

Unity in Duality

Tarab Tulku XI. Rinpoche
Lene Handberg

Unity in Duality ® (UD) – Curriculum Europe

UD Science of Mind and Reality
UD Science of Mind & Personal Development
UD Art of Relating / Coaching / Management
UD Psychotherapeutic Application
UD Spiritual Application

An Indo-Tibetan Buddhist Approach

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Unity in Duality

1. Introduction to UD Training and Education

The view of *Tendrel* (Tibetan), that "everything that arises is mutually interconnected", can be considered Buddhist Philosophy's quintessential contribution to the world. This view is said to originate in 5th Century BC in India and allocated to *Buddha* Sakyamuni – though it might have roots much further back - and was investigated and debated by Buddhist scholars and scholars from other traditions at the Nalanda University, North India, right up until its destruction in the 12th Century AD. In the 8th Century AD the *Tendrel-view* together with other facets of Buddhism was introduced in Tibet, which became the academic basis of an extraordinary scientific and method-orientated tradition. The expositions of *Tendrel* survived and had thrived in Tibet up until the middle of the last century, when the Chinese communists took over the government of Tibet. The events that followed, forced Buddhist Scholars of Tibet to flee to India and elsewhere. Thereby passing on this otherwise hidden knowledge to the world at large.

"It is my great wish that Unity in Duality – Tendrel, in the interplay with modern science, will reveal its deep-reaching insights in creating inner and outer harmony." Tarab Tulku Rinpoche

The view of the interrelated nature of existence, *Tendrel*, has slowly but surely developed within modern science along with the development of increasingly more sophisticated research tools for revealing the truth of reality. And also the theorem of *Tendrel*, as taught within the Ancient Eastern Tradition, has gradually caught the interest of Western scholars and inspired many people in the modern world.

Tarab Tulku Rinpoche, one of the most renowned Tibetan scholars of our time, lived in the West for over 35 years and it was here he came to formulate his deep understanding of *Tendrel* in terms of the paradigm of the three pairs of interrelated opposites, joining in unity:

1. Subject (mind) and Object (reality) 2; Body and Mind 3; Energy (potential field) – Matter (form existence). To render these interrelationships comprehensible and to facilitate their deep understanding – a valuable contribution to humanity – is the heart of Tarab Rinpoche's integral approach.

The universalities are extracted from the traditional Buddhist "Inner Science of Mind and Reality", as taught in the *Sutras* and *Tantras*, based on Tarab Tulku Rinpoche's own exploration and further elaboration based on resulting insight. Tarab Rinpoche reached this paradigm through 30 years of work, already started in Tibet before 1959. He crowned it "Unity in Duality" (UD). *Unity in Duality* is a modern translation of that which *Tendrel* refers to.

In cooperation with Lene Handberg he presented his work in five disciplines:

UD Science of Mind and Reality; UD Personal Development; UD Art of Relating; UD Psychotherapeutic Application; and UD Spiritual Development

In this way the ancient knowledge, founded on the *Tendrel-view*, was established in the present day as an accessible and practice orientated system.

Unity in Duality is not bound by any culture or faith. It addresses the universalities and can therefore be used in combination with any culture, faith or by people of no faith.

Unity in Duality contributes greatly to solving mentally created problems, which are increasing rapidly due to the stressful conditions created by the highly technical and rational culture that is prevailing today in many parts of the world.

Unity in Duality is relevant for all walks of life: For lay people and personal as well as for professional application. It introduces effective methods for creating inner and outer harmony, mainly through practical application at present in the fields of human relations, communication, education and mental health. Likewise it has great importance in connection with research in different scientific fields.

* Tarab Tulku Rinpoche's book, Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'drel snang-ba'i gzi-byin (Inner Science of Mind and Phenomena based on Interdependent relationships) will be available in English soon.

Subject and Object, Body and Mind, Matter and Energy/Potential Field: Three pairs of opposites in unity; both sides of each pair are mutually interrelated.

Subject (mind) and Object (reality) Contrary to our habitual perception, within Eastern tradition neither the experienced object (our reality) nor the referential object (reality as such) is considered to exist in and of itself. They are seen as relational in a variety of ways like has been recognized also by modern science. For example: The limitations and specific ability of the experiencing mind (whether it is a sense-mind or any of the other types of mind) will always determine the experience (object-pole) of the referential object. And in turn, when we are conceptually dominated, the self-referential feeling (the dynamic self-referential centre) will determine the way in which reality appears to us.

From the *Unity in Duality* view, reality is therefore not seen as a fixed phenomenon existing out the way we experience. Instead reality is considered to be an interdependent and fluctuating phenomenon, brought forth by the meeting of a subject (mind) and the referential object. In this context it is specifically the determining influence of our mind, in creating our specific reality to any moment, which, on realizing the dynamic of our mind, offers us the unique privilege to change our experience of reality.

Body and Mind The different types of mind provide our experiences of reality. UD differentiates the five sense-minds and different 6th minds with their many subtle and coarser levels. The sense-minds comprise those of seeing, hearing, smelling, tasting and body sense. The 6th mind comprises thinking mind, mental image experiencing mind and mind that experiences by means of feeling/uniting. Each type of mind can experience at different levels all in accordance with its body basis. Body and mind are seen as interrelated on all levels – from an ordinary level of *body* and *mind* to a basic *bodymind* unity. In accordance with the ancient inner science there exists no body without mind, and no mind without at least a trace of embodiment. Depending on the subtlety of the body, the minds will experience accordingly, i.e. the respective minds experience through a respective embodiment means that the body is setting the limitations for the way in which the mind can experience.

Matter and Energy/Potential Field Matter couldn't exist without the base of energy/potential field of information, which constantly saturates it – one of the many parallels to modern science. It is said that existence is a pulsation from potential field to matter and from matter to potential field; a continuous process-in-time that is simultaneously running on different levels at different speeds, enabling the continuous life sustaining processes of becoming and cessation. Our solid bodies are inseparable from our potential field, from which mind is evolving ungoingly and momentarily, i.e. every split second. Similarly, the universe is seen as inseparable from its resonating field of potentiality or storage of information, which likewise is in line with the most modern view of science.

2. Presentation of the Different Fields of the UD Education

The founder of UD Education, Tarab Rinpoche, said in one of his lectures: „I was able to explore this ancient universal knowledge by means of the Indo-Tibetan Buddhist tradition, in which ambience I grew up. Personally I feel privileged having grown up in this old tradition as this experience offered me very favourable circumstances for my studies and research during a period where the tradition was still vividly alive. It appeared as an immense treasure of theory and methods. But now I am now sure that in principle I could have reached the same insight from any given culture“.

Nowadays in our modern education the emphasis is mainly on exploring outer reality and developing the intellect. It's providing little concern in strengthening one's inner felt presence and developing the tools that would enable us to master our reality. In this way we are easily exposed to being determined by outside circumstances, looking for outer support and confirmation, subsequently becoming equally sensitive. Under certain circumstances this condition may result in stress, depression, loneliness, feeling of worthlessness and accompanying fears, and it leads to the manipulation of others in order to uphold and assure one's identity and integrity. It seems like an almost closed loop, which everyday we can witness in our modern world.

In the Ancient Inner Science the emphasis was on strengthening the inner presence and developing mental abilities so that the individual could take responsibility for and to a great extent master inner and outer reality. Being able to recognize the universalities of this tradition, beyond cultural and religious boundaries, and with an insight into modern science, Tarab Rinpoche could see how this inner scientific view and integrated life-approach, together with modern science, could help establishing harmony within and between people, in respect to each other, and between man and nature.

The UD Education doesn't aim to propagate Buddhism as a religion. In order to study or practice UD it is not necessary to become a Buddhist. Tarab Tulku Rinpoche wanted to make available the universal understanding and insights that have been passed down through centuries in the Buddhist Tradition, and treasured for thousands of years in the different Eastern traditions – the origin of which is unknown. According to Tarab Rinpoche these important insights are human inheritance and should therefore be made available to humanity at large.

The UD Education is offering knowledge and methods in order that we may take responsibility and determine our own state of being as well as the experience of reality deriving therefrom; both for the sake of one's own wellbeing and for that of one's fellow human beings.

In this way the Unity in Duality Education is reflected as an integral system in the fields of:

- I) Inner Ancient Science of Mind and Reality**
- II) Personal Development**
- III) Application in Art of Relating/Coaching/Management and Psychotherapy**
- IV) Spiritual Development**

2.1 Inner Ancient Science of Mind and Reality (Module 1)

What is reality? How does the subject experience reality? How is the subject connected with referential reality?

Such philosophical questions can easily lead us to an abstract theoretical knowledge that might be interesting to talk about, but which doesn't bear any experiential relevance. Only if we gain such knowledge through our own experience, we are able to integrate it and use it in life. How does mind perceive an object? Western Psychology and Philosophy often answer by emphasizing the one or other side. In UD as a Science of Mind and Reality, subject and object cannot be separated: In the Ancient Eastern Tradition's investigation of mind, taking its recognition of uniquely different possibilities of perception and cognition into account, implies both the investigation of our experience of reality (object-poles) and of referential reality (reality as such); likewise the nature of reality (experience of reality and referential reality) cannot be investigated without investigating the nature of our different types of mind.

How do the different types of mind influence our experience of reality? Is my experience of reality and the referential reality (reality as such) related? If yes, how are they related? Can reality (apart from our own experienced reality) be perceived at all? What are the factors enforcing positive or negative reality experiences of oneself and everything else? In UD we present the answers of different of Ancient Eastern Buddhist Science Schools (Vaibhasika, Sautrantika, Yogacara and Madhyamaka) to these and other important questions. Not just by looking for an abstract understanding of the functioning of body-mind-reality but by using our own experience, we try to gain insight into how these interrelationships are coming about and functioning.

2.2 UD Personal Development & UD Spiritual Development (Module II and IV)

Personal Development is a prerequisite for Spiritual Development – together they form a sequential continuum

In UD Personal Development the understanding that everything existing is interrelated, is concretely applied to one's own life. In this way it becomes truly understandable and is rendered comprehensible by becoming experiential knowledge. Personal Development is the basis for Spiritual Development, as they together form a continuum.

Within Science of Mind and Reality, the basis of all transformations is the realization of the interrelated unities of *Subject and Object, Body and Mind, Energy/Potential Field and Matter*. Furthermore for UD Personal Development the focal point is the transformation of obstructive or vulnerable self-references within the common level of these and whereby the corresponding reality appearances naturally change. Whereas for UD Spiritual Development the focal point of transformation is the whole being, forming a continuous transgression of more and more subtle self-references.

This should be seen in the light of the *UD-view*, that we have numerous self-referential feelings at ordinary level and also many layers – the latter being interesting for spiritual transformation. To each moment one of these self-referential feelings become our existential centre, i.e. becomes the core around which mental patterns and the individual realities unfold. Especially when conceptually dominated, the focal point of self-referencing has a great influence on the way in which reality appears to me in any given moment in time.

UD Personal Development teaches us to differentiate various types and levels of mind: In general our everyday life experience is conceptually determined. And conceptual reality is normally experienced as an outside world that is clearly defined and unchangeable existing outside in its own right. That implies that what we experience through our senses is conceptualized and thus coloured by descriptions, judgments and interpretations – the intellectual processing of the sense data. The conceptual mind field (subject-pole and object-pole) can be highly constructive, but as it is always selective (only consisting of that which we name), if based on imbalanced self-referential conditions it can also be a frame in which we act out these, like a self-creative stage for our emotions and fears.

Generally one should be aware of the balance between thinking and sensing/feeling, for the conceptual field not to take over, relying instead on a more genuine self-referential feeling. The body sense in this respect is of fundamental importance. When the self-referential feeling is anchored in the body-sense it gives us a genuine inner support, i.e. it establishes a strong and stable self-referential identity that doesn't rely on outer support and we become less sensitive.

From this deepened self-condition we have more access to the uncorrupted commonly shared sense field which give a grounding counteracting the emotionally-conceptually created realities, which thus doesn't become totally real, and so the transformation can begin. In this way we can gradually transform the vulnerable self-referential background structure of emotional actions. The interrelationship between subject and object – between mind and reality – becomes more transparent and life can become more harmonious.

The goal of UD Personal Development is being in mastery of ones self-referential centre, the core for reality to unfold, i.e. not relying on the support from others for getting what I need to uphold my identity, and thereby undercutting the normal manipulative tendencies in relationships. Overcoming being under the sway of vulnerabilities and corresponding reality appearances, and all along with the deepening of the self-referential centre, we create a genuine base for an increasing ethical and genuinely altruistic conduct – the theme of Art-of-Relating.

Mastering one's self-references and corresponding reality at a normal level is the starting point for UD Spiritual Development. UD Spiritual Development implies the realization of the *Tendrel-view* on an experiential and existential level, which allows for the corresponding reality to become transparent, i.e. not solidly existing in and of itself. This condition is the basis for genuine transformation now even of the healthy self-references to much more subtle levels of self and other reality appearances – the subtler the bodymind basis for experiencing is, the subtler reality appears. The continuous process of spiritual transformation should enable the adept to partake in increasingly more subtle levels of beingness with decreasing space-and-time limited reality-accessibility accordingly.

2.3 UD Art-of-Relating and psychotherapeutic Application (Module III)

A) UD Art of Relating

The goal of Art-of-Relating: To facilitate the best possible conditions for others to gain more mastery of their lives and realities.

Based on the *Tendrel-view* of the interrelated nature, overcoming determination by vulnerable self-referential structures and corresponding reality appearances, and with deepening the self-referential centre, we can create a more and more genuine fearless base within. According to this accomplishment, which naturally implies *nearness* to oneself and *openness* to others, beyond manipulation, expectations and preconceived ideas, an *increasingly ethical, genuinely altruistic and appropriate conduct* to the other will develop, which in the spiritual traditions is related to in terms of *love and compassion*.

Art of Relating relies on one's own insight into the interrelated nature of existence and on genuine UD personal development. It teaches to recognize in the situation how the other person's reality is unfolding based on being identified with a particular self-reference. Further it teaches how to *use oneself as a tool* to help him/her to contact and change the underlying mental structure, for the purposes of opening a more flexible self-referential system and reality.

Art-of-Relating can be applied to all situations of everyday life in respect to other people. Each relationship, e.g. between parent and child, between teacher and pupil, between pals, between work mates, and between boss and employee is suitable for the application of the *UD-view* – in each relationship we can efficiently and with far-reaching results render the *Unity in Duality view* and methods fruitful in increasingly more subtle ways.

B) UD Psychotherapeutic Application – Training as Psychotherapists, Psychologists or Medical Doctors is required

The goal of UD Psychotherapeutic Application is a deep developmental transformative therapy: Developmental in terms of helping the client to regain mastery of *his/her* own reality; transformative in regard to the client's vulnerable self-referential structures. Based on the *Tendrel-view* the therapist recognizes the way in which the client creates his/her reality through identifying with particular self-references and correspondingly fixating reality. But only when the therapist realizes the subject and object interrelationship and is able to render his/her own personal subject and object field transparent, genuine UD Psychotherapeutic Transformation in regard the client can take place.

Through this realization the therapist can help the client to make available the inner strength to change disturbing mental structures that otherwise determine the clients life. And help the client to gain mastery of his/her reality creations and regain mastery and responsibility of any action.

3. Tarab Tulku Rinpoche (UD Originator) & Lene Handberg (UD Co-establisher & Teacher)

Tarab Tulku Rinpoche obtained a Lharampa Geshe degree / Ph.D. from Drepung Monastic University, Tibet. Rinpoche fled from Tibet in 1959 and in 1962 he was invited to Denmark by Prince Peter, the Royal Library and Copenhagen University. Rinpoche lived and worked in the West for 39 years. He married a Danish woman and has a son. Until his retirement in 2001 he was lecturer at the Copenhagen University and researcher at the Royal Library of Copenhagen. Tarab Rinpoche took it upon himself to present in a new form the Buddhist Science of Mind and Reality in terms of Unity in Duality (UD), in order to make the universalities carried by Buddhism, as taught from Nalanda University in India, available for individuals of modern culture. For this purpose, Rinpoche established a formal four-year Unity in Duality Educational Program under the auspices of the Tarab Institutes. Before Tarab Rinpoche passed away in 2004, he entrusted Lene Handberg the responsibility for the continuation of the UD Education Program. Upon Rinpoche's last request, the Unity in Duality Education started up in India in 2005 in the frame of Tarab Ling Study and Research Institute. Rinpoche founded Tarab Institutes in Munich/Hamburg, Copenhagen, Helsinki, Neimegen, Stockholm, Brussels, Paris and London as well as the Tarab Ling Institute in India, Dehradun.

Lene Handberg, studied Psychology and Tibetology at Copenhagen University and she has been psychotherapist, for 30 years. She holds a Semrig Thablam Rabjam degree in „Unity in Duality“ (Mastering the UD Inner Science of Mind and Reality and UD Application). Lene Handberg assisted Tarab Tulku Rinpoche in developing and teaching the UD Education Program for 15 years. Together with Tarab Tulku Rinpoche, she has further developed the UD Personal Development, UD Art of Relating and UD Psychotherapeutic Application. Lene Handberg has given workshops in Europe for the last 30 years, in Australia as well as in the US, and for the last 6 years also in India. Before Tarab Tulku Rinpoche passed away in September 2004, Rinpoche entrusted Lene Handberg the responsibility for the continuing the Unity in Duality Education in Europe, India and elsewhere. She is President of Tarab Ling and Educational Director of Tarab Institute International.

Assisting teachers of Module I: *Drawing the connections between Ancient Inner Science and Modern Science.*

Jürgen Knop, MD, PhD, Professor of Dermatology and Immunology, former Chairman of the Department of Dermatology, Johannes Gutenberg-Universität, Mainz, Germany; Ombudsman of the University, Member of the National Academy of Science (Leopoldina). Chairman of the Foundation Tarab Institute International; Board Member of Tarab Ling and Tarab Institute Germany. He attended the UD Training in India and Germany.

Carin Muhr, MD, PhD, Associate Professor in Clinical Neurology and Senior Lecturer at the Medical School, Uppsala University, Sweden and Honorary Professor at Universidad San Martin de Porres, Lima, Peru. UD Training in India. President of Tarab Institute Sweden and Board Member of Tarab Institute International. Collaboration with Medical Schools in India, Peru and Grenada with classes like "Medical Issues within Human Rights with a Gender Perspective" and "Cultural Competency". She attended the UD Training in India and Europe.

(Module II and III of the UD Training will provide assisting professionals from Coaching, Management and Psychotherapy)

4.1 Module I

UD Science of Mind and Reality

In these basic 4 courses of Module I, we study specific aspects of the four Inner Science of Mind and Reality Schools, which are fundamental to Unity in Duality's further application as we see it in Module II, III and VI. In regard to UD Personal Development selected exercises will be used in order to render the studied material transparent within one's own experience, hence allowing an integration of the theoretical knowledge.

Prerequisites: Good basic schooling and interest in learning and development.

- Duration: Each course 5 days with teaching, group work, individual sessions and studies.
- Time frame: 1.3 year.

Module I, 1: Vaibhasika - Studies emphasize the nature of the interrelationship between *subject* and *object* with particular regard to the six different kinds of minds, i.e. the five sense minds (seeing, hearing, etc.) and the 6th mind – giving the foundation for understanding the subject (mind) and object (reality appearance) interrelationship – based on Vasubandhu's great compilation of Abhidharma.

Module I, 2: Sautrantika - Important epistemological studies in regard to the famous Nālandā University scholars and yogis Dignaga and Dharmakirti, with particular emphasis on the analysis of the nature of conceptual mind and its corresponding conceptual reality – making important differentiation between this mind field and that of the senses.

Module I, 3: Yogacara - Studies of Asanga, Sthiramati and Vasubhandu (famous scholars of Nālandā University, India) on the laws of evolution in regard to reality – encompassing the primordial level, the universal level and the individual level. Opening to the understanding of what the nature of mind refers to in ancient Eastern tradition – taking us far beyond the personal mind. Giving food for thought in regard to many of today's questions on the nature of the *potential field of existence* and its relations with referential object/matter, mind (personal/transpersonal, subconscious/unconscious) and its respective object-poles.

Module I, 4: Madhyamaka - A surprising modern analysis of the fundamental nature of the inherent laws of matter (referential reality), in regard to Nagarjuna and Candrakirti (famous Nālandā scholars and yogis – the former called *Second Buddha*). These inherent laws correlate well with modern science, but with a special insightful twist to it, as these laws are understood on the basis of the interrelationships, discussed in the previous schools. Similarly, the studies into the nature of the self-reference, ending in the insight that everything (mind, matter and experienced reality) is relational with no final reference point, have interesting correlations with parts of modern science too.

Module I, 5: Mandatory Weekend Course

- Nearness to oneself and openness to the world (introduction to love and compassion)
- Beyond language fixation

4.2 Module II

UD Personal Development

These 6 courses in Unity in Duality Personal Development emphasize the fundamental interrelationships of Subject and Object, Body and Mind, Energy/Potential Field and Matter, in everyday life.

Module II, 1:

- A unique presentation of all types of mind always operating on the basis of an embodiment categorized under a tri-partition particular to UD in terms of (a) conceptual minds, (b) image minds and (c) feeling/uniting types of minds. We will access a truly genius and comprehensive mapping of types and levels of body and mind interrelationships.
- **1st Exam:** Written examination on the four Schools of Mind and Reality followed by discussion in plenum.

Module II, 2:

- Studying the dynamics of the different types of mind and how they connect to the subconscious and

universal levels of existence, realizing how self-referential imprints impact our lives as the self-reference unfolds. Rendering the self-references and the dynamic of mind transparent we can start to change to better our experience of reality.

Module II, 3:

- Exploring and rediscovering our inner resources and abilities as human beings in order to change our self-referential feeling and structures that otherwise pop up automatically and rule our lives. We will further enhance this by seeking outer resources, which are a valid help and a necessity when approaching our deeper sense of being/sanity. These resources makes it possible to undertake dual transformation of the problematic core structure, in order that we can become masters of ourselves again and in doing so attain inner and outer freedom.

Module II, 4:

- Exploring non-dual transformation of the problematic core structure by gradually participating in the death process of disruptive self-references – opening up to the possibility of clearing up the destructive subconscious, determining imprints. Also the penetrating insight into the similarities between the process of dying, the process of higher meditation and of non-dual transformation will be rendered transparent.

Module II, 5:

- **2nd Exam:** Clarifying and sharing with the other course attendants the *UD-view* and Personal Development on basis of the acquired understanding and experiences of Module I and II.

Module II, 6: Mandatory Weekend Courses

- Diversity of Realities and Modes of Body-Mind
- Revealing Natural Energy Resources
- Death - A Key to Creation

Additionally:

- 2 individual sessions in UD Personal Development (1.5 hr. per session)
- For participants of Module III, at least 2 individuals sessions in UD Psychotherapeutic Application (2-3 hrs. per session).

In between the courses, the participants are suggested to meet in local peer groups for joint discussion of UD material and practice the taught exercises.

4.3 Module III

Prerequisites:

- Passed exams of Module I + II,
- Minimum 2 individual sessions (1.5 hr. each) in UD Personal Development and minimum 2 individual sessions (2-3 hrs. each) in UD Psychotherapeutic Application (started in Module II),
- Consent of the teachers.

- Each course: 5 days with teaching, group work, individual sessions and studies.
- Time frame: 2 years.

Module II, 6: Mandatory Weekend Courses

- In the Fight of Stress

Additional Training Units (6-days):

- Indo-Tibetan Dream Wisdom
- Mandala – Balancing the Basic Forces of Existence (basic to Eastern Medicine and the Tantra)

Module III A UD Art of Relating

(Taught partly together with / partly parallel to Module III B.)

1st Year in UD Art of Relating

The formal teachings and training in UD Art of Relating are presented and investigated during three courses. This part ends with a final examination.

Module III A, 1: UD Art of Relating with particular regard to:

- The Art of Relating with others, from the *UD-view* of *Subject and Object* and *Body and Mind*.
- The psychodynamic processes, conscious as well as subconscious, in working with others
- Work with case studies, based on the view of *Subject and Object* interrelationship, in theory and practice.

Module III A, 2: UD Art of Relating with particular regard to:

- Dealing with different types of problematic self-referential structures; studying their aetiology and how they manifest, applying the appropriate methods from UD Art of Relating.
- UD specific dual transformation of the problematic core structure, based on the view of *Subject and Object* and *Body and Mind* interrelationship, in theory and practice.

Module III A, 3: UD Art of Relating with particular regard to:

- Training UD methods which aim to neutralize existential fear; support and assist persons in the death process, based on the view of *Subject and Object*, *Body and Mind* and *Energy/Potential Field and Matter* interrelationship, in theory and in practice,

Exam: Individual presentations of insight gained in Unity in Duality Module III.

2nd Year in UD Art of Relating

12 months of individual studies and review of the most important points of the training in connection with:

- 1.** Two weekends in UD – Group-supervision aimed at personal integration and experiential deepening of the UD Art of Relating.
- 2.** Individual sessions in Art of Relating and Supervision:
 - At least 10 individual sessions in UD Art of Relating (1.5 hr. each).
 - At least 5 individual supervision sessions.
- 3.** Five reports: By utilizing view and methods of UD Art of Relating, the participant should monitor in 5 cases/selected relationships the progress over a period of at least six months. An evaluation will take place, set by the responsible Director of Education of TII.

Final Examination

UD Art of Relating closes with a written paper based on personal experience, i.e. one's own self-developmental process as well as on individual work with others in UD Art of Relating. The theory of UD Science of Mind and Reality, Personal Development and Art of Relating should support the presentation. The final paper is handed in after completing sessions in UD Art of Relating and supervision, supervision-weekends and case studies.

Module III B UD Psychotherapeutic Application

(Module III B is taught partly together with / partly parallel to Module III A)

Postgraduate studies and training in UD Psychotherapeutic Application. This part ends with a final examination.

Extra Prerequisites:

The participants must be working as a psychologist, psychotherapist or a medical doctor with at least one year of psychotherapeutic experience in working with clients at the beginning of Module III.

1st Year in UD Psychotherapeutic Application

The formal teachings and training in UD Psychotherapeutic Application are presented and investigated in three courses:

Module III B, 1: UD Psychotherapeutic Application with particular regard to:

- The therapist – client meeting/relationship from the *UD-view* of *Subject and Object* and *Body and Mind*.

- Psychodynamic processes, conscious as well as subconscious, in the work with clients - Work with case studies based on the view of *Subject and Object* interrelationship in theory and practice.

Module III B, 2: UD Psychotherapeutic Application with particular regard to:

- Dealing with different types of problematic self-referential structures; studying their aetiology and how they manifest, applying the appropriate methods from UD Psychotherapeutic Application
- UD specific dual transformation of the problematic core structure / the vulnerable self reference, based on the view of *Subject and Object* and *Body and Mind* interrelationship in theory and practice.

Module III B, 3: UD Psychotherapeutic Application with particular regard to:

- Dynamics of existential fear and the psychotherapeutic application of the death process as a means for non-dual transformation of the problematic core structure (vulnerable self-references), based on the view of *Subject and Object*, *Body and Mind* and *Energy/Potential Field and Matter* interrelationship, in theory and practice

Exam: Individual presentations of insight gained in Unity in Duality Module III.

2nd Year in UD Psychotherapeutic Application

12 months of individual studies and review of the most important points of the training in connection with:

1. Two meetings in UD group-supervision aimed at personal integration and experiential deepening of the UD Psychotherapeutic Application.
2. Individual sessions in Psychotherapeutic Application and Supervision:
 - At least 10 individual sessions in UD Psychotherapeutic Application (2-3 hrs. each).
 - At least 5 individual sessions in UD Supervision.
3. Five case studies with clients, utilizing UD Psychotherapeutic Application, whom the therapist should continually have worked with for at least half a year. Duration of the therapy sessions: 2-3 hrs. An evaluation committee will be set up by the Director of Education of Tarab Institute International (TII).

Final Examination

The UD Psychotherapeutic Application ends with a written paper based on personal experience with one's own therapeutic process and individual work with clients in UD Psychotherapeutic Application. The theory of UD Science of Mind and Reality, Personal Development and Psychotherapeutic Application should support the presentation. The final paper is handed in after completing one's sessions in UD psychotherapy and supervision, supervision-weekends and case studies.

4.4 Module IV

UD Spiritual Development

Prerequisites:

- a) Passed exams in Module I + II,
- b) At least 2 individual sessions (1 hr. each) in UD Personal Application (starting in Module II).

- Each course: 6 days with teaching and practice.
- Time frame: 1.3 year.

Module IV, 1: Introduction to Love, Compassion and Bodhicitta in theory and practice based on *UD view*.

Module IV, 2: Introduction to *Shamatha* (Tib. *Zhi-gnas*, Phon. *shine*) and *Vipashyana* (Tib. *Lhang-mthong*, Phon. *lhagtong*) in theory and practice based on the *UD view*.

Module IV, 3: Introduction to *Dzogchen* in theory and practice based on the *UD view*.

Module IV, 4: Introduction to *Mahamudra* in theory and practice based on the *UD view*.