

Types of Rushans

Outer Rushans

Now that you understand about the interrelationship of karmic causes and consciousness, you can understand the purpose of the preparation in Dzogchen. It is always imperative to know exactly the purpose of our practice, otherwise we cannot persist. Nirvana means a state in which all negative karmic causes and obscurations have been purified.

Basically we speak of six realms or destinies (*'gro-ba dru*) and each has its characteristic forms of suffering. For example, when we are reborn in the hell realms, we experience the great suffering from heat and cold. When we experience such intense suffering, how is it possible to do a practice? The Rushan exercises, however, can give us some experience of what it is there.

When we are reborn in the Preta realm, we experience intense hunger and thirst. But we will not die from this suffering until the energy of the karmic cause for a Preta rebirth is exhausted. In a rebirth in the animal world, whether as a wild animal or a domestic animal, we experience suffering. Even in the finest realm of devas, where we possess great powers and longevity, when our good karma for a deva rebirth is exhausted, we will suffer death and rebirth elsewhere. So there is no escape from suffering anywhere in Samsara.

Now it is possible for us to accumulate karmic causes and then react to them, and it is also possible to accumulate karmic causes and not react to them. For example, we can get angry and kill someone, but we can also get angry and not kill anyone. It is also possible to kill someone when we are not angry like soldiers do in a war. They just have to shoot at other soldiers and don't even know the names of those they kill.

In all these cases we accumulate karmic causes. However, by the time the fruit ripens, we will experience different results depending on the exact causes. Sometimes the results come immediately and other times only after a long time, perhaps in a future life. This is because when a karmic cause manifests its result, certain other conditions or circumstances, such as secondary causes, must be present. If these secondary causes are absent, then the primary cause cannot manifest its result.

In general, karmic causes are not only related to anger, but also very much to desire. If there is too much desire in the individual's mind-stream, it will result in

rebirth as a hungry ghost in the Preta world. A hungry ghost experiences constant frustration from its desires, especially great hunger and thirst which can never be satisfied.

This experience of suffering in the *Pretaloka* dimension (Preta realm) is generated by desire, just as suffering in the hell worlds dimension is generated by anger. But if we have practiced many acts of generosity in our previous lives, then our suffering in the *Pretaloka* is correspondingly less.

We can have the cause of a human rebirth and find ourselves reborn here on earth, but some people are born into favorable circumstances and some are not. Some are rich and some are poor. Some can live an honest and good moral life but get bad results; while others lead dishonest and immoral lives and get good results. They will become rich and famous.

This all depends on what Karma the individual has accumulated in previous lives. A dishonest, stingy, and immoral person accumulates bad Karma in this life, even if the results of that Karma firstly manifest in a future life. Their fame and fortune today are the result of their holding of good Karma from the past. But that stock will soon be exhausted and they will find themselves in much less fortunate circumstances.

Such a person is like a rabid dog that bites many people and then dies. The effects of karmic causes are not limited to a single lifetime, but exist on a continuum of lifetimes. So we shouldn't be fooled. The results of the present actions will surely come.

There are cases where we tell lies and do other things that are usually bad to help people, like killing a bandit who is robbing and harming many people. It all depends on our intention. When the intention is good, even if the action itself was bad, the results are far less bad than when we intend to do harm.

And the same goes for good deeds. In general, generosity is a good action, but providing Iraq with guns is something that would cause great harm to others. So just looking at the action is not enough, we must always consider the intention, and it is our intention that is the fundamental condition of our Karma. So we have to pay a lot of attention to the motivation, the Bodhichitta.

A function of the Khorde Rushan practices is to offer us experiences, many experiences of all six realms of rebirth, and these in turn provide the conditions or secondary causes for many karmic causes to manifest their results. Normally these karmic causes are unconscious, we don't even have the knowledge of their

existence, but here, in the context of Rushan practice, we offer a space to manifest their results. The consequences of these causes manifest as *Samskaras* or unconscious impulses.

In terms of the tradition, visualizing the teacher, lama or guru overhead, one has to imitate the behavior of all sorts of things associated with the hellish emotional states, through all the intermediate realms, such as the Pretas, the animals, and so on, up to the conduct of the gods, are entangled. By imitating or performing the activities of body, speech and mind of the various beings from the six realms, we allow the unconscious impulses stored in the Kunzhi and associated with these realms to manifest in consciousness at the present time.

With complete confidence and without any inhibitions, we scream, run, jump, laugh, cry, do whatever comes to mind. We do whatever the impulses dictate. We act very much like a being from hell, like a Preta, like an animal, like a lion or like a bird. We can act like a god or demigod, or as many different types of people. There is no limitation here.

We must clearly visualize the environment in which these creatures live, and try to speak and think like them, because this will facilitate the manifestation of the relevant tendencies or *Samskaras*. We behave as gods and goddesses like Shiva, Vishnu and Sati. Even if we become Lord Shiva and have the experiences of Shiva, we still remain in Samsara. Even if we are Shiva, Sati, as our consort, will still cause trouble to us as Shiva all the time.

Thus we discover that wherever we are reborn in Samsara, there is no rest, no refuge, no lasting happiness. Even the gods still experience suffering in Samsara.

But all of this is done in a wilderness retreat, far from people and cities. Otherwise, when people see and hear us, they would think that we have gone insane and send the police to take us to the hospital.

Once we have treated this karma for worldly beings and it is exhausted, we imitate the Bodhisattvas and their efforts to help other beings. This is done by visualizing and speaking teachings aloud. Then we visualize that we are Buddha surrounded by our devotees and we are giving teachings to them.

Not only do we visualize that we are a Buddha, but we actually speak aloud while giving the teachings to this imaginary audience, doing the appropriate Mudras, while reciting the scriptures of Prajnaparamita, etc. Our intention is to release them from their suffering in Samsara. But even a Buddha does not have the capacity to save everyone because everyone has a free will.

The Buddha is like the sun, which shines its light evenly and impartially everywhere, but the man must come out of the shadows to receive and enjoy the sun. The individual must voluntarily meet with the Buddha, hear the teachings, understand them, and put them into practice before any results, that is, salvation or liberation from Samsara, can be achieved.

The individual cannot be forced to salvation. But a Buddha can use skillful means to subdue even difficult beings, so we then visualize ourselves as a wrathful and peaceful deity to subdue others or turn them into disciples who listen. In this way we come to experience all good and bad conditions, all of Samsara and Nirvana. These practices and activities represent the outer Rushans.

The Inner Rushans

After going through all the realms, experiencing the conditions of all sorts of emotional and psychological states, trying all the experiences and distractions, going through all kinds of pleasurable and painful situations, trying all the religious practices — Yoga, Visualization, Mantras, Kundalini, prayed thousands of prayers, read countless books on philosophy, listened to dozens of masters, tried all kinds of tricks, and performed all kinds of actions to become smarter and have more compassion, but without success all we can do is Nothing to do.

So leaving the things as they are, leaving it as it is and what it isn't, bringing in your own inner and outer experiences as little as possible in between.

(This is the essence of the Khorde-Rushan, which means: after everything one has searched for and everything one has searched for within oneself has definitely not been found, not even oneself).

The Inner Rushans according to Buddhism

For their part, the inner Rushans cleanse the fluctuating karmic tendencies that lead to a new rebirth in the six realms. In the Buddhist tradition, these tendencies, indicated in the form of certain seed syllables, are burned off by the action of the purification mantra of the syllables **OM AH HUM**, which emit rays of light.



OM AH HUM

The syllables belonging to each of the worlds and the corresponding centers in which to visualize them are:

- A white **A** in the center of the head, which is the seed syllable of the heavenly realm.
- On the neck a green **SU**, the seed syllable of the realm of the demigods, in a yellowish-green hue.
- In the heart center is the dark blue syllable **NRI**, which belongs to the human realm.
- The dark red syllable **TRI**, belonging to the animal realm, is visualized in the center of the abdomen.
- The gray-green syllable **PRE** is indicated at the secret center, between the sex organ and the anus, and is the seed syllable of the hungry ghost realm.
- Finally, in the sole of each foot is a black syllable **DU**; the left corresponds to the cold hells, while the right corresponds to the hot hells

The Inner Rushans after the Bön

Here we have to visualize ourselves successively as the seven Buddhas, which are the six Dulshen plus Shenla Ökar. Brilliantly white in color, he is dressed in expensive jewels and silk as worn by a great prince, signifying the riches and inexhaustible abundance of the Sambhogakaya.

The six Dulshen (*'dul gshen drug*) are the six Nirmanakaya Buddhas projected into the six realms of rebirth to teach the beings trapped there the way to liberation.

The «Six Subduing Shen» are invoked in the verses.

The mantra is always:

A-KAR A-MED DU TRI SU NAGPO ZHI ZHI MAL MAL SOHA

Only the seed syllables change with the Dulshen and Shenla Ökar respectively. According to one system, these six Dulshen are as follows:



1. Mucho Demdrug (*mu-cho Idem-drug*) **[TRI]** is blue in color. He appeared in the hell realms to transform anger and hate through unconditional love and kindness.

In a beautiful place of innumerable lotus blossoms of enchanting light, in a charming palace, is the conqueror of hell, Mucho Demdrug.

*Your body color is blue and you hold a «fire-water» banner. You wear the thirteen ornaments of peaceful appearance. You perform the mighty activity of leading so that hell becomes empty. You are surrounded by innumerable spirit heroes (*sems-dpa*) filled with great goodness of heart (*byams-pa*) who make obeisances and presentations of offerings and prayers to you.*



2. Sangwa Nangring (*gSang-ba ngang-ring*) **[MU]** is red in color. He appeared in the realms of Preta to transmute greed and desire through utter generosity.

In a beautiful place of innumerable lotus blossoms of enchanting light, in a charming palace, is the conqueror of hungry ghosts, Sangwa Nangring.

*The color of your body is red and you hold the sac of nectar that nourishes all. You wear the thirteen ornaments of peaceful appearance. You perform the powerful activity of guiding in such a way that the realm of the Pretas becomes empty. You are surrounded by innumerable spirit heroes (*sems-dpa*) filled with great goodness of heart (*byams-pa*) who make obeisances and presentations of offerings and prayers to you.*



3. Tisang Rangzhi (*Ti-sangs rang-zhi*) [**Ye**] is blue in color. He appeared in the animal realms to transform ignorance and confusion through great wisdom and perfect knowledge.

In a beautiful place of innumerable lotus blossoms of enchanting light, in a charming palace, is Tisang Rangzhi, the liberator of animals.

*The color of your body is blue and you hold a book of wisdom. You wear the thirteen ornaments of peaceful appearance. You perform the mighty activity of liberating so that the animal kingdom becomes empty. You are surrounded by innumerable spirit heroes (*sems-dpa*) filled with great goodness of heart (*byams-pa*) who make obeisances and presentations of offerings and prayers to you.*



4. Sangwa Dupa (*gSang-ba dus-pa*) [**SA**] is golden in color. He appeared in the human world to transform envy and jealousy through perfect spaciousness.

In a beautiful place of innumerable lotus blossoms of enchanting light, in a charming palace, is the liberator of the people, Sangwa Dupa.

*The color of your body is golden and you hold the drum and flat-bell that drive out envy and jealousy. You wear the thirteen ornaments of peaceful appearance. You carry out the powerful activity of liberation in such a way that the realm of humans becomes emptier and emptier. You are surrounded by innumerable spirit heroes (*sems-dpa*) filled with great goodness of heart (*byams-pa*) who make obeisances and presentations of offerings and prayers to you.*



5. Chegyal Parti (*Ce-rgyal par-ti*) [**LE**] is light blue in color. He appeared in the Asura realms to transmute pride and arrogance through perfect peace.

In a beautiful place of innumerable lotus blossoms of enchanting light, in a charming palace, is the liberator of the Asuras Chegyal Parti.

*The color of your body is light blue and you hold the sword that cuts off pride and arrogance. You wear the thirteen ornaments of peaceful appearance. You perform the mighty activity of liberating so that the realms of the demigods become empty. You are surrounded by innumerable spirit heroes (*sems-dpa*) filled with great goodness of heart (*byams-pa*) who make obeisances and presentations of offerings and prayers to you.*




6. Yeshe Tsugphud (*Ye-gshen gtsug-phud*) [**DU**] is white in color. He appeared in the realms of the gods to transform sloth and laziness with perfect diligence and strength.

In a beautiful place of innumerable lotus blossoms of enchanting light, in a charming palace, is the savior of the gods, Yeshe Tsugphud.

*The color of your body is white and you hold the lute and book that inspire wisdom, turning laziness into diligence. You wear the thirteen ornaments of peaceful appearance. You perform the mighty activity of liberating so that the realm of the gods becomes empty. You are surrounded by innumerable spirit heroes (*sems-dpa*) filled with great goodness of heart (*byams-pa*) who make obeisances and presentations of offerings and prayers to you.*

Name ¶	· ¶	Bereich ¶	Farbe ¶	Attribute ¶	Tugend ¶
Mucho· Demdrug ¶	TRI ¶ ¶	Hölle ¶	blau-rot ¶	Feuer-Wasser-Banner ¶	Wohlwollen· (byams-pa) ¶
Sangwa· Nangring ¶	MU ¶ ¶	Hunger- Geister ¶	weiß ¶	Nektar-Beutel ¶	Großzügigke it·(sbyin-pa) ¶
Tisang· Rangzhi ¶	YE ¶ ¶	Tiere ¶	grün ¶	Buch ¶	Weisheit· (ye-shes) ¶
Sangwa· Dupa ¶	SA ¶ ¶	Menschen ¶	gelb ¶	Trommel-und·Flach- Glocke ¶	Toleranz· (yangs-pa) ¶
Shegyal· Barti ¶	LE ¶ ¶	Halbgötter ¶	blau ¶	Schwert ¶	Frieden·(zhi- ba) ¶
Yeshen· Tsugphud ¶	DU ¶ ¶	Götter ¶	weiß ¶	Laute·und·Buch ¶	fünf· Weisheiten ¶

	<p>OM MA TRI MU YE SA LE DU (there is a chance the colors on the right are more accurate)</p>
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Shenla Ökar

- Shenla Ökar's body is white, his hands resting on his lap in the position of meditation. His attribute is a hook which he holds in his right hand and his throne is supported by elephants.

*Seated on a shining white lotus:
The great god, Shenla Ökar!*

*The color of your body is like the essence of crystal,
Your jewelry, your clothes and your palace
Are adorned by crystal light.*

*To sentient beings from the swamp
to save from birth and death,
Do you hold the hook of compassion.*

*You are seated on a throne carried by a lovable elephant.
To the god of wisdom, the compassionate,
Majestic in his power of compassion,
I make, along with the generous givers of gifts,
Prostrations, obeisances and offerings
To remove the impurities from innumerable living beings.*

All of these figures are emanations or projections of the Nirmanakaya Buddha, Tönpa Shenrab Miwoche, who lived in Olmo Lung-Ring in Tazik around 18,000 years ago. He manifests in each of these dimensions to purify these areas and teach the path to liberation and enlightenment.

We practice being these Buddhas for seven days at a time and recite their mantras. We visualize rays of light of different colors coming out of our hearts and purifying these six areas.

We send these rays of light into the hell realm, into the Preta realm and so on, and manifest the Nirmanakaya buddhas who teach in these realms. The beings that dwell in these realms turn to what is right and listen to the teachings. We also visualize Yidams appearing in different world systems. They emit light and recite mantras to purify all of these areas and the beings who dwell in them.

This method here is very similar to Tantra, which has a lot of visualization and transformation, but it is not the usual Dzogchen practice. We practice like this in a retreat for 49 days and these practices represent the Inner Rushans.

The Secret Rushans

Now we come to the secret Rushans. All things are created by our thoughts. When we look within ourselves again, we see how good things are, like the activities of the Buddhas and Bodhisattvas, and how bad things are, like the sufferings of the samsaric beings, all of which are created by the mind. Thus Samsara and Nirvana are equally created by the mind.



Now we visualize a white Tibetan letter **A** in the space in front of us. We now focus on this one and do so for as long as possible without movement or distraction. Then we look back and see who it is that is concentrating on that white letter **A**. We discover that the observer and the observed disappear simultaneously.

Again we focus on the empty space, just the location in space where the white **A** has been, but without visualizing anything. Just staring into space without thinking anything. And we're trying to figure out where the mind is. When we focus on an object like the white **A**, we notice that the mind becomes calm and one-pointed.

Now let's try to find the ghost. Where is he? Is it in or out of the body? Does it have a color, shape or form? What qualities does he have? We should do this research and scrutiny to discover for ourselves what the mind is and where it is. What do we find? In this way we try to search for the nature of the mind.

We should do this until we are satisfied. We observe our thoughts: Where do they come from? Where are they staying? Where they go? Do they come from within or do they appear outside of the body? We just fix our gaze in the empty space and stay that way for some time.

We simply observe; we only look at where the thoughts arise, where they stay and where they go. What is their nature? What are their characteristics? We should keep doing this until we are satisfied.

We should only do this practice in short sessions and then stop. Then, after a pause, resume it. Gradually, if we are not distracted or disturbed, we can increase the time. In retreat we do four sessions during the day and four sessions at night. If we stay in the session too long in the beginning or try to force ourselves, we will lose our focus.

But if we only practice in short sessions, things will turn out much better. Whenever we feel disturbed, we take a break, go outside and, facing east or west, focus on looking up at the sky with the sun behind us, and try it again.

When the mind isn't distracted much, we try to keep it focused of a point. We discover that the mind never goes away; he is always present. And although we find a perpetual movement of thought, the mind is not material.

Entering through the three doors

The next stage of the special preliminary practices is called «Entering through the Three Doors». This is a series of exercises that should induce exhaustion, so to speak, and lead to a state of complete relaxation through the surrender of body, speech and mind. The main goal of these practices, called «Separation of Samsara and Nirvana», is the distinction between the natural state and the relative state of mind.

Training the body

Exercising the body consists of maintaining a certain position that leads to physical exhaustion and then lowering the body to the floor in a state of total relaxation. For this purpose, the so-called Vajra Posture is adopted, that is, the body takes the form of a Vajra.

(repeat seven, fourteen or twenty-one times)

During the exercise, you should hold your breath and exhale with a loud **HA** when you release the position. While staying in this position, we visualize the body as a blue Vajra surrounded by flames.



Vajra Posture

Training the speech

When training the speech, the visualization of so-called seed syllables is used. Although many syllables are used, the practice of the HUM is described here as it is most fully documented.



HUM

1. The Introduction of the Seal

The Outer Seal: The syllable HUM is a seal for the unclean mind.

Sit cross-legged. Stare ahead while visualizing the mind as a blue HUM at heart level. Then send out HUM's coming out of the right nostril and filling the whole universe. Anything touched by the HUM syllables turns into a blue HUM, both externally and internally. After that you can do this with the visualization of red HUM's.

The inner seal: Now the HUM's exit at a fast pace and we imagine all the HUM's returning to the heart through the left nostril and merging with each other. Our flesh and blood has become HUM syllables. The body will be filled with HUM syllables. Remain in this imagination for a while and then do this with the red HUM syllables.

The purpose of the seal: The aim is to perceive that the outside world and the inside lack all materiality. Certain Buddhist texts recommend practicing this for three consecutive days.

2. The practice of visions and reflections

The HUM syllables destroy everything that appears. This practice consists of dissolving everything that arises.

To do this, visualize a HUM returning to the heart, but this time you pronounce HUM very strongly and sharply so as to visualize intense fire emitting sparks. This HUM leaves you through the right nostril and destroys everything what it touches. Then it comes back into your body through the left nostril and destroys your materiality.

This helps to overcome diseases and obstacles. The HUM is the union of the vision, the Prana and the mind. All differences disappear, so there is nothing left to cling to when everything is destroyed. The mind exists because it clings to objects of attachment. The subject and object of attachment are interdependent from each other. The whole space goes out.

Repeat the whole exercise three times, while repeating the HUM twenty times each time.

3. The Training

Visualize the HUM in the heart, from which appear a series of HUM's emanating from us like a snake or Mala, wrapping around a small imaginary stick an elbow's length. Continuously recite HUM as these twine around the stick. The first HUM stays on top of the stick for a fixed time and then as we recite HUM (21 x) the HUM's return to your heart again.

4. Entry into the path

Rhythmically chant (50 times or more in each series) HUM mentally to a heaven and an earth you consider pure and, at a certain point, utter a forceful and powerful PHET to cut off all visions and stay in this natural state.

Repeat this exercise a total of three times.

The goal of all these practices is, on the one hand, to exhaust the emotional and mental tendencies and, on the other hand, to come to realize the true nature of body, speech and mind. But the main result is the identification with what is called the natural state or Rigpa. In this regard, these specific practices are the main thing to realize the natural state.

Dzogchen primarily uses mental training methods to determine what the natural state is. In fact, all previous exercises had the function of approaching this recognition. More specifically, in order to implement what is called mental Rushan,

we have to determine where thoughts and experiences are coming from, where they are, and where they are dissolving. Realizing that this experience is not on every side of the base, we rest in this state.