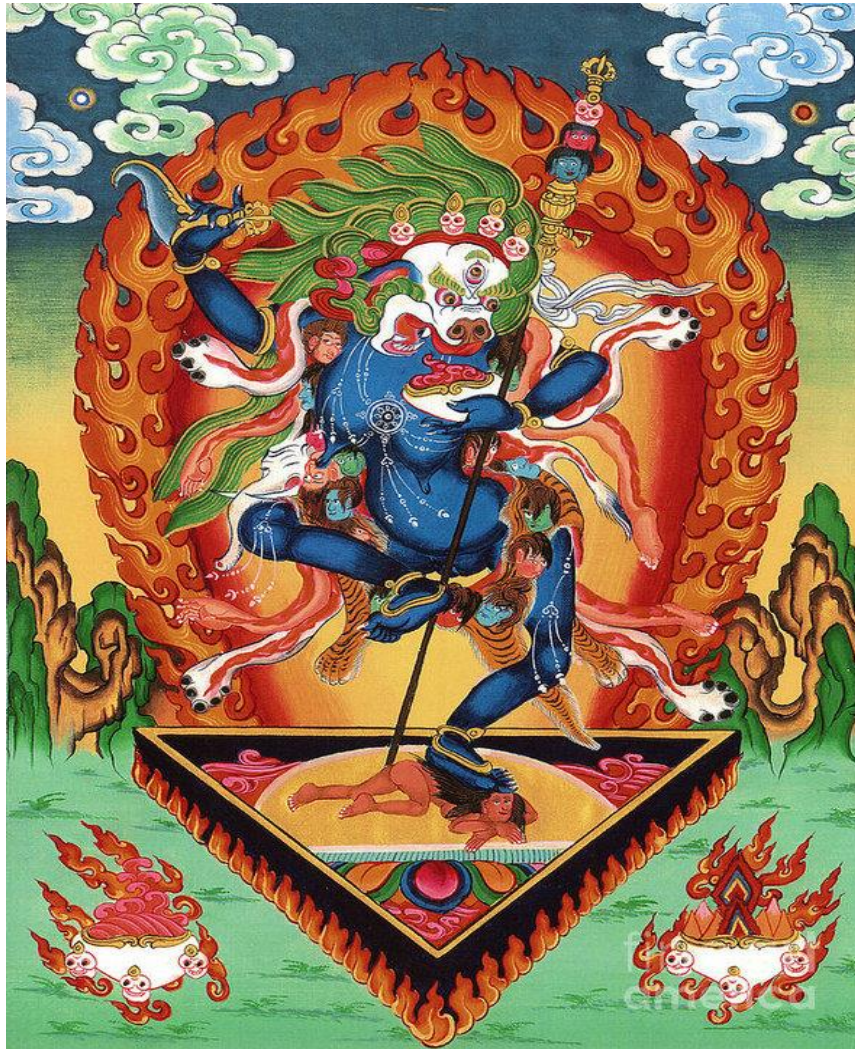


The Lion-Faced Dākinī Sadhana

By Karma Chagme

མེད་གདོང་མའི་སྐྱབ་ཐབས་བཞུགས་སོ། །

ཆགས་མེད་ར་ག།



Translated and edited by Adele Tomlin

The Lion-Faced Ḍākinī Sadhana

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Translator and Editor: Adele Tomlin

Lion-Faced Ḍākinī EMPOWERMENT AND TRANSMISSION ARE ESSENTIAL BEFORE
READING OR PRACTISING THIS TEXT

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Translator's Introduction

The Lion-Faced Dākinī (*seng ge gdong ma*, Skt: Siṃhamukhā) is a female deity considered to be especially effective for dispelling black magic, curses, obstacles and harm-doers. In the Nyingma terma tradition, she is considered as one of the many forms of Padmasambhava, specifically a secret form of Guru Rinpoche manifested to avert spiritual obstacles and negativity. In the Sarma traditions she arises out of the Chakrasamvara cycle of tantras and belongs to the Highest Yoga Tantra 'wisdom' classification.

The revelation of the root mantra for Lion-Faced Dākinī is also associated with the name of a famous translator and Sakya master, Bari Lotsawa (*ba ri lo tsA*) (aka Rinchen Drak (*rin chen grags*)) (1040-1111) — the second throne holder of Sakya school (Sakya Trizin). At the age of 63, he retained the seat of Sakya for a period of eight years (1102-1110). The great Sakya and Nyingma master, Jamyang Khyentse Wangpo wrote a history of the lineage of Siṃhamukhā, which has been translated and published in English online¹. According to that biography, Bari was shown how to reveal the mantra treasure directly by Lion-Faced Dākinī herself, in order to avert the black magic and sorcery of an Indian master. His subsequent practice of the mantra was so powerful it killed the sorcerer and he spent one year purifying the negative action at the request of his guru Vajrāsana. Returning to Tibet, Bari conferred the Lion-Faced Dākinī practice upon Sachen Kunga Nyingpo (Sa-chen kun-dga' snying-po, 1092-1158). In this way, the Lion-Faced Dākinī from Bari Lotsawa become one of the *Thirteen Golden Dharmas* (gser chos lugs) of the Sakyapa tradition.

The sadhana text translated here for the first time into English is simply called 'The Lion-Faced Dakini sadhana', found in the *Treasury of Knowledge* compiled by the great Kagyu and Rime master, Jamgon Kongtrul Lodro Thaye (1813-1899). It was composed by the first Karma Chagme and is practised in the Karma Kagyu tradition. It is a short, simple text which can be used as a daily practice. Empowerment and transmission are essential before reading and practising it. I received the empowerment and transmission of Bari Lion-Faced Dakini and this text from HE 12th Gyaltsab Rinpoche, during a set of empowerments given at Bokar Monastery, India in May 2018 and offered this translation to Rinpoche on the auspicious day of Saga Dawa, 28 May 2018. Clarifications on the text were given by Khenpo Donyo Lodro Rinpoche and Khenpo Legthong. Eternal gratitude to HH the 17th Karmapa, Orgyen Trinley Dorje, the root of all Karma Kagyu activity and precious root and refuge lama. May it be of benefit!

Adele Tomlin Zangmo, May 2018, India.

The Author - Karma Chagme

Karma Chagme (*karma chags med*) (1613-78), aka **Raga Asya** (Skt. *rāgāśya*; *rA ga a sya*), was one of the most highly realized and accomplished scholar-yogins of Tibet. An important Karma Kamtsang teacher, he was recognized by many as the incarnation of the ninth Karmapa (but not selected.) His teachers included the most famous masters of his time, both Nyingma and Kagyü. He was both the teacher and student of Tertön Mingyur Dorje. (1613-1678). According to various biographies, his coming was prophesied by Guru Padmasambhava in many treasure texts. In 1603, Karma Chagme was born in a village called Ngom. At the age of five he is said to have recognized the true nature of mind and he perfected the generation stage. During his ninth year he went to Zadam to study and mastered all the philosophies and quintessential teachings and thus became one of the greatest masters.

From his root guru Garwang Chokyi Wangchuk, the 6th Sharmapa, he received Mahamudra and Dzogchen teachings. He stayed at his main seat in Pari Tse in Neydo where he had visions of deities. Dharmapalas served him as their master. He had the signs of high accomplishments, clairvoyance and power. His level of understanding is believed to be the tasteness stage of the four stages of accomplishment. Through his empowerments, teachings and writings many realized their true nature. He subdued many spirits. Thus, having many qualities, he remained a great Siddha. The derivation of Neydo Kagyu Lineage came from him.

He had five main disciples who were Namcho Mingyur Dorje, Palyul Kunzang Sherab, Dzogchen Pema Rigzin, Goche Orgyen Tharchin, Neydo Dechen Rinpoche. He had many other great disciples as well. He spent thirteen years in retreat from 1649 until 1662, the last seven years of which he was joined by Mingyur Dorje 1645-1667, who entered the retreat at the age of ten. During this retreat, it was reported that the young Mingyur Dorje had visions that Karma Chagme wrote out as thirteen volumes of teachings. While these were to form the heart of the Palyul Nyingma school, many of these practices are of great importance in the Karma Kagyu lineage.

His teachings spread all over Eastern Tibet. His writings comprised of seventy-seven volumes of Mahamudra and Dzogchen teachings from his mind treasure. All his teachings were written after having a vision of Guru Rinpoche during his strict twelve-year retreat. Having been given the permission from the deities he gave teachings which were very lucid, effective and full of blessings.

After promoting the Dharma and liberating immeasurable sentient beings he passed into Mahaparinirvana at the age of 69. After the cremation of his body many relics and self-emerging images of deities were found. On his skull was the naturally embossed letter 'Ah'.

Refuge and Bodhicitta

དགོན་མཚོག་གསུམ་ལ་སྐྱབས་མཚི་ཞིང་། །

འགྲོ་བའི་དོན་དུ་བྱང་ཚུབ་བསྐྱབ། །

kon chog sum la kyab su chi shing

dro wai don du jang chub drub

I go for refuge to the three rare, supreme ones,

May I accomplish awakening for the benefit of all wanderers.

ཨོ་སྐ་ལྷ་བཟུང་།

OM SVA BHAVA

Self-Generation Visualisation

རང་སེམས་རྩྱི་གི་འཕྲོ་འདུ་ལས། །

སྟོང་འོག་ཕྱོགས་མཚོམས་ཐམས་ཅད་ཀུན། །

rang sem HUM gi thrö du le

teng og chog tsham tham che kun

One's mind as HUM emanates and absorbs, above and below, and in all directions,

གནམ་ལྷགས་འཁོར་ལོ་རྩིབས་སྟོང་དང་། །

རྒྱ་གམ་མཁའ་འགྲོ་གི་གུག་དང་། །

nam chag khor lo tsib tong dang

gya dram khandro dri gug dang

Thunderbolt ironⁱⁱ thousand-spoke wheels, curved dakini knives marked with a crossed-vajra,

ཕུར་པ་དག་སྐྱ་ཁ་རྩྱ་དང་། །

རལ་གི་མེ་དཔུང་འབར་བའི་གུར། །

phur pa dra ta kha ta dang

rel dri me pung bar wai gur

Daggers, axes, khatvangas and swords, which form a tent of blazing fire.

བར་མཚོམས་ལས་བྱེད་མཁའ་འགྲོས་གང་། །

བར་ཚད་དག་བགོགས་ཐལ་བར་བརྐྱབ། །

bar tsham le che khan drö gang

bar che dra geg thel war lag

In between it is filled with dakinis who smash into dust all enemies, obstacles and hindrances.

དེ་དབུས་གནམ་ལྷགས་སྒོ་མེད་མཁར། །

གྲུ་བཞི་མེ་དབུང་ཚ་ཚ་འཕྲོ། །

de u ne chag go me khar

dru zhi me pung tsha tsha thro

In the centre of that is a thunderbolt iron, doorless castle, whose four sides of blazing fire emanate sparks.

དེ་ནང་གནམ་ལྷགས་མཚོད་རྟེན་དབུས། །

གསེར་གྱི་དྲོ་རྩེའི་ཉེ་བ་བྱ། །

de nang nam chag chod ten ü

ser gi dor je'i te wa ru

Inside that, at the centre, is a meteorite iron stupa, in which is a golden vajra at the hub of which

ཉི་ཟླའི་ནང་དུ་འོད་ལྗེའི་གུར། །

དེ་དབུས་ཚོས་འབྱུང་བད་ཉི་རོ་ཡི་སྟེང་། །

nyi da'i nang du öd nga'i gur

de ü chos jung pe nyi ro yi teng

is a sun and moon. Within that is a dome of five lights.

In the centre of that is a lotus and sun dharmodaya, on top of which is a corpse.

རང་ཉིད་ཡེ་ཤེས་མཁའ་འགོ་སྐྱུ་མདོག་མཐེང་། །

སེང་ཞལ་དཀར་ཁྲོ་སྐྱུན་གསུམ་གཡུ་རལ་སྒོ། །

rang nyi ye she khan dro ku dog thing

seng zhel kar thro chen sum yu rel ngo

Oneself appears as the wisdom dakini, body dark-blue; a white, wrathful, lion-face, three eyes and a blue-green mane.

གྲི་ཐོད་ཁ་ལྷོ་བསྐྱམས་ཤིང་གར་སྟབས་འགྱིང་། །

dri tho kha ta nam shing gar tab gyng

Brandishing a knife, skull-cup, and khatvanga with a majestic, powerful dancing stance.

དོར་ཁབ་དུར་ཁྲོད་ཆས་བརྒྱད་དར་ནག་གསོལ། །

dor thrab dur thro che gye dar nag sol

Wearing vajra armour , the eight charnel ornamentsⁱⁱⁱ, and a black silk scarf.

ཕུང་ཁམས་སྐྱེ་མཚེད་བ་སྐྱུ་མཁའ་འགོས་གཏམས། །

phung kham kye che ba pu khan drö tam

The aggregates, elements, and sense bases are filled up to the pores with dakinis.

གནས་གསུམ་འབྲུ་གསུམ་རྩྱུ་ལས་འོད་འཕྲོས་པས། །

ཡེ་ཤེས་པ་དང་དབང་ལྷ་སྤྱན་དངས་ཏེ། །

ne sum dru sum HUM le öd thrö pe

ye she pa dang wang lha chen drang te

The light radiating from HUM, the three places, the three syllables, invites the wisdom beings and empowering deities.

ཇོ་མོ་གློ་བུ་ལྷོ་གཉིས་སུ་མེད་པར་གྱུར། །

Dza Hum Bam Hoh nyi su me par gyur

Dza Hum Bam Hoh they become inseparable from me.

དབང་ལྷས་དབང་བསྐྱར་མི་བསྐྱོད་རྒྱས་གདབ་པའི། །

wang lhe wang kur mi kyö gye dab pai

The empowerment deities bestow the empowerment, which is sealed with Akshobya at the crown.

ཐུགས་ཀར་ཉི་ལྗང་འཁོར་ལོ་འི་ལྗེ་བར་རྩྱུ། །

thug kar nyi teng khor lo'i te war HUM

At one's heart, on top of a sun, is a chakra with HUM at the centre.

བུ་ལྷའི་ཕྱི་བས་ལྗང་སྐྱེས་ཐང་གཡོན་དུ་འཁོར། །

chu zhi'i tsib teng ngag threng yön du khor

On top of the fourteen spokes is the mantra garland, revolving anti-clockwise.

ཨཀ་ཀཱ་སཱ་མཱ་རཱ་ཤཱ་ཤཱ་དཱ་རཱ་སཱ་མཱ་རཱ་ཤཱ་ཤཱ་པཱ།

Ah Ka Sa Ma Ra Tsa Sha Da Ra Sa Ma Ra Ya Phat

Offerings

ཨ་རྒྱུ་ རོགས།

OM ARGHAM AH HUM OM PADYAM AH HUM OM VAJRA PUSHPE AH HUM OM VAJRA
DHUPE AH HUM OM VAJRA ALOKE AH HUM OM VAJRA GANDHE AH HUM OM VAJRA
NAIVEDYA AH HUM OM VAJRA SHABDA AH HUM

I offer water, bathing water, flowers, incense, light, perfume, food and music.

Praises

དཔལ་ལྷན་དོ་རྗེ་ལྷ་མོ་ནི། | རོགས་བརྗོད་པ་གང་ཅུང་བྱ། |

pel den dor je lha mo ni sog töd pa gang rung ja

Then, ‘O, glorious vajra goddess...’ and so on, whatever praises are suitable.

[Here one can recite:

O glorious vajra goddess, the one with the wrathful lion-face.

From the fire of primordial awareness, light radiates out.

To the goddess with the lion-face I bow down.]

Mantra Recitation and Visualisation

ཚིབས་ནང་དཀར་མོ་སྟོང་གིས་ནང་གཟིགས་སྤང་། |

tsib nang kar mo tong gi nang zig sung

Inside the spokes, there are thousands of white goddesses looking inwards protecting.

གནས་གསུམ་འོད་གྲིས་འཁོར་འདས་མཐུ་བྱིན་བརྒྱས། |

ne sum öd kyi khor de thu jin du

Light radiating from the three places, condenses together the blessings and power of samsara and nirvana,

བསྐྱེད་བྱ་ལ་ཐེམ་གཟི་བརྗིད་རུས་མཐུ་རྒྱས།།

sung ja la thim zi ji nu thu gye

dissolving into the protectors^{iv}, intensifying power and radiant splendour.

ཨཀ་ས་མ་ར་ཤ་ཕ་ཎ།

ah ka sa ma ra tsa sha phat

ཚིབས་ནང་ནག་མོ་སྟོང་གིས་ཕྱིར་གཟིགས་ལྗོན། །

tsib nang nag mo tong gi chir zig dog

Inside the spokes, thousands of black goddesses are looking outwards and repelling.

གཟུགས་སྐྱང་མཁའ་འགྲོ་སྐྱ་གྲགས་བརྩ་བཞི་པ། །

zug nang khan dro dra drag chi zhi pa

The visible appearances of the dakinis, and sounds of the fourteen syllables

སྲིད་གསུམ་གཡོ་འགུལ་དྲེགས་པ་སྐྱངས་ཤིང་བརྒྱལ། །

si sum yo gul dreg pa ngang shing gyel

Cause the universe to quake, and the arrogant ones to faint out of terror.

ལས་བྱེད་མཁའ་འགྲོས་བྱད་མ་སྐྱ་སྐྱང་བཀུག། །

le che khan dro je ma lha sung kug

The activity dakinis summon the guardian deities of curses,

མཚོན་ཆའི་བར་བསྐྱར་མཚོན་ཆ་གཡོན་དུ་འཁོར། །

tshon cha'i bar kyur tshon cha yon du khor

And throw weapons that revolve anti-clockwise.

ཤ་ཐྲག་ཚེ་མར་སོང་བ་མཁའ་འགྲོས་གསོལ། །

sha thrag che mar song wa khan drö sol

མཐེ་བོང་ཟངས་གྱི་མཚུབ་མོ་གཏན་པའི་བར། །

the bong zang dri dzub mo ten pa'i bar

khan drö dra geg kug ching tshon char phab

The dakinis summon the enemies and obstructors, raining down weapons.

མ་ཤེས་ནག་ཐུམ་བསང་ཅིང་ལུས་སློག་གཏུབ། །

nam she nag thum se ching lu sog tub

Cut off from life and limbs, their consciousness blacks out.

ཡམ་རུ་ཏཱ་ཤཱ་དཱ་རཱ་སཱ་མཱ་རཱ་ཡམ་པ་ཏཱ་ཤོ་དཱ་ཤོ་དཱ་

ya ma ru ta sha da ra sa ma ra ya phat sö sö

Dissolution

རང་ལུས་རྩ་གསུམ་འཁོར་ལོ་བཞི་ལྗན་པའི། །

rang lu tsa sum khor lo zhi den pa'i

In one's body of four chakras^v and three channels^{vi}; at the junction of the three channels is a sun on which is a red dakini, the size of an inch.

སུམ་མདོར་ཉི་ལྷེང་མཁའ་འགོ་སོར་གང་དམར། །

sum dor nyi teng khan dro sor gang mar

དེ་ལས་མེ་བྱུང་སྤྱི་བའི་དཀར་མོར་ཕོག། །

de le me jung chi wo 'i kar mor phog

From that, flames rise and touch the white goddess at the crown; from which nectar streams down, experiencing the four ecstasies^{vii}.

དེ་ལས་བདུད་ཚིའི་རྒྱན་བབས་དགའ་བཞི་ཕྱོང་། །

de le du tsi 'i gyun bab ga zhi nyong

སྣོད་བཅུད་རྣཱ་ཐིམ་དེ་ཡང་མི་དམིགས་པ། །

nö chu HUM thim de yang mi mig pa

The world and its inhabitants (including the deity) and the HUM dissolve into the objectless, primordially pure, space-like luminous-emptiness.

སྣོང་གསལ་ཡེ་དངས་ཉིད་དེ་ནམ་མཁའ་འདྲ། །

tong sel ye dang nyi de nam kha dra

Dedication

དགོ་བས་འགོ་ཀུན་རྗེ་རྗེ་འཆང་འབྲུབ་ཤོག། །

ge we dro kun dor je chang drub shog

By this virtue, may all wanderers accomplish Vajradhara.

Author

ཅེས་པ་འདིའི་གཞུང་ལུགས་མན་ངག་ཡུན་རིང་དུ་གོ་མས་པར་བྱས་པ་ཀམ་ཨ་ལྷ་གས་སྐར་ཞིང་རང་གིས་ཀྱང་ཉམས་སུ་ཚུང་བར་བྱས་སོ།། |

Having familiarised myself for a long time on the oral transmissions of this textual tradition, I, Karma Ara Ga [Karma Chagme], wrote and experienced this.

ཧྲིཿཧཱུཿཧྲིཿཧྲིཿག་པ་ཏཿཡཿརཿམཿསཿརཿམཿརཿདཿཤཿཚཿརཿམཿསཿརཿཀཿཨཿ

hri hūm bhyo dog phat ya ra ma sa ra da sha tsa ra ma sa ka ah

ཡ་མ་རུ་ཏ་ཤ་ད་ར་ས་མ་ར་ཡ་པ་ཏཿ སོད་སོདཿ ཨེ་ཀ་དུ་ན་རམྱེ། མ་དུ་དུ་ན་རམྱེ།

ya ma ru ta sha da ra sa ma ra ya phat so so eka du na raksha ma ha du na raksha

ཚ་དུར་སྒྲིང་ན་རམྱེ། ཚ་ར་དུ་ན་རམྱེ། སུ་ཏི་དུ་ན་རམྱེ། མ་ར་དུ་ན་རམྱེ། ཨེ་ཀ་དུ་ན་རྒྱེག།

tsa dur nying na raksha tsa ra du na raksha su tri du na raksha ma ru du na raksha eka du na dog

མ་དུ་དུ་ན་རྒྱེག། ཚ་དུར་སྒྲིང་ན་རྒྱེག། ར་ཚ་དུ་ན་རྒྱེག། སུ་ཏི་དུ་ན་རྒྱེག། མ་ར་དུ་ན་རྒྱེག། །།

ma hā du na dog tsa dur nying na dog ra tsa du na dog su tri du na dog ma ra du na dog

Translated from the Tibetan by Adele Tomlin Zangmo, for HE 12th Gyaltzab Rinpoche as an offering of thanks for his empowerment of this practise of the Bari Lotsawa Lion-Faced Dakini, on Saga Dawa 28th May 2018 at Bokar Monastery, Mirik, India. With thanks to the oral translator of Gyaltzab Rinpoche, Khenpo Legthong for clarifying the Tibetan and to HE Khenpo Lodro Donyo Rinpoche for kindly giving the oral transmission and instructions on it.

ⁱ See: <https://www.lotsawahouse.org/tibetan-masters/jamyang-khyentse-wangpo/history-of-simhamukha>

ⁱⁱ **Thok chag** (*thog lcags*; also alternatively *gnam lcags*) "sky-iron" are tektites and meteorites which are often high in iron content, refer iron meteorite. The usage of meteoric iron is common in the history of ferrous metallurgy. Historically, thokchas were held in esteem for sacred metallurgical fabrication of weapons, musical instruments and sacred tools, e.g. phurba. The term has also come to denote ancient metal objects which serve as amulets made from

thokcha. They are traditionally held to be endowed with magic and protective power and in this respect are comparable to Tibetan Dzi beads.

ⁱⁱⁱ **Eight charnel ground ornaments** (*dur khrod chas brgyad*) of a wrathful deity are:

- The three garments (*bgo ba'i gos gsum*): elephant, human, and tiger skin;
- Two fastened ornaments (*gdags pa'i rgyan gnyis*): human skulls and snakes; and
- Three smeared substances (*byug pa'i rdzas gsum*): ashes, blood, and grease.

^{iv} Khenpo Lodro Donyo Rinpoche explained that this refers to sentient beings, such as one's mother and father and so on.

^v The crown, throat, heart and navel points.

^{vi} The central channel (Skt. *avadhūtī*; *dbu ma*), running parallel to the spine, the right channel (Skt. *rasanā*; *ro ma*) and the left channel (Skt. *lalanā*; *rkyang ma*), which run either side of the [central channel](#).

^{vii} The four ecstasies (Skt. *catvārimuditā*; *dga' ba bzhi*) are four increasingly subtle experiences of bliss-emptiness connected with the advanced practices of tsa-lung; they transcend ordinary feelings of joy or pleasure. They are:

1. joy (Skt. *muditā*; *dga' ba*),
2. supreme joy (Skt. *pramuditā*; *mchog dga'*),
3. special joy (Skt. *viśeṣamuditā*; *khyad dga'*) and
4. innate joy (Skt. *sahajamuditā*; *lhan skyes kyi dga' ba*).

They are experienced when the white bodhichitta drop, (also called white essence), ascends from the lowest chakra to the navel, heart, throat, and crown chakras.