

Bhiṣvā Stūpa of Birgunj as an 'Ancient Stūpa'

Junu Basukala Ranjitkar Ph.D.

Lecturer

Department Chief

Department of History and Buddhist Studies

Patan Multiple Campus, T.U.

Email: junu.basukala@pmc.tu.edu.np

DOI: <https://doi.org/10.3126/hj.v14i1.52958>

Abstract

An earthen mound, Bhiṣvā located on Birgunj, where Buddhist pilgrims stayed during the night between their journey from Lumbini and Bodhgaya. During the Rana period, Ranas assumed a trove of treasure and jewelry inside the earthen mound in the Terai region, excavated it, found ancient bricks and coals, and then left the digging of the hill. A sculptor expert from the Archaeology Department of Nepal declared the earthen mound Bhiṣvā stūpa in 1977 without any scientific investigation. Later, Two Buddhist priests worshipped jivanyāsapūjā on the stūpa in 1978. After that, Hindu and Buddhist followers installed different Hindu and Buddhist images on the stūpa at various times. The Department of Archeology has not done any research on it and has not declared it as a Stupa. It cannot be called a stupa without the declaration of an official institution, without mention in any Buddhist scriptures, and without any authentic document based on the words of people. But it can be called a stupa based on its shape and name.

Keywords: Bhiṣvā stūpa, Birgunj, Maurya, Piplivana & Ashes stūpa.

Introduction

Birgunj is one of the chief commercial and industrial cities of Southern Nepal and is located in the Parsa District of Madhesh Province of Nepal. Also known as the economic capital and gateway of the country, it is the entry point to Nepal from Patna and Calcutta for the Indian goods trade as it is bordered by the Indian state Bihar. Its ancient name was Gahavā. As Gahavā was near Raxaul, it was the popular trading route between Nepal and India since the Rana period. (Parajuli, 2000, p. 57). Rana Prime Minister BirShamsher Rana shifted the Parsa's headquarters from Alau to Gahavā and later renamed it Birgunj as it developed as an economic hub. The Bhiṣvāstūpa is located on the outskirts and was raised with an earthen mound. The five Buddha images are erected in cardinal directions with one being at the center. Similarly, *Bhagavatī*, *Śivaliṅga*, *Nāgadēvatā*, and *Dharmadhātucitya* are also placed there. It has been surrounded by two-level brick walls and steps are constructed to reach the top of the stūpa. As Birgunj transitioned into a commercial hub, the Bhiṣvāstūpa has become obsolete. Only limited Buddhists are aware of this stūpa. Thus, the paper studies its origin, history, and present condition and introduces it to the world. Most

Buddhists and Scholars do not know about the earthen mound at Birgunj. The Department of Archeology has not officially confirmed it as a stūpa through scientific excavation. However, the department has declared that it was constructed during the ancient period. The stūpa can be easily climbed and there are various Buddhist and Hindu statues and structures in the earlier form. The periphery of the stupa has been urbanized with the construction of modern houses. and modern houses are built around the stūpa. There is no official confirmation of when and who constructed this stūpa. Similarly, there has been no study or research on how long the monks were living in the stūpa area, and how it was named after Bhikshuvāsa. The main objective of this paper is to introduce the stūpa to the world by studying and researching these various subjects. This paper attempts to prove the earthen mound is one of the ancient stūpas. If this stupa can be verified as a place of religious importance, Buddhists from all over the world will come to worship and pay their respects at this stupa. It could even contribute to the economic and social development of the region.

Research Methodology

The paper is based on descriptive, historical, and analytical research design. The emphasis of the study is based on primary and secondary sources. The primary sources include the observation of the stūpa, a document from the researcher's collection, and the Pāli Buddhist texts. Some related published articles and an unpublished dissertation about this stupa are secondary sources. The paper has been written based on an analysis of the available primary and secondary sources. The APA method is used from the author's historical journal editorial board guidelines.

Historical Overview

In Buddha's time, Birgunj was included in Vajji *Mahājanapada*. As per *Dīghanikāya*, Vajji *Mahājanapada* was one of the sixteen *Mahājanpada* (Vajracharya, 2000, p. 302). The Vajji is situated between the Ganga River in the south, the hills of Nepal in the north, the Gandaki River in the west, and Kosi and Mahananda in the east. They were known as Vajjian clans or termed Vajjis. Vaisali was the headquarters of the Licchavis. The area of Vajji incorporates the region of Mithilā, which was located in northern Bihar and its capital was Videha. Vajji consisted of several *Janapadas*, *grāmas*, and groups. During the Buddha's time, Vaisali was the capital of the Licchavīs whereas Mithilā was of Videha. Both Vaisali and Mithila were republics. In the time of the Buddha and even up to the time of *Mahāparinibbāna*, the Vajjis were a very prosperous and happy community. Vaisali is well known for its close association with the Buddha. After leaving Kapilvastu for renunciation, he arrived in Vaisali and had his spiritual training from RāmaputraUdraka and Ālārakālāma. After the enlightenment, Buddha traveled several times through the Vajji state. Buddha inspired the pattern of Vaisalian democracy and organized his Bhikshusaṅgha. The Buddhist teaching and various other matters connected with the Vajji are given under Licchavī. He visited different villages and mostly taught the villagers of *Kuṭāgārasālā* in Vaisali which is mentioned in *Dīghanikāya*.

In *Mahāparinibbānasutta*, King Ajātasātru of Magadha conspired to attack the Vajjians for which he sent a messenger to Buddha for advice. The Buddha said that King

Ajātaśatru cannot conquer the Vajjians by force but can through propaganda and internal conflicts. In brief, the Buddha taught the people how to carry on good governance through regular assemblies, living in harmony, practicing the good act of ancient tradition, protecting women, honoring the elders and the places for worship, and welcoming the wise to come, live and teach dhamma (Vajracharya, 2000, pp. 229-231). Three years after the *Mahāparinibbāna*, King Ajātaśatru of Magadha annexed the Vaisali (Ibid p. 234 footnote 384). During the 4th and 5th centuries, Videha was controlled as an administrative area by the Gupta Empire. After the fall of the Gupta Empire, the area was covered with dense forests, leading to minimal human settlement. The Karnataka Dynasty controlled the region from the eleventh to the early fourteenth centuries. During the reign of Harisimhadeva of the Karnataka Dynasty, the Muslim ruler Gayasuddin Tughlaq fiercely attacked the Tirahut kingdom. His attack led to the fall of Simraungadha and the king fled with his family. After this incident, the reign of Sultan Tughlaq of Delhi commenced in the region of Tirahut. He named this region Tughlaqabad Province and shifted the capital to Darbhanga. When the local areas of the Tirahut were under Muslim rule, the local administrators pressured the Hindu population of the current Birgunj area to convert to Muslims. At this time, King Yaksha Malla of Nepal invaded and took control of this region. After the death of Yaksha Malla, internal disputes and power struggles raged among his successors. Taking advantage of the internal strife, the states outside the Kathmandu valley adopted the policy of conquering their neighboring states. At the same time, King Mukunda Sena of Palpa sent his armies under the leadership of his son Lohāng Sena and developed a human settlement in one of the most exquisite locations among the conquered areas and named it Mukundapur, currently known as Makvānpura. After the death of Mukunda Sena, conflict arose in the royal family of Palpa, prompting Lohāng Sena to declare the independence of the Makvānpura area from the rule of Palpa and announce himself as its ruler. The current Birgunj and its surrounding areas were part of the newly formed Makwanpur state. During the reign of Digvandan Sen, the kingdom of Makwanpur was divided. Prithvi Narayan Shah and his armies conquered Makwanpur including Birgunj and its surrounding areas in August 1819 (Parajuli, 2015, pp. 59-62). Until the Rana period, its ancient name was Gahavā. The Rana Prime Minister Bir Shumsher shifted the government administration offices from Alau to Gahawa as it was the nearest business area to reach Raxaul via railway and it was the shortest route to reach Kathmandu via Hetauda. Later, Gahavā was renamed Birgunj by Bir Shumsher where Bir is taken from Bir Shumsher and Ganj means the entrance point of the border. (Ibid p. 58). As of yet, it is the economic capital and gateway of the country.

BhiṣvāStūpa

In the east of the recent bus park of Birgunj, there is an earthen mound known as 'Bhiṣvāstūpa'. It has a girth of around 278.50 m and a height of 40 m (Department of Archaeology [DoA], 2012). In ancient times, the Buddhist pilgrims stopped at Birgunj amid their journey between Lumbini and Bodh Gaya (India)



(Birgunj Nepal, 2018). The local people of Birgunj called it BhiṣvāStūpa. Bhiṣvā is derived from Bhikshu *vāsa*, which means a resting place for Buddhist monks. It proves that monks used to rest surrounding the Stūpa in the past. As per as the rule of Linguistics, Bhikṣu *vāsa* > *bhikchuvāsa* > *Bhikṣuvāsa* > *Bhikṣvāsa* > *Bhikṣvāsa* > *Bhikṣvā* > *Bhiṣvā*.

According to linguist Omkareswar Srestha, languages change every ten years. He speculated that it may have been called Bhikṣu *vāsa* till the Rana period (Omkareswar Shrestha, personal communication 28th Oct. 2022). It is said that the Rana rulers, assuming that a trove of treasure and jewelry was hidden inside the Stūpa, excavated the site but instead only found the ancient bricks and ashes. Upon the discovery, they stopped excavating and considered it a Buddhist monument. BhikṣuBagindraBajracharya of Kathmandu states it as a Stūpa. People believe that this stūpa might have been erected more than two thousand years ago. BhikṣuBagindraBajracharya termed the site a stūpa for the first time around five decades ago. PurnaHarshaBajracharya, a sculptor expert at the Department of Archaeology, Nepal declared the site a Buddhist site in 1977 and recognized it as the Bhiṣvāstūpa. Since then, some Buddhists in Nepal and all over the world have made a pilgrimage to this Buddhist monument. On the *BaisākhaPurnimā* in 1978, Mahayana Bhikkhus of Hetauda and Vajrayana Priest BadriRatnaBajracharya worshipped *jivanyāsapūjā* (consecration) the stūpa as per Mahayana and Vajrayana tradition respectively. Around the year 1983, Tibetan Buddhist leader Dalai Lama also made a program to visit Bhiṣvā. However, his visit was canceled due to some reason. Instead, his private secretary DugunDhulko visited Bhiṣvā. He donated ten thousand rupees for the conservation and preservation of the BhiṣvāStūpa (Ranjtkar, 2012. 45).

After the prominence of BhiṣvāStūpa increased, some local Hindu people installed the *Bhagavatī* image and started to worship it in 1988. The four Buddhas were installed facing the cardinal directions and one at the center. The Amitabha Buddha in the west was established by Mani HarshaJyoti on 1st May 1988; Aksobhya Buddha in the east by Bhakti Das Shrestha on 20 May 1989; Amoghasiddhi Buddha in the north by Nanda Siddhis Bajracharya on 9th June 1990; the Ratnasambhava Buddha in the south by Dvarika Prasad Sikariya on 28 May 1991 and the Vairochana Buddha by Sundar Bahadur Gorakhakali on 24th January 1996 respectively (Ibid).



Some Hindu and Buddhist images such as *Śivaliṅga*, *Nāgadēvatā*, and *Dharmadhātu* caitya were added as well (Ibid). In this way, several Hindu and Buddhist deities were installed over the stūpa. There are trees on the earthen mound. The brick walls might have been constructed as the earthen mounds were prone to collapse. A stone stair is built to go up to the Stūpa.

Discussion and Analysis

The Ranas assumed that the treasure may have been hidden inside the earthen mound but they only found the ashes and brick, thus considered it an ashes stupa. Ashes Stupa is mentioned in Buddhist scripture. *Mahāparinibbāna* sutta mentions that ten stūpas were raised in different kingdoms after Buddha's *Mahāparinibbāna*. Among them, eight stupas were built over Buddha's relics, one over the vessel, and another one over the Buddha's ashes (Pesal,2018). The Mauryas built a stupa over Buddha's ashes in Piplivana as several kingdoms had already taken Buddha's relics due to which they could not get relics of Buddha. The exact current location of Piplivana has not been determined yet. (Upadhyaya, 2018, 314).

A Chinese traveler Fa-Hien writes about the place of the ashes of Buddha

"Three yojanas east of this place is the spot where the royal prince (Siddhartha) dismissed his charioteer chandaka and the royal horse, previous to their return. Here also is erected a tower."

"Proceed eastward from this place four yojanas we arrived at the tower raised over the ashes selected after the burning of Buddha's body. Here also is a Sangharama. Again advancing twelve yojanas to the eastward we arrive at the town of Kusinagara" (Beal, 1869).

Another Chinese traveler Hiuen Tsang records the ashes stupa of Buddha.

"To the south-southeast head-shaving stupa, in the middle of a desert going 180 or 190 li, we come to a Nyagrodha grove, in which, there is a stupa about 30 feet high.

"Formerly, when Tathagata had died and his remains had been divided, the Brahmans, who had obtained none, came to the place of cremation, and taking the remnant of coals and cinders to their native country, built this stupa over them, and offered their religious services to it. Since then wonderful signs have occurred in this place; sick persons who pray and worship here are mostly cured.

"By the side of the ashes stupa is an old Sangharama, where there are traces of the four former Buddhas, who walked and sat there."

" On the right right-hand left of this convent, there are several hundred stupas, among which is one large one built by Asokaraja; although it is mostly in ruins, its height is still about 100 feet."

"From this, going north-east through a great forest, along a dangerous and difficult road, where wild oxen and herds of elephants and robbers and hunters cause incessant trouble to travelers, after leaving the forest we come to the kingdom of Kiu-shi-na-k'ie-lo (Kusinagara)" (Beal, 2008 [1884]).

Vincent A. Smith guessed the ashes stupa of Buddha is Lauriya-nandagarh. He writes:

"According to the Hiuen Tsang, 80 to 190 li (about 33 miles), brought the travelers to the ashes stupa, in a south-eastern direction. In that direction at a distance of 31 miles, as measured on the map, we find the remarkable remains at Lauriya-nandagarh, which have been long known to Indian archaeologists. These remains, I believe mark the site of the Ashes stupa, erected, according to tradition, by the Moriya's Piplivana, over the ashes or charcoal from the funeral pile of Gautam. The remains comprise a pillar inscribed with Asoka's edicts dated in the twenty-seventh year of his reign, more than a score of borrows or stupas, some being cased with brick and some made of the earth the only, as well as the Nandagarh mound., a very large detached stupa of brick. The Asoka pillar, which still retains its lion capital, stands nearly half a mile to the north-east of the large village named Lauriya, on the west side of the Turkaka stream, and four or five hundred feet to the north of the most easterly stupas." (Smith, 1902). He also stated "According to the pilgrim's description, which is no doubt quite correct, the remains of a monastery should be traceable. The polished accounts of the Nandagarh ruins are so imperfect that impossible certain whether or not a monastery existed there." (Ibid 156).

The Indologist Harry Falk examined Fa-hien has provided the distance between Lumbini and Kusinagar. Harry Falk writes that Fa-Hien mistakenly wrote that the Piplivan of the Mauryas lies between Lumbini and Kushinagar. Fa-hien went from Ramagrama, three yojanas or 30 km further to the east, where Siddhartha abandoned his chariot and a horse. From this spot, 40 km eastwards leads to the stupa of the charcoals of the Moriya (Falk, 2018, 46). He assumed that the ashes' stupa could be Rampurva. In the Rampurva, there are two pillars; one is the lion pillar, and another is the bull pillar. "The lion pillar carves Asoka pillar edicts, and when it still held the lower part of the abacus in place atop the column fixed by a large copper bolt. Two stylized figures of a peacock on the upper plane of the pillar then came to light, which had previously been carved by the abacus since its erection, possibly referring to the *Mayura* at the root of the clan name Moriya. Pipariya and Pippalivana were regarded as acceptable. The identification of Pipariya/ Pippalivana alias Rampurva with the charcoal stupa of the Moriya, if considered justified, would show two things. The distances given by Fah-Hain are reliable." (Ibid 47). Bharat Simha Upadhyaya writes that the republic country Maurya is situated in the north-east of Koliya Janapada and the Malla Janapada is located in the north-east of Maurya (Upadhyaya, 2018, 306). He also stated that the area of Maurya should be small. He assumed the current area of Upadhuliya or Upadhuli to be the Maurya's Piplivana, which is situated 14 miles southeast of Gorakhpur on the banks of the Guro river (Ibid 314).

When Ranas found a hill in the Terai region, they assumed that valuable wealth may have been buried in the hill. Instead, they found ancient brick and coal and stopped the excavation. It shows that the Bhiṣvāstūpa was raised by the Maurya of Piplivana. The Bhiṣvāstūpa of Birgunj was located on vriji *Mahājanapada* during Buddha's time. We

could not confirm that this stūpa was raised by the Maurya of Piplivana after Buddha's *Mahāparinibbāna* due to a lack of scientific evidence. Both Chinese travelers do not mention the name of the town, but Hiuen Tsang wrote Nyagrodha grove only. Based on both travelers' statements, modern scholars show that the ashes of Stūpa do not lie in Birgunj. It also does not indicate that Birgunj was a Maurya kingdom. However, both travelers mentioned that there were *Saṅghārāmas* on the side of the ashes stūpa. The local people state that the Buddhist pilgrims stopped at Birgunj amid their journey between Lumbini and Bodh Gaya in ancient times. It seems that *Saṅghārāma* existed on the side of Bhiṣvāstūpa. Fa-Hian and Huen-Tsiang have mentioned that there was a *Saṅghārāma* near the ashes Stūpa of Piplivana and that there was a *Saṅghārāma* near the Bhiṣvāstūpa. It is proved that *Saṅghārāma* was also built near the stūpa in the past. There are a few unanswered questions; whose name is the ashes stupa built in Birgunj, who built it, and at what time? According to the Pali text *Dīghanikāya*, stūpa can be made only of four persons *Samyaka Sambuddha*, *Pratyeka Buddha*, *Arhat*, and *ChakravartīRājā* (*Dighanikaya*, verse 207). In pre-ancient times, stūpas was built using two materials earthen mound and brick (Ranjitkar, 2077, 55). Bhiṣvāstūpa is also found in ancient brick and coal. Therefore, Bhiṣvāstūpa may have been built in the name of some person, but it cannot be said with certainty.

The Department of Archaeology, Nepal has not yet conducted scientific testing on this stūpa. On the contrary, the department without any proper investigation has declared this stūpa as being raised during the ancient period (Ranjitkar, 2021, 63). However, the Book *NārāyaṇīAñcalakāVargīkṛtaSāṅskṛtikaSampadāharūkōVivaraṇa* (Description of Classified cultural heritage of Narayani Zone) mentions that the name of an earthen mound 'Bhiṣvā Archaeological Site'. It writes:

"There are no historical sources that provide information about this ruin. Some have considered it an ancient stupa. At a glance, it is seen as a stupa when there are ruins in the form of a stupa. If this is the ruin of the stupa, then its time can be considered to be around the early century CE. No examples of stupas being built in the pre-medieval and medieval periods have been found in this area of the Terai. According to Tarananda Mishra, this is not a stupa but a fort. Once upon a time, soldiers used to live in this place" (Department of Archaeology [DoA], 2012).

It also writes, "In different parts of ruin, broken structures of large size ancient bricks are visible. It seems that the new construction work that is constantly being built on top of the rubble has adversely affected the rubble. There is an urgent need to study and excavate these ruins of archaeological importance in a scientific way to bring reality to light" (Ibid). DoA did not study the meaning of the Bhiṣvā. As they have not found any historical source, they have neither researched about it nor conducted any excavation. Though they considered it to be around the early century CE, the authentic office may not be able to determine its time without any scientific evidence. TaranathMisra assumes that it is the fort without any evidence. It can be distinguished that it is a stupa or a fortress by the outer cover of the stupa or fort. He said Bhiṣvā was a fortress without caring about its external shape. It is baffling

how a government official considers it a fortress without any evidence. He did not know that the word 'Bhiṣvā' is derived from Bhikshuāvāsa. According to Basant Maharjan, Bhiṣvāstūpa is said to have been built by Emperor Asoka. But its historical confirmation remains to be done (Maharjan, 2017). Bhiṣvāstūpa might have been made of bricks to protect the ashes during the time of Asoka. Or bricks might have been added around the earlier stupa during his reign which is similar to the stupa of Niglihawa as mentioned in the Niglihawa pillar. However, no authentic document stating that it was made during his reign has been found. It might be raised before or after his reign. Although there is no evidence, this stūpa can be said to be an ancient stūpa. Because in ancient times, stūpas were made of earthen mounds or bricks.

Findings

In the Pāli text *Dīghanikaya*, it is mentioned that the Mauryas of Piplivana built a stūpa in their country after Buddha's *Mahāparinibbāṇa*. However, it is not clear where Piplivana is currently located. The Chinese travelers and modern scholars also state that the Birgunj is not Piplivana. Thus, we could assume that the Mourya of Piplivana was not the only one to build the ashes stupa of Buddha as Bhiṣvā stupa is also an ashes stupa. The paper could not identify in whose name it was raised. There is no authentic document about whose name is the ashes stupa built, who built it and at what time. The DoA, Nepal did not show any interest to explore it and has not stated when it was raised. It is difficult to call it a Stupa or ashes stupa based on the words of people without any scientific evidence. This stupa is an earthen mound, which shows that this stupa is similar to the preliminary stage of the ancient stupas of Nepal. Based on the name and the structure of ancient brick and earth, it can be said as one of the ancient stupas of Nepal.

Conclusion

There have been earthen stupas in Nepal since ancient times. But there is no scientific proof regarding the construction date of the earthen stupas. Local people believe that earthen stupas were built during the reign of Emperor Asoka without any factual proof. It seems that they were trying to appreciate the importance of the stupas and the contribution of Emperor Asoka. The Department of Archeology, Nepal has not scientifically confirmed it as a stupa, so they have to rely on the beliefs of the local people. Among the ancient stupas found here, the earthen mound of Birganj is called Bhiṣvāstūpa by the residents. It is believed that this stupa was built two thousand years ago. Although Buddhists term it as Bhiṣvāstūpa, the Department of Archeology is not ready to call it a stupa. However, the Department of Archeology has identified it as the Bhiṣvā archaeological site. The Department of Archeology is not aware that the word 'Bhiṣvā' is derived from the monk's residence. An archaeologist has stated it as a fortress without any proper study. Whether it is a fort or a stupa, no scientific test has been conducted yet. If it could be scientifically tested and its date could be confirmed, then it could become a precious heritage of Birgunj and Nepal as a whole. This place could be visited by domestic and international Buddhists and non-Buddhists to worship and pay homage. It could contribute to the economic growth of Birgunj Sub-Metropolitan city via tourism and the standard of living of the residents could

improve as a result. Therefore, it seems that the Birgunj Sub-Metropolitan City as well as the Buddhist communities must take the initiative to make the Department of Archaeology conduct a scientific examination of the Stupa. Even though it is not scientifically authentic, it can be called an ancient stupa based on its name and structure. Because the stupas built after Buddha's *Mahāparinibbāṇa* and the ancient stupas found in Nepal are earthen mounds.

Work Cited

- Beal, Samuel Trans. (1869). *Travels of Fa-Hien and Sung-Yung, Buddhist Pilgrims, from China to India (400 A.D. and 518)*. Trubner and Co. pp. 92-94.
- Beal, Samuel Trans. (2008 [1884]). *Si-yu-ki Buddhist Records of the Western World*. Vol. II. Low Price Publications. p. 31.
- BhikkhuPesala (Oct. 2018). 'An Exposition of the Mahāparinibbāṇa Sutta, pdf.' *Google*.
<http://www.aimwell.org/An%20Exposition%20of%20the%20Mahaparinibbana%20Sutta.pdf>
- Birgunj Nepal (19 Mar. 2018) *Vishwa Buddha Vihar, located on the outskirts of the city. Vishwa is shaped like a Stūpa and has engravings...* [Status] Facebook.
<https://ne-np.facebook.com/BirgunjNepal/posts/vishwa-buddha-vihar-located-in-the-outskirts-of-the-city-vishwa-is-actually-sha/1872445299433917/>
- Dighanikaya (2002). *Digha Nikaya* (Vajracharya Dunda Bahadur Trans.) Bir-Purna Pustaka Sangrahalaya (original publisher).
- Falk, Harry (2013). The Ashes of the Buddha. *Bulletin of the Asia Institute*. Vol. 27. pp. 43-47.
<https://www.jstor.org/stable/44758602>
- Maharjan, Basanta (26 Mangsir-2 Poush 2073 V.S.). *Vīraṅṅjakō Avasaraḥ Bhiṣvā Stūpa. Himālakhabarapatrikā*
<https://www.himalkhabar.com/news/1433>
- Parajuli, Jagat Prasad (2072 V.S.). *Rāṅṅkālīna Nēpālamā Śāharaharūkō Vikāsa (Virāṅṅanagara, Janakapurara Vīraṅṅja)* (unpublished PhD dissertation). Tribhuvan University, Central Department of History.
- Purātattvavibhāga (V.S. 2069). *Nārāyaṅī Aṅcalakā Vargīkṛta Sāṅskṛtika Sampadā Vivaraṅṅa*, Purātattva Vibhāga.
- Ranjitkar, J. B. (2020). Earthen Stūpas of Pre-ancient Nepāl. *Historical Journal*, 12(1), 55–69.
<https://doi.org/10.3126/hj.v12i1.35440>
- Ranjitkar, Junu Basukala (2068 V.S.). Mahōtsavamā Mātraī Camki'ēkō Vīraṅṅjasthita Bhiṣvā Stūpa. *Sampada Nepal*, 2(2) pp 44-46.
- Smith, Vincent A. (1902). Kusiṅārā, or Kusiṅagara, and other Buddhist Holy Places. *Journal of the Royal Asiatic Society*. Vol. 34 (1). pp. 139-163.
DOI: <https://doi.org/10.1017/S0035869X00157120>
- Surendra (2 July 2021). Birgunj, Land Nepal.
<https://www.landnepal.com/details/1972.html>
- Upadhaya, Bharat Simha (2018). *Baud'dhakālīna Bhāratīya Bhūgōla*. Hindīsāhityasam'mēlana.