

Quotes from The Bodhisattva Path of Wisdom & Compassion, The Profound Treasury of the Ocean of Dharma, Book Two, by Chogyam Trungpa. These were read in discussing the Mahayana slogans on Thursday March 26.

*11. When the world is filled with evil, transform all mishaps into the path of bodhi.*

This slogan presents the basic approach of this section of mind training, which is that all problems --- environmental problems, political problems, psychological problems, or any other problems in your life --- should be transformed into wakefulness. In other words, you do not blame the environment or the world political situation, and you do not use any mishaps that take place in your life as sources of resentment. Instead, all problems are transformed into a wakeful state of mind. That wakefulness results from the practice of shamata-vipashyana and from your understanding of the soft spot, or bodhichitta.

*13. Be grateful to everyone.*

Once we drive all blames into ourselves, we begin to realize that if other people didn't exist to hassle us, we would not be able to drive all blames into ourselves. Without others, we would have no chance to develop beyond ego. So being grateful to everyone follows automatically. We feel grateful that others are presenting us with obstacles, challenges, even threats. Without them we could not follow the path.

*14. Seeing confusion as the four kayas is unsurpassable shunyata protection.*

This slogan is about how to carry everything onto the path at the absolute bodhichitta level. It is based on understanding your mind by studying and watching yourself, and by practicing shamatha and vipashyana. By practicing those disciplines you begin to realize that the essence of your mind is empty, the nature of your mind is light and clear, and that the expression or manifestation of your mind is active. That realization can only come about when you have developed mindfulness and awareness. Only on the meditation cushion can you see that your mind has no origin. You see that there is no place from which thoughts arise, and you have no idea where your thoughts go. Furthermore you have no idea where your thoughts actually dwell. Thoughts just arise and vanish; they disappear.

As you continue to practice mindfulness and awareness, the seeming confusion and chaos in your mind begins to seem absurd. You see that your thoughts have no real birthplace; they just pop up. You see that your thoughts don't go anywhere; they are unceasing. You see also that no activities are really happening in your mind. So the notion that your mind can dwell on anything begins to seem absurd, because there is nothing to dwell on. The point of practice is not to make your mind a blank. Instead, as a result of super-mindfulness and super-awareness, you begin to see that nothing is actually happening --- although at the same time you think that lots of things are happening. Therefore realizing that the confusion and chaos in your mind have no origin, no cessation and nowhere to dwell is the best protection.