

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

translated into Tibetan by Vairochana Rakshita

translated into English by Keith Dowman

adapted and (amplified) by Dzogchen Semde Lama: Jigme Gyatso

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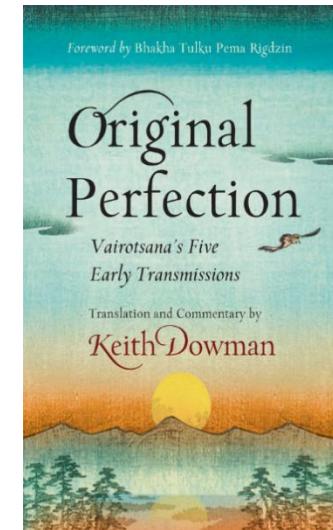
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1st of 5 texts: The Cuckoo's Song of Pure Presence (awareness) by Prahe Vajra
Rig-pa'i khu byug

FIRST of three passages — 1st 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;



SECOND of three passages — 1st 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;**



THIRD of three verses – 1st 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).**



Λ

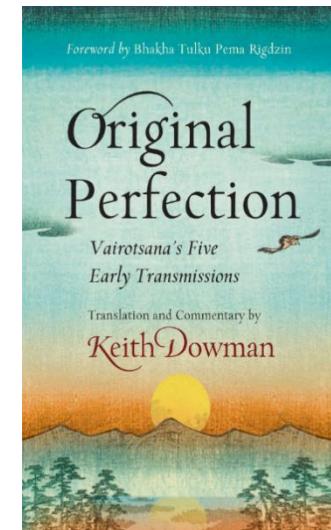
Prahe Vajra's Five Treatise

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

FIRST of six verses – 2nd 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.**

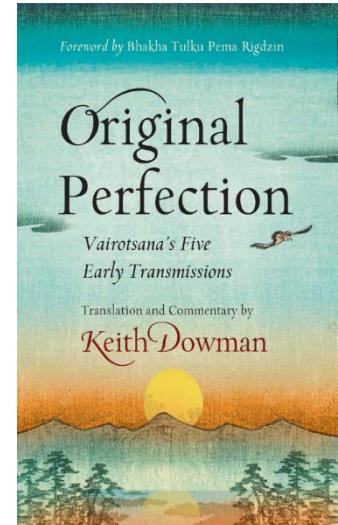
Λ



SECOND of six verses – 2nd 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?**

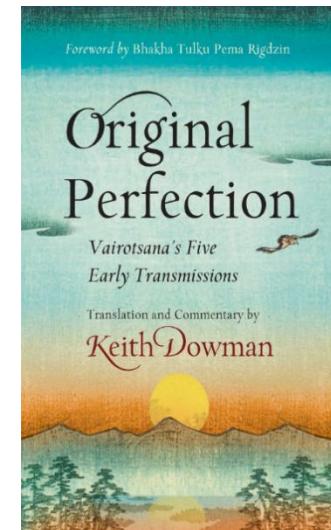
Λ



THIRD of six verses – 2nd 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,



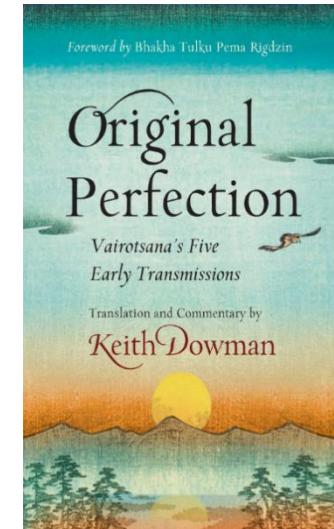
**however misguided,
how can we innocents
do any wrong? Λ**



FOURTH of six verses – 2nd of 5 texts: Radical Creativity by Prahe Vajra aka Garab Dorje

The pure-pleasure union of sentient behavior,

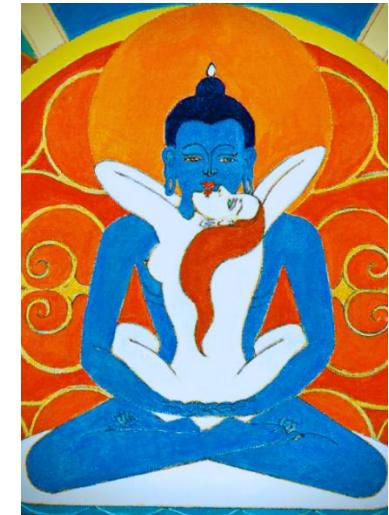
conceived by the deluded as a perverse path,



**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.**

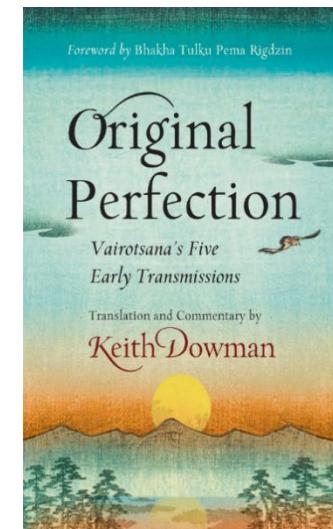
Λ



FIFTH of six verses – 2nd 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:**

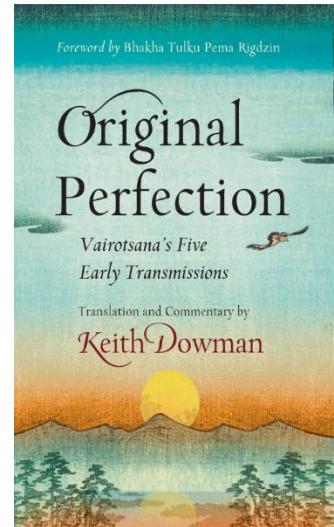
**how can reality ever be found
by (actively) seeking? Λ**



SIXTH of six verses – 2nd 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

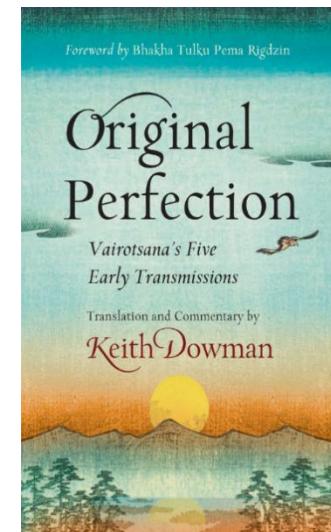


*3rd of 5 texts: The Great Garuda in Flight by Prahe Vajra
Khung chen Iding ba*

*FIRST of twenty-seven verses – 3th 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.**

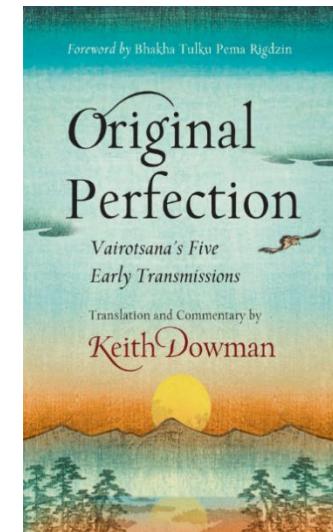
Λ



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



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;**



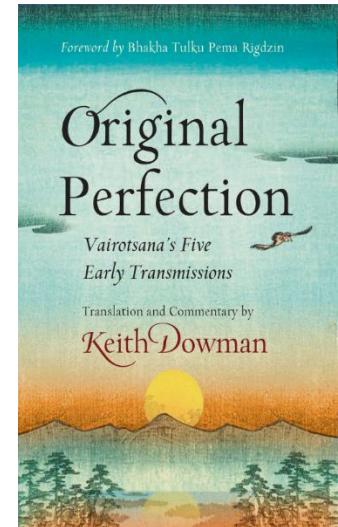
in that

- **vivid,**
- **unthought,**
- **wide-open**

essence

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

Λ



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 changeless

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**

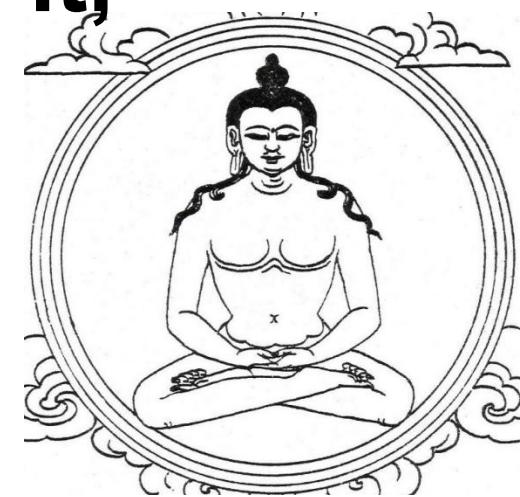
**if they are happily attached
to contemplation.** Λ



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.**

Λ



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.**

Λ



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.**

Λ



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.** Λ



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.**

Λ



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.**

Λ



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.**

Λ



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. Λ**



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.**

Λ



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.** Λ



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.** Λ



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.**

Λ



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.**

Λ



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.**

Λ



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.**

Λ



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.**

Λ



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.** Λ



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

FIRST of eleven verses – 4th 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



SECOND of eleven verses – 4th 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.**

Λ



THIRD of eleven verses – 4th 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**

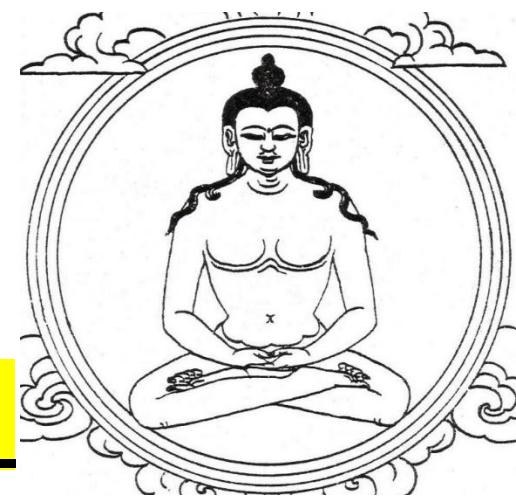
**that can be experienced
by the senses.**



**(It) is difficult
to investigate and explain**

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

Λ



FOURTH of eleven verses – 4th 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.**

—Λ—



FIFTH of eleven verses – 4th 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.**

Λ



SIXTH of eleven verses – 4th 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 – 4th 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.** Λ



EIGHTH of eleven verses — 4th 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.** Λ



NINTH of eleven verses – 4th 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 — 4th 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!”** Λ



ELEVENTH of eleven verses – 4th 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.** Λ



*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 – 5th of 5 texts: The Unwaning Victory Banner {aka - Vast Expanse of Vajra Sattva } by Prahe Vajra

Thé 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



*SECOND of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner
{aka - Vast Expanse of Vajra Sattva } by Prahe Vajra (Garab Dorje)*

As its true meaning
is already accomplished
through love,

great compassion
is NOT practiced [either];



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



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

**All phenomena,
unchanging
in their natural condition,**

**are liberated
through deedless liberation.**



Thé Self-originated
pristine awareness
is free of stríving;

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

—Λ—



FOURTH of fifty-five verses – 5th 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 áll beings.**



Even though false notions
are cónceived,

líberation is self-originated
and NOT dependent
on óthers. Λ



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

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

**ít depends on wisdom
and is realized through it.**



Óther-dependence
is just a lábel;

trúe bliss spontaneously
self-origínates. Λ



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

**Greát miracles
are NOT difficult tó see:**



the various powers
and attainments,

sensely understood
as the natural state,
instantly self-manifest.

Λ



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

As 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 b^é found.



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

This unsurpassed and secret true nature

cánnot be learned
by hearing abóut it.



Likewise, the faculty of speech
cannot express it. Λ



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

**Thé 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 infinite space.

—Λ—



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

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



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

self-originated
pristine awareness
does NOT éxist.

Λ



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

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

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



Thé timeless, fundamental state
of perfect purity,

this changeless sphere,
cannot be disclosed
by thought. Λ



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

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



Beyond the experience
of reflection and purification,

pristine awareness arises from
discursive thought itself. Λ



*THIRTEENTH of fifty-five verses – 5th 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.

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



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

**By 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.

Λ



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

**“Attachment” and “detachment”
are only 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 sentient beings.

Λ



*SIXTEENTH of fifty-five verses – 5th 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 enlightenment;***



whíle the five
ordinary enjoýments

ádorn
the true nature of existence,
(*Vaj-ra Sat-tva*) alsó said. Λ



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

As both space
and the concept of space
are *ún-born*,

conceptual thoughts *themselves*
are (*are numerous enough
to fill*) opén space;



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

sélf-benefit manifests
as vast as opén space.

Λ



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

NÓN-conceptual equality
is the fundamental dimension
of reality,

like the moon
reflected *upon* water
it cannot b   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*).**



(continued from 18th) **NINETEENTH** of fifty-five *verses* – 5th 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).



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

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



*TWENTIETH of fifty-five verses – 5th 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 experience**

**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.

Λ



Twenty-FIRST of fifty-five verses – 5th 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 levels**

is NOT in accordance
with the teachings
of NON-áction;



íf there is a path
conducive to prógress,

ít is beyond attainment,
like the end of thé sky. Λ



*Twenty-SECOND of fifty-five verses – 5th 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.”



Ās (*ultimately*)
“ease” is the very essence,
everything arises from ‘it.’

(Éh Ma Ho,
oh) how wondérful!

Λ



*Twenty-THIRD of fifty-five verses – 5th 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.” Λ



*Twenty-FOURTH of fifty-five verses – 5th 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.



As its nature is all-pervading,
it cannot be realized

by those (*actively*) looking
for specific features.

—
—



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

(Assuming that) present pleasure and future pleasure

arise from
(1) direct perception and
(2) its consequences;



is a defect
of the conceptuál mind,

(thús) upon it
one should NOT rely.

Λ



*Twenty-SIXTH of fifty-five verses – 5th 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 everyting,

ít rests in the natural condition,
in the greatness
of the great. Λ



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

Réligious practice in the three-fóld world

í is just a name
and a magical illúision;



even the great place
of a universal monarch

is a dwelling place
conditioned by illusions.

Λ



*Twenty-EIGHTH of fifty-five verses – 5th 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” action. Λ



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

Beyond any particularity
whatsoever,

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



ín the un-originated
and unborn éssence,

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

Λ



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

**Ínner and outer are one,
the outside itself is the ínside**

**só, there is NO hidden depth
to discóver.**



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

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



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

Ās to the outer and inner designátions,

théy abide in the elements
and the five aggrégates;



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

it is improper to **apply** such
names and designátions. **—Λ—**



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

**Ímmovable,
it is th  seal.**

**Únshakable,
it is pristine aw reness.**



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

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



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

**Wháever, 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.

Λ



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

**By 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 duality*). Λ



*Thirty-FIFTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner
{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra*

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

it may appear
the way it is pérceived;



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

is a great defect
and an obstacle.

Λ



*Thirty-SIXTH (and 37th) of fifty-five verses – 5th 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,**

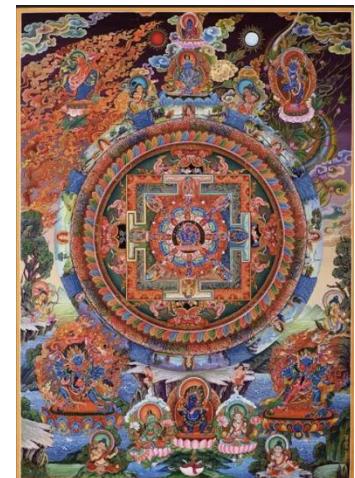
**such a *practice*
is the (*destructive*) experience
of [the] foolish...**



*(36th and) Thirty-SEVENTH of fifty-five verses – 5th 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.**

Λ



*Thirty-EIGHTH (and 39th) of fifty-five verses – 5th 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)...**



(38th and) *Thirty-NINTH of fifty-five verses* – 5th 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.** Λ



*FORTIETH of fifty-five verses – 5th 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**



*Forty-FIRST of fifty-five verses – 5th 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.**

Λ



*Forty-SECOND of fifty-five verses – 5th 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



*Forty-THIRD of fifty-five verses – 5th 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. Λ**



*Forty-FOURTH of fifty-five verses – 5th 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—**



Forty-FIFTH of fifty-five verses – 5th 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.** Λ



Forty-SIXTH of fifty-five verses – 5th 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.** Λ



Forty-SEVENTH of fifty-five verses – 5th 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.**

Λ



Forty-EIGHTH of fifty-five verses – 5th 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. **—A—****



Forty-NINTH of fifty-five verses – 5th 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. Λ**



FIFTIETH of fifty-five verses – 5th 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.** Λ



Fifty-FIRST of fifty-five verses – 5th 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**



Fifty-SECOND of fifty-five verses – 5th 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.

Λ



*Fifty-THIRD of fifty-five verses – 5th 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.** Λ



*Fifty-FOURTH of fifty-five verses – 5th 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.**

Λ



*Fifty-FIFTH of fifty-five verses – 5th 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.**

\^\

