

Chapter 17

Literature on Consecration (*Rab gnas*)¹

Yael Bentor

Introduction

Indian and Tibetan works on consecration (*pratiṣṭhā*, *rab gnas*) of sacred objects such as stūpas and images are included by Tibetan authors within the general category of *cho ga* (*vidhi*), a term which might be very broadly translated “ritual” or “ritual method.” Ritual texts constitute a significant part of nearly every Tibetan library. Furthermore, in the majority of Tibetan monasteries the performance of rituals is the principal undertaking of most monks. Even in monastic educational institutions monks devote part of their time to rituals. It should be emphasized that almost all forms of Tibetan meditation are highly ritualized and therefore fall within this category as well. Western scholarship, however, has not yet adequately reflected this Tibetan preoccupation with ritual.² The present study attempts to help fill this gap through a brief overview of the Tibetan consecration ritual and its literature.³ Not only are consecrations one of the rituals most frequently performed by reincarnate lamas and abbots, they are also the means by which religious objects are made sacred or holy.

The Objects To Be Consecrated

Consecrated objects are classified, following one of the most fundamental Tibetan Buddhist classifications, into receptacles of the Buddha’s body, speech and mind. The receptacles of the Buddha’s

body are images and *thang kas*; the receptacles of the Buddha's speech are books and *dhāraṇīs* (sacred formulae); and the receptacles of the Buddha's mind are stūpas and *tsha tshas* (see Tucci, 1932). Here, the word "receptacle" (*rten*) will be used, as the most general term, for all of these sacred objects.⁴ Tibetan temples usually contain all three categories of receptacles. Laypeople usually try to have at least some representation for each of the three receptacles on the family altar, as well. In addition, there are also various minor objects which are consecrated in similar rituals.⁵

The Structure of the Consecration Ritual

The consecration ritual as such is not an autonomous entity, but constitutes a part of a larger system. In its elaborate version the consecration ritual is typically a matrix of five complete rituals. Some of the rituals in this matrix serve as frames within which the others are enclosed.⁶ The largest frame consists of the *sādhana* (*sgrub thabs*, "means of accomplishment") (see Cozort in this volume, Kloppenborg, etc.) of the deity (*lha*)⁷ invited into the receptacle. Only as a deity can the performers accomplish the ritual of inviting a deity into the receptacle in a consecration, or effect the purposes of most other Tibetan rituals. The *sādhana* is accompanied by the ritual of entering into a *maṇḍala* (*bdag 'jug*). The propitiation (*bskang gso*) (Ellingson: 677-775; Canzio) is performed as a smaller frame of the concluding rituals, while the fire offering (*homa*, *sbyin sreg*) (Sharpa, 1987; Skorupski, 1983b) is enclosed by the other rituals. Thus, a study of the consecration ritual requires reference to many others as well.

The Core of the Consecration

Not only is the consecration performed within the frame of the *sādhana*, it is, in fact, a special application of the *sādhana*. Having completed the generation process (*utpatti*, *bskyed pa*), one can apply one's powers to the generation of a receptacle as a deity (*rten bskyed*) through a similar method.

The main components at the core of the consecration ritual, common to almost all consecration manuals I have been able to examine, are as follows:⁸

- (1) Visualizing the receptacle away (*mi dmigs pa*), always performed in conjunction with meditation on emptiness (*stong pa nyid*).

- (2) Generation of the receptacle as the *dam tshig sems dpa'* (*samayasattva*) of one's *yi dam* (*rten bskyed*).
- (3) Invitation of the *ye shes sems dpa'* (*jñānasattva*) into the receptacle (*spyan 'dren*), and its absorption (*bstim*) into the *dam tshig sems dpa'* (*dam ye gnyis su med pa*).
- (4) Transformation of the receptacle back into its conventional appearance of an image, *stūpa*, book, etc. (*rten bsgyur*).
- (5) Requesting the *ye shes sems dpa'* to remain in the receptacle as long as *saṃsāra* lasts (*brtan bzhuḡs*) (cf. Cabezón, in this volume).

The mode of transformation which renders the receptacle sacred in the first three steps is none other than the principal tantric ritual—the basis of the generation process, which is also variously applied according to the specific circumstances of each ritual. It is the tantric ritual *par excellence*.⁹ Thus, in a process parallel to that of transforming oneself into one's chosen deity by means of a *sādhana* practice, or to that of generating a deity in front of oneself, or in a vase, the receptacle is transformed into the nature of *ye shes sems dpa'*. Through the fourth step, the deity invited to abide therein takes the appearance of that receptacle. It is no longer a conglomerate of profane substances but an embodiment of the deity. This process provides a very concise parallel to the perfection process (*saṃpannakrama*, *rdzogs rim*) of dissolution into nondual emptiness or clear light, and to the concluding step of *sādhana* practice, in which the practitioners emerge once more in the world as emanations of a buddha. 'Dul 'dzin Grags pa rgyal mtshan (1374-1434) explains this step as follows:

...think that the form of that deity [invited into the receptacle] is transformed completely and turns into the appearance of that cast image, painting and so forth.... With regard to books, think that sNang ba mtha' yas and his consort, having dissolved into light, transform into the form of letters. (378)¹⁰

The fifth step, which is specific to consecrations, does not involve a transformation in the receptacle.

The most crucial aspect of the consecration, as well as of most other tantric rituals—the nature of the *ye shes sems dpa'* invited into the receptacle—remains elusive. The tradition seems to be deliberately vague about this point. Usually the sets of terms used in relation to tantric practices are different from those employed in philosophical deliberations. While in the latter case there can

be a thorough analysis of each element, many aspects of tantric practices are not treated in an analytical way. Any insight into the nature of the *ye shes sems dpa'* is assumed to be available only through demanding meditational practices. Even though the great majority of Tibetan monastic and lay people do not consider themselves capable of apprehending the exact nature of that which is embodied in a receptacle after consecration, they do possess some intuition that there is something sacred present there.¹¹ Like written works and the oral explanations of eminent teachers, ordinary people as well are not explicit about the nature of this presence. Some admit that they do not know. Yet, most Tibetan people act as if something is present in a consecrated receptacle, something which may bring blessings (*byin rlabs*) and good fortune (*bkra shis*).

The extent of the effects of this sacred presence is not everywhere uniform. A major stūpa such as Bodhanath in the Kathmandu Valley is considered more sacred than a private receptacle kept in the family home. This is due to the fact that Bodhanath Stūpa has served as a major pilgrimage site for many generations of Tibetan people and due to the large number of rituals performed at that locality by innumerable high lamas. These activities serve to augment the sacred nature of the stūpa. Furthermore, when one of two identical receptacles is consecrated by a lama of higher esteem it would be considered superior. Thus, that which is present in a receptacle does not depend solely on the consecration ritual in and of itself. The powers of high lamas or of the devotion of generations of pilgrims are also considered to be transmitted into specific receptacles.

Even though most Tibetan works are not very explicit with regard to the nature of the *ye shes sems dpa'*, they do characterize it by apparently contradictory qualities. On the one hand the *ye shes sems dpa'* is said to be similar (*'dra*) to the visualized *dam tshig sems dpa'*. In the very fundamental tantric process, practitioners first visualize the *yi dam*. Into this visualized deity, called the *dam tshig sems dpa'*, the *ye shes sems dpa'*, which is similar to it, is invited. The two are then fused into nonduality (*gnyis su med pa*). This process indicates that the *ye shes sems dpa'* resembles the *yi dam* which is visualized in one's mind. On the other hand, the *ye shes sems dpa'* is described as pervading the entire universe down to the tiniest particle with its presence (see below). Therefore, the meditator should realize that the invited *ye shes sems dpa'* is more than the

visualized *yi dam*. Moreover, that which embodies the receptacle is not only the nonduality of the *ye shes sems dpa'* but the nonduality formed by the absorption of the *ye shes sems dpa'* into the *dam tshig sems dpa'*. Any use of concrete terms for that which is present in the receptacle would place limits on its sacred nature.

These two aspects of the *ye shes sems dpa'*, which correspond to the Form Body (*rūpakāya, gzugs sku*) and Dharma Body (*dharmakāya, chos sku*), are parallel also to the two major concepts, central to our understanding of consecrated receptacles, to be discussed under the two following headings.

The Receptacle as an Emanation of a Buddha

The entity invited to the receptacle is seen as one of the Form Bodies of a buddha. The following verse from the *Rab tu gnas pa mdor bsdus pa'i rgyud* ("Consecration Tantra"; RNDG) is recited in almost every consecration.

As all the buddhas, from [their] abodes in Tuṣita heaven, entered the womb of Queen Māyā, likewise may you enter¹² this reflected image (*gzugs brnyan*). (RNDG sDe dge: 293-294)

A buddha is invited to abide in a receptacle in a manner reflecting the periodic birth of an Emanation Body (*nirmāṇakāya, sprul sku*) of the buddhas in the samsaric world according to the Mahāyāna conception. (This verse alludes also to the notion that a new receptacle is not created but "born.") Similarly, in the consecration work by Brag phug dGe bshes (b. 1926) the ritual master requests:

May these receptacles consecrated by me, the *vajra* holder, having become receptacles of worship and loci of prostration for all beings, actually perform the actions of the Emanation Body of a buddha. (299-300)

Guru bKra shis distinguishes three types of Emanation Bodies.

The supreme Emanation Bodies (*mchog gi sprul sku*) are those appearing in the world in the manner of the twelve deeds [of the Buddha]. The born Emanation Bodies (*skye ba sprul sku*) are those appearing as sentient beings in the manner of *āryas*, ordinary people, etc. Made Emanation Bodies (*bzo sprul sku*) are those appearing in an unanimated manner, such as stūpas, boats and bridges. (vol. 1: 128-129)

Here stūpas are classified as Emanation Bodies of the buddhas. Likewise most of the residents around Bodhanath Stūpa in Nepal consider that stūpa as a reincarnation. As an emanation of a buddha in its Form Bodies the receptacle acts for the sake of sentient beings. It “looks with a compassionate eye on the trainee (*gdul bya*) until the end of *samsāra*” (Gung thang: 102). It will create faith and devotion in those who see it and induce them to generate the mind of enlightenment (*bodhicitta, byang chub sems*) (RNDG sDe dge: 294). The presence of an emanation will be a source of blessing (*adhiṣṭhana, byin rlab*) for that locality, a cause of auspicious events (*maṅgala, bkra shis*) (rMor chen Kun dga’ lhun grub: 537). As an emanation the receptacle not only acts for the sake of beings but also serves as a base for the accumulation of merit.

As long as a king has not appeared in the capital, he does not possess any political power. Similarly, as long as the consecration is not completed, [the receptacle] is unworthy of worship.¹³

In sum, a receptacle serves to localize a certain emanation of one of the buddhas and bodhisattvas currently present in the world according to the Mahāyāna, thereby making them available for interaction with human beings.¹⁴ It supplies a rather metaphysical Mahāyāna idea with a concrete sense.

Consecrations and the Ultimate Truth

Regarding the deity invited to embody the receptacle only as an Emanation Body would not pose problems of the kind discussed below. Yet, the entity invited and absorbed into the receptacle is conceived also in terms of the Dharma Body. A process of establishing the *ye shes sems dpa’* in a receptacle contradicts its nature, something which cannot be established. This may be clarified in the following explanations of sDe srid Sangs rgyas rgya mtsho (1635-1705):

The indivisible, secret and naturally immaculate *ye shes sems dpa’* of the body, speech and mind of all buddhas is as vast as space. The *ye shes* of the buddhas pervades everything, down to each of the countless particles, with holy nature. Therefore, there is nothing to invite from the outside. However, ordinary people [beginners] whose minds are inferior do not know it. (156)

And

Everything compounded as *dharmas*, which are comprised of both the grasped and the grasper, the entire animated and unanimated three worlds, has from the very beginning reached the nature of clear light. The *ye shes sems dpa'*, which is not conditioned by another, abides pervading itself, as does the sesame oil in the sesame [seed]. This is known as naturally arrived-at establishing/consecration (*rab gnas*). (157)

The paradox of inviting the *ye shes sems dpa'*, which is omnipresent without ever being established, is dealt with in a number of consecration works. The following dialogue contained in the *RNDG* is an especially noteworthy example.

The bodhisattvas asked: "O Blessed One! How do the Victorious Ones establish/consecrate (*rab gnas*) all the unestablished/unconsecrated (*rab tu mi gnas pa*) *dharmas*?"

The Blessed One replied: "All the buddhas firmly abide without any establishing/consecration. [They] abide, as space does, in everything. The alternative viewpoint is false imputation (*rab tu brtags*). In the case of relative worldly truth there is the false imputation of establishing/consecration. When examined from the point of view of ultimate truth, who blesses what how? From the beginning [it was there] unproduced. So how could it be established/consecrated? This has been taught only as a basis for comprehension by sentient beings who have just set foot on the path." (*RNDG* sDe dge: 292-293)

The answer is given here in terms of the two truths. The notion of establishing a buddha in a receptacle exists only in relative truth. In ultimate truth, consecration is an impossibility. The theory of the two truths is applied here in order to harmonize ritual practice with certain theoretical positions. Since these answers are offered also by ritual manuals, it is likely that they would serve the point of view of ritualists, as will become evident below.

This position of the *RNDG* is taken up also by several renowned authors of consecration manuals. Gags pa rgyal mtshan (1147-1216) says:

In ultimate truth, by performing consecration of the *tathāgata* image one does not make any improvement on it; by not performing it there is no impairment. Still, consecration was taught as a mere designation in conventional truth for the sake of increasing the virtue of the faithful. (*GKNT*: 53.2)

Thus, in ultimate truth the consecration has no effect. Its value is only for the devotee who perceives it in conventional truth. The

standpoint of the *RNDG* with regard to the notion of establishing a buddha or a deity is not limited to this *tantra* alone. The consecration chapter of the *Dākārṇava Tantra* (*KGGT*) has the following:

All the deities including the resident[s] of the *maṇḍala*, the holy Dharma, etc., are in the place of origination of all *dharmas*. In whatever abode they reside they are well established/consecrated at all times. (*KGGT* sDe dge: 395)

Similarly, the consecration chapter in the *Samvarodaya Tantra* (*DPBB*) says,

The abiding of the established/consecrated deity should be in a manner free of conceptualization (or alternation, *nirvikalpa*) for the sake of the merit of a disciple who sincerely requests it. (*DPBB* sDe dge: 582-583)

According to these *tantras*, then, the purpose of a consecration is not the establishing of a deity in a receptacle, but accumulation of merit of the patron (*DPBB*) and development of religious realization by the beginners (*RNDG*). The latter point is made also by Atiśa (982-1054) who, in his frequently quoted consecration text in the *bsTan* 'gyur, says,

The consecration is both necessary and unnecessary. When examined from the point of view of ultimate truth, who blesses what how? From the beginning [it was there] without birth and cessation; how could it be established/consecrated? Those who realize all *dharmas* as clear light do not need consecrations of objects of worship. Neither is it for those who have not realized emptiness but have realized that stūpas, books, images and so forth arise from blessing of emanations of the buddhas, and do not arise otherwise. If they have strong faith, a consecration is not necessary. For the beginners, the untrained, in relative truth, in worldly labels, for beings who do not know the real essence, the teacher taught consecration. (*KVCS* sDe dge: 510)

Similar arguments apply not only to consecration rituals but to any tantric ritual in which the *ye shes sems dpa'* is absorbed in the *dam tshig sems dpa'*, as the Bhutanese scholar Brag phug dGe bshes maintains:

Now, if everything is of the nature of the *dharmakāya*, what absorbs into what? There is no objective sphere to be absorbed into. Therefore, if one asks: Is ritual also unnecessary? In ultimate truth that is just it. (254)

This view may be extended to any religious practice or concept, as Sa skya Paṇḍita (1182-1251) says in his *sDom gsum rab dbye*:

Therefore, in ultimate truth, all phenomena being without mental elaborations, there is not any ritual there; when there is not even the Buddha himself, there is no need to mention any other ritual. All the classifications of the cause, the path and the result are relative truth. Individual liberation, mind of enlightenment, initiation and so forth, and to that extent also ritual and meditative visualization, as well as the whole profound interdependent origination, the classification of the ground and the path, and even obtaining perfect buddhahood, are relative truth and not ultimate truth. (307.1)

On the other hand, religious practice is possible only on the level of conventional truth. Furthermore, it is on the basis of such conventional practices that the ultimate truth can be attained.

The absolute cannot be understood independently of general [Buddhist] practice (*vyavahāra*). Without the ladder of genuine relativity a wise man cannot ascend to the top of the palace of reality (*tattva*). (*Satyadvayāvatāra* 20, translated in Lindtner: 195)

This verse of Atiśa relies not only on Bhāvaviveka,¹⁵ but also on Candrakīrti's *Madhyamakāvatāra* (VI, 80): "The relative truth functions as the means, the absolute truth functions as the goal" (Lindtner: 173), as well as on Nāgārjuna's *Mūlamadhyamakakārikā* (XXIV, 10): "The absolute cannot be taught unless one relies upon convention" (Lindtner: 187).

De srid Sangs rgyas rgya mtsho summarizes such positions with special reference to consecration:

For people who realize the condition of ultimate truth which is without mental elaborations, for those who have completely passed beyond this great ocean of *saṃsāra*, any rituals such as consecration are definitely unnecessary. For beginners who have not realized this, the definite necessity of rituals and so forth should be made known. With regard to the two truths consecration is both necessary and not necessary. (158)

Thus, consecration is explained as a process of the localization of the omnipresent "divine power" for the sake of those who do not realize its true nature. It is not an easy matter to perceive the omnipresent nature of the Dharma Body, or to regard the entire universe as sacred. One prefers to confine the ultimate powers in certain identifiable places. The consecration ritual serves this purpose. For the great majority of the Tibetan Buddhist community who have not achieved enlightenment and, in fact, do not consider themselves to be close to that goal, the implication of these theoretical positions is that consecrations *are* necessary. There-

fore, having explained the consecration on both levels, the *tantras* and writers quoted above proceed to discuss the consecration ritual in detail.

In conclusion, since the consecration ritual suggests the possibility of making the *dharmakāya* available on a mundane level, this raises questions about its congruency with theoretical conceptions of reality as it is, in which actions such as establishing or transforming do not occur. Nonetheless, the application of the theory of the two truths not only serves to solve the apparent contradiction between the main purpose of consecration and the true nature of reality, it even underlines the need for performing consecrations.¹⁶ Such theoretical considerations serve to justify not only the view of receptacles benefiting the believer on the level of relative truth, by serving as basis for realization of Buddhist ideas and accumulation of merit, but also the idea of the actual presence of a buddha in stūpas or images, since this may serve the same purpose for the believer.

The Consecration Literature

The consecration ritual derives its scriptural authority from the *RNDG*, preserved only in Tibetan, from chapters on consecration in the *Samvarodaya* (ch. 22), *Hevajra* (ch. II, i), *Dākārṇava* (ch. 25), *Caturyoginī* (ch. 5), and *Abhidhānottara* (ch. 48) *Tantras*, from a short reference in the *Vajra Pañjara Tantra* (ch. 9 and in the concluding part), as well as from the consecration chapter of the *Heruka gal po* (*HGPC*) (ch. 21) found in the *rNying ma'i rgyud 'bum*. Even though *tantras* are not ritual manuals, most of the components of the Tibetan consecration ritual do appear in some form at least in the *RNDG*, and in the consecration chapters in the *Samvarodaya* and *HGPC Tantras*. Additional scriptural authority for the Tibetan consecration is derived from some thirty Indian works contained in the Tibetan bsTan 'gyur wholly or partly devoted to consecration.¹⁷

There are over two hundred Tibetan works on consecration, which belong mostly to two major groups. The majority are ritual manuals containing prescriptions (but very few explanations) composed since the twelfth century. To a second group belong more than a dozen explanatory works on consecration, a relatively late genre which developed during the Tibetan "renaissance" of the seventeenth century. A few works combine both prescriptions and

explanations. This high number of consecration works composed by Tibet's most revered lamas is a good indication of both the prevalence and importance attached to this ritual. Most of these works were composed for a particular consecration performed by its author. Later these would also be used by their disciples. In composing consecration works, authors relied closely on previous works of the same sort, the result being that most of these works, especially those of a certain lineage, are quite similar. However, it is important to note that this system also leaves a small door open for innovations based on reasoning (*rtogs*).¹⁸

Neither the consecration manuals nor the explanatory works are concerned with the meaning of ritual actions. These actions derive their *raison d'être* from their occurrence in the scriptures. Even a vague allusion will suffice for such an authority. Only on very rare occasions is a rationale for a certain action suggested. Consecration in its elaborate form includes an explanation for the sake of the patron, and some of the explanatory works were written for such occasions.¹⁹ The audience for these works, therefore, are not only ritual masters, but also the majority of lay and monastic people present at the consecration. The explanatory works emphasize the merit accumulated through the erection and consecration of receptacles, and, likewise, the faults of not doing so. Following a short reference in the *RNDG*, they discuss the qualities required of the ritual master, the proper time and place for consecrations, and the receptacles worthy of consecration. They frequently contain histories of images and stūpas, especially the first images and stūpas in India and Tibet. Certain explanatory works²⁰ also discuss the origin of consecration, that is to say, their occurrence in the scriptures and accounts of the first consecrations in Tibet, especially that of bSam yas, the first Tibetan monastery. Some speak of the essence (*ngo bo*) of consecration, its etymology (*ngeś tshig* and *sgra don*), etc. Such discussions are useful for our understanding of the Tibetan presentation of the consecration ritual.

Consecration manuals are written for an audience of ritual specialists who are intimately familiar with both ritual theories and their fine details. They contain a large number of special and technical terms. Since performers have memorized a considerable number of ritual recitations, the manuals often mention only the first few words of a set of verses or *mantras*.

Ancillary Rituals

So far, only the core of the consecration ritual has been discussed. To the rituals of establishing the *ye shes sems dpa'* in the receptacle are appended various ancillary rituals, some of which seem to be earlier independent forms of consecration that lost their prominence when the tantric ritual became prevalent. Among these are the eye opening (*spyān dbye*), bathing (*khros gsol*), enthronement offerings (*mnga' 'bul*) and recitation of the verse of interdependent origination.²¹ Rather than being supplanted, they were incorporated into the tantric ritual of consecration, but with a secondary importance.

The Place of the Consecration Among the Rituals Performed for Receptacles

A number of rituals accompany the construction of Tibetan receptacles. These open, prior to the beginning of the construction of the receptacle, with a ground ritual (*sa chog*) for procuring and blessing the site (Gyatsho; mKhas grub rje: 278-285). During the construction, the ritual of depositing the relics or *dhāraṇīs* is performed (*gzungs gzhus* or *gzungs 'bul*) (Gyalzur, Kalsang, Dagyab). Only upon the completion of the receptacle does the consecration ritual (*pratiṣṭhā*, *rab gnas*) per se take place. Consecration may be repeated on an annual basis or upon the visit of a high lama, who is often requested to reconsecrate existing receptacles. When a receptacle requires considerable restoration a ritual called *arga*²² is performed in which the deity that was invited to abide in the receptacle through the consecration ritual is requested to reside temporarily in a specially prepared mirror for the duration of the restoration (Gyatsho, Manen).

The Deposition of Relics

Space does not allow me to discuss here this manifold of ancillary and accompanying rituals.²³ Instead, I would like to comment on the relation between the insertion of relics and the final consecration of a receptacle.

In his discussion of consecration, Tucci says:

It [consecration] takes the place of that 'life' (*jivita*, say the pāli sources) which introduced into the *mc'od rten* either some part

of the Master's body, like his nails or hair, or an object which had come in contact with him, like a piece of his dress, or relics which, becoming transformed into a magic replica of the Saint himself bound his mysterious presence to that monument or that image. (1949: 313)

It is unlikely that the consecration would "take the place" of a cult so deeply rooted in Buddhism as the relic cult,²⁴ and, indeed, it does not. Earlier consecration manuals, such as those by Abhayākara Gupta (1064?-1125?) or Grags pa rgyal mtshan (RNDS), include rituals of both deposition of relics and consecration. Later manuals are usually devoted to only one of these subjects. Tucci, basing his discussion on a consecration work by the first Paṅ chen Lama (1570-1662) which treats only the final consecration, overlooked the literature on the deposition of relics. During my field work in Nepal in 1987-89 I saw instances in which the consecration was neglected or postponed,²⁵ but the deposition of relics was never omitted.

Very rarely do Tibetan rituals completely supplant their earlier forms. Typically, Tibetan rituals are an assemblage of various rituals of different ages with the more recent tantric version assuming a central position. Among such ritual assemblages are initiations (Snellgrove, 1987: 228-235), fire offerings (which include Vedic elements), ground rituals, consecrations, etc.²⁶ Thus, although the insertion of relics historically preceded the consecration ritual as it is described here, it is still incorporated, and in a more elaborate form, in the ritual as it has been practiced until today by Tibetans. It is precisely this historical dimension that has yet to receive the attention it deserves. As Blondeau and Karmay have said on investigations of Tibetan rituals:

No study has been published until now on the historical origins of a rite, its transformation in time, and its variations from one tradition to another. If such a study would be carried out, it would allow us, perhaps, to uncover the process of assimilation and the successive additions which build rituals such as those observed nowadays.²⁷ (122)

Conclusions

Through the consecration ritual a receptacle is transformed into an embodiment of one's chosen deity. Like a buddha the receptacle is endowed with the nondual emptiness of *dharmakāya*, while

functioning in the world as a Form Body. The consecration ritual complements, and does not replace, the infusion of a receptacle with "divine power" or the presence of the buddha through the insertion of relics. Even though on the theoretical level the *dharmakāya* cannot be localized, through the employment of the theory of the two truths such a process of localization becomes indispensable. Indeed, on the practical level consecrations are among the most popular rituals for both lay and monastic people. The dichotomy frequently made between "official" and "popular" religion enters a different dimension here. Consecrated receptacles are viewed both as actual emanations of buddhas and as bases for realization of Buddhist ideas and accumulation of merit on the level of relative truth. Both concepts coexist in practice as well as in theory.

Notes

1. I would like to thank Gregory Schopen and Dan Martin for their valuable comments on earlier versions of this paper; and the Fulbright-Hays Doctoral Dissertation Research Abroad Program, the William and Flora Hewlett Foundation and Henry Luce Foundation (administrated through the Social Science Research Council) for their generous support of my research in Nepal during 1987-89.
2. The most comprehensive study of Tibetan ritual is that of Beyer. Previous inquiries were undertaken by Snellgrove (1957) and Lessing. For recent works see Blondeau and Karmay, Buffetrille, Ellingson, Kohn, Kvaerne, Skorupski (1986), etc.
3. It is interesting to note that almost all the literature on consecration that exists in Western languages is written by Tibetans. Such are the works by Pañchen Ötrul, Dagyab, Sharpa Tulku, Gyatsho, Gyalzur (in collaboration with Verwey) and Manen (translation of Phun tshog). The only extended discussion by a non-Tibetan is by Tucci (1949). There is also a dissertation on this subject by Schwalbe, although he did not directly utilize Tibetan literary sources. Finally, A. David-Neel wrote on the consecration ritual mainly in order to demonstrate that, in fact, it is not nearly so "primitive" as it may seem.
4. This classification of receptacles is found also in works which seem to be of Indian origin contained in the Tibetan bKa' 'gyur, for example, in Atiśa's consecration work.
5. Such as amulets (see Skorupski, 1983a), which also are receptacles of relics, paintings of deities, *dhāraṇīs*, protective wheels (*srung 'khor*), etc. Also, *vajra* and bell, counting rosaries, victory banners (*rgyal mtshan*), etc. may be

consecrated. Some works, such as those by Nag po pa (559-560), Abhayākaragupta (129-131) and the First 'Jam dbyangs bzhad pa mention also consecrations of pools, wells, groves, etc. (671). However, these consecrations seem to be confined to recitation of verses of auspiciousness and the verse of interdependent origination (see Bentor, 1992). A deity cannot be invited to abide in ordinary objects (Ngag dbang blo gros: 494). There is also a Tibetan text for the consecration of a bridge by dByangs can grub pa'i rdo rje; unfortunately, it is not yet available to me.

6. Witzel and Minkowski have suggested that the origin of the "frame story" common in the Indian epic may be found in such ritual structures.

7. For one, but not the only, view on the concept of deity in Tibetan Buddhism see Tsong kha pa, 1977 and 1981, etc. It should be emphasized that the word *deity* is an inadequate translation of *lha* or *deva*.

8. The first three and the last steps outlined below appear in almost every manual consulted. The fourth step is, however, occasionally absent.

9. Kohn: 152. Still, a distinction should be made between transformations brought about through one's chosen deity in *sādhana* practice or in rituals such as initiation, consecration etc., on one hand, and between empowering offerings and substitutes (*glud*) on the other.

10. According to the lower *tantras* when images are consecrated, Akṣobhya (or Vajrasattva) is established therein; when books are consecrated, Amitābha; and when stūpas and temples are consecrated, Vairocana. See Abhayākaragupta, sDe dge: 126-127; 'Jam dpal bshes gnyen, sDe dge: 72; HGPC: 329; Kun dga' snying po, 47.4; Grags pa rgyal mtshan, RNDS: 159; Paṅ chen Lama I: 825; sDe srid: 241-242; Kong sprul: 119; Brag phug: 237; Ngag dbang blo gros: 489-494. There are, of course, variations among these works. The lords (*gtso bo*) of the three families, the *tathāgatas* Akṣobhya (Mi 'khrugs), Amitābha ('Od dpag med), and Vairocana (rNam par snang mdzad), correspond to the aspects of body, speech and mind respectively. Akṣobhya and Vairocana, however, often interchange. Consecration rituals may have belonged to the lower *tantras* before they were adopted by the Highest Yoga Tantra. In recent centuries, however, the *yi dam* invited to abide in the receptacle belongs to the Highest Yoga Tantra, such as rDo rje sems dpa' (Vajrasattva), rDo rje 'jigs byed (Vajrabhairava), Kye rdo rje (Hevajra), and bDe mchog (Cakrasaṃvara). In a number of consecration works Śākyamuni Buddha is invited to abide in the receptacle and in some of these instances the ritual is designated by the controversial term "sūtra-style consecration" (*mdo lugs rab gnas* or *pha rol tu phyin pa'i lugs rab gnas*) (see Bentor, 1992).

11. For a succinct description of the "presence" in images see Cabezón and Tendar (138).

12. While the sTog Palace edition has "may you enter (*zhugs*) this reflected image" (745), the sDe dge and Peking (122.3) editions give "may you abide (*bzhugs*)."

13. This is cited by Grags pa rgyal mtshan (RNDS: 246.1) (Sa skya pa). Similar passages are found in gTer bdag gling pa (LSRT: 16) (rNying ma pa) and Brag phug dge bshes (242) (bKa' brgyud pa).

14. Compare to Hindu images which are considered to be *avatāras* of Hindu deities (Eck: 35 and *passim*).
15. The statement of Bhāvaviveka that gave rise to this verse is the central theme of Eckel's *To See the Buddha* (1992).
16. Such passages articulating the point of view of ultimate truth are not limited to Tibetan sources. For similar passages found in Mahāyāna *sūtras*, see, for example, Snellgrove, 1987: 37 and Lancaster: 289.
17. A bibliography of these works, as well as a selected bibliography of Tibetan works on consecration, deposition of relics, and *arga* rituals is included in Bentor, 1991.
18. An example for such an innovation is found in the consecration work by Brag phug dge bshes (265-292) who, like other Tibetan scholars, was puzzled by the necessity to initiate the deity invited to the receptacle as if it were a disciple.
19. See rMor chen (Sa skya pa); gTer bdag gling pa, YDGB (rNying ma pa); Dad pa mkhan po (dGe lugs pa); Phrin las rgya mtsho (bKa' brgyud pa/ Ris med), etc.
20. Such as Padma phrin las; sDe srid Sangs rgyas rgya mtsho; and gTer bdag gling pa, LSRT.
21. *Ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat teṣāṃ ca yo nirodha evaṃ vādi mahāśramaṇaḥ.*
22. This *arga* ritual should not to be confused with the offering of *argha* water (*mchod yon* or *yon chab*), the first water offered to an invited deity.
23. For further details on these rituals see Bentor, 1991.
24. The relic cult plays a very important role in Buddhism as was noted, for example, by Snellgrove: "There were certainly pure philosophical doctrines propounded during the early history of Buddhism, just as there have been ever since, but there is no such thing as pure Buddhism per se except perhaps the cult of Śākyamuni as a supramundane being and the cult of the relic stūpa" (1973: 411).
25. This was for a variety of reasons. The rationale allowing it is based on the fact that an already consecrated image is deposited inside the larger receptacle (see Kong sprul: 104).
26. This topic is further discussed in Bentor, 1991 and 1992.
27. My translation. In Bentor, 1992 I have attempted to trace the historical development of one aspect of the consecration ritual.

References

Abhayākara Gupta

VN MU *Vajravalināmamaṅdalopāyikā* (dKyil 'khor gyi cho ga rdo rje phreng ba zhes bya ba). Toh. no. 3140; P. no. 3961; sDe dge, vol. 75, esp. pp. 113-131.

Atiśa

- KVCS *Kāyavākittasupratīṣṭhānāma* (*Sku dang gsung dang thugs rab tu gnas pa zhes bya ba*). Toh. no. 2496; P. no. 3322; sDe dge, vol. 53, pp. 508-519.

Bentor, Yael

- 1988 "The Redactions of the *Adbhutadharmaparyāya* from Gilgit." *The Journal of the International Association of Buddhist Studies* 11/2: 21-52.
- 1991 "The Indo-Tibetan Buddhist Consecration Ritual for Stūpas, Images, Books and Temples." Ph.D. dissertation. Bloomington: Indiana University.
- 1992 "Sūtra-style Consecration in Tibet and Its Importance for Understanding the Historical Development of the Indo-Tibetan Consecration Ritual for Stūpas and Images." *Tibetan Studies: Proceedings of the 5th Seminar of the International Association for Tibetan Studies, Narita, 1989*, pp. 1-12. Narita: Naritasan Shinshoji.

Beyer, Stephan

- 1973 *The Cult of Tārā: Magic and Ritual in Tibet*. Berkeley: University of California Press.

Blondeau, Anne-Marie and Samten G. Karmay

- 1988 "'Le cerf à la vaste ramure': en guise d'introduction." In *Essais sur le rituel*, pp. 119-146. Ed. by Anne-Marie Blondeau and Kristofer Schipper. Louvain-Paris: Peeters.

Brag phug dGe bshes dGe 'dun rin chen

- RNGP *bDe mchog bcu gsum ma dang sbyar ba'i rab gnas shin tu rgyas pa rgyud lung man ngag gi bang mdzod (rab gnas rgyas pa)*. In *Rituals of the Thirteen Deity Mandala of Cakrasamvara of the Bhutanese Tradition*, vol. 1, pp. 187-361. Thimphu: 1978. Also in his *Collected Works*, vol. 5, pp. 453-627. Mandi, H.P.: 1985.

Bu ston Rin chen grub

- NBRN *rNal 'byor rgyud dang mthun ba'i rab gnas kyi cho ga bkra shis rab tu gnas pa*. In *Collected Works*, vol. 12, pp. 479-541. New Delhi: 1968.

Buffetrille, Katia

- 1987 "Un rituel de mariage tibétain." *L'Ethnographie* 83/100-101: 35-62.

Cabezón, José and Geshe Thubten Tendar

- 1990 "The Thangka According to Tradition." In *White Lotus*, pp. 133-138. Ed. by Carole Elchert. Ithaca: Snow Lion.

Canzio, Riccardo

- 1988 "Etude d'une ceremonie de propitiation Bonpo: Le *Nag-zhig bskang-ba*: structure et execution." In *Essais sur le rituel*, pp. 159-

172. Ed. by Anne-Marie Blondeau and Kristofer Schipper.
Louvain-Paris: Peeters.

Dad pa mkhan po Blo bzang thugs rje

RNSP *Rab gnas chen mo'i skabs kyi bshad pa bya tshul 'dod rgu'i dpal ster.*
In *Collected Works*, pp. 65d-73d. New-Delhi: 1976.

Dagyab, Loden Sherap

1977 *Tibetan Religious Art*. 2 vols. Wiesbaden: Otto Harrassowitz.

The Dākārṇava Tantra: Śrīdākārṇavamahāyoginītantrārājanāma (chapter 25)

KGGT Toh. no. 372, sDe dge, vol. 78, pp. 394-397; P. no. 19, vol. 2, pp.
174.3.1-175.1.4. sTog Palace, no. 337, vol. 93, pp. 160-164.

David-Neel, Alexandra

1945 "The Tibetan Lamaist Rite Called Rab Nes Intended to Cause
Inanimate Objects to Become Efficient." *Journal of the West China
Border Research Society* [Chengdu] 16: 88-94.

dByangs can grub pa'i rdo rje

ZPRN *Zam pa rab gnas bya tshul 'gyur med rdo rje'i lhun po.* In *Collected
Works*, vol. *ga*, 5 fols. [found in the Tōhoku University Collec-
tion of Tibetan Works].

'Dul 'dzin grags pa rgyal mtshan

RNZB *Rab gnas rgyas ba'i zin bris.* In *Collected Works of Tsong kha pa*, vol.
13, pp. 337-407. New Delhi: 1979.

Eck, Diana L.

1981 *Darśan: Seeing the Divine Image in India*. Chambersburg: Anima
Books.

Eckel, Malcolm David

1992 *To See the Buddha*. San Francisco: HarperSanFrancisco.

Ellingson, Terry Jay

1979 "The Maṇḍala of Sound: Concepts and Sound Structures in Ti-
betan Ritual Music." Ph.D. dissertation. Madison: University
of Wisconsin-Madison.

Grags pa rgyal mtshan

GKNT *rGyud kyi mngon par rtogs pa rin po che'i ljon shing.* In *The Com-
plete Works of the Great Masters of the Sa Skya Sect of the Tibetan
Buddhism*, vol. 3, pp. 1.1-70.1. Tokyo: Tōyō Bunko, 1968.

RNDS *Arga'i cho ga dang rab tu gnas pa don gsal ba.* In *The Complete Works
of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism*,
vol. 4, pp. 237-252. Tokyo: Tōyō Bunko, 1968.

gTer bdag gling pa 'Gyur med rdo rje

LSRT *sKu gsung thugs kyi rten rab tu gnas pa'i cho ga rgyud dang man
ngag gi don rab tu 'char bar byed pa'i 'grel byed legs par bshad pa'i*

rol mtsho. In *Methods for the Consecration and Vivification of Buddhist Icons, Books and Stūpas*, pp. 1-36 [first text]. Tashijong, Palampur: 1970.

YDGB *Rab gnæs dge legs 'dod 'jo'i yon bdag bsgo ba'i stong thun nyer mkho.* In *Methods for the Consecration and Vivification of Buddhist Icons, Books and Stūpas*, pp. 1-19 [second text]. Tashijong, Palampur: 1970. Also in the *Rin chen gter mdzod*, vol. 66, pp. 329-352 (Paro: 1976), and in *rNying ma bka' ma rgyas pa*, vol. 2, pp. 125-153 (Darjeeling: 1982-83).

Gung thang pa, dKon mchog bstan pa'i sgron me

RNLG *Rab gnas kyi lo rgyus gtso bor gyur pa'i bshad pa.* In *Collected Works*, vol. 8, pp. 95-109. New Delhi: 1975.

Guru bKra shis

NTRM *bsTan pa'i snying po gsang chen snga 'gyur nges don zab mo'i chos kyi 'byung ba gsal bar byed pa'i legs bshad mkhas pa dga' byed ngo mtshar gtam gyi rol mtsho (Chos 'byung ngo mtshar gtam gyi rol mtsho.)* 5 vols. Delhi: 1986.

Gyalzur, Losang Paldhen and Antony H. N. Verwey

1983 "Spells on the Life-wood: An Introduction to the Tibetan Buddhist Ceremony of Consecration." In *Selected Studies on Ritual in the Indian Religions*, pp. 169-196. Ed. by Ria Kloppenborg. Leiden: E. J. Brill.

Gyatsho, Thubten Legshay

1979 "Chos kyi dus ston bya stangs las rab gnas bya tshul." In *Gateway to the Temple*, pp. 73-75. Trans. by David Paul Jackson. Kathmandu: Ratna Pustak Bhandar.

Heruka'i gal po chen po

HGPC *dPal khrag 'thung gal po che (Śrī Heruka-tanadu).* In *rNying ma'i rgyud 'bum*, vol. 25, ch. 21. Thimphu: 1973.

'Jam dbyangs bzhad pa I, Ngag dbang brtson 'grus

RNSP *Rab gnas kyi bshad pa kun mkhyen chen po 'Jam dbyangs bzhad pa'i rdo rjes mdzad par grags pa.* In *Collected Works*, vol. 4, pp. 667-680. New Delhi: 1972.

'Jam dpal bshes gnyen

JPPB *Āryamañjuśrīnāmasaṃgīticakṣuvidhi ('Phags pa 'Jam dpal gyi mtshan yang dag par brjod pa'i spyan dbye pa'i cho ga).* Colophon title: "'Phags pa 'Jam dpal gyi mtshan yang dag par brjod pa'i rab tu gnas pa'i cho ga." Toh. no. 2573; P. no. 3400; sDe dge, vol. 65, pp. 68-74.

Kalsang, Jampa

1969 "Grundsätzliches zur Füllung von Mc'od rten." *Zentralasiatische Studien* 3: 51-53.

- Kloppenborg, Ria and Ronald Poelmeyer
 1987 "Visualizations in Buddhist Meditation." In *Effigies Dei: Essays on the History of Religions*, pp. 83-95. Ed. by Dirk van der Plas. Leiden: E. J. Brill.
- Kohn, Richard Jay
 1988 "Mani Rimdu: Text and Tradition in a Tibetan Ritual." Ph.D. dissertation. Madison: University of Wisconsin-Madison.
- Kong sprul Blo gros mtha' yas, 'Jam mgon
 TNZB *rTen la nang gzhug 'bul ba'i lag len lugs srol kun gsal dri bral nor bu chu shel gyi me long*. In *Collected Works*, vol. 12, pp. 97-148. Paro: 1975.
- Kun dga' snying po
 KDKG *dPal Kyai rdo rje'i rtsa ba'i rgyud brtag pa gnyis pa'i dka' 'grel man ngag don gsal*. In *The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism*, vol. 1, pp. 66-78. Tokyo: Tōyō Bunko, 1968.
- Kvaerne, Per
 1988 "Le rituel tibétain, illustré par l'évocation, dans la religion Bon-po, du 'Lion de la parole'." In *Essais sur le rituel*, pp. 147-158. Ed. by Anne-Marie Blondeau and Kristofer Schipper. Louvain-Paris: Peeters.
- Lancaster, Lewis R.
 1974 "An Early Mahayana Sermon about the Body of the Buddha and the Making of Images." *Artibus Asiae* 36: 287-291.
- Lessing, Ferdinand D.
 1976 *Ritual and Symbol: Collected Essays on Lamaism and Chinese Symbolism*. Taipei: The Chinese Association for Folklore.
- Lindtner, Chr.
 1981 "Atiśa's Introduction to the Two Truths, and its Sources." *Journal of Indian Philosophy* 9: 161-214.
- van Manen, Johan
 1933 "On Making Earthen Images, Repairing Old Images & Drawing Scroll-pictures in Tibet." *Journal of Indian Society of Oriental Art* 1: 105-111.
- Minkowski, C. Z.
 1989 "Janamejaya's Sattra and Ritual Structure." *Journal of the Oriental American Society* 109: 401-420.
- mKhas grub rje
 1968 *Mkhas Grub Rje's Fundamentals of the Buddhist Tantras*. Translated by Ferdinand D. Lessing and Alex Wayman. The Hague: Mouton.

Nag po pa

Pratiṣṭhāvidhi (Rab gnas kyi cho ga'i tshul). Toh. no. 1257; P. no. 2386; sDe dge, vol. 9, pp. 559-564.

Ngag dbang blo gros snying po gzhan phan mtha' yas pa'i 'od zer

PBGT *dPal kye rdo rje'i rnal 'byor la brten pa'i rab gnas mdor bsdus pa dpal 'byor rgya mtsho srub skyes lha'i bcud len*. In *rGyud sde kun btus*, vol. 29, pp. 577-615. Ed. by bLo gter dbang po. Delhi: 1972. Also in *Lam 'bras tshogs bshad*, vol. 6, pp. 483-521. Dehra Dun, H.P.: 1985.

Ötrul, Paṅ chen Rinpoche

1987 "The Consecration Ritual (Rabney)." *Chö Yang* 1/2: 53-64.

Padma 'phrin las rDo rje brag rig 'dzin

GDGT *Rab tu gnas pa'i rnam par nges pa rgyud don rgya mtsho gsal bar byed pa nor bu'i snying po*. In *Rituals of rDo rje brag*, vol. 1, pp. 1-285. Leh: 1973.

Paṅ chen Lama I, Blo bzang chos kyi rgyal mtshan

GLGT *Rab tu gnas pa'i cho ga lag len du dril ba dge legs rgya mtsho'i char 'bebs*. In *Collected Works*, vol. 4, pp. 813-874. New Delhi: 1973.

Phrin las rgya mtsho, sGrub sde sprul sku

YGTT *Rab gnas yon bsgo'i skabs kyi stong thung (gtong thun) 'jug bde phun tshogs bkra shis cha brgyad*. In *Rab gnas rgyas bshad*, pp. 63-88. Tashijong, Palampur: 1970.

Rab tu gnas pa mdor bsdus pa'i rgyud (Supratiṣṭhātantrasaṃgraha)

RNDG Toh. no. 486; P. no. 118; sDe dge, vol. 85, pp. 292-299; sTog Palace, vol. 98, pp. 742-752.

rMor chen Kun dga' lhun grub

YGSP *Rab gnas kyi yon bsgo'i bshad pa legs bshad 'od kyi snye ma*. In *sGrub thabs kun btus*, vol. 13, pp. 535-545. Dehradun, U.P.: 1970.

Sa skya Paṇḍita Kun dga' rgyal mtshan

DSRY *sDom pa gsum gyi rab tu dbye ba*. In *The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism*, vol. 5, pp. 297.1-320.4. Tokyo: Tōyō Bunko: 1968. (Also published separately.)

The Saṃvarodaya Tantra: Śrīmahāsambharodayatantrarājanāma (chapter 22)

DPBB Toh. no. 373; sDe dge, vol. 78, pp. 581-583; P. no. 20, vol. 2, p. 213.3.3-5.3. sTog Palace, no. 338, vol. 93, pp. 400-402.

Schwalbe, Kurt J.

1979 *The Construction and Religious Meaning of the Buddhist Stūpa in Solo Khumbu, Nepal*. Ph.D. dissertation. Berkeley: Graduate Theological Union.

sDe srid, Sangs rgyas rgya mtsho

- JLGC *Rab tu gnas pa'i skor brjod pa'i sgra*. In *Mchod sdong 'jam gling rgyan gcig rten gtsug lag khang dang bcas pa'i dkar chag thar gling rgya mtshor bgrod pa'i gru rdzing byin rlabs kyi bang mdzod*, vol. 2, pp. 151-356. New Delhi: 1973.

Sharpa, Tulku and Michael Perrot

- 1985 "The Ritual of Consecration." *The Tibet Journal* 10/2: 35-45.
 1987 *A Manual of Ritual Fire Offerings*. Dharamsala: Library of Tibetan Works and Archives.

Skorupski, Tadeusz

- 1983a *Tibetan Amulets*. Bangkok: White Orchid Press.
 1983b "Tibetan homa rites." In *Agni: The Vedic Ritual of the Fire Altar*, pp. 403-417. First ed., 1983; reprint Delhi: Motilal Banarsidass: 1986.
 1986 "Tibetan Marriage Ritual." *Journal of Asian and African Studies* 31: 76-95.

Snellgrove, David L.

- 1957 *Buddhist Himalaya*. Oxford: Bruno Cassirer.
 1959 *The Hevajra Tantra: A Critical Study*. London: Oxford University Press.
 1973 "Śākyamuni's Final Nirvāṇa." *Bulletin of the School of Oriental and African Studies* 36: 399-411.
 1987 *Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors*. 2 vols. Boston: Shambhala.

Tsong kha pa

- 1977 *Tantra in Tibet: The Great Exposition of Secret Mantra, Volume 1*. Trans. by Jeffrey Hopkins. London: George Allen and Unwin.
 1981 *The Yoga of Tibet: The Great Exposition of Secret Mantra, Volumes 2 and 3*. Trans. by Jeffrey Hopkins. London: George Allen and Unwin.

Tucci, Giuseppe

- 1932 '*Mchod rten' e 'tsha tsha' nel Tibet indiano ed occidentale*. Indo-Tibetica 1. Rome: Reale Accademia d'Italia. Translated into English by Uma Marina Vesci under the title *Stūpa*. Ed. by Lokesh Chandra. Śata-Piṭaka Series. New Delhi: 1988.
 1949 *Tibetan Painted Scrolls*. Vol. 1, pp. 308-316. Rome: La Libreria dello Stato. Reprinted Kyoto: Rinsen Book, 1980.

Witzel, Michael

- 1987 "On the Origin of the Literary Device of the 'Frame Story' in Old Indian Literature." In *Festschrift U. Schneider*, pp. 380-414. Ed. by H. Falk. Freiburg.