

Multiverse Mind Newsletter

Keynote

“Poor ones! Who has bestowed on you the curse of self?”

M.

Stories of Wisdom



The Call for Help

The link with Hierarchy

There once lived a venerable Teacher who not only provided instruction in the practical subjects, but also helped his students in many other ways. The Teacher possessed, among other abilities, an intense and deep insight. The pupils were confident that their Teacher would always come to their help, even without being asked.

Once the Teacher said to the closest disciple, “Listen to what is being said by your inmost self,” and smiling, he added, “It says, help!” The disciple became embarrassed and tried to assure the Teacher that he never wanted to burden Him with requests. The Teacher calmed him and explained, “My friend, I am confident that neither your heart nor your mind asked for help. They know that My help will come at the right time, but the depth of the consciousness directs the voice toward the Teacher in one call—Help!

“Do not be disturbed by this cry from your inner being, for therein is contained a unique link with Hierarchy. You did not ask for riches or honors. Your being, expressing itself in that one word, said, ‘Guide me!’ You did not make any conditions, but simply wanted to say, ‘Do what is best.’ You are confident that all will be done for the good, and if you do not recognize at once which is the right way, you are nevertheless confident that the best measures will be taken.

“You have heard about the *three kinds of thinking*—by the brain, the heart, and the consciousness. The brain is reasonable, the heart is sensitive, and the consciousness is wise. Your consciousness calls out to the Guide, ‘Help!’ and My consciousness says the same thing, and My Guide’s consciousness will speak so also. There is no burdening in this call. The arm is stretched upwards, knowing that the Hand of Help will be extended during this dangerous ascent. And it is not for us to judge where the danger lies.” M.

Cosmology



Esoteric Cosmology

Creation and Destruction of the Universe according to “Secret Doctrine” of H.P. Blavatsky

Creation and Destruction of the Universe

Upon inaugurating an active period, says the *Secret Doctrine*, an expansion of the divine Essence from without inwardly and from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion.

In like manner, when the passive condition is resumed, a contraction of the divine Essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and 'darkness' solitary and alone, broods once more over the face of the 'deep.'

To use a metaphor from the Secret Books, which will convey the idea still more clearly, an out-breathing of the 'unknown Essence' produces the world; and an inhalation causes it to disappear. This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end." - (See *Isis Unveiled*, Vol. II pp. 264-265; also *Secret Doctrine*, Vol. I "The Days and Nights of Brahma" in Part II.)

This passage will be explained, as far as it is possible, in the present work. Though, as it now stands, it contains nothing new to the Orientalist, its esoteric interpretation may contain a good deal which has hitherto remained entirely unknown to the Western student.

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Wisdom



Dependent Origination

A novel/old approach to the nature of the “self” and “consciousness”

In his book “[Ethics for the new Millennium](#)”, the Dalai Lama outlines, in his characteristic way, the ontological foundation of our “inter-dependence”, and therefore the need for reciprocity and compassion. We present here the relevant excerpt:

Dependent Origination and the Nature of Reality

There is often a gap between the way in which we perceive phenomena and the reality of a given situation – often a source of much unhappiness. This is especially true when we make judgments on the basis of a partial understanding, which turns out not to be fully justified. Before considering what a spiritual and ethical revolution might consist in, let us therefore give some thought to the nature of reality itself.

When we consider the matter, we start to see that we cannot finally separate out any phenomena from the context of other phenomena. We can only really speak in terms of *relationships*. When we consider reality itself we quickly become aware of its infinite complexity, and we realize that our habitual perception of it is often inadequate.

As a means to understanding this complexity, I find the concept of *dependent origination* (in Tibetan, *ten del*), articulated by the Madhyamika (Middle Way) school of Buddhist philosophy, to be particularly helpful. According to this, we can understand how things and events come to be in three different ways.

At the *first level*, the principle of cause and effect whereby all things and events arise in dependence on a complex web of interrelated causes and conditions, is invoked.

On the *second level*, *ten del* can be understood in terms of the mutual dependence which exists between parts and whole. Without parts, there can be no whole; without a whole, the concept of parts makes no sense. The idea of “whole” is predicated on parts, but these parts themselves must be considered to be wholes comprised of their own parts.

On the *third level*, all phenomena can be understood to be dependently originated because, when we analyze them, we find that, ultimately, they lack independent identity. This can be understood from the way in which we refer to certain phenomena.

If we take **consciousness** itself as the object of our investigation, although we tend to think of it in terms of something intrinsic and unchangeable, we find that it, too, is better understood in terms of dependent origination. This is because apart from individual perceptual, cognitive, and emotional experiences, it is difficult to posit an independently existing entity. Rather, consciousness is more like a construct which arises out of a spectrum of complex events.

If it is true that no object or phenomena, not even the “**self**”, exists inherently, should we then conclude that, ultimately, nothing exists at all? Or is the reality we perceive simply a projection of the mind, apart from which nothing exists?

No. When we say that things and events can only be established in terms of their dependently originating nature, that they are without intrinsic reality, existence, or identity, we are not denying the existence of phenomena altogether. *The “identitylessness” of phenomena points rather to the way in which things exist: not independently but in a sense interdependently.* Far from undermining the notion of phenomenal reality, I believe the concept of dependent origination provides a robust framework within which to situate cause and effect, truth and falsity, identity and difference, harm and benefit. It is, therefore, quite wrong to infer from the idea any sort of nihilistic approach to reality. A simple nothingness, without any sense of an object being this and not that, is absolutely not my meaning.

Because our interests are inextricably linked, we are compelled to accept ethics as the indispensable interface between my desire to be happy and yours.

Consciousness



Is Consciousness Universal?

By Christof Koch

*For every inside there is an outside,
and for every outside there is an inside;
though they are different, they go together.*
-Alan Watts, *Man, Nature, and the Nature of Man*

My church teaches that whereas animals, as God's creatures, ought to be treated well, they do not possess an immortal soul. Only humans do.

Even as a child, to me this belief felt intuitively wrong. These gorgeous creatures had feelings, just like I did. Why deny them? Why would God resurrect people but not dogs? This core Christian belief in human exceptionalism did not make any sense to me. Whatever consciousness and mind are and no matter how they relate to the brain and the rest of the body, I felt that the same principle must hold for people and dogs and, by extension, for other animals as well.

It was only later, at university, that I became acquainted with Buddhism and its emphasis on the universal nature of mind. Indeed, when I spent a week with His Holiness the Dalai Lama earlier in 2013 [see "The Brain of Buddha," *Consciousness Redux*; *Scientific American Mind*, July/August 2013], I noted how often he talked about the need to reduce the suffering of "all living beings" and not just "all people."

My readings in philosophy brought me to panpsychism, the view that mind (psyche) is found everywhere (pan). Panpsychism is one of the oldest of all philosophical doctrines extant and was put forth by the ancient Greeks, in particular Thales of Miletus and Plato.

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Community



Establishing Global Spirituality [part-2]

A common path to spiritual power

*"We must feel part of all space and time, of the greatness and wonders of the universe.
We must re-establish the unity of our planet and of our beings with the universe and divinity."
-Robert Muller, *New Genesis: Shaping a Global Spirituality**

Re-establishing our unity with earth and spirit is encouraged in classrooms across the country. Multicultural, global, environmental, and arts education teach children the occult formulas that once linked the world's shamans, voodoo priests and medicine men to their respective spirit guides. While words will differ from culture to culture, the pagan practices within earth-centered traditions are similar around the world.

Today, over half of these religious practices are sweeping into our nation's classrooms. Accepted as means to multicultural understanding, they are actually being used to establish earth-centered spirituality. The following practices from Chart (above?) represent only a tiny drop in a rising flood of occult stimuli.

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Cosmos



Huge Hole Found in the Universe

The universe has a huge hole in it that dwarfs anything else of its kind.

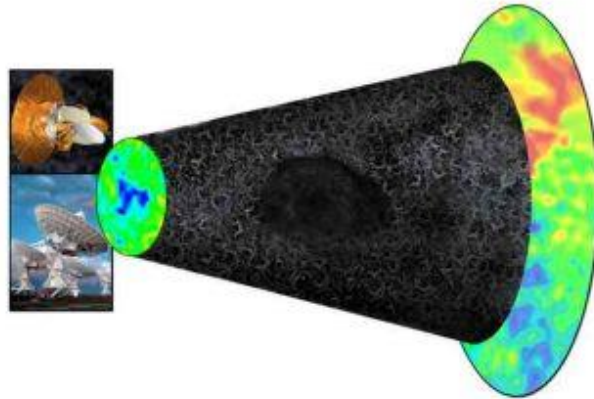


Illustration of the effect of matter on the cosmic microwave background (CMB). On the right, the CMB is released shortly after the Big Bang, with tiny ripples in temperature due to fluctuations in the early universe. As the radiation traverses the universe, it experiences slight perturbations. In the direction of the giant newly-discovered void, the WMAP satellite (top left) sees a cold spot, while the VLA (bottom left) sees fewer radio-emitting galaxies. (Image credit: Bill Saxton, NRAO/AUI/NSF, NASA)

The universe has a huge hole in it that dwarfs anything else of its kind. The discovery caught astronomers by surprise.

The hole is nearly a billion light-years across. It is not a black hole, which is a small sphere of densely packed matter. Rather, this one is mostly devoid of stars, gas and other normal matter, and it's also strangely empty of the mysterious "[dark matter](#)" that permeates the cosmos. Other space voids have been found before, but nothing on this scale.

Astronomers don't know why the hole is there.

"Not only has no one ever found a void this big, but we never even expected to find one this size," said researcher Lawrence Rudnick of the University of Minnesota.

Rudnick's colleague, Liliya R. Williams, also had not anticipated this finding.

"What we've found is not normal, based on either observational studies or on computer simulations of the large-scale evolution of the universe," said Williams, also of the University of Minnesota.

The universe is populated with visible stars, gas and dust, but most of the matter in the universe is invisible. Scientists know something is there, because they can measure the gravitational effects of the so-called dark matter. Voids exist, but they are typically relatively small.

The gargantuan hole was found by examining observations made using the Very Large Array (VLA) radio telescope, funded by the National Science Foundation.

There is a "remarkable drop in the number of galaxies" in a region of sky in the constellation Eridanus, Rudnick said.

The region had been previously been dubbed the "WMAP Cold Spot," because it stood out in a map of the Cosmic Microwave Background (CMB) radiation made by NASA's Wilkinson Microwave Anisotropy Probe (WMAP) satellite. The CMB is an imprint of radiation left from the Big Bang, the theoretical beginning of the universe.

"Although our surprising results need independent confirmation, the slightly colder temperature of the CMB in this region appears to be caused by a huge hole devoid of nearly all matter roughly 6 to 10 billion light-years from Earth," Rudnick said.

Photons of the CMB gain a small amount of energy when they pass through normal regions of space with matter, the researchers explained. But when the CMB passes through a void, the photons lose energy, making the CMB from that part of the sky appear cooler.

Robert Roy Britt [space.com]