



## AN INVITATION

### Tarab Tulku Rinpoche

I would like to invite you to this new forum of the Unity in Duality Newsletter with a few introductory words about the ideas behind the implementations of my activities in respect to presenting and making available the “Unity in Duality Paradigm”; and our engagement in giving trainings, workshops as well as Unity in Duality Conferences of which we have just held the first in a series of conferences that I am planning.



In our international program we have written:

The View is Unity in Duality  
The Method is Unity in Duality  
The Goal is Unity in Duality

The “view” relates here to the understanding of reality and ourselves in their interrelated nature; The “method” relates to the transformation we need to undergo in order for our being to attune with the nature of reality and to ourselves in their interrelatedness; The “goal” is the fruit of the transformation, which can be harvested at any given level with the realization of a “more true” existence for oneself, which at the same time naturally decreases our mentally created problems, and naturally brings about more inner and outer harmony – creating a renewed basis for constructive mutual co-operation with others and nature.

This first issue of the Unity in Duality newsletter is focused on the recent happening in Munich, where the first Unity in Duality conference took place; a meeting between science and ancient knowledge.

The main article - **Unity in Duality**, Introduced through an Exposition of Tendrel - by Tarab Tulku Rinpoche is the paper presented to the scientists before the conference. You can read about the ins and outs of the conference as well as reactions from people participating.

You will also find information about the agenda for 2003 and the training-program in Hamburg and Dehradun, India.

We hope you will enjoy reading it.

What is implied in Unity in Duality is, that if our view of reality and ourselves differs from the true nature of reality, disharmony and destruction will naturally tend to arise; and if we want to experience and create harmony, we need a view that co-insides with the actual nature of reality and ourselves, in accordance with which emotional problems will naturally decrease. With the right view as the basis for the ‘self-transformation implied, we do have the choice, the tools and the necessary insight to take responsibility for becoming constructive and creating harmony in our lives.

Ancient Indo-Tibetan knowledge and wisdom is based on deep and thorough research, carried out through millenniums, revealing the nature of ourselves and the nature of reality. At the same time it also entails a full range of practices required to create the transformation necessary for reaching the goal.

What is less known to people is that there is an astonishing agreement between these ancient findings and the results of research within modern science.

If we were to implement these findings, not just to the outer material reality, which is most common in these times, but likewise to our own selves, we could use the results from Eastern wisdom and Western modern science side by side in order to actively create peace within ourselves and with our surroundings.

People of modern culture generally believe in the findings of science at large and in whatever can be proved logically – in fact only that seems to become real to us. Thus, generally it is difficult for us to connect beyond this rationally set paradigm.

With the Unity in Duality paradigm, I am presenting the findings of research into the ancient

Indo-Tibetan wisdom in a way which can align itself with the paradigm upheld by science and logic, thus making available this universal knowledge to modern man in a comprehensive way that can be appreciated in spite of our modern conditioning. As it can go hand in hand with any culture and any religion or belief system it is possible for anyone to understand the view of Unity in Duality and to apply the insights, which this view gives, for one's own transformation.

It is in order to make available this ancient universal knowledge accumulated over millenniums, that we are now deeply engaged in giving Unity in Duality trainings and workshops in self-development as well as in psychotherapeutic application; and recently creating a conference setting in Munich where many important scientists attended.



Some people have asked why we should be concerned with science. I can assure you that there are several reasons. As I mentioned above, as adults nothing else is really true to us other than that which science is, in general, proclaiming. It is really part and parcel of modern culture. So however much we would wish to reach beyond it, the general scientific view is our ground. What became obvious in the conference is that this view is not so bad, because if we look deeper into modern scientific research we find that ancient wisdom, Unity in Duality, and science, ranging from hard-core physics to biology and science of mind, share the same goal of laying transparent the nature of reality and of ourselves, and most astonishing they are also sharing similar research results. There is no doubt that some connection between science and a spiritual approach to reality has already been discussed. However, in my opinion, the fields of mutual agreement have not

been stated clearly enough. There are many more areas of agreement than have been acknowledged so far. Furthermore, for the implementation of these special findings both to the subject as well as to the object pole equally the Ancient tradition and the Modern tradition can help each other. That is why we created this conference.

It is my conviction, which has grown even stronger by the meeting with scientists in the conference and pre-conference in Munich this last October, that in the future, for the sake of mankind and nature, it will be important that Ancient and Modern research are joined together – especially in relation to personal, inter-personal and global developmental concerns.

The Unity in Duality / Tendrel conference was a great success. Both the scientists and the audience deeply appreciated this meeting (a report of which you can read elsewhere in the newsletter). We are now in the process of compiling a book based on the presentations from the conference. Also we have plans to continue the co-operation with science, so that the connection and the mutual support become visible, and in the long run to create the best methods to work out ways to implement the results.

I started this article with welcoming you to the forum of the Unity in Duality newsletter. So let me finish by highlighting some basic ideas behind this new initiative:

One of the main aims of the newsletter is to make Unity in Duality more accessible to people. For that reason we are planning to bring at least one article on ancient Indo-Tibetan knowledge – Unity in Duality into each newsletter. These articles will be concerned with different major Indo-Tibetan philosophies, and/or Unity in Duality science of mind presentations, and of presentations into the Unity in Duality way of using ‘dream’, ‘death’ and ‘energy’ for its application to self-development and psychotherapy etc. In this issue I have been asked to bring the Unity in Duality paper that was sent beforehand to the scientists attending the Munich Conference.

But with this newsletter we also hope to create an enthusiastic forum for exchanging views and experiences among persons using Unity in Duality for self-development and psychotherapeutic application. The newsletter will of course also have space for information of the Unity in Duality programme as well as on more specific arrangements by the respective Tarab Institutes.

With this introduction I will wish that your reading of this and future Unity in Duality newsletters will prove to be fruitful for you in respect to creating more harmony and joy within and in the world around you.

# REPORT ON THE INTERNATIONAL UNITY IN DUALITY – TENDREL CONFERENCE OF SCIENCE AND THE HUMANITIES

**Lene Handberg**, Educational Director of the Unity in Duality Training and Seminars

In October 10th - 13th, 2002, the International Unity in Duality – Tendrel Conference of Science and the Humanities was held in Hotel Bayerischer Hof, Munich, Germany, attended by His Holiness the XIV. Dalai Lama, Tarab Rinpoche (the initiator) and top scientists from a diversity of academic fields from many parts of the world. The conference was attended by around 700 persons in average.

As a prelude to the conference all scientists attended a one day Pre-Conference Meeting on Unity in Duality – Tendrel, which at the end was honoured by the presence of His Holiness the Dalai Lama.

In the tradition of exchange, which H.H. the XIV. Dalai Lama has been conducting for many years with leading Western scientists and scholars, Dr. Phil. /Lharampa Geshe Tarab Tulku Rinpoche initiated the International Conference of Science and the Humanities UNITY IN DUALITY – TENDREL.

At Rinpoche's invitation H.H. the Dalai Lama, together with scientists and scholars from the fields of biology, astrophysics, physics, neuroscience, psychology and philosophy explored the central paradigm of UNITY IN DUALITY - TENDREL, in order to render transparent the conjunction of ancient Indo-Tibetan "inner" wisdom and modern science.

While the insights of Western science has mainly been applied to foster material development, the experiential knowledge contained in Eastern philosophy and its deep rooted 'science of the mind and reality' has been applied to foster inner harmony and spiritual development in an unbroken line over the last 2,500 years.

Through the merging of the universal knowledge of East and West this ancient wisdom could have a deep impact on the personal, social and environmental dimensions of our modern world.

It was Tarab Rinpoche's wish, that the UNITY IN DUALITY – TENDREL CONFERENCE, through its collaboration with modern scientific research, would be a step in the direction of releasing its powerful implications, to create inner and outer harmony and to be implemented in the fields of human relationships and for the preservation of nature.

## **Guests of Honour**

His Holiness the XIV. Dalai Lama (Noble Peace Prize Laureate)

Prof. Dr. Richard R. Ernst (Noble Prize Laureate)

## **The Speakers**

Dr. Phil. /L.R.G.S. Tarab Tulku Rinpoche

(Buddhist philosopher, Tibet – Denmark)

Prof. Dr. Jean Bolen (psychiatrist & psychoanalyst, San Francisco, US)

Prof. Dr. Hans-Peter Dürr (physicist, Munich, Germany)

STR. Lene Handberg (psychotherapist, Copenhagen, Denmark)

Prof. Dr. Gerhard Fasching (engineer/physicist, Vienna, Austria)

Prof. Dr. Humberto Maturana (neurobiologist, Santiago, US)

Dr. Candace Pert (pharmacologist, Washington, D.C., US)

M.A. Marit Rullmann (philosopher, Bochum, Germany)

Dr. Rupert Sheldrake (biologist, London, England)

Prof. Dr. Trinh Xuan Thuan (astrophysicist, Virginia, US).



Dr. Peter Theiss (sponsor), Dr. Phil. /L.R.G.S. Tarab Tulku Rinpoche, Dr. Rupert Sheldrake, Dr. Candace Pert, Dr. Michael Ruff, H.H. Dalai Lama, Prof. Dr. Richard R. Ernst, Prof. Dr. Jean Bolen, Prof. Dr. Gerhard Fasching, Prof. Dr. Trinh Xuan Thuan, STR. Lene Handberg, M.A. Marit Rullmann.

## THE SUBJECT AND STRUCTURE OF THE UNITY IN DUALITY – TENDREL CONFERENCE

### **The subject**

There were two specific reasons for Tarab Rinpoche's wish to create the Unity in Duality - Tendrel Conference: the first reason was that Tarab Rinpoche had just finished a major scholarly work in Tibetan on his establishment of Unity in Duality as a philosophical – 'science of mind' paradigm, set by the interrelationships of subject-object, body-mind as well as 'energy'-matter. It is an extraction of the universal aspects of the ancient wisdom expressed in the Indo-Tibetan scriptures, which Rinpoche in this work refers back to, in order to verify this new - and at the same time ancient – creation. Secondly with this conference it was Tarab Rinpoche's special aim to introduce to Western scientists the universalities of ancient wisdom beyond its cultural or religious conditioning. In that way Rinpoche hoped to create a broader base for communication and for deepening mutual exchange, understanding and implementation of the best from the ancient and modern worlds.

However, as the Unity in Duality paradigm is not just an abstract philosophical – 'science of mind' theory, introducing this Rinpoche also intended to present how this universal knowledge of the deepest nature of human beings and of the world can be implemented directly for personal and spiritual development.

Rinpoche comes from a tradition where ancient knowledge and wisdom has been applied to inner development for many thousands of years, whereas it seems like modern science has mainly been applied to outer phenomena.

Still it is Rinpoche's opinion that, fundamentally speaking, ancient knowledge and modern science reach the same points, and he hopes this becomes evident in the meeting between the Unity in Duality Paradigm and Modern Science.

Before the conference Tarab Tulku Rinpoche had distributed his paper on Unity in Duality - Tendrel to the attending scientists. In his paper Rinpoche had expounded upon the integral unity of the "four pairs of opposites" revealed by Nargajuna, and Rinpoche moreover exposed the deep interrelationship within and between the pairs of subject-object, body-mind as well as energy-matter. This paper had deeply impressed and challenged the scientists - as they later expressed it in their own

unique ways. For instance, Prof. Dr. Hans-Peter Dürr started out his speech with the words: "I was very touched by the introduction that Tarab Tulku gave, and by his comment, that if we were to actually accept the implications of modern science and the ancient eastern wisdom, our view of an outer and inner world and our everyday life would change dramatically. Yes, this is what is necessary today, and that is why I am here. I totally agree with you. We may argue in slightly different ways, because we come from different poles, but the exciting thing is, that we have a lot in common."

The scientists, who represented manifold disciplines of western science (see biographies below), in their lectures connected with the Tendrel - Unity in Duality view of reality, backed up by their research, in such an enthusiastic manner, so that the energy rose high among the audience, whose applauses would not take end.

### **The structure**

The Unity in Duality / Tendrel conference had two parts; the Pre-conference and the Conference itself. The Pre-conference was led by Tarab Tulku Rinpoche and was honoured by the invited speakers and the presence of Prof. Dr. Richard R. Ernst, who is a Noble Prize Laureate in Chemistry; and the second part of the Pre-conference was honoured by the radiant presence of His Holiness the Dalai Lama.

The actual conference with all its manifold presentations fell into three parts: First, Tarab Tulku Rinpoche's introduction to his Unity in Duality Paradigm (see Rinpoche's adjoined paper), followed by Lene Handberg's introduction to an implementation of the Unity in Duality Paradigm to personal development and psychotherapy; Secondly, the lecture of our special Guest of Honour, His Holiness the Dalai Lama; Third, the lectures of the invited scientists.

(For the actual content of the papers presented at the conference we refer to the book on the Unity in Duality Conference, Munich 02, which is due to be published this year. We should be glad to inform you as soon as the conference book is on the market if you send us your e-mail).

## THE CONFERENCE MEETS ITS GOAL

### Lene Handberg

The conference did indeed meet its goal – in fact, it was a big surprise, as it took us even further than anybody expected. I hope that some of the atmosphere of this unusual and deeply satisfying meeting between Ancient science and Modern science will shine through this presentation partly based on newspaper clippings and partly on quotations from the speeches, with a few comments in between as a flavour to bring out the taste of the conference.

His Holiness the Dalai Lama opened his speech by saying: "I think that modern science and the ancient Indian 'science of mind' both remain sceptical in their discernment for truth, and on this basis carry out their investigation and experiments, which make reality appear in a clear and convincing way. Therefore I thought for many years that even though modern science and ancient wisdom might have different objectives, their approaches are quite similar, and since they both are seeking the truth about reality, there should be a common ground - therefore the dialogue and exchange of views between Buddhist scientific ideas & experiences and modern scientific findings."

After the illuminating and heart touching speech by His Holiness, Prof. Gerhard Fasching made strong statements on behalf of science, shaking its very foundation: "Especially scientific thinking proves itself to be merely one way of thinking amongst many others. The colourful world of reality, in which everything is so concrete, graspable and objective soon rises before us as a specifically bias-prone illusion, which has emerged from the primordial ground like a conjuring trick...". And he ended his lecture by raising some fundamental questions: "Does Western scientific thinking and the 2.500 years old knowledge of Eastern philosophy meet here? Can the old knowledge of Eastern philosophy give Western thinking a profound foundation? On the basis of that, can a way to inner and outer harmony be found, while there is still time?"

In an article in the influential German newspaper Die Zeit (The Times) the journalist Birgit Baader wrote after the conference: "Gerhard Fasching emeritus of the Technical University of Vienna made clear, that the different views do not contradict each other, but on the contrary supplement and enrich each other in a harmonious way: "Everything that stands next to each other in Duality is unified in the root of Unity. I have seen here that the Tibetan Tendrel, the ancient experiential knowledge of the Indo-Tibetan philosophy, offers instructions to us Western scientists on how to structuralize the unstructured phenomena we are facing into a

comprehensive, unified reality. We cannot grasp the primordial ground of all being-ness, the unity that is underlying everything, with our scientific methods alone".

The journalist Birgit Baader goes on: "During the conference it became alarmingly clear, that a transformation of the materialistic thinking, so predominant in the West, is the necessary prerequisite for stable basic conditions in all areas of life. Only in this way the existing potential and our resources in the different domains of economy, science, technology and society can be fully utilized. Dr. Phil. Tarab Tulku, Tibetan Lama and Rinpoche, initiator of the conference and teacher of the so-called "Unity in Duality"-training, expressed this in the following way: "Looking at the world with the eyes of Tibetan philosophy, in the dialogue with the present scientists doors of understanding and inspiration are opening up for us, that we can use in our life to fully develop our potential!"

Professor Humberto Maturana, neurobiologist at the University of Santiago: "We are creating the world anew in each moment. The only way to a unified diversity and thereby to lasting happiness and prosperity is via the ability of listening. We must listen to each other in a non-judgemental way and we must realize, that all living beings have a common goal".

Birgit Baader in Die Zeit ended her article "with the words of The 14th Dalai Lama: "Only when we meet others and ourselves with compassion, openness and love will we find a common happiness, that benefits all life on this earth"."

Two deeply fascinating types of revelations continuously unfolded throughout the conference. The first one came about through the scientists' profound reflections upon the basic postulates, the frames of reference, the subjectively determining factors of their particular science. This continuous unfolding revelation, which for the audience was spectacular and seemed to re-create a deep fascination and respect for modern science, naturally led to the unfolding of the other type of astonishing revelation: that modern scientists from all the

different disciplines, from whichever part of the world they came, all related directly to the Unity in Duality view of interrelatedness of everything existing as a basic principle – with a strong hold on the subject – object interrelationship.

As Dr. Rupert Sheldrake expressed it in the final podium discussion: "The most striking feature of the various talks we had here is, how we all agree with the basic principles of Unity in Duality: in cosmology, quantum physics and biology, in the development of science itself as Prof. Fasching explained, even in the dialectic between the male-female perspective on the world. In the various aspects we were talking about, there was an extraordinary agreement on the Tendrel – Unity in Duality point of view – the pairs of opposites of Nargajuna that Tarab Tulku Rinpoche so clearly explained in his paper".

And with Prof. Trinh Xuan Thuan: "What moved me the most was the theme of interdependence that ran through most of the speeches. I experience this interdependence profoundly when I go to the telescope and experience the cosmic connections".

Prof. Jean Bolen continued: "What most impressed me was the combination of the astrophysical large view and the smallest things – yet the interconnectedness of everything!"

Concerning the subject and object interrelationship Prof. Humberto Maturana concluded: "We know from the talks here that the question of what we are, what is there, and what is reality always escapes us. Where we find ourselves, what we claim about reality or what something is – the answer becomes illusive."



M.A. Marit Rullmann remarked in the final podium discussion: "When I received Tarab Tulku Rinpoche's paper I thought: This is incredible, in Buddhism they are dealing with the same thing as we in feminist philosophy: love, compassion, the interconnectedness of everything... how is it possible that no-one ever told me this!

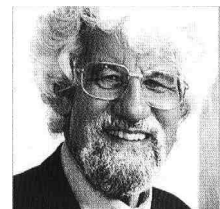
In her speech Dr. Candace Pert said: "Everything is interconnected and the parts are in each other – in science we first figured this out in the last 10-15 years – but I think these ideas are very old elsewhere.....We are always creating our own realities, and we are always creating our own stories, and when you face this scientific truth and the Buddhist truth, that we are constantly creating our realities, something wonderful is happening: life does not just becomes more blissful, but more

powerful, as you kind of take responsibility for what is happening in your life."

Dr. Candace Pert and Dr. Rupert Sheldrake touched the other main interrelationship of our existence pointed out by Tarab Tulku Rinpoche, the interrelationship and unity between body and mind – 'bodymind'. Dr. Candace Pert said for instance: "Dr. Rupert Sheldrake and I do not believe in the old view that brain is to mind what kidney is to urine. Mind is generated by the whole being – the 'bodymind' – and it is not just by the brain..... so consciousness is really a property of the whole 'bodymind'. These are the scientific facts."

An unforeseen and extremely positive side-effect of the nature of the Unity in Duality – Tendrel conference was that the scientists during the conference discovered a common ground, of which they might beforehand have had a good intuition, but very little direct experience. So the conference on Unity in Duality had created a common platform where the different scientific disciplines could meet.

As Prof. Hans-Peter Dürr expressed it: "My expectation in respect to this conference was, that I was very concerned about the current world situation and was asking myself: is the aspect of this conference important? And then I thought: Yes, right now the contact between the different disciplines is very important ...".



With M.A. Marit Rullmann: "Here I have discovered a reality anew: That science is possible in a different way – at German universities inter-subjective scientific collaboration is not the rule, and there is very little possibility to meet as in this interdisciplinary conference."

And with the journalist Birgit Baader in Die Zeit: "Hope remains that conferences and meetings such as Unity in Duality, that contribute to more intercultural and interdisciplinary understanding, do not remain an exception but become an established institution as soon as possible."

The audience greatly supported the scientists in their presentation of these most fascinating views – illuminating the latest results within one discipline after the other - forming a splendid new kaleidoscopic 'image' of the universe from the smallest to the largest possible. However, at the end the audience gave rise to several questions, such as: "Why does it take so long before the results of these modern scientific researchers, breaking the ordinary barriers, become implemented in our culture to create a real impact on our way of living?"

Dr. Rupert Sheldrake elucidated this point by saying: "Several people told me that they were amazed how well the scientists agreed with each other, and how

wonderful this message of modern science was... However, the kind of views you have been hearing here the last few days are not typical of those you hear in the most scientific institutes. There is a long way to go before these discoveries are actually permeating science itself, and even further to go before they effect science education, which is still teaching unreconstructive materialism to 100 million young people around the world. They are all learning old style science portrayed in the most old fashioned way, with very few exceptions. There is an awful long way to go before these discoveries permeate our culture."

A common vision - that appeared to come true - gave rise to the high energy flow and the incredible mutually interconnecting feeling among scientists and audience alike:

The meeting of worlds that normally appear as contradictory: the meetings of hard core science on which our normal view of reality is based and ancient knowledge / spiritually related wisdom.

As Prof. Thuan expressed it in an interview with journalist Michaela Doepke: "There is an enormous energy here. I believe we all share a common vision.... all the participants of the conference were searching..... for a connection between science and Buddhism. Three days to examine reality. Yes, and there is this common energy field to be felt in the room. All together there is a very positive resonance here, not only in a mental, intellectual respect ... one can really feel how body and mind form a unity."

Some remarks from the scientists from the final podium discussion that speak for themselves:

M.A. Marit Rullmann: "Conferences such as this one generate powers that change our lives – restore compassion to new values... We can see that dominating paradigms can be changed, not in one day - but maybe in leaps, such as this one..."

Prof. Hans-Peter Dürr: "I was asked why I am going to the Buddhists. I am not going to the Buddhists, but to a view that in my eyes is reflecting old wisdom. It seems that in Tibetan Buddhism, because it was so isolated, wisdom has not been corrupted by power...The simplicity of the Dalai Lama has deeply touched me: it is possible without a hierarchy of redemption. He is compassion, he is part of the One and is saying: "The wisdom is inside of you". This is what needs to be strengthened, but we need the other one in order to remind us of this, this is why we need talks such as this..."

Dr. Rupert Sheldrake: "I think the Dalai Lama's summary that all religions are leading to love, caring for others and compassion is obviously one of the messages we should be taking home with us".

Allow me to finish the report of this wonderful and deeply inspiring conference with His Holiness the Dalai Lama's words, which are giving a wider and at the same time a very near perspective on the interrelated nature of Tendrel:

"The view of interconnectedness brings us deeper awareness: My future depends on others. Humanity's future depends on the environment, and our world today is such, that all parts of the world are actually one's own part, that is why our future depends much on others. So in order to seek a happy and successful life for oneself, you have to take care of the interest of others too. My interest is very much interlinked with others, so taking care of other's interests is in one's own interest. Taking care of the environment is to take care of our own future. Once we realize the interconnectedness, once we think interdependently it will bear tremendous benefit..."

# UNITY IN DUALITY

## INTRODUCED THROUGH AN EXPOSITION OF TENDREL

Tarab Tulku Rinpoche, Dr. Phil. / Lharampa Geshe

The view of Tendrel<sup>1</sup>, the interdetermination of reality, is basic to Tibetan Buddhist knowledge and wisdom. The view of Tendrel originates in India as far back as Sakyamuni Buddha, 500 years before Christ, right at the beginning of the Buddhist period, and seemingly has roots all the way back to the ancient Brahmanic tradition, and to the 4th millenium before Christ. It is thought that the ancient Brahmanic knowledge may be connected with the root of western<sup>2</sup> knowledge

Buddhism was first introduced in Tibet in the 8th century AD, and since this time it has continuously developed theoretically as well as being applied practically. From the 11th century onwards we find an unbroken living tradition of academic study and practice continuing on into this century. In India this ancient tradition did not continue and it therefore only survived as part of the Tibetan culture.

Basically Tendrel contains the understanding of "the inter-determinate nature of all that exists". In accordance with general Buddhist ideas the rules governing the cause and effect nature of existence in turn imply compounded nature of everything that exists together with the moment-to-moment-changing-nature. Asanga (c. 395-470), one of the two most important Buddhist philosophers, set forth the rules of the interrelationship between subject-object, implying that the object does not exist in and by itself independently of the experiencing subject, because the root of the object is no different from the root of the subject.

Nagarjuna (c. 150-250), the other of the two most important Indian Buddhist Philosophers, expressed the view concerning Tendrel that both subject and object realities only exist conventionally and neither of them exist in and by themselves. Everything existing -- subject as well as object -- exists in an interrelated way. In this connection Nargajuna found that conventional reality expresses itself in the unity

of the four pairs of opposites: becoming and cessation, the finite and the infinite, localization and de-localization, as well as part and whole.

The view of Tendrel has a special value for the modern world where present developments have given rise to a highly rational, material and technological culture, a development which is very useful in many respects, but often at the expense of personal and human loss. In this context the view and application of Tendrel seems for me to carry a great potential for healing many of the wounds pertaining to our present condition.

Unity in Duality – Tendrel – also seems to furnish a major meeting point between inner wisdom and science. The Unity in Duality paradigm informs and supports ancient knowledge, ideas and systems, and at the same time, many aspects of these interconnected unities find correlations in natural laws discovered by modern sciences, and play an important role today.

This modern knowledge, however, has been mainly used for exterior or material development – in line with the prevailing trend, which is due to the fascination directed towards the "object" even within the "soft" sciences. Therefore, until now, this deep knowledge does not seem to have had its full impact in the personal, social or environmental spheres.

In the ancient cultures of Tibet and India their "soft" sciences applied the knowledge of Tendrel quite naturally to the subject pole of the subject-object interrelationship, and there was an unbroken continuity of application of this to philosophy, metaphysics, epistemology, science of mind, personal and transpersonal investigation and practice. In these ancient cultures the view of Tendrel has been used as a basis for understanding ourselves and our experience of reality and it was upon this basis that personal as well as spiritual development unfolded.

Looking into Buddhism we thus find that it is based on a progression of philosophical views with a keen interest in the science of mind, the epistemological questions, as well as those of ontology. Basically Buddhism has always been pre-occupied with the investigation of the nature of reality in its mutual interrelation between subject and object. Furthermore, Buddhism has been deeply concerned with research into why that which we experience is

<sup>1</sup> Tendrel (Tib. rTen-'brel) is often translated as: "interdependent origination".

<sup>2</sup> According to Gendün Chöpel's research on the origin of the Brahmins (Tib. Ge-'dun chö-'phel), rGyal-khams rigs-pas bskor-ba'i gtam-rgyud gser-gyi thang-ma (Scientific Expedition to Various Countries), 1990, Tibet (ISRN7 – 80589 – 002 – 1/z.1).

not in accordance with the nature of reality, and has developed practices in order to allow for realizing the perceptive / cognitive errors so as to rejoin the basic nature of reality.

Seen from a Buddhist point of view the epistemological and ontological questions asked can only be investigated in the light of the inter-determination of reality, Tendrel. Nagarjuna thus praised Buddha most highly because of his presentation of Tendrel. Nargajuna holds that if it were not for the inter-determinative nature of reality, Tendrel, there would be no possibility of becoming, no possibility of continuation, and no possibility of the disintegration of phenomena.

Tsongkhapa (1357-1419), one of the most famous Tibetan scholars and founder of the Gelugpa school, composed a renowned hymn of praise to Buddha, for the great insight which Buddha had made available by means of the Tendrel view.

It seems to me, that the Tendrel view is not culturally dependent and not limited to a certain time in history. It is universal knowledge, which can be extremely useful to anyone, in any culture or in any time for dealing with reality in a fulfilling and genuine way.

### The Nature of Tendrel

Tendrel gives a perspective and insight into the progressively unfolding stages of reality as well as into the interconnected enfolding stages. The unfolding and the enfolding processes are like the breathing of nature - its exhalation and inhalation. Exhalation being the materialisation of the original energy, and inhalation being the transformation back into its origin. This pulsation takes place in every split second or every shortest moment of time. Dharmakirti (AD 600) in his work on Pramana distinguishes the shortest duration of time as the "time, which is measured on the basis of the disintegration of an atom"<sup>3</sup>. Even at this early stage Dharmakirti had the insight that the nature of matter in its most subtle level is subject to continuous movement and change.

Matter is thus said to be both compounded and fleeting. For matter to continue its existence at each split second it needs the interaction of many components, and this implies that the existence of matter is dependent on the co-operation of all these components coming together in each and every moment. Not only the object but also the subject's experience of the object is subject to a compounded, interrelated, interdependent and changing-from-moment-to-moment nature.

<sup>3</sup> Dharmakirti, *Pramanavarttikam*, III, 496, Translated by Zwillig Leonard, Dharmakirti on Apoha, Ann Arbor, 1976 - U.M.I. Dissertation Services.

So when we examine the nature of reality we find that the subject and the object both, as well as the meeting between the two have a compounded and interdependent nature. In that sense there is a uniting nature behind the appearance of reality, or in a deeper sense reality has a nature of unity within its unfolding into duality. Unity in Duality.

### Exposition of Tendrel in regard to Nargajuna's four essential pairs of opposites

Tendrel has been expounded in various ways. Nargajuna, in his work *Mulamadhyamikakarika* has enumerated four pairs of interdependent relationships: becoming and cessation, finite and infinite, localization and de-localization, as well as part and whole. Later Tsongkhapa pointed out the reason<sup>4</sup> for Nargajuna's enumerating particularly these four pairs of Tendrel. It was to investigate the nature of reality in its natural expression of the four essentials: "individual identity", "time", "space" and the "conjunct nature". On the basis of this investigation the four pairs of opposing natures of phenomena naturally crystallized.

When clarifying Tendrel, the inter-determination of reality, in regard to the essentials of "individual identity", "time", "space" and the "conjunct nature", apart from an opposing nature, at the same time the four essential pairs of opposites have integral unity natures, Unity in Duality.

Thus, if we examine the four pairs of essentially opposing natures of phenomena, the Unity in Duality nature of existence is naturally highlighted and at the same time we seem to approach important meeting points of Eastern wisdom and deeper trends within Western scientific research.

So please let me at some length elaborate on the four essentials of Tendrel.

#### 1) The individual identity<sup>5</sup> of phenomena

The opposing pair of becoming and cessation is inherent in the nature of the individual identity of phenomena.

All that exists is subject to causality and therefore has a composite nature. Any individual identity of phenomena is created by its particular causes. Due to being causal and composite it is partaking in an incessantly changing process of becoming, until its peak point of maturation, which is followed by its cessation. I.e. cause implies becoming,

<sup>4</sup> In Tsongkhapa's work *dBu-ma'tsa-ba'i tshig-le'ur byas-pa shes-rab ces bya-ba'i nnam-bshad rigs-pa'i rgya-mtsho*.

<sup>5</sup> (Tib.) *Ngo-bo*. In various Tibetan-English dictionaries *Ngo-bo* is translated to "essence". However, as a philosophical term *Ngo-bo* always means "individual characteristics" or "individual identity" of a certain phenomenon; fx. like *Ngo-bo* in *Bum-pa'i ngo-bo* which means "the individual identity of a vase".

becoming implies incessant change and transformation, as well as cessation. However, as we look more closely into phenomena it appears that becoming and cessation of a phenomenon does not just happen once in a lifetime. In order for a phenomenon to uphold its existence this pulsation of becoming and cessation takes place within every split second.

Thus, the opposing nature of becoming and cessation is at the same time integral to the continuing existence of a phenomenon and therefore inseparable from the individual identity of phenomena -- Unity in Duality.

2) The "time<sup>6</sup> nature" of phenomena

The opposing pair of finite and infinite is inherent in the nature of phenomena.

Due to the causal nature of the individual identity of phenomena the three times of future, present and past are integral components of the process of: "becoming"; "being"; and "cessation" respectively.

However, due to the moment-to-moment-changing-nature of phenomena, necessary to sustain their existence, becoming, being and cessation take place every split second. Therefore, from the universal perspective becoming, being and cessation are to be viewed as an infinite uninterrupted stream of unfolding (becoming) and enfolding (cessation); and at the same time from the perspective of the individual identity of phenomena, a phenomenon is subject to its particular becoming, being and cessation, implying finity.

Thus, in accordance with these natural conditions of phenomena, the opposing natures of the finite and infinite are both at the same time integral and inseparable from the time nature of phenomena – Unity in Duality.

3) The extension in space<sup>7</sup> of phenomena

The opposing pair of localization and de-localization is inherent in the nature of the extension of phenomena in space.

The existence of matter is characterized by the occupying of a defined extension in space preventing all other material phenomena from occupying that space at the same time. Hence the material nature of phenomena implies their spatial confinement or localization.

However, the nature of phenomena also implies, that apart from an outer - matter<sup>8</sup> nature,

phenomena simultaneously possess an inner - energy<sup>7</sup> nature. The 'inner nature' of phenomena is not simply confined by the matter extension in space. The more deeply we penetrate into the inner/energy nature of phenomena the more the boundaries spatially open, i.e. phenomena become less spatially confined and therefore to a greater and greater extend de-localized.

Thus the opposing natures of localization and de-localization are integral and inseparable from the extension in space of phenomena – Unity in Duality.

4) The conjunct nature<sup>9</sup> of phenomena

The opposing pair of part and whole is inherent in the conjunct nature of phenomena.

Nothing exists in and by itself. In each split second it takes the co-operation of a multitude of different components for a phenomenon to come into being and to continue to exist. Thus compounded phenomena exist as a web of interdependent relationships characterized by the fact that they simultaneously are component or part of a whole as well as being the whole of many components or parts. The individual parts of the whole, while separate and distinct, in their unification form the 'wholeness' of the phenomenon. This whole is again partaking in another phenomenon as one of its necessary components. Conversely, the individual parts of a certain phenomenon are themselves constituting a wholeness or unity composed by single parts.

Thus the opposing natures of part and whole are at the same time integral and inseparable from the conjunct nature of phenomena – Unity in Duality.

**Unity in Duality in its Expression of the Three Interdependent Relationships, Tendrel, of Subject-Object and Body-Mind as well as Energy-Matter**

To make the ancient universal knowledge of Tendrel more easily accessible and applicable for persons of today, I have expressed the view of Tendrel as the paradigm created by the entwined relationship between the three inter-determining unities of body and mind, subject and object, as well as energy and matter – interrelationships that saturate all of existence.

**Subject—Object Interdependent Relationship**

In Buddhist philosophical / science of mind schools we find that subject and object are seen as inseparable and interdependent.

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<sup>6</sup> (Tib.) Dus

<sup>7</sup> (Tib.) Yul: Yul used in connection with Yul-chen means subject, where Yul means object; Yul in Bod-yul means country (Bod-yul means the country of Tibet); Yul used in connection with Dus means the space which can be filled in with form/matter, where Dus means time (Yul dang-dus means space & time).

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<sup>8</sup> In accordance with the self commentary of Abhidharmakosakarika by Vasubandhu (approx. 400-480), evolution is described in terms of matter (Tib. 'Byung-gyur) appearing from energy (Tib. 'Byung-ba).

<sup>9</sup> (Tib.) Phrad-pa

With reference to the Buddhist philosophical / science of mind literature, I will present the different ways which show that subject and object interrelationship is part and parcel of our existence.

In the philosophical school of Yogacara evolution or the unfoldment of existence is explained<sup>10</sup> in terms of the three progressive stages of manifestation<sup>11</sup> consisting of:

- The basic principle of the universe and of existence<sup>12</sup>;
- The 'self-identification', the rising above the basic principle looking back at 'itself'<sup>13</sup>; and
- The 'other' identification<sup>14</sup>.

Following the manifestation of these dualistic principles the 'self' and 'other' unfold gradually into a more and more coarse level of being, and thence into an increasingly dualistic state of materialisation.

The 'basic principle' is said to contain all these three dualistic principles in a dormant or potential 'form'<sup>15</sup>. The presence of these potential natures is the cause by which the whole universe and the whole of existence unfolds. In other words, the 'basic principle' has within itself the potential nature of the universe and of existence as such. So both the one experiencing, the subject and that which can be experienced, the object, are arising from the 'basic principle'. In that way it seems very similar to Yogacara where the five sense organs and the five sense-minds on the one hand, and the five sense-objects on the other hand have the same root.

Also we can see that in accordance with other Buddhist literature<sup>16</sup>, for instance in regard to the wheel of existence<sup>17</sup>, there are three root-principles for the creation of the universe and existence. The first principle is "self-identification"<sup>18</sup>, which hinders our seeing the true nature. As a consequence of the former, the two other root principles of

"attraction"<sup>19</sup> and "rejection"<sup>20</sup> arise, accordingly laying the foundations of actions<sup>21</sup>. The universe and the whole of existence are based on these actions. This idea is integrated in all Buddhist philosophical schools.

The first principle of "self-identification" lies at the root of the creation of samsara and of duality. It is the universal "self-holding" that forms the basis of the unfolding process into a coarser and coarser "self-identification", which at each stage determines the "other-identification".

Even at our level of manifestation, despite what we experience and the tools with which we experience, both the subject pole as well as the object pole are interdependent and are rooted in the potential nature of the basic principle.

This is one of the ways by which we can understand that the subject and the object are mutually interdependent.

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Another expression of the subject and object interrelationship is the following.

We normally experience reality by means of either the sense-minds or the conceptual mind. Both of these perceptual / cognitive means are seen to have their respective objects – their respective minds are seen as interrelated with their objects. E.g. without the sense-minds and the conceptual mind respectively, the particular forms of reality that these types of mind allow, would not exist – reality here being that which we experience.

The seeing sense objects do not exist "out there" exactly in the way we experience them. The way we see is dependent on the structure of the eyes and the perspective from where we view. Also what we hear is due to the condition of the inner ear. If the ears were built differently the faculty of hearing would change accordingly and consequently the sound experience. The same holds true for the other senses<sup>22</sup>.

The specifically human reality, conceptual reality, is interconnected with our specific human mind faculty, the conceptual mind. Its way of perceiving/cognising by means of language and abstraction is implying generalization, enabling the human mind to compare and analyse.

<sup>10</sup> Trimsikakarika by Vasubandhu

<sup>11</sup> (Tib.) Gyur-pa nram-gsum / (Sanskrit) trividhah parinamah / the three progressive stages of manifestation.

<sup>12</sup> (Tib.) Kun-gzhi nram-shes / (Sanskrit) alaya-vijnana / substratum 'awareness'.

<sup>13</sup> (Tib.) Nyon-yid nram-shes / (Sanskrit) klesa-vijnana / primordial 'self-'identification' or 'self'-referential 'awareness'.

<sup>14</sup> (Tib.) Yul-la nram-par rig-pa / (Sanskrit) visaya-vijnapti / 'experience' pertaining to phenomana.

<sup>15</sup> (Tib.) Bag-chags, (Sanskrit) vasana,

<sup>16</sup> The Vinaya literature, the Mahayana as well as the Hinayana Abhidharma.

<sup>17</sup> In the Vinaya tradition there is a description of how the whole existence comes about and keeps up its existence. The painting illustrating this idea is called the "wheel of existence".

<sup>18</sup> (Tib.) bDag-'dzin ma rig-pa. bDag-'dzin meaning 'self holding' (reference or identification) and Ma rig-pa meaning lack of intrinsic awareness, illustrated in the wheel of existence by a pig.

<sup>19</sup> (Tib.) 'Dod-pa / attraction, illustrated in the wheel of existence by a pigeon.

<sup>20</sup> (Tib.) sDang-ba / rejection, illustrated in the wheel of existence by a snake.

<sup>21</sup> (Tib.) Las / (Sanskrit) karma

<sup>22</sup> In accordance with Buddhist phil. / science of mind the five senses are said each to have their respective 'sense-power' in Tibetan called dBang-po gzugs-chen, where dBang-po means power, indicating the empowering effect the senses have on the experienced sense reality.

We do not share our specific human reality with animals, as they do not have the specific linguistic and abstract ability that would enable them to experience our human reality. The nature of this exceptional ability of the human mind is thoroughly described and analysed in Buddhist literature<sup>23</sup>.

Although these basic conceptual realities do not exist as an inherent quality of the sense-object, they still form the basis for human reality – the human ideal-realities and value-realities. Human reality is thus dependent on the way in which the conceptual mind experiences. I.e. the specific human realities cannot be said to objectively exist "out there" in their own right either.

On top of humanly and culturally shared layers of reality, we have our own individual conceptual reality - corresponding to the crystallization of different identity patterns based on former experiences. If a person has had problematic experiences, for instance he or she has not felt loved and supported in the period of developing, he or she naturally creates vulnerable self-referential identifications that strongly influence his or her conceptual experience of reality.

These private realities, being determined by the vulnerable self-references, are therefore not objectively existing in and by themselves either, but are experienced as such due to former imprints in our basic individual mind. Conceptual reality, as it is based on an abstraction from physical reality, can therefore take us from heavenly-like-experiences to the deepest paranoia – everything is possible – in accordance with the self-referential feeling.

Another way to view the subject and object interdependent relationship is in the context of subtlety. If the subjective perceptual / cognitive means are of a coarse type, so is the experience of the object, and visa versa, in as much using more subtle tools of perception / cognition gives access to more subtle and uniting object experiences.

#### 'Body'-'Mind' Interdependent Relationship

Body and mind always have an inter-relational and inter-determining relationship – ranging from a gross level of body and mind, which at the same time forms a highly dualistic matrix of existence, to the increasingly subtle level of body-mind, expressing a less and less dualistic form of existence.

Body – mind interrelationship at a gross level of its matrix:

In accordance with the general Buddhist literature<sup>24</sup> on the gross level of 'body' there are the five physical senses, with their two aspects: The five physical

sense organs<sup>25</sup> and the five connected 'energy-forms', which are called sense-powers<sup>26</sup>. The sense-powers are said to connect with the respective physical sense organs enabling the respective five sense-minds<sup>27</sup> to experience their objects.

Dependent on the specific structure, range as well as condition of the physical sense organs, as well as dependent on the functioning of the physically connected five sense-powers of the 'coarse body', the sense minds ('coarse mind') can perceive its object.

Based on the physical sense organs and their sense experiences we have the development of the conceptual mind ('coarse mind'). If we did not have the physical senses, the conceptual mind could not appear. If the conceptual mind did not appear, then our normal experience of negative and positive feelings as well as emotions would not appear either. I.e. without the coarse physical level of body, the coarse level of mind as well as its particular realities would not be able to appear. In this way the coarse physical body (the senses) and the coarse mind (the conceptual mind) are interrelated and inter-determined.

The interrelationship becomes very clear in the process of dying, at the time of death, when the "coarse body" with the physical senses becomes weaker; the sense-powers also decrease before disappearing at the time of death. Because of that the "coarse mind", the sense-minds, the conceptual mind, as well as emotions also decrease before finally ceasing to function at the end of the death process.

Body – mind interrelationship at a subtle level of its matrix:

In accordance with the Buddhist meditation tradition, we can see that within the field of the sixth sense-mind, one can develop a perceptual ability similar to that of the five sense-minds. One can develop an energy-sensory-embodiment ('subtle body'), by means of which the sixth sense-mind can experience form/colour, sound, smell, taste and energy-body-sensation, independently of the coarse physical body. On the basis of this 'subtle body' it is possible to develop subtle mental cognitive as well as intuitive feeling mind abilities. Therefore, in this manner, the 'subtle mind' and the 'subtle body' are also interrelated.

Our normal senses are strongly limited in regard to time and space, but using the 'subtle body' the time and space dimension opens up. Depending upon the degree of opening of the 'subtle mind' we can have a

<sup>23</sup> Dharmakirti's work, Pramanavedikarika, and many commentaries on Pramana by Indian and Tibetan scholars.

<sup>24</sup> Mahayana and Hinayana Abhidharma Literature

<sup>25</sup> (Tib.) dBang-rten khog-pa

<sup>26</sup> (Tib.) dBang-po gzugs-chen / the 'form' sense-powers.

<sup>27</sup> (Tib.) dBang-po'i rnam-shes

range of experience beyond the normal limitations of space and time.

As an example, in accordance with the Buddhist Dream-Yoga practice, in the dream-state we naturally use a dream-body, which is an embodiment with all the sense abilities of seeing, hearing, smelling, tasting and dream-body-sensing. The dream-body is not obstructed by matter, which implies that it is an 'energy body' or 'subtle body'. Because of the dream-body's extended borders in regard to time and space, the corresponding dream-mind has naturally enhanced abilities that can take us beyond the normal mental limitations; that is if we manage to master the dream-state. This is the reason why within the Tibetan shamanistic tradition as well as within Buddhist Tantra, and I believe within many of the ancient traditions all over the world, the dream state is being used for spiritual purposes and for finding solutions to the riddles which occupy us; these being of philosophical, scientific or other nature.

Thus the 'subtle body' sets the frame of limitations for the 'subtle mind'. Also in this subtle body-mind matrix we can see that the body aspect and the mind aspect are interdependent as well as inter-determining.

Body – mind interrelationship at a very subtle level of its matrix:

In Tantric literature one can find descriptions of a very subtle energy-bodymind called lungsem<sup>28</sup>. The lung<sup>29</sup> refers to an extremely subtle 'body' aspect, and sem<sup>30</sup> refers to a likewise extremely subtle 'mind' aspect of the inseparable lungsem unity. At a very subtle level of the body-mind matrix the bodymind is interrelated to such an extent that even though they are distinguishable, they are united.

#### Summary

As shown above, the 'coarse mind' and the 'coarse body' are interrelated and inter-determined; the 'subtle body' and the 'subtle mind' are interrelated and inter-determined, and so also the very subtle bodymind.

Thus right from the beginning of evolution it seems to me like the intrinsic universal mind-energy crystallizes in a form-aspect, leaving 'mind' always with a 'body'-aspect, and 'body' always with a 'mind'-aspect. The 'body' aspect sets the frame for the 'mind'-aspect' as shown above, basically in terms of limitations in regard to space and time.

The 'mind', always being of energy nature, at different levels of evolution is giving 'birth' to a 'body'-aspect, which is a 'form' crystallization of itself at various degrees of coarseness all according

to the degree of dualistic unfoldment or development (which way you want to understand it).

#### Matter –Energy Interdependent Relationship

Apart from being a focus of contemporary particle physics in the West, we find matter-energy interrelationship described in the Buddhist literature<sup>31</sup> as early as the 4th century A.D.

In accordance with the texts junggyur (tib.'Byung-gyur) matter, as already mentioned, literally "appears" from jungwa (tib.'Byung-ba), energy (gyur in Tibetan meaning appearing).

In a later Abhidharma work<sup>32</sup> the beginning of evolution is described in terms of the unfoldment of the element-forces<sup>33</sup>, which in their most subtle energy 'form' are inseparably united. When two units of the four subtle element-forces meet and fuse, four new element-forces appear. From there on, more and more coarse levels of matter develop. The first unit of the four element-forces is before form, beyond matter. It is that from which matter appears. The second element unit of these four forces is said to be part of the subtle level of matter. On this basis coarse matter manifests - the object of our senses.

Different Indian and Tibetan Abhidharma texts generally point to the interrelation of matter and energy in terms of the continuous saturation of energy in matter, and the non-existence of matter without energy.

In Tantric texts we find that the evolution of the universe in regard to the element-unfoldment of the four-inert-element-forces basic to all existence, take us from energy into matter. The element-energy relating to that of earth is the structuralizing energy - to water it is the harmonizing energy - to fire it is the maturing energy, and to air it is the energy of continuation, expansion and movement. All element forces are basic both to matter - which includes our physical body - and to the mind equally.

So whether we talk about evolution of the universe or our individual creation, the element unfoldments are describing the process of becoming. Similarly on the other hand, the enfolding process of the element-energies takes us and the universe back into the energy origin.

<sup>31</sup> Vasubandhu's auto commentary on the Abhidharmakosakarika, I. chapter, is among other topics dealing with the relationship between the jungwa (Tib. 'Byung-ba), energy and junggyur (Tib. 'Byung-gyur), matter.

<sup>32</sup> Abhidharma by Panchen Sönam Dragpa (1478-1555)

<sup>33</sup> Earth-element-original force, water-element-original force, fire-element-original force, air-element-original force.

<sup>28</sup> Tib. rLung-sems

<sup>29</sup> Tib. rLung

<sup>30</sup> Tib. Sems

In this connection there is a very interesting text<sup>34</sup> in which evolution is likewise described as a process from energy to matter:

The first stage of evolution was Kun-gzhi, all ground, which has three qualities: darkness, density and no-thing-ness. At a certain time the density becomes so high that vibration starts. In the course of time the vibration becomes stronger and stronger, and at that time sound appears. Sound becomes louder until light and rays break out. From the light, 'awareness'<sup>35</sup> is born, and 'knowing' of "itself" appears. At this moment the unity nature, nirvana, and duality, samsara, split apart. From duality matter appears.<sup>36</sup>

In accordance with Buddhism it seems that our solid bodies and all other forms of existence are evolving from the basic energy from which mind also develops. Existence is only possible due to this continuous saturation of energy throughout all its manifold forms. As the universe is inseparable from its resonating energy-origin, matter and energy are likewise inseparably related and as a consequence of that, body-mind and subject-object are also inseparably interrelated.

#### Afterword

The spiritual goal of Buddhism being to realize the unity or void nature, Nargajuna used the insight into the integral nature of existence of the four opposites as the proof of the void-nature of existence and as the proof of the non-inherent existence of phenomena.

But if we just consider our normal life, leaving out spiritual goals, when we experience something as problematic this seems to be due to our holding the view of some - if not all - of these contradictions, divorced from the view of the unities: i.e. problems seem to rise due to the experienced contradiction between 'becoming' and 'cessation', between the 'finite' and the 'infinite', between 'localization' and 'de-localization', between 'part' and 'whole'.

The contradictions and the unities are present at all times. The 'finite', 'localized' and 'part' surface appearance is common to all that exists. Beyond that the 'infinite', 'de-localization', and 'wholeness' prevails. It is this continuous flow, the unification

<sup>34</sup> Drag-po rang-byung rang-shar gyi rtsa-ba'i rgyud chen-po in the Manjurian Prince (17th century) Kheng-ze chin-vang Collection, which at present is part of the Tibetan collection of the Danish Royal Library, Copenhagen. The original text is a terma found by Rig-'dzin rgod-kyi ldem-'phru cen, 13. century AD.

<sup>35</sup> (Tib.) Rig-pa

<sup>36</sup> The description of evolution of the universe we find in this ancient Tibetan text seems to be quite close to some of the evolutionary theories of today.

beyond the surface that makes existence possible, without which it would come to a natural halt.

Also, the basically deep survival instinct, the wishing to survive pre-eminent in all types of existence, (not least in humans), is disrupted and deeply disturbed by experiencing the contradiction side of the opposites only. Connecting with the underlying experience of continuation would support and sustain the deep feeling of survival, which naturally strengthens the individual.

Implementing the understanding of the integral nature of existence of these opposites - unities, or even better, if we could embody the experience of these, many of our problems in life would decrease, and instead give rise to a positive impact in terms of harmony and insight, which could carry us far beyond our present condition both individually, inter-culturally, inter-nationally as well as in our connection with nature.

In order to integrate the oppositions and the unities for transcending the connected problems, insight into the Unity in Duality nature of reality, by means of the three unities of body-mind, subject-object and energy-matter, seems to be very beneficial.

- As we experience reality on the basis of the body condition (physical senses), the body sets the frame for the mind. Deepening the co-operation between these two interdependent aspects, the body and mind, makes the mind calm down and its experience of reality becomes more natural. Deepening the subtlety in regard to body-mind it is possible once again to reconnect with our many different latent abilities, accessing reality in a 'unified' way and thereby also to reconnect with the underlying stream of continuation.
- As energy is always basic to and saturates matter, when dealing with matter this implies a connection to the energy beyond the matter nature. When we experience the energy of matter, matter becomes no longer 'localized' and isolated. Touching the basic nature of matter, its energy basis, implies that the functional entities of the individual manifestation are no longer separate, but are interrelated, basically 'unified' and 'de-localized'.
- As the conceptual mind (subject), abstracts and crystallizes reality (object) it cannot conceive of the ongoing process of existence, i.e. identifying with any of the conceptually fixed moments of existence encapsulates the subject and gives rise to fear of its 'finite' nature. Being less ruled by the conceptual mind opens up to the flow of existence in its natural and 'infinite' nature.

## Unity in Duality Training in Hamburg, Germany

### Open for enrolment; starting September 2003

Starting from September 27, 2003 the first week of a new Unity in Duality Training and Study Program in U.D. Philosophy / 'Science of Mind', U.D. Personal Development, U.D. Psychotherapeutic Application and U.D. Spiritual Application will be held at "Seminarhaus Rissen". It is a very nice seminar facility that is situated in a beautiful natural forest-setting right at the Elbe-river, approx. ½ hour by car from the center of Hamburg.

**Module I** is the foundation course of the U.D. Training and comprises four weeks of study and practice of Philosophy / 'Science of Mind', based on the four philosophical schools of Buddhism\*. Module I can also be attended as a separate module.

For those who wish to continue, **Module II** offers five weeks of intensive Training in U.D. Personal Development through experiential application and deepening of what was studied in Module I.\*

In **Module III** the U.D.- Training offers either the possibility for psychotherapists, psychologists and psychiatrists to enter into a 2-year Postgraduate Training of U.D. Psychotherapeutic Application (**Module III A**) or for all participants that have completed the third year, to continue deepening their understanding of Unity in Duality with a 1-year Study of U.D. Spiritual Application (**Module III B**).

\* all training weeks are complemented respectively by weekend & week courses, individual U.D. sessions in Personal Development, Psychotherapeutic Application and Supervision as well as Group-Supervision.

The dates for the first four weeks of teaching (Module I in U.D. Philosophy / 'Science of Mind') and the course fees are as follows:

September 27 – October 3, 2003	- Vaibhasika Philosophy
January 17 – January 23, 2004	- Sautrantika Philosophy
May 24 to May 30, 2004	- Yogacara Philosophy
September 11 to September 17, 2004	- Madhyamika Philosophy

Module I.: €420,- per 7 day course, not including tax.

The course fee includes tea, coffee and beverages as well as cake and cookies throughout the training week.

Food and lodging are also available at "Seminarhaus Rissen" and need to be booked through Tarab Institute Germany:

Single room with breakfast:	50 Euro
Double room w/ breakfast:	30 Euro per person
Lunch (4 courses):	13 Euro
Dinner:	9 Euro
Vegetarian food available upon request	

Tarab Rinpoche and Lene Handberg will be teaching in English with German translation. If you would like have more detailed information about the Unity in Duality Training, you can find a Curriculum of the Hamburg Training both in English and in German language at the website of the Tarab Institute:

[www.tarab-institute.org](http://www.tarab-institute.org)

Registration for the Training: Privatinstitut Tarab Ladrang e.V.  
c/o Dr. Ute Hofmann-Hanf-Dressler  
Blumenstr.16, D-263349 Jade  
Tel and Fax: (+49) 04455 / 91 80 53  
E-mail address: Omahung@web.de

### International Meeting for Unity in Duality Psychotherapeutic Application

A Follow-up extended Weekend for Graduates and others who have finished the 4<sup>th</sup> year.

September 12-15 in Hamburg

Organizer: Tarab Institute – Germany . Email: omahung@web.de

## Unity in Duality Training at Tarab Ling, Dheradun, India

### Open for enrolment; starting February 2004

There has been a lot of interest shown in the Training, which Rinpoche is planning to give in India, so below we will give some basic information, to answer the many questions we are receiving.

The training will contain the same 3 Modules, as in France and Hamburg, but in India the teachings will be concentrated to once a year, of a duration of 4 weeks:

#### Teaching periods

Introduction to the Unity in Duality Training      February 12 to 25, 2004

I. Module – 1. part will take place in the period:      February – March, 2005

I. Module – 2. part will take place in the period:      February – March, 2006

II. Module – 1. part will take place in the period:      February – March, 2007

II. Module – 2. part will take place in the period:      February – March, 2008

III. Module – will take place in the period:              February – March, 2009.

The curriculum for the U.D. Training in India will appear on our website, [www.tarab-institute.org](http://www.tarab-institute.org), in April. However, for your information you can at present download the curriculum for France and Germany respectively, the content of which is the same as it will be for the Training in India – only the spacing will be different. The weekend courses connected with the Training weeks will be taught during these 5 periods of teachings as shown above.

**Price:** Each period of teaching will cost € 700 (may be changed in accordance with inflation) exclusive food and lodging – which are inexpensive in India.

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### 4th-year Unity in Duality Training – now for everybody

In December 2002 we started up a new training in France with the Tarab Institute, France, who had done a great job indeed gathering together a big group of very enthusiastic students from France, Belgium, Luxembourg, Great Britain, Austria and Switzerland.

**Important:** In connection with the new 4-year training we have started up in France, Rinpoche has decided in his trainings to have a two lined system in the 4<sup>th</sup> year:

1. line “Unity in Duality Spiritual Application” and
2. line “Unity in Duality Psychotherapeutic Application”.

These two courses of the 4<sup>th</sup> year are going to follow one another so therapists can also follow the spiritual application cause.

**For Rinpoche's "old" student and overseas-students as well as for those students who have already participated in the first 3 years of the U.D. Training,** who would like to take the fourth year of spiritual application, we have made this possible in the following way; Rinpoche will give three one week-courses during the next two years in the following places:

1. Week: In the programme 2003 you will find the first of the three week-courses of Unity in Duality Spiritual Application, “Love, Compassion and Bodhicitta”, has been announced as Rinpoche’s SUMMER-COURSE, August 9-15, 2003, in Marcevol, France under the title: “Opening of Love and Compassion Towards Man and Nature”
2. Week. The second of the three weeks of Unity in Duality Spiritual Application: “Shinae / Shamata and Lhagthong / Vipashyana is going to take place in TARAB-LING, Dehradun in India 3. - 9. February 2004. (Followed by the 2 weeks Introduction Course to the Four Year Unity in Duality Training in India ).
3. Week. The third week of Unity in Duality Spiritual Application: “Mahamudra and the ‘Void’-Nature” will be announced as the SUMMER-COURSE in Marcevol, France, Summer 2005.

## A REVIEW OF THE CONFERENCE

Next to Tarab Tulku Rinpoche and Lene Handberg, there were 9 guests at the conference, including H.H. Dalai Lama, who held lectures from the perspective of their own discipline. It was a lot of information for the audience to digest. What follows is a short account of the lectures and the happening.

After a long trainjourney, we walked into the hall of Hotel Bayerische Hof, were we most probably would get lost in all the information spoken by the very learned scientist that were invited by Tarab Rinpoche.

Rinpoche is a great thinker and has always been very interested in how things function. It is a quality and an interest he has in common with H.H. Dalai Lama. At the very end of the conference Rinpoche told a story about his childhood. He was in the mountains together with his home-teacher when he found a smooth stone with a whole in it in the river. He asked his teacher how that was possible. His teacher told him that the stone was in the water for a very long time and that it got his shape by the polishing of the water. Then Rinpoche asked his teacher how the gorge of the mountain came into being. This his teacher didn't know. Rinpoche walked, by his own, into the gorge where he found a stone just like the one from the river. He ran back to his teacher and shouted 'I know how the gorge came into being, the water has been up there'.

Of course, the host himself, was the first speaker and he gave us a short introduction into Unity in Duality. In Tibetan Tendrel. After which Lene Handberg told how she, on base of Unity in Duality, works as a psychotherapist. 'We live in an abstraction of our sense experience'. We construct a conceptual view of reality on basis of our experiences and look only at this conceptual reality. Because of that some people say they feel empty, but in fact it a lack of feeling. If we want to have a healthy self-experience it is important to be in contact with our sense experience.

After a good night's rest we found ourselves a good place to sit. H.H. Dalai Lama started this morning and made us clear that it is the best for everyone to stick to its own culture as well as the religion that is a part of this culture. But of course there are some individuals who don't get anything out of there own religion and turn to Buddhism. In that case it is very important to make sure you know what you are doing.

The Dalai Lama is working on a dialog with scientists already for many years because Buddhism

can learn a lot from science, and science can learn a lot from Buddhism. Among his own teachers some still believed the earth to be flat, on the other hand, the knowledge Buddhism has about mind and its consciousness is far much developed than it is in the West.

As usually, the way of doing of H.H. Dalai Lama was as teachable as his words. The Dalai Lama was in a hurry. That means he was aware of the little time he had to stay without becoming hasty or restless. Nevertheless he did everything he thought he had to do. When Dalai Lama stood up to go, he walked to the edge of the stage and pointed out 'she, with does eyes'. The gestures weren't enough so he got of the stage towards a visual disabled woman. Obviously he wanted to give here an other way to get in contact with him. He shook some hands of the scientists and rushed away without taking time to receive the offered kata's.

The next two and a half days scientist from different disciplines held lectures.

Physicist Gerhard Fasching was talking about the kaleidoscope of reality. Quite often scientist think they are proclaiming reality en tend to forget that their theories are just theories; just a reality and not reality itself. The basic reality is a unity (not a reality of differentiation) not possible to capture with concepts. So there are more possible realities, which doesn't mean one can construct a reality as one pleases, it has to be consistent and corresponding with the experience.

Philosopher Marit Rullmann made a distinction between male and female thinking. Male thinking is more concerned with destruction and death wile female thinking is more concerned with birth and unity. (It was, to my opinion, a pity she putted it so absolute and contrasting, which looked more like male thinking than like female thinking).

With, among other things, a film about a psychic parrot telling (he was able to use language meaningful) what his owner saw on pictures in an other room, Rupert Sheldrake tried to show us that the interdependent relationship among beings goes beyond what we can see. He made the remarkable

statement that nature doesn't function according to laws but according to habits.

I have to read and listen again to Umberto Maturana to be able to reproduce what he was talking about, because what was it he meant with 'objects arise in language as co-ordinations of co-ordinations of doings'? For sure language plays an important role when we are labeling our experiences. The point is, we view this labeling thereupon as something objective. And because we use our experience to explain our experiences in the practice of life a multitude of realities come into being.

Born as a Buddhist, the astrophysicist Trihn Xuan Thuan explained something about the difference between the scientific and the buddhist approach and aim, and accordingly about the similarities of their knowledge. He explained as well how we are interconnected through our origination. Everything came into existence out of the same stardust of which one single cell came to life en from which every being upon earth arose. At the end of the conference he told how he realized, when looking through his telescope that every particle of light that reaches his eye started his journey billions of years ago, long before our atoms were created out of the stardust.

Candice Perth, a neurobiologist, who did mainly research after the relation between emotions and neuropeptides showed us how our bodies in fact are our subconsciousness en how much there is a unity within our body. For me the question remains whether, according to Candice Perth, the unconscious mind can be reduced to the body and the conscious mind to the frontal cortex or whether body and mind are influencing each other. One way she seemed to suggest the former but she also referred to yogi's en the possibilities to influences our neuropeptides and hormones in the body, and accordingly our body and emotions by meditational practices.

One of the most 'fluid' speakers was Hans-Peter Dürr who, on base of the fact that walking is making use of our unstable position of standing on one leg, made clear how the unstable reality described by quantumphysics can be the base for the, by us experienced, stable world.

At the end of this row came psychologist Jean Shinoda Bolen. She talked about experiences of ourselves and the world and how we can change this world by starting with ourselves. It seems that

when the number of people sharing a specific idea is increasing there will be a moment that suddenly everyone shares the idea. The example she gave goes back to the sixties when colonies of monkeys on an isle of Japan adapted some new behavior. A young female monkey started to wash her food before eating it. that behavior was adapted by the other monkeys on the island. Remarkable is that the same behavior appeared within other colonies at other islands, with whom there was no physical contact.

This way every scientist showed from the perspective of his or her own discipline how there is, in spite of the differentiation (duality), a interdependent mutual connection (unity). How much this affected the audience became clear during the discussion at the end of the conference. The questions to the panel were mostly concerned with the question how to spread this message into the world (of science). In a way all the present scientists were visionaries who, one more than the other, are sometimes not taken serious among others scientists. For example the model of morfogenetic fields, of Rupert Sheldrake, that can explain a lot of phenomena, is still controversial. And accordingly, a lot of experiences we all have, like the sensitivity for someone gazing at your back or thinking about someone just before he or she calls you, are being regarded as nonsense.

Of course it is confusing when your experience tells you something else than your concepts do. With that remark I return to the lecture of Lene Handberg. And at the same time it makes clear why it is important for Buddhism to get in contact with science, the essence of Buddhism is after all the acknowledgement of reality, because only a true view on reality can free us from suffering.

Many things these scientists told us made it more understandable how interdepend existence is functioning, why compassion is important and how it is possible that meditation and visualization is effective.

Not lost but tired and satisfied we got on the train with enough to think and talk our way through Germany, back to our (once) so trusted Nijmegen.

Robert Keurmtjes, the Netherlands

# REACTIONS TO THE CONFERENCE

The Unity in Duality conference made a deep impression on those whom were present. Each of them went to the conference with their own expectations, they had their own experiences and went home with their own remembrances. Several of them wrote reactions that we collected to give you an idea of the experiences.

## **A wonderful and historical moment**

I experienced the conference as something wonderful, something extraordinary, as well as a historical moment, being able to be present right at the pulse of time. The rapprochement between religion/philosophy and science that was long overdue has succeeded.

People have met, who probably never would have met if it was not for this occasion, and they realized much to their astonishment, that even though working in different disciplines they come to corresponding results. This interdisciplinary correspondence seemed to be experienced by the western scientists as something unusual - were they just surprised by their own tolerance?

There was not just a very obvious harmony among the referents but as well among the audience - was that a result of what we had heard or of the presence of the Dalai Lama? The getting closer together, the energy of compassion could really be felt. Everyone present had the feeling of something special and was wishing to somehow hold on to this precious energy and to utilize it towards the future. Let us hope, that this impulse will lead to consequences!

Helma Werner, Luxemburg

## **The gentle downfall of the wall**

When I was in the lycée in France, I chose a branch with French, foreign languages and philosophy. I was convinced that I was not able to understand any scientific subject and silently admired the pupils who took classes in physics, mathematics or natural sciences. I considered them like superior beings. I felt that teachers and parents had the same opinion.

Later on our society confirmed it. Scientists have strong positions, they dominate the world. Their knowledge arouses a fearful respect. There is a kind of wall between them and other people. Scientists work with matter, they measure everything, they know the world with accuracy.

Until the Conference in Munich I lived with this familiar duality: successful, accurate scientists with solid convictions on one side, and on the other side, far away, people relying more on feeling, intuition, imagination, deprived of tools able to measure, to check everything.

My first reaction on the 10th October was a feeling of surprise. His Holiness the Dalai Lama and my Tibetan master Tarab Tulku had come to meet physicists, astrophysicists, chemists and physiologists. Renowned scientists had come to meet spiritual beings.

I was still more surprised when I heard scientists explaining the limits of science, of their own fields which they know well, telling us their receptivity to spirituality. I won't forget Prof. Gerhard Fasching's statement: "der tiefste Boden, das Selbst steht jenseits des Nennbaren, überschreitet Grenzen der naturwissenschaftlichen Erfahrung".

I discovered a bridge between scientists and spiritual masters, between the material world and spiritual values, continuity, interdependence. Unity in duality was no longer a dream, it was becoming reality. I got the impression that the left brain, the scientific brain of our world, was reconciled with the right brain of the world.

I sensed mutual respect between scientific and spiritual persons. Professor Trinh Xuan Thuan presented clearly the differences and convergences between science and Buddhism, declaring that "flows of consciousness are coexisting with matter since the beginning of time and space".

The feelings of respect and esteem pervaded the whole Conference. Professor Jean Shinoda Bolen mentioned the "magical thinking" of children and psychotics, the fact that gay men and women have a stronger link between the right brain and the left brain. Biochemist and physiologist Rupert Sheldrake takes animals so seriously that he told us about specific qualities that most human beings are deprived of. Respect for our body too, which pharmacologist Candace B.Pert told us is our subconscious mind and that our "emotions are resolving the mind-body duality".

Since I was in Munich for the Tendrel Conference, I notice in my own way of living that I have been more able to become aware of unity in duality in situations, people and within myself. I

could also mention a sharper feeling of identity and self-esteem.

Besides I have developed, in spite of so many painful events and actions in the world, a strong feeling of optimism for the twenty-first century that we are starting together. The co-operation, the gentle downfall of the wall between scientists and spiritual masters which we experienced in Munich might be essentially what our materialistic societies, especially Western societies, have been missing and what will guide mankind towards more understanding, harmony, compassion.

Françoise Bouchet, Belgium

#### Ute zur Conference

On this conference the results of the researches and findings of modern western science have been compared with the knowledge of the Indian scholars Nagarjuna (second century) and Dharmakirti (3. ct). They did agree and correspond very close. The knowledge of the Quantum mechanic (Dürr), the astrophysics (Huan) and biology (Sheldrake) are improving likewise the theses of the early buddhist philosophers.

To sit together round the same table in this historical moment of meeting East and West was generating good communications and strong common interests.

Although: The final panel gave space for some kind of helplessness: how are we now able to change the world?

I have understood, that we have not to change the world, because "world itself" changes every moment into a new face according to our mental instruments with which we look at it. If this world is the "object" of my conceptual mind, so I experience it as separated and threatened. Do I choose other levels and approaches of mind's perception, so I experience a completely different world, may be till unity- experiences....

I have understood, that the "subject", which is seeing, is deciding, what it is seeing, in accordance to its abilities: do I see with animal eyes, with human eyes or possibly with the glasses of my conceptual mind? The "object" is not "standing outside" waiting to be experienced by myself but dependent from my perception.

The "science of mind" presents us knowledge and discrimination abilities of the different perception- and cognition fields and of our mental instruments, to do so.

I am highly inspired and looking forward to the next conference, which may support us to work with these mental instruments of discrimination and cognition.

Helplessness about the "objects" we want to change might dissolve in favour of the realizations about the mental functioning of the "subject"!

Ute Hofmann-HD, Deutschland

#### Thanks to Rinpoche

So many things happened during this Conference that I do not feel able to know even a little of the future consequences of it. I can just try to share some images, thoughts and wishes. I remember with strong emotion His Holiness, leaving the Conference hall, than suddenly stopping and going backwards to take this blind woman in his arms and saying: 'you will ever be with me' (or something like that...). Time stops. It was a practical example that science will never be able to explain....

This conference was also a practical example how Western science could meet the Universe. Not only trying to describe it, but also be in it. I was touched by all these scientists and philosophers talking, not only with their minds, but also with their hearts with humour, and some kind of humility. The high level of all the referents upgraded us into 4 days of meta-communication (in the sense -meta- of the Palo Alto school). Of course, they where non-classical scientists, but, like always, it is the non-classical way that can open so many unexplored doors. This Conference was not just one more meeting about science and spirituality. The notion of Tendrel - Unity in Duality - was in the centre of it, including all kinds of aspects, even the scientific ones. It is not another melting pot generating confusion, but all aspects are represented, with their own specificities, and respecting eachother. Tarab Tulku was the Master of Ceremonies who makes that possible (with the great work done by the organisers). A conference like this must be followed by something else: another way of thinking could emerge when psychotherapists, biologists, mathematicians, philosophers, astrophysicians etc. will be able to make their research under the rich and diverse meanings of Unity in Duality. Perhaps the quantum physics has had problems reaching out of the laboratories because it was difficult to place this aspect of modern science in a global meaning making sense. It is the same with the theory of chaos explained by Professor Durr. How to integrate chaos and balance in our cells, in ourselves, in our world, in our dimension of the universe? The conference showed us it is possible to work in this kind of direction. Tendrel is a very deep notion, and I hope we will continue to explore it in the future. Great thanks to Rinpoche.

Christophe Thro, France

#### 'ordo ab chao'

I should first say that I hesitated much before coming, but this event seemed to be so important for Lene that in the end my curiosity had to be satisfied. My first impression on the town of Munich is pleasant: it is a very alive and young city with broad avenues, the feeling is friendly: good beer, good food. Thereafter, I had the pleasure and

great honour to meet His Holiness and to offer him a kata. It has been a great joy to me. Then, the conference started.

The emotion of Tarab Rinpoche was visible and it meant that a great event was soon going to take place. His Holiness spoke and expressed the wish that western science and Buddhism communicate and understand each other, he gave us advises concerning our own Tradition, recalling us that every Tradition is specially adapted to the People in which it was born.

Then, the scientists began to speak. One showed us clearly that Women were in all domains much higher than Men, another told us of the quite interesting experiments he did with an erudite parrot. For still another one, it was quite important to believe that the Universe was in constant expansion, another one did not even like the word of "Universe" but would prefer something like "multiverse", as far as I can remember. In short, we had in a few days a summary of the most brilliant conclusions made by the modern science. Surely, I won't applause to such childish games. It was for me one more proof that modern western science does not understand or explain much. It is good only to establish some laws that are valid only in specific conditions, just enough to build the practical applications which are our only interest. On the other hand, the scientists themselves were obviously sincere and motivated people. Only the fact that they were attending such a conference testified to their courage when you know how is regarded in the scientific circles anything that can be seen as 'spiritual'.

In the end, at the final podium, when I saw the emotion of Rinpoche and especially of Lene, I started to understand why I had come. No matter who these people were and what they said, the important thing was that we were together and that we could speak to each other. Then I forgot that I had spent a little fortune to come there, in order to offer to the speakers an hotel of higher luxury, without being entitled for myself even of a glass of water during the pauses. I forgot the dirty hotel in which I had landed by ignorance and the hazardous german-english simultaneous translation, I forgot the roughness of the reception and the endless queueings. The alchemy of Tarab Rinpoche operated again and everything took a meaning. I go every year to Marcevol since six years now, and I am a witness of the miracle operating there year after year. Every time, fifty to eighty persons attend to the week course and everyone understands Rinpoche's teachings in his way, no one hears the same thing as his neighbour, and yet everyone gets a benefit of it. The group lives and works during one week for the greatest benefit of each person. And I cannot understand how and why it is that way. As if Rinpoche did perpetuate the divine action such as it is described in the Bible: "ordo ab chaos": Creation is putting in order what is scattered.

I say cheer to Rinpoche and Lene, cheer for the dynamics of love they manage to start. And if there is a new edition of this conference in two years, you can be sure that I will be there, even, as we say in French, if I had to sell my shirt to afford it.

Jean-Luc Bouvier, France

## AFTER THE MUNICH CONFERENCE:

### Our actual opportunities to bring this knowledge into practice

Eva Titus

I came home from the conference very inspired. The beautiful examples of the speakers had made it clear to me how much joy and hope comes from giving life to theoretical principles (like Paticca - Samuppada and its view on interconnectedness with the Unity-in-Duality concept). Especially when giving life happens, not only by theoretical explanation but also by application in daily life.

At the same time, before and after the conference, I was, and still am, very aware of how we are confronted at the present time with a series of global crises. We live in a very special time, special not because of the existence of crisis, but special because for the first time the concept of interconnectedness has become - via global communication systems, technology and politics - a world-wide issue, for non-Buddhists also.

Since September 11<sup>th</sup> we are experiencing in a tragic form, what is also a precious reality. We are inevitably interconnected and interdependent, on this planet and beyond. There is a new general awareness that we can no longer ignore global events - or avoid being part of global action. We are confronted with the quality of our own inevitable contribution to this action; as not acting is also acting.

Travelling home from Munich, with the conference and our actual situation on my mind, gave rise to some reflections, which I would like to share here with my Newsletter-friends, hoping for an exchange and /or discussion on this issue.

What I would like to share first - is a shift in my perspective of the areas in which Buddhist concepts can be applied.

As a psychologist used to dealing with one-to-one relationships in therapy, or teaching in an educational setting in small groups, changing into dealing with larger organisations and institutes in different areas may not seem so evident. The brilliant contributions of Hans Peter Dürr and Trinh Xuan Thuan, with their concern to extend the application of a certain subject-object relationship beyond their formal work - evidenced how needless it is to make partitions when one applies what one believes in. Their subsequent personal concern went to areas like global ecology, economy, development, disarmament, and planetary well-being - all areas that reflect our actual global crisis. And the brilliance of these speakers consisted in making clear the relation between applying a principle in official area and the effects on all other (non-official) areas.

These contributions together with the actual crisis and its needs, made it very clear to me how evident and important it is to include these larger social -ecological-political areas into our UD-tendrel reflection and action. Yet (apart from a praiseworthy minority) there is, in the Western world, still often a hesitation to move, with our reflections and actions, into our own social-ecological-political areas in the same way and to the same extent as happens in Tibet, Burma, Thailand and other south-east Asian countries.

Does it come naturally to us to follow the Dalai Lama's recent recommendation to meditate daily and act on the following five questions:

- How do we address the widening gap between rich and poor?
- How do we protect the earth?
- How do we educate our children? Or those we are responsible for?
- How do we help Tibet or other oppressed countries and persons of the world?
- How do we bring spirituality (deep caring for each other) through all disciplines of life?

My questions to others and myself are: What makes us often reluctant to move into these areas? How can we - by understanding this reluctance - become more active?

My feeling is that our actual global crisis with its new awareness in many different ways of interconnectedness and interdependence may be an opportunity to see the usefulness of entering the above-mentioned areas with our U.D. reflection and

action and seeing what support we can offer from there. A support for healing that has to match the existing demands in order to be well founded.

An example of such a need for support could be the general need (especially among non-Buddhists) to know not only the frightening aspect of our global interconnectedness. The first and strongest natural reaction towards our global crisis is fear for own life and peaceful existence when confronted with the, now inevitable, sharing of pain and destruction elsewhere: as we now know we will also have the concrete consequences over here. Fear, anger and even compassion with what happens elsewhere can easily lead to feeling paralysed, not knowing, as isolated individuals, what to do, how to do, and with what power. Withdrawing without hope from the world comes so naturally then.

What is so much needed and what is lacking, is the knowledge and experience of the other qualities of interconnectedness and interdependence. That is, to know that each of us - as part of an interconnected whole - can also share the immense courage and creativity of the whole - and not only its suffering. And in this way we can use our knowledge of this total, shared empowerment and hope for realising our potential to evolve together as one living whole towards balance and harmony.

When we recognise our participation in the co-arising patterns of the Universe, not only in its destructive but also its creative aspects, we can claim our power to act, to make choices and thereby give expression and efficiency to this total creative co-ordination, that is active in all life-forces. And this is also relevant for the very same social-ecological and political areas that we now see only as a source of distress - and not as an opportunity for the insight and action that comes so naturally to our Buddhist friends in the East.

Another question that I ask myself is: Are there other reasons (besides unfamiliarity with certain areas or not seizing actual opportunities) why I, and other Western Buddhists, often seem to be slower to involve ourselves as individuals and organisations in social-ecological, etc. areas in our immediate environment?

I would like to use a personal learning process as an example of one possible reason. Personally it took me a long time to gain some basic understanding of the many implications of the Dharma of mutual causality or principle of co-arising (Paticca - Samuppada), to understand how:

- In interdependency, all phenomena are connected and participate together.
- They occur not sequentially in a linear fashion, but synchronously, each abetting and reinforcing the other through multiplicities of contacts and currents, each thereby altering their own context and that of other elements,

creating this way a new context for new events to occur.

It took me a long time to understand how this way any phenomena can only arise if it is connected, conditioned and conditioning, co-present and co-operating and in permanent transformation. After a while I started to intellectually understand the following important consequences about myself as a living being:

- How my existence is based on (just) being a part of this total interdependent process and how from this flows the non-inherent existence of my separate "stable self" as an independent, autonomous functioning being.
- Also how, at the same time, the whole is all in particles and thereby is also present in me (Avatamsaka Sutra).

But my focus at the beginning of my learning was mainly on the first consequence, not on the second, or on the dynamics between them. That is, I focused entirely on the issue of how to liberate myself from suffering by realising the insight of non-inherent existence of self; by means of analytical enquiry, inferential reasoning as well as meditation. Like many others I concentrated so much on a process of negation of the existence of a separate self and also on abnegation - that this led to the implicit subtraction of this self from the process of universal interconnectedness.

I lost touch with the second consequence mentioned above (Avatamsaka Sutra) and became like the lonely hermit confounding detachment from ego with detachment from the world. This form of ignorance often becomes indifference, unresponsiveness and thereby irresponsibility towards universal suffering.

It happens so easily that we concentrate on personal enlightenment without realising that the final goal of understanding non-inherent existence of self - is to act without fear in a compassionate selfless way towards all.

It was only in a later stage of studying and living - and especially after my contacts with Buddhist scholar and activist, Dr. Johanna Macy, (from whose work I am drawing extensively) that I also realised for myself one other consequence of Paticca - Samuppada.

I realised that while this principle implies a reduction of the (inflated) concept of self and with it the loss of illusion to exist as a separate

independent phenomenon, it also implies the understanding and experience of a new enlarged concept of identity. This feeling of mutual belonging then awakens, like a cell that knows in its functioning that it belongs to a larger body. This is an experience that is not merely intellectual but also visceral and from the heart. It is from this experience of shared empowerment that comes the joy, hope, strength and inspiration to realise my own position in this larger interdependent process, when I am faced with suffering and destruction from this same larger process. It is a position that allows for my possibility to influence the total process by which I am influenced. And it is also a position in which I do not (have to) act alone.

It is this aspect of the Buddhist view on interdependency that is so needed for our dealings with the global crisis. It can be offered to ourselves and others, to change feelings of being paralysed, powerless, isolated and distressed individuals facing global destruction - into the desire and strength to act, make choices, make efforts.

This rather long personal report of my own learning process and its consequences on my willingness to involve myself in social-ecological action - is offered as only one of the possible answers to why Western Buddhists seem (in general) to move less easily in to this social-ecological-political field, than our Eastern Buddhist Friends.

The above arguments also explain why the Tarab Institute in Brussels is actually planning to contribute (in a modest and careful way) to several social-ecological projects. These projects are initiated by non-Buddhist organisations and institutes, national and international ones. All these organisations are compassionately concerned for a global balance and harmony shared by all. We are aware of the risks of only staying in a circle of those that are Buddhist, or are already interested in Buddhism, as well as the risks and difficulties of moving beyond this circle. We are also aware of the crucial difference between engaged Buddhism as practised by the Dalai Lama and dualistic political activism that merely enlarges the rift between the parties concerned. Therefore, I would like to invite our Newsletter-friends to share with me their ideas on this subject and on the possibilities and difficulties it contains for us as individuals and as Tarab institutes.

## UD-NEWSLETTER

### Unity in Duality Programme 2003

JAN. 17-19, LH Helsinki: Emotional Freedom  
25-31, TR and LH Tallinn(Stockh.T.): Module III, 2. w.  
FEB. 1-2, TR Estonia, Tartu U.D. Training: Vaibhasika.  
7-9, LH Aix-en-Provence: Diversity of Realities and.....  
15-16, TR Paris: Nearness to S. & Openness to O.  
21-23, TR Barcelona: Emotional Freedom, Tib. Buddh.  
MARCH 8-14, TR & LH Paris: U.D. Training Module I, 2. wk  
28-30, TR Hamburg: Death - A Key to Creation  
28-30, LH Warsaw: Death - A Key to Creation  
APRIL 4-6, TR Zürich: Emotional Freedom  
4-6, LH Stockholm: Diversity of Realities & Modes....  
12-13, TR Frankfurter Ring: Essence of Tantra.....  
12-13, LH Slovakia, Andovcc: Transformation of Self..  
26-27, TR Copenhagen: Emotional Freedom  
25-27, LH London: Intro. Ancient Tib. Dream Wisdom  
MAY 2-4, TR Brussels: Nearness to S. Openness to O.  
16-18, TR Munich: Ancient Tibetan Dream Wisdom  
17-18, LH Paris: Diversity of Realities and Modes of....  
23-25, TR Aix-en-Provence: Nearness.. / Openness..  
JUNE 14-19, TR & LH Tallinn (Stockh.T.): Module III, 3. wk  
20-22, TR & LH Tartu U.D. Training: Vaibhasika.  
28-4/7, TR & LH South France: U.D. Tr. Module I, 3. w.  
JULY 11-13, TR Dortmund: Transformation of Self...  
26-1/8, LH Devon: Summer-retreat, A.T. Dream Wisdom  
AUG. 9-15, TR Marcevol: Summer-retreat, Opening of Love &  
SEPT. 4-5, TR Budapest: Clear-Light-Death Meditation  
6-7, TR Slovakia: Tjö Initiation and Tjö Teachings  
12-15, TR & LH Hamburg: 4th-Year-Training-Follow-up  
27-3/10, TR & LH Hamburg: U.D.Train., Module I, 1. w.  
OCT. 24-26, LH Luxemburg: Revealing Natural Energy Resour  
NOV. 2-4, LH Sverige, Niarte: Ancient Tibetan Dream Wisdom  
8-14, TR & LH. Paris: U.D. Training, Module I, 4. week  
21-23, TR Jewel Heart, Nijmegen: Ancient Dream & Bar  
28-30, LH Hamburg: Diversity of Realities and Modes....  
29-30, TR London: Unity in Duality - Tib. Phil / Science.  
DEC. 5-7, TR Tartu U.D. Training: Sautrantika.  
5-7, LH Vienna: Death - A Key to Creation

#### - Retreats -

**England, Beacon Centre in Devon. Arranged by TI-GB  
Ancient Tibetan Dream Wisdom**

Lene Handberg

July 26 - August 1

Tarab Institute - Great Britain, c/o Gwen Atwood, 1 Dennis Rd,  
Totnes, Devon TQ9 5JP. Tel. +44 (0)1803 840379. Or Philip  
Beckwith, Tel. +44 (0)7970 504662, Fax. (0)207 436 9044. E-mail:  
pgbeckwith@hotmail.com, ssarahbeckwith@hotmail.com

**France Marcevol. Arranged by TI-F**

**Opening of Love & Compassion Towards Man & Nature**

Tarab Rinpoche

August 9-15

Institut Tarab - France, c/o Marie-Pierre Coeuignart, rue de la  
Paroisse, F-78000 Versailles. Tel/Fax : (+33)01 3949 9021. E-mail :  
tarab.institut@wanadoo.fr

**Tarab-Ling, Dehra Dun, India**

**Spiritual Application Retreat**

Tarab Rinpoche

February 3-9 2004

Teachings on Shinae / Shamata and

Vipashyana / Lhag-mthong

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The theme of the next issue will be: "Implication and Application of Unity in Duality"

Contributions, in English, are to be sent to:  
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