

Is God Evolving?

Ram (James Swartz)

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Source: <http://www.shiningworld.com/site/satsang/read/472>

Ken: Dear Ram, ironically, the *satsang* you sent me is a back-and-forth we two had a while ago. I don't know why the person is identified as "Peter" when it is me, Ken. LOL

James: I changed the name to protect your identity when I post it at the website. We don't want people knowing what a dunce you are.

Ken: But this illustrates how hard it is to keep all this straight in my mind. I find myself often drawing diagrams as visual aids for myself. For example, yesterday I drew one that shows the five sheaths as concentric circles radiating outward from the self, like a bullseye. Then I tried to draw another one that illustrates the same thing on the macrocosmic level, with *Isvara* in the place of the ego, but didn't know what the next three sheaths would be. The one in the place of the gross body I had as the cosmos. Are there considered to be equivalents to the intellect, mind and causal body, macrocosmically?

James: Yes. They are the same. They have technical terms.

Ken: I've been thinking about the *gunas* as macrocosmic principles as well. It seems that *rajas* would manifest as evolution, and *tamas* as entropy. But what would *sattva* be? The force that moves all toward enlightenment? In that case, can we say that *Isvara* is evolving as well, toward an ultimate resolution into the self?

James: *Sattva* is the knowledge that directs evolution. *Tamas* is the substance, the matter. *Sattva* is the idea of how to shape the matter, and *rajas* is the energy required to transform the matter according to the idea.

The *gunas* are consciousness. It is the substance of the creation, the intelligence that cooks up the idea of the creation and works it all out in its amazingly complex interconnectedness and the energy to bring it into being.

In the apparent reality there are two forces, knowledge and ignorance. One creates involution, the identification of consciousness with its matter vestures, and the other creates evolution, the attempt of consciousness to disentangle itself from said matter vestures.

No, *Isvara* is not evolving. *Isvara* is the self as pure *sattva* operating *maya*. It is uncontaminated by *rajas* and *tamas*. As the effect of *maya*, the three bodies, *Isvara* is both involving and evolving. But *Isvara* is the cause of *maya*, not the effects. We say that *Isvara* is the effect so it seems like it is evolving, but only because the effect is the cause in a different form. So it seems that *Isvara* is evolving when *maya* is operating.

Ken: Is *karma yoga* the same as discrimination? If so, I feel that I am becoming more skilled at that. I often find myself detaching from my thoughts and feelings and watching them. My usual reaction to that is laughter. There is a joy in knowing one isn't "that." And a delight in the absurdity of all the unnecessary drama.

James: Yes. *Karma yoga* is just knowledge. It is actually the knowledge that the results of actions are not up to the doer, the effect of which is to detach the doer, which is the same result that comes from discriminating the self from the thoughts, specifically the thought, "I am the doer."