



the
evolution
of
consciousness

Kamlesh D. Patel

- We have been entertaining this idea of evolution for a long time and there is more and more clarity emerging, as we understand more about evolution. We have already understood the fact that it is not the soul [*karan sharir*] and not the body [*sthoola sharir*], but the subtle bodies [*sookshma sharir*] that undergo evolution. And we have four subtle bodies – *chit*, *manas*, *buddhi* and *ahankar*.

Among all these subtle bodies, *chit* is the main thing on which we are focusing – consciousness. Babuji said that if God had to exist, first space had to be created so that He could come into manifestation. Similarly, *buddhi*, *manas* and *ahankar* only have their existence in consciousness. Consciousness (*chit*) to the three other subtle bodies, namely *buddhi*, *manas* and *ahankar* is as good as space is to God, and as a canvas is to a painter. On this *chit* the plays of the other three bodies are orchestrated daily.

Now, how do we consciously allow our consciousness to expand and evolve? It is not enough just to desire that consciousness expands and evolves. The method has been given to us, but we have to understand how this method contributes towards this vital evolution. Once we understand the basis of the method, then we will be able to cooperate more with our Masters.

At a physical level, when I want to strengthen my body muscles, I have to exercise my body. I cannot use my mind

to develop at a physical level. In order for the mind to develop consciousness, evolve in consciousness, expand in consciousness, I have to use what belongs to that plane of existence. First, it is important to understand that the evolution of consciousness has nothing to do with the acquisition of knowledge. Second, consciousness in itself will not expand or evolve, but it takes the help of *buddhi*, *manas* and *ahankar* to free itself, to expand itself, to evolve itself.

Consciousness in itself
will not expand or evolve,
but it takes the help of *buddhi*,
manas and *ahankar* to free itself,
to expand itself, to evolve itself.

Why do we meditate? To regulate our minds. An unregulated mind can become the cause of destruction of any individual, whereas a regulated mind promotes well-being and goodness. So just try to understand, “Why the mind?” and “Why meditation?” and then you will understand this is how it helps us to evolve.

I will not go into details on how to meditate better, because we have talked a lot about it, but I would like to highlight this specific point, that unless and until we meditate properly, unless and until we regulate our mind properly, our consciousness will not evolve.

Unless and until we meditate properly, unless and until we regulate our mind properly, our consciousness will not evolve.

Constant remembrance, which is a by-product of well-done meditation, similarly helps us regulate the mind to a higher level. When we are experimenting with ourselves to maintain the inner state, maintain the inner connection with the giver of the condition, maintain our connection with the inner condition, it is also a toy given by our Masters so that we expand consciousness. Also, in turn, when we are in a state of constant remembrance we will not allow this canvas to be spoilt, as consciousness must remain afresh. It should not be allowed to be destroyed because of the multifarious impressions that we form. The canvas should remain as clean as possible, so that our Maker can paint whatever he likes to paint on our consciousness.

Consciousness must remain afresh... The canvas should remain as clean as possible, so that our Maker can paint whatever he likes to paint on our consciousness.

As we evolve, the expected result of intellect is to allow it to expand or evolve into a state of wisdom. There is a big difference between a very intellectual person and a wise person, and here our prayer at bedtime comes in handy in helping us to move from mere intelligence, mere intellect, to wisdom. When we repent for the wrongs committed by us, and make a firm resolution that, "I will not do this again," is this not a wise act? But if we succumb to making foolish mistakes day after day, hour after hour, we are not becoming wiser. We become wiser only when we cry our hearts out to Master and say, "Master, please help me." This is wisdom. When we carry on our life affairs with this attitude every moment, then wisdom will simply flourish.

Wisdom is to utilise all our faculties at their best. Wisdom is to have the maximum output with the minimum input.

Wisdom is to utilise all our faculties at their best. Wisdom is to have the maximum output with the minimum input. With minimum action we would like to have the maximum result. Only with a meditative mind, only through meditative acts in our day-to-day life, can we expect to have good results.

The third aspect is ego, and how it contributes to or will not allow expansion or evolution of chit or consciousness. Constantly working on our ego will help develop this consciousness very rapidly.

Humility versus ego: the greater the humility, the lesser the egotistical proliferations. Our Masters, especially Lalaji Maharaj, give so much importance to this aspect of *akhlaq* – character formation. To Lalaji, this quality stood so highly that he was humble even to a child. Humility at any cost must be maintained. Jokingly, I was sharing with some people one of the quotations of Babuji Maharaj, in which he was telling someone that there is nothing wrong in thinking yourself to be great. Go ahead and entertain this idea day in and day out, “I am great,” but always think the other person in front of you is greater.

Ego is like a black hole. It can have the greatest gravitational pull upon our consciousness. It will not allow consciousness to expand.

Ego is like a black hole. It can have the greatest gravitational pull upon our consciousness. It will not allow consciousness to expand. Just as the earth’s gravitational pull does not allow us to fall

into infinite space, likewise our ego holds us, our consciousness, terribly to its core. An example of this is the most devolutionary process, the result of which, having merged into itself, to its core, consciousness can become like a stone; it is contracting to its core. By allowing consciousness to expand, by freeing oneself, cutting the relationship with the ego by refining it, becoming more and more humble, consciousness will have an opportunity of expanding infinitely.

By allowing consciousness to expand, by freeing oneself, cutting the relationship with the ego by refining it, becoming more and more humble, consciousness will have an opportunity of expanding infinitely.

Another aspect of exercising consciousness, of becoming aware of our inner state and the consciousness that is pulling our attention, is the following: as the old man used to say, “This condition is speaking to me. It is so intense that it is speaking to me.” How to make the condition so intense that it remains inescapable from our awareness? First we have to recognise it and brood over the condition. We speak about it so much, but now we will have to do it.

So try to create a variety of conditions in you through different bhavas; through different attitudes towards Master. Adopt different attitudes towards Him and see how your condition changes all the time. And read those conditions. Focus. Each time you go to a preceptor and take a sitting, see how that condition has changed. We have to really get involved in this. It is not that, "I took my sitting, I did my job," or "I have finished my meditation, I did my task." This has to become a 24/7 activity on ourselves. We have to dive deep into this. Awareness and consciousness must flow in together. We must become aware all the time, again quoting Babuji, like the cat waiting for the mouse, very alert all the time. At the same time, we allow our heart to surrender. With the mind we are so sharp and alert, while the heart is drooped in love, waiting for feelings to arise.

Also, during meditation, while we think of the presence of Divine Light in the heart, it is not necessary that all throughout the meditation this thought should haunt us. The thought should leave you aside at one moment, so that the object of your thought can be *felt* in your heart. If the exercise is only to think all throughout meditation, you will have a headache. Some abhyasis do complain: "My head becomes so heavy, my eyes are hurting," and it is because of this. The struggle is to retain the thought, because the definition says that meditation is all about retaining the thought for as long as you can.

In Sahaj Marg meditation, we move on from this initial thought to dissolving in the feeling of the presence of the Divine Light. You have to feel that presence and while you are feeling that presence slowly you disappear. The ego is gone; you are not even there to experience it.

In Sahaj Marg meditation, we move on from this initial thought to dissolving in the feeling of the presence of the Divine Light. You have to feel that presence and while you are feeling that presence slowly you disappear. The ego is gone; you are not even there to experience it.

A few days back I was sharing an example from Babuji Maharaj's life when Lord Krishna Maharaj was restless to merge in Babuji Maharaj. That was a crucial moment. Lalaji Maharaj was scared: "What will happen to my Ram Chandra if Lord Krishna merges in him? His body will be shattered, and his consciousness will not be able to withstand such a powerful entity as Lord Krishna." So the moment the intention of Lord Krishna was revealed to him, he immediately communicated to our Babuji Maharaj and said, "Be careful; be on alert! He is descending, he wants to merge

in you.” Instantly Babuji Maharaj spread himself throughout the universe. Lord Krishna managed to merge in Pujya Shri Babuji without causing any damage. It was the wisdom of Babuji Maharaj that allowed him to expand himself infinitely so that the merging of the Infinite in him was complete to the satisfaction of the Lord.

It was the wisdom of Babuji Maharaj that allowed him to expand himself infinitely so that the merging of the Infinite in him was complete to the satisfaction of the Lord.

6

For us, even if we receive a small dose of transmission we are gone. We enjoy it and say, “What a lovely *samadhi* we had!” Is *samadhi* good? It is food for thought: sometime yes, sometimes no. It only shows our weakness, if you look at it from the perspective that you are knocked out with a small dose of transmission. Imagine when He merges in you, what will happen to you? Will you be shattered or alive, expanding or contracting? So it is very important to expand to this level of consciousness. This is possible only through the Guru’s grace, but the Guru’s grace will not work unless and until we prepare ourselves.

The other day I was asking you, “When the transmission starts to flow, is the trans-

mission the cause or the effect?” And whose cause and whose effect is it? Meaning, is transmission triggered by the Master as a cause or as an effect? Is it the effect of an abhyasi’s devotion or is it the Master causing it to happen? Some people say, “It is the Master who is causing the transmission to happen,” but my experience so far shows it is otherwise. Master’s business is of course to transmit, being the Source of transmission, but it starts pouring like torrential rains when there is a deserving *patra* [vessel] in front of him. When abhyasis have their hearts so open, when they have created that vacuum, when they have prepared themselves so much, then it is no longer a drizzle, it will become a torrential rain.

Some people say, “It is the Master who is causing the transmission to happen,” but my experience so far shows it is otherwise...

it starts pouring like torrential rains when there is a deserving *patra* [vessel] in front of him.

Coming back to consciousness: consciousness, awareness and conditions are somehow synonymous to me at some level, if looked at from a practical perspective. Let us say

I have a particular state of mind, and I am aware that the condition is so good. I go out after meditation to work. It is not just about holding that condition; I must be able to radiate that condition wilfully, consciously, and with the confidence that wherever I go it will spread its fragrance on its own. That is why we have this sankalpa prayer: “Everything around me is absorbed in Godly remembrance.”

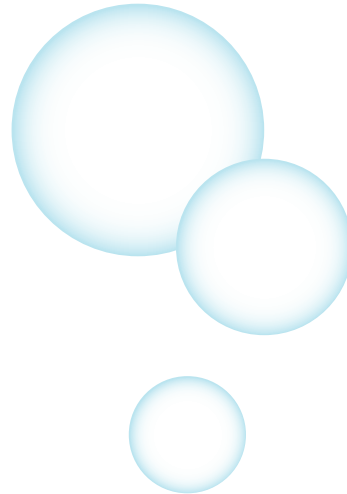
So after meditation, think for a while that, “The condition which is within me is also outside me; everything around me is absorbed in a similar state. When I look at people, or talk to them, or listen to them, or nothing is happening and I am silent, let that condition spread everywhere, not just here, but let consciousness expand wherever it can go.”

Meditation is not all about becoming passive. We have to pursue this in a meditative way, but in a very active way; meditatively active. Inner poise must be there, but this poise must become dynamic. Poise is not the only condition. Whatever condition may come to us, it must overflow through us. It must become dynamic and touch others.

There are so many possibilities through Sahaj Marg. Any limits that we place will be because of ourselves, having become the burden of our points of view.

Inner poise must be there,
but this poise must become
dynamic...

Whatever condition may come
to us, it must overflow through
us. It must become dynamic and
touch others.



This article was compiled from two talks given by Kamlesh D. Patel at the Babuji Memorial Ashram in Manapakkam. The first was given on the 8th of November 2015 in the Auditorium to new preceptors, and the second was given on the 10th of November 2015 on Diwali, in the Meditation Hall to all abhyasis. The text has been edited for publication.