

## CONTRIBUTIONS OF GUTHI SYSTEM FOR THE PROTECTION OF HERITAGE

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### Abstract

The main objective of this article is to illustrate the roles of the Guthi system in Nepalese society. The paper discusses the contribution of Guthi system for the protection of heritage in the Kathmandu Valley. Effects of technological advancement on the ability of the Guthi system to preserve and maintain tangible and intangible cultural heritages of Nepal are yet inalienable aspects of the research. The Guthi system seems to have been focusing on the preservation of the religious, cultural, and social services along with organizing and performing rituals, Jatra, festival, chariot, worshiping deities, promotion, and protection of temples and monasteries. The establishment of the Guthi system was based on the social and cooperative promotion of such cultural and religious aspects. This system has endured a number of centuries the backbone of Nepalese culture and community. Guthi endowments were/are given to religious and charitable institutions. Lands are granted in order to maintain temples, hold religious ceremonies, support the population, and so on.

**Keywords:** *Guthi system, cultural heritage, Kathmandu valley, social change.*

### 1. INTRODUCTION

Heritage includes both tangible and intangible culture. ‘Tangible Cultural Heritage’ refers to physical artifacts produced, maintained, and transmitted intergenerationally in a society (Tandon, 2076 BS). It includes artistic creations, built heritages such as buildings and monuments and other physical or tangible products of human creativity that are invested with cultural significance in a society (UNESCO, 2003). On the other hand, ‘Intangible Cultural Heritage’ indicates ‘the practices, representations, expressions, knowledge, skills as well as the instruments, objects, artifacts, and cultural spaces associated therewith that communities, groups and, in some cases, individuals recognize as part of their Cultural Heritage’ (UNESCO, 2003). Oral traditions, performing arts, local knowledge and traditional skills are the examples of intangible culture.

Tangible and intangible heritage require different approaches for their preservation, which has been one of the main motivations driving the conception and ratification of the 2003 United Nations Educational, Scientific, and Cultural Organization (UNESCO) Convention for the safeguarding of the Intangible Cultural Heritage. The Convention stipulates the interdependence between intangible Cultural Heritage and tangible culture with natural heritage. Recognizing the value of people for the expression and transmission of Intangible Cultural Heritage, UNESCO spearheaded the recognition and promotion of living human treasures, ‘persons who possess to a very high degree the knowledge and skills required for performing or recreating specific elements of the intangible cultural heritage’.

Guthi institutions and Newari people of the Kathmandu Valley are inseparable. The caste and familial organization of the Newars cannot be fully understood without understanding their *Guthi* institutions (Nepali 2015). While castes and sub-castes set the limit to the person in the society, his ritual and social life is regulated and controlled through these *Guthi* institutions. A network of such

*Guthi* institutions binds the Newars together at the three different levels of caste, patrilineal grouping and societal level (Nepali, 2015). Each *Guthi* provides the numerous occasions for collective worship of a particular deity to which it is consecrated and for feasts in which its members have the right to ritual participation (Nepali, 2015 P.191). The social life, art and generations old culture are the heritage of Kathmandu Valley. Newar's *Guthis* are responsible for the survival and the preservation of these tangible and intangible heritage of the valley (Slusser, 1988).

*Guthi* is not only an institutional system but also a sacred religious and cultural heritage that was established by the pious people by donating their private property to the public interest for the welfare of human beings (*Guthi Sansthan*, 2075 BS). Historical evidence shows that the *Guthi* system was established to carry out humanitarian, religious, and social services. It is dedicated not only to charity but also to religious continuity in a society. Thus, *Guthi* system, traditions, rituals are the invaluable jewels of Nepali society (*Guthi Sansthan*, 2076 BS). Tandon (2076) writes that *Guthi* system is the source of origin of Nepali culture, tradition and cooperatives.

The history of *Guthi* system began with the beginning of Nepal (Here Nepal refers to Kathmandu Valley). The word *Guthi* was first mentioned in the inscription of Mandev's Changunarayan in Sambat 386 (AD 522) (Tandon, 2077 BS). However, scholars and historians argued that the *Guthi* system had begun before the reign of Mandev I (Tandon, 2052 BS). Recently, *Guthi* has been established with the purpose of conserving land, money, or interest under the state mechanism through *Guthi Sansthan* dedicated to religious, social, and philanthropic work, managing the fairs, festivals, monasteries, temples, stone fountains, cleaning the roads and gardens and managing the worshipers (Tandon, 2052 BS). The collective well-being, protection of religious beliefs, and continuity of tradition can be said to be the motto of *Guthi* system. Establishment of monasteries, temples, *Sattal*, *Pati*, *Pauwa*, Stone spouts (*Dhungedhara*), *Dharamsala*, schools etc. It has been established and dedicated to its protection and restoration. *Guthi* system is the soul of the cultural heritage that runs religious, cultural and historical activities in an orderly manner and lasts forever (*Guthi Sansthan*, 2071 BS).

The identity of a nation is measured by its civilization, culture and originality's preservation (Tandon, 2076). From the very beginning, the concept of inclusive development has been working for the welfare of the society by establishing monasteries, temples, *Dharamsala*, *Pati*, *Pauwa*, *dhungedhara*, *Sattal*, etc. from the communities of all castes on the basis of harmonious relations between people of different caste, religion and gender. Not only that, special emphasis is also laid on the preservation of intangible culture such as processions and festivals according to the prevalence of caste and custom. The *Jatra* festival is the jewel of the nation and the epitome of originality (Tandon, 2076 BS & *Guthi Sansthan*, 2071 BS). The Newar festivals are numerous. The newar religious complex is made unique by festivals which exclusively lie in the province of socio- religious life, perpetuating and reinforcing the solidarity at the different levels of caste, patrilineal group and family (Nepali, 2015).

The main objective of the establishment of *Guthi* is for the welfare of the people by undertaking religious activities such as the installation of an idol god/goddess or construction of temples, religious ceremonies (Toffin, 2007, P. 200-202 & Regmi, 1999). *Guthi* for carrying *Degu Puja* (worship of ancestral deity) protects the *Guthi* culture. *Sigu Guthi* (*Guthi* for taking care of death rituals) renders service to the society (Vergati, 1995 & Toffin, 2005). In this context, this paper will examine the contributions of *Guthi* system for the preservation of tangible and intangible cultural heritage of the Kathmandu Valley.

## Guthi in Nepal

The term Guthi is derived from the Sanskrit word 'Gosthi' meaning 'based on collectiveness in decision-making process'. It was established by donating private property (land) with religious and philanthropic works (Regmi, 1968). Guthi in Newar society is made up of an extensive network of various Guthi based on caste; place of residence, functions, and as such the traditions. Most of the Guthi are mono-caste while some of the Guthis (which have bigger function) consist of multi-caste like the Guthi of Machhindranath or Karunamaya Chariot festival in Patan (Toffin, 2008). Guthi can be compulsory or voluntary depending on the nature of the Guthi like Si-Guthi or Sana Guthi meaning death Guthi to take care of cremation ceremony of dead people are compulsory Guthi for all Newars. Similarly, Tva Guthi meaning locality Guthi are compulsory for the Jyapu caste of Kathmandu while other Guthi like the ones related to temples and festivals depend on the wish of the family. There are numerous Guthis within the Newar society which can be categorized into four groups as Sana Guthi, twa Guthi (Locality Guthi), Guthi for temples and festivals (Toffin, 2008) and Digu Dyo Guthi, which is exclusively for worshipping lineage deity and only family members are concerned (Vergati, 1995).

There are two kinds of Guthi. They are Rajguthi (state run Guthi) and Niji guthi (private guthi). Rajguthi includes Chhut guthi (Guthi Sansthan, 2076 BS P. 9) whereas *Niji Guthi* includes religious guthi, Service-oriented Guthi, Communal Guthi and Entertainment-oriented Guthi (Conference, 1998). Generally, the Guthi established by the kings and members of the royal families is called Rajguthi. Those guthis established by the people, and the guthi taken over by the government due to various reasons are also known as rajguthi. Chhut guthi is under a variety of Rajguthi.

*Niji guthis* are the guthis that are established from the income of the people or established collectively. *Niji guthi* are not registered in the government office. There are two kinds of Nijiguthi. One is swaguthi and the other Guthiyadugu. Swaguthi is the guthi created by the donor for taking care of chibaha (small chaityas), phalacha (resting places) and to make arrangements for preserving ornaments of temples, worships, feasts.

Besides, rajguthi and nijiguthi, there are several guthis are functional in Nepal. They are religious guthi, service-oriented guthi, common guthi, and entertainment oriented guthis. In fact, most of the guthis were established to carry out essential works after the completion of various rituals. Even then, guthis which confine their activities to the worship of deities are religious guthis. Busada (consecration) and recitation guthis, dhalan (observance) guthi, Panchadan are religious guthis. In Nepali society, some some guthis were born for providing service to the society. They are called a service-oriented society. Such guthis are sigu (for funeral service) Latwankegu (serving the water), sithi, etc. There are also service-oriented guthis that feed corn to the monkey and to the cows taken in the procession during the Gajatra festival.

In Kathmandu Valley, a number of guthis are run by people of a certain caste is communal guthi. Degupuja (worship of lineage deity) Acharya guthi, Bare (Shakya-Vajracharya), Kasa (Kansakar), Nhayasayami (700 sayamis) are communal guthis. Similarly Some guthis give prominence to entertainment along with religious feeling are entertainment - oriented guthis. Nasaguthi is a guthi in which feast is served after worshipping Nasadyah (Newar's god of music and dance). In the Nasaguthi, guthiyars gather together, sing, play musical instruments and dance. Hence, it is called entertainment-oriented guthi. Purva sewa, Punhi sewa (rituals performed during the full moon day), chahare sewa (a ritual performed on the fourth day of the months) which were observed for some years but discontinued now are called periodic guthis.

## 2. IMPORTANCE OF GUTHI SYSTEM

In order to run the Guthi system continuously, the Guthi had been established as a perpetual donation according to the caste system and the arrangement of keeping the land in the name of related Guthis has towards heritage protection. Not only that, the archives (records) show that the necessary staff has been provided for the renovation/maintenance of the temple, worship, sanitation and many other socially useful works. Most of the religious and social functions within the Newar society are carried out through the Guthi system (Slusser, 1998).

Without understanding the depth of the Guthi system, people have not even hesitated to label it as a 'feudal system'. Based on the Study large area covered by the Guthi system, opening schools for the illiterate, installing stone fountains in places where there is no water, installing water fountains in places to make it easier for tourists to quench their thirst, providing workers for playing musical instruments in temples and arranging flowers and caring for them (Tandon, 2052 BS). It is said that a hospital was set up at the expense of the Guthis during the Shah reign. Similarly, the provision of bridges to cross rivers and streams, the establishment of sattal, monasteries, temples, chaityas, Gumbas, Ghats, Dharamsala in such places and the management of pilgrimages in such established shrines and the preservation of established heritage and traditions have been carried out.

Dharamsala, Sattal and Pati Pauwa has been established through Guthi system for the recognition of the country not only within Nepal but also in India for the convenience of Nepali pilgrims (Tandon, 2052 BS & Guthi Sansthan, 2071 BS). From the records of Guthi Sansthan, Swargadwaari Guthi and Ratnanath Guthi are listed as the big Guthis. Badrinarayan and Kedarnarayan Guthi in India have been functioning with the objective of providing easy lodging, food and worshipping, and so on - is focusing Nepalese Pilgrims (Tandon, 2076 BS & Guthi Sansthan, 2071 BS). Historical Development of Guthi System in Nepal, Relationship between Guthi Sansthan and Heritage Conservation.

### Historical Development

Daniel Wright, one of the British residents in Nepal, during his stay in Kathmandu Valley (1866 to 1876) wrote about Kathmandu Valley that, "In fact, at a first glance, the town seems to consist of almost nothing but temple" and he further wrote about the lifestyle of people as "it may be supposed that the religious festivals are somewhat numerous. To a stranger, indeed they seem never ending and the marvel is when the people find time to earn their livelihood" (Wright, 2013). Almost one and half-century later, these statements still hold true to a certain extent. Still, there are numerous monuments, temples, stupas, chaityas, water spouts, and as such scattered all over the Valley, apart from the designated UNESCO Kathmandu Valley World Heritage Site. While the population growth and rapid urbanization has outnumbered, the ratio of the monuments and temples have decreased. In addition to that the earthquake of 25th April 2015 did a massive damage to the monuments of Kathmandu Valley (Government of Nepal, 2020).



**Picture 1:** The Chariot of Bisket Jatra at Bhaktapur Durbar Square Bhaktapur (Photo Source: [https://en.wikipedia.org/wiki/bisket\\_jatra](https://en.wikipedia.org/wiki/bisket_jatra)).

If we are going to study the Guthi system in Nepal, whether it is from Lichhavi period, Malla period, or Shah Period, that is in all historical periods, it is found that Guthi was kept by the common people from the head of state (Tandon, 2052 BS & Guthi Sansthan, 2071 BS). At that time, due to lack of funds and the main aim of perpetuating the Guthi system, the work of keeping land was given prominence. In this context, during the period of Lichhavi King Mandev I, a trader named Ratnasangha was established Ratneshwor in Devpatan in 399 A.D. (535 A.D.) for the worship of Shivalinga 2570 ropani of Guthi land was kept. Similarly, Shri 5 Kantawati set aside 2200 ropanis of land in Devpatan and Phatakshila for Pashupati's Mahasnan and Mahavali at Bikram Sambat 1856 (Tandon, 2077 BS).

### **Management of Guthi before the establishment**

Responsibility for the management and operation of the heritage including the temple before 1860, there used to be a Gurupurohit (Tandon, 2077 BS & Guthi Sansthan, 2071 BS). Since then, all of the works have been carried out from Guthi Kachhari and Guthi Vandovast offices. As the Guthi amount is Devashow (The amount collected from the god and different rituals activities) the amount, it should not be mixed with the revenue amount from the constitutional provision of 2019 BS and Guthi Sansthan was established in 2021 BS Prior to this, the work of all the Rajguthi (managed by the state) under various states has come under the Guthi Sansthan. According to the records of Guthi Sansthan, there are Guthi lands, Monasteries, Temples, Pati, Pauwa and Ponds of various natures in 69 districts. Similarly, there are 717 temples, 647 pati pauwas and 159 ponds. Guthi Raitan numbered land to be remitted to Guthi Sansthan as land owner only and that type of land 3,15,472 ropani in the hills and 62,256 bighas in the Terai. Guthi subordinate land to be paid to Guthi as Mohi is called Guthi Adhinastha land and its record is 2,43,607 ropani in the hills and 2,196 Bighas in the Terai. Guthi Tainathi land, which is wholly owned by the corporation, has 2,911 ropani in the hills and 1,878 bighas in the Terai (Guthi Sansthan, 2071 BS). There are about 2,300 Rajguthis operating in the district, including Amanat Guthi managed by Guthi Sansthan and Chhut Guthi managed by the concerned monastery. The Guthi Corporation Act 2033 BS seems to have provided that the main responsibility of the Guthi Sansthan is to manage the Guthi Tainathi (deployed) land in a timely manner. In the same act, religion will not be allowed to vanish by continuing religious achievements have also been made strictly.

### Sustaining of Heritage by the role of Guthi system

Human creations of social and religious significance belong to the intangible cultural heritage. It has no form, colour, weight or shape. It is only accepted in religious beliefs and perceive. The abstract art culture is the original culture that has been passed down from generation to generation (Guthi Sansthan, 2071 BS). On the basis of past activities of guthi system intangible cultural beliefs that motivate the preservation of tangible culture. Without tangible culture, intangible culture is not complete in itself (UNESCO,2003). Intangible cultural heritage is that activities reflect the performances of dances, songs, processions, festivals etc. performed by different costumes and castes are different, the way of accepting the faith and belief within them is almost the same.

The historical heritage that has made the state of Nepal known even at the international level can be seen from the records of Rajguthi (managed by the state) under almost all the Guthi Sansthan (Guthi Sansthan, 2076 BS). The nationality of an individual is limited to only a country but the nationality of heritage/cultural and cultural heritage is connected with the globe (Ashmore et.al, 2001). There is a legal provision to manage the original culture such as Jatra, Parva, Puja, and Rathkhat by conserving, repairing, maintaining and renovating the lands donated for the Guthi system. On the other hand, the lands under Guthi Sansthan are being encroached by the government, various bodies, organizations, and individuals in one way or another.



Picture 2: The Chariot of Machhindranath at Patan Durbar Square, Lalitpur (Photo Source [https://en.wikipedia.org/wiki/Machhindranath\\_Jatra](https://en.wikipedia.org/wiki/Machhindranath_Jatra)).

Looking at the existing system, the only source of income for the protection of intangible assets is the Guthi land under the Guthi Sansthan. Therefore, if the resources need to be strengthened, it will not be possible to do so by the single effort of Guthi Sansthan alone, but by the efforts from the past to the present. While the sole challenge of managing the assets donated by the donors lies with the corporation, the records of the corporation show that about 65 percent of the lands under the corporation have been encroached by this or that vehicle (Guthi Sansthan, 2071 BS, 2075 BS & 2076 BS). The government of Nepal has left behind any types of administrative expenses and other infrastructure development budget for the Guthi Sansthan after 2049 BS which seems to have come under the sole responsibility of the Guthi Corporation. From the records of the Guthi Sansthan, Guthi Sansthan has to receive around Rs. 20 billion from the Government of Nepal for Guthi land acquisition. Till date, that amount has not been able to get the total administrative expenditure.



Picture 3: Bird's eye View of holy place Pashupatinath Temple premises and its surrounding: Basically these monuments are the product of the Guthi system. (Photo Source: [https://en.wikipedia.org/wiki/pashupatinath\\_Temple](https://en.wikipedia.org/wiki/pashupatinath_Temple)).

The encroachment on various Ghats in Sundarijal, Guheshwori, Shankhamul, Thapathali to Teku Dovan can be seen easily by a simple inspection. At some point of time, our ancestors used to go to Shankhamulghat or Kalmochanghat or Devpatan (Pashupati) or other Ghats for bathing in the Bagmati river before they started any rituals, activities or new tasks. While studying the Guthi system, Devpatan (Pashupati) is the holy land of the confluence of gods and goddesses and abundant Shivalingas, idols, monasteries, temples, dharamsalas and sattals from Thapathali to Teku Dovan have been established as a very important place, including various ghats proves periphery of Pashupati temple premises (Tandon, 2077 BS). Similarly, Jung Hiranya Hem Narayan Temple and Premises Sattal Kalmochan was built by Jung Bahadur or Tripureshwor Mahadev Temple and its premises sattal at Tripureshwor, was built 1875 BS by Queen Lalit Tripur Sundar Devi during the ruler of King Rajendra Bikram Shah (Tandon, 2077 BS). Whether it is Muktinath temple in Mustang or Galeshwar temple in Myagdi or Manakamana temple in Gorkha or Dakshinkali temple at Dakshinkali or Budhanilkantha temple in Budhanilakantha or Talbarahi Temple in Pokhara or Ramchandra (Ranibas) Temple in Simraungardh are registered in Rajguthi Records and managed by Guthi Corporation (Guthi Sansthan, 2076 BS). The overall management of the shrine is determined by the donor at the time of establishment of the shrine on the basis of scientific method data on the number of staff required and the amount required. It seems that the donors have arranged the trust in such a way as to facilitate the management of the heritage.

The collective development of the country and the people at that time was initiated by the Guthi system which is known from the study of history which had not even started in India at that time. Based on the data mentioned in the meticulous study, analysis and guthi system, it is seen that the management of tangible and intangible assets required in the shrines under the institute, garden, road, sanitation, drinking water for the people and so on has been arranged by keeping land as immovable property. Whether it is Pashupatinath temple or subordinate guthis or Janaki temple in Janakpur or Tripureshwor Mahadev temple which are counted among the magnificent temples built in Shah Period or any other place, it is clear from the records of Guthi Sansthan that the system was started to manage and manage in a systematic manner.

The seven heritage areas of the Kathmandu Valley listed in the World Heritage Monuments Zones Listed in 1979, which includes the three Durbar Squares of Hanuman Dhoka (Kathmandu), Patan and Bhaktapur, the Buddhist Stupas of Swayambhu and Bauddanath and the Hindu temples of Pashupati and Changu Narayan (UNESCO, 2019 & Jenkins et. al., 2006). Heritage sites have been established as a product of the Guthi system.

There are several challenges for the protection and preservation of cultural heritage in the changing context. The challenging situation is to preserve the main intangible heritage such as Indra Jatra, Bisket Jatra and Rato Machhindranath Jatra, Parva, which have to be run on the basis of the specified method, science, and original classical traditional method prescribed by certain caste groups for the longest time (Guthi Sansthan, 2075 BS). The current changing environment has created additional challenges in preserving the original culture of certain caste groups and preserving intangible heritage and handing it over to the next generation while conducting such Jatra festivals in an open and competitive manner as per the existing laws and regulations. We have no choice for the alternative way but to carry out the Jatra, Parba, festival, etc., which has been inherited from our ancestors as a standard of religious and cultural civilization, based on originality as much as possible. Therefore, based on the importance of this type of intangible cultural heritage, it seems necessary to take the initiative to list it in the World Heritage List by the leading role of Guthi Sansthan.

### **Facing the Problems of Guthi System**

At the time of the establishment of the Guthi system, the main focus was its continuous operation, the Guthi lands allotted by the donors being used or encroached by the state and its affiliated bodies and other NGOs. In the present situation, the complexity has arisen due to the limited income of the Guthi Sansthan as the expenditure on conservation and management is increasing day by day.

The Government of Nepal and other agencies and organizations have used Guthi land in different places without any compensation. These (in the Janakpur district, 170 acres of Guthi land from capture by government and other organizations, Nandikeshwar Mahadev Temple of Naxal Kathmandu 19 ropani plus, Also capture of the Guthi land by: Vishnumati Link Road project at Kathmandu, construction of Sifal-Kalopul Road Kathmandu and Kali Gandaki Hydropower Project, Syangja, etc.) are some examples of encroachment list. Encroachment on Guthi land is increasing due to non-receipt of contract, non-recovery of the contract amount, the volatile interest rate of the bank, suspension of Government grant for administrative expenses till the fiscal year 2049/50 BS (Guthi Sansthan, 2077 BS).

### **International Reflection of Nepal's Guthi System**

A study of the Hindu temples in the world shows that the "Swami Narayan Akshardham Temple" in New Jersey, United States of America (USA) is the largest Hindu temple in terms of area wise. The temple occupies an area of 666,000 square meters ("Largest Hindu temple" Guinness World Records. Retrieved 2021-01-09). Despite being a deeply Hindu country like the United States, this huge Hindu temple of this level has been built in the belief of the ancient Vedas and the importance of religious tolerance within Hinduism has become a center for the study and research of the importance of Hinduism. In India, there are second, third and fourth world largest Hindu temples in different places in terms of coverage area. "Veshaki Temple" in Bali of an Islam country Indonesia is the fifth-largest Hindu temple in the world in terms of the coverage area of 200,000 square meters ("Largest Hindu



temple" Guinness World Records. Retrieved 2021-01-09). Similarly "Pramavanan Temple" is the eighth-largest Hindu temple in the world in Indonesia in terms of coverage area. Swami Narayan Temple in Toronto, Canada is the 17th largest Hindu temple in the world in terms of area ("Largest Hindu temple" Guinness World Records. Retrieved 2021-01-09). The Swami Narayan Temple in Karachi, Pakistan is the 27th largest Hindu temple in the world in terms of area and occupies an area of 27,000 square meters. From the study different country's (like Mauritius and Thailand) construct huge Hindu temples on the importance of Hinduism.

The "Temple of Pashupatinath" in Kathmandu, Nepal, is the heritage of the faith of Hindus all over the world and is ranked 30th in terms of area. The area occupied by the temple is 6000 square meters. The above Hindu temple of the different country was in finance by the Nepalese Hindu religion (Guthi System) so, it's easy to say the Guthi system had helped the national income along with the philanthropic works including human service, social service, and religious service. At present, it can be easily seen from the on-site inspection that both the land and the property of the temple have been encroached upon. People and countries of all faiths, cultures, and faiths are working for the protection and promotion of Hinduism with the highest respect. Therefore, taking pride in the fact that the gift of all these products by the Guthi system, it is necessary for the state to give high priority to the protection and promotion of the property in line with the essence of the Guthi system.

Empowering the Guthi Sansthan Structure for the continuous preservation and promotion of Guthi System

Without the Guthi system, neither Indraajatra nor Bisket Jatra would have run, nor Shivaratri would have run, nor have the other Jatra festivals where we are witnessing, including Machhindranath Jatra (Tandon, 2076 BS). Therefore, the fact that the Guthi System is not only a religion but also focuses on the protection and management of all the monasteries, temples, shrines, chaityas, stupas, monasteries, etc. related to Hinduism and Buddhism Can be both. According to the records of the Guthi Sansthan, it has been very difficult to manage the land in such a way due to encroachment. Due to which the conservation of heritage and the promotion of cultural tourism have suffered a great blow to anyone who can evaluate.

Neighboring countries China and India had implemented the concept of Buddhism and Ramayana Circuit. It is the duty of the state to preserve the heritage and culture as the origin of the circuit is Nepal (<https://akholidaysnepal.com/tour/ramayan-circuit-9n-10d/>). Establishing a cultural museum by integrating Guthi archives and other records of national importance will highlight the state's desire for heritage conservation and will also have multifaceted benefits, facilitating the task of passing on the culture to future generations. Pashupatinath, the holy land of Hindus in the world and the birthplace of Buddhism is in Nepal, it should not be delayed to take it as a center of attraction for more and more tourists by exposing Hindu and Buddhist philosophy. It cannot be said that the situation of dependence on other countries will not come. Therefore, the state has to start work without any delay to revive the original culture through higher education by establishing a university or at least an engineering college to study and research only Guthi system, heritage, culture, and architecture, otherwise, there is a danger of losing the originality of the survivors.

Guthi Sansthan managed and conducts all kinds of heritage preservation and protection but Sansthan also deprived of the Guthi amount due to the compensation of different types of Guthi land (Guthi Sansthan, 2077 BS). In order to properly manage the Guthi system forever, it is necessary to manage the endowments of Guthi resources through diversification of investment in income-generating sectors as there is no doubt that the Guthi system will support the national income by conducting

transformational development projects in collaboration with national/international development partners. We must focus and need to maintain ownership through the transfer of knowledge by attracting more and more religious tourists by connecting sister organizations with the world's cultural heritage cities. In the context of heritage conservation, India has also included the world's oldest scripture "Veda", which originated in Nepal, in the intangible Cultural List. Similarly, India has already included yoga, which originated in Nepal, in its cultural list. In addition, India already listed Kumbha Mela in the intangible heritage list. Nepal has very urgent include the intangible heritage list like Indra Jatra, Bisket Jatra, Mahasnan Jatra, Vivaha Panchami Janakpur, Manakamana Parva (festival) Gorkha, Lakhe Nach, Ghode Jatra, Shivaratri, Gaijatra, and Ram Navami fairs. Otherwise, it seems that there will be a situation where others will cover Nepal's heritage.

Heritage is the mother of the nation and not only represents the period of history but also the unique artwork in it represents the advanced society. Therefore, the multi-stakeholder organizations working towards heritage conservation (Guthi Sansthan, Pashupati Area Development Trust, Lumbini Development Trust, Gumba Development Committee, Cultural Corporation, Jamal and Department of Archaeology) have also been established as a product of Guthi system. To make laws or it is necessary to amend the law to make the jurisdiction of that body dispute-free. If that does not happen then at least the original festivals, processions, arts, culture, traditions, and tangible heritages including unique artifacts under the rajguthi will be protected under the patronage of the executive head of the state.

Lastly, it is time to transform the Guthi Sansthan is a more empowered organization to concentrate work in the line with the essence of the Guthi system. It would be necessary to develop the same body to conduct research on the Guthi system, property, and develop it in the concept of Guthi think tank, and to give reasonable opinion and advice to the Government of Nepal on Guthi policy. From the study, if we continue and well managed the Guthi System, then to take the initiative to provide the budget to the Guthi Sansthan from the state or pay to remaining compensation amount immediately. Guthi Sansthan should establish Guthi Bank and identifies large investment areas through the bank and implement it. Guthi is associated with the way of life of the human race; the state should take the initiative to make it a subject of study from the school level. It is inevitable that the Guthi law will be enacted in accordance with the constitutional provisions in order to preserve the Guthi civilization, preserve the traditional culture, and create an atmosphere of the cultural renaissance by discouraging anyone who encroaches on the Guthi system. May our descendants and the world are forever proud as a country of fundamental heritage and culture. Only the Guthi system can be listed in the World Heritage List. It is important to be aware of the Guthi system in time as it is necessary to protect the tangible and intangible assets and the overall management from the operation.

### 3. Conclusion

Without the Guthi system, findings reveal that the overall management of tangible and intangible assets would not have been possible. Even in the present situation, almost all activities of the abstract cultural traditions such as festivals, dances, fairs, and processions have been managed under the Guthi system by Guthi Sansthan. UNESCO has adopted the Convention on the Protection of the World Cultural and Natural Heritage. Such types of conventions are like a law for a nation so Nepal is a member of that convention. It will also help in fulfilling the goals and objectives set by the convention. However, our ancestors had brought the Ancient Monuments Preservation Act in 2013 BS, emphasizing the importance of the Guthi system and heritage. Historical data prove that they have

been trying to save Nepalese traditional culture, custom, and civilization through the Guthi system since about 1500 years before the enactment of the Act.

From the above fact and findings, I conclude that the Guthi system has undergone many changes since the fall of the Rana regime in 1951. The land tenure system is in unfavorable conditions due to the policies of the continuation of the Guthi System. Guthi has remained more true to its traditional form than its counterpart of the same name but has had to modify its practices in the face of a rapidly modernizing society. The Guthi system remains an influential component of Nepali social life and continues to play an important role in cultural heritage maintenance and the empowerment of communities in Nepal. This system has endured many centuries as a backbone of Nepali culture and community; despite the vast influence these changes have had on the system, I believe that it will find a place in the future of Nepali society through perhaps a less influential role than what it has known in the past.

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