

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

Vast Expanse of the Diamond-like Mind

(aka Dorje Sempa Namkha Che)

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

Contents

Invocation.....	pg.	7
1 st verse.....	pg.	8
2 nd verse.....	pg.	9
3 rd verse.....	pg.	10
4 th verse.....	pg.	11
5 th verse.....	pg.	12
6 th verse.....	pg.	13
7 th verse.....	pg.	14
8 th verse.....	pg.	15
9 th verse.....	pg.	16
10 th verse.....	pg.	17
11 th verse.....	pg.	18
12 th verse.....	pg.	19

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

13 th verse.....	pg. 20
14 th verse.....	pg. 21
15 th verse.....	pg. 22
16 th verse.....	pg. 23
17 th verse.....	pg. 24
18 th verse.....	pg. 25
19 th verse.....	pg. 26
20 th verse.....	pg. 27
21 st verse.....	pg. 28
22 nd verse.....	pg. 29
23 rd verse.....	pg. 30
24 th verse.....	pg. 31

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

25 th verse.....	pg. 32
26 th verse.....	pg. 33
27 th verse.....	pg. 34
28 th verse.....	pg. 35
29 th verse.....	pg. 36
30 th verse.....	pg. 37
31 st verse.....	pg. 38
32 nd verse.....	pg. 39
33 rd verse.....	pg. 40
34 th verse.....	pg. 41
35 th verse.....	pg. 42
36 th verse.....	pg. 43

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

37 th verse.....	pg. 44
38 th verse.....	pg. 45
39 th verse.....	pg. 46
40 th verse.....	pg. 47
41 st verse.....	pg. 48
42 nd verse.....	pg. 49
43 rd verse.....	pg. 50
44 th verse.....	pg. 51
45 th verse.....	pg. 52
46 th verse.....	pg. 53
47 th verse.....	pg. 54
48 th verse.....	pg. 55

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

49 th verse.....	pg. 56
50 th verse.....	pg. 57
51 st verse.....	pg. 58
52 nd verse.....	pg. 59
53 rd verse.....	pg. 60
54 th verse.....	pg. 61
55 th verse.....	pg. 62

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
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 well trained to dance with its)*

glorious *(lucid yet **void** nature)!*



Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
1st of 55 passages

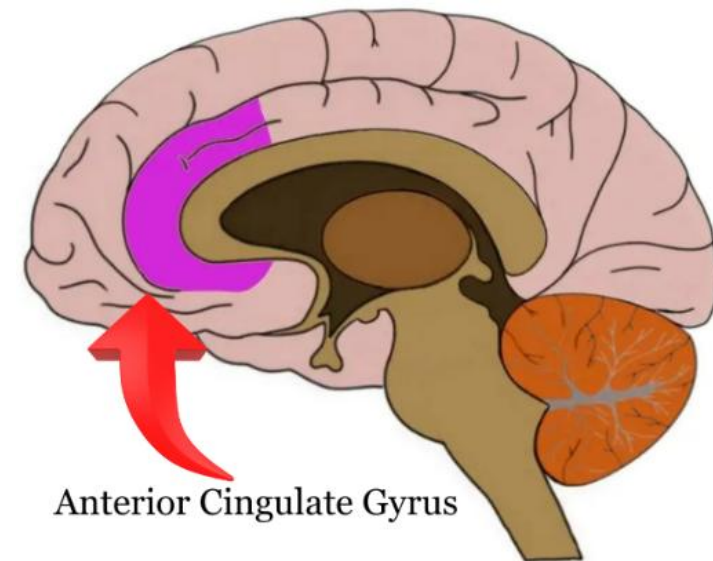
This *vast expanse* of (*our*) *Diamond-strong mind* is the ever good and *spacious ultimate dimension* of phenomena.

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"
2nd 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"
3rd 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"
4th 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"
5th of 55 passages

Great wisdom (*could seem*) difficult to find;
it is realized through method and *wisdom*.

Though it could be said
to depend on something else,
real bliss originates from oneself.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
6th of 55 passages

The great miracle is NOT difficult.
ALL qualities and capacities,
immediately arise from oneself

through subtle understanding
of the authentic condition.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
7th of 55 passage

Meditation is relaxing **without** seeking in the Dhar-ma-ta (*or mastery of noticing and relaxing*) that does NOT visibly appear.

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



Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
8th 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"
9th 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"
10th of 55 passages

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

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

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
11th 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, it **cannot** be destroyed.

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"
12th 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, through itself,
(*the*) wisdom (*of letting-go spontaneously*) springs forth.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
13th of 55 passage

Coining the expression “gateway to the subtle”
they seek the path by isolating the mind,
maintaining 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"
14th of 55 passages

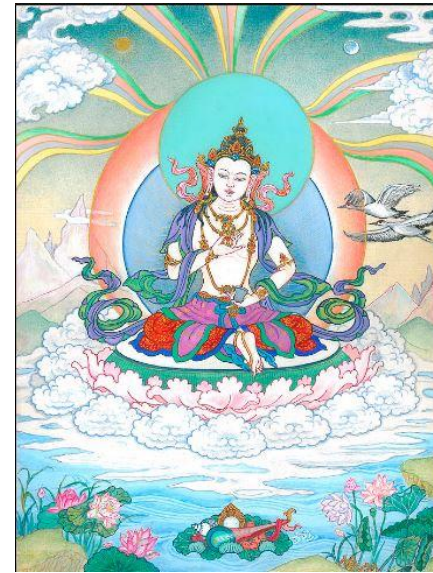
They **coin** the terms “cause and effect,”
but both virtues and negativities
dissolve completely.

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"
15th 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"
16th of 55 passages

Attachment, anger, and ignorance
(*are neither good nor bad but simply*) arise
from the path of *complete enlightenment*.

the five objects of enjoyment too,
are said to be (*merely*) an ornament
of the Dhar-ma-ta dimension.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
17th of 55 passages

Space is beyond the arising of thought,
yet thought itself is like space.

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

(17)

ནམ་མཁའ་རྫོག་པ་སྐྱེ་མེད་ཅིང་།
རྫོག་པ་དེ་ཉིད་ནམ་མཁའ་འདྲ།
མི་ཆགས་ནམ་མཁའའི་བསྐྱོ་བ་ལས།
རང་དོན་ཆེན་པོ་ནམ་མཁའ་འབྱུང་།

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
18th of 55 passages

(*The*) equality (*that is*) freedom from thought is the Dhar-ma-ka-ya: *NON-graspable* as the moon's reflection *on* water.

Awareness' Samantabhadra-like energy manifestation is as profoundly displayed (*as the*) **vowels** and **syllables** (*of speech*).

(18)

འདྲིལ་མེད་མཉམ་ཉིད་ཚོས་ཀྱི་སྐྱེ།
 །བཟུང་བས་མི་བེན་ཚུ་ལྷ་འདྲ།
 །ཀུན་དུ་བཟང་པོའི་རོལ་པ་ཡིས།
 །ཨ་ལི་ཀཱ་ལྷོ་བཟུང་བཟུང་།

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
19th of 55 passages

Like the **Ah** and the beautiful **Ta**,
 the **Pa** and the emanated branches,
 in the sphere of experience
 of the whole world
 the profound voice of the Buddha arises.

(19)

།འདི་ནི་ཨ་དང་མཛེས་པའི་ཏ།
 །པ་དང་ཡན་ལག་སྟོན་པ་བཞིན།
 །འཇིག་རྟེན་ཡོངས་ཀྱི་སྟོང་ཡུལ་ལ།
 །སངས་རྒྱས་གསུང་གི་ཟབ་མོ་འབྱུང་།

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
20th 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 search for it
are like the blind reaching for the sky.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
21st 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"
22nd of 55 verses

The **authentic condition** being thus,
by being shown as it is,
it is attained.

As it 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"
23rd of 55 verses

Time past and time present
are the 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"
24th 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"
25th of 55 passages

Present bliss and later 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"
26th of 55 verses

The three **times** are one, without distinction.
Without past or future, it exists from the beginning.

Since all *are* the same,
(*as they are*) pervaded by the Dhar-ma-ka-ya,
it abides in nature as *complete* greatness.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
27th of 55 verses

Finding oneself in the three **realms** of existence,
ALL is just a name and a magical illusion.

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

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
28th of 55 passage

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

If one practices with an **aspiration**, **without** being free,
the saying on the characteristic of emptiness applies.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
29th 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"
30th of 55 passages

Outer and inner are both: the outer is the inner.
The profound is NOT an object of understanding,
NOT even a part of it.

Existence is only a name, the power of mistake;
thus one remains separate
from the equality of *meditation*.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
31st of 55 passages

The outer and inner Sa-ma-yas
abide in the nature of the aggregates and sense bases.

Since in the three times no one is ever separate from it,
there is NO need to ever use the word "*Sa-ma-ya.*"

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
32nd 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"
33rd 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"
34th 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 *embracing* the **A** and the **Pa**,
the bliss of magical illusion arises.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
35th of 55 passages

Since nature cannot be defined in one single way,
it appears according to how one looks at it.

Even the 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"
36th of 55 passages

In ALL the **secondary** methods for Bo-dhi one meditates on (*the*) attributes (*of an archetype*) as (*like*) the moon's reflection on water...

BUT even if something untainted and unattached results, such meditation is like the sphere of experience of an ordinary person.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
37th of 55 passages

Although by identifying with the body
of *a* Great Wrathful (*archetype*) with its
mandala, wrathful grimaces and (*other*) attributes

(*and even with*) the *syllable rigidly visualized*
(*within the blissful central channel*), the authentic condition
of the quiescent state is NOT seen.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
38th of 55 passage

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

(likewise) the *tyranny* of powerful emotions
(may be) **prevented** *(as some)* have taught.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
39th of 55 passages

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

BUT since (*enlightenment*)
is beyond (*active*) conceptual (*analysis*),
it does NOT manifest from *those techniques*.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
40th of 55 passages

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

For by NOT discriminating between self and others,
the magical illusion of (*enlightenment's*) self-perfection
manifests.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
41st 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"
42nd of 55 verses

The spontaneously existing *complete* bliss
arises from one's recognition

through the very power of incomparable wisdom:
reality does NOT originate
from anything else.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
43rd of 55 passages

It is (*both*) easy and difficult,
it (*only seems*) difficult because it is easy.
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"
44th of 55 verses

This amazing manifestation, (*of*) marvelous energy
is beyond (*the myth of punitive*) *karma*
and equal to (*vast*) space.

From the ignorance
that does NOT (*actively*) conceptualize anything
it immediately arises within oneself.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
45th of 55 verses

This is the path equally (*available*) to ALL
that naturally abides in 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"
46th of 52 passages

In the domain of understanding is *complete* bliss:
that itself is (*like*) a (*Buddha's real or imagined*)
utterly pure *land* (*or Va-ti*).

When light *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"
47th of 55 verses

From the *subtle spectrum* of the rainbow-like features (*of the five buddha*) families... (*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 (*analysis of the minutia of the*) five elements (*and the like*).

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
48th of 55 verses

This does NOT abide
in the designations of past, future, and present:
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"
49th 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*) *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"
50th 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"
51st 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*
balanced meditation is mastered.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
52nd of 55 passages

*Practicing (noticing and relaxing) briefly is union,
delighting (in it) is Sa-ma-ya.*

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

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
53rd of 55 passages

Giving without *grasping* is the Tor-ma (*grain offering*).
All activities, being beyond action, are completed.

Since NON-conceptual wisdom eliminates obstructors,
the (*ultimate*) mantra is *balanced, silent meditation*.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
54th of 55 passages

Making offerings to the Gu-ru, generosity,
and all the other (*so called*) meritorious deeds,
become great *hindrances* (*when practiced*)
without (*mindfulness and meditation's*)
power of detachment and imperturbability.

Prahe Vajra's "Vast Expanse of the Diamond-like Mind"
55th of 55 passages

That, which is expressed in this teaching
could become obscured
when one *strives* to act towards it.

If it is (*actively*) *contemplated*
it *could* never be realized.
Thus (*may we passively notice and relax*).

[Go To page 7](#)

