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For Freud and Bollas, analyzing minutiae provides a better understanding of oneself, and for Dzogchen, a better understanding of the nature of the Self. The methods described are very similar to Dzogchen's explorations of the marginal and the insignificant. Bollas states that "in the dream, ego structures express themselves primarily in aesthetic rather than thematic ways... through the processing of the instinctual and memorial themes," similar to the nature of the authentic visions encountered during the dark retreat in the previous readings. Both Freud and the Great Perfection note that what marginally appears in these visualizations can give a great insight into the nature of the ego. Dzogchen visualizations are a similar psychic event to dreaming -- allowing for an exploration of the ego without needing to enter the dream state. As the dream itself allows the expression of ego structures, allowing one to reacquaint himself with his ego, so too do Dzogchen visualizations allow a meditator to absorb their teachings to better understand himself. Bollas notes that the process of emerging from a dream complements the process of entering it. Similarly, Dzogchen visualizations allow a meditator to re-acquaint himself -- without the disturbance of any external forces -- with his own mind, exploring the ways in which it is active, and better understanding the nature of the Self. Additionally, a meditator might contemplate these visions after they occur, as Levin did in the previous readings. This is similar to the concept of a reverie in Freudian psychoanalysis, implying that meaning from Dzogchen visualizations could be derived even at an unconscious level. This allows the meditator to juxtapose his own experiences with the Buddhist teachings on the nature of the Self, allowing a better understanding overall.