

Does Life have a Meaning or Purpose? Approached from a Buddhist Inner-science point of view, Unity in Duality.

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When asking about the meaning or purpose of life we somehow assume that someone or something from outside, a God-like being, beyond our existence, have a meaning or purpose. In the case of Buddhist Inner-science, life itself carries the meaning and we as humans can develop this further.

However, if we take a Buddhist Inner-science point of view on whether we can discuss meaning or purpose of that, which we are all taking part in, life or existence, the answer would be like above, Buddhist inner-science has no implied creator God or Goddess apart from the nature of existence itself. Life simply doesn't seem to be able to stop existing and developing. In Buddhism there is a general saying: "that existence has no beginning and no end" and Dr Tarab Tulku Rinpoche, a great Tibetan scholar from last century, who is the originator of Unity in Duality, said that "if we knew the beginning of the beginning, we would know everything".

In the Buddhist Inner-science view, which is underlying the Buddhist ideas and practices – expressed in a modern way in the Unity in Duality Education material and practices –, life or existence is seen as participating in an ongoing circular process: one universe collapses, but the imprints of the body, speech and mind actions from all the former life entities survive in the 'energy/potential-field' of the universe and become the basis for the next unfoldment. That means that the next universe is seen as building on the former development of its species and their great diversity in bodies and corresponding means of perception and actions.

In these ancient eastern views, the imprints¹ of all the former entities cannot avoid unfolding again. Why is that? It's stated that this is because the basis of all the species are of "entity nature", they are self-organising entities based on many types and levels that, when an entity has formerly manifested in form, it has strong imprints of 'wanting' to attain form-existence again, therefore, it's difficult to avoid.

The basis of each one of these self-organising entities is said to be a first self-referencing principle of a universe, which, when first formed, gives rise to attraction to that which is needed for the entities continuation and rejection of that which would be destructive to it. Basic to this forward going unfoldment of the entities are 'not seeing being part of the whole,' the unity nature. This means that the entity existence has an inborn developmental direction of being separate, opposing the unity from which it originated, despite unity still being the feeding source for its continuous existence. Thus, the individual entities are said to fall back into unity in the process of dying, from where they naturally return to individual form existence.

With reference to this idea, we cannot say that life has meaning or purpose imposed from outside, but maybe we could say that life has an inborn meaning and purpose of being self-sustainable due to the forces that won't let go of our continuation, when first existing, our whole entity wants to continue to exist. This seems to be a deep inborn force of everything existing.

¹Sanskrit, Vasana; Tib. *bagcha*

An idea that has backing from the great physicist, Stephen Hawking and also from modern biology.

What was said above means that after any entity's death, our death too, we will again unfold and develop further. So, these forces of existence assure an ongoing participation in a developmental process, only cut by the frequent collapse of the single entity's existence and the less frequent collapses of the whole universe – we could even say that all the species are like mini-universes themselves participating in the larger universe together.

This whole idea is very interestingly, when life is first set going it's very hard to stop, which we also see pictured in the “wheel of existence” held by Yama, which is demonstrating, “transitoriness”. You find this at the entrance at all Buddhist temples.

Transitoriness refers to the fact that everything that exists is not just entity existence but based upon many components coming together and interacting every moment of time, for instance, in form of oxygen, food, water, etc., and in the case of humans and animals we also need love and care. That means that we are all dependent on many interrelationships with other entities for the continuation of the single entity, us.

With this foundation, nothing can be said to exist in a fixed, solid or independently way. Everything is having an interrelated existence in an interrelated whole. We are all in it together and in an interrelated and inter/dependant way. Interesting idea, especially in these times where so many people are extremely egoistically assuring their own future on behalf of other persons and other species! Seen from this perspective, the *meaning of life and existence* is nothing but life and existence as such, assuring its continuation and further and further unfoldment, all in accordance with our individual imprints and the imprints of humans, animals, insects and plants etc., all together. Seen from this point of view, we are all partaking in creating our own future, but in great interrelatedness with all other species.

However, *each individual* – especially humans with this big cortex and well developed conceptual (language) mind – can *choose a purpose and make meaning of its life* and existence. Here the ancient spiritual traditions, like Buddhism, has drawn up for us the possibility of following a path, which doesn't come by itself, but needs real work in regard to transformation, that slowly but surely could open the deeper capacities of the individual, bringing awareness into deeper levels of our existences. On this basis, the individual could have many different choices to decide further destination, actions (karma) and imprints.

Beings, like humans, can and do choose and decide a meaning and purpose of his and her life whether we are aware of it or not. These choices can be more constructive or destructive and egoistic. The latter is often marked by “not seeing being part of the whole” and “not recognising the deep interrelated nature” of us all. Therefore, these persons might not care much about others, enriching themselves on behalf of the others and on behalf of killing other species, as is happening today where many, not just entities but species are eradicated each day.

But we have the possibility of choosing a different meaning and purpose of life, for instance, supporting the survival of the diversity of living entities, realising that we all are interrelatedly and inter/dependently in existence together, and make the best of it in unison.

On the basis of these Buddhist Inner-science ideas, to pursue more open-minded and embracing conditions, effectuating more constructive meaning and choices. In the framework of Unity in Duality we study and implement the insight especially of the ancient interrelated view of:

Body and mind

Subject (body and mind) and object (experience and reference-existence)

Energy (potential field) and matter

For developing ourselves

For learning to transform our inner condition to the better

For getting in charge of our existence, i.e. changes of our reality (experience of existence)

For diminishing fears, loneliness, alienation and depressive condition

For reconnecting with deep inner resources *empowering ourselves* For realising the interrelated natures at deeper levels and embracing others and nature

For using the inner capacities that has opened body and mind in relation with others in normal and professional relationships

For attaining a higher inner-ethical condition for genuine altruistic actions in and with the environment

The Unity in Duality (UD) Training runs over 4-5 years – 3 x 5 days a year.

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