

Chapter IV

Reality Omnipresent

If one knows Him as Brahman the Non-Being, he becomes merely the non-existent. If one knows that Brahman Is, then is he known as the real in existence.

Taittiriya Upanishad.1

SINCE, then, we admit both the claim of the pure Spirit to manifest in us its absolute freedom and the claim of universal Matter to be the mould and condition of our manifestation, **we have to find a truth that can entirely reconcile these antagonists** and can give to both their due portion in Life and their due justification in Thought, amercing neither of its rights, **denying in neither the sovereign truth from which even its errors, even the exclusiveness of its exaggerations draw so constant a strength**. For wherever there is an extreme statement that makes such a powerful appeal to the human mind, we may be sure that we are standing in the presence of no mere error, superstition or hallucination, but of some sovereign fact **disguised** which demands our fealty and will avenge itself if denied or excluded. Herein lies the difficulty of a satisfying solution and the source of that lack of finality which pursues all mere compromises between Spirit and Matter. **A compromise is a bargain, a**

transaction of interests between two conflicting powers; it is not a true reconciliation.

True reconciliation proceeds always by a mutual comprehension leading to some sort of intimate oneness.

It is therefore through the utmost possible unification of Spirit and Matter that we shall best arrive at their reconciling truth

and so at some strongest foundation for a reconciling practice

in the inner life of the individual and his outer existence.

We have found already in the cosmic consciousness a

1 II. 6.

meeting-place where Matter becomes real to Spirit, Spirit becomes

real to Matter. (This is the Vasudev Sarvamiti state of the Gita.) For in the cosmic consciousness Mind

and Life are intermediaries and no longer, as they seem in the

ordinary egoistic mentality, agents of separation, fomenters of

an artificial quarrel between the positive and negative principles

of the same unknowable Reality. Attaining to the cosmic consciousness

Mind, illuminated by a knowledge that perceives at

once the truth of Unity and the truth of Multiplicity and seizes

on the formulae of their interaction, finds its own discords at

once explained and reconciled by the divine Harmony; satisfied,

it consents to become the agent of that supreme union between

God and Life towards which we tend. Matter reveals itself to

the realising thought and to the subtilised senses as the figure

and body of Spirit,—Spirit in its self-formative extension. Spirit

reveals itself through the same consenting agents as the soul, the truth, **the essence of Matter. Both admit and confess each other as divine, real and essentially one.** Mind and Life are disclosed in that illumination as at once figures and instruments of the supreme Conscious Being by which It extends and houses Itself in material form and in that form unveils Itself to Its multiple centres of consciousness. **Mind attains its self-fulfilment when it becomes a pure mirror of the Truth of Being which expresses itself in the symbols of the universe; Life, when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence.** **The exclusive *siddhi*, to which the Gita devoted its whole concentration in the form of conquest of the self, *Jitatmanah, Brahma Nirvana* and *Moksha*, are necessary steps in the ascending series, yet it has also the departure into universal aspect of Godhead and comprehensive solutions were initiated. The universal action of the Divine can be accepted as important transition in Integral Yoga which are represented in the following lines: *sarvabhutahite ratah*, (The Gita-12.4/5.25) busied with and delighting in the good of all creatures, *Iswarah sarvabhutanam hrddeserjuna tisthati* (The Gita-18.61), The Lord, O Arjuna, is seated in the heart of all beings, *sarvalokamahesvaram suhrdam sarvabhutanam* (The Gita-5.29), the Lord of all worlds who is the friend of all creatures, *sarvagatam yajne pratisthitam* (The Gita-3.15), all-pervading, is established in sacrifice, *sarvatha vartamano'pi sa yogi mayi vartate* (The Gita-6.31) , in all possible poise of nature, in all possible human condition, in all possible world action without any fall from his oneness and constant communion with the divine, that Yogin lives and acts in Me. The universalised individual Consciousness is recognised as important means of multiple Divine Action on earth and a passage to Supramental world.**

In the light of this conception we can perceive the possibility of a divine life for man in the world which will at once justify Science by disclosing a living sense and intelligible aim for the cosmic and the terrestrial evolution and realise by the transfiguration of the human soul into the divine the great ideal dream of all high religions.

But what then of that silent Self, inactive, pure, self-existent, self-enjoying, which presented itself to us as the abiding justification of the ascetic? Here also harmony and not irreconcilable opposition must be the illuminative truth. **The silent and the active Brahman are not different, opposite and irreconcilable entities, the one denying, the other affirming a cosmic illusion; they are one Brahman in two aspects, positive and negative, and each is necessary to the other.** It is out of this Silence that the Word which creates the worlds for ever proceeds; for the Word expresses that which is self-hidden in the Silence. It is an eternal passivity (**Passive Brahman state**) which makes possible the perfect freedom and omnipotence of an eternal divine activity (**active Brahman state**) in innumerable cosmic systems. For the becomings of that activity derive their energies and their illimitable potency of variation and harmony from the impartial support of the immutable Being, its consent to this infinite fecundity of its own dynamic Nature.

Other than the *Kshara Purusha*, there is another Spirit, whose centre is located just above the head, is eternal, undivided and not even seemingly divided by the division of things, inactive and silent witness of all action, the immobile in the mobile, the immutable in the mutable, the imperishable in the perishable and the One. We become aware of this *Akshara Purusha* in proportion we draw back our outward moving mind and phenomenal existence. It is not the highest secret of the Gita, 'but the first necessity', after which one can ascend to the state of *Purushottama*. *Brahma nirvana* is the union with immutable self and it is the highest realisation of *Jnana Yoga*, Vedantic and Sankhya teachings.

The conditions of attaining *Brahma Nirvana* are firstly, mind is established in equality through practice of *titikha*, endurance, *udasinata*, indifference and *nati*, submission to the will of God; *titikha* is to bear in the body the velocity of desire, wrath, passion, cold and heat, pleasure and pain (verse-5, 23); *udasinata* is equal in soul to friend and enemy and neutral and indifferent also to sinner and saint (verse-6, 9); *nati* state is that living in God one neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant (verse-5, 20); secondly, the soul is no longer attached to the enjoyments born of touches of outward things; thirdly, 'by worshipping the feet of the Guru, questioning and by service, thou shalt see all existences first without exception in the *Akshara Purusha*, then in Me, *Uttama Purusha*⁷⁴⁸; fourthly, the knot of doubt is cut asunder and *sraddha*, faith in the Divine and His Shakti is developed; fifthly, food, sleep, action are to be made balanced and moderate; sixthly, renounce the residue of all desires born of the desire-will and master the senses by mind as mind is supreme over the senses, then mind is fixed in *buddhi* as supreme above mind is intelligent will and *buddhi* is fixed in the Immutable self as supreme over *buddhi* is *Akshara Purusha*; seventhly, the mind is kept calm and free from fear and the vow of Brahmacharya observed and the vision drawn in and fixed between eyebrows, the controlled mentality is thus turned to the Brahman. When the mind is thoroughly quieted the Yogin enjoys the touch of Brahman which is an exceeding Bliss.

The experience *Brahma Nirvana* serves three purposes; firstly it helps to enter deep samadhi away from all world-consciousness; secondly, it is a preparatory movement towards cessation of birth in *Param dhama*; thirdly there are hierarchies of Consciousness in spiritual planes and spiritual forces from these planes can be directed towards *apara prakriti*, for transformation of nature. In the Gita, the third possibility was not explored; whereas in Integral Yoga, the second possibility is directed towards the realisation of the third because transformation of whole nature and cessation of birth are incompatible with each other. In Integral Yoga the soul liberated and established in *Brahma Nirvana* continues its work of complete transformation of earth through repeated rebirth in order to fulfill the Divine action in the world, *sarvabhuta hiteratah* (The Gita-12.3/5.25). The other specialised part of the Gita's teaching of cessation of birth in supreme abode of *Param Dhama* is replaced with the manifestation of same *Purushottama* Consciousness here on earth, in the body, *ihaiva* (The Gita-5.19).

With the purification of *chitta, manas, buddhi and ahamkara*, one becomes aware of higher planes of illimitable Consciousness, an infinite ocean of ananda, power and energy. These ascending higher planes are systemized as higher Mind, illumined Mind, intuitive Mind, Overmind and mind of Light. The Divine Mahashakti from these planes can pour into *apara prakriti* which constitute twenty four *tattvas* and three *gunas* and can bring constitutional change there. The four Mother powers from these planes are the action of *Para Prakriti* of *Akshara Purusha*; She is Maheswari, the goddess of supreme knowledge, supreme truth, spiritual will and calm passion of Supramental largeness; She is Mahakali, goddess of supreme strength, severest austerity of tapas,

swiftness to battle and victory against the powers of lower nature; She is Mahalakshmi, the goddess of supreme love, delight, beauty and harmony; She is Mahasaraswati, the goddess of divine skill of works and perfection. In Integral Yoga, when the *Brahmanirvana* or the Passive Brahman state is established in the individual Consciousness, through practice of four spiritual disciplines that of *Jnana Yoga, Karma Yoga, Bhakti Yoga* and Yoga of self-Perfection respectively, then the constant pouring in of four aspect of Mother powers or dynamic brahman become practicable and they build the mental, vital and physical sheaths for perfection of the field, *kshetra*.

Man, too, becomes perfect only when he has found within himself that absolute calm and passivity of the Brahman and supports by it with the same divine tolerance and the same divine bliss a free and inexhaustible activity. Those who have thus possessed the Calm within can perceive always welling out from its silence the perennial supply of the energies that work in the universe. It is not, therefore, the truth of the Silence to say that it is in its nature a rejection of the cosmic activity. The apparent incompatibility of the two states is an error of the limited Mind which, accustomed to trenchant oppositions of affirmation and denial and passing suddenly from one pole to the other, is unable to conceive of a comprehensive consciousness vast and strong enough to include both in a simultaneous embrace. **The Silence does not reject the world; it sustains it.** Or rather it supports with an equal impartiality the activity and the withdrawal from the activity and approves also the reconciliation by which the soul remains free and still even while it lends itself to all action. But, still, there is the absolute withdrawal, there is the Non-

Being. Out of the Non-Being, says the ancient Scripture, Being appeared.² Then into the Non-Being it must surely sink again.

If the infinite indiscriminate Existence permits all possibilities of discrimination and multiple realisation, does not the Non-Being at least, as primal state and sole constant reality, negate and reject all possibility of a real universe? The Nihil of certain

² In the beginning all this was the Non-Being. It was thence that Being was born.

—Taittiriya Upanishad, II. 7.

Buddhist schools would then be the true ascetic solution; the Self, like the ego, would be only an ideative formation by an illusory phenomenal consciousness.

But again we find that we are being misled by words, deceived by the trenchant oppositions of our limited mentality with its fond reliance on verbal distinctions as if they perfectly represented ultimate truths and its rendering of our supramental experiences in the sense of those intolerant distinctions. **Non-Being is only a word.** When we examine the fact it represents, we can no longer be sure that absolute non-existence has any better chance than the infinite Self of being more than an ideative formation of the mind. We really mean by this Nothing something beyond the last term to which we can reduce our purest conception and our most abstract or subtle experience of actual being as we know or conceive it while in this universe. **This Nothing then is merely a something beyond positive conception.**

We erect a fiction of nothingness in order to overpass, by the method of total exclusion, all that we can know and consciously are. Actually when we examine closely the Nihil of certain philosophies, we begin to perceive that it is a zero which is All or an indefinable Infinite which appears to the mind a blank, because mind grasps only finite constructions, but is in fact the only true Existence.³

And when we say that out of Non-Being Being appeared, we perceive that we are speaking in terms of Time about that which is beyond Time. For what was that portentous date in the history of eternal Nothing on which Being was born out of it or when will come that other date equally formidable on which an unreal all will relapse into the perpetual void? Sat and Asat, if they have both to be affirmed, must be conceived as if they

³ Another Upanishad rejects the birth of being out of Non-Being as an impossibility; Being, it says, can only be born from Being. But if we take Non-Being in the sense, not of an in-existent Nihil but of an x which exceeds our idea or experience of existence,—a sense applicable to the Absolute Brahman of the Advaita as well as the Void or Zero of the Buddhists,—the impossibility disappears, for That may very well be the source of being, whether by a conceptual or formative Maya or a manifestation or creation out of itself.

obtained simultaneously. They permit each other even though they refuse to mingle. Both, since we must speak in terms of Time, are eternal. And who shall persuade eternal Being that it does not really exist and only eternal Non-Being is? In such a

negation of all experience how shall we find the solution that explains all experience?

Pure Being is the affirmation by the Unknowable of Itself

as the free base of all cosmic existence. We give the name of

Non-Being to a contrary affirmation of Its freedom from all

cosmic existence,—freedom, that is to say, from all positive

terms of actual existence which consciousness in the universe

can formulate to itself, even from the most abstract, even from

the most transcendent. It does not deny them as a real expression

of Itself, but It denies Its limitation by all expression or any

expression whatsoever. The Non-Being permits the Being, even

as the Silence permits the Activity. By this simultaneous negation

and affirmation, not mutually destructive, but complementary

to each other like all contraries, the simultaneous awareness of

conscious Self-being as a reality and the Unknowable beyond

as the same Reality becomes realisable to the awakened human

soul. Thus was it possible for the Buddha to attain the state of

Nirvana and yet act puissantly in the world, impersonal in his

inner consciousness, in his action the most powerful personality

that we know of as having lived and produced results upon

earth.

When we ponder on these things, we begin to perceive how

feeble in their self-assertive violence and how confusing in their

misleading distinctness are the words that we use. We begin also to perceive that the limitations we impose on the Brahman arise from a narrowness of experience in the individual mind which concentrates itself on one aspect of the Unknowable and proceeds forthwith to deny or disparage all the rest. We tend always to translate too rigidly what we can conceive or know of the Absolute into the terms of our own particular relativity. We affirm the One and Identical by passionately discriminating and asserting the egoism of our own opinions and partial experiences against the opinions and partial experiences of others. It is wiser to wait, to learn, to grow, and, since we are obliged for the sake of our self-perfection to speak of these things which no human speech can express, to search for the widest, the most flexible, the most catholic affirmation possible and found on it the largest and most comprehensive harmony.

We recognise, then, that it is possible for the consciousness in the individual to enter into a state in which relative existence appears to be dissolved and even Self seems to be an inadequate conception. It is possible to pass into a Silence beyond the Silence. But this is not the whole of our ultimate experience, nor the single and all-excluding truth. For we find that this Nirvana, this self-extinction, while it gives an absolute peace and freedom to the soul within is yet consistent in practice with a desireless but

effective action without. This possibility of an entire motionless impersonality and void Calm within doing outwardly the works of the eternal verities, Love, Truth and Righteousness, was perhaps the real gist of the Buddha's teaching,—this superiority to ego and to the chain of personal workings and to the identification with mutable form and idea, not the petty ideal of an escape from the trouble and suffering of the physical birth. In any case, as the perfect man would combine in himself the silence and the activity, so also would the completely conscious soul reach back to the absolute freedom of the Non-Being without therefore losing its hold on Existence and the universe. It would thus reproduce in itself perpetually the eternal miracle of the divine Existence, in the universe, yet always beyond it and even, as it were, beyond itself. The opposite experience could only be a concentration of mentality in the individual upon Non-existence with the result of an oblivion and personal withdrawal from a cosmic activity still and always proceeding in the consciousness of the Eternal Being.

Thus, after reconciling Spirit and Matter in the cosmic consciousness, (Overmind)

we perceive the reconciliation, in the transcendental consciousness, (Supermind) of the final assertion of all and its negation. We discover that all affirmations are assertions of status or activity in the Unknowable; all the corresponding negations are assertions

of Its freedom both from and in that status or activity.

The Unknowable is Something to us supreme, wonderful and ineffable which continually formulates Itself to our consciousness and continually escapes from the formulation It has made.

This it does not as some malicious spirit or freakish magician leading us from falsehood to greater falsehood and so to a final negation of all things, but as even here the Wise beyond our wisdom guiding us from reality to ever profounder and vaster reality until we find the profoundest and vastest of which we are capable. An omnipresent reality is the Brahman, not an omnipresent cause of persistent illusions.

If we thus accept a positive basis for our harmony—and on what other can harmony be founded?—the various conceptual formulations of the Unknowable, each of them representing a truth beyond conception, must be understood as far as possible in their relation to each other and in their effect upon life, not separately, not exclusively, not so affirmed as to destroy or unduly diminish all other affirmations. The real Monism, the true Advaita, is that which admits all things as the one Brahman and does not seek to bisect Its existence into two incompatible entities, an eternal Truth and an eternal Falsehood, Brahman and not-Brahman, Self and not-Self, a real Self and an unreal, yet perpetual Maya. If it be true that the Self alone exists, it must

be also true that all is the Self. And if this Self, God or Brahman is no helpless state, no bounded power, no limited personality, but the self-conscious All, there must be some good and inherent reason in it for the manifestation, to discover which we must proceed on the hypothesis of some potency, some wisdom, some truth of being in all that is manifested. The discord and apparent evil of the world must in their sphere be admitted, but not accepted as our conquerors. The deepest instinct of humanity seeks always and seeks wisely wisdom as the last word of the universal manifestation, not an eternal mockery and illusion,—a secret and finally triumphant good, not an all-creative and invincible evil,—an ultimate victory and fulfilment, not the disappointed recoil of the soul from its great adventure.

For we cannot suppose that the sole Entity is compelled by something outside or other than Itself, since no such thing exists.

Nor can we suppose that It submits unwillingly to something partial within Itself which is hostile to its whole Being, denied by It and yet too strong for It; for this would be only to erect in other language the same contradiction of an All and something other than the All. Even if we say that the universe exists merely because the Self in its absolute impartiality tolerates all things alike, viewing with indifference all actualities and all possibilities, yet is there something that wills the manifestation and

supports it, and this cannot be something other than the All.

Brahman is indivisible in all things and whatever is willed in the world has been ultimately willed by the Brahman. It is only our relative consciousness, alarmed or baffled by the phenomena of evil, ignorance and pain in the cosmos, that seeks to deliver the Brahman from responsibility for Itself and its workings by erecting some opposite principle, Maya or Mara, conscious Devil or self-existent principle of evil. There is one Lord and Self and the many are only His representations and becomings.

If then the world is a dream or an illusion or a mistake, it is a dream originated and willed by the Self in its totality and not only originated and willed, but supported and perpetually entertained. Moreover, it is a dream existing in a Reality and the stuff of which it is made is that Reality, for Brahman must be the material of the world as well as its base and continent. If the gold of which the vessel is made is real, how shall we suppose that the vessel itself is a mirage? We see that these words, dream, illusion, are tricks of speech, habits of our relative consciousness; they represent a certain truth, even a great truth, but they also misrepresent it. Just as Non-Being turns out to be other than mere nullity, so the cosmic Dream turns out to be other than mere phantasm and hallucination of the mind. Phenomenon is not phantasm; phenomenon is the substantial form of a Truth.

We start, then, with the conception of an omnipresent Reality of which neither the Non-Being at the one end nor the universe at the other are negations that annul; they are rather different states of the Reality, obverse and reverse affirmations.

The highest experience of this Reality in the universe shows it to be not only a conscious Existence, but a supreme Intelligence and Force and a self-existent Bliss; and beyond the universe it is still some other unknowable existence, some utter and ineffable Bliss.

Therefore we are justified in supposing that even the dualities of the universe, when interpreted not as now by our sensational and partial conceptions, but by our liberated intelligence and experience, will be also resolved into those highest terms. While we still labour under the stress of the dualities, this perception must no doubt constantly support itself on an act of faith, but a faith which the highest Reason, the widest and most patient reflection do not deny, but rather affirm. This creed is given,

indeed, to humanity to support it on its journey, until it arrives at a stage of development when faith will be turned into knowledge

(The Gita Speaks *sraddhaban labhate Jnanam*, he who has faith attains knowledge that can discern truth and falsehood, Divine and undivine, Knowledge and Ignorance.) and perfect experience and Wisdom will be justified of her works.

Summary:

In this chapter the Lord reconciles the various points of view and assertions of all philosophies that have come before him. After clearly articulating that many of these philosophies are merely different aspects of viewing the one and have been split and treated as contradictory largely due to our limited mind. He then talks about the underlying reality, that supports all.

“The real Monism, the true Adwaita, is that which admits all things as the one Brahman and does not seek to bisect Its existence into two incompatible entities, an eternal Truth and an eternal Falsehood, Brahman and not-Brahman, Self and not-Self, a real Self and an unreal, yet perpetual Maya. If it be true that the Self alone exists, it must be also true that all is the Self. Moreover, it is a dream existing in a Reality and the stuff of which it is made is that Reality, for Brahman must be the material of the world as well as its base and continent.

We start, then, with the conception of an omnipresent Reality of which neither the Non-Being at the one end nor the universe at the other end are negations that annul; they are rather different states of the Reality, obverse and reverse affirmations”

1. Harmonisation of mind and life

In our normal earth bound life there is a clash of mind and life, mind sometimes finds itself drawn and having to acquiesce to the demands of the vital. Hence the ascetic uses his mind to propel himself above life, tolerating and maintaining the activities of life to a minimum. In the field of the ascetic, the vital/life is not viewed as an instrument to greater spirituality.

So the Lord says “we have to find a truth that can entirely reconcile these antagonists” (life & mind)..this is only possible only by the “ utmost possible unification of Spirit and Matter that we shall best arrive at their reconciling truth”

The Lord says that when we rise up to the state of cosmic consciousness there is a solution to this disharmony.

“We have found already in the cosmic consciousness a meeting-place where Matter becomes real to Spirit, Spirit becomes real to Matter. For in the cosmic consciousness Mind and Life are intermediaries and no longer, as they seem in the ordinary egoistic mentality, agents of separation, fomenters of an artificial quarrel between the positive and negative principles of the same unknowable Reality. Both admit and confess each other as divine, real and essentially one Mind attains its self-fulfilment when it becomes a pure mirror of the Truth of Being which expresses itself in the symbols of the universe; Life, when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence

2. Reconciliation between silent and active brahman

Next the Lord addresses those metaphysicians/later vedhantists who split Brahman and Maya (active Brahman) and treat the former as worthy of achievement and the latter as something to be risen above. He concludes that it is a symptom of a limited mind that splits the one Brahman.

“The silent and the active Brahman are not different, opposite and irreconcilable entities, the one denying, the other affirming a cosmic illusion; they are one Brahman in two aspects, positive and negative, and each is necessary to the other. It is an eternal passivity which makes possible the perfect freedom and omnipotence of an eternal divine activity in innumerable cosmic systems. . It is

not, therefore, the truth of the Silence to say that it is in its nature a rejection of the cosmic activity. The apparent incompatibility of the two states is an error of the limited Mind which, accustomed to trenchant oppositions of affirmation and denial and passing suddenly from one pole to the other, is unable to conceive of a comprehensive consciousness vast and strong enough to include both in a simultaneous embrace. The Silence does not reject the world; it sustains it."

3. Reconciliation of Being and Non-Being

The Lord then addresses the concept of Being and Non-Being of the Buddhists. He concludes rather than an escape into some mind created aspect of non being, perhaps the real teaching and meaning of the Buddha's teaching was to act with divine dynamism from a central calm and silence above ego and vital pushes.

"Out of the Non-Being, says the ancient Scripture, Being appeared. Then into the Non-Being it must surely sink again. But again we find that we are being misled by words, deceived by the trenchant oppositions of our limited mentality with its fond reliance on verbal distinctions as if they perfectly represented ultimate truths and its rendering of our supramental experiences in the sense of those intolerant distinctions. Non- Being is only a word. Actually when we examine closely the Nihil of certain philosophies, we begin to perceive that it is a zero which is All or an indefinable Infinite which appears to the mind a blank, because mind grasps only finite constructions, but is in fact the only true Existence. Pure Being is the affirmation by the Unknowable of Itself as the free base of all cosmic existence. It does not deny them as a real expression of Itself, but It denies Its limitation by all expression or any expression whatsoever. We begin also to perceive that the limitations we impose on the Brahman arise from a narrowness of experience in the individual mind which concentrates itself on one aspect of the Unknowable and proceeds forthwith to deny or disparage all the rest.

For we find that this Nirvana, this self-extinction, while it gives an absolute peace and freedom to the soul within is yet consistent in practice with a desireless but effective action without. This possibility of an entire motionless impersonality and void Calm within doing outwardly the works of the eternal verities, Love, Truth and Righteousness, was perhaps the real gist of the Buddha's teaching."

Through the activation of all inclusive Supermind all irreconcilable opposites and postulates are reconciled, harmonised and are put in their right place. The essential truths revealed by Vedantist and Buddhists are reconciled in Integral Yoga.

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