

Yongey Mingyur Rinpoche

*Meditation Month 2022: The Bodhisattva's Path of Meditation*

Week Three: "Wishing Happiness for All Beings"

January 17, 2022



Hello, everyone. Welcome back. This week, I would like to explore more about *bodhicitta*. In the last two weeks, we focused first on understanding what we call equalization of self and others. That means understanding our basic feeling that all of us are looking for happiness and don't want to have suffering, and at the same time, we all have this basic innate goodness. This basic innate goodness is with us all the time, but normally, we don't see it. If we have ten qualities and nine of them are positive and one is negative, normally what we see is only one negative one. We exaggerate that one, and we don't look at the nine positive things within ourselves.

I will ask you a question. How is the world now? Everybody said, "It's getting worse," right? How is the situation in my country? Most people say it's getting worse. But actually, there are a lot of good things that are happening. Scientists have said that right now, the world is the most peaceful state in the entire human history. In the past, there were a lot of wars. There was a lot of fighting. If somebody said something wrong, they would begin to shoot each other. Now, actually, it's quite peaceful. But normally, we don't see that. When we watch the news on TV, if there's breaking news, most of the breaking news is bad news. If the bad news comes, we have big eyes, even while we are drinking tea or coffee. Why is that? Why do we like to see the bad news? Because the good news is normal. It is common. If the news says there's a lot of good news, yeah, yeah, yeah. But the bad news is not common. It is very rare. Scientists have said that our brain is a changing detector: something that's changed, something new, is something to catch. It's a good sign, right? But the problem is when we don't see the great things within ourselves, within others, or in the world, then we don't have the opportunity to be happy with that goodness. We don't get the benefit of that goodness. If you have a watch, if you do not recognize your own watch, then the watch cannot tell you time even if you are wearing the best watch in the world. It's the same thing.

We've already practiced this in the past. Right now, the main focus of *bodhicitta* is that all beings have this wonderful nature, the basic innate goodness, but the problem is we do not recognize

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our true nature and we are trapped in ignorance, aversion, craving, pride, jealousy, and hate.

More than that, we are trapped in our own perception, so we are not in peace.

All these limitless beings, all sentient beings, they're all looking for happiness. What is the final destination of happiness? It's being fully connected with your true nature. Money doesn't help. Power doesn't help. Position and fame don't help. Of course, these are good. I'm not saying that these are not good and we should not have those. That's not what I mean. But the real lasting happiness is when we connect with our true nature: awareness, love and compassion, and wisdom. Then we feel really happy.

Now, I want to help all beings, and we all share this one feeling of looking for happiness. You wish that: May all beings be happy, and the final destination of happiness is to fully recognize our true nature. From today on, I want to have all beings connect with their true nature fully. Can you do that? Maybe you might think this is not realistic. In one way, yes, that's true. Forget about helping all beings, I cannot help myself fully. There are still a lot of problems, right? But if you have that capacity to help all beings to fully recognize their true nature, will you do so? If you want to do that, raise your hand. I hope you raised it. That is bodhicitta. That is what we call aspiration bodhicitta. But for the realistic level, we don't have that capacity. Therefore, today I'm going to practice. That is what we call application bodhicitta.

Now, we will do this practice together. Please keep your spine loosely straight and relax the muscles in your body. If you want, you can close your eyes. Why are we doing that? Because you want to be happy, you don't want to suffer, and that is the innate love and compassion. Looking for happiness is love; not wanting suffering and problems is compassion. This will be self-love and self-compassion.

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Now, we expand this to others: your friends, your family members, someone you normally like. You can choose someone you like. Now, understand their feeling. They want to be happy, and they don't want to suffer, same as me. Now, wish: May they have happiness and the causes of happiness.

Now expand more: your neighbors, the town or village or city where you're staying now, all the people, all the beings, animals, birds, cats, dogs. All of us are the same. May all have happiness and the causes of happiness.

Now, expand even more to the entire world. All the beings in this planet, we all look for happiness and don't want to suffer, and our true nature is good. We have this basic innate goodness. The quality of the basic innate goodness is awareness, love and compassion, and wisdom. That is actually with us all the time. But we don't recognize this. We think, "I'm not good. Not good enough." Or we think the world is getting worse. We always look at the negative aspects.

When we are not connected with our innate love and compassion, wisdom, and awareness and these are not manifest to us, then we are trapped in our ignorant kleshas. Wish that all of us may be free from this bondage, the suffering and the causes of suffering.

Not only beings in this planet, whatever beings in this limitless space in this limitless universe, may all of them have happiness and the causes of happiness. May all of them be free from suffering and the causes of suffering.

Now, based on this love and compassion practice, we need to develop bodhicitta. Bodhicitta is that all these limitless beings want to be happy and don't want to suffer, but the problem is we don't know what the real causes of happiness and suffering are. Therefore, will you want to help

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all beings to find happiness and the real causes of happiness? Yes. That is bodhicitta. I want to help all beings to fully recognize their true nature and be free from suffering. Therefore, from today on, I'm going to practice meditation. I'm going to connect to my innate quality, love and compassion, awareness, and wisdom, as much as I can. From today on, I will do virtues, generosity, social work. Whatever I can do to help others. I'm going to do so.

This is the practice of bodhicitta. The Buddha said that if someone generates bodhicitta (bodhi meaning enlightened, citta meaning mind, the mind of enlightenment) for even one second, then our life becomes meaningful, and whatever we do becomes meaningful for that purpose. If you meditate beginning with bodhicitta, for meditation begun by motivation of bodhicitta, the benefits become immeasurable. You can really benefit. You can try that. In your life, wherever you do your work, if you see the sense of purpose and sense of meaning, your work becomes really nice and happy. Your work becomes like your holiday, right?

Here, the biggest motivation is bodhicitta, that we want to help all beings. Therefore, whatever virtue you do, you do to benefit others. This is bodhicitta, and I hope you all can get some benefit from this. Next week, we will practice the last technique, what we call tonglen, meaning taking and ascending. You will know more about this taking in ascending in the next week. See you again. Thank you.