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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 (Hṛdaya 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 sanskāras (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

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. The establish-
ment 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. A host of ritual guidebooks were also composed in this
later Buddhist era.

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 sādhanas 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 Vajra-
yāna masters showed the immediate possibility of harnessing the experience
of sūnyatā to attain enlightenment.

As a corollary to their soteriological discoveries, the siddhas also com-
psed rituals that applied a master’s power to accomplish more mundane
goals. The later scholars who eventually organized and domesticated the
sādhanas 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 ṣaṁghas. 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 saṁgha ... 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 saṁgha 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 saṁgha. 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. With the eventual widespread assimilation of Mahāyāna-Vajrayāna culture among Nepalese Buddhists by 1200 CE, 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 saṁgha, 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 yoginis 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. In this respect, Newar Buddhism carries on the evolutionary patterns and lay ethos of later Indian Buddhism 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 Parbatīya 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. 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 pujaḥs 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 sangha 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 sangha eventually became dependent upon the power of their polity’s royalty to insure its orthopraxy/doxy (Tambiah 1976: 32—72; 159—164). In North Indian history until 1200, as in later Nepalese history under Malla and Sāh 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 sanskāras 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 pujaḥs 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 formulī, 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 Sākya caste family is a necessary prerequisite for entry into the Newar sangha. Because Buddhism existed for at least
1700 years in India, this attention to caste should not be surprising. Nonetheless, the Newars’ use of strict endogamous lineages to define sangha membership is a unique and heterodox feature of the modern tradition.

It is also noteworthy that the vajracāryas recognize Hindu deities and perform puja 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.

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 Jivan 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 vajrayana 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 vajracāryas 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 pitrloka 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.
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). 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 saṅgha’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 saṅgha (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 Saṅgha

The text provides important new information on the Newar saṅgha’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 Sākyas 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 Jivan recurrently underlines the point that if a vajrācārya priest is worthy, he can guarantee the supramundane destiny of laymen. Finally, it is noteworthy that the authors make a case for five divisions of rank in the Newar saṅgha:

Mahāyāna Sūtra Pandita Vajrācāryas
Vajrācārya Ritualists
Bhiṅgu Bande
Cairak (Sākyas)
Śrāmaneka (Sākyas)
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 šlokas quoted from each:

6) Samvara Tantra
50) Mañjuśrī Pārājikā
24) Nema Śūra Pārājikā
6) Kriyā Samgraha
2) Prāṇigrāhāna Vidhāne
11) Baudhokitaḥ Samsārāmaya
7) Piṅḍa 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. The "Durgati pariṣodhana mandala" 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 samgha 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 samgha 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 interchangable “b” for “v” and “i” for “r”, 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


1.

In the life of the Nepalese people, from the time of birth up to the time of death with the piṅḍa 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 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 (vāyu) has entered into it, it will take on the fish form; 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, will be filled up with the 5 substances. 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.

3. Release from Birth Pollution

To be released from childbirth (restrictions) according to tradition, one gives Kalaśa abhiṣeka 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 pathī 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 [grahamārthkā].

4. Name Giving

According to the caste, the Nāma 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 year\(^\text{26}\) 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,\(^\text{27}\) one again gives rice.

7. *In-House Protection (Jāṅko 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.

<table>
<thead>
<tr>
<th>Deity</th>
<th>Substance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Āditya</td>
<td>Gold</td>
</tr>
<tr>
<td>2. Śoma</td>
<td>Hiular</td>
</tr>
<tr>
<td>3. Bhaṅgal</td>
<td>Costus speciosus</td>
</tr>
<tr>
<td>4. Budha</td>
<td><em>Sobhāy</em> fruit</td>
</tr>
<tr>
<td>5. Brhaspati</td>
<td><em>Patak</em></td>
</tr>
<tr>
<td>6. Śūkra (Indra)</td>
<td><em>Jatamas</em> herb</td>
</tr>
<tr>
<td>7. Śaniścar</td>
<td>Iron</td>
</tr>
<tr>
<td>8. Rāhu</td>
<td>Harthe</td>
</tr>
<tr>
<td>9. Ketu</td>
<td>Copper</td>
</tr>
<tr>
<td>10. All together</td>
<td>Silver</td>
</tr>
</tbody>
</table>

8. *Opening the Throat*

On the day after *anna prāśana*, having done a *kalaśa pūjā*, one does a Dharma *puja* that opens the throat of the child. Also, one touches the *hasam*\(^\text{28}\) to the baby's mouth and throws it out in the *lakhu*.\(^\text{29}\) One then gives *sagāṁ*.\(^\text{30}\)
9. First Hair Cutting

The ritual of cađākarma (or bartabandhaṇa) and piercing the ears is done according to the tradition of the different castes, i.e. whether Brāhmaṇa, Ksatriya, 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 cađākarma and ear piercing.

10. Initiation as Adult Male Householder

(A rite for males): Between years 7 and 12, when the bartabandhaṇa is performed, one cuts the hair, leaving the amgsā; 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 Ganeśa, gives alms, and brings the child home. Then there is an auspicious celebration.

11. First Monastic Initiation

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

So having been sent to the sāṃgha for the 3 refuges and having taken the śīlāku in the right hand and the begging bowl in the left hand, the sāṃgha will give instruction in the Six Pāramitās and then be told of the Catur Brahma Vihāra and the Aryan Truths.

Having been given the Kuti Sūka and the Bodhisattva Jñāna, 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 Sākya clan, after the Pravartya 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 level 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-ghantha 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. Marriage

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 receptible 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 Girl

One puts salt, molasses, 3 kinds of flowers, betal 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, ākhe on a jyonam lapte, one closes her hands, saying the Šaṅkalpa 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 be 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 sagamī and then the egg sagam. 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 mātrkā from the Graha Śādhanā 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 Śri Basundhara; and having drawn the 8 female demonesses [yakṣī gana] 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, 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 puṇya 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 (bāidyā) will say which disease it is and give the appropriate medicine.

If one is afflicted by dangerous nāgas, deities, piśācas, pretas, bhūs, or big enemies, to get rid of these afflictions one does the bali karmaḥ pūjā, 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 and having done the svasti bācā pūjā, 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 to exit from one of the 9 orifices (from the ear, etc.), a powerful medicine [must be given] to increase the respiration. Bāttarani dāna 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 devaī’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, [Yamārajā] 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. 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.) 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 agati. 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 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 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 ("dukhā 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 Mahādīgu lamp must be made. 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. 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 Parīśodhana Dhāraṇī. The words “Yama Bādyā”\(^{63}\) are made audible and the Maṃgala 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 [ūrthajala] to the dead body.

28. Observances at the Dīpa

In front of the dead one, put out the kāka pīṇḍa,\(^{66}\) the preta pīṇḍa and svāna pīṇḍa.

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 (phuki members) must do the rites.

(If this kāka pīṇḍa is offered, the person will not be born as a bird. If the svāna pīṇḍa is offered, the person will not be born as an animal. If preta pīṇḍa 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 pīṇḍa is offered, all the works will be successful. If the svāna pīṇḍa is offered, the [dead one] will see the dharmamārga.\(^{57}\) 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 mārkās 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 hasma 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 Parīśodhana Maṇḍala (and other) Customs

On the 6th day, the durgati maṇḍala is made and a pūjā is done. The aṣṭi tāraṇa pūjā 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 paṇca 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 paṇcagavya and purify themselves. While at the river, take ātri, amb, 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 saganī, do the homa karma and the house will be purified.

35. Ten 'Pīṇḍa' Ritual

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

Why do the daśa pīṇḍa? On the 1st day, pīṇḍa 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] jōnis.

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 Samgha 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 tirtha, 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 (ṣuci). 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 pitrloka, 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 pīṇḍa, this is called dharmā pīṇḍa. If this is done, the dead one will get these 4 results — artha, dharma, kāma, mokṣa.72

During [the months] Kārtik, Śrāvaṇa, Bāśākh, Māgha, in these 4 periods, one also does śrāddha. These days are good for doing pīṇḍa dāna: on Kārtik punhi,73 Māgh full moon, Śrāvaṇa during the thirteenth day of the dark fortnight, or Bāśākh triyā. One has to do pīṇḍa 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 pīṇḍa. After sunset, śrāddha is prohibited.

While doing śrāddha, put rhino meat inside the pīṇḍa. If a small piece is kept and the pīṇḍa 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 pīṇḍas, 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 pīṇḍa.

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 pīṇḍas.

After that, one puts out a vikala [pīṇḍa] and for any śrāddha, one makes
this vikāla. If one doesn’t put out vikāla [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 (vikālas), we should give piṇḍa.

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

If the magnolia, fragrant green flower (masvāṃ), lotus, tahapyaṃ flower or cihapyaṃ flower are offered, those in the piṭṭholaka will be satisfied.

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

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

After finishing the śrāddha, the copper vessel [kōlā] which contained the piṇḍas should be put out on the pīkhā lukhu. One should pour water around it three times clockwise, then three times in a counter-clockwise direction. The ajmān 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 preitas], “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 [pyamga]77 or else at a āṭṭha, or in a pond. After that, offer a savory feast to all relations and friends.
1.

Nepāle jana jivane janma maraṇāntaśca kriyā /
Kathayāmyaḥaṁ piṇḍa karmādi kaṇca yahā vidhīm //

Nepāla jana jivanyā busām nisyem sināvanā piṇḍa karma ādi bidhi-bidhāna kriyā takyā khaṃ vyākhya yānā haye //

Samvara Tantra:

Mātā pitā disam yogā dāikṣayetbhava jāminā /
Aṭī Nirbhara Sāṅandaṁ sukha mārga praveśyate //

Māṃ abu vah nima milana jula dhāvyam janma jvīgū sambhavajvi ānanda sukhaṁ mārga māṃ abu vanaṁ cvani /

Dva nādyo yoni madhyetu bāna daksīṇa yosthāha /
Vāme śuklam vijayāya daksīne raktamevacaḥ //

Māṃyā yoni madhye jāvanchapu khavaṁchapu nādi vayā cvamgudū khavaṅgu nādi śukla bija hāya cvana jāvagū nādiṁ raktabija hāya cvana /

Tayo mīlana mekatvaṁ dharmadhaṁ svabhāvaṁataḥ /
Śukla ṣoni tayormadhye bindu rūpeṇa tiṣṭhati //

Dharma dhātuyā svabhāva gathye chathi jvīgu kha athe he yoni madhye abuḷa śukla māṃyā rakta thva nītā lvāka jyānā chati juyā bindū rūpaṁ māṃyā garbhe macācheṁ cvana vana /

Pratharma kalalā kāraṁ ayur daṅca dvitiyakaṁ /
Trīya peśito jāṭaṁca caturthaṁ dhanamevaca //

Thanalī māṃyā garbhe macācheṁ bija vanaṁ lachi daibale śukla bahī lvākajyāńā bhiyātathyem cvani nilā daibale jhulu jhulu sanā pyāca thyeṁ cvani pelā daivale khvātuse cvani /

Vāyūnā pūrya māṇusya macchākāraṁ tato bhavet /
Paṅcamāsa-gaṭaṁ bijaṁ paṅcaspho ḍaśca jāye //

Nyālā daibale vāyu duvinā macchākāra jīvī lhā tuti kṣomā śarīra chagu chaguṛa bhāga cicidhanikamī chakolaṁ dai hānaṁ caṅsu śrota ghrāna jihṇā
2. Nābhi Kṣedana [Pidhenegu]

Mañjuśrī Pārājikā:

%Navāṅga bija vinyāsāḥ sarakṣerjāta mānavā /
%Cheda yeśca tato nābhi śūnyatā bhāva pūrvakaṇṭa /%

Janma juma mānavā maćayāta raksi yāyegu nimite gūgu angayā bija tayā prajñā svabhāva jujumā dhaigu bhāva pūrbakaṇṭ jiphole pihditatakāva pilydhene /

%Tatlāvah snāna dānaścā maṅgalotsāha vṛdhayet /
%Nābhi cheda kṛte paśyā yasmācā sūnakaṇṭ tadā /%

Nābhi chedana yāyé molhuke maṅgala vādyā thātakē analy dānakarma yātakē utsava yāyē / gukhunū pīdhena ukhunū nisyē sutaka kēni //

3. Jātakarma [Macābu Bēṃke]

Mañjuśrī Pārājikā:

%Sūṭa kānte prakūrvara pūjāsatkarme kārayata /
%Abhiśekam tato dattvā aśirbāda āikanā pūnā /%

Macābu bēṃke kriyākarma bidhi anusāram yāye maćayāta kalāśabhiśeka biya hānām aśirvāda nāṃ biye /

%Dhartānca madhumca sthāpayat kuṇjarāśana patre /
%Pūnāḥ gṛṭa madhu prāśan ca vidhivat kārayat //%

Ghyo kasti ogalāsimā hale tayā vidhivata pūjāyānā maćayāta hānām gṛṭa madhu prāśana yāye /


Tathāiva pujayet sarvaṃ samādhi traye bhāvanā /  
Śūli Dhānyaśa śaṭapaśa śhīdipaṃ praṇvālaya //

Hānaṃ puvāphaḥ khupha dvocine boyā dyone (śrī maṇjuṣrīyā maṇḍala  
sallēkāsa cvayā taye) 60 khuipvā mataṃ cāuyeka / Trisamādhi bhāvanā  
phukan pūjāyaye //

Tathāiva kārayata pūjāṃ jāgareṇa vinikramam /  
Graha māṭrāṇaṃ samabhyaṛcya yathoktaṃ grahāṅghane //

Hānaṃ vidhi anusāraṃ graha sādhane dhayāvaṃ thyeṃ janma pātrikā  
coye graha pūjā jāgaraṇa evane graha māṭrā pāṭha yāke /

4. Nāmā Karma [Nāṃchuye]

Maṇjuṣrī Pārājikā:

Daśame dvādaśe cādīvāśeṃhanivā punah /  
Nāmakarmaṇaṃ prakartavyaṃ vartaṃ nāṅca viro dhahaḥ //

Varaṃsāra nāmākarma yāye (maṇḍaya nāma chuya) varna anusāraṃ  
jhino khuno naṃ jyu jhinīnu khunu bā hānaṃ nīnu khunu naṃ jyu  

5. Śūryajope

Dirghā rakṣantu bālānāṃ maṅgalārthāṃ samanvitaṃ /  
Māse tritiye caturthebāladarśa yedrviṇ //

Maṇḍaya śūryajope laćhināṃ jyu pyelānaṃ jyu thuli kriyāyā prabhāvaṃ  
maṇḍaya āpālam rakṣā jvīl //

6. Phala Prāśana Anna Prāśana [Maćā Jamko]

Anna prāśana śaṣthe vā cāste samvatsare ṭhavā /  
Taniṇca pūraskriya śrāstrādi śilpa karmakāṃ //

Khulā da kāśita maṇḍaya phala prāśana yāke saphu jyābha alanḍkāra  
tisā vastra cālkapāe vahā masi kalam puthi thuli vastu saṃdyukta yāna  
maṇḍakāke maṇḍa chuchukāla vava phala bīcā yāye hāna maṇḍaya (anna  
prāśana) jānaṃ nake //
7. Gṛha Rakṣā [Janḍko Kokhā]

Nemasutra Pārājikā:

Āditya rakta pāśaṇa vacaḥ śomaṁ tathāivaca /
Kuṭa maṅgārakaṁ jñeya śripadaṁ budhame vaca //
Patanā guru vidyāya śukro jyoti smatistathā /
Loham śaniścara jñaya rūhoścathaṁ vijakaṁ //
Tāmram ketośca viṇeyā janmato ropya mevaca /
Eṭāśca graha rakṣantu bālānāṁ hitahe tave //

Ādityayā luluṁ 1 śomayā hiulara 1 maṅgalayā kuṭa 1 vudhuyā sobhāyā
dhūla 1 vrhaspatiśā pāta 1 śukrayā jatāmāsa 1 saniścaryā nāḥ 1 rāhuyā
erṇakā 1 ketuyā siya 1 jaṁmayā vah thuli sanyukta kuhmākāsa honā macā-
yāta kogvāyake macāyāta sadāṁ hita jvīṁ rakṣa jvīḥ /

8. Kaṇḍha Śodhana [Kaṇḍhakkhū]

Anna prāśanayā kanekhunu kalaśa pūjāyānā dharma danke kantaṁ khuya
ejanmājuma macāyāta mhuṭuṁ vāke sthāna lūkhsa choya sagaṁ biya /

9. Busakhā

Maṇjuśrī Pārājikā:

Cūḍākarma karma bheda yathā samkhyaṁ karṇayat //
Brāhmaṇa ḷṣātriya vāṣyā śudrāṇāi ca tathacca /
Garbhāṣaptama varṣevā yāvata dvādaśā vatsare //

Cūḍākarma brattabandhaṁ nāyapam ṭvākhane karmakriyā yānā haya
brāhmaṇyaṁ ḷṣātriyaṁ, vāṣyāṁ, śudrayaṁ kathathyem uthyem uthyem karmayāy
garbhye evaṁ muṁśeṣeṁ nisye jhinudaiyā bhitre cūḍākarma karṇa-
shade yaṁe //

10. Bartabandhaṇa

Saptame dvādaśe varṣe vartavandhaṅcana kārayat /
Kṣora armādikāṅca pūnah cūḍāśire sthāpayat //
Vidhivata bālānām tīta dhātreṇa snānamā carṛt /
Kesu ṭapāṛṣṭa śara yajno paviti pradāpayat //
(Mijampintah yāyegu kriyā) nhere bā jhīṃnirayā bhistre bartabandhana yāye samkhāke āṅgśātyeke lusī dhemke hāmo amba lam mohlukhe bidhivata pujāyaye / Śara, jvanā phosi kathī la lhāya vanāntara choya, grhasthā rambhasa conima julasā sthānalakhu ganeke yēmkā (pikhālukhusaṃ) bhikṣā viyā cheṃ dutahaye maṅgalotsava yāye /

11. Pravarthya Grahaṇa

Tataḥ keśāṇa vatāryaḥ sthāpayeca śikhāśire /
Kāśāya paṅca pradātavyaḥ daśa śikṣā padaṃ pūnah //

Hānaṁ chene cvamgu saṃ pācuka dhene (āṅgsānam dhene lusī dhene) kāśāya bastra pūnakā paṅcaśikṣā daśasikṣā sametaṃ viya /

Samghā trīṇiṇaḥ darṣaṇam śikṣāśkīrī kāṇca pradāpayat /
Śat pāramitā samādāna mārya satyādi samvaram //

Samghapimke trīṣaṇaḥ choyā piṇḍapātra kumḍhāra śīśālāku laba lhātha śaṭa pāramitā upadeśa viya catur brahmavihāra āryya satyanāṃ kane /

Maṇjuśri Pārājika:

Tadagra koṭi śikṣāṇa bodhi cattam pradāpayet /
Etesam grahaṇāt bhikṣu śrāmanera tadarśadhakam //

Cāirakaṇca tadarśdhena trayayāna bibhāvanāt /
Śarvam śāmagraṇi bhikṣu yajña kāryaṁ dībarjītām //

Ananmli koṭi śikṣā biye anamli bodhicitta jānāna biya thuli jānāna lāmayaṭ bhikṣu dhāye thuliyā bachiṣyā bachi śikṣā lāmayaṭa śrāmaneke dhāye thvate śrāmennekayā bachi śikṣā lāma cairaka dhaya thvah svamasiyā bhānra thathe thvah svamasiyā madhye uttamaṃ bhikṣu dhāya thumisāṇi homa karma yāye madu //

12. Vajrācāryābhiseka

Kriyāsāṃgraha:

Śākya vamsa praṭaḥ bandhe janmanāca prajāyate /
Pravartyā grahaṇāt bhikṣu punaraṇṛti vajra dhrk //

Śākya vamsa janma juyā pravarthya grahaṇalāma bhikṣuyāta bandhe dhāye / Hānaṁ bhikṣu karmmaṇi vajra ghanṭha grahaṇa yāma uttama śri bajarā- cārya dhāye //
Mañjuśrī Pārājikā:

Nirvāṇā śraya bhūtatvānīra pekṣā svabhāvataḥ /
Vajra ghanīhā dikaṁ homa sarva karmānū sāghanaṁ //
Dvābhya meva pradātavāṃ vajrācārya padaṃ punaḥ /
Sūtraṁ mantra pāṭhaṁca maṇḍalaṁ daśaye tathā //

Nirmāṇa padavyā śreṇī lākāmaḥ mebayāke upaśchā mayākama thathimmha bhikṣuyāta vajraghaṃṭhayā abhiseka viye homakarma ādiyā sarvādhiśkāra jula bairaghaṃṭha thva nītā abhiseka lāmesita hānaṁ vajrācārya padabīye mahāyāna sūtrādi paṃ- pāṭha maṅgala daśana biye //

13. Pāṇi Graha

Kriyā Saṅgraha:

Śubha tīrthi nakṣetre kaṃnyāṃ pari kṣapet /

Bhimgu tīrthi bhīngu nakṣatre sūrakaṃṣaṃ saṃyuktam laksanaṃ pari-pūrṇa ma kanyā svayāhaye (yajña pāṇi graha vidhi kriyānusāra yāye) /

Kanyā Lasvaye Maṇḍala Paṃjā

Tadānu kanyā sārire ṣodhanah nirāṅjana prākṣaṇa bastraṇiḥ /
Visarjanaḥ devatādi prāṇasa bastraṇa sarvā laṃkāra dadyāt //

Kanyāyāta sārire ṣodhanah nirāṅjana lvāhā rakṣā vi mataphaṃ tva ye devatā anyāke visarjana yāye īparasīm sike anega tīṣaṃ tike //

Rakta kaṃcūka sūbaraḥ mūdrīkā sindhāra /
Bhāṇjanam saṃgrhīnaḥ debā grūbe ādāyāt //

Mhasinha rakta candana cūmuhcűḥ tayāgu sinha battā kanyāṃ jvaṃkā dyoṣāta gurupinta chāyake biye /

Paścāt kanyāyai sindhuṭaṃ vāroṇaṃ samāro hayat /

Hānaṃ kanyāyāta siṣce sinha chāyakeviye modakinaṃ tayu /

14. Satabhedikā Taye

Praṇi Grahaṇaṇabidhāna:

Ādṛā labaṇa guḍaścāiva pīra kāṣṭha madanaṃ tathā /
Śobhāṇipannam macchā tāmva rādi rājā kṣata apicantathā //
Pālu, ci, cāku, mikuṣīṁ, madāṃpho, śobhāyphala, ṇā, byā, gvaye, tāy, ākhe, jyōna lapte, pocinā kanyāyā mhaduchhi kuhmakā satchītu kāye ghānā kanyāyāa kokhāyeke (īsālāpā lālhāye) /

Haste nandā bali likhivā śrīphalaṃ dudyāi /
Lājā kṣatsthāpayat pūnā ṛāya pattrena pānāu bandhayat //

Kanyāyā lhāte svasti coyā vyājvanākā tāy ākhe tasyāṃ jyōnaṃ lapteṃ lhāpo cikeḥ kanyā saṃkalpa yānā kanyādāna puruṣa yāta lava lhāye /

15. Ḋikṣābhū

Nikṣābhū dhayāgu vivāhayānā kane khunu yāyegu / Thva kriyā guşi guşi sithāṃjaka du / Gulisiyām mathā /

16. Kesā Bandhana [Saṃ Pyāke]

Vivāha yānā svanu dukhunu yāyegu kriyā yāta kesavandhana arthaḥ (saihyākegu Dhaī) / Puruṣam bhāryyāyāta sampyākegu samā śādi yākegu thvanaṃ guliguli siyāṃ thva kriyā mayā /

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

Vādhā cvanī khunu kalasa pūjā vādhā cvanimesīta dhalaṃ danke bisarjana yāye / Bādhā kotthasa vādhā conimesita vādhā kotthasa sone (vādhā taye) / Suryayā kiraṇa jah mavyakā vālampyane arthāt sūryayā kiraṇa jah makene mijāmpinī khvāh makene thukathaṃ vādhā tayāgu jhiminhū dayava śuci snāna yākā sūrya darsāna biye / Vidhi pūrbaka sūrya maṇḍala pūjā yāke sthāna laskhur choya arthāt gāne deke choya saganī bīya thuli kriyā misāpinta jaka yāigu /

18. Bhimratha Kriyā (Brhat Nara Brhat Nārī Jāmko 1)

Nema Sūtra Pārājikē:

Saptasapti barṣāni mānica dinā nica /
Upanayanaṃ yathā kāryaṃ pitā puṭreṇa kārayat //

Nheyey nhayada varṣa nhayelā nhaynu dayva bāu māṃyātā kēya macāṃ upanayena dhaigu jāmko kriyā yāye /

Graha māṭṛkāṃ puraskṛtya yathoktaṃ graha sādhane /
Kṣura karmā dikāṃ sarvaṃ sacāila snānamā caret //
Grahamātrkā pāṭhayānā graha sādhane gate ḍhaya vana vathyēṃ grahamaṇḍala dayā pūjā yānā kṣura karma dhaigu saṃ luṣi dhenā sakala siyāṃ suci snāna yāye /

Pañca nava śataṃcandra dṛṣṭvā kṛta bhūmarathaṃ /
Yathākula viśeṣena aśvādi ratā yo jayet //

Gusalava nyemha pūrṇacandramā khaṁmesina bhūmaratha kriyā yāye viśeṣanāṃ thagu kule cale jugu thyeṃ sala ādiṃ samyuktagu ratā dayēkā bhūmaratha kriyā yāye /

19. Devaratha (Jaṃko 2)

Nema Sūtra:

Aṣṭa Śūtra varṣāṇi māsanica dinānicah /
Deva ratheti bikhyālāṃ sahasra candra dṛṣyate //

Thanāṃli hānaṃ caye cyāda varṣa cyālā va cyāna dayeva dochimha (pūrṇacandramā darśana lāgu belāsā) devaratha dhaigu jaṃko kriyā yāye /

Basubarṣa samāpūrṇā basudharārcanaṃ kuru /
Aṣṭā yakṣa sama bīṣṭhā aṣṭāu siddhica prārthayat //

Athabā cayeda varṣa jaka puke juyevaṃ āy hū śrī vasundharā yāgu maṇḍala cothā cyāmah yakṣani gaṇāṃ cauayēkā pūjā yāye aṣṭa siddhi phone /

20. Mahāratha (Jaṃko 3)

Nema Sūtra:

Nava navata varṣāṇi māsanica dinānicah /
Mahā ratheti bikhyāta dvādaśa śata candra dhār //

Thanāṃli hānaṃ guyeda guṇā guṇhu puke juyeva jhīṃ nisala candra mā darśana prāpta juyeva mahāratha kriyā yāye /

Pūrvat sarva samyukta yaśa veda prakalpayet /
Uṣṇīṣa viṣayaṃ cāiva kṛivā maṇḍala mutamam //

Nhāpā bhūmaratha kriyāsa dhaivamthaṃ sakatāṃ samyukta yānā yajñīśalā dayā uṣṇīṣa viṣayāy maṇḍala coyā mahāratha kriyā yāye /
21. *Karma Vipāka*

*Janma byādhi jarāmatyā garbha sthānāni dehajam/*
*Sāryate sarvasatvā nāśca nānābyādhi samuṭ bhavam/*

Janmajīvā gujajīvā vṛddhājīvā thva sakala pūrvajanmayā phalaṃ
mānyā garbhe cvaśāṁ nisyāṃ juyāvāî hānaṃ ane anego roga utpatījīvīgunaṃ
pūrbajanmayā phalaṃ /

*Bātā pīta kaphaścaīva sanni pātādi rogajā/*
*Caturrotare mahā vyādhi magh punyādi dehajam/*

Vātapitta kapha sannippāta catur roga ādi mahāvyādhi utpati juigungaṃ
pūrvajanmayā pāpa punyāya phalaṃ /

*Tesubādiyo tamondādi jivhāmūtra pariṃkṣāyā/*
*Cikītsā kārayet vāidyō yathānāya yathāṃ vidhi /*

Sum gumeṣita roga jū uṭa uttamama vaidyaṃ nādi svayaṃ mehyāgu
coyāgu pariṃkṣā svayaṃ (śaṛre jugu) gugu roga jula ugu roga anusāraṃ vāsa
yāyi /

Āgantu kādi doṣeṣu ghoraduṣṭa bhayānnaṃ /
Baliṃkarmā vidhiścāiva nānā śānti prayogata /*

Hānaṃ ghora duṣṭa bhayānakaṃ bhūta preta, piśāca, deva, nāga, pinigu
doṣalā dhakā baliṃkarmmah pūjā ādi yāna aneka prakāraṃ śānti yāyi /

*Siddhi sādhana mācāryyo mantrayogeṇa sādhayat/*
*Grahadoṣa samudda bhūte jāiapatra pradarśa yat /*

Hānaṃ siddhi sādhatya yātipiṃ ṛcāryyaapiṇaṃ mantra pronyoga sādhatya
yaki graha doṣalā dhakā jāta keni /*

Ādi tyādi graha duṣte tatodānaṃ samā dadet /
*Tathāvīva pari māṇantu niru jānma navā care /*

Thanaṃli jāta keni jyotisaṃ dhathāhatheṃ ādi tyādi grahayaṃ doṣa
dhakā grahadaṇa yāyi thugu prakāraṃ parimāṇathyayāṃ manusyaapiṇaṃ jiu
thāyeta thagu jiu upakāra yāyi /

*Sveṣṭa dāiva vata pūjāne svasti vācāna karmmaṇa /*
*Mahā mṛtyū samutapanna mupāyena naśūmyayati /*

Hānaṃ thamha kula devatā yāta pūjā yāna lipā svasti bācā karmanaṃ
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yâyi tara mahâ mṛtyu jvigu roga utpatti jvâle nhâguhe upâya yâsâm rogalâi makhu /

Prâna karna gata svâsa mahâugadhî dadatte tam /
Bâitara pyâm tato dadyâm dâcâryya gurûbhyâh yathâ //

Prâṇavâyu nhâyapaâm âdîm nabadvâraâm pyâhâ vaneta svâsa thâhâ vai ugu bakhate tadhamgu ausdhi gutikâ nakâvi guru âcâryapinta baitaraâni dâna yâyi /

Gâudânaâm vidhi nâścâîva pâdayo jala bindutâ /
Sveṣṭà devatâdi mantrâdi nucâryâh kârayaddhit //

Hânaâm bidhi pûrbakaâm sâdânanaam yânâvi thanââli pâîîsa arghajala tayâ thâh kula devatâdi yâgu mantra nyanâkâ biyâ /

Prânamâtra šariramâcâ tara syaktyâ gabonkusâm /
Prâna mukto bhavetpusâ yamadvâreṣu gamyate //

Sarie prâna mâtra danigunaâm sarira yâta totâ prâna pehâm banî thvâmanuṣya sarira tyâga yânâ yamadvâre vanî /

Svasva karma kṛṣcâîva karma bhûmi pradarśakaṃ /
Durgati sugati câîva svakarma phalamâbhet //

Thathâhgu karmâma yânâgu karmma bhûmi kene gu yeni durgati jusaṃ sugati jusaṃ thamanyânâgu karmayâ anusâaraṃ (karmayâ phale yani) //

22. Utkrânti

Utkrânti kâlasaṃ prâpta makâle deva ghâta kam /
Devaghâtena mâireṇa narake pacyate dhruvam //

Sinâ vaneva utkrânti yoga yâye sinâya mavanâma utkrânti yoga yây majyu yâta dhâsâ yâkanâma narake lâvani /

Tasmâtmṛtyu cinkâni jhâyatetu vica kṣanâi //

Atheyâ kâraṇe kâla jñâna sikâjaka utkrânti yâye /

23. Mṛtyu Kriyâ

Anti kriyâ sidhayava mṛtyuyâ angsa lvâhâ rakâ (naḥ arthâta cakû) tayâ phusa likvos mata chapvâ chapvâ taya (phatasâ mata cha câlam câukke) naḥ
Cakù taya viyaguliṃ pṛaṇa bāyū pihāṃvane dhūṃkūgu hānaṃ lyāhāvaya praveśa jūvaye phaimakhu sime siyāmhe naḥ tayā mabila dhāsā pṛaṇa bāyū hāna lyāhāṃ vayā prabeśa jvayo totāvane dharmkūgu pṛaṇabāyū hānaṃ lyāhāṃvaya praveśa jula dhāsā agūtvaḥ lāvaneyo atayba akeṃ jhisaṃ simayā mhenah tayā vimāgu kāraṇa juyā cvana /

24. Chvāse Vāyegu

Mrtyūya bastra tvakā athabā vayāgu phulānguvasa vagāgu āsana (arthāta sukhu) nābhī paṭṭana bandha bastra (jani) thuli janna jūbale pīpāye sā ṯitādi vāṃ choyagusthāne (chvāse) vānchoya mṛtyū juyā vāṃsigru roga ādi sare juyā vāgu bhac dugujuyā nimitīṃ ugu bastra ādi āsana sudhānta chvāse vānchoyamke māgu juyā congu kāraṇa ukem /

25. Pākhākūṃ Thanegu

Pikhā lukusa, pākhā kunasa, tayā bhājane micyākā sepāḥ yāgu kūṃ thane, thva sapāyāgu kūṃ chem chakkāṃ nenka thanāgu nimīṛ mṛtyūyāgu roga gandha ādi kitānu nāsa juyī /

26. Duḥkhā Pikhāṃ Tiya, Sāu, Sāyegu

Śvetabastraṃ (duḥkhā pikhāṃ tike) sausāya ata eva gomaya arthāt (gobar) naṃ svasticoya svasti coyāgu sthānasa mṛtyūya ānga dikā sveta-bastra mṛtyūyā mha chamhāṃ bhunā mahā digu dayake (ataeva duḥkhā pikhāṃ tiya) / Va sthānāṃ pitahāyā aṣṭamangala kikinijāla phayagam puṣpamālā dhvaja ādi samyuktagu ratha athavā (kūṭā) lesa tayā täye avira svāṃ, sinha ratha chaguli nyanika abirāṃ chvākā /

Picāṃ Vāya

Samapitayamke dhumkā che chakkāṃ bapuyā bapuyāgu dhūḥ dhūvāyāgu thalamaṃ chvāse vāṃchoyayake / Sinhāḥ vāṃmesiyā lvaya sarejuḥ dhākā bapuyāgu tuphi dhūvāyāgu thala smetaṃ bāṃchoya yāṃkemāgu /

27. Sitāṃ Yeṃkegu

Marjuśrī Pārājikā:

Prataṃb bhūmi saṃsakāraṃ dutiyaṃ jaladhārakam /
Tvitiyaṃ kūṃkūmanca aguraṃca dhupamca tathā /
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Caṇurtha dhānya kṣiṣṭa pañcamānā dhāraṇī pathet /
Yamavādyādi savādādi maṅgali bāḍyāghoṣayat /

Nṛpaṁ bhumī saskāra bapuyekā lahā dhātayakā kumkūma ādi agura dhupa thanakā vā hoyekā acaryapisaṁ durgati pariṣodhana dhāraṇī bomkā yama bādyayā saṅgaṇa nyoṣpēkā maṅgala bādyā ādi thākā thuli mārga sōdhana yānā śaṁsāne yeṃke (śaṁsāneyā jaṅṇaśiṁ pacīṇa vahesēpāsa mṛtyū deha taya / Thāṅ thiti parivāra sakasīnaṁ tirthayā jala mṛtyūyāta jala tarpana biya) /

28. Dīpe Yāygu Kriyā

Buddhotkaḥ Saṁsūrāmaya

Mṛtyūṣyāgre kāka svāna preta ṭre piṇḍa dāpayat /
Mṛtyūyā nhyone, kāka piṇḍa preta piṇḍa, svānatṛ piṇḍa thayeke /

Piṇḍa pradāna putreṇaṁ bhārīyāvā bhṛkenavā /

Punaḥ bhāya sukaṁtyavā saṅghora vāṅbhavanā dibhiḥ /

Putraṁ piṇḍa thayeke athava putra madusā bhārīyā (kalā) naṁ thayeke kaḷānaṁ madusā dāju kijāṁ thayeke hānaṁ thvatena sūṁ madusā gośthi ādi (phukitesam) thayeke /

(Kāka piṇḍa thayāgu pūnyēṃ paṁśikule jamna jūvanimakha, svāna piṇḍa thayāgulim jantuyā kule jamna kāye māli makha, preta piṇḍa ayāgulim pretagati ādi tiryaka gati mocana jū) /

Kāka piṇḍa pradānena kāryamī Siddhika hetave /
Svāna piṇḍa pradānena dharma mārga Pradarśaya /

Kāka piṇḍa thayāgulim sakala jāyā siddhajuś svāna piṇḍa thayāgulim dharmayāmārūga (lapu) khāni /

Preta piṇḍa pradānena pretagati mocayat /

Preta piṇḍa thayā viyāgulim preta gati arthāt (preta dhāsekā janmajvi mālīmakha) preta gati mocana jūi /

Tasmāi vāgni mukhaṁ kāryya mṛtyuḥ agni saskārayat //

Mṛtyūyā mūkhe (mhuṭṭa thathe agnau saskāra yāke) (Dīpe yamkā saskāra yāyamāgu chāy dhāsā māṭṛkāyā nhyonebā khoṣāyā sithe gavaleṁ he visarjana majūgu yajñāsālā āta eva mṛtyuyā sarira mahādīgu daykā tayāgu cyākā bā āhuṭi biyagu kārāna khāḥ) /
29. Aṣṭi Parikṣāraṇa

Maṇjuśrī Pārājikā:

_Triye hari samā prápte karivyāsthi sacaya /
Bhasma Sātaṇī pūnāh krivā roṣa bhasmāṇī vāhayat //

Svanu khunu aṣṭi sile pūjāyīye samānasa, nali, pūjā yāye hānāṃ (bhasma caitya) daykā pūjā yāye lyeko bhasma khusi cuṣyek / Aṣṭi parikṣāraṇa pūrvata nyānu khunu khunu, nhenu khunu nam, yāy māla /

30. Durgati Pariśodhana Maṇḍala Kriyā

Maṇjuśrī Pārājikā:

_Triye divasa mārabhya paṅka sapta yathākramaṇa /
Durgati śodhanārthaṇca maṇḍala vartaya kramaṇa //

Nadyāprati sthāpayo aṣṭi caitya garbhya viśeṣataḥ /
Ami tōt bhava sātranca pāṭhayet ca punah punah //

Khunu durgati maṇḍala coyā pūjā yāy aṣṭi tāraṇa ādinaṃ puja yāy aparināma pātha yāye nyānu khunu, nhenu khunu uthyem nhenuhkhunu kaṁsaya (kaye yā) caityasa aṣṭi duthanā samākṣipta pratiṣṭhā karma pūjā yāye paṅca tīrthasa aṣṭi cuṣyekā choyā /

31. Nhenumā

_Tathā sapta gate ahanī dināi kasya pramānataḥ /
Odānaḥ bhaṅjanāṇi sthāpya bhakṣā bhojyaṇca dadāya //

Hānāṃ nhaynu khunu pīkhā lukhi nhenuyā jābo biya (arthāt nhenu-mātaye) /

32. Pākhāja Khāye

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

Hānāṃ ukhunuhe banisiyā cane lokapiṃ śunya jula dhāyava ākāse dīpa sahitam jābo ākāse khānā biya (pākhāja khāye) /
33. Dubemke

Sagotra bhāṭr bandhubhyāṁ kṣāura karmna vidhiyate /
Pāṇca gabya tathā bastraṁ tīrhe snātvā śuci kṛṣam //

Hānaṁ thāṁ gotra bandhu dājukījā sakala sīyāṁ khusivanā bidhi anusā-
rasāḥ khanā lusi dhenā molhuyā nhugu vastraṁ pūnā paṅcagarbiye kayā 
śuci yāye /
(Tīrhe āti amba hāmo kvo cīkaṁ khau ityādi kayā aśuddha juyācvaṅgu 
dehayāta suddha yāye) mha lhuy /

34. Gṛha Śūḍha Gvāṣagaṁ Kriyā

Saptame dvādase dīne homa kūryāṭ gṛhe śuci /
Danta kāśṭhaṁ tāmbulaṁ pūgya phalamcā prakṣālayat //

Ācāryayā nṛhu mepini jhinānu gṛgve danta kāṣṭa gvāṣalgaṁ kayā 
vāmkṣo ya homakarma yāy gṛhe (cheṁ) śuci jvī //

35. Dasa Piṇḍa Kriyā

Nema Sūra:

Daśama piṇḍa mityuktaṁ preteca sarvavartake /

Sīna vamesiyā nāmaṁ sikhuṁ nisyeṁ nhaynu bā jhinutaka samasta 
lokayāṁ petā bānmayāṁ daśa piṇḍa ādi preta piṇḍa thaye māla /

Budokta Sāṁsārāma:

Prathamaṁca śirojātaṁ dvitiyaṁca kṣūrūbhavaṁ /
Nāśikāṁca triyāmaṁ cauṛtha karṣa mevaça //

Daśa piṇḍa thayeguyā pramāṇa chāhuyā piṇḍa thayā biyā gulīṁ kṣoṁ 
ninuyā piṇḍa thayābhiyāgulīṁ mikhā, svanuyā piṇḍa thayābhiyā 
gulīṁ nhāy, 
pyanuyā piṇḍathayā gulīṁ nhāyam /

Paṅcamam hṛdaya ccaiva hasta jātaṁca saṣṭayo /
Saptame nhābhisam bhūtaṁ śṛṇīyam jātaṁ aṣṭama //

Nānuṣīṇa piṇḍa thayābhiyā gulīṁ nuga, khunhuyā piṇḍa thayā biyā gulīṁ 
liha, nhenuyā piṇḍa thayā biyā gulīṁ pvā, cyānuṣīṇa piṇḍa thayābhiyā 
gulīṁ śrṇiṣṭhā jātajyī /
Navame pāda sambhūtam daśame roma sambhavan /
Daśapinḍa pradānena kāya śṛṣṭiyāṁ hetuve //

Guhūyā pīṇḍa thayābyāṁ guḷīṁ tuti, jhīnuyā pīṇḍa thayābyāṁ guḷīṁ saṁ lusi dayā vai jhīnuṭaka pīṇḍa dāna yānā biyā guḷīṁ kāya śṛṣṭi jvih /

36. Ekādaśa Pīṇḍa Kriyā

Pūnaḥ ekādaśa dine eka pīṇḍaṅca dādyat /
Ekādaśa dine eka pīṇḍa phalena yoni prāpyate //

Hānaṁ jhichnau khunu ekādaśa pīṇḍa chagva thayābiye /
Jhimchhau khunu ekādaśa pīṇḍa chagha thayābyāṁ guḷīṁ (pyamgu yoni madhye chaghu yoni) janma kāvani //

37. Pīṇḍa Thayegu Kriyā

Sadipam gata nāmena pīṇḍa dānaṅca samācaret /
Tripakṣeṣa samāsena trimāsasā ṣaṭa māsakaḥ //

Hānaṁ śīnā vambhesigu nāmaṁ latyāṁ bā svalam pīṇḍadāna yānāviya khulānaṁ pīṇḍa thiyā biya mala /

Pūnaḥ tamya māṇena varṣa dīnecasā pīṇḍa dāpayat /
Hānaṁ dachi dayavanam vaigahe nāmaṁ pīṇḍa thayā biyamāla /

38. Līna Pīṇḍa

Mañjuśrī Pāraśikā:

Pitā pīta māhādināṁ mātā māto mahīyathā /
Buddha dharmancā saṃghancā saṃrajanī tasyāivahā sāgatiḥ //

Pīṇḍa thaybale svamgu pustā taṃmā mijāṁ mhasā vayā bau chag 1 bājyā 2 tāpaya bājyā 3 misāmhasā vayā māṁ 1 aji 2 tāpā aji taya / Hānaṁ thvate svapūṭāsa līna yāye bhāva buddha dharma saṃgha triratna śaṇaṁ dhakaṁ /

Jīvateca pīta yaṣya mrīyaṁteca yadisūt /
Salīnaṁ kāraṇāṁ tasya yaṣya śrāddha layāmkūtā //

Gumhasiyā kāy śinābāni vau mvāṅā coni umasīyā līna yāyemvā vamha- siyā śrāddha līna madu /
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Linântaram samâlatya nâimitike grhe /
Tirthacâlaya parbate śrâddha pînda prakathya //

Bhaksâ bhokṣâdikâm surba drâyam kûsisâ varjitaṁ /
Sampûrṇam nîrmlam sūdha sthâpa yatâ samâhitam //

Lina pînda samâna pînda nimitta pînda cheṛi vâ parvate vâ tîrthe vâ sampûrṇâ sūdha sthânasa pînda thaye hânâm śrâddha yâyâle châygu vastû naygu jogaygu bastû chây mabhîngu ayogyagu asûddhagu bhakṣâ bhokṣâdi mabhîngu bastû mabhîye bhîngu bânûâgu sūddhagu sampûrṇâ yânâ śrâddha yâyâle châye /

39. Guru Rakṣaṇa

Mañjuśrî Pârâjika:

Samyamo sūdha sâddhâtmâ jinendriyona sûpratî /
Nirâsî svalpa samâtuṣṭa kriyâvanta sucîkṣaṇa //

Saya vâsâu guru śrâddha sthâpa yâsca samâhita /
Bhâve sâddhâica yaśrâddhâna aksyaṁ pitarâ gatâ //

Śrâddha, yâta, gathîmhma guruṣyâ mā dhâsâ mahâne me cvaṇmha bhîngu âtmâ indriya ci phuma mvâyaka mvâyaka namavâmha lobhî majaṃma samâtustamha kriyâ phukṣaṃ simha kṣemâvantamha sâcvâvantamha thathîmhma guru śrâddhâyâke thathîmhma guru śrâddha yâta dhâsâ mahâna aksya phala lâि pîtrîloka sânti jvi sântustâ jvi /

Dûṣṭâtmâ vacara krucar vavakâtâ śikarahapriya //
Asamâtuṣṭa śruci bhrâsta sa eva guru bârijâya //
Nirâsâ pîta râjânti dâta narakam vajet //

Śrâddha karmasa gathîma guru yâye mâyâ dhâsâ duṣṭa âtmâ juâ cvaṇmha pârâ pârâ hâla cvaṇe yomha âpâ nayeṇhumha asântuṣṭamha asuci lvâye yomha thatîmhma guru śrâddha karmasa yâymate athenaṃ yâta dhâsâ pîtrîloka nirâsâ juyâ lyâhâvani dâta narakâ lâि /

40. Śrâddha

Kârtike śukla mârabhya pûrnerâkâ dinâm priti /
Dharmma pînda prakrâtavyâ caturâ varga phalâptaya //

Kârtika Pûrṇi khunu pînda thâyâbiyevadharmâ pînda dhakâ dhâyi
dharma pinda thayā biyāgulim dibamgata juyā oṃmesita catur varga artha

dharma kāma mokṣa phala lāī /

Kārtike māghave māghe śrāvaṇe yuganigate /
Kārtike pūrīṃśyāntu trītyā māghaveṣīte //

Pārṇamāṣyā tathā māghe śrāvaṇe kṛṣṇa trayodaśī //
Yena tatra kṛṭaṃ pindaṃ aprameyaṃ phala labhyat ///

Kārtikabale śrāvaṇabale va bāṣākhe, Māgha thva pyemgu yuge śrāddha
karma yāye / Kartikya pūrṇi khunu māghaya pūrṇi khunu śrāvaṇa kṛṣṇayā
trayauḍāśi bāṣākhaḥyā trītyā khunu thvate yuga yugayā dine dine pīṇḍadāna
śrāddha yānā biye thva pūnne m dibāḥ gata juyāveṃme sita punne thuli uñī
lātu dhayāgu saṃkhyaḥ madu /

Maṇjuśrī Pārājikā:

Vikṣāteca dinemenā śrāddha bhāmga kṛṭaṃ yadi //
Nirāsaḥ pitaro jānti kulacheṇḍantu jāyate //

Gumhasiyā śrāddha yāye gu din makhu, ubale śrāddhayāta dhālasā va
śrāddha bhanga jū śrāddha bhanga jula dhāsa kula kṣaya jvī /
Śrāddhantā añālpanne mṛtaceca rajasvalā /
Śutake tasyānāca śrāddha bhāmga kṛṭaṃ yadi //

Duṅkhaṃ māyaka rajasolā jumesiyāṃ thila bā mavyāṅkamaṃ śrāddha yāye
mate yāta dhāsa śrāddha bhanga jūi /

Maghyānevā thavānaka dinānte praharatraya /
Saeva kāta pindaṃ smansiḥ kālamtun varjyayat //

Vānīṃlīm lipā madyāne nhimyā svapahale śrāddhaṃ pindaṃ dānā yāye
chāna nibādyo vikāna śrāddha yāye matyo /

Khadga māṃsa eka śūlāṅca pindaṃ garbe sthāpayet /
Khadga māṃseneka kalpaṃ tasyantī pīraṁ sadā //

Śrāddha yābāle pindaḥ dune gayeṣāyā lā svathane chaku tukraījaka
tayā pīṇḍadāna pata dhāsāṃ chagu kalpa vītejusāṃ (va gayeṣāyā lāyā
prabhāvam) śrāddha yānāgu punne bayāta lāh vani sadāṃ pīṛ samtuṣṭa
jvī /

Idaṃ pinda saṃghṛta sodasā satvabanā samāṁsā saśāka śrāddhaya
Sarva prakāraṇa suhiṇā sarva kūśita varjita yadvī dyuṇte /
Dāsyaṁi saḥ pūṣpa dhupa dipa gandha naivadyādi saṃyuktā
divaṅgata yāsṇata tasya nāmaṁ ādampiṇḍaṁ svaghaḥ //

Piṇḍa thayat bhimdhingu anna jāki baji jākicūṁ tachocūṁ ādi sāmāṅgri
dayake lokapīṣaṁ nisṛddha yānā tagu (kaṇicūṁ dusucūṁ) yā madeke /

Ghīyo kastī duru dhau ādi nānā prakārayā upakāraṇaṁ māṁsa saṃyukta
yānā daykā pūṣpa dhupa dipa gandha naivedya saṃyukta yānā tvaḥ suyā
nāmaṁ khaḥ yathānāmaṁ piṇḍa thaye /

Maṇjuśrī Pārājikā:

Kuśasana margha mātraṇca piṇḍa sanaṁ tathāivaca /
Stāpa niyā purbaṁ paṇcāpiṇḍaṁ dāpayat //

Śrāddha yāśmyha kuṣasane evaṁ arghapātra ādiṁ tayā piṇḍa thaye
nāṃpāṇ pustāniṁ taye mūlpiṇḍaṁ lipā taye /

Vika tena vinā piṇḍaṁ koti piṇḍa vyathā bhavet /
Tasmā dāmanah sarvesu vikale piṇḍa praḍāpayat //

Anamli vikale taye nīyāguhe śrāddhenāṃ vikale tayemā vikale piṇḍa
matasye śrāddha yātasa koṭi śrāddha yātasa naṁ nispala jī /

Piṇḍa Vidhāna:

Yecā aśmat kulejātā aputro yecā bāndhavā
Āṭma garbha virupāca jñātāḥ jñāti kulemama
Bhūmāudattenā tṛpyantu tṛpyatā yāntu parāgarīṁ /

Sarvasaskāra hina vikale piṇḍa sarvairāiḍhānukāṁ
Nivāśiṁ sava pretānāṁ tṛpyatāyāṁ vikale piṇḍaṁ
Mārga samśodhanāya vikale piṇḍaṁ samprekṣāṁśvadhā //

Jimigu kule janma juyā vāṃpiṁ kāy macā dāju kijā hānaṁ suṁ madapiṁ
Hānaṁ garbhasa āmaśaye yānā kodaya vāṃpiṁ guli rupaḥ virupa juyā
agātīte lānā cvapiṁ dāju kijāpiṁ sakasyateṁ vā tatākempiṁ sakasyateṁ
bhūmisa cvanagu lakaṁ tarpāṇa yānā guliṁ tripta juyamā makhugu mārga
gatisa cvanā saskāra hina juyā cvapiṁ sakala sipiṁgu nāmaṁ vikala tayeta
piṇḍa biyā /

Lohasam mṛṭmayaṁ dārū śrāddha pātraṇca varjayaḥ /
Pramādā diyaye yatra datvā kilvi pauḥ bhavet //

Piṇḍadāna yāyeta nāhyāgu cāhyāgu sīhyāgu thaletayā piṇḍadāna yāye
matya kadācit yata dhasā piṭr nīrasā juyā vāni /
Yathāṣṭami vrata eva varṇa gandhaṇca barjiyat
Mallikā mātālī puṣpa dṛṣṭvā tasyānti devatā
eva nāyantī pitṛ asaṃtustam viṅkankāiva tathāvaca /

Aśṭami vrataśe citra vicitra śvām, nāsvā śvām, jīsvām campāḥ śvām
devalokā jaka yāta saṃtustā jīvi pitṛloka yāta hyāngusvām, jīsvām, cam-
pāsvām, nāsvām śvām, layā śrāddha chāy majyu dhāta dhāśā pitṛloka
asanītstā juyā vanī //

Piṅḍa Viḍhāna:

Śalojal mallikāścāiva tarka bhṛṅgam campakam
Yetānu puṣpa dāsyantī tasyānti pitaraḥ sadā
dhāśā pitṛloka saṃtustā jīvī /

Tila vāri kūṣāṃ puṣpam mantra yūkto mahārthatā /
Saḥ eva śrāddhāni juktaṃ tasyānti pitaraḥ sadā //

Sarvasaṅkāve kūṣam śreṣṭhaṃ kūṣābhāve byathākriyā /
Sarva kārye kūṣam śreṣṭhaṃ yajñe śrāddhe viṣeṣaṇ //

Hāmo kūṣa laññha śvām thvate ādīpaṃ mantra saṃjuktaṃ yānā śrāddha
dhāśā bhātikayāta dohalaṃ samanta pitṛloka saṃtustā juyāvanī (chatā
nīta marusāṃ chūṃ doṣa maru) hāmo kūṣa marekaṃ magā /
Kūṣa madayaṃ yāta dhāśā śrāddha yāṇāgu nispalā jīvī samasta kārya
yātam kūṣa śreṣṭaṃ bīṣaye yānā śrāddha yajñasa mahā śreṣṭha /

Maṅjuśrī Pārājikā

Vedi kāryā bahiḥ bhūmāu sthāpayitvāpi bhāṃjaṇanaṃ
dhārā trayam kṛtvā pranamya pasčimā mūkhaṃ /

Pitr visarjiyati pascaḥ gāthāyo nayāsana //

Śrāddhāyāy sidhyava piṅḍa vṛṇyā tayāg kollā lukhura tayā
jaladhārā jayām svaka khamāṃ svaka cāuyekā gati biya jajamāṇāṃ pasčim
šokā bisarjīṇa gāthā bone //

Maṅjuśrī Pārājikā:

Krto va sarva satvārtham Siddhi datvāyathā nugā /
Gacchadhvan svasa sthānaṃ pūnār gamanāyacca //

Sarvasatvayāta siddhiyāye phaigu āśirbāda biya gathe nāhā biyānāgu-
kuḥaḥ atheye taḥḥ thagu sthāne lāhana biyānuḥ /
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41. Piṇḍa Cuyekegu Sthāna

Pretālaya tīrthe tadā pūskare piṇḍa pravā haya /
Piṇḍa seṣāsa annanca vāndhavāḥ saha bhojayat //

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

NOTES

1 Field work was conducted in Kathmandu from 1979—82 and in 1987. The author gratefully acknowledges grant support from the Fulbright Fellowship Program and assistance from the U.S. Educational Foundation in Kathmandu. Ratna Muni Bajracharya and Mani Gopal Jha merit special thanks and recognition for their most helpful critical readings of the translated text.

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 Jara Jīvan Kriyā Puddhati are mentioned above.

5 The Mahāsanghikha sect, likely forerunners of the Mahāyāna samgha, 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 Tattvasamgraha, 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 mandala, 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 samgha 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 sangha'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 quest.
11 Tibetan Buddhist traditions also emphasized caste perceptions in its socio-religious
domain (Gombo 1982). In medieval and modern Sri Lanka, certain nīkāyas 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 Svan text shows that this general notion is found among
the Newars, but not in this time frame. If Mas is correct in distinguishing Buddhist śraddha
from the Hindu ritual on the basis of the former’s offerings to presas as opposed to the
latter’s pīṭras (Mas 1939: 250), then in this area the Newar Vajrācāryas’ śraddha 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 Kriṣṇasamgraha 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:

Prajñāpāramitā
Saddharmapiṇḍarika
Lalitavistara
Subvarnāprabhāsa
Lamkāvāśra
Daśabhūmika
Gandhāvīyā
Samādhīrūjā
Guhyaśamāja 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 (phuk) 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.
22 A bath with blessed water from a kalāla vessel, usually obtained by performing a kalāṣa pūjā.
23 The rite is done at one year only if the phuki is undergoing a period of mourning.
24 The choice indicates innate career tendency due to karma.
25 A wicker tray that contains ritually polluted foods (cīpa).
26 This is a small pit located in Newar neighborhoods and every vihāra compound, where Śiva as “Luku-Mahādyā” and unclean spirits reside.
27 An auspicious ritually orchestrated snack served by the senior women of the household.
28 There are two types: “yogurt sāgdi and “egg sāgdi.” (See Lewis 1984: 199–202.)
29 Called “keitha pūjā” (“loincloth pūjā”) in modern parlance, this rite is performed by all high caste householders.
30 In modern practice this term (also spelled pravajya in classical Buddhist terminology) refers to the Bare chuyega initiations into the sangha 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.
31 lit. “Benesare cloth,” an old term meaning a monk’s robe.
32 These refer to the pāṇcikaśa (“5 Rules”) appropriate for the Buddhist householder and the daśāśila (“10 Rules”) for celibate monks. See Locke 1975.
33 A mendicant’s ritual staff, with a Buddhist symbol on the top (Vaidya 1986: 20).
34 The term refers to the “six transcendent stations” of a Bodhisattva: giving, moral discipline, patience, energy, meditation, and insight (Willis 1979: 185).
35 The Brahmavāhavas consist of cultivating, through prescribed meditative techniques, four particular feelings: (1) Maṅg, love, or friendliness; (2) Kāraṇa, compassion; (3) Muditā, sympathetic joy; and (4) Upekṣa, equanimity (Willis 1979: 96). These are also known in the Pali Canon.
36 The core formula of Buddhist understanding: suffering, its origin, its cessation, the eight-fold path leading to cessation.
37 Teaching to awaken the generation of bodhicitta, the “thought of enlightenment”.
38 This refers to the end of a 4-day period “in the robes” as celibate monk, when the initiate renounces the sāvakakṣaṇa 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 (bhīmata). See Willis’ presentation for Asanga’s views on this subject (1979: 87–100).
39 This likely means “human level” here, in contrast to higher levels. There is also a suggestion of the initiation imparting supernormal 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).
40 The next sequence describes wedding rites. Coming before the girl’s post-puberty ritual it likely reflects the formerly common custom of child marriage.
41 This ritual, called “Ili” 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.
42 Puffed rice.
43 Unbroken rice grains.
44 Leaf feast plate.
45 The vow that cites all the celestial and location details of the occasion and calls upon beings to witness the event.
46 Two forms of priest-led ritual prasād dispersions cum refreshments, done after the auspicious completion of a major event (see Lewis 1984: 199–202).
47 This pūjā must be done according to an astrologically determined time (New. seti) 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.
48 This deity is pictured in hanging paintings made for the occasion. These have often been noted as examples of Newar art (Pal 1974).
49 An offering of animal intestines and other impure substances.
Lineage deity, also called digu dyaḥ in Newari.

The rite in which the priest recites the maṅgala sūtra.

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

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

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

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.

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

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

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

A tall lamp made of cloth.

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

lit. "Face Yama".

A drum/cymbal music played by untouchables.

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

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

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

"Safe passage for the ashes pījā".

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

Sugarcane.

Myrobalan fruit.

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

Skt. pārṇīṁ, the full moon day.

Used in all pindā 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 pindā pūjā (Lewis 1984: 322).

Uncooked husked rice and flattened rice, respectively.

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 kusa 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).

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

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 slokas reproduced here stand as a specimen of Newari panditry. Readers interested in receiving a copy of the original nāgarā should write to the author.
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