



# The Eight Verses for Training the Mind

*Origin: The root text was composed by Kadampa Geshe Langri Tangpa (Tibet, 1054–1123).*

## Podcast Episode #3: Verse 2-3

*Time & place: July 2015, Bisserup, Denmark*

*Editing: C. Brems and M. Wendelboe*

*Voice-over: M. Wendelboe*

**Synopsis:** *Lakha Lama is sharing how to counteract arrogance and to develop respect by cultivating a humble attitude, along with examining and taming the mind.*

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## TRANSCRIPT

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### Verse 2

*Counteracting arrogance and developing respect*

Whenever I interact with someone,  
May I view myself as the lowest amongst all,  
And, from the very depths of my heart,  
Respectfully hold others as superior.

### Opening Discussion, Verse 2

R:<sup>1</sup> Okay, now you share what you found out—verse number two...

P:<sup>2</sup> *What is exactly the Tibetan word for subordinate [verse 2 in English says: “the lowest among all”]? It is easy to get lost in the translation. As we talked about it is also important not to let go of our own dignity and make yourself subordinate [a.k.a. less important]. A view like that can create a wrong perspective too.*

P: *The word for subordinate in the English translation is “lowest of all” whereas the Danish translation make use of the word subordinate.*

R: Normally we have this way of thinking, “me important”. So, “me important” can connect to more kind of prestige, or pride, or self-importance. So “me important”. So, that’s what it means, okay?

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<sup>1</sup> R = Rinpoche (Lakha Lama)

<sup>2</sup> P = Participant



So due to that you do not really have the kind of more importance of others.

So, this is very simple in our life. Just say, when you have the children, do you see children are important or not? How many times do you have good wishes for the children? So, at that time you use your kind of more intellectual field, how they can have the better future. Then you try to guide for that. So, when you guide then parents become more an authority position.

With the dharma field—when the dharma master will guide others it is not the authority level. It is more a kind of serving level. You serve others. When you serve others then you are the servant. Others are what you serve. So, servant position does not have the authority position. Do you see that?

So, then—if we say; I have the authority to guide what you should do: *"Sit nice and shut up. Listen to what I say. Do it!"* Is that very pleasant to hear?

That is exactly what Buddha says: *"I show you—it is up to you. I serve you—it is up to you."* So, when the Dalai Lama—of course he come to sit on the throne—before he sits on throne, he pays the full respect to others: *"I want to serve."*

Now, I can make it very simple. *"Don't kill!"* I give the position and say, *"don't kill anything, any living being. It's very bad karma."* I can express it that way.

Then comes the kind of more intellectual emotional field. *"Yes, but we eat meat without killing<sup>3</sup>."* So then comes the kind of more intellectual discussion. So, this way kind of focus more on the eating level.

So then, don't kill... The deeper understanding is—okay, do you feel your life—being alive is important or not? If my life is very important to be lived long, then why not the others?

Then important is two different fields. Live long: My life lived long is very important to earn money. Then you connect to the economical level. Then live long in connection to the dharma level. Live long to practice not to follow our destructive mental factors and to find more harmony within one self. So, in that field live long with fear, worry, attachment and all this—then "live long" is the wrong way to live long, in the dharma field.

So, this way to understand the dharma is nothing to do with religion. It is the kind of human way to achieve, the way to stay with human harmony method.

And then (Rinpoche recites a Tibetan verse from the Dhammapada <sup>4</sup>):

<i>sdig pa ci yang mi bya zhing,</i>	~ <i>Not committing any negative actions whatsoever,</i>
<i>dge ba phun sum tshogs par spyad,</i>	~ <i>Engaging in supreme virtue [and]</i>
<i>rang gi sems ni yongs su 'dul,</i>	~ <i>Taming one's mind completely,</i>
<i>'di ni sangs rgyas bstan pa yin</i>	~ <i>That is the teaching of the Buddha.</i>

*Translation by A. Burchardi*

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<sup>3</sup> The Buddhist precept "not to kill" is not broken by eating meat, unless you killed the animal yourself, or unless someone killed the animal specifically for you.

<sup>4</sup> The Dhammapada, Chapter XIV, Verse 183: The Buddha (The Awakened)  
[https://www.buddhanet.net/pdf\\_file/scrndhamma.pdf](https://www.buddhanet.net/pdf_file/scrndhamma.pdf)



That's the dharma; not following disharmonic mental factors. Do follow the benefitting self—more deeper benefitting, not the intellectually, emotionally benefitting self and others. It is a mental level okay? Not the practically alone. "rang gi sems ni yongs su 'dul" (Tib.) [taming one's mind completely]. Be aware of your actions: mental actions, verbal actions, physical actions. So, "rang gi sems ni yongs na" (Tib.) [when (one tames) one's own mind completely]. That's what dharma is. Be aware of the three points: mental, verbal and physically actions. Then, verbal and physically wrong actions or disharmonic actions are guided by mental factors.

## Discussion

R: It is very clear. When we don't like another person's attitude is it then first mental or verbal or physically? Please tell me. Start[ing] with [the] mental or what—starting point?

P: *Mentally!*

R: Is that clear? So, then it connects to the verbal and it can connect to the physical actions.

Okay, mental. If you do not like someone, if you blame someone—a group or an individual—do you feel more relaxed and happiness by that? I am asking you!

P: *No!*

R: Yeah, go ahead...

P: *I have noticed several times, especially around the time for elections and similar events, that people including myself and in general seem to be having great joy talking in a condescending way about others. It seems that we get a thrill out of it; we are feeling good about ourselves and all the rest are idiots.*

R: That is the connection of the mental level, which is called "ignorant". Ignorant is in Danish translated into "not knowing", but it is not a correct translation. "Ma rig pa" (Tib.)—"not seeing," "blindness." When you hate, or aggression comes, thoughts are dominating. You don't see [the] good qualities in other persons. It is ma rig pa—"not seeing."

Then, "de mo." (Tib.) That means "what makes [you] not seeing." Your wrong projections are blocking—not seeing behind that—"doped"!

So, with doped; something mentally doped by taking stuff [e.g.] alcohol can also affect with doping. And there are three different: alcohol, drugs and some mental position, emotionally position that's what we can call psychotic; that means doped.

Psychotic doping connects to hallucination. Then the hallucination looks as a reality. Then in the hallucination: seeing hallucination, hearing hallucination connect to the different sense areas. Then hearing hallucination can also give the message, "Kill yourself. Life is nothing special." So that kind of hallucinating hearing and seeing, that is what we call psychotic.

P: *Is it natural the one does not like to value everything equally? And is that not alright. I think it is alright that we have a different approach to different people and to different cultures etc. Some things will be easier to value than other things, and I think that this must be alright?*



R: Now you see, “like,” “dislike,” these two additions; identity. We add the identity; “like”, “dislike”. But the truth, what is behind the identity? Something is happening—that’s all. Then, [if what is] happening is fitting with my way I like it. If it does not fit with my way, I don’t like. Then we add...

Do you think what I like or I don’t like, that decide everything or what? Can you experience always only what you like? Then you must relax!

P: *But one can pursue what feels right for oneself? It brings out the best energy for all.*

R: There comes the patience. Talking about among the six paramitas, patience. Be relaxed. So, patience is not kind of, “*Oh, I should be patient,*” it’s not! Don’t take it too seriously. That’s the patience.

P: *I would like to go back and talk about what Martin spoke of regarding elections. In my opinion it is difficult to practice what is spoken of in verse two—about being “the lowest among all” and to value other’s point of view, as you are saying. How exactly do we do that? Is this where we sometimes happen to make mistakes? I find it difficult. It is filled with dilemmas in many ways in our lives.*

R: “Point of view” in connection with dharma or in connection with illusion— in connection with what? Point of view is point of view, but “in connection” makes the difference.

P: *Does that mean we should analyze others’ point of view, what they say before I subordinate myself? Is that the way?*

R: That is kind of an exercise you can do—analytic exercise—visualizing someone and kind of using this kind of language or the way, and also at that time watching your thoughts. Are they connected to the more harmony or disharmony?

If I say, “*you are stupid,*” okay? Is he stupid or am I stupid? When I say he is stupid, am I looking down on him or not? I know myself; I am very stupid. And I feel good about it. Still the language is “stupid”—what does it mean? I really don’t know.

P: *It means not to be clever.*

R: Then Buddha is too stupid. He is not clever; he is only wise.

We have the identity “point of view”, but it is kind of more in connection with the emotional level. Then what is the essence of “point of view”? What is the English word for “holding” (Da.)?

P: *Point of view.*

R: Point of view. Point of view has no view. Then what?

P: *It reminds me... It is fine to have a serving attitude towards others, but what if people around you actually do deeds, or you help them to do deeds that in fact are not benefitting? You could be in a situation as an employee in a company that you do not sympathize with, or you are together with people towards whom you know you need to have a serving attitude and help them, then it actually takes shrewdness to help them without helping them with their negative aims.*



- P: *Is it not in such a situation we are supposed to analyze their point of view?*
- R: I ask you very straight. What will you choose? That I help you, or I don't disturb you? Which is the best?
- P: *It depends of the situation...*
- R: It depends on so much, always.
- P: *If helping is to be understood as benefitting...*
- R: Sometimes I don't like to think of only benefitting, benefitting—No! My benefitting! Not disturbing is benefitting!

Benefiting, benefiting—that can be some Buddhist freak identity. We human beings we need each other, then better not to disturb so much. We need each other. If you are very angry towards me then I can say, *"yes I need to develop my patience."*

If you blame me that's also the same way. I develop patience and I am going to see something [about] myself, which I don't see. You see it. We are so clever in that direction [Rinpoche pointing outwards]. We are too stupid in the other direction [Rinpoche pointing inwards].

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### Verse 3

*Examining the mind*

In all my deeds may I probe into my mind,  
And as soon as mental and emotional afflictions arise—  
As they endanger myself and others—  
May I strongly confront them and avert them.

### Opening Discussion, Verse 3

- R: Verse number three, then after that we will have a short break. Any [questions]?
- P: *We had a discussion related to the words "strongly confront". Can you explain what is meant by "strongly"? It seems rather solid.*
- R: "btsan thabs" (Tib.). You know, the language is different and the Tibetan philosophical language, "btsan thabs"—"I have to force myself." All of you are familiar with, "No, I don't want that. I don't want to do that." Here we are talking about the same: "I will not comply and follow that." That is the ordinary language we're using.
- As in the Danish language, "I simply don't want that—not at all!" So, simply learn "not to want to" do something harmful.
- So, that was about being "firm".
- When you say that ["I don't want to"], then you use your more deeper saying, "no I will not!"

Then if I say something like this, *"I don't use harsh word towards others."* Why I do that? Because I don't want to invite others' emotionally attitude, verbal attitude and emotionally thoughts towards me.

So, if you don't invite others' emotionally stuff towards you, towards me, then I can relax more. Otherwise I put my "stove" up to hundred degrees.

Sometimes, some ask [me] how to calm down their emotions and illusions. Then I say, "turn down the stove." Then it doesn't boil.

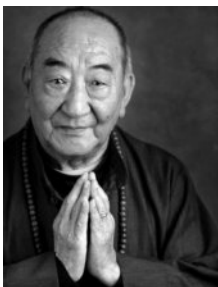
Martin was talking about the translation for the word "firm". That is why it is translated "btsan thabs" that means using [this] towards oneself, saying, *"NO, don't do it!"* One can say to one self. And also, one can use it for other persons kind of more connecting to the firmness and dignity, *"No, don't do it."* [By] this method that the person will not follow these thoughts or emotions.

As many parents, they know. Either the child, very small of age, if it tries to cross a busy road, then they will say, (Rinpoche speaking ironically) *"yes please do it. I watch."* They don't do that. They say, *"NO, you are not going to do it!"* For to save.

So, the motivation behind is to save. Then you can use "firm" for the other and also for one self.

Anyhow, that is kind of more; I can stop doing something nasty by force. Say, *"NO! Stop Lakha. Don't do this."* I can do that for to save the consequence. I can stop Martin and say, *"don't do it"*, kind of using not authority [but] firmness, dignity.

It will work for myself in a quite simple way, but I do not know if it will work towards Martin. So however, I did not save Martin, but I saved myself.



Lakha Lama, born Thupten Dorjee in Tibet in 1942, was appointed as a spiritual leader for around 100,000 inhabitants in eastern Tibet at the age of five. In 1959 he fled to India as a refugee and then came to Denmark in 1976, where he settled and started a family.

Based on basic human needs, Lakha Lama shares the Dharma and its message in a unique and simple way that makes the philosophy and methods accessible to all.

Lakha Lama's many humanistic and cross-cultural activities have attracted thousands of followers within Scandinavia and throughout the world. One Swedish follower commented: *"Lakha Lama is to Scandinavia and many Tibetans what the H. H. Dalai Lama is to the world."*

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