

Stepping into Our Next World

*Session 15 of “The Angel Debates the Devil”
Spring 2022*

We continue with our study of the epic poem entitled “The Angel Debates the Devil,” written by His Holiness the First Panchen Lama, Lobsang Chukyi Gyeltsen, some 400 years ago—

How can a pleasure being die?

,LHA YI TSE DANG DPAL 'BYOR SOGS,
,DOD YON BDEN PAR GRUB SNANG BA,
,DE NI THOG MA MED PA NAS,
,KHO RANG LTOS MED GRUB GRUB PA,
,GYUR MED RTAG PAR SDOD PAS NA,
,CHI DANG TSE 'PHO GA LA SRID,

And The Angel continued:

241

The lifetime of the pleasure being—
And all their glory,
And all their possessions,
All the objects of their senses—
Would appear to exist
In reality.

Those then for time
With no beginning

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

Would have to have existed
Without depending
On a single other thing.

And that would make them
Things that could never change;
Things that remained there
Forever the same.

How then could it be possible
For this person to ever die,
Or move on to another life?

,’CHI DANG TSE ’PHO SRID ZER NA,
,RANG TSUGS THUB PAR MA GYUR PAS,
,’GYUR BA MED PA’I BDEN GRUB ’GAL,

242

And suppose you insist:
“Yet it is a fact
That people do die,
And move on to
Another birth.”

Well since in that case
They would no longer be
Things that stand on their own,
It would become a contradiction
To continue to insist
That they existed “in reality,”
In a nature immutable.

How can our senses be replaced?

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

,LHA LUS BDEN PAR GRUB PA NA,
,GRO BA GZHAN DU SKYE BA'ANG MED,
,DOD PA'I YON TAN LNGA PO YANG,
,LHA MO'I GZUGS LA CHAGS PA YI,
,CHAGS PA BDEN PAR SNANG BA YI,
,SNANG BA GZHAN DU MI 'GYUR BAS,
,SGRA SOGS 'DOD YON BZHI PO LA,
,CHAGS PA CI YI PHYIR NA SKYE,
,SKYE NA GZUGS LA BDEN GRUB 'GAL,

243

If the body of a pleasure being
Really did exist in truth,
Then they could never take
A rebirth as another
Type of being.

And the five objects
Of the senses—
Appearing as they do
To the attachment to
Their heavenly form
As if they existed in truth—
Could never start appearing
To be some other way.

In that case then
How could anyone
Begin to feel attachment
To the other four objects
Of the senses—
Sound and all the rest?

If they did, then it
Would clearly be a contradiction
For the colors and shapes
They'd already been focusing on
To have existed in reality.

**How could we love
our loved ones?**

,LHA YI BU MO LA DMIGS NAS,
,YID DU 'ONG BA'I BYAMS PA DE,
,LTOS MED BDEN PAR GRUB PAR SNANG,
,SNANG BA GZHAN 'GYUR MI SRID NA,
,LHA MA YIN DANG 'THAB PA'I TSE,
,ZHE SDANG SKYE BA DNGOS SU 'GAL,
,GAL TE ZHE SDANG SKYES PA NA,
,YID 'ONG BYAMS PA'I BDEN GRUB DE,
,LTOS MED 'GYUR BA MED PA 'GAL,

244

And when the beings of pleasure
Gazed upon their daughters
With that version of love
That sees them as so lovely,
That love would see
What it sees in a way
That depended on nothing else,
As something truly there.

That way of things appearing
Is something that could never
Change to looking another way;

And that would directly contradict
The fact that—when these beings
Of pleasure battle with their cousins—
Their feelings change to hatred.

If these pleasure beings
Could begin to feel hate,

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

Then that would contradict
The idea that their lovely love
Existed in reality,
And depended on nothing else.

**How could we hate
our enemies?**

,LHA MA YIN LA DMIGS PA YI,
,ZHE SDANG DRAG PO SKYES PA'I TSE,
,ZHE SDANG BDEN PAR SNANG BAS NA,
,THAB MO GROL NAS RANG YUL DU,
,LHA MO LA NI BRTZE BA'I TSE,
,YID 'ONG RNAM PA SKYE BA MED,
,SKYE NA ZHE SDANG BDEN GRUB 'GAL,
,YID 'ONG DE YANG GSAR SKYE BAS,
,YID 'ONG BDEN [f. 248b] PAR GRUB PA 'GAL,

245
And yet when these beings
Do look upon their cousins—
The “almost pleasure beings” —
And start to feel intense
Feelings of hatred for them,
That hatred itself
Begins to look as if
It too existed in reality.

When the wars then come
To an end,
And the pleasure beings return
To their own lands,
And the time too returns
For them to look upon
Those divine daughters

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

With thoughts of love
That see them again as lovely,
Well that would contradict
The idea that their former hatred
Had existed in reality.

And moreover,
If this perception
Of their daughters as lovable
Could start afresh in their hearts,
Then that in turn
Would contradict the idea
That the lovely love itself
Existed in truth.

**If things are real,
they could never exist**

,BDEN PAR GRUB PA'I LAG STABS 'DIS,
,CHOS RNAMS THAMS CAD MED PA 'DRA,
,BLO GCIG BDEN PAR GRUB PA'I NGOR,
,CHOS KUN SKYE 'GAG 'GRO 'ONG MED,
,THA SNYAD LAS 'BRAS THAMS CAD MED,

246
This method of implementing
The concept that things
Could exist in reality
Is the same for every other
Thing in the universe:
They simply
Could never exist!

If a single state of our mind
Existed in and of itself,

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

Then none of the things
In the whole universe
That ever appeared to it
Could ever start, or stop,
Or go, or come.

Nor could karma
And its consequences
Even exist,
Even in name.

,MDOR NA CHOS KUN MED PAR GO
,DE YI RGYU MTSAN CI STE NA,
,BDEN PAR 'DOD RNAMS CHOS KUN NI,
,LTOS MED GZHAN LA RAG MA LAS,
,KHO RANG NGO BOS GRUB PAR SNANG,

247
To put it briefly,
Please understand,
Everything that exists
Would cease to exist.

And why is that?

Once you say
That a thing exists in truth,
Then it cannot rely
Upon any other thing;
It could never
Be relative
To anything else.

It would have to appear
In the universe
All on its own, in itself.

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

,JIG RTEN THA SNYAD LA BSTUN PA'I,
,CHOS RNAMS THAMS CAD RGYU RKYEN DANG,
,PHAN TSUN LTOS BZHAG BLO BUR DU,
,RTOG PA'AM MING GIS BTAGS TZAM LA,
,GZHI GCIG STENG DU GNYIS KA NI,
,DU BA'I SKABS CIG MA BYUNG BAS,
,BDEN PAR GRUB PA'I PHYOGS LTAR NA,
,RKYEN LA LTOS PA'I CHOS KUN MED,
,DES NA CHOS KUN MED PA YIN,

248

Consider now
These two ideas—

One, that things in the universe
Generally match the way
That they are spoken about
In terms of the world at large:

They rely on their causes,
And they rely on comparison
One to the other.

Two, that they spring up
All of a sudden;
Products of nothing more
Than mental pictures,
And names.

These two ideas
Could never convene
And cooperate
With regard to any
Single object in the world.

If thinking thus we approach
The position that things

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

Exist with some reality
Of their own,

We would have to assert
That there was no single thing
In this entire universe
That depended on conditions.

And then we'd have
To go further,
And say that nothing
Existed at all.

**How things
really are real**

,NGA YI PHYOGS LA CHOS KUN NI,
,RGYU RKYEN RTEN 'BREL TSOGS LAS SKYE,
,DES NA CHOS KUN YOD PA YIN,
,LAS DANG 'BRAS BU MYONG BA YOD,
,SA DANG LAM DANG DKON MCHOG GSUM,
,THA SNYAD THAMS CAD BDAG LA YOD,
,DE YANG THA SNYAD TZAM DU YIN,
,BDEN PA'I DON DU KHYOD DANG 'DRA,
,CHOS KUN GTAN NAS MED PAR 'DOD,

249

Now my own position
On all of this
Is that everything there is
Comes from the cooperation
Of causes and conditions,
And things depending
On other things.

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

Then we can say
That everything there is, is.

Karma and its consequences
Are something we actually experience;
And if you stick with me,
You can keep your ideas
Of spiritual levels, and spiritual paths,
And all three of the Jewels—
In my camp, all of them
Are there, in their names.

But they are *only* there
In names;
If we take the expression
"Existing in reality"
The way you want us to,

Then nothing in the universe
Could ever exist at all.

,KHYOD NI GTI MUG MA RIG PAS,
,CHOS KUN BDEN PAR KHAS BLANGS PAS,
,THA SNYAD DU YANG CHOS KUN NI,
,MED PAR SONG BA MA RIG PA,
,MA RIG LAS NI MA RIG PA,
,MA RIG DKYIL 'KHOR CHEN PO'O,

250
You are darkness,
You are misunderstanding;
And your claim is that
Every single thing there is
Exists in truth.

You are the misunderstanding
That leads to the idea

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

That nothing can exist,
Even in names.

Misunderstanding misunderstanding,
Worse than misunderstanding,
You are a massive entire planet
Of no understanding at all.

,KHA LA KUN RDZOB KHAS BLANGS KYANG,
,KUN RDZOB RGYU RKYEN LTOS GRUB YIN,
,KHYOD NI LTOS MED GRUB PAR 'DOD,
,DES NA KUN RDZOB KHYOD LA MED,

251
You pay lip service
To the idea
That things are deceptive,
But look—

If something is deceptive,
Then it has its own
Causes and conditions too.

You keep saying, instead,
That things can exist
Without relying on anything else.

What you're really saying then
Is that there's no such thing
As a deceptive reality.

,SPYIR DU [f. 249a] KHYOD LA 'CHI BA MED,
,KHYAD PAR KHYOD LA SKYE BA MED,
,GAL TE LHA LAS TSE 'PHOS NAS,
,LHA MA YIN DU SKYES PA'I TSE,
,LHA YI PHUNG PO LA DMIGS NAS,

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

,NGA'O SNYAM DU 'DZIN PA YI,
,BDEN 'DZIN DE NI MI 'GYUR BAS,
,LHA MA YIN GYI LUS DE LA,
,DMIGS NAS NGA'O SNYAM PA YI,
,BLO DE GNYIS PO GZHI GCIG TU,
, 'DU BA MED KYANG 'DU BA NI,
,BDEN PAR GRUB PA'I SKYON YIN MOD,
, 'DU LUGS CI 'DRA BA CIG SMROS,

252

In general terms we can say
That if we stick to your system,
Nothing could ever die.

And more particularly,
We'd have to say
That nothing could ever
Be born at all.

And so now suppose
That a pleasure being
Passes away
And is born
As one of their lesser cousins.

Back when they had
The body and mind
Of a pleasure being,
They looked at those and said,
"That's me!"

Now according to you,
That belief in a true existence
Would not have changed;
And so if now they're looking
At the body and mind
Of the lesser cousin,
And thinking now "That's me,"

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

You'd have two "that's me's"
Coming together
In a single place and time.

Of course no such thing
Is possible,
But the problem that it
Would have to be
Is a necessary consequence
Of this belief of yours
That things could exist in truth.

So tell me then,
What's really going to happen
When those two things
Come together?

**The difficulties
of real envy**

,LHA MA YIN GYI BLO DE NI,
,LHA YI DPAL 'BYOR 'DOD YON LA,
,PHRAG DOG 'GRAN SEMS SKYES PA'I TSE,
,KHYOD RANG LHA RU SKYES PA NA,
,DPAL 'BYOR BDEN GRUB MI 'GYUR BAS,
,KHYOD DANG LHAN CIG GNAS PAR NGES,
,DES NA KHYOD KYIS KHYOD RANG LA,
,PHRAG DOG 'GRAN SEMS BYED DAM CI,

253
Now there within the heart
Of the lesser cousins
Arise different thoughts
Of envy and wanting

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

To compete with those
Higher pleasure beings
In the treasures they possess,
And the pleasures that they feel.

If the lesser ones die
And get reborn
As one of those very beings,
Remember —
Those treasures existed
In truth, and so
They wouldn't have changed;
And so these beings
Would still now be
Possessed of all of them.

So answer me on this:
What are they supposed to do?
Should they be envious
Of themselves?
Should they each compete
With themselves?

,LHA YI BDEN 'DZIN 'GYUR MED DANG,
,LHA MIN BDEN 'DZIN 'GYUR MED NA,
,KHYOD NI LHA'AM LHA MIN YIN,
,GZHI MTHUN SHES BYA LA MI SRID,

254
Remember —
According to you,
The habit of a pleasure being
To see things as real
Could never ever change;

And the habit of their
Lesser cousin

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

To see things as real
Could never ever change.

And don't forget—
Even according to you,
A single being
Who was at the same time
Both a pleasure being
And the lower cousin
Of that being
Is an utter impossibility.

,LHA YI BDEN GRUB ZHIG PA'I RJES,
,LHA MIN BDEN GRUB CES ZER NA,
,SKYE 'JIG BDEN GRUB YOD MIN PAS,
,BDEN GRUB GZHAN DU 'GYUR BAS NA,
,KHYOD KYI 'GYUR MED DON DE 'GAL,

255

And suppose you say:
"The way that it works
Is that the true existence
Of the pleasure being
Comes to an end;
And that is followed
By the true existence
Of their lesser cousin."

Well now since
There could never exist
A starting or a stopping
That existed in truth,

And it being the case then
That something that existed
In truth could never change
To something else,

Then you have neatly
Contradicted
Your own assertion
That these things
Could never change.

The impossibility of a hungry ghost

,KHYOD KYI BDEN GRUB DE LTAR NA,
,’CHI ’PHO SKYE BA MI SRID KYANG,
,YI DVAGS GNAS SU SKYES PA’I TSE,
,YI DVAGS BKRES SKOM GYIS MNAR BAS,
,KHYOD KYI LHA YI DPAL ’BYOR DE,
,RTAG BRTAN THER ZUG ’GYUR MED NA,
,ZA RGYU MED TSE ZA BAR RIGS,
,LHA ZAS ZOS PAS ’GRANGS PA DE,
,’GRANGS PA GZHAN DU MI ’GYUR NA,
,DA NI CI YI PHYIR [f. 249b] NA LTOGS,

256

If things exist in truth
The way you hold them to be,
Then it’s an impossibility
That anyone could die,
And move on,
And then be born again.

And so if someone did get born
Into the state of a hungry ghost,
And that hungry ghost was being
Tortured by that hunger and thirst,

Then those that had

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

Nothing to eat
Would eat—

Since the riches they possessed
As the pleasure being before
Are immutable, and solid,
And in and of themselves;
And thus could never change.

In fact it would be the case
That the full bellies they possessed
In that life as a pleasure being
Could never change to something other
Than a belly that was full—

Why then now would they
Ever feel hungry?

,YI DVAGS LUS KYI BKRES SKOM DE,
,BDEN PAR GRUB PA'I 'GYUR MED NA,
,SKYE NAS SKYE BA THAMS CAD DU,
,BKRES SKOM NYID KYI RANG BZHIN LAS,
,GZHAN DU 'GYUR BA MI SRID PAS,
,O NI RGYUN PAR BRGYAL LO AANG,
,KHYOD NI DMYAL BAR SKYES PA'I TSE,
,SKYES PA NYID KYIS BDEN GRUB 'GAL,
,DMYAL BA TSA GRANG SDUG BSNAL DE,
,GSAR DU MYONG BAS SKYE MED 'GAL,

257

And furthermore, it being the case
That things exist in truth,
And thus can never change,

Then even if the hungry ghost
Were feeling starved and parched,
Then in all their future lives to live,

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

In rebirth after rebirth,

It would be an impossibility
For that very hunger and thirst
To change into something else,
And thus waver from its nature.

They would continue their collapsing
To the ground in birth after birth,
And eventually find themselves
Born within the hells.

This birth itself would contradict
Your position that they'd been real;
And it would further be a contradiction
For them to have a new experience,
Inside that hell, of the burning
And freezing there.

,TSA BA'I SDUG BSNAL MYONG BA'I TSE,
,LHA YI BDE SKYID GANG DU THAL,
,LHA YI SKABS KYI BDE BA DE,
,LTOS MED 'GYUR MED RAG MA LAS,
,GZHAN DU 'GYUR BA MI SRID NA,
,TSA BA'I SDUG BSNAL CI STE MYONG,

258

And in the moment there
That they began to burn,
They should—according to you—
Be filled with the bliss
Of a pleasure being,

Since the pleasure they had
As the being of pleasure before
Was completely independent
Of anything else at all,

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

And could never change,
And was never conditional.

If, as you say,
It were impossible for that pleasure
To change into anything else,
Then how could they be burned
Here within the hell?

**Problems of real
pleasure & pain**

,BDE SDUG GNYIS PO DNGOS 'GAL NA,
,GZHI GCIG STENG DU CI STE 'DU,
,KHYOD NI LHA LAS 'PHOS MA THAG
,LHA YI BDE BA GZHAN MI 'GYUR,
,LHA YI BDE BA 'I RANG BZHIN LAS,
, 'GYUR BA MED CING TSA BA YI,
,SDUG BSNAL RANG BZHIN 'GYUR MED PA,
,PHYOGS GCIG 'DU BA MI SRID KYANG,
,BDEN GRUB KHYOD LA 'DU BA NI,
,SNYING TSIM SNYING TSIM DE RE KHYER,
,BDEN PAR GRUB PA 'I SKYON 'DI LA,
,YON TAN DU BZUNG SNYING RE TSIM,

259
Pleasure and pain
Are mutually exclusive things;
They cannot ever happen
In one person in one moment.

And according to you,
The pleasure they were feeling
As a being of pleasure
Could not have changed

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

Into something else
As they moved to another
Type of being.

So here you have the pleasure
Of a pleasure being
Which can never be altered
From its natural nature;

And at the same time you have
The torture of watching your body
Burned within the hell—
Again with a natural nature,
Which cannot change
Into something else.

The two could never combine
Within a single person
Within a single moment,

But yes I know
You must hang on
To your "truly exist"
And claim they could combine.

I truly pity you,
That you have to carry the weight
Of all these contradictions;

I truly pity the fact
That you feel you must consider
All these different fallacies
As being your badge of honor.

,GRANG BA'I SDUG BSNAL MYONG BA DE,
,TSA BA'I SDUG BSNAL RANG BZHIN DE,

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

,GZHAN DU 'GYUR BA'I SKABS MED PAS,
,DE DANG LHAN CIG 'GROGS BZHIN DU,
,GRANG BA'I SDUG BSNAL RANG BZHIN DE,
,RTAG PAR SDOD PA'I THER ZUG PAS,
,SDUG BSNAL GCIG THOG GCIG BRTZEGS PA,
,TSA GRANG GNYIS PO DNGOS 'GAL DANG,
,RANG BZHIN GNYIS PO DNGOS 'GAL NA,
,NYAMS SU JI LTAR MYONG BAR [f. 250a] 'GYUR,

260

There could never be a chance
For the nature of
The pain of cold to transform
Into something else:
Into the nature of
The pain of heat.

And so in a case
Where one accompanied the other,
The suffering of either one
Would be stacked upon itself—
Since, after all,
The nature of the pain of cold
Would be a solid one,
Staying that way forever.

And then, since the pair
Of hot and cold
Are incompatible—
And since the two natures
Would be incompatible too—
How could we ever undergo
The experience of either one?

,GZHI GCIG STENG DU JI LTAR 'DU,
, 'GAL KHYAB THAMS CAD KHAS LEN PA'I,
,BDEN GRUB KHYOD LA SNYING RE TSIM,

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

,BDEN PAR GRUB PA'I NYES PA'O,

261

How on earth could the two
Ever come together
In a single place or time?

It seems you will have
To content yourself
With this little
"Really exists" of yours,
And heartily embrace
All the resulting contradictions
Of believing in it;

For such are the faults
Of anything
That could have this real existence.

Rebirth
as an impossibility

,SKYE MED KHYOD NI GAL TE NA,
,MI LUS CIG NI THOB GYUR TSE,
,MI LUS GSAR DU THOB PA DANG,
,SKYE BA DNGOS SU MTHONG BZHIN DU,
,SKYE BA MED PA'I KHAS LEN MTSAR,

262

What we can say then
Is that, in essence,
You are denying
That anyone could ever
Take birth at all.

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

And yet all of us can see,
With our very own eyes,
How a person acquires
A human form,
How they come to have
A new human form—
How they come and take
Their birth.

Even so you keep on,
Continuing to insist
That no one takes a birth.
Your ideas are...amazing!

,MA RIG PA YI DON GCIG TSANG,
,KHOR BA 'DI LA MTHA' MED PAS,
,GRO BA LNGA POR SKYES PA'I TSE,
,RE RE LTAR GYI PHUNG PO LA,
,DMIGS NAS BDEN PAR GRUB PA YI,
,DZIN STANGS SO SOR SKYES PA DANG,
,DE YANG LTOS MED 'GYUR MED DANG,
,RAG MA LAS PAR KHYOD ZHEN PA'I,
,ZHEN PA GZHAN DU MI 'GYUR BZHIN,

263

Where this one thing
Stands complete—
Where we misunderstand our world—
The cycle of pain continues on,
The cycle never-ending.

And in it we each are born
Into each of the five different
Forms of life;

And in each individual life
We look upon

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

Each body and mind
And hold them to exist in truth.

It seems as though
The way you grasp to things—
As depending on nothing else at all,
As relying on nothing else there is—
Is as well itself a belief
That will have to be immutable!

,DIR YANG PHUNG PO TSOGS TZAM LA,
,BRTEN NAS NGA'O SNYAM PA YI,
,BLO YI 'DZIN STANGS BDEN GRUB TU,
,SNANG BA LTAR DU KHYOD 'DOD PAS,
,GRO BA DRUG PO RE RE LTAR,
,LUS KYI 'DZIN STANGS GZHI GCIG TU,
,DU LUGS JI LTAR BYED NA AANG,
,PHAL CHER DNGOS 'GAL ZHUGS PA MANG,

264
What you believe then is that—
When we look at the simple collection
Of the parts that make us up,
And hold it in our minds as "me" —
Then this "me" exists as it seems to:
As something truly there.

How then can you assert
That each of these six
Different kinds of birth
Can exist with a single instance
Of a body as you hold it to be?

Almost all of your ideas here
Are simply complete contradictions.

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

,R_NAM PA'ANG PHAL CHER GA LA MTHUN,
,GRO BA DRUG PO THAMS CAD KYI,
,SDUG BSN_GAL TSA GRANG LTAR 'GAL BA'I,
,BZOD PAR DKA' BA'I SDUG BSN_GAL RNAMS,
,BDEN PAR GRUB PA'I LTOS MED DANG,
,GZHAN LA RAG NI MA LAS DANG,
,GYUR MED RTAG BRTAN THEG {%THER} ZUG 'DI,
,KHYOD KYI MI LUS 'DI THOG TU,
,DUS GCIG LA NI JI LTAR MYONG,

265

And how could all their features then
Ever coexist?

All the unbearable sufferings
Of all the six different forms
That living beings take on—
Sufferings that would be
As contradictory in nature
As feelings of hot and cold—
Would be things with a real existence:

Never depending, one on another;
Immutable; never-shifting;
Things both concrete and solid.

How could it ever be
That you experienced each of them then,
Acting all together,
In this one human form you have?

,KHYOD KYI LUS LA MYONG NA NI,
,BDEN GRUB 'GYUR BA MED PA 'GAL,
,[f. 250b] DNGOS 'GAL THAMS CAD GZHI MTHUN DU,
,GCIG GI THOG TU 'DU BA 'GAL,

266

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

It's a contradiction for you to claim
That all your bodily experiences
Are real, and that they never change.

It's a contradiction for you to claim
That all these things which stand
In direct contradiction to one another
Could ever come together
In a single common object.

Body & mind & me

,PHUNG PO TSOGS TZAM LA BRTEN NAS,
,NGA'O SNYAM PA'I BLO DE NI,
,DMIGS PA NGA LA DMIGS NAS NI,
,RNAM PA BDEN PAR GRUB PAR 'DZIN,

267

And so here is a state of mind
Which considers the simple
Combination of body & mind,
And thinks of it as "me."

But when it gazes upon this "me,"
It grasps to the perception
That it is something that really exists.

,DE NI GANG ZAG BDAG 'DZIN YIN,
,DER ZHEN GANG ZAG BDAG ZHEN YIN,
,DE LTAR GRUB NA BDEN GRUB YIN,

268

This is what it means
When we say that a person

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

Is grasping onto the self-existence
Of the person.

This is what it means
When we say that a person
Is attached to the idea
Of a self-existent person.

For something to exist this way
Is what we mean
When we say that a thing
Has some true existence.

,DE 'DRA'I BLO NI LHAN SKYES LA,
,PHUNG PO LA DMIGS NGA DE NI,
,BDEN PAR GRUB PAR SNANG BA DE,
,SNANG BA LTAR DU GRUB 'DUG NA,
,RTAG PA MTHA' BZUNG TSUL GYIS SU,
,DGAG BYA'I TSAD KYI DGAG RGYU DE,
,'KHRUL MED NGOS NI ZIN PA NA,
,DE NI DGAG RGYU'I GTZO BO YIN,
,DGRA YI GTZO BO'ANG DE YIN NO,

269

And now suppose it were the case
That the "me" we see
When an inborn state of mind like this
Gazes upon the body & mind
And thinks they exist in truth
Really did exist in truth.

That thing then—
This thing that could only exist
In a theoretical sense—
Is the thing we need to deny:
This is the measure
Of what we need to refuse.

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Session 15 of "The Angel Debates the Devil"

If we can identify,
Without any error,
This supposed thing,
Then that itself is the main thing
Which we must seek to deny.

And it is as well
The face of our true foe.

,DA DUNG KHYOD LA 'GAL 'DU YI,
,PHUNG PO CHEN PO 'DI LTAR RO,

270
And yet still you cling
To this mighty mountain
Of your own contradictions!

**A "me" independent
of my body & my mind**

,DE LTAR GYUR PA'I NGA DE NI,
,PHUNG PO DANG NI RANG NGOS NAS,
,GRUB PA'I GCIG TU GRUB PA'AM,
,GRUB PA'I THA DAD GANG DU GRUB,

271
And let me ask you a question:
Is this "me" that you believe in
Something that exists, from its own side,
As one and the same
As body & mind?
Or somehow separate from it?

Stepping into Our Next World
Session 15 of "The Angel Debates the Devil"

,GCIG TU GRUB PO ZER NA NI,
,THA DAD GTAN MED GCIG GRUB DANG,
,RANG BZHIN GZHAN DU MI 'GYUR DANG,
,GZHAN LA RAG NI MA LAS DANG,
,LTOS MED 'GYUR MED THER ZUG PAS,

272

Ah! You say this me
Is the same as that body & mind?

Then they must be
A one & the same
Which can never allow
For any degree of separation;

They must be a single thing;
And its nature must never vary,
Even the slightest bit;
And it must never rely
On anything other;

It must be solid,
Ever self-standing,
Ever immutable.

,SHI NAS PHUNG PO MER BSREGS SHING,
,THAL BA CHU KLUNG BSKUR BA'I TSE,
,PHUNG PO GTAN MED GYUR PAS NA,
,NGA YANG GTAN MED GYUR TAM CI,

273

Is what you're saying then
Is that when this person dies,
And their body is burned in the fire,
And their ashes thrown
Into the waters of some river,

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Session 15 of "The Angel Debates the Devil"

And the body & mind
Are gone forever,
Then the "me" forever
Disappears as well?

,PHUNG PO DANG NI RANG NGOS NAS,
,GRUB PA'I 'GYUR BA GANG DU SONG,
,GYUR BA 'GYUR BA'I 'GYUR MED MTSAR,

274
Where then is it
That the body & mind,
And the change that they
Have passed through—
Coming as it does,
From its very own side—
Have all gone off to?

This changeless
Change of changing of yours
Is truly a wondrous thing!

**Problems with the idea
of aging & dying**

,PHUNG PO 'DI DANG LHAN CIG TU,
,GYUR MED RTAG PAR BDEN GRUB NA,
,SHI BA'I THA SNYAD GA LA BYED,
,CHI BA MED NA SKYE BA MED,
,RGA DANG NA SOGS [f. 251a] GA NA MCHIS,

275
If this "me" is something
That exists in truth,

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Session 15 of "The Angel Debates the Devil"

Forever unchanging,
Part & parcel
With body & mind,
Then how on earth
Could you even talk of it
As something that could die?

And if somebody never dies,
Then neither were they ever born—
And how then could we say
That they suffered growing old,
And illness and all the rest?

,YANG GCIG CHOS KUN MED PA KHYOD,
,SKYE 'CHI YOD NA BDEN GRUB MED,
,KHYOD KYI LUGS LA CHOS KUN NI,
,STOS {%LTOS} MED 'GYUR BA MED PAR GRUB,
,PHAN TSUN LTOS GRUB CHOS MED PAS,
,DES NA KHYOD LA CHOS KUN MED,

276

And if this one-and-the-same me
That was none of everything there is
Could be born, and could then die,
Then it wouldn't any more exist
As that kind of real
That you were talking about!

According to your system,
Every single thing in the universe
Exists in a way where it need not depend
On anything else in the universe—
In a way where it never changes.

According to you, there cannot exist
Any objects which stand
In dependence upon each other;

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Session 15 of "The Angel Debates the Devil"

And so what you're really saying
Is that there cannot exist
Any objects at all in the universe!

,GZHAN DU 'GYUR LA MI 'GYUR ZER,
,KHYOD NI MA RIG RANG DU 'DUG
,DE YI NANG NAS RANG MA RIG

277

When you make your claim
That things which change
Into other things never do,

It shows that you have really
Gone and made your home
In a state of misunderstanding;

And even within that house
You tend to stay in the room
Called "misunderstanding myself."

**Problems of conversing
with stones**

,KHYOD NI 'GRO BA GZHAN SKYES TSE,
,DE YI PHUNG DANG NGA GNYIS NI,
,BDEN PA'I GCIG TU GRUB DGOS PAS,
,PHUNG PO 'DI LA DMIGS NAS NI,
, 'GRO BA GZHAN GYI PHUNG PO LA'ANG,
,NGA'O SNYAM PA'I BLO SKYE DGOS,

278

When the time comes for you

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Session 15 of "The Angel Debates the Devil"

To take your birth into a different life,
Then your "me" and the body & mind
That exist there in that new life
Are going to have to exist
As a single thing that is also real.

And then even when you sit and look
At this body & mind that belong
To another world, another form of life,
It's going to have to pop into
Your thoughts: "Oh, that is me!"

,DES NA 'GRO GZHAN PHUNG PO DE,
,PHUNG PO 'DI THOG YOD DGOS PAS,
,MED KYANG LHAN CIG TSOGS PA 'DI,
,DNGOS 'GAL BYUNG YANG MA RIG PA,
,KHYOD DANG LHAN CIG RTZOD PA 'DI,
,SMYON PA NGAG {%or DAG? check another carving} DANG RTZOD PA 'DRA,

279

And then it's going to have
To be the case
That this body & mind
In a different world
Exists stacked on top
Of the body & mind
That you possess now.

And then you'll experience
A great new contradiction,
Where things that can't exist
In the first place are suddenly
Stacked upon each other.

Mr. Misunderstanding,
I have to say
That having a debate with you

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Session 15 of "The Angel Debates the Devil"

Is something like discussing the truth
With a person who's gone mad!

,LABS PA LA NI KHYAD MED PAS,
,YANG NA RDO DANG RTZOD PA 'DRA,
,KHYOD NI RDO LAS CHES LOD PA,
,RDO LA BZO BCOS CI BYAS NYAN,

280
Since talking to you
Doesn't seem
To make any difference at all,

We could also say
That debating with you
Is like arguing with a stone;

Except that the quality
Of your thinking
Is infinitely worse
Than that of a stone.

What adjustment
Could one ever make
To a stone to help it
Listen better?

**And how does death work,
anyway?**

,CI MI NYAN PA'I MA RIG PA,
,SHI BA KHYOD LA YOD MA YIN,
,GAL TE SHI NAS GZHAN SKYES TSE,
,GAL TE SKYES TSE KHYOD PHUNG DANG,

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Session 15 of "The Angel Debates the Devil"

,BRAL MED BDEN PAR GNAS DGOS DANG,
,SPYIR DU 'CHIB {% 'CHI BA} GA LA BYED,

281

The fact of death,
According to you—
Sir Misunderstanding,
Who cannot listen to anything—
Could not in fact exist.

If once you had died
You were born as something else;
And if when you were born
As that something else,
You had to live on
As something that was real,
And indivisible from
Your body & mind;

Then how could we ever speak,
Even in general terms,
Of the fact of death itself?

,SGOS SU PHUNG PO 'DI KHYER NAS,
,GZHAN GYI MA YI MNGAL DU NI,
,BDEN PAR SKYE LUGS JI LTAR BYED,
,PHUNG PO 'DI BCAS ZHUGS SAM CI,

282

If you take your own
Personal body & mind
And carry it with you
Into the womb
Of someone else's mother,

And thus take a birth
In a way that is real,

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Just how does that work?

Have you gone in there
With this very same
Body & mind?

,DE BZHIN ZHUGS PAR GYUR ZER KYANG,
,ZHUGS PA'I 'GYUR BA KHO NAS NI,
,BDEN GRUB 'GYUR BA MED PA 'GAL,

283

And suppose you claim
That this exactly the way
That you have entered there;

Isn't it though the case
That the change involved
In having entered
Contradicts your position
Of immutable self-existence?

,PHUNG PO BZHAG NAS [f. 251b] SKYE NA NI,
,SKYE BA KHO NAS BDEN GRUB 'GAL,

284

And even if what really happens
Is that you leave behind
This body & mind
And go and take your birth,

That very fact of being born
Already contradicts
This idea of real existence.

**Moving on
from "me" to "mine"**

,NGA PHUNG BDEN PA'I GCIG GRUB NA,
,NGA YI BA LA DMIGS PA YI,
,NGA YIR 'DZIN PA KHYOD LA MED,

285

If "me" is something that is
Really one and the same
With the body and the mind,

Then according to you
It would never be possible
To hold to something as "mine"
In the sense of focusing
On those things that are mine.

,GAL TE NGA YIR 'DZIN ZHE NA,
,BDEN GRUB GZHAN DU 'GYUR BAS NA,
, 'GYUR BA MED PA'I BDEN GRUB 'GAL,

286

And if you say
That it really *is* possible
To hold to something as "mine,"

Then a thing that exists as real
Has changed into something else—
Thus contradicting your idea
Of a self-existent existence
Impossible to change.

,NGA YI LAG PA LA DMIGS PA'I,
,NGA YI BA YI BDEN GRUB DE,

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Session 15 of "The Angel Debates the Devil"

,GYUR BA MED PA'I RTAG PAR DANG,
,LTOS MED GZHAN LA RAG MA LAS,

287

The real existence of a mine
Where you focus on *my* hand
Would have to be unchanging;
Something that never varied,
Never depending, never relying
On anything else at all.

,NGO BOS GRUB PA'I 'GYUR MED DANG,
,NGA YI RKANG SOGS LA DMIGS PA'I,
,NGA YIR 'DZIN PA SKYE BA 'GAL,

288

A changelessness
That existed in and of itself
Would contradict the very idea
Of a perception starting up
That was focused upon *my* leg,
Or anything else of the like.

**Problems with the shifts
in attraction**

,GAL TE BLO NI SKYES PA NA,
,BDEN PA GZHAN DU 'GYUR BA DANG,
,SKYE BA KHO NAS 'GYUR MED 'GAL,
,BDEN PAS TSUGS NI MA THUB PO,

289

As soon as we get a single thought,
Then reality undergoes a change;

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This and the simple fact of starting
Contradict the idea of changelessness.

Something that was really real
Could never stand on its own.

,DE BZHIN CHAGS PA'I BDEN GRUB DE,
,GZHAN DU MI 'GYUR THER ZUG PAS,
,DI MIN KUN LA 'GROS 'DI KHYER,

290

So too, a real reality
In the form of feeling attachment
Would be something that was solid,
And never open to change.

You should think about
The effect this would have
On the idea that everyone
Likes to talk about:
"Freedom from attachment."

,BUD MED LTA BU LA DMIGS NAS,
,MIG GIS GZUGS LA CHAGS PA YI,
,YID 'ONG DNGOS PO GZHAN DAG LA,
,BDEN PA'I CHAGS PA SKYE BA 'GAL,
,GAL TE SKYE NA 'GYUR MED 'GAL,
,SKYE BA KHO NAS BDEN GRUB 'GAL,

291

It would be a contradiction then
To say that a man had looked
At something like a woman
And felt attraction to her form,

And then begun to feel as well

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Session 15 of "The Angel Debates the Devil"

An attraction that was real
Towards any other
Alluring object at all;

If the attraction began to be felt,
Then that would contradict
The idea that it was real;

If something even begins at all,
Then that contradicts
The idea that things are immutable;

And so we can say
That it takes no more
Than something starting
To contradict your idea
That things could exist as real.

,DE BZHIN DBANG PO GZHAN DAG LA'ANG,
,SO SOR CHAGS YUL LA DMIGS PA'I,
,BDEN PA'I CHAGS PA SKYE BA 'GAL,
,GAL TE SKYE NA SKYE MED 'GAL,
,BDEN GRUB GZHAN DU 'GYUR BA'ANG 'GAL,

292

The same reasoning applies
To a case where any other
Organ of the sense might focus
On an object of attraction:

It would be a contradiction
To say that the attraction was real.

And if the attraction started up,
Then that would contradict the idea
That nothing could ever start:

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Session 15 of "The Angel Debates the Devil"

It would be a contradiction even if
A thing that really existed
Could change to something else.

,DANG PO THOG MA MED DUS NAS,
,MIG GI DBANG PO'I YUL DAG LA,
,BDEN PA'I CHAGS PA LTOS MED DU,
,GRUB GRUB PAR NI YOD ZER NA,

293

And suppose you say
That it's the case
That from the very beginning,
From the very start of things,

There have always been
Feelings of attraction
To the objects of
The sense power of the eye
That were real;

That since forever these feelings
Have always existed,
Without depending on anything else.

Problems with kids & fogeys

,O NA PHUNG PO 'DI YANG NI,
,DANG PO THOG MA MED DUS NAS,
,LTOS [f. 252a] MED GRUB PAR YOD DAM CI,

294

Well then, are you saying
That this particular body & mind

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Session 15 of "The Angel Debates the Devil"

Has also existed—
Since the very first days,
For time with no beginning,
Independent of anything else?

,YOD NA 'GRO BA GZHAN LNGA RU,
,SKYE BA MED PAS KHYOD LA 'GAL,
,MI LUS TSE 'DIR 'PHRAL BLANGS BZHIN,
,THOG MED GRUB PA'I KHAS LEN 'GAL,

295
And if so, then since
There should never have been
Any births into any of the other
Of the five different forms of life,
You contradict yourself.

You contradict the fact
That for time without beginning
We have taken on these births,

In just the same way
That in this present moment
We have slipped on a human body
Here within this life.

,BU CHUNG NAS NI RIM PAR NI,
,RGAN PO'I LUS SU GYUR BZHIN DU,
,THOG MED DUS NAS RGAN PO'I LUS,
,DI GA BCOS MIN LTOS MED DU,
,GRUB PA'I KHAS LEN 'DI 'DRA AANG,
,MA RIG YIN KYANG GAD MO 'CHOR,

296
Our bodies transform,
Step by step,

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Session 15 of "The Angel Debates the Devil"

From the form of a child
Into that of the aged.

How then can you
Take the position
That this same body
Of the elderly one
Has existed for time
Without a beginning,
Never refreshed,
Existing in and of itself?

Yes, we know —
It's just your misunderstanding,
But how can we keep
A burst of laughter
From escaping out our lips?

,AA MAR SKYES PA YIN BZHIN DU,
,GYUR MED RGAN PO'I RANG BZHIN DU,
,GRUB GRUB 'DRA BA 'DI GAR NA,
,RGAN POR AA MA'I LUS SU NI,
,ZHUGS PA'I TSUL 'DI KHYOD KYIS SMROS,

297

On one hand then
You have somebody
Taking birth inside their mother;

Who on the other hand
Keeps going on
In the form of a fogey unchanged.

Tell us now
Just how this works:
Someone here who's elderly,
And who's entered into

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Session 15 of "The Angel Debates the Devil"

The body of their mother!

A list of different "mines"

,NGA PHUNG BDEN PA'I GCIG GRUB NA,
,PHUNG PO LA CHAGS BDEN 'DZIN DE,
, 'GYUR BA MED PAS SEMS LA NI,
,BDEN 'DZIN CI YI PHYIR NA SKYE,

298

If the "me" really is
One and the same
With my body and mind
In a way which is real,

Then our habit of grasping
To some true existence
Of our body and our mind
Would have to be unchangeable.

How then could we ever begin
To have in our mind fresh ideas
Of holding things as true?

,SKYE NA GZHAN 'GYUR MED PA 'GAL,
,SKYE BA MED PA'I DON DANG 'GAL,
,KUN LA 'DI YI RIGS BSGRES NA,
, 'DI 'DRA'I RIGS LA ZAD MTHA' MED,

299

If those ideas did begin,
Then that would contradict
Your idea that nothing could ever
Change into something else.

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Session 15 of "The Angel Debates the Devil"

It would contradict
Your idea
That none of these would start.

And since this same logic applies
Equally to every other thing there is,
The things that are really endless
Are the applications of these thoughts.

,NGA DANG PHUNG PO BDEN PA YI,
,THA DAD DU NI GRUB PA NA,
,BREL MED DON GZHAN YIN DGOS PAS,
,LAG PA NA YANG NGA NA ZHES,
,BDAG GIR BYED PA 'BREL MED YIN,

300
And now suppose instead
That the "me" existed as something
Which was separate, in truth,
From the body and the mind.

In this case, this "me"
And body & mind would have to be
Completely unrelated, separate things.

And then it would be
Completely irrelevant
To consider anything as my own:
To say, when I hurt my hand,
That I had hurt myself.

,NGA YI MGO DANG NGA YI KHA,
,NGA YI SNA RTZE MIG DBANG SOGS,
,NGA YI LUS DANG NGA YI GROD,
,NGA YI RKED TSIGS PUS MO DANG,

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Session 15 of "The Angel Debates the Devil"

,NGA YI LTO SKOM GOS LA SOGS,
,NGA YI ZHING KHANG NGA YI GA-YOG
,NGA YI CHUNG MA BU SOGS DANG,
,NGA YI DNGOS PO THAMS CAD LA,
,DMIGS NAS NGA YIR 'DZIN PA YI,
,BLO NI SKYE BA [f. 252b] 'BREL MED YIN,

301

So too would it become
Completely irrelevant
To ever begin to feel a thought
Where we considered a thing
And held it to be mine;

For none of them would ever be
My head, my mouth,
The tip of my nose,
The senses of my eyes,
My whole body, or my belly,
Or my spine, or knees,
The hunger in my stomach,
The clothes upon my back;

My fields, my house,
The ones who work for me;

My wife, my children,
My anything else—
Each and every thing of mine.

,BDEN PA'I 'BREL MED DON GZHAN LA,
, 'BREL BA GTAN MED AA THANG CHAD,
,BDEN 'DZIN DANG NI SHES RAB BZHIN,
,LHAN CIG GNAS PA'I SKABS MED PAS,

302

And don't keep telling me

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Session 15 of "The Angel Debates the Devil"

That if a connection isn't real,
Then there's no connection at all—
You wear my patience thin!

According to you,
It would have to be meaningless
For us ever to look at a thing
That was mine, and think
That it was mine,

Since me and the thing—
Like the habit of grasping
To things as real, and Wisdom herself—
Could never live together
Within a single place.

,NGA YI BA LA DMIGS PA YI,
,NGA YIR 'DZIN PA'I DON MED PAS,
,NGA YI BA LA BDAG GIR NI,
,BYED PA MA RIG KHYOD LA 'GAL,
, 'GAL YANG BYED NA RGYU MTSAN MED,
,DE BAS KHA ROG 'DUG NA DGA',

303

Since there's no point
In looking at the things that are mine
And considering them to be mine,

It's a contradiction,
Mr. Misunderstanding,
For you to claim the things
That are "mine" for you
As being yours.

And there's not much point
To keep on doing the same thing
Where it's a blatant contradiction.

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Session 15 of "The Angel Debates the Devil"

I think maybe
You should take a break,
And sit still for a bit.

,NGA PHUNG BDEN PA'I DU MAR NI,
,GRUB NA NGA PHUNG BDEN PA YI,
,GCIG TU GRUB PAR 'GYUR BA YIN,

304
If what I consider "me"
Is, in truth, the many parts
Of my body & mind,
Then my "me" must also be
A single thing with body & mind.

Some scripture in support

,RGYU MTSAN RIN CHEN PHRENG BA LAS,
,GCIG MED PHYIR NA DU MA DANG,
,ZHES DANG GZHAN YANG DU MA NI,
,YOD NA GCIG KYANG YOD DGOS SO,

304
The reason for this
Can be found
In the *String of Precious Jewels*,
Where it speaks of things
Not being more than one,
Since they are not one.

And in any case,
If there could ever be more than one,
There would have to be

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Session 15 of "The Angel Debates the Devil"

A one as well.

,NGA DANG PHUNG PO GCIG PAR THAL,
,NGA PHUNG BDEN PA'I GCIG YIN PHYIR,
,DOD NA DBU MA 'JUG PAR BKAG

305

And isn't it the case
That the "me" and my body & mind
Are one and the same?
Because the "me" and my body & mind
Are a one and the same that's real.

Oh you may agree to it;
But *Entering the Middle Way*
Proves that idea wrong.

**Problems with splitting
the me's and mine's**

,NGA PHUNG BDEN PA'I GCIG GRUB NA,
,PHUNG PO'I CHA SHAS KUN DANG NI,
,BDEN PA'I GCIG TU GRUB DGOS PAS,
,SHAR NUB LHO BYANG DBUS DBYE BA'I,
,PHYOGS NI GANG DU GCIG PAR 'GYUR,

306

If the "me" were,
In reality,
One with my body & mind,

Then the "me" would have to be,
In reality,
One with each and every one

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Session 15 of "The Angel Debates the Devil"

Of the separate parts of body & mind.

And then the "me" would be
One with each of the separate
Directions of east, and west,
South, and north, and middle.

,DBUS CHAR MTSON NAS GCIG NA NI,
,DE LA'ANG SHAR NUB DBUS DBYE'O,

307

And then the same with,
For example,
The parts of the middle itself;
For it too can be divided
Into its own east & west & middle.

,DE BZHIN THA MAR RDUL PHRAN NI,
,LCAGS RDUL TZAM DU GSIL BA'I TSE,
,RDUL MED MA GYUR BAR DU NI,
,GSIL BA'I TSE NA BDEN 'DZIN KHYOD,
,BDEN PA'I GCIG TU SU DANG 'GROGS,

308

And it would be the same
As well all the way down
To the tiny atoms of stuff:

Suppose you reduced things
Down to iron particles,
And then all the way past that
To the point where
There would no longer be
Any particle at all.

What real single one is it then,

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Session 15 of "The Angel Debates the Devil"

My Friend Who Grasps to Real,
That you relate yourself to
When things are reduced to that?

,NGA PHUNG BDEN PA'I RANG BZHIN DU,
,GYUR BA MED PA GANG DU SONG,
,GYUR GYIN 'GYUR GYIN MI 'GYUR ZER,
,DI 'DRA'I BDEN GRUB YA MTSAN CAN,,

309
Where then would your "me"
Run off to—the one
That was unchangeable,
And truly in nature body & mind?

Oh this real existence of yours—
The kind that's always changing,
And then changing over again—
But which still you say is changeless,
Is truly something amazing!

**Mr. Misunderstanding
defends himself**

„BDEN 'DZIN GYIS [f. 253a] NI LAN SMRAS PA,

310
And then the Habit
of Seeing Things as Real replied—