

THE PEACOCK LETTER



THE INTEGRAL KNOWLEDGE STUDY CENTER

15 August 2011 • Volume 20, No. 3

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THE INTEGRAL KNOWLEDGE STUDY CENTER

The Integral Knowledge Study Center was formed in 1979, when a visit from India by M. P. Pandit and Vasanti Rao brought together a number of seekers into a collective endeavour of study, meditation, and inner growth. The overarching goal of the Center, in harmony with the vision of Sri Aurobindo and the Mother, has since been to aid in the discovery of the secret soul of delight that dwells within each person, and to promote the integral perfection of life that can flow from this discovery of authentic being.

A number of activities are sponsored that support this spiritual search, but the core of the Center's collective life is a weekly study group that meets on Sunday evenings. Appropriate books drawn from the extensive literature of Sri Aurobindo and the Mother serve as the focus of these meetings, where probing, positive discussions among the participants enhance clarity and lead into a concluding group meditation.

Among other public offerings are seminars and workshops covering a wide variety of themes relating to spiritual life, the viewing of significant films dealing with the growth of consciousness, and the occasional sponsorship of guest speakers. Private counselling and instruction in meditation are also available for individuals through the Center without charge.

On August 15, 1983, Sri Aurobindo's Relics were inaugurated at the Center. It marked the first time that the Relics had ever left India for another country. For many seekers in America the Relics offer profound significance and continuing inspiration.

THE PEACOCK LETTER

The Peacock Letter is an online quarterly published by the Integral Knowledge Study Center, 221 Clematis Street, Pensacola, Florida 32503, a tax-exempt, non-profit corporation. You can find us online at iksc.org, and email us at randhicks@iksc.org. Requests for digital subscriptions to *The Peacock Letter* should be sent to the Integral Knowledge Study Center at one of the above addresses. Contributions to defray associated expenses are appreciated. For past issues of *The Peacock Letter* and other information about the yoga of Sri Aurobindo and The Mother, please write to us.

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THE CALL OF KRISHNA

Rand Hicks

Krishna's fluted call is a motif familiar to all who know the mythology of his childhood. It was the Krishna of Kurukshetra, though, who called Sri Aurobindo out of revolutionary politics and into a revolution of consciousness which could yet transform the earth. For Krishna guided him beyond the goals of familiar yogas and into deeply hidden potentialities.

In early 1908, Sri Aurobindo sat on the roof of a friend's house in Baroda with his temporary teacher, Lele, and rapidly realized the silent Brahman in a self-extinguishing Nirvana. The insight was immediate, took hardly a day to fundamentally fix itself, and was unshakably solid by the third day's end. With hardly a week in between, Sri Aurobindo resumed his work with the Nationalists to free India from British rule. He was indefatigable, but the difference was that there was no authorship in him; inspired and competent works poured impersonally through him.

Yet he ignored an intimation from within that he was not needed in that colossal work, that others would manage it. It was in truth Krishna calling him. Ignoring the call, Sri Aurobindo continued his normal rounds, and the great arrest occurred that shook India, threatened the revolutionary movement, and placed him in the Alipore Jail.

Perceiving the Divine's touch in the arrangement, he calmed himself, asked for copies of the Gita and Upanishads, continued his studies and meditations. Krishna was waiting for him there, and began to reveal his presence to Sri Aurobindo in everything around, in friends and opponents, in animals and trees and inanimate objects. In every direction, in every being, he perceived only that Person regarding him and directing the world's affairs, guiding each being forward according to its nature. And thus a second realization claimed him, this of the universal presence of the Divine as a personal Being, the Purushottama of the Gita, the Supreme.

Sri Aurobindo was not left to luxuriate in the new awareness of God everywhere. Krishna called him beyond even this and instructed him personally in a further ascent. A white-hot

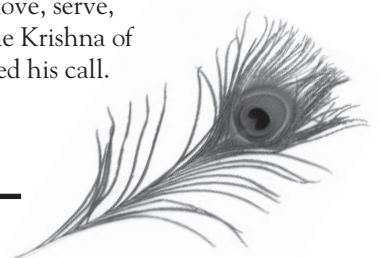


Sri Aurobindo's Compassion
(*portulaca grandiflora*)

aspiration, an unsleeping effort, and a fullness in surrender led him upwards to regions of consciousness lost long ago in India's spiritual treasury. The regions of the supramental became visible and attainable, far beyond the mind's limited light and power.

When this matchless set of realizations was harmonized in his greatly widened being — the active and passive states of Brahman with the all-guiding Purushottma — he set his sail for the supramental, his self-surrender guided by this Krishna of Kurukshetra from the decks of Pondy.

This long relationship with Krishna led him from fathomless impersonality to world-affirmation in the Divine and towards world-transformation, founded on the evolution of a new consciousness. Sri Aurobindo is unique. And yet what he discovered is true for us all. A fundamental realization lies waiting for us all, that we too have the all-directing Supreme at our core, that in abandoning the snares of mere ego-fulfillment, we can move and act in the joyful mission-fulfillment of the soul. We abide in spirit and grow through dissolving forms and shifting relationships to act and participate in a universal benediction by self-offering. We realize that the Divine is seated in the heart of all beings — in our own very self — turning them as if mounted upon a machine (*Bhagavad Gita*, 18.61). And when we know what we really are, then we can really live, love, serve, unify, and enjoy without limit. This the Krishna of Kurukshetra can teach us when we heed his call.



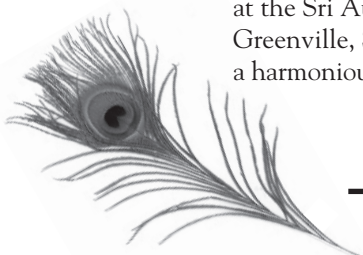
PEACOCK'S FAN

Welcome. This issue of *The Peacock Letter* inaugurates our website, the **Peacock Pages**. The site was designed and built by Elaine Sargent and Jennifer Williams. Everyone associated with the Center offers grateful salutations to this valiant pair for bringing the website into being.

Our Sunday night satsangs at the Center have moved into a study of *Essays on the Gita* by Sri Aurobindo. We recently completed an examination of many pieces included in his little-known *Essays Divine and Human*. In September we plan to resume our monthly Thursday night talks in the Indian spiritual traditions.

We have collective meditations in the Shrine Room twice daily. In the morning we sit from 6 to 6.30, and in the evening we concentrate from 5.30 to 6. After the evening session, we read two pages from Sri Aurobindo's epic poem, *Savitri*.

Several splendid friends visited us since our last report in April. Indigo Sundari, traveling from Wisconsin, was here for the April Darshan. Scott Kownslar and Debra Booth from Atlanta came in early May, as did Wolfram and Sue Verlaan from Corpus Christi. In the middle of May, Sierra Carrier visited from California to attend her sister Marissa's graduation from college. We were also delighted to see Marissa's uncle, Nino Bachar. (We discovered that Nino was once a teacher in Swami Satchidananda's path of yoga.) Sierra was followed a few days later by her husband, Casey Carrier. Around Memorial Day weekend, we enjoyed the company of David Mitchell and Kate Buffington from Wisconsin, who were with us for about a week. Over that weekend, we also welcomed a brief visit from Uma Melin and William Antony and their friend Prabhakar, all currently of Atlanta. We saw Adam and Linda Whitlock from San Diego at the end of May. In June we had the lifelong yogin and aspirant Govindaram Newman with us. A Californian, he now lives in Petal, Mississippi. In July we enjoyed visits from Sraddhalu Ranade from the Sri Aurobindo Ashram and H.P. Rama from Greenville, South Carolina. They arrived just prior to their duties at the Sri Aurobindo Integral Yoga Retreat in Greenville, South Carolina, which they report was a harmonious gathering of a hundred kindred souls.



A COSMIC SPIRIT

Dr. Robert Kleinman gracefully left his body in Pensacola on the 9th of April, 2011. Remaining are grateful thousands who drew inspiration from him. Bob received his doctorate from Columbia University, but he was far more than an Ivy League academic. This noble soul was a genuine seeker and respected visionary in fields scientific, philosophic, and aesthetic. He was a summary of the world's best culture, and his own cosmic breadth was visible in his book, *The Four Faces of the Universe*. The constant throughout his life was a deep interest in the cosmos and the soul's place in it. Years of spiritual practice illuminated his intellectual development: in Zen with Isshu Miura Roshi at the First Zen Institute, in the traditions of India under the guidance of Swami Nikhilananda in New York City. And then he encountered Sri Aurobindo's poem "Rose of God" in the Samuel Weiser Bookshop. The impact was pivotal. He entered into all of Sri Aurobindo's writings, and they summated and transcended everything. The vast and integrative vision of Sri Aurobindo enlarged and reshaped Bob's life and purpose.

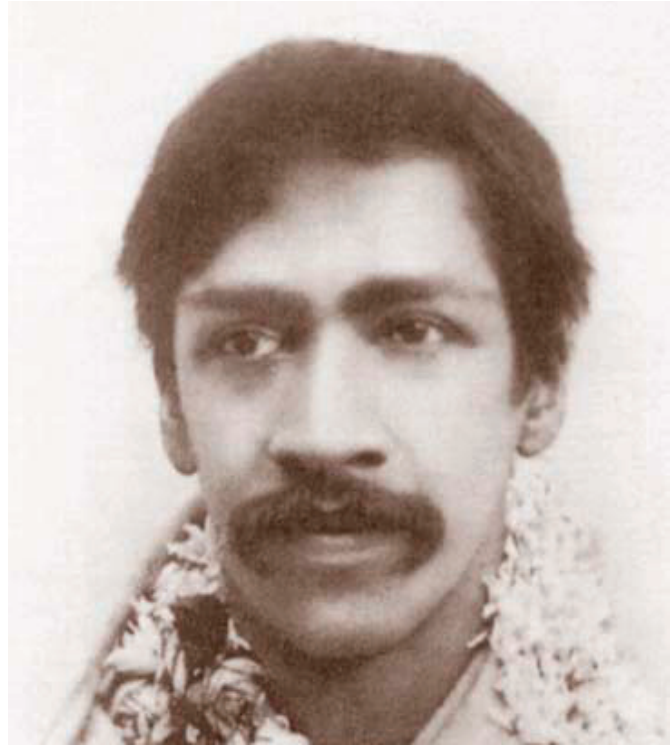
His greatest goals were spiritual, and his deepening practice of Sri Aurobindo's integral yoga led him to India in 1969. The Kleinmans grew close to the Mother and built lasting friendships with Amal Kiran, Arindam Basu, and M.P. Pandit. Bob returned to America with a shining harvest in 1970.

For more about his subsequent life and career, please visit his webpage at iksc.org under Words.

THE SPIRIT AND THE BODY

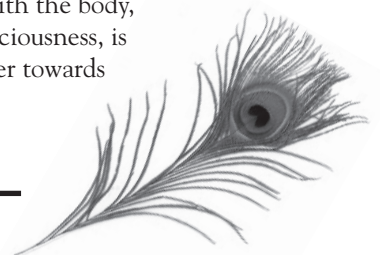
Sri Aurobindo

As a consequence of the total change and reversal of consciousness establishing a new relation of spirit with mind and life and matter, and a new significance and perfection in the relation, there will be a reversal, a perfecting new significance also of the relations between the spirit and the body it inhabits. In our present way of living the soul expresses itself, as best it can or as badly as it must, through the mind and the vitality, or, more often, allows the mind and the vitality to act with its support: the body is the instrument of this action. But the body, even in obeying, limits and determines the mind's and the life's self-expression by the limited possibilities and acquired character of its own physical instrumentation; it has besides a law of its own action, a movement and will or force or urge of movement of its own subconscious or half-emerged conscious power of being which they can only partially — and even in that part more by an indirect than by a direct or, if direct, then more by a subconscious than a willed and conscious action — influence or alter. But in the gnostic way of being and living the will of the spirit must directly control and determine the movements and law of the body. For the law of the body arises from the subconscious or inconscient: but in the gnostic being the subconscious will have become conscious and subject to the supramental control, penetrated with its light and action; the basis of inconscience with its obscurity and ambiguity, its obstruction or tardy responses will have been transformed into a lower or supporting superconsciousness by the supramental emergence. Already even in the realised higher-mind being and in the intuitive and overmind being the body will have become sufficiently conscious to respond to the influence of the Idea and the Will-Force so that the action of mind on the physical parts, which is rudimentary, chaotic and mostly involuntary in us, will have developed a considerable potency: but in the supramental being it is the consciousness with the Real-Idea in it which will govern everything. This real-idea is a truth-perception which is self-effective; for it is the idea and will of the spirit in direct action and originates a movement of the substance of



being which must inevitably effectuate itself in state and act of being. It is this dynamic irresistible spiritual realism of the Truth-consciousness in the highest degree of itself that will have here grown conscient and consciously competent in the evolved gnostic being: it will not act as now, veiled in an apparent inconscience and self-limited by law of mechanism, but as the sovereign Reality in self-effectuating action. It is this that will rule the existence with an entire knowledge and power and include in its rule the functioning and action of the body. The body will be turned by the power of the spiritual consciousness into a true and fit and perfectly responsive instrument of the Spirit.

This new relation of the spirit and the body assumes — and makes possible — a free acceptance of the whole of material Nature in place of a rejection; the drawing back from her, the refusal of all identification or acceptance, which is the first normal necessity of the spiritual consciousness for its liberation, is no longer imperative. To cease to be identified with the body, to separate oneself from the body-consciousness, is a recognised and necessary step whether towards

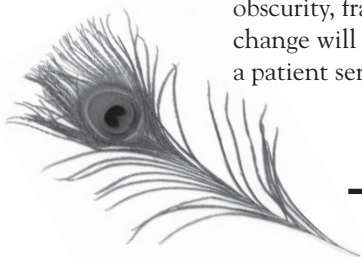


spiritual liberation or towards spiritual perfection and mastery over Nature. But, this redemption once effected, the descent of the spiritual light and force can invade and take up the body also and there can be a new liberated and sovereign acceptance of material Nature. That is possible, indeed, only if there is a changed communion of the Spirit with Matter, a control, a reversal of the present balance of interaction which allows physical Nature to veil the Spirit and affirm her own dominance. In the light of a larger knowledge Matter also can be seen to be the Brahman, a self-energy put forth by the Brahman, a form and substance of Brahman; aware of the secret consciousness within material substance, secure in this larger knowledge, the gnostic light and power can unite itself with Matter, so seen, and accept it as an instrument of a spiritual manifestation. A certain reverence, even, for Matter and a sacramental attitude in all dealings with it is possible. As in the Gita the act of the taking of food is spoken of as a material sacrament, a sacrifice, an offering of Brahman to Brahman by Brahman, so also the gnostic consciousness and sense can view all the operations of Spirit with Matter. The Spirit has made itself Matter in order to place itself there as an instrument for the well-being and joy, *yogakṣema*, of created beings, for a self-offering of universal physical utility and service. The gnostic being, using Matter but using it without material or vital attachment or desire, will feel that he is using the Spirit in this form of itself with its consent and sanction for its own purpose. There will be in him a certain respect for physical things, an awareness of the occult consciousness in them, of its dumb will of utility and service, a worship of the Divine, the Brahman in what he uses, a care for a perfect and faultless use of his divine material, for a true rhythm, ordered harmony, beauty in the life of Matter, in the utilisation of Matter.

As a result of this new relation between the Spirit and the body, the gnostic evolution will effectuate the spiritualisation, perfection and fulfilment of the physical being; it will do for the body as for the mind and life. Apart from the obscurity, frailties and limitations, which this change will overcome, the body-consciousness is a patient servant and can be in its large reserve of

possibilities a potent instrument of the individual life, and it asks for little on its own account: what it craves for is duration, health, strength, physical perfection, bodily happiness, liberation from suffering, ease. These demands are not in themselves unacceptable, mean or illegitimate, for they render into the terms of Matter the perfection of form and substance, the power and delight which should be the natural outflowing, the expressive manifestation of the Spirit. When the gnostic Force can act in the body, these things can be established; for their opposites come from a pressure of external forces on the physical mind, on the nervous and material life, on the body-organism, from an ignorance that does not know how to meet these forces or is not able to meet them rightly or with power, and from some obscurity, pervading the stuff of the physical consciousness and distorting its responses, that reacts to them in a wrong way. A supramental self-acting self-effectuating awareness and knowledge, replacing this ignorance, will liberate and restore the obscured and spoiled intuitive instincts in the body and enlighten and supplement them with a greater conscious action. This change would institute and maintain a right physical perception of things, a right relation and right reaction to objects and energies, a right rhythm of mind, nerve and organism. It would bring into the body a higher spiritual power and a greater life-force unified with the universal life-force and able to draw on it, a luminous harmony with material Nature and the vast and calm touch of the eternal repose which can give to it its diviner strength and ease. Above all, — for this is the most needed and fundamental change, — it will flood the whole being with a supreme energy of Consciousness-Force which would meet, assimilate or harmonise with itself all the forces of existence that surround and press upon the body.

(From *The Life Divine*, CWSA, Vol. 22, pages 1020-1023.)



Life-Unity

*I housed within my heart the life of things,
All hearts athrob in the world I felt as mine;
I shared the joy that in creation sings
And drank its sorrow like a poignant wine.*

*I have felt the anger in another's breast,
All passions poured through my world-self their waves;
One love I shared in a million bosoms expressed.
I am the beast man slays, the beast he saves.*

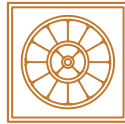
*I spread life's burning wings of rapture and pain;
Black fire and gold fire strove towards one bliss:
I rose by them towards a supernal plane
Of power and love and deathless ecstasies.*

*A deep spiritual calm no touch can sway
Upholds the mystery of this Passion-play.*

Richard



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*The things we cannot
realise to-day we shall
be able to realise to-morrow.
The only necessity is to
endure-*

With my blessings
