Dedicated to Mkhas-btseri-btsang-po Rin-po-che and Dbu-mdzad Zur-pa Bstan-pa-dar-rgyas
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A study of consecration rituals is concerned with the foundations of the sacred nature of objects for worship. The present work examines this sacred nature through a study of the Indo-Tibetan ritual for consecrating images, stūpas, books and temples (rab-gnas, pratiṣṭhā). The consecration of these objects is accomplished by the main Buddhist tantric ritual of transformation through which also human practitioners turn themselves into a chosen Buddha. Indo-Tibetan consecrations are included within the general category of cho-ga (vidhi), a term which might be very broadly translated ritual or ritual method. In a large number of Tibetan monasteries the performance of rituals is the primary undertaking of most monks. Even in monastic educational institutions monks devote part of their time to rituals. Almost all forms of Tibetan meditation are highly ritualized and therefore fall within the category of ritual as well. Furthermore, ritual texts constitute a significant part of nearly every Tibetan library. Western scholarship, however, has not yet adequately reflected this Tibetan preoccupation with rituals.

At a very early stage of their monastic studies every Tibetan novice concentrates on the memorization of the major ritual works of their particular tradition. A certain number of monks do not undergo any

1 It is interesting to note that almost all the literature on Tibetan consecration that exists in Western languages is written by Tibetans. Such are the works by Manen (1933, translation of Phun tshog), Dagyab (1977:32–33), Gyaisho (1979), Gyalzur (1983, in collaboration with Verwey), Sharpa Tulku (1985, with Michael Perrott), and Panchen Ötrul (1987). The only extended discussion by a non-Tibetan is by Tucci (1949:308–316). There is also a dissertation on this subject by Schwalbe (1979), although he did not directly utilize Tibetan literary sources. Finally, David-Neel (1945) wrote on the consecration ritual mainly in order to demonstrate that, in fact, it is not nearly so "primitive" as it may seem. More studies by Western scholars were devoted to Theravāda consecrations including those by Loeffer (1917:139–152), Gombrich (1966), Giteau (1969), Ruelius (1978a & 1978b), Bizot (1994) and Swearer (1995, forthcoming 1995 & forthcoming). The work of Tambiah (1984:243–257) might be also added to this list. See also Strickmann (forthcoming 1995, ch. 3) on Chinese consecration.

other formal training in Buddhist ideas or practices. Training in rituals and engaging in their performances constitute their main course of study. Most monks in Tibetan monasteries in India and Nepal, however, attend a monastic school for novices until the age of eighteen to twenty where they are taught the foundations of Buddhist doctrine. While attending these schools and even at colleges of higher education, monks are constantly engaged in ritual performances. During all Tibetan holidays and auspicious or inauspicious days, organized monastic rituals are performed in the main assembly hall of every Tibetan monastery, monastic colleges included. Each of these monasteries performs additional rituals whenever there are special requests (which means at least several times each month), in which all monks participate. Graduation from a monastic college does not at all imply an end to ritual duties. For example, most of those who attain the dge-bshes degree in the Dge-lugs-pa tradition need to join for about two years one of the tantric colleges (Rgyud-stod or Rgyud-smad) where they not only study tantra, but also perform rituals. This formal education through rituals and constant preoccupation with them undoubtedly have a significant influence on the perceptions of these monks with regard to their tradition. Therefore, the study of ritual texts and performances will shed light not only on one of the main preoccupation of the majority of monks, but also on their pre-conceptions.

In addition to fundamentals of rituals, manuals have embedded in them various theoretical concerns. Mādhyamika doctrines, for instance, are incorporated into rituals such as the mirror initiation, the offering of Suchness (de-kho-na-nyid), dissolution of the object of generation into emptiness, etc.\(^3\) The intricate and seemingly-paradoxical relationship between the performer and the Buddha or yi-dam—inferiority of the practitioner in the face of the Buddha, transformation of the practitioner into that Buddha, and the employment of the powers of the Buddha or yi-dam by the practitioner—finds varied expression even within a single ritual.\(^4\) Various theories on the act of making offerings to the Buddha and to images found in verses accompanying such offerings may also shed light on the perception of the Buddha. Buddhist legends are reflected in other passages. All these serve as primary sources for the monks' understandings of their own traditions,\(^3\) These rituals are further discussed below. See also Bentor 1995a.\(^4\) Cf. also Eckel 1985; Beyer 1973:64.
and so should be of primary concern to any scholar wishing to make
general assessments of Tibetan monastic religiosity. Unfortunately,
this has not been the case. The great majority of studies on Tibetan
Buddhism focus on scholastic and philosophical aspects. Yet, the
greatest Tibetan intellectuals today, as in the past, engage themselves
not only in Buddhist philosophy, but in ritual performances as well.
Eminent teachers of all Tibetan schools frequently preside over ritu­
als. The great majority of works in the collected writings of most
Tibetan teachers are devoted to rituals. If the tradition itself does not
divide philosophy from ritual, there is no justification for the fact that
ritual is so often belittled or ignored by scholars of Tibetan Buddhism.

Since Tibetan rituals are very little studied, one of their most crucial,
but also elusive aspects remains very little understood. This is the ye-
shes sems-dpa’ which in the case of consecration is invited into the
image or stupa. Even though most Tibetan works are not very explicit
with regard to the nature of the ye-shes sems-dpa’, they do charac­
terize 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 visualization, called the dam-tshig
sems-dpa’, the ye-shes sems-dpa’, which is similar to it, is invited.
The two are then fused into non-duality (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. Therefore, the meditator should realize that the
invited ye-shes sems-dpa’ is more than the visualized yi-dam. More­
over, that which embodies the stupa or image is not only the non-
duality of the ye-shes sems-dpa’ but the non-duality 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 consecrated
image or stupa would collapse its transcendental, and therefore sacred,
nature. A certain degree of mystery must be maintained with regard
to the most fundamental objects of worship and reverence.

The ye-shes sems-dpa’ is said to correspond to the dharma body
(chos-sku, dharma-kāya). The dharma body is understood in both
specific and inclusive meanings. The latter includes the form bodies

\[5\] See the section on consecrations, the two truths, and the bodies of the Buddha in
the introduction.
Also consecrated stūpas or images may be understood to consist of both the dharma and form bodies, in an analogy to Buddhas themselves. The conception of stūpas and images as form bodies can be found in a very common verse recited during the main part of the consecration which invites the ‘descending entity’ to enter the image as all the Buddhas entered the womb of Māyādevī from Tuṣṭa heaven. This emulates the first of the deeds (mdzad-pa) of the Buddha which, according to Mahāyāna ideas, led to his emanation in the world as a human being. This kind of invitation clearly expresses the notion that the stūpa or image is not only an embodiment of the dharma body but also of the form body. Indeed, the great majority of explanations found in the consecration literature concerning the purpose of the consecration refer to consecrated stūpas and images as serving a role similar to the presence of the Buddha himself. Such a stūpa or image provides means for interaction with the sacred in conventional terms while keeping the ultimate terms in the background.

Another term which is closely related to ye-shes sems-dpa’, is lha. Lha, which is also used for translating the Sanskrit word deva, has manifold meanings. It means various deities of Indian origin, such as Brahmā (Tshangs-pa), and others of probable Tibetan origin. It also may be used to refer to protectors such as Dpal-ldan Lha-mo (Śrīdevī). Lha also indicates one of the six realms of beings (‘gro-ba rigs drug), kings and sometimes even recently deceased persons. More important for the present work are the meanings of lha which refer to Buddhas, bodhisattvas and yi-dams. Here are included those which are invited to be present in stūpas and images through the consecration ritual. Indeed, lha is also used as a synonym for ye-shes sems-dpa’.

The types of religious objects that receive consecration are the most revered Buddhist objects of devotion that are considered to be receptacles of the body, speech and mind of the Buddha. The receptacles of the Buddha’s body are images and thang-kas; the receptacles of the Buddha’s speech are books and dhāranīs; and the receptacles of the Buddha’s mind are stūpas and tsha-tshas. Here the word “receptacle” (rten) will be used, as the most general term, for all of these

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7 See the section on consecration, the two truths, and the bodies of the Buddha in the introduction.
8 For the concept of lha in Tibetan Buddhism see Samuel 1993:157–175.
sacred objects. Tibetan temples usually contain examples of all three categories of receptacles. Laypeople usually try to have at least some representation of each of the three types of receptacles on the family altar as well. It is by means of the consecration ritual that these religious objects are made sacred.

A number of rituals accompany the construction of a Tibetan receptacle. These open, well in advance of the actual construction, with a ground-ritual (sa-chog) for procuring and blessing the site. During the construction, the ritual of depositing the relics or dhāranīs is performed (gzung-gzhug or gzung-'bul). Only upon the completion of the receptacle does the consecration ritual (rab-gnas, pratiṣṭhā) 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 is performed in which the lha 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.

For a study of a ritual, which is at least in part based on a textual tradition spanning more than a thousand years, a thorough textual analysis must be presumed. Further, organized monastic rituals are based primarily on textual material. At the same time, rituals are meant to be performed. Thus a philological approach cannot by itself pretend to represent a ritual within a larger range of religious ideas and practices. On the other hand, without being first familiarized with the texts used, it would be nearly impossible to follow the elaborate ritual steps and procedures of the performance itself. Therefore a diachronic study of Tibetan consecration texts is combined here with observations of performances and interviews with performers and religious experts. The observational research was carried out in the Kathmandu Valley of Nepal in 1987–1989. The widespread construction of new Tibetan monasteries there resulted in the performance of a number of consecrations and re-consecrations during that period, by members of four Tibetan sects. Without this opportunity to attend

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12 This ritual should not be confused with the offering of argha water (mchod-yon or yon-chab), the first water offered to an invited lha.
13 Manen 1933; Gyatsho 1979 Bentor 1995a.
ritual performances and discuss them with both religious experts and officiants this study would not have been possible.

The introduction to this work contains discussions of the Indo-Tibetan consecration ritual, the relation between consecration and other Tibetan tantric rituals, the essence of the consecration, the structure of the ritual, the consecration literature as well as the principles of ritual performance. Background information on the ritual manual, the monastery which performed the consecration translated below, and the setting for the ritual performance are provided as well. The main part of the book focuses on the performance of the consecration of Bodhanath Stūpa in the Kathmandu Valley, Nepal, by Dga’-ldan-chos-phel-gling monastery in 1988 according to the manual composed by Khri-byang Rin-po-che, the Junior Tutor of His Holiness the Fourteenth Dalai Lama. This manual is the one most commonly used for extensive consecrations nowadays by members of the Dge-lugs-pa school. For each ritual action of the consecration I have provided a short discussion and explanation in an attempt to clarify the consecration process. The Appendix contains a bibliography of about 200 Tibetan textual sources on consecration, a list of major consecration works or passages on consecration contained in the Tibetan Kanjur and Tanjur and a selected bibliography of sources on certain rituals closely related to consecration (gzungs-bul and arga).
The complex system of tantric rituals does not yield to a simple classification scheme. Generally speaking, one can distinguish between rituals performed for one's own sake and rituals performed for the sake of others. The foremost rituals for the sake of oneself consist of the soteriological practices toward the attainment of enlightenment. Obviously, soteriological practices are aimed not only at one's own liberation but, following the bodhisattva path, at the enlightenment of all sentient beings, and rituals performed for others carry benefits for the performer as well. Furthermore, soteriological practices give rise not only to supramundane results, but also to mundane ones. Still, it is convenient to distinguish between rituals performed for the mundane or supramundane purposes of oneself and those performed for the sake of others.

The soteriological practices are based on the sādhana (sgrub-thabs, 'means of achievement'). It is possible to view the sādhana in a number of ways. From one perspective it is a transformation of the practitioner's body, speech and mind (lus ngag yid) into enlightened body, speech and mind (sku gsung thugs) of a chosen Buddha (yi-dam). The transformation of the body is performed through generating oneself as the yi-dam and taking up its pride (nga-rgyal); the transformation of the speech through the recitation of the yi-dam's mantra; and the transformation of the mind through gathering back the visualization of the yi-dam and dissolving it into the non-dual emptiness.2

Among the various processes included in the sādhana, of special importance is the fourfold generation (bskyed-pa) ritual which is variously applied in most tantric rituals of all types—those performed for the sake of oneself and those performed for others.3 This fourfold generation includes the following:

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1 Beyer's classification of tantric rituals (1973:245–258) is over-simplified.
2 See, for example, the sādhana of Cakrasamvara by Padma-dkar-po which is built around these three transformations, translated by Beyer (1974:140–153).
3 The word 'generation' (bskyed-pa) is used in multiple senses. In its general meaning it refers to the entire process of the sādhana. Generation has also a specific meaning:
1. Generation of the *dam-tshig sems-dpa'* (samayasattva).
2. Blessing of the sense-bases (*skye-mched, ayatana*).
3. Invitation of the *ye-shes sems-dpa'* (jñânasattva) and its merging with the *dam-tshig sems-dpa'*.
4. Sealing the mergence through self-initiation.⁴

In the first among these processes one visualizes oneself as one's chosen Buddha (*yi-dam*). This visualized form of the *yi-dam* is called *dam-tshig sems-dpa'*.

Secondly one assigns various seed syllables of various Buddhas and bodhisattvas to one's sense-bases, thereby elevating the visualized *yi-dam* to a level worthy of the actual *yi-dam*. In the third limb one invites the actual *yi-dam* or the *ye-shes sems-dpa'* and causes it to merge with the *dam-tshig sems-dpa'*.

Fourthly, one performs the initiation process upon oneself (*bdag-'jug, more on this below). This is not only an enhancement of the initiation, but also a process meant to seal the merger between the *ye-shes sems-dpa'* and the *dam-tshig sems-dpa'*.

This fourfold generation is preceded by the 'visualizing away' (*mi dmigs*) one's own ordinary existence. Thus immediately before the fourfold generation one erases the ordinary reality. This process is performed in conjunction with meditation on emptiness. The ritual manuals instruct one to purify the object of meditation into emptiness (*stong-par sbyangs*, cf. R. 368.1). It is one of the tantric rituals' seeming paradoxes that the process of achieving comprehension of the true nature of all things demands, in one of the very first steps of the process, the ability to understand the meditational object as empty of inherent existence. In other words, the attainment of the goal is required in order to enter the path toward that goal. This illustrates one of the basic principles of tantric practice, which is to bring the goal into the very beginning of the path. While treading the path, the meditators simulate the goal until finally they actually achieve it. For this reason also it is said that one cannot engage in the *sâdhana* practice without generating (or giving birth to) the form body (*gzugs-sku*) of the *yi-dam* (more on this below).

⁴ Following the *Guhyasamdja Tantra*, in most scholastic works the fourfold generation is called *bsnyen-sgrub yan-lag bzhi* (cf. Beyer 1973:106–108; Wayman 1977:156–160, 361–362; etc.).

⁵ The water initiation is conceived, in part, as the pouring of water filling the disciple's entire body, purifying all impurities and producing great Bliss. The excess of this water forms a small 'Lord of the Family' (*rigs-bdag*) on the crown of the disciple’s head (cf. J. 213.4–6), thereby sealing the initiation water. In a similar manner, the initiation is conceived to seal the *ye-shes sems-dpa'* in the *dam-tshig sems-dpa'*.
receiving initiation. One of the purposes of the initiation is believed to be the conferral of the powers to meditate on emptiness, even as a 'mere' simulation. The *sādhanā* is the means provided by the tantra for realizing the non-dual nature of all things. While according to the *sūtra* one meditates directly on emptiness, the tantra provides certain methods for assisting in such meditation. Furthermore, the dissolution into emptiness serves to remind the practitioners that emptiness is the ultimate origin of all appearances, including the mandalas and *lha* which will be generated during the *sādhanā*.

This process can be understood in terms of the three dimensions of reality: the ordinary, exalted and actual. It is important to emphasize that the actual reality is not transcendent, but immanent. The ordinary reality is conventional, relative level of everyday existence. The actual reality is reality as it really exists; emptiness, suchness, non-duality, and other such words are used to refer to it. The exalted reality is activated by means of the *sādhanā*. Its importance lies in its mediating character, as it enables the conversion from the ordinary to the actual reality. During a *sādhanā* practice, the practitioners transform their ordinary reality into the *dam-tshig sens-dpa'* on the dimension of the exalted reality. Subsequently, the practitioners invite the *ye-shes sens-dpa'* from the actual reality on the dimension of exalted reality. The invited *ye-shes sens-dpa'* is described as 'similar' ('*dra-bo*) to the visualized *dam-tshig sens-dpa*'; that is to say the visualization out of ordinary reality is similar to the projections out of the actual reality. The two merge, thereby enabling the realization of the identity of the two dimensions they have issued from. The merging into one unity designated 'one taste' (*ro-gcig*) or non-dual (*gnyis-su med-pa*) demonstrates the identity of the ordinary reality of the *samsāric* world with the actual reality of the *nirvānic* world. The merger takes place on the intermediate dimension of the exalted reality, the dimension which enables such a conversion.

This process, the tantric ritual par excellence, is a key to tantric rituals of all types. In the *sādhanā* it serves to bring the meditators to the exalted dimension where they realize or emulate the realization of the non-duality of ordinary conventional level of appearances and actual truth. In *sādhanas* of the Highest Yoga Tantra, the procedure

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6 This is somewhat similar to the mode by which the *paratantra*, the other-dependent nature according to the Yogācāra school, makes a conversion between the constructed (parikalpita) and perfected (parinispannya) natures possible (Nagao 1983).
does not leave off at the exalted dimension, but continues toward the actual dimension by means of dissolution into nonduality, often related to the Perfection Process (*rdzogs rim*, equivalent to the transformation of the mind mentioned before). The Perfection Process with signs refers to the yoga of the subtle body (cf. Geshe Kelsang Gyatso 1982; Cozort 1986). In the Perfection Process without signs, the visualization of oneself as the merging of both visualized and actual *yi-dams* is dissolved. The meditators visualize that the entire cosmos dissolves into the mandala in the center of which they are situated. The mandala dissolves into the central *yi-dam* and that *yi-dam* is gathered from above and below into the wheel in its heart. The wheel dissolves into the *yi-dam*'s seed-syllable, the seed-syllable into the *anusvāra*, and the *anusvāra* into the drop on top of it. This drop turns fainter and fainter until finally it disappears into non-dual emptiness (cf. Beyer 1973:452–454). In sum, by means of the Perfection Process without signs the exalted dimension of the mediation is transformed into the actual one.

The *sādāhana* is not terminated in the state of non-dual actual reality, but concludes with a return to the ordinary conventional reality (cf. Beyer 1973:454–456). Not only wisdom, but compassion as well, plays an important role in Buddhist *sādhanas*. Out of compassion, the meditators resume the form of their *yi-dam* and appear in *samsāra* for the sake of helping all sentient beings, according to the *bodhisattva* ideal, which lies at the basis of the *sādāhana* practice. The appearance in the world in the form of a *yi-dam* is accompanied by a greater and greater realization of the actual nature of existence and the lack of inherent existence of that appearance. This process is similar to the emanation of the glorious and emanation bodies of the Buddha (*sāṃbhogakāya* and *nirmāṇakāya*) out of the *dharma* body (*dharma-kāya*) (cf. Nagao 1981).

In rituals such as consecrations, on the other hand, the transformation from the exalted reality to the actual one is only secondary. The main components of the core of the consecration are as follows.

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

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7 In certain *sādhanas* this dissolution may be found also at the end of the Generation Process.
8 These are common to almost all consecration manuals I have been able to study, and to all the elaborate performances of the ritual I observed.
2) The fourfold generation, culminating in the merging of the ye-shes sems-dpa' and the dam-tshig sems-dpa' into non-duality (dam ye gnyis-su med-pa) and the sealing of this merger (rgyas gtab).

3) Transformation of the receptacle back into its conventional appearance of an image, stūpa, book, etc. (rten bsgyur).

4) Requesting the ye-shes sems-dpa' to remain in the receptacle as long as samsāra lasts (brtan-bzhugs).

The first two steps here are faithful parallels to those of the sādhana. But in place of the final dissolution into nonduality, (usually related to the Processes of Perfection without signs) and of 'appearing in the world', in case of consecrations a process called 'transformation of the receptacle' (rten-bsgyur) is performed. The transformation from the exalted to actual reality which characterized the Perfection Process is performed instantly here. Then follows a transformation back into the conventional appearances of the original image, stūpa, etc., which is analogous to the process of reemergence in the world at the conclusion of a sādhana. Hence, after the consecration the receptacle is no longer a conglomerate of profane substances, but an embodiment of the yi-dam which has taken the original form or appearance of that receptacle. 'Dul-'dzin Grags-pa-rgyal-mtshan (1374–1434) explains the transformation of the receptacle as follows:

... think that the form of that lha [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 (Amitābha) and his consort, having dissolved into light, transform into the form of letters.⁹

Not only the process of 'appearing in the world' at the conclusion of the sādhana, but also the transformation of the receptacle at the later part of the consecration is regarded as parallel to the emanation of a Buddha in the samsāric world. Indeed, certain (but not all) writers distinguish three types of emanation bodies (sprul-sku gsum). The supreme emanation bodies (mchog-gi sprul-sku) are the Buddhas; the born emanation bodies (skye-ba sprul-sku) are various incarnations of Buddhas and bodhisattvas born in the world, such as the Dalai

⁹ Lha'i gzugs'de yongs-su gyur-pa las lugs-ma dang bris-sku la-sogs-pa gang-yin de'i rnam-par gyur-par bsam-mol ... po-ti ni Snang-ba-mtha'-yas yab-yum 'od-du zhu nas thin-pa yi-ge'i gzugs-su gyur-par bsam-mol DZ 378.3–6.
Lamas and other incarnate lamas; finally, the made emanation bodies (bzo sprul-sku) are emanations made by artists and consecrated by lamas, such as stūpas and images, and even bridges. Such is the distinction made, for example, by Gu-ru Bkra-shis (18th–19th c.), etc. According to the latter,

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.10

Thus, stūpas and images are considered to be types of emanation bodies, that is to say various yi-dams appear in the world as stūpas and images for the sake of sentient beings. According to the Tibetan tradition, those endowed with higher realization are capable of seeing these stūpas and images in their exalted state—as the yi-dams themselves (Cabezón & Tendar 1990: 138).11

The last among the core rituals of the consecration, the request to those invited into the receptacles during the fourfold generation to firmly remain there (brtan-bzhugs) as long as samsāra lasts, has no direct equivalent in the sadhana. Yet, it is called by some authors the main part of the consecration (rab-gnas-kyi gtso-bo, in R. 442.4; PC 866; etc.). It is never omitted, even in a very concise form of consecration. This ritual is possibly a part of the pre-tantric consecration, although not much is known of such a ritual.12

Thus, the consecration ritual is a specific application of the sadhana practice. The first three steps (see above) have parallels in the sadhana practice, while the final one does not involve a transformation. The object of the ritual is not oneself, but the receptacle to be consecrated. In a process parallel to that of transforming oneself into one’s yi-dam by means of a sadhana practice, the receptacle is transformed into an emanation of that yi-dam. As part of the systematization of tantric rituals, a basic transformative ritual has been developed which can

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10 mchog-gi sprul-sku 'jambu'i gling-du mdzad-pa bceu-gnyis-kyi tshul ston-pa-rnams dang/ skye-ba sprul-sku 'phags-pa dang so-so'i skye-bo'i tshul la-sogs-pa sems-can-du ston-pa-rnams dang/ bzo sprul-sku mchod-sdong dang/ gzings dang/ zam-pa la-sogs bem-po'i tshul-du ston-pa-rnams. (vol. 1, 128-9, see the bibliography of Tibetan works).

11 See also Gyatso 1986. For Hindu examples see the collections of papers in Padoux 1990 as well as Colas 1989.

12 For the so called sūtra-style consecrations, see Bentor 1992.
be applied for different purposes. Having mastered the *sādhanā* practice, the performers are able to participate in most types of tantric rituals, where the object of transformation varies from an image (as in the case of consecration) to a vase, another implement or another person. Authors of tantric ritual manuals, including consecration manuals, take for granted the performer’s command of the *sādhanā*. Furthermore, the mastery of the *sādhanā* practice is a prerequisite for performing various rituals. The Tibetan term denoting this is *bsnyen-sgrub las gsum*. *Bsnyen-sgrub*, ‘approaching and achieving’, is a designation of the fourfold generation process in terms of the *Guhyasamāja Tantra*. More specifically it refers to the practice of the generation process in a retreat. Only following such a retreat is one allowed to perform the various ritual actions (*las*). The number three (*gsum*) at the end of the term indicates that the performance of *las* is contingent upon the two former practices.¹³

Not only is the consecration a special application of the *sādhanā*, it is also performed as part of it. Only as a *yi-dam* can the performers transform a receptacle into a *yi-dam*.¹⁴ Therefore, the consecration opens with the generation process of the *sādhanā*. After transforming themselves into their own *yi-dam*, the performers transform a receptacle into that *yi-dam* in an application of the same process. Having completed the transformation of the receptacle, the performers proceed to complete the *sādhanā*. Moreover, not only is the consecration performed in the frame of the *sādhanā*, in its elaborate version, it is typically a matrix of four complete, and potentially autonomous, rituals. Some of the rituals in this matrix serve as frames within which the others are enclosed (cf. Witzel 1987; Minkowski 1989). The following diagram may serve to clarify this.

First Day of the Consecration:

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¹³ Interview with Mkhas-btsun-bzang-po Rin-po-che; Bloomington 1986, translated by J. Hopkins.
¹⁴ For a similar concept in Hinduism see the references in Fuller 1984:15.
Main Day of the Consecration:

\[ \text{Sādhanā} \]
\[ \text{Consecration} \]
\[ \text{Fire Offering} \]

Final Day of the Consecration:

\[ \text{Sādhanā} \]
\[ \text{Propitiation} \]
\[ \text{Fire Offering} \]
\[ \text{Consecration} \]

In each of the days, the largest frame consists of the sādhanā, while the fire offering (sbyin-sreg) is always enclosed by other rituals. The propitiation (bskang-gso) is performed as the smaller frame of the concluding rituals. That is to say, the propitiation is performed within the frame of the sādhanā, but at the same time encloses the fire offering and consecration. Each of these four rituals in itself is a complex performance with its own manual. The subdivisions in the present work may provide an indication for the various ritual actions included within each of the four major rituals comprising the consecration. Each of these four rituals are constructed out of basic units of ritual actions which are shared in common with a large number of such rituals. At least two attempts to classify Tibetan rituals have been made in the West, one by Beyer who based his classification mostly on rituals for Tārā and the other by Ellingson who relied not only on the content of rituals but also on the very informative character of ritual music. Although they have arrived at differing systems of classification, both agreed that Tibetan rituals are intermixed combinations of their basic categories. Ellingson says: "... in actual performance, these separate categories are blended together into complex mixtures..." (1979a:684). Similarly, Beyer remarks: "But we must bear in mind that it is rare to find any ritual type in total isolation, especially in communal ritual activity" (1973:257).
Now is not the time to construct still another general classification of Tibetan rituals. Instead we will make a few general observations about the consecration ritual. Consecrations belong to those rituals performed first of all for others. Contrary to rituals performed for the sake of oneself, which usually take place in seclusion, elaborate rituals for others are usually done in public. Brief consecrations of private receptacles may take place in the lama’s own residence with or without the presence of the patron. But our main concern here is with elaborate consecrations lasting at least one day. These are usually performed at the assembly hall of a monastery by most of its monastic members, following a highly structured manual.

Looking at Tibetan definitions of the consecration ritual can provide us with a better understanding of its meaning for the members of the tradition. The following definitions will also serve to demonstrate that there are really no major differences between the various sects with regard to this ritual. In one of the important explanatory works on this ritual, Padma-'phrin-las (1641–1717), defines consecration as follows:

With a pure concentration (*samādhi*) invite the mandala of *ye-shes* from the realm (*dhātu*) to the receptacle which appears as a conventional reflected image. By the union of the *ye-shes* *sems-dpa’* with the *dam-tshig* *sems-dpa’* that receptacle is well established (consecrated) as the nature (*ngo-bo*) of *ye-shes.*

The Sa-skya-pa scholar Rnor-chen Kun-dga’- lhun-grub (1654?–1726?) says:

The absorption of the *ye-shes* *sems-dpa’* into the *dam-tshig* *sems-dpa’* *lha* as a sesame seed is designated as consecration.

(The *ye-shes* *sems-dpa’* pervades the *dam-tshig* *sems-dpa’* as the sesame oil pervades its seed even though the hard seed does not seem to contain liquid). Sde-srid Sangs-rgyas-rgya-mtsho (1635–1705), the author of another important explanatory work on consecration, defines consecration as follows:

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16 Lha dam-tshig-pa la ye-shes-pa til-gyi gong-bu lta-bur bstim-pa la rab-gnas-kyi tha-snyad mzdad-pas nai Work 2, pp. 536.5–537.1.
As for the essential aspect of the consecration ritual in general, it is a special ritual of virtue and auspiciousness in which the receptacle of the *dam-tshig sems-dpa'* is transformed into the great blessing of the Buddha and the *ye-shes sems-dpa'* is invited to abide [in it] together with a complete set of ancillaries.\(^{17}\)

Such a definition seems to be the basis for later definitions including the one by the twentieth century Bhutanese Brag-phug Dge-bshes Dge-'dun-rin-chen (1926--) who explains consecration in the following terms:

> As for the characteristics that set this ritual apart from others, it is a ritual in which the *ye-shes sems-dpa'* is requested to abide in the receptacles of the *dam-tshig sems-dpa'* together with ancillary [rituals].\(^{18}\)

Finally, an early definition given by Atiśa (982–1054) might be cited:

> Consecration is purifying and generating the *dam-tshig sems-dpa'* with the purpose that the *ye-shes sems-dpa'* would abide there for a long time.\(^{19}\)

According to these exemplary definitions, the core of the consecration is the generation of the receptacle as the *dam-tshig sems-dpa'* and the absorption of the *ye-shes sems-dpa'* therein. The first and the third limbs of the fourfold generation are the basis of the consecration here. A few authors allude also to the second limb. The essence of the ritual is defined as the transformation of a receptacle into a new entity which consists of the absorption of the *ye-shes sems-dpa'* into the *dam-tshig sems-dpa'*. As indicated in some of the definitions of consecration, in addition to the core rituals, the consecration also includes a number of ancillaries. These ancillary rituals will be discussed in due course.

Examining the etymology of the Tibetan word for 'consecration' might further clarify its meaning. The term translated here as 'con-
secration' is rab-gnas or rab-tu gnas-pa in Tibetan and pratiṣṭhā in Sanskrit. According to Monier-Williams' dictionary the word pratiṣṭhā is derived from prati—'towards, near to; against, in opposition to; back, again, in return; down upon, upon, on’ and sthā—'to stand, stand firmly, station one's self, stand upon, get upon, take up a position on.' The basic meaning of pratiṣṭhā is 'standing still, resting, remaining, steadfastness, stability, perseverance'. One of the common meanings of the verb pratiṣṭhā is 'to establish'. Especially in its causative form, pratiṣṭhāpayati, this verb is often used with regard to establishing or setting up images. In the case of consecration, however, this verb does not refer to the receptacle, but to the ye-shes sems-dpa' which is established in the receptacle. In this case it is not the installation of an image but rather of a ye-shes sems-dpa' therein. The numerous occurrences of the term pratiṣṭhā in Sanskrit literature have been intensively studied by the great Indologist Jan Gonda, who also provides examples for the occurrence of this word in the sense of 'consecration' and with the meanings "... to place a definite power in an object, to endow an object with divine faculties etc." Tibetan explanatory works on consecration most often provide an etymological analysis of the word pratiṣṭhā. Gter-bdag-gling-pa (1646-1714) explains the morphemes of supratiṣṭhā as follows:

Su is 'very' (rab), prati is 'separately' (so-so) [and] sthā is 'to abide' (gnas-pa). Therefore it is suitable to convey [the meaning] also as 'the abiding as the embodiment of each receptacle.'

Gter-bdag-gling-pa explains the morpheme prati as so-so (on analogy with the well known example of rendering pratimokṣa as so-sor thar-pa). Hence, according to his explanation, the abiding of the ye-shes sems-dpa' is distributed among various receptacles. None of the other Tibetan etymological explanations I could find break the word (su)pratiṣṭhā into its grammatical morphemes. Sde-srid Sangs-rgyas-rgya-mtsho says:

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20 MW p. 661b.
21 Ibid. p. 1262b.
22 Ibid. p. 671b.
24 Cf. MW 671b.
26 Su rab pra-ti so-so sthā gnas-pa-ste rten so-so'i bdag-nyid-du gnas-pa la'ang bgrang-du rung-ngo/ work 2, p. 6. This explanation is found also in Sde-srid Sangs-rgyas-rgya-mtsho, p. 151.4.
In rendering the word \textit{pratiśṭhā-vidhi} according to a [Sanskrit-Tibetan] glossary (sgra-las), \textit{pra} in approximate translation is a particle expressing ‘excelling’ (lhag-pa) or ‘very’ (rab); \textit{tiṣṭhā} has the meaning of firm or abiding for a long time; and \textit{vidhi} is the ritual method of performance. Thus, it is called ‘ritual of supreme abiding’ (rab-gnas-kyi cho-ga) . . . In short, by the descent of the blessings of the ye-shes sems-dpa’ nature [the receptacle] is transformed into that which has a supreme nature and remains for a long time to sustain the merit of the trainees (gdul-byas). [Therefore it is called] rab-gnas. It is called cho-ga since it actually brings about the accomplishments of virtue and auspiciousness.\footnote{Pra-ti-ṣṭha bi-dhi-zhes-pa’i sgra las drangs tshe pra ni nye-bsgyur-te lhag-par ston-pa’i tshig-phrad dam rab ces dang/ti-ṣṭha ni brrtan-pa’am yun-ring-du gnas-pa’i don dangi bo-dhi [bi-dhi] ni bya-ba’i cho-ga-sie rab-gnas-kyi cho-ga-zhes grags-shing . . . Mdor na rang-bzhin ye-shes-kyi byin phab-pas rang-bzhin mchog-tu gyur-pa dang/ gdul-byas’i bsod-nams-kyi nyer-tshkor yun-du gnas-pa’i rab-gnas dang/de lta-bu’i dge-zhing shis-pa’i dngos-par bsgrub-par byed-pa la cho-ga-zhes bya-stel/ p. 151.2–5.}

This is based partly on the etymology provided by the Indian master Nag-po-pa in his consecration work included in the Tibetan Tanjur.

Because of the ‘transformation into that which is supreme’ and ‘long lasting’ it is called rab-gnas. Among these, [by] ‘transformed into that which is supreme’ is [meant] ‘accomplishing’ it as the embodiment of the ye-shes sems-dpa’, and [by] ‘long lasting’ is [meant] abiding as long as \textit{sansāra} lasts.\footnote{Mchog-tu gyur-pa dang/ yun ring-bas rab-gnas-shes bya-stel/ de la mchog-tu gyur-pa ni ye-shes sems-dpa’i bdag nyid-du bsgrub-pa la bya la/ yun ring-ba ni ‘khor-ba ji-srid-du bzhugs-pa la bya’o/ Toh. 1822, p. 523.6–7.}

This is perhaps also the basis for the following etymological analyses. Brag-phug Dge-bshes explains:

As for the etymological analysis, because [by] it the receptacles are ‘accomplished’ as the best and superior to other objects (chos-can), it is rab, and because it is a ritual which makes the [ye-shes sems-dpa’] abide for a [long] time it is called rab-gnas.\footnote{Nges-tshig nii chos-can gzhan las rten-rnams rab dang mchog-tu bsgrub-pas na rab dang/ de yun-du gnas-par byed-pa’i cho-ga yin-pa’i na rab-gnas-zhes brjod-dol p. 256.2–3.}

Gter-bdag-gling-pa says:

According to the glossaries, supratiśṭhā-vidhi is a ritual for ‘accomplishing’ well and causing to remain for a long time. Because the receptacle
is ‘accomplished’ as the very essence of the ye-shes sems-dpa’, it is ‘well’; and because it is made to remain as long as samsāra lasts, it is ‘a long time’. In addition to these two, because it is connected with summoning and infusing the ye-shes sems-dpa’ as well as with its abiding in the receptacle, it is called rab-gnas-kyi cho-ga [the ritual of consecration].

Rather than providing grammatical insights, these explanations elucidate the interpretation of the term ‘consecration ritual’ (rab-gnas cho-ga). Here not only the transformation of the receptacle into the essence or the embodiment of the ye-shes sems-dpa’ is emphasized, but also the firmly abiding of the ye-shes sems-dpa’ in the receptacle for as long as samsāra lasts. The latter is none other than the final stage of the core rituals of the consecration (brtan-bzhugs) which has no direct parallel in the sādhana but is unique to the consecration.

**Consecration, the Two Truths, and the Bodies (Kāya) of the Buddha**

According to the Tibetan definitions of the consecration ritual, at its core the ye-shes sems-dpa’ is invited to abide in the receptacle for as long as samsāra lasts. The term rab-gnas refers to the establishing of the ye-shes sems-dpa’, its localization in the world of samsāra so that it would be available to sentient beings striving on the Buddhist path. Such a process of establishing the ye-shes sems-dpa’ contradicts its true nature—non-localizability. This will become clearer through the following quotations. Sde-srid Sangs-rgyas-rgya-mtsho explains the ye-shes sems-dpa’ as follows:

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 Buddha pervades everything, up to each of the countless particles, with holy nature. Therefore there is nothing to invite from the

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31 The form aspect of the ye-shes sems-dpa’ will be discussed below in the section on the invitation to the ye-shes sems-dpa’ and all Buddhas and Bodhisattvas during the preparatory rituals.
outside. However, ordinary people [beginners] whose minds are inferior do not know it. 32

And

The entire animated and unanimated three worlds are included amongst dharmas, which [in turn] are comprised of both the grasped and the grasper. All these have from the very beginning reached the nature of clear light. The ye-shes sms-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). 33

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

The bodhisattvas asked: Oh 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. 34

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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 (more on this below). 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 Consecration Tantra is also taken up by several renowned authors of consecration manuals. Rje-btsun Grags-pa-rgyal-mtshan (1147–1216) says:

In ultimate truth, by performing consecration of the Tathāgata’s 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.35

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 Consecration Tantra with regard to the notion of establishing a Buddha or a lha is not limited to this Tantra alone. The consecration chapter of the Dākārṇava Tantra has the following:

All the lha including the resident[s] of the mandala, 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.36

Similarly, the consecration chapter in the Sanvārodāya Tantra says:

How can the unestablished/unconsecrated lha be established/consecrated? Because the faithful disciple makes a request, this is performed for the sake of merit.37

According to the Tantras cited here, the purpose of a consecration is not the establishing of the ye-shes sms-dpal in a receptacle, but


37 Ji-ltar rab-tu mi gnas lha/rab-tu gnas-pa bya-bar nus! slob-ma dang-bas gsol ’debs-pa! bsod-nams-phyir ni bya-ba-stel Toh. 373, pp. 582.7–583.1. The Sanskrit is somewhat different: sīyasyādhīyaśaśaḥ-krāddhām kartavyam punya-hetutah/ nirvīkalpaka-rūpeṇa pratisthā-deva-sthāpaneś (Bentor, in preparation 1).
accumulation of merit of the patron (*Samvarodaya*) and development of religious realization by the beginners (*Consecration Tantra*).\(^{38}\) The first point is taken also by Bu-ston:

> If one asks: “since all dharmas are unestablished (*rab-tu mi gnas-pa*), isn’t this ‘establishing/consecration’ (*rab-gnas*) a contradiction?” [The answer is:] since ultimately there are no mental elaborations of establishing agent (*gnas-byed*) and that which is to be established (*rab-tu gnas-bya*), the establishing/consecration is unnecessary. Yet, the establishing/consecration was taught for the sake of increasing the merit of those who have just set foot on the path.\(^{39}\)

The latter point is made also by Atisa who, in his frequently quoted consecration text in the Tanjur, says:

> The consecration is both necessary and unnecessary. When examined ultimately [i.e. in ultimate truth], who blesses what how? From the beginning [it was there] without birth and cessation; how could it be established/consecrated? For those who possess the realization of all dharmas as clear light consecrations of objects for worship are unnecessary. Neither is it for those who have not realized emptiness but have realized that *stūpas*, books, images and so forth arise from blessed 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.\(^{40}\)

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:

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\(^{38}\) Accumulation of merit and wisdom are the two fundamental preoccupations of a bodhisattva.


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.41

This view may be extended to any ritual or religious practice and even to the Buddha himself, as Sa-skya Paññita (1182–1251) says in his Sdom Gsum Rab-dbye:

Therefore, ultimately 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, is relative and not ultimate.42

On the other hand, religious activity on the level of conventional truth is the key for realization of the ultimate truth. As Atiśa said:

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).43

This verse relies not only on Bhāvaviveka,44 but also Candrakīrti’s Madhyamakāvatāra (VI 80): “The relative truth functions as the means, the absolute truth functions as the goal,”45 as well as on Nagarjuna’s Mūlamadhyamakakārikā (XXIV 10): “The absolute cannot be taught unless one relies upon convention.”46

Sde-srid Sangs-rgyas-rgya-mtsho summarizes such differing positions with special reference to consecration.

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41 'O na thams-cad chos-sk'u'i rang-bzhin yin na gang-gis gang la bstims-te bstims-byai yul med-pa'i phyir cho-ga yang mi ages-pas-so-zhes nal dam-pai don-du de-ka yin-tei p. 254.2-3.
44 Bhāvaviveka’s statement which gave rise to this verse is the central theme of Eckel’s To See the Buddha (1992).
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 *samsāra*, 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.47

Similar views were expressed by the *Consecration Tantra* and Atiśa above.

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 *ye-shes sms-dpa*’, nor 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. This necessity, however, is based on the sophisticated Buddhist philosophy which views both levels as existing simultaneously. Therefore, having explained the consecration on both levels, the Tantras and writers quoted above proceed to discuss the consecration ritual in detail. In order to remind the participants in the consecration ritual of the abstract concept of the *ye-shes sms-dpa*’, which is antithetical to the very process of the consecration, a ritual mirror is employed on several occasions during the consecration. Through this mirror both aspects of the *ye-shes sms-dpa*’ are brought into the ritual. This topic is further discussed in Bentor 1995a (see also the sections on showing in the mirror below.)

In conclusion, since the consecration ritual suggests the possibility of making the *ye-shes sms-dpa*’ available on a mundane level, it raises questions about its congruency with theoretical conceptions of ultimate reality, 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 effec-

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tively underlines the need for performing consecrations. Even though ultimately the ye-shes sems-dpa' is all pervading and unestablishable, as Atiśa and others cited above maintain the only way to understand its true nature is by means of religious activity on the level of conventional truth, for example, through the consecration ritual.

On the level of conventional truth, receptacles are considered to contain the actual presence of the Buddhas or the yi-dams. As we have seen, images, thangkas, stūpas and so forth are regarded by certain authors as one type among the emanation bodies (sprul-sku) of the Buddha, namely, 'made emanations' (bzo-bo sprul-sku). While the ye-shes sems-dpa' might be regarded as parallel in a way to the dharma body (dharmakāya), after the transformation of the receptacle in the third among the core rituals of the consecration, the receptacle becomes an emanation body. In the following verse from the Consecration and Samvarodaya Tantras which is recited in almost every consecration the descent into the receptacle is equated with the periodic birth of emanation bodies of the Buddha in the samsāric world.

As all the Buddhas, from [their] abodes in Tuṣita heaven, entered the womb of Queen Māyā, likewise, may [you] enter this reflected image (gzugs-brnyan).

The conception of consecrated receptacles as emanation body is evident also, for example, in the request made by the ritual master in the consecration work by Brag-phug Dge-bshes.

48 Passages articulating the point of view of ultimate truth similar to those presented here from Tibetan sources are found also in Mahāyāna Sūtras (see Snellgrove 1987:37 and Lancaster 1974:289). Similar views are found also in Hinduism. In his investigation of the term pratiśṭhā Gonda says: "It has often been said that by going through this process of 'consecration' the nature of the images changes, that they are no longer the mere materials of which they are constructed, but become containers of life and supranormal power. Yet a different view is, of course, the case of many Indians, and especially the 'theists', the right one: the ceremony merely serves to ennoble the worshipper, to realize the presence of the divine power, God's presence, in the image, so that it becomes an effectual means of contact between the divinity and himself." (1954/1975:371).

49 See the section on tantric rituals and consecration above.

50 See the section on tantric rituals and consecration above.

51 While the Tog Palace edition has (p. 745): "may you enter (zhugs) this reflected image", the Derge and Peking (p. 122.3) editions have: "may you abide (bzhugs)".

52 Ji-ltar sangs-rgyas thams-cad ni/ dga'-ldan-du ni gnas-pa las / tha-mo sgwy-phrul lhums zhugs-ltar de-bzhin gzugs-brnyan-dir bzhugs [zhugs]-shig/ Consecration Tantra, Toh. 486, pp. 293.7-4.1; the Samvarodaya Tantra, Toh. 873, p. 582.2, has a similar but not identical verse.
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 the Buddha.\textsuperscript{53}

In another place the same author explains:

When we erect a reflection of the emanation body, a representation of the actual Buddha, for the benefit of those of lesser fortune, who are not trainees (gdul-bya) of the actual Buddha, enlightened actions (phrin-las) which are no different from those of the actual Buddha occur .\textsuperscript{54}

Rgod-kyi-ldem-phru-can (1337–1408) also maintains:

The benefits produced in a receptacle consecrated in a special ritual are inconceivable. They are similar to the benefits of the appearance of the teacher, the Buddha in the world.\textsuperscript{55}

A receptacle actually acts as an emanation body of the Buddha. Rmorchen Kun-dga’-lhu-n-grub further explains what these activities are.

It has been taught that in a place where a blessed receptacle of the body, speech and mind of the Sugata resides, the teachings of the Buddha will spread and increase by means of both explanation and practice (bshad-sgrub). By its power also diseases, famines and conflicts will not occur in that area. Happiness will increase, etc. Immeasurable benefits will occur, etc. There will be compassion which resides in the wondrous receptacle of the body, speech and mind.\textsuperscript{56}

According to Gung-thang-pa (1762–1823), a receptacle would “look with compassionate eyes on the trainee (gdul-bya) until the end of samsāra.”\textsuperscript{57} It would create faith and devotion in those who see it


and induce them to generate the mind of enlightenment.\(^{58}\)

Another important role of images, thangkas, stūpas, etc., is to serve as receptacles for offerings and bases for the accumulation of merit. Although offerings to images, stūpas and so forth were being made long before the formal consecration ritual is known to have developed, the tantric consecration is considered to render the receptacle worthy of receiving such offerings. Several consecration works contain the following statement:

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.\(^{59}\)

Not only this, but “even if one did make offerings, merit would not result from it, and that place would become inauspicious.”\(^{60}\) This point is emphasized in the Consecration Tantra, “If a completed image remained unblessed for a long time it would be inauspicious; during that time it is unworthy of worship.”\(^{61}\) Hence consecrated receptacles serve another role of the Buddhas and their emanations: providing loci for worship and offerings for the sake of accumulating merit.

Consecrated receptacles, then, fulfill the various roles of the Buddhas in the samsāric world. They serve as one possible answer to the question of the presence of the Buddha in our world.\(^{62}\) The Mahāyāna already made an infinite number of Buddhas and bodhisattvas available in the cosmos. The tantra supplies a concrete sense to the rather metaphysical Mahāyāna idea with regard to the presence of these Buddhas and bodhisattvas in the world. Consecrated receptacles serve to localize certain emanations of the Buddhas, making them available for interaction with human beings.\(^{63}\)

\(^{58}\) The Consecration Tantra, Toh. 486, p. 294.

\(^{59}\) This is cited by Grags-pa-rgyal-mtshan, p. 246.1 [Sa-skya-pa]. Similar passages are found in Gter-bdag-gling-pa, work 1, p. 16 [Rnying-ma-pa] and Brag-phug Dge-bshes, p. 242 [Bka'-brgyud-pa].

\(^{60}\) Mchod kyang bsod-nams-kyi 'bras-bu mi 'byin gan-gdu bzhag-pa'i phyogs der yang bkra mi shis-pa skyed-par gungs-shing. Gter-bdag-gling-pa work 1, p. 4.


\(^{62}\) On this question see, Eckel (1985, 1992); Schopen (1987, 1988); Trainor (1990 and in progress); Collins (1992); etc.

\(^{63}\) For discussions of a similar issue in Hinduism, see Gupta 1972:325–26; Bäumer 1989; Davis 1989 and 1991:112–136; Padoux 1990; etc.
The consecration ritual is a special application of the *sādhana* practice to *stūpas* and images, *thangkas* and so forth. In both cases the subject of the ritual, either the practitioners themselves or the receptacles to be consecrated, are transformed into a certain *yi-dam*. Yet, the employment of a soteriological practice performed by human beings for the transformation of an object is bound to face some difficulties. This is most evident in the last among the fourfold limbs of generation, the initiation. Since the consecration is an application of the generation process, the receptacle too will have initiation conferred on it as part of the consecration.

Before discussing the initiation conferred on *stūpas*, images and *thangkas*, a few words should be said about the purpose of initiation in general and its place in the *sādhana* practice. Generally, initiations are conferred on disciples by their gurus at their introduction to a certain practice. Such initiations have various roles, including the purification of the disciples, endowing them with permission and authority to engage in the specific practice, and conferring on them powers which will enable them to embark on the practice.

The initiation which comprises the fourth limb of the generation is somewhat different. Its procedure is very similar to the initiation conferred before a disciple can engage in a certain practice, yet it is not conferred by a guru, but performed by the disciples themselves. Accordingly, the latter is also termed 'self-entry' (*bdag-*'jug). While in the former initiation the disciples are led by their guru into the mandala, in the latter the disciples enter the mandala themselves, after being already introduced to it by their guru. In self-entry the disciples visualize that the chief *lha* of the mandala performs the action the guru carries out during the earlier initiation. In principle, this is not different from the earlier initiation since also in that case the disciples visualize that their guru is no different from the chief *lha* of the mandala. While practitioners need to receive the guru’s initiation only once for each practice, they need to be constantly engaged in the self-entry or self-initiation as part of their tantric practice. The self-entry serves

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as a constant renewal of the guru’s initiation and restoration of the disciple’s vows, as well as a limb in the process of transforming oneself into a yi-dam. In addition to these two initiations, there is also an initiation called ‘supreme’ (dbang-mchog) since its conferral would instantly bring its recipient to achieve complete Buddhahood.

Sde-srid Sangs-rgyas-rgya-mtsho explains these three initiations as follows:


The path initiation which is included in the sadhana practice is also the initiation conferred on the receptacle during its consecration. The Sde-srid continues:

Here [in the case of consecration] from among the three initiations, because of the gathering of the accumulations by the master, disciples and donors, there is conferral of the path initiation.66

In fact, it is not accurate to call the initiation conferred during consecration an initiation of the receptacle as this initiation is conferred only after the visualizing away (mi dmigs-pa) of the receptacle and the invitation of the ye-shes sems-dpa’. Indeed, this initiation is called in various manuals, including the one translated below (R.. 410.2), ‘Initiation of a lha’ (lha la dbang-bskur).67 This does not render the conferral of initiation during consecration less problematic. If the lha established in the receptacle requires initiation, it could not be a true Buddha, and if it does not require initiation, why is an initiation performed?

Most works on consecration chose to completely ignore this difficulty. Some of the explanations on the initiation of the lha are made in terms identical to those used for explaining initiation conferred on

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66 Gsum las 'dir dpon slob rgyu sbyor bcas-pa'i tshogs gsog-pas lam dbang bskur-ba yin-pa (ibid.).

67 This is the title also of one of the Indian consecration works included in the Tibetan Tanjur (P. 5152) and a title in the outline of Mkhas-grub-rje’s Rgyud-sde Spyi’i Rnam-par Gzhag-pa. Unfortunately, Mkhas-grub-rje did not write the chapter which corresponds to that title (cf. Mkhas Grub Rje 1968:308–9 and 325; for two types of initiations see also ibid: p. 236, n. 37). The phrase ‘initiation of a lha’ is also used as an equivalent for ‘consecration ritual’, lha la dbang bskur-ba rab-gnas cho-ga—‘the consecration ritual conferring initiation on a lha’ (ibid.).
disciples. One such example for this is the explanatory work on consecration by Gter-bdag-gling-pa (1646–1714). The explanation here, as in many other explanations of the initiation ritual, is in terms of: 1) the basis of purification (sbyong-gzhi), the recipient of the initiation; 2) the purifying agent (sbyong-byed), the agent by which the initiation is conferred; 3) the purifier (sbyong-pa-po), those who confer the initiation; 4) the fruit of the purification (sbyangs-'bras), the purpose of the initiation.

The basis of purification is the impurities which make the continuum of the lha contaminated with faults. The purifying agent is the stream of water of enlightened wisdom, the bodhicitta which dissolves through the great passion of the lha. The lha of the ‘complete three thrones’ who is invited to the space [in front] are the purifier. As for the fruit of the purification, by purifying the continuum of the objective sphere a special divine essence of enlightened wisdom is accomplished. As for conferring initiation, this is etymologically explained as washing the impurities and establishing capability.

In this explanation the word ‘disciple’ was simply replaced with lha. Like a disciple, the lha prior to its initiation is described as contaminated with faults.

On the other hand, Brag-phug Dge-bshes devotes a detailed discussion to the problem of conferring initiation on a receptacle or the lha invited to abide therein. This serves as an interesting example of the process of introducing changes in rituals in spite of the fact that their authority relies on their strict adherence to the ‘original’ form as found in the Kanjur and Tanjur. Brag-phug Dge-bshes begins by stating that the ritual should be performed according to the traditional custom and cites an authority for this. However, after presenting his uncertainty, he introduces some slight variations in his own manual while maintaining that these are his own discursive thought (rnam-}

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68 Gdan gsum tshang-ba'i lha. These are the lha invited to confer the initiation. According to one system, it includes male and female Tathāgatas (gshegs-pa dang gshegs-ma), male and female Bodhisattvas (sems-dpa' dang sms-dma), and male and female wrathful ones (khro-bo dang khro-mo, see PC 850; K. 1342). For a variant system, see K. 1342; Rigzin 203.

rtog) and requesting other scholars to examine this question further. In the following we will look at Brag-phug Dge-bshes’s analysis in detail.

As we mentioned above, most consecration manuals contain the prescription to confer initiation on the receptacle as if it were a disciple. Abhayākara-gupta, one of the main authorities for the Tibetan consecration ritual tradition, concludes his instructions on initiation conferred on receptacles by saying:

The consecration of an image and so forth should be performed as a consecration of a disciple. Eminent scholars ['great chariots'] said that there is no difference [between the two].

Referring to this sentence, Brag-phug Dge-bshes says in his discussion of the initiation, “Eminent scholars said that it is necessary to confer [initiation] on an image, etc., as on a disciple without any difference.” However, he seems to have had some doubts about it. He begins with deliberations about initiation conferred on a receptacle and continues in discussing also initiating the lha invited into that receptacle. Brag-phug Dge-bshes’s deliberations are as follows:

Object: It would follow that the receptacle to be consecrated would also have impurities, just like a person who has a defiled continuum; for if it did then it would be no different from the person, but if it did not, there would be no need to initiate the receptacle either. [Reply:] Here I think that the basis of purification (sbyang-gzhi) is not the impurities accumulated by the receptacle to be consecrated itself, but by the worldly point of view of others, i.e. the bad motivation of the makers of the receptacle. The object of purifications (sbyang-byas) [in the initiation of the receptacle] are impurities of misapprehensions, thinking that [the receptacle] is made from inferior conditions, and the ill will of everyone including the maker of the image and the patron. The purifier (sbyong-byed) of these [impurities] are the ritual, [its] substances and the mantra, mudrā and samādhi of the lha. Therefore,
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There is no need [that the initiation] should be different from that of a person. The fruit of the purification (sbyangs-'bras) is not such as attaining new characteristics of a state of attainment from the point of view of the receptacle itself. Still, it exhibits a method of complete purification from the point of view of others. As in accordance with the customs and circumstances of a certain country, the enthronement of [its] king is performed, [so] by means of the steps of initiation and enthronement offerings [mnga'-dbul, see below] [the receptacle] is blessed as a field of merit. Henceforth, it is actually made to be held as a special objective sphere by others.73

This explanation obviously stands in contrast to that of Gter-bdag-gling-pa. The receptacle itself is not contaminated. Its impurities result only from the misapprehensions of others and from bad intentions of those involved in its making. For purifying these defilements the consecration employs methods well known within the realm of tantric rituals, so that others would regard the receptacle as pure. However, the receptacle itself undergoes no transformation. Still, this method implies that the receptacle was inferior prior to the ritual, or that it can be contaminated due to others. Brag-phug Dge-bshes denies this:

Now if one asks, is the receptacle tainted by impurities of the mental continuum of others? In this case, [the receptacle] is not tainted by the impurities of others. Yet, for example, as by washing something tainted by dirty mud with water and [cleaning] substances, it would be considered as pure, likewise, objects which previously were held as of inferior benefit or status, etc., later, because of a different perspective are held as superior. Not only that, but all the subdivisions of the consecration ritual such as the purification, bathing, etc., were said to be held only from worldly perspective.74

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74 'O na gzhahn rgyud-kyi dri-mas rten la gos-sam she nal 'di la gzhahn-gyi dri-mas gos-pa med kyang dper na mi-gtsang 'dam-gyis gos-pa'i dgos-po chu dang rtags-kyis bkra-pas gtsang-bar 'dzin-pa bzhin-dul sngar phan sa sogs dman-par bzung-ba'i yul de yangl de nas bzung-ste mchog-tu 'dzin-pa mthong-ba'i phyir-ro/ der ma-zad sbyang khrus sogs rab-gnas-kyi rnam-zhang thams-cad 'jig-rgen-pa'i blo la lhos nas gsums-pa kho-na-stel p. 266.6-267.2.
Brag-phug Dge-bshes goes on to provide citations from tantras, such as those translated above, to demonstrate that consecration is performed only in conventional, and not ultimate truth. As we have seen, not only the initiation of a receptacle, but virtually everything is unnecessary from the point of view of ultimate truth. Such a solution does not render the consecration consistent on the level on which it operates, the conventional truth. This is, however, not the end of Brag-phug Dge-bshes’s analysis:

Now, is there or is there not a difference in the manner of conferring [initiation] on a receptacle and on a person? If there is, it is not suitable to confer [initiation] on a lha in the manner performed for ordinary people. If there is not, [it leads] to the exaggeration of implying that also the lha must strive on the path [to enlightenment] as a person. The answer is that in any case the object in both manners of conferring [initiations] is not an ordinary one. In both cases [the initiation] is conferred only after visualizing [the disciple or the receptacle] as a lha. Therefore, [the fact that in the consecration the lha] is a lha does not make a difference.

Also when initiation is conferred on disciples who have just embarked on the tantric practice, the actual recipient of the initiation is a lha. This is the result of the fact that the procedures of the initiation includes, prior to its actual conferral, the transformation of the disciples by the guru into the lha of the mandala into which they will be initiated. Still the disciples’ initiation is but the first step. Thereupon they are required to engage in the self- or path- initiation.

Also, in regard to actual transformation or non-transformation of the nature [of the recipient of initiation], if the objective of the initiation is actual transformation, there is no need to strive on the path; if it is non-transforming, there is need to strive. This corresponds to the difference between the supreme initiation in which, at the time of the initiation, there is liberation, and the middle initiation in which, by means

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75 In the section on consecration, the two truths, and the bodies of the Buddha.
76 'O na rten dang gang-zag la bskur tshul-gyi khyad-par yod dam medi yod na gang-zag phal-pa la bya-ba lhar lha la bskur-bar mi-rung/ med na gang-zag bzhin-du lhas kyang lam la brtson dgos-pa thal-lo zhe nal bskur tshul de gnyis gang yin kyang phal-pa la bskur-ba min-te lhag-sal nas bskur-ba yin-pas lha yin-pa la khyad-par med kyang/ p. 267.3-5.
77 As we shall see, no person, implement or substance can take part in a tantric ritual without a prior transformation into an exalted state (cf. R. 410.5–411.2).
of habituation to the generation and completion [processes], there is liberation.\textsuperscript{78}

Brag-phug Dge-bshes implies here that the initiation conferred on the consecration \textit{lha} is the supreme initiation which instantly transforms it into a state of Buddhahood. This is a position different from that of Sde-srid Sangs-rgyas-rgya-mtsho (quoted above) who adheres more closely to the analogy with a person and explains the \textit{lha}'s initiation as a path initiation (which Brag-phug Dge-bshes calls middle initiation). Brag-phug Dge-bshes suggests here that if the \textit{lha} of the receptacle undergoes a transformation it would be into a state of Buddhahood which does not require any striving on the path. This solves the problem of a \textit{lha} striving on the path, but brings us back to one of the first questions. A process of transformation implies that the initial state of the \textit{lha} was inferior or impure.

Even though a cause-initiation conferred on beginning practitioners is performed by their guru, the role of the disciple is not passive. Without the active participation of the disciples and especially without taking upon themselves the vows and commitments the initiation entails,\textsuperscript{79} its purpose cannot be accomplished. The only result would be blessing (byin-brlab) and planting the seed for future occasions.\textsuperscript{80} This of course has implications when a ritual of initiating human beings is applied to objects or \textit{lha}. Thus, Brag-phug Dge-bshes continues his discussion:

When one examines this in detail, even though there is no difference in the manner of conferring, there is a slight difference in whether or not there is a promise. The essential characteristics of initiation conferred on a person is the establishment of a capacity for maturing his or her mental continuum into the qualities of the state of Buddhahood, together with [his or her] promise to achieve that, and the attainment of the [initiation] precepts. [Initiation] conferred on a \textit{lha} is a role-playing of enlightened action ('phrin-las-kyi rol-pa) for the sake of

\textsuperscript{78} De'i rang-bzhin mngon-du gyur ma gyur-gyi khad-par lasi dbang don mngon-du gyur na lam la brtson mi dgos-pa dang! ma gyur na brtson dgos-pa ni dbang-rab dbang-dus-su grol-ba dang dbang-'bring bskyed rdzogs la goms-pas grol-ba'i khyad-par bshin-noi p. 267.5-6.

\textsuperscript{79} Mkhas-grub Rje 1968:308-337.

\textsuperscript{80} See, for example, ibid. The development of a soteriological ritual such as initiation into a means of conferring blessing on a large gathering of people and children through what is called public initiation is extremely interesting. This topic, however, lies outside the scope of the present study.
taming. The establishment of the body, speech and mind as new receptacles, their residing in the habituation of suffering (i.e., in samsāra), the conferral of initiation through tantric skilful means of mantras and samādhi of a lha are just blessings as a field of merit for the sake of the trainee (gdul-byā). There is no attainment of new qualities of the state of Buddhahood. Because when initiating lha there is no person, promising, [participating] in the questions and answers, keeping vows, bestowing the oath water, and binding in pledges are unnecessary. These are my discursive thoughts.

Here Brag-phug Dge-bshes makes a different statement. He asserts that initiation conferred on a lha does not involve any transformation, but is rather performed merely for the sake of sentient beings. The solution to the discrepancy resulting from the application of a process meant for people onto an objects is found again in terms of the two truths. The purpose of the initiation of the lha abiding in the receptacle is explained as a role-playing on the level of conventional truth for the sake of directing sentient beings toward true realization and in order to provide them with opportunities for accumulating merit. The initiation conferred on a lha is explained as analogous to the appearance of Buddhas in the sāṃsāric world, to the consecration of receptacles by establishing the ye-shes sems-dpa’ in them or to religious practices. All these are needed on the level of conventional truth only. The level of conventional truth, according to the Buddhist tradition, is full of contradictions which can be understood only through the broader perspective comprising both truths. The case of an initiation conferred on a lha is nothing but one of these inconsistencies.

The problem arising from the employment of a ritual of passage to objects cannot be reconciled then simply on the level of conventional truth only.

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81 For these questions and answers in case of Kālacakra initiation, see KL 222–223; see also GDL 365.
82 See KL 235; SIV 45, 51–52; GDL 366–369, 379.
83 Cf. I. 201.6; KL 241.
truth. Brag-phug Dge-bshes final conclusion is twofold. First, there is no attainment of the state of Buddhahood on the part of the lha by means of the initiation. Secondly, he concludes that since an initiation of a lha is devoid of the part of an individual who takes it upon him- or herself to strive for the attainment of Buddhahood while keeping the vows and pledges the initiation entails, there is no need to include in initiating a lha ritual actions which presume the presence of such an individual.

After consulting Brag-phug Dge-bshes’ deliberations on this question, we are in a better position to understand the emendations and adjustments made in the initiation conferred on the receptacle in the manual translated below. (It should be emphasized, however, that the twentieth century work by Brag-phug Dge-bshes is not the source for these emendations which have already appeared in Dge-lugs-pa and other consecration manuals in the last few centuries. Brag-phug Dge-bshes’s text was chosen here because it does address the issue under discussion and does so thoroughly.) In instructing the performers with regard to the initiation Khri-byang Rin-po-che says:

... in the case of conferring initiation on a lha, act as if the consecration lha were disciples, and as if the lama were no different from the chief lha of the mandala. With such convictions perform the ritual actions of conferring initiations.\(^5^5\)

However, during the initiation itself, Khri-byang Rin-po-che, like the First Panchen Lama before him,\(^6^6\) instructs the performers to omit the purifications (dbang-gi dag-pa bzhag-pa). These purifications or transformations are the main objects of the initiation ritual. Below are given the sections of the five Tathāgata initiations which are omitted in Khri-byang Rin-po-che’s manual, as compared with the sadhana text on which it is based. (Similarly also the purifications and transformations of the higher initiations are omitted.)\(^6^7\)

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\(^5^5\) Lha la dbang-bskur-ba'i tshe rab-tu gnas-byai lha-rnams slob-ma'i tshul dang bla-ma dang dkyil-khor-kyi gtsos bo tha mi daa-pa bla-ma'i tshul-du mdzad nas dbang-bskur bya-ba-rnams mdzad-par mos-shing/ R. 418.1-2.

\(^6^6\) dbang-gi dag-pa sogs mtha' rien bzhag-ste, PC 850.

\(^6^7\) According to the system of Highest Yoga Tantra (rnal-byor bla-med rgyud, anuttara-yoga-tantra), the initiation consists of the following components: 1. Vase initiation (bum dbang, kalaśābhiṣeka). 2. Secret initiation (gsang dbang, guhyābhiṣeka). 3. Wisdom initiation (shes-rab ye-shes dbang, prajñā-jiśanābhiṣeka). 4. The fourth initiation (dbang bzhi-pa, caturthaḥbhiṣeka or turiyaḥbhiṣeka, called also the ‘word initiation’, tshig dbang). The five Tathāgata initiations belong to the vase initiation.
1. Thus, obtaining the water initiation of Aksobhya purifies the defilements of hatred; the skandha of consciousness is transformed; the enlightened wisdom of dharma-dhātu is actualized; the accomplishments (dngos-grub, siddhi) of Aksobhya and his ‘family’ are achieved.

2. Thus, obtaining the crown initiation of Ratnasambhava purifies the defilements of pride and miserliness; the skandha of feeling is transformed, the enlightened wisdom of equanimity is actualized; the accomplishments of Ratnasambhava and his ‘family’ are achieved.

3. Thus, obtaining the vajra initiation of Amitābha purifies the defilements of passion; the skandha of perception is transformed, the enlightened wisdom of discrimination is actualized; the accomplishments of Amitābha and his ‘family’ are achieved.

4. Thus, obtaining the bell initiation of Amoghasiddhi purifies the defilements of jealousy; the skandha of compositional factors is transformed, the enlightened wisdom of accomplishment is actualized; the accomplishments of Amoghasiddhi and his ‘family’ are achieved.

5. Thus, obtaining the name initiation of Vairocana purifies the defilements of ignorance; the skandha of form is transformed, the mirror-like enlightened wisdom is actualized; the accomplishments of Vairocana and his ‘family’ are achieved.

Through each of the five Tathāgata initiations one of the five defilements and the five skandhas respectively are purified; one of the five enlightened wisdoms and the accomplishments of one of the five

Tathāgatas respectively are achieved. Through the ultimate purification and attainment of each of these aspects, a practitioner will achieve enlightenment. Omitting these purifications and transformations, as Khri-byang Rin-po-che’s manual indicates one should, amounts to performing the procedures of the initiation without their main essence. Such an initiation is void of its purpose. The basis for such an instruction to omit the purifications and transformations is the presupposition that for a lha such processes are unnecessary. It seems, then, that Khri-byang Rin-po-che and his predecessors accept the view expressed in Brag-phug Dge-bshes’ final statement (denoted as the first aspect of his final conclusion above). According to their ritual manuals, in the initiation conferred during consecrations there is no attainment of a new state. All these ritual actions are performed as role-playings for the sake of the trainee. Yet there is no explanation for any such adjustment in the manuals themselves. Those familiar with both initiation and consecration rituals are able to discern these differences. But the explanation for the ritual, given as usual in smaller letters, instruct the performers only to confer the initiation as if the consecration lha were disciples.

In addition, taking into account the non-human nature of the initiation recipients, Brag-phug Dge-bshes instructs the ritual master to omit certain sections of the initiation, mostly those pertaining to vows and commitments. Khri-byang Rin-po-che’s manual does not contain similar instructions. However, in comparing his manual to the sādhana one realizes that the following sections of the self-initiation are omitted: taking the common and uncommon bodhisattva vows, the questions the lama asks the disciple, the disciple’s answers, taking the relative and ultimate bodhicitta vows and pledges of secrecy, the descent of the ye-shes sms-dpa’, and a request for the lha to take care of the disciples as long as they have not attained enlightenment. Hence also in the manual translated below is imbedded the assumption that the recipient of this initiation is in no need for such ritual actions; that the receptacle is different from a disciple. Also the second aspect of Brag-phug Dge-bshes’s final conclusion cited above has been implemented in this (and other) consecration manuals.

93 The common Bodhisattva vows are common to both śāstra and tantra, while the uncommon Bodhisattva vows are specific to the tantra alone.
94 J. 195.3–197.2, 200.6–204.2, 204.6. The corresponding sections in the case of the Kalacakra initiation, which are quite similar to J., are translated into English in KL 226–228, 222–223, 234–235, 235, 240–246, 249.
To sum up, in applying to the consecration ritual initiation pertaining to human beings certain discrepancies arise. In order to solve some of them, special adjustments are made in the initiation conferred on a lha (lha la dbang-bskur). The initiation is deprived of its characteristics of purification and transformation. Besides, all the commitments on the part of the human recipient of the initiation are absent. Even though the initiation during the consecration is deprived of some of the goals of an initiation conferred on a disciple, it fully retains one basic function of the initiation, that of sealing (rgyas gdab) the consecration lha in the receptacle.

FURTHER RITUALS OF CONSECRATION

The dominant elements in the Tibetan consecration are the tantric rituals which transform the receptacle into a lha. This adaptation of the fourfold generation, however, is not the only form of consecration included in the Tibetan ritual. There are additional rituals which seem to have been independent consecrations in their own right, incorporated into the elaborate consecration. Although these rituals lost their importance as the primary mode of consecration in the presentday ritual, they were not wholly forsaken, but positioned in a subordinate status within the structure of the elaborate rite.

This points to an important characteristic of Tibetan and other rituals, their composite nature. Tibetan rituals are rooted in a long history, and are based also on Vedic and indigenous Indian, as well as Tibetan, traditions. These traditions and their rituals developed over a long period. New doctrinal changes had their impact on rituals as well. Modifications were introduced with the Buddhist adaptation of rituals of Hindu provenance and with the growing influence of the tantra. Nevertheless, older rituals rather than being supplanted underwent adjustments and adaptations. They were preserved as part of the structure of the later forms of the ritual. We shall look at some such rituals which once may have been independent consecrations and are now included in the expanded ritual as ancillaries.

1. The ritual of opening the eye

The ritual of opening the eye is one of the best examples for a form of consecration known since long before the tantric consecration had
developed, which is assigned a secondary position in the tantric ritual. Furthermore, in its new role, new meanings were attributed to the opening of the eye.

There is evidence to indicate that the ritual of opening the eyes has been practiced in almost every Buddhist country, including Sri Lanka, Thailand, Cambodia, Japan, and China, as well as in Hindu India and Egypt. As pointed out by Gombrich, Pāli literature contains references to the opening of the eye which date at least to the fifth century when Buddhaghoṣa refers to it. In the sixth century it is mentioned in the Mahāvamsa. Yet, at that time this ritual was already “believed to be far older.” Schopen pointed to an allusion to eye opening in the Ratna-guna-saṃcaya-gāthā (VII 2), “which is almost certainly several centuries earlier than Buddhaghoṣa.” The earliest dated mention of the Tibetan term for eye opening (spyan-dbye) known to me is from an inscription in cave 365 in Tun Huang dated by Huang Wén-huan and Uray to 834–835 C.E. This inscription commemorates the opening of the eyes of an image (sku-gzugs spyan phyed) in the personal shrine of Hon Pen (or Hung-pien), the preceptor of the Buddhists in Tun Huang.

In all detailed accounts of the eye opening available to me at present, this rite is but one part of a multiplex consecration ritual. In Sri Lanka it is accompanied by paritta and a sixfold ritual (ṣaṭ-aṅga). In Bangkok, “the ceremony of ‘opening the eyes’ of the image (bōe
phra nêt) is not part of the consecration ceremony but a separate and less important sequence..." 

107 The climax of the consecration being the chanting of the gāthā buddhābhīṣeka. 

108 According to the Hindu Vaikhānasa school, the opening of the eye is but one among twenty-five ritual actions, their culmination being the sprinkling of the image with water in a vase into which Viṣṇu was invited. 

109 More such examples are found in the literature mentioned above. 

It seems that it is not only the Tibetan ritual that is composed of a number of ritual actions, including the opening of the eye, which may have been independent rituals capable of accomplishing a consecration on their own right, but later became subordinated to a more recent ritual. Failing to recognize the present-day ritual as such an aggregate creates problems in its interpretation. Analyzing the Vaikhānasa consecration, Welbon remarks: 

That this ritual [the eye opening] is a crucial stage in the installation of the image is unquestionable. But it is just as certain that the pratiṣṭhā is not accomplished through this ritual eye-opening... With certainty, we can say no more than that through this ritual the image is mysteriously changed and its very special career has begun. 

110 Welbon seems inclined here to consider the consecration as a unified whole. Therefore he is puzzled by the presence of more than one ritual action which seems to accomplish the purpose of the consecration: 

...it can be noted that although the structure of the proceedings is relatively straightforward and easy to follow, the 'central mystery', if I may so term it—namely, the transformation of an artwork into a mūrti—remains veiled. That is, it is not altogether clear precisely at what point in the ceremonies the image becomes divinity incarnate. 

112 The occurrence of the eye opening in considerably different consecrations, however, clearly demonstrates the agglutinative nature of the consecration ritual in various Buddhist and Hindu cultures. In most
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of them the opening of the eye is not the dominant means of con-
sevation, but an important ancillary. Yet, it still preserves the char-
acteristics of an autonomous consecration.

The basic meaning of the ritual of eye opening is enlivening or
vivifying. Having been endowed with sense faculties, the image is
no longer merely inert metal or wood; it has been animated.113 The
eye is related not only to life, but also to knowledge and wisdom.114
The opening of the eye represents, in Buddhist views, the enlighten-
ment. This has been pointed out by, among others, Frank:

Il est bien connu que l'œil est un symbole de sapience et d'Éveil; sa
présence signifie de manière toute spécifique que le Vénéré figuré dans
l'image voit la Vérité et la fait voir.115

Similarly, Leclère remarks:

The Cambodians, the Siamese, the Laotians and perhaps other Buddhist
peoples recall the interior spiritual event of the Buddha's achieving
bodhi in miming the literal opening of the statue's eyes with a needle.116

Khri-byang Rin-po-che's manual contains several pronouncements
which accompany the ritual of opening the eye. Their analysis can
clarify the explicit interpretation of the eye-opening there and the al-
lusions it evoked for Tibetans. The first pronouncement is as follows:

As the king of the eye healers removes the worldly [eye] film, so the
Victorious Ones remove your film of ignorance.

A similar pronouncement is included in the initiation ritual. The verse
just cited seems to be in fact a different translation from Sanskrit or
a variant wording of the verse found in initiation manuals.117 The
opening of the practitioner's eye is one of the appendages to the vase

113 Gombrich 1966:24; Delahaye 1982:47; Welbon 1984:78; Frank 1988:71, etc. In his
study of 'Eye and Gaze in the Veda', Gonda has suggested that the strong emphasis in
ancient India on the eyes should "consciously or unconsciously have been made an element
in a variety of rites and religious customs . . ." (1970:4; see also Schopen 1987:214--216,
n. 9).
115 1988:70.
116 Quoted in Tambiah 1984:252. I was unable to trace Tambiah's reference to its
source.
117 This verse is not unique to Khri-byang Rin-po-che's manual, but appears also in
the preceding consecration manuals by the First Panchen Lama (p. 853.1--2) and 'Dul-
dzin Grags-pa-rgyal-mtshan (p. 376.5).
initiation in the usual Tibetan initiations. According to the sādhana of Rdo-rje-'jigs-byed, this ritual is as follows:

On each of one's [the practitioner's] eyes there is [the seed syllable] Praṇ. Holding the vajra in [your] right hand toward the eyes as if it were an eye-spoon (mig-thur), [recite]:

Om vajra-naitraṃ ahpahara paṭalam Hṛiḥ.\(^{118}\)

As the king of the eye healers removes the worldly eye film, so, O son, the Victorious Ones remove your film of ignorance.

Freed from the film [which causes] ignorance, the eye of enlightened wisdom has been opened.\(^{119}\)

Both the opening of the eye of a disciple and the opening of the eye of an image may ultimately derive from a pre-tantric ritual of eye opening employed in various contexts.\(^{120}\) Yet, at present for those familiar with Tibetan rituals, the immediate allusion of this pronouncement is the opening of the eye of a disciple or practitioner in the cause and path initiation. Hence the opening of the eye of the receptacle during its consecration is seen as a form of initiating it into enlightened wisdom (ye-shes).

Perceiving the opening of a receptacle's eye as an initiation into enlightened wisdom entails the problem of conferring initiation on an already enlightened lha invited to abide therein as we have seen in the previous section. Therefore, other authors of consecration manuals introduce some modifications to the verse for the eye opening borrowed from the initiation. Brag-phug Dge-bshes, for example, has the following:

As the king of the eye healers removes the worldly [eye] film, so [I] shall open the eye of the Victorious Ones for the sake of sentient beings.\(^{121}\)

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\(^{118}\) Read apahara for ahpahara; 'Om Remove the film of the vajra eye Hṛiḥ.'


\(^{120}\) The notion of an all-seeing eye is both universal and ancient. Common in Buddhism are the 'divine eye' (lha'i mig, divya-cakṣu), classified among the supernatural knowledges (mngon-shes, abhijñā), and the classification of three and five eyes, which has been surveyed by Wayman (1970/84:153–161). Furthermore, the attainment of 'eye ointment' (mig-sman), which enables one to see all the worlds, belongs to the eight ordinary siddhis (thun-mong-gi dangos-grub bryad, Beyer 1973:252–253; Rgzin 1986:171–172).

\(^{121}\) Ji-ttar mig-mkhan rgyal-po-yiṣi 'jig-rten rab-rig bsal-ba lha'i de-bzhin rgyal-ba-nya-m-kyi spyanl sems-can don-du dbye-bar byal p. 312.4–5. A very similar verse is found
Rje-btsun Grags-pa-rgyal-mtshan provides the following interpretation:

It is called opening the eye because just as by opening the eye of a blind person he or she is able to enter the city, so by opening the eye of an image it is able [to act] for the sake of sentient beings.\(^{122}\)

The first part of this quote alludes to the well known notion of a disciple who, as a blind person, cannot find his or her way to the city of liberation and enlightenment. (It is in the context of ‘entering the city’ that the Ratna-guna-samcaya-gāthā refers to the attainment of the eye of wisdom, while alluding to the ritual of opening the eye of a painting; see above).\(^{123}\) It is evident that the intended audience of Rje-btsun Grags-pa-rgyal-mtshan would be familiar with these notions, which are then taken a step further. The eye of the image is opened during its consecration not for its own sake, but so that it would be able to act for the sake of sentient beings.

The final pronouncement of the ritual of opening the eye in Khryubyang Rin-po-che’s manual expresses a similar aspiration: “May [you (the lha abiding in the receptacle)] apply [yourself] to look with enlightened wisdom on the patron and others.” (R. 426.4–5) More often, the notion of the wisdom eye is replaced with a compassionate eye. The parallel pronouncement in Brag-phug Dge-bshes’ manual is: “May [the receptacle’s eye] become an eye which takes upon itself to look with compassion on us.” (296.4) Similarly explaining the essence (ngo-bo) of the consecration, Gung-thang-pa says,

The main action or imperative of the consecration is effecting the indistinguishability of the ye-shes sems-dpa’ and dam-tshig sems-dpa’. To this the ritual of eye opening is appended because its aim is the commitment to look on the trainees (gdul-bya) with a compassionate eye until the end of samsāra.\(^{124}\)

Here the eye opening is interpreted as a ritual for inducing the eye of the lha invited to abide in the receptacle to look with compassion


on sentient beings. The eye opening is considered now as an ancillary to the tantric consecration and is not attributed with consecratory functions of its own. Its main purpose is explained in the consecration works cited here as strengthening the effect of the consecration. The main purpose of the consecration is to establish in the receptacle a lha [a Buddha], who will perform the activities of the Buddha. These include acting with enlightened wisdom or compassion towards all sentient beings. The opening the the receptacles' eye is considered to enhance such activities, thereby serving to increase the potency of the tantric consecration. In conclusion, according to these consecration works, the once independent ritual of opening the eye became subordinate to the tantric consecration, and its original role became secondary.\textsuperscript{125}

2. The 'enthronement' offerings (mnga'-dbul)

Another non-tantric ritual which possesses the characteristics of being a potentially independent consecration is the 'enthronement' offerings. These are the first offerings made to the receptacle upon its consecration. In his commentary on the Hevajra Tantra, Grags-pa-rgyal-mtshan explains the enthronement offerings as follows: "Because [the receptacle] becomes worthy of offerings, these are also called enthronement offerings."\textsuperscript{126} And in the Rgyud-kyi Mngon-rtog he says:

When by making immeasurable offerings one performs enthronement offerings, this is similar to the appearance of a king in [his] capital, [therefore] it is called enthronement offerings.\textsuperscript{127}

These offerings give legitimacy to the receptacle in its role as a recipient of offerings, in a way similar to royal enthronement which authorizes a monarch to rule. It is well recognized that royal symbolism plays important role in Indo-Tibetan rituals of various types, including

\textsuperscript{125} The middle pronouncement in Khri-byang Rin-po-che's manual states that the lha abiding in the receptacle is already endowed with an eye of enlightened wisdom. The eye opening here serves as an aspiration on the part of the performers and patrons for all sentient beings to obtain such an eye. Similar notions are expressed in one type of the verses which accompany offerings to the receptacle, and will be discussed below (in the sections on bathing and offerings).

\textsuperscript{126} Mchod-pa'i 'os-su gyur-pa'i phyir mnga'-dbul-ba zhes-kyang bya'o/ (136.2.6).

\textsuperscript{127} Mchod-pa dpag-tu med-pa byas nas mnga'-phul-bas na rgyal-po rgyal-sar thon-pa dang 'dra-ste mnga'-dbul-ba zhes bya'o/ p. 54.1.1.
All these rituals also share elements of a new birth such as bathing and anointing as well as the offering of crowns and other ornaments. It is not easy, however, to trace direct influence of the coronation on the consecration or vice versa. This is especially true in light of the considerable shifts the Indian coronations underwent from the Vedic coronation (Heesterman 1957) to the present (Witzel 1987).

Sa-skya Paññita maintains that consecration rituals which resemble coronations were taught in the sūtras. However, they are not true consecrations:

Consecrations are not taught in the sūtras. However, if one says that rituals such as royal enthronements, offerings, praises, recitation of verses of auspiciousness are consecrations, then one may say that consecrations are taught in the sūtras.129

There may have been rituals of royal enthronement performed as consecrations for receptacles which Sa-skya Paññita, at least, distinguishes from tantric consecration. But a further investigation of the enthronement rituals to which Sa-skya Paññita was referring is necessary. Unfortunately none of the extant commentaries on the Sdom Gsum Rab-dbye, and none of the consecration works I have studied so far, provide any further clues on this point.

The enthronement offerings as a whole is a ritual sequence unique to consecrations. It consists of general and specific offerings. The general enthronement offerings (spyi'i mnga'-dbul) contains offerings common to most Indo-Tibetan rituals such as the five upacāras, the five sense gratification offerings, the eight auspicious emblems and so forth, which are made for the first time to the receptacle thereby inaugurating or dedicating it as a recipient of offerings. The special enthronement offerings (bye-brag mnga'-dbul) are specific to either images, books or stūpas. They consist of certain requisites specific to that type of receptacle. Requisites of monks are offered to images portraying monastic figures; ornaments, clothes and a comb to images of the sambhogakāya; book boards and cloth to books; and life-wood (srog-shing, yaśī), parasols, flowers, etc., to stūpas. These specific offerings seem to be an agglomeration of separate rituals which occur

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128 See Snellgrove 1959; for royal symbolism in Hindu rituals, see Bühnemann 1988:152.
129 Mdo nas rab-gnas bshad-pa medi on-kyang mchod-bstod bkra-shis sogs rgyal-po'i mnga'-dbul lia-bu lai rab-gnas yin zhes smra na smrosi 'Sdom Gsum Rab-dbye (see bibliography of Tibetan works) p. 311.1–2.
in various works some of which are found in the Tanjur. Thus, for example, Advayavajra’s consecration work contains enthronement offerings for images,\textsuperscript{130} while similar works by Padma-leags-kyu\textsuperscript{131} and Zhi-ba’i-snying-po\textsuperscript{132} contain only offerings for stūpas, etc.

A special notice should be paid to the specific offerings made to an image of a monk, as there are interesting parallels to them. During a consecration of images in Cambodia, as described by Leclère, the ritual master took scissors and mimed cutting the hair of the image, while reciting a Pāli verse called Phéak kantray (‘face scissors’). Then he took a razor and mimed shaving the beard and eyebrows while reciting a verse called Kombo et kor (‘the razor blade’).\textsuperscript{133} The shaving of the hair as well as the conferral of monastic robes and bowl are parts of the ordination (upasampadā).\textsuperscript{134} Indeed, Wells remarks on an image consecration in Northern Thailand: “This Buddhābhiseka Cer­

emony was spoken of as an ordination ceremony whereby the images entered the priesthood.”\textsuperscript{135} The element of ordination in consecration rituals throughout South and East Asia is also emphasized by Strickmann in a forthcoming work which I received while preparing the present study for publication.\textsuperscript{136} Even though from among the various sorts of rites of passage it is to the initiation that Tibetan writings on consecration allude, the offerings made to an image of a monk in Tibetan consecrations hint to ordinations as well. The offerings to an image of a monk in Khri-byang Rin-po-che’s manual include razor and nail shears. Other manuals such as those by Brag-phug Dge-bshes\textsuperscript{137} or Advayavajra\textsuperscript{138} mention also the three robes of a monk (chos-gos gsum), consisting of snam-shyar, bla-gos and sham-thabs,\textsuperscript{139} as well as staff (‘khar-gsil), alms bowl (lhung-bzed), strainer (chu-tshags), etc. These are some of the main requisites of monks (yo­byad, pari$kdra).\textsuperscript{140} These offerings no doubt allude to the ordination aspect of the consecration.

\textsuperscript{130} Toh 1487, pp. 314–315.
\textsuperscript{131} Toh. 3107, pp. 403–404.
\textsuperscript{132} Toh. 2652, pp. 608.1–609.2.
\textsuperscript{133} Leclère 1917:146, translated into English in Tambiah 1984:252.
\textsuperscript{135} Wells 1960:128.
\textsuperscript{136} Strickmann, forthcoming, 1994, chapter 3, section 3.
\textsuperscript{137} Pp. 315.2–316.1.
\textsuperscript{138} Toh. 1487, p. 314.5–7.
\textsuperscript{139} See K. 831–2; Rigzin 1980:107.
\textsuperscript{140} Cf. BI$SD$:331; Kashyap 1975:141.
3. Rituals accompanying the request to the lha to firmly remain in the receptacle

In several consecration works (including R. 442.4; PC 866) the request to the lha to firmly remain in the receptacle as long as samsāra lasts is designated the main part of the consecration. It may be recalled that this is the only one among the core rituals of the elaborate consecration which does not involve a tantric transformation. Appended to this ritual act are a few additional actions whose proximity to what is called the main ritual action of the consecration points to their relative central role in this ritual as well. There is evidence that at least the first of them served as an independent consecration. Unlike the ritual of the opening of the eye, however, these rituals still preserve their full consecratory functions. When consecration is performed in a brief form, it consists mainly of the request to the lha to firmly remain in the receptacle together with the rituals appended to it. In elaborate consecrations in which the tantric fourfold generation predominates, these appended rituals become peripheral.

I have already discussed the first of these appended rituals elsewhere (Bentor 1992, see also below). 141 It is composed of the recitation of the verse of Interdependent Origination (ye dharmā . . .) 142 while scattering grain and flowers on the receptacle. This ritual makes an appearance as an independent short form of the consecration ritual in the Tanjur, including in Atiśa’s Pha-rol-tu Phyin-pa’i Theg-pa’i Sā-ttssha Gdab-pa’i Cho-ga (Toh. 3976 = 4488; P. 5041 = 5373). 143 The title of this work indicates that this ritual belongs to the Pāramitāyāna, that is to say to the sūtra and not the tantra system. 144 The role of the verse of Interdependent Origination in practices related to stūpas and images has already been treated on more than one occasion (Boucher 1991; Bentor 1992). What is important for present purposes is that these ritual actions comprise an autonomous consecration wholly incorporated into the frame of the tantric consecratory ritual.

141 See the section on empowering the flowers during the preparatory rituals.
142 The ‘verse of Interdependent Origination’ is very well known in both its Pāli and Sanskrit forms. For the Pāli see Vinaya I, p. 40 (Mahāvagga I, 23, 5 and 10). For the Sanskrit see Senart 1897: vol. 3, p. 62; and Waldschmidt 1962, ch. 28b, 10 and ch. 28c, 6 (translated into English by Kloppenborg 1973).
143 Other works which contain a prescription for consecration through the recitation of the ye dharma . . . gāthā will be listed below in the section on empowering the flowers during the preparatory rituals.
144 The possibility of a sūtra-style consecration became a topic of polemics (see Bentor, 1992).
The other ritual accompanying the request to the lha to firmly abide in the receptacle is the recitation of verses of auspiciousness (bkra-shis). The performance of some ritual for auspiciousness has long been associated with consecrations. In listing types of consecrations which were taught in the sūtra, Padma-'phrin-las mentions the blessing with ‘auspicious words of the three precious ones’ and with the ‘verse of Interdependent Origination’. Similarly, in the passage from the Sdom Gsum Rab-dbye cited above, Sa-skya Paṇḍita mentions the recitation of verses of auspiciousness as a form of consecration which does appear in the sūtras.

Before continuing our discussion of the recitation of verses of auspiciousness as a consecration, a few words should be said about the ritual of the confession of sins for auspiciousness. Padma-’phrin-las mentions also the performance of the confession of sins for auspiciousness (bkra-shis-kyi gso-sbyong) as a consecration ritual.

And also the so called confession of sins for auspiciousness is known to exist for the sake of making auspiciousness and consecrating temples, regions, etc. Nowadays this ritual is performed mainly for consecrating secular edifices such as private homes.

The ritual of confession of sins is one of the oldest Buddhist rituals. In addition to its basic purpose of confessing and thereby purifying sins, it has acquired some additional aims. A similar phenomenon is known also in regard to Chinese Buddhist confessional rituals. Hsiang-chou Yo writes:

The appearance of various confessional rituals accommodated more and more people who had different purposes in practicing confessional ritual. Some people practiced confessional rituals in order to attain happiness and to prevent calamities, some for the sake of saving the deceased, others for stabilizing spiritual life, and still others for the retribution of grace. The religious functions of confessional rituals were thus broadened. As a result, they became increasingly popular. It seems that the process of differentiation of rituals in Buddhism has been relatively slow. For a long period existing rituals were performed

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145 Dkon-mchog gsum-gyi bkra-shis-kyi tshig dang rten-'brel snying-pos byin-gyis brlab-par gsungs-pa... p. 4.
146 Gzhan yang bkra-shis-kyi gso-sbyong bya-ba yang gitsug-lag-khang dang yul-khams sogs bkra-shis-pa dang rab-tu gnas-pa'i phyir yin-pa shes-sol p. 5.
147 Hsiang-chou Yo 1991:177.
for a large variety of purposes. In Tibet only the tantra developed a wide range of distinct rituals designed to accomplish diverse goals.

According to the Tibetan classification, one category of the confession of sins (the mthun-pa'i gso-sbyong) includes two types of such rituals: the confession of sins which is performed on specific occasions (dus nges-pa'i gso-sbyong), such as the bimonthly confessions performed at every monastery, and the confessions of sins which is not associated with any particular occasion (dus ma nges-pa'i gso-sbyong). The confessions of sins for auspiciousness (bkra-shis-pa'i gso-sbyong) belongs to the latter group. Its frame is similar to the bimonthly confession of sins; however, certain words in the recitation are replaced to suit the circumstances.

These various rituals for auspiciousness, whether the recitation of some of the verses of auspiciousness or the performance of the confession of sins for auspiciousness, belong to a general type of ritual employed for undifferentiated purposes. These, as well as the recitation of the verse of Interdependent Origination, are usually associated with the sūtra class. Some of them are found in the sūtra section of the Kanjur. But rituals may be classified as belonging to the sūtra also when they are not directly based on the sūtras, but are free of the basic tantric elements, i.e. the generation of the dam-tshig sems-dpa' and the invitation and absorption of the ye-shes sems-dpa'. Whether or not the recitation of both the verse of Interdependent Origination and the verses of auspiciousness are to be called sūtra rituals, their incorporation into the main part of the consecration indicates their continuing importance in tantric contexts. The rituals included in what is termed the main part of the consecration seem to contain various older forms of consecration that were never supplanted.

One factor that preserved the recitation of both the verse of Interdependent Origination and the verses of auspiciousness as an autonomous consecratory process until today is no doubt the brevity and

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148 Cf. Padma-'phrin-las, “Dul-ba'i gso-sbyong-gi cho-ga'i lag-len legs-bshad nor-bu'i do-shal,” pp. 441–442 (see the bibliography of Tibetan works). I would like to thank Rig-'dzin Mkhan-po, the head of the Rnying-ma educational establishment (bshad-grwa) in Kathmandu for introducing me to this subject; see also K. 1271, 1275, 3029.

149 To this group belong also confessions of sins for averting harm (gnod-pa bzlog-pa'i gso-sbyong), and confessions of sins for reconciling hostility (kho'n-pa bsdam-pa'i gso-sbyong), or for reconciling the saṅgha (dge-'dun bsdam-pa'i gso-sbyong). Sanskrit: sāmagṛt-po śadha (BHSD 591); Pāli: samaggi-uposatha (cf. Upasak 1975:53).

150 See a previous note in this section.
relative easiness of such a consecration, which can be employed for
the numerous consecrations of privately owned receptacles that every
Tibetan lama is called upon to perform. As one of the most concise
forms of consecration a lama may recite the verse of Interdepen­
dent Origination together with a popular set of three verses of aus­
piciousness known as the "first, second and third verses of auspicious­
ness". In the manual translated below, the verses of auspiciousness
recited during the main part of the consecration are the verses of
auspiciousness which belong to the sādhana of Rdo-rje-'jigs-byed. As
in other instances, this sādhana forms the basis of the consecration
related to it.

4. Offering bath

Ritual bathing is an element common to almost every religion. Here
we are not concerned with baths taken by persons for purifying
themselves, but rather about offering baths to religious objects or lha.
The bathing of images (snāṇa) is a well-known Indian ritual of offering
attested in Buddhist and Hindu literature, inscriptions and testimonies
of travellers, which is still very popular nowadays. Such a bathing
functions, for the most part, as purification, offering and consecra­
tion. Bathing, anointing or aspersion are in various cultures rituals
offered to the 'newly born' in coronations, initiations, consecrations
and so forth. Even when performed alone the offering of the bath has
consecratory functions.

The bathing in consecrations and initiations can be distinguished
from bathing as offerings by the direction this process takes. While
the bathing of a receptacle as an offering ritual is presented from
someone lower to someone or something higher, the initiation or con­
secration are a bestowal ritual, granted from someone higher to someone
lower. The bath offered according to Khri-byang Rin-po-che's manual

151 Bkra-shis dang-po, bkra-shis gnyis-pa and bkra-shis gsum-pa. These verses are recited
during the enthronement offerings (mnga-'bul) in the consecration below (R. 435.6–436.1).
For the Sanskrit and Tibetan texts together with a Japanese translation see Takahashi 1979.
153 Another function of the bathing is royal consecration or enthronement (cf. Heesterman 1957; Brhat Saṃhitā chapter 48; Witzel 1987; etc).
154 The discrepancies between the initiation conferred on the consecration lha arise
partly because it is conferred on an equal entity. The ritual master, who is no different
from the lha of the mandala, confers initiation on a similar lha.
consists of two parts called the ordinary bath (*phal-khrus*) and the supreme bath (*mchog-khrus*). In the ordinary bath the aspects of purification and offerings are emphasized, while the supreme bath is in fact a consecration. From among the threefold functions of the bathing, its consecratory function will be remarked upon here, while its aspects of purification and offerings will be addressed below.\(^\text{155}\)

The proceedings of the supreme bathing are no different from the water initiation.\(^\text{156}\) During the preparatory rituals the yi-dam Rdo-rje-'jigs-byed is invited into the Victorious Vase (*bum-bskyed*). He dissolves into the water of the vase so that the two become 'one taste' (*ro-gcig*). The actual supreme bathing is conferred with water which is no different from Rdo-rje-'jigs-byed himself. Similar to the water initiation, the supreme bathing is offered while visualizing the mandala of the three seats (*gdan gsum tshang-ba'i dkyil-'khor*)\(^\text{157}\) in the sky. As Mkhas-grub Rje explains,

One should be convinced that among the initiatory deities invited from the ‘corners’ (*zur*), Locanä and the others hold the flask and actually confer initiation; however, the lifting of the flask is done by the ‘preceptor’ (*upādhyāya*) and the Hierophant (*acārya*).\(^\text{158}\)

What distinguishes the abhiśeka bath from an ordinary bathing in Hindu Smārta rituals is that the former seems to be offered by divine beings, such as Savitr, the Aśvins, etc.\(^\text{159}\)

The occurrence of the supreme bathing in the consecration is not common to all Tibetan consecration manuals. Some of the works which do include the supreme bathing contain some remnants of polemics on its incorporation into the rite. Their justification, which is based, as usual, on textual authority, sheds no light on the meaning of the supreme bathing. The First Paṇchen Lama says:

Both ordinary and supreme bathing are truly necessary. The *Consecration Tantra*\(^\text{160}\) has,

> In bronze vessels arrange smooth pure sesame oil and nice *uḍumbara*\(^\text{161}\) shoots and offer them. Anoint them [the receptacles] with the five

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\(^\text{155}\) See the section on offering bath in the preparatory rituals.

\(^\text{156}\) Cf. R. 411.4–6; J. 210.3–211.4.

\(^\text{157}\) See the section on initiation.

\(^\text{158}\) 1968:310–313. See also R. 386.4–5, 411.5.

\(^\text{159}\) Bühnemann 1988:152.

\(^\text{160}\) Toh. 486, Derge, p. 295.4–5.

\(^\text{161}\) MW 175a, *Ficus glomerata*. 
scents; anoint them with the five seed syllables. Together with the assemblage of disciples bathe with the purity of mantra. This is the ordinary bathing. Also

[Here the First Pañchen Lama continues his quote from the *Consecration Tantra*:

With mind captivated with the so-called auspiciousness recite the verses; actually initiate according to the ritual method, as the action of the Vidyā Locanā.

Thus the supreme bathing is shown separately. Also, the *Śaṃvarodaya Tantra* has:

Anoint with scented butter, bathe with the cleansing substances as well. Once again bathe the images also with the various vase[s]. Thus, the first half of the verse clearly teaches the ordinary bath and the later half, the supreme bath, separately.

Thus, the First Pañchen Lama explains the mention of the anointment and bathing in the *Consecration Tantra* as referring to the cleansing substances and bathing vases of the ordinary vases, while the remarks on verses of auspiciousness and the *vidyā* he takes as referring to the

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162 This refers to the application of the cleansing substances on the five places corresponding the the five Tathāgatas. The First Pañchen Lama has *sa-bon lnga ni giör-bar bya* for the *sa-bon-gyis ni de-dag byug* of the *Consecration Tantra* in the Derge and Peking Kanjurs. Yet, the First Pañchen Lama shares his reading of the Kanjur with that found in the Tog Palace Kanjur (vol. 98, p. 747.4). A considerable number of central Tibetan writers quote a version of the Kanjur closer in its readings to the Tog Palace Kanjur than to the Derge or Peking Kanjurs (which are most commonly used by western scholars).

163 While the Tog Palace, vol. 98, p. 747, has *rig-ma Spyan-ma,* 'the Vidyā Locanā, the First Pañchen Lama’s work has *ri-ma can las.* This phrase is omitted in the Derge and Peking Kanjurs.

164 Toh. 373, Derge Vol. 78, p. 582.4.

165 The Derge version has *yis* for *yi.* The First Pañchen Lama’s readings agree with those of the Tog Palace, vol. 93, p. 402.1.

166 *Khrus-la'ang phal-khrus dang/ mchog-khrus gnyis nges-par dgos-te/ Rab-gnas-kyi Rgyud las/ 'jam-pa'i til-mar dag dang ni/ u-dun-va-ra leug-ma bsang/ 'khar-ba'i snod­kyi nag-dag-tu/ bkod la rab-tu dbul-ba byal/ dri lha-gyis ni de nas phyugs/ sa-bon lngas ni giör-bar bya/ slob-ma'i tshogs dang bcas-pa yis/ snags-kyi gtsang-sbras khrus-ba'i byal/ zhes-pas phal-pa'i khrus dangi yang/ bkra-shis zhes-bya'i yid-'ong-ba'i/ blo dang idan pas tshigs-bcad brjod/ rig-ma can las ji-bzhin-du/ cho-ga bzhin-du dangos dbang-bskuri/ ces mchog-gi khrus so-sor bstan-pa ltar/ Sdom-'byung las kyang/ drik-se idan-pa'i mar-gyis byugs/ 'dag-chal-gyis ni khrus kyang bya/ slar-yang bum-pa so-so-yi/ sku-gzugs-rnams ni khrus kyang bya/ zhes tshigs-bcas-phelyed dang-pos phal-khrus dang phyed-phyi-mas mchog­khrus so-sor gsal-ba bstan-nor/ PC pp. 832.6–833.4. The Sanskrit is slightly different: sugandha-gandha-tailena valkalena tu snāpayet/ punah pratyeeka-kalaśena pratimān snāpayet // This might be translated: ‘Then one should bathe with well scented sesame oil and tree bark. One should bathe the image once more with each vase’ (see Bentor, in preparation 1).
supreme bath. The last two components constitute an important part in the water initiation, in which the female lha of the five senses are visualized as reciting verses of auspiciousness while the assembly actually recites them. Then, while visualizing that the consorts, beginning with Locana, confer initiation from white vases filled with the five nectars, the ritual master pours water from the Victorious Vase.

It seems that the Samvarodaya Tantra does not refer to two different bathings but to the two steps in administering any bath—the anointing with cleansing substances and the rinsing with scented water from the vases. Yet, the point is not whether the First Panchen Lama and other authors of consecration manuals have sufficient scriptural justification for including the water initiation in the bathing. The fact is that a considerable number of consecration manuals recognize an affiliation between these two rituals, and therefore include the water initiation in the bathing in addition to its occurrence during the initiation ritual proper.

Unlike the ordinary bathing, the supreme bathing is conferred not by humans but by the Tathāgatas’ consorts. The materials of this bath are not the scented waters of the bathing vases, but the water of the Victorious Vase which is conceived as transformed into the chief lha of the mandala. However, it seems that the supreme bathing does not have an initiatory function but rather two other purposes. On the one side, like the ordinary bathing, it is an act of worship here performed with the most valuable Buddhist means—a bath offered by the Tathāgata’s consorts with water which is Rdo-rje-’jigs-byed. On the other hand, bathing the receptacle with water which is a lha seems to be a method of consecration in itself. The Tibetan consecration works I consulted do not provide any interpretation for the supreme bathing. It should be noted in comparison that some non-Tibetan consecration rituals are based on precisely the same principle as the supreme bathing. We might take a look at consecrations of the Vaikhānasa sect in Tamil Nadu which have been more extensively studied.

The climactic acts in the Vaikhānasa consecration observed by

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167 Cf. R. 386.6-387.3; R. 411.6.
168 Cf. R. 386.4–5, 411.5.
169 Note, however, that the water initiation included in the initiation section proper follows Anuttara Yoga Tantra, while the water initiation done as part of the bathing seems to follow the tradition of the Lower Tantras.
Welbon begin with the invitation of Viṣṇu into the ritual vase (kumbha).

Viṣṇu graciously accepts the ācārya’s invitation and descends into the water in the kumbha, where, it seems, he is considered to be fully present. He does not enter into the image; but the image itself is from this time referred to as deva... The pratiṣṭhā will be effected when the two are joined, at the mahāsāmprokṣaṇa [great sprinkling] when the water is sprinkled on the image.\(^\text{170}\)

Thus, this consecration is accomplished here by bathing the image with the water of the vase into which Viṣṇu has descended. Another parallel is found in the Sino-Japanese consecration rituals.\(^\text{171}\) This is in complete agreement with the process of the Tibetan supreme bath. The water of the Victorious Vase which is ‘one taste’ with Rdo-rje-'jigs-byed is used for the conferral of the Tibetan supreme bath. Through this process the yi-dam permeates the receptacle, thereby consecrating it. Unlike the other secondary consecrations discussed above, this consecration by means of the supreme bathing is a tantric ritual. Yet, it is distinct from the main tantric consecration conferred through the fourfold generation process.

The secondary consecrations included in the frame of elaborate consecrations preserve various characteristics of the ritual whose expression are absent or only partly present in the tantric core of the consecration. These elements include the enthronement, ordination and rebirth aspects of the consecration as well as independent forms of consecration such as the opening of the eye, and consecration by means of the verse of Interdependent Origination, consecration by means of rituals for auspiciousness, or through bathing. It should be emphasized that all these rituals are seen as complementing each other. There are no contradictions among them apparent only to the critical Western eye.\(^\text{172}\) Even though traditional Tibetans see the entire ritual as ultimately derived from the word of the Buddha, they recognize that it contains various traditions.


\(^{171}\) Strickmann forthcoming, chapter 3, section 3.

INTRODUCTION

THE RITUAL MASTER, THE LHA INVITED INTO THE RECEPTACLE, AND THE RECEPTACLE

1. The ritual master

Consecrations are considered among the chief responsibilities of tantric masters. Grags-pa-rgyal-mtshan lists these as follows: "Further, among the actions of a vajrācārya (rdo-rje slob-dpon), the most important are these three: initiations, consecrations, and fire rituals." The biographies of most Tibetan lamas tell of a considerable number of consecrations these lamas performed during their lives. Especially the highest hierarchs, such as the Dalai Lamas, Karma-pas, Sa-skya Khri-chens and Bdag-chens are frequently requested to consecrate or reconsecrate stūpas, images and temples. Receptacles consecrated by high lamas are considered to be a source of greater blessings than larger ones consecrated in a much more elaborate ritual but by a lesser lama. Even the most meticulous performance of consecration, according to the most perfect manual, is not considered to bring about any effect unless the ritual is performed by a capable master.

The ideal qualities of a consecration master are no different from those disciples should seek for in their gurus. Various consecration works contain some of the standard exemplary qualities of a master according to the Guru-paṅcika (Bla-ma Lnga-bcu-pa), the model of the three sets of de-nyid bcu, and so forth. On the other hand, Dadpa Mkhan-po states: "In the deteriorating times nowadays such complete qualities are very rare." He maintains that the ritual master should at least be endowed with the outer de-nyid bcu, obtain the vajrācārya initiation, generate a mind of enlightenment, complete the approaching practice, keep their vows and commitments, hear explanations about the consecration ritual, observe and know it, be skilled in performing initiation and so forth.

Tibetan literature contains various accounts of miraculous conse-

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173 Yang na rdo-rje slob-dpon-gyi las ni dbang bskur-ba dang rab-tu gnas-pa dang sbyin-sreg gsum gtsos-bo yin la! Commentary on the Hevajra Tantra (see bibliography of Tibetan works), p. 136.2.2.

174 See Rigzin (1986) phyi'i de-nyid bcu (pp. 267–268); nang-gi de-nyid bcu (p. 227).

175 Deng-sang snyigs-ma'i dus-su yon-tan de thams-cad tshang-ba shin-tu dkon-pa ... P. 69.2.3.

176 In the Sdom Gsum Rab-dbye (p. 311.1–311.2), Sa-skya Pañḍita sets forth a very formalistic imperative for the ritual master of consecrations and initiations, demanding that they be recipients of the vajrācārya initiation.
crations testifying to the extraordinary powers of their performers. One of the best known such examples is the consecration of Bsam-yas by Padmasambhava. According to the Padma Bka'-thang:

Guru Padma spent seven days in the Attainment of the Diamond Plane (rdo-rje-dbyings), conferred unction (dbang) upon the sovereign king, and threw the flowers of consecration.

When he threw the flowers to the threefold roof, the images from the temples at once went outside, and brandished their attributes.

The king feared in his heart that the images would not return to their places, but, having made circumambulations [thrice] of the stūpa at the pinnacle, the deities returned to their places in the temple. 177

Especially appreciated are consecrations performed from a distance as a demonstration of great powers, such as the consecration of the stūpa of Chag Dgra-bcom (1153–1216) located in Rte’u-ra in Tibet, but consecrated from Nepal. When Ravindra performed the consecration in Nepal, a shower of rice grain fell in Rte’u-ra. 178 Similarly, the 12th Karma-pa Byang-chub-rdo-rje (1703–1732) consecrated three monasteries in Rumtek, Sikkim from his seat in Mtsur-phu. 179

Rgod-kyi-ldem-phru-can (= Rgod-Idem) distinguishes various masters endowed with the ability to consecrate.

The best are persons who, having realized the meaning of emptiness and compassion, see the truth; by just directing their thought, undoubtedly they consecrate. The middle ones, having united the duality of the generation and perfection [processes] by completing the signs of the


178 This is the grain scattered on the receptacle during the recitation of the verse of Interdependent Origination (Blue Annals, p. 1056).

179 This type of consecration is called zangs-thal (see Tsering 1984:19, note 19).
approaching and achieving practice,\textsuperscript{180} would perform [consecration]. The lesser ones would perform by their pure training and vows. Thus, they must confess their sins; the \textit{sngags-pas} must confess any violation of their commitment. Otherwise they are not fit to act as masters. I believe that the person who actually sees undoubtedly consecrate.\textsuperscript{181}

In another work, \textit{Rgod-ldem} ranks ritual masters as follows,

Masters of the lower path of the Hinay\=ana are not suitable for performing consecrations. When M\=adhya\=mika masters of the Mah\=ay\=ana consecrate, they merely purify the inanimate elements. When masters of the (outer) \textit{tantra} of the mantra (vehicle) consecrate, they merely generate [the receptacles] as a \textit{lha} in front of themselves. When masters of the generation and great perfection \[processes\] consecrate, they are merely able to invite the \textit{ye-shes sems-dpa'} and [make it] absorb [into the \textit{dam-tshig sems-dpa'}]. When a yogi who has realized the great \textit{ye-shes} consecrates, just as, for example, by making a request to a wish-fulfilling jewel, every want will be fulfilled, by merely having the intention to consecrate an image of the Tath\=agata and by making a \textquote{sign} (\textit{rten-'brel}), a consecration, in which the \textit{ye-shes sems-dpa'} is invited from the realm (\textit{dbyings}), absorbs into the image, and firmly remains [there] until the desired qualities are attained, would be accomplished for the duration of twenty-one acons.\textsuperscript{182}

Similarly, \textit{Brag-phug Dge-bshes} maintains:

\begin{thebibliography}{99}
\bibitem{180} See the section on tantric rituals and consecration above.
\bibitem{181} \textit{Gang-zag rab-tu gyu-par} ni/\textit{l} stong-nyid snying-rje'i don-rtogs-shing/\textit{bden-pa} mthong-ba'i \textit{gang-zag-gis} \textit{dgongs-pa} gld-ap \textit{tsam} gyis kyang/\textit{rab-tu} gnas-par the-tshom med/\textit{'bring-gi[s]} bskyed-rdzogs [g]zung-'brel cingl [b]snyen-sgrub rtags-rnams rdzogs-pas byal \textit{tha-ma} [b]\textit{slab-sdom} gtsang-mas byal de yang bso-sbyong blangs-bar byal sngags-pas \textit{dam-tshig} bsugs sdom-byal de min slob-dpon byar mi rung/ nga'i rjes-su 'jug-pa yis/\textit{mngon-sum} gzi-gs-pa'i \textit{gang-zag-gi}s/\textit{rab-tu} gnas-par the-tshom med/\textit{work} 2, pp. 493-494; also cited by \textit{padma-'phrin-las}, p. 23.2-4. Padma-'phrin-las has 'bring-gi for gzigs-pa'i in the last sentence. In this case, the last sentence would be: 'I believe that, in fact, the middling persons undoubtedly consecrate'.
\end{thebibliography}
Persons who know appearance as the miraculous display of awareness (rig-pa) accomplish a consecration with its perfect meaning.\textsuperscript{183}

Persons who do not know appearances as the dramatic action (rol-pa) of ye-shes, even if they perform consecration a hundred times, as long as they hold the receptacle and the ye-shes sems-dpa' as different, they cannot accomplish a genuine consecration because the spirits of mistaken dualistic thinking have possessed them.\textsuperscript{184}

Furthermore, a distinction is made between the outer physical aspects of the performance which involve ritual substances, implements and actions, and the internal aspect of the level of religious practice which renders the performer capable of effecting the consecration. The Bhutanese Brag-phug Dge-bshes lists them thus:

An outer consecration of substances and signs which is elaborated (spros-bcas); an inner consecration of habituating the generation and completion processes, which is without elaboration (spros-med); and a secret consecration of the perfect meaning, which is completely without elaborations (shin-tu spros-med).\textsuperscript{185}

Similarly, Rgod-ldeṅ distinguishes thirteen elements, or ‘signs’ (rten-'brel), in the consecration ritual. The outer signs include the generation of the mind of enlightenment, riches, actions, youth, substances, good omens, and auspicious astrological timing. The inner signs comprise the fitness for action of the subtle body, clear and stable concentration (samādhi), the appearance of signs of warmth (as signs for the successful practice of the approaching and achieving) and complete ancillaries of the ritual. The secret signs are the ability to invite the ye-shes sems-dpa’ and the power to request it to firmly remain as long as its actions are not completed. Through the complete accomplishment of these elements, a perfect consecration will be performed. The outer ‘signs’ depend on the patron, the inner—on the ritual master and the supervisor of the ritual, the secret—on the yogi who actually transforms into ye-shes. In the case of the consecration of Bsam-yas monastery, the model of all consecrations, these apply


\textsuperscript{185} Phyi spros-bcas mshan-ma rdaas-kyi rab-gnas/ nang spros-med bskyed-rdzogs goms-pa'i rab-gnas/ gsang-ba shin-tu spros-med yang-dag don-gyi rab-gnas-so/ p. 256.4–5.
to the king Khri-srong-lde-brtsan, the master Šāntirakṣīta and the yogi Padmasambhava respectively. In the following, when the discussion at times heavily concentrates on the physical, 'outer' elements of the ritual performance, the inner and secret components should not be forgotten. It is beyond the scope of an academic thesis of this kind to evaluate the actual presence of the internal elements (the visualizations, manipulations of internal energies, and so forth). Yet most Tibetan authors assume that in a proper and effective consecration they will be present.

2. The lha invited into the receptacle

The lha invited to abide in the receptacle varies according to the tantric tradition followed by the performers of the consecration. At present, for the most part, the Highest Yoga Tantras are dominant in Tibetan sādhana practices and therefore also in consecration rituals performed in conjunction with them. The yi-dam (iṣṭa-devatā) commonly established in receptacles nowadays are Rdo-rje-sems-dpa’ (Vajrasattva), Rdo-rje’jigs-byed (Vajrabhairava), Kye-rdo-rje (Hevajra), Bde-mchog (Cakrasaṃvara), Gsang-ba’’dus-pa (Guhyasamāja), and others. As is well known, some of these lha are popular within certain sects. While Hevajra is a very popular yi-dam among the Sāskya-pa, Vajrabhairava practices are common with the Dge-lugs-pa and so forth. Most Tibetan monks are familiar with only a limited number of sādhana which are practiced at their monasteries. It is in conjunction with these practices that the consecration is performed at a given monastery.

Consecration rituals developed also within the lower tantras (rgyud-
sde 'og-ma) in rituals that probably preceded those of the Highest Yoga Tantra. Consecration works contain references to invitations of lha of the lower tantras, which are typically arranged in threefold, fivefold, or sixfold ‘families’ (ri gs, go tra). 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. According to the Vajrāvalī, in consecrating temples Vairocana is established therein; in consecrating books, Amitābha; in consecrating images, if one does not know to which ‘family’ it belongs, Akṣobhya or Vajrasattva are established; if the family is known its lord is established. In a recent work, Ngag-dbang-legs-grub (1874–1952) presents an elaboration of this system. Vairocana is established in temples, stupas, tsha-tshas, etc.; Amitābha in books, protection wheels (srung-’khor) mani wheels, etc.; Akṣobhya in various emblems (phyag-mtshan) such as vajra and bell; and Vajradhara in images, thang-kas, etc. Ngag-dbang-legs-grub combines both methods of the higher and lower tantras. The main yi-dam established in the receptacle according to his consecration works is Hevajra (one of the most popular yi-dams of the Highest Yoga Tantra in the Sa-skya-pa, but also in the other sects). Yet, Hevajra takes upon himself aspects of the various Tathāgatas, Vairocana, Amitābha, Akṣobhya and so forth according to the receptacle being consecrated.

It is possible that the system of the lower tantras was predominant in the consecration ritual before it was adopted by the Highest Yoga Tantras. Also in the water initiation which occurs as the supreme

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187 Mkhas-grub Rje 1968:100–139; Snellgrove 1959:II.iv 96–103, 1987:189–198. 188 Akṣobhya and Vairocana, however, are often interchanged. 189 Toh. 3140, p. 126.5–126.7. 190 For alternatives, see ibid., pp. 126.7–127.1. 191 See Abhayākara gupta, Toh. 3140, pp. 126–7; ’Jam-dpal-bshes-gnyen, Toh. 2573, p. 72; Heruka Gal-po, (see the bibliography of canonical consecration texts) p. 329; Kundga’-snying-po (see the bibliography of Tibetan works) p. 47.4; Grags-pa-rgyal-mtshan, p. 159; the First Pan chen Lama, p. 825; Sde-srid Sangs-rgyas-rgya mt sho, 241–2; Kong sprul Blo-gros-mtha’-yas (see the bibliography of Tibetan textual sources on the insertion of dḥaraniṣ into receptacles) p. 119; Brag-phug Dge-bshes, 237; Ngag-dbang-legs-grub, work 2, pp. 489–494. There are, of course, variations between these works. 192 There is also a fivefold system correlating with the classification of the five Tathāgatas, which includes in addition to body, speech and mind, also qualities (yon-tan) and action for the dharma (phrin-las). Such an example may be found in a work by Kong-sprul Blo-gros-mtha’-yas (1813–1899, see the bibliography of works on the insertion of dḥaraniṣ into receptacles).
bathing layers of the lower tantra are evident. It is difficult to determine, however, what the system of the lower tantra was. In general, the classification into the four classes of tantra raises as many problems as it might potentially solve. 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 orpha-rol-tu phyin-pa‘i lugs rab-gnas). Even though Śākyamuni Buddha does appear as the main lha of the mandala in certain tantric systems it still needs to be determined to what extent these works reflect an early intermediary system between the Sūtra and Kriyā Yoga systems.

3. The consecrated receptacle

As we saw, Tibetans usually classify the objects to be consecrated as receptacles of body, speech and mind. Most commonly consecrated are images, thangkas, stūpas, as well as entire temples. Major receptacles such as large images in a temple or a stūpa for a deceased lama are usually consecrated in an extensive ritual lasting from one to three days performed by an abbot or incarnate lama together with the entire assembly of monks. Smaller receptacles, which are usually privately owned, are consecrated in a brief ritual frequently performed by high monastic personages alone in their own quarters. This brief ritual, which lasts only a few minutes, may consist of merely reciting the verse of Interdependent Origination and the consecration mantra.

193 Another example for elements of the lower tantra is found in the initiation. In order to facilitate the visualization of oneself as a lha, the initiates put on the clothes of the lha (dbang-rdzas). Even in initiations of the Highest Yoga Tantras, the garments of the sambhogakāya form of the lha are worn. This form seems to be a remnant of the practices of the lower tantras.

194 Such as the works by Phag-mo-gru-pa, Rang-byung-rdo-rje (according to Kong-sprul Blo-gros-mtha-yas, see the bibliography of consecration works not available to me), Khams-sprul III, Rje Mkhan-po XIII, Kong-sprul Blo-gros-mtha‘yas, etc.


196 See for example Sarva-durgati-parisodhana chapter 2.1.

197 Amulets which contain relics, paintings of lha, dhāranīs, protective wheels (srung ’khor) and so forth are also consecrated (cf. Skorupski 1983b).

198 The most extensive consecrations I observed, namely the annual reconsecration of Bodhanath Stūpa analyzed below, and the consecration of the stūpa in Bloomington, Indiana, by His Holiness the Dalai Lama and monks of Rnam-rgyal Grwa-tshang, lasted for three days. Some manuals such as the one for an extensive consecration written by Brag-phug Dge-bshes, are designed for five days of ritual. When a sand mandala is constructed, the ritual may last still longer (see Sharpa 1985). However, the drawing of a sand mandala prolongs only the preparation phase, not the actual ritual.
(Om supratiṣṭhā vajraye Svāhā) while scattering previously empowered grain on the receptacle, accompanied by a request to firmly abide in the receptacle and verses of auspiciousness. A slightly more elaborate ritual may include also a very brief invitation of lha into the receptacle. The specific concise consecrations vary slightly from one lama to another.

In the section on consecration found in the tantras there is no systematic classification of consecrated receptacles. The Consecration Tantra mentions “the consecration ritual for beaten metal [images], paintings and engravings.”201 The Sanvarodaya Tantra speaks about “an image or a book or a painting.”202 Snang-byed-zla-ba lists in his work found in the Tanjur “images, stūpas, temples, holy dharma [scriptures], cloth paintings, and books which are well proportioned, nice, perfect, a cause of happiness.”203 On the other hand, a classification into receptacles of body, speech and mind is found in some of the Indian works contained in the Tanjur. Atiśa refers to images, books and stūpas as receptacles of body, speech and mind respectively.204 Also, Nag-po-pa classifies receptacles as embodiments (bdag-nyid) of body, speech and mind. Yet under the category of body embodiments he enumerates stūpas, temples, stone pillars, groves, wells, springs, pools, horse platforms and wooden pillars;205 under speech, rosaries and books on mundane as well as supramundane topics. However, there is no enumeration under mind embodiments. In sum, the common Tibetan classification into receptacles of body, speech and mind is found in the Tanjur; but not always in its final shape.

Some consecration works including that by Nag-po-pa mentioned above, Abhayākaragupta,206 Dus-kyi-'khor-lo'i-zhabs,207 and the First

199 See the section on requesting the deities to firmly abide below.
200 Note that the ritual of requesting the deities to firmly abide in the receptacle has its own short invitation.
202 Pratimām vā pustakam patañ vā. sku-gzugs sam ni glegs-bam mam bris-sku ... (Bentor, in preparation 1).
204 Toh. 2496, pp. 514.2–515.4.
207 Toh. 1392, pp. 57–58.
INTRODUCTION

'Jam-dbyangs-bzhad-pa mention consecrations for secular edifices, such as wells and groves. This type of consecration occurs also in Hindu works. Secular edifices, however, are certainly not major objects of consecration in the Tibetan tradition. Their inclusion in Tibetan works may be attributed largely to their occurrence in the Tanjur. Exceptions to this are means for crossing such as bridges and boats. Gu-ru Bkra-shis lists bridges and boats among the ‘made emanation bodies’ together with stūpas. There is also one example for a text written for the consecration of bridges. Yet, the great majority of Tibetan writers differentiate between consecrations of receptacles of body, speech and mind and consecrations of secular edifices. The common Tibetan view on this seems to be represented by Ngag-dbang-legs-grub who maintains that worldly entities such as local lha, male and female patrons, the wheel of existence, animated and unanimated objects, monasteries and towns, offerings substances, ritual substances and implements, boats, bridges, water wheels, etc., cannot be consecrated through the tantric ritual of generating them as a lha. These are consecrated through the recitation of verses of auspiciousness and the verse of Interdependent Origination accompanied by scattering of flowers.

THE CONSECRATION LITERATURE

The extant literature on the Indo-Tibetan Buddhist consecration ritual can be classified into three groups. The first consists of canonical texts or Tantras, including the Consecration Tantra (Rab-tu Gnas-pa Mdor Bsdus-pa'i Rgyud, Supratiṣṭhā-tantra-samgraha preserved only in Tibetan), and chapters on consecration in the Samvarodaya (chapter

208 Work 3, p. 671.
209 See Kane 1974 II 889-896.
210 See the section on tantric rituals and consecration above.
211 Dbyangs-can-grub-pa'i-rdo-rje, “Zam-pa rab-gnas bya-tsul ’gyur-med rdo-rje’i lhun-po,” Tōhoku II 6484 (unfortunately this text is unavailable to me at present). Bridges may also serve as metaphors for the Bodhisattva, making them potentially sacred symbols, and not merely secular objects (cf. the life of the bridge builder Thang-stong-rgyal-po).
212 'Jigs-rten-pa'i gzhi-bdag/ yon-bdag pho-mo/ srī-pa'i khor-loi snod-bcdud dang dzong-rgon-gi bkod-pal mchod-rdzas dang/ spyan-gziigs/ gzings/ zam-pal chu-skor sogz la ni bgegs-bskrdad-dang/ dkon-mchog gsum-gyi bkra-shis dang/ gang-ser-ma dang/ ye-dharmās me-tog ’thor-ba tsam las bskyed chog med-dol/ work 2, p. 494.2-4. For the recitation of verses of auspiciousness and the verse of Interdependent Origination, see the section on further rituals of consecration above.
Toh. 373), *Hevajra* (chapter II.i, Toh. 417), *Dākārṇava* (Chapter 25, Toh. 372), *Catur-sampaṭa-yogini* (chapter 5, Toh. 376), *Abhidhānottara* (chapter 48, Toh. 369), a short reference in the *Vajra-paṇḍjara Tantra* (Chapter 9 and the concluding part, Toh. 419), as well as the consecration chapter of the *Heruka Gal-po* (chapter 21). The complete bibliographical details for these works are provided in the appendix. All but the last work are to be found in the Tibetan Kanjur. The *Heruka Gal-po* is included in the *Rnying-ma'i Rgyud 'Bum*.

To the second group belong thirty works devoted to consecration found in the Tibetan Tanjur. All these works, while presumably of Indian origin, are available at present only in their Tibetan translations. A considerable number of these works were written by renowned Indian *pāṇḍitas* including Atiśa, the tantric Advayavajra, Nag-po-pa, Ānandagarbha, Prajñāpālita, Mañjuśrīmitra, Śāntigarbha, Śrmī, Ajītamitrugupta, Nāgārjuna, Sumatiśrī, etc. In addition, there are a number of larger works found in the Tanjur which contain important passages on consecration including the *Vajrāvalī, Kriyā-saṃgraha* and *Kriyā-saṃuccaya*. Again, a bibliography of these works appears in the appendix of this study.

The third group includes indigenous Tibetan works on the subject written from at least the twelfth century up until the present day. About two hundred titles of Tibetan consecration works composed since the twelfth century are included in an appendix to this volume. Out of these, one hundred and fifty were actually located in reprints of Tibetan works available in the United States or in Nepal and India as well as in the microfilm collection at the National Archives in Kathmandu. Forty-six among the consecration works which are known to have once existed but are not currently available are listed in the appendix as well. Additional works will certainly come to light in the future.

The canonical texts on consecration provide scriptural authority for later Tibetan consecration works. Yet they do not serve as ritual manuals nor do they "embody what the practitioners actually do" as Ray claims (1974:173). Tibetans do not refer to any of the tantras when it is a question of the actual performance of rituals. The relation between the Buddhist tantras and the actual rituals is further discussed elsewhere (Bentor, in preparation 1).

The consecration works found in the Tanjur contain rituals much more systematized than the tantras. For example, the outline of Ratnarakṣita’s prescriptions for consecration found in his commentary
on the *Samvarodaya Tantra* (Bentor, in preparation I) or Abhayākaragupta’s instructions in the *Vajrāvalī* are ordered in a manner very similar to Khri-byang Rin-po-che’s systematic manual and apparently indeed served, together with other works, as the basis for later Tibetan consecrations. A considerable number of ritual utterances of Tibetan consecrations are adopted from the translations of Indian works on consecrations found in the *Tanjur*. Again, although these works serve as scriptural authority for the ritual, none of them is used nowadays as a consecration manual. Of the 26 works specifically dedicated to the consecration ritual found in the Sde-dge *Tanjur*, 13 works are classified under Highest Yoga Tantra, 213 eight under Yoga Tantra, 214 five under Kriyā Yoga Tantra, 215 and none under Caryā Tantra. This classification seems to be mainly according to the central yi-dam in each work. An inquiry into the variations in the actual ritual methods employed within consecration works grouped under different tantra classes has yet to be conducted.

The large 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. These were then used by their disciples, until one of them would write a new manual to replace the older one, although the ‘new’ manual generally relied on its predecessor as well as on other such manuals. A very significant part of the collected works of a large number of renown Tibetan lamas is made up of such ritual works. At present, consecration manuals composed before the seventeenth century are very rarely used. The manuals currently employed are several steps removed from the Indian consecration works which probably served as the basis for the earliest Tibetan works. This process allows constant innovation. It should be noted that the small variations in Tibetan consecration are created much less during a performance than in the writing of new manuals. During the performance ritual manuals are closely adhered to. 216 But high lamas, especially incarnate lamas and abbots, are considered to

214 Toh. 2521, 2522, 2523, 2528, 2573, 2583, 2586, 2646.
215 Toh. 2847, 2958, 3113, 3131, 3139.
216 Unlike what is found in the scholarly literature with regard to various other cultures, the great majority of Tibetan ritual masters are definitely competent to follow ritual manuals of their tradition.
be endowed with sufficient insight to be able to introduce changes. As the proverb goes: Each area has its language, each lama has his religious tradition.\textsuperscript{217} Thus, at the same time that the tradition emphasizes that rituals derive their authority from previous works, it allows these lamas to make innovations. Yet, most innovations introduced by Tibetan authors are relatively minor. Examples for one type of innovation were seen in the discussion of the problem of initiating receptacles. Usually the variations which are significant for members of each tradition do not seem to be of great importance to the outsider. The basic frame of the consecration ritual has been preserved intact from at least the eleventh century. It is also worth noting that consecration works belonging to the various Tibetan sects do not significantly differ from each other. Their main distinctions are in the different \textit{sādhanā} texts used in conjunction with the consecration, not in the consecration texts themselves. It is also evident that manuals of different sects did not develop in isolation from each other. Certain among the Tibetan authors of consecration works consulted not only previous manuals belonging to their own sectarian lineage, but also works of other schools.

The first consecration work is said to have been composed by a Tibetan was that of Lo-chen Rin-chen-bzang-po (958–1055). This work, cited by Sa-skya Grags-pa-rgyal-mtshan (p. 252.3.3) and later consecration authors under the title \textit{Sdom-tshig} or ‘Outline’, is no longer extant.\textsuperscript{218} Considering the extensive temple constructions in which Rin-chen-bzang-po was engaged,\textsuperscript{219} it is not unlikely that he would have written something about their consecration. One of the most influential early Tibetan consecration works is that written by Sa-skya Grags-pa-rgyal-mtshan. Various later works by members of all Tibetan sects rely on it. Other early consecration works of importance were written by Bu-ston (1290–1364). While Sa-skya Grags-pa-rgyal-mtshan, and one of Bu-ston’s works, follow the \textit{Yoga Tantra} system, later Tibetan consecrations are based on the \textit{Highest Yoga Tantra}.\textsuperscript{220}

\textsuperscript{217} \textit{Lung-pa re-re la skad-lugs red/ bla-ma re-re la chos-lugs red/}.
\textsuperscript{218} Rin-chen-bzang-po is known to have composed other works which have not come down to us. D. Jackson points to his work on ‘refutation of erroneous practices’ mentioned by Sa-skya Paṇḍita (1987:13, n. 22), while Ellingson notes the \textit{Dbyangs of the Tigress’s Roar} (\textit{Stag-mo’i Ngar Dbyangs}) in Rin-chen-bzang-po’s biography by Blo-bzang-bstan-dzin (1979a:240).
\textsuperscript{219} Snellgrove \& Skorupski 1979–80.
\textsuperscript{220} The other work by Bu-ston concerned with consecration adheres to the Kālacakra.
At least three among the important early consecration manuals are not available at present, even though there are grounds for hope that they still exist in Tibet.\textsuperscript{221} One of these works written by the Third Karma-pa Rang-byung-rdo-rje (1284–1339) is important for the Karma Bka’-brgyud-pa tradition. Kong-sprul Blo-gros-mtha’-yas (1813–1899), who based his own composition on this subject on this work, describes it as explaining both sūtra-style (mdo-lugs) and tantra-style consecration. Judging from the sūtra-style consecration in Kong-sprul’s work, this tradition is quite distinct from the main tantric tradition described in the present work.\textsuperscript{222} Another early work which is of significance to the Sa-skya-pa was written by Stag-tshang Lo-tsā-ba (b. 1405). Also, the consecration work by Byams-pa-gling-pa Bsod-nams-nam-ngyal (1401–1475) is cited in the works by Sde-srid Sangs-rgyas-rgya-mtsho, Padma-’phrin-las, and others.

To judge from my own experience in Tibetan monasteries located in the area of Bodhanath, Nepal, important authorities for Rnying-ma Smin-gling tradition were the consecration works by Gter-bdag-gling-pa and ’Jigs-med-gling-pa.\textsuperscript{223} In the Sa-skya-pa sect, the works by Ngag-dbang-legs-grub are popular. The Dge-lugs-pa tradition of consecration relies especially on the manuals by ‘Dul-’dzin Grags-pa-rgyal-mtshan (1374–1434), the First Panchen Lama Blo-bzang-chos-kyi-rgyal-mtshan (1570–1662), Khri-byang Rin-po-che and the First Lcang-skya.

Consecration manuals are written for the use of ritual specialists intimately familiar with both ritual theories and the finer details of their performance. They contain a large number of specialized technical terms, as well as numerous reminders comprehensible only to specialists. A ritual such as consecration is not an autonomous entity, but constitutes a part of a larger systematic whole. It incorporates a large number of ritual actions common to other rituals including sādhanas, initiations (dbang-bskur, abhiṣeka), fire offerings (sbyin-sreg, homā) and propitiations (bskang-gso). On the other hand it is performed within a larger frame of a sādhana of the same lha that

\textsuperscript{221} For their complete bibliographical references, see the selective bibliography of Tibetan textual sources on consecration works not available to me in the appendix.

\textsuperscript{222} For more on the sūtra-style consecration, see Bentor; 1992.

\textsuperscript{223} The authorities for the Rnying-ma Byang-gter traditions are the consecration works by Rgod-kyi-ldem-phru-can.
would be invited to the receptacle. Skilled performers are not only familiar with all these rituals, they also have memorized a considerable number of ritual recitations. Therefore, manuals often mention only the first few words of a set of verses or of a mantra. It is obvious then that a study of any given ritual has to deal with many others as well.

Neither the consecration manuals nor the explanatory works on consecration are concerned with the meaning of ritual actions. These derive their raison d'être from their occurrence in scriptures. Only very rarely is a rationale for a certain action suggested. Ritual manuals are believed to be based on a reliable lineage of masters who preserved the Word of the Buddha as expressed in the tantras and explained by recognized Indian masters. The major concern of the ritual manuals is not the meaning of the ritual actions, but rather the exact method of performing them. Still, this does not mean that these rituals are meaningless in the sense Staal maintains. Embedded in manuals are numerous arguments on fine details of performance, citing passages from the Kanjur and Tanjur in support of claims for the validity of one's own system and in refutation of some of the methods employed by others.

During the late seventeenth century a genre of explanatory works on consecration developed. These works include the two-hundred page ninth chapter in the compilation by Sde-srid Sangs-rgyas-rgya-mtsho (1635–1705) concerning the stūpa enshrining the relics of the Fifth Dalai Lama entitled 'Dzam-gling-rgyan-gcig, which is also the name of the stūpa itself. At about the same time the abbot of the Rnying-ma-pa Rdo-rje-brag Monastery, Rig-'dzin Padma-'phrin-las (1641–1717) also wrote an extensive explanation on consecration. These two works not only cite identical passages, but they also have very similar sentences in common. It has yet to be determined in which direction the obvious borrowing took place. Yet, it is well known that the Fifth

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224 When I asked Mkhas-btsun-bzang-po Rin-po-che, referring to a specific ritual action, 'Why do you do this?', he laughed answering that foreigners are always concerned with questions of 'whys'. However, to him and to other ritual masters such questions do not normally occur. The reason he performs a certain ritual action is because the Buddha has instructed it to be so. For this reason, he has faith that the ritual will achieve its purpose.

225 See, for example, the discussion of the symbolism of the mirror in Buddhist consecration rituals (Bentor 1995a).

226 Such arguments are found in the translations of the first part of the Sngags-rim Chen-mo and of the Rgyud Sde Spyi'i Rnam-gzhag (Mkhas-grub Rje, 1968; Tsong-kha-pa 1977, 1981).
Dalai Lama had close ties with Rnying-ma-pa monasteries (especially Smin-grol-gling and Rdo-rje-brag). Unlike later Dge-lugs-pa consecration works, the Sde-srid cites a number of Rnying-ma sources. At that time a third explanatory work on consecration was written by Gter-bdag-gling-pa (1646–1714) who belonged to Smin-grol-gling, an important Rnying-ma-pa Monastery particularly at that time.

The tradition of explaining the consecration was, of course, not invented in the seventeenth century. The Consecration Tantra opens with general remarks on the ritual master, the receptacles to be consecrated, the benefits of performing the ritual, the faults in not performing it, consecration viewed from the perspective of the two truths, etc. Some of the consecration works in the Tanjur also provide certain explanations as well. However, while the earlier works devote only a verse (or its prose equivalent) to each topic of discussion, the later works are much more comprehensive.

A standard set of topics for discussing the consecration is found in a consecration work by the early Sa-skya-pa scholars including Kun-dga’-snying-po (1092–1158) and Bsod-nams-rtse-mo (1142–1182), who use the term bzang-po drug, ‘the six good ones’, for these six topics: the receptacle (rten), ritual master (slob-dpon), place (gnas), time (dus), ritual implements and substances (yo-byad), and the ritual method (cho-ga). Yet, their discussion of these topics is brief. Gter-bdag-gling-pa has eight topics of discussion: the nature of consecration (rang-bzhin), the consecrated receptacle, the faults of not consecrating, the benefits of consecrating, the ritual master, the place, the time, and the ritual method. Most of these topics are touched upon in the present study.

In his extensive explanatory work, Padma-’phrin-las includes a discussion of non-tantric consecrations, including the consecration of the gandi, the confession of sins for auspiciousness (bkra-shis-kyi gso-shyong), Šāntigarbha’s work on stūpas which relies on the Mahā-sannīpāta Sūtra, Bodhisattva’s text on stūpas, the Bka’-

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227 Kun-dga’-snying-po, in his third commentary on the Hevajra Tantra (pp. 73.3–74.1, see the bibliography of Tibetan works; Bsod-nams-rtse-mo, p. 110.1.1–1.2.
228 Work 1, p. 1.
229 See Bentor, 1992.
230 See the previous section.
231 Toh. 2652.
232 Toh. 138 (see the section on generating the mind of Enlightenment below).
233 Toh. 3068, 3069.
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gdams-pa sūtra-style consecration,\textsuperscript{234} and Sumatikīrti’s consecration work.\textsuperscript{235} After a short survey of the history of consecration in Tibet, mainly of the temples built by Srong-btsan-sgam-po, and Bsam-yas, Padma-’phrin-las reviews textual sources for consecration including some of those found in the Tanjur, both Rnying-ma-pa and Gsar-mapa Tibetan sources, as well as their classification according to the various tantra classes. The greater part of his work is devoted to very detailed discussion of the method of performing each ritual action supported by a large number of quotations. Sde-srid Sangs-rgyas-rgya-mtsho, in addition to the above mentioned subjects, makes special reference to the consecration of the stūpa for the Fifth Dalai Lama, including the patrons and their contributions, which have historical and even socio-economical significance. The greater part of his consecration chapter is a survey of the ritual itself according to a number of traditions.

The explanatory works of Dil-dmar Dge-bshes and Sgrub-sprul ’Phrin-las-rgya-mtsho in the eighteenth and nineteenth centuries respectively rely heavily on the similar work by Padma-’phrin-las. The work of the former also includes the following tenfold classification of topics:\textsuperscript{236} origin (khungs) the performance tradition (gnas-par bya-ba’i srol) which consists of the history of the ritual in India and Tibet, the meaning of the word, (sgra don), the essence (ngo-bo), the etymology (nges-tshig), the reasons for the non-necessity of the consecration, the evidence for its necessity, the method of performing it, the faults of not performing it, and the benefits of performance.

Consecration in its elaborate form includes, near the end, an explanation of the ritual for the sake of the patron and the audience.\textsuperscript{237} Some of the explanatory works were written for such occasions. The most elaborate such work was written by Dad-pa Mkhan-po, the first Spang-lung Rin-po-che (ca. 1770–ca. 1835). This work specifies that one should open the explanation to the patron with a general survey of the history of the Buddhist teachings, the twelve acts of the Buddha, the history of Buddhism in Tibet, the various sects, history of the Dge-lugs-pa sect in particular, its masters and monasteries, its basics of learning and teachings. If the patron is a high lama, the text

\textsuperscript{234} See Bentor, 1992.
\textsuperscript{235} Toh. 3139.
\textsuperscript{236} P. 40.
\textsuperscript{237} See the section on commanding the patron below.
recommends that one should relate his and his predecessors' biographies, the history of his monastery, and so forth. If he is an important political figure, an account of his deeds should be given. Explanations on receptacles of body, speech and mind, on the first images of the Buddha, on the form of the stūpa, on the benefit of establishing receptacles, the first images in Tibet, on the qualities of the patron and master, the place, receptacle, time, ritual method, necessity and benefits all should be given. Other explanatory works for use during the consecration were written by Rmor-chen Kun-dga'- lhun-grub [Sa-skya-pa]; Gter-bdag-gling-pa (work 2) [Rnying-ma-pa]; Phrin-las-rgya-mtsho [Bka’-brgyud-pa/Ris-med], etc. There are also three additional Dge-lugs-pa explanatory works written by the First 'Jam-dbyangs-bzhad-pa (1648–1721/2), work 3; the Second 'Jam-dbyangs-bzhad-pa (1728–1791); and Gung-thang-pa (1762–1823), work 2. Finally, Brag-phug Dge-bshes Dge-'dun-rin-chen wrote in our century four consecration manuals, the more extensive one contains a large number of explanatory remarks, some of which are cited in the present work.

THE RITUAL MANUAL

The ritual manual which will be translated below is entitled: “Dgon-gnas Stag-brag Bsam-gtan-gling-du rab-tu gnas-pa’i cho-ga dge-legs rgya-mtsho’i char-’bebs dang/ rab-gnas rta-thog-ma/ arga’i cho-ga bcas dpal-idan Smad-rgyud-pa’i phyag-bzhes ltar mdzad rgyun nag-’gros-su bkod-pa,” which may be translated: “The Consecration Ritual, [called] ‘Immense Downpour of Virtue and Goodness’ of the monastery Stag-brag Bsam-gtan-gling, together with a [short] consecration [called] Rta-thog-ma, and an arga ritual according to the ritual practice of the glorious Lower Tantric College (Smad-rgyud), a sequence of actions written as it should be performed.”

This manual was composed by Khri-byang Blo-bzang-ye-shes-bstan-’dzin-rgya-mtsho (1901–1981), The Junior Tutor of H.H. The Fourteenth Dalai Lama. The Stag-brag Bsam-gtan-gling monastery, which

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238 This work is abbreviated here as R. For the bibliographical data see the abbreviations.

239 In the version of this work used in Dga’-Idan-chos-phel-gling in Nepal the author’s name is lacking. For a short biography of the Third Khri-byang Rin-po-che in English see Dzemay (1982).
appears in the title, should not be confused with Skyid-grong Bsam-gian-gling, which we will encounter below. The former is the monastery of the Regent Stag-brag Ngag-dbang-blo-bzang-gsung-rabs-mthu-stobs-bstan-pa'i-rgyal-mtshan (1874–1951). During the short golden age of this monastery the regent sponsored the woodblock printing of collections of important rituals (chos-spyod) which became available and popular among other Dge-lugs-pa monasteries.240

There were a number of reasons for choosing Khri-byang Rin-po-che’s manual for translation. This manual is used in quite a number of extensive consecrations performed by members of the Dge-lugs-pa sect nowadays. It follows the consecration tradition of the Lower Tantra College, Rgyud-smad Grwa-tshang, which has acquired great fame. Rakta Tethong relates the following instance from the period when he was studying in Rgyud-smad.

We had been invited to come there in the first place because the Lama Gyupa [Bla-ma Rgyud-smad Grva-tshang] rab-gnas ritual was one of the most famous rab-gnas. Because, you see, certain monasteries are famous not just for certain instruments or musical-styles, but even for specific rituals.241

Further, this consecration manual was employed in the performance of the most elaborate consecration I observed during my field work in Nepal, the annual reconsecration of Bodhanath Stūpa by the Dga’-ldan-chos´phel-gling Monastery. Thus, I could study this manual from two vantage points: textual and observational.

Finally, Khri-byang Rin-po-che has made two important contributions in composing this manual, by comparison with earlier works on which he relied quite heavily. Firstly, he supplies elaborate ‘stage instructions’, that is to say, instructions on the ritual actions which accompany the recitations, visualizations and mudrās. These instructions, which are written, as is usual, in smaller letters, add to the manual some of what was previously available only in oral explanations. This is especially helpful for understanding the ritual, since

240 See the preface to the collection of rituals of this monastery Dgon-gnas Stag-brag Bsam-gtan-gling-gi Phya-g-btshes Mdo-sngags Chos-spyod in vol. 1 (see R. in the abbreviations). According to Gelek Rin-po-che “The new regent [Stag-brag] had also begun a series of major scholarly projects. He ordered all Tibetan manuscripts then available in Central Tibet to be collected, had new woodblocks carved and published and distributed them. He also had all the available woodblocks in Central Tibet (in monasteries, homes, etc.) catalogued” (Goldstein, 1989:373, note 8).

241 Rakta Tethong 1979:14. For the name Lama Gyupa see ibid., p. 12.
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It is not always clear from the recitations alone what exactly is occurring at any particular stage in the performance.

The second main contribution of Khri-byang Rin-po-che is the elimination of any choice on the part of the performers. The consecration manual by the First Pañchen Lama, the main source for Khri-byang Rin-po-che’s manual, contains numerous alternatives. It is a general manual which can be performed with various yi-dam belonging to either Highest Yoga Tantra or to the lower Tantras. It can be performed in an extensive (rgyas-pa), middle (bring-po), or brief (bsdus-pa) manner, and so forth. Khri-byang Rin-po-che adapted the Pañchen Lama’s suggestions for the performance of an extensive consecration with Rdo-rje-’jigs-byed-lha-bcu-gsum as the yi-dam. (Rdo-rje-’jigs-byed has been the yi-dam for most Dge-lugs-pa consecrations in recent times.) Thus, in places where the Pañchen’s manual simply instructs one to perform a certain ritual action according to the system connected with one’s yi-dam, Khri-byang Rin-po-che specifies exactly what should be performed by inserting the beginning and concluding words of the ritual in question according to one of the standard Dge-lugs-pa manuals. While this deprives the ritual officiants of most of the responsibility for the performance and closes the door to certain possible innovations, it provides us with more detailed information on the complete performance. It should be noted that the process of further specifying the exact ritual that should be performed in places where there had previously been some choice is not unique to Khri-byang Rin-po-che, nor to the Dge-lugs-pa school. It is part of the general process of systematization that Tibetan ritual has been undergoing since at least the beginning of this millennium. There is, however, also a major drawback in choosing Khri-byang Rin-po-che’s manual for translation. By adding only the beginning and concluding words, he created an elliptical manual. Most performers are able to supply the missing passages from memory. For the Western reader, however, these passages were supplied from the sādhana and fire offering rituals.

In its general sequence of ritual actions, Khri-byang Rin-po-che’s manual corresponds with Ratnarakṣita’s commentary on the consecration section of the Samvarodaya Tantra (Toh. 373, ch. 22) as well as with Abhayākaragupta’s treatment of consecration contained in the Vajrāvalī (Toh. 3140, pp. 113–131), on which Ratnarakṣita seems to

242 See, for example Dad-pa Mkhon-po.
have relied as well. Khri-byang Rin-po-che’s manual has several elements in common with the well known Tibetan consecration work by Sa-skya-pa Grags-pa-rgyal-mtshan (1147-1216). It is not clear, however, whether Khri-byang Rin-po-che relied directly on this work or on later Sa-skya-pa manuals, or on previous Dge-lugs-pa works which were in turn based on Grags-pa-rgyal-mtshan. Another relatively early Tibetan consecration work on which Khri-byang Rin-po-che’s work probably relies is that of Bu-ston. However, while the works of Abhayākaragupta and Ratnarakṣita belong to the system of the Highest Yoga Tantra, the consecration manuals by Rje-btsun Grags-pa-rgyal-mtshan and Bu-ston follow the tradition of Yoga Tantra. Khri-byang Rin-po-che’s manual is of course based on previous Dge-lugs-pa consecration works as well. The first Dge-lugs-pa consecration manual was written by ’Dul-'dzin Grags-pa-rgyal-mtshan (1374-1434), who gives all credit to the instructions he received from Rje Tsong-kha-pa (1357-1409) on this topic. The consecration manual by the First Panchen Lama, which relies on the preceding, further systematizes this ritual. This manual, like many other ritual works by this author, served as a basis for all later Dge-lugs-pa consecration manuals. While ’Dul-'dzin Grags-pa-rgyal-mtshan allows for the possibility of performing the consecration according to either Yoga Tantra or Highest Yoga Tantra, the First Panchen Lama already leans toward the second option. Some Dge-lugs-pa writers such as the Fifth Dalai Lama (1617-1682) and the Sixth Rgyal-sras (b. 1743) introduced very few or no changes in the Panchen’s manual, which is still included in its entirety, for example, in the Rnam-rgyal Grwa-tshang (the Dalai Lama’s monastery) collection of rituals (chos-spyod). Other popular Dge-lugs-pa consecration manuals such as those by the First Lcang-skya (1642-1714) and Gung-thang-pa (1762-1823), also heavily depend on the First Panchen Lama’s work. In addition, a considerable number of the recitations in Khri-byang Rin-po-che’s manual, as well as in many other Tibetan manuals, are borrowed from the works of Bodhisattva, Zhi-ba'i-snying-po, Nag-po-pa, Padma-lcags-kyu, Prajnārakṣita, etc., contained in the Tanjur and from the Consecration Tantra, Ārya-Buddhānusmṛti, Mahā-sannipāta Sūtra, etc., contained in the Kanjur. Each of these occurrences will be pointed out during the discussion below.

The resulting manual is a composite of different works written at different times and for different purposes. Therefore Khri-byang Rin-po-che’s consecration manual does not represent a unified theoretical
point of view. In fact, it contains some conflicting ideas which will be discussed later. Additionally, this manual draws from works directed to only one kind of receptacle. For example, while the works of Zhi-ba'i-snying-po and Padma-lcags-kyu in the Tanjur deal with stūpas, other works such as that of Nag-po-pa, emphasize images. Yet, Khri-byang Rin-po-che’s manual which draws from them is used, like most other Tibetan consecration manuals nowadays, for all three receptacles of body, speech and mind.

The performance of rituals is based on the actions of the body, speech and mind as they are expressed in mudrās and bodily positions, mantras and pronouncements, as well as visualizations (respectively). While all of these are considered essential for performing a ritual, not all of them are specified in ritual manuals. Absent are detailed indications on mudrās and any specific directions for the music. Earlier ritual manuals such as some of those found in the Tanjur, or the consecration ritual by Sa-skya-pa Grags-pa-rgyal-mtshan (1147–1216), provide detailed prescriptions for the mudrās. Later, the mudrās became part of the oral teachings, for reasons which would become immediately obvious to anyone who might try to make these mudrās relying on texts alone. Thus, no more then the names of the mudrās are supplied in the manual below, and that only occasionally. Further, no interpretation for them is provided in the great majority of ritual manuals. For more about mudrās the reader is referred to publications of photographs, illustrations and discussions of mudrās.

One should bear in mind, however, that mudrās are not static postures, but a flow of movements that lead from one to another. They can be fully illustrated therefore only by motion pictures. One should also remember that there are some differences between the various Tibetan sects in the performance of mudrās.

On the other hand, Khri-byang Rin-po-che’s consecration manual

244 With regard to Tibetan ritual music there are a number of studies including those by Canzio, Egyed, Ellingson, and Tsukamoto.
245 In some cases the movements are not so difficult to interpret. For example, the mudrā of inviting a lha into the practitioner’s body resembles embrace. The mudrā of offering mañḍal resembles the universe with mount Meru and the four continents. The extent to which the execution of mudrās is an integral part of a ritual performance becomes evident when one asks a lama about a certain ritual passage. In my experience an experienced officiant would accompany any ritual recitation with the appropriate mudrās even outside the ritual.
246 Beyer (1973), Tsong-kha-pa (1981), Saunders (1960), Gonda (1972), etc.
provides sufficient indications for all the ritual pronouncements (which also serve as a basis for the visualization) as well as relatively detailed instructions on the ritual actions. As was already noted, it was the inclusion of the latter which partly influenced my decision to choose this manual for translation. These ritual pronouncements and actions appear in the translation below, and some of them will be further discussed below.

DGA'-LDAN-CHOS-'PHIEL-GLING MONASTERY

A performance of the consecration translated below was observed in fall 1988 in the monastery Dga'-ldan Chos-'phel-gling located in Bodhanath, Nepal. Among the important characteristics which distinguish Dga'-ldan-chos-'phel-gling from some of the newer establishments at Bodhanath are its almost unbroken ritual tradition brought from Tibet, and its close ties with significant segments of the local Tibetan community, which in many respects reflects the traditional situation in Tibet. Dga'-ldan-chos-'phel-gling was built about forty years ago by the Mongolian Lama Gurudeva, making it one of the oldest Tibetan establishments in the Nepal valley. The founder is best known among scholars as one of the publishers of Tibetan books in New Delhi.

In 1959 when the monks of Skyid-grong Bsam-gtan-gling Monastery on the Nepalese border fled Tibet, they could find refuge in this monastery. Unlike most other refugee monks, they were able to transfer the entire content of their monastery into exile. The main image of Śākyamuni Buddha was offered to His Holiness the Dalai Lama and was preserved in the museum at the Library of Tibetan Works and Archives as one of the few large, intact major images brought out of Tibet. The Narthang Kanjur collection from Skyid-grong Bsam-gtan-gling is also preserved at this Library. The monastery documents have been the subject of a recent study by Schuh (1988).

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247 "... the pride object of the museum, a historic 6' 8" bronze statue of sakhyamuni (sic) Buddha adorned with the finest crown and chest ornaments crafted by Tibet's foremost metal workers which was commissioned by H.H. the Eighth Dalai Lama for the people of Southern Tibet..." (Gyatsho n.d.: 4). In 1987 after the completion of Tshe-mchog-gling Monastery in Dharamsala this image was transferred there, although not without objections.
Some of the treasures brought from Tibet are still preserved at the monastery’s new home in Nepal. 248

Skyid-grong Bsam-gtan-gling was founded in 1756 by the Tutor of the Eighth Dalai Lama Yongs-'dzin Ye-shes-rgyal-mtshan (1713–1793). Schuh has perhaps saved the reputation of Skyid-grong Bsam-gtan-gling among Western scholars by pointing out a mistaken reading of Wylie who translated the words of Btsan-po No-mon-han regarding this monastery as: “. . . they do not master even the smallest rules of the Rnam-'dren Bu-ram-shing-pa [= Buddha], so I have heard.” What the No-mon-han actually said, according to Schuh, is: “they do not violate even the smallest precept of behavior of the Guide Ikṣvāku.” For more about the founding and history of Skyid-grong Bsam-gtan-gling, see Schuh 1988.

After arriving in Nepal, the monks of Skyid-grong Bsam-gtan-gling were able to continue, with certain changes, a specific ritual tradition they brought with them from Tibet. In 1970, the monastery was transferred to the Tibetan government in exile. Since then, the abbacy of this monastery has rotated between the three main Dge-lugs-pa monasteries (gdan-sa gsum), Dga'-ldan, 'Bras-spungs, and Se-ra, each of them sending in turn an abbot for a period of five years. The abbots usually do not interfere with the ritual tradition of the monastery, which is locally known not by its official name, but as Bsam-gtan-gling. 249 Even nowadays, when there are over a dozen functioning monasteries at Bodhanath, Dga'-ldan-chos-'phel-gling continues to serve a large number of Tibetans in the Kathmandu valley, including some of the more well-to-do families. This is in contrast to some of the new monasteries which have not yet been able to cultivate a long-term, local social and economic base. 250

One of the changes introduced into the ritual tradition of Bsam-gtan-gling in Nepal is the replacement of the ritual for the Sixteen Arhats (gnas-brtan mchod-phyag), 251 which had traditionally been performed annually in Skyid-grong on Lha-babs Dus-chen, 252 with an

248 See also Lobsang Dorje 1971.
249 Or Mchod-rten Bsam-gtan-gling, Mchod-rten being the local Tibetan name for Bodhanath.
250 Some of these other monasteries find sponsorship in other parts of Nepal or from foreign Buddhist groups.
252 On this date, see below. Conversation with the retired abbot of Skyid-grong Bsam-gtan-gling in Dharamsala, July 1989.
annual reconsecration of Bodhanath Stûpa. This tradition began in 1972 following a repair of Bodhanath Stûpa after a fire had broken out there.\textsuperscript{253} By performing an annual consecration on Lha-babs Duschen, this monastery which now represents the Dalai Lama, follows the tradition of the Dalai Lama’s own monastery Rnam-rgyal Grwa-tshang, which performs an annual consecration on this holiday. In the past it had been the temple of the Chini Lama\textsuperscript{254} which was in charge of Bodhanath Stûpa. The increasing Tibetan population in the Kathmandu Valley (since 1959) has slowly gained influence there. At present, both the Chini Lama temple and Dga’-ldan-chos-’phel-gling Monastery share responsibility for the affairs of the stûpa. Thus, in addition to its religious meaning, the annual reconsecration of Bodhanath Stûpa carries with it a certain social and political significance.

The annual consecration in Dga’-ldan-chos-’phel-gling is performed on one of the major Tibetan Buddhist holidays. There are four major Buddhist holidays (dus-chen bzhi) in the general Tibetan religious calendar. Bco-Inga Mchod-pa (also known as Cho-’phrul Bstan-pa, ‘the display of miracles’) is on the 15th day of the first month; Saga Zla-ba (Śākyamuni Buddha’s entrance into his mother’s womb, enlightenment and parinirvāna) on the 15th day of the fourth month; Chos-’khor Dus-chen (the first turning of the wheel of dharma or the first teaching) on the sixth day of the sixth month; and Lha-babs Duschen (Śākyamuni Buddha’s descent from Tuṣita Heaven after teaching his mother there) on the 22nd day of the ninth month. On these four holidays every Tibetan monastery performs rituals for the sake of the public in general, including the local community and “all sentient beings.” This is in distinction to the rituals performed for the benefit of a single person or family upon their request and sponsorship. It is common for many Dge-lugs-pa monasteries, including Rnam-rgyal Grwa-tshang, to perform rituals for the three major Dge-lugs-pa yidams (Gsang Bde ’Jigs gsum) on the last three holidays mentioned above—on Sa-ga Zla-ba for Gsang-ba-’dus-pa (Guhyasamāja), on Chos-’khor Dus-chen for Bde-mchog (Cakrasaṃvara), and on Lha-babs Dus-chen for Rdo-rje-’jigs-byed (Vajrabhairava).\textsuperscript{255} These rituals

\textsuperscript{253} Conversation with Bstan-pa-dar-rgyas, the retired chant leader (dbu-mdzad) Dec. 1988.

\textsuperscript{254} The home base of the Chini Lama family is in Helambu, north of the Kathmandu Valley, although several generations of this family have lived in Bodhanath.

\textsuperscript{255} In addition, on Kālacakra Day, the fifteenth of the third month, a ritual for Dus-kyi-’khor-lo (Kālacakra) is performed.
include the organized monastic performance of the *sādhanas* pertaining to each of these *yi-dams*. The consecration ritual is performed on Lha-babs Dus-chen in conjunction with the *sādhana* of Rdo-rje-'jigs-byed. All these rituals last for more than one day. The main day of the performance (*dngos-gzhi*) falls on the holiday proper.

All these rituals cannot be performed without sponsorship. While rituals performed for the benefit of certain individuals are fully sponsored by them, annual rituals are technically sponsored by the monastery itself as part of their service to the community at large. Still, there has been a main patron for the annual reconsecration of Bodhanath Stupa for the last fifteen years, a well-known restaurant owner. There are in addition many lesser patrons who usually bring their private images and thang-kas to the monastery to be reconsecrated together with Bodhanath Stupa. These receptacles remain in the assembly hall of the monastery for the duration of the three day consecration. These sponsors have no interest in the ritual details and are not present in the monastery throughout the consecration. Along with other people of the community, the sponsors pay their regular brief holiday visits to Dga'-ldan-chos-'phel-gling and other monasteries in the Kathmandu Valley. During these visits, they circumambulate the assembly hall, prostrate to the lamas and lha, offer them scarves (*kha-btags*), incense, butter lamps, *mchod-thig* and so forth, and then return home. Thus, they entrust their images and thang-kas to the lamas and come only to receive blessings themselves. Even the main patron is present only during the one section of the ritual ('commanding the patron', *yon-bdag bsgo-ba*, see below) in which his presence is required by the ritual itself. The names of all the sponsors, along with the amounts of their donations, are read aloud to all the monks during the tea breaks. These contributions are used to cover all the ritual expenses, and for providing more festive meals for the monks than is usually

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256 At least three without preparing a sand mandala, and about eight days if a sand mandala is used (cf. Sharpa 1985).

257 Some years ago a monk delegation from Dga'-ldan-chos-'phel-gling used to go to the homes of their community before the annual consecration to collect the private images for reconsecration in the monastery. Since some members of the community felt that they were being pressured for more donations, this practice came to an end. Nowadays only those who choose to do so bring their images to Dga'-ldan-chos-'phel-gling for reconsecration.

258 Offering of butter lamps can be performed in several ways, by lightening an already prepared butter lamp after giving a small donation, or by adding melted butter to an already burning butter lamp (*mchod-thig*) etc.
the case. Additional contributions are received from almost every visitor to the monastery. The holiday income usually exceeds the actual expenses for the ritual, and the excess is put into the monastery's general fund. In addition to sponsoring the ritual itself, the main patron also offers new paint, 'clothes' (na-bza') and flowers to the stupa. The flowers are offered in a special Tibetan way, by offering saffron flower tincture.

**RITUAL ROLES**

In major organized monastic rituals performed in the assembly hall of the monastery, the entire community of monks and novices participates. In Dga'-ldan-chos-'phel-gling there are about seventy individuals who fall into these categories. Among them a few hold special ritual roles including those of ritual master, chant leader, ritual helper, players of musical instruments and so forth.

The master of the ritual (rdo-rje slob-dpon, vajrācārya) is, in most cases, the monastery's own abbot or a non-resident lama invited especially to perform the (re)consecration. It is through their powers that the ritual purpose is accomplished. The rest of the assembly is considered to be their retinue. For a further discussion of the ritual master, see above.

The chant leader (dbu-mdzad literally 'the one at the head'), however, is the person who actually leads the ritual. By pronouncing the first few syllables of almost every new verse or mantra, he ensures the correct ritual sequence. With his cymbals (sil-snyan) he leads the music accompanying the recitation and he also determines the type of chanting used in each ritual unit. His role is especially important when the ritual performance shifts from one ritual manual to another (see below). Chant leaders are usually older monks with years of experience in ritual performances. While in some monasteries their nomination is 'for life', in others such as Dga'-ldan-chos-'phel-gling monastery there is a rotation in this role. In certain cases, chant leaders are more

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259 A photograph of this stupa is found on the cover of Lati 1979 (in its 1985 reprint). The 'clothes' in this picture have already suffered from the weather. See also Slusser 1982: plate 215.

260 Their remnants can be seen as well in the photograph on the cover of Lati Rinpoche's book as darker yellow lines on the white dome of the stupa.

261 Cf. Ellingson, 1979a and 1979b.
familiar with the performance of organized monastic rituals than abbots and reincarnate lamas. They have a special social and economic status within the monastery. Unless a reincarnate lama is present, the chant leader is usually ranked second only to the abbot in ritual performances. It is often the highest religious role that a non-incarnate monk can aspire to in a given monastery.

The ritual helper (mchod-g.yog) is responsible for all the special ritual actions. The ritual master and almost all other monks remain in a meditative posture through most of the performance. It is not possible, however, to perform some of the required ritual actions from such a position. The role of the ritual helper is to perform all the actions the ritual master cannot. The ritual helper is conceived of as being an ‘active’ aspect of the ritual master. The two are one entity, one aspect sitting in a meditative posture, while the other performs everything that requires moving about. Therefore, another name for ritual helpers, which they themselves seem to prefer, is las rdo-rje ‘action vajra’. Thus, from their seats the ritual master, chant leader and other monks perform the major ritual activities of visualization, chanting, making seals (mudrās), employing their vajra and bell, their damaru drum, etc. The ritual helper assists in the performance of special offerings such as bathing (khrus-gsol), enthronement offerings (mnga’-’bul), offering gtor-mas to the obstructions (bgegs-gtor), etc. He also provides the ritual master and the assembly with the necessary ritual substances and implements at the right points of the ritual. His duties include the preparation of all the required ritual substances and implements before the ritual begins, the arrangement of the altar, mandalas, offerings, gtor-mas, etc. During certain relatively complicated ritual actions, such as the bathing or purification of obstructions, the ritual helper officiates simultaneously with one or two assistants. In certain monasteries, especially in relatively new establishments in the Kathmandu Valley, the role of the ritual helper in ordinary organized monastic rituals is rotated among the young adult monks, a task which helps familiarize them with every aspect of the ritual. In other monasteries, such as Dga’-ldan-chos-’phel-gling

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262 For the roles of the rol-dpon and dbu-chung see Tucci 1980:132.
264 For these ritual actions see below.
265 The ritual helper may even need to take on diplomatic responsibilities when the ritual master comes from a slightly different ritual tradition than the monastery in which he performs.
this is usually the responsibility of the senior monks, though they are assisted by their juniors.

Another special ritual role in the performance of the consecration below is held by the senior most monk who is in charge of offering the four waters (*chu bzhi*). In addition certain monastic members specialize in the playing of one or more musical instruments, including the *sil-snyan*, *dung-dkar*, *rgya-gling*, *sbub-'chal*, *dung-chen*, *rhang-gling* and *rnga-chen*.\(^{266}\)

The ritual performance requires the coordination of all these participants. The staging of major organized monastic rituals is an immensely complicated undertaking. Monks spend years of their life learning to perform such rituals. In addition to the meditational aspects, for successful results the ritual master should be very familiar with the ritual, the ritual helper should prepare all the required ritual implements and substances and at the appropriate moments place what is necessary in front of the ritual master and the assembly. Everyone should know how to perform all the ritual actions. The chant leader should know all the chants and their sequence in the consecration ritual so that the rest of the assembly can follow him. The chant leader should lead also the performance of music. All musicians should be competent in the use of their instruments, should know their parts and the proper moments for their use in the ritual sequence. Thus, the external aspects of the ritual alone comprise an extremely complex task.

### The Setting

Major rituals such as an elaborate consecration are usually performed in the assembly hall of a monastery. Smaller movable receptacles are often brought there. However, as will be seen below, the physical presence of the receptacle in the assembly hall is not necessary. In some cases, such as a consecration of a large *stūpa*, a temporary tent or another shelter is constructed next to it. However, the inner structure of such a construction resembles that of an assembly hall. Therefore, most of the discussion here will apply in either case.

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\(^{266}\) For discussions of these musical instruments whose names do not have exact equivalents in English see Ellingson 1979a. See also Tucci 1980:117–9.
Diagram 1: The setup for the consecration in Dga’-ldan-chos-’phel-gling.

A — abbot.
U — the chant leader (dbu-mdzad).
S — the senior-most monk.
D — drums.

... — rows of monks.

main entrance
The setting for the performance of the consecration in Dga’-ldan-chos-’phel-gling monastery in Bodhanath can be seen in Diagram 1. The monks numbering about seventy sit in six rows, arranged in three pairs. The more seniority the monk has, the closer he is to the main image and altar. At the center-front is situated the bathing mandala (khrus-dkyil); at its center the representation of the main receptacles being consecrated and the mirrors which will hold the ye-shes sems-dpa’ of the receptacle (see below). At the left front stands a pavilion housing the painted cloth mandala of Rdo-rje-’jigs-byed-lha-bcu-gsum with offerings and gtor-mas in front of it. In between these two mandalas there is a much smaller offering mandala with the enthronement offerings (mnga’-dbul), the eight auspicious substances (bkra-shis rdzas bryad), etc. (see below). In front of the main image an altar is set aside for the smaller images brought by monastic and lay people to be consecrated together with Bodhanath Stūpa. Thang-kas are hung from the upper beams.

1. The mandala of the lha

As mentioned, the consecration ritual is a special application of the sādhanā practice which includes the entrance of the consecration lha into the mandala (bdag-’jug). The sādhanā practice in this case, as in most other Dge-lugs-pa consecrations, is that of Thirteen lha Rdo-rje-’jigs-byed (Dpal Rdo-rje-’jigs-byed-lha-bcu-gsum). The mandala is housed in a pavilion of four pillars and a roof with curtains on all four sides. Dga’-ldan-chos-’phel-gling monastery uses a painted mandala framed in glass. A thang-ka depicting this mandala which belongs to Dga’-ldan-chos-’phel-gling itself was published by Lobsang Dorje and Black. This publication also contains a detailed description of this mandala according to the manual of the Generation Stage by Blo-bzang-lhurt-grub (1819–1850). In addition, a description of this mandala is translated below. The offerings and gtor-mas in front of the mandala palace include gtor-mas for Rdo-rje-’jigs-byed,

267 For a drawing of such a roof see Kohn 1988:396.
268 In Rnam-rgyal Grwa-tshang, His Holiness The Dalai Lama’s monastery, a colored powder mandala is prepared for a similar consecration on Lha-babs Dus-chen. The drawing of such a mandala requires four days (cf. Sharpa 1985:37–41).
269 1973. Unfortunately a large number of Tibetan words are misspelled in their transliteration. The reader should consult the Tibetan spellings on p. 281 there.
270 In the section called ‘seeing the mandala’ included in the preparatory rituals for the initiation on the first day of the consecration (see also SS. 31–33, 35–41).
his consort and the twelve members of his retinue ("khor), the general dākinis (mkha'-'gro-spyi-gtor), and so forth, as well as the four protectors and the lord of the ground (gzhi-bdag) to whom the propitiation ritual (bskang-gso) will be performed. For illustrations of these offerings and gtor-mas, see MV 6.271

2. The bathing mandala

This mandala is specific to the consecration ritual and therefore will be discussed in more detail here. It is situated at the front center of the assembly hall before the main image and also in front of the ritual master (see Diagram 1). Its layout can be seen in Diagram 2. Under the various implements a square mandala is drawn. From among the four actions272 the consecration ritual belongs to rituals of increase (rgyas-pa' las),273 which are associated with the square shape. Instructions for the square shape of the bathing mandala are found also in consecration texts found in the Tanjur.274 Sde-srid Sangs-rgyas-rgya-mtsho explains this mandala as follows:

On top of a yellow cover [the color of increase] there is a four-door square bathing [mandala]. At its center is an eight petalled lotus. The middle and four petals in the cardinal directions are marked with the five Tathāgatas (rigs lnga) and the petals in the intermediate directions with the four consorts (yum bzhi).275

This is one of the most common mandalas of the five Tathāgatas. Each of the following authors assumes that the performers are familiar with this mandala and therefore supply only a few hints. Abhayākaragupta has:

271 For general instructions on the preparation of these gtor-mas see MV 3–4.
272 See the section on fire offering below.
273 Sde-srid Sangs-rgyas-rgya-mtsho p. 234.
274 For example, in the works by Kun-dga'-snying-po, Toh. 2521, p. 255.1–2; Toh. 2523, p. 265.
275 Khebs ser-po'i khar khrus-kyi gru bzhi sgo bzhi-ba'i dbus pad-'dab brgyad-kyi ltha dang phyogs bzhir rigs-inga dang mtsams bzhir yum bzhis mtsan-pa'i steng... p. 234.2–3.
Diagram 2: The Bathing Mandala (khrus-dkyil).

<table>
<thead>
<tr>
<th>Bathing Vases (khrus-bum)</th>
<th>Cleansing Substances (bdag-rdzas)</th>
<th>Stainless Offerings (dri-med mchod-pa)</th>
<th>Cleansing Substances of the Supreme Bathing</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mngar gsum</td>
<td>a. bdud-risi inga</td>
<td>i. dri-bzang</td>
<td>w. dri-bzang 'dag-chal</td>
<td>R. representation of the receptacle</td>
</tr>
<tr>
<td>2. zho-gsar</td>
<td>b. snum-kyang</td>
<td>ii. me-tog</td>
<td>x. dri-zhim-po'i 'bru-mar</td>
<td>M. mirror</td>
</tr>
<tr>
<td>3. 'bras-bu gsum</td>
<td>c. shing-shum</td>
<td>iii. mchod-yon</td>
<td>y. dri-bzang inga'i phye-ma skampo</td>
<td>A. gtor-ma for the dharma protector</td>
</tr>
<tr>
<td>4. 'bru</td>
<td>d. ba-byung inga</td>
<td>iv. mar-me</td>
<td>z. dri-bzang ide-gu</td>
<td>B. water for touching</td>
</tr>
<tr>
<td>5. dri-bzang</td>
<td>e. spos-mar</td>
<td></td>
<td></td>
<td>C. scented butter</td>
</tr>
<tr>
<td>6. 'bras-yos</td>
<td>f. skyu-ru-ra'i phye-ma</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. sman</td>
<td>g. snum-kyang</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. rin-chen</td>
<td>h. dri-bzang</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>j. yung-ba</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

See the section on empowering the bathing vases below.
See ibid.
See the section on further purifications below.
See ibid.
See ibid.
The woolen cloth at [the cardinal directions] beginning with the east has [the Tathāgata signs] of wheel, jewel, lotus and sword, at the intermediate directions the signs of the four consorts. 281

Brag-phug Dge-bshe also gives a similar description and adds that:

At the center of the eight petaled lotus there is a five pronged white vajra . . . 282

Gung-thang-pa who also provides an outline of this mandala further specifies the signs of the four consorts.

The [lotus] petals [in the cardinal directions beginning] from the east clockwise are marked with a wheel, jewel, lotus, and sword; white, yellow, red and green [respectively]. The four at the intermediate directions [beginning with] the southeast clockwise [are marked with] a wheel, vajra, lotus and sword; white, blue, red and green [respectively]. The eastern direction of this drawing or colored powder mandala faces the ritual master and is covered. At the center a flower and kuṣa [grass] 283 seat is made. 284

On top of the eight lotus petals beginning from the east the eight bathing vases (khrus-bum) are placed. 285 According to Sde-srid Sangs-rgyas-rgya-mtsho (p. 234) the nine vessels of the cleansing substances (‘dag-rdzas) are placed in front of the bathing vases. In Dga’-ldan-chos-phel-gling, however, the cleansing substances are placed between the bathing vases according to their sequence in the ritual in order to prevent possible confusion. While the layout of the eight bathing vases on the mandala of the five Tathāgatas and four consorts belongs to an old tradition and is found in numerous consecration works including the earlier ones, the tradition of the cleansing substances seems to be a later and less well established one.


282 Nang-du padma ’dab-ma brgyad-pa’i lte-bar rdo-rje dkar-po rtse lnga-ba/ p. 244.3.

283 Sitting on kuṣa grass the Buddha attained Enlightenment. For the kuṣa grass see Gonda 1985:29-51; Snellgrove 1987:226, n. 174.


Gung-thang-pa, work 1, p. 58.1-3.

285 See the section on empowering the bathing vases below.
At the center of the bathing mandala in Dga’-ldan-chos-'phel-gling stands a representation of the receptacle. This is used in cases such as that of the consecration of Bodhanath Stūpa, in which the receptacle cannot be present in the assembly hall of the monastery. This representation is made to somewhat resemble the upper part of a human body. It is made of two round vases; the larger one is placed right side up, while the smaller is placed on top of the former upside down. This construction is then covered with embroidered silk. During the ritual of the consecration lha’s entrance into the mandala this representation in human form will be wearing the initiation implements (dbang-rdzas, see the initiation below).

Next to the representation of the receptacle stand two ritual mirrors. To these mirrors will be invited the ye-shes sms-dpa’ of Bodhanath and Svayambhunath Stūpa respectively. Since the ritual performed in Dga’-ldan-chos-'phel-gling is a reconsecration, the ye-shes sms-dpa’ which are already present in these stūpas will be conveyed by means of these mirrors into the assembly hall for a renewal of the consecration. At the end of the consecration in one of its most dramatic moments the ye-shes sms-dpa’ will be returned into the respective stūpas and requested to firmly remain there (brtan-bzhugs).

Additional ritual substances are placed on the bathing mandala as well. These include the cleansing substances for the supreme bath (mchog-'khrus), the four stainless offerings (dri-med mchod-pa bzhi), pure water for touching (nye-reg chu-gtsang), and incensed butter (spos-mar) which are used in the purifications (sbyang-ba). Each of these items will be explained at the context of its use in the ritual.

There is some discussion in the consecration literature whether the third mandala, the offering mandala should have at its center mount Meru and the four continents. In Dga’-ldan-chos-'phel-gling this mandala simply houses the various offerings special to the consecration including the enthronement offerings (mnga’-dbul), the offering for opening the faculties of the eye and so forth, and the eight auspicious substances (bkra-shis rdzas brgyad) offered to the patron.

286 See the section on showing the mirror below.
287 During the consecration the ye-shes sms-dpa’ are not invited from the ritual mirror into the representation of the receptacle as one would expect. The monks officiating at the consecration consider the lha to be present during the ritual not in the representation but in the ritual mirror. Some of the offerings to the receptacle (including the offering of ornaments) are made to the mirror. Still most ritual actions pertaining to the receptacle are performed with regard to the representation.
The throne of the ritual master faces the eastern direction of the bathing mandala. The ritual mirrors and supreme bathing substances are situated on this side as well. On a table in front of the ritual master are set from right to left the following ritual implements: the Victorious Vase (rnam-bum), the vase of action (las-bum), damaru drum, vajra (rdo-rje), bell (dril-bu) and a skull (kapala) containing the inner offerings (nang-mchod). The ritual manual is set in front of the two vases.

RITUALS OF TRANSFORMATION

No person, substance, or implement involved in a ritual performance can take part in it or be used in it in its ordinary worldly form. The performance of almost every tantric ritual begins with a process of 'exaltation' which brings both performers and objects into a 'exalted' or 'Buddhaized' state appropriate for effecting the ritual purpose. The processes through which persons, substances and implements are transformed into an 'exalted' level can be generally classified into three groups. For people, the fourfold generation process is employed. The performers transform themselves into a lha through the sadhana practice employing the process of 'generating oneself as a lha' (bdag-bskyed, see above). Also, the patrons who participate in the ritual at one point cannot do so in their worldly appearances: As they are usually unable to transform themselves into lha, the ritual master together with the other monks performs this transformation of the patrons as it is done in initiation rituals where before entering the mandala the disciples are transformed into lha.

The only ritual implement or substance which is transformed by means of the fourfold generation is the water of the Victorious Vase (rnam-bum or rnam-rgyal bum-pa) used in the 'entry into the mandala' (bdag-'jug) or path-initiation of both performers and receptacles. Like the performers, the water of the Victorious Vase is generated as the main yi-dam of the consecration. This is the process called 'generation
of a *lha* in a vase' (*bum-bskyed*, it will be further discussed in the section on empowering the ritual vases below).

For these transformations into the main *yi-dam* the term 'generation' (*bskyed-pa*) is generally used. Alternatively, also the word ‘accomplishing’ (*sgrub*) is employed, as in *sgrub-thabs* (*sādhana*), ‘means of accomplishing’ or *bum-sgrub* a synonym of *bum-bskyed*. The word *sgrub* alone is used in the consecration literature for transformation into an ‘exalted’ state which is not visualized in the form of a particular *yi-dam*. When applied to various ritual substances, *sgrub* will be translated here as ‘empowerment’. At the outset of the ritual after the transformation of the performers as well as the Victorious and Action Vases, certain ritual substances are empowered. These include the bathing vases (*khrus-bum*), the cleaning substances (*'dag-rdzas*), flowers and grains to be scattered on the receptacle, as well as the *gu-gul* and white mustard which will be used for wrathful purifications. The empowerment of these substances endows them with potencies to accomplish their ritual purpose which are not found in ordinary bathing water, grain or white mustard. They are brought as well to an exalted dimension distinct from their mundane existence. Yet, there is no unified process for such empowerments. The various processes of empowerment performed for each of the ritual substances will be discussed on the appropriate occasions below. Their common feature is that none of them involve the invitation of the *yeshes sems-dpa*.

A third process of transformation is called *byin-brlab* or *byin-gyis brlab-pa*, and will be translated here as blessing. It applies to ritual implements such as the *vajra* and bell or to substances including the various offerings and *gtor-mas*. Again, different processes are included under the designation of blessing and will be discussed in due course. Here the commonly performed blessing of the offerings will be given as an example. These blessings consist of four limbs:

1. cleansing (*bsangs*), 2. purifying (*sbyangs*), 3. generating (*bskyed-pa*), 4. blessing (*byin-rlabs*).

1. The cleansing is performed through sprinkling water from the vase of action (*las-bum*) while reciting the mantra of the *lha* situated at

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291 Cf. DK 85.3–86.6; S. 12–13.
292 This is a fourfold and not a threefold process as Beyer 1973:143 explains it.
293 Cf. DK 88.6–89.3.
the northern gate of the Rdo-rje-’jigs-byed-lha-bcu-gsum’s mandala. This lha, Ral-gri Gshin-rje-gshed, is also dissolved into the water of the vase of action. The nature of the vase of action and the role of this lha will become clearer in the discussion of the ritual of empowering the vases (bum-sgrub). The purpose of this ritual action is clearing impurities and interferences. Both the cleansing and the following ritual step of purifying are common to all rituals of ‘exaltation’, including generations, empowerments and blessings.

2. The purification of the offerings is a process of dissolving them away or visualizing their disappearance (mi dmigs-pa). On one level the practitioner envisions that in the place of the physical offerings there is nothing. The mundane offerings are dissolved so that divine offerings may replace them. This process, however, is always given a Buddhist interpretation involving a meditation on Emptiness. The practitioner does not visualize that the physical offerings are not there any more, but rather meditates on their nature as devoid of own existence. In all rituals of ‘exaltation’ at this point of the process Mādhyamika meditations on Emptiness are incorporated in the tantric rituals. Here the offerings are purified from their ordinary mistaken appearances and their true nature is realized. While earlier steps of the ritual included ritualization of moral attitudes, and the accumulation of merit (bsod-nams-kyi tshogs), here the practitioners perfect their accumulation of enlightened wisdom or knowledge (ye-shes kyi tshogs) in a ritualized manner as well.

The realization of the offerings as empty of own existence is accompanied by the recitation of the following mantra: Om svabhāva-śuddhāḥ sarva-dharmāḥ svabhāva-śuddho 'ham. ‘Om pure by nature are all dharmas; pure by nature am I.’ This mantra is called chos-nyid rnam-par dag-pa’i sngags ‘the mantra of purifying into dharma nature’. The practitioner visualizes all dharmas in general and the offerings in particular as empty of own existence. The mantra Om svabhāva etc. is closely related to the following mantra śunyatā-jñāna-vajra-svabhāva-ātmako 'ham, ‘I am the vajra nature of the

294 See the ‘section on generating the mind of enlightenment’ below.
enlightened wisdom and Emptiness’, which is similarly employed in the process of dissolving into Emptiness.²⁹⁸

In fact, however, this process is twofold. It involves not only contemplation on Emptiness but also effectuation of this process, that is to say, by the power of the mantra recitation the offerings are considered to indeed transform into Emptiness. During the prior approaching practice (bsnyen-pa) of one’s yi-dam, the performers should have already contemplated on the meaning of this mantra. In performing rituals (las) such as consecration, they should already be able to transform themselves into a lha and employ the lha’s powers in effectuating this and other mantras. Thus, while at the beginning of one’s training the mantra serves as means for meditation on Emptiness, after completing the bsnyen-pa, the practitioners are considered as being able to employ the mantra for transforming the object of his or her meditation into Emptiness. This mantra is made effective because the practitioner has acquired the required powers through meditation on its content.

3. Having been ‘dissolved’ into Emptiness, the offerings are then generated out of Emptiness as ‘exalted’ substances. The generation manual has the following:

From the continuum of Emptiness Ab [appears]; from it arise very vast and wide skulls inside of which are Hams. From their melting arise water for welcoming, water for refreshing the feet, flowers, incense, light, fragrance, food, and music. Appearing as offering substances, their nature is Bliss and Emptiness (bde-stong). As objects of enjoyment for the six senses they function to generate uncontaminated supreme bliss.²⁹⁹

Three points are made with regard to the new ‘exalted’ nature of the offering substances.³⁰⁰ 1. They appear as offering substances. 2. However, their nature is Bliss and Emptiness, the non-dual nature the realization of which is the purpose of the yogic practice. 3. Their function is characterized as generating special uncontaminated Bliss. This they accomplish by serving as objects of enjoyment for the six senses. Thus, the offerings are transformed into the nature of all Buddhas, but appear to be offering substances. They function as objects of enjoyment for the six senses: the light for the enjoyment of the

²⁹⁹ Cf. DK 88.6–89.2; R. 400.1–3 etc. S. 14; MV 38.
³⁰⁰ Cf. KL 109; GDL 67.
eye, music for the ear, food for the mouth, scent for the nose, etc. This in turn serves to generate special uncontaminated Bliss. The tantra utilizes the enjoyments of the senses for the sake of accomplishing Bliss.\textsuperscript{301}

As Ötrul Paṇchen explains:

Although the physical offerings displayed are the best to be found—pure water, fresh flowers, fragrant incense and so forth, they belong to the world of ordinary appearances and as such are not suitable to be offered to pure beings.\textsuperscript{302}

Thus, the offerings actually offered are quite different from those present. They consist of visualized magnificent fields of flowers, clouds of sweets, incense, precious lamps, splendid fragrance, celestial food and so forth. Similarly, the music that is offered is more than the actual music played by the actual musical instrument. Ellingson (1979a), who discusses visualized music at length in his dissertation on Tibetan ritual music, remarks:

This inclusion in the concept of ritual music of music that is mentally produced but not physically present implies that, from a performer’s perspective, the whole of the music offered in a given performance is always more than the sum of its audible parts. Furthermore, not only is the ‘music’ substantially different from the sounds heard; it is also different in different ways for each individual performer! Such concepts pose a special kind of problem for external observers who center their attention on physical observation and measurements.\textsuperscript{303}

A similar process of dissolving into Emptiness out of which a ‘exalted’ entity is generated is utilized not only with regard to the offering substances but also with respect to the practitioners of sādhanas and initiations.

4. The final blessing of the offerings is accomplished through the recitation of the mantra \textit{Om Āh Hūm}. The three parts of this mantra correspond to the Buddha’s body, speech and mind respectively. Its recitation by an accomplished master transforms one’s ordinary body, speech and mind (\textit{lus ngag yid}) into ‘exalted’ or ‘buddhaized’ body, speech and mind (\textit{sku gsung thugs}). Here this process is applied not

\textsuperscript{301} Cf. R. 393.4–6; R. 400.1–3; KL 109.

\textsuperscript{302} 1987:57.

\textsuperscript{303} Ellingson 1979a:364–5.
to a person who possesses body, speech and mind, but to the offering substances. Yet, the purpose is similar in that each aspect of the offerings substances is transformed into an 'exalted' state. This process, which is similar to nyāsa,\textsuperscript{304} is employed also in sādhanas where it is elaborated to include the blessing of the sense-fields as well (skye-mched byin-rlabs, see below). The blessing of the offering is performed by reciting \textit{Om Āh Hūṃ} for each of them (i.e. \textit{Om} [name of the offering] Āh Hūṃ) while making the appropriate mudrā and visualizing the offerings being transformed into 'exalted' substances, whose nature is non-duality. Yet they are capable of appearing and functioning in the world.

The performers are so familiar with this fourfold process that it is only rarely given in its complete form.\textsuperscript{305} In the translation below I have supplied numbers in square brackets to indicate each of these four steps which in the consecration manual usually appear in a fragmentary form. In sum, during the ritual all persons are yi-dams and all ritual substances and implements are regarded as empowered with special powers. The entire ritual does not take place on a worldly plane, but on an 'exalted' one.

\textsuperscript{304} For a further discussion of this see the section on the blessing of the sense fields (skye-mched) and the body, speech and mind in the main part below.

\textsuperscript{305} A complete version is found in DK 88.6–89.3.
THE CONSECRATION RITUAL, IMMENSE DOWNPOUR OF VIRTUE AND GOODNESS

(Rab-gnas Cho-ga Dge-legs Rgya-mtsho’i Char’bebs)

TRANSLATION AND ANALYSIS OF THE CONSECRATION MANUAL
An English translation of the consecration manual written by Khri-byang Rinpoche, the Junior Tutor of the 14th Dalai Lama (abbreviated as R.), is presented below. Subdivisions into the various ritual actions were provided by the translator. More often than not the subtitles do not appear in the Tibetan manual. In those cases when subtitles appear in the consecration manual of the First Pañcen Lama, on which Khri-byang Rinpoche relies, I have incorporated them here. In other cases I have added divisions which would help clarify the proceedings.

As has already been noted, the actual performance of the consecration relies on five separate manuals (R., DK., J., SS., and KS.). As the performers have memorized the other four manuals, only very short references are made to the sections of the performance based on those manuals. For the sake of the reader in most cases a translation of the missing text is supplied in square brackets. Short texts are occasionally supplied in the notes. The complete Tibetan text of R. is provided in the appendix.

Two versions of Khri-byang Rinpoche's manual have been published (Copy A = R. and Copy B). While R. contains a small number of mistakes, Copy B has almost none. But, since R. was actually used during the performance, it was chosen as the basis for the translation. All significant variant readings of Copy B are given in the notes. Some of these are helpful for understanding R.

The mantras are given as they are found in R. For the convenience of the reader, when a word of a mantra differed only slightly from its form in common Sanskrit dictionaries, the dictionary form was supplied. When other manuals had an alternative to a problematic mantra, it was also given in a note. Most mantras in Tibetan texts appear with resolved sandhi. No attempt to reconstruct normal sandhi was made. The greatest difficulty occurs with regard to the case endings of some of the mantras which do not correspond to classical forms. Yet, they are typical for many of the Tibetan ritual manuals. My translations of the mantras are very tentative. The intent is to give the reader some indication of their content.

While some of the instructions for ritual actions are given in the imperative, others are given in the third person. They have been
translated in the form in which they occur in the manual.

A short discussion is provided before each individual ritual episode on its first occurrence. The text of these discussions begins on the left margin. The translated text is indented. The pronouncements recited during the performance are still further indented.

THE TITLE

[355] The Consecration Ritual, (called) “Immense Downpour of Virtue and Goodness” of the monastery Stag-brag Bsam-gtang-gling, together with a (short) consecration (called) Rta-thog-ma, and an arga ritual according to the ritual practice of the glorious Lower Tantric College (Smad-rgyud). A sequence of actions written as it should be performed.

[356] (opening verse)

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1 Literally, ‘oceanic’ (rgya-mtsho).
2 See the section on the ritual manual in the introduction.
3 Literally, “From the top [or back] of a horse.” According to T.J. Norbu this alludes to the brevity of the ritual which can be performed while riding a galloping horse near the receptacle. In comparison to the main work in this text, which is translated below, and whose performance usually lasts three long days, the performance of the Rta-thog-ma usually lasts one to three hours. While the main work here is one of the most frequently performed Gelugpa elaborate consecrations, the Rta-thog-ma is most commonly used for brief consecration. Its complete title is “Rab-gnas rta-thog-ma’i ngag ’don nag ’gros-su bkod-pa.” (See Appendix). Despite the title, its performance usually lasts one to three hours. This and the following work will not be translated below. For a translation of the Rta-thog-ma, see Bentor (forthcoming 1996).
4 See preface.
5 Rgyud-smad. It is called ‘lower’ because it was located topographically below the Upper Tantric College, not because it was in any other way inferior to it.
6 Nag-‘gros abbreviation for nag-po ‘gro-shes (K. 1499a); literally “knowing [how] to go in the dark” (according to Geshe Bstan-dar) or “knowing [how] to go according to the black [ink]” (according to Geshe Sopa) which indicates that the instructions are stated in a clear way. It also implies that an experienced monk would be able to recite the entire ritual pronouncements relying on this ritual manual alone. It is assumed, however, that he has mastered the sadhana ritual of Rdo-rje-’jigs-byed, including the generation of oneself as the lha (bdag-bskyed DK), and the entry of oneself into his mandala (bdag-’jug J.), as well as the burnt offerings ritual (sbyin-sreg SS.) in connection with this lha and the propitiation ritual (bskang-gso). In addition, several famous recitations such as the Bstan-‘bar-ma (see below R. 451.6) are not given in full. As will be seen, for a great number of recitations and mantras only the first few syllables are given in our text.
7 Not translated here.
Translation:

[Introduction]
Here is the consecration ritual “Immense Downpour of Virtue and Goodness”, according to the practice of the glorious Lower Tantric College, a ritual practice of sequential actions [as performed in] the monastery of Stag-brag Bsam-gtan-gling located at the center of the dharma field (chos-kyi zhiṅ) of Tibet, a realm blessed by the illusory drama (sgyu-'phrul-gyi rol-pa) of the enlightened wisdom (ye-shes) of the supreme exalted Phyag-na-padmo. So that it would remain unimpaired even in its smallest detail, the practice is arranged very clearly and plainly as it should be performed. It is indicated in such a way that the actual pattern of the ritual would be clear (and even) the beginner and unwise could perform it.

THE STRUCTURE OF THE CONSECRATION RITUALS

Tibetan scholastic writing is often divided into three parts: preparation (sbyor-ba), main part (dngos-gzhi) and conclusions (mjug). For example, Bu-ston (1290–1364) explains the procedure of both studying and teaching the Buddhist religion as consisting of these three phases. Likewise, Sa-skya Paññita (1182–1251) divides the structure of debate (rtsod-pa) into three such parts. Similarly, rituals, including consecrations, are structured in this trifold manner. In the consecration of Bodhanath Stūpa each of these sections lasts a whole day.

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8 The following is a short commentary on the title of the text.
9 Ganges-can literary the snowy [country].
10 Kamalapāṇī or Padmapāṇī. In Tibet this is understood as an epithet for Spyan-ras-gzig (Avalokiteśvara); see K. 1734b.
11 Even though this is a standard statement, the special clarity of this particular consecration manual was, indeed, one of the main reasons for choosing it for translation.
THE PREPARATORY RITUALS (STA-GON)

Translation:

Of the three (parts of the ritual), [1] the preparatory rituals (sta-gon), [2] the main [358] part of the ritual (dngos-gzhi) and [3] the concluding rituals (mjog-chog), the first (part) is the preparatory rituals.

I. PREPARATIONS

General preparatory rituals

The preliminary rituals (sngon-'gro)

A bell wakes up the monks and calls them to join the assembly. The monks enter one by one and begin to perform their daily rituals at their own individual pace.\(^1\) These private devotions include taking refuge and generating bodhicitta, the seven-limbed ritual (yan-lag bdon, saptânga-pûja),\(^2\) mandal offering,\(^3\) prayers to the lineage of lamas (bla-mai 'don chog),\(^4\) guru-yoga,\(^5\) confession of sins (ltung-bshags)\(^6\) and so forth. These rituals are not exclusive to monks and nuns, but are performed also by lay-people. Their purpose is purification and accumulation of merit. These rituals are commonly performed also at the opening of generation rituals such as the following one. Here they also serve to provide the proper motivation for the performance.

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\(^1\) The older monks usually are the first to enter. They perform these individual rituals carefully. The younger monks walk in at the last minute and seem to take some shortcuts in the performance.

\(^2\) This ritual, which is based on the Bhadra-cari-pranidhāna (cf. Schopen 1989a), is discussed in detail by Geshey Ngawang Dhargyey (1974/78:214-223); Beyer 1973; vide sub index (office, seven-fold); see also MV 41; etc.

\(^3\) See below.

\(^4\) A bilingual manual for such recitations was published by the Library of Tibetan Works and Archives (LTWA 1975).

\(^5\) Cf. GDL 78-105; MV 25-27; etc.

\(^6\) See Willson 1985:63-80.
of the consecration. At the end of these rituals the monks are served breakfast.

**Generation of oneself as Rdo-rje-'jigs-byed (bdag-bskyed)**

1. *The generation ritual (bskyed-pa)*

The generation of oneself as a *lha* is employed in *sādhanas* where the aim is to accomplish the complete transformation of oneself into a *lha*. This type of generation is also used in non-soteriological rituals such as consecration, since only as *lha* can the performers invite a *lha* into the receptacle. The *lha* generated in self-generation is one of the *yi-dams*, never a lesser divinity. It is through the power of *yi-dams* that non-soteriological rituals are accomplished.\(^7\)

Note that Beyer's classification of ritual types in which self-generation occurs only in contemplative soteriological rituals (1973:255) is misleading. Self generation is not the major element in what Beyer terms magical functions; however, it is certainly a prerequisite for such performances. As in the fascinating ritual of thread crosses (*mdos*)\(^8\) that Beyer himself uses for illustrating this type of ritual, one of the first ritual actions is generation of oneself as Tara (Beyer 1973:331–333). Since the performers are considered to have already mastered this process, the self generation in such rituals is usually brief. Still, the basic presupposition of organized monastic rituals is that they are effected through the power of oneself as a *lha*.


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\(^{7}\) See the section on tantric rituals and consecration in the introduction.

\(^{8}\) See also Blondeau 1987–88 & 1990.

\(^{9}\) The thirteen *lha* are as follows: At the center Dpal Rdo-rje-'jigs-byed together with his consort (*yum*) Rdo-rje-ro-langs-ma; in the east, Gti-mug Gshin-rje-gshed (Gshin-rje-gshed of Ignorance); in the south, Ser-sna Gshin-rje-gshed (Gshin-rje-gshed of Avarice);
by Tsong-kha-pa. The version used in the performance in Dga’-ldan-chos-'phel-gling was based on the print of it included in the collected rituals of Stag-lung-brag Bsam-gtan-gling monastery entitled “Dpal Rdo-rje-'jigs-byed-lha-bcu-gsum-ma’i bdag-bskyed/ bum-pa/ dbang-chog smon-shis dang bcas-pa.” All adult monks in Dga’-ldan-chos-'phel-gling, as well as in most other Dge-lugs-pa monasteries, have memorized this ritual. Significant sections of this work were translated by Sharpa Tulku and Perrot (1987). A similar sadhana of Rdo-rje-'jigs-byed alone (Dpa’-bo-gcig-po) written by Pha-bong-kha-pa Byams-pa-bstan-'dzin-'phrin-las-rgya-mtsho (1871–1941) was translated by Sharpa Tulku and Guard, (1990, abbreviated MV). The reader is referred to these works for details of the generation of oneself as Rdo-rje-'jigs-byed. Here only some brief remarks will be made.

The word generation (bskyed-pa) is used in both specific and general senses. In its specific use it refers to the process of generating the lha out of Emptiness. The performers visualize themselves as the dam-tshig sems-dpa’ (samaya-sattva) including both its celestial palace or mandala—the residence of the lha, and the lha itself—the resident of the mandala (rten gzhal-yas-khang bskyed dang rten-pa lha bskyed-pa). The general use of the term generation includes, in addition, the entire process of the sādhana. The latter is also called the generation process (bskyed-rim) as distinguished from the perfection process (rdzogs-rim). This latter process, which follows the former in the Highest Yoga Tantra, does not play an important role in the consecration ritual.

In his commentary on the consecration chapter in the Hevajra Tantra, Sa-chen Kun-dga’-snying-po (1092–1158), among others, mentions the following methods of generation in its specific meaning.

in the west, ’Dod-chags Gshin-rje-gshed (Gshin-rje-gshed of Passion); in the north, Phrag-dog Gshin-rje-gshed (Gshin-rje-gshed of Jealousy); at the eastern door, Tho-bo Gshin-rje-gshed (Gshin-rje-gshed of Hammer); at the southern door, Dbyug-pa Gshin-rje-gshed (Gshin-rje-gshed of Club); at the western door, Padma Gshin-rje-gshed (Gshin-rje-gshed of Lotus); at the northern door, Ral-gril Gshin-rje-gshed (Gshin-rje-gshed of Sword); in the southeast, Carcika; in the south-west, Phag-mo [Vārāhī]; in the north-east, Dbyangs-can-ma [Sarasvatī]; in the north-west, Gaurī; (Cf. DK 130–132; Sharpa 1987:33; Lobsang Dorje 1971; etc.).

10 See the bibliography of Tibetan works.
11 For the bibliographical data of this work which is abbreviated DK see the list of abbreviation.
12 For a short work on this ritual see also Decleer 1977.
The five awakenings or the fourfold ritual or the threefold one or generating the *dam-tshig sens-dpa'* from just [its] seed syllable.\(^{13}\)

The generation in five awakenings (*abhisam\(\text{\~}t\text{\~}bodhi*) includes the following:\(^{14}\)

1. The generation as suchness (*de-bzhin-nyid*). As in the generation of the offerings above,\(^{15}\) the first stage is the realization of Emptiness.\(^{16}\)
2. The generation of the moon (*zla-ba*). Out of Emptiness the throne for the *lha* is generated as a moon.\(^{17}\)
3. The generation of the seed syllable (*sa-bon*). From the moon the seed syllable of the *lha* appears.
4. The generation of the emblem (*phyag-mtshan*). The seed syllable transforms into the *lha’s* emblem marked with the seed syllable.
5. The generation of the complete body (*sku rdzogs-pa*). From the complete transformation of the emblem marked with the seed syllable the entire *lha* appears.\(^{18}\)

A similar generation process is called the ‘generation in a three-fold’ ritual.\(^{19}\) It is parallel to the last three stages of the former generation. On top of a throne (such as a lotus and a sun or a moon) the *lha’s* seed syllable appears. It is transformed into the *lha’s* emblem marked with the seed syllable. From its complete transformation the complete body of the *lha* is generated.

Another method of generation which is common in Kriyā Tantra is discussed, for example, by Rje Tsong-kha-pa (1981:104–114) and Mкhas-grub Rje (1968:158–163). This is generation through six *lha* (*lha drug*): the ultimate *lha* (*de-kho-na-nyid-kyi lha*), the sound *lha* (*sgr\(\text{\~}a’i lha*), the letter *lha* (*yi-ge’i lha*), the form *lha* (*gzugs-kyi lha*), the seal *lha* (*phyag-rgya’i lha*), and the sign *lha* (*mtshan-ma’i lha*). Here the term generation is used in a more general sense. Even though

\(^{13}\) *Mngon-byang Inga’am! cho-ga yan-lag bzh\(\text{\~}i’am! gsum-mant sa-bon tsam las dam-tshigs sens-dpa’ bskyed-del*. See the selective list of commentaries on the consecration chapter in the *Hevajra Tantra* in the bibliography of Tibetan works, p. 47.3.6–4.1.

\(^{14}\) Cf. Beyer 1973:111; Rigzin 1986:96; etc.

\(^{15}\) See the section on rituals of transformation in the introduction.

\(^{16}\) Cf. Wayman 1977:157–8 and the references there.

\(^{17}\) For wrathful deities the throne is generated as a sun.

\(^{18}\) Various ritual manual contain numerous variations on this theme.

the form of the lha is completed in the fourth stage, the generation process here continues through the seal lha which is equivalent to the blessing of the sense-fields (skye-mched byin-gyis rlabs) in the higher Tantras (see below).  

A common systematization of the entire process of generation in the higher Tantras is usually stated in terms of the four limbs of approaching and accomplishing (bsnyen-sgrub yan-lag bzhi) found in the Guhyasamāja Tantra. These include approaching (bsnyen-pa, sevā), near achieving (nye-bar sgrub-pa, upasādhana), achieving (sgrub-pa, sādhana), and the great achieving (sgrub-pa chen-po, mahāsādhana). This fourfold generation process too has been discussed in English by Wayman, Beyer (ibid.), etc.

Another fourfold classification of the entire sādhana process better corresponds to the actual categories usually found in ritual manuals. Such a classification is outlined, for example, by Kun-dga'-snyin-po. It includes the generation of the dam-tshig sens-dpa', that is to say the generation in its specific meaning as cited above.

Then, [through] [2] the entrance of the immeasurable ye-shes sens-dpa' [into the dam-tshig sens-dpa'] [3] the blessings of the sense-fields (skye-mched, āyatanā) and body, speech and mind, [4] conferring initiation, the four limbs should be completed.

In most later ritual manuals, however, the second and third limbs are often switched. The process of generating oneself as Rdo-rje-'jigs-byed-lha-bcu-gsum in the consecration ritual consists of these four limbs. Having completed this process the performers would similarly generate the receptacle as this lha in the process called rten-bskyed. These four limbs will be discussed in more detail in that ritual context.

2. Empowering the ritual vases (bum-sgrub or bum-bskyed)

There are three main generation rituals: generation of oneself as a lha (bdag-bskyed) as in the previous ritual, generation of a lha in front

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20 Tsong-kha-pa *ibid.*: 108; Mkhhas-grub Rje *ibid.*: 162–163.
22 De nas ye-shes-sens-dpa' dpag-tu med-pa gzhug! skye-mched dang sku-gsung thugs byin-gyis brlab! dbang-bskur-te yan-lag bzhi rdsogs-su bya'ol *ibid.* p. 47.4.2–3; cf. also B. 101–106.
23 Even though both the consecration manual (R. 358.3) and the sādhana (DK 100.5) instruct one to empower the vases before the generation ritual, in actual practice at Dga'-ldan-chos-'phel-gling, the vases are empowered only after the generation, but before the entrance into the mandala (bdag-'jug) in which the Victorious Vase (rnam-bum) will be
and generation in a vase (bum-bskyed). The ritual under discussion here is the last among these generations. Its name, bum-sgrub, which is related to the word sādhanā (sgrub-thabs), can be translated also as ‘accomplishing’, ‘actualizing’, or ‘consecrating’ the vase. Here the translation ‘empowering the vase’ will be used.

In front of the ritual master two vases are placed on a bed of kuṣa grass and flower, the Victorious Vase (rnam-rgyal bum-pa, or, in short, rnam-bum) on the right and the vase of action (las-kyi bum-pa, or las-bum) on the left. The empowerment ritual prepares these vases for the ritual actions in which they will later be used. Mkhas-grub Rje explains the ritual use of the two vases as follows:

As to the purposes of the flasks, the victorious flask is used at the time of Initiation and the [hierophant’s] own entrance [into the mandala] as well as for conferring the numerous water initiations. The action flask is used for sprinkling the mandala, the offering materials, himself (i.e. the hierophant), the place, and the disciples.25

The chief lha of the mandala, here Rdo-rje-'jigs-byed-lha-beu-gsum, will be invited to and dissolved into the water of the Victorious Vase, while the ‘action’ (las, karma) lha of this mandala (Ral-gri Gshin-rje-gshed) will be invited and dissolved into the water of the vase of action. Thus, the Victorious Vase is conceived as an abode for the main lha and his mandala, while the vase of action is used for performing ritual actions, mostly cleansing (bsangs). The Victorious Vase, which will be used for conferring initiation in the self-entry into the mandala, and in the supreme bathing (khrus-mchog, see below), is not directly employed in the ritual. Some of its water is poured into the vase of action which is then used instead. As an abode of the lha of the mandala it is not appropriate for the Victorious Vase to perform actions.

The ritual manual for the empowerment of the vases during the consecration is appended to the generation manual (DK 184.3-191.3). Since rituals of empowering the vases have already been translated into English,26 I will give here only a short synopsis of this ritual.
according to the manual used in this case. On top of the Victorious Vase a small conch shell (dung-chos) containing scented water is placed. On top of it is a small vajra\textsuperscript{27} around which a five colored\textsuperscript{28} dhāranī thread (gzungs-thag) is coiled.\textsuperscript{29} The ritual master holds the other end of this thread next to his heart. The mantras he recites are conceived of as coiling along the dhāranī thread (hence its name), and reaching the vase. In this way the powers of the mantras and of the ritual master are transmitted into the water in the Victorious Vase.\textsuperscript{30}

Then the vases are cleansed, dissolved into Emptiness and generated as ‘divine’ vases in a ritual of transformation discussed in the introduction. The ‘divine’ vase is endowed with the all essential characteristics (mtshan-nyid) of a vase.\textsuperscript{31} The water inside the vase is transformed into the divine Ganges river. The Victorious Vase is a vase outside, but inside it is a divine Palace, the mandala of Rdo-rje-’jigs-byed-lha-bcu-gsum. This mandala is generated here in a ritual similar to the generation discussed in the preceding section. The ye-shes sems-dpa’, similar to the generated ones, are invited. Offerings and praises are made to them. With the mantra Om vajra-amrtavajra udakatha Hūṃ, the water in the conch is transformed into fine vajra particles made to be nectar of enlightened wisdom (ye-shes-kyi bdud-rtsi). A string of mantras coils from the heart of the ritual master along the dhāranī thread. It invokes the mind-stream (thugs rgyud) of the lha inside the vase. A stream of nectar falls down filling the vase. Having recited a long series of mantras,\textsuperscript{32} the ritual master pours the water from the conch into the vases as ‘welcoming water’ (mchod-yon, argham) and offers the five upacāras (see below) and music.

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\textsuperscript{27} Las rdo-rje, or ‘action vajra’—this object should not be confused with an alternative name of the ritual helper mchod g.yogs, who is sometimes called ‘action vajra’, see above.

\textsuperscript{28} These are the colors of the five Tathāgatas.

\textsuperscript{29} See the illustrations at the end of K., vol. 3; B. 409; MV 93; etc.

\textsuperscript{30} The ritual use of a thread has many interesting applications in Buddhist and other rituals. It is used for transmitting power, demarcating sacred areas, uniting a group of people attending certain rituals, as protecting thread, etc. (cf. Tambiah 1984:248–250; de Silva 1981 passim; Locke 1987:175; Lewis 1989).

\textsuperscript{31} Cf. DK 185.1–2; Tsong-kha-pa, Sngags-rim Chen-mo (see bibliography of Tibetan works) vol. 161, p. 121.4; Snellgrove 1987:224; B. 411.

\textsuperscript{32} These include the mantras of the lha of the mandala inside the vase: Om vajra udaka Hūṃ, the hundred syllable mantra of Rdo-rje-’jigs-byed (see the section on ‘empowering the white mustard’ below), his action mantra (below) Hūṃ, and so forth.
Then a request for the removal of obstacles for the duration of the ritual is made. Then, by the fire of great passion the lha inside the vase dissolve and become ‘one taste’ (ro gcig) with the water as the essence of bodhicitta. Through this process the Rdo-rje-’jigs-byed-lha-bcu-gsum become indivisible from the water of the Victorious Vase.

The empowerment of the vase of action is similar. The lha invited here is Ral-gri Gshin-rje-gshed, Yamântaka of the Sword, the lha at the northern gate of the Rdo-rje-’jigs-byed-lha-bcu-gsum. 33 In the northern direction the Tathâgata family (rigs, gotra) of action (las, karma) is situated. Therefore, this lha has a special role in the ritual performances. Ral-gri Gshin-rje-gshed becomes indivisible from the water of the vase of action which together with the mantra of this lha is used for cleansing the offerings, vases, etc, or oneself, before dissolving them into Emptiness and generating them as ‘divine’. In a more general instance which applies to a variety of rituals performed not necessarily in connection with Rdo-rje-’jigs-byed, Amṛtakunḍali is generated in the vase of action. In this case the cleansing will be performed through the recitation of the mantra of that lha while pouring water from the vase of action. 34 According to yet another system, Rdo-rje-gnod-sbyin (Vajra-yakṣa) is generated therein. 35

The empowerment of the vases described here follows the system of the sādhana of Rdo-rje-’jigs-byed (DK). It is by no means common to all traditions. There are minor differences even between the traditions of Skyid-grong Bsam-gtan-gling and that of at least one of the three main Dge-lugs-pa monasteries whose members are appointed as abbots of Dga’-ldan-chos-’phel-gling. 36 Mkhas-grub Rje (1968:287–291), who rejects some traditions pertaining to this ritual, provides us with a typical example of the numerous minor variations among Tibetan rituals which occur also in each of the ritual actions discussed below. In order to avoid further elaboration in the treatment below, which, as the reader will soon realize, unavoidably deals with numerous details, only the tradition followed by Khri-byang Rin-po-che will be mentioned.

With regard to the physical content of the two vases, in addition

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33 See also Lobdang Dorje 1971:225; DK 126–7; and S. 40 where a description of him is given.
34 Cf. R. 375.3; B. 413–414. Amṛtakunḍali is one of the ten wrathful deities (khrong bo bcu) situated at the northern direction (the ‘action’ direction) according to the Guhyasamāja tradition (cf. Rigzin 1986:33–34).
35 Grags-pa-rgyal-mtshan, p. 129.
36 See the section on Dga’-ldan-chos-’phel-gling in the introduction.
to scented water they contain the twenty-five substances of the vase (bum-rdzas nyer-lnga), also called the five times five ingredients (lnga tshan lnga). These include the five grains ('bru lnga), 37 five precious substances (rin-po-che lnga), five scents (dri lnga), five herbs (sman lnga), and the five essences (snying-po lnga). The number five corresponds, of course, to the number of the Tathāgata ‘families’. On these substances as well as on their further symbolism there are studies available in Western languages. 38 Among Tibetan lists of the twenty-five substances, 39 one might mention those by Tsong-kha-pa, 40 Dpa'-bo Gtsug-lag-phreng-ba 41 the First Lcang-skya Ngag-dbang-blo-bzang-chos-lidan 42 and Gung-thang-pa. 43 They are commonly purchased from the Tibetan Medical and Astrological Institute (Sman-rtsi Khang) in Dharamsala.

Below is translated only the section on the generation of oneself as Rdo-rje-'jigs-byed which appears in the consecration manual. As all performers have memorized and practiced this ritual, the words given here serve only as reminders. For fuller treatments of this ritual the reader is referred to the literature mentioned above.

Translation:

(Perform the following ritual actions:) 44 beginning with the confession of sins (ltung-bshags), 45 blessing the vajra and bell (rdor

37 These are also the five grains granted by Avalokiteśvara as the original ancestor of the Tibetans to his half-man, half-ape offspring which marks the beginning of sedentary life according to the Tibetan myth of origin. See Stein 1972:46 for the account based on the Bka'-thang Sde-lnga and also Bsod-nams-rgyal-mtshan, Rgyal-rabs Gsal-ba'i Me-long p. 51
38 Cf. Waymani 1973:79–81; Snellgrove 1987:224, n. 171; Carelli 1941:17–19 cited there; Schwalbe 1979:70; Beyer 1973:290; etc. These fivefold substances are placed inside images and stūpas as well. The components of a stūpa or image are ascending from the mundane to the supramundane. The twenty-five substances which are placed relatively low at the throne of the receptacle are meant to serve mostly mundane purposes such as abundance of wealth, health, auspiciousness, etc.
39 Some of the substances which are listed by their Sanskrit names may be unknown even to the Tibetans (see Padma-'phrin-las, pp. 40–45).
40 Sngags-rim Chen-mo (see bibliography of Tibetan works) vol. 161, pp. 121.5–122.3; see also K. under the name of each sub-group of five substances.
41 P. 108 (see the bibliography of Tibetan works).
42 “Rten la gzungs-gshugs ’bul-tshul shel-dkar me-long” (see the bibliography of works on gzungs-’bul) p. 86.1.3–8.
43 Work 1, p. 59.
44 Before the preparatory rituals of the consecration itself can commence, the consecrators perform the sādhana of Rdo-rje-’jigs-byed and the empowerment of the two vases (bum-sgrub). All the ritual actions mentioned immediately below are components of these two practices.
45 See, for example, pp. 581–588; for English translations, see Beresford 1980:15–21;
THE PREPARATORY RITUALS

dril byin-rlab),\textsuperscript{46} the blessing of the inner offerings (nang-mchod byin-rlabs),\textsuperscript{47} the blessing of the preliminary offerings and gtormas (sngon-'gro mchod-gtor byin-rlabs), as well as of the offering of the ‘self-generation’ (bdag-bskyed mchod-pa byin-rlabs),\textsuperscript{48} the offering of the mandal\textsuperscript{49} of twenty-five offerings\textsuperscript{50} meditation on and recitation of Rdo-rje-sems-dpa’ (Vajrasattva) (Rdor-sems sgom-bzlas).\textsuperscript{51} At the beginning of the process of bringing death to the path as the dharmakāya,\textsuperscript{52} empower the Victorious and action vases according to the ritual manual (rnam-bum las-bum gzhung-ltar bsgrubs)\textsuperscript{53} (recite:)

\textit{Om} Khaṅgā-ḍhrik Ḥum Phat,\textsuperscript{54}  
\textit{Om} svabhāva-[śuddhā sarva-dharmā svabhāva-śuddh ‘ham].\textsuperscript{55}

SPVO 33-36; Bendall 1922/1981:165-167; etc.

\textsuperscript{46} This and the following ritual actions are preliminaries for the ‘self-generation’ (bdag-bskyed) ritual of the Rdo-rje-'jigs-byed-lha-bcu-gsum (DK). The section of the blessing of the vajra and bell can be found in DK 85–6. It was translated into English in S. 12–13.

\textsuperscript{47} DK 86–8; translated in MV 33–34. Similar ritual actions are presented in English in B. 158–9; Jackson 1985:120–121; GDL 56–65; etc.

\textsuperscript{48} DK 91–92; translated in MV 38–39; S. 13–14; B. 143, 263, 415.

\textsuperscript{49} In order to distinguish between the mandala offering and the mandala of lha (dkyil-'khor), the word mandal is used here for the former.

\textsuperscript{50} DK 92.

\textsuperscript{51} DK 92–95; translated in MV 39–40. The purpose of this preliminary practice to the generation process is to further purify the performer whose defilements may hinder the accomplishment of the ritual. This purification includes additional confession of sins and renewal of vows (sdom) and commitments (dam-tshigs). Together with the rituals of taking refuge, generating the mind of Enlightenment, prostrations, mandal offerings and guru yoga (bla-ma'i rnal-'byor), the recitation and meditation on Vajrasattva belongs to the extraordinary preliminaries (thun-mong ma yin-pa'i sngon-'gro), which are widely discussed in English in the works of Dge-bshes Rabten (1975, based on a work by Padmadkar-po), Beresford (1980:79–116), Jackson (1985:122), GDL 69–77, 271–272 [Dge-lugs-pa], Dilgo Khyentse Rin-po-che (1987) [Rnying-ma-pa], Beyer (1973:432-442), Kongtrul, Jamgon 1977 (Bka'-brgyud-pa], etc. (see also Kohn 1988:373–376).

\textsuperscript{52} This refers to the process of meditation on Emptiness, the initial step in the actual sādhana (cf. MV 43). The correlation of the three meditational stages—dissolution into emptiness, appearance of a seed syllable (sa-bon) out of which one’s yi-dam would arise, and generation of one’s yi-dam—with death, intermediate state and rebirth is discussed in Lati Rinbochay 1979, which is a translation of a work on this subject by A-kyā Yongdzin Dbyangs-can-dga’-ba’i-blo-gros, and in Dhargyey 1985:82–112, which emphasizes the Kālacakra tradition, etc.

\textsuperscript{53} The manual for this ritual action can be found immediately after the end of the self-generation (bdag-bskyed) in DK 184–191; see also DK 100.

\textsuperscript{54} Read \textit{Om} Khaṅgā-ḍhrik Ḥum Phat ‘the one holding a sword’ (khaṅgā = khadga MW 335a). This is the mantra of the Yamāntaka of the Sword (Ral-gri Gshin-je’gshed), the lha at the north door in the mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum.

\textsuperscript{55} ‘Om pure by nature are all dharmas; pure by nature am I.’ This is the mantra of purification into Emptiness (cf. DK 100). It is called chos-nyid rnam-par dag-pa’i sngags
The sign (mtshan-ma) at the inner east becomes inseparable from the essence (ngo-bo).  

Thus and so forth, change the words (respectively), and enter into the mandala of oneself.  

And so forth. At the end of the approaching practice (bsnyen-pa) (recite) the hundred syllable (yig-brgya) (mantra). Make offerings (mchod) with

\[ Om Hrih Srit Hah ] \ldots

make the inner offerings (nang-mchod).  

Praise with

The supreme form \ldots

'the mantra of purifying into dharma nature, (cf. Nag-po-pa Toh. 1259, p. 569.5). From this point on the ritual of generating Rdo-rje-’jigs-byed is performed according to DK. Large sections of this ritual are translated into English by Sharpa 1987 (S.). DK 110.3–114.1, 123.1–124.1, 116.3–121.6, 124.5–129.5 are translated in S. 36–7, 37, 37–39, 39–41 respectively.

Since this section of the ritual is performed only when the ritual of self-enty into the mandala (bdag-'jug) follows the self-generation (bdag-bskyed), the author included its first sentence here as a reminder to the performer (cf. DK 132.)

This pronouncement is repeated with regard to the other directions of the compass.

From here on the self-generation ritual is continued through the invitation of the mandala of the enlightened wisdom of Rdo-rje-’jigs-byed-lha-bcu-gsum (DK 140.4–142.2; S. 41–3) and the self-entry into the mandala (DK 142.3–143.4; S. 43–4).

Here begins the section of offerings and praises. For the sake of having a recipient for them, the practitioner produces ‘from oneself as the chief’ \(lha\) of the mandala (i.e. Rdo-rje-’jigs-byed) a second \(lha\) which is a replica of the first. This second \(lha\) is produced in a manner similar to kindling one butter-lamp from another. It resides outside the mandala near its eastern door (DK 143.6–144.1).

Cf. DK 156.2–3, the second \(lha\) is absorbed back in oneself.

For the hundred syllable mantra of Rdo-rje-’jigs-byed see the section on ‘empowering the white mustard’ below.

These offerings consist of the water for welcoming (mchod-yon, argham), water for refreshing the feet (zhabs-bsil, pāḍyam), scent, flowers, incense, butter lamps, food and music (cf. DK 96.6–97.3). For these offerings of the two waters, five upacāras and music see the section on offerings below.

This mantra accompanies the offering of the water for welcoming. For the mantras recited while making the remaining offerings see DK ibid. and MV 41–42.

For offerings and inner offerings, see below as well as DK 144–157; S. 44–45, 63–66; B. vide sub. index.

Gzugs-mchog mchog-tu drag-po-chel dpal-bo mchog-gi spyod-yul-can/ gdul-dka' 'dul-ba'i don-mdzad-pal Rdo-rje-'jigs-byed la phyag-'tshall. For these common verses of praise see, for example, P. 427.1–4.
After offering gtor-mas to the Guardians of the Directions (phyogs-skyong),

**Self-entry into the mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum**  
(bdag-'jug)

The entrance into the mandala constitutes the fourth limb of generation practice. During the ritual actions which preceded the empowerment of the ritual vases, the first three limbs of the generation were performed including the generation of the dam-tshig sems-dpa', the blessing of the sense-bases and the absorption of the ye-shes sems-dpa' in the dam-tshig sems-dpa'. Now the fourth limb is performed according to the third and final part of the sādhana manual, entitled Dpal Rdo-rje-'jigs-byed-kyi Dbang-chog Dngos-gzhi Ngag-'don-gyi Rim-par Bsgrigs-pa.66

As we have seen, the initiation encountered in the consecration is the path-initiation.67 The consecration lha will be made to enter the mandala in a certain variation on the ritual by which disciples enter. As in the case of conferring initiation on a disciple, here also the ritual master is required to first enter the mandala himself in order to recreate his close bond with the yi-dam and ensure that his vows and commitments are unbroken.68 This would enable him to engage in the ritual of the consecration lha’s entrance into the mandala. The ritual under discussion here is such a preparatory entrance into the mandala by the ritual master and his attendants. The rituals of initiation and self-entrance into the mandala were already discussed above.69 They will become clearer when we come to the entrance of the consecration lha into the mandala below. The reader is referred also to a concise self-entry into the mandala of Rdo-rje-'jigs-byed alone (dpa'-bo gcig-po) by Pha-bong kha-pa Byams-pa-bstan-'dzin-'phrin-las-rgya-mtsho translated by Sharpa Tulku and Guard, (1991, abbreviated SIV). Again only the part of this ritual which appears in the consecration manual is translated below.

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66 In my list of abbreviations I have designated the final part of the sādhana manual J. (for dbdag-'jug) in order to distinguish it from the earlier parts of the same manual DK (for dbdag-bskyed). For the complete bibliographical data of these works see the abbreviations.

67 See the section on ritual of passage for objects in the introduction.

68 Cf. KL 208.

69 See the section on ritual of passage for objects in the introduction.
Translation:

Om Khaṅga-dhriṅ Ḥūṃ [359] Phat.\(^{70}\) (Transform) oneself instantly into Ḥūṃ-mdzad . . . \(^{71}\)

According to the manual of the self-entry (into the mandala)\(^{72}\) properly complete in due succession (this ritual) of achieving and offering (sgrub-mchod),\(^{73}\) as in the usual case, up until the maṇḍal of thanksgivings (gtang-rag-gi maṇḍal).\(^{74}\)

The Preparatory rituals of the Consecration (rab-gnas sta-gon)

After the morning tea break, more than five hours after the beginning of the performance, the ritual begins to follow the consecration manual itself. With regard to the music played during the consecration ritual, since this ritual belongs to the category of peaceful rituals, only musical instruments classified as peaceful\(^{75}\) may be played here. Only the bell, one of the basic implements of a ritual master, and the stil-snyan cymbals\(^{76}\) are played during the consecration in Dga’-ldan-chos-’phel­gling. The rgya-ling and rnga which were played during the previous ritual steps are not employed here. In the propitiation ritual (bskang-gso) performed on the third day of the consecration the entire monastic ‘music ensemble’ is employed including also the dung-chen, sbub-’chal and rkyang-gling reserved for wrathful rituals such as propitiation.

1. Empowering the bathing vases and cleansing substances (khrus-bum dang bdag-rdzas bsgrub-pa)\(^{77}\)

In the course of the consecration, a ritual bath (khrus) will be conferred on the receptacles. The first preparation is the empowerment, ‘deification’ or exaltation of the bathing water and substances in order

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\(^{70}\) This is the mantra of the Yamāntaka of the Sword (Ral-grī Gshin-rje’i-gshed). This will not be noted below.

\(^{71}\) A wrathful lha (cf. Mkhas-grub Rje 1968:118, 316).

\(^{72}\) The previous line is at the beginning of the self-entry (bdag-’jug) ritual (J. 191).

\(^{73}\) The ritual of self-entry is referred to here.

\(^{74}\) As was mentioned already, the consecration ritual is performed within the self-entry ritual. After performing the greater part of this ritual according to J. 191–251, the consecration ritual itself begins. The performance ends with the concluding sections of the self-entry (J. 251–269).

\(^{75}\) Ellingson 1979a: passim.

\(^{76}\) For the musical instruments mentioned here see Ellingson, ibid., and illustrations in Tucci 1980:118, as well as K. back of vol. 3.

\(^{77}\) Most of the Tibetan titles of the ritual actions do not appear in R. They are taken,
to qualify them for use in such a ritual. In brief consecrations the vase of action is used for the bathing. However, in this extensive ritual eight bathing vases and nine cleansing substances are used in the ordinary bathing. Additional four cleansing substances are used in the supreme bathing.\(^78\) The bathing vases which are situated on the bathing mandala (khrus-dkhyil, see Diagram 2), are similar in appearance to the vase of action.\(^79\) Likewise, they possess a beak and a piece of foliage for sprinkling called, literally, 'mouth ornament' (kha-rgyan), made of a fruit-bearing tree.\(^80\) They are filled up to two-thirds full with scented water (usually saffron scent) and with one of the following substances. This list is common to most Tibetan traditions of consecration.

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Sanskrit</th>
<th>English</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mngar-gsum</td>
<td>trimadhu</td>
<td>three sweets</td>
<td>sugar, honey, molasses(^81)</td>
</tr>
<tr>
<td>2. zho-gsar</td>
<td>dadhi</td>
<td>yogurt</td>
<td>fresh</td>
</tr>
<tr>
<td>3. 'bras-bu gsum</td>
<td>[tri]phala</td>
<td>three fruits</td>
<td>the three myrobalans(^82)</td>
</tr>
<tr>
<td>4. 'bru</td>
<td>vṛthi(^83)</td>
<td>grain</td>
<td>usually rice</td>
</tr>
<tr>
<td>5. dri-bzang</td>
<td>gandha</td>
<td>scent</td>
<td>usually saffron(^84)</td>
</tr>
<tr>
<td>6. 'bras-yos</td>
<td>lājā</td>
<td>roasted grain</td>
<td>usually rice</td>
</tr>
<tr>
<td>7. sman</td>
<td>ośadhi</td>
<td>herbs</td>
<td>mostly medicinal(^85)</td>
</tr>
<tr>
<td>8. rin-chen</td>
<td>mani</td>
<td>precious substances</td>
<td>powder of precious and semi-precious metals and stones(^86)</td>
</tr>
</tbody>
</table>

for the most part, from the outline (sdom) in the consecration ritual by the First Panchen Lama (PC), the basis upon which R. was written.

\(^78\) For these two terms see the bathing below.

\(^79\) An illustration of a bathing vase can be found in K., end of vol. 3.


\(^81\) Padma-'phrin-las, p. 40.

\(^82\) A-ru-ra, bā-ru-ra, skyu-ru-ra; see also MW 459c; Go-'jo Dbang-'dus 1983:399 (see the bibliography of Tibetan works). See also Wayman 1954–55.

\(^83\) Khri-byang Rin-po-che’s consecration manual has bruhi which probably should be read as vṛthi (see for example Grags-pa-rgyal-mtshan, p. 243.4). Vṛthi is grain in general, but especially rice (cf. MW 1043b).

\(^84\) Or the five scents mentioned in the section on empowering the vases above. Padma-'phrin-las, p. 40.3; Gter-bdag-gling-pa, work 1, p. 9; etc.

\(^85\) The five herbs listed above, or according to Padma-'phrin-las, p. 41.1, the six good ones (bzang-po drug, see K. 2512; Dash 1976; Molvray 1988).

\(^86\) Cf. the five times five substances above.
The nine cleansing substances are:

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>bdud-rtsi lnga</td>
<td>five nectars</td>
<td>honey, sugar, curd, milk and butter&lt;sup&gt;87&lt;/sup&gt;</td>
</tr>
<tr>
<td>snum-rkyang</td>
<td>pure oil&lt;sup&gt;88&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>shing-shun</td>
<td>tree bark&lt;sup&gt;89&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>ba-byung lnga</td>
<td>the five products</td>
<td>milk, butter curd dung, and urine&lt;sup&gt;90&lt;/sup&gt;</td>
</tr>
<tr>
<td>of the cow</td>
<td></td>
<td></td>
</tr>
<tr>
<td>spos-mar</td>
<td>scented butter</td>
<td>ground incense mixed with butter</td>
</tr>
<tr>
<td>skyu-ru-ra'i phye-ma</td>
<td>powder of Emblic</td>
<td></td>
</tr>
<tr>
<td></td>
<td>myrobalan&lt;sup&gt;91&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>dri-bzang</td>
<td>saffron powder&lt;sup&gt;92&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>snum-rkyang</td>
<td>pure oil&lt;sup&gt;93&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td>yung-ba</td>
<td>turmeric powder</td>
<td></td>
</tr>
</tbody>
</table>

<sup>87</sup> These are the peaceful not wrathful five substances. Cf. *Vajrāvali* 116.3: *zho dang/ 'o-ma dang/ mar dang/ sbrang-rtsi dang/ bye-ma-ka-ra bsres-pa.* See also Padma-'phrin-las, pp. 37.6, 43.6; Brag-phug Dge-bshes, p. 216. These are also called the three whites (*dkar gsum*) and the two sweets (*mngar gnyis*).

<sup>88</sup> In India usually sesame oil (*til-mar*). In Tibet it was replaced with any grain oil (*bru mar*, see Padma-'phrin-las, p. 43).

<sup>89</sup> *Vajrāvali*, p. 116.5: *nyagrodha* (Banyan Tree, *Ficus Indica*; cf. MW 571c), *udumbara* (read: *udumbara*; *Ficus glomerata*, MW 186c), *plakṣa* (*Ficus infectoria*; MW 714c), *pippala* (*Ficus religiosa*; MW 627c), and *gan[dha?]mundha.* According to Padma-'phrin-las, these five tree barks are difficult to find in Tibet. Therefore they may be replaced with 1. *bal-bu* (*tālīśa*, see Mvy. 4207, 5786, K. 1825b, MW 445b; Flacourtia cataphracta). 2. *'om-bu*—tamarisk (for other identifications, see Molvray 1988:72). 3. *kham-bu*—apricot (?) see also Molvray 1988:48. 4. *lcang-skya*—a kind of cane or reed (K. 764b). 5. *shug-pa*—cedar, juniper (see also Molvray 1988:77). Padma-'phrin-las adds that if these are not to be found, simply use powder of *sug-pa* (*sug phye*, cf. Molvray 1988:78). Similarly, Sde-srid Sangs-rgyas-rgya-mtsho (p. 234) remarks that one who cannot find the five barks should replace them with white legume (*sran*) powder.

<sup>90</sup> *Vajrāvali* 116.4; Padma-'phrin-las 44.1; etc. The cow should be young, red and pure; the products should not be allowed to fall on the ground (Brag-phug Dge-bshes, p. 216, etc.). For copious details on the cow and its five products see, Mv 2, n. 2 and also KL 498, n. 12.

<sup>91</sup> Skt. *āmalaka*.

<sup>92</sup> Cf. *Vajrāvali* 116.7.

<sup>93</sup> This substance is repeated twice here. Some, such as Gung-thang-pa, omit this second occurrence; others, such as Brag-phug Dge-bshes, replace it with ground legumes (*sran phye*).
The cleansing substances of the supreme bathing are:

Tibetan           English
1. *dri-bzang* 'dag-chal   scented bathing powder
2. *dri-zhim-po’i* 'bru-mar   scented oil
3. *dri-bzang lnga’i phye-ma skam-po*   dry powder of the five scents
4. *dri-bzang lde-gu*   scented paste

As with the five-times-five ingredients, the more complex mixtures are nowadays purchased from the Tibetan Medical and Astrological Institute (Sman-rtsis-khang) in Dharamsala.

According to some traditions,\(^{94}\) a mandala of nine *lha* is invited into the Victorious Vase (*rgyal-bum*) and the eight bathing vases. The chief *lha* of the mandala is generated in the Victorious Vase while the eight members of the entourage (*’khor*) are generated at the bathing vases situated at the four cardinal and four intermediate directions. A similar tradition is found also in some of the Hindu consecrations.\(^{95}\) However, most ritual manuals follow Sa-skya-pa Grags-pa-rgyalmtshan’s (243.1.2–3) statement that it is not necessary to generate a *lha* inside the bathing vases. The process of empowering the bathing vases and cleansing substances here can be classified as intermediary between the two rituals of empowering the vases (*bum-sgrub*) and blessing the offerings (*mchod-pa byin-gyis brl!lb*). While through the empowerment of the vases the water of the vase is transformed into the *lha* of the mandala, the blessing of the offerings does not involve an invitation of a *lha*. The bathing vases are empowered through the fourfold process of cleansing, purifying into Emptiness, generating out of Emptiness and blessing with *Om Āh Hūm*.\(^{96}\) The ‘roots’ (*rtsa*) of the Buddhist religion, lamas, *Yi-dam*, Buddhas, Bodhisattvas, Heroes (*dpa’-bo*), Dakinis and Dharma Protectors (*chos-srung*) are dissolved into the string of mantras visualized inside the bathing vases, thereby blessing the bathing substances with nectar (*bdud-rtsi*). As in the case of empowering the Victorious Vase, a *dhāraṇī* thread (*gzungs-thag*) with a small action *vajra* (*las-rdor*) is placed on top of each of the bathing vases in turn. This thread transmits the powers of the

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\(^{94}\) Cf. 'Dul-'dzin, p. 345.

\(^{95}\) Rangachari 1931: 125–128; etc.

\(^{96}\) See the blessing of the offerings in the section on ‘rituals of transformation’ above.
empowering mantra (s grub-sngags)\textsuperscript{97} from the ritual master’s heart to each of the bathing vases.

**Translation:**

Because it is necessary first to empower (s grub) the bathing vase(s) (khrus-bum) and cleansing substance(s) (‘dag-rdzas), the ritual helper (mchod-g.yog) places the vajra of the dhâraṇī thread on top of the vase of the three sweets (mngar gsum).\textsuperscript{98}

1. The ritual master (slob-dpon) cleanses (the bathing vases) with water from the vase of action (las-bum) and with the mantra.

\textit{Om Khaṅga-dhṛk [Hūṃ Phat].}

2. Purify (them) with

Śūnyata\textsuperscript{99}-[jñāna-vajra-svabhāva-ātmako ‘ham].\textsuperscript{100}

(They) transform into Emptiness.

3. From the continuum of Emptiness (appears) the (seed syllable) Bhrūṃ, from it, on the cleansing materials (dag-byed) such as the cleansing substances (‘dag-rdzas) (which are) in vessels (made) of precious substances such as bronze and copper, and inside the bathing vases, (appears) at the center of a lunar disk, a ray of light, encircled with the mantras to be recited that end with the letter Hūṃ [?], (which) summons Lamas, yi-dam, Buddhas, Bodhisattvas, Heros (dpa’-bo), [360] Dākinīs (mkha’-’gro), Dharma protectors (chos-srung), and in short, all the qualities of the animate and inanimate world (snod-bcud).\textsuperscript{101} They dissolve into the string of mantras. By means of a descending stream of nectar from that (string), the cleansing substances are blessed.

4. Thus, the ritual helper first makes the pad-kor (mudrā), then

\textsuperscript{97} The empowering mantra is: \textit{Om [insert name of substance in the bathing vase] snāṇa-pāja-megha-samudra-sphāraṇa-samaya-śrīye Hūṃ.} It is recited for each of the bathing vases twenty-one times.

\textsuperscript{98} This is the first among the eight bathing vases. For this and for the dhâraṇī thread, see above.

\textsuperscript{99} Read Śūnyatā.

\textsuperscript{100} ‘I am the vajra nature of the enlightened wisdom and Emptiness’ see the section on ‘rituals of transformation’ in the introduction and also KL 243.

\textsuperscript{101} This list includes the ‘roots’ (rtsa) of the Buddhist religion cf. Dagyab 1977: pp. 5–8, 17–19; B. 38–54; etc.
offers the dhāraṇī thread to the ritual master. The ritual master
(recites:)

Oṃ Āḥ Ḥūṃ

one hundred times. Then successively


at the end of each of these attach

pūja-megha-samudra-spharaṇa-samaya-śrīye Ḥūṃ

(and recite) each 21 times. The ritual helper shifts the vajra
(at the end) of the dhāraṇī (thread) to (each of the other) seven
vases successively. The dhāraṇī thread has to touch also the
cleansing substances. Recite as usual

Oṃ sarva-tathāgata-[abhisekata-samaya-śrīye Āḥ Ḥūṃ] and

Oṃ Bhrūṃ Svāhā.

Oṃ amṛta-[āyur dade Svāhā]

102 While the end of the dhāraṇī thread together with a small action vajra (las-rdor) attached to it is placed on the vase being empowered, the ritual master holds the other end of the thread next to his heart.

103 Read snāna. These are the name mantras of the eight bathing vases.

104 Read vr̥ti cf. the consecration work by Grags-pa-rgyal-mtshan (G.) p. 243.4.5.

105 Read gandha.

106 Read lājā.

107 Read oṣadhī.

108 ‘Oṃ splendidorous gathering of an extensive ocean of clouds of offerings Ḥūṃ.’ (cf. KL 220; Skorupski 1983c:18).

109 The mantra Oṃ trimadhu-snāna-pūja-megha-samudra-spharaṇa-samaya-śrīye Ḥūṃ (‘Oṃ splendidorous gathering of an extensive ocean of clouds of offerings for bathing with the three sweets Ḥūṃ.’) is recited 21 times, then the mantra of the second bathing vase Oṃ dadhi-snāna-pūja-megha-samudra-spharaṇa-samaya-śrīye Ḥūṃ is recited etc.

110 In coordination with the corresponding mantra.

111 Which are placed in small vessels in between the bathing vases according to the sequence of their use in the ritual.

112 Read tathāgata-

113 ‘Oṃ glorious gathering of all initiating Tathāgatas Āḥ Ḥūṃ’ [?] or ‘Oṃ the glory of the vow of initiation of all Tathāgatas Āḥ Ḥūṃ’ [?]. Cf. PC. 821 and R. 388.3-4.

114 This is the heart mantra (snying-po, hrdaya) of Gtsug-tor-nam-rgyal (Uṣṇīśavijayā). See, for example, Padma-phrin-las, p. 60. The relation of the lha associated with stūpas, such as Gtsug-tor-nam-rgyal, Gtsug-tor-dri-med (Vimaloṣṭiṣṭā), ‘Od-zer-dri-med (RaSmivimalā), etc., to the consecration ritual will be discussed elsewhere.

115 Cf. R. 398.5. ‘Oṃ bestow deathless life Svāhā’. This is the nye-snying (upahṛdaya) mantra of Gtsug-tor-nam-rgyal (ibid.).
and

_Ôṁ ye dharma [hetuprabhavā hetum teṣāṁ tathāgato hy avadat teṣāṁ ca yo nirodha evaṁ vādī mahāśramaṇāḥ]._116

The ritual master leads the recitation of these mantras 21 times.117
The ritual helper collects the _dhāraṇī_ thread.

2. _Empowering the flowers_ (me-tog bsgrub)
At the climax of the ritual—the request to the _ye-shes sans-dpa’_ to remain in the receptacle as long as _samsāra_ lasts, which is performed both in the assembly hall and in front of Bodhanath Stūpa—the receptacles are blessed by means of scattering grain and flowers on them.118 So that these grains and flowers will be potent, they first need to be charged with powers. As we have seen above this is an independent short form of the consecration ritual.119 The grains and flowers are charged by means of the verse of Interdependent Origination, or the _ye dharma . . . gāthā:_

_Ye dharma hetuprabhavā hetum teṣāṁ tathāgato
hy avadat teṣām ca yo nirodha evaṁ vādī mahāśramaṇāḥ._120

The Tathāgata has proclaimed the cause,
as well as the cessation,
of all things (dharma) arising from a cause.
This is the Great Śramaṇa’s teaching.121

This verse is considered to be the epitome of the Buddhist teachings. According to Boucher, by the 6th-7th centuries this verse “became

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116 The _ye dharma . . . gāthā_, as above.
117 Usually the chant leader (_dbu-mchad_) leads the recitation by pronouncing the first syllables of each of the utterances. In special cases, as in the recitation of these empowering mantras, the ritual master leads the utterances.
118 For a Hindu consecration in which a flower is used to transfer life into an object, see Bühnemann 1988: 193, n. 31. The consecration manual here (R. 361) mentions only flowers (_me-tog_). In practice, however, grain (barley or rice) scented with saffron is mixed with _tsam-pa-ka_ ‘flowers’. Although _tsam-pa-ka_ (Sanskrit _campaka_, _Mvy._ 6151, _MW_ 388b _Michelia campaka_) have graceful appearance of dry white flowers, they are seeds which grow in large pods. The _tsam-pa-ka_ are imported into Tibet where they are widely used in rituals as substitutes for flowers.
119 See the section on further rituals of consecration, section 3, in the introduction.
120 The ‘verse of interdependent origination’ is very well known in both its Pāli and Sanskrit forms. For the Pāli see _Vinaya _I, p. 40 ( _Mahāvagga _I, 23, 5 and 10). For the Sanskrit see Senart 1897: vol. 3, p. 62; and Waldschmidt 1962, ch. 28b, 10 and ch. 28c, 6 (translated into English by Kloppenborg 1973).
121 Translated by Gómez 1989:51.
a manifestation of the Buddha's real presence at cultic centers...” (1991:15). As we have seen in the introduction, according to Atiśa, this verse is capable of consecrating. Atiśa's prescriptions for this ritual are: “One recites the mantra of interdependent origination three or seven times onto grain or flowers, and offers them [to the receptacle].” The grain or flowers transfer the powers of the mantra into the receptacle, thereby consecrating it. Consecrations through the recitation of the ye dharma... gāthā appear also in Advayavajra’s Kudrṣṭi-nirghātana,123 the Ādi-karma-prādīpa,124 and other works in the Tanjur including those by Nag-po-pa125 and 'Jam-dpal-bshes-gnyen126 as well as another work by Atiśa.127

At the time of Padma-'phrin-las (1641–1717), this ritual which came to be called Sūtra-style consecration (see Bentor 1992) seems to have been considered as a slightly more elaborate version of the ritual prescribed by Atiśa and others around his time. This famous abbot of Rdo-rje-brag Monastery describes what certain people, including the Bka’-gdams-pas, considered to be sūtra-style consecration as follows: A mirror on which the ‘verse of interdependent origination’ is written with saffron, is placed on a heap of grain or flowers. The reflection of this gāthā is absorbed into the grain or flowers. Then the monks circumambulate the object being consecrated and scatter on it the grain or flowers, which were ‘empowered’ (sgrub) with the ‘verse of interdependent origination’.128

The ritual action of empowering the grain and flowers during the consecration at Dga’-ldan-chos-’phel-gling is a further extension of the ritual described by Padma-’phrin-las. It adds a tantric element to it. Before the consecration began, the ritual helper had written with

122 De nas ‘bru’am me-tog la rten-brel-gyi sngags lan gsum mam bdun bzlas la ḡbul-lo. P. #5373, p. 179.1.2; #5041, p. 203.5.2–3.
123 P. #3073; M.H. Shastri 1927:7–8.
126 “'Jam-dpal-gyi mtshan yang-dag-par brjod-pa'i byang-chub chen-po'i sku-gdung-gi cho-ga,” (Toh. 2568).
127 “Tsha-tsha'i cho-ga,” (P. 4868, vol. 86); see also “Sâ-ṭsha bya-ba'i rim-pa,” (P. 2401, vol. 56).
128 “Gzhan yang Bka'-gdams sogs nang-bar rab-tu gnas-pa'i sngon rol-tu 'bru'i phung-po spungs-pa'i steng-du me-long la dri-bzang-gis rten-'brel snying-po'i bzhag-ste dge-slong-nams-khyis bskor-te rten-'brel snying-po'i gzungs-sgrub byas-pa'i me-tog-gis rten la gior-pa la rab-gnas-kyi sgras btags-pa sogs mdo-lugs-kyi rab-gnas-su bzhag kyang chog-par snang-ngo” (Padma-’phrin-las, p. 5).
saffron powder the seed syllables of the five Tathāgatas on the brass bathing mirror as follows:

\[ \text{Om} \]

\[ Trāṃ Āḥ Hṛīḥ \]

\[ Hūṃ \]

Around the edge of the mirror beginning at the seed syllable \( Hūṃ \) he had written the verse of interdependent origination. He places this mirror on top of a shallow brass bowl, occasionally called \( gzungs-bum \),\(^{129}\) or ‘\( dhāranī \) vase’, containing grain and flowers. At the beginning of the empowerment of the flowers the ritual helper places the \( dhāranī \) thread and the action \( vajra \) on top of this mirror. The ritual master visualizes that the letters written on the mirror rise up. A radiant ray of light invites all the qualities of \( sāṃsāra \) and \( nirvāṇa \) and all the blessings of the Buddhas and Bodhisattvas. They dissolve in the mantras and flowers. Then the ritual master holds the end of the \( dhāranī \) thread next to his heart, while reciting the verse of interdependent origination one hundred times. Thereby as we have seen before, this mantra travels along the thread and charges the letters on the mirror. Then, while the ritual helper pours water from the vase of action on the letters written on the mirror, the ritual master brushes them off with a \( dūrvā \) grass brush. The letters of the mantra which dissolve into the water permeate the grain and flowers. Thus in a similar but slightly more elaborate way than that described by Atiśa and later by Padma-’phrin-las, the grains and flowers are impregnated with the powers of the \( ye \) \( dharma \) . . . \( gāthā \). In addition, they are permeated with the tantric seed syllables of the five Tathāgatas. As in the consecration rituals described by Atiśa and Padma-’phrin-las, these grains and flowers will be scattered on the receptacle. This is the first example of a previously independent consecration ritual incorporated into the extensive performance we encounter.\(^{130}\)

The empowering of the grain and flowers as performed in the assembly hall is often only the final reenactment and renewal of empowering performed by the ritual master in seclusion over a lengthy period of time.\(^{131}\) Also in performing brief consecrations lamas do not

\(^{129}\) Gter-bdag-gling-pa, work 1, pp. 11–12.

\(^{130}\) See the section on further rituals of consecration in the introduction.

\(^{131}\) See for example Brag-phug Dge-bshes, pp. 217.2 and 200.5–6.
simply recite the verse of interdependent origination onto the grain and flowers for the first time. It is through a multitude of blessings accumulated during long retreats that the grain is empowered with the powers of numerous recitations of mantras. In addition, the powers of a previously consecrated image, preferably one consecrated by a highly revered lama, are also transmitted into the grain and flowers which is then used for consecrating the new image.\footnote{Brag-phug Dge-bshes 200.6.}

**Translation:**

Place the bathing mirror on which the *Ye dhar...*\footnote{The *Ye dhar...* gāthā, as above.} has been written on top of a vessel (containing) flowers.\footnote{In practice the vessel contains grain (mostly barley) perfumed with saffron powder etc. and mixed with *tsam-pa-ka* ‘flowers’.} [361] Offer it in front of the ritual master. Place the *dhāranī* thread with its *vajra* on the mirror.

The letters (on the mirror) rise up; a radiant blazing ray of light invites all the qualities of existence (*srid-pa*) and peace (*zhi-ba*) and all the blessings of the Victorious Ones and their Sons. They dissolve in the string of mantras and flowers.

The ritual helper offers the *dhāranī* thread (to the ritual master). The ritual master leads the recitation of the:

\[Ye dhar[ṃa hetuprabhavā hetuṃ teṣaṃ tathāgato hy avadat teṣaṃ ca yo nirodha evaṃ vādī mahāśramanah].\footnote{The *ye dharmā...* gāthā, as above.} \footnote{Read *dārvā*, this will not be noted below. According to MW 499 *Panicum dactylon*. See Gonda 1985:108–121.}

After reciting (it) about one hundred times, the ritual helper collects the *dhāranī* thread. The ritual master holds the *dur-ba* grass\footnote{Copy B has *sbreng* for *sgreng*.} brush and the mirror in his right and left hands (respectively). The ritual helper pours\footnote{Copy B has *shreng* for *sgreng*.} water from the vase of action (*las-bum*) on the mirror. This water, into which the letters (written on the mirror) dissolve, permeates the flowers (in the vessel).

3. **The empowering of the gu-gul and white mustard**

The gu-gul and white mustard will be used for wrathful purification (*drag-pos sbyangs*) and elimination of obstructions during the
consecration. Now they are transformed into formidable entities by means of wrathful mantras. The gu-gul (Skt. guggulu or guggula)\textsuperscript{138} is a fragrant gum resin used also as a medicament.\textsuperscript{139} Here the gu-gul is used as incense whose empowered fragrance expels obstructions. The powers of Rdo-rje-'jigs-byed’s wrathful action mantra (see below) are transmitted through the dhāramī thread to the gu-gul. Similarly the white mustard is empowered through the dhāramī thread with the wrathful mantra of Sumbha Ni ...\textsuperscript{140} and the hundred syllable mantra of Rdo-rje-'jigs-byed (see below).

According to Brag-phug Dge-bshes, the recitation of these mantras is accompanied by the following visualization.

From [one’s] heart an immeasurable assemblage of the Wrathful One emanates. By dissolving into the substances for fumigation and scattering the Wrathful Ones are transformed into the appearances of those substances. Therefore those substances turn into powerful, potent and able substances empowered with the ability to disperse to a great distance all kinds of spirits, and obstructions which lead astray, through touching or fumigating any object they are scattered on.\textsuperscript{141}

Similarly Bstan-pa-dar-rgyas, the retired chant leader of Dga’-ldan-chos-’phel-gling Monastery explains that through the recitation of these wrathful mantras the white mustard is conceived of as being transformed into human skulls which later during the purification would be launched at the obstructions to expel them.\textsuperscript{142} The use of white mustard for destroying obstruction has a long history in India (Gode 1963).

**Translation:**

A. Empowering the gu-gul.

Place the vajra (at the end) of the dhāramī (thread) on top of the gu-gul. The ritual master leads the recitation of:

\textsuperscript{138} Mvy 6257; according to MW p. 356b, Bdellium or the exudation of Amyris agallo-chum (a fragrant gum resin, used as a perfume and medicament); see also Molvary 1988:49; Kohn 1988:387.

\textsuperscript{139} Go-’jo Dbang-’dus 1983:78–79; Kohn 1988:387 n. 37;

\textsuperscript{140} Cf. Mvy. 4327, 4328; Buffetrille 1987: n. 24 which quotes also a work by Stein unavailable to me; Stutley 1977:289. See also Snellgrove 1987:141, n. 50.


\textsuperscript{142} Private conversation, Bodhanath 1988.
THE PREPARATORY RITUALS

Hṛṣṭḥ Śṭrīḥ [Vikṛtānana Hūṃ Phat]. 143

one hundred times.

B. Empowering the white mustard (yungs-kar).
Place the dhāraṇī vajra on top of the white mustard. (The ritual master) leads (the recitation of:)

Sumbha Ni [sumbha Hūṃ gṛṇṇa gṛṇṇa Hūṃ gṛṇṇapaya gṛṇṇapaya Hūṃ ānaya Ho bhagavan vidyā-rājā Hūṃ Phat]. 144

one hundred times, the hundred syllable mantra (of Rdo-rje-'jigs-byed):

Yamāntaka [samayam anupālaya Yamāntaka tvenopatiṣṭha dṛḍho me bhāva supoṣyo me bhāva sutoṣyo me bhāva anurakto me bhāva sarvasiddhim me prayaccha sarvakarma suca me cītāṃ śṛyāṃ kuru Hūṃ ha ha ha hoḥ bhagavan Yamāntaka ma me muṇca Yamāntaka bhāva mahāsamayasatva Āḥ Hūṃ Phat]. 145

three times. Collect the dhāraṇī thread.

143 This is Rdo-rje-'jigs-byed’s action mantra. Notes to this mantra will not appear below.
144 Cf. PC. 829. For an English translation of this mantra (given with a few variations) see B. 263. See also La Vallée Poussin 1896:1.9; Tsong-kha-pa 1981:98; Skorupski 1983c:104; Kohn 1988. See also “Half peaceful (half wrathful) purification” below.
145 See pp. 439, 459–460, etc.
Announcing the consecration (snyan-gsan-gyis gsol-gtab)

This is a highly dramatic moment in the performance when all the monks, wearing the outer ceremonial robe, stand up on their seats. The announcement of the ritual and its purpose is one of the common elements found in both Buddhist and Hindu rituals which goes back to the Vedas. Gonda defines the Vedic ritual act, which is known as samkalpa as the performer’s

... determination (earnest resolution and conscious will) to direct and control his energies in such a way as will secure the attainment of the object in view, the declaration of what rite he is to perform and for what purpose ... (1980:312).

According to Bühnemann:

At the beginning of the pujā its performance has to be declared by the samkalpa formula which specifies the kind of pujā that is going to take place and the fruit that is desired.1

Similarly, Kane2 says that “... there are certain matters common to almost all rites ...” one of which is the “samkalpa (a declaration of what rite he is performing and for what purpose).”3 These statements can be applied to Tibetan consecration as well.

In the case of announcing the consecration, a Vedic ritual action was given a Buddhist pattern through an adaptation of the buddhanusmrti practice. The buddhanusmrti, or calling to mind the qualities of the Buddha, and its purposes, which are variously explained in the different sources, were thoroughly discussed by Harrison (1978 & 1992). Following the generation of oneself as a lha, a meditation on the qualities of the Buddha may seem superfluous. Yet, we cannot assume that the consecration was always constructed in this form. The announcement, even here, contains no tantric elements except the action mantra of Rdo-rje-’jigs-byed appended at the end of each unit. It is

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1 Bühnemann 1988:83.
3 Later Hindu consecration rituals include four principle stages, “the samkalpa—or solemn declaration of the purpose and the intention, the homa or oblation, the utsarga, i.e., the declaration that the object has been dedicated, and the daksinā and feeding the Brahmins.” Gonda 1954/1975:372, which seems to be based on Kane 1974:II, p. 842.
possible that this ritual action opened a non-tantric version of the consecration. Unfortunately, almost nothing is known about pre-tantric Buddhist consecration rituals. We can only speculate on how this re-collection of the Buddha could serve as an invocation for the ritual, and as means for acquiring powers needed for its performance through meditation.

The buddhānusmṛti may also serve to endow the receptacle with the various qualities of the Buddha recollected in the practice. This has parallels in certain present-day Theravāda consecrations. After all one of the main aims of both buddhānusmṛti and consecration is encountering a Buddha. The buddhānusmṛti may also reflect an early form of consecrating images that was incorporated into the later complex procedure within a different context. This would be similar to the process that occurred with regard to the opening of the eye, enthronement offerings, the recitation of the verse of Interdependent Origination and so forth.

We cannot establish even that the announcement by means of buddhānusmṛti always opened the ritual. In one of the earliest Tibetan consecration works written by Phag-mo-gru-pa (1110–1170), this is indeed the case. Buddhānusmṛti serves also in the announcement of the bathing ritual even in its form incorporated into the consecration (see below). However, in Nag-po-pa’s consecration manual found in the Tibetan Tanjur (translated during the time of Rin-chen-bzang-po) the buddhānusmṛti is included in the second announcement (see R. 394.4–395.3) made after the invitation of the lha. At this point of the ritual the buddhānusmṛti can definitely serve as a consecratory process, through which the receptacle is endowed with all the recollected qualities of the Buddha.

We might also speculate on the development of specialized rituals such as consecrations. Some of the earliest known Buddhist rituals including the buddhānusmṛti and the confession of sins (gso-sbyong, posadha or upoṣadha) play a marginal role in the consecration. The former ritual is employed in the announcement, while the later, when performed for auspiciousness (bkra-shis-kyi gso-sbyong), can in certain

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4 Swearer 1995.
5 See the section on further rituals of consecration, in the introduction.
6 Work 1, pp. 647–648.
7 De Jong 1972: section 15.
8 Toh. 1822, pp. 528.4–529.3.
9 See the section on further rituals of consecration, in the introduction.
circumstances also serve as a substitute for the consecration. Perhaps in certain times and locations well known rituals were adapted to function as consecrations. Later when more specific rituals for consecration were developed the earlier adaptations were marginalized. But, again, the data at hand does not enable us to reconstruct the early forms of consecration.

In its present form in the tantric consecration, the buddhānusmṛti serves to reiterate basic Buddhist principles. This function is even more evident in the following ritual action.

**Translation:**

Then, every one stands up wearing the outer (yellow) garment (of fully ordained monks) holding (their) vajra and bell. The ritual helper (mchod-g.yog) distributes barley for scattering ('thor-nas), and fumigates the receptacle(s to be consecrated) and the entire assembly.

I shall consecrate this, which is the Buddha, the Blessed One (bhagavat), the Tathāgata, Arhat, the completely Enlightened One (samyaksambuddha), endowed with knowledge and conduct (vidyā-carana-saṃpanna), the Sugata, knower of the world (loka-vit), charioteer of people to be tamed (puruṣa-damya­sārathi), the Supreme One (anuttara), teacher of lha and people (deva-manuṣyānām śātā), the Buddha, the Blessed One, endowed with perfect conception of cause and effect, the knower of all dharmas, the Blessed One.

After playing the cymbals (sil-snyan) in sil-ʼur-chem, clang them (brdab-sil) three times.

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10 If qualified to wear it (snam-sbyar, saṃghāṭi) see K. 1594.
11 This grain which will be scattered in the air, again substitutes flowers. It serves as a basis (rten) for elaborate visualized offerings which accompany any supplication.
12 When the ritual helper, who walks around the assembly hall approaches the rows of monks they draw the incense smoke towards their faces and inhale it.
13 These verses can be found in the consecration work by Nag-po-pa, Toh. 1822, pp. 528.4–529.3 with some changes additions and omissions.
14 Since the qualities enumerated in this section are, for the most part, better known in Sanskrit, they will be given in parenthesis in that language here.
15 Dgongs. Copy B, R. 405.5, DZ 368.4 have dgos. In copy B it looks like dgongs (or another word) was corrected to dgos. Nag-po-pa, Toh. 1822, p. 528.4–5 has rgyu dang 'bras-bu phun-sum-tshogs-pa gsung-pa 'the teacher of the complete cause and effect' [?].
16 A specific way of playing the cymbals.
Om namo bhagavate Śākyamuniye
17 tathāgatāya arhate
samyaksambuddhāya tadyathā
Om muni muni mahāmuniye
18 Svāhā. 19
Om Hriḥ Śrīḥ Vikṛtānapa Hūṃ Phat.

The music stops here. 20 The assembly scatters the flowers. 21

Om Vajrasattva Hūṃ.

I shall consecrate this, which is the Buddha, the Blessed One
who is perfectly endowed with the thirty-seven limbs of en­
lightenment (bodhi-pakṣya-dharma), the ten powers (ḍaśa-bala),
the four assurances (vaiśāradya), the three unique applications
of mindfulness (āvenika-smṛty-upasthāna), and great compas­
sion (mahā-karuṇā), etc. in sum endowed with the dharmas
of learner and one with no more to learn (śaiksāśaikṣa), free
from all faults, endowed with immeasurable qualities of the
Sugata, the Blessed One.

Play the cymbals in sil-’ur-chem.

Om namo bhagavate Śākyamunaye 22 [tathāgatāya arhate
samyaksambuddhāya tadyathā
Om muni muni mahāmuniye
Śvāhā].
Om Hriḥ Śrīḥ [Vikṛtānapa Hūṃ Phat].

The music stops here. The assembly scatters the flowers.

Om Vajrasattva Hūṃ.

I shall consecrate this, which is the Buddha, the Blessed One,
who is endowed with the five aggregates beginning with
supreme morality, 23 the three miraculous displays (prātiḥārya),
[364] the three meditative concentrations (samādhi), the three
trainings (śikṣā), the four states of Brahma (brahma-vihāra),
the four concentrations (dhyāna), perfectly endowed with the

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17 Read śākyamunaye, as in R. 363.5.
18 Read munaye.
19 ‘Om' homage to the Blessed One Śākyamuni, the Tathāgata, the Arhat, the completely
Enlightened One, namely Om Sage, Sage, Great Sage Śvāhā.' This is Buddha Śākyamuni’s
mantra.
20 Throughout the recitation of these mantras music is played.
21 That is to say, its grain substitute, as an offering.
22 See above.
23 These are the asama-sama-paṇca-skandhas, mi-mnyam-pa dang mnyam-pa’i phun­
po lnga, see Mvy. 103–108 and Rigzin 1986:314; or the paṇcādāsra-vaiśrava-skandha, zag-med­
four noble truths (ārya-satya) and with perfect unmistakable knowledge of these, has mastered all knowable objects (jñeya), entirely abandoned the defilements (klesas), etc. victorious over the four Māras, the Blessed One.

Play the cymbals in sil-'ur-chem.

Om namo bhagavate Śākyamunaye [tathāgatāya arhate samyaksaṃbuddhāya tadyathā Oṃ muni muni mahāmunaye Svāhā].
Om Hriḥ Štriḥ [Vikṛtānana Hūṃ Phat].

The music stops here. The assembly scatters the flowers.

Om Vajrasattva Hūṃ.

I shall consecrate this, which is the Buddha, the Blessed One, who has completely perfected the six perfections (pāramitās), perfectly accumulated the accumulations of merit and knowledge (punya-sambhāra and jñāna-sambhāra), perfectly adorned with the thirty-two major marks of the Great Being (mahā-puruṣa-lakṣaṇa), embellished with the 80 minor marks (anuvyāñjana),—by looking at the body of the Great Being there is no satiation (atrptā), by seeing it there is no disharmony (apratikālo darśanena)—his Form Body is the ultimate attainment, the kin of all beings, the Blessed One.

Play the cymbals in sil-'ur-chem. Then clang them three times.

Om namo bhagavate Śākyamunaye [tathāgatāya arhate samyaksaṃbuddhāya tadyathā Oṃ muni muni mahāmunaye Svāhā].
Om Hriḥ Štriḥ [Vikṛtānana Hūṃ Phat].

The music stops here. The assembly scatters the flowers.

Om Vajrasattva Hūṃ.

Generating the mind of enlightenment (sems-bskyed)

Almost every Tibetan ritual includes in its preliminaries a ritualization of the generation of the mind of enlightenment. There are two types

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25 Or equipments.
of bodhicitta: ultimate bodhicitta (don-dam sems-bskyed, paramârtha-cittotpâda) and relative bodhicitta (kun-rdzob sems-bskyed, sanvârti-cittotpâda).27 Ultimate bodhicitta is the realization that the nature of all phenomena is Emptiness. Relative bodhicitta is the Bodhisattva vow to liberate all sentient beings and lead them to enlightenment. While through ultimate bodhicitta the Bodhisattva accumulates knowledge (ye-shes tshogs), through the relative bodhicitta he or she accumulates merit (bsod-nams tshogs). Here we are concerned only with the relative mind of enlightenment.

The generation of bodhicitta was performed already twice during the preliminaries, once within the seven limbed ritual (yan-lag bdun, saptânga-pûja) according to the Bhadra-carî-pranîdhâna,28 and once within the preliminaries to the generation of oneself as a lha.29 As noted previously, this ritualization of a basic Mahâyâna idea serves to provide the performer with the requisite religious and moral attitude.

Now the generation of the mind of enlightenment is repeated with a special reference to the consecration ritual. For this purpose, a short passage is adopted from the Mahâ-sannipâta-ratna-ketu-dhâraṇî-nâma-mahâyâna-sutra ('Phags-pa 'Dus-pa Chen-po Rin-po-che Tog-gi Gzungs-zhes bya-ba Theg-pa Chen-po'i Mdo).30 In this passage the audience of the Buddha praises him for having already accomplished a multitude of Bodhisattva actions.31 This praise is then used in stûpa and tsha-tsha32 texts found in the Tanjur as the Bodhisattva’s vows taken by the performers of the consecration. In return, the performers request siddhis (dngos-grub) which will enable them, inter alia, to perform the ritual.

One of these texts was written by Padma-lcags-kyu who, in his work on the making and consecrating of tsha-tsahas through a ritual

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27 See for example Śīksâ-samuccaya, chapter 1; Dargyay 1981.
28 See above, ‘the preliminary rituals’.
29 DK p. 92.5.
30 As pointed out by PC p. 825; Sde-srid Sangs-rgyas-rgya-mtsho, p. 245; Padma-phrin-las, p. 5.2. For Sanskrit edition, see Dutt 1959/1984: vol. 4; Kurumiya 1978. The Tibetan is found in Toh. 138; Tog Palace, vol. 76, etc.
31 The content of this sûtra is outlined by P.C. Majumdar in his introduction to the edition of this text found at Gilgit (Dutt 1959/1984: vol. 4, pp. i–xiv). Our passage is taken from the fourth chapter. An improved edition of this same text is supplied by Kurumiya (1978).
32 See the works on tsha-tshas by Kong-sprul, Mi-pham and Zhu-chen in the bibliography of Tibetan works as well as the Laksâ-caitya-samutpatti (Rajapatirana 1974), Hsüan Tsang 1885: book 2:146–7 Sarvadurgati-pariśodhana Tantra 74a–78b; Schopen forthcoming; etc.
of Ajitadhāra or Sītātapatrā (Gdugs-dkar-mo-can)\textsuperscript{33} gives instructions concerning the making of the tsha-tshas (pp. 400–403), the invitation of the ye-shes sms-dpa' therein (p. 403.2),\textsuperscript{34} and on making offerings including the eight offerings special to stūpas (pp. 403–404).\textsuperscript{35} Then he says:

Then the ritual master (slob-dpon, vajrācārya) endowed with the thought of enlightenment will pronounce the [following] verses. May the supreme Buddha consider me. I shall relieve all sentient beings . . . .\textsuperscript{36}

Then he appends the praise found in the Mahā-sannipāta transformed into the first person with some variations (cf. R. 366.1–367.5). Thereafter the vajrācārya requests, “May you bestow on me various accomplishments (dngos-grub, siddhi) in accordance with my virtue.”\textsuperscript{37} Then the ye-shes sms-dpa' is invited again, initiation is conferred, and offerings and praises are made.

Śāntigarbha’s stūpa ritual\textsuperscript{38} is very similar in content to that of Padma-lcags-khyu. Its treatment of the generation of the mind of enlightenment is in places, however, closer to that of Khri-byang Rin-po-che’s consecration manual than that of Padma-lcags-khyu. The aspiration begins with, “I request all the Buddhas, the Blessed Ones, who are endowed with immeasurable extremely astonishing rigor to consider me.”\textsuperscript{39} Similar words of praise, which do not appear in Padma-lcags-khyu’s text, are found in Khri-byang Rin-po-che’s consecration manual. The performer continues in the first person “I will relieve all sentient beings . . .” and ends with: “Therefore may you grant me the highest bequest, bestow [on me] supreme accomplishments of activity,”\textsuperscript{40} which is similar to Khri-byang Rin-po-che’s consecration

\begin{itemize}
\item \textsuperscript{33} Toh. 3107. The name of the lha is given in the Sanskrit title as Ajitadhāra and in the Tibetan title as Gdugs-dkar-mo-can.
\item \textsuperscript{34} The lha had been previously invited also into the clay (p. 401.6) and bimbi (’bi-bi’, p. 402.2).
\item \textsuperscript{35} These eight offerings are included also in the manual translated below (R. 438.4–440.6).
\item \textsuperscript{36} De nas slob-dpon byang-chub-sems ldan-pas tshigs-bcad brjod-bya-ste/ bla-med sangs-rgyas bdag la dgongs/sem-can thams-cad dbugs dbyung-zhing/ ibid., p. 404.6.
\item \textsuperscript{37} Bdag-gi sdig bral mthun-pa-yil dngos-grub sna-tshogs bdag la stsol (ibid. p. 405.2).
\item \textsuperscript{38} Toh. 2652.
\item \textsuperscript{39} Ngo-mtshar chen-po grangs-med-pa'i brtson-'grus dang ldan-pa'i sangs-rgyas bcom-ldan-'das thams-cad bdag la dgongs-su gsol (p. 609.5).
\item \textsuperscript{40} De-bas na bdag la las-kyi dngos-grub mchog stsal nas gnang-ba dam-pa mdzad-du gsol/ p. 610.2; compare to R. 367.5.
\end{itemize}
manual. It is likely, therefore, that works such as Śāntigarbha’s stūpa text were the source for the generation of the mind of enlightenment in Tibetan consecration texts. This is supported also by Padma-’phrin-las’ explanatory work on consecration. Moreover, it is also clear that the Tibetan authors did not draw this passage directly from the Mahā-sannipāta Sūtra since their texts contain most of the variations which appear in Padma-icags-kyu and Śāntigarbha’s works. But it is important to note that some authors of explanatory works did know the sūtra source of this passage. In fact, the First Panĉhen Lama and Sde-srid Sangs-rgyas-rgya-mtsho mention only the Mahā-sannipāta Sūtra as the source for the Bodhisattva aspiration. Padma-’phrin-las is the only author known to me that mentions the Tanjur source in addition to the sūtra source.

The Tanjur adaptations of the passage in the Mahā-sannipāta Sūtra also expand the Bodhisattva vow to include the eradication of the five poisons (dug lnga). These include desire (’dod-chags), hatred (zhes-dang), jealousy (phrag-dog), and avarice (ser-sna) in addition to ignorance (ma-rig-pa), which alone appears in the Mahā-sannipāta. The systematization of the five poisons is usually considered to be a later development related to the five Tathāgata ‘families’ (rigs lnga, pañca-tathāgata).

The Tibetan consecration text supplies an additional element to the Bodhisattva vows as adapted in the Tanjur works mentioned above. It includes not only the Bodhisattva aspiration but also a dedication of the merit acquired by the performance of the consecration toward achieving the Bodhisattva’s aims. It has:

For the sake of all sentient beings I shall consecrate a receptacle of the three precious ones. By that power I shall relieve all sentient beings...

In conclusion, the praise to the Buddha of the Mahā-sannipāta Sūtra was incorporated into the consecration ritual for the generation of the mind of enlightenment by the performer, and for his or her request

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41 P. 5.3.
42 P. 825.
43 P. 245.
44 Ibid.
45 Snellgrove, Hevajra-Tantra Introduction.
for siddhis. It was later given the additional function of dedicating the merit gained through the performance of the consecration. It thus supplies the motivation for the performers of the consecrations which is not identical to that of the patron.

The generation of bodhicitta is performed while kneeling after having stood for the announcement. Holding their hands in añjali mudrā, the monks offer a flower to accompany their request for siddhis.

Translation:

Then, as for the generation of the mind of enlightenment: having squatted down,47 join the hands in the añjali mudrā while holding a flower.48

Having prostrated to all the Buddhas,49 the Blessed Ones, who are endowed with innumerable and inconceivable great marvels, I go for refuge. May all of them consider me. [366] For the sake of all sentient beings I shall consecrate a receptacle of the Three Precious Ones (dkon-mchog gsum). By the power of that I shall relieve all sentient beings. I shall liberate (them) from the great abyss of cyclic existence ('khor-ba). I shall defeat all the opposing and misleading forces. I shall clear all defiled conceptions50 which link the karmic inclinations (bag-chags) of sentient beings. I shall break down the mountain of pride of sentient beings. I shall uproot the tree of rebirth of sentient beings. I shall smash into dust the sun of the lord of death. I shall clear the darkness of ignorance. I shall guide the faithless, heretics and those holding wrong views into the right views and transform them into believers. I shall reverse the river of karma. [367] I shall dry the ocean of existence (srid-pa). I shall light the lamp of dharma. I shall show the path to enlightenment. I shall lead to patience and calm. I shall widely bestow51 the bliss of meditative concentration (bsam-gtan, dhyāna). I shall extinguish the host of fires of desire. I shall demolish the sharp weapon of hatred. I shall guide to

47 Copy B has tsog-pur for tseg-bur.
48 In practice, instead of flowers the monks hold a stick of incense as an offering.
49 These verses are also very loosely translated in Ötrul 1987:58.
51 Cher-stsal. Mahā-sannipāta ibid. has rtser-stsal, Sanskrit: kṛṣṭāpi (Kurumiya 1978:100).
truth. I shall calm the turmoil of jealousy. I shall untie the knot of avarice.\textsuperscript{52} I shall appease all suffering. Having entered the city of great bliss and fearlessness, I shall abide there. Therefore, may you bestow and grant me supreme accomplishments (\textit{dngos-grub, siddhis}) of activity.

Take off the outer garment and sit back in rows.

\textit{Showing in the mirror (me-long bstan-pa)}

One more action must yet be completed before the ritual actions of inviting the \textit{lha} into the receptacle can commence. This action is described very briefly in the manual as: "Before the generation of the receptacle complete the showing in the mirror."\textsuperscript{53} The ritual performed at Dga'-ldan-chos'-phel-gling was not the first consecration of Bodhanath Stūpa. The ye-shes sems-dpa' had been present in the stūpa before the ritual began. For the sake of the annual reconsecration of Bodhanath Stūpa, the renewal of the previous consecrations, the ye-shes sems-dpa' is invited from the stūpa into the assembly hall of the monastery where the ritual is performed. This short ritual was performed by two monks during the preliminary steps of the consecration described so far. Since I remained in the assembly hall with the majority of the monks, the following is based on the description of this ritual action given to me by the retired chant leader (dbu-mdzad zur-pa) and the ritual helper, or \textit{vajra} of action (\textit{mchod-g.yogs, las rdo-rje}) Bstan-pa-dar-rgyas.

Two monks were sent with one of the mirrors from the bathing mandala (\textit{khrus-dkyil}, see Diagram 2) to Bodhanath Stūpa. Standing in front of the stūpa, one holding the mirror while the other holds incense as an offering to the \textit{lha}, they invite a reflection of the ye-shes sems-dpa' into the mirror. The invitation is performed in a similar manner to the invitation into the receptacle in the main part of the consecration (R. 406.5) which will be discussed below. The \textit{lha} is not invited to abandon the stūpa, but to produce a reflected image which corresponds exactly to the original. Another common simile for this is a candle lighting another candle, as occurs, for example, in the generation manual.\textsuperscript{54} The ye-shes sems-dpa' is conceived of as

\textsuperscript{52} Copy B has \textit{mdud-pa} for \textit{mdud-pha}.

\textsuperscript{53} Rten-bskyed gong la me-long bstan tshar-ba byedl/ R. 367.6.

\textsuperscript{54} DK. 143.6. For the use of this simile in Hindu rituals, see Bühnemann 1988:88 and Colas 1989:143.
present in the ritual mirror for the duration of the consecration. This mirror is kept on the bathing mandala next to the representation of the receptacle facing the ritual master (as in Diagram 2).

The symbolism of the mirror is evoked in the course of the consecration in more than one way. The mirror’s most evident use at this point of the ritual is to capture the reflection of the ye-shes sems-dpa' of the stūpa and convey it into the assembly hall of the monastery. However, the production of a mirror image of the lha in the mirror immediately brings to the mind of any monk versed in rituals the mirror initiation. Thereby it alludes to the nature of that lha as well as of all phenomena, as that of an image in a mirror.

The mirror initiation which will be performed also in the main part of the consecration is as follows.

The ritual master makes the reflected image of [his] vajra rise in the mirror and offers it to the receptacle while reciting with melody: ‘From Āh a mirror arises. Āh phenomena (dharmas) are like reflected images [arising in a mirror] clean, pure, uncontaminated, ungrasped and inexpressible.’\[^{55}\]

This recitation is drawn from the initiation manual, which goes on to say,

As in a mirror, clear, pure, uncontaminated, myself Rdo-rje-sems-dpa' (Vajrasattva), the essence of all Buddhas, oh son, dwell in your heart. Devoid of own nature, unestablished, knowing dharmas in that way, act without an equal for the sake of sentient beings. You are born as a son of the Protectors. Know that generally all dharmas are like reflected images, and particularly Rdo-rje-sems-dpa', who dwells in your heart, is like a reflected image in a mirror.\[^{56}\]

The purpose of the mirror initiation is to create a predisposition for the realization of all dharmas, including lha, those visualized during meditations and those residing at stūpas, as reflected images in the

\[^{55}\] Slob-dpon nas me-long-du rdo-rje'i gzugs-brnyan shar-ba rten la 'bull dbangs-rta dang bcas/ Āh las skyes-ba'i me-long-du gyur/ Āh chos-rnams gzugs-brnyan lta-bu stel gsal-zhing dag la rnyog-pa med/ bzang-du med-cing brjod-du med/ (R.419.4-5).

mirror, devoid of own nature and unestablished. After receiving the mirror initiation from the guru, a disciple should repeat this experience as part of his or her daily sādhana practice. Gradually, the cognitive experience of seeing the reflection of the vajra in the mirror is said to lead to a transformation in the practitioner’s direct experience of the nature of things.\textsuperscript{57} The mirror initiation emphasizes also that one’s yi-dam\textsuperscript{58} is but a particular instance of dharmas in general. Therefore, the practitioner of a sādhana should realize while meditating on his or her identity with the yi-dam that also that yi-dam is devoid of any existence to call its own, is like a reflected image in a mirror, is unestablished.\textsuperscript{59} Likewise also the yi-dam invited into a certain image or stūpa ultimately cannot be established.

When Bstan-pa-dar-rgyas described to me the ritual of ‘showing in the mirror’, he interpreted it in the words of the mirror initiation just cited. Thus, the ritual of showing the mirror at this point of the consecration serves the additional purpose of reminding the performers that the nature of the lha which would abide in the receptacle is similar to that of an image in a mirror. The purpose of the consecration is to establish (rab-gnas) lha in the receptacle, so that they would firmly abide there as long as samsāra lasts.\textsuperscript{60} Ultimately, however, all dharmas, including lha are unestablished. The actual nature of the ye-she sems-dpa’ is omnipresence. In ultimate truth the mental elaborations (spros-pa) of ‘establishing’ and ‘established’ do not apply.\textsuperscript{61} Hence no lha can be established. Since the conventional purpose of the consecration ritual stands in direct contradiction to this ultimate view, it is important for the authors of ritual manuals to reiterate the ultimate view. Thereby not only does the consecration accomplish its purpose of establishing lha in the receptacles, it also indicates that in actual fact nothing is established in accordance with the ultimate truth. This is further discussed in Bentor (1995a and forthcoming 1995).

In addition to the invitation of the ye-shes sems-dpa’ of Bodhanath Stūpa, two monks are sent with the second mirror from the bathing

\textsuperscript{57} Cf. Tenzin Gyatso, the Dalai Lama, 1985:127.

\textsuperscript{58} The name of the yi-dam appearing in the recitation of the mirror initiation may be adjusted to the specific practice for a particular yi-dam (as for example Kālacakra, etc.).


\textsuperscript{60} See the section on tantric rituals and consecration in the introduction.

\textsuperscript{61} See the section on consecration, the two truths, and the bodies of the Buddha in the introduction.
mandala to invite the ye-shes sms-dpa' of Svayambhu Stūpa. This stūpa, located on a naturally majestic hill on the northwest side of Kathmandu valley is the most sacred site for the Newar Buddhists of Nepal. It has been also a traditional sacred stūpa for the Tibetans, especially members of the Bka'-brgyud-pa school. Chag Lo-tsā-ba Chos-rje-dpal (1197–1264), who visited Svayambhû in the thirteenth century remarks on a consecration ceremony performed in a temple there by the Indian master Ratnarakṣita.

After inviting a reflection of the lha from the two main stūpas, the monks also go to invite the ye-shes sms-dpa' of privately owned images at the homes of those who have requested them to do so.

Translation:

Before the generation of the receptacle complete the showing in the mirror.

*Generation of the receptacle as the dam-tshig sms-dpa' (rten-bskyed)*

As was mentioned above, the consecration of the receptacle is a special application of the process of transforming oneself into a lha through a sādhanā practice. It utilizes the same method as the ritual of transforming the performers into Rdo-rje-'jigs-byed which took place at the beginning of the consecration. As we have seen, there are several Indo-Tibetan systems of analyzing the generation process. The method which corresponds most closely to the actual subdivisions of the consecration manual (as well as to most other Tibetan rituals) is the four-fold process quoted above as outlined by Kun-dga'-snying-po. The first limb in that process is the generation in its specific meaning, that is to say the generation from Emptiness of the dam-tshig sms-dpa' (samaya-sattva). This first limb is performed now.

The common classification of the generation with regard to the locus of the generated lha includes, as we have seen, the generation of oneself as a lha (*bdag-bskyed*), generation of a lha in front (*mdun-bskyed*) and generation of a lha in a vase (*bum-bskyed*). This triad seems to refer mainly to soteriological rituals. It does not include generation in a person or object (other than a vase); the latter being

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62 For this stūpa see, Slusser 1982 vide sub index, see also the list of reference there.
63 See Roerich 1967:512.
the foundation of the consecration ritual. Examples for the generation of a lha in a person are the generation of disciples as a lha at the beginning of their initiations, or the generation of the patron as a lha which occurs at the end of the consecration ritual discussed here.

As in all rituals of ‘exaltation’, the generation of a lha in an object here is preceded by two ritual actions. The first is cleansing the impurities of the receptacle with the mantra of the lha at the northern gate of Rdo-rje-'jigs-byed mandala and with water of the vase of action into which the same lha was dissolved. Then the receptacle is dissolved into Emptiness by the power of the mantra śūnyatā-jñāna-vajra-svabhāva-ātmako 'ham. From here on the various processes of ‘exaltations’ proceed in various ways. In the present case Rdo-rje-'jigs-byed and his consort are generated out of Emptiness through the generation in five awakenings (mgon-byang lnga bskyed). Rdo-rje-'jigs-byed is generated with nine heads, thirty-four arms and sixteen legs, as yab-yum, that is to say in union with his consort. He is not accompanied by a retinue (’khor) of twelve lha as in the generation of oneself as Rdo-rje-'jigs-byed above. Descriptions of this form were translated into English by Sharpa Tulku and Guard (MV 52–54, SIV 16–18) as well as by Sharpa Tulku and Petrot (S. 37–39). My translation below relies on these translations. A thang-ka portraying this visualization, which belongs to Skyid-grong Bsam-gtan-gling Monastery, was published by Lobsang Dorje and Shirley Black (1971).

As every part of a stūpa bears symbolic meaning (Roth, 1980; Bénisti 1960), also every aspect of the visualized lha including colors, limbs and emblems carries meaning for the meditator. This symbolism is partly explained by Rje Tsong-kha-pa at the end of the sādhana manual.

On the first day of the consecration, the day of preparation (sta-gon), the receptacle is generated as the dam-tshig sems-dpa’, but the ye-shes sems-dpa’ is not fused with it. This fusion will take place only in the main part (dngos-gzhi) of the consecration.

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64 See the sections on tantric rituals and consecration and on rituals of transformation in the introduction.

65 As discussed in the section on generation above. Since Rdo-rje-'jigs-byed is a wrathful lha, his throne is a sun and not a moon as mentioned in the previous discussion.

66 DK. 163.5–165.2, based on a work by Lālītā. In their description of Rdo-rje-'jigs-byed-lha-bcu-gsum, Dorje and Black also incorporated such explanations of the symbolism.
Translation:

Then, as for the generation of the receptacle:
[1] Cleanse with

\[\text{Oṃ Khaṅga-dhṛk [Hûṃ Phat].}\]

[2] Purify into Emptiness with

\[\text{Śūnyata}^{67}-[jñāna-vajra-svabhāva-ātmako 'hanj]. \] [368]

[3] From the continuum of Emptiness\(^{68}\) on top of a variegated lotus (viśva-padma) and a sun (appears) \(Hûṃ\), from it (appears) a vajra marked with \(Hûṃ\), from its complete transformation (appears) Glorious Great Rdo-rje-'jigs-byed, his body dark blue in color [with nine faces, thirty four arms and sixteen legs, standing in a posture in which his right legs are bend and left extended; capable of devouring the three realms, calling out Ha Ha with his tongue coiled, fangs bared, having wrathful scowls, next to which his eyebrows and eyes blaze like (the fire) at the time of destruction (of the world at the end of a kalpa), the yellow tips of his hair bristle upward. He makes the threatening seal at the mundane and supramundane lha, frightening the terrifiers. In a loud cry he roars like thunder ‘Phaṁ kara’. He devours human blood, grease, marrow and fat, crowned with five dry skulls meant to frighten, adorned with garland of skulls (made of) fifty fresh heads, decorated with bone ornaments,\(^{69}\) such as a sacred thread of black serpent, a wheel of human bones, (bone) earring, etc. He has a bulging belly, his body naked, his eyebrows, eye-lashes, beard and bodily hair blaze like the fire at the end of time.

His main face is that of a buffalo, black, very wrathful and endowed with sharp horns. On top of it, in between the two horns there is a red face, very frightening, its mouth dripping blood. Above that a yellow face of Mañjuśrī, slightly wrathful, adorned with ornaments of youth. At the crown of

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\(^{67}\) Read Śūnyatā, cf. R. 359.3–4 above.

\(^{68}\) This is the beginning of the generation of oneself as Rdo-rje-'jigs-byed. The complete text is found in DK 116–121. It is translated into English in S. 37–39, MV 51–54, SIV 16–18.

\(^{69}\) For the six bone ornaments see K. 2713; Rigzin 1986:401 (note that there are variations in these lists).
his head five hair locks are tied. The first face at the base of the right horn is blue, to its right a red face and to its left a yellow face. The first face at the base of the left horn is white while to its right a grey face and to its left a black face. All the faces are very wrathful, and all nine faces have three eyes each.

Both right and left first hands hold a fresh elephant hide with its head to the right, its hair showing outwards, stretched by its left front and back legs. In the first among the remaining right (hands) he holds a curved knife, in the second a javelin, in the third a pestle, in the fourth a knife, in the fifth a lance, in the sixth an axe, in the seventh a spear, in the eighth an arrow, in the ninth an iron hook, in the tenth a club, in the eleventh a khatvāṅga, in the twelfth a wheel, in the thirteenth a five-pronged vajra, in the fourteenth a vajra hammer, in the fifteenth a sword, and in the sixteenth a small drum.

In the remaining left (hands) he holds a skull filled with blood, in the second the head of Brahmā, in the third a shield, in the fourth a leg, in the fifth a lasso, in the sixth a bow, in the seventh intestines, in the eighth a bell, in the ninth a hand, in the tenth a shroud, in the eleventh a person impaled on a pointed stake, in the twelfth a furnace, in the thirteenth a scalp, in the fourteenth (he makes) the threatening seal, in the fifteenth a flag with three protrusions, and in the sixteenth a fan.

With the first of his right legs he tramples a man, with the second a buffalo, the third a bull, the fourth a donkey, the fifth a camel, the sixth a dog, the seventh a sheep, the eighth a fox and with the first of the left (legs) a vulture, the second an owl, the third a raven, the fourth a parrot, the fifth a hawk, the sixth a large bird, the seventh a cock, the eighth a swan. He tramples under his feet Brahmā, Indra, Khyab-'jug,70 Drag-po,71 six-faced Kumāra, Vināyaka, Candra and Sūrya, all facing down.] He stands amidst a blazing mass of fire.

At the heart of the dam-tshig sems-dpa' [on a lunar throne

70 Viṣṇu or Kṛṣṇa.
71 Rudra or Tiva.
appears the ye-shes sems-dpa' as (ever) young Mañjuśrī slightly wrathful, his body yellow colored. His right hand brandishes a sword, his left holds a book at his heart. He sits crossed legged in the vajra position, adorned with the thirty two major and eighty minor marks (of a Buddha). His long hair tied in five knots (on top of his head), and he is adorned with all the ornaments.

At his heart, from Āh arises a solar mandala. At its center, the ting-nge-'dzin sems-dpa', a dark blue syllable Hūni emanates five rays of light.

In his lap the consort Rdo-rje-ro-langs-ma (Vajravetālī or Vajravetālī) [blue with one face and two hands, the right brandishes a vajra curved knife and the left holds a skull filled with blood of the poisonous one, while embracing the Father. She is adorned with a crown of five dry skulls and with a garland of fifth dry (skulls), adorned with the five mudrā. Her right leg is extended and] with her left (leg) she embraces the Father (Rdo-rje-'jigs-byed).

The preparatory rituals of the self-entry into the mandala (bdag-'jug)

Entering the mandala (dkyil-'khor gzhug-pa)

The last among the four limbs of the generation process is the self-initiation of the practitioner. As the consecration is based on the entire generation process, the initiation of the receptacle will be performed during the consecration. The initiation consists of two parts, preparatory rituals and the main initiation. These are performed during the preparation and main part of the consecration itself, in the first and second days respectively. The problems arising from the application

72 DK 120.3-4 has rang-nyid dam-tshig sems-dpa'i thugs·kar . . . 'at the heart of oneself as the dam-tshig sems-dpa' . . . ' In the case of consecration (as in the case of the burnt offering ritual (sbyin-sreg, homa translated by Sharpa) the generation is in an object, while in the sādhana text on which both rituals rely the generation is of oneself as the lha (bdag-bskyed). Since in the consecration ritual the receptacle and not oneself is generated as the dam-tshig sems-dpa', the word rang-nyid (oneself) is omitted. To remind the performer of this, the phrases before and after rang-nyid are given in our text.

73 These are the three 'piled up' sems-dpa' (sems-dpa' gsum brtsegs): 1. dam-tshig sems-dpa' 2. ye-shes sems-dpa' 3. ting-ngo sems-dpa' (cf. Rigzin 1986:442).

74 Again, DK 121.3 has rang-gi pang na yum Rdo-rje ro-langs-ma . . . 'at my lap the consort Rdo-rje-ro-lang ma . . . '
of a soteriological ritual, meant to be conferred on people, onto objects, such as the receptacle to be consecrated, were discussed in the introduction. Below only a few comments on the peculiarities of initiation conferred on a receptacle in comparison with a disciple initiation will be made.

The preparatory rituals of the initiation performed now commence with a request for the conferral of the initiation and an offering of a *mandla* on behalf of the consecration *lha*. The various offerings and implements, such as a garland of flowers offered to the disciple (which he or she offers later to the main *lha* of the mandala), the blindfold as well as the initiation attire of the Sambhogakāya worn by the practitioners during the self-initiation, are offered or ‘worn’ here by the representation of the consecration *lha* at the center of the bathing mandala. As mentioned in the introduction, the purification and transformation which are the main object of a disciple’s initiation are omitted here. Also all the utterances and commitments of a practitioner or a disciple, as well as the descent of enlightened wisdom, are omitted.

In the consecration manual only brief reminders of the recitations of the initiation are provided. The performers are supposed to, and usually do, know the initiation ritual by heart. They are mostly reminded of the amendments made in the self-initiation to accord with the present initiation of the consecration *lha*. For the sake of the reader I have completed here the initiations of Akṣobhya, Ratnasambhava, the vajrayāna and the three higher initiations.

Translation:

A. Requesting entrance into the mandala

In the presence of the lama who is no different from the chief (*lha* of the mandala) the consecration *lha* (*rab-tu gnas-byab*i *lha-rnams*) beg to offer the field realm (*zhing-khams*) as a gift in requesting the entrance into the mandala of Glorious Great Rdo-rje’ *jigs-byed*.  

75 *Khrus-dkyil*, see the section on ‘the setting’ in the introduction.
76 See KL 246.
77 The initiations of the latter three among the five Tathāgatas, those of Amitābha, Amoghasiddhi and Vairocana follow the course of the two first initiations.
78 The entire universe.
79 Cf. J. 193.4 where the phrase *rab-tu gnas-byab*i *lha-rnams* does not appear. As was
B. Offering mañal (mañal ’bul-ba)

Each of the initiations begins with the offering of mañal. Initiations cannot be conferred on those who lack the proper motivation for receiving them. By offering a mañal, disciples express their ultimate commitment, offering the lama the world ‘on a silver platter’, as it were. Here, the offering of mañal is performed on behalf of the consecration lha. In order to distinguish the mañal offering from the related but different notion of mandala, which refers to the divine palace of the lha together with its inhabitants—the lha themselves, Tibetan writers usually use the Sanskrit word mañal[a] for the former, and its Tibetan translation dkyil-khor for the latter. For keeping this distinction clear, the word mañal is reserved for the former.80

The mañal offering is a ritual offering of the entire world as it is described in treatises such as the Abhidharma-kośa,81 together with its most precious riches, to one’s lama and the three objects of Refuge (Buddha, Dharma and Saṅgha). The mañal offering was performed already in the preliminaries to the consecration as part of the daily rituals. It belongs to the four preliminary activities (sngon-’gro chos bzhi)82 of accumulating merit one is generally required to complete in order to qualify as a recipient of initiation. Here it is performed in requesting the initiation. Only an offering of a magnitude equal to the entire universe is appropriate for requesting such a bestowal.83

The mañal offering is performed again as a thanksgiving for the lama/lha for the conferral of the complete initiation into the mandala of Rdo-rje-’jigs-byed.84 Among the antecedents of the mañal offerings one can list the second chapter in Śāntideva’s Bodhi-caryāvatāra (2.6) in which one offers mountains, forests, lakes, and wish-granting trees which are first visualized in one’s mind as well as, as pointed out by Klong-rdol Lama,85 the offerings made by Dharmodgata to the book in which the Prajñā-pāramitā was written.86

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80 Here I follow Beyer 1973.
81 Chapter 3.
82 The accumulation of 100,000 prostrations, 100,000 acts of refuge, 100,000 mañal offerings, and 100,000 recitations of the hundred-syllable mantra of Vajrasattva.
83 This point is emphasized also in B. 168.
84 R. 417.5–6.
85 MHTL 15868.
86 Aśa-sāhasrikā-transparentā, Mitra 1888:506; Conze 1973/75: 288. For more about the mañal offering, see Schubert (1954), Lessing (1956 and 1942:105–6),
Translation:

[(I) visualize this (mandal whose)] base is anointed with incense [and strewn with flowers, adorned with mount Meru, the four continents, the sun and the moon, as a Buddha Land (sangs-rgyas zhing, Buddha-kṣetra); by offering (it)] may [all sentient beings] course in the Pure Land (rnam-dag zhing).\(^87\)

Idam guru ratna-[maṇḍalakām niryātayāmi].\(^88\)

[May you, great joy, empty self, the vajrācārya] embraced by [Rdo-rje-]ro-langs-ma [consider me. O great protector I am seeking the firm mode of great enlightenment. Bestow on me the commitments. Bestow on me also the mind of enlightenment. Also bestow on me the three refuges, Buddha, Dharma, and Saṅgha.] May the protector let me enter into the supreme city of the great liberation.\(^89\) [369]

(Repeat) three times, while joining the hands (in aṇjali mudrā). During the consecration lha entry into the mandala, the ritual master (alone) makes the mudrās, the assembly does not.\(^90\)

C. In front of the closed doors

Then,

The consecration lha turn into white Yamāntaka of Ignorance (Gti-mug Gshin-rje-gshed)\(^91\) with three faces, white, blue and red. The first two among the six hands hold a curved knife and a skull at the heart. The remaining two right (hands) hold a wheel and a sword; the two left—a jewel and a lotus.\(^92\)

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Wayman (1973:101–105), Beyer (1973:167–70) LTWA (1975), Dge-bshes Tarchin (1981), etc. Beyer (op. cit., p. 488, n. 222) provides a list of Tanjur works on this subject. 87 Sa-gzhi spos-kyi byugs-shing me-tog bkram ri-rab glings bzhi nbi zlas brgyan-pa ’di/ sungs-rgyas zhing-du dmigs-teng bul-ba-yis/ ’gro kun rnam-dag zhing la spyod-par shog/. This is the most common verse accompanying the offering of mandal.

88 ‘I offer this precious mandala to the guru’.

89 For the complete text see J. 194.2–5. My translation of the two last verses is based on KL 219, see also MV 44.

90 Only the ritual master has the powers required for such a ritual.

91 This is the lha at the inner eastern side of the mandala. One enters the mandala from the east, the direction of the rising sun. For the mandala of Rdo-rje-’jigs-byed-lha-bcu-gsum see the introduction.

92 Cf. J. 194.6–195.2 and S. 39, see also Lobsang Dorje 1971:225–7. This passage consists of the iconography of Yamāntaka of Ignorance. As before, this sentence is given here because the ‘oneself’ (rang-nyid) of J. is replaced here with ‘the consecration lha’. 
The ritual helper offers a garland of five flowers to the ritual master. The ritual master offers it to the receptacle.

_Om caṅṣu-bhandhā_ [vāramanaya Hūṃ].

Offer the blindfold (mīg-dar).

_Om Khaṅga-dhṛk [Hūṃ Phat].

Offer, successively, the lower garment of the _lha_ (smad-g.yogs), the upper deity garment of the _lha_ (stod-g.yogs) and the _usṇīṣa_ (gtsug-tor). Recite the mantras very slowly for each one.

_Hūṃ Phat_.

**D. In front of the open doors**

_Om Āḥ Mudgara-dhṛk Hūṃ._

Āḥ Kham-vīra Hūṃ.

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93 Or Āḥ _kham-vīra Hūṃ_, cf. J. 195.2. For an interpretation of this mantra see KL 442; Wayman 1974:44.

94 These flowers in the colors of the five Tathāgatas symbolize the five poisons which are purified through the _sādhana_ practice into the five Tathāgatas.

95 After entering the mandala the disciple/consecration _lha_ present these flowers to the _lha_ of the mandalas as offerings. See Geshe Sopa 1985:98; KL 221. In practice, a garland made of _tsam-pa-ka_ ‘flowers’ is offered.

96 Read _bhandha_.

97 Cf. J. 195.2. ‘_Om tie a cover over the eyes Hūṃ [_]?_’.

98 A red blindfold (worn usually above the eyes) symbolizes one’s blindness before seeing the mandala. As a disciple puts on this blindfold before entering the mandala (see Geshe Sopa 1985:98; KL 220) the ritual master (with the assistance of the ritual helper) places the blindfold on the ‘forehead’ of the representation of the consecration _lha_ at the center of the bathing mandala (_khrus-dkyil_, see ‘the setting’ in the introduction).

99 In order to facilitate the visualization of oneself as a _lha_, during the initiation into the mandala, the practitioner puts on the _lha_’s clothes. Therefore these are called also initiation implements (dbang-rdzas). These implements, which adorn the Sambhogakāya form of the _lha_, seem to have belonged to initiations of the lower Tantras before being adopted by the Anuttara Yoga Tantra (see Snellgrove 1987:228–235).

100 The common and uncommon Bodhisattva vows (translated in KL 226–8), the questions and answers (translated in KL 222–3), the relative and ultimate _bodhicitta_ vows (translated in KL 234–5) and a pledge of secrecy (translated in KL 235) which occur during a disciple’s entry into the mandala (J. 195.3–197.2) are omitted here.

101 The following ritual actions have a close parallel in the Kālacakrā initiation, KL 237–240 and 444–446.

102 ‘_Om Āḥ the Hammer holder Hūṃ_.’ This is the mantra of the Yamāntaka of the Hammer (Tho-bo Gshin-rje-gshed) at the eastern gate of the mandala of Rdo-rje-'jigs-
Mahā-rata [sudrīḍha] sutoṣo susuṣo vajra-satva ādhyā sidhya manj.104

The ritual master visualizes while circling his vajra three times.105

The consecration lha transform into Rdo-rje-'jigs-byed.106

Thus, the ritual master leads the recitation very slowly with a melody (dbyangs) as in the self-entry (bdag-'jug).

[Om sarva-tathāgata-pūja-upasthānāya ātmānam niryātayāmi.109
Sarva-tathāgata-vajrasatva adhitīṣṭhasva maṃ.110

Since I offer myself for the service and worship of all Tathāgatas may Vajrasattva the essence of all Tathāgatas bless me.

Through making this request at the eastern door, (you) become blessed as one endowed with the capacity of serving and worshipping all Tathāgatas.]

The consecration lha [370] [transform into] Yamāntaka of Ignorance 111

[Om sarva-buddha-pūja-upasthānāya ātmānam niryātayāmi.112
Sarva-tathāgata-vajra-vairocana adhitīṣṭhasva maṃ.113

Since I offer myself for the service and worship of all Tathāgatas may Vairocana the essence of all Tathāgatas bless me.

byed-lha-bcu-gsum. He is the first lha which a disciple/consecration lha would encounter as they enter the mandala.

Read sudrīḍha.

Cf. J. 197.3; see also KL 237 which has slightly different readings, but read dṛḍhā for dṛḍhā and sidhya for siddhya. Wayman 1974:45 has abhisidhya māṃ for ādhyā sidhya maṃ.

While visualizing that the door to the mandala opens and the practitioner/consecration lha, aspiring to enter, circumambulate the mandala three times, the ritual master circles the vajra in his right hand (see J. 197.2–3).

Again, J. 197.4 has ‘oneself transform into ‘Rdo-rje-’jigs-byed’.

See Ellingson 1979a and 1979b. This will not be noted below.

J. 197.4 has pūjra for phja.

“Om I offer myself for the service and worship of all Tathāgatas.”

Read māṃ for maṃ. This will not be noted below. To be consistent with the following four mantras this should perhaps be read as Sarva-tathāgata-vajra-vajrasatva adhitīṣṭhasva maṃ. This would also correspond to the following Tibetan passage which translates this and the previous mantra. This same pattern is followed in the requests made at the four directions. The translation of this mantra would be then: “May Vajrasattva the vajra of all Tathāgatas bless me.”

The X mark for ‘etc.’ appears only in copy B.

“Om I offer myself for the service and worship of all Buddhas.”

“May Vairocana the vajra of all Tathāgatas bless me.”
Through making this request at the eastern door, (you) become blessed as one endowed with the capacity of serving and worshipping all Tathāgatas.

It is necessary to supply (the words) 'consecration lha' to Yamāntaka of Avarice, of Desire, (and) of Jealousy.\textsuperscript{114}

Recite up until\textsuperscript{115}

([The consecration lha] transform into Yamāntaka of Avarice.

\textit{Om sarva-tathāgata-pūja-abhiṣekāya ātmānam nir yatayāmi.}\textsuperscript{116}
\textit{Sarva-tathāgata-vajra-ratna abhiṣiṁca mam.}\textsuperscript{117}

Since I offer myself to all Tathāgatas for initiation and worship, may all Tathāgatas confer on me the vajra jewel initiation.

Through making this request at the southern door, (you) become blessed as one endowed with the capacity of initiation and worshipping all Tathāgatas.

The consecration lha transform into Yamāntaka of Desire.

\textit{Om sarva-tathāgata-pūja-pravartanāya ātmānam nir yatayāmi.}\textsuperscript{118}
\textit{Sarva-tathāgata-vajra-dharma pravartaya mam.}\textsuperscript{119}

Since I offer myself to all Tathāgatas for turning (the wheel) of dharma and for worship, may all Tathāgatas turn (the wheel) of the vajra dharma for me.

Through making this request at the western door, (you) become blessed as one endowed with the capacity of turning the wheel of dharma and worshipping all Tathāgatas.

The consecration lha transform into Yamāntaka of Jealousy.

\textsuperscript{114} Instead of the word 'oneself' in J. 198.5, 199.3, and 200.1. Having first transformed into Rdo-rje-'jigs-byed, the consecration lha transform into each of the Yamāntakas of the four poisons at each of the gates of the mandala. East—Yamāntaka of Ignorance, south—Yamāntaka of Avarice, west—Yamāntaka of Desire, and north—Yamāntaka of Jealousy. This is similar to the transformation of the disciple into the five Tathāgatas in the Kālacakrā initiation (see KL 237–240). However, the spatial arrangement of the five Tathāgatas is different in the Kālacakrā system. The complete text referred to by the words 'recite up until' is supplied here (cf. KL 237–240; Wayman 1974:45–46).

\textsuperscript{115} See the previous note.

\textsuperscript{116} "\textit{Om} I offer myself to all Tathāgatas for initiation and worship."

\textsuperscript{117} "May all Tathāgatas confer on me the vajra jewel initiation."

\textsuperscript{118} "\textit{Om} I offer myself to all Tathāgatas for turning [the wheel of Dharma] and for worship."

\textsuperscript{119} "May all Tathāgatas turn [the wheel] of the vajra Dharma for me."
Om sarva-tathāgata-pūja-karmāṇe ātmānaṁ niryātayāmi. Since I offer myself for the activity of worshipping all Tathāgatas, may all Tathāgatas perform the vajra activity for me. Through making this request at the northern door, (you) become blessed as one endowed with the capacity of perfect activity and worshipping of all Tathāgatas.

Om guru-caranāya pūja upasthānāya ātmānaṁ niryātayāmi. I offer myself to at the feet of the guru for service and worship.

Sarva-satva paridrāṇāya] atmanāṁ niryātayāmi. Read paridrāṇāya.

E. Identifying the Tathāgata ‘family’

May [the stage of] the lha ‘family’ of the consecration [lha] introduced into this perfect mandala come to be [according to their merit. May their accomplishments (dngos-grub, siddhi) come to be accordingly. May the Tathāgata ‘family’ of which they are vessels come to be (accordingly). As the extent of the power of their merit] may the mandala come to be.

(Thus) recite three times, while the ritual master plays the bell. After the first and last (recitations) play the cymbals in slang-sil, after the middle (recitation) clang the cymbals three times.

Tiṣṭha-vajra Ho.

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120 “Om I offer myself to all Tathāgatas for activity and worship.”
121 “May all Tathāgatas perform the vajra activity for me.”
122 “Om I offer myself to at the feet of the guru for service and worship.”
123 Read paridrāṇāya.
124 Read ātmānaṁ niryātayāmi. “I offer myself for the rescue of all beings.” Again the sections of pledges and the descent of the enlightened wisdom found in J. 200.6–204.2 are omitted here. For the corresponding section in the case of the Kālacakra initiation which is quite similar to J. (see KL 240–246; also Wayman 1974:46–7). The generated lha in J., however, is Yambantaka of Passion ‘Dod-chags Gshin-rje-gshed instead of Vajravega in KL.
125 The Tathāgata ‘family’ (rigs, gotra) is shown by the section of the mandala on which the flower will fall (Mkhas-grub Rje 1968:315; Snellgrove 1987:203; KL 191, 247–9, etc.). In actual practice a tsam-pa-ka ‘flower’ is cast.
126 The phrase bdag-gis slob-ma ‘the disciple [introduced] by me’ of J. 204.2 is replaced here with rab-tu gnas-bya ‘those to be established/consecrated’.
127 Cf. J. 204.2–4; KL 247; Wayman 1974:49.
128 A specific way of playing the cymbals (sil-snyan).
129 ‘Firm vajra Ho’. J. 204.5 has pratīcchā-vajra Ho for the mantra of casting the flower. Wayman 1974:50 has yet a different mantra.
Place the garland of flowers on the receptacle.\textsuperscript{130}

F. Seeing the mandala

The consecration \textit{lha} enter into the mandala\textsuperscript{131} and remain in front of the chief (\textit{lha}) accompanied by his retinue.

\textit{Om} s\textit{pharana-vajra Ho.}\textsuperscript{132}

On a moon at the heart of the consecration \textit{lha}\textsuperscript{133} \textit{Hûm} [appears; at the forehead \textit{Râm}; at the two eyes \textit{Om}], a ray of light blazes at each one.

\textit{Om} [Today]\textsuperscript{134} Rdo-rje-sems-dpa’ (Vajrasattva) [endeavors to open your eyes. With open (eyes) all will be seen. The \textit{vajra} eye is paramount].\textsuperscript{135}

Now, through the power of faith take off the blindfold. [look at this very mandala and that.\textsuperscript{136} You have been born into the Buddha ‘family’\textsuperscript{137} and blessed by \textit{mu\textit{dra}} and mantra. The perfection of all accomplishment, the supreme pledge will be yours. Through the role play of the tips of \textit{vajra} and lotus (you)] will achieve the secret mantras.\textsuperscript{138}

\textit{He} \textit{vajra pa\textit{sya}.}\textsuperscript{139}

[Surrounded by eight great carnal grounds] on the outside, [inside a wheel of protection and fire mountains, there is a square four doored celestial palace endowed with all the essential characteristics; at the eastern door Yamântaka of

\textsuperscript{130} In a disciple initiation the flower cast on the mandala is returned to him by the \textit{vajra} of action (\textit{lás rdo-rje}) who acts on behalf of the lama/\textit{lha}. The disciple ties it back into his garland of flowers and places the garland on his head (cf. J. 204.5–6; KL 248). Here instead, the \textit{vajra} of action places the flower garland on the receptacle.

\textsuperscript{131} Replacing oneself entering into the mandala in J. 204.4–5.

\textsuperscript{132} ‘\textit{Om} pervading \textit{vajra Ho.’} Here the disciple in J. 204.5 offers his flower to the \textit{lha} of the mandala. A request for the \textit{lha} to take care of the disciple as long as he or she has not attained enlightenment is again omitted here. For English translation of this request, see KL 249.

\textsuperscript{133} Again replacing oneself in J. 204.6.

\textsuperscript{134} In case of disciple initiation at this point the lama makes as if he opens the disciple’s eyes with his \textit{vajra} as an eye-spoon (\textit{mig-thur J. 205.1}).

\textsuperscript{135} Cf. J. 205.1–2; KL 249; Wayman 1974:50.

\textsuperscript{136} J. Hopkins explains the ‘that’ as ‘that symbolized by the mandala’—the Enlightened Wisdom. (see KL 249 and 504, n. 43).

\textsuperscript{137} Cf. Bodhi-caryāvatāra 3.25.

\textsuperscript{138} Cf. J. 205.3–4; KL 249; Wayman 1974:51.

\textsuperscript{139} ‘\textit{He! See the \textit{vajra}.’}
Hammer male and consort; at the southern door Yamântaka of Club male and consort; at the western door Yamântaka of Lotus male and consort; at the northern door Yamântaka of Sword male and consort; at the four corners four human skulls filled with nectar; in the inner southeast Carcika female and consort; in the southwest Phag-mo female and consort; in the northwest Dbyangs-can-ma female and consort; in the north-east Gauri female and consort. In the east Yamântaka of Ignorance male and consort; in the south Yamântaka of Avarice male and consort; in the west Yamântaka of Passion male and consort; in the north Yamântaka of Jealousy male and consort. At the center Glorious Rdo-rje-'jigs-byed male and consort. Thus, actually see the mandala [of that which is relied upon (rten, the palace) and that which relies upon it (brten-pa, the deities)].

Om [I have entered] the vajra mandala, [the great mandala. Om I see the yoga mandala, the great mandala. Om [may] I be conferred initiation in the secret mandala, the great mandala.]

(Thus) recite with melody (dbyangs).

Offering the four waters (chu bzhi 'bul-ba)

The four offerings are:

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mchod-yon</td>
<td>argham</td>
<td>water of welcoming offered to a guest</td>
</tr>
<tr>
<td>2. zhab-ssil</td>
<td>pâdyam</td>
<td>water for refreshing the feet</td>
</tr>
<tr>
<td>3. zhal-bsil</td>
<td>âñcamanam or ãcamanam</td>
<td>water for refreshing the mouth</td>
</tr>
<tr>
<td>4. bsangs-gtor</td>
<td>prokšanam</td>
<td>water for sprinkling</td>
</tr>
</tbody>
</table>

140 J. 205.5–206.6. A more detailed description of this mandala is found in S. 35–41; Lobsang Dorje 1971; etc.
141 Cf. J. 206.6–207.1 and KL 254.
142 Cf. Mvy. 4352, 4356, 4357.
The manual of Khri-byang Rin-po-che does not indicate who is the recipient of the water offering. According to the sources used by him, the works by the First Panchen Lama\textsuperscript{143} and 'Dul-'dzin Grags-pa-rgyal-mtshan,\textsuperscript{144} the four waters offering is made to the receptacle when it is first set on the bathing mandala.

As for the placing of the receptacle on [its] throne [and] offering the four waters: on the bathing mandala place the receptacle itself or its reflection rising in a mirror.\textsuperscript{145}

Then the offering of the four waters is described.

The receptacle arriving at its throne on the bathing mandala is treated as an honored guest. As will be presently seen, the offerings of the waters made to the invited lha follow the pattern of the ritualized reception of respected guest according to ancient Indian customs.\textsuperscript{146} Gonda says the following in regard to Vedic customs:

It is the drink—not food to be eaten—to be offered by somebody who wishes to honour a distinguished person (or one of his most respected relations) when they come to his house as guests with an argha, viz. a snâtaka, a king, a teacher, the father-in-law, a paternal and a maternal uncle . . .\textsuperscript{147}

The host offers (severally) 6 gifts, viz., a seat made of grass, water for sipping, water for washing the feet, the arghya-water, the madhuparka and a cow which is either killed or let loose.\textsuperscript{148}

The water offering continued to be common in later Hindu ritual.\textsuperscript{149} Following the Indian custom, various substances are also added to the waters. Kane says,

When offering arghya, in the vessel containing the water to be used for that purpose all or as many as one can afford out of the following eight articles are to be mixed up, viz. curds, whole grains of rice, ends of kuśa grass, milk, dūrvā grass, honey, barley grains and white mustard

\textsuperscript{143} P. 826.5.
\textsuperscript{144} DZ 350.1–2.
\textsuperscript{145} Gdan la rten bzhag chu bzhis dbul-ba nīl khrus dkyil-gyi steng-du rten-dgos-su 'jog-pa'am' me-long la gzugs-brnyan shar-ba bzhag/ PC ibid.
\textsuperscript{146} Thieme 1957–8, even though the case may be different in early Buddhist rituals; see Falk 1987:83.
\textsuperscript{147} Gonda, \textit{Vedic Ritual}, pp. 183–184.
\textsuperscript{148} \textit{Ibid.}, pp. 385–386.
\textsuperscript{149} Kane 1974:II 729.
seeds (Matsya-purāṇa 267.2 quoted in the Pūjāprakāśa p. 34). It is further said that arghya is offered to the image of Viṣṇu by means of a conch in which water is mixed with sandalwood paste, flowers and whole grains of rice. In the water for ācamana are mixed cardamom, cloves, uṣīra grass and kakkola or as many of them as possible.

Similarly, Gung-thang-pa, in his consecration work lists the substances that should be mixed with the four waters. This list, which is based on Tsong-kha-pa’s Sngags-rim Chen-mo, depends on the purpose of the ritual. For pacifying rituals the substances are milk (‘o-ma), white (the color of pacifying; see the fire offerings below) flowers (me-tog dkar-po), sesame (til), kuśa, roasted rice (‘bras-yos), camphor (ga-bur), and the five nectars (bdud-rtsi lnga, for which, see the section on empowering the cleansing substances). For increasing rituals, the substances are sesame, kuśa, saffron (gur-kum), yellow (the color of increase) flowers (me-tog gser-po) and curd (zho).

In addition to the offerings of four waters, there are also offerings of three and two waters during the consecration. The three waters consist of the first three among the four waters. This list better corresponds to the Indian classification of water offerings quoted above, and to the actual number of vessels for water offerings. For the fourth water offering—the water for sprinkling, the third vessel of water for refreshing the mouth is used. The two waters consist of water for welcoming and water for refreshing the mouth. These various water offerings are often combined together with the five upacāras (see discussion of offerings in the following) and music to form a common series of offering to an invited lha. These will be discussed below.

**Translation:**

A. *Blessing the four waters* (chu bzhi byin-gyis-brlab)

Then the assembly hold the vajra and bell. The ritual helper sets up the four waters perfectly in front of the senior-most monk.
at the head of the row of monks.\textsuperscript{157} As for the blessings:\textsuperscript{158}

[1] The ritual master cleanses (the offerings) with water from the vase of action \textit{(las-bum)} (and) with

\textit{Om Kha nga-dhṛk [Hūṃ Phat].}

[2] Purify with

\textit{Svabhāva-[suddhāh sarva-dharmāḥ svabhāva-suddho 'ham].}\textsuperscript{159}

[3] From the continuum of Emptiness \textit{Āh} (appears), from it arise skulls, [very vast and wide, inside of which are \textit{Hūṃs}].\textsuperscript{160} From their melting arise water for welcoming (\textit{mchod-yon, arghaṃ}),\textsuperscript{161} water for refreshing the feet (\textit{zhabs-bsil, pādyamaṃ}), water for refreshing the mouth (\textit{zhal-bsil, âncamanам or âcamanam}) (and) water for sprinkling (\textit{bsangs-gtor, prokṣanam}). Appearing as substances for offerings, their nature is Bliss and Emptiness (\textit{bde-stong}). As objects of enjoyment for the six senses, they function to generate [uncontaminated supreme Bliss].\textsuperscript{162}

[4] \textit{Om arghaṃ Āh Hūṃ.}

likewise

\textit{[Om] pādyamaṃ [Āh Hūṃ].}
\textit{[Om] âncamanam [Āh Hūṃ].}
\textit{[Om] prokṣanam}\textsuperscript{163} \textit{Āh Hūṃ.}

\textsuperscript{157} Only the senior most monk sitting at the head of the right central row (see diagram I) makes the water offerings. The ritual helper places in front of him a tray with three white conch shells (\textit{dung-dkar}) and three small brass bowls (\textit{ting}). At the appropriate time in the ritual (see below) the senior monk pours these waters from each of the conches into each of the bowls respectively. For more details see S. 9–10, 20; Īṭula (Panchen) 1987:71–2; Lessing 1942:159.\textsuperscript{\textsuperscript{160}}

\textsuperscript{158} As in other offerings, the four waters are blessed through the fourfold process.

\textsuperscript{159} See R. 358.3. This will not be noted below.

\textsuperscript{160} For the complete text see R. 400.1–4 below; A similar passage corresponding to J. 88.6–89.1 is translated into English in S. 14.

\textsuperscript{161} When found in ritual manuals, the word \textit{mchod-yon} means ‘offering of water for welcoming’ (\textit{arghaṃ}). In another context this word can mean ‘priest patron relations’—an abbreviation of \textit{mchod-gnas} (priest) and \textit{yon-bdag} (patron).

\textsuperscript{162} Cf. R. 400.2–3.

\textsuperscript{163} Read \textit{prokṣanam}.\textsuperscript{\textsuperscript{163}}
B. The offering (mchod)

Having accepted [this supreme] \(^{164}\) water for welcoming \(^{165}\) pure, stainless [and pleasing], (blessed by) mantra [372] which I faithfully [offer], may you bestow grace on me.

\[Om\ sarva-tathāgata-argham-pūja-megha-samudra-spharana-samaya śrīye Hūṃ.\]

Replacing the water for welcoming, offer water for refreshing the feet, water for refreshing the mouth, and water for sprinkling. \(^{166}\) Offer the four waters beginning from one’s left side, \(^{167}\) straight ahead. \(^{168}\) Place both water for sprinkling and water for refreshing the mouth in one vessel. Do not pour grain in both the water for welcoming and water for sprinkling. \(^{169}\)

The purification (sbyang-ba)

Purification is a prominent motive in almost every Tibetan ritual, including soteriological rituals such as \(sādhanas\)^{170} and initiations. \(^{171}\) As with the other components of the consecration, the purifications also have Indian origins. \(^{172}\) More than one method of purification is employed here, in accordance with the Tibetan tendency to incorporate every type of ritual which may be effective.

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\(^{164}\) For the complete text of this four line verse see R. 400.4–5 below.

\(^{165}\) Yon-chab is the elegant form of mchod-yon.

\(^{166}\) While offering each of these waters, the words yon-chab in the offering verse is replaced with zhabs-bsil, zhal-bsil and bsangs-gtor respectively. The word argham in the mantra is replaced with pādyamya, ānca mananam and proksanam respectively (cf. R. 419 below and S. 63).

\(^{167}\) The waters are arranged in front of the senior most monk from left to right.

\(^{168}\) Offering straight means pouring each offering from the conch-shell into the vessel in front of it. The other method is to pour from the conch-shell on the right to the vessel on the left and vice versa (see diagram in R. 469). The existence of these two different methods of offering the four waters may have led to the following comment by Lessing: “There seem to be various ways of transfusing the water, the writer’s informants disagreeing in their statements” (1942:159).

\(^{169}\) While offering the other two waters, grain is poured together with the water.


\(^{171}\) Dalai Lama XIV 1985:209.

\(^{172}\) Pañca-krama (de La Vallée Poussin 1896: I 9); Vajrāvalī (Toh. 3140; Derge, Vol. 75, pp. 115.6–116.3); The Samvarodaya Tantra (Toh. 373, Derge, Vol. 78, p. 582.3).
I. Expelling the obstructions (bgegs-bskrad)\textsuperscript{173}

At the onset of the purifications, the Wrathful Ones (\textit{khro-bo}) are invited to the space in front of the practitioner. It is through their frightful presence that the expulsion of obstructions is effectuated. The Wrathful Ones will appear also during the main part of the initiation and in the supreme bathing (\textit{khrus mchog}) as part of the complete mandala of the three seats (\textit{gdan gsum tshang-ba'i dkyil-'khor}) where they also have the role of purification. "Situated at the four main and four intermediate directions, the Wrathful Ones expel the obstructions,"\textsuperscript{174} According to the praises to the Wrathful Ones which, as usual, follow the offering made upon their arrival, the Wrathful Ones do not belong to the class of inferior \textit{lha}. They are, as other \textit{lha} of the mandala, emanations of the non-dual \textit{dharmatā}, who demonstrate the drama (\textit{rol-pa}) of enlightened wisdom. Not abandoning this world, they employ skilful means for the sake of sentient beings. While not wavering from the peaceful (\textit{nirvāṇa}) essence of enlightened wisdom, they assume wrathful appearance for destroying the obstructions. Presiding over them is the Great King of the Wrathful Ones (\textit{mahā-krodha-rāja}).

The first among the purifications is the expulsion of the obstructions (\textit{bgegs; vighna}).\textsuperscript{175} These may be harmful spirits or mental impediments which especially hinder religious activities. Therefore most rituals include in their preliminaries actions for purifying or averting them. Sde-srid Sangs-rgyas-rgya-mtsho explains that: "In general the spirit obstructions, who hold bad actions and thoughts, and in particular the types who harm the consecration," should be expelled.\textsuperscript{176} Brag-phug Dge-bshes provides a more intricate interpretation:

Actually the spirit obstructions are produced out of deceptive cognitions. Therefore the purpose [here] is to expel the misfortune of holding the \textit{lha} and ones mind as dual.\textsuperscript{177}

\textsuperscript{173} For an English translation of a similar ritual, see MV 107-11.

\textsuperscript{174} Khro-bo-rnams phyogs mtshams-su 'khod nas bgegs bskrad-par gyur. J. 211.3-4. See also Wayman 1977: index \textit{sub} Krodha.


\textsuperscript{176} Bsam sbyor ngan 'chang-gi gdon bgegs spyi dang/ khyad-par rab-tu gnas-par 'tshes- ba'i rigs/ p. 235.5-6.

\textsuperscript{177} Don-du gdon bgegs 'khrul rtog las byung-bas lha dang bdag sems gnyis-su 'dzin-pa'i byung 'dre skrad-pa'i don-noll p. 239.2. The context of Brag-phug Dge-bshes' statement is the expulsion of the obstructions which follow the invited \textit{ye-shes sems-dpa'}, and not the preliminary purifications we are discussing here. Still, his view of the nature of the obstructions is illuminating.
In his manual Khri-byang Rin-po-che indicates that the obstructions summoned here are those which hinder the consecration. Whether they are harmful spirits or mental impediments, the obstructions are personified here. The elaboration and care in performing the purifications certainly point to a sense of imminent potential danger from this quarter unless these obstructions are successfully expelled. Four kinds of methods are employed to eliminate their threat in progressively stronger and stronger means of purifications.

The peaceful purifications (zhi-ba'i sbyangs) are bribes or ransoms offered to the obstructions as a substitute for their likely prey. Offerings are made to appease them and persuade them to refrain from harming the consecration. These offerings are conical gtor-mas called bgegs-gtor, ‘gtor-mas for the obstructions’. Three such gtor-mas are blessed through the usual four-fold procedure, in which they are generated as ‘a pure great ocean of nectar of enlightened wisdom’. These are moved in a circle around or in front of the receptacle and offered with the nam-mkha' mdzod mantra and mudrā. Brag-phug Dge-bshes explains that “since both the [offered] substance and mantra are peaceful, these are the peaceful offerings.”

For the half-peaceful half-wrathful purifications (zhi drag phyed-mas sbyangs), special gtor-mas called ting-lo and chang-bu are offered. A ting-lo is a small barley dough cup standing on a base. The cup is filled with butter and a wick is placed in its center as in a butter lamp (mar-me). Before being offered, its wick is lighted. A chang-bu is a small cylindrical gtor-ma produced by squeezing a rolled piece of barley dough inside a closed fist. The small spaces between the fingers give the chang-bu three projections. The ting-lo is explained by Zhu-chen Tshul-khrims-rin-chen (1674–1774) and Brag-phug Dge-bshes as a lamp for the obstructions which will light their way (lam-sgron) as they leave the scene of the consecration. The chang-bu is likewise considered as a provision for their trip (lam-rgyags).

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178 Rab-tu gnas-pa la bar-du gcod-pa'i bgegs-kyi tshogs-rrams bkug-par gyur.
179 For discussions of gtor-ma, see Kohn 1988:168–192; Beyer 1973: index sub “Torma,” etc.
180 De ni rdzas sngags gnyis-ka zhi-ba yin-pas zhi-ba'i sbyang-ba'o (p. 218.6). See also Grags-pa-rgyal-mtshan, p. 243.1.
181 For an illustration, see B. 325 where the ting-lo is but one part of a more complex gtor-ma. A description of ting-lo is provided also in Tucci 1980:177.
183 Work 2, p. 258.6.
184 P. 226.
The *ting-lo* does not “represent food for the demons” as Tucci claims, nor do the *chang-bus* “symbolize gifts for the god.”\(^{185}\) These are very specific offerings encouraging and enabling the obstructions to leave lest more drastic means be used, as in the wrathful purifications. Grags-pa-rgyal-mtshan,\(^{186}\) Brag-phug Dge-bshes\(^{187}\) and others explain that “the *ting-lo* and *chang-bu* are peaceful substances; the recitation of the mantra *Sumbha Ni . . . is wrathful.”\(^{188}\) Therefore this purification is called half-peaceful half-wrathful.

The substances for the wrathful purification white mustard and *gu-gul* required a special empowerment which was performed during the preparatory rituals of the consecration.\(^{189}\) They were transformed into formidable entities such as embodiments of the Wrathful Ones or human skulls.\(^{190}\) Now the obstructions are expelled through the casting of white mustard and fumigating with *gu-gul* while threatening words are recited, wrathful mantras are uttered and the loudest music that occurs during the course of the consecration is played. Brag-phug Dge-bshes explains that, because the obstructions “are expelled by the ritual master taking the pride of the Wrathful Ones and a wrathful mantra, this is a wrathful purification.”\(^{191}\)

The final means for expelling the obstructions is through the power of truth. The capability of the utterance of the truth (*satya-vacana*) to accomplish miraculous results has been a widespread notion among both Buddhists and Hindus. A well-known example is the restoration of King Sibi’s eyes by the power of truth. Having said, “Whatever sort or kind of beggar comes to me is dear to my heart. If this be true, let one of my eyes be restored. Immediately one of his eyes is restored.”\(^{192}\) The power of uttering the truth is also demonstrated in the story concerning the restoration of Sadaprarudita’s body,\(^{193}\) or in proving Sitā’s purity and so forth. Various accounts of the power of truth were collected by Burlingame (1917) and analyzed by Brown (1940) and Wayman (1968). De Silva has also discussed the decla-

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185 Tucci 1980:177.
186 P. 243.1.5.
187 P. 219.1.
189 See “Empowering the *gu-gul* and white mustard,” above.
190 Ibid.
191 Slob-dpon khro-bo’i nga-rgyal dang drag-sngags-kjyis bsksrad-pa ni drag-po’i sbyang-ba’o (p. 220.4).
192 Sibi Jātaka as cited in Burlingame 1917:430.
ration of truth as one of the bases for the paritta rituals.\textsuperscript{194} Speaking the truth appears in the Veda as well, where it is said to be equal to an actual sacrifice.\textsuperscript{195} Here the blessing of the truth ( \textit{bden-pa'i byin-gyis rlabs} ) of all the Tibetan Buddhist objects of veneration, including the gurus, the Buddha, Dharma, Saṅgha, the five Tathāgatas, the \textit{lha} of the mantra, Rdo-rje-'jigs-byed-lha-bcu-gsum and the Dharma protectors is invoked for expelling the obstructions.

The utterance of truth is not a major tantric means. The distinctive tantric method is \textit{sādhana} and its various applications. The use of the power of truth is no more common in the tantric literature than in earlier Buddhist literary sources. Tantric rituals, in general, make use of all potentially effective methods. As the tantric consecration ritual has not supplanted earlier independent consecrations, such as the opening the eye, the purification is performed by a multitude of methods. The employment of the power of truth is especially common in expelling worldly powers such as the obstructions to rituals,\textsuperscript{196} spirits who follow a bride going to her new home,\textsuperscript{197} and so forth. However, it is found also in other ritual actions.\textsuperscript{198} A modification of the blessing of truth is used also, for example, in the initiation for arriving at an accurate identification of the disciple’s ‘family’ and \textit{siddhis},\textsuperscript{199} and there are a number of other additional instances of the borrowing of the ancient rite of the pronouncement of truth into the tantric rituals. Even though dated, La Vallée Poussin’s mention of the utterance of truth as the first element in a series of features which “open the way to Tantrism” is misleading.\textsuperscript{200}

\textbf{Translation:}

\textbf{A. Blessing the offerings for the Wrathful Ones (khro-bo'i mchod-pa byin-gyis-brlabs-ba)}

Then, as for blessing the offerings for the Wrathful Ones:\textsuperscript{201}

\textsuperscript{194} 1981:13-15; for additional references to the pronouncement of truth see Alper 1989:352.
\textsuperscript{195} Bodewitz 1973:235–237.
\textsuperscript{197} Skorupski 1986:77; Buffetrille 1987:45.
\textsuperscript{199} Wayman 1974a:47–57; KL 242–247.
\textsuperscript{200} ERE, vol. 12, p. 194.
\textsuperscript{201} These offerings are blessed in a similar manner to the blessing of the four waters above. They include the first two waters and the five \textit{upacāras} (see ‘offerings’ below).
[1] The ritual master cleanses with water from the vase of action (and) with

Om Khaŋga-dhrk [Hûm Phat].

[2] Purifies with

Svabhâva-[śuddhâh sarva-dharmâh svabhâva-śuddho 'ham].

[3] From the continuum of Emptiness (appears) Āḥ, from it arise [skulls, very vast and wide, inside of which are Hûms. From their melting arise water for welcoming, water for refreshing the feet, flowers, incense, light, fragrance, food\[202\] and music. Appearing as substances for offerings, their nature is Bliss and Emptiness (bde-stong). As objects of enjoyment for the six senses, they function to generate uncontaminated supreme Bliss].\[203\]

[4] \[Om argham Āḥ Hûm.\]

Om pâdyam Āḥ Hûm.
Om puspe Āḥ Hûm.
Om dhûpe Āḥ Hûm.
Om âloke Āḥ Hûm.
Om gandhe Āḥ Hûm.
Om naividadâ Āḥ Hûm.
Om] sapta Āḥ Hûm.

Play the cymbals in slang-sil.

B. The invitation of the Wrathful Ones (khro-bo spyan-drangs)

From the Hûm on one’s heart a ray of light emanates. It invites to the space in front (of the performers) the entire assemblage of the Wrathful Ones.

Ring the bell. The assembly makes the mudrâ of dril-stabs.

Hûm. You are enlightened wisdom, a light blazing like the fire (at the end) of the aeon (kalpa),\[204\] consuming all the dark realms of ignorance and desire; [373] you have overcome all hatred and fears of the lord of death. Great Hero, wearing a

\[202\] These are the five upacâras.

\[203\] Cf. J. 88.6–89.3; S. 14 and MV 107.

\[204\] Cf. Abhidharmakośa III, 90a–b.
tiger skin, a mark of a Hero,\textsuperscript{205} subduer of the enemy, oppressor of the rākṣasas who lead astray, the king of knowledge, the Wrathful One, may (you) remain here. You are invited for the sake of subduing those who lead astray. May you come for the sake of sentient beings and (partake of) these offerings.

\textit{Vajra-samāya Jah Jah, Ōṁ vajra-mahā-krodha-rājā-saparivāra from arghan-[pūja-megha-samudra-spharanā-samaya-śrīye Āḥ Hūṃ]\textsuperscript{206} up until [Ōṁ vajra-mahā-krodha-rājā-saparivāra]-sapta-[pūja-megha-samudra-spharanā-samaya-śrīye Āḥ Hūṃ].\textsuperscript{207}

Play the cymbals in \textit{slang-sil}. With

\textit{Ōṁ vajra-mahā-krodha-rājā [saparivāra] Ōṁ Āḥ Hūṃ.\textsuperscript{208}}

(Thus) make the inner offerings.

The ritual helper lights the \textit{ting-lo gtor-ma} for the obstructions.\textsuperscript{209} (In the following recitation of praises) during the first line (of each four line verse) raise the \textit{vajra}, during the second—the bell, during the third—make the \textit{pad-kor} (mudrā), and during the fourth line join the hands in \textit{añjali} mudrā.

\textit{Hūṃ.} Prostrations to the assemblage of blazing great Wrathful Ones (\textit{mahā-krodha}) who not abandoning the worldly way of action, appear from the continuum, the empty non-dual essence of dharmas, as the body of the frightening one (\textit{džig-sbyed}) by skillful means. [374] Prostrations to you who, without wavering from the peaceful continuum of enlightened wisdom, possessing voracious fearsome outlook and costumes, a roaring voice which resounds as a thousand thunders, bring under control everything without remainder. Prostrations to you who demonstrate the drama (\textit{rol-pa}) of the supreme enlightened wisdom, who carry various threatening weapons in your hand(s), adorned with poisonous snakes, totally overcome the great poisonous \textit{klesas}. Prostrations to you who reside amidst

\textsuperscript{205} For the six marks of the Hero (\textit{dpa'-mtshan}) see K. 1627.

\textsuperscript{206} ‘Ōṁ splendidous gathering of an extensive ocean of clouds of offerings of water for welcoming to the Great Vajra King of the Wrathful Ones and his entourage \textit{Āḥ Hūṃ}.’

\textsuperscript{207} Cf. DZ 350.5. Thus the mantra is changed with the offering of each of the two waters, five \textit{upacāras} and music (see ‘offerings’ below).

\textsuperscript{208} ‘Ōṁ Great vajra king of the Wrathful Ones and his entourage \textit{Ōṁ Āḥ Hūṃ}.’

\textsuperscript{209} See above.
a fire like the conflagration (at the end) of a *kalpa*, in the Hero posture with one leg stretched and the other drawn back,\(^{210}\) staring with wide open eyes blazing like the sun and the moon, burning a host of obstructions. Prostrations to you whose great ferocity blazes as brightly as the fire at the end of times, whose scowls of wrathfulness seem to emit a thousand lightnings, whose fangs are bare, whose furious voice roars as the sound of thousand thunders, [375] the king of the Wrathful Ones who subdue a host of obstructions. *Hûm*. Prostrations and praise to you who call out the frightening sound of *Hûm*, who overcome all obstructions without remainder, the *lha* who bestow all accomplishments (*dngos-grub, siddhis*), the enemy of the Obstructions.

1. **Peaceful purification** (*zhī-bas sbyangs*)

   a. Blessing the *gtor-mas* for the obstructions (*bgegs-gtor*).

Place the *gtor-mas* for the obstructions in front of the ritual master.

[1] The ritual master cleanses (them) with water from the vase of action (*las-bum*) (and) with

\[
\textit{Om vajra-amṛta-} \quad [\textit{kunḍali hana hana Ḥûm Phat}]. \quad \text{\textsuperscript{212}}
\]

[2] Purifies with

\[
\textit{Svabhāva-[śuddhāḥ sarva-dharmāḥ svabhāva-śuddho 'ham].}
\]

[3] think that

From the continuum of Emptiness *Om* (appears), from it vast and wide vessels made of precious substances (appear) inside of which (the seed syllables) *Om* dissolve into light; from them arise *gtor-mas* as a pure great ocean of nectar of enlightened wisdom.


\(^{211}\) *Vajrāmṛta*. The *sandhi* in Tibetan mantras is often dissolved. This will not be noted below.

\(^{212}\) Cf. R. 380.2. *'Om Vajra Amṛṭakunḍali kill kill Ḥûm Phat'* Note that here instead of the mantra of the Yamāntaka of the Sword (Ral-gri Gshin-rje-gshed) the mantra of Bdud-rtsi-'khyil-bal (Amṛita-kunḍali) is used for cleansing the *gtor-mas*. The former mantra belongs to Yamāntaka cycles, while the later has more general usages. Technically, in this case Bdud-rtsi-'khyil-bal should have been generated in the vase of action and not Ral-gri Gshin-rje-gshed. For Bdud-rtsi-'khyil-bal see Nebesky-Wojkowitz 1956:320–321; B. vide sub index (where he is called Swirling Nectar).
(Repeat) three times.

b. Summoning the obstructions (*bgegs-tshogs bkuṅ-pa*).
While making the *lcags-kyu mudrā*\(^{213}\) (recite)

From *Hūṃ* on one’s heart a ray of light emanates. It summons the assemblage of Obstructions which hinder the consecration.

c. The actual purification.
The ritual helper having shown the *gtor-mas* successively to the ritual master, \(^{376}\) offers them (to him). The ritual master, while reciting (the following) mantra for each (*gtor-ma*) circles (them with his hand) clockwise around the receptacle,\(^{214}\) and snaps his fingers pointing toward himself (*kha-nang*) three times. He leads the recitation of the mantra with melody (*dbyangs*).

\[
\text{Oṃ sarva-vi\-ghna\-n}^{215}\text{ nam}^{\text{a}}\text{h sar}^{\text{v}}\text{a-tathāgat}^{\text{bhy} \cdots}\text{ sarva-tadkham}^{216}\text{ ud}^{\text{a}}\text{gate sp}^{\text{hara} \cdots}\text{ him}^{\text{a} \cdots}\text{ gagan}^{\text{a} \cdots}\text{ kham ghr}^{\text{hana} \cdots}\text{ balim taye}^{219}\text{ Svāhā.}^{220}
\]

(While saying) thus, place the *gtor-mas* successively on another vessel, with their front sides pointing away.

2. Half peaceful (half wrathful) purification
(zhi-drag phyed-mas sbyangs)
The ritual helper offers (the ritual master) the *ting-los* and *chang-bus*\(^{221}\) one after the other. Having played his bell, the ritual master circles each offering as before (but) counter clockwise. Having placed each in front of himself he snaps his fingers pointing away from himself (*kha-phyir*). (Thus he repeats) three times\(^{222}\) while leading (the following recitation) with melody (*dbyangs*).

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\(^{213}\) The hook *mudrā*.

\(^{214}\) In practice, the ritual master encircles the *gtor-mas* in front of the representation of the receptacle and the mirrors (see Diagram II).

\(^{215}\) Read *vi\-ghnān*.

\(^{216}\) G. 243.1; DZ 351.6; B. 263 sarvatadkham.

\(^{217}\) G.; DZ; B. *imaṃ*.

\(^{218}\) G. *grhne\-dāt*, read *grhne\-dām*. B. *grhna idaṃ*. DZ omits.

\(^{219}\) G.; B. *balim te*.

\(^{220}\) I cannot make sense of some parts of this mantra. It is clear, however, that this is a mantra for offering *gtor-ma* (*bali*) to the obstructions (*vighnas*).

\(^{221}\) See above.

\(^{222}\) For each of the three *ting-lo* and three *chang-bu*. 
three times.

3. Wrathful purification (drag-pos sbyangs)
The ritual helper distributes white mustard to the rows (of monks). The assembly (recites) while making the 'byung-po 'ur-'ded mudrā.

Hūṃ. The entire assemblage of Obstructions including lha which stay on the grounds of the great mandala listen! In this place I am performing a consecration ritual [377]; may you depart from here to another (place). If you transgress my word, with a blazing vajra endowed with enlightened wisdom (your) head will be shattered into a hundred pieces; certainly the obstructions will be smashed.

The ritual helper circles (with his hand) the gtor-mas for the obstructions, and the gu-gul224 (inside) the fire225 counterclockwise around the receptacle and casts them outside while making the Hūṃ-mdzad mudrā.

Namo! By the truth of the word of the glorious holy lamas, together with the venerable masters of root and lineage, the truth of the word of the Buddha, the truth of the word of the Dharma, the (truth) of the word of the Saṅgha, (and) the truth of all, especially all the ‘families’ (rigs, gotra) of Tathāgata, vajra, ratna, padma, and karma, and the lha of the (following mantras) snying-po (hrdaya), phyag-rgya (mudrā), gsang-sngags ([secret] mantra) and rig-sngags (vidyā [mantra]),226 [378] especially also (the truth of the word) of the assemblage of lha of the Glorious Great Rdo-rje-'jigs-byed together with his retinue,227 (and) the truth of the the glorious protectors, the defenders of the holy Dharma, the guardians, and by the blessing of truth, may the assembly of obstructions, whoever you are, who have planned to hinder the consecration of (this)

223 See the section on empowering the white mustard above.
224 See the section on empowering the gugul above.
225 This refers to the fire burning in the incense burner.
226 Cf. a partly different division of mantras in Mkhas-grub Rje 1968:116–117.
227 This phrase occurs only in rituals of Rdo-rje-'jigs-byed; in other rituals it is replaced accordingly.
receptacle of the body, speech and mind of the Sugata, all of you, be content with these vast extensive offering *gtor-mas*, and with peaceful mind go each to your own place. If you do not depart, with the *vajra* of enlightened wisdom of the Wrathful Ones blazing like fire, your heads will be shattered into a hundred pieces. 228

Scatter the white mustard. 229 Play the cymbals in a wrathful way three times. Recite

*Sumbha Ni*[*sumbha Hûm grhṇa grhṇa Hûm grhṇāpayaya grhṇā-paya Hûm ânaya Ho bhagavan vidyā-râjâ Hûm Phat*]. 230

and

*Hriḥ Śtriḥ [Vikṛtānana Hûm Phat]*.

as many times as you can.

II. *Purification of inauspiciousness (mi shis-pa sbyang-ba)*

In the previous section impediments specific to religious undertakings and in particular to the consecration ritual, were purified. Now various misfortunes which may occur to the receptacle are purified. Brag-phug Dge-bshes explains this as “purification of inauspiciousness of the receptacles to be consecrated.” 231 Again, this kind of purification is not special to the consecration ritual, but is found in a great variety of rituals including those with soteriological purposes such as initiation. 232 Being of Indian origin, they are found in several of the Tanjur consecration manuals as well. 233

The purification of inauspiciousness is performed by means of the six following substances: 234

1. *Yungs-dkar*, white mustard.
2. *Chu gtsang*, pure water.

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228 For a similar passage see B. 416.
229 See above.
230 See above.
231 *Rab-tu gnas-bya'i rten-rnams-kyi mi shis-pa sbyang-ba* (pp. 221.6–222.1).
232 Cf. KL 259.
233 Vajrāvalī (Toh. 3140; Derge, pp. 115.6–116.1) and Ratnarākṣita’s commentary on the consecration chapter of the *Samvarodaya Tantra* (Toh. 1420, pp. 146.7–147.2) among others.
234 Cf. R. 452.4–5.
3. *Kham-por dkar-po bzhi*, four barley dough cones filled with butter.\(^{235}\)

4. *Rtswa dur-ba'i myu-gu dang bcas-pa'i ba-lci'i chang-bu bzhi*, four *chang-bu* made of cow dung with shoots of *dürvā*\(^{236}\) grass forming the central axis.

5. *Zan-gyi chang-bu bzhi*, four *chang-bu* made of food (barley).\(^{237}\)

6. *Seng-ras bzhi*, four pieces of cloth. Since the consecration is an increasing ritual, the color of this cloth is yellow.\(^{238}\) It may function as a fan (*rlung-g.yab*).\(^{239}\)

Having been cleansed and ‘mantrified’ with *Hûm*, each of these substances is moved in a circle around the receptacle or in front of it twice clockwise and twice counterclockwise while reciting a mantra for burning all evil. The white mustard is then cast into the *gu-gul* incense burner. The last four substances are placed on a tray and passed from hand to hand down the rows of monks and cast outside.\(^{240}\) It seems that the function of these purifying substances is to absorb any kind of inauspiciousness from the receptacle. In addition this occasion is used for purifying the performers; everyone touches the tray containing four of the purifying substances before it is cast out.

**Translation:**

Then, place the purifying substances (*sbyang-chas*)\(^{241}\) in front of the ritual master, (cleanse them) with water of the vase of action (and)

*Om Khanga-dhṛk [Hûm Phat].*

Mentally recite *Hûm* seven times very slowly together with melody (*dbyangs*). [379] The ritual helper offers white mustard to the ritual master. (The latter) takes some between his thumb and ring finger, circles it (in front of himself) twice clockwise and twice counterclockwise and casts it into the fire.

\(^{235}\) *Kham-por* is different from *ga-pur*, or *ga-bur* (camphor).

\(^{236}\) For the *dürvā* grass see Gonda 1985:108–121.

\(^{237}\) In colloquial usage the fourth item is called *chang-bu rtsa-dur bzhi*, while the fifth item is called *chang-bu ma-dur bzhi* (‘four *chang-bu* without *dürvā* grass’). Both may be referred to in an abbreviated way as *rtsa-dur ma-dur*. This use of a verbal negation in the absence of a verb is highly ungrammatical, but nevertheless occurs.

\(^{238}\) See the section on fire offerings below.

\(^{239}\) See above.

\(^{240}\) According to Padma-’phrin-las 48.4. Örtul (Panchen) 1987:59 says this is to wipe the *lha*’s bodies. Toh. 1392, p. 49.5, says it is a fanning cloth (*bsil yab ras*).

\(^{241}\) See above.
Om sarva-pāpaṁ dahana-vajraya
dahana-vajra satvasya sarva pāpaṁ daha Svahā.

Present the chang-bu (of the) purifying substances to the ritual master (so that the latter will take hold of them from) below. Offer also the other (purifying substances) successively. Do not cast the khamp-phor (and the purifying substances) that come after it into the fire.

Further purifications
Six substances are used for a further series of purification. These include pure water (chu-gtsang), the four stainless offerings (dri-med mchod-pa bzhi) and incensed butter (spos-mar). The four stainless offerings are as follows:

1. dri-bzang scented water (usually with saffron)
2. me-tog flowers
3. mchod-yon water for welcoming
4. mar-me butter lamp

The purification through touching (nye-reg, upasprāya) with pure water seems to be an ablution. The cleansing waters are removed together with the substances of the previous series of purifications. The stainless offerings are made in a way similar to the offering of the upacāras (see below). According to Ratnarakṣita, Brag-phug Dge-bshes, 'Dul-'dzin Grags-pa-rgyal-mtshan and others, the scented water is offered to the heart of the receptacle, as indicated in the manual (R. 379.6–380.1), the flower is placed on its head, the

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242 Read vajrāya as in Toh. 1392, p. 49.4, and in Toh. 1420, p. 147.1.
243 Toh. 1420, p. 147.1 has sarva.
244 In later periods written satvasya.
245 'Om the vajra which burns all evil, vajra! burn the evil of all beings Svahā.' (cf. also KL 447–8).
246 The ritual helper offers the chang-bu to the ritual master while holding them from above with graceful and complicated mudrā movements. The ritual master performs the mirror image of these movements and takes hold of them from below so that they always stand upright.
247 Mvy. 4355.
248 Commentary on the Sāmrarodaya Tantra, Toh. 1420, Derge, p. 147.3–4; PC 830.
249 P. 225.
250 DZ. 353.5.
welcoming water in front, and the butter lamp is moved in a circle around it. The incensed butter is used for fumigation while reciting the mantra of Amṛtakunḍali. It seems that these offerings are parallel to the upacāras. The stainless offerings are parallel to the first three among the five upacāras and include in addition the water for welcoming; the incensed butter is parallel to the fourth among the upacāras. The kham-por and chang-bus in the previous series of purification substances are perhaps parallel to the fifth upacāra. Their offering mantras are also identical to those of the upacāras.

Even though these purifications are common to various rituals and are found in numerous consecration manuals beginning with those found in the Tanjur, so far I have not found an explanation for them, in the context of the consecration ritual. The emphasis is on the hows and not the whys. Since these rituals are based on well-known scriptural authorities such as Indian works found in the Tanjur, the performers do not question their efficacy. Further they have very little interest in knowing the mechanism of this efficacy. Their main concern is to know how to perform these ritual actions accurately, since only a correct performance will achieve the desired result. This will occur regardless of the performer's understanding of the way the purification works. Yet, as it would be obvious from the various discussions in this study, this does not mean that the consecration is meaningless in the sense F. Staal advocates.

A considerable number of consecration manuals contain also purification of sins (sdig-pa sbyang-ba). Since such a purification is typically soteriological, others, including Khri-byang Rin-po-che, omit them in the case of consecration. The manuals that do include them, such as those by Grags-pa-rgyal-mtshan (243.3) and Brag-phug Dge-bshes (220.5), explain that this purification applies to the patron or to both patron and ritual master. This purification is performed as follows. Three bowls are placed in front of the practitioner. In the central one there is sesame, in the right, burning fire, and in the left water. The practitioners visualize all the sins accumulated during their beginningless lifetimes as a black seed syllable Kaṃ at their heart. They then extract these sins as scorpions (sdig-pa rwa-can) through their nostrils, and visualize that they dissolve into the sesame in front. Having recited a mantra for burning all sins into ashes (sarva-pāpaṃ
dahana bhasmini kuru Svāhā, they visualize their sins as burnt to ashes by the fire of enlightened wisdom on their right and then cast into the great ocean of dharma nature on the left. As the performance reaches the end of the purification, it is already mid-day. The monks retire for their meal which is the last solid meal they can have in the day.

Translation:

III. Touching (nye-reg)

Then, as for performing the ‘touching’: The assembly should recite very slowly with melody. The ritual master holds the pure water (chu-gtsang) in his left hand, takes some of it with the middle and ring fingers of his right hand and touches the actual receptacle or its reflection (in a mirror) on its mouth, nose, eye(s), ear(s), hand(s), navel and head. Pour this water on the cleansing substances. (The tray containing) the purifying substances is handed over from the ritual master down (the row of monks who are sitting) according to seniority, as a stone is passed from hand to hand. When it arrives at the end of the row, the ritual helper casts it outside.

IV. Offering the four stainless offerings (dri-med mchod-pa 'bul-ba)

The ritual master raises the vessel of scented water (dri-bzang) in his left hand. With the middle and ring fingers of the right (hand) he takes some of it. He makes as if he anoints the heart of the receptacle with scent.

Om Hṛṣṭḥ Śrīḥ vikṛtānana Hūṃ Phat.

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253 See Grags-pa-rgyal-mtshan 243.3.1–2; Brag-phug Dge-bshes 220.5–221.6, etc. There are many variations in the details of performing this purification.

254 No text for recitation is provided here. According to Toh. 1392, p. 49.5–6 the mantras of the chief lha of the mandala should be recited here.

255 See above.

256 R. 402.2 has lte for ste; PC 830 has lte-ba for ste.

257 This holds not only with regards to images but also for stūpas.

258 Read rdo for sdo as in copy B. and in R. 402.3 below. The tray of the purifying substances is transferred from hand to hand as a stone is while building a house in pre-mechanization conditions.

259 See above.
Likewise offer (the other stainless offerings:) flowers, water for welcoming and the butter lamp each with its own mudrā.

V. Offering the incensed butter (spos-mar)

Then, the ritual master places the incensed butter in the fire. (recite:)

\[Om\text{ vajra-amṛta-kundali hana hana Hūṃ Phat\text{ Hūṃ}.}\]

(Thus) mentally recite seven times very slowly together with melody.

Offering bath (khrus-gsol)

The bathing ritual performed during the consecration includes elements of offering, purification and consecration. The consecrating function of the bathing was discussed already in the introduction. It remains to add here a few words on the functions of offering and purification. The bathing of images as an offering ritual is a widely known Buddhist and Hindu Indian practice. To give some contemporary Nepalese and Tibetan examples, the bathing of the images of Avalokiteśvara/Matsyendranath in Kathmandu valley is one of the most popular festivals still celebrated there on an annual basis. The birthday of His Holiness the Fourteenth Dalai Lama is celebrated in Bodhanath nowadays through, among other things, an offering of a bath to His invited presence represented by His photograph placed on a throne. Similarly, the stūpa at the center of McLeod Ganj is offered an annual bath on the day of the Buddha’s birth, Enlightenment and parinirvāṇa (Sa-ga Zla-ba) by the monks of the Lower Tantra College.

Similar rituals of bathing are employed in order to purify a locality for the sake of eliminating misfortunes and calamities there. These

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260 See above.
261 This refers to the incense burner.
262 See above R. 375.3.
263 Another function of the bathing is royal consecration or enthronement (cf. Heesterman 1957; Brhat Samhitā chapter 48; Witzel 1987; etc).
264 In the section on further rituals of consecration.
266 Locke 1980.
types of bathings are performed as follows: A bath is offered to the reflection in a mirror of the receptacles of the body, speech and mind of the Buddha; that is to say to an image, book and stūpa. The washing water blessed by these three receptacles is conserves and then sprinkled on that area, especially along its boundaries. Likewise, the offering of baths to receptacles, such as the just mentioned one in Dharamsala, is also regarded as effecting purification and blessing for the area in general, not just for the receptacle.

By virtue of having come into contact with receptacles, the water and substances used for their bathing turn into prasāda—blessed 'leftovers' of the lha.267 At the bathing of Avalokiteśvara/Matsyendranath, the bathing water is tossed out over the crowd in attendance and poured into bottles to be taken home. For most Newari Buddhists this is the main reason for attending this ritual.268 Also in the consecration in Dga’-ldan-chos’-phel-gling, the water and substances used in the bath were preserved and used in pills (ril-bu) offered to the people for mundane and spiritual ends.269

The bathing offered to the receptacles during the consecration in our case is performed before the ye-shes sms-dpa’ is invited into the receptacle. Therefore, technically, the bathing is not an offering to a lha. Indeed, the few explanations I was able to find for the bathing agree here that the purpose of the bathing is the purification of the receptacle. Also, the bathing is performed immediately following the purification (sbyangs-ba). Brag-phug Dge-bshes, in his commentary on the Hevajra Tantra, refers to the purification and bathing collectively:

Purify the obstructions of the receptacles to be consecrated such as images, etc. with270 the peaceful and wrathful [methods], its inauspiciousness with substances, [and] its impurities with bathing.271

Sde-srid Sangs-rgyas-rgya-mtsho states that:

267 See the section on the tshogs feast, below.
268 For the custom of drinking the water used for bathing an image in India, see Büchnemann 1988:85 and 181.
269 See also Kane II 731.
270 I take -gi for -gts.
271 Rab-tu gnas-bya’i rten sku-gzugs sogs la zhi drag-gi bgegs dang/ rdzas-kysis mi shis-pal khrus-kysis dri-na-rnams sbyang-bar bya-zhing/ (p. 345.3-4, see bibliography of Tibetan works). Cf. also Grags-pa-rgyal-mtshan p. 243.3.3.
Since [the receptacle] is made of impure substances which are admixed with sins and polluted by the breath of the artist and so forth, the so-called ordinary bathing [is performed].

Gter-bdag-gling-pa explains the bathing according to the usual fourfold frame:

The basis of the purification (sbyang-gzhi) is the polluted impurity caused by the contamination of the artist, etc. The purifying agent (sbyong-byed) is the bathing water which is empowered as the nectar of enlightened wisdom. The purifier(s) (sbyong-pa-po) are the ritual master together with his attendants. The result of the purification (sbyangs-'bras) is that the receptacle becomes suitable for being empowered as the essence of the ye-shes sems-dpa'.

Even though the purpose of the bathing is explained in these works as purificatory, the ritual's pronouncements, mantras, mudrās, substances and so forth are directly borrowed from a bathing ritual offered to images, books, stūpas, temples, lamas, and Buddhas. Thus, the bathing is offered with verses such as the following.

Even though the Victorious Ones are pure, free [from even] the concept of blemish, in a manner of respect I offer a bath to the Sugata with—[Here follows the name of each of the eight bathing substance in the given order].

It is clear that the bathing is offered here to the Buddha, and that its purpose is not purification but the making of offerings.

The bath offered according to Khri-byang Rin-po-che's manual consists of two parts called the ordinary bath (phal-khrus) and the supreme bath (mchog-khrus). The ordinary bath offered with the eight vases is an element common to both Buddhist and Hindu independent batherings. Similarly, bathing is a major element in most Hindu consecrations. The Vaikhānasas Smārta-sūtra, a relatively early work, instructs that the performer of a consecration of a Viṣṇu image
brings eight jars, fills them successively with pañcagavya,275 ghee, curds, milk, water mixed with whole rice, water with fruits, water with kusa grass, water with jewels (pearls, &c.); worships the god, bathes the image with the (contents of) the (eight) jars successively with the following mantras.276 (Here follow the eight mantras.)

Similarly in the Agni Purâṇa instructions for the consecration of a Vâsudeva image include:

The pitchers also should be placed in the eight directions commencing with the east . . . 277 Lord Hari should be bathed with water from eight auspicious pitchers by women and brâhmâns.278

This is parallel to the Tibetan ordinary bath offered with eight vases situated in the eight directions of the bathing mandala (khrus-dkyil) and containing respectively the three sweets, yogurt, the three Myrobalans, grain, scent, roasted grain, herbs and precious substances.279

The pattern of the ordinary bathing follows a ritualized form of the more luxuriant Indian bathing customs, in which various perfumed oils, pastes and powders [here called cleansing substances ('dag-rdzas)] are applied to the body and then rinsed off with various mixtures of scented water. While the eight bathing substances were standardized in Tibetan consecrations from the time of the earliest manuals, such as that of Grags-pa-rgyal-mtshan (1147–1216), the nine cleansing substances vary. Even as late as the seventeenth century, the First Panchen Lama wrote, "The substances for anointing and so forth are not certain. It is [clear] only that anointing should precede the bathing."280

Tibetan ritual bathing is hardly ever performed on the receptacle itself. Instead, the cleansing substances and waters are applied to a bathing mirror (khrus-long) in which a reflection of the receptacle arises.281 While reciting the seed syllables of the five Tathâgatas, the

275 The five products of the cow (see the section on empowering the bathing vases and cleansing substances).
276 Kane 1974:II 902.
277 Compare this to the layout of the bathing mandala in the section on the mandalas, above.
278 Agni Purâṇa, tr. by Gangadharan 1984:I 60.9,14. See also Smith 1984:57; Welbon 1984:76; etc., as well as Gupia 1972:328.
279 See the sections on the bathing mandala and empowering the bathing vases above.
280 Byug-pa soogs-kyi rdzas-rnams kyang khrus-kyi sngon-du 'byung-pa tsam ma giogs nges-pa mi 'dug-pasi (PC 833.5–6). For the bathing substances used in the bathing during a consecration of Image of Kṣaṇa, see Joshi 1959:80–81.
281 On the symbolism of the mirror during consecration, see Bentor, 1995a. See also
various cleansing substances are applied in turn on five places on the mirror, the center and the four cardinal directions, in accordance with the spatial arrangement of these Tathāgatas. These five places correspond also to the cakras of the head, throat, heart, navel and secret place. Thus, this ritual action is related also to nyāsa. Then the cleansing substances are rinsed off the mirror with each of the eight bathing vases in sequence. Each of these actions is accompanied by the recitation of a mantra and a verse of offering.

The supreme bathing which was discussed already in the introduction is in fact a water initiation. The difference in the proceedings is that while the water initiation in initiation proper follows the system of the Anuttara Yoga Tantra, the supreme bathing is an initiation according to the tradition of the Lower Tantras. The difference in purpose is that the water initiation indeed functions as an initiation, while the supreme bathing serves as another form of consecration.

We might also here survey some of the additional ritual actions included in the Tibetan bathing ritual. Like the actual consecration ritual as a whole, the bathing also commences with its announcement, which again is combined with the recollection of the Buddha (buddhānusmṛti). It seems that the purpose of this ritual action is similar in both cases. In addition, verses for offering bath found in Nag-po-pa’s consecration work in the Tanjur are added. There is some controversy about the justification for including Nag-po-pa’s verses in the announcement. So far I have found only one side of this debate. The First Panchen Lama mentions objections by some scholars (mkhas-pa kha-cig) to the announcement of the bathing, which appears in his manual. Sde-srid Sangs-rgyas-rgya-mtsho also present arguments for the inclusion of Nag-po-pa’s verses in the consecration tradition of Bu-ston’s School (Bu-lugs). However, the nature of the argument is not clear. Perhaps, if and when early and controversial

Strickmann forthcoming, chapter 3, section 4. In actual practice, no attempt to actually attain the reflection in the mirror is made. While in India, actual bathing of images is very common, in certain cases, such as consecrations of clay images or of books, their reflection in a mirror is bathed instead (see Bühnemann 1988:141 and Agni Purāṇa, chapter 63.14 for these cases respectively).

Cf. Snellgrove 1959: pt. 1, p. 38, n. 2. The seed syllables, however, differ there.

Cf. the section on the blessing of the sense fields and body, speech and mind below.

In the section on further rituals of consecration.

Cf. the section on the announcement of the consecration above.

Toh. 1822, pp. 527.6–528.3 = R. 381.1–382.5.

P. 832.

P. 240.

Cf. Bu-ston, work 2, pp. 491.6–492.3.
consecration works, such as those by Stag-tshang Lo-tsa-ba and Karma-pa III Rang-'byung-rdo-rje, become available, this and other points of disagreement in the consecration will become clearer. Possibly, the objection to Nag-po-pa’s verses results from the fact that in his work these verses are not used as an announcement.

Even though most western scholars find little that interests them in such discussions on the legitimacy of ritual passages, it is just these sorts of questions, rather than the meaning of a given passage, that occupy the attention of Tibetan authors of ritual works. Their main concern is the correctness of the ritual which largely depends on its adherence to recognized scriptural authorities.

Before the actual offering of the supreme bath, the bathing house is visualized. Indian and Nepalese bathing rituals are usually conferred in a special pavilion (maṇḍapa) made for this purpose. This is usually a raised platform with decorated roofing supported by four pillars, but opened on all sides. In the Bodhicaryāvatāra, Śāntideva invites the Tathāgatas and their Sons to come and bathe in such a pavilion with the following beautiful verse:

To this pleasantly scented bathing pavilion with brilliant glittering crystal pavements and attractive pillars radiating with precious substances, spread with a canopy luminous with pearls...

Tibetan bathing rituals replace the actual bathing pavilion with a visualized one (as is the case with various other substitutions, some of which will be encountered below). In addition, they represent their visualizations by spreading a good silk cloth with fringes above the bathing basin and mirror as if it were a canopy supported by four pillars; the four pillars are represented by the arms of both ritual master and ritual helper. This illustrates well the Tibetan use of simple devices which form the basis (rten) for elaborate visualizations. By means of these visualizations, in turn, the most magnificent offerings are made possible.

The offering of the bathing water is performed while reciting the following verse.

As the Buddha, as soon as he was born, was bathed by all the lha, likewise, with pure divine water I shall offer a bath.
This verse accompanies the bathing, even in its simplest perform­ances. In general, very little myth surrounds Buddhist Tantric lha. Further, tantric rituals rarely seem to involve a reenactment of mythical events. The offering of a bath to the Buddhas, which as mentioned was very popular even before the Tantras became prevalent does, however, reenact the mythos of the bath conferred on the Buddha as soon as he was born by deities such as Śakra and Brahmā. The Lalita­vistara relates this story as follows:

As soon as he was born, the Bodhisattva descended to earth, and a great lotus arose from the depth[s] of the earth to receive him. The nāga kings Nanda and Upananda, showing the upper half [halves] of their bodies in the expanse of the sky, caused two streams of cool and warm water to flow forth to bathe the Bodhisattva; then Śakra, Brahmā, the Guardians of the World, and hundreds of thousands of devaputras sprinkled the Bodhisattva with perfumed waters and flower essences.

The notion of the receptacle as a newly born Buddha is evident also during what is called the main part of the consecration, the request to the lha to firmly remain in the receptacle.

In addition to the common verses for the bathing and drying, the supreme bathing also includes verses from a work on the ritual of making stūpas by Bodhisattva found in the Tibetan Tanjur. This bathing verse is as follows:

Even though [the Tathāgata is endowed with] a supreme, pure body, by looking at which one cannot be satiated, marvelous, faultless, as the bright sun in the middle of the sky, (and even though) there is no stain in the dharma­kāya, still, as a rite of respect and honor, with pure water, herbs, incense, milk and bathing powder, having removed the suffering and disease from the body and mind of sentient beings, may I obtain a supreme, excellent body faultless and pleasing to sentient beings.

This repeats and expands on the basic assumptions of the bathing ritual which we have already seen in a verse recited during the ordinary

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292 Cf., for example, the bath offered to the invited consecration lha, R. 408.3.

293 Translated by Bays 1983:131; for the verse version see ibid. p. 141.

294 See the section on consecration, the two truths, and the bodies of the Buddha, as well as the request to the lha to firmly remain on the main day of the consecration.

295 Toh. 3069. Tibetans often refer to Śāntirakṣita (Zhi-ba-'tsho) as ‘Bodhisattva,’ but it remains to be established that he is the ‘Bodhisattva’ who authored the work in question.

bathing (see above). First, the object of bathing is totally pure and
does not require any washing. Second, the bathing is a means of
showing respect that accords with worldly conventions. Third, the
ultimate purpose in offering a bath is the attainment of Buddhahood.
Finally, the bathing of the receptacle is meant to stand for the cleans-
ing of the impurities of all sentient beings, as well as of the offerers’
themselves. Additional aspects of the theory and practice of offering
will be exhibited in the subsequent ritual actions of the consecration.

Another series of bathing verses contain an aspiration to attain the
six perfections (pāramitā), by means of offering bath. Similar to
the generation of the mind of enlightenment above, this is another
example for the ritualization of Mahāyāna ideals.

Translation:

I. The ordinary bathing (phal-khrus)

A. The announcement of the bathing (snyan-gsan).
The monks in the two central rows stand up. On their left
shoulder they hang the ‘shoulder cover’ (phrag-khebs-gzar).
(The monks) down the row from the ritual master hold the nine
cleansing substances and the eight bathing vases successively,
beginning with (the cleansing substances of) the five nectars (bdud-
rtsi 'nga).

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297 According to Sde-srid Sangs-rgyas-rgya-mtsho, p. 240, these verses are to be found
in Jetāri’s work on Mi-khrugs-pa.
298 See the ‘generation of the mind of enlightenment’ above.
299 The following is partly translated in Willson 1988:90–99.
300 The monks in Dga’-ldan-chos-phel-gling monastery sit in six rows; each two are
facing each other (see Diagram I) only the monks in the two central rows which flank
the direct line from the door to the central image rise.
301 This is an embroidered silk cloth which is supposed to serve as a throne for the
bathing vessels and cleansing substances the monks in the front rows hold during the bath-
ing. In practice, however, the bathing vessels are small and held in the monks’ hands.
Cf. J. 210.3 where one is instructed to place vase for the initiation on the ‘shoulder cover’.
According to Panchen Ötrul Rinpoche the ‘shoulder cover’ symbolizes the lha’ clothes
302 The monks in the two central rows hold the cleansing substances and the bathing
vases according to their use in the following bathing. The monk to the right of the ritual
master holds the first item—the vessel of the five nectars, the monk to his right—the
second item, and so forth down along the left central row and up along the right one
(see Diagram I). During the bathing, after each step, the monks pass the bathing vessel
in their hand to their neighbor, towards the ritual master.
I offer a bath with all the requisites to all these which are the Buddha, the Blessed One, the Tathāgata, the Arhat, the completely Enlightened One, endowed with knowledge and conduct, the Sugata, knower of the world, charioteer of people to be tamed, the Supreme One, the teacher of lha and people, the Blessed One.\(^{303}\) [381]

Ring the bell.\(^{304}\)

(for images:) I shall offer this bath to these precious objects of worship, beautiful as mountains, endowed with ornaments of excellent qualities.

After each four-lined verse, ring the bell.\(^{305}\)

(for books:) I shall offer this bath to the precious Dharma, the medicine which cures the disease of existence, the sun which conquers ignorance.

(for stūpas:) I shall offer this bath to the precious stūpas, the embodiment of the dharma-kāya, endowed with the form of supreme qualities.

(for the protectors:) I shall offer this bath to the protector who is endowed with the power of compassion, wearing costumes of frightening fire which, (like the fire) at the end of the kalpa, destroys everything.

(for the lamas:) I shall offer this bath to the body of the glorious lama, the supremely content, very fortunate, quintessence of the holy, whose appearance is handsome.\(^{306}\) [382]

(for the Buddhas:) Those who appear in divine forms, from among the numerous emanations of the Victorious Ones, they appear in a form (suitable) for taming each of the sentient beings to be trained,\(^{307}\) those who are truly filled with com-

\(^{303}\) Cf. the announcement of the consecration in R. 362 above.

\(^{304}\) The following verses are found in the consecration work by Nag-po-pa in the Tanjur Toh. 1822, pp. 527.6–528.3. The first three among the following verses are loosely translated in Ötrul (Panchen) 1987:59–60.

\(^{305}\) Copy B has mthar for mr.

\(^{306}\) Nag-po-pa p. 528.1 has instead ‘to so and so the glorious vajra’ che-ge-mo dpal rdo-rje la.

\(^{307}\) In Nag-po-pa p. 528.1–2 the four line structure is not broken. The two last lines of this verse in his text are: cha-byad lha-yi rnam-pa la/ bdag-gis khrus ni gsol-bar-gyi/ The entire verse might be translated as: ‘To those who appear in divine forms from among the numerous emanations of the Victorious Ones for each of the sentient beings to be trained, I shall offer a bath.’
passion, always act for the benefit and happiness, I shall offer this bath to these supreme tamers.

Then the ritual master sits down. The ritual helper offers to him the bathing basin, the mirror, the dārvā brush, etc.308

(for temples:) Temples (gtsug-lag-khang) and other abodes of the Buddha’s images and the community of disciples I shall offer this bath.

B. The actual bathing.309

a. Even though the (Tathāgata) is pure and stainless, in order to completely purify, I offer this well prepared paste of cleansing substances, the five aspects of the good.

While reciting the (following) mantra, the ritual helper applies the five nectars (bdud-rtsi lnga)310 on the mirror in the manner of the seed syllables of the five ‘families’ (rigs, gotra).311

Oh Hum Tram Hrīh Āh.
Oh sarva-tathāgata-kāya-visodhane Svāhā.312 [383]

The ritual master rubs (the five heaps on the mirror) with the dārvā brush.

1. The ritual helper holds the vase of the three sweets (mngar gsum) in his hand.313

Even though the Victorious Ones are pure, free (from even) the concept of blemish, in a manner of respect I offer a bath to the Sugata with the three sweets.314

Oh sarva-tathāgata-kāya-visodhane Svāhā.

308 While every one continues to recite the last among this set of verses.
309 The applying of each of the cleansing substances and the bathing with each vase is accompanied by the recitation of a verse and a mantra. The numbers below denote the bathing vases and the letters the cleansing substances as they appear in the section of empowering them above. See also the section on ‘empowering the bathing vases and cleansing substances’.
310 See the section on ‘empowering the bathing vases and cleansing substances’.
311 Cf. the array of the five seed syllables on the mirror in the section on the ‘empowerment of the flowers’ above.
312 ‘Oh the purification of the bodies of all Tathāgatas Svāhā.’
313 This is the first bathing vase (see the section on ‘empowering the bathing vases and cleansing substances’).
314 Cf. DK 144.1–2. A partial and loose translation of these and the following verses is found in Ötrul (Panchen) 1987:60.
Bathe on top of the bathing mirror. At the time of offering the bath with (each of) the eight bathing vases, play the cymbals in *sil-'ur-chem* and then clang them three times. Likewise for every act of bathing below (*rigs-'gre*).

2. Hold the fresh curd water as before.

[Even though] the Victorious Ones [are pure, free (from even) the concept of blemish, in a manner of respect I offer a bath to the Sugata] with fresh curd water.

*Oṃ sarva[-tathāgata-kāya-visodhane Svāhā].*

Offer the bath as before.

b. Offer the scented grain oil (*'bru-mar*) as before.

Even though [the Tathāgata is endowed with] the indivisible *vajra* body, free from disease and old age, in simply the manner of worldly respect, I shall perform the rite of applying scent.

*Oṃ Hūṃ Trāṃ Hrīḥ Āḥ.*

*Oṃ sarva-tathāgata [-kāya-visodhane Svāhā].*

Rub with the *dārvā* brush.

c. Offer tree bark powder (*shing-shun*) as before. [384]

Even though it is clear light, pure by nature, free from stains, immaculate, I shall coat this body with tree bark powder and so forth and wipe it off.

*Oṃ Hūṃ Trāṃ Hrīḥ Āḥ.*

*Oṃ sarva[-tathāgata-kāya-visodhane Svāhā].*

d. Offer the five products of the cow (*ba-byung lnga*).

[Even though the Tathāgata] is pure and stainless, [in order to completely purify, I offer this well prepared paste of cleansing substances, the five aspects of the good].

*Oṃ Hūṃ [Trāṃ Hrīḥ Āḥ].*

*Oṃ sarva[-tathāgata-kāya-visodhane Svāhā].*

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315 The ritual helper pours water from the vase of the three sweets on the bathing mirror.

316 The previous verse is repeated with 'fresh curd water' instead of 'the three sweets'. The mantra does not change.
3. Bath with the vase of the (three) fruit water (‘bras-bu’i-chu).

[Even though] the Victorious Ones [are pure, free (from even) the concept of blemish, in a manner of respect I offer a bath to the Sugata] with fruit water.

Om Hūṃ [Trāṃ Hṛḥ Āḥ].
Om sarva[-tathāgata-kāya-visodhane Svāhā].

4. Bath with grain water (‘bru-yi chu).

[Even though] the Victorious Ones [are pure, free (from even) the concept of blemish, in a manner of respect I offer a bath to the Sugata] with grain water.

Om sarva[-tathāgata-kāya-visodhane Svāhā].

5. Bath with scented water (dri-bzang chu).

[Even though] the Victorious Ones [are pure, free (from even) the concept of blemish, in a manner of respect I offer a bath to the Sugata] with scented water.

Om sarva[-tathāgata-kāya-visodhane Svāhā].

e. Offer incensed butter (spos-mar) as before.

[Even though the Tathāgata is endowed with] the indivisible vajra [body, free from disease and old age, in simply the manner of worldly respect, I shall perform the rite of applying scent].

Om Hūṃ [Trāṃ Hṛḥ Āḥ].
Om sarva[-tathāgata-kāya-visodhane Svāhā].

f. Offer Myrobalan powder (skyu-ru-ra’i phyema).

[Even though it is clear light] pure by nature, [free from stains, immaculate,] I shall coat this body with Myrobalan powder and wipe it off.

Om Hūṃ [Trāṃ Hṛḥ Āḥ].
Om sarva[-tathāgata-kāya-visodhane Svāhā].

g. Do as before with the scented paste (dri-bzang lde-gu).

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317 Skyu-ru-ra dang ma-sha’i phyes. Sanskrit: maṣa—powder; maṣa—bean; perhaps ‘Myrobalan and bean powder’ [?].
[Even though the Tathāgata] is pure and stainless, [in order to completely purify, I offer this well prepared paste of cleansing substances, the five aspects of the good].

Om Hūṃ [Trāṃ Hṛḥ Āḥ].
Om sarva[-tathāgata-kāya-viśodhane Svāḥā].


[Even though] the Victorious Ones [are pure, free (from even) the concept of blemish, in a manner of respect I offer a bath to the Sugata] with roasted grain [385] water.

Om Hūṃ [Trāṃ Hṛḥ Āḥ].
Om sarva[-tathāgata-kāya-viśodhane Svāḥā].

7. Bath with herbal water (sman-gyi chu).

[Even though] the Victorious Ones [are pure, free (from even) the concept of blemish, in a manner of respect I offer a bath to the Sugata] with herbal water.

Om sarva[-tathāgata-kāya-viśodhane Svāḥā].

8. Bath with water of precious substances (rin-chen chu).

[Even though] the Victorious Ones [are pure, free (from even) the concept of blemish, in a manner of respect I offer a bath to the Sugata] with precious substances water.

Om sarva[-tathāgata-kāya-viśodhane Svāḥā].

h. Do as before with the pure oil anointment (snum-rkyang-gi byug-pa).

[Even though the Tathāgata is endowed with] the indivisible vajra [body, free from disease and old age, in simply the manner of worldly respect, I shall perform the rite of applying scent].

Om Hūṃ [Trāṃ Hṛḥ Āḥ].
Om sarva[-tathāgata-kāya-viśodhane Svāḥā].

i. Do as before with turmeric powder (yung-ba'i phye-ma).

[Even though it is clear light] pure by nature, [free from stains, immaculate,] I shall coat this body with good turmeric powder and wipe it off.
Om Hūṃ [Trāṃ Hṛḥ Āḥ].
Om sarva-[tathāgata-kāya-viśodhane Svāhā].

Apply as if you are making the array of the five ‘families’, \(^{318}\) rub with the dūrvā brush etc.\(^{319}\) Do as before each time with each of the cleansing agents and bathing vases. Sit back in your own row. These are the steps for action of the ordinary bath.

II. *The supreme bathing* (mchog-khrus)

Pour a little water from the Victorious Vase into the vase of action.\(^{320}\)

A. Blessing the offerings (*mchod-pa byin-gyis-brlab*).

Cleanse (the offerings to the water initiation *lha*) with water from the vase of action and with

*Om Khaṅga-dhṛk [Hūṃ Phat]*.

[2] [Purify with

*Svabhāva-suddhāḥ sarva-dharmāḥ svabhāva-suddho ’ham.*]

[3] From the continuum of Emptiness Āḥ (appears), from it arise [skulls, very vast and wide, inside of which are Hūṃs. From their melting arise water for welcoming, water for refreshing the feet, flowers, incense, light, fragrance food and music. Appearing as substances for offerings, their nature is Bliss and Emptiness (*bde-stong*). As objects of enjoyment for the six senses, they function to generate uncontaminated supreme Bliss.

[4] bless

*Om argham Āḥ Hūṃ.*
*Om pādyam Āḥ Hūṃ.*
*Om puspe Āḥ Hūṃ.*
*Om dhūpe Āḥ Hūṃ.*
*Om āloke Āḥ Hūṃ.*
*Om gandhe Āḥ Hūṃ.*

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\(^{318}\) See above R. 382.

\(^{319}\) Copy B has *sogs* for *sog ...* here.

\(^{320}\) Thus the supreme bathing is conferred with some water of the Victorious Vase in which the chief *lha* of the mandala had been dissolved (see above).
Om naividyā Āḥ Hūṃ.
Om śapta [Āḥ Hūṃ]. \(^{321}\)

Play the cymbal in slang-sil.

B. Invitation to the lha of the water initiation (lha-rnams spyand- drangs).

From Hūṃ at one’s heart \(^{386}\) a ray of light emanates; it invites to the space in front of oneself the entire assemblage of the male and female Tathāgatas, male and female Bodhisattvas and male and female Wrathful Ones. \(^{322}\)

C. Offerings (mchod-pa).

Offer with

Om sarva-tathāgata-arγhāṃ[pūja-megha-samudra-spharanāsamaya śriye Hūṃ.
Om sarva-tathāgata-pādyāṃ[pūja-megha-samudra-spharanāsamaya śriye Hūṃ.
Om sarva-tathāgata-puspe[pūja-megha-samudra-spharanāsamaya śriye Hūṃ.
Om sarva-tathāgata-dhūpe[pūja-megha-samudra-spharanāsamaya śriye Hūṃ.
Om sarva-tathāgata-āloke[pūja-megha-samudra-spharanāsamaya śriye Hūṃ.
Om sarva-tathāgata-gandhe[pūja-megha-samudra-spharanāsamaya śriye Hūṃ.
Om sarva-tathāgata-naividyā[pūja-megha-samudra-spharanāsamaya śriye Hūṃ.
Om sarva-tathāgata]-śapta[-pūja-megha-samudra-spharanāsamaya śriye Hūṃ.\(^{323}\)

D. Requesting the initiation.
(The ritual master) leads (the following recitation) with melody. \(^{324}\)

As Rdo-rje-can bestowed on the Buddha an initiation, the source of good qualities for the sake of protecting sentient beings,

\(^{321}\) See “Blessing the Offerings for the Wrathful Ones” above.

\(^{322}\) This is called a complete mandala of the three seats gdan gsum tshang-ba’i dkyil-khor (cf. Rigzin 203; K. 1342).

\(^{323}\) Cf. R. 372.1.

\(^{324}\) On behalf of the consecration lha.
likewise may (you) also bestow (such) here.\textsuperscript{325}

Because of this request, the Tathāgatas heed the initiation. The consorts, Spyan-ma (Locanâ) and so forth,\textsuperscript{326} holding white vases filled with the five nectars (bdud-rtsi lnga) confer the initiation.\textsuperscript{327} Gzugs-rdo-rje-ma (Rûpavajrâ) and so forth,\textsuperscript{328} express auspiciousness with\textsuperscript{329} melodious (verses) of auspiciousness. The Wrathful Ones situated at the four main directions and four intermediate ones expel the obstructions.\textsuperscript{330}

Play the cymbals in slang-sil.

E. Verses of auspiciousness (bkra-shis glu).\textsuperscript{331}

That auspiciousness [387] which abides in the heart of all sentient beings, [the essence of everything, the lord of the holy Tathāgata lineages, the great bliss which engenders all sentient beings, that auspiciousness] initiates [you today].\textsuperscript{332}

Clang the cymbals twice.

That auspiciousness, everything endowed with the Tathāgata lineage of the Vajra (Akṣobhya), [completely purifies beings overcome with hatred, that auspiciousness which is given the name Akṣobhya-nāthâ] initiates [you today].

Play the cymbals in slang-sil.

That auspiciousness, everything [endowed with the Tathāgata lineage] of the Wheel, [Vairocana who always draws out of the suffering of samsâra, completely purifies beings overcome with ignorance; that auspiciousness] initiates [you today].

That auspiciousness, everything [endowed with the Tathāgata lineage] of the Jewel (Ratnasambhava), [entirely devoted to

\textsuperscript{325} Cf. J. 208.4–5; Vajrâvalî Toh. 3140, Derge, p. 120.2; KL 266.

\textsuperscript{326} Māmakî, Gos-dkar-mo (Pâṇḍurâvâsîni), and Sgrol-ma (Târâ). According to the He-vajra Tantra the Tibetan name of Mâmakî is Bdag-gi-ma (Snellgrove, 1959, vol. 1, p. 60, n. 1).

\textsuperscript{327} Mkhas-grub Rje (1968:312–313) discusses the respective roles of the consorts and the ritual master in conferring this initiation.

\textsuperscript{328} Śabdavajrâ, Gandhavajrâ, Rasavajrâ and Sparśavajrâ (cf. Wayman 1977:132; Snellgrove 1959, vol. 1, p. 59, n. 4).

\textsuperscript{329} PC 838 has kyi for kyis here.

\textsuperscript{330} Cf. J. 210–5.211.4, the water initiation (chu-dbang R. 411.6).

\textsuperscript{331} The complete version of these verses is found in J. 211.4–213.1.

\textsuperscript{332} See KL 270–274.
the endeavor of liberating from the suffering of poverty, completely purifies beings overcome by pride, that auspiciousness initiates you today].

That auspiciousness, everything [endowed with the Tathāgata lineage] of the Lotus (Amitābha), [the lord of the world, who triumphs over the net of samsāra, who completely purifies beings overcome with passion, that auspiciousness initiates you today].

That auspiciousness, everything [endowed with the Tathāgata family] of the Karma (Amoghasiddhi), [the embodiment of compassion, who truly renounces wrong views, who shows the method of purifying, that auspiciousness] initiates [you today].

Play the cymbals in slang-sil, scatter flowers\textsuperscript{333} as before.

F. Generating the bathing pavilion \textit{(khrus-khang bskyed)}. The ritual helper offers the unimpaired silk bathing cloth with fringes to the ritual master. The ritual master makes as if the silk bathing cloth was a canopy above the bathing mirror (saying:).\textsuperscript{334}

To this pleasantly scented bathing pavilion with brilliant glittering crystal pavements and attractive pillars radiating with precious substances, spread with canopy luminous with pearls.\textsuperscript{335}

G. The actual bathing.\textsuperscript{336}

1. The ritual helper applies the scented bathing powder \textit{(dri-bzang 'dag-chal)} in the manner of the seed syllables of the five ‘families’ as above.\textsuperscript{337} The ritual master rubs with the dūrvā brush.

With the best scent whose fragrance permeates the entire three-thousand-great-thousand-world,\textsuperscript{338} [388] as polishing pure re-

\textsuperscript{333} In actual practice, rice. For the use of rice as a substitution for unavailable substances in Hindu rituals, see Bühnemann 1988:160.

\textsuperscript{334} This is an enactment of the following verse from the \textit{Bodhi-caryāvatāra}. The silk cloth represents the canopy, while the hands of both the ritual master and the ritual helper holding it on both sides of the bathing basin represent the four pillars.

\textsuperscript{335} \textit{Bodhi-caryāvatāra} 2.10; translated from Sanskrit by La Vallée Poussin 1907:9–10, and from Tibetan by Batchelor 1979:18; see also Lessing 1959:165.

\textsuperscript{336} The numbers below denote the repeated application of the cleansing substances of the supreme bathing (listed above).

\textsuperscript{337} Cf. the ordinary bathing R. 382.6 above.

fined gold, I shall anoint the blazing and radiant body of the Great Sages.\textsuperscript{339}

\textit{Om H\=um Tr\=am Hr\=ih \=A\=h.}
\textit{Om sarva-tath\=agata-k\=aya-vi\=sodhane Sv\=ah\=a.}\textsuperscript{340}

The ritual helper offers the vase of action (\textit{las-bum}) (to the ritual master).

As (the Buddha) as soon as he was born was bathed by all the \textit{lha}, likewise, with pure divine water I shall offer a bath.\textsuperscript{341}

\textit{Om sarva-tath\=agata-abhi\=isekata-samaya-\=sriye \=A\=h H\=um.}\textsuperscript{342}

Offer the bath onto the bathing mirror. After playing the cymbals in \textit{sil-\textsuperscript{343}}'ur-chem, clang them three times. The assembly scatters flowers.

\textit{Om Vajrasatva H\=um H\=um Sv\=ah\=a.}\textsuperscript{343}

2. Apply scented grain oil (\textit{dri zhim-pa'i \textsuperscript{344}'bru-mar})\textsuperscript{344} on the five places\textsuperscript{345} and rub with the \textit{d\=urv\=a} brush as before.

Even though [the Tath\=agata is endowed with] the indivisible \textit{vajra} [body, free from disease and old age, in simply the manner of worldly respect, I shall perform the rite of applying scent].

\textit{Om H\=um [Tr\=am Hr\=ih \=A\=h].}
\textit{Om sarva-tath\=agata-k\=aya-vi\=sodhane} Sv\=ah\=a.\textsuperscript{346}

3. Apply dry powder of the five scents (\textit{dri-bzang lnga'i phyema skam-po}).\textsuperscript{347} Rub with the \textit{d\=urv\=a} (brush).

\textsuperscript{339} Thub-dbang, \textit{Munindra}; this is \textit{Bodhi-cary\=avat\=ara} 2.14; La Vallée Poussin and Batchelor \textit{ibid.}; see also Lessing 1959:167. My translation is from the Tibetan. This and the following verses are also loosely translated in \textit{Ötrul} (Panchen) 1987:60.

\textsuperscript{340} Cf. R. 383.6 above.

\textsuperscript{341} Cf. Sopa 1976:9; B. 337; Lessing 1959:165; and the discussion above.

\textsuperscript{342} This is an initiation mantra, cf. J. 213.3–4. As was mentioned above the supreme bathing is a special application of the water-initiation (\textit{chu-dbang}).

\textsuperscript{343} As in older manuscripts, such as those found at Gilgit, the orthography here is \textit{satva} and not \textit{sattva}.

\textsuperscript{344} This is the second supreme bathing cleansing substance.

\textsuperscript{345} Cf. the discussions of R. 360.6–361.1 above.

\textsuperscript{346} Cf. R. 383.5–6 above.

\textsuperscript{347} This is the third supreme bathing cleansing substance.
[Even though it is clear light, pure] by nature [free from stains, immaculate], I shall coat this body of the Victorious One with powder of the five scents and wipe it off.

Om [389] Hûṁ [Trâṁ Hariḥ Āḥ].
Om sarva[-tathâgata-kâya-vîśodhane] Svâhâ.348

Even though [the Tathâgata is endowed with] a supreme, pure body, by looking at which one cannot be satiated, marvelous, faultless, as the bright sun in the middle of the sky, (and even though) there is no stain in the dharmakâya, still, as a rite of respect and honor, with pure water, herbs, incense, milk and bathing powder, having removed the suffering and disease from the body and mind of sentient beings, may I obtain a supreme, excellent body faultless and pleasing to sentient beings.349

H. Drying the receptacle (sku-phyis).
The assembly join their palms. The ritual helper places in the hand of the ritual master the silk (drying) cloth on which the seed syllables of the five Tathâgatas have been written. The ritual master holds it on the palm of his right hand with the (head of the letter) H on the tip of his fore-finger in the manner of the seed syllables of the ‘five ‘families’ 350

I shall dry their bodies [with unequalled cloth, clean and well anointed with scent].351

Om Hûṁ Trâṁ352 Hariḥ Āḥ.
Om sarva[-tathâgata-kâya-vîśodhane] Svâhâ.353

Make as if you dry.354 The ritual helper takes the bathing (drying) cloth and lays it on his left shoulder.

Even though the Sugatas are endowed with the three bodies and the major and minor marks of the Buddha,355 [390] even

348 Cf. R. 384.1–2 above.
349 These lines are drawn from Bodhisattva’s work, Toh. 3069, Derge p. 319.
350 For the spatial arrangement of the five seed syllables see the discussion of R. 360.6–361.1 above.
351 Cf. R. 388.2 above.
352 Copy B has Trâṁ for Trâṁ.
353 Cf. R. 388.2 above.
354 The ritual master makes as if he touches the five places, cf. R. 392.3 below.
355 Cf R. 364.6 above.
though whatever form bodies exist for the sake of sentient beings are faultless as a treasure of jewels, still by drying the body of the Victorious One simply as a worldly rite of respect and honor with this supreme pure cloth, well praised by the Victorious Ones, having purified all the obscuration of the three poison kleśas, may we be transformed into the continuity of the three bodies.\textsuperscript{356}

I. \textit{Bathing resumed}

4. Offer scented paste (\textit{dri-bzang lde-gu}) as before.\textsuperscript{357}

[With the best scent whose fragrance permeates] the entire three-thousand-great-thousand-world, [as polishing pure refined gold, I shall anoint the blazing and radiant body of the Great Sage].

\textit{Om Hüm [Trāṃ Hriḥ Āḥ].}

\textit{Om sarva[-tathāgata-kāya-visodhane Svāhā].}\textsuperscript{358}

Hold up the vase of action.

This is water whose nature is generosity (\textit{sbyin-pa, dāna}); [it purifies the stains of miserliness (\textit{ser-sna}). With this water well suffused with the perfume of abandoning (\textit{gtong-ba}) which bathes well,] I offer a bath.\textsuperscript{359}

The ritual master offers a bath. Play the bells. Repeat the same (actions after each such verse) below.

This is water whose nature is morality (\textit{tshul-khrims, śīla}); [it purifies the stains of immorality (\textit{khrims-'chal}). With this water well suffused with the perfume of morality which bathes well,] I offer a bath.

This is water whose nature is patience (\textit{bzod-pa, kṣānti}); [it

\textsuperscript{356} These lines are dawn from Bodhisattva's work, Toh. 3069, Derge p. 319.

\textsuperscript{357} This is the fourth of the supreme bathing cleansing substances.

\textsuperscript{358} See R. 387.6–388.2 above.

\textsuperscript{359} This is the first among the six verses for bathing with water endowed with the six perfections. The complete text can be found in PC 841; G. 243.4–244.1, etc. These two texts slightly differ. G. has 'di ni sbyin-pa’i rang-bzhin chul ser-sna’i dri-ma sbyong mdzad-cing/ gтонg-ba’i dri-yis legs-bsgos chul khrus legs-mdzad la sku-khrus gsoll. PC opens with khrod ni sbyin-pa’i rang-bzhin chul and ends with khrus legs-mdzad la phyag-'tshal 'dud/. I have translated here the version of G. which better corresponds to our text. Cf. also Lessing 1959:167; Willson 1988: 94–95; SPVO 18–19; Mullin 1986:199–202; etc.
purifies the stains of anger (khlong-khro). With this water well suffused with the perfume of patience which bathes well, I offer a bath.

This is water whose nature is diligence (brtson-'grus, vīrya); [it purifies the stains of laziness (le-lo). With this water well suffused with the perfume of diligence which bathes well,] I offer a bath.

Om sarva[-tathāgata-abhiṣekata-samaya-śriye] Āh Hūṃ.

Play the cymbals in sil-'ur-chem as before. The assembly scatters flowers.

Om Vajrasatva Hūṃ Hūṃ Svāhā.

[Even though the Tathāgata is endowed with] the indivisible vajra [391] [body, free from disease and old age, in simply the manner of worldly respect, I shall perform the rite of applying scent].

Om Hūṃ [Trāṃ Ṣrīh Āh.
Om sarva-tathāgata-kāya-visodhane Svāhā].

[Even though it is clear light,] pure by nature [free from stains, immaculate, I shall coat this body of the Victorious One and wipe it off].

Om Hūṃ [Trāṃ Ṣrīh Āh.
Om sarva-tathāgata-kāya-visodhane Svāhā].

[Even though the Tathāgata is endowed with] a supreme pure body, [by looking at which one cannot be satiated, marvelous, faultless, as the bright sun in the middle of the sky, (and even though) there is no stain in the dharmakāya, still, as a rite of respect and honor, with pure water, herbs, incense, milk and bathing powder, having removed the suffering and disease from the body and mind of sentient beings], may I obtain [a supreme, excellent body faultless and pleasing to sentient beings].
J. Drying again.

I shall dry their bodies [with unequalled cloth, clean and well anointed with scent].

\textit{Om Hūm}^{366} [\textit{Trāṃ Hṛḥ Āḥ}.
\textit{Om sarva-tathāgata-kāya-viśodhane Svāhā}].^{367}

[Even though] the Sugata [are endowed with] the three bodies [and the major and minor marks of the Buddha, even though whatever form bodies exist for the sake of sentient beings are faultless as a treasure of jewels, still by drying the body of the Victorious One simply as a worldly rite of respect and honor with this supreme pure cloth, well praised by the Victorious Ones, having purified all the obscuration of the three poison kleśas], may we be transformed [into the continuity of the three bodies].^{368}

The performance (accompanying) each of these verses is the same as above.

K. Bathing resumed.

1. Offer the paste of the five scents (\textit{dri-bzang lnga’i lde-gu}).^{369}

[With the best scent whose fragrance permeates] the entire three-thousand-great-thousand-world, [as polishing pure refined gold], I shall anoint [the blazing and radiant body of the Great Sage].

\textit{Om Hūm [Trāṃ Hṛḥ Āḥ].
Om sarva[-tathāgata-kāya-viśodhane Svāhā}].^{370}

This is water whose nature is concentration (\textit{bsam-gtan, dhyāna}); [it purifies the stains of distraction (\textit{rnam-g.yeng}). With this water well suffused with the perfume of concentration which bathes well,] I offer a bath.

This is water whose nature is wisdom (\textit{shes-rab, prajñā}); [it purifies the stains of misapprehension (\textit{sher-’chal, duṣprajñā}).

\begin{footnotes}
\item A peculiar visarga appears in the text here.
\item Cf. R. 389.5 above.
\item Cf. R. 389.6-390.3 above.
\item Same as the first cleansing substance of the supreme bathing on R. 387.6 [?].
\item Cf. R. 387.6-388.2.
\end{footnotes}
With this water well suffused with the perfume of wisdom which bathes well, I offer a bath.

(I) offer a bath with the six rivers, endowed with six exalted qualities, which through bathing purify the six kinds of impurities, may they bathe well. Faithfully, I offer a bath to the faultless one, who is endowed with all the qualities, for the sake of deliverance into that Buddha(hood).

Play the cymbals in sil-ur-chem.

Om sarva[-tathāgata-abhiṣekata-samaya-śriye] Āh Ṣuṃ.\(^{371}\)
Om Vajrasatva Ṣuṃ [392] Ṣuṃ Svāhā.

2. Scatter flowers, offer scented grain oil (dri zhim-pa’i ’bru-mar)\(^{372}\) as before.

Even though [the Tathāgata is endowed with] the indivisible vajra [body, free from disease and old age, in simply the manner of worldly respect, I shall perform the rite of applying scent].

Om Ṣuṃ [Trāṃ Hṛṣṭ Āh].
Om sarva[-tathāgata-kāya-viśodhane] Svāhā.\(^{373}\)

3. Offer powder of the five scents (dri-bzang lnga’i phyema skam-po).\(^{374}\)

[Even though it is clear light, pure] by nature [free from stains, immaculate], I shall coat this body of the Victorious One and wipe it off.

Om Ṣuṃ [Trāṃ Hṛṣṭ Āh].
Om sarva[-tathāgata-kāya-viśodhane] Svāhā.\(^{375}\)

[Even though the Tathāgata is endowed with] a supreme pure body [by looking at which one cannot be satiated, marvelous, faultless, as the bright sun in the middle of the sky, (and even though) there is no stain in the dharmakāya, still, as a rite of respect and honor, with pure water, herbs, incense, milk and bathing powder, having removed the suffering and disease from

\(^{371}\) Cf. R.388.3–4.
\(^{372}\) This is, again, the second of the supreme bathing cleansing substances.
\(^{373}\) Cf. R. 383.5–6 above.
\(^{374}\) This is the third cleansing substance of the supreme bathing again. Copy B has dri-bzang for dra-bzang.
\(^{375}\) Cf. R. 384.1–2 above.
the body and mind of sentient beings], may I obtain [a supreme, excellent body faultless and pleasing to sentient beings].  

L. Drying again. 
Join the palms of the hands and so forth as before. Dry with the bathing (drying) cloth. 

I shall dry their bodies [with unequalled cloth, clean and well anointed with scent].

Om Hūṃ [Trāṃ Hṛih Āh. 
Om sarva-tathāgata-kāya-viśodhane Svāhā]. 

Place the bathing (drying) cloth on the five places. 

[Even though] the Sugata [are endowed with] the three bodies and the major and minor marks of the Buddha, even though whatever form bodies exist for the sake of sentient beings are faultless as a treasure of jewels, still by drying the body of the Victorious One simply as a worldly rite of respect and honor with this supreme pure cloth, well praised by the Victorious Ones, having purified all the obscuration of the three poison kleśas], may we be transformed [into the continuity of the three bodies].

Offering fragrance, garments and ornaments
(dri-bzang, gos, rgyan)

The partly standardized Hindu articles of worship (upacāra) include following the bathing (snāna), the offerings of clothes (vastra), ornaments (bhūṣana or abharana) and fragrance (anulepana or gandha). These offerings, again, are parallel with the more elaborate customs of offerings which accompany bathing done to an honored guest, kings and so forth. Śāntideva, in his Bodhicaryāvatāra, also

376 Cf. R. 389.1-4 above. 
377 Cf. R. 389.4-5 above. 
378 Cf. R. 389.5 above. 
379 Cf. R. 389.6-390.3 above. 
380 The upacāras are often stated to be sixteen; there are, however, variations among the different listings in their number as well as their substances; few do not include ornaments. For the upacāras as they are found in ritual manuals, see Kane 1974:II 726–735; Goudriaan 1965:211–216; for an account of their actual offering in the Jagannātha temple in Orissa, see Marglin 1985:188.
follows the same basic sequence. His verses of bathing and drying are followed by lines on offering garments, ornaments and fragrance.\textsuperscript{381} The bathing here, as in numerous other Tibetan rituals, is followed by similar offerings.

The fragrance is offered at this point in the consecration ritual (as the scented bathing powder, above, R. 387.6–388.2) with the verse Śāntideva composed for such offerings.\textsuperscript{382} The offering of garments has dual meaning. On the one hand, it belongs to a series of offerings made after a grand bathing, similar to the other offerings here, but it is also part of the offering of requisites made to monks, among which robes are an important component.\textsuperscript{383} This, similar to the enthronement offerings below,\textsuperscript{384} alludes to the ordination aspect of the consecration ritual. The garment offered here are two pieces of cloth, one red and one yellow, the colors of monk robes, which are offered to the representation of the receptacle at the center of the bathing mandala.\textsuperscript{385} The verses accompanying the offering of ornaments on the main day of the consecration are different from those recited during the preparation (as appear below). They are taken form Bodhisattva’s work on the stūpa.\textsuperscript{386}

Translation:

Offering fragrance (dri-bzang ’bul-ba).
Join the palms of the hands. The ritual master makes as if he applies scent on the heart of the receptacle with water of the five scents which is not the previous cleansing substance and is placed on the side (of the bathing mandala).\textsuperscript{387}

[With the best scent whose fragrance permeates] the entire three-thousand-great-thousand-world, [as polishing pure refined

\textsuperscript{381} 2.12–14.
\textsuperscript{382} Bodhi-caryāvatāra 2.14.

\textsuperscript{383} For the offering of kathina, see Upasak 1975:60–63; Bechert 1968. For inscriptions making references to such offerings made to monks in India, see Schopen 1990: passim. For literary evidence, see the Maitreya-Vyākaranā (Schopen 1978:149).

\textsuperscript{384} See also the section on the enthronement offerings in the introduction.

\textsuperscript{385} Brag-phug Dge-bshes says one should offer to the receptacle to be consecrated the three kinds of dharma robes or the appropriate clothing as befits the nature of the receptacle (p. 236.3–4).

\textsuperscript{386} Toh. 3069, Derge pp. 319.6–320.1.

\textsuperscript{387} This substance is different from the seventh cleansing substance of the ordinary bathing, and the third of the cleansing substances of the supreme bathing. It is an offering of fragrance and is placed together with the cleansing substances of the supreme bathing on the bathing mandala close to the ritual master.
gold, I] shall anoint [the blazing and radiant body of the Great Sages].

**Om vajra-gandhe Åh Hûm Svâhâ.**

Offering garments (gos-'bul).
The ritual helper offers the ritual master two garments, one red and one yellow. The ritual master holds them with the thumbs and forefingers of both hands.

[For the sake of purifying (my) mind, I offer this precious fine garment varicolored] as a variegated rainbow, [touching it is a cause of bliss], may I be adorned [with the best garment of patience].

**Om vajra-[393] vastraye Åh Hûm.**

Offering ornaments (rgyan-'bul).
The ritual master offers a string of jewels.

[Even though] the Victorious One, being naturally [endowed with the ornaments of the major and minor marks of a Buddha, does not seek to be adorned with any other ornaments, by offering this supreme ornament of precious substances may all beings obtain a body decorated with the major and minor marks of a Buddha].

**Om vajra-avaratnavapusâne Åh Hûm Svâhâ.**

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388 Cf. R. 387.6-388.2.
389 'Om vajra fragrance Åh Hûm Svâhâ.'
389 The full text of this verse can be found in PC 843; G. 249.2, etc. The latter has: sna-tshogs-dbang-po'i gzhu-ltar rab-bkra-ba'i gang la reg-pas bde-ba'i rgyur 'gyur-ba'i/ gos-bzang rin-chen bdag-blo shyang-phylir 'bull brad-pa dam-pa'i gos-kyis brgyan-par shog/. PC has bzhin for ltar, bkra yang for bkra-ba, reg na for reg-pas, and 'gyur-ba for 'gyur-ba'i. Cf. Willson 1988:99-100; SPVO 20: a partial translation of this and the following verse is found in Ötrul (Panchen) 1987:60-61; see also SPVO 20.
390 'Om vajra garment Åh Hûm.'
391 Cf. R. 364.6 above.
393 Nag-po-pa Toh. 1822, p. 528.3 has Om vajra-abhârahavapusâne Svâhâ; read: vajra-abhara-a-avapusane 'Om display the vajra ornaments Åh Hûm Svâhâ or vajra-abhara-a-avabhâsâne' Om decorated with vajra ornaments Åh Hûm Svâhâ. The corresponding mantra in G. 243.2 is Om vajra-dlunka-bhûsâni Åh Hûm Svâhâ. 'Om decorated with vajra ornaments Åh Hûm Svâhâ.'
Having recited thus together with mantras, the steps of the bathing have been completed.

The invitation to the ye-shes sems-dpa’ and all Buddhas and Bodhisattvas (lha-rnams sgyan-drangs)

After long purifications and the ordinary and supreme bathing, by mid-afternoon the performance reaches one of the climaxes of the first day, the preparatory actions for the invitation of the lha. This is the third limb of the four-fold general generation process. The first limb is the generation of the receptacle as the dam-tshig sems-dpa’. The second limb of blessing the ayatanas is performed only during the main rituals and not in the present case of the preparation rituals (sta-gon). The present limb consists of the invitation of the ye-shes sems-dpa’. In the main part of the consecration the invited lha will be dissolved into the dam-tshig sems-dpa’ in a four-fold process which includes summoning (dgud-pa), entering (gzhug-pa), binding (bcing-ba) and dissolving (bstdim-pa). During the preparation (sta-gon), however, only the first among these four steps is performed, that of summoning. The invited lha remain in the sky in front of the performers while they proclaim the consecration planned for the following day, beseech their blessings, make offerings, and, finally, request the lha to leave and return for the actual consecration.

The invitation of the lha is extended to both the ye-shes sems-dpa’ of the receptacle to be consecrated (rab-tu gnas-byi rten-gyi ye-shes-pa) and to the Buddhas and Bodhisattvas together with their entourage (sangs-rgyas dang byang-chub-sems-dpa’i ’khor dang bcas-pa). Sde-srid Sangs-rgyas-rgya-mtsho explains this as follows:

As for summoning, there are two [kinds], alike and not alike. As for the first, from [the highest heaven of the form realm] ‘og-min (akanisṭha) invite with a mudrā the ye-shes sems-dpa’ which is similar to oneself surrounded by Buddhas and Bodhisattvas.

This explanation refers to the generation of oneself as a lha (bdag-bskyed). The phrase ‘similar to oneself’ pertains to oneself generated as the dam-tshig sems-dpa’. The invited ye-shes sems-dpa’ is similar
to the visualized dam-tshig sms-dpa'. Thé Sde-srid continues:

Secondly, as for those who are not alike, from their own natural abodes [invite] immeasurable Buddhas and Bodhisattvas of the ten directions.\textsuperscript{397}

This twofold invitation is not limited to consecrations alone, but occur in various other tantric rituals as well. Wayman quotes the Tantrārthāvatāra-vyākhya by Padmavajra (Toh. 2502) on this point.

Attracting [dgug-pa] is the invitation by offerings. There are two kinds: Invitation from the Dharmadhātu Palace of Akanistha, and attraction from the worldly realms of the ten quarters.\textsuperscript{398}

While the ye-shes sms-dpa' invited from akanistha is a tantric concept, the Buddhas and Bodhisattvas who reside in Buddha-fields in the ten directions is a general Mahāyāna notion. The dual invitation here encompasses both traditions.

Akanistha, the realm from which the ye-shes sms-dpa' is invited is often said to be the highest heaven in the realm of form.\textsuperscript{399} Hence when the enlightened wisdom of the Buddhas (ye-shes), which is formless, inexpressible, and indescribable is emanated for the sake of sentient beings on a level accessible to them within the world of forms, this takes place through the highest heaven in the realm of form. The ye-shes sms-dpa' takes then a form which is similar ('dra) to the visualized dam-tshig sms-dpa'. In the discussion of consecration and the bodies of the Buddhas in the introduction the emphasize was on the ye-shes sms-dpa' as non-dual, all pervasive and omnipresent. These aspects would correspond to the dharma Body (dharma-kāya). Here the aspects of the ye-shes sms-dpa' which are parallel to the Form Body (rupakāya) are evident. Hence if we are tempted to correlate the ye-shes sms-dpa' to the bodies of the Buddha it would be to the dharma-kāya in its inclusive meaning, the dharma body which comprises all other bodies as well.\textsuperscript{400}

Like other key points in the consecration, the invitation is a very concise ritual.

\textsuperscript{397} Gnyis- pa rigs mi mthun pa rang-bzhin gnas nas phyogs bcu'i sangs-rgyas byangs-sems sogs dpag-tu med-pa p. 242.6.
\textsuperscript{398} Dgug-pa ni mchod-cing sphyin-drangs pa-stel de la yang gnyis-te 'og-min-gyi gnas chos-ki dbyings-ki pho-brang nas sphyin-drang-ba dang/ phyogs-bcu'i 'jig-rten-gyi khams nas dgug-pa'ol Mkhas-grub Rje 1968:236, n. 33. Unlike Wayman, I would translate that phrase as "invitation from the abode of akanistha, the Palace of dharma-dhātu."
\textsuperscript{399} Cf. Abhidharma-kośa III. 2–3 & .72a–b.
\textsuperscript{400} On the specific and inclusive meanings of the dharma-kāya see Makransky 1992:153.
Translation:

From \( Hūṃ \) on one’s heart a ray of light emanates; it invites the ye-shes sems-dpa’ of the receptacle to be consecrated (rab-tu gnas-byā'i rten) and the Buddhas and Bodhisattvas together with their entourage to reside in the space in front (of oneself).

Offerings (mchod-pa)

An invitation of a lha is always accompanied by offerings. Here the offerings are the three waters, five upacāras and music. The three waters consist of the first three among the four waters mentioned above, but in a different sequence. The Tibetan word nyer-spyod, the equivalent of the Sanskrit upacāra usually refers to only five articles of offering. While the number of the Hindu upacāras varies (the most common number is sixteen), when a list of five upacāras occurs, it is usually identical to the Tibetan list. The five Tibetan upacāras are as follows:

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. me-tog</td>
<td>puṣpa</td>
<td>flower(s)</td>
</tr>
<tr>
<td>2. bdug-spos</td>
<td>dhāpa</td>
<td>incense</td>
</tr>
<tr>
<td>3. mar-me</td>
<td>āloka</td>
<td>light</td>
</tr>
<tr>
<td>4. dri-chab</td>
<td>gandha</td>
<td>fragrance</td>
</tr>
<tr>
<td>5. zhal-zas</td>
<td>naivedya</td>
<td>food</td>
</tr>
</tbody>
</table>

The actual act of offering consists of making the appropriate mudrā for each of these offerings\(^{401}\) while reciting its mantra\(^{402}\) and visualizing it. The basis of these offerings, that is to say the physical offerings which is the basis for the visualization, are placed in front of the mandala. These usually consist of seven small bowls (ting) respectively containing the following: 1. argham water; 2. āṅcamanam water;\(^{403}\) 3. white rice supporting a tsam-pa-ka flower; 4. white rice

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\(^{401}\) For illustrations, see Beyer 1973:147.

\(^{402}\) See R. 394.3.

\(^{403}\) While the water offerings placed in front of the mandala usually consist of two waters, the number of waters actually offered varies. However, while the upacāras are offered only with mudrā, mantra and samādhi, the various water offerings are actually made by the senior most monk (see R. 371.2–372.3).
supporting an incense stick; 5. a butter lamp; 6. saffron water; 7. a gtor-ma. The eighth offering is music offered by playing musical instruments.

One of the questions dealt with in relation to offerings made to the Buddha in the form of an image or stūpa is whether there is any recipient for these offerings, and whether they produce any fruit. The value of offerings to stūpas or caityas was among the points of dispute among the early non-Mahāyāna schools. Among those who claim that these offerings produce merit, some maintain that there is a recipient, while others, including the Abhidharma-kośa, state that the merit is produced, rather, by abandoning. In another place, however, the Abhidharma-kośa explains that at the moment of his nirvāṇa, the Buddha had accepted all the gifts that would be made to his stūpas. The Bodhi-caryāvatāra also maintains that offerings made to the Buddha after his nirvāṇa bear fruit equal to those made during his life:

Although the Bodhisattva has passed into nirvāṇa, he still accomplishes all purposes. [Question:] if [the Buddha has] no mind can fruit occur from worshipping him? [Answer:] Because it has been explained that [the merit from worshipping a Buddha] while [he is] alive and [from worshipping his relics] when he has passed into nirvāṇa are exactly the same, it is established through scriptural authority that fruits occur both conventionally and ultimately.

Another view, to which Śāntideva alludes in his words about the fruit which occurs ultimately, is found in the Prajñā-panāmitā literature.

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404 For an illustration, see Ötrul (Panchen) 1987:54.
405 Bareu 1955:88, 100, 105, 154, 188, 192; Kośa IV, pp. 156, 244–245.
406 The Dharmaguptaka according to Bareu 1955:192.
407 Kośa IV 244–245.
408 Kośa IV 73c–d; see also Lamotte 1958:698–705. Similarly, the Dharmaguptaka maintained that the Buddha himself has declared that he would accept the offerings which would be made to his relics (Bareu 1955:192). As Eckel has shown, Bhāvaviveka and Śāntideva attribute the appearance of the Buddha in the world to the merit and knowledge of the disciple and to the vows taken by the Buddha while he was a Bodhisattva (1985:65 and 1992).
409 Batchelor 1979/81:139–140 with some alternations and abbreviations.
The perfection of giving is fulfilled when gift, giver and receiver are not taken as a basis.\textsuperscript{410}

On the other hand, we find:

But one gives through fear, or with the hope of reciprocity, or through attachment, etc.\textsuperscript{411}

Also Khri-byang Rin-po-che’s consecration manual contains a variety of views on the act of giving. The notion of reciprocity is evident, for example, in the wording of the offerings made during the fire offerings below.\textsuperscript{412} This view is expressed as well in one of the most common explanations for the fire offering found in the \textit{Rdo-rje Snying-po Rgyan}:

Through the fire offering ritual the \textit{lha} are satisfied. Being satisfied, they bestow \textit{siddhis}.\textsuperscript{413}

The view of the \textit{Prajñā-pāramitā} on offerings is reflected in the explanation of the suchness offering (\textit{de-kho-na-nyid-kyi mchod}) in the generation ritual:

At the time of these (offerings), while viewing all the offerings, the offerers and the objects of offering as illusory appearances lacking own existence, make offerings.\textsuperscript{414}

The suchness offerings consist of meditating on the previous outer, inner and secret offerings\textsuperscript{415} as empty of own existence with regard to gift, giver and receiver.

The most common offering verses in the consecration, however, follow a pattern in which the fact that the Buddha is undoubtedly in no need of the offering is first stated. Then the merit acquired by the offerings is dedicated toward the Enlightenment of all sentient beings (occasionally including the offerer). For example, the offering of ornaments to the Buddha is accompanied by the following verse:

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{410} Conze 1975:50.
\item \textsuperscript{411} Kośa, 113a; Pruden 1988:695. See also the eight types of gifts in the Kośa, 117d; Pruden 1988:699.
\item \textsuperscript{412} R. 421.2–4.
\item \textsuperscript{413} R. 421.2–4.
\item \textsuperscript{414} R. 421.2–4.
\item \textsuperscript{415} Sbyin-sreg las ni lha-rnams tshimi tshim-par gyur na dngos-grub ster/ Tog Palace, vol. 96, p. 558.1–2; see also Sde-srid Sangs-rgyas-rgya-mtsho, p. 237.
\item \textsuperscript{414} De-dag-gi tshe mchod-bya mchod-byed mchod-pa thams-cad rang-bzhin med bzhin-du snang-ba sgyu-ma bzhin-du bla-bar bya-ste mchod-pa'o// DK 157.3.
\item \textsuperscript{415} Cf. Beyer 1973:146–167.
\end{itemize}
\end{footnotesize}
Even though the Victorious One, being naturally endowed with the ornaments of the major and minor marks of a Buddha, does no seek to be adorned with any other ornaments, by offering this supreme ornament of precious substances may all beings obtain a body decorated with the major and minor marks of a Buddha.\footnote{R. 393.1.}

This pattern dominant also in the enthronement offerings below.\footnote{For parallel verses in Hindu worship, see Bühnemann 1988:92–93.}

The two elements in the act of offering, the actual offerings and the dedication of the resulting merit for the sake of all sentient beings are comparable to the two elements of offerings found in the \textit{Avadāna-śataka} studied by Strong (1979). Being a non-Mahāyāna work, the merit of offering in the \textit{Avadāna-śataka} is not dedicated to all sentient beings and to their Enlightenment, but directed towards the individual's achievement of Buddhahood, Pratyekabuddhahood or Arhatship.

In conclusion, Khri-byang Rin-po-che’s consecration manual, in common with many other such manuals, does not represent a unified theoretical standpoint on offerings. It draws from a great variety of Indian and Tibetan works which hold different positions and are not always homogeneous themselves. Juxtaposition of different ideas is quite common in the Tibetan ritual literature. These should not be perceived as contradiction seen by us but not by Tibetans,\footnote{See the section of further rituals of consecration in the introduction.} but as practices recognized also by traditional Tibetans to be of different origins that serve different purposes and audiences.

\textbf{Translation:}

1. Blessing the offerings.\footnote{Cf. MV 34–35.}

Then, as for the blessing of the three waters, \textit{upacāras} (\textit{nyer-spyod}) and music:

[1] Cleanse (the offerings) with water of the vase of action (and) with

\textit{Om Khanga-dhrk [Hūṃ Phat].}

[2] [Purify with

\textit{Svabhāva-śuddhāḥ sarva-dharmāḥ svabhāva-śuddho 'ham}.]

[3] From the continuum of Emptiness \textit{Āḥ} (appears); from it arise
[very vast and wide skulls inside of which are Hūms].\textsuperscript{420} From (their) melting arise water for refreshing the feet, water for refreshing the mouth, water for welcoming, flowers, [incense, light, fragrance, food and music. Appearing as offering substances], their nature is Bliss and Emptiness. [As objects of enjoyment for the six senses they function to generate special uncontaminated Bliss].

[4] [Bless with]

\textit{Om pādyāṁ}\textsuperscript{421} [Ah Hūm}
\textit{Om āñcamanaṁ} [394] [Ah Hūm]
\textit{Om} argham Āh Hūm
\textit{[Om pūspe Āh Hūm}]
\textit{Om dhūpe Āh Hūm}
\textit{Om aloke Āh Hūm}
\textit{Om gandhe Āh Hūm}
\textit{Om naividya Āh Hūm}
\textit{Om} śapta [Āh Hūm].

2. The offerings.

May you accept that which pleases you among these supreme, pure and pleasing offerings of water for refreshing the feet (blessed by) the mantra which I faithfully offer.

\textit{Om Āh Hrīh pravara-sadkārāṁ pādyāṁ pratīccha Hūm Svāhā.}\textsuperscript{422}

After that (offer:)

[May you accept that which pleases you among these supreme, pure and pleasing offerings of] water for refreshing the mouth [(blessed by) the mantra which I faithfully offer.

\textit{Om Āh Hrīh pravara-sadkārāṁ āñcamanaṁ}\textsuperscript{423} [pratīccha Hūm Svāhā].

May you accept that which pleases you among these supreme, pure and pleasing offerings of] water for welcoming [(blessed by) the mantra which I faithfully offer.

\textsuperscript{420} See R. 371–2, 400, 359, etc., and above.
\textsuperscript{421} Copy B. has pādyam for pādyā.
\textsuperscript{422} ‘\textit{Om Āh Hrīh please receive this most excellent respectful [?] water for washing the feet Hūm Svāhā.}’
\textsuperscript{423} Read āñcamanaṁ.
Om āh Hṛṣṭ pravara-sadkāram] arghaṁ [pratīccha Hūṁ Svāhā].

[I seek to offer this] best divine flower [to (the lha of) the mandala, consider me compassionately, O protector, accept this offering].

Om sarva-tathāgata puspe [pratīccha Hūṁ Svāhā].
I seek to offer this best divine incense to (the lha of) the mandala, consider me compassionately, O protector, accept this offering.

Om sarva-tathāgata dhūpe pratīccha Hūṁ Svāhā.
I seek to offer this best divine light to (the lha of) the mandala, consider me compassionately, O protector, accept this offering.

Om sarva-tathāgata āloke pratīccha Hūṁ Svāhā.
I seek to offer this best divine fragrance to (the lha of) the mandala, consider me compassionately, O protector, accept this offering.

Om sarva-tathāgata gandhe pratīccha Hūṁ Svāhā.
I seek to offer this best divine food to (the lha of) the mandala, consider me compassionately, O protector, accept this offering.

Om sarva-tathāgata naividyā pratīccha Hūṁ Svāhā.
I seek to offer this best divine music to (the lha of) the mandala, consider me compassionately, O protector, accept this offering.

Om sarva-tathāgata] saptā[pratīccha Hūṁ Svāhā.

Play the cymbals in slang-sil.

**Requesting the consecration (snyan-gsan-gyis gsol-gdab)**

Before making the request, the performers transform their tongues into vajra. Any pronouncement made with a vajra tongue would

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424 The full text is found in PC 845. Lha-yi me-tog dam-pa 'dil dkyil-'khor mchod-pa bgyid-pa 'tshal/ thugs ni brtse-bar nyer-dgongs la/ mgon-po mchod-pa 'di bzhes-shig/. This verse is recited for each of the upacdras, while the name of the offerings is replaced accordingly.

425 PC ibid. but puspaṁ. 'Om may all Tathāgatas receive this flower Hūṁ Svāhā.'

426 Śaptāṁ.
inevitably be potent. The request itself, which is translated from Sanskrit, can be found in several consecration works contained in the Tanjur. The version found in Khri-byang Rin-po-che’s manual includes some ambiguities which become a little clearer when compared to the version of this request in the Tanjur.

The request begins with an announcement of the consecration to be performed on the following day that is made to the invited lha. The purpose of this announcement according to Grags-pa-rgyal-mtshan is “requesting [the lha] to come to bless the receptacle at the time of the main part [of the ritual] on the [following] morning.” This is quite evident also from the wording of the announcement itself. Among the reasons for performing the consecration are mentioned compassion for disciples, including the patron[s] of the consecration who requested the ritual master to perform it. Consecration belongs to a large group of rituals which are performed not for the soteriological purposes of the performer, but for the sake of others. Most organized monastic rituals and sponsored rituals fall under this category. The performance of such rituals also provides income to the monastery. In this request the motivation of compassion for disciples on the part of the performers is stressed.

Another reason for performing a consecration, according to the announcement itself, is the opportunity for making offerings to the lha. A consecrated receptacle will serve as a field of merit, as a site for worship not only during the consecration but also, in principle, until the end of samsāra. Providing a locus for the accumulation of merit is a major reason for erecting receptacles. Yet, there is also an aspect of reciprocity at work here. The promised offerings are intended to urge the lha to attend. The works of Nag-po-pa, Abhayākaragupta and others mention in their versions of the announcement certain additional reasons for performing consecration, including the generation of bodhicitta. We will return to this below.

After the announcement, the ritual manual has: “the lha bestow as they please.” It is understood, however, that the lha consent to the request. It is one of the characteristics of tantric rituals that when performed by an able master any request is considered to be instantly

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427 See ‘commanding the guardians of the directions’ below.
428 Nag-po-pa, Toh. 1257, pp. 561.7–562.3; Toh. 1822, p. 526.3–6; Abhayākaragupta, Toh. 3140, p. 117.4–7, etc. Another version is found in Grags-pa-rgyal-mtshan 245.4–246.1.
429 Nang-par dngos-gzhi'i dus-su rten byin-gyis brlab-pa'i phyir byon-par zhu (245.4.6).
actualized. Here the lha, controlled by the ritual master, are obliged to comply with the request for consecration.\textsuperscript{430} The request is repeated after the invitation of the consecration lha on the main day of the consecration, and is followed by the dissolving (bstim-pa) of the lha into the visualized receptacle—one of the culminations of the consecration ritual.

**Translation:**

The ritual helper distributes an incense stick to everyone.\textsuperscript{431}

May my tongue transform into a vajra born from a Hûm.\textsuperscript{432}

Holding the incense in the right (hand) and the bell in the left (recite):

The embodiment of compassion,\textsuperscript{433} out of compassion for the disciples and also for the sake of offerings to you,

Ring the bell

with respect I ask to perform the consecration tomorrow, O Blessed One, therefore I am worthy of your kindness.\textsuperscript{434} O Vajradhara, tomorrow I shall perfectly perform the consecration of a receptacle of body, speech and mind of Akṣobhya,\textsuperscript{435} [395] with requisites as numerous as the patron can afford.

[Ring] the bell

Therefore, having held me and my disciple(s) close with compassion, may you together with all the attendants bless the consecration.\textsuperscript{436}

\textsuperscript{430} Cf. Sde-srid Sangs-rgyas-rgya-mtsho, p. 243.

\textsuperscript{431} These are the physical bases (rten) for the offerings which accompany the following supplication.

\textsuperscript{432} Thus, the following request will be spoken with a vajra tongue, therefore it will be potent.

\textsuperscript{433} This is uncertain. Nag-po-pa has mgon-po thugs-ruje’i bdag-nyid-kyis ‘O protector, the embodiment of compassion’ for thugs-ruje-yis ni bdag-can bdag. G. 246.1.1 has for this bdag ni rdo-ruje che-ge-mos ‘I vajra so and so.’ I take yi for yis in R, as in Abhayākaragupta, Toh. 3140, p. 117.5; DZ 362.6; etc.

\textsuperscript{434} Nag-po-pa has bka’-drin-dag ni mdzad-pa’i rigs for de phir bka’-drin mdzad-pa’i’os.

\textsuperscript{435} PC 845 has che-ge-mo for mi-bskyod-pa’i. This would be ‘O Vajradhara, tomorrow I, so and so, shall perfectly perform a consecration of a receptacle of Body, Speech and Mind.’ This phrase does not occur in G. 246.1 which has a variant of this request. Abhayākaragupta Toh. 3140, p. 117.6-7 has che-ge-bdag ni Rdo-ruje-can che-ge’i rab-tu gnas-pa ni bgyi’o . . . ‘I, so and so, O Vajradhara, will perform a consecration of so and so.’

\textsuperscript{436} G. has tshogs-pa thams-cad rab-gnas-pa ‘the consecrators and the entire assembly’ for khor-bcas kun-gyis rab-gnas la.
Ring the bell. (Repeat this request) three times. Collect the incense sticks.

The *lha* bestow as they please.

Offerings (mchod-pa)

1. Blessing the offerings (*byin-rlabs*).
   [1] Cleanse with the water of the vase of action (and) with
   
   *Om Khanga-dhrk [Húṃ Phat]*.
   
   [2] [Purify with
   
   Svabhāva-śuddhāḥ sarva-dharmāḥ svabhāva-śuddho 'ham.
   
   [3] From the continuum of Emptiness Āḥ (appears); from it arise
   very vast and wide skulls inside of which are Húṃs. From
   (their) melting arise water for refreshing the feet, water for
   refreshing the mouth, water for welcoming, flowers, incense,
   light, fragrance, food and music. Appearing as offering
   substances, their nature is Bliss and Emptiness. As objects
   of enjoyment for the six senses they function to generate
   special uncontaminated Bliss].
   
   [4] The blessing
   
   *Om pādyam Āḥ Húṃ
   Om āṅcamaṇam Āḥ Húṃ
   Om arghaṃ Āḥ Húṃ
   Om puspē Āḥ Húṃ
   Om dhūpe Āḥ Húṃ
   Om āloke Āḥ Húṃ
   Om gandhe Āḥ Húṃ
   Om naividyā Āḥ Húṃ
   Om śapta Āḥ Húṃ*.

2. The offering (mchod-pa).

   *Om Āḥ Hṛīḥ pravara-sadkāram pādyam [pratīccha Húṃ Svāhā.
   Om Āḥ Hṛīḥ pravara-sadkāram āṅcamaṇam pratīccha Húṃ Svāhā.
   Om Āḥ Hṛīḥ pravara-sadkāram arghaṃ pratīccha Húṃ Svāhā]*.

Thus, etc. (offer) the three waters (*chu-gsum*).\[^{437}\] and

\[^{437}\] See R. 394.2 above.
The preparatory rituals

Om sarva-tathāgata-puṣpe [pratīccha Hūṃ Svāhā.
Om sarva-tathāgata dhūpe pratīccha Hūṃ Svāhā.
Om sarva-tathāgata āloke pratīccha Hūṃ Svāhā.
Om sarva-tathāgata gandhe pratīccha Hūṃ Svāhā.
Om sarva-tathāgata naividyā pratīccha Hūṃ Svāhā.
Om sarva-tathāgata] śapta [pratīccha Hūṃ Svāhā]. 438

Play the cymbal in slang-sil.

3. Prostrations (phyag-'tshal).

Everyone join their palms.

Om sarva-tathāgata-pāda-bandhana 439 karomi. 440

4. Praises (bstod).

Even though the offerings which follow the request for the consecration are offered to all the Tathāgatas who have been invited with a mantra such as, Om sarva Tathāgata puṣpaṁ pratīccha Hūṃ Svāhā 'Om, may all Tathāgatas receive this flower, Hūṃ Svāhā'), the praises here are addressed to Rdo-rje-'jigs-byed. This again points to the composite nature of this work. 441

Translation:

You are non-dual, extraordinary, pervasive body. With equanimity to all you are the father of all the Victorious Ones. Being the realm of dharma you are the mother of all the Victorious Ones. Being the ye-shes sems-dpa’ you are the son of all the Victorious Ones.

Prostrations to you, glorious Mañjuśrī, the perfected one. Even though the dharmakāya has neither love nor hate, for the sake of taming the poisonous ones of the three worlds without remainder, through compassionate skillful means you manifest as the body of the king of the Wrathful Ones; prostrations to the Frightful One ('jigs-byed) the destroyer of the lord of death (gzhin-rje-gshed). 442

438 See ibid.
439 PC 846 has bandhanaṃ, read vandhanaṃ.
440 ‘Om I salute to the feet of all Tathāgatas.’
441 For different verses of praise see ‘Dul-'dzin Grags-pa-rgyal-mtshan’s consecration work, DZ 364.2–365.1.
442 The complete text of this praise is found in DK 160.5–161.2 where its last words are different. Gnyis-med thun-mong ma-yin khyab-pa’i skul kun la snyoms-mdzad rgyal-ba kun-gyi yabchok-skyi dbyings gyur rgyal-ba kun-gyi yunl ye-shes sems-dpa' rgyal-ba...
The first day of the consecration is a day of preparation only. The consecration lha invited to the space in front of the performers are begged to return to consecrate the receptacle on the following day. Then they are requested to depart according to the pattern followed in concluding the generation of a lha in front of the practitioner (mdun-bskyed), in which prior to its departure the lha is asked to bestow accomplishments (siddhi). Then the lha is sent off to its own abode, but requested to remain accessible for future invitations. This ritual act is accompanied by the requesting-to-depart mudrā and mantra. The invitation of the lha in this case, however, is not the usual generation of a lha in front of the practitioner, but an incomplete generation of a receptacle as a lha (rten-bskyed). Here the receptacle is generated as the dam-tshig sems-dpa' and the ye-shes sems-dpa' are invited; but instead of absorbing into the dam-tshig sems-dpa' they are sent back until the following day. Hence there is some debate among various consecration manuals on whether the lha should be requested to return to its own abode, as in the generation in front, or to the space in front of the performers. While Khri-byang Rin-poche's manual follows the first option, consecration works such as those by Grags-pa-rgyal-mtshan, Gter-bdag-gling-pa and others instruct one "to request the ye-shes sems-dpa' of the receptacle to proceed to the space in front." While these kinds of arguments may seem to be of little real consequence, they are definitely not seen in such a light by some members of the disagreeing factions, and especially so when this is only one point of contention among others.
Translation:

Everyone join their palms while holding a flower, and (recite the following) with melody.

_Om_ you [who fulfill all the purposes of] sentient beings [396] [bestow (upon me) the corresponding accomplishments (dngos-grub, siddhi). May you depart] to the Buddha’s land (but) return once more.\(^{449}\)

_Om_ vajra muḥ.

The ye-shes _sems-dpa’_ have departed to their own abode.

**Applying scent on the receptacle (dri-bzang byug)**

The ritual master makes as if he applies scent on five places on the receptacle, or rather on the mirror which at this point houses the ye-shes _sems-dpa’_ of the receptacle. The First Panchen Lama,\(^{450}\) ’Dul-'dzin Grags-pa-rgyal-mtshan,\(^{451}\) and others explain the five places of the receptacle as its heart, head, neck, hands and crown of the head (spyi-gtsug).\(^{452}\) The ritual master makes motions of touching the five points, which correspond to the arrangement of the five Tathāgatas, that is to say, the center and four main directions.\(^{453}\) This is understood as the application of the seed syllables of the five Tathāgatas to the five limbs of the receptacle. This process resembles the Hindu _nyâsa_ performed for protection. Van Kooij explains this as follows:

Hymns and _mantras_ can be used in this way. They become a _kavaca_ when they are applied for protection of the body. The ritual act consists of reciting parts of the _mantra_ or hymn and at the same time naming particular parts of the body, or moreover touching them with one’s fingertips. It is like putting on a coat of mail consisting of powerful syllables and names, which give a kind of divine protection.\(^{454}\)

\(^{449}\) Adopted from the English translation in S. 53–4, see also B. 224, etc. The complete text is found, for example, in PC 846. _Om Khyed-kyis _sems-can_ don kun _mdzad_’ _rjes-su mthun-pa’i dngos-grub btsas_’ _sangs-srgyas yul-du gshegs nas nit slar yang_ ’byon-par _mdzad-du_ _gsol_. For the Sanskrit see, Gellner 1991:188, but note the variant readings, especially _datvâ_ for _dattâ_ which calls for a translation similar to the one here.

\(^{450}\) P. 846.3.

\(^{451}\) DZ 365.2.

\(^{452}\) These ‘five places’ are referred to as well in the case of the consecration of _stūpas_.

\(^{453}\) As in the section on empowering the grain/flowers, above.

\(^{454}\) Van Kooij 1983:118–119. For a detailed study of _nyâsa_ see Padoux 1980; see also
Once again, this explanation can be applied to the ritual action in case here as well.

Translation:

Then, apply drops of fragrance (*dri'i thig-le*) on the five places (*gnas lnga*) of the receptacle.

Offerings to the *dam-tshig* *sems-dpa'*

Translation:

(Offer) the three waters and the *upacāras*.

A. Blessing the offerings (*byin-rlabs*).
[1] Cleanse with

*Om Khānga-dhryk [Hūṃ Phat]*.

[2] [Purify with

*Svabhāva-śuddhāḥ sarva-dharmāḥ svabhāva-śuddhaḥ 'ham']*.

[3] From the continuum of Emptiness Āḥ (appears); from it [arise very vast and wide skulls inside of which are Hūṃs. From (their) melting arise water for refreshing the feet, water for refreshing the mouth, water for welcoming, flowers, incense, light, fragrance, food and music. Appearing as offering substances, their nature is Bliss and Emptiness. As objects of enjoyment for the six senses they function to generate special uncontaminated Bliss.

[4] The blessing

*Om pādyām Āḥ Hūṃ
Om âṅcamaṇaṃ Āḥ Hūṃ
Om arghām Āḥ Hūṃ
Om puspe Āḥ Hūṃ
Om dhūpe Āḥ Hūṃ
Om âloke Āḥ Hūṃ
Om gandhe Āḥ Hūṃ
Om naividyā Āḥ Hūṃ
Om sapta Āḥ Hūṃ]*.  

Kane1962:V 1123. The *nyāsa* will be mentioned again in the section on blessing the sense fields.

455 See R. 393.5–394.1 above, R. 399.6–400.4 below, etc,
Play the cymbals in *slang-sil*.

B. Offerings (*mchod-pa*).

This best water for refreshing the feet, a divine substance arising through interdependence (*rten-cing 'brel-bar 'byung-ba-yi*) I offer you with utmost faith, may you accept it as you please.

*Om Āh Hṛthaḥ pravara-sadkāram pādyam [prāticchā Hūm Svāhā]*.

This best water for refreshing the mouth, a divine substance arising through interdependence I offer you with utmost faith, may you accept it as you please.

*Om Āh Hṛthaḥ pravara-sadkāram] āṅcamaṇam [prāticchā Hūm Svāhā]*.

This best water for welcoming, a divine substance arising through interdependence I offer you with utmost faith, may you accept it as you please.

*Om Āh Hṛthaḥ pravara-sadkāram] argham [prāticchā Hūm Svāhā]*.

[This best flowers, a divine substance arising through interdependence] I offer you with utmost faith, may you accept it as you please.

*Om sarva-tathāgata [puspe456 prāticchā Hūm Svāhā]*.

This best incense, a divine substance arising through interdependence I offer you with utmost faith, may you accept it as you please.

*Om sarva-tathāgata dhūpe prāticchā Hūm Svāhā*.

This best light, a divine substance arising through interdependence I offer you with utmost faith, may you accept it as you please.

*Om sarva-tathāgata ḍoloke prāticchā Hūm Svāhā*.

This best fragrance, a divine substance arising through interdependence I offer you with utmost faith, may you accept it as you please.

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456 R. begins here with *pādyam* again.
Om sarva-tathāgata gandhe pratīccha Hūṃ Svāhā.

This best food, a divine substance arising through interdependence I offer you with utmost faith, may you accept it as you please.

Om sarva-tathāgata naividyā pratīccha Hūṃ Svāhā.

This best music, a divine substance arising through interdependence I offer you with utmost faith, may you accept it as you please.

Om sarva-tathāgata] ṣapta [pratīccha Hūṃ Svāhā].

Protection of the receptacle (bsrung-ba)

The protection is performed by reciting the mantra of action, while making the protection mudrā and visualizing protective vajras surrounding the receptacle. Then the ritual master touches the heart, throat and head of the receptacle with a vajra. This process, again, is a form of nyāsa. Consecration manuals such as that of 'Dul-'dzin Grags-pargyal-mtshan⁴⁵⁷ instruct the performer to recite either one’s own action mantra or the mantra of Amṛtakundali. Khri-byang Rin-poche’s manual, in what seems to be an attempt to make doubly sure of protection, dictates the recitation of both. This protection of the receptacle is similar to the protection of a practitioner performed at the onset of one’s practice.⁴⁵⁸

Translation:

The ritual master visualizes⁴⁵⁹ while circling the receptacle with his vajra.

Hrīḥ Śrīḥ [Vikṛtānana Hūṃ Phat].⁴⁶⁰

The ritual master leads the (recitation of the following) mantra:

[Om] vajra-amṛta-[kundali hana hana Hūṃ Phat].⁴⁶¹

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⁴⁵⁷ DZ 365.4.
⁴⁵⁸ See MV 10–13, where an English translation of the visualization of the protective vajras and the assignment of the seed syllables is provided.
⁴⁵⁹ He visualizes the receptacle surrounded by protecting vajras.
⁴⁶⁰ Cf. R. 361.5 above.
⁴⁶¹ Cf. R. 380.2 above.
Touch the heart, throat and crown of the head of the receptacle with the vajra.

III. CONCLUDING RITUALS

The consecration ritual is performed within the frame of the sadhana of Rdo-rje-'jigs-byed-lha-bcu-gsum. Hence the concluding rituals belong to the generation of oneself as Rdo-rje-'jigs-byed (bdag-bskyed) and the entrance into the mandala (bdag-'jug). The only exception is the ritual act of covering the receptacle, which belongs not to the sadhana but to the consecration ritual itself.

Commanding the guardians of the directions (phyogs-skyong) to protect

Rituals of protection receive considerable attention in Tantric rituals. As we have seen, great care was taken to purify the receptacle. At the end of the preparatory rituals, the receptacle was protected through a fence of surrounding vajras. Now, in a ritual which is taken from the sadhana, the Guardians of the Directions (phyogs-skyong) are asked to prevent the return of any harmful elements.

So that the promise to protect made by the Guardians of the Directions will be potent, their tongues are first generated as vajras. A vow made with a vajra tongue cannot be averted. Then each of the syllables of Rdo-rje-'jigs-byed's heart (snying) and action (las) mantras are assigned to each of the three realms (khams gsum), four directions and the eight Guardians of the Directions in order to charge them with powers as well. Gtor-mas and praises are offered to the guardians. In return, they promise to protect all religious undertakings in general and, in particular, the receptacle and its consecration.

Translation:

Offerings gtor-mas (phyogs-gtor phul).

Then, the ritual master purifies with water of the vase of action (etc.) Bless the gtor-mas like the inner offerings (nang-mchod).  

[397]

1 The complete text is found in DK 173.2-174.5.

2 The gtor-mas are blessed like the inner offerings, see R. 358.1-2 above. For an English translation see MV 35-36.
The tongues of the Guardians of the Directions, as well as of their entourage,⁴ are born out of a Hûm as a white one-pronged vajra hollow with light.

Om Yamaraja⁴ [sadomeya Yamedorûnayodaya Yadayoniraya-kûsya Yakseyacchanirûmanyaya Hûm Hûm Phat Phat Svâhâ].⁵

Om bhucarananm⁶ [ya/pâtâlacakaraya mân/khecaryâ tal/pûrba-nigânam⁷ kaldakshînâdiçâya Hûm/paścimanâm Phat/ludtara-tigâya.⁸

Om I Hûn/Ya Śtrîh/Va Vi/Kû tâ/E na/A na/De Hûn/ bhayo Phat/sarva-bhutebhyaḥ.]⁹

three times.

Om daśa-dik-loka-pâla sapari [vâra] argham [praticcha Hûm Svâhâ.¹⁰

Om daśa-dik-loka-pâla saparivâra pûdyam prâtîccha Hûm Svâhâ.

Om daśa-dik-loka-pâla saparivâra gandhe prâtîccha Hûm Svâhâ.

Om daśa-dik-loka-pâla saparivâra puspe prâtîccha Hûm Svâhâ.

Om daśa-dik-loka-pâla saparivâra dupe prâtîccha Hûm Svâhâ.

Om daśa-dik-loka-pâla saparivâra âloke prâtîccha Hûm Svâhâ.

Om daśa-dik-loka-pâla saparivâra naividyâ prâtîccha Hûm Svâhâ.

Om daśa-dik-loka-pâla saparivâra] sapta [praticcha Hûm Svâhâ].

Play the cymbals in sil-phreng once.

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³ Their entourage consists of the elementals ('byung-po, cf. DK 173.6–174.1).
⁴ Read râjâ.
⁵ This is Rdo-rje-'jigs-byed root mantra (rtsa-sngags).
⁶ Read bhûcaranâm as in DK 173.4.
⁷ Read pûrva-.
⁸ Read uttara-.
⁹ Read bhûtebhyaḥ. The first syllables of each component in this mantra make up the heart mantra (snying-po) of Rdo-rje-'jigs-byed Om Yamântaka Hûm Phat, while the second component refers to deities 1. on earth 2. below the earth 3. in the sky 4. in the east 5. in the south 6. in the west 7. in the north. This is similar to the six syllables mantra of Spyan-ras-gzigs which purifies beings in the six worlds (gati).
ⁱ⁰ 'Om May the guardians of the ten directions of the world together with their entourage receive this water for welcoming Hûm Svâhâ.' For the complete text see DK 174.1.
Om daśa-dik-[loka-pāla saparivāra] Om Āh Hūṃ.

[To those who have promised, in the presence of] the Blessed One, the Lord [of Dharma, Mañjuśrī, to subdue Māra and to protect the teachings, to the assembly of the observants of the command, Yama of Action (Karmayama), ogresses (ma-mo), the dākinīs, elementals, the Vetalas, to the outer and inner protectors, to all those bound by oath I bow down and turn with hopeful mind].

May [the Guardians of the Directions with your entourage engage in activity for the dharma (phrin-las) which would bring my virtuous undertaking to its ultimate purpose and would pacify any hindrance to it.]

Having entrusted thus (the Guardians) with activity for the dharma think that they make a promise (to do so)].

Covering the receptacle (rten-dgab)

This action receives the following explanation:

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

Thus, covering the receptacle at the end of the preparatory rituals expresses the notion that only after the consecration can a receptacle serve as an object of offerings.

Translation:

Cover the receptacle with a yellow cloth.

Thanks-giving ceremony (gtang-rag)

Almost every tantric ritual includes ritual acts of expressing gratitude to the lha for their consent to participate in the ritual. Since the thanks-

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11 Cf. DK 174.2-5, MV 72.
12 Ces 'phrin-las bcol-bas khas blangs-par bsam-mo/ ibid.
13 Rgyal-po rgyal-sar ma thon-pa rgyal-srid la mi dbang-ba ltar rab-gnas ma zin-pa de mchod-pa'i 'os ma yin-nol/ (Grags-pa-rgyal-mtshan p. 246.1.4-5). See also Brag-phug Dge-bshes 242.2-3, who says “as long as the initiation and enthronement offerings of the consecration are not completed, [the receptacle] is unworthy of offerings.”
14 Cf. offerings above and J. 251.2-6.
giving ceremony here is taken from the *sādhana*, its offerings and praises are directed to Rdo-rje-'jigs-byed-lha-bcu-gsum. However, the *lha* invited to the receptacle include not only the *ye-shes sens-dpa* of Rdo-rje-'jigs-byed, but also the Buddhas and Bodhisattvas of the ten directions. Further, the request for the *lha* to firmly remain in the receptacle\(^\text{15}\) is directed only at the Buddhas and Bodhisattvas of the ten directions. In placing the consecration within a frame of the ritual of one of the Anuttara Yoga’s *lha*, no adjustment is made to prevent such inconsistencies. The wording of the earlier consecration is kept intact.

Translation:

A. Blessing the offerings (*gtang-rag mchod-pa byin-brlab*).
Then, bless the thanks-giving offerings.

[1] Cleanse with

\[\text{Om Khaṅga-dhrk [Hûṃ Phat].}\]

[2] Purify as empty with

\[\text{Svabhâva-śuddhâh sarva-dharmâḥ svabhâva-suddho 'ham}.\]

[3] From the continuum of Emptiness Āḥ (appears), from it [arise skulls, very vast and wide, inside of which are Hûṃs. From their melting arise water for welcoming, water for refreshing the feet, fragrance, flowers, incense, light, food and music. Appearing as substances for offerings, their nature is Bliss and Emptiness (bde-stong). As objects of enjoyment for the six senses, they function to generate uncontaminated supreme Bliss].

[4] Bless

\[\text{[Om arghaṃ Āḥ Hûṃ.}\]
\[\text{Om pādyāṃ Āḥ Hûṃ.}\]
\[\text{Om gandhe Āḥ Hûṃ.}\]
\[\text{Om puspe Āḥ Hûṃ.}\]
\[\text{Om dhūpe Āḥ Hûṃ.}\]
\[\text{Om âloke Āḥ Hûṃ.}\]
\[\text{Om naivityā Āḥ Hûṃ.}\]
\[\text{Om] śapta [Āḥ Hûṃ].}\]

\(^{15}\) R. 440.6-444.1, below.
Play the cymbals in *slang-sil*.

B. Offerings (*mchod-pa*).

\[\text{On:} \text{Tvm Sflntaka-sapfrivàrà}^{16} \ \text{agham [praticcha} \ \text{Hûm Svåhå].}^{17} \\
\text{On:} \text{Tvm Sflntaka-sapfrivàrà pàdyam praticcha} \ \text{Hûm Svåhå.} \\
\text{On:} \text{Tvm Sflntaka-sapfrivàrà gandhe praticcha} \ \text{Hûm Svåhå.} \\
\text{On:} \text{Tvm Sflntaka-sapfrivàrà puspe praticcha} \ \text{Hûm Svåhå.} \\
\text{On:} \text{Tvm Sflntaka-sapfrivàrà dhûpe praticcha} \ \text{Hûm Svåhå.} \\
\text{On:} \text{Tvm Sflntaka-sapfrivàrà ãloke praticcha} \ \text{Hûm Svåhå.} \\
\text{On:} \text{Tvm Sflntaka-sapfrivàrà naividyà praticcha} \ \text{Hûm Svåhå.} \\
\text{On:} \text{Tvm Sflntaka-sapfrivàrà] šapta [praticcha} \ \text{Hûm Svåhå].}^{18}\]

Play the cymbals in *slang-sil*.

C. Inner offerings (*nang-mchod*).

\[\text{On:} \text{Hrîh Štrîh [vikrtiânana} \ \text{Hûm Phat] \ On:} \ \text{Ah Hûm}^{19} \\
\text{[On:} \text{Vajra-vettâlì âgaccha âgaccha} \ \text{Hûm Ja}h \ Svåhå \ \text{On:} \ \text{Ah Hûm]} \\
\text{On:} \text{Vajrarati} \ [\text{Hûm Phat} \ \text{On:} \ \text{Ah Hûm}.^{20}\]

Play the cymbals in *sil-phreng* twice.

D. Praises (*bstod*).^{21}

You are non-dual, extraordinary, [pervasive body. With equa-
nimity to all you are the father of all the Victorious Ones.
Being the realm of dharmâ you are the mother of all the
Victorious Ones. Being the ye-shes sems-dpa' you are the son
of all the Victorious Ones.

Prostrations to you, glorious Mâñjuśrî, the perfected one.

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16 Or *saparivârâ*.
17 'On may Yamântaka together with his entourage accept this water for welcoming
Hûm Svåhå.'
18 See above R. 397.2–3.
19 Copy B has *nas* here.
20 The inner offerings are made while reciting Rdo-rje-'jigs-byed's mantra of action,
his consort's (Vajravettålî) mantra and the mantras of the thirteen *lha* of his mandala (See
DK 154). For the complete mantra see DK 168–9. See also S. 34, where âgaccha should
be repeated.
21 See the praise to Rdo-rje-'jigs-byed in R. 395.5. In addition, each of the *lha* in the
four directions of the mandala is praised as well (Gti-mug Gshin-rje-gshed, Ser-sna Gshin-
text is found in DK 160.5–162.5. My translation is adapted from the English translation
of S. 34–5 = S. 45 = S. 52–3.
Even though the dharmakāya has neither love nor hate, for the sake of taming the poisonous ones of the three worlds without remainder, through compassionate skillful means you manifest as the body of the king of the Wrathful Ones; prostrations and praises to the Frightful One (jigs-byed) the destroyer of the lord of death (gzhin-rje-gshed).

[Yamāntaka, the complete destroyer, you the vajra essence of Ignorance, the nature of the teacher of all Buddhas, prostration and praise to the vajra body.

Yamāntaka, the complete destroyer, you the vajra essence of Slander, identical with the vajra mind, prostration and praise to jewel vajra.

You the vajra essence of Passion, Yamāntaka, the complete destroyer, identical with the vajra speech, prostration and praise to vajra speech.

You the vajra essence of Jealousy, Yamāntaka, the performer of all actions, identical with the vajra body, prostration and praise to you who hold a sword in your hand.

You, the entity of all Buddhas, all Buddhas encapsulated into one, the chief of chiefs, the supreme of all Buddhas], prostration and praise to the chief (lha) of the mandala.²²

Aspirations (smon-lam) and dedication of merit (dge-ba bsngo-ba)

Every Tibetan ritual concludes with an aspiration for oneself and all sentient beings to attain Enlightenment. The merit accumulated through the performance of the ritual is dedicated toward this end, according to one of the fundamental Mahāyāna ideas. The dedication of merit is codified also as the final among the seven limbs of worship (yan-lag bdun, saptāṅga).²³

Translation:

The ritual master leads the recitation of the aspiration. [398] . . . [may all beings] be easily established on the stage [of enlightenment] instantaneously.²⁴

Play the bells; play the cymbals in sil-phreng three times.

²² In the last verse Rdo-rje-jigs-byed is praised again ibid.
²⁴ The text is found in J. 251.6–257.1.
Request for forbearance (bzod-gsol)

Rituals derive their efficacy, in large part, from their correct execution by a qualified master. The correct way is said to have been set forth by the Buddha in the Tantras and explained by recognized Indian and Tibetan pandits. Any deviation from the proper way of performing may render the entire ritual ineffective. Such ideas have been current in India since the Vedic period. In his study of the “Redundant and Deficient in Vedic Ritual,” Gonda says:

A slip of memory, a mistake in the performance, or the omission of some significant act may invalidate the whole ritual proceedings. If due to an error or negligence of an officiant there arises a deficiency or a superfluity, this should not be treated as unimportant and left uncared for.25

If there is something deficient or redundant in the sacrifice, its patron (the sacrificer) runs the risk of being ruined.26

Ritual manuals provide means for preventing such annulment of the ritual purposes and lessening the danger to its sponsors and performers. Basing himself on Vedic manuals, Gonda says:

However, the ritualists providing against the impending danger found also other, subtler or more complicated means of eliminating or neutralizing the effects of redundancies or deficiencies. One can ward off the danger by reciting an appropriate mantra and invoke divine assistance, e.g., make good (lit. cover up, api vapati) the imperfect or unsuccessful (vyrddham) by means of [TS. 3,3,10] invoking the aid of Brhaspati and Prajapati (3,4,1,1), or appease (samayati) it by a stanza addressed to Heaven and Earth (2f.).27

Tibetan ritual manuals employ exactly the same method.28 Khri-byang Rin-po-che’s manual instructs the performer to recite the hundred-syllable mantra of Rdo-rje-’jigs-byed and to address him with a request for forbearance. The hundred syllable mantra is generally used to counterbalance wrong deeds. An example of this occurs at the very beginning of the performance, when the hundred syllable mantra of Rdo-rje-sems-dpa’ (Vajrasattva) is recited for purifying sins.29

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26 Ibid. 9.
27 Ibid. 12.
28 Note also that the redundant and deficient which appear in the title of Gonda’s article have their Tibetan equivalents in the term lhag-chad.
Translation:

Recite the hundred syllable mantra three time.30

Whatever [faults, however minor] I [have committed out of ignorance, because you are the refuge of all beings, O Protector, forbear with all of these. Anything done here] (because I) could not obtain or did not completely [understand or was not able to do, O the Chief One (of the mandala) forbear with all these].31

This is how the steps of the preparation should be performed.

Verses of auspiciousness (shis-brjod)

Even though the consecration manual does not require that it be so, the actual performance followed the rest of the sådhana manual as on the main day of the consecration. The performance concluded with the recitation not only of the verses of auspiciousness from the sådhana of Rdo-rje-'jigs-byed, but also of various other such verses known by heart by all the performers and chosen according to the inspiration of the chant leader (dbu-mdzad).

With this, the rituals of the first day are completed. The time now is almost 6 p.m. It is more than twelve hours since the ritual had begun. The monks retire to have their evening soup. The work of the ritual helper is not yet over. He must remain in the assembly hall to prepare the requisites for the following morning. These include new offerings and gtor-mas, fresh mixtures in the Victorious Vase and the vase of action as well as in the bathing vases, new cleansing and purification substances and so forth.

30 For the hundred syllable mantra of Rdo-rje-'jigs-byed see the section on ‘empowering the white mustard’ above.

31 The complete text is found in J. 261.5–262.2; for English translations see, B. 272, S. 53, MV 81 (a part translation).
A considerable number of the ritual actions performed during the main part of the consecration are identical to those performed during the preparation phase. A discussion will be supplied below only for those ritual actions which have not occurred above, or to those performed with certain variations. Note also that the sequence of the ritual actions during the main part is somewhat different. The announcement of the consecration and the generation of the mind of Enlightenment, for example, are performed only after the bathing, and the generation of the receptacle as the dam-tshig sems-dpa' is not immediately followed by entrance into the mandala (bdag-'jug). There are also some minor variations in the bathing ritual.

Translation:

Secondly, for the ritual method of the main part of the consecration written as it should be performed, begin with the confession of sins. (Then) perform the self-entry (into the mandala) (bdag-'jug) until the mandal of thanks-givings as on the previous day.

Empowering the bathing vases and the cleansing substances (khrus-bum dang bdag-rdzas bsgrub-pa)

The ritual helper places the vajra (at the end of the) dhāraṇī thread on top of the vase of the three sweets (mngar-gsum).

[1] The ritual master cleanses with water of the vase of action (and) with

Oṃ Khaṇḍa-dḥṛk Hūṃ Phat.

[2] Purifies with

Śūnyatā-jñāna-vajra-svabhāva-ātmako 'haṃ.

(It) transforms into Emptiness.

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1 For this and the following ritual actions, see R. 358–9 above.
[3] From the continuum of Emptiness (appears) Bhrûm, from it [on the cleansing materials (dag-byed) such as the cleansing substances (dag-rdzas) (which are) in vessels (made) of precious substances] such as bronze and copper, [and inside the bathing vases, (appears) at the center of a lunar disk, a ray of light, encircled with the mantras to be recited that end with the letter Ḥûm [?], (which) summons Lamas, yi-dam, Buddhas, Bodhisattvas, Heros (dpa’-bo), Dâkînis (mkha’-’gro), Dharma protectors (chos-srung), and in short, all the qualities of the animate and inanimate world (snod-bcud). They dissolve into the string of mantras. By means of a descending stream of nectar from that (string), the cleansing substances are blessed.

[4] Thus, the ritual helper first makes the pad-kor (mudrâ), then offers the dhâraṇî thread to the ritual master. The ritual master (recites:)

\[Om \text{ Āḥ Ḥûm.}\]

one hundred times. Then successively from

\[Om \text{ trimadhu-snana,}^3 \text{ Om dadhi, phala, bruhi,}^4 \text{ gandhe,}^5 \text{ labja,}^6 \text{ oṣati,}^7 \text{ maṇi,}\]

at the end of each of these attach

\[pûja-megha-samudra-spharaṇa-samaya-śrīye \text{ Ḥûm}\]

(and recite) each 21 times. The ritual helper shifts the vajra (at the end) of the dhâraṇî (thread) to (each of the other) seven vases successively. The dhâraṇî thread has to touch also the cleansing substances. Recite as usual

\[Om \text{ sarva-tathāgata-abhiṣekata-samaya-śrīye Āḥ Ḥûm.}\]

and]

\[Om \text{ Bhrûm Svâhā.}^8 \]
\[Om \text{ amṛta-āyur dade Svâhā.}\]

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3 Read snāna. These are the name mantras of the eight bathing vases.
4 Read vr̥thi cf. the consecration work by Grags-pa-rgyal-mtshan (G.) p. 243.4.5.
5 Read gandha.
6 Read lâjâ.
7 Read oṣadhi.
8 Cf. R. 359.4–360.5.
The ritual master leads the recitation of these mantras together with

\[\text{Om ye dharmå [hetuprabhavå hetum tešåm tathågato hy avadat tešåm ca yo nirodha evaṇa vādī mahåśramaṇåh].}\]

twenty-one times each. Thus (perform) the empowerment of the bathing vases and cleansing substances until the ritual helper has collected the \text{dhåraṇī} thread.

**Empowering the grain/flower**

Place the bathing mirror on which the \text{ye dhå[ma hetuprabhavå hetum tešåm tathågato hy avadat tešåm ca yo nirodha evaṇa vādī mahåśramaṇåh]} has been written on top of the vessel (containing) flowers, [399] and offer it in front of the ritual master. Place the \text{dhåraṇī} thread with its \text{vajra} on top of the mirror.

The letters [on the mirror] rise up, a radiant blazing ray of light invites all the qualities of existence (\text{srid-pa}) and peace (\text{zhi-ba}) and all the blessings of the Victorious Ones and their Sons, which dissolve in the string of mantras and flowers.

The ritual helper offers the \text{dhåraṇī} thread (to the ritual master). The ritual master leads the recitation of the

\[\text{Ye dhå[ma hetuprabhavå hetum tešåm tathågato hy avadat tešåm ca yo nirodha evaṇa vādī mahåśramaṇåh]}\]

After reciting (it) about one hundred times, the ritual helper collects the \text{dhåraṇī} thread. The ritual master holds the \text{dur-ba (dûrvå)} grass brush and the mirror in his right and left hands (respectively). The ritual helper pours water from the vase of action (\text{las-bum}) on the mirror. This water, into which the letters (written on the mirror) dissolve, permeates the flowers (in the vessel)].

**Empowering the gu-gul and the white mustard (yungs-kar)**

Empower the \text{gu-gul} and the white mustard up until\(^9\) (the recitation of)

\(^9\) See R. 361.5-6
Sumbha Ni[sumbha Hūṃ grhṇa grhṇa Hūṃ grhṇāpayā grhṇā-paya Hūṃ ānaya Ho bhagavan vidyā-rājā Hūṃ Phat]
a hundred times (and) the hundred syllable mantra of Yamāntaka three times. (Thus) perform the cycle of empowering the flowers, gu-gul and white mustard as before in the case of the preparation.¹⁰

**Generation of the receptacle as the dam-tshig sems-dpa’ (rten-bskyed)**¹¹

Then, remove the cloth of the receptacle and place the four waters at the central row.¹²

[1] Cleanse with

Om ḷaṅga-dhrk [Hūṃ Phat].

[2] Purify into Emptiness with

Śūnyata¹³-[jñāna-vajra-svabhāva-ātmako ’haṃ].

[3] From the continuum of Emptiness on top of a variegated lotus (viśva-padma) and a sun (appears) Hūṃ, from it (appears) a vajra marked with Hūṃ, from its complete transformation (appears) Glorious Great Rdo-rje’jigs-byed, his body dark blue in color [with nine faces, thirty four arms and sixteen legs, standing in a posture in which his right legs are bend and left extended; capable of devouring the three realms, calling out Ha Ha with his tongue coiled, fangs bared, having wrathful scowls, next to which, his eyebrows and eyes blaze like (the fire) at the time of destruction (of the world at the end of a kalpa), the yellow tips of his hair bristle upward. He makes the threatening seal at the mundane and supramundane īha, frightening the terrifiers. In a loud cry he roars like thunder Phaim kara’. He devours human blood, grease, marrow and fat, crowned with five dry skulls meant to frighten, adorned with garland of skulls (made of) fifty fresh heads, decorated with bone ornaments, such as a sacred

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¹⁰ Cf. R. 360.6–361.6.
¹¹ While during the preparation the receptacle was generated only after the announcement and generation of the mind of Enlightenment, here the sequence is slightly different.
¹² In practice, in front of the senior most monk at the head of the central right row.
¹³ Read Śūnyatā. Copy B has Śūnyata for Śūnyāta.
thread of black serpent, a wheel of human bones, (bone) earring, etc. He has a bulging belly, his body naked, his eyebrows, eye-lashes, beard and bodily hair blaze like the fire at the end of time.

His main face is that of a buffalo, black, very wrathful and endowed with sharp horns. On top of it, in between the two horns there is a red face, very frightening, its mouth dripping blood. Above that is a yellow face of Mañjuśrī, slightly wrathful, adorned with ornaments of youth. At the crown of his head five hair locks are tied. The first face at the base of the right horn is blue, to its right a red face and to its left a yellow face. The first face at the base of the left horn is white while to its right a grey face and to its left a black face. All the faces are very wrathful, and all nine faces have three eyes each.

Both right and left first hands hold a fresh elephant hide with its head to the right, its hair showing outwards, stretched by its left front and back legs. In the first among the remaining right (hands) he holds a curved knife, in the second a javelin, in the third a pestle, in the fourth a knife, in the fifth a lance, in the sixth an axe, in the seventh a spear, in the eighth an arrow, in the ninth an iron hook, in the tenth a club, in the eleventh a khatvāṅga, in the twelfth a wheel, in the thirteenth a five-pronged vajra, in the fourteenth a vajra hammer, in the fifteenth a sword, and in the sixteenth a small drum.

In the remaining left (hands) he holds a skull filled with blood, in the second the head of Brahmā, in the third a shield, in the fourth a leg, in the fifth a lasso, in the sixth a bow, in the seventh intestines, in the eighth a bell, in the ninth a hand, in the tenth a shroud, in the eleventh a person impaled on a pointed stake, in the twelfth a furnace, in the thirteenth a scalp, in the fourteenth (he makes) the threatening seal, in the fifteenth a flag with three protrusions, and in the sixteenth a fan.

With the first of his right legs he tramples a man, with the second a buffalo, the third a bull, the fourth a donkey, the fifth a camel, the sixth a dog, the seventh a sheep, the eighth a fox and with the first of the left (legs) a vulture, the second an owl, the third a raven, the fourth a parrot, the
fifth a hawk, the sixth a large bird, the seventh a cock, the eighth a swan. He tramples under his feet Brahmā, Indra, Khyab-'jug, Drag-po, six-faced Kumāra, Vināyaka, Candra and Sūrya, all facing down.] He stands amidst a blazing mass of fire.

At the heart of the dam-tshig sms-dpa’ [on a lunar throne appears the ye-shes sms-dpa’ as (ever) young Mañjuśrī slightly wrathful, his body yellow colored. His right hand brandishes a sword, his left holds a book at his heart. He sits crossed legged in the vajra position, adorned with the thirty two major and eighty minor marks (of a Buddha). His long hair tied in five knots (on top of his head), and he is adorned with all the ornaments.

At his heart, from Āh arises a solar mandala. At its center, the ting-nges-'dzin sms-dpa’, a dark blue syllable Hûm] emanates five rays of light.

In his lap the consort Rdo-rje-ro-lang-ma (Vajravetālī or Vajravetālī) [blue with one face and two hands, the right brandishes a vajra curved knife and the left holds a skull filled with blood of the poisonous one, while embracing the Father. She is adorned with a crown of five dry skulls and with a garland of fifth dry (skulls), adorned with the five mudrā. Her right leg is extended and] with her left (leg) she embraces the Father (Rdo-rje-'jigs-byed).]

Offering the four waters (chu bzhi 'bul-ba)\(^{15}\)

A. Blessing the four waters (chu bzhi byin-gyis brlab-pa)

As for blessing the four waters:

[1] Cleanse with

\textit{Om} Khaṅga-dhrk [Hûm Phat]. [400]

[2] Purify with

\textit{Svabhāva-[śuddhāh sarva-dharmāḥ svabhāva-śuddho 'ham].}

[3] From the continuum of Emptiness Āh (appears); from it arise

\(^{14}\) Cf. R. 367.6–368.3.

\(^{15}\) Cf. R. 371.2–372.3.
very vast and wide skulls inside of which are Hûms. From their melting arise water for welcoming, water for refreshing the feet, water for refreshing the mouth, and water for sprinkling. Appearing as offering substances, their nature is Bliss and Emptiness (bde-stong). As objects of enjoyment for the six senses they function to generate uncontaminated supreme Bliss.


likewise

[Om] pâdyâṃ [Āh Hûm]
[Om] âñcamânaṃ [Āh Hûm]
[Om] prokṣaṇaṃ Āh Hûm.

B. The offerings (mchod).

Having accepted these supreme water for welcoming, pure stainless and pleasing (blessed by) mantra, which I faithfully offer, may you bestow grace on me.

Om sarva-tathâgata argham pûja-megha-samudra-spharanâ-samaya śrîye Hûm.

Thus, offer from water for welcoming until water for sprinkling. The senior most monk offers the four waters beginning from his left side straight ahead. Place both water for sprinkling and water for refreshing the mouth in one vessel. Do not pour grain in both the water for welcoming and water for sprinkling.

The purification (sbyang-ba)

A. Blessing the offerings for the Wrathful Ones (khro-bo’i mchod-pa byin-gyis brlab-pa)

As for blessing the offerings for the Wrathful Ones:

[1] Cleanse with

16 Read âñcamânaṃ.
17 Cf. R. 371.3–372.3.
18 Copy B has rgan-pas for rgan-pa’i, which seems to have been corrected; perhaps copy B also originally had the mistaken rgan-pa’i.
19 Cf. R. 372.2
20 Cf. ibid.
Khanga-dhṛk [Hūṃ Phaṭ].

[2] Purify with

Svabhāva-[śuddhāḥ sarva-dharmāḥ svabhāva-suddho 'ham].

[3] From the continuum of Emptiness (appears) Āh, from it arise [skulls, very vast and wide, inside of which are Hūṃs. From their melting arise water for welcoming, water for refreshing the feet, flowers, incense, light, fragrance, food and music. Appearing as substances for offerings, their nature is Bliss and Emptiness (bde-stong). As objects of enjoyment for the six senses, they function to generate uncontaminated supreme Bliss.

ধুপে Ṭe Hūṃ.
ধূপে Ṭe Hūṃ.
āloke Ṭe Hūṃ.

Play the cymbals in slang-sil.

B. The invitation of the Wrathful Ones (khro-bo spyan-drangs)

From the Hūṃ on one’s heart a ray of light emanates. It invites to the space in front (of the performers) the entire assemblage of the Wrathful Ones.

[Ring the bell. The assembly makes the mudrā of dril-stabs.

Hūṃ. You are enlightened wisdom, a light blazing like the fire (at the end) of the acon (kalpa), consuming all the dark realms of ignorance and desire; you have overcome all hatred and fears of the lord of death. Great Hero, wearing a tiger skin, a mark of a Hero, subduer of the enemy, oppressor of the rākṣasas who lead astray, the king of knowledge, the Wrathful One, may (you) remain here. You are invited for the sake of subduing those who lead astray. May you come for the sake of sentient beings, and (partake of) these offerings.

Play the cymbals in slang-sil. With

Om vajra-mahā-krodha-rājā [saparivāra] Om Āḥ Hûṃ.

(Thus) make the inner offerings.

The ritual helper lights the ting-lo gtor-ma for the obstructions. (In the following recitation of praises) during the first line (of each four line verse) raise the vajra, during the second—the bell, during the third—make the pad-kor (mudrā), and during the fourth line join the hands in aṇjali mudrā.

Hûṃ. Prostrations to the assemblage of blazing great Wrathful Ones (mahā-krodha) who not abandoning the worldly way of action, appear from the continuum, the empty non-dual essence of dharmas, as the body of the frightening one (’jigs-byed) by skillful means. Prostrations to you who, without waver from the peaceful continuum of enlightened wisdom, possessing voracious fearsome outlook and costumes, a roaring voice which resounds as a thousand thunders, bring under control everything without remainder. Prostrations to you who demonstrate the drama (rol-pa) of the supreme enlightened wisdom, who carry various threatening weapons in your hand(s), adorned with poisonous snakes, totally overcome the great poisonous kleśas. Prostrations to you who reside amidst a fire like the conflagration (at the end) of a kalpa, in the Hero posture with one leg stretched and the other drawn back, staring with wide open eyes blazing like the sun and the moon, burning a host of obstructions. Prostrations to you whose great ferocity blazes as brightly as the fire at the end of times, whose scowls of wrathfulness seem to emit a thousand lightnings, whose fangs are bare, whose furious voice roars as the sound of thousand thunders, the king of the Wrathful Ones who subdue a host of obstructions. Hûṃ. Prostrations and praise to you who call out the frightening sound of Hûṃ, who overcome all obstructions without remainder, the lha who bestow all accomplishments (dngos-grub, siddhis), the enemy of the Obstructions.]
C. Expelling the obstructions (bgegs-bskrad)

up until the recitation of

\[\text{Sumbha Ni[sumbha Hūṃ gṛhṇa gṛhṇa Hūṃ gṛhṇāpaya gṛhṇā-}
\text{paya Hūṃ ānaya Ho bhagavan vidyā-rājā Hūṃ Phat].}\]

and

\[\text{Hṛih Śtriḥ [Vikṛtānana Hūṃ Phat].}\]

as many times as you can. Thus perform the (offering) of gtora-mas to the obstructions as in the case of the preparation.

D. Purification of inauspiciousness (mi-shis-pa sbyang-ba)

Then place the purifying substances (sbyang-chas) in front of the ritual master. Cleanse (them) with water of the vase of action (and with)

\[\text{Om Khaṅga-dhrk Hūṃ Phat.}\]

recite in your mind Hūṃ seven times. The ritual helper offers white mustard to the ritual master. (The latter) takes some between his thumb and ring finger, circles it (in front of himself) twice clockwise and twice anticlockwise and casts it into the fire.

\[\text{Om sarva-pāpaṁ dahana-vajraya vajra satvasya-sarva-pāpaṁ}
\text{daha Svāhā.}\]

Present the chang-bu (of the) purifying substances to the ritual master (so that the latter will take hold of them from) below.

[402] Offer also the other (purifying substances) successively. Do not cast the kham-phor (and the purifying substances) that come after it into the fire.

E. Touching (nye-reg)

Then, as for performing the ‘touching’: The ritual master holds the pure water (chu-gtsang) in his left hand, takes some of it with the middle and ring fingers of his right hand and touches

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21 Cf. R. 375.2–378.5.
22 Cf. R. 378.5.
24 Cf. R. 378.6–379.3.
the actual receptacle or its reflection (in a mirror) on its mouth, nose, eye(s), ear(s), hand(s), navel and head. Pour this water on the cleansing substances. (The tray containing) the purifying substances is handed over from the ritual master down (the row of monks who are sitting) in order of seniority, as a stone is passed from hand to hand. When it arrives to the end of the row, the ritual helper casts it outside.25

F. Offering the four stainless offerings (dri-med mchod-pa ’bul-ba)

The ritual master raises the vessel of scented water (dri-bzang) in his left hand. With the middle and ring fingers of the right (hand) he takes some of it. He makes as if he anoints the heart of the receptacle with scent.

Om Hriḥ Śṛṅḥ vikṛtānana Ḥūṃ Phat.

(Likewise) offer the scent, flowers, water for welcoming and butter lamp each with its own mudrā.26

G. Offering the incensed butter (spos-mar)

The ritual master places the incensed butter in the fire.

Om vajra-amṛta-kundali hana hana Ḥūṃ Phat.

Seven times mentally recite Ḥūṃ.

Offering bath (khrus-gsol)

The ordinary (and supreme) bathing (phal-khrus [dang mchog-khrus])

The monks in the two central rows rise up. On their left shoulder [403] they hang the ‘shoulder cover’ (phrag-khebs-gzar). (The monks) down the row from the ritual master hold the nine cleansing substances and the eight bathing vases successively beginning with (the cleansing substances of) the five nectars (bdud-rtsi lnga).

26 Cf. R. 379.6–380.1.
I offer a bath with all the requisites to all those which are the Buddha, the Blessed One, the Tathāgata, the Arhat, the utmost perfect Buddha, endowed with knowledge and conduct, the Sugata, knower of the world, charioteer of people to be tamed, the Supreme One, the teacher of lha and people, the Blessed One.

Ring the bell.

(for images:) [I shall offer this bath to these precious objects of worship], beautiful as a mountain, [endowed with ornaments of holy qualities].

up until the end of the supreme bathing (where it says)

... may we be transformed into the continuity of the three bodies.

Perform as in the case of the preparation except for discarding the offerings of grain oil, scent and the drying between the baths of diligence and concentration. (Thus perform the bathing with the waters of the six perfections) continuously.

Offering fragrance (dri-bzang 'bul-ba)

Then, offer to the ritual master the water of the five scents which is not (included among) the previous cleansing substances and is placed on the side (of the bathing mandala). (The ritual master) makes as if he applies scent on the heart of the receptacle.

[With the best scent whose fragrance permeates] the entire three-thousand-great-thousand world [as polishing pure refined gold, I] shall anoint [the blazing and radiant body of the Great Sages].

Om vajra-gandhe Āh Hûṃ Svâhâ.

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27 Cf. R. 381.1–2.
28 Cf. R. 381.2–392.4.
29 The bathing is performed up until the bath of diligence in the preparation R. 380.3–390.6. Then from the bath with the water of concentration until the end R. 391.3–392.4.
30 Cf. R. 387.6–388.2.
31 Cf. R. 392.4–5.
Offering garments (gos 'bul)

The ritual helper offers the ritual master two garments one red and one yellow. The ritual master holds them with the thumbs and forefingers of both hands.

[For the sake of purifying (my) mind, I offer this precious fine garment varicolored] as a variegated rainbow [touching it is a cause of bliss], may I be adorned [with the best garment of patience].

Om vajra-vastraye Āh Hûm.

Offering ornaments (rgyan 'bul)

Offer a string of jewels to the ritual master.

Even though the the supreme body of the Sugata is adorned with the major and minor marks of the Buddha, and with glittering bright precious substance, embellished with ornaments of the (thirty-seven) limbs of Enlightenment (byang-chub phyogs, bodhi-pakṣa), still in conformity to worldly rites of respect and honor, by offering the supreme, choicest, best ornament, necklaces and strings of precious jewels, having attained the supreme ornament of Enlightenment, may I course in the supreme highest vehicle.

Om vajra-avaratnavapusaṇe Āh Hûm Svâhâ. [405]

Having recited thus together with mantras, the steps of the bathing have been completed.

Announcing the consecration (snyan-gsan-gyis gsol-gtab)

Then, because it is necessary to make a request, the assembly stands up wearing the outer garment and holding (their) vajra and bell. The ritual helper distributes barley for scattering ('thor-nas). Beginning from the ends of the rows he fumigates.

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32 Cf. R. 392.5–393.1.
33 Cf. R. 364.6.
34 Se-mo-do-shal. Rigzin (1986:399) explains se-mo-do as “a jewel sash worn across one shoulder hanging to the level of [the] navel,” and do-shal as “a jewel sash worn across both shoulders hanging to the level of the thighs.” Mvy. 6012: se-mo-do—ardhahāra.
35 This is drawn from Bodhisattva’s work, Toh. 3069, pp. 319–320.1.
36 Cf. R. 393.1–2.
I shall consecrate this, which is the Buddha, the Blessed One the Tathāgata, Arhat, the utmost perfect Buddha, endowed with knowledge and conduct, the Sugata, knower of the world, charioteer of people to be tamed, the supreme one, teacher of lha and people, the Buddha, the Blessed One, endowed with a perfect conception of cause and effect, the knower of all dharmas, the Blessed One ... up until

**Generating the mind of Enlightenment (sems-bskyed)**

... may you bestow and grant me supreme accomplishments (dngos-grub, siddhis) of activity. [406]

Thus, scatter flowers, take off the outer garment and sit back in rows. Perform both the announcement of the consecration and the generation of the mind of Enlightenment as in the case of the preparation.\(^{38}\)

**The Blessing of the sense-fields (skyê-mched, äyatana) and body, speech and mind (skyê-mched dang sku gsung thugs byin-gyis-brlab)**

The blessing of the sense fields (skyê-mched, äyatana) and Body, Speech and Mind is the second among the four limbs of the generation process.\(^{39}\) The first limb is the generation of the receptacle as Rdo-rje-'jigs-byed and his consort Rdo-rje-ro-langs-ma. That is to say, the consecration performers visualize the receptacle appearing out of Emptiness as the *dam-tshig sms-dpa*'.\(^{40}\) Now the visualized deities are brought closer to Buddhahood by marking their sense fields as well as their body, speech and mind with the seed syllables of six Bodhisattvas and three vajra divinities respectively as follows.

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\(^{38}\) Cf. R. 361.6–367.6.

\(^{39}\) See the section on generation, above.

\(^{40}\) See R. 399.3–6.
<table>
<thead>
<tr>
<th>Faculty</th>
<th>Lha$^{41}$</th>
<th>Seed syllable</th>
<th>Color</th>
</tr>
</thead>
<tbody>
<tr>
<td>eyes</td>
<td>Sa-yi-snying-po</td>
<td>Kṣitigarbha</td>
<td>Kṣīm</td>
</tr>
<tr>
<td>ears</td>
<td>Phyag-na-rdo-rje</td>
<td>Vajrapāṇi</td>
<td>Jīrṇa</td>
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<tr>
<td>nose</td>
<td>Nam-mkha’-</td>
<td>Akāśagarbha</td>
<td>Kham</td>
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<td></td>
<td>snying-po</td>
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<td></td>
</tr>
<tr>
<td>tongue</td>
<td>Spyan-ras-gzigs</td>
<td>Avalokiteśvara</td>
<td>Ram</td>
</tr>
<tr>
<td>forehead</td>
<td>Sgrib-pa-sel-ba</td>
<td>Sarvanīvaraṇa-viskambhin</td>
<td>Kamṣ</td>
</tr>
<tr>
<td>navel</td>
<td>Kun-tu-bzang-po</td>
<td>Samantabhadra</td>
<td>Samṣ</td>
</tr>
<tr>
<td>head</td>
<td>Sku rdo-rje</td>
<td></td>
<td>Om</td>
</tr>
<tr>
<td>throat</td>
<td>Gsung rdo-rje</td>
<td></td>
<td>Āḥ</td>
</tr>
<tr>
<td>heart</td>
<td>Thugs rdo-rje</td>
<td></td>
<td>Hūṃ</td>
</tr>
</tbody>
</table>

This process of blessing (byin-rlabs) is parallel to the fourth and final stage of blessing the offering in which the seed syllables Om Āḥ Hūṃ are recited for each offering.$^{42}$ It is also parallel to the second among the four limbs of generation according to the Guhyasamājā system called ‘near achievement’ (nyer-bsgrub-pa). The ‘achievement’ (sgrub-pa) is accomplished in the third limb in which the ye-shes sans-sems-dpa’ is invited and absorbed into the dam-tshig sans-sems-dpa’. The process of near achievement, or blessing the dam-tshig sans-sems-dpa’, brings it to a stage in which the absorption of the ye-shes sans-sems-dpa’ into it is possible.

This process of blessing is, again, similar to nyāsa. Padoux speaking primarily of Hindu rituals, defines nyāsa as follows.

... valeurs et nuances rassemblées autour de la notion de placement et de dépôt, en général sur le corps, d’un mantra or d’un signe amenant la présence, la transmission, d’une entité ‘subtile’ ou rituelle, d’une divinité, énergie ou réalité spirituelle; transfert accompli en plaçant—en général mais pas nécessairement—les doigts, la main ou les mains sur la partie du corps ou l’objet que cette entité, etc., doit pénétrer et par cela même transformer; opération, enfin, qui est d’ordre mental plus encore que corporel.$^{43}$

$^{41}$ See Mvy. nos. 652, 649, 647, 645, 651, 648. The complete name of Sgrib-pa-sel-ba is Sgrib-pa-thams-cad-rnam-par-sel-ba.

$^{42}$ See the section on rituals of transformation in the introduction.

$^{43}$ 1980:60. Kane explains nyāsa as follows: “One of the important items in the Tāntrik...
In a study of Hindu tantra, Gupta explains nyāsa in short: The practitioner “accommodates the divine form, limb by limb, in his own body.”

In the sādhana of Rdo-rje-'jigs-byed the process of blessing the senses and body, speech and mind is as follows: from the seed syllables on each of his or her six senses and ‘three secrets’ (body, speech and mind) the practitioner generates a lha with three heads and six arms, holding six emblems (on the eye, Rdo-rje-mig, on the ear, Rdo-rjerna-ba, and so forth). These deities are the Highest Yoga Tantra’s equivalent of the six Bodhisattvas of Khri-byang Rin-po-che’s consecration manual. On the head, throat and heart are generated Skurdo-rje, Gsung-rdo-rje, and Thugs-rdo-rje, as in the consecration. The enlightened wisdom of the deities of Body, Speech and Mind are summoned with a ray of light and absorbed into the head, throat and heart respectively. Then the practitioner meditates as follows: “By thinking I am the essence of the three vajras of all Tathāgatas, I have the nga-rgyal [of those Tathāgatas].” Thus, through this blessing process the practitioner who visualizes him or herself as the dam-tshig sms-dpa’ of his or her yi-dam is assisted in acquiring the pride of that yi-dam.

The blessing in the consecration ritual belongs to a less elaborate tradition which does not involve the generation, invitation and absorption of deities. However, the marking of the various limbs with the seed syllables of Bodhisattvas and deities amounts to similar means of impregnating these limbs with the corresponding Bodhisattvas and deities. The six Bodhisattvas belong to the six Tathāgata ‘families’ which can easily be inferred from the colors of their seed syllables.

ritual and worship is nyāsa, which means ‘mentally invoking a god or gods, mantras and holy texts to come to occupy certain parts of the body in order to render the body a pure and fit receptacle for worship and meditation.’ 1962:V 1120.

44 1979:136.
45 See also Bühnemann 1988:121–126.
46 DK. 136.3–140.2.
47 De-bzhin-gshegs-pa thams-cad-ki rdo-rje gsum-gyi ngo-bo nga yin-no snyam-du nga-rgyal bya’ol (DK 140.1–2). This process is accompanied by the following mantras:

Om Sarva-tathāgata cittam vajra svabhāva ātmako 'ham.
(Om I am the vajra nature of the mind of all Tathāgatas).

Om Sarva-tathāgata vāk vajra svabhāva ātmako 'ham. (... speech ...).

Om Sarva-tathāgata kāya vajra svabhāva ātmako 'ham. (... body ...).

48 Cf. the section on initiation above. Kun-tu-bzang-po belongs to the sixth ‘family’ of Vajradhara.
Thus, the six senses of seeing, hearing, smelling, tasting, touching and thought are transformed into the mandala of the six Tathāgatas, making the visualized $\text{dam-tshig} \text{sems-dpa}'$ a suitable vessel for the $\text{ye-shes sems-dpa}'$ invited in the ritual phase to follow.

**Translation:**

The ritual helper distributes an incense stick to every monk.

The consecration $\text{lha}$ (or the $\text{lha}$ to be established) are marked on both eyes with a white $\text{Kṣiṃ}$, the essence of $\text{Sa-yi-snying-po}$ ($\text{Sa-snying, Kṣitigarbha}$); on both ears with a black $\text{Jrim}$, the essence of $\text{Phyag-na-rdo-rje}$ ($\text{Phyag-rdor, Vajrapāṇi}$); on the nose with a yellow $\text{Khan}$, the essence of $\text{Nam-mkha'-snying-po}$ ($\text{Nam-snying, Ākāśagarbha}$); on the tongue with a red $\text{Ram}$, the essence of $\text{Spyan-ras-gzigs}$ ($\text{Avalokiteśvara}$); on the forehead with a green $\text{Kan}$, the essence of $\text{Sgrib-pa-sel-ba}$ ($\text{Sgrib-sel, Sgrib-pa-thams-cad-rnams-par-sel-ba, [Sarva]-nīvaraṇavikṣambhin}$); at the navel with a white $\text{Sam}$, the essence of $\text{Kun-tu-bzang-po}$ ($\text{Kun-bzang, Samantabhadra}$); on the head with a white $\text{Om}$, the essence of $\text{Body Vajra}$ ($\text{Sku Rdo-rje}$); on the throat with a red $\text{Aḥ}$, the essence of $\text{Speech Vajra}$ ($\text{Gsung Rdo-rje}$); on the heart with a blue $\text{Hūṃ}$, the essence of $\text{Mind Vajra}$ ($\text{Thugs Rdo-rje}$).

Play the cymbals in $\text{slang-sil}$.

The invitation to the ye-shes sems-dpa' and all Buddhas and Bodhisattvas (lnams spyan-drangs)\(^50\)

The invitation of the deities in the main part of the consecration is performed in a manner more elaborate than during the preparation. While during the preparation, after announcing the consecration to be performed on the following day, the deities are requested to depart, here the invited deities will be absorbed into the receptacle in one of the climactic moments of the consecration. The invitation and absorption of the deities form the third limb of the generation process. Again, the first limb is the generation of the receptacle as the $\text{dam-tshig} \text{sems-dpa}'$. The second limb is the blessing of the sense fields

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\(^{49}\) Cf. S. 41: KL 187–188; etc.

\(^{50}\) Cf. SPVO 14–15; B. 184, 200; Lessing 1959:164–165; Willson 1988:89 etc.
and body, speech and mind. The third limb consists of both invitation and absorption (bṣim) of the deities into the receptacle. Here the first of these, the invitation, will be discussed.

The words of the invitation are clearly divided into two categories. The first and longer section consists of invitation in common Mahāyāna terms. This is followed by a tantric visualization of the invitation of the ye-shes sems-dpa’ and all the Buddhas and Bodhisattvas by a ray of light emanated from the practitioner’s heart. The first verse of the invitation is the one most commonly recited in Tibetan rituals when inviting deities. In brief rituals, this first verse is recited alone. It is attributed to Sumangadhā, the daughter of Anāthapiṇḍaka. Since the sūtras are supposed to be contemporaneous with the Buddha, invitations of the Buddha to manifest after his parinirvāṇa are not likely to be found there. The invitation of Sumangadhā to the Buddha to appear from a great distance, which occurred during his lifetime, however, has become as an archetype for all ritual invitations.

The following set of two verses is based on the principle of the Bodhisattva path. As a Bodhisattva, the Buddha took vows (smon-lam, prāṇidhāna) to act for the sake of sentient beings. Upon his attainment of Enlightenment these vows take effect. Schopen, basing himself on a number of sūtras found at Gilgit, explains this as follows.

Here again, when a Buddha formally articulates a vow, and when the conditional elements of that vow are fulfilled, then the thing vowed comes to be a kind of ‘natural’ law: given the conditions, the result follows whether or not the Buddha is present or absent, whether or not he is living or dead; and the pattern of ‘conditions/cause’ produces ‘result/effect’ is invariable and ‘eternally’ operable.

Eckel quotes a number of scholastic works on this point.

In a passage on the Buddha’s action Bhāvaviveka said: ‘The Tathāgata body is non-conceptual, but because of a promise to seek the welfare and happiness of others and because of previous vow, a Manifested Body arises from it that is capable of assisting everyone.’
Similarly, in the invitation here, having recalled the Buddha's practice as a Bodhisattva during numerous aeons, the performers declare that at present when his Bodhisattva's aspiration is completely fulfilled, his vow should take effect; "It is time to act for the sake of sentient beings as you have maintained." Therefore the Buddha is requested to display an Emanation Body out of the dharma-dhātu by means of miraculous creation for the sake of liberating sentient beings. Clearly, the invitation to the Buddha in these verses is phrased in general Mahāyāna terms found in both sūtras and śāstras. This may indicate that such an invitation originated outside the tantric frame which now dominates the consecration ritual. Even though the tantric components govern the main ritual actions of the consecration, the sūtra elements still play an important role.

The following set of two verses included in the invitation does not add any essentially new information. The two last verses, however, refer to an invitation to come and reside in a specially made reflected image (gzugs-brnyan) and thereby bestow health, longevity, prosperity and excellence. This is an invitation specific to consecration rituals. Yet it is found also in other rituals which include invitation of a lha.

In conclusion, the first and longest part of the invitation uses only terms which are not restricted to the tantra alone, but common to the general Mahāyāna. They seem to have belonged to non-tantric ritual acts which were later incorporated in this tantric ritual. The second part of the invitation belongs to the tantric ritual par excellence, the generation process (bskyed-rim).

**Translation:**

The assembly holding the vajra and bell together with an incense stick.

May the Protector of each and every sentient being, the lha who subdued the frightful Māra with his host, the Blessed One who knows all things as they are, come to this place together with his retinue. [407]
After every (four-lined) verse (śloka) ring the bell, do the same below.

O Blessed One, [having practiced compassion in numerous countless] aeons (kalpas) [out of affection for sentient beings (now that your) intention, (your) great aspiration, (smön-lam, pranidhāna) is completely fulfilled] it is [time to act for the sake of beings as you have maintained].

Therefore, [for the sake of liberating infinite multitudes of sentient beings, displaying various holy miraculous creations], may you come [from the spontaneously arising palace of] the dharma realm (chos-dbyings, dharma-dhātu) [accompanied by your completely immaculate retinue].

Faithfully (I) invite [the chief Lord (dbang-phyug, tīvara)] of all dharmas, [similar in color to] refined gold, [intensely bright] more than the sun, peaceful and [very] compassionate, [abiding in a state of] concentration (bsam-gtan, dhyāna) and control (dul, vinița, dama), [endowed with] enlightened wisdom of the dharmas [free from desire, endowed with] a completely inexhaustible [capacity]. Come hither, come hither, [the lha who is the embodiment of peace], who had the supreme birth of a sage (thub-pa, muni), [the omniscient]. With offerings [I request you to come] to this well made [reflected image (gzugs-brnyan)]. Having remained here [united with the image for the sake] of sentient beings, [generously bestow (on us) the best health, [longevity, prosperity and] excellence. 

57 Behind this verse lies the idea of the Bodhisattva path. Beyer’s translation of this verse (B. 184) fails to recognize this.

58 R. 407,3 has chos-rnam for chos-dang in PC 848.

59 PC 848 has mi-zad for mi-bzad in R. 407,3

60 That is to say of Śākyamuni Buddha.

61 PC 848 had 'dir for 'di in R. 407,4. An alternative translation would be: “With offerings I request you, a well formed reflected image, to come here”.

Lay the incense on the ground.\textsuperscript{63}

From \textit{Hûm} on one's heart a ray of light emanates; it invites the \textit{ye-shes sems-dpa'} of the receptacle to be consecrated (\textit{rab-tu gnas-byas-rten}) as well as all the Buddhas and Bodhisattvas to reside in the space in front (of oneself).

\textbf{Welcoming and requesting}

It is good that the Blessed One has kindly come. \textsuperscript{[408]} We are so meritorious and fortunate. Having accepted my water for welcoming, may you consider me and grant my (request).\textsuperscript{64}

\textit{Om vajra-gagana-samaya-\textsc{sr}िye Hûm.}\textsuperscript{65}

Thus, offer the water for welcoming from among the four waters with its \textit{mudrā}.

\textbf{Bathing (khrus-gsol)}

The ritual helper places the bathing basin and mirror in front of the ritual master.

[As (the Buddha)] as soon as he was born [was bathed by all the \textit{lha}, likewise, with pure divine water] I shall offer a bath.\textsuperscript{66}

Play the cymbals in \textit{sil-'ur-chem}.\textsuperscript{67}

\textit{Om sarva-[tathâgata-abhisêkata-samaya-\textsc{sr}िye] Åh Hûm.}\textsuperscript{68}

The ritual master bathes with water from the vase of action.

\textbf{Offering a seat (gdan-'bul)}

[Out of compassion] for me and sentient beings, [through your powers of miraculous creation, as long as I make offerings], may [the Blessed One remain (here)].\textsuperscript{69}

\textsuperscript{63} In practice, on the small table in front of the ritual master.
\textsuperscript{64} Cf. Tsong-kha-pa 1981:122; B.' 149, 200; SPVO 15.
\textsuperscript{65} ‘\textit{Om} the adamantine glorious sky assembly Hûm.’
\textsuperscript{66} Cf. R. 388.2–3.
\textsuperscript{67} Copy B has \textit{chem} for \textit{cham}.
\textsuperscript{68} Cf. R. 388.3.
\textsuperscript{69} \textit{Bdag·dang 'gro la thugs-brtse'i-phyirol nyid-kyi rdzu-phrul mthu-yis ni/ ji-srid mchod-pa bdag-bgyid nal de srid bcom-lidan bzhugs-su gsol}. Cf. PC 849; Tsong-kha-pa 1981:122; B. 150, 200; SPVO 15; Willson 1988:100.
Padma-candra-ásani tiṣṭhantu.⁷₀

Make the mudrā of offering a seat.

Welcoming and requesting

Welcome, Blessed One, may you come here and be seated. Having accepted my water for welcoming may you consider me too.

Blessing the offerings (mchod-pa’i byin-gyis-brlab)

[1] [Cleanse with]

Om Khānga-dhṛk [Hūṃ Phat].


[3] From the continuum of Emptiness Āḥ (appears); from it arise [skulls, very vast and wide, inside of which are Hūṃs. From their melting arise] water for welcoming, water for refreshing the feet, fragrance, flowers [incense, light, food and music. Appearing as substances for offerings, their nature is Bliss and Emptiness (bde-stong). As objects of enjoyment for the six senses, they function to] generate [uncontaminated supreme bliss]. [409]

[4] [Om] argham [Āḥ Hūṃ.
Om pādyām Āḥ Hūṃ.
Om puspe Āḥ Hūṃ.
Om dhūpe Āḥ Hūṃ.
Om āloke Āḥ Hūṃ.
Om gandhe Āḥ Hūṃ.
Om naividyā Āḥ Hūṃ.
Om] sapta Āḥ Hūṃ.

Play the cymbals in slang-sil.

Offerings (mchod)

Recite from

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⁷₀ May you be seated on (this) lotus-moon seat.
Play the cymbals in slang-sil.

Requesting the consecration (snyan-gsan-gyis gsol-gdab)

May my tongue transform into a vajra born from a Hûm.

Holding the vajra, bell and incense (recite)71

O the embodiment of compassion,72 out of compassion for the disciple and also for the sake of offerings to you,

Ring the bell.

with respect I ask to perform the consecration now, O Blessed One, therefore I am worthy of your kindness. O Vajradhara, now I shall perfectly perform a consecration of a receptacle of body, speech and mind of Akṣobhya with requisites as much as the patron can afford.

Ring the bell.

71 Cf. R. 394.4. This request is identical to the parallel one on the previous day except that 'now' replaces 'tomorrow'.
72 See, ibid.
Therefore, having held me and my disciple(s) close with compassion, may you together with all the attendants bless the consecration. [410]

(Repeat this request) three times. Collect the incense sticks.

The lha bestow as they please.

The absorption of the ye-shes sms-dpa’ into the dam-tshig sms-dpa’ (ye-shes sms-dpa’ dam-tshig sms-dpa’ la bstim)

More than one of the climactic ritual actions during the consecration is performed in a very brief manner. Through the concise ritual here one of the most important steps of the consecration, the descent of the deities into the receptacle and their absorption therein takes place. This is a fourfold process executed through visualizations accompanied by the mantras Jaḥ Hûṃ Bâṃ Hôḥ and the corresponding mudrâs. The absorption of the ye-shes sms-dpa’ into the dam-tshig sms-dpa’ (ye-shes sms-dpa’ dam-tshig sms-dpa’ la bstim)

More than one of the climactic ritual actions during the consecration is performed in a very brief manner. Through the concise ritual here one of the most important steps of the consecration, the descent of the deities into the receptacle and their absorption therein takes place. This is a fourfold process executed through visualizations accompanied by the mantras Jaḥ Hûṃ Bâṃ Hôḥ and the corresponding mudrâs. Sde-srid Sangs-rgyas-rgya-mtsho explains these mudrâs as follows:

With the hook (lcags-kyu) mudrâ of vajra ainconsa (vajra hook) the ye-shes sms-dpa’ comes closer to the dam-tshig sms-dpa’. With the pûsa mudrâ (noose, zhags-pa) the ye-shes sms-dpa’ enters into the dam-tshig sms-dpa’. With the sphoṭa mudrâ (chain [?], lcags-sgrog) the ye-shes sms-dpa’ and dam-tshig sms-dpa’ mingle indistinguishably. With the ghanţâ mudrâ (bell, dril-bu), the dam-tshig sms-dpa’ turns into the essence of the ye-shes sms-dpa’. Similarly, Brag-phug Dge-bshes explains the mantras as follows:


73 For illustrations of the mudrâs, see B. 102; GDL 515.
74 For the Tibetan, see Grags-pa-rgyal-mtshan 245.1.
76 For the Sanskrit, see Wayman 1977:133; Mkhas-grub Rje 1968:236, n. 32.
In the Highest Yoga Tantra the deities of the outer circle of the mandala replace the deities of the vajra-hook, vajra-noose and so forth which occur, for example, in the work of the Sde-srid just cited. Thus, in the sādhana of Rdo-rje-’jigs-byed the corresponding mantras are *Om Mudgara Jāh, Om Danda Hūm, Om Padma Bāṃ, Om Khāṅga Hōṅ*, in accord with the deities at the four doors of Rdo-rje-’jigs-byed-lha-bcu-gsum’s mandala. In the consecration, however, the concise forms of these mantras appear.

Thus, the invited deities, the ye-shes sems-dpa’, absorb (bstim) into the receptacle visualized as the *dam-tshig sems-dpa’* which have the same appearance. This ritual action is performed here in its tantric form only. No reference is made to the Buddhas and Bodhisattvas of the ten directions, although they are considered to undergo a similar process of absorption into the receptacle.

Translation:

*Jaḥ Hūṃ Bāṃ Hōṅ* The ye-shes sems-dpa’ and the *dam-tshig sems-dpa’* become indivisible.

The initiation of the lha (main part) (lha la dbang-bskur)

Having absorbed in the receptacle, the ye-shes sems-dpa’ are sealed there through the fourth limb of the generation process, the entrance into the mandala (*bdag-’jug*). This ritual action has already been discussed above.

Translation:

As for the initiation of the lha: From here until the completion of the four initiations as in the self-entry (*bdag-’jug*), the ritual master alone will make the *mudrās*; the assembly will not.

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78 Cf. DK. 142.1–2. For an English translation, see Sharpa 1987:42–3. For the Thirteen Lha mandala, see the introduction. Similarly, in a consecration ritual performed in accordance with the Hevajra mandala, the corresponding mantras are *Om vajra Gaurī ākāra-śaya Jāh, Om vajra Gaurī praveśaya Hūm, Om vajra Vaiśālī bandha Bāṃ, Om vajra Ghasmart vaśāṃ kuru Hōṅ* (Ngag-dbang-legs-grub, work 2, p. 496.3), in accordance with the four lha at the outer circle of the mandala of Hevajra (see Snellgrove 1959, L.viii 14 and diagram III).

79 See the section on rituals of passage for objects in the introduction as well as the section on the preparatory rituals of the self-entry into the mandala performed on the first day of the consecration.
I.A. *The five Tathāgatas initiations (rig-pa'i dbang-nga)*

1. **Offering mandal (mandał 'bul-ba)**

[(I) visualize this (mandał whose) base is] anointed with incense [and strewn with flowers, adorned with mount Meru, the four continents, the sun and the moon, as a Buddha Land; by offering (it)] may all sentient beings course in the pure Land.\(^{80}\)

2. **Requesting the initiation**

The ritual master scatters flower(s)\(^{81}\)

[As Rdo-rje-sems-dpa' (Vajrasattva) conferred initiation] on the Buddha by (means of) great wisdom, [may the protector confer initiation on me,] may he bestow on me also excellence.\(^{82}\)

(repeat) three times.

a. Akṣobhya’s water initiation (*mi-bskyod chu-dbang*).

i. The internal initiation.\(^{83}\)

The ritual master joins the palms of his hands, cleanses the receptacle with water from the vase of action (and with)

*Om Khaṅga-dhrk Ḫuṃ Phat.*

Invited with a ray of light from the Ḫuṃ on the heart of the lama who is no different from the main (*lha* of the mandala), the consecration *lha*\(^{84}\) enter through (his) mouth. Having passed through his body, they emerge through the vajra path at the lotus of the consort. Instantly they become empty. From the continuum of Emptiness the consecration *lha* \(^{411}\) (arise as) Ḫuṃ and vajra\(^{85}\) out of which (arises) Mi-bskyod-pa (Akṣobhya).

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80 Cf. R. 368.5–6.
81 On behalf of the consecration *lha*.
82 *Sangs-rgyas shes-rab chen-po yiṣi Rdo-rje-sems-dpa' dbang-bskur ltari bdag kyang mgon-pos dbang-bskur zhiṅg? mchog kyang bdag la stsal-du gsolI.* The complete text of the request for initiation is found in J. 207.2–3. Compare it to the request of the supreme bathing in R. 386.2–3.
83 For a similar but not identical initiation in the case of Kālacakra see KL 264–266.
84 The first part is given in full since the word oneself (*rang-nyid*) in J. 207.5 and 207.6 is replaced here with ‘the consecration *lha*’ (*rab-tu gnas-bya'i lha-rnams*), as in the preparation for the consecration during the generation of the receptacle and the entry into the mandala.
85 They arise as Ḫuṃ from which they arise as a vajra marked with an Ḫuṃ.
[blue colored] with one face [and two hands holding a vajra and a bell, embracing blue Māmaki who holds a curved knife and a skull. A ray of light from the Hūṃ on the heart of the lama who is no different from the main (lha of the mandala) invites from its natural place the ye-shes-pa who is similar to the visualized one. They (the visualized and invited ones) become non-dual. A ray of light from the Hūṃ on the heart of the lama who is no different from the main (lha of the mandala) invites to the space in front the Victorious One Father-Mother (yab-yum) who reside in the ten directions.

{Offerings:}

\[\text{Om Sarva-tathāgata-argham-pūja-ma[gha-samudra-spharaṇa-samaya śrīye Āḥ Hūṃ.}\]
\[\text{Om sarva-tathāgata]-pādyāṃ[{-pūja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hūṃ.}\]
\[\text{Om sarva-tathāgata]-pūṣpe{-pūja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hūṃ.}\]
\[\text{Om sarva-tathāgata]-dhum{-pūja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hūṃ.}\]
\[\text{Om sarva-tathāgata]-āloke{-pūja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hūṃ.}\]
\[\text{Om sarva-tathāgata]-gandhe{-pūja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hūṃ.}\]
\[\text{Om sarva-tathāgata]-naividya{-pūja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hūṃ.}\]
\[\text{Om sarva-tathāgata]-ṣapta{-pūja-megha-samudra-spharaṇa-samaya śrīye} Āḥ Hūṃ.}\]

{Requesting the initiation:}

As Rdo-rje-can bestowed on the Buddha an initiation, the source of good qualities for the sake of protecting sentient beings, likewise may (you) also bestow (such) here.

Through the making of this request, the Victorious One

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86 Read Māmaki (this will not be noted below).
87 The brackets { } signify that the text is incomplete in J. as well. Usually the complete text has appeared already before in J. itself. For the sake of the reader the complete text is provided here.
89 Cf. R. 386.2-3.
Father-Mother of the space who are in meditative union dissolve by the fire of the great passion and enter through the crown of the head of the lama who is no different from the main (lha of the mandala). Emerging from his vajra path, the bodhicitta confers initiation on the consecration lha made into Akṣobhya. Having been sent forth from the lotus of the consort they abide in their own place.

ii. Empowering the initiation water.

[1] Cleanse the Victorious vase (rnam-bum) with water of the vase of action (and with)

Oṃ Khanga-dhāk Hūṃ Phat.


[3] The initiation substance—the water of the (Victorious) vase—becomes Emptiness. [From the continuum of Emptiness, from Hūṃ and vajra (appears) Akṣobhya blue colored with one face and two hands holding a vajra and a bell, embracing blue Māmakī who holds a curved knife and a skull. A ray of light from the Hūṃ on the heart of the lama who is no different from the main (lha of the mandala) invites from their natural place the ye-shes-pa and the lha of initiation who are similar to the visualized one. Jaḥ Hūṃ Bāṃ Hōḥ—they become non-dual. The lha of initiation confer initiation. Their heads become adorned with Akṣobhya.

{Offerings:}


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90 That is to say, who are in the space in front of the practitioners.
91 Cf. J. 207.4–209.2 and KL 264–6.
92 Produced from the melting of the invited lha.
93 Again rang-nyid of J. 209.1 is replaced with rab-tu gnas-byai lha-rnams.
94 That is to say in Akṣobhya's direction in the mandala.
95 Cf. R. 358. 3 and note there.
96 That is to say, from the continuum of Emptiness Hūṃ appears; from it a vajra marked with a Hūṃ (cf. I.A.2.a.1. above).
97 Cf. R. 409.1–2.
Akṣobhya and his consort (yab-yum) dissolve and transform into the water of the vase.

iii. The water initiation.

[A ray of light from the Hūm on the heart of] the lama [who is no different from the main [lha of the mandala] urges [all the Victorious Ones and their retinue] to confer initiation on the consecration lha.99 [The Invited Ones who reside in space consider conferring initiation with the mandala that has been accomplished. The Vidyāś (rig-ma) such as Locanā (Spyan-ma),100 who reside in space] holding [parasols (gdugs), victory banners (rgyal-mtshan), etc.] over the consecration lha dance, sing [and play music. A rain of flowers such as saffron falls down. Holding in their hand a slightly slanted white vase filled with the nectar of bodhicitta (byang-chub-kyi bdud-rtsi) they confer initiation. Gzugs-rdo-rje-ma (Rūpavajrā)101 and so forth express auspiciousness with melodious auspicious songs. The Wrathful Ones situated at the four main directions and the four intermediate ones] expel the obstructions.102

Play the cymbals in slan-sil.

That auspiciousness [which abides in the heart of all sentient beings, the essence of everything, the lord of the holy Tathāgata

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98 For the complete text see J. 209.3–210.2.
99 Again replacing rang in J. 210.4. This will not be noted below.
100 Cf. R. 386.4.
101 Cf. ibid.
102 Cf. J. 210.3–211.4 and the supreme bathing R. 386.4–6.
lineages, the great bliss which engenders all sentient beings, that auspiciousness initiates you today.

That auspiciousness, everything endowed with the Tathāgata lineage of the Vajra, completely purifies beings overcome with hatred, that auspiciousness which is given the name Akṣobhya-nātha initiates you today.

That auspiciousness, everything endowed with the Tathāgata lineage of the Wheel, Vairocana who always draws out of the suffering of saṃsāra, completely purifies beings overcome with ignorance; that auspiciousness initiates you today.

That auspiciousness, everything endowed with the Tathāgata lineage of the Jewel, entirely devoted to the endeavor to liberate from the suffering of poverty, completely purifies beings overcome by pride, that auspiciousness initiates you today.

That auspiciousness, everything endowed with the Tathāgata lineage of the Lotus, the lord of the world, who triumphs over the net of saṃsāra, who completely purifies beings overcome with passion, that auspiciousness initiates you today.

That auspiciousness, everything endowed with the Tathāgata family of the Karma, the embodiment of compassion, who truly renounces wrong views, who shows the method of purifying, that auspiciousness] initiates [you today].

Thus and so forth recite the verses of auspiciousness (shis-brjod) of the five ‘families’ accompanied by cymbals as before.

[The great] vajra initiation [412] [venerated by those (who dwell) in the three realms, issuing from the abode of the three secrets of all Buddhas], will be bestowed.

Om Āḥ vajra-udaka-[abhisiṣṭa Hūm surata Tram] aham.

[The great vajra] initiation [venerated by those (who dwell) in the three realms, issuing from the abode of the three secrets of all Buddhas], will be bestowed.

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103 Cf. J. 211.4–213.1; SIV 49.
104 Cf. R. 386.6–387.3 and note in its translation.
105 Cf. J. 213.2–3 and KL 277.
106 ‘Om Āḥ confer the vajra water initiation Hūm great delight …’ [?] Cf. J. 213.3 (read tvam for Tram?)
107 As above.
(Thus) the nectar water confers initiation.\(^{109}\) [It fills the entire body, (produc)es the experience of great Bliss, purifies all the impurities. The excess water coils up at the crown of the head. From its complete transformation arises a head ornament of Akṣobhya. A ray of light from the Hûm on the heart of the lama who is no different from the main lha invites the initiation lha.\(^{110}\)

\textit{Jah Hûm Bam Hoh.}\(^{111}\)

[The initiation lha] dissolve through the hair of the body\(^{112}\) of the consecration lha.

iv. Offerings.

\begin{itemize}
  \item \textit{Om sarva-tathāgata-arghām-pûja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûm.}
  \item \textit{Om sarva-tathāgata-pādyām-pûja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûm.}
  \item \textit{Om sarva-tathāgata-puspe-pûja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûm.}
  \item \textit{Om sarva-tathāgata-dhûpe-pûja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûm.}
  \item \textit{Om sarva-tathāgata-āloke-pûja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûm.}
  \item \textit{Om sarva-tathāgata-gandhe-pûja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûm.}
  \item \textit{Om sarva-tathāgata-naividyā-pûja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûm.}
  \item \textit{Om sarva-tathāgata}-sapta-[pûja-megha-samudra-spharaṇa-samaya śrīye) Āḥ Hûm.}\(^{113}\)
\end{itemize}

b. Ratnasambhava’s crown initiation and so forth (\textit{Rin-'byung cod-pan dbang sogs}).

i. The internal initiation.

\(^{108}\) Cf. J. 213.3-4 and R. 360.5.

\(^{109}\) Here the disciple drinks the initiation water.

\(^{110}\) Cf. J. 213.4-6.

\(^{111}\) Cf. R. 410.1 and note there.

\(^{112}\) In many cases the manuals have \textit{ba-spū’i bu-ga} (hair pores) for \textit{ba-spū}.

\(^{113}\) Cf. J. 214.2-3 and R. 400.5, etc. Here the purification of the initiation in J. 214.2-3 is omitted (see the discussion of the initiation on the first day and in the introduction).
Oṃ Khaṅgā-dhṛk Hūṃ Phat.

[Invited with a ray of light from the heart of] the lama [who is no different from the main (lha of the mandala)], the consecration lha enter through the mouth. [Having passed through the body, they emerge through the vajra path at the lotus of the consort. Instantly they become empty.] From the continuum of Emptiness the consecration lha arise as Trāṃ and jewel out of which (arise) Rin-’byung (Ratnasambhava) [yellow colored with one face and two hands holding a jewel and a bell, embracing the yellow consort Rin-chen-sgrol-ma who holds a curved knife and a skull. A ray of light from the Hūṃ on the heart of the lama who is no different from the main (lha of the mandala)] invites from its natural place the ye-shes-pa who is similar to the visualized one. They (the visualized and invited ones) become non-dual. A ray of light from the Hūṃ on the heart of the lama who is no different from the main (lha of the mandala) invites to the space in front the Victorious One Father-Mother (yab-yum) who reside in the ten directions.

Offerings:

Oṃ sarva-tathāgata-pādyam-pūja-megha-samudra-spharanasamaya śrīye Āḥ Hūṃ.
Oṃ sarva-tathāgata-puspe-pūja-megha-samudra-spharanasamaya śrīye Āḥ Hūṃ.
Oṃ sarva-tathāgata-dhūpe-pūja-megha-samudra-spharanasamaya śrīye Āḥ Hūṃ.
Oṃ sarva-tathāgata-gandhe-pūja-megha-samudra-spharanasamaya śrīye Āḥ Hūṃ.
Oṃ sarva-tathāgata-śapta-pūja-megha-samudra-spharanasamaya śrīye Āḥ Hūṃ.

114 Cf. J. 214.4–5 and R. 410.5–6.
Requesting the initiation:

As Rdo-rje-can bestowed on the Buddha an initiation, the source of good qualities for the sake of protecting sentient beings, likewise may (you) also bestow (such) here.

Through the making of this request, the Victorious One Father-Mother of the space who are in meditative union dissolve by the fire of the great passion and enter through the crown of the head of the lama who is no different from the main (lha of the mandala). Emerging from his vajra path, [the bodhicitta] confers initiation on the consecration lha made into Ratnasambhava. [Having been sent forth from the lotus of the consort they abide in their own place.]

ii. Empowering the crown.

Open the crown in front and display it. Cleanse with the mantra of action.


[3] The initiation substance—the crown—becomes Emptiness. From the continuum of Emptiness, from Trāṁ and jewel (appears) Ratnasambhava yellow colored with one face and two hands holding a jewel and a bell, embracing yellow Rinchen-sgrol-ma who holds a curved knife and a skull. A ray of light from the Hūṃ on the heart of the lama who is no different from the main (lha of the mandala) {invites from their natural place the ye-shes-pa and the lha of initiation who are similar to the visualized one. Jaḥ Hūṃ Baṁ Hoh—they become non-dual. The lha of initiation confer initiation.} Their heads become adorned with Ratnasambhava.

Offerings:

Om Sarva-tathāgata-arghaṁ-[pūja-megha-samudra-spharanāsamaya śrīye Āḥ Hūṃ.
Om sarva-tathāgata-pādyāṁ-pūja-megha-samudra-spharanāsamaya śrīye Āḥ Hūṃ.

iii. The initiation.

A ray of light from the \( \text{Hûm} \) on the heart of the lama who is no different from the main (\( \text{lha} \) of the mandala) {urges} all the Victorious Ones and their retinue {to confer initiation on the consecration \( \text{lha} \). The Invited Ones who reside in space consider conferring initiation with the mandala that has been accomplished. The Vidyàs (\( \text{rig-ma} \)) such as Locana (Spyan-ma), who reside in space holding parasols (\( \text{gdugs} \)), victory banners (\( \text{rgyal-mtshan} \)), etc. over the consecration \( \text{lha} \) dance, sing and play music. A rain of flowers such as saffron falls down. Holding in their hand a slightly slanted white vase filled with the nectar of bodhicitta (\( \text{byang-chub-kyi bdud-rtsi} \)) they confer initiation. Gzugs-rdo-rje-\( \text{ma} \) (\( \text{Rûpavajrâ} \)) and so forth express auspiciousness with melodious auspicious songs. The Wrathful Ones situated at the four main directions and the four intermediate ones expel} the obstructions.

{Play the cymbals in \( \text{slan-sil} \).}

That auspiciousness, everything endowed with the Tathâgata lineage of the Jewel, entirely devoted in endeavor to liberate from the suffering of poverty, completely purifies beings overcome by pride, that auspiciousness initiates you today.

Take the crown in the hand.

(The great) vajra initiation [venerated by those (who dwell) in] the three realms, [issuing] from the abode [of the three secrets] of all Buddhas, [will be bestowed].\textsuperscript{117}

\textit{Om vajra-ratna-kula-mukuta abhiśiṣca maṃ.}\textsuperscript{118}

Put the crown on.

(The great) vajra initiation [venerated by those (who dwell) in] the three realms, [issuing] from the abode [of the three secrets] of all Buddhas, [will be bestowed].

\textit{Om sarva-tathāgata-abhiṣekata-samaya-śrīye Hūṃ Svāhā.}

Thus, [the nectar water confers initiation. It fills the entire body, (produces) the experience of great Bliss, purifies all the impurities. The excess water coils up at the crown of the head. From its complete transformation} arises a head ornament of Ratnasambhava. A ray of light from the Hūṃ on the heart of the lama who is no different from the main lha invites the initiation lha.

\textit{(Jaḥ Hūṃ Baṃ Hoḥ.)}

The initiation lha dissolve through the hair of the body of the consecration lha.\textsuperscript{119}

iv. Offerings.

\textit{Om Sarva-tathāgata-argham-pūja-megha-samudra-sphaṇa-samaya śrīye Āḥ Hūṃ.}
\textit{Om sarva-tathāgata-pādyam-pūja-megha-samudra-sphaṇa-samaya śrīye Āḥ Hūṃ.}
\textit{Om sarva-tathāgata-puṣpe-pūja-megha-samudra-sphaṇa-samaya śrīye Āḥ Hūṃ.}
\textit{Om sarva-tathāgata-dhūpe-pūja-megha-samudra-sphaṇa-samaya śrīye Āḥ Hūṃ.}

\textsuperscript{117} Cf. J. 213.2–3.
\textsuperscript{118} '\textit{Om confer on me the initiation of the crown of the vajra jewel family}'.
\textsuperscript{119} Cf. J. 216.1–6.
Thus etc. in the four initiations of Ratnasambhava,\textsuperscript{121} Amitābha ("Od-dpag-med),\textsuperscript{122} Amoghasiddhi (Don-grub),\textsuperscript{123} (and) Vairocana (Rnam-snang)\textsuperscript{124} change the words ‘oneself’ (rang-nyid) into ‘the consecration lha’ (rab-tu gnas-byäs’i lha-rnams). Omit the purifications of the initiation and so forth as in the case of the water initiation above.\textsuperscript{125} Thus (perform) until the end of Vairocana initiation.

\ldots sapt-pūja [413] megha-[samudra-spharana-samaya śriye] śriye Hūṃ.\textsuperscript{126}

\textbf{I.B. The Vajrācārya initiation (rdo-rje slob-dpon dbang)}

1. \textit{Offering maṇḍal (maṇḍal ’bul-ba)}

[(I) visualize this (maṇḍal whose) base is] anointed with incense [and strewn with flowers, adorned with mount Meru, the four continents, the sun and the moon, as a Buddha Land; by offering (it) may all sentient beings course in the pure Land].\textsuperscript{127}

Scatter flowers.

\textsuperscript{120} Cf. J. 216.6–217.4. Here the purification of the initiation in J. 217.2–4 is omitted (see the section on ‘ritual of passage for objects’ in the introduction).

\textsuperscript{121} J. 214.3–217.2.

\textsuperscript{122} J. 217.4–220.2. The initiations of Amitābha, Amoghasiddhi and Vairocana are not given in my text, see above.

\textsuperscript{123} J. 220.4–222.5.

\textsuperscript{124} J. 223.1–224.6.

\textsuperscript{125} J. 214.1–2, 217.2–4, 220.2–4, 222.5–223.1, 224.6–225.1 are omitted (see the section on ‘rituals of passage for objects’ in the introduction).

\textsuperscript{126} J. 224.6.

\textsuperscript{127} Cf. R. 368.5–6.
2. Requesting the initiation

Through that grace of yours for me [arises the ability (to act) for the sake of self and others. O] bestow on me [the vajrācārya initiation, the treasure of compassion.]

(repeat) three times.

3. The internal initiation

Cleanse with

Om Khangā-dhṛk [Hum Phal].

[Invited with a ray of light [from the heart of]] the lama who is no different from the main (lha of the mandala,) [the consecration lha enter through (his) mouth. [Having passed through his body, they emerge through his vajra path at the lotus of the consort, Instantly they become empty.]] From the continuum of Emptiness the consecration lha (arise as) a Hûṃ and vajra out of which (arise) the white Rdo-rje-'chang (Vajradhara) [white colored with one face and two hands holding a vajra and a bell, embracing the consort white Rdo-rje-dbyings-kyi dbang-phyug-ma who holds a curved knife and a skull. A ray of light from the Hûṃ on the heart of the lama who is no different from the main (lha of the mandala) [invites from its natural place the ye-shes-pa who is similar to the visualized one. They (the visualized and invited ones) become non-dual. A ray of light from the Hûṃ on the heart of the lama who is no different from the main (lha of the mandala) invites to the space in front the Victorious One Father-Mother (yab-yum) who reside in the ten directions,

Offerings:

Om Sarva-tathāgata-argham-pūja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûṃ.
Om sarva-tathāgata-pādyam-pūja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûṃ.
Om sarva-tathāgata-puṣpe-pūja-megha-samudra-spharaṇa-samaya śrīye Āḥ Hûṃ.

Requesting the initiation:

As Rdo-rje-can bestowed on the Buddha an initiation, the source of good qualities for the sake of protecting sentient beings, likewise may (you) also bestow (such) here.

Through the making of this request, the Victorious One Father-Mother of the space who are in meditative union dissolve by the fire of the great passion and enter through the crown of the head of the lama who is no different from the main (lha of the mandala). Emerging from his vajra path, the bodhicitta[1] confers initiation on the consecration lha made into Rdo-rje-'chang. Having been sent forth from the lotus of the consort they abide in their own place on a variegated lotus and moon seat on top of a lion throne.\[129\]

4. Offering the vajra and bell\[130\]

[1] Cleanse [the vajra] with [the action mantra]

Oṃ Khaṅga-dhūk Hūṃ Phat.


[3] From the continuum of Emptiness a Hūṃ (arises), from it a vajra.

Hold [the great sword of those] (who dwell in) the three realms, [revered by all the Buddhas, similar to the supreme sword of

\[129\] Cf. J. 225.4–226.2.

\[130\] These are the main implements of a vajrācārya, offered to the recipient of this vajrācārya initiation.
action, for the sake of becoming victorious over Māra.

The secret vajra is the essence of the Mind of the Victorious Ones, the enlightened wisdom undifferentiated from Emptiness. For the sake of recollecting this, vajra holder, maintain the manner of vajra suchness.]\(^{132}\)

[1] Cleanse (the bell) with

\[Om \text{ Khaṅga-dḥṛk Hūṃ Phat.}\]


[3] From the continuum of Emptiness an Āh (arises), from it \[414\] a bell.

\[\text{[(This bell is) the very essence] of wisdom and means. [For the sake of accomplishing the vajra and bell hold it with perfect reverence, O son, you will gather the disciples. Thinking that the bell proclaims the sound of the absence of own nature of all dharmas, bell holder, maintain the manner of bell suchness.]}\]

Existence (srid-pa) is pure by its very essence. [Through this very essence separation from existence is made. With a mind of (such) pure nature, the best existence will be made.]\(^{135}\)

5. Offering mudrā

Having united with the mudrā of enlightened wisdom, through the manner of enjoying the sensual objects, the consecration lha visualized as Rdo-rje-’chang, will attain all achievements (dngos-grub, siddhi).\(^{136}\)

6. The water initiation\(^{137}\)

[A ray of light from the Hūṃ on the heart of] the lama [who is no different] from the main (lha of the mandala) urges all

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\(^{131}\) The sword is the emblem of the Tathāgata ‘family’ of Amoghasiddhi situated at the northern directions of the mandala.

\(^{132}\) Cf. J. 226.2–5 and KL 344.

\(^{133}\) The bell’s handle is a half vajra.

\(^{134}\) Cf. J. 226.5–227.3 and KL 345.

\(^{135}\) Cf. J. 227.3–4 and KL 345.

\(^{136}\) Cf. J. 227.5–6.

\(^{137}\) Water initiation is conferred in each of the first six initiations, including the five
[the Victorious Ones and their retinue] to confer initiation on the consecration lha.\textsuperscript{138} [The Invited Ones who reside in space consider conferring initiation with the mandala that has been accomplished. The Vidyås (rig-ma) such as Locanâ (Spyan-ma), who reside in space] holding [parasols (gdugs), victory banners (rgyal-ntshan), etc.] over the consecration lha [dance, sing and play music. A rain of flowers such as saffron falls down. Holding in their hand a slightly slanted white vase filled with the nectar of bodhicitta (byang-chub-kyi bdud-rtsi) they confer initiation. Gzugs-rdo-rje-ma (Rûpavajrâ) and so forth express auspiciousness with melodious auspicious songs. The Wrathful Ones situated at the four main directions and the four intermediate ones] expel the obstructions.

That auspiciousness which abides in the heart of all sentient beings, [the essence of everything, the lord of the holy Tathågata lineages, the great bliss which engenders all sentient beings, that auspiciousness] initiates [you today].\textsuperscript{139}

[The great vajra initiation venerated by those (who dwell) in the three realms, issuing from the abode of the three secrets of all Buddhas, will be bestowed.]

\textit{Om Āḥ vajra-udaka-abhiśiṇca Hûṃ surata Trâm aham.}

The great vajra initiation venerated by those (who dwell) in the three realms, issuing from the abode of the three secrets of all Buddhas, will be bestowed.\textsuperscript{140}

\textit{Om Āḥ [sarva-tathågatå-abhiśekata-samaya]-śrîye Hûṃ Svåhå.}\textsuperscript{141}

Thus, the nectar water [confers initiation. It fills the entire body, (produces) the experience of great Bliss, purifies all the impurities. The excess water coils up at the crown of the head. From its complete transformation arises a head ornament [of Akṣobhya].\textsuperscript{141}}

[A ray of light from the Hûṃ on the heart of] the lama [who

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\textsuperscript{138} Cf. J. 227.6–228.1; R. 411.4–6 above.

\textsuperscript{139} Cf. R. 386.6–387.3.

\textsuperscript{140} Cf. R. 360.5.

\textsuperscript{141} Cf. R. 412.1–2.
is no different from the main lha invites the initiation lha.]\(^{142}\)

**Jaḥ Hūm Bṃ Hōḥ**

[The initiation lha) dissolve through the hair of the body of the consecration lha.

\(\text{Oṃ} \text{ supratiṣṭhā}^{143} \text{ vajre}^{144} \text{ Svāḥā.} \)

\(\text{Oṃ Sarva}-[\text{tathāgata-argham-pūja-megha-samudra-spharanā-}
\text{samaya śrīye Āḥ Hūṃ.} \)

\(\text{Oṃ sarva-tathāgata-pādyam-pūja-megha-samudra-spharanā-}
\text{samaya śrīye Āḥ Hūṃ.} \)

\(\text{Oṃ sarva-tathāgata-puspe-pūja-megha-samudra-spharanā-}
\text{samaya śrīye Āḥ Hūṃ.} \)

\(\text{Oṃ sarva-tathāgata-dhūpe-pūja-megha-samudra-spharanā-}
\text{samaya śrīye Āḥ Hūṃ.} \)

\(\text{Oṃ sarva-tathāgata-āloke-pūja-megha-samudra-spharanā-}
\text{samaya śrīye Āḥ Hūṃ.} \)

\(\text{Oṃ sarva-tathāgata-gandhe-pūja-megha-samudra-spharanā-}
\text{samaya śrīye Āḥ Hūṃ.} \)

\(\text{Oṃ sarva-tathāgata-naividya-pūja-megha-samudra-spharanā-}
\text{samaya śrīye Āḥ Hūṃ.} \)

\(\text{Oṃ sarva-tathāgata]-ṣapta-pūja-megha[}-\text{samudra-spharanā-}
\text{samaya śrīye Āḥ Hūṃ.}^{145} \)

**II. The secret initiation (gsang-dbang)\(^{146}\)**

For the secret initiation:

1. **Offering maṇḍal (maṇḍal 'bul-ba)**
   [(I) visualize this (maṇḍal whose)] base is anointed with incense
   [and strewn with flowers, adorned with mount Meru, the four
   continents, the sun and the moon, as a Buddha Land; by offering
   (it) may all sentient beings course in the pure Land].\(^{147}\)

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\(^{142}\) Cf. R. 412.2.

\(^{143}\) Read supratiṣṭhā.

\(^{144}\) J. 228.5 has vajraye [vajrāye].

\(^{145}\) Cf. J. 228.1–5; R. 411.6–412.3 above.

\(^{146}\) Cf. J. 238.6–241.2. A translation of a similar initiation in the case of Kālacakra
is found in Jackson 1985:130–132.

\(^{147}\) Cf. R. 368.5–6.
2. Requesting the initiation

The ritual master scatter flower(s)\(^{148}\)

[As] Byang-chub-rdo-rje (Bodhivajra) [bestowed the great offering (of initiation) on the Buddha], today, [for the sake of protecting me also, O space vajra], bestow on me.\(^{149}\)

3. The initiation

The consecration lha [415] transform into Gti-mug Gshin-rje-gshed.\(^{150}\) The lama who is no different from the main lha (of the mandala) becomes Glorious Rdo-rje-'jigs-byed with the three incorporated Beings (sems-dpa'i sum-brtsegs).\(^{151}\) The Rigma (Vidyâ) became Emptiness. From the continuum of Emptiness (arises) the consort Rdo-rje Ro-langs-ma (Vajravetâlî) blue [with one face and two hands, the right brandishes a vajra curved knife and the left holds a skull filled with blood of the poisonous one, while embracing the Father. She is adorned with a crown of five dry skulls, with a garland of fifty dry (skulls), and with the five mudrâs. Her right leg is extended and with her left (leg) she] embraces the Father (yab Rdo-rje-'jigs-byed).\(^{152}\) Both the Father and Mother (yab-yum) are marked at both eyes with Kśim, [at both ears with Jrim, at the nose with Kham, {at the navel with Sam, at the crown of the head with Om, at the throat with Āh,} at the heart] with Hûm.\(^{153}\) [Visualize away] the secret place (gsang-gnas) of the Father. [From it a Hûm (arises); it becomes a five pointed vajra. {From Om a jewel (nor-bu) arises; its opening is blocked by Phat. From the continuum of the secret place of the Mother visualized away a Hûm (arises); from it emerges a eight petaled red lotus. From Āh an anther arises, its opening is blocked by

\(^{148}\) On behalf of the consecration lha.

\(^{149}\) Cf. J. 239.1-2. A similar but not identical request is found in KL 258.

\(^{150}\) The lha at the southern direction in the mandala of Rdo-rje-'jigs-byed-lha-bcu-gsum.

\(^{151}\) These are the dam-tshig sens-dpa' (somaya-sattva), at his heart the ye-shes sens-dpa' (jñâna-sattva), and at his heart the ting-nge-'dzin sens-dpa' (samâdhî-sattva)—the seed syllable of that lha (see Rigzin 1986:442; K. 2944b; Mkhas-grub Rje 1968:296-7). In the present case the dam-tshig sens-dpa' is Rdo-rje-'jigs-byed, the ye-shes sens-dpa' is 'Jam-dpal (Mañjuśrî) and the ting-nge-'dzin sens-dpa' is the seed syllable Hûm of dark blue color (see S. 39).

\(^{152}\) Cf. J. 239.4-6; S. 39.

\(^{153}\) Cf. DK 136-139.

\(^{154}\) Cf. J. 239.6-240.1; S. 41.
The joyous sounds of the Father and Mother in meditative union (snyoms-par zhugs-pa) [invites immeasurable Father-Mother Buddhas. Having entered through the crown of the head (of the main lha) the bodhicitta dissolves, and is generated in the vajra jewel and] held firmly.

Then the ritual master offers the secret substance (gsang-rdzas) to the receptacle.

[By this] precious drink [through the vajra the body is attained. O son, knowing that, drink this water which arises from the mind.]

[aho! mahā]-sukha.

Once again the consort (says: this is the) nectar (produced by) the dissolution of the lha abiding at my lotus.

Offer the secret substance.

[By this] precious drink [through the vajra the body is attained. O son, knowing that, drink this water which arises from the mind.]

[aho! mahā]-sukha.

As for the blessing (of the secret substance which is) similar to the blessing of the inner offerings:

Om Khāṅga-dhrk [Hūṃ Phat].
Om Aḥ Hūṃ.

That auspiciousness [which abides in the heart of all sentient beings, the essence of everything, the lord of the holy Tathāgata

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155 'Om I am the vajra embodiment of the passion of all Tathāgatas.' The complete text is found in DK 156.3–6.

156 This is the byang-sems dkar dmar, the white and red bodhicitta, or the male and female constituents—semen and mother's blood. According to Indian medical ideas which were widely followed in Tibet, the embryo develops out of these white and red elements, which continue in the body until death. The secret substance symbolizes the union of the Father-Mother (yab-yum) lha of the mandala, the union of Bliss and Emptiness (bde-stong), of wisdom and means (shes-rab thabs), etc. It is made of white curd mixed with one drop of red tea (ja-thang, interview with Dbu-mdzad zur-pa Bstan-pa-dar-rgyas on Nov. 18, 1988).


158 'Great Bliss'.
lineages, the great bliss which engenders all sentient beings, that auspiciousness initiates you today].

Recite only one verse.\(^{159}\) Offer the secret substance to the receptacle.

[By this] precious drink [through the *vajra* the body is attained. O son, knowing that, drink this water which arises from the mind.

\[416\] *ahoh mahå*-sukha.

Thus by tasting the red and white *bodhicitta* emitted by the lama and his consort Great Bliss is born; Bliss ascertained as Emptiness, the undifferentiability of Bliss and Emptiness. That indeed is the actual quintessence of the secret initiation.

III. *The Wisdom initiation* (*shes-rab ye-shes-kyi dbang*)\(^{160}\)

1. *Offering* manḍal (manḍal 'bul-ba)

[(I) visualize this manḍal whose] base is anointed with incense [and strewn with flowers, adorned with mount Meru, the four continents, the sun and the moon, as a Buddha Land; by offering (it) may all sentient beings course in the pure Land].\(^{161}\)

2. *Requesting the initiation*

[As] Byang-chub-rdo-rje (Bodhivajra) [bestowed the great offering (of initiation) on the Buddha], today, [for the sake of protecting me also, O space *vajra*], bestow on me.\(^{162}\)

3. *The initiation*

This pleasing consort [is perceived by Buddhas as an object of reverence. Through union by means of the *vajra* passion one will experience the holy bliss. There is no Buddha(hood) by other means. These three worlds are excellent. Therefore

\(^{159}\) Cf. R. 386.6–387.1.

\(^{160}\) J. 241.6–246.3. A translation of a similar initiation in the case of Kālacakra and Hevajra respectively are found in Jackson 1985:132–133 and Snellgrove 1987:258–259.

\(^{161}\) Cf. R. 368.5–6.

\(^{162}\) Cf. R. 414.6.
you must never be without union in samsāra. This is the highest arduous practice of the Vidyā of all Buddhas. For the deluded ones who breaks their vows there are no supreme accomplishments (siddhi).

Having said thus hand the praṇād over (to the disciple/consecration lha). The Vidyā is anointed with sandal wood, saffron and so forth. Adorned with a garland of flowers with the most fragrant scent. She has no clothes, her lotus is very wide and clearly visible. (She says:)

Will you have delight, o son, in eating excrement, urine, blood, semen, and likewise flesh, in, likewise, (giving) the highest respect to a woman, kissing the lotus of the bhaga? Speak blissfully, O son.

Thus is the question.

How would I not have delight in the goddess and eat excrement, urine and so forth. I will always respect women and kiss the bhaga itself.

Since thus is said, the goddess having rejoiced (says:)

Ema! This lotus of mine is perfectly endowed with every bliss. I will dwell in front of he who reveres it through a ritual. How will the delighted Buddha and so forth perform the activity in the lotus? The king of great bliss himself always abides in this very one.]

bhaja-mokṣa Hoḥ.

The consecration lha (arise) as a Ḩûṃ; from it (arises) vajra marked with a. Ḩûṃ; from its complete transformation Glorious Great Rdo-rje-'jigs-byed [blue-black colored with nine heads, thirty four arms and sixteen legs,] standing with [the right legs bent and left extended]. On his lap the consort, the Vidyā Rdo-rje Ro-langs-ma, blue colored [with one face and two hands, the right brandishes a vajra curved knife and the left holds a skull filled with blood of the poisonous one, while embracing the Father. She is adorned with a crown of five dry

\[\text{Cf. J. 242.2–243.5.}\]
skulls and with a garland of fifty dry (skulls), adorned with the five mudr̩a. Her right leg is extended and with her left (leg) she embraces the Father (yab Rdo-rje-'jigs-byed).] A ray of light which emanates from the H̩um at the heart invites the ye-shes-pa and the lha of initiation who are similar to oneself. They dissolve into non-duality. The initiation lha confer initiation. Their heads become adorned with Akṣobhya. [Visualize away] the secret place of the Father. [From it a H̩um (arises); it becomes a five pointed vajra. From Om a jewel (nor-bu) arises; its opening is blocked by Phat. As long as the yogin (rnal-byor-pa) [does not emit the bodhicitta, for that long he will continuously obtain... He, who together with the Vidyā and the complete union in the vajra (family) of the space element generates the wonderful great bliss, generates the supreme joy (paramānanda) for one session, or one day, half a month, a month, a year or a kalpa or even in a thousand kalpas] he will abide in actual union with ye-shes.

Om sarva [-tathāgata anurāgaṇa-vajra-svabhava-ātmako 'ham].

When the bodhicitta of the consecration lha as Father-Mother lha in meditative union descends from the crown of their head to their throat, joy (dga'-ba, ânanda) [is born; when it descends from the throat to the heart supreme joy (mchog-dga', paramānanda); when it descends from the heart to the navel special joy (khyad-dga', viramānanda); when it descends from the navel to the tip of the secret place simultaneously-arisen joy (lhan-skyes-kyi dga'-ba, sahajānanda). The simultaneously-arisen joy of the inseparability of Bliss and Emptiness is the essence of the third initiation.
IV. The fourth initiation (dbang bzhi-pa)\textsuperscript{174}

1. Offering mandal (mandal 'bul-ba)

[(I) visualize this (mandal whose) base is anointed with incense [and strewn with flowers, adorned with mount Meru, the four continents, the sun and the moon, as a Buddha Land; by offering (it) may all sentient beings course in the pure Land].

2. Requesting the initiation

By the kindness of the lotus of your feet [I have obtained the three kinds of initiations into the main (lha of the mandala). By (your) kindness (may I) today (obtain) also the fourth precious (initiation)], may you protect me.

(Repeat) three times.

3. The initiation

When at the time you have attained the third initiation, the bodies of both the consecration lha\textsuperscript{175} and that of the Vidyā [appear as the Father-Mother yi-dam ('dod-lha),\textsuperscript{176} through the simultaneously-arisen joy the mind (sems) is endowed with the equality of dualities, with the true meaning of suchness. Likewise, having been habituated to this meaning, finally the (consecration lha) becomes endowed with a body embraced with the Vidyā, which appears as the very ye-shes body of the Sam-bhoga-kāya made from wind and mind alone. At that very time, the mind (thugs) actually abides at the level of union (zung-'jug, yuganaddha), the entrance into one taste (ro-gecig) of the simultaneously-arisen joy and Emptiness, the indistinguishable essence of Clear Light and the Emptiness of everything, the non-dual ye-shes. Obtaining that aim is the fourth initiation.\textsuperscript{177}

\textsuperscript{174} J. 246.6-248.1.

\textsuperscript{175} In copy B rab-tu gnas-byi 'lha-rnams is “corrected” back to rang.

\textsuperscript{176} Iṣṭa-devatā (cf. Snellgrove 1987:189, note 126).

\textsuperscript{177} Cf. I. 247.3-6; SIV 51 and a similar passage in Mkhas-grub Rje 1968:324-5.
Thanks-giving ceremony (gtang-rag)

Then, as for the mandal of thanks-giving:

[In the presence of the] lama [who is no different] from the main (lha of the mandala) the consecration lha ask to offer the field realm (zhing-khams) [as a gift of thanks-giving for the grace of bestowing the complete four initiations in the mandala of Glorious Great Rdo-rje-'jigs-byed].

Oṃ vajra-bhūmi [Āḥ Hūṃ].

Having visualized the body, speech, mind and resources of myself and others, together with the accumulation of virtue of the three times, the good precious mandal together with the accumulations of offerings of Samantabhadra, I offer them to the lama, yi-dam and the Three Precious Ones. Having accepted these compassionately grant me blessings.

Idam guru [ratna-mandalakaṃ niryātayāmi].

Scatter flowers.

Thus, in the case of conferring initiation on a lha, act as if the consecration lha were disciples, and as if the lama were no different from the main lha of the mandala. With such convictions perform the ritual actions of conferring initiation. With the conviction that they are themselves the ritual helper, the vajra action (las rdo-rje), everyone should actually recite. In the water initiation of Mi-bskyod (Akṣobhya), having set the vase down, scatter its water. In Rin-'byung (Ratnasambhava) initiation offer the crown of the five Tathāgatas. In 'Od-dpag-med (Amitabha) initiation (offer) the vajra; in Don-grub (Amoghasiddhi) initiation—the bell. Offer (to the receptacle) and remove (its) blind-
fold. In offering the secret substances, the bell should be played (only) when it is appropriate. The ritual master should perform the ringing of the bell etc. as in the initiation ritual (of a disciple). As long as the concluding rituals are not completed do not remove the initiation implements. From here on (also) the assembly should perform the mudrás together with the vajra and bell.\textsuperscript{184}

A. Blessing the offerings

As for the blessing of the four waters and upacāras:

Cleanse with

\textit{Om Khaṅga-dhṛk [Hūṃ Phat].}

Purify and so fourth. Thus bless the four waters and upacāras up until the music (offering) together with the (corresponding) mantras.\textsuperscript{185} Play the cymbals in \textit{slang-sil}.

B. Offerings (mchod)

[Having accepted this supreme water for sprinkling,] pure stainless [and pleasing (blessed by) mantra, which I faithfully offer, may you bestow grace on me].

\textit{Om Āḥ Hṛiḥ [pravara-sadkāraṃ prokṣaṇaṃ pratīccha Hūṃ Svāhā}.}

Having accepted this supreme water for refreshing the mouth, pure stainless and pleasing (blessed by) mantra, which I faithfully offer, may you bestow grace on me.

\textit{Om Āḥ Hṛiḥ pravara-sadkāraṃ āṃcamaṇāṃ pratīccha Hūṃ Svāhā}.}

Having accepted this supreme water for welcoming, pure, stainless and pleasing, (blessed by) mantra which I faithfully offer, may you bestow grace on me.\textsuperscript{186}

\textit{Om Āḥ Hṛiḥ pravara-sadkāraṃ arghaṃ pratīccha Hūṃ Svāhā}.

Having accepted this supreme water for refreshing the feet,
pure stainless and pleasing (blessed by) mantra, which I faithfully offer, may you bestow grace on me.

Om Āḥ Hrīḥ pravara-sadkāram pādyāṁ praticcha Hūm Svāhā].

(Thus) offer the four waters.

[Even though] the Victorious Ones [419] [are the body of supreme qualities, fragrance of pure morality arises (from them), their enlightened wisdom dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the pure scent in a manner of honor and respect, may we perfect the components of merit]

Om Yamāntaka-sapārivāra gandhe [prāticcha Hūm Svāhā].

[Even though the Victorious Ones are the body of supreme qualities, embellished with flower ornaments of the limbs of enlightenment, their enlightened wisdom dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the pure flowers in a manner of honor and respect, may we perfect the components of merit.

Om Yamāntaka-sapārivāra puspe prāticcha Hūm Svāhā.

Even though the Victorious Ones are the body of supreme qualities, the palace of enlightened wisdom (endowed with) the flowers and incense of the major and minor marks, their enlightened wisdom dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the pure incense in a manner of honor and respect, may we perfect the components of merit.

Om Yamāntaka-sapārivāra dhūpam prāticcha Hūm Svāhā.

Even though the Victorious Ones are the body of supreme qualities, their clear enlightened wisdom is free from the darkness of ignorance, their enlightened wisdom dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the pure light in a manner of honor and respect, may we perfect the components of merit.

Cf. DK 144.4–145.6; for English translation see S. 63–65.

Or saparivāra.
**Om Yamantaka-sapârivâra âloke praticcha Hûm Svâhâ.**

Even though the Victorious Ones are the body of supreme qualities, (they are endowed with) the nourishment of nectar satiation quality of the seven riches, their enlightened wisdom dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the good food in a manner of honor and respect, may we perfect the components of merit.

**Om Yamantaka-sapârivâra naividyâ praticcha Hûm Svâhâ.**

(I) shall offer the sound of music, demonstrating the meaning of the highest Vajrayâna, following the melody of wisdom, for the sake of overcoming the wheel of Mâra, accept this which has obtained power over the realm of meaning.

**Om Yamantaka-sapârivâra sapta praticcha Hûm Svâhâ.**

Play the cymbals in slang-sil.

C. **Praises (bstod)**

Make the **mudrâ of glang-lpags 'dzin-pa.**

Hûm Mañjuśrî\(^{189}\) arisen from space, [endowed with golden color, Mañjuśrî the nature of all dharmas is clear to your mind. Mañjuśrî, the lord of speech, the gentle-voiced (Mañjughoṣa), Mañjuśrî with hopeful mind I bow down to you.

Even though your supreme mind has not wavered from the continuum of gentleness, for the sake of subduing all\(^{190}\) the poisonous ones out of compassion, you appear as the body of the fearful one, the great frightful one (Vajrabhairava), horrifying, blazing as the fire at the kalpa of the end of time.

Your mouth gapes, your scowls of wrathfulness\(^{191}\) and eyebrows quiver like flashes of lightening, your staring eyes and your bared fangs are very glaring. You laugh Ha Ha\(^{192}\) with

\(^{189}\) These praises to Mañjuśrî are offered since Rdo-rje-'jigs-byed is a wrathful emanation of the Bodhisattva Mañjuśrî.

\(^{190}\) I read ma-lus for ma-las.

\(^{191}\) Read gnyer for gnyed.

\(^{192}\) For the four kinds of laughs, see Rigzin 1986:248.
a terrifying voice of a vajra horse. You call into the sky the sound Phaim which convenes the dākinīs.

Standing in a wrathful position, your legs subdue the three realms. With hands raised to the sky in the threatening mudrās, you overcome the great god. Your tongue coiled, your large teeth bared, intoxicated by blood.

The world together with the gods are offered to your mouth. You are adorned with a fresh elephant hide and a garland of skulls, naked, in the stance of the great frightening (jigs-byed) lord, you have a wrathful fearsome buffalo face.

Your nine blazing mouths devour and inhale the world. Your blazing mudrās (hand implements) subdue various beings, standing with one leg extended and the other bent, you overcome every type of Māra. (I) will always bow down to your body, mighty 'Jigs-byed.

Make the mudrā of 'byung-po 'ur-'ded.

[From among the mandala of] your nine blazing heads, [the widely spread three right faces are dark blue, red and yellow, the stretched apart three left faces are white, grey and black, your blazing three central faces are wrathful, passionate and peaceful.

From among your hand implements blazing as light, the sixteen right ones brandish weapons of striking and subduing. The sixteen left ones are embellished with signs of enjoying and providing.

From among the fearful positions of your magnificently subduing legs, your eight right bent legs, subdue with skillful means the eight arrogant gods, your eight left extended legs enjoy the eight arrogant goddesses.

For the sake of subduing the great passion, you are always in a position of union with your consort. Through your terrifying aspect you conquer anger. Prostrations to you who are endowed with conquering body.

Make the mudrā of dbang-sdud.

Hûm [From the mandala of] the great cremation ground [you have conquered Māra and Yama through skilful means, brought under control ogresses (ma-mo) and dākinīs. Prostrations to you, the powerful conqueror.
Powerless, I bow down faithfully to the mandala of the great lord, surrounded by a retinue of emanated ye-shes, I prostrate to you together with your retinue.

Even though you emanate from the mind mandala of ye-shes in various forms, you have not wavered from the pure realm]. Prostrations and praises to you the equanimity.\(^\text{193}\)

You, the entity of all Buddhas, [all Buddhas encapsulated into one, the chief of chiefs, the supreme of all Buddhas, prostration and praise to the main (lha) of the mandala].\(^\text{194}\)

**Offering garments (gos'-bul)**

[Divine garment], soft, fine and light, [I offer with indestructible faith to those possessing the indestructible vajra body; may I also attain the vajra body].\(^\text{195}\)

_Oṃ vajra-vastraye Āḥ Hūṃ_.\(^\text{196}\)

(Thus) offer garments.

**Offering ornaments (rgyan'-bul)**

[Even though] the Victorious One, [being naturally endowed with the ornaments of] the major and minor marks of a Buddha [does no seek to be adorned with any other ornaments, by offering this supreme ornament of precious substances may all beings obtain a body decorated with the major and minor marks of a Buddha].\(^\text{197}\)

_Oṃ vajra-avaratnavapuṣāṇe Āḥ Hūṃ Svāhā_.\(^\text{198}\)

(Thus) offer ornaments.

**Showing in the mirror (me-long bstan-pa)**

The ritual of showing in the mirror is shared by ritual bathings (khrus-gsol), coronations, initiations, and consecrations. It usually follows

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\(^{193}\) Cf. DK 157.3–160.5, translated in MV 60–61.

\(^{194}\) Cf. R. 397.6 and DK 162.2–4.

\(^{195}\) Srab-'jam yang-ba lha-yi gos/ mi-byed rdo-rje'i sku mnyes la/ mi-phyed dad-pas bdag-'bul na/ bdag kyang rdo-rje'i sku thob-shog/. For the text see PC 852; for English translation S. 51; Lessing 1959:168.

\(^{196}\) Cf. R. 392.6–393.1.

\(^{197}\) Cf. R. 393.1.

\(^{198}\) Cf. R. 393.2.
the sprinkling of water (abhiṣek) which, in variant versions, is also found in those four rituals. The ritual bathing is concluded with the showing of a mirror to the honored guest, lama, king or image (as the case may be) to whom the ritual bath was offered. The showing of the mirror is preserved in coronation as well. In Hindu coronation rituals, after the unction (abhiṣek), the king should look into a mirror. The Buddhist initiation, which took both bathing and coronation rituals as part of its own ritual complex, gave a new interpretation to the ritual of showing in the mirror.

There are a number of appendages to the vase initiation (bum-dbang). The first appendage includes four initiations accompanied by the offering to the disciple of the mantras of Rdo-rje-'jigs-byed, eye medicine, mirror and bow & arrow respectively. None of these initiations were conferred on the consecration lha during the main initiation. At the end of the thanks-giving offerings, however, the ritual master makes the reflected image of his vajra rise in a mirror and offers it to the receptacle while reciting the first verse of the mirror offering from the initiation. The meaning of this act has already been discussed above in regard to the mirror used to transfer the ye-shes sems-dpa' from the stūpa to the assembly hall. As we can see, this meaning is reiterated here.

Since all adult monks in Dga'-ldan-chos-'phel-gling know the recitation of the mirror initiation by heart, the act of offering the mirror to the receptacle with its accompanying recitation is another instance which immediately brings to their minds this Mādhyamika notion of phenomena in general and of lha in particular. As mentioned above, this view appears to be in direct conflict with the basic idea of the consecration—the firm establishing of a lha in the receptacle for as long as samsāra lasts. The fundamental Mādhyamika notion of the nature of all dharmas, including their non-localizability, seems to be an intentionally recurring motive throughout the consecration. Furthermore, these rituals and the manuals that govern them may be one of the primary sources from which the monks who primarily

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199 There are numerous examples for such a ritual. For a Hindu example, see Goudriaan 1970:183. For a Buddhist example, see the bathing above. Not only is the mirror shown to the receptacle after the bathing, in the Tibetan tradition the bathing is not conferred on the receptacle itself but on its reflection arising in the mirror (ibid., Wayman 1974:256-257).


201 Cf. J. 230.6–233.3.
engage in ritual performances derive their knowledge of the Mādhyanamika (cf. Bentor 1995a).

Translation:

The ritual master makes the reflected image of (his) vajra rise in a mirror and offers it to the receptacle with melody (rta),\textsuperscript{202} (as in) the initiation.\textsuperscript{203}

A mirror born from an A\textsuperscript{204} appears.

Āh. dharmas [are like reflected images, clear, pure, uncontaminated, ungrasped and] inexpressible.\textsuperscript{205}

Om vajrasattva Āh.

The fire offerings (sbyin-sreg)\textsuperscript{206}

The fire offering (Skt. homa) provides a fascinating example of the evolution of a ritual, and that ritual's interpretation, that begins from a Vedic setting and ends in a Tibetan Buddhist tantric context. The Indo-Tibetan fire offering ritual has been studied by a number of scholars. Skorupski edited and translated the fire offering according to the Sarvadurgati-parisodhana Tantra and its commentaries, especially Vajravarman's commentary.\textsuperscript{207} Snellgrove and Tsuda translated the fire offerings in the Hevajra and Samvarodaya Tantras, respectively.\textsuperscript{208} Miyasaka edited some of the Tibetan texts of fire offering found in the Tanjur.\textsuperscript{209} A manual of fire offering ritual written by the Second Panchen Lama was recently translated into English by Sharpa Tulk and Perrot.\textsuperscript{210} Pha-bong-kha-pa’s fire offering to Vajrayogini and Dngul-chu Dharma-bhadra’s fire offerings to Vajraḍāka are translated in GDL. Another Dge-lugs-pa fire offering manual written by

\textsuperscript{202} Cf. Ellingson 1979a and 1979b.

\textsuperscript{203} The following recitation is drawn from the initiation ritual (J. 232.2–4., see also KL 341; Wayman 1973:68–70; Wayman 1974b:262). On the mirror initiation see also Locke 1980:110, n. 62.

\textsuperscript{204} J. 232.2; KL 341; Wayman 1973:69; have Āh for A.

\textsuperscript{205} Āh chos-rnams gzugs-brnyan ha-bu-stel gsal-zhing dag la rnyog-pa medial bzung-du med-cing brjod-du medial. ibid.

\textsuperscript{206} Cf. Sharpa 1987 (S).


\textsuperscript{208} Snellgrove 1959:II. 1.1; Tsuda 1974: ch. XXIII and ch. XXVIII.

\textsuperscript{209} 1971–72:207–300.

\textsuperscript{210} 1987.
Mkhas-grub Rje was translated into Japanese by Nakayama. Lessing described the ritual he observed at the Yung-ho-kung Temple. Beyer and Panchen Ötrul provide a brief overview of the fire offering.

A thorough discussion of the fire offering ritual is neither necessary nor possible here. Only the special features of this ritual when it is performed in conjunction with consecration will be noted. Two types of fire offerings are performed during the consecration. An increasing fire offering is performed on the main day of the ritual and a peaceful fire offering is a part of the concluding rituals performed on the third day. The performance of the fire offerings during the consecration I observed relied on the manual written by the Second Panchen Lama Blo-bzang-ye-shes (1663–1737) entitled “Rdo-rje sgra-dbyangs gling-gi zhal-'don Dpal Rdo-rje-'jigs-byed chen-po'i zhi rgyas-kyi sbyin-sreg nag-'gros-su bkod-pa.” As is indicated by its title, it includes both pacifying and increasing rituals. It was translated into English by Sharpa Tulku and Perrot.

Two features distinguish the increasing fire offering performed during the consecration from its performance as an independent ritual—the object of increasing and the recipient of the offerings. Increasing fire offering rituals are performed, in general, for increasing life, wealth, courage, strength, harvests, merit, wisdom, study and practice of religion, and so forth. Some of these general purposes are recited along with each of the thirteen offerings made to either Agni or Rdo-rje-'jigs-byed, according to the Second Panchen Lama as follows:

For us—ritual master, disciples, patron and attendants—may life span, merit, wealth, brilliance, learning and practice of the three collections of scriptures, and the four classes of tantra, all the good qualities of the three trainings (bslabs-pa gsum) increase (puṣṭiṃ kuru Oṃ).

In the case of consecration certain objectives unique to it are appended:

211 Part II:1988:293–303 (Part I is not available to me at present).
212 1942:150–161 and plates XXX–XXXII.
214 The classification of fire offerings follows the general classification of rituals into pacifying, increasing, subduing and destroying (śānti, puṣṭi, vaśya, abhicāra; zhi-ba, rgyas-pa, dbang, drag-po).
215 See abbreviations SS.
216 See abbreviations S.
217 Ötrul (Pañchen) 1987:70; Sde-srid Sangs-rgyas-rgya-mtsho 236.
218 R. 421.2–4
And particularly may the activity for dharma (\textit{\textasciitilde{phrin-las}}) of the Body, Speech and Mind of the consecration \textit{lha} and all the multitude of clouds of offerings increase (\textit{pu\textasciitilde{st}}\textit{im kuru \textit{Om}}).\textsuperscript{219}

As is common in Tibetan rituals, the special objective of the increasing fire offering performed as part of the consecration does not supplant the sanctified purposes for which the ritual itself is performed, but is simply added to them. The special objectives here are two. First, increasing of the \textit{\textasciitilde{phrin-las}} of the \textit{lha} abiding in the receptacle; that is to say, increasing the effect of the presence of a Buddha’s emanation in the receptacle. Thus, one of the purposes of the increasing fire offering here is to augment the effect of the consecration ritual itself. The second objective, expressed in the words recited with each offering, is an increase in the offerings which will be made to the receptacle both during and after the consecration. This objective is clearer in the anointing ritual which takes place at the end of the fire offerings, where in the case of a consecration the following words are appended:

Particularly, may there be inexhaustible and uninterrupted amassment of clouds of offerings for the receptacle[s] of Body, Speech and Mind and for temple[s].\textsuperscript{220}

One of the major functions of the consecration ritual is to create an object worthy of offerings which will serve as a base for the accumulation of merit and as a source of income for the monastery. The fire offerings ritual here is meant to increase these offerings, or, again, to accomplish one of the main expected results of the consecration ritual. Some consecration works, such as that of Sde-srid Sangs-rgyas-rgya-mtsho,\textsuperscript{221} also add another object for increasing—increasing the merit of the patron.

The other feature specific to the increasing fire offering ritual in consecration is the recipient of the offerings during the main part of the ritual. In the course of an independently performed fire offering ritual, thirteen different offerings are made to the deities whose tongues are visualized as the fire. During the preparation (\textit{sta-gon}) and concluding rituals (\textit{mjug}) these offerings are made to the Vedic deity Agni. In the main part of the ritual (\textit{dngos-gzhi}) similar offerings in

\textsuperscript{219} R. 421.4–5.
\textsuperscript{220} R. 424.1–2.
\textsuperscript{221} P. 249.
larger quantities are made to the yi-dam and consort. Each of the thirteen substances offered has a specific purpose such as protection, increase, wealth, strength, wisdom, etc., in addition to the general purpose of the ritual as a whole. Here the increasing fire offerings are made to the consecration deities, that is to say to Rdo-rje-'jigs-byed and his consort who abide in the receptacle. For the sake of receiving the fire offerings the yi-dam and consort are requested to proceed from the center of the bathing mandala, where they reside during the consecration, to the hearth. This is in contrast to the pacifying fire offerings on the third day of the consecration which are offered to Rdo-rje-'jigs-byed and his consort who are invited specifically for this purpose in a ritual independent of the consecration. Therefore while Khri-byang Rin-po-che’s manual does not provide further details on the pacifying fire offering ritual, it does include not only a complete outline of the increasing fire offerings, but also certain portions of it with the appropriate modifications. This is similar to the ritual of entrance into the mandala performed for the consecration deities, where certain portions of the mandala ritual are imbedded in the consecration manual, including all the cases where utterances and actions related to the practitioner are replaced with those related to the consecration deities.

The following is a short synopsis of the proceedings. The increasing fire offering performed during the consecration is similar to such rituals performed in conjunction with a mandala. An instance of this ritual performed at the Yung-ho-kung temple was described by Lessing. In our case, instead of inviting the deities of the mandala into the hearth, the deities who abide in the receptacle are invited there. For this purpose at the heart of the Fire Lha (Agni) who has been invited into the hearth during the preparatory rituals, the residence of Rdo-rje-'jigs-byed and his consort is generated according to the sadhana. Then, the ritual helper, holding incense in his hand, enters the assembly hall (the Tibetan fire offering is always performed outside), and prostrates in front of the consecration deities who reside in the ritual mirror on the bathing mandala. He pronounces an invitation for the consecration lha to come to the hearth. Then for each invited lha he takes one tsam-pa-ka ‘flower’ while reciting the lha’s

222 See Sharpa 1987:xii; Beyer 1973:271–2; Ötrul (Panchen) 1987:72–73, etc.
223 In 1942:160–161. See also. S. 31–35.
224 Or in the representation of the receptacle.
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mantra\textsuperscript{225} and places it in the symbolic vessel (\textit{mtshan-ma'i snod}) held in his hand. At the same time he visualizes that the consecration \textit{lha} are conveyed from the bathing mandala to the symbolic vessel. As was the case in the invitation of the \textit{lha} from Bodhanath Stūpa to the assembly hall before the consecration (cf. R. 367.6), the conveyed \textit{lha} is conceived of as a mirror image, or as "a second \textit{lha} emanated as a second butterlamp is lit from another."\textsuperscript{226} The symbolic vessel is carried to the hearth outside in a procession accompanied by monks wearing ceremonial hats, carrying canopies (\textit{gdugs}), banners (\textit{rgyal-mtshan}) and flags (\textit{ba-dan}) and playing musical instruments in reverence. Outside they circumambulate the assembly of monks performing the fire offering. The ritual helper offers the symbolic vessel to the ritual master who conveys the \textit{lha} into the hearth by taking each flower from the symbolic vessel and placing it in the fire while reciting the \textit{lha}'s mantra and visualizing that the consecration \textit{lha} are invited from the symbolic vessel into their visualized residence in the hearth.\textsuperscript{227} After the fire offerings to the consecration \textit{lha} are completed, the \textit{lha} are returned to the bathing mandala in a similar ritual action. The ritual master makes as if he takes the flowers back from the hearth and places them in the symbolic vessel, while visualizing the \textit{lha}' return. The ritual helper accompanied by the procession of monks carries the vessel back to the assembly hall and places the tsam-pa-\textit{ka} 'flowers' in front of the ritual mirrors or the representation of the receptacle, while visualizing that the \textit{lha} "become inseparable from the consecration \textit{lha}."\textsuperscript{228}

Before the departure of the \textit{lha} from the hearth the assembly recites one of the common verses for departing \textit{lha}. This verse was discussed above among the concluding rituals of the preparation. Note that the wording here includes the following: "After departing to the Buddha's

\textsuperscript{225} In this case he recites Rdo-rje-'jigs-byed's action mantra and the mantra of his consort.
\textsuperscript{226} \textit{Lha gnyis-pa ré mar-me gcig las gnyis chad-kyi tshul-du} (S. 261.2).
\textsuperscript{227} Cf. Sharpa 1987:32–33; Beyer 1973:270–271; Ötrul 1987:73; where a similar process involving the invitation of an \textit{lha} from the main mandala to the hearth is described.
\textsuperscript{228} \textit{Rab-tu gnas-bya'i lha-rnams dang gnyis-su-med-par gyur} (R. 424.5–6). The original flowers were, of course, burnt in the fire. These are additional flowers kept in the symbolic vessel. In saying that the ritual helper places the flowers in front of the mirrors or the representation of the receptacle, I follow the ritual manual (R. 425.1). In fact, the ritual helper placed the symbolic vessel inside the main mandala palace, as in the case of the invitation of the \textit{lha} from the main mandala (cf. SS. 268.3–5; S. 54). This is the only instance where I observed a significant deviation from the instructions of the consecration manual during the performance.
land may you return once more." (R. 424.5) As is clear in the fol-
lowing sentence, the lha here do not depart back to the Buddha land
but absorb back into the consecration lha. This is another example
of the preservation of standard pronouncements even when the context
does not justify it.

Some consecration works say that one should perform not only two
fire offerings but four; one for each of the four actions. For example,
Gung-thang-pa stipulates the performance of the fire offerings of
destroying (drag-po'i sbyin-sreg) at the expelling of the obstructions
(bgegs-bskrad); fire offerings of subjugating (dbang-gi sbyin-sreg)
before the opening of the eye of the receptacle; fire offerings of
increasing after the opening of the eye for increasing all accumula-
tions of goodness; and fire offerings of pacifying at the end in com-
pensation for excess and omissions.229

Translation:

A. Preliminaries (sbyor-ba)

As for the method of performing the fire offering ritual for increase
at this interval: Begin from the (offering) of gtor-mas to the
lord(s) of the site (gzhi-bdag),230 the blessing of the vajra and
bell.231 Then, cleanse the hearth, the substances for burning and
the performers by [420] circling around each (of them) to the
right both the cleansing water232 and the inner offerings (nang-
chod) three times each.233 Having cleansed once more with
cleansing water, bless the four waters (chu-bzhi)234 and the (burnt)
substances together with their (appropriate) mantra and mudrā.235
Cleanse the lighting fire (sgron-ma)236 by (circling) three times

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229 Bgegs bskrad-pa'i skabs-su drag-po'i sbyin-sreg/ spyan-dbye'i gong-du tha-dbang-
du byed-pa'i dbang-gi sbyin-sreg/ spyan-dbye sogs grub-ste legs-tshogs thams-cad spel-
pa'i rgyas-pa'i sbyin-sreg/ mjug-tu lag-chad skong-ba'i zhi-ba'i sbyin-sreg dang bcas
bzhi-ga mdzad/ p. 105.5-6.

230 For the ground ritual (sa-chog) and the drawing of the hearth see SS. 248.2-250.6
and S. 3-11, 167-8. The offering of gtor-mas is found in S. 12.

231 Cf. SS. 251.1-4; S. 12-12; see also R. 358.1.

232 The cleansing water of the vase of action (las-bum) is used here. In case of an
independent fire offering ritual, the cleansing water should be prepared according to SS.
250.3; S. 10.

233 Cf. SS. 251.4-6; S. 13.

234 Cf. R. 371.2-372.3.

235 SS. 251.6-252.5; S. 14; see also R. 393.4-394.1, 399.6-400.4.

236 Copy B has sgron-me for sgron-ma; both are acceptable.
each the cleansing water and the inner offerings as before. Produce light (gzi-byin) together with mantras. Fan (the fire) with a fan while reciting Hûm. Revive the flame with the action mantra (and pour) seven (ladles) of clarified butter. Offer a kuśa grass seat (to the lha).

B. The main part of the fire offerings (dngos-gzhi)

1. Offerings for the fire lha (me-lha)
   a. Generating the dam-tshig sms-dpa' of the fire lha (me-lha).

   [1] Having cleansed the hearth with cleansing water

   Om Khanga-dhรก [Hûm Phat.

   [2] Om svabhâva-śuddhâh sarva-dharmâh svabhâva-śuddho 'ham].

   The hearth becomes Emptiness.

   [3] [From the continuum of Emptiness on top of a variegated lotus and a moon (appear) Sam and a vajra. From that (appears) a white Vajra Holder with three faces white, dark blue and red. The first pair among his six arms embraces the consort who is similar to himself. The two lower right (hands) hold a vajra and sword and the two lower left a jewel and lotus. From their melting appears] a yellow colored square shaped hearth of ye-shes [together with an inner rim (muran) and outer rim (kha-khyer)]. The outer rim is circled with a garland of precious substances, its four corners are marked with] half moons [and vajras. These are clear and unobstructed. Inside the hearth from a Ram arises a triangular fire. At its center, in the middle of a variegated lotus a Ram (appears). From it (arises) a rosary.] From the complete

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237 That is to say light the fire.
238 Om vajra-jvala jvala Hûm. 'Om vajra burn burn Hûm.' (cf. SS. 252.5–253.1; S. 15).
239 Of Rdo-rje-'jigs-byed.
240 Using the blugs-gzar (see below SS. 253.1; S. 15).
241 SS. 253.1–5; S. 15.
242 Note that SS2. 310.5 and S. 169 have a yellow Vajra Holder with yellow, black and white faces.
243 This verb is not found in SS2. or S.
transformation of that [appears] a yellow fire lha [with three faces], yellow, black [and red, and six arms.]

Thus, and so forth (as follows).244

[His body abiding primordially inseparable from the consort Rang-'od. The first among the right hands carries a rosary, the second is in the mudrā of fearlessness, and the third (holds) a curved knife. In the first among the left (hands) a threefold club, in the second a vase, in the third a skull. He stands in a position in which the left (leg) is extended, and is adorned with wrathful ornaments. At his heart there is a triangular fire marked with Ram. From a ray of light of the seed syllable at the heart of the dam-tshig-pa emanates the wrathful 'Dodrgyal who invites from the south east the fire lha similar to the one meditated on accompanied with a retinue of rṣis.]

b. Inviting the ye-shes sems-dpa' of the fire lha (me-lha).

Invite the fire lha.245 Expel the obstruction(s) who follow (the invited lha) with cleansing water.246 Offer the four waters (chubzhi).247 Draw (the ye-shes sems-dpa' close to the dam-tshig sems-dpa'); make it enter; (they) will be delighted.248 Offer the four waters once more.249 (Offer) to the fire lha the upacāras,250 the inner offerings,251 praises,252 and so forth up until binding in commitment.253

c. Offerings to the fire lha.

As for the Blessing of the tongue of the fire lha:

244 The complete text of the generation is found in SS2. 310.4–311.5; S. 169–70. The generation of the fire lha in the case of the pacifying fire offerings is found in SS. 253.5–254.5 and S. 16. In R. only the parts of the recitation which are different in the increasing fire offering from the corresponding ones in the pacifying fire offerings are mentioned. These differences are discussed above.

245 SS2. 311.5 does not supply here the following passage which appeared already in SS2. 283.5–284.3. See also SS. 254.5–6; S. 19.

246 As well as with the action mantra SS. 254.6; S. 19.

247 SS. 254.6–255.3; S. 19.


249 SS. 255.4; S. 20.

250 SS. 255.4–5; S. 20.

251 SS. 255.5–6; S. 20.

252 SS. 255.6–256.3; S. 20–21.

253 SS. 256.3–4; S. 21.
The tongue of the fire lha [421] has the appearance of a yellow vajra marked by the syllable Ral254 and the ritual ladle and funnel255 by the syllable Ya, [together with blazing] rays of light.256

Offer clarified butter as a welcoming drink seven times.257 (Beginning) from the blessing of the offering sticks (yam-shing)258 perform the entire offering of the twelve great (burnt) substances (with) the interspersed style recitation (spel-tshig):259

For us—ritual master, disciples, patron and attendants—may life span, merit, wealth, brilliance, learning and practice of the three collections of scriptures,260 and the four classes of tantra,261 all the good qualities of the three trainings (bslabs-pa gsum),262 and particularly the activity for dharma ('phrin-las) of the body, speech and mind of the consecration lha and all the multitude of clouds of offerings increase (puṣṭim kuru Oṃ).

Thus attach.263 Once more offer water for refreshing the mouth and water for sprinkling.264
2. Rituals for the consecration lha

a. Inviting the consecration lha.

Then, as for generating a divine palace (gzhal-yas-khang) at the heart of the fire lha:

At the heart of the fire lha [at the center of a blazing triangular fire a Bhrum appears. From it (appears) a wheel marked with Bhrum. From it arises white Vairocana with three faces white, dark blue and red. The first two among his six arms embrace the consort who is similar to himself. The two remaining right (hands) hold a wheel which rests on a vajra and a curved knife. The two left hold a jewel and a lotus. From its complete transformation (appears) a square celestial mansion with four doors and five walls (colored) from the outside successively white, yellow, red, green and blue. On top of the wall a jeweled frieze embellished with various precious substances surrounds the celestial mansion. Inside supported on a circle of vajra garlands there are eight pillars which sustain four vajra beams beautifully set up. The top is embellished with precious pinnacles of vajra and jewels. Inside the east is white, the south yellow, the west red, the north green, and the center blue. On top of the frieze away from the four golden wide rain gutters are makaras. From their mouths are suspended precious necklaces and pendant strings decorated with bells, yak tail whisks, and do forth. Outside precious strings (shar-bu) hang from the terrace. On top there is a balustrade shaped like half lotus petals, embellished with flags, victory banners and so forth. At the edge of the wall there is a platform with a red ledge on which stand goddesses holding offering substances and making offerings. At the entrances and in between them and at the four lower outer and inner corners are half-moons decorated with a vajra and a jewel. In front of each of the four doors supported by four pillars there is a gateway made of eleven layers, on top of which there is a wheel of Dharma flanked on right and left] with a buck and doe (ri-dwags pho-mo). At the center of the divine palace

265 Note that the following sentences until "a square celestial mansion with four doors" are not found in SS2, or S.

266 SS. 260.3-4; the complete text is found in DK 110.3-112.1; translated in MV 48-49 and partly in S. 31-32. This is a description of the visualized mandala palace of Rdo-
[422] from a *Yam* (arises) a black air mandala with a tinge of red. Upon it there is a variegated lotus and sun seat.

Then those who invite the *lha* [to] the fire take off the initiation implements (*dbang-rdzas*), and put on their [ceremonial] hats. The ritual master and the assembly prostrate three times and enter inside. The assembly play their bells, then prostrate three times in front of the bathing mandala.

May the consecration *lha* come to the divine palace of the hearth to bestow supreme and ordinary achievement (*dngos-grub, siddhi*) on all sentient beings including me.

Then, [the ritual helper] holding in his hand the symbolic vessel (*mtshan-ma'i snod*) in front of the receptacle takes a flower [for each of the invited *lha*] while reciting

*Om Hṛih [Śṭriḥ vikrtânanâ Hûṃ Phat].
Om Vajra-vettâli [āgaccha āgaccha Hûṃ Jaḥ Svâhâ Om Aḥ Hûṃ].*

[and] places each flower in the symbolic vessel. [The monks] hold up for the invited symbol offering substances (*mchod-rdzas*) and musical instruments such as drums, conch shells, and so forth. Wearing their [ceremonial] hat, and playing music they go in procession. Having circumambulated the hearth and the assembly twice, they offer the symbol[ic vessel] to the ritual master.

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266 The seed syllable of air.
267 Cf. SS. 260.5; DK 113.5–114.1.
268 During the fire offering rituals the performers wear the implements of the Enjoyment Body (*longs-sku, sambhoga-kāya*). Since these implements are worn also during initiation and self-entry into the mandala they are called initiation implemints (see R. 369.3). In both cases wearing the *lha*’s costumes serves to help the practitioners visualize themselves as the *lha*. (see also Ötrul [Panchen] 987:71). In practice, however, not all monks participate in the fire offering ritual. Some of those who do not participate act to invite the *lha* (as follows), while the performers of the fire-offering ritual remain in their seats wearing their initiation implements.
269 For a picture of this type of hat see Chos-dbyangs 2 (1987) 41.
270 They enter inside the assembly hall.
271 On which the receptacle is situated.
272 In actual practice a *tsam-pa-ka* ‘flower’ is used.
273 These are the action mantra of Rdo-rje-’jigs-byed and the mantra of his consort Vajra Vettâli (see R. 397.5–6; DK 168–9).
274 Through this ritual action the consecration *lha* are conceived of as being invited into the symbolic vessel.
[They] take off their [ceremonial] hats, sit in their seats in the rows [of assembled monks], [423] and put on the initiation implements.\footnote{276}

The offerings and music are stopped. [While reciting]

\[\textit{Oṃ Hṛṣṇ Śṛiḥ [vikṛtānana Hūṃ Phat]. and} \]
\[\textit{Oṃ Vajra-vettālī [āgaccha āgaccha Hūṃ Jaḥ Svāhā Oṃ Āḥ Hūṃ].} \footnote{277}\]

the ritual master invites the symbolic flower[s] into the hearth.

From the body of glorious Rdo-rje-'jigs-byed and his consort at the central seat\footnote{278} masses of yellow light emanate.

b. Offerings to the consecration \textit{lha}.

[Having accepted this supreme water for welcoming] pure, stainless [and pleasing, (blessed by) mantra which I faithfully offer, may you bestow grace on me.

\[\textit{Oṃ Āḥ Hṛṣṇ pravara-sadkāram argham praticccha Hūṃ Svāhā}.\]

Having accepted this supreme water for refreshing the feet, pure stainless and pleasing (blessed by) mantra, which I faithfully offer, may you bestow grace on me.

\[\textit{Oṃ Āḥ Hṛṣṇ pravara-sadkāram pādyam praticccha Hūṃ Svāhā}.\]

Having accepted this supreme water for refreshing the mouth, pure stainless and pleasing (blessed by) mantra, which I faithfully offer, may you bestow grace on me.

\[\textit{Oṃ Āḥ Hṛṣṇ pravara-sadkāram āṅcamanaṃ praticccha Hūṃ Svāhā}.\]

Having accepted this supreme water for sprinkling, pure stainless and pleasing (blessed by) mantra, which I faithfully offer, may you bestow grace on me.

\[\textit{Oṃ Āḥ Hṛṣṇ pravara-sadkāram prokṣanāṃ praticccha Hūṃ Svāhā}]. \footnote{279}\]

\footnote{276 Cf. R. 422.2.}
\footnote{277 As above R. 422.5.}
\footnote{278 Of the mandala.}
\footnote{279 Cf. R. 371.6–372.3; R. 400.4–5; R. 418.6–419.1.; S. 63.}
[Thus] offer the four waters.

[Even though] the Victorious Ones [are the body of supreme qualities, fragrance of pure morality arises (from them), their enlightened wisdom dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the pure scent in a manner of honor and respect, may we perfect the components of merit.

Om Yamántaka-saparivāra gandhe pratitccha Hūṁ Svāhā.

Even though the Victorious Ones are the body of supreme qualities, embellished with flower ornaments of the limbs of enlightenment, their enlightened wisdom dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the pure flowers in a manner of honor and respect, may we perfect the components of merit.

Om Yamántaka-saparivāra puspe pratitccha Hūṁ Svāhā.

Even though the Victorious Ones are the body of supreme qualities, the palace of enlightened wisdom (endowed with) the flowers and incense of the major and minor marks, their enlightened wisdom dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the pure incense in a manner of honor and respect, may we perfect the components of merit.

Om Yamántaka-saparivāra dhūpam pratitccha Hūṁ Svāhā.

Even though the Victorious Ones are the body of supreme qualities, their clear enlightened wisdom is free from the darkness of ignorance, their enlightened wisdom dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the pure light in a manner of honor and respect, may we perfect the components of merit.

Om Yamántaka-saparivāra aloke pratitccha Hūṁ Svāhā.

Even though the Victorious Ones are the body of supreme qualities, (they are endowed with) the nourishment of nectar satiation quality of the seven riches, their enlightened wisdom

280 Or saparivāra.
dominates the great illusion, pure by nature they lack even the minutest tint of desire, by arranging and offering the good food in a manner of honor and respect, may we perfect the components of merit.

Oṃ Yamāntaka-sapārivāra naividyā pratīccha Hūṃ Svāhā.

(I) shall offer the sound of music, demonstrating the meaning of the highest Vajrayāna, following the melody of wisdom, for the sake of overcoming the wheel of Mara, accept this which has obtained power over the realm of meaning.

Oṃ Yamāntaka-sapārivāra šapta pratīccha Hūṃ Svāhā.\(^{281}\)

[Having made the three kinds of forms including shapes and colors, such as the blue of lapiz lazuli] the king of jewels, into Rūpavajrā, (I) will offer them to the eye of the lha of the mandala.

Having made the three kinds of collections of sounds, such as ineffable melodies arising from collections of unperceptible origin, into Śaptavajrā, (I) will offer them to the ear of the lha of the mandala.

Having made the three kinds of collections of scents which arise from a well made preparation of such things as camphor, aloe-wood and nutmeg, into Gandhavajrā, (I) will offer them to the nose of the lha of the mandala.

Having made the three kinds of tastes, such as sweet, sour, bitter, and astringent comprising the nectar food which nourishes the supreme body, into Rasavajrā, (I) will offer them to the tongue of the lha of the mandala.

Having made the three kinds of collections of touchables, such as wish fulfilling garment which bestows bliss by merely touching the body, into Sparśavajrā, (I) will offer them to the body of the lha of the mandala.\(^{282}\)

Offer the inner offerings, praises, and [the fire offerings] up until

\(^{281}\) This is the beginning of verses accompanying the offering of the upacāras (cf. R. 418.6–419.1; DK 144.1–145.6; S. 63–5.

\(^{282}\) For the complete text of these verses for the offering of the five sense gratification offerings (’dod-yon inga), see the Guhyasamāja rituals in Dgon-gnas Stag-brag Bsam-gtan-gling-igi Phyag-bzhes Mdo-sngags Chos-spyod (New Delhi, 1975) vol. 2, pp. 394.1–395.5; translated in S. 65.
the special substance (khyad-rdzas). Using the interspersed style of recitation as before, make offerings. It is not necessary to make offerings to any other than the main lha and consort.

c. Attaining the ritual’s purpose.

Then,

From the heart[s] of the lha emanate yellow Buddha[s] and Bodhisattva[s] holding yellow vase[s]; a descending stream of precious rain infuses the sky. By anointing (dbang-bskur) the practitioners (bsgrub-byas, sādhyas) and their residence may their life span, merit, prosperity, wealth, strength and so forth, the entire stock of goodness, increase. [424] Particularly, may there be an inexhaustible and uninterrupted amassment of clouds of offerings for the receptacle[s] of body, speech and mind, and for temple[s], fulfillment of one’s wishes and prosperity.

d. Concluding activities.

Once more offer seven [ladles] of clarified butter for the accumulation of merit. Offer the three waters, pan (so-RTsi, tambula), upacāras, inner offerings up until praises with

You are non-dual, extraordinary, pervasive body. With equanimity to all you are the father of all the Victorious Ones. Being the realm of dharma you are the mother of all the Victorious Ones. Being the ye-shes sems-dpa’ you are the son of all the Victorious Ones.

Prostrations to you, glorious Mañjuśrī, the perfected one.

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283 This is the last fire offering. For the ingredients of this mixture see SS. 259.3 and S. 25.
284 R. 421.2–5.
285 For the entire text of the offerings from the inner offerings up until the special mixture see SS. 262.2–266.4; S. 46–48.
286 That is to say, it is not necessary to make the round of offerings to the retinue as in SS. 266.4–6; S. 49–50.
287 For corresponding passages at other occasions of the increasing fire offering ritual see SS. 272.4–5; S. 176.
288 Cf. SS. 267.1–2; S. 51.
289 SS. 267.2–3; S. 51.
290 SS. 267.3–4; S. 51. This is not tooth-paste as in S. It is a type of gtor-ma (cf. K. 2956b) which stands for the Indian pan. It is offered with the mantra Om vajra-tambula [read tambula] Svāhā. According to MW 443a, tambula is betel (or pan). The offering of pan or betel to deities has been a common practice in India see, for example, Kane 1974:II, 734; Bühnemann 1988:168.
291 SS. 267.4; S. 51–2.
292 SS. 267.5; S. 52.
Even though the *dharmakāya* has neither love nor hate, for the sake of taming the poisonous ones of the three worlds without remainder, through compassionate skillful means you manifest as the body of the king of the Wrathful Ones; prostrations and praises to the Frightful One (*jigs-byed*) the destroyer of the lord of death (*gzhin-rje-gshed*).\(^{293}\)

Offer the water for welcoming,\(^{294}\) request forbearance,\(^{295}\) and recite the hundred syllable mantra.\(^{296}\)

e. The departure of the consecration *lha* from the hearth.

As for the request of the symbol to return: Offer the symbolic vessel to the ritual master. The chant leader leads the recitation of the mantras of the main *lha* and his consort.\(^{297}\) The ritual master makes as if he takes the flowers\(^{298}\) from the hearth and places them in the symbolic vessel.\(^{299}\) While holding the symbolic vessel so its front side faces him, the ritual master leads the following recitation accompanied by melody (*dbyangs*).

\textit{Om} you [who fulfill all the purposes of] sentient beings [bestow upon me the accomplishments (*dngos-grub, siddhi*) accordingly. After departing to the Buddha’s land may you return once more.]\(^{300}\)

The *lha* depart from the heart of the fire *lha*. They become inseparable from the consecration *lha*.\(^{301}\)

Then, those who have invited the *lha* [to] the fire take off the initiation implements.\(^{302}\) While playing music they carry the symbolic vessel around the ritual master once and [425] convey it inside.\(^{303}\) While the assembly play their bells, they scatter the flowers in front of the receptacle.\(^{304}\) Having prostrated three times,

\(^{293}\) Cf. R. 395.5–6; SS. 267.5–6; S. 52–3.

\(^{294}\) SS. 267.6; S. 53.

\(^{295}\) SS. 267.6–268.2; S. 53.

\(^{296}\) Of Rdo-rje-*jigs-byed*, cf. SS. 268.2; S. 53.

\(^{297}\) Cf. R. 422.5; SS. 268.3; S. 54.

\(^{298}\) Symbolizing the *lha* cf. R. 422.3.

\(^{299}\) Cf. SS. 268.3–4; S. 54.

\(^{300}\) Cf. R. 395.6–396.1; SS. 268.2–3; S. 53.

\(^{301}\) Compare this to the corresponding passage on other occasions of the fire offering ritual SS. 268.3–4; S. 54.

\(^{302}\) Cf. R. 422.2.

\(^{303}\) This is a polite way to say ‘carry’ with regard to holy objects.

\(^{304}\) Compare to the corresponding ritual actions at other occasions of fire offerings in SS. 268.4–5; S. 54.
they sit in their row and put on their initiation implements.

3. **Final offerings to the fire lha**

Offer to the fire lha the upacāras, the inner offerings, the two waters, pan, cloth, the rest of the substances for burning, praises, the two waters, the upacāras and the inner offerings. Having cleansed them with the action mantra [of Rdo-rje-'jigs-byed], bless the gtor-mas of the fire lha. Offer the gtor-ma, the upacāras, praises, invocation ('phrin-bcol), water for welcoming, [recite] the hundred syllables mantra, request [the fire lha] to leave. Perform in this order. Take off the initiation implements.

**The empowerment of the milk porridge** ('o-thug sgrub-pa)

The milk porridge ('o-thug, pāyasa) will be served as part of the feast (tshogs-'khor, gan-a-cakra) below. Here, the ritual master prepares it for its role by empowering it with the action mantra of Rdo-rje-'jigs-byed. Similar to the feast offerings, the milk porridge is regarded as leftovers of the lha (prasāda, lhag-ma). In fact, the milk porridge is the only among the various offerings made to the fire which will be consumed during the ritual itself as prasāda. When a

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305 SS. 268.6; S. 157.
306 SS. 269.1; S. 157.
307 SS. 269.1–2; S. 157.
308 SS. 269.2; S. 157.
309 SS. 269.2; S. 157.
310 About half of each burnt offering for the fire lha was offered at the opening of this ritual, now the rest is offered cf. SS. 269.2–4; S. 158–9.
311 SS. 269.4–5; S. 160. For the complete text of the praises see SS. 255.6–256.3.
312 SS. 269.5; S.160.
313 SS. 269.5–6; S. 160–161.
314 SS. 269.6; S. 161.
315 SS. 269.6; S. 161.
316 SS. 270.1; S. 161.
317 SS. 270.1–2; S. 161.
318 SS. 270.2; S. 162.
319 SS. 270.2–5; S. 162.
320 SS. 270.5; S. 162.
321 Of Rdo-rje-'jigs-byed to make up for mistakes in the performance. This is part of the request for forbearance (cf. SS. 270.5–6; S. 162).
322 SS. 270.6; S. 163
323 Mvy. 5756.
324 See the discussion of the feast below.
feast ritual does not follow, the milk porridge is served after the fire offerings. As with the fire ritual, the milk porridge also has Vedic origins. In his dictionary of Vedic rituals Sen defines pâyasa as “a meal of rice cooked in milk, offered as oblation.”\textsuperscript{325} Abhayâkaragupta’s instructions on the making of ’o-thug in the Vajrâvalî are for a similar rice porridge: “bruise the rice, mix together butter, honey and molasses (or brown sugar); pour milk.”\textsuperscript{326} Nowadays, the milk porridge is still made according to Abhayâkaragupta’s instructions and it is savoured by the performing monks. Together with the milk porridge caru is also offered. The caru is a very common offering in Vedic rituals which is very central to fire offerings.\textsuperscript{327} Indeed, in many of the early consecration works, including the 
Consecration Tantra and some of those found in the Tanjur, not ’o-thug but caru alone is offered as prasâda. According to the Consecration Tantra the caru is made with butter and milk.\textsuperscript{328} That is the case also in Vedic rituals.\textsuperscript{329} In our case, similar to the tambûla, the caru is offered in the form of a gtor-ma. For the preparation of pâyasa and caru during a consecration ritual performed by Śrī Vaiṣṇava Brahmans in south India in our century, see Rangachari.\textsuperscript{330}

**Translation:**

As for the empowerment of the milk porridge: place the vessel of the milk porridge on a stand (manydzi).\textsuperscript{331} While reciting

\textit{Om Hrîh Śrîh [Vikrtânana Hûm Phât].}

seven times, the ritual master stirs it with the ritual ladle (blugs-gzar).\textsuperscript{332} [Recite]

\textsuperscript{325} 1978/82:149; see also Gonda 1980:103–104.
\textsuperscript{326} ‘Bras ma grubs-pa dang/ mar dang sbrang-risi dang/ sha-kha-ra-rnams dang bsres-pa’i ’o-ma blugs (Toh. 3140, p. 124.5).
\textsuperscript{327} See Heesterman 1993:188–214.
\textsuperscript{328} Toh. 486, p. 297.2.
\textsuperscript{329} Gonda who studies the caru extensively explains it as “pap or porridge of unpounded rice, barley etc. boiled in water with milk or butter presented in an earthen cooking vessel (shâlî),” 1987:149–189; see also Sen 1978/82:66 and Renou 1954:66 which have similar definitions.
\textsuperscript{330} 1931:117–118.
\textsuperscript{331} Sanskrit: \textit{mañci}. This is a stand or a tripod, not ‘a mat’ or ‘a type of brocade’ as in S. 9.
\textsuperscript{332} In practice, the ritual master cannot reach the vessel of the milk porridge from his seat. Instead he holds a string of tsam-pa-ka ‘flowers’ whose other end is tied to the vessel. The actual action is performed by the ritual helper.
Eat the[se] leftovers of the Tathāgata for the sake of complete purification of sins.

three times. Then, when the assembly meets again inside [the assembly hall] set the milk porridge in front of the feast offerings (tshogs). In front of the ritual master place a small bowl (ting) filled with milk porridge and offerings which have the shape of the feast offering gtor-mas (tshogs-gtor) known as caru food (tsa-ru'i bza'-ba). [426]

Opening the eye and other faculties (spyan sogs dbye)

Eye

The ritual of opening of the eyes was discussed already in the introduction as a consecration in its own right, which seems to have been an independent ritual chronologically preceding the tantric consecration. Nevertheless, as various other ritual actions mentioned there, it was not supplanted but modified and adopted into the present ritual. The name ‘opening of the eyes’ refers to various ritual actions. While some, including the Ratna-śānti-gūrjara-stāya-gāthā and Gombrich’s account (mentioned in the introduction), refer to the painting of the eyes which were left unpainted until that moment—an action performed by the artist, other reports (such as those by Wells, Leclère) refer to actions such as the removal of wax from the eyes of the image, or making as if piercing the eye by a needle—actions performed by monks or priests. The opening of the eyes during the Tibetan consecration here is differentiated from the painting of the eye by the artist. A similar situation is described also by Welbon, Gourdriaan and Colas where the eye opening performed by the artist is designated amantraka (‘without mantras’), “not itself a ritual act from the VAK’s [the ritual manual] perspective,” while the ritual of eye opening is designated samantraka (‘with mantras’). The Tibetan eye opening here is performed by the ritual master who takes some eye ointment (mig-sman) from a small bowl (ting) with the help

333 See R. 429.1 below.
334 See also Strickmann, forthcoming, chapter 3.
335 Welbon 1984:77–78.
338 Welbon 1984:77.
of a special ‘eye-spoon’ (mig-thur) made of gold and makes as if he offers this to the eyes of the receptacle [or its representation or reflection in the mirror]. He holds the spoon with the mudrā of Locanā (Spyan-ma) while visualizing that it is Locanā who holds the spoon. The eye ointment is usually made of honey, butter and saffron water.

In an analogous manner to the opening of the eye, the consecration ritual includes the opening of other faculties, namely the ear, nose, teeth and mouth. These ritual acts seem to be extensions of the eye opening which carry lesser significance. They resemble offerings made to the receptacle rather than a transformation in its status. They cannot, however, be simply called ‘a beauty treatment’ as in Sharpa. The first verse which accompanies the opening of each faculty can be found in the consecration work of Advayavajra in the Tanjur. The only point which requires some clarification with regard to these offerings is the use of tsakli. While a large number of monasteries possess a special golden spoon for the ritual of opening the eye, which occurs also during initiations [or, alternatively, use the vajra for this purpose], the golden instruments required for opening the other faculties according to manuals such as that of Advayavajra, are rare. For opening the other faculties (as well as for most of the enthronement offerings), tsaklis are used. These are small pictorial representations of each offering mounted on a small wooden stick. The ritual helper places a bowl decorated with a lotus design and filled with uncooked rice between the ritual master and the representation of the receptacle with the two mirrors next to the latter (see diagram 2). Having recited the appropriate verses and mantras, the ritual master places the corresponding tsakli in the rice bowl. Supported by the rice, the tsakli remain standing. These tsaklis serve as a basis or support (rten) for the visualized offerings.

340 Sde-srid Sangs-rgyas-rgya-mtsho, p. 246.
342 So in the Dga’-ldan-chos-’phel-gling consecration; see also PC 853; Gung-thang-pa, work 1, p. 62; Sde-srid Sangs-rgyas-rgya-mtsho, p. 246; Abhayākaragupta mentions only butter and honey (p. 124.3).
343 1985:46.
344 Toh. 1487, pp. 313.6–314.3.
345 Toh. 1487, p. 313.6–7.
346 See section on rituals of transformation in the introduction.
Translation:

The ritual helper offers the eye medicine (mig-sman) and the eye spoon (mig-thur) to the ritual master.

As the king of the eye healers removes the worldly [eye] film, so the Victorious Ones remove your film of ignorance.

Om caksu caksu samanta viśodhaniye Svāhā.

Make as if you open the eye with the eye spoon.

Even though [you] are omniscient, endowed with an eye of enlightened wisdom, free of faults, by reverently opening the exalted eye, may sentient beings, up until the limit of the sky, obtain the eye of enlightened wisdom of the Buddha.

For the sake of achieving actions beginning with pacifying, may [you] look intently on the patron and others with enlightened wisdom.

Thus, the eye has been opened. In front of the receptacle place a lotus basin (pad-sder) filled with grain. Offer the tsakli respectively.

Ear

As the Victorious Ones blew the dharma conch for being[s] deprived of dharma, so, for the sake of sentient beings, I shall open the ear of the Victorious One.

Even though the ear of the Sage is pure by nature, [and]
he [hears] completely clearly whether it is near or far, by my offering of cleansing, may beings always hear the holy dharma.

_Om vajra-karna sodhaya Āḥ Hūṃ Svāhā_.

Make as if you open the ear with the ear cleaning instrument. The [ritual actions of] reciting the mantra, making the manner of offering to the receptacle, and placing _tsakli_ in front of it are repeated [with each of the faculties] below.

**Nose**

So that sentient beings will be rid of the odor of the contaminated aggregates (_zag-bcas phung-po_), as is the [Victorious One] who produced a completely pure scent, I shall open the nose of the Victorious One.

Even though the completely pure nose [of the Victorious One] is born out of morality, certainly free from faults since its virtue is [already accomplished, by offering the best pincers with devotion, may sentient beings obtain the highest enlightened wisdom.

_Om vajra-roma-dhara Āḥ Hūṃ Svāhā_.

Thus, make as if you open the nose with nose pincers.

**Teeth**

The forty white teeth of the Victorious One are not stained by impure particles, [still], by offering a precious [tooth cleaning] wood respectfully, I shall open the tooth of the Victorious One.

Even though the white, complete, forty teeth, which are evenly set have mastered the 84,000 dharmas, we shall faithfully offer a tooth [cleaning] wood. May sentient beings

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354 _Om_ purification of the _vajra_ ear Āḥ Hūṃ Svāhā_.
355 Sanskrit: _sāḍrava-skandha_.
356 Advayavajra's work ('Toh. 1487, p. 314.1) has _brnyes_ (attained) for _bskyed_.
357 _Om_ grasping the _vajra_ hair Āḥ Hūṃ Svāhā_.
358 This is used in India up to the present as a tooth brush; see also Varāhamihira, _Brhat Samhitā_ ch. 85 and I Ching 1896:33.
359 Forty white teeth evenly set with no gaps comprise four out of the thirty-two major marks of a Buddha (cf. Mvy. 241-4).
obtain the voice of the Buddha.

\textit{Om dandha}^{360} \textit{śodhaya Āh Hūm Svāhā.}^{361}

Thus, make as if you open the teeth with the tooth [cleaning] wood.

\textit{Mouth}

Whereas\textsuperscript{362} the joy of the flavor of \textit{dharma} satiates all sentient beings, for the sake of offering\textsuperscript{363} this food endowed with a hundred supreme tastes, I open the mouth of the Victorious One.

By opening well the pleasant lips which are as red as wood-apple (\textit{bim-ba})\textsuperscript{364} and like lotus opened with a ray of thousand lights, may sentient beings equal [in number to the extent of] the sky open the supreme gate of the city of deliverance. [429]

\textit{Om vajrodghaṭa samaya-praveśaya Hūm.}^{365}

Thus, make as if you open the mouth with a spoon.

\textit{The feast} (tshogs-’khor, gaṇacakra)

The feast is often performed as an independent ritual, or as an ancillary to another, in which case it can last a whole day or may be repeated for several consecutive days.\textsuperscript{366} Here a very short form of the feast ritual is performed. The main feature of this ritual here is the ‘gathering’ (tshogs, gaṇa) of both people and food, and the sharing of the food after it has been blessed by the \textit{lha}. The ritual patron, the monastery performing the ritual, and lay and monastic people who participate in the feast contribute edibles which nowadays consist mostly of biscuits, popcorn, candies, bread and fruit mixed with some more traditional foods such as sweet \textit{rtsam-pa} (roasted barley flour)

\textsuperscript{360} Read \textit{danta}.

\textsuperscript{361} ‘\textit{Om} the purification of the teeth Āh Hūm Svāhā’.

\textsuperscript{362} Toh. 1487, p. 314.1, BP 313.6; etc. have \textit{tshim-mdzad} \textit{liar} for \textit{tshim-mdzad-pa}.

\textsuperscript{363} Advayavajra’s consecration work (Toh. 1487, p. 314) has \textit{dbul-zhing} for \textit{dbul-phyir} ‘having offered this food endowed…’

\textsuperscript{364} Sanskrit: \textit{bilva}.

\textsuperscript{365} I take \textit{praveśa}, as \textit{praveśa}. PC 854 has \textit{vajrodghaṭa} for \textit{vajrodghaṭa}.

\textsuperscript{366} Lalou 1965; Beyer 1973:312–318; Tulku Thondup 1980: last ritual; MV 135–142; SIV 53–61; GDL 185–188.
with phyu-ra (hard cheese) and kab-tse. These offerings are set near the main mandala together with the milk porridge (’o-thug, see the section on the fire offering). They are blessed in a similar way to the blessing of the inner offerings, and offered to the lha. Later these offerings are distributed to the assembly of monks as blessed remainders of the lha (prasâda). It is customary to share these blessings with others who have not attended the ritual. A common pronouncement accompanying these offerings is the one which occurs in Khri-byang Rin-po-che’s manual with regard to the milk porridge:

Eat the [se] remainders of the Tathâgata for the sake of complete purification of [your] sins.

The remainder of offerings made to lha are blessed substances charged with powers (byin-brlab). Again, the verses accompanying the offerings reflect differing conceptions of this act. While the first verse recited during the feast assumes the acceptance of these offerings, the others emphasize the dedication of merit. It should be noted also that the middle verse of the set is recited before each meal in every Tibetan monastery. Monastic food is always first offered to the Buddha, and what is eaten is regarded as His leavings.

Translation:

Beginning by cleansing [them] with water from the vase of action, bless the feast offerings of milk porridge (’o-thug) and caru as one blesses the inner offerings. Offer the milk porridge.

I offer faithfully this supreme food endowed with the best form, sound, scent, taste and touch, may you partake as you please.

Oṃ divya-agni-samadhi-dhyana-prînaye Svâhâ.
Offer the feast offerings (tshogs-phud).

By offering faithfully this well prepared captivating food endowed with a hundred tastes to the Victorious One and his sons may all sentient beings enjoy the rich food of meditation (tīṅ-'dzin, samādhi).

Even though the body of the Victorious One, the Buddha, the Bodhisattva, the conqueror of Māra, does not know any hunger or thirst, so that it may become a field of merit, by offering this mixture of divine foods, [430] having increased our crop of virtue at all times, having been born from a lotus in Bde-ba-can (Sukhavati), may we enjoy the food of concentration and the dharma.\textsuperscript{374}

\textit{Offering the two waters} (chu-gnyis ’bul-ba)

\textit{Oṃ sarva-tathāgata añcamānap}\textsuperscript{375} [pratīccha Ḫûṃ Svāhā.}
\textit{Oṃ sarva-tathāgata} arghāṃ pratīccha Ḫûṃ Svāhā.\textsuperscript{376}

The senior most monk\textsuperscript{377} stirs the two waters.

\textit{Offering pan} (so-rtsi)

Offer pan.\textsuperscript{378}

\textit{Oṃ vajra tāmbūlaye Svāhā.}\textsuperscript{379}

\textit{Binding the Guardians to an oath} (dam-tshig bsgrags-pa)

This ritual action will be discussed together with the commanding of the Dharma Protectors (chos-skyong bsgo-ba), which occurs during the concluding rituals.

\textbf{Translation:}

The ritual master touches the receptacle with his vajra on the five places beginning with the Heart.\textsuperscript{380}

\textsuperscript{374} This verse is found in Bodhisattva's work in the Tanjur (Toh. 3069, Derge, p. 320.3–4). For an English translation see Willson 1988:143–4.

\textsuperscript{375} Read āñcamānap.

\textsuperscript{376} As usual.

\textsuperscript{377} Copy B has rgan-pas for rga-pa'i.

\textsuperscript{378} For the offering of pan (tāmbūla), see the fire offering above (R. 424.2).

\textsuperscript{379} Read \textit{Oṃ vajra tāmbūlaye Svāhā. ‘Oṃ vajra pan Svāhā.’}

\textsuperscript{380} The five seed syllables of the five Tathāgatas are placed on five places along the
Om Hûm Trâm Hrîh Āh.

This vajra is a great vajra blessed by all the Buddhas. Those types (rigs-rnams) who would transgress this commitment will be quickly smashed into dust. 

Transformation of the receptacle (rten-bsgyur or gzugs-bsgyur)

This is another example of a significant act of the consecration ritual which is performed in a relatively brief manner. It consists of the last among the sequence of transformations the receptacle undergoes during the consecration. These transformations begin with the dissolution of the physical receptacle into Emptiness, and its generation as the dam-tshig sems-dpa' of Rdo-rje-'jigs-byed and his consort in the process of the generation of the receptacle (rten-bskyed). This is followed by the invitation and absorption of the ye-shes sems-dpa' in the visualized yi-dam. Now the combined ye-shes sems-dpa' and dam-tshig sems-dpa' is transformed back into the appearance of the various receptacles. However, the receptacle is no longer a conglomerate of profane substances, as it was at the beginning of the consecration ritual. It has been transformed into an embodiment of the lha.

The transformation of the receptacle is parallel to the final dissolution into nonduality (as in the Perfection Process without signs) together with the 'return to the world' at the conclusion of a sâdhana. This ritual action is not simply borrowed from the sâdhana, but has certain special features in the consecration. The performers visualize that Rdo-rje-'jigs-byed and his consort dissolve into a light out of which arises the appearance of each of the receptacles. 'Dul-'dzin Grags-pa-rgyal-mtshan explains the transformation of the receptacle in cases of both Highest Yoga Tantra and the Lower Tantras as follows:

Then, having recited the mantras of each [invited] lha, by touching the three places [of the receptacle] with the right hand together with the vajra, think that the form of that lha completely transforms and turns into the appearance of that casted image, painting, and so forth, or whatever [the receptacle] is. With regard to temples and so forth, think
that Rnam-par-snang-mdzad (Vairocana), together with the Rig-ma (Vidyâ), after having dissolved, that temple and so forth is blessed with Rdo-rje-sems-dpa' (Vajrasattva), etc., for as long as samsâra lasts as an act for the sake of sentient beings. And with regard to stûpas, think that Rnam-par-snang-mdzad and his consort, having dissolved into light, the form of that stûpa is [similarly blessed]. With regard to books, think that Snang-ba-mtha'-yas and his consort, having dissolved into light, transform into the form of letters. Some say with regard to books: [think that] 'Od-dpag-med (Amitâbha), having been dissolved, that which arises transforms into the appearance of a book. The major and minor marks of that [Buddha], having transformed into letters [made of] vowels and consonants, abide on each page. Thus was it taught.

Similarly Sde-srid Sangs-rgyas-rgya-mtsho explains.

By the contributing causes (rkyen) of touching the forehead, throat and heart of the receptacles with the right hand holding the vajra pointing upwards, and of reciting the mantra of the lha to be established, whatever it is, three times, and of reciting the[se] words, each of the lha dissolves into light out of which arise [through a] transformation of the receptacle, or transformation of the facade (zhal-bsgyur) receptacles of Body, Speech, Mind, Qualities and Enlightened Actions such as images, paintings, reliefs, vowels, consonants, books, etc., which represent Lamas, yi-dam, Buddhas, the Holy Dharma, Bodhisattvas, Śravakas, Pratyekabuddhas, Dharma Protectors and people who have not achieved the Ārya stage, each receptacle with its respective shape, color ornaments, garments, etc., holy, auspicious, magnificent, blessed [receptacles, which are], the enlightened wisdom of the Knowledgeable One [Mañjuśrî], the compassionate enlightened action of the Compassionate One [Avalokiteśvara] and the immeasurable power of the Mighty One [Vajrapâni], receptacles

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384 This statement is a paraphrase of Abhayākaragupta’s Vajrakirti (Toh. 3140, pp. 124.7-125.2). Note that the interpretation here is different from that in the other parts of this explanation.

385 Some hold that Snang-ba-mtha’-yas is dharma-kâya aspect, while 'Od-dpag-med is the saṃbhoga-kâya aspect of the same lha.

for prostrations, offerings and accumulation of merit for all sentient beings and especially for the patron and me, that will increase the benefit and happiness of sentient beings and the teachings.\textsuperscript{387}

Hence, in the transformation of the receptacle, the invited \textit{lha} takes the appearance of that receptacle. Through the core rituals of the consecration the physical receptacle is transformed into an embodiment of a \textit{lha}.\textsuperscript{388}

\textbf{Translation:}

\textit{Om Yamântaka Hûm Phât.} \textit{Om Āh Hûm.}

Having dissolved into light, glorious Rdo-rje-'jigs-byed and his consort (\textit{yab-yum}), transform into the appearance of each of the receptacles of Body, speech and mind.

\textit{Enthronement offerings (mnga’-'bul)}

The enthronement offerings were discussed already in the introduction as one of the ritual sequences which carry an non-tantric consecratory function. As a whole this ritual is unique to consecration. It consists of a series of general offerings for all types of receptacles (\textit{spyi-gi mnga’-'bul}), followed by special offerings to only one among the receptacles of Body, Speech, and Mind (\textit{bye-brag mnga’-'bul}).

The general enthronement offering consists of offerings common to most Indo-Tibetan rituals, a considerable number of which have been encountered already in the course of the consecration. They consist of the following:

\begin{itemize}
\item \textsuperscript{388} According to Brag-phug Dge-bshes, if the receptacle is an image or \textit{thang-ka} of the invited \textit{lha} alone, the transformation of the receptacle is not necessary because the object of making the receptacle an embodiment of the \textit{lha} is accomplished through the generation process (yang rab-tu gnas-byi’i rten Bde-mchog-gi sku’am thang-ka ‘ba’-zhig lal gnas-byed cho-ga yang Bde-mchog-gis byed na rten-bsgyur mi dgos-te/ rten-bskyed sor-bzhag-gis rnam-pa’i don-grub-pa’i phyir-rol/) p. 299.2-3.
\item \textsuperscript{389} This is Rdo-rje-’jigs-byed’s heart mantra (snying-po).
\end{itemize}
1. The four waters.
2. The five upacāras.
3. The five sense gratification offerings (‘dod-pa’i yon-tan lna or in short ‘dod-yon lnga) which are:

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Sanskrit</th>
<th>English</th>
<th>Represented by</th>
</tr>
</thead>
<tbody>
<tr>
<td>1’. gzugs</td>
<td>rūpa</td>
<td>form</td>
<td>jewels</td>
</tr>
<tr>
<td>2’. sgra</td>
<td>śabdha</td>
<td>sounds</td>
<td>melodies</td>
</tr>
<tr>
<td>3’. dri</td>
<td>gandha</td>
<td>smells</td>
<td>scents</td>
</tr>
<tr>
<td>4’. ro</td>
<td>rasa</td>
<td>tastes</td>
<td>ambrosia(^{390})</td>
</tr>
<tr>
<td>5’. reg-bya</td>
<td>sparśa</td>
<td>objects of touch</td>
<td>fine cloth</td>
</tr>
</tbody>
</table>

4. The inner offerings.
5. Praises.
6. Offering maṇḍal.
7. Offerings of the eight auspicious emblems (bkra-shis rtag brgyad, aṣṭa-maṅgala).\(^{391}\)

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1’. dpal-be’u</td>
<td>śrīvatsa</td>
<td>an endless knot</td>
</tr>
<tr>
<td>2’. ‘khor-lo</td>
<td>(dharma)-cakra</td>
<td>a wheel (of the teachings)</td>
</tr>
<tr>
<td>3’. padma</td>
<td>padma</td>
<td>a lotus</td>
</tr>
<tr>
<td>4’. rgyal-mtshan</td>
<td>dhvaja</td>
<td>a banner of victory</td>
</tr>
<tr>
<td>5’. gducgs</td>
<td>chatra</td>
<td>an umbrella</td>
</tr>
<tr>
<td>6’. bum-pa</td>
<td>kalaśa</td>
<td>a (treasure) vase</td>
</tr>
<tr>
<td>7’. dung-dkar</td>
<td>daksināvarta-śaṅkha</td>
<td>a white conch curling to the right</td>
</tr>
<tr>
<td>g.yas-‘khyil</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8’. gser-nya</td>
<td>suvarṇa-matsya</td>
<td>(a pair of) golden fish</td>
</tr>
</tbody>
</table>

8. Offering bath.
10. Offering ornaments.

\(^{390}\) Containing the six tastes: sweet, sour, bitter, astringent, hot, salty.
\(^{391}\) See Ötrul (Panchen) 1987:62.
11. Making the five sense gratification offerings ('dod-yon lnga).
12. Offering the seven (royal) precious (possessions) (rin-chen sna bdun, sapta-ratna).\(^{392}\)

<table>
<thead>
<tr>
<th>Tibetan</th>
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</tr>
</thead>
<tbody>
<tr>
<td>1'. 'khor-lo rin-po-che</td>
<td>cakra-ratna</td>
<td>precious wheel</td>
</tr>
<tr>
<td>2'. glang-po rin-po-che</td>
<td>hasti-ratna</td>
<td>precious elephant</td>
</tr>
<tr>
<td>3'. rta-[mchog] rin-po-che</td>
<td>aśva-ratna</td>
<td>precious horse</td>
</tr>
<tr>
<td>4'. nor-bu rin-po-che</td>
<td>maṇi-ratna</td>
<td>precious jewel</td>
</tr>
<tr>
<td>5'. bud-med rin-po-che</td>
<td>strī-ratna</td>
<td>precious queen</td>
</tr>
<tr>
<td>6'. khyim-bdag rin-po-che</td>
<td>grha-pati-ratna</td>
<td>precious general</td>
</tr>
<tr>
<td>7'. blon-po rin-po-che</td>
<td>pariṇḍyaka-ratna</td>
<td>precious minister</td>
</tr>
</tbody>
</table>

13. Offering the five extracts.\(^{393}\)
14. Offering parasols, flags, canopy etc. (gdugs, ba-dan, bla-bre).
15. Offering grain, precious substances, and herbs ('bru, rin-po-che, and sman).

The special enthronement offerings consist, for the most part, of certain requisites specific to that type of receptacle. The enthronement offerings for an image depend on whether it portrays a nirmāṇa-kāya (which, in many cases, is a monk, such as Śākyamuni Buddha) or a sambhogakāya (such as one of the five Tathāgatas). In the first case the offerings may include some of the monk requisites, such as razor, nail shears, robes, staff, alms bowl, strainer, etc. (see the introduction). The enthronement offerings to a sambhogakāya image, according to Khri-byang Rin-po-che's manual, include only a comb. Other works, such as that by Brag-phug Dge-bshes add also ornaments and clothes.\(^{394}\)

The enthronement offerings for receptacles of speech consist of four implements pertaining to books; they may be used both as means of expressing respect, as well as to protect the book. These offerings

\(^{392}\) See Mvy. 3621-8. In the maṇḍal offering the sequence of the seven royal precious possessions is different and bud-med is replaced by bisun-mo, khyim-bdag by dmag-dpon. See also Ötrul (Panchen) 1987:63; Govinda 1969.

\(^{393}\) These are the twenty-five ingredients contained in the Victorious Vase; see the section on empowering the vases above.

\(^{394}\) Pp. 314.3–315.2.
consist of: 1. A Dharma throne (chos-khri; out of respect books are never laid on the floor, but in a high place). 2. Wooden boards (glegs-shing; the loose pages of Indo-Tibetan style books have for a cover a pair of boards). 3. Dharma cloth (chos-kyi na-bza’; a nice piece of cloth, usually in the color of monks’ robes is used to wrap the book). 4. Book strap (glegs-thag; finally, a strap is used to keep the cloth in place).

Similarly, the enthronement offerings for receptacles of Mind consist of ‘accessories’ for stūpas as follows.

1. srog-shing (yaṣṭi) stūpa pole or life-wood
2. chos’khor Dharma wheel
3. cod-pan crown
4. ba-dan ‘flag’
5. rgyal-mtshan victory banner
6. gdugs parasol
7. me-tog-gi ’phreng-ba flower garland
8. gdan-khri throne

Not all of these enthronement offerings continue to adorn Tibetan stūpas at present, yet some are perhaps seen on Indian depictions of stūpas in reliefs, in Newari paintings of Svayambhu Stūpa, and are mentioned in works such as the Mahā-karma-vibhaṅga, the Kriyāsamgraha, Prasenajit-gāthā, and especially in the Mchod-rteng-γi Cha Dbye-ba ’Dul-ba las Byung-ba’i Mdo, which lists among the minor components of a stūpa also the ‘crocodile’ victory banner (chu-srin rgyal-mtshan), flower garland (me-tog-gi phreng-ba), parasol (gdugs), silk crown (dar-gyi cod-pan), and ‘flag’ (ba-dan). The symbolism attributed to these ornaments is expressed also in the verses

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395 Offered as the third item after Dharma cloth.
396 See, for example, Slusser 1987: fig. 3 and plate 1. Every year on the holy day of Svayambhu Stūpa, the fifteenth day of the month of Kartik, a ‘flag’ (ba-dan), a few hundred feet long, is hung from the tip of the stūpa to the bottom of the hill.
397 Lévi 1932: LXII–LXXX.
399 Toh. 322.
400 Toh. 3078.
401 Pp. 348.7–350.1; see also Tucci 1932/1988: 43.
connected with each of the enthronement offerings. Among the enthronement offerings to a Mind receptacle, the stūpa-pole (srog-shing, yaṣṭi)—a wooden pole set along the central axis—is the only item unique to the stūpa. The stūpa-pole is further discussed elsewhere. 402

The enthronement offerings to stūpas also occur in some works on the making of tsha-tsha 403 found in the Tanjur. The verses accompanying the enthronement offerings in the work by Padma-lcags-kyu 404 are adopted in Khri-byang Rin-po-che’s manual. Padma-lcags-kyu’s instructions for the ritual of making tsha-tsha include the following steps: performing the ground ritual and digging the clay, preparing the clay, making the ’bi-’bis, 405 and molding the tsha-tshas with a seal. After the ye-shes sems-dpa’ are absorbed into the tsha-tshas, the officiant performs the enthronement offerings to this new tsha-tshas. The ritual continues with a request to the lha to firmly remain in the tsha-tshas, a generation of the mind of Enlightenment (see above), offerings, praises, aspiration and dedication of merit. Zhi-ba’i-snying-po’s ritual for making stūpas 406 is similar, though a little longer. His version of the enthronement offerings to stūpas, however, is in prose. Still, the content of the recitation is similar. In ’Jam-dpal-bshes-gnyen’s very short work on making tsha-tshas, only the mantras accompany the eight offerings. 407

Translation:

I. General enthronement offerings (spyi-yi mnga’-’bul)

A. Blessing the offerings
Bless the four waters, upacāras and the five offerings of sense gratification (’dod-yon lnga).

B. Offering

1. Offering the four waters

Play the cymbals in slang-sil.

[A ray of light, emanating from] a mass of water for welcoming, [canopies of water for welcoming, arrays of water for

403 Cf. Tucci 1932/88.
404 Toh. 3107.
405 Small balls of clay which later are molded into tsha-tshas.
406 Toh. 2652.
407 Toh. 2568, p. 55.
welcoming, diffuses diverse water for welcoming everywhere, making offerings to the venerable Buddha, the Victorious One.\textsuperscript{408}

\textit{Om sarva-tathāgata guru buddha bodhisatva-sapārivāra argham pratīccha\textsuperscript{409} Hūṃ Svāhā.}\textsuperscript{410}

[A ray of light, emanating from a mass of water for refreshing the feet, canopies of water for refreshing the feet, arrays of water for refreshing the feet, diffuses diverse water for refreshing the feet everywhere, making offerings to the venerable Buddha, the Victorious One.

\textit{Om sarva-tathāgata guru buddha bodhisatva-sapārivāra pādyām pratīccha Hūṃ Svāhā.}

A ray of light, emanating from a mass of water for refreshing the mouth, canopies of water for refreshing the mouth, arrays of water for refreshing the mouth, diffuses diverse water for refreshing the mouth everywhere, making offerings to the venerable Buddha, the Victorious One.

\textit{Om sarva-tathāgata guru buddha bodhisatva-sapārivāra ācamanam pratīccha Hūṃ Svāhā.}

A ray of light, emanating from a mass of water for sprinkling, canopies of water for sprinkling, arrays of water for sprinkling, diffuses diverse water for sprinkling everywhere, making offerings to the venerable Buddha, the Victorious One.

\textit{Om sarva-tathāgata guru buddha bodhisatva-sapārivāra prokṣaṇaṃ pratīccha Hūṃ Svāhā].}

2. Offering the five upacāras

[A ray of light, emanating from] a mass of flowers, [canopies of flowers, arrays of flowers, diffuses diverse flowers

\textsuperscript{408} For the complete verse (but where Rnam-par-rgyal-ma replaces Rgyal-ba-sangs-rgyas) see “Jetāri lugs-kyi rje-btsun rnam-rgyal-ma’i sbrub-thabs ’chi-med dpal-stor,” in \textit{Rnam-rgyal Chos-spyod} (Dharamsala, 1977) vol. 2, p. 110.3. I would like to thank Geshe Tendar for his kind help in locating this. \textsuperscript{409} Read \textit{pratīccha}. \textsuperscript{410} Cf. Khri-byang Blo-bzang-ye-shes-bstan-‘dzin-rgya-mtsho, work 2, p. 519.6. ‘\textit{Om} may all Tathāgatas, Gurus, Buddhas, Bodhisattvas, and their entourages accept this water for welcoming Hūṃ Svāhā.’
everywhere, making offerings to the venerable Buddha, the Victorious One. See a previous note.

Om sarva-tathāgata guru buddha bodhisatva-sapārivāra puspe pracīccha Hūṃ Svāhā.

A ray of light, emanating from a mass of incense, canopies of incense, arrays of incense, diffuses diverse incense everywhere, making offerings to the venerable Buddha, the Victorious One.

Om sarva-tathāgata guru buddha bodhisatva-sapārivāra dhūpe pracīccha Hūṃ Svāhā.

A ray of light, emanating from a mass of light, canopies of light, arrays of light, diffuses diverse light everywhere, making offerings to the venerable Buddha, the Victorious One.

Om sarva-tathāgata guru buddha bodhisatva-sapārivāra aloke pracīccha Hūṃ Svāhā.

A ray of light, emanating from a mass of fragrance, canopies of fragrance, arrays of fragrance, diffuses diverse fragrance everywhere, making offerings to the venerable Buddha, the Victorious One.

Om sarva-tathāgata guru buddha bodhisatva-sapārivāra gandhe pracīccha Hūṃ Svāhā.

A ray of light, emanating from a mass of food, canopies of food, arrays of food, diffuses diverse food everywhere, making offerings to the venerable Buddha, the Victorious One.

Om sarva-tathāgata guru buddha bodhisatva-sapārivāra naividyā pracīccha Hūṃ Svāhā.

A ray of light, emanating from a mass of music, canopies of music, arrays of music, diffuses diverse music everywhere, making offerings to the venerable Buddha, the Victorious One.
[Offer] until sapta with [the corresponding] mudrās, play the cymbals in slang-sil, etc.

3. Offering the five offerings of sense gratification
('dod-yon inga)
Offer the five sense gratification offerings.

[A ray of light, emanating from] a mass of supreme forms, [canopies of supreme forms, arrays of supreme forms, diffuses diverse supreme forms everywhere, making offerings to the venerable Buddha, the Victorious One].

A ray of light, emanating from a mass of supreme sounds, canopies of supreme sounds, arrays of supreme sounds, diffuses diverse supreme sounds everywhere, making offerings to the venerable Buddha, the Victorious One.

A ray of light, emanating from a mass of supreme fragrances, canopies of supreme fragrances, arrays of supreme fragrances, diffuses diverse supreme fragrances everywhere, making offerings to the venerable Buddha, the Victorious One.

A ray of light, emanating from a mass of supreme flavours, canopies of supreme flavours, arrays of supreme flavours, diffuses diverse supreme flavours everywhere, making offerings to the venerable Buddha, the Victorious One.

A ray of light, emanating from a mass of supreme touchables, canopies of supreme touchables, arrays of supreme touchables, diffuses diverse supreme touchables everywhere, making offerings to the venerable Buddha, the Victorious One.

4. Inner offerings (nang-mchod)

Om sarva-tathāgata guru [buddha bodhisatva-sapārivāra] Om Āḥ Ūṃ Svāhā.\textsuperscript{412}

[Thus] offer the inner offerings.

5. Praises (bstod)

Prostrations to Akṣobhya, the vajra, great enlightened wisdom, the vajra realm, great skill, the three supreme vajras, the three mandalas, and secret song.

\textsuperscript{412} Cf. PC 857.
Prostrations to Vairocana, great purity, the vajra peace, great joy, nature of clear light, supreme of the supreme, the teacher; the vajra.

Prostrations to Ratna[sambhava], the king, very profound, the sky-like vajra, stainless, naturally pure, immaculate, vajra body.

Prostrations to Boundless Vajra, the great king, non-conceptual space, the vajra holder, he who attained the state beyond passion, the vajra speech.

Prostrations to Amoghavajra, the perfect Buddha, he who perfected all thoughts arising from the essence of purity, Vajrasattva.

Protector endowed with compassion... homage and praises with utmost faith.

[thus] praise [while] making the dril-stabs mudrā.

6. Offering manḍal (manal ’bul-ba)

[(I) visualize this (manḍal whose)] base in [anointed] with incense [and strewn with flowers, adorned with mount Meru, the four continents, the sun and the moon, as a Buddha Land; by offering (it) may all sentient beings course in the pure Land].

Do not recite the mantra for offering manḍal.

7. Offering the eight auspicious emblems

(bhra-shis rtags-brgyad)
Offer the tsakli successively with each verse.

As previously the Buddha [was offered] the auspicious endless knot, for the sake of virtue, likewise I offer [it].

As great Brahma previously offered to the Buddha a golden wheel with a rim, likewise [I offer].

As [previously the Buddha] was offered a white lotus unstained with mud, likewise [I offer].

413 Amitavajra, usually Amitābha.
414 Cf. P. 252.
415 Cf. R. 368.5–6.
416 Īdāṃ guru ratna-maṇḍalakaṃ niryātayāṃ cf. R. 368.6.
As previously [the Buddha] was offered a dharma banner of victory which overcomes the defiled delusion (nyon-mongs bdud), likewise [I offer].

As previously [the Buddha] was offered a white parasol with a golden handle, likewise I offer];\(^{417}\) \([433]\) may you accept as you please.

As previously [the Buddha] was offered a fine vase which fulfills all hopes, likewise [I offer].

As previously [the Buddha] was offered a blowing conch coiling to the right which proclaims pleasant sound in the ten directions, likewise [I offer].

As previously [the Buddha] was offered a cloth with a drawing of a golden fish, likewise [I offer],\(^{418}\) may you accept as you please.

8. Bathing (khrus-gsol)
The ritual helper places the bathing basin and mirror in front of the ritual master.

To the Tathāgatas and their sons [with many jewelled vases filled with pleasing incensed water accompanied] by many [songs and music] I offer a bath.\(^{419}\)

Om sarva-[tathāgata-abhiṣekata-samaya-śrīye Hūṃ].

Play the cymbals in sil-'ur-chem.

9a. Offering garment (na-bza’ bul-ba)

[For the sake of purifying (my) mind, I offer this precious fine garment varicolored] as a variegated rainbow, [touching it is a cause of bliss], may I be adorned [with the best garment of patience].

Om vajra-vastraye Āḥ Hūṃ.\(^{420}\)

\(^{417}\) PC 858 has gyis for gyi.

\(^{418}\) PC 859 has gyis for gyi.


\(^{420}\) Cf. R. 392.6.
9b. Offering an outer garment (snam-sbyar)
Offer the tsakli of outer garment.

Even though there is no need for clearing\(^{421}\) the obstructions of the stainless mark \((mtshan)\), by faithfully offering a saffron victory banner \((rgyal-mtshan)\), may beings equal to the limit of the sky \([434]\) course in the supreme practices \((brtul-zhugs, vrata)\) of the Buddha.

\textit{Om vajra-vastraye Āḥ Hūṃ Svāhā.}\(^{422}\)

10. Offering ornaments (rgyan-'bul)
Offer ornaments.

[Even though] the Victorious One, being naturally endowed with the ornaments of the major and minor marks of a Buddha, [does no seek to be adorned with any other ornaments, by offering this supreme ornament of precious substances may all beings obtain a body decorated with the major and minor marks of a Buddha].\(^{423}\)

\textit{[Om vajra-avaratna]vapuṣani Āḥ Hūṃ Svāhā.}\(^{424}\)

11. Offering the five sense gratification offerings ('dod-yon lnga)
Offer the five sense gratification offerings.

Even though the Victorious One possesses immaculate riches, by offering\(^{425}\) these five kinds of sense gratification offerings for the sake of sentient beings, may all beings\(^{426}\) equal to the [limit of the] sky enjoy an inexhaustible treasure of merit.

\textit{Om vajra-samanta-bhadra-pūja-megha Āḥ Hūṃ Svāhā.}\(^{427}\)

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\(^{421}\) PC 859 has \textit{gsal} for \textit{bsal}.

\(^{422}\) Cf. R. 392.6-393.1.

\(^{423}\) Cf. R. 393.1.

\(^{424}\) Cf. R. 393.2.

\(^{425}\) Read \textit{yi} for \textit{yis}.

\(^{426}\) Copy B has \textit{kyis} for \textit{kyi}.

\(^{427}\) Read \textit{pūja} for \textit{pūja}. 'Om totally auspicious vajra cloud[s] of offerings Āḥ Hūṃ Svāhā.' \(?)\)
12. Offering the seven [royal] precious [signs] (rin-chen sna bdun)
Offer the seven [royal] precious [signs].

[I] display these seven royal precious [signs], and mentally transform them. By offering them to all the Buddhas and their sons, may sentient beings enjoy an inexhaustible treasure.

_Om mahâ-sapta-ratna-pûja-megha Āh Hûm Svâhâ._\(^{428}\)

13. Offering the five extracts (bcud)\(^{429}\)

[By] offering the best essence consisting of five times five [substances] to the Victorious One, the protector, the glorious luminous one who has attained the five bodies of merit and Knowledge (bsod-nams ye-shes), [435] may sentient beings obtain the essence of the Sugata.

_Om pañca-pañca-vimala-pûja-megha Āh Hûm Svâhâ._\(^{430}\)

14. Offering the parasol and so forth (gdûgs-sogs)\(^{431}\)
Offer the parasol.

[(By) offering these necessities of supreme worth, a canopy of meditation (ting-'dzin), the clear light of confidence (?) and a pleasant flag of] compassion every where, [may sentient beings attain the completely pure enlightened wisdom].\(^ {432}\)

_Om vajra-mahâ-pûja-megha Āh Hûm Svâhâ._\(^ {433}\)

15a. Offering grain ('bru)
Offer grain.

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\(^{428}\) Read pûjâ for pûja. _'Om vast cloud of offerings of the seven precious signs Āh Hûm Svâhâ._

\(^{429}\) These are the 25 ingredients contained in the Victorious vase (see the section on empowering the vases above). They consist of five medicines, five grains, five precious substances, five scents and five essences (snying-po).

\(^{430}\) Read pûjâ for pûja. _'Om cloud of offerings of the pure five times five [substances] Āh Hûm Svâhâ._

\(^{431}\) According to DZ 385.5 the parasol, flags and canopy are offered here accompanied by music (gdûgs dang ba-dan bla-bre rol-mo dang bcas-pa 'bul).

\(^{432}\) _brtse-ba'i 'khor-yug snyan-pa'i ba-dan dang/ ting-'dzin bla-bre spobs-pa'i 'od-gsal-bal mchog-tu os-pa'i nyer-mkho 'di-dag 'bull skye-bas rnam-dag ye-shes thob-par shogl. PC 860.4-5; see also G. 248.3 which has skye-pos (or skye-bos) for skye-ba._

\(^{433}\) Read pûjâ for pûja. _'Om vajra magnificent cloud of offering Āh Hûm Svâhâ._
By offering grain to the Sugatas may I and all sentient beings be provided with the riches of food, may our crops of virtue increase.

15b. *Offering precious substances* (rin-po-che)
Offer precious substances.

By offering the seven precious substances, may I and all sentient beings pacify the affliction of poverty and attain perfect abundance (longs-spyod).

15c. *Offering medicinal herbs* (sman)
Offer medicinal herbs.

By offering medicinal herbs to the Sugata, may the suffering form the diseases of the 84,000 defilements (nyon-mongs, kleśa) be purified, may it be overcome with the medicine of compassion.

16. *Offering verses of auspiciousness* (bkra-shis brjod)

[Like a golden mountain] endowed with perfections [is the protector of the three worlds; the Buddha who has abandoned the three defilements, endowed with eyes wide as petals of lotus. This is the first virtuous auspiciousness of the world.]

Supreme and immutable, taught by him, renowned in the three worlds, worshipped by gods and humans, the holy Dharma brings peace to all sentient beings. This is the second virtuous auspiciousness of the world.

The Sangha rich in the auspiciousness of hearing the Dharma, object of worship for human, gods and asuras, is the supreme assembly, the basis of wondrous knowledge and glory. This is the third virtuous auspiciousness of the world.

At the end of [these] three verses (sloka) play the cymbals in slang-sil.

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434 These are the popular verses of auspiciousness known also as bkra-shis dang-po, bkra-shis gnyis-pa and bkra-shis gsun-pa. The complete text can be found, for example, in the consecration work by Dpal-kā-tsa (zhab) in the Tanjur (Toh. 1906, p. 51.2–6). For the Sanskrit and Tibetan texts together with a Japanese translation see Takahashi 1979. For another translation see Beyer 1973: 424.
That auspiciousness [which abides in the heart of all sentient beings, the essence of everything, the lord of the holy Tathāgata lineages, the great bliss which engenders all sentient beings, that auspiciousness initiates you today].

[Thus] one verse. Play the cymbals in *slang-sil*

These are the general enthronement offerings.

II. Special Enthronement offerings (bye-brag mnga’-’bul)

A. Special Enthronement offerings for images (sku-gzugs)

1. Enthronement offerings for an image of a monk (rab-byung).

   a. Offering a razor (*'dreg-byed*).

   Offer razor.

   As at the self arising stūpa the Victorious One renounced the marks of a householder, for the sake of sentient beings may the householder’s marks be renounced.

   Even though the azure hair of the Victorious One is faultless, for the sake of fulfilling the purposes of others, and for the sake of renouncing the householder’s marks, by faithfully offering a golden razor, may all sentient beings be liberated from all sufferings.

   *Om vajra-kacamula Āh Hūṃ Svāhā.*

   b. Offering nail shears (sen-mo *'dreg-byed*).

   Offer nail shears.

   Even though the minor marks of the Tathāgata are not stained with flawed imperfections, following a worldly convention I shall offer a [nail] shear.

   Even though the bronze colored [nails of the Victorious One] are beautiful, pleasant and faultless, by our faithful

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435 Cf. R. 386.6–387.1.
436 Recite only the first verse among the six here.
437 This refers to an unshaven head.
438 This verse is found also in Advayavajra’s consecration work (Toh. 1487, p. 314.5).
439 Read kācāmāla. ‘Om vajra hair root Āh Hūṃ Svāhā’; cf. G. 248.3 *Om vajra-kaca udmala Āh Hūṃ Svāhā. ‘Om vajra hair cut by the root Āh Hūṃ Svāhā.’*
440 The first six minor marks are connected with the Buddha’s nails (Mvy. 269–274; Rigzin 1986:250).
441 This is one of the Buddhas marks (see Mvy. 269).
offering of a shear for the nails of the hands and feet, [437] may all sentient beings obtain the minor marks of a Buddha.

_Ôm vajra-naga-cheda-jñâna Āh Hûm Svâhâ._

2. Offerings to the Sambhoga-kâya (longs-sku).

a. Offering a comb (so-mang).

Offer a comb.

[Even though] The locks of the hair of the Victorious One are not stained with the impurity of the three poisons, the hair of the Victorious One will be combed respectfully with a shell comb.

Even though the precious braids of the hair [of the Victorious One] are unruffled, are faultless and beautiful, and one can never look upon them enough; by adequately offering this [comb] for the sake of purifying my mind, may all sentient beings be free from the three poisons.

_Ôm vajra-pâla śodhaya Svâhâ._

B. Special enthronement offerings for books (gsung-rab)

1. Offer a dharma throne (chos-khri).

By offering to the precious supreme book, this lion throne made of plentiful precious substances, covered with various captivating clothes, may sentient beings come to be seated on the vajra throne [of Enlightenment (rdo-rje'i gdan)].

_Ôm vajrâsana Āh Hûm Svâhâ._

2. Offer a dharma cloth (chos-kyi na-bza').

[For the sake of purifying (my) mind, I offer this precious fine garment varicolored] as a variegated [438] rainbow, [touching it is a cause of bliss, may I be adorned with the best garment of patience.

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442 Cf. G. 248 _Ôm vajra-nakha-cchedana Āh Hûm Svâhâ._ ‘Ôm cutting the vajra nail[s] Āh Hûm Svâhâ.’

443 In copy B so-mangs is corrected to so-mang here and below.

444 These are the same as the three impurities (dri-ma gsum) in R. 435.6–436.1 above.

445 Cf. the minor marks of the Buddha in Mvy. 342–347.

446 Read vajra-vâlaka. ‘Ôm purification of the vajra hair Svâhâ.’ cf. BP 314.4–5 keśaviśodhanaye ‘purification of the hair [of the head].’

447 ‘Ôm the vajra throne [of Enlightenment] Āh Hûm Svâhâ.’
3. Offer wooden boards (glegs-shing).

By offering [this] cover, an omen (rten-'brel) like the sun and the moon for the holy dharma of the two becoming one (zung-'jug), means and wisdom, interdependentness, completely devoid of any grasping, may people obtain the union of all dualities.

Om vajra-prajñā-upaye-adhāya Āḥ Hūṃ Svāhā.


Even though it has been greatly expanded through many elaborations, the great enlightened wisdom has one taste (ro-gcig), so by offering the best requisite which makes the book into one [thing], may sentient beings realize the great enlightened wisdom.

Om vajra-pustaka-bhandha Āḥ Hūṃ Svāhā.

C. Special Enthronement offerings for stupas (mchod-rten)

1. Offer a stūpa-pole (srog-shing, yaṣṭi).

May sentient beings be endowed with the ten knowledges (shes-bcu, daśa-jñāna). May the teachings remain for a long time.
With immaculate altruistic resolve (lhag-bsam dag-pa)\textsuperscript{455} may sentient beings engage in the aspiration of Kun-tu-bzang-po (Samantabhadra)\textsuperscript{456}.

\textit{Om vajra-āyuṣe Svāhā.}\textsuperscript{457}

2. Offer a dharma wheel (chos-'khor).

May all sentient beings in the three realms (khams-gsum)\textsuperscript{458} be endowed with the [ten] powers (stobs, bala),\textsuperscript{459} the unique characteristics (ma-'dres chos, āvenika-(buddha)-dharma),\textsuperscript{460} the application[s] of mindfulness (dran-pa nyer-gzhag, smṛtyupasthāna),\textsuperscript{461} the eight liberations (rnam-thar brgyad, aṣṭa-vimokṣa),\textsuperscript{462} the five Knowledges (ye-shes lnga, pañca-jñāna).\textsuperscript{463}

\textit{Om pramārdanaye Svāhā.}\textsuperscript{464}

3. Offer a crown (cod-pan).

May all sentient beings without reminder worship the images of the Sugatas with fluttering silk cloths and so forth until [their] Enlightenment.

\textit{Om paṭikalēbaye Svāhā.}\textsuperscript{465}

4. Offer a ‘flag’ (ba-dan).\textsuperscript{466}

May all sentient beings without remainder plentifully fill the ten directions with ‘flag[s]’ of fame,\textsuperscript{467} with the renown of the dharma and of nonviolence.

\textsuperscript{455} Cf. lhag-bsam dag-pa’i sems-bskyed in Rigzin 1986:466.
\textsuperscript{456} This refers to the Bhadra-carī-prāṇidhāna (see the section of preliminaries above).
\textsuperscript{457} Oṃ vajra life Svāhā.
\textsuperscript{458} Cf. K 226–7; Rigzin 1986:27.
\textsuperscript{459} Cf. R. 363.2; Mvy. 119–129; Rigzin 1986:194; K. 1119.
\textsuperscript{460} Cf. Mvy. 135–153; Rigzin 1986:308–9. These are the unique characteristics of the Buddha according to the Abhisamayālandkāra and other traditions. For these qualities according to Vasubandhu’s Abhidharma tradition see Rigzin 437–8; these are discussed also in Bentor 1988:25–26.
\textsuperscript{461} Cf. R. 363.2; Mvy. 187–190; Rigzin 1986:201.
\textsuperscript{462} Cf. Mvy. 1510–1518; Rigzin 1986:236.
\textsuperscript{464} Cf. BP 318.1–2 Oṃ pravartanaya Svāhā. ‘Oṃ setting in motion [the wheel of Dharma presented here] Svāhā.’
\textsuperscript{465} BP 318.3 has Oṃ paṭamkalamābaya Svāhā. ‘Oṃ a cloth hanging down Svāhā.’
\textsuperscript{466} For an illustration of a ba-dan see K. at the end of vol. 3.
\textsuperscript{467} Padma-legs-kyu, Toh. 3107, Derge, p. 403.5 has bstan-pa’i ba-dan-gyis for snyan-pa’i ba-dan-gyis “with ‘flag[s]’ of the teachings”.

Om patánke Svāhā.\(^{468}\)

5. Offer a victory banner (rgyal-mtshan).\(^{469}\)

Through victory over the four delusions (bdud bzhi),\(^{470}\) may the victory banner of the profound, pure and undeclined\(^{471}\) teachings of the Teacher be attained as long as saṃsāra is not emptied.

Om kumbhira dhvajaye Svāhā.\(^{472}\)

6. Offer a parasol (gdugs).\(^{473}\)

By offering a parasol of the compassionate mind of Enlightenment to each and every sentient being in the three realms\(^{474}\) who is tormented by the heat of afflictions (nyon-mongs, kleśa), [440] may [they be] satiated with bliss.

Om prahmaṇaye Svāhā.\(^{475}\)

7. Offer a flower garland (me-tog-gi phreng-ba).

May each and every sentient being [who abides] in saṃsāra, obtain the perfect major and minor marks of the Buddha, and be endowed with a body that one can never look upon it enough. May they accomplish the aims of sentient beings.

Om ratna-mala Trāṃ Svāhā.\(^{476}\)

8. Offer a throne (gdan-khri).

May all sentient beings quickly obtain the [following eight] thrones, the elephant throne endowed with the ten powers (stobs-bcu)\(^{477}\) of the Buddha,\(^{478}\) the lion throne of fearlessness (mi-
'jigs),\textsuperscript{479} the horse throne of the basis of the supernatural powers (rdzu-'phrul rkang-pa, rddhi-pāda),\textsuperscript{480} the peacock throne of obtaining the ten masteries (dbang-bcu, vaśītā),\textsuperscript{481} the garuḍa (mkha'-lding) throne of unimpeded strength (thogs-med shugs-lidan), the precious substance throne [out of which] all wishes come true, the lotus throne unstained by any fault, the sun and moon throne naturally luminous.

\textit{Om} sudhari-jaye Svāhā.\textsuperscript{482}

\textbf{Requesting the lha to remain firmly in the receptacle (brtan-bzhugs)}

Requesting the lha to firmly remain in the receptacle as long as \textit{samsāra} lasts is the main part of the consecration according to some of the consecration works (rab-gnas-kyi gslo-bo yin-no).\textsuperscript{483} When a consecration is performed in a very concise form most of the ritual steps described above are omitted. However, the recitation of the request to firmly remain is always performed. This is one of the unique features of the consecration. While in most other rituals performed for the sake of others the lha is invited only for the duration of the ritual—after accomplishing the ritual purpose the lha is requested to depart—in the consecration ritual the invited lha is requested to remain in an object specially prepared for it.

In addition to consecration, there are at least two main instances in which the lha is not requested to depart to its own place at the end of the ritual. The first is the self generation (bdag-bskyed) according to the Highest Yoga Tantras.\textsuperscript{484} The second is an alternative departure. Instead of departing to its own place, the lha is absorbed into the practitioner,\textsuperscript{485} or into an already consecrated receptacle. The last ritual action is performed by reciting the request for the lha to firmly remain, accompanied by visualization of that lha, as it is

\textsuperscript{479} Cf. R. 363.2.


\textsuperscript{482} 'Om victorious throne Svāhā.'

\textsuperscript{483} R. 442.4; PC 866; etc.

\textsuperscript{484} Cf. Mkhas-grub Rje 1968:164–165.

\textsuperscript{485} Cf. R. 358.5; here, however, this ritual action is not performed at the conclusion of the ritual.
performed during the consecration.\footnote{486} This is a subsidiary consecration whose main purpose is not to consecrate but to provide the lha with a suitable abode. Yet, it serves to renew the consecration of that receptacle.

Requesting the lha to firmly remain in the receptacle is the final among the five main steps of the consecration: visualizing the receptacle as Emptiness, generating it as the dam-tshig sems-dpa', invitation and absorption of the ye-shes sems-dpa', their transformation into the appearance of the receptacle, and requesting them to firmly remain. While the brtan-bzhugs zhabs-brtan ritual performed for the longevity of a high lama is a relatively new ritual,\footnote{487} the ritual of requesting the lha to firmly remain in the receptacle appears already in translations of Indian works.\footnote{488}

During the request to the lha to firmly remain in the receptacles the ye-shes sems-dpa' is transferred from the mirror in which it resided during the consecration to the respective receptacle[s]. All ritual actions here are first performed inside the assembly hall. Later, they will be repeated in front of Bodhanath and Svayambhu Stūpas. Now, the ritual helper holds one of the mirrors at the center of the assembly hall. He shows it to all the images, stūpas and books present there, those which permanently remain in the assembly hall and those brought there especially for the consecration by monks and lay people. Through this ritual action, the ye-shes sems-dpa' are conceived of as transferring into these receptacles. In the case of previously consecrated receptacles, the ye-shes sems-dpa' are considered to join those already present within them. For newly consecrated receptacles, the lha is introduced through this ritual action for the first time. This action is the exact reverse, a 'mirror image' as it were, of the ritual of showing the mirror that was performed before the generation of the receptacle.

The conveying of the lha into the receptacle is accompanied by a recitation of mixed verse and prose. The verses are similar, but not identical, to those found in the Consecration Tantra,\footnote{489} the Sanvārodaya Tantra,\footnote{490} as well as in a number of consecration works in the Tanjur. These various versions perhaps represent different Tibetan translations of the same Sanskrit verses. While the prose contains a request for

\footnote{486} Cf. Tulku Thondup 1980:30 in the second part.
\footnote{487} Cabezón forthcoming
\footnote{488} See, for example, Atiśa’s consecration work in the Tanjur, Toh. 2496, p. 513.7.
\footnote{489} Toh. 486, p. 293–294.
\footnote{490} Toh. 373, p. 582.
the Buddhas to remain for a long time, the verses are an invitation to the Buddhas to come to the receptacle. In the *Consecration* and *Samvarodaya* Tantras, the corresponding verses are found relatively early in the text and constitute part of the invitation. The *Consecration Tantra* has the following,

> As all the Buddhas from [their] abodes in Tuṣita heaven, entered the womb of Queen Mâyâ, likewise may you abide [or enter] into this reflected image.

The correlations made between the appearance of a Buddha in a human form in the world of samsāra and the consecration of the receptacle is very clear here. The Buddha is invited to enter the receptacle in the same way that, he periodically enters Queen Mâyâ’s womb in order to be born in the world. This also alludes to the notion that a new receptacle is not made, but ‘born’. It is also interesting to note that the entire request here is expressed in general Mahāyāna terms. The tantric lha or ye-shes sems-dpa’ are not mentioned here. As in the invitation of the lha into the receptacle above, general Mahāyāna notions play the decisive role here.

These verses also indicate some of the reasons for inviting the Buddhas into the receptacle. The version in the *Samvarodaya Tantra* is clearer than the one in Khri-byang Rin-po-che’s manual.

> For the sake of so-and-so [the patron], for the sake of increasing the mind of Enlightenment, having accepted the[se] flower[s] and so forth, may the protector always abide here.

Thus, the receptacle may serve as a cause for the generation of the mind of Enlightenment. One of the motives for erecting receptacles is the inducement of religious experiences. The seeing (darśana) of an image or stūpa will create faith and devotion which will lead to the generation of the mind of Enlightenment.

The prose of the request to the Buddhas and Bodhisattvas to firmly
remain in the receptacles presents it as a special extension of the request not to pass into \textit{nirvāṇa}. This request is as follows:

May all the Buddhas and Bodhisattvas who reside in the ten directions consider me. As long as the realms of sentient beings vast as the sky are not placed at the level of being unestablished in \textit{nirvāṇa},\textsuperscript{493} may you firmly remain without passing into \textit{nirvāṇa}; and particularly, as long as these receptacles of Body, Speech and Mind are not destroyed by the harm of earth, water, fire and wind, acting immeasurably for the sake of sentient beings, may you firmly remain.\textsuperscript{494}

The request for the Buddhas not to pass into \textit{nirvāṇa} is an earlier and well known practice which also belongs to the \textit{tri-skandhaka} and the seven-limbed ritual (\textit{yan-lag bdun, saptāṅga-pūja}). The \textit{Mahā-prajñā-pāramitā-śāstra} describes the third among the \textit{tri-skandhaka} as follows:

\begin{quote}
Ils (the Bodhisattvas) supplient les Buddha actuels des dix régions de faire tourner la roue de la loi et invitent les Buddha à rester longtemps dans le monde, durant d’innombrables Kalpa, pour sauver tous les êtres.\textsuperscript{495}
\end{quote}

As part of the seven-limbed ritual this request appears in the \textit{Bhadracarī-panidhāna} (verse 11):

\begin{quote}
Also joining my hands I request those who wish to manifest \textit{nirvāṇa} for the benefit and happiness of all sentient beings, to remain for as many \textit{kalpas} as there are particles in the [Buddha] field.\textsuperscript{496}
\end{quote}

Similarly, Śāntideva composed the following for his seven-limbed practice in the \textit{Bodhi-caryāvatāra} (3.5):

\begin{quote}
Also joining my hands I request the Victorious Ones who seek \textit{nirvāṇa} to remain for endless \textit{kalpas} [so that] this world would not be dark.\textsuperscript{497}
\end{quote}

The first part of the request to the Buddhas and Bodhisattvas to firmly remain, pronounced in the consecration, is similar to the popular verses just cited. Then a special request to remain in the receptacles being consecrated is appended. The latter is a particular case of this general request. The consecration ritual provides an abode for the Buddhas

\textsuperscript{493} Mi gnas-pa'i mya-ngan las 'das-pa, apratiśṭhā-nirvāṇa (cf. Nagao 1981:61–79).
\textsuperscript{494} R. 441.6–442.4. Translated into English also in Manen 1933:108.
\textsuperscript{495} Lamotte 1966–1976:422. See also \textit{Sikṣāsamuccaya} (Bendall pp. 290–291); \textit{Ārya-Triskandhaka} (Toh. 284); see Python 1981.
\textsuperscript{497} Or ‘this world would not be blind’. Cf. Lamotte \textit{ibid.}; Batchelor 1979:30; Eckel 1985:70.
and Bodhisattvas who remain in \textit{sāmśāra}. In contrast to the first part of the request, the latter provides a concrete sense to the notion of the Buddhas and Bodhisattvas “not passing into \textit{nirvāṇa}”. It makes the abstract Buddha or Bodhisattva who remains in \textit{sāmśāra} accessible to the people. It enables them to communicate with the Buddha through the consecrated receptacle. This is one of the major purposes of the consecration ritual. Note also that the idea of cyclic time and impermanence is embedded in this request. The Buddhas are requested to remain in the receptacle only as long as its substances last.

Together with the request that the \textit{lha} firmly remain, a number of additional ritual actions are performed. Some of these were previously independent forms of consecration which are now appended to what is considered at present to be the main part of the consecration. These were already mentioned in the introduction. The first of these ritual actions is the recitation of the verse of Interdependent Origination (\textit{ye dharma} . . .) and the scattering on the receptacles of the flowers which were infused with the Buddhist teachings.\textsuperscript{498} Thereby the receptacles are conceived as being infused with the presence of the Buddha. The second ritual action is the recitation of verses of auspiciousness discussed in the introduction. This tradition is fulfilled here by the recitation of the verses for auspiciousness from the \textit{sādhana} of Rdo-rje-'jigs-byed. To this is appended the consecration mantra \textit{Om supratisṭhā-vajraye Svāhā}.

The next ritual action involves the recitation of verses of gratefulness to the Victorious Ones who have arrived and the request for them to remain until the end of the \textit{kalpa}. These verses, which are drawn from a work by Bodhisattva on the making of a hundred and eight or five \textit{stūpas},\textsuperscript{499} emphasize the auspiciousness and bliss arising from the act of seeing the Victorious One. This recitation is followed by another request for the Blessed One to remain as long as the world is not destroyed by the elements at the end of the \textit{kalpa} which can be found in the consecration work by 'Jam-dpal-bshes-gnyen (Mañjuśrīmitra).\textsuperscript{500}

Finally, a short ritual of Rdo-rje-'jigs-byed is performed. The \textit{lha} invited to the receptacle are made firm therein by reciting the action mantra of Rdo-rje-'jigs-byed while circling the upper, middle and

\textsuperscript{498} See also the section on empowering the flowers, above.
\textsuperscript{499} Toh. 3069, pp. 320.7–321.2.
\textsuperscript{500} Toh. 2573, pp. 73.7–74.1.
lower parts of the receptacle with the right hand together with the vajra. Thus, the three aspects of the Body, Speech and Mind of the invited lha are seated in the receptacle. With this, the lha are made firm in the receptacle through a tantric ritual action as well.

As was said before, in the case of the Bodhanath Stūpa consecration, these rituals at the core of the consecration were repeated again outside the assembly hall in front of the stūpa. From among the ritual actions performed during the three-day consecration, only two are performed in public in front of the stūpa, the invitation of the lha into the ritual mirror at the beginning of the consecration, and their return to the stūpa after the renewal of the consecration together with the request to firmly abide therein. The description of this ritual act is found in Khri-byang Rin-po-che’s manual among the concluding rituals performed on the third day.\(^{501}\) Whereas the manual refers to secondary receptacles, in the consecration of Bodhanath Stūpa itself, this was performed for the main consecrated receptacle and therefore took place on the main day of the consecration which falls on the Tibetan holiday Lha-babs Dus-chen.

On this holiday, many of the Tibetans who live in the Kathmandu Valley visit both Bodhanath and Svayambhunath Stūpas, and the surrounding monasteries, wearing their traditional clothes. The new clothes (na-bza’) for Bodhanath Stūpa and the saffron flower-powder donated by the sponsor of the consecration are placed on the stūpa. Also, a large number of ‘prayer flags’ (dar-/cog) donated by various individuals are hung down from the stūpa. To these festive events is added also the procession of monks from Dga’-Idan-chos-’phel-gling wearing their complete robes and ceremonial yellow hats and holding vajra, bell and incense in their hands. Some of them also play musical instruments or hold colorful banners and canopies, while the ritual helper and an assistant carry the two ritual mirrors housing the lha. After circumambulating the stūpa, they repeat the first ritual steps of the request to firmly remain in front of Bodhanath Stūpa,\(^{502}\) to which they append verses of auspiciousness (shis-brjod) such as those recited during the enthronement offerings.\(^{503}\)

\(^{501}\) R. 445.3–5.
\(^{502}\) R. 440.6–441.4.
\(^{503}\) Cf. R. 435.6–436.1.
Translation:

Recite the ye dharmā\textsuperscript{504} as many times as possible. The ritual helper distributes flowers.\textsuperscript{505} [441]

All immortal paths . . . be auspicious.\textsuperscript{506}

\textit{Om supratiśṭha-vajraye Svāhā.}\textsuperscript{507}

Then holding the mirror of the receptacle\textsuperscript{508} at about half [way along] the line [of monks],\textsuperscript{509} the ritual helper makes as if he shows it to the receptacles\textsuperscript{510} then places it back in its place.

As all the Buddhas, from [their] abodes in Tuṣita heaven (\textit{dga'-ldan}) entered the womb of Queen Māyā, so may the protector always reside together with the image. For the sake of generating the mind of Enlightenment and for the sake of the patron, may you accept these offerings and flowers etc., my own resources as much as I can afford; may you consider me and my disciples compassionately; may you bless all these; may you agree to abide in this very one.\textsuperscript{511}

May all the Buddhas and Bodhisattvas who reside in the ten directions \cite[442]{} consider me. As long as the realms of sentient beings vast as the sky are not placed at the level of being unestablished in \textit{Nirvāṇa},\textsuperscript{512} may you firmly remain without passing into \textit{Nirvāṇa}; and particularly, as long as these receptacles of body, speech and mind are not destroyed by the harm of earth, water, fire and wind, acting immeasurably for the sake of sentient beings, may you firmly remain.\textsuperscript{513}

\begin{itemize}
  \item \textsuperscript{504} Cf. R. 360.6.
  \item \textsuperscript{505} This is the mixture of flowers and grain which was empowered during the preparation for the consecration (cf. R. 360.6–361.5.).
  \item \textsuperscript{506} These are the verses of auspiciousness recited at the end of the self-entry into the mandala (cf. J. 262.5–269.1).
  \item \textsuperscript{507} Read \textit{supratiśṭhā}; '\textit{Om} well established adamantine Svāhā.' This addresses the ye-shes sems-dpa’ requesting them to firmly abide in the receptacle.
  \item \textsuperscript{508} The mirror into which the ye-shes sems-dpa’ of the receptacle was invited during the preliminary ritual actions (cf. R. 367.6).
  \item \textsuperscript{509} The ritual helper stands at the center of the assembly hall between the two central rows of monks and in between the main image and the door. Copy B has phyed for phyed.
  \item \textsuperscript{510} See above.
  \item \textsuperscript{511} Cf. the \textit{Consecration Tantra}, Derge, pp. 293–4; \textit{Samvardodaya Tantra}, Derge, p. 582; for a different translation into Tibetan see Toh. 1284, Derge, p. 280.1–3; for English paraphrasing see Ötrul (Panchen) 1987:64.
  \item \textsuperscript{512} \textit{Mi gnas-pa’i mya-ngan las ’das-pa, aparatiśṭhā-nirvāṇa} (cf. Nagao 1981:61–79).
  \item \textsuperscript{513} Translated into English also in Manen 1933:108.
\end{itemize}
The recitation of these verses and prose together three times is the main part of the consecration.

_Om supratiṣṭha-vajraye Svāhā_.

Scatter the flowers, play the bell.

As by seeing the totally good Sugata, there is auspiciousness, by the presence of the Victorious One and his son[s] here today, may there be happiness and goodness.

(You) have subdued the assembly of bad, wicked and wrong ones, (you) have increased the assembly of the Victorious Ones and their sons, the knowledge holders. By merely seeing (your) face, warm as the sun, luminous as the moon, one obtains supreme bliss. Having generously granted me and sentient beings with (your) warm face, may (you) remain until the end of the aeon.

As long as the aeon is not destroyed by fire, water, and wind, for the sake of all sentient beings may you the Blessed One remain.

Scatter the flowers, play the bell. [Recite the following mantra] three or seven times.

_Yamāntaka [samayam anupālaya Yamāntaka tvenopatiṣṭha dṛḍho me bhāva supoṣyo me bhāva sutoṣyo me bhāva anurakto me bhāva sarvasiddhim me prayaccha sarvakarma suca me cittam śrīyam kuru Hūṃ ha ha ha hoḥ bhagavan Yamāntaka ma me muṇca Yamāntaka bhāva mahāsamayatasva Āḥ Hūṃ Phat]._.

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514 Cf. R. 441.1.
515 These are, again, the flowers empowered during the preparation (cf. R. 360.6–361.5 and 440.6).
516 Or the Sugata Sāmantabhadra.
517 The word _zhal-dro_ or _zhal-bsro_ (warm face), which has the general meaning of auspiciousness (_bṭera-shis_), is also a synonym for _rab-gnas_ (see, for example Thomas 1951:92 and 99; K. 2383).
518 These verses are drawn from Bodhisattva’s work in the Tanjur (Toh. 3069, pp. 320.7–321.2).
519 Cf. Abhidharma-_kośa_ III, 90ff.
520 This verse is found in the consecration work by ‘Jam-dpal-bshes-gnyen in the Tanjur (Toh. 2573, pp. 73.7–74.1).
521 Cf. R. 442.5.
522 This is the hundred syllable mantra of Rdo-rje-’jigs-byed. Copy B adds ‘the hundred syllable [mantra]’. 
Clang the cymbals three times.

O protector, having assumed various forms in accordance with the circumstances, may you act for the sake of all the aims of sentient beings in the worldly realms of the ten directions.

Play the bell as before. Recite:

Om Hrih strih [Vikrtanana Hüm Phat].

The ritual master makes [the lha] firm by circling his right hand holding the vajra three times around [the] upper, middle and lower parts of [the receptacle] such as images and so forth.

You are non-dual, extraordinary, [pervasive body. With equanimity to all you are the father of all the Victorious Ones. Being the realm of dharma you are the mother of all the Victorious Ones. Being the ye-shes sems-dpa' you are the son of all the Victorious Ones.

Prostrations to you, glorious Mañjuśrī, the perfected one. Even though the dharmakāya has neither love nor hate, for the sake of taming the poisonous ones of the three worlds without remainder, through compassionate skillful means you manifest as the body of the king of the Wrathful Ones; prostrations and praises to the Frightful One ('jigs-byed) the destroyer of the lord of death (gzhin-rje-gshed).

Play the bell.

Thanks-giving ceremony (gtang-rag)

A. Blessing the offerings (gtang-rag mchod-pa byin-brlab)


[3] From the continuum of Emptiness an A (appears), from

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523 The Buddhas assume different forms according to the spiritual level of the trainee (gdul-bya).

524 This is Rdo-rje-'jigs-byed's action mantra.

525 These are praises to Rdo-rje-'jigs-byed (cf. R. 395.5–6).

526 Cf. R. 397.4–6.

527 Read Āh.
it arise [skulls, very vast and wide, inside of which are $Hûm$s. From their melting arise water for welcoming, water for refreshing the feet, fragrance, flowers, incense, light, food and music. Appearing as substances for offerings, their nature is Bliss and Emptiness ($bde$-$stong$). As objects of enjoyment for the six senses, they function to generate uncontaminated supreme Bliss.

[4] bless

\begin{align*}
Om \text{ argham } & A\text{h } Hûm. \\
Om \text{ pada} & A\text{h } Hûm. \\
Om \text{ gandhe } & A\text{h } Hûm. \\
Om \text{ puspe } & A\text{h } Hûm. \\
Om \text{ dhûpe } & A\text{h } Hûm. \\
Om \text{ åloke } & A\text{h } Hûm. \\
Om \text{ naividy} & A\text{h } Hûm. \\
Om \text{ sapta } & A\text{h } Hûm.
\end{align*}

Play the cymbals in slang-sil.

B. Offerings (mchod-pa)

\begin{align*}
Om \text{ Yamantaka-saparivâra} & \text{ argham [praticchha } Hûm \text{ Svâhâ.} \\
Om \text{ Yamantaka-saparivâra } & \text{ pada } \text{ praticchha } Hûm, \text{ Svâhâ.} \\
Om \text{ Yamantaka-saparivâra } & \text{ gandhe } \text{ praticchha } Hûm \text{ Svâhâ.} \\
Om \text{ Yamantaka-saparivâra } & \text{ puspe } \text{ praticchha } Hûm \text{ Svâhâ.} \\
Om \text{ Yamantaka-saparivâra } & \text{ dhûpe } \text{ praticchha } Hûm \text{ Svâhâ.} \\
Om \text{ Yamantaka-saparivâra } & \text{ åloke } \text{ praticchha } Hûm \text{ Svâhâ.} \\
Om \text{ Yamantaka-saparivâra } & \text{ naividy} \text{ praticchha } Hûm \text{ Svâhâ.} \\
Om \text{ Yamantaka-saparivâra] } & \text{ sapta [praticchha } Hûm \text{ Svâhâ.}
\end{align*}

Play the cymbals in slang-sil.

C. Inner offerings (nang-mchod)

Make the inner offerings.$^{531}$

\[528 \text{ Cf. R. 393.5–394.1} \]
\[529 \text{ Or saparivâra.} \]
\[530 \text{ See above R. 397.5.} \]
\[531 \text{ Cf. R. 397.5–6.} \]
D. Praises (bstod)

You are non-dual, extraordinary, pervasive body. With equanimity to all you are the father of all the Victorious Ones. Being the realm of dharma you are the mother of all the Victorious Ones. Being the ye-shes sans-dpal you are the son of all the Victorious Ones.

Prostrations to you, glorious Mañjuśrī, the perfected one. Even though the dharma has neither love nor hate, for the sake of taming the poisonous ones of the three worlds without remainder, through compassionate skillful means you manifest as the body of the king of the Wrathful Ones; prostrations and praises to the Frightful One ('jigs-byed) the destroyer of the lord of death (gzhin-rje-gshed).

Yamāntaka, the complete destroyer, you the vajra essence of Ignorance, the nature of the teacher of all Buddhas, prostration and praise to the Vajra Body.

Yamāntaka, the complete destroyer, you the vajra essence of Slander, identical with the Vajra Mind, prostration and praise to Jewel Vajra.

You the vajra essence of Passion, Yamāntaka, the complete destroyer, identical with the Vajra Speech, prostration and praise to Vajra Speech.

You the vajra essence of Jealousy, Yamāntaka, the performer of all actions, identical with the Vajra body, prostration and praise to he who holds a sword in his hand.532

You, the entity of all Buddhas, all Buddhas encapsulated into one, the chief of chiefs, the supreme of all Buddhas, prostration and praise to the main (lha) of the mandala.533

Clang the cymbals twice.

Aspirations (smon-lam) and dedication of merit
dge-ba bsngo-ba)

The ritual master [leads the recitation of the aspiration beginning with the words:] of pure mind.534

532 Adapted from the English translation of S. 34–5 = S. 45 = S. 52–3.
533 This is the last verse of praise in which Rdo-rje-'jigs-byed is praised again ibid. (cf. R. 397.6).
534 Here are recited the verses of aspiration and dedication of merit from the sadhana of Rdo-rje-'jigs-byed (cf. R. 397.6–398.1).
Request for accomplishment (dngos-grub, siddhi) and dissolution of the mandala

Before the mandala is dissolved, the lha are requested to grant the practitioners the fruit of their practice, that is to say, the attainment of complete Buddhahood. This ritual, which is a part of the sādhana, in some other contexts is one of the climactic moments of the practice. This is followed by the visualization that the mandala palace and its residents dissolve. Only the drawing of the mandala now remains.

Translation:

Request for forbearance (bzod-gsol)

Recite the hundred syllable mantra [of Rdo-rje-'jigs-byed] three times. Clang the cymbals three times.

Whatever [faults, however minor], I [have committed out of ignorance, because you are the refuge of all beings, O Protector, forbear with all of these. Anything done here] (because I) could not obtain or did not completely [understand or was not able to do, O the Main One (of the mandala) forbear with all these].

Request for accomplishments (dngos-grub, siddhi)

[May (you) grant] me the supreme accomplishments, [may (you) grant (me) the fruit of all meditative concentrations (ting-nge-'dzin, samâdhī)], may (you) grant [the highest accomplishments according to the wishes of all sentient beings].

The dissolution of the lha of the mandala

The mandala of glorious great Rdo-rje-'jigs-byed with everything that belongs to it (rten dang brten-pa) dissolves. It emerges as the appearance of the [mandala] cloth.

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536 The supreme accomplishments are the attainment of the complete state of Buddhahood (cf. Rigzin 1986:112).
537 Bdag la dngos-grub mchog stsol-lags ting-'dzin kun-gyi 'bras-bu stsal/ sems-can kun la ci-'dod-par dngos-grub bla na med-pa stsol. J. 262.2-3; for English translation see B. 272.
538 The basis and its dependent.
539 Cf. J. 262.4-5. This is recited, of course, only in case of a cloth mandala (see ibid.).
Verses of auspiciousness (shis-brjod)

All immortal paths . . . may be auspicious.\textsuperscript{540}

These are the steps of the main part (dngos-gzhi) of the consecration, arranged according to the ritual practice of the Glorious Lower Tantric College (dpal-ldan Smad-rgyud Grwa-tshang).\textsuperscript{541}

\textsuperscript{540} The complete text is found in J. 262.5–269.1.
\textsuperscript{541} Cf. R. 355.2.
The concluding rituals (MJUG-CHOG)

Translation:

Thirdly, as for the steps of the concluding rituals [including] the propitiation ritual (bskang-gso) performed as usual,¹

Generating oneself as Rdo-rje-'jigs-byed-lha-bcu-gsum (bdag-bskyed)

The rituals on the morning of the third day of the consecration, the day on which the concluding rituals are performed, are different from those on the mornings of the first and second days. The initiation of the consecration lha performed during the first two days entails various preparatory rituals such as the empowerment of the Victorious Vase and the practitioners own entrance into the mandala. These are not required here. Only the ritual of transforming the practitioners into Rdo-rje-'jigs-byed-lha-bcu-gsum is performed now according to the first part of the sādhana (DK).

Translation:

Following the 'Jigs-byed ritual manual,²

Instantly oneself [arises as the body of glorious Rdo-rje-'jigs-byed together with his consort, with one head and two hands holding a curved knife and a skull].³

Perform the blessing of the vajra and bell,⁴ the announcement; at the occasion of emanating and dissolving [the lha], [445] it is not necessary to fuse the sign (mtshan-ma) and the essence (ngo-bo) etc.⁵ Offer the gtor-mas for the mundane and supramundane lha.⁶

¹ The second half of this sentence is missing in copy B.
² This is the bdag-bskyed manual (DK).
³ Cf. DK 85.3.
⁴ Cf. R. 358.1.
⁵ Cf. R. 358.4. This ritual action is performed only when an entry into the mandala (bdag-'jug) follows the self-generation (bdag-bskyed) (see DK 132.5–6). The concluding rituals do not include entry into the mandala.
⁶ Cf. DK 172.2–174.5. First the gtor-mas to the supramundane deities such as the
[May the Guardians of the Directions with your entourage] act in activity for the dharma (phrin-las) [which would bring my virtuous undertaking to its ultimate purpose and] would pacify [any hindrance to it].

The propitiation ritual (bskang-gso)

Rituals of propitiation are among the most common rituals performed in Tibetan monasteries. A short form of this ritual is performed in some monasteries every afternoon. A day long propitiation is performed at all major monasteries on the twenty-ninth day of every Tibetan month. An extended propitiation is performed in almost all monasteries during the last week of the Tibetan year culminating on the twenty-ninth of the twelfth month.

The purpose of these rituals is to propitiate the various protectors and to compensate for any fault or failing (bskang-gso). Unlike the consecration ritual, which is classified as peaceful, the propitiation ritual is wrathful. This calls for the use of a larger variety of musical instruments, including the dung-chen, sbub-'chal and rkang-gling, and for a greater diversity in the styles of music. This fact has made the propitiation rituals most popular among ethnomusicologists. A number of studies of propitiation rituals and their music have been carried out, as for example, those by Ellingson (1979a); Tsukamoto (1983); Canzio (1988); and Egyed (Ph.D. dissertation in progress). The reader may refer to these works for further details. Here I will make only a few comments which pertain to the specific propitiation ritual performed during the consecration.

The manual used for the propitiation was Rgyal-ba'i bstan-srung-rnams-kyi gtor-chog bskang-gso cha-lag dang bcas-pa dam-can dgyes-pa'i sprin-phung (BS). The ritual consists of the propitiation of the four protectors Myur-mdzad Ye-shes-kyi-mgon-po (six-armed Mahâkâla, Mgon-po Phya-g-drug, BS 1-70), Dam-can Chos-kyi-rgyal-po (Gshin-rje-gshed, or Yama, BS 71-109), Dmag-zor-rgyal-mo (Dpal-lidan Lha-mo, BS 109-199), and Rnam-thos-sras (Vaiśravaṇa, BS 199—

delities of the mandala—Rdo-rje-'jigs-byed, his consort etc., are offered (DK 172.2—173.2). These are followed by the gtor-mas to the mundane deities such as the guardians of the directions (phyogs-skyong) (DK 173.2—174.5). The recitation following these offerings ends with the following phrase.

7 Cf. R. 397.3.
8 See especially pp. 677—720.
9 See abbreviations.
These protectors are discussed in detail by Nebesky-Wojkowitz.\textsuperscript{10} They also appear in the \textit{thang-ka} of \textit{Rdo-rje-'jigs-byed} from Skyid-grong Bsam-gtan-gling Monastery published by Lobsang Dorje and Black.\textsuperscript{11} In the tradition of Skyid-grong Bsam-gtan-gling,\textsuperscript{12} for a short propitiation, the ritual of \textit{Dam-can Chos-rgyal} is performed; for a medium propitiation, the ritual of \textit{Rnam-thos-sras}; and for an extensive propitiation, Mahâkâla with six arms. For major rituals connected with a mandala, a number of propitiations are performed one after the other. For the consecration, propitiation rituals for four protectors are performed.\textsuperscript{13} Unlike rituals such as the initiation or the increasing fire offerings which receive a special form when performed as part of the consecration, the propitiation retains its usual features. The only adjustment undergone by the propitiation in this context is that it is made one of the frames of the concluding rituals. The main frame of these rituals, as of the entire consecration itself, is the \textit{sâdhana}. Thus, the concluding rituals open and end with sections of the \textit{sâdhana}. The propitiation is made a frame within this main frame. Thus, after the first part of the \textit{sâdhana}, and just before its conclusion, the first and last sections of the propitiation are performed. The other rituals are performed within this double frame; this is illustrated in the introduction.\textsuperscript{14} The framing of the concluding rituals of the consecration within the propitiation seems to have resulted from the great importance of the cult of protectors in Tibetan religion in general.

**Translation:**

[Follow the propitiation manual] from the blessings of the propitiation substances (\textit{bskang-rdzas})\textsuperscript{15} until the hundred syllable mantra.\textsuperscript{16}

\textsuperscript{10} 1956:22–87.
\textsuperscript{11} 1971: nos. 23, 24, 25, and 28.
\textsuperscript{12} According to the retired chant leader Bstan-pa-dar-rgyas.
\textsuperscript{13} In total, there are seven protectors to whom these rituals are performed in Dga'-ldan-chos-'phel-gling, according to Bstan-pa-dar-rgyas. The additional three are Mgon-po Phyag-bzhi-pa (four-armed Mahâkâla), Lcam-sring and Mgon-dkar (white Mahâkâla). Cf. Nebesky-Wojkowitz 1956:64, 87–93 and Lobsang Dorje & Black 1971: nos. 27 and 29.
\textsuperscript{14} In the section on ‘tantric rituals and consecration’.
\textsuperscript{15} The propitiation manual used in Dga'-ldan-chos-'phel-gling (BS) is arranged differently from the one Khri-byang Rin-po-che is referring to. The blessing of the propitiation substances is found in BS 28.3–29.4. The performance, however, begins on BS 4.3.
\textsuperscript{16} In copy B the words ‘of the propitiation ritual’ are added here (BS 24.3).
The pacifying fire offering (zhi-ba’i sbyin-sreg)

The ritual of fire offerings was discussed at the occasion of fire offering for increasing during the main day of the consecration. The ritual performed here is a fire offerings for pacification. Pacifying fire rituals are performed, in general, for pacifying obstacles, calamities, illness, sins, everything inauspicious,17 “impediments to the accomplishment of liberation and omniscience, transgression of the three vows,”18 ignorance and discursive thoughts.19 A pacifying fire offering may be performed before constructing a new house, before going on a journey and so forth. This ritual is commonly performed also at the end of the approaching practice (bsnyen-pa) connected with one’s yi-dam in order to compensate for any excess or omission (lhag-chad) which might have occurred during that practice. Similarly, a pacifying fire offering is performed on the last day of the consecration in order to compensate for any mistake in its performance. Sde-srid Sangs-rgyas-rgya-mtsho20 quotes the Rdo-rje Snying-po Rgyan which explains the fire offering ritual as follows, “Any excess or omission there may be in the secret mantra, the fire offerings will compensate for all.”21 A pacifying fire ritual “compensates for the faults of unclear meditative stabilization, poorly recited and badly or incompletely said mantras.”22 In fact, the pacifying fire offering ritual is an elaborate version of the ritual of requesting forbearance (bzod-gsol) performed at the end of each day of the consecration and other rituals. When the consecration is performed in a more abbreviated manner, manuals such as that of the First Panchen Lama23 instruct the performer to replace the pacifying fire offerings with the request for forbearance. For more details on the pacifying fire offering, the reader is referred to the manual translated by Sharpa Tulku and Perrott (1987), and to GDL 188-191; 437-503.

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17 Bka’ mi shis-pa thams-cad. SS2. 288.5-6.
18 Thams-cad-kyi thar-pa dang thams-cad mkhyen-pa sgrub-pa la bar-du gcod-pa dang/ sdom-pa gsum dang ’gal-ba’i beas dang! (ibid.).
19 Ma-rig rtogs tshogs. Sde-srid Sangs-rgyas-rgya-mtsho p. 236.2,
20 P. 237.2-3.
22 Ötrul Panchen 1987:73.
23 P. 867.
Translation:

Then perform outdoors a pacifying fire offering according to the ritual manual.

**Showing the mirrors (me-long bstan-pa) to the secondary receptacles**

The ritual of conveying the *lha* into the secondary receptacles and requesting them to firmly remain there is performed in a manner similar to the one for Bodhanath Stūpa on the previous day. In the case of the consecration performed at Dga’-ldan-chos-’phel-gling, two monks were sent with a mirror to Svayambhu Stūpa and to the receptacles in private homes from which they had invited the *ye-shes sems-dpa’* into the mirror on the first day of the consecration. In front of each of these receptacles they perform the ritual of returning the reflections of the *lha* and requesting them to firmly remain in the receptacle.

Translation:

When the fire offering is finished it is necessary to go to show the mirror [to those receptacles] to which it was not shown on the previous day. Therefore the ritual master together with the assembly of monks put on their upper robes and hats. With the ritual helper holding the mirror together with incense, and the assembly continuously reciting the *ye dhar...* while ringing their bells, they go to show [the mirror] to all those [receptacles] to which it was shown on the day of the preparation. In front of each receptacle [they perform] the request to firmly abide (*brtan-bzhugs*), the recitation of the verses of auspiciousness (*bkra-shis*), etc., in an elaborate or brief manner according to the circumstances.

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24 See R. 441.2.
25 *Chos-gos, civara* (cf. R. 361.6-362.1).
26 Copy B has *dmangs* for what looks like *jmang*.
27 Cf. R. 360.1.
28 Cf. R. 441.2 and 367.6.
29 Cf. R. 441.2-444.1.
30 Cf. R. 441.1.
31 Cf. R. 442.5 and 443.3.
The propitiation ritual continued

Then having gathered back in the assembly hall (yar-tshogs) [continue to perform the propitiation] according to the ritual manual beginning with the hundred seed syllable (yig-brgya),\textsuperscript{32} the confession (bshags-pa),\textsuperscript{33} the propitiation (bskang-ba),\textsuperscript{34} the averting (bzlog-pa),\textsuperscript{35} the recitation (bzlas-pa),\textsuperscript{36} the offering of gtor-mas (gtor-'bul),\textsuperscript{37} the gtor-mas for casting outside (gtor-rdzong), the gtor-mas for the dâkinîs (mkha'-'gro), the general gtor-mas (spyi-gtor), and the gtor-mas for the lord[s] of the site (gzhi-bdag).\textsuperscript{38}

Commanding the Dharma protectors (chos-skyong bsgo-ba)

The ritual act of commanding the Dharma Protectors serves a similar purpose to the propitiation ritual already performed. While the propitiation of the protectors is a more general ritual which is performed for various purposes, the ritual of commanding the Dharma Protectors is specific to the consecration. It relies on the consecration manual which, in turn, is based on similar passages in the Consecration Tantra\textsuperscript{39} and on works found in the Tanjur, such as Abhayâkaragupta’s Vajrávalî\textsuperscript{40} and Ratnarakṣita’s commentary on the consecration chapter of the Samvarodaya Tantra.\textsuperscript{41} In some of these Indian works, however, this request is addressed not only to the Dharma Protectors, but also to the lha invited to the receptacle. According to Khri-byang Rin-poche’s manual, the Dharma Protectors are requested to protect the image from harm caused by the four elements; to act for the sake of the patron and the patron’s family, as well as for the ritual master and his disciples; and to bring about multitudes of offerings to the images.\textsuperscript{42}

\textsuperscript{32} Cf. BS 24.3.
\textsuperscript{33} Cf. BS 23.4–28.4.
\textsuperscript{34} Cf. BS 29.4–41.3.
\textsuperscript{35} Cf. BS 41.3–42.5.
\textsuperscript{36} Cf. BS 42.5–46.6.
\textsuperscript{37} Cf. BS 46.6–67.2.
\textsuperscript{38} This is the outline of the propitiation ritual. The page numbers in BS supplied here refer only to the propitiation ritual for Mahâkâla. Similar propitiation are performed also for three additional protectors (see above).
\textsuperscript{39} Toh. 486, p. 297.5–6.
\textsuperscript{40} Toh. 3140, p. 126.3–4.
\textsuperscript{41} Toh. 1420, p. 152.1–2.
\textsuperscript{42} This last point is not found in the Vajrávalî.
In order to accomplish their tasks, the Protectors need to be rendered potent. According to the Sde-srid this is accomplished in the following manner.

In order to generate ability, by means of making the mudrā of vajra-protection (rdo-rje srung-ba) put vajra-armor on them. They will be endowed with inconceivable might. So that they would not break their promises, touch the receptacle with the vajra. Recite:

This vajra etc. [is a great vajra blessed by all the Buddhas. Those types (rigs-rnams) who would transgress this commitment will be quickly smashed into dust.]

... Having placed the vajra on the head of the Dharma Protector, place the Protector under a vow...

Finally, gtor-mas are offered to the Protectors.

There is also a difference in the attitude of the performers between the ritual of propitiation and commanding the Dharma protectors. As the name of the later indicates, there is a definite sense of controlling the protectors when executing that ritual. This is not the case with regard to the propitiation. Theoretically yi-dams are more powerful than protectors. Yet, even those who employ the powers of yi-dams in performing rituals such as consecrations are still in somewhat unease in their relationship with the protectors.

**Translation:**

[Recite] according to the consecration manual together with melody (rta).

May [you] protect [this] image for a long time from fire, earth, water and wind. May [you] act for perpetual auspiciousness, peace and increase every where, for this patrons, their offspring,
and] others, and also for me and my disciples. May [you] bring about oceans of multitudes of offerings to these images at all times.

**Commanding the patron** (yon-bdag bsgo-ba or sbyin-bdag bsgo-ba)

The patron is commanded to make offerings to the newly consecrated receptacle. In consecrating a privately owned receptacle, after having completed his responsibility to have the consecration performed, the ritual master entrusts the receptacle to the patron who is ordered to protect and maintain it, and especially to make offerings to it. The first part of the verses for commanding are found in the *Consecration Tantra* itself. Some consecration manuals also paraphrase these verses in a form that would be understood by any Tibetan as follows:

I have well completed the consecration you have requested. Make very extensive offerings to this receptacle for a week. Then also continuously make offerings as much as you can afford.

Brag-phug Dge-bshes further explains:

From today on, this receptacle would become a locus for homage and an object for offerings for the world together with the gods. Therefore, it is no different from the actual Buddha.

One purpose of the consecration is to create an object for offerings. Now that the consecration is completed, it is important that this purpose be fulfilled.

Even though the words for commanding the patron appear in the *Consecration Tantra*, as well as in consecration works found in the Tanjur, some Tibetan consecration works attribute the origin of this ritual action to the 'dialogue' which occurred during the consecra-

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49 This request is found in Abhayakaragupta's *Vajrâvalî* (Toh. 3140, p. 126.3-4).
50 Toh. 486, pp. 296.7-297.1.
51 *Khyod-kyis nga la gsol-ba btab-pa'i rab-tu gnas-pa legs-par byas zin-gyis* khyed-kyis rten 'di la zhab bdun-gyi bar mchod-pa rgya-chen-po-gyis shig/ de nas kyang ci-hyor-pa'i mchod-pa rgyun mi chad-par gyis-shig/ Sde-srid Sangs-rgyas-rgya-mtsho, p. 267.4-5; also Ngag-dbang-legs-grub, work 2, p. 515.4-5.
52 *De-ring nas-bzung rten 'di yang tha dang bcas-pa'i 'jig-rten-gyi phyag-gi gnas mchod-pa'i yul-du guyr zin-pa'i phyir sangs-rgyas dngos dang khyad-pa med-del* p. 341.3-4.
53 On the relations between consecrated receptacles and Buddhas, see the section on consecration, the two truths, and the bodies of the Buddha in the introduction.
54 *Yas gtam mas gtam*; cf. Jackson 1984.
tion of Bsam-yas monastery. Tibetan authors see the consecration of Bsam-yas, the first monastery in Tibet, as a model for all later consecrations. The accounts of the consecration of Bsam-yas do not provide many details on the ritual itself that could serve as examples. Yet, the relationship between Khri-srong-Ide-bstan and Padmasambhava, according to these consecration works, serve as a model for the patron-priest relations in every consecration.

Translation:

A. Commanding

At this interval set just in front of the ritual master a nice seat for the patron; on it draw a svastika with white grain. In front of [this seat] place a table with a white cover. While the ritual master and the assembly of monks sit in their rows, the patron, well dressed and wearing a hat, ornaments and so forth, having made prostrations at the end of the rows of the assembly, offers a ceremonial scarf (mjal-dar) to the ritual master and to the receptacles. If the circumstances make it possible [the patron] makes one circumambulation; [then] sits in the front.

I have achieved the goal of consecrating these images you have requested especially as was taught. [447] As these purposes are completed, make offerings as you please. Having completed the consecration as you have requested, make continuous offerings for seven days.

[Thus] command the patron three times. Place in the hand of the patron a flower garland. [The latter] holds it in between his or her joined palms. Place in front [of the patron] one complete set of offerings [consisting of] the two waters and the [five] upacāras. In front of the ritual master place the [eight] auspicious substances. Distribute flowers to the assembly.

55 Gung-thang, Work 2, p. 96.3; Sde-srid Sangs-rgyas-rgya-mtsho, p. 268; among others.
56 A symbol of well being.
57 Near the entrance to the assembly hall.
58 These verses are taken from the Consecration Tantra Derge, pp. 296.7–297.1.
59 Copy B has yon-bdag for mchod-yon.
60 Copy B has gsun for what looks like gsume.
61 Cf. R. 430.2–3.
62 See R. 448.2–451.5 below.
63 In practice the flowers are substituted with white rice. All the arrangement except
B. Explaining the consecration ritual (rab-bshad)

The consecration manual now instructs the ritual master to explain the Buddha’s teaching in general and the consecration in particular. A number of works which were composed especially for this purpose have been mentioned in the introduction. They provide guidelines for such an explanation. However, no exposition on this ritual was given in any of the consecration rituals I attended in Nepal. The retired chant leader of Dga’-ldan-chos-’phel-gling, Bstan-pa-dar-rgyas, told me that nowadays explanations of the consecration are no longer given. I was told, however, that at the consecration of Bka’-rnying-bshad-sgrub-gling Monastery in Bodhanath a few years ago, Bco-brgyad Khri-chen Rin-po-che Thub-bstan-legs-bshad-rgya-mtsho provided an extensive explanation on the consecration ritual. This lama is especially concerned with the transmission of the Tibetan heritage to the younger Tibetan generation.

The number of works composed for the purpose of explaining the consecration indicates, however, that this tradition has not weakened during the last few centuries in Tibet. It seems that such an explanation is more likely to take place when the lama is knowledgeable about this subject and when the consecration is of a newly built major receptacle (such as a temple or monastery) attended by a large audience of lay and monastic visitors.

Translation:

Wearing his hat, the ritual master explains the Dharma ornamented with scriptural authority and reasoning (lung-rigs) according to the root texts. Extensively he explains the consecration and so forth.

C. Generating the patron as a lha (sbyin-bdag lha-bskyed)

To be qualified to participate in the following ritual of the eight auspicious substances, the patron needs to be transformed into Rdo-rje-'jigs-byed, just as any other participant in the consecration. Brag-phug Dge-bshes says:

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the last one had been made in Dga’-ldan-chos-’phel-gling in the break before this ritual action began.

64 In the section on the consecration literature.

65 He also completed, for this purpose, a work translated into English as The Gateway to the Temple (Gyatsho 1979), on traditional monastic arts, etc.
Because these [auspicious] substances are endowed with the character of eminence it is not suitable to hand them to an ordinary [person]. Therefore, it is necessary first—after having removed the ordinary aspects of this very patron—to generate him or her as any yi-dam.\footnote{Rdzas de-rnams che-ba'i bdag-nyid-can yin-pas tha-mal-pa la gtad-du mi-rung-ba'i phyir thog-mar yon-gyi bdag-po-nyid tha-mal-pa'i rnam-pa bsai-te lhag-pa'i lha ci-rigs-par bskyed dgos-pa las/ p. 342.5.}

Brag-phug Dge-bshes refers here to the offerings made to the patron below. Since the patrons are not capable of performing the ritual of self-generation as a lha (bdag-bskyed), the ritual master together with the assembly performs this on their behalf. This ritual is very similar to the generation process in the sādhanā of Rdo-rje-'jigs-byed performed every morning during the three days of the consecration. However, the basis in this case is not oneself, but the patron. This is similar to the generation of the receptacle as a lha in the consecration or to the generation of a disciple as a lha at the beginning of his or her initiation.

Translation:

[1] Cleanse with

\textit{Oṃ Khaṅga-dhṛk Hūṃ Phat.}

[2] Purify with

\textit{Oṃ Śūnya[tā-jñāna-vajra-svabhāvā-ātmako 'ham].}\footnote{Read Śūnyatā (cf. R. 367.6–368.1)}

[3] From the continuum of Emptiness this very patron [appears] as glorious great Rdo-rje-'jigs-byed, [his body dark blue in color with nine faces, thirty four arms and sixteen legs, standing in a posture in which his right legs are bend and left extended; capable of devouring the three realms, calling out Ha Ha with his tongue coiled, fangs bared, having wrathful scowls, next to which, his eyebrows and eyes blaze like (the fire) at the time of destruction (of the world at the end of a \textit{kalpa}), the yellow tips of his hair bristle upward. He makes the threatening seal at the mundane and supramundane \textit{lha}, frightening the terrifiers. In a loud cry he roars like thunder 'Phairrz kara’. He devours human blood, grease, marrow and fat, crowned with five dry skulls meant to frighten, adorned
with garland of skulls (made of) fifty fresh heads, decorated with bone ornaments, such as a sacred thread of black serpent, a wheel of human bones, (bone) earring, etc. He has a bulging belly, his body naked, his eyebrows, eye-lashes, beard and bodily hair blaze like the fire at the end of time.

His main face is that of a buffalo, black, very wrathful and endowed with sharp horns. On top of it, in between the two horns there is a red face, very frightening, its mouth dripping blood. Above that is a yellow face of Mañjuśrī, slightly wrathful, adorned with ornaments of youth. At the crown of his head five hair locks are tied. The first face at the base of the right horn is blue, to its right a red face and to its left a yellow face. The first face at the base of the left horn is white while to its right a grey face and to its left a black face. All the faces are very wrathful, and all nine faces have three eyes each.

Both right and left first hands hold a fresh elephant hide with its head to the right, its hair showing outwards, stretched by its left front and back legs. In the first among the remaining right (hands) he holds a curved knife, in the second a javelin, in the third a pestle, in the fourth a knife, in the fifth a lance, in the sixth an axe, in the seventh a spear, in the eighth an arrow, in the ninth an iron hook, in the tenth a club, in the eleventh a khatvāṅga, in the twelfth a wheel, in the thirteenth a five-pronged vajra, in the fourteenth a vajra hammer, in the fifteenth a sword, and in the sixteenth a small drum.

In the remaining left (hands) he holds a skull filled with blood, in the second the head of Brahmā, in the third a shield, in the fourth a leg, in the fifth a lasso, in the sixth a bow, in the seventh intestines, in the eighth a bell, in the ninth a hand, in the tenth a shroud, in the eleventh a person impaled on a pointed stake, in the twelfth a furnace, in the thirteenth a scalp; in the fourteenth (he makes) the threatening seal, in the fifteenth a flag with three protrusions, and in the sixteenth a fan.

With the first of his right legs he tramples a man, with the second a buffalo, the third a bull, the fourth a donkey, the fifth a camel, the sixth a dog, the seventh a sheep, the eighth a fox and with the first of the left (legs) a vulture, the second
an owl, the third a raven, the fourth a parrot, the fifth a hawk, the sixth a large bird, the seventh a cock, the eighth a swan. He tramples under his feet Brahmā, Indra, Khyab-’jug, Drag-po, six-faced Kumāra, Vināyaka, Candra and Sūrya, all facing down. He stands amidst a blazing mass of fire.

At the heart of the dam-tshig sms-pa’ on a lunar throne appears the ye-shes sms-pa’ as (ever) young Mañjuśrī slightly wrathful, his body yellow colored. His right hand brandishes a sword, his left holds a book at his heart. He sits crossed legged in the vajra position, adorned with the thirty two major and eighty minor marks (of a Buddha). His long hair tied in five knots (on top of his head), and he is adorned with all the ornaments.

At his heart, from Āh arises a solar mandala. At its center, the ting-nge’-dzin sms-pa’, a dark blue syllable Hūṃ emanates five rays of light.

In his lap the consort Rdo-rje-ro-langs-ma (Vajravettāli or Vajravetāli) blue with one face and two hands, the right brandishes a vajra curved knife and the left holds a skull filled with blood of the poisonous one, while embracing the Father. She is adorned with a crown of five dry skulls and with a garland of fifth dry (skulls), adorned with the five mudrā. Her right leg is extended and] with her left (leg) she embraces the Father (Rdo-rje-’jigs-byed).

D. Offerings to the patron

Having been transformed into a lha, the offerings of the two waters, five upacāras and music usually made to lha are made to the patron. Finally, these offerings are made also to the receptacle.

Translation:

Cleanse and purify with

Oṃ Khaṅga-ṭhrik [Hūṃ Phat].

Bless until [448]

śapta.⁶⁹

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⁶⁸ Cf. R. 368.1–3; DK 116.3–121.6; S 37–39.

⁶⁹ As usual.
Play the cymbals in *slang-sil*.

Offer the patron the two waters, the *upacâras* and music. The patron holds [each of the offerings] in both hands. [When the recitation] arrives to [to the mantra] the ritual helper places [that offering] in front of the receptacle as in generation in front.

[With an] ocean [of faith I offer to the Victorious Ones and their retinue all endowed with an ocean of good qualities, an oceanic collection of water for welcoming from an ocean of realms, formed from offering substances for an ocean of Victorious ones; may you accept them.]

*Om sarva-tathâgata argham pratîccha Hûm Svâhâ.*

With an ocean of faith I offer to the Victorious Ones and their retinue all endowed with an ocean of good qualities, an oceanic collection of water for refreshing the feet from an ocean of realms, formed from offering substances for an ocean of Victorious ones; may you accept them.

*Om sarva-tathâgata pâdyam pratîccha Hûm Svâhâ.*

With an ocean of faith I offer to the Victorious Ones and their retinue all endowed with an ocean of good qualities, an oceanic collection of flowers from an ocean of realms, formed from offering substances for an ocean of Victorious ones; may you accept them.

*Om sarva-tathâgata puśpe pratîccha Hûm Svâhâ.*

With an ocean of faith I offer to the Victorious Ones and their retinue all endowed with an ocean of good qualities, an oceanic collection of incense from an ocean of realms, formed from offering substances for an ocean of Victorious ones; may you accept them.

*Om sarva-tathâgata dhûpe pratîccha Hûm Svâhâ.*

With an ocean of faith I offer to the Victorious Ones and their retinue all endowed with an ocean of good qualities, an oceanic collection of light from an ocean of realms, formed from offering substances for an ocean of Victorious ones; may you accept them.

*Om sarva-tathâgata áloke pratîccha Hûm Svâhâ.*
With an ocean of faith I offer to the Victorious Ones and their retinue all endowed with an ocean of good qualities, an oceanic collection of fragrance from an ocean of realms, formed from offering substances for an ocean of Victorious ones; may you accept them.

_Om sarva-tathāgata gandhe praticcha Hūm Svāhā._

With an ocean of faith I offer to the Victorious Ones and their retinue all endowed with an ocean of good qualities, an oceanic collection of food from an ocean of realms, formed from offering substances for an ocean of Victorious ones; may you accept them.

_Om sarva-tathāgata naividyā praticcha Hūm Svāhā._

With an ocean of faith I offer to the Victorious Ones and their retinue all endowed with an ocean of good qualities, an oceanic collection of music from an ocean of realms, formed from offering substances for an ocean of Victorious ones; may you accept them.

_Om sarva-tathāgata] šapta [pratīccha Hūm Svāhā._

Play the cymbals in slang-sil.

E. Offering the eight auspicious substances
(bkra-shis rdzas-brgyad)

As an appreciation for their sponsorship the eight auspicious substances are offered to the patrons. The eight auspicious substances “remove any misfortune and bestow all the fulfillments of every want.” In addition, each of these substances is endowed with a special power of blessing as indicated in the verses accompanying the offerings. This ritual is not restricted to consecrations, but is performed for patrons of various other rituals as well. The offering of the eight auspicious substances is also common among the Newar Buddhists of the Kathmandu Valley. Unlike the Tibetans, who use tsakli as they do in the

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70 Rgyal-ba rgya-mtsho'i mchod-rdzas las grub-pa'i zhing/ khams rgya-mtsho'i mchod-yon rgya-mtsho'i tshogs/ yon-tan rgya-mtsho'i rgyal-ba 'khor bcas-lal dad-pa rgya-mtshos 'bul-lo bzhes-su gsol. Mchod-yon is replaced with zhabz-bsil, me-tog, bdag-spos, snang-gsal, dri-chab, zhal-zas and rol-mo respectively. The complete text can be found in ZD 7-10; for an English translation see, SPVO 21-22.
71 R. 448.3.
enthronement rituals, Newar priests offer the actual substances. There are a number of Tibetan works on the eight auspicious substances which explain their general merits and the effect of each of the substances. Among these works are those by Gung-thang-pa and 'Brug-chchen VIII Kun-gzigs-chos-kyi-snang-ba.\textsuperscript{72}

The eight auspicious substances are:

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>*Sanskrit\textsuperscript{73}</th>
<th>English</th>
<th>Offerer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. me-long</td>
<td>ādarśa</td>
<td>mirror</td>
<td>Lha-mo 'Od-'Chang-ma</td>
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<tr>
<td>2. gi-wang</td>
<td>gorocanâ</td>
<td>bezoar</td>
<td>Glang-po-che Nor-skyong</td>
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<tr>
<td>3. zho</td>
<td>dadhi</td>
<td>curd</td>
<td>Zhing-ba'i Bu-mo Legs-skyes</td>
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<tr>
<td>4. rtsa dur-ba</td>
<td>dūrvâ</td>
<td>a grass</td>
<td>Rtswa-'tshong-gi Khye'u Bkra-shis</td>
</tr>
<tr>
<td>5. shing-tog bil-ba</td>
<td>bilva</td>
<td>wood-apple</td>
<td>Lha Tshangs-pa</td>
</tr>
<tr>
<td>6. dung-dkar g.yas'-khyil</td>
<td>daksinâvarta-śaṅkha</td>
<td>right-whorled conch-shell</td>
<td>Lha Dbang-po Brgya-byin</td>
</tr>
<tr>
<td>7. li-khri</td>
<td>sindūra</td>
<td>vermillion</td>
<td>Bram-ze Dkar-rgyal</td>
</tr>
<tr>
<td>8. yungs-dkar</td>
<td>sarṣapa</td>
<td>white mustard seeds</td>
<td>Dpal Phyag-na-rdo-rje</td>
</tr>
</tbody>
</table>

Each of the tsakli depicting these offerings is visualized as dissolving into Emptiness out of which are generated the potent auspicious substances. Two verses accompany the offering of each substance. The first set recalls an anecdote in which the same offering was made to the Buddha. These include the offering of curd to the Buddha before his Enlightenment by Sujātā,\textsuperscript{74} and the offering of grass for the Buddha’s seat of Enlightenment by the grass seller Svastika.\textsuperscript{75} The names of these persons and lha as they appear in Khri-byang Rin-po-che’s manual are given in the right column of the chart above. The list of these names, however, is far from consistent among the various consecration manuals and the explanatory works on the eight substances.

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\textsuperscript{72} See Bibliography of Tibetan works, appended.
\textsuperscript{73} The Sanskrit equivalents are reconstructed.
\textsuperscript{74} Cf. Lalitavistara, ch. 18; Mahāvastu pp. 131, 205.
\textsuperscript{75} Cf. Lalitavistara, ch. 19, Mahāvastu pp. 131, 264, 399.
substances. The second set of verses accompanying the offerings explains the benefits resulting from each of the substances.

There is some disagreement between various consecration manuals also in regard to the sequence of the recipients of the eight auspicious substances. Some begin with the lha in the receptacle followed by the patron,\textsuperscript{76} while others say that one should first offer to the patron who is then conceived of as making the offering to the lha.\textsuperscript{77} In either case, everyone present, including the patron, the ritual master and the assembly, shares in the benefit of this ritual. Grags-pa-rgyal-mtshan explains:

Make as if you offer the auspicious substances to the consecration lha. Because the lama and patron also touch the auspicious substances, we [also], the patron together with the attendants, will become auspicious by these substances.\textsuperscript{78}

Translation:

1. Blessing the offering.

[1] Cleanse with

\textit{Om Khaṅga-dhṛk [Hum Phat].}


[3] From the continuum of Emptiness the first letter of the name of each (auspicious substances appear) decorated with a drop (thig-le); from these arise the auspicious substances which remove any misfortune and bestow all the perfections of every want according to one’s wishes.

2. The offering.

The ritual master [recites]

1. Previously when the Goddess of Form (gzugs-kyi lha-mo) 'Od-chang-ma offered a mirror to the Blessed One Śākyamuni it was blessed as an auspicious implement. So also here and

\textsuperscript{76} Such as Khri-byang Rin-po-che’s manual 448.6–449.1; Brag-phug Dge-bshes 345.2–3.

\textsuperscript{77} Bstan-pa-dar-rgyas, interview, Nov. 1988.

\textsuperscript{78} Bla-ma dang yon-bdag-gis kyang bkra-shis-kyi rdzas la reg-par byas-pas/ bdag-cag yon-bdag 'khor dang bcas-pa-rnams rdzas de-dag-gis bkra-shis-par 'gyur-rol p. 250.3.2–3.
now, the patrons and their household in dependence on the mirror implement become auspicious.

The assembly [joins] for the recitation of the last two words. Play the cymbals in *slang-sil*. Having briefly offered the mirror to the receptacle, just touch the hands of each member of the assembly [with the mirror] [449] and offer it to the patron. The ritual master leads the recitation [of the following verse] with melody.

The mirror is a great ocean of enlightened wisdom. Having been purified as the supreme ocean of enlightened wisdom, it enjoys the completely pure *dharma* without hindrance. May this auspicious implement also purify (our) obscurations.

Clang the cymbals three times. At the interval between the prose and the verse the ritual helper offers the complete eight [auspicious] substances [one by one]. Play the cymbals as before.

2. [Previously when] the elephant Nor-skyong (Dhanapāla) offered bezoar [to the Blessed One Śākyamuni it was blessed as an auspicious implement. So also here and now, the patrons and their household in dependence on the bezoar become auspicious].

The bezoar is medicine for overcoming the three poisons, the supreme medicine which brings about a complete realization of the nature of *dharma* (chos-nyid), and annihilates the torment of the defilements (*nyon-mongs, klesa*). May this auspicious substance also cure (our) suffering.

3. [Previously when] the farmer’s daughter Legs-skies-ma (Sujātā) offered curd [to the Blessed One Śākyamuni it was blessed as an auspicious implement. So also here and now, the patrons and their household in dependence on the curd become auspicious].

The curd has become the essence of everything. Having realized the completely pure essence, the supreme enlightened wisdom, [450] it transforms into the realm of all qualities. May this auspicious substance also pacify (our) three poisons.

4. [Previously when] the young grass seller Bkra-shis (Svāstika) offered *dārvā* grass [to the Blessed One Śākyamuni it was blessed as an auspicious implement. So also here and now, the patrons and their household in dependence on the *dārvā* grass become auspicious].

The *dārvā* grass which increases life completely accomplishes the life of Rdo-rje-sems-dpa’ (Vajrasattva), and interrupts the flow of birth and death of the defilements. May this auspicious substance also increase (our) life(s).
5. [Previously when] the god Brahmā offered a wood-apple fruit [to the Blessed One Śākyamuni it was blessed as an auspicious implement. So also here and now, the patrons and their household in dependence on the wood-apple fruit become auspicious].

The wood-apple fruit which is the *dharma* of cause, conditions and effect purifies all mundane and supra-mundane activity into the supreme essence of Enlightenment. May this auspicious substance also accomplish all (our) aims.

6. [Previously when] the god Indra offered a conch shell coiling to the right [to the Blessed One Śākyamuni it was blessed as an auspicious implement. So also here and now, the patrons and their household in dependence on the conch shell become auspicious].

The conch which is the means for proclaiming the sound of the *Dharma*, purifies into the ocean of enlightened wisdom itself, and expounds the *Dharma* without mistake. [451] May this auspicious substance also attain the power of speech (for us).

7. [Previously when] the brahmin Dkar-rgyal offered vermilion [to the Blessed One Śākyamuni it was blessed as an auspicious implement. So also here and now, the patrons and their household in dependence on the vermilion become auspicious].

The red vermilion which is the nature of power completely controls all *dharmas* unmistakenly and constantly stabilizes the dominion of the *Dharma* kings. May this auspicious substance also make your dominion firm.

8. [Previously when] glorious Phyag-na-rdo-rje (Vajrapāṇi) the lord of the secret and *vidyā* mantras offered the empowered substance of white mustard [to the Blessed One Śākyamuni it was blessed as an auspicious implement. So also here and now, the patrons and their household in dependence on the white mustard become auspicious].

The white mustard which is a *vajra* ‘type’ (*rigs, gotra*), possesses the perfect qualities of the power to completely subdues obstructions everywhere. May this auspicious substance also pacify the obstructions.

Then the assembly put on their hats, holding *tówers* [they recite:]

The Buddha Rnam-gzigs (Vipaśyin)...
May the teachings shine for a long time.  

79 In practice they hold an incense stick.
80 The complete text of this very popular prayer can be found in P. 698–701; English
F. Offering gifts (yon-'bul)

At the end of the ritual performed for the patron, the patron makes offerings, handing to each of the monks in order of seniority a ceremonial scarf (kha-btags) and a donation of money. The higher the position of the monk, the greater the amount of money and the higher the quality of the scarf. This ritual of donation is commonly performed during any monastic ritual that takes place, whether in the assembly hall or in a private home. For major rituals performed most usually on holidays, there are several such donors, especially in the more established Tibetan monasteries in the Kathmandu Valley. Each monastery has its own regulations about the allocation of the donations received in such rituals, and on the amounts that each monk and novice may keep for their own personal expenses which are not covered by the monastery.

Translation:

Then having offered presents to the ritual master [452] and the assembly as much as he or she can afford, the patron pleases [them].

Final rituals

The final rituals are similar to those performed at the end of the first and second days. Even though Khri-byang Rin-po-che’s manual does not mention it, the performance in Dga’-ldan-chos’-phel-gling included the thanksgiving, the request for forbearance, dedication of merit, and an aspiration prayer, according to the sadhana manual of Rdo-rje’jigs-byed, as on the previous days. These are limbs of the sadhana within the frame of which the consecration is performed. In the frame of the third day is embedded also the propitiation ritual whose main ritual actions were performed earlier that day. At the end of the ritual, the frame of this ritual is also closed, with the performance of its praises to the protective lha, translation may be found in Savvas 1987:179-184 and Willson 1988:280-285.

81 BS 52.4-67.2.
82 BS 67.4-68.2.
83 BS 68.2-4.
84 BS 68.4-70.2.
**Praises** (bstod)

Praise according to the propitiation manual.

[Hüm Homage to] Myur-mdzad (Kurukullâ) [Avalokiteśvara. Your anklet wearing (feet) stamp on Vinâyaka. O great black one, you are wearing a skirt of tiger skin. Your six arms are adorned with snake ornaments. (Your first) right hand holds a curved knife, the middle a garland, the last wrathfully plays a dâmaru. (Your) left hands (respectively hold) a skull, a trident and likewise with your lasso (in your third left hand) you catch and bind. Your face is wrathful, your fangs bared; your three eyes fierce; your hair blazes upward; your forehead anointed with sindâra. (Your) head is firmly sealed by Aksobhya. You are wearing a necklace of fifty human heads dripping blood and your head is adorned with five dry precious skulls. Having arrived from the Buddhafield may you accept these gtor-mas. Homage and praises to the six-armed glorious one. O fierceful One, protect the teachings of the Buddha. O fierceful one, praise the magnificent three precious Ones. Pacify all the misfortunes and obstacles of the master and disciple together with the attendants. May you swiftly grant us the accomplishment we desire.]

[Make] offerings and praises, dissolve the lha (nyer-bsdu), [re-cite] the concealed verses of auspiciousness (bkra-shis bka'-rgya-ma) and

[By that auspiciousness with all its virtuous signs, which exists in the supreme palace broad as the full extent of the sky,

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56 These are the verses-of auspiciousness found at the end of the propitiation manual (BS 68.4-70.2).
[emanating light equal to the sun and the moon, embellished with countless precious ornaments, may no inauspicious signs occur at any time wherever you may be. May there be the auspiciousness of the perfect richness of a Buddhafield, an uninterrupted flow of bliss and goodness.]

These are the steps of the concluding rituals.

\[\text{Nam-mkha'i khyon ltar yangs-pa'i pho-brang mchog/ nyi-zla'i 'od dang mnyam-pa'i 'od 'phro-zhing/ grangs-med rin-chen rgyun-gyis mdzes-pa la/ dge-mtshan ji-snyed mchis-pa'i bkra-shis des/ khyod-cag gang dang gang-du gnas-pa deri mi-shis mthshan-ma gang-yang mi 'byung-zhing/ zhing-gi 'byor-pa phul-du byung-pa-yil bde-legs rgyun mi chad-pa'i bkra-shis shog/ This is the last verse of auspiciousness at the end of Rdo-rje-'jigs-byed's sādhana (cf. J. 268.5–269.1; MV 84).}\]
APPENDIX

BIBLIOGRAPHY OF CONSECRATION TEXTS FOUND IN THE TIBETAN KANJUR

Abbreviations

Toh. The Tōhoku Catalogue of the Tibetan Canon (Ui, 1934).
D. Derge edition.

The Consecration Tantra:
Rab-tu gnas-pa mdor bdus-pa'i rgyud. Supratiṣṭha [Supratiṣṭhā]-tantra-saṅgrahā.
T. #444, vol. 98, pp. 742–752 (the Sanskrit title here is Samkṣepa-pratiṣṭha [pratiṣṭhā]-
vidhi-tantra).

* * *

Chapters on Consecration in Anuttarayoga Tantras (arranged according to their relevance to the consecration ritual):

The Sanjarodaya Tantra:
Śrī-mahā-sambarodaya-tantra-rāja-nāma.
Chapter 22: “Lha-rnams rab-tu gnas-pa'i rim-par phyé-ba.”

The Hevajra Tantra:
Hevajra-tantra-rāja-nāma.
Kye'i rdo-rje zhes bya-ba rgyud kyi rgyal-po.
Chapter II,i: “Rab-gnas-kyi le'u.” “Homa-nirṇaya-pratiṣṭhā-paṭalah.”

The Vajra-pañjara Tantra:
Ārya-dākinī-vajra-pañjara-mahā-tantra-rāja-kalpa-nāma
'Phags-pa Mkha'-gro-ma rdo-rje gur zhes bya-ba'i rgyud-kyi rgyal-po chen-po'i bṛtag-pa

The Dākārṇava Tantra:
Śrī-dākārṇava-mahā-yoginī-tantra-rāja-nāma. Dpal mkha'-gro-rgya-mtsho 'chen-po rnal-
'byor-ma'i rgyud-kyi rgyal-po chen-po zhes byā-ba.
Chapter 25: “Bcom-ldan-'das zhes bya ba la-sogs-pa'i mam-par dag-pa dang de-bzhin-du
rab-tu gnas-pa'i cho-ga'i mtshan-nyid.”
Catur-yogini-sampuṭa Tantra:
Catur-yogini-sampuṭa-tantra-nāma.
Rnal-'byor-ma bzhi'i kha-sbyor-gyi rgyud ces bya-ba.
Chapter 5: “Sbyin-sreg rab-gnas-kyi btag-pa.”

Abhidhānottāra Tantra:
Abhidhāna-uttara [Abhidhānottāra]-tantra-nāma.
Mngon-par brjod-pa'i rgyud bla-ma zhes bya-ba.
Chapter 48: “Ras-ris la-sogs-pa rab-tu gnas-pa'i cho-ga.”

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Chapter on consecration in the Rnying-ma rgyud-'bum:
Heruka-gal-po chen-po
Chapter 21: “Sku gsung thugs-kyi rten rab-tu gnas-pa'i btag-pa.” Rnying-ma'i rgyud-'bum
Abbreviations


Toh. 1257 Rab-gnas-kyi cho-ga’i tshul. Pratiṣṭhā-vidhi.
A. Nag-po-pa  T. [the author and ‘Gos Lhas-btsas]
D. vol. 9 (Rgyud nya), pp. 559–564 (P. vol. 56, #2386).

Toh. 1284 Spyan dbye-ba’i cho-ga. Pratiṣṭhā-vidhi.
D. vol. 10 (Rgyud ta) pp. 279–80 (P. vol. 56, #2406).

Toh. 1392 Dpal Dus-kyi ’khor-lo’i rab-tu gnas-pa’i cho-ga. Śrī-kālacakrā-Supratiṣṭhopayika-vidhi.
A. Dus-kyi ’khor-lo’i zhaps  T. Vāgiśvara and Chos-rab
D. vol. 14 (Rgyud pa), pp. 48–58 (P. vol. 48, #2108).

A. Gnyis-med-rdo-rje  T. Vajrapāni and Rma-ban Chos-bar
D. vol. 22 (Rgyud zha), pp. 307–17 (P. vol. 52, #2203).

Toh. 1822 Rab-tu gnas-pa’i cho-ga’i rim-pa. Pratiṣṭhā-vidhi-krama.
A. Nag-po-pa  T. Nag-po-pa and ’Gos Lhas-btsas
D. vol. 35 (Rgyud nji), pp. 523–531 (P. vol. 62, #2686).

Toh. 1896 Rab-tu gnas-pa’i cho-ga. Pratiṣṭhā-vidhi.
A. Zla-ba’l’-od  T. Punnyakirti and Bsod-nams-rgyal-ba
D. vol. 44 (Rgyud pi), pp. 507–518 (P. vol. 66, #2760).

Toh. 1904 Rab-tu gnas-pa’i cho-ga. Pratiṣṭhā-vidhi.
Col. Rab-tu gnas-pa’i cho-ga ye-shes snang-ba
A. Snang-byed-zla-ba  T. Dpal-varendrapa and Prajñākārī
d D. vol. 45 (Rgyud phi), pp. 16–32 (P. vol. 66, #2768).

Toh. 1905 Rab-tu gnas-pa’i cho-ga. Pratiṣṭhā-vidhi-nāma.
Col. Rab-gnas-kyi cho-ga mdor bs dus-pa
A. Mi’jigs-pa’l’-phyag
D. vol. 45 (Rgyud phi), pp. 32–42 (P. vol. 66, #2769).

A. Dpal Kā-tsa-zhaps  T. Zha-lu Lo-tsā-ba Dharma-pāla-bhadra

Toh. 2118 Col. Rab-tu gnas-pa’i cho-ga.
A. Sdom-pa-brang-po  [T. Dhamābhi]
D. vol. 49 (Rgyud tshi), pp. 311–316 (P. vol. 68, #2969).

Toh. 2207 Rab-tu gnas-pa’i rgyan. Pratiṣṭhā-alamkāra.
A. Nāgārjuna
D. vol. 50 (Rgyud dza), pp. 356–358 (P. vol. 68, #3051).

Col. Translated at Vikramaśila.
A. Dpal Mar-me-mdzad ye-shes
T. The author and Rgya Brtson-sgron-seng-ge
D. vol. 53 (Rgyud zil), pp. 508–519 (P. vol. 70, #3322).
APPENDIX

Toh. 2497 Gdugs la-sogs-pa rab-tu gnas-pa dang rgying-pa 'byin-pa'i cho-ga. Čhatrādi-
Pratīṣṭha-jīrṇaṇadhrā-vidhi.

Col. The Indian text was obtained from Gnyal, was translated by the order of the Žhvada-
dmar-cod-pan-'dzin-pa-bzhi—The Fourth Red-hat Karma-pa Chos-kyi-grags-pa Ye-
shes-dpal-bzang-po (1453–1524 C.E.) in Sne'u-gdong-rts'e.

T. Zha-lu Lo-tsa-ba Chos-skyong-bzang-po

Toh. 2521 Spyān dbye-pa'i cho-ga. Pratīṣṭha-vidhi.

A. Kun-dga'-snying-po
D. vol. 62 (Rgyud ku), pp. 253–259 (P. vol. 74, #3344).


A. Prajñā-palita [pālita] T. Dharma-śrī-bhadra and Rin-chen-bzang-po
D. vol. 62 (Rgyud ku), pp. 259–264 (P. vol. 74, #3347).

Toh. 2523 Rab-tu gnas-pa'i cho-ga. Pratīṣṭha-vidhi.

A. Kun-dga'-snying-po
D. vol. 62 (Rgyud ku), pp. 259–264 (P. vol. 74, #3345).

Toh. 2528 Rab-tu gnas-pa'i cho-ga rab-gnas-kyi rgyal-po.

Col. Rnal-'byor-gyi rgyud-kyi rab-tu gnas-pa'i cho-ga rab-gnas-kyi rgyal-po.
D. vol. 62 (Rgyud ku), pp. 364–375 (P. vol. 74, #3351).

Toh. 2573 'Phags-pa 'Jam-dpal-gyi mtshan yang-dag-par brjod-pa'i spyān dbye-pa'i cho-ga. Ārya-Manjuśrī-nāma-saṃkṣipta [samkṣipta].

Col. 'Phags-pa 'Jam-dpal-gyi mtshan yang-dag-par brjod-pa'i rab-tu gnas-pa'i cho-ga.
A. 'Jam-dpal-bshes-gnyen T. Su-vajra and Chos-kyi-shes-rab
D. vol. 65 (Rgyud ngu), pp. 68–74 (P. vol. 75, #3400).

Toh. 2583 'Phags-pa 'Jam-dpal-gyi rab-tu gnas-pa'i cho-ga. Ārya-Manjuśrī-pratīṣṭha-vidhi.
A. Śānti-garbha
D. vol. 65 (Rgyud ngu), pp. 211–214 (P. vol. 75, #3410).


Col. Rab-tu gnas-pa'i cho-ga
A. Smti T. Smti
D. vol. 65 (Rgyud ngu), pp. 301–302 (P. vol. 75, #3413).

Toh. 2646 Rab-gnas-kyi cho-ga mdor bsduš-pa. Pratīṣṭha-vidhi-saṃkṣipta [saṃkṣipta].

Col. Rab-tu gnas-pa'i cho-ga mdor bsduš-pa
A. Dad-pa'i-'byung-gnas-go-cha T. Kanaka-varma and Pa-tshab Nyi-ma-grags
D. vol. 68 (Rgyud ju), pp. 539–544 (P. vol. 77, #3470).

Toh. 2847 Col. Rab-tu gnas-pa'i cho-ga.
A. Ajita-mitra-gupta T. Śrī-jagat [jagat]-mitrānāta [ānanda] and Buddha-śrī-jñāna
Kha-che'i Pañjīta R. Gnubs Byams-pa'i dpal-bzang-po
D. vol. 73 (Rgyud nu), pp. 369–70 (P. vol. 79, #3668).

Toh. 2958 Col. 'Phags-pa Rdo-rje-rnam-par-'joms-pa'i rab-tu gnas-pa'i cho-ga.
A. Dpal Mar-me-mdzad-bzang-po
D. vol. 74 (Rgyud pu), pp. 80–83 (P. vol. 79, #3783).

Toh. 3113 Rab-tu gnas-pa'i cho-ga zhes bya-ba. Pratīṣṭha-vidhi-nāma.

Col. The author followed Slob-dpon Kā-ma-la dhe-nu-pa
A. Padma'i-lcags-kyu (Rigs-ldan) T. Vinaya-candra and Chos-kyi-shes-rab
D. vol. 74 (Rgyud pu), pp. 423–427 (P. vol. 80, #3934).

Toh. 3131 Rab-gnas-kyi cho-ga. Pratīṣṭha-vidhi.
A. Ngag-gi-dbang-phug-grags-pa T. Don-yod-rdo-rje and Khams-pa Lo-tsa-ba Ba-ri
D. vol. 74 (Rgyud pu), pp. 487–491 (P. vol. 80, #3952).

Toh. 3139 Rab-tu gnas-pa'i cho-ga. Pratīṣṭha-vidhi.
A. Rab-tu gnas-pa'i cho-ga thun-mong-pa
A. Sumati-kīrtī T. Sumati-kīrtī and Prajñā-kīrtī
D. vol. 74 (Rgyud pu), pp. 639–641 (P. vol. 80, #3960).
Toh.—Dpal 'khor-lo sdom-pa'i rab-tu gnas-pa'i cho-ga.
Śrī-cakra-samvara pratiṣṭhā-viṣṭi.
A. Mādus-da'i T. Sunmati-kṛṣṭi and Prajñā-kṛṣṭi (P. vol. 82, #4619).

Toh.—Sgya-phrul dra-ba rab-tu gnas-pa'i cho-ga'i rim-pa zhes-byā-ba
Māya [Māyā]-jāla-supratiṣṭha [supratiṣṭha]-viṣṭi-krama-nāma.
A. Rgyal-ba-bzang-po (P. vol. 83, #4770).

Toh.—Lha dbang-bskur-ba'i cho-ga.
Col. Rab-gnas-k.yi cho-ga (slightly revised version of the old translation).
(P. vol. 87, #5152).

Toh. 1903 Argha'i cho-ga. Argha-viṣṭi.
Col. Argha'i cho-ga snying-po bsdu-pa zhes bya-ba [Gsang-ba 'dus-pa'i rgyud brtan-pa'i argha'i cho-ga snying-po bsdu-pa].
A. Snang-byed-zla-ba T. Varendrapa and Prajñā-kṛṣṭi
D. vol. 45 (Rgyud phu), pp. 2–16 (P. vol. 66, #2767).
The Bon-po Tanjur: Sa-cha rab-gnas (Kvaerne, 1974:120).

The following texts contain important passages on consecration.

D. vol. 62 (Rgyud ku), pp. 454–723 (P. vol. 74, #3354).

Toh. 2652 Mchod-rten sgrub-pa'i cho-ga.
Citya-viṣṭi [Caitya-viṣṭi], [Caitya-sādhana-viṣṭi].
A. Zhi-ba'i-snying-po [Śānti-garbha]
D. vol. 68 (Rgyud ju), pp. 603–612 (P. vol. 77, #3476).

Toh. 3140 Vajrāvali-nāma maṇḍala-upāyikā [maṇḍalopāyikā].
Dkyil-'khor-gyi cho-ga rdo-rje phreng-ba zhes bya-ba.
A. Abhayākara-gupta T. Abhayākara-gupta and 'Khor-lo-grags
D. vol. 75 (Rgyud phu), pp. 113–131 (P. vol. 80, #3961).

Toh. 3305 Vajrācārya-kiṃḍa-saṃuccaya.
Rdo-rje stob-dpon-gyi bya-ba kun-las btus-pa.
A. 'Gro-ba'i-me-long [Darpaṅcārya or Jagadjarpaṇa]
D. vol. 76 (Rgyud bu), pp. passim (P. vol. 86, #5012).
A Selective Bibliography of Tibetan Textual Sources on Consecration

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Kun-dga'-dar-po, (late 15th-early 16th centuries) [Bka'-brgyud-pa]

Kun-dga'-lhu-grub, Bde-chan-chos-'khor Yongs-'dzin II (1617-1678) ['Brug-pa]

Kong-sprul Blo-gros-mtha'-yas, 'Jam-mgon (1813-1899) [Bka'-brgyud-pa/Ris-med]

Klong-chen-rab-'byams-pa (arranged) (1308-1363) [Rnying-ma-pa]

Kham-sprul III Kun-dga'-bstan-'dzin (1680-1728) ['Brug-pa]

Kham-sprul V Sgrub-brgyud-nyi-ma (1781-1847) ['Brug-pa]


Khu-tsha Zla-'od (rediscoverer, b. 1024) [Bon-po]

Khyung-tshang-pa Ye-shes-bla-ma (1115-1176) [Bka'-brgyud-pa]

Khi-byang Blo-bzang-ye-shes-bstan-'dzin-rgya-mtsho (1901-1981) [Dge-legs-pa]


Mkhas-grub-rje Dge-legs-dpal-bzang (arranged) (1385-1438) [Dge-lugs-pa]


2. “Rab-gnas bkra-shis 'dod-'jo'i snying-po nye-bar bshad-pa.” Collected Works (Gangtok, 1979) vol. 16, pp. 141-164. Also in National Archives, Kathmandu, reel no. E 1834/12, 23 folios. The manuscript is incomplete; it ends on p. 162.4 of the reprinted version.


Gung-thang-pa Dkon-mchog-bstan-pa'i-sgron-me (1762-1823) [Dge-lugs-pa]


Go-ram-pa Bsod-nams-seng-ge (1429-1489) [Sa-skya-pa]


Gling-ras-pa Padma-rdo-rje (1128-1188) ['Brug-pa]


Rgod-kyi-ldem-phru-can (1337-1408) [Rnying-ma-pa]


Rgyal-sras VI Skal-bzang-thub-bstan (b. 1743) [Dge-legs-pa] (arranged)


Ngag-dbang-chos-ryi-mtshan, Cog-ra (VII) (early 20th century) [’Brug-pa]

“Rgyal-sras VI Skal-bzang-thub-bstan (b. 1743) [Dge-legs-pa] (arranged)


Ngag-dbang-chos-ryi-mtshan, Cog-ra (VII) (early 20th century) [’Brug-pa]


Ngor-chen Kun-dga’-bzang-po (1382–1456) [Sa-skya-pa]


Dngul-chu Dharma-bhadra (1772–1851) [Dge-legs-pa]

“Rab-gnas legs-bsad gnad-bsud.” Collected Works (New Delhi, 1980) vol. 5, pp. 181–192. Also in National Archives, Kathmandu, reel no. A 767/2 (there are a number of texts under this number; the consecration text appears towards the end).

Ngag-dbang-chos-kyi-rgyal-mtshan, Cog-ra VII (early 20th century) [’Brug-pa]


Lceang-skya I Ngag-dbang-(blo-bzang)-chos-idan (1642–1714) [Dge-legs-pa]


2. “Rab-gnas bkra-shis snye-ma’i lhan-thabs.” Ibid. no. 6303, pp. 93.1.7–98.2.2.


4. “Srung-pa rab-gnas bya-tshul.” Ibid. no. 6305, pp. 101.5.1–102.5.2.

5. “Rab-gnas mdor-bsud lag-tu blang-bde.” Ibid. no. 6309, pp. 113.4.6–116.3.3.

6. “Rab-gnas rta-thog-ma’i ngag ‘don nag ’gros-su bkod-pa.” Stod-rgyud Grwa-tshang Chos-spyod (Bomdila, Arunachal Pradesh, 1975) vol. 1, pp. 373–383. Also in Dgon-

1 The title page of this text was mistakenly exchanged with that of the following one Bar-mdo-[do] la skyobs-ma’i smon-sam [smom-lam] bsa-l [gsal] ba’i med song [me-long] reel no. E 1264/4.
APPENDIX


Leang-rgyab Khri-zur Mkhyan-rab-yon-tan-rgya-mtsho, the 88th Dga’-ldan-khri Rin-po-che, abbot (1914–1919) [Dge-legs-pa]


Leang-lung Pan-dta Ngag-dbang-blo-bzang-bstan-pa’i-rgyal-mtshan (1770–1846) [Dge-legs-pa]


Cha-har Dge-bshes Blo-bzang-tshul-khrims, (1740–1810) [Dge-legs-pa]


"Jig-rgen-gye-gling-pa (1829–1870) [Rnying-ma-pa]


"Jamp-dbyangs-bzhad-pa I Ngag-dbang-brtson-grus (1648–1721/2) [Dge-legs-pa]


"Jamp-dbyangs-bzhad-pa II Dkon-mchog-jigs-med-dbang-pa (1728–1791) [Dge-legs-pa]


"Jigs-med-gling-pa, Kun-mkhyen (1729/30–1798) [Rnying-ma-pa]


"Rje Mkhan-po XIII Yon-tan-mfn’a-yas (1724–1783) [Brug-pa]


Nyin-rdzong Khri-pa Dkon-mchog-don-grub-chos-dbang (b. 1656) [‘Bri-gung-pa]


Gter-bdag-gling-pa ‘Gyur-med-rdo-rje (1464–1714) [Rnying-ma-pa]


Gter-bdag-gling-pa ‘Gyur-med-rdo-rje (1464–1714) [Rnying-ma-pa]


Gter-bdag-gling-pa ‘Gyur-med-rdo-rje (1464–1714) [Rnying-ma-pa]


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Gter-bdag-gling-pa ‘Gyur-med-rdo-rje (1464–1714) [Rnying-ma-pa]


Gter-bdag-gling-pa ‘Gyur-med-rdo-rje (1464–1714) [Rnying-ma-pa]


Bdud-'joms Rin-po-che 'Jigs-bral-ye-shes-rdo-rje (1904-1987) [Rnying-ma-pa]


'Dul-'dzin Grags-pa-rgyal-mtshan (1374-1434) [Dge-lugs-pa]


Pan-chen Bla-ma I Blo-bzang-chos-kyi-rgyal-mtshan (1570-1662) [Dge-lugs-pa]


PaJ;~chen Lama VI Chos-kyi-nyi-ma (1883-1937) [Dge-lugs-pa]


Phrin-las-rgyil-mtsho, Sgrub-sde Sprul-sku (19th century) [Bka'-brgyud-pa/Ris-med]


Pu-ston Rin-chen-grub (1290-1364) [Zha-lu-pa]


Brag-phug Dge-bshes Dge-dun-rin-chen (1926–) [*Brug-pa*]


Bru Rgyal-ba-g.yung-drung (1242–1290) [Bon-po]


Blo-gter-dbang-po (ca. 1847–ca. 1914) [Sa-skya-pa/Ris-med]


Dbal-mang Dkon-mchog-rgyal-mtshan (1764–1853) [Dge-lugs-pa]


Dbang-chen-'bum, Ban-chung [Rnying-ma-pa]

"Rab-gnas dge-legs 'dod-'jo'i lag-len mkhas-pa dga'-bskyed." National Archives, Kathmandu, reel no. E 1885/4, 26 folios. Written in the tradition of Smin-gling monastery in Zhe-chen-bstan-gnyis-dar-rgyas-gling. In text no. E 1885/5 the author's name is Dā-ri-dra-ba Dbang-chen-'bum.

"Ba-ra-ba Rgyal-mtshan-dpal bzang (1310–1391) [Ba’-ra-ba]


'Brug-chen III 'Jam-dbyangs-chos-kyi-grags-pa (arranged) (1478–1523) [*Brug-pa*]


Ma-ni Bka’-’bum (Punakha blocks)


Mi-pham-rgya-mtsho, 'Jam-mgon 'Ju (1846–1912) [Rnying-ma-pa/Ris-med]

Mi-pham Chos-kyi-dbang-phyug {?Zhma-dmar VI (1584–1630)?} [Karma Bka’-brgyud-pa]

“Rab-gnas-kyi cho-ga ‘khrul-med rgyud-sde’i yang-snying bkra-shis char-’bebs.” 22 folios. (photocopy received from ’Phreng-po Rin-po-che, Bodhanath).

Rmor-chen Kun-dga’-lhus-grub (1654–1726) [Sa-skya-pa]


Tshe-dbang-rdo-rje, Rigs-sras? [Rnying-ma-pa?]

“Rab-gnas-kyi cho-ga shin-tu bsdus-pa’i lag-len.” (first line of text) National Archives, Kathmandu, reel no. D 111/35, 4 folios. Reel no. L 61/8 has the same title. It was written at the request of Tshe-dbang-rdo-rje, Rigs-sras. The question of the authorship of these two texts needs further examination. (According to the entry to this text, it has 17 folios, however, the consecration text ends on fol. 3).

Zhabs-drung Thugs-sprul IV ’Jigs-med-nor-bu (1831–1861) [’Brug-pa]


Zhig-po-gling-pa Gar-gyi-dbang-phyug (1524–1583) [Rnying-ma-pa]


Zhu-chen Tshul-khrims-rin-chen (1674–1774) [Sa-skya-pa]


Rin-chen-gling-pa (19th century) [Rnying-ma-pa]


La-byi’i-bisun-pa Shes-rab-od-zer [Bon-po]


Shes-rab-rgyal-mtshan, Mnyam-med (1356–1415) [Bon-po]


Gshen-chen Klu-dga’ [rediscoverer] (996–1035) [Bon-po]


Sa-skya Khri-chen Nga-g-dbang-kun-dga’-theg-chen-dpal-’bar (1945–) [Sa-skya-pa]

Sangs-rgyas-rgya-mtsho, Sde-srid (1635–1705) [Dge-lugs-pa]

Sangs-rgyas-rdo-rje, Mkhhas-dbang (1569–1645) [Bka’-brgyud-pa]

Sum-pa Mkhan-po· Ye-shes-dpal-’byor (1704–1788) [Dge-lugs-pa]

Sle-lang Rje-drung Bzhad-pa’i-rdo-rje (b. 1697) [Dge-lugs-pa]

Bsod-nams-rtses-mo (1142–1182) [Sa-skya-pa]


Unidentified

Unidentified

Unidentified

Unidentified

Unidentified

Unidentified
“Khruus-gsol rab-gnas bya-tshul.” 5 folios (received from Thub-bstan-nor-bu, abbot of Dga’-ldan-chos-phel-ling monastery in Bodhanath).

Unidentified [Bon-po]

Unidentified
“Rab-tu gnas-par rten-rnam [rnams?] cho-ga dgos-’dos ['dod?].” National Archives, Kathmandu, reel no. E 681/17, 17 folios.

Unidentified [Rnying-ma-pa]
“Rab-gnas.” (house consecration) National Archives, Kathmandu, reel no. E 1063/12, 3 folios.
Unidentified
Marginal title: “Rab-gnas.” (title illegible) National Archives, Kathmandu, reel no. E 1063/4, 4 folios (according to the entry to this text, it has 8 folios, however, the consecration text ends on fol. 4v).

Unidentified

Unidentified
A SELECTIVE BIBLIOGRAPHY OF TIBETAN TEXTUAL SOURCES ON CONSECRATION WHICH ARE NOT AVAILABLE TO ME

Abbreviations


BKTC: Bod-kyi Bstan-bcos Khag cig gi Mishan-byang (Mi-rigs dpe-mdzod-khang; Peoples Republic of China, 1985).


LTWA: The card catalogue in the Tibetan Library of Works and Archives in Dharamsala.


SBTD: *Shes-bya'i Gter-mdzod* (Mi-rigs dpe-mdzod-khang; Peoples Republic of China, 1984).

Tōhoku II: Yensho, Kanakura et al. eds., *The Tohoku University Collection of Tibetan Works on Buddhism* (Sendai, 1953).

Karma-pa III Rang-ba-rje (1284–1339) [Karma Bka'-brgyud-pa] "Bum-gnyis-ma." From Kong-sprul Blo-gros-mtha'-yas, work 2, p. 381.2–4; Gung-thang-pa, work 2, p. 102.2.


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1 For his identification, date and sectarian affiliation see Kapstein 1990.
APPENDIX

[arranged] in Rnam-pa Rgyal-ba'i Grva-tshang phan-bde legs-bshad gling 'dus sde'i zhal-don-gyi rim-pa phyo-gs-gci-tu bde-ba-pa [?].

Sgam-po-pa Bsod-nams-rin-chen (1079–1153) [Bka'-brgyud-pa]


Bstan-pa-rab-rgyas (Rwa-sgrel incarnation) [Dge-lugs-pa] "Lhag-pa'i lha-mchog padma yang-gsang hhros-pa'i sgo-nas rab-tu gnas-pa'i cho-ga padmo bzhad-pa'i dga-ston." (Central Tibetan print) LTWA.

Dalai Lama I Dge-'dun-grub (1391–1472) [Dge-lugs-pa]


2. "Rab-gnas." from Tôhoku II, no. 5542 (51).


Dalai Lama II Dge-'dun-rtse-mtho (1475–1542) [Dge-lugs-pa]


2. Dalai Lama V Ngag-dbang-blo-bzhang-rgya-ntsos (1617–1682) [Dge-lugs-pa]


Drung-rams-pa Nam-mkha' rgyal-mtshan [student of Mang-thos Klu-sgrub-rgya-ntsos] (late 16th century) [Sa-skya-pa]

"Rab-gnas-kyi cho-ga bzung-drug-gi rnam-bshad." From Appey p. 119.

Byams-pa-gling-pa Bsod-nams-mam-rgyal, Pan-chen (1401–1475)

"Rab-tu gnas-kyi cho-ga lag-tu blangs-pa'i rim-pa gsal-ba bkra-shis phun-tshogs." From BKTC, p. 166.

Brang-ti Pan-chen Nam-mkha'-'dopal-bzhang [13th Ngor abbot] (1535–1602) [Sa-skya-pa]


Blo-bzhang-nor-ba-shes-rab

"Rab-gnas dge-legs rgya-ntsos'i char-'bebs-kyi dgyongs-don rab-gsal tshogs-gnyis bang-mdzod." in 52 fols. From Dagyab, no. 276.
Mang-thos Klu-sgrub-rgya-mtsho (1523-1596) [Sa-skya-pa]

Mus Sems-dpa’-chen-po Dkon-mchog-rgyal-mtshan [second Ngor abbot] (1388-1469) [Sa-skya-pa]
“Sa-tstsha’i rab-gnas.” From Appey p. 55.

Zhang G.yu-brag-pa Brtson-grags-pa (1123-1193) [Zhal-pa Bka’-bryud-pa]
According to the Fifth Dalai Lama, his collected works contained a work entitled “Rab-tu gnas-pa’i cho-ga mdo-lugs bsdus-pa.” See Record of Teachings Received, the Gsang-yig of the Fifth Dalai Lama Ngag-dbang-blo-bzang-rgya-mtsho (Delhi, 1971) vol. 2, p. 181.6.

Zhu-chen Tshul-khrims-rin-chen (1674-1774) [Sa-skya-pa]
“Khro-bcu’i srong-khor ‘bri-thabs rab-gnas dang bcas-pa.” Collected Works [?].

Rin-chen-bzang-po (958-1055)

Shar-khang-pa Sga-ston Shes-rab-rgyal-mtshan (mid 16th century) [Sa-skya-pa]
“Kyc-rdor rab-gnas-kyi dbang-bskor ngag-'don.” From Appey p. 86.

Additional works are listed in:
A SELECTIVE BIBLIOGRAPHY OF TIBETAN TEXTUAL SOURCES ON THE INSERTION OF DHARÃYIS INTO RECEPTACLES (GZUNGS•BUL)

Karma-pa XV Mkha'-'khyab-rdo-rje (1871–1922) [Karma-pa]


Kong-sprul Blo-gros-mtha'-yas, "Jam-mgon (1813–1899) [Bka'-bryud-pa/Ris-med]


Dkon-mchog-'phel (1445–1514) (7th abbot of Ngor) [Sa-skya-pa] (written according to his oral instructions).

"Ngor-pa'i lugs-kyi gzungs-bzhugs lugs byed-tshul ni; rim-pa zhin (bzhin) sgo-rim (rims) ma nor-pa." National Archives, Kathmandu, reel no. L 112/L, 4 folios.

Skarn G.yung-drung-bstaiHgyal [Bon-po]

"Gzungs•'bul•gyi cha-rkyen mnan•gzer ldog•med 'byung-ba'i stabs! dan."

National Archives, Kathmandu, reel no. L 112/1, 4 folios.

Lcang-skya I Ngag-dbang-[blo-bzang]-chos-ldan (1642–1714) [Dge-lugs-pa]

Chos-rnam-pa [Sa-skya-pa] (Chos-rnam-rgyal? abbot of Rta-nag-thub-bstan?)


2. "Gzungs•'bul•gyi lag-len 'khyer bde." Ibid. no. 6300, pp. 88.2–89.2.5.

3. "Gzungs•'jug lugs dang dpar-byang." Ibid. no. 6301, pp. 89.2.5–90.2.1.


These works were also published separately by the Tibetan Cultural Printing Press (Bod-gzhung shes-rig par-khang) under the title "Rten-la gzungs-gzhug 'bul-tshul shel-dkar-me-long sogs gzungs•'bul skor dang gzungs-gzhug rab-gnas-bcas." (Dharamsala, 1983).

Chos-rnam-pa [Sa-skya-pa] (Chos-rnam-rgyal? abbot of Rta-nag-thub-bstan?)

"Rten-la gzungs-bzhugs 'bul-ba'i lag-len gsal-bar bshad-pa kun-gsal dngul-gyi me-long." Personal copy received at Sakya Center in Rajpur (n.p., n.d.).

'Jam-dbyangs-bzhad-pa I Ngag-dbang-brtson~'grus (1648–1721/2) [Dge-lugs-pa]


Nyi-ma-bstan-'dzin (b. 1813) [Bon-po]

1. "Rgyal-ba'i sku-brnyan dang mchod-rgen-gyi gzungs-gzhug 'bul-ba'i lag-len gsal-bar byed 'phrul-gyi lde-mig."


Nyi-ri-shel-zhin (= Nyi-ma-bstan-'dzin, see above) [Bon-po]

1. "Rgen-gyi gzungs-gzhug 'bul-byed g.yung-drung bstan-pa rgyas-pa'i pad-tshal."


Dalai Lama V Ngag-dbang-blo-bzang-rgya-mtsho (1617–1682) [Dge-lugs-pa]


Unidentified

Unidentified
A Selective Bibliography of Tibetan Textual Sources on Restoration Rituals

(Arga spelled also Argha) for Receptacles of Body, Speech and Mind

Karma-pa XV Mkha'-khyab-rdo-rje (1871–1922) [Karma Bka'-brgyud-pa]

Klong-gsal-snying-po (1625–1692) [Rnying-ma-pa]

Mkhyen-brtse'i-dbang-po, 'Jam-dbyangs (1819–1892) [Ris-med]
"Rten gsar-rnying-la bya-ba'i argha'i cho-ga mdor-bsdus snying-por drill-ba." Collected Works (Gangtok, 1979) vol. 8, pp. 397–436.

Go-ram Bsdod-nams-seng-ge (1429–1489) [Sa-skya-pa]
"Rten rnying-pa-la bya-ba'i argha'i cho-ga." Sa-skya-pa'i Bka'-bum vol. 15: Go-ram Bsdod-nams-seng-ge'i Bka'-bum (Tokyo, 1969) vol. 5, pp. 214.2.2–214.3.6.

Grags-pa-rgyal-mtshan (1147–1216) [Sa-skya-pa]

Lcang-skya I Nag-dbang-chos-idan (1642–1714) [Dge-lugs-pa]

Cha-har dge-bshes Blo-bzang-tshul-khrims (1740–1810) [Dge-lugs-pa]

Snang-byed-zla-ba

Rtse-le Sna-tshogs-rang-grol Padma-legs-grub (Rgod-tshang-pa) (1608–at least 1678) [Karma-pa]

Zhu-chhen Tshul-khrims-rin-chen (1674–1774) [Sa-skya-pa].

Sangs-rgyas-rdo-rje, Mkhas-dbang (1569–1645) [Brug-pa]
THE TIBETAN TEXT OF THE RITUAL MANUAL
The collected ritual texts used in the Stag-lu-brag Bsam-gtan-glin Monastery

Reproduced from a set of the Stag-lu-brag prints by Ngawang Sepa

VOLUME III
NEW DELHI
1975
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ABBREVIATIONS


BP. Brag-phug Dge-bshes Dge-'dun-rin-chen.


J. Second part of DK, pp. 191-269.

K. Krang Dbyi-sun, Bod Rgya Tshig-mdzod Chen-mo (Mi-rigs dpe-skrun-khang: Peking, 1985-6).


MV Sharpa Tulk with Richard Guard, Meditation on Vajrabhairava (Dharamsala: Library of Tibetan Works and Archives, 1990).


SPVO *The Sublime Path of the Victorious Ones* compiled by the Office of His Holiness the Dalai Lama (Dharamsala: Library of Tibetan Works and Archives, 1981).


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Note: Unless otherwise is indicated, all references to Tibetan works are made to texts 'ound in the selective bibliography of Tibetan textual sources on consecration located in he appendix.


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Kun-dga’-snyin-po (1092–1158) [Sa-skya-pa]

In The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1968) vol. 1, pp. 10.2.6–3.4; 46.4.6–48.2.4; 73.3.2–74.1.2.

Kun-dga’-snyin-po, Dwags-po Pan-chen


For his identification, date and sectarian affiliation see Kapstein 1990.

'Phags-pa Blo-gros-rgyal-mtshan (1235–1280) [Sa-skya-pa]
In The Complete Works of the Great Masters of the Sa Skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1968) vol. 6, pp. 37.4.1–3 and 80.3.2–3.

Brag-phug Dge-bshes Dge-'dun-rin-chen (1926–) [Brug-pa]

Sa-skya Pandita Kun-dga'-rgyal-mtshan (1182–1251) [Sa-skya-pa]

Bsod-nams-rgyal-mtshan (1312–1275) [Sa-skya-pa]

Bsod-nams-rtsi-mo (1142–1182) [Sa-skya-pa]
In The Complete Works of the Great Masters of the Sa-skya Sect of the Tibetan Buddhism (The Toyo Bunko, Tokyo, 1968) vol. 2, pp. 86.4.5–87.4.1; 172.3.6–4.5.
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