

Endnotes

- ¹ Sudarshan Raj Tiwari, *The Ancient Settlement of the Kathmandu Valley*, Kathmandu: Centre for Nepal and Asian Studies, 2001, p. 250, map 2.
- ² Mary Slusser, *The Antiquity of Nepalese Woodcarving. A Reassessment*, Seattle and London: University of Washington Press, 2010. Includes a documentation of all ancient struts of Patan.
- ³ Alexander von Rospatt, “Itumbāhā as a monastic institution”, in: Kathmandu Valley Preservation Trust (ed.), *Restoration of Itumbāhā*, 2005 (limited distribution, publication forthcoming), pp. 15-28. This text is presented here widely paraphrased.
- ⁴ David Gellner, “The Newar Buddhist Monastery. An Anthropological and Historical Typology”, in: Niels Gutschow and Axel Michaels (eds.), *Heritage of the Kathmandu Valley. Proceedings of an International Conference in Lübeck, June 1985*, St. Augustin: VGH Wissenschaftsverlag, 1987, p. 368.
- ⁵ Manik Bajracharya and Axel Michaels, *History of the Kings of Nepal. A Buddhist Chronicle. Introduction and Translation*, Kathmandu: Himal Kitab, 2016, p. 120.
- ⁶ Adrian Snodgrass, *The Symbolism of the Stupa*, Cornell. Reprint: Delhi: Motilal Banarsidas, 1992. Heino Kottkamp, *Der Stupa als Repräsentation des buddhistischen Heilweges. Untersuchungen zur Entstehung und Entwicklung architektonischer Symbolik*, Wiesbaden: Otto Harrassowitz, 1992. Anna Libera Dallapiccola, in collaboration with Stephanie Zingel-Avé Lallemand (eds.), *The Stūpa - Its Religious, Historical and Architectural Significance*, Wiesbaden: Otto Harrassowitz, 1980.
- ⁷ Michaels and Bajracharya, op. cit., 2016, p. 36.
- ⁸ Frank Raymond Allchin, “A Note on the ‘Asokan’ Stūpas of Pātan”, in: Dallapiccola, 1980, p. 154.
- ⁹ Mary Slusser, *Nepal Mandala*, Princeton: Princeton University Press, 1982, p. 279.
- ¹⁰ David Snellgrove, “Shrines and Temples of Nepal”, in: *Arts Asiatiques*, 8: 1, 1961, p. 4.
- ¹¹ Mohan Pant and Shuji Funo, *Stupa and Swatika. Historical Urban Planning Principles in Nepal's Kathmandu Valley*, Kyoto: Kyoto University Press, 2007, p. 162.
- ¹² Personal communication October 15, 2009.
- ¹³ John Irwin, „The Stūpa and the Cosmic Axis”, in: *Proceedings of the Fourth International Conference of South Asian Archaeologists*, Naples: Istituto Universitaria Orientale, 1979, p. 799-845.
- ¹⁴ Niels Gutschow, *The Nepalese Caitya. 1500 Years of Buddhist Votive Architecture in the Kathmandu Valley*, Stuttgart: Edition Axel Menges, 1997, pp. 86-99, 171. Tsering Palmo Gellek and Padma Dorje Maitland, *Light of the Valley. Renewing the Sacred Art and Traditions of Svayambhu*, Cazadero: Dharma Publishing, 2011.
- ¹⁵ Pratapaditya Pal, *The Arts of Nepal, Part I, Sculpture*, Leiden: E. J. Brill, 1974, pp. 27-31.
- ¹⁶ Stella Kramrisch, *The Art of Nepal*, New York: Asia Society, 1964, pp. 27-29.
- ¹⁷ Pal, 1974, op. cit., p. 24.
- ¹⁸ Slusser, 1982, op. cit., p. 172.
- ¹⁹ Ibid., p. 173.
- ²⁰ Ibid, and figs. 278 and 279.
- ²¹ Ulrich von Schroeder, *Nepalese Stone Sculptures, Volume two: Buddhist*, Weesen: Visual Dharma Publications, 2019, pp. 832-833, pl. 252, 253.
- ²² An incorrect observation as it rests on the platform.
- ²³ Gutschow, 1997, p. 140. Michael Oppitz (ed.), *Robert Powell. Himalayan Drawings*, Völkerkunde Museum Zürich, 2001, p. 40. In October 2021 the Saraf Foundation for Himalayan Traditions and Culture acquired the drawing, it is now kept by the Nepal Architecture Archive of Taragaon Museum, Kathmandu.
- ²⁴ Gutschow, op. cit., 1997, p. 282.
- ²⁵ Nutandhar Śharmā has used his observation notes and photographs of the life cycle rituals performed for the raising of the Licchavicaitya at Vābāhā from May 17 to 27, 1993. He had the opportunity not only to witness the consecration

ritual but also to participate in the ritual on behalf of the donor. He observed similar rituals performed for Buddhist monuments such as the Maṅgala Bahudvāra Caitya (Tashi Gomang) at Svayambhū Hill. He has consulted numerous religious texts, articles, inscriptions, and books published on the subject, as well as Buddhist scholars.

See Nutandhar Śarmā, “Newar Rituals Related to the Restoration of a Caitya,” in: David C. Andolfatto and Thomas Schrom (eds.), *The restoration of Mangal Bahudvara Caitya, Tashi Gomang Stupa, Svayambhu, Kathmandu Valley world heritage site*, Kathmandu: UNESCO Paris and UNESCO Kathmandu Office, 2021, pp. 111-125.

²⁶ Govindasimha (ed.), *Manusmṛti*, Delhi: Sadhana Pocket Books, 1990, pp. 17-44.

²⁷ Nutandhar Śarmā, “Lalitapurako Ratneśvara Śivamandiramā Saṃkramaṇakālikā Anuṣṭhānako Nirantarāṭ,” *Amūrta Saṃskṛti* (The Journal of Intangible Culture), Year 3, Vol. 3., 2019, pp. 23-24.

²⁸ Alexander von Rospatt, “Remarks on the Consecration Ceremony in Kuladatta’s Kriyasaṃgrahapañjikā and its Development in Newar Buddhism”, in: Astrid Zotter and Christof Zotter (eds.), *Hindu and Buddhist Initiations in India and Nepal*, Wiesbaden: Harrassowitz Verlag, 2010, pp. 198-260.

²⁹ Ryugen Tanemura, *Kuladatta’s Kriyasaṃgrahapañjikā: A Critical Edition and Annotated Translation of Selected Sections*, Groningen: Egbert Forsten, 2004.

³⁰ Dhanavajra Vajracārya, *Licchavikālakā Abhilekha*, Kathmandu: CNAS, 1973, p. 171.

³¹ Deviprasada Lamsal (ed.), *Bhāṣā Vaṃśāvalī*, part 2, Kathmandu: Nepal Rashtriya Pustakalaya, 1966, pp. 41-45.

³² Sarvajñaratna Vajracārya (ed.), *Vajrayāna Pūjāvidhi Saṃgraha*, Kathmandu: Nepal Bauddha Saṃskṛti Kendra, 2005.

³³ Hemarāja Śākya, *Caityayā thahgu ātmakathā*, Lalitpur: Bekhārāja Vajracārya, 1993, p. 30.

³⁴ Mohanraj Vajracharya, *Jirnoddhāra Vimva Kathā*, Lalitpur: Ira Vajracharya, 1984, p. 23-24.

³⁵ For details about the materials used in the worship rituals see: Herākāji Vajracārya (comp.), *Nevā Bauddha Paramparāyā Pūjā Kriyāy Chyelā Nālā Vayācvaṃgu Halam Jvalam va Caryānṛtyayā Vvajyā*, Lalitpur: Viśvaśānti Pustakālaya, 1994.

³⁶ cf. Nareśamāna Vajracārya (ed.), *Gurūmandālārcana Sahita Kalāśa-Māmaki Pūjā vidhi*, Kathmandu: Īsvaramāna Siṃ, 1989.

³⁷ Rospatt, 2010, op. cit., p. 201.

³⁸ Ibid., p. 245.

³⁹ Ratnakāji Vajracārya, *Baliṇpūjāyā Yathārthatā*, Kathmandu: Vajracārya Prakāśana, 1993, pp. 1-4

⁴⁰ Rospatt, 2010, op. cit., pp. 241-243

⁴¹ Niels Gutschow and Axel Michaels, *Growing up: Hindu and Buddhist Initiation Rituals among Newar Children in Bhaktapur, Nepal*, Wiesbaden: Harrassowitz Verlag, 2008, pp. 130-135.

⁴² Rospatt, 2010, op. cit., pp. 214-235.

⁴³ The life-cycle rites described in the Kriyasaṃgrahapañjikā and the ritual performed here are slightly different. For example, the text describes: 1. *Yoniśodhana*, 2. *Puṃsavana*, 3. *Simantonnyana*, 4. *Jātakarman*, 5. *Nāmakarman*, 6. *Upanayana*, 7. *Phalaprāśana*, *annaprāśana* and *kaṇṭhasōdhana*, 8. *Cudākarāṇa*, 9. *Vratādeśa*, 10. *Vratamoṣaṇa* and *samāvartana*, 11. *Pānigrahaṇa*, and also *Vajrābhīṣeka*. See: Rospatt, 2010, op. cit., pp. 202-203.

⁴⁴ *Nyāsa* is invariably transferred from divine life back into the sacred object before a rite.

⁴⁵ For a variation see Gutschow / Michaels, 2008, op. cit., p. 45.

⁴⁶ This is a purely Buddhist tantric initiation after which the Vajracārya title is bestowed.

⁴⁷ Chatrabahādur Kāyaṣṭha, *Nevāḥ Jātidune Kāyaṣṭha Jāta: Chagū Addhyayana*, (Research paper presented in Kāyaṣṭha Samāja of Bhaktapur on February 20, 2016), p. 16.

⁴⁸ Ibid, p. 17.

⁴⁹ Bajracharya and Michaels, op. cit., 2016, p. 120.

⁵⁰ Mary Slusser presents two Avalokiteśvaras, the oldest Nepalese woodcarving, radiocarbon dated 531-672, height 65 cm (Museo d’Arte Orientale, Turin) and a painted one, height 75 cm (550-680, Pritzker Collection). See Mary Slusser, *The Antiquity of Nepalese Wood Carving*, Seattle and London: University of Washington Press, 2010, pp. 227-229. An additional Avalokiteśvara (radiocarbon dated 8th century), 114 cm high was exhibited in Frankfurt in 2015 (ownership undisclosed): Stephan von der Schulenburg, Elke Hessel, Karsten Schmidt, Matthias Wagner (eds.), *Buddha. 108 Encounters*, Cologne: Wienand Verlag, 2015, p. 250-251. Quite a number of Avalokiteśvaras in stone have been published by Ulrich von Schroeder, *Nepalese Stone Sculptures*, Vol. two: Buddhist, Weesen: Visual Dharma Publications, 2019., pp. 1008-1058.

⁵¹ Todd T. Lewis, “Contributions to the Study of Popular Buddhism: The Newar Buddhist Festival of Guṃlā Dharma,” in: *Journal of the International Association of Buddhist Studies*, Vol. 16, No. 2, 1993, pp. 309-354, here p. 327.

⁵² Op. cit., p. 334.

⁵³ Michael Radich, “Das *Mahāparinirvāna-mahāsūtra* - aus dem ‘Dragon Canon’ (1735)?”, in: Axel Michaels and Margareta Pavaloi (eds.), *The Scholar’s Choice*, Heidelberg: Heidelberg University Publishing, 2019, pp. 116-123, here: p. 119.

⁵⁴ For an extensive description of the tradition of sculptures representing Nāmasaṅgīti Mañjuśrī see: John C. Huntington and Dina Bangdel (eds.), *The Circle of Bliss. Buddhist Meditational Art*, Chicago: Serindia Publications, 2003, p. 428.

For representations of the Nāmasaṅgīti in stone see von Schroeder, op. cit., pp. 1067, 1082-1083.

⁵⁵ Kerry Lucinda Brown, *Dīpaṅkara Buddha and the Patan Samyak Mahādāna in Nepal: Performing the Sacred in Newar Buddhist Art*, PhD Dissertation, Virginia Commonwealth University, 2014. Brown personally observed the ritual in 2004, 2008, and 2012.

⁵⁶ Ibid, p. 4.

⁵⁷ Hemraj Shakya, “Ilanhe Samyakā Paricaya,” in: *Samyak Mahādāna Guthi*, Kathmandu: Jagatdhar Tuladhar, NS 1100 (1980), pp. 139-144. Manik Ratna (Manish) Shakya, *A Short Introduction to Ilanhe Samyak and its Procedure*, Lalitpur: Lotus Research Centre, 2004. Min Bahadur Shakya, *Hiraṇyavarṇa Mahāvihāra: A Unique Newar Buddhist Monastery*, Lalitpur: Nagarjuna Publications, 2004. Ratna Jyoti Shakya, *Samyaka Mahadana*, 2060 B.S. (CE 2004), pamphlet.

⁵⁸ Bajracharya / Michaels, 2016, op. cit, p. 75. Obviously, the chronicler made a mistake while assembling a variety of informations. The Nepālikabhūpavaṃśāvali (fol. 97b) clearly uses the Sanskrit term *vadi*.

⁵⁹ Ibid., pp. 74-75.

⁶⁰ Brown, 2014, op. cit., fig. 2.48.

⁶¹ Brown, 2014, op. cit., pp. 282-286.

⁶² Shakya, 1980, op. cit., pp. 12.- 19.

⁶³ Vajrācārya, Dhanavajra, *Madhyakālakā Abhilekha*, Kathmandu: CNAS, 1999, pp. 136-37.

⁶⁴ danam.cats.uniheidelberg.de/report/d2578f40-cfe-4450-a8c1-3092c08ef487

⁶⁵ John Locke refers to a document dated N.S. 561 which outlines rules for the giving of Barechuyegu. Locke names

the monastery Suryavarma Saṃskārīta Vajrakīrti Mahāvihāra. John Locke, *Buddhist Monasteries of Nepal. A Survey of the Bāhās and Bahīs of the Kathmandu Valley*, Kathmandu: Sahayogi Press, 1985, p. 70.

⁶⁶ Bajracharya and Michaels, op. cit., 2016, p. 120.

⁶⁷ The following translation is taken from Weragoda Sarada Maha Thero, *Treasury of Truth. Dhammapada (Text)*. Taipei: Buddha Dharma Education Association. Inc., 1993, pp. 68, 396, 433, 721, 901.