



UD-NEWSLETTER

Number 3, December 2004



VEN. TARAB TULKU RINPOCHE XI
1935-2004

Dear Friends,

First of all I would like to express my deep-felt gratitude for all of your help and support during Rinpoche's sickness and death. It has been a very big source of strength for me and my family to know that you have all been thinking of us.

I would like to take this occasion to share my personal view with you in regard to the continuation of Rinpoche's work. Rinpoche was very concerned that the Unity in Duality education should continue and even spread to other countries - including India and the Tibetan community. Rinpoche's entire life was dedicated to understand and pass on the essence of the old scriptures and it would be a great waste if his work would not continue in this spirit. It is even my feeling that one day Rinpoche will be recognized as one of the great reformers of Tibetan Buddhism.

I know that it is Rinpoche's wish that you continue the good work in the line of Tendrel and that you support Lene Handberg, who has been entrusted with the precious teachings of Rinpoche. Even the day before Rinpoche died he expressed his deep concern for the continuation of his teachings and this is a call to every single one of us.

I am confident that we can make it work if we all work together.

Best wishes from

Kirsten Losang

TARAB TULKU RINPOCHE XI, **LHARAMPA GESHE / DR. PHIL.** **DECEMBER 22, 1934 – SEPTEMBER 23, 2004.**

Our most honourable teacher and dear, dear friend Ven. Tarab Tulku Rinpoche has left his physical existence September, Thursday 23 at 15 hour in Denmark – at the very height of his activities and presence among us.

Rinpoche had been sick with a cancer for the last 1/2 year – it broke out aggressively soon after his great tour in India where he was teaching in 21 Tibetan higher institutions, requested by His Holiness Private Office, in October last year.

Rinpoche's death comes as a great surprise even to his near students as it was difficult to believe how sick Rinpoche was. Rinpoche never stopped travelling, never stopped giving teachings. Until less than two weeks before Rinpoche died he was still insisting to go to Hamburg for his teaching on Yogacara in connection with his *Unity in Duality Training and Study Program*. It was first after many negotiations that he agreed to go to hospital in Strasbourg, where they could not believe he could be alive in this condition, and even less could believe that Rinpoche could be conscious with the level of pain with which he was inflicted. In the end the doctors said he made a miracle in order to convince them that he was able to fly with me back home to Denmark. Rinpoche finally had a week at home with his family and friends before 'passing away'.

It is very strange indeed for me to describe Rinpoche's departure, as it is so new and painful as well as it is very difficult to believe that it has actually happened, partly because Rinpoche's presence is so strong for me as well as for his other students, most times more strong than when Rinpoche was physically alive. Death in this case simply does not fit with our normal logic about 'passing away'. However, it fits very well with Tarab Rinpoche's teachings of which his death was an absolutely true example.

Needless to say it was a very special and profound teaching to be present at Rinpoche's passing to another state. We were all fighting with our emotions and difficulties with letting Rinpoche leave the body, but as soon as Rinpoche entered the death process itself, he helped us tremendously to stabilize ourselves with the immense strength that naturally and effortlessly radiated from his heart chakra.

Rinpoche's face had already transformed during the last days before his passing. He looked more and more like himself at the age around 35 - I have a photo from this time where he looked like a samurai. The last days Rinpoche joked about that we should bring his new look in the next courseprogram with long hair tied together in the back.

But during his death process Rinpoche's face became even more deep and calm and in the end he radiated an immensely wise calmness with a presence of absolutely undisturbed peace - like a mixture of a great red Indian chief and a fully accomplished Bodhisattva – if I should try to describe the indescribable.

Even though Rinpoche hardly had strength to lift a finger in the end, and with a blood sugar at a level where normal people would fall unconscious, Rinpoche stayed conscious the whole day of his passing. At a certain moment Rinpoche demanded to sit straight up in the bed with the legs crossed as described and he stayed unmovable like that all the way through the death-process. Rinpoche asked Ngawang (his old helper from Tibet) for a Tibetan precious pill. Rinpoche then looked at us and smiled, where after he looked up in the sky for a moment before he closed his eyes for entering into the actual death-process, which, after the last breath, left us for many, many hours with an enormous presence, strength, love and compassion radiating from him, filling up the whole room – at the same time to be felt in many places – still to be here with us today.

The day before Rinpoche's death-process there was an earthquake in Denmark, which is very unusual. When Rinpoche passed away there was sunshine and rain and many rainbows to be seen.

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Finally, at the night before the cremation of Rinpoche's body our house shook with a big noise to be heard on all three stories, and Rinpoche's table was trembling

Rinpoche promised to stay with us and we can feel it is true. Rinpoche proved the possibility of his non-physical manifestation to be true already in our Yogacara course in Hamburg, where many of the participants felt his presence even more strong than when he used to be physically present. A phenomenon that later proved to be true both in Aix-en-Provence and in Paris at two weekend teachings just after Rinpoche's 'departure'.

One of Rinpoche's great concerns just before he entered the death process was that he felt he had not finished what he wanted to do especially in connection with his own people. He was sad that he did not manage to finish his second work in Tibetan – Rinpoche has finished his first great work in Tibetan, which is being taken care of by His Holiness the Dalai Lama, who is overseeing its publication in Dharamsala at the present.

Also it was Rinpoche's plan to start teaching Tibetan scholars in connection with the setting up of the *Unity in Duality Program in India, Dehra Dun*, to be started this coming March.

Rinpoche was deeply sorry that he did not manage this. So just before Rinpoche was entering the death process I had to promise Rinpoche that we would continue the India Building Project and that we would start the *Unity in Duality Training Program in India* in March as planned. Also I promised that we would try to open it up to young Tibetans who have the aspiration to study *Unity in Duality* and who can speak English well enough to attend.

Rinpoche was equally concerned with the *Unity in Duality Training Program* already running in France and Germany. It was his last wish that they also would continue, and I promised that we will do our very best concerning this.

These promises of continuing the *Unity in Duality Training and Study Projects* brought a grand smile on Rinpoche's face and a brilliant radiance in his eyes and seemed to give him peace to enter the death process proper. So I hope – and I do know by now – that all of Rinpoche's students feel the same responsibility as me and will help in fulfilling Rinpoche's heartfelt wishes.

Rinpoche is leaving his wife Kirsten Losang and his son Norbu Losang behind. As Norbu is only 16 years old we have promised Rinpoche to establish a fund to ensure Norbu the education he wishes to have. When the fund is established you will find the details on the website of the Tarab Institute.

His Holiness's Office has advised us to let Rinpoche cremate in Denmark, which has already been done. Rinpoche's ashes will then partly be transported to Dharamsala and partly stay in Denmark.

On request from Dharamsala we will let build two silver stupas for the purpose of holding Rinpoche's ashes. The stupas can then later be gilded etc.

All the Tarab Institutes are helping to collect money to finance the building of the stupas – so if you would like to contribute please look into our website: www.tarab-institute.org and contact your nearest Tarab Institute.

From the very time of Rinpoche's entering the death process there have been made the appropriate rituals in Dharamsala and elsewhere, where after all the necessary rituals to request Rinpoche to manifest again as a human being among us will start. Rinpoche's *long life prayer*, which was written by the teacher of the Thirteenth Dalai Lama and former Regent of Tibet, has now been converted into a *request-for-return-prayer* and it can be ordered from the Tarab Institutes of Germany, France and Denmark.

Lene Handberg
Assistant to the late Tarab Tulku Rinpoche

A SHORT BIOGRAPHY OF TARAB RINPOCHE

By Lene Handberg

Late Tarab Tulku Rinpoche was born at Gangkyi Shar near Lhasa on December 22, 1934. At his birth an old apple tree in the garden of his parents was blooming even though it was in December and in Central Tibet where it is bitterly cold at this time of the year. Also the water turned into milk in his parents' house and Rinpoche was born with the victory shirt around his body, all of which are considered to be special signs of the birth of an extraordinary child. Rinpoche's mother, however, was trying to conceal how special her son was, as she did not want to lose him, so she was trying to cover up some of the signs. Rinpoche said that his mother for instance had told him that: "When I was a baby and she took me to the temple I said mantras. I said mantras so clearly that she got afraid that others would hear it and she put her hand over my mouth each time I began to say them".

One day, before Rinpoche was one year old, Rinpoche's grandmother's brother, who was the teacher of the thirteenth Dalai Lama and who later should become *Regent of Tibet, Ven. Taktrag* (Tib. *sTag-brag*) Rinpoche, took him along to his monastery, which was nearby, and seated him on his own throne. Rinpoche recalled this incident because Taktrag Rinpoche kept asking in a more and more demanding way "who are you?", and Rinpoche got so angry in the end that he kicked Taktrag Rinpoche's bell so it fell on the floor. Later monks from the Tashi Rabten Monastery in Kongpo came along and put Rinpoche through all the tests and claimed that he was the reincarnation of the Tarab Tulku X. Rinpoche was then at the age of two enthroned as the eleventh incarnation of the Tarab Tulkus in his monastery Tashi Rabten in Kongpo, in south-eastern Tibet near the border to Assam. His mother and sister had to follow and stay for the next two years.

This area of Tibet was lovely and Rinpoche appreciated his stay there. It is an almost subtropical corner of Tibet, at an altitude of 2000m, very fertile and with many trees among them apricot and peach trees. So different from the stony and dusty landscape of Central Tibet.

In Kongpo, at the Tashi Rabten Monastery, Rinpoche's training started with reading when he was three years old and at the age of four, he was learning to lead the rituals – a necessary part of his Lama (Shaman) function of helping the people of his area when they had problems. When for instance there was no rain, Rinpoche was supposed to make rain rituals, and if there was sickness there were many other rituals to perform etc. However, the stay at Tashi Rabten, although they were lovely years for Rinpoche, should not be long. Rinpoche tells: "The Regent, *Taktrag Rinpoche*, seemed to be very concerned about me and he wrote a letter to my monastery saying: "The Lama Tarab Tulku should not remain any longer in Kongpo. It is best for him to go to Lhasa to enter the Drepung University Monastery where he can be exposed to other teachings than in his monastery in order for him to resume his academic and more profound studies". He wrote several letters. My home teacher and my "manager" would reply: "He is too small. He can't study yet. This is not the time to take him to a large monastery." But the Regent insisted and finally they could not continue to refuse because the Regent was the head of the country. They decided then that I should go to Lhasa. I was around six years old."

Tarab Tulku XI's extraordinary travel to Drepung - told by himself

"I was traveling from Kongpo to Lhasa in order to enter Drepung Monastery University. I was about six years of age. When an incarnation Lama with a greater Lhadrang (estate) was entering Drepung, there was a very special etiquette to be

followed. I was therefore accompanied by representatives from my Lhadrang (12-15 people), then there were the representatives from the Tarab (Tashi Rabten) area, and finally representatives from the board of the Tashi

Rabten Monastery - everybody on horseback. Also we had many mules - carrying food for the next long time to go, and the offerings that it was the custom to give, among this Tibetan tea for all the monks (about 10.000). So we were many people, horses and mules - a whole caravan travelling towards Lhasa. Altogether we were about 20 persons on horseback, and additionally we had about 40 mules and quite a few persons to take care of them. We were travelling for about three weeks before reaching Lhasa”.

”When we were about 3 days' journey from Lhasa (nowadays maybe it only takes 4 hours from there to Lhasa by car), we had to cross a great river - the Lhasa river. At that time there was no bridge (later the Chinese build a bridge over Lhasa river, much nearer to Lhasa).

It was the ninth month of the Tibetan calendar year 1941 in the beginning of the winter. There was already a lot of ice floating in the river. Big ice flakes. We were all standing there looking at these thick ice flakes. After some time people started to panic, because if we did not cross now, we would not be able to reach the place where the horses and mules would need to graze for the night.

We did not know how long time it would take for the ice to float by”.

”The pieces of ice were very large - about one meter across and quite thick also. So not knowing what else to do my manager and my home-teacher came to me telling: “You are the Lama, so now you have to do something to help us to cross”. I was asking the reason why we could not just go across? And they explained that the ice-flakes were coming with a great force and were very heavy, and if the horses and mules were to step into the water, the ice would break their legs. So there was no way we could cross under these bad conditions. If we did not manage to cross very soon, the animals would have no food for the night. On hearing this I prayed for the animals as a feeling of love and compassion for the animals rose. Everybody was standing there at the riverbank gazing at the water and the ice while I was praying. We were not standing there for more than five minutes, when the impossible happened: the ice-flakes suddenly stopped as if someone was holding them back. The water was free of ice just where we were supposed to cross. The water was still coming, but, but the ice stayed back piling up. All the 60 horses and mules then crossed.... and as soon as the last animal jumped up the riverbank on the other side, the ice immediately started to float down the river again. It was a very strange experience.”

Rinpoche took his Getsul vows (novice monk vows) in front of the Regent, *Taktrag* Rinpoche,

who gave him his name *Ngawang Losang Chokyi Nyima*.

Rinpoche was a very diligent student although at first he did not like to be at Drepung where he suddenly was one out of 10.000 monks, where as before he was the centre of a whole estate and a big household, that was there only for him, which made him feel like a prince. He also found it very difficult to study due to his young age. The other monks in his class were around 18 years old when they started.

Although Rinpoche was very young and it had already been decided by the Tarab Ladrang who should be Rinpoche's main teacher, Rinpoche followed his own will and went by himself to ask *Ven. Khensur Pema Gyaltzen Rinpoche*, with whom he was very impressed, if he would be his teacher. Khensur Rinpoche was surprised and taken by this small strong-minded lama and accepted if the Tarab Ladrang would agree - in this way the later famous teacher and Abbot of Drepung University Monastery became Rinpoche's principal teacher.

Apart from helping Rinpoche through the formal academic studies Khensur Rinpoche also taught Rinpoche the yogas. Tarab Rinpoche tells: ”When I was ten or eleven Khensur Rinpoche, started to formally train me and three other lamas to work with the dream state. He did not teach us the complicated formal practices of the Dream Yoga, but a simpler method. This was visualizing Manjushri (the Deity of Wisdom), repeating his mantra before going to sleep, and then in the dream state we would experience Manjushri and ask him the questions our teacher had prepared for us. We were then expected to wake up with an answer.

We did this for about a month, asking questions about different people's health and so on, every night on going to sleep. At the end of this time Khensur Rinpoche told me I had special abilities for working with the dreams in the dream state. He must have told some of his other students too, because many people started to come to me asking questions about their health, how to survive specific illnesses, and what to do in certain situations. I took their questions into my dreams trying to find answers and to gain clarity about their situation through my dreams”.

”Khensur Rinpoche kept me busy taking questions into my dream state each night to find answers. The next morning I would tell him the answers and he would teach me to interpret them. I did this every day for about three years. When I was thirteen I received the formal teachings of the Six Yogas, including the Dream Yoga. So from

this time on I started to practice the Tantric way of working with the dream state, attaining the full abilities of lucid dreaming and using the dream state for my spiritual development. I continued the dream work alongside many other practices as well as my formal studies. Mainly based on my experiences in working with dreams in the dream state, and through refining my dream state abilities, I later developed theories and practices to deal with dreams for the purpose of either personal development or psychotherapy – that for many years have been part of my teachings for western students.”

Rinpoche received a comprehensive traditional education in Buddhist ‘science of mind and phenomena’, metaphysics as well as the meditation disciplines including tantra, and finished this education at the age of twenty-four with the highest academic degree of a Lharampa Geshe. Early during his training he was recognized for his inquisitive intellect. Rinpoche was never satisfied with the formal teaching, he was always asking further questions, which enabled him to slowly but surely penetrate deeply into the universal aspects of Buddhist ‘science of mind and phenomena’ already forming the basis for his later development of *Unity in Duality*. At the age of thirteen Rinpoche started to teach at Drepung. He became well known as one of the very best scholars and debaters and for his great compassion with his opponents – he therefore had many students in Tibet before he had to leave in 1959 at the age of twenty-four.

Tarab Rinpoche fled to North-India, where he spent the next two years in the Buxadur refugee camp. Following the wish of his teacher Khensur Pema Gyaltzen he set up the traditional study program and taught Buddhist ‘science of mind and phenomena’ to his students. Confronted with the fact of having lost everything on an outer level Tarab Rinpoche began to ask himself how the comprehensive knowledge he had acquired in Tibet could be opened up and brought to practical use also outside of the safe spiritual-religious context of Tibet. As the future was totally unsure also Khensur Rinpoche at this time asked Rinpoche to use his dream abilities in order to find a way to bring together the essence of what Rinpoche had learned in Tibet.

Rinpoche then had a dream in which he received four verses of which on waking he remembered three. He wrote them down and Khensur Rinpoche was delighted to see them. However it did take Tarab Rinpoche many years before it became completely clear to him what the poem meant in depth. Slowly, as Rinpoche started to develop his own particular approach in the West,

Unity in Duality, it became more and more clear to Rinpoche that actually everything, which had unfolded as *Unity in Duality*, was buried within these verses from the very beginning.

Once Ven. Kalu Rinpoche was visiting Tarab Rinpoche in Denmark, and Rinpoche showed these verses to him. Kalu Rinpoche responded with asking which practices Rinpoche was doing at this time, because he thought that Rinpoche could neither have written nor conceived of these poems unless he had been in an extraordinary state. Kalu Rinpoche told that from the words, the spelling and the constellation of the sentences one could see that these poems were not from the present time – they were from a very different time and very exceptional indeed.

While in the Buxadur refugee camp between 1960-1962 Tarab Rinpoche was offered first to go to Japan, then to Germany, and finally to Denmark. Rinpoche was very reluctant to leave his students and his old teacher, but at the third request from His Holiness the Dalai Lama’s administration Rinpoche’s teacher told him that he had to accept this invitation by Prince Peter of Greece and Denmark, the Royal Library and the University of Copenhagen. Rinpoche then went to Denmark and was teaching Tibetan language and culture at the University of Copenhagen and attending to the special Tibetan collection of manuscripts and block prints acquired by Prince Peter and other collectors in 1965 acquiring his first experiences of modern culture.

Rinpoche was only really interested in going back to teach his students and look after his old teacher, but this never happened again as he, with his high education and open mind, was needed by the Tibetan Exile Government. His Holiness the Dalai Lama asked him to take over the job as director of Tibet House, New Delhi, where he collected a great amount of Tibetan antiques for this museum, which are exposed there today. After the director job Rinpoche was going to be appointed the director of the Tibetan Studies in Sarnath. However, not feeling well in this in-between-culture of India with its aspirations for the materialist culture of the West, Tarab Rinpoche made the decision in 1967, with the permission of His Holiness, to return to the West. Rinpoche went back to Copenhagen, where he took the position as lecturer at Copenhagen University until the year 2000, as well as being a research librarian and the head of the Tibetan Section of the Royal Library. The conclusion of his many years of work in the Royal Library was the publication of *Catalogue of Tibetan Manuscripts and Xylographs* in 2000 (Curzon, Richmond, Surrey Press / Royal Library, Copenhagen 2000).

In 1985 Rinpoche established the Danish Tibetan Cultural Society. The branch of Tibet Help, a sponsoring agent, which many Tibetan children, youth and adults has greatly appreciated. In 1988 Rinpoche also encouraged the establishing of the Danish Tibet Support Group, which for some years was directed by his student Lene Handberg. Tarab Rinpoche arranged the visits of His Holiness the Dalai Lama to Copenhagen in 1988 and 1991 and to Munich in connection with the *Tendrel / Unity in Duality Conference 2002*.

In Denmark, apart from holding the seats at University and Royal Library and other activities Rinpoche continued his own inner investigations, crossing many difficult borders on the way of his own development of battling appearances until layers of reality dissolved and new doors opened – again and again – until reaching the stage where all the connections of *Tendrel*, the interrelated nature of all existence, basic to Buddhism, became crystal clear and an impact of himself. It was first then that Rinpoche again started to study the old Indo-Tibetan scripts, which he had otherwise put aside for quite a few years in order to find out for himself and for his own path unfold.

In the 1970ies Rinpoche for the first time started to share his insights with a wider western audience at one of the first international Conferences for Transpersonal Psychology, which was held in Lapland, Finland, where he was invited together with his teacher, Khensur Rinpoche. It was here on request that Rinpoche began giving workshops in Buddhist philosophy / science of mind. Back to this time also dates his connection with Stanislav Grof, the Society of Transpersonal Psychology, of which he for some time was the Eastern representative, which lead him among other places to Esalen / California and to South-America. It was here he met Ronald D. Laing, with whom over the next years ensued a close and fruitful collaboration. Tarab Rinpoche was giving numerous lectures at transpersonal and tibetological conferences at various European and American universities. He also published articles on the subjects of Buddhist philosophy and psychology.

During this time the various elements and aspects of the *Tendrel* or *Unity in Duality Science of Mind and Phenomena, Personal Development as well as Spiritual and Psychotherapeutic Application* based on his deep experience and knowledge of the Tibetan Buddhist tradition, began to take shape. At the end of the 1980ies Rinpoche managed to integrate the various aspects into his integral system of *Tendrel / Unity*

in Duality with special emphasis on the interrelated nature of subject and object, body and 'mind' as well as 'energy' and matter – thereby realizing his deep wish to open up the richness of the universal aspects of the Buddhist view and meditation wisdom also to people who are neither connected to Tibetan culture nor to Buddhist religion.

Tarab Tulku has been giving *Unity in Duality* workshops all around the world. He founded Tarab Institutes in Munich / Hamburg, Copenhagen, Helsinki, Stockholm, Brussels, Tartu, Paris, and London. In 1994 Rinpoche taught for the first time the then three-year *Unity in Duality* Study and Training Program at the Belgian Tarab Institute. In the program Tarab Rinpoche presents the universal aspects of the Indo-Tibetan Buddhist '*Science of Mind and Phenomena*', *Personal Development as well as Spiritual and Psychotherapeutic Application* in accordance with the needs of a rational-technological and highly developed culture. Since then he developed the *Unity in Duality Program* further, and taught it, now as a four-year training, in 1997 and in 1999 assisted by Lene Handberg, at the Tarab Institutes Munich and Stockholm, in 2002 the *Unity in Duality Training Program* started in Paris and in 2003 in Hamburg. Rinpoche was planning to start a similar *Unity in Duality Program* in India, *Dehra Dun starting March 05*, in which context he was planning to share his profound knowledge with Tibetan Scholars.

Tarab Rinpoche considered *Unity in Duality* a key point in the meeting of Eastern 'inner' wisdom and modern Western science. Because the *Unity in Duality* paradigm is based on the *essence* of the Eastern wisdom tradition, based on universal, timeless knowledge, it becomes transparent that many of its aspects correspond to the findings of modern natural science.

As a natural result of this Tarab Tulku arranged an *interdisciplinary scientific conference, Tendrel / Unity in Duality, in Munich October 2002*. Rinpoche's aim for the conference was two-pronged: To highlight the universal aspects of the ancient wisdom expressed in the Indo-Tibetan scriptures and to introduce to Western scientists the *universalities* of this ancient wisdom beyond its cultural or religious conditioning. In that way Tarab Rinpoche hoped to create a broader base for communication and for a deeper mutual exchange, understanding and implementation of the best from the ancient and modern worlds. Generally speaking, ancient knowledge and modern science aim for the same goals, and this becomes evident in the meeting between the *Unity in Duality Paradigm* and Modern Science.

A book will be published on the *Tendrel / Unity in Duality* Conference this coming Spring, first in German, at Theseus Verlag, Germany – we will announce it on our website: www.tarab-institute.org

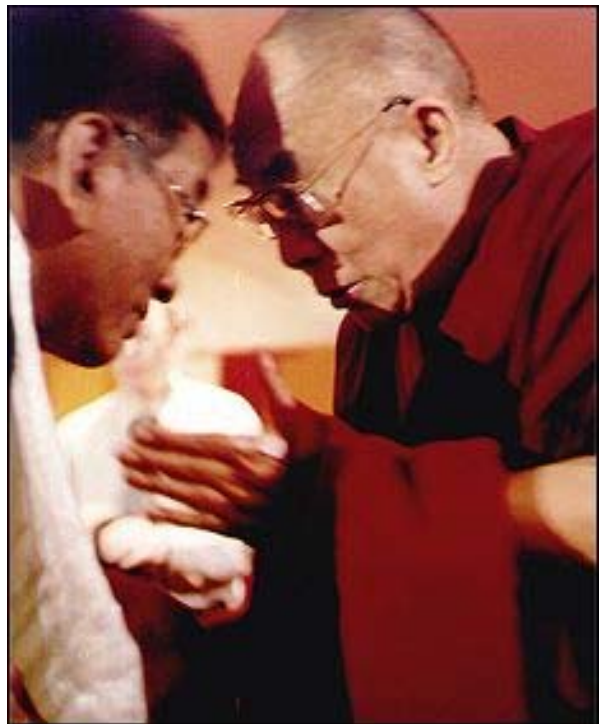
Tarab Rinpoche had invited His Holiness the Dalai Lama to the Conference in Munich. Rinpoche here gave His Holiness the first chapters of his writings. This gave Rinpoche (who, modest as he was, had never before told His Holiness or any other Tibetan Scholars about the work he has been doing in the West all these years) the opportunity to discuss his work with His Holiness the Dalai Lama for the first time. His Holiness was more than pleased with Rinpoche's work, he said he had been looking among the lama's going to the West for this kind of work, and he realized that no one else than Tarab Rinpoche could do this, because apart of the necessity for deep knowledge of modern

culture and an inquisitive mind, it also needed this incredible broad and profound knowledge of the Tibetan wisdom that only very few persons still have.

His Holiness the Dalai Lama immediately asked Rinpoche to come to India to teach at the Tibetan institutions in the North as well as the South of India. As Rinpoche's schedule was loaded already, he could only manage to teach at 21 Tibetan institutions in the North at this time. It was then arranged by His Holiness's Office and took place last October. To Tarab Rinpoche's big surprise he was received everywhere with the deepest respect, as one of the very high lamas. But Rinpoche later learnt from monks in Dharamsala that recently His Holiness had been telling in the large Tibetan monastic universities in the South of India that he saw Tarab Rinpoche as the very best Tibetan teacher of this time.

Although the passing of our most honourable teacher and dear friend Ven. Tarab Tulku Rinpoche has been a tragic loss for all of us, at the same time Rinpoche's way of dealing with his illness, his fantastic optimism, courage and the deep motivation he showed through his teachings until the very 'last moment' and beyond trying to bring sense, knowledge and genuine bright light of wisdom and compassion into our lives has been deeply encouraging – showing to us to be alive exactly what he has been teaching in connection with the great mystery of life and death, in the end to manifest a presence, which, when contacted, does not leave his students to feel separated from him at all – just the opposite – an incredible gift and probably his deepest teaching until now.

His Holiness the Dalai Lama has recently at a public speech in Mexico said, in response to a request from a Tibetan student of Tarab Tulku Rinpoche, that Rinpoche was not an ordinary Lama, he was a most highly developed teacher and scholar. Further His Holiness said, that it is a great loss for all of us that Tarab Rinpoche should pass to another state so early. As Tarab Rinpoche is very important for us at this time, His Holiness told that he would do whatever in his power to find the new incarnation of him.



With all my heart and I am sure that it is on behalf of all of Rinpoche's students that I request You, dear and true lama, to continue your immeasurable work in whichever form you may have. We will do our best to attune to the new situation of contacting the great presence you are manifesting, beyond the physical form, in order to still follow your guidance. We will also promise to do our very best to comprehend, practice, and apply your most profound teachings of *Unity in Duality*, which we have been so fortunate to be granted by you, to fulfil your wishes for this *Ancient Wisdom – beyond time, culture and religion* buried in the Tibetan heritage, which you have made available to us, for it to survive and thrive for the purpose of recreating harmony in people, between people as well as to restore the harmony between man and nature.

SOON TO RETURN PRAYER

The Long-live prayer, composed by Taktrag Rinpoche, for Tarab Tulku Rinpoche is changed to 'A soon to return prayer', of which you can read the English translation here. A Tibetan version of the prayer will be available at our website. The first poem is written to Tara by Tarab Tulku Rinpoche.

Time and Space

Time is space –
And space enters into time –
Fathomless and without direction.

In the great vastness of time and space,
I see the light of my love,
And feel I am blind.

In the great vastness of time and space,
I hear the sweet cry of my love
And feel I am deaf.

In the great vastness of time and space,
I touch the jewelled heart of my love
And feel I am all alone.

The nature of compassionate love –
As a dream or an illusion
Without beginning, end or direction –
Springs from the heart of time and space.

TarabTulku XI,



A Soon to Return Prayer

O White Tara, standing firm as Mount Meru,
Carved out of exquisite crystal, bright and glittering,
You reflect one hundred virgin moons, embracing and encircling;
O Goddess of immeasurable buddha activity,
Giver of siddhis and long-life to countless beings,
Grant me your blessing!

May you soon return as the Master who clarifies the teachings,
As the great sun who radiates blissful glories and benefits,
Which opens the lotus-paradise of the Dharma studies and practices,
Of the wise King, Tsong Khapa.

May you always remain the mighty lion of perfect accomplishment,
Living in the snow mountains of Buddhist doctrines
wielding your razor sharp claws to debate, write and teach,
And may your thick, turquoise mane grow by listening,
Contemplation and meditation.

May you soon return as the master of the sutra and tantra teachings,
Keeping your roots deeply planted in altruistic thoughts of helping others,
Which uphold the complete and perfect branches of
the four skilful means and the six parameters,
And flourish with the fruits of Vajrayana.

By the fruit of my good intentions,
And the power and strength of the dharma protectors and guardians,
And by the blessing and great compassion of
All the Buddhas and Bodhisattvas,
May all that I have wished for be spontaneously accomplished.

STUPAS FOR TARAB RINPOCHE'S RELICS

The way in which the Relics of a Tibetan Lama are preserved is most often in a Stupa built especially for this purpose.

From Dharamsala we were told that we needed to build three stupas for Rinpoche's Relics: one should be in India, one at Rinpoche's Monastery in Tibet and one at Rinpoche's home in Denmark.

We have now ordered the Stupa for India in Norbu Linka, the best Tibetan handicraft place in India. We do not know yet where it will be placed, but there could be a chance that we will get it in Tarab Ling in Dehra Dun, if we manage to build the temple room within the next year or so. Otherwise it will probably be placed in South India, in Loseling Collage, Drepung Monastery University, to which Rinpoche belonged. In Rinpoche's monastery the administration has applied to the authorities for building a Stupa, and we are going to order a Stupa in Nepal for Rinpoche's home, that will be placed in Rinpoche's meditation room in Hörsholm, Denmark.

We would like to thank all of you very much for your great support during Tarab Tulku Rinpoche's illness and the time after his passing and for your great generosity in donating funds for the rituals and for Rinpoche's Stupas.

We are delighted to tell you that we have now received over 9.000 €.

It will be enough for paying the Stupa for India (7.000€) and probably also for the Stupa for Rinpoche's Monastery (the prize of which is not yet fixed).

If there should be an excess of funds for the Stupas, the extra funds will automatically go to the building of the Tarab Ling Temple Room in Dehra Dun.

In February we will bring Rinpoche's relics for the Indian Stupa to Dharamsala, before going to Dehradun for starting up the Unity in Duality Education on March 11. Kirsten and Norbu will bring the rest of Rinpoche's relics to Dharamsala in December.

TARAB LING PROJECT IN DEHRA DUN

Venerable Tarab Tulku Rinpoche developed his unique understanding of the Buddhist Science of mind and phenomena expressed in *Unity in Duality* during his many years of investigation and teaching in the west, and in the later years of his life he felt a deep wish to make available his findings to his own people living in exile in India. For this purpose and also for the purpose of his students from the west, Rinpoche decided to establish an institute in India.

Now, after the passing of Tarab Rinpoche, Lene Handberg is carrying on the work of Rinpoche on his request. In spite of the all too soon death of Tarab Tulku Rinpoche, a very positive news is, that at present about 45 persons from Europe have joined up for the 4-5 year training in Dehra Dun and we expect some local Tibetans as well, so the teachings and study, as laid out by Tarab Rinpoche, will continue both in Europe and now also in India.

In the year 2000 Tarab Rinpoche succeeded in establishing the Tarab Ling Association in Dehra Dun, India with the purpose to purchase and maintain a place to be the frame for the Unity in Duality studies. The Tarab Ling Association in India is operating under the guidance of the Tarab Ling Association, Denmark, and its main function is to be the legal structure for the building of the Tarab Ling and to later maintain it. But apart from giving Tibetans the opportunity to study *Unity in Duality* Rinpoche meant this place also to be a peaceful, restful and resourceful place for his western students for engaging in the *Unity in Duality* studies together with the Tibetans for a longer and more concentrated period of time. Rinpoche had in mind, additionally to the Unity in Duality studies, to make available both language and ritual studies for his

western students as well as wanting to give the opportunity to engage in shorter retreats in the Tarab Ling framework in these beautiful foothills of the Himalayas.

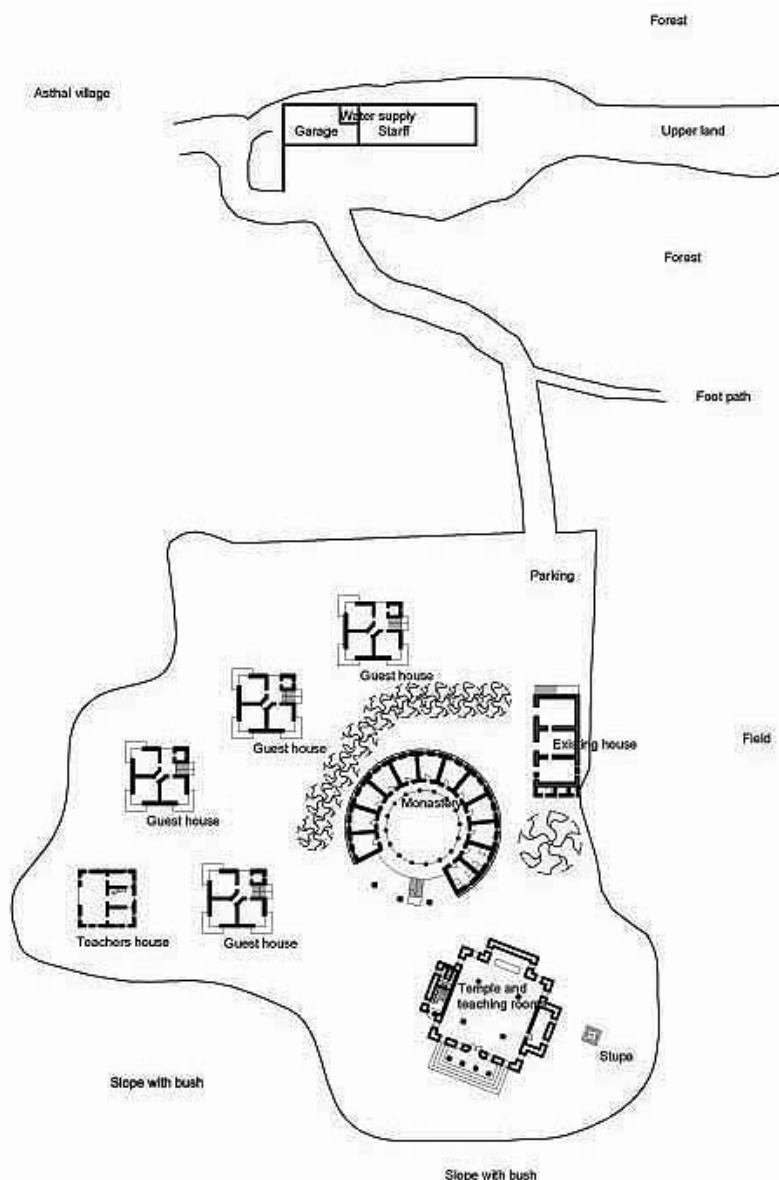
A small farmland situated 11 km from Dehradun on a hillside overlooking the riverbed of the Baldi Nadi was purchased. Since the finalisation of the land deal in the autumn of 2001 a long and tedious fight for getting the permissions to build has been undertaken.

Finally in November 2004 the major obstacle of getting the land transferred from agriculture to building purpose was overcome and the formal permission to commence the building of the centre is expected in March 2005.

The project consists of a cluster of buildings situated on the elevated land 40 meters above the riverbed, overlooking the Himalayan foothills. The architecture will be in Himalayan/Tibetan style with pitched roofs due to the heavy rainfalls in the monsoon time. The project will be carried out in stages. The first will be the main building with the assembly hall, teaching rooms, library and offices. If possible, the first phase will also include some of the accommodation and kitchen facilities, but this will all depend on the financial situation.

Although we have had some expenses during the last years getting through the legal procedure, we were very lucky to have bought our land before the prizes went sky-high, due to the fact that Dehra Dun has now become the capital of the new state, Uttaranchal.

Now, with the major problem of getting the permissions to build our next concern is the funding. At present our financial situation is such that we can cover all the legal expenses and land transfer fees, but we need funding of the actual building complex. A detailed budget is undertaken by our architect in Dehra Dun and will be published in the next U.D. Newsletter.



However, a rough estimate for the first stage of the project will be around 160.000 – 200.000 EUR excluding furniture, books etc. There are some uncertainties concerning the water- and electric supply depending of the technical solutions.

The Tarab Ling Project Association now launches a campaign for funding the building. Further information is under preparation at this moment and will be available in the near future on our Website: www.tarab-institute.org.

However, we should also like to distribute the material, so please let us know how many copies you would like and we will send them to you just after New Year. Contributions to the Tarab Ling building project – Face I – can be made to the bank account below.

Nordea Hørsholm
 Hørsholm Midtpunkt 78
 2970 Hørsholm
 IBAN number
 DK4320006264371943
 Reg. number 1329
 Account number 6264 371 943

Left: Plan of The Tarab Ling in Dehra Dun, India.

UNITY IN DUALITY EDUCATION IN DEHRA DUN, INDIA

For Western as well as Tibetan Participants
Starting March 11, 2005

By Lene Handberg

It was the dream of Tarab Tulku Rinpoche to start teaching *Unity in Duality* in Tarab Ling, Dehra Dun. Unfortunately, Rinpoche did not reach to fulfil this dream, however just before entering his death process Rinpoche asked me to continue the task of making the *Unity in Duality* teachings available to the Tibetan people by establishing the *Unity in Duality* Education Program in Dehra Dun. I must have looked very astonished when Rinpoche gave me this task too (apart from taking responsibility for continuing the U.D. Education Program in Paris and Hamburg), because Rinpoche told me in the same breath that I should not worry – he would be there.

Now, to my big surprise, 40 persons from Europe have already signed on for the training and booked their flight for India – which means that the Unity in Duality Education Program is for sure going to start as planned on March 11. Also it seems like different Tibetan Lama's will be sending Tibetans to join the training, and already 11 Tibetans have been sponsored (200€ a year, covering food, lodging and travel expenses).

As you might have read elsewhere, we have not yet been able to build the Tarab Ling housing facilities, however, *a few weeks ago* we have *finally got the permission to convert the land to housing area* – we have been waiting for that for three years – which means that we will most likely have the building permission by March – so we will have much to celebrate in March in Dehra Dun, where we are planning different rituals on the ground during the training weeks.

For the Unity in Duality training weeks we have rented a lovely library-building complex 5 km up the river from our land, from where we have the most magnificent view to the Himalayan foothills and we can actually see our ground from there – for further information see the U.D. Curriculum, India below.

Some people have been asking us to give a short introduction to what the *Unity in Duality Education Programm* is. We have tried to give some idea of this in the curriculum you find below, but additionally I should try to give a different type of presentation.

Introduction to the Unity in Duality Education

The *Unity in Duality Education* is based on Rinpoche's genius lifework, which His Holiness the Dalai Lama has been highly praising by telling in the big University Monasteries last year that he reckons Tarab Rinpoche to be one of the greatest Buddhist Scholars and Masters of our time. Also, as mentioned elsewhere in this newsletter, His Holiness recently told in public that we should know that late Tarab Tulku Rinpoche was not a normal Lama, he was a very special being and that it was a great tragedy for all of us that Rinpoche should die so early, as Rinpoche's teachings are most important for us in this time. And also because of that His Holiness promised on his own accord that he

would do all that is in his power to find the new incarnation, so that Rinpoche can continue the unfoldment of Buddhism-for-our-time.

Tarab Rinpoche has been using his life to detect and draw out the universalities from the Sutras and from the Tantras, in respect to the analysis of the mind and phenomena in their mutual interrelationship. He has as well drawn out the universalities in regard to the methods for developing ourselves personally as well as spiritually, which he managed to present in a way that take us beyond the cultural and religious boundaries.

Tarab Rinpoche has been doing this work for different reasons. One of the main reasons was that he saw that Tibetan Buddhism is a carrier of very ancient knowledge deriving maybe 5.000 years back in time, both in respect to the heritage from the Indus Valley as well as to the shamanistic traditions, many aspects of which are no longer available as a living tradition in other places than within the Tibetan culture. Rinpoche was not of the opinion that Tibetan culture as such necessarily would survive the changes of meeting with Chinese and other modern cultures; however, Rinpoche thought it would be important for the future if we could extract the universalities, as that would allow this ancient knowledge to fit into any modern culture, despite its cultural and religious belief systems and would in this way assure its survival as a living tradition the best way possible.

Also His Holiness has recognized the same. When Rinpoche invited His Holiness to the Tendrel / Unity in Duality Conference in Munich in Oct. 2002, on learning what Tarab Rinpoche has been doing all these years in western exile, His Holiness expressed his gratitude to Rinpoche telling that he (His Holiness) had been looking for a Tibetan Lama that would develop a modern approach like Tarab Rinpoche has developed, but now he (His Holiness) realized that it was only Tarab Rinpoche who was able to do this, as no one else has his deep and broad knowledge / insight capacities as well as such investigative curiosity implying detachment from dogmatism of any kind that would allow for this new and modern unfoldment, still being in accord with the ancient knowledge.

The Unity in Duality Education

The aim of the four-year Unity in Duality Education, developed by Tarab Tulku Rinpoche, is to give back to the individual - both through its theoretical basis as well as through its practical application - the knowledge and the means to reclaim power over themselves as well as over their experience of reality. To this end, the Unity in Duality Education comprises *an integral system of Science of Mind and Phenomena in their mutual interrelation, Personal Development* as well as *Spiritual and Psychotherapeutic Application*.

The philosophical knowledge of *Tendrel*, or the interdependent nature of all that is, has been expressed by Tarab Tulku Rinpoche in the form of the *three inter-determining unities of subject-object, mind-body and energy-matter*. These three inter-determining unities at the same time comprise the *central Unity in Duality paradigm* basic to the *Unity in Duality Education* Rinpoche has created. In the Unity in Duality Education, this knowledge is presented in accordance with traditional Buddhist philosophy, as contained in the Sutras and respective commentaries. In its exposition of *Tendrel*, Buddhist science of mind and phenomena is systematically built up, thereby developing an increasingly subtle understanding of the nature of existence as interdependently arising. Out of his own deep understanding of this basis of Buddhism, Tarab Tulku Rinpoche has extracted essential aspects and is presenting them in such a way, that the fundamental structures and interconnections become evident without any previous Buddhist knowledge and training.

In the modern cultures reality is mainly based on conceptual understanding. If we cannot understand something intellectually, we might find it interesting, but it won't ever become part of our living reality. In order to give a solid foundation to the development of the individual there needs to be an integrated understanding of the basic tenets, relating to questions such as: "What is reality?" "What is the subject's experience of reality?" and "How is the one related to the other?" However, in accordance with Tarab Rinpoche, already on this philosophical level such an understanding must not remain abstract theoretical knowledge, but must be integrated as a living knowledge within one's own experience. In short, what is required in the U.D. science of mind and phenomena is an *integral* understanding of the view of *Tendrel*, the interrelated nature of existence, whether related to subject and object, body and mind or matter and energy, or for that sake to any of the Eight Tendrels of Nargajuna or any other pair of opposites. It is Rinpoche's view that any of these pairs of opposites, are only opposites at a surface level whereas at a more subtle level they are united. Realizing and implementing this understanding in our everyday life would make a great difference to our way of experience of existence and thereby deal with our life, as expressed in the end of Rinpoche's *Tendrel* paper:

"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, inter-nationally as well as in our connection with nature. And 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".

Module I. U.D. Science of Mind and Phenomena

The knowledge of the functioning of the human mind, which is normally called 'psychology' in the West and 'science of mind' (*Sems-rig*) in the Tibetan tradition, is inseparably connected with its philosophical base, the investigation into phenomena. And moreover, in the ancient tradition neither can be separated from each other - in all the four main Buddhist Schools, which are being drawn upon here, both are being viewed together. U.D. Science of mind and phenomena examines questions such as "By which mental *tools* does one's experience of reality come about?" "What is the relationship between one's own experience of reality and 'real' reality?" and "Which types of mind are involved in the dynamics of experiencing and in reinforcing positive as well as negative reality experiences of self and other?" Here also it is not about an abstract understanding of the mind's functioning, but a means by which this functioning can be understood within the personal experience of one's own mind.

Module II. Unity in Duality Personal Development

U.D. Personal Development is deeply interconnected with the U.D. Science of Mind and Phenomena. In personal development the universal knowledge of the interrelated nature of all that is is applied concretely to oneself and one's life, thereby actualizing this knowledge in one's own experience, i.e. making it a living knowledge. Personal development and the subsequent spiritual application are in a relationship of an open continuum. Tarab Rinpoche was of the opinion that without previous basic personal development no spiritual development is possible.

Tarab Tulku Rinpoche has extracted the essence of the ancient Tantric transformation practices that are based on the knowledge of deeper levels of mind, and is presenting them to us in an integral system of *U.D. Personal Development*. This includes their application through dealing with everyday life situations, as well as dreams, the dream state and the death process, through mandala and essential energies, taking us through dual and non-dual transformational processes. Tarab Tulku's personal living experience of these practices constitutes the source of his approach.

Within personal development one can basically speak of two streams: In general, when starting out on our personal development, we are in a condition where our experience of ourselves and of reality is mainly conceptually determined. Based on our respective self-reference, we add a conceptual interpretation on top of our sense perception, which determines the way we experience reality conceptually. In this way conceptual mental activity normally sets the frame in which a vulnerable self-referential identification can arise and to a great extent dominate our life experiences. If an individual is strongly dominated by conceptual mind,

the first step is therefore to create a balance between the conceptual mental activity and a direct, more natural contact both with oneself and with the object. The body-sense is of fundamental importance in this respect. If the subject's feeling of "self" is firmly rooted in the body-sense or even better, in the body-energy-sense, it becomes firmly grounded in a self-referential identity that does not need outer support to maintain itself. From this position the vulnerable self-references and the corresponding reality experiences no longer have the same impact on the subject's life.

In the second stream of personal development one works directly with the vulnerable self-references and the connected emotional situations. After the power of the emotions over the individual has been reduced through establishing and stabilizing the subject in the body sense mind, the mental structure at the base of the emotion, the vulnerable self-reference, can be transformed.

Thus, the applications of personal and spiritual development rest fundamentally on the understanding and the implementation of the *three inter-related unities of subject-object, mind-body and energy-matter*, which are at the very basis of *UNITY IN DUALITY*. Only because these pairs are interrelated can the individual, by changing the way it experiences itself as the subject, directly change its experience of reality, the object.

Module III.

U.D. Psychotherapeutic as well as Spiritual Application

Within the *UNITY IN DUALITY* training the *U.D. Psychotherapeutic Application* takes place both in individual sessions with a *U.D. psychotherapist* in the process of personal development and - during the fourth year reserved for licensed psychotherapists, psychologists and psychiatrists - as a training in the application of the integral system of *U.D.* within the psychotherapeutic context.

The main focus of *U.D. Psychotherapeutic Application* is the self-developmental work with the client, i.e. to facilitate deeper work with the client's vulnerable self-referential structures on the basis of his/her supportive resources. The client initially needs support in order to change his/her disturbing self-reference / self-identities. For this purpose, in working with the client individually, the *U.D. Therapist* facilitates various methods in order to re-establish the contact with deep inner resources of the individual.

The understanding of the *three inter-determining unities of subject-object, mind-body and energy-matter* is both the base of *U.D. Personal and Spiritual Development* as well as of the *U.D. Psychotherapeutic Application*. On this basis the client can realize that he/she is creating many experiences on the base of the identification with vulnerable self-reference. If the client thus realizes the interdependent relationship between

his vulnerable self-reference (subject) and his corresponding reality experience (object), and if he really gains the experience that through consciously modifying his self-reference he can change his experience of reality, he will start to regain mastery over his life. The client has then gained the inner power to start to change the disturbing mental structures that otherwise rule his life, at the same time making him/her less dependent on support from the outside and therefore less outwardly determined.

Also the client may learn how to use every situation where he feels himself going into defense, as an opportunity to contact the underlying mental structure, in order to change it. In this sense the personal development is a major part of the *U.D. Psychotherapeutic Application*.

In accordance with *U.D.* it is only through some realization of this subject-object interrelationship paired with the direct experience of the mind-body interrelationship that we can transform a disturbing self-referential structure at its root, by using the deep knowledge of the energy-matter interrelationship exposed especially in the Tantras and used beyond cultural and religious boundaries.

In the *U.D. Spiritual Application* the participant studies and practices further, in order to develop the intuitive minds that enable him or her to progress towards the unity nature of subject-object, body-mind and energy-matter.

UNITY IN DUALITY implies the direct use of the timeless, universal knowledge at the core of the Buddhist wisdom tradition, which is the knowledge of the interdependent relationship of all that exists, for personal development. This becomes possible through the specific preparation and presentation of this knowledge in the meta-religious and meta-cultural approach developed by Tarab Tulku. In the application and personal actualization of this knowledge we can return to a deeper, more natural and therefore more healthy experience of ourselves, and we can regain personal power over our life. We can all agree that a genuinely strong subject, that is holding its self-power without projecting on the base of vulnerabilities, can have a clear and transformative influence on society and thereby constructively contribute to the survival of the global environment and thus of mankind.

(This presentation, "Unity in Duality Education", was put together by Alexia Meyer-Kahlen for the press on the occasion of the *U.D. Conference*, Munich 2002. For this presentation it has been slightly edited by Lene Handberg.)

The full curriculum with application form and further information can be downloaded from our website: www.tarab-institute.org

BACKGROUND FOR THE BOOK ON "UNITY IN DIVERSITY"

Tarab Tulku Rinpoche, the initiator of the *Tendrel – Unity in Duality Conference*, had for a long time wished to organize a special meeting between ancient inner science and modern western science. Finally all the conditions were present: the coming together of great capacities from different disciplines within modern science, the completion of Tarab Rinpoche's great work in Tibetan, of which the presentation of *Tendrel** is but one chapter and which fascinated His Holiness the Dalai Lama so much, that he immediately told his secretary to find time in his otherwise very tight schedule for him to take part in the conference with very short notice as well as the coming together of the necessary human and financial resources for creating a conference of these dimensions.

* *Tendrel* is short "the interrelated nature of phenomena", a Tibetan term which most often has been translated to "the interdependent origination", and it is a most important tenet basic to all types of Buddhism.

The reason for Tarab Tulku Rinpoche to create the *Unity in Duality - Tendrel Conference* was first of all to introduce to Western scientists certain main *universalities* of ancient wisdom they may not yet be aware of. On the one hand Rinpoche felt it would be interesting for Western scientists to become aware of certain parallel investigations and results, but also to recognize that these two approaches in their meeting could be profoundly enriching each other and could form a base for an entirely new approach to appear.

To make possible a real meeting between these two parties, Tarab Rinpoche was creating a common ground beyond cultural and religious conditioning by means of introducing *Tendrel*, the interrelated nature of reality, in his interpretation of *Nargajuna's* and *Tsongkhapa's* *Tendrel* as well as in regard to the *Tendrel* nature as exposed in *Unity in Duality*, knowing that all disciplines of science – ancient as well as new – would be able to relate to them in a profound manner. In that way Tarab Rinpoche created a base for communication and for deepening mutual exchange and understanding, which in the future hopefully will be of help for the implementation of the best from the ancient and modern worlds.

However, there was also another reason why Tarab Tulku Rinpoche chose the topic of *Tendrel*. Rinpoche envisioned that the realization of the *Tendrel* nature of reality would have a great positive impact for humanity at large. He felt that if we would really understand the *Tendrel* nature, it would naturally change our view of existence, of reality and of ourselves and of the interrelation of both. And if this understanding were to be implemented we would have the most powerful means at hand to change our way of existing.

It was Tarab Rinpoche's idea to create a series of conferences on this basis. The conference in Munich in 2002 was the first, and it should concentrate mainly on the research into the *Tendrel* nature in regard to the object-pole of the subject-object interrelationship,

which relates to hard-core science's research object, the so-called 'outer' reality. The second conference should be concentrated on the *Tendrel* nature in regard to the subject-pole, which relates to the research object of the human sciences, our 'inner' world.

In the Munich conference however we were already slightly opening to the second area as well, with the psychological approaches in regard to the *Tendrel* nature presented in two of the papers. But in the next *Tendrel – Unity in Duality Conference*, which is scheduled to take place in Paris in 2007, the *Tendrel* nature of the subject-pole will have the main emphasis.

Before the Munich conference *Tarab Tulku Rinpoche* had distributed his paper on *Unity in Duality - Tendrel* to the attending scientists. This paper had deeply impressed and challenged the scientists - as they later expressed it in their own unique ways. For instance Prof. Dr. Hans-Peter Dürr started his speech with the words: "I was very touched by the introduction that Tarab Tulku gave in his paper, and by his comment, that if we were to actually accept the implications of modern science and the ancient eastern wisdom, our view of our outer and inner world and our everyday life would change dramatically. Yes, this is what is necessary today, and that is why I am here. I totally agree with you. We may argue in slightly different ways, because we come from different poles, but the exciting thing is that we have a lot in common."

In an article in the German newspaper *Die Zeit* (The Times) the journalist Birgit Baader wrote: "*Gerhard Fasching*, emeritus of the Technical University of Vienna, made clear that the different views do not contradict each other, but on the contrary supplement and enrich each other in a harmonious way: "Everything that stands next to each other in *Duality* is unified in the root of *Unity*. I have seen here that the Tibetan *Tendrel*, the ancient experiential knowledge of the Indo-Tibetan philosophy, offers instructions to us Western scientists on how to structuralize the unstructured phenomena we are facing into a

comprehensive, unified reality. We cannot grasp the primordial ground of all being-ness, the unity that is underlying everything, with our scientific methods alone.”

Baader goes on: "During the conference it became alarmingly clear, that a transformation of the materialistic thinking, so predominant in the West, is the necessary prerequisite for stable basic conditions in all areas of life. Only in this way the existing potential and our resources in the different domains of economy, science, technology and society can be fully utilized. Dr. Phil. *Tarab Tulku*, Tibetan Lama and Rinpoche, initiator of the conference and teacher of the "Unity in Duality"-Education, expressed this in the following way: "Looking at the world with the eyes of Tibetan philosophy, in the dialogue with the present scientists doors of understanding and inspiration are opening up for us that we can use in our life to fully develop our potential!" The article ended "with the words of *The 14th Dalai Lama*: "Only when we meet others and ourselves with compassion, openness and love will we find a common happiness, that benefits all life on this earth"."

Two deeply fascinating types of revelations continuously unfolded throughout the conference. The first one came about through the scientists' profound reflections upon the basic references and determining factors of their particular science. This continuous unfolding revelation, which for the audience was spectacular and seemed to re-create a deep fascination and respect for modern science, naturally led to the unfolding of the other type of astonishing revelation: that modern scientists from all the different disciplines present, regardless which part of the world they came from, all related to the ancient Tendrel - Unity in Duality view of the interrelatedness of everything that is existing as a basic principle with a stronghold in the subject – object interrelationship.

As *Dr. Rupert Sheldrake* expressed it in the final podium discussion: "The most striking feature of the various talks we have had here was how we all agree with the basic principles of Unity in Duality: in cosmology, quantum physics and biology, in the development of science itself as Prof. Fasching explained, even in the dialectic between the male-female perspective on the world. In the various aspects we were talking about, there was an extraordinary agreement on the Tendrel – Unity in Duality point of view – the pairs of opposites of Nargajuna that Tarab Tulku Rinpoche so clearly explained in his paper".

And with *Prof. Trinh Xuan Thuan*: "What moved me the most was the theme of interdependence that ran through most of the speeches."

Prof. Jean Bolen continued: "What most impressed me was the combination of the astrophysical large view and the smallest things – yet the interconnectedness of everything!"

M.A. Marit Rullmann remarked in the final podium discussion: "When I received Tarab Tulku Rinpoche's paper I thought: This is incredible, in Buddhism they are dealing with the same thing as we do in feminist philosophy: love, compassion, the interconnectedness

of everything... how is it possible that no-one ever told me this!"

In her speech *Dr. Candace Pert* said: "Everything is interconnected and the parts are in each other – in science we first figured this out in the last 10-15 years – but I think these ideas are very old elsewhere... We are always creating our own realities, and we are always creating our own stories, and when you face this scientific truth and the Buddhist truth that we are constantly creating our realities, something wonderful is happening: life does not just become more blissful, but more powerful, as you kind of take responsibility for what is happening in your life."

Dr. Candace Pert and *Dr. Rupert Sheldrake* touched the other main interrelationship of our existence pointed out by Tarab Tulku Rinpoche, the interrelationship and unity between body and mind – 'bodymind'. *Dr. Candace Pert*: "Dr. Rupert Sheldrake and I do not believe in the old view *that brain is to mind what kidney is to urine*. Mind is generated by the whole being – the 'bodymind' – and it is not just by the brain..., so consciousness is really a property of the whole 'bodymind'. These are the scientific facts."

An extremely positive side-effect of the nature of the Tendrel - Unity in Duality Conference was that the scientists during the conference discovered a common ground they might beforehand have had a good intuition of, but little direct experience. The conference had created a common platform where the different scientific disciplines could meet, as *Prof. Hans-Peter Dürr* had hoped for: "My expectation in respect to this conference was that I was very concerned about the current world situation and was asking myself: is the aspect of this conference important? And then I thought: Yes, right now the contact between the different disciplines is very important..."

With *M.A. Marit Rullmann*: "Here I have discovered a reality anew: That science is possible in a different way – at German universities inter-subjective scientific collaboration is not the rule, and there is very little possibility to meet as in this interdisciplinary conference."

And with *Birgit Baader* in *Die Zeit*: "Hope remains that conferences and meetings such as Unity in Duality, that contribute to more intercultural and interdisciplinary understanding, do not remain an exception but become an established institution as soon as possible."

The audience greatly supported the scientists in the presentations of their fascinating views – illuminating the latest results within one discipline after the other – forming a splendid kaleidoscopic 'image' of the universe from the smallest to the largest possible. However, at the end the audience gave rise to several questions, such as: "Why does it take so long before the results of the modern scientific research, breaking the ordinary barriers, become implemented in our culture to create a real impact on our way of living?"

Dr. Rupert Sheldrake elucidated this point by saying: "Several people told me that they were amazed how well the scientists agreed with each other, and how wonderful this message of modern science was... However, the kind of views you have been hearing here the last few days are not typical of those you hear in the

most scientific institutes. There is a long way to go before these discoveries are actually permeating science itself, and even further to go before they effect science education, which is still teaching un-reconstructive materialism to 100 million young people around the world. They are all learning old style science portrayed in the most old fashioned way, with very few exceptions. There is an awful long way to go before these discoveries permeate our culture.”

A *common vision* - that appeared to come true - gave rise to an energy flow and a mutually interconnecting feeling among scientists and audience alike:

The meeting of worlds that normally appear as contradictory: the meetings of hardcore science, which our normal view of reality is based on, and ancient knowledge, spiritually related wisdom.

As *Prof. Thuan* expressed it in an interview with journalist Michaela Doepke: "There is an enormous energy here. I believe we all share a common vision... all the participants of the conference were searching... for a connection between science and Buddhism. Three days to examine reality. Yes, and there is this common energy field to be felt in the room. All together there is a very positive resonance here, not only in a mental, intellectual respect... one can really feel how body and mind form a unity."

I hope with this book we will be able to convey most of the richness of this groundbreaking conference to the reader. Also I hope that having this material at hand gives the necessary time for deeper reflections in terms of the implementation of what became so obvious in the conference setting. Hopefully also a book like this will help our teachers at the different educational institutions to push for a change of curriculum that allows the students to get a much earlier insight into the new paradigm that modern science, both by itself and in its meeting with ancient inner science, portraits. May this work give rise to the unfoldment of insight for the help of human beings to realize the basic interrelationships of existence for a more constructive, responsible and joyous perspective for the future.

Thanks

On behalf of Tarab Tulku Rinpoche¹ I wish to raise special thanks to His Holiness the Dalai Lama for his attendance of the conference and for his acknowledgement and great support for Tarab Rinpoche's new form of presenting the 'ancient science of mind and reality' in terms of *Unity in Duality*, which is beyond the boundaries of culture and faith. Last year His Holiness officially claimed that he found Tarab Rinpoche to be one of the most eminent scholar of Buddhism, and at the very sad occasion of Rinpoche's passing away the Dalai Lama proclaimed that it is a great sorrow for all of us that Tarab Tulku Rinpoche should pass away so early, as Rinpoche's work is extremely important for our time.

Also very special thanks to the scientists, who with their great openmindedness and enthusiasm courageously engaged in presenting enormously interesting research

¹ Tarab Tulku Rinpoche unfortunately died all too early September 23, 2004.

results in answer to Tarab Rinpoche's call for meeting on the same ground, facilitating a meeting in the real sense of the word.

A deep thank you also goes to all the persons who so generously have invested their feelings, time and ideas and to those who have given financial support and hard work for making it possible for the Tendrel – Unity in Duality Conference and the Unity in Duality book to come about. All have been parts of this great puzzle necessary for these fascinating connections to be seen and known to people at large.

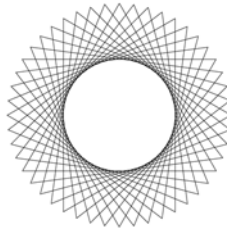
Allow me to finish this preface on behalf of many people to raise our deepfelt thanks to the late Tarab Tulku Rinpoche for his genius and openmindedness that made it possible for him to present and preserve for the future the ancient wisdom buried within Buddhism in a way, that makes it available for all persons despite faith and culture in terms of *Unity in Duality* – many books on which are on their way.

Also we should like to thank Rinpoche deeply for the immense generosity with which he shared with us his knowledge until the last minutes and even throughout his deathprocess, and not least our deep thanks for the grace and love he managed to give us a taste of by his great example, which I am sure will forever stay in the hearts of those who have been so fortunate to be in contact with this most compassionate being.

Lene Handberg,
December 14, 04. Aix-en-Provence



The book will be available in March.
Einheit in der Vielfalt, Moderne Wissenschaft und östliche Weisheit im Dialog. 240 pages, Hardcover.
Theseus Verlag, ISBN 3-89620-250-2, 22,95 EURO



Unity in Duality Program 2005

- Jan. 15-21, LH, Hamburg, D: U.D. Education Module I, 4. W.
Feb. 11-13, AMK, Tartu, EST: Yogacara
12-18, LH, Paris, F: U.D. Education Module II, 4. W.
March 11-31, LH, Dehradun, IND: U.D. Education Module I. 1. Part
April 8-10, LH, Munich, D: Revealing Natural Energy Resources
22-24, LH, Aix-en-Provence, F: Mandala
30-1/5, LH, Paris, F: Transformation of 'Self'.
May 5-8, LH, Arvillard, F: Karma Ling, Conference: "Dharma Psych."
14-20, LH, Hamburg, D: U.D. Education Module II, 1. W.
June 3-5, LH, Hamburg, D: Revealing Natural Energy Resources
18-24, LH, Sigonce, F: U.D. Education Module II, 5. W.
July 8-10, LH, Upper Berwick, GB: Gate of Death
22-24, LH, Warsaw, PL: Gate of Death
29-31, LH, Bratislava, SK: Mandala
Aug. 19-21, LH, Helsinki, FIN: Emotional freedom
27-2/9, LH, Marcevol, F: Summer-course: Ancient Tib. Dream Wisdom
Sept. 6-9, LH, Hörsholm, International Unity in Duality Meeting.
9-11, LH, Hörsholm, New approach in the fight against stress
24-30, LH, Hamburg, D: U.D. Education Module II. 2. W.
Oct. 7-9, LH, Brussels, B: Gate of Death
22-26, LH, Paris, F: U.D. Education Module III A, 1. W.
27-30, LH, Paris, F: U.D. Education Module III B, 1. W.
Nov. 11-13, LH, Stockholm, S: Gate of Death.
19-20, LH, Frankfurt, D: Ancient Tib. Dream Wisdom..
Dec. 3-4, LH, Paris, F: Emotional Freedom.
9-11, LH, Aix-en-Provence, F: Emotional Freedom.

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AMK: Alexia Meyer-Kahlen

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