Some people have problems with Buddhism being identified too closely with psychology, while others have problems with it being anything else. While I count myself among the former, my point of view is that, whatever Buddhism is as a whole, it undoubtedly includes a great deal of what we would today call psychology. In this essay we will concentrate on a particular Indian Vajrayāna Buddhist teacher in Tibet, Padampa Sangyé, his Peacemaking school, and his approaches to dealing with mental states deemed counterproductive to the aims of human life according to Buddhist ideals. We then zero in on a particular (and perhaps particularly mysterious) counterintuitive therapeutic method he calls by the rare term *gya-log*, supplying examples of its literary and—insofar as it appears possible given the difficulty in defining it—practical deployment. This remarkable evidence might give pause to reflect on such phenomena as psychological projection and transference, as well as what might well be called reverse psychology. Or perhaps a homeopathic approach, since it often makes use of the very thing or things it proposes to counter. By the
term *counterintuitive* we mean simply this: a treatment that on the face of it would seem to have nothing to do with, or even one that would seem bound to aggravate, the problem may, under the right circumstances and/or with the right dosage, have therapeutic effects that would not normally be expected. An example of a counterintuitive method that ought to be simple for anyone to understand: We could say that the best method to avoid slicing your thumb when slicing a banana is to draw the blade toward your thumb. Psychological counterintuitive methods might be defined as techniques for the principled interference in problematic mental patterns that make use of those same problematic patterns. In a semi-clear sense, they would indeed “collude with the very pathology they should be treating.”

Academic introductions to Buddhism tend to foreground certain doctrinal formulations—such as, typically, the Four Noble Truths and the Eight-fold Noble Path—at the expense of other arguably essential aspects. Yet it is true, just as the Four Noble Truths tells us, that for *every* Buddhist the aim remains that of liberation from suffering. This remains so regardless of some differences in method and regardless of other things that may occupy them in the meantime. And Mahāyāna descriptions of the Path to this goal always include methods of dealing with two major problematic areas, or to make use of more psychological language, two areas of delusions or two realms of mental disturbance. Two ‘veilings’ come in the way of our Enlightenment: the *kleśas* and the knowables (*jñeya*). Using inadequate non-Buddhist categories, we could be tempted to think of the *kleśas* as *progress-blocking emotions*, while the knowables are more in the realm of the cognitive—perhaps we could call them *progress-blocking thought patterns*. Of course we use the word *progress* here in a strictly Buddhist sense to mean *progress on the Path to Enlightenment*. One trouble in the cultural translation is that the definitional boundaries between emotional and cognitive are located differently. The *kleśas* are described in Abhidharmic works (and not *only* in them) as a large subset of what are called *mental events*

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2 Carveth, 2003, 453.
3 This essay intends to work entirely within the sphere of Mahāyāna Buddhism, the sphere to which Padampa as well as Tibetan Buddhism in general belongs, and assumes as Tibetans do that *tantra*, more correctly Vajrayāna, belongs within the framework of Mahāyāna Buddhism. There are some more or less problematic issues raised by these general statements, as for instance the existence of tantric strains that emerged within Theravāda traditions; see Crosby, 2000. And yes, Tibetans have a long tradition of differing about matters relevant to the ways the different Vehicles [*yāna*] may or may not connect with each other; see Sobisch, 2002. And yes, Vajrayāna is historically indebted to other Indian religious currents, in particular Shaivaite *tantra*; see the works of Alexis Sanderson (Oxford) in general or, for something brief and accessible, Sanderson, 1994.