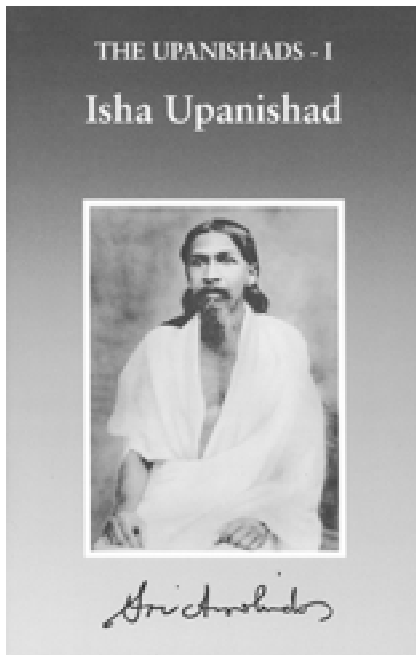


Recent Publications

SABDA

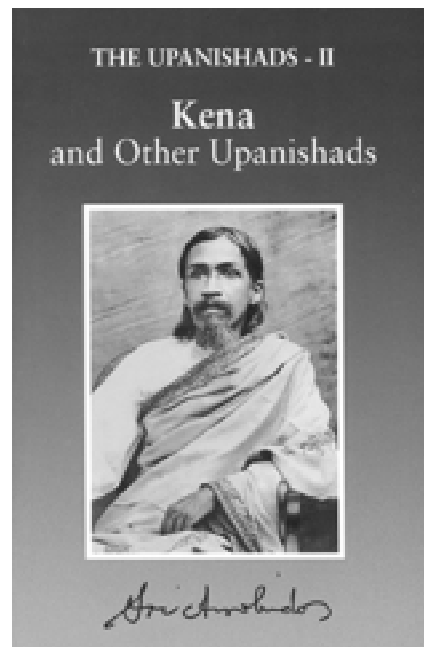


SRI AUROBINDO wrote various translations of and commentaries on the Upanishads, most notably the Isha and the Kena, stretching over a period of nearly twenty years. For the first time, all of these are now available in book form with the release of *The Upanishads-I: Isha Upanishad*, and *The Upanishads-II: Kena and Other Upanishads*. These two volumes include all that was published in the single volume titled *The Upanishads* (now discontinued), as well as much new material.

SABDA presents an overview of Sri Aurobindo's writings on Vedantic texts, tracing the development of his interpretations from those of the Baroda and Calcutta periods to his final definitive works in Pondicherry...

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Sri Aurobindo on the Upanishads

Sri Aurobindo's translations of and writings on the Upanishads are now collected in two volumes: *The Upanishads-I: Isha Upanishad*, and *The Upanishads-II: Kena and Other Upanishads*. As the titles indicate, the first volume contains his commentaries on a single Upanishad, the Isha, while the second contains his work on all other Upanishads and Vedantic texts. The two volumes contain material written over a stretch of almost twenty years: from around 1900 to 1918.

A little more than half of the material published in the two volumes appeared earlier in *The Upanishads*. The new material, which amounts to more than 400 pages, is appearing for the first time in book form. New pieces are found both in *Upanishads-I* and *Upanishads-II*. The new material is placed according to the overall scheme of arrangement of the two volumes.

Sri Aurobindo first read the Upanishads, in English translation, as a student in England. Even at that time the idea of the Atman or Self made a strong impression on him. But after his return to India in the beginning of 1893, he gave his scholarly attention not to the Upanishads but different sorts of Bengali and Sanskrit literature. Between 1894 and 1900 he wrote essays on Bankim Chandra Chatterjee, the Mahabharata and Kalidasa, and translated selections from old Bengali and classical Sanskrit poetry as well as the Sanskrit epics. Then, sometime around the turn of the century, he set aside his incomplete work on Kalidasa and took up the Upanishads in earnest.

His first major attempt at translation, entitled "The Upanishads rendered into simple and rhythmic English", includes translations of six of the shorter Upanishads: the Isha, Kena, Katha, Mundaka, Prashna and Mandukya. Around the same time he produced full translations of the Aitareya and the Taittiriya, renderings of most of the Svetashwatara and part of the Chhandogya, and brief translations from two Vedantic texts: Gaudapada's Karikas and Sadananda's Vedantasara. About a decade

later he added translations of short passages from the Brihadaranyaka, the Kaivalya and the Nilarudra. These works show the extent and depth of his study, but most of them are too brief to add much to our understanding of his interpretation of the Upanishads, which was developing all this time.

Sri Aurobindo's first attempts at commentary were brief and incomplete, though hinting at what was to come. Then, in 1905, around the time he entered politics, he returned to the Isha Upanishad as an exemplar of his philosophy of yogic action. In "The Ishavasyopanishad with a commentary in English" he has a Guru explain to a Student that the Isha Upanishad does not teach the renunciation of the world, but rather the performance

of divinely guided action: "The Sruti therefore tells us," the Guru insists, "that we must not turn our backs on life, must not fling it from us untimely or even long for early release from our body

In the course of "The Life Divine" commentaries on the Isha, Sri Aurobindo not only fine-tuned its interpretation, but also began to develop some of the characteristic themes of his own philosophy.

but willingly fill out our term, even be most ready to prolong it to the full period of man's ordinary existence so that we may go on doing our deeds in this world." Sri Aurobindo abandoned this commentary after only sixty pages, but he incorporated passages from it in another treatment of the Isha in which he developed the same interpretation on an ampler scale. "The Karmayogin: A Commentary on the Isha Upanishad" runs to more than 125 pages, though it deals with only six of the Upanishad's eighteen verses. In this work also Sri Aurobindo stressed the necessity of action done as yoga (*karmayoga*): "The ideal of the Karmayogin," he writes, "is the Jivanmukta, the self who has attained salvation but instead of immediately passing out of phenomenal existence, remains in it, free from its bondage."

The "Karmayogin" commentary was written sometime around 1906. This was the year in which Sri Aurobindo went to Calcutta and began his career as a nationalist editor and organiser. During the four years he was active in politics, he embodied the idea of the *karmayogin* in his own life, taking part in strenuous action even after he had achieved important yogic realisations. While

editor of a weekly newspaper named, significantly, *The Karmayogin*, he published translations of the Isha, Kena, Katha and Mundaka Upanishads that showed some development over his earlier translations.

Sri Aurobindo's earlier translations and commentaries also contain much of interest. Some of them deal with texts that he did not have the time to take up during his life in Pondicherry.

In 1910, Sri Aurobindo left Calcutta for Pondicherry. During the first four years of his stay in the French colony, he produced several incomplete translations and commentaries on various Upanishads. Most important were three drafts of a commentary on the Isha that he called "The Life Divine". Published to their full extent for the first time in *The Upanishads-I*, they cover 228 pages. In the course of these commentaries, Sri Aurobindo not only fine-tuned his interpretation of the Isha, but also began to develop some of the characteristic themes of his own philosophy. In August 1914, in the first issue of the monthly journal *Arya*, he published the first instalment of his final translation and analysis of the Isha, and also the first chapter of *The Life Divine*, his most important work of spiritual philosophy. In both of these works he acknowledged the importance of the Isha as the bearer of "the secret of the divine life":

The second line [of the Isha Upanishad], fixing as the rule of divine life universal renunciation of desire as the condition of universal enjoyment in the spirit, has been explained by the state of self-realisation, the realisation of the free and transcendent Self as one's own true being, of that Self as Sachchidananda and of the universe seen as the Becoming of Sachchidananda and possessed in the terms of the right knowledge and no longer in the terms of the Ignorance which is the cause of all attraction and repulsion, self-delusion and sorrow.

The Upanishads-I, p. 39

The Isha Upanishad insists on the unity and reality of all the manifestations of the Absolute; it refuses to confine truth to any one aspect. Brahman is the stable and the mobile, the internal and the external, all that is near and all that is far whether spiritually or in the extension of Time and Space; it is the Being and all becomings, the Pure and Silent who is without feature or action and the Seer and Thinker who organises the world and its objects; it is the One who becomes all that we are sensible of in the universe, the Immanent and that in which he takes up his dwelling.

The Life Divine, p. 636

After finishing his analysis of the Isha in the *Arya*, Sri Aurobindo turned to the Kena. Between 1915 and 1916, he published a translation of and commentary on this text. Unlike his final "Analysis" of the Isha, which follows the text more or less line by line, his commentary on the Kena is in the form of essays on philosophical problems that are raised by the seer of the Upanishad. Some of these essays stand among Sri Aurobindo's most important treatments of such topics as the relationship between mind and supermind. After completing his work on the Kena, Sri Aurobindo planned to take up the Taittiriya Upanishad, but he only found time for two short "Readings", one of which was published in the *Arya* in 1918. His *Arya* translations of and commentaries on the Isha, Kena and Taittiriya, together with revised translations of the Katha and Mundaka, constitute the core of his mature work on the Upanishads. These pieces, all of which were published during his lifetime, appear in the first Parts of *The Upanishads-I* and *The Upanishads-II*. Readers wishing to know his final interpretation of the Upanishads should turn to these works first. His earlier translations and commentaries also contain much of interest, however, and some of them deal with texts that he did not have the time to take up during his life in Pondicherry. These works, none of which were published during his lifetime, are found in Part Two of *The Upanishads-I* and Parts Two and Three of *The Upanishads-II*.

see page 12 for pricing and other information

THE ASHRAM PUBLICATIONS THROUGH MOTILAL BANARSIDASS

The Sri Aurobindo Ashram and related publications are now also available at the showrooms of **Motilal Banarsidass** throughout the country: at Delhi, Bangalore, Chennai, Kolkata, Mumbai, Patna, Pune and Varanasi.

Motilal Banarsidass, a renowned century-old publisher specialised in religion, philosophy and Indian tradition, has also brought out several books related to Sri Aurobindo and the Mother that are available at SABDA, as follows.



The Integral Advaitism of Sri Aurobindo

— Ram Shankar Misra
437 pp., ISBN 81-208-1329-4,
Rs 495 hard cover

This book gives a thorough exposition of Sri Aurobindo's thought. The concepts of the Absolute, the supermind, creation, Ignorance, Karma and Rebirth, etc. have been discussed systematically.

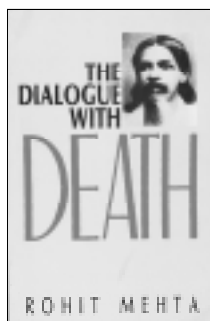
Sri Aurobindo's system has also been compared with some Indian and Western systems of philosophy. A notable contribution is the illuminating analysis of Sri Aurobindo's concept of the Logic of the Infinite.

Sri Aurobindo and Karl Marx

Integral Sociology and Dialectical Sociology

— D.P. Chattopadhyaya
336 pp., ISBN 81-208-0388-4, Rs 250 hard cover

Though Karl Marx and Sri Aurobindo belonged to two different cultures and ages, the affinity of their chosen themes is very instructive. One is a dialectician and the other an integralist, but interestingly enough some of their basic conclusions are similar as borne out by this comparative study.



**The Dialogue With Death
*Sri Aurobindo's Savitri,
a Mystical Approach***

— Rohit Mehta
370 pp., ISBN 81-208-1223-9,
Rs. 275

In this book the author presents the mysticism of Sri Aurobindo as he has expounded it in his own inimitable style in the epic poem *Savitri*.

Imprint: New Age Books, New Delhi

The following 3 books by M.P. Pandit are based on Sri Aurobindo's *The Synthesis of Yoga*.



The Yoga of Love
103 pp., ISBN 81-7822-057-1,
Rs 125

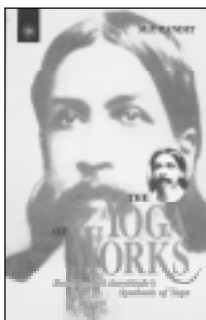
The Yoga of Love concerns itself with the union of the human soul with the Divine through emotion, the heart's movements of aspiration, longing and seeking, and the fulfilment of the divine relationship with the soul. This yoga is the fount from which the great saints have

drawn their inspiration and strength. It transcends any one spiritual teaching or path and in its fulfilment brings about the soul of unity and harmony which looks beyond all divisions to find the ultimate oneness of man with God.

The Yoga of Knowledge

281 pp., ISBN 81-7822-078-4, Rs 195

In *The Synthesis of Yoga* Sri Aurobindo has addressed fundamental issues concerning the creation, the universe and evolution. He directs our minds towards the unifying knowledge, to the power of synthesis which alone can bring into focus the motive forces and directions of our existence and the universe in which we live. In this book the author illustrates the principles of the yoga, providing insight into the transformation of man the mental being into a spiritual being embodying knowledge through oneness.



The Yoga of Works
185 pp., ISBN 81-7822-079-2,
Rs 175

The Yoga of Works is essentially the harnessing of the vital creative energies of man and their channeling towards the spiritual fulfilment. Life is the field of yoga, and activity is no longer a hindrance but rather the method of the yoga. In this book the

movements of the yoga are described and the conflicts between our spiritual and material natures are taken up and addressed directly.

BOOK REVIEWS
**Integral Healing**

Compiled from the works of Sri Aurobindo and the Mother; Published by Sri Aurobindo Ashram Publication Department; 260 pp., Rs 105

Here is another compilation on health following the very useful one, *Health and Healing in Yoga*.

This compilation also includes passages from Sri Aurobindo. A useful tool for people caught in the web of disease, doctors, investigations...

When medicines are not working, when you cannot trust your doctor, when suffering has overpowered you – this book comes as a breath of fresh air, showing you that there is still another possibility to be looked at:

Pain brings us back to a deeper truth by forcing us to concentrate in order to be able to bear, to face this thing that crushes us...

The secret is to emerge from the ego, out of its prison, unite ourselves with the Divine, merge into Him, not to allow anything to separate us from Him. Then, once one has discovered this secret and realises it in one's being, pain loses its justification and suffering disappears. It is an all-powerful remedy, not only in the deeper parts of the being, in the soul, in the spiritual consciousness, but also in life and in the body.

There is no illness, no disorder that can resist if this secret is discovered and put into practice not only in the higher parts of the being, but in the cells of the body.

— The Mother

The book is divided into logical steps for a seeker. Part I deals with the 'Psychological Causes of Illness', Part II with 'Cure by Inner Means', Part III 'Cure by

Spiritual Force', Part IV 'Medicine and Healing' and the Conclusion with 'Beyond Illness and Healing'. A comprehensive span indeed!

Each passage starts with the name of either the Mother or Sri Aurobindo, giving the reader a feeling that They are directly speaking to him or her. Each part opens with an appropriate short quotation, itself the essence of that section. For example, in the section 'Cure by Inner Means', the Mother says: "The difficulties that come to you are exactly in proportion to your strength – nothing can happen to you that does not belong to your consciousness, and all that belongs to your consciousness you are able to master."

The book itself begins with a beautiful passage from the Mother explaining why illnesses are not receding in the modern world. Why, despite advances in science, technology and medicine, are we facing new, unexplained, incurable diseases?

Finally, there is a comprehensive index, a glossary and references. One wonders however why the compilers have used the term *Integral Healing*. Truly speaking, the book reflects 'Healing in Integral Yoga'. Does that become synonymous with Integral Healing? Also sentences in the Preface such as "there are forms of Yoga that have concerned themselves with the body, such as Hathayoga, which is now synonymous with 'yoga' for most people. But these have tended to rely on techniques that are predominantly physical and inherently limited in their results, however powerful within those limits," seem to belittle these ways. A book on 'Integral Healing' should ideally embrace all approaches.

Apart from these considerations, the book itself is an extensive gathering of passages drawn from over thirty volumes of Sri Aurobindo's and seventeen volumes of the Mother's collected works. It is certainly a gift for those who cannot read the entire works themselves.

— Dr Vandana Gupta

Dr Vandana Gupta is working at the Sri Aurobindo International Institute for Integral Health and Research (SAIIHR), Sri Aurobindo Society, for the last fourteen years. She is also one of the editors of the journal NAMA.



Mysteries of Death, Fate, Karma and Rebirth

In the light of the teachings of Sri Aurobindo and the Mother

Jugal Kishore Mukherjee;
Published by Sri Aurobindo
Ashram Publication Department;
174 pp., Rs 80

Shortly after his masterly exposition on the practice of the integral yoga, Shri Jugal Kishore Mukherjee has come out with a slim but packed volume on the rather grim and esoteric subject of death, rebirth and karma. The subject itself is shrouded in mystery as noted in the Mahabharata with the question asked by the yaksha of the lake to Yudhishtira: “What is the most amazing thing in human life?” Yudhishtira’s answer relates to a fundamental and universal human incapacity to deal adequately with death: “The most amazing thing is this, that all human beings die but each person conducts himself as if there is no death.” Though the yaksha approves of this answer, we can ask ourselves the question as to why this is so. I may hazard two guesses for an answer: (1) to the inmost being death has no reality, so it cannot give any finality to it in its life-experience; (2) to the outer being, death represents the fear either of the unknowable or of the extinction of consciousness, and it readily suppresses this fear through a wholesale socially sanctioned denial. Perhaps there is a little of both of these in all of us, but whatever be the truth, it goes to highlight the enigma that death presents to all human beings, an unanswered mystery and anxiety we either ignore or can at best speculate about. Acknowledging this hidden enigma at the center of human existence, Jugal Kishore starts his exposition by fore-fronting the fear of death and analyzing its causes.

In today’s materialistic age, which sees consciousness as an accidental epiphenomenon of matter, the popular widespread belief denies any persistence to consciousness after death. But in other times and in cultures not invested in the materialistic standpoint, there are a variety of alternate ideas regarding the “other side.” All these admit of an afterlife beyond death, but differ often radically about its character and purpose. Jugal Kishore explores all these varieties of approaches and brings them into comparative focus against what Sri Aurobindo and the Mother have to say about this subject. For example, the Judeo-Christian tradition holds that there is only one life

and a soul which persists beyond the death of the body, but goes to sleep until a Day of Judgement when God decrees eternal heaven or eternal hell based on its one life on earth. Pythagorean Greece, on the other hand, believed in a soul which is immortal inhabiting the body and a form of earthly rebirth of this soul or “transmigration” after death, by which they meant the assumption of a continuous succession of physical bodies from life to life without any respite. Indic thought, such as Buddhism and the various Hindu schools also believe in rebirth but unlike the Greeks, the consciousness after death passes through a succession of invisible worlds before being reborn in a new body on earth. However, here too there are a variety of differences, from the belief in a soul inhabiting the body for Hindus to a soulless non-substantial persistence of consciousness driven by the momentum of desire for the Buddhists. Indic thought also includes a rationale for the nature of life-experiences based on the accumulation of “karma,” a ledger of good or bad deeds which leave inexorable and universal consequences outlasting one’s lifetime. Jugal Kishore, following Sri Aurobindo points out that these theories combine two disparate motives, not always integrated into a consistent scheme – on the one hand, a moral system of reward and punishment and on the other, a metaphysical explanation for the purpose of human life on earth. Most modern day Hindu or Buddhist understandings of human life and rebirth, for example, are pessimistic in nature, life on earth seen as an entrapment in a wheel of karma (*karma-chakra*) over which we have little or no control and from which the best we can aspire for is eventual escape, the cessation of rebirth.

To these notions of life, death, psychic persistence of consciousness, rebirth and karma, Jugal Kishore brings the light of Sri Aurobindo and the Mother’s explanations. The sources he draws on for these include Sri Aurobindo’s *The Problem of Rebirth*, *The Life Divine* and his *Letters on Yoga* and the Mother’s *Questions and Answers*. In this regard, the question may be asked as to whether this is merely a believers’ lesson book in yet another relative and speculative theory on these mysteries of the invisible or whether there is anything more objective about this presentation. The answer, implicit in this work as in most other works by this author, lies in the overwhelming sense of the integral perfection of the view presented in the writings of Sri Aurobindo and the Mother. One of the principal intuitions of the ancient Western world, carried over into modern times through the assumptions of Science, is that the universe is ultimately simple and that its apparent complexity can be explained by a single or at most a very

few rational principles. Modern Enlightenment philosophy assumes this cosmic rationality to be identical with the human faculty of reason and seeks to find the one law systemically uniting all other laws through rational enquiry. But as Sri Aurobindo points out, human reason works by piecing together fragments and arrives thereby only at larger fragments masquerading as wholes. The intuition of a cosmic rationality, on the other hand, proceeds from an overmental or supramental source of unity and proportional harmony which is compact even in its infinite extension and seamlessly one. Its integrality is evidenced in the overmastering presence of the whole in itself and in every part. It is this of which the Upanishad says *punam adah punam idam punat punam udachyate, punasya punam adaya punam evavashishyate*. And it is this which impresses itself in its undeniable reality in the ideas and writings of Sri Aurobindo and the Mother – which, in their absolute consistency and miraculous integrality, make them different from other relative attempts at explanation.

As in all his other works, Jugal Kishore marshalls a most impressive set of quotes from the Master and the Mother to make his points. He clarifies the closely knit ideas relating to death as part of the perpetual process of life and to the evolution of consciousness through the progressive growth of the psychic being in its mastery over mental, vital and physical nature and the further infinite expression of higher powers of consciousness that form the bases of Sri Aurobindo's description of life, death and rebirth. He indicates the inner necessity and meaning of karma as a temporary automatism of universal nature aiding such an evolution and the possibility and means of overcoming it through growth of consciousness, divine Grace or yogic intervention. He describes the occult process of the inner being's journey through the non-physical worlds and the soul's part in this journey and its long or short sleep of assimilation in the psychic world before rebirth. And finally, as a most edifying last chapter, he addresses "some knotty problems of rebirth" in question form with relevant quotes from Sri Aurobindo and the Mother as the answers. As a final conclusion to this last chapter, he raises the question which forms the distant fringe of Sri Aurobindo and the Mother's vision of a supramental life – "Is death necessary?" Sri Aurobindo's

The author clarifies the closely knit ideas relating to death as part of the perpetual process of life and to the evolution of consciousness through the progressive growth of the psychic being.

philosophical view on this, stated briefly is that if indeed, as he maintains, humankind is here to fully realize its divinity in time and space, it must translate the eternity which is an essential attribute of this divinity into temporal terms as perpetuity – in other words, a mastery of the physical consciousness which amounts to a physical immortality. The author draws attention to his earlier work *The Destiny of the Body* which addresses this question centrally before closing the present work.

Overall, I would recommend this book as an impressive work which sheds light on all the innumerable complexities of death, the purpose of life, the afterlife, karma and rebirth, as taught by Sri Aurobindo and the Mother in an integral view of human existence and its destiny.

— Debashish Banerji
Debashish Banerji is the president of the Sri Aurobindo Center of Los Angeles, USA.

* * *

IF INDEED rebirth were governed by a system of rewards and punishments, if life's whole intention were to teach the embodied spirit to be good and moral... then there is evidently a great stupidity and injustice in denying to the mind in its new incarnation all memory of its past births and actions. For it deprives the reborn being of all chance to realise why he is rewarded or punished or to get any advantage from the lesson of the profitableness of virtue and the unprofitableness of sin vouchsafed to him or inflicted on him....

But if a constant development of being by a developing cosmic experience is the meaning and the building of a new personality in a new birth is the method, then any persistent or complete memory of the past life or lives might be a chain and a serious obstacle: it would be a force for prolonging the old temperament, character, preoccupations, and a tremendous burden hampering the free development of the new personality and its formulation of new experience. A clear and detailed memory of past lives, hatreds, rancours, attachments, connections would be equally a stupendous inconvenience; for it would bind the reborn being to a useless repetition or a compulsory continuation of his surface past and stand heavily in the way of his bringing out new possibilities from the depths of the spirit.

— *Sri Aurobindo*, *The Life Divine*



The Golden Path
*Interviews with Disciples of
 Sri Aurobindo and the Mother
 from the Sri Aurobindo Ashram
 and Auroville*

Anie Nunnally; Published by
 The Sri Aurobindo Center of Los
 Angeles, USA; 264 pp., Rs 200

This is indeed a gem of a book. I have been enthusiastically recommending it to people who want an insider's view of the integral yoga of Sri Aurobindo and the Mother. It is neither a handbook of the philosophy of integral yoga nor a guide to the practice of it. It does something special; it opens for you a whole new world which very few know exists – the world illumined by Sri Aurobindo's light and the Mother's love. It gives you the imaginative experience of directly bathing in the effulgence of their grace.

Anie Nunnally's book is a set of interviews with twelve people whose lives have been transformed by Sri Aurobindo and the Mother. It has answered for me several questions I have always wanted to ask but would never have been able to ask. This is because my questions pertained to the inner lives of sadhaks, some of whom I have observed from a distance for many years now, but a sadhak's inner life is always very private and personal. Most of the people whom the author has interviewed in this book are brilliant people in their own right and would have won outstanding success in the world outside. What is it that held them captive for life to this yoga and what is it they have achieved by their single-minded pursuit of a spiritual life under Sri Aurobindo and the Mother? These were my questions and I find them answered here in a large measure. You get here some idea of what treasures of inner felicity and fulfilment have been bequeathed to each one of them by Sri Aurobindo and the Mother.

Anie herself has been a follower of this spiritual path and has spent some years both in Pondicherry and at Auroville. She is gentle with her subjects and has a genuine admiration for them. By using sympathetic and non-intimidating questions, she invites her subjects to open up and the result is twelve different short 'autobiographies' dealing primarily with their inner growth and

psychic blossoming. This book also shows how even today when the two Gurus of this Yoga are no more with us in their physical bodies, they continue to respond as before and guide their disciples.

Anie's subjects are all illustrious Aurobindonians. Amal is an outstanding poet and critic, and is one of the most brilliant academic minds India has produced in our time. Udar had a degree in aeronautical engineering from the London University; he founded the Harpagon Atelier and was one of the personal secretaries to the Mother. Gauri Pinto, his daughter, has been a teacher in the Sri Aurobindo International Centre of Education. Tehmi Masalawalla was a poet, translator and teacher all her life. Sunanda Poddar was associated for years with SABDA and is currently the caretaker of "Srismiti", the Mother's Museum. Richard Pearson is a teacher, botanist, and editor of *Flowers and Their Messages*. Jhumur Bhattacharya is a teacher at Knowledge (the Higher Course of the Centre of Education) and has taught for many years *Savitri*, *The Life Divine*, and the Mother's *Entretiens*. Anurakta (Anthony David Rochelle) has for decades been the manager of the Sri Aurobindo Hand Made Paper factory. Anu Purani has been a teacher, writer and dancer. Aster Patel received a Ph.D. from Sorbonne and has taught at Knowledge and worked for Auroville for many years. Krishna Tewari is a retired two-star major general of the Indian army and is in charge of Auroville Archives. Amrit Iriyama, a Japanese American, has worked for many years at the Matrimandir Gardens and Nursery. Each one of the interviewed disciples is like a quarry of precious stones and the author has delved deep into their yogic beings and brought out for us many a diamond of dazzling beauty. I am afraid we may not have space for more than one of them here.

Listen to Tehmiben, then eighty-four, answering the question what yoga has done for her: "To live constantly in the consciousness of the Divine, to live consciously with the Mother and in the Mother at all times, no matter what I am doing, what I am thinking, has been the goal. To know that it is all her doing and not ours and that she is molding us and shaping us and will not turn away from us. That has been my constant experience all these years and remains so. That is why I have always been reluctant to go outside the Ashram or Pondicherry... I have found complete fulfilment in the Ashram life and am absolutely happy here."

— Mangesh Nadkarni

Mangesh Nadkarni is a retired professor of Linguistics, who loves to read Sri Aurobindo and the Mother and to speak and write about them.

K. D. Sethna (Amal Kiran)
A Centenary Tribute

Editor: Sachidananda Mohanty;
 Published by The Integral Life
 Foundation, USA; 492 pp., Rs 200

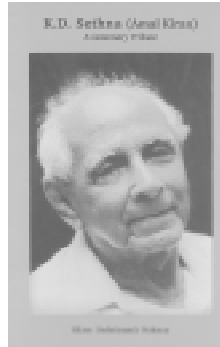
Eleven years back an eminent Sri Aurobindo scholar referred to K. D. Sethna as “a hidden treasure” (see *Amal-Kiran: Poet and Critic*, ed. Nirodbaran and R. Y. Deshpande, Sri Aurobindo Ashram Press, 1994). At about the same time, Sethna’s collected poems entitled *The Secret Splendour* were released. Yet, awards didn’t come his way. But do awards really matter for Sethna? Did it matter for Sri Aurobindo? He was too big for the Nobel Prize. He remains a poet of tomorrow. Sethna too is a permanent glory in the bouquet of world literature. As he turned hundred on 25 November 2004, Sethna’s admirers and interpreters joined their hands to bring out his centenary tribute—thanks to Prof. Sachidananda Mohanty, who had invited all the relevant people to prepare their contributions for the anthology.

Amal Kiran was born K. D. Sethna, a Parsi. He was a brilliant student of philosophy and literature at St. Xavier’s College, Bombay. While studying for his M.A. in philosophy, he went to Sri Aurobindo Ashram for the first time and was instantly drawn to Sri Aurobindo. Thereafter he discontinued formal study and indulged in a non-professional literary life under Sri Aurobindo’s inspiration and guidance.

The editor quotes Sethna’s own words inscribed in one of his books dated 23 August 1972, which essentially

Many unknown facts about the life and times of Amal Kiran are revealed. There are plenty of photographs, taking us back to the earlier days of the Ashram.

sum up his approach to intellectual and artistic achievements: “Who cares for what the world says when those great wide eyes, deeper than oceans, fell on these poems and accepted them as fit offerings to His divinity? The Lord’s look, the Lord’s smile—that is what I have lived for.” Sethna has done research in areas as diverse as Blake and Shakespeare studies, Aryan Invasion theory and ancient Indian history, overhead poetry, Christology, comparative mythology, the study of Hellenic literature and culture, Indian systems of yoga,



international affairs, the questions of the English language and the Indian spirit, philosophy, literary criticism, mystical, spiritual and scientific thought, the structure of thought in modern physics and biology... the list is endless!

Divided in seven parts, the book is yet another reminder to the world of a hidden treasure, who still breathes and lives alone with the Eternal in his room in the Ashram hospital facing the vast blue sea. The few who know the “treasure” have written about him in this book. There are seventeen reminiscences by intimate friends and admirers like Aster Patel, Aditi Vasistha, P. Raja, Ananda Reddy, Shyam Sunder and others. There are insightful essays by Sethna specialists like Pradip Bhattacharya and Goutam Ghosal on his historical perception and creative sense. Also there are marvellous essays on his works by R. Y. Deshpande, Prema Nandakumar, Richard Hartz, Rita Nath Keshari, Akash Deshpande, S. Viswanathan, Sonia Dyne, Aniruddha Sircar and others.

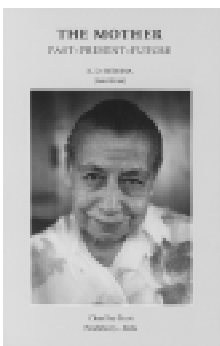
Many unknown facts about the life and times of Amal Kiran (the name given to Sethna by Sri Aurobindo himself) are revealed in the articles by Huta, Nilima Das, Sonia Dyne, Pradip Bhattacharya and others. There are plenty of photographs, taking us back to the earlier days of the Ashram. Letters and facsimiles are also there in abundance, showing us the various ways crossed by the pilgrim of truth. Other attractions of the book are the essays on Sri Aurobindo’s vision by Kireet Joshi, Manoj Das, Ranjit Sarkar, Hemant Kapoor and some other noted Aurobindonian scholars.

Aditi Vasistha remembers Sethna’s words spoken to her in an inspired moment: “Words, while they have a beauty of their own, are sometimes transparent and reveal hidden depths of great poetic value. They give the feel of that which is beyond linguistic expression” (p. 15). Huta Hindocha goes back to the year 1962, when the Mother arranged her reading with Amal Kiran. “Amal made me understand *Savitri* intellectually and aesthetically. It was 7th August 1965 when I finished reading the whole of *Savitri* with him. I could not check my tears of joy. Amal too was moved. We shook hands over the long harmonious collaboration and absorbing discussions” (p. 57). S. Viswanathan’s essay focuses on Sethna’s great achievement as a Shakespeare critic. He is quite right when he says, “Sethna provides not only an elucidation of Sri Aurobindo’s ideas about poetry and Shakespeare but abundant examples of his own application and development of these” (p. 108). Sonia Dyne’s “A Man

of Letters” (pp. 112–30) will be of immense help to the researchers of Sethna’s literary genius. Prema Nandakumar reflects on the not-too-well-known exchanges of letters between Sethna and Kathleen Raine and draws our notice to the pioneering gestures of Sethna in the field of Indo-Englian criticism (p. 170). Goutam Ghosal tells us in his “K. D. Sethna: the Creative Critic” that “Sethna was the first to start a systematic exploration of Sri Aurobindo’s theory of art and literature” (p. 215). Rita Nath Keshari’s critical essay on Sethna’s poetry (“Bejewelled Craftsmanship”) is another remarkable highlight of the anthology. She shows us the queer fascination of the poet for precious stones like gold, diamond, sapphire and amethyst (pp. 264–5). Equally interesting is the other critical essay on his poetry by Aniruddha Sircar (“Soul Prompted”, pp. 200–10). Mention should again be made of the essays on Sri Aurobindo by Kireet Joshi, Aster Patel, Manoj Das and Hemant Kapoor, which clarify various aspects of Sri Aurobindo’s philosophy. The editor has chosen significant extracts from the poetry and prose of Sethna and prepared carefully the list of his published books. The book is a must for anyone researching on K. D. Sethna.

— Sarani Ghosal (Mondal)

Sarani Ghosal Mondal has been working for her Ph.D. on a comparative study of Whitman and Sri Aurobindo from Jadavpur University. She has also done special studies on Manmohan Ghose and Harindranath Chattopadhyay.



The Mother

Past—Present—Future

K. D. Sethna (*Amal Kiran*);

Published by Clear Ray Trust,

Pondicherry; 184 pp., Rs 135

(reprinted after several years)

The book under review, *The Mother: Past—Present—Future*, is one of the most illuminating books coming from the pen of Shri K. D.

Sethna, though it contains contributions from others also. The Saga of Transformation, especially the physical transformation, reached its climax when the Mother unexpectedly left her body on 17th November 1973. This bolt from the blue left many shell-shocked as it were, and diverse reasons, explanations, significances were trotted out by ‘knowledgeable’ people who, along with the ‘lesser

mortals’, were struggling to come to terms with the reality that the Mother’s physical presence was no more available. When Sri Aurobindo left his body the Mother was there to explain the true significance of the ‘calamitous’ event. The mantle of the work of physical transformation

fell on the Mother and she carried on this work till that fateful day when she withdrew

Those who read this book will be doubly assured of the inevitability of the supramental transformation.

from her physical body which was on the threshold of becoming supramentalized. *Notes on the Way*, which appeared regularly in the Bulletin of the Ashram, gives extraordinary details about this pioneering work of the Mother.

The merit of this book lies in the fact that the chapters ‘The Passing of the Mother’, ‘The Mother’s Victory’, ‘The Mother—Warrior of the Supermind’, ‘Prospects of the Physical Transformation’, ‘November 17, 1974: A Look Backward and Forward’, to mention chiefly, give the readers ample testimony to the fact that there was no ‘failure’ of the Mother’s work. On the contrary it was a great success, inasmuch as the Mother’s work on her body would thereafter be delegated to bodies all over the world, as a global phenomenon. This is not mere moonshine, because scientific proofs of physical transformation are surfacing every now and then and startling discoveries of the presence of ‘Indigo Children’ whose DNA structures are different from the human beings born so far are proof enough of the new species of humanity emerging.

The chapter ‘November 17, 1974: A Look Backward and Forward’ is a brilliant piece of writing where Sethna combines reason, logic and intuition into a harmonious whole and marshals facts in a masterly fashion to present a viable explanation of the Mother’s passing away. Of course the doubting Thomases will always pick holes in his thesis but Sethna’s common sense approach, despite his being a staunch disciple of the Mother and Sri Aurobindo, lends credibility and will, I am sure, endear him to all those who are unable to sift facts from fiction, fantasy and speculation.

The ‘Supplement’ of this book contains a veritable potpourri of dreams, visions, experiences, etc. They may make interesting reading though the logic of their inclusion is questionable. Probably it was felt that the clubbing together of this miscellany may reinforce the fact that the

Mother is with us, is very close to us, and her work is galloping toward the Divine culmination for which she surrendered her body to the Divine Will.

I think those who read this book will be doubly assured of the inevitability of the supramental transformation, however far it may be. For the incurable sceptics it may be a vain chimera but for the aspiring souls open to the Light and Love let loose by the Mother and Sri Aurobindo it is an irrevocable certainty.

— K. Balasubramaniam
“Bala-bhai” teaches English, Mathematics and Numerical Analysis at the Sri Aurobindo International Centre of Education since 1972.

telling regularity page after page. One can almost relive the scene, the audience rapt with attention listening to Sethna rambling away in his inimitable style about the incredible events in the spiritual calendar of the Ashram in its early days, when the bottled-up imp of fun and frolic of the limping lecturer pops out and regales the audience with exquisite witticisms. It leaves one with a sigh of envy at the good fortune of the audience which lapped it up all with exuberant mirth.

*When you are psychic you neither sigh
 nor kick.*

— K. D. Sethna

In these talks we come across many vignettes of the then Ashramites with whom Sethna was on friendly terms. In Talk Two Sethna speaks about his own psychic opening which happened by the grace of the Mother. About the psychic realization he says ‘... something like the breaking down of a wall took place and I felt that I was very free, I mean not shut up and cramped in a narrow ego or individuality.’ He continues, ‘To be there, keep within, to feel oneself there is to be perennially, and I might even say unbearably, happy. The light also is present, because some kind of natural truth-feeling is experienced, which guides you all the time.’ Wonderful words indeed to be cherished. He sums up his experience jocularly, ‘when you are psychic you neither sigh nor kick.’ One can go on citing many such examples of Sethna’s humour par excellence.

One of the most interesting things we come to know and value is Sethna’s portrayal of the Mother as the Mother of Love, how She carried all around Her in Her consciousness, nurturing them, protecting them from the constant attacks of hostile forces, for the intensity of Yoga inevitably raises the intensity of the attacks of these hostile forces whose object is to prevent sadhaks from progressing in the path of Yoga. Sethna relates in Talk Six how the Mother answered the eternal question people ask about the presence and power of these forces. Her illuminating answer to this vexed question is one of the gems I find in this book. I venture to give some more of them to the readers.

After the Supramental Manifestation of February 29, 1956, the Mother most emphatically declared:

*Lord, Thou hast willed and I execute,
 A new light breaks upon the earth,
 A new world is born.
 The things that were promised are fulfilled.*



Light and Laughter
Some Talks at Pondicherry

Amal Kiran & Nirodbaran;
 Published by Clear Ray Trust,
 Pondicherry; 142 pp., Rs 90
 (reprinted after several years)

Light and Laughter: Some Talks at Pondicherry is an enjoyable book which at once enlightens and entertains the reader.

Though there are abundant splashes of wit and humour ‘of the highest order’ it is not a ‘light’ book and is lit up everywhere with a deep understanding of the spiritual journey of the Mother and Sri Aurobindo. The book is a collection of talks by Shri K. D. Sethna and Shri Nirodbaran, the former’s talks constituting the bulk of the book.

The first talk, after the introduction by Nirodbaran, reveals a lot of autobiographical glimpses of Sethna’s life in Bombay before he came to the Ashram and the reader gets to know more and more about the scholar Sethna’s transformation into sadhak ‘Amal’. This blossoming is not without its ‘teething troubles’ and Sethna, in all his talks, misses no opportunity to make fun of himself with candidness, sincerity and childlike simplicity. That he had an excellent rapport with the audience, mostly students, is borne out by the laughter he evoked and we see ‘laughter’ in parentheses making its appearance with

This gives us all the hope that the world will not be forever the same and there is a golden future awaiting humanity.

The words ‘Supermind’ and ‘Overmind’ and their connotations are matters of eternal discussion amongst Aurobindonian scholars. Sethna explains, ‘The Overmind is only the divine aspect of the mind... The Supermind is the Divine self-experienced in its creative movement—directly, immediately.’ Clarifying further Sethna explains, ‘Yet we are always impressed by its *proximity* to the Supermind and forget the *radical*, the *colossal difference* between the two’ (emphasis added). The Mother ‘threw this difference into memorable relief’ when she declared, in Sethna’s words, ‘that the gap we feel between our mind and Overmind is less than the gap existing between Overmind and Supermind.’ ‘There is a night between the Overmind and the Supramental Truth-world, and so vast, so deep is it that the Supermind appears above the Overmind as no more than a tiny star at the farthest end of the darkness.’ As to the query why one should try to understand these abstruse definitions and explanations Sethna asserts, ‘I believe that it is necessary not only to attempt doing Yoga but also to attempt understanding Yoga.’ That settles the matter and in my opinion, Talk Six is crucial and central to all the other talks, and it is the longest in the series too. We also come to know about the marvellous realization Sethna had of *sarvam khalu idam brahma* (all this is verily the Brahman). I leave it to the reader to go through these passages carefully and profit from his reading. One can definitely say that a major landmark in the journey of Sethna from a sadhak to a Yogi has been reached.

The two talks of Nirodbaran at the end are full more of humour of the subtle kind and less of serious matter though they reveal that side of Sri Aurobindo’s personality that usually one does not associate with a Mahayogi. The book nevertheless ends on a serious note when Sri Aurobindo poses the question which is relevant even today, ‘The question is what is India going to do with her independence? ... Bolshevism? Goonda-raj? Things look ominous.’ Do we have an answer?

In conclusion, this book is doubly welcome for it contains talks on serious spirituality punctuated with uproarious laughter of the audience, a book both informative and illuminating.

— K. Balasubramaniam

RECENT PUBLICATIONS

ENGLISH

Sri Aurobindo

The Upanishads has now been expanded and brought out in two volumes, with much new material published for the first time in book form. The single volume *The Upanishads* has been discontinued, with all its content included in the two new volumes, each available as an independent book.

The Upanishads—I : Isha Upanishad

Sri Aurobindo Ashram Publication Department, Pondicherry; 597 pp., ISBN 81-7058-749-2, Rs 160

“The Isha Upanishad is the gospel of a divine life in the world and a statement of the conditions under which it is possible and the spirit of its living,” writes Sri Aurobindo in one of the commentaries that make up this book. He had a special interest in this Upanishad, and translated and commented on it a number of times before presenting his final interpretation in a terse, 75-page analysis. In the present volume that final translation and analysis are followed by ten earlier commentaries, also containing much of interest. All of them help us understand “the object of our existence, which is to manifest ... the glory of the divine Life and the divine Being”.

The Upanishads—II : Kena and Other Upanishads

Sri Aurobindo Ashram Publication Department, Pondicherry; 449 pp., ISBN 81-7058-748-4, Rs 140

The Kena Upanishad is concerned “with the relation of mind-consciousness to Brahman-consciousness”, writes Sri Aurobindo in his commentary on this work. “The material world and the physical life exist for us only by virtue of our internal self and our internal life. According as our mental instruments represent to us the external world, according as our vital force in obedience to the mind deals with its impacts and objects, so will be our outward life and existence.” Along with Sri Aurobindo’s final translation of and commentary on the Kena, this book includes his translations of six other Upanishads as well as several other translations and commentaries, and essays such as *The Philosophy of the Upanishads*.

The Mother

Words of the Mother — 1

Sri Aurobindo Ashram Publication Department, Pondicherry; 385 pp., ISBN 81-7058-752-2, Rs 210

This book consists primarily of brief written statements by the Mother about Sri Aurobindo, herself, the Sri Aurobindo Ashram, Auroville, India and nations other than India. Written over a period of nearly sixty years

(1914–1973), the statements are compiled from her notes, messages and correspondences. The volume also includes several conversations.

Words of the Mother — 2

Sri Aurobindo Ashram Publication Department, Pondicherry; 367 pp., ISBN 81-7058-753-0, Rs 190

This book consists mainly of brief written statements by the Mother on various aspects of spiritual life. The subjects include our relationship with the Divine, the path of Yoga, elements of Yoga (sincerity, aspiration, faith, devotion, surrender, etc.), difficulties, mistakes and weaknesses of human nature, human relationships, and work. The statements are compiled from the Mother's notes, messages and correspondences.

Words of the Mother — 3

Sri Aurobindo Ashram Publication Department, Pondicherry; 409 pp., ISBN 81-7058-754-9, Rs 210

This book consists mainly of short written statements by the Mother on various aspects of spiritual life. The subjects include: the Divine, the Gods and Nature; religion, occultism, wealth and government; progress, perfection and transformation; illness and health; prayers and messages. The statements are compiled from the Mother's notes, messages and correspondences. The volume also includes about thirty brief conversations.

Compiled from the Works of Sri Aurobindo and the Mother

Integral Healing

Sri Aurobindo Ashram Publication Department, Pondicherry; 260 pp., ISBN 81-7058-774-3, Rs 105

This book of selections from the writings and talks of Sri Aurobindo and the Mother presents their insights into the causes and cure of illness. It examines the mechanism of illness primarily from a psychological point of view, taking into account the whole of our being including much that is beyond the range of our normal awareness. It explores how the hidden causes of physical disorders can be uprooted by discovering and utilising one's inner power and participating consciously in the accelerated evolutionary process known as Integral Yoga.

The book is divided into 4 parts, "Psychological Causes of Illness", "Cure by Inner Means", "Cure by Spiritual Force" and "Medicine and Healing".

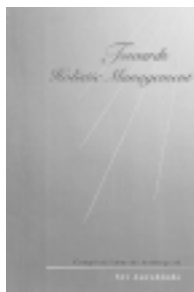
see review on page 5

Towards Holistic Management

Words of Sri Aurobindo and the Mother

Sri Aurobindo Institute of Research in Social Sciences, Pondicherry; 117 pp., ISBN 81-7060-206-8, Rs 80

Many in management circles today are looking towards a deeper and higher vision of business, some openly



talking about spirituality in business. These quotes from Sri Aurobindo and the Mother's numerous works deal with the "hard" bottomline factors like materials and money, as well as "soft" factors like people, vision and values.

Sri Aurobindo Mandir (Annual) 2004

— Compiled from the Writings of

Sri Aurobindo and the Mother, and other sources
Sri Aurobindo Pathamandir, Kolkata; 134 pp., Rs 50

Gavesana 2005

Research in Sri Aurobindo's Philosophy and Yoga

— Edited by Arabinda Basu

Sri Aurobindo International Centre of Education, Pondicherry; 37 pp., Rs 30

Reprints from All India Magazine

Published by Sri Aurobindo Society, Pondicherry

Sri Aurobindo: Life and Teachings

In His Own Words

48 pp., ISBN 81-7060-225-4, Rs 15

Suffering: Its Cause and Cure

56 pp., ISBN 81-7060-229-7, Rs 15

Fate and Free-Will

56 pp., ISBN 81-7060-224-6, Rs 15

Other Authors

The Golden Path

Interviews with Disciples of Sri Aurobindo and the Mother from the Sri Aurobindo Ashram and Auroville

— Anie Nunnally

The Sri Aurobindo Center of Los Angeles, USA;
264 pp., ISBN 0-930736-05-2, Rs 200

During the lifetimes of Sri Aurobindo and the Mother, a number of people gathered around them to receive guidance in their yoga. Today the Masters are no longer in the physical but these recipients of their Grace are "anchors of the Light and an inspiration to countless many who have never been in their physical presence".

"The author has selected twelve such disciples and, in these interviews, has drawn out the thread of the spiritual life that has grown in them through their contact with the Masters." *see review on page 8*

K. D. Sethna (Amal Kiran): A Centenary Tribute

— Edited by Dr Sachidananda Mohanty

The Integral Life Foundation, USA; 492 pp., Rs 200

Born in 1904, K. D. Sethna (Amal Kiran) first came to

Pondicherry in 1927 and stayed at the Ashram for several years. He permanently settled in Pondicherry in 1954 and has lived there ever since. He is a distinguished writer, his works covering poetry, literary criticism, history, Christianity, philosophy and of course Sri Aurobindo and the Mother. He is also the editor of the monthly journal *Mother India*.

This volume, brought out to commemorate K. D. Sethna's centenary on 25 November 2004, contains reflective pieces on his life and work by a number of contributors. Also included are essays on Sri Aurobindo's vision and extracts from Sethna's works. *see review on page 9*

Lights on the Upanishads **With Sri Aurobindo Darshana**

— T. V. Kapali Sastry

Sri Aurobindo Kapali Sastri Institute of Vedic Culture, Bangalore; 196 pp., ISBN 81-7994-029-2, Rs 100

It has become a practice to see the contents of the Upanishads purely from an intellectual viewpoint. According to the seers of the Upanishads, the truths in these books should be realised by every individual.

The process of realisation is termed "Sadhana". The Upanishads are manuals of Sadhana. The hints for Sadhana are called "vidyas". *Lights on the Upanishads* contains a detailed discussion of six vidyas.

Within the purview of the six vidyas discussed here, the author has hinted at several modes of consolidation of Sadhana. It will help the Sadhaka "to evolve himself to the stature whose range spreads from mere materiality" to the divine levels of consciousness.

Mysteries of Death, Fate, Karma and Rebirth **In the Light of the Teachings of Sri Aurobindo and the Mother**

— Jugal Kishore Mukherjee

Sri Aurobindo Ashram Publication Department, Pondicherry; 174 pp., ISBN 81-7058-772-7, Rs 80

Death is a constant phenomenon facing man with its grim ruthlessness, arousing in him all sorts of questions about its nature and about fate and rebirth. This book attempts to answer these questions in the light of the occult-spiritual insights provided by Sri Aurobindo and the Mother. The author also dwells on the fear of death and ways to conquer it, as well as on what happens at the moment of death and where the soul goes.

see review on page 6

A Vision of United India **Problems and Solutions**

— Prof. Kittu Reddy

Standard Publishers (India), New Delhi; 363 pp., ISBN 81-87471-18-2, Rs 550 hard cover

Sri Aurobindo said on 15 August 1947 regarding the partition of India, "This must not be; the partition must go."

This book is an attempt to trace the political history of India from the ancient times to the modern day. It looks at the partial success and failure of unification in the past and tries to analyse the causes of the failure. Great importance has been given to the psychological and deeper cultural unity, which is the foundation of political unity. Suggestions have been made to move towards spirituality in order to harmonise all the religions in India, and to lead to the final solution of the problem of political unity of the Indian subcontinent.

Young Aurobindo's Vision: The Viziers of Bassora

— Dr Manoj Kumar Mishra

Prakash Book Depot, Bareilly;

134 pp., ISBN 81-7977-106-7, Rs 200

According to the author, though *The Viziers of Bassora* was Sri Aurobindo's first play, written when he was in his twenties, it reflected in a nascent form the concept of evolution of man discussed years later in *The Life Divine*. The author argues that it should not be read in isolation as a simple play. This book shows how the play anticipates *The Life Divine*, and thus helps trace the evolution of Sri Aurobindo's thought and vision.

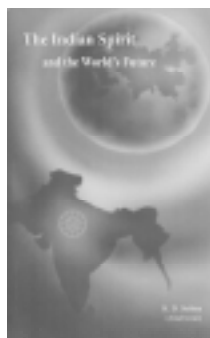
Reprinted after a long time, or now available with SABDA

More Answers from the Mother

— The Mother

Sri Aurobindo Ashram Publication Department, Pondicherry; 410 pp., ISBN 81-7058-755-7, Rs 200

This book contains letters of the Mother to members of the Sri Aurobindo Ashram. They cover the period from 1932 to 1973. The correspondents include a thirteen-year old boy, a French woman who lived in the Ashram for several years, a young physical-education instructor, and three Ashram members who often sought advice about problems relating to work.



The Indian Spirit and the World's Future

— K. D. Sethna (Amal Kiran)

Sri Aurobindo Society,

Pondicherry; 185 pp.,

ISBN 81-7060-227-0, Rs 150

A collection of editorial articles for *Mother India* from 1949 to 1952. These are of "immense value" because they were all approved by either Sri Aurobindo or the Mother, and their themes are as important and pressing today as when they were written. After all, today "we are still debating the question of Indian nationalism, the meaning of national pride, the

significance of the English language and the essential truths behind Hinduism.” We are still confused about secularism and the legacy of Mahatma Gandhi for nation building. These articles deal with the bearing of Sri Aurobindo’s vision on such issues of burning relevance to India and the world.

This companion volume to *India and the World Scene* has been reprinted after over half a century.

Light and Laughter

Some Talks at Pondicherry

— Amal Kiran and Nirodbaran

Clear Ray Trust, Pondicherry;

142 pp., ISBN 81-87916-04-4, Rs 90

These talks are replete with reminiscences told with abundant splashes of wit and humour of the highest order. From the introduction, “some most abstruse aspects of the Integral Yoga have been explained in an astonishingly simple manner” and “the essence of the teachings of Sri Aurobindo and the Mother has been brought out in a homely and charming way.”

(This book was out of print for several years.)

see review on page 11

The Mother: Past—Present—Future

— K. D. Sethna (Amal Kiran)

Clear Ray Trust, Pondicherry;

186 pp., ISBN 81-87916-05-2, Rs 135

These writings bear upon the Mother’s life and work, her spiritual achievements, the event of her passing, etc. Also included are records of talks with her and reminiscences.

“What is sought to be offered is a sense of the momentous mission the Mother carried out while she was in her body, the constant touch of her presence felt by her spiritual children and the bright surmise inspired for the future by the feeling that her great and gracious labour is endless.”

(This book was out of print for several years.)

see review on page 10

Sri Aurobindo: Critical Considerations

— O. P. Mathur

Prakash Book Depot, Bareilly;

272 pp., ISBN 81-7977-022-2, Rs 300

This anthology of essays by eminent scholars attempts to fill a need “for a book which could project as many as possible of the major aspects of Sri Aurobindo’s multi-faceted achievement”. The various contributions cover both Sri Aurobindo’s philosophy as well as his poetry and plays.

(Now available with SABDA)

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Sri Aurobindo “The Mother” pai Srimata Bhashyam

— The Mother

Rs 15



SANSKRIT

Stotravali: A Book of Hymns, Prayers and Praises in Sanskrit

— Compiled and edited by
Dr Sampadananda Mishra; 340 pp.,
ISBN 81-7060-203-3, Rs 195

Hymns and prayers to Vishnu, Shiva, Durga, Ganesha, Rama, Krishna, Lakshmi and other deities in the original Sanskrit with English transliterations and translations. As

mentioned in the introduction, "Several of these hymns have the *Mantric* quality and even if we do not understand the words, the sound-rhythms themselves are capable of lifting us into another world."

TAMIL

Eriyum Neruppukalam — The Mother

ISBN 81-7058-571-6

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Innalgal - Avatrin Kaaranamum Thirvum

— Compilation, ISBN 81-7060-233-5

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Sri Aravinda Annai Namavali — V. A. Narayanan

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— Translation and commentary by N. V. Balu

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WEBSITE UPDATE

ONLINE QUOTES AND PAYMENTS

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