



The Eight Verses for Training the Mind

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

Podcast Episode #5: Verse 5

Time & place: July 2015, Bisserup, Denmark

Editing: C. Brems and M. Wendelboe

Voice-over: M. Wendelboe

Synopsis: *Lakha Lama is sharing how we can refrain from engaging in the winning-losing paradigm and by that obtaining a calmer and more peaceful mind.*

TRANSCRIPT

Transcript: M. Wendelboe

Editing: J. Reacroft and M. Wendelboe

Verse 5

Accepting defeat and offering the victory to others

When others, out of jealousy,

Treat me wrongly with abuse, slander, and scorn,

May I take upon myself the defeat

And offer to others the victory.

Hmmm; very difficult...

So, at that time, I think practically the method is just play ignorant. You know, once I was in South India in Mundgod, this monastic [area]. They have a shop where I wanted to buy a t-shirt. I asked if he [the monk sales clerk] could bring it to the table, and I asked what size [it was]. Then the monk got sour, saying many things. So, I acted like I didn't hear anything. Then I went out to look for other things. Then I went back to the desk and asked the monk, "*what did you say?*" Then he just opened [the packaging] and took [the t-shirt] out, saying, "*you can try it.*" So, sometimes playing stupid is good.

Then, if someone has jealousy or envy towards me and is kind of expressing many nasty things, trying to blame me. At that time, that person wants to win, and this selfish pride is saying, "*yes, I'm right*"—that's what the person wants to hear. Then I say, "*yes, you are right, okay.*" So, that does not mean that I'm wrong. That's difficult, to say "*you're right,*" without thinking, "*I'm wrong,*" but it lets the other person calm [down]. He/she got what he/she wants. The person wants [to be] emotionally winning—that he/she wants, and I can give to him/her. Then I got what I want—"*calm down, I don't want to hear anymore.*" So, at time the winner is both sides. So, then it is a little difficult immediately to think [about] giving the winner to the other and accept oneself to



be the loser, as we say by language. When we look deeper [into it], they got what they want and I got what I want. So, where is the loser; tell me? Is there any loser?

P:¹ *The person who criticized you has inflicted negative karma on him/her-self.*

R:² So I think, in that moment I don't know how much I think of the karma. I think more "calmer" myself. We also need something we can use immediately in order not to blow up. Karma is an individual thing. It's not that I can create good karma for this person or bad karma for that person. It's individual. I can guide a person in how to create more good karma by doing some benefiting.

Are there any critical questions—go ahead?

P: *Can one say that by adopting this attitude you actually help the person who criticizes you?*

R: We use critic, blame, criticizing, but in reality that person is [just] saying something. Then do I give identity to what that person says? You can say something to me and I can give a very heavy identity towards what you say. Now tell me, is it you or me [giving identity]?

That person says that I am doing wrong this and that. Then, how do I take it? Do I take it as criticizing? Then there is another thing I can do. The person says something, complaining or something. Then, I have a great chance to think and learn from that person, because the person sees my attitude. I don't see my attitude. Then there is thankfulness.

P: *"Jealousy" is also mentioned in the verse. It might be because someone is jealous at you because you have something this person doesn't have but would like to have. That's why the person feels resentment towards me, because I have something he/she doesn't. So, if I understand you correctly it is not about me giving in to that person or me giving something up (although it sometimes might be). I might receive more love or more attention from someone, which this person doesn't receive. Am I then to step aside for that person to receive attention?*

R: In this example, I would say, the main point is, "you are [jealous], I'm not." That's why [the one] who has jealousy towards you, the jealousy is based on what you got and what that person desires. So, anyhow it's kind of more dissatisfaction. Then, you can say to that person, "you better use your jealousy towards the Buddha [because he has got more than you]. It's not that difficult. That person has jealousy towards you. The jealousy is in that person, okay? Then, that person wants to get some satisfaction by jealousy. Then [you] better let that person continue to repeat the jealousy—give space.

P: *But the jealousy can grow because you might build more good relations with lots of other people and this person become more jealous. Okay, you can walk away and say, "I don't care," but...*

R: Then, instead you could say, "yes, thank you very much, I am very lucky." So, it is not exactly that you let them win. It's not the case, okay? It's not the case of yourself [being] a loser, but it's a case of keeping calmness and not taking it heavy.

¹ P = Participant

² R = Rinpoche (Lakha Lama)



As I told you before, do not swallow the first two [lines of the verse]. So, in this sentence we are talking about the jealousy-thing. That is also a little bit [about] how does it taste? We give the identity of "jealousy," but look more into what is behind the identity. So, that is a meditation subject that one can look into. I think it is very much the way I'm looking [at it]—act and react, there are two [ways]. We are too quick to react. So, if we are able to give a little time, just at least half a minute, then we can connect to the act, not react. So, what is behind this jealousy? What do you see—what is behind?

P: *Lack of self-confidence.*

R: What is self-confidence?

P: *Appreciation of oneself.*

R: Self-appreciation can also... If it is in a relaxed way, then self-appreciation is self-valuing. But, some emotions are quite easily involved in [self-appreciation]. So, in that case we are using different identities, "*ohh yes, I'm so confident, I'm Buddhist.*" Then [we are] adding "*I'm this and that,*" kind of adding. So, in that case it's kind of more emotional identities—trying to control.

Deeper self-confidence... What I see; I have nothing to lose. We are afraid of losing face. The face itself is not afraid of losing. So, losing the identity, fear of losing the identity. Our identity is not confidence. Without confidence, then self-value is not there. Be confident, but what I do—I just share my way. As I'm in samsara, things come and go. Relations come and go. Materials come and go. I can only feel satisfied while they [these things] are there. Even in my physical life I can [feel satisfied], and one day my physical body will go. Do you think I should worry so much—no? Instead of worrying [I say], "*yes, today I have my physical life so I do my best.*" So being present all the time. Being present can include future dreams, but look at the future dream as a dream. Future dream [for example], "*I wish my next life that I can find precious human life.*" So that is in a long future. For to get a precious human life, in-between how many other lives [there are] I don't know. Have the dream, but not a fixed dream. Then, have a reasonable good dream, not a bad dream. So, a bad dream, day dream, [turns into a] day-nightmare.

P: *In Danish we have two words, self-confidence and self-esteem. I understand self-confidence to be confidence in your ability to do and achieve something. Self-esteem is about being worthy merely by existing, by being born.*

R: Appreciation and thankfulness is the key point for me. I appreciate, "*I'm thankful, today I'm alive.*" And I'm thankful that in this lifetime I've got a precious human life, and I'm thankful that I met many great masters. I met the Dharma. There is so many [things] I can add to [my] appreciation. So, I appreciate practically in the world all that that Pia [Rinpoche's wife] has provided me [all that I need] so that I can move in this modern world.

I think in the Buddhist way, what we talk very much about is self-value, which is precious human life. Then kind of more additions to precious human life are that the senses are active, and [having] a lot of abilities, the ability to create some good things...



P: *Do I understand correctly that the way to have a healthy self-esteem is to be thankful?*

R: Every morning I feel thankful. So, personally I can say that it has nothing [to do with], "*I know very well,*" and, "*I'm wise,*" or anything. These things will easily lead to the pride —"*ME, I'm very clever.*" Clever for WHAT? Clever to SERVE [or] clever to RULE? So, I have the choice to connect "clever" towards "what." I'm clever to be thankful—thankful to everyone. You gave me the chance to SHARE. So, in this way, I'm the servant, not the boss. So, in this way the inner value is humbleness, calmness. Still, you value your abilities and then use them.

P: *How is pride connected to this?*

R: Emotionally pride is more kind of, "*I'm better than you. I know much more than you. I can fix your problems. I'm a 'professor.' I'm a doctor. I'm a psychiatrist. So, you better take this pill and that pill—('happy) pill,' (so you can relax).*" So, using the identities is kind of more (self-pride). I can say I'm "doctor," people say that—"professor," but the person is not a "professor." The person has the education of a "professor." Business people—the person is not business, they have a business education. Still, interdependency is there, [but] not depending. So, "professor" education abilities have to be used [in connection] with other human beings, and not with donkeys. So, we need each other, it's very clear. We need each other, not only in connection with Buddhism—NO! Dharma means for every living being, for every living beings' harmony, to create harmony feelings and relation[ships].

So, we are talking about brothers and sisters. Okay, is brother/sister only human brothers and sisters? Do animals have brothers and sisters? Mosquito brother/sister? Spider brother/sisters? The [Buddhist] language expresses "[all] sentient beings." That is the dharma way to [look at it]. "Brother/sister" is in Christianity, but the essence becomes the same. So, we need each other. We help each other. Of course, sometimes (I don't know), but maybe some mosquitoes are helping to suck the [infected] blood out? What I remember from Tibet, when I was small, we went to the mountain area where there was a fly, sucking the blood. And my very fat Lakha House Manager laid down on the grass to let the flies suck the blood.

Anyhow, I would say, do not try to jump into the Buddhist texts and all this immediately. Give a little time when you are facing something in a very critical time—GIVE TIME. Ask yourself, "*okay, what can I do? What can I think?*" Not doing something and then afterwards think, "*what can I think, not to blow up?*" So, give time—just at least half a minute. Then it will appear—the method or [way] that you all have, so then follow THAT method. Follow THAT thought. No one is stupid. So, do not look at yourself as hopeless. I think that's very wrong. We are all "hopefully." And if somebody is blaming you, think just half a minute, "*do I need to say something back or not?*" Then the other person says that you have to prove. Then you try to prove with so many words that it becomes worse and worse. Then at the end—exhaustion. Use few words, very contained and not kind of hurting words. So that we can exercise.



The way to exercise is that you can use the meditation—a visualizing meditation. [Visualize that] one is surrounded by many people who have been really criticizing you, just invite them into the meditation. So, guess what, let them shout. We do not give time to watch—immediately we react. That's the impatience. So, dharma practice is one of the practices where we practice patience, which means GIVE TIME—NOT REACT.

P: *When I feel provoked I say like this, "who are you to tell me what to do?"*

R: "Who are you to tell me what to do," that's just language, but behind that language what position do you have to tell me what to do—it's more the position. Then, for example if it's you, you keep your pride position. Then you are pointing there [at the other]. Equal position, then—sharing.

P: *Yes, but that you could come to after saying it. Then there might be more balance to it. But okay, I can see that it might also be provocative.*

R: Equal position— then one has to give time to think or look.

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Appendix Discussion

Based on the talk about "patience" and "giving time" a discussion came up about feminine and masculine energy and how to stabilize the mind.

P: *Does Buddhism include the theory that we have a feminine and masculine cerebral hemisphere?*

R: We don't talk so much about the brain. We are "just brain dead"! On the energy level, feminine/masculine, both sides [are there] no matter [whether] you are physically male or female, everyone has [both energies]. For some the feminine energy can be a little stronger, and some, for example like a man, have the feminine energy and the masculine energy—both sides. Actually, it's using both sides, both energies, but to use more of this or less of that energy is different from person to person. "Love" is the feminine side and "compassion" is the masculine side. So, "love" and "compassion" can join. That's what is called union.

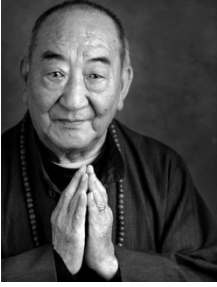
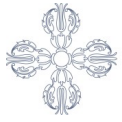
P: *I'm also thinking about "drive" when you say that we are too quick to react. Isn't that the masculine side that quickly reacts, while the feminine is a little more wait-and-see?*

R: It has not always something to do with the masculine side or the feminine side. Thoughts are too quick. The thoughts are too quick and you need to give time. So, "mind" is... When you pay attention and are aware of the thoughts then you can slow down the thoughts.

P: *My meditation is helping me to the "pause" or "patience" you are talking about, but I don't get what you mean by "meditation."*



- R: "Meditation"... There is talk about many [forms of meditation]. My meditation is to help [the mind] to stabilize. So, when I am out in the garden, doing physical things, I am thinking, "okay, if someone says some bad things to me, should I react or should I just watch?" So, it's more or less like I'm not sitting and visualizing. I'm doing things, but mentally I'm just visualizing, and not connecting with my emotions and illusions. So, that time I keep the dialogue within myself. My "good adviser" and my "bad adviser"—both are talking. Then, what I need is the calmness. So, then I listen to my "good adviser." That's a very good exercise; I tell you straight.
- P: *I have a comment about meditation. It is so often discussed and people are wondering why [many] Tibetans don't meditate. And yet, maybe they are doing it anyway because they are born and raised with the Dharma. To me it seems like [sitting] meditation is a helpful way for Westerners because we are so caught in our thoughts and our busy way of life, that we need a little "stronger medicine" when it comes to calming the thoughts than a Tibetan who is brought up with the Dharma.*
- P: *Yes, that was actually what I wanted to say. I find it very beneficial with more specific and formalized meditation, and actually as a precondition for practicing most of the wisdom that Rinpoche is sharing.*
- P: *I have been thinking very much about these questions, and it seems like you [Rinpoche] have been born with this calmness. A calmness that makes it possible for you to work in the garden, and your mind is so calm that you are able to listen to that dialogue. It can be so difficult. It might sound strange, but I find it difficult and that it has been difficult to enter that state of mind where I can begin to see clearly and listen mindfully, and just observe—in fact what was just said...*
- R: During my childhood I was not peaceful—no. Also, before I escaped, I HATED the Chinese, and until I came to Denmark, I couldn't just be ordinary. Then I got more peace [of mind]. So, then I got the time to watch my own thoughts, overcoming, purifying—NO, OVERCOMING, I would say, the very strong and hateful thoughts towards the Chinese, and now it's not hateful. Do I have very big feeling of love [towards the Chinese]—no I don't, I RELAX. Otherwise, I will fall into the love-ocean, and I cannot swim...
- P: *I am so glad that you say you mediate while in the garden. Once I was attending a course in meditation because I have several times tried to do it and desperately thinking that I was the only one who was unable to learn how to meditate. But I realize that I meditate daily when I am walking by the ocean, because being in nature brings the calmness. This is where my thoughts are settling. I find it very difficult to meditate in a room.*
- R: Meditation in the Tibetan language is "gom." "Gom" is not always positive. We call it "zam gom," "nye gom." It's positive and negative. "Gom" means "concentrate." Concentrate on the positive subject and the positive object. And concentrate on negative [and] destructive object and destructive mental factors. When you have very strong jealousy you are meditating a lot. So, you don't need discipline. You just go shopping, or wherever you go it goes with you. If it is so, then why not [concentrate] on the positive subject? It doesn't matter whether you sit, or go, or do, or [go] shopping, that's the thought—mental level.



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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