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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NAMO GURU BENZAR AHUYUÑANA YE

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.

The Supplication:

CHI MED GON PO SANG YE TSENDALI
To the Immortal Protector (Amitayus) and the secret wisdom Tsendali,

PEDMA JUNGNEY MANDARAWA YUM
Padmasambhava and his consort, Mandarava,

BERO TSA NA DORJE DUDJOM SOK
Vairotsana, Dorje Dudjom and so forth,

TSE YI RIG DZIN TSA SUM RAB JAM LA
and the all-pervasive Vidyadharas of Life, the Three Roots,
SOL WA DEB SO TSE WANG NGÖ DRUB TSOL
by supplicating you, please bestow the siddhi of the power of life.

 Refuge:

NAMO DAG SOK KHA NYAM SEM CHEN MA Lǖ PA
May myself and sentient beings, without exception, who are equal to space,

DENG NEI ZUNG TE CHANG CHUB MA TÖB BAR
from now until enlightenment is attained,

KYAB YUL KUN DŮ GON PO TSE YI LHAR
take refuge in the deity who is the protector of life, the embodiment of all objects of refuge,

GO SUM Gǖ PA CHEN PŌ KYAB SU CHI
with great devotion from the three doors.

Repeat three times.

 Developing the Awakened Mind:

HO ZUNG DZIN TRUL PAI NANG WEI KYED PAI DRO
By giving rise to the confused appearances of duality, all wanderers
TA MED DUG NGAL GYA TSOR CHING WA NAM
are sunk in the endless ocean of suffering.

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,

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

Repeat three times.

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The Seven Branch Prayer:

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

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

NYAM CHAG KUN SHAK JEI YI RANG
and rejoice in the confession of all deteriorations.
CHÖ KHOR KOR ZHING MI DA ZHUK
turning the wheel of the Dharma, do not depart but remain here.

GE TSOK CHÖ KYI YING SU NGO
All virtue is dedicated to the space of phenomena.

TAG TEN DORJE YIG TÖB SHOG
May I obtain the wealth of the permanent and firm vajra body.

Second, the actual practice:

Deity Generation:

HRI OD SAL LHUN DRUB RANG ZHING KHAM CHE
Spontaneously present clear light is naturally the great pure realm,

KÖD PA TSED MED PEDMA NI DAI TENG
immeasurably arranged, upon a lotus, sun and moon

RANG RIG HRI YIG LEI JUNG OD ZER TRIN
is your awareness, as the syllable Hri, from which clouds of light rays radiate.
RAB BAR DÖN NYI CHEI DÜ YONG GYUR PA
Magnificently radiant, the two aims are accomplished, and gathering back this becomes

CHOM DEN GON PO RIG DZIN TSE PAG MED
the Subjugator, Protector Vidyadhara of Boundless Life.

MAR SAL ZHI DZUM TSEN PEI DRA WA TRIK
Clear red, smiling, with the major and minor marks within a matrix of light,

NYAM ZHAG CHAG NA CHI MED TSE BUM DZIN
your hands are in the mudra of equipoise, holding a life vase of immortality.

MANDARAWA DA DAR BUM DZIN KHYUD
Embraced by Mandarava who holds a long-life arrow and a vase.

DE CHEN NYAM JOR NYI KA LONG CHOD DZOK
In the union of great bliss, both are the sambhogakaya manifestation.

TA YEI OD PHUNG KHYIL WAI LONG DU ZHUK
Seated in an expanse of infinite orbs of massing light,

U TSUG CHI MED TSE LHA TRIN TAR TIB
above the crown of your head are gathered clouds of deathless life deities.
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.
ME LONG DANG PAR ZUK NYEN CHAR WA ZHN
arise like reflected images within a clear mirror.

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

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

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

Clearly visualize this.

The Recitation:

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

GYA DRAM TE WAR NYI DAI GAÜ Ü
in the center of a crossed vajra is a conjoined sun and moon marked in the middle with
DANG MA HRI MAR AH KAR NRI MAR JANG
a clear red Hri, white Ah and reddish-green Nri.

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

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

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

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

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

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

The Dissolution and Re-emergence:

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

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

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

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

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

MA CHÖ KUN TU ZANG POI GONG PA-O
the wisdom mind of the uncontrived Samantabhadra.
PEDMA AHYUJṆANA DHARMA DHATU AH

OM AH HUNG

NÖD CHUD TAM CHED KU SUNG TUK KYI KYAB
The entire universe and its inhabitants are encompassed by enlightened body, speech and mind.

LHA NGAK YESHE ROL PA CHEN POI NGANG
Within the great play of deities, mantra and wisdom,

KHA DANG NYAM PAI DRO WA MA LÜ PA
for all living beings, equal to space without exception

DREN PAI DON LA YONG SU CHOD PAR CHA-O
may I completely fulfill the great aim of guiding them all!

BENZAR SAMATI ATMA KO HAM

Thus reciting, sustain the wisdom intention.
Aspiration Prayers and Auspiciousness:

GE DI DAG ZHEN KHA NYAM DRO WA NAM
Through this merit, may myself and other beings, equal to space,

DRIB NYI KUN CHANG CHI MED TSE WANG TÖB
Completely cleanse the two obscurations and attain the long-life empowerment of immortality.

DÜ SUM GE LEK PAL JOR TRIN CHEN PÖ
May great clouds of all virtue, goodness and the endowments of the three times

ZHING NAM KUN KYAB TASHI PAL WAR SHOG
encompass all realms providing glorious auspiciousness!

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 terton 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
Blessing the mala: Using a red coral, red sandlewood, 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 afterwhich 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) gau, slightly open. In the center of this is the 
nature of life of one's own mind as a clear red ( ⁴⁄₃ ) HRI, 
just in front of one's spinal cord. The HRI remains erect 
and unmoving. Within the ( ⁰⁄₁ ) HA of HRI is the 
unchanging nature of one's lha (spirit force) as ( ⁵⁄₅ ) NRI 
green in color. Within the circle of the NA of NRI is the 
unchanging nature of life itself as ( ⁶⁄₁₁ ) 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, (ཨཤ) NRI, and (ཧོ) 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, (ཧོ) 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 (ཧྭ) 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 (ॐ) AH, (ཧྭ) NRI and (ཧྭ) 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 ॐ OM (ॐ) AH (ཧྭ) HUNG (ཧྭ) SO (ཧྭ) 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, undiminish ing 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 gau where one's life force remains indestructible as vajra life is bestowed.

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