

The Empowerment of Samādhi

From the Profound Dharma of Kyobpa Rinpoche Jigten Sumgön

व 'क्र्.बी.दी भ्रीय.रा.पहृत्या तुच ताबिका.त्री अत्यूच 'रूपु: चटा क्र्या दिव 'क्र्यः अत्यूच' रा.जका.यीबिटका.रापु: हेट. हे, पहूच, त्यी र्यटर. यभी र. चटा.

Namo Guru! The practice of the Empowerment of Samādhi, drawn from the Uncommon Profound Dharma of Kyobpa Jigten Sumgön,

has three parts: the preliminaries, main practices, and conclusion. First, on a comfortable seat correctly assume the posture:

The Preliminary of Generating Bodhichitta

य.क्री. व्या शोवात अधेयातात. प्रथी या छत्र. द्रांशया । विस् . ै इत्य इत्या विद्यात्त्राता विस् . याच्या मैया गी । व्याप्यता पर्यूचा स्वर त्या स्वर त्या प्रया ।

ma gyur nam kha nyam pei sem chen nam/ de den dug ngal drel zhing sang gye kyi/ go phang thob chir wang zhii nal jor gom/

So that all mother beings equal to space may have bliss, be freed from suffering, and gain the state of Buddhahood, I shall practice the yoga of the four empowerments.

Second: The Main Practices Yidam Deity Meditation and Guru Yoga

रट.धेट.ता.र्था.क्रंप.वायाता.सुय.अक्ष्मया.सूरा ।

rang nyi yi dam lhar sal min tsham sor/

I myself appear clearly as the yidam deity.

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चर्ज्ञः के ज्ञान्तर जन्तर की खेटा। ज्ञान्तरे ज्ञान्नर के खेटा ज्ञान के लिल्हा के जिल्ला के लिल्हा के लिल्ह
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pema nyi da dar zab den gyi teng/ tsa wei la ma dor je chang gi ku/ herukapalnampachomdende/ dor je dril dzin phag mo yum dang che/

Straight in front of me between my eyebrows¹ is my root Guru, Vajradhara, on a lotus, sun, moon, and brocade seat.

As Bhagavan Śrī Heruka, holding vajra and bell, he is with mother Vārāhī, holding drigug and skull.

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चा ु घर् .पह्यु .बहु .बहु .लात लीका देव .च प्रति .च थे .ता प्रति यो था।।
त्री तहूं .पह प्रति .च हे .च हे .च प्रति .च थे .च प्रति यो था।
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dri thö dzin ching yab yum rü pa dang/ rin chen dar chang kyi gyen kyang kum zhab/ dü tshen jig je den la gar gü gying/

ö dang ö zer zi ji den par zhug/

The father and mother stand with their legs outstretched and bent. They are adorned with jewels, ribbons, and bone ornaments. Posed in nine dance moods on Kālaratri and Bhairava, they dwell endowed with the brilliance of light and radiance.

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हुबाल्यःलबान्यचेष राह्या
सवा.पक्ता.य.स्टा.अकूर्-कुस.यचिबाबारा.स्टा |दुबाक्षे.कु.स.स.चक्रीया.बुस.वाकूलाया.कु। | स्वी.य.क्षेस.चस्यां वीबा.कु.ययवाबाता | विश्वबातस्य स्वायातप्रायाः क्रियाकुष्यः स्वायायस्य स्वायायस्य
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chag tshal wa dang chö ching shag pa dang/ je su yi rang kül zhing söl wa yi/ ge wa chung ze dag gi chi sag pa/ tham che dzog pei jang chub chen por ngo/

Prostrating, offering, confessing, rejoicing, requesting and supplicating, I shall dedicate what slight merit I have gathered for the complete great enlightenment of all beings!

Thus, offer the seven branched prayer.

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la ma dor je chang chen pö dag la wang kur war dze du söl (3x)

The actual prayer for the empowerments:

Great Guru Vajradhara, please bestow the empowerments upon me! Recite three times.

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ञ्च अप्यापात्पुरुषेत्र अर्क्रस्य सर्हेन् भूष्या । विन् चुरान्यार पे विषय क्रिक्ष क्रिक्ष सर्वा । विषय में भूति भूति स्थापित स्वापित सर्वा भूति ।
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la ma yab yum min tsham dzö pu ne/ ö zer kar po trö te min tsham thim/ lü kyi drib jang bum pei wang chog thob/

From ūrṇakeśas² of the Guru father and mother, white light rays emanate and dissolve between my eyebrows. The obscurations of my body are purified, and the supreme vase empowerment is received.

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चर्चा खेर अस्य भ्रिया हायवा कर तर्य स्था । श्रूर संद क्षे. भ्री । श्रूर संद क्षे. भ्री - स्था ने स्था
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dag nyi sang gye tham che dü pei ku/ nang tong lha yi kyil khor nyi du je/ lama yabyum nyomjug jortsham ne/ özer karmar dang chag drinpar thim/

My body becomes the embodiment of all Buddhas, the deity mandala of appearance and emptiness.

From where the Guru father and mother meet in union, white light rays suffused with red light dissolve into my throat.

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. स. तथा । थि. थ. तथा तथा होते तथा ।
स्वा.चा. ु श्चेत स्वस्था वाषार तथा ु रेयरा अञ्चेत । विर्यवा खेरी जारका श्चेषा स्वश्वा ऋते तथा हु वाषीर । । चीवा बारू किवाबा गु. सरा तथिये । खेरी
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ngag gi drib jang sangwe wangchog thob/ dag nyi sang gye tham che dü pei sung/ drag tong ngag kyi rang zhin nyi du je/ la ma yab yum thug kyi pal we'u le/

The obscurations of my speech are purified, and the supreme secret empowerment is received. My speech becomes the speech of all Buddhas, the nature of the mantra of sound and emptiness.

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ऍर्-ब्रेर क्रब-र्रा तस्या क्रियान्य क्रिया | येर्-मी-ब्रेन्य पायुरा पायुरा पायुरा पायुरा प्रता वित्ता वित्
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ö zer ngön po trö te nying khar thim/ yi kyi drib jang sumpei wang chog thob/ dag nyi sang gye kün gyi thug rang zhin/ kye gag ne pei ching wa kün drel tog/

From endless heart knots of the Guru father and mother, blue light rays emanate and dissolve in my heart center. The obscurations of my mind are purified and

the supreme third empowerment is received.

I realize the nature of the mind of all Buddhas, freed from all bonds of arising, ceasing, and abiding.

The Fourth Empowerment and Mahamudra

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म्राजायप्यास्त्रात्द्राद्रात्त्राच्चेराव्या भ्रिष्टां व्याधियात्रात्रात्रात्रात्रात्रात्रात्रात्रा
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la ma yab yum ö dang ö zer zhu/ chi wo ne thim go sum dzin pa dag/

The Guru father and mother melt into light and rays.

They dissolve in my crown, cleansing graspings of the three doors.

यथु.तपु.र्यटः ब्र्यः ब्राट्यः क्रियः घष्ठायः छरः ग्री । श्रिः वश्चिरः द्विवायः र्यटः अवशः वेदः श्रीः वेशः श्री ।

zhi pei wang thob sang gye tham che kyi/ ku sung tug dang nyam nyi ye she su/

The fourth empowerment is received.

Within the body, speech, mind, and equanimity wisdom of all Buddhas,

ट्र.स्.थथेथ.लटथ.क्षेत्र.चीय.स्वाय.चीर.धी। ।वब्र्य.चीत.ती.चीय.तवा.ची.क्षेत्र.त्र.वायया।

ngo wo nyam yang lhün drub tog gyur te/ chö drel ye she chag gya chen por ne/

I spontaneously realize the vast equal essence and abide in mahāmudrā of uncontrived wisdom.

यासुकान्य की

Third: The Dedication of Merit

रग्ने'च'तर्दे'धेषा'चर्या'गावद'र्स्य्र्'च'क्राचा श्चिर'र्'र्र्प्या'ख्द्रा'त्रा'स्या'।

ge wa di yi dag zhen dro wa nam/ nyur du pal den la ma drub gyur ne/

By this virtue, may I and other wanderers swiftly accomplish the glorious Guru.

dro wa sem chen chig kyang ma lü pa/ tham che de yi sa la gö gyur chig/

Then, may we set all wandering sentient ones, without even one exception, on that ground!

हुसन् में नवे स्थान स्वाया प्रति चर्त्र स्वाया स

Thus dedicate the root of virtue to complete enlightenment.

1 According to Garchen Rinpoche,

"The Guru appears in the form of the united Cakrasaṃvara and Vārāhī directly outward from the point right between our eyebrows. Furthermore, Cakrasaṃvara and Vārāhī appear facing us. From them in this way we receive the four empowerments."

2 The ūrṇakeśa (Tib. mdzod spu) is a small coil of hair between the eyebrows of Buddhas and deities.

This text is part of a new series of daily practices and prayers translated by the Rinchenpal Translation Project (RTP) which was initiated by Drikung Kyabgön Chetsang Tinley Lhundup in February 2017.