

# RETREAT ON THE RUSHEN OF THE DRATALJUR TANTRA

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Ordinary beings take samsara's distorted vision to be the true condition of reality and don't have any idea that it may be transcended in nirvana. Then we hear or read about nirvana and may yearn for it, but this will do no more than reinforce samsara. Then we learn about Prajñaparamita and understand that in the absolute truth there is no difference between both conditions—yet this is an intellectual conception that does not necessarily result in nirvana.

Dzogchen is based on experience rather than theory: we need successive experiences of both samsara and nirvana. From the standpoint of samsara, we become aware of the difference between samsara and nirvana, whereas in nirvana we become nonconceptually aware of the single Base where there is no difference between samsara and nirvana. Only after that can we undertake the practice of Dzogchen for liberating samsara in the condition of nirvana.

Some rushen may increase the energy volume determining the breadth of awareness, eliciting intense samsaric experiences involving very powerful illusory experiences (nyam). At some point, those methods *block samsaric experience, making it trip up and instantly collapse* (so to speak), so that *nirvāṇa* may have a chance of becoming evident and effective. If *nirvāṇa* actually manifests, it will imbue us with certitude that it reveals the true condition of phenomena, all while showing *samsāra* to have been like a bad dream.

These methods are exclusive to the Series of Oral Instructions and are regarded as very secret and powerful means to catalyze the self-disclosure and self-actualization of rigpa and, under some circumstances, develop capacity, for through these means we can have an effective Direct Introduction into rigpa, and through their repetition can come Not to Remain in doubt. Once we have received the instructions to Continue in the State, we can do so through the successive practices of Trekchöd and Thodgal.