

---

## The Comparative Study on the Mystique Artifacts Used in the Buddhist Rituals, (Ancient and Recent Ones) and Ceremonies and its Spiritual and Religious Significances

KESANG ONGMU BHUTIA, DR.SUDHA JHA, DR SAVITA CHETTRI. DR. HISSEY WANGCHOK  
BHUTIA

VINAYAKA MISSION SIKKIM UNIVERSITY, METRO-TADONG.GANGTOK SIKKIM

---

*Abstract: As the study is about the age old Buddhist rituals which were prevalent before the impact of Buddhism in Sikkim -I would like to draw a comparative study relating to the rituals which were performed in the past (ancient and the recent) and the household rituals which are being performed today in recent times. All rituals are accompanied by Artifacts which are made out of organic and handmade materials which are not to be substituted in any ways. The rituals performed those days were mainly dreaded ones as of offering animals souls and sacrifices.*

### 1. INTRODUCTION AND REVIEW

The four main rituals, I have enacted in my own resident along with the diagram and figures of Artifacts used in these rituals and the details are as under-

Knowledgeable monks with deep understanding of it. This ritual is specially performed keeping in mind the nature of prediction in the forecast of an individual. This type of ritual is categorized as normal and casual one. The prediction as such has some remedy in the performance of this ritual according to the nature of prediction as I mentioned above.

No one individual has same forecast so the differences. The remedial process is supposed to have some effect on the person and the family as a whole.

This ritual is significantly performed in the earliest three months of a new year. This is because of its corresponding affairs of the whole year. The Artifacts used in the ritual are unique in its own ways. The engineering which is used in this ritual is highly acclaimed and something to learn and analyze however, it is isn't easy to do so. The basic concepts must have been borrowed from other science and zodiac studies of other religions as Hinduism, Chinese and others. This is because all works are attributed to stars and its effects falling over an individual of a family or the whole of family too.

2. The second ritual is that of Family goodwill and wellbeing. This ritual is called Yang-Ko , the name itself implies that betterment of all. Yang meaning prosperity or good fortune and Ku- meaning to summon it to come to one's family and stay with them forever. The legend has it that whenever a new house is built and life starts to settle down in it, the prosperity or fortune is a must otherwise the family may not do well in future. As such, this ritual is performed at the time of Housewarming rituals or in some cases when some unnatural things occur in the family. The Lord of prosperity, who is known by the name Lord Zambala is seated amongst the other supporting deities which are represented by Artifacts made out of rice puddings or papers. The entire steps of the Altar stage is decorated as shown in the figures in order to enhance the decorum of the ritual and the placement of Artifacts according to the spiritual order.

The main Artifacts are the offerings in the guise of rice puddings representing the deities .Of this, the Vase is of significant importance as it propose to collect the prosperity in this Vase as the Lord Zambala shower it.

The initial stage of this ritual is the recital of welcoming and luring the Lord of Prosperity which is identical to those of Puja of Laxmi Goddesses who bestows wealth in Hindu faith.

3. The ritual of Gya-hundred/Zee-four, as the name suggests if the offerings of four hundred particulars in the performance of ritual in order to enhance the betterment or sole goodwill of the entire family. Immediate deity who is responsible to bring forth happiness, joy and goodwill in the entire family is propose, lured and given a warm

welcome in order to derive goodness in the family who perform this ritual. The Artifacts used here actually the replica of the offerings which were proposed in the past in the dark hours under the influence of spiritual fear and ignorant blindness. However, the Artifacts looks somewhat alike to those in the past such as the offerings of four hundred human souls, Stupas, Richness, ornaments, dresses, food, drinks, beverages, and many other offerings as enacted in the ritual as in the figures in the researched report submitted to the University.

4. The fourth ritual is a ceremony too which is enacted outdoor in the monastery which is one of the famous monastery and is held in esteem respect all throughout the state and neighbors far and near. This ceremony is called BHUM- HOLY/CHO-WATER, meaning the Holy-water which is brought from one sacred river Rothang cho, of the state and is put in a magical Vase for one whole year and on the final day, the water is distribute to the people for goodness all over and happiness and joy,

The legends has it the Vase was conceptualized by the Guru Padmasamvawa, or Guru Rimpochea, the patron saint of Sikkim, the erstwhile Kingdom of King or Chogayals of Namgyal dyanasty. The Vase was filled with miracles and people were cured of many diseases and given fortune and happiness after consuming the holy water. This may not be seen happening at an instance but many devotees follow this ritual every year till they expires.

Till date, the premises of the monastery is found with miracles and magical remedies as shown in my project work. The stone which could heal the back pain and the entrance to the valley of never ending happiness and joy known as Shangri-la. It is believed that no men died ever in this land and all lived eternally. This is also believed the key to this world was lost by a cowboy and hence it is now not in existence.

All these rituals have meaning and significant and most probably it was a solutions to all the rustic offerings and observance in a crude ways. The rituals came handy when religion became prosperous and blind faith and beliefs took a step back. The comparative study of the article is to enhance the difference between the old ways of the rituals and the benefits to that of new age rituals which is based on modern thoughts, propaganda, belief, faith and at the same time , a little compensation to the larger nature of crude an rustic ways of performing it. Education brought changes and religion grew along with education .Education enhance the mindset of people thereby differentiating the bad to the good, rustic to the elegant, morbid to goodness and henceforth, rituals started to rest upon usages of Artifacts and its significance as given by the learned monks and intellectuals altogether. These Artifacts may seem mystique but it is nothing but a representative of imaginative caricature of dreaded deities in the past when ignorance ruled the day and heart/mind of people at large. These rituals are found not only in Buddhist faith rather almost in all faith even in Christianity when Satan ruled the day in the past. They all have their own Artifacts and a way to deliver it which may be different from each other but the purpose is almost same. To gain goodwill and goodness all around the world.

### **Comparative study-**

These above mentioned households and out-door rituals are performed today in the light to throw light to the age old ways of pleasing or remedial process of many a beliefs and ways of survival for the people in the present day, earlier in the past, these rituals did exists, but it wasn't reformed as it is today. The village rituals had its own Shaman, Bongthings, and in the case of other religions too. The whole process of performing these rituals have remained quite rustic and orthodox in a way or two which may have hinder some human welfare in some way or the other. The spiritual and natural process than wasn't acceptable to this day. So the comparative version rests on the ways of performing these rituals along with the Artifacts which serves as a substitute for many a unwarranted process while in the past.

### **What are Artifacts**

1. Artifacts in the terms of study of rituals and its art of performing it goes to signify the importance of the whole rituals. These Artifacts have taken place of many a oral and spiritual forms of performing these rituals. As in the past, the spiritual ways of invoking the deities or the sprits held responsible for causing the illness in the family or the likelihood of star effects on a family or an individual were taken up in a raw and rustic ways and measures. The offerings of animals sacrifices, the invocation of spirits and deities were not so presentable in a way or two. But with the coming up of the strong hold of religious background, knowledge and imparting the rituals in the substitution of

Artifacts resembling the real deities as people presumed help the people to keep them at bay. Or we may say, it help them negotiate with the supernatural beings in order to enhance their living standards. One thing I can fathom is had the religion not supported these rituals, today, the humans would still be a wanderer or a primitive man. The Artifacts goes to render all the substitute for the deities and helps in giving an easy touch to imparting rituals. All the smallest of the small, Artifacts has a meaning and a depiction of a process of the rituals as a whole. The basis part of all the rituals are based on the Artifacts and in dealing with it according to the utterances written down in the manuscripts and books.

The basic comparative is drawn between the old practices of rituals and the present performance of rituals imparted in the house or out-door. The implementation of such Artifacts took a long time and so is the summary drawn in it. The mode and manufacture of such Artifacts took a long way to conceptualize it and to demonstrate it.

The rituals practiced and performed in the past had its god men like Shamans, Bongthing, Pawo and Negum who took the duty of helping out the people and it is still prevalent. My study isn't on these god mens but on the Artifacts, they used in imparting the rituals. The only difference is that some of the rituals are decorated in a new form and some are still doing its rounds even to this day. The entire concept rests on dealing with the supernatural being whom our forefathers considered supreme in those dark days and the cause of it both in a good or in a bad way.

## **2. UNDERSTANDING , MYTHS, RITUALS, AND RELIGION**

Myths are connected with religion because they were how the earliest human being thought, with dreams and reality intertwined and explanations picked from anywhere that seemed suitable at the time. with no particular attempt to find something better. Religion was the magical way these people tried to control their world, and ritual was their method, a type of sympathetic magic. Myths, offered pseudo scientific explanations of natural phenomena, fertility , life and death, creation of world, its polarities, its social and technical functions. The activities of gods helped humans, but also hit them with evil and disease. and their anger caused floods, famines and wars. Myths were used to explain the rituals, and rituals enacted mythical explanations. The pre-logical way of thinking of mythopoetic thought became associated with religion. Though people began to think logically, they remained associated, and still are.

### **What are myths?**

Myths are tales that pass down from generation to generation and have become traditional, but mythologists squabble over precisely what a myths is. Some say it is necessarily connected with religion ,while others say it is much boarder , simply any folk tale , or somewhat less broadly , a tale with a serious purpose distinct form a folktale, which is primarily an entertainment. For the Greeks 'muthos' originally meant something uttered, something from the mouth - a tale , a statement, spoken drama. It probably was associated with religion because the occasions when something significant was uttered were chiefly religious occasions.

The myths exists on the conceptual level and the ritual on the level of action-C.Levi-Strauss.

Myth in my terminology is the counterpart of ritusl,Myth implies ritual, ritual implies myth, they are one and the same-Sir,E.R.Leach (1910-1989 AD)

Myth was a thing said, (legomenon)and ritual the corresponding thing performed (dromenon, from which comes our word ( Drama) so it is often said that myths are explanation of rituals. It is undoubtedly the case that many myths, perhaps, especially in the near East were associated with rituals, and the some of them may have been created to account for actions whose purpose are no longer apparent-G.S.Kirk,Myth, (1970)

Regardless of whether the myth or the ritual is original , they replicate each other. The Scottish Biblicist and Arabist William Robertson Smirh (1746-1894 AD) propagated this view as a way of rationalizing much of the Jewish scriptures , and it is worth quoting Kirk because he correctly rejected the idea as a general hypothesis, but it is valid, as he concedes here, more particularly and perhaps especially in ANE cultures, Smith accepted that the Semites performed rituals only for a reason, but the story, or myth that explained the ritual was of minor importance and could change.

Semiotic myths are embodied in poems designed originally to be chanted or recited at religious exercises. Their objectives was to provide an interpretation of ritual in terms of connected stories. In course of time, however, many of the underlying rituals fell into disuse, so that the myths survived as purely literary compositions-T.Gaster.

The English classicist Jane Harrison (1850-1928) and Gilbert Murray (1866-1957AD) found not just Greek literature but all art based on myths as ritual. People stopped believing that the imitation of an action caused it to happen, but still continued to practice ritual as an end in itself, changing into drama, and other arts. Some compositions that survived until today as myths were originally literary descriptions of the ceremonies themselves. This is true of the supposed Genesis creation myth when the days of creation are counted. The days are, of course, the days into the weeklong ceremony when each creative art was celebrated, not just actual days of creation that no human being could possibly know about, even if a god did do the creating. The same is surely true too of some of the miracles of Jesus. They were ceremonies already celebrated among the circle in which Jesus moved, that of the Essences. Examples are the wedding at Cana, the raising of Jair's daughter, and the mass feeding, which was truly the origin of the Eucharist because Jesus was conducting one, but it has been suppressed in favor of the uniquely Christian inauguration of it 'in memory of me' supposedly started by Paul.

So a broad category of myths, although far from all, were meant to be repeated on ritual and ceremonial occasions, and their repetition was part of their purpose, often to preserve the continuity of nature and society. Seasonal and fertility festival fall into this category- the rituals to reverse the decline of the sun at the winter solstice, and to bring the rain to fertilize the earth required some sort of imitative action to bring it about that the myth explained and justified by showing how and why it was instituted for the first time. Retelling the mythical origin was essential to the continued repetition of the ritual which itself was a type of sympathetic magic to compel the event or to remind a deity of its obligation. The Egyptians had a ceremony each year to remind the Nile of its obligation to rise and inundate the valley.

#### **Must Myth reflect Ritual ???**

Clyde Kluckhohn (1905-1960AD) an American anthropologist, saw both myths and rituals as fulfilling the same psychological need of people in society, though they fulfilled could appear independently of each other. The need they fulfilled was to promote regular behavior which reduced anxiety. The modern need for fashion paradoxically does the same for manufacturers. Of course, fashion does change, but it gives long periods of stability from unpredictable, almost random, fluctuations, allowing manufacturers to feel confident of knowing what they are making will sell. Ritual is an obsessive repetitive activity that gives an assurance of regularity of normality, that there are no fundamental surprises. Everyone can rest assured things do not fundamentally change. Myths then gives reason for the rituals, justifying an essential insane activity. They too do not have to be right, just reassuring, like the spurious explanations that stock brokers always have for market movements.

In the human culture development, we cannot fix a point where myth ends or religion begins. In the whole course of history, religion remains indissolubly connected and penetrated by mythical elements-E.Cassirer.

Myths concern the world as it was in some past age before the present conditions were established-Stith Thompson. The standard Dictionary of Folklore, Mythology and Legend.

Quite so, but the conditions were the conditions of thought in the human mind and human society, not the external actuality of nature as some might imagine this means.

Myths are usually envisaged as taking Place in a timeless past-G.S.Kirk, Myth

Kirk wants to make a distinction between myth and folklore in that he says folktales are set in historic time but he is surely wrong. The introductory formula of fairy tales 'Once upon a time' that Kirk implies some historical time - some time in remembered history really suggests no particular item and therefore any time and every time. A characteristic of myths, perhaps suggests no particular time, and therefore any time and every time, as he says himself. What is timeless is always so- it is continuously true, and myths have this quality. The events of them are in a continuous loop.

Fairytales and folktales are the same and many are ancient myths whose context has been lost making them even more timeless than they were. Some might even have been the religious myths of dead religion, while others offer a

timeless cautionary message against the pedophiles (Little Red Riding Hood) warning little girls not to get pregnant (Humpty Dumpty) and so on.

Refer Chapter 4 of the book titled Lamas, Shamans, and Ancestors by Dr. Anna Balikci Denzongpa, pages no 117 - 140 which comprises of ritual solutions as under-

### **1. On the cause of illness.**

Establishing the cost of illness and performing the recommended rituals or medical treatments was always a major source of preoccupation and social interaction among Lhopos wherever I stayed in Sikkim, whether in the villages or in the town of Gangtok. Illness or particularly the establishment of its causes, was not only related to the Nopa but seemed to have some relevance to just about every aspect of people's relations with the social and physical environment.

Illness could be attributed to six general causes. First, an illness can be inflicted by a Nopa who has been offended or provoked condemned either by the patient's or someone else's wrong doings. Socially condemned action such as quarrelling with relatives or destroying certain natural features are thought to produce a certain kind of pollution called drib that is offensive to Buddhist deities, to the protectors of the land and the nopa under their control. The presence of drib in a locality is provocative and incites the nopa to take revenge by inflicting illness and misfortune on villagers. The notion of drib is central to the understanding of the complete cycle of illness caused by wrongdoing, as pollution is a 'substance' or articulating factor that links the mental and the physical conditions of the body and the locality to the supernatural and the social world surrounding it. Once a nopa has come into contact with drib, rituals must be performed in order to reveal the pollution -generating action so that it may be checked, and in order to ritually purify the lingering drib. In this sense, illness caused by a nopa cannot be perceived as an isolated phenomenon affecting the individual, but as a cycle with pollution as the key element from the moment of disruption to the moment of resolution.

Secondly, the illness can result from contact with places, situations, people and foods that are thought of as polluting such as onion and garlic, the workplace of the butcher, the blacksmith, and the tailor where humans are being born, dying, quarrelling or carrying out criminal activities, as well as crowded places, dirty hotels, and army camps, not everyone is said to be sensitive to this kind of pollution. People of high birth such as Tulku, monks, lamas, shamans as well as rich and knowledgeable people are thought to be especially sensitive to drib, which may result in headaches, stomach-ache blindness or even paralysis. Purification rituals by lamas but sometimes also by the Bongthing may be performed to alleviate the symptoms, although the purification of drib is generally not the domain of the Bon specialists until its presence provokes negative reactions in local nopa.

Thirdly, illness may be caused by a form of witchcrafts known as Barmo (bar mo) based on envy and evil eye, by deliberate poisoning known as duk(dug) or by curses known as Cherka (byad kah) or (phur kha). In the latter case, a nopa would have been instructed by someone else, with or without the help of a religious specialist, to cause the illness.

Fourthly, illness may be caused by the direct consequences of the patient's karma (las) in which case little can be done as a remedy besides Buddhist rituals performed for the merit of the patient.

Fifthly, it can be a natural or contagious disease (rims) that simply came by contact with others and the wind or by working long hours in the fields in the rain, -hay fever and the malaria are thought to be in this category. And lastly, it can be the mechanical result of an action performed on an inappropriate date. For example, weddings should be held on the 5th, the 15th or the 25th of any given month, funerals on the 8th, 18th, 28th, nor should one travel on the 2nd, 8th, 14th, 20th and 26th etc.

Whenever the Pawo or Bongthing are consulted for identifying the cause and treating someone's illness, the first and most important thing to be established is whether or not nopa is responsible for inflicting the suffering. In many cases, a particular nopa will be identified through divination (mo) which will in turn indicate the appropriate ritual treatments. No allopathic medical treatment can be sought until the prescribed ritual has been performed, as it is believed that not only would the treatment be ineffective but the condition of the patient might even seriously worsen. Only if it is established that no nopa is involved, as in the case of what is considered natural or contagious

disease, it is then appropriated to seek medical treatment alone. On the other hand, if a nopa has been identified as the cause, the diagnostic process will be carried on, sometimes over several séances that can involve a large number of rituals specialists, until the nopa's identity and motivation for inflicting the suffering have been correctly established and the corresponding ritual treatment properly performed. Whether Bon or Buddhist, such rituals are called Sapten (zhabs brtan) and are also meant to turn any bad or inauspicious situation into a positive one by removing obstacles and strengthening the life force of a patient.

### **Diagnosing the cause of illness.**

2. If it has been established that an illness is caused by a nopa, villagers will seek the divining powers of several specialists until the patient shows signs of significant improvements. This implies that a specific nopa would have been named and ideally, the correct pollution-generating action uncovered and ritually purified or the right cause identified. Reaching such a conclusion will usually occur in the initial days of the illness unless it is a chronic disease, in which case fresh diagnoses will be sought and rituals performed, sometimes obsessively, until the patients' recovery or death. If the illness is mild, one ritual specialist's vague diagnosis and ritual offerings will usually be sufficient and the matter forgotten as the patient quickly recovers. But in the case of a severe and sudden illness, the whole household will be in a state of emergency and the extended family will be on alert to provide assistance as events unfold.

#### **2.1. The sequence of cure and its ultimate ritual, the red offering.**

Tingchim villagers will consult a large number of ritual specialists in the hope of curing sick relatives. They use a system that will involve the Bongthings, the Pawo or the Negum and the Lamas within the village but that will also be expanded to include ritual specialists from other ethnic including Hindu communities and the consultation of Tibetan and Sikkimese Rinpoches and medical doctors in Gangtok

Generally Bongthing will be the first person consulted when someone falls ill. A member of the household will go to the Bongthing's house or find him wherever he is in the village and ask him to divine the cause of the ailment. This he will do on the spot by throwing the dice. Depending on the type of illness, as well as his knowledge of the family's and the patient's history, the Bongthing will first establish whether the illness is or is not caused by the Nopo\*. If it is, he will then reveal the name of the nopa responsible for the present case and may also mention why the nopa is acting in such a way. He will indicate the ritual he has to perform in order to persuade the nopo to leave his victim in peace. There are sixteen well known nopa as well as countless minor supernatural entities living in and around Tingchim, and one or two of these may be identified by the Bongthing's divination. Each has a particular taste and most senior villagers know what each will require as a first, second and third offerings in exchange for the patient's recovery. In most cases, first offering consists of Karcha, cooked rice, boiled eggs, flowers and butter lamps, laid down on a banana leaf called labyand (la byongs) that is offered by the Bongthing in the Patient's house while chanting the Khelen invocation. The labyong is the most common and the least expensive offering, both as far as its contents and the Bongthing's fees and villagers will always hope that the responsible nopa will be satisfied with a labyong and that the patient will soon recover after its performance.

There are fixed rules as to whom to consult initially, although the Bongthing is usually the first one to be consulted in order to establish whether a nopa is at all involved. But if the illness is sudden and severe, some may see the Pawo to start with. If the patient fails to show signs of improvement after the first ritual Shapten prescribed by the Bongthing, a senior member of the household may either re-consult the Bongthing, but usually will now seek a second opinion by asking the Pawo's advice. Generally, a second divination will be sought by a different ritual specialist otherwise the Bongthing may now recommend that an animal be sacrificed as a second offering. This is something all villagers will either refrain from or at least try to avoid for as long as possible since killing is considered sinful in Buddhism, and sacrificial rituals are considerably more expensive than vegetarian ones. The Pawo will divine by counting his rosary beads or grains of rice scattered on a plate if this is a simple case but will go into trance if a trance takes place, the Pawo will invite the troubling nopa to take possession of him and use his body to introduce himself, express himself why he is troubling the sick person and state what ritual offering would appease him. The person interacting with the nopa will always be a senior relative of the patient who knows how to negotiate with these troubling beings. The senior relative will sit on the floor facing the Pawo and once the

responsible nepo, through the medium of the Pawo, has expressed his grievance, the negotiator will then bargain for an offering that will please him enough so that he may relinquish his grip on the patient. While crouching in front of the possessed Pawo, the patient's negotiator will point and offer his two index finger to the nopa possessing the Pawo while imagining that each finger corresponds to a particular ritual offering. Without ever voicing the names of the suggested rituals, the negotiator will ask the nopa possessing the Pawo to indicate which one of the two Shapten (ritual) he considers acceptable by shaking the corresponding index finger with his little finger. The first choice of ritual Shapten will usually be between a labyong and a simple Buddhist ritual. The main risk of this method is that the nopa may refuse both and the skill of the negotiator now comes into play as the Nopa might insist on the sacrifice of an animal and, if at all possible, will have to be talked out of it. The negotiator will suggest other rituals based on the known taste of the troubling spirit until a deal is concluded and fingers are shaken after which the Nopa will leave. The Pawo will now get possessed by the previous Pawo of his spiritual lineage who will either confirm, clarify or in some cases change the choice of ritual offering. The trance will now end and the Pawo will immediately perform the ritual Shapten that has been agreed upon. In all cases of ritual specialists consulted for illness, the ritual will be followed by a meal, and Chang (millet beer) will be offered to the Pawo or the Bongthing along with the payment of his fees by the patient's family.

### **2.2. Levels of ritual co-operation.**

Although we can identify degrees of purity, no ritual are entirely Buddhist or Bon if only because all Bon ritual specialists consider themselves fundamentally Buddhist perhaps all Buddhist rituals have some roots in various historical layers of Shaminism. Nevertheless, it might be useful to identify the categories or rituals in Tingchim that are regarded as Buddhist, considered to belong to Bon, or have evolved out of the interaction between these.

### **3. CONCLUSION**

The curiosity of a mind makes an invention as the adage goes, my curious mind lead me to study about the Artifacts which always kept me in awe. So I am of the opinion that if you believe, you will achieve, I took the study, that belongs to the Buddhist rituals and the Artifacts used in the rituals and ceremonies of Buddhist today, I have made a comparative studies and tried to put it together. The study is between the ritual which were practiced and performed in the past and today in the present which draws many changes as it evolved.

The comparisons between the mode of performing the rituals and the Artifacts are nonetheless are same because the utterances written down in the manuscript is still the same. The only changes that have taken place are the ways of imparting it with the help of Artifacts representing the supernatural powers and designated deities according to their role prescribed in the books of religion. The whole process of putting up the stage to perform a rituals and the mystique Artifacts fell on my little mind when a child and as I grew up, it fascinated me and hence my quest thereof. I found it very interesting as well as intricate and intrigue as I have mentioned in my Synopsis as to why I should be taking up this topic as my study for pursuing the doctoral degree. The unique formation of the Artifacts each falling to its own designated places made me more curious and I thought further indulging myself in its studies would help me satisfy myself.

The Artifacts are actually the representative place in its respective places while imparting the ritual sent out to negotiate with the supernatural powers, spirits, and deities as designated by the god mens in the past and the monks today in the present time. So this is the line of comparative study I would like to throw light upon in understanding the rituals, its ways of performance, the background stories, the utterance of the monks of the scriptures written down in the manuscripts or religious books.

All the goes to indicate the strong powers of supernatural over the simple minds of people in the past and even to this day. The religion and the rituals plays a vital and integral part in human survival in one or the other and it is gaining its hold. This study does not mean to disgrace the God men neither the supernatural beings but trying to understand them in a better way to some extent because to conquer the supernatural is to conquer all. The myth, the mystery still prevails beyond human endeavor and scientific challenges too.

In the above lines of articles, we get to see that rituals in the past were different from those we perform today. Many changes have taken place materialistically and verbally too. The Pawo, the Nepo, the Bongthing\* are no longer consulted except only in some cases, whereas many a Artifacts are changed into offerings of representatives made out of rice powder pudding and dumplings as shown in my report done and analyzed in my field works.

The inter-relation between the rituals are same, however many a decent ways and practices have been introduced. The method of offering souls and animals sacrifices have almost been done away replaced by wooden or mud artifacts in its place. Since my project deals with the Artifacts, or the instruments used in the rituals of Buddhist Lhopos\* in Sikkim and some other places too, the study of rituals in the past was a must and I have tried to throw some lights on the Myth and its origin corresponding to the study of rituals which are inter related and has internal connection however it may be. The rituals were and have been performed in every households and in every religion because it has come along with civilization and the birth of Human being and its story of dwellings and finally settling down as a Community, a society and a village and as a family. The story of ritual goes a long way along with the betterment of human life which is also one of the biggest achievements on the part of story of human civilization and coming together of the whole world as it is today. Even the modern Countries and States in the world hasn't been able to do away with it. Infact in the coming years, the traditions, the rituals and the myths has become a subject of studies as it is becoming challenging as days goes on.

\*Nepo, mysterious affliction by some unknown powers .

\*Lhopos, a native name given to Sikkimese Bhutia tribes settled in Sikkim.

\*Bonthings, the local medicinal men in the villages

#### **REFERENCES**

- [1] BALIKCHI ANNA : 2008 LAMAS, SHAMANS AND ANCESTORS,A VILLAGE RELIGION. Konninlelijke Brill N.V,Leiden, The Netherlands. ISBN : 978900416763
- [2] Retrieved on 22/5/2017 "The Buddhist View of Miracles by Barhara O'Brien".
- [3] Retrieved on 27/7/2017 "Sun Gods as Atoning Saviours by Dr. M D Magee".