

Namasangiti Practices and Cultural Cohesion in Chilancho Caitya

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Abstract

This study based on descriptive mixed-method explores how *Namasangiti* being practiced persists for a long period of time supportive to cultural cohesion. Employing insights from ethnographic observations, key informant interviews, interactions, and desk reviews, this study firstly examines the collective practices of *Namasangiti* in Chilancho Caitya Kirtipur, concerning how it stands as a profound microcosm of unity for diversity on spatial, philosophical, and generational level. It also analyses how the philosophy of *Namasangiti* and its ritualistic practices connect community. The *Aryamanjusrinamasangiti* roots out as a core Mahayana and Vajrayana texts venerating the bodhisattva Manjusri within the same community but across different spatial and institutional contexts. It highlights three central inquiries and examines the collective practices in liturgical rhythm, participation, and community engagement. Meanwhile, it investigates how the underlying philosophy of *Namasangiti* fosters cultural cohesion with ethical relations through embodied practice. Finally, the study further show findings how the philosophy of *Namasangiti* itself acting as a powerful connective flavor from generation to generation as seen at Chilancho Caitya.

Keywords: Chilancho Caitya, Cultural Cohesion, *Namasangiti* Practices

Introduction

Namasangiti practice transcends its ritual shield to become a profound mechanism for communal embodiment of philosophy, directly fostering social, cultural and spiritual cohesion. The text,

Aryamanjusrinamasangiti (The Chanting of the Names of Manjusri) is revered across Buddhist north-east Asia as hemisphere as an elevation of knowledge literature (Ronald Mark, 1995). Its recitation is therefore not a mere devotional act but a sonic internalization of non-dual wisdom and spiritual wellbeing, where Manjusri is understood not as an external deity but as the embodiment of the practitioner's own awakened mind (Karmapa, 2021). The songs, hymns and stotram have been produced, collected and lyricized thinking Manjusri as the creator of the glorious history, wisdom of perfection and ubiquitous benevolent of all sentient beings in Nepal and across Asia. The several singing ballads and recitations are dedicated to Bodhisattva (Manjusri) praising various names, faces and bodily structures. Beyond this communal role, the *Namasangiti* is a profound 'non-dual' class of tantra, considered the elevations of teachings on wisdom by Shakyamuni Buddha. The name refers "Chanting the Names," as the text enumerates the various names and epithets of Manjushri seen as the embodiment of all knowledge. Its core purpose is to help practitioners emancipate through ignorance and perceive the ultimate reality (Wayman, 1985).

Chilancho Caitya is one of the unique heritage sites with historical significance (Sigdel, 2025). Nearby, Jagatpal Mahavihar adds a prettification of Buddhist heritage landscape, where every morning, hymn, Namsangiti and meditation practices are performed. According to Sapkota (2018) it has local chronicles and inscriptions link the site to early stupa traditions and later institutional development under Jagatpal Varma. The current layout of Chilancho is the modified one. It was modified in the late 20th century, to accommodate an influx of Tibetan Buddhist refugees who settled in the Kirtipur area. Specifically, the traditional Newar ritual bells (Ghanta) were partially downsized or reconfigured to make space for the installation of Tibetan prayer wheels (Om Mani Padme Hum). This physical alteration at Chilancho exhibits spatial cohesion where architectural adaptation reflects the blending of ritual traditions (Magaiya, 2022). Dahal (2020) further emphasizes that such modification signifies a willingness to reshape familiar ritual environment in order to incorporate the devotional practices of a new population, thereby enabling shared use of a sacred space. This tangible integration mirrors the broader Nepali pattern in which diverse groups learn each other's culture, thus evolving syncretism of something Nepali.

Every morning women gather at Chilancho *falcha* (public resting house at the entrance) and collectively recite *Namasangiti*. It remains ritually vibrant, as the daily recitation of *Namasangiti* by female chanters. According to one of the Aajus of Chilancho accompanied with practitioners, Patan Baha gurus keep Kirtipur's Aajus at the highest rank among 18 Aajus while practicing rituals (Personal communication with the preacher Sharvagya Bajracharya in Chilancho, December 29, 2025). Yet, in comparison to other parts of Buddhist sacred sites, including its adjacent sites of Patan's and Kathmandu's Caitya (stupa) and Vihara (monastery), Chilancho remains less studied. For instance, Niels Gustschow's research book *The Nepalese Caitya: 1500 years of Buddhist Votive Architecture* in Kathmandu valley valorizes most of the shrines in Nepal but Chilancho shrine of Kirtipur appears in shadow. As a living heritage, Chilancho looks like it is waiting for recognition through global tourist flow, research and publication (Sigdel, 2025).

Focus on the practice of *Namasangiti* allows this study to suggest how to submit nondual (Advaya) class tantra devoted to Manjusri wisdom becomes lived chant in Newari Buddhism-linking doctrinal exegesis to communal performance sustained in culture of Baha/Bahi led by Sakya and

Bajracharya heredities (Tribe, 2016). The chant represents a different aspect of enlightenment, making the recitation not only devotional act but also a way of embodying Buddhist wisdom in sound and rhythm (Hakeda, 1972). This research explores how the practice of *Namasangiti* Chilanchu persists cultural cohesion as a living cultural heritage in Kirtipur.

Methodology

This study employed a qualitative descriptive approach (Sandelowski, 2000; Creswell & Creswell, 2023) to explore the cultural meaning, significance and musical practice of Namsangati in Chilanchu, Kirtipur. The study also endeavors to elucidate the cultural cohesion and spiritual practice of *Namasangiti* at Chilanchu, a unique and not widely documented tradition. This qualitative research combined two main approaches: spending time within the community itself and studying the tradition's historical and philosophical foundations. The primary method involved immersive ethnographic fieldwork within the liturgic community. This centered on participating in and observing the daily and monthly collective chanting sessions at the Chilanchu Caitya and the nearby Jagatpal Mahavihara. Being present for these gatherings allowed for a direct understanding of the ritual's rhythm, the participant's engagement, and the social interactions that surround the practice. This observational work was deepened through conversations with key members of the community.

A literature review was conducted to establish historical and cultural context, drawing on scholarly article, books and other relevant documents. Alongside this community-based work, the study integrates a parallel strand of historical and textual analysis. This involved examining the root sacred text the *Aryamanjusrinamasangiti* and its commentaries to clarify its core philosophical principles. Local historical records, inscriptions and previous scholarly attributions were analyzed to build a timeline of the Chinalcho site itself. Physical monuments and architectural elements are also given as a source of evidence to mirror cultural blending for curious researchers.

This was complemented by field observation and key informants' interviews with scholars including lecturers and students who are not directly involved in changing *Namasangiti* but possess contextual understanding. Interviews were also held with Lama and Guruma practitioners to explore Theravad's perspectives. In addition, a group discussion was organized with individuals who recite Namsangiti every morning in Chilanchu to gather insights and lived experiences along with interviews with three people who recite Namsangati outside the Chilanchu setting to allow comparison across different sites. This sample size is considered adequate for qualitative descriptive research, as the focus is on obtaining rich, detailed information (Sandelowski, 2000; Creswell & Creswell, 2023) by capturing participants' experiences and understandings in their own words.

The interviews aimed to elicit participants' interpretations, lived experiences, and ritual understandings through the lens of cultural cohesion. Cohesion not only supports of community building but also plays role to establish resilience within community, particularly collective practices help maintain cultural identity across different settings. As per Murphy (2021) cultural cohesion invokes continuing the traditional norms and values as the treasury for future generations

so that the oldest legacies of ancestors are being lived today. Murphy further states that the connections and shared values help to collect and connect different individuals within a specific cultural group.

To make sense of all the gathered material-field notes, interview transcripts, and historical documents- this study s followed an iterative process of identifying recurring themes for analysis. Special attention was given to themes related to cultural cohesion, understood in this study as the ways in which shared ritual practices, scared narratives, collective memory and intergenerational knowledge transmission sustain a sense of unity within the liturgic community. The thematic analysis also explored patterns connected to spiritual wellbeing, and how knowledge is transmigrated as priceless treasures to generation. The philosophical concepts have been drawn from the available texts to interpret the observed practices and personal testimonies, creating a constant dialogue between doctrine and lived experience. Participants gave verbal consent; names are anonymized except for honorifics.

Results and Discussion

Namasangiti practice holds long historical and cultural roots within and beyond Buddhist philosophy. Bajracharya (2022) states *Namasangiti* is the essence of all the Tantras and hence known as “Paramaārtha Namasangiti” or “*Adwayaparamārtha Namasangiti*”. She further states that Chanting of the Names of Manjusri represents one of the most philosophically cultured yet ritually accessible texts within the Buddhist world in Indian, Tibetan and Nepal as well. As per Shakya (2010) there are many titles to recite the Namasangiti. Some of their traditional names are the Namesangiti, Manjusri Kriti, Chandrabhadra Kriti, Bimalamitra, Advayavajra, Ravisriijnana, and Pudarika etc.

Harrington (2009) states that *Namasangiti* holds a vital place in the lives of both the Newar Buddhist monastic community and the lay Buddhist community as well as Himalayan Buddhist followers. Within the specific cultural context of Nepal, particularly among the Newar Buddhist community, this text has evolved into a comprehensive tradition encompassing philosophy, ritual, and cultural identity. Texts such as the *namasangiti*, *manjuvajra-stotra*, *manjusri-stotram*, and others composed originally in Sanskrit and later translated into Newari are still regularly recited in most of the Nepalese Newari, Himalayan and Tibetan monasteries. Among them, *Namasangiti* holds a particularly intensified status. One of the female chanters from group discussion said that *Namasangiti* is often treated the Manjusri as a deity (Based on group discussion at Chilancho on September 2, 2024). Which is also align with Shakya (2019) statement that daily recitation of this text has been a continuous practice since, at least, the eleventh century and remains an essential gratitude for Newar and Himalayan Buddhist practitioners in Nepal. The text praises Manjusri as the embodiment of transcendent wisdom and the five wisdoms of Buddhahood.

Namasangiti and its classification and description of verses

The *Namasangiti* tradition exemplifies what might be termed "philosophical ritualism" the embodiment of complex philosophical concepts in accessible ritual forms. This is particularly significant given that the text itself is remarkably concise (approximately 167 verses with a prose

section) yet is considered to contain "all of the Buddha's dharmas" (Ronald, 1995). All verses and sections have elaborative gnosis as shown in Table 1 that are performed accordance with verses ranges and descriptions (Choi, 2012).

Table 1
Classification and description of verses

<i>Section</i>	<i>Verse range</i>	<i>Description</i>
Request	1 – 16	The request by Vajrapani to the Buddha.
The Reply	17 – 22	The Buddha’s agreement to teach the names.
The survey of the six family	23 – 24	The meditation on the illusionary nature of reality.
Progressive path of purification and realization	25-27	It aims at recognizing all phenomena aimed at recognizing all phenomena
The great Vajradhatu Mandala	28 – 41	Focus on the primordial sound and speech of wisdom.
The wisdom of Immaculate Dharmadhatu	42 – 65	Associated with Akshobhya; mirror-like wisdom.
The mirror-like wisdom	66 – 76	Associated with Ratnasambhava; wisdom of equality.
The wisdom of discernment	77– 118	Associated with Amitabha; discriminating wisdom.
The wisdom of equality	119 – 142	Associated with Amoghasiddhi; all-accomplishing wisdom.
The wisdom of performing actions	143 – 157	The central family; the wisdom of the Dharmadhatu.
Conclusion	157– 167	The benefits of recitation and the "Six-Fold" essence

Historical and cultural roots

The cultural landscape of Nepal presents a unique model of integration, one that transcends the metaphor of a "melting pot" characterized by homogenization. Instead, Nepal, particularly in the Kathmandu Valley, has historically juxtaposed as a mosaic of discrete groups where successive waves of peoples from Gopals and Kirats to Mallas and Bahuns have been absorbed into a syncretic whole without erasing their distinct identities. This process has fostered a nationwide culture defined not by consistency but by dynamic interaction and coherence among its Tibet-Mongolian, Indo-Aryan, and Austro-Asiatic communities. The resulting social fabric is a testament to a pluralistic conception of state and society where cultural tolerance and flexible attitudes have conserved diverse values while forging shared ones conducive to order, justice, and social unity (Dahal, 2020).

A powerful example of this adaptive cohesion is found in the site's material fabric e.g. Manjusri Park and statue in Chobhar, Kirtipur. Manjusri temples are found around Kathmandu Valley, too. The *Namasangiti* chanting that takes place at this very site thus occurs within a space that is itself a product and symbol of ongoing cultural cohesion, blending Newar and Tibetan Buddhist elements into a functional, shared whole (Group discussion with local practitioners of *Namasangiti* in Chilanchu, Kirtipur on December 29, 2025).

Practice germinates deep philosophy in ways that actively build community within spiritual wellbeing. Groups assemble daily or monthly and yearly for collective amid rotative recitation a practice that associates with the very meaning of Sangiti (chanting together) (Shakya, 2021). This regular synchronized activity creates a powerful rhythm of communal life. The shared focus on the mantra such as the core *Om A Ra Pa Cha Na Dhi* (the Sanskrit vowel A, Ā, I, Ī, U, Ū, E, Ai, O, Au, Am, Aḥ) (Choi, 2012), or the healing mantras of Manjusri also generates a collective auditory field believed to “avoid obstacles, cure sickness and generate merit for all participants and the wider community” (Personal communication with Lama Yonten Sangpo in Kagyu Institute of Buddhist Studies (KIBS), Kirtipur, on January 2, 2026).

But in the Theravada Buddhism, the monks and laypersons conduct the practice of paritta sutta (Pali; “protection discourse”). The paritta sutta directly related to the Buddha in Pali (the *nikayas*) which are taught by Buddha to the novice monks that memorizes elaborating about spiritual guidance, auspicious life-ways, living-kindness, compassion, self-confidence and developing spiritual well-being. The paritta sutta chanted twice a day by monks and nuns in the Buddhist monasteries for laypeople, who believe it brings protection from evils powers. The chanting are three gems, *buddha, dharm, and sangha* (Greene, P. D. 2004), and address life of Sakyamuni Buddha in many cases. According to Guruma (One of the nuns of Nagar Mandap Shree Kirti Vihara), Theravadans Buddhist recite twice a day paritrana stotra venerating Shakyamuni Buddha and chant three jewels *buddha, dharma and sangha*. “They also take refuge in five precepts (*panchashila*) after making offering of light (candle and joss sticks), flowers, alms food, water, fruit to the Buddha image”, she added. Even though, they do not know about Manjusri and *Namasangiti* properly, and have not taken part such changings process, but they recite directly addressing Shakyamuni Buddha and his rendering philosophy: four are novel truths, eight-fold paths and practice vipassana each and every times (Personal interview with Guruma in Nagar Mandap Shree Kirti Vihara Kirtipur, December 7,2025)

Namasangiti practices and spiritual wellbeing

The *Namasangiti* tradition around Chilanco Stupa exemplifies virgin cultural cohesion through its deep historical legacy and longitudinal accommodations. The place is itself whose name derives from the Newar words for "Eternal Hilltop," is archaeologically unique and has been a center of Buddhist ritual for centuries, with a major renovation recorded in 1533 AD. It is precisely within such venerable sacred geographies that the processes of syncretism and integration become most visible. Chilanco is not a static monument but a living palimpsest where the architectural and ritual landscape continuously adapts to reflect the community's evolving composition and relationships (Sigdel, 2025).

The *Namasangiti* tradition at Chilanco employs multiple interlocking mechanisms to foster cultural structure bridging divides between philosophy and practice, the individual and the community and the past and the present. The ritual and cultural transmission make communal chanting and social identity liturgy with cultural cohesion that synthesize these key mechanisms illustrating how each facet of the practice contributes to building and maintaining a cohesive social and religious identity. Previous research has established that parents' cultural socialization,

practices that parents use to teach their children about their ethnic-racial backgrounds, influences adolescent development generally (Umana-Taylor & Hill, 2020) and ERI (ethnographic racial identity) development specifically (Umana-Taylor et al., 2014). However, according to the most recent decade review of research, limited extant work examines how extra-familial contexts, especially neighborhood social processes, shape parents' engagement in cultural socialization (Pasco et al., 2021).

By engaging in this practice together from monastics to lay elders like Shanti Bajracharya, participants move from individual recitation into a shared experience of transformation. "In the spot, the locals of Kirtipur gather and begin to chant forgetting unusual catastrophes, applications, and sorrows then share the happiness and sorrows of the daily life each other so that those embryos spiritual wellbeing", she added (Personal interview with practitioner Shsnti Bjracharya at Chilanchu on December 21, 2025). Which is also align with the Bajracharya (2021) statement. He states bajracharyas of Kirtipur gather in the monastery for the promotion of Buddhism and its culture. They worship Gods and goddesses reciting *mantras*, and practice meditation that create innermost peace, harmony, intimacy, and self-confidence and connect to sacred. Bajracharyas are the priests and use their ritual activities in *jajamans'* (clients) houses as per jajaman's necessity. This is one of the Bajracharyas direct cultural activities that impress devotees. The senior Bajracharya teaches Buddhist philosophy and cultural activities to neophyte Bajracharya. The members of the monastery practice Buddhist rituals, observe culture and participate in every cultural function (Bajracharya, 2012).

Namasangiti practices and cultural cohesion

Cultural cohesion provides a powerful lens through which to analyze religious practices like the liturgic *Namasangiti* tradition in Chilanchu, Kirtipur. Cohesion here is understood as the active process of creating and maintaining unity in diversity. It is achieved through tools that foster a "shared Nepali consciousness," carried by the diffusion of folklore, music, ritual, language, and art. In the religious sphere, this is vividly illustrated by the smooth integration of Hindu and Buddhist practices. For instance, Nepali Hindus and Buddhists jointly worship at sites like Swayambhu, where the Goddess Saraswati and Buddha are venerated simultaneously, and idols of Ganesh are placed side-by-side with Buddha forming a core of shared Nepali consciousness (Dahal, 2020). This context is essential for understanding how the sophisticated text-based Vajrayana tradition of *Namasangiti* an isolated monastic practice is not but a living strand in the broader web of Newar and Nepali cultural identity.

As Moustakas (2023) argues, the tradition's maintenance and function can be fully appreciated only when seen as a contributor to and beneficiary of this historical resilient system of cultural cohesion. Neighborhood social processes, such as mutual trust and combined cultural appreciation may strengthen parental cultural socialization efforts, which in turn support adolescent ethnic-racial identity development (Pasco et al., 2021). Social, liturgic and cultural cohesion is considered an essential ingredient to address common societal challenges. Definitions and associated conceptual frameworks usually summarize social cohesion as collective attributes and behaviors characterized

by positive social relations, a sense of identification or belonging and an orientation towards the common good (Moustakas, 2023).

Furthermore, the philosophy embedded in the chant explicitly supports cohesive values. Manjusri manifests in multiple forms: peaceful, wrathful, healing to suit the needs of beings, analogous to a father or doctor adopting different approaches for the benefit of a child or patient (Weekly, 2023). This doctrinal emphasis on skillful means (*Upaya*) validates and mirrors the social reality of Nepal's pluralism. The practice thus philosophically reinforces the ethic of accommodation evident in the site's architecture, teaching that wisdom (*Prajna*) and compassionate action (*karuna*) must adapt to context to be effective. In this way, the chant bridges the doctrinal and the social making esoteric Vajrayana principles a lived of cohesive force in the daily life of Kirtipur (Personal communication with the preacher of Bajracharya, December 11, 2025). This adaptation is crucial because as observers note younger generations often lack deep understanding of the text's philosophy risking the devolution of practice into rote recitation. In response, scholars and community leaders are engaged in efforts to "rediscover the philosophical meaning" and make it accessible (Shakya, 2021).

The ritual becomes a technology of transformation converting sound into collective insight and devotion into shared realization (Wayman, 1985). According to Shanti Bajracharya, the leader of practitioners in Chilanco, her family would perform the *Namasangiti* (mainly with her husband and brothers-in-law) on the occasion puja and community activities. After their passing, the elderly women of the family decided to learn these practices themselves to continue the rituals and preserve their religious legacy. At first, it was very difficult for them to read and recite the texts. They practiced regularly in the morning, afternoon and evening. After two to three months of continuous effort, the recitation gradually became easier. Despite challenges, Shanti Bajracharya continued this path to protect the pass on tradition (Personal communication with leading practitioner Shanti Bajracharya in Chilanco, January 15, 2026).

The longevity of the *Namasangiti* tradition pivots dynamic intergenerational transmission and process facing modern challenges but also demonstrating remarkable resilience. For centuries, knowledge was preserved within specific kinship and monastic lineages, primarily among the Shakya and Bajracharya priests. However, a significant shift toward greater inclusivity began in the early 21st century marked by the initiation of over 4,000 lay practitioners into the *Namasangiti* practice in 2012 (Bajracharya, 2012). This historic expansion broke traditional obstacles, explicitly inviting the broader community to access what was once restricted Vajrayana practice. It represents a strategic adaptation to revitalize the tradition by broadening its base, ensuring its survival not just as a clerical ritual but also as a widespread community heritage (Personal communication with a Newari Librarian, January 04, 2026).

This adaptation is crucial because as observers note younger generations and most of the males in Kirtipur often lack deep understanding of the text's philosophy risking the devolution of practice into rote recitation. In response, scholars and community leaders are engaged in efforts to "rediscover the philosophical meaning" and make it accessible) (Shakya, 2021). This educational work is a form of active cohesion-building creating pooled intellectual and spiritual ground across

age and gender groups. The tradition is also sustained through its integration into the complete lifecycle of the community. It is chanted not only in monasteries and during the annual Maghesankranti festival but also in homes for healing and prosperity and critically during mortuary rituals (Upaku/Uvanegu) to transfer merit to the deceased (Bajracharya, 2012). By being present at births, deaths, illnesses and annual celebrations, *Namasangiti* weaves itself into the emotional and social fabric of Newar Buddhist life. This ubiquitous presence reinforces what scholars describe as Nepal's organic view of life, social cohesion and solidarity that reconciles faith, feeling and reason (Dahal, 2025). The tradition, therefore, is sustained not merely through textual study but by remaining indispensable to the community's way of navigating existence together (Personal communication with a 86 year old practitioner at Swayambhu Kathmandu, January 4, 2026), the practice of *Namasangiti* in Kirtipur fosters cultural cohesion through five interconnected mechanisms, each transforming philosophical doctrine into lived community experience as:

Spatial integration: It is achieved through the physical adaptation of sacred sites. At Chilanchu Stupa, for example, the architectural accommodation of Tibetan prayer wheels alongside traditional Newar bells creates a shared hybrid sacred space that serves multiple community groups (Magaiya, 2022). This tangible modification embodies practical tolerance and physical integration allowing diverse devotional practices to coexist (Group discussion at Chilanchu on the occasion of annual chanting *Namasangiti* , January 15, 2026)

Philosophical embodiment: The collective chanting of a text that personifies non-dual wisdom in the form of Manjusri transforms abstract, complex doctrine into a shared sonic and somatic experience (Karmapa, 2021). This practice fosters a common spiritual vocabulary and goal uniting participants in a transformative ritual that transcends individual differences. (Lama Yonten Sangpo, personnel communication at Kagyu Institute of Buddhist Studies (KIBS), Kirtipur, January 5, 2026)

Ritual inclusivity: The strategic expansion of initiation (diksha) to over 4,000 lay practitioners broke earlier patterns of caste and clerical exclusivity (Bajracharya, 2012). This move fundamentally broadened the base of tradition-bearers, strengthening lay venture and ensuring the practice's vitality beyond monastic walls (Bajracharya priests at Jagatpal Vihar Kirtipur, November 13, 2025).

Lifecycle integration: This anchors the philosophy to the core events of community life. Use of *Namasangiti* chanting in rites of passage from healing and mortuary rituals (upaku uvanegu) to annual festivals weaves the tradition into the shared emotional and social narrative of the community (Bajracharya, 2012). It becomes not just a liturgy but a vital thread marking key moments of joy, loss, and celebration (interview with 96-year-old practitioner at Swayambhu, January 4, 2026)

Intergenerational transmission: It counters cultural oblivion. Through dedicated scholarly and communal efforts to teach the underlying philosophy to younger generations, the practice is maintained as a meaningful, living "cultural memory" rather than a hollow ritual. This ensures the continuity of its cohesive power. Together, these mechanisms demonstrate how *Namasangiti* functions as a dynamic system for maintaining social unity, adapting its form to contemporary

circumstances while preserving its core philosophical identity (Kansakar, librarian at Raktakali, Naradevi, Kathmandu, January 4, 2026)

Together these mechanisms collectively demonstrate that the *Namasangiti* tradition is a dynamic system for maintaining cohesion. It is not a relic frozen in time but a living practice that revises its form whether its physical space, its participant base or its pedagogical methods to meet changing social circumstances while preserving its philosophical sample. This spirit is a stylemark of traditions that successfully contribute to long-term cultural cohesion. As with the broader Nepali model, the strength of the *Namasangiti* tradition lies in its ability to integrate rather than assimilate allowing for the inclusion of new elements (like Tibetan practices) and broader participation while maintaining a distinct, continuity-giving core identity centered on the wisdom of Manjusri. The findings demonstrate that *Namasangiti* is far more than a preserved liturgical artifact. It represents a dynamic synthesis of profound Vajrayana philosophy and lived Newar cultural identity. This synthesis functions as a vital tool for spiritual wellbeing, intergenerational transmission and social solidarity. By weaving itself into the annual festival cycle, personal lifecycle rites and daily communal practice, the tradition nurtures a durable sense of shared identity. Eventually, the study concludes that the persistent practice of *Namasangiti* at sites like Chinalco provides a compelling model for cultural cohesion, illustrating how a deep philosophical tradition, when actualized through ritual, can actively unite a community in contemporary Nepal.

Conclusion

The *Namasangiti* chanting tradition at Chilancho Caitya stands as a profound virgin and microcosm of the larger Nepali project of building unity in diversity. This study reframed through the theory of cultural cohesion and reveals that the practice is far more than a Buddhist liturgical ritual. It is a multifaceted engine of social integration that operates on spatial, philosophical, ritual, and generational levels. By examining how the tradition accommodates physical changes to its site, embodies non-dual wisdom in collective sound, expands access to its deepest practices and weaves itself into the lifecycle of the community so that we can see a living blueprint for cultural cohesion in action. The stamina of this tradition emphasizes a central truth about Nepali society, that means cohesion is not a passive state of being but an active, continual process of negotiation, adaptation, and shared practices. The *Namasangiti* tradition successfully contributes to this process because it aligns with the syncretic, organic role model that has long characterized in the Kathmandu Valley's civilization. It reinforces the idea that a strong collective identity is built not on the bowdlerization of difference, but on the creation of common platforms like a sacred text, a shared ritual time or a mutually revered site where diverse individuals can meet and generate a sense of shared destiny. The continued vitality of practices like *Namasangiti* at Chilancho Caitya offers not only an object of academic study but also a model of flexibility. It demonstrates how deep philosophical truth, when embodied in accessible, communal ritual, can become one of the most durable and unifying forces in human culture. The archeological, ritual and cultural cohesive and secret sites of Nepal, like Buddhist shrine Chilancho Caitya require study for the peace, harmony and spiritual wellbeing. The qualitative descriptive mixed approach through ethnographic observation, interviews, interactions, and desk based study endeavored to pave the way further

innovations about the subaltern-looking but valuable culture like Chilanchu *Namasangiti* tradition being practiced in and around the Kathmandu valley.

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