

Empowering Persons for Meeting with Present and Future Challenging and Changing Circumstances, Undercutting Stressors

An Eastern Inner-Science Perspective

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This project is focused on finding solutions, on how recreation, physical activity and sport can contribute to overcoming anxiety and stress, improving resilience and grit, and developing life skills and purpose. The first step of this project is the gathering of knowledge from different but related theoretical fields, such as sport, exercise psychology, recreation, psychosocial support, positive psychology, and Eastern Inner-Science (EIS).

This article is the contribution from an EIS perspective.

Introduction

Psychologically and Epistemologically the Eastern Inner-Science view (EIS) seems to be helpful for empowering target groups in meeting with challenging and changing circumstances, undercutting stressors. This contribution from EIS will be explored below.

This part will be concerned with the psychological and epistemological view of (EIS)¹ identified to be useful for the innovative pursuit of finding new means to withstand rapid changing and challenging conditions due to pandemics, environmental instability, etc., which otherwise could result in rising of stress, anxiety, fears, depressive conditions, etc.

It would seem interesting and relevant for us to use resultant insights from EIS², as it is built on rigorously scientific investigative research over millennia, for opening new creative solutions in the mentioned quest. Especially the following reasons for including EIS could be identified:

1. As the inner-science tradition, EIS, originally took its departure in finding means for bettering the human condition, i.e. starting out from the investigation of individuals' possibilities for bettering and deepening condition and experience in relation with self and others, this approach could likewise better and empower modern people.
2. As it gathered insight into the interrelated nature of existence, especially of the different types

Ancient Eastern science is officially called “inner science”¹ as the ‘perceptive abilities’, i.e. “inner investigative-tools” are being used for the investigation, instead of using “outer investigative-tools” common to contemporary science.

²In accordance with the Ancient Nalanda University Scholars from 3rd-6th century AD referred to: Vasubandhu (5th century A.C.), author of Abhidharmakośakārika; Dharmakīrti (c. 600-660 A.C.), author of Pramāṇavārttikam; and Asaṅga (c. 315-385 A.C.), author of Mahāyānasamgraha, and Dr Tarab Tulku with his exposition on interrelated nature in the context of the UD Education he has established together with Lene Handberg.

of perceptive fields, in regard to their subject-poles (perceptive means) and object-poles (object of experience), at the same time, identifying a variety of perceptive means and their corresponding experiences, finding these differentiated from each other both in regard to their functioning and their specific objects of experience.

- The differentiations in divertive perceptual means;
- The realisation and implementation of the interrelated nature of mind and its experiences;
- The identification and deep analysis of the different ways of functioning and experiencing of the divertive perceptual means.

All of which is not yet part of modern culture's knowledge base.

3. In accordance with EIS (in this context with reference to Vasubhandu, Dharmakirti, Asanga and Dr Tarab Tulku) this investigation also resulted in recognising that the great variety of perceptions, partly based on language (conceptual – indirect-perception) and non-language based (direct-perceptions) respectively, were not just having different functions and objects but found to be complementary.

- The realisation that language and non-language perceptions are complementary.

4. Moreover, experiences of specific perceptions were found to be sensitive to changes of the momentarily active core-feeling of the individual; where other experiences were found not to be sensitive but instead give a stabilising grounding, unaffected by otherwise inner (core-feeling) and outer circumstances and challenges. This latter point is extremely important for our project, in that the experience of being confronted under challenging conditions often has the effect of bringing forth vulnerable self-core feelings, which becomes the influential base for the continuous establishment of the language reality (when the latter is dominating the perceptive field of the individual). This may support the vulnerable feeling of the individual; and in the worst case victimise or re-victimise. (Tarab Tulku XI, 2014). (Pruden, Leo M., 1988) (Twilling, Leonard, 1976).

- The realisation that language-based reality when dominating is sensitive to changes in the self-core feeling; especially when persons are challenged and easier get caught in vulnerable self-references, the conceptual reality becomes supportive to the vulnerable condition with the effect of pushing further into vulnerability and weakness feeling with possibility of victimisation and re-victimisation.

5. The Indo-Tibetan scholar, Dr Tarab Tulku's research on this basis, resulted in a presentation of the dynamic of the perceptive means when conceptually dominated and of the dynamic based on a balanced cooperative functioning of the different perceptions, i.e. with more balanced cooperation of the conceptual (language) and the non-language perceptions.

- However, when the non-language perceptions were stronger, preventing a conceptual domination the momentary vulnerable self-reference were not supported by reality, effectuating the self-reference to change for the better, i.e. rendering the person only momentarily weak and vulnerable for changing to a balanced condition self-referentially as well as in regard to experience (reality).

Summarising

These five points of EIS's investigation show that if people were trained in recognising the different types of perceptions, and able to identify as well as using these separately and together in new ways in everyday life, the individuals could regain a stronghold in themselves and be less easily negatively influenced by inner and outer circumstances. The individual would instead regain 'grounding' and a say into his/her reality experience.

These points, if applied, could be major means for empowering people, counteracting being caught in vulnerable feelings of themselves, supporting stressors. These means could have the potential for opening the realisation of the individuals' part of their experiences, and therefore could be an important aspect for empowering people undercutting stressors and open possibilities for acting constructively even when meeting present and future challenging and changing circumstances,

As these five naturally balancing means are not yet part of the present knowledge base used in modern cultures, it could be advisable to view this ancient insight, and establish genuine research, especially when searching for radical means in opening possibilities and unseen abilities in meeting challenging situations in an uncertain future.

For this endeavour, first at all, the following partings in perceptions identified by EIS are to be explored, together with the parting in the corresponding experiences in connection with their reference-objects. Interesting differentiations and comparative analyses of already known perceptions, for instance, between the sense perceptions and the language/conceptual perception, all introduced from an interrelated view in the following three sections:

Introducing Part 1 of this paper

I. Perception parted in three segments: a) the unique perceptive means, b) their unique experiences corresponding, and c) reference-object (the objects/existents to which the experience refers):

The uniqueness of each perception in regard a) perceptive means, and b) experience correspondingly are often mistakenly overseen, which makes persons take all the perceptive means and their corresponding experiences to be one and the same, i.e. missing out on the great variety of perceptions and cognitions.

Not realising that b) the unique experiences and c) the reference-objects are not the same, implies that persons misleadingly project their objects/experience unreflectively onto the reference-object, a mistaken action of perception, which, under challenging conditions especially, could have devastating victimising or re-victimising effect on this type of vulnerable individuals. This will become clear by end of this paper.

Introducing Part 2 of this paper

Step-by-step the identification of different perceptions and their functional means in the whole perceptive and cognitive field of experience - imperative for our project - will be introduced as presented below from A-E:

- A. Parting in the five sense perceptions and a sixth group of perception, i.e. all other perceptions, and their uniquely corresponding objects/experiences respectively;
- B. Parting perceptions into two parts: 1) direct: not-using language; and 2) indirect: using language, i.e. using abstractions, naming/words/description;
- C. Introducing the momentarily arising self-core-perception;
- D. Elaboration on the functioning of the conceptual perception (language-based) and the corresponding conceptual reality (language-based reality) especially when this is

dominating the field of perception, i.e. missing-out on the complementary effect of the grounding³ in body sensation;

- E. Parting of direct (non-language perceptions) in two parts: those that naturally provide uniting/no-distance experience and those that provide distance.

Points A – E reveals necessary balances of the different perceptive means identified, which to some extent may have been forgotten in modern culture, in its great enthusiasm for developing the intellectual capacities. The latter, however, often at the expense of the necessary “grounding” of persons, at times jeopardising the inner harmony and stronghold which is necessary for withstanding challenges in life.

The lack of support for upholding or developing individual empowerment in modern cultural settings, connected with the lack of understanding of the functioning of these perceptive differentiations (A - E) has a tendency to move the natural empowerment from the personal field to an outer regulative system of society. This with the consequences that persons easier lose their natural inner management and important self-regulative empowerment, including developmental possibilities as well as opportunities, having the devastating effect of people being increasingly externally determined, which can be followed by dissociation, depression, anxiety, fear, stress, and insomnia.

For meeting the new challenges, it would be an important step to train these differentiations for empowering the individual to enable him/her to meet the challenges with the “feet on the ground” and “all resources available and charged” – points A - E.

Part 3 of this paper: Conclusions and Recommendation

1. *“The Effect when being Dominated by Conceptual/Language-based Perception*
2. *“Good cooperation between direct and indirect perception”*
3. *Recommendation*

Part 1

Perception as three segments: a) Unique perceptions, b) Their unique objects (experiences) corresponding, and c) The reference-objects (that to which the objects/experiences refer).

The uniqueness of each perception in regard a) the unique perceptive capacity and b) the unique experience are often mistakenly overseen, which make all the perceptions and all their corresponding objects/experience to appear as one and the same, missing out on the great variety of perceptions; also not realising that b) the unique experience and c) the reference-objects are not the same, implies that the objects/experiences unreflectingly and misleadingly are projected onto the reference-object. Under challenging conditions, when gliding into a vulnerable self-reference feeling and being conceptually dominated, this latter point could have devastating victimising or re-victimising effect on own reality experience.

³ “Grounding” is in this presentation used in the meaning of creating and keeping the ground of either ordinary or deeper body sensation for the base of using other types of perception. Already here is implied that body sensation, in this presentation as in EIS in general, is seen as experienced consciously without the usage of words or any cognitive helping tools. This type of perception will below be related to with the specific term “direct perception”, meaning that this perception doesn’t use abstraction, names and description, and that no abstraction or naming is necessary for this perception to be conscious - the importance of which will be obvious below.

Contemporary science, most often takes an objective, third person view, as a basis for its analysis; but at times in the humanities analysis is from a subjective, first person view. However, Eastern Inner-science (EIS) has through millenniums taken both views into account, adhering to an interrelated view. Realising the interrelated nature of existence⁴, this ancient inner-science investigated 1) the perceptive means, 2) together with their unique field of experience, e.g. corresponding objects, and 3) reference-object, i.e. the substantial existence to which these refer, all investigated in their interrelated co-existence⁵ from the subject-side as well as from the object-side of the interrelated continuum.

It is normally presumed that a) the perceptive means experiences c), the reference-object, in the way in which this exists, even though in contemporary science it is obvious that it cannot be so. Even Goethe⁶ described that colours don't exist on the outside but is an interrelated phenomenon appearing in the meeting between our eye-lenses and the light-rays. Also, if we could perceive what exists straight away, why should contemporary science need to develop sophisticated tools for investigating what exists; and why should they have to make trials as a formal proving of evidence? Further, how can we explain people having different experiences of the same incident, even when sharing the same visual focal point of view?

If this tripartition of perception in a) perceptive means, b) experience/specific object, and c) reference-object were not right, and also, if here were no diversity of perceptions: if all perceptive means were one and the same and their experiences likewise, persons would be externally determined by what they experience (their experience of the-outer-circumstances), and have no other possibility whatsoever than to change this outer condition for experiencing differently and bettering their condition (also there would be no need for psychologists, psychotherapists, and coaches). The whole concern would be with changing the external, which has been tried out by modern societies and not the least by communist countries even partly successful in regard to bettering the outer circumstances, they have failed with regard to people's freedom, resilience and mental health condition.

However, if this tripartition and the diversity of perceptions make up the puzzle of the perceptive and cognitive field found by EIS's, it would mean that the changing of the subject-side, the usage of the perceptive means in certain specific combination and balances, together with the realisation of the interrelated nature of the perceptive means and their correlated experiences, would have an effect on our experience of the world under challenging situations: By naturally empowering people to do something from within for improving their experience and their relation to the present situation, in order that they no longer would become victims of their experience of the outer/circumstances. Persons could then accordingly decrease the stressors and increase the possibilities for dealing actively and adequately with the present situation. However, the latter would not exclude concern about bettering the outer conditions/circumstances. Before drawing any conclusions, it would be helpful looking into the perceptive differentiations alluded to already under point A – E, introduced above and elaborated on in Part 2.

Part 2

A – E: The identification of different perceptions and their functions of the perceptive and cognitive field will be introduced through sequential differentiations.

⁴ Tib. *tendrel*, Transliteration: *rTen-drel*. Sanskrit, *Pratītyasamutpāda*.

⁵ Ancient inner-science discovered and engaged in many other interrelated natures, however, in this context, it would be out of the scope of this work to elaborate on these.

⁶ Johann Wolfgang von Goethe (1749-1832) was a German scientist and philosopher.

A) For the purpose of analysis, the human perceptions are first differentiated into the categories of the “five sense perceptions” and a “sixth-perception”, the latter including all other than the five sense perceptions.⁷

Neither the subjective nor the objectifying theories of contemporary science seem to take into account the different perceptive means and their ways of functioning, providing different perceptive objects accordingly, a view that has been adopted millenniums ago in EIS.

The physical body provides the means for sense perception through the five sense organs with their specific abilities to take in the five unique objects respectively. The five sense objects are the following: form and colour (visual sense), sound (auditory sense) both giving an image experience of the three-dimensional space in regard to the situation of chairs, windows, walls, trees, mountains, sky, etc. The object of taste (gustatory sense), odour (olfactory sense) and body sensation all give a uniting/joining experience.

With Vasubhandu in his *Abhidharmakośabhāṣya* (5th Century) and Dharmakīrti (600-660 AD) in his *Pramanavartikam*, the five sense perceptions perceive directly in terms of not using language. Thus, the five sense perceptive means are found to perceive their unique sense objects, and this independent of any cognitive (language) means like labels, naming/concepts, abstraction, description, memory, etc.)

These five sense perceptions inform the *commonly shared human reality*, which is beyond cultural divides or individual determining factors, as for instance, vulnerable self-feelings. Why is this? This is by virtue of humans having the same type of sense perceptive means and corresponding objects. This because the sense perceptive means can only reflect what is present within their perceptive-field with no possibilities for abstracting or eliminating any aspects, however, still enjoying basic discriminative, evaluative and focussing abilities.

The *sense perceptions* are “direct” in as much as they don’t use language but convey a mere reflection without adding or screening anything out. However, they are by nature limited in range and subtlety in regard to the physical body. In accordance with EIS, humans have natural grounding when joining body sensation, when making this their basis. However, humans have availability for several levels of grounding, not just with regard to ordinary body sensation. EIS found that the inner strength, the range and subtlety grow in accordance with the deepening of the grounding. Some of these deeper levels of grounding seem also to be favoured in elite sport for enabling the sport performer to exceed the normal limitations.

The sixth-perception could adequately be differentiated into three parts, respectively of 1) *conceptual perception (cognition)*, which always using words, names, and language descriptions, like: the room is in a house and contains items of chairs, tables, lamps, books, etc.; 2) *feeling perception*: joining or uniting experiential mode: the object of feeling is feeling – i.e. there is no distance between the perceptual means and the experience accordingly; and 3) *image perceptions*: experiencing items/entities situated in a three-dimensional space, i.e. visual or auditory, experiencing entities spaced with certain distances between, making available a three-dimensional space. This tripartition of the sixth group of perception is very old but made explicit by Dr Tarab Tulku XI (2014).

EIS found that concerning the sixth group of perceptions, the 1) *language/conceptual perception*⁸ operates through means that are “indirect” in as much as it uses language, characterised by abstraction, pointing to its reference-object by means of names, descriptions, logical argumentations, etc., for building abstract realities. Whereas, the 2) *image perception* and 3)

⁷ EIS identify also subtler perception, becoming available when the ‘grounding’ becomes deeper, however, these will be out of the scope of this article, an aspect of these will just be mentioned in relation to elite sport.

⁸ Tib. Pronunciation: *yikyī togpe namshe*, Transliteration: *Yid-kyi rtog-pa’i rnam-shes*.

feeling perception provide “direct” means of experiencing by virtue of their inability in using language/abstraction and, therefore, like the sense-perceptions, cannot add or screen out anything from within their field of experience, but merely reflects in accordance with its ability, still having evaluative feeling, basic discrimination, and focussing abilities.

The *sixth-mind image-perception*, provides the three-dimensional experience in terms of its form and sound perceptions, the spatial image like rooms, chairs, tables, landscapes, and provides us with the experience of distance experiencing and that three-dimensional space in terms of sixth mind hearing and seeing as in imagination, vision and dreams. The sixth-mind image-perception provides a mental-image reality. However, when conceptual perception predominates the perceptual field, the sixth-mind image reality is primarily based on what is named and described, providing sixth-mind seeing and hearing accordingly. (Tarab Tulku XI, 2014).

The *sixth-mind feeling-perception*⁹ provides the resultant evaluative feeling of positive, neutral, and negative feeling experiences, upon which we act. The body-sense perception and the sixth-mind feeling also provide intuition and is the only type of perception that naturally provides a unified experience: the object of the feeling perceptive means being feeling. I.e. when having conscious body sensation or sixth-mind feeling (not just ideas about but enjoying the unique sensation or feeling experiences), experiencing from inside to be its “one” (instead of scattered in different ideas about themselves). This is imperative to good sport performances as well as for the project of empowering persons as these perceptions imply reuniting with the strength with which persons are born, i.e. it gives somewhere to hold, be and relax within, reconnecting with natural inner resources, feeling internally supported and strong.

Thus, these feeling perceptions, while able to experience qualities of feeling (e.g. intuition and empathy in regard to others and nature, feelings like good and bad emotions, and deep uniting feeling), are not capable of labelling their object but provide direct feeling experiences, characterised by no language/abstraction and no distance, i.e. unification.

B. Dividing perceptions in two parts: 1) direct: not-using language; and 2) indirect: using language, i.e. based on abstraction as an intermediary means for perception

In this part, with the differentiation in *direct* and *indirect perceptions* respectively, three points will be highlighted as crucial:

- 1) EIS found that direct means is useful for bringing back into the present moment, undercutting stress, etc. On the sense part, these naturally bring the individuals back into common human agreement reality despite cultural, language, faith differences; the sense perceptions are holistic in nature with no ability to eliminate or abstract;
- 2) Indirect perception giving access to human abstraction/abstract-realities with the ability to communicate through language, analyse, compare, and plan; the object being of names/words/language-descriptions, only; non-holistic and limited, perceiving that which is named only;
- 3) The importance of having the complementary effect of these two perceptive types and their reality experiences accordingly, with none of these dominating, not inhibiting the conscious functioning of the other type, would give humans the best opportunity, using his/her capacities to the full.

Concerning the normal *non-language perceptive means*, i.e. *the directly perceptive means*, these relate to the sense-perceptions, each having a specific object accordingly, i.e. visual sense perception sees only forms and colours; hearing perception only hears sounds, etc. Sense perception perceive *directly* without abstraction and without screening out or selecting anything from within its perceptive field, i.e. perceive the wholeness but within a certain human-specific

⁹ Tib. *yiky nyongwe namshe, Yid-kyi myung-wa'i rnam-shes.*

range and limitation. They provide commonly shared agreement reality among humans; perceived in the present moment, only.

Thus, in accordance with EIS, it is possible to consciously experience and appreciate the sense realities without engaging the language-based perception; in other words, without naming or qualifying by thinking, though this way of experiencing is different and unconventional compared with normal modern mode of experience, which is generally conceptually dominated.

According to EIS, the *language-perceptions – the indirect perceptive means* – points to what is addressed with general terms only by means of language, being an abstract perception, it establishes an abstract reality that doesn't exist anywhere else than in interrelation with the language-perceptive means.

The sixth perceptions, could be parted in three specific ways of perception: “conceptual cognition”, “sixth-mind feeling perception” and “sixth-mind image perception”¹⁰, which again have several types and levels.

The language or conceptual field is abstract, which makes conceptualisation an excellent tool for describing, analysing, structuring and creating new ideas. However, what does it imply that it is abstract? It implied that only that which is named, and actually only the names and descriptions, becomes part of the language-based reality. The language-based perception is necessarily selective but even though it only names a few aspects out of a great variety, on this basis the language-based perceptive means provides a wholeness idea of the entity addressed accordingly. It is precisely due to this abstract nature that humans have the capacity of comparing, analysing and structuring, which is impossible for direct perceptive capacities.

The sixth-mind feeling perceptive means and *sixth image-perceptive means* are *directly perceiving* in terms of not being able to use abstraction and naming as a means of perception.

When persons are conceptually dominated, these two types of direct sixth mind perception are normally operating on the basis of the conceptually established abstract reality, confirming the truth of this by means of providing a three-dimensional experience and feeling-effect accordingly. Whereas, when grounded in body sensation these two means of direct sixth-mind perception could function deeply adequately on a cooperating basis with the language-based perception, instead of the latter dominating.

In this case, based on the direct perception of the sense-field, the *conceptual perceptive means* would work merely as a tool, creating the relevant structures, making appropriate analysis, and finding adequate solutions in and out of challenging conditions.

The *sixth mind feeling perception* would provide the causal evaluative feelings and feeling effects as well as intuitive/uniting feeling conditions in regard to the reference-object - in accordance with the deepening of body sensation/grounding.

Still based on the sense-field, the *sixth mind image perception* would provide imagination, and vision with capacities of seeing and hearing beyond the normal limitations - all in accordance with the deepening of the grounding.

The conceptual (language/indirect) perception and non-language perception (direct) have respectively different perceptive fields. The direct perception being genuinely holistic in nature, in terms of an inability to screen out anything within its field of perception; and the indirect perception (language/abstract based) with freedom of abstracting selective points of interest for making structure, analysis, and plans. In this way the direct and indirect perceptions perfectly complement one another.

¹⁰ Tarab Tulku XI (2014)

After elaborating a bit more on the functioning of the conceptual perception (D) from the point of view of the scholars of EIS, the importance of the balancing between the language and non-language perception should become more apparent.

C. Presenting the momentarily arising self-core perception

EIS finds that: The self-reference feeling is momentarily arising like all other perceptive means, and also that it is apt to change from an alright to a vulnerable self-core feeling perception under changing experiences, from feeling supported and lack of the same to the extent of experiencing a threat to the existence of the particular self-core feeling.

Apart from taking the interrelationship of the perceptive means and corresponding experiences into account, EIS is also taking into account the active core-feeling and core-conceptual-identity, which we built on top of the former: it was detected that a person's perception is always based on a given existential self-core-feeling, the existential self-core-feeling, meaning: that to which is referred to as self/me/I in any given moment.

EIS realised that this existential centre's type (vulnerable, harmonious, or anything in between) necessarily influence/determine the conceptual cognition's building of reality, due to the latter's abstracting and selective nature (naming only very few aspects out of the whole, for forming a conceptual wholeness idea).

Further, EIS found that the self-core-feeling could be modified in type and depth in accordance with the grounding of the individual within the sense field or deeper, opening to an increasingly deeper inner support of own being, safety feeling, and natural grit. (Étienne Lamotte 1973); (Tarab Tulku XI, 2014); (Muhr, C. and Handberg L., 2014); (Tarab Tulku Rinpoche & Handberg, L. 2021b)

D. Elaboration on the functioning of the language-based perception and corresponding conceptual reality, especially when dominating the field of perception, missing out on the grounding in sense reality, i.e. no longer enjoying its complementary effect

Points to consider concerning the *conceptual (language-based) perception* seen from the point of view of EIS:

1. Conceptual objects are only the naming and description of that to which these refer;
2. The language-based perceptive means necessarily subconsciously screen out the not named particulars, and this without knowing what is screened out;
3. When the conceptual (language-based) perceptive means and its reality dominates the field of experience (i.e. no longer counteracted by the sense reality), the abstract and selective language-based reality is mistaken for the sense object;
4. The conceptual (language-based) reality is naturally sensitive to changes in central self-reference-core and name/describe and subconsciously select accordingly;
5. As conceptual (language-based) perception has no access to what is not named, it automatically builds "wholeness ideas" of the perceived entity based on that which is named, regardless of how many aspects have or haven't been conceptually addressed/named;
6. However, direct perception (without language) and indirect (language-based) in balanced co-operation leaves us with the great prospect of an increasingly flexible mind, opposing the closed minded and automatic behaviour with regard to conceptual subconscious elimination/selectivity that otherwise could be the case when overly dominated by the conceptual field.

In accordance to EIS, with the scholar, Dharmakirti (AD 650)¹¹, the conceptual (language-based) perception, in and by the abstracting process, is by nature relying on a “subconscious general elimination” of everything that it is not named, and it is thus necessarily (subconsciously) selective in accordance to what is named.

The language-based perception is limited to interpretation in accordance with its abstraction and naming/description, on its subconscious selective basis, and provides the experience as if representing the whole of an entity; rather than experiencing directly and holistically as in the direct perceptions, which cannot eliminate but merely reflect like a mirror in accordance with range and specific object. The language-based perception has neither capacity to have direct sensory experience nor any other direct experiencing. Nor can direct perception (of any kind) abstract or eliminate. To quote from Dharmakirti:

“Therefore, a whole character of an entity is perceived when an entity is perceived...”
Pramānavārttikam Verse 45. S. Mookerje and H. Nagasaki, 1964.

”A whole character” here refers to direct perception of the “efficient particular” (opposing the abstracted “general” perceived by the language perceptive means), however, within a certain range, indicates that the sense perceptions and any kind of direct sixth mind perception cannot eliminate anything but perceives indiscriminately what appears within their field of perception.

Conceptual cognition, in accordance with Dharmakirti (Pramana), is a mental perception that operates on the basis of a general elimination of everything else than what it points to with general terms (names/words), making it a specialised tool for addressing entities for description, analyses, structuralisation and evaluation. However, conceptual perceptive means has the setback of not having direct access to the particularity (efficient particular) in regard to the entity and, therefore, neither to that which it eliminates:

“Although the universal [general] is said to exist on the basis of it being a mental construction, it does not exist ultimately in the manner in which it appears.”
(Pramānavārttikam, Verse 70) Leonard Zwilling, 1976

“In these verses it is argued that the conceptual perceptive means (*togpe namshe*) cannot directly experience the particular entity itself. Further, it is argued that [abstraction, i.e.] general elimination of the dissimilars, *Vyāvṛtti (dogpa)* – implying isolation – is a product of conceptual cognition (*togpe namshe*).” Tarab Tulku (2021).

Thus, the conceptual descriptive language is a conceptual product and all words are general terms, implying that language-based perceptions can address substantial entity existences but only in general terms, projected on different but similar particulars, like tables, cups, houses, humans, etc.

As Tarab Tulku XI expressed it: because language is based on an abstraction, it only has the ability to address its topic in general terms, and, as it is not possible to name all particulars, there is an unconscious selective process behind, of which the conceptual cognition is blind (not knowing what it eliminates or what determines its way of selecting in the moment, just knowing that which it names and describes, as only the latter becomes part of conceptual reality). (Tarab Tulku Rinpoche & Handberg, L. 2021.1)

Further, as this elimination process is a general elimination, there would be subconscious determining factors in regard to what is named of cultural, language, social observance, and individual (like habits due to former experiences of good or bad, active core-self-feelings or core-self-identity and even traumatic experiences).

¹¹ The latter presented Dignaga’s work in a clearer way in his *Pramana Dharmakirti, Pramanavarttikam, bsTan-gyur*, Peking Edition, No. 5717 (a).

Generally, the individual nature of the entity is concealed in the language-based perception by its projection of general names placed on numerically different entities, i.e. under the same heading/category, which make these different entities appear as if they were the same, and as if they are the particulars themselves. This is clearly expressed by Dharmakirti in his *Pramānavārttikam*¹²:

“Conceptual identification.... is imputed upon numerically different particulars as their common character.... conceptual cognition conceals the individual nature 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.”¹³ (Leonard Twilling 1976)

If the language-based reality appears as independently existing *out there* as if it is the sense reality (which could easily be the case when the language-based perception is dominating and thus not counteracted by the sense reality), the abstract, selective, and negating nature of the language-based reality conceal the sense reality and, therefore, this appearance is mistaken for the sense objects or even the reference-object.

However, a positive consequence of the conceptual mind’s screening out everything for abstracting and naming is to provide a freedom to build cultural as well as individual realities as deemed useful and necessary. And, the ability to abstract, lifts the human mind out of the otherwise strong bondage to the sense reality and paves the way for comparison, reasoning, structuralising, analysis, and, thereby, for thinking and reflecting as well as for our specific human language communication.

Therefore, language-based perception’s screening out and isolation has nothing but positive impact as long as there is a natural balance between the direct and indirect ways of accessing reality. However, when the conceptual perception, with its specific conceptual reality, overly dominates, and especially if engaged with a vulnerable core-self-feeling,¹⁴ the latter will influence what is named normally resulting in building a problematic reality, and leaving hardly any space for direct sense experience for counteracting the deficiencies of not-knowing what is screened out, i.e. indiscriminately projecting that which is named onto the reference-object/entity-existence addressed.

When dominated conceptually, abstraction by “general differentiation of dissimilars in-one-go” as well as “naming” will not only define our conceptual relationship to the outer world, but defines the conceptual relation with oneself. There is the possibility that the resulting alienation in regard to self and others could become normalised along with the increasing conceptual dominance. In modern cultures it already seems common that a great number of people experience a distance to everything including themselves (bringing them out-of-themselves), which often results in an experience of loneliness, emptiness, and, in the worst cases, it could lead to desperate dissociative conditions, and at times to aggressive behaviour or suicide.

That the sense perceptions should have a counteractive effect on negative emotions and other mental disturbances is well known in the West as well as in the East. Languages are full of common expressions referring to this wisdom with sayings: “come back to your senses”, “count to ten”, and “take a deep breath” all of which are meant to bring persons back into the present moment and in touch with the common ground of human sense experience. Coming back to the present, which is only possible with direct perception, has a calming effect on the body and mind and is an excellent anti-stressing method in itself, which is known and also mentioned in numerous articles on mindfulness (Muhr, C. and Handberg L. 2014)

¹² Leonard Twilling, *ibid*, p. 62. & Dharmakirti, *Pramānavārttikam*, Vol. I, p. 390. 15-18

¹³ Leonard Twilling, *ibid*, p. 67, and Dharmakirti, *Pramānavārttikam*, Vol. I. p. 68-70.

¹⁴ See below under “Mindfulness of feeling-mind”

Partly due to the dominance of the conceptual perception; and partly due to not being united with direct experience of body sensation, i.e. not obtaining grounding, many people in modern cultures have the beginning symptoms of dissociative or more severe disorders, one aspect of which is existential fear, which causes people to become sensitive and vulnerable, a fact supported by current research in this area (Siegel, D.J., 2010a).

Since all human beings have the same kind of sense perception and sense realities, the latter (unless the sense perceptions are impaired) is common ground of reference. Seen from personal development it is, strongly empowering for the individual to recognise and develop this common referential ground, using and being “grounded” specifically within body sensation, which additionally allows for joining the natural inner strength and support we are born with, for accessing genuine being.

One more aspect that prevents recognising that the language-based perception has taken over, causing mistaken experiences and resultant actions, is the language-based perception automatic “wholeness idea” way of experiencing the reference-object based on that which is named, as language-based perception has no access to that which is not named, regardless of how many aspects have or haven’t been conceptually named/addressed. And, because the sense reality is not within its field of experience, in accordance with EIS, the language-based perception has no direct¹⁵ means to distinguish between the language reality and the sense reality.

Pinpointed observations and consequences when the conceptual mind predominates

As the language-based perception does not have access to what it eliminates in the actual process of abstracting – to compensate for this it seems necessary with non-language perception. The object of language-based perception being only the description in accordance with the language used (Twilling, Leonard 1976), and as the language-based reality, at the same time, is naturally sensitive to changes in central self-core feeling and names selected accordingly, it becomes obvious that the language perception should in particular not dominate under challenging conditions.

Therefore, in the context of this project, it would in particular be useful to be aware of the sensitivity to the individuals core-self-feeling with regard to what is named (out of the whole) for becoming part of language-based reality, which very well could result in a strongly biased language reality. If the active core-self-feeling is vulnerable as is often the case when challenged and not feeling the normal support such as when catastrophes hit, the language-based reality could become unnecessarily negatively biased and distorted, on which basis wrong and even devastating conditions, decisions, and actions could result.

Taking into account that the core-self-feeling, is normally vulnerable or sensitive when subjected to stress and distress in terms of anxiety, depression, etc., this means that when identified with a vulnerable/sensitive self-core-feeling, when describing, the person automatically subconsciously selects accordingly, experiencing a conceptual scenario formation correspondingly (Twilling, Leonard, 1976) (Tarab Tulku XI 2014).

From this short presentation in accordance with EIS, it should be clear that when conceptually dominated, the language-based reality formation is sensitive to the self-core-feeling with which the person presently identifies. Also, it could be considered that with further habitual description of the situation experienced, persons are reinforcing and even deepening the imprinted negative self-core-feeling patterns, making these more likely to appear again (like repetition of habitual

¹⁵ ‘Direct’ here only implies ‘without use of language’.

behaviour makes neurological pathways in the brain stronger), and determine future conceptual realities. (Muhr & Handberg, L.)¹⁶.

All this should be seen in the light of: when conceptually dominated – which is generally the case for educated persons of modern cultures – the conceptual reality becomes the *real reality* on which basis the person ‘sees’, feels, and acts.

E. Parting of direct (non-language) perception in two parts: those that naturally provide uniting/no-distance experience between the perceptual means and the corresponding experience; and those that provide experience of distance

The body-sense perception and the sense perception of taste and smell as well as the 6th-mind feeling perceptions, provide uniting experiences, i.e. no-distance; whereas language perceptual means as well as non-language image and sound perceptions provide distance-experiences. (Pruden, Leo M., 1988); (Twilling, Leonard, 1976); (Tarab Tulku XI, 2014).

EIS, with Tarab Tulku explicitly, emphasises the great potential in the uniting/no-distance ways of experiencing, for empowering people and increasing their grit, particularly concerning the body-sense perception and the sixth-mind feeling perception. Therefore, for this project in particular we will be concerned uniquely in the uniting, feeling capacities among the direct perceptions.

Below are enumerated different advantages of furthering particularly the body-sense perception in point 1-2 and sixth-mind feeling perception in point 3:

1. All humans share the same sense realities (on the base of using the human body) – unless the senses are impaired – when using the sense perception in a pure way, not mixing with ideas, persons naturally join the common-human-agreement reality. This on the one hand, provides stability in relationship to oneself and others; and on the other hand, as the sense perceptions are the common perception for all cultures these naturally support mutual understanding and relationships across social and cultural boundaries, counteracting extreme cultural and socially determined discriminations;
2. The body sensation additionally provides the advantage:
 - Enhances a natural feeling relation with oneself and to others with possibilities of opening the body-related intuition and empathy that, in conversations allow for experiencing that which the words refer (a condition which could save many misunderstandings) and, on the other hand, provides a feeling of being supported by others, it undercuts not just loneliness and isolation but also fears;
 - Pure sense perception brings the individual into the present moment and is thus stress releasing;
 - Gives a joining effect – bringing the individual into a feeling of wholeness and a place to be, nurturing a feeling of coming home, reducing dissociative tendencies and related stress and at the same time supporting resilience and grit;
 - Enhances grounding (firm establishment in the direct perception of body sensation bringing into common-agreement reality), which opens for the complementary effect to the conceptual abstraction by counteracting its included eliminations, diminishing misunderstandings, fixation and narrow-mindedness, and supporting genuine creativity, open-mindedness and possibilities to join a natural flow of relations and life;

¹⁶ As 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; Krasner et al. 2009).

- Being well grounded in body sensation, especially at a deeper level, helps overcoming the split experienced when identified with an idea of oneself, as body sensation is naturally uniting and gives access to the inner-strength and self-presence with which we are born - neither at a distance nor scattered - having a natural undercutting effect on dissociative tendencies. At the same time, one recovers a firm and stable ground of inner being and an increased sense of self-worth and self-confidence.
- As the sense perceptions can only perceive directly, i.e. with no ability to abstract/use language, no ability to eliminate or select what is perceived. With these qualities, the sense fields are complementary to the language-based reality and, therefore, a stabilising factor - when grounded and holding this ground. In a good balanced cooperation with conceptual mind the grounding in body-sensation gives adequate perception and possibility for corresponding adequate actions - even under challenging conditions influenced by an active vulnerable self-feeling

4. The sixth-mind feeling-perceptions: when well established in body-sense-grounding, the sixth-mind feeling will arise, opening intuition and empathy even further, and provide possibility for developing even deeper grounding.

Persons of ancient cultures as well as small children of our modern cultures, naturally have such grounding in terms of a uniting sensation, no distance-making to oneself (not seeing oneself from the outside) - feeling at one with natural and full inner felt presence, and are naturally inner-sustained. Therefore, and for all the reasons mentioned above 1-3, it would be good if we find ways to support ourselves to reconnect and for children to keep this natural capability.

Part 3

1. *"The Effect when being Dominated by Conceptual/Language-based Perception"*

Thinking that we use the sense perceptions when in fact relying on a conceptually based description, our natural ability to get our feet on the ground is impaired, to counteract or compensate the conceptual perception's natural elimination, specifically when "things get out of hand" or "when driving us out of our minds," for instance, under emotional, non-supportive challenging or mentally-disturbing conditions. (Steven C. Hayes, et al, 2004)¹⁷

As an effect of supporting the one-sided development of the language perceptions (cognition) in modern cultures, most youngsters and adults are conceptually dominated and, therefore, losing the genuine grounding in body sensation that, otherwise, would bring them into common agreement reality and inner stability. The conceptual dominance naturally brings persons' at a distance of themselves and others/everything else, from waking up in the morning until going to sleep, relying on the on-going established conceptual reality, instead of the natural body-sense grounding, shared among humans, blocking the access to the positive impact of this.

If the conceptual field overly dominates the sense field, the conceptual abilities of generalised elimination and of "wholeness idea" based on only naming few particulars, could have special implications for our language-based reality: For instance, giving unnecessary manipulative influence, to television, newspapers, the advertisement industry, or from ourselves. To be conceptually dominated gives too easy an access and power to this and other forms of narrow reality determination. Also it supports the repeatedly telling: "I am not able", "Other people are against me"; "The environmental issues don't exist"; or just taking a few components out of the

¹⁷ 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".

complexity letting these compose the wholeness idea about the issue, which allows for calling whatever goes against ones wishes for “fake news” – as we have seen in plenty of during the last years.

At an individual level, due to different experiences in life, persons create different self-core-feeling imprints¹⁸, for example, well versus vulnerable self-core-feelings. As in the language-based perception we naturally build on abstraction, albeit with reference to the sense reality, and as its experience appears on the basis of a limited amount of named reference-points of an, otherwise, complex reality, it is particularly receptive to the prevailing self-core-feeling and conceptual self-identity.

When caught in such a vulnerable self-core-feeling and not grounded in body sensation, persons could easily become victimised by their own negative conceptual reality, when this is projected on the surroundings, effectuating inadequate actions accordingly. The actions are understandable when 1) knowing the vulnerable self-core-feeling with which the person identifies themselves; 2) recognising the influence that it has on what we name for building conceptual reality; and 3) acknowledge that when the person does not realise the conceptual functioning and relational nature, naturally project the language-based reality on the outside, resulting in an at times victimising effect.

On the basis of a relatively permanent personal crisis, determined by the prevailing vulnerable self-references, the conceptual selectiveness could become pathological, in its lack of reference to a commonly shared sense reality. On a more permanent basis, mistaking arising appearances (due to former impressions¹⁹ related with the prevailing vulnerable self-core-feeling) for sense reality, persons could hallucinate.

Finally, looking at cultural clashes from this perspective: At a cultural level, everybody adopts a particular cultural learning and understanding of existence. In accordance with the specific culture in which one has been brought up, everyone incorporates the corresponding conceptual layers of reality including its norms, values, etc. into one’s language-based reality. Here we can find some fundamental reasons for clashes between cultures and the inability to understand each other. Also, different languages carry different conceptual realities, even within the same type of culture. It could be useful for coaches, educators, etc., to be aware that different societies carry different conceptual realities. However, persons of all cultures share the same sense reality.

For this and other reasons humanity might run a risk – especially in regard to future challenging conditions – when constantly upgrading the language-based perception and reality with little or no support for the compensatory effect of direct perceptions.

2. “Good cooperation between direct and indirect perception”

Without diminishing the importance of the conceptual ability for our thinking, reasoning, analysis, and communication, with continuous grounding in body sensation, it should be possible to both appreciate the conceptual ability and realising its nature, including its inability to directly perceive the sense field even the latter is its reference-object.

Being naturally grounded in body sensation is a condition where persons experience others and everything else due to extended body sense perception on the basis of joining a complete inner felt presence in themselves and not just relying on an idea about the sensation, as is often the case when persons think they are grounded.

¹⁸ Tib. *Bag-chags*, Transliteration: *dBag-chags*. Skr. *vasana*, (English) sedimental imprints. Our experiences create ‘energy’ imprints, which at a later time, under specific secondary conditions, can become activated and for instance give rise to a specific ‘self’-reference.

¹⁹ Skr. *Vasana*, Tib.) *bagcha*, Transliteration: *Bag-chags*

Body sensation could once again become the second nature of humanity like in olden times for mending the many splits and gaps occurring naturally in modern cultures: between oneself and others, between oneself and nature, between one's surface abstracted reality and the basic grounded reality, i.e. between oneself (conceptual idea) and oneself at a sense level of one's entity existence.

The proper grounding in body sensation as second nature can additionally provide genuine creativity: with the recognition that the language-based perception experiences a 'wholeness idea', the person is left with the conceptual freedom to create other 'wholeness ideas' based on other chosen and named points of reference. Thus, keeping clear the "genuine wholeness" experienced by direct perceptions, together with the conceptually named abstraction, the individual sees what has not been named. This allows the freedom of again becoming genuinely creative: to include other aspects, to be abstracted and taken into account conceptually based on qualified choice, enjoying the creativity in regard to conceptual (indirect) perception in balanced cooperation with direct perception and grounding.

With genuine cooperation between the direct and indirect perception, habits could be changed, and apart from counteracting the influence of biased reality appearances:

- Opening for improvement of the condition of modern mankind;
- Opening to an expanded and more positive and balanced grasp of existence, circumstances and the natural environment;
- Empowering to meet challenging situation without the effect of stressors, and not least,
- Unfolding its genuinely creative capacities vitally necessary for problem solving under such conditions.

In accordance with EIS there is no doubt that direct and indirect perceptions in balanced cooperation leaves humanity with the great prospect of an increasingly flexible mind, opposing the closed mindedness and automatic behaviour in regard to conceptual subconscious selectivity that, otherwise, could be the case when overly dominated by the conceptual field – a knowledge, which is not alien to contemporary scientists and scientific research and which is also being used to a certain degree within counselling and psychotherapy today, but might not be identified as such.

So, based on the view of EIS, which corresponds in many ways with essential aspects of contemporary hard-core sciences (albeit the present lack of consistent implementation to the condition of the humanities of the latter), this theoretical framework would, if applied, give new useful means for helping people to become resilient to stress, anxiety, fears, depressive conditions, etc.

If people were to be externally-determined by their fixated language experience of the environment, it being influenced by a pandemic, environmental catastrophe, etc., it would under such problematic and non-supportive conditions have exactly these devastating psychological effects, we see in terms of an increase in stressors, depression, anxiety, fears, insomnia, etc.

That these psychological conditions are already strongly impacting our societies – even before the present pandemic, indicates that people of modern cultures are already getting too determined by all the splits mentioned above and their negatively loaded fixations and experiences of the external, even under so-called quite normal circumstances.

Because it is valuable for health issues, giving new clear evidence how persons could better their condition with respect to grounding, self-empowerment, relationships, etc. – even under challenging conditions, it is suggested that this interrelated nature of existence should be seriously considered as the basic view. (Tarab Tulku XI and Handberg L., 2014)

3. Recommendations

For these reasons, grounding in body sensation should be considered for improving persons of modern cultures to withstand rapid changing and challenging conditions due to pandemics, environmental instability, etc., which otherwise could result in rising of stress, anxiety, fears, depressive conditions, etc., inhibiting adequate actions. Here, for instance, sport, combined with specific awareness training in regard to body sensation could have a strong positive impact for decreasing or undercutting these adverse conditions, extending naturally into everyday life situation.

A further recommendation could be to integrate in school and university curricula these differentiations identified by (EIS) (Part 1 + Part 2, A-E) for empowering persons by giving the chance to take charge of their realities:

- Giving a chance for modern man/women to understand and realise in practice the importance of a balanced condition of direct and indirect perceptions, firmly grounding in body sensation;
- Realising the possibility of changing the normal conceptual domination of the dynamic process of perceptions and build-up of our realities, for a more constructive one, based on balanced cooperation between the different perceptive modes for the bettering of humanity and its relationships.

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