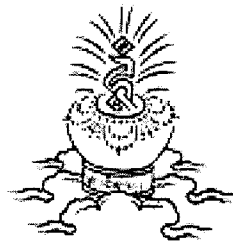


THE DAILY PRACTICE OF
ACCOMPLISHING THE LIFE ESSENCE OF IMMORTALITY
CALLED
THE QUINTESSENCE OF DEATHLESSNESS

also known as CHIMED SOK TIG



Vimala

Practice Text

This practice text has been prepared by the Vimala Publications staff.
We sincerely regret any mistakes we may have made in preparing it.
We dedicate the merit of this publication to the health and long life of the spiritual teachers,
to the propagation of the Dharma in the world,
and to the happiness, well-being, and enlightenment of all beings.
May complete auspiciousness prevail!

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SKU # PTCHIMED

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ནམ་གྲུ་རུ་བཟླ་ཨུ་ཡུ་རྫོ་ན་ཡེ།

NAMO GURU BENZAR AHYUJÑANA YE

ལམ་འདིའི་སྒྲིན་གྲོལ་ཚུལ་བཞིན་ཐོབ་ཅིང་དམ་ཚིག་དག་པའི་རྣལ་འབྱོར་པས་ཐུན་མོང་རྒྱན་གྱིར་ཉམས་སུ་ལེན་པའི་ཚུལ་
ལ་གསུམ་ལས། དང་པོ་སྦྱར་བ་སྒྲོན་འགོ་ལས།

Having received the stages of ripening and liberation according to this path, a practitioner with pure samaya will then begin the uncommon daily practice in three parts. First is the preparation or preliminaries.

གསོལ་འདེབས་ནི།

The Supplication:

འཆི་མེད་མགོན་པོ་གསང་ཡེ་ཅན་ལྷོ།

CHI MED GON PO SANG YE TSENDALI

To the Immortal Protector (Amitayus) and the secret wisdom Tsendali,

པདྨ་འབྲུང་གནས་མཚན་ར་བ་ཡུམ།

PEDMA JUNGNEY MANDARAWA YUM

Padmasambhava and his consort, Mandarava,

བེ་རོ་ཅན་དྲེ་རྟུད་འཛམས་སོགས།

BERO TSA NA DORJE DUDJOM SOK

Vairotsana, Dorje Dudjom and so forth,

ཚེ་ཡི་རིག་འཛིན་རྩ་གསུམ་རབ་འབྱམས་ལ།

TSE YI RIG DZIN TSA SUM RAB JAM LA

and the all-pervasive Vidyadharas of Life, the Three Roots,

།གསོལ་བ་འདེབས་སོཾ་ཚོ་དབང་དངོས་གྲུབ་སྣེལ།

SOL WA DEB SO TSE WANG NGÖ DRUB TSOL

by supplicating you, please bestow the siddhi of the power of life.

།སྐྱབས་འགྲོ་ནི།

Refuge:

ན་མོཾ་ བདག་སོགས་མཁའ་མཉམ་སེམས་ཅན་མ་ལུས་པཾ་

NAMO DAG SOK KHA NYAM SEM CHEN MA LÜ PA

May myself and sentient beings, without exception, who are equal to space,

དང་ནས་བཟུང་སྟེ་བྱང་ཆུབ་མ་ཐོབ་བར་

DENG NEI ZUNG TE CHANG CHUB MA TÖB BAR

from now until enlightenment is attained,

སྐྱབས་ཡུལ་ཀུན་འདུས་མགོན་པོ་ཚོ་ཡི་ལྷར་

KYAB YUL KUN DÜ GON PO TSE YI LHAR

take refuge in the deity who is the protector of life, the embodiment of all objects of refuge,

སློག་གསུམ་གྲུས་པ་ཚེན་པོས་སྐྱབས་སུ་མཆེཾ་

GO SUM GÜ PA CHEN PÖ KYAB SU CHI

with great devotion from the three doors.

Repeat three times.

ལན་གསུམ། སེམས་བསྐྱེད་ནི།

Developing the Awakened Mind:

ཧོཾ་ གཟུང་འཛིན་འཁྲུལ་པའི་སྣང་བས་བསྐྱེད་པའི་འགྲོཾ་

HO ZUNG DZIN TRUL PAI NANG WEI KYED PAI DRO

By giving rise to the confused appearances of duality, all wanderers

མཐའ་མེད་སྤྱུག་བསྐྱེད་ཀྱི་མཚོར་བྱིང་བ་རྣམས་མཆོག་།

TA MED DUG NGAL GYA TSOR CHING WA NAM
are sunk in the endless ocean of suffering.

ཡེ་ཤྲོལ་འཆི་མེད་གཞིན་རྒྱ་བུམ་སྐྱུའི་གྲོང་།

YE DROL CHI MED ZHON NU BUM KUI LONG
In order to place them in the expanse of the youthful vase body of primordial, liberated deathlessness,

རོ་མཉམ་ཆེན་པོར་འགོད་པར་སེམས་བསྐྱེད་དོ།

RO NYAM CHEN POR GÖD PAR SEM KYED DO
the one taste of equality, I generate the Awakened Mind.

Repeat three times.

ལན་གསུམ། ཡན་ལག་བདུན་པ་ནི།

The Seven Branch Prayer:

།འཆི་མེད་རྒྱལ་བའི་དགྲིལ་འཁོར་པར།

CHI MED GYAL WAI KYIL KHOR PAR
To the mandala of the deathless Victorious Ones,

།གུས་པས་ཕྱག་འཚོལ་དགྲེས་མཚོན་འབུལ།

GÜ PEI CHAG TSAL GYEI CHOD BUL
I respectfully prostrate and make offerings to please you,

།ཉམས་ཆག་ཀུན་བཤགས་རྗེས་ཡི་རང་།

NYAM CHAG KUN SHAK JEI YI RANG
and rejoice in the confession of all deteriorations.

ཚོས་འཁོར་བསྐོར་ཞིང་མི་འདུང་བལྟགས།

CHÖ KHOR KOR ZHING MI DA ZHUK

turning the wheel of the Dharma, do not depart but remain here.

འདུག་ཚོགས་ཚོས་གྱི་དབྱིངས་སུ་བསྒྲི།

GE TSOK CHÖ KYI YING SU NGO

All virtue is dedicated to the space of phenomena.

འཁྱལ་བརྟན་དོ་རྗེའི་དབྱིག་ཐོབ་ལོག།

TAG TEN DORJE YIG TÖB SHOG

May I obtain the wealth of the permanent and firm vajra body.

གཉིས་པ་དངོས་གཞི་ལས། ལྷ་བསྐྱེད་ལྟེ།

Second, the actual practice:

Deity Generation:

ཨྲི་ འོད་གསལ་ལྷུན་གྲུབ་རང་བཞིན་ཞིང་ཁམས་ཆེ།

HRI OD SAL LHUN DRUB RANG ZHIN ZHING KHAM CHE

Spontaneously present clear light is naturally the great pure realm,

འབོད་པ་ཚད་མེད་པདྨ་ཉི་ཟླའི་སྟེང་།

KÖD PA TSED MED PEDMA NI DAI TENG

immeasurably arranged, upon a lotus, sun and moon

འར་རིག་ཨྲི་ཡིག་ལས་བྱུང་འོད་ཟེར་སྒྲིན།

RANG RIG HRI YIG LEI JUNG OD ZER TRIN

is your awareness, as the syllable *Hri*, from which clouds of light rays radiate.

།རབ་འབར་དོན་གཉིས་བྱས་འདུས་ཡོངས་གྱུར་པ།

RAB BAR DÖN NYI CHEI DÜ YONG GYUR PA

Magnificently radiant, the two aims are accomplished, and gathering back this becomes

།བཙོམ་ལྷན་མགོན་པོ་རིག་འཛིན་ཚོ་དཔག་མེད།

CHOM DEN GON PO RIG DZIN TSE PAG MED

the Subjugator, Protector Vidyadhara of Boundless Life.

།དམར་གསལ་ཞི་འཇུག་མཚན་དཔེའི་དྲུབ་འཁྲིགས།

MAR SAL ZHI DZUM TSEN PEI DRA WA TRIK

Clear red, smiling, with the major and minor marks within a matrix of light,

།མཉམ་བཞག་ཕྱག་ན་འཛི་མེད་ཚོ་བུམ་འཛིན།

NYAM ZHAG CHAG NA CHI MED TSE BUM DZIN

your hands are in the mudra of equipoise, holding a life vase of immortality.

།མརྗེ་ར་བ་མདའ་དར་བུམ་འཛིན་འཁྲུང།

MANDARAWA DA DAR BUM DZIN KHYUD

Embraced by Mandarava who holds a long-life arrow and a vase.

།བདེ་ཚེན་མཉམ་སྦྱར་གཉིས་ཀ་ལོངས་སྦྱོང་ཚོགས།

DE CHEN NYAM JOR NYI KA LONG CHOD DZOK

In the union of great bliss, both are the sambhogakaya manifestation.

།མཐའ་ཡས་འོད་ཕུང་འཁྲིལ་བའི་གློད་དྲུབ་ལུགས།

TA YEI OD PHUNG KHYIL WAI LONG DU ZHUK

Seated in an expanse of infinite orbs of massing light,

།དབུ་གཙུག་འཛི་མེད་ཚོ་ལྷ་སྒྲིན་ལྟར་གཏིབས།

U TSUG CHI MED TSE LHA TRIN TAR TIB

above the crown of your head are gathered clouds of deathless life deities.

།རང་བྱུང་རྡོ་རྗེ་ལུས་གྱི་དགྱིལ་འཁོར་དུ།

RANG JUNG DORJE LÜ KYI KYIL KHOR DU

In the mandala of the self-arisen vajra body,

།ཚོ་བདག་རིགས་བཞི་ཡབ་ཡུམ་ལྷ་མོ་དུག།

TSE DAG RIK ZHI YAB YUM LHA MO DRÜG

The four Lords of Life yab yum, the six goddesses,

།གཞི་ལུས་བདུ་ཚོ་བདག་ཡབ་ཡུམ་གྱི་རྩ་གསུམ་འཁོར་ལོ་ལྷ་ལྷན་གྱི་སྤྱི་བོར་ནང་གི་དབུ་མར་ཚོས་སྐྱུ་ཡབ་ཡུམ། རོ་མ་

ལོངས་སྐྱུ་ཡབ། རྒྱུང་མ་ཚོ་ཡུམ་གསང་བ་ཡེ་ཤེས། མགྱིན་པར་བུ་རྣམས་ཚོ་བདག་ཡབ་ཡུམ། དེའི་རྩ་འདབ་རྣམས་སུ་སྐྱེག།

སོགས་ལྷ་མོ་བརྒྱད། སྙིང་གར་བཇོ་ཚོ་བདག་ཡབ་ཡུམ། དེའི་རྩ་འདབ་རྣམས་སུ་འདོད་ཡོན་གྱི་ལྷ་མོ་དུག། ལྷེ་བར་ར་རྒྱ

ཚོ་བདག་ཡུམ། དེའི་རྩ་འདབ་རྣམས་སུ་སློན་ལམ་དང་ཐུགས་རྗེས་འཁོད་པའི་ཚོ་ལྷ་དམ་ཅན་སྲུང་མ་དང་བཅས་པ། གསང་

བར་ཀམ་ཚོ་བདག་ཡབ་ཡུམ། དེའི་རྩ་འདབ་རྣམས་སུ་སློབ་པ་ཡབ་ཡུམ་སོགས་གསལ་གདབ་པ་ལས་རྩ་ལྷ་གྲངས་མཉམ་གྱི

ངོས་བཟུང་མི་དགོས་སོ། །མཚན།

In the body of the principal Lord of Life, Padma yab yum, endowed with the three channels and the five chakras, inside the central channel in the crown is the dharmakaya yab yum. Within roma, is the male sambhogakaya, and in kyangma, is the consort of Long-life, Sangwa Yeshe. In the throat, is the Buddha family Long-life Lord yab yum, and upon the petals are the eight goddesses of beauty and so forth. In the heart, is the Vajra family Lord of Life yab yum, and upon the petals are the six goddesses of desirable qualities. In the navel is the Ratna family Long-life Lord yab yum, and upon the petals are the longevity deities and oath-bound guardians as an arrangement of aspirations and compassion. In the secret place, is the Karma family Long- life Lord yab yum, and upon the petals are the gatekeepers yab yum and so forth. Since the number of root deities is innumerable, it is not necessary to identify them all in the visualization.

།སྐྱེག་སོགས་བརྒྱད་དང་སློབ་པ་ཡབ་ཡུམ་བཅས།

GEG SOK GYED DANG GO WA YAB YUM CHEI

the eight goddesses of beauty and so forth and the gatekeepers yab yum and their retinue

མེལོང་དྲངས་པར་གཟུགས་བརྟན་འཆར་བ་བཞིན།

MELONG DANG PAR ZUK NYEN CHAR WA ZHIN
arise like reflected images within a clear mirror.

སྣང་སྲིད་གདོད་ནས་དག་མཉམ་དམ་ཚིག་དང།

NANG SID DÖD NEI DAG NYAM DAM TSIG DANG
Originally, all of phenomenal existence is purity and equality and the samaya and

ཡེ་ཤེས་དབྱེར་མེད་ལྷན་རྒྱུན་གས་ཚེན་པོར་གྱུར།

YESHE YER MED LHUN DZOG CHEN POR GYUR
wisdom beings are inseparable in the spontaneous great perfection.

ཨོའུ་ཨུང་ཕྱོད་བཟོ་གུ་རུ་བཟོ་ཨུ་ཡུ་རྫོག་སའ་མཐུ་ལ་ཁྱིའོ་ཕྱོད་ལྷུང་།

སའ་ཨ་བྱི་ཤི་ཕྱོད་ཁྱིའོ་

OM AH HUNG BENZAR GURU PEDMA AHYUJÑANA SARWA MANDALA HRI
BHRUM SARWA ABHI KENTSA HRI

Clearly visualize this.

ཞེས་པས་གསལ་བཏབ་ལ། རོབ་བསྐྱེས་ནི།

The Recitation:

ཁྱིའོ་ བདག་ཉིད་འཚི་མེད་མགོན་པོའི་སྲུགས་ཀ་རུ།

HRI DAG NYID CHI MED GON POI TUK KA RU
In the heart of myself as the Deathless Protector,

ཀླུ་གམ་ལྷེ་བར་ཉི་ཟླའི་གའུའི་དབུས།

GYA DRAM TE WAR NYI DAI GAÜI Ü
in the center of a crossed vajra is a conjoined sun and moon marked in the middle with

།དངས་མ་རྩི་དམར་ཨུ་དཀར་ཐོ་དམར་ལྗང།

DANG MA HRI MAR AH KAR NRI MAR JANG
a clear red *Hri*, white *Ah* and reddish-green *Nri*.

།གྲིས་མཚན་མཐའ་མར་སྤགས་གྲིས་བསྐྱར་བ་ལས།

GYI TSEN TA MAR NGAG KYI KOR WA LEI
These syllables are encircled by the mantra,

།འོད་འཕྲོས་སྲིད་ཞིའི་ཚོ་བཅུད་དྲངས་མ་བསྐྱས།

OD TRÖ SID ZHI TSE CHUD DANG MA DÜ
from which light radiates forth to collect the life expectancy, vitality and essence of samsara and nirvana.

།ལུས་གང་སྤྱོད་སྤོག་དབྱུགས་ཉམས་པ་གསོས།

LÜ GANG LA TSE SOG ÜG NYAM PA SÖ
Filling your body, restoring the weakened life force, expectancy, life and breath,

།འཚི་མེད་འཇའ་ལུས་ཡེ་ཤེས་རྡོ་རྗེའི་ཚོ།

CHI MED JA LÜ YESHE DORJEI TSE
think that you attain the wealth of the immortal rainbow body, the vajra life of primordial wisdom,

།རྟག་བརྟན་འགྲུར་བ་མེད་པའི་དབྱིག་ཐོབ་བསམ།

TAG TEN GYUR WA MED PAI YIG TÖB SAM
unchanging, permanent and firm.

ཨོཾ་ཨུཾ་ཧཱུྃ་བཛྲ་གུ་རུ་བདྲུ་ཨུ་ཡུཾ་ན་སི་རྩི་རྩི་ཧཱུྃ། ཨོཾ་ཨམ་ར་ཏི་ཏྲི་པྱི་ཡེ་སྤྱུ་རྩ།

OM AH HUNG BENZAR GURU PEDMA AHYUJÑANA SIDDHI HUNG HRI OM
AH MA RA NAH DZI WIN TA YE SO HA

ཞེས་བསྐྱེད་ཡང་རྗེ་བསྐྱེད་བྱ། དམིགས་པའི་འཕྲོ་འདྲ་རྒྱལ་འབྱོར་གྱི། ལུས་པས་སྐྱུར་བ་གཞུང་བཞིན་གྱོ། །གསུམ་པ་
རྗེས་གྱི་རིམ་པ་ལས།

After reciting this, then recite Hri with the visualization of the radiation and re-absorption, each practitioner should practice the sadhana according to their potential. Third, the stage of completion.

བསྐྱུང་ལྔ་ཞེ།

The Dissolution and Re-emergence:

ཨ། གདོད་ནས་རྣམ་གྲོལ་ཡེ་ཤེས་སྐྱུ་མའི་རྩལ།

AH DÖD NEI NAM DROL YESHE GYU MAI TSAL
By the magical wisdom display of original liberation

མ་འགགས་རོལ་པར་ཤར་བའི་དགྱིལ་འཁོར་པ།

MA GAK ROL PAR SHAR WAI KYIL KHOR PA
the unceasing play of the mandala appears.

མཐའ་དང་བྲལ་བ་ཚེས་དབྱིངས་ཚེན་པོའི་ངང་།

TA DANG DREL WA CHÖ YING CHEN POI NGANG
Within the great space of phenomena free from limitation,

འོད་གསལ་འཕོ་འགྱུར་མེད་པའི་གློད་དུ་བརྒྱལ།

OD SAL PO GYUR MED PAI LONG DU DAL
pervading in the expanse of clear light without transition or change,

འཆི་མེད་སྤྲ་མ་ཚེས་སྐྱུ་འོད་མི་འགྱུར།

CHI MED LAMA CHÖ KU OD MI GYUR
is the immortal lama, the unchanging light of the dharmakaya,

མ་བཅོས་ཀུན་ཏུ་བཟང་པོའི་དགོངས་པ་འོ།

MA CHÖ KUN TU ZANG POI GONG PA-O
the wisdom mind of the uncontrived Samantabhadra.

པདྨ་ཨཧུའྲ་ན་རྣམ་རྒྱུ་ཨེ།

PEDMA AHYUJÑANA DHARMA DHATU AH

ཨོྲཱ་ཧུའྲ་ཧུའྲ།

OM AH HUNG

སྐོད་བཅུད་ཐམས་ཅད་སྐྱ་གསུང་བུགས་གྱིས་ཁྱབ།

NÖD CHUD TAM CHED KU SUNG TUK KYI KYAB

The entire universe and its inhabitants are encompassed by enlightened body, speech and mind.

ལྷ་སྒྲགས་ཡེ་ཤེས་རོལ་པ་ཆེན་པོའི་ངང་།

LHA NGAK YESHE ROL PA CHEN POI NGANG

Within the great play of deities, mantra and wisdom,

མཁའ་དང་མཉམ་པའི་འགྲོ་བ་མ་ལུས་པ།

KHA DANG NYAM PAI DRO WA MA LÜ PA

for all living beings, equal to space without exception

འདྲེན་པའི་དོན་ལ་ཡོངས་སུ་སྦྱོད་པར་བྱའོ།

DREN PAI DON LA YONG SU CHOD PAR CHA-O

may I completely fulfill the great aim of guiding them all!

བཞུགས་མ་ཏི་ཨཱཱ་ཀོའྲ་ཧུའྲ།

BENZAR SAMATI ATMA KO HAM

ཞེས་བཞེད་ལ་དགོངས་པ་བསྐྱེད། སྐོན་ལམ་དང་བཟ་ཤིས་ནི།

Thus reciting, sustain the wisdom intention.

Aspiration Prayers and Auspiciousness:

དགོ་འདིས་བདག་གཞན་མཁའ་མཉམ་འགོ་བ་རྣམས།

GE DI DAG ZHEN KHA NYAM DRO WA NAM

Through this merit, may myself and other beings, equal to space,

སྒྲིབ་གཉིས་ཀུན་བྱང་འཆི་མེད་ཚོ་དབང་ཐོབ།

DRIB NYI KUN CHANG CHI MED TSE WANG TÖB

Completely cleanse the two obscurations and attain the long-life empowerment of immortality.

འདྲུས་གསུམ་དགོ་ལེགས་དཔལ་འབྱུར་སྒྲིབ་ཚེན་པོས།

DÜ SUM GE LEK PAL JOR TRIN CHEN PÖ

May great clouds of all virtue, goodness and the endowments of the three times

ཁོད་རྣམས་ཀུན་སྐྱབ་བཀྲ་ཤིས་དཔལ་འབར་ཤོག།

ZHING NAM KUN KYAB TASHI PAL WAR SHOG

encompass all realms providing glorious auspiciousness!

འཕེལ་ལོགས་བསྐྱོད་ཤིས་བརྗོད་ཀྱིས་མཐའ་བརྒྱན་པར་བྱའོ། །འཆི་མེད་སྲོག་ཐིག་ཟབ་མོ་ཡི། སུན་
མོང་རྒྱན་སྐྱེར་ཉུང་དུ་འདི། །ཉམས་ལེན་མཁའ་འགས་ནོན་བསྐྱེད་ཕྱིར། །འོག་མིན་མཚུར་མདོད་
གཞོ་ལར། །གཏེར་མིང་ནམ་མཁའ་དེ་རྗེ་ཡིས། །གཞུང་དོན་དེའ་ནས་སྐྱུར་བའི་མཐུས། །བསྐྱེད་འགོའི་
མགོན་མཚོག་དམ་པ་རྣམས། །འབས་པད་བསྐྱེད་བརྒྱུར་བརྟན་གྱུར་ཅིག །བཟོ་ལྷ་ལྷ་རྣམས་ལྟོ།།

Thus adorn the conclusion with prayers of dedication and auspiciousness. This short daily recitation of the profound life essence of immortality was urgently requested by some practitioners. Therefore, I, Namkha Dorje (my tertön title) wrote this down at Ogmin Tsur Do monastery, combining and condensing the meaning of the main text. Through the power of this may the lotus feet of all supreme protectors of the doctrine remain for a hundred kalpas.

BENZAR AHYUHJNANA BHA WEN TU

1500

Blessing the mala: Using a red coral, red sandalwood, Bodhiseed or another suitable mala type, hold the mala in the palm of your left hand to purify it. From within the nature of Emptiness each seed on the mala is HRI from which Tsepagmed (Amitayus) is born. Identical to oneself the Yeshepa (Primordial Wisdom Beings) are invoked with:

BENZAR SAMAYA DZA DZA HUNG BAM HO





to become nondual. By the condition of bliss caused from the union of Yab-Yum (Method-Wisdom), they melt into light to become a mala of precious jewels. Then repeat:

OM RU TSI RA MA NI PRA WA DHA NA YE HUNG

7 or 21 times and blow on the mala after which you recite the vowels, consonants, 100 syllable mantra and essence mantra of interdependent origination, 3 times.

During the time of recitation, specific visualizations are as follows:

Visualizing self nature as the root deity, in your heart center is a variegated crossed vajra laying flat, in the

center of which is a conjoined sun and moon (sun on the bottom) gaü, slightly open. In the center of this is the nature of life of one's own mind as a clear red () HRI, just in front of one's spinal cord. The HRI remains erect and unmoving. Within the () HA of HRI is the unchanging nature of one's lha (spirit force) as () NRI green in color. Within the circle of the NA of NRI is the unchanging nature of life itself as () AH clear white.


In front of the letter HRI is the OM of the root mantra with the remaining syllables of the mantra lined up behind it counter clockwise. The mantric syllables do not move and as they remain motionless, allow your mind to focus only upon them. When the clarity of your visualization begins to diminish, in order to increase and elucidate the experience, cause the mantra to begin circling clockwise with OM leading in an unbroken circle of light. Boundless light rays radiate from these syllables in your heart to encompass the vast multitudes of the three thousand myriads of universes. All the remaining negative classes of gods and spirits who have carried away one's spirit force and life, stolen, or grabbed it through black magic or exorcisms, in dependence upon substance, mantra and/or samadhi, like a magnet the light rays completely reabsorb it all back into you.









Again the light rays penetrate into the five elements. Penetrating into the lower foundational golden ground, the king of all mountains, Mehru, the seven golden mountains, the four continents and eight subcontinents, the encircling ring of iron mountains and wherever the essence of the element earth can be extracted, it is reabsorbed as melted gold back into you. Penetrating into the lower foundational great water mandala, the external oceans, the inner lakes and bodies of water, the four great rivers including the Ganga, ponds, pools, mouth water, eye water, wind water and the essence of all moisture is extracted and reabsorbed as a heap of moon water crystal back into you. Penetrating into the lower foundational fire mandala, the great submarine fire below the limits of the ocean, fire puja fire, fireplace fire, intentionally created fire, the light of the sun, moon, wish fulfilling jewels and so forth, the essence of all warmth, heat and fire is extracted as ruby red light and reabsorbed back into you. Penetrating into the lower foundational wind mandala, all vibrations, bouyant winds, dispersing explosions, karmic winds, ordinary air within bodies, primordial wisdom air and the essence of all wind and motion, as sapphire colored nectar is extracted and reabsorbed into you. Penetrating into the all encompassing principal element of space, all the essence and potency of

space as drops of lapis lazuli nectar and light rays is reabsorbed into you.

Once again, the essence of the light rays penetrates into all sentient beings of the six realms, extracting their life force, merit, virtue and primordial wisdom. In particular, the light rays extract the essence of the life force of gods, rishis, vidhyadharas and siddhas, the merit, power and glory of the Brahmins and the principal god rulers of the world, the knowledge of the Panditas, the power of the Vidyadharas, the wisdom, power, compassion and radiance of Chakravartin rulers and kings. All of their life force, glory, endowments and pure qualities are extracted as light rays in the aspect of (ॐ) AH, (ॐ) NRI, and (ॐ) HUNG. Especially from the protectors of life and possessors of boundless primordial wisdom, the Buddhas and Bodhisattvas, the essence of all of their power, blessings and spiritual attainments as five-colored light rays in the aspect of (ॐ) OM, (ॐ) AH, (ॐ) HUNG is completely consumed to dissolve into your body and seed syllables in your heart.

The inner accomplishment is as follows:

This is the uncontrived unending Yoga which is connected to the completion stage. This manner of practice comes from the immortal tigley nectar speech of the Terchen Lama himself. The main recitation is HRI and the manner of visualization is uncommon. From the () HRI in your heart countless clear red HRI's like massing molecules in the sun's rays radiate to completely fill all myriads of universes. All the HRI's naturally emit their own sound, like a bee swarm. Five-colored light rays prevail to inconceivably encompass the Universe and its Contents.

Outerly penetrating into the essence of the five outer elements of the universe, that essence is extracted as five colored light rays. Innerly penetrating into the contents, all beings of the three realms of existence, their life force, merit and all endowments are extracted as () AH, () NRI and () HUNG. Secretly penetrating into all Buddhas and Bodhisattvas, the essence of their enlightened body, speech, mind, pure qualities, miraculous activities, power, blessings, siddhis and long life is extracted as  OM () AH () HUNG () SO () HA and magnetically pulled into all the HRI's where it dissolves. All the HRI's take on the brilliance of the sun as they blaze with light. Then, like rain pouring into the ocean, all the HRI's pour into and gently merge with one's body.

One's life force, spirit and breath of life are equally and fully restored. That which was already possessed, increases. You become a sixteen year old youth, with immortal life, undiminishing youth, unfailing strength, unobscured merit, firm, permanent and free from decay or destruction. All of this pure essence enters into the opening of the conjoined sun and moon gaü where one's life force remains indestructible as vajra life is bestowed.

Then the conjoined sun and moon gaü closes and the horns on the variegated crossed vajra fold up as the five colors melt into and join to the gaü, sealing it. From above, a ruby red five horned vajra stands upright on the gaü with fire sparks shooting out from the vajra horns. Consider that the gaü is sealed off and remain naturally in the great originally pure, indestructible state, free from thoughts or words.