

Unity in Duality

Introduction to some Basic Essentials in regard to
Implication and Application of the
Tendrel / Unity in Duality / Interrelated Nature of Existence

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Introduction to *Pratityasamutpada* / *Tendrel* / Unity in Duality / Interrelated Nature of Existence

The ancient knowledge that underlies the *Unity in Duality* / *Pratityasamutpada* / *Tendrel* paradigm, which Tarab Tulku XI¹ presented as an extract of the universal knowledge from the Sutras and Tantras, derives through Tibet's academic culture from the Indian academic tradition of Nalanda. However, Indian academic tradition is said to have roots back 5.000 years into the ancient culture of the Indus Valley. This melting pot of ancient cultures seems to comprise also traces of insight and knowledge from Central Asia and maybe even from Western cultures of that time².

The main concern and main reason from Tarab Tulku's side to present *Unity in Duality* (U.D.) was partly to preserve the universal aspects of this ancient and most extraordinary knowledge of Indo-Tibetan origin, which has survived in Tibet, being part of the Tibetan heritage, and partly to present it in a form that makes sense to people of today despite their different cultures and religions or lack of same. With *Unity in Duality* we are thus presented the essential Buddhist view of *Tendrel*, interrelated nature of existence, in an all-encompassing way, together with the methods of application found to be useful in everyday life for people of modern cultures.

The *Unity in Duality* view encompasses the ancient Inner Science of Mind and Phenomena including Personal Development, Art-of-Relating and Spiritual Application – relying on a deeply inspiring epistemological view, as one of the outcomes of the Inner Science research of the interrelated nature of the different types of mind and corresponding realities. But the *Unity in Duality* view of interrelated nature also offers an extremely useful basis for Psychotherapeutic Application in the form of a self-developmental psychotherapeutic approach.

Said in short, the basis of the *Unity in Duality* view is the *Pratityasamutpada* / *Tendrel Nature*, i.e. the interrelated nature of existence, suspended in the entwined interrelationships of subject-object and body-'mind' as well as 'energy'³-matter. However, the *Unity in Duality Approach* is not concerned with the isolated understanding of these saturating interrelationships. Rather, on the basis of the *Unity in Duality* view, the *Unity in Duality* methods are to be applied in everyday life, allowing regaining command over and responsibility for the self-referential feeling and corresponding reality as well as for our actions of body, speech and mind, naturally facilitating respect for others and our-selves as well as for nature.

Before venturing further into aspects of implications and implementation of the *Unity in Duality* view, I will give an overview by presenting the three entwined interdependent pairs of subject-object, body-'mind' and matter-'energy'.

¹ Tarab Tulku Chögyi Nyima Ngawang Losang, Lharampa Geshe / PhD from Lhasa University Monastery (1935-2004), the originator of *Unity in Duality* – the author of this article being the co-originator.

² See Tarab Tulku XI's paper above, "Unity in Duality Introduced through an exposition of *Tendrel*" Tarab Tulku.

³ 'Mind' and 'energy' within the U.D. notation are used in inverted commas in order to indicate that these terms have a meaning different from common usage.

*The Entwined Interrelated Nature of 'Subject' – 'Object', 'Body' - 'Mind' and Matter - 'Energy'*⁴

In accordance with the Buddhist Inner Science the first enquiry into reality is the one into the interrelationship of subject (mind)⁵ and object (experienced⁶ and referential object both). The understanding first at all, that what we experience as the object (object-pole) does not exist as such, independently of the experiencing mind (subject-pole), is leading to the necessity of investigating the nature of persons' perceptive and cognitive abilities. This naturally implies an investigation of 'body'⁷ and 'mind' in their interrelationship to realize the conditions under which we experience as we do. This investigation leads the Buddhist scholars into the very basis of the 'body' and 'mind' respectively, which may be expressed by the term 'energy'⁸. As a natural consequence they were therefore also lead into exploring the 'energy' and matter interrelationship, in order to grasp in depth the interrelationship between 'body' and 'mind' as well as between 'subject' and 'object'.

Because of the understanding that the person's perception / cognition cannot take him beyond the abilities of the tools used⁹ - a realization which dates back at least to the 2nd century AC with Nagarjuna (approx. 150-250) - within Buddhism the analysis of the object was never undertaken as a separate task in itself. That means that the experience of the object-pole was always related back to the subject-pole and the particular tool used for perceiving (perceptive function) was examined and taken into account, in order to understand the basis, the premise and the limitations of the experience of the object in question, i.e. the referential object.

Through this investigation the later Buddhist Schools¹⁰ clearly stated that the object doesn't exist out there in its own right, the way we habitually experience it. Our 'reality', the object-pole, is always interrelated with the subject-pole, as we can never go beyond our experience or the frame our perceptive tools (subject-pole) naturally set for our experience. This specifically implies that the conceptualizing mind is interrelated with the

⁴ We are indebted to Tarab Tulku as for presenting these three entwined interrelationships. He managed to present them in such an obvious way that one should think they must always have been clear to anybody, who knew the *'Inner Science of Mind and Phenomena'* and practice. However, this presentation is indeed unique to Tarab Tulku XI.

⁵ Mind here relates to any of the different types of awareness that we have at our disposition like sense minds (awareness) and divertive types of sixth minds (awareness) – see later in the text.

⁶ Experienced object will in the following be addressed as the object-pole and the particular mind experiencing as the subject-pole to indicate the interrelationship.

⁷ Here 'body' relates not just to our physical body, but to any level of embodiment like dream-body (*milamgyiliü*), energy-body(*yiliü*) etc.

⁸ 'Energy' is here used as the 'potential field' of entity existence, a level of existence that is now assumed by physicists to exist beyond the normally measurable levels of existence.

⁹ This understanding we can also find among the insights of modern western physics, with particular reference to the Danish physicist Niels Bohr and to Werner Heisenberg's "Uncertainty Principle" – insights that also saturates all theories in regard the quantum field.

¹⁰ The Yogacara and the Madhyamaka Schools.

conceptual reality, which doesn't exist without it coming about simultaneously with the arising of the conceptualizing mind experiencing it¹¹.

The acknowledgement of the special role the subject-pole plays for our reality experience led the Buddhist scholars to the enquiry into the subject's components, the 'body' and 'mind'. In this epistemological framework physical body is an expression of 'the five sense powers, *indriya*'¹², which together with the sense minds and their respective objects are basic for our common human reality, which again is that upon which the conceptual mind¹³ builds its conceptual reality. However, the scholars found that also the sense minds are interrelated with the respective sense realities, the latter of which therefore don't exist out there in their own right either.¹⁴

This important distinction between the sense-minds and the conceptual mind was already made in the early Pramana texts¹⁵. In accordance with this epistemological analysis the normal conceptual mind is considered the most *unfolded* among the different types of mind. By means of language it abstracts from the sense reality and thus provides us with an astonishing freedom: On this basis the conceptual mind has the ability to extract certain aspects from the whole, creating the 'conceptual-wholeness-experiences' that make up our conceptual reality, which again make it possible to compare and analyze. Within this ability we find the roots of the mental superiority of humans to animals.

I will later argue that due to the dominance of the conceptual mind, which is a norm in modern culture, we can find important roots for many of the mental and intercultural as well as environmental problems facing men today; problems that to a large extent are caused and furthered by the increasingly isolated use of the conceptual mind / conceptual reality on the expense of a wholeness view.

In accordance with the Tantric literature and the experiences of the yogis¹⁶ the subtlest intuitive levels of 'mind'¹⁷ are seen as relying on so-called subtle-'mind'-senses and

¹¹ Clearly expressed in the three Buddhist Schools: Sautrantika, Yogacara and Madhyamaka.

¹² In accordance with the Inner Science of Mind and Phenomena Schools the sense-field on the subject-pole comprises the physical sense organs and their respective *indriyas* / sense-powers plus the respective sense-minds. The body-sense is the foremost sense, which is said to be like a container for the other senses and is to be found everywhere in the body. The sense-field comprises likewise the senses of seeing, hearing, tasting and smell. However, the *indriyas* are also related with a more subtle level of embodiment, for instance to the embodiment we have in the dream state. See Tsongkhapa Lobzang Drakpa, *Tsongkhapa's Six Yogas of Naropa*, Snow Lion Publication, Ithaca, New York 1996.

¹³ Tib. *Yid-kyi rnam-shes* / Skt. *manavijnana*.

¹⁴ Which is clearly expressed in the later Schools of Yogacara and Madhyamaka.

¹⁵ Dignaga (AD 480-540), *Comprising the Meaning of all Pramana Texts*, (Tib. *Tshad-ma kun-btus* / Skt. *Pramanasamuccaya*), *bsTan-'gyur*, Peking Edition No. 5700. Dharmakirti (A.D.ca. 650), *Pramanavarttikamkarika*, *bsTan-'gyur*, Peking Edition, No. 5717 (a)

¹⁶ Herbert V. Guenther, *The Life and Teachings of Naropa*, Oxford University Press 1963; Tsongkhapa Lobzang Drakpa, *Tsongkhapa's Six Yogas of Naropa*, Snow Lion Publication, Ithaca, New York 1996.

subtle-’mind’-bodies¹⁸. The extraordinary scholars and body-’mind’ researchers of the ancient Hindu and Buddhist¹⁹ cultures found that there is an awareness nature with any embodiment – any living body embodies awareness nature. The physical body has *matter nature* and *awareness nature*, the latter being of energy²⁰ nature. Within the Hindu view even plants are seen as having living ‘awareness’ that can be equalled to some of the more rudimentary levels of human mind²¹. Going deeper in their investigation, this ancient view states that even inorganic matter comprises both matter (body) as well as energy (‘mind’)²².

In the Vaibhasika and Sautrantika views all matter is traced back to the subtlest final particles, which no longer have matter nature, but are seen as ‘energy’. In the Yogacara view both matter and ‘mind’ are traced back to universal *bagcha / vasana*²³, subtle imprints, which all throughout evolution are accumulated as a result of acts of body, speech and mind, renewed and further developed throughout, and as such being the ongoing dynamic factor for the present and future development of body²⁴ and ‘mind’ at its different levels as well as for the manifestation of subject and object all together – like potential rules for the unfoldment of existence.

¹⁷ In the context of this paper when referring to ‘mind’, we refer to a much broader meaning of this term ranging from conceptualising mind, image-experiencing mind, feeling-mind (the 6th sense-mind) to the sense-minds (the five sense-minds) where particularly some of the feeling-minds are very subtle types of mind, taking part in very subtle bodymind constitutions, reachable consciously only by means of deep meditative abilities.

¹⁸ In accordance with Tarab Tulku, *’Tendrel’ Inner Science of Mind and Phenomena*, (Tib. *Nangdon rig-pa’i gzhung-las byung-ba’i sems-kyi tshan-rig rten-’brel snang-ba’i gzi-byin*), Norbu Linka, H.P. India, 2006 – to be published in English “Inner Science of Mind and Reality – from the point of view of Tendrel”.

¹⁹ Like Nagarjuna (c. 150-200 A.C.), Asanga (c. 315-385 A.C.), Dignaga (c. 480-540 A.C.), Dharmakirti (c. 600-660 A.C.), Vasubandu (c. 320-400), Santiraksita (c725-790), Kamalashila (c740-796), Santideva’s, Candrakirti (c. 650), Buton Rinchen Drub (1290-1364), Sachen Kunga Gyaltsen (Sakya Pandita) (1182-1251) and Je Tsongkhapa (1357-1419), the founder of the Gelug School to which H.H. the Dalai Lama belongs – just to name a few.

²⁰ Here energy is used in terms of not-being-of-matter nature.

²¹ Tarab Tulku, UD Textbook on Yogacara.

²² *Abidharmakosabhasyam*, Vol. I, Chap. I, v.12a-b, p. 68. ‘Energy’ is here relating to *jungwa* (Tib. *’Byung-ba*) and subtle matter relates to *jungjur* (Tib. *’Byung-gyur*).

²³ *Bagcha* (Tib. *Bag-chags*) / *vasana* (Skt.) / sedimental imprints. The sedimental imprints have many different types and levels. In accordance with the Yogacara view there are special types of *bagcha / vasana* basic to the way in which existence unfolds – universally as individually – these basic types of *bagcha / vasana* are like the potential rules of existence. In accordance with Tarab Tulku three types of these basic *bagcha / vasana* have a very special influence on the way we experience at our level of existence, the first being basic to the feeling types of experiencing; the second being basic to image way of experiencing; and the third being basic to the conceptual way of experiencing. Also in the Yogacara view is indicated a primordial, universal levels of *bagcha*, as well as an individual level; the primordial and the universal *bagcha / vasana* being basic to the different collective layers of *bagcha*. Tarab Tulku, UD Textbook on Yogacara.

²⁴ ‘Body’ here elates to all kinds of embodiment, from the universe, the stars, the earth, plants, animals to humans.

In accordance with the ancient view organic matter, inorganic matter as well as the universe are seen as having 'awareness'-like-energy, which is basic to all of existence in its unfolding process into the great diversity, manifesting in the form of more and more specialized species. This basic universal 'awareness' is seen as saturating matter / bodies in all their varieties and subtleties. In accordance to the inner science, without this 'awareness' principle saturating matter, matter would not exist: without a continuous pulsation from 'energy' to matter, and the dissolution from matter to 'energy' nothing would continue to exist and nothing would be able to change or develop²⁵.

In this way the interrelationship of matter and 'energy' seems to be the key to the understanding of the 'body' – 'mind' interrelationship, which in turn is the prerequisite necessary to comprehend the 'subject' and thereby the 'subject' – 'object' interrelationship.

But what have the three entwined interrelationships to do with us, with our reality? Very much so! What these ancient scholars and researchers are drawing our attention to is our own existential condition. The 'subject' – 'object', 'body' – 'mind' as well as matter – 'energy' interrelationships constitute the frame that suspends our being-ness and our entire world of experiences.

There has been much investigation into these interrelationships both on the side of the Sutras as well as in the Tantras by means of meditative absorptions, sharpening the more subtle perceptive tools, which are giving access to different levels of 'body' – 'mind' – reality experience accordingly.

Since the given body sets the frame for a particular time and space limitation, a subtler embodiment naturally widens the time and space limitations, making it possible for the 'mind' to appreciate this wider dimension. Thus attending to deeper levels of the 'body' – 'mind' interrelationship, the tantric practitioners were/are able to approach the 'subject' – object unity, and the 'body' – 'mind' unity, as well as 'energy' – matter unity, and in this way addressing the spiritual dimension.

These ancient Inner Science researchers thus held that we as humans have not just one possible body – mind constellation, but we have different more subtle 'body' – 'mind' constellations with more and more refined perceptive tools, with which we can access the corresponding object-poles / realities, i.e. our reality unfolds in the mind's contact with the referential object / *dön nga*²⁶.

In accordance with this insight we can speak of a 'body' – 'mind' – reality interrelationship. And it was partly by means of using these refined 'body' – 'mind' constellations and partly by means of using their well-developed analytical mind on this

²⁵ Tarab Tulku, UD Textbook on Yogacara.

²⁶ (Tib. *Don-nga*), the reference of our sense-minds (and any other kind of mind), not to be mistaken for the object appearing (object-pole), the latter being interrelated with its subject-pole.

very base, the ancient Inner Science researchers investigated the subtle levels of existence.

Through serious research these three entwined interrelationships became the naturally implicit paradigm of the ancient universe. It is really special in modern times like now to realize that at least parts of this same paradigm, explicitly is being shared by modern science, particular by nuclear physicists like Einstein, Bohr²⁷, Heisenberg, and in quantum science but also shared to different extent by other fields of natural science²⁸.

Let me here recite Einstein from New York Post, November 28, 1972: "A human being is a part of the whole, called by us the "Universe", a part limited in time and space. He/She experiences him/herself, his/her thoughts and feelings as something separated from the rest – a kind of optical delusion of his/her consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from the prison, widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. Nobody can achieve this completely, but the striving for such achievement is in itself a part of the liberation and a foundation for inner security."

Essential Aspects of *Unity in Duality* / *Tendrel* (Interrelated Nature of Existence) in Regard to the Conceptual Field

Before expounding on the application of the *Unity in Duality* view, please allow me to present some specific analysis of the conceptualizing mind and corresponding reality. As the conceptual field²⁹ has the greatest impact on our human reality, the conceptual reality has the actual status of reality and dominates modern world and our everyday life.

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

At Dignaga's time the scholars held the view that the particular phenomenon itself had an inherent 'general character'. The Indian philosophers at that time claimed that when an entity was first introduced it is the inherent 'general character', which make it possible to recognize another entity of the same type. For instance, in accordance with this view it

²⁷ Furthermore, Bohr said "The development of atomic physics, which forces us to an attitude toward the problem of explanation recalling ancient wisdom, that when searching for harmony in life one must never forget that, in the drama of existence, we are ourselves both actors and spectators."

²⁸ For instance, Kant recognized the interrelationship between conceptual mind and the conceptual object; Kabat-Zinn, MBSR and Segal, Williams and Teasdale, Mindfulness-Based Cognitive Therapy MBCT and all psychotherapeutic schools recognize some sort of interrelationship between subject-poles and object-poles. But it's difficult to find so thorough and radical analysis of these interrelationships anywhere else than in ancient Inner Science.

²⁹ In the following, the 'field' will be used as a short expression for the polarized but interrelated and inseparable relationship comprising mind (subject-pole) and reality (object-pole).

should be the inherent general character of ‘dog’ that makes it possible to recognize another dog as being a ‘dog’. This idea of the general character we also seem to find as the model of explanation for instance in some idealistic philosophies in the West.

However, Dignaga disagreed and presented an opposing view in his main work³⁰, claiming that the particular character belongs to the field of the senses and that the general character belongs to the domain of the conceptual field only (i.e. that the general dog, cup, house etc. is not part of the particular dog, cup, house etc.)

With Tsongkhapa’s³¹ student Gyalsab Dharma Rinchen:

”*IDog-pa ni ldog-pa chig-rkyang spyi- dang log-pa zhes-pa ni ldog-pa gnyis-tshogs bye-brag go*”³²

Which in Tarab Tulku’s interpretation³³ means:

”*Dogpa*³⁴ is single only, i.e. [it refers to the field of the] general, and *logpa*³⁵ is the diversity into many, i.e. [refers to the field of the] particulars ”

Dignaga introduced the general character of phenomena as constituted by means of *nivritti* / *dogpa* (Tib. *IDog-pa*), which is a non-affirmative generalization of the differentiation that is naturally inherent in the sense object (*logpa*) – a construct which is always the conceptual background / hidden object.

The Indian scholar Dharmakirti (600-660 AD), who explained Dignaga’s Pramana work extensively in his own Pramana³⁶ including Dignaga’s exposition of *nivritti* / *dogpa*, said in his introduction that he didn’t expect anybody to understand and appreciate the importance of Dignaga’s theory, but he himself saw Dignaga’s ideas as one of the most important epistemological revelations ever presented.

Below I will present those aspects of Dignaga’s theory (through Dharmakirti’s exposition and in Tarab Tulku’s interpretation) that are of direct relevance for understanding the interrelated nature of the conceptualizing mind and the conceptual reality, as well as for understanding the differentiation to the nature of the sense realm, with special regard to the application of *Unity in Duality*.

³⁰ Dignaga, *Comprising the Meaning of all Pramana Texts*, (Tib. *Tshad-ma kun-btus* / Skt. *Pramanasamuccaya*), *bsTan-’gyur*, Peking Edition No. 5700.

³¹ Tsongkhapa (1357-1419), one of the most famous Tibetan scholars and the founder of the Gelug School.

³² Gyalsab Dharma Rinchen (Tib. *rGyal-tshab dharma rin-chan*), *rNam-bshad thar-lam gsal-byed*, Tashi Lhunpo Edition, Vol. Cha (6), fol. 54.

³³ Tarab Tulku, UD Textbook on *Sautrantika*.

³⁴ *Dogpa* (Tib. *IDog-pa*) is the conceptually created differentiation of similars and dissimilars.

³⁵ *Logpa* (Tib. *Log-pa*) is the naturally inherent differentiation of similars and dissimilars (relating to the sense-reality). I.e. this dog is naturally differentiated both from the other dogs and from tree and all other entities.

³⁶ Dharmakirti, *Pramanavarttikam*, *bsTan-’gyur*, Peking Edition, No. 5717 (a).

Differentiation and abstraction

In accordance with Dignaga and Dharmakirti the conceptual mind cannot directly perceive the sense-reality. The conceptual mind can only perceive indirectly by means of the non-affirmative generalization, *nivritti / dogpa*, literally translated to ‘exclusion from the other’ i.e. a general differentiation of similars and dissimilars in one go:

Nivritti / dogpa ”is the distinguishing mark of Buddhist epistemology, for it is the Buddhist alone who assert that the relation between language, knowledge, and the real is not a direct one; that is, the meaning of a word ... or the content of a conceptual cognition is not merely a reflection of a reality ”out there” which, by its own power, yields itself up to the cognizer, but only logical constructs ... indirectly related to an inexpressible reality by way of exclusion or differentiation.... For the Buddhist, the relation between logic, whose proper sphere is the general, and the world of real particulars, is possible only through *apoha*^{37, 38}.

Nivritti / dogpa is a conceptual appearance in the meaning of being a conceptual construction, which doesn’t exist apart from conceptual mind, and is the way in which the conceptual mind can experience its referential object. *Nivritti / dogpa* is a generalised differentiation of similars and dissimilars in one go, mirroring the naturally inherent differentiation of similars and dissimilars, *logpa*, in regard the sense object – implying abstraction and isolation of its object of reference. For instance, the *nivritti / dogpa* of this ‘cat’ is the abstraction of the natural differentiation of all non-cats (dissimilars) and of the differentiation of all non-*this*-cats (similars) in one go.

A consequence of the conceptual screening out everything-else-but, picking and isolating its object, is a great flexibility and freedom in regard the conceptual reality. However, with a non-reflected culturalization into conceptual domination, the conceptual reality seems to appear as an independent phenomenon existing ‘out there’ in its own right, in the way in which we experience it – implication of which will be elaborated on below.

We should certainly not diminish the importance of this conceptual ability for our way of thinking, reasoning, analysis, and for communication. However, we also should know the problem, for instance the disability of the conceptual mind to directly perceive the dynamics of the whole functioning field of the phenomenon. For this and other reasons (see below) the conceptual reality should therefore not stand alone, but needs to be helped by other perceptual means (‘minds’) to get a more complete ‘picture’ of the phenomenal field.

The way of experiencing by the conceptual mind, in terms of effectively screening out everything else but the name with which we grasp the entity addressed, equally applies to the investigation of the smallest particle or the sun system, as well as anything in between. In this context its worth to draw the attention to Tarab Tulku Rinpoche’s observation that with this definite split between that, which is cognized by the

³⁷ *Apoha* here means negation or elimination.

³⁸ Leonard Zwillling, *Dharmakirti on Apoha: The Ontological, Epistemological and Semantics of negation in the Svarthanumanapariccheda of the Pramanavarttikam*, page 52. UMI Dissertation Services, Ann Arbor, Michigan 1976.

conceptualizing mind and everything else, the conceptual mind draws our experience to an extremely isolating and highly dualistic level of reality with strong consequences, if it by modern man is favoured and cultivated as the unique means of perception.

Naming

An important function of the conceptual mind is naming. On the basis of the background-object created by the conceptual mind (*nivritti / dogpa*), naming is applied in order to *catch* this generalized differentiation of similars and dissimilars. The naming, apart from bringing about a way to grasp hold of and to communicate, the generalization of similars and dissimilars, at the same time (if we are not aware) conceals the abstract and non-affirmative nature of the conceptual creation, whereby we easily (mis)-take the conceptual object for the sense object.

The way in which the conceptual mind conceals the individual nature of the phenomenon by creating a general name-'image' through placing numerically different phenomena under the same heading / category, is clearly expressed by Kamalashila in his *Tattvasangrahanjika*³⁹:

The "conceptual [(name)] image ... is imputed upon numerically different particulars as their common character"..... "conceptual cognition conceals the individual natures of those things by superimposing a unity upon them, which is its own creation. The superimposition of such a unity results in the particulars being conceived of as similars"⁴⁰.

Only through this generalizing process of 'screening out' similars and dissimilars and by applying naming, the conceptual mind perceives/conceives its particular conceptual object (with reference to the sense object).

Talking about the conceptual mind as a 'superimposing agent' may give the reader the idea that the Buddhist Inner Science postulates that the subject (mind) is the determining agent for the human experience of reality. However, as the subject-pole and object-pole are simultaneously arising and both having the nature of existing moment-to-moment, neither one of them can be said to determine the other⁴¹.

Furthermore, in accordance with the exposition by the Madhyamaka Inner Science, which is the crown jewel of the Buddhist academic tradition, the experienced reality/object-pole appears in the meeting between the subject-pole and the referential object – so some relational reality actually exist – the problem is that we can never experience the referential reality (at least not unless we reach unification with it, i.e. beyond duality), as our perceptual tools always determine the way in which reality appear to us.

The two intrinsic natures of the conceptual mind, i.e. the generalized differentiation of similars and dissimilars ('screening out') and the naming of that which in this way is being isolated from the rest and picked out – creating an abstract reality – account for the

³⁹ Leonard Zwillig, *ibid*, p. 62. & Dharmakirti, *Pramanavarttikamkarika*, Vol. I, p. 390. 15-18.

⁴⁰ Leonard Zwillig, *ibid*, p. 67, and Dharmakirti, *Pramanavarttikamkarika*, Vol. I. p. 68-70.

⁴¹ For further elaboration see footnote 6.

difference between animal reality and human reality and are the most revolutionary abilities of our mind.

To be able to abstract in this way lifts the human mind out of the otherwise strong bondage to the sense reality and paves the way for comparison, reasoning and analysis, and thereby for thinking and reflection as well as for our specific human way of communication on the basis of language. And, as already mentioned, it forms the base for the great flexibility and freedom of mind that only humans are known to enjoy.

The screening out / isolating / picking out abilities of the conceptualizing mind have nothing but positive impact as long as there is a natural balance between different ways of accessing reality. But if and when the conceptual mind, with its specific conceptual reality overly dominates, and especially if we are in a vulnerable self-referential feeling, we may create a problematic reality for our-selves. When the conceptual mind and its conceptual reality takes over, it leave hardly any space for direct sense experience, leaving us with nothing to counteract the deficiencies of the 'picked out and chosen' conceptual reality.

Abstraction by generalized differentiation of similars and dissimilars as well as naming doesn't only define our relationship to the outer world, but likewise define the relation with one-self. However, the alienating effect in our modern world culture, in regard to one-self and others seems to be normalized along the increasing dominance of the conceptual mind. For instance, many people of our modern culture do experience a distance to everything including them-selves, which often results in an experience of loneliness, emptiness and, in the worst cases, can lead to a desperate condition, leading to suicide or violating aggressive behaviour.

There are many other side effects of not recognizing and not counteracting the one-sidedness of the conceptual field – a few will be highlighted in the following passages.

'Wholeness'-image-creation

There is still another natural ability of the conceptual mind I would like to emphasize in this context, as it has great importance for the way the conceptual mind functions and at the same time opens certain perspectives for 'freedom to change', which is basic for the *Unity in Duality* application. It is the ability of the conceptual mind to create a '*wholeness image*' by means of that which is named.

It should be clear by now that in accordance with Buddhist Inner Science it is only possible for the conceptual mind to experience its referential object through the conceptual background-object, *nivritti / dogpa*. Based on that, which through this abstracting process is named, the conceptual mind automatically perceives a 'wholeness' experience of the phenomenon / situation, independent of how many aspects of the phenomenon / situation have been conceptually addressed – a thousand (for instance by the good and thorough scientist in the research setting) or just a few (which is normal for the intentionally manipulative politician, for the advertising industry and also in normal life, when we are desperate to convince someone or when in emotional affect).

Without this conceptual ability of creating a 'wholeness image' we could not compare, analyze, recognize or even know or pretend to know an entity. However, in regard to the

above-mentioned points, it is of particular importance not to overlook that the premise and the condition for the functioning of this conceptual ability implies that, that which is not named in regard to a certain phenomenon, cannot be part of the conceptual reality and is therefore not perceived by the conceptual mind.

This point is worth reflecting upon, in particular in connection with human interventions into nature. For instance in connection with genetic manipulation, to take an obvious example, as we have not yet differentiated the particulars individually, but just in one go differentiated conceptually, and named that which we in this way have isolated, there are many particulars, in connection with the effect of genetic manipulation, that we cannot take into account, since we do not know them, due to the simple fact that these particulars are not yet part of our conceptual reality.

However, to look at it in another way, if we recognize that the conceptual mind has the ability to create a 'wholeness' image on the basis of randomly chosen, named points of reference, this leaves us with the conceptual freedom to create another 'wholeness' image based on other chosen and named points of reference. In other words, this recognition leaves us with the great prospect of a highly flexible mind, opposing the closed mindedness that often is the case when overly dominated by the conceptual field – a knowledge, which is already being used to a certain degree within counselling and psychotherapy today, like within the different types of mindfulness practices.

Limitations of the conceptual field

A fourth aspect of the conceptual mind's abilities, which naturally derives from the three aspects mentioned above, is that the conceptual mind can only experience its object, the conceptual reality, and nothing else. That means that the conceptual mind has no direct⁴² means to distinguish between the conceptual reality and the sense reality, as the sense reality is not within its field of experience.

With Tarab Tulku:

”Conceptual mind cannot distinguish between the referential object of the house and the general differentiation, *nivritti / dogpa* of the house; it therefore automatically takes the latter to be the house. As the conceptual mind can only perceive its object by means of *nivritti / dogpa*, and has no direct perceptual abilities in regard to the sense reality, it naturally takes the conceptual word-‘image’, on the basis of discriminating the rest, which has not been named, to be the real object.”⁴³

In other words the only way the conceptual mind can experience the sense-reality is by means of an indirect way of perceiving, therefore it is natural for us, by using only the conceptual mind, to presume that what we perceive with it, is the sense reality. We

⁴² ‘Direct’ here only implies ‘without use of language’.

⁴³ In accordance with Tarab Tulku, *‘Tendrel’ Inner Science of Mind and Phenomena*, (Tib. *Nangdon rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*), Norbu Linka, H.P. India, 2006.

therefore often confuse the conceptual reality with the sense reality, for instance insisting: 'I have seen it with my own eyes' (meant as '...therefore it is true') when we are in an emotional state, since in this state we have very little – if any – access to the sense field; we are relying solely on conceptual descriptions and conceptually based appearances.

If the conceptual field overly dominates our sense field, the conceptual abilities of generalized differentiation and of 'wholeness'-image – both together implying abstraction – can have other special implications for our reality, e.g. in regard giving unnecessary manipulative influence, for instance to television, newspapers, the advertisement industry or ourselves (for instance telling ourselves repeatedly that we cannot do certain things or that other people are against me) like that, giving a too easy access and too much power to this and any other form of narrow reality determination.

But most importantly, thinking that we are using the sense minds, when in fact we rely on a conceptually based description and on the appearance of reality accordingly, we impair our natural ability to get the feet on the ground, to counteract the conceptual mind, when 'it gets out of hand' or when it 'drives us out of ourselves' especially in emotional or mentally-disturbed conditions.⁴⁴

If we consider the ability of the conceptual mind to abstract from the sense reality and to generalize the differentiation of particulars, its ability to create a conceptual-'wholeness'-experience based on that which we named, along with its inability to distinguish in the moment of experiencing the conceptual reality from the sense reality, this selective 'freedom' may crystallize in a particular narrow-minded reality appearance.

In any moment of time humans have this specific type of 'freedom' in regard to what the conceptual mind names and thereby in regard to what becomes part of the conceptual reality – for the better or worse. In that sense humans are by nature conceptually biased or 'selective' or 'intentional' and this so at different levels of conceptual reality:

- a. At a cultural level: Everybody is culturalised in a certain way: All in accordance with the specific culture in which one has been brought up everybody incorporates the corresponding conceptual layers of reality including its norms, values etc. into one's reality. Also the different languages carry different conceptual realities, even within the same type of culture. Here we can seek some fundamental reasons for clashes between cultures and the inability to understand each other.
- b. At a social level: Different social levels carry different conceptual realities.
- c. At a group / family level: Different families / groups carry different conceptually structured realities – from a so-called 'normally' structured to a pathologically structured reality. It is very difficult for us to realize that none of these conceptual realities exist in and by themselves out there. Why is it so difficult to realize that these realities only exist because we continuously reproduce them language-wise? One of the reasons is that the other members

⁴⁴ Steven C. Hayes tells in connection with training clients not to take the map for the territory: "The point is to begin to learn how to look at thoughts rather than looking at the world through thoughts, and to learn how to detect the difference" in "Mindfulness and Acceptance", edited by Hayes, Follette and Linehan.

of the group, at any of these levels, support this special way of experiencing. It is only in confrontations with other groups that one may realize – which unfortunately only few persons do – that conceptual reality can be experienced differently at any of these levels.

- d. At an individual level: Due to different experiences in life we create different imprints, *bagcha*⁴⁵ and different strong / genuinely good versus vulnerable self-references. As the conceptual mind is abstracting from the sense-reality and as its experience appear on the basis of just a few selected / named points of reference of an otherwise complex reality, it is particularly receptive to the prevailing self-reference⁴⁶, which becomes the core around which the conceptual reality crystallizes:
 - i. When emotional, the subject can momentarily become hyper-selective, directed by the governing self-referential feeling of him-/her-self, that together with the conceptual description of the situation in the first place gave rise to the emotion.
 - ii. On the basis of relatively permanent personal crisis the conceptual selectiveness becomes ‘pathological’:
 - a. Determined by the prevailing vulnerable self-reference(s), in its lack of reference to the commonly shared sense reality;
 - b. On a more permanent basis mistaking the appearances, which arise due to former impressions (*bagcha* related with the prevailing self-reference) for being sense reality. We often call this phenomenon hallucination.

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

Nature of Sense Minds / Sense Realities with Specific Relevance for Unity in Duality Application

The ‘philosophers’ of Vaibhasika and Sautrantika Inner Science Schools, on which the other main Buddhist schools (Yogacara and Madhyamaka Inner Science Schools) build their ideas, very clearly distinguish between the five sense minds and the 6th mind, the latter including the conceptual mind. All the Buddhist Inner Science schools proclaim that we can have direct experience of the sense object without intervention by the

⁴⁵ (Tib.) *Bag-chags*, (Skt.) *vasana*, (English) sedimental imprints.

⁴⁶ In UD Textbook ‘Dynamic of Mind’ and other UD Text books, Tarab Tulku expounds on the different conceptual levels of reality and on the impact of having experienced disturbances in the building up of the corresponding conceptually related ‘self’-references.

conceptualizing mind, i.e. for instance the five sense minds perceive the object in a direct⁴⁷ manner, and, very important indeed, they are said only to perceive the particulars. Whereas, as we have seen above, the conceptual mind only has access to the referential object by means of generalization (implying blind negation of that which is not named, *nivritti / dogpa*) giving access only to this general field appearing on this basis, i.e. to the conceptual reality or ‘concepts and ideas about the sense object’. That is what is meant with indirect perception of the particulars⁴⁸.

Thus the five sense minds perceive directly (i.e. without *dogpa*) and they only perceive what at present is given to the senses. Dealing with the senses can therefore be an important means to ‘bring us back to the present’, whereas the conceptual mind most often operates in the past or in the future, often either imposing ‘things’ on the present that belong to the past or imposing ideas onto the future, which doesn’t yet exist or never will. If one gets disturbed by either one, the sense minds can counteract this tendency, which can be very useful especially when ridden by emotions, vulnerable self-references or /and in connection with mental disturbances. Furthermore, bringing one self back into the present has a calming effect both on body and mind, i.e. it shows to be an excellent anti-stressing method in it self⁴⁹.

⁴⁷ ‘Direct’ here only implies ‘not using words/language for its perception’ (i.e. perception is not based on generalization, isolation and abstraction); however, it doesn’t inform any complete or pure perception. In accordance with eastern epistemology all types of perception is limited in scope by its functional frame; and it will always experience an object-pole appearance of the referential object accordingly.

⁴⁸ To clarify Dharmakirti’s distinction between a ‘particular’ and a ‘general’ let me quote his *Pramanavarttikam*, Vol. III, 1bc, 2. in Leonard Zwillling’s translation: A particular is ”a) causally efficient, b) specific, c) not denotable through words, d) capable of being apprehended without dependence upon other factors such as verbal convention or memory, while the universal [conceptual] is a) causally inefficient, b) general, c) denotable through words, and d) incapable of being apprehended without dependence upon verbal convention and memory” p. 19. Further, in *Pramanavarttikam*, Vol. III, 1bc, 2., in Zwillling’s translation, Dharmakirti explains: ”A real, efficient entity is a unique individual, numerically different from all other things, meaning both it’s homologues as well as it’s heterologues” p. 19.

⁴⁹ As we can see in connection with the “mindfulness meditation” as introduced in the MBSR (Mindfulness Based Stress Reduction) and the MBCT (Mindfulness Based Cognitive Therapy), the importance of coming back to the present, of reconnecting to the hundred thousands particulars is indeed recognized: Once a person has started the MBSR, the primary work is intensive training in mindfulness meditation. The aim is to increase patients’ awareness of present, moment-to-moment experience with the breath as the “anchor”. In these two programs this is from the beginning trained by means of simple breathing exercises, body-scan (as Kabat-Zinn has called it – in U.D. we simply talk about: “getting into body-sense”) and/or yoga exercises.

Segal, Williams and Teasdale write that the basic message of Kabat-Zinn’s and his colleagues’ MBSR (Mindfulness Based Stress Reduction) program is “that we all (whether patients or clinicians) frequently find ourselves swept away by the currents of thoughts and feeling related to the past, present, or future. We often lose the vividness of the present moment by “being somewhere else”. When we are able to be in the present moment, we become more awake in our lives, more aware of each moment, more aware of the choices open to us. In the book “Practical Applications and Scientific Proof - Energy Medicine” Dr Norman Shealy, who is a neurosurgeon,

Another important aspect we can learn from Dharmakirti is that the senses, unlike the conceptual mind, have no ability to pick and chose or isolate any particular aspect of the object in question. The sense minds naturally and indiscriminately perceive what appears to them. With Dharmakirti:

”When the nature of a thing is cognized in direct perception all of its aspects are cognized....”⁵⁰.

Here we should be aware that ”all of its aspects” refer to all the aspects that are available for the particular sense mind in this particular moment under these particular circumstances and within the range of the sense, i.e. this sentence basically indicates that the sense minds are non-selective.

However, as the sense minds can only appreciate the present moment, as they can only perceive what is so-to-say reflected in the senses, and as they have no abilities to abstract or generalize, there is no possibility for the prevailing self-referential feeling (that with which one identifies in the moment) to have any impact on the sense reality experienced.

We can see in our language that it is old knowledge, not just in the East, but also in West, that the senses have a counteractive effect, as we have appropriate sayings referring to the wisdom of the senses in connection with becoming emotional, like ‘come back to your senses’, ‘count to ten’, ‘take a deep breath’.

The senses actually have the power to counteract the conceptual mind’s selective tendencies by bringing all the other particulars – which we did not name – into focus. The senses therefore become special means for personal development for anyone and particular for the client and the psychotherapist.

In accordance with *Unity in Duality* the sense minds and the sense realities are considered to be interrelated in such a way that the specific structure and ability of the individual senses are setting the frame and the limitations for the experienced sense reality.

Normally we consider the sense reality to exist ‘out there’, independently of the senses, but *Unity in Duality* view, resting on the shoulders of the ancient knowledge as it were, shows us that this is not so. If our senses were differently constructed our sense reality would likewise be different, as is the case for other species.

But since all human beings have the same kind of senses and therefore sense experience (unless they are impaired), the sense reality is our common ground of reference. That is why it is normally very difficult for us to acknowledge that the sense reality must as well be of interrelated nature and thus doesn’t exist independently of the senses, still referring to something.

However, seen from a self-developmental or psychotherapeutic perspective it is strongly empowering for the individual to recognize to have a common referential ground. But, for spiritual development the relational nature of the sense field become very interesting

psychologist and founding president of the American Holistic Medical Association Dr Sheley refer to scientific publications incorporates alternative medicine into conventional medicine. (Ref.: Norman Shealy: Practical Applications and Scientific Proof - Energy Medicine. 4th Dimension Press, VA, USA, 2011. ISBN 978-0-87604-610-4)

⁵⁰ *Pramanavarttikam*, Vol. I, v. 43. / Leonard Zwilling p. 90.

and a necessity to realize for going beyond it, in order to enter the deeper fields of existence required.

The *Tendrel* / *Unity in Duality* / *Interrelated Nature* in regard to Self-Reference and Experienced Reality

The role of the self-reference and the effect it has on the reality of person's of modern culture, as mentioned above being mainly dominated by the conceptual mind, is aspects that are central and of particular relevance for the *Unity in Duality* view and application.

In particular it becomes evident that the way in which our reality unfolds, particularly in emotional states or when someone is mentally disturbed, is connected with the activation of one of our vulnerable self-references. So before we go on within Inner Science we should look into the notion of self-reference.

The basic idea of the Inner Sciences is that dual existence⁵¹ is rooted in the 'lack of intrinsic awareness'⁵² of being part and parcel of the unity-nature of existence. Dual means two, implying a split into 'me' and 'something else'. A way to express this most basic split from the whole is with Yogacara by relating to the first movement of identifying⁵³ with the substratum awareness⁵⁴ as 'being it-self' – which, in accordance with Tarab Tulku XI, doesn't refer to our human level of existence but to a primordial level of existence.

When first there is this split, giving rise to self-referential 'awareness', automatically there is 'other' referential 'awareness'. Based on this first split, another split naturally follows: the split of 'other' into that which 'I' need to uphold 'my' entity existence with which 'I' identify, and that which disturbs the continuation of 'my' entity existence—often referred to as attraction⁵⁵ and rejection⁵⁶ respectively—which in accordance with

⁵¹ In Inner Science texts related to as *samsara*.

⁵² *Marigpa* (Tib. Lit. *Ma rig-pa*) / Skt. *avidya*, lack of intrinsic awareness of being part of the whole, which has often been translated to ignorance, is a general Eastern idea found already in the early Buddhist Vinaya text, the *Vinayavibhange* (dating back before Christ).

⁵³ Self-referential feeling 'awareness', *nyönyi* (Tib. Lit. *Nyon-yid*) / Skt. *klesa-vijnana* is referred to by Vasubandhu in *Trimsikakarika* and in other Yogacara *Inner Science of Mind and Phenomena* texts.

⁵⁴ *Künshi namshe* (Tib. Lit. *Kun-gzhi rnam-shes*) / Skt. *Alayavijnana*.

Bagcha (Tib. Lit. *Bag-chags*) are 'energy' imprints, which are said to be connected with the *künshi namshe* / potential nature of existence or 'all ground'. In accordance with Yogacara, when these 'energy' imprints are lifted, *künshi namshe* changes to 'intrinsic wisdom' (Tib. Lit. *Ye-shes*) in and by the rejoining unity nature of existence.

⁵⁵ *Dö* (Tib. 'Dod) / attraction. Often in the later Buddhist texts instead of "attraction" (*dö*) you find written "desire", *döchag* (Tib. 'Dod-chags) / Skt. *raga*, which however refers only to a human level of existence.

⁵⁶ *Dang* (Tib. *sDang*) / rejection. Often in the later Buddhist texts, instead of "rejection" (*dang*) is written "hatred" / *tsedang* (Tib. *Zhe-sdang*) / Skt. *dosa*, which also only refers to a human level of existence.

Buddhist ideas are the basic 'drive' for everything that exists on any level of self-referential identification' from the cradle of existence⁵⁷.

'Self'-referential feeling⁵⁸ here refers to a slightly more developed level of 'self'-referential 'awareness', taking oneself as being an independent entity and identifying with that as one's centre. To any moment when having any experience we naturally have a self-referential centre. This should not be confused with 'selflessness'⁵⁹, a term often used in Buddhist literature. Selflessness refer to the negation of an independently existing entity of one-self or it-self, which in Western literature often misleadingly has been understood as 'negation of a self or oneself, giving rise to many misunderstandings.

In accordance with Buddhist spiritual practice, in order to go beyond dual existence / *samsara*, the adept needs to go beyond normal and more subtle self-referencing⁶⁰, realizing that nothing exist in and by itself but relationally⁶¹, in order to finally dissolve the beginning of separate entity existence⁶² for 'attaining' or rather re-joining the wholeness, unity (*nirvana*) beyond the dual / (*samsara*).

However, the goal of Personal Development and Psychotherapeutic Application is not to go beyond duality and not to go beyond the beginning 'self'-referential 'awareness' of entity existence⁶³, or even beyond the more subtle 'self'-references⁶⁴.

Most importantly, in accordance with the U.D. view of Personal Development and Psychotherapeutic Application, one should not get rid of the experiential centre of oneself – that, which Jung refers to as ego. The main goal is to use the insight of the Inner Science and other ancient traditions, expressed in the paradigm of the 'subject' – 'object', 'body' – 'mind', 'energy' – matter interrelationships, in order to change and transform inadequate, disturbing and more rough layers of 'self'-references, in order to develop more balanced and nuanced ways of experiencing reality. Anyway, in accordance with Tarab Tulku XI, first on this firm basis spiritual application development / transformation would become possible.

Human beings, which is our topic here, right from the time of conception have a strong drive to uphold existence by continuously assimilating what is needed, while rejecting /

⁵⁷ Due to the transitory nature or moment-to-moment changing nature (*mitagpa* (Tib. Lit. *Mi rtag-pa*) / Skt. *Anitya*), of everything that exists (all dual existence), for an entity to continue its existence needs to partake in an ongoing process of assimilating and expelling; of creation, being and cessation; the process of unfoldment (evolution) and enfoldment (involution) that in accordance with Buddhism takes place every split second of time. Tarab Tulku Rinpoche: *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin* ('Tendrel' Inner Science of Mind and Phenomena). Norbu Linka, H.P., India, 2006

⁵⁸ *Dagdzin* (Tib. Lit. *bDag-'dzin*) / Skt. *atmagraha*

⁵⁹ *Dagme*, (Tib. Lit. *bDag-med*) / Skt. *anatman*

⁶⁰ *Dagdzin*

⁶¹ *Dagme*

⁶² *Nyönyi / marigpa*

⁶³ *Nyönyi*

⁶⁴ *Dagdzin*

fighting what seems to be hindering the unfoldment into a fully mature human being. This process doesn't stop with our individual development but becomes more and more sophisticated along the development of man-made culture, to the present surface conceptual identification of modern person, on which basis his/her behaviour can always be understood⁶⁵.

It seems like the unfoldment of the individual and his/her reality follow each other all the way – in their entwined 'subject' – 'object' interrelationship. Here we can distinguish eight commonly shared levels of self-referential establishments and interrelated commonly shared levels of reality:

1. Rudimentary pre-linguistic 'feeling' determined self-referential establishment and corresponding rudimentary pre-linguistic 'feeling' determined reality;
2. Pre-linguistic sense determined self-referential establishment and corresponding pre-linguistic sense determined reality;
3. Rudimentary linguistically determined self-referential establishment (basic *dogpa* differentiation - being in command of one's mother tongue) and corresponding rudimentary linguistically determined reality;
4. Linguistically determined pre-socio-cultural self-referential establishment (being in command of one's mother tongue - maturity for schooling) and corresponding linguistically determined pre-socio-cultural reality;
5. Linguistically determined primal socio-cultural self-referential establishment (maturity for schooling - adolescence) and corresponding linguistically determined primal socio-cultural reality;
6. Linguistically determined formative socio-cultural self-referential establishment (adolescence – adult age) and corresponding linguistically determined formative socio-cultural reality;
7. Linguistically determined established socio-cultural self-referential establishment (adult age – senescence) and corresponding linguistically determined established socio-cultural reality;
8. Linguistically determined declining socio-cultural self-referential establishment (senescence) and corresponding linguistically determined declining socio-cultural reality experience.⁶⁶

I will confine myself to making five comments on these levels of self-referential establishment and corresponding interrelated reality, as there is much to be said about this matrix of development of both, but any further elaboration would exceed the frame of this paper:

1. It should be understood that even though there is a humanly inherent matrix for the commonly shared levels of self-reference and interrelated reality, we create our own individual self-references at each level, all in accordance with our individual experiences.

⁶⁵ Even people killing others, if we were to investigate their self-reference at the time of murdering, in most cases we would find that they kill on basis of fear – fear of losing the identity with which they identify in this very moment, based on the drive to fight against that which seems to threaten the continuation of this identity's existence.

⁶⁶ Tarab Tulku UD Textbook "Dynamics of Mind".

All along our development these individual experiences (feeling-wise and conceptually) make imprints⁶⁷, which automatically, under influence of secondary causes, give rise to specific self-referential feeling and interrelated mentally experienced reality.

2. When we are conceptually dominated, the actualized self-reference becomes the core around which we create our specific conceptual reality⁶⁸.

3. From the linguistically determined level (see above) onwards additionally the self-reference, one tries to uphold, may consist of a range of conceptually determined identities, with which the person identifies. This further implies that from the time of linguistic development we humans have the possibility to establish an outer conceptual relation to ourselves – for better or for worse – which is dependant on specific conventional support. For instance the self-identification of ‘having a certain position in society’ needs the support from the society and when that falls away (by either the change of society or because the person loses the job) the position and the support upholding this identity falls away too. Therefore, when people are strongly conceptual and thus have no or little direct contact with a genuine self-referential feeling, relating with one’s genuine beingness, with changing circumstances they can easily get into identity crises.

4. Also it’s important to mention that if and when a person during the time of his/her development doesn’t get the support needed, there is a possibility for establishing vulnerable self-references. Obviously, the earlier and the more severely these experiences are, they could give birth to more or less vulnerable self-references, with a certain impact on the person’s experience of reality and experience of him-/herself. However, one cannot tell how a given situation will affect a given person, as it varies from person to person how and when a lack of support is experienced; how and when the person is establishing a vulnerable self-reference – some even would instead establish a very good and supportive self-reference; also one would have to take into account how many times the supposed vulnerable self-reference has been activated, due to secondary circumstances, and caused more imprints etc. Only the behaviour in everyday life will show.

5. Also I should mention an underlying *Unity in Duality* assumptions in connection with established vulnerable self-references: Because one-self has created the vulnerable self-references, one-self can also undo them; and if one recognizes that it’s me who has established these; and if we are not satisfied with the easy ‘solution’ of blaming others, circumstances etc – even though undeniably ‘others’ and ‘circumstances’ are always involved – we can actually transform both these vulnerable self-references and the correspondingly experienced reality.

⁶⁷ Our experiences create ‘energy’ imprints, *bagcha* (Tib. *Bag-chags*), which at a later time, under specific secondary conditions, can become activated and for instance give rise to a specific ‘self’-reference.

⁶⁸ I will deepen this point in relation with the following discussion of the dynamics between conceptual mind, image ‘mind’ and feeling ‘mind’.

The Dynamics between the Conceptual Field and the Mental Image Field as well as the Mental Feeling field and its *Tendrel / Unity in Duality / Interrelated Nature* in regard Reality experience

It became obvious for Tarab Tulku that for the human mind to experience reality – on whichever level: waking state, dream state, meditation states etc. – these three types of mind, conceptual mind⁶⁹, mental image mind⁷⁰ and feeling mind⁷¹, are always involved – a knowledge, which implicitly saturates the Eastern tradition, but which has not been presented explicitly before.

I have already mentioned above that when conceptually experiencing a given situation, it's entwined with the cultural, language and social ways of conceptually selecting what is named. Also the different levels of general and individually established linguistically determined self-references and corresponding reality formation (as mentioned above) influence the conceptual selections.

However, the present self-reference pays its influence conceptually by pushing through a specific selective process of what should be named, for creating the 'conceptual-wholeness-experience'⁷² in regard to a given person or situation. So when the conceptual mind predominates, the central self-reference has a strong impact on our conceptual reality experience.

At the same time, when a vulnerable self-reference is activated we often loose ground by not staying in direct sense experience with ourselves or with anything else, i.e. we have a diminished or disfunctioning compensating function from the sense minds, why the conceptual mind gets an expanded freedom to select and compile our reality.

On the basis of the vulnerable self-referential feeling we therefore conceptually describe a more negative reality, which is then followed by a mental image reality experience accordingly. This happens, because, when describing, with our image mind capacity we mentally 'see' reality accordingly. And as this mentally experienced appearance is naturally taken to be the sense reality, it becomes real reality to the experiencer: "I can tell about it and I can 'see' it, and even feel it!"

So again, when the conceptual mind has described the referential object, the mental image mind 'sees' the object accordingly. Once the object is thus grasped by means of both description and as appearance, the latter in terms of a mental image, the experienced object becomes *real reality* for the experiencer. And with giving reality status to this description and appearance, the feeling mind experiences accordingly.

⁶⁹ *Togpe namshe* (Tib. Lit. *rTog-pa'i rnam-shes*) – a sixth mind phenomenon.

⁷⁰ *Nangwe namshe* (Tib. Lit. *sNang-ba'i rnam-shes*) – a sixth mind phenomenon.

⁷¹ *Nyongwe namshe* (Tib. Lit. *Myong-ba'i rnam-shes*) – a sixth mind phenomenon.

⁷² Even though the conceptual reality is based on this thorough selective process, still conceptually we will experience as if we have grasped the 'whole reality', therefore 'conceptual-wholeness-experience'.

Through the feeling response, the conceptual- and image-reality constructs are confirmed and supports the rise of an emotional defence of the increasingly more vulnerable self-reference⁷³.

In case of identification with a vulnerable self-reference and with the arising emotion, the process from conceptual mind to appearance mind to the feeling mind has the effect of making the conceptual mind even more negatively selective.

In this scenario the vulnerable self-reference have a strong negative effect on the experienced reality and if we don't realize the way in which we have our own saying into the way in which reality appears to us, then we may become increasingly sensitive and emotional⁷⁴.

The resultant conceptual-, image- and feeling-realities can build up for as long as there is no counteracting mind with a strong enough reality status to stop this self-perpetuating, up-going spiral movement, effectuating an increasingly more private (i.e. not shared) reality, which when prolonged over some time have the side effects of bringing about conditions of alienation and dissociative conditions.⁷⁵

In order to counteract a problematic conceptual reality, one can for instance attend the humanly shared reality of the sense minds, bringing back to the sense reality, the human agreement reality⁷⁶, or if having the capacity one can join an even deeper embodiment.

Gradually realizing the interrelationship between body and 'mind' in the pursuit of re-establishing a genuine bodymind-beingness, one become increasingly more centred, stronger and more embodied, which on the one hand automatically heightens one's presence and deepening one's dignity and self-respect, calling for respect from others; and on the other hand it undercuts the effect of the vulnerability, as one's reality changes according to the embodiment. In the run of this process also the distance between subject

⁷³ In this context it should be mentioned that in other places (U.D. Textbook: Dual Transformation) it's being argued: "that also the tension structures, felt through body sensation, are correlating the vulnerable self-reference, which is thus an entrance – among other – into the vulnerable self-referential feeling structures, the first step towards transformation of these.

⁷⁴ In "Mindfulness-Based Cognitive Therapy for Depression" Segal, Williams and Teasdale, relate to Beck AT, write: "the way we think about ourselves, the world, and the future can have a major effect on our emotions and behaviour" (Cognitive therapy and emotional disorder, 1976); and with reference to Kovacs MB, Beck AT: "early in life, vulnerable individuals acquire certain assumptions or attitudes that persist into adulthood and become traits that endure throughout their lives. When someone sees the world from such a point of view, his or her risk of suffering depression increases, because, when a negative event occurs, it is seen through the event of the underlying belief, bringing about feeling of sadness that may be out of proportion to the event itself." (Maladaptive cognitive structures in depression, 1978).

⁷⁵ Tarab Tulku XI in UD Training material on the "Dynamic of Mind" and Psychotherapeutic Application".

⁷⁶ Through the body-sense it's possible to experience a genuine 'self'-reference of non-linguistic observation. By thus getting in touch with a more genuine level, the vulnerable 'self'-reference automatically changes. And if it's not possible to find a genuinely good body sensation to stay with, it's also possible first to work in the conceptual field by deliberately naming something else to change the conceptual reality etc., i.e. starting with mastering one's conceptual reality. Tarab Tulku & Lene Handberg in UD Textbook "Dual-Transformation"

and object in terms of self and others diminishes and accordingly the vulnerable self-references has less and less impact.

If in the situation one in this way or another is able to counteract the conceptual reality by getting in touch with and centring in a more genuine and subtle self-reference, which is not contaminated by the vulnerable self-reference, it can be realized which part of the problematic experience has to do with one self /one's own vulnerabilities – that can therefore be changed – and which part has to do with the other (the object) – and thus can be dealt with otherwise⁷⁷.

But if one doesn't have these abilities of consciously choosing to join a more genuine self-reference through joining a more subtle embodiment, and one is stuck in this unpleasant and vulnerable self-reference, the process can go on until either strongly positive or shocking secondary causes happens to change the self-reference or by means of different dual or non-dual methods with which one can change or transform one's vulnerable self-reference – see further explanation below under dual-transformation.

It should be clear from this short presentation why and how, when conceptually dominated, the conceptual reality is sensitive to the self-reference with which one presently identifies. And with further conceptual description of the situation experienced one is deepening the imprinted negative self-referential patterns⁷⁸, making it more likely to appear again, determining the conceptual mind's way of picking and choosing what to name for constituting future conceptual realities.

Utilizing the Understanding of Tendrel / Unity in Duality / Interrelated Nature of Existence for Transformation

In Unity in Duality (UD) we part transformation in: 1) Dual transformation and 2) Non-dual transformation. In the context of this paper the main emphasis is on the non-dual transformation for rendering transparent the three pillars of interdependent relationship: the 'subject' – 'object', 'body' – 'mind' and 'energy' – matter both in theory as well as in application. However, as the non-dual transformation is not possible, at least not at a deeper level, without thorough training into dual transformation, I should like anyhow to schematically present the main issues of the dual transformation here below.

⁷⁷ It is here important to mention the difference in use of vocabulary in UD (Unity in Duality) and MBCT (Mindfulness Based Cognitive Therapy) not to cause misunderstandings. Where UD speaks of 'centring in a deeper 'self'-referential feeling', in MBCT they relate to 'distancing' and 'decentring'. Distancing and decentring is here meant to the cognitive / conceptual reality and the vulnerable 'self'-reference respectively. So 'distancing' and 'decentring' is thus implied when we in UD speaks of 'centring in a deeper 'self'-referential feeling'.

⁷⁸ Like referred to the many neuroscience research publications which have convincingly demonstrated neuroplasticity to take place leading to enhanced and facilitated communication between neurons and brain regions that are activated: every time we repeat an action we deepen the pathways in the brain, which makes it more likely that we 'chose' this behaviour / experience again (Lazar et al (2005), Rakel et al (2009) and Krasner et al (2009)).

Dual transformation

Dual transformation implies training in 1) re-connecting / bringing body and mind together, the first level of which implies to come back to the senses, particularly the body-sense (on which basis its also possible directly to deal with tension structures, recognizing, embracing and feeling them in order to heal and release them, regaining a nice home in one-self)⁷⁹; 2) recognizing our nature of having a great variety of self-references, in regard conceptualization and feeling; training to be with the underlying self-referential feeling (as every negative emotion or emotional defence has a vulnerable self-referential feeling at its base); as well as using methods for dual transformation of these, for changing the disturbing self-referential feeling and corresponding reality appearance (not to be confused with the referential object).

Dual transformation is twofold: using 'inner' or 'outer' tools for transformation. Dual transformation by means of 'inner' tools comprises methods of using inner resources; whereas dual transformation using 'outer' tools comprise methods of making direct feeling contact with 'outer' resources – both in accordance with needs expressed in connection with self-referential vulnerabilities. However, using 'outer' resources is at the same time enhancing 'inner' resources.

Dual transformation implies to be in direct contact with body-sensation, i.e. regaining groundedness and direct contact with the 'hundred thousands particulars' and not just with the abstracted and selective conceptual surface. And apart from its immediate effect of attaining the ability to deal with vulnerabilities appearing, through working with dual transformation the person (or therapist⁸⁰/client) gains insight into the interrelationship between subject-pole and object-pole and recognize the multiplicity of self-references. Gaining this type of insight and enhancing these abilities one naturally improve the mastery of one's reality experience, implying getting less determined from 'outside experiences' and therefore going beyond victimization.

The dual transformation is slowly but surely a means for re-gaining an increasing amount of flexibility and freedom to master one's reality experience – *being in control without*

⁷⁹ Using 'embrace or being with' in this context means to taste, smell, body sensing and feeling, without repressing, judging or acting. There might be some similarity to 'acceptance' in this first part of dual transformation, as it is used in ACT (Acceptance and Commitment therapy) as "the active non-judgemental embracing of experience in the here and now' or as 'undefended exposure' to thoughts, feelings, and body sensations as they are directly experienced to be"... "without the use of safety behaviours... a metaphor to explain the 'letting go' quality of acceptance" with Steven C. Hayes.

⁸⁰ The U.D. therapist has undergone self-development to master the U.D. view and methods with oneself before working with clients. Also the U.D. therapist needs inner self-reliance and grounding, based on an inner strength (carried by ongoing use of inner and outer supportive resources) that enables him/her to natural stay in a supportive openness attitude with the client, at the same time preventing defence and entanglement.

*controlling*⁸¹, which is implied in the goal of U.D. Personal Development of ‘becoming the master in one’s own house’.

Non-dual transformation introduced through Dream-work

In accordance with Tarab Tulku XI’s exposition⁸², if we examine Tantric insight and practice, an amazing order of different more and more subtle bodymind processes and states appear, of which humans naturally — albeit unconsciously – are being part and parcel. Yogis and yoginis train to make the subtler of these bodymind processes and states conscious in order to use them for their transformation⁸³.

For instance, according to the Tantric view, the process of falling asleep takes the ‘person’ through various stages of embodiments and interrelated mind functioning and corresponding reality experiences, for finally merging into unity with its basic ‘energy’ origin in the deep dreamless sleeping state. From this unified state of deep rest, the unfoldment process into a bodymind state of dream follows. In accordance with the dream-yoga and other Tantric expositions, in the dream state we possess a body similar to the waking state body, just it’s of a more subtle quality⁸⁴.

The dream-body is said to have similar perceptive abilities to the physical body, and the connected dream mind should possess all the mental abilities we use in the waking state, yet on a more subtle level, due to its more subtle and less limited embodiment. The dream state is in the Tantras therefore reckoned to be a deeply fortunate state for spiritual development⁸⁵. As we all know, from the dream state the person naturally re-appears in the physical body and mind functions of the waking state.

⁸¹ This state of being in control of one self and one’s reality opposes the restricted earlier controlling, avoiding and repressive mode of one’s being and reality.

⁸² Tarab Tulku, ‘s *’Tendrel’ Inner Science of Mind and Phenomena*, (Tib. *Nang-don rig-pa’i gzhung-las byung-ba’i sems-kyi tshan-rig rten-’brel snang-ba’i gzi-byin*), Norbu Linka, H.P. India, 2006 – to be published in English “Inner Science of Mind and Reality – from the point of view of Tendrel”.

⁸³ These different processes and states have been the main topic of investigation of the yogis/yoginis in their process of refining their own tool (their increasingly subtle bodymind) to access increasingly more subtle realities, pursuing their goal of re-uniting with the original basic nature of themselves and the universe, in order to transcend dualistic existence, which (at least in the ancient Eastern tradition) is the core of spiritual transformation or the core of the spiritual path.

⁸⁴ It is called a dream-body, *milam gyi lü* (Tib. *rMi-lam gyi-lus*), one of the mind-bodies (sixth mind bodies), *yilü* (Tib. *Yid-lus*).

⁸⁵ See for instance: *Tsongkhapa’s Six Yogas of Naropa* (see footnote 8) and Tarab Tulku XI’s UD Training material on Dream which is in the process of being published in English.

Also, in accordance with the Tantras⁸⁶ there is a special connection between the process of falling asleep, attending the state of deep dreamless sleep, and the process of dying. The Tantras hold⁸⁷ that in both cases the 'person' is partaking in a similar process of dissolving the universal element forces⁸⁸ of the form realm to re-unite with a more original base of the mind-stream⁸⁹, deeply restoring him/herself.

In the case of dying, from this original 'energy'-base of potential field nature, the element forces inevitably start again to unfold due to latent 'energy' imprints,⁹⁰ pushed by the drive to 'want to take form'. These imprints are giving rise to a whole new manifestation, first as a 'bardo-being'⁹¹ manifesting as a 'bardo-bodymind' (which is said to be similar to the dream-bodymind, just more subtle even), continuing to manifest in a new life—like waking up from the dream state to partake in the waking state of the new day. This material is available to us through the yogis' and yoginis' achievements of consciously tracing these natural and otherwise unconscious processes⁹².

Explanation to the diagram below: This diagram is illustrating the interrelationships between 'subject' – 'object', 'body' – 'mind' as well as between matter – 'energy' in regard both to naturally occurring levels of 'body' – 'mind' constellations (the lower part of the diagram) as well as in regard to developed levels of 'body' – 'mind' constellations through meditation (the upper part of the diagram).

Notice in particular the mirroring of the naturally occurring states of 'body' – 'mind' and the developed states.

The naturally occurring subtle states of 'body' – 'mind' are body – 'mind' we all have, but we are normally unconscious in these; whereas the tantric practitioner in the course of practice explicitly make these subtle 'body' – 'mind' states conscious.

⁸⁶ Tarab Tulku XI's UD Training material on Dream is available within the UD Training (www.tarab-institute.org) and Tarab Tulku's book: "Tibetan Dream Wisdom" is soon to go in press.

⁸⁷ Tarab Tulku XI's UD Training material on Non-dual Transformation.

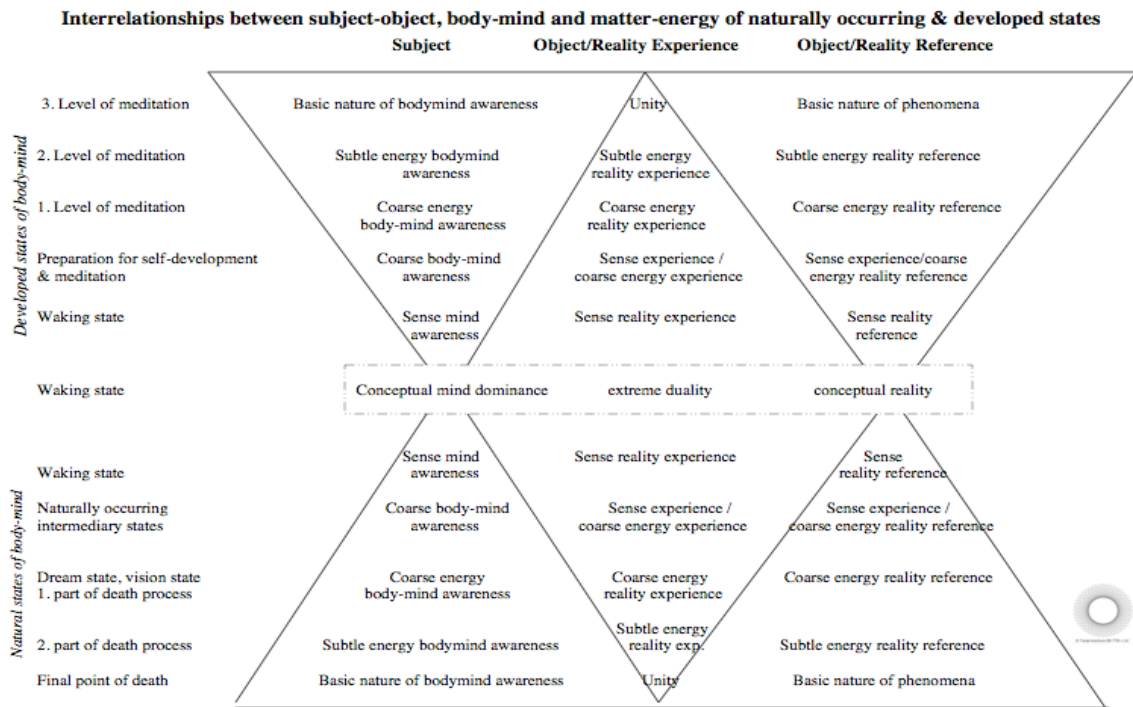
⁸⁸ The element forces referred to are: The force of structuralization, the force of cohesion, the force of maturation, the force of movement / production / continuation and the potential or infolded nature of all the elementary forces. These element forces are said to be 'energy' forces basic to everything existing, but in accordance with Tarab Tulku Rinpoche they have physical and mental correlations too – See Tarab Tulku XI UD Training material on "Mandala". In this context I should also mention, that in accordance with Tarab Tulku XI the mastery of the enfoldment and unfoldment processes of the element forces is the essence of the Yogas and the traditional Indian as well as Tibetan mandala practices.

⁸⁹ *Namshé tramo*, (Tib. Lit. *rNam-shes tra-mo*)

⁹⁰ *Bagcha / vasana*

⁹¹ Bardo-being means a being in the 'intermediary state' between death and a new life.

⁹² The yogi/yogini has training to become conscious in these states, primarily to achieve a more and more refined 'body-mind', 'self'-reference as well as a correspondingly more refined reality appearance.



This diagram is created by Tarab Tulku and Lene Handberg in relation with the *Unity in Duality Education*⁹³.

To render transparent the implications, which this deep insight has at our level of development, I would like to mention the most radical form of transformation, the non-dual transformation, in this context applied in the frame of the dream and the dream state.

Already at the end of the 19th century and at the beginning of the 20th century Sigmund Freud, Carl Gustav Jung and also later many other outstanding Western psychiatrists, psychologists and psychotherapists have found dreams to be important revelations from the unconscious, carrying insight and messages to the dreamer of how to change for the better. Some of the Western dream theories⁹⁴ even hold the view that the dream function in itself is transformative.

That dreams in themselves have a transformative function is a view also held by Tarab Tulku XI and found in the *Unity in Duality* view of transformation⁹⁵. In the dream state

⁹³ The UD Education is given within the frame of the Tarab Institutes and Tarab Ling.

Website: www.tarab-institute.org

⁹⁴ For instance, see Jung's theory of dream analysis.

⁹⁵ Based on the UD view, which is founded on the experiences of the yogis/yoginis, on the insight rendered transparent by Inner Science, and on Tarab Tulku XI's personal insight. Since he was young, Tarab Rinpoche was trained to consciously take people's problems with him into the dream-state in order to ask and get answers to their questions in this subtle state. In accordance

the individual seems automatically to produce the material (dream appearances) necessary for the elimination of vulnerable self-references, which otherwise would rule our experience of reality in a manner disturbing the continuous existence.

In accordance with the *Unity in Duality* view, in the dream state the dream function is seen as producing different subject – object constellations, i.e. different situations, which roughly can be parted in four types:

1. In disturbing dreams or nightmares the subject – object constellation offers the possibility to go through with the disturbing self-reference, i.e. to get rid of it, for the sake of the best possible continuation of the individual entity.
2. In the dreams, where one feels good, the subject – object constellation gives the chance to discover and utilize the naturally occurring ‘healing’ / supportive recourses.
3. In certain dreams the subject – object constellation offers the opportunity to gain insight⁹⁶.
4. In other dreams the subject – object constellation is influenced by outer conditions and can give rise to other kind of insights, which we normally would call clairvoyant.

For the purpose of illustrating the Non-dual process of Transformation, I will focus on the dream type number one, which is pervaded by an uncomfortable self-referential feeling. In accordance with the *Unity in Duality* view, in those dreams the dreamer is trying to get rid of the vulnerable self-references he/she has taken to be his/her centre, i.e. that, which the person identifies with and which correspondingly manifest in the dream as the dream world⁹⁷.

As the subject and object in dreams are completely interrelated, the object is the counterpart to the subject and vice versa. That means, for example, when the dreamer is feeling threatened, the dream object is threatening, and the other way around, when the dream object is threatening, the dreamer feels threatened. In those types of dreams it is precisely the imprints⁹⁸ of the vulnerable self-reference, which is producing both the subject-side and the object-side of this particular subject-object constellation, giving the dreamer the possibility to get rid of this vulnerable self-reference during the dream, or at a later point upon re-entering the dream for dealing directly with the dream material.

with the Dream Yoga, if one were mastering the dream-state it would be easier to find a suitable solution in this state, due to its condition being less spacio-temporal limited.

⁹⁶ In accordance with Tarab Tulku XI it is possible to gain special insight in the dream state, because the dream body is less spacio-temporal limited. See UD Training material on “Dream” and *Lucid Dreaming: Exerting the Creativity of the Unconscious* in "The Psychology of Awakening", ed. by Gay Watson, Stephen Batchelor and Guy Claxton, Rider 1999.

⁹⁷ In accordance with the Tibetan and Indian dream tradition in the dream state, just like in the waking state, there is both subject and object, which are mutually interrelated – the subject being the bodymind I use in the dream, and the object being that, which appears to the subject, the dream reality.

⁹⁸ *Bagcha*, (Tib. Lit *Bag-chag*); (Skr.) *Vasana*

In other words, in accordance with the Inner Science and Tarab Rinpoche it is the person's own intrinsic powers that are trying to let the self-reference die that is not conducive for the continuation of the person's existence.

Using the ancient knowledge of the interrelationship between subject and object as well as between matter and 'energy', coupled with the knowledge of the enfoldment of the element-forces in the process of falling into deep sleep / dying, in accordance with Tarab Rinpoche⁹⁹, we can deal directly with the transformation of the vulnerable self-references. Since in the dream the vulnerable self-reference determines the feeling of one self as well as the threatening 'reality', if one allows one-self to stay in the threatening feeling experience, the threatening 'reality' will naturally attack. If in this situation one doesn't try to avoid the threatening 'reality', at the same time managing to unite with the threatening feeling (based on the vulnerable self-reference), the threatening 'reality' and the vulnerability of self will finally both dissolve. It is the same principle as in a fire, where, when the firewood has burned down, the fire naturally dies.

The 'attacker' is in this way becoming the means for the vulnerable self-reference to die. When the dreamer has taken the vulnerable self-reference through the dying process, the dreamer reaches the deep uniting state from where a new and balanced self-reference and being naturally appears.

It is a deep and radical practice to let the subject and object go hand in hand, taking each other through the death process in the form of a dynamic interplay between them. Of course such practice is not easy to go through unless the person realizes that he/she has more than this split off self-reference, which the person better do without, and understands the subject – object interrelationship (here the relationship between the dreamer and the dream object), realising that the dream object, being part of his/her own system, attacks because of the vulnerable self-reference and in order for the dreamer to get rid of it.

Not realizing these interrelationships one will always go into protection and defence of that with which one identifies, whether in waking state situations, in a imagery dream situation or in the real dream situations. It is not that simple to just let the vulnerable self-reference dissolve, even we should wish so. No matter how bad it is and how much it disturbs us, we won't be able to let the vulnerable self-reference dissolve without any personal realization of *tendrel* / 'unity in duality' / the interrelated nature of existence.

Finishing Remarks

In general it seems very plausible that many of our problems regarding mental health, communication, as well as concerning the imbalances we impose upon nature and between our-selves as humans, arise due to lack of real deep understanding of *tendrel* / 'unity in duality' / interrelated nature of existence, as well as due to a lack of applying whatever knowledge and realization we have of this basic nature of existence as such –

⁹⁹ Available in the UD Training and will appear in the coming book on: "Tibetan Dream Wisdom"

not only to the object-pole – but equally to the subject-pole. Worth to give our deepest reflection!

However, I hope in this article to have shown how gaining insight into *tendrel* / ‘unity in duality’ / interrelated nature of existence, with specific emphasis on the three entwined interrelationships of subject and object, body and mind, and ‘energy’ and matter could give us a key to ‘freedom’ in regard to our normal human reality as well as a key to genuine transformation.

Especially, I hope it has become clear that the interrelationship of subject and object to a great extent implies that the experience of reality are dependent on the experience of one self – one’s level and condition of self-reference – which in this way is seen as the core around which the psychological patterns and the reality experience of the individual unfolds – and that this self-reference may be transformed to give way for a more harmonious way of experiencing.

I would also like to address the readers awareness to the possibility that Dharmakirti could be right in showing that the only object of the conceptual mind is that which we name, implying that what we don’t name cannot be part of our conceptual or human reality and are therefore not taken into consideration in our everyday judgments and decisions nor in general scientific analysis. Something I know that is in the mind of good genuine contemporary scientists too, at least in relation to the scientific field, but which should be everybody’s concern. Especially this knowledge is important for people dealing with education of children and young people of our societies.

I think that if we were to seriously reflect and apply this knowledge to the subject-pole it may give rise to understanding, tolerance and respect for each other – between individuals, countries, religions, cultures and between humans and nature.

In this context I should like to make available some wise and insightful words of Tarab Rinpoche that I think goes right to the core of what matters:

*If we were to realize how interrelated we are
We would take great care of the other
As we would recognize that he/she is part of my self.*

It is my conviction that acknowledging this ancient wisdom of the three entwined interrelationships – constituting our existential basis – and apply it by assimilating it into our system of bodymind and reality, we are given tools to adequately deal with our situation as well as that of others – in our deep interrelated connectedness – resuming operational freedom in full responsibility of our reality. *Unity in Duality*.

Wouldn’t it be great if we were to seriously reflect and apply this knowledge! Then instead of the isolating feeling for one’s own family or clan only, calling for defence and creation of fear of loosing, many more people would be able to feel the joy in sharing and

in giving instead of exploiting fellow men and nature. It would make the earth such a wonderful experiment, finally showing the worth of mankind's intelligence, by letting reality joyfully unfold in its natural creative beauty.

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- Tarab Tulku Rinpoche: 'Tendrel' Science of Mind and Phenomena, II (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'drel snang-ba'i gzi-byin*) This book has been left unfinished by the late Tarab Tulku Rinpoche, and we therefore do not know yet when and how it will be available. But most of the material is to be found in the teaching material used in the U.D. Education.
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Resume of the Article

In the Unity in Duality View there exists a fundamental Tendrel / Interrelated Nature and Unity between Body and 'Mind', Subject and Object as well as 'Energy' and Matter. Based on these three entwined interdependent pairs, which constitute the Unity in Duality paradigm, a few essential aspects of the Unity in Duality 'Science of Mind and Phenomena' are pointed out in regard to its application.

Basically the subject's different perceptive and cognitive abilities each have their specific perceptive and cognitive field, constituted by the *Tendrel / Unity in Duality / Interrelated Nature* of the subject/particular mind and its particular type of object: thus each of these mental abilities gives its own access to reality, however complementing the others as part and parcel of nature's most genius design.

However, in our modern culture the conceptual subject-object-pole field has the tendency to overly dominate the other reality fields, thereby blocking them.

In this article some implications of the dominance of conceptual mind and reality within modern culture are pointed at in connection with the analysis of the nature of our perceptual / cognitive means, in terms of characteristics like abstraction versus non-abstraction, generalization versus accessing the particular, 'wholeness'-image-generation versus direct-experience of wholeness etc.

Realizing this complementary contrast in our main ways of perceiving / cognizing renders transparent their mutual necessity and specific relevance for our daily life experiencing as well as for the *Unity in Duality Application*.

The understanding of the clear differentiation and the implications of the imbalances that often occur in modern cultures, together with the understanding of the dynamics between the perceptive and cognitive fields of concept, feeling and appearance, lead us further to the determining importance of the subject's self-reference for our reality experience, i.e. to the *Interrelated Nature of self-reference and its Reality* In the *Unity in Duality View* the self-reference / identity presently active is thus considered the core around which our reality is unfolding. This makes the self-reference the focal point of *transformation* within in the frame of *Unity in Duality Developmental and Psychotherapeutic Approach* on the basis of the *Interrelated Nature of Existence*, especially those natures emphasized through the *Unity in Duality Paradigm* - the *Subject-Object, Body-Mind* as well as '*Energy*'-*Matter entwined interrelationship*.