



## TEACHING TENDREL TO TIBETANS IN INDIA

On invitation by His Holiness the Dalai Lama's  
Private Office, and arranged by the Education  
Department of the Tibetan Administration in Exile

Tarab Tulku Rinpoche

At the beginning of the conference in Munich Tarab Rinpoche gave His Holiness the Dalai Lama a paper he had written on Tendrel (Unity in Duality) as it was the base for the dialog with the scientists. The one and a half day HH the Dalai Lama was present he read the paper and was very interested in the way of presentation and immediately said it should be introduced to Tibetans in India.

Later Tarab Tulku Rinpoche received a unique invitation by His Holiness the Dalai Lama's Private Office to give teachings in India. In India all the arrangements were made by the Education Department of the Tibetan Administration in Exile. Recently Rinpoche went to India where he was treated with the highest respect. Rinpoche gives a short account of this visit to India.



“I have been very busy travelling and teaching throughout North India at many different schools, colleges and other Tibetan Institutions from Delhi to Candigar to Dharamsala and surroundings, and from there to Missouri and Dehra Dun and surroundings. In Dharamsala, besides the senior schools, I also gave teachings at the Tibetan Administration in Exile - where so many people gathered they could not all be inside the hall -, the Dialectic school, Norbulingka etc. During the period of almost a month I have been giving teachings at 21 places. Everything was arranged by the Education Department of the Tibetan Administration in Exile on request by His Holiness the Dalai Lama's private office.

The Education department had done a great work beforehand. They had been so good to print 10.000 booklets with my Tendrel paper in Tibetan - of which the version you may have seen in the former Unity in Duality Newsletter (given to the speakers at the Munich Tendrel/Unity in Duality conference) was a

summary. These Tendrel booklets were distributed to the participants of my talks. Later the Education Department had the plan to distribute it throughout India to all the other Tibetan schools and institutions.

The Education Department took great care of me. The best car in Dharamsala, the ministers car, was at my disposition with its chauffeur throughout my tour and all the time I was accompanied by the leader of the Education Department. At each place I was received by the directors and the teachers in Tibetan way with katags in such a respectful manner I have not experienced since Tibet.

At the speeches there were up to 800 participants at the big schools / institutions - at other places two schools had been cooperating for the arrangement. At the Dialectic School in Dharamsala there was a teachers training going on, so there were quite many scholars gathered for the two days teachings on Tendrel, which I was very happy to present and which seemed



# UNITY IN DUALITY

## Introduction to Theory and Implications in regard to U.D. Personal Development and Psychotherapeutic Application

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### Introduction

The ancient knowledge that underlays the *Unity in Duality* system, which Tarab Tulku Rinpoche has developed by extracting the universal knowledge from the Sutras and the Tantras, derives partly from Tibet's own academic culture and partly from that of India. Indian academic tradition is said to have roots back 5.000 years into the ancient culture of the Indus Valley, this Indian melting pot of ancient cultures, which seems also to contain traces of insight and knowledge from Western cultures of that time<sup>1</sup>.

Tarab Rinpoche's main concern and main reason for creating the system of *Unity in Duality*, has been partly to preserve the ancient knowledge in a form that makes sense to people of today despite their different religions and cultures, and partly to make as much use as possible of these essentials that have survived as part of the Tibetan heritage. Therefore Rinpoche is presenting the essential aspects he found to be most useful in everyday life for people of this modern culture.

The *Unity in Duality* view and system encompasses science of mind and phenomena, epistemology, personal development as well as spiritual application. But Rinpoche and I also found that these insights and this knowledge are very useful as well for psychotherapeutic application, in the form of a self-developmental psychotherapy.

Said in short, the main emphasis of the *Unity in Duality* developmental system, whether we talk about personal development or psychotherapeutic application, is on the understanding as well as on the realization of the subject-object interrelationship and its application in everyday life, and on using our inherent body-'mind'<sup>2</sup> and 'energy'-matter abilities on this basis in order to change ourselves and thus enable a change in our reality experience

that will enrich our life with ourself and with others, as well as restore the natural respect for nature, of which we anyway are part and parcel, and our harmonious living with it.



### **The Three Interdependent Pairs constituting the *Unity in Duality* Paradigm**

Before venturing into some aspects of the *Unity in Duality* view and system, I will give an overview by presenting the three entwined interdependent pairs of subject-object, body-'mind' and matter-'energy', which are constituting the paradigm that Tarab Tulku Rinpoche with his *U.D.* system is laying open.

In accordance with Buddhist science of mind and phenomena the first enquiry into reality is that of the interrelationship of subject and object. The understanding that what we experience as the object does not exist as such independently of the experiencing subject is leading to the necessity of investigating the nature of the subject's perceptive and cognitive abilities. This naturally implies an investigation of the body and 'mind' in their interrelationship to realize the conditions under which we experience as we do. This investigation, however, leads into the basis of the body and 'mind', which according to the *U.D.* system is expressed by the term 'energy'. As a natural consequence the Buddhist scholars were therefore also lead into exploring 'energy' and matter in their interrelationship, in order to grasp in depth the interrelationship between body and 'mind' as well as between subject and object<sup>3</sup>.

<sup>1</sup> Tarab Tulku Rinpoche, *Einheit in der Dualität /Unity in Duality –Einführung anhand einer Darlegung von Tendrel / Introduction through an exposition of Tendrel*, p. 4 / 26. Privatinstytut Tarab Ladrang e.V., München, 2000.

<sup>2</sup> 'Mind' and 'energy' within the *U.D.* notation are used in inverted commas in order to indicate that these terms have a meaning different from common usage.

<sup>3</sup> We are indebted to Tarab Tulku Rinpoche for presenting these three entwined interrelationships. Rinpoche has managed to present them in such an obvious way that one should think they must always have been clear to anybody who knew Buddhist science of mind and phenomena and practice. However, this presentation is indeed unique to Tarab Tulku Rinpoche.

*The Entwined Interrelationships between Subject - Object, Body - 'Mind' and Matter - 'Energy'*

Because of the understanding that the subject's perception / cognition can not take us beyond the abilities of the tools it uses<sup>4</sup>, within Buddhism the analysis of the object was never undertaken as a separate task in itself. That means that the experience of the object was always related back to the subject-pole and the particular tool (perceptive function) used for perceiving was examined and taken into account in order to understand the premise for the experienced object.

Through this investigation all the Buddhist schools found that the object does not exist 'out there' in its own right the way we habitually experience it, the subject always has a determining influence on its experienced reality; and they found that it is the *object-experience* to which we relate as 'the object'<sup>5</sup>.

<sup>4</sup> This understanding we can also find among the insights of modern western physics, with particular reference to the Danish physicist Niels Bohr (see Tor Nørretranders in "Det Udelelige" ("The Unpartable"), p. 224, Gyldendal, DK, 1988), as well as to Werner Heisenberg's "Uncertainty Principle".

<sup>5</sup> Candrakirti (AD c. 650), one of the most important Madhyamika philosophers after Nagarjuna (AD c. 150-250), in connection with the discussion of what is reality, in his *Phong-po Inga'i rab-tu 'byed-pa (bsTan-'gyur*, Peking Edition Vol. 99, No 5267, p.273, B6 – 305, B5) he expresses his view in these words: "You can not say that the object is separate from the subject, and you can not say that the subject is separate from the object and also you can not say that the subject and the object are the same."

In *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*) Tarab Tulku Rinpoche comments, p. 53: "That the subject – object interrelationship, the subject-pole and the object-pole, are interrelated does not imply that the object is determined by the subject without the object likewise determining the subject: like if a crystal (subject) is placed on a yellow-coloured cloth (object), the crystal takes on a different colour and it is due to the colour and the crystal together that the "yellow crystal" appears. The crystal is not creating the yellow and the yellow is not creating the crystal. The subject and the object of a given situation in time are interrelated to an extend, that if there would be no subject (no experiencer) there would be no object either (that which we take to be the object would not be there), and if there would be no object there would not be any subject." For instance, the object as experienced by the conceptual mind, does not exist without the conceptual mind experiencing it. If there is no conceptual mind perceiving – the conceptual object disappears. If there is no conceptual object, the conceptual mind disappears too. To comprehend this we must be familiar with the idea, that in accordance with Buddhism nothing exists any longer than a very short instant of time, whether it is a mind or an object of the mind. So the

It is impossible for the subject to go beyond its particular object-experience. That implies that the object of the conceptual mind is the conceptual reality; the objects of the sense-minds are the sense-minds realities etc.

The acknowledgement of the special role the subject plays for our reality experience led to the enquiry into the subject's components, the body and 'mind'; in this epistemological framework "body" relates to "the five 'physical' senses"<sup>6</sup>, which together with their respective objects are basic for the normal mental operations of the sixth-sense mind<sup>7 8</sup>.

An important distinction, which was already made in the early Pramana texts<sup>9</sup>, is that of the sense-minds and the conceptual mind. In accordance with the epistemological analysis the conceptual mind is considered the most *unfolded* among the different types of mind. By means of language it abstracts from the sense reality. On this basis the conceptual mind has the ability to extract certain aspects from the whole, creating a "conceptual-wholeness-experience", which makes it possible to compare and analyse. Within this ability we find the roots of the mental superiority of humans to that of animals, but also with the dominance of the conceptual mind, which we frequently encounter in modern culture, we will argue that we can find important roots for many of our mental problems. Problems that are caused by and

particular conceptual mind, which arises and will disappear too in this instant, and its conceptual object appear and disappear simultaneously.

However, that does not mean that the conceptual mind or the conceptual reality is an illusion, because both of the conceptual subject-object poles have their references. Basic to the subject-pole is the mind nature and basic to the object-pole there is the sense reality. So even though the subject and the object appear and disappear in one instant both the mind and its object has a status of being real – it is our reality." All quotations from this work have been translated by the author of this article from Tibetan to English.

<sup>6</sup> The five 'physical' senses (sense organs and their respective sense-powers) comprise foremost the body-sense, which we find everywhere in the body and which is said to be like a pot for the other senses, the sense of seeing, hearing, tasting as well as the smell. The five senses can also be related to a more subtle level of embodiment, for instance that embodiment we have in the dream state. See Tsongkhapa Lobzang Drakpa, *Tsongkhapa's Six Yogas of Naropa*, Snow Lion Publication, Ithaca, NewYork 1996.

<sup>7</sup> Tib. *Yid-kyi rnam-shes* / Skt. *manavijnana*.

<sup>8</sup> Leo M. Pruden's trans. of Louis de La Vallée Poussin's tran. of Vasubandhu (AD c. 400-480),

*Abhidharmakosabhāsyam* (Asian Humanities Press, Berkeley, California, 1988) Vol. I, Chap. I, v. 14a-b. p. 72.

<sup>9</sup> Dignaga (AD 480-540), *Comprising the Meaning of all Pramāna Texts*, (Tib. *Tshad-ma kun-btus* / Skt.

*Pramānasamuccaya*), *bsTan-'gyur*, Peking Edition No. 5700.

furthered by the isolated use of this perceptual/cognitive means.

The subtlest intuitive levels of 'mind', in accordance with the tantric literature and the experiences of the yogis<sup>10</sup>, are seen as relying on so-called subtle-'mind'-senses and subtle-'mind'-bodies<sup>11</sup>. These extraordinary philosophers and body-'mind' researches<sup>12</sup> found that basically there is an awareness nature with any embodiment - any living body embodies awareness nature. The physical body has matter nature and awareness nature, the latter being of 'energy' nature. Even plants were seen as having living 'energy' / 'awareness' that can be equaled with some of the more rudimentary levels of human mind<sup>13</sup>. Going deeper in the investigation the Buddhist philosophy is stating that even inorganic matter comprises both matter (body) as well as 'energy' ('mind')<sup>14</sup>, the latter being the actual basis of its matter existence.

In the Vaibhasika philosophy all matter is traced back to the subtlest final particles, which no longer have matter nature, but are seen as 'energy'. In the Yogacara philosophy both matter and 'mind' are traced back to *bagcha*<sup>15</sup>, subtle 'energy'-imprints, which are the determining factors for the development of body and 'mind' at its different levels, as well as for the manifestation of subject

and object all together; and even further back to an underlying 'energy'-field basic to existence as such.

In accordance with the *Unity in Duality* view organic matter, inorganic matter as well as the 'universe' are having 'awareness'-like-'energy', which is basic to all of existence in its unfolding process of diversity, whereby it manifests in the form of more and more specialized species. This basic universal 'awareness-'energy' is seen as saturating matter in all its varieties and subtleties. Without this 'energy' principle, matter would not exist. Without the continuous pulsation from 'energy' to matter, and the dissolution from matter to 'energy' nothing would continue to exist and nothing would be able to change or develop<sup>16</sup>.

In this way the interrelationship of matter and 'energy' seems to be the key to the understanding of the body - 'mind' interrelationship, which in turn is the prerequisite necessary to comprehend the subject - object interrelationship. There has been much investigation into these interrelationships both on the side of the Sutras as well as in the Tantras by means of meditation practice, sharpening the perceptive tools, which are giving access to different levels of body-'mind' and reality experience.

In connection with the *U.D.* self-development and psychotherapeutic application, it is only due to the interrelationship of subject and object that we have possibility to change our experience of reality - by changing the subject's way of experiencing. Dealing with the body - 'mind' interrelationship at different levels in specific ways we can further these changes in the subject's experience of reality. In order to undertake this work, however, it is necessary to sharpen the sense-minds and the direct sense experience, from where it is possible to proceed to the underlying 'energy', which in turn can be a means for transforming the problematic 'self'-references that otherwise rule our lives.

Attending to an even deeper level of the body - 'mind' interrelationship, one approaches the unity of the interrelationships of subject-object as well as 'energy'-matter, bringing one into the so-called "spiritual dimension". In the course of the spiritual development the adept is transgressing to more and more subtle 'bodymind' unities. Since the given body sets the frame for a particular time and space limitation a subtler embodiment naturally widens the time and space limitations, making it possible for the 'mind' to appreciate this new dimension.

<sup>10</sup> Herbert V. Guenther, *The Life and Teachings of Naropa*, Oxford University Press 1963; Tsongkhapa Lobzang Drakpa, *Tsongkhapa's Six Yogas of Naropa*, Snow Lion Publication, Ithaca, New York 1996.

<sup>11</sup> In accordance with Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I*, p. 51 (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*).

<sup>12</sup> Like Buton Rinchen Drub (1290-1364), Sachen Kunga Gyaltsen (Sakya Pandita) (1182-1251) and Je Tsongkhapa (1357-1419), the founder of the Gelug School to which H.H. Dalai Lama belongs.

<sup>13</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 43.

<sup>14</sup> Leo M. Pruden's trans. of Louis de La Vallée Poussin's tran. of Vasubandhu (approx 400-480), *Abidharmakosabhasyam*, Vol. I, Chap. I, v. 12a-b, p. 68. 'Energy' is here relating to "jungwa" (Tib. *Byung-ba*) and subtle matter relates to "jungjur" (Tib. *Byung-gyur*).

<sup>15</sup> (Tib.) *Bag-chags*, (Skt.) *vasana*, (English) sedimental imprints. The sedimental imprints have many different types and levels. At our individual level they can be of three types either being conceptually-, feeling-mind- or image-mind based. However, in accordance with Tarab Tulku Rinpoche we can talk about primordial and universal levels of *Bag-chags* too, all of which are basic to the individual existence and all the different collective layers of *Bag-chags*. Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p.35.

<sup>16</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 47.

**Introduction to a Few Essential Aspects of  
*Unity in Duality* Science of Mind  
in regard to Personal Development and  
Psychotherapeutic Application**

***Analysis of the Conceptual Mind and  
Implications of the Dominance of the  
Conceptual Reality***

Before expounding the application of the *Unity in Duality* view, please allow me to present some specific aspects of the conceptual mind and its reality in order to highlight some specific implications for our reality. As it is the conceptual mind /reality that has the main dominance in our modern world and the status of being true in our everyday life, the conceptual mind/reality has a great impact on the way in which we experience our human reality.

Dignaga (AD 480-540), who was the first to comprise and systematize Buddhist logic, rejected the prevailing theory of the relation between the "particular phenomenon" and the "general phenomenon".

At Dignaga's time the philosophers held the view that the particular phenomenon itself had an inherent "general character". The Indian philosophers at that time claimed that the inherent "general character" made it possible, when it had first been introduced through a particular of its type, to recognize another of the same type of particulars. For instance, in this view it should be the inherent general character of "dog" that makes it possible to recognize another "dog" as being a "dog".

However, Dignaga disagreed and presented an opposing view in his main work<sup>17</sup>, claiming that the "particular character" belongs to the field of the sense reality, and that the "general character" belongs to the domain of conceptual reality only. Dignaga introduced the "general character" of phenomena as constituted by means of the non-affirmative double negation, *nivritti / dogpa* (Tib. *IDog-pa*), which is the conceptual background-object reference of the conceptual mind.

The Indian philosopher Dharmakirti (AD 600-660), who explained Dignaga's Pramana work extensively in his own Pramana work<sup>18</sup> including Dignaga's exposition of *nivritti / dogpa*, said in his introduction that he did not expect anybody to

understand and appreciate the importance of Dignaga's theory, but he himself saw Dignaga's ideas as some of the foremost epistemological revelations ever exposed. Below I will present those aspects of Dignaga's theory (through Dharmakirti's exposition) that are of direct relevance for the *Unity in Duality* self-developmental and psychotherapeutic application.

*Differentiation and abstraction by means of "double negation"*

In accordance with Dignaga and Dharmakirti the conceptual mind can not perceive the sense-reality directly. The conceptual mind can only perceive indirectly by means of the conceptual background-object reference in terms of a non-affirmative double negation creation, *nivritti / dogpa*; literally translated to "exclusion from the other":

*Nivritti / dogpa* "is the distinguishing mark of Buddhist epistemology, for it is the Buddhist alone who assert that the relation between language, knowledge, and the real is not a direct one; that is, the meaning of a word ... or the content of a conceptual cognition is not merely a reflection of a reality "out there" which, by its own power, yields itself up to the cognizer, but only logical constructs ... indirectly related to an inexpressible reality by way of exclusion or differentiation.... For the Buddhist, the relation between logic, whose proper sphere is the general, and the world of real particulars is possible only through apoha"<sup>19</sup>.

*Nivritti / dogpa* is a non-affirmative double negation object creation. For instance, the *nivritti / dogpa* of 'dog' is the negation of all non-dogs, i.e. the dog in question is coming about conceptually by means of *nivritti / dogpa*, the differentiation of the dissimilar: "not being non-dog" or "not being non-black-white-spotted-long-tailed-dog". The conceptual background-object reference, the negation of the dissimilar, is then that which is named, and that which is mixed up with / mistaken for the sense experience of the material object.

A consequence of the conceptual screening out of everything-else-but, picking and isolating its object is, that it appears as an independent phenomenon existing "out there" in its own right: If for instance one conceptually perceives one's "hand", one conceptually picks it out from its surroundings and isolates it, as if it was an independent phenomenon – because we conceptually are screening out all that is other than "hand".

<sup>17</sup> Dignaga, *Comprising the Meaning of all Pramana Texts*, (Tib. *Tshad-ma kun-btus* / Skt. *Pramanasamuccaya*), *bsTan-'gyur*, Peking Edition No. 5700.

<sup>18</sup> Dharmakirti, *Pramanavarttikam*, *bsTan-'gyur*, Peking Edition, No. 5717 (a).

<sup>19</sup> Leonard Zwilling, *Dharmakirti on Apoha: The Ontological, Epistemological and Semantics of negation in the Svarthanumanapariccheda of the Pramanavarttikam*, page 52. UMI Dissertation Services, Ann Arbor, Michigan 1976.

We should not diminish the importance of this conceptual ability for our way of thinking, reasoning, getting an overview etc. But we also should know the problem of this conceptual ability, as it disempowers the conceptual mind to perceive the dynamics of the whole functioning field the phenomenon is a natural part of. The conceptual reality should therefore not stand alone, but needs to be helped by other perceptual means to get a more complete picture of the phenomenon in question.

The way of experiencing by the conceptual mind, in terms of effectively screening out everything else, applies equally to the investigation of the smallest particle as to the sun system or anything in between. In accordance with Tarab Tulku Rinpoche, with this definite split between that which is apperceived by the conceptual mind and everything else, the conceptual mind draws our experience to an extreme dualistic level of reality.

#### *Generalization by means of "naming"*

Another important quality of the conceptual mind is its natural ability to generalize. On the basis of the background-object-reference created by the conceptual mind (*nivritti* / *dogpa*), naming is applied. The conceptual creation of the background object-reference and the naming implies *generalization* in regard to the sense object. With Tsongkhapa's<sup>20</sup> student Gyaltsab Dharma Rinchen:

"*IDog-pa ni ldog-pa chig-rkyang spyi- dang log-pa zhes-pa ni ldog-pa gnyis-tshogs bye-brag go*"<sup>21</sup>. Which in Tarab Tulku Rinpoche's interpretation<sup>22</sup> means:

"*Dogpa*<sup>23</sup> is single only, i.e. [it refers to the field of the] general, and *logpa*<sup>24</sup> is the differentiation of the many, i.e. [refers to the field of the] particulars"<sup>25</sup>

The way the conceptual mind manages to conceal the individual natures of the phenomena in question in order to create a general name-image, is clearly

<sup>20</sup> Tsongkhapa (1357-1419), one of the most famous Tibetan scholars and the founder of the Gelug school.

<sup>21</sup> Gyaltsab Dharma Rinchen (Tib. *rGyal-tshab dharma rin-chan*), *rNam-bshad thar-lam gsal-byed*, Tashi Lhunpo Edition, Vol. Cha (6), fol. 54.

<sup>22</sup> Tarab Tulku Rinpoche, *"Tendrel" Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 10.

<sup>23</sup> *Dogpa* (Tib. *IDog-pa*) is the conceptually created differentiation of dissimilars.

<sup>24</sup> *Logpa* (Tib. *Log-pa*) is the natural inherent discrimination of similars and dissimilars (relating to the sense-reality).

<sup>25</sup> All Tibetan scholars throughout time have known that this sentence has a great importance, therefore its meaning has been interpreted throughout history.

expressed by Kamalashila in his *Tattvasangrahanijika*<sup>26</sup>:

The "conceptual [(name)] image ... is imputed upon numerically different particulars as their common character"..... "conceptual cognition conceals the individual natures of those things by superimposing a unity upon them, which is its own creation. The superimposition of such a unity results in the particulars being conceived of as similars"<sup>27</sup>.

Only through this screening out and generalizing process the conceptual mind is perceiving its particular conceptual object.

Talking about the conceptual mind as a "superimposing agent" may give the reader the idea that the Buddhist science of mind and phenomena postulates that the subject is the determining agent for the human experience of reality. However, this is not just so. In accordance with the Madhyamaka science of mind and phenomena, which is the crown jewel of the academic tradition within Buddhism, the subject and the object in any given situation are interrelated in terms of being an inseparable unity<sup>28</sup>.

These two intrinsic natures of the conceptual mind, the differentiating and abstracting (screening out) from the sense realm (yet still pointing to it) and the generalizing are the most revolutionary abilities of our mind, which allow for the difference between the animal's reality and the particular human reality. To be able to abstract and generalize lifts the human mind out of the otherwise strong bondage to the sense reality and paves the way for comparison, reasoning and analysis, and thereby for thinking and reflection as well as for our specific human way of communicating on the basis of language.

The screening out / picking out / isolating abilities of the conceptual mind have nothing but positive impact as long as there is a natural balance between different ways of accessing reality. But when and if the conceptual mind with its specific conceptual reality overly dominates the reality experience, we see problems arising, because when the conceptual mind and the conceptual reality take over, they leave hardly any space for direct sense experience.

Abstraction and generalization do not only define the relationship we make to the outer world, but likewise define the relation with oneself. The alienating effect in our modern world culture in regard to oneself and others is being felt more and more along with the

<sup>26</sup> Leonard Zwilling p. 62. & Dharmakirti, *Pramanavarttikamkarika*, Vol. I, p. 390. 15-18.

<sup>27</sup> Leonard Zwilling p. 67. & Dharmakirti, *Pramanavarttikamkarika*, Vol. I, p. 68-70.

<sup>28</sup> For further elaboration see footnote 5.

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increasing dominance of the conceptual mind. For instance many people of our modern culture do experience a distance to everything including themselves, which often results in an experience of loneliness, emptiness and in the worst cases can lead to suicide. There may be many other side-effects, some of which will be highlighted in the following passages.

### *'Wholeness'-image-creation*

There is still another natural ability of the conceptual mind that I would like to emphasize in this context, as it has great importance for the way the conceptual mind functions, and at the same time opens certain perspectives for personal development and psychotherapy, which we utilize in the UD approach. It is the ability of the conceptual mind to create a *'wholeness image'* by means of that, which is named.

It should be clear by now, that in accordance with Buddhist science of mind and phenomena, it is only possible for the conceptual mind to experience through the conceptual background-object reference, *nivritti / dogpa*. Based on that, which through this process is named, the conceptual mind automatically has a *'wholeness'* experience of the phenomenon / situation, independent of how many aspects of the phenomenon / situation have been conceptually addressed - a thousand (for instance by the "good and thorough" scientist in the scientific situation) or just a few (which is normal for the intentionally, manipulative politician or for the advertising industry).

Without this conceptual ability of creating a *'wholeness image'* we could not compare, analyze, recognize or even know or pretend to know. However, in regard to the above-mentioned point, it is of particular importance not to overlook that the premise and the condition for the functioning of this conceptual ability imply that, *that which is not named* in regard to a certain phenomenon can not be part of the conceptual reality and can therefore not be perceived by the conceptual mind.

This point is worth reflecting upon in connection with genetic manipulation and similar human deep interventions into the natural order. There might be many *'things'* that we can not take into account, as we do not know about them, due to the simple fact that these *'things'* are not yet part of our conceptual reality, because we have not yet differentiated them and named them.

### *Limitations of the conceptual field*

A fourth aspect of the conceptual mind's abilities, which has naturally derived from the three aspects mentioned above, is that the conceptual mind can only experience its object, the conceptual reality, nothing else. That means that the conceptual mind

has no ability to distinguish between the conceptual reality and the sense reality, as the sense reality is not within its field of experience.

With Tarab Tulku Rinpoche:

"Conceptual mind can not distinguish between the real object of the house and the *nivritti / dogpa* of the house, which it therefore automatically takes to be the house. As the conceptual mind can only perceive its object by means of *nivritti / dogpa*, and has no direct perceptual abilities in regard to the sense reality, it naturally takes the conceptual word-image, on the basis of discriminating the rest which has not been named, to be the real object."<sup>29</sup>

In other words, as the indirect way of perceiving the sense-reality is the only way the conceptual mind can perceive/experience, it is natural for the conceptual mind to presume that what it perceives is the real reality. I.e. we therefore often confuse the conceptual reality with the sense reality, for instance telling: "I have seen it with my own eyes" (to be understood as "... therefore it is true"), when we are in an emotional state relying on conceptual descriptions and conceptually based images rather than direct sense experiences.

If the conceptual mind overly dominates our perception, the conceptual abilities of differentiation and abstraction, generalization, *'wholeness'-image-creation* can have special implications for our reality, e.g. in regard to opening unnecessarily to manipulation of the advertisement industry, giving a too easy access and too much power to this and any other form of manipulation.

Thinking that we are using the sense minds, when we in fact just rely on a conceptually based description and *'image'* of reality, we impair our natural ability to get the feet on the ground to counteract the conceptual mind when "it gets out of hand" or when it "drives us out of ourselves" in emotional or mentally-disturbed conditions.

If we consider the abilities of the conceptual mind to abstract from the sense reality and to generalize the particulars, the ability to create a conceptual-*'wholeness'-experience* based on that which is named (again based on that which it is differentiated from) with its inability to distinguish in the moment of experiencing the conceptual reality from the sense reality, a very particular selective *'freedom'* crystallizes.

In any moment of time humans have this specific type of *'freedom'* in regard to what the conceptual mind names and thereby in regard to what becomes part of

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<sup>29</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 96.

the conceptual reality. In that sense humans are by nature conceptually biased or 'selective' or 'intentional' and this so at different levels of conceptual reality:

- a. At a cultural level: everybody is cultured in a certain way all in accordance with the specific culture in which one has been brought up – i.e. everybody incorporates the corresponding conceptual layers of reality including its norms, values etc. Also the different languages carry slightly different conceptual realities even within the same type of culture.

Here we can seek some fundamental reasons for clashes between cultures and inability to understand each other.

- b. At a social level: different social levels carry different conceptual realities – as we all know.
- c. At a group / family level: different families carry different conceptual realities too, some more than others, from a so-called "normal" to a pathological family.

It is very difficult for us to realize that none of these conceptual realities exist in and by themselves out there. Why is it so difficult to realize that these realities only exist because we reproduce them in any moment of time? Because the others in our group, at any of these levels, support this special way of experiencing. It is only in confrontations with other groups that one may realize – which unfortunately only very few do – that conceptual reality can be experienced differently at any of these levels.

- d. At an individual level: due to different experiences in life we create different imprints, *bagcha*<sup>30</sup> and different strong / genuine versus vulnerable self-references. Because the conceptual mind is abstracting from the sense-reality and as it can create its experience on the basis of just a few selected / named points of an otherwise complex reality, it is receptive particularly to the 'self'-reference, which thus becomes the core around which the conceptual reality crystallizes<sup>31</sup>:

<sup>30</sup> (Tib.) *Bag-chags*, (Skt.) *vasana*, (English) sedimental imprints. (see note 15)

<sup>31</sup> In his '*Tendrel: Science of Mind and Phenomena, II*' (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p.16, Tarab Tulku Rinpoche is expounding on these different conceptual levels of reality and on the impact of having experienced disturbances in the building up of the corresponding conceptually related 'self'-references.

- i. When emotional, the subject can momentarily become hyper selective, directed by the governing self-referential feeling of itself that together with the conceptual description of the situation gave rise to the emotion in the first place.
- ii. On the basis of relatively permanent personal crisis the conceptual selectiveness becomes so-called pathological:
  - a. Determined by the prevailing vulnerable self-reference;
  - b. In its lack of reference to the commonly shared sense reality;
  - c. By mistaking the images, which arise due to former impressions (*bagcha* and the prevailing self-reference), for being sense reality on a more permanent basis.

With this basic analysis of the interrelationship between the conceptual mind and the conceptual reality, it should be possible to make a clear distinction to the other main human way of experiencing reality, the sense reality, which is basic to the conceptual mind/reality and which, in contrast to the conceptual reality is a shared reality among all humans (the only exception being those with impaired sense abilities).

### ***Abilities of the "Sense Minds" / "Sense Realities" and their specific Relevance for the Unity in Duality Application***

The 'philosophers' of the Vaibhasika school as well as those of the Sautrantika school, on which the other main Buddhist schools (the Yogacara and the Madhyamaka) build their ideas, very clearly distinguish between the five "sense minds" and the "sixth sense mind", the latter including the conceptual mind. All the Buddhist "science of mind and phenomena schools" proclaim that we can have direct experience of the sense object without intervention by the conceptual mind, i.e. the five sense minds perceive the object in a direct manner, and they perceive only the particulars. Whereas, as we have seen above, the conceptual mind only has access to the object by means of *nivritti / dogpa*, that gives access only to the general referential field, through which the conceptual mind has an only indirect access to the particulars<sup>32</sup>.

<sup>32</sup> To clarify Dhamakirti's distinction between a "particular" and the "general" let me quote his *Pramanavarttikam*, Vol III, 1bc, 2. in Leonard Zwillling's translation: A particular is " a) causally efficient, b) specific, c) not denotable through words, d) capable of being apprehended without dependence upon other factors such as verbal convention or memory, while the universal is a) causally inefficient, b) general, c) denotable through words, and d) incapable of being apprehended without dependence upon verbal convention and memory " p. 19. Further, in *Pramanavarttikam*, Vol III, 1bc, 2., in Zwillling's translation, Dharmakirti explains: "A real, efficient entity is a unique

Thus the five sense minds perceive directly and they only perceive what is in front (if the senses are not impaired), i.e. the sense object needs to be present for the respective sense mind to perceive it.

Dealing with the senses can therefore give important means to get back to the present, whereas the conceptual mind most often operates in the past or in the future, often imposing 'things' on the present that belong to the past and ideas of the future. If one gets disturbed by either one, the sense minds can counteract this tendency, which can be very useful when ridden by emotions or in particular in connection with mental disturbances. Furthermore, bringing oneself back into the present has a calming effect both on body and on 'mind', i.e. it is an excellent anti-stress method.

Another important aspect, which we can learn from Dharmakirti, is that the senses have no ability to pick up and isolate any particular aspect of their object like the conceptual mind. The sense minds naturally and indiscriminately perceive what appears to them, and, with Dharmakirti:

"When the nature of a thing is cognized in direct perception all of its aspects are cognized...."<sup>33</sup>

Here we should be aware that "all its aspects" refers to all the aspects that are available for the sense minds in this particular moment, under these particular circumstances. I.e. this sentence basically indicates that the sense minds are non-selective.

As the sense minds can only appreciate the present moment, and as they can only perceive what is so-to-say reflected in the senses and have no abilities to abstract or generalize, there is no possibility for the prevailing 'self'-reference to have any impact on the sense reality experienced (unless the 'self'-reference and the inflicted conceptual mind are able to inhibit or impair the physical sense organs, the sense-powers<sup>34</sup> or the sense-minds themselves).

We can see in our language that this counteracting effect of the senses is old knowledge – not just in India and Tibet but also here in West – as we have appropriate sentences referring to the wisdom of the

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individual numerically different from all other things, meaning both its homologues as well as its heterologues" p. 19.

<sup>33</sup> *Pramanavarttikam*, Vol I, v. 43. / Leonard Zwillig p. 90.

<sup>34</sup> *Wangpo* (Tib. *dBang-po*, Skt. *indriya*): In accordance with Buddhist science of mind and phenomena each of the sense-organs have their respective sense-powers enabling the respective sense-minds to experience their objects (Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 86.

senses in connection with becoming emotional, like "come back to your senses".

The senses actually have the power to counteract the conceptual mind's selective tendencies. The senses therefore become special means for personal development and in the hands of the psychotherapist.

### *The 'Self'-Reference*

An aspect of the human way of functioning that is central for the *Unity in Duality* view and application is the role of the 'self'-reference and the effect it has on modern man in being mainly dominated as he/she is by the conceptual mind, as briefly mentioned above.

In accordance with the *Unity in Duality* view, when feeling bad, getting emotional or even when being mentally disturbed it is connected with the activation of one of our vulnerable 'self'-references.

In accordance with general Buddhist ideas the basic characteristic of dual existence<sup>35</sup> is the "lack of intrinsic awareness"<sup>36</sup> of the unity-nature of existence as such. Another way of expressing this most basic splitting from the whole is in terms of the 'self'-identification<sup>37</sup> of the "substratum awareness"<sup>38</sup> with 'itself' as 'being itself'. In accordance with Tarab Tulku Rinpoche this event does not only refer to our human level of existence but likewise to a primordial and a universal level of existence respectively<sup>39</sup>.

When there is first 'self'-referential 'awareness' automatically there is also 'other' referential 'awareness'. Based on this first split another split naturally follows<sup>40</sup>: the split of 'other' identification

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<sup>35</sup> In Buddhist texts related to as *samsara*.

<sup>36</sup> *Marigpa* (Tib. *Ma rig-pa*) / Skt. *avidya*), which has often been translated to ignorance is a general Buddhist idea, found in the earliest Vinaya text, the *Vinayavibhange* (dating back to before Christ).

<sup>37</sup> 'Self'-identification or self-referential awareness, *nyonyi* (Tib. *Nyon-yid* / Skt. *klesa-vijnana*) is referred to by Vasubandhu in *Trimsikakarika* and in other texts of the Yogacara school of science of mind and phenomena.

<sup>38</sup> *Künshinamshe* (Tib. *Kun-gzhi nram-shes* / Skt. *Alayavijnana*). *The bagcha* (Tib. *Bag-chags*) are 'energy' imprints, which are said to be connected with the *kunshinamshe*. *When these 'energy' imprints are lifted, the kunshinamshe change to 'intrinsic wisdom'* (Tib. *Ye-shes*) in it's rejoining the unity of existence.

<sup>39</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 6.

<sup>40</sup> Due to the transitory nature (Tib. *Mi rtag-pa* / Skt. *anitya*) of everything that exists (all dual existence) for an entity to continue its existence it needs to partake in an ongoing process of assimilating and expelling; of creation, being and cessation; the process of unfolding and infoldment that in accordance with Buddhism takes place any split second of time. Tarab Tulku Rinpoche, *'Tendrel'*

into that which is needed to uphold the 'self-referential identity as an entity'<sup>41</sup> and that which disturbs it, often referred to as attraction<sup>42</sup> – rejection<sup>43</sup> respectively, which in accordance with Buddhist ideas are basic to the 'behaviour' of everything that exists, most easy to distinguish in organic phenomena.

Human beings, which is our topic here, right from the time of conception have a strong drive to uphold existence by continuously assimilating what is needed while rejecting / fighting what seems to be hindering the unfoldment into a fully mature human being. This process does not stop with our individual development but becomes more and more sophisticated along with the development of the man made culture.

The unfoldment of the individual and of reality follow each other all the way (in their subject-object interrelationship). Here we can distinguish eight commonly shared levels of 'self-referential

establishments and corresponding commonly shared levels of reality:

1. Rudimentary pre-linguistic 'feeling' determined 'self'-referential establishment and corresponding Rudimentary pre-linguistic 'feeling' determined reality;
2. Pre-linguistic sense determined 'self'-referential establishment and corresponding Pre-linguistic sense determined reality;
3. Rudimentary linguistically determined 'self'-referential establishment (basic *dog-pa* differentiation - being in command of one's mother tongue) and corresponding Rudimentary linguistically determined reality;
4. Linguistically determined pre-socio-cultural 'self'-referential establishment (being in command of one's mother tongue - maturity for schooling) and corresponding Linguistically determined pre-socio-cultural reality;
5. Linguistically determined primal socio-cultural 'self'-referential establishment (maturity for schooling - adolescence) and corresponding Linguistically determined primal socio-cultural reality;
6. Linguistically determined formative socio-cultural 'self'-referential establishment (adolescence - adult age) and corresponding Linguistically determined formative socio-cultural reality;
7. Linguistically determined established socio-cultural 'self'-referential establishment (adult age - senescence) and corresponding Linguistically determined established socio-cultural reality;
8. Linguistically determined declining socio-cultural 'self'-referential establishment (senescence) and corresponding Linguistically determined declining socio-cultural reality experience.<sup>44</sup>

I will confine myself to making five comments on these eight levels of 'self'-referential establishment and corresponding reality experience, as any further elaboration would by far exceed the frame of this paper:

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*Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 35.

<sup>41</sup> 'Self'-referential identity, *dagtzin* (Tib. *bDag-'dzin* / Skt. *atmagraha*), refers to a slightly more developed level of 'self'-referential 'awareness' (*nyonyi*), taking oneself as being an independent entity and identifying with that as one's centre. *Dagme*, (Tib. *bDag-med* / Skt. *nairatman*) is the negation of an independent entity existence of one-self or it-self, which misleadingly in Western literature often has been translated as "negation of a self", giving rise to many misunderstandings. In accordance with Buddhism, in order to go beyond dual existence / samsara the adept needs to go beyond the *dagtzin*, realizing *dagme* in order to dissolve *nyonyi* / dissolve *marigpa* for re-joining the wholeness, the unity to 'attain' Nirvana.

However, the goal of the *Unity in Duality* personal development and psychotherapeutic application is not to go beyond either duality or 'self'-referential 'awareness', *nyonyi*, or 'self'-referential identity, *dagtzin*. Most importantly, in accordance with the *U.D.* view, certainly one should not get rid of the experiential center of oneself, which Jung refers to as ego, on the contrary the experiential center should become increasingly stronger with development along the *U.D.* lines. The main goal is thus to use the science of mind and phenomena insight of the ancient traditions, expressed in the paradigm of the subject-object, body-mind, 'energy'-matter interrelationship, in order to change and transform inadequate and disturbing 'self'-references, *dagtzin*, and in order to develop more balanced and more nuanced ways of experiencing reality by using more fully the natural abilities available to us as humans. On this basis *U.D.* spiritual application becomes possible.

<sup>42</sup> *Doe* (Tib. *'Dod*). Often in the later Buddhist texts is written desire (Tib. *'Dod-chags* / Skt. *raga*) instead, which however refers only to a human level of existence.

<sup>43</sup> *Dang* (Tib. *sDang*). Often in the later Buddhist texts is written hatred (Tib. *Zhe-sdang* / Skt. *dosa*), which however refers only to a human level of existence.

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<sup>44</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 63. Adapted from teaching material formulated by the author of this article.

1. It should be understood, that even though there is a humanly inherent matrix for the commonly shared levels of 'self'-reference and corresponding reality, we create our own individual flavor of each level, all in accordance with our individual experiences. These individual experiences all along the development make imprints<sup>45</sup>, which automatically influence the further establishment of individual 'self'-references and corresponding reality experiences.

2. In that sense, when we are conceptually dominated, the actualized 'self'-reference becomes the core around which we create our specific human / conceptual reality. We will get a deeper understanding of this point in relation with the presentation of the dynamics between the "conceptual-mind", the "image-mind" and the "feeling-mind" in regard to reality creation.

3. The 'self'-referential entity one tries to uphold, from a linguistically determined level onwards, may consist of a range of conceptually determined 'self'-references with which the person identifies in different circumstances. This further implies that from the time of the linguistic development, humans have the possibility to establish an outer conceptual relation to themselves for better or worse.

4. I would also like to mention in this context that if/when a person during the time of his/her development does not get the support needed, there is a possibility for establishing vulnerable identifications. Obviously, the earlier and the more severely these unfortunate experiences have been established as vulnerable 'self'-references, the more impact they will have on the person's experience of reality and of him or herself.

However, one can not deduct how a given situation will affect a given person, as it is very different from person to person how and when a lack of support is experienced, and how and when the person is establishing a 'self'-referential vulnerability.

5. One of the underlying *Unity in Duality* assumptions in connection with the established vulnerable 'self'-references is, that because we have created the vulnerable 'self'-references ourselves, we can also undo them ourselves, if we take the responsibility for establishing them – i.e. if we are not satisfied with the easy solution of blaming others, circumstances etc. – even though undeniably others and circumstances are always involved as well.

<sup>45</sup> Our experiences create 'energy' imprints, *bagcha* (Tib. *Bag-chags*) (see footnote 15), which at a later time when the secondary conditions are right can become activated and, for instance, in turn give rise to a specific 'self'-reference that will pay its influence.

### *The Dynamics of the "Conceptual Mind", the "Image-Mind" and the "Feeling-Mind" in regard to the Creation of Reality*

I have already mentioned earlier within the analysis of the conceptual mind that the vulnerable 'self'-references have a special impact when the conceptual mind is dominating. It is especially due to the conceptual mind's selective abilities in regard to its object / situation that, when a vulnerable 'self'-reference is activated, it is free to rule the conceptual experience. In order to fully comprehend this it might be useful to look at the dynamics of the conceptual mind<sup>46</sup>, the image-mind<sup>47</sup> and the feeling-mind<sup>48</sup> in regard to the creation of reality, when the conceptual is dominating mind-wise as well as reality-wise.

On the basis of the different levels of linguistically determined 'self'-reference and reality formation, when conceptually experiencing a given situation, one basically describes the situation in words. Describing the situation in words is already implying abstraction and generalization, as an inherent quality of the conceptualizing process, but also implying many selective processes at different levels of 'self'-referential establishment, as mentioned above. Throughout life, the individual selections and flavors influenced by our individual experiences are entwined with this humanly shared way of experiencing conceptually. On top of all these types of 'selections' the particular immediate 'self'-reference at the center of our present identity<sup>49</sup> pays its influence by pushing through a specific selective process of what should be named for the creation of the conceptual-'wholeness'-experience of the situation, and how it should be evaluated.

That which is thus described is actually experienced with the image-mind. When the situation is experienced by means of description and when the described situation also appears image-wise it is experienced as real, i.e. taken to be the sense-reality. When the conceptual reality of the situation becomes real it gives rise to mental feeling, which is

<sup>46</sup> Tib. *rTog-pa'i rnam-shes / togpenamshe* – a sixth sense mind phenomenon. Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 92-98.

<sup>47</sup> Tib. *sNang-ba'i rnam-shes / nangwenamshe* – a sixth sense mind phenomenon. Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 78.

<sup>48</sup> Tib. *Myong-ba'i rnam-shes / nyongwenamshe* – a sixth sense mind phenomenon. Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 79.

<sup>49</sup> The 'self'-reference has both a feeling-aspect as well as a conceptual-aspect, when we are conceptualizing.

experienced by means of our feeling-mind. When feeling the situation, which has both been described and 'seen', the conceptual experience is confirmed as being real and true.

In case of the rising of emotions this process from conceptual-mind to image-mind and further to be confirmed and supported by the feeling-mind, which has the effect of making the conceptual mind even more selective, can go on for as long as there is no counteracting statement getting through with a strong enough reality status to stop this self-perpetuating up going spiral movement, or as long as no strong experience from another type of mind counteracts the conceptually created reality.<sup>50</sup>

If for instance one has just been "stepped on one's toes", and has therefore already slid back into contact with an old vulnerable 'self'-reference, being conceptually determined, one is likely to experience reality accordingly by means of picking out and isolating those aspects of the situation that fit with the vulnerable mood of one's 'self'-reference. If one is stuck in this unpleasant and vulnerable 'self'-reference, this process can go on until one somehow either manages to counteract the conceptually based reality experience with a different type of mind or until one manages to change one's 'self'-reference otherwise.

It should be clear from this presentation that the conceptual reality is inherently receptive to the 'self'-reference with which one presently identifies. However, if the way the conceptual mind works is acknowledged, it is possible by means of a certain training in self-development to be conscious of these processes referred to above, which normally would be unconscious, and to voluntarily either 1) change the 'self'-reference (if one is not holding too tight onto the truth of the conceptual reality) and the reality experience will change accordingly, or 2) to try to use another type of mind to counteract the reality experience.<sup>51</sup>

Through this kind of work, apart from its immediate effect, one also gains insight into the nature of our existence in two respects: a) One is the interrelationship between subject and object; b) the other is the insight that one has other 'self'-

references than the one identifying with at the moment, and that therefore one has a choice. With these two types of insight one can re-gain power over one's reality and life situation – in as far as one has lost it – or at least improve one's ability of mastering life circumstances (being "master in one's own house").

In order to counteract a problematic conceptual reality experience, I mentioned above that one can attend the humanly shared reality of the sense-minds, or one can go even deeper into the 'energy' base of the body-'mind'. Gradually realizing the interrelationship between body and 'mind' in the pursuit of re-establishing a genuine body-'mind' beingness relationship to oneself and others, one becomes increasingly more centered, stronger, and more embodied, all of which automatically gives more dignity to the individual and encourages respect from others. In the run of this process also the distance between subject and object diminishes, as does likewise the distance between body and 'mind'.

On the basis of being able to counteract the conceptual reality by getting in touch with and centering oneself in a more genuine and subtle 'self'-reference, which is not contaminated by the vulnerable 'self'-reference, in the situation it can be realized which part of the problematic experience has to do with oneself (the subject) in terms of own vulnerabilities that can therefore be changed, and which part has to do with the other (the object) and thus can be dealt with otherwise.

### *Transformation*

In accordance with Tarab Tulku Rinpoche's exposition<sup>52</sup>, if we examine Tantric insight and practice an amazing order of different more and more subtle body-'mind' processes and states appear, which humans naturally - albeit unconsciously - are exposed to. Yogis/yoginis train to make the more subtle of these body-'mind' processes and states conscious in order to use them for their transformation<sup>53</sup>.

For instance according to the Tantric view the process of falling asleep takes the 'person' through various stages from dissolving his/her 'identity' with the physical level of existence in terms of physical body and the connected mind, to finally merging into unity

<sup>50</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 20.

<sup>51</sup> For instance one can relate to the body-sense. Through the body-sense it is possible to experience a genuine 'self'-reference of non-linguistic observation. By getting in touch with a more genuine level of oneself, the vulnerable 'self'-reference automatically changes. Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 65.

<sup>52</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, I* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 47-48.

<sup>53</sup> These different processes and states have been the main topic of investigation of the yogis/yoginis in their process of refining their own tool (their body-'mind') to pursue their goal of re-uniting with the original 'energy' of themselves and the universe in order to transcend dualistic existence.

with its basic 'energy' origin in the deep dreamless sleeping state. From this unified state of deep rest, the unfoldment process into a body-'mind' state of dream follows. In the dream state the 'person' possesses a body similar to the waking state body, but in accordance with the tantric ideas, it is of a more subtle quality<sup>54</sup>. However, the dream-body is said to have similar perceptive abilities as the five sense-minds, and the connected dream-mind possesses all the mental abilities belonging to the normal waking state, yet on a more subtle level, due to its more subtle, i.e. less limited embodiment. The dream state is in the Tantras therefore reckoned to be a deeply fortunate state for spiritual development<sup>55</sup>. From this dream state the person re-appears and manifests in the physical body and connected mind of the waking state.

Also, in accordance with the Tantras<sup>56</sup> there is a special connection between the process of falling asleep up until attending the state of deep dreamless sleep, and the process of dying. The Tantras hold<sup>57</sup> that in both cases the 'person' is partaking in a similar process of dissolving the universal element forces<sup>58</sup> to re-unite with his/her original 'energy', deeply restoring him/herself. In the case of dying, from this original 'energy' new element forces inevitably start to unfold again due to latent 'energy' imprints, *bagcha / vasanas*, of "wanting to take form". These imprints are giving rise to a whole new manifestation, first as a 'bardo'<sup>59</sup>-being determined by a 'bardo'-body (which is said to be similar to the dream-being and the dream-body, just even more subtle), continuing to manifest in a new life - like waking up from the

dream state to partake in the waking state of the new day.

It is from the yogi's/yogini's achievements of consciously tracing these natural and otherwise unconscious processes that this material is available<sup>60</sup> to us. To render transparent the implications this deep insight has at our level of development, I would like to mention the most radical form of transformation within personal development and psychotherapeutic application *U.D.*, which Tarab Rinpoche has made available for us, applied in the frame of the dream and the dream state.

Already at the end of the 19th century and beginning of the 20th century Sigmund Freud, Carl Gustav Jung and also later many other outstanding Western psychiatrist, psychologists and psychotherapists have found dreams to be important revelations from the unconscious, carrying insight and messages to the dreamer of how to change for the better. Some of the Western dream theories<sup>61</sup> even hold the view that the dream function in itself is transformative.

That dreams in themselves have a transformative function is a view also held by *Unity in Duality*<sup>62</sup>. In that sense the body-'mind' system of the individual in the dream state, for instance, seems to produce automatically the material necessary for the elimination of vulnerable 'self'-references, which otherwise rule our experience of reality in a manner disturbing to our existence.

In accordance with the *U.D.* view, in the dream state the dream function is seen as producing different subject-object constellations, i.e. different situations, which roughly can be parted in four types according to their prospect:

1. In disturbing dreams the subject-object constellation offers the possibility to go through whatever is needed to get rid of, for the sake of the best possible continuation of the individual entity;
2. In the dreams where one feels good, the subject-object constellation gives the chance to 'heal';

<sup>54</sup> It is called a dream-body, *milamgyilü* (Tib. *rMi-lam gyi-lus*) or an 'energy'-body, *yilü* (Tib. *Yid-lus*).

<sup>55</sup> See for instance: *Tsongkhapa's Six Yogas of Naropa* (see footnote 10).

<sup>56</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 9.

<sup>57</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 10.

<sup>58</sup> The element forces referred to are: the force of structuralization, the force of cohesion, the force of maturation and the force of movement / production / continuation. These element forces are 'energy' forces basic to everything existing, but in accordance with Tarab Tulku Rinpoche they all have physical and mental correlations too. In this context I should also mention, in accordance with Tarab Tulku Rinpoche, that the mastery of the infoldment and unfoldment processes of the element forces is the essence of the yogas and the traditional Indian as well as Tibetan mandala practices.

<sup>59</sup> Bardo-being means a being in the 'intermediary state' between death and a new life.

<sup>60</sup> The yogi/yogini is training to become conscious in these states, first of all to achieve a more and more refined 'body-mind' with its refined 'self'-reference as well as with the related reality experience.

<sup>61</sup> For instance Jung's theory of dream-analysis.

<sup>62</sup> Based on Tarab Tulku Rinpoche view, which is founded partly on the experiences of the yogis / yoginis and partly on his own experiences. Since he was young Tarab Rinpoche was trained to consciously take people's problems with him into the dream-state in order to ask their questions in this subtle and - in regard time and space - less limited state, where because of that it was easier to find a suitable solution, if one was mastering the dream-state.

3. Then we have dreams where the subject-object constellation offers the opportunity to gain insight<sup>63</sup>;
4. Finally there are dreams where the subject-object constellation is influenced by outer conditions<sup>64</sup>.

For the purpose of illustrating this radical process of transformation, I will focus on the dream type no. 1., which is pervaded by an uncomfortable feeling. In accordance with the *Unity in Duality* view, in those dreams the dreamer is trying to get rid of the vulnerable 'self'-references he/she has taken to be his/her center, i.e. that which the person identifies with and plays out in the dream<sup>65</sup>.

As the subject and object in dreams are completely interrelated, the object is the counterpart to the subject and vice versa. That means for example when the dreamer is feeling threatened, the dream object is threatening, and the other way around, when the dream object is threatening the dreamer feels threatened. In those types of dreams it is precisely the vulnerable 'self'-reference, which is producing both the subject and the object of this particular subject-object constellation, in order to give the dreamer the possibility to get rid of this vulnerable 'self'-reference during the dream, or by dealing directly with the dream material upon re-entering the dream at a later point.

In other words it is the person's own intrinsic powers that try to let those 'self'-references die, that are not conducive for the continuation of its entity or are destructive to its continuation.

Using the ancient knowledge of the interrelation between subject and object as well as between matter and 'energy', coupled with the knowledge of the enfoldment of the element-energies in the process of falling into deep sleep / dying, in accordance with Tarab Tulku Rinpoche<sup>66</sup>, we can

<sup>63</sup> In accordance with Tarab Rinpoche it is possible to gain special insight in the dream state because the dream body is less limited in regard to time and space. For further information see Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 85.

<sup>64</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 86 and "Lucid Dreaming: Exerting the Creativity of the Unconscious" in "The Psychology of Awakening", Ed. By Gay Watson, Stephen Batchelor and Guy Claxton, Rider 1999.

<sup>65</sup> In accordance with the Tibetan and Indian dream-tradition in the dream state we have both a subject and an object, which are mutually interrelated, like in the waking state. The subject being oneself in the dream, and the object being that which the subject experiences.

<sup>66</sup> Tarab Tulku Rinpoche, *'Tendrel' Science of Mind and Phenomena, II* (Tib. *Nang-don rig-pa'i gzhung-las*

deal directly with the transformation of the vulnerable 'self'-references. Since in the dream the vulnerable 'self'-reference determines the feeling of oneself as well as the threatening 'reality', if one allows oneself to stay in the threatening feeling experience, the threatening 'reality' will naturally attack oneself. If in this situation one does not try to avoid the threatening 'reality', at the same time managing to unite with the threatening feeling (based on and leading to the vulnerable 'self'-reference), the threatening 'reality' and the vulnerability of 'self' will finally both dissolve. It is the same principle as in a fire, where, when the firewood has burned down, the fire naturally dies. The 'attacker' is in this way becoming the means for the vulnerable 'self'-reference to die. When the dreamer has taken the vulnerable 'self'-reference through the dying process, the dreamer reaches the deep uniting state from where a new and balanced manifestation naturally appears.

It is a deep and radical practice to let the subject and object go hand in hand, taking each other through the death process in the form of a dynamic interplay between them. Of course such practice is not easy to go through unless the person realizes and understands the interrelationship between the dreamer and the dream object at least to some extent, i.e. realizes that the dream object is attacking because the dreamer needs to get rid of the vulnerable 'self'-reference, which is basic to this particular subject-object constellation in the first place. Not realizing these interrelationships one will always go into protection and defense of that with which one identifies, whether in waking state situations, in a fantasy dream situation, or in the real dream situations. Therefore we can not just let the vulnerable 'self'-reference dissolve simply because we like to. This is possible only from a conceptual level, and that does not have any deeper impact. No matter how bad it is and how much it disturbs us, we won't be able to let the vulnerable 'self'-reference dissolve without any personal development training in line with what is mentioned above.

## Finishing Remark

I hope to have shown clearly how gaining insight into the three entwined inter-relationships which constitute the *Unity in Duality* paradigm gives us a key to change and transform in regard to self and others: The interrelationship of subject and object implies that the experience of reality to a great extent is dependent on the experience of oneself, one's level and condition of 'self'-reference. The experience of oneself has been shown to be the core around which the psychological patterns and the reality of the individual develop. This 'self'-reference is the subject

*byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), p. 97.

## U.D.-NEWSLETTER

of change in regard to *U.D. Personal Development and Psychotherapeutic Application*, whose insights and methods imply and make indispensable use of the body - 'mind' and 'energy' - matter interrelationship, as mentioned above.

It seems that in general our problems regarding mental health, communication, as well as concerning the imbalances we have imposed upon nature all arise due to lack of understanding of these interconnections, a lack of actualization of their nature, as well as due to a lack of connecting up with them as our natural existential base.

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This book will be available as manuscript from Tarab Institute, Hörsholm Kongevej 40, 2970 Hörsholm, DK, 2004.

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# STARTING ON A BLANK PAGE...

## - SOME PERSONAL REFLECTIONS LOOKING BACK ON FOUR YEARS OF U.D. TRAINING -

### Alexia Meyer-Kahlen

As I am sitting on the train, returning from my last week of U.D.-Training in Tallinn, Estonia, words are arising in my mind, which Rinpoche directed at us at the very beginning of our first week of training, back in October '99 in Stockholm: He asked us to be open, to start this training on a fresh page in our mind, one which was still blank, for only then would it be possible for us to truly see what Unity in Duality is.

Back then I didn't really understand what he meant, nor how to do what he was asking of us. Of course, the concept made sense, so I swallowed it. Yet it is only now, at the end of these four years, that something starts to become transparent and it has to do with this blank page and it has to do with the understanding of what makes Unity in Duality so unique. In this last week of Training I am just returning from, Rinpoche gave a few times the metaphor of the 'body' of Unity in Duality, whereby he was referring to the basic structure of the U.D. Philosophy and Science of Mind. He said that we must hang the 'ornaments', i.e. the methods of Self-Development and Psychotherapeutic Application, onto this very body for it to truly become Unity in Duality. Only in conjunction with *this* body does it make any sense to apply and make use of the 'ornaments' of mandala and energy practices, of work with dreams and death. Only then the richness and intricacy of the Unity in Duality - Tendrel approach will start to slowly open up for us, because it is with this

'body' alone that the 'ornaments' are fitting. Rinpoche also pointed out, that if we are attaching the U.D. 'ornaments' to some basic structure of western philosophical or psychotherapeutic approach and understanding, they were to become just another "Buddhist method" we mix into the cocktail of our western psychotherapy, to find in the end that it has lost all of its taste.

But of course this is difficult. It is difficult to become aware of our preconceived ideas and concepts of what philosophy, psychology and psychotherapy are and to let go of them. And, looking back on my own process during these last four years, it is even more difficult to understand our basic conceptual approach to 'reality' all together, because we are so used to relate to the world by analyzing, classifying, describing and differentiating, all the while making distance to the object of our analysis. The relationship of our conceptual mind to its conceptual objects is based on a

mental operation of isolation by exclusion: In isolating a particular aspect of the sense object we are excluding all of its other aspects and we then label this isolated aspect with a general name, taking it to be the object itself. Needless to say, in this way we miss a whole lot of what is going on, without being aware of it.

This is not to say that conceptual mind is not an excellent tool and a necessary one as well. During the U.D. Training, as Rinpoche over the years was introducing more and more subtle differentiations between the different layers and aspects of subject-object, body-mind and matter-energy, it was absolutely vital to execute these conceptual operations. Understanding does take a certain degree of conceptual discrimination and yet it takes more...., for in the end it seems to be precisely this conceptual approach, that we have trained all of our life, at school, at university, in our profession, which prevents us from "getting" the Unity in Duality view. Because if our conceptual approach is dominating all our other ways of accessing reality, we get captured in our own conceptual field like in cobwebs, ongoingly making distance from ourselves and the objects of our experience, and we will never be able to see the complete picture of what Rinpoche is painting for us.

In this last week of training Rinpoche explained, that the 'body' of Unity in Duality, the basic structure of the U.D. Philosophy and Science of Mind, gives us the HOW and WHY of the nature of reality and of our experience of that reality, as well as our mind's relationship with it. By this, Rinpoche pointed to the very essence of the Unity of Duality approach, which is Interrelatedness. Subject and object, body and mind, energy and matter all appear in a way of interrelationship and interconnectedness, and if we are trying to grasp a view so fundamentally *grounded in interrelationship* with the tool of the conceptual mind, which is *based on separation*, we are destined to fail. It is just the wrong net to catch *that* fish.

So then, I am contemplating while sitting on that train, what is the appropriate net to catch the fish of Unity in Duality - Tendrel, to "get" the view, to be able to clearly see what distinguishes U.D. from all of our Western approaches of philosophy, psychology and psychotherapy? The name *Unity in Duality* itself gives it away: it must be a net which is precisely taking into account the fundamental conception of reality as being of deeply interrelated nature. At this point the metaphor of the fish and the net no longer holds, because the fish and the net can no longer be understood as two separate things.

If we are really letting the 'body' of U.D. enter upon that blank page in our mind, it begins to dawn on us, that we must somehow go deeper, that we must go beyond the conceptual mind field, we have been unknowingly captured in all of our life, in order to understand what Unity in Duality really is about.

"Getting" the U.D. view, which is based on interrelationship, implies by necessity that the conceptual field, which is based on separation, needs to become more and more transparent to us. As we are truly beginning to understand *in ourselves* how our experience of reality comes about on all the different levels of 'sensing', 'thinking', 'imaging' and 'feeling' and how it all is playing together, we truly gain the possibility to notice when we again start to describe the object to ourselves, making distance from it. It becomes possible to begin to center ourselves in our body sensations, in our body energy, in our mental feelings. Staying there - and be it just for a few minutes at a time - we can actually witness how our experience of the object comes about and precisely that is the means to dis-empower and undercut our dominating conceptual reality experience and our mere conceptual understanding.

We ourselves need to *become* Unity in Duality, we need to begin to *embody* the Unity in Duality view, or more precisely, we need to become aware of what we have been all along. It is then, that we find confirmed in our own experience what Rinpoche has been telling us all along: Things do not exist in that seemingly isolated, ontological manner "out there", just waiting for us to perceive them, but on all levels the subject plays an integral part in the constitution of the object it perceives. As we are beginning to feel the difference between what it is like to be *caught* in the conceptual mind and its constructed reality on the one hand and between using conceptual mind in a way that is *balanced* by our sense mind or feeling mind on the other hand, we are able to enter into a deeper, more direct experience of ourselves and of the Unity in Duality paradigm, than the indirect conceptually describing one. Because there is a difference between "getting rid of conceptual mind" - which is most certainly not what Unity in Duality teaches - and between having understood the mechanics of conceptualization enough, as to not be swallowed up in the conceptual mind field without being aware of it.

Sitting on this train, returning from my last week of Training in Tallinn, Estonia, I can suddenly see the beginning and the end of the Unity in Duality Training coming together, can see them meeting: We have to start on a blank page, so Rinpoche can paint in our mind the 'body' of Unity in Duality, the multitude of interconnections between subject and object, body and mind as well as matter and energy. As we go on, gradually uncovering the processes underlying our reality experience and making personal use of this knowledge, it is this 'body' that is slowly becoming alive in ourselves. In this way we are applying the 'ornaments' of Unity in Duality to the proper Unity in Duality 'body', gradually learning to exchange the two-dimensional blackboard of our dominating use of conceptual mind for a fresh and authentic taste of the living reality of Unity in Duality - Tendrel.

# EXPERIENCES ON WORKING WITH CLIENTS ON THE BASIS OF U.D.

Karla Mikoteit

I would like to comment on what changed in my work as a psychotherapist since my training in U.D. (Munich 1997), particularly in regard to my attitude and my feeling towards my clients.

I was trained in the psychoanalytic theory (of Freud) and had been working with this approach for many years.

Soon after the beginning of the training the first change occurred. Staying more and more in the body-feeling and listening from there, the sessions were not so exhausting as they were before. I was more relaxed throughout my working-day. And out of that, –even before I started to use the U.D.-method–my clients reacted upon that development by feeling more understood.

After that I went through different steps of understanding, concerning for example the subject-object-interrelationship and the role of the vulnerable self-references and our inner effort to protect them.

But how this ‘understanding’ can lead into a wrong direction –if it is just on a conceptual level–was one of the fruitful errors I made and I will tell about.

Seeing the clients’ efforts to defend their vulnerable self-references and their attempts to protect them, and at the same time beginning to understand that the vulnerable self-references are ‘just’ identifications that are not ‘reality’, I became impatient and expected the clients to immediately see that. This approach towards my clients (and towards me) did hurt, – because we ARE identified and DO suffer from our vulnerable self-references and the connected vulnerable self-referential feelings, and for US it IS ‘reality’. My attitude was influenced by understanding the subject-object-interrelationship only in a conceptual way, and from that I was using U.D. as a METHOD to get rid of the vulnerable self-references without much compassion!

Fortunately I came into a very vulnerable self-reference myself, which popped up in my own self-development-work. This made clear to me what had happened in relation with my clients and that there was a need for a different understanding. I began to

see that it is a must to stay with oneself and to meet the client on as many levels of perception as possible. Of course on the one hand it is important to know that all our experiences are ruled by our identifications – BUT it is as important both for oneself and for the client to FEEL the vulnerable feelings of those identifications. I found this to be basic for a work with U.D. Otherwise one turns U.D. into a mechanical tool, which doesn’t give an effect of real development.

So my work on compassion – with myself and others – began.

I am still busy with that.

To conclude I would like to point out what is to me the main difference in my work.

What I told above about using U.D. as a method without staying in the understanding/feeling of all levels and how I got out of it, gave a more basic understanding to me of the situation of the client, which is more process-like. What I would like to express by that is – I don’t feel so much like the ‘expert’ anymore. The ‘expert’ who is telling the client ‘the right way’. During the sessions I feel often very relaxed, I don’t think so much, but stay more in the feeling, out of which – and out of the correlated understanding – I offer what could help as a method, and the client is free to take it. There are strong forces in the clients to develop themselves and I feel more and more as a helper on that way.

The main thing is this feeling/understanding of the vulnerable self-references I give and on the basis of which the clients start to develop this attitude themselves.

In this way U.D. spreads its healing forces even in clients who are not ready yet to do the necessary exercises to go into, let me say, “classical” U.D.-sessions.

Hamburg, 5 July 2003

# Program 2004

## Calendar

### JANUARY

17-23, TR & LH Hamburg: U.D. Train. Module I, 2. w.  
30-1/2, TR Tartu University: Yogacara.

### FEBRUARY

6-8, LH Munich: Diversity of Realities & Modes of...  
14-15, TR Brussels, Tetra: Essence of Tantra.....  
20-22, TR Copenhagen: Ancient Tib. Dream Wisdom.  
20-22, LH Helsinki: Mandala - Balancing Basic Forces..  
27-29, LH Stockholm: Ancient Tib. Dream Wisdom.

### MARCH

5-7, TR Zürich: Nearness to Oneself-Openness to World  
20-26, TR & LH Paris: U.D. Training Module II, 1. week

### APRIL

3-4, TR & LH, Tampere: Philosophical Conference  
16-18, TR Luxembourg: Revealing Natural Energy R  
24-25, TR Frankfurt: Nearness to Oneself, Openness..  
30-2/5, LH Aix-en-Provence: Revealing Natural Energy..

### MAY

8-9, TR Paris: Ancient Tibetan Dream Wisdom...  
14-16, TR Munich: Dzog-chen  
20, TR & LH Cologne: Psychological Conference  
24-30, TR & LH Hamburg: U.D. Train. Module I, 3. w.

### JUNE

11-13, TR Dortmund: Essence of Tantra - A U.D. Appr.  
11-13, LH London: Ancient Tibetan Dream Wisdom.  
26-2/7, TR & LH South France: U.D. Tr. M. II, 2. week.

### JULY

24-30, TR Marcevol: Summer-retreat, Shiné & Lhagtong

### AUGUST

14-20, LH Slovakia: Summer-retreat, A. Dream Wisdom  
26-29, TR & LH: U.D. Training-Follow-up / Final Exam

### SEPTEMBER

11-17, TR & LH Hamburg: U.D. Train., Module I, 4. w.  
25-26, TR Aix-en-Provence: Ancient Tib Dream Wisdom

### OCTOBER

2-3, LH Paris: Revealing Natural Energy Resources  
8-10, TR Karmalashila: Female Principle Tantric Buddh..  
15-17, TR Budapest: Transformation of 'Self' ...  
15-17, LH Zürich: Mandala - Balancing the Basic Forces  
30-5/11, TR & LH. Paris: U.D. Training, M II, 3. week

### NOVEMBER

12-14, TR Jewel Heart, Nijmegen: The Heart Sutra  
19-21, LH Hamburg: Mandala - Balancing Basic Forces..

### DECEMBER

3-5, TR Slovakia: Indo-Tibetan View of Meditation  
4-5, LH Paris: Transformation of 'Self' - 'Ego' Death...  
11-13, LH Aix-en-Provence: Transformation of 'Self' -

For further information see our website:

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## Education: Unity in Duality

### Four Years Unity in Duality Training

*"Science of Mind and Phenomena", Personal Development, Spiritual & Psychotherapeutic Application*  
By Tarab Tulku Rinpoche assisted by Lene Handberg.

**France, U.D. Training, Paris /Aix-en-Provence. Arr. by TI-F**  
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**Germany, U.D. Training, Hamburg. Arranged by TI-D**  
*Modul I (2. & 3. & 4. week).....*  
January 17-23 & May 24-30 & September 11-17

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### International Meeting

#### Unity in Duality Psychotherapeutic Application

Aug. 26-29, TR & LH Hørsholm

#### Psychotherapeutic Application Follow-up

Organizer: Tarab Institute, Denmark

E-mail: [info@tarab-institute.org](mailto:info@tarab-institute.org)

**ANNOUNCEMENT of the foundation of AKUD – (“Arbeitskreis Unity in Duality”)  
- an exchange and work forum of German U.D. Therapists-in-training**

Being a group of six German psychotherapists with U.D. Training in Brussels, Munich and Stockholm respectively, we were inspired by the deep and sincere desire for exchange and to further of our development in U.D. - both on a personal level and as therapists. From this feeling we have founded the

#### AKUD – “Arbeitskreis Unity in Duality”.

The AKUD is organizing regular **Intervision-Meetings** for U.D. Therapists-in-training to work with each other, deepen our understanding of U.D. in practice and theory and for us to exchange our experiences with clients and our own process.

Also AKUD organizes regular **One-day Intensifying-Meetings**, where we will deal with the **elements**, focusing intensively on the exercises of the guided element-meditation and expressing our experiences in drawing. Persons who have formerly followed Unity in Duality weekends or trainings are most welcome to these meetings!

For more information (scheduled dates for each of the elements and location of the meetings) please check the website of Tarab Institute.

Christa Geier, Ute Hofmann-Hanf-Dressler, Marianne Kneisl, Alexia Meyer-Kahlen, Karla Mikoteit, Gordon Splettsen

**International Summer-Retreats**

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

***Shinae / Shamata and Lhagthong / Vipashyana***

Tarab Rinpoche.....July 24-30

This week long course with Ven. Tarab Tulku Rinpoche on “**Shinae / Shamata and Lhagthong / Vipashyana**” will include the progressive stages of meditations necessary to accomplish for dealing with the higher level of traditional Indo-Tibetan meditations.

This course will be the second in a row of three courses on Unity in Duality Spiritual Application, continued in Marcevol, 05. As usual we will have our summer retreat with Rinpoche in the Prieuré de Marcevol near Vinca in the Pyrénées of France. The Prieuré is beautifully situated in 700m’s altitude with a fantastic view. There are full residential and catering facilities, but for those who wish for more privacy there are rooms / cottages available in Marcevol and in the local villages in the near vicinity. The course will be taught in English and translated into French.

**For further Information and Registration**

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TelFax:(+33)01 3949 9021. E-mail: [tarab.institut@wanadoo.fr](mailto:tarab.institut@wanadoo.fr)  
or Christoph Thro Tel: +33 (0)1 4461 9686, fax: (0)1 4461 9680.

**Slovakia, Certovica. Arranged by Tashi Cho Ling**

***Ancient Tibetan Dream Wisdom***

Lene Handberg.....August 14-20

A Dream Week in Slovakia, Certovica, easily accessible from Bratislava, either by car, train or bus over the towns Nitra, Banska Bystrica, Valaska and Vysna Boca.

There are full residential and catering facilities for 15 euro a day in nice double rooms in a grand wooden house up the beautiful hills behind Certovica.

Course price for the week teaching on Dream Wisdom: 270 euro  
(140 euro for Hungarians, Slovaks, Polish and Bulgarians).

The course will be taught in English (possibility for translation in groups to native languages on request before course start).

**For further Information and Registration**

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Tarab Institute - DK. E-mail: [info@tarab-institute.org](mailto:info@tarab-institute.org)

**France, Marcevol.**

***Spiritual Application Retreat Mahamudra***

Tarab Rinpoche..... July/August 2005

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