

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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12jan26a



Prahe Vajra's Five Treatise

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Prahe Vajra's Five Treatise

Prahe Vajra's Ati-yoga Chitta (or Garab Dorje's Dzogchen Semde)

Cuckoo's Song of Pure Presence

or VIEW: 1st of 3 Vajra Verses

Rig-pa'i khu byug

**“The nature of multiplicity
is NON-dual**

**and things in themselves
are pure and simple;”**

Prahe Vajra's Five Treatise

Prahe Vajra's Ati-yoga Chitta (or Garab Dorje's Dzogchen Semde)

Cuckoo's Song of Pure Presence

or MEDITATION: 2nd of 3 Vajra Verses

Rig-pa'i khu byug

**“...being here and now
is construct (or contrivance)
FREE**

**and it shines out in forms
always ALL good;”**

Prahe Vajra's Five Treatise

Prahe Vajra's Ati-yoga Chitta (or Garab Dorje's Dzogchen Semde)

Cuckoo's Song of Pure Presence

or ACTION: 3rd of 3 Vajra Verses

Rig-pa'i khu byug

**“...it is already perfect,
so exertion is redundant**

**and spontaneity is ever
immanent (or natural).”**

Prahe Vajra's Five Treatise

Prahe Vajra's Ati-yoga Chitta (or Garab Dorje's Dzogchen Semde)

Radical Creativity

1st of 6 Verses

Tsal chen sprugs pa

**“ALL and everything
emanates from me,

so ALL and everything,
whatever appears...”**

1st verse is Continued...

Prahe Vajra's Five Treatise

Prahe Vajra's Ati-yoga Chitta (or Garab Dorje's Dzogchen Semde)

Radical Creativity

1st of 6 Verses

Tsal chen sprugs pa

**“...is revealed
as transmission,**

**(a) revelation
of timelessly pure
basic spaciousness. ”**

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Prahe Vajra's Ati-yoga Chitta (or Garab Dorje's Dzogchen Semde)

Radical Creativity

2nd of 6 Verses

Tsal chen sprugs pa

**“ALL the outer and inner
is timeless field
of spacious reality,**

**and in such an immaculate
field of play... ”**

2nd verse is Continued...

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Prahe Vajra's Ati-yoga Chitta (or Garab Dorje's Dzogchen Semde)

Radical Creativity

2nd of 6 Verses

Tsal chen sprugs pa

**“...buddha(s) & sentient beings
are NOT distinct**

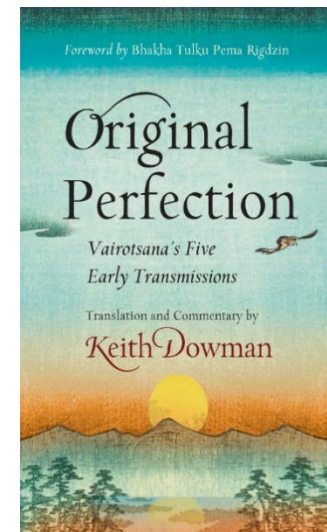
**so why try
to change anything?”**

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THIRD of six verses – 2nd of 5 texts: **Radical Creativity** by **Prahe Vajra** aka Garab Dorje

There is NO ambition in:

- effortless,
- fully potent
creativity,



and such
•free-form,
•spontaneous
perfection
is always the same;



**in the (*Dhar-ma Dha-tu* or)
pure field of reality,**

where

- **the conception and**
 - **the act**
- are one,**



**however misguided,
how can we innocents
do any wrong? **

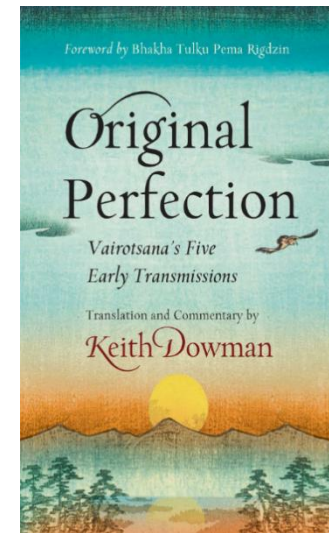


Prahe Vajra's Five Treatise

FOURTH of six verses — 2nd of 5 texts: **Radical Creativity** by **Prahe Vajra** aka Garab Dorje

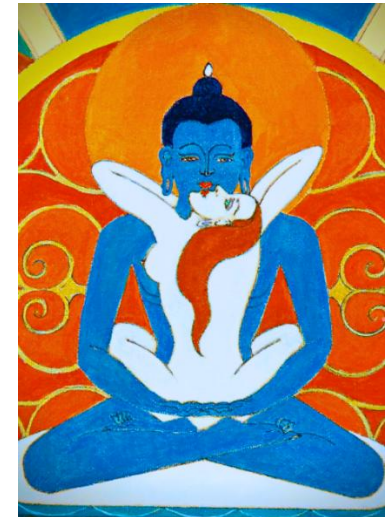
**The pure-pleasure union
of sentient behavior,**

**conceived by the deluded
as a perverse path,**



**is identical
to the pure modality
of Sa-man-tha-ba-dra (*the all good one*):**

**whoever understands
such sameness
is (*a*) buddha, lord of ALL.**

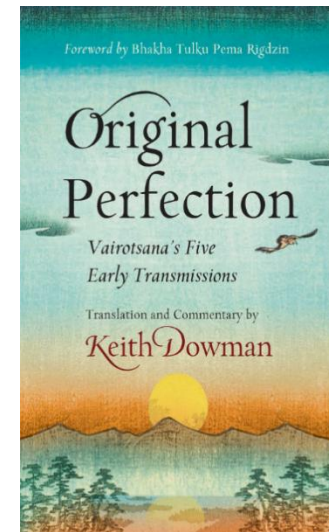


Prahe Vajra's Five Treatise

FIFTH of six verses — 2nd of 5 texts: Radical Creativity by Prahe Vajra aka Garab Dorje

**On the delusive,
extremist path,
thinking “I” and “mine,”**

**deluded innocents
enter a structured path
of Dhar-ma practice,**



**with NO chance to realize
that it leads nowhere:**

**how can reality ever be found
by (*actively*) seeking? ^**

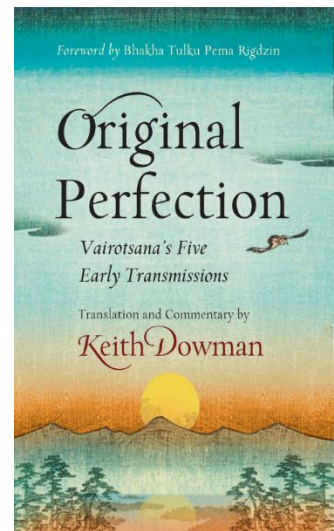


Prahe Vajra's Five Treatise

SIXTH of six verses — 2nd of 5 texts: *Radical Creativity* by *Prahe Vajra* aka Garab Dorje

**The instruction
of monkey-like masters
who lack direct insight**

**is fraught with false concepts
of preparation and technique;**



**so the master who cleans
the tarnish from pure gold,**

**the authentic teacher,
the most precious resource,**



*they are worth a ransom
of any vast price.* **Λ**



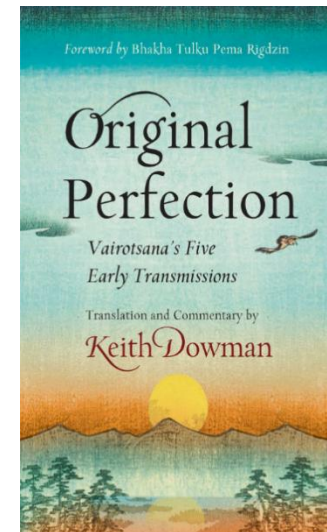
Prahe Vajra's Five Treatise

3rd of 5 texts: *The Great Garuda in Flight* by Prahe Vajra
Khung chen Iding ba

FIRST of twenty-seven verses — 3th of 5 texts: *The Great Garuda in Flight*
by Prahe Vajra aka Garab Dorje

**Hey, this free-form field,
illusory (and NON-graspable)
like space,

nowhere located,
has NO object of focus:**



**an unstructured
experiential process,**

**occurs in the slightest
subtle projection:**



**the concept of pure being,
unknowable itself,
is self-sprung awareness,**

- **a ubiquitous,**
- **unthinking,**
- **authentic presence,**



**and this free-form field
needs NO alteration.**

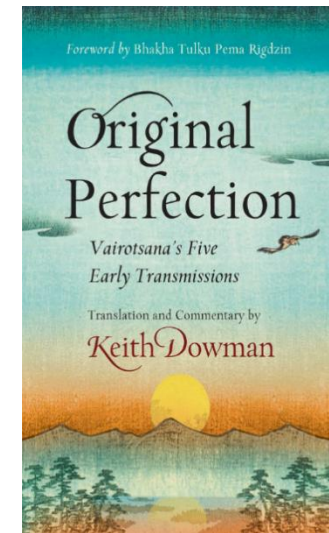


Prahe Vajra's Five Treatise

SECOND of twenty-seven verses — 3th of 5 texts: The Great Garuda in Flight
by *Prahe Vajra* aka Garab Dorje

**Seeking the essence
in interdependent phenomena,**

**enjoy it only in its
NON-conceptual aspect,**



**for the manifest essence
is just pure being. Λ**



Prahe Vajra's Five Treatise

*THIRD of twenty-seven verses — 3th of 5 texts: **The Great Garuda in Flight***
by **Prahe Vajra** aka Garab Dorje

This ALL-inclusive *Mind-drop*
(or *Thig-le* in Tibetan),
invisible and unpatterned

is the NON-specific actuality
of pristine awareness;

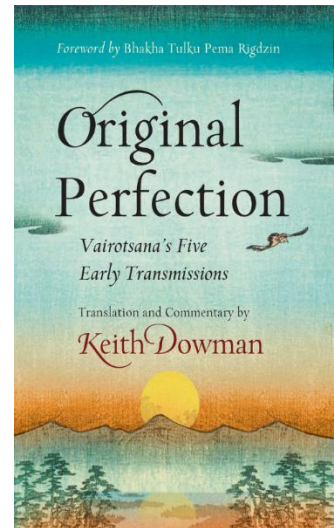


in that

- vivid,
- unthought,
- wide-open

essence

**on the path of purity
lies sovereign sameness.**

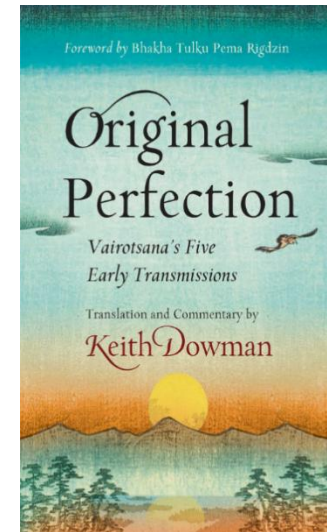


Prahe Vajra's Five Treatise

*FOURTH of twenty-seven verses — 3th of 5 texts: **The Great Garuda in Flight***
by **Prahe Vajra** aka Garab Dorje

**Changeless and unchangeable,
there is nothing to desire,**

**NO object of perception,
NO perceiving mind;**



**impulsion toward direct
self-perception**

**implies fixation
on a cause,**



**but NO ultimate sameness
can come**

**in the bliss
of meditation
infatuation.**

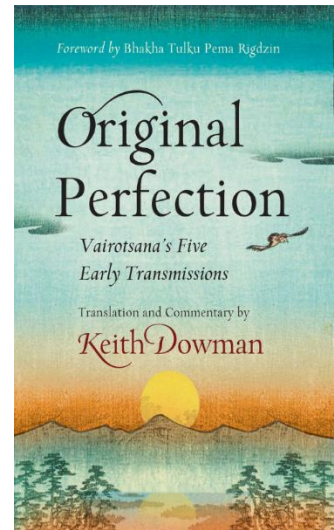


Prahe Vajra's Five Treatise

*FIFTH of twenty-seven verses — 3th of 5 texts: **The Great Garuda in Flight**
by **Prahe Vajra** aka Garab Dorje*

**In the unitary,
all-embracing buddha-dimension,
nothing can be added,

and since basic spaciousness
is unbounded,
it cannot be diminished;**



**in the reality display
there is no place
of special heightened mood,**

**for pleasure resides
everywhere equally
in the vast self-sprung field.** 

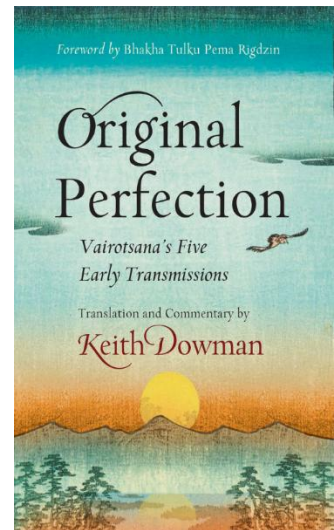


Prahe Vajra's Five Treatise

*SIXTH of twenty-seven verses — 3th of 5 texts: **The Great Garuda in Flight**
by **Prahe Vajra** aka Garab Dorje*

**There is NO marvelous vision
to be seen here
with an eye of insight and,**

**since nothing can be explained,
nothing specific to be heard;**



**here the sacred and profane
are always
inextricably intermingled,**

**and an ultimate goal,
a superior place,
cannot be articulated.**

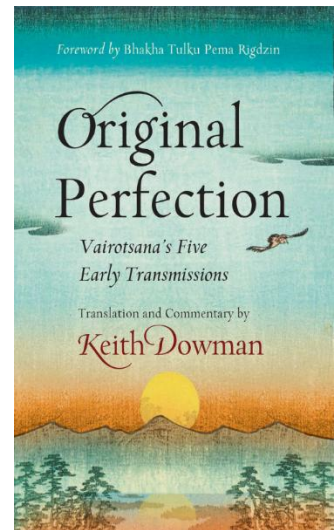


Prahe Vajra's Five Treatise

*SEVENTH of twenty-seven verses — 3th of 5 texts: **The Great Garuda in Flight***
by **Prahe Vajra** aka Garab Dorje

**The path of luminous mind
cannot be conceived
as true or false**

**because self-sprung awareness
itself cannot be defined;**



**in the direct vivid presence
of timeless inclusive identity,**

**thought arises
but like a shadow.**



EIGHTH of twenty-seven 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.**



NINTH of twenty-seven 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-seven 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-seven 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-seven 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-seven 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-seven 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-seven 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-seven 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-seven 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-seven 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-seven 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.



TWENTIETH of twenty-seven 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-seven 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-seven 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-seven 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-seven 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-seven 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-seven 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-seven 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-seven verses — 3th of 5 texts: **The Great Garuda in Flight** by **Prahe Vajra***

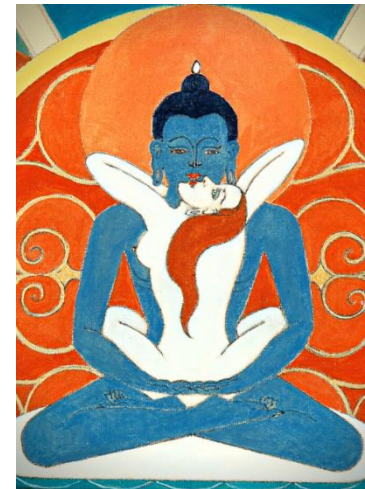
**This pure essence
of the non-discursive state**

**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.**



**(It) is difficult
to investigate and explain**

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



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.**



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.*** **Λ**



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.



Ás it is all-liberating,
this pure and universál sphere

ís:

- unproduced,
- unobstructed, and
- inconceiváble.



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)

**Ás its true meaning
is already accomplished
through love,**

**greát compassion
is NOT practiced [eíther];**



súpremely vast and deep,
its attainments
are beyónd 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

**Áll phenomena,
unchanging
in their natural condítion,

áre liberated
through deedless liberátion.**



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

**Thé great elements,
as the Bha-ga-van,
abide *naturally* in **á**ll beings.**



Éven though false notions
are cónceived,

líberation is self-originated
and NOT dependent
on óthers.



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 tó grasp:

ít depends on wisdom
and is realized thróugh it.



Óther-dependence
is just a lábel;

trúe bliss spontaneously
self-origínates. 



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:**



thé various powers
and attainments,

súbtly understood
as the natural state,
instantly self-manífest.



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

**Ás the true nature
is beyond manifestátion,**

**ít is to be contemplated
by letting ít 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 náture**

**cánnot 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.**



Whén it manifests
as fully perfected,
unmoving and unstírring,

ít abides equally in all,
just like infiníte 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

Équality in all distinctions
is sometimes *mis-labeled*
as “**Kár**-ma.”



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

sélf-originated
pristine awareness
does NOT éxist.

Λ



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

**Thé cause itself,
as the indestructible condítion,**

**néver having been born
it cannot be déstroyed.**



The timeless, fundamental state
of perfect purity,

this changeless sphere,
cannot be disclosed
by thought. Λ



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*.**



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

prístine awareness arises from
discursive thought ítself. **Λ**



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

Cóining the expression
“a subtlé gate,”

sóme seek out the path
devoid of mental évents



bý grasping at emptiness
in a silént place.

Hówever, when examined,
this is (*revealed to be as bad as*) a
conceptual *contemplátion*.



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

Bý applying designations
such as “cause” and “éffect,”



**sóme believe
that they can ovércome**

**bóth virtue and vise,
and (*thus*) transcend thís world.**



However,
they only generate

a great complacency
for (*the duality of*)
acceptance and 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

**“Áttachment” and “detachment”
are onlý words,**

**júst as something in-between,
(*is*) like an écho,**



while pleasure and pain
have the same cause:

(thus) Váj-ra Sat-tva
has proclaimed
to ALL sentiént 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*

***Dréad, desire, and delusion
arise from the path
of great enlighténment;***



while the five
ordinary enjoyments

adorn
the true nature of existence,
(*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

Ás both space
and the concept of space
are **ú**n-born,

cóncéptual thoughts *themselves*
are (are numerous enough
to fill) **op**én space;



whén (*the vast,*) space like
(*myriad of*) intentions
are examined without attachment,

sélf-benefit manifests
as vast as opén 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*

NÓN-conceptual equality
is the fundamental dimension
of realíty,

líke the moon
reflected *upon* water
it cannot **bé** grasped;



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

thé (*so called*) “profound” system
of vowels and consonants
(*of that practice of A-nu Yó-ga*).



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 adórnments,

ÁLL phenomena manifest
as (*non-graspable as a*) *Pa* (*óf light*).



(*Yét, it is*) the sphere of activity
of the transiént world

árisés as the profound teaching
of the Búddha (*through this
practice of A-ti Yo-ga*). 



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

(Éh Ma Ho, Oh) how wonderful!
Buddha's sphere of experíence

cánnot be found
through seeking and stríving;



ás it is NOT an object
of sensory percéption,

tó search for it
is like a blind man
reaching for thé 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

Thé (so called) **path** of purification
with higher and higher **lévels**

ís NOT in accordance
with the teachings
of **NON-áction**;



if there is a path
conducive to prógress,

it is beyond attainment,
like the end of thé 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*.”



Ás (*ultimately*)
“**ease**” is the very **essence**,
everything arises fr**ó**m ‘it.’”

(*Éh Ma Ho,*
oh) how wond**é**rful!



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*

**Présent time and past time
abide in the state
of the authentic condition;**



this, likewise,
is also the path to "that,"

and the *natural* reality
of "that." 



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*

**Thé here and now
is the universal path fór all,**

**ít manifests as both
the moon and its refléction.**



**Ás its nature is all-pervading,
it cannot be réalized**

**bý those (*actively*) looking
for specific féatures.**



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,

(thús) upon it
one should NOT rély.



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*

**Thé three times are one
without any distínction;**

**thé past never arisen
and the future never arísing.**



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-fóld world

is just a name
and a magical illúSION;



éven the great place
of a universal mónarch

ís a dwelling place
conditioned by illúsións.



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

**Práctices of those
who depend ón time**

***couíd* never reach
a (*desired*) outcome ín 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*

**Béyond any particularity
whatsoéver,**

**á meditator's path
is like a bird's flight
across thé sky;**



in the un-originated
and unborn éssence,

how could there be
any signs
of his (*or her*) pássing?



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

Íinner and outer are one,
the outside itself is the **í**nside

só, there is NO hidden depth
to discóver.



Wórdly existence is just a label
caused by (*duality's*) **mistakén view**;

cónsequently, **separating** one
from the equality
of *meditátion*. **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

**Ás to the outer and inner
designations,**

**théy abide in the elements
and the five aggrégates;**



since they are **never** separated
from the thrée times,

it is improper to **apply** such
names and designations.

Λ



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

**Ímmovable,
it is thé seal.**

**Únshakable,
it is **pristine awáreness.****



Whén NOT grasping anything,
(*it could feel as if there*) is **NÓ** self;

whén NOT rejecting anything,
there is equality
that transcénds 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*

**Whátever, and whenever
cómes forth,**

**ÁLL beings and their behavior,
originate in (A-ti Yo-ga's)
state of **púre mind**.**



The distinction between man and wóman

hás 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

Bý means
of *contrived* and *wrathful* conduct
(*in that practice of Ma-ha Yó-ga*)

thére is **nothing** at all
to be áttained;



whén one joins
the Ah to the Pa
(*in that practice of A-nu Yo-ga*),

one *contrives* to experience
the illusion of bliss
(*thus sinking deeper into dualítý*).



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 dédefined,

it may appear
the way it is p^érceived;



(the duality of) striving for (appearances)
AND *delighting in them*

is a great defect
and an obstacle.

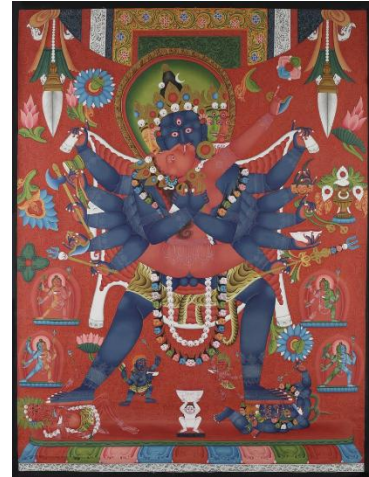


Prahe Vajra's Five Treatise

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. Λ**



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. ^**



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.** **Λ**



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. ^**



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.

