

Prahe Vajra's Five Treatise

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

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23nov25a



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*

**The true nature
of infinite diversity
is NON-dual,**



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



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

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

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



Prahe Vajra's Five Treatise

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

**As everything
is already accomplished,**

**by giving up
the affliction of striving**



**one finds oneself
naturally abiding
in the effortless state.**



Prahe Vajra's Five Treatise

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?**



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?**



Prahe Vajra's Five Treatise

THIRD of five verses — 2nd of 5 texts: The Great Potentiality 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.**



Prahe Vajra's Five Treatise

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**



Prahe Vajra's Five Treatise

FIFTH of five verses — 2nd of 5 texts: The Great Potentiality 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**



Prahe Vajra's Five Treatise

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.**



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
though its
NON-conceptual aspects;**



**as the essence
manifests naturally,**

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



Prahe Vajra's Five Treatise

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-originates**

**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.**



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/ess**

**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.**



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.**



Prahe Vajra's Five Treatise

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.**



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.**



Prahe Vajra's Five Treatise

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.**



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.**



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.**



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.**



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.**



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.**



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.**



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.**



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.**



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.**



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.**



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.**



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.**



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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**



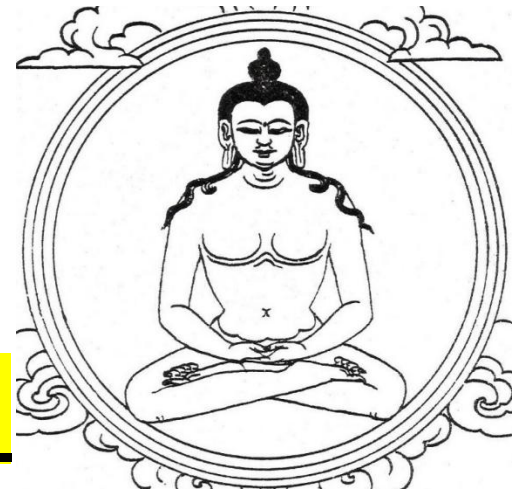
**Without shape and color,
it is NOT an object**

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



**(/t) is difficult
to investigate and explain**

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



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.



Prahe Vajra's Five Treatise

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. **



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.**



Prahe Vajra's Five Treatise

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.***



Prahe Vajra's Five Treatise

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!”**



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.**



Prahe Vajra's Five Treatise

*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

**The vast expanse
of Vaj-ra Sat-tva**

**is the ever-perfect
dimension of reality.**



**As it is all-liberating,
this pure and universal sphere**

is:

- **unproduced,**
- **unobstructed, and**
- **inconceivable.**



Prahe Vajra's Five Treatise

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];**



**supremely vast and deep,
its attainments
are beyond praise.**



Prahe Vajra's Five Treatise

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.**



**The Self-originated
pristine awareness
is free of striving;**

**self-liberated,
it also teaches
the path of liberation.**



Prahe Vajra's Five Treatise

FOURTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{ aka - Vast Expanse of Vajra Sattva } by Prahe Vajra

**The great elements,
as the Bha-ga-van,
abide naturally in all beings.**



**Even though false notions
are conceived,**

**liberation is self-originated
and NOT dependent
on others.**



Prahe Vajra's Five Treatise

FIFTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{ aka - Vast Expanse of Vajra Sattva } by Prahe Vajra

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

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



**Other-dependence
is just a label;**

**true bliss spontaneously
self-originates.**



Prahe Vajra's Five Treatise

SIXTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

**Great miracles
are NOT difficult to see:**



**the various powers
and attainments,**

**subtly understood
as the natural state,
instantly self-manifest.**



Prahe Vajra's Five Treatise

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 manifestation,**

**it is to be contemplated
by letting it be.**



**If one (*actively*) searches for it
in different places,
it will never be found.**



Prahe Vajra's Five Treatise

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**

**cannot be learned
by hearing about it.**



**Likewise, the faculty of speech
cannot express it. Λ**



Prahe Vajra's Five Treatise

NINETH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

**The suffering of beings
is the mind of perfect purity.**



**When it manifests
as fully perfected,
unmoving and unstirring,**

**it abides equally in all,
just like infinite space.**



Prahe Vajra's Five Treatise

TENTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

**Equality in all distinctions
is sometimes *mis-labeled*
as “Kar-ma.”**



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

**self-originated
pristine awareness
does NOT exist.**

^



Prahe Vajra's Five Treatise

ELEVENTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

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

**never having been born
it cannot be destroyed.**



**The timeless, fundamental state
of perfect purity,**

**this changeless sphere,
cannot be disclosed
by thought.**



Prahe Vajra's Five Treatise

TWELFTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

**Great attainment *meditation*
is a non-reflective *meditation*.**



**Beyond the experience
of reflection and purification,**

pristine awareness arises from
discursive thought itself. **^**



Prahe Vajra's Five Treatise

THIRTEENTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

Coining the expression “a subtle gate,”

**some seek out the path
devoid of mental events**



**by grasping at emptiness
in a silent place.**

**However, when examined,
this is (*revealed to be*) a
conceptual meditation.**



Prahe Vajra's Five Treatise

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,”**



**some believe
that they can overcome**

**both virtue and vise,
and (*thus*) transcend this world.**



**However,
they only generate**

**a great complacency
for (*the duality of*)
acceptance & rejection.**



Prahe Vajra's Five Treatise

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,**

**just *as* something in-between,
(*is*) like an echo,**



**while pleasure and pain
have the same cause:**

**Vaj-ra Sat-tva has proclaimed
to all sentient beings.**



Prahe Vajra's Five Treatise

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;**



**while the five
ordinary enjoyments**

**adorn
the true nature of existence,
he (*Vaj-ra Sat-tva*) also said.**



Prahe Vajra's Five Treatise

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 un-originated,**

**conceptual thought itself
is like open space;**



**when space like intention
is examined without attachment,**

**self-benefit manifests
as vast as open space.**



Prahe Vajra's Five Treatise

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

**NON-conceptual equality
is the fundamental dimension
of reality,**

**like the moon
reflected *upon* water
it cannot be grasped;**



**Sa-man-ta-bha-dra's
manifest energy, is revealed
as (*being as non-graspable as*)**

**the (*so called*) profound system of
vowels & consonants (*of light*).**



Prahe Vajra's Five Treatise

(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 adornments,**

**ALL phenomena manifest
as (non-graspable as a) Pa (of light).**



The sphere of activity of the transient world

arises as
the profound teaching
of the Buddha. 



Prahe Vajra's Five Treatise

TWENTIETH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

**(Eh Ma Ho, Oh) how wonderful!
Buddha's sphere of experience**

**cannot be found
through seeking and striving;**



**as it is NOT an object
of sensory perception,**

**to search for it
is like a blind man
reaching for the sky.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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!**



Prahe Vajra's Five Treatise

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**



Prahe Vajra's Five Treatise

*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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

Twenty-SEVENTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

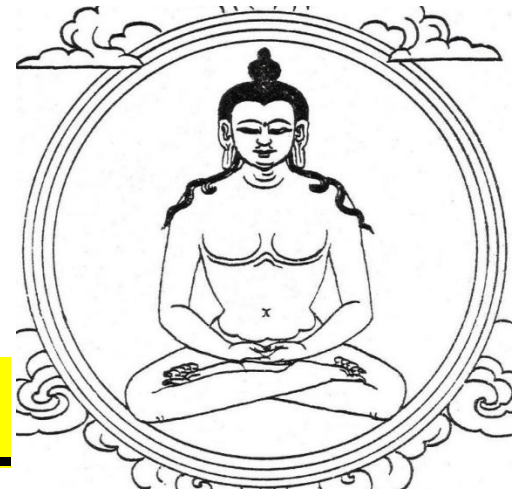
Religious practice in the three-fold world

is just a name
and a magical illusion;



**even the great place
of a universal monarch**

**is a dwelling place
conditioned by illusions.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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?**



Prahe Vajra's Five Treatise

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****



Prahe Vajra's Five Treatise

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.

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Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.



Prahe Vajra's Five Treatise

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).



Prahe Vajra's Five Treatise

Thirty-FIFTH of fifty-five verses – 5th of 5 texts: The Unwaning Victory Banner

{aka - Vast Expanse of Vajra Sattva} by Prahe Vajra

**As the ultimate nature
cannot be 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.**

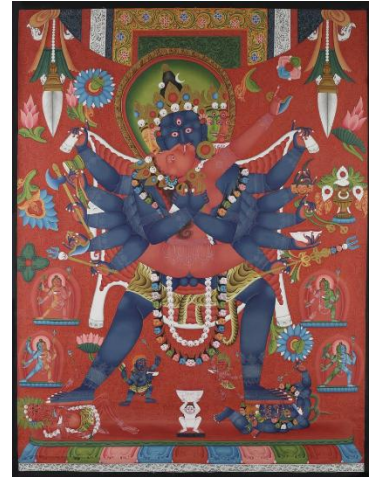


Prahe Vajra's Five Treatise

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...**



Prahe Vajra's Five Treatise

*(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.**



Prahe Vajra's Five Treatise

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*)...**



Prahe Vajra's Five Treatise

*(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.**



Prahe Vajra's Five Treatise

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**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**

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Prahe Vajra's Five Treatise

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. **



Prahe Vajra's Five Treatise

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.** 



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.**



Prahe Vajra's Five Treatise

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.



Prahe Vajra's Five Treatise

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.

