Medhananda wrote with insight, humour, and a poetic style, revealing an original mind and an intuitive spirit. Some aspects of his personality are fondly evoked in the three personal remembrances of him featured in this issue on the occasion of his birth centenary.

Included in the book review section are three articles on recent publications by educators well-versed in the subject of integral education as envisioned by Sri Aurobindo and the Mother.

CONTENTS

Medhananda, passionate seeker of knowledge 3
Medhananda, exceptional mind in a “body of joy” 5
Medhananda, extraordinary teacher and guide 7
Recent Publications 11
Ordering Information 14
Reviews
Savitri, The Mother 15
Towards New Age 16
Understanding Thoughts of Sri Aurobindo 18
Introduction to Integral Education 21
Integral Education 22
A New Education with a Soul 23
In this issue we celebrate the centenary of Medhananda, whose 100th birth anniversary falls on April 28, 2008. He was the head of the Ashram’s library for many years, an author and editor, a researcher into the meanings of ancient symbols and myths, one of the founders of the Identity Research Institute for fundamental psychology and consciousness, and a man of profound intellect who was alight with a psychic joy. Some of those who knew him well have shared their remembrances in the following articles. Debranjan Chatterjee offers a view of Medhananda that depicts the warmth of his personality and his wide circle of interests during the time they worked together at the Library. Shraddhavan, who helped with the preparation of some of his manuscripts, gives us a sense of the originality and scope of his research and writing, while Agnidhan proffers a personal and loving glimpse of Medhananda as her mentor along the path of the Integral Yoga.

Medhananda (1908–1994) was born in Pforzheim, Germany, the son of a wealthy engineer and industrialist. Despite his early interest in ancient cultures and their symbols and spirituality, he followed the wishes of his father and studied law at Munich, Heidelberg, and Paris. During this time he was privileged to study Chinese under the distinguished scholar Richard Wilhelm, translator of the Chinese I Ching, Tao Te Ching, and many other ancient texts. In 1934, although he was already launched on a promising legal career, he left Germany with his French wife to escape the rise of Nazism. They went to Tahiti in French Polynesia and settled on its sister-island of Moorea, where they bought 200 hectares of virgin forest, built a small house, and established themselves as farmers, cultivating vanilla and coffee.

During the Second World War he was interned near Tahiti as an enemy alien. After his release in 1946 he came across the writings of Sri Aurobindo. In 1952 he joined the Sri Aurobindo Ashram in Pondicherry where he was put in charge of the Sri Aurobindo Library. He also taught the History of Religions at the Sri Aurobindo International Centre of Education, a position he was well-qualified for by his lifelong interest in and study of the spiritual cultures of different ages and parts of the world. In 1965 he became co-editor of the quarterly journal Equals One, for which he wrote numerous articles.

In 1978 he founded, together with his collaborator Yvonne Artaud, the Identity Research Institute, a non-profit foundation for psychological research. It was from about 1970 onwards that he started an in-depth exploration of the symbology of the hieroglyphs and pictorial imagery of ancient Egypt, using the psychological approach which Sri Aurobindo had initiated for the interpretation of the Vedas.

Interested readers may visit the website <http://www.medhananda.com> for more information.
We often split a personality into two parts: the outer and the inner, the surface man and the subjective man. And yet this division cannot be exclusive. The outer may reflect something of the inner self as much as the inner may be built up of external acts. There are rare personalities who plunge deep within to discover the secret of the self. It is usually a strenuous uphill journey, and mostly hidden from others.

Medhananda was just such a seeker of his inner self. He came thousands of miles from Tahiti to Pondicherry to live under the spiritual light of the Mother and Sri Aurobindo.

How far he travelled in his inner quest will remain hidden to us. But some rays of his inner light surely filtered through onto his external being. This added unforgettable charm to his personality. When I think of Medhananda the image that presses most clearly before me is a handsome man of a very robust physical stature, with penetrating eyes like crystals. He was very energetic, both physically and mentally. I never saw any sign of lethargy in his mind; he was constantly alert, always bright and happy, never depressed or moody. A voracious reader, he was well chosen by the Mother to be our librarian. In fact, she often referred affectionately to him as Medhananda, the Librarian.

When I joined the work at the Ashram Library in the early 1960s, I was the youngest member on the staff. Even so, he treated me as he did the others, never interfering with any work he had assigned to me, but always stepping back and observing my work with a kindly attention—more like a benevolent father than a supervisor, or boss. It was this loving personality that endeared him to so many.

Medhananda was unique in that he combined a warm, expansive nature, inclined to hearty laughter and an amused perspective, with a keen intellect of the highest order. He believed fully in the education of the psychic and the higher emotions as an essential corollary to the development of the mental capacities, and he practiced this with the many students who came to him for studies as he had done with his own three children. Two of them, Vero and Jean-Pierre, had stayed in the Ashram for a few months on their way from France to Tahiti. After seeing them the Mother said to Medhananda, "You have educated your children well."

The Ashram’s library used to be in the reading room inside the Ashram compound. And the Ashram school had its own library located on the landing at the top of the eastern staircase, which is where Medhananda worked. Books from both libraries were moved to the current location sometime in 1953–54, when the Ashram purchased...
the building from its owner, a French businessman who exported semi-precious stones. The Mother once told Medhananda that in 1920, when she had stayed in Bayoud House, which is opposite to the Library entrance, she had noticed this magnificent house across the street and thought it would make a fine library! So when all was ready at the new Library, Medhananda also moved here and chose for himself a very small, unprepossessing room, with only a single window. One day the Mother came to visit and when she saw his room, decided it was too small. She toured the rest of the building and chose a larger, well-lit, better-ventilated room and provided a small kitchen and attached bath.

The Mother understood Medhananda’s cultured nature and often when she received beautiful or particularly interesting objects, she would send them to Medhananda for the Library. In this way, he gathered statues and vases and picture postcards to enhance the atmosphere. He also started music collections and held musical evenings there.

Everyone knows of his passionate interest in Egyptology and how he gave a totally new interpretation to Egyptian hieroglyphs in the light of Sri Aurobindo’s own studies of the Vedas. He knew Greek and Latin, in addition to French, and guided many serious students of the humanities in their studies of history, literature, philosophy, and comparative religions. He arranged small exhibitions at the Library on such subjects as the “oneness of the world”, using scientific and historical facts combined with visual stimuli, to interest and encourage people to explore these subjects. He also had a great love for animals, studied the behavioural patterns of monkeys, and made interesting discoveries in the field of animal psychology.

Although he was a master of erudition, a creative and original thinker, and an inspiring writer, he was above all a child of the Mother, with whom he had the most extraordinarily sweet relation. It is surely that sweetness that became the nectar of his life and drew so many friends to his side.

— Debranjan Chatterjee

Debranjan-da is the librarian in charge of the Sri Aurobindo Ashram Library. He joined the Library after completing his studies at S.A.I.C.E. and worked closely with Medhananda for many years.

If you examine Egyptian statues, you will see that every one of them has one foot forward—the foot of becoming; but the point of balance is on the foot behind, the foot of the being’s foundation. This world is only bearable if you have one foot in ecstasy—but this is not always possible....Now, the new consciousness established by the Mother and Sri Aurobindo makes it possible to have one foot in the transcendence and the other in the manifestation.

— Medhananda
Medhananda, exceptional mind in a “body of joy”

Medhananda was the name given by the Mother, on February 26, 1952, to a disciple of hers who had arrived in the Ashram only a few days earlier, on February 15th. He was born in Pforzheim, Germany, on April 28, 1908, the son of a prosperous self-made industrialist and his beautiful young wife. They named their son Fritz Winkelstroeter—a name which he came to dislike intensely. As a child he was constantly renaming himself as he identified with different characters and personalities. This trait re-emerged in later life, in Pondicherry, when he became co-editor of the journal *Equals One*: as its main contributor he enjoyed assuming the viewpoints of a large number of expressive *noms de plume*.

I met Medhananda on a few memorable occasions during his lifetime—for example, in 1978 when Paolo Soleri, the visionary architect of Arcosanti in Arizona and a disciple of the French mystic Pierre Teilhard de Chardin, was on a visit to Auroville. Among other events, it was arranged for him to meet with Amal Kiran. Amal (K.D. Sethna) had written two books comparing the insights of Teilhard de Chardin with those of Sri Aurobindo, and the occasion was meant for a kind of philosophical exchange of views. Medhananda and Yvonne, who were staying in Fraternity at that time, hosted the occasion. Through my close friendship with Amal, I was one of the few privileged to be present. But though I can clearly visualise all of us sitting under a sort of thatched rotunda in the sunlit greenery of an Auroville afternoon, unfortunately I have not the slightest memory of any of the illuminations expressed by those present.

A more recent meeting took place at IRISI in Reddiarpalayam, the lovely garden to which Medhananda and Yvonne moved later in 1978. This might have been on New Year’s Day or on Medhananda’s birthday in 1989 or 1990. Yvonne maintained the custom of inviting a few of their close friends and co-workers on those occasions, and by then I had become a co-worker…of which, more later. On the occasion I have in mind, it would have been well worth recording his remarks. By then he was deep into his Egyptian researches, and entertained us in his usual humorous and illuminating way, amongst other topics with an explanation of the hieroglyph for gnosis or wisdom, a small square of interconnecting lines, like that used for a ‘noughts and crosses’ game. He explained that this symbol showed the way in which everything is connected with everything else—it is like a net, or perhaps rather a woven mat or carpet. If we can truly experience the world like this, we can possess the wisdom that transcends the divisions and limitations of time and space—which is perhaps why and how the possession of a ‘flying carpet’ became the mark of a sage or a magician.

Medhananda himself seemed to possess this capacity of seeing unexpected connections, and of looking through the warp and weft of things to surprising underlying significances. And he was able to communicate these insights in a way that brought a smile of delighted discovery or recognition to his hearers or readers—an ‘Aha!’ reaction.

It was from 1988 onwards that I came into a closer connection with him and his unique way of seeing things. Of course, I had already been enjoying the various issues of *Equals One*, as they came out in the early 1970s. Also, I had been introduced to ‘The Eternity Game’, a set of 64 cards with symbols and significances which can be used for various games of self-exploration and psychological discovery, and which I have heard that Medhananda and Yvonne showed to the Mother on the last occasion when she received them, in February 1973. But from 1988–98 I worked with Yvonne, at first assisting her to computerise the notes she had been keeping in French of Medhananda’s informal talks from the mid-1950s up to the early 1980s, a record which she called ‘*Au fil de l’Éternité*’. The first stage consisted of transcribing the *Au fil de l’Éternité* record from audio cassettes she had prepared, entering it into a computer, and providing her with a printed text for editing in consultation with Medhananda. When all
the eleven cahiers had been transcribed and corrected, and a twelfth one of texts in English had been similarly computerised, an index was required. Much later, after Medhananda had left his body on May 26, 1994, Yvonne made a selection from these texts for two books: With Medhananda on the shores of infinity (1998) which consists of autobiographical material; and On the threshold of a new age with Medhananda (2000) which gives a kind of overview of his thought. Meanwhile, she had asked for my help on the original versions of the five Egyptian books. The German version of the first of these, The Way of Horus, had already been published in Europe, but the texts she gave me were in English, and she relied on me for correcting the early drafts. These had to be very carefully prepared according to a special layout designed by Yvonne, and printed out so that she could insert the appropriate images in their places. Later on, the preparation of these texts for publication was taken up by another team, and the books finally appeared last year (2006). They mark only the tip of the iceberg of Medhananda’s research—over 400 hours of recorded talks in German are still in the process of being transcribed and edited. In the meantime, I had been involved in the work of preparing another two compilations for publication, this time of Medhananda’s stories from the journal Equals One. The outcome was the twin collections The Way out is Up (shorter stories) and Guardians of Oneness (longer tales), which were prepared in close collaboration with Yvonne. The most recent publications have been The Garden of Man and other stories from ancient times (2006) which consists of Medhananda’s poetic presentations of three ancient Egyptian texts, and Immortal Wisdom from ancient times in myths, tales and legends (2006). This book again brings together writings first published in Equals One, this time ones in which Medhananda gives his distinctive interpretations of an ancient Greek myth, some Germanic fairy tales, one of the apocryphal gospels, two ancient Egyptian texts, and a Hindu legend. Now, to mark the centenary of his birth, a collection of his translations of poems by Sri Aurobindo is being prepared. Medhananda thought like a poet, and wrote like a poet in his mother tongue, German, so this is a fitting form of tribute to a truly remarkable disciple of the Mother and Sri Aurobindo.

The name which the Mother gave to him contains two elements: medha (mind) and ananda (delight, bliss). And these two elements correspond to the distinctive characteristics which stand out when I recall him. He really had an exceptional mind, of great intelligence, developed by the very highest standards of Western education, and, moreover, deeply cultured—something which does not always accompany great intelligence or a high level of education. From the time when he amazed his family by using his first pocket money to purchase a book on Hindu art and religion, Medhananda had immersed himself in the profounder riches of many civilisations. Moreover, there was something in him, apparently from early childhood, which predisposed him to take a deeper view of things. By the time he came in contact with the writings of Sri Aurobindo after the Second World War, he had already
experienced many enriching glimpses of inner worlds, as well as an overwhelming spiritual experience which lasted more than a month and left a permanent stamp on him. It was my privilege to be asked to translate from German his notation of this experience, which happened in Tahiti, found pencilled into a notebook which he brought with him to the Ashram. This appears in the book With Medhananda on the shores of infinity. Surely it must have been this deeper level of his being which radiated the ananda aspect. He seemed always to be taking things not quite seriously, playing with his great erudition and all the fascinating ideas that flourished in the rich ground of his mind. There was always a glint of humour, a twinkle of the eye, about his most profound remarks, which seemed to say, ‘You are allowed to take this with a pinch of salt, you know! It is true, but you don’t have to take it too literally.’ This very un-German trait both delighted and – sometimes – confused people who might have preferred to revere him as a Guru.

In answer to a question from an American seeker who was visiting the Ashram, Medhananda said, ‘Any time I lean back and want to be in my psychic being, I can do it.’ The questioner asked, ‘And does that give you some special feeling?’ Medhananda replied, ‘It gives the sense of independence, of freedom, of joy—and of several other things too, such as power. But the real hallmark of the psychic being is joy. It is our body of joy. Every time you feel a great joy, a joy which doesn’t have a material reason or something like that, if you are just joyful, you are living in your body of joy. Westerners to whom this experience happens don’t even know that at that moment they are having a spiritual experience.…They have not been educated or made aware that joy is a very important religious and spiritual experience—because Western religions very early on, in medieval times, took some queer turn so that suffering was considered the quickest and nearest way to reach God. But it is just the opposite. God is joy, you see. And the body of joy he has given us is a glorious body, which can only feel joy. So if you are living in this body, then nothing else can happen to you.’

This is something I like to remember when I think of Medhananda.

— Shraddhavan

Shraddhavan, a long-time resident of Auroville, coordinates the activities at Savitri Bhavan and edits its journal Invocation.

Medhananda, extraordinary teacher and guide

Medhananda—a formidable, multifaceted, radiant personality. He was so much ahead of us ordinary humans in terms of his spiritual evolution, having attained peak levels of consciousness, and we can see many of his extraordinary capabilities, experiences, and realisations as they are revealed in his autobiographical book With Medhananda on the shores of infinity. Reading about his fascinating inner and outer life happenings one is struck with awe and wonder.

In Tahiti, where he spent sixteen years, Medhananda had found exceptionally favourable conditions for delving deeper into the inner and higher realms of his being. Solitude, peace, and an environment of paradisiacal beauty and harmony were naturally very congenial for his extended explorations of the vastnesses within, around, and beyond him. Very amazing were the extraterrestrial journeys he frequently undertook. In the above-mentioned book we read about one particular incident when, while standing one early morning in the marketplace in Tahiti, his consciousness happened to go out of his body and travelled to intergalactic spaces. When he wanted to return to his body, he realised he could not find the way back to his mother planet, Earth. But then he remembered, “Oh, I came from Sri Aurobindo’s planet!”, and the contact with his body was re-established.
The book sheds light on many other extraordinary happenings and encounters. He met subtle beings from Polynesia who had shed their physical bodies but did not know how to move on to the higher realms. Medhananda, by the power and light of his consciousness, could help some of these beings to get liberated.

As we learn from the book, he had the capability to identify with manifested and unmanifested beings, with animals and plants, with the drops of a waterfall... His wide consciousness could contact and embrace everything. And he was a fearless fighter, a warrior to the core. Medhananda was one of the forerunners of the new consciousness. He always pointed out the importance of attaining the consciousness of Gnosis, which is knowledge by identity, entering into the heart of things and seeing all manifested forms not only as expressions of the Divine but also as the One Divine.

Medhananda’s intellectual powers were brilliant, outstanding. His was a mind that was not only highly cultured, complex, vast, and profound but which could see the various manifestations of life as a totality, as an organic whole where everything is connected. Illustrating this, he liked to use the image of a carpet where all the knots and threads are intimately interwoven to form a single whole. Whatever we see in the world of phenomena is just a knot in the big carpet; nothing is isolated, everything has an effect on everything else. And he would always emphasise the importance of varuna: to become wide and vast in order to open to and receive the new consciousness. From his notes: “The new consciousness of man does not manifest by solving problems but by inventing problems. The number of problems surrounding us shows that we are living in a golden age. Poor ages have only few problems. A widening consciousness naturally discovers new problems, problems which clamour not for a ‘solution’ but for a further widening of our awareness.” In his talks and writings he stressed very much the fact that everything is vibratory. Everything is fluid, a process, a happening, and not a fixity. Also the soul is nothing “fixed”, nothing we have. “The soul is a verb,” he explained, “We are it.”

How did I come in contact with Medhananda, and what was he to me? He was my spiritual mentor, a compassionate friend and guide, a source of constant, unfaltering inspiration and encouragement. But for him, my life might have taken a totally different direction. When in the summer of 1969, apparently by chance, I had been led to the Ashram for a stay of three days only, I had absolutely no knowledge of the Mother and Sri Aurobindo and felt very forlorn and out-of-touch with myself and the surroundings. It was through the intermediacy of Gajaraj-ji of the Reception Service that I was directed to Medhananda; and in that one decisive hour, when we were quietly sitting in the garden of the Ashram Library, Medhananda managed to do the miracle: he hooked me to the Mother. How did he do it? Not only by what he said. No, it was done
by the power of his consciousness (though at that
time I was not aware of it). Medhananda had been
the perfect instrument to turn an ignoramus into an
aspirant for the pursuit of the Integral Yoga. And
from that time onwards we became closer and more
intimate. Until I settled here for good in 1972, I got
an immense help through his beautiful, charged
letters.

It was a great privilege to be with him, to breathe
in his powerful, luminous atmosphere. Unforgettable
are those beautiful hours in the afternoon when we,
a small group of friends, would meet in the Library
garden, asking questions and listening in rapt self-
forgetfulness to what he shared with us from his vast
store of knowledge and experience. His remarks were
often spiced with a trace of provocation, and there
was always this wonderful sense of humour, of
amusement, and the hilarious laughter, the
playfulness. He did not take anything too seriously.

He fired our aspiration towards self-perfection and
a widening of consciousness; and by a mere look he
could touch my inner being and help me to establish
the connection. He could be uncompromising in
terms of what he expected from us, and he was
sometimes harsh like a Zen master. But then again
he would be loving and gentle, showing infinite
patience. How deeply he understood us! He had
the capacity to enter into someone’s consciousness
and see there the “hidden things”, antagonistic
movements, struggles, hurdles, and the psychological
complexes. I became aware that I could conceal
nothing from him; he could look straight inside me.
He had the striking power to temporarily change
the state of consciousness of some of us; he could do
it by a mere look. One morning it happened that I
was in a state of extreme anguish, almost terror, and
I went to see him, trembling, unable to speak. He
quietly looked at me, just for a few seconds—and
immediately a wave of peace descended into me,
enveloping me like a cocoon. It was a peace
unfathomable, solid, compact, almost material, which
stayed with me the whole day.

I remember the points he stressed as crucial for
the growth of consciousness; to widen oneself, become
vast; to see the connectedness of everything with
everything else; and to understand and feel that
everything in the manifested universe is vibratory.
His constant effort was to help us to break the rigid,
fixed, fossilised structures of the mind, to stop the
identification with the mind so that we could reach
a higher truth. Once I had a dream, in the early
1970s, which aptly illustrates this. A group of
Ashramites was moving in a queue through a clearing.
One by one, we went up to the place where
Medhananda stood, every one of us undergoing the
same “ritual”. When my turn came, I too knelt down,
what I am doing all the time—cutting your head, with all those heavy mental structures!"

Yes, Medhananda worked a lot on our enclosed, prejudiced, small minds. He tried to bring us nearer to our inner truth, to a higher understanding of the fundamentals of existence, and to make us see and feel that things are in resonance with each other. And he had a most wonderful way of explaining Sri Aurobindo to us in easily understandable terms. But as much as I loved listening to his talks, the most significant help I felt coming from him happened in silence. Meditations became deeper in his presence; it was easier to focus within. Others felt the same way. It was our sacrosanct hour when in the afternoons we would quietly sit in the garden of the Library, trying to go within. Whether he was meditating with us or just reading a book, it made no difference. We often felt that, at some point, he entered into our consciousness and helped us quieten and centre it.

And that’s how I got my name. That afternoon in January 1976 there were only two of us—Medhananda apparently reading, I meditating. And then, quite suddenly, it happened—what I had never experienced before in such a compelling way. I found myself before the inner fire and mingled with it. Whether he consciously led me there or whether it just happened because of his luminous presence by my side, the impact was tremendous. The next day, after reading my letter describing the experience, he gave me my mantra and my name, Agnidhāna (receptacle of the fire). “It is your programme,” he said.

I recall how he used to emphasise that “We are not what we have become, but what we can become.” Medhananda, for many of us, was a bright star, illuminating the way.

— Agnidhan

Agnidhan settled in the Ashram in 1972 and teaches German language and literature at S.A.I.C.E.

Books by Medhananda
Published by Sri Mira Trust, Pondicherry

With Medhananda on the shores of infinity
144 pp., ISBN: 978-81-86413-08-1
Hard Cover Rs 175, Soft Cover Rs 125
This book contains a collection of reminiscences, meditations, letters, poems and transcriptions of interviews, chronologically arranged in order to recount the story of Medhananda’s life. The book can best be described as the autobiography of an inner life because the external events play only a subordinate role, and are used here only to situate or illustrate a subjective experience.

On the threshold of a new age with Medhananda
Fragments of conversations recorded in French by Yvonne Artaud
Hard Cover Rs 150, Soft Cover Rs 125
This volume, written in the very original and poetic style of Medhananda, contains fragments of conversations recorded by Yvonne Artaud. Medhananda plays the role of an invisible teacher or guide who unveils on the screen of our intelligence the different mantles that constitute the universe as well as ourselves. He links the wisdom of the East and West, showing an equal understanding of the ancient Egyptian and Chaldean cultures, of Buddha and Lao Tse, Pythagoras and Patanjali—and especially of the new consciousness and the integral yoga of Sri Aurobindo.

The Garden of Man and other stories from ancient times
87 pp., ISBN: 978-81-86413-35-7, Soft Cover Rs 150
An avid student of ancient symbol-languages, Medhananda wrote this book of translations and interpretations on the meanings behind three symbol-texts: a 3500-year old hieroglyphic message from an Egyptian tomb, the iconic image of the tree as presented in several ancient cultures, and an old Egyptian fairy tale. He views and presents these as teaching images, symbols that lead the reader towards self-awareness.

Immortal Wisdom from ancient times in myths, tales and legends
177 pp., ISBN: 978-81-86413-32-6, Soft Cover Rs 190
Medhananda was also a researcher and interpreter of the symbols in ancient cultures. In this book he examines several myths, tales, and legends in the light of mystic experience. What he sees are not stories about nature gods or tribal histories of kings and warriors, but facts, events and powers of the inner life. For him Heracles is not the muscle-bound hunter and hero of Greek myth, but the seeker of ultimate Truth, a symbol of the awakening consciousness of man. Other interpretations concern tales from ancient Egypt, the Bible, and the Brothers Grimm.
Collected from the journal "Equals One", these two books of stories, humorous, provocative and symbolic, reveal and reflect the creative mind and inner life of the author.

Guardians of Oneness and other tales from Equals One 199 pp., ISBN: 978-81-86413-23-4, Soft Cover Rs 175

The Way out is Up and other stories from Equals One 155 pp., ISBN: 978-81-86413-24-1, Soft Cover Rs 150

Five books on Ancient Egypt presenting the thesis that Egyptian hieroglyphs and images contain the teachings of an advanced psychology of self-knowledge. Written by Medhananda in collaboration with Yvonne Artaud.

The Way of Horus

The Pictorial Way of Ancient Egypt


Interpretations of ancient Egyptian hieroglyphs and images as symbols of the multiplicity of soul powers representing inner movements of consciousness, aspects of ourselves, as well as universal principles.

Archetypes of Liberation

Psychodynamics of Ancient Egypt


A study of the psychological significance of ancient Egyptian figures and gods, with their strange animal heads and fantastic crowns, as archetypes and symbols for unknown parts of the inner being.

The Pyramids and the Sphinx

as seen by the Ancient Egyptians in Hieroglyphic Inscriptions


Proposes new answers regarding the purpose of the Egyptian pyramids and the secrets hidden by the riddle of the Sphinx as keys to understanding the psychological structure of the consciousness of the ancient Egyptians.

The Royal Cubit

Psychometrics of Ancient Egypt


Reveals the royal cubit, a measuring tool used in the building of the pyramids and temples, as also being a secret codex corresponding to a list of gods, or soul powers, and part of an ancient discipline of self-culture.

The Ancient Egyptian Senet Game

The Game of Archetypes

389 pp., ISBN: 978-81-86413-36-4, Soft Cover Rs 300

The thirty symbols on the game board of the Egyptian pharaohs are interpreted as corresponding to psychological force-fields and explored as ways to become more conscious of the multifaceted self.

ENGLISH

Compilations from the Works of Sri Aurobindo and the Mother

Pictures of Sri Aurobindo’s Poems

— Paintings by Huta with verses from Sri Aurobindo’s poems and relevant quotations from the Mother and Sri Aurobindo

Publisher: The Havyavahana Trust, Pondicherry

118 pp., ISBN: 978-81-87372-17-2, Rs 400

Size: 18x22 cm

Binding: Soft Cover

In March 1967 Huta began the work of expressing some of Sri Aurobindo’s poems through paintings. Under the Mother’s inspiration and guidance she selected certain passages from the poems and completed fifty-four paintings, which were all shown to the Mother in September of that year. This new book presents these paintings along with the lines which inspired them from some of Sri Aurobindo’s most well-known poems, such as “Invitation”, “Who”, “Thought the Paraclete”, and “A God’s Labour”. Appropriate quotations from the Mother and Sri Aurobindo, some comments on the paintings by the Mother, and background information and photographs accompany the plates. The entire book is printed on art paper.

Reprints from All India Magazine

Published by Sri Aurobindo Society, Pondicherry

The Divine as the Master and Guide

48 pp., ISBN: 978-81-7060-268-2, Rs 15

The Divine Grace

39 pp., ISBN: 978-81-7060-265-1, Rs 15

Explanation of Significant Words

48 pp., ISBN: 978-81-7060-264-4, Rs 15

Maheshwari

Maheshwari Aspect of the Mother

39 pp., ISBN: 978-81-7060-269-9, Rs 15

Walking the Razor’s Edge

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What are we Seeking in Life and the Key for it

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