

# Stepping into Our Next World

*Session 15 of "The Angel Debates the Devil"*  
*Spring 2022*

## 走进我们的下一个世界

第15 学期《天使与魔鬼之辩》  
2022 年春季

*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—*

我们继续学习史诗《天使与魔鬼之辩》，这首诗是由一世班禅喇嘛洛桑·曲吉·坚赞在大约400年前写的。

### **How can a pleasure being die?**

天人（沉溺享受的人）怎么会死呢？

,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:  
天使接着说：

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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.

天人的一生——  
以及他们所有的荣耀、  
所有的财产、  
所有的感官对象  
看起来都存在于  
现实之中。

Those then for time  
With no beginning  
Would have to have existed  
Without depending  
On a single other thing.

那些在无始劫里的  
其存在  
必须  
不依赖于  
任何其他事物。

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

这将使他们成为  
永远不会改变的  
事物；  
那些保持永远不变的事物。

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

那么这个人  
怎么可能会死，

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或者进入另一世呢？

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

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And suppose you insist:

"Yet it is a fact

That people do die,

And move on to

Another birth."

假如你坚持说：

“但这是事实

人的确会死，

然后去投生。”

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.

既然那样的话，

他们就不再是

独立存在的事物了，

那么坚持说

他们存在于“现实中”，

存在于一种永恒的自然中，

就变得矛盾了。

**How can our senses be replaced?**

我们的感官如何被取代？

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,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,

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If the body of a pleasure being  
Really did exist in truth,  
Then they could never take  
A rebirth as another  
Type of being.  
如果天人的肉身  
确实真的存在，  
那么他们永远不可能  
以另一种生命形式  
再次投生。

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.  
而感官  
的五种对象——  
看起来就像  
它们依附于  
它们的天界的形式那样，  
仿佛真的存在——  
那么就永远不会  
以其他方式出现。

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In that case then  
How could anyone  
Begin to feel attachment  
To the other four objects  
Of the senses—  
Sound and all the rest?  
那么，  
怎么能有人  
开始感到对其他四种感官——  
声音  
和其他所有感官——  
的依附呢？

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.  
如果他们这么做了，  
那么这显然就是一个矛盾  
因为他们一直关注的  
将要有的颜色和形状  
在现实中存在过。

**How could we love  
our loved ones?  
我们如何爱  
我们所爱的人？**

,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,

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,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,

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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.

而当天人  
用那种爱的眼光  
注视着自己的女儿  
把她们看得那么可爱，  
那种爱  
以一种不依赖于任何其他事物的方式  
而真的存在。

That way of things appearing  
Is something that could never  
Change to looking another way;  
事物出现的方式  
永远不会改变  
换成另外一种方式呈现；

And that would directly contradict  
The fact that—when these beings  
Of pleasure battle with their cousins—  
Their feelings change to hatred.  
这将直接与一个事实相矛盾，  
即当这些天人  
与他们的表亲战斗时，  
他们的感情会变成仇恨。

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If these pleasure beings  
Could begin to feel hate,  
Then that would contradict  
The idea that their lovely love  
Existed in reality,  
And depended on nothing else.  
如果这些天人  
开始感到仇恨，  
那么，这就与他们的爱  
是真实存在、  
而不依赖其他任何事物的观点  
相矛盾了。

**How could we hate  
our enemies?**  
我们怎么能憎恨  
敌人呢？

,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,

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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

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Begins to look as if  
It too existed in reality.  
然而，当这些天人  
看待他们的表亲——  
“近乎天人（非天）”——  
并开始对他们产生强烈的  
仇恨情绪时，  
这种仇恨本身  
似乎也开始存在于  
现实之中。

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  
With thoughts of love  
That see them again as lovely,  
Well that would contradict  
The idea that their former hatred  
Had existed in reality.  
当战争结束，  
天人回到  
自己的土地，  
他们也会带着  
爱的念头  
来看待  
那些神圣的女儿，  
又把她们看做可爱的人  
的时光又回来了，  
这与他们之前的  
仇恨在现实中存在  
的观点相矛盾。

And moreover,  
If this perception



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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.

而且，  
如果这种对女儿可爱的感知  
会在他们心中重新激活，  
那么，  
这反过来又  
与可爱的爱本身  
真的存在  
的观点相矛盾。

**If things are real,  
they could never exist**  
如果事物是真的，  
它们就不可能存在

,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,

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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!  
实施

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事物会存在于现实中  
的概念的方法  
对于宇宙中的其他事物  
都是一样的：  
他们根本不可能存在！

If a single state of our mind  
Existed in and of itself,  
Then none of the things  
In the whole universe  
That ever appeared to it  
Could ever start, or stop,  
Or go, or come.  
如果我们的意识  
仅有的一种状态，  
存在于它自身  
那么  
整个宇宙中  
没有任何曾呈现于它面前的事物  
可以开始，停止，  
或来去。

Nor could karma  
And its consequences  
Even exist,  
Even in name.  
业与果  
也都无法存在，  
即使在名义上。

,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,

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To put it briefly,  
Please understand,  
Everything that exists  
Would cease to exist.  
简而言之，  
请理解，  
一切存在的事物  
都将不复存在。

And why is that?  
为何如此？

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.  
一旦你说  
事物是真实存在的，  
那么它就不依赖于  
任何其他事物；  
它永远不会  
与其他任何事物  
相关。

It would have to appear  
In the universe  
All on its own, in itself.  
它必须在宇宙中  
以自性出现，  
独立存在。

,JIG RTEN THA SNYAD LA BSTUN PA'I,  
,CHOS RNAMS THAMS CAD RGYU RKYEN DANG,  
,PHAN TSUN LTOS BZHAG BLO BUR DU,

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,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,

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Consider now  
These two ideas—  
现在考虑  
这两个想法——

One, that things in the universe  
Generally match the way  
That they are spoken about  
In terms of the world at large:  
一，宇宙中的事物  
一般来说，  
与他们在整个世界  
被谈论的方式普遍相匹配：

They rely on their causes,  
And they rely on comparison  
One to the other.  
他们依赖于自己的原因，  
他们依赖于  
一个对另一个的比较。

Two, that they spring up  
All of a sudden;  
Products of nothing more  
Than mental pictures,  
And names.  
二，它们突然出现；  
只不过是  
意识图片以及名字  
的产物。

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These two ideas  
Could never convene  
And cooperate  
With regard to any  
Single object in the world.  
这两个想法  
永远不能汇合  
并与世界上任何一个物体  
合作。

If thinking thus we approach  
The position that things  
Exist with some reality  
Of their own,  
如果这样想，  
我们趋于认为  
事物以自身的某种现实  
存在，

We would have to assert  
That there was no single thing  
In this entire universe  
That depended on conditions.  
我们必须断言，  
整个宇宙中，  
没有一事物  
依赖于条件。

And then we'd have  
To go further,  
And say that nothing  
Existed at all.  
我们还必须  
更进一步说，  
根本就不存在任何事物。

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**How things  
really are real**  
事物怎么就真是真的

,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,

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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.

现在对于所有这些  
我个人的观点是  
所有事物都来自于  
原因和条件的结合，  
一事物  
导致另一事物。

Then we can say  
That everything there is, is.  
那么我们可以说  
所有存在的，都存在。

Karma and its consequences  
Are something we actually experience;

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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.  
业力与其结果都是我们实际经历的事情;  
如果你坚持听我的话,  
你可以继续保持  
你对精神境界和精神道路的看法,  
所有的三宝——  
在我的营地, 所有都在那里,  
以他们的名义。

But they are *only* there  
In names;  
If we take the expression  
"Existing in reality"  
The way you want us to,  
但他们只是  
名义上的;  
如果我们按照  
你想要的方式表达  
“在现实中存在”

Then nothing in the universe  
Could ever exist at all.  
那么宇宙中任何事物  
都不可能存在。

,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,

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

你是黑暗，  
你是误解；  
你的主张是  
每一件存在的事物  
都真实存在。

You are the misunderstanding  
That leads to the idea  
That nothing can exist,  
Even in names.

你就是误解，  
引出了这个观点：  
一切都不可能存在，  
即使只是名义上的存在。

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

误解误解，  
比误解本身更糟糕，  
你（们）是一个巨大的、  
完全没有理解的星球。

,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,

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You pay lip service



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To the idea  
That things are deceptive,  
But look—  
你口头上  
赞同这个理念：  
事物具有欺骗性，  
但看起来——

If something is deceptive,  
Then it has its own  
Causes and conditions too.  
如果某事物具有欺骗性，  
那么它也有自己的  
原因和条件。

You keep saying, instead,  
That things can exist  
Without relying on anything else.  
相反，你一直在说，  
事物可以不依赖  
其他任何东西而存在。

What you're really saying then  
Is that there's no such thing  
As a deceptive reality.  
那你真正想说的是  
不存在欺骗性的现实  
这回事。

,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,  
,NGA'O SNYAM DU 'DZIN PA YI,  
,BDEN 'DZIN DE NI MI 'GYUR BAS,  
,LHA MA YIN GYI LUS DE LA,

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,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,

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In general terms we can say  
That if we stick to your system,  
Nothing could ever die.  
一般来说，我们可以说，  
如果我们坚持你的体统，  
没有什么会死亡。

And more particularly,  
We'd have to say  
That nothing could ever  
Be born at all.  
更具体地，  
我们不得不说，  
根本没有什么东西  
会诞生。

And so now suppose  
That a pleasure being  
Passes away  
And is born  
As one of their lesser cousins.  
所以现在假设  
一位天人  
过世了，  
然后以比他低级的表亲的形式  
投生了。

Back when they had  
The body and mind  
Of a pleasure being,  
They looked at those and said,

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"That's me!"  
回溯到当他们拥有  
天人的  
身体和意识时，  
他们看着这些，然后说，  
“那是我！”

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,"  
现在根据你的说法，  
相信真实存在的想法  
不会改变；  
所以如果他们现在看的是  
更低级表亲的身体和意识，  
现在想着“这就是我”，

You'd have two "that's me's"  
Coming together  
In a single place and time.  
你会有两个“这就是我”  
在同一个地方和时间  
出现在一起。

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.  
当然这种事  
是不可能的，  
但不可回避的问题是，

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你相信事物可以真实存在的  
想法  
的必然结果。

So tell me then,  
What's really going to happen  
When those two things  
Come together?  
那么告诉我，  
当这两件事  
来到一起时，  
会发生什么？

**The difficulties  
of real envy  
真正嫉妒的困境**

,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,

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Now there within the heart  
Of the lesser cousins  
Arise different thoughts  
Of envy and wanting  
To compete with those  
Higher pleasure beings  
In the treasures they possess,  
And the pleasures that they feel.

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这时其余低报身的生命心中  
生起各种嫉妒的念头  
想要与更高的天人去竞争  
在他们所拥有的宝物中  
感受到喜悦

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.  
如果其中之一死去  
并再次受生  
成为这些生灵（天人）的一员，  
记住——  
那些宝物是真实存在的  
因此，它们不会改变；  
这些宝物仍然  
被这些生灵拥有着

So answer me on this:  
What are they supposed to do?  
Should they be envious  
Of themselves?  
Should they each compete  
With themselves?  
所以请回答我：  
他们应该怎么做呢？  
他们应该嫉妒自己吗？  
他们应该与自己竞争吗？

,LHA YI BDEN 'DZIN 'GYUR MED DANG,

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

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Remember—

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

记住——

按照你的说法  
天人  
将事物视为真实  
这个习惯  
永远不会改变

And the habit of their

Lesser cousin

To see things as real  
Could never ever change.

其余低报身  
将事物视为真实的  
习惯  
永远不会改变

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.

不要忘记——

即使按照你的说法  
一个生命

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在同一个时刻里  
既是天人  
又是低报身的生命  
这样的生命  
是完全不可能存在的

,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,

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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."

假设你说：

“轮回的方式是  
天人的一生结束后  
跟着就马上进入  
其他五道的报身。”

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,  
那么现在既然  
那些真实存在的

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生（开始）或者灭（停止）  
从来都不存在，  
既然如此  
真实存在的东西  
就不可能改变为  
其他东西，

Then you have neatly  
Contradicted  
Your own assertion  
That these things  
Could never change.  
那么你就巧妙地反驳了  
自己的断言——  
这些事物  
永远不可能改变

**The impossibility  
of a hungry ghost**  
饿鬼的不可能性

,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



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That anyone could die,  
And move on,  
And then be born again.  
如果事物真实  
按照你持有它们的方式而存在,  
那么任何人的死亡,  
轮回,  
再次出生  
就是一种不可能。

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  
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.  
如果某人确实投生到  
饿鬼道,  
被饥饿和口渴所折磨,  
没有任何食物的饿鬼  
将会有吃的——  
因为以前他们是天人时  
拥有的财富  
是不变的, 也是坚实的,  
而且他们本身就是如此, 随身自带;  
因此永远不会改变。

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—

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Why then now would they  
Ever feel hungry?  
事实上，情况就会变成：  
他们拥有吃饱的肚子  
就像是在天人的那一生，  
永远不会变成  
吃饱的肚子  
以外的任何样子——  
那么为何他们现在感到饥饿？

,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 BSNGAL DE,  
,GSAR DU MYONG BAS SKYE MED 'GAL,

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And furthermore, it being the case  
That things exist in truth,  
And thus can never change,  
此外，既然  
事物是真实存在的，  
这样就永远不能改变。

Then even if the hungry ghost  
Were feeling starved and parched,  
Then in all their future lives to live,  
In rebirth after rebirth,  
那么即使饿鬼  
感到饥饿和口渴，  
那么在他们所有的来生中，  
在一次接一次的受生中，

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It would be an impossibility  
For that very hunger and thirst  
To change into something else,  
And thus waver from its nature.  
那样的饥饿和干渴变为其他  
都将是不可能的，  
这样就动摇了它的本质。

They would continue their collapsing  
To the ground in birth after birth,  
And eventually find themselves  
Born within the hells.  
他们将会在一次次投生中  
不断倒向大地，  
最终发现自己  
投生到了地狱。

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.  
他的这个出生会否定了  
你认为他们是真实的这个观点；  
更为矛盾的是  
他们会在地狱里  
有新的体验，  
被烈火灼烧，  
被严寒冰冻。

,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,

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,TSA BA'I SDUG BSN GAL CI STE MYONG,

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And in the moment there  
That they began to burn,  
They should—according to you—  
Be filled with the bliss  
Of a pleasure being,  
在他们开始被灼烧  
的那个时刻  
他们应该——按照你的说法——  
满怀着  
天人的极乐

Since the pleasure they had  
As the being of pleasure before  
Was completely independent  
Of anything else at all,  
And could never change,  
And was never conditional.  
因为他们以前做天人时  
所拥有的快乐  
是完全独立于  
其他任何事物的  
而且永远都不会改变，  
也永远不没有条件。

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?  
如果，如你所说  
这个快乐不可能  
变成任何其他的感受，  
那他们怎么可能  
在地狱里被灼烧？

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**Problems of real  
pleasure & pain**  
真正快乐和痛苦的问题

,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 BSNGAL 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.  
快乐和痛苦  
是相互排斥;  
它们不可能  
同一个时刻在同一个人身上发生。

And according to you,  
The pleasure they were feeling  
As a being of pleasure  
Could not have changed  
Into something else  
As they moved to another  
Type of being.  
按照你的说法

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他们感受到的  
如同天人般的快乐，  
在他们投生到  
其他形式的生命时  
不会变成其他的感受

So here you have the pleasure  
Of a pleasure being  
Which can never be altered  
From its natural nature;  
所以现在你有  
天人一般的快乐  
它的自然的本质  
从来不会改变；

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.  
当你看着自己的身体  
在地狱里灼烧  
而倍受折磨的那一刻——  
这个自然的本质依旧，  
不会变成  
其他的感受。

The two could never combine  
Within a single person  
Within a single moment,  
两者不能够  
在同一个人  
同一时刻  
合并，

But yes I know  
You must hang on

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To your "truly exist"  
And claim they could combine.  
但，是的，我知道  
你必须坚持  
“真实存在”的观点  
并坚称他们可以合并。

I truly pity you,  
That you have to carry the weight  
Of all these contradictions;  
我真同情你，  
必须承受  
所有这些矛盾的沉重；

I truly pity the fact  
That you feel you must consider  
All these different fallacies  
As being your badge of honor.  
你觉得自己必须将  
所有这些各种谬论  
视为自己的荣誉勋章，  
我对此深表同情。

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

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There could never be a chance  
For the nature of

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The pain of cold to transform  
Into something else:  
Into the nature of  
The pain of heat.  
永远不会有这样的可能性  
让寒冷的疼痛的本性  
转变成其他的感受：  
变成灼热的疼痛的本性。

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.  
在某种情况下  
当一个伴随着另一个时，  
遭受其中之一  
就会被叠加上来——  
因为，归根结底，  
寒冷的痛苦的本质  
将是坚实的，  
永远以这种方式停驻。

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?  
然后，因为  
灼热和寒冷这一对  
互不相容——  
因为这两种本质  
也互不相容——



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我们如何能够体验到  
其中之一的呢？

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

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How on earth could the two  
Ever come together  
In a single place or time?  
到底这两者  
如何在同一个地点或时间  
同时出现的呢？

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;  
这看似符合了  
你所说的  
小小的“真实存在”，  
由于相信  
而衷心接纳  
由此产生的所有矛盾；

For such are the faults  
Of anything  
That could have this real existence.  
因为这就是  
这样真实的存在着的  
任何事物  
的错误。

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**Rebirth**  
**as an impossibility**  
再生并不可能

,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,

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What we can say then  
Is that, in essence,  
You are denying  
That anyone could ever  
Take birth at all.  
那么我们可以说,  
本质上,  
你在否认  
任何人都可以受生。

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.  
然而, 我们所有人都能亲眼看到,  
人如何获得了人的形体,  
他们是如何拥有新的人形的——  
他们是如何来和受生的。

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Even so you keep on,  
Continuing to insist  
That no one takes a birth.  
Your ideas are...amazing!  
即便如此，  
你仍然坚持，  
继续坚称没有人受生。  
你的想法真是……令人惊叹！

,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.  
这一点十分彻底——  
我们误解了自己的世界——  
让痛苦的循环继续打转，  
永无止境。

And in it we each are born  
Into each of the five different  
Forms of life;  
在这个循环中，  
我们每一个  
都以五种不同的生命形式出生；

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And in each individual life  
We look upon  
Each body and mind  
And hold them to exist in truth.  
每当个体生命中，  
我们会珍视每个身体和心灵，  
将其执为真正存在。

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!  
似乎你紧抓事物的方式——  
就像完全无所依赖，  
就像没有什么可以依靠——  
这本身也是一种信念，  
必须不可改变！

,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,

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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.  
那么你所相信的是——

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当我们看着  
自己所组成部分的简单集合时，  
并在意识中将其执持为“我”，  
那么这个“我”就像它看起来那样存在：  
作为真正存在的东西。

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?  
那你怎能断言  
这六种不同出生的每一种，  
都可以存在于  
你所执持的  
一个身体的单一实例中呢？

Almost all of your ideas here  
Are simply complete contradictions.  
几乎你所有的想法  
都是完全矛盾的。

,RNAM PA'ANG PHAL CHER GA LA MTHUN,  
,GRO BA DRUG PO THAMS CAD KYI,  
,SDUG BSNIGAL TSA GRANG LTAR 'GAL BA'I,  
,BZOD PAR DKA' BA'I SDUG BSNIGAL 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,

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And how could all their features then  
Ever coexist?  
那么，它们的所有特征  
怎么可能共存呢？

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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:  
所有生命  
所承受的六种不同形式的难忍之苦——  
在本质上  
与冷热感受一样矛盾——  
都是真实存在的事物：

Never depending, one on another;  
Immutable; never-shifting;  
Things both concrete and solid.  
从不互相依赖；  
不可变；不移位；  
都是实实在在的事物。

How could it ever be  
That you experienced each of them then,  
Acting all together,  
In this one human form you have?  
你怎么可能体验到  
这每一个，  
共同行动，  
只在你所拥有的一个人形里？

,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,

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It's a contradiction for you to claim

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That all your bodily experiences  
Are real, and that they never change.  
你说自己所有的身体体验都是真实的，  
而且永远不会改变，  
这是自相矛盾的。

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.  
你所说的，  
所有这些相互直接矛盾的事物，  
能够聚在一起，  
成为一个单一共享的物体，  
这是自相矛盾的。

**Body & mind & me**  
身体，意识和我

,PHUNG PO TSOGS TZAM LA BR TEN 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."  
因此，这里有一种意识状态，  
认为身体和意识的简单结合，  
即为“我”。

But when it gazes upon this "me,"  
It grasps to the perception

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That it is something that really exists.  
但当它凝望这个“我”，  
就执取了一种感知，  
即认为这是真实存在的。

,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  
Is grasping onto the self-existence  
Of the person.  
这就是我们所说的  
“人执着于自我”的意思。

This is what it means  
When we say that a person  
Is attached to the idea  
Of a self-existent person.  
当我们说一个人  
执着于一个自性存在的人，  
这就是它的意思。

For something to exist this way  
Is what we mean  
When we say that a thing  
Has some true existence.  
当我们说事物有某种真实存在时，  
某物是以这种方式而存在，  
这就是它的意思。

,DE 'DRA'I BLO NI LHAN SKYES LA,  
,PHUNG PO LA DMIGS NGA DE NI,  
,BDEN PAR GRUB PAR SNANG BA DE,



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,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.

现在假设  
我们看到的“我”是这样一种情况，  
当像这样的一种与生俱来的意识状态  
凝望着身体和心灵，  
并认为它们真实存在  
且真的真实存在。

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.  
那个事物——  
这个只能存在于理论意义上的事物，  
是我们需要否认的：  
这是衡量我们需要拒绝某事的尺度。

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

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毫无错误地识别出，  
这个假想的事物，  
那它本身就是  
我们必须竭力否认的主要事物。

And it is as well  
The face of our true foe.  
这也是我们  
真正敌人的面目。

,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!  
而你们  
却还紧紧抓住  
自己矛盾的大山不放！

**A "me" independent  
of my body & my mind**  
一个独立于  
我的身体和意识的“我”

,DE LTAR GYUR PA'INGA 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

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Something that exists, from its own side,  
As one and the same  
As body & mind?  
Or somehow separate from it?  
我来问你一个问题：  
你所相信的这个“我”，  
从它自身而来的存在，  
与身体和意识是一体同一的，  
还是与之分离？

,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?  
啊！你说这个我  
和那个身体和意识是一样的吗？

Then they must be  
A one & the same  
Which can never allow  
For any degree of separation;  
那么它们  
必须是一体同一的，  
永远不能容许  
任何程度的分离；

They must be a single thing;  
And its nature must never vary,  
Even the slightest bit;  
And it must never rely  
On anything other;  
它们必须是单一的事物；

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且本质永远不会改变，  
哪怕是一丁点儿；  
且绝不能  
依赖其他任何东西；

It must be solid,  
Ever self-standing,  
Ever immutable.  
它必须是坚固的，  
永远自立，  
永恒不变。

,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,  
And the body & mind  
Are gone forever,  
Then the "me" forever  
Disappears as well?  
你是说  
当这个人死后，  
其身体燃烧于火中，  
骨灰被扔进河水里，  
其身心永远消失，  
那么“我”也永远消失了吗？

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

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,GYUR BA 'GYUR BA'I 'GYUR MED MTSAR,

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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?  
那么，身体和意识，  
以及它们所经历的改变——  
从它自身的角度，  
都去了哪里？

This changeless  
Change of changing of yours  
Is truly a wondrous thing!  
你的改变的  
这种不变的变化，  
真的是一件奇异的事情！

**Problems with the idea  
of aging & dying**  
关于衰老  
和死亡的问题

,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,

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If this "me" is something

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That exists in truth,  
Forever unchanging,  
Part & parcel  
With body & mind,  
Then how on earth  
Could you even talk of it  
As something that could die?  
如果这个“我”  
是真实存在的，  
永远不变的，  
是身体和意识的组成部分，  
那么你怎能  
把它说成是会死的东西？

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?  
如果有人不死，  
那么也不会出生——  
那么我们又怎么能说  
其经历过衰老、  
疾病和其他的痛苦呢？

,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,

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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

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As that kind of real  
That you were talking about!  
如果这个一体同一的我  
不是世上任何可以出生，  
然后死亡的事物，  
那么它就不会  
像你所说的那样真实存在！

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.  
按照你的体系，  
宇宙中的每一个事物  
都以一种不需要依赖于  
任何其他事物的方式存在——  
这种方式永远不会改变。

According to you, there cannot exist  
Any objects which stand  
In dependence upon each other;  
照你的说法，  
不可能存在  
任何相互依赖的物体；

And so what you're really saying  
Is that there cannot exist  
Any objects at all in the universe!  
所以你真正想说的是  
宇宙中根本不可能  
存在任何物体！

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

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When you make your claim  
That things which change  
Into other things never do,  
当你声称,  
那些变为其他事物的事物  
永远不会发生改变。

It shows that you have really  
Gone and made your home  
In a state of misunderstanding;  
这表明你确实已经走远,  
在一种误解的状态下安家了;

And even within that house  
You tend to stay in the room  
Called "misunderstanding myself."  
即使在那所房子里,  
你也倾向于  
待在一个叫做"误解自己"的房间里。

**Problems of conversing  
with stones**  
与石头对谈的问题

,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,

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When the time comes for you  
To take your birth into a different life,



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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.  
当你受生为不同的生命状态，  
你的小“我”以及新生命状态中的身心  
都将作为一个独立个体存在于此，  
这是真的。

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!"  
然后，即使你坐下来看着  
这个属于另一个世界，另一种生命形式的身心，  
脑海中会突然冒出“哦，那是我！”

,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.  
必然会出现  
这样的情况，  
这个身体和意识  
在不同的世界里

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存在于  
你现在的身心之上。

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.

此后你会经历  
一个很大的新矛盾——  
原本不可能存在的事物  
忽然间蜂拥而来。

Mr. Misunderstanding,  
I have to say  
That having a debate with you  
Is something like discussing the truth  
With a person who's gone mad!  
误解先生，  
我不得不说，  
和你辩论  
就像是和一个发疯的人  
讨论真相一样！

,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,  
因为和你谈论没有任何区别，

We could also say  
That debating with you

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Is like arguing with a stone;  
也可以说和你辩论就像是和石头在争论;

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?  
只不过你的思想品格  
比石头还糟糕得多。  
一个人能对一块石头  
做怎样的调教  
来帮助它更好的倾听?

**And how does death work,  
anyway?**  
那么死亡到底是如何运作的?

,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,  
,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.  
死亡这件事,

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根据你——  
根本什么都不听的——  
误解先生的理解——  
事实上是不可能存在的。

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;  
如果一旦你死了，  
你就会投生为另一种东西；  
如果你生来就是另一种东西，  
就不得不作为那个真实的、  
与你的身心不可分割的事物而活着；

Then how could we ever speak,  
Even in general terms,  
Of the fact of death itself?  
即使是笼统地说，  
我们又如何能够  
说出死亡这件事本身呢？

,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,

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如果你将自己的  
身体和意识  
带入他人母亲的  
子宫，

And thus take a birth  
In a way that is real,  
Just how does that work?  
Have you gone in there  
With this very same  
Body & mind?  
从而以一种真实的方式  
出生  
这是怎么回事？  
你可曾  
带着这具身心  
去到那里？

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

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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?  
假设  
这正是使你  
进入他人子宫的方式；  
难道不正是  
这个变化  
涉及到了

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与你不可改变的自性存在的立场  
的矛盾吗？

,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,  
即使真正发生的是  
你离开了这具身体和意识  
再次出生，

That very fact of being born  
Already contradicts  
This idea of real existence.  
出生这个事实  
已经与  
真实存在这个观念  
相互矛盾了。

**Moving on**  
**from "me" to "mine"**  
**从“我”转向“我的”**

,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,

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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.  
如果“我”  
与身体和意识是一体的，  
按照你的说法，  
就专注于那些我的东西的意义上而言，  
永远不可能  
把某件东西作为“我的”。

,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.  
如果真的有可能将某物视为“我的”，  
那么，一个真实存在的东西  
变成另一个东西——  
与你认为的自性存在的东西不可改变的理念  
存在相互矛盾。

,NGA YI LAG PA LA DMIGS PA'I,  
,NGA YI BA YI BDEN GRUB DE,  
,GYUR BA MED PA'I RTAG PAR DANG,  
,LTOS MED GZHAN LA RAG MA LAS,

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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.

当你把注意力放在我的手上，  
“我的”的真实存在感  
必须是不变的；  
它是永远不会变化，  
不依缘而生，  
永远不会依赖于任何事物的  
某种事物。

,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.

存在于内在与自身的  
不变性，  
与一种聚焦于我的腿  
或其他类似的东西  
所升起的感知  
相互矛盾。

**Problems with the shifts  
in attraction**



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## 吸引力转移的问题

,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;  
This and the simple fact of starting  
Contradict the idea of changelessness.  
Something that was really real  
Could never stand on its own.  
只要我们有个想法，  
现实就会发生变化；  
这点以及“生”这个简单的事实  
与不变性这一理念相矛盾。  
真正真实的东西  
永远无法独立存在。

,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."  
同样，以情感依恋的形式出现的  
现实

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也是牢固的，  
永远不想要改变。  
想想这对于  
每个人都喜欢谈论的“摆脱依恋”  
这一理念所带来的影响。

,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  
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.  
我们说一个男人看着  
一个像女人一样的东西  
感觉到了吸引力，  
又开始对

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任何有吸引力的对象  
感受到真正的吸引力，  
那就自相矛盾了；  
如果这种吸引力开始被感觉到，  
这将与“它是真实的”想法  
相矛盾；  
如果某事真的开始了，  
那就与事物是不可改变的观点  
相互矛盾；  
所以我们可以说  
只需要用某事的“生”  
即可反驳你的观点，  
即事物能真实的存在。

,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:  
同样的推理也适用于  
其他感官可能聚焦于  
吸引的对象  
这种情形：

It would be a contradiction  
To say that the attraction was real.  
如果说吸引力是真的  
就有矛盾了。

And if the attraction started up,  
Then that would contradict the idea

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That nothing could ever start:  
It would be a contradiction even if  
A thing that really existed  
Could change to something else.  
如果吸引力产生了,  
这将与没有什么会“生”  
这一想法相矛盾;  
即使一个真正存在的东西  
可以变成另一个东西,  
这也是一种矛盾。

,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.  
假设从一开始,  
从万物的本初,  
眼睛的感官力(眼识)  
对其对象  
总有吸引力的感觉  
这是真实的;  
从恒久以来这些感觉  
一直存在

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不依赖于任何事物。

**Problems with kids & fogeys**  
孩子与老家伙的问题

,’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  
Has also existed—  
Since the very first days,  
For time with no beginning,  
Independent of anything else?  
那么，你难道是在说，  
这个特殊的身体和意识  
从无始以来的最初也已经存在，  
并且独立于任何其他的事物？

,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.  
若是如此，那么  
既然这五种不同生命形式中的  
任何一种都不应该诞生，

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你就自相矛盾了。

You contradict the fact  
That for time without beginning  
We have taken on these births,  
你驳斥了这样一个事实：  
无始以来  
我们经历这些诞生，

In just the same way  
That in this present moment  
We have slipped on a human body  
Here within this life.  
以同样的方式，在这个当下，  
我们今生呈现为一具人类的身体。

,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,  
From the form of a child  
Into that of the aged.  
我们的身体，  
一步一步地蜕变，  
从孩子变成老人。

How then can you  
Take the position  
That this same body  
Of the elderly one  
Has existed for time

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Without a beginning,  
Never refreshed,  
Existing in and of itself?  
那么你能持这一立场：  
将这具老人的身体  
视作无始以来就存在，  
且从未更新过，  
只是存在于其自身之中？

Yes, we know —  
It's just your misunderstanding,  
But how can we keep  
A burst of laughter  
From escaping out our lips?  
是的，我们知道——  
这只是你的误解，  
但我们怎样才能忍住，  
不让嘲笑从嘴唇逃逸？

,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;  
一方面，  
你说有个人从其母亲体内出生；

Who on the other hand  
Keeps going on  
In the form of a fogey unchanged.  
而另一方面，  
他又保持一个老家伙的形象，毫不变样。

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Tell us now  
Just how this works:  
Someone here who's elderly,  
And who's entered into  
The body of their mother!  
现在，告诉我们，  
这怎么做到：  
一个（不变的）老人，  
同时又曾进入了妈妈身体里！

**A list of different "mines"**  
各种“我的”清单

,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,  
如果“我”真实存在  
且真的与我的身体和意识  
是同一个东西，

Then our habit of grasping  
To some true existence  
Of our body and our mind  
Would have to be unchangeable.  
那么我们执着于  
自己的身体和意识  
是真实存在的这一习惯，  
就必是不可改变的。



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How then could we ever begin  
To have in our mind fresh ideas  
Of holding things as true?  
那么我们的意识中怎么能  
开始产生新的想法，  
认为事物是真实的？

,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.  
如果这些想法真的开始产生了，  
那么这就会与你的如下想法相矛盾，  
即任何事物都不可能变成其他事物。

It would contradict  
Your idea  
That none of these would start.  
这也会与你的如下想法相矛盾，  
即这些全都不会开始。

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.  
而且，由于这个逻辑  
也同样适用于所有其他事物，  
所以真正无穷尽的事物  
正是这些念头的应用。

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,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.  
现在，  
假设“我”真实存在，  
而且与身体和意识是分开的。

In this case, this "me"  
And body & mind would have to be  
Completely unrelated, separate things.  
在这种情况下，  
这个“我”，  
就必须是与身体和意识  
完全不相关的、独立的事物。

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.  
那么，把任何事物看作是我自己的  
就完全不恰当：  
比如说，当我伤了我的手，  
我就伤了我自己。

,NGA YI MGO DANG NGA YI KHA,  
,NGA YI SNA RTZE MIG DBANG SOGS,  
,NGA YI LUS DANG NGA YI GROD,

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,NGA YI RKED TSIGS PUS MO DANG,  
,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;

所以，  
当开始感觉到如下这个念头，  
即我们认为一个事物是“我的”，  
这也会变得完全不恰当；

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;

因为它们都从来不会是  
我的头、我的嘴、  
我的鼻尖、我眼睛的感觉、  
我的整个身体或腹部、  
或者我的脊柱或膝盖、  
我胃里的饥饿感、  
我背上的衣服；

My fields, my house,  
The ones who work for me;  
我的田地、我的房子、我的雇员；

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My wife, my children,  
My anything else—  
Each and every thing of mine.  
我的妻子、我的孩子、  
我其他的一切——  
我所有的东西，每一个东西。

,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  
That if a connection isn't real,  
Then there's no connection at all—  
You wear my patience thin!  
不要一直告诉我  
一个关联不是真实的，  
根本就没有关联——  
你把我的耐心耗尽了！

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,  
根据你的说法，  
当看着属于我的某个事物，  
并且认为它是我的，  
这是毫无意义的。

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

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Within a single place.  
因为我和那个事物——  
就像执着于事物是真实的这个习惯，  
以及智慧本身——  
永远都无法共处于一处。

,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,  
既然看着我的某些事物  
并认为它们是我的  
毫无意义，

It's a contradiction,  
Mr. Misunderstanding,  
For you to claim the things  
That are "mine" for you  
As being yours.  
那么，误解先生，  
你把“我的”事物说成是你的  
就是自相矛盾的。

And there's not much point  
To keep on doing the same thing  
Where it's a blatant contradiction.  
在明显矛盾的情况下  
继续做同样的事情  
没有多大意义。

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I think maybe  
You should take a break,  
And sit still for a bit.  
我想也许你应该休息一下，  
静静地坐一会儿。

,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.  
事实上，如果我认为的“我”  
是我身体和意识的许多个部分，  
那么我的“我”也必须是  
一个有身体和意识的东西。

**Some scripture in support**  
经典支持

,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,

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Since they are not one.  
其原因可以在《宝鬘论》中找到，  
该经典中提到，  
因为事物不是一个，  
所以它们也不多于一个。

And in any case,  
If there could ever be more than one,  
There would have to be  
A one as well.  
无论如何，  
如果可能多于一个，  
那么肯定也必须是一个。

,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.  
难道，  
“我”和我的身体及意识  
不是完全相同的東西嗎？  
因為“我”和我的身體及意識  
是完全相同的、真實的東西。

Oh you may agree to it;  
But *Entering the Middle Way*  
Proves that idea wrong.  
噢，你也许会同意这一点；  
但《入中论》证明了  
这个观点是错误的。

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**Problems with splitting  
the me's and mine's**  
把“我”和“我的”分开  
会产生什么问题

,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,  
在现实中,  
如果“我”是我的身体和意识,

Then the "me" would have to be,  
In reality,  
One with each and every one  
Of the separate parts of body & mind.  
那么在现实中,  
“我”就必须是  
身体和意识的每一个独立的部分。

And then the "me" would be  
One with each of the separate  
Directions of east, and west,  
South, and north, and middle.  
那么“我”就会是  
东、西、南、北、中  
的每一个单独的方向。



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,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.  
那么，举例来说，  
“中”本身的各个部分也一样；  
因为它也可以被分割为  
它自己的东、西和中。

,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:  
并且一路下来，  
小到物质的微小原子  
也都是一样的：

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.  
假设你把事物缩小成铁粒子，  
然后一直缩小  
直到连任何粒子也不再有的地步。

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What real single one is it then,  
My Friend Who Grasps to Real,  
That you relate yourself to  
When things are reduced to that?  
那么，我的朋友，  
你执着于真实，  
而当事物被削减那个地步时，  
你所执着的“自己”又是怎样的一个真实的个体？

,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?  
那么你的“我”跑到哪里去了呢？  
那个不可改变的、  
真实存在于身体和意识中的东西。

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!  
噢，“你的”的真实存在——  
总是在变化，反复在变化——  
但你仍然说是不变的，  
真是不可思议！

**Mr. Misunderstanding**

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**defends himself**

误解先生为自己辩解

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

310

And then the Habit

of Seeing Things as Real replied—

然后，

将事物视为真实的习惯回应道——