

The Devil Debates an Angel

*,,GZHI LAM 'BRAS GSUM PHYAG RGYA CHEN PO'I NGO BO NGOS 'DZIN LAS
BRTZAMS PA'I SHES RAB DANG BDAG 'DZIN GNYIS KYI GSHAGS 'DEBS,,

1

This is an argument which occurred one time between Wisdom and her opponent, whose name was The Tendency to Think that Things are Real. It all started when Wisdom was identifying what the word “Mahamudra” meant, at three different stages in a person’s life: in the way things normally are for them; in the way they are as this person practices the spiritual path; and as they are when the person reaches the fruit of their practice.

Bowing down

,BLA MA LHAG PA'I LHA LA PHYAG 'TSAL LO,

2

I bow down to my Lama, Angel of Angels.

The Great Seal in three stages of life

,GZHI LAM 'BRAS GSUM PHYAG CHEN NI,
,NGO BO NGOS 'DZIN 'DI LTAR RO,

3

Here is how we identify
What the Mahamudra is—
The Great Seal—
At three different stages
In a person’s life:
As they normally are,
While they practice the path,

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And as they reach the result.

,KHAM S GSUM SEMS CAN THAMS CAD DANG,
,KHYAD PAR RANG GI SEMS NYID NI,
,THOG MED GTAN MED DUS RANG NAS,
,MA RIG SEMS NI NAM GRUB DUS,
,SEMS KYI GNAS LUGS LHAN CIG GNAS,
,DE NI GZHI YI PHYAG CHEN YIN,

4

What is Mahamudra
In a person as they normally are?

It is the true nature of their mind—
The minds of every living creature
In all three parts of the universe,
And for each of us especially
The reality of our own mind.

It is the nature of the mind
As it has existed
For time beyond beginning at all,
For as long as the mind
Has misunderstood
The way that all things are.

,MA RTOGS PA RNAMS BDEN PAR 'DZIN,
,DE YIS DA BAR 'KHOR BAR 'KHYAMS,

5

Those who have still not understood things
Believe that these things are real.
This has forced them to continue wandering
Here in the cycle of pain.

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,DE YI DNGOS GNYEN BDAG MED DE,
,DNGOS SU RTOGS PA'I SHES RAB YIN,
,DE LAS GZHAN DU GNYEN PO MED,

6

There is one thing which works
Directly to stop
This misunderstanding;
And that is the wisdom
Where we are able
To perceive directly the fact
That nothing is itself.
Misunderstanding cannot be stopped
By anything else at all.

,SA BCU NAS BZUNG GROG SBUR BAR,
,CHI BA'I DUS SU 'OD GSAL MA,
,DE YANG GZHI YI PHYAG CHEN YIN,

7

The clear light of the time of death
In every being from those who have reached
The tenth of the bodhisattva levels
On down to ants who crawl the earth
Is also the Mahamudra
In a person as they normally are.

,BSGOMS PA'I 'OD GSAL DE BSRES NAS,
,MNYAM GZHAG NGANG DU NAM 'JOG PA,
,DE NI LAM GYI PHYAG CHEN DANG,

8

This Great Seal at the point
Where a person is on the spiritual path
Is where they combine this clear light together
With one which they bring up in their mind

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Engaged in a state of deep meditation.

,GZHAN YANG MNYAM GZHAG LA GNAS NAS,
,SPROS MED SHES RAB BSGOM PA NI,
,LAM GYI PHYAG CHEN LTA BA ZER,

9

We also call it
“The way of looking at things
In Mahamudra as it exists
While we are practicing the path”
When a person practices meditation
And contemplates upon wisdom
Which no longer imagines things.

,DE NYID 'KHRUL MED MNGON GYUR NA,
,BRAS BU'I PHYAG CHEN MTHONG LAM ZER,

10

When this same way of looking at things
Is freed from every form of mistake,
We call it “Mahamudra as it exists
At the stage of the fruit, the path of seeing.”

,DE NYID BRTAN ZHING SPEL SGOM LAM,
,BSGOM PA'I LAM DANG SLOB LAM ZER,

11

The period when we are consolidating
This understanding, and increasing it,
Is known as the “path of habituation.”

These then are paths of practice,
Paths where we are still learning.

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,SHES SGRIB DAG PAR GYUR PA NA,
,MA SLOB 'BRAS BU MNGON DU GYUR,

12

When we manage to purify our hearts
Of all the obstacles to omniscience,
We achieve the fruit, of no more learning.

,SANGS RGYAS YON TAN YONGS RDZOGS SHING,
,MDZAD PA SNA TSOGS STON PA DANG,
,CHOS KUN LAG MTHIL SKYU RU BZHIN,
,MNGON SUM GZIGS KYANG CHOS NYID LAS,
,MI GA-YO BDE STONG ZUNG 'JUG SKU,
,MI 'GYUR CHOS NYID GNAS PA LA,
,CHOS SKU ZHES KYANG BTAGS PA YIN,

13

Every fine quality of an enlightened being
Is fulfilled within us;
We display a rainbow of enlightened deeds,
And we see all the things that exist
Plain as a marble in the palm of our hand.

At the same time though we never waver
From the way that all things are.
We live in the holy body
Of the union of bliss and voidness,
Within the immutable nature of things—
A state which is also called
The body of reality.

**The Great Seal at the goal
cannot be something real**

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,THUGS RJE YI NI SMON LAM DANG,
,GDUL BYA MOS PA'I RGYU TSOGS KYIS,
,CHOS SKU LONGS SKU SPRUL SKU DANG,
,SA LAM YON TAN 'PHRIN LAS SOGS,
,SNANG TZAM DU NI MA GTOGS PA,
,DON LA YOD PAR MA MTHONG NGO,

14

Now certain conditions gather together:
The prayer born of their heart's compassion,
And the wishes of their disciples.

These cause the appearance of the reality body,
The bodies of enjoyment and emanation,
And the qualities of the levels and paths.

Remember though that these only appear—
They could not be seen to exist, in actuality.

,DES NA DON LA BDAG GRUB PA,
,KHRUL BA LAS KYANG CHES 'KHRUL BAS,
,DA NAS BZUNG STE DUS KUN TU,
,BDAG 'DZIN 'KHRUL BA KHYOD SPONG BAS,
,KHYOD RANG MI DGA' MA BYED PAR,
,GAR 'GRO'I GNAS SU KHYOD RGYUG CIG ,

15

Thinking that things could exist
As themselves in actuality
Would be a mistake that was far beyond
Every other mistake there is.

From this moment on then,
And for all of time,
I will give you up,
You great mistake,
The idea that things could be themselves.

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And I ask you not to take offense;
Leave now this place,
And go where else you will.

The entrance of an eternal false friend

BDAG TU 'DZIN PAS LAN SMRAS PA,

16

The Tendency To Think Things Are Real replied,

,SEMS NI GANG DU GRUB TZAM NAS,
,SEMS DANG DUS MNYAM 'ONGS NAS NI,
,KHA 'DZIN GSHAGS 'DEBS NGES BYAS SHING,

17

I have been your mind's companion
For as long as the mind has existed;
And so surely now you are arguing
With someone who has always cared for you.

,PHA MAS BU LA BRTZE BA BZHIN,
,BRTZE BAS BSKYANGS SHING LTO GOS BYIN,

18

I have loved you like a father,
I have loved you like a mother;
I have cared for you with love,
I have given you food, and clothes.

,DOD PA LA SOGS DUG GSUM GYI,
,CHOS SGOR BTZUD CING DGE TSOGS KYI,

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,DGRA 'DUL NGAS NI MA BYAS NA,
,DGRA DE SU YIS THUL BAR 'GYUR,

19

I was the one
Who brought you to the Dharma
Of liking things in the wrong way,
And the other two poisons as well.

I was the one who defeated the foe
Of your attempts to do good deeds;
How could you ever have stopped this enemy
If it wasn't for my help?

**The home of the eternal mind
was never there**

,SHES RAB KYIS NI LAN SMRAS PA,

20

And Wisdom said in her turn,

,SEMS NI THOG MAR GRUB TZAM NAS,
,YE NAS YOD NI MA MYONG NA,
,KHYOD NI SU DANG LHAN CIG GNAS,

21

The mind itself, since the very moment
That it ever began has never existed;
Who then is it that you claim
To have always accompanied?

,YANG DAG PAR NI KHYOD RANG YANG,
,GTAN NAS MED NA KHYOD KYIS NI,

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,KHA 'DZIN GSHAGS 'DEBS GSOS BSKYANGS SOGS,
,SU YIS SU LA BYED PAR 'GYUR,
,GAR 'GROR RGYUG LA LOG MA 'ONG,

22

In an absolute sense, you yourself
Have never even existed;
Who then was it that cared for whom?
Who is arguing then, with whom?

Who could have brought up whom,
And who could shelter whom,
Or anything else at all?

Leave me, go where you will;
But be sure that you never return.

**If nothing ever existed,
why should there be a fight?**

,BDAG TU 'DZIN PAS LAN SMRAS PA,

23

The Tendency To Think That Things Are Real next gave this reply:

,YANG DAG DON DU NGA BAS NI,
,KHYOD RANG YANG NI GTAN MED NA,
,KHYOD KYIS SU YI PHYOGS 'DZIN BYED,
,YOD CHOS RDUL TZAM MA GRUB NA,
, 'ONG DANG MI 'ONG KHYOD 'DOD DAM,

24

In an absolute sense,
As you've suggested yourself,
It is you who ever much more than me

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Have never existed at all.
Whose side then in this disagreement
Are you qualified to take?

You're the one who claims that there
Is not a single atom of anything
That could exist here in the universe;
And so might I presume to ask you
Whether you think that anything
Could ever come, or not come?

,NGAS NI THA SNYAD TZAM DU NI,
,SEMS DANG DUS MNYAM 'ONGS PA YIN,
,DON LA KHYOD PAS NGA MI 'DOD,
,THA SNYAD YOD LA SKUR 'DEBS NA,
,CHAD PA'I MTHAR NI MI LHUNG NGAM,

25

Now I'm someone who indeed has come
Along with the mind at the very same time,
If only nominally. Isn't it then the case
That if you deny my existence in fact,
You underestimate who I am,
And fall off thus into the extreme
Of saying that nothing exists?

,RGYU 'BRAS RTEN 'BREL BYA BYED RNAMS,
,YONGS LA NGA YIS KHYAB PA YIN,
,DE BAS KHYOD RANG GAR 'GROR SONG,

26

Things cause every thing to happen;
Things depend on other things;
The workings of the world are real,
And my influence extends to them all.

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It would seem then more appropriate
That you should be the one to leave,
And go wherever you will.

,NGED RNAMS THA SNYAD BYA BYED LA,
,KHYOD NI 'DIR SDOD RIGS MA YIN,
,DON DAM BDEN MED KHYOD RANG GIS,
,NGED DANG 'GAL BAS PHAR RGYUG CIG

27

It's wrong for you to stay here amongst
All of us who represent
The way things work in a nominal way.
My dear Miss Nothing Exists In An Ultimate Way,
You and I cannot coexist; now leave!

**Causes and dependence
were never there either**

,SHES RAB KYIS NI LAN SMRAS PA,

28

And Wisdom, she replied,

,DON DAM KHYOD MED AA CANG CHE,
,THA SNYAD DU YANG KHYOD MED PAS,
,RTEN 'BREL BYA BYED RGYU 'BRAS RNAMS,
,KHYOD LA DBANG BYAR GTAN MED DO,

29

Understand that it's not just the case
That you don't exist in an ultimate way—
You're not even nominally there.

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And there is nothing at all over which you reign:
Not those things which depend on others;
Not things which do things, or which are done;
Nor those that cause any other.

,DE YI RGYU MTSAN CI STE NA,
,KHYOD KYI LUGS LA 'DUS BYAS RNAMS,
,BLTOS MED NGO BOS GRUB PA DANG,
,GZHAN LA RAG NI MA LAS PA,

30

And why is that? Let me tell you.
According to the system that you follow,
All things which are produced by others
Exist in and of themselves,
Without depending on anything else,
Without relying on others.

,RANG BZHIN GZHAN DU MI 'GYUR DANG,
,BDEN PAR GRUB DANG YANG DAG GRUB,
,DON DAM GRUB DANG RANG BZHIN GRUB,

31

Their nature then would be such
That they could never change to something else;
They would exist in reality,
And exist absolutely;
They would exist in an ultimate way,
And by their very nature.

,RTAG PA BRTAN PA THER ZUG CING,
,RANG BZHIN MI 'JIG 'GYUR MED GNAS,

32

They would have to be unchanging;

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They would have to be fixed, concrete;
They would have to stand on their own;
Their nature would be that they never stopped,
And stayed forever immutable.

,DE YI DKYIL NA KHYOD BSDAD PAS,
,GLO BUR RGYU RKYEN LA BLTOS PA'I,
,RTEN 'BREL BYA BYED KHYOD LA MED,

33

And if somehow you were able to live
In the midst of these, then the way things work
—The way that things depend on others,
On causes and conditions that come and go—
Could never apply to you.

An irresolvable difference of opinion

,BLTOS DANG MI BLTOS DNGOS 'GAL DANG,
,KHYOD KYI BLO DANG NGA YI BLO,
,DZIN STANGS DNGOS 'GAL ZHUGS PA YIN,
,TSA GRANG LTA BUR 'GAL BA YIN,

34

It's impossible for a single thing
To depend on other things and also not
Depend on them, at the very same time.

The way you think of things,
And the way I think of things,
Are two incompatible things,
Like a single thing hot and cold.

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,DI LA DGONGS NAS RNAM 'GREL LAS,
,BDAG MED MTHONG BAS 'GAL BA YIN,
,DI YUL SUN DBYUNG MED PAR NI,
,DE SPONG BAR NI NUS MA YIN,

35

The very same thought we see expressed
In the *Commentary on Valid Perception*:

They are incompatible, for we can see
That things are not themselves;
And you can never rid yourself of it
Unless you are able to overthrow
The object which it thinks it sees.

,ZHI BA LHA YI SPYOD 'JUG LAS,
,BTAGS PA'I DNGOS LA MA REG PAR,
,DE YI DNGOS MED 'DZIN MA YIN,

36

Master Shantideva as well
Has said in his *Guide to the Bodhisattva's Way*:

You will never be able to grasp
How the thing you think is there
Could never in fact have been there
Unless you can picture how it would be.

,BZHI BRGYA PA YI 'GREL PA LAS,
,GANG ZHIG DNGOS PO RNAMS NI GZHAN LA RAG MA LAS PA'INGO BO RANG
BZHIN TE, DE MED PA NI BDAG MED PA'O,
,ZHES GSUNGS,

37

And we see as well the following words
In the *Commentary to the 400 Verses*:

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When we speak of a “self-nature” that a thing could possess, what we’re talking about is a quality in a thing where it never had to rely on anything else.

The absence of this is what we mean when we say that “nothing is itself.”

,RGYU MTSAN DES NA KHYOD DANG NI,
,NGA NI LHAN CIG MI GNAS PAS,
,RTZA BA NAS NI MA SDOD PAR,
,GAR 'GRO'I GNAS SU KHYOD RGYU GCIG

38

This then is the reason why
You and I could never
Live in this place together.

There’s no way you can stay here;
Leave then, go, wherever you will.

**Without a self,
you could not take care of yourself**

,BDAG TU 'DZIN PAS LAN SMRAS PA,

39

And the Tendency To Think That Things Are Themselves replied,

,SEMS DANG 'GROGS YUN RING BAS NA,
,BYE BRAL BDAG GIS MI PHOD CING,
,BDAG LA GAR 'GRO'I GTOL YANG MED,
,BRTZE BAS SNYING GI DKYIL DU SDOD,

40

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I have lived here as the mind's companion
For a very long time; I don't think I could bear it
If now I had to leave this place—
And who knows where I would go next?
Have mercy, allow me to stay
Here in the depths of the heart.

,SEMS LA NGA NI MED PA NA,
,SEMS LA 'DOD PA MED PAR 'GYUR,
,KHO BO'I LTO GOS RNYED PA MED,
,SEMS KYIS NGA 'DOR MI PHOD DAM,

41
If I weren't here inside the mind,
It would never want things ignorantly,
And then it would never be able to get
Things like food and clothing;
And so I'm not quite sure
That the mind would ever be able
To throw me out of it.

,GAL TE PHOD PAR GYUR NA NI,
,KHO LA SNGAR GROGS MED PAS NA,
,PHYIS GROGS BTZAL BAS MI RNYED CING,
,KHO LA KHREL GZHUNG MED PA YIS,
,NGA YI LA YOGS SEMS LA 'ONG,

42
If the mind did manage to expel me,
It would lose its oldest friend,
And thus you see become unable
To find any friends after that.

To throw me out
Would be shameless;
Whatever retribution you might expect

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To come to me would come instead
Back to the mind itself.

,SHES RAB KHO LA GSAR 'GROGS BYAS,
,NGA NI BSKYUR BAR 'DOD PA 'KHRUL,

43
The idea that wisdom should become
The new companion of the mind
And that I should go into exile
Is a very grave mistake.

**The lease on the place
is permanent**

,BSKYUR BSKYUR ZER MI MANG LAGS KYANG,
,BSKYUR MI SU YANG MA BYUNG ZHING,
,NGA YIS BYIN RLABS BYAS YOD PAS,
,DA DUNG SUS KYANG BSKYUR MI THUB,

44
Many have threatened me many times,
Claiming that they would expel me
From the mind; but so far
No one has managed to do it.

Neither in the days to come
Will anyone ever succeed in this,
For I have granted to this mind
My own most holy blessing.

,DE YI RGYU MTSAN CI STE NA,
,SNYING STOBS CAN GYI 'PHAGS PA YANG,
,NGA YI BYIN RLABS BRTAN PAS NA,

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,SA BDUN BAR DU NGA DANG 'GROGS,

45

And why is that?
Even in someone of greatest courage
Who has also seen emptiness directly,
My blessing remains so steadfast that
Up through the seventh bodhisattva level
They continue to bring me with them.

,NGA YIS BSGOS PA'I DRI MA DE,
,SA BCU BAR DU 'GROGS PAS NA,
,THA MAL MI LA SMOS CI DGOS,

46

In fact the stain of my impurity
Accompanies a person
All the way to the tenth of the levels;
What need then to mention how
I remain inside of normal folks?

,SHES RAB ZER KYANG RES 'GA' TZAM,
,NGA NI RGYUN DU 'GROGS PA LA,
,SHES RAB KYIS NI LANG MI 'GYUR,

47

Miss Wisdom, you only visit this mind
Now and again, whereas I remain
Here as its constant companion—
How then could you oppose me?

**An apartment
for the extended family**

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,KHO BO'I 'KHOR DU GTOGS PA YI,
,DUS GSUM LA SOGS GTZO BYAS PA'I,
,PHRAG DOG SER SNA GA-YO SGYU RGYAGS,
,LTA NGAN DRUG CU RTZA GNYIS DANG,
,NGA RGYAL LE LO BAG MED SOGS,
,DOD CHEN RGYUN DU KHO BOS GTONG,
,BRAL BA LAS NI GNON PA'ANG DKA',

48

I send before me my assistants,
Who for the mind are bosses
That have controlled it,
And control it now,
And shall ever control it,
Without a pause.

These are Jealousy, Refusing to Share,
Deceit, and Pretending to Be
Someone that You're Not;

Vanity, Pride, and Sixty-Two
Mistaken Ways of Viewing the World;

Pride and Laziness,
And Refusing to Think of Others,
Along with the rest as well—
All of them forms of an unstoppable wish
To get things for ourselves.

It's not a question of all of us
Departing from this mind;
Rather it seems that more of us
Are constantly moving in!

,NGA NI RGYUN PA'I SNYING MI YIN,
,KHYOD NI GLO BUR SHES RAB STE,
,GRO NA KHYOD RANG 'GRO BA'I RIGS,

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49

I am the unwavering confidante
Staying in the depths of the heart,
While you are the occasional flash
Of some small understanding.

If one of us were forced to leave,
I should think it would be yourself.

,RTZOD PAS SGYED BU 'BUD PA DANG,
,PHYIS SKYES RVA YI GTAM 'DI MTSAR,

50

All this talk about your younger brother
Being a devil with horns on his head
And fighting to drive him from the warmth
Of the hearth within our mind
Is simply incredulous.

Karma is invincible

,NGA NI SEMS DANG LHAN CIG TU,
,LAS LAS GRUB STE SKYES PAS NA,
,DUS GSUM SANGS RGYAS THAMS CAD KYI,
,MTHU NUS RDZU 'PHRUL KUN GYIS KYANG,
,KHO BO 'BUD PAR GA LA NUS,
,NUS NA THUGS LA DE LAS MED,

51

The reason that I am living here,
The inborn companion of the mind,
Is that Karma put me here;
It was Karma who gave me birth.
How then could anything drive me away?

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Not even the might and power
Of every Buddha of all of time—
Not all the miracles that they can perform—
Could ever overcome Karma;

If that could be, then the mind would be
Something outside of Karma itself.

The real owner of the house

,SHES RAB KYIS NI LAN SMRAS PA,

52

And Wisdom, she replied:

,BONG BU ZHON NAS BONG BU 'TSOL,
,KHYOD NI SKYES PA KHO NAS NI,
,DI RU SDOD PA 'DZIN STANGS 'GAL,

53

You're riding out on the donkey
To look for the donkey you lost!

The very fact that you've popped up
Here within the mind
Is what makes it impossible
For you to stay: the way
That you and I see things
Is completely incompatible.

,SEMS CAN RNAMS KYI GNAS LUGS NI,
,SEMS DANG DUS MNYAM GNAS DUS NAS,
,YE SANGS RGYAS CIG YIN PA LA,

,ON KYANG GLO BUR DRI MAS BSGRIBS,

54

The way of all things
Lies here within people;
It has lived there part and parcel
With their minds since minds began—

This is the one primordial Buddha
That each of them already is;
It's just that this Buddha is veiled
By impurities that are not at all
Innate parts of the mind.

,RTZOD PAS SGYED BU KHYOD KYIS PHUNG,
,PHYIS SKYES RVA CO KHYOD KYIS BYAS,
,NGA NI 'DI NA 'DUG BZHIN DU,
,KHYOD NI SDOD PA'I GNAS DANG NI,
,RTEN SA RTEN PHUR GANG DU BYED,

55

If anyone is ruining our happy home,
It's you!
If anyone has made
The younger brother a devil with horns,
It's you!

As long as I live here in the mind
You will have to be homeless—
How can you make your headquarters here?
How can you stake your roots in this place?

,CIS KYANG KHYOD NI SDOD ZER NA,
,BDAG GIS 'DI LTAR DPYOD PAS NA,
,KHYOD KYIS RANG MTSANG MA RLUGS CIG

56

But if you still insist on remaining,
Then I shall perform
The following lines of reasoning;
And I rather believe that by the time
I finish with them, you will have torn
Your own house down yourself.

**The eviction by reasoning,
starting with parts & wholes**

,SPYI BO NAS NI RKANG PA'I BAR,
,PHUNG PO'I TSOGS RGYUN KHYOD MIN ZHING,

57

You can search the entire length
Of yourself from the top of your head
Down to the soles of your feet;
But you will find that neither
The sum of the parts to yourself,
Nor the stream of yourself,
Is you.

,TSOGS PA MIN ZHING RE RE'ANG MIN,
,DE DAG KUN KYANG KHYOD MIN NO,
,RTEN 'BREL RTAGS KYI DPYAD PA'ANG BYED,

58

You are not all of your parts put together,
Nor are you any one of your parts.
None of these is who you are.

You could also look into all of this
With the line of reasoning
Which says that every thing there is

Depends on something else.

,RGYAS PAR ZUNG DU BSGRUBS YOD AANG,
,CHA SHAS TSOGS PA'ANG KHYOD MIN ZHING,
,RE RE'ANG KHYOD MIN KHYOD KYANG MIN,

59

You could go further and check
Whether it goes both ways:
The sum of all your parts is not you,
Nor is it that any one part is you;
And neither can we say
That you are you!

Mental parts & wholes

,SEMS KYI SKAD CIG SNGA PHYI NI,
,KHYOD MIN KHYOD KYANG DE DAG MIN,
,DE LTAR SKAD CIG SNGA PHYI DANG,
,DE YI SKAD CIG SNGA PHYI DANG,
,THA MAR DUS MTHA'I SKAD CIG MA'I,
,SKAD CIG SNGA PHYI THAMS CAD KYANG,
,KHYOD MIN KHYOD KYANG DE DAG MIN,

60

The successive moments of your mind
Are not you, nor are you them.

You are neither one moment nor the next,
Nor the start or end of any one moment,
Nor even the start or end of that time
Which is the shortest moment of all;

None of these moments is you,
Nor are you any of them.

,DE YANG SKRA RTZE 'BUM GSHAGS TSE,
,SEMS KYI NGO BO GANG DU YANG,
,RANG BZHIN GYIS NI MA GRUB NA,
,KHYOD KYI PHUNG MTSANG RDOL BA YIN,

61

You can go to a single hair on your head
And split it into a million strands
But you'll never come to some point
Where you find some quality of the mind
Which exists in and of itself—

Now everyone can see
The game that you've been playing!

The tree without its roots

,KHRUL BA'I RANG NGO ZHIG PA YIN,
,SEMS KYI RTZA BA CHOD PA YIN,
,DUG GI SDONG PO 'GYEL BA YIN,

62

The illusion now is torn
The root of the mind is ripped out
The poison tree is felled.

,NYON MONGS KUN GYI DPON PO DE,
,SHI SA DUR DU CHUD PA YIN,
,NYON MONGS KUN GYI RTZA BA CHAD,

63

The king of every negativity
That exists within a person

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Is laid to rest now in his grave;
The very root of every evil
Has finally been severed.

,NYON MONGS LA SOGS CHOS KUN NI,
,GTAN NAS SKYE BA MED PA YIN,
,GNAS LUGS DON ZHIG MTHONG BA YIN,
,YE NAS YOD MA MYONG BA YIN,
,GSHIS SU GRUB PA MED PA YIN,

64
None of our negative emotions—
And nothing else, in fact—
Has ever even begun.

Now we see the way
That all things really are:
They were never there at all,
They have been, forever, never.

,RANG BZHIN GDOD NAS MA GRUB PA,
,SEMS KYI RANG NGO MTHONG BA YIN,
,GNAS LUGS ZANGS THAL CHEN PO YIN,

65
We have seen now the real nature
That the mind itself really has:
For it has never possessed a single quality
Of its own since time began.

This is the mighty nature of things
Which no thing can ever stop.

,LTA RGYU MED PA'I LTA BA YIN,
,MTHONG RGYU MED PA'I MTHONG BA YIN,

,SGOM RGYU MED PA'I BSGOM PA YIN,
,BRJOD DU MED PA'I DON ZHIG YIN,
,SMRA BSAM YUL LAS 'DAS PA YIN,

66

This is the viewpoint no one can view;
This is the sight no one could see;
This is the meditation no one could do,
And a thing which words cannot express:

A thing beyond all speaking,
A thing beyond all thinking.

,MKHAN PO NYID KYANG SMRA BSAM 'DAS,
,GNYEN PO NYID KYANG RANG SAR GROL,
,KUN RTOG YID KYI DMIGS GTAD ZHI,
,DE RNAMS MING GI RNAM GRANGS YIN,

67

This is the master
No one can describe;
This is the antidote
Which fixes itself;
And the way we imagine things to be
Is forever put to rest.

All of these are different ways
Of saying the very same thing.

The single song of all things

,DRIL BAS MNYAM NYID CHEN PO YIN,
,DU MA RO GCIG BYA BA YIN,
,KHOR 'DAS DBYER MED BYA BA YIN,
,DE RNAMS DON LA MNYAM PAR BZHAG

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68

To sum, this is the single way
In which all things are equal;
It is the single song
Of all the many things there are.

This is what makes the cycle of pain
And the act of going beyond it
Inseparable one from the other.

And then we sink into deep meditation
Upon what these things are.

,MNYAM PAR BZHAG PA'I BZHAG NGO NA,
,BDEN 'DZIN KHYOD PAS SANGS RGYAS MED,
,CHOS DANG DGE 'DUN SA LAM MED,
,BRAS BU MNGON DU GYUR PA MED,
,BDEN PA MED CING BRDZUN PA MED,
,CHOS KYI SKU YANG MI GDA' NA,
,BDEN 'DZIN KHYOD NI GA NA MCHIS,
,KUN RDZOB CHOS RNAMS LTA CI SMOS,

69

To the state of mind in this meditation,
There is no Buddha—
Even less than you,
My Tendency To Think That Things Are Themselves.

To this state of mind
There is no teaching, no community,
No spiritual paths or levels,
No reaching any goal at all,
No truth nor lie
And no Buddha's reality body.

How then could You ever exist,

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Sitting there thinking that things are themselves!
How could there be there anything
Which wasn't as it appeared to be?

,TING 'DZIN DE LAS LANGS PA'I RJES,
,SEMS NYID STONG PA'I ME LONG LA,
,KUN RDZOB SNANG BA'I GZUGS BRNYAN SHAR,
,SNANG TZAM MA GTOGS GTAN MED PAS,
,BDEN 'DZIN SDOD PA'I YUL MED DO,

70

And in the aftermath,
After a person comes out of this meditation,
The reflection of all those things
Which aren't what they appear to be
Appears once more within the mirror
Of this emptiness, of the mind as it is.

Apart from their appearance,
They don't exist at all—

There is no land there where you,
The Tendency To Think That Things Are Themselves,
Could ever make your home.

A world we never question

,SEMS NYID STONG PA'I ME LONG DANG,
,KUN RDZOB SNANG BA'I RTEN 'BREL GYL,
,RGYU RKYEN TSOGS PA'I SNANG BA TZAM,
,MA DPYAD NA YIN DPYAD NA MED,

71

All this world is but an appearance
Which forms when all the necessary

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Causes and conditions have met together—
It is only apparent, not what it seems,
A world where things occur
Because they depend upon others:
A reflection appearing in the mirror
Of emptiness, the mind as it is.

If we ask no questions, things are there;
When we start to ask them,
Things disappear.

,SNANG BA GLO BUR MING BTAGS CAN,
,DPYAD MED TZAM LA RGYU 'BRAS 'JOG

72

The way we think that certain things
Can act as causes for other things
Is possible only in an apparent world;
In a world of names that come and go;
In a world we never question.

,DE YIS TSIM PAR MA GYUR NA,
,BTZAL BA'I TSE NA 'JOG RGYU MED,

73

But if we are not satisfied
With leaving the world like this,
And instead we begin to investigate
How one thing can cause another,
In the end we come up with nothing.

,BYA BYED RKYEN LA BLTOS BZHIN DU,
,BDEN PAR SNANG BA YA RE MTSAN,
,BDEN PAR ZHEN PA DE BAS MTSAR,
,MTSAR YANG ZHEN PAS AA THANG CHAD,

74

If you think about it, it's passingly strange
That the workings of things can appear to us
As if all of them were real,
Even as they must still depend
Upon their conditions to happen.

The fact that we then believe they're real
Is something even more strange;
Strange but also sad,
In the way this belief exhausts us.

,BYIS PA RGAS PA'I RGAN PO DE,
,SKYES TZAM NYID NAS RGAN PO RANG,
,GRUB GRUB 'DRA BA'I SNANG BA DANG,
,DE LA ZHEN PA NYID DANG MTSUNGS,

75

An old man is a boy grown old;
But a boy who was old in actual fact
From the moment he was born;

And yet it seems to us
That he grows old gradually.

The way we believe now the world is real
Is exactly the same as how we believe
That the boy is how he appears to be.

,SEMS NYID STONG PA'I NAM MKHA' LA,
,SGYU MA LUS KYI SPRIN TSOGS 'KHRIGS,
,SNA TSOGS RTOG PAS KUN BSLANGS NAS,
,BYA BYED YONGS KYI CHAR BABS PA,

76

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The clouds of the body, the illusion,
Gather in the sky
Of emptiness, the mind as it is.

Inspired by our many imaginings,
The rain of the entire way
That things around us work descends.

,SEMS DANG SNANG BA'I RGYU RKYEN LAS,
,BYUNG BAR SU YIS MA MTHONG BA,
,DPYAD NA CHAR SPRIN SEMS NYID GSUM,
,BYUNG YANG NAM MKHA' RANG LAS BYUNG,
,THIM YANG NAM MKHA' RANG LA THIM,

77

Who could fail to see that they come
From the mind, and from all the various
Causes and conditions
That make them appear to us?

When you look into it, you realize
That although these three different things—
The rain, the clouds, and the mind itself—
All occur, they occur but from the sky,

And when they disappear
They vanish into the sky itself.

,SEMS NYID STONG PA'I ME LONG LA,
,RMI LAM LUS KYI GZUGS BRNYAN SHAR,

78

The reflection of the body of the dream
Appears in the mirror of emptiness:
The mind as it really is.

,RGYU RKYEN RTEN 'BREL GNYID DANG NI,
,SNGON CHAD GOMS PA'I BAG CHAGS KYIS,
,RGYU 'BRAS YONGS KYI BYA LAS MKHAS,
,SNANG TZAM DU NI KUN GYIS MTHONG,

79

The sleep is all the ways that things
Cause other things;
How each and every thing
Depends upon another.

And then due to the seed within our mind
Planted by the time we've already spent
Getting used to these ideas,
We become a master in understanding
The entire workings of causation.

Everyone comes to see then
How things are only apparent.

A world we start to question

,DPYAD DANG SAD PA'I DUS NA NI,
,DON LA YOD PA NGAS MA MTHONG,
,BYUNG YANG SEMS NYID RANG LAS BYUNG,
,THIM YANG SEMS NYID RANG LA THIM,

80

When we examine things—
That is, when we awake—
Then we see that nothing exists
In and of itself.

Things do happen, but we understand
That they happen from the mind itself.

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Things do fade away, but we know
That they fade from the mind itself.

,SNANG BA TZAM LA LAS 'BRAS 'JOG
,SEMS NYID STONG PA'I CHU NANG DU,
,SHES RAB ZLA BA'I GZUGS BRNYAN SHAR,
,LTA NGAN MUN PA SEL BA DE,

81

We can say that our actions
Do produce consequences,
But only apparently.

The reflection of the moon of wisdom
Appears in the still water of emptiness:
The mind as it really is;
And its brightness dispels the darkness
Of all the different mistaken ways
In which we see all things.

,SEMS NYID STONG PA'I CHU DANG NI,
,SHES RAB ZLA BA'I RTEN 'BREL GYIS,
,GNAS LUGS RTOGS PA KUN GYIS MTHONG,
,SNANG BA TZAM DU THA SNYAD 'JOG

82

Certain events are set in motion
When the moon of wisdom appears upon
The still waters of emptiness,
The mind as it really is.

Everyone then comes to see,
Everyone realizes,
The way things really are.

Nominally speaking then

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We can say that all things do exist—
If only in an apparent way.

,DPYAD DON GRUB PA NGAS MA MTHONG,
,DE RNAMS BYUNG YANG SEMS LAS BYUNG,
,THIM YANG SEMS STONG RANG LA THIM,

83

I don't see how the object
That we are checking to find
Could ever really exist;

Things do happen, but they happen
From the mind;
Things do fade away,
But they fade into the emptiness,
Fade into the mind itself.

The emptiness of teaching emptiness

,SEMS 'DI STONG PA'I BRAG RI LA,
,CHOS SGRA MTHON PA'I SGRA ZHIG SHAR,
,GNAS LUGS SGRO 'DOGS CHOS PA'I SGRA,
,BRAG CA'I SKAD DU SGROG PA 'DI,

84

The mind perceives the exalted sound,
The words of these very teachings,
Within the canyons of emptiness;

But these words themselves, sounds that correct
Our habit of overestimating how things really are,
Are actually just an echo
Sounding back to us.

,STONG PA'I TSIG GI SGRA CHEN DANG,
,SEMS STONG BRAG CHEN TSOGS PA YI,
,RGYU RKYEN LAS SKYES STONG SGRA SGROG
,MA RIG MUN SEL SGRON ME YIN,

85

The mighty roar of the words of emptiness
Fly to the vast canyon walls
Of the mind of emptiness;

And then because the causes and conditions
Are complete, the sound of emptiness
Is born and sounded back.

,SNANG BA TZAM DU THOS BSAM MDZOD,
,DPYAD NA YOD PAR NGAS MA MTHONG,
,BYUNG YANG SEMS NYID RANG LAS BYUNG,
,THIM YANG SEMS STONG RANG LA THIM,

86

We learn, and we study,
But only apparently;
I don't see that there is anything there,
If one pauses to examine them.

Things do happen, but we understand
That they happen from the mind itself.
Things do fade away, but we know
That they fade from the mind itself.

,DES NA KHYOD DANG NGA GNYIS NI,
,DZIN STANGS DNGOS 'GAL ZHUGS PA 'DIS,
,LHAN CIG SDOD PA'I GNAS MA MCHIS,
,KHYOD RANG 'GRO BA'I GNAS LA RGYUG

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87

Thus the way that you and I
See things is completely incompatible;
There is no one place in the universe
Where both of us could reside.

And so it is you who must leave,
And go wherever you might.

The cousin who came for a visit

,BDEN PAR 'DZIN PAS LAN SMRAS PA,

88

The Tendency To Think That Things Are Themselves replied,

,KHYOD KYIS STONG SKAD CI SMRAS KYANG,
,NGA YIS CHOS BRGYAD BTANG NA MNGON,
,NGA DANG KHYOD GNYIS 'DZIN STANGS NI,
,DNGOS 'GAL ZHUGS PA NGA YANG 'DOD,
,LHAN CIG 'GROGS PA'I GNAS MIN NA,
,KHYOD RANG GZHAN DU 'GRO BA'I RIGS,

89

You chatter on about emptiness,
But it's me who actually takes action,
Sending forth all eight of the thoughts.

I would also agree
That the way that you see things
And the way I see them
Are completely incompatible;

This mind is not a place
Where you and I could live together —

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If you were the one to leave then,
That would be best of all.

,NGA NI NANG GI SNYING MI YIN,
,KHYOD NI GLO BUR YUD TZAM YIN,
,NGA DANG SEMS NYID 'GROGS PA 'DI,
,RI YI RGYAL PO RI RAB 'DRA,
,GA-YO 'GUL MED PAR SDOD PA YIN,

90

I am part of the inner circle;
You are fleeting, of a moment.
The partnership between me and this mind
Is like Mount Meru, king of mountains:
I stay here steadfast, I stay immobile.

,KHYOD NI SKAD CIG GLOG DANG 'DRA,
,NGA NI RGYA MTSO CHEN PO 'DRA,
,SKYE BRI MED PAR SDOD PA YIN,
,KHYOD NI RMI LAM YUD TZAM YIN,
,NGA NI RGYA MTSO'I RGYUN DANG 'DRA,

91

You come into the mind
Like a flash of lightning,
Here but for an instant;

I though am the great salt sea,
Ever-present, never-beginning,
Staying and never to dry.

You are a strange moment within a dream,
I surge on, a mighty ocean current.

,KHYOD NI MIG 'DZUM GCIG GI YUN,

,NGA NI MA BUR BRTZE BA 'DRA,
,KHYOD NI SNYING RING MGRON PO YIN,

92

You are here for the length of time
It takes to blink an eye;

I am the enduring love
Of a mother for her child—

You are the distant cousin
Who arrives for an occasional visit.

,NGA NI 'BUD PAR BYED DO ZER,
,KHYOD NI BSGOM PAR BYED PA YI,
,SGOM CHEN RNAMS NI 'DI LTA STE,
,SEMS NYID BSGOM PAR BYED DO ZER,

93

Oh once in a while someone will come
Saying they're a great meditator,
Saying they will contemplate you
And throw me from the mind,
"I will contemplate," they say,
"The mind as it really is."

**Flaccid staying in the present
(Ineffective meditation #1)**

,SKAD CIG SNGA MA'I RJES MI GCOD,
,SKAD CIG PHYI MA'I SDUN MI BSU,
,DA LTAR SHES PA SO MA LA,
,BCOS SLAD MED PAR BSGOM PA 'DI,

94

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They tell us never to revisit
The moment that came before;

They tell us not to anticipate
The moment that comes after:

Meditate upon the mind
As it's been forever more,
No complications, no additions.

,SEMS RANG BSGOM LAS MA 'DAS MOD,
,DE NI NGA RANG BSGOM PA YIN,

95

In the end then we would have to agree
They are meditating on nothing more
Than the mind itself—
They are meditating on me!

,NGA DANG 'DZIN STANGS MI 'GAL BAS,
,KHYOD NYID BSGOM PAR MI 'GYUR ZHING,
,NGA LA GNOD PAR GA LA 'GYUR,
,DER YANG KHYOD KYIS MA SLEB BO,

96

The way they see things then
In no way contradicts
The way in which I see them.

Thus they can't be meditating on you—
So how could they do any damage to me?

In fact I can't recall that I've met you
In a mind in this meditation.

**The trap of emptying the mind
(Ineffective meditation #2)**

,LA LA YID BYED BKAG PA YI,
,YID LA BYAR MED BSGOM PA YOD,
,DE DANG NGA GNYIS 'DZIN STANGS NI,
, 'GAL BA MED PAS NGAR MI GNOD,
,KHYOD NYID BSGOM PAR GA LA 'GYUR,
,DER YANG KHYOD KYIS MA SLEB BO,

97

Others try to stop the mind
From thinking about anything;
Their meditation consists of being careful
Not to think at all.

The way they think of things then
Is in no way incompatible
With the way I think of things,
And again it does me no damage;

How could this be a contemplation
On you? And so neither can I recall
Ever meeting you in a mind
Engaged in that meditation.

**The ineffective emptiness
of things that are
(Ineffective meditation #3)**

,LA LAS SEMS NI GZUGS CAN DU,
,BTZAL BAS MA RNYED DE BSGOM PA,
,DE NI NGA YI PHYOGS NA'ANG MED,
, 'DZIN STANGS 'GAL BA LTA CI SMOS,
,KHYOD KYI PHYOGS NA'ANG MI 'DUG PAS,

,NGA LA CI'I PHYIR GNOD PA BYED,

98

Some go on an exploration
To see if the mind is a physical thing;
They discover then that it is not,
And think this is some meditation.

They're nowhere near me,
Much less incompatible
With the way I think things are.

They're nowhere near you either—
How then could they hurt me?

**The myth of the naked mind
(Ineffective meditation #4)**

,LA LA SEMS NI MA BCOS PA,
,LHUG PA RJEN PAR BSGOM PA YOD,
,DE GA SEMS RANG BSGOM PA YIN,
,NGA NYID BSGOM LAS MA 'DAS MOD,
,NGA NYID BSGOM PA NGA YI GROGS,
,KHYOD NYID BSGOM PAR GA LA 'GYUR,
,KHYOD KYIS MA SLEB NGAR MI GNOD,

99

Some meditate on the mind
Left untouched, as it is;
They let go of the mind,
They see it naked, raw.

Which of course is nothing more
Than meditating on the mind itself,
And takes them then no further
Than a meditation on me!

And meditating upon me
Is to be my friend;
How then could it ever be
To meditate on you?

Neither have I met you there;
And never has it harmed me.

**The meditation
of mind running loose
(Ineffective meditation #5)**

,LA LA RIG PA ZANG THAL ZER,
,SNANG BA YID LA MI BYED CING,
,BSGOM PA YID LA MI BYED BSGOM,
,DES KYANG NGA LA GTAN MI GNOD,
,NGA DANG 'DZIN STANGS 'GAL BA YI,
,GNYEN PO PHYOGS NA'ANG MI GDA' NA,
,KHYOD NYID BSGOM PAR GA LA 'GYUR,
,DER YANG KHYOD KYIS SLEB PA MED,

100
Some do a meditation that they call
“The unstoppable mind”;
They bring no image at all to the mind,
And make no attempt at meditation—
Which for them then is meditation.

This is another of those meditations
That does nothing at all to stop me;
It's nothing even close to an antidote,
A state of mind that considers things
In a way that contradicts the way
That I tend to view them myself.

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It has nothing to do with meditating
Upon yourself, and again I can say
I've never met you in their minds.

Uneducated meditation (Ineffective meditation #6)

,THOS MED BSGOM PA PHAL CHER NI,
,NGO SPROD 'GRIG 'GRIG YOD KHA MO,
,TSIG NI ZAB ZAB RBAD KHAM CAN,
,BSGOM GA RANG DU YOD LAGS KYANG,
,MNYAM PAR BZHAG NAS BSGOM TZA NA,
,PHAL CHER NGA NYID BSGOM PA MANG,
,NGA DANG YOD LA KHYAD MA PHYED,

101

The great mass of people who meditate
Without having had any training
Go around claiming that they are expert
At meeting the mind, face to face.

Deep words these are, most profound,
And baseless boasting too.

They might even be able to go into
Some state of meditation,
But deep within this state of mind
Most of them are meditating
On nothing else but myself.

They seem incapable of distinguishing
Me from simple existence.

A child hiding

under a blanket

(Ineffective meditation #7)

,LA LA NGA MED BSGOM ZER KYANG,
,NGA MED PA DANG MED PA GNYIS,
,DBYE BA GCIG KYANG MA PHYED PAR,
,MED PA KHO NA BSGOM PA MANG,

102

There are others who say they meditate
On the fact that I don't exist;
But they fail to make the most simple distinction
Between my not being there
And non-existence itself.

And so many meditate upon
Nothing more than nothing there.

,DE RNAMS NGA YI PHRIN LAS YIN,
,KHYOD NI PHYOGS NA'ANG MI GDA' NA,
,DE DUS KHYOD KYIS GANG DU PHYIN,
,YUD TZAM ZHIG KYANG MA SLEB PAR,
,NGA NI 'BUD PA GAD MO'I GNAS,

103

All these types of meditation
Are my holy enlightened deeds,
And are nothing remotely close to you.

Who knows where you might have gone
When they are deep in these?
Goodness knows I never see you
Even a moment there.

To say you will drive me from the mind
Is nothing but a joke!

**Flaccid philosophy
(Ineffective meditation #8)**

,THOS PA CAN GYIS KHYOD BSGOM ZER,
,YA MTHA' MA MTHA' BSGRUB BSGRUB DANG,
,DPYAD PA MANG PO BYED BYED NAS,
,SGOM LA SKYON NI 'TSOL 'TSOL ZAD,

104

Those who do possess some training
Say they're meditating on you,
But spend their time trying to prove
One thing or another.

They analyze, and then they examine,
Looking again and again
For some problem in the way that others
Try to meditate.

,JOG PA'I DON LA SKYON 'TSOL DANG,
,BSGOM PA LA YANG DPYOD DPYOD PA,
,DPYOD PA PO YANG DPYOD PAR BYED,
,DE YI DPYOD PA PO YANG DPYOD,

105

They try to find some problem
In conclusions others draw;
Then they analyze, and analyze,
The meditations they used to get there;

And then they start to analyze
The one who's doing the analysis,
And then move on to the one
Who's analyzing that.

,DPYOD PA'I GNYEN PO MI ZAD PAS,
,THUG MED BAR DU DPYOD PA NA,
,NGAL BA'I RNAM RTOG CHEN PO YI,
,DRA BAR TSUD NAS BSGOM RGYU MED,
,DPYOD PA'I DUS SU YONG YONG 'DRA,
,JOG KAR CI BSGOM 'DI BSGOM MED,

106

The antidote of analysis comes then
To an infinite regression—
You can analyze on to infinity.

But all you've done is entangle yourself
In a net of long-winded ideas
That will leave you completely exhausted—
There is nothing there to meditate on.

It feels with this kind of analysis
That the next thing must be something,
But whatever you bring to mind then isn't
The next thing anymore.

A whole list of the useless

,RES 'GA' NGA NI SGOM PAR BYED,
,RES 'GA' MED PA KHO NA BSGOM,
,RES 'GA' YID LA MI BYED BSGOM,
,YANG DAG DON LA 'JOG TZA NA,
,NGA DANG 'DZIN STANGS 'GAL BA YI,
,GNAS LUGS BSGOM PA NYIN SKAR TZAM,

107

And so sometimes people are meditating
On nothing more than me;
And sometimes they are meditating

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On nothing more than nothing;
And sometimes they are meditating
On trying to think of nothing.

A person who is meditating
On the way that all things really are—
Who enters a meditation upon
The object which is absolute,
And thus attains a state of mind
Incompatible with how I see things—

Is as common as a star that shines
In the middle of the day.

The undeniable power of the Lama

,DI 'DRA'I TSUL LAS MA 'DAS NA,
,NGA NI 'BUD DO MA ZER CIG
,KHYOD NI AU DUMWA RA TZAM,
,STABS KA LEGS NA LAN CIG YIN,
,DE LA'ANG BSKAL PA DPAG MED NAS,
,TSOGS CHEN BLA MED BSAGS PA DGOS,
,DE YANG BLA MA MNYES LAS 'BYUNG,

108

Until we come to a day when you
Can change this situation,
I would ask you never to speak again
Of driving me from the mind.

You are the cobalt lotus flower—
A bloom that only appears
Once in a thousand years.

In the very best of circumstances

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You might come, but only once;
And even that requires the person
To spend an inconceivable number
Of eons amassing an unsurpassable
Power of virtuous deeds.

And that can only come by pleasing
The one who is your Lama.

The undeniable power of worldview

,NGA LA DE 'DRA MI DGOS SHING,
,NGA NI GTAN GYI BDAG PO YIN,
,NGA NYID 'BUD PAR BYED PA LA,
,NGA DANG 'DZIN STANGS 'GAL GYUR PA,
,GNYEN PO'I SHES RAB 'KHRUL MED CIG
,NGES PAR YOD NA MA GTOGS PA,

109

For me that's all unnecessary;
I live in this mansion as resident lord.

And sending me from this mind requires
The wisdom that acts against me,
In an unmistakable form:

A way of looking at things
Which is incompatible
With how I see them myself—
There is no other choice.

,GNYEN PO GZHAN DAG YOD GYUR KYANG,
,KUN GYIS YID CHES MI BYED PAS,
,KHO BO'I GROGS SU GYUR PA YIN,

,GROGS SU GYUR LA THAR PA MED,

110

And even if there were
Some other, different methods,
Nobody would accept them—

They come and take me as their friend,
And for those who take me as their friend
Freedom will never be.

**The useless meditation
upon choosing not to choose
(Ineffective meditation #9)**

,NGA LA THO REG MA BTANG BAR,
,DI YIN 'DI MIN MED PA YI,
,RTOG MED SHES PA BSGOM PA LA,
,GNAS LUGS BSGOM PAR 'DOD PA 'DUG
,NGA NI SNYING NAS GAD MO SHOR,

111

There's another thing that people do
That they think is a meditation
Upon the way things really are:

Rather than hammering me on the head,
They try to reach a state of mind
Free of any conceptions—
A state of mind which cannot say
Anything is this or that.

This idea is one so bad
I can't stop laughing at it!

**An illusory kind of illusion
(Ineffective meditation #10)**

,LA LA SNANG BA SEMS SU BYAS,
,SEMS NI STONG PAR THAG GCOD CING,
,STONG PA SGYU MAR BYAS NAS SU,
,SGYU MA RANG BZHIN MED PAR BSGOM,
,DE NI GNAS LUGS BSGOM PAR 'DOD,
,DE NI KUN RDZOB KHO NA YIN,
,LEGS NA SGYU MAR BSGOM PA TZAM,

112

The appearance of things around us
Some count as being the mind,
Deciding the mind must be empty.

Then they decide that being empty
Must mean the mind's an illusion.

Meditating on this illusion
Is then what it means to say the mind
Possesses no nature of its own;

And this they hold to be meditation
Upon the way things really are.

But the object here is nothing more
Than the deceptive nature of things;
At best they are only meditating
On what it means to be an illusion.

,NGA MED BSGOM NA NGA LA GNOD,
,NGA DANG NGA MED DNGOS 'GAL TE,
,NGA MED BSGOM PA MA BYUNG PHYIN,
,NGA DANG 'DZIN STANGS MI 'GAL BAS,
,NGA LA GNOD PAR GA LA 'GYUR,

113

If one were to find in a meditation
That I was something that didn't exist,
Then that would damage me, because
I can't not be here and be here too.

But until such time as a person reaches
A meditation where they conclude
That I'm not here, then their view of things
And mine are not in contradiction,
And they could never hurt me at all.

**The infinite, mistaken space
(Ineffective meditator #11)**

,LA LAS NAM MKHA' STONG PA LA,
,MTHA' DBUS MED PAR BSAMS NAS NI,
,DE DANG SEMS NYID BSRES NAS BSGOM,
,NAM MKHA' LTA BU'I LTA BA DANG,
,MNYAM GZHAG NAM MKHA' LTA BUR 'DOD,

114

Some other people reflect upon how
There are no edges or middle
To the emptiness of space;
And then they meditate on this,
Mixed with the mind itself.

And they think that this is the view
Where things are just like space;
They think that this is the meditation
Where things are just like space.

,NAM MKHA' MTHA' DBUS MED PA DER,

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,DZIN PA NGA DANG CI PHYIR 'GAL,
,SEMS LA MTHA' DBUS MED PA DE,
,GZUGS SU MED PAS MTHA' MA MTHONG,

115

I can't imagine why anyone
Would think that thinking that space
Has no edges and no middle
Would somehow be incompatible
With my continued presence.

As far as the fact that the mind
Has no edges and no middle,
The reason we see no edges there
Is simply because the mind
Is not a physical thing!

,NGA NI SEMS KYI STENG DU 'GYING,
,NGA LA REG PAR MA GYUR NA,
,NGA YI GNYEN POR 'GYUR BA 'KHRUL,

116

And so I continue
My delightful dance,
Here within the mind.

If you think that something can stop me
When it cannot even touch me,
Then quite mistaken you are.

**The coming & going
Of useless clouds in the sky
(Ineffective meditation #12)**

,LA LA RNAM RTOG SKYES PA'I DUS,

,DRAN PAS SLEB PAR BYAS NAS SU,
,DE YI NGO LA CER BLTAS TE,

117

Some people believe in yet another version
Of what it means to meditate
Upon the way things really are.

They say that when a thought pops up
You should simply focus upon it:
Watch as it makes its arrival,
Stare at how it looks.

,DE NYID RANG YAL LA SONG BA,
,DE NYID CHOS SKUR NGO SPRAD NAS,
,RNAM RTOG MANG BA TZAM GYIS NI,
,CHOS SKU MANG BA YIN PAS NA,
,RNAM RTOG DGAG PA MI DGOS SHING,
,DE NYID CHOS SKUR 'KHYER RO ZER,
,GNAS LUGS BSGOM PAR 'DOD PA YOD,

118

And when this thought then slips away,
All of its own accord,
Understand that this is nothing less
Than a Buddha's body of reality.

The more random thoughts you have then,
The more reality bodies you have—
So why make any effort to stop
Random thoughts in your meditation!

This they claim is the practice
Of transforming things into
The body of reality.

,RNAM RTOG GZUGS SU MA MTHONG DANG,
,SEMS NI GZUGS SU MA MTHONG BA,
,NGA DANG 'DZIN STANGS MI 'GAL BAS,
,GNAS LUGS BSGOM PAR MI 'GYUR NA,
,CHOS SKU MTHONG BA SMOS CI DGOS,
,NGA NYID 'BUD PA GAD MO'I GNAS,

119

Seeing that your random thoughts
Are not a physical thing,
Understanding that our mind
Is not a physical thing,
Is not a point of view that stands
In any way opposed
To the way that I consider things.

To claim then that you could use this
To drive me from the mind
Is nothing but a joke,
Much less saying that it's a way
To see the reality body.

**The misuse of one or many
by proving what's already clear
(Ineffective meditation #13)**

,LA LAS GCIG DANG DU BRAL GYI,
,DPYAD PA DAG PAR BYAS PA YIS,
,BTZAL BAS MA RNYED PA DE BSGOM,
,DE YANG PHYOGS CHOS [f. 239b] BSGOMS PAS NA,
,BSGRUB BYA NGA MED BSGOM PA MIN,
,NGA DANG 'DZIN STANGS 'GAL MI 'GYUR,
,DE YANG NGA MED BSGOM PA MIN,

120

Some do a perfect analysis

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On the fact that things
Are neither one nor many;
They use it to seek a thing
And find that it's not there—
Then meditate on that.

But this is just a meditation
Upon the general principle,
And not upon the proposal
That there is no I that exists.

It doesn't contradict
The way in which I see things,
And it isn't a meditation
On why there is no me.

Reaching the luminous image but not the purple elephant (Ineffective meditation #14)

,LA LAS GCIG DANG DU BRAL GYIS,
,DPYAD PAS MA RNYED PA YI DUS,
,MING BTAGS TZAM LA RTOG PA YIS,
,NGA NI MI 'DUG SNYAM BSAMS NAS,
,BSGOM PA DE YANG MA YIN DGAG
,BSGOM KYI MED DGAG MA YIN CING,
,NGA DANG 'DZIN STANGS DNGOS MI 'GAL,

121
Some do an analysis
On the fact that things
Are neither one nor many,
And again find nothing's there.

But what they think
To themselves then

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Is that there is no I,
Because it is nothing more
Than something labeled with a name;
And then they meditate on that.

This though is a meditation
On what a thing is not;
It is not a meditation
Upon its very absence—
And it's not therefore a thing
Which directly contradicts
The way that I see things.

,DZIN STANGS DNGOS 'GAL MA ZHUGS NA,
,NGA NI 'BUD PAR GA LA NUS,
,NGA LA GNOD PAR MA GYUR NA,
,SHES RAB BSGOM PAR GA LA 'GYUR,

122

How on earth can you imagine
That you could expel me from this mind
Unless you found a viewpoint
Which stood in direct opposition
To the way that I see things?

How could you ever meditate
Upon wisdom so long as you
Had yet to inflict any damage on me?

**Not the absence
of a misunderstanding that is
(Ineffective meditation #15)**

,LA LA GCIG DANG DU BRAL GYIS,
,DPYAD NAS MA RNYED PA YI TSE,

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,NGA NI STONG PA NYID BSGOM ZHES,
,DE LA ZHUGS PA BZHIN DU BSGOM,

123

Some again do an analysis
On the fact that things
Are neither one nor many,
And find that nothing's there.

They say that then they're meditating
On the fact that the me
Is simply gone;
But even in that moment,
They are living in this me.

,DE NI STONG NYID RGYANG CHAD TSUL,
,KHO RANG RANG BZHIN STONG PAR NI,
,SONG BA'I DON DU MA GO BAR,
,MDUN NAS STONG PA NYID ZHUGS KYANG,
,STONG PAR SONG TSUL MA GO BAS,
,NGA YI GNYEN PO SHES RAB DE,
,DE GA RANG DU GAR SONG MED,
,GNYEN PO MED NA CI PHYIR GNOD,
,NGA NI SDOD PA LAS 'OS CI,

124

People like this are wandering
Further and further from emptiness;
They fail to grasp that emptiness
Is the fact that they themselves
Have no nature of their own.

Emptiness is standing there
Right in front of their eyes,
But they can't comprehend
Why it is it's empty;
And in that very moment

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The wisdom which could serve
As my antidote slips from sight.

If the antidote is missing,
How could I ever be hurt?
The only choice I'd have then
Is to remain right where I am!

The flaccid lack of an opinion (Ineffective meditation #16)

,LA LA GCIG DANG DU BRAL GYI,
,DPYAD PAS SHIN TU DAG PA'I TSE,
,DPYAD PA SNGON DU SONG BAS ZER,
,SGOM GAR DMIGS GTAD MED DO ZER,
,YID LA CI YANG MI BSAM PAR,
,MNYAM PAR BZHAG PA'I GNAS SU 'DOD,

125

Some others do a much more careful
Analysis of the fact that things
Are neither one nor many.

First you analyze, they say,
And then you meditate, they say,
In a way where you simply suspend
Your mind from any opinion of things:

Focus your thoughts on nothing at all;
And then, they claim,
You have reached some deep meditation.

,YID LA BYED RGYU MED PA DE,
,NGA DANG 'DZIN STANGS 'GAL BA MTSAR,
,NGA MED BSGOM PAR MA GRANG NA,

,ZAB DON MING NI CIR BTAGS KYANG,
,NGA LA GNOD PA'I PHYOGS NA'ANG MED,
,SHES [f. 240a] RAB BSGOM PA GAD MO'I GNAS,

126

What a strange idea it is
To think that if you managed
To think of nothing at all,
It could somehow contradict the way
That I conceive of things.

If a meditation can't be considered
The kind where you discover
That there's no I at all,
Then sure then you can give it
Some deep and fancy name,
But the fact is that it doesn't even
Approach a view that could hurt me;

This thing that you believe
To be a meditation on wisdom
Is nothing more than a joke!

**Emptiness is not the flow
of the mind that figured it out
(Ineffective meditation #17)**

,LA LA GCIG DANG DU BRAL GYI,
,DPYAD PAS MA RNYED DE YI PHYIR,
,NGA NI BDEN PAR MED PA YI,
,RIGS SHES RJES DPAG DE YI NI,
,RGYUN LA CI THUB MNYAM PAR 'JOG

127

Still others do an analysis
Of the fact that things

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Are neither one nor many,
And manage to come up
With nothing at all.

They thus conclude that the I
Is nothing that is real,

And then they stay in meditation
As long as they possibly can
On the flow of the logical
State of mind
They used to make this conclusion.

,DE LA GNAS LUGS BSGOM PA ZER,
,SHES PA KUN RDZOB YIN PAR GRAGS,
,KUN RDZOB BSGOM LA GNAS LUGS 'DOD,
,HA HA SHES RAB YA MTSAN LA,
,NGA NYID BSGOM PA NGA YI GROGS,

128

And this, they claim,
Is what it is
To do a meditation
On the way things really are.

Now everybody knows
That the mind is something that belongs
To the deceptive side of reality;

So what they're really saying
Is that meditating on the deceptive side
Is meditating on the absolute side.

Ho ho! It's a weird sort of wisdom
When you're meditating on me,
And making me your best friend!

**Emptiness is not even the flow
of the mind that now understands it
(Ineffective meditation #18)**

,LA LAS GCIG DANG DU BRAL GYIS,
,DPYAD PA'I RTAGS LAS NGA NYID NI,
,BDEN PAR MED PAR NGES PA YI,
,NGES SHES DE YI RGYUN LA NI,
,MNYAM PAR BZHAG PA'I GNAS LUGS 'DOD,

129

Others do an analysis
Of the fact that things
Are neither one nor many,
And based on this reasoning
Come to an understanding
That the I is nothing real.

They believe that staying in meditation
On the flow of these kinds of thoughts
Is a meditation upon
The way things really are.

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,DE YANG GONG DANG KHYAD MED CING,
,DZIN STANGS 'GAL BA AA CANG CHE,
,NGA RANG BSGOM LAS MA 'DAS MOD,
,SHES RAB BSGOM PAR GA LA 'GYUR,

130

But there isn't any difference
Between this and the position
We just described above;

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And it really is absurd
To say that it contradicts
The way that I see things.

In fact it's really nothing else
Than a meditation on me;
How on earth could you ever call it
A meditation on Wisdom?

**"I" am always the first thing gone
in emptiness
(Ineffective meditation #19)**

,LA LAS GCIG DANG DU BRAL GYIS,
,DPYAD PA'I RTAGS LAS NGA NYID NI,
,BDEN PAR MED PAR NGES PA'I TSE,
,KHO RANG MED PAR DAG PA DE,
,MA SHES BSGOM RGYU'I STONG NYID DE,
,ZUR DU BTZAL NAS SGOM PAR BYED,

131
Now others do an analysis
Of the fact that things
Are neither one nor many,
And based on this reasoning
Perceive that the I
Is nothing that is real.

They fail to understand
The simple absence of things
Where they themselves are gone,

And for their meditation
They seek some other emptiness
That they can focus on.

,GCIG TU STONG NYID RGYANG CHAD YIN,
,STONG PA BDEN 'DZIN BLO YOD PAS,
,NGA RANG BSGOM PAR GYUR PA DANG,
,NGA DANG 'DZIN STANGS 'GAL BA YI,
,GNYEN PO YOD MED KHYOD RANG SOMS,

132

People like this are uniquely
Far from emptiness;
They possess a state of mind
Which holds emptiness itself
To be a thing that's real.

Thus their meditation is
In fact meditating on me.

Now perhaps you can give it some thought
And decide whether or not this practice
Is an antidote which contradicts
The way that I see things!

,DE YI RGYU MTSAN CI STE NA,
,KHYOD RANG MED PA MA GO BAR,
,STONG NYID ZUR DU BTZAL BAS SO,
,KHA PO SU NI CHE YANG RUNG,
,DON LA NGA MED BSGOM PA NYUNG,

133

The reason why this is the case
Is that they fail to understand,
And are seeking some kind of emptiness
Which exists in some other place
Than the fact that they don't exist.

There may be lots of people around
Talking all kinds of big talk,

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But the fact is that they are very few
Who know how to meditate
On the fact that the I's not there.

**Even the flow of understanding
there is no "me"
isn't emptiness
(Ineffective meditation #20)**

,LA LAS GCIG DANG DU BRAL GYIS,
,DPYAD PA'I RTAGS LAS NGA NYID NI,
,BDEN [f. 240B BAR MED PAR NGES PA YI,
,NGES SHES DE YI 'DZIN STANGS KYI,
,RGYUN LA CI THUB MNYAM PAR 'JOG
,DE LA GNAS LUGS BSGOM PAR 'DOD,

134
And there are others
Who do an analysis
On the fact that things
Are neither one nor many,
And based on this reasoning
Come to an understanding
That the "me" is nothing real.

Then they meditate
For as long as they possibly can
On the flow of how these thoughts
Consider things to be.

This they claim is to meditate
On the way things really are.

,GZHAN DE DAG LAS CUNG LEGS SHING,
,NGA LA'ANG CUNG ZAD GNOD MOD KYANG,

,RDZOGS PAR GNOD PAR GA LA 'GYUR,

135

These folks are a little bit better
Than all those other ones.
They do, I admit, manage to inflict
Some little damage on me;

But how in the world could they ever
Smash me totally?

,DE YI RGYU MTSAN CI STE NA,
,PHUNG PO TSOGS TZAM LA BR TEN NAS,
,NGA'O SNYAM PA'I BLO SKYE ZHING,
,NGA'O SNYAM PA'I BLO DES NI,
,DMIGS PA NGA LA DMIGS NAS NI,
,RNAM PA BDEN PAR GRUB PAR 'DZIN,

136

And why is that the case?
The state of mind which thinks
“That’s me” comes up in us
Based on nothing more
Than the collection of our parts.

And when the mind
Then looks at this “me,”
It believes it exists in truth.

,DE LTAR BDEN PA BDEN 'DZIN YIN,
,DE LTAR ZHEN PA BDEN ZHEN YIN,
,DE LTAR SNANG BA BDEN SNANG YIN,
,PHYI MA SA BCU BAR DU 'BRANG,
,SHES SGRIB ZER BA'I MING YANG BTAGS,

137

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This kind of real
Is to believe things are real;
This kind of grasping
Is to grasp things as real;
This way of appearing
Is to appear as though real—

And it follows us all the way on up
To the tenth bodhisattva level.
It goes as well by the name
Of an “obstacle to omniscience.”

,PHAGS PA SLOB PA'I RJES THOB TU,
,BDEN SNANG YOD DE BDEN ZHEN MED,
,MNYAM GZHAG NGO NA GNYIS KA MED,
,SANGS RGYAS SA NA MNYAM RJES MED,
,SO SKYE RNAMS LA GNYIS KA YOD,

138
In the aftermath,
Things still appear
To a realized being still learning
As though they were real—
But they don't believe it.

During the actual meditation,
Neither is there.

At the level of a Buddha,
There is no distinction
Of meditation and aftermath.

For normal people,
Both of them are there.

,PHUNG PO TSOGS TZAM LA BR TEN NAS,

,NGA'O SNYAM PA'I BLO LA NI,
,NGA NI BDEN PAR SNANG BA NA,

139

Now think of when the “me”
Appears as something real
To the mind that thinks “that’s me,”
When someone looks at nothing more
Then the sum of the parts
Of body & mind.

,DE NYID BDEN PA'I GCIG DANG NI,
,BDEN PA'I DU MAR MA GRUB PAR,
,NGES PA'I RTAGS LAS NGA NYID NI,
,BDEN PAR MED PAR NGES PA YI,
,NGES SHES DE YI 'DZIN STANGS DE'I,
,RGYUN NI SKYONG BA YIN ZHES KYANG,
,NGA LA GNOD PA CHUNG BAR NGES,

140

That me cannot exist as either
One thing that’s real,
Or things that are real
And more than one;

We prove this with some reasoning,
And then we come to understand
That I myself cannot be real;

And then we focus upon
The sustained flow of thought
That holds things in this way.

This is it, they say—
And certainly this way of thinking
Does some small damage to me.

**How do “I” relate
to my body & my mind?**

,DE YI RGYU MTSAN CI STE NA,
,NGA NI PHUNG PO'I STENG DU NI,
,BDEN PAR KHEGS PA DGOS PA LA,
,PHUNG PO LA NI DMIGS PA YI,
,PHUNG PO'I STENG GI NGA NYID NI,
,BDEN PAR GRUB PA MA KHEGS PAS,
,NGA NYID PHUNG PO'I STENG DU 'GYING,

141

And why is this the case?
What you're supposed to be doing
Is denying that the “me”
Could apply to body & mind
In a way that's really real.

If you fail to prove
That “me” is something
That could ever apply
To body & mind,

Then what you end up with
Is me, dancing atop
The body and the mind.

,NGA DANG PHUNG [f. 241a] PO KHA PHRAL NAS,
,BDEN MED CI TZAM BSGOMS KYANG NI,
,DZIN STANGS DNGOS SU MI 'GAL ZHING,

142

But suppose on the other hand
That you divorce the “me”
Completely from mind & body.

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You can meditate then
As much as you like
On the idea that the me's
Not real,

But that's not a way
Of looking at things
Which directly contradicts
The way I see them.

A genuine meditation on emptiness

,NGA NI PHUNG PO LA DMIGS NAS,
,BDEN PAR GRUB PAR SNANG BA YI,
,SNANG BA DE LTAR MA GRUB PAR,
,TSAD MAS NGES SHES 'DRONGS NA NI,
,GNOD KYI GZHAN DU MA YIN NO,

143

When you focus on the body & mind,
The “me” you see appears to be
Something that really exists.

But if you reach a correct perception
Which finally realizes that this “me”
Cannot exist the way it seems,
Only then have you really hurt me.

And it cannot happen any other way.

,PHUNG PO LA DMIGS NGA'O ZHES,
,DE YI BDEN GRUB BKAG TZAM GYI,
,MED DGAG 'DZIN STANGS YUL BYAS NAS,

,SHUGS MA NYAMS SHING GSAL NGAR LDAN,

144

You take as the object
Of the way you look at things
That absence of something there:

The simple lack of anything
That could really exist
When you look at body & mind
And say "me."

You keep it up strong,
Clear and vivid.

,BYING RGOD BRAL ZHING MTSAN 'DZIN ZHIG
,PHUNG PO LA NI DMIGS NAS NI,
,NGA MED YUL DU SHAR BA YI,

145

Stay free of sleepiness,
Stay free of wandering;
Destroy this idea
That things could have
Any qualities inside them.

And then when you look
At your body & mind,
The only thing you think
Is "There's no me!"

,DZIN STANGS SKYONG LA MKHAS NA NI,
,NGA DANG 'DZIN STANGS 'GAL BA STE,
,NGA NI 'BUD PAR NUS MOD KYANG,
,DE 'DRA NYIN MO'I SKAR MA TZAM,

146

Someone who has mastered
Maintaining this way
Of looking at things

Is looking at things
In a way that works against
The way I look at them.

And here and now
I'd have to admit
That they'd have the strength
To banish me from the mind—

But people like this
Are exceedingly rare,
Like a star shining bright
In the middle of the day.

**The invisible, constant companion,
and the invisible thing in his hand**

,RGYUN DU NGA YI GZHAL BYAR NGES,
,NGA NI MIG GIS MA MTHONG BAR,
,NGA NI 'BUD ZER MI RNAMS KYIS,
,DRE NI SHAR SGOR GNAS PA LA,
,GLUD NI NUB SGOR SKYEL DANG MTSUNGS,

147

I'm on everybody's mind,
Every moment of the day,
But there isn't a one
Who can lay their eyes on me.

People who claim
They will throw me out

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Are putting an offering
Outside the back door of their house
To appease a harmful spirit,
When the spirit is standing
Right here at the front door.

,RKUN MA NGOS NI MA ZIN PAR,
,RKUN MA'I NGOS NI 'DZIN PA 'DRA,
,BEM NI MIG GIS MA MTHONG BAR,
,BEM LA BRDEG PA'I MDA' BRGYAG 'DRA,

148
They've reported
A description of a thief
To the police,
Without ever seeing him.

They go out for target practice
With a bow and arrow,
And wearing a blindfold
Over their eyes.

,NOR BU NGO NI MA SHES PAR,
,NOR BU BTZAL NAS RE SKONG 'DRA,
,SHES RAB KHYOD NI MTHONG YUL MIN,
,NGA NI KUN GYI BDAG PO'O,

149
They have great hopes
Of digging up a precious gem
Without any idea
Of what it even looks like.

Wisdom,
You are somebody
That nobody ever meets.

I though
Am Master Of The Universe.

**The myth of an ultimate
deceptive thing
(Ineffective meditation #21)**

,NGA NI BLO BDE BSAM GRUB YIN,
,LA LA NGA NI 'BUD DO ZER,
,RNAM BDUN RIGS PAS DPYAD RTAGS KYIS,
,PHUNG PO LA DMIGS NGA NYID NI,
,BDEN PAR MED PAR NGES PA YI,
,NGES SHES 'DZIN STANGS RGYUN SKYONG ZER,

150

I am in fact the easiest thing
You could ever have to think about;
Still, some people make the claim
That they will drive me from their mind.

They use the analysis
Of the seven types of logic
To come to the realization
That the “me” you see
When you look at your body & mind
Was never something real.

And then, they say,
They will maintain
This way of thinking,
And stay in a stream
Of that realization.

,DZIN STANGS DE NI JI [f. 241b] LTA BU,

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,SHES PA'I RGYUN LA ZER NA NI,
,DE NI NGA NYID BSGOM PAS NA,
,NGA LA GNOD PAR MI 'GYUR ZHING,

151

But when they speak of
The “stream of the mind”
They’ll use to sustain this view,
They are in fact in meditation
Upon that very same “me”!

And so of course
It does me not
The slightest harm at all.

,BLO NI KUN RDZOB YIN PAR MTHUN,
,RANG BZHIN MED PA YIN ZHE NA,
,DE YIS RDZOGS PAR GNOD MI 'GYUR,
,DES NA NGA LA GNOD PA CHUNG,

152

They say that because the mind
Is consistent with things deceptive,
It has no nature of its own.

This idea doesn’t hurt me
Totally,
And only does some little harm.

**The mind empty of physical form
Is not the ultimate space
(Ineffective meditation #22)**

,DZIN STANGS MED DGAG YIN ZER NA,
,MED DGAG CI 'DRA ZHIG LA ZER,

,NAM MKHA' MTHA' DBUS MED LA NI,

153

Some claim that
How we hold to things
Is the absence of something.

But what kind of absence
Of something
Are you talking about?

Is it like empty space,
A thing that has no edges,
And no place we call "center"?

,MTHA' DBUS MED PA'I DON DE NI,
,GZUGS MA GRUB DANG DON 'DRA BAS,
,NGA LA DMIGS PAR MI 'GYUR NA,
,DZIN STANGS 'GAL BAR GA LA 'GYUR,
,NGA LA GNOD PA'I PHYOGS NA MED,

154

It seems that what you mean
When you say
It's a thing that has
No edges and no center,

You are trying to say
That it cannot exist
As an object which is physical.

But if a view isn't even
Focused on what is "me,"
Then how could the way it sees things
Be opposed to the way I see?

What you're describing

Cannot be counted
Among the things that hurt me.

Basic errors

**On the meaning of “empty space”
(Ineffective meditation #23)**

,SNGON POR MTHONG LA ZER CE NA,
,SNGON PO RI RAB MDANGS YIN CING,
,NAM MKHA'I DON LA'ANG MI REG NA,
,DZIN STANGS 'GAL BA LTA CI SMOS,
,GNOD PAR 'GYUR BA GAD MO'I GNAS,

155

And suppose you say
“Space is that blue thing
That we can see
When we look straight up.”

The blue of our sky though
Is just the reflection
Of color from Mount Supreme,*

And has nothing to do at all
With the meaning of “empty space.”

To say that thinking
In terms of this kind of space
Would in any way disprove me,
Much less directly contradict
The way I look at things,
Is nothing but a joke.

**Translator's note:* Ancient Buddhist cosmology says that the sky over our part of the world is colored blue because it is reflecting an area of the planet's Central Mountain which is composed of sapphire.

**Even empty space
is not ultimate space
(Ineffective meditation #24)**

,THOGS BCAS RAGS PA BKAG TZAM LA,
,BYED DO ZER NA YIN MOD KYI,
,RGYUN NI GANG LA BYED PAR 'GYUR,
,NGES SHES DE LA BYED ZER NA,

156

And suppose you say,
“When I speak of empty space,
What I refer to is the simple cancellation
Of gross material form.”

That is admittedly
What empty space really is,
But how is that sustained here?

Suppose you reply,
“What’s sustained
Is the understanding
Of empty space.”

,DE NI NGES SHES RGYUN YIN PAS,
,NGA NYID BSGOM PA KHO NAR GNAS,
,DZIN STANGS 'GAL BA AA CANG CHE,

157

If what you’re describing
Is sustained thoughts of understanding,
Then it can be nothing except
A meditation on me!

The Devil Debates an Angel

Sheesh McGeesh!

How can you say
It stands opposed
To the way that I see things?

**The emptiness
of a single partless flow
of understanding emptiness
(Ineffective meditation #25)**

,RANG BZHIN MED LA ZER CE NA,
,YIN MOD MED DGAG RGYUN NI GANG,
,GCIG GAM MI GCIG JI LTAR BYED,

158

And suppose you say,
“What I’m talking about
Is where nothing has
Any nature of its own.”

Yes and that’s certainly true,
But how is this absence
Of something sustained?

Is its flow a single thing,
Or is it nothing single?

,MI GCIG NA NI NGOS 'DZIN DGOS,
,THOGS BCAS RAGS PA BKAG TZAM LA,
,NAM MKHA'I MED DGAG TZAM BTAGS BZHIN,

159

If you say it is nothing single,
Then you will have to identify

For us exactly what it is.

In the case of empty space,
We refer to the simple cancellation
Of gross material form
As the simple absence of something
We give the name of “space.”

**Without the quiet of shamatha,
Even real emptiness meditation collapses
(Ineffective meditation #26)**

,BDEN PAR GRUB PA BCAD TZAM GYI,
,MED DGAG DE YI RGYUN DE LA,
,GONG GI NGES SHES DE YI NI,
,YUL LAM 'DZIN STANGS MED DGAG GI
,MING 'DOGS BYED NA YIN MOD KYI,

160

What’s happening in actual fact
Is that the state of understanding
As we described it above
Takes as its object,
Or has a way of looking at things,

As it is sustained towards
An absence of something
Consisting of the simple cancellation
Of anything that could really exist—

And then we give that flow
Of understanding a nickname of sorts:
The “absence of a certain thing.”

,[f. 242a] DE NYID DPYOD LA RDUGS PA DANG,

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,MNYAM PAR 'JOG PA'I TSE NA NI,
,BYING DANG RMUGS DANG MI GSAL DANG,
,NGAR MED PA DANG SHUGS MI LDAN,
,NYOG DANG HAD POR LAS PA DANG,
,RGOD 'PHRO GA-YENG BA RNAMS LA SOGS,
,DGOS DUS NGA YIS BTANG BAS NA,
,KHYOD NI CI BYA GTOL MED DO,

161

But as you grind down to the end
Of your examination of suchness,
And try to enter into
A balanced meditation
On what you've figured out,

Then I know it is the right time
For me to send forth my troops:

Sleepiness, dullness, lack of clarity;
An absence of vivid thinking,
A loss of the mental strength you need;

Cloudiness, or spacing out,
A mind which is agitated:
Jumping to the outside,
Constantly distracted.

And when these armies
Of mine arrive,
There's not a single
Thing you can think to do.

,GSOB DANG GSOG DANG SNYING PO MED,
,BAN BUN LA SOGS NGA YIS GTONG,
,KHYOD NI 'KHRUL BAS DE LA ZHEN,
,NGA YIS BYIN RLABS BYAS 'OG NYAL,
,DES NA NGA LA GNOD MI 'GYUR,

162

Next I send you thoughts
Of things that have no meaning:
Empty of anything, full of everything,
The frazzled inability
To come to any conclusions,
And others of the like.

And because you can't do
Anything right,
You actually start to enjoy them!

Then after I have given you
My blessing in these many ways,
There's not much else you can do
But take yourself to bed.

You want to know
Why nothing you do
Is any danger to me?

That's why!

**Emptiness & focus,
Vipashyana & shamatha:
The invincible combination**

,DPYOD DUS MA ZAD MNYAM GZHAG TU'ANG,
,PHUNG PO LA DMIGS NGA DE NI,
,BDEN PAR GRUB PA'I DGAG BYA DE,
,DMIGS YUL NAR MAR MA BRJED PAR,

163

But suppose instead
You make an effort—

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Whether it be in your thought explorations,
Or else in your states of deep meditation—
To focus in a sustained way
On the thing it is which we truly deny
When we speak of emptiness:

On the “me” that comes up
When you look at your body & mind—
A “me” which has some real existence;

And suppose you learn
Never to lose sight of this thought.

,BCUG NAS BKAG PA'I MED DGAG GI
,RGYUN LA SHUGS DANG GSAL NGAR NI,
,YENGs MED MA NYAMS LDAN PAR NI,
,MNYAM GZHAG BSGOM NA MKHAS PA YIN,

164

Suppose you learn to glue yourself
In your meditation session
To this vision of the thing we deny,
Constantly cancelling it;

Suppose you are able to keep up the strength;
And the clarity, and the vivid state of mind—
And focus without wandering off,
Without your meditation degrading—

Well then we would call you a Master.

Asleep in the room in the back

,DE 'DRA SRID MTHA' TZAM YIN PAS,
,NGA NI SKYID NYAL RING MO BYED,
,SHES RAB KHYOD NI TZAB TZUB MANG,

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,MANG BA TZAM DU ZAD LAGS KYI,
,NGA DANG SGOM CHEN KUN MTHUN PAS,
,KHYOD RANG YI THANG MA CHAD PAR,
,GNAS LUGS NGANG DU NYAL NA LEGS,

165

But let's be honest.
The odds of that happening
Are something close to zero.

I can sit back here in the mind
And take a long relaxing nap,
While Wisdom you're inevitably
Going to have
A million things to worry about.

Get used to it; that's the way it will be,
Because me and all those Meditation Experts
Are on the exact same page.

If I were you I would let it go—
Stop exhausting yourself!
Better for you to remain asleep,
Somewhere deep inside the mind.

,NGA NI 'BUD ZER MANG LAGS KYANG,
,NGA LA GNOD PAR MI 'GYUR BA'I,
,RGYU MTSAN 'DI LTAR YOD PAS NA,
,SHES RAB RNA BA GZHUNGS LA NYON,

166

Many are those who make the claim
That they will drive me from the mind;
But there you have them, all the reasons
Why they can never hurt me.
Listen well now to my words, Miss Wisdom.

Who has a chance?

,SPYIR DU SEMS CAN THAMS CAD NI,
,NGA YI MNGA' ZHABS 'BANGS SU MCHI,
, 'ON KYANG THAR PA 'DOD RNAMS LA,
,NGA YI MDA' LNGA 'PHANGS PA'I TSE,
,THAR LA 'PHAGS PAR [f. 242b] GA LA NUS,

167

Generally speaking, all the beings
There are are my servants, my people.
And even when some of them decide
They will try to reach some freedom,
I shoot them with all five of my arrows* —
How then will they ever be able
To fly to liberation?

*The “five arrows” are metaphorical weapons of a powerful worldly god known for his ability to distract people from the spiritual path. The five arrows are called Crazy Maker; Desire Inspirer; Confuser; Agitator; and Imprisoner.

,GRUB MTHAR ZHUGS DANG MA ZHUGS GNYIS,
,ZHUGS PA AU DUM WA RA TZAM,
,DE LA'ANG PHYI NANG GNYIS YOD PA'I,
,PHYI PA CHES NI MANG BAR YOD,

168

There are only two kinds of people:
Those who are studying spiritual ways,
And those who have no study.

Those who study are as many as
The bloom of the fig, exceedingly rare;
And they can be divided
Into those on the path, and those who aren't—

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Those that are not the path
Are infinitely more in number.

,PHYI LA'ANG GRUB MTHA' MANG MOD KYANG,
,BSDU NA RTAG CHAD GNYIS SU 'DUS,
,DE YANG 'JIG RTEN RGYANG 'PHEN PA,
,DI GA GCIG PU MA GTOGS PA'I,
,SKYE BA SNGA PHYI KHAS MI LEN,
,THAR DANG DKON MCHOOG GSUM SOGS MED,

169

There are, admitted, many schools
Among those who've wandered off;
But these come down to two:
Thus who hold that things never change,
And those who hold that things never were.

Every single one of these groups,
Except for the ones called "Outcasts,"
Denies that past or future lives
Can even be said to exist.

None of them have freedom,
And none of them Three Jewels,
Nor anything of the like.

,SPYOD PA PA YIS PHYI MA YI,
,BDAG YOD TZAM ZHIG KHAS LEN KYANG,
,THAR DANG THAMS CAD MKHYEN PA MED,
,GRANGS CAN LA SOGS GZHAN RNAMS KYIS,
,THAR PA 'DOD KYANG RNAM MKHYEN MED,
,RTAG PAS 'BRAS BU SKYE BAR 'DOD,

170

The Analyzers do accept only
A self which does come later;

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But say there is no freedom,
And no knowing of all things.

The Numerists and others
Agree there's freedom, but say
Omniscience is impossible.
And they believe that something
Which cannot ever change
Acts to produce results.

A list of disastrous views

,MU STEGS RNAMS KYI BSAM GTAN NI,
,BZHI THOB MNGON SHES RDZU 'PHRUL SOGS,
,NUS PA THOB CING LTA BA DE,
,GOMS PAS BZOD PA MI 'THOB CING,
,DROD RTZE TZAM DU'ANG BGROD NUS MED,

171

These followers of other paths
Can attain all four
Of the concentration levels;
And powers like clairvoyance
And performing miracles.

But even if they practice well
The viewpoints that they're taught,
They will never attain the level
We know as Mastery;

In fact they have no ability
Even to journey as far
As the levels of Warmth and Peak.

,SHES RAB BSGOM PAR MI 'DUG PAS,

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,NGA LA CI YI PHYIR NA GNOD,
,TSOR 'DU SEMS PA SOGS BKAG PA'I,
,YID LA BYED PA'ANG BKAG NAS NI,
,BYAR MED MNYAM GZHAG BSKAL PAR BSGOM,
,DES KYANG NGA LA GNOD MI 'GYUR,
,CI YANG MED PA'I LTA BA YIN,

172

They do not meditate on wisdom;
So how could they ever hurt me?
They focus on putting a stop to things
Like feelings and discrimination,
And thinking and the like.

And when these things are blocked,
They can stay for even an eon
In a meditation occupied
By doing nothing at all.

This doesn't harm me either;
It's the view where people say
That nothing at all exists.

,GANG DU YOD SOGS DPYOD PA YI,
,DU SHES BKAG PA'I LTA BA DE,
,GNYEN PO SHES RAB MED PAS NA,
,BSKAL PAR BSGOM STE NGAR MI GNOD,
,DU SHES MED PA'I LTA BA YIN,

173

A viewpoint where we put a stop
To a state of discrimination
Examining existence and such
Would never allow for wisdom,
The fix to all our pain.

You can meditate on something like this

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For millions of years,
And it would never touch me.

This we call the view
That discrimination must be stopped.

,DE LTAR BSGOMS PAS 'DU SHES DE'ANG,
,YOD PA MIN CING MED PA MIN,
,YOD MED GANG DU'ANG MI RTOG PAR,
,BSKAL PAR [f. 243a] BSGOM STE NGAR MI GNOD,
,NGA LA GNOD PA'I GNYEN PO MED,
,YOD MIN MED MIN LTA BA'O,

174

And when you meditate this way,
You cannot tell if this discrimination
Itself is not existent, nor not—
You can't decide whether things
Are there or if they're not.

You can do this meditation
For millions more years,
And it will never touch me.
It is not a counteragent
That ever lays a hand on me.

This then is the view
That decides to not decide
Whether things exist, or not.

,DE LTAR BSGOMS PAS GZUGS SOGS KYI,
,MTSAN MA CI YANG MA MTHONG ZHING,
,CI YANG YID LA MI BYED PA'I,
,YID RTOG 'BA' ZHIG GSAL RIG TZAM,
,DE LA MNYAM GZHAG BSKAL MED {%MANG?} BSGOM,

175

When you meditate like this,
You no longer see at all
Any indications of things
Like physical form.

All the thoughts of the ineffable mind
Focus on thinking of nothing at all.

You can spend a great many eons
In this particular meditation.

,DE LTA BU YI SHES PA LA,
,KHYAB PA 'DU BYED SDUG BSN GAL NI,
,MA GTOGS SDUG BSN GAL GZHAN MED MOD,
,RKYEN DANG MA 'PHRAD YIN PAR ZAD,
,NGA NI DE GAR SDOD PA LA,
,GNYEN PO'I GNOD PA PHYOGS NA'ANG MED,
,SHES RAB BSGOM PA LTA CI SMOS,
,GZUGS MED KHAMS PA'I LTA BA YIN,

176

We would have to admit
That in this state of mind,
The forms of suffering other than
The pervasive one are gone.

But this is only because the conditions
Which trigger them, for now, are gone.
I remain in this mind, in residence;
And the meditation is not even something
Remotely close to hurting me—

Much less is it a meditation
Upon the state of wisdom.
It is nothing more

Than the view of the formless realm.

What makes a real meditation

,DA LTA'I BSGOM PA PHAL MO CHE,
,SGOM GYI MING 'DOGS BZANG BZANG DANG,
,SNYAN SNYAN JI TZAM BTAGS LAGS KYANG,
,BSGOM PA'I GNAS SKABS RANG LA YANG,
,DI RNAMS BSGOM LAS MI 'DA' BAR,
,NGA MED SU YIS RTOGS PA MED,

177

The great majority of meditators
Here in present days
Who people say are most amazing,
Who everybody talks about,

Are doing nothing more wonderful
When they meditate,
Than meditating on me.

There is not a one of them who comes
To a point where they see me gone.

,NGA DANG SHES RAB GNYIS KYI NI,
,DZIN STANGS DNGOS 'GAL YIN PAS NA,
,DZIN STANGS DNGOS 'GAL MA ZHUGS PA'I,
,BSGOM GYIS NGA LA GNOD PA MED,
,MUN PA'I GNYEN POR SNANG BA BZHIN,
,DGOS KYI GZHAN GYIS MA YIN NO,

178

They way in which I look at things,
And the way that wisdom views them,
Are mutually exclusive;

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And unless you are in a meditation
Where the way you look and mine
Are mutually exclusive,
You do me no damage at all.

What we're looking for is a meditation
On a real antidote that acts
Like a light turned on in the dark—
Nothing else will help.

,PHUNG PO ZHIG TSE PHUNG 'DZIN BLO,
,MI SKYE BA LA LTA BAR 'DOD,
,GSAL RIG TZAM NI MI 'DOR BAS,
,SHES PA BSGOM LAS MI 'DA' ZHING,
,DE 'DRA BYE BRAG SMRA BA 'DOD,
,NGA LA GNOD PA'I PHYOGS NA'ANG MED,

179

Some people say that the view of wisdom
Is where the mind that holds
To parts of us disappears
When all those parts are gone.

But as they hold this view they're still
In that ineffable knowing called "mind";
And the meditation that they do
Is nothing more than meditating
Upon the mind itself.

This is a meditation favored
By the school of the Detailists;
And doesn't even come close
To touching me the least.

,RDUL PHRAN PHYOGS KYI CHA MED NI,
,MA REG MA 'BYAR REG LA KHAD,

,[f. 243b] SIL BUR GNAS LA RTZE GCIG TU,
,MNYAM PAR BZHAG PA'I MTHU LAS NI,
,SNANG BA THAMS CAD BAN BUN DANG,
,GSOB DANG GSOG DANG SNYING PO MED,
,RAG MA LUS PAR MTHONG BA NA,

180

There's a meditation that you can do
Where you put your mind on tiny atoms
That have no left or right;

You focus on how they never touch,
How they cannot join together,
And remain almost in contact,
But separate to themselves.

You go in and out of different visions,
Figments of the mind,
Nothing solid, no essence there;
You see that nothing depends
Upon anything else at all.

,RI DANG RA BA KHANG KHYIM DANG,
,RTZIG PA LA NI THAL BYUNG DANG,
,THOGS THUG MED PAR 'GRO BA DANG,
,RDO LA RKANG LAG RJES 'JOG SOGS,
,YON TAN DPAG MED MNGA' MOD KYANG,
,NGA DANG 'DZIN STANGS DNGOS 'GAL GYL,
,GNYEN PO MED PAS NGAR MI GNOD,

181

With this you can walk directly
Through the center of a mountain,
Or a fence, or building, or a home;
No wall can hold you back,
What's solid no longer touches you.

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And then you can also do things
Like leaving your footprints
Or handprints in solid rock.

Oh there are infinite wonders here;
But in all of them there's nothing
That acts to counter the way
In which I look at things—
They do me no harm at all.

,DA LTA'I SGOM CHEN PHAL CHER NI,
,DE DAG BYUNG TSE MCHOG 'DZIN PAS,
,SHES RAB BSGOM PA LTA CI SMOS,
,NGA YI BSAM PA RDZOGS PA YIN,
,CI PHYIR NGA YI GNYEN PO MED,

182

The majority of “master meditators”
In present days believe
That if they gain some powers like this
Then nothing could be higher.

Forget thinking that this
Is a meditation on wisdom;
Rather, these people are fulfilling
All the dreams I have for them.

Why? Because their meditations
Do nothing to correct the way
That I view things to be.

,ON KYANG DE DAG SKYES PA NA,
,STONG PA NYID LA MOS PA YI,
,RGYU TZAM BYED PAS BSGOMS SHIG GO
,ON KYANG NGA YI BDEN GRUB DE,
,DE DAG RNAMS KYIS 'DOR MI NUS,

183

I'd have to say though that
If you're able to master these meditations,
It can accomplish one good thing for you:
You start to feel some hope
That you could see emptiness—

As such, I would say
You should go ahead and do them.

Stay aware however
That they themselves cannot
Enable you to rid yourself
Of this idea of mine:
That things in themselves are real.

,BDEN GRUB DOR BAS DNGOS RNAMS KYI,
,RGYU 'BRAS BYA BYED 'JOG MI NUS,
,NGA DANG GRUB MTHA' GCIG PAS NA,
,NGA LA GNOD PA'I RE THAG CHAD,

184

Now if you manage to reject
That things themselves are real,

But this takes you to a place
Where you cannot see a way
That things could work—
Where some things could cause others—

Then you have joined my school,
And you have lost any hope at all
Of doing me any damage.

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,NYAN THOS MDO SDE PA RNAMS SO,
,DE YI MNYAM GZHAG CI BSGOMS KYANG,
,DROD RTZE TZAM DU BGROD NUS MED,
,BZOD PA SKYE BAR GA LA NUS,

185

This puts you among the listeners
Of the school of the Sutrists;

You can sit there if you like,
Within their meditations,

But you will never even be able
To make the trip to the levels
Of Warmth or Peak,
Much less ever give birth
To the stage of Mastery.