The Eternal Victory Banner or the **The Vast Space of Vajrasattva**

of Garab Dorje's Dzogchen Semde (a.k.a. Prahe Vajra Ati-Yoga Chitta)

translated into Tibetan by Vairochana Rakshita
translated into English by Keith Dowman
adapted and (*amplified*) by Dzogchen Semde Lama: Jigme Gyatso
11nov26a



First quarter

1..... pg. 7
2..... pg. 12
3..... pg. 16
4..... pg. 19

5..... pg. 23
6..... pg. 26
7..... pg. 28
8..... pg. 32

9..... pg. 35
10..... pg. 39
11..... pg. 40
12..... pg. 43

13..... pg. 46
14..... pg. 49

Second quarter

15..... pg. 54
16..... pg. 58
17..... pg. 61

18..... pg. 64
19..... pg. 68
20..... pg. 70

21..... pg. 72
22..... pg. 76
23..... pg. 78
24..... pg. 80

25..... pg. 82
26..... pg. 86
27..... pg. 88
28..... pg. 90

Third quarter

29..... pg. 93

30..... pg. 96
31..... pg. 100
32..... pg. 102
33..... pg. 104

34..... pg. 106
35..... pg. 110

36..... pg. 112
37..... pg. 117

38..... pg. 120
39..... pg. 123

40..... pg. 125
41..... pg. 127

Fourth quarter

42..... pg. 130
43..... pg. 134
44..... pg. 139
45..... pg. 143

46..... pg. 147
47..... pg. 150
48..... pg. 116
49..... pg. 119

50..... pg. 121
51..... pg. 123
52..... pg. 125

53..... pg. 127
54..... pg. 129
55..... pg. 131

First Quarter of

Garab Dorje's (aka Prahe Vajra)

The Vast Space of Vajrasattva

Dorje Sempa Namkha Che

translated by Keith Dowman

adapted and (*amplified*) by Dzogchen Semde Lama: Jigme Gyatso



First verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

།རོ་རྗེ་གོམས་དཔའ་ནམ་མཁའ་ཆེ།
།ཀུན་བཟང་ཡངས་པ་ཆོས་ཀྱི་དབྱིངས།
།རྣམ་དག་ལམ་ཆེན་ཀུན་སྒྲོལ་ཕྱིར།
།མི་སྐྱེ་མི་འགག་ཅིར་མི་དགོངས།

First verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

This vast space of Diamond Mind,
(*the misunderstood archetype*

whose diamond and BELL
*symbolize noticing and RELAXING***)**





First verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

(*is*) the expanse
(*that like the archetype*)

ALL-good (*mother and father*
sporting in tantric union



NOTICING the Antics of Mind
RELAXING into Mind's Nature

First verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

also is made ALL good
by simply noticing and RELAXING

as implied by) **the** (*term*
DHAR-MA dha-tu
or) **field of REALITY,**



NOTICING the Antics of Mind
RELAXING into Mind's Nature

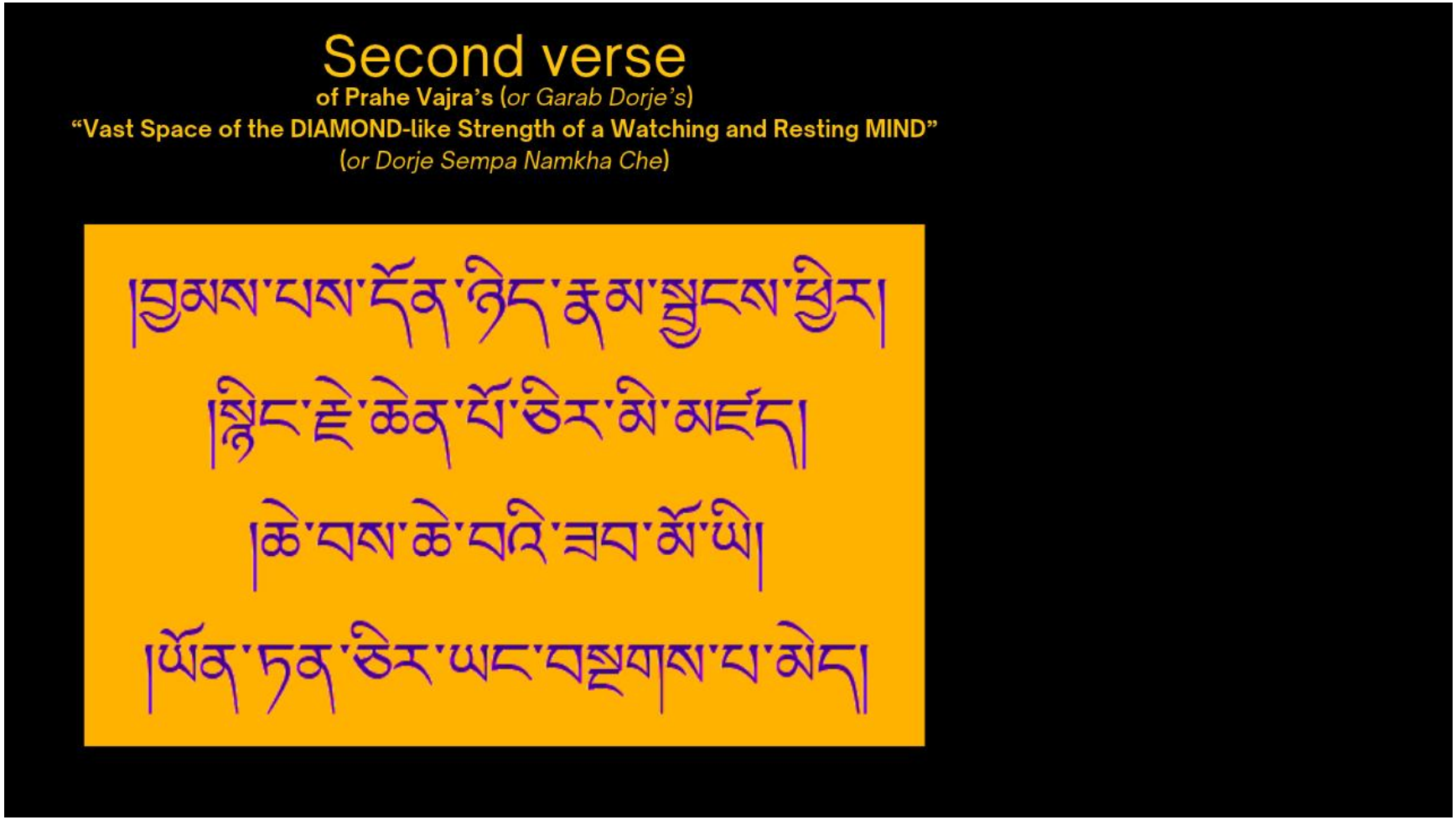
First verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

(*which*) is an all-RELEASING and PURE modality,



- **UNcreated,**
- **UNceasing, and**
- **UNthinking.**

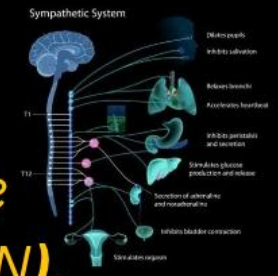

Second verse
of Prahe Vajra's (or Garab Dorje's)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(or Dorje Sempa Namkha Che)
།བྱམས་པས་དོན་ཉིད་རྣམ་སྦྱངས་ཕྱིར།
།སྙིང་རྗེ་ཆེན་པོ་ཅིར་མི་མངོད།
།ཆེ་བས་ཆེ་བའི་ཟབ་མོ་ཡི།
།ཡོན་ཏན་ཅིར་ཡང་བསྟགས་པ་མེད།

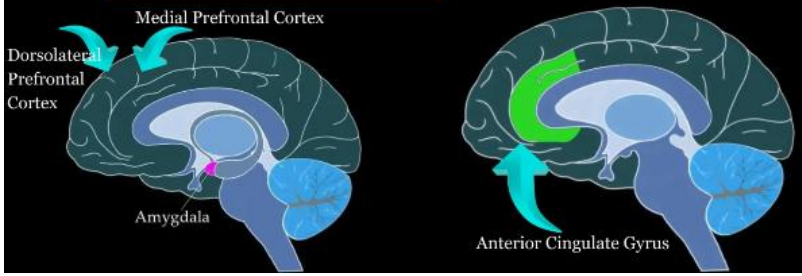
Second verse

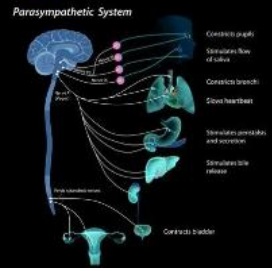
of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

(*The highest***) loving-kindness**
(*which is spontaneous and uncontrived****)***

is already (*made***) complete**
(*through the authentic practice*
*of mindfulness and MEDITATION****),***







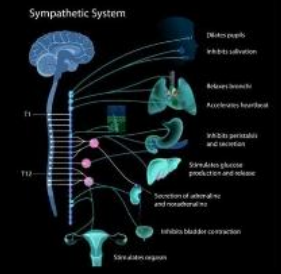
Second verse

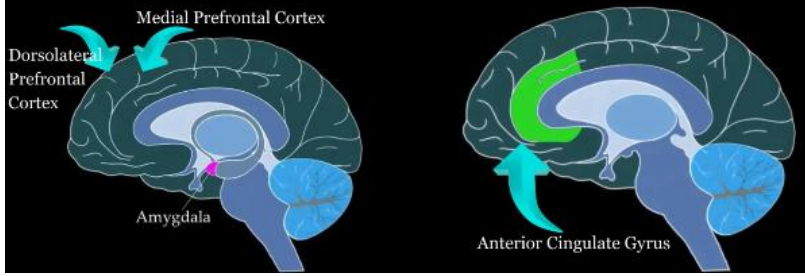
of Prahe Vajra's (*or Garab Dorje's*)

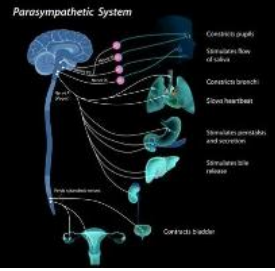
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"

(*or Dorje Sempa Namkha Che*)

so compassion
(*need*) NOT
be (*actively*) pursued;





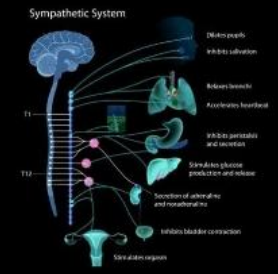


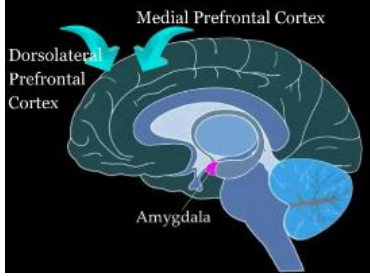
Second verse

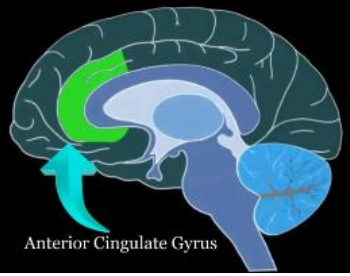
of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

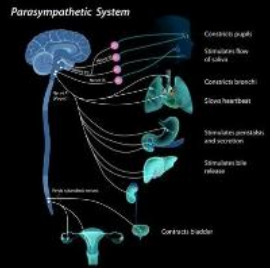
supremely <u>vast</u> (*or <u>noticeable</u>*)
and DEEP (*or RELEASEABLE*),

NO quality (*TANGIBLY*) exists
to <u>acclaim</u> (*or <u>praise</u>*). _/_







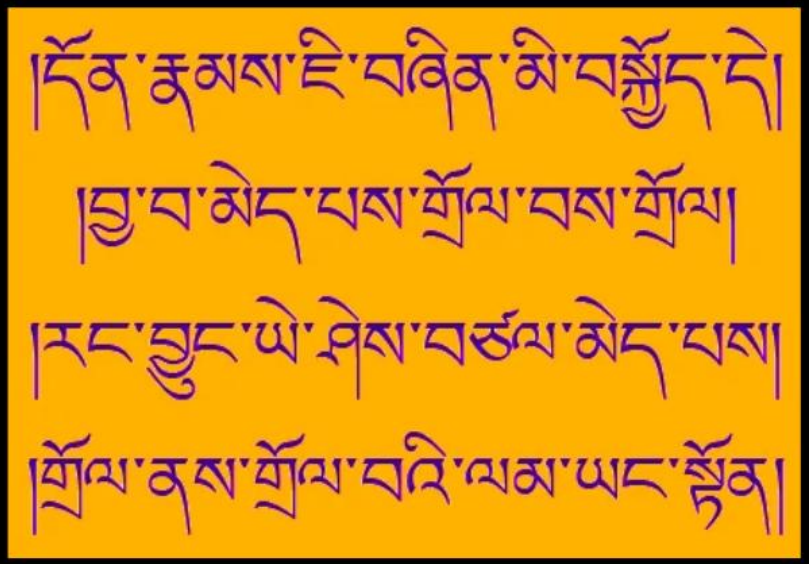


Third verse

of Prahe Vajra's (*or Garab Dorje's*)

"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"

(*or Dorje Sempa Namkha Che*)



Third verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

(*All*) intentions
UNstirring from their own nature,
through NON-action are RELEASED

and (*in a beneficial chain reaction*)
activate (*further*) RELEASE,

Third verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

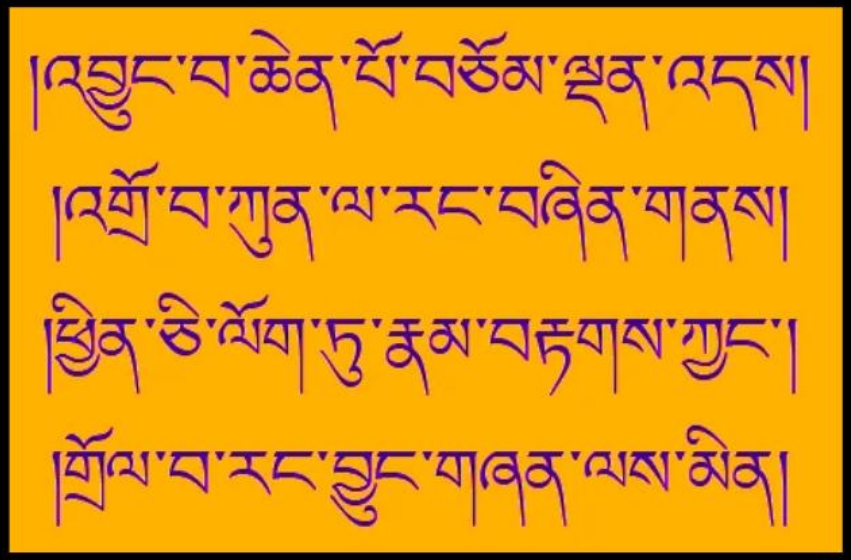
UNseeking
spontaneous awareness,

LIBERATING,
reveals the modality (*or path*)
of RELEASE.



Fourth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)



Fourth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

Vaj-ra Sat-tva
(*the misunderstood archetype*

whose Vaj-ra and GHAN-TA
*symbolize noticing and RELAXING***)**





Fourth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

(*which are as*) naturally present
in ALL (*sentient*) beings
(*as are*) the great elements;

Fourth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

even though false notions
obsess us,

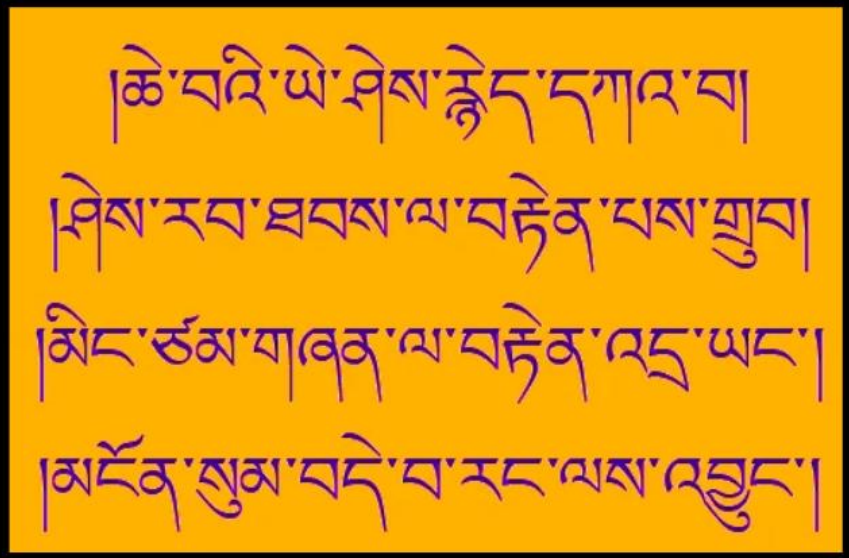
RELEASE is spontaneous...
but only in (*the watching and RESTING*
*symbolized by***) *his* (***Vaj-ra*** *and GHAN-TA***).** _/_





Fifth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)



Fifth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

Exalted PRISTINE awareness,
so elusive (*to those entrenched in yang***),**

could (*only***) be accomplished**
through (*yin's***) means and INSIGHT;**

Fifth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

although these appear
as supported extraneous FICTION,

real pleasure arises
ONLY spontaneously.

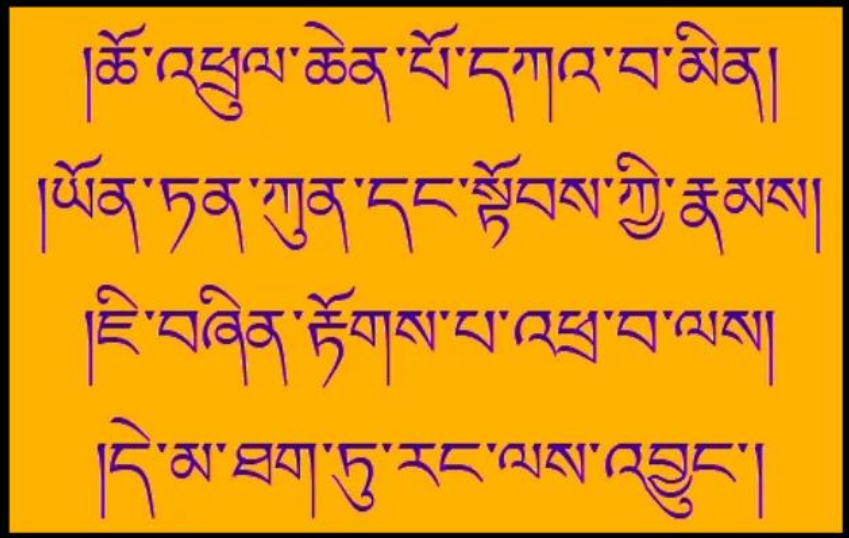


Sixth verse

of Prahe Vajra's (*or Garab Dorje's*)

"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"

(*or Dorje Sempa Namkha Che*)



Sixth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

The sublime (*understanding of the***)**
magical ILLUSION - (*like NATURE of reality***)**
is easy to find:

through a subtle UNDERSTANDING
of (*the***) actuality,**

Sixth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

of ALL potential and potency,

it instantly emerges by itself. _/_



Seventh verse

of Prahe Vajra's (*or Garab Dorje's*)

"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"

(*or Dorje Sempa Namkha Che*)

།སྣང་བ་མེད་པའི་ཚོས་ཉིད་ནི།
།མ་བཙལ་བཞག་ན་བསྒོམ་པ་ཡིན།
།དེ་དང་དེར་ནི་རྣམ་བཙལ་ན།
།དེ་ལས་དེ་བཞིན་དེ་མི་འབྱུང་།

Seventh verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

The (*understanding of the***) INVISIBLE NATURE of reality**

fills the mind when (*active***) searching stops;**

Seventh verse

of Prahe Vajra's (*or Garab Dorje's*)

"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"

(*or Dorje Sempa Namkha Che*)

stressing about
the what and the wherefore

inhibits its
spontaneous arising.



Eighth verse

of Prahe Vajra's (*or Garab Dorje's*)

"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"

(*or Dorje Sempa Namkha Che*)

།མཆོག་ཏུ་གསང་བའི་ཚོས་འདི་ནི།
།རྟ་དབང་གཞན་ལས་ཐོས་མི་འགྱུར།
།དེ་བཞིན་ཕྱེ་ཡི་དབང་པོས་ཀྱང་།
།དེ་ལ་བརྩོད་དུ་རྟུལ་ཙམ་མེད།

Eighth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

This hermetically sealed reality
(*of noticing and RESTING***)**

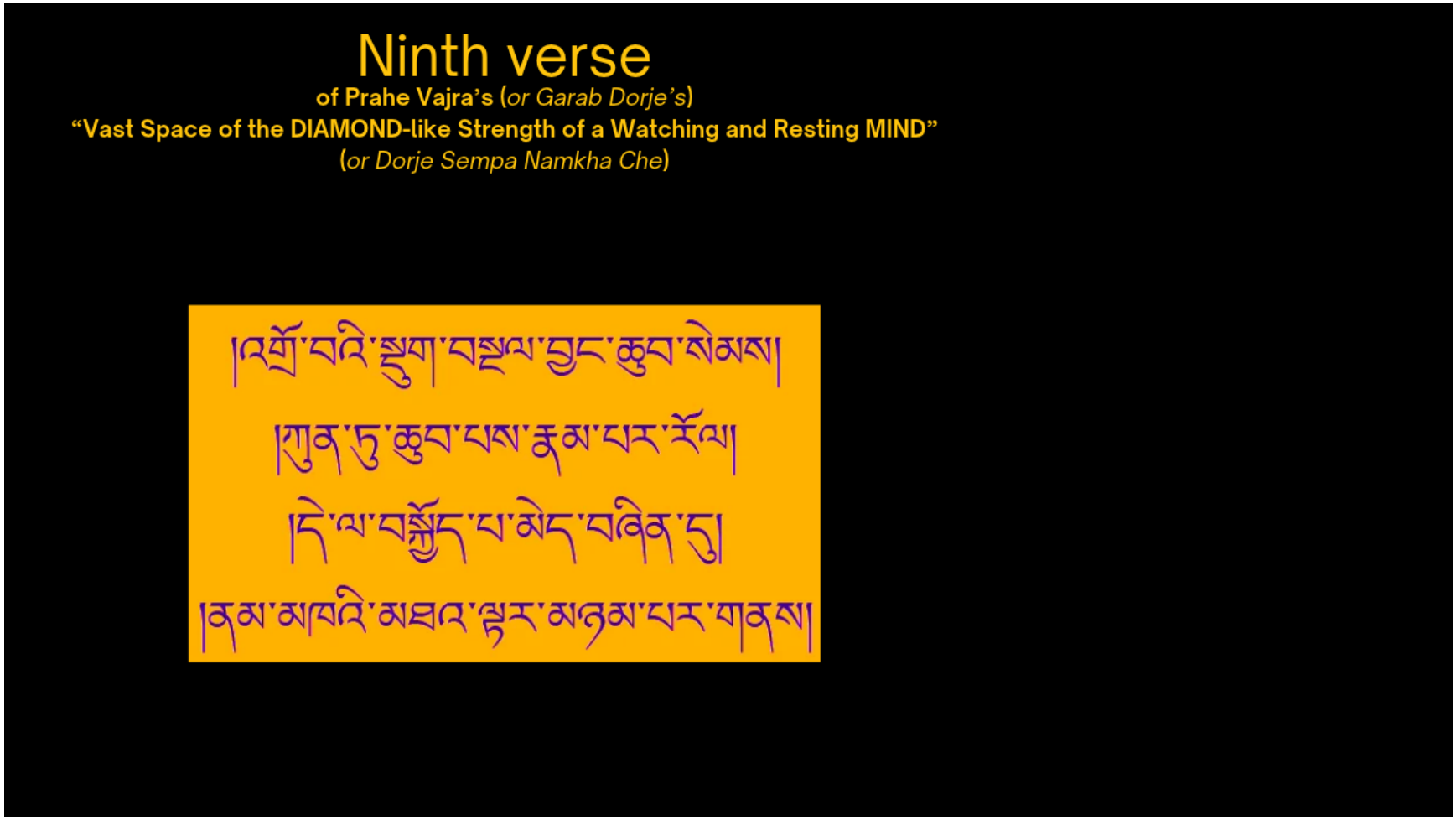
cannot be transmitted
(*from mouth***) to ear,**

Eighth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

the tongue
does NOT have the power
to express a bit of it.




Ninth verse
of Prahe Vajra's (or Garab Dorje's)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(or Dorje Sempa Namkha Che)
།འཕྲོ་བའི་སྡུག་བསྔལ་བྱང་ཆུབ་ཏེམས།
།ཀུན་ཏུ་ཆུབ་པས་རྣམ་པར་རོལ།
།དེ་ལ་བསྒོམ་པ་མེད་བཞིན་དུ།
།ནམ་མཁའི་མཐའ་ལྟར་མཉམ་པར་གནས།

Ninth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

The *stress* of beings
is (*as NON-graspable*

as the EMPTINESS
*of ULTIMATE***) Bo-dhi-chit-ta,**

Ninth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

and (*from the*) **fully awakened**
(*point of view*),

is (*as inconsequential*)
(*as a*) **song and dance**
(*of an actor upon a stage*);

Ninth verse

of Prahe Vajra's (*or Garab Dorje's*)
"Vast Space of the DIAMOND-like Strength of a Watching and Resting MIND"
(*or Dorje Sempa Namkha Che*)

(*stress is as***) UNstirring (***and***) UNmovable,**
as infinite space,

(*for***) suffering (***and delight***)**
(*as emotions are***) sameness.**




TENTH passage
of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

TENTH of fifty-five passages

(***ó**ur superstitious and controlling*)
tend(*encies*) to interpret
(*mere*) *correl**á**tion*

ás "Kar-mic" (*or causal in*)
relati**ó**nship;

ínasmuch as (*such so-called*) "Kar-ma"
(*seems to fearfully*) h**ó**ld sway,

(*tr**ú**ly*) *spontaneous* awareness
is l**á**cking. _/_


ELEVENTH passage
of
Pra-he Vaj-ra's
"Vast Space
of
Vaj-ra Sat-tva"

ELEVENTH of fifty-five passages

Th**é** sole cause,
the only cond**í**tion,

ís

- birth-**less**,
- change-**less**,
- and d**é**ath-**less**;

thís time-**less** primordial
pure **essence ó**f mind,

spéculative thought-forms
cannot affect
(*this*) basic **spacioúsness**. _/_


TWELFTH passage
of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

TWELVTH of fifty-five passages

Méditation

in its finést form

ís **NON**-reflective

in its very **náture**;

ás **un**reflected,
unaltered experí**e**nce,

prístine awareness
(*ironically*) arises in thought **í**tself. _/_


THIRTEENTH passage
of
Pra-he Vaj-ra's
"Vast Space
of
Vaj-ra Sat-tva"

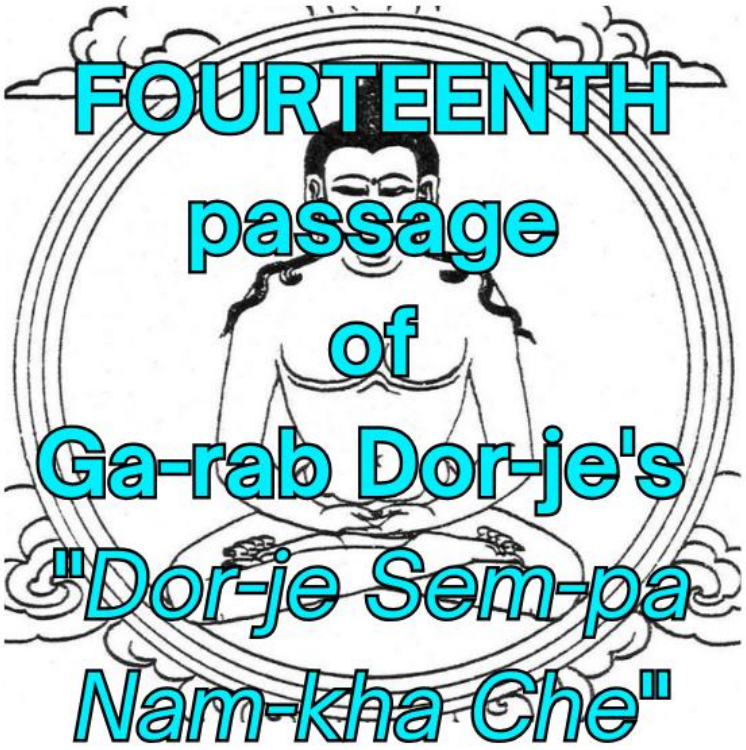
THIRTEENTH of fifty-five passages

S**ó**me identify **luminous** <u>mind</u>
as a subtl**é** door:

s**é**eking a way
to (*actively*) isol**á**te it,

thé**y** (*actively*) <u>focus</u> on
the **voidness** of the m**í**ndstream…

(*íronically*) if it is (*so*) contrived
it is (*merely*
a) conceptual (*analog of*) medit**á**tion. _/_


FOURTEENTH
passage
of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

FOURTEENTH of fifty-five passages

S**ó**me believe that by
designating cause and **é**ffect,

b**ó**th virtue and vice
are clearly d**é**fined

ánd the mundane world
is transc**é**nded;

(*h**ó**wever so-called*) moral discrimination
is (*duality's*) supreme pres**ú**mption

(*f**á**r better it is to simply flow*
*from love's deeply centered spontane**í**ty*

*th**á**t is effortlessly generated*
*from passively <u>watching</u> and **resting**).* _/_

Second Quarter of

Garab Dorje's (aka Prahe Vajra)

The Vast Space of Vajrasattva

Dorje Sempa Namkha Che

translated by Keith Dowman

adapted and (*amplified*) by Dzogchen Semde Lama: Jigme Gyatso




FIFTEENTH
passage
of
Pra-he Vaj-ra's
"Vast Space of
Vaj-ra Sat-tva"

FIFTEENTH of fifty-five passages

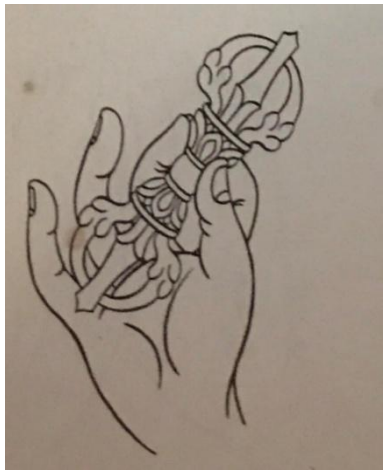
Th**é** words

- "attachment" and
- "det**á**chment,"

ás in the middle way,
are (*as non-graspable as an*) **é**cho,

ánd <u>pleasure</u> and <u>pain</u>
are (*both mere sensations*
and as such are) basically th**é same**.

(*Th**ú**s*) the lord of beings,
Dor-je Sem-pa, *t**é**aches*







(*thro**ú**gh the example of his Dor-je and Dril-bo symbolizing watching and **résting***). _/_


SIXTEENTH
passage
of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

SIXTEENTH of fifty-five passages

V**á**j-ra Sat-tva*('s iconography) infers*:

- desire,
- *dread*, and
- *del**ú**sion*

álso occur
in *this* **luminous** <u>mind</u> pr**á**ctice;

ánd the five sensuous *pleasures*
(*of sights, sounds, sensations, flavors, **á**nd scents*)

órnament the (*varied*) spaciousness
that is the field (*or basis*) of (*this*)
practice (*of watching and **résting***). _/_


SEVENTEENTH
passage
of
Pra-he Vaj-ra's
"Vast Space of
Vaj-ra Sat-tva"

SEVENTEENTH of fifty-five passages

(*Ás*) **Space** & the concept of **space** are both b**írth**l**ess**,

*lí**k**ewise* the concept itself
is just (*empty*) l**í**ke **space**;

ín the ***non-graspability***
of dedicat**é**d **space**,

últimate self-validating **space**
em**é**rges. _/_


EIGHTEENTH - TWENTIETH
passages
of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

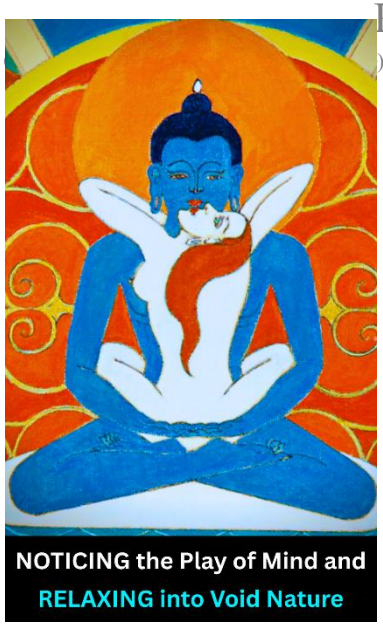
The Folly of Anu-yoga or Thikle's Energy-work

EIGHTEENTH (and 19th – 20th) of fifty-five passages

Únthought sameness,
púre being,

líke the moon's reflection in water
cannot b**é** grasped;

ín the ALL-good display
of Sa-man-ta-bh**á**-dra,



(*yét*) it is (*foolishly thought to be*) revealed
by the ulterior (*or hidden*)
vowels and consonants (of energ**ý** work). _/_

(18th and) NINETEENTH (and 20th) of fifty-five passages

***Lí**ke* the (*navel's Tummo*)
adorning Ta (*or Ah*),
the (*crown's Lama Khyenno*) Pay (***ó**r* Om),

ánd, *like* the (*chest's Lama Naljor*) Ah (*or Hoong*)
and *their* complex elabor**á**tions,

*lí**k**e* the field of experience
of *this* finíte world,

últerior (*or secret*)
buddha speech emerges
(*or so it is foolishlý taught*). _/_

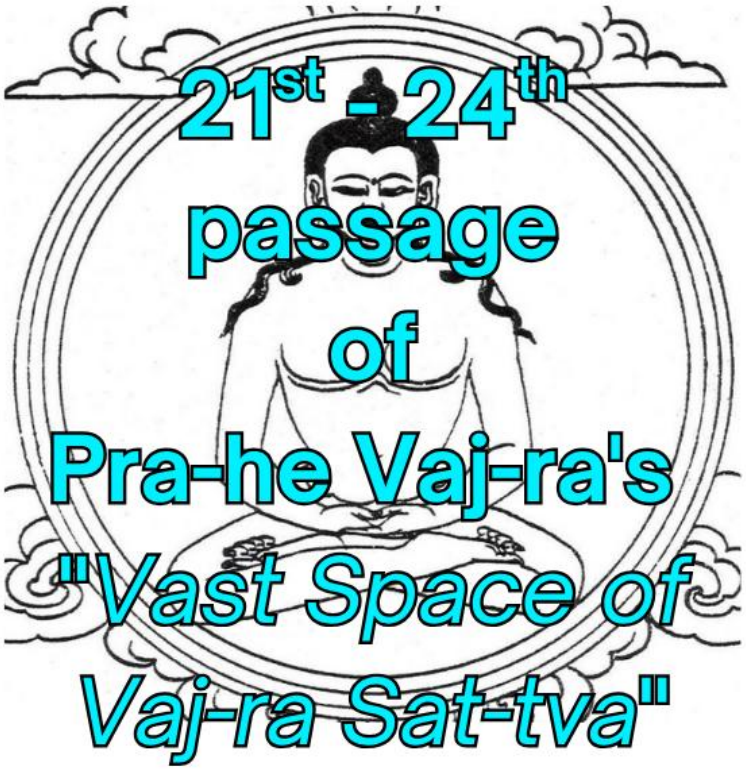
(18th – 19th and) TWENTIETH of fifty-five passages

NÓ! The field
of (*a*) buddha(*'s* ***empty***) experíence

cán<u>not</u> be found
by (*actively*) seeking and strí**i**ving;

as sixfold sensory experience
provides **NO** (*graspable*) **ó**bject,

t**ó** (*actively*) seek it
is (*to be*) like a blind man
(v**á**inly) reaching for th**é** sky. _/_


21st - 24th
passage
of
Pra-he Vaj-ra's
"Vast Space of
Vaj-ra Sat-tva"

The Folly of Ngöndro's Preliminary Practices

Twenty-FIRST of fifty-five passages

Th***át*** (*so called*) path of purity
(*claiming to*) reach from height t**ó** height,

ís at odds
with th*is* free-form (*spontaneous*)
modality (*of pr**á**ctice*);

jo**ú**rneying
on th*is* path**léss** path,

th**é**re is **NO** destination,
as *with* bound**léss space**. _/_

Twenty-SECOND of fifty-five passages

B**é**cause things are *complete*
just as th**é**y are,

ín th*is* moment of revelation
lies th*is* att**á**inment;

th**é essence** of luminous mind
is the universá**l** source,

ánd the entire reality
is **pure** and simpl**é**… yes! _/_

Twenty-THIRD of fifty-five passages

Wh**á**t was before
and what **í**s now

ás (***empty***) suchness
is the same <u>intrinsic</u> (*or <u>natural</u>*)
vástness;

s**ú**ch is
the buddha modality (*or pr**á**ctice*)

f**ó**r (***empty***) suchness
is its **nature**. _/_

Twenty-FOURTH of fifty-five passages

So, the here and now
is the whole process,

like the moon
and its **reflection** at one;

yet being
entirely the **same**,

it cannot be seen
by a selective focus. _/_


25th - 28th
passage
of
Pra-he Vaj-ra's
"Vast Space of
Vaj-ra Sat-tva"

The Folly of Past Present and Planning

Twenty-FIFTH of fifty-five passages

Pr**é**sent pleasure
and future pl**é**asure

áre direct <u>perception</u>
and its **shádow**:

s**ú**ch conceptual calculation
is a mistake…
do NOT tr**ú**st it. _/_

Twenty-SIXTH of fifty-five passages

Pást, present, and future
are **one** (*in their emptiness*),
without distínction,

thé past ***un****born*,
the future ***ún****born*;

émbraced by **pure** being,
<u>ALL</u> **ís one**,

*n**á**tural*,
an **exalted** <u>v**á**stness</u>. _/_

Twenty-SEVENTH of fifty-five passages

Wíth timeless involvement
in the threefold uníverse,

ídeas appear
as delusory **enchántment**;

éven the seat
of *a* (*real or imagined*) universal emp**é**ror

ís (*merely*) a place <u>conditioned</u>
by **illúsion**. _/_

Twenty-EIGHTH of fifty-five passages

Th**ó**se whose lives
are slaves of (*conventionál*) time

n**é**ver see
an immediate **ó**utcome;

íf activity is fraught
with (*the duality of*) hope (***á**nd fear*),

ít can only be (*as NON-graspable as
a sky-like: vast,*) "**emptý**" (*void*). _/_

Third Quarter of

Garab Dorje's (aka Prahe Vajra)

The Vast Space of Vajrasattva

Dorje Sempa Namkha Che

translated by Keith Dowman

adapted and (*amplified*) by Dzogchen Semde Lama: Jigme Gyatso




Twenty-NINTH
passage
of
Pra-he Vaj-ra's
"Vast Space of
Vaj-ra Sat-tva"

Twenty-NINETH of fifty-five passages

Útterly free of image-(*like preconceptions*),
ás one,

th**é** yogi is like
the (*non-graspable*) imprint
of a bird *on* th**é** sky;

ín the

- **un**structured,
- **un**born

éssence,

wh**é**re is any vaunted (*or prestigious*)
sign of *their* p**á**ssage? _/_


30th - 33rd
passages of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

The Folly of Contrived Jhana or Trance

THIRTIETH (and 31st – 33rd) of fifty-five passages

Ínner and outer are **one**,
the inner (*represents*) the outer **í**tself,

s**ó** there are NO
hidden depths to discover
(*through the folly of contrived Jhana **ó**r trance*);

únder the *tyranny*
of *this* fictive world (*of ill**ú**sions*),

(*th**é** contrived analog of*) Sa-ma-dhi
lacks (*the effort<u>less</u> experience
of*) ultimate s**á**meness. _/_

(30th and) Thirty-FIRST (and 32nd – 33rd) of fifty-five passages

Ánd again about
(*contrived distinctions of*) "outer" and "**í**nner…"

th**é** body-mind in an
undifferentiated space (*of sam**é**ness*)

p**á**st, present, and future
inseparable with**í**n it,

ÁLL such designations
are red**ú**ndant. _/_



(30th – 31st and) Thirty-SECOND of fifty-five passages

Th**é im**movable (*or empty*)
is the seal of **púre** being,

th**é im**perturbable (*or empty*)
is (*a fruit of*) **pristine** aw**á**reness;

appropriating (*or reaching for*) nothing
(*as if*) there is N**Ó** self,

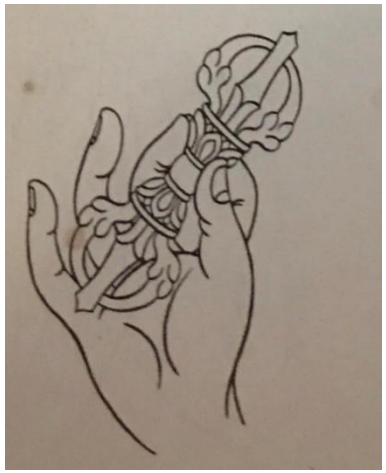
ré**j**ecting nothing,
(*due to*) unutterable s**á**meness. _/_

(30th – 32nd and) Thirty-THIRD of fifty-five passages

Th**é** what, who, and where…
(*of*) our psychic modes and behavior
occur in **luminoús** mind;

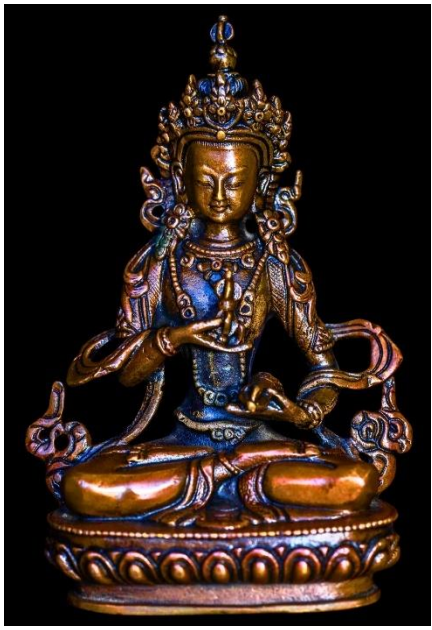
b**ú**t of any distinction
between male and f**é**male,

thé Lord of Sameness,
has nothing tó say





(*thro**ú**gh the example of his diamond and bell symbolizing watching and **résting***). _/_




34th - 35th
passages of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

The Folly of the Energy-work known as Anu-yoga and Tikle

Thirty-FOURTH (and 35th) of fifty-five passages

R**é**nunciation
and fierce asceticísm



pr**ó**vide NO
definitive **á**nswer;

b**ú**t endowed with

- the (*Crown's Lama Khyenno of*) Pay and
- the (*Chest's Lama Naljor* ***ó****f*) Ah

(***ó****nly*) the (*vain*) pleasure
of *deluding* enchantment(*s*)
is ***é****n*sured. _Λ_



(34th and) Thirty-FIFTH of fifty-five passages

D**ú**e to the (*visceral*) indeterminacy of **ó**neness,

h**ó**wever it is perceived
so it **á**ppears:

th**é** pleasure coveted
in appear**á**nces,

ís a heavy,
obscur*íng* veil. _/_


36th - 37th
passages of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

The Folly of the Active Visualizations of Maha-yoga and Tokal

Thirty-SIXTH (and 37th) of fifty-five passages

Thát method of tantric **luminous** mind practice (*or concentrátion*)

réquires (*contrived, active*) visualization of divine attíre*;*

*(b**ú**t) like* the moon's
reflection in w**á**ter

(*í**t***) *produces* (*merely an analog*);

- (*of mindfulness'*) naked (*awareness*) and
- (*emptiness'*) det**á**chment…

b**ú**t *that concentration*
is (*as **ú**seless*)

***á**s* (*the folly of children*)
building castles (***ó**f*) sand. _/_

(36th and) Thirty-SEVENTH of fifty-five passages

(***É****ven if one*) identif*ies* with the body of (*a*) Ma-ha-kru-dha (*wrathful* ***á****rchetype*)

ín his Man-da-la
(*universe, paradise, pure land or V**á**-ti*)

óf wrathful attributes,
(*through the folly of active visualiz**á**tion*)

(***ór***) even if (*the*) seed syllable
is actualized
(*through concentration's folly of energ**ý**-work*),

N**í**rvana itself
cannot be *experienced* dir**é**ctly. _/_


38th - 39th
passages of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

The Folly of Ritual and Psychological Asceticism

Thirty-EIGHTH (and 39th) of fifty-five passages

***Lí**ke* lopping off the top of *a* tree,
or by incinerating ***á*** seed,

(*fr**ó**m*) under the sway of (*strong*) emotion,
its tyranny *can* be avoided:
(*or*) so it is (*foolishl**ý***) taught. _/_

(38th and) Thirty-NINTH of fifty-five passages

Éach of *those*
hundred thousand t**é**chniques

b**é**ars a
*correspond**í**ng fruit*,

bút

- **un**marked,
- sign**less**,
- (*great*) *compl**é**tion*

há**s** **NO** particular abode

(*and this path is NOT one of being rigid, fearful, superstitious, controlling, elitist, cryptic, competitive, **ó**r cruel*). _/_


40th - 41st
passage of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

FORTIETH of fifty-five passages

Pr**é**sent here with a mind
silent (*of active analysis*),
the yogi is fortunate **í**ndeed;

(*wíth*) self and other **in**distinguishable,
he revels in the arena
of enchanted spontane**í**ty. _/_

Forty-FIRST of fifty-five passages

- T**ó**tally complete,
- ALL incl**ú**sive,
- **Ún**changing,
- it is simpl**ý** being;

ánd like **un**bound**é**d
space,

r**é**ality is (*ultimately*)
contingent upon n**ó**thing. _/_ _/_

Fourth Quarter of

Garab Dorje's (aka Prahe Vajra)

The Vast Space of Vajrasattva

Dorje Sempa Namkha Che

translated by Keith Dowman

adapted and (*amplified*) by Dzogchen Semde Lama: Jigme Gyatso




42nd
passage of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

Forty-SECOND of fifty-five passages

P**ú**re pleasure arises

- spontaneously,
- solely, and
- exclus**í**vely

ás (*the*) **pristine** awareness
(*of Ati-yoga's NOTICING of mind's antics and*
RELAXING *into mind's non-graspable n**á**ture*);

ín the *power* of **pure** presence
(*that is Dzokchen's noticing and* ***relaxing***
into) realí**t**y

(*thá**t***) cannot
be (*found*) anywh**é**re else. _/_


43rd
passage
of
Pra-he Vaj-ra's
"Vast Space of
Vaj-ra Sat-tva"

Forty-THIRD of fifty-five passages

(*H**ó**w could Mahasandhi's noticing mind's antics*
*and **relaxing** into its non-graspable nature*
be both) easy AND diff**í**cult(*?*)

(*Ít is*) difficult

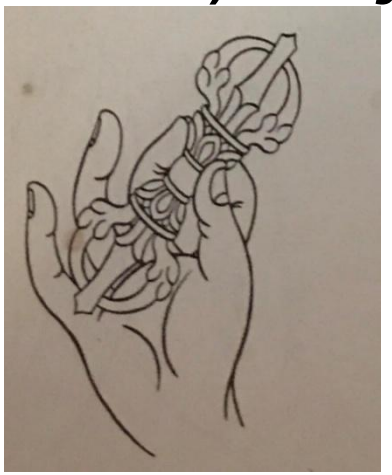
(*to those ensnared b**ý** their…*

rígid, fearful, superstitious, controlling
and elitist, tendencies)
because (*it is*) so **é**asy,

(*thé*) **luminous** mind
(*of Trekchöd's awareness and* ***release***)
is **invisible** and ALL perv**á**sive;

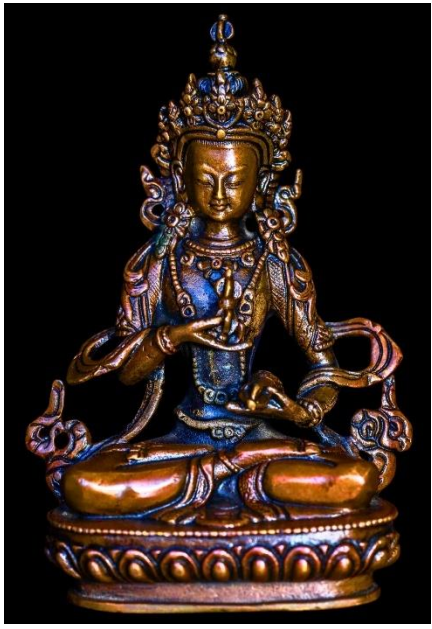
ít cannot be pointed out
b**ý** name…

ít can**not** even (*be*) shown (*by the mythical*) Vajras**á**ttva





(***BÚT*** *only by his* *Vaj-ra* *and* ***Ghan-ta****'s examples of* *noticing* *and* ***reláxing***). _/_




44th
passage of
Ga-rab Dor-je's
"Dor-je Sem-pa
Nam-kha Che"

Forty-FOURTH of fifty-five passages

Thís marvelous,
miraculous (like) display,
(*of AWÁRENESS:*

- *vúlnerable,*
- *passive,*
- *visceral,*
- *random, and*
- *fléeting*)

úndirected,
(*and*) free-fo**r**m, l**í**ke **space**,

árises momentarily,
spontaneo**ú**sly,

éven out of amorphous
bewild**é**rment. _/_


45th
passage
of
Pra-he Vaj-ra's
"Vast Space of
Vaj-ra Sat-tva"

Forty-FIFTH of fifty-five passages

Thís is the
ALL-inclusive modality (*of Ati-yóga's*

***á**wareness of mind's antics and*

***release** into its **non-graspable** n**á**ture*)

(*th**á**t is the effortless function*
*of the autonomic nervous s**ý**stem*

*wh**í**ch is*) naturally present
in ALL (*senti**é**nt*) beings;

ín *this* dust storm
of blighting del**ú**sion

w**é** call for medicine (*as if from afar*)
although mind's (*ever present*) **nature**
(*to effortlessly notice and **relax***) is th**é cure**. _/_



(46)

།གོ་བའི་ཡུལ་ན་བདེ་བ་ཆེ།
།དེ་ཉིད་རྣམ་དག་འཇིག་རྟེན་ཡིན།
།དེ་ལ་ཕྱོགས་ཀྱི་འོད་འདུས་པས།
།ཕྱོགས་བཞི་མཚམས་དང་བླ་འོག་འགྱུར།

Forty-SIXTH of fifty-five passages

Ín *this* field of ordinary experience
lies pure(,) (*subtle*) pl**é**asure,

ítself the **pristine purity**
of mundane ex**í**stence;

ín every (*inhalation's*) *awareness*
finite light (*-like perceptions*) *co**á**lesce*

ánd (*with every exhalation's **relaxation***)
boundless **space** is *r**é**vealed*. _/_



(47)

།མ་ངེས་འཇའ་ཚོན་ཁ་དོག་ལས།
།རིགས་ཀྱི་ཁྱུང་པར་མངོན་པར་སྣང་།
།དེ་བཞིན་གཡོ་རྒྱལ་མི་གཡོ་བ།
།འཕྲུང་བ་ཐུ་ལས་གཙོ་ཆེན་ཡིན།

Forty-SEVENTH of fifty-five passages

Óut of (*our inhalation's*) nebulous rainbow l**í**ght-(*like*

***é**xperience of dread, desire, delusion, competition, and c**ó**nceit*)

thé (*five buddha*) families'-(*like*) distinctive qualitíes (*of*

- *mírror-like wisdom,*
- *discriminating wisdom,*
- *pervasive wísdom,*
- ***Á**LL-accomplishing-wisdom, and*
- *equalizing wisdom*)

appear (*as we relax into our exhal**á**tion*);

líkewise, (*just*) *like* particles
vibrating (*yet*) unmoving,
(*like horses chomping at th**é** bit*)

lórd (*Vajrasattva the archetype*
*of simply noticing and rel**á**xing*)

*g**é**nerates* the
(*loving and deeply centered spontaneous nature
as common as our*) five el**é**ments. _/_

Forty-EIGHTH of fifty-five passages

L**á**bels *such* (*as*)

- "past,"
- "present," and
- "future…"

are red**ú**ndant;

(*fór viscerally*) comprehend*ing the*

- unborn and
- unc**é**asing

ís to know
the sublime **unity ó**f <u>time</u>. _/_

The Folly of Maha-yoga's Ritualistic Offerings and Dedications of Merit

Forty-NINTH (and 50th – 54th) of fifty-five passages

Ín **sameness**,
(*magick's*) <u>temporal</u> creation
is impossí**b**le;

í**n** **oneness**,
dedication of <u>space</u> is superfl**ú**ous.

Th**é** *naturally occurring*
offerings (*of*) *adoration*
(*to a teacher or* ***á****rchetype*),

(*d****ú****alistically*) defy (*the*) improvement(*s*)
(*that*) *come from* (*passively cooperating with*)
natural **perféction**. _/_

(49th and) FIFTIETH (through 54th) of fifty-five passages

(*Thé*) spontaneity *preventing*
any (*contrived*) dedication of the offering,
(*is*) naturallý pure,

thé universe
(*thought of*) as (*a spontaneous*) offering
is already ambrosia(*líke-bliss*);

á specific sense
and its conscio**ú**sness,

áre indivisible in (*Ati-yoga's*
*noticing and **relaxing** which*) are
the highest Sa-m**á**-dhi. _/_

(49th – 50th and) Fifty-FIRST (and 52nd – 54th) of fifty-five passages

Ó*ur intending* intellect
is the g**í**ver,

ánd the (*spontaneous*) arrangement
(*of*) natural (*offerings*)
lies in the power of *awarenes**ś**'* gaze;

th**é** Sid-dhi (*powers*)
natural to clear s**é**eing

***á**re* (*the fruit of noticing and **relaxing**'s*)
complete meditative b**á**lance. _/_

(49th – 51st and) Fifty-SECOND (and 53rd – 54th) of fifty-five passages

Á flash of *awareness*
is (*Kuntuzangpo Yab Yum's tantric*) **ú**nion,

ánd blissful **satisfaction**
is the commitment
(*of Sa-ma-ya's tantr**í**c vows*);

in the dance of (*love's*
deeply centered, spontaneous) skillf**ú**l means,

N**Ó**N-dual union (*of <u>noticing</u> and **relaxing***)
is the (*ultimate*) off**é**ring. _/_

49th – 52nd and) Fifty-THIRD (and 54th) of fifty-five passages

D**é**tached (*spontaneous*) generosity
is the Tor-ma (*formal grain offé**r**ing*),

ánd NON-action
(*of love's deeply centered spontaneity*)
instantly consummates (*all*) rit**ú**al;

ú*ncontrived,* (*the*) **pristine** awareness
(*which is simply noticing and* ***relaxing***)
dissolves obstacles,

ánd unspoken meditative *balance*
is the hymn (*or mantra*) **ó**f praise. _/_

(49th – 53rd and) Fifty-FOURTH of fifty-five passages

- **V**é**n**eration of the Lama,
- generosity, and
- ALL such (*so called*) meritorious activ**i**ty

b**é**come a serious bind
when enacted w**í**thout

(***á****wareness and* ***release****'s*) imperturbable
detachment (*of spontane**íty***). _/_

Fifty-FIFTH of fifty-five passages

C**ó***ncerning* THIS very transm**í**ssion…

íf it is *contrived*
it becomes *an* (*obscurí*ng) veil;

íf (*fearfully and controllingly*) conceptualized,
its reality
can never be **á**chieved. _/_ _/_