

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*

# Vast Expanse of the Diamond-like Mind – Root Text

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*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" I*  
*Invocation*

*(Na-mo Bha-ga-van Vaj-ra Sat-tva-ya!)*  
**I pay homage to** *(the)*  
**Bha-ga-van** *(boss-like dynamism)*



**of** *(the)* **Vaj-ra** *(Diamond-like strength of a)*  
**Sat-tva** *(mind harmonized to dance with its)*  
**gloriously** *(lucid yet **void** nature)!*

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*1<sup>st</sup> of 55 passages*

**This *vast expanse* of  
(our) *Diamond-strong mind*  
is the *all good and spacious*  
*ultimate dimension* of phenomena...**



***This pure, complete path  
that liberates all  
does NOT:***

- **arise,**
- **cease, or**
- **(*actively*) analyze anything.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*2<sup>nd</sup> of 55 passages*

**Being love,  
and thus thoroughly accomplished,  
it does NOT (*contrive a*) practice  
(*of*) great compassion.**

**Being great,  
the profound qualities of great (*love*)  
need NOT be praised.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*3<sup>rd</sup> of 55 passages*

**Phenomena do NOT move  
the authentic condition,**

**which is liberation  
because it liberates without action...**

**Since self-originated wisdom  
is beyond (*active*) searching,**

**in liberating itself  
it also *demonstrates*  
the path of liberation.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*4<sup>th</sup> of 55 passages*

**The great elements  
are (*the*) Bha-ga-van**  
*(boss-like dynamism  
such as solid yet void)*

**that exist by nature  
in all things...**



**However *misunderstood*  
it may (*initially*) be,**

**liberation originates from oneself  
and NOT elsewhere.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*5<sup>th</sup> of 55 passages*

**(Although) great wisdom  
(could seem) difficult to find;  
it is realized  
though method AND wisdom...**

**Though it could be said  
to depend on something else,**

***complete bliss originates  
from oneself.***



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*6<sup>th</sup> of 55 passages*

**The **great miracle** (of enlightenment)  
is NOT difficult.**

**(For) **ALL** qualities and capacities,  
immediately arise from oneself**

**through *visceral* understanding  
of the authentic condition.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*7<sup>th</sup> of 55 passage*

**Meditation is relaxing  
without seeking**

**in the Dhar-ma-ta  
(*or way things really are*)  
that does NOT visibly appear...**

**(For) if one (*actively*) searches for it  
or for something in it,  
the **natural condition**  
will never (*meaningfully*) manifest.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*8<sup>th</sup> of 55 passages*

**The supremely secret reality,  
cannot be (*meaningfully*) expressed  
by the tongue,  
NOT even in the slightest.**

**Likewise,  
it cannot be (*meaningfully*) understood  
through the sense of hearing.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*9<sup>th</sup> of 55 passages*

**The *stress* of beings**  
**is the **Bo-dhi Chit-ta****  
*(or mindset of enlightenment)*

**that fully manifests**  
**while pervading ALL...**

**Without ever being moved,  
it abides equally,  
just  
as the reaches of space.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*10<sup>th</sup> of 55 passages*

**That which is the equality  
of ALL distinctions  
is (*erroneously*) conceived (*of*)  
(*by*) saying “*It is (punitive) Kar-ma!*”...**

**were it really under the power  
of (*unalterable*) fate,  
(*the*) self-originated wisdom (*of letting-go*)  
could NOT exist.**



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*11<sup>th</sup> of 55 passages*

**(*Enlightenment's*) cause is the Vaj-ra**  
**(*diamond-like strength of a mind well trained*),**  
**as are the secondary conditions.**

**Never having been born,**  
***they cannot* be destroyed...**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*

**Since it is the Bo-dhi essence  
that exists from the beginning,**

**the ultimate dimension  
is NOT moved  
by the effort of thought.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*12<sup>th</sup> of 55 passage*

**Meditative stability  
of supreme quality,**

**being (*the*) real meditative stability  
(*of spontaneous awareness*),  
is beyond (*the tyranny*) of thought...**

**Without applying thought  
or purifying,**

**in accordance with nature,  
(*the*) wisdom (*of letting-go  
spontaneously*) springs forth.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*13<sup>th</sup> of 55 passage*

**Coining** the expression  
“gateway to the subtle”  
they seek the path  
by **isolating the mind**,

**maintaining (physical) isolation**  
**in a secluded place...**

**if we examine well,  
this is (*the folly*  
*of*) conceptual meditation.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*14<sup>th</sup> of 55 passages*

**They **coin** the terms  
“cause and effect,”  
but both virtues and negativities  
dissolve completely...**

**They say,  
“*We will get out of this world,*”**

**and (*dualistically*) nurture  
supreme complacency  
*by* accepting and rejecting.**



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*15<sup>th</sup> of 55 passages*

**Attachment and NON-attachment  
are (*just*) the path of words,**

**and the same  
is something in the middle,  
like an echo...**

***“Happiness and suffering  
have the same **cause**,”***

***according (to the boss-like dynamism  
of) beings’ Vaj-ra (Diamond-like strength  
of a well-trained) Sat-tva-**mind**.***

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*16<sup>th</sup> of 55 passages*

***Pulling, pushing, and confusion***  
*(are neither good nor bad*

*but simply)* **arise**  
**from the complete path**  
**of enlightenment...**

**The five objects of enjoyment *as well*,  
are said to be (*merely*) an ornament  
of the Dhar-ma-ta dimension  
(*of awareness and release*).**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*17<sup>th</sup> of 55 passages*

**Space-like (*emptiness*)  
is beyond the arising of thought,  
*yet* thought itself  
is like space...**

**Without attachment;  
from space DEDICATION  
one's great aim  
manifests as space.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*18<sup>th</sup> of 55 passages (with 19)*

**(*The*) equality  
(*that is*) freedom  
from (*the tyranny of*) thought;**

**is (*like*) the Dhar-ma-ka-ya:  
NON-graspable  
as the moon's reflection *on* water...**

*(Awareness' all good)*

**Samantabhadra-like  
energy manifestations**

*are as profoundly displayed  
(as the) **vowels** and **consonants**  
(of speech: resounding yet **void**).*



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*

*19<sup>th</sup> of 55 passages*

**(Like) the Ah and the beautiful Ta,**  
**the Pa and the emanated branches,**  
*(of Anu yogas' intoning of the Bi-ja seed mantras)*

**in the sphere of experience**  
**of the whole world...**

**the profound voice  
of the Buddha arises  
(resounding yet *void*).**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*20<sup>th</sup> of 55 passages*

*(Eh Ma Ho! Oh how)* **wonderful!**  
**This sphere of experience**  
**of the Buddhas**

**is NOT a place to be found**  
**by searching...**

**and like the phenomena  
of the six senses,  
it is NOT an (*ultimately graspable*) object:**

**(*for*) those who (*actively*) search for it  
are like the blind  
reaching for the sky.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*21<sup>st</sup> of 55 passages*

**The path of purity  
that leads higher and higher  
does NOT correspond  
to the Nature behind action...**

**Were there really a path to tread,  
just like the bounds of the sky,  
one would never arrive.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*22<sup>nd</sup> of 55 passages*

**The authentic condition** (*of enlightenment*)  
being thus,  
by being shown as it is,  
it is attained...

**As** (*the authentic condition*)  
**is the very essence,**  
**its manifestation arises from it:**  
(*Eh Ma Ho, oh how*) **marvelous!**



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*23<sup>rd</sup> of 55 passage*

**Time past and time present  
are (*enlightenment's*) authentic condition  
that is *complete* in its own place.**

**Likewise, its path is the same,  
this is its very nature.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*24<sup>th</sup> of 55 verses*

**The universal path  
that is the same as that  
is like the moon  
and the basis of its reflection...**

**As it is  
the absolute equality of ALL,  
it is NOT realized  
through a limited view.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*25<sup>th</sup> of 55 passages*

**Present (*partial*) bliss  
and later (*complete*) bliss  
are what is directly experienced  
and what ensues from it...**

**Since they imply  
the defect of an aspect  
(*of our ground or buddha nature*),  
one should NOT rely on them.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*26<sup>th</sup> of 55 passages*

**The three times are one,  
without distinction.**

**Without (*permanent or graspable*)  
past or future,  
it (*birthlessly*) exists  
from the beginning...**

**Since all *are* the same,  
(*as they are*) pervaded  
by the Dhar-ma-ka-ya,**

**(*enlightenment*) abides in nature  
as *complete* greatness.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*27<sup>th</sup> of 55 passages*

**Finding oneself  
in the three **realms** of existence,  
ALL is just (*like*) a *label*  
and (*like*) a magical illusion...**



**Even the great status  
of a Chak-ra-var-tin (*universal king*),  
*is (like)* a magical illusion,  
*(merely)* an abode to purify.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*28<sup>th</sup> of 55 passages*

**For those whose attitude  
depends on time  
it does NOT manifest in time...**

**If one practices  
with a (*contrived*) aspiration,  
without being free  
(*of the duality of dread or desire*)...**

**the saying on  
the (*non-graspable*)  
characteristic of emptiness  
applies.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*29<sup>th</sup> of 55 passages*

**It is one,  
completely beyond  
(the restriction of) a detail.**

**The yogi dwells  
in the pathways of the birds  
in the sky...**

**In the essence  
that never occurred  
and never originated**

**where are ALL phenomena  
supposed to exist?**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*30<sup>th</sup> of 55 passages*

**Outer and inner are BOTH:  
the outer is (*as empty as*) the inner.**

**The profound  
is NOT an object of understanding,  
NOT even a part of it...**

**(*All of*) existence is only a *label*,  
the power of mistake;**

**thus one remains  
(*conventionally*) separate  
from the (*ultimate*) equality  
of *meditation*.**



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*31<sup>st</sup> of 55 passages*

**The (*empathy driving*) outer and inner**  
**(*tantric vows or*) Sa-ma-yas**

***is as natural***  
***as the aggregates and sense bases...***

**Since in the three times  
(*most*) no one is separate from  
(*the empathy driving*) it,**

**there is NO need  
to ever use the word “*Sa-ma-ya.*”**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*32<sup>nd</sup> of 55 passages*

**Immoveable,  
it is the symbol of the Body.  
Unshakable, it is wisdom...**

**NOT taking hold of anything,  
it has NO self.**

**NOT rejecting anything,  
it has the equality  
that transcends words.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*33<sup>rd</sup> of 55 passages*

**Notwithstanding  
what, whose, and where  
ALL that one uses and enjoys  
arises from oneself...**

**Here, of “*Males and Females*”  
the king of equality  
has never spoken.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*34<sup>th</sup> of 55 passages*

**Here there is NO mention  
of something to accomplish  
by means of  
resolute, forceful conduct...**

**yet it is** (*erroneously*) **believed**  
**that, by** (*Anu yogas'*) **intoning**  
(*of the Bi-ja seed mantras*  
*of*) **the A and the Pa,**

**the** (*partial*) **bliss arises**  
(*however, it is still as*) **non-graspable**  
(*as a*) **magical illusion.**



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*35<sup>th</sup> of 55 passages*

**Since nature  
cannot be defined  
in one single way,**

**it appears  
according to how  
one looks at it...**

**Even the (*partial*) bliss  
from the effort and wish  
for its manifestation**

***are* a great  
hindrance and defect.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*36<sup>th</sup> of 55 passages*

**In ALL (*Maha-yoga's*)  
secondary methods for Bo-dhi**

**one contemplates  
(*the*) attributes (*of an archetype*)  
as (*if they were as non-graspable as*)  
the moon's reflection on water...**

**BUT even if something  
untainted and unattached results,**

**such *contemplation* is (as impotent  
as) the sphere of experience  
of an ordinary person.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*37<sup>th</sup> of 55 passages*

**Although by identifying  
with the body  
of a (*Maha-yoga's*) Wrathful (*archetype*)**

**with its  
mandala, wrathful grimaces  
and (*other*) attributes...**

*(and even with an Anu-yoga)* **syllable**  
**rigidly visualized**  
*(within the partially blissful, central channel),*

*(enlightenment's)* **authentic condition**  
**of the peaceful state**  
**is NOT seen.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*38<sup>th</sup> of 55 passages*

**Just as the top of a palm tree  
is cropped  
and just as a seed  
is burnt by fire...**

**(some) have taught  
(that) the tyranny of powerful emotions  
(may be) prevented  
(through such Maha and Anu yogas).**



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*39<sup>th</sup> of 55 passages*

**ALL the hundreds and thousands  
of methods,  
according to what one practices,  
(*may*) bear THEIR specific *fruit*...**

**BUT since** (*enlightenment*)  
**is beyond** (*the fruit*  
*of active*) **conceptual** (*analysis*),

**it does NOT manifest**  
**from** *those techniques*  
(of Maha or Anu yoga).

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*40<sup>th</sup> of 55 passages*

**Good fortune has the Yogi  
who abides  
in this *indescribable* state...**

*For by* **NOT discriminating  
between self and others,**

*(Buddha Nature's)* **magical illusion (-like)  
self-perfection  
manifests.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*41<sup>st</sup> of 55 passages*

**As nothing is excluded,  
it is perfectly complete.  
Unchangingly it remains *pure*.**

**Boundless like space,  
it is NOT a phenomena  
that depends on something else.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*42<sup>nd</sup> of 55 verses*

**Spontaneously existing**  
*complete bliss*  
**arises from one's recognition...**

**through the very power  
of incomparably  
(*naturally occurring*) wisdom:**

**(*ultimate*) reality does NOT originate  
from anything else.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*43<sup>rd</sup> of 55 passages*

**It is (*both*) easy and difficult,  
(*yet*) it (*only seems*) difficult  
because it is *easier*  
(than we're accustomed).**

**It does NOT manifest directly  
BUT is ALL pervading...**



**NOT even** (*the archetype*)  
**Vaj-ra** (*diamond-like strength*)  
(*of a*) **Sat-tva** (*mind well-trained*)

**can point it out with a label,**  
**saying “*This is It!*”**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*44<sup>th</sup> of 55 verses*

*Each (present moment's)*  
**amazing manifestation,**  
*(of)* **marvelous energy**

**is beyond** *(the myth of punitive)* **karma**  
**and equal to** *(the vastness of)* **space...**

**From the ignorance  
that does NOT  
(*actively*) conceptualize anything**

**(*awareness and release*)  
immediately arise within oneself.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*45<sup>th</sup> of 55 passages*

**This is the path  
equally (*available*) to ALL  
that naturally abides  
in (*most*) ALL beings...**

**But since ordinary people  
are defiled *by* delusions,  
we are like doctors  
*seeking* medicine.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*46<sup>th</sup> of 52 passages*

**In the domain of understanding  
is *complete* bliss:**

**that itself is (*like*)  
a (*Buddha's real or imagined*)  
utterly pure *land* (*paradise, or Va-ti*)...**

**When (*the*) light (*of awareness*)  
coalesces from **ALL** sides  
(*it could seem that*)...**

- the four directions,
  - the intermediate ones, and
  - those* above and below
- are produced.



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*47<sup>th</sup> of 55 verses*

**From the *subtle spectrum*  
of the *rainbow-like features*  
(*of the five buddha*) **families**  
(*of contrived organization*)**

(*there*) seems (to) **manifest**  
(*elements, perceptions, aggregates,*  
*and mental-poisons*)**...**

**and likewise**  
**the** (*spontaneous: awareness and **release***  
*of the*) **moving features**  
**and unmoving environment...**

***are superior***  
***to the*** (*controlling analysis of the minutia*  
*of the*) ***five elements*** (*and the like*).

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*48<sup>th</sup> of 55 passage*

***This* does NOT abide  
in the (*contrived*) designations  
of past, present, and future:**

***and* is the integration  
of the three times...**

**understanding that *this*  
has NO arising or ceasing,  
in the state of *complete*  
(*emptiness-like non-graspability*).**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*49<sup>th</sup> of 55 passages*

**Being equal,  
there is nothing (*special*) to OFFER.**

**(*Offeror, object, and recipient*) being one  
*they are*  
beyond (*being*) dedicated  
towards a (*specific, dualistic*) *intention*...**

**Although there are *lovely objects*  
that could be offered,**

**since they (*already spontaneously and*)  
*naturally* exist,  
there is nothing (*graspable*) to array.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*50<sup>th</sup> of 55 passage*

**Being spontaneously present,  
it is beyond dedicating.  
Pure from the beginning  
it is (*like*) nectar...**



**The twelve sense bases  
are NOT to be  
particularly focused upon  
with special intention.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*51<sup>st</sup> of 55 passages*

**The intention of the mind,  
the donor,  
*offers all***

**through the power of *noticing***  
*(vulnerably, passively, viscerally,*  
*randomly and fleetingly)...*

**In the *accomplishment* that arises  
from (*thusly*) *noticing* (*and releasing*)  
*balanced meditation*  
is mastered.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*52<sup>nd</sup> of 55 passages*

***Practicing***

***(noticing and relaxing) briefly***

***is union,***

***delighting (in it)***

***is (the fulfillment of all) Sa-ma-ya...***

**Sitting in the method  
(of awareness and *release*)  
union is  
non-dually OFFERED.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*53<sup>rd</sup> of 55 passages*

**Giving without grasping**  
**is the (*ultimate*) Tor-ma (*grain offering*).**

**All activities,**  
**being beyond (*the duality***  
***of punitive or profitable*) Kar-ma,**  
**are completed...**

**Since NON-conceptual wisdom  
eliminates obstructors,**

**the (*ultimate*) mantra  
is *balanced*, silent  
(*mindfulness and*) *meditation*.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*54<sup>th</sup> of 55 passages*

- **Making offerings to the Gu-ru,**
- **generosity, and**
- **all the other (*so called*) meritorious deeds...**



*(could)* **become great hindrances**  
*(when practiced)*  
**without** *(mindfulness and meditation's)*

*(spontaneous)* **power of:**  
• **detachment and**  
• **imperturbability.**

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind" Root Text*  
*55<sup>th</sup> of 55 passages*

**That, which is expressed  
in this teaching**

*could become obscured  
when one strives to apply it  
(in a distinctly contrived manner)...*

***When it is (actively) contemplated  
it will never be realized.***

***Thus (may we passively:  
notice, relax, and flow).***

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