

Brahma and universal process identification: Enlightenment—a psychoanalytic perspective

1. Brahma: the impersonal supreme being and primal source. Is the universe thinking and living, is it demonstrative of an essential nature which we all share, and, if one becomes aware of this fact, how does this account for an identification which indicates enlightenment [that with which Atman is knowingly identical]?
2. First consider the idea of anthropomorphism. I will tease you with a few epigrams, then continue:
 - a. If I am part of the universe, and I am self-aware, is the universe now self-aware too? Is it my fault? Am I to blame for the fact that the universe is no longer... innocent?
 - b. We come of the universe—so it is no surprise the universe comes of us.
 - c. Science is poetry: A functional anthropomorphism... so does the universe unfold from within our eye.
 - d. It is the scientist who understands. How could he not give birth to that which imagined him?
 - e. A scientist's theories are his children, and so, resemble him—as by necessity, he is but a theory of the universe from which he came.
 - f. The scientist who imagines the universe is caught in an infinite solipsism, a self-referential conundrum which reflects him ever more distinctly the farther out he goes.
 - g. I imagine the universe and find solipsism, but, I may be right.

As you can see, the scientist must falsify his universe to understand it, and is as we all are, a poet, a dreamer who understands the world by way of symbolic solipsistic inference. This does not preclude the possibility of his being correct.

3. Now, we look out upon the universe, and behold processes, and those seem to us as if they are thought. Things are altered, and resultant states achieved, as the process of thought, a sort of chaotic inclusion, chaotic processing, the dynamic creation of the set of all outcomes, a process.
4. The entire of this idea, processes and their meaning, is reducible to one idea: Time. Time, is but a third order referential concept, where a created medium, the ticking of a clock in the simplest terms, acts as an artificial comparative standard by which processes are assessed. Here another reduction is possible: Time = Change. Think about it, time means nothing more, and, nothing less than that...it is an artificial gauge of alteration, of change.

5. Thought is the process of which we are aware—the only one. Think of phenomenology. Now, we can see the necessary result: Time = Thought.

6. Indeed, we are as the universe, a process in dynamic flux, a thought process! So believes the poet. Perhaps he is right, but perhaps not. The rationalist believes that the process is not indicative of anything but itself. That it is—an is. Again, perhaps he is right. But this lack of identification brings the rationalist a cold empty truth.

7. Ergo: The outcome is as a quantum experiment, dependent on the way it is framed. The nexus of perspective is time. If the thinker gives credence to the idea, the concept of time, if this is REAL, the universe is as he is, and both are thinking. He is a poet. If not, then neither is anthropomorphized—the rationalist. The enlightened one is then, a paradox definable as: one who *identifies himself* with the benign chaotic processes of the universe and thought, without anthropomorphizing them. Hence, his "emptiness." He has identified himself with all processes, and discarded time.

How is such a paradox to be understood? The enlightened one feels nothing at the sight of good standing against evil, it means nothing to him, he himself is living and dying, and again, this is nothing to him. He is divorced from the suffering of the world even as he is part of that world. He demonstrates an identification with the mental processes which are the source of the idea of change, and so, time—but he only identifies somehow with the process, *not with time? Contradiction seems not to exist for him.* To him, somehow all the world is beautiful. Some sort of transference or displacement is indicated. If you have read and remembered your Freud, the answer is already on the tip of your tongue! This strange conglomeration of traits belongs to one particular psychological agency, the source of our REM proto-consciousness: the primary processes—the unconscious. Here are the rules of associo-cognitive operation, unconscious operation:

"The cathectic intensities [in the *Ucs.*] are much more mobile. By the process of *displacement* one idea may surrender to another its whole quota of cathexis; by the process of *condensation* it may appropriate the whole cathexis of several other ideas. I have proposed to regard these two processes as distinguishing marks of the so-called *primary psychological process.*" . . . "exemption from mutual contradiction, primary process (mobility of cathexes), timelessness, and replacement of external by psychological reality" (Freud, 1915e, p. 186-187).

So, the state of enlightenment is akin to the externalization of primary process thinking, the unconscious processes are identified with, not the content: a dissociation brought about by meditation (Norman, 2013). Those processes are TIMELESS, time holds no reality, nor does contradiction, etc. All just is.

References:

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The Journal of Unconscious Psychology
Retrieved from www.thejournalofunconsciouspsychology.com

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