

**Raghavan Iyer excerpt ‘Between Heaven and Earth:
Cooperating With the Evolutionary System’**

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BETWEEN HEAVEN AND EARTH

COOPERATING WITH THE EVOLUTIONARY SCHEME

The great antique heart, how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men.... A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else – it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!

The essence of our being, the mystery in us that calls itself ‘I’, – what words have we for such things? – it is a breath of Heaven, the highest Being reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture for the UNNAMED?

THOMAS CARLYLE

Rounds and Races are integral to cosmic and human evolution. This septenary teaching is of crucial significance to the conceptual framework of the Gupta Vidya. Metaphysics and ethics are fused in one unbroken series of instinctual and intuitive states of unfolding monadic consciousness in slowly evolving material vestures. Of the seven planes of Kosmic consciousness, the lower four *rupa* planes provide the seemingly objective matrix for the seven globes of the Earth Chain. The upper three *arupa* planes are almost incomprehensible by the uninitiated and are closely connected with the ineffable mystery of Mahatic self-consciousness, at once the source and support of universal progress upon the seven globes of human evolution.

These seven *planes* correspond to the seven *states* of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. But before he can attempt to attune, he must awaken the three “seats” to life and activity.

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Any human being who is truly serious about activating these dormant spiritual centres and selflessly attuning them to the three higher planes of Kosmic consciousness must think away entirely from the enveloping vestures and move upon the “waters of Space”, the empyrean of ‘airy nothings’, the Akashic void

within the Hebdomadic Heart, the Kingdom of Heaven on Earth. In the alchemical process of progressive self-attenuation the enlightened person makes fruitful discoveries about the limits and possibilities, the tendencies and tropisms, of all the varying classes of elementals in the illusory vestures. If any seeker of truth is Buddhist regarding the broad scheme of evolution, which is triple in function and sevenfold in the great circlings of globes by the Monadic Host, then the voluntary assumption of incarnation by Divine Self-consciousness at a certain critical stage of global evolution yields a richer view of the true stature of being human, God *in actu*.

If any sensitive person fully thought out what it means to be a self-conscious being, making meaningful connections in reference to all aspects of life and death, then one would verily become capable of cooperating with the evolutionary scheme by staying in line with those gods and sages who are the unthanked Teachers of Humanity. No such fundamental revolution in consciousness is possible without becoming intensely aware of both motive and method. Motive has to do with morality in the metaphysical sense, the rate of vibration of one's spiritual volition. Is the individual soul consciously seeking to help, heal and elevate every single life-atom? Or, owing to fear, ignorance, suspicion and doubt, is the fugitive soul trapped in a mechanical repetition of moribund hostilities inimical to those whom it irrationally and unintentionally injures? Through unremitting attention to such internal obstructions, one could rise above the lower or lunar planes of consciousness, seeing compulsive tendencies for what they are, and thus introduce by renewed acts of noetic will a strong current of spiritual benevolence. This would be the basis of Bodhisattvic ethics, a joyous mode of relaxed breathing. In pursuing this Aquarian life-style, one is certain to encounter various difficulties in the realm of the mind in regard to one's permeability to astral forces, one's personal vulnerability to reversals, perversion and pride, and also a strange susceptibility to distortions and awkwardnesses that come between what is spontaneously felt at the core of one's being and its deliberate enactment in the chaotic context of social intercourse.

One would have to become mathematically objective about the fluctuating patterns of mental deposits and tendencies that have cut deep grooves in the volatile vestures of personal existence. One would have to see all this in relation to human evolution as a whole, asking relevant questions about the uncouth Fourth Race as well as concerning what one really learnt in the first sub-race of the Fifth Race of original thinkers and theophilanthropists who were effortlessly capable of creative ideation and concentrated endeavour. In asking such questions one has to lift ethical sensitivity beyond the level of the individual monad, through active concern with all humanity, to cosmic planes of cognition.

In so doing one could gradually come to make fundamental readjustments in the elusive relationship between one's lower and higher centres of perception, volition and empathy. . .
