

Prahe Vajra's

Spaciousness of Vajrasattva

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1st of 55 verses
Overture

Lísten, oh virtuous one:
I will show you
the truth of yoúr being.



You are, and always have been
(*like*) Vaj-ra-sat-tva,

(*the Diamond-like strength
of a mind well trained
in mindfulness and meditation*)



the Infinite Consciousness, Living Presence,



and creative Power of the Divine

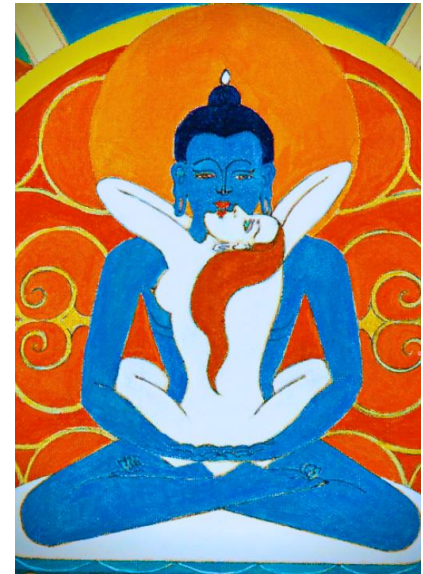
(*circumstantially appearing yet **void**,
physically sensual yet **void**,*

*interpersonally resounding yet **void**, and
mentally lucid yet **void**),*



the vast spaciousness of Being,
always good,

the Way of Liberation
for ALL beings,



beyond appearance
and disappearance,

and beyond
the grasp of the intellect.



2nd of 55 verses
The Ubiquitousness of Love

Love, being our essence;
attainment is already complete,

and there is NO need to **strive**
at practicing Great Compassion.



Love, being the supreme good;
there is NO need

to extol the many
splendid qualities of Compassion.



3rd of 55 verses
No Input Necessary

Phenomena are NOT other than
the Condition
(of Watching's) True (*knowledge*).

Without input on our part,
they (*effortlessly*)
appear and disappear.



Naturally arising Wisdom
need NOT be **actively** sought.

Self-liberating by nature,
it (*restively*) reveals the Way.



4th of 55 verses
The Folly of Authoritarianism

Earth, Air, Fire, and Water
are the indwelling Divine (*which are*

solid yet void,
spacious yet void,
warm yet void, and
wet yet void).



**Despite our mistaken notions,
Liberation dawns
from within our own being**

and is NOT
dependent on others.



5th of 55 verses
The Folly of Authoritarianism

Supreme wisdom
is difficult to realize

except by way
of (*our*) Wisdom (*of letting go*) itself.



Dependence on others
(*to acquire true wisdom*)
is merely (*a*) *fantasy*

since blissful (*wisdom*)
actually arises
naturally from within.



6th of 55 passages
The Miraculous is Not Beyond our Recognition

And yet, the miraculous
is NOT beyond our recognition.

Due to intuitive insight
into the natural state,



our innate capacities
and spiritual powers

come to the fore naturally
from within
our own inner depths.

Λ



7th w/ 8th of 55 passages
Real Meditation

Real meditation
is effortless letting go
in the true condition (*of emptiness*).



This true condition
never appears to us

as something
which can be seen.



Striving to grasp it,
we prevent the recognition
of its true nature. ^



8th w/ 7th of 55 passages
Real Meditation

Nor can the supreme secrecy
of the primal continuum

be revealed
by **hearing** about it,



nor can words
reveal its nature

even in
the barest measure.

Λ



The Spaciousness of Vajrasattva (Dorje Sempa Namkha Che) by Prahe Vajra (Garab Dorje)

9th of 55 passages
Mindfulness Reframed

The **suffering** of sentient beings
is only consciousness,

intrinsically perfect energy
in varied forms.



Beyond movement,
unshaken,
it abides equally in ALL.

Λ



The Spaciousness of Vajrasattva (Dorje Sempa Namkha Che) by Prahe Vajra (Garab Dorje)
10th of 55 passages

People talk
of **Kar-ma**.

In truth,
there is **ONLY** consciousness,
beyond all our notions.



For those imprisoned
in the ups and downs
of thought and emotion,

the pristine continuum
of awareness
remains hidden.

Λ



The Spaciousness of Vajrasattva (Dorje Sempa Namkha Che) by Prahe Vajra (Garab Dorje)

11th of 55 passages

The mind of awakening
gives rise to ALL appearances.

Being unborn,
it is indestructible.



This timeless space
of pure Being

is beyond the reach
of thought. Λ



The Spaciousness of Vajrasattva (Dorje Sempa Namkha Che) by Prahe Vajra (Garab Dorje)

12th of 55 passages

The deepest
meditative tranquility

does NOT think of itself
as this or that.



There is NO need
to conceptualize

or PURIFY the mind
of concepts,



although Wisdom MAY,
as it comes to the fore,

take the form
of concepts.



The Spaciousness of Vajrasattva (Dorje Sempa Namkha Che) by Prahe Vajra (Garab Dorje)

13th of 55 passages

Some meditators
strive to put their minds
into a thought-free state

thinking this gives them access
to something subtle.



They isolate themselves
in **lonely** places.

Examined closely,
this is seen to be a form
of conceptual meditation.



The Spaciousness of Vajrasattva (Dorje Sempa Namkha Che) by Prahe Vajra (Garab Dorje)

14th of 55 passages

Thinking in terms
of causes and results,
such seekers **strive** (*in vain*)
to transcend this world.

They reject the bad
and accept the good,

although NON-dual wisdom
already transcends dualities
like bad and good.

Clinging and indifference are concepts.
So too, echo-like,
is anything in between.



Joy and sorrow
arise from the same source –
so declares Vaj-ra Sat-tva, refuge of all.

Where else could
aversion, attachment, and anger arise,
except from
the luminous energy of the mind?

Objects of pleasure
are also just this –
formulations of the energy
of the light of Wisdom.

Concepts are like space,
BUT neither space nor concepts
ever come into TRUE existence.

Abiding in spacious consciousness,
BEYOND desire
and directed intent,
one's condition widens to infinity.

Concept-free equanimity
is the ground of being.
But like the moon reflected on water,
it cannot be grasped.

The Folly of Mantra Meditation

Through the divine creative energy,
the vibratory sounds of speech
are manifested.

The mantric sounds
of **Ah** and **Ta** and **Pa**
and their many elaborations

express the creative power
of infinite consciousness,
and figure forth the mind of light.

(*Yet*) how amazing (*that*)!
The enlightened realm
is NEVER found by seeking.

And can NEVER be perceived
by the six senses.

Those who seek it in this way
are like blind ones
grasping for the sky.

The Folly of the Gradual Path

A gradual spiritual path of purification
is as at odds
with the effortlessness of the true condition.

Realization does NOT come
by following such a path.

That is like searching
for the end of space.

The true condition
of being what it is,
revealed as it is,
cannot be seen as a path to travel.

The state of effortless enlightenment
is the source of ALL.
Its manifestations
are all marvelous wonders.

Past and present abide
within the true condition.
The eternal NOW of consciousness
is the path for all.

This is suchness,
the light of Wisdom,
the realization of enlightened beings
both past and yet to come.

This living Presence
is the universal way.

The moon
and its reflection on water
are NON-dual.

The mind of awakening
is NOT to be found by those engrossed
in fabricated features
and stages of the Way.

Focusing attention on present pleasures and their future consequences is a LIMITING way to follow any path. It is something to avoid.

Past, Present, and Future
are one, NOT three.

Only the Present
has endured throughout time.

The nature of Reality
pervades the whole of creation,
its wonderful qualities
everywhere to be found.

Everything that appears
in all the worlds:

- derives from Kar-ma,
- is rooted in concepts, and
- is phantasmal in nature.

Even the situation
of a universal emperor
is merely a training ground
for dealing with illusion.

The Folly of Pseudo-intellectual Contemplation

Those who meditate
using the time-bound intellect
will never be liberated
within the timeframe of their imagining.

The Folly of Prayer

For those whose practice
is rooted in prayers and striving,
everything said about emptiness
fully applies (*to that folly*).

The Essence is:
one, unstructured, unborn;
and the way of the yogi is like
the path of a bird in the sky.

How then can we suppose
that phenomena actually exist
(*in a graspable manner*)?

Inner and outer phenomena
are both the one real condition
which is NOT an object to be grasped
by the conceptual mind.

The things of this world
are mere names
based in mistaken concepts.

And so it is,
we fail to experience the equality
of deep contemplation.

The Folly of Vows

The outer and inner spiritual commitments
that we take up
pertain to the constituents and senses
of the body-mind,

which has never been other than
the true condition.

There is therefore
NO benefit in talking about
spiritual commitments.



Appearances,
symbols of the All-Good,
NEVER change
into something other than Presence.

Never being other than Presence,
appearances are therefore
(*the basis of the*) Wisdom (*of letting-go*).

In the absence of grasping,
NOTHING has a self-identity.

(Absent rejecting,) there is only the equality that transcends speech.

ALL possible circumstances,
and ALL beings in them
arise NON-dually
from the Pristine Continuum.

The Folly of Duality

In the purity of Divine Presence,
there are NO such distinctions
as “male” or “female.”

The Folly of Mantra – revisited

In the domain of Reality,
there is NO talk
of getting somewhere
by means of effort,

and yet some say
that by using the powers of sound
one can generate the bliss
of a magical illusion.

The True Condition
cannot be grasped conceptually,
BUT appears in varied ways,
according to how one views it.

To strive for bliss,
desiring it to manifest,
only generates
obscurity and confusion.

The Folly of the Generation-stage of Maha-yoga or Tokal

Meditating on the appearances of a deity
is like meditating
on the reflections of the Moon in water.

Although such meditators
strive to be undefiled and unattached,
their practices are like child's play.

One may even
identify fully with a wrathful deity
in a mandala of wrathful attributes,

and unmistakably manifest the seed syllable,
and yet NOT experience
the suchness in which concepts disappear.

One may crop a palm tree
or burn a seed
to prevent them proliferating,

and some teachers even advocate such a destructive approach for students who wish to overcome their emotional problems.

Moreover, there are hundreds
and even thousands
of methods for practice,
and they ALL blossom in their own way,

but since PRISTINE awareness
is beyond characteristics,
it is NOT revealed
by practices such as these.

What is the Great Perfection of Dzogchen?

Blessed are the yogis
who abide continuously
in the True Condition,

NOT discriminating
between self and other.

They enjoy the magical illusion,
while abiding
in the Great Perfection.

ALL phenomena
are perfect and complete,
nothing excluded.

The true condition is equality,
beyond change,
Spaciousness without limit,

beyond dependent arising,
beyond causes and conditions.

Incomparable Wisdom alone
knows the blissful continuum
of self-perfection,

the domain of the ultimately real,
which does NOT arise
from extraneous causes and conditions.

This insight is easy,
so easy in fact
that it SEEMS difficult.

The Folly of Pseudo-intellectual Explanations

Though ALL-pervading,
the continuum is invisible.



It cannot be pointed out
by saying: “This is it,”
NOT even by Vaj-ra Sat-tva himself.

This amazing,
wonderful display of energy,
spacious by nature,
transcends action.

From within
our deep unknowingness,
beyond thought and thinking,

these dynamic potentials
suddenly arise.

The energetic radiance of consciousness
dwells in ALL
and is the WAY for all.

For those lost in (*the*) IGNORANCE
(*of competition and clinging*),
confused by (*the*) OBSCURATIONS,
(*of dread and desire*),

it is like a medicine
in search of a doctor
to prescribe what is needed.

From within
the field of our understanding,
bliss arises,

revealing the ordinary world
as pristinely pure.

Transmuting the Five Poisons into the Five Wisdoms

When lights from ALL directions
come together
in one's heart,

one realizes omnipresent divinity,
above, below, and in ALL directions.

From the colors of the rainbow,
the primordial families
and their qualities are manifest,

compounded moving parts
in the uncompounded, unmoving base,
along with the deities of the five elements
that animate creation.

Notions like
“past,” “present,” and “future,”
cannot comprehend the nature
of the Unborn, Unceasing.

In truth, NOTHING arises,
NOTHING ceases.

The Wisdom of Source
unifies ALL
and dispels any such notions.

Equal in ALL its manifestations,
there is NOTHING
to gradually arrange.

The Folly of Using Prayers of Dedication to Contrive Wishing-love

ALL forms
being one in Reality,
NOTHING needs to be dedicated
in any direction.

The Folly of Offerings

We may accumulate and arrange
our various offerings,
BUT since they occur naturally,

they need NO
arranging or distribution.

The true condition
being intrinsically perfect,
there is NO need
to make offerings.

Pure from its inception,
the pristine continuum
is already Wisdom-nectar.

There is NO need
for our minds or our senses
to visualize or intend.

ALL phenomena
are already arrayed and consecrated
by the mind's judgments.

The spiritual power of clear seeing
is the equipoise
of contemplative stillness.

Even an instant
of this contemplation
is Divine Union.

The satisfaction of this union
fulfills
ALL spiritual commitments.

Going through the dance steps of various spiritual practices, one is, in reality, offering the state of NON-duality.

NON-grasping is already
the perfect offering
beyond any need for practice,

the consummation
of all practices
which is already present.

NON-conceptual wisdom
eliminated every obstruction.
Contemplative equanimity
is the perfect mantra.

To:

- honor spiritual teachers,
- practice generosity,
- and perform ALL manner of merit-making activities

becomes a form of ignorance
when performed in the absence
of equality and NON-attachment.

The wisdom
conveyed by this teaching
gets obscured by active striving.

When envisioned
by conceptual grasping,
the true condition
cannot be realized. ^

At about this time,
the child Pra-mo-da Vaj-ra

engaged the Pan-di-tas
of the royal court in debate
and was victorious.

For this,
they gave him the name Praj-na-bha-va,
or Wisdom Being.

However, his grandfather
preferred to call him
A-char-ya Pra-he Vaj-ra
(the Vaj-ra of supreme delight),

or in the Tibetan language,
Ga-rab Dor-je.

And that is the name
by which he is best known
to this day.

Restfully Watching the play of Mind... and *Relaxing* into its NON-graspable nature

No-ti-cing
re-la-xing

1st collection of 16 sets of 16 rounds

Restfully Watching the play of Mind... and *Relaxing* into its NON-graspable nature

No-ti-cing
re-la-xing

2nd collection of 16 sets of 16 rounds