Psychotherapy and Buddhist Mandala

Introduction

There is a breakdown in the certainties of life. As C.G. Jung diagnoses, modern man has no patience with traditional opinions and inherited truths and thus he has made his heritage irrelevant thereby putting himself in psychological and spiritual wilderness. A man without memory has no identity. Rejection of the past has caused loss of identity and self-worth and self esteem. Religion, priest and spiritual teacher have been swept aside. Values of community life and civil society have become amibivalent for him. The institution of family has broken down. The individual wants to test everything on the anvil of his own particular experience making him what Tennyson described as an infant crying in the night, an infant crying for the light and with no other language but a cry. It is a courageous and honest enterprise. As Jung would say that skepticism and restlessness that it inspires him is akin to Buddha's who swept aside the two million gods to arrive at the pristine experience which alone is convincing. However, as Tucci points out, it set up a dangerous schism between the intellect and the soul causing suffering. The word 'intellectual' gained currency as if it were possible for man to be pure intellect. As Tucci understands, "Pure intellect detached from the soul, is the death of Man. Intellect, self-confident and isolated in arrogant complacency, does not ennoble Man. It humiliates him, deprives him of his personality. It kills that loving participation in the life of things and creatures of which the soul, with its emotions and intuitions, is capable. Intellect, by itself alone, is dead and also deadly – a principle of disintegration." Intellect has led to conflicting theories of democracy, dictatorship, capitalism, Bolshevism and a mass of institutions and treaties to deal with the consequences. The human spirit yearns for answers that will allay these anxieties and the turmoil caused by doubts. The process was set forth perhaps in the nineteenth Century when the universities taught rational objectivity while the church preached faith.

Thus, as Ken Wilber points out, two distinct philosophical orientations got set up – materialism and idealism. When the fundamental reality is assumed to be the verifiable material or physical world that can be perceived through the senses, the brain becomes nothing more than a physiological instrument to interpret the representations of the empirical world. The mind then becomes a sum total of the reflections or representations of this world. However, as we look within we do not see a world of only sensory motor perceptions carried along on nerve fibres and neurons, but a world of desires and hopes, hunger and pain, ideals, thoughts, fears and others such emotions. These subjective experiences cannot be interpreted merely in terms of cognition or neuronal connections. They belong to an interior landscape that has been given many names like consciousness, awareness, mind, psyche, idealism and they seem to be at odds with the external description of the world given through materialism, its bio-physical nature, empiricism brain and others. Hence, says Ken Wilber, "From psychology to theology, from philosophy to metaphysics, from anthropology to sociology, the human knowledge quest has almost universally consisted of these two broad paths."

These two distinct orientations have caused a cleavage between conscious positions and postures taken in worldly or public life and the turbulent irrationalities of the inscape of which we may or may not be conscious but which are usually the motivating force of many of our actions for which we later attempt to find rational explanations. We hide these motivations even from ourselves and thus hurt our psyches. As Jung says what is suppressed or concealed, has a destructive effect and puts the burden of guilt on the concealer. Since we ourselves are ignorant of what is being concealed we have no control over it. It splits off from the consciousness as an independent complex to lead a separate existence in the unconscious which can be neither corrected nor interfered with by the conscious mind. It becomes an autonomous portion of the psyche and develops a fantasy life of its own. Fantasy, according to Jung, is a spontaneous psychic activity that surfaces when the mind relaxes or ceases altogether as in sleep. It then appears in dream and that is why dreams, properly interpreted, can become significant indications of the true state of our psyche. However, we dream even when we are awake. These fantasies or repressed complexes lie just below the threshold of consciousness and condition activity. Thus, all psychic contents have an effect, usually indirect, upon our conscious activity and appear as slips of tongue, pen or memory.

Psychotherapy and Religion

Psychotherapy is the treatment of the mind by psychological methods that are identified
popularly with psychoanalysis. It is an attempt to probe the mind by scientifically, in order to treat it or create harmony in it by making it aware of itself and its functioning. This method is known as cognitive therapy. For example, there is a great difference between a man who suffers without knowing why he is suffering and a man who understands his suffering: The process of creating harmony through cognition or understanding was, at one time, the job of the priest or of the spiritual teacher. It has now become that of the psychotherapist10.

A person goes to a doctor today rather than to a priest because he finds it difficult to tell the priest of his moral deviations and observations as he fears a value judgement. He also finds it difficult to communicate to him his modern day anxieties, nervous tensions, confusions, disorientations of outlook because he thinks the priest neither has the capacity to understand nor the skill to remedy them. In any case he does not regard himself as mentally sick but as someone with a physical problem because these tensions and anxieties usually manifest themselves as physical disorders. Further, as Jung says many people, are not suffering from neuroses at all but are just torturing themselves with questions about the meaning of life that which cannot be answered by modern day philosophy or religion. Hence, they find it easier to communicate with a doctor and are able to be more candid with him that then would be to a priest11.

It is not that the doctor finds it easy to accept what he hears without a value judgement. The doctor, too, may find it hard to swallow what the patient is confessing to him but he must be able to convince the patient that he is on his side. The patient does not feel accepted unless the worst in him is accepted. Neither can the doctor dismiss the stresses of the patient lightly. He has to accept his patient with unprejudiced objectivity and sincerity. Neuroses and mental conflicts appear when there is an inner cleavage, a war within, for example between the patient's own desire and a societal norm or between the spiritual and sensual man that coexist within him. Healing, however, is essentially a spiritual problem that appears masked as a spiritual one. The first step is cognition and its prototype is confession. In modern therapy, it may take the form of writing a diary or a self-reflective journal or drawing pictures to express one's inscape. This is an attempt to bring out into the open or objectify what lies concealed within12.

As Jung points out, as soon as man conceived the idea of sin, guilt was born and he had recourse to concealment or repression. This acts as a psychic poison because it alienates or isolates the possessor of the secret from the community. Some concealment, however, is necessary to prevent an individual from getting completely submerged or dissolved in the unconscious life of the community which, in itself, would damage his psyche. A personal identity is essential. What is important is cognition of what we are concealing. Otherwise it manifests as ugly moods or over virtuous irritability. Even better for the psyche is the sharing of the concealed matter in a group because communion with others is a demand of human nature hence the efficacy of group therapy and sharing. Until a man can cease to assert and defend himself and accept that he is fallible and human, he is punished with isolation. This is the first stage of psychotherapeutic treatment13.

As Jung points out, even the name catharsis, given to the earliest method of treatment, comes from Greek initiation rites. It consisted of putting the patient, with or without hypnosis, in touch with the hinterland of his mind. It brings about the state described in meditation or contemplation14. Meditation, as Thich Nhat Hahn points out, is to see deeply into things, to see how we can change, how we can transform our situation. To transform our situation is also to transform our minds. To transform our minds is also to transform our situation, because the situation is mind, and mind is situation15.

The key, then, is the transformation of the mind both its conscious and its unconscious part. The aim is to observe and to make the individual observe the shadowy presentations, whether in form or feeling that spontaneously evolve in the unconscious psyche without any volition on his part. It is to make him a witness to the hitherto hidden contents of his own unconscious. This may be painful at first but it is a definite gain because it brings home to the individual that even what he considers to be worthless and inferior is a part of him, just as his shadow is a part of him. If he is a whole human being, he must also have his dark side as do others and this makes him realize that he is after all like others. While this rediscovery works a partial cure, it is only then that the moral exile is broken and the individual is enabled to embrace a community and thereby humanity16.

The confessional and sharing in the community form the bedrock of dispute settlement in Buddhist monasteries. The seven step practice bringing about reconciliation between monks is
described by Thich Nhat Hanh. The first step is Sitting Face to Face. The whole Sangha assembles and the two conceived monks sit face to face breathing with mindfulness and smiling at each other. The whole assembly expects them to reconcile. The second is Remembrance. Both monks try to remember the whole history of the conflict, every detail while the whole assembly listens patiently. In the telling itself, some healing takes place. The airing of the grievance is important for both because the monks are trying mend what has happened. It is already the past and nothing can be done to undo it. The purpose is to create an awareness of what exactly took place because if there is no awareness, things will explode again and the pattern will be repeated. Since things have already exploded into the open in this case, creation of awareness is important. This is also the purpose of meditation. To meditate is to be aware of what is going on in yourself, your feelings, your body, your perceptions, your family and in your community. The third is Non-Stubbornness or the willingness to take a few steps towards conciliation as that is the expectation and hope of the whole community. Each monk must try to understand and accept the other’s point of view because reconciliation is to understand both sides. An interesting meditation exercise is done to make the comprehension of the other point of view easier. To train the meditator in this a situation is given when he takes one side and then after fifteen minutes of quiet, the other. For example, the situation of a swimmer in a river. The meditator has to first identify himself with the swimmer and articulate his view and feelings. He has to then identify himself with the river and present the river’s perceptions and emotions. These are exercised in meditation related to non duality, the essential similarity of our beings. The fourth step is called ‘Covering Mud with Straw’. After rain when the roads become muddy in the countryside, they are covered with Straw to make walking possible. One respected senior is appointed for each monk who says something that would de-escalate feelings in the concerned people. His seniority and integrity make people listen to him with respect and allow shift to take place from the ego-centric positions taken by the conflicting parties. The fifth stage is that of Voluntary Confession where each monk, on his own, reveals some short coming of his to the assembly without waiting for the other to do so. Even if it is a minor confession, it makes the other person feel better. The last two steps are Decision by Consensus and Acceptance of the Verdict.

Thus cognition, confession and linking with community are important methods of healing and creating a healthy mind. This is what religions attempted to do through ceremony, ritual, initiation rites and ascetic practices in all their forms and variations. It used them as techniques for bringing about the various elements of the psyche into proper relations.

**Psycho – Philosophical framework of Mandala**

India makes no distinction between philosophy and religion both of which are described as ‘darshana’ or vision that helps an experience or ‘sadhana’. All of it is an attempt to attain autoconsciousness or conscious of the self. It is a process by which the subconscious is never denied or suppressed as in the West but accepted and transfigured in a harmonious process intended to re-establish autoconsciousness and consciousness of an Ego which is not, of course, the individual ego but the Ego, that Cosmic consciousness from which everything derives and to which everything returns. Pure consciousness, not darkened by a concrete thought, but all the same, the premise of those concrete thoughts which make up the psychic reality of the living individual. Without that consciousness, the individual psyche could not exist. But, on the other hand, the development of the psyche must be arrested if one wishes to reacquire, after the experience of life, the possession of that consciousness.”

What this really means is that the turbulent and dark unconscious must not be suppressed but transformed and harmonized with the conscious, all of which in turn must be harmonized with the absolute, or consciousness or supra consciousness. Herein lies the essential difference between the East and the West. While the West has tried to suppress the unconscious, the East has tried to realign it with the conscious. By acceptance and transformation the individual entity is harmonized with the whole, the one or the absolute consciousness.

While many of the basic postulates of Buddhism can be traced back to the Upanishads, it is perhaps more systematized and more easily comprehensible when it comes to alleviation of human suffering. This is because Buddha saw himself as a physician who could show the way to removal of suffering. He was not concerned with questions about God, soul after life and others because they did not concern the immediate problem of human suffering. Although epistemological and ontological complexities have arisen with the passage of time and a complicated symbology has also come into being perhaps because that is the genius of the Indian mind, but the basic postulates remain simpler.
Buddhism initially divided existence into two planes between which there was no communication – the world of samsara in which karma operated and which was in a constant state of flux, and the world of nirvana that could be reached by a qualitative leap when the world of karma was extinguished. However, this thought soon came into line with the Upanishadic thought and the plane of Nirvana was identified with the Absolute, the basis of all phenomenal appearance which is realized to be unreal through gnosis. The samsara may not have any consistency when seen from the standpoint of the Absolute, yet it has the power to guide action as it is experienced by the individual as real and immediate. This unchanging, eternal Absolute or the Cosmic consciousness from which everything originates and to which everything goes has been given several names by the Buddhists: Tathagatarbha, Tathata, Dharmadhatu, Dharmata and Alayavijnana. The Absolute then, can be seen as the universal psyche in which all thought is deposited.

Thus, two positions get established: metaphysical and psychological. According to the metaphysical position there is an unchanging eternal Reality and opposed to it and although arising from it is the world of appearances in a state of constant flux, always in the process of becoming. According to the psychological construction, the world consists of only thoughts and their relationship. They exist in a matrix of Absolute Consciousness from which they arise and into which they disappear. We can experience this Absolute Consciousness as a flash of illumination, when through concentration or meditation, we withdraw inwards and remove ourselves from the world of appearance. Thus, between the Conscious Being and the individual psyche, there is an identity of nature, what the Buddhists would say aikarasya between sanklesha or pollution and its purification or vyavadana. Hence, there is an identity between samsara and nirvana. Our individual psyche may flow outward from the Illumined Consciousness and get obscured or it may disentagle itself and find its way back to that Consciousness by discovering its identity with it. This can be easily understood in terms of our activities during day and night. During the day, the psyche spreads out into objectivity, duality or multiplicity but at night it withdraws from the objects and is restored into the Absolute or Archetypal potentiality.

As Musashi Tachikawa has pointed out, this concept is similar to that found in the Upanishads that made their appearance in opposition to the Vedic ritualism. The Upanishads emphasized the identity of the cosmic principle of Brahman and the individual self or atman. When the Chandogya Upanishad declared. “Thou (individual self) art that (cosmic world)” it was enunciating this essential identity. The individual self returns to the cosmic self just “as various rivers flow into the ocean, the water of each river becoming indistinguishable” or “as it is impossible to distinguish the honey of one flower from that of another when the pollen to make the honey comes from many flowers”. Similarly, mystic intuition erases the distinction between the cosmic and individual selves.

Here it is necessary to pause and see what is meant by Karma. These are actions done throughout life and projected at the time of death as accumulated karmic experience to shape a new existence in the future on the next life. Thus although the individual suffers because of his past karmas he is always the author of his future. Thus repeated lives are linked together by a causal chain. When his Karma is arrested he takes the leap into 'nirvana' which is a state of being beyond Karma. The capacity to achieve it lies within us. As Tucci points out, that is why India does not need to wait for the advent of saviour that is being who would take all the sins of mankind into himself and redeem it by making a supreme sacrifice. It may be argued that avatars have the same function but the avatars only teach the way to salvation and not achieve it for mankind on its behalf. Salvation has to be achieved by the individual himself and truth is a personal concept. No grace can modify the consequences of a Karma and each impediment on the path has to be personally cast aside. To do this, real knowledge is required – not the knowledge provided by the discursive, ratiocinative mind but by cognition of our essential self and the spark of divinity within us.

According to Mahayana Buddhism, the seed of the Tathagata is within us and therefore the two planes have an essential identity because of which transformation is possible – by reintegration in us of that Luminous Consciousness present as Bodhicchitta. The cosmic process is expressed pictorially in images. The One, through the duality of subject - object splits into multiplicity. In psychological terms it is imagined in the form of masculine and feminine deities which may be beatific or terrifying. These represent the intricacies of psychological forces underlying the samsara or world.
The Mandala

The Mandala presents a systematization of these symbols which represent the cosmos and also the power both within and outside of man. Thus they also represent the unexpressed fears, primordial impulses and age old passions. The disciple can objectify them and thus group them leading to their dissolution in his psyche but to be able to do this he has to interpret them properly. The mandala represents the two fold process of disintegration and reintegration. In fact the seeds of reintegration lie in the disintegration itself. The symbols, properly understood, induce a liberating psychological experience.

As J.R. Santiago points out, the diagrammatic mandala provides a spiritual passage into the mystical world. “It is an integrated system, and this is encapsulated in the fundamental principle of all existence and experience…to exist is to experience; to experience is to exist. Beyond this there is nothing else. Both existence and experience are inseparable: they are eternal in their manifest and unmanifest forms.”

The pictorial representation of mandala is not peculiar to the Buddhism. The Shri Yantra is a mandala as are often the designs of the palaces of cakravarti rajahs and even pyramids. The idea of placing of pots in religious ceremonies also comes from the Mandala as do many tantric rites and rituals. The Buddhists have only given greater precision to it. Originally, the word meant a circle but in tantrism of later times, it referred to the ‘diagram of the world,’ and was used as an aid in religious practices. This world map or cosmogram is generally depicted as a square palace surrounded by a circle of flames. The rituals connected with the mandalas may be divided into at least two types. One, those performed by professional monks or nuns as initiatory consecrations or abhisheka and mandals visualization or bhavana. In second, the mandal is used by lay believers as an object of worship together with flowers and other offerings. The two are combined together in the mandala placed under the corpse of a Tibetan monk while cremating him. It is a way of worshiping him as well as a second initiation for the monk himself.

Mandala as a cosmography also symbolizes within it the process of emanation and reabsorption. Its central axis areas represents Mt. Sumero on one end of which rests the sky and the other end sends out roots to the mysterious substratum. Thus the world represented by the mandala turns both spatially and temporally on this axis. This axis also represents the spinal chord and then the whole body with its system of charkas is visualized as a mandala. The area where the mandala is made is marked off as a sacred area.

The mandala is also a representation of the psyche and hence it can be seen as a psychocosmograph. When the disciple stands in its centre, he identifies with the forces that govern the universe and miraculously concentrates them within him. It also means that dissatisfied with the experiences of the psyche in the outside world he longs to retreat within into a state of concentration in order to get unified with the undiverted consciousness. Placing oneself at the centre of the mandala also means turning to the light or the divine seed within.

Utter concentration is required in the making of the mandala. The slightest of error requires the repeating of the whole process from the beginning. This is because the error indicates that the disciple does not have the concentration required to produce redemption.

Around the central areas are ranked one above the other the other deities in degree of purity – indicating that one rises to the other plane little by little, the gods symbolizing the different degrees. Again it shows the process dispersal of the one into many and then a reintegration that can take place in two ways. One is by avahana or by invoking a particular deity to descend into one – so that a transformation takes place because of identification with this deity making the individual one with the deity. It is said that only who has become a god himself can adore god. The second is the inverse process by which the mediator invokes a deity from within the mysterious space of the heart and identifies himself with it. This invocation may be pictorial or a syllabic symbol. The syllabic symbol arising from the mysterious space of his heart may give rise to a particulars image. Hence the importance of mantras. Thus the representations in the mandala are not arbitrary constructions but replications in appropriate paradigms of personal intuitions. Theology has just provided classifications.
and rules of construction in minute details. Such images arose without any knowledge of mandala in Jung’s patients which means that just as there is commonalty in the physical structure of human beings, there is commonalty in the substratum of human psyche. The mandala life figures, were born in them as an inscape. Mandala, then, arising intuitively as a psychocosmograph became stylized and itself became an instrument to provide similar intrusions and visions so as to enable the initiate or individual to rediscover ways of reaching the essential Reality.

The outermost circle of the mandala represents fire which symbolizes the consciousness that must burn ignorance before we can be led to the cognition of what we are seeking. The second girdle is one of diamonds which symbolize Supreme Cognition, Bodhi, Illumination or Cosmic Consciousness which, once attained, cannot be lost. Hence, Buddha is represented on a diamond seat on a Vajrasana to show him as the enlightened one. Both diamond and lapis lazuli represent the other plane of consciousness. Therefore, the ground of the paradise of Amitabha or Amitayus is made of lapis lazuli dehating that it lies outside the earth and its limitations. It is a spiritual condition in which there are no more movements of passion, only a clear motionless brilliance of consciousness which has been reconquered.

This is followed by a circle depicting eight graveyards each with their own stupa, tree, river, mountain and an ascetic absorbed in contemplation. These are disposed in a cross, four on the principal and four on intermediate points. They denote eight aide inspiring places where ascetics meditate. They also symbolize the eight aspects of the individual, five being sensory consciousnesses corresponding to our senses, through which we perceive the external world. Then come the intellective consciousness or manovijnana, the thinking or discretionary faculty of the individual or vijnana and the store consciousness or alayavijnana which gathers and retains both individual and collective experiences. All these eight are the cause of samsara and while they remain active, nirvana is not possible. They have no centre and are peripheral as they lie beyond the tips of the lotus petals in the central part that symbolize spirituality. Each have their corresponding paradises with the same iconography except that the trees are not the ones that grow in cemeteries but are laden with gems and precious stones and the rivers have perfumed waters. This indicates that vijanama or Chitta or psychic activity is bivalent. It can throw the meditator into samsara, the realm of life and death or it can annihilate the Samsara and transport him to a world beyond both. The whitened bones in the grave yards indicate the world seen and overcome.

After the girdle of graveyards and paradises comes a girdle of lotus leaves with its petals unfolding outwards. The petals symbolize the spatial emanation of the One to many. Lotus itself has twofold symbolism. One is creation from the seed on the primordial waters. The other is the spiritual revelation in the mysterious space of the heart. This means that creation starts in terms of space and time but these limitations can be overcome through contemplation by which the meditator reaches another plane. The lotus is a sign of palingenesis or regeneration because the new spiritual state is born in the heart. The gods are however seated on the central bud closed upon itself signifying the original Synthesis. The out-turned leaves, then, are an invitation to enter so that palingenesis can be achieved.

In the middle of this circle is the mandala proper or the palace or vimana with four sides and gates that open in the form of a T, flanked with seven bands of five colous prolonged along the four sides joining gate to gate and forming walls to this sacred city. Over each gate is a torana or a triumphal arch consisting of eleven roofs and resting on two pillars. On each is the wheel of law with twelve spikes. Gazelles graze on the left and right side recalling the deer park in which Buddha preached his first sermon at Sarnath. On the wheel is an umbrella, the insignia of a chakravarti king, and on its side are ornamental streamers in vases. The wall is made up of five strips called base, border, bean, necklace and half necklace according to their patterns. Makaras or sea monsters carry the hanging necklaces and half necklaces. Then there is the jeweled fringe. They are all surmounted by a balcony decorated with lotus flowers, Trees of Paradise and vases containing waters of immortality. There might be other figures found here like six trunked elephant, gems with six rays horse, girl, a minister with treasure in his hand, generals and others. That is, every shape and form that can arise in the psyche may be put in the mandala to be grasped and dissolved.

The square in the centre is cut by transversal lines which start from the centre and reach the four corners dividing it into four triangles. In the centre and middle of each triangle are placed five circles containing emblems or figures of divinities. Usually the centre indicates the union of the male
and female.

These grouping of five in the four triangles radiating from the centre are psychologically significant. They mark the four cardinal points revolving around a centre indicating the five structural elements of the human personality that rest on the principle of Consciousness which is the kernel of the individual. The Original Consciousness is symbolized by Mahavairocana, Vajradhara, Vairasattva or Akshobhya. It radiates into five Buddhas, Vairocana or the Brilliant one, Akshobhya or the unshakeable one, Ratnasambhava or the matrix of the jewel, Amitabhab, the infinite light and Amoghsiddhi or the infallible realisation. Since these are within the individual, they represent the mysterious presence even if it is obscured by error. They also represent the five elements of human personality and also the five elements of the body. Vairocana, Ratnasambhava, Amitabhi, Amoghsvarja and Akshobhya represent darkness, pride, desires and sexual appetites, jealousy and wrath respectively. Their colours are white, yellow, red, green and dark blue that correspond to matter, Sensations, Notions, Karma coefficients and cognizance, elements that make up the human personality.

Each of these Buddhas is accompanied by a counterpart or mudra. Locana, Mamaki, Pandavasini, Tara and Mamaki again. These are also known as Rupavajri, Shabdavajri, Gandhvajri, and Sparshvajri that is perceptions of sight, sound, smell, taste and an touch but in their Vajra or essential form. Mandala, Mantra and Mudra form the three essentials of meditation. From the Buddhas come groups of Buddhisattvas or compassionate entities who have vowed to reach illumination in order to help others escape the plane of samsara.

The gates of the vimana are guarded by vighnantakas or guardians of terrifying aspects. They are demons whose ruler is Yama, the God of Death but they are not particularized. Yama represents Samsara with its eternal cycle of birth and death. He is also identified with Kama as Love and Death are often linked together. These demons represent the turbulent unconscious that cannot be particularized. They too have their female counterparts with whom they engage in a frenzied dance. They guard the boundaries between the unconscious and the conscious. The disturbing forces of unconscious can sweep over and dominate the conscious but the reverse is not true. The conscious has to make a heroic aggressive effort to enter the realm of the unconscious. Hence these demons perform a dual role. They guard the conscious from being swept over by the dark forces of the unconsciousness. At the same time they allow the conscious to forcibly enter the unconscious in order to transform it.

**CONCLUSION**

The mandala, then, is an instrument of liberating cognition by which the unconscious is transformed and brought into harmony with the conscious and ultimately into a union with the Original Consciousness or Synthesis. Although it has been fixed, it can assume an infinite number of forms according to the requirements of the individuals. However, four broad types have been characterized and Tantras provided accordingly. The Kriyatantra is for those who are inclined to ritual and liturgy. Caryatantra is for those in whom the respect for the spiritual is accompanied by a sharp intellect and a capacity of meditation. The Yogatantra is for powerful men who cannot renounce the material world. Finally there is Anuttaratantara for creatures without discrimination and inclined to sin. It is for the teacher or the guru to decide on an appropriate mandala according to the intrinsic qualities and capacity of the disciple and the spiritual plane that the disciple wishes to reach. In each case the process is not one of repression of passions but of their transformation because they are essential elements of the psyche. Any attempt to repress them can only provoke a more violent and inflexible reawakening of these passions. Therefore the struggle is to transform them into a harmony so that the way can be prepared for the return to the Original Consciousness or Synthesis or the Absolute.

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2. Alfred Tennyson, *In Memoriam*, Stanza LIV
3. C.G.Jung, "Psychotherapists or the clergy," *Modern Man in Search of a Soul*, W.S. Dell and

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5. Ibid.

3. Ibid., p.32.
5. Ibid., pp.233-234.

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4. Ibid., pp.77-78
5. Ibid., pp.61-80.

See also Tucci, The Theory and Practice of Mandala, pp.8-9
1. Tucci, The Theory and Practice of Mandala, p.2
2. Ibid., p.4
3. Ibid., p.5
4. Ibid., p.9

See also Tucci, p.12
1. Tucci, p.2
2. Ibid., p.13.
3. Ibid., p.15
4. Ibid., p.21
5. Ibid., pp.21-22
2. For the magical and occult underpinnings of psychotherapy see Alan Morrison, “Sorcerer’s Apprentices Part I: The Occult Background of Psychotherapy,” http://www.diakrisis.org/psychology.htm.


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34. Tucci, p. 38.
1. Ibid., p. 60
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