

What does working on ‘Self’ mean ? How does one go about it ?

V N Kantharao. PhD

Dean Research & Publication , ISABS

It is well accepted, the work we do in ISABS is very responsible & ethical as we deal with the vulnerable aspects of people and their psychological wellbeing. Hence, it is imperative to continuously work on one's *Self* .

In my long association with ISABS as PDP learner , Intern and facilitator , often I heard people advice “you must work on your *Self* ” and popular corollary to this, ‘*Self is the Instrument of change*’ ! Even I had given this advice to many, as mentor . However, the real difficulty comes, when we start articulating, what do we exactly mean by it and How should one go about it ! Due to this difficulty , we point out specific behavioural discrepancies/incongruences as areas to work upon, with certain normative reference points, but this does not address above questions.

Interestingly, we don't see many talking about this process of working on Self , rather we get an advice to go for another lab /growth lab. It is assumed, more such lab exposures shall somehow clarify this ambiguity. This pursuit of ‘*Self*’ is further over shadowed by the dominant discourse and emphasis on the art & skill of craft of facilitation. This split in practice has serious implications, as focus departs from Being to Doing of the practitioner, and such a focus on nuances of action , gradually isolates ethics from practice as an unintended consequence. Unknowingly, Ends get primacy over Means.

I am fortunate , to have been introduced & guided into the noumena, metaphysics and phenomenon, pragmatics of *Self* by Dr Somnath Chattopadhyay , during my formative periods. Since then, *Self-inquiry* continued to inspire & catalyse my preoccupation and deepen my experiential understanding of both phenomenon and noumena of *Self* . That is how I realised working on Self implies working on both these domains. (apparently contrasting domains).

For purpose of this article , we shall consider Phenomenal self (ego) with small ‘s’, and Noumenal Self (metaphysical), by capital ‘S’.

This article is an extension of work we did last three years in Research group (HPI)*. We as a group evolved method & process to work, both on Phenomenal self and Noumenal *Self*. We adopted Phenomenological Interview method to access first person subjective experiences and applied the frame work of Dialogic Self theory (DST), to become aware of the inner dialogic activity . Both these approaches while they help access the contents in the stream of awareness at the same time they help us to develop subtle skill in being witness to one's own *Self*. We found, this way, we were able to integrate and compliment both phenomenal and noumenal aspects. However this is not that easy as it is said here. In this attempt we also used post lab experiences, life events and insights, along with the readings from the scholarship of DST and Phenomenology. I realise my own past heuristic experiences of working on my Self played a significant role in conceiving this *Self Inquiry* project . I don't want to claim, these are only

ways, in fact there are many approaches. Attempt here is to put down, two contrasting paradigms together and see how we can serve the process of knowing oneself, holistically .

1. *Working on Self implies navigating through contrasting realms*

If we watch ourselves , we notice, that we are endowed with bi-focal lens – one oriented outwards (exterior) , another oriented in-wards (Interior). However , our default mode seem to be , exterior , as all our senses are directed outwards. It doesn't mean we cannot bring our attention inwards- with some deliberate effort, one can. As a result of this bifocal lens, we possess two ways of knowing , mediated awareness through senses and unmediated awareness through intuition & insight.

Inner domain is subtle and subjective and the Outer is objective and rational. This objective, rational view is popular everyday experience, so most people believe it is their senses that determine reality, also called mediated reality. Therefore, popular assumption, external reality management is the skill & art one has to master in order to be successful in life. Hence, all our focus & attention is invested in building our education, careers and occupations designed around external object reality (relative reality). Unfortunately , this relative reality (naïve realism) is misconstrued as ultimate reality. and fails to recognize that Inner & outer are not separate & distinct. Even science has strengthened this belief with its reliance on senses data. In fact the journey of working on *Self* implies that we develop facility to move through these realms, knowingly, between mediated & unmediated awareness .

In fact we can trace back, basic distinction between western and Eastern philosophies ,(Indian Philosophy) drawn on these lines of Inner & Outer (subject /Object) perspectives, also known as duality & non -duality. In east, specially Indian philosophy over last 2500 years and beyond, preoccupation has been with Subtle , Subjective inner world of being – we can say as 'Inside-out' and western philosophy & sciences since the renaissance have been preoccupied with external Object domain, we may say , 'Outside-In'.

As practitioners of human sciences, we must recognize and appreciate, that our allegiance is to our purpose of inquiry and not to the tool, method or discipline, lest we end up in debates. The implication is that – as professionals, we may choose appropriate tool /method however , must be careful, tool does not use us , as it may endanger the very purpose of our Inquiry. However, this should not be read as diluting the standards of method or tool. This attitude, shall help us not to categories and compartmentalise into methods, philosophies, approaches and paradigms and also help us from not taking rigid stand for or against or even evaluating them as superior or inferior methods or approaches. This caution is helpful, as we are already immersed in [one or other](#) belief & ideological systems.

In our inquiry of the nature of Self (Ontology) , it helps, if we can deliberately change our lens of perceiving these domains or realms. The perspective, I shall submit is , Outer & Inner are actually not Two but One, it is our own levels awareness or lens we stand on , that seem to determine duality or non-duality. In fact this is a significant challenge & an opportunity as we proceed in this journey of *Self* Inquiry. This way of perceiving , helps us to learn to appreciate , integrate and compliment contrasting realms /domains and gain holistic understanding of the nature of *Self*.

Work on one's own *Self*, is essentially learning to understand this apparent distinction between Inner & Outer realms (domains) and most importantly realise, that these realms are a function of our own levels of awareness (Consciousness). The crucial sign of ultimate progress in this journey, is this distinction of Inner & outer are dissolved , there by dissolving the duality of subject – object, and the separation of me from others, and beings (living & non-living). For

many and even me , at this stage , this looks like a big hoax and impossible. This is so because we are reading & perceiving above lines, from our current level of awareness (pre-existing lens), which is inculcated and trained by our culture in duality, viz., day -night , man -women, self -other, right -wrong , good -bad, subject -object, Ego - *Self* , Living – Non Living etc.

To explicate the process of working on *Self* , I shall gradually move from day to day reasoning to higher reasoning, as we move from Phenomenal to Noumenal realms and from mediated to unmediated . Day to day reasoning is about symmetry & duality of subject -object and higher reasoning is beyond rational, intuitive and asymmetry. Real work on *Self* is complete only when we approach our understanding from both these realms. Hence approaches , methods and ways of knowing vary depending on the nature of realm of the self we are dealing- meaning our epistemology (knowing) is dependent on nature of reality (Ontology).

2. *Working on Phenomenal self*

Here we start with the phenomenal object realm about self (ego) and its functioning. Hence the psychological conceptions about personality and self are relevant. As we have seen the apparent contrasting realms /domains , so also we can see corresponding bifurcation of methods and approaches between phenomenal self (ego) and the noumenal *Self* . Function of ego is to mediate between inner & outer layers and fundamentally it appropriates and poses as the owner, eg. ‘this is my car . or this my family , I love my profession, It is characterised by drawing distinction between one’s self and others (boundary maintenance).

Study of Phenomenal self, considers self (ego) as object of study and assign attributes to some observable pattern and try and explain personality features as seen from third person. Mind in association with consciousness manifests the empirical self (ego) , which appropriates desires and their consequences in the form of experiences embed in one’s wishes , expectations and even in conceiving one’s identity. In short working on phenomenal self means, generating information about Ego & its functioning. This is how most of western Psychological conceptions are essentially focused on phenomenal dimensions and heavily rely on data mediated through senses & object, 2nd & 3rd person observations.

Most of us who studied Social Sciences and specifically Psychology , have been exposed to conceptions , theories and frame works of western scholars /theorists. In my own experience, last 35 yrs ,I accessed, learnt , read and applied these theories. This has important implication ,as most of these frameworks are grounded on conceptualising the functioning of Ego (phenomenal self) . Be it personality theories or Psychometric tools, all are built on the premise of capturing the object aspects of Ego and its functioning, though one may use different concepts like Self Esteem, Self efficacy , Self-regulation , different Personality types , Ego maturity scale , Five factor theory, Developmental constructivist perspectives, etc . Even some of the concepts developed by Indian scholars also are fundamentally on the same lines of western theoretical foundations (Dr K. Ramakrishna Rao, 2014). This also include experiential methodologies like T Group, Group relations, Process work (Mindel), Body work , Dream work . Even though these experiential modes have the potency to delve into the noumenal aspects , unfortunately practitioners as they are trained & grounded in deductive- objective application, they miss the opportunity .

This kind of paradigm of phenomenal self , can lean towards, more objective and observable patterns of behaviour from third person perspective, deductively matched with the theoretical conceptions or measures, resulting into some action steps to address certain identified gaps. This, I shall refer as out-side -in- approach. The feedback we receive in the group work also qualifies same process . The underlying assumption behind this approach is feedback on the functioning of ego shall lead to change in behaviour. Exclusive focus on phenomenal self –

ego, is not sustainable, as ego is bound by the changing contents in the flow of consciousness, past pains, fears, addictions, habits and the hence can relapse. This sounds like a catch-22 !

This become the starting point for the inquirer to use these data points and actually validate his or her actual lived moments and examine the variation between implicit and explicit aspects. Just like typical of science in the study of a phenomenon. What is important here is, how does inquirer make sense and what steps he or she takes to go about working on self. One would need the help of mentor who is proficient with these tools, theory or method and process of mentoring, not to forget mentor's own levels of self-awareness.

There is an ethical caution needed,(often neglected) in this kind work with data of ego functioning, there is danger, a learner may innocently reify his or her data pattern or feed back as intransient. In fact all phenomenal self-data is transient. Secondly, while data is observable and appear concrete that is ok for understanding, but when it comes to interventions, then it becomes over whelming and complex to address them as pieces of data about behaving, as our behaviour doesn't not follow clean linear logic, rather its, messy, organic, holistic and counter intuitive process, and many times subtle. And in the context of small group work, when the ego is not prepared, it may end with externalising, blaming group members, facilitator, methodology etc. It's a bit tricky, because work on self-development shall have be done under the supervision of ego only, and therefore, no work can be initiated if ego is unwilling or defensive. Sometimes it is confusing, like dilemma of chicken or egg, where to start !

Another very important consideration is, motive behind study of Self. Why is someone keen to work on his or her self, what is the reason for such an endeavour? Usually, in our pursuit of craft of facilitation, the purpose is to become a good facilitator, and better than others. How to internalise, so called facilitation skills so that one wishes to clear the PDP requirement and become Professional members as soon as possible. Against this back drop, the entire project of working on self becomes, extrinsic motive driven, instrumental learning project, somewhat like doing degree to get jobs.

3. *Limitations & Opportunities*

These approaches and tools only provide snap shot of certain observable and measurable pieces of behaviour, in a given context, seen from third person view, from which one is expected to make sense of the whole person. Such data thus derived may appear objective, scientific and convincing as it is based on some theory, however one should be cautious not to draw generalization, as Self consist of explicit & implicit; immanent & transcendental dimensions.

Second limitation of these data points represent dynamic, movement of contents in the stream of awareness (Thoughts, feelings and perceptions and descriptions of actions), captured from the sources of articulation like narration, paper pencil responses, reactions to situations, third person observations or feedback etc, as all these happen with in a context.

Another limitation of these sources of behavioural data is derived based on logical/rational assumptions and neat functioning of personality, however the human being is not totally logical, as there are emotions and other implicit motives that make it complex.

While, this study of Phenomenal self, has its own limitations, it also has important strength, viz., by examining oneself closely with aid of various types of data feedback about one's own behaviour, it shall draw the attention inwards and shall catalyse the process of Reflection (view by stepping out), if done with all sincerity. And any work on those multiple layer of phenomenal data can only be worked in the inner space, even the interpersonal data has to be dealt in the inner space. Mentor can play a role of a sounding board and voice of other.

In all these efforts , tricky thing is our ego. Is our ego willing & prepared to receive and open to take data even if does not match with its years of ego affirmations, and second challenge, the ego's ability to rationalise anything in convincing ways, can lead to uncanny ways of self deception. This limitation to a larger extent can be addressed, if we ensure the motive, is intrinsic and the seeker is fiercely sincere. This is just one check .

One should know, that. when we start inquiry with phenomenal aspects of self we are likely to end with object phenomenal information of self and nothing more, in that sense this approach is limited to phenomenal realm.

4. *Working on Noumenal Self*

Noumenal Self is that which we actually experience and not a concept or construct , it is actual Being. Inductive approach is more suitable than deductive approach. For example , we have two ways of knowing , one mediated by our senses another, another, we become aware without any mediation , or direct knowing or intuitive understanding. Such direct knowing would acquaint us directly with the knower (in this case *Self*) and we would have the awareness of the 'thing itself' and not its descriptions, narrations or evaluations. In other words , it is first person subjective experience of being aware of awareness itself , the witness *Self*. It doesn't have the time & space dimensionality, like that of phenomenal self . It does not potentiate any action unlike the phenomenal self . It is still , continuously present in all stages of waking , sleeping and deep sleep. It is like a light which just illuminates . Like for example when you enter into a dark room , you use your torch light - the beam of light where ever it falls, that part in the room is illuminated and your eyes can notice. Similarly the, noumenal *Self* illuminates our inner apparatus like , mind , intellect , ego and memory.

Noumenal Self is continuous presence awareness of ourself , simply as witness, which we are actually experiencing every moment with in our inner domain, it doesn't need intellectual comprehension. For instance when we closely look into mirror , we realise by seeing our face and some changes in the skin, notice we are aging , however , our actual experience of being doesn't not inform us about aging because it does not have time dimension, it is unchanging (Intransient) and it is not mediated by senses. Hence , our sense of our Self is same from childhood to old age.

Difficulty arises in studying our noumenal Self , because of our pre-existing habits of mind and conditioned senses . From child hood we are trained culturally to adapt to the phenomenal world of object reality. Even our science education has oriented our senses and cognitions to the phenomenal reality. I would not hesitate to state, we actually marginalise *Self* and associated with social stigma as well. So we are inadequately prepared or trained to handle noumenal domain.

Developments in the fields of Consciousness studies, (more specifically Indian Consciousness conceptions, and , Indian Psychology **) Quantum mechanics , Neurosciences, Phenomenological Inquiry methods, and work of Francis Varela*** (Neuroscientist turned psychologist and Buddhist) his colleagues , over last two decades has resulted into theory building, development of tools to inquire into first person subjective realm.

Method to work on noumenal Self is called Direct method, also known as Gyan Marg (Path of Knowledge). Its direct, because it is not mediated through mind- body -sense instrumentalities, but it is just experience of unmediated awareness.

Most importantly, the experiential methods developed by non-dual proponents of direct method of Self Inquiry, such as Ramana Maharshi , Nisargadatta Maharaj and Atmananda Krishna

Menon and further elaborated by their non-dual followers & practitioners viz., Jean Klein, John Levy, Alexander Smit, Philip Renard, Francis Lucille, Ramesh S Balsekar, and Rupert Spira. These stream of scholars, sages and practitioners have written about practices for modern man, who is generally hesitant and suspicious about such unmediated awareness realms. Due to large scale ignorance and misconceptions, added to it, people equate it to religiosity, makes it all the more challenging to talk and practice openly. Though there are many such paradigms from Five streams of Indian Philosophy, for our discussion here, I had limited to the widely accepted non-dual (Advaita) paradigm to explain & understand the noumenal Self.

In our (research group) HPI practice of Self Inquiry, we used Phenomenology as philosophy & method to explicate the subjective experiences. Then applied Dialogic-self framework to access the contents in ego awareness and studied their pattern – Dialogic activity pattern. Later we related non-dual manifestation in Self – Role integration, as a practical illustration and representation of Phenomenal & Noumenal *Self*. This action learning is not the focus of the current paper hence kept it brief.

5. *Inculcating ability to operate from contrasting realms*

Working on phenomenal and noumenal *Self*, essentially involves inculcating the facility of movement between levels of awareness. This practice is about learning where & how we stand in awareness. There are three levels, I would relate to the analogy of gears in a car, just like gears, we must learn to use in order to navigate the process of Self inquiry between phenomenal & Noumenal realms.

1. *We stand from where we see the object reality*, the roads, building, table etc this is also naive realism or consensus reality, by and large almost all of us recognize and operate from here, the most popular & powerful mode. The problem arise when we get stuck here and believe this is ultimate reality.
2. *We stand from where we see our subtle mind* and others mind, and different from ours. We say our mind is subjective and other person view as objective. At this level of awareness, subject – object, become the dominant frame through which we perceive & operate. All our main stream training & education is governed by this duality. The challenge, it is deeply embedded.
3. *We stand as awareness*, which implies, we are being aware of our awareness. Working on noumenal Self means, standing as awareness itself. Standing as awareness does not mean contents of awareness. Contents in awareness such as thoughts, feelings, perceptions, judgements are all parts of phenomenal self. Noumenal self is awareness itself. For example, in your dining room, there are tables, chairs, photos, TV etc. they are in the space, but they do not constitute space. Similarly, awareness is different from the contents in awareness. Also, if I ask you, what do you see in your dining hall, you will quickly list all items such as table chairs, photos TV, sofa etc, but you will miss to list space itself. Same way we don't recognize the very subtle dimension of Awareness itself. This awareness itself is unchanging and has no time-space dimensions, however the contents in awareness are changing, they come and go.

One can consciously practice movement across level of awareness standing, only it needs sincere efforts, as it is not about intellectual understanding but actually gauging through unmediated experience.

6. *Working with contrasting realms of Phenomenal & Noumenal Self*

Working on Self is inherently tied with the movement of awareness (consciousness) , the more we are able to exercise it as a choice , the more shall be our agency or intentionality and we shall not be in the grip of habit or conditioning or past . Consciousness is anti-dot to conditioning .

Practice essentially involves learning to work with two realms of Self , Phenomenal and Noumenal . This would mean that the person become aware of his or her own current habitual mode of awareness levels (referred before) and put efforts to inculcate the skill of standing as awareness (cited above, 3rd level). And this would mean first understanding both aspects of self intellectually , and observe how, one experiences oneself from these two realms.

Learning to steer attention inwards at will and pull out when necessary . This means unhooking oneself from habit and make it more conscious effort .

Observing the contents in the your mind , namely content in awareness. Make effort not get swayed by the contents , just being a by stander (level 3) . Allow things to come and go in your awareness. We mistakenly identify contents in our awareness as ourself. Contents in awareness reflect data about ego functioning. Hence, the data from any feedback, or psychometric instrument or personal experiences , are all appearances in the consciousness and reflect phenomenal side of the self (ego) .

Understanding and making efforts to shift from level 1, 2 to 3 amounts to recognizing , these contents are not your real Self , they are just appearances in your ego consciousness. This is not an easy mental gym , it is as challenging , to say that all items in my dinning hall exist in the space , without space they have no existence. Same way, without awareness, there shall not be contents in awareness. In fact everything arise in awareness as appearances. In fact our experience is known through awareness, hence experience is awareness. The lap top and the table on which I am keying this article, is all in my awareness, for many us this is a very radical claim and difficult to accept ! (rather threatening).

Next , is to practice the being awareness itself i.e. operating from the level three , standing as awareness. Remember, dining hall example , just focus on the space itself, in the dining hall not the things in the dining hall. Implying that , we just learn to steady our attention to the awareness itself . The stance is not to get solutions , or ideas , or judging any one or our self, but just being aware of awareness itself , in essence it mean, you are witness-Self . This is not about functionality or agency but just ‘being’ or ‘isness’ or ‘existence’ itself.

I know our material , practical mindsets will ask what is use of such an awareness . Lets not forget that , without noumenal subjective *Self* there is no existence of phenomenal self , object cannot stand without subject. It is very difficult for us to understand the relation between phenomenal & noumenal self , because it is not direct or linear. Like for example, we see even though in sleep, our mind makes dream happen, there is whole story built and characters active but, our mind is passive. How do we explain this causality ! However , like light that illuminates its surrounding so also the noumenal self illuminates our minds, we cannot strictly , say it creates or makes or causes something.

With this kind of perspective, we learn to integrate western and Indian conceptualizations around Self .

7. How to Practice transition from Ego embeddedness to Witness-self ?

We shall illustrate three stages that will not only help transition but also integrate contrasting realms of Phenomenal and Noumenal self . One must be aware this is again objective

explaining of subjective process . This is inherent difficulty and challenge in explaining working on Self !

Stage one :

It starts with noticing the contents in consciousness, such as emotions, cognitive process and also cultural conditioned behaviour and preferences . By careful attention to these contents , one develops perception to differentiate characteristics of the contents of awareness, and that of the process of Consciousness itself . While skill and steadiness is obtained in observing contents, intra subjective witness is strengthened. For example, in order to become a facilitative person (instead of facilitator), one must try to integrate the Role & Self of the facilitator. Also one must identify and distinguish , how his or her understanding of the role is embedded in the ego processes. For instance , what ego needs are being met or will not be met. Where are these needs emerging from ? Whose needs do they represent ? Is the role, in Self or Self in the Role ? or they totally different ? etc . These must be realised in an embodied way , and not intellectually.

Stage two :

Second stage is when the self-awareness develops to such a stage , in which witness-self is able to or starts relating to the coming and going of the emotions, desires and thoughts, at the same time free to make choices about those contents or emotions. This is when , one experiences Reflective awareness - shall be able to ask certain questions to one self, like , to let go the archaic reaction of an emotion and is it stable and desirable emotion, that should be given attention and nurture ? For example , in our endeavour to be facilitative person , as witness-self , observing one's role behaviour and asking oneself , are these habitual actions/ old patterns of reactions or evolved based on deliberation & reflection and/or arising from deepening of the understanding gained by contemplation etc. How can one recognize/differentiate the desire to be a facilitator, emanating from ego needs and one that is modulation of the noumenal self.

Third stage

Third phase is entered when self-sense is stably re-locates from embeddedness in the ego process to witness-self position. This is possible through a strong ability(resolve) to relate to contents of awareness without being gripped by them i.e. well developed non-attachment. In our example of trying to be facilitative person, this implies, we are able to detach from the ego-bounded role conception or role demands and able to sink into (anchor) witness-self , allow what emerges (instead of pursuing let it to ensue) . At this juncture, revisiting or clarifying one own values or ethical guides, shall facilitate clearing the fog or confusion or dilemma. And most importantly one can transcend ego embeddedness. Sometime this may manifest as questioning one own self , why am I going after the PDP/ODCP process , what if I don't become facilitator or do not clear . How do I feel ? How am I going to react after investing almost 8-10 years & 18 months in odcp , I am told, I am not fit to be a facilitator. (watch for the reactions, if they come from ego embeddedness or witness self).

In this way this process of working on Self , is very demanding, one has to be constantly vigilant, sharp and alert in noticing the implicit motives /reactions are not taking over or clouding the higher reasoning ability. In a way it is a constant challenge to ensure, that one is not swayed away by conscious or unconscious compulsions to unduly safe guard ego . Hence , to work on self, one need to have courage. After all the project of working on Self means giving expression to Real self or Self Realization .

8. **Experientially, how to access Noumenal *Self* and learn to differentiate from ego functioning .**

I am making humble effort as beginner, as this is just intellectual appreciation, derived from readings of the practitioners of non-duality. This is a huge challenge and not easy , unless one is determined , genuinely committed to know one's *Self* . At the same time this search should be devoid of any extrinsic needs. In the times of material attractions and use of optics in presentation of every day self , this shall be like swimming against currents.

Some of the thumb rules, I have been able to compile from my own reading and my practice,

1. Sincerity and genuine commitment to know *Self*.
2. Belief and conviction in the witness *Self* , that it is only one.(not dual)
3. Keen to inculcate awareness & develop understanding of the inner mechanisms (through experience) viz., Intellect (Buddi), Mind (manas), Memory (chit) , Ego (ahamkara) , together called inner apparatus ('Antar karna').
4. Practice attention to the happening in the stream of awareness /inner components and just be observer. Resist participation with the contents, just try and understand.
5. Now this bring to attentional practice of being witness of our inner activity.
6. When we step aside , and still retain our attention to the contents/activities , we then start the practice of Reflection, also called reflective awareness (chida basha). Reflection done in detached way can facilitate awareness to focus on actual inner activity without being appropriated by ego (without being swayed by ego functioning).
7. This practice can be further strengthened by training in directing attention to the ground of our being, just awareness and being steady on that ground , which is source of meta awareness. (awareness of being aware).
8. Now, we must be alert & vigilant that this practice is not swept away by emotions or thoughts spun by ego working.

Notes

*HPI stands for Human Process Inquiry. This was initiated in 2020 by the ISABS Research team to bring specific orientation in understanding *Self* , in the process of being & becoming a facilitative person and not just skilful facilitator of groups. An action learning project which used Phenomenology and Dialogic *Self* theory to deepen embodied *Self*-awareness and *Self* Inquiry, the same was documented and circulated to all Professional members by the Dean Research on 13th June 2021.

** Dr Koneru Ramakrishna Rao , is the leading scholar in the field of Consciousness studies who built theory of Indian Consciousness based on Indian Philosophy and Upanishads. He along with few Psychology scholars have begun a scholarly movement, last 3 decade, to develop discipline of Indian Psychology, grounded in Indian scriptures, like Upanishad , Samkhya , Advaita philosophies.

*** Francis Varela a French neuroscientist turned psychologist and a Buddhist, worked on developing research methods to explicate first person embodied subjective experiences to make such subjective experiences acceptable, and as equally valid as that of third person measures, amongst scientific community.

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Kantha can be reached through email : kantha5765@gmail.com

Blog : transformation-works.com

www.linkedin.com/in/kantharao

