

Prahe Vajra's Five Treatise

# Vairochana's Five Early Translations of Garab Dorje's Dzogchen Semde or Prahe Vajra's Five Treatise

translated into Tibetan by Vairochana Rakshita

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11jan26a



## Prahe Vajra's Five Treatise

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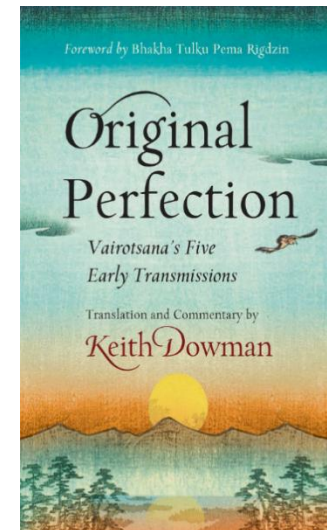
Prahe Vajra's Five Treatise

1<sup>st</sup> of 5 texts: *The Cuckoo's Song of Pure Presence* (awareness) by Prahe Vajra  
*Rig-pa'i khu byug*

FIRST of three passages — 1<sup>st</sup> of 5 treatise: *The Cuckoo's Song of Pure Presence* (or awareness) - View  
by Prahe Vajra aka Garab Dorje

**The nature of multiplicity  
is NON-dual**

**and things in themselves  
are pure and simple;**



Prahe Vajra's Five Treatise

*SECOND of three passages — 1<sup>st</sup> of 5 treatise: The Cuckoo's Song of Pure Presence (or awareness) by Prahe Vajra - Meditation*

**being here and now  
is contrivance FREE**

**and it shines out in forms  
always ALL good;**



Prahe Vajra's Five Treatise

*THIRD of three verses — 1<sup>st</sup> of 5 texts:* *The Cuckoo's Song of Pure Presence (or awareness)* by *Prahe Vajra - Action*

**it is already perfect,  
so exertion is redundant**

**and spontaneity  
is ever immanent (or natural).**



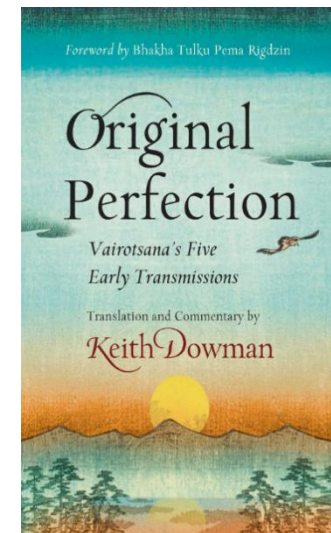
Prahe Vajra's Five Treatise

2<sup>nd</sup> of 5 texts: **Radical Creativity** by Prahe Vajra aka Garab Dorje  
*Tsal chen sprugs pa*

FIRST of six verses — 2<sup>nd</sup> of 5 texts: **Radical Creativity** by **Prahe Vajra** aka Garab Dorje

**ALL and everything  
emanates from me,**

**so ALL and everything,  
whatever appears,**



**is revealed  
as transmission,**

**(a) revelation  
of timelessly pure  
basic spaciousness.**

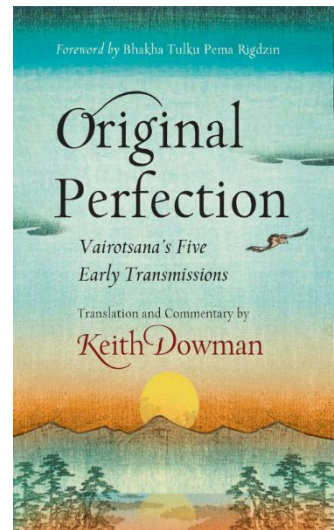


Prahe Vajra's Five Treatise

*SECOND of six verses — 2<sup>nd</sup> of 5 texts: Radical Creativity by Prahe Vajra aka Garab Dorje*

**ALL the outer and inner  
is (*meditation's*) timeless field  
of (*mindfulness*) spacious reality,**

**and in such an immaculate  
field of play**



**buddha and sentient beings  
are NOT distinct**

**so why try  
to change anything?**



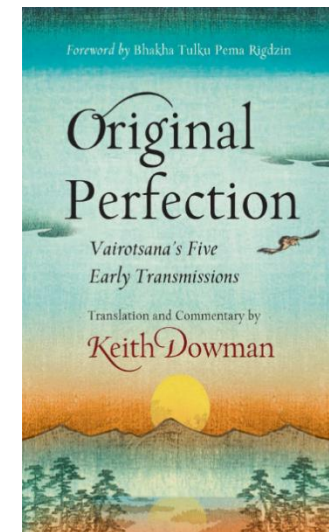


Prahe Vajra's Five Treatise

*THIRD of six verses — 2<sup>nd</sup> of 5 texts: Radical Creativity by Prahe Vajra aka Garab Dorje*

**There is NO ambition  
in:**

- effortless,
- fully potent  
creativity,



**and such**  
**•free-form,**  
**•spontaneous**  
**perfection**  
**is always the same;**



**in the (*Dhar-ma Dha-tu* or)  
pure field of reality,**

**where**

- the conception and
  - the act
- are one,**



**however misguided,  
how can we innocents  
do any wrong?    ^**

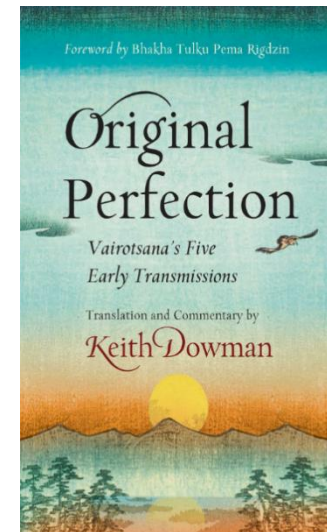


Prahe Vajra's Five Treatise

*FOURTH of six verses — 2<sup>nd</sup> of 5 texts: Radical Creativity by Prahe Vajra aka Garab Dorje*

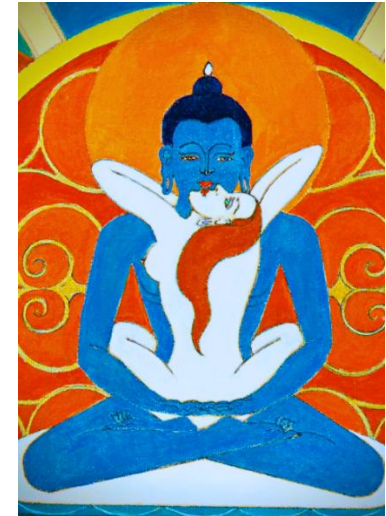
**The pure-pleasure union  
of sentient behavior,**

**conceived by the deluded  
as a perverse path,**



**is identical  
to the pure modality  
of Sa-man-tha-ba-dra (*the all good one*):**

**whoever understands  
such sameness  
is (*a*) buddha, lord of ALL.**

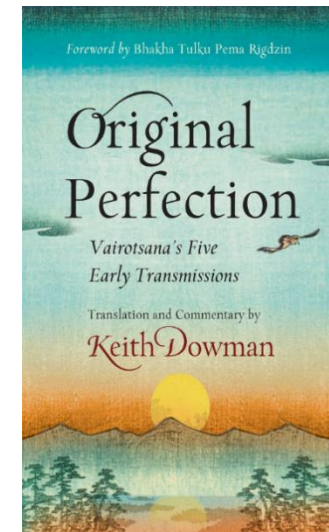


Prahe Vajra's Five Treatise

*FIFTH of six verses — 2<sup>nd</sup> of 5 texts: Radical Creativity by Prahe Vajra aka Garab Dorje*

**On the delusive,  
extremist path,  
thinking “I” and “mine,”**

**deluded innocents  
enter a structured path  
of Dhar-ma practice,**



**with NO chance to realize  
that it leads nowhere:**

**how can reality ever be found  
by (*actively*) seeking?    Λ**



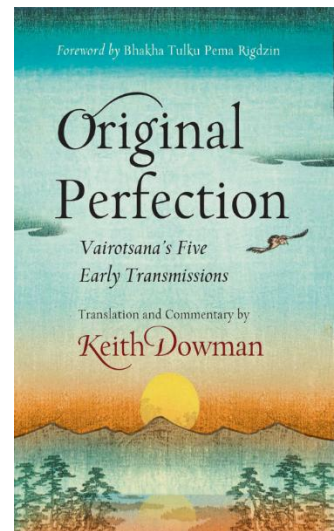


Prahe Vajra's Five Treatise

*SIXTH of six verses — 2<sup>nd</sup> of 5 texts: Radical Creativity by Prahe Vajra aka Garab Dorje*

**The instruction  
of monkey-like masters  
who lack direct insight**

**is fraught with false concepts  
of preparation and technique;**



**so the master who cleans  
the tarnish from pure gold,**

**the authentic teacher,  
the most precious resource,**



***they are worth a ransom  
of any vast price.*** **Λ**



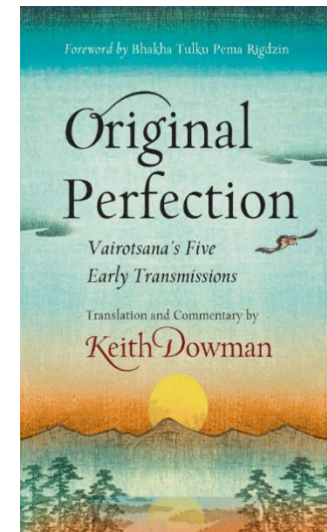
Prahe Vajra's Five Treatise

3<sup>rd</sup> of 5 texts: *The Great Garuda in Flight* by Prahe Vajra  
*Khung chen Iding ba*

FIRST of twenty-seven verses — 3<sup>th</sup> of 5 texts: *The Great Garuda in Flight*  
by Prahe Vajra aka Garab Dorje

**Hey, this free-form field,  
illusory (and NON-graspable)  
like space,**

**nowhere located,  
has NO object of focus:**



**an unstructured  
experiential process,**

**occurs in the slightest  
subtle projection:**



**the concept of pure being,  
*unknowable* itself,  
is self-sprung awareness,**

**a ubiquitous, unthinking,  
authentic presence,**



**and this free-form field  
needs NO alteration.**

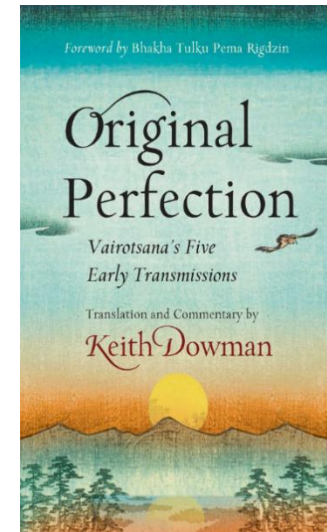


Prahe Vajra's Five Treatise

*SECOND of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight*  
by **Prahe Vajra** aka Garab Dorje

**Seeking the essence  
in interdependent phenomena,**

**enjoy it only in its  
NON-conceptual aspect,**





**for the manifest essence  
is just pure being.    Λ**



Prahe Vajra's Five Treatise

*THIRD of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight*  
by Prahe Vajra aka Garab Dorje

**This ALL-inclusive *Mind-drop***  
**(or *Thig-le* in Tibetan),**  
**invisible and unpatterned**

**is the NON-specific actuality**  
**of pristine awareness;**

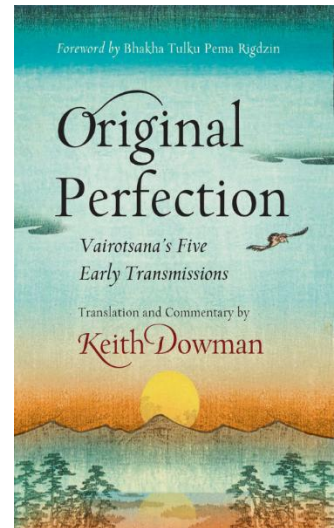


**in** that

- vivid,
- unthought,
- wide-open

**essence**

**on the path of purity  
lies sovereign sameness.**



Prahe Vajra's Five Treatise

*FOURTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight*  
by *Prahe Vajra* aka Garab Dorje

**As this state (of pristine awareness)  
is change/ess**

**and free of conditions,  
there is nothing  
to be attached to;**



**likewise, as there is  
NO object to be grasped,**

**there is NO place  
for the grasping mind.**



**Those who contemplate causes  
to reach a direct experience  
will never attain equality**

**if they are happily attached  
to contemplation.**



*FIFTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**As the one dimension  
is ALL-pervading,  
there is nothing to be added to it,  
  
as this dimension is endless,  
there is nothing  
to be taken away from it.**



**There is NO other hidden state  
that dwells beyond  
the manifest reality;**

**the dimensions  
of the great self-origination  
always abide just as-it-is.**

**Λ**





*SIXTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**The eye which sees  
that there is NO object to be seen  
sees the wonder;**

**it transcends ALL definitions  
as there is nothing specific  
to be heard.**



**What is right  
and what is wrong  
are always mixed up and equal;**

**a higher dimension  
named “ultimate reality”  
cannot even be described.**



*SEVENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**The path of perfect purity  
cannot be conditioned  
by intellectual illusions;**



**the self-originated  
pristine awareness**

**transcends  
the limitations of words.**



**In the direct experience  
of the timeless perfect essence**

**conceptual thought arises  
just like a shadow  
of a material form.**



*EIGHTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Without existing  
it is NOT non-existent;**

**inner reality  
manifests as an absence.**



**Emptiness is NOT empty;  
it abides in the dimension  
of emptiness.**

**Awareness arises  
from the nature  
of open space:**



**without even wishing for it,  
one attains the bliss**

**that is already free  
from any activity.**





*NINTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Pristine awareness**

**cannot manifest as an object  
that can be conceived.**



**By establishing a mind  
attached to ancient sages,**

**one ends up  
utterly tormented  
by striving and struggles.**



**Omniscience arises  
only when one enters the path  
of the *natural* reality.    Λ**



*TENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**For those who conceptualize  
the authentic condition,**

**meditation becomes  
a mere reflection;**



**they become sick *in* attachment  
*from* desiring great bliss.**

**If they do NOT apply the medicine  
of abiding in the state  
of unchanging equality,**



**then, even the cause of progress  
to higher realms**

**becomes infected  
by delusions.**



*ELEVENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**The worst sickness of all  
(is when) fools enter a path  
when there is NO path;**

***when they reach for a goal,  
just like a deer  
pursuing a mirage.***



**The goal is NOT an object  
that can be attained,**

**NOR does it arise  
from the threefold world;**





**even the state of dependence  
on the ten stages**

**is an obstacle  
to perfect purity.**



*TWELFTH* of twenty-seven verses — 3th of 5 texts: *The Great Garuda in Flight* by *Prahe Vajra*

**Devoid of (*the tyranny of*) concepts,  
ever-present **pristine awareness****

**is like a *wish-fulfilling* jewel  
that arises  
amidst *our* spiritual friends;**



**independent of change  
and without  
apprehending anything,**

**by its very nature  
it fulfills ALL desires.**



*THIRTEENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Examined,  
there is nothing to be found;**

**if left as-it-is  
(pristine awareness)  
gives rise to great qualities.**



**It *fulfills* ALL needs,  
even though it is NOT visible;**

**it is a master teacher  
devoid of self and other –  
a precious treasure.**



**As the realm of perfection,  
it reveals  
selfless compassion.**



*FOURTEENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Unmoving,  
there is nothing to be found  
within (*pristine awareness*):**

**it is NOT an object  
that one can *pull*, or *push*.**



**Selfless-compassion  
is NOT a state**

**that one can enter into,  
or that can emerge;**





**it is ever present,  
without arising**

**and without the illusions  
of otherness.**



*FIFTEENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Those who desire (*Anu-yoga's*) bliss  
turn their backs on (*Ati-yoga's*) bliss;**

**as bliss is already present,  
they seek out bliss by bliss.**



**Mistaken about  
(*Ati-yoga's*) perfect purity,**

**they aim  
for (*Maha-yoga's*) outer object;**



**however,  
these grasping perceivers**

**never experience  
enlightenment.**



*SIXTEENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**As there is NO enlightenment,  
even the name “enlightenment”  
does NOT exist;**

**it is an error to assign a name  
in order to point out  
enlightenment.**



**Hoping to attain enlightenment  
from others  
is a mistaken path**



**as there is NOT  
even the slightest trace**

**of a teaching  
on the formless  
experience.**



*SEVENTEENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Already peaceful  
and free of attachment,**

**immaterial  
and entirely formless,**





**the nature  
of the great nectar**

**cannot be grasped  
by concepts.**



*EIGHTEENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**The vast, grand,  
incomparable teaching**

**is an antidote  
to everything that is small;**



when **equality** is established  
as the object of greatness,

it transcends the concepts  
of lower and higher. **Λ**



*NINETEENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

- (1) The teaching,**
- (2) the expanse,**
- (3) the observation, and**
- (4) the appearance,**

**are like *tableau*  
created by a magician;**



**by obscuring  
the manifestation  
of pristine awareness,**

**they lead  
to a further rebirth.**

**Λ**



*TWENTIETH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**This (*pristine awareness*)  
is the supreme vehicle:**

**a fundamental nature  
which *supposes* everything  
and does NOT  
hold to anything;**



**it cannot be grasped,  
NOR can it be desired,**

**and it does NOT produce  
even the slightest  
experience of eagerness.**



*Twenty-FIRST of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Like the great garuda (*eagle*)  
soaring in open space,**

**without elaboration  
or any comprehensions,**





*(pristine awareness)*  
**does NOT aim for anything,**

**NOR is it afraid  
to lose anything.**



Prahe Vajra's Five Treatise

*Twenty-SECOND of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Ever present,  
like an ocean,**

*(pristine awareness)*  
**gives rise to ALL phenomena.**



**Its qualities  
are similar to that  
of open space;**

**they have NO place  
(*from*) where to originate.**



*Twenty-THIRD of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Suddenly,  
the essence of enlightenment**

**manifests  
as the supreme meditation;**



**its appearance is similar to that  
of a great ocean**

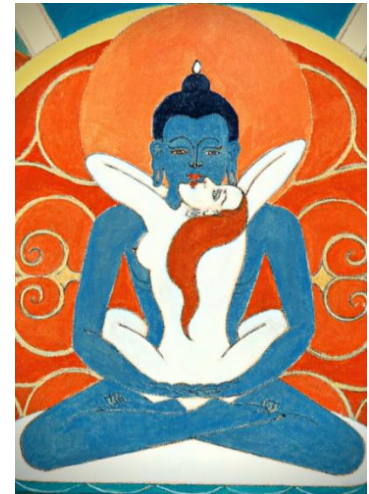
**as its non-conceptual state  
is as wide  
as infinite space.**



*Twenty-FOURTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**The dimension of the  
Sa-man-ta-bha-dra (*like*) all good  
is unborn and unchanging;**

**the twelve links  
of causes and conditions**



**are nothing but explanations  
conceived by those  
who are afraid**

**for the benefit  
of those who are deluded.**



**Accordingly, the wise  
should keep this in mind  
and remember it.    Λ**





*Twenty-FIFTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Again, even though  
the six classes of beings  
do appear**

**one should recognize this  
as the original path;**



**those endowed with compassion,  
who pursue desires,**

**may also pursue  
perfect purity  
by any means  
whatsoever.**



*Twenty-SIXTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**Butchers, prostitutes,  
and those who have  
committed the five deadly sins,  
  
as well as those involved  
in perverted actions,  
are abandoned by the world;**



**but, the pious,  
the fully perfected ones,**

**know that even these acts  
are NOT different  
from great bliss.**



**Thus, they know ALL phenomena  
through the inherent nature  
of all phenomena.    Λ**



*Twenty-SEVENTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

# Searching for the true nature

by depending  
on the true nature,



**would be like the sky  
searching for the sky;**



**and expecting to discover  
the true nature  
by depending on others,**

**would be similar  
to extinguishing fire with fire.**





**These,  
are very difficult things to do  
indeed. Λ**



*Twenty-EIGHTH of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra*

**This pure essence  
of the non-discursive state**

**is NOT hidden  
in one's personal experience;**



**all those who live  
without (*the tyranny of*) grasping,**

**in accord with perfect purity,  
always dwell  
in intrinsic reality.**



Prahe Vajra's Five Treatise

4th of 5 texts: *Refining Ore into Gold* by Prahe Vajra  
rDo la gser zhun

FIRST of eleven verses — 4<sup>th</sup> of 5 texts: *Refining Ore into Gold* by Prahe Vajra

**The mind of perfect purity,  
indescribable and beyond  
ALL thoughts or expressions,  
  
is much praised  
as the light of the teachers.**



**Being the essence  
of every teaching,**

**it is the embodiment  
of the youthful Man-ju-shri.**



**It abides in natural bliss,  
spontaneously self-perfected  
and free from activities.**

**Λ**



Prahe Vajra's Five Treatise

*SECOND of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra*

**It is taught to be the path  
of every form of liberation;**

**the common basis  
of all  
the innumerable practices,**



**such as moral discipline,  
and so forth.**





**It is the mother  
of ALL the buddhas**

**and the universal path  
*of* liberation.**



**If it did NOT exist,  
there would be NO path,**

**therefore, this  
is the supreme path  
*of* complete liberation.**



Prahe Vajra's Five Treatise

*THIRD of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra*

**Hard to follow  
and difficult to understand,**

**the universal path is beyond  
thinking and NOT thinking.**



**NON-abiding, imperceptible,  
and FREE of concepts,**

**it transcends  
reflection and deliberation.  
Words cannot express it.**



**Without shape and color,  
it is NOT an object**

**that can be experienced  
by the senses.**



**(/t) is difficult  
to investigate and explain**

**as there is nothing  
that can be said about it.**



Prahe Vajra's Five Treatise

*FOURTH of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra*

**Those who follow  
sages of the past**

**end up being afflicted  
by the disease of attachment  
to the path of meditation.**



**When they base themselves  
on the final words  
and the precepts of the teachers,**

**they merely follow  
streams of thoughts**





**and are similar to those  
who pursue a mirage.**

**It would be a mistake  
to try to define the true reality:**

**the true path cannot be  
expressed in words.**



Prahe Vajra's Five Treatise

*FIFTH of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra (Garab Dorje)*

**Pure and impure  
are integrated and inseparable.**

**The light of purity  
that shines unobstructed,**



**and the ignorance  
that does NOT distinguish  
between forms,**

**are both  
beyond thinking.**



**Pristine awareness**  
**dwells as the supreme meditation,**

**obscured by**  
**the changing state**  
**of its own nature.**



Prahe Vajra's Five Treatise

*SIXTH of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra (Garab Dorje)*

***It* is the eye  
that directly sees**

**that there is nothing  
to be seen.**



**Because of that, it is called  
“the eye of omniscience.”**

**Wide and broad,  
with NO limit *or* center,**



**it is the very essence  
that dwells  
as the supreme equality,**

**NOT accepting or rejecting  
anything.    Λ**





*SEVENTH of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra (Garab Dorje)*

**The mind  
and its Karmic predispositions  
are mixed and NON-dual.**

**ALL subjectively  
conceived phenomena  
appear as ornaments,**



**neither renounced  
NOR abandoned.**

**One rejoices in this state  
by the method  
of non-thinking.**



Prahe Vajra's Five Treatise

*EIGHTH of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra (Garab Dorje)*

**When one enters  
“into” the path of perfect purity,**

**one attains the mastery  
of supreme equality.**



**(*There are*) negative deeds  
that are abandoned by ALL  
as harmful,**

**such as the five obscurations  
and the five deadly sins;**



**(*however*) on THIS path,  
nothing is avoided or given up,**

***such as mental formations,  
and the like.***



Prahe Vajra's Five Treatise

*NINTH of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra (Garab Dorje)*

**Those who rely on:**

- **logic,**

- **the two traditional forms of benefit [of oneself and others], and**



- **apply the doctrinal views  
to stabilize**

**the three  
meditative contemplations,  
REMAIN deluded.**



**We deviate from the (*so called*) indisputable teaching:**

- ***by* abiding effortlessly,  
in the spontaneously  
self-perfected bliss,**
- **free from (*contrived*) activities.**





*TENTH of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra (Garab Dorje)*

**The essence of the great,  
self-originated, **pristine awareness****

**is unchangeable  
and unshakable,  
beyond all designations.**



**It is the nectar  
of the natural perfection**

**that eliminates the misery  
of (*contrived*) exertion.**



**“Abide just like that  
free from activities**

**in the already accomplished  
dimension!”**



*ELEVENTH of eleven verses — 4<sup>th</sup> of 5 texts: Refining Ore into Gold by Prahe Vajra (Garab Dorje)*

**As all phenomena have the nature  
of the mind of perfect purity,  
the great sphere [without limitation],**

**(which) is NEITHER elaboration  
NOR abbreviation,  
NEITHER arising NOR ceasing;**



**unobstructed,  
it [pristine awareness]  
abides just like that.**

**This (*natural,*) intrinsic reality,  
free of (*the tyranny  
of*) discursive thinking,**



**abides timelessly,  
like space,**

**beyond the conceptual realm  
and conceptual  
designations.**



Prahe Vajra's Five Treatise

*5th of 5 texts: The Unwaning Victory Banner – rDo la gser zhun  
aka – The Vast Expanse of Vajra Sattva – rDo rje sems dpa' nam mkha' che  
by Prahe Vajra*

*FIRST of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner {aka - Vast Expanse of Vajra Sattva } by Prahe Vajra*

**The vast expanse  
of Vaj-ra Sat-tva**

**is the ever-perfect  
dimension of reality.**



Ás it is all-liberating,  
this pure and universál sphere

ís:

- unproduced,
- unobstructed, and
- inconceiváble.

Λ





Prahe Vajra's Five Treatise

*SECOND of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{ aka - Vast Expanse of Vajra Sattva } by Prahe Vajra (Garab Dorje)*

**Ás its true meaning  
is already accomplished  
thróugh love,**

**greát compassion  
is NOT practiced [eíther];**



súpremely vast and deep,  
its attainments  
are beyónd praise.    Λ



Prahe Vajra's Five Treatise

*THIRD of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{ aka - Vast Expanse of Vajra Sattva } by Prahe Vajra*

**Á**ll phenomena,  
*unchanging*  
in their natural condítion,  
  
**á**re liberated  
through deedless liberátion.



The Self-originated  
pristine awareness  
is free of striving;

self-liberated,  
it also teaches  
the path of liberation.



Prahe Vajra's Five Treatise


*FOURTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{ aka - Vast Expanse of Vajra Sattva } by Prahe Vajra*

**Thé** great elements,  
as the Bha-ga-van,  
abide *naturally* in **ál** beings.



Éven though false notions  
are cónceived,

líberation is self-originated  
and NOT dependent  
on óthers. 



Prahe Vajra's Five Treatise

*FIFTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*


*{aka - Vast Expanse of Vajra Sattva } by Prahe Vajra*

**Thé great pristine awareness**  
is difficult tó grasp:

ít depends on wisdom  
and is realized thróugh it.



Óther-dependence  
is just a lábel;

trúe bliss spontaneously  
self-origínates. 





Prahe Vajra's Five Treatise

*SIXTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Great miracles  
are NOT difficult to see:**



thé various powers  
and attáinments,

súbtly understood  
as the natural state,  
instantly self-manífest.



Prahe Vajra's Five Treatise

*SEVENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Ás the true nature  
is beyond manifestátion,**

**ít is to be contemplated  
by letting ít be.**



If one (*actively*) searches for it  
in different places,  
it will never be found.



Prahe Vajra's Five Treatise

*EIGHTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

This unsurpassed and secret  
true náture

cánnot be learned  
by hearing about it.



Líkewise, the faculty of speech  
cannot expréss it. Λ



Prahe Vajra's Five Treatise

*NINETH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**The suffering of beings  
is the mind of perfect purity.**



Whén it manifests  
as fully perfected,  
unmoving and unstírring,

ít abides equally in all,  
just like infiníte space.





Prahe Vajra's Five Treatise

*TENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**É**quality in all distinctions  
is sometimes *mis-labeled*  
as “Kár-ma.”



Hówever, as long as one  
is under the sway  
of (*so called*) Kár-ma

sélf-originated  
pristine awareness  
does NOT éxist.

Λ



Prahe Vajra's Five Treatise

*ELEVENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Thé cause itself,  
as the indestructible condítion,**

**néver having been born  
it cannot be déstroyed.**



The timeless, fundamental state  
of perfect purity,

this changeless sphere,  
cannot be disclosed  
by thought.     Λ



Prahe Vajra's Five Treatise

*TWELFTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Greát attainment *meditation*  
is a non-reflective *meditátion*.**



Béyond the experience  
of reflection and purification,

prístine awareness arises from  
discursive thought ítself. **Λ**



Prahe Vajra's Five Treatise

*THIRTEENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Cóining the expression  
“a subtlé gate,”**

**sóme seek out the path  
devoid of mental évents**



bý grasping at emptiness  
in a silént place.

Hówever, when examined,  
this is (*revealed to be as bad as*) a  
conceptual *contemplátion*.





Prahe Vajra's Five Treatise

*FOURTEENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Bý** applying designations  
such as “cause” and “effect,”



sóme believe  
that they can ovércome

bóth virtue and vise,  
and (*thus*) transcend thís world.



However,  
they only generate

a great complacency  
for (*the duality of*)  
acceptance and rejection.



Prahe Vajra's Five Treatise

*FIFTEENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**“Áttachment” and “detachment”  
are onlý words,**

**júst as something in-between,  
(*is*) like an écho,**



while pleasure and pain  
have the same cause:

(thus) Váj-ra Sat-tva  
has proclaimed  
to ALL sentiént beings.



Prahe Vajra's Five Treatise

*SIXTEENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

***Dréad, desire, and delusion***  
**arise from the path**  
**of great enlighténment;**



while the five  
ordinary enjoyments

adorn  
the true nature of existence,  
(*Vaj-ra Sat-tva*) also said.



Prahe Vajra's Five Treatise

*SEVENTEENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Ás both space  
and the concept of space  
are ún-born,  
  
cóncptual thoughts *themselves*  
*are* (are numerous enough  
to fill) opén space;**





whén (*the vast,*) space like  
(*myriad of*) intentions  
are examined without attáachment,

sélf-benefit manifests  
as vast as opén space.



Prahe Vajra's Five Treatise

*EIGHTEENTH (and 19<sup>th</sup>) of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*  
*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**NÓN**-conceptual equality  
is the fundamental dimension  
of realíty,

líke the moon  
reflected *upon* water  
it cannot **bé** grasped;



Sá-man-ta-bha-dra's  
manifest energy, is revealed  
as (*being as non-graspable as*)

thé (*so called*) “profound” system  
of vowels and consonants  
(*of that practice of A-nu Yó-ga*).



Prahe Vajra's Five Treatise

(continued from 18<sup>th</sup>) *NINETEENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*


{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

With *Ah* and *Ta*  
as adórnments,

ÁLL phenomena manifest  
as (*non-graspable as a*) *Pa* (*óf light*).



(*Yét, it is*) the sphere of activity  
of the transiént world

árisés as the profound teaching  
of the Búddha (*through this  
practice of A-ti Yo-ga*). 



Prahe Vajra's Five Treatise

*TWENTIETH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**(Éh Ma Ho, Oh) how wonderful!  
Buddha's sphere of experíence**

**cánnot be found  
through seeking and stríving;**



ás it is NOT an object  
of sensory percéption,

tó search for it  
is like a blind man  
reaching for thé sky.



Prahe Vajra's Five Treatise

*Twenty-FIRST of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Thé** (so called) **path** of purification  
with higher and higher **lévels**

**ís NOT** in accordance  
with the teachings  
of **NON-áction**;





if there is a path  
conducive to prógress,

it is beyond attainment,  
like the end of thé sky.



Prahe Vajra's Five Treatise

*Twenty-SECOND of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

Since the (conventional)  
authentic condition  
is just like *this*,

“*this*” is taught, so that one  
realizes “*this*” as “*ease*.”



**Ás** (*ultimately*)  
 “**ease**” is the very **essence**,  
 everything arises fr**ó**m ‘it.’

(*Éh Ma Ho,*  
*oh*) how wond**é**rful!



Prahe Vajra's Five Treatise

*Twenty-THIRD of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Présent time and past time  
abide in the state  
of the authentic condition;**



this, likewise,  
is also the path to “that,”

and the *natural* reality  
of “that.” 



Prahe Vajra's Five Treatise

*Twenty-FOURTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner  
{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Thé here and now  
is the universal path fór all,**

**ít manifests as both  
the moon and its refléction.**



Ás its nature is all-pervading,  
it cannot be réalized

bý those (*actively*) looking  
for specific féatures.



Prahe Vajra's Five Treatise

*Twenty-FIFTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**(*Á*ssuming that) present pleasure  
and future pleásure**

**árise from  
(1) direct perception and  
(2) its consequénces;**





is a defect  
of the conceptual mind,

(*thús*) upon it  
one should NOT rély.



Prahe Vajra's Five Treatise

*Twenty-SIXTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Thé three times are one  
without any distíinction;**

**thé past never arisen  
and the future never arísing.**



Bécause the  
fundamental dimension of reality  
pervades everýthing,

íť rests in the natural condition,  
in the greatness  
of thé great.    Λ



Prahe Vajra's Five Treatise

*Twenty-SEVENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Réligious practice  
in the three-fóld world**

**ís just a name  
and a magical illúSION;**



éven the great place  
of a universal mónarch

ís a dwelling place  
conditioned by illúSIONS.



Prahe Vajra's Five Treatise

*Twenty-EIGHTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Práctices of those  
who depend ón time**

***coúld* never reach  
a (*desired*) outcome ín time:**



if one's practice  
does NOT (*timelessly*) transcend  
(*the tyranny of*) desire,

it can only be described  
as an “empty” áction.



Prahe Vajra's Five Treatise

*Twenty-NINETH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*  
*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Béyond any particularity  
whatsoéver,**

**á meditator's path  
is like a bird's flight  
across thé sky;**





in the un-originated  
and unborn éssence,

hów could there be  
any signs  
of his (*or her*) pássing?



Prahe Vajra's Five Treatise

*THIRTIETH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

Inner and outer are one,  
the outside itself is the inside

só, there is NO hidden depth  
to discóver.



Wórdly existence is just a label  
caused by (*duality's*) **mistakén view**;

cónsequently, **separating** one  
from the equality  
of *meditátion*. **Λ**



Prahe Vajra's Five Treatise

*Thirty-FIRST of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Ás to the outer and inner  
designations,**

**théy abide in the elements  
and the five aggrégates;**



since they are **never** separated  
from the thrée times,

it is improper to **apply** such  
**names and designations.**

**Λ**



Prahe Vajra's Five Treatise

*Thirty-SECOND of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Ímmovable,  
it is thé seal.**

**Únshakable,  
it is pristine awáreness.**



Whén NOT grasping anything,  
(*it could feel as if there*) is NÓ self;

whén NOT rejecting anything,  
there is equality  
that transcénds words.



Prahe Vajra's Five Treatise

*Thirty-THIRD of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

Whátever, and whenever  
cómes forth,

ÁLL beings and their behavior,  
originate in (A-ti Yo-ga's)  
state of **púre mind**.





Thé distinction between  
man and wóman

hás never been taught  
by the King of equalíty.



Prahe Vajra's Five Treatise

*Thirty-FOURTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Bý** means  
of *contrived* and wrathful conduct  
(*in that practice of Ma-ha Yó-ga*)

thére is **nothing** at all  
to be áttained;



whén one joins  
the Ah to the Pa  
(*in that practice of A-nu Yo-ga*),

one *contrives* to experience  
the illusion of bliss  
(*thus sinking deeper into dualíty*).



Prahe Vajra's Five Treatise

*Thirty-FIFTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

Ás the **ultimate** nature  
cannot be défined,

ít may appear  
the way it is pérceived;



(*the duality of*) striving for (*appearances*)  
AND delighting in *them*

is a great defect  
and an obstacle.

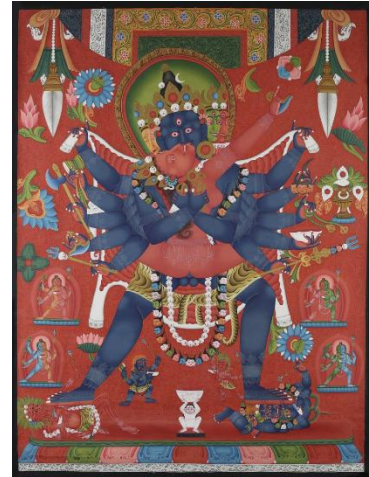


Prahe Vajra's Five Treatise

*Thirty-SIXTH (and 37<sup>th</sup>) of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*  
*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**[To claim that] the door  
to ALL aspects of enlightenment**

**is (Ma-ha Yo-ga's) concentration  
upon a (so called) deity,**



**is like *grasping at the moon***  
**(*reflected upon the surface of*) **water;****



**even if one attains a state  
that is undefiled and detached,**

**such a *practice*  
is the (*destructive*) experience  
of [the] foolish...**





Prahe Vajra's Five Treatise

*(36<sup>th</sup> and) Thirty-SEVENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner  
{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**even if one visualizes oneself  
with wrathful attributes  
in a (*Ma-ha Yo-ga*) Man-da-la,**

**by taking the form  
of the lord of wrath, He-ru-ka,**



**and recites the (*A-nu Yo-ga*)  
seed syllables of the mantra,**

**one will NOT experience  
the tranquility  
of (*A-ti Yo-ga*) reality itself.**



Prahe Vajra's Five Treatise

*Thirty-EIGHTH (and 39<sup>th</sup>) of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*  
*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**By being under the power  
of afflictions,**

**as soon as one cuts off  
the top of the palm tree**



**or burns the seeds  
by fire,**

**one will NOT fall  
under their influence:  
(*or*) so it is taught (*by fools*)...**



Prahe Vajra's Five Treatise

*(38<sup>th</sup> and) Thirty-NINTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner  
{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**each of the  
hundreds and thousands  
of (*dualistic*) teachings  
produces  
its characteristic flavor  
whichever (*is*) practiced;**



**BUT, as (*wisdom's*) real condition  
is without (*graspable*) attributes,**

**(*dualism's*) folly has NO place  
from (*which*) to arise.**



Prahe Vajra's Five Treatise

*FORTIETH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Dwelling  
free of (*the tyranny of*) words,  
*the (A-ti)* yogi is very fortunate;**



**by NOT distinguishing  
between self and others,**

**one delights in self-perfected  
magical illusions.    Λ**





Prahe Vajra's Five Treatise

*Forty-FIRST of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Without a remainder,  
(*boundless equality*) is fully perfected.**

**Unchanging, (*boundless equality*)  
always remains whole.**



**Boundless equality  
is like open space,**

**it does NOT depend  
on anything else.**



Prahe Vajra's Five Treatise

*Forty-SECOND of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Great bliss arises  
spontaneously self-perfected**

**from incomparable  
pristine awareness;**



**solely and exclusively  
as pure presence,**

**reality cannot originate  
from anything else.**

**Λ**



Prahe Vajra's Five Treatise

*Forty-THIRD of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**(*Pristine awareness*)**

**is easy and difficult,  
difficult because it is [too] easy.**

**NOT apparent,  
it pervades everything.**



**When practiced  
only as “this is it,”  
it becomes a mere name**

**and even great Vaj-ra Sat-tva  
cannot show it.    **



Prahe Vajra's Five Treatise

*Forty-FOURTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**(*Pristine awareness*)**

**wonderful and extraordinary  
manifestations**

**abide like space,  
beyond activities;**



**out of non-conceptual  
ignorance,**

**it arises naturally and  
spontaneously. Λ**





Prahe Vajra's Five Treatise

*Forty-FIFTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**This is the ONLY path  
for ALL,**

**naturally present  
in ALL living beings;**



**ignorant people,  
conditioned by delusions,  
search for medicine**

**although  
the mind's own nature  
is the cure.**



Prahe Vajra's Five Treatise

*Forty-SIXTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**In the field of understanding  
lays great bliss,**

**as the pure dimension  
of the world;**



**when the light  
of the cardinal directions  
gathers,**



**the four main directions,  
the intermediate ones,**

**above and below  
are perfected.**



Prahe Vajra's Five Treatise

*Forty-SEVENTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*  
{ aka - Vast Expanse of Vajra Sattva } by **Prahe Vajra**

**From different colors  
of rainbow light,**

**the attributes of  
the [Buddha] families  
directly manifest;**



**likewise,  
the animate and inanimate world**

**originates  
from the five elements.**



Prahe Vajra's Five Treatise

*Forty-EIGHTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*  
{ aka - Vast Expanse of Vajra Sattva } by Prahe Vajra

**Past, present, and future,  
as conventional designations,  
are mere labels;**





**to comprehend  
that there is **neither**  
origination nor cessation,**

**is to know reality as-it-is,  
the great **unity**  
of the three times.**



Prahe Vajra's Five Treatise

*Forty-NINTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**In sameness,  
there are NO successive stages.**

**In oneness, there is NO  
progressive dedication.**



**Even if one prepares offerings  
as adornments,**

**there is nothing to distribute,  
as they already  
naturally exist.**



Prahe Vajra's Five Treatise

*FIFTIETH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Being self-perfected,  
there is nothing to be desired.**

**Being pure from the beginning,  
it is already nectar.**



**By the twelve sense bases,  
in particular,**

**there is nothing to be grasped,  
however noble  
the intention.**



Prahe Vajra's Five Treatise

*Fifty-FIRST of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Mind,  
the benefactor of the offerings,**

**manifests various phenomena  
through the power of gaze;**



**attainment  
that derives from seeing,**

**is perfect, non-conceptual  
primordial awareness...  
reality itself.    Λ**



Prahe Vajra's Five Treatise

*Fifty-SECOND of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*  
*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**(Mindfulness' so-called) grasping  
even for an instant  
is union;**

**(meditation's) blissful satisfaction  
is (sa-ma-ya's) commitment.**





**Performing  
the dance (*like*) movement  
of (*kindness*) skillful-means**

**is the offering  
of non-dual union.**



Prahe Vajra's Five Treatise

*Fifty-THIRD of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*  
*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Letting-go without grasping  
is the sacrificial offering,**

**as ALL activities  
are already completed  
without (*contrived*) action;**



**when NON-conceptual  
pristine awareness  
removes obstacles,**

**(*the*) silence of meditation  
is mantra's  
(*ultimate*) speech.**



Prahe Vajra's Five Treatise

*Fifty-FOURTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*  
*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Generosity and  
(making) offerings to the Gu-ru,**

**as well as any other  
(so called) meritorious act,**



*when* performed without  
unwavering detachment,

**ALL become  
great bondage.**



Prahe Vajra's Five Treatise

*Fifty-FIFTH of fifty-five verses – 5<sup>th</sup> of 5 texts: The Unwaning Victory Banner*

*{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

**Therefore, the great meaning  
of the teaching**

**is veiled if it is  
(ritualistically) structured;**



**if conceptualized,**  
*(as a classic sadhana)*

**reality itself**  
***could never be attained.***

