# SRI AUROBINDO'S HUMOUR

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# **Sri Aurobindos Humour**

**Victor M. Corman** 

#### **Sri Aurobindos Humour:**

Sri Aurobindo's Humour Nirodbaran,2000-12-01 Sri Aurobindo's Humour (correspondence Part III) Aurobindo Correspondence with Sri Aurobindo. (Sri Aurobindo's humour.). ,1972 Sri Aurobindo's Humour Ghose, 1974 **Sri Aurobindo** Jugal Kishore Mukherjee, 1995-01-01 Sri Aurobindo is often (Correspondence Nirodbaran, 1974) perceived as a grave and austere philosopher who rarely smiled Nothing could be further from the truth This book is neither a mere compilation of jokes nor a dull dry theoretical exposition It is indeed an analysis of the canons of the art of humour but in each case a full quota of Sri Aurobindo's humorous passages belonging to the genre in question is cited to illustrate Sri Aurobindo Circle ,1992 AKASHVANI All India Radio (AIR), New Delhi ,1972-10-29 Akashvani the principles English is a programme journal of ALL INDIA RADIO it was formerly known as The Indian Listener It used to serve the listener as a bradshaw of broadcasting and give listener the useful information in an interesting manner about programmes who writes them take part in them and produce them along with photographs of performing artists It also contains the information of major changes in the policy and service of the organisation The Indian Listener fortnightly programme journal of AIR in English published by The Indian State Broadcasting Service Bombay started on 22 December 1935 and was the successor to the Indian Radio Times in English which was published beginning in July 16 of 1927 From 22 August 1937 onwards it used to published by All India Radio New Delhi From 1950 it was turned into a weekly journal Later The Indian listener became Akashvani English w e f January 5 1958 It was made fortnightly journal again w e f July 1 1983 NAME OF THE JOURNAL AKASHVANI LANGUAGE OF THE JOURNAL English DATE MONTH YEAR OF PUBLICATION 29 OCTOBER 1972 PERIODICITY OF THE JOURNAL Weekly NUMBER OF PAGES 52 VOLUME NUMBER Vol XXXVII No 45 BROADCAST PROGRAMME SCHEDULE PUBLISHED PAGE NOS 14 50 ARTICLE 1 Sri Aurobindo s Philosophy and its Universality 2 Sri Aurobindo s Wit and Humour 3 Sri Aurobindo and the Youth 4 Letters of Sri Aurobindo 5 Sri Aurobindo as I knew Him AUTHOR 1 Dr R R Diwakar 2 Nirodbaran 3 B D Jatti 4 Prof K S Srinivasa Iyengar 5 Dilip Kumar Roy Prasar Bharati Archives has the copyright in all matters published in this AKASHVANI and other AIR journals For reproduction previous permission is Sri Aurobindo and Shakespeare Dr. Meenu Sodhi Sharma, 2022-06-16 In this book an attempt has been made essential to compare the two legendary writers by comparing the eastern way of thinking with the western way Shakespeare is amongst the writers Sri Aurobindo holds in high esteem Sri Aurobindo s admiration for the great dramatist resulted in obvious Shakespearean influences on him He adopts for his plays Elizabethan model of drama perfected by Shakespeare s genius Shakespeare s influence is traceable also in Sri Aurobindo s sonnets It is said that Sri Aurobindo had Shakespearean literature on his bed side when he left his mortal remains Both the great writers were not satisfied by merely holding mirror to the nature but due to their greater and deeper life power they recreated the human life in its beauty and completeness Therefore there is an obvious need to compare and contrast Shakeapeare and Sri Aurobindo so as to bring out affinities that

may be there between their creative ideal and vision as well as their poetic and dramatic art along with the former s influence on the later In this book an attempt has been made to fulfill the need and to contribute in some measure to the appreciation of Sri Aurobindo s poetry and plays It also briefly touches upon Indian response to Shakespeare It focuses mainly on Sri Aurobindo s numerous insights and critical observations on him To sum up writings of the two such outstanding writers who represent two very different ways of thinking On one hand Shakespeare potrays lot of blood shed gory tales and a wild kind of poetic justice in his writings but on the other hand Sri Aurobindo truely follows Indian ethos of non violence or Ahimsa The author underlines the stark similarities and differences in both the writer's exploring their plays and sonnets The structure of plays and sonnets may be same of both the greatest minds but ethos and personna ingrained in their writings is quite different Sri Aurobindo's Poetic Theory Dr. N. N. Londhe, 2017-06-13 Having applied the standards of modern critical theory it may sound fruitless to account for biographical details of writer in interpreting his work as the biographical details either hold no importance or have nothing to do with the work of art in the sense that once a work of art is born it looses its connection with the creator Moreover even in the moment of creation the author remains detached from his creation However there are some exceptions to this It has been observed that the biographical details are of immense help in partly making sense of what the concerned author has encoded These details can be correlated to his writing In the case of some writers their life has a special relation with what they write how they led their life what inspiration they sought what influences they received and imbibed in their personality what experiences they lived with and what events and occasions Interfaith Dialogue and Mystical Consciousness in India Isaac Portilla, 2025-01-31 Interfaith Dialogue and they confronted Mystical Consciousness in India is a research inquiry in interfaith studies that uses hermeneutical phenomenology to address vexing issues arising in the study of mysticism and enlightened sages This book raises the following questions If all human beings have access to mystical consciousness and some do access it how is it that only a few become luminary sages displaying extraordinary power What is the ethical responsibility of such sages And how is the encounter among sages mystics of different traditions contributing to the harmonious unfolding of religious diversity The author provides original answers and a renewed vision of Hinduism through the lens of two of the most loved and admired sages of modern India Sri Ramana Maharshi and Sri Aurobindo This book is a blueprint for transformative research on religion it envisions an innovative method integrative hermeneutical phenomenology contributing to the development of interfaith mysticism Bringing to the fore key themes such as Self realization the Hari Hara mystery and Mystic Fire the author shows the importance of mystical experience in the understanding of the religious Other and the future of religion The book will be of interest to scholars and students of religious studies inter religious interfaith studies comparative religion theology and interfaith relations and to thoughtful readers with an interest in Asia and spiritual practice Those interested in the mysteries of India and Hindu spirituality will find in this book a pioneering analysis of Hindu mystical consciousness and the Christian

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