

THE PEACOCK LETTER



THE INTEGRAL KNOWLEDGE STUDY CENTER

24 April 2012 • Volume 21, No. 2

CONTENTS

THE SOUL OF THE QUEST
Rand Hicks 3

PEACOCK'S FAN
4

THE DIVINE SOUL
Sri Aurobindo 4

THE SELF'S INFINITY
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. 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.

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.



THE SOUL OF THE QUEST

Rand Hicks

*He whose self has become all existences, for
he has the knowledge, how shall he be deluded,
whence shall he have grief, he who sees
everywhere oneness?*

Isha Upanishad, Verse 7

The earth is in peril. Humanity, its unsteady and temporary leader, cannot resolve the oppositions which it has made prominent. But there is no movement to join. The revolution is inside. We will live more from a soul consciousness and less from the ego. The secret soul will emerge in us and thrust aside the distorting masks of ego and desire. It is enough if a salient few achieve this and bring into living form the soul's harmonies. How truly and fully we know ourselves is key. The nature of self changes according to our standpoint, our perspective, so we must inquire deeply. To accept the current personality as all that we may be is to accept desultory defeat. We choose victory.

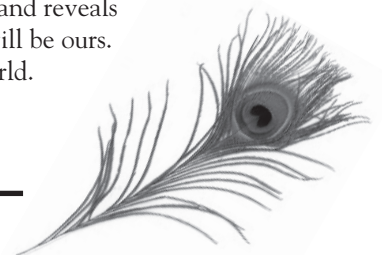
So the quest is to find the authentic spark of conscious being in us that illuminates all the rest, to experience it, to live in it, to greaten it. Yogic techniques from the gradual to the sudden can bring us to that meeting-point. The psyche, the soul, is a crucial link to all selves, to all statuses of the Self, transcendent, universal, individual. The Supreme is in its essence absolute and indeterminable, yet the cosmos is drawn from its infinity, and the individual soul personifies its uniqueness. The Divine meets Nature in the awakening soul. The psyche is Self, seeded in cosmos, thrown into the world-manifestation from the transcendent. There is no other; all is essentially divine. The individual who grows to see only That everywhere, lives in a sustaining harmony and consummation that affect all around, lights a path to transformation personal and social.

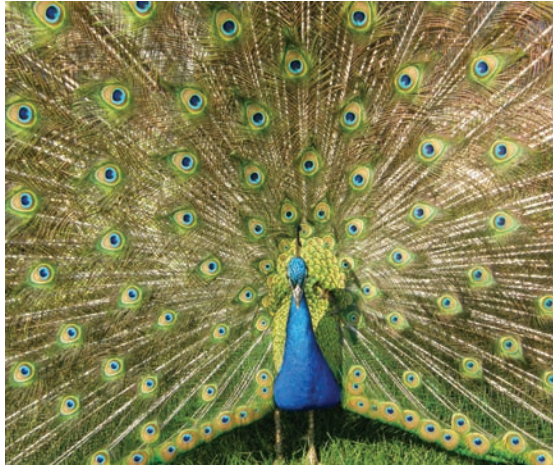
We will always be deepening, widening, greatening our self-knowledge. To stall, detour, and refuse to know ourselves comprehensively is a signature of ignorance, and we want none of that. We have a unique role and responsibility in the cosmic purpose. Again, we stand linking the transcendent Divine to its cosmic expanse; we accept and participate intimately in the



machinery of nature to the point of engrossment. But the enginery of our personality is hardly our real person. We are a spark of the Divine, an individuated truth of divinity expressing eternity in the limits and measures of immortality in time. Always we are one with the Self of all selves.

The soul's work and play in the fields of time and space are not limited to the familiar powers of external nature, those energies that fashion its first envelopes for world-exploration. There is a force inherent in the soul's own being, *svabhāva*, which manifests increasingly and influences and guides the design of nature. Under its sway, our thought shines in the luster of the soul's radiance, our feeling finds sweetness in all experience, our strength pauses in peace before choosing paths swift and vehement or steadily measured or resting in restraint. Soul-force beatifies mind, heart, and action, but also reaches beyond, calls, and reveals a greater yet unbidden nature which will be ours. Love and wisdom will embrace the world.





PEACOCK'S FAN

The Center offered a public talk on March 29th to present principal insights from the *Hatha Yoga Pradīpikā* (“Light on the Hatha Yoga”), the oldest work on the subject. Likely composed in the fourteenth century, it includes guidance in *āsana* and *prāṇāyāma*, *mudrā* and *bandha*. Its author, Swami Swatmarama, consolidated the tantric tradition of Goraksha, the great Bengali mystic and *siddha*. Their attempts to awaken the divine consciousness concealed in body, life and mind compare to modern integrative approaches.

In our Sunday studies, we concluded our work in *The Mother* in early March. Back to our work in *Essays on the Gita*, we have reached “The Secret of Secrets,” where Sri Aurobindo begins his examination of the Gita’s pivotal ninth chapter.

Four local friends gathered in Pondicherry in February. Vicki Hall, Chris Cameron, David Mitchell, and Kate Buffington drank in the felicity of the Samadhi’s atmosphere and Matrimandir’s sublimity. They all were blessed with the company of many old friends and felicitated Vasanti Rao for her luminous *bonne fête*.

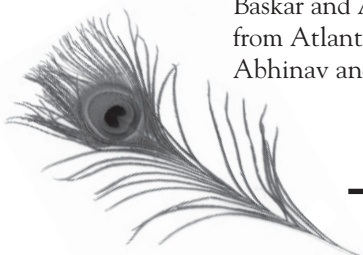
And we ourselves enjoyed the company of several recent guests here in Pensacola. Dwarika Tripathy and Judy Ellis were with us for the Mother’s birthday from Bhubaneshwar, Orissa, and Whittier, California, respectively. New friends, Baskar and Ananda Natarajan, came for a visit from Atlanta in late March with their two sons, Abhinav and Arjun. All were delightful.

THE DIVINE SOUL

Sri Aurobindo

The divine soul will be aware of all variation of being, consciousness, will and delight as the outflowing, the extension, the diffusion of that self-concentrated Unity developing itself, not into difference and division, but into another, an extended form of infinite oneness. It will itself always be concentrated in oneness in the essence of its being, always manifested in variation in the extension of its being. All that takes form in itself will be the manifested potentialities of the One, the Word or Name vibrating out of the nameless Silence, the Form realising the formless essence, the active Will or Power proceeding out of the tranquil Force, the ray of self-cognition gleaming out from the sun of timeless self-awareness, the wave of becoming rising up into shape of self-conscious existence out of the eternally self-conscious Being, the joy and love welling for ever out of the eternal still Delight. It will be the Absolute being in its self-unfolding, and each relativity in it will be absolute to itself because aware of itself as the Absolute manifested but without that ignorance which excludes other relativities as alien to its being or less complete than itself.

In the extension the divine soul will be aware of the three grades of the supramental existence, not as we are mentally compelled to regard them, not as grades, but as a triune fact of the self-manifestation of Sachchidananda. It will be able to embrace them in one and the same comprehensive self-realisation, — for a vast comprehensiveness is the foundation of the truth-conscious supermind. It will be able divinely to conceive, perceive and sense all things as the Self, its own self, one self of all, one Self-being and Self-becoming, but not divided in its becomings which have no existence apart from its own self-consciousness. It will be able divinely to conceive, perceive and sense all existences as soul-forms of the One which have each its own being in the One, its own standpoint in the One, its own relations with all the other existences that people the infinite unity, but all dependent on the One, conscious form of Him in His own infinity. It will be able divinely to conceive, perceive and sense all these existences



in their individuality, in their separate standpoint living as the individual Divine, each with the One and Supreme dwelling in it and each therefore not altogether a form or eidolon, not really an illusory part of a real whole, a mere foaming wave on the surface of an immobile Ocean, — for these are after all no more than inadequate mental images, — but a whole in the whole, a truth that repeats the infinite Truth, a wave that is all the sea, a relative that proves to be the Absolute itself when we look behind form and see it in its completeness.

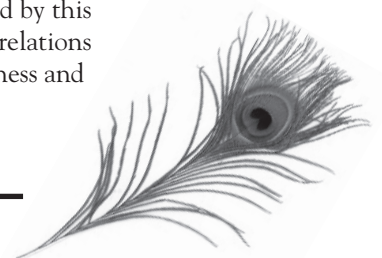
For these three are aspects of the one Existence. The first is based upon that self-knowledge which, in our human realisation of the Divine, the Upanishad describes as the Self in us becoming all existences; the second on that which is described as seeing all existences in the Self; the third on that which is described as seeing the Self in all existences. The Self becoming all existences is the basis of our oneness with all; the Self containing all existences is the basis of our oneness in difference; the Self inhabiting all is the basis of our individuality in the universal. If the defect of our mentality, if its need of exclusive concentration compels it to dwell on any one of these aspects of self-knowledge to the exclusion of the others, if a realisation imperfect as well as exclusive moves us always to bring in a human element of error into the very Truth itself and of conflict and mutual negation into the all-comprehending unity, yet to a divine supramental being, by the essential character of the supermind which is a comprehending oneness and infinite totality, they must present themselves as a triple and indeed a triune realisation.

If we suppose this soul to take its poise, its centre in the consciousness of the individual Divine living and acting in distinct relation with the “others”, still it will have in the foundation of its consciousness the entire unity from which all emerges and it will have in the background of that consciousness the extended and the modified unity and to any of these it will be capable of returning and of contemplating from them its individuality. In the Veda all these poises are asserted of the gods. In essence the gods are one existence which the sages call by different names; but in their action founded in and proceeding



from the large Truth and Right Agni or another is said to be all the other gods, he is the One that becomes all; at the same time he is said to contain all the gods in himself as the nave of a wheel contains the spokes, he is the One that contains all; and yet as Agni he is described as a separate deity, one who helps all the others, exceeds them in force and knowledge, yet is inferior to them in cosmic position and is employed by them as messenger, priest and worker, — the creator of the world and father, he is yet the son born of our works, he is, that is to say, the original and the manifested indwelling Self or Divine, the One that inhabits all.

All the relations of the divine soul with God or its supreme Self and with its other selves in other forms will be determined by this comprehensive self-knowledge. These relations will be relations of being, of consciousness and



knowledge, of will and force, of love and delight. Infinite in their potentiality of variation, they need exclude no possible relation of soul with soul that is compatible with the preservation of the inalienable sense of unity in spite of every phenomenon of difference. Thus in its relations of enjoyment the divine soul will have the delight of all its own experience in itself; it will have the delight of all its experience of relation with others as a communion with other selves in other forms created for a varied play in the universe; it will have too the delight of the experiences of its other selves as if they were its own — as indeed they really are. And all this capacity it will have because it will be aware of its own experiences, of its relations with others and of the experiences of others and their relations with itself as all the joy or Ananda of the One, the supreme Self, its own self, differentiated by its separate habitation of all these forms comprehended in its own being but still one in difference. Because this unity is the basis of all its experience, it will be free from the discords of our divided consciousness, divided by ignorance and a separatist egoism; all these selves and their relations will play consciously into each other's hands; they will part and melt into each other as the numberless notes of an eternal harmony.

And the same rule will apply to the relations of its being, knowledge, will with the being, knowledge and will of others. For all its experience and delight will be the play of a self-blissful conscious force of being in which, by obedience to this truth of unity, will cannot be at strife with knowledge nor either of them with delight. Nor will the knowledge, will and delight of one soul clash with the knowledge, will and delight of another, because by their awareness of their unity what is clash and strife and discord in our divided being will be there the meeting, entwining and mutual interplay of the different notes of one infinite harmony. In its relations with its supreme Self, with God, the divine soul will have this sense of the oneness of the transcendent and universal Divine with its own being. It will enjoy that oneness of God with itself in its own individuality and with its other selves in the universality. Its relations of knowledge will be the play of the divine omniscience, for God is Knowledge, and



(tropaeolum)

Promise of Realisation in Matter

The best encouragement for doing what is necessary

what is ignorance with us will be there only the holding back of knowledge in the repose of conscious self-awareness so that certain forms of that self-awareness may be brought forward into activity of Light. Its relations of will will be there the play of the divine omnipotence, for God is Force, Will and Power, and what with us is weakness and incapacity will be the holding back of will in tranquil concentrated force so that certain forms of divine conscious-force may realise themselves brought forward into form of Power. Its relations of love and delight will be the play of the divine ecstasy, for God is Love and Delight, and what with us would be denial of love and delight will be the holding back of joy in the still sea of Bliss so that certain forms of divine union and enjoyment may be brought in front in an active upwelling of waves of the Bliss. So also all its becoming will be formation of the divine being in response to these activities and what is with us cessation, death, annihilation will be only rest, transition or holding back of the joyous creative Maya in the eternal being of Sachchidananda. At the same time this oneness will not preclude relations of the divine soul with God, with its supreme Self, founded on the joy of difference separating itself from unity to enjoy that unity otherwise; it will not annul the possibility of any of those exquisite forms of God-enjoyment which are the highest rapture of the God-lover in his clasp of the Divine.

(From *The Life Divine*, CWSA, Vol. 21, pages 164-168.)



The Self's Infinity

*I have become what before Time I was.
A secret touch has quieted thought and sense:
All things by the agent Mind created pass
Into a void and mute magnificence.*

*My life is a silence grasped by timeless hands;
The world is drowned in an immortal gaze.
Naked my spirit from its vestures stands;
I am alone with my own self for space.*

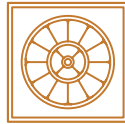
*My heart is a centre of infinity,
My body a dot in the soul's vast expanse.
All being's huge abyss wakes under me,
Once screened in a gigantic Ignorance.*

*A momentless immensity pure and bare,
I stretch to an eternal everywhere.*

Arichandras



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



*Steady efforts always
bring great results
with my blessings*

