Sogyal Rinpoche, from [*Glimpse of the Day*](http://www.rigpaus.org/Glimpse/Glimpse.php)
What is meditation in Dzogchen? It is simply resting undistracted, in the View, once introduced.

Dudjom Rinpoche describes it: “Meditation consists of being attentive to such a state of Rigpa, free from all mental constructions, whilst remaining fully relaxed, without any distraction or grasping. For it is said that ‘meditation is not striving, but naturally becoming assimilated into it.’”

The masters stress that to stabilize the View in meditation, it is essential, first of all, to accomplish this practice in a *special environment* of retreat, where all the favorable conditions are present; amid the distractions and busyness of the world, however much you meditate, true experience will not be born in your mind.

Second, though there is no difference in Dzogchen between meditation and everyday life, until you have found true stability through doing the practice in *proper* sessions, you will not be able to integrate the wisdom of meditation into your experience of daily life.

Third, even when you practice, you might be able to abide by the continual flow of Rigpa with the confidence of the View, but if you are unable to continue that flow *at all times and in all situations,* mixing your practice with everyday life, it will not serve as a remedy when unfavorable circumstances arise, and you will be led astray into delusion by thoughts and emotions.

*When the View is constant,*

*The flow of Rigpa unfailing,*

*And the merging of the two luminosities continuous and spontaneous,*

*All possible delusion is liberated at its very root,*

*And your entire perception arises, without a break, as Rigpa.*

A term such as *meditation* is not really appropriate for Dzogchen practice, you can see, as ultimately it implies meditating “on” something, whereas in Dzogchen all is only and forever Rigpa. So there is no question of a meditation separate from simply abiding by the pure presence of Rigpa. The only word that could possibly describe this is *non-meditation.* In this state, the masters say, even if you look for delusion there is none left. Even if you looked for ordinary pebbles on an island of gold and jewels, you wouldn’t have a chance of finding any.

All the Buddhist teachings are explained in terms of Ground, Path, and Fruition. The ground of Dzogchen is the fundamental, primordial state, our absolute nature, which is already perfect and always present.

Patrul Rinpoche says: “It is neither to be sought externally, nor is it something you did not have before and that now has to be newly born in your mind.” So from the point of view of the Ground—the absolute—our nature is the same as the buddhas’, and there is no question at this level, “not a hair’s breadth,” the masters say, of teaching or practice to do.

Buddha recognized that ignorance of our true nature is the root of all the torment of samsara, and the root of ignorance itself is the mind’s habitual tendency to distraction.

To end the mind’s distraction would be to end samsara itself; the key to this, he realized, is to *bring the mind home* to its true nature, through the practice of meditation.

If meditation in Dzogchen is simply to continue the flow of Rigpa after the introduction by the master, how do we know when it is Rigpa and when it is not? I asked Dilgo Khyentse Rinpoche this question, and he replied with his characteristic simplicity: “If you are in an unaltered state, it is Rigpa.”

If we are not contriving or manipulating the mind in any way, but simply resting in an unaltered state of pure and pristine awareness, thatis Rigpa. If there is any contriving on our part or any kind of manipulating or grasping, it is not. Rigpa is a state in which there is no longer any doubt; there is not really a mind to doubt: you see directly. If you are in this state, a complete, natural certainty and confidence surge up with the Rigpa itself, and that is how you know.

The whole point of Dzogchen meditation practice is to strengthen and stabilize Rigpa and allow it to grow to full maturity. The ordinary, habitual mind with its projections is extremely powerful. It keeps returning, and takes hold of us easily when we are inattentive or distracted.

As Dudjom Rinpoche used to say: “At present our Rigpa is like a little baby, stranded on the battlefield of strong arising thoughts.” I like to say that we have to begin by babysitting our Rigpa, in the secure environment of meditation.

In the Dzogchen teachings it is said that your View and your posture should be like a mountain.

Your View is the summation of your whole understanding and insight into the nature of mind, which you bring to your meditation. So your View translates into and inspires your posture, expressing the core of your being in the way you sit.

Sit, then, as if you were a mountain, with all its unshakable, steadfast majesty. A mountain is completely relaxed and at ease with itself, however strong the winds that batter it, however thick the dark clouds that swirl around its peak.

Sitting like a mountain, let your mind rise and fly and soar.

There are rough as well as gentle waves in the ocean; strong emotions come, like anger, desire, jealousy. The real practitioner recognizes them not as a disturbance or an obstacle but as a great opportunity. The fact that you react to arisings such as these with habitual tendencies of attachment and aversion is a sign not only that you are distracted but that you do not have the recognition and have lost the ground of Rigpa. To react to emotions in this way empowers them and binds you even tighter in the chains of delusion.

The great secret of Dzogchen is to see right through them, as soon as they arise, to what they really are: the vivid and electric manifestation of the energy of Rigpa itself. As you gradually learn to do this, even the most turbulent emotions fail to seize hold of you and instead dissolve, as wild waves rise and rear and sink back into the calm of the ocean.

There is a danger, called in the tradition “losing the Action in the View.” A teaching as high and powerful as Dzogchen entails an extreme risk. Deluding yourself that you are liberating your thoughts and emotions, when in fact you are nowhere near able to do so, and thinking that you are acting with the spontaneity of a true Dzogchen yogi, all you are doing is simply accumulating vast amounts of negative karma. As Padmasambhava says, and this is the attitude we all should have:

*Though my View is as spacious as the sky,*

*My actions and respect for cause and effect are as fine as grains of flour.*