

The Seven-fold Integral Knowledge

“The **seven ancient Rishis** representing Integral Knowledge, the four Manus or All-Father representing four Divine *Shaktis* are My (Over) Mental becomings, from them are all these living creatures in the world”

The Gita-10.6

“**Seven steps** has the ground of the Ignorance, **seven steps** has the ground of the Knowledge”

Mahopanishad-V-1

“Accepting the universe as her body of woe,
The Mother of seven sorrows bore
The seven stabs that pierced her bleeding heart:”

Savitri-503

The Gita hinted of seven-fold Integral Knowledge as *Maharsaya Saptapurbe* and four Divine *Shaktis* as *chatwaro manabstatha* from which this creation of Integral Evolution rose. The aim of Integral Evolution is fullness of Being, fullness of Consciousness and fullness of Life. The Integral Knowledge is the complete knowledge on the world, complete knowledge on the Self and complete knowledge on the God. It is a Consciousness which possesses the highest Truth. Man therefore has to enlarge his knowledge of himself, of the world and of God until in their totality he becomes aware of three successive realisations of INCLUSION, of realising the Divine in the heart centre; INDWELLING, of realising the whole creation within the Divine and IDENTITY, of realizing oneness with the Divine.

Knowledge, *Vidya*, is the exclusive knowledge of the One, the realisation of the Being. Ignorance, *Avidya*, is purely and trenchantly the exclusive knowledge of the divided Many divorced from the unifying consciousness of the One Reality. The subjection of the being, *the Purusha*, to the mechanism of the Energy, *the Prakriti*, that are the efficient cause of our ignorance and imperfection. Ignorance is the self-oblivion of the Being, the experience of separateness in the multiplicity and a circling in an ill understood maze of becomings. This Ignorance is the Mind separated in knowledge from its source of knowledge and gives a false rigidity and mistaken appearance of opposition and conflict to the harmonious play of the supreme Truth in its universal manifestation. The **division of consciousness** is the basis of the Ignorance, a division of individual consciousness from the cosmic and the transcendent of which yet it is an intimate part, in essence inseparable, a division of Mind from the Supramental Truth of which it should be a subordinate action, of Life from the original Force of which it is one energism, of Matter from the original existence of which it is one form of substance. Integral Knowledge of *Brahman* is a consciousness in possession of both, the knowledge of Being and knowledge of Becoming.

Ignorance is separative part knowledge of our becoming in a material, temporal and spatial universe. The origin, character and boundaries of Ignorance are identified as limitation, separation of being from its own entire reality and separative development of consciousness respectively, which oblige us to live in an apparent surface existence. A return to integrality, a breaking down of separateness and an overpassing of the boundaries are sign of inner turn towards knowledge. Knowledge is concealed behind the Ignorance; it has rather to be unveiled and revealed than acquired and learned by an inward and upward self-unfolding. Our real difficulty can be resolved if we can find a link between the limited or constructed consciousness, a status of Ignorance and the Infinite self-knowledge and all-knowledge. We have to discover the secret nature and full extent of the many sided self-Ignorance which has many sided self-seeking. They are identified as seven-fold ignorance and by full evolution of the Soul and Nature or by emergence of seven-fold Self-revelation we arrive at Integral Knowledge.

1) Constitutional Ignorance:

The root or heart of all Ignorance is identified as constitutional Ignorance. We are ignorant of the true constitution of our becoming and consider mind, life and body as the true principle and whole account of our surface identity and oblivious of their Inconscient and Subconscient origin and Occult Presence that determine their existence. The mental intelligence is preoccupied with material existence through sense mind and physical mind and experiences a compromise between the life and matter which is the special feature of constitutional Ignorance. We emerge out of this Ignorance when we discover the true relation of the inner Self with the mind, life and body and subsequently this relation is extended to the Spiritual being and Supramental Being above. These relations continue until one discovers that all in him is an expression of the Spirit and distinguishes the link between his lower apparent and his higher Spiritual existences; thus he sets out to remove his **constitutional self-ignorance**.

2) Psychological Ignorance:

The conquest of constitutional Ignorance cannot be dynamically and integrally complete if we have not conquered the psychological Ignorance. Our self-knowledge is limited to the little wave of superficial stream of our being; we take the surface becoming with its small selection of overtly mentalised experiences for our whole existence. This part of our being is an original flux of half-formulated movements carried on by an active surface memory and a passive underlying consciousness in its flow from moment to moment of time, organized and interpreted by our reason and our witnessing and participating intelligence. So we are ignorant of our large complex being, of our greater inner existence behind the surface, of that in us which is superconscient, intraconscient and circumconscient to our surface becoming which forms the basis of our psychological ignorance. The removal of this ignorance begins when we learn that

this surface waking state is only a small part of being, we begin to fathom the abyss of the Inconscient and the depths of Subconscient and Subliminal and scale the heights of the superconscient. We must enter into the inner and higher parts of ourselves by an inward plunge or disciplined penetration and bring back with us to the surface their secrets. Or we must learn to live within and act from the greater and inner depths and from a Soul that has become sovereign over the nature.

3) Temporal Ignorance:

We are ignorant of our All Life or the eternal becoming in Time and consider this small span of Time in a petty field of Space as our beginning, middle and end. This is the temporal ignorance which we can remove by the knowledge of our Psychic entity and its immortal persistence in Time beyond death and earth-existence. We have to know that this whole life is a small fragment of All Life, to get at the conception of our own temporal eternity, to realise and become concretely aware of the subjective persistence or immortality of the Soul. When we begin to know that there are states behind the material and lives behind and before us, a pre-existence and a subsequent existence, then we are on the way to get rid of this temporal Ignorance and possess the eternity and live in the Timeless Self. The true Psychic consciousness within is not unaware of its past; it holds the direct retro-vision of the past there in the Being, ready with its fruits, and sends it up from time to time in memory or more concretely in result of past action or past causes to the superficial surface conscious being as *Karma*. It can be aware too of circum-vision of the present and the pre-vision of the future, for there is somewhere in the inner being a field of cognition open to future knowledge, a potential and reasonable Time-sense, Time-vision, Time-perception; something in it lives indivisibly in the knowledge of three times and contains all their apparent divisions and discords, holds the future ready for immediate manifestation within its integral vision.

4) Egoistic Ignorance:

We are ignorant of our universal Self, the cosmic existence and cosmic consciousness, our infinite unity with all being and becoming. In the egoistic Ignorance we consider our egoistic mentality, vitality and corporeality as our true Self and regard everything other than that as not-Self. We begin to remove this Ignorance when we gain the knowledge of the world as one with us in the consciousness of our true Self, thus cancelling our division from it by the separative idea and life of ego.

5) Cosmic Ignorance:

We are ignorant of the Spaceless, Timeless, immobile and immutable Self, *Akshara purusha* and take this constant mobility and mutation of cosmic becoming in Space and Time as the whole truth of existence; that is cosmic Ignorance. All circumstances of opposition between knowledge and ignorance,

light and darkness, delight and suffering are outcome of being's ignorance of individual self and self of all which is the cause of original cosmic Ignorance. The result of this Ignorance is limitation of consciousness and life is faced with the division in consciousness, division in will, division in knowledge, love and force. We remove this Ignorance by realizing and becoming aware of the knowledge of the Self, the Spirit, the Being, *Sarbabhutasta atmanam*, the Self in all existences, the cosmos as Self's becoming, a manifestation of the Spirit.

6) Original Ignorance:

The sign of original Ignorance is that we feel ourselves as if the centre point of the whole existence and hence infinitely important to All, but to us all existence is negligible, not fit to receive our care and attention. We are ignorant of our Source, origin and support and secret Reality of all things, *Sachchidananda*, *Purushottama*, *the Para-Brahman*, the source of all Being and Becoming; we take partial realisation of Being and temporal relation of the Becoming as the whole truth of existence; that is Original Ignorance. Absolute Reality is indefinable and ineffable by mental thought and mental language cannot define and limit it. It can be seized by Spiritual consciousness and with the help of knowledge by identity. This Ignorance is removed by realisation of the Absolute as the origin of all things. Those who have gone through the Spiritual realisation of experience the origin or the luminous Source of this existence are able to stand the catastrophes of all kind and arrive at the golden glory.

7) Practical Ignorance:

Due to above six self-ignorance, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a changed goal, --that is the practical ignorance. When this Ignorance is removed we become aware of the true harmony and true use of our thought, will and action and a change of all our nature into a conscious expression of the truth of the Spirit, the Self, the Divinity, the integral Spiritual Reality. Thus we have set our step on the path which leads out of the falsehood and suffering of a limited and partial into the perfect possession and enjoyment of a true and complete existence.

Recapitulation:

The fixed fate or doom of an individual is the outcome of *Karma*; *Karma* is the outcome of sin; sin is the outcome of evil; evil is the outcome of wrong action; wrong action is the outcome of wrong will or activation of physical and vital mind; wrong will is the outcome of wrong consciousness; wrong consciousness is the outcome of falsehood; and falsehood is the outcome of Ignorance or part

knowledge. So all doom can be transformed into high Spiritual destiny by emergence of integral Knowledge.

So man first has to work in Ignorance and learn the lesson within its limitation. He has to know it up to its farthest point so that he may be able to arrive at the border of Ignorance and Knowledge, where he meets the Truth, touch the final lid of its obscuration and develop faculties which enable him to overstep the powerful but really unsubstantial barrier of Ignorance. An integral Knowledge is a knowledge of truth of all planes of existence both separately followed by relation of each to all and relation of all to the truth of Spirit.

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