

A Precious Garland for the Four Themes (of Gampopa)

by Longchenpa (*Klong-chen Rab-'byams-pa Dri-med 'od-zer*)
translated by Alexander Berzin and Matthew Kapstein, 1974

revised by Alexander Berzin, February 2007

Prologue

In Sanskrit, (this text) is called *Dharma-chatur-ratna-mala*. In Tibetan, it is called *Chos-bzhi rin-po-che'i 'phreng-ba*. [In English, it is called *A Precious Garland for the Four Themes (of Gampopa)*.]

I prostrate to all the Buddhas and bodhisattvas.

(1) With a crown of a hundred-fold belief in what's fact, I make offerings to you, O sun (like Buddhas) Gone to Bliss. In the sphere of the space of your naturally (abiding) Dharmakaya (a Corpus Encompassing Everything), the mandala-disc of your Corpus of Forms having five certainties spreads forth and causes the lotus (minds) of disciples to blossom through the rays of your enlightening deeds.

(2) The cool shade of the precious wish-granting tree of the ways of the Triumphant One's Dharma offers protection from all the torments of compulsive (samsaric) existence and complacent (nirvana. Therefore,) as a way for all beings with belief in what's fact to enter (into its shade), step by step, I shall explain the massive tree of good qualities of the four aspects (of the Dharma). Listen well.

1 Having the Mind Go toward the Dharma

Precious Human Rebirth

(3) What anyone who wishes to cross the boundless ocean of recurring samsaric existence first must think is to make full effort, right now in this lifetime, to achieve the stilling and the blissful awareness that are the phenomenon of liberation.

(4) At (this) time when you have obtained the ship of a (human) body, with respites and enrichments, difficult to find and easily lost, if you do not exert yourself, you will never liberate yourself from the ocean of compulsive existence or break the continuity of having many and varied (kinds of) sufferings.

(5) You will be tossed about in this unbearable, fearsome great ocean (of samsara), where an end to the current of birth and death is not evident, where streaks of foam of sickness and old age thicken everywhere, and where the tides of disturbing emotions spread everywhere, up to the far reaches of the highest realm of compulsive existence.

(6) (But) whoever hears (the Dharma teachings) will be able to break the continuum of birth and death and will never be parted from a supremely great blissful awareness. (Therefore,) with the excellent and precious ship (of a fully endowed human body), make efforts in the supreme Dharma, (which brings) a stilling, in order to cross the repository of waters of the disturbing emotions of the three planes of existence.

(7) If this time around you have not practiced toward actualizing a purified state with a pathway of mind (that leads) to liberation, in the future you will never even hear the name *fortunate rebirth*, and, through endless unfortunate rebirths, one after the next, you will lack any methods for liberating yourself from eternally remaining in uncontrollably recurring samsaric existence.

(8) Therefore, people with sense, having now attained a human body of respites and enrichments, practice to achieve (a state of) benefit and bliss, with great effort from your hearts, and by means of this, come to fulfill the aims of both yourself and others.

Death and Impermanence

(9) Even if you have attained the respites and enrichments, there is never any mental security. As all things are unstable, ever changing, without any essence, momentary, nonstatic, disintegrating phenomena, think from your hearts, “Soon I shall die, all of a sudden.”

(10) It is the same as well with the entire perishable world of your environment. At the times of its disintegration through seven fires, one flood, or wind, everything will become void, without even a remnant of a tip of a hair left: there will be only space.

(11) Its inhabitants, nonstatic wandering beings, ever are moving. No matter how many limited beings there may be – divine (godly) beings, the would-be divine, humans, animals, clutching ghosts, or joyless realm beings – when their time is up, they must plunge into the waters of death, transference, and rebirth.

(12) Years, months, days, seasons, and moments are impermanent, disintegrate, and march on. As you have sadness with the changing of the four seasons, think about how your own time, too, will be impermanent.

(13) There is no mental security: very soon your body and life-force will part (from each other. Therefore,) from today on, think with certitude, “It is uncertain which will occur first, tomorrow or the time when my life shall be spent.”

The Shortcomings of Samsara

(14) The sufferings of rebirth are more frightening than those of death. There is never any happiness no matter where you are reborn, for the functional nature of recurring samsara is like that of a pit of fire. (Therefore,) seek a method to liberate yourself from it right now.

(15) Joyless realm beings suffer from heat and cold, clutching ghosts from hunger and thirst, and animals by devouring each other, stupidity, and being muddleheaded. Humans are tormented by the three and the eight faults, the would-be divine by fighting and quarrelling, and divine beings by death, transference, and falling (to lower rebirths).

(16) The happiness (of the divine beings) may change into grief and their affective suffering abounds. After their lives transfer from the pleasures associated with the divine realms, they may once again enter the fires of a joyless realm. Having thought like this, work to pass beyond compulsive existence.

(17) The appearances of this life are like a dream just as you are about to wake up. They are changing and impermanent. Because you must go on, after having left them behind, what can retain, wealth and such do for you? Make effort in the Dharma right now!

Developing a Stilled and Settled State of Shamatha

(18) Desire is like poison, weapons, or fire. Tormented (by it), there is never a chance for happiness. There is suffering through accumulating, protecting, and increasing (what you desire, and consequently) you are always bound by arrogance, greed, and stinginess. Having quarrels with everyone, the taints of your disturbing emotions increase. You have mental wandering with busy-work and it threatens your body and life.

(19) Having your aims and activities be too numerous and contradictory to the Dharma is always scorned by the highly realized aryas. (But) for those whose desires are few, constructive (activities and qualities) automatically increase. Therefore, those (of you) who would enter into a pathway of mind (that leads) to liberation, which is a stilled state, make your desires be few and have contentment.

(20) It is said that if you exhaust your desires, you are a real arya; and if your desires are few, you are of the arya type. Just as suffering and disturbing emotions increase for those with desire, what is constructive naturally increases for those whose desires are few. Therefore, by following in the footsteps of the hallowed beings of the past, be always content and make your possessions be few.

(21) The faults of associating with people are indeed without limit. There is far too much useless distraction and activities. Anger, arguments, and fighting increase, and attraction and repulsion arise. You always become infected with suffering and that's pointless.

(22) No matter what you have done, there is never a time when you can please (others). No matter how you try to teach them (the Dharma), the chances to benefit (them) are slim. Likewise, even when you listen (to them), it's never the excellent Dharma. Even if you are close (to them) as friends, in the end you will have to part.

(23) Therefore, rid yourself completely of close relationships of dependency on followers, friends, or relatives, and make a definite effort, from today on, to practice the hallowed Dharma, alone in isolation.

(24) Supreme hallowed beings of the past have said that from living in isolation, they found the nectar (of Dharma experience). Therefore, (resolve that) I too shall live alone in isolation in a forest in order to actualize a state of being stilled.

(25) Living in isolation has been praised by the Triumphant (Buddhas). With no one unruly (around you), you increase your absorbed concentration on what is profound. You naturally practice the Dharma and develop somber thoughts of impermanence. You put material possessions aside and have no busy-work or distractions.

(26) Your bountiful stores of belief in what's fact, renunciation, and good qualities enlarge and, not having close relationships, automatically your activities decrease. Therefore, without (concern for) the eight transitory things in life, or for keeping the minds of others (happy) or saving face, pass your days and nights with the Dharma in the bliss associated with being under your own control.

(27) Making your respites and enrichments have meaning and taking the essence of your attainment (of them) – as words cannot encompass those and more benefits, practice absorbed concentration on the profound (Dharma) for your entire life, alone, in the middle of a totally isolated forest.

(28) May the cooling rain of the Dharma, well spoken like that, after stilling (all) disturbing emotions and tormenting conceptual thoughts, fill the pond of lotuses, which are constructive masses of absorbed concentrations, and (thus) spread an endowment of a stilled state.

This (concludes) the first chapter of *A Precious Garland for the Four Themes (of Gampopa)*, "Having the Mind Go toward the Dharma."

2 Having the Dharma Function as a Pathway of Mind

The Necessity for Having the Dharma Function as a Pathway of Mind

(29) Those of you who wish for a pathway of mind (that leads) to liberation, having, through belief in what's fact, engaged yourselves with the supreme, lustrous, hallowed Dharma like that – cherish making the Dharma go (within you) as a pathway of mind, in order that your very mind becomes fully tamed.

(30) There are those who have engaged themselves with the teachings of the Triumphant (Buddhas) like this and have even embarked on hearing, thinking, and meditating (on them). Yet some have not stilled (their disturbing emotions): their mental continuums are worse. Some engage themselves with distorted pathways of mind, or inferior ones, or pathways of mind that lead astray.

(31) (Some have) great desires and craving, and (some are) distracted with (concerns for) this life and the like. All those faults, contradictory to the Dharma, have come from their not having made that Dharma go (within them) as a pathway of mind. The faults (that come) from that in this and future (lives) are boundless.

(32) Whoever is fooled by (such) deception will be (filled with) regret at the time of death, will have terror and anxiety in the bardo in-between period, will go to worse rebirth states in the future, and not have the opportunity to liberate themselves forever from compulsive existence. Therefore, make the Dharma go (within you) as a pathway of mind.

(33) Just as you may improperly even take hygienic medicine as an antidote for a sickness, yet since it was in fact improperly (taken), it would make you even more tormented than you were tormented (before); likewise, what use is the Dharma if you have not made it go as an antidote? Therefore, as there are boundless faults like that; O people having belief in what's fact, understand this well.

Entrusting Yourself to Spiritual Mentors

(34) Concerning that, since making that Dharma go (within you) as a pathway of mind depends, first of all, on spiritual mentors, cherish entrusting yourself to qualified hallowed gurus. All excellent bounteous good qualities come from that.

(35) As for that, entrust yourself fully and with great (respect and) appreciation to those who are skilled in methods, have a compassionate nature, are stilled, are tamed and have patience; who have a splendid manner of behavior (in accord) with their vows and close bonds, have heard many (teachings), and have (achieved) a great (level) of having trained (in them) well;

(36) (Those who) have a boundless enlightening influence that automatically transforms the appearances of others; who are not corrupted with (thoughts of)

this life; who are purified, like the sky, of concerns about the eight (transitory) things in life; who have making (life) meaningful as the gauge for association (with them), and who set out (for others) the pathway of mind (that leads) to liberation. (Such spiritual mentors as) this are emanations of the Triumphant (Buddhas) at (this) time of the deteriorations.

(37) The benefits from that are boundless and inexhaustible: You become disgusted with compulsive existence and renounce it. (Thus,) your worldly planning becomes less; your concerns for this lifetime become lame; and your grasping for an impossible “soul” (based on) deceptive appearances falls apart;

(38) You naturally become tamed; you come to possess (the powers of) listening, thinking, and meditating (on the teachings); you come to possess the good qualities of having extensively trained, such as belief in what’s fact; your present life becomes meaningful; and your future ones will reap the results. Therefore, entrust yourself to hallowed (spiritual mentors).

(39) Moreover, by being undeceiving with your three gateways (for action), always please (your spiritual mentors) by showing respect from your appreciation (of their kindness), like a patient to a doctor, a sea merchant to a navigator, a passenger to a ferryman, and a visitor to an escort.

(40) It has been said that if you develop thoughts of disbelief (in your spiritual mentors’ actual good qualities) or a distorted view (of them), you enter a worse rebirth state for (as many eons as) the number of moments (you develop it). Therefore, make effort to protect, as you would your eyes, keeping your close bonds (with your teachers) pure, by being extremely sincere in openly admitting (if you ever violate them), restraining yourself (from breaking them), and feeling regret (should you ever transgress them).

Developing Renunciation

(41) Having fully entrusted yourself like that to hallowed spiritual mentors, and then having trained your own mental continuum by listening, thinking, and meditating on (their teachings), transform whatever you do into something intent on a constructive (goal), with the thought of desiring only liberation. This is the quintessence teaching for making that Dharma go (within you) as a pathway of mind.

(42) Whenever you are listening to, thinking about, or reciting (the teachings), undertake that for the intention of liberating your own mental continuum. Whenever you are writing, reading, memorizing, or teaching (the Dharma), undertake it with the desire only for liberation.

(43) Whenever you are meditating, (studying the correct) view, or conducting yourself (with it), strongly make effort to (feel) renunciation and disgust (with samsara) by never parting your thoughts from being (set) only on liberation. There is nothing higher than this heart-essence quintessence teaching.

(44) Eating, sleeping, walking, sitting, talking, speaking, thinking, and so on – in short, whatever activities you do, enhance your disgust (with samsara) by never parting from an attitude of wishing liberation and (thus) tame your mental continuum. This is the essential point for making the Dharma go (within you) as a pathway of mind.

Developing a Bodhichitta Aim

(45) (Furthermore,) for making (the Dharma) go (within you) as a Mahayana pathway of mind in particular, direct toward the benefit of others whatever constructive things you do. (In other words,) develop, with compassion, a bodhichitta aim; have firm conviction (in the good qualities of enlightenment); dedicate (your positive force toward achieving this goal); and rejoice (in your own and others' efforts toward this), and (thus) practice in full in order to (bring about) the benefit of (all) limited beings.

(46) (Practicing) like this, all wandering beings, (having previously been) your fathers, mothers, relatives, and dear friends, are (appropriate) fields for (receiving) your help. And (so), by developing a bodhichitta aim for (fulfilling) the aims of others as well as your own, practice whatever is constructive for the sake of wandering beings.

(47) “By my constructive (force), may (all) \wandering beings become happy and may the sufferings of all of them ripen on me. May my constructive (force) ripen on (all) wandering beings and (thus) may all embodied beings attain enlightenment.” Thinking that, train yourself to develop a bodhichitta aim of immeasurable compassion.

(48) Whatever constructive (actions you do), as preparation develop a bodhichitta aim, as the actual procedure do not be aimed (at impossible ways of existing), and as the conclusion dedicate (to your own and others' enlightenment the positive force). Moreover, completely purify (yourself of misconceptions about the nature of) the three circles – the object to be trained in, the act of training, and the one who is training. Like illusions, they are mere appearances (based) on nothing real, like magical emanations. (Therefore,) purifying (yourself concerning) the natures (of these three), dedicate (the positive force) in order to benefit others.

(49) “Firm conviction” is having supreme belief in (the good qualities of) the Triumphant (Buddhas), the Triumphant Ones’ Dharma teachings, the hallowed (bodhisattva) spiritual offspring of the Triumphant, and the fields for (growing) positive force – (in the good qualities of) all of these, without exception. From having firm conviction in (the good qualities of what fulfills) your own aims, the aims of others, and the aims of both, you will receive praise, shows of respect, and esteem beyond all examples.

(50) “Rejoicing” is habituating yourself (in meditation) to feeling happy about all the constructive acts of the Triumphant Ones, their spiritual offspring, and all wandering beings. This is a supreme method for transforming fathomless masses of positive force into something immeasurably great.

(51) Make “aspiration prayers” of the purifying (type), for the sake of benefiting wandering beings. (In this connection,) meditate in accord with the quintessence teachings concerning purifying the objects of your actions.

(52) Without being distracted for even a moment to the side of ordinary affairs, take as your heart-essence (practice) having the constructive (actions) of your three gateways (for action) be for the benefit of others. Having tamed your own mental continuum, then coming to have the development of an exceptional resolve is said to be (the way to) make any Dharma (practice) go (within you) as a pathway of mind.

(53) In this way, may the melodious beat of the sound of the wondrous drum of the profound meaning, the renowned roar which is vast and profound, wake all wandering beings from the intoxicating sleep of their unawareness. May they behold, on a wide-spread scale, a joyous banquet of being stilled.

This (concludes) the second chapter of *A Precious Garland for the Four Themes (of Gampopa)*, "Having the Dharma Function as a Pathway of Mind."

3 Having the Pathway Minds Eliminate Confusion

The Shared Mahayana Pathway of Mind

(54) Furthermore, out of the shared, special, and unsurpassable methods for having the pathway minds eliminate confusion, the first is the great Mahayana pathway of mind that is shared in common (by sutra, all classes of tantra, and dzogchen). With its identity-nature of the four immeasurable attitudes, the development of a bodhichitta aim, aspiration prayer, and compassion, and through great waves of bodhisattva behavior, you eliminate confusion.

(55) When you have (bodhichitta) with a heart-essence of voidness and compassion, and are practicing fully for both your own and others’ aims, then in order to cleanse away fleeting stains from the sphere of all things, which is

constructive and unaffected, meditate on the thirty-seven factors leading in the direction of a purified state, which are (cultivated) on the four pathways of mind of building up, applying, seeing, and accustoming. Also, fully perfect the six far-reaching attitudes with the pure view of the sixteen voidnesses and faultless bodhisattva behavior.

(56) (Thus,) understanding the lack of the impossible “souls” of both persons and (all) phenomena and then training with methods that are antidotes for the disturbing emotions and attitudes is the excellent pathway of mind of the bodhisattvas.

(57) In other words, from (understanding that everything conventionally exists) merely in the manner of mirages, dreams, and deceptive appearances, you abandon and adopt (appropriate practices), work for the aims (of others), adopt what is constructive and reject what brings negative force. You cleanse away the disturbing emotions of longing desire, hostility, and naivety with the waters of (their antidotes, namely meditation on) ugliness, love, and dependent arising;

(58) While, on the level of deepest fact, (you understand that) because (this level) is unborn and pure, there are no dualistic (distinctions) of samsara and nirvana: it is parted from (such) mental fabrication. The pathway mind (that understands these) two truths (in terms of) dependent arising is the causal great Mahayana vehicle of mind, that of dialectics.

The Special Mahayana Pathway of Mind

(59) The special great Mahayana pathway of mind, that of secret mantra, has outer and inner (classes). It has the fathomlessly supreme method of the generation and complete stages as a unified pair, by which you cleanse away confusion through various steps.

(60) As for the three outer (classes of) secret mantra, through their taking purification as the main (practice), you abandon and adopt in turn (what is appropriate) and thus remove taints (from your pathway of mind) by (applying their) antidotes. As for the inner (three classes of secret mantra, the emphasis is on) deep awareness, which is a nondualistic unified pair. In terms of (this deep awareness), through (the application of) methods, you transform into a pathway of mind those things that are to be abandoned.

(61) In the mandala of the sphere of the basis, which is a womb containing a Blissfully Gone One, all phenomena, which are its reflexive appearances, are mere appearances of your own limited mind. They are deceptions, not true phenomena – devoid forms that are (just) clarity and appearance itself.

(62) When you have become mindful that the aggregate factors of experience, the element sources, the cognitive stimulators, and so on, are, in pure (form), the five (Buddha) families, then through the generation stage (practices), the samsaric world of appearances becomes a single mandala. You join bodies to deities, speech to mantras, and remembrances and (other) conceptual thoughts to emanating and reabsorbing (deep awareness; so that) in the end, (all) deceptive appearances are regarded as a Buddha-field.

(63) With the complete stage (practices), everything is made to enter into the sphere of the actual nature (of all things) and clear light mind beyond all thought. (To accomplish this,) through yoga (practices) dealing with the energy-channels, energy-winds, and creative energy-drops, the energy-winds and the mind (are made) serviceable and the sphere (of voidness) and deep awareness are conjoined. The pathway mind of the great seal, mahamudra, which is (this) indivisible unified pair, is the resultant Vajrayana vehicle of mind of secret mantra.

The Unsurpassable Pathway Mind of Dzogchen

(64) The unsurpassable vehicle of mind of the supremely secret great completeness, dzogchen, connects you directly with the sphere that spontaneously establishes (all appearances). In the sphere of the basis, which is unchanging like space, (the appearances of) all good qualities are spontaneously established like the sun, the moon, the planets, and the stars. Because (their appearances are) spontaneously established from the depths, without need for being sought, (this is) a pathway of mind with a functional nature of being straightforward, making no effort or exertion.

(65) The mandala of the sphere of the clear light mind is unaffected. It is the naturally abiding Dharmakaya (a Corpus Encompassing Everything), the intended point (of the Buddhas' teachings), which is equally (in everyone). Having stable realization (of it) is (to have) the supreme (correct) view of the abiding nature (of all things).

(66) On the sphere that is (primally) pure, the clouds of fleeting obscurations (cause) deceptive appearances (to arise on) the limited minds of wandering beings. While not truly existing, yet through their nevertheless appearing, the three planes (of samsaric existence) and the six classes (of wandering beings) are perpetuated. But whatever appears, at the time of its appearing is not (truly) established on the deepest level. Like the sky and the clouds (in it), it is merely appearing (dependently on) fleeting circumstances. (Therefore, as the appearances of) uncontrollably recurring samsaric existence are interpolations; (when you realize) their defining characteristic, they stop.

(67) (In other words,) “while not (truly) existing, (the phenomena of samsara) nevertheless appear” (means that,) being void by their own essential nature, void appearances are not (true) phenomena. They are like a blur, falling hairs (seen by someone with cataract), a dream, a mirage, or a conch perceived as yellow (by someone with jaundice). At the very time of their appearing in whatever way (they may appear), they can never be (validly) experienced as being (truly) established. They are without a basis, without a support, and without an (actual) beginning, middle, or end. Know that, by functional nature, they are pure from the start.

(68) Concerning (all) phenomena like this – the samsaric world of appearances: environments and their inhabitants – there are no (true) cognitive objects to be taken. They are like magical emanations or visual apparitions. And there are no (true) limited minds to cognitively take them (as objects. All is) pure like empty space. (Since) there is no (true) pair: cognitive objects to be taken and (limited minds) that cognitively take them, samsara has never been (validly) experienced as being (truly) existent. Liberate (yourself) by knowing that (samsara) is an appearance of what doesn’t (truly) exist and has the functional nature of being deceptive.

(69) Because the appearances of things to be abandoned or adopted, causes, effects, and circumstances naturally purify themselves away, know that, on the deepest level, their abiding nature is beyond cause and effect. The basis support for this (natural purification) is pure awareness, *rigpa*, the (deepest) bodhichitta mind. The sphere of (naturally) released nirvana, the great spontaneous establisher (of all appearances – this is) the deepest truth, pure from the start.

(70) In other words, with an identity-nature of being without a beginning and without an end, (pure awareness) is the clear light mind in its self-nature – profound, stilled, and parted from mental fabrication. It is (the deep awareness) naturally abiding from the depths, a stainless Dharmakaya Corpus Encompassing Everything. It abides as an essential nature, without shifting or changing over the three times.

(71) This is the sphere of the basis, the diamond-strong vajra essence. In other words, whoever has stable realization of that (pure awareness) has the (correct) view itself of the abiding nature; and, with interpolation and repudiation stilled, has stable realization of it as the heart-essence of the deepest level.

Cultivating a Correct View of Dzogchen in Meditation

(72) Stainless meditation, (done) within a state of stable realization of the heart-essence of the clear light mind, is parted from mental dullness, flightiness of

mind, and mental fabrication. It is without distraction, parted from the dualistic mind, and extremely expansive. In other words, it is completely pure like the sky, without restriction or selective bias, beyond all thought, expression, and imagination.

Cultivating Correct Behavior Based on the Dzogchen View

(73) As for behavior, whatever appears has no true (existence): it purifies itself away. (Thus, concerning) internal (limited minds) taking (objects), any that dawn naturally liberate themselves (by automatically dissolving. And concerning) external (objects) cognitively taken, they are like a dream or an illusion. On the deepest level, there isn't the pair, and (so) act without adopting or discarding.

Recapitulation of Dzogchen

(74) Regarding (limited minds) taking (objects, objects) cognitively taken, disturbing emotions and attitudes, negation and affirmation phenomena – in arising, they are automatically liberating themselves. (That is to say,) with knowing their functional nature, (you know that they automatically) liberate themselves. With their liberating themselves, then within a state of equality in Dharmakaya, complete from the depths, there is no need to seek a nirvana from having an abandonment of samsara.

(75) Whatever (cognitive objects) appear, they are mirrors revealing the deepest (level). Whatever (limited minds) dawn, (that cognitively take them), know that they automatically liberate themselves. They are the effulgent display of a Dharmakaya. Like water and waves, they have a singular support in Dharmakaya. This is the (Buddhas') intended point concerning the ultimate level, the very summit of views, the great completeness, dzogchen.

Summary

(76) In short, whoever practices in any of these ways, (know that) grasping for an impossible "soul" automatically liberates itself and disturbing emotions and attitudes purify away in the sphere (of voidness). Being skilled in the pathways of acting with (these) methods in all (situations) is taught as (the way for) having the pathway minds eliminate confusion.

(77) May all beings, without exception, cross the ocean of compulsive existence by means of the precious great ship of (these) ways of the Dharma like that, and, on the supreme island of a stilled state of precious liberation, behold a banquet of an untainted stilling and bliss.

This (concludes) the third chapter of *A Precious Garland for the Four Themes of (Gampopa)*, "Having the Pathway Minds Eliminate Confusion."

4 Purifying Confusion into Deep Awareness

Provisional Purification

(78) Next is purifying your confusion into deep awareness. Of the stages for (this) point, the provisional and ultimate, the first is the provisional (purification, dealing with) the time (when you have) a pathway of mind of practicing (to actualize the goal). By familiarizing yourself by means of profound methods, whatever disturbing emotions arise totally purify into the sphere (of deep awareness). To make manifest (the underlying) deep awareness which is the natural clarity (of the mind) is called "purifying conceptual thoughts of confusion into the sphere of deep awareness."

(79) That (provisional stage) can be divided into shared, special, and unsurpassable (methods) according to the methods on which you rely. (These are respectively) cleansing away (the confusion of disturbing emotions) with their antidotes; transforming (them) with methods; and having them purify into the sphere (of deep awareness) without (need for) abandoning them, (since) they automatically liberate themselves in their own place. Regardless of how you train with whichever (method) you like, stopping (the disturbing emotions) comes to the same point as the disturbing emotions (automatically) purifying themselves.

(80) When you recognize the natural ground for the arising of longing desire, hostility, naivety, pride, and jealousy, (you see that) they automatically settle and automatically liberate themselves, purifying into the five aspects of deep awareness. This is called "provisionally purifying the confusion of the five poisonous emotions into the (five) major deep awarenesses" – analytic, mirror-like, sphere of reality, equalizing, and accomplishing.

Ultimate Purification

(81) The ultimate (purification) is the parting of (all) fleeting stains from the source. In other words, when you discover the purified state that is stilled and parted from any speck (of defilement), you make manifest the functional nature of the sphere just as it is and discover the deep awareness of the three Enlightening Corpuses of a Buddha as being of one taste in Dharmakaya. (This) is called the Corpus of the Sphere Possessing Double Purity. It is not a cognitive object (knowable) by anyone other than the Triumphant (Buddhas) themselves.

(82) The three Enlightening Corpuses (of a Buddha), namely a Corpus Encompassing Everything (Dharmakaya), a Corpus of Full Use (Sambhogakaya), and a Corpus of Emanations (Nirmanakaya), together with deep awareness, are incorporated into a Corpus of Essential Nature (Svabhavakaya), which is static, all-pervasive, unaffected, and without shift or change.

(83) It remains in the sphere of Dharmakaya, which is a wish-fulfilling gem, and, within that state of its real nature, its Deep Awareness Corpus of Enlightening Influence, as a glittering play of Corpuses of Full Use and of Emanations, appears (respectively) to those with (arya bodhisattva) levels of *bhumi*-mind and to other wandering beings.

(84) Further, it appears like that from the purifying (power) of the combination of the strengths of the enlightening inspiration of the Triumphant Ones and the positive force of the disciples to be tamed. Because (of that purifying power, the attainment of) the enlightening influence (of a Buddha) fulfilling the hopes (of all limited beings), like a wish-granting tree or gem, without any break for as long as compulsive existence endures – this is called “the (ultimate) purification of confusion into deep awareness.”

(85) May the seven-horse-drawn (sun), which is the heart-essence of the profound meaning (explained) like that, shed thousands of light-rays of its various words and their meanings on the world of disciples through the pathway of the sky of their minds and clear away the darkness of unawareness from all wandering beings.

This (concludes) the fourth chapter of *A Precious Garland for the Four Themes (of Gampopa)*, “Purifying Confusion into Deep Awareness.”

Author’s Colophon

(86) This spread of a banquet (laid out) for the sake of both myself and others from the magnificent mansion of the broad intelligence of these (Dharma) methods, and garnished with a lavish amount of hearing, thinking and meditating, has been arranged in accordance with the meaning of the sutras, tantras, and heart-essence quintessence teachings.

(87) By the constructive (force) of this, may I and all wandering beings level the mountain of compulsive samsaric existence in this lifetime and attain a supreme purified state that is stilled and parted from any speck (of defilement). May we become Buddhas, completely fulfilling the aims of both ourselves and others.

(88) And then in a land beautified with expansive snow-mountains of clear meaning, may (the sun of our) lustrous good qualities, which extends to the limit of (all) directions, highlight the heart-essence points on the precious gems of the scriptures and (thereby) bring joy to the masses of people with belief in what’s fact.

This work, called “A Precious Garland for the Four Themes (of Gampopa),” has been composed by the yogi of the Supreme Vehicle, Kunkyen Ngaggi-wangpo (Longchen Rabjampa), illumined by the crystal moon in the magnificent mansion

of Samantabhadra in a garden called “A Cloud of Flowers” on the slopes of Limestone Mountain and completed in one sitting.

May a rain of great bliss fall for all times and in all directions as in the (golden) age of a complete eon, granting everything hoped for in everyone’s wishes.