



# The Eight Verses for Training the Mind

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

## Podcast Episode #6: Verse 6-7

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

*Editing: C. Brems and M. Wendelboe*

*Voice-over: M. Wendelboe*

**Synopsis:** *Lakha Lama is sharing how we can use hardship, pain and sickness to strengthen our inner calmness and mental capacity, and to purify negative karmic patterns.*

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## TRANSCRIPT

*Transcript: K. Riese-Andersen*

*Editing: J. Reacroft and M. Wendelboe*

### Verse 6

*Accepting hurt and seeing the person as a teacher*

When someone whom I have helped,  
Or in whom I have placed great hopes,  
Mistreats me in extremely hurtful ways,  
May I regard him still as my precious teacher.

R:<sup>1</sup> I do [my] best to benefit and help [an]other person. Then that person do[es] not value [that] due to that person's greediness. Due to that then that person always kind of more complain[s] and expresses dissatisfactions. So, then there are two part[s]. I am satisfied [with] what I did, so I better stay with that. See clear that person has no limit of satisfaction. So, then I say to myself, "it's okay" [and] stay with my satisfaction.

Greediness is the element of hungry ghost—psychologically. So, then it's mainly how to stay oneself [with] calmness.

For example, like [the] Chinese communist leaders; how much they blame the Dalai Lama. The Dalai Lama stay[s] calm. And instead of complaining and fighting [against] the leaders he is sharing human beings'—the way to reach mental calmness.

So even [though] I can't share to anyone, but I can make myself mentally calm. So, harmony is [an] individual, private matter. Harmony should not be dependent.

Sometimes, we use the language, "accept." I think that "accept" means a little bit "forcing oneself." So, for me it's not "accept." I SEE it! Then I add "it's okay."

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



- P:<sup>2</sup> *Regarding verse number 6, as I read it, I think that what is really the challenge are my expectations. Essentially, the challenge is that I expect them to be grateful. I guess that's where my problem arises...?*
- R: Yeah, expectations fooling you...
- P: *My expectations for them to be thankful to me.*
- R: But then put it [the] other way; I'm thankful to them. I always have this attitude, I say straight, *"Thanks to you, you give me a chance to share."*
- P: *I guess it's also about learning to be able to give something unconditionally. Isn't that the essence - to learn to give something unconditionally?*
- R: It's because when you add the expectation, you are on the waiting list. It takes quite many years. Then instead, what you get will be disappointment. I used to say I don't want Centers. The many expectations will give the many disappointment[s].
- P: *In Danish, we have a saying that says, "you shouldn't give pearls to pigs," and by that we mean when you have learned that these people are hungry ghosts, as you said before, then you just stop it. We have a Danish way of putting it, "give pearls to pigs."*
- R: If I give one valuable stone to someone; okay. That person changes [it] into the paper money—1,000 note. And this 1,000 kr. (Danish money) will disappear quite soon. So, that means [the] receiver's valuable stone doesn't last too long, because it is changed into the paper, which is not true value.
- P: *But I also read verse six as saying that as long as someone can hurt me, I have something to learn. So therefore, I must be grateful to my "teachers." When you [Rinpoche] tell us about yourself, then I think that there is not much that can harm you.*
- R: I think that [what] is so good is [that] you find the way you SEE—that's [the] most important. It is not something like [the] way I try to explain. Then you are using your own true ability to examine. That was what Buddha said: *"Do examine what I have said as you examine the gold. Don't follow because of—I said."* Especially to the intellect[ual] people and [the] monks.
- P: *I'm thinking..., now I'm not going to say it again, the "pearls for pigs," that very difficult Danish proverb ... I'm thinking that in that situation, maybe it's actually where you have to do it again, and do it again. We talked a little about—accepting... It may well be that they don't think the same as me. We talked about that a little earlier, this thing about "being right." You're right, but so am I. You have to keep believing in [that]... and I guess that's really where we are at work, also with ourselves.*
- R: "Right"—when you say "right" then the other side of the coin is "wrong." So, it's [easy] to turn the coin, right? So, we have different way[s] of looking, different way[s] of seeing—differences. So then, I am not saying the "right" and "wrong"—I am saying the "differences." So that's more the fact. Even [what] I talk [about] here, you might see [some] of it totally differently]. So that is the differences. We need to have the differences. Otherwise, we don't really function. We have to function with differences.

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<sup>2</sup> P = Participant



- P: *I must confess that I really feel a lot of sadness in my heart, and I have for a long time since I got sick and [disabled], because I know it is about expectations. But when I was well honestly, everyone always came to me for help, and I never thought that I am helping because I want something back. I did it because I wanted to help. And I took it for granted that everyone always helps each other. But then my situation changed and suddenly when I reached out for help many people disappeared. I am just being honest, I am struggling with feeling such [as being] hurt, and sorrow in my heart not understanding why [there is] this lack of compassion. I never helped people to expect anything back. I just thought that that was how everyone was [thinking]. But then when I ended up in a situation where I needed help, I realized that is not how it is. And every day I have sorrow in my heart, and I am working with it, but it is something that I find difficult.*
- R: What I have seen... [Disabled] in India, both legs are gone, and then they just find some kind of wheel and one wood plate and they put their bottom on this wood plate, and then they go like this (Rinpoche demonstrates—using their hands against the ground to push themselves forward). What [poor] facilities they have. Mostly they come to the railway stations and then beg. Compared to that how luxury facilities we have in Denmark and Sweden and other western [countries].
- P: *But I am talking more about... I admire all this that we talk about, these people in India, and I know I have it much easier, getting help. But what I am talking about is the human heart. That is what I am talking about. [I am] not [talking about] getting help from society—like you wouldn't get it in India. [I am talking about] the human heart. That is what makes me sad.*
- R: You don't feel that people are connecting with heart or what?
- P: *Many times "no." When I wasn't even expecting it. I just thought that that was how everyone was. And then I realized that that was not the case. I am just being honest; I am saying it hurts.*
- R: One thing is "expecting," another thing is also language; we can say, "one can count on." So, then you see that you can't count on. Then you feel disappointment. So, I don't count on my children. I do what I can do. One day [when] I am [disabled], I don't need them. Some feeling is kind of [a] feeling of disappointment, is that right?
- P: *Sadness.*
- R: "Sadness"—then sadness is selfish sadness, or compassionate sadness?
- P: *I feel both.*
- R: [Sadness] in connection with selfishness, or in connection with compassionate—the sadness can connect [in] two ways. So, [that] I am talking generally [about], not just you. So, sadness is sadness, but in connection with the differences.
- P: *I would like, in the context of what we are talking about here, if you could elaborate on "regarding other people as my precious [spiritual] teachers."*
- R: That I don't want to put that way. It will be very very difficult. [It's] better [to] forget about it. The fact is that they didn't do it, okay! So, then [there is] no need to add the "sadness," and "angry," and "disappointed." Stay with fact.



- P: *I have often given people a lot of things, and I never expect something back. When I was in the same situation as these people, I would not expect them to give me anything. So, I think also it's a question about what do we expect of others. When I give something to people, I don't expect something back. And if I am going to be [disabled], I do not know, I wouldn't expect people to do a lot for me. I would be happy every time people would help me.*
- R: That's great, thank you.
- P: *So, I would just like to bring it up again... Now you [Rinpoche] come up with that example about the The Dalai Lama and the Chinese. So, must one understand this verse—it says "my precious [spiritual] teachers"—as saying that it requires even more to preserve one's own inner calmness and peace when one is with people who hurt you, than if you are with people who are friendly? Is that where the work lies?*
- R: The "hurting me," that's one level, okay. [That] people "do not see me" that's another level. So, when they "don't see," then it's clear they don't see, therefore... "Hurt," then it's kind of more [the] emotional field. So, this I can [say] personally... I have a son, Kim. He has a schizophrenic sickness. And sometimes I try to say something and he doesn't see it. So, I don't take it as a "hurt." I don't take it as a "disappointment." He doesn't see it, that's all.
- P: *You can perhaps also understand such a situation where you expect attention, help, or something like that from others, in the way that they do not have the [personal] resources for it. It's not because they don't want me to have anything. It's not because they don't really care about me. They're just not capable of [it]. I speak from my own experience. It has helped me come to that understanding. There is no ill will, and perhaps it is not seen, but they just don't have the resources.*
- R: So, that's one thing [that] I would say. In the Buddhist kind of more teaching—paying back... Paying back does not have to be connected to the physically, or working, or economically. Paying back can be mentally—thankfulness. So, this thankfulness is not something so visible. We say thankfulness to the... Do you say faith and devotion to the buddhas and bodhisattvas? You do! Do you think they see it? Okay, so attitude does not always have to be so visible. Bodhisattvas, they love every sentient being. Do you think every sentient being see[s] it? "They love us, HURRAY." So this way, when anyone... you have some kind of thankfulness and appreciation, don't expect they have to know and they have to see [it]. Just have it. That's all.

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## Verse 7

*Give and take (Tonglen)*

In brief, may I offer benefit and joy  
To all my mothers, both directly and indirectly,  
May I quietly take upon myself  
All hurts and pains of my mothers.

R: That is something to wish. I can have the wish to take others' pain and suffering on me. It's not something directly, but it gives strength—my inner strength, to [be] able to face it. So, that's a practice called Tonglen, give and take. So, it's not connected to the practically, it is more a mental exercise: *"Today I feel good, so I want to share to everyone."* Then you share.

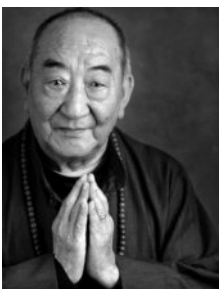
*"Today I have seen in the hospital so many people having so much pain and great heavy sickness. So, I wish if I can take all the sickness on me, I will be happy to die by that. If I'm able to..."* not direct taking, [but] ability. So, sometimes people misunderstand that. *"Oh, then I will be terribly sick,"* then better not do it!

When I didn't do that practice, I had a lot of sickness. After I am practicing the sickness, then there's not so much sickness! That's my personal truth.

P: *So, in the event that you yourself have a serious disorder, how can you practice Tonglen?*

R: [That is the] best period. We see suffering; physical pain, that's one type of suffering, and disappointment, that's also suffering. So, then we don't want to suffer. That [is] also suffering. So, then what to do? So, in the Buddhist way of looking, all [of] this suffering [is] used into purifying negative karmic patterns. Just use that to transforming negative karmic results. So, if I have been in the same situation (reg. the question) I will think, *"yes, I'm paying back everything what I have to pay."* [It's] kind of more transforming. If somebody says to me, *"poor you,"* then I say, *"I am sorry I am paying back."*

So, this is one exercise one can do. I did that. It's very much to do with keep[ing] mental strength. If I die by that pain, I die with that pain with [a] wish of [being] able to take others' pain together with me. That kind of wish. So anyhow, as I have to say, accordingly what practically mental exercises I need to [share], but you have to see what you think [that] you can do. Find your way. That will be the more easy to exercise.



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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