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The Earthly Universe

The term implies that the universe is limited to earthly perception.

However, it does not imply that it is limited in principle.

One limitation arises from the spatially restricted human senses, especially sight and touch. Another limitation arises from limited thinking ability.

The planets in our system that we can physically see correspond to the level of development of earthly evolution. Apparently, at this stage, none of the planets in the solar system show life similar to that on Earth. The search for life on these placeholders is therefore worthless. With a theoretically conceivable highly developed sensory consciousness, past and future stages of all planets and objects in solar space could be recognised in at least 7×7 form variants, some of which are only rudimentarily developed. Only the solar Logos itself and beings in the Cosmic outside solar space have such an overview.

The entire solar space presents a picture full of movement and life in various stages of development and forms. The planetary sphere is only one of many form variations. The Tibetan (books by A. Bailey) indicates that our solar system comprises more than 100 planets, most of them in 'higher space'.

It is also apparent that the size pattern of earthly visibility cannot be transferred to the overall picture. In the next higher stage of development, Venus is the largest main planet in relation to the earthly universe, and some asteroids are larger than some of the solar planets. At an even higher level, Jupiter and Venus are inhabited by human-like, higher life forms. We recall the statement by Master M. in the diaries, in which he mentions to H. Roerich: 'We are Uranites.'

The coming embodiment of the Earth in a higher form is also already in place. In the foreseeable future, part of the earthly souls will migrate to it.

The firmament of the earthly universe, the entire infinite starry space, is a reflection of countless lower and higher stages of cosmic events. However, the stars visible to us correspond only to the level at which the earthly realm currently finds itself. It may be helpful for theosophical thinking to imagine the actual space of our solar system in its immense diversity as analogous to the earthly universe described above. In contrast to the feeling of isolation of the earthly position, the comprehensive space shows an infinity of connections in the sense of exchange between almost all solar objects.

When one approaches the solar universe in its diversity mentally, a living thought arises. Since this thought is a spatial being, it becomes a mediator and guide to the higher spheres through cultivation in practice.

For the sake of completeness, it should be mentioned that, analogous to the higher levels, there are also a few darker areas below the earthly universe.

To a highly developed perception, the earthly universe appears as a twilight part of the predominantly luminous solar system.

The shadowy, slightly blurred character of the earthly universe in solar space, viewed from a position corresponding to that of Uranus in the solar system, leads to an explanation of the Buddhist concept of Maya. The components that darken and blur the image illustrate the concept. From the nobler parts of the emotional (astral) to the valuable contents of the mental to the divine origins of the spiritual, we theosophists recognise the enduring light. Everything else outside of earthly human beings and planet Earth falls under the concept of Maya.

However, the most original spiritual element must be added to the luminous, which slumbers deep within the physical and urges and calls for liberation. This imprisoned spiritual element remains an occult secret, although its existence was somewhat revealed by R. Steiner in his lectures on anthroposophy. With this disclosure, however, he went against a joint decision of the brotherhood.