

THE PEACOCK LETTER



THE INTEGRAL KNOWLEDGE STUDY CENTER

15 August 2016 • Volume 25, No. 3

CONTENTS

RENEWAL IN THE FIFTEENTH
Rand Hicks 3

SUPERMIND AND THE LIFE DIVINE
Sri Aurobindo 4

KRISHNA
Sri Aurobindo 7

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. Meditation, conversation, and classes in the theory and practice of yoga are available through the Center without charge. A library of ten thousand books is open for use.

On August 15, 1983, Sri Aurobindo's Relics were inaugurated at the Center. It marked the first time that the Relics 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, nonprofit 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 more information about the yoga of Sri Aurobindo and The Mother, please write to us.

All quotations from the works of Sri Aurobindo and The Mother are copyrighted by the Sri Aurobindo Ashram and are reproduced with the kind permission of the Ashram. Contributions to the Center's work in America are welcome.



The Peacock Letter uses only recycled pixels.



RENEWAL IN THE FIFTEENTH

Rand Hicks

This Fifteenth marks the birth of Sri Aurobindo twelve dozen years ago. A day for remembrance, the Fifteenth is a day too for renewal.

Aligning with Sri Aurobindo's vision means making points of insight real in us, changing our being and our behavior. In Upanishadic times aspirants were carefully scrutinized by their guides for strength, nobility, readiness. A sage gazed deeply and transmitted a power that enabled the change-response, enlivened inner communion. Acts were measured in terms of truth, social responsibility, fidelity, a measuring out of gathered wisdom into life.

Our times are not Upanishadic, and current social customs are often unkind and self-promoting. We must decisively apply our will and confront ages of human stupidity. Let us not dawdle, delay, or declare that we are just behaving according to our nature. Dare instead to bridge every chasm of consciousness and settle into the seat of the awakening soul, install its felicity into every area of life. Feel solidarity with all. Broaden into the cosmic, need less and less of material wealth to satisfy. Tuning to the world's innate richness, its essence of bliss, is enough. Piling up material goods on the gross physical plane becomes a pathetic misdirection.

Having harmony in the heart, move in a kindly way through fields of human discourse. But keep candor and truth close. The psychic search for truth and perfection might demand that a straight word be spoken which rattles and dislodges old ignorance. Inevitable words, hard sayings, are spoken by great bringers of light through the ages. Yajnavalkya, Krishna, Buddha, Vivekananda, Sri Aurobindo, the Mother are vivid examples.

Use each day well. Grow. Awake and compose your whole self for meditation. Continue the ancient task of greeting each dawn with silent reverence and full attention. Sri Aurobindo discloses in *Savitri* what the many-aspected dawn means. Move closer to the psyche, then move from meditation into action. Soul-awareness is not lost in that shift when one transmits the soul's dynamic into the body-based sheaths of life and thinking.

Carry felicity outwards in one action after

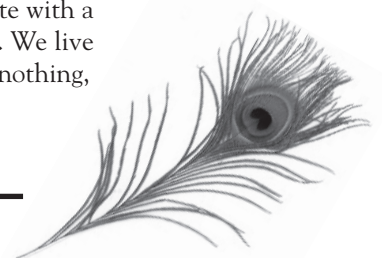


Krishna, in a mural of the Rasalila, by Sahib Ram. Jaipur, c. 1800

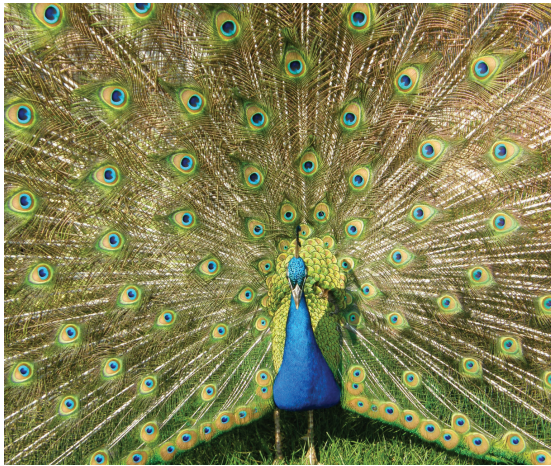
another. Read uplifting and inspiring and edifying texts which deepen and expand awareness. If they aren't present, write them. Pause, absorb, seek pathways which empower all insights gained.

Follow your ablutions with consecrations. The mind cleared, the body clean, put on fresh garb and greet the day with abundant good cheer and a sense of service. Energize the body with well-chosen food, with invigorating exercise. Expand the dynamic and conscious range of motion. Regard the world's business, its dominant streams and themes, welcome its unfurling information, then address it in straightforward, simple terms. Engage the world still centered without cessation in the meditative pause, dance and laugh and pirouette and carry and encourage.

You won't be alone. The soul's power calls to the cosmos, calls down the transcendent. Your psychic peace allows an unclouded brilliance to lean into the operative mind. Soul-based courage enlarges and strengthens the happy heart, soothes and settles in the ever-serviceable physique, and the body begins to radiate with a sheen from beyond its material origins. We live and act from an inner joy, demanding nothing,



needing little, accepting responsibility with both hands for all that seeks domicile with us, be it riches or properties or providing sustenance for those beings and forces in Nature which are drawn to us, appointed to us. Sometimes we lead, sometimes we follow, sometimes we are agents for conscious change. We are in concert with what we may all become. Soul is central to the deliverance of Nature. Practical steps that lead to the harmony of the being lead also to the harmony of the world. Contentment is its signature, aspiration its motivation. We do not turn away from a weary and worn world, seeking relief; we intersect with society to better serve the world, to move simply, step by step, from ego to soul, from dawn to greater dawn.



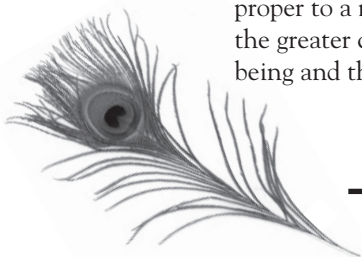
SUPERMIND AND THE LIFE DIVINE

Sri Aurobindo

A divine life upon earth, the ideal we have placed before us, can only come about by a spiritual change of our being and a radical and fundamental change, an evolution or revolution of our nature. The embodied being upon earth would have to rise out of the domination over it of its veils of mind, life and body into the full consciousness and possession of its spiritual reality, and its nature also would have to be lifted out of the consciousness and power of consciousness proper to a mental, vital and physical being into the greater consciousness and greater power of being and the larger and freer life of the spirit. It

would not lose these former veils but they would no longer be veils or imperfect expressions but true manifestations; they would be changed into states of light, powers of spiritual life, vehicles of a spiritual existence. But this again could not be if mind, life and body were not taken up and transformed by a state of being and a force of being superior to them, a power of Supermind as much above our incomplete mental nature as that is above the nature of animal life and animated Matter, as it is immeasurably above the mere material nature.

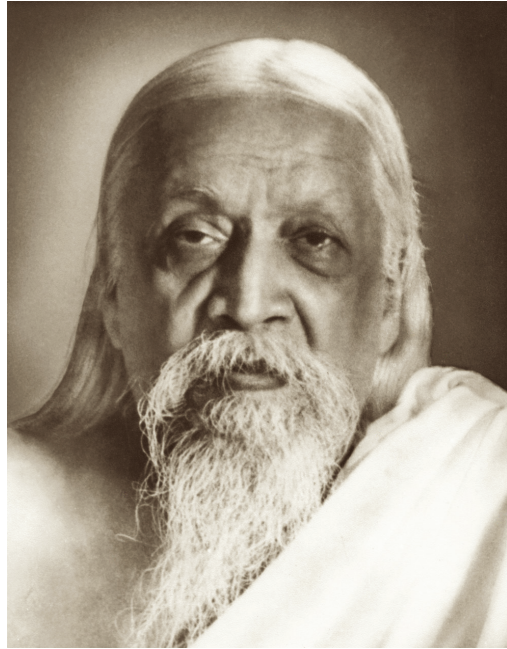
The Supermind is in its very essence a truth-consciousness, a consciousness always free from the Ignorance which is the foundation of our present natural or evolutionary existence and from which nature in us is trying to arrive at self-knowledge and world-knowledge and a right consciousness and the right use of our existence in the universe. The Supermind, because it is a truth-consciousness, has this knowledge inherent in it and this power of true existence; its course is straight and can go direct to its aim, its field is wide and can even be made illimitable. This is because its very nature is knowledge: it has not to acquire knowledge but possesses it in its own right; its steps are not from nescience or ignorance into some imperfect light, but from truth to greater truth, from right perception to deeper perception, from intuition to intuition, from illumination to utter and boundless luminousness, from growing widennesses to the utter vasts and to very infinitude. On its summits it possesses the divine omniscience and omnipotence, but even in an evolutionary movement of its own graded self-manifestation by which it would eventually reveal its own highest heights, it must be in its very nature essentially free from ignorance and error: it starts from truth and light and moves always in truth and light. As its knowledge is always true, so too its will is always true; it does not fumble in its handling of things or stumble in its paces. In the Supermind feeling and emotion do not depart from their truth, make no slips or mistakes, do not swerve from the right and the real, cannot misuse beauty and delight or twist away from a divine rectitude. In the Supermind sense cannot mislead or deviate into the grossnesses which are here its natural imperfections and the cause of reproach, distrust



and misuse by our ignorance. Even an incomplete statement made by the Supermind is a truth leading to a further truth, its incomplete action a step towards completeness. All the life and action and leading of the Supermind is guarded in its very nature from the falsehoods and uncertainties that are our lot; it moves in safety towards its perfection. Once the truth-consciousness was established here on its own sure foundation, the evolution of divine life would be a progress in felicity, a march through light to Ananda.

Supermind is an eternal reality of the divine Being and the divine Nature. In its own plane it already and always exists and possesses its own essential law of being; it has not to be created or to emerge or evolve into existence out of involution in Matter or out of non-existence, as it might seem to the view of mind which itself seems to its own view to have so emerged from life and Matter or to have evolved out of an involution in life and Matter. The nature of Supermind is always the same, a being of knowledge, proceeding from truth to truth, creating or rather manifesting what has to be manifested by the power of a pre-existent knowledge, not by hazard but by a self-existent destiny in the being itself, a necessity of the thing in itself and therefore inevitable. Its manifestation of the divine life will also be inevitable; its own life on its own plane is divine and, if Supermind descends upon the earth, it will bring necessarily the divine life with it and establish it here.

Supermind is the grade of existence beyond mind, life and Matter and, as mind, life and Matter have manifested on the earth, so too must Supermind in the inevitable course of things manifest in this world of Matter. In fact, a supermind is already here but it is involved, concealed behind this manifest mind, life and Matter and not yet acting overtly or in its own power: if it acts, it is through these inferior powers and modified by their characters and so not yet recognisable. It is only by the approach and arrival of the descending Supermind that it can be liberated upon earth and reveal itself in the action of our material, vital and mental parts so that these lower powers can become portions of a total divinised activity of our whole being: it is that that will bring to us a completely realised divinity or the divine life. It is indeed so that life and mind



involved in Matter have realised themselves here; for only what is involved can evolve, otherwise there could be no emergence.

The manifestation of a supramental truth-consciousness is therefore the capital reality that will make the divine life possible. It is when all the movements of thought, impulse and action are governed and directed by a self-existent and luminously automatic truth-consciousness and our whole nature comes to be constituted by it and made of its stuff that the life divine will be complete and absolute. Even as it is, in reality though not in the appearance of things, it is a secret self-existent knowledge and truth that is working to manifest itself in the creation here. The Divine is already there immanent within us, ourselves are that in our inmost reality and it is this reality that we have to manifest; it is that which constitutes the urge towards the divine living and makes necessary the creation of the life divine even in this material existence.

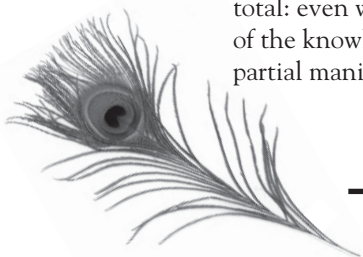
A manifestation of the Supermind and its truth-consciousness is then inevitable; it must happen in this world sooner or later. But it has two aspects, a descent from above, an ascent from below, a self-revelation of the Spirit, an evolution in Nature. The ascent is necessarily an effort, a working of Nature, an urge or



nissus on her side to raise her lower parts by an evolutionary or revolutionary change, conversion or transformation into the divine reality and it may happen by a process and progress or by a rapid miracle. The descent or self-revelation of the Spirit is an act of the supreme Reality from above which makes the realisation possible and it can appear either as the divine aid which brings about the fulfilment of the progress and process or as the sanction of the miracle. Evolution, as we see it in this world, is a slow and difficult process and, indeed, needs usually ages to reach abiding results; but this is because it is in its nature an emergence from inconscient beginnings, a start from nescience and a working in the ignorance of natural beings by what seems to be an unconscious force. There can be, on the contrary, an evolution in the light and no longer in the darkness, in which the evolving being is a conscious participant and cooperator, and this is precisely what must take place here. Even in the effort and progress from the Ignorance to Knowledge this must be in part if not wholly the endeavour to be made on the heights of the nature, and it must be wholly that in the final movement towards the spiritual change, realisation, transformation. It must be still more so when there is a transition across the dividing line between the Ignorance and the Knowledge and the evolution is from knowledge to greater knowledge, from consciousness to greater consciousness, from being to greater being. There is then no longer any necessity for the slow pace of the ordinary evolution; there can be rapid conversion, quick transformation after transformation, what would seem to our normal present mind a succession of miracles. An evolution on the supramental levels could well be of that nature; it could be equally, if the being so chose, a more leisurely passage of one supramental state or condition of things to something beyond but still supramental, from level to divine level, a building up of divine gradations, a free growth to the supreme Supermind or beyond it to yet undreamed levels of being, consciousness and Ananda.

The supramental knowledge, the truth-consciousness of the Supermind is in itself one and total: even when there is a voluntary limitation of the knowledge or what might seem to be a partial manifestation, it is so voluntarily; the

limitation does not proceed from or result in any kind of ignorance, it is not a denial or withholding of knowledge, for all the rest of the truth that is not brought into expression is implicit there. Above all, there are no contradictions: whatever would seem to be opposites to the mind, here carry in themselves their own right relation and reconciling agreement, — if indeed any reconciliation were needed, for the harmony of these apparent opposites is complete. The mind tends to put the personal and the impersonal in face of each other as if they were two contraries, but the Supermind sees and realises them as, at the lowest, complements and mutually fulfilling powers of the single Reality and, more characteristically, as interfused and inseparable and themselves that single Reality. The Person has his aspect of impersonality inseparable from himself without which he could not be what he is or could not be his whole self: the Impersonal is in its truth not a state of existence, a state of consciousness and a state of bliss, but a Being self-existent, conscious of self, full of his own self-existent bliss, bliss the very substance of his being, — so, the one single and illimitable Person, Purusha. In the Supermind the finite does not cut up or limit the infinite, does not feel itself contrary to the infinite; but rather it feels its own infinity: the relative and temporal is not a contradiction of eternity but a right relation of its aspects, a native working or an imperishable feature of the eternal. Time there is only the eternal in extension and the eternal can be felt in the momentary. Thus the integral Divine is there in the Supermind and no theory of illusion or self-contradictory Maya need be thrust in to justify its way of existence. It will be obvious that an escape from life is not necessary for the Divine to find itself or its reality; it possesses that always whether in cosmic life or in its transcendent existence. The divine life cannot be a contradiction of the Divine or of the supreme reality; it is part of that reality, an aspect or expression of it and it can be nothing else. In life on the supramental plane all the Divine is possessed, and when the Supermind descends on earth, it must bring the Divine with it and make that full possession possible here. (From “The Supramental Manifestation Upon Earth” in *Essays in Philosophy and Yoga*, CWSA, Vol. 13, 558-564.)



Krishna

*At last I find a meaning of soul's birth
Into this universe terrible and sweet,
I who have felt the hungry heart of earth
Aspiring beyond heaven to Krishna's feet.*

*I have seen the beauty of immortal eyes,
And heard the passion of the Lover's flute,
And known a deathless ecstasy's surprise
And sorrow in my heart for ever mute.*

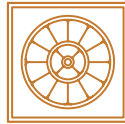
*Nearer and nearer now the music draws,
Life shudders with a strange felicity;
All Nature is a wide enamoured pause
Hoping her lord to touch, to clasp, to be.*

*For this one moment lived the ages past;
The world now throbs fulfilled in me at last.*

Arichand



THE INTEGRAL KNOWLEDGE STUDY CENTER
SRI AUROBINDO CIRCLE
221 CLEMATIS STREET
PENSACOLA, FL 32503
USA



*The mind must remain
quiet to let the Forces
flow through it for
are integral manifestation.*

With my blessings

