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TODD T. LEWIS

A MODERN GUIDE FOR MAHĀYĀNA
BUDDHIST LIFE-CYCLE RITES: THE
NEPĀL JANA JĪVAN KRIYĀ PADDHATI

I. INTRODUCTION: NEWAR BUDDHIST RITUALISM

Sugat Saurabh, modern Nepal's greatest epic poem in the Newari language, is an account of Śākyamuni Buddha's life by Chittadhar Hṛdaya (1901–1982), a Newar lay Buddhist of Kathmandu's Urāya caste. Hṛdaya's hagiography (Hridaya 1948) draws upon Sanskrit and Newari literary traditions which portray the Buddha in his early life and in previous births as a high caste householder who participates in the ritual customs appropriate to his status (Lewis 1989c). For Newar Buddhists in similar stations, it is natural that such *saṃskāras* (rites of passage) are integral to their lives as well.

This study examines the role of ritual in the Mahāyāna Buddhist community of Nepal and presents a translation of a modern ritual guidebook, *Nepāl Jana Jīvan Kriyā Paddhati*, that outlines Vajrayāna Buddhist life-cycle rites.¹ The Newar tradition represents a unique yet continuing survival of later Indian Mahāyāna-Vajrayāna Buddhism (Lienhard 1984), and this article is intended to add to the documentation and description necessary for an emerging and important field within Buddhist studies (Gellner 1986, 1987, 1988, 1992).

The abundance of cultural vitality evident in the later Malla era (1482–1768) that created the magnificent art and architecture in the Kathmandu Valley (Pal 1974; Slusser 1982) and established vast libraries of Buddhist Sanskrit manuscripts (Hodgson 1874; Burnouf 1844) was applied to other cultural domains as well. Hindu and Buddhist Newars — kings, priests, merchants, commoners — maintained an almost continuous yearly round of festival observances for their society. Likewise, their priests arranged complex rites to mark all significant events in an individual's lifetime. From conception to long after death, in celebration and in mourning, rituals have long been integral to the Newar lifestyle.

The elaboration of Buddhist ceremonies in this community is truly immense: a recent handbook on rituals lists over 125 “major” *pūjās* (Vajrācārya 1981). The vast orchestration of such performances shows the extent

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to which Buddhists in the Kathmandu Valley adopted and maintained traditions from earlier Indian civilization. Nowhere else in the Himalayas has so much of earlier Indian Buddhist culture survived intact.

In this large Newar ritual heritage, there are patterns of regularity: most life cycle and other rituals can be broken into core "units" that tend to be assembled in consistent structural patterns (Lewis 1984: 192–198; 210–227). Still, the cumulative ritual tradition is so vast that even the best of priests must refer to ritual texts to do all but the most common *pūjās*.

Ritualism in the Newar context must be understood in relation to Buddhist history. The growth of popular devotion to celestial Bodhisattvas such as Avalokiteśvara and Tārā also fostered the ritual accentuation of later Buddhism. Mahāyāna *bhakti* directed Buddhist laymen to take refuge in these divinities that occupied a similar, competing niche alongside the great *devas* of the Indian pantheon. Popular texts recount these Bodhisattvas' rescuing devotees, bestowing boons, and controlling nature.² The establishment of Buddhist temples to these saviors created the need for an attending priesthood and the development of proper ritual procedures. For this reason, the great texts of the later tradition, e.g. the *Saddharma Puṇḍarīka* and *Bodhicaryāvatāra*, all contain chapters concerned with Buddhist *pūjā* and its rewards.³ A host of ritual guidebooks were also composed in this later Buddhist era.⁴

The Vajrayāna Buddhist tradition that grew in importance from the fifth century CE onward in India furthered these ritualistic tendencies (Snellgrove 1987: 456), representing both a critique and a fulfillment of early Mahāyāna philosophy and praxis. The chief tantra-path exponents and exemplars, the *siddhas*, developed *sādhana* traditions outside of the scholarly monastic circles and rejected the prevalent multi-lifetime, slow approximation Bodhisattva approach to enlightenment. These yogins introduced the means to visualize and control *sūnyatā* directed by associating with the Buddha's three "secrets": Body (*mudrā*), Speech (*mantra*) and Mind (*samādhi*) (Wayman 1971: 443). Through a host of innovative techniques, the Vajrayāna masters showed the immediate possibility of harnessing the experience of *sūnyatā* to attain enlightenment.

As a corollary to their soteriological discoveries, the *siddhas* also composed rituals that applied a master's power to accomplish more mundane goals. The later scholars who eventually organized and domesticated the *sādhana* practices fashioned a Mahāyāna-Vajrayāna Buddhist culture that emphasized *pūjā* (ritual performance), *vrata* (devotional rites to a chosen deity (Lewis 1989), and *abhiṣeka* (esoteric initiation). Ritual descriptions

constitute an important part of most tantric texts (Snellgrove 1987: 456); pilgrimage — a form of ritual — was also emphasized in the religious lifestyle (Bharati 1965).

This shift in religious emphases was also accompanied by adaptations within the *saṃghas*. Mahāyāna monks who adopted the Bodhisattva ethos viewed serving the lay community as their chief duty, and ritual was a principal medium. As Robert Miller has noted,

This responsibility may be thought of as community service. Thus, the . . . monk . . . rejects complete release from the cycle of existence, choosing instead to return again and again in the world in order to aid others in attaining release. This new duty is added to the old one of achieving personal enlightenment through the performance of the regular prayers and observances . . . Since the layman is unable to pursue enlightenment directly, the *saṃgha* . . . is obliged to find a means by which he can pursue it indirectly (1961: 430).

Thus, by establishing many levels of legitimate religious practice for laymen and many areas in which the *saṃgha* served society, the later Buddhist tradition engaged the entire spectrum of society. Farmers, traders, and artisans had a place in the spiritual hierarchy, as ritual offerings linked householders to temple-dwelling celestial Bodhisattvas as well as to their hierophants and teachers in the *saṃgha*. By the Pāla period in northeast India (c. 750–950), this sort of Mahāyāna-Vajrayāna culture was predominant (Dutt 1962: 389).

Judging by the central Sanskrit texts and rituals still resorted to by Newar *vajrācāryas*, it is clear that this stage of development was reached at roughly the same time in the Kathmandu Valley.⁵ With the eventual widespread assimilation of Mahāyāna-Vajrayāna culture among Nepalese Buddhists by 1200 CE,⁶ the dominant tradition seems to have reached a plateau in its evolution and identity. The Newars, like Buddhists across Asia, seem to have closed the door on core formulations of doctrine; perhaps influenced by teachings of the Dharma's decline (Williams 1989: 10), new emphasis and high priority shifted toward "preserving Buddha tradition." I surmise that certainly by 1200 later generations of devotees regarded the basic religious questions as solved: the Bodhisattva ideal became the predominant religious standard and the philosophical understanding of the universe — for those concerned with intellectual subtleties — was rooted in Nāgārjuna's Mādhyamika dialectic or Yogācāra idealism (Willis 1979; Mus 1964). Householders inclined to more immediate accomplishments could proceed upon a multitude of *vajrayāna* paths that held the promise of attaining quick spiritual progress toward enlightenment.

For the Newar *saṃgha*, the major areas of religious focus were preservation and manuscript copying and Nepal's *vihāras* to this day preserve a

massive corpus of Sanskrit Buddhist texts. Ritual priests in medieval Nepal also devoted themselves to adapting Mahāyāna-Vajrayāna religious understandings in ritual terms. We have already noted how this was done in a most thoroughgoing manner for their society. For Newar *upāsakas* (devout laymen), their expression of distinct Buddhist identity became adherence to this ritually-centered lifestyle, devotion to Mahāyāna saviour deities, faith in the *siddhas* and *yoginīs* who discovered the highest path.

This pattern of development and help explains why Newar Buddhist tradition seems to lack a strong philosophical/scholastic dimension. What *is* carefully elaborated is the ritualism that expresses and interjects the Mahāyāna-Vajrayāna world view into every conceivable juncture: for relating to deities, celebrating festivals, moving an individual through his lifetime, and seeking *nirvāṇa*. Lacking in philosophical inquiry, the “genius” of Newar Buddhism lies in its pervasive orchestration of Vajrayāna rituals and teachings which channel blessings, well-being, and — for those householders willing to practice — movement toward enlightenment.⁷ In this respect, Newar Buddhism carries on the evolutionary patterns and lay ethos of later Indian Buddhism⁸ and should be considered the most important surviving outpost of this tradition (Lienhard 1984).

Newar Buddhism suffered a serious decline with the conquest of the Valley in 1769 by Parbatīyā *kṣatriyas* from Gorkha and the massive transitions its society has undergone. From a polity of isolated medieval city-states, the Kathmandu Valley has become the capital region of the modern Nepalese nation. Far-reaching changes in many spheres have accelerated, with the medieval Newar preoccupation with celebrating the rich and elaborate cumulative religious traditions the cultural domain that has suffered the most precipitous decline. Today there is no widespread doctrinal understanding of the most common rituals still performed. Few *vajrācāryas* grasp even the most basic underlying philosophic assumptions or relate to the rituals beyond the procedural level of proper order and *mantra* recitations (Lewis 1984: 569—573). Nonetheless, many of these traditions are so deeply embedded in Newar life that they continue to survive.⁹ Even though many observances have been lost in the last century, the vast cumulative tradition of Mahāyāna-Vajrayāna ritual remains one of the most distinctive characteristics of Newar culture.

II. NEWAR BUDDHIST LIFE CYCLE RITES: FEATURES OF ‘APPLIED VAJRAYĀNA BUDDHISM’

From the first passages of this text, the application of core Vajrayāna concepts is apparent. Conception is described in terms of tantric physiology

and the priest's *sādhana* is often cited as the basis for the rituals performed. The *vajrācāryas*' generation of *amṛta prasād* ("ambrosia") through their *pūjās* became integral to a medical-religious system that linked priests to laymen (Stablein 1978). This is all very orthodox from the standpoint of the later Buddhist textual traditions. But the Buddhist Newars have also combined many non-Buddhist strands of Indian culture with their own for the last fifteen centuries so that their observances evidence both continuities and divergences from the classic Mahāyāna-Vajrayāna ideals.

Concerning the Newar *vajrayāna* rites, a historical perspective is again the necessary starting point for grasping the evolution of Newar practice. From the earliest times onward, the *saṃgha* in India was instructed to adapt the tradition to the exigencies of the locality. This could entail reinterpreting certain *Vinaya* rules, accommodating local cultic practices (with certain changes), and making social accommodations (Dutt 1962: 25ff). Lacking a centralized pan-regional bureaucracy or a universally accepted center of doctrinal authority (Lamotte 1984), the Buddhist *saṃgha* eventually became dependent upon the power of their polity's royalty to insure its orthopraxy/doxy (Tambiah 1976: 32–72; 159–164).⁹ In North Indian history until 1200, as in later Nepalese history under Malla and Śāh rule, the socio-cultural context of Buddhism was also one of increasing Brahmanical dominance in the cultural environment (and especially true in the legal domain).

The Newar Buddhist *saṃskāras* outlined in the *Jana Jīvan* manual closely follow the classical paradigms of Indian Brahmanical tradition (Pandey 1969), marking the key points in a person's life with *vajrayāna* rituals that remove forces that threaten his passage, empower him, while eliminating any incurred pollution. These Buddhist *pūjās* follow many ancient Brahmanical ritual procedures, but have been transformed with alternative Buddhist gestures (*mudrās*), incantations (*mantras*, *dhāraṇīs*) and meanings. In general, Newar Buddhist ritualists adopted many core components of Brahmanical ritualism (caste perceptions, rite organization, mantra belief, purity concerns) but maintained separate boundaries through transpositions of ritual implements, priestly vestments, *mantra* formulae, *mudrās*, theories of ritual empowerment. The remaining task in this section is to underline some key points in the *Jana Jīvan* text that reflect the main outlines of this Newar Buddhist adaptation.

Caste

Particularly striking is the acceptance of caste categories in ritual reckoning. The text states that birth into a Śākya caste family is a necessary prerequisite for entry into the Newar *saṃgha*. Because Buddhism existed for at least

1700 years in India, this attention to caste should not be surprising.¹¹ Nonetheless, the Newars' use of strict endogamous lineages to define *saṅgha* membership is a unique and heterodox feature of the modern tradition.

It is also noteworthy that the *vajrācāryas* recognize Hindu deities and perform *pūjās* to them. But this is classical cosmological orthodoxy: Newar Buddhists regard all Indic and indigenous deities as subservient to the Buddhas and Bodhisattvas. Ancient doctrinal and iconographic traditions that depict this image of Buddhist spiritual conquest are still maintained in the Kathmandu Valley. By extending their rituals to the "Hindu" deities, Newar Buddhists are not practicing "syncretism" but making the classical statement of Buddhism's superior spiritual status, especially by asserting these divinities' conversion by their tradition's divinities.¹²

Disease and Karma

The passages dealing with karma indicate that Newar Buddhism adheres to orthodox doctrines expressed in the earliest texts. Karma is regarded as the supreme causal power in the cosmos, but it is not the only cause. Still, it does contain birth status and, accordingly, caste. Because normal human beings cannot discern the exact state of anyone's karma, the *Jana Jīvan* text recommends that at times of illness, the protocol of treatment should include medicines, other practical remedies, and rituals.

Death Rituals

It is important to note that approximately *one half* of this guidebook is devoted to the rituals associated with death. All *vajrayāna* ritual activity seeks to avert bad destiny and make *punya* to insure a good future for the sponsor(s), but the rituals surrounding death are the most prominent.

In prescribing year-long *śrāddha* offerings to the departed person for the first year after death, the Newar tradition is different from Tibetan and East Asian Buddhist practice, where 49 days is usually recognized as the limit of possible linkage and thereby effective ritual action. (Subsequent yearly rites on the death anniversary are consistent across the entire Buddhist world.) This seems highly unorthodox: despite espousing the doctrine of karma and rebirth, Newar *vajrācāryas* simultaneously maintain the necessity of these monthly *śrāddha* rituals throughout the first year. Even more Brahmanically, our text gives repeated assurances that the departed will reach *pitṛloka* if all of the rituals are done well and the requisite offerings are made by a suitable priest; but it does not specify how this cosmology meshes with alternative Buddhist textual notions.¹³

In pursuit of this Brahmanical desideratum, Newars spend vast time and resources on their *śrāddha* rituals. Thus, this Buddhist tradition plays to both sides of the Indian question of whether one's destiny is based strictly upon the individual's own karma from past and present lifetimes, or whether rituals can overrule this and manipulate rebirth destiny (Edgerton 1927).¹⁴ Like most Indic religious systems founded on the doctrine that the cosmos is governed by karmic law, Newar tradition naturally looks to death as the critical time when causal mechanisms operate. It is not surprising that the very highly ritualized Buddhism of the Newars' has applied *vajrayāna* ritual expertise to this time as well.

This may well represent the Newar *saṃgha*'s economic adaptation in parallel with the patterns of Newar Brāhman ritualists who subsist mainly through death time gift-giving. It is important to note that *śrāddha* rituals are one of the chief occasions for laymen presenting *dāna* to the *vajrācārya saṃgha* (Lewis 1984: 325–6). So proficient were they in these rituals that until recent times even otherwise Hindu high caste Newar laymen regularly called *vajrācāryas* to perform their death rites. Dependence on after-death ritual service for income also shows the Newar form of Mahāyāna-Vajrayāna Buddhism similar to modern Japanese traditions, where such rituals are the predominant area where Buddhist tradition endures (Kitagawa 1966: 296).

Hierarchy in the Newar Buddhist Saṃgha

The text provides important new information on the Newar *saṃgha*'s conceptions of itself. As much has been written on this complex community already (Locke 1975, 1985; Gellner 1988), we will simply note several of the author's assertions here. The text implies, though does not say explicitly, that one must be born into the Śākya caste to be a member. (The text also *does not* specify that the *vajrācārya* initiation should be restricted to Vajrācārya sons.) It is also important that when describing the qualities of a good *vajrācārya*, "purity" (New. *śuci*) figures prominently (cf. Tambiah 1985). The *Jana Jīvan* recurringly underlines the point that if a *vajrācārya* priest is worthy, he can guarantee the supramundane destiny of laymen.¹⁵ Finally, it is noteworthy that the authors make a case for five divisions of rank in the Newar *saṃgha*:

- Mahāyāna Sūtra Pandita Vajrācāryas
- Vajrācārya Ritualists
- Bhikṣu Bande
- Cairak (Śākyas)
- Śrāmaneka (Śākyas)

Authoritative Texts in Newar Ritual Tradition

Finally, attention must be drawn to the texts that are claimed as the traditional sources of Newar ritual authority. Hardly known in western scholarship, these works require further investigation. A list of these texts shows the authors' wide-ranging acquaintance with Sanskrit documents. In brackets, I have indicated the number of *ślokas* quoted from each:

- {6} *Samvara Tantra*¹⁶
- {50} *Mañjuśrī Pārājikā*
- {24} *Nema Sūtra Pārājikā*
- {6} *Kriyā Saṅgraha*¹⁷
- {2} *Prānigrahaṇa Vidhane*
- {11} *Bauddhoktaḥ Saṃsārāmaya*
- {7} *Piṇḍa Vidhāne*

We can only note that these texts have been mentioned since Hodgson's time as part of the Newar textual tradition (Lewis 1984: 452), but none are in the Newar Buddhist collection of well-known texts, the *Nava Dharma*.¹⁸ The "*Durgati pariśodhana maṇḍala*" is also cited (although the tantra is not quoted); the recitation of this *dhāraṇī* has an important role in modern Newar Buddhist death rites (Lewis 1984: 377; Skorupski 1983).

III. NOTES ON THE AUTHORS AND THE TEXT

The Rana government that ruled Nepal despotically from 1846–1950 consciously sought to undermine Newar culture and limit traditional celebrations. Once the Ranas were deposed, publishing in Newari was allowed and a very vibrant literary culture emerged in the Kathmandu Valley. Poetry, fiction, and historical publications soon appeared, as did a host of religious texts and tracts. Newar Buddhists who saw the decline in their *vajrācārya saṃgha* were quick to resort to the printed media to restore the older tradition's fortunes, especially in the context of Theravadin missionizing (Kloppenborg 1977; Lewis 1984: 494–517). Badri Ratna Bajracarya and Ratna Kaji Bajracarya have been two of the most prolific writers in this field. Vajrācāryas of Kathmandu City have long been recognized as the preeminent ritual specialists in the Newar *saṃgha* and it is not surprising that these authors are members of *vihāras* in the capital city.

The *Nepāl Jana Jīvan Kriyā Paddhati* is a very schematic outline of the chief life-cycle rites, with minimal, though revealing, statements justifying important observances in the Newar Buddhist tradition. Although somewhat

inconsistent in its citations, the text quotes verses from Sanskrit sources that authorize the particular ritual being presented. Following these quotations, the rules and regulations are stated in simple Newari. There are forty-one subject headings and I have translated all Newari headings and text. The Sanskrit verses are included in the transliterated text of Part V, transcribed exactly as quoted in the original.

The language of the *Jana Jivan* is very terse, intermixed with Sanskrit vocabulary, and more often resembles shorthand than accomplished literary composition. Orthographic renditions of vocabulary words vary irregularly in the text, often contrary to classical Sanskrit norms. (Prominent examples are the interchangeable “b” for “v” and “r” for “t”, irregularly reduplicated consonants, and jumbled sibilants.) I have rendered the language in close to literal form and preserved the authors’ style divisions but with numbers added to ease reference with the text. The footnotes are also minimal, designed to explain important technical terms and the most obscure references. There are many points and topics that require additional elaboration (and further study), but this is a task for later publication.

IV. TRANSLATION

NEPĀL JANA-JĪVAN KRIYĀ PADDHATI by Badrī Ratna Bajrācārya and Ratnakāji Bajrācārya. Kathmandu: Annapurna Press, 1962.

1.

In the life of the Nepalese people, from the time of birth up to the time of death with the *piṇḍa* duties, etc., for all the required duties we will give an explanation.

The mother and father as two people marry and afterwards a birth will occur. Both are proceeding on the road of possible joy and happiness.

In the middle of the woman’s *yoni*, there are two *nādis* that extend to the right and left sides. Into the left *nādi* the semen seed descends; into the right *nādi*, the blood seed descends.

Just as the inherent nature of the *Dharmadhātu*¹⁹ is one thing so in the middle of the *yoni* the two things — the man’s semen and the woman’s blood — are joined as one thing. Having been joined, particle goes to rest in the mother’s womb.

At 1 month, after having gone into the uterus of the mother’s womb, it will seem like a dirty substance after having been mixed with semen. At 2

months after slowly moving, it will seem like a grain of sleep dust. At 4 months it will seem thick.

At 5 months, after air (*vāyū*) has entered into it, it will take on the fish form;²⁰ the hands, feet, head, body and every part is very tiny and will (change) quickly. And so the eyes, ears, nose, tongue and mind, i.e. the 5 parts,²¹ will be filled up with the 5 substances.²² At 6 months, the bones and cartilage will be solid.

At 7 months there is head hair, body hair, and nails.

At 8 months the sense organs are complete and sensitive. After the 5 materials are complete, birth occurs at 10 months.

2. *Cutting the Umbilical Cord*

After the birth, in order to protect the baby, and thinking that one must guide the nine-limbed newborn one to be naturally intelligent, one puts the umbilical cord on a nutmeg and cuts it.

After cutting the umbilical cord, one washes (the child) and plays auspicious music. And then, having given a gift, one performs a ceremony. From the time of the cord cutting, one observes restrictions.²³

3. *Release from Birth Pollution*

To be released from childbirth (restrictions)²⁴ according to tradition, one gives *Kalaśā abhiṣeka*²⁵ to the baby and offers best wishes.

Having put ghee and honey on a pipal tree leaf, and having done *pūjā* according to the rules, one feeds these to the baby.

Having assembled 6 *pathi* of barley grain on top of a leaf (and putting this on Śrī Mañjuśrī's *maṇḍala*), one puts 60 lights around the leaf and [the Vajrācārya] does the 3 *samādhi* meditation and all *pūjās*.

And again, according to the planet *sādhana* guide, one writes the horoscope; having analyzed the planet *pūjā* [the Vajrācārya] recites the *mantra* of the 9 planets [*grahamātrkā*].

4. *Name Giving*

According to the caste, the *Nāmā karma* ("Name Giving") at 10 days, 12 days, or 20 days is proper.

5. *Showing the Sun*

To show the child the sun is proper after 1 month or 4 months. The influence of this rite will be to protect the child and make it auspicious.

6. *First Rice Feeding*

At 6 months or 1 year²⁶ one gives the child fruit. Then having assembled the following — book, pen, cloth, clay, raw cotton, paddy — one shows all to the child and lets him/her choose one. Based upon which is taken, having thought about the result,²⁷ one again gives rice.

7. *In-House Protection (Jamko Necklace)*

One collects together the following things as symbols of the following deities, joins them into a *kuhmākā* thread and if one puts this around the child's neck, the child's welfare will also be sure and he will be protected.

Deity	Substance
1. Āditya	Gold
2. Śoma	<i>Hiular</i>
3. Bhaṅgal	<i>Costus speciosus</i>
4. Budha	<i>Sobhāy</i> fruit
5. Bṛhaspati	<i>Patak</i>
6. Śukra (Indra)	<i>Jatamas</i> herb
7. Śaniścar	Iron
8. Rāhu	<i>Harthe</i>
9. Ketu	Copper
10. All together	Silver

8. *Opening the Throat*

On the day after *anna prāśana*, having done a *kalaśa pūjā*, one does a Dharma *pūjā* that opens the throat of the child. Also, one touches the *hasam*²⁸ to the baby's mouth and throws it out in the *laku*.²⁹ One then gives *sagam*.³⁰

9. First Hair Cutting

The ritual of *cūḍākarma* (or *bartabandhaṇa*) and piercing the ears is done according to the tradition of the different castes, i.e. whether Brāhmaṇa, Kṣatriya, Vaiśya, Śudra. It is the same (in name) according to the work. Time is reckoned from fertilization in the womb, and from year seven until year twelve, one can do this *cūḍākarma* and ear piercing.

10. Initiation as Adult Male Householder³¹

(A rite for males): Between years 7 and 12, when the *bartabandhaṇa* is performed, one cuts the hair, leaving the *aṃṣā*; one cuts the nails, and then sesame and *amba* are used for bathing. Following the rules, one does a *pūjā*. Then one gives an arrow, water pot, and stick, and sends the child to the forest. If he is one who prefers to stay a householder, one carries the child to the (nearest) outside Gaṇeśa, gives alms, and brings the child home. Then there is an auspicious celebration.

11. First Monastic Initiation³²

Again, (if) one lives at home, one cuts the hair completely (including the topknot (*aṃṣā*)) and the nails. After he puts on *kāśī*³³ clothing, the 5 teachings and 10 teachings³⁴ are given.

So having been sent to the *saṃgha* for the 3 refuges and having taken the *śiślāku*³⁵ in the right hand and the begging bowl in the left hand, the *saṃgha* will give instruction in the Six *Pāramitās*³⁶ and then be told of the *Catur Brahma Vihāra*³⁷ and the Aryan Truths.³⁸

Having been given the *Koṭi Sikṣā*³⁹ and the *Bodhisattva Jñāna*,⁴⁰ if one acquires both of these, he is called “*Bhikṣu*”. And even if he acquires 1/4 of these two, “*Śrāmaneka*”. And even if he acquires 1/2 of the “*Śrāmaneka*”, he is called “*Cāiraka*”. And among these three, the best is the *Bhikṣu*. But they cannot perform the *homa karma* (*pūjā*).

12. Initiation as Vajrācārya

If one is born into a Śākya clan, after the *Pravarthya Grahaṇa* is acquired, that *Bhikṣu* is called “*Bande*”. After the *Bhikṣu* [stage], the one having the *grahaṇa* of the vajra and bell is called “*Śrī Vajrācārya*”, and reaches the highest stage.

For the one who can pass the *Nirmāṇa* level⁴¹ but has no other higher

aspirations, one gives him the *vajrācārya abhiṣeka*. And he will have all rights such as [doing] *homa karma*, etc. That man who has these two — the *vajra-ghanṭha* initiation and the right to perform *homa karma*, he earns the status of *Vajrācārya*. If one has the [title] “Mahāyāna Sūtra Pandit”, he will give the most auspicious *darśana*.

13. Marriage⁴²

On the right date and right moment, one looks for a girl with a body possessed of good characteristics.

The Girl Lustration Maṇḍala Pūjā

Having washed the girl’s body and anointed it, one waves a lamp (around her), respectfully submits to the god, and performs the *visarjana*. Then one gives her a marriage sari to wear and provides various ornaments.

The bride, holding a receptacle that contains yellow and red and gold powders, worships the god and the *gurus*.

And then, the (groom) gives *sindur* to the bride’s hair part.

14. Gift of a Virgin Girl⁴³

One puts salt, molasses, 3 kinds of flowers, betel nuts and leaves, ginger, etc. on a feast leaf plate.

Writing a *Svasti* figure on the bride’s hand, after putting flowers, a *byā* fruit, *tāy*,⁴⁴ *ākhe*⁴⁵ on a *jyonaṃ lapte*,⁴⁶ one closes her hands, saying the *Samkalpa*⁴⁷ and he [the priest] gives the *kanyādāna* to the groom.

15. The Nikṣāḥbhū

This ritual is performed on the next day of the marriage but is not found everywhere. Some do it, some do not.

16. Dressing the Hair

The second day after the wedding, the groom performs *keśa bandhana*, or “wetting the hair”, combing the hair, etc. Nowadays only some people like to do it.

17. (Girl's) Confinement

At the time of *bādhā*, the *kalaśa pūjā* is done and the girl who is living in the dark room must fast and then stop [eating]. In a dark room, the girl doing the *bādhā* must be controlled. She must not see the sun's rays or a man's face. After 12 days of this and after a purifying bath, she must have *darśana* of the sun.

According to tradition, having done the *sūrya maṇḍala pūjā*, she is sent to the nearest temple, or she is sent [specifically] to a Ganeśa temple. She is given, after returning, curd *sagam* and then the egg *sagam*.⁴⁸ This is done only for girls.⁴⁹

18. *Bhīmaratha Jaṃko* (1)

When a man or woman reaches the age of 77 years, 7 months, and 7 days, the son will do *upanayana jaṃko* for his mother and father.

Having read the *graha mātṛkā* from the *Graha Sādhana* book and done a *pūjā* on a *graha maṇḍala*, all should purify themselves by cutting their hair and nails, and by bathing. This is called *kṣurakarma* (*upanayana*).

The *bhīma ratha* rite is observed by the old person who has seen 950 full moons. Having made the horses and *ratha* according to their clan custom, they will do the *bhīma ratha*.

19. *Devaratha Jaṃko* (2)

After that, again after the old person has reached 88 years old, 8 months, 8 days, after seeing 1000 full moons, at the time of the full moon, the *deva ratha jaṃko* is performed.

Or else, it can be at when the old person reaches 80. [If so,] one makes the *maṇḍala* of Śrī Basundhara; and having drawn the 8 female demonesses [*yakṣī gaṇa*] around it, one does *pūjā* and requests the 8 powers (*siddhi*).

20. *Mahāratha Jaṃko* (3)

And again, at 90 years, 9 months, 9 days, after 1200 full moons, there will be the *mahā ratha kriyā*.

Just as at the time of the *bhīma ratha*, having completed all the things, having made the horses and drawn the *maṇḍala* of Uṣṇiṣavijaya,⁵⁰ the *mahā ratha* is done.

21. *The Ripening of Karma*

Birth, suffering from disease, and old age — all these 3 things are the result of the previous birth. From the time of being in the mother's womb, the different types of disease etc. are all results from the previous births.

Paralysis, jaundice, flu, fever, the four diseases, and great troubles — these are also the result of the *punya* and *pāp* of one's previous life.

Whoever becomes sick, [he sees] the best doctor who examines the nerves, and diagnoses the patient's disease looking at the tongue, wrist, and urine. This doctor (*bāidya*) will say which disease it is and give the appropriate medicine.

If one is afflicted by dangerous *nāgas*, deities, *piśācas*, *pretas*, *bhūts*, or big enemies, to get rid of these afflictions one does the *bali karmaḥ pūjā*,⁵¹ etc. For each different type, there is a way to make each one peaceful.

For those *ācārya* doing *siddhi sādhana*, one must use [curing] *mantras* for a long time. If this is not successful, then it is a planetary influence and the one must show the horoscope to him [astrologer].

Having studied the chart, the astrologer will tell [the afflicted] of the influence of the planets and suggest doing a *graha dāna pūjā*. In this way, one must do many things for [achieving] the good result which will be for their life's welfare.

Still, if after having done *pūjā* to the *kula devatā*⁵² and having done the *svasti bācā pūjā*,⁵³ he may be suffering from a great fatal disease and even though all kinds of remedies are tried, the disease may not be removable.

In order for the *prāṇavāyu*⁵⁴ to exit from one of the 9 orifices (from the ear, etc.), a powerful medicine [must be given] to increase the respiration. *Bāitarāṇi dāna*⁵⁵ is given to *guru ācāryas*.

Again, according to the regulations, the cow *dāna* is offered. Afterwards, having poured empowered *argha* water on the legs, the priest will recite the *kula devatā*'s and other *mantras* [to the dying person].

Only the *prāṇa* will go out from the body because there is only the *prāṇa* left. That *prāṇa* will go out from the body and go to Yama's gate.

Immediately, [Yamarājā] will show to the being his own karma level. If good, the result will be good; if bad, a bad result. (It is all according to one's own karma [and] he will have to take the result of that karma).

22. *First Death Rites*

After death, one does *Utkrānti yoga*.⁵⁶ To do this before death is not appropriate. If done then, we will go down to hell quickly.

So that only if we know death has come should this be done.

23. *After-Death Observances*

After life is finished, the dead body should be in contact with iron (or a knife) for protection. Alongside the head, [there should be] a lamp; next to the legs, also, another lamp. (If possible, lamps should be put all around the body.)⁵⁷ The *prāṇa* goes out and it may return, but if iron or a knife are put there, the *prāṇa* cannot return into the body. If they are not there, the *prāṇa vāyu* upon return will enter [the body] again and so will become an *agatī*.⁵⁸ Therefore, we must keep iron on the dead body and this is the reason for its presence.

24. *Coming to the Depository for Impure Things*

One must throw out the clothes of the dead one, his old clothes, his personal things, the waistcloth, the mat he used, etc. at the same *chvasa*⁵⁹ where his umbilical cord was discarded. So that the dead one's disease, etc. cannot be transmitted, his clothes, things, etc. must be thrown at the *chvasa*. It must be done for this reason.

25. *Smoke Fumigation*

At the *Pikhā luku*⁶⁰ and in all the dark room concerns, one places a clay pot with the burning cow dung [inside]. The smoke must be brought around the house to all places. If done well, the disease and smell of death etc. and the germs will be removed.

26. *Removal from the House and Making the Litter*

White clothes ("*duḥkhā pikhāṃ tike*") [will be given to the dead body]; write a *svasti* on the floor covered with cow dung where the body is lying. The white cloth must cover the entire body. A *Mahādigu* lamp must be made.⁶¹ The dead body will be taken out to the stretcher; and around the stretcher are placed the *aṣṭamangala*, flags, flowers, etc. [Throwing] together onto the stretcher *tāy*, flowers, *tika*, *abira*, [attendants] put the body into the litter. [They then go to the ghat.]

House Purification

After the body is taken out, the whole house is swept out and the dust is taken to the *chvasa*.⁶² The dead body has left behind insects of disease which can be transferred — therefore the broom and dust pot are also thrown out [there].

27. *Death Procession*

At first, the ground is swept, then water and *kumbum*, etc. are sprinkled. After burning incense is lit and rice thrown, the *ācāryas* chant the *Durgati Pariśodhana Dhāraṇī*. The words “*Yama Bādyā*”⁶³ are made audible and the *Mamgala Bādyā*⁶⁴ are played along the way to the *śmaśāna*.⁶⁵ At the *śmaśāna*, wood is piled up and on this wood the dead body is placed down. Before the rite of burning begins, all relatives come to give holy water [*tīrthajala*] to the dead body.

28. *Observances at the Dīpa*

In front of the dead one, put out the *kāka piṇḍa*,⁶⁶ the *preta piṇḍa* and *svāna piṇḍa*.

If the father is dead, the eldest son gives the flame; if the mother, the youngest son. *Śrāddha* must be done before the flame. If [there is] no son, the wife or brothers are responsible. If no brothers, then the *goṣṭhi* (*phukī* members) must do the rites.

(If this *kāka piṇḍa* is offered, the person will not be born as a bird. If the *svāna piṇḍa* is offered, the person will not be born as an animal. If *preta piṇḍa* is offered, the person will never be born in the place of the *pretas*. If these three *śrāddhas* are offered, person will be safe from these three destinies.)

If the *kāka piṇḍa* is offered, all the works will be successful. If the *svāna piṇḍa* is offered, the [dead one] will see the *dharmamārga*.⁶⁷ If one does the *preta śrāddha*, the dead one will be free from the *preta* destiny.

One must give the fire to the mouth of the dead body. The dead body must be burned at the riverside *dīpa* (and the fire rites done) because at the riverside or in front of the *mātrkāś* are never-ending sacrificial places. Therefore, the dead body is like a great lamp burned and offered before [them].

29. *Disposal of the Ashes*

After 3 days, there is the “washing-the-bones” *pūjā*. The *nali pūjā* is done ([for which] one makes a *bhasma cāitya* with the ashes) and the remaining ashes will be thrown in the river. On the 5th day, 6th, 7th day, the remaining ashes are thrown in the river, in stages.

30. *The Durgati Pariśodhana Maṇḍala (and other) Customs*

On the 6th day, the *durgati maṇḍala* is made and a *pūjā* is done. The *aṣṭi tāraṇa pūjā*⁶⁸ is also done and also the *Aparimitā* text is recited on the 5th, 6th and 7th day. And again on the 7th day, the bone ash will be put inside a copper/brass *cāitya* and the *cāitya* will be sealed after a *pūjā* of establishment. Later it will be thrown into the *pañca tīrthas*.

31. *Seventh Day [Rites]*

Again on the 7th day behind the *pikhā lukhu*, a cooked rice meal (dal and vegetables) is given.

32. *Setting Out Cooked Rice [Beneath the Eaves]*

Again on the 7th day, in the night (after most people are asleep), up into the air (from a window) a rice feast is presented and left. ([It is called] *pākhājā khāye*.)

33. *Release from Death Pollution*

And again all family relations will go together to the river and according to their own [caste] rule will cut the hair, cut the nails, take a bath, wear new clothes and take the *pañcagavya* and purify themselves.⁶⁹

While at the river, take *āti*,⁷⁰ *amba*,⁷¹ sesame, oil seed, *kvo* oil, etc. and all who have lived in an impure state through [this] washing will become pure.

34. *The Betal Nut Rite and House Repurification*

Vajrācāryas [after] 7 days; for others, [after] 12 days: take betal nut and leaf together with a tooth stick, and then after and having taken betel *sagaṇ*, do the *homa karma* and the house will be purified.

35. *Ten 'Piṇḍa' Ritual*

Vajrācāryas on the 7th, others of the various castes on the 10th day do the *śrāddha* of the ten *piṇḍa* etc. and the *preta piṇḍa*.

Why do the *daśa piṇḍa*? On the 1st day, *piṇḍa* is for the head; the second day for the eye; the 3rd day for the nose; 4th for the ear . . .

On the 5th day, for the heart; 6th for hand; 7th for stomach; 8th for sense faculties/organs . . .

. . . On the 9th day for the leg; 10th day for hair, nails. If the 10 are completely done [the dead one] will be complete in manifesting [new] body parts.

36. Eleventh Day 'Piṇḍa Pūjā'

Again, on the 11th day, the *ekādaśi piṇḍas* are given. When this is done, [the dead one] will take birth in one of the 4 [human] *yonis*.

37. [Other] 'Piṇḍa' Rules

Again, in the name of the dead one at 1 1/2 months, at 3 months, 6 months the *piṇḍa dāna śrāddha* will be done.

After one year the same *piṇḍa dāna* must be done in the dead one's name.

38. The 'Lina Piṇḍa'

For this *śrāddha* to be done, there must be 3 generations. If it is a man, the man's father, and grandfather, and great grandfather will be offered *piṇḍa*. If it is the mother who died, the mother, grandmother, great grandmother. In this way we bind together the 3 generations and do *pūjā* to the Buddha, Dharma, and Saṃgha and take refuge in the *Triratna* together.

For the man whose son is dead and whose father is alive, he need not do *lina śrāddha*.

We do *lina śrāddha* equally well in a house, in the mountains, at a *tīrtha*, or a very holy place. When doing *śrāddha*, one must wear suitable clothes for worship and the food, etc. must be fitting. If the food is impure or the clothes are bad, do not offer [them]. At the time of *śrāddha* worship use only good, fine, pure things together.

39. Regarding the Priest

To do *śrāddha*, what kind of guru is needed? He is one living in good society; he must have a good soul, control over his sense organs, not be talkative or greedy, and one who is easily satisfied. He knows all of the rites; is willing to donate his time for free; he is pure (*śuci*). Those type of priests with these traits [should be called] to do the *śrāddha*. If such types

do the *śrāddha*, then a very good result follows and the dead person will be completely satisfied.

In doing the *śrāddha*, if one retains a priest who has an evil soul, always chatters, eats excessively, is unsatisfied, not clean, and quarrelsome: with such a priest, don't do *śrāddha*. If he is [evil] like this, [we know] that in the *pitṛloka*, having been unsatisfied, the dead one will return [to the house] and go to hell.

40. *Śrāddha*

On the Kārtik full moon, if one offers *piṇḍa*, this is called *dharma piṇḍa*. If this is done, the dead one will get these 4 results — *artha*, *dharma*, *kāma*, *mokṣa*.⁷²

During [the months:] Kārtik, Śrāvaṇa, Bāiśākh, Māgha, in these 4 periods, one also does *śrāddha*. These days are good for doing *piṇḍa dāna*: on Kārtik *punhi*,⁷³ Māgh full moon, Śrāvaṇa during the thirteenth day of the dark fortnight, or Bāiśākh *ṭṛtiyā*. One has to do *piṇḍa śrāddha* on these days. If done on these days, the dead one will without doubt get countless merit.

If *śrāddha* is not done on the day of death, or if *śrāddha* is done on another day, it will be useless and the clan will be undermined.

If someone is not free from the impurity of death or if a woman is menstruating, she should not do *śrāddha* for it will be useless.

After 12 pm and up to 3 pm do the *śrāddha piṇḍa*. After sunset, *śrāddha* is prohibited.

While doing *śrāddha*, put rhino meat inside the *piṇḍa*. If a small piece is kept and the *piṇḍa* is offered, due to the reaction of the rhino meat the dead one will get lots of meat and be very satisfied always.⁷⁴

To make *piṇḍas*, one should use the best food — *jāki*, *baji*,⁷⁵ rice flour, barley wheat flour, etc. But not corn flour or millet flour, as these are proscribed.

Having made ghee, honey, milk, curd, etc. together with meat of various kinds, and having prepared flowers, incense, lamps, perfumes, and food offerings: in whoever's name this is [be offered], in that one's name one offers *piṇḍa*.

To do *śrāddha*, one sits on a *kuśa* grass mat and offers libation vessels, etc.; in just this way, generations from long ago until the present time have offered the main *piṇḍas*.

After that, one puts out a *vikala* [*piṇḍa*] and for any *śrāddha*, one makes

this *vikala*. If one doesn't put out *vikala* [*piṇḍa*], then even if one performs an infinite number of *śrāddhas*, they will all be fruitless.

Having been born into our lineage, there is no one who does not have an older or younger brother, or sons; and again, persons who have been set in a mother's womb and been miscarried; or older and younger brothers who have been deformed in many forms, or younger and older sisters who have lived in the world in this state: all these who have received the libations on the earth should be satisfied. Those dwelling in the wrong path and lacking in [good] *saṃskāras*, to all these deformed ones (*vikalas*), we should give *piṇḍas*.

When doing *piṇḍa dāna*, you should not put them in an iron pot, [clay] pottery, or wooden vessels; if someone does this, the recipient will go away without taking it and feel disappointed.

During the *aṣṭami vrata*, if you offer multi-colored flowers, — white jasmine, fragrant flowers, etc., it will only satisfy those in the *devaloka*. For the offerings to reach *pitṛloka*, it is not fitting to offer these. If they are offered, the beings there will not be satisfied.

If the magnolia, fragrant green flower (*masvām*), lotus, *tahapyaṃ* flower or *cihapyam* flower are offered, those in the *pitṛloka* will be satisfied.

If sesame seeds, *kuśa* grass, water, flowers, etc. are offered together with mantras, they will satisfy those from the *pitṛloka* and they will go away sustained. (It is not faultworthy to omit one or two of these things). But sesame and *kuśa* are essential.

If there is no *kuśa*, *śrāddha* will be fruitless. *Kuśa* is the best thing for ritual performances. Particularly for *śrāddha*, *kuśa* is best of all.⁷⁶

After finishing the *śrāddha*, the copper vessel [*kollā*] which contained the *piṇḍas* should be put out on the *pikhā lukhu*. One should pour water around it three times clockwise, then three times in a counter-clockwise direction. The *jajmān* should face west and pour while the priest chants the concluding verse.

Having hopefully given as much succor as possible to all beings, say [to the *pretas*], "Return now to your own places from whence you came before."

41. *The Place for Discarding 'Piṇḍa'*

If you can throw away the *piṇḍas*, throw them at the stones for this [*pyaṃgā*]⁷⁷ or else at a *ūrtha*, or in a pond. After that, offer a savory feast to all relations and friends.

V. THE TEXT⁷⁸

NEPĀL JANA-JĪVAN KRIYĀ PADDHATI by Badrī Ratna Bajrācārya and Ratnakāji Bajrācārya. Kathmandu: Annapurna Press, 1962.

1.

*Nepāle jana jīvane janma maraṇāntaśca kriyā /
Kathayāmyahaṃ piṇḍa karmādi kañca yathā vidhim //*

Nepāla jana jīvanyā busāṃ nisyem sināvanā piṇḍa karma ādi bidhi-
bidhāna kriyā takyā khaṃ vyākhyā yānā haye //

Samvara Tantra:

*Mātā pitā disaṃ yogā dāikṣayedbhava janmina /
Ati Nirbhara Sānandaṃ sukha mārga praveśyate //*

Māṃ abu vaḥ nima milana jula dhāvyaṃ janma jvīgū sambhavajvī ānanda
sukhayā mārga māḥṃ abu vanā cvani /

*Dva nādyo yoni madhyetu bāma dakṣiṇa yosthathā /
Vāme śuklaṃ vijāniyā dakṣiṇe raktamevacaḥ //*

Māṃyā yoni madhye javamchapu khavamchapu nādi vayā cvaṃgudū
khavamgu nādi śukla bija hāyā cvana javagu nādiṃ raktabija hāyā cvana /

*Tayo mūrlana mekatvaṃ dharmadhātu svabhāvataḥ /
Śukla śoṇi tayormadhye bindu rūpeṇa tiṣṭhati //*

Dharma dhātuyā svabhāva gathe chati jvīgu kha athe he yoni madhye
abuyā śukla māṃyā rakta thva nitā lvāka jyānā chati juyā bindū rūpaṃ
māṃyā garbhe macācheṃ cvaṃ vani /

*Pratharma kalalā kāraṃ ayur dañca dvitīyakaṃ /
Trītiya peśīto jātaśca caturthaṃ dhanamevaca //*

Thanali māṃyā garbhe macācheṃ bija vanā lachi daibale śukla bahi
lvākajyānā bhyātathyem cvani nilā daibale jhulu jhulu sanā pyāca thyem
cvani pelā daivale khvātuse cvani /

*Vāyūnā pūryya mānusya macchākāram tatobhavet /
Pañcamāsa-gataṃ bijam pañcaspho ḍaśca jāyate //*

Nyālā daibale vāyu duvinā macchākāra jvī lhā tuti kṣom śarira chagu
chaguyā bhāga ciciḍhamkaṃ chakolaṃ dai hānaṃ cakṣu śrota ghrāna jihṇā

mana thathenyātā ādi vyañjanam pūrṇa jvīḥ (kvom sem pvāye khulām pūrṇa jvīḥ)

Keśa roma nakhā cinhāḥ saptamāsena jāyate /

Sam cimisam lusi nheylām dai /

*Indriyāṇica rūpāṇi vyañjanā nyaṣṭa māsataḥ /
Sampūrṇa navamāsyana cetanā daśamā sataḥ //*

Cyālā daibale īndriye sampūrṇa samjātajvī vyañjanam sampūrṇa juyā jholām janma jvī /

2. Nābhi Kṣedana [Pidhenegu]

Mañjuśrī Pārājikā:

*Navāṅga bija vinyāsāiḥ sarakṣerjāta mānavā /
Cheda yeśca tato nābhi śūnyatā bhāva pūrvakam //*

Janma juma mānava macāyāta rakṣā yāyegu nimite gūgu angayā bija tayā prajñā svabhāva juyemā dhaigu bhāva pūrvakam jiphole pīḥditatakāva pīḥdhene /

*Tathāivaḥ snāna dānaśca maṅgalotsāha vardhayet /
Nābhi cheda krte paśyā yasmācca sūtakam tadā //*

Nābhi chedana yāye molhuke maṅgala vādya thātaka anali dānakarma yātaka utsava yāye / gukhunhū pīdhena ukhunū nisye sutaka keni //

3. Jātakarma [Macābu Beṃke]

Mañjuśrī Pārājikā:

*Sūta kānte prakūrvīta pūjāsatkarme kārayata /
Abhiṣekam tato dattvā āśirvāda dikam pūnaḥ //*

Macābu beṃke kriyākarma bidhi anusāram yāye macāyāta kalāśābhiṣeka biya hānam āśirvāda nām biye /

*Dhartaṅca madhumca sthāpayat kuñjarāśana patre /
Pūnaḥ ghrta madhu prāśaṅ ca vidhivat kārayat //*

Ghyo kasti ogalasimā hale tayā vidhivata pūjāyānā macāyāta hānam ghrta madhu prāśana yāye /

*Tathāiva puṣayet sarvaṃ samādhi traye bhāvanā /
Sāli Dhānyāṅca ṣaṭapaṣṭa ṣṭhīdipaṃ prajjvālayat //*

Hānaṃ puṣāphaḥ khupha dvocine boyā dyone (śrī mañjuśrīyā maṇḍala
sallākāśa cvayā taye) 60 khuipvā matam cāyeye / Trisamādhi bhāvanā
phukaṃ pūjāyāye //

*Tathāiva kārayata pūjāṃ jāgareṇa vinikramam /
Graha mātrkāṃ samabhyarcya yathoktaṃ grahasāghane //*

Hānaṃ vidhi anusāram graha sādhanē dhayāvaṃ thyeṃ janma patrikā
coye graha pūjā jāgaraṇa cvane graha mātrkā pāṭha yāke /

4. Nāmā Karma [Nāmchuye]

Mañjuśrī Pārājikā:

*Daśame dvādaśe cādidvāviśehanivā punaḥ /
Nāmākarmaṃ prakarttavyaṃ varṇā nāñcā viro dhataḥ //*

Varṇānusāra nāmākarma yāye (macāyāta nāma chuya) varṇa anusāram
jhinu khunu naṃ jyu jhinīnu khunū bā hānaṃ nīnuḥ khunu naṃ jyu /

5. Sūryyajope

*Dirghā rakṣantu bālānāṃ maṅgalārthaṃ samanvitaṃ /
Māse tritiye caturthebāladarśa yedraṃ //*

Macāyāta sūryyajope lachinaṃ jyu pyelānaṃ jyu thuli krīyāyā prabhāvaṃ
macāyāta āpālaṃ rakṣā jvīḥ //

6. Phala Prāśana Anna Prāśana [Macā Jamko]

*Anna prāśana ṣaṣṭhe vā cāṣṭhe samvatsare thavā /
Tanīṅca pūraskṛtya śrāstrādi śilpa karmakaṃ //*

Khulā va dakṣiṃ macāyāta phala prāśana yāke saphu jyābha alaṃkāra
tisā vastra cāḥkapāe vāḥ masi kalam puthi thuli vastu samdyukta yānā
macāmkāeke macāṃ chuchukāla vava phala bicā yāye hāna macāyāta (anna
prāśana) jānaṃ nake //

7. *Gṛha Rakṣā [Jamko Kokhā]**Nemasutra Pārājikā:*

*Āditya rakta pāsāṇa vacaḥ śomam tathāivaca /
Kūṭa maṅgāraḥ jñeya śrīpadam budhame vaca //*

*Patantī guru vidyāyā śukro jyoti smatistathā /
Loham śaniścara jñaya rāhoścahaṭha vijakam //*

*Tāmrām ketośca vijñeyā janmato ropya mevaca /
Etāiśca graha rakṣantu bālānām hitahe tave //*

Ādityayā lulugu 1 śomayā hiulara 1 maṅgalayā kūṭa 1 vudhuyā sobhāya phala 1 vṛhaspatiyā patak 1 śukrayā jatāmāsa 1 śaniścaraḥ naḥ 1 rāhuyā herṭhe 1 ketuyā sija 1 janmayā vaḥ thuli saṃyukta kuhmākāsa honā macāyāta kogvāyake macāyāta sadām hita jvīḥ rakṣa jvīḥ /

8. *Kaṇḍha Śodhana [Kaṇḍhakhu]*

Anna prāśanayā kanekhunu kalaśa pūjāyānā dharmā danke kaṇṭha khuya janmajuma macāyāta mhutuī hasam vāke sthāna lukhusa choya sagam biya /

9. *Busakhā**Mañjuśrī Pārājikā:*

Cūḍākarma karma bheda yathā saṃkhyana karṇayat //
*Brāhmaṇa kṣatriya vaiśyā śudrānāi ca tathavaca /
Garbhātsaptama varṣevā yāvata dvādaśā vatsare //*

Cūḍākarma brattabandhaṇa nhāyapaṇ pvakhane karmakriyā yānā haya brāhmaṇyā kṣatṛiyā, vaiśyā, śudrayā kathathyem uthyem uthyem karmayāy garbhye cvasāmnisye nhaydam nisye jhīṇnidayā bhitre cūḍākarma karṇabheda yāye //

10. *Bartabandhaṇa*

*Saptame dvādaśe varṣe vartavandhaṇcaṇa kārayat /
Kṣora armādikaṇca pūnaḥ cūḍāśire sthāpayat //*

*Vidhivata bālānām tita dhātrena snānamā caret /
Kesu daṇḍamca śara yajño paviti pradāpayat //*

(Mijampimtaḥ yāyegu kriyā) nhere bā jhiṃnirayā bhitre bartabandhana yāye saṃkhāke āṅgsātayeke lusi dhemke hāmo amba laṃ molhuke bidhivata pujāyāye / Śara, jvanā phosi kathih la lhāya vanāntara choya, gṛhasthā rambhasa conima julasā sthānalakhu gaṇedeke yemkā (pikhālukhusaṃ) bhikṣā viyā chem dutahaye maṅgalotsava yāye /

11. Pravarthya Grahaṇa

*Tataḥ keśāna vatāryaḥ sthāpayeca śikhāṣire /
Kāśāya pañca pradātavyaṃ daśa śikṣā padaṃ pūnaḥ //*

Hānaṃ chene cvaṃgu saṃ pācuka dhene (āṅgsānaṃ dhene lusi dhenegu kāsāya bastra pūnakā pañcaśikṣā daśasikṣā sametaṃ viya /

*Samghā triṇiṅca darśanaṃ śikṣiskirī kāñca pradāpayat /
Ṣat pāramitā samādāna māryya satyādi samvaraṃ //*

Samghapimke triśarṇa choyā piṇḍapātra kuṃdhāra śīśalāku laba lhātha śaṭa pāramitā upadeśa viya catur brahmavihāra āryya satyanaṃ kane /

Mañjuśrī Pārājikā:

*Tadagra koṭi śikṣāñca bodhī cattaṃ pradāpayet /
Etesaṃ grahaṇāt bhikṣu śrāmanera tadarddhakam //*

*Cāirakañca tadarddhena trayayāna bibhāvanāt /
Sarvaṃ śāṃmagraṇi bhikṣu yajña kāryyā dibarjjitaṃ //*

Anaṃli koṭi śikṣā biye anaṃli bodhicitta jñāna biya thuli jñāna lāmayāt bhikṣu dhāye thuliyā bachiya bachi śikṣā lāmayāta śrāmanneka dhāye thvate śrāmennekayā bachi śikṣā lāma cairaka dhaya thvaḥ svamasiyā bhānra thathe thvaḥ svamasiyā madhye uttamama bhikṣu dhāya thumisam homa karma yāye madu //

12. Vajrācāryābhīṣeka

Kriyāsamgraha:

*Śākya vaṃśa prajā bande janmanāca prajāyate /
Pravaryyā grahaṇāt bhikṣu punarābrti vajra dhṛk //*

Śākya vaṃśa janma juyā pravarthya grahaṇalāma bhikṣuyāta bande dhāye / Hānaṃ bhikṣu karmmaṃ vajra ghaṇṭha grahaṇa yāma uttama śrī bajrācārya dhāye //

Mañjuśrī Pārājikā:

*Nirvāṇa śraya bhūtatvānnira pekṣā svabhāvataḥ /
Vajra ghaṇṭhā dikam homa sarva karmmānu sāghanam //*

*Dvābhyā meva pradātavyam vajrācāryya padam punaḥ /
Sūtrādi mantra pāṭhaṃca maṇḍalam darśaya tathā //*

Nirmāṇa padayā śreṇī lākamaḥ mebayāke upaicchā mayākama
thathiṃmha bhikṣuyāta vajraghaṇṭhayā abhiṣeka viye homakarma ādiyā
sarvādhikāra jula bajraghaṇṭha thva nitā abhiṣeka lāmesita hānam vajrācāryya
padabiye mahāyāna sūtrādi paṃ- pāṭha maṅgala darśana biye //

13. Pāṇi Graha

Kriyā Saṃgraha:

Śubha tithi nakṣetre kaṃnyām pari kṣapet /

Bhīṃgu tithi bhīṃgu nakṣatre sūrakṣaṇam saṃyuktam lakṣaṇam pari-
pūrṇa ma kanyā svayāhaye (yajña prāṇi graha vidhi kriyānusāra yāye) /

Kanyā Lasvaye Maṇḍala Pūjā

*Tadanu kanyā śarire śodhanaḥ nirāñjana prakṣāna bastrādiḥ /
Visarjanaḥ devatādi praṇāsa bastrādi sarvā lamkāra dadyāt //*

Kanyāyāta śarire śodhanaḥ nirāñjana lvāhā rakṣā vi matapham tvaye
devatā anyāke visarjana yāye iparasim sike anega tiśām tike //

*Rakta kaṃcūka sūbarṇa mūdrikā sindhūra /
Bhānjanam saṃgrāhaya debā gurūbe dāpayat //*

Mhasinha rakta candana cūmuḥcūḥ tayāgu sinha battā kanyām jvaṃkā
dyoyāta gurupinta chāyake biye /

Paścāt kanyāyāi sindhuraṃ vāroyam samāro hayat /

Hānam kanyāyāta siñce sinha chāyakeviye modakinam tayu /

14. Satabhedikā Tāye

Prāṇi Grahaṇābidhāna:

*Ādrā labāṇa guḍāścāiva pīta kāṣṭha madanam tathā /
Śobhāṃjanam macchā tāmvu rādi rājā kṣata apicantathā //*

Pālu, ci, cāku, mikusiṃ, madampho, śobhāyphala, ṇā, byā, gvaye, tāy, ākhe, jyonā lapte, pocinā kanyāyā mhaduchī kuhmakā satachītu kāye ghānā kanyāyāta kokhāyeke (īsalāpā lālhāye) /

*Haste nandā bali likhitvā śrīphalaṃ dudyāt /
Lājā kṣatasthāpayat pūnaḥ rājya pattrena pānāu bandhayat //*

Kanyāyā lhāte svastī coyā vyājvaṃkā tāy ākhe tasyaṃ jyonāṃ lapteṃ lhāpo cikeḥ kanyā saṃkalpa yānā kanyādāna puruṣa yāta lava lhāye /

15. *Nikṣāḥbhū*

Nikṣābhū dhayāgu vivāhayānā kane khunu yāyegu / Thva kriyā guli guli sithāṃjaka du / Gulisiyāṃ mathā /

16. *Keśa Bandhana [Saṃ Pyāke]*

Vivāha yānā svanu dukhunu yāyegu kriyā yāta kesavandhana arthāt (saiḥpyākegu Dhāi) / Puruṣaṃ bhāryyāyāta saṃpyākegu samā ādi yākegu thvanam guliguli siyāṃ thva kriyā mayā /

17. *Nārī Jāti Yāta Yāyegu Kriyā Raja Śolā Bidhi [Bādhā Taye]*

Vādhā cvani khunu kalaśa pūjā vādhā cvanimesīta dhalam danke bisarjjana yāye / Bādhā koṭhāsa vādhā conimesita vādhā kothāsa sone (vādhā taye) / Suryayā kirna jaḥ mavayaka vālampyane arthāt sūryayā kiraṇa jaḥ makene mijāmpinī khvāḥ makene thukathaṃ vādhā tayāgu jhiṃinhu dayava śuci snāna yākā sūryya darśana biye / Vidhi pūrbaka sūryya maṇḍala pūjā yāke sthāna laskhus choya arthāt gaṇe deke choya sagaṃ bīya thuli kriyā misāpinta jaka yāigu /

18. *Bhūmratha Kriyā (Bṛhat Nara Bṛhat Nārī Jaṃko 1)*

Nema Sūtra Pārājikā:

*Saptasapti barṣāni mānīca dinā nīca /
Upanayanam yathā kāryam pitā putreṇa kārayat //*

Nheye nhayada varṣa nhayelā nhaynu dayva bāu māmyāta kāya macām upanayena dhaigu jaṃko kriyā yāye /

*Graha mātrkāṃ puraskṛtya yathoktaṃ graha sādhanē /
Kṣura karmā dikam sarvam sacāila snānamā caret //*

Grahamātrkā pāṭhayānā graha sādhanē gathe dhayā vana vathyem
 grahamaṇḍala daykā pūjā yānā kṣura karma dhaigu saṃ luṣī dhenā sakala
 siyāṃ śuci snāna yāye /

*Pañca nava śataṃcandra dr̥ṣṭvā kṛta bhīmarathaṃ /
 Yathākula viśeṣena aśvādi ratha yojayet //*

Gusalava nyemha pūrṇacandramā khammesina bhīmaratha kriyā yāye
 viśeṣanaṃ thagu kule cale jugu thyem sala ādim saṃyuktagu ratha dayekā
 bhīmaratha kriyā yāye /

19. Devaratha (Jaṃko 2)

Nema Sūtra:

*Aṣṭa Śitica varṣāṇi māsanica dinānicāḥ /
 Deva ratheti bikhyālaṃ sahasra candra dr̥ṣyate //*

Thanamli hānaṃ caye cyāda varṣa cyālā va cyānu dayeva dochimha
 (pūrṇacandramā darśana lāgu belāśa) devaratha dhaigu jaṃko kriyā yāye /

*Basubarṣa samāpūrṇā basudharārcanaṃ kuru /
 Aṣṭāi yakṣa sama biṣṭhā aṣṭāu siddhica prārthayat //*

Athabā cayedā varṣa jaka puke juyevaṃ jyūḥ śrī vasundharā yāgu
 maṇḍala cothā cyāmaḥ yakṣaṇi gaṇaṃ cāuyekā pūjā yāye aṣṭa siddhi
 phone /

20. Mahāratha (Jaṃko 3)

Nema Sūtra:

*Nava navati varṣāṇi māsanica dinānicā /
 Mahā ratheti bikhyātā dvādaśa śata candra dhṛk //*

Thanamli hānaṃ guyeda gulā gunhu puke juyeva jhim nisala candramā
 darśana prāpta juyeva mahāratha kriyā yāye /

*Pūrvat sarva saṃyukta yajña veda prakalpayet /
 Uṣṇiṣa vijayaṃ cāiva kṛtvā maṇḍala muttamam //*

Nhāpā bhīmaratha kriyāsa dhaivaṃthyem sakatāṃ saṃyukta yānā
 yajñśālā daykā uṣṇiṣa vijayayā maṇḍala coyā mahāratha kriyā yāye /

21. *Karma Vipāka*

*Janma byādhi jarāmatyū garbha sthānāni dehajam /
Sṛjyate sarvasatvā nāñca nānābyādhi samuṭ bhavam //*

Janmajvīgu rogajvīgu vṛddhājvīgu thva sakala pūrvajanmayā phalaṃ
māmyā garbhe cvasāṃ nisyeṃ juyāvaī hānaṃ ane anegu roga utpatijvīgunaṃ
pūrbajanmayā phalaṃ /

*Bāta pitta kaphaścāiva sanni pātādi rogajā /
Catuyrotare mahā vyādhi magh punyādi dehajam //*

Vātapitta kapha sannipāta catur roga ādi mahāvvyādhi utpati juigunaṃ
pūrvajanmayā pāpa punyayā phalaṃ /

*Tesubāidyo tamonādi jivhāmūtra parikṣayā /
Cikitsā kārayet vāidyo yathānāya yathāṃ vidhi //*

Sum gumhesita roga juī uīta uttamama vaidyaṃ nādi svayā mehyāgu
coyāgu parikṣā svayā (śarīre jugu) gugu roga jula ugu roga anusāraṃ vāsa
yāyi /

*Āgantu kādi doṣeṣu ghoraduṣṭa bhayānnakam /
Balikarma vidhiścāiva nānā śānti prayogata //*

Hānaṃ ghora duṣṭa bhayānakapiṃ bhūta preta, piśāca, deva, nāga, pinigu
doṣalā dhakā balikarmmaḥ pūjā ādi yānā aneka prakāraṃ śānti yāyi /

*Siddhi sādhana mādāryyo mantrayogena sādhat /
Grahadoṣa samuda bhūte jātapatra pradarsa yat //*

Hānaṃ siddhi sādhana yāipim ācāryyapisam mantra proyoga sādhana
yaki graha doṣalā dhakā jāta kenī /

*Ādi tyādi graha duṣṭe tatodānaṃ samā dadet /
Tathāiva pari mānantu niru jānmā navā caret //*

Thanaṃli jāta kenā jyotisam dhathāhatheṃ ādi tyādi grahayāgu doṣa
dhakā grahadāna yāyi thugu prakāraṃ parimānathyaṃ manuṣyapisam jiu
thāyetaka thagu jiu upakāra yāyi /

*Sveṣṭa dāiva vata pūjāne svasti vācāna karmmaca /
Mahā mṛtyū samutapanna mupāyena naśāmmiyati //*

Hānaṃ thamha kula devatā yāta pūjā yānā lipā svasti bācā karmanaṃ

yāyi tara mahā mṛtyū jvīgu roga utpatti jvībale nhāguhe upāya yāsāṃ rogalāi makhu /

*Prāṇa karṇa gata svāsa mahāuśadhi dadatte tam /
Bāitara pyāṃ tato dadyāṃ dācāryya gurūbhyaḥ yathā //*

Prānavāyu nhāyapaṃ ādiṃ nabadvāraṃ pyāhā vaneta svāsa thāhā vai ugu bakhate tadhaṃgu auśadhi gutikā nakāvi guru ācāryapinta baitaraṇi dāna yāyi /

*Gāudānaṃ vidhi nāścāiva pādayo jala bindutā /
Sveṣṭa devatādi mantrādi nūccāryyā kārayaddhit //*

Hānaṃ bidhi pūrbakaṃ sādānaṃ yānāvi thanaṃli pālisa arghajala tayā thaḥ kula devatādi yāgu mantra nyaṃkā biyi /

*Prāṇamātra śariraṃca tatra tyaktvā gabonkuśām /
Prāṇa mukto bhavetpusā yamadvāreṣu gamyate //*

Sarira prāṇa mātra danigunaṃ sarira yāta totā prāṇa pehāṃ banī thvama- nuṣya sarira tyāga yānā yamadvāre vanī /

*Svasva karma kṛtaścāiva karma bhūmi pradarsakaṃ /
Durgati sugati cāiva svakarmma phalaṃbhavet //*

Thathaḥgu karmaṃ yānāgu karmma bhūmi kenegu yeni durgati jusāṃ sugati jusāṃ thamaṃyānāgu karmayā anusāraṃ (karmayā phale yani) /

22. Utkrānti

*Utkrānti kālasaṃ prāpta makāle deva ghāta kam /
Devaghātena mātrena narake pacyate dhruvam //*

Sinā vaneva utkrānti yoga yāye sināya mavamkaṃ utkrānti yoga yāy majyu yāta dhāsā yākanam narake lāvani /

Tasmātmṛtyu cinhānī jñāyatetu vica kṣaṇāi //

Atheyā kāraṇe kāla jñāna sikājaka utkrānti yāye /

23. Mṛtyu Kriyā

Anti kriyā sidhayava mṛtyuyā aṅsa lvāhā rakṣā (naḥ arthāta cakū) tayā phusa likvos mata chapvā chapvā taya (phatasā mata cha cālam cāuīke) nah

cakū taya viyāgulim prāṇa bāyū pihāṃvane dhūmkūgu hānaṃ lyāhāvayā
praveśa jūvaye phaimakhu sime siyāmhe naḥ tayā mabila dhāsā prāṇa bāyū
hāna lyāhāṃ vayā praveśa jvauyo totāvane dhamkūgu prāṇabāyū hānaṃ
lyāhāṃvayā praveśa jula dhāsā agtītvah lāvaneyo atayba akem jhisam simayā
mhenah tayā vimāgu kāraṇa juyā cvana /

24. *Chvāse Vāyegu*

Mṛtyūya bastra tvakā aṭhabā vayāgu phulāṃguvasa vagāgu āsana (arthāta
sukhū) nābhi paṭṭana bandha bastra (jani) thuli janma jūbale pīpāye sā ityādi
vāṃ choyagusthāne (chvāse) vānchoya mṛtyū juyā vamesigu roga ādi sare
juyā vaigu bhae dugujuyā nimtīm uīgu bastra ādi āsana sudhānta chvāse
vāṃchoyamke māgu juyā coṃgu kāraṇa ukeṃ /

25. *Pākhākūṃ Thanegu*

Pikhā lukusa, pākhā kunasa, tayā bhājane micayākā sepāḥ yāgu kūṃ
thane, thva sapāyāgu kūṃ chem chakhāṃ neṅka thanāgu nimitī mṛtyūyāgu
roga gandha ādi kitānu nāsa juyi /

26. *Duḥkhā Pikhāṃ Tiya, Sāu, Sāyegu*

Śvetabastram (duḥkhā pikhāṃ tike) sausāya ata eva gomaya arthāt
(gobar) naṃ svasticoya svasti coyāgu sthānasa mṛtyūya aṅga dikā sveta-
bastra mṛtyūyā mha chamham bhunā mahā digu dayake (ataeva duḥkhā
pikhāṃ tiya) / Va sthānaṃ pitahayā aṣṭamaṅgala kikinījāla phayagaṃ
puṣpamālā dhvaja ādi saṃyuktagu ratha athavā (kūṭā) lesa tayā tāye avira
svām, sinha ratha chaguli nyamka abiraṃ chvākā /

Picām Vāya

Samapitayamke dhumkā che chakhāṃ bapuyā bapuyāgu dhūḥ dhūvayāgu
thalamam chvāse vāṃchoyayake / Sinhāḥ vaṃmesiyā lvaya sarejuī dhakā
bapuyāgu tuphi dhūvayāgu thala smetaṃ bāṃchoya yaṃkemāgu /

27. *Sitham Yemkegu*

Mañjuśrī Pārājikā:

*Pratamaṃ bhūmi saṃsakāraṃ dutiyaṃ jaladhāraṃ /
Tṛtīyaṃ kūmkūmaṃca aguraṅca dhupaṃca tathā /*

*Caturtha dhānya kṣipet pañcamam dhāraṇi pathet /
Yamavādyādi savdādi maṅgalāu bādyaghoṣayat /*

Nhāpām bhumi saskāra bapuyekā laḥ dhātayakā kumkūma ādi agura dhupa thanakā vā hoyekā ācāryapisaṃ durgati pariśodhana dhāraṇi boṃkā yama bādyayā saṅḍa nyemkā maṅgala bādyā ādi thākā thuli mārga śodhana yānā śamsāne yemke (śamsāneyā jajñasa siṃ pacinā vahesipasa mṛtyū deha taya / Thaḥ thiti parivāra sakasinam tīrthayā jala mṛtyūyāta jala tarpaṇa biya) /

28. Dīpe Yāygu Kriyā

Buddhotkaḥ Saṃsārāmaya

Mṛtyūsyāgre kāka svāna preta tṛ piṇḍa dāpayat /

Mṛtyūyā nhyone, kāka piṇḍa preta piṇḍa, svānatṛ piṇḍa thayeke /

*Piṇḍa pradāna putreṇavā bhāryyāvā bhr̥kenavā /
Punaḥ bhāya sukartavya saḥgotra vāndhavāḥ dibhiḥ /*

Putram piṇḍa thayake athava putra madusā bhāryyā (kalā) nam thayake kalānam madusā dāju kijām thayake hānam thvatena sūm madusā goṣṭhi ādi (phukītesam) thayake /

(Kāka piṇḍa thayāgu pūnyem paṃśikule janma jūvanīmakhu, svāna piṇḍa thayāgūlīm jantuyā kule janma kāye mālī makhu, preta piṇḍa ayāgūlīm pretagatī ādi tiryaka gati mocana jū) /

*Kāka piṇḍa pradānena kāryam siddhica hetave /
Svāna piṇḍa pradānena dharma mārga pradarśayat //*

Kāka piṇḍa thayāgūlīm sakala jyā siddhajuī svāna piṇḍa thayāgūlīm dharmayāmārga (lapu) khani /

Preta piṇḍa pradānena pretagati mocayat /

Preta piṇḍa thayā viyāgūlīm preta gati arthāt (preta dhāekā janmajvī mālīmakhu) preta gati mocana juī /

Tasmāi vāgni mukham kāryya mṛtyaḥ agni saskārayat //

Mṛtyūyā mūkhe (mhutuī thathe agnau saskāra yāke) (Dipe yaṃkā saskāra yāyamāgu chāy dhāsā mātrkāyā nhyonebā khuśiyā sithe gavalem he visarjana majūgu yajñasālā ata eva mṛtyuyā sarira mahādigu daykā tayāgu cyākā bā āhuti biyagu kāraṇa khaḥ) /

29. *Aṣṭi Parikṣāraṇa**Mañjuśrī Pārājikā:*

*Tṛtīye hani saṃ prāpte kartavyāsthi sacaya /
Bhasma Sātaṃ pūnaḥ kṛtvā roṣa bhasmāni vāhayat //*

Svanu khunu aṣṭi sile pūjāyāye śamśānasa, nali, pūjā yāye hānaṃ (bhasma caitya) daykā pūjā yāye lyeko bhasma khusi cūyke / Aṣṭi parikṣāraṇa pūrvata nyānu khunu khunu, nhenū khunu naṃ, yāy māla /

30. *Durgati Parisodhana Maṇḍala Kriyā**Mañjuśrī Pārājikā:*

*Tṛtīya divasa mārabhya pañca sapta yathākramam /
Durgati śodhanārthañca maṇḍala vartaya kramat //*

*Nadyāprati sthāpayo aṣṭi caitya garbhye viśeṣataḥ /
Ami toṭ bhava sūtranca pāṭhayet ca pūnaḥ pūnaḥ //*

Khunu durgati maṇḍala coyā pūjā yāy aṣṭi tāraṇa ādinam pūjā yāy aparimitā pāṭha yāye nyānu khunu, nhenū khunu uthyeṃ nhenhukhunu kaṃsayā (kaye yā) caityasa aṣṭi duthanā saṃkṣipta pratiṣṭhā karma pūjā yāye pañca tīrthasa aṣṭi cuyeka choya /

31. *Nhenumā*

*Tataḥ sapta gate ahanī dināi kasya pramānataḥ /
Odanāi bhāñjanāi sthāpya bhakṣā bhojyaṃca dadāu //*

Hānaṃ nhaynu khunu pikhā lukhi nhenuyā jābo biya (arthāt nhenumātaye) /

32. *Pākhājā Khāye*

*Ākāse sthāpayat odanam caḥ dīpa sahitaṃ tathā /
Tato rātre janāi śunya tyasā dadyāta odanam //*

Hānaṃ ukhunuhe banisiyā cāne lokapiṃ śunya jula dhāyava ākāse dīpa sahitaṃ jābo ākāse khānā biya (pākhājā khāye) /

33. *Dubemke*

*Sagotra bhātr bandhubhyāṃ kṣāura karma vidhiyate /
Pañca gabya tathā bastraṃ tūrthe snātvā śuci kṛtam //*

Hānaṃ thaḥ gotra bandhu dājukijā sakala sīyāṃ khusivanā bidhi anusā-
rasaḥ khānā lusi dhenā molhuyā nhugu vastraṃ punā pañcagarbhye kayā
śuci yāye /

(Tūrthe āti amba hāmo kvo cikaṃ khau ityādi kayā asuddha juyācvamgu
dehayāta śuddha yāye) mha lhuy /

34. *Gr̥ha Sūddha Gvāsagaṃ Kriyā*

*Saptame dvādase dine homa kūrīyāt gr̥he śuci /
Danta kāṣṭhaṃ tāmbulaṃ pūgya phalaṃca prakṣālayat //*

Ācāryayā nhenu mepini jhinīnu gvāgve danta kāṣṭha gvāsa[ga]ṃ kayā
vāṃkṣoya homakarma yāy gr̥he (chem) śuci jvī //

35. *Daśa Piṇḍa Kriyā*

Nema Sūtra:

Daśama piṇḍa mityuktaṃ preteca sarvavarṇake /

Sinā vamesiyā nāmaṃ sikhunū nisyem nhaynu bā jhinutaka samasta
lokayāṃ petā barṇayāṃ daśa piṇḍa ādi preta piṇḍa thaye māla /

Budokta Saṃsārāma:

*Prathamāṃca śirojātaṃ dvitīyāṃca kṣūrūtbhavaṃ /
Nāsikāṃca tṛtīyāṃca catūrtha karna mevaca //*

Daśa piṇḍa thayeguyā pramāṇa chanhuyā piṇḍa thayā biyā gulīṃ kṣom
ninuyā piṇḍa thayābiyāgulīṃ mikhā, svanuyā piṇḍa thayābiyā gulīṃ nhāy,
pyanūyā piṇḍathayā gulīṃ nhāyapaṃ /

*Pañcamāṃ hṛdaya ccāiva hasta jātaśca ṣaṣṭayo /
Saptame nābhisāṃ bhūtāṃ indriyāṃ jātaṃ aṣṭama //*

Nānuyā piṇḍa thayābiyā gulīṃ nuga, khunhuyā piṇḍa thayā biyā gulīṃ
lhā, nhenuyā piṇḍa thayā biyā gulīṃ pvā, cyānuyā piṇḍa thayābiyā gulīṃ
indriya jātajvī /

*Navame pāda saṃbhūtaṃ daśame roma saṃbhavaṃ /
Daśapiṇḍa pradānena kāya śrīstyarya hetuve //*

Gunhuyā piṇḍa thayābiyā gulīm tuti, jhinuyā piṇḍa thayābiyā gulīm saṃ
lusi dayā vai jhinutaka piṇḍa dāna yānā biyā gulīm kāya sṛṣṭi jvīḥ /

36. Ekādaśa Piṇḍa Kriyā

*Pūnaḥ ekādaśa dine eka piṇḍaṅca dadyāt /
Ekādaśa dine eka piṇḍa phalena yonī prāpyate //*

Hānaṃ jhichanu khunu ekādaśa piṇḍa chagva thayābiye /
Jhimchanhu khunu ekādaśa piṇḍa chaga thayābiyā gulīm (pyaṃgu yoni
madhye chagu yonī) janma kāvani //

37. Piṇḍa Thayegu Kriyā

*Sadipaṃ gata nāmena piṇḍa dānaṃca samācāret /
Tripakṣeca samāsenā trimāsa ṣaṭa māśakah //*

Hānaṃ sinā vambhesigu nāmaṃ latyāṃ bā svalāṃ piṇḍadāna yānāviya
khulānaṃ piṇḍa thiyā biya māla /

Pūnaḥ tamyā mānena varṣa dineca piṇḍa dāpayat /

Hānaṃ dachi dayavanaṃ vaigahe nāmaṃ piṇḍa thayā biyamāla /

38. Lina Piṇḍa

Mañjuśrī Pārājikā:

*Pitā pitā māhādināṃ mātā mātō mahiyathā /
Buddha dharmānca saṃghanca saraṇaṃ tasyāivaḥ sāgatiḥ //*

Piṇḍa thaybale svaṃgu pustā taymā mijam mhasā vayā bau chagu 1
bājyā 2 tāpāya bājyā 3 misāmhasā vayā māṃ 1 aji 2 tāpā aji taya / Hānaṃ
thvate svapūstāsa lina yāye bhāva buddha dharmā saṃgha triratna śaraṇa
dhakaṃ /

*Jīvateca pitā yasya mrīyaṃteca yadisūt /
Salīnaṃ kāraṇaṃ tasya yasya śrāddha layaṃkūta //*

Gumhasiyā kāy sinābani vau mvānā conī umasiyā lina yāyemvā vama-
siyā śrāddha lina madu /

*Līnāntaraṃ samālatya nāimitike gr̥he /
Tīrthacālaya parbate śrāddha piṇḍa prakathyate //*

*Bhakṣa bhokṣādikaṃ sarba dravyaṃ kṛtsita varjitaṃ /
Saṃpūrṇaṃ nirmalaṃ sūddha sthāpa yatsū samāhitaṃ //*

Lina piṇḍa samāna piṇḍa nimitta piṇḍa chem vā parvate vā tīrthe vā saṃpūrṇa sūddha sthānasa piṇḍa thaye hānaṃ śrāddha yāybale chāygu vastū naygu jogyagu bastū chāy mabhiṅgu ayogyagu aśuddhagu bhakṣā bhokṣādi mabhiṅgu bastū machāye bhiṅgu bāṃlāgu sūddhagu saṃpūrṇa yānā śrāddha yayebale chāye /

39. Guru Rakṣaṇa

Mañjuśrī Pārājikā:

*Samyamo sūddha sūddhātmā jinendriyona sūpratī /
Nirāsi svalpa samtusṭa kriyāvanta sucikṣaṇa //*

*Saya vāsāu guru śrāddha sthāpa yaśca samāhita /
Bhave sūddhāica yaśrāddhaṃ akṣayaṃ pitaro gatā //*

Śrāddha, yāta, gathim̐mha guruyā mā dhāsā mahāne me cvana cvaṃmha bhiṅgu ātmā indriya ci phuma mvāyaka mvāyakam̐ namavāmha lobhi majumha samtustamha kriyā phukam̐ siumha kṣemāvantamha śucivantamha thathimha guru śrāddhayāke thathimha guru śrāddha yāta dhāsā mahāna akṣaya phala lāi pitṛloka śāntī jvī santusta jvī /

*Dūṣṭātmā vacara kruca vavaktā śīkaraḥapṛīya /
Asamtusṭa śrucī bhraṣṭa sa eva guru barjaya //*
Nirāsā pita rājānti dātā narakam̐ vajet ///

Śrāddha karmasa gathima guru yāye matya dhāsā duṣṭa ātmā juā cvaṃmha pārā pārā hālā cvane yomha āpā nayephumha asantusṭamha aśuci lvāye yomha thathim̐mha guru śrāddha karmasa yāymate athenam̐ yāta dhāsā pitṛloka nirāsā juyā lyāhāvani dātā narake lāi /

40. Śrāddha

*Kārtike śukla mārabhya pūrṇerākā dinaṃ pṛti /
Dharmma piṇḍa prakartavyā catura varga phalāptaya //*

Kārtika Pūrṇi khunu piṇḍa thayābiyevadharmā piṇḍa dhakā dhāyi

dharmā piṇḍa thayā biyāguliṃ dibhaṅgata juyā om̐mesita catur varga artha
dharmā kāma mokṣa phala lāi /

*Kārtike māghave māghe śrāvaṇe yuganigate /
Kārtike pūrṇimāśyāntu tṛtīyā māghaveśīte //*

*Pūrṇamāsyā tathā māghe śrāvaṇe kṛṣṇa trayodaśī ///
Yena tatra kṛtaṃ piṇḍaṃ aprameyaṃ phala labhyat ///*

Kārtikabale śrāvaṇabale va bāisākhe, Māgha thva pyem̐gu yuge śrāddha
karma yāye / Kartikya pūrṇi khunu māghayā pūrṇi khunu śrāvaṇ kṛṣṇayā
trayaudaśī bāisākhayā tṛtīyā khunu thvate yuga yugayā dine dine piṇḍadāna
śrāddha yānā biye thva pūnneṃ dibaḅ gata juyāveṃme sita punne thuli uli
lāta dhayāgu saṃkhyā madu /

Mañjuśrī Pārājikā:

*Vikṣāteca dinemena śrāddha bhaṅga kṛtaṃ yadi /
Nirāsā pitaro jānti kūlachedantu jāyate //*

Gumhasiyā śrāddha yāyegu din makhu, ubale śrāddhayāta dhālasā va
śrāddha bhaṅga juī śrāddha bhaṅga jula dhāsā kula kṣaya jvī /

*Śrāddhantarā mūlpanne mṛtakeca rajasvalā /
Śutake tasyānteca śrāddha bhaṅga kṛtaṃ yadi //*

Duḅkham māyaka rajaśolā jumesiyāṃ thila bā mavyaṃkaṃ śrāddha yāye
mate yāta dhāsā śrāddha bhaṅga juī /

*Maghyānevā thavānakta dinānte praharatraya /
Saeva kāla piṇḍa smaniśā kālamtu varjjayat //*

Vānhīm lipā madhyāne nhimyā svapahale śrāddham piṇḍa dāna yāye
chāna nibādya vikāna śrāddha yāye matyo /

*Khaḍga māmsa eka śulkāñca piṇḍa garbhe sthāpayet /
Khaḍga māmseneka kalpaṃ tusyanti pirāu sadā //*

Śrāddha yābāle piṇḍayā dune gayeḍāyā lā svathane chaku ṭukrājaka
tayā piṇḍadāna pāta dhāsāṃ chagu kalpa vitejusāṃ (va gayeḍāyā lāyā
prabhāvaṃ) śrāddha yānāgu punne bayāta lāḅ vani sadāṃ pitṛ saṃtuṣṭa
jvīḅ /

*Idaṃ piṇḍa saghṛtā sodasā satvabanā samāṃsā saśāka śrāddhaya
Sarvo prakāraṇa sahitā sarva kūtsīta varjitā yadvi dyaṃte /*

*Dāsyāmi saḥ puṣpa dhupa dipa gandha naivadyādi saṃyuktā
Divamgata yūṣmata tasya nāmena idampinḍaṃ svaghā //*

Piṇḍa thayat bhimbhingu anna jāki baji jākicūṃ tachocūṃ ādi sāmāṃgri
dayake lokapisaṃ niseddha yānā tagu (kanicūṃ dusecūṃ) yā madeke /

Ghyo kasti duru dhau ādi nānā prakārayā upakāraṇaṃ māṃsa saṃyukta
yānā daykā puṣpa dhupa dīpa gandha naivedya saṃyukta yānā tvaḥ suyā
nāmaṃ khaḥ yathānāmaṃ piṇḍa thaye /

Mañjuśrī Pārājikā:

*Kuśāsana margha mātrañca piṇḍa sanam tathāivaca /
Sthāpa niyā pitā purbaṃ pancātpiṇḍani dāpayat //*

Śrāddha yāyima kuśāsane cvanā arghapātra ādim tayā piṇḍa thaye
nhāpāṃ pustāniṃ taye mūḥpiṇḍa lipā taye /

*Vika tena vinā piṇḍaṃ kotī piṇḍa vyathā bhavet /
Tasmā dātmanaḥ sarveṣu vikala piṇḍa pradāpayat //*

Anaṃli vikala taye nhyāguhe śrāddhenam vikala tayemā vikala piṇḍa
matasye śrāddha yātasā koṭi śrāddha yātasā nam nisphala jvī /

Piṇḍa Vidhāna:

*Yecā aṣmat kulejātā aputro yeca bāndhavā
Ātma garbha virupāca jñātāḥ jñāti kilemama
Bhūmāudattena tṛpyantu tṛpyatā yāntu parāgartiṃ /*

*Sarvasaskāra hīna vikala piṇḍa sarvatrāidhātukāṃ
Nivā sināṃ sava pretānāṃ tṛpyatāyāṃ vikala piṇḍaṃ
Mārga saṃśodhanāya vikala piṇḍaṃ saṃprekṣāmisvadhā //*

Jimigu kule janma juyā vaṃpiṃ kāy macā dāju kijā hānaṃ suṃ madupiṃ
/ Hānaṃ garbhasa āmāśaye yānā kodayā vaṃpiṃ guli rupaḥ virupa juyā
agatitve lānā cvapiṃ dāju kijāpiṃ sakasyātaṃ vā tatākempim sakasyātaṃ
bhumisa cvanagu lakhaṃ tarpaṇa yānā gulim tripta juyamā makhugu mārga
gatisa cvanā saskāra hina juyā cvapiṃ sakala sipimgu nāmaṃ vikala tayeta
piṇḍa biyā /

*Lohasaṃ mṛtmayam dārū śrāddha pātrañca varjayat /
Pramādā diyaye yatra datvā kilvi patā bhavet //*

Piṇḍadāna yāyeta nahyāgu cāhyāgu sihyāgu thaletayā piṇḍadāna yāye
matya kadācit yāta dhāsā piṭṭ nirāsā juyā vani /

*Yathāṣṭami vrata eva varṇa gandhañca barjjayat
Mallikā mātali puṣpa dr̥ṣḍvā tuṣyanti devatā
Nayānti pitṛ asaṃtustaṃ vikankāiva tathāivaca /*

Aṣṭami vratasa citra vicitra svām, nasvā svām, jīsvām campah svām
devaloka jaka yāta saṃtusta jvī pitṛloka yāta hyāṃgusvām, jīsvām, cam-
pāsvām, nasvām svām, tayā śrāddha chāy majyu dhāta dhāsā pitṛloka
asaṃtusta juyā vanī //

Piṇḍa Vidhāna:

*Śaloyal mallikāścāiva tarka bhṛṅgam campakam
Yetāni puṣpa dāṣyanti tuṣyanti pitarah sadā*

Casvām, mūsvām palesvām tahapyamsvām, thuli śrāddha yāyebale chāta
dhāsā pitṛloka saṃtuṣṭa jvī /

*Tila vāri kūsam puṣpaṃ mantra yūkto mahārthata /
Sah eva śrāddhani juktaṃ tuṣyanti pitarā sadā //*

*Sarvabhāve kūsam śreṣṭam kūsābhāve byathākriyā /
Sarva kāryye kūsam śreṣṭam yajñe śrāddhe viśeṣat //*

Hāmo kūsa lakhaḥ svām thvate ādipaṃ mantra saṃjukta yānā śrāddha
yāyebale pitṛloka yāta dohalape samasta pitṛloka saṃtuṣṭa juyāvanī (chatā
nitā marusām chuṃ doṣa maru) hāmo kūsa marekaṃ magā /

Kūsa madayakaṃ yāta dhāsā śrāddha yānāgu nisphala jvī samasta kāryya
yātaṃ kūsa śreṣṭaju biṣaye yānā śrāddha yajñasa mahā śreṣṭha /

Mañjuśrī Pārājikā

*Vedi kāryyā bahī bhūmāu sthāpayitvāpi bhāṃjanaṃ
Jala dhāra trayam kṛtvāḥ praṇamya paścimā mūkham /*

Pitṛ visarjjayat paścāt gāthāyo nayāsaha //

Śrāddhayāy sidhayava piṇḍa vaṃya tayāgu kollā pikhā lukhusa tayā
jaladhārā javam svaka khavam svaka cāuyekā gati biya jajamānaṃ paścim
śokā bisarjjana gāthā bone //

Mañjuśrī Pārājikā:

*Kṛto va sarva satvārtham siddhi datvāyathā nugā /
Gacchadhvam svasva sthānam pūnarā gamanāyaca //*

Sarvasatvayāta siddhiyāye phaigu āśirbāda biyā gathe nhāpā bijyānāgu-
khaḥ atheye thaḥ thagu sthāne lyāhā bijyāhum /

41. *Piṇḍa Cuyekegu Sthāna*

*Pretālaya tīrthe tadā pūskare piṇḍa pravā hayat /
Piṇḍa śeṣaśca annanca vāndhavāiḥ saha bhojayat //*

Thana piṇḍa cuyeke datasā pretaśilāsa (pyaṃgāle) athavā tīrthe jusāṃ pu-
khulijusāṃ piṇḍa cuyake anali bandhuvargapinta sakasitaṃ bhaksā bhojana
yāke /

NOTES

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² “Mahāyāna Buddhism and Hinduism should be [seen as] using the same language, having recourse to the same metaphors and often admitting fairly similar patterns of devotion. This is especially the case when it comes to the personal relations established, in both religions, between the worshippers and the Cosmic Supreme Saviour, continually devoting himself to their preservation and final deliverance. The fact that the Hindu name of ‘the Lord’ (*Īśvara*), appears as part of Avalokiteśvara’s usual appellation, has given rise to much speculation. He even has another . . . name, Lokeśvara, ‘Lord of the Universe’, in common with Śiva” (Mus 1964: 464–465).

³ This proliferation of Buddhist ritualism was also characteristic of central Asian areas where Mahāyāna Buddhism dominated (Snellgrove 1987: 347), especially in Khotan (see Emmerick 1968).

⁴ Modern scholarship has hardly identified or dealt with this genre of texts. The sources of the *Nepāl Jana Jivan Kriyā Paddhati* are mentioned above.

⁵ The Mahāsaṃghika sect, likely forerunners of the *Mahāyāna* saṃgha, were present in Licchavi Nepal (i.e. 400–800 AD) (Riccardi 1979).

⁶ Information in the Tibetan records on Buddhist traditions extant in Nepal suggests the date for this assimilation being no later than 1200. Other studies on Newar-Tibetan connections have been published (Lewis 1988; 1989a). Our data conform to the time of the precipitous decline of North Indian Buddhism, assuming a major transformation due, in part, to the closing down of the greatest Buddhist network that linked the heartland to highland, and on which monks, pilgrims, and merchants traveled across Asia.

⁷ The *Tattvasaṃgraha*, a *tantra* that often figures in modern Nepalese ritual guidebooks, states, “Even those beings who cling to wealth and food and drink and detestable things, who take no pleasure in the vow and are not proficient in the preliminaries and so on, even they, by acting in accordance with their understanding and entering the *maṇḍala*, will bring to perfection what they have in mind.” (Translated in Snellgrove 1959: 211.)

⁸ Accounts of Central Asia confirm this assessment emphasizing the tendency toward elaborate ritualism in later Indian Buddhist cultural environments (Snellgrove 1987: 347). The ritualism of Tibet also supports this interpretation.

⁹ In this, of course, Newar Buddhists are like many laymen in the world today: adhering to the old ways of religious life, with little concern for intellectual sophistication. This comparative insight has often been forgotten in the early assessment of Newar Buddhism: writers have often used for the basis of comparison an inflated ideal of Theravāda Buddhist society. Despite the anomalies of caste and saṃgha in the Kathmandu Valley, Newar Buddhist laymen closely resemble co-religionists in other countries.

¹⁰ This flexibility was central to Buddhism's success as a missionary religion that was accepted across Asia. The saṃgha's *vihāras* were essential repositories of the material wealth and core culture of the tradition, just as the *Dharma* contains a host of teachings and stories providing paradigms of spiritual conquest.

¹¹ Tibetan Buddhist traditions also emphasized caste perceptions in its socio-religious domain (Gombo 1982). In medieval and modern Sri Lanka, certain *nikāyas* only admitted high caste individuals for ordination (Gombrich 1971). The caste-related concepts of auspiciousness and purity (Carman 1985) are also quite pervasive in the Newar context and the Kathmandu Valley civilization in this domain conforms to the pan-Indic pattern (Madan 1985; Tambiah 1985).

¹² It should be noted, however, that such a catholic spirit is not universally accepted in Mahāyāna texts (Conze 1970: 121–2). See Lewis 1984: 468–481, where the discussion of Hindu-Buddhist relations is developed in greater depth.

¹³ As yet, there is not enough historical evidence to determine whether this is a relatively new addition to the Newar Buddhist tradition or an ancient component. Wayman notes the popular Buddhist belief that "after death one must cross a river (called the *Vaitarana*) with the three current speeds (the karma of the three evil destinies of hell beings, animals, hungry ghosts); if the deceased can cross the river presumably he goes to one of the good destinies (1971: 448)." The *Jana Jivan* text shows that this general notion is found among the Newars, but *not* in this time frame. If Mus is correct in distinguishing Buddhist *śrāddha* from the Hindu ritual on the basis of the former's offerings to *pretas* as opposed to the latter's *pitrs* (Mus 1939: 250), then in this area the Newar Vajrācāryas' *śrāddha* has been converted to the Brahmanical version as well.

¹⁴ In a recent work, Snellgrove's pointed out this same duality in Tibetan Buddhist approaches to the karmic juncture that death presents (Snellgrove 1987: 453).

¹⁵ This claim is also made by lama ritualists in the Tibetan tradition (Snellgrove 1987: 427).

¹⁶ A new edition of the original 1919 translation of this text, with an introduction by Lokesh Chandra, has been published recently (Dawa-samdup 1987).

¹⁷ The *Kriyāsaṃgraha* by Kuladatta has been utilized by Wayman in a recent article (1984).

¹⁸ The Nava Dharma (also called Nava Grantha) in the Newar tradition are:

Prajñāpārāmitā
Saddharmapūṇḍarīka
Lalitavistara
Subvarṇaprabhāsa
Laṃkāvatāra
Daśabhūmika
Gaṇḍhavyūha
Samādhirājā
Guhyasamāja Tantra (Lewis 1984: 447).

¹⁹ "Literally, the realm of [all] *dharmas*, this term is used to characterize the totality of existents and hence to demarcate the limits of reality. It is sometimes employed as a title for ultimate reality (Willis 1979: 180)."

²⁰ According to *vajrācārya* informants, this belief derives from Brahmanical theory: throughout the ten (lunar) month period of gestation, the fetus is thought to assume the shapes of the ten *avatāras* of Viṣṇu.

²¹ These refer to the five *skandhas* of Buddhist analysis. The term refers figuratively to the "bearer of the burden [of the ego]" (Willis 1979: 188).

²² Those are the five elements: earth, air, water, fire, and ether.

²³ Women are confined and the family is excluded from normal social discourse. For all such family observances, the patrilineal descent group (*phukī*) is the unit of ritual observance.

²⁴ The text does not mention the family bathing by the river, with all getting their nails cut and men their hair shaved by a barber.

- ²⁵ A bath with blessed water from a *kalaśa* vessel, usually obtained by performing a *kalaśa pūjā*.
- ²⁶ The rite is done at one year only if the *phukī* is undergoing a period of mourning.
- ²⁷ The choice indicates innate career tendency due to *karma*.
- ²⁸ A wicker tray that contains ritually polluted foods (*cipa*).
- ²⁹ This is a small pit located in Newar neighborhoods and every *vihāra* compound, where Śiva as “Luku-Mahādyah” and unclean spirits reside.
- ³⁰ An auspicious ritually orchestrated snack served by the senior women of the household. There are two types: “yoghurt *sagam*” and “egg *sagam*.” (See Lewis 1984: 199–202.)
- ³¹ Called “keitha pūjā” (“loincloth pūjā”) in modern parlance, this rite is performed by all high caste householders.
- ³² In modern practice this term (also spelled *pravrajya* in classical Buddhist terminology) refers to the *Bare chuyegu* initiations into the *saṃgha* for all Bare. The text omits the first day’s proceedings, in which the initiate receives instruction in doing the *guru maṇḍala pūjā* and prepares his hair for cutting (Locke 1986: 57). It starts on the second day.
- ³³ lit. “Benares cloth,” an old term meaning a monk’s robe.
- ³⁴ These refer to the *pañcaśīla* (“5 Rules”) appropriate for the Buddhist householder and the *daśaśīla* (“10 Rules”) for celibate monks. See Locke 1975.
- ³⁵ A mendicant’s ritual staff, with a Buddhist symbol on the top (Vaidya 1986: 20).
- ³⁶ The term refers to the “six transcendent stations” of a Bodhisattva: giving, moral discipline, patience, energy, meditation, and insight (Willis 1979: 185).
- ³⁷ The *Brahmavihāras* consist of cultivating, through prescribed meditative techniques, four particular feelings: (1) *Maitrī*, love, or friendliness; (2) *Kāruṇā*, compassion; (3) *Muditā*, sympathetic joy; and (4) *Upekṣa*, equanimity (Willis 1979: 96). These are also known in the Pali Canon.
- ³⁸ The core formula of Buddhist understanding: suffering, its origin, its cessation, the eight-fold path leading to cessation.
- ³⁹ Teaching to awaken the generation of *bodhicitta*, the “thought of enlightenment”.
- ⁴⁰ This refers to the end of a 4-day period “in the robes” as celibate monk, when the initiate renounces the *śrāvakayāna* and enters the Mahāyāna path. The ideal sought is the Bodhisattva vehicle, and stages of knowledge (*jñāna*) measure one’s progress through a series of stages (*bhūmis*). See Willis’ presentation for Asanga’s views on this subject (1979: 87–100).
- ⁴¹ This likely means “human level” here, in contrast to higher levels. There is also a suggestion of the initiation imparting supermundane status, as *nirmāna* is used in Buddhist texts to refer to “magically created appearance . . . with reference to the bodies of enlightened beings” (Willis 1979: 184).
- ⁴² The next sequence describes wedding rites. Coming before the girl’s post-puberty ritual it likely reflects the formerly common custom of child marriage.
- ⁴³ This ritual, called “Ihi” today (Lewis 1984: 271–276), is now performed in childhood for girls. Here, again, is evidence that this was once part of a childhood marriage rite.
- ⁴⁴ Puffed rice.
- ⁴⁵ Unbroken rice grains.
- ⁴⁶ Leaf feast plate.
- ⁴⁷ The vow that cites all the celestial and location details of the occasion and calls upon beings to witness the event.
- ⁴⁸ Two forms of priest-led ritual *prasād* dispersements cum refreshments, done after the auspicious completion of a major event (see Lewis 1984: 199–202).
- ⁴⁹ This *pūjā* must be done according to an astrologically determined time (New. *seit*) and before a woman reaches menarche. Popular belief is that if done properly, the pain of the monthly periods throughout life will not be great.
- ⁵⁰ This deity is pictured in hanging paintings made for the occasion. These have often been noted as examples of Newar art (Pal 1974).
- ⁵¹ An offering of animal intestines and other impure substances.

⁵² Lineage deity, also called *digu dyah* in Newari.

⁵³ The rite in which the priest recites the *maṅgala sūtra*.

⁵⁴ Lit. "life-force wind". This exists in the body, but is dispersed at death. Here the authors imply that the *prāṇavāyu* is the vehicle of karma.

⁵⁵ An offering helpful for crossing the river of death, (Skt.) *Vaitarana*, as described above.

⁵⁶ A secret rite performed in front of the body by the *vajrācārya*. It is done today only for laymen who have taken the *dikṣā* initiation.

⁵⁷ Lamps are needed here and on subsequent days to guide the *prāṇa-vāyu* back to its resting place, in case it gets lost in the first movements out after death. It will thus still stay close and benefit from the rituals that follow, even though the iron keeps it from re-entering the body.

⁵⁸ An unhappy malevolent spirit unable to pass into a new existence.

⁵⁹ The depository site for dangerous impure refuse in each neighborhood. It is thought to be the specific abode of one Newar form of Hārātī Ajimā, and more generally the haunting place of a host of minor spirits (Lewis 1984: 112).

⁶⁰ A small carved stone ritual receptacle placed outside the main entranceway of every Newar house (Lewis 1984: 124).

⁶¹ A tall lamp made of cloth.

⁶² Done by the women, who in high caste households do not go to the ghat.

⁶³ lit. "Face Yama".

⁶⁴ A drum/cymbal music played by untouchables.

⁶⁵ Caste-specific riverside sites are the norm in the Kathmandu Valley.

⁶⁶ *Piṇḍas* are kneaded balls of foods offered to the dead only. See the text for further elaboration.

⁶⁷ lit. "Righteous Path" or "the Buddha's Way".

⁶⁸ "Safe passage for the ashes *pūjā*".

⁶⁹ *Pañcagavya*, the five cow products — milk, butter, curds, dung, urine — are used by Newar Buddhist hierophants.

⁷⁰ Sugarcane.

⁷¹ Myrobalan fruit.

⁷² The four goals in life, according to Brahmanical literature: wealth, fitting conduct, pleasure, salvation.

⁷³ Skt. *pūrṇimā*, the full moon day.

⁷⁴ Used in all *piṇḍa* rituals, rhino meat is thought to insure the conveyance of offerings, a belief recorded in the *Mahābhārata* (Briggs 1938: 7–8). Many wealthy Newar Buddhists own a rhino skin vessel for *piṇḍa pūjās* (Lewis 1984: 322).

⁷⁵ Uncooked husked rice and flattened rice, respectively.

⁷⁶ Here is a good example of the complexity surrounding an analysis of Hindu-Buddhist relations. At first view, this appears to be a straightforward Brahmanical adoption by the Buddhist hierophants. But in fact this *kuśa* grass (known in western botanical classification by the Latin name *poa cynosuroides*) is mentioned in many Buddhist accounts, from the earliest records onward, as having been the stuff of the Buddha's enlightenment seat (see Thomas 1927: 71).

⁷⁷ Every major Newar *vihāra* possesses indented stones for this purpose. This is one rite that binds the laymen to a specific Buddhist establishment.

⁷⁸ The text presented here is transliterated exactly as found in the original publication. Only numbers have been added to order the headings. Savants will note that the Sanskrit spellings and endings are irregular, in places almost making the text indecipherable. To correct the errors in the published text would be an immense undertaking; the *ślokas* reproduced here stand as a specimen of Newari panditry. Readers interested in receiving a copy of the original *nāgarī* should write to the author.

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College of the Holy Cross,
Worcester, Mass. U.S.A.