



***U.D. Philosophy / Science of Mind, U.D. Personal Development  
as well as U.D. and Spiritual and Psychotherapeutic Application***  
**The integral system of UNITY IN DUALITY**

***Beginning of new four-year educations:  
March 2008 in France and April 2009 in Germany***

More and more people in modern industrial societies find themselves threatened by a reality that is becoming increasingly more complex and complicated, and of which they are not in command. In our modern society there is not much emphasis on the support of the individual's *beingness*, and so this easily exposes the individual to experiences of being controlled by externals which render it powerless. This naturally gives rise to depression, loneliness and fear.

The aim of the four-year **UNITY IN DUALITY** training, developed by Tarab Tulku Rinpoche, is to give back to individual - both through its theoretical basis as well as through its practical application - the knowledge and the means to reclaim power over themselves as well as their experience of reality. To this end, the **UNITY IN DUALITY** Training comprises *an integral system of Philosophy / Science of Mind, Personal Development* as well as *Spiritual and Psychotherapeutic Application*.

### **I. U.D. Philosophy / Science of Mind**

The philosophical knowledge of *Tendrel*, or the interdependent nature of all that is, has been expressed by Tarab Tulku Rinpoche in the form of the *three inter-determining unities of subject-object, mind-body and energy-matter*. These three inter-determining unities at the same time comprise the *central UNITY IN DUALITY paradigm* basic to the *training* Rinpoche has created.

In the **UNITY IN DUALITY** training, this knowledge is presented in accordance with traditional Buddhist philosophy, as contained in the Sutras and respective commentaries. In its exposition of *Tendrel* Buddhist philosophy is systematically built up, thereby developing an increasingly subtle understanding of the nature of existence as interdependently arising. Out of his own deep understanding of this philosophy Tarab Tulku has extracted essential aspects and is presenting them in such a way, that the fundamental structures and interconnections become evident without any previous philosophical or Buddhist knowledge and training.

In western industrial cultures reality is mainly based on conceptual understanding. If we cannot understand something intellectually we might find it interesting but it won't ever become part of our living reality. In order to give a solid foundation to the development of the individual there needs to be an understanding of the basic philosophical tenets, relating to questions such as: "What is reality?" "What is the subject's experience of reality?" and "How is the one related to the other?" However, already on this philosophical level such an understanding must not remain abstract theoretical knowledge, but must be integrated as a living knowledge within one's own experience. In short, what is required in the U.D. Philosophy is an *integral* understanding of the view of *Tendrel*.

The knowledge of the functioning of the human mind, which is called 'psychology' in the West and 'science of mind' (*Sems-rig*) in the Tibetan tradition, is inseparably connected with philosophical ideas. U.D. Science of mind examines questions such as "By which mental *tools* does one's experience of reality come about?". "What is the relationship between one's own experience of reality and 'real' reality?" and "Which types of mind are involved in the dynamics of experiencing and in reinforcing negative reality experiences of self and other?" Here also it is not about an abstract understanding of the mind's functioning, but a means by which this functioning can be understood within the personal experience of one's own mind.

U.D. Science of mind constitutes a highly developed and well founded frame of reference, that considers the self-reference of the subject the core, around which mental patterns and a corresponding individual reality are developing. This particular self-reference manifests in the subject's self-feeling. The way in which the subject experiences itself has a strong impact on the way in which reality appears. A vulnerable self-referential identity, which leads to a negative reality experience, is therefore the main subject of transformation in the process of personal development as well as in its spiritual and psychotherapeutic application. The U.D. Philosophy / Science of Mind is a direct expression of the fundamental understanding of reality of the three inter-determining unities of subject-object, mind-body and energy-matter.

## **II. U.D. Personal Development and U.D. Spiritual Application**

U.D. Personal Development and the U.D. Spiritual Application are deeply interconnected with the U.D. Philosophy / Science of Mind. In personal development the universal knowledge of the interdependent nature of all that is, is applied concretely to oneself and one's life, thereby actualizing this knowledge in one's own experience, i.e. making it a living knowledge. Personal development and the subsequent spiritual application are in a relationship of an open continuum. Without previous basic personal development no spiritual development is possible.

Tarab Tulku Rinpoche has extracted the essence of the ancient Tantric transformation practices that are based on the knowledge of deeper levels of mind, and is presenting them to us in an integral system of *U.D. Personal Development and Spiritual Application*. This includes their application through dealing with everyday life situations, as well as dreams, the dream state and the death process, through mandala and energies, taking us through dual and non-dual transformational processes. Tarab Tulku's personal, living experience of these practices constitutes the source of his approach.

Within personal development one can basically speak of two streams:

In general, when starting out on our personal development, we are in a condition where our experience of ourselves and of reality is mainly conceptually determined. Based on our respective self-referent, we add a conceptual interpretation on top of our sense perception, which determines the way we experience reality conceptually. In this way conceptual mental activity normally sets the frame in which a vulnerable self-referential identification can arise and to a great extent dominate our life experiences. If an individual is strongly dominated by conceptual mind, the first step is therefore to create a balance between the conceptual mental activity and a direct, more natural contact both with oneself and with the object. The body-sense is of fundamental importance in this respect. If the subject's feeling of "self" is firmly rooted in the body-sense or even better, in the body-energy-sense, it becomes firmly grounded in a self-referential identity that does not need outer support to maintain itself. From this position the vulnerable self-references and the corresponding reality experiences no longer have the same impact on the subject's life.

In the second stream of personal development one works directly with the vulnerable self-references and the connected emotional situations. After the power of the emotions over the individual has been reduced through establishing and stabilizing the subject in the body sense mind, the mental structure at the base of the emotion, the vulnerable self-referent, can be transformed.

In the *U.D. Spiritual Application* the participant studies and practices further, in order to develop the intuitive minds that enable him or her to progress towards the unity nature of subject-object, body-mind and energy-matter.

Thus, the applications of personal and spiritual development rest fundamentally and not in a purely intellectual way, on the understanding of the *three inter-determining unities of subject-object, mind-body and energy-matter* which are at the very basis of *UNITY IN DUALITY*. Only because of these interrelationships can the individual, by changing the way it experiences itself as the subject, directly change its experience of reality, the object.

### **III. U.D. Psychotherapeutic Application**

Within the *UNITY IN DUALITY* training the *U.D. Psychotherapeutic Application* takes place both in individual sessions with a *U.D. psychotherapist* in the process of personal development and - during the fourth year reserved for licensed psychotherapists, psychologists and psychiatrists - as a training in the application of the integral system of *U.D.* within the psychotherapeutic context.

The main focus of *U.D. Psychotherapeutic Application* is deeper work with the client's vulnerable self-referential structures on the basis of his/her supportive resources. The client initially needs support in order to change his/her disturbing self-referents. For this purpose, in working with the client individually, the *U.D. Therapist* uses various methods in order to re-establish the contact with deep inner resources of the individual.

The understanding of the *three inter-determining unities of subject-object, mind-body and energy-matter* is both the base of *U.D. Personal and Spiritual Development* as well as of the *U.D. Psychotherapeutic Application*. On this basis the client can realize that he/she is creating many experiences on the base of the identification with vulnerable self-referents. If the client thus realizes

the interdependent relationship between his vulnerable self-referent (subject) and his corresponding reality experience (object), and if he really gains the experience that through consciously modifying his self-referent he can change his experience of reality, he will start to regain mastery over his life experiences. The client has then gained the inner power to start to change the disturbing mental structures that otherwise rule his life, at the same time making him/her less dependent on support from the outside and therefore less outwardly determined.

Also the client learns how to use every situation where he feels himself going into defense, as an opportunity to contact the underlying mental structure, in order to change it. In this sense the personal development is a major part of the *U.D. Psychotherapeutic Application*.

In accordance with U.D. it is only through some realization of this subject-object interrelationship paired with the direct experience of the mind-body interrelationship, that we can transform a disturbing self-referential structure at its root, by using the deep knowledge of the energy-matter interrelationship exposed especially in the Tantras.

### **Summary:**

*UNITY IN DUALITY* implies the direct use of the timeless, universal knowledge at the core of the Buddhist wisdom tradition, which is the knowledge of the interdependent relationship of all that exists, for personal development. This becomes possible through the specific preparation and presentation of this knowledge in the meta-religious and meta-cultural approach developed by Tarab Tulku. In the application and personal actualization of this knowledge we can return to a deeper, more natural and therefore more healthy experience of ourselves, and we can regain personal power over our life. We can all agree that a genuinely strong subject, that is holding its self-power without projecting on the base of vulnerabilities, can have a clear and transformative influence on society and thereby constructively contribute to the survival of the global environment and thus of mankind.

