

# **Accomplishing the Aim of Meditation**

One of the "Thirteen Later Translations" of the  
Dzogchen Mind Series



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**In the language of India: bo dhi tsi ta sa ma ti a mo gha tsa na ma.  
In English: "Accomplishing the aim of meditation on the Mind of Enlightenment".**

Homage to glorious Samantabhadra, the great bliss!

The sea of compassionate energy pervades all sentient beings - even the gods and nagas are protectors of its truth, [and so] should not show honour to the Three Jewels.

Great beings, who themselves have the realization of the true nature of things accomplished through great bliss, should, through their awareness, bring about the understanding of this realization in the mind of fortunate persons.

Phenomena and mind are, from the beginning, without duality. Since, despite searching for it, one does not find the mind's nature, there is nothing to show to another, saying "it's like this". Because mind and phenomena are not any thing at all, when one meditates, one should not meditate on any thing. Whatever characteristics of conceptual thought may arise, if one knows that very thought to be the true nature of things, there is no need to meditate on the realm of reality as anywhere else. In that there is nothing to correct through antidotes or to suppress. In this way, non-distraction from this real state, through the three times and in all situations, is the Dharmakaya.

When this becomes powerful, the world has no self-nature. Compassionate energy's manifestation pervades everything, and pours a great rain of love upon sentient beings. When meditation and that which is experienced in meditation are without duality, blissfully being present in the state of the absolute is also what is called "meditation on the mind of enlightenment". Meditation on the immaculate mind of enlightenment signifies non-distraction [by] the great current of conceptual thought.

This concludes "Six points on Meditation on the Mind of Enlightenment"

Transcribed from the Rig 'dzin tshe dbang Nor bu edition of the Collected Tantras of the Ancients ( *rNying ma'i rgyud 'bum*), volume Ka, text twenty, held at the Bodleian Library, Oxford.

Cover title: Sems bsgom don drug pa

Title in text: Byang chub kyi sems sgom pa don grub pa

Title in colophon: byang chub kyi sems bsgom pa don drug pa

(Folio 185a, l.4) rgya gar skad du/ bo dhi tsi ta sa ma ti a mo gha tsa na ma/ bod skad du/ byang chub kyi sems sgom pa don grub pa zhes bya ba/ dpal kun tu bzang po bde ba chen po la phyag 'tshal [lo]/ thug rje rgya mtsho (l. 5) sems can kun la khyab/ lha dang klu yang bden pa'i bka' nyan te/ dkon mchog gsum ni nam yang bskur mi bya/ chos nyid rtogs [pa?] bde ba chen por grub/ skyes bu chen po rang gis rig nas rtogs pa 'di/ skal (l. 6) ldan rnam kyi blo la go bar gyis/ chos dang sems ni ye nas gnyis su med/ sems kyi rang bzhin btsal yang ma rnyed na/ gzhan la 'di 'dra zhes ni bstan du med/ sems dang chos ni ci yang ma yin pas/ sgom (l. 7) pa'i tshe na ci yang mi bsgom mo/ rnam par rtog pa'i mtshan ma ci byung yang/ rtog pa de nyid chos nyid yin shes na/ chos kyi dbyings ni gzhan du bsgom mi dgos/ de la gnyen pos bcos shing dgag tu med/ 'di (Fol. 185 b) ltar dus gsum rnam pa thams cad du/ nyid las ma yengs pa ni chos kyi sku/ stobs su gyur na 'jig rten rang bzhin med/ thugs rje sprul pas kun la khyab mdzad cing/ sems can rnam la byam pa'i char chen (l. 2) 'bebs/ bsgom dang bsgom par bya ba gnyis med na/ don dam ngang la bde bar gnas pa ni/ byang chub sems sgom zhes kyang de la bya/ rtog pa'i rlung chen ma yengs don ston pa/ rnam dag byang chub sems (l. 3) kyi bsgom pa yin/ byang chub kyi sems bsgom pa don drug pa rdzogs so.