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### **Great Initiation of 1000 Arm Chenrezig**

Maybe good for the initiation, I didn't have the text. Usually before begin retreat there is an instruction text advising how to do retreat. Then there is one text preliminary for the nearing retreat, that means the evening time late in the evening time how to begin the retreat, so there is the basic thing then depending on the deity instruction on what to do the first day, late evening when begin retreat, preliminary for le-rung, enabling action retreat, so that is only when you begin retreat, so you should do like this. I do have the text but not here, the instruction on how to do the retreat along with the commentary, the Chenrezig sadhana, but not here, Aptos house or Kopan. There is some basic similarity, that is also in the lower tantras. I didn't get the text, I sent to Kopan but because my writing is bad he sent the initiation text but not the preliminary text, basic text, there is text of VY retreat in which there is the basic things, of course, not everything fits because it is highest yoga tantra. So maybe we do the initiation first. Supposed to do one sadhana when begin retreat that is not counted, count the next day, not what you do in the evening, the mantras. Why begin retreat in the evening is because the preliminary for the enabling action retreat is done before sunset. Then after sunset take some rest, not going to the beach, take some rest, then after sunset begin the sadhana. But that mantra recitation is not counted, only next day. Normally done like that. If highest yoga mother tantra also do tsog offering that night.

Here we do the motivation later, not now. Do Sang gye cho dang... but meditating on that, not just words, but meditating on that.

How wonderful if all sentient beings abide in equanimity, not discriminating some sentient beings as far, equanimity devoid of heresy and anger, discriminating some sentient beings as far and some as closer. Even though I mention this one time, think in your heart two or three times, generate that feeling. May they abide in equanimity. I will cause them to abide in equanimity, take the responsibility upon oneself.

Not only leaving up to prayer, but yourself doing something for that, taking responsibility. Not only wishing only prayer but yourself, the third one, yourself doing something for that, taking responsibility. I will cause them to abide in equanimity, numberless hell beings, hungry ghosts, animals, suras and asuras, human beings, to abide in equanimity. I will cause it, I will do it. So this is not only beginning when do sadhana or practice, when sit on the cushion, but what it means is in the daily life. Not only when begin the sadhana think like this, but what it means is this is how you are going to live your life, help sentient beings, taking the responsibility upon oneself, so to remember this in daily life becomes extremely important. If it does not relate to daily life then there is no meaning to say the words, it has to relate to daily life. So this is what one is going to do, as we are living, as yourself living in this world with all the human beings, animals, the six different types of sentient beings. Living together in this world, on this earth, so this is what I am going to do. We have to understand that this is not just only thinking this way when begin the sadhana, or retreat, not that. When begin sadhana what promise, what say, is for daily life, how you are going to live your life with others. So your companion, husband, wife, the family with whom you are living, children, parents, how you are going to deal with them, with neighbors, with country people, so many millions of people there in the city, in the country, in the world, all the different countries, different nationalities, different languages, different cultures, so this is how you are going to live your life, with young and old people, how going to live your life not only with human beings but also with animals, the six types of sentient beings living on this earth. So it is said in Abhidharmakosha that the ordinary hell beings also those in the human realm certain measurement from, when karma ripens you see that main measure of the hell realm, also hungry ghost: I thought I heard something

like this, on top is Bodhgaya where the 1000 buddhas show enlightenment, down the main hells, the hungry ghosts, so to do purification, I heard, but this is just chat. So it is according to karma. When you have karma to see impure suffering, to experience, when you have pure karma, when your impure negative karma is purified then you have pure view, it comes from your mind. when your mind is pure, you see pure, you see pure land where you are. Like Kadampa geshe Chekawa prayed all his life to be reborn in hell realm, he was a follower of Atisha, Dromtonpa, he prayed all his life to be reborn in hell but on day when he died he had vision of pure land there where he died due to his bodhichitta, strong bodhichitta, so unbelievable strong compassion for others, wanting to be reborn in hells, so when was dying vision of pure land, seeing that just where he was. So of course that is the most powerful purification, great compassion sacrificing oneself to be born in hells for other sentient beings, most powerful purification, collecting extensive merits, quick way to achieve full enlightenment. So that, like this. So when your mind becomes pure wherever you are you see pure land. Then when mind is impure, then the impure vision happens. Due to karma to suffer in hell realm, karma ripens and see hell realm there, experience it. So even here right now even you are here right now, how we see trees, gardens, this is the view of our human being karma view. But devas who have collected much more merit see much more beautiful than what we see, right here. See much more enjoyments, more beautiful, 100,000 millions of enjoyments more than what we see here, those who have collected so much merit. Of course in view of the buddha, the buddhas see our view and also see their own view, so this place here appears to the buddhas as most pure, most pure, appear to the buddhas, even nature of great bliss and voidness, nature of non-dual bliss and voidness to the buddhas, most pure. Whatever appears to buddhas senses everything pure, limitless purity, so that is highest quality, purest, the same place here. The pretas see the place where we are, this place with trees, ground, road, they do not see that, they don't have that clean, pleasant, to see even the view we have, the hungry ghosts they do not see that way, they see, the hungry ghosts the place where they are is like copper land, burnt by sun so hot, like copper material burnt by sun, how you feel that so hot to walk on, can you imagine? For them, even the moon becomes hot as mentioned in the text, for us cool but for them hot. The place where we see beautiful trees, they see log of tree burnt by fire. I don't know about the West, but in Nepal, Solo Khumbu you go down where corn and bananas grow, where it is hot, there are many trees burnt by fire, trees trunks burnt by fire, kind of unpleasant view, so a lot like that, very unpleasant, very very unbelievably hot, no beauty, could not find even drop of water, even mark of water on the ground cannot find for 100s of thousands of years. Then yet constantly suffer hunger and thirst, cannot find even one spoonful of food. So therefore those sentient beings our mother sentient beings those numberless mother sentient beings, have been our mothers numberless times, have been kind numberless times, gave their body and during that time protected one from danger each day protected from 100s of dangers, protected one's life. I am not talking only about when you were born as preta, even when not born as preta but born as human being, as animal, I am talking about all kinds of rebirths, not only born as preta, so numberless, took many rebirths, born to them, they are your mother numberless times, depend on taking rebirth from womb, mother, giving birth numberless times, not just one time but numberless times from beginningless rebirths, each of those preta beings have been one's mother, each one numberless. Numberless times born as human being from them, then numberless times as animal. They gave education, protected one's life, led in path of the world, numberless times bearing so many hardships for you when they were your mother. Suffered so much, created so much negative karma for you. Suffered so much, mentally worried, so much mental suffering, then created so much negative karma for you. Unbelievable. Of course, that means that they were born in the lower realm because trying to take care of you created so much negative karma, born numberless times in hell realm, hungry ghost, animals and experience suffering there numberless times. They had not choice, because of karma, negative karma, created out of ignorance and attachment for you, for your well-being. Because they have delusion, do not know Dharma, do not practice it, do not have realizations. because of that immeasurable ignorance to take care of you created negative karma with body speech and mind, born in lower realm numberless times, eight hot hells, they suffered

numberless times because of you, even buddha omniscient mind cannot see how much they suffered for you. Most most most unimaginable from beginningless suffered. If you do not get liberated from samsara. So this time if you do not get liberated from samsara, if you do not try something to get liberated from samsara, especially in this life, now, this is one time opportunity, we have received not only precious human body which is most rare, but also virtuous spiritual friend who shows path to enlightenment, not just one but many, then Chenrezig HHDL, like that. The great geshe, great very highly qualified. So have met Buddha-Dharma, not only that, Mahayana teachings, not just that but also vajrayana, quick path to enlightenment, then highest tantra, most quick path to enlightenment, this is most impossible, most most rare, unbelievable, it doesn't happen for so many eons of lives, just the lower realms, can imagine. But this time something which is most different, unbelievably rare, has happened this time. So as I explained by Buddha in sutra having met buddha dharma and virtuous spiritual friend, precious human rebirth, the blind turtle comes up after each 100 eons come up from bottom of ocean and then it is blind, so the story is at beginning of lam-rim teachings, the golden ring is on the ocean, if it is wood it can stay but if it is golden ring it is extremely difficult for it to remain on water, if wood or paper would stay on top, extremely difficult to stay on top of water, then blind turtle that comes up after each 100 eons or years, I am not sure, it is blind, if not blind it could see to put its neck through ring, but is blind so cannot see, so then the ring does not stay in one place, is moved by wind and waves, always moves, so the blind turtle comes up rarely, every 100 years, then neck to go through ring while moved by waves is something kind of like impossible thing to happen, can't figure it out, so something extremely difficult, almost impossible, that example is given related to what happened this time for us, not only extremely rare human body but precious human rebirth qualified by 18 qualities, then meet buddha dharma and virtuous spiritual friend. Something that is impossible has happened to us this time. So therefore need, therefore if one does not practice Dharma this time, that one that is unbelievable opportunity, if one does not practice Dharma in this life there is no one more foolish than that in the world, no greater foolishness in the world, the greatest loss. There are billions of people who lose million dollars they commit suicide, jump off the roof, go upstairs and jump off the roof. Even idea, you plan out the business and then it didn't work, they get so upset. Actually lost, then suicide comes, go up to the roof to jump or go to high bridge to jump. Each country or city has one spot or one place where you can do that. One mountain. In Brazil there is Rio di Janeiro, there is a large statue of Jesus on the mountain, huge, I don't know how many feet, when go there, when drive there there is a kind of dark tunnel where I was told many people have accidents or maybe suicide, falling from mountain. This is nothing, that loss is nothing, million, billion dollars loss is nothing. So while you have all the opportunity to practice Dharma to achieve all the happiness, not only peace and happiness of day to day life, even though regarded as so important, however more important is the happiness of all the future lives, future lives not just one, all the future lives. If you think this life is the most important, this life happiness is most important, today's happiness most important, then no question future lives are not one, numberless, until free from samsara. Future lives are not just one. Unimaginable. Of course all those happinesses of future lives are so much more important, this life only some years, months, weeks, not sure, so short, all the future lives until actualize four noble truths, true paths, the preparatory path, the path of direct vision, until cease delusions, need renunciation seeing all entire samsara is only nature of suffering, cannot find attraction even for one second, like can't find attraction to be inside septic tank, to live inside septic tank can't find attraction for one second, to live inside fire cannot find attraction for one second, or naked body to sit or lie down on thorn bush, there is no attraction even for one second. Only nature of suffering, desire realm, form realm, formless realm, only nature of suffering, cannot find attraction even for one second, then total renunciation for desire realm, also for form realm, total renunciation for desire realm, the full realization of that as nature of suffering, but also full realization of form realm as nature of suffering, then also formless realm where there is not suffering other than pervasive compounding suffering, when negative karma finishes again born in lower realms. We have gone through this numberless times. Through meditation on calm abiding we are born in form realm

numberless times, by having total renunciation of desire realm, seeing only nature of suffering, we have been reborn in form realm by calm abiding, numberless times. So what I am saying is that we need total renunciation to even formless realm, including the very last one Tip of Samsara, seeing that only in nature of suffering. Only then can attain the path to liberation. So going back.

The example of turtle and golden ring, so this is something impossible has happened this time, amazingly, amazingly, it happened. Usually impossible thing. Therefore one has to practice Dharma, that is the most ignorant greatest loss if do not practice Dharma, therefore even that. With the support purification with continual intense support of purification and accumulation of merit then requesting guru seeing as buddha the like pouring water on see that is planted, then train the mind in lam-rim, main body of practice, train in stages of the path to enlightenment, so one must practice Dharma, must meditate on lam-rim, as much as possible get close to lam-rim, even if cannot achieve realizations in this life, bring mind close to lam-rim, that is the essence. The most beneficial thing is to liberate from oceans of samsara suffering, all wishes for happiness up to enlightenment able to actualize, that is due to compassion, the heart. With compassion you the one person can fulfill the wishes for happiness of all the sentient beings, cause happiness of this life, cause happiness of all future lives, liberation from samsara, full enlightenment, to numberless hell beings, numberless hungry ghosts, numberless animals, numberless suras and asuras, numberless human beings. That is compassion, how you can do this, how fulfill wishes for happiness of all sentient beings is by compassion. That is the reason why we are doing the retreat here this time, the meditation recitation of Chenrezig, this is the purpose, most important.

As I mentioned, the pretas could not find a spoon of food for 100s of thousands of years, even mark of water on ground could not find, even drop of water, could not find for unbelievable length of time, so therefore we have whatever we like, those enjoyments, plenty, not only find but so many kinds, in supermarket even cheese is 30 or 60 or 50 different cheeses can find in supermarket, even the cheese itself. Can you imagine the drinks and food. So therefore, sorry my talk is getting longer and longer, going on and on, on and on, therefore how much unbelievable suffering unable to find food, so therefore how dare, it is so unbearable, for us so much unbelievable, so many different qualities, so many different kinds what can get, can buy, so the conclusion of what I am saying is that, how can you dare to drink or eat so easily, mindlessly? How can eat or drink like that? The meaning is this, just with selfish mind, only my happiness, just thinking that with attachment to just this life happiness. Just with that, my happiness, selfish mind, attachment, how can we use everything, all this incredible sense enjoyments only for oneself, only our own happiness, attachment clinging to one's own life happiness, just this life, so it is very, living life that way is very very very very sad. Not making Dharma. Sense enjoyments, eating, drinking, not making Dharma. If due to bodhichitta, compassion to other sentient beings, that is best Dharma, with non-ignorance and non-attachment to happiness of this life, then it becomes pure Dharma. Not the best one, done with bodhichitta or compassion for sentient beings, not like that, most wish fulfilling, but becomes pure Dharma, cause of happiness, not cause of suffering, if done with non-ignorance, or non-attachment to this life. So same renunciation of next life, with renunciation of samsara then becomes cause to achieve liberation when eat or drink, every time do that becomes cause to achieve liberation, ultimate happiness, otherwise self cherishing thought and attachment to happiness of this life becomes cause of reincarnating in lower realms, cause to experience suffering of lower realms, so all that eating and drinking, what the numberless pretas could not find even spoonful of food for 100s and 1000s of years but we use so much, as much as we want, everything becomes negative karma, all eating and drinking becomes negative karma, cause of lower realms. So suffering of pretas, we compare to how we live our life then can understand your life better. Not living life with Dharma, then becomes very sad. So therefore now we need to change our mind, develop our heart, more pure, more compassionate. So then now our life, our activities become the best Dharma, most beneficial for every sentient being in the hell realm, hungry ghost realm, animal realm, human being, suras and asuras, so whatever we do with compassion becomes most beneficial, even each

breath in and out in our daily life becomes most beneficial for all sentient beings, like Kedrub Rinpoche, Lama Tsongkhapa heart disciple, the one on Lama Tsongkhapa left side, the one who looks with big eyes open, he praised Lama Tsongkhapa's qualities, benefits of his bodhichitta, even each time breathing in and out became cause of benefiting each and every sentient being in each realm. So by developing compassion even our breathing, each time breathing out and in becomes most beneficial to each and every sentient being.

So now requesting guru buddha please grant me blessing to be able to generate the thought of equanimity. You can think that as we begin the practice of refuge and bodhichitta that Buddha Shakyamuni visualize in front of ourselves, aspect of Buddha Shakyamuni, guru in the aspect of Buddha Shakyamuni, one, not two separate beings, Guru Buddha Shakyamuni, that is everything, the guru, numberless buddha, Dharma, sangha, the other thing is elaborate merit refuge field as explained in Jor-Cho, as HH says in all the 10 directions there is buddha, Dharma, sangha, think like that, not particularly here, visualize like this, then pray please bless me to be able to generate this, then enter one's own body, speech, mind and that of all sentient beings purifying discriminating thought of anger and attachment and generate all the realizations. same thing happened toward all the sentient beings. Then this is very good meditation also if there is war, many problems happening due to attachment and anger, generate equanimity in all their hearts, that stops the war, fighting, killing, bombing.

Next one: how wonderful it would be if all sentient beings were to have happiness, when hear happiness do not think of temporal happiness, but ultimate happiness, liberation from samsara and especially enlightenment, when generate immeasurable love. Have happiness and causes of happiness. Visualize Buddha in front, may they have happiness and its causes. Then taking responsibility upon yourself, not only wishing, praying, but doing something for that. I will cause happiness for them. Here it is very clear when think of cause how you should cause happiness to others is very clear. Then request please grant me blessings to be able to do this. Enter into your body and mind as well as all sentient beings purifying anger, all the wrong conceptions but particular anger, achieve all realizations especially loving kindness in your heart. So many benefits of loving kindness explained in lam-rim. Then taking responsibility, I will cause them to have happiness and its causes. Please guru buddha grant me blessings to be able to do this. Purified all the wrong concepts, particularly anger. Then generate all the realizations in particular loving kindness in your heart. Same thing happens to all those sentient beings.

How wonderful it would be if all sentient beings were free from sufferings and all the causes of suffering. May they be free from all the sufferings and their causes. I will cause them to be free from all the sufferings and their causes. Here again not just leaving it up to wishing and praying, but doing something, taking the responsibility upon yourself. How you liberate others from suffering is by liberating them from the cause, karma and delusion. If one does not think the cause, karma and delusion, even if one wants to liberate them from suffering it is very confused. Then your method to free them from suffering will only be external, only external means, nothing to do with their mind, never touch their mind, the cause of suffering that is within them, never touch that, never put any effort to free them from the cause, only try to touch the external cause. Now here can see only external thing does not really resolve all their suffering forever. Because the root or main cause of suffering, karma and delusion, is still there, never touched, discovered, known, meditated, so what help you do is only external and so they suffer again and again, suffering returns, constantly suffer, the delusion arises continuously, negative karma arises and then experience only suffering, so therefore please guru buddha please grant me blessings to be able to do that. Then guru enters body and mind and purifies the self cherishing thought. Then receive all the realizations and in particular immeasurable compassion, and same thing happens to all sentient beings, numberless hell beings, hungry ghosts, animals, suras and asuras, human beings, all that happens to them.

So that is immeasurable compassion. Then immeasurable joyfulness, immeasurable thought of joyfulness. How wonderful it would be if all sentient beings were not separated away from the pure happiness, liberation and higher realms. Not only liberated from suffering, but also enlightenment, great liberation, should include both liberations, liberation and enlightenment. May they not be separated from this. Pray to buddha. The guru, buddha, Dharma, sangha. I will cause them to not be separated from this, means you are making vow, promising, taking responsibility for numberless hell beings, hungry ghosts, animals, human beings, suras and asuras, to numberless sentient beings taking responsibility. Please guru buddha grant me blessings to be able to do this. Nectar comes from the buddha who is the nature of all the objects of refuge, enters one's body and mind and body and mind of all sentient beings, purifying. So can think that purified the root of samsara, ignorance. Purified that. All the wrong conceptions and that is purified. Then can think also that self cherishing thought gets purified, then generated all the right realizations, the right concepts, the right realizations, then generate the immeasurable thought of joyfulness. Same thing happens to all sentient beings. Now then, so the purpose of my life, real meaning of my life is to benefit sentient beings and highest benefit is to free the numberless sentient beings, my kind mother numberless sentient beings, from whom I received all my past, present, future happiness including enlightenment, free from all the suffering and causes and bring them to enlightenment quickly, therefore I need to achieve full enlightenment quickly. Therefore I need to actualize the root of the path to enlightenment, great compassion, therefore I am going to do the, this can also be motivation for initiation, quite a bit of time already went, so think it is also for the initiation, the preliminary for the nearing retreat, think like that. So in other words the Kadampa geshe explained, I don't remember there is exact term, but give up the I, give up the I the source of all the sufferings, then cherish others, cherish the other sentient beings from where all the happiness comes. I don't remember the exact words, but the expression is this, so this practice that we are going to do is for every hell being, it is for all the numberless every hell being, not just to get samsara pleasure, to achieve enlightenment, not just get samsara pleasure, born as human being and have very big house, swimming pools, many cars, going to movies, parties, dancing, going in airplane and jump out with parachute, wearing jacket, holding hands, somebody drops, falls down, houses everywhere, countryside, on the beach, but enlightenment. Don't forget enlightenment. There is danger to forget enlightenment thinking of all sorts of happiness. Numberless hell beings, then numberless hungry ghosts, every one of them, okay. Suffering most unbearable, for every numberless animals, insects, not only in this world but in numberless universes, everyone, then for human beings, not only human beings in this world but in numberless universes, then numberless asuras and suras, then intermediate state beings, think for their enlightenment I am going to do this.

INITIATION NOT INCLUDED HERE