

The Eternal Victory Banner or the The Vast Space of Vajrasattva

of Garab Dorje's Dzogchen Semde (a.k.a. Prahe Vajra Ati-Yoga Pancha Shastra)

translated into Tibetan by Vairochana Rakshita

translated into English by Keith Dowman

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

13sep26a



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First Quarter of The Vast Space of Vajrasattva

Garab Dorje's (aka Prahe Vajra)

Dorje Sempa Namkha Che

translated by Keith Dowman

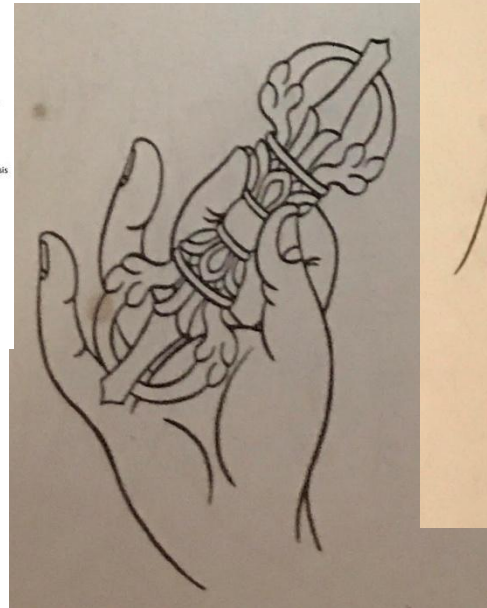
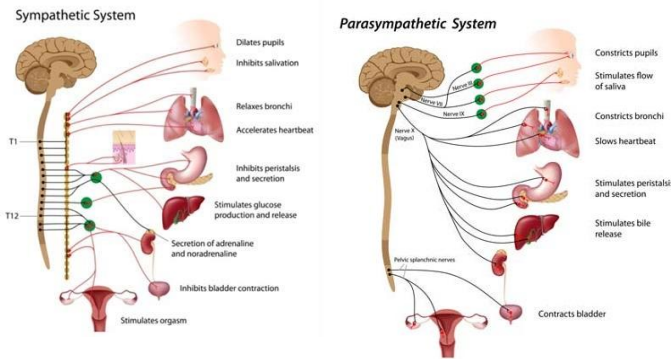
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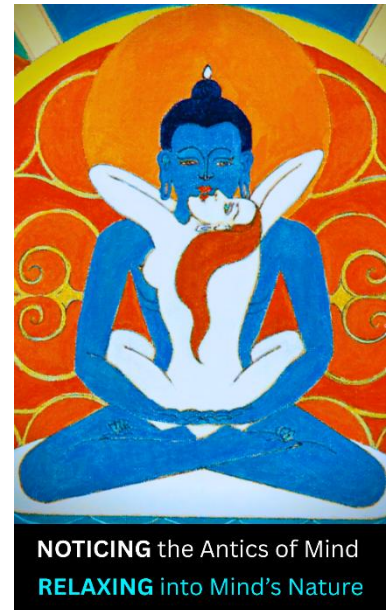
FIRST of fifty-five passages

This vast space of Diamond Mind,
*(the misunderstood archetype whose diamond and **bell***
*symbolize noticing and **reláxing**)*



(*is*) the **expanse** (*that like the archetype*)
ALL-good (*mother and father*
sporting in tantric union)

also is made ALL good
*by simply noticing and **relaxing***
*as implied by) the (term **Dhar-ma** Dha-tu*
*or) field of **reality**,*



(*whích*) is an ALL-releasing
and **pure** modality,

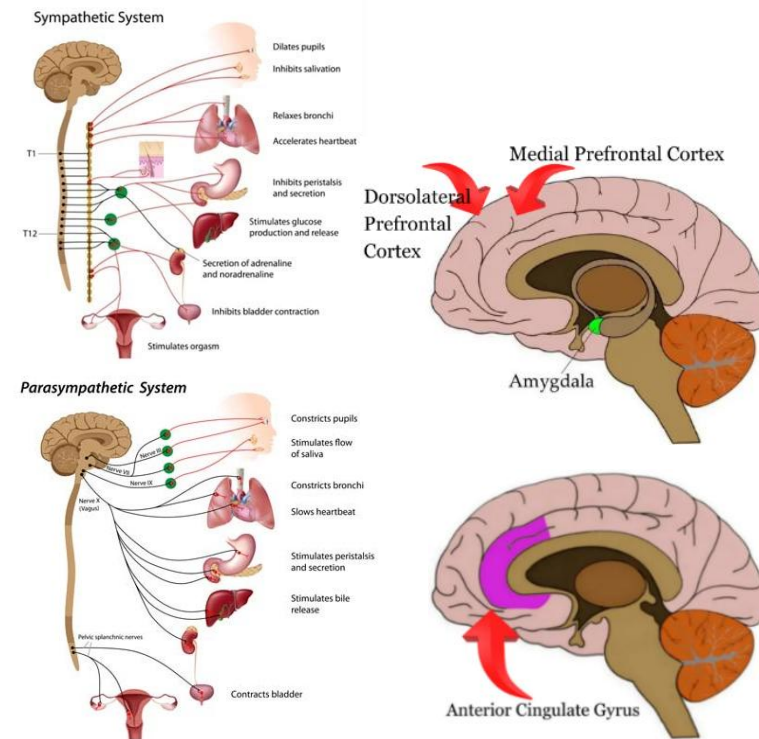
- úncreated,
- unceasing, and
- unthíking. Λ



Keith Dowman's translation of — Garab Dorje's *The Eternal Victory Banner or the Vast Space of Vajrasattva* — Adapted and (Amplified) by Lama Jigme Gyatso

SECOND of fifty-five passages
(The highest) loving-kindness
(which is spontaneous and uncontrived)

is already (made) complete
(through the authentic practice
of mindfulness and meditation),



só compassion
(*need*) NOT
be (*actively*) púrsued;

súpremely vast (*or noticeable*)
and deep (*or releasáble*),

NÓ quality (*tangibly*) exists
to acclaim (*ór praise*). Λ



THIRD of fifty-five passages

(Á//) intentions

unstirring from their own **nature**,
through **NON-action** are **réleased**

ánd (*in a beneficial chain reaction*)
activate (*further*) **rélease**,

únseeking
spontaneous awáreness,

líberating,
reveals the modality (*or path*)
of **ré**lease. Λ

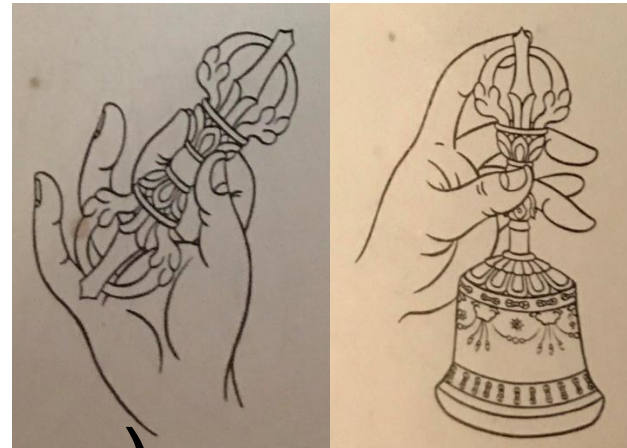
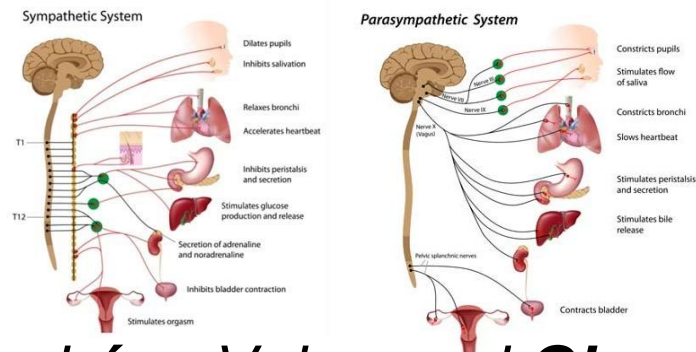


Keith Dowman's translation of — Garab Dorje's *The Eternal Victory Banner or the Vast Space of Vajrasattva* — Adapted and (Amplified) by Lama Jigme Gyatso

FOURTH of fifty-five passages

Váj-ra Sat-tva

(the misunderstood *árchetype*)



whose Vaj-ra and **Ghan-ta**
symbolize noticing and *reláxing*)



(*which are as*) *naturally* present
in ALL (*sentiént*) beings
(*as are*) the great éléments;

éven though false notions
obséss us,

rélease is *spontaneous*...

but only in (*the watching and **resting***
symbolized by) *his* (*Vaj-ra* and ***Ghán-ta***).



— ^ —



FIFTH of fifty-five passages

Éxalted pristine awareness,
so elusive (*to those entrenched in yang*),

could be accomplished
through (*yin's*) **means** and **insight**;

although these appear
as supported extraneous **fíction**,

réal pleasure arises
ONLY spontaneously. _Λ_



SIXTH of fifty-five passages

Thé sublime (*understanding*
of the) magical **illusion**-(*like nature of reality*)
is easy **tó** find:

through a subtle **understanding**
of (*the*) actualíty,

óf ALL potential and
poténcy,

ít instantly
emerges by itself. _Λ_



SEVENTH of fifty-five passages

Thé (*understanding of
the*) **invisible nature
of reality**

**fills the mind
when (*active*) searching stops;**

stréssing about
the what and the whérefore

ínhibits its
spontaneous arísing. _Λ_



EIGHTH of fifty-five passages

**This hermetically
sealed reality**

cánnot be transmitted
(from mouth) **tó ear,**

thé tongue does NOT have
the power
to express a bit óf it. _Λ_



NINTH of fifty-five passages

Thé suffering of beings

is (*as **NON**-graspable*

*as the **emptiness** of*) **Bo-dhi-chít-ta,**

ánd (*from the*) **fully awakened** (*point of view*),

is (*as inconsequential as*)

a song and dance (*of an actor upon á stage*);

(*ás*) unstirring (*and*) unmovable,
as infinite space,

suffering (*and delight*
as emotion are) sameness. ^



TENTH of fifty-five passages

(Our superstitious and controlling)
tend(*encies*) to interpret
(mere) correlátion

ás “Kar-mic” (*or causal in*)
relatió^ónship;

ínasmuch as (*such so-called*) “Kar-ma”
(*seems to fearfully*) **hóld** sway,

(*trúly*) *spontaneous* awareness
is **lacking**. **_Λ_**



ELEVENTH of fifty-five passages

**Thé sole cause,
the only condítion,**

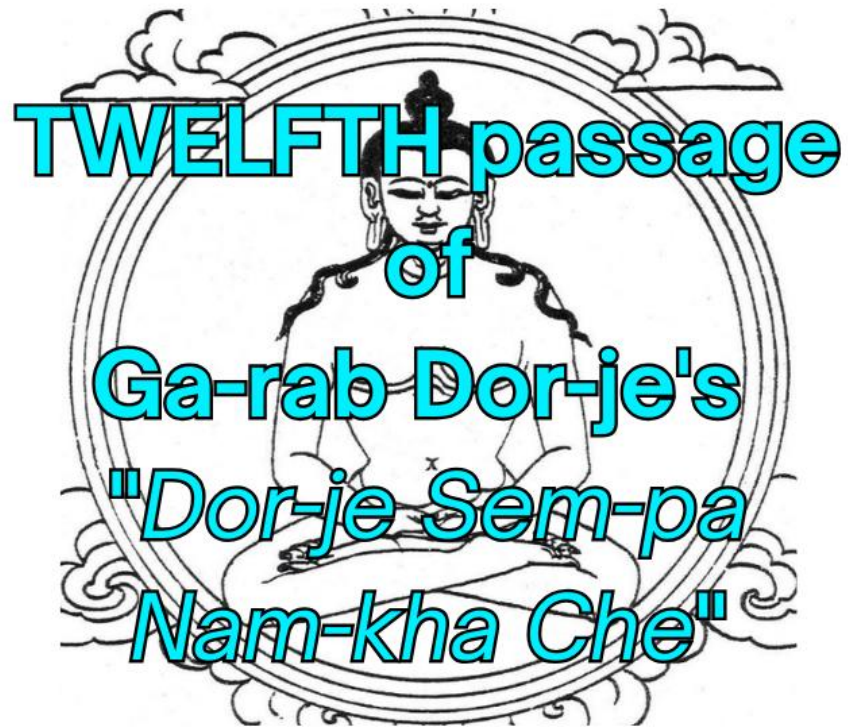
ís

- **birth-less,**
- **change-less,**
- **and déath-less;**

this time-less primordial
pure **essence** óf mind,

spéculative thought-forms
cannot affect
(*this*) basic **spacioúsness**.

Λ



TWELVTH of fifty-five passages

Méditation

in its finést form

is NON-reflective
in its very náture;

ás unreflected,
unaltered experience,

prístine awareness
(*ironically*) arises in **thought itself. Λ**



THIRTEENTH of fifty-five passages

Sóme identify luminous mind
as a subtlé door:

séeking a way
to (*actively*) isoláte it,

théy (*actively*) focus on
the **voidness** of the mindstream...

(*ironically*) if it is (*so*) contrived
it is (*merely*

a) conceptual (*analog of*) meditátion.

Λ



FOURTEENTH of fifty-five passages

**Sóme believe that by
designating cause and éffect,**

**bóth virtue and vice
are clearly défined**

and the mundane world
is transcended;

(*however so-called*) moral discrimination
is (*duality's*) supreme presumption

*(fár better it is to simply flow
from love's deeply centered spontaneíty*

*thát is effortlessly generated
from passively watching and **resting**).*



Second Quarter of The Vast Space of Vajrasattva

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FIFTEENTH of fifty-five passages

Thé words

- “attachment” and
- “detachment,”

ás in the middle way,
are (*as non-graspable as an*) écho,

and pleasure and pain
are (*both mere sensations*
and as such are) **basically the same.**

(*Thús*) the lord of beings,
Dor-je Sem-pa, *téaches*



(*throúgh* the example of his Dor-je and Dril-bo
symbolizing watching and *résting*).

—^—





SIXTEENTH of fifty-five passages

Váj-ra Sat-tva(*'s iconography*) *infers:*

- desire,
- *dread*, and
- *delú*sion

álsó occur

in *this* **luminous** mind *práctice*;

and the five
sensuous pleasures

ornament the spaciousness
that is the field of ***práctica***. Λ

SEVENTEENTH of fifty-five passages

**(Ás) Space & the concept of space
are both birthless,**

likewise the concept itself
is just *like* **space;**

in the ***non-graspability***
of dedicatéd **space**,

últimate self-validating **space**
emérge. **_Λ_**

The Folly of Anu-yoga or Thikle's Energy-work

EIGHTEENTH (and 19th – 20th) of fifty-five passages

**Únthought sameness,
púre being,**

**líke the moon's reflection in water
cannot bé grasped;**

in the ALL-good display
of Sa-man-ta-bha-dra,

it is (*foolishly thought to be*) revealed
as the ulterior (*or hidden*)
vowels and consonants.

__Λ__

(18th and) **NINETEENTH** (and 20th) of fifty-five passages

As the (*navel's Tummo*) adorning **Ta** (or *Ah*),
the (*crown's Lama Khyenno*) **Pay** (or *Om*),

and, as the (*chest's Lama Naljor*) **Ah** (or *Hoong*)
and *their* complex elaborations,

as the field of experience
of the finite world,

ulterior (*or secret*)
buddha speech emerges
(*or so it is foolishly taught*). Λ

(18th – 19th and) *TWENTIETH* of fifty-five passages

NO! The field
of buddha experience

cannot be found
by (*actively*) seeking and striving;

as sixfold sensory experience
provides NO object,

to (*actively*) **seek** it
is (*to be*) like a blind man
reaching for the sky. _Λ_

The Folly of Ngöndro's Preliminary Practices

Twenty-FIRST of fifty-five passages

That (*so called*) path of purity
(*claiming to*) reach from height to height,

is **at odds**
with this free-form (*spontaneous*)
modality (*or practice*);

journeying
on this path**less** path,

there is NO destination,
as in bound**less space.** ^

Twenty-SECOND of fifty-five passages

Because things are *complete*
just as they are,

in *this* moment of revelation
lies *this* attainment;

the **essence** of luminous mind
is the universal source,

and the entire reality
is **pure** and simple... yes! ^

Twenty-THIRD of fifty-five passages

What was before
and what is now

as (*empty*) suchness
is the same intrinsic (*or natural*)
vastness;

such is
the buddha modality (*or practice*)

for (*empty*) suchness
is its **nature**. Λ

Twenty-FOURTH of fifty-five passages

So, the here and now
is the whole process,

like the moon
and its **reflection** at one;

yet being
entirely the **same**,

it cannot be seen
by a selective focus. Λ

Twenty-FIFTH of fifty-five passages

Present pleasure
and future pleasure

are direct perception
and its **shadow**:

such conceptual calculation
is a mistake...
do NOT trust it. _Λ_

Twenty-SIXTH of fifty-five passages

Past, present, and future
are **one** (*in their emptiness*),
without distinction,

the past ***unborn***,
the future ***unborn***;

embraced by **pure** being,
ALL is **one**,

natural,
an **exalted** vastness. Λ

Twenty-SEVENTH of fifty-five passages

With time**less** involvement
in the threefold universe,

ideas appear
as delusory enchantment;

even the seat
of *a (real or imagined)* universal emperor

is (*merely*) a place conditioned
by illusion. _Λ_

Twenty-EIGHTH of fifty-five passages

Those whose lives
are slaves of (*conventional*) time

never see
an immediate outcome;

if activity is fraught
with (*the duality of*) hope (*and fear*),

it can only be (*as NON-graspable as
a sky-like: vast,*) “empty” (*void*). Λ

Third Quarter of The Vast Space of Vajrasattva

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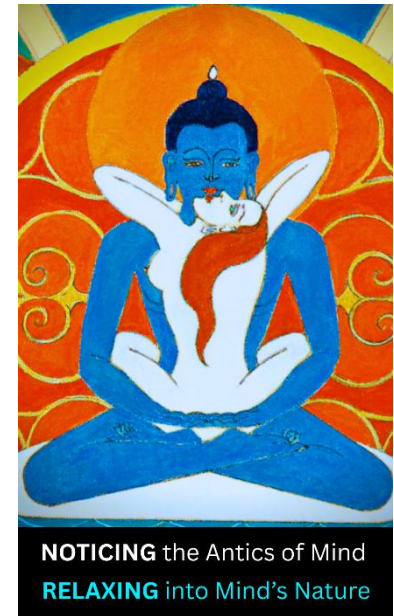
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Twenty-NINETH of fifty-five passages

Útterly free of image-*(like preconceptions)*,
ás one,

thé yogi is like
the *(non-graspable)* imprint
of a bird *on* thé sky;

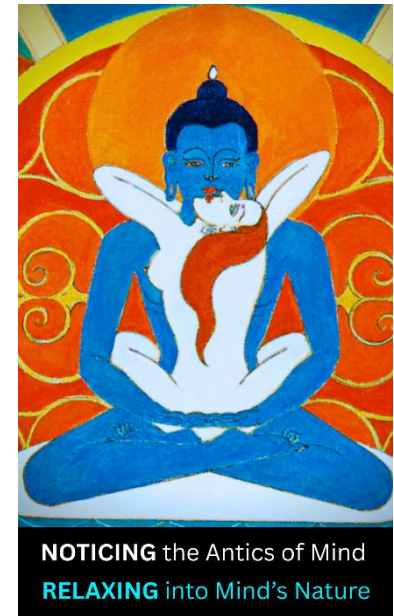


in the

- unstructured,
- unborn

essence,

where is any vaunted (*or prestigious*)
sign of *their* passage? _Λ_



The Folly of Contrived Jhana or Trance

THIRTIETH of fifty-five passages

Inner and outer are one,
the inner (*represents*) the outer itself,

só there are NO
hidden depths to discover
(*through the folly of contrived Jhana ór trance*);

únder the *tyranny*
of *this* fictive world (*of illúSIONs*),

(*thé contrived analog of*) Sa-ma-dhi
lacks (*the effortless experience*
of) ultimate sámeness. _Λ_

Thirty-FIRST of fifty-five passages

Ánd again about

(*contrived distinctions of*) “outer” and “inner...”

thé body-mind in an
undifferentiated space (*of saméness*)

pást, present, and future
inseparable withín it,

ÁLL such designations
are redúndant. _Λ_



Thirty-SECOND of fifty-five passages

Thé immovable (*or empty*)
is the seal of púre being,

thé imperturbable (*or empty*)
is (*a fruit of*) pristine awáreness;

appropriating (*or reaching for*) nothing
(*as if*) there is **NÓ** self,

réjecting nothing,
(*due to*) unutterable **sá**meness. **_Λ_**

Thirty-THIRD of fifty-five passages

Thé what, who, and where...
(*of*) our psychic modes and behavior
occur in luminou**ú**s mind;

bút of any distinction
between male and fémale,

thé Lord of Sameness,
has nothing tó say. _Λ_



The Folly of Anu-yoga and Tikle's Energy-work

Thirty-FOURTH (and 35th) of fifty-five passages

Rénunciation and fierce asceticism

próvide **NO**
definitive ánsver;



bút endowed with

- the (*Crown's Lama Khyenno of*) Pay and
- the (*Chest's Lama Naljor of*) Ah

thé (*vain*) pleasure
of *deluding* enchantment(s)
is énsured. _Λ_



(34th and) Thirty-FIFTH of fifty-five passages

**Dúe to the (*visceral*) indeterminacy
of óneness,**

**hówever it is perceived
so it áppears:**

thé pleasure coveted
in appearánces,

ís a heavy,
obscuríng veil. _Λ_

The Folly of Maha-yoga and Tokal's Visualization work

Thirty-SIXTH (and 37th) of fifty-five passages

Thát method of tantric
luminous mind practice (*or concentrátion*)

réquires visualization
of divine attíre;

líke the moon's
reflection in wáter;

- nákedness and
- detachment

émerge...

bút *that concentration* is like
(*the folly of*) building sandcástles.

Λ

(36th and) *Thirty-SEVENTH of fifty-five passages*

**Identifying with the body
of (a) Ma-ha-kru-dha (*wrathful árchetype*)**

**ín his Man-da-la
(*universe, paradise, pure land or Va-ti*)
of wrathful attríbutes,**

éven if (*the*) seed syllable
is actualized (*through concentrátion*),

Nírvana itself
cannot be *experienced* diréctly. _Λ_

The Folly of Ritual and Psychological Asceticism

Thirty-EIGHTH (and 39th) of fifty-five passages

Like lopping off the top of a tree,
or by incinerating *á* seed,

(*from*) under the sway of (*strong*) emotion,
its tyranny *can* be avoided:

(*or*) so it is (*foolishly*) **taught.** _Λ_

(38th and) *Thirty-NINTH* of fifty-five passages

Éach of *those*
hundred thousand **t**échniques

béars a
correspondíng fruit,

bút

- unmarked,
- signless,
- (*great*) *completion*

has **NO** particular abode. _Λ_

FORTIETH of fifty-five passages

Présent here with a mind
silent (*of analysis*),
the yogi is fortunate indeed;

(*with*) self and other indistinguishable,
he revels in the arena
of enchanted spontaneity. _Λ_

Forty-FIRST of fifty-five passages

- **Tó**tally complete,
- **ALL** inclú
- **Ú**nchanging,
- it is simplý being;

and like unbounded space,
reality

is (*ultimately*)
contingent upon **nóthing**. $_ \Lambda _ _ \Lambda _$

Fourth Quarter of The Vast Space of Vajrasattva

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Forty-SECOND of fifty-five passages

Púre pleasure arises

- spontaneously,
- solely, and
- exclusively

ás (*the*) **pristine awareness**

(*of Ati-yoga's NOTICING of mind's antics and
RELAXING into mind's non-graspable náture*);

in the *power* of **pure presence**
(*that is Dzokchen's noticing and **relaxing***
into) **reality**

(*thát*) **cannot**
be (*found*) **anywhére else.** Λ

Forty-THIRD of fifty-five passages

*(Hów could Mahasandhi's noticing and **relaxing**
be both) easy AND difficult(?)*

(It is) difficult

*(to those ensnared **bý** their...*

*rigid, fearful, superstitious, controlling
and elitist, tendencies)*
because (*it is*) so éasy,

(*thé*) luminous mind
(*of Trekchö's awareness and release*)
is invisible and ALL pervásive;

it cannot be pointed out
by name...

it cannot even (*be*) shown
(*by*) Vajrasattva. Λ

Forty-FOURTH of fifty-five passages

**This marvelous,
miraculous display,**

(*of AWÁRENESS:*

- *vúlnerable,*
- *passive,*
- *visceral,*
- *random, and*
- ***fléeting***)

úndirected,
(*and*) free-form, líke **space**,

árisés momentarily,
spontaneoúsly,

éven out of amorphous
bewildérment. _Λ_

Forty-FIFTH of fifty-five passages

**This is the
ALL-inclusive modality** (*of Ati-yóga's*

*áwareness of mind's antics and
release into its **non-graspable** náture)*

*(thát is the effortless function
of the autonomic nervous sýstem*

*whích is) naturally present
in ALL (sentiént) beings;*

in *this* dust storm
of blighting delúsion

wé call for medicine (*as if from afar*)
although mind's (*very*) **nature**
(*to effortlessly notice and **relax***) is **thé cure.**

—^—

Forty-SIXTH of fifty-five passages

Ín *this* field of **ordinary** experience
lies pure (*subtle*) pléasure,

ítself the **pristine purity**
of mundane exístence;

ín every (*inhalation's*) awareness
finite light(*-like perceptions*) **coálesce**

ánd (*with every exhalation's relaxation*)
boundless **space** is *révealed*. _Λ_

Forty-SEVENTH of fifty-five passages

Óut of (*our inhalation's*) nebulous
rainbow líght-(*like*

*é*xperience of dread, desire, delusion,
competition, and cÓnceit)

thé (*five buddha*) families'-(*like*)
 distinctive qualities (*of*

- *mírror-like wisdom,*
- *discriminating wisdom,*
- *pervasive wísdom,*
- *ÁLL-accomplishing-wisdom, and*
- *equalizing wisdom*)

appear (*as we relax into our exhalátion*);

líkewise, (*just*) *like* particles
vibrating (*yet*) unmoving,
(*like horses chomping at thé bit*)

lórd (*Vajrasattva the archetype
of simply noticing and reláxing*)

***générate*s** the
(*loving and deeply centered spontaneous nature*
as common as our) **five éléments.** **_Λ_**

Forty-EIGHTH of fifty-five passages

Lábels *such* (*as*)

- “past,”
- “present,” and
- “future...”

are redúndant;

(*fór viscerally*) comprehending *the*

- unborn and
- uncéasing

ís to know
the sublime **unity** óf time. Λ

The Folly of Maha-yoga's Ritualistic Offerings and Dedications of Merit

Forty-NINTH (and 50th – 54th) of fifty-five passages

In sameness,
(*magick's*) temporal creation
is impossible;

in oneness,
dedication of space is superfluous.

Thé *naturally occurring*
offerings (*of*) *adoration*
 (*to a teacher or árchetype*),

(*dúalistically*) *defy* (*the*) *improvement(s)*
 (*that*) *come from* (*passively cooperating with*)
natural **perféction.** Λ

(49th and) *FIFTIETH* (through 54th) of fifty-five passages

(*Thé*) spontaneity preventing
any (*contrived*) dedication of the offering,
(*is*) naturally pure,

thé universe

(*thought of*) as (*a spontaneous*) offering
is already ambrosia(*like-bliss*);

á specific sense
and its conscioúsness,

áre indivisible in (*Ati-yoga's*
noticing and *relaxing* which) are
the highest Sa-má-dhi.

Λ

(49th – 50th and) *Fifty-FIRST* (and 52nd – 54th) of fifty-five passages

Óur intending intellect
is the gíver,

ánd the (*spontaneous*) arrangement
(*of*) natural (*offerings*)
lies in the power of *awareness*' gaze;

thé Sid-dhi (*powers*)
natural to clear séeing

***áre** (the fruit of noticing and **relaxing's**)*
***complete** meditative **bá**lance. Λ*

(49th – 51st and) *Fifty-SECOND* (and 53rd – 54th) of fifty-five passages

Á flash of *awareness*

is (*Kuntuzangpo Yab Yum's tantric*) **ú**nion,

ánd blissful satisfaction

is the commitment

(*of Sa-ma-ya's tantríc vows*);

in the dance of (*love's
deeply centered, spontaneous*) skillfúl means,

NÓN-dual union (*of noticing and **relaxing***)
is the (*ultimate*) offéring. _Λ_

49th – 52nd and) *Fifty-THIRD* (and 54th) of fifty-five passages

Détached (*spontaneous*) **generosity**
is the Tor-ma (*formal grain offering*),

and NON-action

(*of love's deeply centered spontaneity*)

instantly consummates (*all*) **ritual**;

úncontrived, (the) pristine awareness
*(which is simply noticing and **relaxing**)*
dissolves obstacles,

ánd unspoken meditative *balance*
is the **hymn** (or **mantra**) óf **praise**. _Λ_

(49th – 53rd and) *Fifty-FOURTH* of fifty-five passages

- **Vénération** of the Lama,
- **generosity**, and
- **ALL** such (*so called*)
meritorious activity

bécome a serious bind
when enacted wíthout

(áwareness and **release**'s) imperturbable
detachment (*of spontaneíty*). _Λ_

Fifty-FIFTH of fifty-five passages

***C*óncerning THIS very
transmíssion...**

íf it is *contrived*
it becomes *an (obscuring)* veil;

if (*fearfully and controllingly*) conceptualized,
its reality
can never be áchieved. _Λ_ _Λ_