

# **Ushering in the Subjective Age of Sri Aurobindo: The Criticality of Process Work for the Future**

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## **Abstract**

Sri Aurobindo theorises that in the future, human civilisations and cultures across the world will turn inwards for knowledge; ushering in the Subjective Age following the current Individualist Rational Age. This Subjective age will integrate the objective epistemologies of rational enquiry of our current times; with subjective epistemologies of the subliminal worlds and the inner being. Against this vast theoretical canvas, this paper focuses on the potential of Process Work as a discipline of Applied Behavioural Sciences to contribute to this inward civilisational turn through its experiential knowledge of individuals, groups, and societies; which transcends and integrates the rational mind to arrive upon greater and greater planes of Truth, Consciousness and Bliss. To illustrate this possibility, it draws correspondences between the author's subjective experiences in Labs, particularly Suprarational ones, with the theories of Sri Aurobindo on the personality structure and subjective epistemologies of the inner being. Finally, the paper contextualises the potential of Process Work as a Discipline with aspiration to realise individual and collective evolution and contribute significantly in the future.

## 1. An Introduction to Process Work

*“The little plot of our mortality*

*Touched by this tenant from the heights became*

*A playground of the living Infinite.”*

(Aurobindo Sri, Savitri, Book of Beginnings, Pg. 22)

Process Work, as an experimental discipline of Applied Behavioural Sciences, has tremendous potential to advance the subjective science of self enquiry as well as enquiry into behaviour of groups, societies and civilisations; which will become critical in future. Based on Sri Aurobindo's theories of subjective epistemologies translated by Corniellson, this paper expands the idea of subjective epistemologies using illustrations of the author's transformative experiences in different Process Work Labs, particularly suprarational experiences. Identifying conceptual correspondences on subjective epistemologies between various lab experiences and Sri Aurobindo's theories is a mammoth task. Thus, this modest, introductory effort is exploratory and subjective, rather than representative and universal.

Defining Process Work as a Discipline of Applied Behavioural Science poses several challenges. The author has worked with various schools of Process Work since 1999 including Sumedhas Academy of Human Context, ISABS based on the Encounter Groups of Carl Rogers in India; Deep Democracy - The Lewis Method based on Mindell's Process Work theories; Otto Scharmer's Presencing; and Monica Sharma's Conscious Full Spectrum. In these approaches, the term "Process Work" covers a wide range of social science theories and methods to evoke experiential learning; including both Eastern philosophies and Western Science. Thus, the Wilderness Solo of U Process, based on Otto Scharmer's theory of Presencing, recommends an intense period of silence and isolation as essential to creating collective, systemic and sustainable solutions.

Some fundamental principles may be found in all Process Work Labs; broadly outlined in Carl Roger's Encounter Groups that is amongst the earliest. Human Process Labs marked a significant departure in Western Psychology and Applied Behavioural Sciences, turning to the additive purpose of self discovery rather than focussing on morbidity and therapy. Learning is through enquiry into the experience of conscious relations with self and others in the "Here and Now"; and includes non-rational elements of the human faculty such as emotions, sensations, intuitions, etc.

The facilitator “holds space” - the structure of the encounter for the collective; so that all members engage equally and freely to address emergent issues. Through conscious engagement, members discover and transform their identity and their relations with others; through a process of owning the disowned in the self and the collective: expression, transformation and/or integration of unacknowledged aspects of identity and experiences.

Engaging with various Process Work Labs with diverse approaches brought to light inner, covert complexes that determined overt identity and behaviour in the author and their transformation over time: such as vital resistance to authority or fear of abandonment; and unconscious and strongly held mental formations such as belief in purity, peripherality of self. For instance, the author first became conscious of her fear of abandonment in relationships in the very first Lab that she attended in 1999; and subsequently discovered and transformed more and more inter-related aspects of this complex; such as the failure to assert self in relations; with the habitual force of this contraction significantly reduced now.

Right from the beginning, the author also had far rarer experiences, from an inner location in Labs; with a differential sense of time and space, an innate silence and stillness, a sense of power and light. Besides being free from the noise and confusion of the daily, surface being - the divisive, rational mind and vital restlessness; these experiences were also distinctly different from emotional “highs” that constitute intense Lab encounters that arise from intense experiences of enlivenment when working with fear, violence and various identity, complexes. These subliminal experiences continued in the author’s life in various lab contexts, work and life. Given her rational agnostic orientation, besides the innate transformative quality of these Supra-rational experiences; she also immediately recoiled from fear from the shock of vastnesses revealed; as well as mental confusion resulting in significant distortion of the knowledge revealed.

Theoretically, the conceptualisation of the identity in Sumedhas as comprised of “Being” and “Becoming” allowed a preliminary articulation of these supra-rational experiences. Thus “Being” was the intangible inner self, full of its own natural light, force and delight; which spontaneously responded with joy to a child’s smile, immersed itself in the beauty of a sunrise, experienced the silence in the high mountains. “Becoming” was the manifestation of “Being” in the objective world; including all external aspects of human experience including social identity, work roles, etc. “Relatedness” referred to the underlying inner unity between individuals; while “Relationships”

were constituted externally by social institutions, norms and roles; and internally by complexes and personality traits.

Deeper enquiry into religious texts and western psychology were only partially illuminative; and significant, refinement and expansion of the mind to comprehend these experiences was possible only in 2014, when the author attended a workshop conducted in the Indian Psychology Institute; where she was introduced to the revelatory frames of personality structure and the subjective methods of knowledge based on Sri Aurobindo's theories that integrate eastern thought and western science.

## **2. Illuminating the Theoretical Canvas of Experience**

Historically, western psychology and social sciences was significantly different in both ontology and epistemology from Eastern thought. For the West, the key ontological concern was Matter: the basis of universal existence and phenomena from which human consciousness evolved. In contrast in the East, Consciousness formed the basis of all universal phenomena and was the proper ontological concern of knowledge; including its involution in matter, life and mind as one of its innumerable aspects.

Integrating Vedic Knowledge and Western Social Science philosophy, Sri Aurobindo wrote in profuse detail about the human condition and civilisations, the Divine, Self and Cosmos. Many of his texts are dense, theoretical and precise expositions (rather than religious doctrines) that dispassionately present ideas for further investigation; making them amenable to be examined through various subjective experiences, including supra-rational ones, beyond religious doctrines and their conventions; and limited only by individual capacity of discovery, experience, comprehension and realisation.

On just the human personality, Sri Aurobindo details the parts and statuses of the human personality - the seven chords of the Being; the subjective methods of knowledge arising in each of these parts; and their intersections and combinations with the ascending and descending planes of Consciousness. This paper confines itself only to aspects related to psychological self-discovery of an agnostic, rational individual; moving horizontally from the surface to the Central personality in its statuses on the three planes of Nature including Matter, Life and Mind; and even here only considers these aspects as revealed in the author's partial experiential knowledge. It does not

include the vertical aspects of the personality including the realms of the higher Mind; as well as the other four chords and planes of Supermind and SatChitAnanda; which are also part of the Integral Personality.

Moving horizontally from out to in, Sri Aurobindo posited that that the personality of an individual is constituted by three aspects: the outer surface being; the inner subtle being / ideal self that is cause and support of the external surface being; and the Central Being (Psyche / Soul / Chaitya Purusha) that upholds the entirety of the human personality. All these aspects of the self operate in the three planes of Nature including matter (body, physical manifestation, sensations), life (vital, will, emotions, force) and mind (thoughts). Location of Consciousness in the intersection of each of these planes of Nature and parts of the Being allows the individual to access knowledge through true, subjective epistemologies.

Sri Aurobindo writing about the fourfold methods of knowledge in Nature says: *“Our surface cognition, our limited and restricted mental way of looking at our self, at our inner movements and at the world outside us and its objects and happenings, is so constituted that it derives in different degrees from a fourfold order of knowledge. The original and fundamental way of knowing, native to the occult self in things, is a knowledge by identity; the second, derivative, is a knowledge by direct contact associated at its roots with a secret knowledge by identity or starting from it, but actually separated from its source and therefore powerful but incomplete in its cognition; the third is a knowledge by separation from the object of observation, but still with a direct contact as its support or even a partial identity; the fourth is a completely separative knowledge which relies on a machinery of indirect contact, a knowledge by acquisition which is yet, without being conscious of it, a rendering or bringing up of the contents of a pre-existent inner awareness and knowledge. A knowledge by identity, a knowledge by intimate direct contact, a knowledge by separative direct contact, a wholly separative knowledge by indirect contact are the four cognitive methods of Nature.”*

### **2.1. The Surface Being, Objective Reality, and Surface Subjectivity**

The surface self is constituted by three parts: the thinking self - the mental; the self of life - the vital; and the self of body - the physical. The vital is constituted by life needs and desires such as hunger, sex, etc; cravings and aversions as well as will and ambition; emotions such as love,

hatred, etc.; and the capacity to use the mind for self-expression. The mental self is constituted by the thinking mind (rationality, ethics and aesthetics); and when fully developed governs life and body, as in the cultural man. The rational mind discovers Truth by dividing and categorising it; resulting in the generation of Ignorance.

The development of the mind in human beings allows the development of a surface individual - what Sri Aurobindo calls the Ego - mental identity of the self in waking consciousness aided by past memory. This temporary mechanism of Nature individuates the human being; unlike animals governed by vital group/species minds, precise in their obedience to the Nature's laws. The ego in the human being shrouds the self with two kinds of veils: a horizontal veil between the inner and outer self - a division between inner and outer worlds and self and Cosmos; and a vertical veil between the various higher and lower planes of Consciousness.

The most readily accessible knowledge to the surface being is sensory information of external objects; that is based on Indirect, Separative Knowledge that characterises Physical Sciences. Being mediated by the senses, it is indirect; and the object of study is separate from the self studying it. This surface knowledge is sometimes accompanied by intuition from the subtle inner being through indirectly accessing information (sees the picture of the object rather than object itself); which the rational mind takes up its theories. Currently, Western Psychology still relies heavily on material causes for psychological phenomena; as seen in the advances made in Psychiatry and Neuroscience.

Western Psychology has now admitted Knowledge by Separative, Direct Contact; by accepting case histories, journals, self reporting psychometric scales, dreams, etc. as empirical data; allowing a certain degree of surface subjectivity. Such knowledge usually arises from one part of the mind in contact with other parts of the mind, emotions and sensations. For instance, when one becomes angry, and there is no differentiation between self and anger; knowledge is through identity - oneness with the anger. Yet, another part of the mental self (observer, witness) may contact the anger directly without becoming part of it and derive knowledge from this contact. Cornellson compares this method of mental introspection to the naked eye observing the stars.

For the author, mental introspection increased discernment in observing the surface being; such as increased emotional intelligence from observation of the vital surface forces. Observation of the mental mind revealed its content and patterns of thoughts; origin, flow, dispersal and/or integration.

However, for the most part, mental introspection often generated partial, contrary and temporary images of the self.

## ***2.2. The Inner Being, Subliminal Realms, and Knowledge by Direct Contact***

Moving inwards, piercing the veil of the mental identity between the inner and outer self, the Inner (Subtle) Being is revealed; from which the surface being originates and is supported in the three planes of mind, matter and life. This inner being acquires vaster and more precise knowledge of the subliminal and the manifest worlds through Direct Contact; usually trickling through the crevices of the veil shrouding the surface being in ordinary life, such as in dreams.

Knowledge of the inner being arises through Direct Contact of the inner being with cosmic, subliminal and manifest worlds: the ascending and descending planes of Consciousness and the mixture of their entities, forces and formations. In these constant encounters, the inner being acts as a dynamo: receiving, emitting and sustaining these formations and forces. The knowledge of the inner being transcends space, time and materiality; and is often classified as occult. Its subtler and more plastic nature makes it possible for the Central being to use it as an instrument of knowledge and action.

To some extent, Western Psychology as an infant science, has partially discovered the cosmic, subliminal world of Sri Aurobindo; such as Jung's theorising of the collective unconscious, archetypes and symbols. Mindell, integrating knowledge from quantum physics and Jungian psychology, posits the "Field Theory": psychological, holonic fields of energy that inter-connect individuals and collectives; and manifests in various forms and forces such as physical sensations, emotions, mental thinking patterns, identities, archetypes, etc. Thus, transformation of a particular force (say conflict amongst members of a group) will also transform the entire field in which it is embedded. The conceptualisation of the subliminal world in Western Psychology however does not completely transcend its origins of morbidity and therapy; and fails to distinguish its forces on various planes, their origins and purposes; and also does not conceptualise clearly the self engaging with these forces.

Entry into the subliminal worlds with its multitude of psychological forces without Divine Grace is risky; and useful only when applied to know the various aspects of the Self and Nature. However, if it is used by the inner vital - the desire soul - for self-affirmation; it poses great risk to individual

progress. To distinguish the two, sufficient mental development and a strong presence of the Psychic are preferable preconditions. Sri Aurobindo discusses in detail, the advantages of aspiring for the Descent of the Divine Grace to directly transform the lower planes of Consciousness in the personality; rather than attempting to elevate these lower planes such as in Tantrism.

When knowledge arises from direct contact of the Inner Being with an object; the contact is separative. When it emerges as an instrument of the Central Being and Purushas and in identity with them, the contact is intimate. For the author, separative, direct contact of the inner being was common: such as dream journeys in the restless vital and subconscious planes. This knowledge arising from intimate, direct contact in various dreams and mediations presented a real and critical but unconscious aspect of the relationships(s) or individuals. For instance, in a Collectivity Lab in Sumedhas, the author became conscious of the subtle inner self that could expand beyond time and space; and could know accurately in advance, the order in which she would meet the members in the larger community in the immediate future.

For the author, the knowledge of the inner being served a similar purpose of developing discernment about the self and nature as mental introspection; albeit with more clarity and precision. Arriving upon this subliminal knowledge was analogous to unknitting a ball of wool; with the unravelling of each knot opening new dimensions. It also posed several risks; requiring a great deal of alertness and discernment to identify the source and purpose of the forces with which she came into contact; particularly hostile forces from the lower planes of consciousness. Cultivating the practice of rejecting these forces; and when this was not possible, engaging with them only while remembering the Divine was invaluable practice. Thus, the author did not idly seek the knowledge of the inner being; and learnt to treat it with caution, waiting for corroboration from manifest reality or knowledge from deeper / higher sources.

### ***2.3. The Psychic, Divine, and Knowledge by Identity and Direct Contact***

According to Sri Aurobindo, true individuation occurs when consciousness shifts from the surface mental and inner being to the Psychic / Central Being and becomes established there; when the Individual knows Reality through Identity and Intimate, Direct Contact; and uses the instruments of the Inner and Surface Being to act in the world.

Writing about the parts of this Central Being and its statuses, Sri Aurobindo says: *“The bindu of which you speak is not the psychic being, but the soul or spark of the Divine which supports each existence; the psychic being is usually seen in form as a Purusha. The psychic being is the soul or spark of the Divine developing a form of itself in the evolution which travels from life to life. The Jivatma and the soul are the same, but in two different statuses. The Jivatma is the Ansha of the Divine standing above the consciousness as the individual self and unchanged by the evolution—the soul is the same descended into the evolution and developing its consciousness from life to life until in the opening of knowledge the psychic being realises its oneness with the self above.”*

Describing the Psychic, Sri Aurobindo further says: *“The psychic being is formed by the soul in its evolution. It supports the mind, vital, body, grows by their experiences, carries the nature from life to life. It is the psychic or caitya puruṣa. At first it is veiled by mind, vital and body, but as it grows, it becomes capable of coming forward and dominating the mind, life and body; in the ordinary man it depends on them for expression and is not able to take them up and freely use them.”* (Sri Aurobindo, *Letters of Yoga, Book 1, Chapter: The Parts of the Being and the Planes of Consciousness*)

In the Spiritual Individual, the Central Being and the Psychic use the instruments of the Inner Being through the Purushas in the three subtle planes: Inner Vital supported by the Vital Purusha that evokes devotion for the Divine, Inner Mental supported by the Manomaya Purusha that receives knowledge from the higher planes; and the inner subtle body by the Physical Purusha that evokes the evokes delight in existence. In the ordinary individual, the Purushas as Being witnesses and consent to the various forces of Nature (Prakriti). In the spiritual person, in whom the Psychic is at the forefront of Becoming, the Purushas use the instruments of the Inner Being in Nature. Knowledge arising from Intimate, Direct Contact of the Purushas was qualitatively distinct from the knowledge arising from the inner, subtle being in two ways: freedom from the desire soul and Certitude of its origins in the Divine.

Knowledge by Identity of the Central Being is accomplished by true Individuation; where the Individual is established in his Psychic (Antaratmah) and united with the Central Being in its location above the head; and expands to discover the underlying unity of the Spiritual and Cosmic Self. Knowledge by Identity thus included the discovery of the Cosmic Self of the Imminent Divine (Inclusion); of the Indwelling Self (of the Divine in Others); and of the Self in which all Selves dwell.

Knowledge innate to the Psychic is aspiration for unity with the Divine; and a quiet rejection of all lower movements of the personality.

Knowledge arising from the Purushas were relatively more common for the author. For instance, while practicing Vipassana (based on observing the body), the author experienced her subtle body dissolve in waves of energy; and could see from the location of the Physical Purusha, a single drop of water fall. In the Bindu Labs, the author could consciously identify the location of the mental and vital (in one instance) Purushas. Experiences of Knowledge arising from the Psychic were very rare; such as contact with the Guru. While the certitude of this knowledge remained without doubt; it was incomprehensible to the mental self; and the vital nature immediately captured and distorted it for self affirmation. If sincere aspiration was present, then these tendencies were corrected by Grace over time.

This was evidence in writing this paper. The first draft of the rational mind was fragmented, given the vast ranges of Consciousness considered. At this point, there was a vision of the Mental Purusha examining the various parts of the Being, creating directionality. Simultaneously, the vital seized this vision to affirm proficiency in the subject; resulting in fundamental errors in the second draft. Just before submission, a small voice murmured a warning. As a result, the author went back to the original texts, identified her error, and rewrote the paper significantly.

Besides the expansion and refinement of the mind of the author, some other key shifts may be attributable to these Supra-rational experiences: a shift from an agnostic to a spiritual mind in aspiration for the Divine; clearer work purpose creating correspondence between the inner and outer self; increase in inner silence, equanimity and resilience to withstand shock from inner and outer worlds; significant reduction in self-destructive thoughts; increased harmony in relations; and increased recognition of existential Delight as an innate aspect of daily life.

### **3. Emerging Subjective Civilisational Turn**

Sri Aurobindo theorises that the evolution of human civilisations towards “Loka Sangraha” - Unity of the World - is through four Ages: the Symbolic Age as well as the Typal and the Conventional Age of the past; the current Individual and Rational Age; and the emerging Spiritual and Subjective Age. Each of these Ages usher in new kinds of knowing and Truth; with distinctly different but related ontological and epistemological foci.

The ontological concern of the ancient, religious man (such as the Vedic Rishis) of the Symbolic Age was the Divine and Consciousness; and his epistemology was Identity and Direct Contact that intuitively understood Self, Nature and the Divine. The Vedic Seer did not “know” as one does with rational and utilitarian mind of current times. For the mystic seer, the Vedic sacrifice was the symbolic surrender of all aspects of his/her personality and experience in the fire of aspiration reaching the Divine; with the sacrificer, the sacrificed, the means and the ends of sacrifice experienced as aspects of the same, underlying unity. Many of the ancient Indian texts arising from this “seeing” and “hearing” were articulated through art: living narrations of luminous truth about the Divine and human existence.

In the Typal age of the philosophical sages (Upanishads), while the Spiritual still remained a critical, ontological concern; the main ontological focus shifted to the human soul, psychology and society. Thus, knowledge characterised the Ideal principles of individual Being (Swabhava); his/her unique laws of Becoming (SwaDharma); in the fulfilment of one one’s duty (Karma or action - as different from fate); and relations with others through conventions and forms (Shastras). Over time, the Spirit receded from the external forms of Typal knowledge; leaving behind accreted conventions and doctrines, giving rise to the Conventional Age. various. The source and object of Truth was no longer the Divine or the Self or science and society; but conventions and doctrines underpinning the authority of the priest and king; and sustained unequal social institutions such as caste, class and gender.

In the West, faced with the oppression of the conventional age (church and empire), the Individual and Rational age was born in full force with its cry of liberty, equality and fraternity. The individual no longer trusted religious edicts and doctrines; established the independent, rational mind as the highest authority of truth; and set out to seek universal laws of self and the world. This age ruptured the political dyad of the Priest and King; replacing it with the economic dyad of Business and Labour; moving from accumulation of physical power and territory, to vital power of money and possessions. Thus, the rational man of the last two and half centuries is also the economic man; creating great webs of inter-dependence devoted to organised mechanical efforts driving the world to uniformity and accumulation; evident in the economic globalisation in current times; creating unprecedented inequality.

The Individualist and Rational Age is also preparing the world for the emerging Subjective Age. The movement of rational enlightenment is corroding past infra-rational and oppressive social conventions and doctrines: questioned social inequalities; established universal education and rational, mental development; established democratic governance (symbolising the right of all individuals to live according to their unique nature and laws; and in a homage to the universal human spirit condemned all forms of violence. These advances establish Equality more firmly; an essential precondition to the Unity (with diversity as opposed to uniformity) of the emerging Subjective Age.

Epistemologically, objective western science of the Rational Age has exhausted the limitations of objective knowledge; and is turning to subjective methods and worlds. Increasingly, individuals across the world are turning inwards to understanding the universal, inner self: its purpose and meaning; creating the occasion for the economic and rational being to transform into the spiritual being of the emerging Subjective Age; including the mental man and transcending him to inner and higher truths. In this subjective age, not only will free individuals discover their full potential on progressively higher planes of Consciousness; but will be united through psychological interdependence with the group and society. The contraries between West and East, of not just ontology and epistemology, but also of geography, nationality and race would be transcended; resulting in new forms of collectives in keeping with inner truths.

#### **4. Here and Now, Process Work and the Future**

Currently, the physical sciences have developed a composite and consistent enquiry about objective reality to discover its various inner laws. For instance, physics as a discipline, is now able to precisely measure and manipulate different material phenomena to produce engineered products. In comparison, theoretical and methodological progress in the Subjective Sciences are only now emerging. The utilitarian, therapeutic character of Western Psychology has resulted in significant advances in practical mental frameworks and methods of working with the subliminal self. Looking to India and the East, where the ontological focus on Consciousness has remained constant, there is a surfeit of subjective epistemologies as part of religious enquiry. Use of such epistemologies (such as various forms of mediation, for instance) are developed within the context of a religious institution. These face the challenge that Sri Aurobindo addresses in his writings: to

revive the Spirit behind the knowledge; without also reviving their past, divisive and limiting forms and encrustations.

The emergence of Process Work as a discipline of applied behavioural sciences; with its capacity to discover, apply and refine various subjective epistemologies through experimentation; may be a significant contemporary and progressive development in the field of knowledge. It is premised on universal applicability; has an innate spirit of dispassionate, scientific enquiry; and gives importance to experiential knowledge in a spirit of enquiry rather than instrumentality. Its intuitive, emergent focus on the “here and now” has great potential to cast light on the surface being, transform and dissolve it. Its experiential focus may also may shift consciousness to the inner self; resulting in illuminating and powerful knowledge about the self; and creating harmony and unity through intimate, direct contact and identity. Because of its experimental and emerging nature, as a discipline, it is free to take a futuristic location in its approach.

In particular, the Bindu Labs and the experiential courses of the Indian Psychology Institute generated fields of consciousness in the self and the collective; where the parts and planes of the being and their relations to the world and the Divine could be revealed. These Labs had a remarkable quality of silence and stillness; with unfolding experiences often filled with light and power; and distinctly different from the normal experiences of release and enlivenment arising from work with subconscious forces. They transcended mental religious models as well as existing psychological theories in their catholicity of form and expression. The Bindu Labs, which carry some of the heritage of the Prof. Pulin Garg’s work and uses symbolism and rituals (particularly Eastern Symbolism) to evoke deeper forms of knowledge, may be amongst the forerunners to the future in Process Work.

Process Work as discipline of Applied Behavioural Sciences in its encounter with the “Here and Now” has been at the frontier of psychological and phenomenological subjective turn in Social Sciences. As western psychology has clearly evidenced, pain, fear and violence are powerful forces of the human personality; and may offer immediate opportunities for profound transformation. Thus, Process Work has implicitly accepted suffering and its transformation as a critical aspect of individual and collective progress. However, the pre-occupation with perceived pain of Being arising from these roots in morbidity must not outweigh the acknowledgement of the

constancy of its existential delight. This expansion must be clearly articulated in the aspirations and ideals of the Discipline, its approaches and methods.

Thus, it must expand its thinking to embrace the vast subliminal realms of human experience including aspects of the Spirit and Consciousness without recoil; harmonising diversities of individual experience and disciplinary approaches at deeper and higher levels. It must also expand its experiential ranges through a constant process of discovery and dialogue across approaches, religions and geographies; integrating and harmonising irreconcilable, parochial aspects of the rational mind and its various preferences and tendencies. For this, it must strengthen its academic roots on several fronts: generate theories of the future and test current theories of the self, group and community; pro-actively introduce Process Work in curriculum and pedagogy such as Field Work in Social Work courses; and re-vitalise the spirit of education by restoring meaning to its original high purpose of constant individual and social progress.

The contribution of Process Work to management of organisations and industry has been well articulated and demonstrated. There has also been some recognition of its contribution to civil society initiatives such as Generative Dialogues between diverse stakeholders to address systemic solutions such as malnourishment. Process Work with its potential to create collectives of equal membership has an invaluable role to play in community and social well-being; and must invest proactively to reach into communities and civil society to foster leaders who address core and intractable social justice issues in local contexts. This is particularly relevant to countries like India, where even basic education is inaccessible and of poor quality, leave alone systematic methods of self-enquiry and self-actualisation.

Looking to the future of Process Work as an academic discipline, language and definitional clarity is critical for discernment; while working with subliminal domains and supra-rational experiences. In the West, Ken Wilber's Transpersonal Psychology as well as Mindell's Process Work are examples of efforts to create new language in Psychology and Applied Behavioural Sciences to explain phenomena beyond the rational mind. In the East, with its advances in understanding human experience; there is a surfeit of texts in a number of languages; encoding the vast canvas of subjective enquiry in extra-ordinary detail. However, these texts use the same term, say "soul", in different and often contentious ways. It is here that Sri Aurobindo's theories with their

consistency of definitional clarity, their focus on integration based on acknowledgement of origins, and their future orientation (rather than the past) may be critical.

In conclusion, Sri Aurobindo theorises that earthly existence is the playground of the Divine children in the Being's journey of Self Realisation - the Khshetra of Becoming where the the Inner Spark may Flame. For the author, Process Work Labs represents a microcosm of this holonic playground; a field of conscious practice in the "here and now"; where the inner and higher self of the individual and the collective may be revealed and realised experientially in unexpected ways. The importance of such conscious fields of practice to nurture spiritual individuals, who transcend the past and march towards the adventure of the future, is only likely to increase in the emerging Subjective Age.

*"On the path of Truth, in order to know more you must put into practice what you already know. A little bit of sincere practice is worth much more than a lot of written or spoken words" (The Mother, 1953)*

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