The Empowerment of Samādhi

From the Profound Dharma of Kyobpa Rinpoche Jigten Sumgön
The practice of the Empowerment of Samādhī, 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

Namo Guru! The practice of the Empowerment of Samādhī, 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

ma gyur nam kha nyam pei sem chen nam de den dug ngal drel zhing sang gye kyi
So that all mother beings equal to space may have bliss, be freed from suffering, and gain the state of Buddhahood,

go phang thob chir wang zhi nal jor gom
I shall practice the yoga of the four empowerments.

Second: The Main Practices

Yidam Deity Meditation and Guru Yoga

rang nyi yi dam lhar sal min tsham sor
I myself appear clearly as the yidam deity.

pema nyi da dar zab den gyi teng tsa wei la ma dor je chang gi ku
[Four] fingers from between my eyebrows is my root Guru, Vajradhara, on a lotus, sun, moon, and brocade seat.

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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."
he ru ka pal nam pa chom den de   dor je dril dzin phag mo yum dang che
As Bhagavan Śrī Heruka, holding vajra and bell, he is with mother Vārāhī, holding drigug and skull.

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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.

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.

The the actual prayer for the empowerments: Great Guru Vajradhara, please bestow the empowerments upon me! Recite three times.
From where the Guru father and mother meet in union, white light rays emanate and dissolve in my heart center.

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

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

My speech becomes the speech of all Buddhas, the nature of the mantra of sound and emptiness.

From the ūrnakeśas 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.

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.

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.

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

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.

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

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 mahamudrā of uncontrived wisdom.

Third: The Dedication of Merit

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!

Thus dedicate the root of virtue to complete enlightenment.