

BUDDHISM AND SOCIETY

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Alexander Zorin (St. Petersburg, Russia)

***Texts on Tantric Fierce Rites from an Ancient Tibetan Scroll Kept at the IOM
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My paper is based on the study of an unique Tibetan manuscript scroll dated probably from the 13th century although it is kept as a part of the collection of Tibetan texts from Dunhuang at the Institute of Oriental Manuscripts of the Russian Academy of Sciences. It was included there mistakenly - some texts of the scroll are attributed to Dpal Rga lo, otherwise known as Rgwa Lotsawa, a 12th century Tibetan translator who brought some texts and rituals connected with Mahākāla from India to Tibet and who himself wrote some texts on the deity. From the paleographic point of view, the scroll resembles very much some Khara Khoto texts so it is not excepted at all that it was brought by Col. Pyotr Kozlov (1863-1935) to St Petersburg from Khara-Khoto.

The scroll consists of eight long folia that used to be attached one below the other. Cursive Tibetan writing by presumably three different scribes is found on both sides of the scroll. There are 22 texts ¹ presented, only three of them, those

¹ In my previous paper on the scroll [Zorin A. *On an Unique Tibetan Manuscript Mistakenly Included into the Dunhuang Collection*, - in *Talking about Dunhuang on the Riverside of the Neva*. Ed. by TAKATA Tokio. Institute for Research in Humanities, Kyoto University, 2012. P.

belonging to the first part of the collection devoted to the cult of Mahākāla, are found in the later canonical sets of texts¹. One of them and three else texts on Mahākāla are found in the great collection of Tantras and related texts concerned with the propitiation of Mahākāla and His Retinue belonging to the Phagmo Grupa Kagyu School of Tibetan Buddhism². All the other texts were not found by me in any collections so it is possible that at least a part of them are now preserved in this copy only. It is especially likeable in respect of the second part of the scroll constituted with the texts on the cult of Vishnu Narasingha. The spread of this deity's cult into Tibet seems to be not attested with any other texts that makes the scroll a really unique source on Tibetan religious history. The last part of the scroll, consisting of one long versified text devoted to a rare iconographic group such as Vajrapāni and eight Nāga Kings, is also of great interest but its analysis is out of the scope of this paper because it does not relate to fierce rituals being directed to the deliverance from a disease caused by poisonous nāga spirits. Thus, the texts describing fierce rituals are found in the first two parts of the scroll. I will list them below and describe each text briefly while the entire translation of two of them, one on Mahākāla and one on Vishnu Narasingha, will be presented in the Appendix.

A. Part 1 (Nos. 1-13 of the Scroll). The Texts on Mahakala³

39—51.], 24 texts were mentioned. After the subsequent study of the texts I had to rearrange some of them so as Nos. 6, 8, 9 would be included into No.7 hence these four Nos. would constitute No. 6 in the new list while No. 15 would be divided into two Nos. such as No. 12 of the new list, containing a group of ritualistic fragments, and No. 13 entitled *The Sādhanā of the Raven-faced One*.

¹ *Dpal nag po chen po'i bsgrub pa'i thabs / Śrīmahākālasādhana-nāma* and *Dpal nag po chen po'i bstod pa rkang pa brygad pa zhes bya ba / Śrīmahākālastotra-padāndaka-nāma* by Nāgārjuna, and *Rje btsun dpal rje nag po la bstod pa / Śrībhaññārahakamahākālastotra* by Buddhakīrti

² *Bya rog ma bstan sruñ bcas kyi chos skor. Collected Tantras and Related Texts Concerned with the Propitiation of Mahakala and His Retinue*, - Arranged according to the traditions transmitted by Phag-mo-gru-pa. Reproduced from the manuscript collection formerly preserved in the Khams-sprul Bla-brañ at Khams-pa-sgar Phun-tshogs-chos-'khor-gliñ by the 8th Khams-sprul Don-bryud-ñi-ma. Vols. 1-7. India: *Sungrab nyamso gyunphel parkhang*, Tibetan Craft Community, 1973-1979.

³ Represented in two forms such as the Fourhanded Wise Protector (*Ye shes mgon po phyag bzhi ba*) and the Raven-faced Karma Protector (*Las mgon bya rog gdong can*).

1) No. 3. *The Pūjā of Śrī Mahākāla's Rite*¹ (the transliteration of the text and its translation are provided in the appendix)

The text starts with an introductory stanza and then describes two methods of the fierce practice. The first one has three major steps such as making the linga (the substitute figure, or effigy, of an enemy), invitation of the deity, and fierce oppression of the linga consisting of piercing it with a thorn, cutting into pieces with an iron knife, burning and scattering of the ash. The second one is performed with two skulls on one of which the image of the enemy is drawn; then the skulls are bound together with a black thread, covered with a black dress and suppressed in a secret place. Death or madness of the enemy are said to be certain.

2) No. 4. An untitled description of the fierce rite

It is a short text according to which Mahākāla can be invoked to the fierce action by drawing the linga on a piece of paper with the mantra OM MAHĀKĀLA such-and-such MARAYA HŪM PHAT (OM MAHĀKĀLA! Kill such-and-such! HŪM PHAT!) written in the linga's heart, putting it into the torma and offering it to the deity invited. The substances to be offered include torma and divine pastry (*lha bshos*) made of black flowers, frankincense, oil made of human grease, beans and other grains, flesh and blood of a black horse and other black animals.

3) No. 5. An untitled instruction on the torma offering aimed at the killing of the enemy

The text starts with a versified introduction where it is stated that the yogi would like to obtain the 'pride' of Heruka² in this life and for this purpose they need to save themselves from the karmic obstructions via serving Mahākāla whom they offer flesh of five kinds and amrita of five kinds. This is said to be understood as a brief instruction on the practice of torma offering aimed at the annihilation of the enemy who clearly appear here as inner *karmic obstructions* rather than any outer 'real' foe. Then a prosaic instruction follows. It tells that the yogi should put the torma offering into some suitable vessel such as a lotus flower, bless it with three syllables (obviously, OM ĀH HŪM), invite Mahākāla with his retinue there and make the offering while uttering the mantra OM

¹ The title is found in the colophon.

² I.e. exchange their own ordinary consciousness with the deity's and become an enlightened one.

MAHĀKĀLAYA ŚASANOPAKĀRINE, ESHA PAŚCIMAKĀLO, 'YAM IDAM RATNATRAYĀPAKĀRINAM, YADI PRATIJŅA SMARASI TADĀ IDAM DUSHTA-SATTVAM KHA KHA KHAHI KHAHI MARA MARA GRIHNA GRIHNA BANDHA BANDHA HANA HANA DAHA DAHA PACA PACA DĪNAM EKENA SARVA-DUSHTAM MARAYA HŪM PHAT (OM to Mahākāla, the Protector of the Doctrine! This is the last day for him who harms the Three Jewels! If you remember your vow, eat, eat, eat this evil being! Kill, kill! Grasp, grasp! Bind, bind! Destroy, destroy! Burn, burn! Roast, roast! Destroy all the evil during one day! HŪM PHAT!). After this there follows rather a long fragment on the invocation of Mahākāla to accomplish his divine deeds applicable for all four kinds of rites as it is mentioned at the end of the text.

4) No. 6. A series of five texts marked with Tibetan letters KA to CA of which parts NGA and CA describe the fierce rites

The part NGA is entitled *The Suppression of Speech by means of Vajra Mahākāla*. It describes the preparation of the linga that is bound to a crossed vajra with some red blue thread or human hair that is followed with the yoga of the personal deity who is invoked to oppress the linga of the enemy. The result is said to be achieved within seven days.

The part CA contains fragments describing practices aimed at the killing of the enemy and making them insane. The former one is detailed enough being of a peculiar interest since it contains the instruction on the initial depriving the enemy of their own protective deity to whom the yogi addresses the following verses:

The enemy whose mind is poisonous,
 Who scolds the Jewel of [my] Teacher,
 Hates the Doctrine and tortures the sentient beings,
 Oppresses the yogis,
 Will fall a thousand yojanas down
 And experience the torments of redeeming.

I will liberate him swiftly

And offer [him] the gods of the Realm of Desires.

You should not make any obstacles

But let this venomous enemy pass away quickly!

There follow later the instructions on how to oppress the linga and then an alternative practice according to which the ash of the burnt linga should be put into a scull or a bowl, then it should be wrapped with black clothes and hid in a pit at a Protector's shrine or at a cross road, the pit being covered with a stone on which a crossed vajra should be drawn, with syllables OM VAJRA MAHĀKĀLAYA such-and-such STAMBHAYA HŪM HŪM PHAT (OM to Vajra Mahākāla! Paralyze such-and-such! HŪM HŪM PHAT!) written on its tongues. It is stated also that the place should be trampled on by the practitioner who has to possess the 'pride' of Mahākāla for this purpose.

The practice for making the enemy insane is performed with use of two sculls with two images of the enemy drawn on them. The way of their oppression is very similar to the one above-mentioned.

The other texts of the series include two hymns to Mahākāla one of which is attributed to Dpal rga lo and the third one is Mahākāla's sādhanā composed by the same author. It is hard to say if the entire series can be attributed to him but it is at least possible.

5) No. 9. *The Practice with a Black Scull. The Nyingthig Instruction on the Practice of Śrī Mahākāla Who Cuts off Life of Violators [of Vows]*

The description of the rite starts with the remark that it is going to be performed for the accomplishment of karma of those who hate the Buddha's Doctrine. The place and time of the rite are described in a peculiar way such as some black soil of auspicious charnel ground or the place where there are many ravens, at the sunset when the twentieth constellation is combined with Jupiter. It is instructed how to make a pit where a scull with a mandala should be put, and the substances to be used are enlisted. The final part of the text contains an iconographic depiction of the deity and his retinue.

The title of the text is of some interest because it contains the term *snying thig* (Nyingthig, or Heart Essence) usually associated with the Dzogchen tradition. It is important to notice also that a number of texts and fragments of texts (e.g. see the first text at the Appendix) are concluded with the syllable ATI which is attested in Dunhuang texts as the abbreviation of the Atiyoga concept developed by the early Dzogchen, too. On the other hand, at least some of the texts of the scroll have been kept up to the present at a different tradition such as the Phakmo Grupa Kagyu to which Dpal rga lo was close.

6) No. 10. An untitled instruction on the practice aimed at the killing of an enemy

It consists of a number of fragments such as i. making a mandala in a pit with use of a black horse's skull, black dog's leg, maid's skull, ominous scull and karttika knife, ii. making offerings to Mahākāla, iii. arousing bodhicitta (with an important stanza: *If one acts with the thought about defending the Doctrine / Without any distracting from it, / One can take the life of Indra, / Nothing to say about the malevolent enemies*), iv. the fierce mantra, v. the torma offering (it is said that the linga has to be drawn with blood on the torma offering made of all kinds of meat, blood, bones, grease, etc.), vi. making the inner, outer and secret symbolic supports (*rten*) of Mahākāla, vii. the mantra for the torma offering, viii. signs of success of the rite, ix. the mantra to be uttered if Mahākāla does not accomplish his deeds (in fact, the same fierce mantra of Mahākāla but with the syllables put in the inverted order, it is advised not to keep it in the mind since it may be harmful).

7) No. 11. *The Killing through the Fire-Offering to Mahākāla*

The versified instruction starts with the preparation of the offerings and the linga. The latter one is made on a piece of cloth from a charnel ground or a human tongue and put into an inauspicious scull. Then Mahākāla is visualized in his most frightful appearance and the fierce fire pūjā is performed. During the offering the linga is cut into pieces with a weapon that was used for killing people. The mantra for the offering is also supplied. Then the text lists the claims for the practitioner. He must receive proper instructions and, while performing the fierce rite, must think about defending the Doctrine and liberating the violators of vows, must use black clothes and a black hat, must offer the torma made of meat, blood, etc. to Mahākāla. Finally, some details on the oppression of the linga and the mantra to be uttered during it are given. It is said that the mantra will produce

the desired result, namely the enemy's physical suppression, on the 21st night after its application.

8) No. 12. A group of untitled fragments some of which contain instructions on the practice aimed at the killing of an enemy

According to the first statement of the text, Mahākāla frightens and fights the violators of vows with his magical powers driving them to death or getting insane. The fierce rite needed for this follows. It involves the linga to be suppressed and the enemy's death is supposed to come in 21 days. If the rite is not successful one has to prepare a mandala with the linga, and all the offerings, recite the mantra in the inverted order, take the image of Mahākāla and beat the linga with it. This way the result is said to be certainly obtained. But there is a warning that it is not appropriate to utter the mantra more than 108 times. The fierce mantra to be recited during the fire pūjā is also supplied. It combines both Indian and Tibetan syllables.

B. Part 2 (Nos. 14-21). The texts on the cult of Vishnu Narasingha

As is known from Hindu mythology, Vishnu Narasingha is a deity with the body of a man and the head of a lion, known as the fourth avatar of the great god. He came to the earth to kill the malevolent demon Hiranyakashipu. Narasingha is usually depicted holding this demon in his lower pair of hands (there may be up to 6 pairs) and tearing up his belly. Functionally, Narasingha is treated as a Dharmapala, protector of Dharma, who helps Buddhists, fulfills their wishes and repels hindrances and enemies, - just like Mahākāla. Texts of the scroll depict various rites aimed at the use of Narasingha for these purposes, the fierce rites being described in three texts.

9) No. 18. *The Method of the Killing of an Enemy via Vishnu (the transliteration of the text and its translation are provided in the appendix)*

The text is rather short. It contains an iconographic description of the deity necessary for his visualization, the list of offerings and a brief description of the rite. The linga is burnt together with the offerings and with a special mantra to be uttered 108 times. As is stated, *by doing this the present harmful one is sure to be 'made soft'* (likely an euphemism for violent oppression).

10) No. 19. *The Rite of Imposing of Vishnu Narasingha on the Golden Throne*

The text consists of five parts such as i. the iconographic description of the deity to be drawn, ii. the spells combining both Indian and Tibetan syllables, iii. the list of substances used at the rite including meat of an elephant, fish, human meat, etc., iv. magical actions with the substances including scattering a part of the mixture in the land of the enemy, v. signs of success including appearance of vapor above the earth causing whirling of winds in the land of the enemy.

11) No. 20. An untitled instruction

An icon of Narasingha, a mandala and a depiction of a 'devadatta'¹ should be produced to perform the rite. After the offerings are made a hundred of lingas should be burnt during a week. The rite must result in the death of the enemy from an epidemic disease, etc. It is also instructed what special measures should be taken to obtain the result needed.

Analyzing the texts presented in the scroll we can assume that they cover all the principle themes relating to the fierce rites aimed at the killing of the enemy or making them insane. They are performed with use of various impure substances which are considered to be pure amrita from the standpoint of those who attain the highest levels of spiritual realization. The places to perform the rites are usually secret or may be connected with the protective deities' shrines. The enemy's effigy, linga, is usually necessary, it can be made out of soil and other substances or drawn on a piece of paper, or cloth from a charnel ground, or a skull, etc. The linga may be oppressed in various ways, most of all via piercing it with a thorn and burning. Some mantras containing the invocations for violent actions of protective deities are supplied. Signs of success of the fierce rites can be listed, too.

What is probably most important is that successful accomplishment of any Buddhist rites is claimed to be dependant on preparatory actions reflecting some

¹ Devadatta was a cousin of the Buddha who followed him into the monkhood but, driven by jealousy, tried to break up the Buddhist community; his name was transformed later into a term designating anybody who break the vows or stirs up any Buddhist community; here, the synonym of 'enemy'.

fundamental ideological principles all the monks learn and practice from their first steps at their monastic life. Great compassion to all uncountable sentient beings of the universe serves, in Mahāyāna Buddhism, as the method for attaining their ultimate goal, the complete Enlightenment. Starting their tantric practices, the monks take refuge in the Three Jewels, arouses Bodhicitta, the consciousness striving to the Enlightenment for the sake of all beings, and meditate on the four immeasurables. This is the obligatory basis for making the rite successful. As S. Beyer states, *any society that regards magic as a real and potent force would certainly desire its magicians to possess the attitudes of renunciation and benevolence outlined above. Tibetan culture has erected a system wherein the very exercises that allow the acquisition of magical powers guarantee their proper use*¹.

Therefore it would be a mistake to consider the texts describing fierce rites found in many scriptural collections including the Tibetan Buddhist canon as indicating some hidden aggression of Buddhism. First, these texts belong to the group of secret instructions supposing their unavailability for the unauthorized people. Second, it is claimed that mechanic performance of a rite, without suitable preparation of the mind, would be ineffective. Third, the conception of the enemy may be interpreted in at least three different ways such as a Mara causing afflictions, i.e. one's own inner obstacles; an evil demon harming the Buddhist Teaching; corporeal people who threaten Dharma or even Tibet as its citadel.

The first way of interpretation seems to be most preferable for common people although it would be basically wrong to try to refuse the third one, since we have historical evidences of the facts when fierce rites were performed against real enemies. Thus, R. de Nebesky-Wojkowitz mentions that during the reign of the 13th Dalai Lama (1876-1933), a fierce ritual was *performed under the leadership of the learned abbot of the Mindoling monastery as a counteractive measure of the Tibetan Government against the military actions of the Nepalese, who at that time were to all appearances preparing an armed invasion of Tibet. It is being alleged by the Tibetans that on the very day on which the four thread-crosses were burnt a terrible earthquake rocked the Valley of Nepal, causing panic and disorder. A week later the Commander-in-Chief of the Nepalese army - whose effigy was one of those placed inside the base of the mdos - died suddenly, after which event the Nepalese gave up their plans of invasion. Also in 1950,*

¹ Beyer S. *Magic and Ritual in Tibet. The Cult of Tārā*. Delhi: Motilal Banarsidass Publishers, 2001. P. 29.

when Chinese troops began to occupy Tibetan territory, the *bTsan mdos gling bzhi* ceremony was conducted again, but this time with disappointing results for the Tibetans¹. According to the Buddhist belief, harmful beings, both spirits and humans, especially violators of vows, collect bad karma with their evil actions so their killing can be interpreted as a benevolent deed, even 'liberating' them from their next migration to the lower realms. This idea is manifestly expressed in the lines cited above such as

During the fierce rite, the practitioner

Must think about defending the Doctrine,

Must think about liberating the violators of vows.

At the same time the real meaning of these texts in modern Buddhism is not quite clear. They seem to be but a relic of the past when Buddhism as a developing practical system absorbed all significant religious phenomena including magic. Tantric texts retain their secret status and it is usually emphasized that the texts of this kind can be read or practiced by those only who obtained a special initiation. Secret rituals are thought to be dangerous. It suffices to remember an eloquent passage from S. Beyer's classical book on the cult of Tārā stating that *the forces involved are too potent to be played with by a layman, and in both instances the same warning applies. The secret rituals performed only by the yogins, for example, are simply those aspects of the rituals for these deities proven by experience to be dangerous to anyone without the proper contemplative training, the ability to manipulate through one's own body the tremendous power that is thus unleashed. I told one lama of the tragic and untimely death, in an automobile accident, of Nebesky-Wojkowitz, author of a work on the cult of the Tibetan demons and protective deities. My informant just nodded wisely; he was not a bit surprised*². Another important researcher and translator of Tantric texts, M. Willson, preferred not to translate several fragments from the root tantra of Tārā motivating this decision as follows: *Such rites as killing, of course, are intended to be used only with pure motivation of Bodhicitta and Compassion, to prevent enemies of the Dharma from creating further bad karma and causing more suffering for themselves and others. In order to interpret the Tantra's*

¹ de Nebeski-Wojkowitz R. *Oracles and Demons of Tibet. The Cult and Iconography of the Tibetan Protective Deities*. Delhi, 1998. P. 495.

² Beyer S. *Magic and Ritual in Tibet...* P. 54.

*sketchy instructions correctly and actually perform these rites, one would need extensive training under a qualified teacher. Nevertheless, since even to attempt them with wrong motivation would create strong negative karma, Geshe Rabten thought it best to omit the circles for fierce rites*¹. Though, as we can see from these eloquent quotations, the pioneering Western students of Tantric Buddhism used to be careful in their approach to the secret practices, the situation has changed dramatically in the recent years when several translations of Tantric texts were published such as that of the Cakrasamvara tantra by D.B. Gray². I think this advancement of modern academics into the forbidden territory of Buddhist Tantra was inevitable and it would be unwise to try to pull it back. Therefore, my own position is that we do have to study these texts so as to make as deep as possible the understanding of that fascinating cultural phenomenon Tibetan Buddhism remains to be. After all, the Protectors of Buddhist faith are supposed to be highly compassionate and wise deities so as not to make any harm to the outer students whose fundamental academic approach is to try to find the truth and eliminate all the secrets because any secrets, I believe, cause fears and modern people, or at least some of them, cannot allow fears to be a part of their ethical convictions.

APPENDIX

1. *The Pūjā of Śrī Mahākāla's Rite*³

¹ Willson M. *In Praise of Tara: Songs to the Saviouress — Source Texts from India and Tibet on Buddhism's Great Goddess*. Boston: Wisdom Publications, 1996. P. 47.

² Gray D.B. *The Cakrasamvara Tantra: A Study and Annotated Translation (Treasury of the Buddhist Sciences)*. New York, Columbia University. Center for Buddhist Studies; Tibet House, 2007.

³ The text is transliterated according to the commonly accepted Wylie system. I used the Phagmo Grupa edition of the text [*Bya rog ma bstan sruñ bcas kyi chos skor...* Vol. 5, p. 359—361] to try to correct some obscure places, in some of them I simply accepted the Phagmo Grupa reading, in the others I specified a possibility of different readings; the initial part including the titles and homage is borrowed from the the Phagmo Grupa edition and put into brackets; I also edited the original text by correcting obvious orthographic mistakes but I preferred to save the features of old Tibetan orthography such as use of *ya tags* in *ma* and *mi* syllables, etc. My English translation of

[Nag po chen po bya rog can gyi las kyi
sbyor ba bzhugs so|
rgya gar skad du| karma yu jar| bod skad du|
las sbyor|

nag po chen po la phyag 'tshal lo]

rje btsun bla ma dam pa'i |
zhabs kyi dpad ma 'dud byas ste| |
rdo rje nag po chen po'i |¹
las kyi cho ga bri bar bya| |
bsnyen pa sngon du song ba yis| |

dben par dug dang tsha ba dang| |
sa la dgra'i gzugs byas ste|
gro ba 'am yang na 'khor lo la| |⁴
rgya skyegs dug dang khrag nmams kysis |
bya rog mi'i⁶ rus pa yis| |
gzugs bris de'i snying ka ru| |
e'i rnam pa'i 'khor lo la| |
ma ra ya'i mtha' can ni| |
man ngag bzhin du bri bar bya| |

de nas sngags pa[s] 'dod lha'i |
nga rgyal chen po rab bstan pas| |⁷
snying ka'i hum las 'od 'phros ste| |
lha la bka' bsgo' mnam shes ni| |

man ngag bzhin du dgug par bya⁹ |
ja[:] hum bam ho: dgug pa dang| |

[The Yoga of the Raven-[Faced] Mahākāla.

In Sanskrit, *Karma-yoga*.
In Tibetan, *Las sbyor*.

Homage to Mahākāla!]

Having paid homage to the lotus feet
Of the glorious pure Teacher,
I will describe the pūjā of the rite
Of Vajra Mahākāla.
After the approaching practice is performed²,
In a secluded place an image of the enemy
Is produced out of poison, food and soil³;

On a piece of birch or in a circle⁵
With lac dye, poison and blood
A raven is drawn with a human bone
And inside the heart of its image
Into a circle shaped as an [Indian letter] E
The MARAYA ending
Should be written according to the
instruction.
Then the mantrin should get filled with
Great 'pride' of the desired deity⁸,
Eradiate light from the HŪM at his heart,
And, with the consciousness commanding the
deity,
According to the instruction, summon [him].
[With the syllables] JAH HŪM BAM HOH

both texts included into the Appendix is tentative, I am aware of my limited knowledge of vast sphere of Tibetan ritualistic literature and am sorry for any possible mistakes.

¹ Phagmo Grupa version: *bajra ma hā kā la yi* |

² Note: *Having made a mandala with a triangle.*

³ Note: *Some soil from the foot-print [of the enemy].*

⁴ Phagmo Grupa version: *gro ga'i yang na ro ras la* |

⁵ Phagmo Grupa version: *Piece of cloth from a corpse (ro ras).*

⁶ Originally, *bya rog ma'i*.

⁷ Phagmo Grupa version: *ting nge 'dzin du gnas gyur te.*

⁸ According to Phagmo Grupa version: *then the mantrin abiding in the samādhi of the desired deity...*

⁹ Phagmo Grupa version: *dgug gzhug bya.*

gzbug dang bcing dang dbang du bya| |

de nas rkang pa nas brtsams ste| |

dril la dur khrod skra'i[s] bskri'| |

sngar gyi gzugs kyi ¹ snying ka ru| |
bcugs ste tshigs dang lce bsogs la| |
dug dang bcas pa'i tsher ma gzug| ²

de nas tsha ba dug gis bran| |
de bzhin bdun [nam] nyi shu gcig| |
zla ba gcig du las bsgrub la| |
drag po'i thab du tsher ma dang| |
bra ³ ma'i mye la bsreg bar bya| |
des kyang 'dur par mi byed na | | ⁶
snying rje chen po rab bskyed de| |
bstan par bde bar ⁷ bya ba'i phyir| |
rkang pa g.yon pa nas brtsams te| |
dri ⁸ lcags las byas mtshon gyis gtubs| |

khrag dang dug dang tsha ba dang| |
tsher ma ling ka bcas de bsreg| |
thal ba bla ma'i man ngag ltar ⁹| |

gnam ¹⁰ dang chu bor dor bar bya| |
gzhan yang tri'i ¹¹ thod pa la| |
dug gi bsmyug gu[s] gzugs bris de| |

[They] should summon, put, bind and subjugate [the deity].

Then, starting from the legs, [the second image]

Is wrapped round with some hair [taken from] the charnel ground,

It is put into the heart

Of the initially [produced] figure;

Joints, tongue, etc., are pierced with a thorn soaked with poison.

Then ⁴ the food is sprinkled with poison ⁵ -

This way seven or twenty one [times] -

During one month the rite is fulfilled.

In a fierce hearth the fire should be lit up

With thorns and shrubs.

Thus, so as not to be oppressed,

[They] produce great compassion

And, for the sake of the Doctrine,

Starting from the left leg,

Cut the figure into pieces with a knife made of iron;

Blood, poison, food, and

The thorn along with the linga are burnt,

The ash, according to the Teacher's instruction,

Should be scattered in the air and water.

Otherwise, on a scull of some body ¹²

An image is drawn with a poisonous pen,

¹ Phagmo Grupa version: *rū pa'i*.

² In the scroll these 5 lines (*de nas rkang pa nas brtsams ste... dug dang bcas pa'i tsher ma gzugs*) are inserted between the lines *man ngag bzhin du bri bar bya* and *de nas sngags pa[s] 'dod lha'i*. I follow the order of the Phagmo Grupa version.

³ Phagmo Grupa version: *gra*.

⁴ Комментарий: «вложив в сосуд».

⁵ Комментарий: «всяческим».

⁶ Originally, *des kyang dud par myi phyed na* | |

⁷ Phagmo Grupa version: *bstan pa bde ba*.

⁸ Phagmo Grupa version: *gri*.

⁹ Phagmo Grupa version: *bzhin*.

¹⁰ Phagmo Grupa version: *mnan*.

¹¹ Phagmo Grupa version: *mi shes*.

¹² ? — *tri'i / mi shes thod pa*.

de'i lce la ud ma ti | |
 mying sprel bris la thod pa gnyis | |
 kha sbyor skud pa nag po bskri' ¹ | |
 nag po'i gos kyis btums nas ni | |
 myi shes pa phyogs dag tu gnan | |
 bsnyen dang sgrub pas mnyes 'gyur ba ² | |
 'chi dang smyo bar 'gyur ba ni | |
 the tsom yod pa ma yin no | |
 dpal nag po chen po'i las kyi cho ga ³ | |
 {aTi} ⁵ |

And on its tongue UDMATI
 Along with the name are written and
 [It] is united with the second scull and [they
 are] bound with black thread,
 Covered with a black dress
 And suppressed in a secret place.
 Having pleased [Mahākāla] with approaching
 and accomplishment [practices],
 Death or madness [of the enemy]
 Can be produced without doubt.

[This was] *The Pūjā of Śrī Mahākāla's Rite* ⁴.
 ATI

2. The Method of the Killing of an Enemy by means of Vishnu ⁶

||rgya gar skad du | na ra sing ha |
 bod skad du | khyab 'jug gi dgra 'o gsad pa'i
 thabs la |
 ā rtsa ra bram ze gcig gis thugs ka na byung
 nas gnang ste | tshul bzhin du byas nas zhag
 nyi shu rtsa gcig nas 'grub par 'gyur ro |
 rang nyid khyab 'jug yi dam gi nga rgyal
 byas ste | mdun du yang khyab 'jug mdog ser
 po zhal gcig phyag gsum pa | g.yas na lcags
 kyu thogs pa | g.yon gling bu thogs pa zhabs
 g.yas skum ba | g.yon brkyang ba spyen nyis
 zlum ba | ral pa ser po gyen du 'khyil pa' |
 thod pa'i phreng ba can de lta bu mdun du
 gsal bar sgoms la |

In Sanskrit, *Narasingha*.

In Tibetan, *Khyab 'jug gi dgra 'o gsad pa'i thabs*.

One ācārya brāhmin passed [the following method]
 that appeared in [his] heart. Its proper performance
 will be resulted in twenty one days.
 Transforming yourself into the 'pride' of Yidam
 Vishnu, clearly visualize Vishnu in front of
 [yourself] having the body of yellow color, one face
 and three ³ hands, holding a lasso in the right one,
 holding a flute in the left one, with the right leg bent
 and the left leg stretched out, with two bulgy eyes,
 yellow rampant hair, and a garland of skulls.

¹ Phagmo Grupa version: *nag pos dkri*.

² Phagmo Grupa version: *na*.

³ *Phagmo Grupa version: Dpal na lenda'i bstan srung nag po chen po bya rog can zhes bya ba'i las kyi sbyor ba ārya de zhas mdzad pa rdzogs so| bla ma chen po a bha ya ka ra dang| sen dha ba sangs rgyas grags pas bsgyur ba'o.*

⁴ *Phagmo Grupa version: The Yoga of the Rite of Śrī Nalendra's Protector of the Doctrine, Mahākāla named the Raven-Faced* composed by Ārya Deśa is complete. It was translated by the great Teacher Abhayakara and the mendicant Sangs rgyas grags pa.

⁵ Written as one ligature.

⁶ All the texts of the second part of the scroll seem to be rather corrupted hence there are quite a few obscure places. The translation provided is to be taken as tentative.

bsnyen pa'i sngags ni om na ra sing ha ya na
ma | zhes pas zhag lnga dang kar gtor brgyad
dang bzas pa byas ste bsgrub bo |

de nas las la sbyar ste | dkyil 'khor gru dgu
pa'i steng du gru gsum nag po khru gang
tsam du byas la nang du 'tsher ma can gyi
shing brtsigs ste | mchod pa dang dmar gtor
bsham bum pa dang ¹ gnod byed kyi brnyan
la | yungs kar ni sngags brgya' rtsa brgyad
bzlas la bsreg go ² | bsregs ni | om na ra sing
ha | sa rba du ma rgya sa rba bhyi sa ga | zhes
bzlas zhing lan nyi shu rtsa cig bsreg go | de
ltar byas ste gnod byed yod pa kha chung du
'gro nges so |

khyab 'jug gis gsad pa'i las bla ma be ro rtsa
na yi zhal snga nas kyi man ngag | bram ze
gcig thag nas byung ba bdag la gnang ngo|

Uttering the mantra of approaching [practice], OM
NARASINGHĀYA NAMA (OM! Homage to
Narasingha!), put five [kinds of] grease, eight white
offerings and food.

Then make the rite. Burn some wood with thorns in
a black triangle just one cubit in height (?) made
upon a nine-cornered mandala; burn the vessel with
offerings and red torma prepared, the image of the
harmful one, and white mustard seeds uttering the
mantra 108 times. While burning utter OM
NARASINGHA SARVA DUSHTA GRAHA (?)
SARVABHYAH SVĀHĀ! (OM Narasingha! Grasp
all evils for all SVĀHĀ)⁴, and burn twenty one
times. By doing this the present harmful one is sure
to be made soft.

The rite of the killing by means of Vishnu was
[received as] a personal instruction from the
Teacher Vairocana. Having once appeared from one
brāhmana, it was given to me.

³ Rather a weird statement, probably a miswriting for 'two' that would be suitable for the following description of one right and one left hands.

¹ Originally, *dang po*.

² Originally, *mchod pa dang dmar gtor bsham bum pa dang po gnod byed kyi brnyan la | yungs kar gi sngags brgya' rtsa brgyad bzlas la bsreg go* but it would be hard to understand what is the first vowel (*bum pa dang po*) and what is the mantra of white mustard (*yungs kar gi sngags*).

⁴ The reading and translation of the mantra are but tentative; originally, *ōū na ra sing ha | sa rba du ma rgya sa rba bhyi sa ga*.