

# Multiverse Mind Newsletter

## Keynote

*"...but drawing towards and contemplating the vast sea of beauty...beauty absolute, separate, simple, and everlasting..." -  
Plato, Symposium*

## Stories of Wisdom



## *The Supermundane World*

*The test of its necessity*

Man cannot live without at least some idea about the Supermundane World. In this, one may recall the parable about a man who denied the existence of that World:

A certain pompous fool argued that his life was connected only to the Earth.

A Rishi asked him, "Do you really insist that you need only the Earth, and nothing of the Supermundane?"

The fool persisted, and the Rishi requested that he conduct a test, "Lie down with your face in the dirt and see how long you can survive with the Earth alone!"

The fool answered indignantly, "Do you wish me to suffocate?"

But the Rishi smiled, "Apparently you cannot live even a short time without the Supermundane." Thus in a few words, the presence of the Supermundane World was affirmed.

Connected with this, the Wisdom of the East tells us also about the essential need for sleep. Even the most powerful ruler cannot survive without sleep, which is a path to the Supermundane.

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## Intersections



# Seven Key Ideas of Modern Physics

*“The miracle is not what are the laws of the Universe but that it has such laws” A. Einstein*

Modern Physics has introduced several new concepts and ideas in our lives, concepts that changed irreversibly the way we view and understand the world. These ideas replaced older ones in our way of thinking and it is certain that they will be replaced by other, better, more complete and more fundamental ones in the future. Below we list some of the most important ones in hope that they might inspire us.

### 1. The idea of Universality: the laws of physics are the same everywhere

A. Einstein: "the miracle is not what are the laws of the Universe but that it has such laws"

The idea is a simple one: The laws of physics are the same everywhere; here on Earth, in a-Centauri, near the center of a Galaxy, or next to a black hole. They are therefore independent of space (location) but also time (yesterday's laws are valid today too).

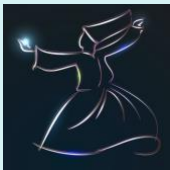
One might ask why this is so. The explanation is not simple. Let us say that this is the way Nature is. This fact makes our lives easier; imagine a Universe with laws that change from one place to next...a nightmare for those trying to study and understand it.

The law of Universality is behind many modern scientific endeavors. We won't have being able to go to the Moon if we did not know for sure that the laws of gravity are identical beyond Earth. We will not look for exoplanets or search for the E.T. if life obeyed different laws out there.

When Newton conceived the Law of Gravity what he realized was not that the apple falls because of Earth's gravitational attraction; everybody knows that. He realized that the same force that acts on the apple holds the Moon on its trajectory around Earth and Earth around the Sun. He realized the Universality of the law of gravity thus revealing the dynamics behind celestial motion.

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## Wisdom



# Sufism [Part-1]

*The main duty of this life is Meditation on the Unity of Deity, the Remembrance of God's Name, and Progression in the Path.*

Sufism is the esoteric aspect of Islam. In modern language it might also be referred to as "Islamic spirituality". It is that mode of the religious life of the Sufi in Islam in which the emphasis is placed not so much on the performances of external ritual as on the activities of the inner life.

Two origins of the word *sufi* have been suggested. Commonly, the lexical root of the word is traced to *ṣafā*, which in Arabic means "purity". Another origin is *ṣūf*, "wool", referring to the simple cloaks the early Muslim ascetics wore. According to the medieval Iranian scholar Abu Ryhan al-Biruni, the word *sūfi* is derived from the Greek word *sofia* (σοφία), meaning wisdom.

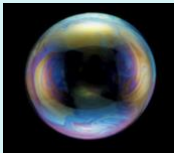
*I define the world sufi in wide terms by applying it to anyone who believes that it is possible to gave direct experience of God and who is prepared to go out of his way to put himself in a state whereby he may be enabled to do this.* – J. Spencer Trimingham.

Although philosophies vary between different Sufi sects, Sufism as a whole is primarily concerned with direct personal experience, and as such is often compared to Zen Buddhism and Gnosticism. Gnosticism is a blanket term for various religions and sects most prominent in the first few centuries A.D. Many elements of Neoplatonism and Gnosticism are pre-Christian, and it is generally accepted that orthodox Christianity and its canonical text. The Greek mystical ideas were in the air and easily accessible to the Moslem inhabitants of Western Asia and Egypt, where the Sufi theosophy first took shape. When it is added that much of speculation of Sufism agrees with that we find, for example, in the writings of Dionysius the Areopagite, we are drawn irresistibly to the conclusion that Neoplatonism poured into Islam a large tincture of the same mystical element in which Christianity already steeped.

Sufism is a particular method of approach to the Reality (*haqiqa*), making use of intuitive and emotional spiritual faculties which are generally dormant and latent unless called into play through training under guidance. Hence the great importance the guides attached to permission to recite mystical exercises and undertake retreats for thereby the burden is adjusted to the capacity of the individual. A *tariqa* was a practical method to guide a seeker by tracing a way of thought, feeling and action, leading through a succession of stages in integral association with psychological experiences called "states" to experience of divine Reality. At first *tariqa* meant this gradual method of contemplative mysticism.

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*Mind*



## *What is the Nature of Intellect [Mind]?*

*We will have to examine this Nature, the Intellectual...Plotinus*

Perhaps it is ridiculous to set out enquiring whether an Intellectual-Principle has place in the total of being: but there may be some to hesitate even as to this and certainly there will be the question whether it is as we describe it, whether it is a separate existence, whether it actually is the real beings, whether it is the seat of the Ideas; to this we now address ourselves.

All that we see, and describe as having existence, we know to be compound; hand-wrought or compacted by nature, nothing is simple. Now the hand-wrought, with its metal or stone or wood, is not realized out of these materials until the appropriate craft has produced statue, house or bed, by imparting the particular idea from its

own content. Similarly with natural forms of being; those including several constituents, compound bodies as we call them, may be analyzed into the materials and the Idea imposed upon the total; the human being, for example, into soul and body; and the human body into the four elements. Finding everything to be a compound of Matter and shaping principle- since the Matter of the elements is of itself shapeless- you will enquire whence this forming idea comes; and you will ask whether in the soul we recognize a simplex or whether this also has constituents, something representing Matter and something else- the Intellectual-Principle in it- representing Idea, the one corresponding to the shape actually on the statue, the other to the artist giving the shape.

Applying the same method to the total of things, here too we discover the Intellectual-Principle and this we set down as veritably the maker and creator of the All. The underly has adopted, we see, certain shapes by which it becomes fire, water, air, earth; and these shapes have been imposed upon it by something else. This other is Soul which, hovering over the Four [the elements], imparts the pattern of the Kosmos, the Ideas for which it has itself received from the Intellectual-Principle as the soul or mind of the craftsman draws upon his craft for the plan of his work.

The Intellectual-Principle is in one phase the Form of the soul, its shape; in another phase it is the giver of the shape- the sculptor, possessing inherently what is given- imparting to soul nearly the authentic reality while what body receives is but image and imitation.

But, soul reached, why need we look higher; why not make this The First?

A main reason is that the Intellectual-Principle is at once something other and something more powerful than Soul and that the more powerful is in the nature of things the prior. For it is certainly not true, as people imagine, that the soul, brought to perfection, produces Intellect. How could that potentiality come to actuality unless there be, first, an effective principle to induce the actualization which, left to chance, might never occur?

The Firsts must be supposed to exist in actuality, looking to nothing else, self-complete. Anything incomplete must be sequent upon these, and take its completion from the principles engendering it which, like fathers, labour in the improvement of an offspring born imperfect: the produced is a Matter to the producing principle and is worked over by it into a shapely perfection.

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