



Research Article

Honouring Old Age Ritual Celebration in Newar Culture and Medicine Wheel in Anishinaabe Culture: Exploring an Indigenous Cross-Cultural Aging Wellness as an Alternative Medicine and Healing Approach

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Abstract

This article depicts a personal narrative and experience based on the observation and exposure of an ancient Newar tradition of honouring ageing and wellness in the native land of Nepal. Furthermore, this paper illuminates a shared pedagogy of holistic ageing-wellness physically, mentally, spiritually, and emotionally in both Newar and Anishinaabe cultures. In Newar culture, a ritualistic ceremony honours old age called “Bura Janko.” It recognizes the foundation of intergenerational relationships that respect the spirituality and wisdom of the Elder. By examining the 5,000-year-old Bura Janko traditions in Nepal in conjunction with ancient Anishinaabe tradition Medicine Wheel teachings and ceremonies among First Nations Anishinaabe communities in Northern Ontario, we hope to highlight cross-cultural connections between the ancient Indigenous cultures’ optimal ageing processes. Through cultural and spiritual-based ceremonies, the quality of life and active use of the wisdom of the Elders are enhanced to optimize the ageing timeframe. In turn, these culturally based celebrations contribute to the reduction of stigma and trauma associated with cognitive decline. It is the inactivity that may lead to loneliness and social isolation in Indigenous ageing populations. The Bura Janko celebrations preserve the ancient tradition of families and communities bonding by honouring ageing as a divine status phenomenon in contemporary Newar societies. There are five times that a Bura Janko ritual celebrates beyond the rites of passage in life. These are: 1) Bhima-Ratha-Rohan (to turn 77 years, seventh months, seventh days and seventh hours

of age), 2) Chandra-Ratha-Rohan (1,000 full moon-nights), 3) Deva-Ratha-Rohan (88 years, eighth-month, eighth-day and eighth hours of age), 4) Mahadeva-Ratha-Rohan (99 years, ninth months, ninth days and ninth hours of age), and 5) Maha-Divya-Ratha-Rohan (108 years, eight months, eighth days and eighth hours of age) respectively. The value and importance of Bura Janko ritual ceremonies and Anishinaabe ancient traditions create a strong intergenerational connection. These promote a holistic aspect of physical, mental, spiritual, and emotional wellness. In doing so, Newar cultural practices can influence Western scholars and pedagogies of ageing wellness and active ageing wisdom.

Keywords: Bura Janko; Medicine Wheel; Newar culture; First Nation Anishinaabe culture; Nepal; Canada; Indigenous; Elderly wellness

Introduction

It is to see Elders respected and honoured by culture, traditions, and kinship structure, including clans and genealogies in any part of the world. Celebrations and rituals are universal human expressions of honour or worship for Elders, which is an essential key for ageing wellness. In Nepal, Bura Janko is an ancient practice of ageing wellness celebrations and is becoming increasingly popular among native Newar communities in Nepal and immigrant Newar communities in the United States. Bura Janko celebrations are also popular among American scholars in the United States. The author has been fortunate to observe two different Bura Janko celebrations in Nepal and the United States [1].

The author genuinely belongs to the Newar culture and practices the Newar tradition of spirituality, religiosity and valuable practice that contributes to disseminating cross-culture meaning and consciousness. The Newar native community believes Bura Janko sustains the family institution and kinship and strengthens intergenerational connectedness and social threads. Family institutions and kinship can further enhance an Elder's holistic wellness of physical, mental, social, spiritual, and emotional aspects.

Bura Janko means "old age celebration." Bura means an Elder (male or female or both). *Janko* means celebration, rites, or rituals in old age. It is believed that Bura Janko is a 5,000-year-old Hindu and Buddhist practice of spiritually and culturally based worship tradition practiced by Newari people in the Kathmandu valley of Nepal as a cultural commitment to care for the Elder at the level of the divine status phenomenon honoured the superior leaders of their community. Bura Janko preserves the ancient *Newari* tradition of bonding families and communities by honouring ageing as a divine status [2]. The Bura Janko celebrations preserve the ancient tradition of families and communities bonding by honouring ageing as a divine status phenomenon in contemporary Newar societies. There are five steps of the Bura Janko ritual celebrations beyond the rites of passage in life. These include 1) Bhima-Ratha-Rohan when the Elder reaches 77 years, seven months, seven days,

the seventh hour of age, 2) Chandra-Ratha-Rohan (after seeing 1,000 full moon nights), 3) Deva-Ratha-Rohan at 88 years, eight months, eight days and eighth hour of age, 4) Mahadeva-Ratha-Rohan at 99 years, nine months, and ninth day of age and 5) Maha-Divya-Ratha-Rohan at 108 years, eight months, and eighth day of age [1]. The Bura Janko enriches and enlivens relationships with grandchildren in the neighbourhood.

A world-renowned cultural anthropologist and Buddhist religion scholar Alexander Von Rospatt did the first cultural anthropological ethnography study on the Bura Janko ritual in Nepal. He describes Bura Janko as follows:

"... the series of old age rituals (known in Newari as *jya jamko*, a term that allows for different spellings) that are performed among the Newars when one has reached a particularly advanced age, namely 77 years, 7 months, 7 days, 7 ghatis (of 24 minutes each) and 7 palas (of 24 seconds each), or 88 years, 8 months, 8 days, etc. or 99 years, 9 months, 9 days, etc., or, according to some accounts, 110 years, 10 months, 10 days, etc., or when the elder 'sees the thousandth full moon', that is when he or she becomes 1,000 months old, which happens between 81 and 84 years of age." [3].

Many tourists witnessed and participated in the sacred Kathmandu Valley by observing and exposing a Bura Janko parade with palanquin and chariot surroundings in temples and shrines, which they honoured. The proverb "to get older in Nepal is to become a god" is so popular among tourists and foreign scholars. It is an ancient cultural practice of South Asia, preserved only in the Newari culture of Nepal. In Newari culture located in the ancient Valley of Kathmandu are three petite cultural and artistic heritage arenas: Kathmandu, Lalitpur, and Bhaktapur, where the ritual and the celebrations are held and believed to enhance wellness, happiness, and dignity among Elders [1].

Medicine Wheel – The Pathway of Aging-Well Culture

The Anishinaabe knowledge, heritage and consciousness are unique manifestations for educators and students in both Indigenous communities and the academic arena. Anishinaabe's knowledge explores the spiritual relationship with Mother Earth as envisioned by the Anishinaabek/Ojibwe worldview. According to the Anishinaabe worldview, Anishinaabe Bimaadiziwin (an Anishinaabe way of living) is well established as spiritual beings

bring respectful relationships between the spirit, heart, mind, and body to interconnect with the Cosmic Universe and Creator for Mino-bimaadiziwin (giving a good life) [4]. The Anishinaabe teachings of the medicine wheel pathways include four directives to accelerate physical, mental, spiritual, and emotional wellness and intellectual wisdom for Elders. Bell [4] draws on the Anishinaabe Elders' concept of "the good life" to describe the Anishinaabe perspective on mino-bimaadiziwin which can be achieved through the different life stages and ceremonies.

According to Ross [5], the medicine wheel of four quadrants symbolizes the four dimensions of the holistic aspect of the mental, physical, emotional, and spiritual wellness of Elders in the Anishinaabe civilization. The traditional teachings and ceremonies strengthen spiritual identity and connectedness as a healing process. There is a direct correlation between the strength of a community's spiritual and traditional teachings and the wellness of Elders in the family and community. The knowledge keepers, healers, and Elders are respected to initiate many Indigenous ceremonies (medicine wheel, seven grandfather sacred teachings, sweat lodge) through smudging or burning sacred medicines such as sweet grass, sage, tobacco, and cedar. Through the smudging of the room, specifically, educational facilities, Elders are welcome to share traditional teachings and provide culturally specific guidance and counselling for Eldercare in-home and community for their holistic aspect of physical, mental, spiritual, and emotional wellness. The sweat lodge is also helping Elders to search for balance and harmony in their lives. The medicine wheel is focused on the interaction and balancing of the mind, emotions, spirit, and body altogether.

The life of the Elder and its role are part of grandparenthood. The responsibility of the community and family to value and care for the Elder is an inevitable phenomenon. Elders are often respected for their wisdom, humility, kindness, and caring with compassion and respect.

Wheel of Wellness Life: Native Americans envision the medicine wheel as a healing tool for the creative and symbolic wheel of wellness. As Ralph Brown [6] noted the beliefs of the Native Americans on illness are related to the physical body but lessen from imbalances, including the physical, mental, emotional, and spiritual aspects as well. He outlines the basic directions of the medicine wheel, each corresponding to one of the "bodies," including North/Mental, East/Physical, South/Emotional and West/Spiritual. The wheel exists within the environment of Father Sky/Above/Occupation and Mother Earth/Below/Social [6].

Traditional healing in the spirit of living the medicine wheel, seven grandfather teachings and ceremonies are holistic aspects of physical, mental, spiritual, and emotional wellness for an integral

part of Anishinaabe Elders' way of life. These ceremonies are an important factor of age-wellness in Anishinaabe communities. Elders are considered more respected among communities and families due to the wisdom and sacred life of traditional knowledge-holders and Elders in Anishinaabe communities. Also, Elders are highly revered and regarded as knowledge-holders, protectors with divine power and superior and legendary leaders. These ceremonies guide the Elder in how to live a sacred life without fear of death that makes dignified death in their life.

Purpose

The literature on Indigenous cross-culture ageing wellness education or practice of Bura Janko (East) and Medicine Wheel (West) creates the groundwork for genuine research which may generate interest for future generations of researchers in North America and South Asian culture in ageing wellness. The purpose of this paper is to introduce and demonstrate the ritual and celebration of the first "Bura Janko" called "Bhima-Ratha-Rohan." It is based on personal observations, memories and insights, self-reflexivity and exposure to these ceremonies held in Newar communities on September 4, 1997, in Nepal, and on October 21, 2018, in Portland, Oregon, the United States. The Bura Janko aims to create intense interest and awareness as a global cultural resource to foster ageing wellness; and invite multidisciplinary experts, scholars, and researchers to participate and contribute to further study.

Methods

The qualitative data were collected using the autoethnography of Bura Janko in Newar culture and relevant literature reviews of the Anishinaabe Medicine Wheel ceremonies. The Anishinaabe Medicine Wheel is a culturally and spiritually-based pathway to the wellness and well-being of Elders. The diverse Indigenous knowledge and practice on ageing wellness are important in restoring the culture of autonomy within academia through navigating the emerging Indigenous scholar.

The retrospective observation and reflections on Bura Janko celebrations are focused mainly on historical occurrences. The retrospective process of observation and reflection fostered insightful views and interpersonal communication in terms of culture and social media. The contextual frame of communication and cultural aspects of Bura Janko practices in the Newar society (both Hindu and Buddhist) in Nepal, South Asia. In South Asia, only the Newar society preserves and practices these ancient cultures as cultural heritages. These are magnificent in terms of archaeological, historical, cultural, spiritual, intellectual, and scientific studies of human life. The purpose of this study was to rediscover the meaning and contemporary approaches of Bura Janko in terms of emotional, spiritual, and therapeutic experiences, and to illuminate cross-cultural values for the academic community.

Bura Janko: Personal Observations and Reflections

It was fortunate for the author to observe passionately the celebration of the first Bura Janko (Bhima-Ratha-Rohan) which is the attainment of 77-years-seventh-month-seventh-days-seventh-hours-seventh-minutes held on September 4, 1997. Before the Bura Janko ritual, the astonishing procession of *Bayar Shraddha* (worship to ancestors with 108 palm fruit) to invite all ancestors was completed. Decorated palanquin carts (chariots with symbolic flyers of images of gods and goddesses) including many religious, botanical, and herbal diversified colourful flowers. Flowers have been an integral part of the Bura Janko ritual to offer to deities. Similarly, sacred Anishinaabe medicine: tobacco leaf, sage, cedar, and sweetgrass of medicine wheel ceremony are also part of the Newari 32 herbal grains to worship sacred or holy fire ceremonies. The *homa* (sacred fire) was built with 730 half-cooked raw bricks which signify 365 days and 365 nights) of ritual ceremony, *mandala* and more than 33 *kalas* (flask vessels) in the form of deities. The Buddhist or Hindu or both priests performed the Vedic *homa* ceremony with an offering of ghee and varieties of grains, milk, *dapha swan* (sacred flowers), and *Ganga-Jal* (holy water). In Hindu mythology, during the Bura Janko, the priest invites God of Fire by worshipping in *homa* which relates to the fire of the mind or mindfulness and invites the god of air relates to *prana*, the breath, and the practice of *pranayama* or breath-control [1].

In this culture, the celebrant(s) of Bura Janko receives the respect of a divine status as close as a human can get to the elevation of a god. It is a very powerful object to the Bura Janko celebrants reflecting their divine life with social privilege. The priest worships with Vedic *mantra* to worship nine planetary deities, such as Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu (lunar north node) and Ketu (lunar south node), etc. and stars during ritual ceremonies. The chariots represent the transportation mode of respected Elders as they are elevated from human to divine status. The Bhima-Ratha-Rohan means to ride the giant chariot of Lord Sun. The chariot (palanquin) of Lord Sun is a giant god with seven horses and seven colours called Bhima-Ratha. Riding a chariot of Lord Sun is that a ritual procession to surpass the critical death zone safely from the sword of death (*khadgo*) of the celebrants. Cultural dance and religious music will be played along the way in parading the chariot in temples and shrines [1].

The author observed the second Bura Janko celebration in December 2000 seeing 1,000 full moon nights at the age of 80 years old and 10 months (Chandra-Ratha-Rohan). This would be the ritual celebration of Saharsha Chandra Darshan (moon worship) and offer *sawalakh mata* (to burn one-hundred-fifty thousands of pieces of cotton made thread light) to God Moon in the full moon night with sprinkle holy water from the conch shell [1].

The author was not able to attend the third Bura Janko (Deva-Ratha-Rohan or Maha-Ratha-Rohan) of the celebrant (mother-in-law) which was held in July 2014 when she turned 88-years-eighth-months-eighth-days-eighth-hours-eighth-minutes. In the third Bura Janko at the age of 88-years-eighth-months-eighth-days), the celebrant enters the home through the window of the first floor via a ramp, situated near the main door. This special entrance symbolizes a pathway to heaven and the continuum of spiritual life and creates a great pride and a sense of sacred identity in terms of ethical, cultural, and spiritual values [1].

The author was also able to observe the rare fourth Bura Janko which is called Mahadev-Ratha-Rohan or Dibya-Ratha-Rohan and occurs at the age of 99-years-ninth-months-ninth-days-ninth-hours of Nhuchhe Maya Shakya [7] and Chhala Maya Shakya [8] in Vajrayana Buddhist tradition. Both celebrants were placed in a huge clay pot made as a womb and at the end of the sacred ritual procession, a hole was broken on the pot, and they were symbolically, “reborn.” The fourth Bura Janko celebrants were shown expressing their happiness surrounded by many grandchildren. The psycho-social impact of being the honoured celebrant and center of attention of the Bura Janko is positive.

The author also had a rare opportunity to capture the rarest Fifth Bura Janko (Maha-Dibya-Ratha-Rohan) of Mayaju Maharjan held on January 20, 2019, at the age of 108 years, eight months, eight days, and eight hours in a Vajrayana Buddhist tradition. As there is no historical record available, this means there is no record that this happened in the past and may never happen in the future. According to her grandson, Mayaju Maharjan wore traditional Newari bridal attire, and her hair was adorned with a single peacock feather. She sat peacefully in a chariot with a charming smile, pulled by the entire 145 family members including grandchildren, great-grandchildren, and great-great-grandchildren. The grandmother’s memories about fetching drinking water in Sundhara (Gold tap) in her teenage years with her friends to drink *lu yu la*: (water from the gold tap) and the great earthquake in 1934 that wrecked her home remain in her mind and memory [9].

After two decades, the author attended the first Bura Janko celebration held on October 21, 2018, in a Buddhist Newar immigrant community in Portland, Oregon, USA as field research for the author’s B.A. thesis. The worship of the statue of goddess *Usnisavijaya* (the divine mother goddess of longevity) purifies *karma* and bestows the blessing of her good health and longevity. In Buddhism, the highest state in which the Bura Janko celebrants can attain enlightenment is to participate in the initiation of “*Nirvana*” a state of being of perfect peace, love, and happiness (a heavenly state). The *homa* is remembered along with the holy bath or water sprinkled by family members and the community neighbourhood. The Bura Janko celebrant felt pride while riding

the divine vehicle of a palanquin in the form of Lord Sun with a flying horse as a unique fortune or blessing. The procession room was cleansed with holy water and decorated with a big round mandala with the *homa* (sacred fire), and the palanquin decorated with Vajrayana's god and goddess. The *shubha sait pau* (best auspicious time) is written on the special card by an astrologer through the calculation of birth, time and year with horoscope and birth star (constellation) noted. The priest performs a *homa* to offer ghee, honey, milk and 32 types of herbal grains or sacred medicines for the worship of planetary deities. After the completion of the *homa* worship or *puja*, and seating of the celebrant at the palanquin (chariot) a parade was made in the vicinity of the city which was broadcasted live through social media (Facebook, YouTube, Instagram among relatives and friends globally) [1].

Adaptation of Bura Janko by Western Scholars

Bura Janko has become more popular not only in the contemporary Newar communities but also popular among Western scholars, scholarship, academics and intellectuals in the United States and Germany and applies beyond the passage of their life.

A former US Fulbright scholar to Nepal Dr. Ellen Coon (2007, 2010 and 2017) portrays how she offered a gift to her father's 80th, 84th and 88th of birthdays by hosting the celebration of the first Bura Janko in Buddhist Newar tradition (with American adaptations) in her United States hometown. The former scholar also accomplished the second and third Bura Janko of her father and mother in 2010 and in 2015. The scholar's parents, seated on palanquins (*chariot*) decorated with winged horses, were paraded around the garden, and joined in a feast, followed by speeches, songs, and music that prompted guests to express respect and to offer a blessing. Coon [10] articulates that Bura Janko reinforces family solidarity, love for one another, and the value of their elders which enhances their quality of life, and happiness. She illustrated how guests had tears in their eyes and told them that Bura Janko was one of the most meaningful occasions of their lives and unforgettable memories.

Western scholars Peter and Emily Hess of Germany celebrated their first Bura Janko (Bhima-Ratha-Rohan) in April 2018 in the Newar tradition and culture. The couple feels pride and honour to revive the old age ritual in Germany [11].

During my Bura Janko celebration study in Portland, the author had an opportunity to communicate with Betty Durham and Malthus (celebrants of the first Bura Janko) and the author shared Malthus's transcendental experiences on how Bura Janko tradition is meaningful in his life.

"I come from a Western background and only began to study Buddhism twenty or twenty-five years ago. I have studied Buddhism

mainly from the Tibetan Mahayana tradition. I practiced Buddhist-based meditation for the last twenty years. I looked forward to this ceremony as kind of a culmination of my human life. I have described the ceremony as sort of a "*funeral*". I mean this in a positive sense. In the sense that Janko gives me a retrospective of my human life. Most Westerners have a negative attitude toward death. I see death as just the endpoint of a journey. Of course, I continue to live past the Janko ceremony, but Janko was a vehicle for freeing me or at least limiting my attachment to earthly desires. Janko was also a very positive social experience. I was able to visit with friends and family members I had not seen in years.

Adaptation of Bura Janko in Indigenous and Non-Indigenous Communities in Canada

In 2014-2016, the author had the opportunity to introduce the Bura Janko celebration through presentations as a Trivia and Special Event for the seniors/residents (including dementia) in five long-term care facilities in the Greater Toronto Area: Leisure World Long-Term Care Home, Pine Villa Senior Residence, Bendale Acres Long-Term Care Home, and Baycrest Hospital. More than 75% of seniors/residents who saw this presentation expressed strong positive emotions. These included joy and verbal and non-verbal expressions. Crying, teary eyes and huge smiles were shared. It was also presented in Pioneer Manor Long-Term Care Home in January 2017 and appreciated by two First Nations seniors/residents.

Bura Janko ceremonies in Nepal have been shown to reduce cognitive decline by enhancing self-esteem and cognitive functions, including memory. The Canadian adaptation or practice of Bura Janko in the form of "Joyful Life of Residents" can be an innovative approach to Eldercare in Northern Ontario and an opportunity to incorporate it into their recreational and restorative therapeutic program. The American adaptations of the Bura Janko ceremony can be replicated and implemented in Canada and many parts of the world to enhance self-esteem and physical, social, psychological, spiritual, intellectual, and emotional wellness for Anishinaabe Elders.

Bura Janko-style events are integrated into the existing routines for Canadian long-term care facilities as recreational, therapeutic, and restorative activities through annual or monthly celebrations for seniors/residents which include the participation of their families and communities and are adapted to realistic Canadian situations and cultural-oriented among Indigenous and non-Indigenous communities. To explore modified "Bura Janko" practices in terms of culture, values, and philosophy as part of recreation and leisure activities for residents of Canadian long-term care facilities and Canadian senior community centers will have a great deal to offer those who have no life-cycle rituals to celebrate the milestone of reaching old age as compassionate

culture care and commitment. The US-based Mather Institute recognized “Bura Janko” as an adaptation in an ancient ritual to celebrate residents’ aging in North America with honourable mentions of its Promising Practices Awards that are reshaping the Ageing Services Industry and published as an Innovation at Work 2020 for the Annual Report [12].

Intergenerational Bonds and relationship towards Aging Wellness

The intergenerational relationships with family: parental relationships, relationships with childhood experiences, and traditional family, including Mother Earth is the keystone. This traditional family consists of friends and neighbours who respect and honour ancestral teachings.

Discussion

Growing old is an eternal fact or truth that cannot be ignored in its universal magnitude in both humanity and culture. Bura Janko is a form of ageing wellness around the globe through an ethnographic exploration celebration or ceremonies constructed for the everyday life of the Elders. Bura Janko and Medicine Wheel symbolize a golden age of pride and a new genre of culture to nourish and nurture human blossoms in creating holistic wellness and welfare for Elders around the world. It elevates unity, purity and divinity as divine bliss for the celebrant, families, and community. The philosophy of Bura Janko and the medicine wheel are culturally and spiritually based on the acceptance of the spirit. The Bura Janko and Medicine Wheel demonstrate a strong correlation between psychological-social-spiritual well-being, community involvement, community networks and social inclusion. The public policy dialogue and academic debate about the potential of Bura Janko and the Medicine Wheel are crucial for the creation of an Age-friendly community.

The four doorways and Directions in Medicine Wheel: The philosophical ways of the medicine wheel contemplate its four directions and doorways. Absolon [13,14] profoundly describes the four doorways and directions to celebrate wellness and wisdom of life through the medicine wheel. The eastern door (Waabinong) brings sacred teachings of visioning, beginning, and rebirth of life through the sun rising. Eastern doorway blossoms spiritual knowledge with a blissful consciousness to honour relation to cosmic spirit and earth inherently that all life has a spirit and sacred—a foundational symbol of an Anishinaabe tradition. The Southern doorway, Zhaawnong, encompasses the emotional and relational realms. How Solomon and Wane [15] explicitly demonstrate the correlation between the natural and spiritual world and deeper kinship beyond genealogical and genetics in both cultures and communities. They state,

“Indigenous peoples the world over follows the rhythm of the

cosmos with distinct relationships to the sun, moon, stars, animals, plants, sound, wind, water, the electrical and vibrational energy, thunder, lightning, rain, all creatures of the land and water, the air, and the rhythm of the land itself [15]”.

The Western doorway, Niingaabii’ong, signifies the teachings of the ancestors, the mind, and respect for eternal knowledge of creation. Indigenous philosophies and worldviews are practices to respect, acknowledge and validate purposes [13,14]. Gross [16] stated that respect is in the Anishinaabe teachings of Bimaadziwin, literally meaning a good life. The life goal of the Anishinaabe Elder is to follow the Anishinaabe teachings of Bimaadziwin inspired by living a good life or quality of life with holistic wellness and wisdom.

Indigenous knowledge comes from ancestral teachings that are spiritual and sacred in origin [17]. It exists in our visions, dreams, ceremonies, songs, dances, and prayers. It is not knowledge that comes solely from books. Indigenous knowledge is earth-oriented with ecology-based philosophies derived out of respect for the harmony and balance within all living beings of creation. Relationships among family and kinship systems exist within the human, spiritual, plant, and animal realms. Indigenous knowledge systems consider all directions of life: East, South, West, North, beneath, above, and ground levels. The Western doorway (Niingaabii’ong) is where Anishinaabe ancestors move through Anishinaabe and send their thoughts into the Spirit world. It inspires humility, and surrender, and acknowledges the ancestors and cycles of life and death. The Northern doorway (Giiwedonong), brings forth teachings of healing, doing, and movement [13,14].

Solomon & Wane [15] strongly felt that “many indigenes have a growing interest in returning to their sacred teachings and ceremonies and will continue to follow their traditions to sustain themselves and to help the generations to come” [15] that we found it pride and personal, professional and pedagogical observation during ceremonies and conversation with elder knowledge-holders and traditional healers involving many young generations at Laurentian University Indigenous Sharing Learning Center and Shkagamik-kwe Community Health Center, etc. The Centre Shkode (fire) represents four doorways that intersect and interrelate. It also exists with balance and harmony in the aspects of harmony and balance. The fire is a symbol of awakening sacred awareness and consciousness for Elders during ceremonies.

The medicine wheel offers a different approach, focusing on the interconnectedness between physical, mental, emotional, and spiritual interconnectedness of all living things [18] to enhance or sustain wellness for Elders. The medicine wheel promotes a Bimaadziwin living spirituality with respect, reciprocity, relationship, and responsibility for Elders as a cultural aspect of age ceremonies. The Medicine Wheel has become popular as a

versatile tool for the enhancement of optimal ageing in Anishinaabe culture and tradition which brings rhetorical change impact in diverse Indigenous academic and scholarly fields. Medicine Wheel signifies, the “hoop of life” that sustains the honour of being, humility and resilience for Elders.

Conclusion

The Bura Janko and Medicine Wheel are over 5,000-year-old traditions to enhance holistic ageing wellness and foundations of successful ageing among Elders in Newar culture and Anishinaabe culture. Bura Janko and Medicine Wheel ceremonies build synergy-based sustainable community-owned and guided traditional strategies to support healthy ageing revitalization and resilience in Indigenous communities, with a spirit of cultural safety and cultural humility.

Bura Janko is also a pristine concept directed towards the holistic wellness of Elders. In North America, the ageing populations have no life-cycle rituals to celebrate in their golden age as a celebration of a joyful and full life. Socially and culturally friendly modified Bura Janko practices in Canada can be positive initiatives to fill gaps in Elders’ lives and promote ageing wellness. Bura Janko can reduce social isolation and loneliness and promote intergenerational relations which enhance ageing wellness and share active wisdom among elderly people in the family and their communities.

The language, oral teaching, or storytelling, prayer, music, and dance in spiritual and ritual ceremonies are harmonious beyond the rites of passage in life. Both cultural practices flourish and craft an inner relationship by engaging and exchanging in diverse meaningful aging ceremonies and teachings. The path to wholeness and support Elders in finding their true essence and deepening intuition can reduce stigma. The cross-culture emerging of Bura Janko, and the Medicine Wheel creates a potential integration of an Aging-Friendly Wellness Environment. The cross-cultural practices open research opportunities on the culture of ageing about how diversified families and communities (both Indigenous and non-Indigenous) may be viewed from the physical, emotional, spiritual, and social well-being perspectives and wellness for Elders. In conclusion, the Bura Janko ceremonies contribute to promoting and sustaining the physical, mental, spiritual, and emotional aspects of well-being and wellness that replicate any community and society around the globe. Thus, both Bura Janko and Medicine Wheel ceremonies create a social network, harmonious intergenerational relations, and a sharing and caring worship environment at a higher level of consciousness of spirituality through diverse ageing ceremonies and teachings among families, communities, and long-term care environments.

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