

a common desire among us that indeed it *should* be. Overall, human beings develop ordered societies that have many mechanisms serving the common good. Often we individually put aside our self-interests to serve the community as a whole. This is not a negation of our own drive to survive, but an essential evolution of that drive. It is the drive for the survival of the community, the maturing of the individual from an interest in the self to an interest in the community. Of course there are times when order falls into chaos. This is inevitable in young societies such as ours. Society as a whole takes its shape from the cumulative effects of each individual making his own choices, for better or worse.

Humanity develops from the cumulative decisions of all human beings. As imperfect as we are, we comprise a living, functioning society that changes as its members change. People are born and die; souls join our race and move on. Each one of us is learning certain lessons common to all; each of us adds something new and unique to the whole. Though no one of us is indispensable to the whole, the whole is what it is now because of what each of us is, and because of those who have gone before. When any one of us has learned the lessons of our race, that soul is able to move on to a new society of souls. Our next lesson, when we have

lead us to see ourselves as entities that interact with an objective universe. We tend not to see the obverse point of view, that we are integrally a part of an overriding consciousness of the universe, that each unit of consciousness less than the whole is only a fragment of the greater universal awareness. We are, in short, a part of All That Is. This universal entity is entirely self-aware, and any aspect or part of the whole is integrally related to all other aspects. This is what religion and mysticism teach us, this is what science teaches us, and this is what I believe that any form of philosophy, taken to its most logical conclusion, will also teach us.

This is the direct tie-in to God. God is universal awareness. God is not separate from the universe, but inherent within the universe. Objective nature is an illusion, spun by fragments of awareness that, in our case, have nested themselves within an atomical framework. We can call our fragments of awareness "souls". They are not the only kind or type of awareness spun off or arising out of the central awareness of God, but just one of many kinds. Our human consciousness is one form of awareness among infinite forms, not the highest, not the lowest, but only one form

All life has its creator. Not all life, however, was specifically created by the Creator.

One, creator, is a concept of truth. The other, Creator, is a concept of Truth. The difference is the scope of the concepts. The capitalization represents a totality unavailable to the uncapitalized version. A truth is merely a unified portion of the Truth.

Every truth has a functional identity. The creative forces of the universe can be viewed in their various realms of action or as a single Creative force. Such a Creative force is God, the Creator. This Creator, too, is synonymous with the universe, both creating All That Is and representing All That Is. Within that totality there can be many aspects of creativity which act in their own specific ways: creation involves remaking something that already exists into something that does not yet exist; Creation is the elemental act of bringing being into existence.

To say the Creator created the universe and all in it, or to say that the Creator is the universe does not explain the true origins of either the Creator or the universe. The act of Creation by definition is the bringing into being of the universe, from, presumably, nothing at all. Yet what force originated from nothing in order to fulfill Creation? We call this force God, and none of us can honestly say we understand how God achieved Creation.

Fundamental to our resolution of this question is our perception of linear time, which demands that there be a beginning, which we would assign as the moment of Creation. But like finding the ends of a circle, discovering the beginning of the universe is impossible. We may well trace our history back the beginnings of the cosmos, which scientists call the Big Bang, but this records only a phase of one aspect of the universe. What went before the Big Bang? What follows the Big Crunch? Whether you believe there to be further Big Bangs and Big Crunches forever oscillating is immaterial. To the linear view of time there can be no more a beginning or end than there is in a circle. Something must



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cooking as a hobby or career. It is more important to the soul that you approach things positively, in quest of virtues, than in simply going about your life mechanically. In other words, how you do things is often more important than what you do. You should always seek out excellence in yourself and help to improve yourself and the circumstances of those around you.

always come before the beginning and something must always follow the end.

Therein lies the secret of the origin of the universe: there is no origin. All That Is has always been. It has just existed in varying forms. The Creator achieved Creation by virtue of being one and the same with it. The circle is complete. Naturally this offends our linear orientation, but more and more we find that there are no straight lines in the universe, only perceptions of straightness or curvature.

To the soul the universe is an evolving entity which endures endless cycles. Like the oscillations of the cosmos into and out of being, the universe itself can arise into complex forms and descend into simple forms, over and over again. There is among souls a belief that there is a fundamental creative force called the universal force. This is the simplest element of the universe. From it arises all organized being. Organized being exists in the form of various energies, each higher order of which arises from simpler orders, down to the elemental source. All function within a single universal field, which is divided into various lesser fields we can call levels of universe. Each level of universe is a complex structure deriving from one specific and unique permutation of the universal force. As each level of universe derives further permutations of the original force, it becomes less and less like the other levels. This allows each level of universe to function as a field unto itself. Within each such field many other fields can establish themselves according to principles endemic to the particular level.

In the case of our level of universe, the endemic principles are based on matter energies. A base matter energy is the first order of organization, with higher organizations forming the various planes of the Material Level. As mentioned in an earlier chapter, matter energies exist along a spectrum of organization. Atomical energy is one of the complex forms of matter energies that have subsequently developed; soul-energy another. Souls and atoms therefore have a common root within the Material Level, subordinate to an even more basic root in the universal force.

Other levels of universe develop their own range of being. All they share in common with the Material Level is their derivation

from the common source, the universal force. Throughout all aspects of the universe, the creative energies flow, resulting in vast fields of activity. Some of these fields are self-directing and self-aware. By that definition they live. The universe itself, one could argue, is self-directing and self-aware, and therefore alive. In that sense, God lives.

Defining God can be a difficult task if you demand that it be done in factual terms rather than as a recognition of the inherent divinity of being. It is essential that all sentient life revere the inherent order and perfection of the universe. We can personalize that reverence if we wish or allow it to remain distant, as a part of the inherent nature of being. Our religions and mystic philosophies do both, and many combine both views. Some see the inherent divinity of all nature, while reserving specific reverence for a father or mother figure of existence. Often this two-fold representation of Godhood appears in our creation myths.

Most peoples in the world have developed their own creation myths. These delineate in allegorical terms the creation of order and being from nonbeing. Always these myths deal with the derivation of the world from nonmaterial being, then eventually the rise of human beings from the earth or waters of the newly created world. The myths recognize divine agencies that are beyond human ken, then systematically bring these divinities closer to the human realm, giving them human or animal characteristics. In the Book of Genesis, for instance, we see the universe created by a generic God-force that eventually takes on more human dimension as the verses and books of the Old Testament unfold. The Creator of the universe becomes a creator of a people. The focus of this Creator becomes localized from a universal field to a specific field concerned with a given people and their trials, survival, and prosperity.

Genesis is quite typical in its acknowledgment of the indefinability of preexistent being and then in reducing this indefinability to tangible notions of a temporal realm in which people live in the familiar way. The impersonal and intangible is made highly personal and very tangible. Yet there is a recognition that the personal and the tangible tie directly back into the indefinable whole, into the essential divinity of all being.

Stasis is necessarily a temporary state for all but universal stasis. The universe itself has a permanent stasis in the sense that everything is always in active harmony with everything else; it is just the nature of the harmony that changes as internal shifts are made in the universal balance of accounts. In all other forms of stasis, including Supreme Stasis, stasis is impermanent. This is because there is constant change within the universe. If there is a point at which everything in the universe is reduced to the single uniform substance of Supreme Stasis, the state must be temporary, because if the universe has ever achieved such a point before it did not stay that way. If it has never achieved such a point, it probably never will, considering it already has had an infinite existence in which to organize such an event. But even if Supreme Stasis (for some reason or other) has never yet been achieved, but someday may be, there will be no time then (nor organized life to observe it) by which to measure the permanence of the state. So without time, the very existence of the concept of "permanence" is called into question. And, should we accept that there can be permanence, without the existence of time, I think that if complexity can arise from simpler states, as the existence of life proves, nothing would exist in the state of Supreme Stasis to stop complexity from arising again. In short, this convoluted reasoning is just a rationalist's way of backing up what my guides indicated in the first place, that the state of Supreme Stasis is necessarily a passing instant of no measurable duration. Once achieved, it immediately rips itself apart in yet another creative burst of activity. And what new sort of universe arises then is anyone's guess.

Physical stasis is a programmed event. For example, an atom is in a state of stasis while it exists as an atom. But all atoms wind down over time, and some of the radioactive atoms quite quickly. Such radioactive atoms become different types of atoms, such as uranium decaying into lead, with other spin-off particles. The process of decay results in a state of physical stasis as a lead atom.

On a larger scale, the spacetime cosmos has a potential point of stasis waiting for it at the peak of cosmic expansion. Scientists generally accept that the cosmos has been expanding since a cre-

ative explosion some 18 billion years ago. This expansion is expected to peak in some further 20 billion years, at which point the cosmos might collapse in a Big Crunch. That momentary point at the peak of the expansion, prior to the collapse, will be a point of stasis for the cosmos as a whole.

Some scientists suggest that the cosmos might oscillate in and out of being in a series of Big Bangs and Big Crunches. Perhaps such a hypothesis might also apply to the universe as a whole. It may be that the universe begins and ends its cycles in a single form of substance we could call universal energy. This energy arises from the universal field to form all higher orders of organization. Within such a universal field, various separate fields could arise, each one having its own properties. One such field could have been born in the Big Bang. This cosmos, then, could well be sister to many other parallel fields of organization. What these parallel fields may be has often been the subject of speculation, and they are usually referred to as parallel universes. But rather than being entirely separate, they are only functionally separate, with their underlying link through the universal energy. Such a collection of parallel fields could form a universe that oscillates from complexity to simplicity and back again, quite according to its own rhythms.

The rhythms of reincarnation function similarly according to the inherent order of the soul. Each soul has a history, a set of conditions and experiences that has caused it to become what it is. A human soul belongs to a race of souls, the Human Race, and to larger taxonomic classifications as well. What defines a soul as a human soul is the fact that it uses a human body for reincarnational purposes. Although souls can and do use different biological forms, they must prepare themselves for new forms. At present, there is no other species of human to use in place of Homo Sapiens. Nor is there any higher species in this world to which the soul may aspire. The next step in our evolution, therefore, will carry us to a new soul-race in a new world.

Each point of progress along the way is marked by a measure of stasis. There is the moment at which the soul is first ready to join a human body. There are then many points during its journey through its human experience until it is ready to join the next

There is no perfect truth. There is, however, one perfect Truth. The difference is that a truth is an understanding of some element of the universe. "Truth", with a capital, is an inherent understanding of the universe itself. This Truth, for want of a better description, can be equated with an understanding of God, the Creator.

In human terms, we can understand fragments of this whole. Such understandings are fragments of the Truth, or truths. A truth, without the capital, is a glimpse of what is held in the being

