

## Sutra of great liberation: Rinpoche's oral transmission and teaching

Rinpoche's oral transmission in Tibetan

NAMO BUDDHAYA / NAMO DHARMAYA / NAMAH  
SANGGHAYA / ADANTI DHARANI / TADYATHA /  
AKASHANI VAVINI / SARVA DHARMA NI VANI /  
ISHAMANA / VIPASHANA / VIMALA SUPARI / DHARMA NI  
KHANA / VARUNI CHAYA TAMALE / CHALE / HULU  
HULU / SHIVITE / MANTRA MANTRA MANTRAH SVAHA.

This condensed version, summarised into its simplest form by *Chakme Rinpoche who wrote (Aspiration of Bliss)*, of the "Sutra of Great Liberation" has the same merits and virtues as the full text. For the time being, as Western students do not have the full version of the (Sutra of Great Liberation) available in English, so for the time being recite this version. The merits and virtues will be the same. In the future, when I have time, I will transmit the long version of the Sutra to you, and Master Qiurang will pass it on to you.

Lăma qīn lăma qīn, zhēn qīn zā wěi lăma qīn, jiǎngyánglóng  
duōjiā cān qiān nuò

Everyone settle your mind down and practice this "Sutra of Great Liberation " well. This lineage comes from the oral transmission of Dharma King Mozha Rinpoche. The oral transmission of Dzogchen, Longchen and Longsal comes from the oral transmission of HH Lama Rinpoche of Yaqing Gar Monastery, the great kind root master Jamyang Lungtok Gyaltzen. The lineage of the "Sutra of Great Liberation " was transmitted orally by Dharma King Mozha Rinpoche, so if everyone recites it, it is of inconceivable merit.

It doesn't matter if you practice renunciation, cultivate bodhicitta, recite the Sutra of Great Liberation, practice Dzogchen, or Guru Yoga. Only when the mind calms down will we experience the extraordinary blessings and incredible power of practice, which every one of us as practitioners can experience. We are not saying that there is no lineage, and we are not saying that the blessings of the Three Jewels are insufficient. What is the main reason for our lack of progress in our practice? It is because our mind has not calmed down. The mind has needs to be calm, for all of these: the Buddha Dharma, Dzogchen, pith instructions, any dharmas including the preliminary practices, Trekcho, and Toga all need to be (realised through) practiced. The meaning of actual practice: after calming down the mind, we should give rise to renunciation, bodhicitta and contemplate the meaning of these Dharma principles, so that we can integrate the energy and blessings of these Dharma practices into our minds.

Therefore, if the mind doesn't calm down, if you meditate like this in a hurry, if you go to meditate very anxiously, or if you read the texts in a hurry (chanting in class), although there are merits and virtues in this doing this, the blessing power will not be so evident.

Therefore, the meaning of practice is to calm ones' mind down first. This is the beginning of real practice. Before the mind calms down, our chanting, listening and thinking is just theoretical. In fact, the absorption of the Dharma into our mind has not yet begun. Where does the real practice begin? In gradually calming down our coarse afflictions, exaggerated delusions, discrimination, all kinds of greed, hatred, ignorance, arrogance and ugliness and doing so little by little, not all at once. Our daily meditation times

should be shorter and the number of meditation sessions more frequent. After calming down, it is beneficial for everyone to visualize the deity, or to visualize the suffering of samsara, the preciousness of human life, impermanence and death (and the infallibility of cause and effect). Then the content of our practice will be particularly profound, and our own practice will also be very good. We must experience the true Dharma through practical experience. Ultimately, this is the most important and core essence of practice, including the Dzogchen pith instructions I taught you earlier, such as viewing the lotus, viewing the Tibetan Ah, and viewing the Dharma wheel. These are all later pith instructions for calming the mind down .

Therefore, in whatever situation, if we want to achieve liberation in this life, the first thing to do is to calm our minds, and then carefully meditate on the meaning of the Buddha dharma, so that our realisations will also improve, and then our states of mind will become better and better. In getting better and better, and we become brighter, happier, and joyful. Therefore, I hope that the students in the West can calm down and practice Dzogchen and recite the "Sutra of Great Liberation ". This is very important! So although you haven't seen me, I've always been by your side. As long as you abide calmly, you will definitely feel the power of the blessings of the Three Jewels. So, I hope that everyone will calm down and practice diligently, and then I will teach you further methods when the time is suitable and the opportunity arises. Tashi Delek! Good luck!

I am well, and may you also be happy every day, happy happy every day! Live every day well. Life is lived day by day, so every day, don't let your own practice fall behind,

every day meditate, chant, visualize, practice the deity practices , guru yoga, the "Sutra of Great Liberation" » Don't fall behind, practice the Dharma with all your heart and soul, in so doing, you will be with the Guru life after life.

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