

Unity in Duality®

The New Paradigm
Unity in Duality
Pratīyasamutpāda / Tendrel
Inner- & Modern Science in Dialogue

Initiated by Tarab Tulku XI
Edited by Tarab Tulku XI, Lene Handberg

The Unity in Duality logo is a registered trademark
of Tarab Instituttet-DK
non-profit organization of DENMARK,
Hoersholm Kongevej 40, Hoersholm,
DENMARK DK-2970

*This material has been published in: "Einheit in der Vielfalt, Moderne
Wissenschaft und östliche Weisheit im Dialog"
Theseus Verlag, Berlin, 2005. ISBN 3-89620-250-2*

*All rights reserved. No part of this book may be reproduced in any form,
stored in a retrieval system or transmitted by any means, except for the
above-mentioned purpose, without prior written permission from the
respective author.*

Copyright © 2005 Tarab Tulku Rinpoche and Lene Handberg

Publisher of this revised English presentation:

Tarab Institute International, Denmark, 2014. ISBN 978-87-93289-00-0

Unity in Duality

Introduced through an exposition of Pratītyasamutpāda / *Tendrel*



By Tarab Tulku Rinpoche XI

“If one finds the origin of the beginning of the beginning one has found the key to the interrelated nature of everything.”

I. Introduction

Ancient knowledge and Western science



Already in the 1930's and 1940's a well-known Tibetan scholar, **Gendün Chöpel**, expresses the view that there are important links between science and the ancient knowledge or wisdom of Buddhism. After Gendün Chöpel travelled in India and Ceylon (now Sri Lanka), he wrote a book about his encounters. In it he mentioned that there was a Buddhist Pandhita living in Sri Lanka, who gained incredible faith in Buddhism only after he had studied Western science. Apparently the Pandhita had said that “Buddhism and Western Science go hand in hand”, and that “if they run together, they will support each other”, and “that they can even make great leaps together”¹.

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

Also His Holiness the 14th Dalai Lama has clearly stated the connection between the ancient wisdom of Buddhism and modern science. He has to date held 25 conferences on this subject matter. He has also participated in a great number of other conferences on science and spirituality, as well as having engaged personally in dialogues with Western scientists. He has even encouraged scientific research into Buddhist meditative practices. All of these encounters have brought H.H. the Dalai Lama to introduce a basic science education in Tibetan Buddhist monastic colleges and academic centers, in order for Tibetan scholars to engage not only in ancient “inner science”², but in the modern type of science as well.

His Holiness believes that modern science and the ancient “inner science” of Buddhism share a common objective: to serve humanity and to create a better understanding of reality. He feels that science offers powerful tools for understanding the interconnectedness of all phenomena, and that such an understanding provides an essential rationale for ethical behavior and the protection of the environment. His Holiness summarized these ideas in his Nobel Peace Prize acceptance speech:

“With the ever growing impact of science on our lives, religion and spirituality have a greater role to play in reminding us of our humanity. There is no contradiction between the two. Each gives us valuable insights into the other. Both science and the teachings of the Buddha tell us of the fundamental unity of all things.”

Buddhism and Religion

Generally seen Buddhism is in the West regarded as a religion. But it is useful to reflect upon the fact that religion is a purely Western concept. In the Tibetan language we do not have a term with the same meaning as religion. So later, when the concept religion was introduced to the Tibetan culture, it was difficult to find a translation. In the dictionary we can see that the word the

² (Tib.) *Nang don rigs-pa* (literally: “inner science”)

missionaries³ chose to convey the meaning of religion within Tibetan language was *chö*⁴. However, *chö* does not bear the same meaning as the Western term religion. *Chö* is the Tibetan translation of the Sanskrit term Dharma, which originally means, “What it is in itself”, i.e. what is the nature of reality or what is the nature of mind and phenomena. Later Dharma (*chö*) started to relate to many different meanings, all-dependending on the context. It could mean “phenomenon”, also it could mean the “deepest nature of reality”, Nirvāṇa. Dharma (*chö*) can also be the name of Buddha’s teachings, which imply philosophical teachings including metaphysics and logic, as well as teachings in “inner science” of mind and meditation as well as yogic teachings and practice. Finally, as a later development, Dharma (*chö*) can also relate to the religious aspect of Buddhism as well as to connote the different religions. For instance, referring to Christianity one says Dharma of Jesus, Islam is called Dharma of Mohamed and Buddhism is called the Buddha Dharma. However, in this context Dharma has the connotation of “teaching” rather than “religion”: Jesus’ teachings, Mohamed’s teachings etc.

Thus, when you hear Buddha Dharma, it comprises all the aspects of Buddhism, which in the West would relate to most of the disciplines within humanistic sciences, including religious studies in theory and practice as well as to some aspects of the natural sciences. Also it should be mentioned that Buddhism as a religious practice is never separated from the “inner science” of mind and phenomena, as the goal of the religious practice actually is to realize the deepest nature of mind and phenomena. So you can see that the term of Dharma (*chö*) in many respects differs from the term “religion”. We can maybe even say that the term religion could be misleading as a translation for Dharma (*chö*).

Even though in the Tibetan language and in Sanskrit, as well as in any of the other languages related with Buddhist culture, there does not exist a term or concept that exclusively denotes the area of

³ It was the Christian missionaries who created the first Tibetan - Western dictionaries in order to translate the Bible.

⁴ (Tib.) *Chos*

religion, because of Western influence nowadays one can hear the term Dharma (*chö*) being used in this sense. When the term “religion” is being used in this way, i.e. as an un-reflected translation of Dharma (*chö*), people in the West often come to think that Buddhism is only a religion.

On the other hand, since the conceptual reality both in the modern world of the West as well as in the East has a strong impact on modern man, the reductionist translation of Dharma to “religion” is causing a particular problem for modern Eastern people as well. When people that are living in a modern Eastern culture are exposed to modern Western materialistic beliefs and knowledge, they simultaneously get the conceptual information that Buddhism is only a religion, and nothing more than that. Because of the incapability of bringing together materialism and Buddhism as a religion, along with adopting a materialistic belief system these modern Eastern people lose their cultural heritage – not only the religious aspect, but likewise the whole field of humanistic and natural “inner sciences” that are fundamental to Buddhism.

Ancient “Inner Science” - The Prāṭīyasamutpāda (*Tendrel*) View

After having made this point clear we can start to look into the view of (*tendrel*)⁵. The beginning of Buddha’s teachings, the first turning of the wheel of Dharma (*chö*), was connected with (*tendrel*), the interrelated existence of phenomena, as an explanation of the nature of phenomena and the nature of mind. The goal of Buddha’s teachings was the realization of the true nature of reality. This realization brings the adept into contact with the non-dual nature basic to duality, Nirvāṇa.

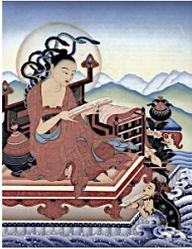
Buddhism generally refers to a threefold differentiation consisting of 1) The “basis” (*zhi*)⁶, the nature of ourselves and reality in their

⁵ (Tib.) *rTen-'brel*, commonly translated to “interdependent origination”

⁶ (Tib.) *gZhi*

interrelationships; 2) The “path” (*lam*⁷), the realization of that interrelated nature of ourselves and reality; 3) The “goal” or result, (*dre*⁸), having gone beyond normal reality; having reached peace or Nirvāṇa.

The (*tendrel*) view, which is being exposed here, is dealing with the “basis”, and the basis mainly from the view of the object-side, as seen in **Nāgārjuna’s** exposition of (*tendrel*). (*Tendrel*) is here



basically relating to an “inner” scientific analysis of phenomena, and is in this way well connecting with the Western scientific approach.

The view of (*tendrel*) is fundamental to the ancient “inner science”. This view describes the nature of reality as interrelated. It is said to originate with Śākyamuni Buddha (500 B.C.) but seemingly has roots all the way back to the ancient Indian tradition (4th millennium B.C.), which in this way even possibly connects the (*tendrel*) view to the roots of Western knowledge.⁹ Nāgārjuna (approx. 150-250), one of the two most important Indian Buddhist philosophers, in many of his famous works¹⁰ gives the highest praise to Buddha for his teaching on (*tendrel*). Also Tsongkhapa (1357-1419), founder of the Tibetan-Buddhist Gelug-school¹¹ and one of the most famous Tibetan scholars, in one of his well known works¹² likewise composed a renowned hymn of praise to Buddha for the profound insight made available through the exposition of the (*tendrel*) view.

⁷ (Tib.) *Lam*

⁸ (Tib.) *'Bras*

⁹ According to Gendün Chöphel’s research on the origin of the Brahmin tradition (Tib. *Ge-'dun chö-'phel*), *rGyal-khams rigs-pas bskor-ba'i gdam-rgyud gser-gyi thang-ma* (Scientific Expedition to Various Countries), 1990, Tibet (ISRN7 – 80589 – 002 – 1/z.1).

¹⁰ For example in the *Mula-mādhyamaka-kārika*

¹¹ One of the four Tibetan-Buddhist schools, i.e. Nyingma, Sakya, Kagyu, Gelug, at the same time being the school of His Holiness the Dalai Lama.

¹² (Tib.) *rTen-'brel bstod-pa*

The reason for these praises is that the (*tendrel*) view is very specific to the teaching of the Buddha. Although the nature of reality has been expressed in many different ways since well before the time of Buddha Śākyamuni, it seems that what makes the Buddha's teaching very particular is this rendering of reality nature in the form of the interrelated nature of all that exists, an exposition unequalled by other contemporary teachers.

As mentioned in the Sūtra (*Tendrel Sūtra*)¹³, to realize (*tendrel*) nature is the basis for understanding the nature of reality/duality and for understanding enlightenment/the non-dual. In other words, if one understands the (*tendrel*) nature, one understands the nature of Saṃsāra/duality and Nirvāṇa/non-dual; and likewise, if one does not understand the (*tendrel*) nature, one does not understand the nature of dual existence and the non-dual.

In the Pali Buddhist Sūtra Majjhima-Nikāya¹⁴ it says:

“If you realize the nature of (*tendrel*), you have realized the nature of Dharma, the nature of reality/phenomena”.

In the Sūtra Salu Jangpe Do¹⁵ it says in a similar way:

“If you have realized the (*tendrel*) nature, you have realized Dharma (the nature of reality/phenomena) and if you have realized Dharma, you have realized Buddha (enlightenment/non-dual)”.

Also in accordance with the Sūtra (*tendrel Sūtra*) and its commentary by Vasubandhu (approx. 320-400), the (*tendrel*) nature is a universal law governing dual existence. In the (*tendrel*) Dodrel¹⁶ Vasubandhu is quoting the Sūtra, saying:

¹³ (Tib.) *rTen-'brel mdo*

¹⁴ Majjhima-Nikāya, Vol. I, p. 191, Pali text Society

¹⁵ (Tib.) *Sa-lu ljang-pa'i mDo*

¹⁶ (Tib.) *rTen-'brel mDo-'grel* by Vasubandhu, Tibetan Tri-ṭīṭaka, Vol. 104, No. 5496, 69a8-bl, Peking edition, Otani University

“Buddha is saying that the nature of (*tendrel*) is not a system he has made up, and it is not made by anyone else either. He says that the (*tendrel*) nature is the natural way for reality to exist. The (*tendrel*) nature is the original nature of reality”.

We can also see that the (*tendrel*) view had a great impact on Tibetan Buddhism in practice, as within Tibetan Buddhism different Mantras are expressing the (*tendrel*) nature of reality, for example the so-called Mantra (*tendrel* Mantra), which in its literal translation from Sanskrit to English says:

“The Tathāgata¹⁷ has expounded that all phenomena, which originate from causes, as well as the causes themselves, are subject to cessation (implying that if one can change the cause, one can change the result). Therefore he is a sublime master.”

The Mantra (*tendrel* Mantra) is used on very special occasions such as consecrations of holy places, statues, *stupas* and temples. Also one can often find the Mantra (*tendrel* Mantra) at the end of holy texts. The Mantra (*tendrel* Mantra) is furthermore applied in a wide variety of circumstances, such as for protection, purification, subjugation etc. This points to the very special meaning and quality of the (*tendrel*) view as a focal point of Buddhism.

Therefore all together within the context of Buddhism, the understanding of (*tendrel*) is the fundamental foundation for the spiritual “basis”, “path” and “result”¹⁸, which I had the opportunity to study and practice from a very young age at the Drepung Monastery University, Lhasa, Tibet. Due to such an environment, where we could draw upon the wealth of Buddhist knowledge, and where practice, study and debate were daily routine; we were well acquainted with the view of (*tendrel*). Especially during my teenage years I became very dedicated to trying to really understand the deeper meaning of (*tendrel*) – which many years later I expressed by

¹⁷ Buddha

¹⁸ (Tib.) *Gzhi, Lam, 'Bras*

the key term “*Unity in Duality*”¹⁹.

“Inner Science” of Mind and Phenomena – The Scientific Approach of Buddhism

Before entering into my presentation of essential aspects of the (*tendrel*) view, I would like to comment on the traditional investigation of the Buddhist “inner science”, which has brought forth this particular view.

The Scientific Foundation of Buddhism

First of all it is necessary to understand that Buddhism has many facets, of which the so-called religious facet, as already mentioned, is the most well known to people. However, the foundation of Buddhism is scientific in its approach. Generally within the Indian tradition, and to my knowledge especially in the Buddhist tradition, runs a line of pertinent questioning into the nature of phenomena and the nature of mind, establishing what in Tibetan is called *nangdön rigpa*²⁰ and its highly respected academic tradition, which in actuality is constituting a deeply founded “inner science” of mind and phenomena. In ancient India, at the time of the four major “inner science of mind and phenomena-schools”²¹, the names of such great “inner scientists” as Nāgārjuna (approx. 150-250), Asaṅga

¹⁹ *Unity in Duality* is Buddhism in my presentation speaking to modern man. *Unity in Duality* refers both to the “basis”, the “inner science” of “mind” and phenomena; to the “path”, the practice applied for personal development, art-of-relating, psychotherapeutic as well as spiritual application; and to the “goal” to bring harmony within and in between people as well as between people and nature, towards the realization of “peace”/nirvana. However, in this exposition, with *Unity in Duality* I relate to the “object” of the “basis”, the fundamental view of reality (“object”), however in its natural interrelatedness with the “subject”.

²⁰ (Tib.) *Nang-don rig-pa*

²¹ The Vaibhāṣika-school, Sautrāntika-school, Yogā-cāra-school and Mādhyamaka-school.

(approx. 395-470) and Candrakīrti (approx. 600), only to name a few, bear testimony to this specific way of scientific investigation.

Ancient Indian Buddhist texts, translated to Tibetan language in the 8th century, categorized five major “sciences”, which apart from *nangdön rigpa* (“inner science”) included *sowa rigpa*²² (medical science), *dra rigpa*²³ (science of language), *tanzig rigpa*²⁴ (science of logic) as well as *zor rigpa*²⁵ (science of art)²⁶. In this categorization the term *rigpa* is thus somehow used in the same way as the Western term “science”.

Sometimes also the Tibetan term *tshan rig*²⁷ has been used to denote Western science. However, in the last century the Tibetan scholar Gendün Chöpel introduced the term *rigsar*²⁸, implying a new way (*sar* meaning new) of doing *rig*. Gendün Chöpel was relating *rigsar* directly to the Western tradition of modern science, as opposed to the traditional approach of investigation used throughout the Indian and the later Tibetan tradition – from Buddha’s time around 500 B.C. until the 20th century²⁹. Before entering into an explanation of this traditional approach, I find it important not only to emphasize the similarities between *nangdön rigpa* (“inner science”) and *rigsar* (modern science), but also the difference between them.

²² (Tib.) *gSo-ba rig-pa*

²³ (Tib.) *sGra rig-pa*

²⁴ (Tib.) *gTan-tshig rig-pa*

²⁵ (Tib.) *bZor rig-pa*

²⁶ The Tibetan term *rigpa* (Tib. *Rig-pa*) in this connection denotes “science”, although in other contexts it has different meanings.

²⁷ (Tib.) *Tshan-rig*

²⁸ (Tib.) *Rig-sar*

²⁹ Buddhism was first introduced in Tibet in the 8th century A.C., and since this time it has continuously developed theoretically as well as being applied practically. From the 11th century onwards we find an unbroken living tradition of academic study and practice, continuing on into this century. In India this ancient tradition did not continue and it therefore only survived as part of the Tibetan culture.

The differences between the ancient “inner science” and modern science express themselves in my understanding both in regard to the assumptions basic to the investigation, as well as in regard to the method. The method will be discussed below, but concerning the basic assumptions we can see that from the beginning of the schools of “inner science”, all the way up until now, it has been taken for granted that what we experience is always interrelated with our way of experiencing. This implies that none of what we consider to exist exists independently of the one experiencing it. Subject and object are seen as existing strictly in an interrelated way, and all investigations by the schools of “inner science” have been firmly rooted in this understanding. Whereas Western scientific investigation – especially after science disconnected from its religious and philosophical basis – seemed to rely on the underlying assumption, that the object exists independently of the subject. Taking the subject to be some kind of “neutral observer” of a reality existing out there in its own right, this type of investigation aimed to arrive at results, based on the idea that the object can be investigated by the subject without the subject interfering with the findings. However, I know that this preconception was shaken by modern Western scientists, such as Niels Bohr, modern particle physics, and also from within other disciplines. Still, as many of the scientists attending the Munich (*tendrel*) Conference, 2002, expressed, this modern scientific understanding of the interrelationship between the investigating subject and the object investigated, had not yet been able to widely permeate the actual dealings and considerations of the scientific and academic community as such.

The “Inner Science”

The Buddhist “inner science” comprises a well-defined investigative approach, which is at the same time experiential and experimental. Scientific work was highly valued within the Tibetan tradition, as expressed by the words of the founder of the Sakya-school, Sakya Pandita (1182-1251), who said in one of his great works³⁰ that the

³⁰ (Tib.) *Sa-skya legs-bshad*

“inner” scientific research is very important, and even if one was to die tomorrow, one should still carry on to use this scientific approach.

The “inner science” contains a progression of views of the nature of reality, which simultaneously exhibit a keen interest in the nature and the functioning of the mind, epistemological questions as well as ontological ones. Furthermore, “inner science” has been deeply concerned with research into the question, whether that, which we experience, is in accordance with the nature of reality or not. At the same time Buddhism has developed practices, in order to allow for the realization of our perceptive/cognitive errors, as to rejoin more directly the nature of reality.

Since it is based on the (*tendrel*) view, i.e. the interrelated nature of all that exists, a particularity permeating all of the “inner sciences” imply that the investigating subject and the object of investigation are considered to exist in a strictly interrelated way.³¹ This implies that when trying to find out what the nature of reality is, all investigation is necessarily founded upon the distinction between the different subject-tools of perception/cognition in correspondence with their different respective objects. In other words, according to the Buddhist “inner science” we cannot experience a so-called “objective” reality, which exists independently of the experiencing subject – an insight shared by modern physics, such as for example expressed by Niels Bohr on many occasions as well as by Werner Heisenberg, the latter in connection with his “uncertainty principle”.

Like physics, “inner science” is taking its departure in sense reality. Differentiating various ways of experiencing reality, “inner science” reaches to a basic level of sense reality that lies before conceptual naming and interpretation, as well as reaching to realities that are fundamental to sense reality. It is in making sense reality, as well as more fundamental realities below the surface of our ordinary reality,

³¹ Asaṅga (c. 395-470), one of the two most important Buddhist philosophers, set forth the rules of the interrelationship between “subject” and “object”, implying that the “object” does not exist in and of itself independently of the experiencing “subject”.

its object of investigation that “inner science” transgresses the frame of mere philosophical inquiry, revealing its connection to modern natural science. If the goal of the investigation is to really find out what reality nature is, as it is stated by “inner science” and modern science alike, it seems indispensable to embark into this investigation from the basis of pure sense reality or pure matter nature, as this is the level that is commonly shared by all humans and unmitigated by individually colored conceptualization and interpretation.

“Inner” Investigation

“Inner science” is an “inner” type of investigation, because it doesn’t use any outer equipment. But even though the investigation of the “inner science” is not conducted by means of mechanical tools, its rules and methods are based on well-defined forms of correct argumentation³², logical deduction³³ and the necessity to base the investigation on and refer it to previous findings³⁴. It seems that through this investigation the same natural laws are becoming transparent as in modern science. For example, are compounded nature, causal nature, interrelated nature, as well as moment-to-moment changing nature of phenomena, all of which are part of the (*tendrel*) nature of phenomena referred to below, distinguished as being basic natural laws of reality. Thus, without relying on any kind of mechanical tool, “inner science” seems to reach some of the same fundamental understanding of the nature of phenomena as modern science.

The investigation of “inner science” is conducted on different levels of subject–object interrelationship with its point of departure in the senses and sense reality. Taking the subject–object interrelationship into account at each step of the investigation qualifies the “inner

³² *Tsema* (Tib.) *Tshad-ma*, literally meaning “right measurement” but also implying valid cognition

³³ *Tentsig rigpa* (Tib.) *gTan-tshig rig-pa* (science of logic)

³⁴ *Lung dang rigpa* (Tib.) *Lung dang rig-pa*. *Lung* is the reference to your sources, where *Rig-pa* is the right way of proving

science" at the same time as an "experimental" as well as an "experiential" science. Looking from the perspective of the underlying methodological principle, we can actually find the same procedure as in modern science, i.e. to explore the nature of phenomena on succeeding deeper levels.

Application of the Scientific Findings towards Subject and Object alike

In the ancient cultures of Tibet and India the knowledge of (*tendrel*) has been applied not only to the object, but quite naturally also to the subject of the "subject"–"object" interrelationship, through application of this knowledge to the field of personal investigation and practice. In these ancient cultures the view of (*tendrel*) has thus been used as a basis for understanding the nature of reality, the nature of ourselves, as well as for understanding how to deal with one's body–mind, in order to create the best possible conditions for a balanced continuation of existence among mankind, as well as between man and nature towards "peace".

This experiential aspect, nurtured by personal investigation and practice and fundamentally based on the insight into the "subject"–"object", "body"–"mind" as well as the "matter"–"energy (PF)"³⁵ interrelationships, seems to have fostered mainly a development of the subject, whereas the modern scientific tradition, at least until recently, seems to have more strongly emphasized the application of their scientific findings towards a very successful exterior development. Therefore, until now, the deep knowledge of modern science in my view does not seem to have had its full impact in the personal and environmental dimensions of modern cultures.

I believe that the view of (*tendrel*), as it is formulated by "inner science" as well as by modern science, if applied equally to the subject as well as to the object, has a very special value for the

³⁵ "Body"–"mind", "subject"–"object" and "matter"–"energy" within the UD connotation is used in double inverted commas in order to indicate that these term are used here in a different and/or broader meaning than in its common usage.

modern world, as it seems to carry a great potential for healing many of the wounds pertaining to our present condition.

The (*Tendrel*) - Unity in Duality Conference

I have been in the West now for over thirty years, and I had the great fortune to have a lot of opportunities to meet with scientists both from the “hard-core” as well as from the “softer” sciences. On the basis of these meetings I could see that the ancient view of (*tendrel*) is deeply connected with the results of research of modern science. In order to investigate further the connection between ancient “inner science” of mind and phenomena and modern science, in October 2002 in Munich I initiated a conference under the heading of “(*tendrel*) – Unity in Duality”, where scientists from different academic disciplines could meet in order to engage in dialogue, with the view of (*Tendrel*)/*Unity in Duality*, the interrelated nature of reality, as the platform for discussion. To make this common platform available, when inviting the speakers they were sent an abbreviated version of the exposition on (*tendrel*). In this exposition (*tendrel*) is being introduced from the view of the great Buddhist scholars Nāgārjuna and Tsongkhapa as well as from my own side. In this context, in the words of Prof. Richard Ernst: “... they describe the network of interdependency in a four-dimensional coordinate system spanned by the Eight (*tendrel*)s, pair-wise combined in the Four Essential Natures”³⁶.

³⁶ See Prof. Richard Ernst’s foreword to “The New Paradigm – Unity in Duality/ *Tendrel*–Inner- & Modern Science in Dialogue”. Tarab Ling, Dehradun, India 2014.

II. The Investigation of Reality on the Basis of (*Tendrel*)

Introduction

Within the ancient “inner science” the investigation of the nature of mind and phenomena is carried out from two different perspectives, approaching from the object-side and from the subject-side respectively of the “subject”–“object” continuum. As already mentioned, the investigation through the object-side and through the subject-side is deeply grounded in the understanding of their interrelationship, but also in their natural inseparability.

Approaching the investigation through the object-side, the “inner” scientists were uncovering the cause and effect nature of existence, which in turn implies the compounded nature of everything that exists, together with the moment-to-moment changing nature or transitory nature of phenomena. This is leading to the deepest nature of existence, which saturates everything and has been called by various names, such as the “void-nature” (devoid of characteristics) / “potential field” / “nature of mind”.

In connection with the object-side, the interrelated nature, (*tendrel*), has been expounded in various ways. One of the most famous and important expositions is that of the Indian philosopher Nāgārjuna. The term the “Eight (*Tendrel*s) of Nāgārjuna” is well known among the Tibetan scholars and in their works we find frequent references to Nāgārjuna’s Eight (*Tendrel*s): “*becoming, cessation, the finite, the infinite, localization, de-localization, part and whole*”. Nāgārjuna mentions the Eight (*tendrel*s) in his praise to Buddha, which is preceding his work *Mula-mādhyamaka-kārika*³⁷, as well as in the actual text of this work. In his praise to Buddha, Nāgārjuna does not directly explain the Eight (*tendrel*s), but is merely praising Buddha for expounding their “void-nature”; either in the *Mula-mādhyamaka-kārika* itself does Nāgārjuna explain the interrelation of these eight key natures, but here as well he merely describes how each of the Eight (*Tendrel*s) does not inherently exist

³⁷ Nāgārjuna, *Mula-mādhyamaka-kārika*, (Tib.) *dBu-ma rtsa-ba'i tshig-le 'ur byas-pa shes-rab ces bya-ba*, 1970, Delhi.

in and of itself. However, exposing the Eight (*Tendrel*s) in this manner as ultimately devoid of inherent existence is actually implicitly pointing to their strong relevance on a conventional level.



Later on **Tsongkhapa** (1357-1419), in his commentary on Nāgārjuna's work³⁸, mentions that Nāgārjuna's "Eight (*Tendrel*s)" are connected with the "Four Essential Natures" of reality: the "individual identity" is connected with *becoming and cessation*, the "time nature" is connected with *finite and infinite*, the "space nature" is connected with *localization and de-localization* and finally the "conjunct nature" is connected with *part and whole*. But Tsongkhapa gives no further elaboration or explanation on the nature of these connections between Nāgārjuna's Eight Pratīyasamutpāda/ (*Tendrel*s) and his own Four Essential Natures.

Nevertheless it seems to me that Tsongkhapa's connection of his Four Essential Natures to Nāgārjuna's Eight (*Tendrel*s) is a very important point. Why is that so? Because each one of Tsongkhapa's Four Essential Natures serves as a key to open up a much deeper understanding of each of the four pairs that constitute Nāgārjuna's Eight (*Tendrel*s), which makes these Four Essential Natures important gates of investigation for understanding the reality nature of phenomena itself, implying a profound understanding of the interrelationship between *matter and 'energy'* (PF). In this respect Tsongkhapa seems to indicate that we need to understand the "individual identity", the "time nature", the "space nature" as well as the "conjunct nature" of phenomena, in order to understand how phenomena truly exist.

Both modern science and the ancient "inner science" want to trace down matter nature in order to find out what is its base. It looks like modern science, when investigating the nature of matter, is likewise investigating the "individual nature" of phenomena, the "time

³⁸ Tsongkhapa, (Tib.) *dBu-ma rtsa-ba'i tshig-le 'ur byas-pa shes-rab ces bya-ba'i nam-bshad rigs-pa'i rgya-mthso*

nature”, the “space nature” as well as the “conjunct nature”. In that way these two otherwise seemingly different sciences do share some of the same fundamental entrances to their respective investigations.

When I read Tsongkhapa’s commentary on Nāgārjuna’s Mula-mādhyamaka-kārika, relating the Eight (*tendrel*s) to the Four Essential Natures, I was greatly inspired to enter into further investigations, to uncover the nature of the connections them between. During the run of this investigation it became apparent to me that we are indeed talking about pairs of (*tendrel*), as Tsongkhapa pointed out by relating them in this manner to his Four Essential Natures. I realized, that *becoming* and *cessation*, the *finite* and the *infinite*, *localization* and *de-localization* as well as *part* and *whole* are pairs, both by virtue of their opposing natures as well as by virtue of their uniting natures, i.e. by virtue of their *unity in duality* nature itself. It is because they do have a *unity in duality* nature of being “simultaneously opposing and uniting”, that these four pairs actually constitute the fourfold Essential Natures of phenomena. Uncovering the *unity in duality* nature of each of the four pairs of (*tendrel*) in this way, the connection between Nāgārjuna and Tsongkhapa became apparent.

Below, under “The investigation of reality on the basis of (*tendrel*) through the object-side Part I”, I will first of all present the way in which Nāgārjuna’s Eight (*tendrel*s) and Tsongkhapa’s Essential Natures are connected and highlight each other, in that the very *unity in duality* nature of each of Nāgārjuna’s Four Pairs of (*tendrel*) constitute the respective one of Tsongkhapa’s Four Essential Natures.³⁹

Consequently, this particular understanding furthermore opened up a new way of expressing the (*tendrel*) nature of phenomena, which lead me to introduce the (*tendrel*) view in terms of the *Three Unity in Duality Interrelationships* of and between the pairs of *matter* and

³⁹ Tarab Tulku Rinpoche: (*tendrel*) / Science of Mind and Phenomena, I (Tib. *Nang-don rig-pa'i gzhung-las byung-ba'i sems-kyi tshan-rig rten-'brel snang-ba'i gzi-byin*)

'energy'(PF), *subject* and *object*, as well as *body* and *mind* that saturate all our reality. This new expression of (*tendrel*) seems to make the ancient universal (*tendrel*) knowledge more easily accessible and applicable for modern people, facilitating and supporting personal as well as spiritual development. Therefore, below I will additionally be presenting these *Three Unity in Duality Interrelationships* or *Three New Pairs of (tendrel)*, which are partly relating to the object-side investigation and partly to the subject-side investigation: The *'energy'* (PF) and *matter* interrelationship will be discussed in relation with the object, whereas the (*tendrel*) exposition in regard the *subject–object* interrelationship, as well as the *body–mind* interrelationship, will be discussed under “The investigation of reality on the basis of (*tendrel*) through the subject-side”.

The Investigation of Reality on the Basis of (*Tendrel*) through the Object-side

Part I

In order to expound the investigation conducted by the “inner science” in regard to the object, in this first part I will present Nāgārjuna’s Eight (*Tendrels*) as Four Pairs of opposites / unities, relating them in this way to Tsongkhapa’s Four Essential Natures. Viewing the Eight (*Tendrels*) in their interrelationship with the Four Essential Natures as four opposing and simultaneously uniting of (*tendrel*), as will be expounded below, seems helpful to clarify and show the importance of the ancient insight into the nature of phenomena. The Four Pairs of opposites/ unities presented here are *becoming* and *cessation*, the *finite* and the *infinite*, *localization* and *de-localization*, as well as *part* and *whole*.

1. The “Individual Identity” in Terms of “Becoming” and “Cessation” of Phenomena

The “individual identity” of phenomena is constituted by virtue of the “unity in duality” nature of “becoming” and “cessation”, i.e. simultaneously being of opposing as well as of uniting nature.

If one generally observes phenomena, one can see that all phenomena have their own individual way of being or “individual identity”, like trees, plants, animals, humans, stones, etc. All phenomena of matter nature have their own “individual identity”, even down to the smallest particle that still occupies its own “space” and has its own “time nature”. In order to explain the conditions under which such an “individual identity” comes into being, we can for instance look at a tree.

For a tree to grow it needs a seed and it is directly linked to the tree as its “primary cause”. For a tree to flourish, grow strong and have green leaves it however also needs “secondary causes” such as water, relatively rich earth, sunlight and generally good conditions. One can apply this to any existing matter phenomenon as well as to all phenomena existing on a subtle matter level, by saying that all existences have their own “individual identity” or way of being, because they all have particular primary and secondary causes, i.e. they all have an exclusive individual set of causes and circumstances.

Furthermore, when a tree becomes old, one can chop it down and use it to make furniture. When the furniture becomes old, one can chop them to pieces and use them as firewood. The fire burns the wood to ashes, which later disintegrate into subtle matter and energy. In this way any kind of matter phenomenon is eventually subject to disintegration and *cessation* and will cease to exist on a matter level.

In the Abhidharma-literature⁴⁰, which will be expanded upon later on, it states that in the beginning of time first there was 'energy', then there was subtle matter, and then later came the gross level of matter, in which form individual beings and everything we consider to be manifest are presently existing. In this way the whole universe is seen to evolve in a *circular movement* – 'energy' becomes subtle matter, which later changes into a gross level of matter. In this gross level of matter the gross "individual identities" of phenomena manifest. But at a certain time this process reverses, i.e. the rough matter naturally changes again to subtle matter and later again becomes 'energy'. Thus the process of *becoming* and *cessation* describes a circular movement, which seems to continue endlessly.

According to the ancient "inner science" it seems like the whole universe has this intrinsic nature of *creation*, being and *cessation*. If one imagines the life-span of a plant from beginning to end, one can say that the plant is created when the seed sprouts, the plant is being as long as it lives, and it ceases when it decays. However, looking more closely at this living organism, one can also say that on the cellular level the intrinsic process of *creation*, being and *cessation* is actually taking place in every split second in order for the plant to continue its existence, as well as in order for it to come into being in the first place, in order for it to grow, and finally in order for it to decay. Therefore, on a deeper level, *creation*, being and *cessation* are not only happening continuously, but are as well *happening simultaneously*.

Seen from this perspective birth and death, i.e. *creation* and *cessation*, in respect to the "individual identity" of phenomena are inseparable. Without a simultaneously ongoing happening of *cessation* and *creation*, no *creation* whatsoever can take place. Likewise, without a simultaneously ongoing happening of *creation* and *cessation*, no *cessation* can take place either. It is commonly said that the cause of *cessation* is no other than the cause of *creation*

⁴⁰ The subject of the Abhidharma literature is "knowledge" or "wisdom". The Abhidharma is one of the so-called "three baskets" or Tri-piṭaka, which contains what Buddhism is about.

itself⁴¹. From this we can understand that being is never static, but is always connected with the action or movement of a simultaneous and ongoing happening of *creation* and *cessation*. It is this action or movement, which is necessary for phenomena to uphold their existence.

This understanding of the nature of phenomenal existence, as being subject to continuous and simultaneous *creation-cessation*, is already reflected in the way the historical Buddha explained the First Noble Truth. In 500 BC, Buddha Śākyamuni turned the first wheel of Dharma in Sarnath, where he expounded the teachings on The Four Noble Truths. In the First Noble Truth, the Truth of Dukha, an explanation of the nature of dualism, one of the main points is that all dualistic-phenomena are Anitya⁴², i.e. part and parcel of a “continuous flow”. According to the Buddha it is precisely this transitory or continuously flowing and striving nature of phenomena, which characterizes dualistic or Samsāric existence of never being in peace, “peace” here being Nirvāṇa.

Summary

All matter phenomena in the universe have their own “individual identity”. This is due to the fact that every single phenomenon possesses an essential causal nature, implying that each one has its individual set of primary and secondary causes, which naturally encompasses *creation*, being and *cessation*, for the matter phenomenon to continue to exist.

⁴¹ (Tib.) *’jig-pa phyis ’byung gi rgyu la ma ltos-pa*

⁴² Anitya, the Sanskrit word, and *mitagpa*, the Tibetan word, both mean “flowing”. Actually Anitya without the first “a” means static and the “a” is a negation. Similarly in Tibetan, *tagpa* means “static”, and the “mi” negates, so both words negate “static” beingness, implying a “continuous flow”. Often *mitagpa* is translated as “transitory”, which I feel don’t quite capture the real meaning of the Tibetan word.

Creation, being and *cessation* can be looked upon at different levels. One can talk about the lifespan of an individual existence, which is born, lives and dies. However, if one looks more closely at the moment-to-moment existence of an entity, one realizes that simultaneous *creation*, being and *cessation* are encapsulated in every split second of the “individual identity’s” existence. *Creation* and *cessation* of a phenomenon thus do not just happen once in a lifetime, but in order for a phenomenon to uphold its existence, this pulsation of *creation* and *cessation* takes place within every split second. *Creation* and *cessation* are therefore vital factors for each individual existence to partake in the continuous flow that constitutes its “individual identity”.

Thus, in accordance with the natural conditions of phenomena, the simultaneously “opposing” and “uniting natures” of “creation” and “cessation” of phenomena, are inseparable from the phenomena’s “individual identity” – “unity in duality”.

2. “Time Nature”

in terms of the “Finite” and “Infinite” Nature of Phenomena

“Time nature” of phenomena is constituted by virtue of the “unity in duality” nature of the “finite” and the “infinite”, i.e. as simultaneously being of opposing as well as uniting natures.

Generally time can be defined in two ways: Measurable time and eternal time, or *finite* and *infinite* time. In modern culture, everything one does is measured by precisely defined increments of time. However, from another point of view, as for instance from a philosophical or spiritual perspective, one can talk about beyond of “time” and space limitation as well as eternal love, eternal peace or eternal life, all implying some kind of notion of “eternal time”.

Whether talking about human beings or phenomena, “time” is actually connected to an entity’s own movement and changing nature, but generally we, humans, connect “time” solely to

movements outside of us. All our considerations, for example of the age of people and things, imply a measurement on an abstract “time scale”.

In ancient times people observed the movement of the sun rising and setting, the light changing from day to night and back to day, in this way distinguishing a whole range of periods such as morning, noon, evening, day, month, year etc. These natural rhythms were then adopted as the measuring scale for everything else. In this way “time” came to be defined, based on the movement of something outside of what is to be measured. Later on humans have created an even further “abstraction of time” by developing the clock. Using moving indicators for hours, minutes, seconds allowed for splitting up time in even smaller abstract increments.

This type of “abstract time” measurement gives the impression that there is something like an “outer time”, independently existing of itself, which is continuously moving forward in seconds, minutes and hours, while we remain static. For example, when people have a meeting they say, “The meeting will last 50 minutes”, measured by the arms of the clock moving, and it is as if the meeting itself and the persons participating in the meeting remain unchanging during all of these 50 minutes. But on closer observation the meeting itself, as well as the participants, each have their own “individual time”, based on their own individual nature of continuous movement and change. The way the meeting is measured, however, is based on an abstraction from their respective proper “time nature”.

Since an incessantly moving and changing nature is inherent in all the different phenomena themselves, including human beings, we can say that “time” does not exist outside of oneself or itself. Still, we use an outer device such as a clock to measure time, in this way creating an “abstracted idea of time”, which we take to be the real time. Even more so, we can have the idea of a whole “time-zone” that is independently existing outside of us, which we can move in and out of as can be seen in certain films, where the protagonist is travelling to “the past” or to “the future”.

However, if one wants to understand a certain cat's "time nature", one shouldn't look at the inherent changing nature of a dog or another cat, because each individual entity has a different "time nature". Likewise, if one tries to find one's own proper "time nature", one cannot find it outside of one's own existence, outside of the continuous movements of one's own being, which is nothing but moment-to-moment creation, being and cessation. One's own proper "time" exists only within oneself.

Since the moment-to-moment creation, being and cessation nature of any entity is what constitutes its real "time nature" as well as the entities' continuation, we can differentiate two ways of continuation and thereby two kinds of real "time nature" respectively: *finite* "time" and *infinite*.

If one looks at the lifespan⁴³ of a particular tree from seed to fully-grown, one will conclude that the tree, as we know it, is *finite*, because at some point it is born and eventually it dies. Upon further examination of the tree in respect to its moment-to-moment changing nature of creation, being and cessation, one furthermore discovers that the lifespan of the particular tree is made up by countless *finite* moments, i.e. moments that have a beginning and an end. Thus the particular tree is subject to a *finite* existential continuation-line.

When looking from a universal perspective, however, there is no beginning, middle or end to the lifeline⁴⁴ of a tree. On the one hand, if tracing back where the seed of the tree is coming from, one eventually reaches an 'energy' (PF) nature. On the other hand, when the tree dies, it becomes first wood, then a piece of furniture, then firewood, etc., at some point becoming 'energy' (PF) again. This process from 'energy to matter and from matter to 'energy' (PF) is not

⁴³ This is a free rendering of the Tibetan term *rig gyün* (Tib.) *Rigs-rgyun*, which refers to the (finite) continuation-line of a *particular* entity.

⁴⁴ This is a free rendering of the Tibetan term *dzä gyün* (Tib.) *rDzas-rgyun*, which refers to the (infinite) continuation-line of the nature of its substance (substance here refer not only to its matter level of existence but even beyond its materialisation).

just evolving on a “linear time scale”, but rather implies a “circular” temporal movement from 'energy' (PF) to matter to 'energy' (PF) etc., that continues without end. In this way the single tree is also partaking in *infinite* “time”, in terms of the nature of unceasing transformation and continuation of substance itself.

On a more rough level, one can say that the tree simultaneously possesses two “time natures”. One “time nature” of the tree is the *finite* “time span” of its manifestation as a particular “individual identity”, which has a beginning and an end, including many *finite* moments. The other “time-nature” of the tree is the *infinite* “circular time line” the tree is partaking in through its substantial nature that has no beginning, middle or end. In this way on the more rough level of existence *finite* and *infinite* “time” are inseparable.

Furthermore, on a more subtle level, like for instance on the cellular level of the tree, creation, being and cessation are happening not just continuously but as well simultaneously. The single cell partakes at the same time in its particular *finite* existence as a single cell as well as in the *infinite* continuation-line of its substantial nature. Thus on this subtle level of existence *finite* and *infinite* “time” are likewise inseparable.

We have seen that on the subtle level creation, being and cessation, and thereby the “three times” of past, present and future are actually inseparable, but our normal “idea of time” is that time is divided into past, present and future. However, even on our ordinary level this division of time is not fixed, but on closer investigation proves to be relative. For instance, when talking about the present, it is difficult to specify what the present actually is.

In our normal view one can say the past has gone, the future hasn't come and the only thing existing is the present or the now-ness. If one asks, how long is the now-ness, it seems to be a relative phenomenon, because if one says that yesterday is past, tomorrow is future and today is present, it implies that the present lasts a day. However, one can also say the morning is past, the evening is future and the afternoon is present, which means that the present lasts an afternoon. If one imagines a candlelight lasting for one hour, one can say that the flame has been present for one hour. But one can

also count 60 minutes in the hour and argue that each minute of the candlelight's existence has a past, present and future. If one imagines a candlelight lasting for three minutes and one focuses on the second minute, then one can conclude that in the second minute the flame is present, whereas in the first minute the flame is past and in the third minute the flame is future. From this we can see that what we call "now-ness" is completely dependent on where our focus is. Therefore the "time" of the present is relative. Since the division of past, present and future is in this way depending on what we call the present, even on our ordinary level it is difficult to make fixed categories of past, present and future.

Then we have experienced time: Generally human beings' "present time" are lasting a few minutes, but this is also relative. Some human beings are able to experience the present as shorter and others are able to experience the present as longer. If one could imagine other forms of existence with different abilities, they might experience the present as very short or they might experience the present as very long.

According to a Buddhist legend, Asaṅga, the great scholar and one of the most prominent Buddhist teachers, went to Tushita⁴⁵ to receive teachings from Maitreya. Asaṅga felt he was being there just one morning, but when he came back to earth he had been away for fifty years. Thus it seems like the beings in Tushita experience fifty years of human time as just one morning.

In the Buddhist texts it also states that the *bardo*, the period between death and the next life, can take up to 49 days. But this is relative as well, as 49 days in *bardo*-time can take a million years in human time. Furthermore, according to the texts, the *bardo*-being experiences the present as much longer than just a few minutes, which is the normal duration of our human experience of the

⁴⁵ Tushita is important in Buddhism, as it is said to be the place where all the Buddhas are coming from. Buddha Śākyamuni (the historical Buddha) in accordance with the legend came from Tushita. When he came to earth, Maitreya (the coming Buddha) became head of the Tushita.

present. The experience of the present in the *bardo* can last many years in “our time”.

According to the aforesaid, it seems that the “experience of the present can be extended”, all in accordance with the “body-mind” experiencing. The present can be prolonged to last one minute, ten minutes, one hour, one month, a year, a decade or even more.

If one holds the view that a few minutes are the present, then the minutes before were the past and the minutes to come are the future. But if one imagines an experience of the present that is longer than just a few minutes, what we used to call past and future beforehand now would be encompassed by this more prolonged present. In this way any “present time duration” always encompasses a past and a future.

When talking about past, present and future it seems like their sequential order as well is relative. If one says for example, “The child will be born next year”, it is implying that the future is coming first. Once the child is born, the child is present. When the child is old and dies, it is past. Thus, when talking about something that has not yet come into existence, the future comes first, the present is second and the past is last, because due to the causal nature of the individual existence the three times of future, present and past are integral components of the process of becoming, being and cessation respectively.

But one can also say, “Last year, I was in India, this year I am in Denmark and next year I will be in the U.S.” This way of talking seems to be implying the idea of different independently existing “time-zones” we can move in and out of, such as the “time-zone” of “next year”. In this way the past is coming first, the present is second and the future is last.

However, there should not be different sequential orders of the three times depending on the individual perspective, if it was not for the relativity of the sequence of past, present and future.

Summary

The abstract “time zones” we call the “past”, the “present” and the “future”, which we believe to exist outside of ourselves, are only an idea and do not substantially exist, however we usually do take them to exist in such a way. Due to the causal nature of the individual identity of phenomena, the three times of future, present and past only really exist in connection with the incessant movement of creation, being, and cessation, which is inherent in the respective entity.

On this basis we can distinguish *finite* and *infinite* “time”, which are inseparable. Since creation, being and cessation are happening simultaneously in every split second of the moment-to-moment-changing nature of existence, the three times of past, present and future likewise exist simultaneously.

Also we saw that the division of time into past, present and future is an expression of the *finite nature* of “time”, whereas the relativity of the division of time into past, present and future is an expression of the inseparability of the *finite* and the *infinite* “time nature” themselves.

Thus, in accordance with the natural conditions of phenomena, the simultaneously “opposing and uniting natures” of the “finite” and the “infinite nature” of phenomena are inseparable from the phenomena’s “time nature” – “unity in duality”.

3. The “Extension in Space” in regard to “Localization” and “De-Localization” of Phenomena

The “space nature” of phenomena is constituted by virtue of the “unity in duality” nature of “localization” and “de-localization”, i.e. simultaneously being of opposing as well as of uniting nature.

In the *Pramāna-vārttikam* by Dharmakīrti (7th century), and the *Abhidharma-kośa-kārika* by Vasubandhu (5th century) it is stated, that matter nature is characterized by “occupying a defined extension in space”. When a matter phenomenon occupies a certain space, all other matter phenomena are prevented from occupying that same space at the same time. Hence the material nature of phenomena implies their spatial confinement or *localization*.

For example, a single tree has its “own space”, implying that no other tree can be in this same space, and so it is with all kind of matter phenomena like stones, houses, persons, etc. Nothing that has matter nature and possesses an “individual identity” mixes up with something else. According to Tsongkhapa⁴⁶ its concrete “extension in space” thus defines the “individual identity” of any matter nature phenomenon. Generally, according to the view of “inner science” it is common to connect the “individual identity” both with the phenomenon’s “space nature” as well as with its “time nature”.

On an ordinary matter level of phenomena we can agree that matter obstructs matter. However, the nature of phenomena also implies that apart from an outer matter nature, phenomena simultaneously possess an inner ‘energy’⁴⁷ nature, or we can also say that

⁴⁶ In his commentary to the *Mula-mādhyamaka-kārika* Tsongkhapa writes, that when a phenomenon is not of matter nature, it don’t have a defined extension in space. In this way the “concrete extension in space” becomes the criterion for distinguishing whether a phenomenon is of solid matter nature or not.

⁴⁷ The Tibetan term *jungwa* (Tib.) ‘*Byung-ba*’ denotes what was there, before matter nature appeared.

phenomena have their own 'energy'-field. The 'energy' nature of a phenomenon is not simply confined to the phenomenon's extension in space in regard its matter nature. The more deeply one penetrates into the "inner" or 'energy' nature of a phenomenon, the more the "boundaries spatially open", which means the phenomenon becomes less spatially confined and thereby to a greater and greater extent de-localized.

Since any solid matter phenomenon on a deeper level simultaneously also possesses 'energy' nature, and since this implies that any matter phenomenon, next to its defined *localization* "in space", simultaneously occupies a larger "spatially" *de-localized* extension in connection with its 'energy'-field, *localization* and *de-localization* are actually inseparable within each matter phenomenon.

The *localization* of a matter phenomenon is connected with its solidity nature. Solidity however is relative. Even though another matter phenomenon is not able to occupy the same space, a less solid form of matter, such as water as well as 'energy', can "penetrate the space occupied by a solid matter phenomenon". As 'energy' is not confined to or obstructed by matter, by virtue of having both matter nature and 'energy' nature, phenomena are at the same time confined and *localized* as well as not confined to a particular place and therefore *de-localized*.

What we have named *localization* and *de-localization* Nāgārjuna expresses by the terms "coming" and "going". According to my understanding these terms imply on one hand that when an individual material phenomenon, which occupies a certain "extension in space", is moving, its spatial extension moves accordingly. For instance, a sheet of paper is occupying a certain space. If I move this paper to somewhere else, the space, which the paper is occupying, is moving as well.

On the other hand, to comprehend the *moving* of the "occupation of space", or as Nāgārjuna calls it, *coming* and *going* of space, one has to understand the nature of the phenomena's "extension in space".

In order to explain the (*tendrel*) nature and the 'void'-nature of phenomena, *coming* and *going* pertaining to "space nature" are relative. From the perspective of where something is *coming* to, it is *coming*, but from the perspective of where it left from, it is *going*. Therefore one cannot make a definite statement as to whether something is *coming* or *going*. That means that *coming* and *going* are always relative and relational in regard to something else. Even though in a certain way *coming* and *going* are two different and opposing movements "in space", still *coming* and *going* are relative, relational and conventional.

Let us take the example of a forest, to understand what this implies. What is the "space of the forest"? The forest consists of a large area covered with trees. This is the space of the forest. However, one cannot separate the "space of the individual tree" from the "space of the whole forest". If one were to take away one individual tree-space after the other, in the end there would be no more forest-space left. Thus the whole "forest-space" is not more than a "sum of the space occupied by the individual trees". Only the togetherness of the trees make up the whole, which we call "forest". But one cannot find the wholeness of the forest-space outside of the space of the individual trees. In other words, there is no space of the whole apart from the space of the individual identities that are making up the whole.

If we were to just move the individual trees inside of the forest space, we could not say that the "forest-space" itself has moved. However, if we were to really move the trees to somewhere outside of the area of the previous forest-space, we could say that we have moved the "forest-space" as well.

However, looking at it from a bigger scale, if we consider this whole "earth-space", the "forest-space" is just a little part of it, and so wherever we move the "forest-space", we are still moving it within the "earth space". Seen from the perspective of the whole earth, we are not really moving the forest anywhere else, as long we keep moving it inside of the "earth-space". Likewise, if I say I am moving away from Denmark, I really have to move outside the Danish area.

If I just move within Denmark, I cannot say I have moved away from Denmark.

At the same time, if we go down in scale and look at the subtle level of the individual tree, we can find that it has numerous smaller components. We can distinguish the particle level and the individual space of each particle, and the particles constantly shift position within the tree, without the whole tree-space moving.

In that way, however much we might talk about *coming* and *going*, it is just implying “a movement within the wholeness itself”. As a consequence we cannot really separate *coming* and *going*.

Summary

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

However, apart from an outer matter nature, phenomena simultaneously possess an inner ‘energy’ nature, which is not confined to the matter “extension of space”, but is to a greater extent *de-localized*.

By virtue of having both matter nature as well as ‘energy’ nature, phenomena are at the same time confined and *localized* as well as not confined to a particular place, and therefore *de-localized*.

Thus, in accordance with the natural conditions of phenomena, the simultaneously opposing and uniting natures of “localization” and “de-localization” are inseparable from the phenomena’s “space nature” – “unity in duality”.

4. The “Conjunct Nature” in regard to the “Part” and “Whole” Nature of Phenomena

The “conjunct nature” of phenomena is constituted by virtue of the “unity in duality” nature of “part” and “whole”, i.e. simultaneously being of opposing as well as of unified nature.

The “conjunct nature” of phenomena is one of the most important aspects for material reality to appear. All matter nature of reality is said to be compounded nature (*düjä*⁴⁸). This Tibetan term literally means that something is the product of many things coming together. In this respect “conjunction” is referring to the meeting of the different components, which makes reality appear. “Conjunction” can be described in two particular ways. One explanation refers to the “gathering of the various components of the phenomenon itself”, which ultimately leads into its particle level. The other explanation refers to the “conjunction” of the “primary” and “secondary causes” necessary for a phenomenon to come into being and likewise for upholding its existence. “Conjunction” pertaining to the causal natures as well as to phenomenon’s components are both necessary for substantial reality to appear.

The first “conjunction” is the meeting in respect to the causal natures of phenomena. As previously said, there are two types of causal nature. The first cause or “primary cause” instigates that the phenomenon comes into being, and for this process to be completed, “secondary causes” are needed. The secondary causes are the conditions that add to the process of becoming of the phenomenon and which help the phenomenon to sustain its existence. For the “primary” and “secondary causes” to produce a result, or an effect for a phenomenon to achieve its own special “individual identity”, a “conjunction” between the “primary” and “secondary causes” as well as among all the “secondary causes” is indispensable.

⁴⁸ (Tib.) *Dus-byas*

For example, for a seed to develop into a tree, not only the seed, which is the “primary cause”, needs to come together with all the “secondary causes”, but a number of “secondary causes” as well need to gather. There are many conditions that need to be fulfilled for a tree to grow in a healthy manner. The seed needs to be planted in fertile soil, it needs water and sunlight, and when the seed begins to sprout above the ground, it needs further support. All these “secondary causes” need to harmonize both among each other and in connection with the seed in order for it to grow into a strong and tall-standing tree.

Thus “all the causes” need to be “conjunct” for the tree to become and to continue to exist, even after the tree has come into being. It still needs earth, water, sun and nourishment. This is the case for all matter realities, because for each material phenomenon to exist and continue existing its respective “primary” and “secondary causes” need to be “conjunct”.

The “conjunction” of the various components of material existence can be looked at both on a rough level as well as on a subtle particle level.

A very common example in Buddhism, which is also given in Candrakīrti’s *Madhyāmakāvātara*, uses a carriage made up by all its different parts to illustrate that phenomena do not possess an inherent existence, but are rather “composed” of various components. To give some other examples of this rough level of “conjunct nature” there are different artistic techniques used in sculpture, drawing or other art forms, whereby the artist portrays a whole through compounding it by many different parts. Also for example an electronic picture is compounded by many pixels, and as one gets closer, one can see that the picture is made up of hundreds and thousands of little dots. Yet another example is that when witnessing the opening ceremony of the Olympic games, one can observe thousands of people holding different coloured pieces of cloth. Depending on their movements, the crowd can form a flag, different words or pictures. These different images are actually “compounded” by all these people holding different coloured cloths. This can serve as an illustration of the principle that something only

appears on the base of a coming together of many components. Actually everything we call material existence is based on that same principle of the “conjunction” of components.

Investigating further into reality, we can see that this principle repeats itself on deeper and deeper levels. We can illustrate that again with the example of the Olympic games: firstly, from an aerial view we can see a flag or another image being formed, compounded by people holding different coloured flags. However, also the individual people holding the flags are “compounded” by many components: legs, arms, hands, feet and heads etc. These individual parts of the body are again “compounded” by numerous cells, each of which is again “compounded” by atoms and these by more and more subtle particles, continuing endlessly. In this way, in accordance with “inner science” all substance existence has endless levels of “compounded nature” – from its rough appearance towards the increasingly more subtle levels of existence.

In the Abhidharma it is described how matter nature of reality on a deeper level is compounded by different subtleties of particles. The Abhidharma explains how, through the “conjunction” of particles on all levels of subtlety, long before it becomes visible to the human eye, matter nature evolves to increasingly more rough levels. Only as the particles gain a more gross nature, the object begins to manifest and become visible to us. In accordance with the Abhidharma this process, which will be described in detail in connection with the matter-‘energy’ interrelationship, essentially is the basis of all material phenomena. We can find it within all types of substantial realities, such as plants, trees, the human body, stones, in other words, within anything that has matter existence.

The ancient “inner science” holds the view that material reality is built up based on and dependent upon the “harmonious conjunction” of all these very subtle particles. The Abhidharma furthermore explains that on all levels and even on the very subtle particle level the particles are “conjunct” in such a way that there is still space in between them. From this we can see that the nature of so-called solid reality is not as solid as we think, since it is

compounded by a numerous amount and layers of more and more subtle particles in space.

Summary

Both the “conjunction” between the primary and secondary causes of a phenomenon, as well as the “conjunction” between its components on a rough and on a subtle level are necessary for any material phenomenon to come into being and to uphold its existence. Material reality possesses a “compounded nature” down into its very subtlety. This implies that material reality is the product of all its causes and components harmoniously coming together and working together. Nothing exists in and of itself. In each split second it takes the cooperation of a multitude of different causes and components for a phenomenon to come into being and to continue to exist. Thus “compounded phenomena” exist as a web of interdependent relationships, characterized by the fact that they simultaneously are a component or *part* of a *whole* as well as being the *whole* in itself containing many components. The individual *parts* of the *whole* are separate and distinct while being unified within the wholeness of the phenomenon. This whole is again *part*-aking in another phenomenon as one of its necessary components. At the same time, the individual *parts* of a certain phenomenon are themselves constituting a *wholeness* or unity, composed by single *parts*.

Thus, in accordance with the natural conditions of phenomena, the simultaneously opposing and uniting natures of “part” and “whole” are inseparable from the phenomena’s “conjunct nature” – “unity in duality”.

The Investigation of Reality on the Basis of (*Tendrel*) through the Object-side

Part II

In this second part of the investigation through the object-side, I will now present the pair of matter–‘energy’, the first one of the additionally proposed Three Pairs of (*tendrel*), matter–‘energy’, subject–object as well as body–mind, which together are constituting the Unity in Duality paradigm. The two latter pairs will be discussed in the context of the investigation of reality on the basis of (*tendrel*) through the subject-side.

1. “Matter” and “Energy” (Potential Field = PF) Simultaneously Opposing and Uniting Interrelationship First of the Three Pairs of (*Tendrel*) underpinning the Unity in Duality Paradigm

Already in the early 4th century Buddhist Abhidharma literature⁴⁹ one can find explanations in regard to fundamental element-forces⁵⁰ that are considered to constitute the origin of matter. Especially the nature of these element-forces, their developmental process into matter as well as their decisive role for the continuation, change and disintegration of matter are described in detail in the Abhidharma literature. In this context matter does not only refer to the coarse level of matter we are familiar with in relation to the sense level, but likewise to more subtle levels of matter, as briefly presented above under the “conjunct nature”.

According to my understanding the interrelationship between the element-forces on the one hand and matter on the other hand is the decisive point within the theory of the element-forces, since it is due to these forces that matter can come into being, can sustain its

⁴⁹ Vasubandhu, *Abhidharma-kośa-bhāṣyam*, Chap. I

⁵⁰ Jungwa, (Tib.) ‘Byung-ba

material existence throughout continuous change and can as well cease to exist. Accordingly the Tibetan term for the *element-forces* implies the literal appearance⁵¹ of “matter”⁵² from “energy (PF)”⁵³. This makes the *element-forces* the key point in the understanding of matter.

The interrelationship between “energy (PF)” and matter in all its implications is not made as explicit in the Abhidharma literature as I will make it in the following exposition. However, from the descriptions of the *element-forces* and the development of matter that are found in numerous sources⁵⁴, the “energy (PF)”–“matter” interrelationship can be clearly deduced.

In the description of what existed before matter or form the Abhidharma texts speak of an indivisible “unit” of four *element-forces*. This “unit” cannot yet be called matter. It is not until a later stage of development that the corresponding texts speak of the appearance of a first matter-particle. We can thus generally differentiate between the “formless *element-forces*” on the one hand and the first, most subtle form particles on the other hand. I would like to stay a little bit at this point of transition from “energy (PF)” to “matter” and would like to shed more light both on the nature of the *formless element-forces* as well as on the process leading to the *appearance of the first matter particle*.

One way to look at the *element-forces* is in terms of them being a potential basis of matter or form. In this respect we can distinguish four fundamental qualities of potential nature: The earth *element-force* possessing the quality of structure and solidity; inherent to the water *element-force* is the quality of connecting, cohesion and harmonization; the fire *element-force* possesses the quality of maturation and growth; and the air *element-force* owns the qualities

⁵¹ The Tibetan term *gyur*, (Tib.) *Gyur* literally means ‘appearing’.

⁵² *Jungjur*, (Tib.) ‘*Byung-gyur*

⁵³ *Jungwa*, (Tib.) ‘*Byung-ba*

⁵⁴ In the Abhidharma of Panchen Sonam Dragpa (1478-1555) and also here I am drawing on the theory behind the practice of the Tantras.

of movement, continuation, multiplication and expansion. On the level of the element-forces these four formless potentialities are inseparably united, and as long as they are resting within a state of inseparable unit there is no development.

However, in accordance with Abhidharma literatures, if such an inseparable unit of four element-forces⁵⁵, i.e. formless, pure potentiality, meets another such unit and merges with it, a first, a most subtle matter-‘particle’⁵⁶ is said to appear, representing the most subtle nature of visual form, smell, taste and tactility.⁵⁷ The original unit of four element-particles is said still to be beyond form, but as soon as two such units merge, we are on the subtle level of “substantial matter”. The merging of two units of element-forces already presupposes a certain vibration/movement and thus a level of dual existence. This first merging of two element units is followed by a merging of two such double-units, giving rise to an increasingly “coarse level of matter”, the reference to our sense reality, perceivable by our physical sense organs.

One day, as I was drawing the *Unity in Duality* symbol, which consists of sixteen triangles on top of each other, I made an interesting discovery. In Buddhism, mainly in the Tantra tradition, the triangle is a symbol for the origin. Putting two triangles on top of each other in this way becomes the symbol for the unification of two subtle units of element-forces. The hexagonal star one ends up with, is thus a symbol for the most subtle matter nature. If one continuously doubles the triangles put on top of each other to four, eight, etc., when reaching sixteen one arrives at the symbol for the unfolded matter-level, a level that can already be discerned under a

⁵⁵ This unit of the four-element-forces is far beyond any material entity.

⁵⁶ *Dül tramo*, (Tib.) *Dul phra-mo*

⁵⁷ It is interesting that in this context the Abhidharma does not mention sound. There could be either one of two reasons for it: 1) Sound, being the most subtle form of matter, it is not mentioned in order to make a distinction to the view of Hindu-philosophy; 2) Sound as most subtle matter nature is already contained in the very first joining movement of the two first element units.

microscope. Accordingly, in the Tibetan language these symbols of triangles put on top of each other in sequence are respectively denoted: “very subtle level”⁵⁸, “subtle level”⁵⁹ and finally as “coarse level”⁶⁰ of matter nature”. At the level of sixteen triangles on top of each other, as expressed in the *Unity in Duality* symbol (logo), one has reached a state of relative stability and harmony. At the same time the geometrical symbols of all the element-forces⁶¹ are contained within this figure. In this way the continuity of the subtle “energy (PF)” basis of matter becomes transparent in the *Unity in Duality* symbol. Even though before that day it was clear to me why, for graphical reasons, there needed to be exactly sixteen triangles to constitute the *Unity in Duality* symbol⁶², in the theory of the Abhidharma I now discovered a theoretical explanation for it.

According to Buddhism we can find the four fundamental potentialities of the element-forces, as described above, basic to every “matter existence”, and therefore also any living organism from the smallest to human being, including our “body” and “mind”. The theory of the element-forces is founded upon the understanding of the compounded⁶³ nature of mind and phenomena. Compounded here is referring to the cause-and-effect nature basic to both material and mental phenomena as well as to Nāgārjuna’s (*tendrel*) of “part” and “whole”, which was explained above in connection with Tsongkhapa’s Essential Nature of “conjunction”. Accordingly, the “element-forces” are not just to be considered the mere “origin of

⁵⁸ *Trarab*, (Tib.) *Tra-rab*

⁵⁹ *Tra*, (Tib.) *Tra*

⁶⁰ *Drag*, (Tib.) *Drag*

⁶¹ The square represents the earth element-force, the circle the water element-force, the triangle the fire element-force, the half-moon the air element-force and the dot (in the center of the logo) the space element-force.

⁶² When looking at this figuration graphically appearing, when you place the 16 triangles on top of each other, as in the *Unity in Duality* symbol (logo), one is respectively drawn inwards to the central point (unity or potentiality) and outwards to appreciate the full unfolding of the elements in matter nature (duality) – *Unity in Duality*.

⁶³ *Dīje*, (Tib.) *Dus-byas*

matter”, rather different Indian and Tibetan Abhidharma texts point to a continuous interrelationship between “matter” and “energy (PF)”, whereby “matter” is continuously fed and saturated by the “element-forces”. This means, that no “matter entity” could possibly uphold its existence without the “element-forces” in terms of the ongoing feeding from the potential-field. Since the four “element-forces”, in accordance with ancient “inner science”, can be found to feed and saturate all levels of matter and mind, we could consider that these forces could be fundamental and universal.

Basic to the whole universe is a structuring energy. Everything coming into existence needs and possesses structure. Even before the emergence of “matter” there is some kind of subtle “energy structure”. In the same way mind possesses structure. All of this structuralisation in the universe is feeding of a specific force, which in the ancient “inner science” is called the *earth element-force*. If this force did not exist, first as a potentiality, form existence would not appear, as there would not be any structure.

However, in order for this structure to come into being, many components need to join together. Furthermore, this joining needs harmony, i.e. the single components needs to mutually support each other and this supporting, harmonizing force, which in “inner science” is called the *water-element-force*. Once there is harmony and structure, development can go on to its completion.

But for any phenomenon to develop and reach its highest point of development, there need to be a forward driving force of ripening and maturing, this force is named the *fire element-force*.

Finally for the phenomenon in the first place to start becoming and as well for it to continue its existence and/or decay, action and movement is needed. This universal force is traditionally called the *air element-force*. In this way for existence of any matter entity and, or mental phenomenon in this universe to appear, all of these four element-forces seem to be needed.

Regardless whether we speak about the evolution of the universe or about our individual development “inner science” and the Tantras

describe these processes in terms of the unfoldment of the element-forces. And the absorption of the element-forces carries us and the universe back into the “element-origin”/“potential-field”. In accordance with the “inner science” it seems that our solid bodies and all other forms of existence evolve from the same basic potential field, from which also mind develops.

The idea of the element-forces is playing an important role in the tradition of Tantra. In this tradition one works directly with the “element-forces”, and if the adept has reached a high level of realization of these practices, one also speaks of obtaining the “mastery over the element forces”. This implies the capacity to voluntarily materialize and dematerialize – initially on an experience level and later also on an existential level.

Accordingly, in the tradition of Tantra there are practices using the enveloping process of the elements similar to the death process. During the death process both physically as well as mentally a natural absorption of the unfolded “element-forces”, back into their origin, takes place – the final point of which is referred to as the “clear-light of death”.

This natural absorption process is basic for Tantra practices, which always implies absorption of the element-forces: The earth element-force is absorbed into the water element-force, which again is absorbed into the fire element-force and that is absorbed into the air element-force, which is finally absorbed into the space element-force/mind element-force. On the way to the space-/mind element-force the Tantra adept is undergoing some particular transformations that are described in detail within the Tantra literature, until reaching the “clear-light” – the goal of the practice of the adept. The “clear-light” is said to be the border-zone between duality/ Saṃsāra and non-duality/ Nirvāṇa.

From this pure potentiality of the “clear-light” again the adept takes part in the unfoldment of the space-/mind element-force, the air element-force, the fire element-force, the water element-force, and finally the earth element-force. In this practice, for mastering these otherwise unconscious processes, the Tantra adept thus passes

through the *involution process* from “matter” back to its origin of “potentiality of the element-forces”, and from there passing through the *evolution process* from “pure potentiality” back to the “manifestation in matter”. It is this principle of unfoldment and enfoldment/absorption that is basic also to the ancient Mandala practices.

In this we can find a decisive difference between the Abhidharma and the Tantra tradition. While the Abhidharma, as described above, speaks of the element-forces in relation to the origin of matter, the Tantra tradition seems to indicate *two interrelated and inseparable lines* of development of “body” and “mind”, both of them leading back into the “origin of the element-forces”, respectively feeding of that origin. These two *interrelated and inseparable lines of “body” and “mind” development in their interplay are considered to be the cause for the unfoldment of the whole universe*. It is the underlying element-forces of “body” (form) and “mind” (mind-principle), which ensure that “matter” can unfold and develop and re-absorb.

With the interrelationship between the “element-forces/”energy PF”) and “matter” (in Tibetan *jungwa*⁶⁴ and *junggyur*⁶⁵), as expounded in the Abhidharma, we are given an explanation of how all compounded phenomena of this universe, all “matter”, comes into being from its “potential-field-origin” and returns back into it. However, with the practices of absorption/enfoldment and unfoldment, which is the underlying principle of Tantra practices such as the “clear-light” practices, the “Chakra-energy” practices, the “illusory-body” practices and the extremely subtle “*lungsem*”⁶⁶ practices, we are given the insight as well as the practical guidelines for transforming our existence into more and more subtle “body”-“mind” units with the ability to experience phenomena at the same subtle level of existence.

⁶⁴ (Tib.) ‘Byung-ba

⁶⁵ (Tib.) ‘Byung-gyur

⁶⁶ (Tib.) *Rlung-sems*

In modern science one is speaking about the nature of “matter” and about “formless energy” as well as about an underlying principle of “potentiality” that seemingly follows different rules and has a different nature than “matter existence”. In the “inner science” and in the Tantra tradition one speaks about the deepest “nature of mind” – clear “awareness nature” – as well as about the deepest “nature of body” – the most subtle movement, *lung*⁶⁷. It is the mastery of the inseparable interrelationship of the subtle and clear “awareness principle” (mind nature) and the most subtle movement/vibration (finest trace of “embodiment”)⁶⁸, which is used to develop subtle embodiments like the so-called “illusory body”, in order to perceive subtle levels of reality. This interrelationship between “body” and “mind” as well as between “subject” and “object”, which I will describe more in detail in the following part of this paper, is an aspect that I have not yet met within modern science.

Summary

In regard to “matter”–“energy (PF)” interrelated nature, (*tendrel*), it opens up a perspective and a practical insight into evolution and deployment in terms of the respective progressively unfolding stages of reality as well as the enfolding stages. The unfolding and enfolding processes can be likened to the breathing of nature, its exhalation and inhalation – *exhalation* being the “materialization” of the original “energy/potential nature”, and *inhalation* being the transformation into its “energy (PF) origin”. This pulsation takes place over a lifetime of any phenomenon; in the 24 hours circle of human existence; and in every split second or every shortest moment of time.

In accordance with “inner science” matter is said to be both compounded and fleeting. For matter to continue its existence, in each split second it needs the interaction of many components,

⁶⁷ (Tib.) *Rlungs*

⁶⁸ *Shinto trarab lungsem*, (Tib.) *Shin-tu tra-rab lung-sems*

which implies that the existence of matter is dependent on the cooperation of all these components coming together in each and every moment, and it needs the continuous unfoldment from “energy/potential nature” into “matter” as well as the enfoldment of “matter” into its “energy/potential origin”.

Thus in accordance with the ancient “inner science” it seems that our solid “bodies” and all other forms of embodiments of existence are evolving from the basic “energy/potential field”, from which also “mind” develops. Existence seems only to be possible due to this continuous saturation of “energy (PF)” throughout all its manifold forms. As the universe is inseparable from its resonating “energy (PF) origin”, “matter” and “energy (PF)” are likewise inseparably interrelated, and as a consequence of that “body”–“mind” as well as “subject”–“object” are also inseparably interrelated, as will become obvious from my presentation below.

Both the diversity of “matter” and “energy (PF)” as well as the unity of “matter”–“energy (PF)” are thus an integral part of their interrelationship, i.e. they are of simultaneously opposing and uniting natures – “unity in duality”.

The Investigation of Reality on the Basis of (*Tendrel*) through the Subject-side

In my exposition of the investigation of reality on the basis of (*tendrel*) through the subject-side, I will now present “body” and “mind” as well as “subject” and “object” interrelationships, the second and the third of the Three Pairs of (*tendrel*) underpinning *Unity in Duality*.

2. “Body” and “Mind”

Simultaneously Opposing and Uniting Interrelationship The Second of the Three Pairs of (*Tendrel*) underpinning the Unity in Duality Paradigm

When speaking about the “body”–“mind” interrelationship from the perspective of “inner science”, first of all on a human level we need to differentiate mind into its five sense-minds (perceptions)⁶⁹ and a 6th mind (perceptions and cognitions)⁷⁰. My argument unfolding below is that all our types of “mind” (perceptive and cognitive abilities) are interconnected with their embodiment.

In this context it should be pointed out that in the discussion of the “body”–“mind” interrelationship both “body” and “mind” are viewed from their perceptual mode of functioning, which means that what is at focus in regard the “body” are the five physical senses with their two aspects, the five sense organs⁷¹ and the connected five effectual-sense-powers⁷².

⁶⁹ *Wangpö namshe nga*, (Tib.) *dBang-po'i rnam-shes lnga* includes the visual sense mind, auditory sense mind, olfactory sense mind, gustatory sense mind and the body sense mind. From an “inner science” point of view the receptors of the body-sense, whose related sense organs are in the whole body, are not confined to the mere surface of the body, but rather can be found *within* the whole body. In this way the body cannot only sense outer objects, but can likewise sense itself down to every single cell.

⁷⁰ *Yikyi namshe*, (Tib.) *Yid kyi rnam-shes*, which according to Unity in Duality (UD) Science of Mind and Phenomena comprises the three mental aspects of conceptual-mind/*togpe namshe* (Tib.) *rTog-pa'i rnam-shes*; image mind/*nangwa namshe*, (Tib.) *sNang-ba'i rnam-shes*; and feeling mind/*nyongwe namshe*, (Tib.) *Myong-ba'i rnam-shes*.

⁷¹ *Wangten khogpa nga*, (Tib.) *dBang-rten khog-pa lnga*, i.e. the visual sense organs, auditory sense organs, olfactory sense organs, gustatory sense organs and the body sense organs, the latter comprising “inner” and “outer” body-sensations.

⁷² *Wangpö zugchen nga* (Tib.) *dBang-po'i gzugs-chen lnga*

In respect to the five sense minds the Abhidharma literature⁷³ speaks of five effectual-sense-powers that can be localized in connection with the corresponding physical sense organs. It is these five effectual-sense-powers that enable the sense minds to experience their corresponding sense objects. The five effectual-sense-powers are seen as the intermediating factors between the sense organs and the sense minds.

If there is a disturbance in connection with a physical sense organ, this leads to a disturbed perception of the respective sense mind. Also if one of the effectual-sense-powers is impaired, the corresponding sense mind experience is likewise impaired. Thus we can see that the five sense minds perceive their object in dependence on the specific structure, range and general condition of the five physical sense organs as well as in dependence on the functioning of the connected five effectual-sense-powers. Also, with the physical disintegration of the “body” at the time of decaying and dying, where the physical sense organs stop functioning, since they are losing their basis the sense minds stop functioning as well. In this way we can reason that on a *sense level* there is an indispensable interrelationship between “body” and “mind”.

On the basis of any of the five sense mind’s experience, the 6th mind appears – in our human condition predominantly the conceptual mind (cognition)⁷⁴, which in accordance with the Unity in Duality Science of Mind and Phenomena represents one of the three aspects of the 6th mind next to the image mind (perception)⁷⁵ and the feeling mind (perception)⁷⁶. If we were not making any sense experience based on our physical senses, the conceptual cognition would not even start to function, since it relates to the sense experience – however in an abstracting, describing and judging way. Furthermore, if it were not for this conceptualisation of the sense experience, we would not make mental so-called ‘wholeness’-

⁷³ Both the Earlier Schools (Hīnayāna) Abhidharma as well as the Later Schools (Mahayana) Abhidharma

⁷⁴ (Tib.) *rTog-pa’i rnam-shes*

⁷⁵ (Tib.) *sNang-ba’i rnam-shes*

⁷⁶ (Tib.) *Myong-ba’i rnam-shes*

image-creations (image-mind appearances) based on the conceptual description, which again are the base of pleasurable and unpleasurable⁷⁷ mental feeling experiences. In this way also our emotions would not arise, since they are usually initiated by conceptual cognition and the corresponding image mind (perception). I.e. the normal level of image mind (perception) as well as the feeling mind (perception) would not come about without conceptual cognition functioning, and the conceptual cognition functioning would not come about without the functioning of the sense-minds, which again is dependent on the physical sense organs.

Our normal human life experience of happiness and suffering is in this way based on our conceptual cognition, which in turn is based on our sense perception, mediated by our sense powers located within the physical sense organs. All our common human experience is thus connected with our conceptual cognition and with our “physical body”.

In this way it becomes clear that on our normal human level exists indeed an interrelationship between our “body” and our “mind” – our “human body” is the basis for our whole “human experience of reality”. This idea, that all our mental activity is related with our “body”, on further inquiry we can find throughout all of the Abhidharma literature.

This interrelationship between the “ordinary mind” and the “physical body” furthermore becomes elucidated in the description of the death process in accordance with the Tantra tradition. When the element-forces of the body become weaker as the “body” decays, this implies that the physical senses become weaker and so do the sense powers, until decreasing completely at the time of death when the “physical body” stops functioning. Because of this the sense minds, the conceptual cognition and emotions likewise become increasingly weaker, until ceasing to function all together at the end of the death process. The reason for this is from a Tantra

⁷⁷ *Dedug nyongwa*, (Tib.) *Dedug myong-ba*, i.e. experiences of happiness *dewa* (Tib.) *De-wa* and ‘distress’ *dugnyal*, (Tib.) *Dug-ngal*.

perspective, that the functioning of the physical level is inseparably connected to the functioning on a coarse mental level. From this can thus be seen that not only the “five sense minds”, but rather our “whole coarse mental functioning⁷⁸” is interrelated with our “physical body”.

Furthermore, “body” and “mind” seem to be interrelated on more subtle levels in accordance with both the Sūtra and Tantra literature. Here we can find various references to “subtle bodies” that are basic to our “coarse physical body”. In accordance with the Buddhist tradition of meditation⁷⁹, within the field of the 6th mind one can develop perceptive abilities similar to the five sense minds. Doing so, one systematically develops an “embodiment with 6th mind senses”, a so-called “6th mind body” or “subtle body”, through which the “6th mind” is able to experience form/colour, sound, smell, taste and body sensations, independently of the “coarse body”, i.e. independently of the physical sense organs. On the basis of such a “subtle embodiment” it is possible to develop both more subtle cognitive abilities as well as abilities of higher intuitive “feeling minds”⁸⁰. In this way the “subtle mind” and the “subtle body” are likewise inseparably interconnected.

In the Sūtras and Tantras we can find a number of references to “subtle embodiments”, such as for example the “bardo body” – a “subtle embodiment” that is manifested in the intermediary state

⁷⁸ *Namshe ragpa* (Tib.) *rNam-shes rag-pa*

⁷⁹ For example the practice of *shine* (Tib.) *Shi-gnas*, Skt. Śamatha, which is the practice of one-pointedness and clear perception without use of the physical sense organs, leads to the cultivation of special 6th mind sense-powers. These are not physical sense-powers, but they possess a *lung* (Tib. *Rlung*) nature and are connected with a subtle embodiment. See further elaborations on *lung* below.

⁸⁰ It is a fundamental principle of the Tantra approach to refine the “body” more and more, in order to refine the “mind”, as it is inseparably interconnected with it. In this way one obtains through an increasingly “subtle embodiment” an increasingly “subtle mind”. This principle finds its expression in *dzogrim*, (Tib.) *Dzog-rim* stage, the Tantra completion stage, as expressed in the mastery of “Chakra-energy”, “dream body” and the “illusory body”.

between death and rebirth, and of which is said that it can pass through coarse matter, such as walls. Another example for an even more subtle “6th mind body”⁸¹ is the so-called “illusory body”. The Tantra adept at first develops a so-called impure “illusory body”, which is followed by a so-called “pure illusory body” of even more subtle quality and accordingly of even more “subtle perceptive abilities”. Our normal senses are strongly limited spatial-temporal, but when embodying a “subtle body” the time- and space dimensions open up according to its subtlety. All depending on the degree of opening of the “subtle mind” based on the “subtle embodiment” the adept can thus enter a dimension of experience beyond the normal time-space limitations, which apart from the “body”–“mind” interrelationship, also points to the interrelationship between “subject” and “object”, on which I will be expounding below.

Also in according with the Buddhist practice of Dream Yoga it is natural for us to use our “dream body” in the dream state, in which all sense-abilities such as seeing, hearing, smelling, tasting and body sense are embodied when we dream. The “dream body” is not obstructed by matter, which implies that it is likewise a “subtle” or “6th mind” body. Due to the extended time- and space limitation of the “dream body”, the corresponding “dream mind” naturally possesses heightened abilities, which can take us beyond our normal mental limitations – if we are able to master the “dream body” and the dream state. This is the reason why, within the Tibetan shamanistic tradition, within Buddhist Tantra as well as in many of the ancient traditions all over the world, the dream state is being used for spiritual purposes as well as for finding solutions for the riddles that occupy us – be it of a philosophical, scientific or other nature.

What I think is important in this context is that from this ancient tradition we can learn that the “body” and “mind” are interrelated as well as that the “body” sets the frame for the corresponding level and limitation of the “mind function”. Also we can see from ancient “inner science” that the more subtle the embodiment, the less it

⁸¹ (Tib.) *Yid-lus*

makes sense to separate “body” and “mind”. Furthermore, in Tantra literature we find descriptions of an extremely subtle “body-mind” phenomenon that is called *lungsem*⁸². *Lung*⁸³ refers to the “extraordinarily subtle ‘body’-aspect” and *sem*⁸⁴ refers to the “extremely subtle mind-aspect” of the inseparable *lungsem*-unit. On this highly subtle level of “body” and “mind” the “body” and “mind” is interrelated to such an extent that even though they are distinguishable in words, they are inseparably united. In this context one is using the metaphor of the one who can move, yet cannot see (“body-aspect”), and the other one who can see yet cannot move (“mind-aspect”), in order to illustrate the interdependence of *lung* and *sem* – one without the other would not be able to function, thus *lung* and *sem* are absolutely inseparable. One can also say that *lung* is the “body-aspect” of an extremely subtle level⁸⁵ of the element-forces⁸⁶ and that *sem* is its inseparably connected “mind-aspect”. From the perspective of the level of *lungsem* one can also illustrate what happens during the extension of the time-space experience in the context of what may be called clairvoyance: If, for example, I was sitting here and was able to see what happens at the same time in India, or what will happen next year, this implies that from this point here and now something is moving in time and space, which so to speak makes the connection to the object of my enquiry. That, which travels, in accordance with the ancient tradition is the *lung*, the extremely subtle “body-aspect”, with which *sem*, the extremely

⁸² (Tib.) *Rlung-sems*

⁸³ (Tib.) *Rlung*

⁸⁴ (Tib.) *Sems*

⁸⁵ I would like to remark that we find here a terminological difference between the Abhidharma, i.e. Sūtra, and Tantra. While in the Abhidharma one differentiates merely between the formless element-forces on the one hand, *jungwa* (Tib.), ‘*Byung-ba*, and different levels of matter on the other hand, *jung gyur*, (Tib.) ‘*Byung-gyur*; where the Tantric tradition furthermore differentiates different levels of subtlety of *jungwa*, (Tib.) ‘*Byung-ba*. The reason is that within the process of absorption the element-forces lose their power of manifestation and sink back more and more into a state of pure potentiality. This is equated to increasingly subtle levels of the element-forces.

⁸⁶ (Tib.) *Lus kyi ‘byung-ba phra-mo*

subtle perceiving “mind-aspect” is inseparably connected.

Summary

Thus we can find confirmed on this extremely subtle level what we have already seen on the coarse and subtle levels of “body” and “mind”: Without “body” there is no mind⁸⁷, in other words, if there is “mind” there is also an “embodiment” accordingly. Whenever we speak about “mind” it needs a corresponding “embodiment”: be it on a coarse, subtle or extremely subtle level. As shown above, the “coarse body” and the “coarse mind” are interrelated with each other; likewise the “subtle body” and the “subtle mind” are interrelated with each other; and likewise it is so in the “extremely subtle body-mind”.

It seems to me that already at the very beginning of evolution the intrinsic universal “mind-energy” is crystallizing in a “form aspect”, and in this way “mind” always remains with a “body-aspect”, just as “body” always remains with a “mind-aspect” to it. In this, the “body-aspect” sets the frame for the way in which the “mind-aspect” can function – especially in terms of the spatial-temporal limitations. What I mean to say is that the “mind”, always being of an ‘energy’ nature, is bringing forth a “body-aspect” on different levels of evolution, which is a “form-crystallization” of “mind” on various coarse/subtle levels, at the same time it is an expression of the degree of dualistic unfoldment.

Both the diversity of “body” and “mind” as well as the “unity of body-mind” are thus an integral part of their interrelationship – i.e. they are of simultaneously opposing and uniting natures – “unity in duality”.

⁸⁷ See also the *General Introduction to Tantra* by Khedrub Je, who says: “Without body no mind would exist. And without body and mind there would be no voice.”

3. Subject and Object Simultaneously Opposing and Uniting Interrelationship The Third of the Three Pairs of (*Tendrel*) underpinning the Unity in Duality Paradigm

Among the schools of the Buddhist “Inner Science of Mind and Phenomena”, as mentioned in the introduction, among the interrelationships we foremost find described the “subject” and “object” interrelationship. With reference to the literature of “inner science” I would like to present here some of the different views, which show that the “subject”–“object” interrelationship is an intrinsic part of our experience and our whole existence. These systematically built-up views take us in an increasingly more radical way through the development of “inner science of mind and phenomena”.

Generally in Buddhism the “mind (subject)”⁸⁸ and its “object” have a special relationship, which implies that they cannot be separated from one another. This is why these two poles are always viewed in their interrelationship.

The Yogācāra-school of “Inner Science of Mind and Phenomena” for example states that the five sense minds⁸⁹ and the five sense objects⁹⁰ and the latter’s reference possesses the same root⁹¹. This root is considered to be an imprint in the ‘mind’⁹² that in Tibetan is

⁸⁸ *Nangsem*, (Tib.) *Nang-sems*, literally translated to ‘inner-mind’.

⁸⁹ *Wangpö namshe nga*, (Tib.) *dBang-po’i rnam-shes lnga*, i.e. the visual sense mind, the auditory sense mind, the olfactory sense mind, the gustatory sense mind and the body sense mind.

⁹⁰ Form/colour, sound, smell, taste, objects of the body sense.

⁹¹ The text I am referring to here uses the Tibetan term *dze* (Tib.) *rDzas*, which can also be translated to “substance” – albeit not in a material sense.

⁹² “Mind” here refers to a “rudimentary level of mind”, *ālaya-vijñāna*. If we should explain *ālaya-vijñāna* in Western terminology we could say that it is beyond the “mind” of the single individual but at the same time is not separate from the single individual. We could relate it to “universal mind”, or maybe even in Jungian terms (Jung being a student and

called *bagcha*⁹³.

In the Yogācāra-school⁹⁴ evolution or the unfoldment of existence is explained in terms of three progressive stages of manifestation⁹⁵ consisting of:

Basic principle of the universe and of existence⁹⁶

Self-identification, the rising above the basic principle looking back at “itself”⁹⁷ and

*Other-identification*⁹⁸.

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

The *basic principle* of the universe and existence is said to contain all these three dualistic principles in a dormant or potential form as imprints or *bagcha*⁹⁹. The presence of these imprints or this potential field is the cause by which the whole universe and the whole of existence unfold. In other words, the *basic principle* is said to contain within itself the potential nature of the universe and of existence as such. In this way both the one experiencing – the

contemporary psychiatrist to Freud) we could make connection to the “collective unconscious”.

⁹³ *Bagcha*, (Tib.) *Bag-chags*, imprints can be of individual origin, of human origin (origin of the specific spices), or of universal origin. In this context I am relating to the latter two of the three levels of *bagcha*.

⁹⁴ For example the Indian philosopher Vasubandhu in his work *Triṃśikā-kārikā*

⁹⁵ *Gyurpa namsum*, (Tib.) *Gyur-pa rnam-gsum* / (Skt.) trividhah parinamah / the three progressive stages of manifestation.

⁹⁶ *Künshi namshe*, (Tib.) *Kun-gzhi rnam-shes* / (Skt.) ālaya-vijñāna / substratum ‘awareness’.

⁹⁷ *Nyönyi namshe*, (Tib.) *Nyon-yid rnam-shes* / (Skt.) kleśa-vijñāna / primordial self-identification or self-referential ‘awareness’.

⁹⁸ *Jüla nampar rigpa*, (Tib.) *Yul-la rnam-par rig-pa* / (Skt.) viśaya-vijñāpti / ‘experience’ pertaining to phenomena.

⁹⁹ (Tib.) *Bag-chags*, (Skt.) *vāsanā*,

subject – and that which can be experienced – the object – arise from this *basic principle*.

Thus, according to the Yogācāra view it is the same imprints that bring forth both the five sense minds, the “subject-pole” and the five sense objects – the “object-pole” – as well as the “referential object”. In this way from the beginning “subject” and “object” are indispensably related.

The second principle of *self-identification* is insofar considered the root of the creation of all dualistic existence¹⁰⁰. It is the universal “self-holding” that forms the basis of the unfolding process into increasingly more coarse forms and levels of *self-identification* – the “subject side” – which at each stage determines the *other-identification* – the object side (object-pole and referential object) – and is standing in interrelation with it. Even at our human level of manifestation, regardless of what we experience and the tools by which we experience, both the “subject-poles” and “object-poles” as well as the “referential objects” are interrelated and are rooted in the potential nature of the *basic principle*.

The evolutionary perspective exposed above thus suggests an on-going interconnection between “subject” and “object” in their unfoldment to the level of our existence and in their way of experiencing, based on an original substantial identity of “subject” and “object” in terms of *bagcha*.

Also in accordance with other Buddhist literature¹⁰¹, for instance in connection with the “Wheel of Existence”¹⁰², there are three root-principles for the creation of the universe and of existence. The first

¹⁰⁰ In Buddhist terminology dualistic existence is named with the Sanskrit term *Samsāra*.

¹⁰¹ The Vinaya literature, the Mahayana as well as the Hinayana Abhidharma.

¹⁰² In the Vinaya tradition there is a description of how the whole of existence comes about and maintains itself. The image illustrating this idea is the “Wheel of Existence”.

principle is *self-identification*¹⁰³, the primordial splitting from the whole. As a consequence of this first principle the two other root principles of *attraction*¹⁰⁴ and *rejection*¹⁰⁵ arise, in order to sustain and secure the continuous existence of the entity, laying the foundations for the corresponding *actions*¹⁰⁶. The universe and the whole of existence are said to be the effect of these *actions*, Karma. The idea of the three basic principles, the *self-identification*, *attraction* and *rejection*, being basic to the creation of the universe and to existence is integrated in all Buddhist schools.

Also from the point of view of the Abhidharma it looks as though “subject” and “object” since the beginning of evolution are closely connected. In the Abhidharma it says that all the different types of phenomena appear from Karma¹⁰⁷. Karma has two aspects: Its main aspect is a “mental function”¹⁰⁸ that in Tibetan is called *sempa*¹⁰⁹, which implies a movement of mind towards the object. This *sempa*, the basic mental movement, produces a second aspect of Karma, which implies mental and physical actions, i.e. thoughts, feelings and physical activities. Looking at the main aspect of Karma, i.e. *sempa*, the mental movement towards the object is connected with “mind”. Its appearance creates an imprint in the “mind”, which bears an effect both on a general universal level, i.e. in relation to the reality of all existence, as well as on an individual level, i.e. in relation to the reality of the individual. From this point of view we

¹⁰³ *Dagdzin ma rigpa*, (Tib.) *bDag-'dzin ma rig-pa*. *Dag dzin* means “self-holding” in the sense of a “self-reference” or “identification” and *ma rigpa* means “lack of intrinsic awareness”. The principle of *dagdzin ma rigpa* is symbolized by a pig in the centre of the Wheel of Existence.

¹⁰⁴ *Döpa*, (Tib.) *'Dod-pa*. The principle of *döpa* is symbolized by a pigeon (later by a cock) in the centre of the Wheel of Existence.

¹⁰⁵ *Dangwa*, (Tib.) *sDang-ba*. The principle of *dangwa* is in the Wheel of Existence symbolized by a snake in its centre.

¹⁰⁶ *Le*, (Tib.) *Las*, (Skt.) Karma

¹⁰⁷ Karma is a Sanskrit term, *le* (Tib. *Las*), both of which can literally be translated to “action”.

¹⁰⁸ *Semjung*, (Tib.) *Sems-'byung*, sometimes also translated to “mental factor” or “mental function”.

¹⁰⁹ *Sempa*, (Tib.) *Sems-pa*

human beings, including our bodies and including all we are able to experience and what exists apart from that, in short: all of the “inner and outer reality” is coming about from Karma, action, mainly in relation to *sempa* and the *bagcha*, based on the three root principles. It also says in a Sūtra: It is “mind”¹¹⁰ that created this “world”¹¹¹. According to this Sūtra the whole universe is created by “mind”, a view, which is followed both by the Earlier as well as the Later (Mahayana) schools.

These ideas are common Buddhist ideas, which again seem to express the view, however in different terms than the Yogācāra School, that inner reality – the “subject” – and outer reality – the “object pole” and its “referential object” – stem from the same root. In the Mādhyamaka-school of “Inner Science and Phenomena” – I am referring here to a very special text¹¹² by Candrakīrti¹¹³, one of the most important Mādhyamaka-philosophers – it is said:

“One can neither say that the object is separate from the subject, nor that the subject is separate from the object, nor that subject and object are both the same.”



He explains with a simile: if a crystal (subject, i.e. “mind”) is placed on a yellow-coloured cloth (object), the crystal takes on a different colour and it is due to the cloth's colour and the crystal together that the “yellow crystal” appears. This means, the

¹¹⁰ Here again “mind” refers to the innermost “subtle mind-element” of potential field or primordial nature.

¹¹¹ *Kham sumpo di dagni sem chemmo*, (Tib.) *Khams gsum-po 'di dag ni sems chem mo*. This quote can be found in the Sūtra *Sa bchu-pa'i mdo*.

¹¹² Candrakīrti, *Phong-po rab-tu 'byed-pa*

¹¹³ About 650 A.C.

yellow-coloured crystal, the object-pole in the mind¹¹⁴, comes about exclusively in the *meeting* of the yellow-coloured surface (“object”) and the crystal (“subject”). The crystal is not creating the yellow and the yellow is not creating the crystal. In other words, one cannot say that there is an “outer appearance of the object” independent of the one appearing (“object-pole”) in the mind (“subject”). However, one can neither say that the “outer appearance” is the same as the appearance (“object-pole”) in the mind (“subject”). Thus in accordance with Candrakīrti the “subject” and the “object” of a given situation in time are interrelated to an extent, that if there is no “subject” there would be no “object” appearance¹¹⁵, and if there is no “object” there would not be any appearance of the “object” in the mind (“subject”), not any mind-appearance. From this text we can thus see that in the Mādhyamaka School “subject” and “object” are indeed seen as interrelated.

We human beings possess in connection with our body, i.e. in connection with the physical sense organs and the effectual-sense-powers¹¹⁶, as already mentioned, five particular sense abilities. Usually we experience our reality by means of either the sense minds or through conceptual cognition. Both of these perceptual means have their respective objects and are seen as interrelated with it. Without the sense minds and the conceptual cognition respectively, the particular forms of reality that these types of mind allow, would not exist – reality here being that, which we experience.

¹¹⁴ *Yülchen gyi nampa*, (Tib.) *Yul-can gyi rnam-pa*. Literally: “mind appearance”. To understand this term one has to know that in accordance with Indo-Tibetan “inner science of mind and phenomena” a “mind instant” is raising from moment-to-moment, i.e. each exists only a small instant of time.

¹¹⁵ (Tib.) *Yul gyi rnam-pa*

¹¹⁶ In the Indo-Tibetan Buddhist “inner science of mind” it is said that inherent to the five physical senses is a corresponding effectual-sense-power *wangpo zugchen*, (Tib.) *dBang-po gzugs-chen*, the Tibetan term *wangpo* meaning power, which points to the empowering effect the senses/sense-powers have upon the experience of the sense reality.

Due to the specific condition of our senses we perceive form, colour, sound etc., i.e. the respective five sense objects. However, the specific quality of our seeing is dependent on the structure of our eyes and on the perspective. Also what we are hearing we are only able to hear due to the anatomic built of our inner ear. If our ears, our senses, our bodies were built differently, we would be experiencing the sense-objects in a different way. It is common knowledge in Western biology that animals possess sense abilities and sense organs different from human beings and thus have different possibilities to experience the sense reality, or simply have a different sense-reality. But also we human beings can expand our sense abilities by using certain mechanical tools such as microscopes or binoculars, in this way making reality experiences otherwise not accessible to us. From these examples we can see that the subject-poles (“sense-minds”) and the object-poles (“sense-object”) of our sense perception are dependent on the particular condition of our sense organs and on our sense capacity – i.e. on our “body” and “mind”. The perception of the so-called ‘objective’ reality, the sense-reality (“object-pole”) is thus greatly influenced by and interrelated with our specific subject’s tools and conditions / sense organs and sense-mind (“subject-poles”).

From the *direct* sense experience¹¹⁷ the Buddhist logic and epistemology¹¹⁸ distinguishes the *indirect* conceptual cognition¹¹⁹. This specifically human reality, the conceptual reality, is interconnected with our specifically human ability of conceptualising. According to Buddhist logic and epistemology the point of distinction between indirect conceptual cognition and direct sense perception is related to the very particular process of conceptualisation, which is operating by means of abstraction and generalization as well as naming, thus enabling the human mind to compare and analyse. By way of conceptual subconscious object¹²⁰,

¹¹⁷ Wangpo ngönsum, (Tib.) dBang-po ngon-sum

¹¹⁸ First expressed by Dignāga and later expounded upon by Dharmakīrti in his *Pramāna-vārttikam*

¹¹⁹ *Togpe namshe*, (Tib.) rTog-pa'i rnam-shes

¹²⁰ *Dogpa*, (Tib.) lDog-pa

through a general negation of similar and dissimilars, an abstraction from the sense object appears, which is named and in turn projected back onto the sense object. This implies that “conceptual cognition” ultimately only can experience what it has previously named on the basis of its abstraction, which *in this way* does not exist in the “referential object”. What we experience with the “conceptual cognition” (subject-pole) is thus our “conceptual reality” (object-pole), which is not of the sense-objects, but still referring to them. The nature of this exceptional ability of the human mind is thoroughly described and analysed within Buddhist literature¹²¹.

We do not share this specific human reality with animals, as they do not have our specific linguistic and abstracting abilities that would enable them to experience human reality. The “conceptual reality” (object-pole) is therefore a specifically human reality and as such it only exists in interrelation with the specifically human “conceptual cognition” (subject-pole). Although the conceptual realities do not exist as an inherent quality of the sense-object, still they form the basis for human reality – the human idea-realities and value-realities. We can thus say that the “human reality” is dependent on the way in which the “conceptual cognition” experiences its interrelated conceptual reality.

Furthermore our selective naming, which is the food for the conceptual cognition, is determined by the culture we live in as well as by our general mental condition – somebody from a different culture would cognize and interpret a certain situation sometimes in a very different way, not to speak of people suffering from an acute mental disorder.

On top of our humanly and culturally shared layers of reality we have our own individual conceptual reality – corresponding to the crystallisation of different identity patterns based on former experiences. If a person has made problematic experiences, for instance not feeling loved and supported in the developmental period, this person inevitably creates vulnerable self-referential

¹²¹ See the *Pramāna-vārttikam* by Dharmakīrti and numerous commentaries to *Pramāṇa* by Indian and Tibetan scholars.

identifications that strongly influence his or her selective naming and thereby the conceptual experience of reality.

The culturally and socially determined realities (“object”) cannot be said to exist in and by themselves either, but are experienced in interrelation only with the conceptual cognition, culturalised and socialised in this particular manner (“subject”). Also the private realities (“object”), especially those determined by the vulnerable self-references, are not existing in and by themselves either, but are experienced as such due to former “imprints” in our basic individual mind (“subject”). Conceptual reality, as it is based on an abstraction from the physical sense reality, can therefore take us from heavenly-experiences to the deepest paranoia – all in accordance with the self-referential feeling created by our current self-identification.

Since the object experience, and especially the experience of the object on a conceptual level, is so closely related to the subject-pole, this opens up the possibility to work with our mind, as we do for example in art-of-relating and psychotherapy, in order to change certain problematic experiences. If “subject-poles” and “object-poles” were not interconnected in this particular way we would not be able to change our fearful etc. experiences of reality. This is not only true for problematic experiences, but also in our everyday-life. If we understand the interrelationship between “subject” and “object”, the outer reality, loses its power over us, because we know that the “subject” is holding the key for its “reality experience” and we may become less outerly determined.

Another way to view the “subject” and “object” interrelationship is in the context of more subtle levels of perception and reality. If the perceptual/cognitive means used by the subject are of a coarse type, so is the experience of the object, and visa versa. The more subtle tools of perception/cognition are utilized (“subject”), the more the subject has access to more subtle and uniting levels of reality (“object”).

Summary

I have tried to show that on any level of experience the type of mind (“subject”) we use will access *the* and only *the* particular and corresponding reality (“object”), which naturally implies that there is an inherent and indisputable interrelationship between “subject” and “object” for the better or for the worse, all dependent on whether we use our insight into our decisive role in the appearance of reality.

Both the diversity of “subject” and “object” as well as the unity of “subject” and “object” are thus an integral part of their interrelationship, i.e. they are of simultaneously opposing and uniting natures – “unity in duality”.

III. After word

The spiritual goal of Buddhism being to realize the unity or “void nature”, Nāgārjuna used the insight into the integral nature of existence of the Eight (*tendrel*s) as the proof of the ‘void’-nature of existence as well as the proof of the non-inherent existence of the Eight (*tendrel*s) of phenomena themselves.

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

The contradictions and the unities are present at all times. The “finite”, “localized” and “part” appearance on a surface level of existence is common to all that exists. Beyond that the “infinite”, “de-localization” and “wholeness” prevails. It is exactly this continuous flow, the unification beyond the surface, that makes

existence possible and without which it would come to a natural halt.

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

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

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

As we experience reality on the basis of the body condition (physical senses), the “body” sets the frame for the “mind”. Deepening the co-operation between these two interrelated aspects of “body” and “mind” makes the “mind” naturally calm down and its experience of reality becomes more natural and balanced. Deepening the subtlety in regard to “body” and “mind” it is possible once again to reconnect with our different latent abilities, “experiencing a more unified level of reality” and thereby also to reconnect with the experience of *becoming* and *cessation* as part and parcel of the underlying stream of continuation.

As “energy” is always basic to and saturates “matter”, when dealing with “matter” this implies a connection to “energy” beyond matter nature. When we experience the “energy of matter”, “matter” becomes no longer *localized* and isolated. Touching the “basic nature of matter”, its “energy” basis, implies that the functional

entities of the individual manifestation are no longer separate, but are interrelated, basically *unified* and *de-localized*.

As the conceptual cognition, the normal human “subject-pole”, abstracts and crystallizes reality, the normal human “object-pole”, it can only conceive of the *parts* and not the *whole* and it cannot conceive of the on-going process of existence. Identifying with any of the conceptually fixed moments of existence encapsulates and fixes the “subject” and gives rise to fear of its *finite* nature. Being less ruled by the conceptual cognition opens up to the natural flow of existence and allows for our partaking in its *infinite* nature.

May this insight be generously used by all human beings
May it be expounded and explored to its depths
May it lead to harmony between different nations, different views
and religions
May it lead to a longed-for balance between man and nature for the
benefit of both