

THE SAMĀDHI EMPOWERMENT

NAMO GURU! *This practice of taking the samādhi empowerment, which is taught in the uncommon, profound teachings of Protector Jigten Sumgyi Gönpö, has three parts: the preliminaries, the actual practice and the conclusion. First, one should position oneself properly in yogic posture on a seat.*

MA GYUR NAM KHA NYAM PÉ SEM CHEN NAM / DÉ DEN DUK NGAL DRAL ZHING SANG GYÉ KYI /
GOM PHANG THOP CHIR WANG ZHI NAL JOR GOM

In order that sentient ones, mothers who equal space, have ease, be free of ill-being and attain the status of buddhahood, I will cultivate the yoga of the four empowerments.

RANG NYI YI DAM HLAR SAL MIN TSAM SOR / PÉ MA NYI DA DAR ZAP DEN GYI TENG / TSA WÉ LA
MA DOR JÉ CHANG GI KU / HÉ RU KA PAL NAM PA CHOM DEN DÉ

Second: [Directly in front of] myself visualized as the yidam, on a seat of lotus, sun, moon and silk brocade at my brow [level] is the body of root guru Vajradhāra in the aspect of Glorious Bhagavan Heruka.¹

DOR JÉ DRIL DZIN PHAK MO YUM DANG CHÉ / DRI THÖ DZIN CHING YAP YUM RŪ PA DANG / RIN
CHEN DAR CHANG KYI GYEN KYANG KUM ZHAP / DÜ TSEN JIK JÉ DEN LA GAR GÜ GYING / Ö DANG
Ö ZER ZI JI DEN PAR ZHUK

Holding *vajra* and bell, he is accompanied by the consort Vārāhī who holds a knife and skullcup. The couple is adorned with silk ribbons, bone and jewel ornaments. Upon a seat of Kālaratri and Bhairava, with legs outstretched and drawn in, they expressively display the nine moods and magnificently abide in radiance and light rays.

CHAK TSAL WA DANG CHÖ CHING SHAK PA DANG / JÉ SU YI RANG KŪL ZHING SÖL WA YI / GÉ WA
CHUNG ZÉ DAK GI CHI SAK PA / THAM CHÉ DZOK PÉ JANG CHUP CHEN POR NGO

Whichever trifling virtues I have gathered—prostration, offering, disclosure, rejoicing, inciting and beseeching—each of these for complete, great awakening is dedicated. *Thus offer the seven limbs.*

LA MA DOR JÉ CHANG CHEN PÖ DAK LA WANG KUR WAR DZÉ DU SÖL

Supplicating for the purpose of empowerment: Great Guru Vajradhāra, please bestow empowerment upon me! 3x

LA MA YAP YUM MIN TSAM DZÖ PU NÉ / Ö ZER KAR PO TRÖ TÉ MIN TSAM THIM / LÜ KYI DRIP
JANG BUM PÉ WANG CHOK THOP / DAK NYI SANG GYÉ THAM CHÉ DÜ PÉ KU / NANG TONG HLA YI
KYIL KHOR NYI DU JÉ

White light rays emanate from the ringlet of hair between the brows of the guru couple, merging between my brows and clearing away physical obscurations. Thus, the supreme vase empowerment has been obtained, making me into the body in which every buddha has gathered, the appearing yet empty deity mandala itself.

LA MA YAP YUM NYOM JUK JOR TSAM NÉ / Ö ZER KAR MAR DANG CHAK DRIN PAR THIM / NGAK
GI DRIP JANG SANG WÉ WANG CHOK THOP / DAK NYI SANG GYÉ THAM CHÉ DÜ PÉ SUNG / DRAK
TONG NGAK KYI RANG ZHIN NYI DU JÉ

White light rays with reddish luster emanate from the point of union of the guru couple who have entered equilibrium, merging into my throat and clearing away speech obscurations. Thus, the supreme secret empowerment has been obtained, making me into the speech in which every buddha has gathered, the audible yet empty nature of mantra itself.

LA MA YAP YUM THUK KYI PAL BEU LÉ / Ö ZER NGÖN PO TRÖ TÉ NYING KHAR THIM / YI KYI DRIP
JANG SUM PÉ WANG CHOK THOP / DAK NYI SANG GYÉ KÜN GYI THUK RANG ZHIN / KYEN GAK NÉ
PÉ CHING WA KÜN DRAL TOK

Blue light rays emanate from the glorious knot at the heart of the guru couple, merging into my heart and clearing away mental obscurations. Thus, the supreme third empowerment has been obtained, causing me to realize every buddha's mind nature, freed from all fetters of birth, cessation and abiding.

LA MA YAP YUM Ö DANG Ö ZER ZHU / CHI WO NÉ THIM GO SUM DZIN PA DAK / ZHI PÉ WANG
THOP SANG GYÉ THAM CHÉ KYI / KU SUNG THUK DANG NYAM NYI YÉ SHÉ SU / NGO WO NYAM
YANG HLÜN DRUP TOK GYUR TÉ / CHÖ DRAL YÉ SHÉ CHAK GYA CHEN POR NÉ

The guru couple melts into radiance and light rays, merging into me through my crown and cleansing the three doors' grasping.² Thus, the fourth empower-

ment has been obtained, causing me spontaneously to realize the open, equal essence as every buddha's body, speech, mind and equality wisdom. I abide in the unfabricated, primordial awareness that is *mahāmudrā*.

**GÉ WA DI YI DAK ZHEN DRO WA NAM / NYUR DU PAL DEN LA MA DRUP GYUR NÉ / DRO WA SEM
CHEN CHIK KYANG MA LÜ PAR / THAM CHÉ DÉ YI SA LA GÖ GYUR CHIK**

Third: Through this virtue, may wayfarers—others and I—swiftly accomplish the glorious guru, establishing every wayfaring sentient one without exception on that ground. Thus, one should dedicate the roots of virtue for complete enlightenment.

¹ i.e., Cakrasamvara

² i.e., grasping that manifests by way of body, speech and mind

At the request of Kyabjé Garchen Triptrül Rinpoché, this Samādhi Empowerment (Skt. Samādhi Abhiśeka) of the Protector Jigten Sumgön, was translated into English by the disciple Ari-ma in the spring of 2001. SARVA MANGALĀM.

English translation © 2001 The Gar Chöding Trust, 5th edition. All rights reserved. More information at: GARTRUST.ORG.