

*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"*  
*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"*  
*1<sup>st</sup> of 55 passages*

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

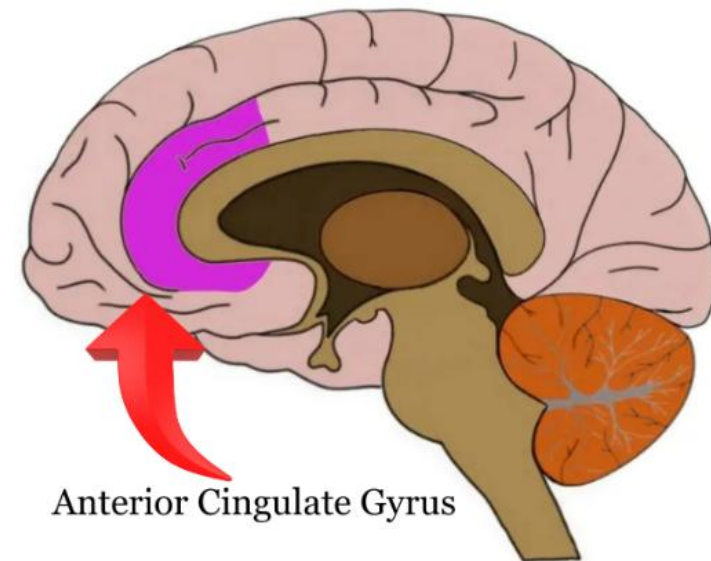
*This pure, complete* path that liberates all does NOT: arise, cease, or (*actively*) *analyze* anything.



*Prahe Vajra's "Vast Expanse of the Diamond-like Mind"*  
*2<sup>nd</sup> 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"*  
*3<sup>rd</sup> 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"*  
*4<sup>th</sup> 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"*  
*5<sup>th</sup> of 55 passages*

Great wisdom (*could seem*) difficult to find;  
it is realized though 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"*  
*6<sup>th</sup> 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"*  
*7<sup>th</sup> 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"*  
*8<sup>th</sup> 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"*  
*9<sup>th</sup> 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"*  
*10<sup>th</sup> 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"*  
*11<sup>th</sup> 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"*  
*12<sup>th</sup> 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"*  
*13<sup>th</sup> 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"*  
*14<sup>th</sup> of 55 passages*

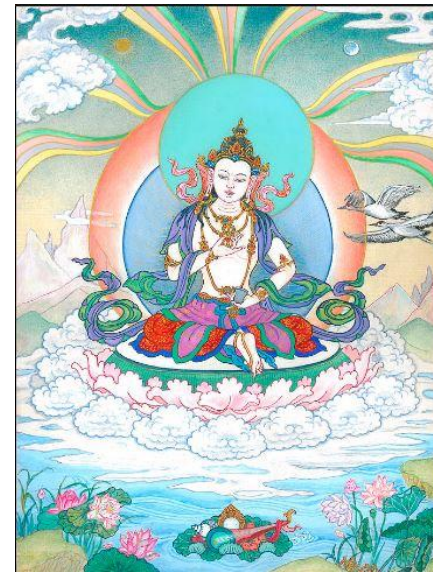
They **coin** the terms “cause and effect,”  
but both virtues and negativities  
dissolve completely.

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"*  
*15<sup>th</sup> 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"*  
*16<sup>th</sup> 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 *as well*,  
are said to be (*merely*) an ornament  
of the Dhar-ma-ta dimension (*of awareness and release*).

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind"*  
*17<sup>th</sup> 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"*  
*18<sup>th</sup> of 55 passages (with 19)*

(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 **consonants** (*of speech*).

(18)

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

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind"*  
*19<sup>th</sup> 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་སྐྱོད་ཡུལ་ལ།  
 །སངས་རྒྱས་གསུང་གི་ཟབ་མོ་འབྱུང་།

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind"*  
*20<sup>th</sup> 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 *(actively)* search for it  
are like the blind reaching for the sky.

*Prahe Vajra's "Vast Expanse of the Diamond-like Mind"*  
*21<sup>st</sup> 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"*  
*22<sup>nd</sup> of 55 passages*

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"*  
*23<sup>rd</sup> of 55 passage*

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"*  
*24<sup>th</sup> 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"*  
*25<sup>th</sup> 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"*  
*26<sup>th</sup> of 55 passages*

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"*  
*27<sup>th</sup> 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"*  
*28<sup>th</sup> 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"*  
*29<sup>th</sup> 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"*  
*30<sup>th</sup> 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"*  
*31<sup>st</sup> 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"*  
*32<sup>nd</sup> 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"*  
*33<sup>rd</sup> 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"*  
*34<sup>th</sup> 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"*  
*35<sup>th</sup> 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"*  
*36<sup>th</sup> 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"*  
*37<sup>th</sup> 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"*  
*38<sup>th</sup> 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"*  
*39<sup>th</sup> 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"*  
*40<sup>th</sup> 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"*  
*41<sup>st</sup> 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"*  
*42<sup>nd</sup> 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"*  
*43<sup>rd</sup> 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"*  
*44<sup>th</sup> 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"*  
*45<sup>th</sup> 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"*  
*46<sup>th</sup> 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"*  
*47<sup>th</sup> 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"*  
*48<sup>th</sup> 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"*  
*49<sup>th</sup> 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"*  
*50<sup>th</sup> 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"*  
*51<sup>st</sup> 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"*  
*52<sup>nd</sup> 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"*  
*53<sup>rd</sup> 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"*  
*54<sup>th</sup> 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"*  
*55<sup>th</sup> 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*).

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