CHAPTER - XII

RELATION WITH GOD

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1. MEANING OF SPIRITUAL NEARNESS:

This 'reaching God' refers of course to a nearer relation in spiritual terms which has nothing to do with any physical relation like incarnation, sonhood of fatherhood etc. This must be so as God is far and above all physical phenomena. The time and space do not reach Him. It is He who surrounds and encircles or contains everything. Compared to a physical nearness, there is indeed a spiritual nearness also which knows no bounds of either time or space.¹

As for this 'spiritual nearness' it in fact implies a feeling or inclination which is the essence of all intimacy, the common observation gives us to know that individual characters of human nature in relation to one another are too different and varigated. Every one feels an inclination towards whatever appears harmonious to him. The stronger the sense of harmony the deeper the inclination or the sense of intimacy. The beautiful must appear equally beautiful

¹ Taqrir-e-Dilpazir, p.123.
to everyone but the devotion and love is confined to a few only. There can be then no other explanation but that between the nature of the lover and the looks of the beloved there must be a close harmony and proportion which transforms itself ultimately into love and affection. In other words the nature of a lover fits perfectly to the looks, gestures etc. of the beloved just in the same manner as a moulded thing fits into its mould. This is the reason that two persons meet each other for a long time but once in a while it dawns upon one of them that one is in deep love with the other.

This is not limited to human individuals only. But it equally applies to everything for which we have a like or dislike, inclination or disinclination. Thus if inclination or correspondence is the condition for the relation between two otherwise un-related things, the same will apply also with still greater validity to the parts and limbs of a body which are not mutually so strange. Human reason also accepts it without the slightest of any hesitation.

It is therefore in the nature of things to realise that the human fetus too has been given the very same form, features,

2. Ibid.
height and limbs which are most proportionate to it. So is the case with other animate and non-animate things.  

2. **DIVINE BENEVOLENCE: COMMON AND SPECIAL:**

We can therefore conclude that wherever some inner or outer relation makes its appearance that must be the reflection of an inner or outer proportion i.e., suitability and aptitude. Therefore if a reflection of certain divine attributes of moral excellence is bestowed upon a human individual, he will doubtless feel a spiritual nearness with God to the extent of that bestowal's proportion. Such people will have a marked contrast or distinction from those individuals who do not have these morals. This will be then a privilege bestowed upon such an individual by God and it cannot be shared by anyone else.  

It can be more vividly exemplified as we have seen briefly earlier also that the light of the sun manifests itself everywhere and all distinction of black and white, good or bad looks is made possible only due to that light. 

2. Ibid.
Its manifestation in every courtyard, window or ventilator appears in a different and separate form. In the same way this entire universe and all its creatures exist only due to the light of existence of the Original Being.\(^1\)

Now the light of the sun has such a special relation with a mirror or a convex lense as is not to be found with other things which become only visible. The mirror in front of the sun not only turns bright itself but enlightens other things also. In the same way the benevolence of God also is common and special towards the creatures. This difference denotes nothing else but the ratio and proportion of receptivity and aptitude. Otherwise just as everything --- be it a mirror or a stone --- is equal for the sun, in the same way all creatures in relation to the Creator stand equal. However the capability and receptivity among the creatures themselves is never the same or equal.\(^2\)

Thus among mankind those people who have purity of heart and conscience, are obviously as distinguished as the mirror from an iron. In other words the mirror is none other but the same iron which has been purified and cleansed to

\(^1\) Ibid.
\(^2\) Ibid.
to become a mirror. In the same way such persons of pure heart are no different from other human beings in so far as their human essence and spirit is concerned except that they have cleansed and purified their heart and soul from all that is dirt and filth. It is therefore only understandable that such persons in all probability receive such divine benevolence as others even do not know of.¹

Little wonder then if certain individuals should receive the heat of divine love which is only unknown to others. Likewise they should also have the forbearance to withstand the reception of this divine heat and the patience to inflame and purify other hearts also with this heat of love much in the same way as a lense receives all the heat without being burnt up and yet is able to inflame other things too.²

In other words their guidance and instructions must enrich the inner and outer personalities of those individuals who devote themselves towards them in totality. Thus all the dirt of such characters having been cleansed, the inner-self and conscience is gradually brightened up. This moral excellence and improvement results in good deeds.³

¹. T.D., p.126.
². Ibid.
From the above discussions we can infer certain conclusions.

i) In the first place it is now only clear that any special manifestation of divine light is not necessary for the ultimate purification of the heart. Only total devotion towards God is needed.

There exists obviously no mirror which is diverted from the sun and still the sun should manifest itself in it. Clearly this diverted mirror must have the reflection of only those things towards which it is exposed, excluding of course the manifestation of the sun itself to which the mirror is not facing.\(^1\)

It is not then impossible that certain individuals through their devotion and exercise, diverted though they may be, should still be able to purify their heart and cleanse themselves of desires. They may even feel to discover new things or even something which they may take as 'revelations'. Many at this stage would be easily deceived by considering themselves as divinely enlightened.

\(^1\) T.D., p.127.
However, since their direction is not straight towards God but they are a little diverted from the right path, therefore in spite of all their efforts, they would remain deprived of divine manifestation to the extent of their diversion.¹

(ii) In the second place whoever carries in him the divine manifestation he will not be necessarily a man of revelations. This is so because those who are originally narrow-minded and un-ambitious, are not likely to experience any revelation even though they have purified their heart and mind. This can be seen from the fact that if a particle is facing the sun, it must have the solar manifestation in it with nothing else. It will appear in fact as a broken particle of the sun itself.

On the other hand, if it is a wider mirror, instead of a small particle, which is facing the sun, it will reveal not only the full solar manifestation but also will reflect many other things. It is therefore plain that miracles and revelations are not the criteria for divine cognition or nearness to God as that requires a still broader framework.

¹ Ibid.
of human heart and mind. What must always be acceptable to
reason is moral excellence and good deeds. Normally however
not everyone can understand and conclude in conformity with
But then
reason./ there is no denying of the fact also. that human
perfection is essentially based on things and thoughts which
excel in moral sense.¹

iii) In the third place just as the light of the
sun is common to every thing exposed to it but no other
physical bodies save the mirrors have the perfect recepti-
vity, similarly the divine guidance is not limited to certain
individuals alone but depends on individual receptivity.
Moreover just as the light of the sun in its benevolence is
general. and special ---- i.e., some physical bodies like
the water, the mirror etc. are brightened fully whereas
many other bodies become only visible - in the same way
the blessings and benevolence of God are common to everyone
but the degrees and levels of it depend on individual recep-
tivity or capabilities.²

It is therefore possible that, however nearer to God
and desirous to guide the community one may be, the desire

². T.D., p.128.
may still not materialise, if there is inattention on the part of the community. Moreover, even in case they turn to devote themselves to this guidance but do not have the capability needed, again they will not benefit and remain deprived of that. These differences emanate mainly from the aptitude.¹

3. RESEMBLANCE WITH GOD:

At this juncture an explanation of what we have called so far variously as receptivity, harmony, inclination, aptitude or proportionism, seems rather necessary.

There is certainly no room of any comparison with God for the mortals, as there is none who can share in His Godhead. But that does not imply that no one can have any resemblance also with God. Had this resemblance with God not been there, all distinction between good and evil would have disappeared. The reason is that there must be some kind of model which should enable us to differentiate between the good and the evil.²

Correspondence or resemblance with this model is called good and non-resemblance or non-correspondence to this model

¹. Ibid.
². T.D., pp.128-29.
is named the evil. The absolute good or absolute evil will reside then in total correspondence or total non-correspondence. In between the two extremes there are innumerable levels and degrees which will determine the proportion of human inclination this way or that way.

Thus if among the created there exists the difference of evil and good, there needs be a model for the standardisation of it. Obviously this can be none other than God himself, for, apart from the created there is none but the creator Himself.¹

But just as the physical correspondence between things is discovered by the eyes and other senses, likewise the correspondence of things to the Creator can be discovered by human reason. Further, just as the physical resemblance can be discovered to the extent of the capacity of sight, similarly, the correspondence and resemblance of the created with the Creator can be discovered to the extent of the power of reasoning.²

For instance we know that God is alive. In this context we observed that human beings and animals, closely

¹. Ibid.
². Ibid.
resemble God whereas water, stone etc. have no resemblance. From this we learnt that the animate thing are superior to the inanimate. Similarly we found that God is knowledgeable and wise and that mankind is distinguished from all living things by his knowledge and reason. This established human superiority overall others. Again, human beings' in their knowledge, generosity, morality, actions, moods and manners differ from each other, then whosoever turns out greater in divine morals, like generosity, kindness, forgiveness, knowledge etc. he is regarded superior to his other fellow beings.

Here, one may entertain the doubt that as far as knowledge and morality is concerned, human resemblance with God is only obvious, as there exist at least some sort of correspondence. But the same correspondence does not exist equally in case of human actions moods and manners. For instance certain human actions reflecting humility or worship are unanimously called good but these are simply absent in God.

1. Ibid.
2. Ibid.
4. **THE SOURCE OF ALL FINENESS & FORCE:**

In order to understand this, we will have to understand this correspondence to which we have referred repeatedly in our discussion. Correspondence in fact refers to a kind of unity. For example similar origin of a few things, which spread out from that origin and therefore have a mutual relation, like children of a man who have a proportional relationship with one another as also with their parent. The love and affection for one another found among them is not to be found for others. We name this mutual correspondence as nearness of relationship or original correspondence.¹

Since this correspondence increases or decreases depending upon the nearness or remoteness, the relation of love and affection also increases or decreases accordingly. For instance the love with parents or children is not felt equally for grand parents or grand children, or the affection of brothers and sisters is not equally felt for their descendents. For the same reason also, a stranger will have a sense of unity with another man which he will not have with animals.²

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1. Ibid.
This kind of proportional correspondence among all living beings is the means or cause of love. Thus if we think on this issue rather more deeply we will see that all creatures have this correspondence with God — be it the souls or the bodies, the forms, the morals, the actions, the words or the meanings. For the origin of every thing is the very same God, the Creator of everything.

In spite of this, the created things so vastly and so drastically differ from one another as the day from night or the sky from the earth. The reason of this great difference is nothing else but the same nearness and remoteness. This nearness and remoteness may be due to a physical relation as in case of parents and children. It may also be due to refinement and crudeness of things.¹ For example the souls are fine whereas the bodies are crude, therefore the souls will be considered closer to the divine essence while the bodies remote. Among the bodies also, some are finer than others such as the fire is finer than the air, the air is finer than water and water being finer than earth.²

It is due to this remoteness and nearness to divine perfections that the finer things, in spite of their delicate

¹. T.D., p.131.
². Ibid.
nature, can be the source of great achievements while the crude or unrefined materials cannot. The lightning comes down to the earth and then flies back to the clouds in a fraction of a second and, in this process, it can even break through any obstruction, including a rock. On the other hand the light of the sun and moon far exceeds even the lightning in speed, for it takes almost no time to reach us here.¹

Similarly look to your sight or the speed of sound or the access of your imagination and fancy. Thus the greater the fineness of a thing the greater the flight and power of it. The reason is that just as the origin of all creatures is the essence of God, in the same way, the origin of all perfections is the perfection of divine qualities. That is to say that every thing receives divine benevolence but the thing nearer to it receives greater share than a thing which is remote.²

This may be exemplified by a candle whose light spreads far and near but nearer the candle the light is greater and every object will be brighter. In short because of this inherent nearness and remoteness, the finer things receive

¹. T.D.*, pp.131-32.
². T.D.*, p.132.
greater perfections and power than unrefined things which better serve them in subordination.

One may doubt here that if the shock of lightning can cause cracks in solid bodies like rocks, then rays and sight are even more apt to play havoc with the heavens and the earth even. Although this doubt needs no answer and the intelligent knows himself, yet we can add a few words for clarity. ¹

The Creator indeed has created every thing for a specific and different thing. The ear is meant for sound and the nose for good or bad smell, the eye for light, form and colour. Thus every thing in this world is specifically meant only for whatever it has been created; the eyes have no relation with smell and the ear has no concern with light and the nose has nothing to do with light or sound and so on. Therefore it needs no argument to say that the light rays or the human sight has no relation with physical bodies. The blind knows about the bodies but has no idea of colour and form. The sighted perceives the images and reflections in the mirror but a blind cannot, for the sense of touch has no access there. ²

¹. Ibid.
Therefore although the ear can hear the sound yet is deaf towards light and form, or the eye perceives the form and colour but is blind in respect of smell. Therefore although the ear, the nose, the eyes etc. have their own different functions and have no concern with one another, yet all these things have been made to live together and complement each other.¹

In the same way the light-rays are related with light, colour and form but are totally unconcerned or unrelated with physical bodies. Just as the light-rays get through a crowd of sounds unhindered, in the same way, these rays get equally through a crowd of physical mass and these materials do not block their passage. Do not we see that the atmosphere is full of air and in spite of it our eyes can see through the distant stars.²

The most distant rays of these stars reach us without hinderence. In case of any hinderence it is not unbelievable that the rays should tear apart or ruin the sky and earth even. Thus the physical mass in terms of sounds and smells gives way to the rays in a manner that these rays pass through them unhindered and unconcerned.³

¹. T.D., p.133.  
². Ibid.  
In spite of all this the real power of the finer things can be witnessed only when they come to manifest their real force. The wind does not uproot a tree except when it turns violent. The steam-power, if directed properly, does wonders. Likewise small wonder if the sight and the rays should be having great powers within themselves, only that we do not know the devices which can bring to bear the inherent energy of rays and sight.¹

From this discussion we can infer some important points. When a gun is exploded, those who stand near, see the gun, hear its explosion and smell its smoke. However the eye sees the shape of the gun only and knows nothing of the smell, the ear hears the sound and knows nothing of the shape or smell of the gun while the nose only smells the smoke and has no relation with the shape or sound of the gun.²

In other words, these senses are as near with one another as they are remote and un-related.

Little wonder then if God Almighty should be nearby the whole world and yet be remote and distant. In

¹. Ibid.
². T.D., p.135.
the same way it should not be surprising if the divine lights should be visible to one and imperceptible to the other, or if the divine word should not be audible to every one but only to those who have ears to hear that, or that certain creatures of the finest essence should appear before one while be invisible to others. All this is neither beyond imagination nor reason. Rather it is in perfect agreement with both.¹

In short all this does not go beyond the confines of "the possible". Therefore if a true informer with perfect reason and perfect sensibility whose such qualities are substantiated by strong evidences too, should inform us of the existence of these things, it'll be then only reasonable that his statements be accepted and verified at heart.²

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¹ Ibid.
² Ibid.