THE ESSENCE OF BENEFIT AND HAPPINESS

A Method for Releasing Lives
Homage to the guru, yidam, and ḍākini!
From among all types of conditioned roots of virtue, ransoming and protecting the lives of sentient beings has exceedingly great benefits. In particular, releasing the lives of livestock and the like immediately frees them from the fear of death, and as a result of offering them to the three jewels and the blessings of them hearing the names of the buddhas and dhāraṇī mantras, ultimately they will be freed from being reborn in the three lower realms.
By the power of this, when the result that is in accord with the cause ripens, without a doubt the doer of that virtue will experience immeasurable benefits, such as increased lifespan, etc. Furthermore, if you release lives in conjunction with a ritual practice, its power will be greatly multiplied. For this reason, we have this text which has been arranged in accordance with the dharmakāya guru of Tukdrub Barché Künsel, Accomplishing the Guru’s Wisdom Mind, Dispeller of All Obstacles.

Adorn the ears and so on of the animals to be released with pieces of silk and cloth.

In the Buddha, the dharma, and the supreme assembly I take refuge until enlightenment.

Through the accumulations of generosity and so forth, may I attain buddhahood for the benefit of beings.

Thus preceded by refuge and bodhicitta, sprinkle some clean water on the animals. Say:
From within emptiness free of reference towards anything, the animals in their entirety—
yongsu dzogpe sog chak nam  ngowo doney yum ngé ngö
Their flesh, blood, warmth, breath, and mind—are in essence primordially the five consorts

nampa rig ngé pung po ni  rang rang chezug yong dzogpa
And in appearance the gathering of the five lords. With complete attire and form

döyon pagmé trowar yi  dön gi namkhar shiyalé khang
They emanate countless sense pleasures. In the space in front is a celestial palace

tsen dzog gyen gyi trepé nang  natsok pema dab shyi teng
With perfect attributes and adorned with ornaments. Inside is a multi-coloured four-petalled lotus,
On top of which are elephants, lions, supreme steeds, peacocks, and shangshang birds each supporting a jewel throne on top of which are lotuses, sun and moon discs. Seated there are the Amitāyuses of the five families, white, dark blue, yellow, red, and green. With one face and two hands, they hold vases of immortality in the mudrā of equipoise.
Embraced with their own lights, the supreme consorts—the five Dhātvīśvarīs, who hold life vases marked with their insignia—

Adorned with silks and jewel ornaments, they are seated in the vajra and lotus postures.

Amidst an expanse of swirling light. Surrounding them on an eight-petalled lotus are the offering goddesses such as Graceful Lady. At the four gates are the four swift vajra ladies.
In the space between are the long-life deities of the three roots, blazing with the splendor of blessings.

From the OṂ ĀḤ HŪṀ marking their three places light-rays radiate out.

Inviting the assembly of wisdom deities.

Protectors of all beings without exception, divine conquerors of the host of māras,
Who know all things without exception just as they are, Bhagavāns, together with your retinues, please come to this place!

With Samantabhadra offering clouds of actual and imagined offerings

Completely filling dharmadhātu I make offerings to the host of immortal long-life deities.

The Essence of Benefit & Happiness
The animals in their entirety— their flesh, blood, warmth, breath, and mind—are in essence primordially the five consorts and in appearance the gathering of the five lords.

With complete attire and form they emanate countless sense pleasures.
I respectfully present these offerings to the long-life maṇḍala deities of the five families.

Please partake of these offerings with great delight, and temporarily protect us from the fear of death,

And ultimately from all the sufferings of saṃsāra and the lower realms!

Then recite the mantra for the Amitāyuses of the five families:
Also recite the long-life mantra.

Also recite the long-life mantra.
om namo bhagawaté, aparimita ayugyana subani tsita tedza radzaya, tathagataya, arhaté samyaksambuddhaya, teyata, om punyé punyé, maha punyé, aparimita punyé, aparimita punyé gyana sambharopa tsité, om sarwa samskara pari shuddhé dharmaté gagana samungaté sobhawa bishuddhé mahanaya pari waré soha
OṂ NAMO BHAGA V ATE APARIMITĀYURJÑĀNASUVINIŚCITATEJORĀJAYĀ TATHĀGATĀYA ARHATE SAMYAKSAMBUDDHAYA TADYATHĀ OṂ PUṆYE PUṆYE MAHĀPUṆYE APARAMITAPUṆYE JÑĀNASAMBHĀROPACITE OṂ SARVASAṂSKĀRAPARISUDDHDHARMATE GAGANASAMUDGATE SVABHĀVAVIŚUDDHE MĀHANAYAPARIVĀRE SVĀHĀ

daggi tuk né ö trò pé§ dün kyé gyün kul özer gyi§
Light-rays radiating from my heart center§ invoke the mindstreams of the deities in front so that light-rays stream out,§
sishiy kham kyi tsechü dang  khyepar jung ngé dang chü kün
Gathering the life-essence of the realms of existence and peace and in particular the essence of the five elements.

düdê dag dang drub jar tim  kham nga nyampa sorchü dé
They dissolve into me and the objects of practice, rejuvenating the depleted five elements.

rik ngé tsewang tobpar gyur
And we attain the long-life empowerment of the five families.

Imagine that. Then:
om bendza argham padyam pushpé dhuppé aloké ghendhé naiwidya shabda om ah hung
OṂ VAJRA ARΓHAṂ PĀDYAṂ PUṢPE DHŪPE ĀLOKE GANDHE NAIVEDYAM ŚABDA OṂ ĀḤ HŪṂ

And so on. Thus make offerings. For the praises recite:

yeshe ngayi ngowo nǐ chomden rig nga tsepag mē
Essence of the five wisdoms,.Properties Amitāyuses of the five families

kham nga namdag yum dang jor tsedag rig né tsok la tō
United with your consorts, the five elements utterly pure— host of five family lords of long life, I praise you!
chomden tseyi lha tsok gi dag dang tayé semchen nam
Assembly of long-life bhagavān deities rejuvenate the depleted life-force and merit

tse sö nyampa sorchü de rig ngé tsewang ngödrub tsol
Of myself and all infinite sentient beings and bestow the long-life empowerment and siddhis of the five families!

Thus praise and supplicate. Then:
The maṇḍala of immortality and long-life, support and supported, in front of me melts into light as the essence of great bliss, dissolving into myself and the objects of practice. My depleted five elements are replenished and I attain all of the siddhis of the five families’ life-force and wisdom without exception.

At the end, increase [the virtue] with dedications and aspirations and toss flowers.
The Essence of Benefit & Happiness
The Benefits of Releasing Lives:

Emaho! Namo Vairocana Oṃ.
Homage to the deity Shaker of Samsāra From its Depths!
In the past in India there was a heretical king named Trichen who relished eating fresh meat and blood and took the lives of tens of thousands of beings. As the karmic ripening of this he was reborn in Vajra Hell, one of the eighteen hell realms. Undergoing immense suffering, he would sometimes die and then once more revive. When venerable Ānanda saw the suffering of this impure sentient being he mentioned it to the Bhagavān. The Bhagavān then said, “This is the karmic ripening of this person relishing flesh and blood as food and taking the lives of sentient beings. If lives are released in this world they will be freed [from this suffering].” Ananda then released lives on behalf of that person and he was freed from hell. So it is as shown in this account.

As for the benefits, if you release lives you are like a bhikṣu endowed with the vows. By releasing one sheep, one rebirth in the lower realms is purified. By releasing one goat, seven rebirths in the lower realms are purified. Even if you have the misdeeds and obscurations of killing one hundred people and one hundred horses here in this world, by releasing a single life these are purified. By releasing seventeen lives, the misdeeds and obscurations of ten thousand aeons are purified. If lives are released for the sake of someone whose lifespan is running out their lifespan will be lengthened. And if thirteen lives are released for the sake
of someone who is certain to die in three days’ time, it is certain that their lifespan will be increased for three years. Killing a being who has been released is like killing a hundred people. [To take the lives of such beings] has immeasurable defects, as explained in the Bhagavān’s teachings.

Sarvā Maṅgalam.