放生儀軌大悲甘露水
THE METHOD OF LIBERATING LIVING BEINGS CALLED
RIVER OF THE NECTAR OF GREAT COMPASSION

頂禮觀世音菩薩
Homage to Avalokitesvara!

Those who wish to engage in the practice of life-release, first: go for refuge.

嗡桑巴日阿 桑巴日阿 不瑪納 薩日阿 瑪哈 藏巴怕 弘帕的 索哈 (三遍)
OM SAMBHARA SAMBHARA BHI MA NA SA RA MAHA
DZAMBHA BA HUNG PHAT SO HA
Recite three times

吽！邬金尤記努將倉〔邬金淨土西北域〕
HUNG! OR GYEN YUL GYI NUB CHANG TSAM
Hung! In the northwest country of Orgyen,

Ped ma ge sar dong po la
born in the pollen heart of the lotus,

雅稱丘給吳祝涅〔稀有殊勝妙成就〕
YA TSEN CHOG GI NGO DRUB NYEI
possessing astonishingly supreme spiritual attainments,

Ped ma jung nei shei su drag
you are known as Pedma Jungney (the Lotus Born),
surrounded by a retinue of many dakinis,

following you, I practice.

Please come forth to bestow blessings.

Oh Guru Padma, bestow siddhis upon me!

Until reaching the heart of enlightenment,

I take refuge in the Buddha,
the dharma,
Recite three times and the holy sangha, an assembly of bodhisattvas.
Generate bodhicitta.
Just as all the buddhas of the past embraced the mind of compassion
and partook of the precepts of the bodhisattvas,
and trained themselves step by step,
達江卓哪潘頓德〔如是為利眾〕
DAG KYANG DRO LA PHEN DON DU
I, too, for the welfare of benefiting sentient beings,

強丘森泥吉記讓〔吾亦誓發心〕
JANG CHUB SEM NI KYED GYI SHING
vow to cultivate the precious bodhicitta

得任得訥拉巴拉〔如彼次第學〕
DEY SHIN DU NI LAB PA LANG
and follow those precepts.

得讓桑吉柔思結〔今生佛種姓〕
DE RING SANG GYE RIG SU KYEY
Today, I take my birth in the buddhas' lineage
桑結這思達記朵〔已成佛之子〕
SANG GYE SEY SU DA GYUR TO
and become a child and heir of the buddhas.

達訥達個記泥江〔今我務必行〕
DA NI DAG GI CHI NEY KYANG
In every way, then, I will undertake

柔當特不列增德〔合符種姓事〕
RIG DANG THUN PA'I LEY TSAM TE
activities befitting such a rank,

君滅増比柔得拉〔所為不污于〕
CHON MEY TSUN PA'I RIG DI LA
and I will do no act to mar

紐巴莫記得達夏〔無過聖者種〕
NYOG PAR MI GYUR DEY TAR JA
or compromise this sacred and immaculate lineage.

龍偉夏達彭波里〔盲者渣滓中〕
LONG WEY CHAG DER PUNG BO LEY
For I am like a blind person who has found

旗達任千泥巴達〔如獲至寶般〕
JI TAR RIN CHEN NYED PA TAR
a wish-fulfilling gem within a mound of filth.
It is exactly so! As if by some strange coincidence,

this altruistic compassion arises now from within me.

And so, within the sight of all protectors (buddhas and bodhisattvas), I summon every being to be,

until their state of nirvana is ascertained with great joy!

May devas & non-devas (gods and non-gods), and all the rest, rejoice!

The stages of the actual practice:
KYE: MA RIG TI MUG WANG GYUR BAI
Kye: Under the influence of ignorance and stupidity,

KOR WA DOD DRO'I RIG NAM KUN
are all the many kinds of samsaric animals.

THAR PA'I LAM LA TRID PA'I CHIR
This practice will lead them to the path of liberation,

TEN DREL CHO GA DON DAM GYI
for the seal of absolute truth of this ritual of interdependence,

CHAG GYEY TAB DIR LU WA MED
is a method that is infallible.

Having recited this, think that these beings are under the protection of the Three Jewels.

君燈地 得仁殺巴 扎君巴 央達巴 昔比 桑結仁清 祖多見拉 相擦羅 切朵 加思其哦
君燈地 得仁殺巴 扎君巴 央達巴 昔比 桑結仁清 祖多見拉 相擦羅 切朵 加思其哦
Recite three times.

Bhagavan, Tathagata, Foe Destroyer, and Completely Perfect Buddha Shakyamuni, to you, I pay homage, worship, and take refuge!

Recite three times.

Bhagavan, Tathagata, Foe Destroyer, and Completely Perfect Buddha Protectors of Boundless Light (Amitabha), to you, I pay homage, worship, and take refuge!
Recite three times.

Bodhisattva, Mahasattva, the Great Compassionate Lord Avalokitesvara, to you, I pay homage, worship, and take refuge!

阿彌陀佛心咒:
嗡阿麼得瓦 阿依悉地 吽舍 竭力念誦

Furthermore, this is the heart mantra of the Buddha of Boundless Light, of Amitabha:
OM AH MI DEY WA AH YU SIDDHI HUNG HRIH Recite as much as possible.

The heart mantra of Avalokitesvara:
OM MA NI PAD ME HUNG HRIH Recite as much as possible.

納摸：秋訥他節記列雄 〔諸法由因生〕
Namo! All phenomena arise from causes.

得記得認殺別誦 [彼因善逝説]
DEY GYU DEY SHIN SHEG PEY SUNG
This was taught by the Buddha.
Recite the above verse, then recite essence mantra of long life.

此後誦長壽佛心咒 Recite the above verse, then recite essence mantra of long life.

GEY JONG CHEN POY DI KED SUNG
Great virtuous practice is what was taught.

DIG PA CHI YANG MI JA SHING
Avoiding negative actions will

GEY WA PHUN SUM TSOG PAR CHED
accumulate excellent merit,

RANG GA SEM NI YONG SU DUL
and completely tame one's mind.

DI NI SANG GYE TEN PA YIN
This is the doctrine of the Buddha.

此後誦長壽佛心咒 Recite the above verse, then recite essence mantra of long life.

GEY JONG CHEN POY DI KED SUNG
Great virtuous practice is what was taught.
Visualize all phenomena becoming empty. Within this empty space, aggregates, elements and sense-bases of the objects are transformed into a spontaneous, unceasing cloudbank of pure, blissful and extraordinary offerings.

嗡阿吽（三遍）再以虚空咒作加持 那玛薩瓦 達它嘎達 巴于補修 麼克別 薩日瓦達康 俄 嘎得 薩帕日那 何蒙嘎嘎那 康 索哈

OM AH HUNG  Recite three times. Then recite the space-treasure mantra once to make blessings:

NAMO SARWA TATHAGATE BHAYO BI SHU MU KEY BEY SARWA TAT KHANG UG GA TE SA PA RA NA HI MAM GA GA NA KHAM SO HA
KYE! CHOG CHU'I SHING NA SHUG PA YI
Kye! Residing in the ten directions are the

SANG GYE CHO DANG GEN DUN DANG
Buddha, dharma, and sangha,

LAMA YI DAM KHA DRO'I TSOG
assemblies of lamas, yidams, and dakinis,

CHO KYONG DAM CHEN GYA TSO LA
and an ocean of the oath-bound and the dharma protectors;

CHOB PA DAM PA BUL WA NI
we make a pure offering to you,

SOG WUG NAM SHEY DEN PA YI
that is endowed with life's force and consciousness,

SEM CHEN DI NI TSEY DUDLEY
in order to liberate beings from this life,
塔德久米吾永陀〔獲得無畏之解脫〕
THAR TEY JIG MEY WUG YUNG THOB
thus giving them confidence and fearlessness.

得意彭康結切那〔於此一切界蘊處〕
DI YI PHUNG KHAM KYE CHED NAM
Their aggregates, elements, and sense-bases

讓認那達卻比真〔自性清淨供養雲〕
RANG SHIN NAM DAG CHOD PA'I TRIN
arise as a naturally pure cloudbank of offerings,

那卡恰巴卓西江〔周遍廣大虛空界〕
NAM KHA KYAB PAR TRO JE CHING
permeating infinite space,

朵雲根但德瓦切〔普具妙欲大安樂〕
DOD YON KUN DEN DE WA CHEY
great bliss endowed with all pleasures,

其美策球智比則〔成就無死延壽物〕
CHI MEY TSE CHOG DRUB PA'I DZEY
accomplishing supreme immortality and deathlessness substances.

木它美巴永夏偉〔顯現無邊無垠故〕
MU THA MED PAR YONG SHAR WEY
Boundless wholly shining,
KYED NAM THUG DAM NYEN PO KANG
may all your heart wishes be fulfilled!

GYEY RAB CHOG DANG DEN GYUR CHIG
May you be endowed with supreme happiness!

DAG DANG SEM CHEN THEM CHED KUN
May I and all sentient beings

DU MIN CHI WAI KEG LEY THAR
be freed from the obstacle of untimely death!

SHIN TU YUN RING TSO GYUR SHING
May our lives be extremely long

DE LEG PHUN TSOG THOB PAR SHOG
and may we attain perfection and auspiciousness!

PHUNG KHAM NYAM PA SOR CHUD CHING
May the deteriorations of our aggregates and elements be restored!
May the merit of this (activity) ripen as luminous nectar to nourish the inanimate and animate!

May longevity, resplendence and glory increase!

May spiritual prosperity increase and may all beings be free from illness!

By this virtue, equal to sentient beings as vast as the sky,

may all beings transcend birth and death, by attaining the vajra body

and the sacred state

of the sole protector Amitayus!
若為祈請上師住世而放生者，則當念誦；
After reciting this, if it is a puja for a lama, recite:

度達智比拉西典這記〔作此善妙緣起力〕
DI TAR DRUB PA'I LEG JEY TEN DREL GYI
By the interdependence of this good act thus accomplished,

巴登喇咪格彩日擔著〔祈願具徳上師尊〕
PAL DEN LA MA'I KU TSEY RAB TEN SHING
may the life of the glorious lama be extremely steadfast!

瑪雄成列修記繞得恰〔住世事業遍十方〕
MED JUNG TRIN LEY CHOG CHUR RAB TU KYAB
May his enlightened activities completely pervade the ten directions,

土結熱敦永思智巴休〔成就一切所欲義〕
THUG KYI SHED DON YONG SU DRUB PAR SHOG
and may his heart wishes be fully accomplished!

接誦祈願: Aspiration Prayer

火 課瓦漫比果桑我〔以捨輪迴劣三門〕
HO, KOR WA MEN PA'I GO SUM WOR
HO! By renouncing the doors to the three lower realms of samsara,

它比薩文拉達提〔及播解脫種子力〕
THAR WA'I SA WON LEG TAB TU
and the by power of the seed of liberation being well-planted,
加但達讓森見得〔祈佛法盛眾生樂〕
GYAL TEN DAR SHING SEM CHEN DEY
may the Victor's doctrine flourish and beings be happy!

安松杜阿永色尼〔普除一切惡趣苦〕
NGEN SONG DUG NGAL YONG SEL NEY
May the suffering of the lower realms be eliminated and may all beings be happy!

它瓦當訥那欽球〔願能無礙速現前〕
THAR WA DANG NI NAM KYEN CHOG
May liberation and the supreme omniscient state

咪得陀美文巴秀〔殊勝解脫一切智〕
NYUR DU THOG MED NGON PAR SHOG
manifest quickly and without obstacles.

麼髒里的我瓦記瑪它〔捨棄不淨此身時〕
MI TSANG LIU DI BOR WAR GYUR MA THAG
As soon as this impure body is abandoned,

德瓦見的自得 接瓦秀〔願能化身極樂剎〕
DE WA CHEN DU DZU TEY KYEY WAR SHOG
may we spontaneously be born in the great blissful pure realm, Dewa Chen.

結瑪它的薩及日卓涅〔往生剎那行十地〕
KYEY MA THAG TU SA CHU RAB DROD NEY
As soon as we are born, may we progress to the tenth bhumi (a bodhisattva level)
智比休記珊敦些巴秀〔化身饒益十方眾〕
TRUL PEY CHOG CHUR SHEN DON JED PAR SHOG
and disperse emanations throughout ten directions to benefit others!

森見它間得當但記久〔願諸眾生具安樂〕
SEM CHEN THAM CHEY DE DANG DEN GYUR CHIG
May all beings have peace and happiness!

安卓它見達的東巴秀〔願諸惡趣恆成空〕
GEN DRO THAM CHEY TAG TU TONG PAR SHOG
May all the lower realms be permanently emptied!

得達根及莫拉智巴秀〔願彼究竟皆成就〕
DEY DAG KUN GYI MON LAM DRUB PAR SHOG
may all their prayers be accomplished!

善諾日結崩拉工比提〔普除害他習氣力〕
SHEN NOD SHI CHEY PONG LA GOM PA'I TU
By the power of practicing the abandonment of harming others,

麼拉那央度森目炯讓〔夢中亦不起惡念〕
MI LAM NA YANG DIG SEM MI JUNG SHING
May an evil thought never arise even in dreams!
By this merit, through the nature of complete omniscience
脱涅泥比扎囊旁切将（摧伏一切过患敌）
THOB NEI NYE PAY DRA NAM PHAM CHEI SHING
and the total defeat of all negative forces,

接噶拿起巴龍出巴以（生老病死猶波濤）
KYE GA NA CHI BA LAB THRUG PA YI
and from the turbulent waves of birth, old age, sickness, death,

色比錯里捉瓦着瓦修（願度有海諸有情）
SID PAY TSO LEI DRO WA DROL WAR SHOG
within this ocean of existence, may all beings be set free!

江巴巴我記達親巴當（文殊師利勇猛智）
JAM PAL PA WO JI TAR KEN PA DANG
Just as the omniscient, heroic Manjushri and

根得桑波得央得甚德（普賢慧行亦復然）
KUN TU ZANG PO DAY YANG DAY SHIN TAY
Kuntuzangpo have done,

得達根記結司達羅喜（隨彼一切常修學）
DAY DAG KUN GYI JAY SU DAG LOB CHER
so too shall I, by following and training accordingly.

格瓦地達它切日德我握（我今迴向諸善根）
GAY WA DI DAG THAM CHED RAB TU NGO
Thus, I dedicate all of this virtue
As dedication

I dedicate entirely to Deeds of Excellence.

The enlightened speech that perfectly resounds in the form of sixty branches and divisions of the Sanskrit vows and consonants,
the enlightened mind that possesses the ten powers to acquire all-encompassing virtues,

to the compassionate King of Supremacy, I pray for your grace,

those sentient beings who fell victim to the three excruciating sufferings,

who would hold them dear to protect them with great loving-kindness?

In order to fulfill the wish of benefiting oneself and others,

I generate the most supreme, unsurpassed bodhicitta,

until the exhaustion of oneself and all other sentient beings as vast as space,
RANG DON ZHI DE'I PAL LA MI CHAG PAR
I shall abandon the act of self-benefiting pleasure and solitude,

ZHENG PHEN LHAG PAI SAM JOD GYEN ZHIN TEN
And adorn myself with the genuine act of altruism,

JUG PAR JA'O SID PAI DRONG KHYER LA
(I shall) enter the enormous city of Three Existence.

KYE WA KUN TU YAB CHIG KHYEN PAI TER
Manjushri, who embodies the profound wisdom treasure, (my) sole father of all lifetimes,

JAM PAL PA WO'I GYE ZHIN JE SU ZUNG
the great spiritual warrior who accepts (me) with utter delight,

KUN TU ZANG PO'I MON LAM LE TEN PAI
according to the great aspiration of bodhisattva Samantabhadra,

JANB CHUB CHOD PA GYA TSO THAR CHIN SHOG
may I fulfill the ocean-like enlightened deeds of bodhisattvas!
When the nine-hundred and ninety-six prophesied teachers appear in future times,
who will manifest the awakening of their enlightened mind in this realm,
may I follow their footsteps and become their supreme disciple!
May I be granted the mighty power to expand the enlightened career!
All beings who have either positive or negative connection with me,
may they take rebirth in the Pureland of Great Bliss at the end of this life!
May they receive direct prophecy from the words of Buddha Amitabha!

MA ONG NAM DREN GU GYA GU CHU DRUG
ZHING DIR NGON TSANG GYA WAI TSUL TON TSE
TAG TU ZHAB DRING NYER NE CHOG TU GYUR
LAB CHEN TRIN LE PEL WAI THU THOB SHOG
ZANG NGEN LE KYI DREL WAI SEM CHEN NAM
TSE DI PHO TSE DE CHEN ZHING DU KYE
OD TSAN TONG BAR SUNG GI LUNG TON THOB
May the magnificent power of wisdom and compassion fulfill all wishes!

May the stainless, sacred teaching remain in the world and be forever prosperous!

May all sentient beings enjoy the supreme joy of victory without exception!

May this aspiration forever present in my mind as my sole concern!

Please bestow your blessing as the support of sacred speech.

Such auspiciousness is the so called four perfect classes of treasure,

(It is) the supreme medicine that sustains and accomplishes the livelihood of all beings,
obstacles and declinations are nowhere to be found,

may the glorious luminosity excel over the three worlds!

Thus it is said by Awang Lodro Tsongmed on the vajra throne in the principle location of the Land of Dharma, in front of Buddha Shakyamuni's holy throne solemnly adorned by the bodhi trees. May the blessings of buddhas and bodhisattvas accomplish all wishes. Disciple So Darge copied and edited from the recording, who also aspired as such. How wonderful! The ninth month of the Year of Iron Horse. (November 29th, 1990)

Note: "The four classes of treasure" refers to wealth, pleasure, supreme Dharma, and liberation. The former two are the cause and result of mundane happiness, while the latter two are that of ultimate happiness.

English translation made by Dechen Khandro in San Jose, California, U.S.A. at Dechen Rang Dharma Center, July, 2011.
放生和救生的功德簡介
智美羅珠喇嘛

在此，我將關於放生和救生儀軌的功德就其要點略為述說，佛教的全部學派廣泛地修持此儀式，這是一種累積功德和資糧很好的方法。很多經典已經引述放生的重要性。根據大乘宗，放生的行為是一種六波羅密（Paramitas）的修持，特別是完美的布施行為：當布施透過放生實踐時，即是最高的形式。布施的這種無私行為其功德經由救度將要被殺死的生命被提升。佛陀也提及生命釋放能幫助不殺生的根本誓言達到更高的水準。這是救生比尊敬不殺的承諾是更有功德的。實踐放生也提升寶貴的菩提心（Bodhicitta）。經由放生及儀軌修持更加強我們的慈悲心。放生可能被看為願菩提心和行菩提心的實踐。換言之，在儀軌過程中的禱文培養願菩提心，並且透過從危害或者威脅生命的情勢解放生命威脅的行為，完成實際的行菩提心。來自生命釋放的功德將將利益今生和來世。它導致長壽，免除病苦，增加功德和財富。它也和佛建立積極的互助依存業力並且對佛法增加熱誠的關心。而且，解脫的種子被賦予被保留在這些被放生動物的心流，因此三寶的祝福被深深地灌輸給它們。

放生是除去自他生命障礙的一種殊勝方法，以便增加個人，家庭成員或者朋友的預期壽命，功德倍增，障礙平息。這種方法更進一步能滿足並且完成神聖願望。非常重要的是，它也是提供累積美徳功德成佛的重要方法。我們需要不斷的累積功德，從我們首先透過皈依皈發一直到我們完全證悟為止。

放生也可能利益亡者，在古印度，有一名叫可誠（Kechen）的強有力的國王，不僅吃肉而且喝鮮血。於此，造了無數殺業，他在那一生死後，在地獄重生並且經歷不堪忍受的痛苦。佛陀的弟子阿難羅漢，透過他的神通來到地獄，目睹國王可誠強烈的痛苦。當他返回人間時，他問佛原因，佛回答說，這巨大折磨是他過去重大惡業成熟的結果，阿難羅漢深為同情，執行許多放生典禮，將放生功德迴向國王可誠。最後，國王從地獄解脫。
跟據釋迦牟尼佛成佛前的另一個故事，很多過去世中，他具有強烈利他心和慈悲心的好人。有一天，他經過一個將乾涸的小池塘，在這個池塘裡，有一萬條魚在掙扎。因此，佛把它們放進一個大的湖來救它們。透過佛陀強有力的禱文和放生，全部一萬條魚得到解脫。

我希望最高三寶的隨從者將透過這祈禱儀式，稱為“偉大慈悲的甘露河”來實踐教法。上師如意寶晉美彭措法王在西康Kham喇榮地區定期實踐此法。全知米彭仁波切主寫了這教法。在這教法內金剛語的加持力和祝福是不可思議的。在西藏，人們定期舉行放生。僅僅為了提及一些好處，此儀式可舉行來增加上師，自我，親朋，生者，亡者的今生來世壽命和功德。此外，它能除障，去病，帶來好運，和種下未來解脫證悟的種子。我真誠請求唯一怙主佛陀的隨從者，請從事這項具意義的活動並且把這見解融入娑婆世界Samsara的無常生命中。

版權頁：應尊敬的嘉初仁波切請求，智美羅珠喇嘛在吉美彭措法王圓寂的時候，簡短解釋有關放生好處和功德。班森-楊英譯。林漢鈴中文校對。譯者迴向此功德，希望法王如意寶晉美彭措仁波切迅速轉世，和我的同門師姐丁乃筠迅速解脫成就。願三寶的光耀遍滿三界。
A Brief Discourse on the Merit of Animal-Release and Live-Saving
By Lama Drimed Lodro

Today, I will discuss a few essential elements regarding the merit of the animal-release and live-saving ceremony. This ceremony is widely practiced by all schools of Buddhism. It is a profound method to accumulate positive merit and virtues. Many sutras have quoted the importance of life-release.

According to the Sutra, the act of life-release is regarded as a practice of the Six Paramitas, particularly the perfection of generosity: when generosity is practiced through life-release, it is at its highest form. The merit of this selfless act of generosity is compounded by saving the lives of beings that are about to be killed.

Lord Buddha Shakyamuni also taught that life-release helps one to maintain the buddhist root vow of non-killing at a higher level. This is because it is even more meritorious to save lives than to honor the commitment of non-killing.

Practicing the saving of life also enacts one's precious bodhicitta. The ceremony and the actual release strengthen one's compassion tremendously. Both acts can be viewed as the aspirational bodhicitta and the practical bodhicitta. In other words, through the prayers in the ceremony one cultivates the aspirational bodhicitta, and through the physical act of liberating beings from harm or life-threatening situations, one accomplishes the practical bodhicitta.

The merit from release of life brings much benefit in one's current life as well as in future lives. It invokes longevity, freedom from sickness, merit and good fortune. It also establishes a positive karmic interdependence with the Buddha and increases one's fervent regard towards dharma. Furthermore, seeds of liberation are planted into the mind stream of these beings that were saved so that the blessing of the Three Jewels is deeply infused.

Life-release is a sublime method to remove one's own and other's life obstacles, to increase the life expectancy of one's guru, family members or friends; one's merit is increased and obstacles in general are pacified. This method further grants one's noble aspirations to be fulfilled and accomplished. Most important of all, it serves as the main cause for accumulating the virtuous merit to become an enlightened buddha. We need to constantly accumulate merit starting from the time when we first take refuge all the way through perfect enlightenment.
Life-release can be performed for the deceased as well. According to a story from ancient India, a powerful king called King Kechen was not only carnivorous but also loved fresh blood. So, many beings were killed due to his negative habits. After dying in that life, he was reborn in the hell realm and experienced unbearable sufferings. Arhat Gengawo, a disciple of Buddha Sakyamuni, traveled to the hell realm through his miraculous power. He witnessed the intense agony of King Kechen. When he returned back to the human realm, he asked the Buddha for an explanation. Buddha replied that the king's great torment was the result of the ripening of his past and immense negative karma. Arhat Gengawo, due to his strong compassion, performed numerous life-release ceremonies and dedicated them to King Kechen. Towards the end, the King was liberated from the hell realm.

According to another story, in many past lives before Buddha Sakyamuni was enlightened, the Buddha was a very kind person with intense altruistic compassion. One day, he walked past a small pond that was drying up. There were ten thousand fish in the pond struggling to survive. So, the Buddha saved them by releasing them into a large lake. Through his powerful prayers and the act of life-release, all ten thousand fish were liberated.

I wish that followers of the supreme Three Jewels will incorporate this teaching through the ceremonial practice called The River Of Nectar Of Great Compassion. This practice is done on a regular basis at Larong Gar, the residence and academic center of the late His Holiness Jigme Phuntsog Rinpoche in Kham. This practice was composed mainly by the omniscient all-knowing Mipham Rinpoche. The potency and blessing of his vajra-words within this practice are remarkable. In Tibet, people perform life-release regularly. Just to mention some benefits, this ceremony can be performed to increase life and merit of one's teacher, self, family and friends, whether they are alive have already deceased. Also, it can pacify obstacles, avoid sickness, bring good fortune, and plant seeds of realization for future liberation.

I sincerely request that followers of the Sole-Protector Buddha Sakyamuni engage this profound activity and to integrate this discernment into the brief life span that is called Samsara.

Colophon:

Upon the request of Venerable Gyatrul Rinpoche, Lama Drimed Lodro gave a short discourse on the benefit and merit of performing the release of life ceremony on the occasion of observing the paranirvana of His Holiness Jigme Phuntsog Rinpoche.

In 2004 and in California USA, this teaching was translated into English by Lama Drimed Lodro and Benson Young.

I dedicate all merit and virtue to the swift rebirth of His Holiness Jigme Phuntsog Rinpoche and the swift liberation of my dharma sister, Nai Yuine Ding. May the glory and splendor of the Triple Gems prevail throughout the three realms! - Benson Young