in our room, neither having any formal meeting of the Palace nor participating any formal gathering. We can keep our views, without any bindings. We are like a family, here. So we don't need any formalities here. Even I am the King, I have my own personal life and feelings of joy, cry, and love. If I stay like the King always, it may damage my family life. (All remain silent. King proceeds) Dhusibhaju, what about the arrangements for alcohol and white wine?

Wasiibhaju: This time, Sherpa Samant of Helambu has given word to manage *chhang*²⁹. So we are thinking to use *chhang* instead of our local *thoo*³⁰, King.

Dhusibhaju: Oh King, I..... one thing..... maybe it will create a problem in our feast.

Anshuvarma: (Curiously) Why, what's that? Did he change his words in bringing *Chhang*?

Dhusibhaju: No, King, he didn't change the word. But I feel afraid, as we are going to introduce a new thing in our feast, we have no idea about its effect. So I am worried, thinking about its impact.

Anshuvarma: Why are you worried? What is the problem?

Dhusibhaju: Three days ago, King, I was forced to drink two pegs of *chhang* made of *dusi*³¹. Two young snow-whitish Lama women with reddish cheek like apples of Helambu forced me to drink that thing. I was extremely drunk that time. It was such a problem to back home

29 local white wine found in cold places like Helambu

30 local white wine used by Newar community

31 black grain

with unbalanced legs. (All laugh. Bhrikuti, clapping hands, jumps)

Bhrikuti: It's all right. I am happy such a good thing must happen, you, Dhusi uncle! (Expresses her happiness and King looks Wasibhaju merrily)

Anshuvarma: After listening, I assume that the feast may happen to be a memorable one.

Dhusiibhaju: This feast..... what to do..... we have to manage this time in such a hurry. Later on - in Bhrikuti's time, King, look that time, I will manage that feast is such a way that I will prepare ten times than now. If not, then you may cut my nose, King, (After hearing this, Bhrikuti gets angry and tries to beat Dhusi, saying "I won't leave you". Dhusi runs and goes out from the stage, Bhrikuti chases him.)

Wasiibhaju: Such a fun. King! It would encourage us if you pay a visit to our kitchen.

Anshuvarma: Ok, Ok, let's go.

(All leave the stage. The curtain slowly comes down.)

Scene 3

Venue: King Anshuvarma's meeting room

Time: 12 noon

(Anshuvarma stays alone on the stage. Then Wasibhaju joins him after a while, bowing his head to King)

Wasiibhaju: Hail to our King.

Anshuvarma: What time will the meeting start? What time have you given to our guests?

Wasiibhaju: King, I have invited all for 12 noon. Those, who have already reached, are gathering down. King, our special guests are invited at 12 dot time, so still, we have half an hour left to start the meeting. Messengers said that our guests from remote areas, who arrived yesterday and the day before yesterday, are getting ready for the meeting.

Anshuvarma: Have you managed seating arrangements for them, according to their ranks? You have to start today's program, with an introduction session, right?

Wasibhaju: It's my opportunity King. I remain in you. (He bows head. Looking at King, he says) Your dress, King?

Anshuvarma: (Watching his body) Oh,..... no..... I forget to dress myself. (Thinking) Now we need to do.....Say *Nayaa* head to lead our early arrived guests with respect, to their respective seats. Reserve front row seats to our special guests, here, right. After that row, manage seats for our remaining guests. I will go to dress myself, now. (Anshuvarma leaves the stage)

(Brave Samants from various provinces, wearing their ethnic dresses, someone with bows and arrows, someone with long curved swords, and someone with swords and shields, enter the stage and sit accordingly. Samants from Lalitpur and Bhaktpur, come with shining sword. Following them, intellectuals, teachers, priests, sadhus, astrologers, businessmen of Kantipur arrive and sit in the next row, allocated to them. The meeting room looks extraordinary,

with various attire and ornaments. Their weapons are seemed to be dangerous. Their presence makes the *Rajsabha*³² gorgeous. After guests' arrival, Dhusibhaju says something to his nearby Samant and Samant leaves the room, bowing his head. A messenger gives a notice of the King's arrival to the room. After a while, King Anshuvarma, accompanied by his bodyguards, enters the room.)

Mahanayaa: Our heroic, wise, courageous, King of Kantipur Anshuvarma graces his presence.

(At the same time, respected guests, seated in the second row, greet the King and say "Hail to King" for three times. The King enters and raises his hands, indicating them to sit in their respective seats. Then he sits on the elevated royal throne, kept facing to east.)

(All bow their heads and sit in their respective seats, as per King's indication. Samant proceeds and says something to the King's ear. King nods.)

Wasiibhaju: Welcome to you, all Kantipur people. As per the permission from our King, I am conducting today's program. First of all, keeping respect to all guests, on behalf of my great and wise King of Kantipur, King Anshuvarma's side, I am going to begin the program with guests' introduction session. (King gets up from his throne and looks to Samant from Dhankuta and Taplejung, on his left side.)

Samants: Hail to King!

Anshuvarma: Whenever I remember Dhankuta, I remember the feast your King Chilling, which he has organized during his son's marriage ceremony. How tasty was that feast! I heard that the King is not feeling well. How is his health now?

Samant from Dhankuta: His has recovered. He is fine now.

Anshuvarma: I, along with my people, wish for King's good health. Please convey our greetings to him.

Samant: Sure, King.

³² King's meeting room, court room

Anshuvarma: (Recalling) My Queen and my daughter always remember the tasty *durukhoo*³³ of Hile, Dhankuta.

Samant: Our Queen always remembers the beauty of Kantipur Queen. Our Queen has sent a traditional bag full of *durukhoo* as a gift to her, King.

Anshuvarma: Then you give the bag to my daughter. She will be happy to get it.

Samant: Sure, King. (King turns to Lingla Guru, a brave Samant from Lamjung)

Wasiibhaju: King, let me introduce with the brave Samant from Lamjung, Lingla. (He introduces.)

Lingla: Hail to King!

Anshuvarma: How is your King's health?

Lingla: Our King is fit and fine, King, due to the blessings of Pashupatinath. The King was supposed to be here, but he has to refrain in joining here due to some problems, rose suddenly, concerning our prince's marriage. Our King has sent his regret message.

Anshuvarma: I am happy that the bold Samant like, you are participating today's function. Pass my greetings to your King.

Samant: Sure, King

Anshuvarma: My Queen has been thought to visit the Muktinath temple from last two years. Due to some hindrances, her visit was cancelled so many times. I hear, a pilgrimage house is going to be constructed there. We have collected some money to donate for the construction work of the pilgrimage house. Please collect from us when you will be back.

Samant: Hail to Generous King. Our King has initiated in building a pilgrimage house, as people visiting Muktinath are facing problem to take shelter. Pilgrimages coming from the distance of 4, 5 day walk, carrying foods, are working voluntarily for the construction work.

³³ frozen curd item which is chewed

Our King will be happy to have donation from you, for his dream project. God Muktinath may bless you and your country.

(King proceeds to Samants from Palpa, Gulmi, Pyuthan. When he approaches near to Samant from Pyuthan)

Anshuvarma: (Looking at him) I heard that locals of Sworgadwari tried to hinder the auspicious *hom*³⁴, and tried to obstruct supplies of foodstuffs to yaks and the hundreds of yaks died due to hunger. I feel miserable, after that news.

Samant: No. Not like that, not in such a degree which you have heard, King. People couldn't arrange foodstuffs to yaks last year due to slippery road and heavy snowfall. At the same time local people tried to revolt against us. We managed foodstuffs from Palpa, Gulmi and different places, for our yaks, beforehand.

Anshuvarma: Look, Samant, the King can't look everywhere. All should assist King. I heard that the problem was solved due to your effort. I always refer your effort in solving that crisis, as a role model, to my Samants.

Samant: It's your kindness, King. Hail to King, **(King is approaching now to Thakuri Samant of Doti)**

Wasiibhaju: King, he is Thakuri Samant from Doti. He is not only renowned for his warrior skills, but also well known for his wisdom. He is the leader of all western soldier teams.

Anshuvarma: His face verifies the reality. How is Bagh Bahadur, the Thakuri King?

Samant: Peace is prevailing in our country, due to your blessing, King.

Anshuvarma: I too hope same. **(Wasiibhaju approaches near to a strong young prince of Mallapur)**

Wasiibhaju: King! He is the prince of Mallapur, Jaya Bodhi Malla.

Anshuvarma: (He stares Jayabodhi Malla, with amazing look) Oh! You have already grown up to such a young man. I have seen you at

³⁴ religious work of burning varieties of grains

your rice feeding ceremony when you were 6 months old. Now you seem to be mature. When will you marry? **(Jayabodhi Malla, keeping both hands in the waist, bows down to King)**

Jayabodhi: King! I will marry after defeating those enemies only, King. **(He retorts confidently)**

Anshuvarma: Thank you very much for your brave words. It would be better for you to find a job, even being the Prince.

Jayabodhi: I can defeat powerful enemies if your blessings are with me, King.

Anshuvarma: **(King approaches near Maithili Samant from Janakpur. Samant forwards a big envelope to King)**

Maithili Samant: Hail to King. This is an invitation from our Maithili King.

Anshuvarma: **(Amazes)** On what occasion?

Samant: Nothing else, King. This is the invitation for you from our King. He has invited you to participate as the chief guest at the grand meeting to be held on the topic of culture, arts, music, religion between our Maithili team and intellectuals from Ayodhya, Magadha, Banaras of Jambudeep, India. Indian intellectuals along with the bridegroom's team are arriving at Janakpur from Ajodhya to celebrate 1000th marriage anniversary of Ram, the son of Ayodhya King Dasharath and Janaki, daughter of Janak, on coming *Bibaha Panchami*.

(King feels happy)

Anshuvarma: Samant Wasiibhaju **(Giving an envelope)** Maithili King has sent us, showing great respect. We are lucky to get it. This is a great honor to be a chief guest in such a grand function where wise intellectuals from historical places like Nalanda, Magadha, Vaishali, Banaras and Ayodhya of Jambudeep, are attending. Over thousands bridegroom's team are taking part in the function. **(Showing the envelope)** Send thanking letter, on behalf of me along with the queen and our people, to the Maithili King for providing opportunity to me.

Wasiibhaju: Hail to King. **(He keeps the envelope in his pocket.)**

(After the introduction session, King Anshuvarma returns his throne and Samant Wasiibhaju addresses all present there.)

Samant: Introduction session is over. Now permit me to move to the main function. We know that we, all, Gurung, Tamang, Magha, Newar, Chhetri, Thakuri are harmoniously living together for many years with mutual cooperation. We have good relationship among us. We can't think about enmity. We are helping each other and living as per our capacity. Soldiers of King Songtsan Gampo arrived at Manichud, Sankhu with the aim to capture our unparalleled arts, architecture and culture through battle. A large number of our soldiers died so far in the battle. We received the news that large number Tibetan soldiers entered Sankhu to inspect our activities. We are compelled to fight with them. If we fail to get united and fight collectively this time, there will be a problem of our existence, not only of Kantipur but also of neighboring provinces. I would like to request, on behalf of Kantipur King Anshuvarma, for your suggestion in this matter.

Taplejung Samant: (Standing up) You don't need to worry, King. I will bring fifty sharp shooters from our province. They can shoot just like Arjun of Mahabharata era. If one out of five arrows penetrates the Tibetan King's chest, he will breathe his last breath.

Gurung Samant: (Standing from his seat) King, they are here to check our strength. We have to show our united power, to make them run away. **(Another Thakuri Samant stands up, raising his Kukuri)**

Thakuri Samant: I will chop them like a radish, then only problem will be solved.

Magha Samant: (Taking the position of his *khona*³⁵ and taking the sound of fighting *Huu..... Huu*) I will take an incarnation of Kali to kill those demons. Only then they will witness our power.

Magha Samant: (He keeps voice, after watching all, in cool voice) No doubt, we all are competent in fighting with them. But, we shouldn't underestimate the power of the enemy. We have to evaluate their power too. They won't stay, doing nothing, when we fight with them. They came here, crossing such a long way and again, challenged to Kantipur, such a brave and courageous King Anshuvarma's country. Even they are weak also, we may be destroyed, if we attack without

35 a kind of weapon

plans and strategies. Definitely they have attacked to Kantipur and it is the problem of Kantipur. We are here only to help Kantipur. If wise King Anshuvarma can't think properly and makes a small mistake, it may invite serious problem not only to Kantipur, but for us too. So oh King! It is your sole responsibility to take a wise decision in this very crucial period. I have a special request for you, King, Please take action using your wisdom, not by using strength. Please save the country, King. **(Samant Chaudhary's words strike the King.)**

Anshuvarma: Thank you Samant Chaudhary. I will consider your suggestion. I, along with Kantipur, would like to thank all friends for taking part in today's meeting. I am highly excited by your unanimous promise to help us in this disaster. Your words made me feel that my country has already won the battle. After observing Sankhu's situation by my own eyes, I will decide future steps. Today's meeting is over. Please join the feast at the stone paved courtyard located below. **(After a while)** I like to request businessmen of Kantipur to stay a moment. **(After the King's speech, Nayaa head leads Samant from various provinces to the stone paved courtyard. They leave the stage. He leads seniors, Gurus, Santa, Mahant, businessmen of Kantipur in the front row. King moves hand to them, indicating all to sit. King begins to address)** Guests, businessmen of my country, I am going to keep my voice, with the hope of getting suggestion from your side. You will co-operate me in solving the problem. King can't be King if he lacks money and people. **(An old healthy person elegantly stands up)**

Senior of the country: Oh King! Hail to King. Please permit me to keep my few words. **(King feels cheery.)**

Anshuvarma: Hey, senior citizen, wise brother, you are senior than me. You don't need to take permission from me to speak, rather I need to take from you, as I am junior than you. Please say your words..

Senior of the country: Oh King! Hail to King, we are also worried like you. Ongoing battle is the main root of the problem. Our ancestors had made this country. We all, not only you alone, need to do our best efforts to save our country. We couldn't sleep from that moment after hearing the news of the battle. We, seniors from thirty two *toles*³⁶, had held a meeting on this topic. We are ready for the battle by helping you at this crisis. **(Queen, Bhrikuti, accompanied by two women enters the stage)**

³⁶ places

Bhrikuti: Father, King. You have conceived people consisted of only men, haven't you? Don't you recognize woman population? Do you mean to confine women only within kitchen boundary, serving others? If country's existence erased, will it effect to only men? Or will it affect to women too? If our country can't win, if we need to stay servants for those Tibetans, won't it effect to us? Women population also covers equal degree in the whole population of the country, like men population. If men join the battle, leaving the women population, will it be fair? It's not fair. **(She shouts. Queen catches her arms.)**

Queen: It won't suit for you to shout, to your father. You belong to the royal family, you must obey family disciplinary rules.

Bhrikuti: **(She thrusts her mother's hands and again shouts)** Say by yourself, mother. Is I, daughter of you alone or also of father? If you think you as the Queen of all people, you need to consider daughters of people, as your own daughter. You are the mother of all. The mother should advocate for the equal rights to daughters, too. If the voice is not raised now, mother of all people will be helpless.

Queen: **(Cooling her)** We women, is not supposed to shout, like that. Your father is taking matters with him. No one has kept voice on behalf of women so far. Why do you need to keep your voice?

Bhrikuti: We haven't kept our voice till now, for this reason the matter got worse. King won't seek help from his mother, if he needs suggestions.

Anshuvarma: **(Interrupting Bhrikuti's words)** Princess Bhrikuti, let me know, what I need to do now?

Bhrikuti: You need to give equal rights to the woman, like a man.

Anshuvarma: That means, woman needs to participate in the battle right.

Bhrikuti: Yes, you should provide necessary trainings to those who are willing to join the battle.

Anshuvarma: I can't, it means to send women in the battle to die. Can they fight the battle?

Bhrikuti: King, if a man can, then the woman too can fight the battle. Please give me the responsibility to prepare the woman soldier. I will seek willing women in every place and prepare them for the battle. I will show you the power of woman.

Anshuvarma: All right, then we need to arrange weapons to thus produce soldiers, needn't we?

Bhrikuti: If sufficient, you may provide us weapons. Otherwise, we will manage with available domestic tools like sickle, knife and spade. If those not sufficient, we will fill bricks, stones in *dala*³⁷, and hurl to those enemies. **(A chairperson of the tole stands)**

Tole head: Pardon me, King. Like Princess, women from my community are also willing to join the battle.

Another tole head: In my home also, my wife is also planning to use domestic tools like a knife, sickle and spades for the battle. After hearing Tibetan women are joining the battle, King, she says, if needed, I can also hold tools in the country. **(King's face gets brighter with excitement, after these words. He orders merrily)**

Anshuvarma: I am confident now, after your words. I can think of the battle. I forget to mention you the main reason of holding you here. I like to discuss with you the matter, which has been suggested by our Princess Bhrikuti. Many of our soldiers have died in the ongoing battle. Again, we have to add more. I will go there with skilled soldiers day after tomorrow. Our treasury is drying up due to heavy expenses incurred in the battle. According to the treasurer, if the same ratio continues, it will be a problem to run the Palace. I like the suggestion given by Magha Samant, in using wisdom rather than strength. Even so, we have to purchase some weapons, for which we need additional money. I am thinking to take loan from businessmen, with three year maturity period, paying regular interest, instead of levying additional taxes to people. What is your opinion?

(A tall and fat businessman, wearing cap and a girdle, stands up)

Dhanbir Sahu: Hail to King. We, thirty two businessmen have already discussed this matter, King, We have decided to allocate 90 percent of our income for an interest free loan. We can manage the money, but it would be better to settle the problem tactfully, without war, without

³⁷ handmade woven baskets

heavy expenditure. Then, we can save our heavy expenditure. If need, we are ready to provide our whole property. You don't need to worry. We are ready to help you. **(King feels happy)**

Anshuvarma: I respect your feeling, your loyalty to King and country. I am grateful to you. After these commitments, now I can make the strategy confidently. **(King looks at Siiibahadur. As he owns many bhakari, he is popular as bhakari sahu³⁸)** Respected *bhakari sahu*, what do you say?

Bhakari sahu: Hail to King. I have a thought whenever I received an invitation for a meeting. It has been written in the record that my ancestor used their *bhakari* to distribute grains to people, without costs as a food loan, when drought arouse, due to attack from foreign lands. My whole family has decided on this matter. I have the capacity to allocate hundred *bhakaris*, each full of hundred *muri* rice and beaten rice, for the country. King you don't need to worry about food. I can manage food for your soldiers for six months. In my view, it would be better to settle the affair without holding battle, though we are ready to help you. **(The soldier head arrives.)**

Soldier head: Hail to King! Our guests are waiting for you for the feast, there, down at the stoned paved courtyard King. They send me to convey the message. **(King hurries.)**

Anshuvarma: I am grateful to you all. I am happy to know your patriotism. I am proud of you all, for those commitments. I will go Sankhu tomorrow and decide accordingly, after field visit. As far as possible, I will try to settle the war without any future confrontations. As our guests are ready for the feast and waiting for us, let's join there. Your commitments have erased my hunger. Let's go down. **(King leads and all follow him. Curtain falls down)**

38 a man rich in barrels of grain stock

Scene: 4

Venue: Public stage

Time: Early morning

(A person is seen on the stage. Two persons are playing *nayakhii*³⁹ and two soldiers are carrying long batons.)

Person with *Nayakhii*: (He enters, playing *nayakhii*. He is wearing *Jama*, *thecha* ⁴⁰cap and a girdle in waist) I am playing *nayakhii* to convey message of our brave, bold, and wise King of Kantipur Anshuvarma. As per his order, I am going to convey the message to all of you, to everyone including businessmen. A message has been received that, carrying their envy on our happiness, culture, art and architecture, Tibetan soldiers have reached Manichud, Sankhu to snatch those things from us. So our King is set to leave for Sankhu, tomorrow early morning. He will study and inspect there and will try to solve the battle, establishing a friendly environment with enemies. If he could not manage such environment, he will deploy our soldiers to chase them. You people, especially those whose houses are on his way, are requested to manage arrangements, such as putting pitchers, full of water on his way and sprinkle him happily with items like vermillion, flower from your windows, paying respect to our King, as the symbol of welcome to him. And one thing, mourners are requested not to present on his way. Those people, whose houses located at inner roads, chowks are requested to gather in the main road with flower and vermillion to welcome him, hailing the King. Those who don't obey this order and work not accordingly are subjected to be punished according to the prevailing rules. (He goes out, playing *nayakhii*)

(He repeats for three times, and goes out playing *nayakhi*. All people arrive from different corners are gathered on the road)

Old person: Hera brother, where are you going?

Motikaji: I am here to hear the royal message.

Simpubhai: May be something unpleasant event going to happen. May be, enemies will grab our culture and wealth.

³⁹ a traditional instrument used to convey message

⁴⁰ a type of cap

Nayaa: It's not fair to grab other's property. Will we stay idle, without doing anything? I will chop their hands if they come to touch our belongings. **(An old woman enters the stage.)**

Simpubhai: (Looking at her) Oh..... Motilani sister..... Where are you going?

Motilani: Don't you hear the recent message? I am going to take this..... rice to exchange with some flowers, to welcome our King. Don't we need to wish our King greetings for the success. After all he is going to sacrifice his life for us and the country? **(Another woman arrives at the stage)**

Shreemaya: (Looking at Motilani) If we manage welcome stuffs, like exchanging flower with rice, what will we get in exchange? One who leads luxury life style has to join the war.

Nayaa: (Proceeding ahead) May be you haven't heard the full message. So you are saying such. Don't you hear a previous order saying - those who don't obey the order will be punished. **(After the hearing, Shreemaya, fearfully, moves two steps back)**

Shreemaya: Don't say loudly. Keep your mouth closed. As an ordinary person, we don't need to worry for big problems. I will go to my house. **(She leaves, with big steps. Three youths enter the stage)**

Herabhai: Look, elder uncles, elder aunts, and uncles! We need to solve the problem with united effort, to save our country from refraining from darkness. We need to help according to our capacity.

Motikaji: (In serious voice) I am getting old. How can I help in the war at this age? I need to take the help of my stick to walk.

Dhisibhaju: You shouldn't think like that. We can use our remaining power to save our country. We have still one third of our power remaining. If you feel exhausted, you can motivate your son and daughter in law.

Simpubhai: Really, we will have war, will we?

Motilani: (Folding her palms) Oh god! We have so many gods. Please any of god, stop this war! Brother Simpu! I will go my house and pray Dashinkali Goddess, Palanchok Goddess, Tilancho Goddess, Naxal Goddess, Kali and other goddesses who defeat enemies. May all gods create a friendly feeling in the enemy's soul.

Simpuhai: I agree with Dhishibhaju's words. I will motivate daughters too, for the battle.

Dhisibhaju: Ok, friends. Let's go to another place to motivate other people.

All: Ok, let's move. **(All leaves the stage. The curtain falls down)**

Scene 5

Venue: Rest house at Bajrayogini temple

Time: 7 pm

(The curtain rises, nine people are seen on the stage. King Anshuvarma is in the middle place, with 4/4 each on both sides. Two body guards, with shield and sword, are standing left and right side of the King.)

Anshuvarma: (He speaks in a heavy voice, keeping his left elbow in the chair.) Samant Dhirjabir, report me all the activities of Sankhu.

Dhirjabir: (Standing from his seat) Hail to King! The situation is not in our side. The battle is not in favor of us, King. The battle has gone beyond our capacity, King. We are not getting the results as per our expectation. We have to fight with our limited soldiers with large number of Tibetan soldiers. Local soldiers and one thousand soldiers from Kantipur are collectively fighting with such a large number of Tibetan soldiers. They are highly skillful than us in war techniques. They can throw arrows in a flash of time. We can't imagine, from where the arrows will shower, and penetrate our chest. Their sword is longer and sharper than ours. Our soldiers lost their confident from war. At the same time, you have decided to take leadership of the battle. After hearing this, our soldiers' confident level increased and they fought well with those Tibetans. King! Our soldiers are taking part in the battle with empty stomach while those Tibetan soldiers are taking dried sheep meat while fight. They have such a skill and system! Their left hands take out meat from their armpit while right hands are busy with moving swords. So, our soldiers are getting weak due to lack of food too, King.

Anshuvarma: What about Tibetan King Songtsän Gampo's skill in war?

Dhirjabir: Three days ago, I saw him fighting from near. I was amazed by his war skill. He was riding his Arabian giant horse, with speed like the wind. He chopped our 8/10 soldiers' head in one attempt and swiftly jumped to another side, immediately after chopping heads. His way of moving his sword was amazing. He could move and escape from the scene like a flash of light. I was surprised by his war skill.

Anshuvarma: Then Dhirjabir, what about the Tibetan force?

Dhirjabir: It's difficult to count their heads, King. We can see those soldiers from the uphill. So the king, it would be better if you witness by your own eyes and count their heads at dark. During the dark, those Tibetans sit under the light, burning fat of sheep and yak. We can see them in the large heap of beam of those lights. Again, they sit with the herd of cattle like sheep, yak, donkey and horses, so, it's difficult to guess their number.

Anshuvarma: (He sits and keeps his right hand on the knee and left hand on the cheek and deeply thinks. After a while, he asks Dhirjabir.) Dhirjabir, I am confused, after my arrival at Sankhu, they have stopped the battle for today till tomorrow morning. Why did they do so? I confused why did the Tibetan King recede from the battle for a day? May be they are thinking to attack us without notice, suddenly. Call our CID and ask him -what has he snooped so far? What are their plans behind that halt? (He orders. Dhirjabir calls a soldier and say something in his ear. The soldier goes out, bowing his head. After a while, he enters with a person.)

CID: Hail to the King.

Anshuvarma: Are you the CID?

CID: Yes, King.

Anshuvarma: Tibetan King brought to a standstill the battle after my arrival, right. I like to know the hidden reason and strategy behind this sojourn. Do you have an idea about the underlying reason?

CID: Yes, King.

Anshuvarma: Tell me, without twisting the reality.

CID: Tibetan Bon Guru and King talked a lot about the battle. The King decided to stop the battle for a day. When he heard that the wise and heroic king of Kantipur is going to lead the Kantipur force, he was a little bit depressed. So he stepped back for a day from the battle.

Anshuvarma: Then, were all his force ready to accept his decision, were they?

CID: If someone disobeys his words, the King has a habit of chopping his head. Then who will disobey him? Who will dare to disobey King Songtsän Gampo's order? Bon Guru has suggested King to continue the battle as the Tibetan side is getting stronger than we. He has suggested it would be better to stop the battle after reaching the Bauddha if need to take a rest. But the King didn't follow him and ordered for a one day stop.

CID: We should follow the words of enemies too, if those words lead us to the right place. Tibetan King is extremely powerful, handsome. He is full of wisdom. From his face we can't say he is a Tibetan. He is far sighted, mature and bold. Previously, he attacked the great China. Even China got difficult to fight with Tibetan force. It was hard for China to fight with them. So, at last, Chinese King used his wisdom to stop the war forever. He extended his hand of friendship to Tibet, by giving his daughter to Tibetan King Songtsän Gampo. Then only China got relief from the battle. The Chinese Emperor neither needed to leave his nor had to face hardship. Oh, King! Tibetan didn't leave such a great country like China, then how can we expect them to leave us. They won't leave us. King please, keep in mind this fact while taking your decision. (CID's words make the king think deeply. He stares continuously to CID.)

Anshuvarma: (His face glows with some lines of satisfaction. He moves his head only, without a word.) Oh, yes..... (He stops. After a while, he looks at Dhirjabir.) Alright, then, you go to sleep. Tomorrow I will decide for the next step. (All leave the room, saying, "Hail to King". Now King becomes alone. He goes to bed and tries to sleep. He can't sleep. Again he gets up and moves here and there in the room, like a pendulum. Again he sits on the bed. He raises the curtain and looks out. He sees grave darkness everywhere. When he looks at the uphill, he notices gigantic lights as said by Dhirjabir. After the deep gaze, the King finds some persons riding the horses, stopping after 20/30 steps passing ahead, then conveying some message to other persons standing there. It seems, those persons are spying the environment and making aware of others about the situation. The King couldn't understand the Tibetan language. At the same time, a strong wind blows from the uphill. A big photo, hanged on the opposite wall, falls down. Frightened King turns back and finds the photo dropped to the ground. The photo is of Gautama Buddha, sitting under deep meditation under a sacred fig

tree and was disturbed by *mar*⁴¹. He hangs the photo at its original place. His sight is attracted by another nearby photo. The photo is of Angulimal chasing Gautama Buddha. He stares that photo for a long time, with tides in his mind. Then he moves his head to another photo. The photo is of Gautam Buddha, preaching to his numerous followers at Jetawan Bihar. This photo makes the King serious. After a while, his face glows with satisfaction. He raises the curtain and says to a guard standing there.)

Anshuvarma: Guard, call Samant Dhirjabir immediately now. Bring him here.

Guard: Yes, King. (He leaves the room and Dhirjabir enters after a while.)

Dhirjabir: Hail to King! You called me king! (Rubbing his eyes)

Anshuvarma: Dhirjabir, did I disturb your sleep?

Dhirjabir: No, King. It's alright. I am not disturbed. I could not sleep properly. When I was trying to sleep, same time the guard came to pass your order.

Anshuvarma: I remember an urgent thing, so I call you here, even in the night. Send our soldiers to local shopkeepers. If shopkeepers are sleeping, say our men to wake up them. Send them to purchase the following items. Purchase a roll of handmade clothe with designs embossed in the black background, a pair of *nalu*⁴² shoe, a roll of *Banaras tas*⁴³ and a *Sanjhaa*⁴⁴, a Tinkha, a coral beaded chain, four trays of fresh vegetables and an idol of Shakyasingh in Dhyan mudra. Send our men to purchase these items, if the shopkeepers are sleeping tell them to wake up.

Dhirjabir: (King's order makes his surprise. He speaks, maintaining himself) Hail to King. I will manage till lunch time.

Anshuvarma: Good! Go to manage these things at first.

Dhirjabir: Yes, King.

41 obstacles

42 shoe made from clothes

43 a fine quality shinning clothes

44 a carved wooden window

Anshuvarma: Bring our Lama Guru, Bajrabodhi Guru of Kantipur along with these things.

Dhirjabir: Ok, King. Hail to King! (He leaves the room. At the same time, a soldier enters.)

Soldier: Hail to King. Our CID is waiting outside. He wants to meet you.

Anshuvarma: Ok brings him inside. (The soldier goes out and brings the CID. King sends the soldier out. King looks at CID.) Tell me. What is the situation now?

CID: I have no new thing, King. But, I have a thing.....

Anshuvarma: Say clearly. No one is here, except you and me.

CID: If we follow the way like China emperor did, it will stop the battle, King.

Anshuvarma: Oh..... Then I need to give our daughter like Chinese King did, right? (CID remains silent.) You are right. This is the easy way to stop the battle. This is the matter of daughter, not a thing. But we can't give her just like a thing, right. As our tradition, middlemen from Tibet should approach us with the marriage proposal.

CID: That's true, King. But this is not the time to wait for a proposal from their side. If we take a stand for the proposal from their side, we may invite disaster. Again, we can't go beyond our tradition too.

Anshuvarma: It's time for our Princess marriage too. She is getting younger. Anyway, we need to accept the right proposal for us. But it's not good to manage marriage without any proposal. Doing so is against our religion, culture and rituals. We can't go beyond our customary.

CID: It is better, if our Princess ready to sacrifice her life for the welfare of the country. In my view, this will be the best way to stop the disaster if she is ready.

Anshuvarma: (Happily) I like your opinion. Your opinion matches with my daughter's opinion. She always says that she is ready to

distribute every piece of her flesh if it benefits the country. But, I don't know whether the Queen and royal Guru Dipankar will agree with me or not.

CID: King it's up to you. You are ready to stop the disaster and our Princess is ready to save the country. What else it will happen if our Queen and Guru reject your decision. They will be compelled to accept it anyway. For the welfare of the country, king, please take right decision at the right time.

Anshuvarma: I like your suggestion. I will convince Queen and Bajra Guru. Leave that matter. I will handle with them. But the problem is - how can we convey this to Tibetan King?

CID: King, leave the matter to me. You don't need to worry. In my view, they are also thinking the same thing like us. Only they could not gather their courage to keep their proposal and also, we are feeling uneasy to keep our proposal. If you permit me, I will take this mission and I will manage everything smoothly.

Anshuvarma: (Patting at CID's shoulder) Then, I leave the matter to you. You manage it properly, without hampering our prestige. (Dhirjabir enters and bows to the King.)

Dhirjabir: Hail to king! I have already sent our soldiers to search for the items which you ordered. They have gone with horses for the rapid hunt. They will bring all items till 10 am.

Anshuvarma: Bring those items here. I will check them at first. (Dhirjabir looks at a nearby soldier.)

Dhirjabir: When our soldiers come up with items, bring all items here. Our King wants to look them.

Anshuvarma: Send Lama Guru, Dipankar guru and our CID to *Manichud* with those items, at 10 am. Gurus will present those items to King Shonshen Gampo, saying as my souvenir to him. Our place is the birth place of Buddha, so we love to maintain peace, leaving conflict and war. Further convey my message saying we are ready to offer him anything he will demand. Ask him politely about his demand. Regarding his demand, we will take a decision after suggestions from our Gurus. While presenting before him, be polite and sober, don't

show any superiority complexity. Even if they show their aggressive behavior, don't speak loud voice. Be polite while conveying my message. Our CID will forward the message regarding establishing friendly relationship. Whatever may be the answer from Tibet, please come to Kantipur to convey me. I will return Kantipur now. Our people will be worried if I stay long time here. They will be happy if they get the message of my return. I pray Goddess Bajrayogini for your success. May Goddess Bajrayogini will save you and help you. Go there with those things immediately after our soldiers bringing them, without any delay.

Dhirjabir: Please forgive me King. I have a sincere request to you. You came here and observed every local activity. This is a praiseworthy mission. After evaluating the activities, you have decided to forward proposal of keeping good relationships with Tibet. This can be considered as a farsighted decision. King, your decision is outstanding. There are many hopes of getting a positive response from Tibet. King, I have a request - please wait for a night and return after the response only.

Anshuvarma: (Happily) Ok, Ok, I will return after the response. (A *suwaa* comes in.)

Suwaa: Hail to King! Breakfast is ready, King.

Anshuvarma: Let's join the breakfast. (All leave the stage. Curtain falls down.)

Scene: 6

Venue: Open place at Manichud

Time: 11 am

(People wearing *bakhu*⁴⁵, people carrying arrows and bows, people carrying swords, people carrying swords and shields, gather at the open place.)

Nayaa head: (He enters, accompanied by a warrior with bow and arrow, another with sword and shields. He speaks of a one with sword and shield.) You manage properly here.....all those things send by Kantipur King Anshuvarma, after inspecting properly. Keep people, who come along with things, far from our King's palace..... Permit only one person, with a message, to go near to our King. Handle the situation properly. You know our King's anger, right. He won't leave you. He will chop your head. Be in position for the King's order.

Guard: I know our King's behavior. Don't worry sir.

Dhamboji: (Looks out, raising a curtain) You came here on right time. Follow my words. I will meet Bon Guru and then convey the message to King. (He leaves the stage)

(The guard, standing at the gate, folds his palm and opens the curtain. Lama Guru, followed by Bajrasatwa, a CID and porters, with gifts, enters the stage. Potters keep things down, first, they keep down an idol of Shakyasingh. Then they display other stuffs behind the idol. They keep *Sanjhaa*, next to a wall. After managing everything, they go back, and stand there. Lama Guru and Bajrasatwa take their seat. CID goes either side, to stand. King Songtsän Gampo enters. After him, Bon Guru, accompanied by Dhamboji, enters. Dhamboji passes the message on a loud voice.)

Dhamboji: Our brave, wise, skillful King, Songtsän Gampo graces his presence. (All stand and bow their head down. The King sits on the centrally placed decorated seat. Bon Guru sits at his right side. Three bodyguards stand at the King's back. Tibetan Mahasamant gives introduction of people from Kantipur, to his King.) Our King and Bon Guru, with respect, have directed to stop the war, for a day.

⁴⁵ dress of Tibetan people

The stop is the symbol of entry to Kantipur, the country rich in art and culture. We have already entered Sankhu. **(The King stands up and pierces his sword in the ground.)**

Songtsän Gampo: The stop of war does not mean that we are afraid to fight and stopped forever. We stopped only to take views of King Anshuvarma. I believe, King Anshuvarma, being a wise King, will accept my dominion. If he doesn't accept, and go to war, I won't leave him. **(Lama Guru from Nepal keeps his opinion politely.)**

Lama Guru: King, if we want conflicts, we won't come with these things for friendship. He has sent these things as the souvenir, in keeping good relationship with your country.

Bon Guru: **(Bon Guru conveys the message in Tibetan language to King, managing his shawl in his shoulder)** We thank the Great King of Kantipur for these gifts. **(He remains a silent for a while and looks at King. He noticed the King's face getting red with angry. He cautiously says).** Our powerful King has set from Tibet, taking the aim of winning other countries. As per the Bon religion, his aim will stop after returning Tibet only, after the victory. **(Looking at King, he speaks in Tibetan language)**

CID: Guru is right. **(Supporting Bon Guru, he kneels down in front of King, paying respect)** Hail to our powerful King Songtsän Gampo! I want to say a thing King, please grace me your permission. We are here with some gift items, including an idol of the peace symbol, Shakyasingh God. These are priceless things from our side as a proposal to friendship. Though we can't give precious items like gold, silver, diamonds, we are here with priceless items, for friendship. Please accept our King's gifts and accept our friendship. **(Bon Guru interprets in his ear)**

(All remain silent for a while. Then King says to Bon Guru.)

Bon Guru: My King says thank you and accepts these souvenir from Kantipur. We will display these items in our display room. **(King smiles)**

Lama Guru, Bajrasatwa and CID: **(Together in one voice)** Hail to King and greeting to Bon Guru. **(They bow their head. King calls his body guard.)**

Songtsän Gampo: (In Tibetan language) Take these items with care. If you mishandle them, I won't leave you. (After his order, four Tibetans carry items properly. They take our items to another room, showing each item to the King. First, they carry Shakyamuni's idol. When they reach near, King does Namaskar to the idol and says "*Channpi Syuwa, Channpi Syuwa*". After saying for two times, he orders them to carry out. Potters take out the idol outside the room. Another porter carries a tray with a pair of thick handmade shoe and moves near to King. King picks those shoes, from the tray and watches, minutely. King looks at CID and asks, by hand, showing his feet "it is for legs? King asks to Bon Guru) We wear shoes made of cloth, but this shoe is made of *Nalu*, with shining.

Bon Guru: Our shoes are sewn, but this one is beautifully woven. It has a curved like a wheel, at the top. King, use this shoe, while walking inside the Palace. (King looks again at Kantipurians)

Songtsän Gampo: Nice, *Chhanpi Syuwa*. (Another porter carries a tray with cap, CID explains)

CID: (Says politely, with respect) King, this cap is used by Kantipurians. It is our national cap.

(King looks at CID)

Songtsän Gampo: Oh, this is - for head, then? (Looking at Bon Guru) Our cap covers ears also, but this covers only my head, doesn't Guru? (He asks Bon Guru)

Bon Guru: (Looking at Bajrasatwa from Nepal) Oh Guru, please help our King to wear this cap. (King asks Bon Guru 'what he has said', Bon Guru says that 'he said, to help in wearing a cap' in Tibetan language.)

Songtsän Gampo: (King bows down his head saying *Dhikeere - Dhikeree* "Ok" in Tibetan language. Bajrasatwa keeps cap in his head. The King orders in Tibetan language' to bring a mirror from the next room '. His body guard runs, bowing his head and brings the mirror. Watching mirror, King moves his head and says in his language to Bon Guru.) How am I - with this cap?

CID: Superb, perfect look, King. You still seem to be son in law, in this

cap in the head (showing shoes) this pair of shoes with cotton. (King doesn't understand the word 'son in law', so he looks at Bon Guru)

Songtsän Gampo: What does it mean?

Bon Guru: (Says Tibetan word for son in law).....

Songtsän Gampo: (Laughs loudly) Ha..... ha..... ha (He feels shy and bows his head down. Showing shinning cloth *tas* and ornaments) We have also such things, haven't we Guru?

Bon Guru: Yes, but it's a little bit different, King.

Songtsän Gampo: Oh..... I see. (He takes out his chain, with beads and looks) We have also beaded chain like this, haven't we, Guru?

Bon Guru: Yes, King.....

Songtsän Gampo: (Looking at CID) Are all these varieties of fruits from Kantipur alone?

CID: Yes, your highness. We have still so many varieties, which are not included here. Nowadays, we have spring season, so fruits which are available in the spring season are only included, King. (He picks fruits, one by one and show to the king) This is a guava from Bhimdhunga, which is west to Kantipur. This is a pear from Pharping. This is an apple from Helambu. (After explaining each souvenir item, finally, two Tibetan potters bring a *Sanjhaa*, in front of King. King becomes happy, after the sight of the window.)

Songtsän Gampo: Oh, so beautiful window..... what is it called?

CID: Oh King! We called this - *Sanjhaa*. We have so many like this in Kantipur. Like *Sanjhaa*, *Tikijhaa*, *Mhyakhajhaa*, *Lujhaa*,..... varieties of wooden windows we have there.

Songtsän Gampo: Oh, (Looks at Guru) Where do we keep this window?

CID: King! Better to keep this window in the front side of the Palace. You, along with your Queen, can look your people from this window. They will be happy to see your elegant face from the beautiful

window. **(Looking at King)** But I wonder whether Queen Wencheng, the daughter of China's King will like this window or not? Will her favor to look from this window? As this is the gift from Nepal, will she love it?. **(King can't reply a word and Bon Guru proceeds.)**

Bon Guru: Hey Kantipur people, our Queen, even being a daughter of china's great emperor, she has no feeling of discriminating others. She is from the artists' country, China. She is not self centered, she loves art and architecture. As far as I know her, Queen will love this window, among other gifts.

Songtsän Gampo: Ok, hold that window for a moment there. I will look down from it now.

(He takes out his head from the window.)

Bajrasatwa: Oh, how lovely! Oh King! Now only, the window gets its life. **(He looks from the window, keeping both hands on his waist. The environment becomes cheerful.)**

Songtsän Gampo: (Looking at the porter) Handle with care. If something happens to those finely carved designs, I won't leave you.

Bon Guru: King! I have a word. Will you give me a permit to keep?

Songtsän Gampo: As you wish, Guru. You don't need to take permission, Guru.

Bon Guru: After the sight of this outstanding model, One thing..... strikes my mind. I heard, Bhrikuti, King Anshuvarma's daughter is extremely beautiful. And she has an extraordinary personality too. May I ask her hand for you?

Songtsän Gampo: (Keeping his sword down) As you wish, Guru. **(He bows down, feeling shy)**

Bon Guru: Right now, I, on behalf of Tibet, want to keep a proposal to Kantipur. Mine King Songtsän Gampo is not only brave and bold, but also a wise and erudite King. You might have evaluated us with the skills, we used in this battle. Even if the battle continues for several years, it won't be a problem for us, as we have taken sufficient material from Tibet. Further, we have competent woman soldiers too.

We want to propose your lovely Princess to our King. Again, I have a sincere request, please don't think that we have taken advantage of the battle, in proposing your Princess. We are impressed by the art and architecture of your country. What is your opinion, concerning this proposal, Guru Bajra and Lama Guru? **(Bon Guru remains silent. King, bowing his head, only smiles. Lama Guru utters to Bajrasatwa.)**

Lama Guru: Have seen Guru Bajra! Look the face of the war lover King! Look the color of violent King's face! Please look at his face. **(Says in his ear)**

Bajrasatwa: I know, I looked earlier his face. Man can sacrifice everything for romance and sex. He will be ready to be a servant of love. Now, look. The aggressive King also forgets his ambition and commitments. **(King looks at Bon Guru fearful.)**

Songtsän Gampo: We belong to Bon religion. May be they will hate us?

CID: Pardon me, Oh King. You don't need to be afraid. Our King will give priority to the problem of the country. He won't adhere to the caste system. Further, our King believes in secularism. **(Nayaa head arrives)**

Nayaa Head: (In a hurry) Hail to King! We have stopped the battle till 12. Now the breach time is just getting over. Do I send our soldiers to capture local businessmen at Sankhu? **(He says in his language.)**

Songtsän Gampo: (In his language) No, no, don't do now. Say our soldiers to stop the battle for an additional two days. Kill 100 sheep and feed our men with Chinese alcohol. Tell them to enjoy. **(Nayaa head, saying "hail to King", goes out. King looks at Dhamboji, soldier chief)** Dhamboji, you go to Kantipur within 24 hours and forward the proposal, under the leadership of our Bon Guru's son. Take with you items such as a long knife, a pair of horse, a pair of carpet, musk, *durukhoo*, *gaukhoo*, walnuts. Take thirty beautiful woman soldiers in Tibetan dress to carry those items. Again Bon Guru's son will forward the conversation. I have a request. Start the conversation, saying that we have accepted the proposal forwarded by Guru from Kantipur, who has played the role of middleman. Further, our representative based at Khasti will handle the situation, for the success. Please

manage a pair of horse and horse caretakers, for Bajra Guru and Lama Guru. It will be difficult for them to walk up to Kantipur.

(After the order, King goes out, paying respect to Kantipurians. Bon Guru interprets King's words to all. They all go out and curtain falls down)

Scene: 7

Venue: King's Meeting room

Time: 7 pm

(King Anshuvarma enters and sits on the elevated chair, keeps down his crown on the table. He unties his laces, at the same time, Queen enters)

Queen: Oh Kantipur King! King of culturally rich country! Oh wise and heroic King! May be, you are tension free now. Don't you feel shy? Being the Great King of *Suryabanshi*, being the offspring of *Aryas*, being the clan of *Chhetriya* King, what have you done there? It neither suits with religion nor with caste. Even being such a great King, what have you done? Don't you feel repent for your decision?

Anshuvarma: (Amazes) Why? What happened, Queen? I just reached here and thinking to take water. At the same time, you cried so loudly? Can't you wait for a moment?

Queen: I am celebrating my happiness. I just heard that you won the battle without wars and weapons.

Anshuvarma: Queen, it's better to speak, only after, knowing the matter properly. It's not good to cry, without knowledge of the matter. After all, you are the Queen. Hold your breath and say now, what happened to you, what's the matter? (He again ties his laces, which he has already untied)

Queen: (In weepy voice) I prayed many gods. I manage chanting for Tara goddess. I heard that you decided to marry my daughter, whom I have kept for ten months in my belly, with that Tibetan, thinking neither caste nor religion?

Anshuvarma: (Explaining to Queen) Queen! You are the mother of the country. We are the guardian, preserver of the country. Neither had we any specific religion nor specific caste. We belong to the religion and caste that are followed by our people. If we don't work in accordance with the people, it will hamper the country. If we can't work for their welfare, people won't admire us as the King, they will ignore us. We should work in such a way that people will keep us in their soul always.

Queen: (She argues) What a nonsense logic! It won't suit you to say like that, Oh *Chhetriya* King! How..... people's religion will be your religion. Without people, you won't have a country to rule. What have you said? You should rule the country as per your wish. I won't agree with our thinking.

Anshuvarma: (With smile) Queen, your words suit for Tibetan King's reality. He is implementing that theory. Power of sword won't last long. If the country is ruled by the power of the sword, the existence of the country will collapse soon. Like the energy and lightness of youth will gradually decrease with the passage of time and ultimately his energy and youngness will terminate at the grave. Likewise the power of a sword will increase enemies and will terminate with the revenge from enemies.

Queen: One thing, I can't give my daughter's hand to that low caste Tibetan. Here she hates and weeps to take milk and rice. How can she survive with powder of gram, chapa and other grains in that far snowy country? She will die from hunger. Her structure will be deformed by the atmosphere. Whatever you may say, I can't send her, my baby there? Don't you need to think as a father? If you are accepting this proposal, then donate me also like Bisantar King.

Anshuvarma: (Embracing Queen) Queen, I also love my daughter, like you. She is helping us with her suggestion in ruling the country. Even intellectuals, scholars can't suggest like her. Recently, her suggestion to take a loan from businessman to overcome the financial crisis was marvelous. Previously we were under evaluating her. Her marriage will help in spreading Buddhism, which learnt from our religious guru and others guru. Further her marriage will bring welfare to the people. She will earn 100 times fame if she has gone there, as the promoter of Buddhism and culture. If the Buddhism can enlighten sorrowful Tibetan, we can earn religion merit. It's not proper to sacrifice her for the welfare of people, you and me. She needs to decide by herself. If she agrees, then only it will happen.

Queen: She won't decide, she's just a child. She will walk on our wish. We have to decide for her - what will be good for her, what won't be.

Anshuvarma: Queen, we shouldn't underestimate her. Already she has proven her maturity. She can give valuable suggestions like our scholars, intellectuals, in needy time. If she can control the Tibetan King, who is running after the war, if she can keep lotion to the

agonies of Tibetan people, if she can spread Buddhism in Tibet, then we consider the victory of our religion. (Bhrikuti arrives and holds her father's hand)

Bhrikuti: When did father back from Sankhu? I have no idea, I haven't seen his entry. Is he alright?

Anshuvarma: (Keeping his hands in his waist) Look at me and judged yourself- about my health - am I fine or not? (Bhrikuti embraces her father, like a pampered girl.)

Bhrikuti: Have you solved the matter of battle?

Queen: (She is still angry.) Has Not solved yet. Your father has returned from the battle spot, deciding your marriage with that dirty and uncivilized Tibetan. Even belonging to a brave clan of *Chhetriya*, your father has taken such a yakardly decision. He has returned with an evidence of being yakard and feeble than those Tibetans.

Bhrikuti: Mother, what to do! It's compulsion mother! Sometimes, circumstances will invite critical events. Whatever father has decided, it can be taken as the evidence of weakness. Our people are suffering from bunches of battle borne problems. Our treasury is reducing as the expenditure is increasing to hold the battle. Our brothers are forced to sit in empty stomach, even they are working hard. This battle is the main cause of our adversity. Father has taken such a step to cut out the problem from its root. My observation concludes that father's this decision is the demand of time. Further, I want to say in front of both of you, mother you gave me birth while father took care of me. But karma is beyond your capacity. I have to make my own karma, for that I won't care for the consequences. I am ready to bear any sorrows, crop up on the way. Sorrows and happiness are like wheels of life, they will rotate simultaneously. I have heard my marriage with Tibetan King and conflicts between you on that issue. I request both of you, I accept from heart, father's decision for the welfare of the people. People should entreat the weakness, firstly. It's easy to point other's fault and weakness, but very hard to locate his own fault and weakness. It's a great job to erase one's fault as well as others' too. Otherwise, it's foolish to introduce own as *Suryabanshi*, *Chhetriya* and so on, as words won't bring action alone. For the welfare of the country, I will marry the dirty, uncivilized, low caste Tibetan. I will work to spread Buddhism there, by purifying their mind with the power of Arya Buddhism. Not only that, I will try for make Tibet

a rich country in terms of art, architecture, culture as Kantipur. I will take experts from here to enrich Tibet. **(After her words)**

Queen: If you say so, then what can I do? After all, one day we need to send you another home, no matter, far or near. Wherever may be, you may increase your name and fame, considering our prestige.

Bhrikuti: Don't worry, mother. I will obey you. India's great King Ashok sent his daughter and son, to spread the religion in a foreign land, as the Samyak Sambudda Gautam Buddha did previously. I firmly decide to tie up the relation with Tibet for ages, stopping the upcoming disaster. My father, King Anshuvarma, too, can't hinder my resolution now, mother. I will make this a success. I will sacrifice myself for the country. **(A soldier enters.)**

Soldier: Hail to King! A group of Tibetan is approaching our main gate. Tibetan young men are playing an instrument like *Sarangi*⁴⁶, followed by a pair of beautifully decorated horse. Others are carrying decorated trays, full of food items, drink items. They are singing a Tibetan song. We have no ideas - what they are singing, but it can be guessed that they are singing a happy song. Those Tibetan beautiful women are singing and happily thrashing ground by their legs. In same beat, they are lightly dancing too. They are wearing shoes made from cloth. King, Samant has sent me to take your order, King what do we do now? **(At the same time, Bajrasatwa and Lama Guru enter and bow their head.)**

Bajrasatwa: Hail to King! Hail to King!

Anshuvarma: Why are you late? I reached more than three hours ago.

Lama Guru: When we reached Khasti, we were welcomed by local Lama and he insisted us for tea. So we were late.

Anshuvarma: Guru Bajra, I was saying that Tibetan approaching our main gate with gifts. What we do now? **(Nepal's Bajrangbodhi Guru brings Bonapa Lama of Tibet inside.)**

Bajrangbodhi: **(Introducing Bon Lama to King)** He is the Supreme Guru of powerful country Tibet, Guru Bon Lama. **(King proceeds and bows down his head with respect.)**

Anshuvarma: We are honored to have you here, Guru. **(Showing his**

⁴⁶ a stringed musical instrument

Queen) I, on behalf of Queen and people, welcome you here.

Queen: Greeting to Bonapa Guru (**Bonapa Lama goes ahead, near Bhrikuti.**)

Bon Guru: (Embracing) She must be Princess Bhrikuti.

Anshuvarma: Yes, Guru.

Bon Guru: Oh, so beautiful. Her beauty is not less than our Queen Wencheng, daughter of Emperor of Greater China. Tibet, situated in between China and Nepal, will now be more gorgeous than before. (**Interrupting**)

Anshuvarma: I like to ask you one question. What do we need to do for those souvenirs from Tibet? We have no idea. What further do we need to arrange for the ceremony? Please suggest us. We have no idea about your tradition and culture.

Bon Guru: We will do according to our tradition and you do as per your tradition. But my King has one request - he likes to have the function as soon as possible. As our over thousands in number of our soldiers and same number of horses, hundreds of sheep are lying without job a *Manichud* hill and it takes at least 15 days to reach Lhasa from here. So my King likes to have the ceremony earliest the possible.

Queen: (Queen retorts) It's not a game. It's the marriage ceremony of my Princess, we need to arrange everything for the farewell ceremony. How could all arrangements be possible within an hour? It may take more time to manage everything - for a month or more. You need to wait for some more days.

Bon Guru: I don't mean to say so. We were enemies till yesterday, with an aim to kill each other. Now the situation is different. Our relation has changed to the friendly family relation. Now we need to harden our relation, as a house, with the mutual exchange of happiness and sorrow of each other.

Anshuvarma: Guru, I will obey your words and settle the marriage ceremony as soon as earliest. You came here from a long way, please take a rest for tonight. I will manage. (**Looking at Lama Guru**) Guru! I have a word for you. Please manage lodging and food arrangements for our special guest Bon guru. After this visit, when will he back? So please take him for a tour. Please manage his visit to our holy places

such as Swoyambhu chaitya, Sigal chaitya. And please explain to him about our art and architecture of Bihar, Mahabihar and different places of Kantipur.

Lama Guru: Oh King! My knowledge is also less regarding these things please provide the company of Dipankar Bajra to us.

Anshuvarma: (Looking at Dipankar) Sure, Guru, please provide your presence to our guests as a guide, Oh Guru!

Dipankar: Hail to King.

Anshuvarma: Guru, please have a rest. **(Looking at Lama Guru)** Will you do me favor of managing everything to our special guest?

Lama Guru: Hail to King! **(Looking at Bon Guru)** Please have a rest now, Guru!

(Bon Guru moves his head in acceptance. Lama Guru leads him.)

Anshuvarma: (Looking at the soldier who conveyed the message at first) Listen properly. Take all those Tibetan to our guest house. Convey Dhusibhaju to manage food for our guests. **(Looking at Queen)** Now Queen, let's organize a dance program. Our artist and Tibetan artists will perform a cultural dance at the dance hall.

Queen: King what are you saying? How can be happy? How can we arrange such an entertaining program during these moments of farewell? We are going to send our daughter so far country as a bride. How could we be happy? If arranging a marriage ceremony for a son only... that's different.....

Anshuvarma: (Looking at Bhrikuti) Princess Bhrikuti! To what extent the reality lies in your mothers' words, could you give me your opinion?

Bhrikuti: (Feeling shy) Mother has an experience of being a bride. Father, you better ask her about her experience of that time?

Anshuvarma: Have you listened, Queen, our daughter's answer? Queen, our daughter's words! How did you feel during your marriage ceremony?

Queen: How can you say so, being the King? You should think about

your position, King, before passing such a funny comment? (All laugh.)

Anshuvarma: It's normal. Happy moments create funny comments. We need to work hard from day after tomorrow, for the marriage ceremony.

Queen: It's normal to be perplexed during big function. But, what kind of gifts will we be presenting her, how will the gifts be taken, along the long way? I can't resist thinking such thoughts. My head moves on again. I am worried about these things.

Anshuvarma: (Looking Bhrikuti) Daughter Bhrikuti! What do you need? Say to me. Don't forget to take different books like finance policy, religious policy and politics books. They will help you in materializing your dream, take them with you. Don't forget to provide equal education to all Tibetans, either poor or rich. Then only they can manage their livelihood easily. And make them to study religious books like Tripitak of Sambuddha.

Bhrikuti: I will always keep your blessings with me, father. This country is my motherland. I will consider Tibet as my karma land. As far as books concern, as per Guru's order, I am planning to take the gold- silver in the scripted ancient Prajaparmita book, Swoyambhu Puran, Astamibrata book. Likewise, I will take books like Tripitak epic, Tantric dance book. Again, to expand the culture and arts, I am thinking to take three carpenters, three *ranjits*⁴⁷, three artists, four designers to create creations there. Further, I will take a music composer, two music maestros and a singer. Again, please arrange traditional instruments as well as some skilled manpower in traditional instruments like *Dime, Nayakhii, Dhaa, Kochakhii, Dapa, Desikhii, Chhusya, Chalmali, Tichhuu, Ekatar, Guitar, Sitar, Dholak, Piwancha, Ponga, Paayaataa*.

Anshuvarma: (Happily) Well, I will manage everything for you, dear. I think you forget one person to take with you - the one who is highly skilled in dance, Palpasa. If she is with you, it will be easy for you to pass the time. She can teach cultural dance there to Tibetans. It will help to promote our dance there, along with our music and instruments, there. What do you say?

Bhrikuti: Yes, King. It will add more value. (Happily) Father, you

⁴⁷ whose profession is to make traditional color.

reminded me in time. I will do my bests to make Tibet, a culturally rich country. I will follow my duty, as per the order of the religious and brave King. At last, I would like to beg one thing to my pious father, King of this country. Tibet is previously termed as land of god, now has become an arena of battle. If you permit Dipankar Bajra's presence there, it would add aroma in my mission, in turning into the land of God from the arena of battle. He will help in rescuing sorrowful people with knowledge of humanity, enlightening them.

Anshuvarma: (Feeling extremely happy) I am proud of you, my Bhrikuti! My daughter! You are not only saving the country from grave crisis, but also planning to materialize Tibet into the land of God. I like to thank you from my personal side as a father and from the behalf of the country, as the King. I will fulfill your demands and wishes, my daughter.

(The curtain closes.)

Scene: 8

Venue: Dance hall of the palace

Time: 6 pm

(A young man appears on the stage. He looks at the audience, after curtain opens)

MC: I would like to greet with respect, bowing down my head, to the people loving, wise and heroic King, Anshuvarma. I would like to greet our Queen and Princess Bhrikuti. Today's program is being organized by our King, as a respect to Bon Lama, who is here from Tibet, his followers and Tibetan people who are here as our guest. As ordered by our King, the distinguished guests were taken to Swoyambhu Mahachaitya, Swoyambhu Bihar, Kimdole Bihar, Shreeghal Bihar, Kesh Chandra Parawarta Mahabihar of Itumbahal, Bhaskar Bihar of Yatkha, Maru bahi of Maru tole, Tarani banal of Makhan, Janmobihar of Keltol, Gana Mahabihar of Ganabahal, Yata Bahal of Lagan, Tadhaa Bahal of Buddhabari, Nhuubahal of Chikanmugal, Wotu, Dungabahi, Chhushya Bahal of Jyatha, Musyaa Bahal of Jyaabahal, Dhokabahal, Tachhabahal of Ason, Ason bahal, Dagubahal of Bhotahiti, Patan Durbar Square, Golden Temple, Dipankar Buddha resided Bahal, Naytapole temple of Bhaktpur, Golden Gate from the last two days. While inspecting various culturally rich places like temples, chowks, *lachi*, Bihar, Mahabihar, our distinguished have visited those places. We will take them to the remaining places, gradually. First of all, may I invite our King to grace the occasion by coming up on the stage to welcome distinguished guests. He will grace them with *khada*⁴⁸. **(King gets up and comes on stage)** Now may I request today's guest with honor Bon Guru to come up on the stage. **(Bon Guru comes on the stage. King keeps Guru Khada, and greets him, folding his palms.)** Likewise, I would like to request all the guests from Tibet to come on the stage respectively. **(Tibetans come one by one on the stage. King keeps *khada* to all. They all go down and sit on their respective seats.)** Welcome ceremony is over. Hail to our King! Hail to our King. May I request our King to grace the event. I would like to request him to sit on his special seat placed at the bottom. **(King goes down and sits on his seat.)** Now I would like to begin the program with twelve seasonal tunes. Twelve seasonal tunes will be performed on flute. In Kantipur, We sing monthly songs featuring each month's

48 garland made up clothe

characteristic. For example, we sing "*Sirisiri phase jet kuchukuchu nakal*", in Magh month of the spring season. This song explains the features of Magh month, light blows of wind give sensational touch, adding value to the youth. The further people will be enticed to sleep on the bed of green grasses and fields will get the sound of livens by those greeneries. A yellow bird, sitting on the green branches sings like a flute. At the same time we sing "*Suthasiya bela mohaniya mela*" during Dashain festival. The song describes the ritual and religious values. The mornings of Dashain is very important, it helps to establish family relation like making sisters. It shows the religious value of *nalaswaa*⁴⁹. Likewise, we sing "*Jhaaleye chongu tukaa maa wahe lase jit maa*" in Fagun month. We celebrate festival of water in this month so this comedy song also carries the value of holi festival. This song is all about love call of a youth. We sing "*Thathi jagu ras bas twal taa wa*" in Pahachare festival which falls of Chaitra month. This festival is celebrated with inviting guests for feast and homemade alcohol. So this song also carries same reality. In Asadha month, we sing song of *Sinajyaa*⁵⁰, saying "*Wa naa wala phayee na wala*". The month has beautiful monsoon with soft winds. The song carries the theme of rice planting process with exchange of love between youths, drenching in water. Now an orchestra, based on these seasonal songs begin.

MC: As per request of Our King Anshuvarma to have cultural exchange between Tibet and Kantipur, now I would like to call our Tibetan guests to present their traditional dance. **(Ten Tibetans, five men and five women, dance in pair, holding their hands. Dance concludes.)**

MC: May I present my vote of thanks to our distinguished honorable guest Bon Guru and his team for witnessing the program. I would like to inform you that Our King has decided to send Palpasa and some musicians who presented their presentation today, to Tibet along with our Princess Bhrikuti. **(All clap. The curtain falls down.)**

⁴⁹ green sprout of barley

⁵⁰ month in which paddy rice planted

Scene: 9

Venue: Public place of Kantipur

Time: 12 noon

(Two players playing a *nayakhii*⁵¹, accompanied by two *jhalii*⁵² players and a messenger enter the stage. They are there to convey a public message to inform Princess Bhrikuti's marriage with Tibetan King Songtsän Gampo.)

Nayakhii player: (He stops at the junction and speaks loudly) Oh people of Kantipur! I am here to convey messages as per our King Anshuvarma's order! Our heroic King's daughter, Princess Bhrikuti is to marry with Tibetan King Songtsän Gampo. After two days from now, King will bid farewell to his daughter and will go Naxal, with royal members, to send off our Princess. All people, including businessmen, seniors and interested people, residing from Palace to Khasti, are invited to participate with traditional musical instruments. Thus, people whose houses are on the way, are requested to clean their houses, removing grass from windows or balcony for the wedding procession. Those people, whose houses are on the way, are requested to sprinkle vermillion, flower and other auspicious religions stuffs to our Princess. Further, those people, whose houses are not on the main road, are requested to gather on the main road and sprinkle vermillion, flower and other auspicious religions stuffs to our Princess. Further, people are requested to be in neat and clean clothes with happy posture, joining the function. No one is permitted to do works which bring misfortunes. People at mourning period are not permitted to join the function. If anyone, found with mischief will be punished as per the rule. (He goes out with this message. A young woman, wearing *bhantaalaa*⁵³, appears)

Sandhya: Did you hear the message?

Simali: Yes, I did. You don't need to repeat the message. Our Princess is entering her new life.

Sanu Maiya: Our so beautiful Princess is to marry with such a dirty person. Why! Our King finds no man in our country! Again, our

51 a long musical instrument used to convey public message

52 a musical instrument

53 long dress

Princessalso..... agreed to marry with such a person. Can't she reject the marriage with such demon faced person? If I was in her place, I won't accept even I have to take my last breathe.

Heralani: I heardsomething..... from a different way. That Tibetan King is handsome and wise with good appearance. If the would- be- husband is good looking with good character. It's OK, even being a Tibetan. All Tibetans won't be of the same character.

Simali: I don't think so we need to think about other family members also, not only about would be husband. A husband would be together, only during the night, a bride need to hold the company of the rest of the family members all the day time. Further, we need to know about mother in law and father in law too! I heard Tibet as the country of *lakhe, lasii*⁵⁴. I don't think that other people would be good. If she couldn't adjust in the family, they will discard her. She has been pampered here with a high degree of care. Will Tibetans entertain same degree of care to her? I don't think so. Anyway, I am not in favor of this relationship. I think our Princess will have difficult days there. Her sorrowful days are going to begin.

Sandhya: She will be lucky if she gets rice to eat there. I heard that they take *chapaa*⁵⁵ and *satugwara*⁵⁶. They take raw meat of sheep, preserved in the snow. How can she take such things? What will she take there! Poor princess!

Sanu Maiya: Leave it that point. My husband says, royal family of Tibet takes fresh, warm blood of the yak in the morning, just like tea.

Heralani: It may not be true. I don't think - it has reality. We consider yak as the Goddess of wealth, the Laxmi. Will they take the blood of the Goddess? (Two youths enter.)

Sanu Maiya: Oh, Mayaa brother! Do you know that Tibetans drink warm, yak's fresh blood. Will it be true? What happens to yak after taking blood from their body? The yaks won't die after taking out blood from their body?

Mayaa dai: No, they won't die, only a small amount of blood will be taken out from their body.

54 he demons, she demons

55 powder of gram grain

56 edible balls made from mixing flour with water

Sandhya: (Starts to vomit) Please stop this. I don't like to hear such things. My head gets moving, oh so painful, again so painful, I feel..... vomiting. (She starts to vomit. One presses her forehead and another helps her to get up, by helping her to walk and says "let's move slowly") My eyes are getting dark. Oh, what happened to me!

Simali: If vomit starts, hold in your dress. We will wash your dress nearby spout. (Vomits)

Mayaa dai: What a surprise! What happens to Sandhya! The Princess is getting married and it doesn't matter to her. She is taking, easily. But why has it been problematic to Sandhya! Sandhya, I will drop you Come..... come. I will carry you and drop your house. (Looking at his friend) Please be here, wait for me. I will come after dropping Sandhya at her house. (Tired Sandhya, feeling shy, catches him and stays his back.)

Sanu Maiya: You don't need to feel shy, you are not feeling well. (She helps to keep her in Mayaa dai's back at the same time others to help her. Another person arrives)

Sinaa: Oh Punachaa! What happened to Sandhya? Why is he carrying her on his back?

Punaa: Sandhya, Simali and Sanu Maiya, we three were talking about our Princess's marriage to Tibetan King. Mayacha and I reached here. Sandhya started to vomit, after hearing Tibetan custom to drink warm, fresh blood of the yak. So Mayacha carried her in his back, to drop her. So I am waiting for his return.

Sinaa: Oh, so! Hearing you, curiosity moves inside me.

Punaa: (Asks) What's that?

Sinaa: I heard that Tibetan people would neither kill nor throw lice from their head and body. It is said that they search lice and eat them, like monkeys.

Punaa: (Curiously) Then what?

Sinaa: Our Princess will get lice in her body and hair too, after her marriage and maybe she will eat just like those Tibetans do for lice.

Punaa: (Angrily) How foolish! Don't you have anything else to think and say? First thing, she is not an ordinary woman, she is the future Queen, so she won't get lice and it transferred from others also, she won't eat.

Sinaa: (Curiously) What are you saying? Will lice have wisdom in differentiating person, as per ranking and status? All people can get lice. All are eating lice there. Then, will she throw those lice, instead of eating them? How will she throw lice then which other people won't do there?

Punna: Nonsense thoughts!

Sin: After all, this is related to our Princess, don't we need to think? She will get a habit of eating lice and whenever she pays her visit here, she will eat and we have to see her eating lice.

Punaa: (Angrily) What are you thinking! She won't eat OK. King will help her, eating her lice, alright. Are you satisfied now? **(Punaa moves and at the same time Sinnaa catches his hands, stopping him from going out.)**

Sinaa: Leave it. I am worried in another topic too.

Punaa: Why? What happened?

Sinaa: Sandhya is my relative, cousin. Mayachaa carried her to her home. If she dies due to diarrhea, we have to lament, we have to sit in mourning period. Did you hear? *Nayakhii* head said that those who are in mourning period, are not allowed to participate in the function, if does, this will be punished as per the rule. **(Praying god, he looks up in the sky)** Oh god! Please save our Sandhya, so that I could watch marriage ceremony.

Punaa: Don't worry. God will hear you. **(He takes him, out of the stage)**

Scene: 10

Venue: Public road

Time: 10 am

(Four *Nayaas* enter, playing *Nayakhii* and *Chhusya*⁵⁷. They are wearing white *jama*⁵⁸ and *tapaalan*⁵⁹. Their waist is covered by girdle, their head is covered by *thyacha tapuli*⁶⁰, garlands in their neck. After them, people, wearing big caps and *daura suruwal*⁶¹ are marching, with moving *dhunya*⁶² and playing *dhimes*⁶³. A band of different instruments like *Dhime Dunya*, *Bhusyaa*, *tainai*⁶⁴ band is following them. Then, a band of *Kochakhii* and *Bayaa* is followed by a group of singer, who is playing *daphaa*. Then a group, playing *dhaa* is accompanied by a group of flute players. Then, Tibetan people are walking, under the leadership of Bon Guru, with long burning incense in their hands. After that, four people, wearing *jamaa*, *tapaalanaa* and *thechaa tapulii*, covering their waistline with girdle, are carrying a chariot, with Princess Bhrikuti. After that, King, Samants, Guru, Lama, Magha, Maithili people, in their dress of identity, are marching in the procession.

Then businessmen from thirty two *kothi*⁶⁵, *Payataa*⁶⁶ team are marching. They stop after reaching *Chardhunga*⁶⁷ of Naxal. Lama Guru burns the light, a *tii*⁶⁸ in front of King and Bajrastawa of Nepal lights another. Then Bajrasatwa says.)

Bajrasatwa: We are giving you our Nepal's Princess Bhrikuti, at this auspicious moment. After nurturing her at this age, with high extensive nurture, giving education as per our religion, culture of learned scholars, today we are transferring her responsibility to your country. Today at a full-fledged youth time, our King Anshuvarma, along with our scholar Bajrasatwa, met and talked with a representative of your King, who came here for a great battle, our King has considered Tibetan King as an appropriate bridegroom for our Princess. As the Bon Guru he kept a proposal, thinking as an appreciated groom, after

57 a kind of musical instrument

58 long dress used for lower part of body

59 long dress used for upper part of body

60 a kind of cap

61 national dress of Nepal

62 long stick with different colored clothes

63 a kind of musical instrument

64 group of different musical instruments

65 places

66 a kind of musical instrument

67 a place where four stones are placed

68 a kind of stick used to burn for light

studying our religion and traditions, and thinking as an appreciated groom our King has decided to give his daughter, Princess Bhrikuti to the hands of your country's brave, great, wise, handsome King Songtsän Gampo. We humbly request you to teach our Princess as per your religion and culture, considering her as a daughter, instead of as a daughter in law. We gave birth to her, now, please give her Karma. We hope you will consider our request in greater degree, then our faith in giving her. We promise to help Tibet in needy time, thinking as a son- country, not as a son-in laws country. **(Bon Lama keeps his views, after hearing Bajrasatwa's words)**

Lama: I, along with my King and Tibetan people, would like to thank you for believing us and giving your Princess Bhrikuti to our Brave King Songtsän Gampo, after making her perfect in *rajdharmā*⁶⁹ and *kuldharmā*⁷⁰ from learned scholars, and nurturing her. Further, I would like to give words that we will give more peace, happiness that now to your princess. We will consider and pray your daughter. We will consider as a daughter not a daughter in law as the representative of Shakyasingh Buddha. I would like to mention that we will give equal importance and position to your Princess like our Queen Wencheng, the daughter of Great China's emperor. We are feeling happy to receive infrastructure which fulfills lacking in the development of Bon religion in Tibet, from the China's daughter, Wencheng. Not less than China, Nepal is going to help us to enrich our culture and arts by sending skilled experts along with your Princess Bhrikuti. Now our country will turn into the cultured and civilized country. We, along with my King and people, are ready to pay this help. This is our commitment. Again, thank you. **(They exchange the burning *tipwa*)**

(Bon Guru and King Anshuvarma go to Bhrikuti. With tears in eyes, King Anshuvarma, holds Bhrikuti's hand and keeps in Bon Guru's hand)

Anshuvarma: I keep my daughter Bhrikuti on your feet, oh great Guru. Please show her the way and sprinkle her with your mercy.

(He gently touches her head and face, with compassion. He bids farewell to them all who are on the way to Tibet. After bidding farewell, he returns)

(After King's return, musical instrument players' groups and other take rest at Khasti. Dharma Gurus at Khasti welcome Bhrikuti. Tibetan women carry Bhrikuti's chariot, gifts and other stuffs. They feed meal and drinks to Kantipur people. After meal, all returns)

⁶⁹ religion of the Palace

⁷⁰ religion of family

Scene: 11

Venue: Rest house at Bajrayogini

Time: 5 pm

(When Bhrikuti's bride chariot reaches Sankhu, local people take her to Bajrajogini's temple happily, playing music instruments. They keep the chariot in front of the temple. King Songtsän Gampo brings down Bhrikuti from the chariot. When the King reaches near, Bon guru gives an eye gesture to Bhrikuti. Bhrikuti bows down her head, touching Kings' feet. King says "Oh! No, No" in his language and helps Bhrikuti to get up, catching her shoulder. For a moment, they remain silent. They couldn't speak, only they bow down.)

Bon Guru: (Walking ahead) King, will you make a visit around the temple? (King doesn't speak. King, followed by Bhrikuti, makes a round, around the temple. They stop in front of the Goddess. A priest gives a beautiful garland to Bhrikuti.)

Priest: Queen, will you keep this to King?

Bon Guru: Queen, please walk three rounds around the King and keep in his neck. (As said by Bon Guru, she does. King bows down and she keeps the garland in his neck and touches his feet by her head. Palpasa comes ahead and embraces her.)

Bon Guru: (Says to King's ear) Please take out your ring and keep in the Queen's finger. King takes out his ring made up of precious gems. Palpasa forwards Queen's left hand in front of King. King keeps his ring in the slender finger. Then King keeps orange colored vermilion, passed by the priest, in Queen's middle line of the head, as directed by Bon Guru. Bhrikuti bows down, pressing her toes in the ground. After that, King and Queen are taken to the King's tent. Bon Guru, King, Bhrikuti, and Palpasa sit in front of a table. A young Tibetan woman keeps silvered mugs in front of each of them in the table. The shining mugs contain golden beautiful dragon image. Then she again keeps gold plated plates, with the image of two dragons facing each other. Another Tibetan woman comes with a slender copper teapot, with eight mandap designs. She pours down tea from that pot in mugs. Another comes with *chapaa*, and keeps in plates. Further, she keeps *durukhoo* and *dhaukhoo* in the tea.

Bhrikuti: I am feeling uneasy and afraid. Please, Palpasa, don't leave me alone, sit with me tonight ok.

Palpasa: Today is your first night of marriage ceremony. How can King permit me to accompany you? If another time, it's not the problem. Tonight I can't.

Bhrikuti: Why won't the King permit you to sit with me? Again, you are sent here to accompany me. My father has sent for that purpose, hasn't he?

Palpasa: I am your friend for the day, not for the night. King Songtsän Gampo is your tonight's friend. Only he can provide company for you tonight.

Bhrikuti: How could he be my friend? An unknown friend! We have no conversation so far. I feel afraid and uneasy when I see his face. I really feel uneasy, fear.

Palpasa: Queen Bhrikuti, you don't need to be afraid. Whenever conversation starts, you will start to know him and fear will disappear. (King enters, opening the curtain of the tent. Bhrikuti and Palpasa stand up. Palpasa says 'Greetings for the first night' to Bhrikuti's ear and prepares to go out. Bhrikuti immediately holds her hand. Palpasa frees her hand from the clasp of Bhrikuti's hand by another hand. She bows head to King and goes out.)

Bhrikuti: (Bowing head, she starts to press her toe in the ground. King sits on his bed. Bhrikuti secretly looks at him. She is still bowing her head. She again looks at King and sees King watching her too. Again, both bow down.

Songtsän Gampo: (Indicating by hand) Bhrikuti! Have a seat! (Bhrikuti looks up at King and slowly sits down, with supporting ground by left hand bowing down the head. The tent room is showered with thin light of burning ghee lights. In the silence of the night, war maniac King, who has no habit to talk in low voices, remains silent. Sitting in the bed, he is continuously staring Bhrikuti, who seems to be like a full moon just lurked out from the clouds. His feelings are taking new shapes, slowly, with the light of burning ghee lights. King feels suffocation as his feelings gradually intensify. Him, even being a brave King, could not express his brevity in front of beautiful Bhrikuti. He patiently calls Bhrikuti, in a pitiful voice.)

Songtsän Gampo: Bhrikuti! I feel thirsty, bring water. (He indicates drinking water, with a soft voice. Bhrikuti silently throws her sight around the tent room, raising her head, slowly. Her eyes stop at the corner of the room, where silver water pot being placed. Slowly she gets up and brings *karuwa*⁷¹ and stands in front of King with the pot. King is looking at beautiful, enticing Bhrikuti's face, instead of the *karuwa*. King is continuously looking at Bhrikuti.)

Bhrikuti: (Feeling uneasy) King..... water

Songtsän Gampo: (He comes back to sense after Bhrikuti's words. He speaks in husky and appealing voice) Bhrikuti! You feed me water. (He opens his mouth. Bhrikuti feels shy to feed him. She remains standstill.) Bhrikuti.....!

Bhrikuti: (She feels shy and says, with alluring, enticing eyes) King.....! (Bhrikuti's hands are holding *Karuwa* while King keeps his hands up to the Bhrikuti's hands. King drinks water. After feeding water, Bhrikuti goes to keep the pot in its original place.)

Songtsän Gampo: (Indicating) Keep the pot down. (She keeps down, as per King's order. Bhrikuti tries to elope. King tightly catches her hands. Bhrikuti looks down in shy) Bhrikuti, take out your *luswaa*⁷² to sleep. (Bhrikuti doesn't understand and bows down, silently) I will take out OK. (He takes out her hair clip and keeps on the table. Bhrikuti tries to escape. King abruptly gets up and send her hands in his armpits. Even they were unknown to each other languages, the newly married couple, King and Queen are aware of their feelings but are afraid to proceed. Their feelings tussle for a while, to mature into fully fledged firm and they finally rest on the most awaited rest place, the bed. Slowly mild wind turns into a storm. They are out of control to stop the storm. Over the chirping sound of birds, they get up hurriedly, rubbing their eyes. Mahasamant enters.)

Mahasamant: Hail to King (Taking out his tongue in full length, he bows his head down.)

Songtsän Gampo: Why..... early morning!

Samant: Please permit me to say one thing. King! We left Lhasa, with the aim to capture Kantipur, many days ago. If we accomplished a success in our mission, King, it's high time to return home?

⁷¹ a water pot

⁷² a gold clip with a design of moving birds

Songtsän Gampo: Sure, sure, we will go back. We will celebrate a day with full merriment. Kill a hundred sheep and fifty Tibetan sheep to feed our guests and soldiers of Sankhu. Purchase beaten rice, vegetables, grain like dried peas from local market and prepare a feast. After the feast, organize a dance program at tonight. Tomorrow at dawn, we will leave for Tatopani and the day after tomorrow we will try to reach Khasa. Then we will proceed to Lhasa. Do you understand?

Mahasamant: Yes, King.

Songtsän Gampo: Now go to manage the program. (Mahasamant goes out, bowing his head)

Mahasamant: (He bows his head) Hail to King. (Goes out)

(Queen Bhrikuti enters, after her face wash, wiping her face with a towel and rubbing her eyes. When she sees King, she bows down, with shy. Palpasa raises the curtain, and supposed to come inside. But whenever she sees the King and Queen, she steps back to go out)

Songtsän Gampo: Why? Palpasa sister, are you going out?

Purpose: I have just dropped in, to inspect our daughter Bhrikuti's health, King. (Bowing down, she says 'Hail to King!')

Songtsän Gampo: Why? What will happen to your daughter? I have kept her in my heart. You don't need to worry.

Palpasa: Have you?

Songtsän Gampo: Yes, I have no habit to lie.

Palpasa: Only for now or forever?

Songtsän Gampo: For lifelong. (Bon Guru arrives and greets King, says 'Chhangpi Sywupa' for three times.)

Bhrikuti: (She kneels down and touches Bon Guru's feet by her head.) Respect to Guru! *Pranam*⁷³ Guru.

Bon Guru: Thanks you, Daughter in law of Tibet, Queen Bhrikuti. (A

⁷³ greetings with respect

Tibetan woman enters with mugs and another comes with a teapot)

Songtsän Gampo: Call Dipankar Guru. (Leaving the teapot down, she goes out, after bowing King. The woman with mugs displays four mugs to each one. The woman, carrying the teapot, enters with Dipankar Bajra. Dipankar Bajra bows to King and Queen. Palpasa bows to Dipankar.)

Palpasa: *Pranam* to Dipankar Guru. Respect to you.

Dipankar: God bless you. (Bon Guru, Dipankar Guru, King, Queen and Palpasa sit serially. The Tibetan woman pours tea in mugs and sprinkles *dhaukhoo* in tea. First Bon Guru drinks tea and eats *chapaa*. Then Bajrasatwa drinks tea. King also takes *chapaa* and drinks tea. Bhrikuti remains still, without taking tea.....)

Bon Guru: I am noticing from yesterday. In my view, Queen Bhrikuti feels difficult to eat our food. Queen, this is our country's food, we have to eat it always. It's impossible to live without food. You need to adopt our food, Queen.

Palpasa: (Merrily) It is impractical to say 'I like Tibetan King, but I don't like Tibetan food', doesn't it, Guru? (Says to Dipankar Bajra)

Dipankar: It depends on the mind. If we consider the food as a needy one, then even, bitter d will start to give sweet taste. Unwillingness to eat may give a bitter taste for sugar too. All, these depend on mind and inner thinking. Queen Bhrikuti, be strong and take resolution that you have already married Tibetan King so you have to start liking Tibetan food. Remembering Newar food and remaining hungry will hamper your health, Queen.

Palpasa: (Asks) Guru Bajra, is there any medicine of 'unlikeness'?

Guru Bajra: Sure,sure . The medicine is concentration.

Bon Guru: (Looking at Guru Bajra) Guru, I have a question. Will it be possible to attain peace by concentrating mind in empty stomach?

Dipankar: Bon Guru, your question is appropriate. Senses are interrelated with our body. Food is essential to use these senses. Anything is possible. We can attain peace after deep concentration, controlling food and drink.

Bon Guru: Can diverted mind attain ultimate peace?

Dipankar: It's difficult. But, guru, it can lead the diverted person. The person can overcome his problems, slowly and slowly, and can reach his target or focal point. Through the continuous meditation, with high concentration, a person can win over hunger and thirst. And ultimately, he can be an *aharta*⁷⁴. Food and thirst may be the priority for the person, until and unless he couldn't overcome the hunger and thirst. Higher the wish, higher the demand. And, ultimately, his growing demand stops only after his death. If a man wants to be the *Aharta*, he should set aside from hunger, food, hope and distress. After overcoming the feelings of anger, temptation, lure, all types of feelings can be controlled and thus, hunger and thirst will disappear automatically.

Bon Guru: If so, how did penances of the great sage of ancient time Bishwamitra disturb?

Dipankar: Oh, that, Guru, *mars*⁷⁵ had tried disturb even to our Buddha. Due to his high concentration, they couldn't disturb Buddha, but they were successful in disturbing Bishwamitra.

Palpasa: Dipankar Guru, I like to keep one query for you. Will you give me a permit to keep my question?

Dipankar: Yes, you can keep your question freely.

Palpasa: Then, is love a sin?

Dipankar: No, not like that. That is a blissful gift from god. But it should be taken naturally. Lack of love and affections will make this world gloomy and depressing. We can't think, world without love. So, Palpasa! Love, affection- are valuable assets of our life. It's not the sole property of only one specific man or woman, it's the common property of both, man and woman. Man and woman are the wheels, which drive the world to its destination.

Bon Guru: (Getting up) Great Guru, Dipankar Bajra, your divine teachings enlighten me, erasing darkness of ignorance. You are great, Guru! From today I consider you as my guru. I will follow you. Please show the way to our King, I and our people so that we could be an

⁷⁴ one with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge.

⁷⁵ hinderances

aharta. (He bows his head down and keeps Dipankar in his seat, leaving his seat. Then he sits next to him.)

(Slowly the curtain falls down.)

Scene: 12

Venue: Inside the tent

Time: 6 pm

(There is an elevated seat for King and Queen. Instruments players, at the right side of the stage, are in ready position and dancers, in the left, are in attentive position. King Songtsän Gampo, keeping hands in Queen Bhrikuti's shoulder, accompanied by bodyguards, arrives. When King arrives, all gets up and greets saying 'Hail to our King Songtsän Gampo! Hail to our Queen Bhrikuti!' Tibetan people greets in their language saying '*Chhangpi Sywuwa*'. Before taking his seat, King asks whether Guru Dipankar Bajra and Bon Guru reached or not.)

King: Are Guru Dipankar Bajra and Bon Guru reached yet?

Samant: (Bowing head) No, we have informed them about today's program, King. But they said that they are not taking part in this program.

King: Why? Why are they absent in the program, with full of entertainment?

Palpasa: King, Buddha followers won't grace their presence at the entertaining programs. If they engrossed in amusement, they may get stained in their prestige. (After the hearing, Bhrikuti says.)

Bhrikuti: It's not good to make our own conclusion, regarding their absence. We aren't supposed to blame, without asking them the reason of their absence. You should think a lot before saying words to others.

Palpasa: (Indicating hand movements) I have enough idea about their behavior. I have seen so many great Gurus, who can lead us alive to heaven.

Bhrikuti: Palpasa sister, (Explaining her) you use your wisdom before taking out words. You should be aware, the topic of talking, like what kind of thing need to be raised in which place at what time. Others will evaluate differently if you react soon, without thinking its consequences.

Songtsän Gampo: I can't control anger, queen. If the situation goes beyond my imagination, my feelings will take the height of anger, and make me to raise my sword. I can't resist myself in raising my sword. If I raise the sword, I can't get peace, until and unless I see the fresh warm blood everywhere.

Queen: King, it's not good to thrash our wisdom, even in anger. We should control our temper, otherwise anger will control us.

Songtsän Gampo: I know that it's not good. But how to do! When I got angry, my blind eyes couldn't see the surrounding situation. I won't have an idea about what's going on. Now you help me, queen, in controlling my anger. Please wake me ok. (Looking at Bhrikuti)

Palpasa: Hail to King! (Palpasa returns and sits her place. A Samant comes near to King)

Samant: King, firstly we have the presentation of Kumari dance from Nepal's dancer Timila. (Kumari dance is presented in the beat of *Khii*, *Pacchima* and *Tinchhu*. After that, *karwancha*⁷⁶ dance is performed. The darkness of night spreads everywhere. When 12 midnight strikes, barking sound are heard frequently as far. Everywhere spreads the dim light. The light is burnt, especially, for the skeleton dance. Two dancers, with skeleton attire, dance in shaking movements. Sound of *neku*⁷⁷ replicates piercing dog barking sound in between the dance.) Now we will present you a group dance from Tibetan artists. (A group of Tibetan dances, holding each other's hand in a line, in the beat of Tibetan instruments. *Hawanjus*⁷⁸ dance, moving long, colorful sleeves of their clothes and taking out *Chhap Chhap*⁷⁹ in the beat of Tibetan instruments. After the dance, King greets, saying *Chhangpi Sywuwa* to both dance teams. All get happy.)

Songtsän Gampo: (Happily) I thank to musician and artist from Nepal. You made the program a success. Tomorrow at the first light of morning, at dawn, we will leave for Tibet.

Samant: Now we conclude the program, as per King's order. (All get up.)

(The curtain closes.)

⁷⁶ a skeleton

⁷⁷ a type of musical instrument

⁷⁸ Tibetan women

⁷⁹ sound produced by feet when pressed at the ground

Scene: 13

Venue: Tent in Shikhache

Time: Early morning

(King, Queen, Bon Guru and Dipankar Bajra take tea after arriving Shikhache. Samant arrives.)

Songtsän Gampo: Samant, are our soldiers all right? Are they fine? I haven't taken an update yet, after crossing Sankhu. Can you brief me?

Samant: King, we hadn't incurred a heavy loss there. Heavy snow fell down, on the way to Lhasa from Tatopani. It wasn't a problem for us. But people from Nepal got difficulty to cross the way, so they were carried by our soldiers to cross the road. Further, you know that the road is risky, due to steep hills. Again road was slippery due to snow. Our eight / ten men fell down from the hill and got killed. At the same time, thirty sheep also fell down.

Songtsän Gampo: Thirty sheep? Thirty sheep fell down from the hill? And what were our men doing that time, without saving them? Didn't you throw those soldiers from that steep hill? Didn't they need to care for food? **(Bhrikuti amazes after hearing the King's words)**

Bhrikuti: King, you should pay more concern to your obedient soldiers rather than to those sheep. After all 8/ 10 obedient soldiers, who was serving for you, were killed. Again, the sheep were not killed in an accident. They have a habit of following their fellow sheep.

Songtsän Gampo: Queen, keep quiet. As you are new to here you didn't get any idea about us. If soldiers' number lessens, it won't create problem to us. But if the number of sheep decreases, it will create a problem for us, our food stuff will be decreased, right.

Bhrikuti: (Vexed) King! Oh, you possess such a ridiculous thought! According to you, there is no value of man, but the high value of sheep. No count for human loss. No value.

Songtsän Gampo: It's not time to think for a loss of ten men. It's not a loss, after all. Leave it that topic. **(Looking at Samant)** Then had you provided *Chhathathunga*⁸⁰ to our Nepalese friend, keeping them near to the kitchen stove? Hadn't they recovered after that drink?

⁸⁰ a type of drink used in Tibet

Bhrikuti: (Surprisingly) Really! Mahasamant! What is that *Chhathathunga*? That time I felt that I was going to die due to cold. After that drink, I felt, all my veins were revived, due to life saver heat. I couldn't get its taste too. What was that?

Samant: That is used to give warmth to the people, residing in cold. It is made up of white wine, *chapaa*, *durukhoo*, butter, *chaku*, and nutmeg. All these things are boiled to get the juice.

Bhrikuti: Oh, so! That is really the life saver, nectar. Due to the help of that nectar, I reached easily Sonap Gompa from Nglalum. I can't forget those events always.

King: When we were on the way to Dingari from Nglalum village, crossing Langkot, heavy wind blew and you were carried on the back. How did you feel that time?

Bhrikuti: Oh, that, King! We have also such spot in Nepal, King. On the way to Kagbeni from Jomsom, while visiting to Mukitnath, we have to cross risky road. I heard that people need to face severe wind and snowstorm, like here. King, my chilled body got warmth last time, after that drink only. King, the road to Aarabu from Dingri is also risky. The cattle like sheep, yak, horse and donkey had crossed the road. How had they been taken from that road?

King: (In aggressive voice) They were beaten and driven by thick skinned belt, soaked in water, hadn't you seen?

Bhrikuti: What, cattle who can't express their feelings of pain, were taken here by beating and driven after that. Then how did those soldiers, with heavy battle arms, cross that risky road?

King: To them, just like what we did to cattle! They were also beaten, to cross the road.

(King's aggressive and cruel words make drastic changes in Bhrikuti's face. Her eyes fill with water and her face gets darker. A Samant comes and says something in the King's ear. King quickly goes out of the room, at the same time, Palpasa comes in.)

Palpasa: Bhrikuti, What made our king to rush out, hurriedly? He seems to be extremely angry.

Bhrikuti: I kept my sympathy, concerning the torture made to soldiers. May be he is angry from my views and rushed out.

Palpasa: Queen! You have witnessed by your own eyes. To accomplish the ambition of the King, how many lives were sacrificed? To what extent did helpless soldiers face torture? Again, there will be clashes among soldiers. Strong soldiers will dominate to weaker, without considering future. They forget to think that someone stronger than he will dominate him also, just like what he did for weaker one. How foolish! The process of dominating weaker by the stronger will continue, leaving a feeling of equality. I feel exhausted to think all these things of discrimination.

Bhrikuti: Palpasa sister, how soon you feel exhausted! We have just landed here. Bon Guru of Tibet accepted knowledge from our Dipankar Bajra. He is a scholar, so he grasped knowledge soon. Bon Guru has surrendered himself for knowledge. In my view, it won't be difficult to convince other people too. If we carry on continuous effort, we can reach the destination within a short period. **(Bon Guru enters.)**

Bon Guru: Queen! Have you got it?

Bhrikuti: What? Why? What happened? I have no idea.

Bon Guru: People resided in the west of this Sikhacho province have attacked this place for over four times. They have looted wealth too. They have killed two hundred soldiers so far. They are protesting against our King. They have threatened to attack again. When our King got this information, he got angry and went there with his strong soldiers - to kill them.

Bhrikuti: (Fearfully) Then, what do we need to do, Guru, now?

Bon Guru: What can we do? We should pray Tri Ratna for his long life, for that we have to call Dipankar Bajra to recite *Panshil*⁸¹ and *Astashil*⁸².

All: Honor of the Blessed one, the Exalted One, the fully enlightened one

I go to the Buddha as my refuge

I go to the Dharma as my refuge

I go to the Shangha as my refuge

(All pray and the curtain close.)

81 five precepts

82 eight precepts

Scene 14

Venue: Sikhache's home

Time: 4 pm

(King Songtsän Gampo, with anger in his face, enters the stage with weapons. Four bare feet naked men, with undergarments only, are marching on the stage with hands tied up behind. They are arrested by Maha Samant.)

Songtsän Gampo: (He moves his sword up and down, opens the cover and throws far away) Aren't you those slaughterers, who here came to battle? (He holds the sword up and grins) Aren't you those looters? Who looted our wealth and again came to revolt in Sikhache? Oh..... Come. (He drags the body, pulling hair. After killing, he enters again. His white dress turns red due to blood while his sword shines with blood.)

Rebels: (One person bows head down) King please forgives me. It was my mistake. Please forgive me, King. Please grace your mercy to us, oh great king.

Songtsän Gampo: Forgive.....forgive.....forgive to those who revolts against my country. Ha.... Ha... ha forgives you, enemies? (Holding his sword up) I can donate my state, but can't forgive enemies like you. You went previously, saying you will be back soon, didn't you? Now come.... Come..... Bring him here like an animal, with four legs to walk.

Rebel: Oh king, I won't say again. Please forgive for a time. Forgive me king. Forgive. (He shakes in fear)

(Looks at Mahasamanta)

Songtsän Gampo: Bring him like an animal with four legs to walk! (Mahasamanta kicks the person, he falls down) Walk with four legs! (The person, with fear, tries to walk with four legs, but he can't as his hands are tied behind)

Rebel: King, please forgive me.....!

Songtsän Gampo: (Moving his swords, he comes near) Come..... again. (Pulling his hair with left hand, he keeps his sword in his neck and beheads. Bhrikuti enters, and shivers. She requests, folding her two hands)

Bhrikuti: Oh king what you have done!

Songtsän Gampo: (Showing two) Haven't you seen? I am killing my enemies! Haven't you seen my sword! (Targeting another) Now..... Make him to kneel down!

Bhrikuti: (Requesting with two hand folding) Oh king swords won't decrease enemies, rather it will increase enemies. Please forgive them. (Queen, weeping, kneels down in front of the king) Please king forgive them, forgive their life. (Dipankar Bajra enters and looks the face of the king. He looks at Queen, kneeling down in front of the King.)

Dipankar: Oh King, what have you done?

Songtsän Gampo: Oh lord, haven't you seen? I am killing my enemies. It's not good to leave them. (Saying he moves his sword. Weeping Queen gets up and catches king's feet.)

Bhrikuti: Please king cool down.

Songtsän Gampo: (He pushed Bhrikuti angrily. Queen falls down and Dipankar Bajra helps her to stand) Your tears can't stop my sword. (Queen stands and tries to snatch the king's sword. King moves another side. She tries to embrace the king to snatch the sword. King holds the sword up. He pushed Bhrikuti and catches the head of one rebel, who is kneeling down. As the King is going to chop his head, at the same time, Dipankar Bajra catches his hand with a sword, removing Queen and the rebel)

Bhrikuti: Oh king, kill me too.....! (Dipankar Bajra snatches the sword)

Songtsän Gampo: Oh lord, you have no idea of our kingdom. Please don't try to interfere. I won't leave them. Give me my sword. (He tries to take but Dipankar Bajra won't back his sword. King takes Mahasaman's sword).

Songtsän Gampo: If I leave them now, tomorrow they won't leave me. So It will be foolish to leave them now.....

Bhrikuti: (Leaving both hands in the air, she speaks in a soft voice) King..... Ki.... ng (She faints and falls down. Mahasamant looks at the falling queen)

Samant: King..... Please look, Queen. What happened to her!

Songtsän Gampo: First, I will kill him whatever may happen, and then only I will look at her. (Dipankar Bajra goes ahead and catches the sword. He catches the sword, without leaving despite his bleeding hands. King gazes the bleeding hands. King throws the sword as he sees blood pouring out from Dipankar Bajra's hand and fainting queen. The King bandages his hand, tearing royal dress.) Lord Bajra, please forgive me.

Bajrasatwa: Sadhu..... Sadhu..... Sadhu. (Saying he moves to Queen. King Songtsän Gampo sits beside queen and keeps her head in his lap and tries to wake up her.)

Songtsän Gampo: Bhrikuti! Bhrikuti!..... Please open your eyes..... I am yours Songtsän Gampo..... Bhrikuti..... (King says). My Queen Bhrikuti, look at me. (Catching her cheek, he pulls her head to his side. Samant arrives with water. King sprinkles water in her face. But it won't work. King, tears in his eye make requests)

Songtsän Gampo: Dipankar lord, now what to do?

Dipankar: What can I suggest..... (He says helplessly)

Songtsän Gampo: (Embracing her) Bhrikuti..... Bhrikuti.....! Lord, what happened to her! Please help me, lord Bajrasatwa! (Looking at Samanta, he scolds him in weeping voice) What have you been watching..... Without doing nothing..... Go and bring royal Vaidya. Lord, what happened to my love.

Dipankar: Queen Bhrikuti, princess of Nepal, while she was in Nepal, she hasn't been out of the palace. She came here crossing such a long way, ignoring all those sorrows and pains. You ignored her requests

and did massacre. She couldn't see bloody scene and fainted. King, wait for some time. She will be back again. King, wait for a time, don't hurry. (Palpasa arrives and shakes with fear.)

Palpasa: (Hurriedly says) Oh, King! What you have done! What happened to our daughter!

Songtsän Gampo: (Weeping) Palpasa sister, I haven't done anything. (Again, embracing Bhrikuti) My love, Bhrikuti, my life, my dear, please open your eyes. Sister Palpasa is here. Look here. I won't touch any weapons from today. I am saying these words in front of Dipankar Bajra, the Buddha's symbol and sister Palpasa of Nepal, witnessing my love to you. Please Bhrikuti, open your eyes. I am your love Songtsän Gampo. (He weeps)

Dipankar Bajra: Let's pray to Tri Ratna, our ultimate god, for her betterment.

Honor to the Blessed One, the Exalted One, the fully Enlightened One
Honor to the Blessed One, the Exalted One, the fully Enlightened One
Honor to the Exalted One..... Honor to the Exalted One
Honor to the Dhamma..... Honor to the Dhamma
I pray you always..... I pray you always

I go to the Buddha as my refuge..... I go to the Buddha as my refuge

I go to the Dhamma as my refuge..... I go to the Dhamma as my refuge

I go to the Sangha as my refuge..... I go to the Sangha as my refuge

(After continuous prose, Bhrikuti slowly opens her eyes)

Songtsän Gampo: Guru Bajra, Bhrikuti is back. Bhrikuti, my love! (Again he embraces her)

Dipankar: She needs a rest. Take her to her sleeping room. (King takes her to her room, catching her by both hands, all follow them. The curtain closes)

Scene 15

Venue: Meeting room at Sikhache

Time: 4 pm

Songtsän Gampo: (King, Bon Guru and Dipankar Bajra are sitting while Samant is standing in front of them. Queen Bhrikuti enters, holding Palpasa's hand) Queen! You aren't feeling well. You should take a rest. I left you in the room and you have been sleeping there, haven't you? Why are you here?

Bhrikuti: King! I couldn't sleep. I just took a rest, closing my eyes. When you came out of the room, I followed you up to here.

Palpasa: (Jokingly) How can our Queen sleep, without the king?

Bhrikuti: (Ignoring Palpasa's words, bowing her head to Dipankar Bajra and Bon Guru) I feel that king helped me to take up to bed. The fresh aromatic air made me fall asleep. In my dream, I saw, I was sitting beside an over flooded river. The King was calling me from the other side of the river. When I was sitting there, helpless, Dipankar Bajra came and led me to the riverside, holding my hands. He spread his *Kasagaa*⁸³ in the water and took out *taa*⁸⁴ from his armpit. He sang a song in the beat of *taa*. At the same time, the shawl turned into a white flying horse and that horse fled across the river, keeping both of us on his back. And thus I crossed the river and reached another side of the river. Then I woke up, with fresh energy.

Dipankar: (Looking at Bonapa) Guru Bonapa! That dream contains reality. I heard, long time ago, Nepal's Guru Surathabajra had some conflicts with a powerful Lama Guru during his visit to Lhasa. Due to those conflicts, he couldn't stay Lhasa and he ran away from Lhasa. That time, he sat at the riverside of the Brahmaputra (showing his *Kasagaa*), he crossed the river, after spreading same type of shawl in the river and singing *cha-cha*⁸⁵, in a tune of *taa*. So, Queen's dream contains reality. Her dream verifies the same thing.

Palpasa: (Looking at King) Oh, King! This is nothing, just the harmonious relation between our classical music and power of our

⁸³ a shawl

⁸⁴ a small musical instrument

⁸⁵ pray, hymn

musical beat. Our classical music can invite rain, storm, further, it can bring sunlight too. Our dance can make the statue to dance, King!

Songtsän Gampo: May be, Palpasa sister..... May be! I believe now.

Palpasa: Oh, King, not only, may be.....It happens!

Bon Guru: Man can turn a small neglected atom into strong power if he can wake up his subconscious mind by the power of his truth and loyalty.

Songtsän Gampo: Oh, Bon guru! Bhrikuti's love and Shakya Muni's compassion have thrust out my over ambition sword. Now I will leave my ambition to become *Mahasamrat*⁸⁶ forever. I won't go after that. (Mahasamant arrives and bows his head and says "*Chhanpi Swyuba*" for three times.)

Samant: King! The mass of people of Gyache and Nagache Jara lane is approaching here. Oh King!

Songtsän Gampo: (He stands abruptly and searched his waistline, he can't find his sword there. He takes Samant's sword and takes out the cover) Let's go..... Where are they now?

Samant: No, King, matter isn't like that! They are here to meet you. They heard the news that you left your sword due to Queen Bhrikuti's love and Shakyamuni's mercy. So they are here to welcome you. People, not only from Gyanche, even from the far Nagache Jara lane, are gathered, taking flowers, vermilion in their hands. They are here to greet you, oh King! Further businessmen from Talung are gathered to express their happiness. They are happy as they can now trade with state of Bhutan without fear. They are here with trays full of souvenirs for you. Oh king!

Songtsän Gampo: (Taking long breaths in satisfaction) Oh! So! I was thinking they came here to fight with me. I thought another thing for a while.

Dipankar Bajra: (In confident voice) Oh King! You don't need to doubt about the disaster. You don't need to worry.

Songtsän Gampo: This is possible only by your mercy and Bhrikuti's love. This is the outcome of my inner consciousness's awakening state. (Saying these words, he keeps holds Queen and keeps on his lap. Queen bows her head, after looking at King with a smile)

Samant: (In hurry) King! People are waiting outside. King and Queen, please grace them a sight of both of you.

Songtsän Gampo: (Looking at Samant) Do not hurry. (He looks at Bon Guru) I heard that the way to Jara lane is not good and takes three days to reach Gyanche. It will be difficult for Nepalese who hasn't seen snow to go there. We need to remove the huge mass of snow from both sides of the road. We have to be very careful while walking that road as there is a river too. Road in Champala is very risky. Every year over a hundred people are dying due to risky road. Now I think, when we are here, we need to repair and build that road, using volunteers and our soldiers. Please convey my plans to our people who gathered now.

Palpasa: Oh great king! You think about the welfare of your people like our king Anshuvarma. Hail to King.

Songtsän Gampo: Palpasa sister, this is nothing else. Your daughter, Bhrikuti's entry to Tibet has made it possible. Let's go to meet our exited people. (All go, saying, "Hail to our King". The curtain falls down)

Scene 16

Venue: Way to Songtsän Gampo's Palace

Time: 2 pm

(Soft wind is flowing everywhere. Spring season has made everything springy. Four old women walk, with burning long incense sticks in hand.)

Hyangmi: Look friends! We are lucky as we can observe such things which could observe before.

Singla: (Curiously) Why? What happened?

Hyangmi: Look friends, now! That Queen, even being the daughter of such great king of China, being the daughter of the wealthy king of China, is going to welcome Bhrikuti, daughter of King of small country, Nepal. What a shame, will it suit her? Ignoring everything she is feeling happy now. Later she will repent in doing so.

Tangmi: She is the second wife of our king, right. Nepal's princess became the second wife of King, didn't she, the first being our Queen Wencheng?

Hyangmi: Yes. This is nothing else. Queen Wencheng has herself invited misfortune.

Singla: I heard, King can have many wives. Our king has one extra only, from the Nepal's Palace, Again, she is more beautiful than our queen. If they, two queens, can sit together, it's good.

Hyangmi: You are talking unnecessary topic. There is no record of sitting two wives together, even in god's time too. Their relation is like water and fire. How could they sit together with that relation? Now the Palace will face family problems.

Singla: Do you have idea of King's anger or not? He will chop head of his wife if they fight each other. He is not the ordinary king!

Tangmi: In my view, Queen Wencheng's happy days come to the end now. She will be just like old yoghurt in front of the beautiful young second wife. Her husband will love his second wife more than her.

Hyangmi: I heard one thing. Whether it is true or not, I have no idea? There is one temple to one house in Nepal. It is said that all gods are powerful and the Nepalese women can hypnotize other people, taking those gods' power in their hand. So she has taken control and changed our King. Previously, he was so fierce but now he changed to be as simple as a sheep.

Tangmi: I heard too.

Hyangmi: If so, being close to Nepalese not good. If she hypnotizes us, then..... I feel afraid thinking that point. She has taken over a hundred Nepalese here from Nepal. I have no idea what they will be doing us? **(An old woman, previously remaining silent, speaks)**

Simala: What have you said! Blaming others without thinking is not good. First think and then only say to others. This nonsense comment can spread nationwide like fire which may invite unpleasant accidents. Don't pass negative comments to others and don't hear negative comment from others too. And it's not good to run away, without realizing the truth. Do you have an idea not, today is *Swaaya Punhi*⁸⁷. Today is the day, prince Sawarhasiddha, son of King Suddhodhan, born in Lumbini, Nepal . Today is the day, the Buddha achieved enlightenment in Buddha Gaya, while he was having deep penance under a pipal tree. Further, he attained *parinirvana*⁸⁸ at Sarnath, also on this day. So this day is very important as three auspicious events occurred. People are celebrating this day by showering *swaawaa*⁸⁹. So this day is termed as *Swaaya Punhi*. This day is meant to start and think of auspicious things only. It's sin to talk such mischievous thoughts. Further, our king has married Princess from such a holy land. She is here taking over hundred skilled manpower, along with the holy idol of Dipankar Bajra. This is not the ordinary thing. Her divine knowledge has changed our king's mind of driving the whole world under his sword. Her words made our king throw his sword. Leave my comments, we need to welcome and worship them in our mind. I have more experiences than you. So I suggest you to store pleasant, hurling out unpleasant and mischief's thoughts. **(They remain silent.)**

Singala: We need to ponder over old aunt's words, to what extent is it true, we need to think.

87 Bhaishaka full moon day

88 death

89 a type of rice used in auspicious occasion

Dingla: Oh, we haven't noticed! Already we reached near the Palace. Everything is managed here for the welcome ceremony. Let's move side to watch the event. Oh! So big chariot, shining like gold! Further, it's covered up by five snakes.

Singla: Oh! So many teams of music instrument player. They are playing flute too. Listen, how pleasant that sound of flute sounds, with tunes of spring season. How nice that sound! **(Teams of instrument player are walking with playing auspicious tunes. After that porters carry the golden chariot, in which Bhrikuti occupies her seat. Queen Wencheng, other Samants, soldiers are standing with aromatic incense sticks in their hands. The chariot stops in front of Queen Wrenching. Queen Wencheng bows down and touches the king's feet with her head. Bhrikuti comes down from chariot and touches Queen Wencheng's feet with her head. Queen embraces Bhrikuti.)**

(Bon Guru and Dipankar Bajra recite psalms. Queen takes Bhrikuti inside, embracing her)

All: Hail to our king Songtsän Gampo – Hail to our king. Hail to our Queen Bhrikuti- Hail to our Queen!

(With voice of hailing, the curtain closes.)

Scene 17

Venue: Bhrikuti's room at Palace

Time: 5 pm

Palpasa: Queen, don't you go up in the balcony?

Bhrikuti: I am thinking to go..... (Showing colorful objects kept according to Tibetan custom)..... thinking to go up after keeping one more.

Palpasa: King has gone to the eastern side, way to Ramoche temple, embracing Queen Wrenching and smiling each other. She has established that Ramochee temple. After the establishment, she shows off to everyone about the temple. Her superiority complexity has gone up. She won't care for another. Last time, she boasted about on the gold roof of the temple, saying "how does the roof look like?"

Bhrikuti: (Taking normally) She may be taking opinion, right. Palpasa sister, she used her personal property for the construction of that temple. Without any hesitation, she used her gift money from China, in that temple. We need to thank Queen.

Palpasa: All right, you keep on thanking her, for her, the first wife of your husband. I am facing problems while going out. People are criticizing you, as "You have taken the idol from Nepal but you have no capacity to build a temple here. What is the use of the idol without temple?" They are challenging us to make the temple, questioning our capacity. Further, they are making fun of your beauty too, saying your face and action do not match with each other.

Bhrikuti: (Restraining) Palpasa sister, words will differ with every person. One will say one thing and another thing. It's natural. If people keep their views openly, we aren't supposed to be angry with them. They have right to keep their views. The truth will remain forever, but a lie will erase soon.

Palpasa: (Angrily) Oh! Queen, you are staying inside the Palace, so you have no idea what people are saying and again, you don't need to hear their words. We need to go out and we have to hear every bitter word. Now it's difficult for us to go out freely.

Bhrikuti: Palpasa sister, I can't catch your words. I couldn't understand. Due to our guidance, due to our Guru Dipankar Bajra's influence, the cruel and the aggressive king left his previous path. He follows the course of compassion, pity, love, affection. He changes drastically in front our eyes. Our love, affection changed him.

Palpasa: Yes, your love has changed the aggressive king. They haven't seen this fact. They haven't realized the truth. They said that you are the daughter of the poor king of Nepal, Anshuvarma and you have tried to challenge Queen Wencheng, daughter of the great emperor of China. So they are, saying nice words in front of you..... And saying negative words behind you..... back biting.

Bhrikuti: Palpasa sister, don't try to change me. Such words won't affect me. Don't try to divert me. I know that our carpenters, sculptures and artists worked day and night to construct that temple. They must be given credit for that laborious work. Isn't that a contribution to them?

Palpasa: Yes, Queen, I am also saying so then. Our carpenters, sculptures and artists have worked, without taking rest, food. They should be given credit. Their labor should be counted. Our king boasted in front of all people. He said that "the temple is constructed by my wife, daughter of the great king of China, Wencheng". He didn't mention your name a time. Ok, leave it that point. They didn't recognize our people's labor, even didn't placed *khada* on them? May be king forget that! Can't she give suggestion to him? Only she has an idea to take labor at free. Can't she feel shy? They haven't idea to respect labor, discriminating us which I can't bear. **(She clenches her hands. King Songtsän Gampo and Queen Wencheng arrive. Palpasa bows her head to them)**

Songtsän Gampo: We were waiting for you at the balcony, Queen Bhrikuti. Why didn't you join with us?

Bhrikuti: I was..... This..... I was supposed to join, after changing this. At the same time Palpasa sister came here, we talked and the time passed away so soon. We haven't noticed. Then you reached here. Please forgive me king.

Songtsän Gampo: I believe you, Queen. But after the establishment of Ramoche temple, I feel that you have changed a little. I see lines of

dissatisfaction in your face, even you don't express openly. May be this is my illusion.

Wencheng : King, I have given you a suggestion about constructing Jokhang Bahi firstly, prior to this temple, so many times. But, King, you have taken normally that time, saying it doesn't matter, which one established at first. I, too, feel the change in Bhrikuti's face, king. We established the temple on the full moon day of Baishakh. After that day, I feel, she seems to be worried. I know her, her soul is like a crystal clear water of a holy river. Even so, her face depicts some lines of dissatisfaction. Look Bhrikuti, the temple is not made by me alone. It is possible due to the hard work of skilled artists from Nepal, you also know that. So the credit goes to you, more than me.

Palpasa: (Proceeding) Queen, I feel that labor and wisdom have been dominated by wealth.

Wencheng: Palpasa, the goddess of wealth won't stay in one place. She moves from one place to another. But labor and wisdom will last long. **(Looking at King)** I humbly request you, king, please call some artists and tell them to erect foundation stone in this coming full moon day.

Songtsän Gampo: When did I reject your word, Queen? Palpasa, go down and call the artists. **(Saying 'Hail to King', she goes out. King says, looking at Bhrikuti)** Bhrikuti dear, you can say your feelings any time to myself. Have I rejected your words too?

Bhrikuti: No King, it's not like that. I am waiting for the completion of the temple which Sister Queen Wencheng has constructed with the objective of well being of our people. We need to complete that first, then we will work for another one. We will initiate the Jokhang Bahi after that. Shakyamuni's compassion will help us to complete the job. **(Palpasa and three artists arrive. They bow down to the king and queens)**

Songtsän Gampo: We are waiting for you. Tibet is proud of your work. You have completed the construction of the temple with your hard labor and wisdom. Now again, I have a work for you. You have grown up in Nepal, playing in various Bahal and Bahi. I heard that Nepal has uncountable Bahal, Bahi, idols of Buddha, chaityas. Please make a model map of a Bahi, from today. While making the map,

please consider all those there in Nepal, in your mind. If the map fulfills our criteria, we are planning to erect foundation stone soon, in the next full moon day.

Wencheng: I have a request, King, I am also interested to involve in that process. I like to involve in that project.

Songtsän Gampo: (Laughs) Oh, I forget to mention your name along with Bhrikuti. Oh sorry for that. Our Queen Wencheng also likes to join in this venture. So, artist, please construct that Bahi considering our Queen's prestige too. Alright, Queen?

Wencheng: Alright, King.

Songtsän Gampo: Let's go up. We will look the location from the balcony and decide the direction of the main gate of Bahi as per vastu. Let's go. **(All go to the balcony. Curtain closes)**

Scene 18

Venue: Songtsän Gampo's Palace

Time: 2 pm

(Two persons are playing *Nayakhii* and two are beating the *jhaali*. One soldier and a Mahanayaa are conveying the royal message.)

Mahanayaa: People of Tibet, I am here to convey a royal message as per an order of our King Songtsän Gampo. Tomorrow is the auspicious day of full moon. Our Queen Bhrikuti, daughter of Nepal's Palace is going to erect the foundation stone of the Bahi. The idol of Shakyasingh Buddha gifted by Nepal will be kept in the Bahi. You all are invited to gather at Jokhang Bahi. You are requested to wear nice attire and ornaments while participating the function. The function will be graced by royal guru Bonapa Lama, Dipankar Bajra from Nepal, Queen Wencheng and Queen Bhrikuti. (They go, playing the instruments.)

Tangmi: Oh, tomorrow we have a celebration. We will go there as volunteer with food to eat.

Hangmi: I am not excited. When the Ramoche temple was constructed, royal message was not passed, like now. Even the so beautiful temple was done with the golden roof, Queen Wencheng and King didn't pass any message to us. Now the situation is different. They are making a public announcement, mentioning "Queen Bhrikuti is going to inaugurate the function." I wonder, why are they saying so? I am not going to participate in that function. I won't participate as a volunteer.

Singala: In my view, Hangmi's words carry reality, to some extent. It is not good to circulate the public announcement nationwide for religious works. It seems to be a showy business. She isn't making that Bahi from her own money, like Queen Wencheng did in Ramoche temple. Queen Wencheng has used her personal money, gifted from her family during her marriage ceremony. That daughter of Nepal can't do so, while making that Bahi? May be she is thinking to use king's treasury for that Bahi. She will empty all funds. It is said that the Nepalese are clever enough to take ownership of each village, keeping under their own name.

Tangmi: I don't think so. Will she do so? King likes her much, she is young and beautiful and she begged money at night to the king. Will our king obey all, whatever told by the Queen? In my view, you are thinking rubbish matter.

Hangmi: You have no idea about these things. Whatever strikes your brain, you speak out immediately. You know our king's past, right. How was he that time? What was his cruelty? If soldiers approached us with a king's call to attend the Palace, our life would be endangered. Right, our life would be unsecured and we had to convey our family members about the kings' call, thinking whether we could return safely from Palace or not. Do you have an idea, why is my father not with me? Do you have an idea? When there was lack of soldiers, King's men used to hunt at people's home, searching male members of the family. They would take unwilling persons too, forcedly. Even they would abduct people and made them to join the battle. Those king's men took my father too, forcedly. When my father said he was not interested to join the battle force, they beat him with a thick skinned belt, drenched in water. My father died in the battle. Now then, I became an orphan. Thank God, Bhrikuti changed our king's mind and fathers and sons are free to choose their course of life. They are now forcefully taken by the king's men. They don't need to join forcedly in the battle to fulfill the Kings' personal ambition. No one needs to sacrifice his life in the battle. Though our economic condition is not equal, some are rich, some aren't, some can eat, some can't, but the main thing is the peace. We are lucky to live with peace. This is due to our Queen Bhrikuti. We need to give her credit.

Tangmi: No, it's not due to her. I am not going to give her credit. King was changed due to Dipankar Bajra's advice and guidance.

Hyangmi: We need to accept the truth - the truth is King has been changed. Whoever may change him - Dipankar Bajra is also taken by Queen Bhrikuti from Nepal. Look sisters, we need to give credit to that person, who created the situation for the change. If Queen was not married with our King, Dipankar Bajra might not visit here, and our king wouldn't be changed without him. If the King was not changed, it would have been problematic for us up to now.

Singla: Hyangmi, you throw me light. Now, I understand the point. I get your logic.

Tangmi: Our messengers are only conveying the message. They are fulfilling their duty only. Beside passing messages, they should make us clear, like Hyangmi.

Hyangmi: I am going tomorrow's ceremony. I will go with some offering, as per my capacity. May be, we can get more information there.

All: Ok, we will join there tomorrow.

(All leave the stage and the curtain falls down slowly.)

Scene: 19

Venue: Jokhang Bahi

Time: 12 noon

(Today is the full moon day of Bhaisakh, *Swayaa Punhi*. The Jokhang Bahi is going to establish formally today. Even people got an idea of the establishment a month ago, but the formal declaration was made yesterday only. Tibetan students, wearing Jora dress and catching a five colored flag, with Buddha's idol in their hands, are marching on the road. Artists from Nepal, with music instruments such as *Dhunya*, *dhime*, *nayakhii*, *dapha*, *khii*, *pashima*, *dholak*, *madal*, *piwancha*, *dhaa*, *taa*, *taa*, *jhaali*, *ponga*, *payaeta*, are marching playing their respective instruments. People are carrying the golden chariot of Shakyasingh Buddha, in their soldiers. After that, King Songtsän Gampo, accompanied by Queen Wencheng and Queen Bhrikuti on both sides, then Dipankar Bajra, Bon Guru, Thonmi Lama are marching, reciting the psalm of Buddha. After that, Tibetan people are marching, moving *mane*⁹⁰ and reciting *Om Mani Peme*⁹¹. Youths are merrily dancing on the beat of *khichadi*⁹². People are marching with burning incenses. After reaching at the highly decorated Bahi, all sit cautiously on the ground. The Idol from Nepal is placed down, facing south. King Songtsän Gampo, accompanied by Queen Wencheng with a right side and Queen Bhrikuti in left side, moves towards the highly decorated seat, placed from east to west of the Bahi. King and Queens, looking at the silent and disciplined people, say *Changpisyurwa* about three times, bowing their head. People hail to the King and Queens. King happily sits in his seat. After him, Bajrasatwa, Bon guru and Thonami Lama take their seats.

(A decorated sheep is also kept there. The sheep also helped in constructing the Bahi by carrying clay. Firstly, Dipankar Bajra makes all to recite *Panchashil*.)

Dipankar Bajra: I go to the Buddha as my refuge

I go to the Dhamma as my refuge

I go to the Sangha as my refuge

90 round object used while reciting mantra

91 holy words, mantra

92 Tibetan instrument

For the second time, I go to the Buddha as my refuge
 For the second time, I go to the Dhamma as my refuge
 For the second time, I go to the Sangha as my refuge

For the third time, I go to the Buddha as my refuge
 For the third time, I go to the Dhamma as my refuge
 For the third time, I go to the Sangha as my refuge

I take the precept to abstain from killing
 I take the precept to abstain from taking that which is not
 given
 I take the precept to abstain from misconduct
 I take the precept to abstain from false speech
 I take the precept to abstain from intoxicants

(After Panchasil)

Honor to the Blessed One, the Exalted One, the fully Enlightened One

(All bows down their head to Shakyamuni and do Namaskar)

Lhasa is named as Dechumi. My blessings to our Brave King Songtsän Gampo, Tibetan King and his queens Wencheng and Bhrikuti - may they be able to care their people, as the idol of law and *dharmanushakhak*⁹³. May they bestow *Bodhi* knowledge to people and provide law with equal behavior, neither discriminating between rich and poor, nor between high caste and low caste. May they bestow welfare always for all, like now. I highly appreciate the widen heart of Bonapa Lama of Tibet. Even being a great royal Guru, he paid great respect to our religion. My heartfelt thanks to him. At today's auspicious moment, I,

⁹³ the follower and preserver of religion

on behalf of our King Anshuvarma and Nepali people, would like to thank Tibetan King Shonshen Gampo for providing the opportunity in establishing the idol of Shakyasingh, taken from Nepal, at Jokhang Bahi. May the religion *chitta*⁹⁴ be spread world widely. I feel, this mission is successful due to our daughter's efforts. I would like to thank Queen Wencheng, not only to Queen Bhrikuti. (Dipankar Bajra takes his seat. Queen Wencheng stands)

Wencheng: Today I am keeping my opinion, with satisfaction, in front of people. It was my blunder mistake to make Ramoche temple, instead, to make Jokhang Bahi at first. After our marriage, I could not change the behavior of King. He moved out various times with his sword to fulfill his ambition to be an emperor. But he threw his powerful sword immediately after marrying Bhrikuti. He was changed after getting guidance from Dipankar Bajra. Dipankar Bajra's divine teachings and Bhrikuti's efforts made it possible to change him. The King took the course of peace, leaving *himsa*⁹⁵. This is the contribution of sister Bhrikuti. I made the mistake in making the Ramoche temple, without considering her contribution. This Bahi is made with the donation and help of all people. It will be recognized in future by the whole world, not only Tibet, China and Nepal.

Bhrikuti: I, the daughter of Nepal's King Anshuvarma, feel lucky to get married to the great King of Tibet Songtsän Gampo. Again, I am lucky get love and inspiration from sister Wencheng, the daughter of the great emperor of China. Due to her love and inspiration, we succeed in establishing the grand Jokhang Bahi. On this occasion, I would like to say that we need to give priority to the financial position of the country. Strong financial position helps to run the country smoothly. Country, with an empty treasury, can't do anything. To strengthen the financial position, the country should provide productive jobs for its people and should take tax voluntarily, not by compulsion. Then only the country can take the way of prosperity and development. The country should make provision of appropriate wages to the job assigned. If wages are not paid for hard job, the job will be fruitless. Buddha also emphasized for a proper wage for the assigned job. Peace will vanish, if financial weakness starts to grow. Consequently happiness will disappear. Without peace and happiness, religion can't last. So wealth is important to run the religion too. I would like to raise some words on this topic. When Tibetan King attacked Kantipur, we fought in compulsion. During the war, many of our soldiers died

94 mind

95 violence

and incurred heavy expenditure to purchase weapons. We were forced to send our general, people in war as the number of soldiers was decreasing. We faced human loss as well as financial loss. To recover the wealth, we were forced to levy more taxes from people, resulting price hike in daily consumable goods supplies. Thus, it created adversity in livelihood of people. We got a problem in running the country as well. May be the same thing happened in Tibet to that time, how difficulties might be Tibet faced in managing soldiers, in managing funds for weapons, in arranging food, in managing cattle like a donkey, yak, horses. All these things were managed only to fulfill the personal ambition of King- to be the emperor. For all these arrangements, I wonder, how much money was wasted, how was it managed from people, how much might be people had to face the problem, how were their livelihood effected that time -whenever, I remember these pictures in my mind, I feel like an earthquake moving inside me. I blame to King only for all these circumstances. The king is responsible for providing peace, security and happiness to the people. But here, he himself invited disaster of war. He himself entangled in grave problems and made others entangled in grave problems. When we reached Sikhache, the King got angry after hearing that people of western Jongpong were revolting, looting local people's wealth, killing over two hundred local people, giving threatens to terrorize again. The King went there and caught rebels, tried to kill four of them. I begged their lives with tears, he didn't hear me, beheaded two of them. I fainted there after witnessing that bloody massacre. The King pounded to kill remaining two of them. At the same time, Dipankar Bajra caught the King's sword to stop the killing. Dipankar's hand, with five rays of light, which is only raised for giving blessings, got deep cut and started to bleed. The King, who used to be motivated by the fresh warm blood, stood like a statue, after the sight of Dipankar's bleeding hand. He was amazed to see me, fainted on the ground. The King felt sorry and repented to Dipankar Bajra and kept the mortgage of his love to me, to help in reviving my sense. Thus Dipankar Bajra's divine power changed the King's course of thinking, led him the way to people's welfare, people's happiness. Another thing, our respected Thonami Guru and his followers, as per my wish and as per King's order, spread the Buddha's divine teachings in various places, and even paid a visit to Kantipur, Lalitpur and Bhaktpur. They conveyed my message and souvenir to Kantipur. They visited Bahal, Bahi, chaitya, Jamachoo, Siphuchoo, Phuchho and Dhilachoo. They studied philosophy of Buddhism and religious books of Abadha, Magadha, Kashi and Nalanda in Jambudeep India and threw the light of

spiritual knowledge there. They helped to gain the faith of abroad people for the Buddhism of Lhasa. I am proud of these achievements. I became the daughter in law of Tibet from a daughter of Nepal. King has considered me as a friend of his life, an ornament of society, umbrella of adverse situation, supporting food item for the passage of time, friend to refrain from diverted path of darkness. King keeps me in the place of life partner and takes suggestions, includes me in his every action. He never thinks me as an illiterate, ignorant woman. I promise to accompany him always in his every positive action, like a shadow, as a guide or as a helper. The King is on the way of *ahimsa*, leaving violence. Being the wise and heroic King, he is now dedicated to the karma of Buddhism, leaving the discriminating behavior. We have to leave discriminating behavior in between, rich and poor, between high caste and lower caste. Siddhartha Gautam's teaching includes abolishing the discriminating behavior. We have to solicit courage to discard *aharta* position, if we think only for individual gain, instead of collective benefit. Let's wish for Bodhisattva position, which has the power to rescue whole earth. We will get *Dharma* if we rescue all, realizing the reality of welfare to all. Again, royal family should not think superior and the demand for high respect from others. Firstly, King, the Queen's role can be fruitful if they can give happiness and peace to all people. If people like and love them, they will start worshipping them making their stone idols too, if they don't, they will collect courage to discard them too. Not only human, even the sheep helped us in making this Bahi, by carrying clay daily. As we were on auspicious mission, the sheep also realized, with his knowledge of *Dharma chhitaa* and came to help us. I am thinking to make it an ideal for his unparalleled contribution. At this auspicious moment, I would like to request our brave and wise King, as a daughter in law of this country, in front of all people. **(Looking at King)** You need to compensate those children whose father sacrificed their lives in the battle, in materializing your ambition. You need to compensate to those wives whose husbands sacrificed their lives in the battle, in materializing your ambition. You need to compensate those who became beggars due to battle. You need to take care of them and manage compensation to all wars- victims. Orphans should be given an education. Again, those remaining soldiers, if they wish for voluntary retirement, they should be given sufficient amount to manage for a new job. **(After her words, all people cheer up)**

People: Hail to our Queen Bhrikuti.

(They hail for a long time. After hailing stops, King stands up.)

Songtsän Gampo: I regret for my previous deeds. The way, on which walked before, is proving as the misleading path. Repenting for those mischief, now I promise to walk on the path shown by Queen Bhrikuti, Guru Dipankar Bajra. I promise to distribute additional wealth of knowledge, accumulated by Thonami Guru from abroad country to all people. As our Queen Bhrikuti suggested, I manage sufficient prizes for our soldiers and people, after taking consultation from four *kajis*⁹⁶ and Jongping based in various places. As per the wish of my beloved, I will obey the order of my father in law, wise brave King Anshuvarma. Now I am going to hand over prizes to the artist from Nepal, who worked for us, leaving their homeland. **(Queen Wencheng and Queen Bhrikuti stand up)**

Bhrikuti: (After the call from Queen, each artist comes on the stage, bows down to Dipakar Bajra, Bon Lama, Thonami Guru. Queen Wencheng places *khada* while King placed a garland of red beads as the prize.) Wall builder head Nhuchhe uncle, carpenter head Siikaya uncle, bajrakami head Sam brother, worker head Bhindhoo aaba, instrument player guru Samant bajyaa, musician guru Krishna aawaa, and painter head Bishwo brother.

Songtsän Gampo: In today's auspicious day, I honor Queen Wencheng the decoration of *Tarapada* for her contribution in the establishment of Ramoche temple. Likewise, I honor Queen Bhrikuti the decoration of *Deviapda* for her contribution in establishing Jokhang Bahi, with the help of people. Both Queens' *Dharmachitta* made the grand work possible. They will shine as unparalleled ornaments of the country and both queens will shine as the light of that ornament always. I am going to hand over the prize to the dancer expert Palpasa. I have another gift for her. I like to tie nuptial knot of her with our disciplined son of Tibet Chhiring Norbu, materializing their love affair.

Bhrikuti: Chhiring Norbu, please come here and Palpasa sister, you too. (Palpasa feels shy, her face turns red. Chhiring Norbu comes on the stage. King placed *khada* to both of them. He keeps their hands together)

Songtsän Gampo: May both of you have a happy nuptial life. **(Queen Bhrikuti claps. After that, all clap. Both take blessings from**

⁹⁶ senior royal staffs

Dipankar Bajra, then, from Bon Guru and from Thonami Guru. Queen Wencheng takes out her ring and gives to Chhiring Norbu and indicates to keep on Palpasa's finger. Chhiring Norbu does same. King claps, welcoming both)

(Bhrikuti says something to Palpasa's ear. Palpasa, feeling shy, bows down more. All clap)

Today's program is over. Our Queens are distributing lunchbox at the western main gate. I request all of you to take lunchbox from them.

(All pray saying "I go to the Buddha as my refugee. I go to the Dhamma as my refugee. I go to the Sangha as my refuge." Curtain closes slowly, with the faint sound of praying.)

END



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