

14) Stephen Hawking



Mea culpa, no other or institution is accountable for this student work. Stephen's soul not measurable by science standards, tis' glorious!

O MY SERVANT! Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world. ~. Bahá'u'lláh

There is a standard, a Medium, by which to measure qualium of the soul, the Manifestation and their book.

The subject of investigation is gravity. The number of digressions is concerning. However, this one has much gravity. This morning reflecting on Stephen Hawking, the question of "Why can't we remember the future?" is recalled. Profound. This needs to be written. Thoughts of him brought tears, his amyotrophic lateral sclerosis, ALS, atrophy of the myelin of his nerve wiring in the spinal cord lost its insulation and they short circuited. His statement and conclusion that there is no God and no need for God is to be examined as well. The Báb defiantly indicated that Stephen's deeds and words are perfect given his station and understanding. All those who publicly argued with the Báb were didactically reduced to dust. Stephen Hawking demonstrated commitment, perseverance, wonder and awe, critical thinking and discernment, patience upon patience, orderliness, endurance, insight, humility, gratitude for little things like wheel chairs

and voice synthesizers, enthusiasm, tolerance, love as the lover and loved one, fatherhood, and much more. By all of these virtues, he caused the Creator to be known. Even his mathematics and physics caused the Creator to be known. Baha'u'llah advises us "Be thou of the people of hell-fire but be not a hypocrite". The people of hell fire would suggest being an infidel, unbeliever, or denier. So, the question summoned: If an atheist demonstrates all the virtues except one, acknowledgment of the Creator, and a professor of the Creator demonstrates no other virtues, who is closer to the Creator? Please may Mirza Midhi escort Stephen to his Father's presence.

Regarding the question "Why can't we remember the future?" There are many answers, but the one of the most important, is that our perception and reality of free will would be non-existent. Our development of individuation would be severely crippled, worse than ALS. If we remembered all that we will do, if we remembered the future, then we would not develop the perception of having the free will to decide to do it since it is already known. Just as we do not perceive free will to change the past, to change what we have decided and done. (But a secret power to re-interpret the past and those who have passed is enfolded within our free will, should we so choose. Viktor Frankl gave us the equations to do so.)

Upon death, our knowledge will, rational soul, not be limited by time/space, but by will, by choice, only. In that world, time does not have the same limitations as our walk about world does; just as some aspects of this world, atomic, sub-atomic and inner electron, does not have the same time limit as our walk about world. The world of time allows us to develop virtues. We forgive, because we cannot change past decisions and actions by ourselves and past actions and decisions by others. The virtue of acceptance also requires the barrier of past as well as many other virtues. Stephen is now realizing the ALS created in him vast potential and unfolded in his individual soul a brilliant sun of virtue. If we remembered the future, how would we develop Trust? Confidence? Equanimity? Time is thought to be the Will of the Creator. It is, in that, it causes the Creator to be known as reflected from our soul. That is the pool of reflection, "in His image."

Writing can be a form of narcissism, gazing back into the pool of past thoughts. As any art form it also allows the artist to "Know thyself." Heads tails is but one coin.

Again, this morning, this student was contemplating Stephen Hawking. How his personhood was standing, his whole life, on the edge of a black hole

of his disease and radiating to us light of his perseverance, his courage, his steadfastness, his diligence, and his truthfulness. His life is one of the greatest proofs that agree with his mathematical calculations, that light does escape from a black hole, is true.

Again, early morning imaginary conversation with Stephen Hawking, this student reflected on his statement that there is no God and there is no need for God. He now expresses that he better understands the truth of his own words that he did not understand before. That there is no God in the universe is true. Dr Hawking cognizes that the uncreated cannot be contained in the creation, neither the contingent or the divine aspects of creation; the painter cannot step into the painting nor does the painting comprehend the painter.¹⁾ He further cognizes that there is no need for God is true. However, God is present, manifested as Primal Will, at all places at all times, whether needed or not. As Carl Jung conveyed and confirmed by his epitaph: **VOCATUS ATQUE NON VOCATUS DEUS ADERIT, (BIDDEN OR NOT BIDDEN, THE GOD IS PRESENT)**

So there is no need for God. Stephen told us the understanding he had which increased since leaving the realm of space correlated to time and entering the realm of meaning correlated to purpose. It is a certain promise that each and every one of us will have a better understanding of what we said and did after we leave time in space and enter meaning and purpose.

Apparently we just choose to re-cognize Gods presence as signs around and within us. Every second of every minute of every day the Creator is giving us personalized messages that we might know ourselves and thereby know our Creator. `Abdu'l-Bahá says "**the omnipresence of God is in the aspect that, pantheism can be seen as true, if it is recognized that every single reality in creation manifests one of the names or attributes of God.**" Stephen is correct; there is no need for God. Parallel thinking will illustrate this. There is no need for you since you exist. There's no need for God since God exists. Stephen Hawking is a keen truthful mirror with manifold virtues.

Truthfulness is the foundation of all human virtues. Without truthfulness progress and success, in all the worlds of God, are impossible for any soul. When this holy attribute is established in man, all the divine qualities will also be acquired. `Abdu'l-Bahá

So, by the authority as a prisoner of forty years to serve humanity, `Abdu'l-Bahá, Stephen Hawking is promised all of the other virtues. Huwa, three fold three cubed, it shall be. Stephen was what he is what he is becoming as good man.

It is interesting how the pivotal virtue changes with the Manifestations preference. This age, truthfulness is a pivotal virtue. In the age of Confucius, it is benevolence, in the age of Buddha compassion. In the age of Muhammad it was submission, in the age of Christ, it was love, from the teachings of Hermes as Heraclitus as Zarathustra H-uni-triad Humata, "Good thoughts", Hukhta "Good words" and Hvarshta "Good deeds.", from the dispensation of Moses, justice to see another as oneself. All of these are facets of Oneness. The Primary Singular Radiation of the White Whole is the Manifestations.

Now, formation is of three kinds and of three kinds only: accidental, necessary and voluntary. The coming together of the various constituent elements of beings cannot be accidental, for unto every effect there must be a cause. It cannot be compulsory, for then the formation must be an inherent property of the constituent parts and the inherent property of a thing can in no wise be dissociated from it, such as light that is the revealer of things, heat that causeth the expansion of elements and the solar rays which are the essential property of the sun. Thus under such circumstances the decomposition of any formation is impossible, for the inherent properties of a thing cannot be separated from it. The third formation remaineth and that is the voluntary one, that is, an unseen force described as the Ancient Power, causeth these elements to come together, every formation giving rise to a distinct being. ~ `Abdu'l-Bahá Tablet to August Forel

So by examining what the of cause events in life can be, `Abdu'l-Bahá identifies three possibilities. That which is accidental, that which is necessary, and that which is voluntary. It is proposed that these three categories are according to human perception, according to the understanding of human being. We perceive the four sides of a tetrahedron, a tetrahedron is a single reality.

1. When we do not know the cause of a thing, we may identify it as accidental, as good or bad luck. That is our perception of what's occurring by not recognizing the Active Force to be, Primal Will.
2. There is that which arises out of necessity. As `Abdu'l-Bahá suggests, this has implication that

the force necessary for the thing or event to occur is contained within the thing that is occurring itself. According to the innate laws of nature, according to the laws of physics, not recognizing the Active Force to be, Primal Will. That is only our perception of what's occurring, our choice.

3. There is that which occurs voluntarily not by our volition, but by the volition of the One, Primal Will. That is "We will all, verily, abide by the will of God." This is the highest and greatest awareness a human being can have is that in fact, all things are according to the will of God, even those things which we think we do voluntarily, even when we think we do those things because of necessity, even those things which we think we do accidentally.

When we examine a tetrahedon, there are three sides known, the fourth side is hidden, unseen and manifested as the three sides.

The Báb conveys that every deed a man does is perfect given his station and his understanding. Perhaps human volition, free will, is the choice to see the divine in our own being thereby we do the best we can to see, to "know your assumptions and the contingencies" of our lives." An electrical engineer who builds large power plants in the jungles has given such meaningful advice as well.

When Abdul Baha had tuberculosis as a child, he interpreted it as one of the great blessings in his life. By the grace of God, may Stephen Hawking, see ALS as the same.

A generation and a half ago, a younger HS student wrote and emailed a poem answer to Stephen Hawking's question. His response is undiscerned nor imagined as yet.

Elderly Baha'i student,
Clyde Arthur Keys

Images:

[Stephen Hawking: a life in pictures](#)

1) `Abdu'l-Bahá conveys both of these analogies between the Creator as a painter and the creation as the painting.