

Multiverse Mind

Newsletter

Keynote

“One may be sure that a moment of tense silence can immediately summon High Help. The silence then ends with a deep sigh.”

M.

Stories of Wisdom



The three Arhats

For those who ask for miracles

Three Arhats impudently besought Buddha to permit them to try a miracle. Buddha placed each one in a dark room, and locked them in. After a long time the Blessed One called to them and asked what they had seen.

Each one told about different visions. But Buddha said, “Now you must agree that miracles are not useful, because you did not perceive the main miracle. For, you could have sensed an existence beyond the visible, and this sensation could have directed you beyond the limits of Earth. But you continued to be conscious of yourselves as seated on the Earth and your thoughts attracted to the Earth waves of the elements.

The swelling of the Elements evoked agitations in various countries. You caused rocks to fall and destroyed ships with a hurricane. You saw a red beast with a flaming crown, but the fire attracted by you from out of the abyss burned the houses of defenseless ones—go and bring help!

You saw a dragon with the face of a maiden, simultaneously causing waves to wash away fishing boats—hasten with assistance!

You saw an eagle flying, and a hurricane destroyed the harvest of toilers—go and bring amends!

Where then is your usefulness, O Arhats? An owl in the hollow of a tree has passed the time more usefully. Either toil on the Earth in the sweat of your brow, or in a moment of solitude lift yourselves above the Earth. But let not the useless commotion of the elements be the occupation of the wise.”

Verily, a feather falling from the wing of a small bird produces a thunderclap in the far-off worlds.

Inhaling air, we are attuned to all worlds. The wise one proceeds from the Earth upwards, for the worlds will reveal to each other their wisdom. Repeat this parable to those who demand miracles.

M.

Cosmology



Seven Surprising Things About the Universe

From its expansion and acceleration to dark matter and energy, the universe continues to amaze and perplex us.

Modern Cosmology is the study of the largest-scale structures and dynamics of the Universe and is concerned with fundamental questions about its formation and evolution. For most of human history, it was a branch of metaphysics and religion. Cosmology as a science originated with the principle which implies that celestial bodies obey identical physical laws to those on Earth, and Newtonian mechanics, which first allowed us to understand those laws.

Cosmology began with the twentieth century development of Albert Einstein's general theory of relativity and better astronomical observations of extremely distant objects. These advances made it possible to speculate about the origin of the Universe, and allowed scientists to establish the Big Bang Theory as the leading cosmological model.

Cosmology draws heavily on the work of many disparate areas of research in physics. Areas relevant to cosmology include particle physics, experiments and theory, astrophysics, general relativity, and plasma physics. Since the Universe itself started as an infinitesimally small anomaly (singularity) the laws of infinitely small govern its evolution the same way a seed determines the fully grown tree structure. Thus, Cosmology unites the physics of the largest structures in the Universe with the physics of the smallest structures in the Universe. Developing a complete theoretical model has implications in both the Philosophy of Science and Epistemology. For example, it would clarify some of the meaningful ways in which people can ask the question "why do we exist?".

We will start this journey into the world of modern Cosmology by naming some of the most amazing facts about the Universe.

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Wisdom***Sufism [Part-2]***

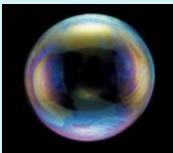
Sufism may be termed the religion of the heart, as opposed to formalism and ritualism.

Sufism in its best known forms must be considered to be the philosophy of Mohammedanism and to represent the protest of the human soul against the formalism and barrenness of the letter of the Quran. Still there is much in favor of Schmokler's assertion (*Essai sur les ecoles philosophique chez les Arabes*) that Sufism is neither a philosophical system nor the creed of a religious sect, but simply a *way of living*.

The *Dabistan* maintains the identity of the pure Sufis and that of Platonism and it has popularly been supposed that Sufism has borrowed very much from the Vedanta and from Plato and Aristotle; it has even been confidently asserted that the similarity is so striking to the student, that it is a most easy matter to find identical statements in either of them. We must confess that our study does not prove the assertion. The similarity is to be accounted for by the universality of truth.

Graham maintains that, "any person or a person of any religion or sect, may be a Sufi. The mystery lies in this: a total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition, doubt, or the like, but of the practical mode of worship, ceremonies, etc., laid down in every religion, which the Mohammedans term *Sheriat*, being the law, or canonical law; and entertaining solely mental abstraction, and contemplation of the soul and Deity, their affinity, etc." In short, Sufism may be termed the religion of the heart, as opposed to formalism and ritualism.

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Consciousness***Establishing Global Spirituality [part-1]***

Suggestions on how this can be done.

What is needed is a shift in consciousness commensurate with the shift to a global society, emphasize global interdependence? Explore a major shift in belief systems with regard to our children and our future."

- Phil Gang, director of The Institute for Educational Studies

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