

THE SPEAKING TREE

Macrocosmos And The Unit

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There are two points related to reaching the Supreme: Mata and Patha. Mata means a certain style of thought, so we have to see where the action of thinking originates, develops, and culminates; and on what the action of thinking depends.

When someone says, "It's my opinion, my personal view," where does the action of thinking lie and how does it take place? Thinking depends on the unit mind; it originates in the unit mind and is maintained in the unit mind. In the absolute sense what is the unit mind? The cosmic mind reaches a state of maximum crudity through sanchar or external movement and thereafter starts returning to its original abode through pratisanchar or internal movement.

The small "i" feeling that gradually develops within crude matter is called the unit mind. Although the macrocosmic mind is the supreme controller of everything in the universe, it does delegate a certain degree of control to unit minds as they increase in complexity in the phase of pratisanchar. Therefore, the unit mind can be called a primary sub-centre in a physical structure within the macrocosmic mind.

Unit minds have to act within the periphery of time, place and person, as created by the macrocosm, and their different styles of action are called mata or opinions. Just as the unit mind is dependent on time, place and person for its creation, maintenance and annihilation, each of its expressions also depends on a particular time, place and person. This is why opinion carries its highest value in a particular time, place, or individual, and loses its value, or becomes altogether nonexistent, when any of these three relative factors changes.

Opinions do have some value in both individual and collective life. But when one is dealing with the Absolute entity, which transcends the boundaries of time, place and person, does one's opinion have any value? Hence the statement "Yata mata, tata patha" is not logically tenable. An opinion held by a particular individual or group regarding the social sphere, the economic sphere, or the political sphere does have some value, but to attempt to express an opinion concerning the absolute sphere would be simply ludicrous.

An opinion is a psychic object. An opinion of a particular person is, in effect, an object of the cognitive faculty (the objects of the cognitive faculty are minds and the objects of minds are opinions). So how can an opinion become the subject of supreme subjectivity? How can it know the Knower of the known? One's opinion in this regard has no value – for anyone to have an independent opinion about Parama Purusha is meaningless. Regarding Parama Purusha the unit mind can do only one thing: become one with Him as the supreme subject.

The unit mind must accept Parama Purusha as its object, and turn towards Him. Rather, it should be said that the unit mind will have to return to its own subject. This should be the only movement, movement towards the Paramagati or supreme culmination. If the universe is considered as a circle, its nucleus is Purushottama.

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