

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

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*1st of 5 texts: The Cuckoo's Song of Awareness by Prahe Vajra
Rig-pa'i khu byug*

FIRST of three passages — 1st of 5 treatise: The Cuckoo's Song of Awareness by Prahe Vajra - View

**Thé true nature
of infinite diversity
is NÓN-dual,**



**for (the wisdom of) each phenomenon
is free of (the need for)
conceptual elaboration.** Λ



SECOND of three passages – 1st of 5 treatise: The Cuckoo's Song of Awareness by Prahe Vajra - Meditation

**Thé so-called state
of “just as it is”
is *inexpressible*,**

**fór ALL manifested forms
are ultimately
self-perfected.**

Λ



THIRD of three verses – 1st of 5 texts: The Cuckoo's Song of Awareness by Prahe Vajra - Action

**As everything
is already accómplished,**

**bý giving up
the affliction of stríving**



óne finds oneself
naturally abiding
in the effortléss state.

Λ Λ



*2nd of 5 texts: The Great Potentiality by Prahe Vajra
Tsal chen sprugs pa*

FIRST of five verses – 2nd of 5 texts: The Great Potentiality by Prahe Vajra

**From the very beginning,
the sphere of reality**

**consists of everything
that is outer and inner.**



**In this dimension
of original perfect purity**

**there is NO distinction
between Buddhas
and (*merely*) sentient beings.**



**So, how could there be anything
that needs to be corrected
with paths and antidotes?**

Λ



SECOND of five verses – 2nd of 5 texts: The Great Potentiality by Prahe Vajra

**As there is NO desire or striving,
there is nothing to be attained;**

**the state of reality itself
is spontaneously self-perfected
and FREE from activity.**



**In the pure field of reality,
concepts and analysis
are NON-dual.**



**So, how could this dimension
be conditioned by the behavior**

**of foolish people
and their wrong views?**

Λ



THIRD of five verses – 2nd of 5 texts: The Great Potentiaity by Prahe Vajra

**NON-dual great bliss
could be experienced
by ALL sentient beings.**



**Even the wrong path,
as conceived
by deluded followers...**

**is NOT different
from the universal path,
as explained above.**



**Whoever understands
this equality
is the lord of the Buddhas.**

—
Λ



FOURTH of five verses – 2nd of 5 texts: The Great Potentiality by Prahe Vajra

Thinking in terms of “I” and “mine”

**is the mistaken path
of the heretics.**



**As the foolish are deceived,
they enter the path
of conceptual activities**

**and NEVER reach their goal,
or attain any understanding.**



**So, how can they attain reality
by (*actively*) searching
for reality as-it-is?**

Λ



FIFTH of five verses – 2nd of 5 texts: The Great Potentiaity by Prahe Vajra

If one follows the teachings of the monkey-like masters

**who are devoid
of authentic knowledge,**



**one could certainly
end up on the wrong path**

**that is (*actively*) conditioned
by concepts.**



**The one who can
extract gold from *dust*
is an authentic master**



**whose teachings
are most precious;**

**a treasure
worthy to be acquired
at any price.** Λ



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

FIRST of twenty-eight verses – 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra

**The (effective) teaching
of the *inexpressible state*
is without abode or support.**



To generate a (*Maha-yoga*) dimension

of subtle aspects
and intentions
is a pointless investigation



a conceptual meditation on the manifestation of truth;



**self-originated
pristine awareness (however)**

**abides just-as-it-is,
entirely FREE
of contrived thinking.** Λ



5SECOND of twenty-eight verses – 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra

Beyond (contrived) action, (self-originated pristine awareness)

**does NOT dwell
as (a stationary) object,**



**NOR does it need an antidote
to be corrected.**



**Even if one
were to (*actively*) seek the realm
of the fundamental essence**

**by means
of diverse phenomena,**



**one could only enjoy it
through its
NON-conceptual aspects;**



**as the essence
manifests naturally,**

**the true nature of reality
cannot be found
anywhere else.** Λ



THIRD of twenty-eight verses – 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra

**Indivisible
and beyond the ten directions
is the ultimate real condition.**



**The pristine awareness,
that self-originate**

**and does NOT
abide in anything,**



**is the very essence
of the sublime,**

**NON-conceptual
direct experience.**



**Those who enter
this **pure path****

*could most certainly attain
the supreme equality.* **Λ**



FOURTH of twenty-eight verses – 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra

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

**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**

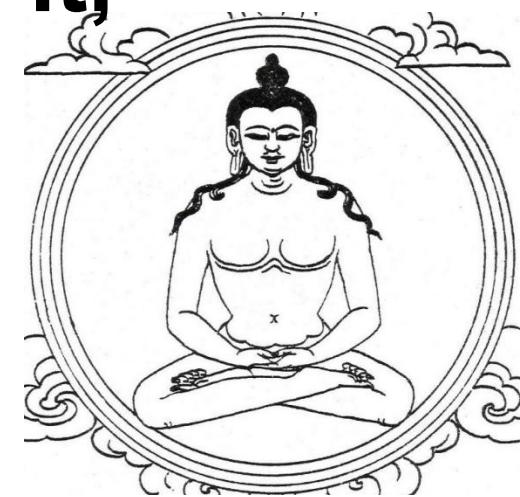
**if they are happily attached
to contemplation.** Λ



FIFTH of twenty-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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-eight 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.**

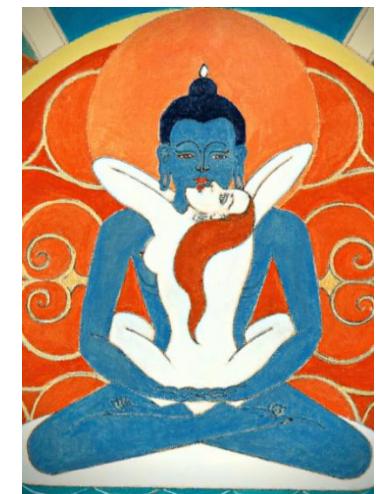
Λ



Twenty-FOURTH of twenty-eight 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-eight 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-eight 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-eight 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-eight verses – 3th of 5 texts: The Great Garuda in Flight by Prahe Vajra

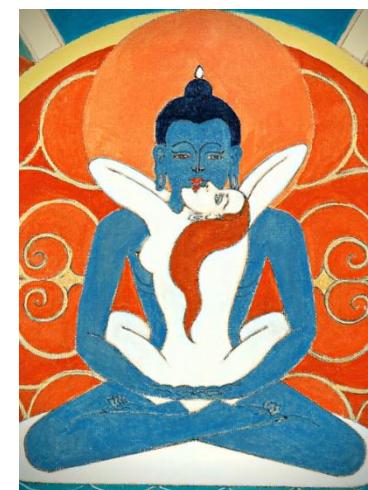
This pure essence of the non-discursive state

**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.

Λ



*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 condítion,**

**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*

Attachment, anger, and ignorance
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 light*).



(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).



Thé sphere of activity of the transiént world

áries as
the profound teaching
of the Búddha. Λ



*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

The (so called) path of purification with higher and higher levels

**is NOT in accordance
with the teachings
of NON-action;**



**if there is a path
conducive to progress,**

**it is beyond attainment,
like the end of the 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.”**



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

*(Eh Ma Ho,
oh) how wonderful!*

Λ



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

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



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

**and the inherent 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*

**The here and now
is the universal path for all,**

**it manifests as both
the moon and its reflection.**



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

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



*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 conceptual mind,**

**(thus) one should NOT
rely on it.** **Λ**



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

**The three times are one
without any distinction;**

**the past never arisen
and the future never arising.**



**Because the
fundamental dimension of reality
pervades everything,**

**it 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*

Religious practice in the three-fold world

**is just a name
and a magical illusion;**



**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*

Practices of those who depend on time

**can never reach an outcome
in 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,

**a practitioner's path
is like a bird's flight
across the sky;**



**in the un-originated
and unborn essence,**

**how could there be
any signs
of his (*or her*) passing?**

Λ



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

**so, there is NO hidden depth
to discover.**



**Worldly existence is just a label
caused by (duality's) mistaken view;**

**consequently, separating one
from the equality
of meditation.** Λ



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

As to the outer and inner designations,

**they abide in the elements
and the five aggregates;**



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

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



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

**Immovable,
it is the seal.**

**Unshakable,
it is pristine awareness.**



**When NOT grasping anything,
there is NO self;**

**when NOT rejecting anything,
there is equality
that transcends 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*

**Whatever, and whenever
comes forth,**

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



The distinction between man and woman

**has never been taught
by the King of equality.**

Λ



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

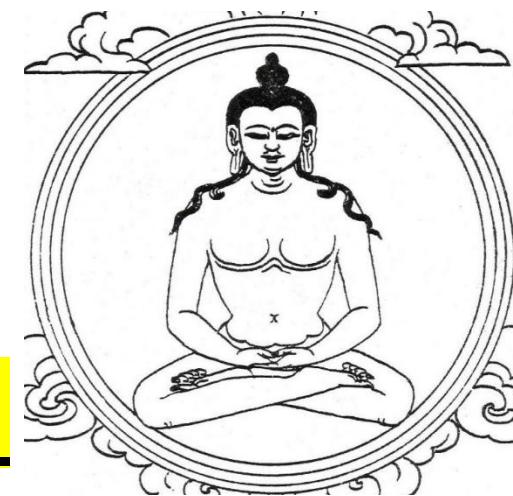
By means of contrived and wrathful conduct (in the practice of Ma-ha Yo-ga)

**there is nothing at all
to be attained;**



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

**one contrives to experience
the bliss of illusion**
(*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 Satva} by Prahe Vajra*

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

**it may appear
in the way it is perceived;**



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

**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,**

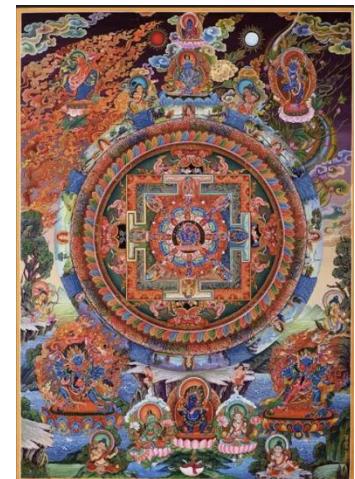
**such a *practice*
is the (*destructive*) experience
of [the] foolish...**



(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.**

\^\

