

SLEEP version of The Total Space of Vajra Sattva

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Í pay homage
to the Bha-ga-van
glorious Vaj-ra Sát-tva!



1st of 55 verses

Thé total space of Vaj-ra Sat-tva
is the évér-good,
án immense ultimate dimension
of phenoména.



Béing the pure, total path
that liberátes ALL
ít does NOT arise or cease;
it does NOT think of anýthing.

Λ

2nd of 55 verses

Béing love,
and thus thoroughly accomplished,
it does NOT practice great compássion.

Béing great,
the profound qualities of greatness
need NOT bé praised. _Λ_



3rd of 55 verses

Phénomena do NOT move
the authentic condition,

since self-originated wisdom
is beyond searching,
in liberating itself
it also shows the path of liberation.

—^—



4th of 55 verses

Thé great elements are the Bha-ga-van
that exists by nature in **ÁLL** beings.

However wrongly it may be conceived,
liberation originates from oneself
and NOT elsewhere. _Λ_



5th of 55 verses

Thé wisdom of greatness
is difficult **tó** find;
íit is realized
through Prajna and **Méthod**.

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

Λ



6th of 55 verses

The great miracle is NOT difficult.
ALL qualities and capabilities,

through subtle understanding
of the authentic condition,
immediately arise from oneself.

—^—



7th of 55 verses

Méditation is relaxing
without séeking

ín the Dhar-ma-ta
that does NOT appear visíbly.

Íf one (*actively*) searches
(*either*) for (*the*) *Dhar-ma-ta*
or for something ín it



the natural condition
will never manifest.

—^—



8th of 55 verses

This supremely secret reality
cannot be heard
through the sense of héaring.

Líkewise it cannot be expressed
by the tongue,
NOT even in the slíghtest. _^_



9th of 55 verses

Thé suffering of beings
is the Bo-dhi-chít-ta
thát fully manifests
while pervadíng ALL.

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

—^—



10th of 55 verses

Thát which is
the equality of ALL distínctions
ís conceived by saying
“It is Kárma!”

Wére it REALLY
under the power of Kárma,
Sélf-originated wisdom
would NOT éxist. _Λ_



11th of 55 verses

Thé cause is the Vaj-ra,
as are the secondary conditions.
Néver having been born,
it can NOT be déstroyed.

Since it is the Bodhi-essence
that exists from the beginning,
the ultimate dimension is NOT moved
by the effort of thought. _Λ_



12th of 55 verses

Méditative stability
of supreme quality,
béing real meditative stability
is beýond (*the tyranny óf*) thought.

Without applying thought or purifying
in accordance with náture,
fróm thought itself
wisdom spríngs forth. _Λ_



13th of 55 verses

Coíning the expression
“gate (*way*) to the súbtle”
théy seek the path
by isolating thé mind,

máintaining isolation
in a secludéd place:
íf we examine well,
this is conceptual meditátion.

Λ



14th of 55 verses

Théy coin the terms

“cause and effect,”

BÚT both virtues and negativities
dissolve complétely.

Théy say,
“*We will get out of this world,*”
ÁND nurture supreme complacency
in accepting and rejécting. _Λ_



15th of 55 verses

Attachment and NON-attachment are
the path of words,
and something in the middle is the same,
like an écho.



*“Háppiness and suffering
have the sáme cause,”*
sáid Vaj-ra Sat-tva,
lord óf beings. _Λ_

16th of 55 verses

Áttachment, anger,
and ignórance
árise from the path
of (*enlightenment's*) total Bó-dhi.

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

—^—



17th of 55 verses

Spáce is beyond
the arising óf thought,
ánd thought itself
is líke space.

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



18th of 55 verses

Thought-free equality
is the Dhar-ma-ka-ya
(*mastery of awareness and letting-go*):

líke the moon's reflection in water,
it can NOT bé grasped.



Thróúgh the energy manifestation
of Sa-man-ta-bhá-dra
thé A-li Ka-li (*or vowels and consonants*)
are profoundly díisplayed. _Λ_



19th of 55 verses

Throúgh the **Ah**
and the beautiful **Ta**,
thé **Pa**
and their emanated bránches

in the sphere of experience
of the whole world
the profound
Voice of the Buddha arises.

—Λ—



20th of 55 verses

Wónderful! This sphere of experience
of the Búddhas
is NOT a place
to be found by séarching,

And like the phenomena
of the six senses,
it is (*also*) NOT an object
(*we should grasp after*):



those who search for it
are like the blind
reaching for the sky. _Λ_



21st of 55 verses

Thé (*gradual*) path of purity
that leads higher and higher
does NOT correspond
to the Nature behind áction.

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



22nd of 55 verses

Thé authentic condition being thus,
by being shown as it is,
it is áttained.

Ás it is the very essence,
its manifestation arises from it:
(*oh how*) marvéulous! _Λ_



23rd of 55 verses

Time past and time present
are the authentic condition
that is *complete* in its own place.

Líkewise, its path is the same,
this is its very náture. _Λ_



24th of 55 verses

Thé universal path
that is the same ás that
ís like the moon
and the basis of its refléction.

As it is
the absolute equality of ALL,
it is NOT realized
with a limited view. _Λ_



25th of 55 verses

Présent bliss and later bliss
are what is directly experienced
and what ensues fróm it.

Since they imply
the defect of an aspect,
one should NOT rely on them. _^_



26th of 55 verses

Thé three times are one,
without distíinction.

Wíthout past or future,
it exists from the begínníng.

Since ALL,
pervaded by the Dhar-ma-ká-ya
(*thát is the mastery of awareness and release*),
is thé same,



it abides in nature's
total greatness.



27th of 55 verses

Fínding oneself
in the three realms of exístence,
ÁLL is just
a name and a magical illúSION.

Éven the great status
of a Chak-ra-var-tin (*universál king*),
béing a magical illusion,
is an abode to purífy. _Λ_



28th of 55 verses

Fór those whose attitude
depends on time
it does NOT manifest ín time.

If one practices with an aspiration,
without being free,



the saying
on the characteristic of emptiness
applies. $_ \Lambda _$



29th of 55 verses

Ít is one,
totally beyond an áspect.
Thé yogi dwells in the pathways
of birds in thé sky.

Ín the essence
that never occurred
and never origináted



where are ALL phenomena
supposed to exist? Λ



30th of 55 verses

Óuter and inner are both:
the outer is the íinner.

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



Éxistence is only a name,
the power of mistaken exíistence;
thús one remains separate
from the equality of *meditátion*. _Λ_



31st of 55 verses

Ín it the outer and inner Sa-ma-yas
abide in the nature of the aggregates
and sense báses.

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

Λ



32nd of 55 verses

Ímmoveable,
it is the symbol of the Body.
Unshakable, it is wísdom.

NÓT taking hold of anything,
it has NÓ self.



NÓT rejecting anything,
it has the equality
that transcénds words.

Λ



33rd of 55 verses

Nówithstanding
what, whose, **á**nd where
ÁLL that one uses and enjoys
arises from **ó**neself.

Hére, of “Males and Females”
the king of equality
has never spóken. _Λ_



34th of 55 verses

Hére there is NO mention
of something to accómplish
bý means
of resolute, forceful cónduct;

bút it is deemed
that, possessing the **A** and the **Pa**,
the bliss of magical illusion arises.

Λ



35th of 55 verses

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

Éven the bliss from the effort
and wish for its manifestation
is a great hindrance and défaut.

—^—



36th of 55 verses

Ín ALL the secondary methods
for Bo-dhi (*enlighténment*)

óne meditates on (*the*) attributes
(*of a tantric archetype*)
like the moon's reflection on wáter.



BÚT even if something untainted
and unattached résultats,



such meditation
is like the sphere of experience
of an ordinary person. _Λ_



37th of 55 verses

Álthough by identifying with the body
of the Great Wrathful One (*árchetype*)
wíth its body,
wrathful grimaces *as well as* attríbutes

(*with even*) the *syllable* concretely actualized,
the authentic condition
of the quiescent state is **NÓT** seen. _Λ_



38th of 55 verses

Júst as the top of a palm tree
is cropped
and just as a seed is burnt by fíre,

(*likewise*) the dominion
of *powerful* emotions

(*may be*) prevented (*as some*) **háve** taught. _Λ_



39th of 55 verses

ÁLL the hundreds and thousands
of méthods,
áccording to what one practices,
bear their specific *fruit*.

BÚT since (*enlightenment*) is beyond
conceptual characteristics,
it does NOT manifest
from these ábodes.

—Λ—



40th of 55 verses

Góod fortune has the Yogi
who abides in this
indescribable state.

Fór by NOT discriminating
between self and óthers,
thé magical illusion
of self-perfection manífests _Λ_



41st of 55 verses

Ás nothing is excluded,
it is perfectly cómplete.
Ít is unchanging
and remáins straight.

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

Λ



42nd of 55 verses

Thé spontaneously existing total bliss
arises from one's recognítion
thróugh the very power
of incomparable wísdóm:

réality does NOT originate
from anything else. Λ



43rd of 55 verses

Ít is easy and difficult,
and it is difficult
because it is éasy.

It does NOT manifest directly
but is ALL perváding.





NÓT even Vaj-ra Sat-tva
can point it out with a name,
saying “*This ís It!*” _Λ_

44th of 55 verses

This amazing,
marvelous energy manifestátion
is beyond action
and equal tó space.

Fróm the ignorance
that does NOT conceptualize
anýthing



it immediately arises
within oneself.

—^—



45th of 55 verses

This is the path
equal for ALL
that naturally abides
in ÁLL beings.

Bút since ordinary people
are deluded due to defilément,
it is like when the doctor
has to find the médecine.

Λ



46th of 52 verses

Ín the domain of understanding
is totál bliss:
thát itself
is (*like*) the utterly pure *land* (*or Vá-ti*).

Whén lights *coalesce*
from **ÁLL** sides,



thé four directions, the intermediate ones,
and the above and below
are próduced. _^_



47th of 55 verses

Fróm the indefinite colors of the rainbow
the features of the (*five buddha*) families
manifestly áppear,

and likewise the moving particles and
the unmoving environment;
but it is superior to the five elements. _^_



48th of 55 verses

It does NOT abide
in the designations
of past, future, and présent:

únderstanding that it has
NO arising *nor* céasing,
thát itself is the integration
of the three times in the totál state.

Λ



49th of 55 verses

Béing equal,
there is nothing to arrange graduáally.

Béing one,
it is beyond dedicating something
in a diréction.



Although the ornaments
of accumulated offerings
are arrayed,



since they exist by nature,
there is nothing to **array**.

$$\Lambda$$


50th of 55 verses

Béing spontaneously present,
it is beyond dedicáting.
Púre from the beginning,
it is néctar.

The twelve sense bases
are NOT to be particularly focused on
with special intention _Λ_



51st of 55 verses

Thé intention of the mind,
the dónor,
árrays ALL
through the power of percéption.

Ín the Sid-dhi (*accomplishment*)
that arises from having seen
balanced meditation is perfécted.

Λ



52nd of 55 verses

Kéeping it for an instant
is únion,
éxperiencing pleasure
is Sa-má-ya.

Performing
the dance movements of method
the union of NON-duality
is offered. _^_



53rd of 55 verses

Gíving without holding
is the Tor-ma (cake offéring).
Béing beyond action
ALL activities are compléted.

since NON-conceptual wisdom
eliminates obstrúctors,
bálanced meditation without speaking
is the mántra. _Λ_



54th of 55 verses

Máking offerings to the Guru,
generosítý,
ánd ALL the other
meritoriouís deeds,

wíthout the power of detachment
and imperturbability,
become a great bóndage. _Λ_



55th of 55 verses

Therefore,
that which is expressed
in this téaching

bécomes obscured
when one tries to act towárd it.



Béing thus,
if it is conceptualized
it will never be reáalized.

Λ

