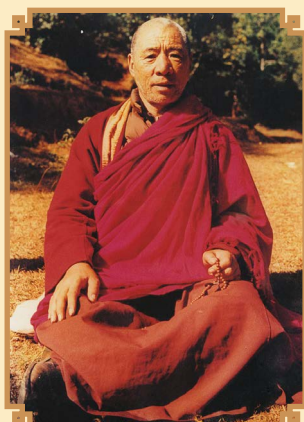


The Benefits of Saving the Lives of Other Living Beings

By His Holiness Chadrak Sangye Dorje Rinpoche
Translated by Chowang Acharya

Glory be to the Buddha Amitayus (Tsepamey, the Buddha of Eternal Life) and the numerous Bodhisattvas!

living being. By implication, there is no bigger source of accumulating merit than saving life.



His Holiness Chadrak Sangye Dorje Rinpoche

The unimaginable benefits of such noble deeds are described in different Sutras and Tantras taught by the Lord Buddha. The practice of such acts have been recommended by all the Siddhas, both Indian and Tibetan Buddhist pandits in various scriptures. Compassion, being one of the main tenets of the **Mahayana**, also forms the foundation of the **Hinayana** sect which sets great store by abstaining from killing, or even harming any living being. The

Tantrayana, on the other hand, has one additional facet; it lays great emphasis on maintaining a moral relationship, **Samaya**, between and the saviour and the saved.

Behind all these teachings, there is one single fact of cardinal importance: that on this earth, a human being can commit no greater sin than taking the life of another

To obtain real peace and happiness in this world, one has simply to follow the path of **Ahimsa** (non violence), which naturally is common to all the religions of the world. If we do not like to experience any pain or suffering of any kind, how can we expect any other creature, whether big or small, to feel otherwise?



H.H. Dudjom Rinpoche (central), H.H. Chadrak Rinpoche (left) and H.H. Dilgo Khyentse Rinpoche (right)

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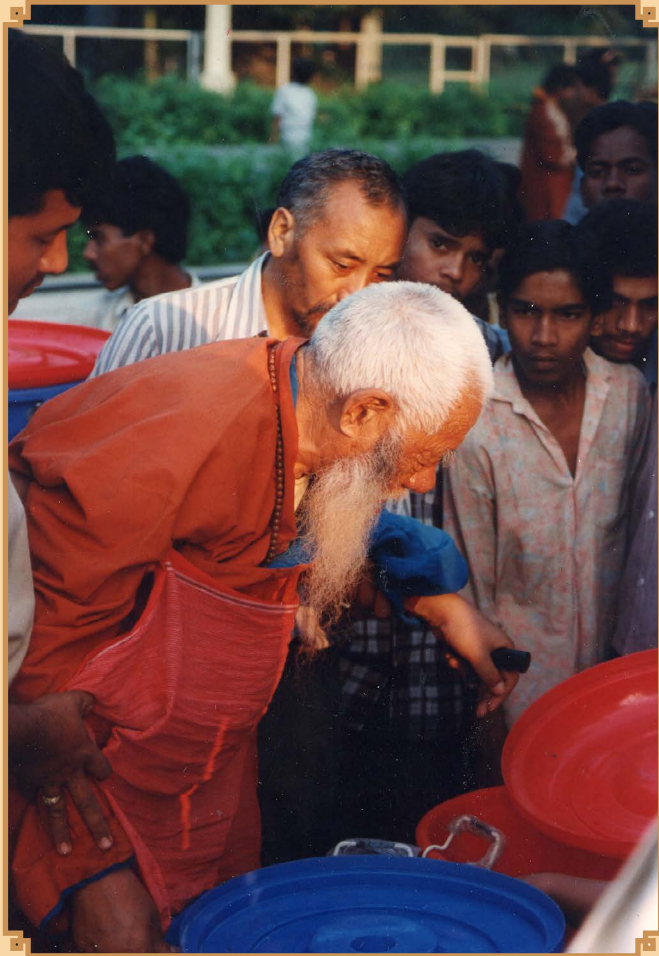
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His Holiness Chadril Rinpoche watching the Fishes

There is no better prayer or worship we can offer to the Lord Buddha than by being thoughtful, kind, compassionate and abstaining from taking the life of any fellow human being, animal, bird, fish, or insect. Trying to save any life from imminent danger, or trying to mitigate their pain and suffering, is one more step further in the active practice of loving other living beings.

The next logical step, in this regard, is saying prayers for those who die owing to some other persons' thoughtless cruelty. Following this path automatically puts an end to conflicts, or obstacles, if any, within our inner self, generates spontaneous happiness, and bestows absolute inner peace. If your deeds flow from a genuine purity of the heart and are imbued with selflessness, they will enable you to attain enlightenment in the long run.

Conscious abstention from hunting and killing living beings, besides inspiring others to do the same, are actions behoving the kind-hearted and pious. For instance, the milk of human kindness requires us not to harm migratory birds in any way, such as casting stones or nets or shooting them while they are resting for brief moments in the course of their long journey from one country or continent to another. On the contrary, we should provide help to them in all possible ways before they reach their final destination.



H.H. Chadril Rinpoche and his Daughter Tsemo Saraswati were Reciting Prayers for the Releases of Lives

A renowned Buddhist scholar from Bengal, Pandit Atisha Dipankara, said that giving compassionate love to the helpless and the poor is as important as meditating on Shunyata, i.e. Emptiness. This virtue of compassion is the principal foundation stone of the Mahayana Buddhism.

Hence, I passionately appeal to humanity at large, irrespective of nationality, caste, or religion to practice this most simple but profound virtue of compassionate love. We can praise and please our Lord Buddha in no better way than by doing all we can to save the lives of innocent, mute and defenceless animals and birds, fish and insects and thereby grant them the precious gift of life.

Moral values abjure us from taking anything which we cannot give to others. We cannot give life to anybody; it is the sole discretion of the Lord. So it will be shameless arrogance and heinous sinfulness on our part if we snatch life from others.



H.H. Chadril Rinpoche's Releases of Cows in India (2004)





It is my firm belief that if people adopt this practice by universal consensus, **everlasting peace and all round happiness will descend on this earth**, and human suffering in all its forms will become a thing of the past. All of us will become privileged enjoyers of peace, prosperity, good health and increased longevity. In such an ideal situation, human beings will experience peace of mind and contentment of heart even at death. Bereft of any disturbing thoughts or hallucinations but aware of the essence of Dharma, he or she will leave for their heavenly abode in perfect serenity and, in due course, will be born in higher spheres. Continuous practice of this noble path will ultimately lead to the attainment of **Nirvana**, i.e. **Buddhahood**.



His Holiness Chadrak Sangye Dorje Rinpoche



H.H Chadrak Rinpoche was Practicing the Sadhana for the Release of Lives

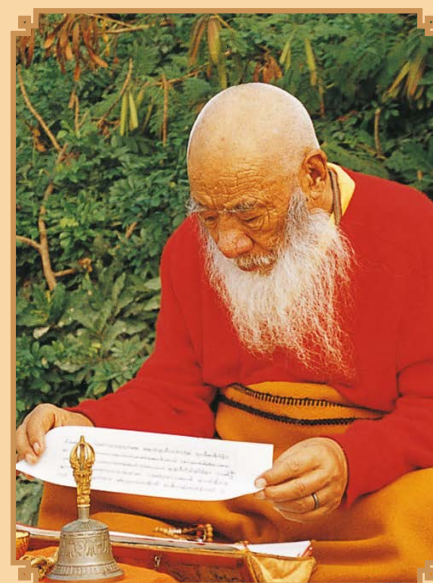
May one and all follow this most meritorious path and benefit all living beings besides accumulating meritorious riches for themselves in the process.

“Mama Koling Samanta”

(This was written by His Holiness Chadrak Sangye Dorje Rinpoche. Translated by Chowang Acharya, Senior Lecturer, Sikkim Nyingma Institute, Gangtok, Sikkim.)



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