

Contents

CHAPTER 1 INTRODUCTION

| | |
|--------------------------------------|----|
| Prologue | 1 |
| 1.1. Antecedents | 2 |
| 1.2. What is <i>Gcod</i> ? | 3 |
| 1.3. Approach | 26 |
| 1.4. Outline: Ritual and Place | 37 |

PART I. CONTEXTUALIZATIONS: WORLDS OF PATIENTS AND HEALERS

CHAPTER 2 LOST PLACES OF BELONGING: THE REFUGEES' SUFFERINGS

| | |
|---|----|
| 2.1. Introduction | 53 |
| 2.2. Life-World Scenes and Voices in the Refugee Settlements: Challenges and Sufferings | 61 |
| 2.2.1. The 'Tibet-Issue' and New Beginnings in Exile | 61 |
| 2.2.2. Different Places and Mobility | 75 |
| 2.2.3. Families and Belonging | 88 |
| 2.3. Conclusion: Consequences of Displacement: Sufferings, Places and Belonging | 94 |
| 2.4. Locating Health Seeking and Tantric Healing Within this Setting | 98 |

CHAPTER 3 WORKING WITHIN DIFFERENT PLACES: GCOD HEALERS AND THEIR VARIOUS DIMENSIONS OF GCOD

| | |
|--|-----|
| 3.1. Introduction: Contexts and Framings | 115 |
| The Author of Pema Wangchuk's <i>Gcod Sādhana</i> | 117 |
| Western Historical Accounts of Tibetan <i>Gcodpas</i> | 120 |
| Using 'Framing' to approach <i>Gcodpas</i> and their Ritual Practice | 128 |
| 3.2. <i>Gcodpas</i> within Different Contexts | 138 |
| 3.2.1. Community Healers – Dimensions of Healing | |
| Sonam Yeshe and the Law and Order of Dharma | 139 |
| Tsootso Gelong and the Field of Compassion | 148 |
| Epilogue 1: Tholing Monastery, 2 nd Spread of Buddhism, Attacks and Destruction | 157 |
| Epilogue 2: 'Pure Buddhism' and Syncretism | 163 |
| Epilogue 3: Guardian Deities in Times of Political Turmoil | 179 |
| 3.2.2. Experts of Philosophy – Dimensions of Philosophy | |
| Geshe Lhundub Shakya and the <i>Prajñāpāramitā</i> | 185 |
| Geshe Lungrig Nyima: <i>Bon</i> and 'Great Perfection' | 195 |
| Epilogue: <i>Bon Gcod</i> | 207 |
| 3.2.3. <i>Gcodpas</i> Acting within Various Dimensions of Exposure | |
| 1 st Exposure: Leaving Home: Dan Dorje and Ujjal Lama | 210 |
| Epilogue 1: Making a Living with Counteracting Gossip | 219 |
| Epilogue 2: Fundraising for the Monastery | 221 |
| 2 nd Exposure: Death: Phugu Gelong | 222 |
| Epilogue: Sky Burial | 238 |
| 3 rd Exposure: Karma and the Tibetan Cause: Pema Wangchuk | 240 |
| Epilogue 1: Ritual Practice in Exile (1) | 258 |
| Epilogue 2: Ritual Practice in Exile (2) | 259 |
| A Reflexive Ending of Part I. | 262 |
| 3.3. Conclusion | 264 |

PART II. OUTER AND INNER PLACE-WORLDS OF THE GCOD-RITUAL

CHAPTER 4 HEALING THROUGH RITUAL: CREATING PLACE-SPACES OF BELONGING

| | |
|--|-----|
| 4.1. Introduction: Ritual as Emerging Place-Space and as Means of Implacement | 275 |
| 4.2. Negotiating Suffering I: Tracing the Social Field and Working within | 284 |
| 4.2.1. Case 1: Tsering's Sister and the Death of a Baby | 286 |
| 4.2.2. Case 2: Thinle who Suffered from Nightmares and Fear | 291 |
| 4.2.3. The Implacement of Suffering into the Social Sphere | 297 |
| 4.3. The Making of Ritual Place-Spaces: Creating and Opening Fields of Experience and Encounter 1 | 300 |
| 4.3.1. Ritual Instruments | 302 |
| Materials and Contained Experience | 308 |
| Different Sets of Equipment of Gcodpas | 320 |
| 4.3.2. Creating Ritual Place-Spaces through Performative Means | 328 |
| Case 3: Tenzin's Suffering and its Cause | 330 |
| Interactive Entry Points and Contextual Knowledge | 333 |
| Creating a Performative Ritual Place-Space | 337 |
| 4.3.3. Negotiating Suffering II: Pacification | 341 |
| Ritual Performance and Ritual Aesthetics | 341 |
| Further Performative Acts which Constitute the <i>Gcod</i> Ritual | 348 |
| After the Ritual | 351 |
| 4.3.4. The Implacement of Patient and Suffering into the Performative Place-Space | 353 |
| 4.4. Conclusion | 360 |
| Beyond the 'Outer' Ritual Performance | 363 |

CHAPTER 5 ENTERING AND ACTING WITHIN TANTRIC PLACE-WORLDS

| | |
|--|-----|
| 5.1. Introduction: Tantric Mediation as Creating/ Assessing an Inner Place-World and Working Within | 367 |
| 5.2. Inner Place-Spaces of Tantric Meditation: Opening Fields of Experience and Encounter 2 | 379 |
| 5.2.1. Practices of Inner Place-Making | 379 |
| Place-Making in the 'Outspreading Laughter of the <i>Ḍākinīs</i> ' | 383 |
| 5.2.2. Different Strategies and Inner Sites for Evoking Inner Place-Worlds | 402 |
| 'Internalized' Inner Sites | 409 |
| 5.3. Death and Liminal State as Field of Encounter and Experience in <i>Gcod</i> | 412 |
| 5.3.1. Enacting Death in the <i>Gcod Sādhana</i> | 412 |
| The Act of Dismembering the Corpse | 415 |
| 5.3.2. Interplay between Death in <i>Gcod</i> and Different Lifeworld Contexts | 417 |
| 5.4. Negotiating Suffering III: Pacification through Inner Tantric Feast Offering | 430 |
| 5.4.1. Conducting <i>Gaṇacakra</i> | 430 |
| 5.4.2. Spiritual Practice and Healing | 446 |
| 5.5. Conclusion | 453 |

PART III. ENTANGLED WORLDS

| | |
|--|------------|
| CHAPTER 6 PILGRIMAGE: ENCOUNTERING A KALEIDOSCOPE OF PLACE-WORLDS | |
| Introduction | 41 |
| Part I. Preparations | 48 |
| Part II. Being on the Way | 113 |
| Part III. Practicing <i>Gcod</i> in the Nomads' Place | 282 |
| Part IV. Coming down to 'India' | 459 |
| Part V. Meeting the Holy Site 1: How a Traumatic Memory Enforced its Actuality | 478 |
| Part VI. Meeting the Holy Site 2: The Temple and the Lake | 482 |
| Part VII. Meeting the Secret Pilgrimage Site | 499 |
| Part VIII. Re-finding Tibet | 502 |
| Conclusion: Re-finding Home in Ritual and Encounter | 514 |
| EXCURSIONS INTO MODERNITY | |
| Friction 1: Belief and Ontology | 459 |
| Friction 2: When Implacment is not Wanted | 461 |
| PILGRIMAGE CONTINUED: MORE INTERACTIONS BETWEEN DIFFERENT WORLDS | 467 |
| CONCLUSION: PLACE, DISPLACEMENT, RITUAL AND BELONGING | 495 |
| PILGRIMAGE CONTINUED: REFINDING TIBET? | 499 |
| COUNTERBALANCING THE HEALING PERSPECTIVE: 'NOT REFINDING TIBET' | 517 |
| CLOSING REMARK | 519 |
| LIST OF FIGURES AND TABLES | 520 |
| BIBLIOGRAPHY | 521 |
| Erklärung gemäß § 8 (1) c) und d) der Promotionsordnung der Fakultät | 532 |