



Bura-Buri Janko (Honoring Old Age Ritual Ceremony) in Nepal

HOM SHRESTHA

LAURENTIAN UNIVERSITY, CANADA

Gratitude/Acknowledgement

- Land of Robinson-Huron Treaty Territory (1850) and Traditional Territory of the Atikameksheng Anishinabek in Northern Ontario, Sudbury, Canada

- Nritya Mandala Mahavihar and Portland, Oregon Newar Community
- Motherland and birthplace “Nepal Mandala” Alkapuri



Learning Topics

- Bura Janko on the Global Map
- Historical/cultural Background
- Examples of Five times of Transcendental “Bura Janko”
- Research/Publication
- Advocacy/Awareness
- Bura Janko Image Clips
- Bura Janko Video Clips
- Celebrants and Celebrities of Western Scholars on Bura Janko
- Adapting Bura Janko to Celebrate Aging of Residents
- Revisioning Bura Janko as Aging Wellness Everywhere at a Low Cost
- Tangible Cultural Heritage

Background and Rationale

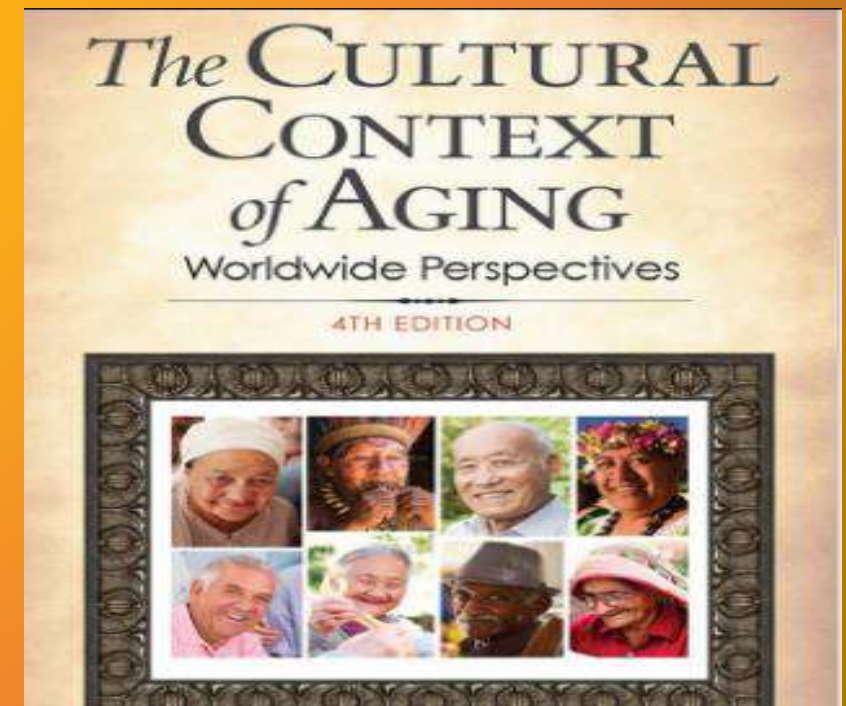
- *“To get old in Nepal is to become a God”*
- Aging is a spiritual process in Newari religion
- Growing old age is an eternal truth
- Worldwide, ageing wellness is an emerging global health issue.
- Compassionate culture care and commitment is an integral part of global health.
- American Society on Aging advocates policy for inclusivity, anti-ageism and equity



Bura Janko: A Symbol of Divinity and Dignity

- Bura Janko is an ongoing 5,000 year old ritual tradition
 - *Shrimad Bhagwat Geeta* – Hindu holy text and Garga Samhita
 - Vasudev's birthday anniversary – first record of Bura Janko
- A ritual practice of spiritually and culturally-based worship in Newar culture
 - Cultural commitment to care
 - *Transition to divine status*

- Demonstrates a paramount respect with compassion and dignity to change the perception of “old age” to “golden age”
- Intersection of religion, philosophy, science, and spirituality directed at the well-being and wellness of Elders

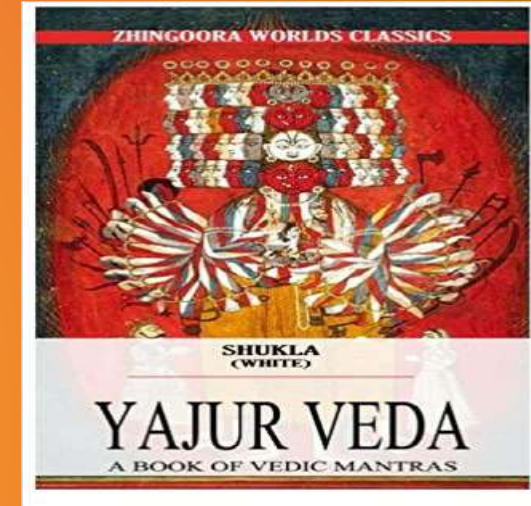
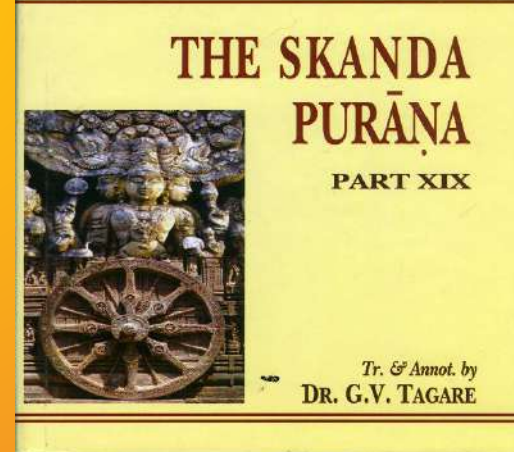
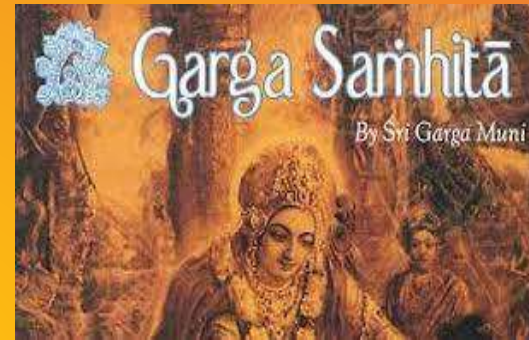


Five Times of Bura Janko in Newar Religion

- **First Bura Janko: Bhima-Ratha-Rohan** (on 77 years, seven months, seven days, and seven hours) Sun worship
- **Second Bura Janko: Saharsha-Chandra-Darshan or Chandra-Ratha-Rohan** (after holy seeing 1,000 full moon nights) Moon worship
- **Third Bura Janko: Deva-Ratha-Rohan** (turn on 88 years, eight months, eight days and eight hours) worship to Lord Vishnu (Asta-Vasu)
- **Fourth Bura Janko: Maha-Deva-Ratha-Rohan** (on 99 years, nine months, nine days and nine hours) worship to Lord Shiva
- **Fifth Bura Janko: Maha-Divya-Ratha-Rohan** (108 years, eight months, eight and eight hours)
 - Sky-Flying Horse Chariot towards Heaven pilgrimage
 - Welcoming by Lord of Heaven Indra with Khin Baja (sacred music instrument of Lord Indra).

Meaning of Bura Janko

- Bura or “Bura-buri” or “Budha-Budhi” means Older people or adult (both male/ female)
- Bura or Budha means older male
- Buri or Budhi” means older female
- Age over 77-years-7-months-7-days is eligible for Janko celebration
- Janko or Janku “Jya Janko” or “Jyatha Janko” means a ritual ceremony honoring old as divine status or aging celebration in different ages.
- Husband/Wife together
 - **Husband’s age counted for wife**
- Husband alone or Wife alone
- Nepal Bhasha and Nepali word



Meaning of Old Age Ceremonies in Other Culture

- Budha Pasni (old age ceremony)
- Chaurasi Puja (ritual worship on the 84 years among Brahmin in Nepal)
- Bhimarathasanti pooja (homage) ritual among Tamil Brahmin Iyear community only) at the age of 70th birthday. (Von Rosspatt)



Historical Inscriptions of Bura Janko in Nepal (16TH & 18TH centuries, Robin Museum, US)



**BHIMARATA
CHARIOT
RITUAL
1776 &
Rubin's
Collection of
Paubha
Inscriptions
of NS 632
(AD 1512)**



Goddess of Longevity in Vajrayana Buddhist

- Ushnishavijaya (Goddess of Longevity and Wellness)
- Painting (15th century) depicts the Bhima-Ratha-Rohan (climb/mount to Chariot of Sun)
- On the top: Five Transcendental Buddhas
- Below Ten Astrological Deities represent the Passage of Life.
- At the Center, the long-life deity Ushnishavijaya (**Victorious Crown Ornament Goddess**) represent a continuing long-life for Elder
- In the Lower, Bura Janko celebrant on Chariot paraded by family members.
- <https://globalnepalimuseum.com/objects/ushnishvijaya-and-celebration-of-old-age-jyatha-jamko>





Nepalese Inscriptions in the Rubin Collection

Paubha Inscriptions

Image identified: **Cakrasambhara Vajrava-ra-hi-Nepal,**

Date (NS/AD): **632/1512**

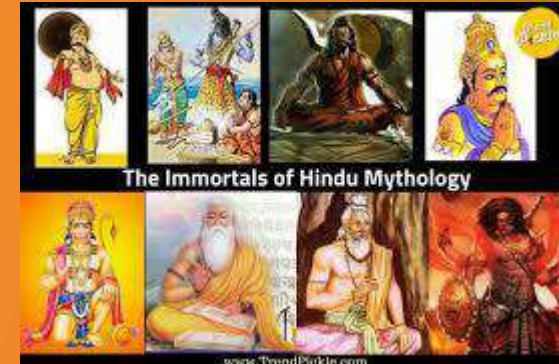
Important Ritual Function on Bura Janko Procession

- Welcome ceremony (*lasakusa*)
- Homa or yajna (sacred or holy fire)
- Kalash puja (flask vessel) in the form of Goddess
- *Argha puja* (offer holy water) for the celebrant to wash his/her or both feet with the *kalasa* water, milk, roasted rice and coins and bow-down to touch feet by forehead for blessing
- Wearing a new gold ear-rings
- Celebrants mount or climb the palanquin or chariot to become divine as Sun god embodied a chariot
- Paraded through the city on a palanquin or chariot (four-wheel cart)
- Bettary Chikegu (Honor with white turbine cloth covered head of celebrant family)
- Sacred dish (Thayabhu – Large Plate with stand)
- Khen Sanga (offering Sacred Dish of Egg (Earth), Fish (Water), Meat (Air), Ginger (Fire) & Bara (Lentil Pancake) - Sky



Worship of God and Goddess in Bura Janko Procession

- Ancestors or Lineage Gods
- Mandala
- Sun
- Moon
- Ganesh (Lord of Obstacle Remover- elephant-headed God)
- Lord Vishnu
- Lord Shiva and Shakti
- Planetary Gods
- Eight Mother Goddess (*Asta-matrika*)
- Immortals of Hindu sages
- Five Buddhas
- Ushnishvijaya (Goddess of Longevity)
- Kumari (Living Goddess)
- Sacred Fire
- Chhwasa Dyo (God of Garbage Cleaner)



Procession of Bura Janko by Priests



Sacred Dances



Sacred Music

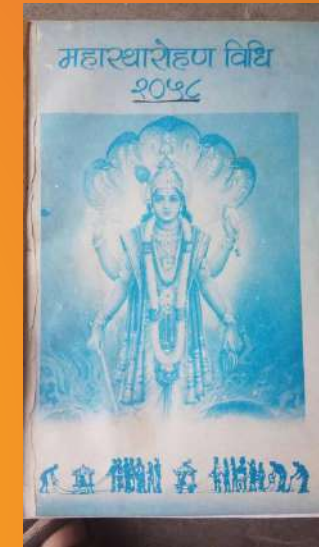
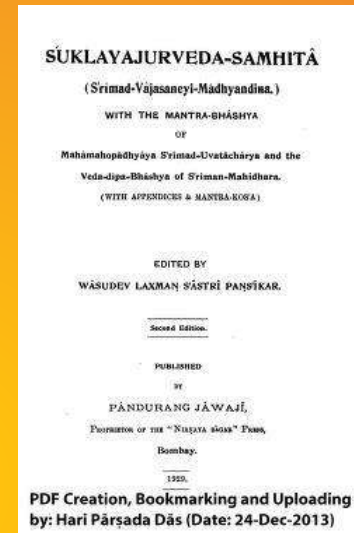


<https://sillyfunda.wordpress.com/2012/04/22/ncell-purple-saturday-street-festival-kathmandu/img1019/>

https://anikabajracharya.files.wordpress.com/2014/06/1495128_10154245413740077_2218575803611550344_o.jpg

Bura Janko Procession Scripture and Sacred Books

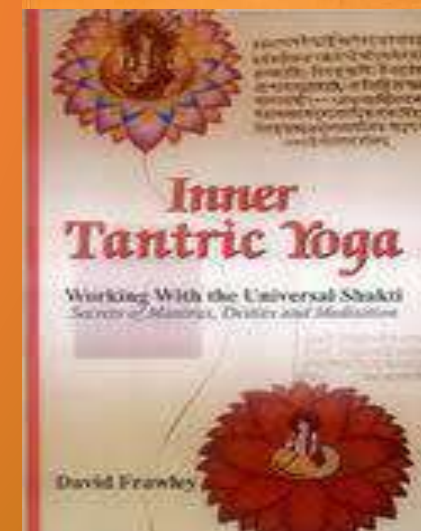
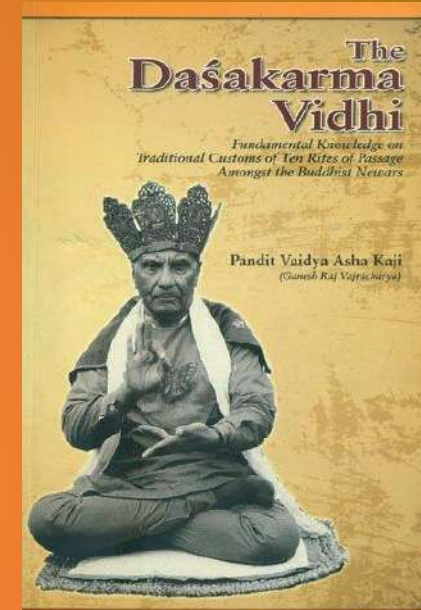
- Dr. Von Rosspatt (2014) ethnographic research illustrates:
- Hindu Newar priest (the Rajopadhyaya) apply Saivite Saktism that influenced the Vedic ritual
- Vajasaneyi Madhyandina Samhita (Recension) of the Sukla Yajurveda.
- “Nikwagu Jyatha Janko”, compiled and translated by Pundit Bishnu Rajopadhyaya published in 2010



- “Maha-Ratha-Rohan Vidhi” (Method of Third Bura Janko Maha-Ratha-Rohan), Pundit Heramba Nanda Rajopadhyaya, 2001.

Bura Janko Procession Scripture and Sacred Books

- Bhima deva va maharatharohan puja vidhikriya edited by Dharma Ratna Vajracharya and Madan Sen Vajracharya published by the Siddhi Dharma Harsha Dharma Samrakshana Samstha, Kathmandu, 2009
- Badri Ratna Bajracharya and Ratna Kaji Bajracharya (1982). Nepal Jana-Jivan Kriya Paddhati. in: Lewis. A Modern Guide for Mahayana Buddhist Life-Cycle Rites (1994)
- Buddhist Tantric priests “Vajracharya” are progressive to keep alive Bura Janko in Nepal and the United States.
- Old age rituals are grounded in the Tantric cult of Dharanai Goddess “*Ushnisvijaya*”
- Buddhist Tantric Vajracharya priest stand-in distinct ritual tradition of Vajrayana Buddhism
- Perform the invocation of the five Buddhas of the Yoga Tantras.



First Bura Janko: Bhima-Ratha-Rohan, Nepal 1997

- Bhima-Ratha-Rohan (To mount Giant Sun Chariot)
- 77-years, seven months, seven days, seven hours and seven minutes and seven seconds also counted wife's age
- Held in October 4, 1997 as symbol of divinity, dignity, diversity and deity
- Worship to ancestors
- Homa sacred fire
- Ritual procession to surpass death zone
- Walking in shrines and temple
- Worship planetary god and goddess
- Sacred dance and music
- Validate Vedic birth chart as medical astrology
In terms of emotional and mental afflictions



First Bura Janko in Portland, October 21, 2018

- Vajrayana Buddhist Tradition
- Worship Goddess Usnisavijaya (Goddess of longevity, wellness and wisdom)
- Sacred fire ceremony
- Paraded in palanquin in inner city carry on shoulders by family members
- Khen Sanga (Sacred dish for celebrant)
- Offer turbine of white cloin of cloth as honor



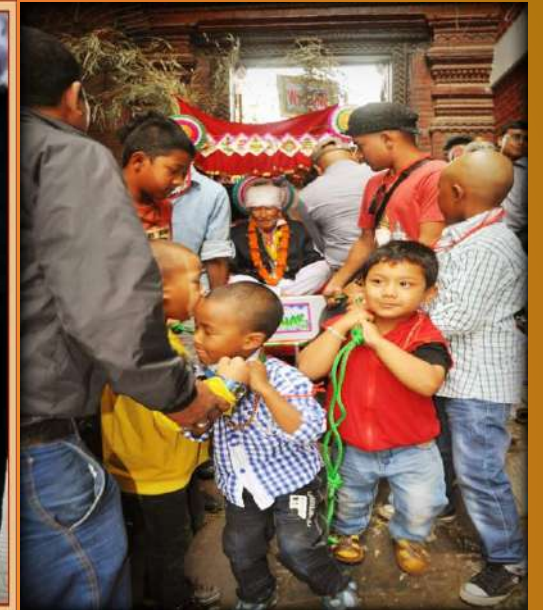
Second Bura Janko: Saharsha-Chandra-Darsan

- Chandra-Ratha-Rohan
- Seeing or worship a holy full moon Evening Ceremony
- Perform ritual ceremony completion of holy seeing 1,000 times in life
- Between 81 to 84 years of age
- Offer 150,000 cotton thread burning light to moon
- Offer sprinkle holy water from conch shell



Third Bura Janko: Deva-Raha-Rohan

- 88-years, eight-months, eight-days, eight- hours and eighth minutes
- Worship to Lord Vishnu
- After paraded in city shrine and temple in palanquin or chariot, celebrant enters the home through the window of the first floor via a ramp, situated near the main door as elevated from human soul to divine soul.
- Symbolizes a spiritual life and sense of sacred identity and pride of life



Credit: Alexander von Rasspoot, Ellenn Coon, and https://anikabajracharya.files.wordpress.com/2014/06/10273311_10154245412575077_2088436867672913263_o.jpg

Fourth Bura Janko: Nhucche Maya Shakya

- Maha-Deva-Ratha-Rohan
- 99-years, nine-months, nine-days, nine- hours and ninth minutes
- 100 years-old of Nhucche Maya Shakya held in 2018
- Placed in a huge clay pot made as a womb and at end of ceremony, a hole was broken onto pot as symbolically, “reborn.”
- Chanting Pragma-Paramita (perfection of wisdom)
- Rare and miraculous celebration in Nepal



Fourth Bura Janko: Chhala Maya Shakya

- Bura Janko: Dibya-Ratha-Rohan of Chhal Maya Shakya on the age of 99-years, nine-month, nine-days, nine-hours and nine-minutes and ninth-seconds
- Placed in a huge clay pot made as a womb and at the end of the procession, a hole is broken onto pot in a Vajrayana Buddhist tradition
- Symbolically divine “reborn” Non-physical but sacred birth
- Rare divine ritual ceremony



Na Vuto Na Vavisyati: Fifth Bura Janko

- Greatest Lady of Century, Mrs. Mayaju Maharjan on her attainment of 108 years, eighth-month, eighth-day, eighth-hour, eighth minutes and eighth-second-- “Maha-Divya-Ratha-Rohan” literally means and envisioned “great ascend on celestial chariot of Sun” to carry by seven sky-flyer horses on heaven that elevate her to the realm of full divine status.
- Rarest first historical record of celebration of exemplary ageing wellness on the planet



First Bura Janko of American Couple in Portland

- American couple Mrs. Betty Durham and Mr. Mark held on June 25, 2018 at Nritrya Mandala Mahavihara
- Worship of Usnishvijaya
- Paraded through three-wheeled bicycle



First Bura Janko of German Couple in Nepal

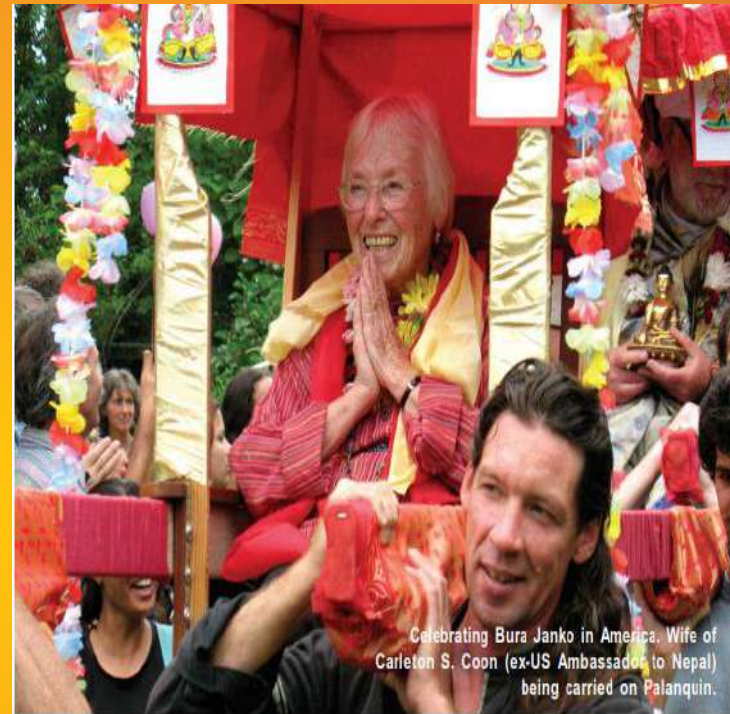
- Bura Janko of German couple Peter and Emily Hess held in Bhaktapur, ancient Newari city of Nepal, April 2018
- Paraded in inner-city, temple and shrines with Newari children and family in traditional Newari culture
- Performed sacred holy fire and offer holy dish “khen sanga”
- Revival of hidden German culture of honoring old age parent in ancient Germany and Europe



Bura Janko of Peter and Emily Hess in Nepal, April 2018
(<https://myrepublica.nagariknetwork.com/news/foreigner-celebrates-janku-a-newaris-tradition-of->

Bura Janko: Example of Revitalization, Spiritual and Emotional Wellness

- Former U.S. Fulbright Scholar to Nepal Dr. Ellen Coon portrays how she offered a gift to her father (Carlton Coon)'s 80th, 84th and 88th of birthdays in 2007, 2010 and 2015 by hosting the celebration of three Bura Jankos (with American adaptations) in her United States hometown.
- She had expressed guests had tears in their eyes and told that Bura Janko was one of the most meaningful occasions of their lives and unforgettable memories (Hinduism Today – July-Aug-Sept 2010 and Nepali Time, Nov-Dec 1997)



Celebrating Bura Janko in America. Wife of Carlton S. Coon (ex-US Ambassador to Nepal) being carried on Palanquin.



July/August/September, 2010 \$7.95

HINDUISM TODAY

Affirming Shaivite Dharma and Recording the Modern History of a Billion-Strong Global Religion in Renaissance

30

Rites of Passage

INTERNATIONAL	30
Feature: 21st Millennium Valley (Hindu Community on the Colorado Life's Meaningful Moments)	38
Interview: Hindu Leaders of the Parliament of the World's Religions Offer Views on World Issues	48
OPINION	34
In My Opinion: The Values of Hindu Philosophy	34
Publisher's Corner: Learning How to Let Go	40
Both the Past and the Future	40
LETTERS	42
DIGESTS	44
Global Dharma	44
Quest & Change	44
Digital Dharma	44

Letters to the editor, subscription and general inquiries may be sent to: info@hinduismtoday.com or www.hinduismtoday.com. The magazine is published quarterly. The subscription price is \$29.95 per year (4 issues) in advance. Single copies are \$7.95. Payment in US dollars only. Payment may be made by check or credit card. Payment should be made to: Hinduism Today, 10000 15th Avenue, Suite 100, Boulder, CO 80501, USA. Phone: (303) 440-1000. Fax: (303) 440-1001. Email: info@hinduismtoday.com. Website: www.hinduismtoday.com. ISSN: 1083-0750. POSTMASTER: Send address changes to: Hinduism Today, 10000 15th Avenue, Suite 100, Boulder, CO 80501, USA. All Rights Reserved.

www.hinduismtoday.com



Flying on winged horses

I wanted a ritual that made my father and everyone else feel transformed. I wanted a Bura Janko.

When my father turned 80, I did not want to give him an ordinary birthday party. I wanted a ritual that would allow his relatives and friends to celebrate him and my mother as elders in their community. The *bura janko* ceremony provided us with a beautiful model of such a ritual, though I knew that we would not, in the United States, be able to reproduce all of its details, especially without a Newar priest. Instead, we tried to convey the essence of the ritual and to follow the sequence of its most important elements. What followed did, like the original *bura janko*, reinforce and demonstrate family solidarity, while letting our elders, as well as the community at large, know how much we love and value them.

We began by welcoming my father, mother and aunt and escorting them to special seats under a tree. Next, as at a Newar ritual, we worshiped the *sukunda* lamp, which represents Ganesha. At *bura janko* rituals in the Kathmandu Valley, the Gods are invited and assembled by ritual means to shower the participants with blessings. At our *bura janko*, we held a "Convocation of the Gods" in which members of a local dance troupe, wearing sacred masks, came out one by one to greet the elders and to be offered light, flowers and incense. We presented our elders with coral and pearls, new clothes and, for my father, a turban.

The next part of the ritual, I thought, might be a bit tricky to convey to Westerners. In the Kathmandu Valley, the elder puts his feet into a large vessel, and family members line up one by one to pour water from a conch shell over the elder's feet, and bow down to him or her with their foreheads. In return, the elder blesses the younger person by dipping a bundle of herbs and flowers into the foot-water and sprinkling it over the descendant's head and into his or her mouth. To my surprise, all of the guests understood that washing and bowing to our elders' feet was an opportunity to express respect and receive a blessing in return. This part of the ceremony took longer than expected, as many people lingered, on their knees, to tell the elders how much they cared for them. Western life does not afford this opportunity often.

Our elders were amazed when we seated them in palanquins, decorated with winged horses, and carried them around the garden. Among Newars, elders can ride in either a palanquin that is carried, or in a wooden cart with wheels that is pulled, by descendants and friends. The procession can take one or two hours, as the divine elder sees and is seen by the Deities in most of the major temples and shrines in his locality. When the elder returns home, he or she is no longer the same person, and so must be formally welcomed into the house with the *laskus* ceremony. We welcomed our elders through a beribboned archway in the garden, and then led them to their seats of honor at the table. Like Newars, we concluded our *bura janko* with a feast with the Western additions of speeches, songs and musical revelry. At the end of the day, guests and relatives struggled to put into words how much more this ritual had meant to them than an ordinary party. Perhaps most telling of all, my father has asked me when we will perform his second *bura janko*.

Himalayan Today, July-Aug-Sept 2010

many as a son-in-law by her parents. Only then did she go home with her husband to help in the marriage bed. Even then, the process of transferring a young woman to her new home is protracted. During the first year of marriage, a Newar woman spends as much time at her parents' house as she does with her husband. She is given time to get used to her new identity and the responsibilities she will face in a lifetime of marriage.

Bura Janko
When a Newar individual or married couple survives to old age, they begin to transition from ordinary people into *donsa* elders. This elevation in status is confirmed and celebrated by a series of life-cycle rituals called *bura jankos*, which take place when a man or woman reaches the specified age or, in the case of a married couple when the husband reaches the specified age.

Unlike other life-cycle rites, the *bura janko* rituals are not compulsory, but they are highly prized and increase the prestige of the family that performs them. A *bura janko* is in many ways an elaborate and public an event at a wedding, requiring lavish displays, the cooperation of a whole network of relatives and friends, and much of preparation.

At the same time, it is powerfully aspirational, bringing all the Gods and cosmic forces in alignment, so much so that, for women, the auspiciousness of widowhood is remedied by the *bura janko* ceremony, allowing an elderly lady to resume wearing gold ornaments, red clothing and red tilak on her forehead for the first time since the death of her husband. New carved images are often

their own schedules, they are taking salaried jobs. For example, many fewer families than before are confining their daughters to the full twelve days of the *bura janko* ceremony, with its demands on the whole network of married female relatives to come and feed the *gods*. Instead, the girl is sent to a Thera-vada Buddhist vihar to spend a few days with the nuns, their hearing to read and recite simple Buddhist texts.

Other families avoid the expense and work that a full *bura janko* entails by sending their daughters to join another girl for the last seven or twelve nights of her *bura janko*, when she does to see the sun, but skipping most of the ceremony and the feast. With the *bura janko* ritual, many families make things simpler by having their mother-in-law or other senior woman of the house perform a quick ceremony rather than calling in their traditional *aji*. Weddings, on the other hand, are growing more lavish, a chance to show off with extravagant expenditures on food and goods.

No matter how they vary and evolve, though, these life-cycle rites point to an underlying truth: It is not the ritual transactions public and visible through ritual, each person made stronger by the presence and support of others.

Alexander von Rospatt offers special thanks to Dr. Ellen Coon for his assistance with this article. Ellen may be contacted at ellencoon@gmail.com.



7. Honoring Our Elders

(left) Children honor their elder in the *bura janko*. (top right) Children honor their elder in the *bura janko*. (middle right) Children honor their elder in the *bura janko*. (bottom right) Children honor their elder in the *bura janko*.



(left) Children honor their elder in the *bura janko*. (top right) Children honor their elder in the *bura janko*. (middle right) Children honor their elder in the *bura janko*. (bottom right) Children honor their elder in the *bura janko*.

An American Adaptation



By Ellen Coon

When my father turned 80, I did not want to give him an ordinary birthday party. I wanted a ritual that would allow his relatives and friends to celebrate him and my mother as elders in their community. The *bura janko* ceremony provided us with a beautiful model of such a ritual, though I knew that we would not, in the United States, be able to reproduce all of its details, especially without a Newar priest. Instead, we tried to convey the essence of the ritual and to follow the sequence of its most important elements. What followed did, like the original *bura janko*, reinforce and demonstrate family solidarity, while letting our elders, as well as the community at large, know how much we love and value them.

We began by welcoming my father, mother and aunt and escorting them to special seats under a tree. Next, as at a Newar ritual, we worshiped the *sukunda* lamp, which represents Ganesha. At *bura janko* rituals in the Kathmandu Valley, the Gods are invited and assembled by ritual means to shower the participants with blessings. At our *bura janko*, we held a "Convocation of the Gods" in which members of a local dance troupe, wearing sacred masks, came out one by one to greet the elders and to be offered light, flowers and incense. We presented our elders with coral and pearls, new clothes and, for my father, a turban.

The next part of the ritual, I thought, might be a bit tricky to convey to Westerners. In the Kathmandu Valley, the elder puts his feet into a large vessel, and family members line up one by one to pour water from a conch shell over the elder's feet, and bow down to him or her with their foreheads. In return, the elder blesses the younger person by dipping a bundle of herbs and flowers into the foot-water and sprinkling it over the descendant's head and into his or her mouth. To my surprise, all of the guests understood that washing and bowing to our elders' feet was an opportunity to express respect and receive a blessing in return. This part of the ceremony took longer than expected, as many people lingered, on their knees, to tell the elders how much they cared for them. Western life does not afford this opportunity often.

Our elders were amazed when we seated them in palanquins, decorated with winged horses, and carried them around the garden. Among Newars, elders can ride in either a palanquin that is carried, or in a wooden cart with wheels that is pulled, by descendants and friends. The procession can take one or two hours, as the divine elder sees and is seen by the Deities in most of the major temples and shrines in his locality. When the elder returns home, he or she is no longer the same person, and so must be formally welcomed into the house with the *laskus* ceremony. We welcomed our elders through a beribboned archway in the garden, and then led them to their seats of honor at the table. Like Newars, we concluded our *bura janko* with a feast with the Western additions of speeches, songs and musical revelry. At the end of the day, guests and relatives struggled to put into words how much more this ritual had meant to them than an ordinary party. Perhaps most telling of all, my father has asked me when we will perform his second *bura janko*.

Research on Bura Janko

- An autoethnographic study based on personal observation, narrative and retrospective reflection
- Two Bura Janko (Bhima-Ratha-Rohan) ritual celebration
 - Nepal - 1997 October 4
 - The USA - 2018 October 21
- Creative and evocative narratives
- Family Institution and kinship

BURA JANKO: AN AUTOETHNOGRAPHY OF AN ANCIENT RITUAL CELEBRATION
HONORING OLDER ADULTS IN NEWAR CULTURE IN NEPAL AND THE UNITED STATES

By
HOM LAL SHRESTHA

Thesis submitted in partial fulfilment of the requirements for the degree of Bachelor of Arts in
Specialized Gerontology and Minor in Medical Anthropology at Huntington University and
Laurentian University in Sudbury, Ontario, Canada

Supervisor	Dr. Lorraine Mercer
Committee Member	Dr. Kathryn Molohon

April 2019

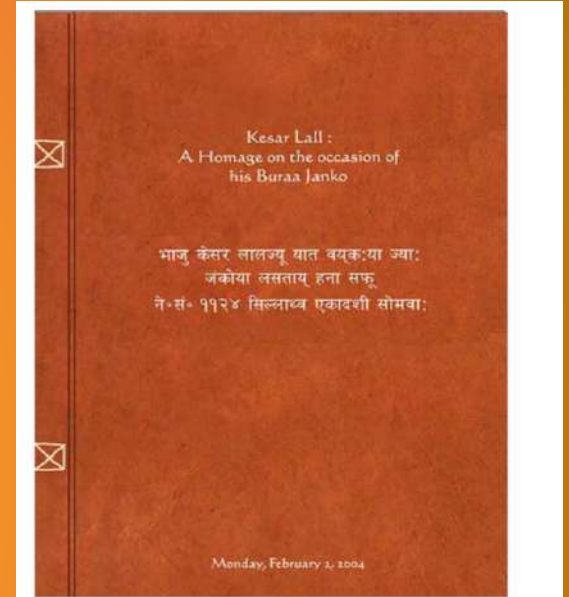
Ethnographic Research on Bura Janko

- Dr. Alexander Von Rospatt conducted anthropological ethnographic field research on Bura Janko (first, second and third) for three elders with a couple on the attainment of the age of 77-years-7-days-7-hours, after seeing 1,000 full-moon days (between 81 and 84 years old) 88-years-8-months-8-days in the Vajrayana Buddhist Newari families between 1998 & 2009.
- Published a research article “Negotiating the Passage beyond a Full Span of Life: Old Age Rituals among the Newars in 2014
- No further research done on the fourth and fifth Bura Janko ceremonies in the Newar community by any scholar or researcher.



Bura Janko Memoire Souvenir of Keshar Lal (2004)

- Dr. Mark Turin, Corneille Jest and Tej Ratna Kansakar edited the first Bura Janko (Bhima-ratha-rohan) Memoire Souvenir of Keshar Lall.
- Contributed 25 articles by world-renowned scholars and researches (Dr. David Gellner, Jim Fisher and Christoph Cupper) on the commemoration of Bura Janko of Keshar Lall.
- Keshar Lall is an author and publisher of 50 English books about culture and history of Nepal
- Bura Janko energized him with a divine power to activate his body, mind and spirit to write and publish the last book “Reflections – ageless wonder” (English poem) in 2006 after the Bura Janko in 2004.



Introduction of Bura Janko in Canada

BURA JANKO PRESENTATION: LEISURE WORLD

Field Placement (2014-2015) Special Event, Toronto



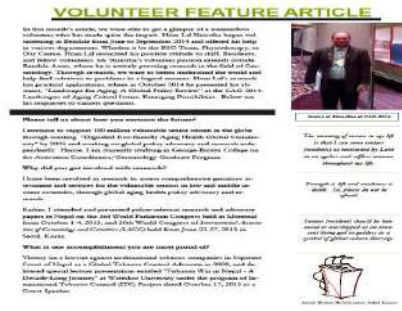
BURA JANKO PRESENTATION: RIVERA INC.

Field Placement (2015-2016) Special Event, Toronto



BURA JANKO PRESENTATION : BENDALE ACRES

Presented Bura Janko as Special Event for Entertainment as Volunteer/Companion for Resident with Dementia in Toronto



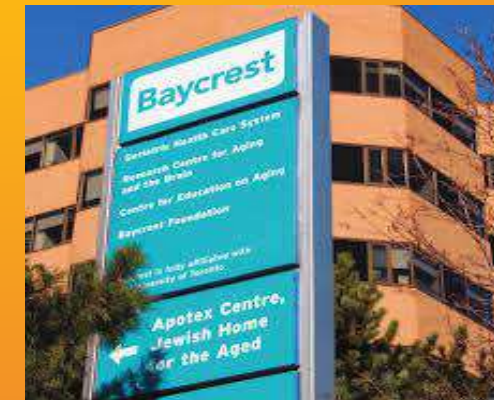
BURA JANKO PRESENTATION: PIONEER

Presented "Bura Janko" Honoring Old Age Culture in Nepal" for residents with dementia at Pioneer Manor as the Education and Specialized Program on January 2, 2018 in Sudbury.



BURA JANKO PRESENTATION: BAYCREST

Presented "Bura Janko Culture in Nepal" for the resident with Day Care Center on August 16, 2015



FINLANDIA VILLAGE, SUDBURY

Presented "Bura Janko" Honoring Old Age Cloture in Nepal" in May 3, 2018 for the members of the Ethics Committee to review presentation for the Speaker Bureau's lecture program series.



Bura Janko Presentation at International Conferences (UK, USA and Canada)

MIND & LIFE 2020 CONTEMPLATIVE RESEARCH CONFERENCE ONLINE ON NOVEMBER 5-8, 2020.

2020 NORTHERN HEALTH RESEARCH CONFERENCE (NHRC) HELD BY NORTHERN ONTARIO SCHOOL OF MEDICINE, LAURENTIAN UNIVERSITY, SUDBURY ON OCTOBER 2-3, 2020

FIRST BURA JANKO: PRESENTATION AT OXFORD BROOKES UNIVERSITY, OXFORD BROOKES UNIVERSITY INTERNATIONAL CONFERENCE HELD ON JUNE 7-8, 2017

HONORING OLD AGE RITUAL IN CONTEMPORARY NEWAR CULTURE IN NEPAL
L. Shrestha, H. Shrestha, R. Rewe
York University, Toronto; Laurentian University, Sudbury, Ontario, Canada

INTRODUCTION

- 5,000-year-old tradition to honor elders in Nepal (Buddhist and Hindu medieval Newar practice)
- 5 stages of Bura Janko
 - Deva Raah Raham (77 years)
 - Chandro Raah Raham (1000 full moon days)
 - Deva Raah Raham (88 years)
 - Dhye Raah Raham (97 years)
 - Maha Dhye Raah Raham (108 years)

OBJECTIVE

- Demonstrate the fifth elevation stage of Bura Janko (Maha Dhye Raah Raham held in January 2019 of Mrs. Mayya Mahajan)
- Promote vitality, longevity, and improve the quality of elder life and active wisdom
- Rediscover the healing and contemporary approaches of cultures in terms of emotional, social, spiritual and therapeutic experiences

METHOD

- Gathered event videos, photos from the Mrs. Mayya Mahajan family
- Observations, videos and personal exposure

RESULT

- A recent first historical record of celebration of exemplary aging wellness in the world performing a series of spiritual and culturally-based worship procession into the divine realm
- Bura Janko ceremonies enhance a higher level of consciousness about less fear of death and transcendental life

CONCLUSION

- Cross-cultural illumination to broaden the learning horizon among scholars, researchers, humanists, scientists and spiritual healers toward a pedagogical and contemporary holistic wellness

REFERENCE

- Shrestha, L. (2017). Bura Janko: An Ancestral Ritual Celebration Honoring Divine Ancestors in Nepal and the United States. *U.S. Press Journal* (London, Ontario, Canada)
- Shrestha, L. & Rewe, R. (2019). Bura Janko: Honoring Old Age in Nepal. Paper presented at 2019 Conference of the Association for Anthropology, Gerontology, and the Life Course (AAGE) at Oxford Brookes University, London, England

PRESENTED AT 2020 MIND & LIFE INSTITUTE CONTEMPLATIVE RESEARCH CONFERENCE ONLINE NOVEMBER 5-8, 2020
STATE OF THE FIELD—Discoveries, Opportunities, and Challenges



Honouring Old Age Rituals in the Native Land of Nepal: An Understanding of Indigenous Cross-Cultural Aging Wellness in Northern Ontario

Presented at the Northern Health Research Conference
October 2-4, 2020
Northern Ontario School of Medicine, Sudbury



DANCING FOR A CURE – HEALING FOR DEMENTIA AND MIND LOSS
H. Shrestha, A. Stevens, S. Brown, S. Rewega, L. Shrestha, H. Cheu
Laurentian University, Sudbury, York University, Toronto, Ontario, Canada

INTRODUCTION

- Dementia is to be one of the biggest global health crises in 21st century
- A new case occurring every three seconds on our planet
- Dance and music are a magnificent exemplar of eternal therapy for people living with dementia

OBJECTIVE/AIM

- Portray a divine message of the salient movie "Dancing for a Cure"
- Demonstrate how sacred dance and music can be a dementia therapy
- Revitalize culture and revive the mind and memory of a grandparent with dementia

METHOD

- Based on a true story with reminiscing cross-cultural illumination
- Merged two vastly different Indigenous cultures of Canada and Nepal humility and sacred values
- Filmed in dynamic montage sequence
- A thousand-year-old sacred Vajrayana Buddhist dance and music

IMAGE/PHOTO

DANCING FOR A CURE

RESULT

- Won CTV Best Broadcasting Film Award at Laurentian Debut 2019
- Sacred reflection of the Charya dance movement as a worship practice for longevity, peace, and compassion
- Many diverse viewers express their feelings of emotional and spiritual wellness and mind gravitation
- Experiencing music and dance connect to people living with dementia as a divine gesture

CONCLUSION

- Short silent movie (eight-minute-nine-seconds) is available free for public awareness and educational purposes
- Promote short movies on loved-one with dementia to healing, reminiscence, revival of memories, mind and active wisdom

REFERENCE

- Devo Prasad (2019). Charya Nita Dance Result in Performance. <http://www.northernhealth.ca/2019/08/>

2020 MIND & LIFE INSTITUTE CONTEMPLATIVE RESEARCH CONFERENCE ONLINE NOVEMBER 5-8, 2020
STATE OF THE FIELD—Discoveries, Opportunities, and Challenges



Presented at the Northern Health Research Conference
October 2-4, 2020
Northern Ontario School of Medicine, Sudbury

Hom Shrestha
Interdisciplinary Health Program
School of Rural and Northern Health
Laurentian University



Please see link for the YouTube presentation:
<https://www.youtube.com/watch?v=hy6hvvHLk9Y>
<https://www.youtube.com/watch?v=vwQUSWoP1>

Gerontology Student From Huntington University Travels To England To Present Research Paper

2017 Conference of the Association for Anthropology, Gerontology, and the Life Course (AAGE) at Oxford Brookes University in Oxford, England from June 8 and 9, 2017, highlights contemporary approaches and policies for senior care anywhere in the world. Panel members inquired about Bura Janko's potential as a senior-friendly recreational care therapy or activity for senior care facilities and communities.



Including celebrations to mark residents' specific life stages can reinforce positive perceptions of aging and introduce senior living communities to new cultural and spiritual aspects. Hori Shrestha, a graduate student at Laurentian University, explains, "I belong to the indigenous Newar community from ... Nepal, South Asia. We practice a 5,000-year-old tradition called Bara Janko, which celebrates longevity and the joys of aging ritually, ceremonially, culturally, and spiritually."

Bara Janko is celebrated at five ages:

- 77 years, seven months, seven days, and seven hours
- 1,000 full moon nights
- 88 years, eight months, eight days, and eight hours
- 99 years, nine months, nine days, and nine hours
- 108 years, eight months, and eight days

While the Newar community celebrates each Bara Janko differently and with religious and cultural rituals, the concept of marking these milestones for any older adult provides an opportunity to highlight the positives of aging—greater wisdom, continued wellness, and strength of community.

Modified for senior living, Bara Janko-style events could be annual or monthly celebrations for a group of residents for their 77th, 88th, 99th, and 108th birthdays. Celebrations typically include a parade around the community, with the person riding on a decorated chariot or palanquin (which could be updated to a three-wheeled bicycle), followed by food, music, dancing, and a joyful party with family, friends, and community team members. Costs and planning for the event could be shared between the community and the person's family members.

"It would be easy to 'rediscover' the value of these classic ceremonies for promoting vitality, longevity, and improved quality of life for older people anywhere," says Hori. "Combining Bara Janko-type activities with other restorative and recreational programs would enhance holistic aspects of senior living."

Hori suggests that senior living communities interested in throwing Bara Janko-type celebrations for residents plan on group celebrations. All residents who reach one of the ages of celebration could be honored in a group, with a single parade.

More than standard birthday parties, Bara Janko-style celebrations are huge gatherings. To adhere to the Nepalese tradition, the celebration would include

- A parade with the honored residents and their spouses carried on decorated palanquins, three-wheeled bicycles, or carts. If they are local, the parade route might pass sites of previous homes, churches, etc.
- Invitations to family, friends, community members, local government leaders, and students and faculty from appropriate departments of local universities.
- An intergenerational component, as children and young people join in honoring residents' lifetimes.

The size and unique style of Bara Janko celebrations may prove to be opportunities for media coverage as well as sponsorships to help cover costs of food and entertainment.

For more information on how to adapt Bara Janko, contact Hori Shrestha at hshrestha@laurentian.ca 🍀

**PROMISING PRACTICES AWARD
2020**

*For developing and implementing innovative approaches that
are reshaping the Aging Services Industry*

Presented to

Hom Shrestha

Fond Aging Celebration Everywhere



Cate O'Brien, PhD
Assistant Vice President and Director
Mather Institute



Leisure activity participation can lower risk of dementia

- Bura Janko is a potential to reduce cognitive decline by enhancing self-esteem and cognitive functions, including memory or MCI
- Dr. Andrew Sommerlad, Lead Researcher - University College London
- 18-year follow-up of the Whitehall II Study (between 1997 and 2017)
- Neurology Journal Online: October 28, 2020

<https://n.neurology.org/content/95/20/e2803>

AMERICAN ACADEMY OF
NEUROLOGY®



Revisioning Bura Janko Culture as Aging-Wellness Everywhere at a Low-cost

- Explore to create a Bura Janko Encyclopedia
- Encourage young generation for the early research career on Bura Janko
- Promote Contemporary and contemplative Bura Janko research
- Translate first to fifth Bura Janko procession or methods/manual from Sanskrit and Nepal Bhasa to English for additional academic scholars research
- Museumify glorious sculptures, artifacts, photographs, video, movies and publications through identification and reflection of Bura Janko
- Preserve Bura Janko as tangible cultural heritage
- Promote intergenerational connections and engagement in Bura Janko celebrations

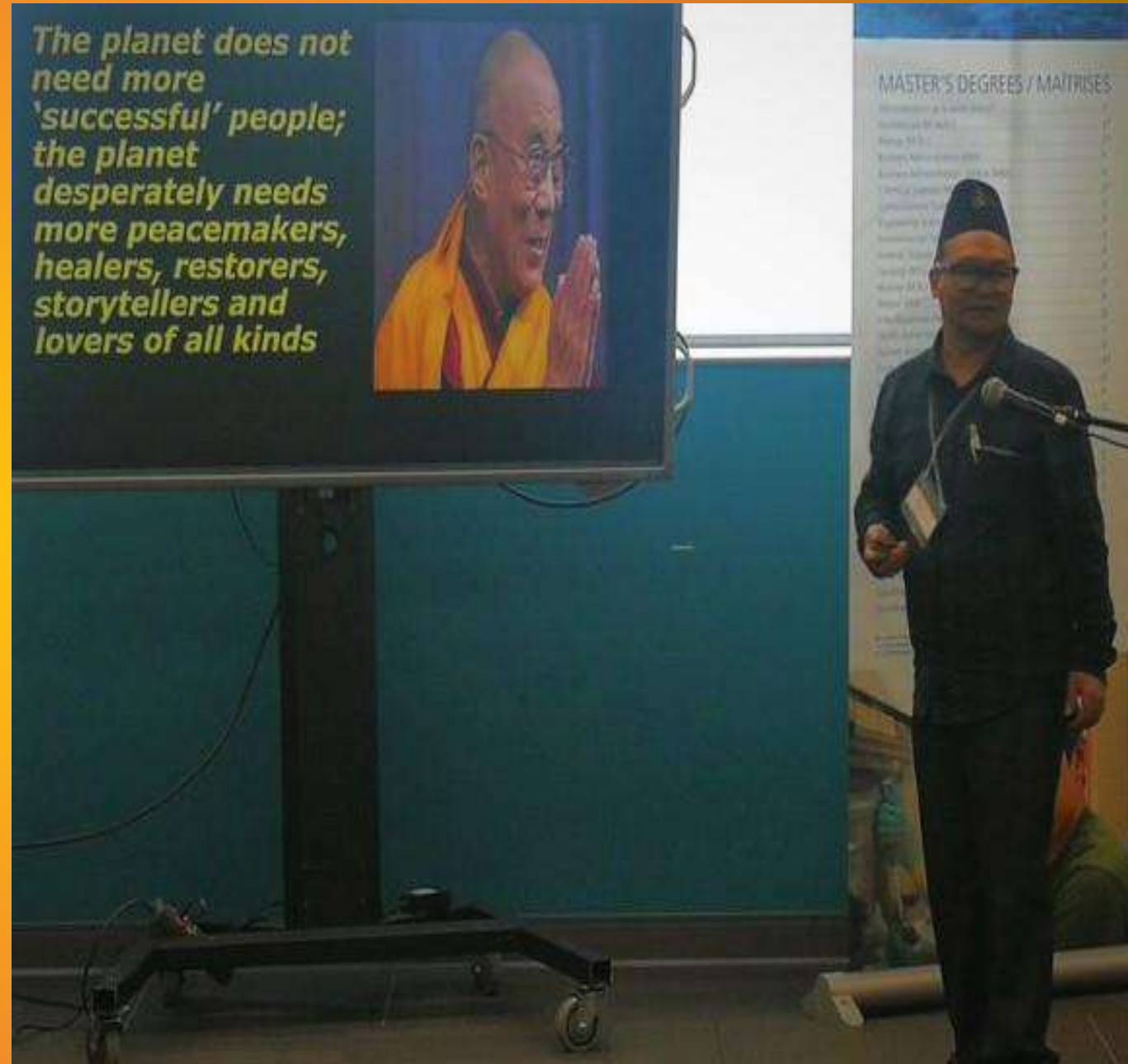
Conclusion

- This tradition is preserved in only Newar society in native Newari land of Nepal in South Asia alone despite external and internal invasions.
- Bura Janko as a golden age pride and new genre of culture to nourish and nurture human blossom to create a holistic wellness for Elders everywhere
- Enhance happiness and self-esteem for Elders and better health including less memory loss or cognitive decline
- Celebration of longevity and ageing wellness, and honouring old age in a divine status phenomenon.
- The Mather Institute recognized Bura Janko practice can be adaptable and validate everywhere for Aging celebration in the long-term care facilities for residents around the world within their existing cultural environment at a low cost.

Comment/Feedback are most
welcome and appreciated to send
Hom Shrestha
School of Rural and Northern
Health
Laurentian University
Sudbury, Ontario, Canada

E-mail: hshrestha@laurentian.ca

Twitter: @HomShre74319018



Fifth and Fourth Bura Janko Movie Clips

- We greatly acknowledge Rajendra Maharjan, grandson of 109 years old lady Mayaju Maharjan for available video movies and photographs (2020) and consent to use publicly it for educational and research purpose; and journalists Prashanta Mali and Prakash Timilsina for media coverage in Nepal.
- We acknowledge Nepal Mandala Television and Nepal Television (Ankhijhyal Program) for filming the Bura Janko of Maha-Deva-Ratha-Rohan or Dibya Ratha-Rohan in 2017 and expressed our gratitude to use it for non-commercial, educational and research purposes.

References

- Coon, E. (2007, November 5-18). Flying on winged horses. *Newsfront*, p. 6-7. Retrieved on September 28, 2018 http://himalaya.socanth.cam.ac.uk/collections/journals/newsfront/pdf/Newsfront_040.pdf
- Lamichhane, U. (2018 April 9). Foreigner celebrates Janku, a Newari's tradition of reaching old age. MyRepublica. Retrieved from <https://myrepublica.nagariknetwork.com/news/foreigner-celebrates-janku-a-newaris-tradition-of-reaching-old-age/>
- Rosspat, A. (2014). Negotiating the Passage beyond a Full Span of Life: Old Age Rituals among the Newars. [South Asia: Journal of South Asian Studies](#), 37 (1), University of California, Berkeley, USA. http://www.tandfonline.com/doi/full/10.1080/00856401.2014.858659?scroll=top&need_Access=true
- Shakya, R.M. (2018 June 30). Bhimaratharohan of American couple at Nritya Mandala Mahavihara in Portland, USA. [Blog]. Retrieved on August 10, 2018. <http://viewsonnepalmedia.blogspot.com/2018/06/>
- Shrestha, H. (2019). Bura Janko: An autoethnography of a ancient ritual celebration honoring older adults in Newar culture in Nepal and the United States. An Honours B.A. Thesis. Laurentian University, Sudbury, Canada
- Shrestha, H. & Kathryn, M. (2017). Bura Janko – Honoring Old Age in Nepal. Paper presented at 2017 Conference of the Association for Anthropology, Gerontology, and the Life Course (AAGE) at Oxford Brookes University in Oxford, England.
- Timilsena, P.C. (2019). Celebrating a Century, Celebrating Woman. *Kathmandu Post, 26th Anniversary Edition*. Retrieved. <http://kathmandupost.ekantipur.com/news/2019-01-26/celebrating-a-century.html>