

REPORT on Unity in Duality / Tendrel Conference

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by Dr. Phil. / Lharampa Geshe Tarab Tulku Rinpoche**
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1) Introduction

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

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

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

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

While the insights of Western science has mainly been applied to foster material development, the experiential knowledge contained in Eastern philosophy and its deep rooted 'science of the mind and reality' has been applied to foster inner harmony and spiritual development in an unbroken line over the last 2,500 years. Through the merging of the universal knowledge of East and West this ancient wisdom could have a deep impact on the personal, social and environmental dimensions of our modern world.

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

Guests of Honour

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

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

The Speakers

Dr. Phil. /L.R.G.S. Tarab Tulku Rinpoche (Buddhist philosopher, Tibet – Denmark)

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

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

STR. Lene Handberg (psychotherapist, Copenhagen, Denmark)

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

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

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

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

Dr. Rupert Sheldrake (biologist, London, England)

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

2) The Subject and Structure of the Unity in Duality – Tendrel Conference

THE SUBJECT

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

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

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

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

Before the conference *Tarab Tulku Rinpoche* had distributed his paper on *Unity in Duality - Tendrel* to the attending scientists. In his paper Rinpoche had expounded upon the integral unity of the "four pairs of opposites" revealed by Nargajuna, and Rinpoche moreover exposed the deep interrelationship within and between the pairs of subject-object, body-mind as well as energy-matter. This paper had deeply impressed and challenged the scientists - as they later expressed it in their own unique ways. For instance, Prof. Dr. Hans-Peter Dürr started out his speech with the words: "I was very touched by the introduction that Tarab Tulku gave, and by his comment, that if we were to actually accept the implications of modern science and the ancient eastern wisdom, our view of an outer and inner world and our everyday life would change dramatically. Yes, this is what is necessary today, and that is why I am here. I totally agree with you. We may argue in slightly different ways, because we come from different poles, but the exciting thing is, that we have a lot in common." The scientists, who represented manifold disciplines of western science (see biographies below), in their lectures *connected with the Tendrel - Unity in Duality view of reality, backed up by their research*, in such an enthusiastic manner, so that the energy rose high among the audience, whose applause would not take end.

THE STRUCTURE OF THE UNITY IN DUALITY- TENDREL CONFERENCE

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

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

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

3) The Conference Meets its Goal

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

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

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

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

The journalist Birgit Baader goes on: "During the conference it became alarmingly clear, that a transformation of the materialistic thinking, so predominant in the West, is the necessary prerequisite for stable basic conditions in all areas of life. Only in this way the existing potential and our resources in the different domains of economy, science, technology and society can be fully utilized. Dr. Phil. *Tarab Tulku*, Tibetan Lama and Rinpoche, initiator of the conference and teacher of the so-called "Unity in Duality"-training, expressed this in the following way: "Looking at the world with the eyes of Tibetan philosophy, in the dialogue with the present scientists doors of understanding and inspiration are opening up for us, that we can use in our life to fully develop our potential!" Professor *Humberto Maturana*, neurobiologist at the University of Santiago: "We are creating the world anew in each moment. The only way to a unified diversity and thereby to lasting happiness and prosperity is via the ability of listening. We must listen to each other in a non-judgemental way and we must realize, that all living beings have a common goal"."

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

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

interrelatedness of everything existing as a basic principle – with a strong hold on the subject – object interrelationship.

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

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

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

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

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

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

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

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

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

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

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

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

Dr. Rupert Sheldrake elucidated this point by saying: "Several people told me that they were amazed how well the scientists agreed with each other, and how wonderful this message of modern science was.... However, the kind of views you have been hearing here the last few days are not typical of those you hear in the most scientific institutes. There is a long way to go before these discoveries are actually permeating science itself, and even further to go before they effect science education, which is still teaching unreconstructive materialism to 100 million young people around the world. They are all learning old style science portrayed in the most old fashioned way, with very few exceptions. There is an awful long way to go before these discoveries permeate our culture."

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

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

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

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

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

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

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

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

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

*This Report on the Unity in Duality / Tendrel Conference was written by
Lene Handberg
Educational Director of the Unity in Duality Training and Seminars.*

4) **Presentation of the Speakers and their lectures of the Unity in Duality / Tendrel Conference**

GUEST OF HONOUR

His Holiness the XIV. Dalai Lama

The title “Dalai Lama” means “Ocean of Knowledge”. The Dalai Lama is regarded as the reincarnation of Chenrezig, the Bodhisattva of Compassion, who is also the Protector of Tibet. His Holiness was born on July 6, 1935 in Taktser, a village in the Tibetan province of Amdo as Lhamo Dhondrub, a son of farmer parents. The Dalai Lama received the highest academic degree, Lharampa Geshe, and from the age of 16 was the religious and political head of Tibet. His Holiness is presently working towards a democratic future for Tibet and the Tibetans, in which he shall no longer fill any political posts. The Dalai Lama has visited Europe and North America on numerous occasions and is known the world over as a great spiritual teacher and a tireless worker for peace. On December 10, 1989, the Dalai Lama received the Nobel Peace Prize, the highest of the numerous honors he has received, for his efforts to find a solution for the problem of Tibet through non-violence and dialogue. His Holiness has been conducting lively exchanges with scientists and scholars for many years.

His Holiness: **Ancient Knowledge for the Modern World**

KEYNOTE LECTURE

Dr. Tarab Tulku Rinpoche

Dr. Phil. Tarab Tulku, Tibetan Lama, concluded his studies in Tibetan Philosophy / “Science of Mind” with the highest academic degree of a Lharampa Geshe. Rinpoche was Director of Tibet House in New Delhi, India, was a lecturer at Copenhagen University for many years and researcher at the Royal Library of Copenhagen. In order to render ancient Indo-Tibetan knowledge accessible and applicable for modern society, Rinpoche has developed a UNITY IN DUALITY philosophy / psychology, personal development and the framework for an Indo-Tibetan psychotherapy. Incorporating all of these subjects, Rinpoche has established a four year education in UNITY IN DUALITY, which he teaches at the Tarab Institutes in several European capitals. It is soon to start as well in “Tarab Ling” in North India for Tibetan Scholars and overseas students.

Rinpoche is giving lectures in Buddhist Philosophy, as well as giving UNITY IN DUALITY workshops around the world. Besides various publications in Tibetan language, Rinpoche’s English publications include: ‘Catalogue of Tibetan Manuscripts and Xylographs’, Vol. I-II, Curzon, Richmond, Surrey Press / Royal Library, Copenhagen 2000; ‘A Brief History of Academic Degrees in Buddhist Philosophy’, Nordic Institute of Asian Studies (NIAS), Copenhagen 2000; ‘Tibetan Psychology and Psychotherapy - Unity in Duality’, Tarab Institute DK 1993; as well as articles on Tibetan Language and on Buddhist philosophy / psychology that were published in various international journals.

“Unity in Duality” in Regard to the Object-Pole and to the Subject-Pole

Indo-Tibetan philosophical investigations are based on the view of the interdependency of subject and object: Reality is examined both from the pole of the *experiencing* subject, as well as from the pole of the *experienced* object.

Seen from the object-pole, reality reveals its interdependent, compounded and incessantly changing nature: It constitutes itself in a matrix of interdependent relationships, implying that everything exists at the same time as a part of that matrix and as the whole. Reality manifests in a continuous movement of unfolding to matter and infolding back to its energy origin. At the same time energy is permanently saturating matter, as well as being the cause for the continuation of matter.

Investigating reality from the subject-pole leads, among other things, to the realization, that the perceptual as well as the cognitive fields are of subject-object unity nature respectively. As a consequence of this basic condition, any change in the subject-pole automatically effects a respective change in the object-pole.

LECTURES

Lene Handberg

S.T.R., psychotherapist, has been studying psychology and tibetology at Copenhagen University. In addition, she has studied analytical psychology/psychotherapy and bioenergetics; and worked with Ronald D. Laing. She holds a Semrig Thablam Rabjam Degree (S.T.R. / Master in Unity in Duality philosophy / psychology, personal development and psychotherapy), and together with Tarab Rinpoche, she has developed the UNITY IN DUALITY personal development and the framework for a Indo-Tibetan psychotherapy. Lene Handberg assists Tarab Rinpoche in teaching the UNITY IN DUALITY program, of which she is the Educational Director and the principal therapist. She has been giving workshops in Europe, Australia and the U.S. for the last 15 years, and has a psychotherapeutic practice in Denmark.

Implications of “Unity in Duality” in Regard to Personal Development

In accordance with the *Unity in Duality* view there is a basic inseparability between body and mind, subject and object as well as energy and matter. Based on these interrelationships the different types of our perceptual / cognitive abilities each have their respective perceptual / cognitive field, implying that these abilities give access to reality in different ways, supplementing each other. However, in modern culture the cognitive subject-object-field has a tendency to dominate and thereby block the other ways of accessing reality, the implications of which will be looked at more closely. The understanding of the clear distinctions, as well as the dynamics between the fields of conceptual-, feeling- and image-perception / cognition leave us with the self-reference as the core around which our reality unfolds, and at the same time lays open the means for transformation in regard to personal development.

Dr. Rupert Sheldrake

is a biologist and author. He studied natural sciences at Cambridge University and philosophy at Harvard. He took a Ph.D. in biochemistry at Cambridge and was a Fellow of Clare College in Cambridge University, where he was Director of Studies in biochemistry and cell biology. As a Research Fellow of the Royal Society, he carried out research at Cambridge on the development of plants and the aging of cells. From 1974 to 1978 he was Principal Plant Physiologist at the International Crops Research Institute for the Semi-Arid Tropics (ICRISAT) in Hyderabad, India, where he worked on the physiology of tropical legume crops, and remained Consultant Physiologist until 1985. He lived for a year and a half at the ashram of Fr Bede Griffiths in South India, where he wrote 'A New Science of Life' (Blond and Briggs, 1981). He is also the author of 'The Presence of the Past' (Collins 1988), 'The Rebirth of Nature' (Century, 1990), Seven Experiments that Could Change the World (Fourth Estate, 1994) and, with Ralph Abraham and Terence McKenna, 'Dialogues at the Edge of the West' (Bear and Co., 1992) and 'The Evolutionary Mind' (Dakota Press, Santa Cruz). He has co-authored two books with Matthew Fox, 'Natural Grace: Dialogues on Science and Spirituality' (Bloomsbury, 1996) and 'The Physics of Angels' (Harper, 1996). His most recent book 'Dogs That Know When Their Owners Are Coming Home' (Hutchinson, 1999) is a bestseller and was voted "Scientific Book of the Year" by the British Scientific and Medical Network. He is currently a Fellow of the Institute of Noetic Sciences, San Francisco. He is married, has two sons, and lives in London.

Unity in Duality in Nature. Science has progressively revealed an astonishing interconnectedness of things, starting with Newton's principle of universal gravitation, whereby all bodies in the universe influence all others. Through the development of field theories, evolutionary theory, quantum physics, Gaia theory and modern cosmology, new principles of interconnectedness have been recognized at all levels of nature, linking seemingly separate systems into larger wholes. Moreover, a revolution is currently under way, which is revealing previously unsuspected links between the realms of the subjective and the objective. Minds may not be confined to the insides of brains, but rather extend into the world around them, and also connect the present with the past. Apparent dualities are embedded in higher unities at all levels of nature.

Prof. Dr. Hans-Peter Dürr

was born in Stuttgart in 1929, obtained his master's in physics at the University of Stuttgart in 1953 and his Ph.D. in physics in 1956 at the University of California, Berkeley under Edward Teller. He habilitated at the University of Munich in 1962. From 1958-1976 he was Werner Heisenberg's research assistant. In 1962 he held guest professorships at the Universities of California and Madras, India. In 1963 he became Research Member of the Max Planck Institute for Physics and Astrophysics. In 1969 he received a non-tenured professorship at the University of Munich. From 1978-1980 he was Managing Director of the Max Planck Institute for Physics and Astrophysics and of the Werner Heisenberg Institute for Physics in the years 1971, 1978-80, 1987-92. He was

Deputy Managing Director of the Max Planck Institute (Heisenberg Institute) in the years 1972-77, 1981-86, and 1993-95. He retired in 1997.

Research areas: Nuclear physics, elementary particle physics, gravitation and epistemology (more than 100 publications), as well as questions of social policy regarding the responsibility of the scientist, disarmament and peacekeeping, energy, ecology and economy, development and justice (more than 200 publications).

According to the insights of modern physics (Quantum physics), reality is basically no longer the seemingly familiar reality, which we can “touch” and comprehend, but a different and more open one: it is an immaterial wholeness “Gestalt”, pure interconnectedness, inseparable potentiality, comparable to the mental sphere. It corresponds to a holistic and unified process of action, a continuous becoming and ceasing, bearing the possibility of complementary dualistic expression and further energetic/material differentiation. The world is no longer ontologically comprehensible. Its development in time no longer follows strictly determined laws, but rather just certain tendencies (“expectations”), characterized by probabilities for potential realizations, which, in the statistic medium, lead to our habitual idea of the world as an objectifiable reality, governed by strict laws.

Prof. Jean Shinoda Bolen

M.D., is a Jungian analyst, psychiatrist, and an internationally known lecturer and workshop leader, clinical professor of psychiatry at the University of California Medical Center in San Francisco, and author of the best-selling ‘Godesses in Everywoman’, ‘The Tao of Psychology’, ‘Crossing to Avalon’, ‘Ring of Power’, ‘Close to the bone’ and ‘The Millionth Circle’. Her latest book ‘Godesses in Older Women’ was published in march 2001. She has been an advocate for women, women’s issues and ethics in psychiatry, and a board member of the Ms. Foundation for Women.

The Psycho-spiritual aspects of ‘Unity in Duality’. Liminal moments imbue our lives with mystery and meaning. These are the inexplicable experiences, in which the visible and invisible worlds overlap. This is the intersection of timelessness with time, expressed through metaphor and poetry. These are soul level perceptions, subjectively significant, understood in the heart. They provide intimations of a divinity in ourselves and the universe, are the basis of the perception of an underlying oneness, and of after-death communication. They are called synchronistic, psychic or mystical experiences. Here, the psycho-spiritual aspects of ‘Unity in Duality’, are the focus.

Prof. Dr. Candace B. Pert

was awarded her Ph.D. in pharmacology, with distinction, in 1974, from The Johns Hopkins University School of Medicine, Baltimore, Maryland. Previously, she had completed her undergraduate studies, in biology, cum laude, in 1970, from Bryn Mawr College, Bryn Mawr, Pennsylvania. Dr. Pert conducted a National Institute of Health (NIH) Postdoctoral Fellowship with the Department of Pharmacology at The Johns Hopkins University School of Medicine from 1974-1975. After 1975, Dr. Pert held a variety of research positions with the National Institutes of Health, and until 1987, served as Chief of the Section on Brain Biochemistry of the Clinical Neuroscience Branch of the NIMH. She then founded and directed a private biotech laboratory. Dr. Pert currently holds a Research Professorship in the Department of Physiology and Biophysics at Georgetown University School of Medicine in Washington, DC. Dr. Pert is an internationally recognized pharmacologist who has published over 250 scientific articles on peptides and their receptors and the role of these neuropeptides in the immune system. Her earliest work as a researcher involved the discovery of opiate receptors and the actions of receptors. She has an international reputation in the field of neuropeptide and receptor pharmacology, and chemical neuro-anatomy. Dr. Pert has also lectured worldwide on these, and other subjects, including her theories on emotions and mind-body communication. Her recent popular book, ‘Molecules of Emotion, Why You Feel the Way You Feel’, (Scribner, 1997) expounds on her research and theories. She holds a number of patents for modified peptides in the treatment of psoriasis, Alzheimer’s disease, chronic fatigue syndrome, stroke and head trauma. One of these, peptide T, is currently in Phase II trial, in the United States, for the treatment of AIDS and neuroAIDS.

Molecules of Emotion. The brain, glands, immune system, gastrointestinal tract, etc contain at least two hundred "neuropeptides", "hormones", or "immunopeptides"----many, such as the endorphins--the brain and body's own morphine-- are identical in chemical structure but are considered in different categories, depending on where they were first discovered and described. They communicate at a distance via cell surface receptors, forming a "psychosomatic network" throughout the bodymind. Based upon their distribution patterns in the brain, their known phylogenetic distribution and other facts, we have evolved a theory of emotions that suggests that the body is the subconscious mind. This holistic theory, which has profound implications for psychosomatic

aspects of disease, offers scientific explanations for rapid remarkable recoveries of life-threatening illnesses and provides a scientific rationale for many "alternative" and mind-body therapies, will be discussed with the attendees.

Prof. Dr. Humberto Maturana Romesin,

biologist, has done research in neuroanatomy, neurobiology and biological evolution. His interest has been in understanding perception and cognition as biological phenomena. This work has led him to develop what he calls "The biology of cognition and the biology of love". Over the last two years he has developed with Ximena Davila Yanez what they call "the biological matrix of human existence". It is defined as an expression of the understanding of the interplay of the "biology of cognition" and the "biology of love" in the constitution and conservation of humanness. He has also created with Ximena Davila Yanez the "Instituto Matriztico" for the teaching of such an understanding.

Duality, the Origin of Unity. Unity and Duality are distinctions, that we human beings make in our domain of actions. At the same time, duality and unity are distinctions, that we make in our domain of experiences. That has consequences in our spiritual living, as they open for us a path that can lead either to well-being or to suffering, depending on how we live them. We create suffering in our lives and in the lives of others when we live dualities as oppositions. In this presentation I intend to show, that the path that frees us from this suffering is the path of living in the unity of mind and action, of living in the present, abandoning the attachment to certainty - that is of the "biology of love".

Prof. Dr. Trinh Xuan Thuan

is a native of Hanoi, Vietnam. He obtained his Bachelor of Sciences in Physics at the California Institute of Technology (Caltech) in 1970 and his Ph.D. in Astrophysics at Princeton University in 1974. Since 1976 he has been a professor of astronomy at the University of Virginia. He specializes in the study of galactic systems beyond the Milky Way and has written nearly 200 articles on the formation of elements in the Big Bang and galaxy formation and evolution. He has written several books destined for the general public, that are translated into 15 languages and are all best-sellers in France, in particular 'The Secret Melody', 'The Birth of the Universe' and 'Chaos and Harmony'. In these books, he discusses the profound changes in world view brought about by modern scientific discoveries. His latest book, 'The Quantum and the Lotus', co-authored with French Buddhist monk Matthieu Ricard, also a best-seller in France, has been translated in 10 languages. In it, Professor Thuan explores the many remarkable connections between the ancient teachings of Buddhism and the findings of modern science.

Science and Buddhism: a meeting of the minds. Did the Universe have a beginning? Or is our universe just one in an infinite series of universes, without beginning nor end? Is the stunning fine-tuning of the universe, which has produced just the right conditions for life and consciousness to evolve, a sign that a "principle of creation" is at work, or is that fine-tuning simply a consequence of interdependence? How does the radical interpretation of reality offered by quantum physics conform to or differ from the Buddhist concept of reality? I will discuss these and other questions in the light of both recent findings in science and the ancient teachings of Buddhism. I will point out the remarkable connections between these two very different ways of investigating reality. I will note that some of Buddhism's views are strikingly similar to modern physics' theories on quantum mechanics and relativity. Science and Buddhism are both windows, which allow us to peer at Reality. They complement rather than oppose each other.

Prof. Dr. Gerhard Fasching

was born in 1933 in Vienna. He habilitated in 1966 and from 1970 until his retirement this year he was Full Professor and Institute Chairman at the Technische Universität in Vienna. He lectures on the structure and characteristics of matter and on epistemological questions. One of his central objectives is a mode of thinking, which leads to a pluralism of realities. Our monocultural understanding of reality has already neglected many realities of our own culture and of others, and thereby lost them. Our humanistic world-view therefore requires a broader foundation. As a natural scientist and technician, he has been deeply critical of the carelessness and recklessness in our technical treatment of nature for many years.

The Kaleidoscope of Realities and Transcendent Unity. The standpoint of a natural scientist is one in which one first of all speaks about our contemporary understanding of reality and science. Then the question whether the reality of natural science is a "reliable" reality is examined; in order to award it a "Certificate of Priority".

The answer to this question, however, is astonishing, at least from the standpoint of our understanding of science. The reality of the natural sciences is, to be precise, in a certain sense just a “prejudicially specific illusion”. We find that we are not dealing with just one reality; and the result is a pluralism of realities. The mode of thinking of the natural sciences is merely one mode of thought among many others. The concept of “Unity in Duality” will be rendered strikingly clear on the basis of argumentation from within natural-scientific discourse on the split between subject and object. The creation of reality will be explicitly demonstrated by means of examples of phenomena as they are seen by natural science.

Marit Rullmann

M.A. phil., was trained as a book dealer, and worked for city and state libraries for many years. After completing her studies in Philosophy and Modern German Studies at the Ruhr-Universität in Bochum, she is Project Manager at the local Agenda 21, a university lecturer, and an independent philosopher and author. She runs “Philosophical Cafes” since 1989. She has published several works, including the two popular scholarly volumes, “Philosophinnen. Von der Antike bis zur Aufklärung” (1993), Engl. ‘Women Philosophers. Antiquity to Enlightenment’, and the second volume, “Von der Romantik bis zur Moderne” (1995), Engl. ‘Romanticism to Modernism’. Both volumes were an unexpectedly great success with both critics and the public, and many readings and lectures followed. Her latest book, “Frauen denken anders. Philo-Sophias 1x1” (with Werner Schlegel), Engl. ‘Women think differently. Philo-Sophia 101’ was published by Suhrkamp Verlag in December 2000.

Women Think Differently - against the dualism in male philosophy. Western philosophy is primarily characterized by hierarchical thinking: Subject against object, mind against matter, active against passive, man against woman. These and other dichotomies form the basis of western conceptualization since Aristotle. Instead of correlation, fixed relations determine our thinking and actions up to the present. This leads to the devaluation and exploitation of nature and of women (as against culture and men), with all the well-known consequences; as well as leading to the split between “higher” mind and “lower” body . This results in the construction of abstract theoretical constructs, which have little or nothing to do with our daily lives. Women philosophers already criticized this long ago. The majority of them reject this typically patriarchal separation of theory and life. Instead of “timeless ideas” they advocate holistic ways of life.

5)

Unity in Duality Introduced Through an Exposition of Tendrel

Tarab Tulku Rinpoche, Dr. Phil. / Lharampa Geshe

*Unity in Duality / Tendrel Conference
Munich, October 10-13, 2002. Unity in Duality*

Unity in Duality Introduced Through an Exposition of Tendrel

The view of *Tendrel*¹, the interdetermination of reality, is basic to Tibetan Buddhist knowledge and wisdom. The view of Tendrel originates in India as far back as Sakyamuni Buddha, 500 years before Christ, right at the beginning of the Buddhist period, and seemingly has roots all the way back to the ancient Brahmanic tradition, and to the 4th millenium before Christ. It is thought that the ancient Brahmanic knowledge may be connected with the root of western² knowledge.

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

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

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

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

Unity in Duality – *Tendrel* – also seems to furnish a major meeting point between inner wisdom and science. The Unity in Duality paradigm informs and supports ancient knowledge, ideas and systems, and at the same

¹ Tendrel (Tib. *rTen-'brel*) is often translated as: "interdependent origination".

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

time, many aspects of these interconnected unities find correlations in natural laws discovered by modern sciences, and play an important role today.

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

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

Looking into Buddhism we thus find that it is based on a progression of philosophical views with a keen interest in the science of mind, the epistemological questions, as well as those of ontology. Basically Buddhism has always been pre-occupied with the investigation of the nature of reality in its mutual interrelation between subject and object. Furthermore, Buddhism has been deeply concerned with research into why that which we experience is not in accordance with the nature of reality, and has developed practices in order to allow for realizing the perceptive / cognitive errors so as to rejoin the basic nature of reality.

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

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

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

The Nature of *Tendrel*

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

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

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

³ Dharmakirti, *Pramanavarttikam*, III, 496, Translated by Zwilling Leonard, *Dharmakirti on Apoha*, Ann Arbor, 1976 – U.M.I. Dissertation Services.

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

Tendrel has been expounded in various ways. Nargajuna, in his work *Mulamadhyamikakarika* has enumerated four pairs of interdependent relationships: becoming and cessation, finite and infinite, localization and de-localization, as well as part and whole. Later Tsongkhapa pointed out the reason⁴ for Nargajuna's enumerating particularly these four pairs of *Tendrel*. It was to investigate the nature of reality in its natural expression of the four essentials: "individual identity", "time", "space" and the "conjunct nature". On the basis of this investigation the four pairs of opposing natures of phenomena naturally crystallized.

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

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

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

1) *The individual identity⁵ of phenomena*

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

All that exists is subject to causality and therefore has a composite nature. Any *individual identity of phenomena* is created by its particular causes. Due to being causal and composite it is partaking in an incessantly changing process of becoming, until its peak point of maturation, which is followed by its cessation. I.e. cause implies becoming, becoming implies incessant change and transformation, as well as cessation. However, as we look more closely into phenomena it appears that becoming and cessation of a phenomenon does not just happen once in a lifetime. In order for a phenomenon to uphold its existence this pulsation of becoming and cessation takes place within every split second. Thus, the opposing nature of *becoming* and *cessation* is at the same time integral to the continuing existence of a phenomenon and therefore inseparable from *the individual identity of phenomena* -- *Unity in Duality*.

2) *The "time⁶ nature" of phenomena*

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

Due to the causal nature of the individual identity of phenomena the three times of *future*, *present* and *past* are integral components of the process of: "becoming"; "being"; and "cessation" respectively. However, due to the moment-to-moment-changing-nature of phenomena, necessary to sustain their existence, becoming, being and cessation take place every split second. Therefore, from the universal perspective becoming, being and cessation are to be viewed as an *infinite* uninterrupted stream of unfolding (becoming) and enfolding (cessation); and at the same time from the perspective of the individual identity of phenomena, a phenomenon is subject to its particular becoming, being and cessation, implying *finity*.

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

3) *The extension in space⁷ of phenomena*

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

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

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

⁶ (Tib.) *Dus*

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

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

However, the nature of phenomena also implies, that apart from an outer - matter⁸ nature, phenomena simultaneously possess an inner - energy⁷ nature. The 'inner nature' of phenomena is not simply confined by the matter extension in space. The more deeply we penetrate into the inner/energy nature of phenomena the more the boundaries spatially open, i.e. phenomena become less spatially confined and therefore to a greater and greater extend *de-localized*.

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

4) *The conjunct nature⁹ of phenomena*

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

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

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

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

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

Subject—Object Interdependent Relationship

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

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

In the philosophical school of Yogacara evolution or the unfoldment of existence is explained¹⁰ in terms of the three progressive stages of manifestation¹¹ consisting of:

- The basic principle of the universe and of existence¹²;
- The 'self-identification', the rising above the basic principle looking back at 'itself'¹³; and
- The 'other' identification¹⁴.

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

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

⁹ (Tib.) *Phrad-pa*

¹⁰ Trimsikakarika by Vasubandhu

¹¹ (Tib.) *Gyur-pa rnam-gsum* / (Sanskrit) trividhah parinamah / the three progressive stages of manifestation.

¹² (Tib.) *Kun-gzhi rnam-shes* / (Sanskrit) alaya-vijnana / substratum 'awareness'.

¹³ (Tib.) *Nyon-yid rnam-shes* / (Sanskrit) klesa-vijnana / primordial 'self'-identification' or 'self'-referential 'awareness'.

¹⁴ (Tib.) *Yul-la rnam-par rig-pa* / (Sanskrit) visaya-vijnapti / 'experience' pertaining to phenomena.

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

Also we can see that in accordance with other Buddhist literature¹⁶, for instance in regard to the wheel of existence¹⁷, there are three root-principles for the creation of the universe and existence. The first principle is "self-identification"¹⁸, which hinders our seeing the true nature. As a consequence of the former, the two other root principles of "attraction"¹⁹ and "rejection"²⁰ arise, accordingly laying the foundations of actions²¹. The universe and the whole of existence are based on these actions. This idea is integrated in all Buddhist philosophical schools.

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

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

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

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

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

The seeing sense objects do not exist "out there" exactly in the way we experience them. The way we see is dependent on the structure of the eyes and the perspective from where we view. Also what we hear is due to the condition of the inner ear. If the ears were built differently the faculty of hearing would change accordingly and consequently the sound experience. The same holds true for the other senses²².

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

We do not share our specific human reality with animals, as they do not have the specific linguistic and abstract ability that would enable them to experience our human reality. The nature of this exceptional ability of the human mind is thoroughly described and analysed in Buddhist literature²³.

Although these basic conceptual realities do not exist as an inherent quality of the sense-object, they still form the basis for human reality – the human idea-realities and value-realities. Human reality is thus dependent on the

¹⁵ (Tib.) *Bag-chags*, (Sanskrit) *vasana*,

¹⁶ The Vinaya literature, the Mahayana as well as the Hinayana Abhidharma.

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

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

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

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

²¹ (Tib.) *Las* / (Sanskrit) *karma*

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

²³ Dharmakirti's work, *Pramanavedikarika*, and many commentaries on *Pramana* by Indian and Tibetan scholars.

way in which the conceptual mind experiences. I.e. the specific human realities cannot be said to objectively exist "out there" in their own right either.

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

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

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

'Body'–'Mind' Interdependent Relationship

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

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

In accordance with the general Buddhist literature²⁴ on the gross level of 'body' there are the five physical senses, with their two aspects: The five physical sense organs²⁵ and the five connected 'energy-forms', which are called sense-powers²⁶. The sense-powers are said to connect with the respective physical sense organs enabling the respective five sense-minds²⁷ to experience their objects.

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

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

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

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

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

²⁴ Mahayana and Hinayana Abhidharma Literature

²⁵ (Tib.) *dBang-rten khog-pa*

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

²⁷ (Tib.) *dBang-po'i rnam-shes*

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

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

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

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

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

Summary

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

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

The 'mind', always being of energy nature, at different levels of evolution is giving 'birth' to a 'body'-aspect, which is a 'form' crystallization of itself at various degrees of coarseness all according to the degree of dualistic unfoldment or development (which way you want to understand it).

Matter –Energy Interdependent Relationship

Apart from being a focus of contemporary particle physics in the West, we find matter-energy interrelationship described in the Buddhist literature³¹ as early as the 4th century A.D.

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

In a later Abhidharma work³² the beginning of evolution is described in terms of the unfoldment of the element-forces³³, which in their most subtle energy 'form' are inseparably united. When two units of the four subtle element-forces meet and fuse, four new element-forces appear. From there on, more and more coarse levels of matter develop. The first unit of the four element-forces is before form, beyond matter. It is that from which

²⁸ Tib. *rLung-sems*

²⁹ Tib. *rLung*

³⁰ Tib. *Sems*

³¹ Vasubandhu's auto commentary on the Abhidharmakosakarika, 1. chapter, is among other topics dealing with the relationship between the *jungwa* (Tib. 'Byung-ba), energy and *junggyur* (Tib. 'Byung-gyur), matter.

³² Abhidharma by Panchen Sönam Dragpa (1478-1555)

³³ Earth-element-original force, water-element-original force, fire-element-original force, air-element-original force.

matter appears. The second element unit of these four forces is said to be part of the subtle level of matter. On this basis coarse matter manifests - the object of our senses.

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

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

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

In this connection there is a very interesting text³⁴ in which evolution is likewise described as a process from energy to matter:

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

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

Afterword

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

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

The contradictions and the unities are present at all times. The 'finite', 'localized' and 'part' surface appearance is common to all that exists. Beyond that the 'infinite', 'de-localization', and 'wholeness' prevails. It is this continuous flow, the unification beyond the surface that makes existence possible, without which it would come to a natural halt.

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

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

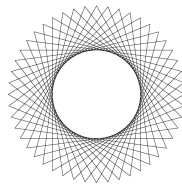
³⁵ (Tib.) *Rig-pa*

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

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

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

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

St. Søj, Hørsholm Kongevej 40, DK-2970 Hørsholm, Denmark

E-mail: info@tarab-institute.org / Website: www.tarab-institute.org