



The Eight Verses for Training the Mind

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

Podcast Episode #4: Verse 4

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Voice-over: M. Wendelboe

Synopsis: *Lakha Lama is sharing why and how to open up to people and situations you find unpleasant, by using them as opportunities to practice patience. Instead of wasting your energy asking “why?” you can practice “it’s okay” and find something to be happy about.*

TRANSCRIPT

Transcript: K. Riese-Andersen

Editing: J. Reacroft and M. Wendelboe and A. Burchardi (Tibetan)

R:¹ So, we go to [verse] number four...

Opening to people you find offensive

When I see beings of unpleasant character
Oppressed by strong negativity and suffering,
May I hold them dear, for they are rare to find—
As if I have discovered a jewel treasure!

R: [Because we] need to develop compassion it’s very very good to meet a really nasty and aggressive person. That time, if you can develop your patience and you can develop the care, that is the best occasion. If someone is really blaming heavily towards you, what will you do?

P:² *Unfortunately, I think I normally is blaming back. However, looking in the mirror I see that a lot of people I met in the past who have been blaming me has actually been my best teachers.*

R: At that time, you play ping-pong?

P: *At that time, I did yes.*

R: Never angry [Rinpoche and students laugh].

¹ R = Rinpoche (Lakha Lama)

² P = Participant



So, the language, we say “blaming,” that language is really heavy. This identity is very heavy identity. What is the essence? It’s pressing [challenging] another’s point of view. What you are doing is not suitable or not really harmony. So that time, for example, I can take as a really irritation, in connection with irritation and want to blaming back—that is one emotional field I can connect [to].

And another way, I just try to examine myself accordingly with what another person is saying to me instead of enter[ing] the emotional side. So, okay—then I see something is not suitable what I did, then I learn from that; there is a learning point.

When I get angry immediately, I did not give the time to watch my own attitude. So, there are always the chances to use the situation for to develop our inner calmness. I have been facing very heavy blaming, letters and like that. I did not take as too emotionally. I said okay, [that is] their way of looking, it doesn’t fit with them. So, by thinking of that, then I found one sentence: “*We have the differences, but differences is not against.*” So, then I add one more identity: “*It’s okay; we have the differences.*” So, when I make “it’s okay” then it’s okay. I am not dependent on the other person.

So, practicing “okay” is a very good practice for me. I can use it for many things. I want to get a cup of coffee, but there is no coffee. “*It’s okay; I can take a glass of water.*” So, I do not get stuck! [Danish: Holder fast, sidder fast]—holding on, being stuck.

P: *It also means that you don't allow yourself to be trodden on or let yourself be misused. When you meet these destructive people there is sometimes the possibility that you become the victim. But you are not a victim because you can decide [for yourself].*

R: No, I don’t make myself “victim.”

P: *No, no you do not do that, that’s what I want to say.*

R: Because that’s [not] only me. We all can do that—do not put oneself into the victim field. There are possibilities. Ulrike had this spine operation and a lot of nails [screws used in spinal surgery]—so many many years, and so much pain.

So, there’s two types of pain: physical pain, mental pain. Then, when you have the physically pain, if one happens to add the mental pain, then it becomes a double up. What I experienced [was] I went through the physically pain, hardship, but I did not add the mental hardship. So, I would say dharma has been helping me.

So, according to this text [Rinpoche recites verse 4, line 1-2 in Tibetan], “*rang bzhin ngan pa'i sems can ni · sdig sdug drag pos non mthong tshe*” [when I see beings of unpleasant character · oppressed by strong negativity and suffering] ... Seeing [a] really aggressive and very very emotional person is suffering; that suffering is caused by aggression and selfish ego—caused by that. For to practice love and compassion, when we see or meet that kind of person you look at it—[phone ringing and Rinpoche practices “that’s okay”]—as very precious [opportunity] for to develop love and compassion.

So, the Dalai Lama always talk about [that] escaping from Tibet [the] Chinese occupation has been teaching a lot; learning a lot. So, how you take it, that’s the point.



Then, on that level—more intellectual emotional way—there is a lot of questions why, why, why? Then “why” continuous—no answer. The answer is already there, but there is nothing [no reason] to put [ask] “why.” I escaped from Tibet; that’s all. There’s no “why.”

P: *Can one apply that to the entire world situation?*

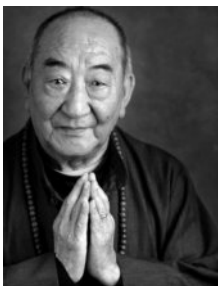
R: If you really look deeper, anything that is happening is happening. You can’t put so much “why.” I feel hungry—then I don’t have to put the “why I feel hungry.” Who will answer? Then instead of putting the question, “why am I hungry,” then I connect to the action to make something to eat, to find something to eat; that’s all. When you feel unhappy then don’t put the “why.” Try to find something to make happy. That’s much more faster. “Why” takes too long time! “Why” only exists while you’re hungry, hungry, hungry.

P: *I think about that in verse four where it says, “to discover a jewel treasure”—is that about that it is so demanding for one self to show compassion and love towards a person who might be violent or torturing—really violent behavior, not only in language but also in actions crossing personal boundaries—is it in that the “jewel treasure” lies, or how is it supposed to be understood?*

R: I see, and I hear; I went through. I did not think so much of the “love and compassion,” no! I just say, “okay, I’m sorry for them,” that’s all. Who tortures you, I feel sorry for you and also I feel sorry for the one who is torturing you—both ways.

P: *But the “jewel treasure”—where is it? I would like to know that?*

R: That I also told before—to really develop this kind of more inner calmness, [which] only can develop when you see the hardship and you can enter the relax[ed state of mind]. Even I say on the ordinary level, what I learned most [was] not [while] I was in the monastery. I learned most when I escaped, when I had the heavy sickness, and being [a] refugee; I learned a lot. And by that I developed my inner strength to be able to face—not escape. [Danish: Jeg blev ikke forkælet. Nu, I Danmark er jeg mere forkælet.]—I wasn’t spoiled. Now in Denmark I am more spoiled.



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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