

The Eternal Victory Banner or the The Vast Space of Vajrasattva

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

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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First Quarter of *Garab Dorje's (aka Prahe Vajra)* The Vast Space of Vajrasattva

Dorje Sempa Namkha Che

translated by Keith Dowman

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



FIRST of fifty-five passages

*This vast space of Vaj-ra-sat-tva,
(the archetype of simply **noticing** and **reláxing**)*

thé ALL-good expanse
of the **field** of **realíty**,



is an ALL-releasing
and **pure** modality,

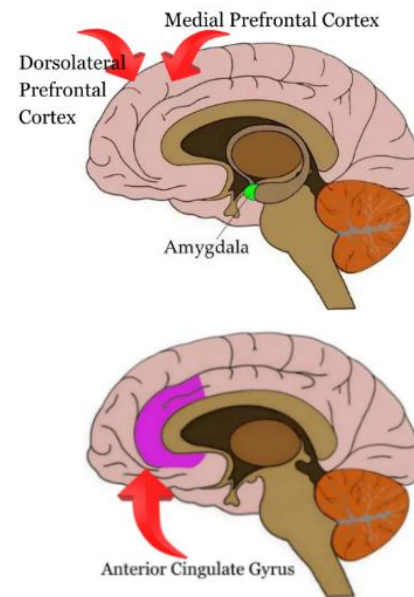
- **un**created,
- **un**ceasing, and
- **un**thíinking. _ ^ _

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 this authentic practice
of mindfulness and meditation),



só compassion
is NOT (*actively*) púrsued;

súpremely **vast** and **deep**,
NO quality exists
to áccclaim. _^_

Fleetingly LESS stressful, LESS permanent, and LESS defining

**As NON-graspable as a vast, EMPTY void... like the illusion of the infinite azure sky
on a bright and beautiful cloudless morn;
which although could look
tantalizing to the eye
could feel NON-graspable to the hand.**

THIRD of fifty-five passages

(*All*) intentions

unstirring from their own nature,
through NON-action are released

and (*in a beneficial chain reaction*)

activate (*further*) release,

únseeking

spontaneous awáreness,

líberating,

reveals the modality of rélease.

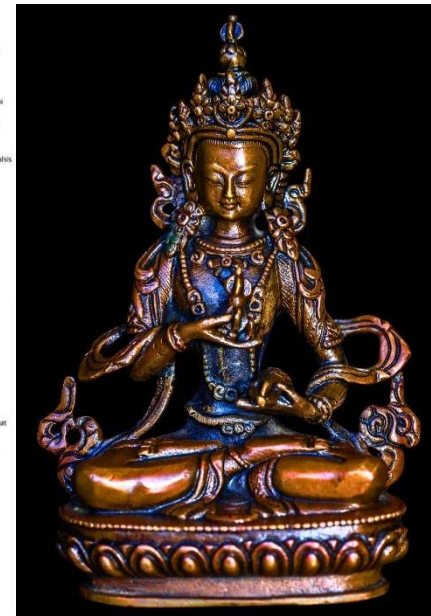
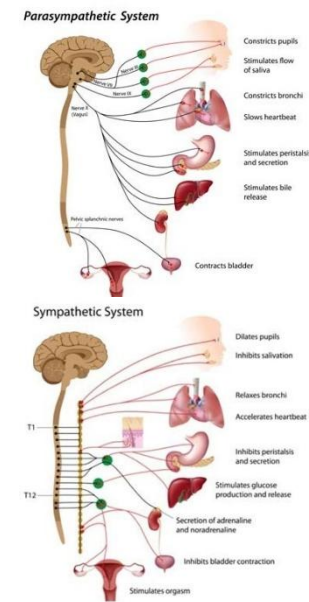
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Keith Dowman's translation of — Garab Dorje's **The Eternal Victory Banner or the Vast Space of Vajrasattva** — *Adapted and (Amplified)* by Lama Jigme Gyatso

FOURTH of fifty-five passages

Váj-ra Sat-tva (*the archetype*
*of simply **noticing** and **reláxing***)

(which) like the great elements
(are) naturally present
*in ALL (*sentiént*) beings;*



even though false notions
obséss us,

rélease is spontaneous...

but only in (the noticing and relaxing
symbolized by) his (Diamond and Bell).

— ^ —



FIFTH of fifty-five passages

Exalted **pristine** awareness,
so elusive,

can be accomplished
through means and **insight**;

although these appear
as supported extraneous fiction,

real pleasure arises
ONLY spontaneously. _^_

SIXTH of fifty-five passages

The sublime (*understanding*
of the) magical illusion (*like nature of reality*)
is easy to find:

through a subtle **understanding**
of actuality,

of ALL potential and
potency,

it instantly
emerges by itself. _ ^ _

SEVENTH of fifty-five passages

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

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

stressing about
the what and the wherefore

inhibits its
spontaneous arising. $_ \wedge _$

EIGHTH of fifty-five passages

This hermetically
sealed reality

cannot be transmitted
(*from mouth*) to ear,

the tongue does NOT have
the power
to express a bit of it. ^

NINTH of fifty-five passages

The suffering of beings

is (*as non-graspable*

as the emptiness of) Bo-dhi-chit-ta,

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

is (*as inconsequential*

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

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

suffering (*and delight*
are both emotion and as such) sameness.

— ^ —

TENTH of fifty-five passages

(*Our controlling*) tend(*encies*) to interpret
congruous distinctions

as “Kar-mic” (*or causal in*)
relationship;

inasmuch as “Kar-ma”
(*seems to*) hold sway,

spontaneous awareness
is lacking. _^_

ELEVENTH of fifty-five passages

The sole cause,
the only condition,

is

- birth-less,
- change-less,
- and death-less;

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

speculative thought-forms
cannot affect basic **spaciousness**. **^**

TWELVTH of fifty-five passages

Meditation
in its finest form

is NON-reflective
in its very nature;

as unreflected,
unaltered experience,

pristine awareness
arises in thought itself.

— ^ —

THIRTEENTH of fifty-five passages

Some identify **luminous** mind
as a subtle door:

seeking a way
to isolate it,

they focus on
the **voidness** of the mindstream...

(*ironically*) if it is contrived
it is (*merely*) conceptual meditation. _Λ_

FOURTEENTH of fifty-five passages

Some believe that by
designating cause and effect,

both virtue and vice
are clearly defined

and the mundane world
is transcended;

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

Second Quarter of *Garab Dorje's (aka Prahe Vajra)* The Vast Space of Vajrasattva

Dorje Sempa Namkha Che
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FIFTEENTH of fifty-five passages

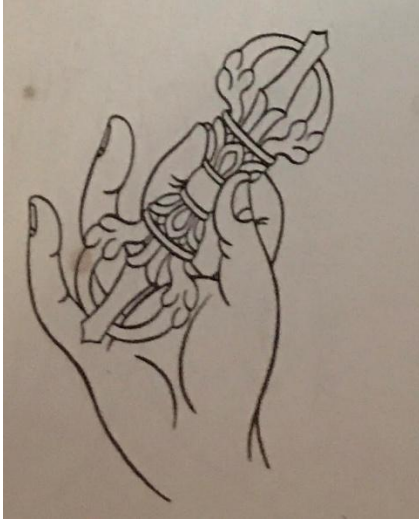
Thé words

- “attachment” and
- “detachment,”

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

and **pleasure** and **pain**
are basically the **same**.

(*Thús*) the lord of beings,
Vaj-ra Sat-tva, *téaches*



(*throúgh* the example of his Vaj-ra and Ghan-ta
symbolizing **noticing** and **reláxing**).

— ^ —



SIXTEENTH of fifty-five passages

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

- desire,
- *dread*, and
- *delú*sion

álsó occur

in the **luminous mind** *práctice*;

and the five
sensuous pleasures

ornament the spaciousness
that is the field of *práctica*. _ ^ _

SEVENTEENTH of fifty-five passages

Spáce and the **concept** of **space**
are both **unorigináted**,

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

in the detachment
of dedicated space,

ultimate **self-validating** space
emerges. _^_

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

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

Unthought sameness,
pure being,

like the moon's reflection in water
cannot be 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.

— ^ —

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

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

and, as the (*chest's Lama Naljor*) **Ah**
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*). _^_

(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 seek it
is 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 modality;

journeying
on this **pathless** path,

there is NO destination,
as in **boundless space**. $_ \wedge _$

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

for (*empty*) suchness
is its **nature**. $_ \wedge _$

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. ^

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. ^

Twenty-SIXTH of fifty-five passages

Past, present, and future

are **one**,

without distinction,

the past **never** arisen,

the future **never** arising;

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

natural,
an exalted vastness. $_ \Lambda _$

Twenty-SEVENTH of fifty-five passages

With timeless involvement
in the threefold universe,

ideas appear
as delusory enchantment;

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

is a place conditioned
by illusion. $_ \wedge _$

Twenty-EIGHTH of fifty-five passages

Those whose lives
are slaves of time

never see
an immediate outcome;

if activity
is fraught with hope,

it can only be
“empty” action. _ ^ _

Third Quarter of *Garab Dorje's (aka Prahe Vajra)* The Vast Space of Vajrasattva

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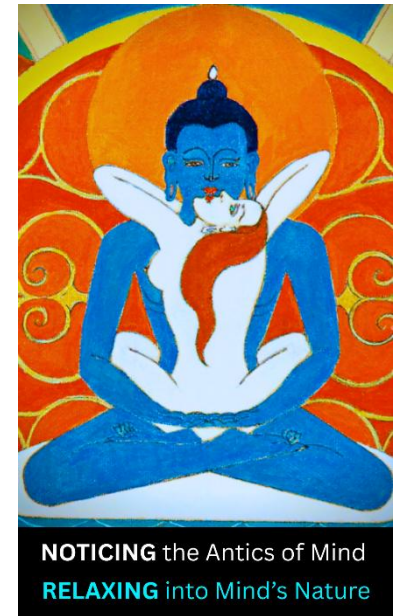
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Twenty-NINETH of fifty-five passages

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

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



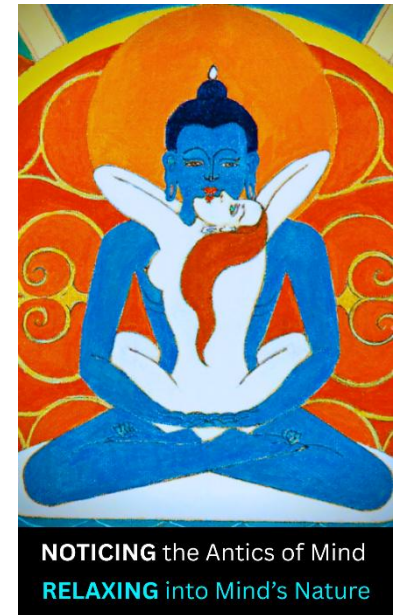
in the

- unstructured,

- unborn

essence,

where is any vaunted (*or prestigious*)
sign of his 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 illú*sions),

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

Thirty-FIRST of fifty-five passages

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

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

pást, present, and future
inseparable withín it,

ÁLL such designations
are redúndant. _^_



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
there is NÓ self,

réjecting nothing,
unutterable sámeness. _ ^ _

Thirty-THIRD of fifty-five passages

Thé what, who, and where...

**(of) our psychic modes and behavior
occur in luminouś mind;**

bút of any distinction
between male and fémale,

thé Lord of Sameness,
has nothing tó say. _^_



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 pleasure
of delusory enchantment
is énsured. _ ^ _



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

Dúe to the indeterminacy
of óneness,

hówever it is perceived
too it áppears:

thé pleasure
coveted in appearánces,

ís a heavy
obscuring veil. _^_

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;

ás the moon's
reflection in wáter;

- nákedness and

- detachment

émerge...

bút *that concentration*
is like building sandcástles.

— ^ —

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

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

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

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

Nírvana itself
cannot be *experienced* directly. _^_

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 téchniques

béars a
correspondíng fruit,

bút

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

has **NO** particular abode.

— ^ —

FORTIETH of fifty-five passages

Présent here with a silent mind,
the yogi is fortunate indeed;

sélf and other indistinguishable,
they revel in the arena
of enchanted spontaneíty. _^_

Forty-FIRST of fifty-five passages

- **Tó**tally complete,
- **ALL** inclú
- **ú**nchanging, it is
- simply being;

and like unbounded space,
reality
is contingent upon **nóthing**.



Fourth Quarter of *Garab Dorje's (aka Prahe Vajra)* 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 reláxing*)

réality cannot
be (*found*) anywhére else. _Λ_

Forty-THIRD of fifty-five passages

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

(Ít is) difficult

(to those ensnared bý their...

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

(*thé*) **luminous** mind
(*of Trekchö_d'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 AWARENESS:

- *vulnerable,*
- *passive,*
- *visceral,*
- *random, and*
- *fleeting)*

úndirected,
free form, líke space,

árisés momentarily,
spontaneoúsly,

éven out of amorphous
bewildérment. _ ^ _

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 our autonomic nervous sýstem*

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

in *this* dust storm
of blighting delusion

we call for medicine (*as if from afar*)
although mind's (*very*) nature
(to *notice* and *relax*) is the cure. _ ^ _

Forty-SIXTH of fifty-five passages

Ín the field of ordinary experience
lies pure pléasure,

ítself the pristine purity
of mundane exístence;

in every (*inhalation's*) *awareness*
finite light(*-like perceptions*) *coalesce*

and (*with every exhalation's relaxation*)
boundless space is established. _Λ_

Forty-SEVENTH of fifty-five passages

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

*éxperience of dread, desire, delusion,
jealousy, ánd pride)*

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

- *mirror-like wisdom,*
- *discriminating wisdom,*
- *pervasive wisdom,*
- *ALL-accomplishing-wisdom, and*
- *equalizing wisdom*)

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

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 spontaneity*
as common as our) five éléments. _Λ_

Forty-EIGHTH of fifty-five passages

Lábel*s such (as)*

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

are redúndant;

(*fór* *viscerally*) comprehending *the*

- unborn and

- unceasing

is to know

the sublime **unity** of **time**.

— ^ —

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

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

Ín **sameness**,
(*magick's*) **temporal** creation
is impossíble;

ín oneness,
dedication of space is superflúous.

The *naturally occurring*
 offerings (of) adoration (to an *árchetype*),

(*dúalistically*) defy (*the*) improvement
 (*that*) come from (*passively cooperating with*)
natural **perfection**. _ ^ _

(49th and) FIFTIETH (and 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 ambrósia;*

á specific sense
and its conscioúsness,

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

— ^ —

(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

(*or 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 offéring*),

ánd NON-action

(*of love's centered spontaneity*)

instantly consummates (*all*) **ritúal**;

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

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 spontaneity*).
_ ^ _

Fifty-FIFTH of fifty-five passages

Cóncerning THIS very
transmíssion...

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

if (*superstitiously*) conceptualized,
its reality
can never be áchieved.

