

GOD FOR EVERYONE

Mohammed Muslim

Come, come to your God, our God wherever you are

Dedicated to my mother Adjoa Aishatu who first taught me how to be human.

Acknowledgements

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Introduction: In the name of the Eternal God, the Most Compassionate, the Most High

See how effortlessly all things arise
In flows and circles that sing and play;
Watch the subtle shy moon embrace the colourful rising sun
In the splendid cover of bluish morning clouds
To our rising youthful morn:
Awake and welcome to a blessed day!
Smash the hold of this miserable history
And break free from this blinding addiction
Arise, march forth to the call of the Holiest One:
To God our Creator, away with this pain and welcome to Joy!

As a human being endowed with many senses and a reasoning mind, I see clearly that everything has been made by God. God is One without any partners, everlasting, absolute, unlike anything whatsoever and the only one who provides for all things. I realize that life is not the result of some spontaneous generation of mindless matter, but the exact result of a purposeful programming by God, the Most High. I believe that the proposition that all things were made by God is more reasonable than the belief that all things made themselves or the result of some mindless process. The world is made up of countless beings in an extremely complicated network and yet every thing has its place and function in an orderly manner. Even the little ant is immensely complicated. In reality, there are endlessly more numerous and more complicated things than ants. No matter how diverse or numerous things may be, all things work harmoniously in precisely defined and controlled systems. Reality is a marriage of many things each working with the other in an orderly fashion. Our lives are linked and dependent upon the harmonious local and distant relationships that extend beyond our tiny villages to the entire cosmos and galaxies. All the things that make our lives possible precede us and are beyond

human control. The credit for life must go to the reliability and support systems of the world as a whole. An ability is not a tool. Your ability to do anything at all is always the *result* of favourable conditions. You can run because you have legs. But legs are not enough. You need a good working heart, a functioning brain, food, non-slippery grounds, unchained feet and so on. Clearly, the ability to run does not inhere in any one of these things but arises only when these things come together. Where do these things come from and why do they come together? That is the question.

Life is extraordinary. None of us can say much about it except that we suddenly find ourselves alive, conscious and moving about in the world. What's more, we are matched to the world itself as though it was made specifically for our arrival and enterprises. Time after time, the world carries and supports us faithfully, without a word, without a complaint, as though paid to do just that. Whatever our needs, the world provides for us consistently and harmoniously. When we hunger, we find food and not just food: tasty food. Why is this? How many years did the spices wait for us to recognize their value? What is this world and why does it lend itself so easily to our grasp and manipulation? None of us presently living today was alive just a few years ago; what is more interesting is that a few years hence, all of us presently living will be no more as though we had never been born or lived here before. And yet at the same time it all seems so normal. But what exactly is going on? Why is every thing moving and changing so rapidly? Look at all those people, so many of us: where do we all come from? So many different faces. Is there a place for every one of us and if so, how far is it from here? Shhh quiet: is there ever a place where no one speaks, where no one moves, where no sound is made? Look at the seas with so much water: where does the water come from? Hear the buzz of so many insects; every one of them so tiny and yet so hard working. Do these little creatures ever dream? What about the vast sky, where does it all end? What is life and if you were to cease to exist how would you

know that you ever lived?

I believe that Only God can create a complex thing such as the human being who dwells only for such a short time and yet whose life is so rich with drama, creativity and hope. God creates and orders the worlds and sustains us all. The origin of life and its continuity cannot justifiably be due merely to the alleged ability of things to adapt to their environment. What is an environment, but life itself? What we call an environment is no less than a family of countless living things. Therefore, to state that life has evolved because of our adaptability to the environment is to say no more than that life has evolved due to the ability of life to adapt to life. This is nonsensical. Every living thing is born into a world that had existed before it was born. If that world were not conducive to life in the first place, the living thing would not have been born. When things live and survive, that does not arise because of their ability to survive. Rather, things survive and grow because of the ability of the world to nurture, protect and to sustain them.

All things that exist and with which we interact and upon whom we depend for our sustenance, our challenges, our growth and for our possibilities, are like windows or signs unto God. The entire cosmos ranging from the simplest forms to the most complex configurations, point towards God as the Creator. Every thing is limited and dependent, whereas the God on the other hand is everlasting, limitless and Self-sufficient. I have no doubt about the reality of God. In fact, since God created us out of His Power and Will, I believe that God is more real than any of us. Nevertheless, even though God is the Reality and the Maker of all, we do not see Him, because what we see or hear depends upon the capacities of the tools at our disposal. The more subtle a thing is, the more difficulties we have to access it. God is the most subtle, hence our present difficulties in perceiving Him. But though we fail to perceive God, God does not have our limitations. God sees us, hears us, knows us and He is with us wherever we may be.

Chapter One: Unifying Proof for God: Creation As The Imagination of Space

Abstract:

The theses of this chapter is that there is something that is eternal and that all things come from this eternal. I argue that the eternal cannot change. Since there is change, as for example, the birth of the human being, the question arises as to how this change becomes possible. I resolve this issue by showing that only an imaginative eternal can give rise to change. This Imaginative being I call God. Creation, therefore, arises as the imagination of God and is sustained only as long as that imagination is maintained. Change, therefore, does not occur in the eternal but only in the changing imagination or desires of the eternal. But where is God and how does He relate to His Creation? I show that God is the ultimate space of all things and that all possible worlds are in His Space. God is in effect the Being in whom everything moves. God, however, is no "thing". Being the Space of every possible thing, He is everywhere.

I also resolve many issues such as the problem of "infinite regress" and the problem of evil. I show that even if we were to argue that everything has a cause, still, as we go back through the chain of causes, the regress cannot be infinite but must stop at God. With respect to the problem of evil, which is discussed in the next chapter, I show that what we call evil is no more than the result of our vulnerabilities and capacities and that these vulnerabilities are necessary as a pre-condition to pleasure, individuality and creativity. Goodness and joy exist and are made possible only because evil exists. Evil, therefore, is a functional necessity for the experience that we call human. God, therefore, cannot be blamed for making a world in which our humanity becomes possible. On the contrary, He deserves our thanks. The world that emerges from this essay is dreamlike without barriers between man, God, matter and spirit. My view

of God as presented here is consistent with all the major spiritual traditions and this should bring people together to worship in brotherliness, in simplicity and in awe of their one and only Creator, the Incomparable God, the First and the Last, the Innermost and the Outermost.

Every thing originates from one Ever-lasting and Intelligent Being, called God. My argument is that there must have been something always. Let us call this the eternal. The eternal is the one the only source of all things. My theses is that the eternal must be Intelligent or imaginative, for if it were mindless or unintelligent, it could never account for change.

There Has Always Been Something

1. *From nothing, nothing comes.*

By definition, "nothing" is the opposite of some thing. It is therefore, not possible to get a thing out of nothing. "Nothing" added to or multiplied endlessly is still nothing.

1. *Now it is a fact that in the very least, that the reader of this piece is some thing. In other words, there is something now.*
2. *Since that thing could not have come from nothing, it must have always been or it must have come from something that had always been. Either way, the conclusion must follow that there has always been something. Let's call that thing the eternal.*

The Eternal Must Be Limitless

Because no thing could arise from nothing, all things that arise must do so only from that which has always been. Therefore, since the eternal cannot produce something out of nothing, whatever the eternal produces must be something that the eternal could always have produced. All changing things,

therefore, have always been possibilities of the eternal. Now whatever the nature of things may be, reality can be no more than the eternal and its possibilities. The combination of that which has yet to be born and that which has been born must make up the whole of that somethingness that we call reality. Given that there is no other thing apart from these two, it must follow that there is nothing to limit the eternal and its possibilities. That is to say, that which is neither eternal nor a possibility of the eternal is nothing. Nothing, of course, cannot limit something. Therefore, the eternal and its possibilities, together must form a limitless reality. But given that all non-eternal things arise strictly and solely out of the eternal, to state that the possibilities and the eternal form a limitless reality is to state in effect that the eternal is the limitless reality. Where there is nothing else apart from the eternal, there is nothing else to limit the eternal. Without nothing to limit the eternal, the eternal, must be limitless.

2. *The eternal must be unmoveable or unchangeable*

It is true that in reality there are many things, every one of which is limited. This may lead some people to think that perhaps the eternal is the sum of or the combination of all these limited things. That conclusion however, is an error and cannot be true. The eternal is neither limited nor the sum of any limited things. Let me explain. First of all, keep in mind that a multiplicity of things has been possible only because each thing is limited. There are two or more things instead of one, only because one does not occupy all the room or reality. If "1" took all the room, and filled it up, there will be only "1" in that room. Reality is the room and we are the "1" and "2"s. Also keep in mind that every one of us moves only because, again, we are each limited. If you occupied the whole room, you could not move in that room. You move, only because you do not occupy the whole of space. All limited things are movable or divisible. Because all limited things are movable, they cannot be the eternal. This is because in terms of positions, in space, at least, a

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changing or moving thing is by definition, the opposite of the eternal. To be eternal is to have been what or where you have been forever. The thing that can be dislodged cannot be eternal. This is because that which dislodges a thing is either itself eternal or temporary. If the dislodger is temporary, it cannot dislodge the eternal. On the other hand, If the dislodger were eternal, it could only dislodge the temporary and not another eternal. No eternal can dislodge another eternal either in its space or quality. In order to dislodge anything, the dislodger must move from its everlasting position and move the other from the other's everlasting position. Now keep in mind that you have one or more things only because they are distinct from each other either in space or in time. Thus to state that there are two eternals is to state that there are two eternal distinctions between eternal "one" and eternal "two". Given that the eternal cannot subsequently acquire any quality that it did not always have, it must follow that eternal "one", for example, cannot subsequently lose its distinct separation from eternal "two". In order to move or to dislodge another, one must lose one's state to another; and in order to move another, that thing too must be capable of losing its state and acquiring another state. But the eternal cannot gain anything that it did not always have. It cannot gain another position or quality that it did not always have. What I am saying is that things which are eternally separate remain eternally separate. Things eternally separate cannot move each other. Therefore, the conclusion must follow that the eternal can neither be moved nor does it move. Consequentially, if a thing moves or can be moved, it is not eternal. Since every limited thing is motion and movable, it must follow that no limited thing is eternal. Every limited or movable thing is temporary. Therefore, the conclusion must follow that the eternal reality is not a number of limited things.

We know that there has always been something and that it is limitless. We also know that there are many limited things

that are non eternal. An example is a human being.¹ The fundamental question, therefore, is:

"What is it that is eternal, limitless and unmoveable?"²

Plausible Answers³

1. Chance, Process or Evolution
2. Matter
3. God

Chance, Process or Evolution As The Eternal

If you ask some people about the ultimate origin of things, they would say "chance." Logically, however, "chance" must be the wrong answer. Here is why. There are two possible meanings of the term chance. One meaning is that of "disorder." Now, as I have explained earlier, the eternal must be limitless. So, if the answer to the question is "disorder", that would be the same as saying that in the beginning there was an eternal and a limitless disorder. Given that disorder is the opposite of order, a limitless and an eternal disorder could never give rise to any order. Now we know as a fact that there is order in reality. An example of order is life. Therefore, it must follow that the eternal

¹ Indeed, if, as some current wisdom scientific wisdom suggests, our world or the universe has a beginning, then it certainly is not eternal and this makes the search for the eternal much easier. Furthermore, it is clear that the universe itself is moving. This means that it is limited and again, not the eternal. But I digress.

² The correct answer is easy from this point on because the question eliminates all movable, moving and limited things.

³ There may be many possible answers to the question but possible answers are not the same as reasonable answers. So I have listed here only those answers that have some plausibility to them and that seem to represent the general views on the matter.

could not have been disorder.⁴ Disorder x disorder = Disorder.
So chance, as disorder, is out of the question.

Another group of people hold a different definition of chance. To them, chance stands for "reasonlessness" or without reason. But to say that something is without a reason, is to state that "it is just there" as a matter of fact and no more. This however, does not answer the question. That the goat, for example, is here as a matter of fact, is true. But where does it come from? The answer obviously cannot be "it is just there" for we know that the goat was not always here. The fundamental problem with putting forward "chance" as the answer is this: Probability is a function of ignorance and it has relevance only as a means of determining the reasonableness of two or more mutually exclusive *speculative* propositions. What is it that is eternal and limitless? Do not say "chance", because there is no thing or animal known as chance. The correct answer must refer to an animal, thing or identifiable reality.

Natural Selection or Evolution

Other people's answer to the question of the eternal and the limitless is "natural selection" or evolution. Unfortunately, "natural selection" has the same problem as that of "chance" discussed earlier. It is not possible to have any "selection" unless there are:

- (a) things to select;
- (b) differences between the things to select;
- (c) criteria for selection and
- (d) time or space to allow for the selection.

All of the above imply that natural selection describes a mature or ordered activity that takes place only after things are already originated and after the rules for the relationships between

⁴ Indeed, if disorder were the eternal reality, none of us one would have been able to say so as a fact, since knowledge arises only from order.

things are established. Natural selection or evolution is a process between things already there. The process itself is not a thing which one can point to independent of the things. A process is no more than a summary or description of how things work. The question of course is not how things work, but what of all things is limitless and eternal. The answer cannot be evolution, for evolution is neither limitless nor is it eternal. It does not exist independent of things and it is no more than a summary or a description of the activities of things and their interactions with one another. Therefore, in a reply to the question of what it is that is eternal, the activities and interactions of things cannot be a good reply. To be a thing is to act and to react in a specific or certain way. Things are not independent of their actions and reactions. In order for a evolution to be eternal, the things that make up evolution must be eternal. If the things that act and react are not eternal, then their actions and reactions cannot be eternal either. If a thing is not eternal, nether can its actions and reactions be. Now if evolution has any relevance, it is only this: that present things are the result of the actions and reactions of other things. Present things are the result of change. Clearly, that which is the result of change is not and cannot be eternal.

Process: The Wave Function Theory

There is a theory of process apparently advanced by Stephen Hawking and others, which states that our world or the universe could have arisen spontaneously on its own based upon what is called the Wave Function of the Universe. In the beginning, according to Stephen Hawking:

"There will be no singularities at which the laws of science broke down and no edge of space-time at which one would have to appeal to God or some new law to set the boundary conditions for space-time....The universe would be completely self-contained and not affected by anything outside itself. It would neither be created nor

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destroyed. It would just BE."⁵

How exactly does the wave-function law work? Smith
Quentin explains it this way:

"He (Hawking) supposes that there is a timeless space, a four dimensional hypersphere, near the beginning of the universe. It is smaller than the nucleus of an atom. It is smaller than 10^{-33} centimetres in radius. Since it was timeless, it no more needs a cause than the timeless god of theism. This timeless hypersphere is connected to our expanding universe. Our universe begins smaller than an atom and explodes in a Big Bang and here we are today in a universe that is still expanding. Is it nonetheless possible that God could have caused the universe? No. For the wave function of the universe implies that there is a 95% probability that the universe came into existence uncaused. If God created the universe he would contradict

⁵ Stephen Hawking, (1988), *A Brief History Of Time*, Toronto, Bantam, p. 136. Hawking's theory is similar to Alan Guth's Inflationary Universe Theory. According to Richard Morris, the theory "seems to suggest that the universe and everything in it may have come to into existence from nothing." Morris continues that: "The inflationary universe theory implies that early in its history, the universe went through a brief period of rapid, inflationary expansion. According to the theory most or all of the matter and energy in the universe were created during this period of inflation. Originally, the universe was nothing more than a tiny bubble of space-time that may have contained something like twenty pounds of matter, or perhaps no matter at all" (Richard, Morris, *The Nature of Reality* (1987), McGraw-Hill Book Co., U.S.A, pp. 140, 141-142). Morris is impressed by the theory and suggests that "we must take the idea that the universe may have been created from nothing quite seriously" (Ibid., p.159). The problem is that the theory cannot explain how twenty or less pounds of matter inflate into billions of pounds of matter; and not just matter, but life itself. A bubble is a bubble. It is not limitless. Since from nothing, nothing comes, if the thing that had always been were a bubble, it would have forever remained a bubble.

this scientific law in two ways. First the scientific law says that the universe would come into existence because of its natural, mathematical properties, not because of any supernatural forces. Second, if God created the universe, the probability would be 100% that it would come into existence because God is all-powerful. If God wills the universe to come into existence, his will is guaranteed to be 100% effective."⁶

"Hawking's theory", Quentin writes, "is confirmed by observational evidence. This theory predicts our universe has evenly-distributed matter on a large scale, which would be on scales of super-clusters of galaxies. It predicts that the expansion rate of our universe—our universe has been expanding since—would be almost exactly between the rate of the universe expanding forever and the rate where it expands and then collapses. It also predicts the very early area of rapid expansion near the beginning of the universe called inflation. Hawking's theory exactly predicted what the COBE satellite discovered about the irregularities of background radiation in the universe. So a scientific theory that is confirmed by observational evidence tells us that the universe began without being caused. So if you want to be a rational person and accept the results of rational inquiry into nature, then we must accept the fact that God did not cause the universe to exist. The universe exists because of this wave-function law."⁷

What is the relevance of the confirmation of some of Hawking's predictions? Very little. To see what I mean ask

⁶ Smith Quentin, Two Ways To Prove Atheism (Speech Delivered before the Atheist Alliance Convention in Minneapolis, MN on April 6, 1996: Text found at the "Secular Web" on the Internet [hereinafter, Quentin], pp.2-3.

⁷ Quentin, p. 2.

yourself this. Would you consider the theory of the Weather Person at your local TV station on any issue, say "how many angels can rollerskate on a pin", proven, simply because he or she announces that it is going to rain at a certain time and it rains? If you have answered "yes", then tomorrow, accept every thing I say here as proven, because I predict that tomorrow at exactly 12 noon and if you want, for hundreds of years to come, millions of people will eat pasta! What I am driving at is that if in fact some of Hawking's predictions have come true, they do not necessarily prove that every thing else that he says is true. It is probable that some part of the theory is true and other parts are false. The true part of course may yield correct predictions. But then who says that three, four or even ten thousand predictions prove the entirety of a theory? For every prediction made by a theory, there may be a thousand and one other things that it does not predict. When a theory predicts something, it suggests to researchers that it may have *some* truth in it and it is something that might be worth looking into. That's all.

Fundamentally though, the theory itself fails as the correct answer for the following reason. The theory simply jumps into the expansion of the universe from a particular point and then proceeds to discuss "mathematical" spheres and so forth. The question is not how the universe came to expand from a particular point; nor is the question about how things have been working since the beginning; we are not interested in things which begin but in the thing which did not begin. If this so-called nucleus of an atom were the thing that had been always, we would never have been born. This is because since from nothing, nothing comes, that nucleus could never have given birth to more than itself. Reality would have forever remained "a timeless space, a four dimensional hypersphere...smaller than the nucleus of an atom." Have you seen an elephant lately?

Answer Number Two: Matter Is Eternal

There are many people who believe that there has always

been matter and that only matter accounts for itself or reality. George Smith, for example, writes that matter is "metaphysical primary" and that: "On the contrary, the existence of matter is unconditional-there is nothing else for it to depend on."⁸

1. If matter were limitless, there could be no multiplicity of things

Smith's position, however, is simply not true. Matter is not completely independent. To be matter is to move or to be movable. Matter is not one thing but a number of limited things which move or can be moved. Multiplicity and resulting uniqueness arise only because each thing is separated in space from another by space. There is space between you and me and there is space between all possible things, regardless of how microbitic, they may be. That is to say that there are "spaces" without matter. Matter, is therefore limited. Besides, we have already seen that the limited and the movable are not eternal. Reality is Limitless. So, it is clear that matter is not eternal. Given that matter is limited, it cannot account for all reality.⁹

⁸ George Smith, *Atheism: The Case Against God*, (1979) Prometheus Books, New York, p.250. Apparently St. Thomas Aquinas "was not concerned with establishing a first cause of the universe in the distant past. Indeed, he believed that one could not demonstrate by philosophical argument that the universe had a beginning although he believed that it did...Thus he was not opposed on *philosophical* grounds to the universe's having no beginning" (Michael Martin, *Atheism: A Philosophical Justification* (1990) Temple University Press, Philadelphia [hereinafter, Martin], p.98. As for Martin, he posits that it is not necessarily true that "contingent" beings must be caused "whereas such beings might simply occur; some contingent beings might have no cause"(Martin p.119). He continues that "it may be the case that some contingent beings exist for *no reason at all* (italics in the original), that they are not produced by themselves or by another" (Ibid., p.120). I am not accustomed to making such distinctions as "contingent" and "necessary beings". It is, however, illogical to state that a thing is neither produced by itself nor by another. These are the only two logical possibilities.

⁹ Keep in mind that it is not possible for matter to have been eternal once to be non-eternal and at another moment. Once eternal, forever lasting; once

2. If matter were eternal, we would never have been born

Remember that because from nothing, nothing comes, matter could never get or subsequently acquire anything that it did not always have. Therefore, if matter had been everlasting, every possible thing that makes up reality must have been inherent in matter at all times. That is to say, for example, that since we human beings are alive today, it must follow that we must have been a possibility of reality at all times. But if we have always been a possibility of reality, why were we born only recently rather than forever? There are only two possible answers to this. One answer is that we were born only recently because matter did not have the ability to produce us until now. The other answer is that matter did always have the ability to produce human beings and that the actual birth or change is simply an actualization of the potential of eternal matter.

It is clear that if the eternal did not have the ability to produce human beings at all times, it could not subsequently acquire this ability, since there would be no other thing to give matter this ability to do so. Therefore, the only answer worthy of discussion is the other one, namely that, change simply is an actualization of the potential of eternal matter. The problem, however, is this. By definition, that which is eternal cannot change. A potential is something you are not, which you could have or become provided *another* thing, condition, event, or thing different, separate and apart from you was obtained. But with the eternal or the everlasting which accounts for all reality, where is the "other" coming from? The answer is "nowhere." The eternal is at once the "from" and the "to". In its eternity, it has no other. The eternal represents the whole of all reality and so it goes nowhere. Because there is no other, the eternal reality must forever remain itself.

temporary, forever temporary.

To simplify matters and to illustrate the foregoing, imagine eternal reality as a limitless carpet with endless spots of the colour green. This is the world that has been always and there is no other. Let us say that the human being is a spot of the colour red. How would the eternal reality obtain a spot of red from this everlasting green? It cannot. The reason is that the green spots are everlasting. The everlasting of course, last forever; they don't come from or go anywhere. This is what I call the problem of the eternal. That which is ever lasting cannot become temporal. Reality cannot just disappear. Reality is like a knife, it cannot cut itself. The thing cannot destroy itself since it cannot unbe and be at the same time. In order for a thing to become something which it is not at the present, it must give up what it is at the present. There is an opportunity cost in every action or motion. If you think that one green spot could change into one red spot, think again because there is nowhere else for the everlasting green spot to go in order to make room for the red spot. There is no other place for reality to shed, as it were, its present self. The eternal cannot make room for another, because by definition, there is no other and there is no room for another. On its own, therefore, if matter were eternal and limitless, it could never change or become anything else other than that which it had always been. If matter were eternal, it could never give rise to change or to births. We would never have been born. We have been born, therefore?

Solving The Puzzle Of The Eternal: God As The Answer!

I have shown that the eternal must forever remain eternal. Since the temporal must come from the eternal, the natural question, of course, is: How then does the temporal arise where reality is eternal? The answer is that the temporal does arise where and only where the eternal is Conscious, Intelligent or Mindful.¹⁰ Where the eternal is intelligent or a mind, it

¹⁰ By a mind I do not refer to a large sized brain. The mind simply stands

possesses a special capacity which nothing else has: It can transcend itself through its wishes, desires or the imagination.

A Mind Can Transcend Itself

I stated previously that a potential is something you are not at present, which you could become provided another thing or condition was obtained. I then argued that given that there is no other thing or event apart from the eternal, the eternal could not have a potential and must for that matter forever remain what it has always been. The eternal could never give rise to the temporal. This is what I called the problem of the eternal. The everlasting must forever remain so. However, when the eternal is intelligent or mindful, the problem of the eternal disappears. The reason is that while the eternal cannot add or take away from itself, if it is intelligent, conscious or a mind the condition or event that is necessary for the actualization of a potential could arise without changing the eternal self. The conscious or intelligent eternal is not a mere quantity; it is by nature, reflective. To be intelligent, conscious or mindful is to *continuously* or *unceasingly* reflect, envision, imagine, desire or think wishfully.¹¹ In the imagination, one can add to or subtract from oneself without necessarily changing one's limitations or reality. The imagination allows for qualitative transcendence: a capacity not open to any dumb or non imaginative being. It is the

for the capacity to order, reflect, and to will or imagine. It is not necessary that this capacity be housed in or result from a brain. We know that human beings have a mind by virtue of the brain. But it does not necessarily follow that without a brain such as ours there can be no mind. It is rather, the internal integrity of the thing and its orderliness that makes for intelligence. We cannot say about a thing that it is not intelligent because it has no brain. We can only say that it has no intelligence because it has no order.

¹¹ An imagination is an active form of a wish, desire, or will. God's imagination is God's wish or will. But God's will or imagination is unlike anyone else's because He has the infinite power to make His will as real and as varied as possible.

ability to imagine, wish or to desire that provides the possibility of the potential to the otherwise unchanging eternal. As long as the eternal can desire or imagine, it can imagine or desire other than itself. The temporal, therefore, arise, not as a changing reality, but as the changing wish, desire, the reflection or the imagination of reality. The potential or the temporal, therefore, do not inhere in the eternal as part of itself, but rather, arise and depart as desired. Change is not therefore of the eternal, but solely of the desires of the eternal. Because the eternal is limitless, there is no other power apart from itself, it is therefore, all-powerful. This imaginative, all-powerful, limitless and everlasting being is what I call "God."

Where Is God?

Where is God? God is everywhere and He is the Ultimate "space" in which every possible thing moves. By "space" I do not refer to any physical thing, object or place. No, not at all. I am using the word space in this context simply to stand for the limitless, indivisible, non material ground or medium in which every possible thing is situated and contained, but which of itself is contained in nothing.¹² The basis of this conclusion are as follows. I have already shown that matter is limited. Therefore, there must be part of reality where there is no matter. Now every

¹² I am aware of the discomfort that many people might feel about my stating that God is the Ultimate Space of the world. However, I repeat that by space I refer to nothing physical, limited, created, material, or movable. Space is not a thing and it is unlike anything at all. It cannot be smelled, seen, touched, heard, sensed or grasped in any way. It is not measurable or divisible and it is limitless. God is One, the Eternal, Absolute, Everlasting, Unique, Mindful and the Source of all things. The essence of being Mindful is that God is a Person. But He is a person without the limitations of legs, ears, and so forth. If God is the Space of your being, you move in His presence and His Being and He is the closest to you. The lack of limitations in Him does not make God any less personable. To know that God is that close and that He is with you always, must bring forth the most awesome possibilities for relating to Him. What is required is not condemnation and anger but a revision of one's very concept of reality.

piece of matter is in space. Every limited being or object - whether it is material, angelic or otherwise, must occupy some space. Nothing sits in itself. Besides, the law of opportunity cost applies to all possibilities. It is not possible to have limited things or worlds unless they are situated in and separated by space. So, wherever there is a countable or limited thing, there must be space. If there is an objectless part of reality, there must be space at that part of reality. Nothing else is conceivable as present where there are no objects. There cannot be spaceless nothing. Thus both at the material and non material parts of reality there must be some space. Reality consists only of the material and the non material. Therefore, if there is space at both the material and the non maternal parts of reality, it must follow that there must be space everywhere or space is everywhere.

Now Space must be indivisible because in order to have any difference between things or in order to divide anything at all, one needs space. One cannot logically demonstrate the possibility of multiple "spaces" separate or distinct from one another. Space is not an object. It is not countable. If you could "add" trillion space to a trillion space you would end up with only one Space. Consequently, there is only one indivisible space that situates all things. Every thing must be in some type of space; whatever world you conceive cannot be but in some type of space. But space itself need not be in anything and is not contained in anything. Since this "Space" is everywhere, it must be limitless. We have already seen that the eternal is limitless. Clearly, there cannot be two limitless things. So, if Space is limitless, it follows that it must be eternal. Since God is eternal "and" Space is eternal, God and Space must be one and the same. God is One, non material, non divisible, unique, and limitless. He is present everywhere and surrounds, limits and contains all possible worlds, but God Himself is surrounded or contained by nothing. God is not in "Space", but rather, every thing is carried by God and God is the ultimate "Space" of all

possible worlds.¹³

Multiplicity & Limitations As Additional Proof For God

In this world, there are many things with different limitations, capacities and functions. In addition, we are not all born at the same time. The sun, for example, was here before you and I were born and certainly, some people are older than others. If we wished to trace the ancestors of things, two possibilities could come to mind. One could argue that different things come from different ancestors and that we do not all come from one but from many different ancestors. One could postulate that the first event that resulted in the earth, for example, was eternally different from the first event that resulted in the sun. If then one were asked as to how the sun and the earth work together as a system, one could reply that each thing possess a certain fixed capacity or limitation and that what we see as a system is no more than a coincidence of limitations. If this argument were valid, there would not be only one God but a number of Gods. The argument however fails. Here is why. As already shown, in order to have a number of things, one needs space. Therefore, whatever the number of ancestors may be, the space that contains and separates them must also be eternal. But to be a thing is to be a fixed quantity and quality. A thing does

13 Nadeem Haque, my co-author in our book: "From Microbits to Everything...", is of the view that God's dimension is infinite but that this dimension is different from ours. His position is that objectless space as discussed here is created by God in the imagination. He however maintains that we are not 'outside" of God. In my respectful view, however, this position is an unnecessary duplication. He says that we are not outside of God and yet at the same time he maintains that we are in a different dimension. This obviously is problematic and besides, it ignores the fact that our very presence and possibilities are not outside of but included in God's infinity and Presence.

not "possess" a limitation or capacity. Rather, to be a thing is to *be* that limitation and capacity. Clearly, if there were many ancestors, each would be limited. The limited, of course, can only account for itself. But we know that there is no such thing as a thing arising out of and existing in isolation. Every thing is either a part of or the result of very wide relationships. The earth, for example, is what it is because of its precise relationship to the sun and to other things ad infinitum. You are a human being only because such things as air, food, acceptable weather, etc., exist and relate to you in a defined way. You do not exist apart from the earth and the earth does not exist apart from the sun and so forth. The same is true of every possible limited thing. All things interrelate and interdepend. Given that the ancestors could not subsequently acquire what they did not have eternally, it must follow that if there were multiple ancestors, their interrelationships must be also be eternal.

Given that each ancestor is limited, it must follow that for each thing there could be no infinite regress as we trace back but must end in that particular ancestor. Now reality consists of only space and a number of things, each limited to its position, quantity and quality in space. So, what is the ancestor of say the sun? Whatever the name may be, the sun's ancestor could not be more than this: a limited thing. But where is this ancestor now? All things exist in fixed quantities and in interrelationships of dependence. Every thing is a composite of a given quantity and of a given neighbourhood in space. Given that the position and quantity of the ancestor is fixed eternally, it could not make the sun and then go somewhere else and still remain intact. But every thing that one can point to in space is itself limited and dependent upon its relationships with others. If the ancestors are in space, they too must interrelate and interdepend. One cannot not say that a star, for example, is the cause of the sun any more than saying that the sun is the cause of the earth. No thing in space alone can be the cause of another thing. Where in space do you think the eternal ancestor of the sun is sitting? Every

thing in space is itself limited, moving, changing or, in other words, temporal. Now reality consists of only a number of things and space. Given that the things in space are temporal, the conclusion must follow that the things are caused by space. So, once again we show clearly that space is the creator.

Who Made God? Why There Cannot Be Infinite Regress

Interestingly, the conclusion that all things come from one everlasting, unmoveable God, could also be arrived at even by way of the problematic proposition that "everything has a cause." The traditional problem, of course, has been that if one says that every thing has a cause, and that God caused all things, then one must answer the question: "Who caused God?." One cannot then justifiably say that God has no cause. St. Thomas Aquinas is quoted as stating that God must be the First Cause, for otherwise the causes would be infinite and the universe could never¹⁴ start. But that answer has not been satisfactory. John Mackie, for example, asks: "Why must the regress terminate at all? Why, if it terminates, must it lead to a single termination, to one first cause, rather than to a number-perhaps an indefinitely large number-of distinct uncaused cause?"¹⁵

Here is the answer. When we talk about an "infinite regress", what we really mean is an infinity of causes. The regress is simply another way of referring to one's ancestry. The origin of a thing is the sum of its ancestors. To posit an infinity of regress is the same as saying that a thing's ancestry or predecessors are unlimited. But we have already seen that only space is limitless. So while the ultimate ancestor must be infinite, His infinity cannot arise from any motions or causes but only in His being as limitless and eternal by nature. Another way to look

¹⁴ Martin, pp. 97-99.

¹⁵ J. L. Mackie, *The Miracle of Theism*, (1982), Clarendon Press : Oxford, p.87.

at it is this. If a thing is a result of change or if it is caused by another, then when you trace back its roots, where you stop is the beginning of the event. The ultimate cause of the thing becomes the end as you trace back. However when you say that the number of causes must be endless, you in effect state that there is no place to stop or that there is no end. But to say that there is no place to stop or no end, is the same as saying that there is no one ancestor or group of ancestors that is the ultimate cause or the beginning of the subsequent events. But then if there is no beginning cause there could not be a subsequent effect or change. If one posits change, one must necessarily posit a beginning cause or an end. Since there is change, it must necessarily follow that there was a beginning. In other words, the regress must end. I have already showed that it ends in God.

16

With respect to the issue of God's cause, the answer is that births, changes, causation, take place and are possible only in and because of space. A change is a form of motion from one position or relationship in space to another. The question of who caused what is, therefore, the same as who moved what. The question of who caused God is the same question as "who moved God?" But in order to move anything at all, one needs space. One needs space as a pre-condition to motion. God is space. It is God that makes motion or causation possible. Therefore, the "mover" of God needs God to be present or to exist prior to its causing or moving God. That is to say that

¹⁶ Furthermore, and for the sake of argument, if one were to eliminate space as the fundamental ancestor, then what one would have would be a number of ancestors. Since the regress must be infinite, the number of ancestors must be infinite. But we have already seen that things are limited and that the very possibility of motion arises only because of the limited number of things in space. Where one's ancestors are limited, one cannot trace one's origin forever; one has to end at the limited number. So, here again, there can be no infinite regress.

God must be existing before He is born or simply put, He is the fundamental necessity for any births or causation. Causation applies only to positions *in* space. Because God is not in space but He is space, God is beyond causation. God is his own "cause" or in other words, simply everlasting. Again, there can be no problem of infinite regress here, because there is no possibility of any motion at all beyond or outside of space. God is eternal.

Chapter Two: A World of Suffering As A Source of Goodness

Solving The Problem of Evil

If there is God and if He is all powerful and good, then why is there "evil"? This is the so-called problem of evil. It has baffled many minds and has led others to doubt either the reality of God or His goodness. The argument usually is that there is no God, because if there were God, He would not have created a world like this. Let's see.

1. Evil as a prerequisite to Goodness and Pleasure

What we call "evil" is simply the hurts that we all experience as a result of our vulnerabilities. You meet a bully on the road and he demands your wallet. You resist but you have insufficient resisting qualities. Of course, the wallet just sits there, perhaps quietly contemplating whether you should have taken some serious courses on combat. It's no use. So you go home broke and hurt. In other words, all hurts result from of only two things: 1. Someone's/something's capacity to inflict hurt on you and 2. your capacity to experience hurt. If no one or nothing could hurt you, you would not have any problem with "evil". To ask the question of why there is evil, therefore, is simply another way of asking why you have the capacity for suffering and why do others have the capacity to inflict suffering on you. There are two answers to this question.

Evil Makes Individuality, Creativity, Productivity & Society Possible

You have the capacity for hunger. When you are hungry, you suffer. Because you don't like to suffer, you look for food. If you are not a farmer, this means that you must find a means to get some food. In simple terms, the capacity for hunger pushes you to work. If we could not be hungry, there would be no need for food and there would be no farmer. Let's take another example. You have the capacity to feel lonely. When you are

alone, you feel hurt. Of course, you don't like to be hurt. So, in response you look for an acceptable company. Your capacity to be lonely has compelled you to communicate, to fraternise and to build a society. Again, you have the capacity to be hurt by your ignorance of many things. For example, when you are ignorant of how to float and you jump into the lake, you end up with a disproportionate share of water in your system. You of course, don't like this. So, as a result you exert your self to learn about the mechanics of water and of float. You learn about how to swim or in the alternative you build or buy yourself a floatation device. Whenever you are compelled to learn, you will have to use your senses systematically. You are forced to use and to develop your many faculties with the result that you acquire skills that some people have not acquired. Not only does this allow you to ward off one more hurt, but it sets you apart from some people and makes you identifiable as an individual. We do not all suffer the same things and certainly not at the same time. Your different hurts and your different responses to various hurts set you apart from others and makes your experience unique. Individuality is possible only because none of us has suffered the exact same hurts as the other has suffered. Without our different vulnerabilities and our different responses to same, we would lack our individual personalities. We are each shaped by our vulnerabilities- be they of wealth, health or gender. Because I have not gone through what you have gone through, you think and feel things differently from me. You are in other words, the hurts that you have suffered and your responses to these hurts.

Without our vulnerabilities we could not be human. If you think of yourself, you will see that you are no more than your experiences. These experiences are no more than your hurts and responses to them. You learned this and that and you did this and that that only because you needed to do so or you wished to avoid or remove a real or potential hurt. Since you act because of these hurts, it follows therefore that if you lived in a world

without suffering, that is, a world in which you did not suffer hunger, loneliness, sickness, shame, poverty, insecurity and so forth, you would act very little. Where there is no fear, there can be no heroism. Where no one is weak, there can be no sense or act of compassion. Where one is happy alone, there is no need for others and no need for love. Simply put, every form of human pleasure is possible only because of the presence of these hurts that we suffer. If there were no hurts, there would be no much action and pleasure. To enjoy a thing, you must need it. Would you rather be born in a world in which you experienced no need for any one at all and therefore lived all alone or would you rather be born in a world in which because you feel the need to be loved, you live with the beloved in a companionship? If we had no need to eat, to build, to heal, to love and so forth, we would not do these things. If we had no need to act and did not act, we would not have any inventions, no creative works, no communication, no society, no individual uniqueness and achievement, nothing: we would just be sitting there or lying there, like the mountain. I am sure that none of us would like that. The important thing here is that not only would we not act, but our faculties for doing these things will also be unnecessary and absent. If you have no need to walk, you will have no use for legs and so you would have no legs. If you have no need to chew, eat, laugh, drink or speak, you will have no need for the mouth and therefore, you would be toothless and mouthless. The same goes for all our other faculties. In a world without hurts, you would be eyeless, mouthless, earless, legless, stomachless, toothless.. human being. Just imagine that animal.

The conclusion, therefore, must follow that some type of suffering or so-called evil is logically necessary as a precondition to goodness, to pleasure, to human creativity, productivity and to society. A world of "evil" is therefore no more than a world that makes it possible for each one of us to be unique to be human and to have joy. Looked at this way, one can easily see why a Good God would create such a world to be and

allow it to continue. You can see how Brilliant He is.

2. Evil As A Possibility Of Knowledge ¹⁷

The second reason for the existence of evil is as follows. God's Creative Power is endless and for that matter, He has created many worlds besides the earth. The earth is where the life of the human being begins, but the destiny of the human being is not the earth, but in many other worlds. ¹⁸

As we have already seen, it costs God nothing to make anyone of us. All that God has to do to make you live in the hereafter is to will that you live hereafter. And God knows that you will love to live hereafter. Now God is the Most Generous and the Most Compassionate Being. It is His nature to give and to give abundantly, over and over again. In addition, God loves those who love Him. Their companionship gives God Pleasure. So, it follows that if you love or please God, you are guaranteed to live hereafter. Because there is a hereafter, it has an impact on

¹⁷ If you are thinking that there must be some type of suffering we can do without, this section is your reply.

¹⁸ The whole thing is analogous to the development of a fetus into a human being. The earth is like the womb of the hereafter and we are the fetuses in it. Death is the birth and entry into a greater world. Alas, the human being like the tiny sperm cannot imagine that the human being is capable of being transformed into a being a million times greater than itself and is capable of being born into a world of endless stars and a variety of life forms in constant sound and motion, colorful, elegant, sophisticated and for period time ten thousand times the life of the sperm. But it has happened. Like the sperms that we once were, more possibilities await us than we can ever dream of or can even imagine. Indeed, if you pay serious attention to life, you will come to know that this entire earthly experience is like a dream, unimaginable. It is unbelievable that we are happening and yet it is real; God willed it and there you are. The greatest miracle of all is that only a few years ago we were all nothing and now we live. Having lived once, you have absolutely crossed the barrier of non being into being and it is easy to see how you can live from here to there forever more, by the will of God.

the significance of our experiences here on the earth. Our experience here serves as an introduction to the many possible worlds of God. Of God's many worlds, none is like the earth. Each world is unique in the same manner as each human being, each leaf and each day is unique. On the earth, each day presents us with opportunities to hear, see, feel and know a great many curiosities of unparalleled proportions. From some people or events we come to know courage, kindness, patience, love, goodness and so forth. And from others, we learn anger, hatred, stupidity, ugliness and so on. There is always something to be learned from any experience no matter how unpleasant or unwanted. We each must shun evil for own sake, but we must learn from things that happen to us. My conduct and my fortunes educate me and my neighbors about the many sides or possibilities of being and their experiences too educates them and me about other possibilities. Every dream, every nightmare, every act, every effort, and in short every life event educates us, shapes our views of reality and enriches our perspectives along the way to God, our Goal.

Because you live on the earth you know what it is to be hungry and to lose a dear one. You also know what it is like to laugh, to play and to be cherished. You know how hard it is to accomplish things and you also know how joyous it is to accomplish things. You may have felt the excruciating pain of illness and you may also have felt the exhilarating joy of health. You have worked and you have played; you have won and you have lost and in this world you have known and felt many countless and wonderful things. There is no place like the earth and your experience here has undoubtedly given you a perspective about reality that you could not otherwise have gained if you had been born, say, in paradise.

All God's intelligent creatures are students on a course entitled "God's Many Signs & Worlds". God wants us to learn about Him, to appreciate Him, to relate to him, and to be His

friends, through His creation. The earth is one of the signs of God and a required reading. It is a required reading because of all the unique qualities described earlier. There are more pleasant readings as part of the course. Now because of the law of opportunity costs, none of us could have been born into two different worlds at the same time. God therefore, had to determine which one of His worlds, to place us in first. The decision was entirely up to God. For us human beings, He chose this world as our starting point. As I have already explained, as God wills the human being could live forever. As compared to forever, the time spent on the planet is like one trillionth of a millisecond; it is almost nothing. I also mentioned earlier that for those who love God at least, the hereafter is more pleasurable than this world. So, given that the earth is a required reading and the time spent here insignificant, it makes sense that God allows us to begin on the earth in the less pleasant world and then upgrade to the more pleasant, later. By giving us the earth first and for only a short period, God has ensured, at least for those who love Him, that the hereafter would be more pleasant. We come to live for the first time in this world, without much to compare our experience with. It is thus easier on us to handle this type of "evil": we have not known anything better. It is easier to be poor and then rich than to be rich and then poor; it is better to be sick and then healthy than to be healthy and then sick. It is better to be deprived and then rewarded with abundance later than to be rewarded with abundance first and then deprived of it later. Placing human beings in this world as the starting point of their very long journey is, therefore, kind. It is a wise decision on the part of God. This is a clear sign of God's Compassion for us.

To be placed on the earth, therefore, is to be given an opportunity to experience a very unique perspective of God's reality. Those who have been into different worlds, have not lived like we have lived; they have not known what we have gone through and we do not know what they have gone through.

If we human beings had been born directly into a world of more pleasures instead of this world, we would have been forever denied and prevented from ever experiencing one of the dramatic, deep and memorable creations of God, that is, the earth. Now if you go to heaven from the earth you can have something to talk about and to compare things with. Your company and conversations will be more interesting and you yourself would be more pleased, more grateful to God and happier.

But there is relief

But although evil is a necessity, the degree of suffering has been tampered by two things: by the short span of our lives our desire and by our desire and ability to reduce suffering.¹⁹ In

¹⁹ Humanity is, in fact in the process of discovering the means to curing much of the physical and mental hurts that afflict us. How much progress can be achieved is completely dependent upon time and human effort. If there are any limitations to progress, it would appear to lie mostly in human laziness, greed and stupidity. Right now, there some types of suffering that we could eliminate or reduce if we choose to do so. We can reduce hunger, homelessness, tyranny, ignorance and so on. The strong need not abuse the weak; the learned need not deceive the ignorant; the rich need not rob the poor nor be greedy. We need not hate and hurt one another. We need not destroy ourselves and our environment. Yet every day, these are the things we do and these are some of the things that rob us of some of the joys of life. Much of human suffering is attributable to the actions and inaction of our fellow human beings rather than to the cycles and processes of nature. If people were inclined to reduce suffering for all, many people will suffer significantly less than they do right now. At the individual level, much suffering could be eliminated by a fundamental change in desires. Love of the harmful may result in harm to oneself, no doubt. Love of the good results in goodness and therefore, peace. For example, because of scarcity, the desire for gold, status and the one hundred and one charms of the material world can easily be frustrated. Frustration leads to hurt. A change in the quality of things you desire and the less your desires, the less would be your frustrations and therefore, the less your hurts. In the final analysis, however, because many hurts will occur as a result of events or things beyond the person's control, subjective exercises alone would not be

addition, God has out of His compassion made our lives relatively short so that we do not endure evil for long. Each one of us has a limit on how much we can tolerate. There is only so much we can take. The more intense or unbearable the evil we experience, the shorter our lives. The unbearable soon kills us. Furthermore, our ability to endure, resist and to overcome evil is strengthened by the comforting thought that our time is short and that God is with us and that there is with Him, a hereafter more enduring and forever blissful.

Differences In Human Experience & God's Justice

If God is Good, you may ask, and we are supposed to be learning, why does not every body enjoy or suffer equally? Why do some people appear to live in affluence whereas other people live miserable lives? The answer lies in the uniqueness of the person. We could not all have been born at the same time to the same parents and subject to the same weather, upbringing, weaknesses and opportunities. As we are born at different times, and raised at different places under different conditions, our experiences must differ. You are unique in time and space. So when you suffer or enjoy things, you do so uniquely. The question cannot therefore, be "why can't I enjoy myself like so and so over there", for you are not so and so and you are unlike anybody else. As I have already explained, your limitations make you the unique person that you are. When you wish for another's fortunes, you in effect wish that you were that other person or that you were non existent. This is a wish for death

enough. Not only must the individual strive to change his or her priorities, but each is called to purposefully help change the collective priorities of the society as a whole towards improving the lot of every one. You as an individual have a responsibility to reduce the harm that you may cause or allow to be caused to yourself and to others. However, the society as a whole, has an even greater responsibility to reduce as much suffering as possible for each fellow being. This is a call for compassion for the weak and the hurt, and justice for all. This is a calling within human capacity and if responded to positively, will make this world a better place.

and that is an insult to your individual personhood and also to the collective purpose for our being on earth. We are born into this world to learn about the many possibilities of reality. Learning is possible only because there are unique events and experiences. Your experiences offer unique educational perspectives to yourself and to those who know you. In turn, your neighbors unique experiences offer you more educational possibilities. It would defeat the educational purpose and the advantages of unique individuality to have everybody subject to the same experiences.

It is true that some people appear to suffer more than others, but the fact is that everyone suffers in their own way and none of us is wronged in the least. The ultimate measure of success is with God. God does not burden any person nor does He make any demands upon any person beyond his or her control. Each person is judged uniquely according to his or her unique circumstances. God treats people in similar situations in like manner. The reverse is true. Every difficulty that a person faces is known to God and He takes this into account every time in judging the person. Those who have more are expected to do more and are judged accordingly. The more you are able to act, the more you are judged by your actions. The less you are able to act, the less you are judged by your actions. Those who cannot run are judged by how far they walk. Those who cannot walk are judged by how far they crawl and those who cannot even crawl are judged by how much they wish to run or to walk or even crawl. When a person is completely incapacitated as result of circumstances beyond his or her control, that person is excused from any human or moral responsibility and becomes completely blameless. The blameless please God. The consequence of that is that every involuntary handicap or difficulty opens heavens' doors to the person.

Despite the value of suffering as an educational possibility, to the extent that we can minimize or remove

handicaps to moral choices, or to the extent that we can minimize or remove suffering we are obliged to remove them. Everybody's life is unique and incomparable and therefore, equal to every one else's. As such no one human being has the right to increase another's misery or to restrict their moral choices without just cause. Those who hurt others must be prevented from so doing at all times. It is needless to say that from our perspective much suffering is undesirable. Therefore, even though these are educational possibilities, we are not asked to blindly seek after things that make us suffer. Rather, while the world has been set up in such a manner as to make exposure to the stupidity and evil of others inevitable, we often have a choice as to the type of educational possibilities that we wish to have. And whenever we have a choice, the reasonable thing to do is maximize our exposure to less hurtful educational possibilities and to minimize destructive educational possibilities. The incentive for so doing or refraining from the other is often the practical consequence that follows from choosing one way or the other. There are many things to learn and there is not enough time to learn them all. Some things bring hurt and lead to destruction while other things bring goodness and health. Only the unthinking and the foolish will indiscriminately expose themselves to every possibility on the basis that they are learning. The wise person is required to choose what type of thing to learn whenever possible to do so and to thereby minimize their hurts.

It is true that there is not much joy in sickness, broken dreams, deprivations, abuses, betrayals and wars. True, much living is filled with sorrow. But look at the other side too. Not long ago, I walked past a little park with many colorful trees, and scattered about on its ground were uncountable leaves, some dead and many freshly fallen. Close to where I walked, many pigeons flew here and there in their little familial groups seemingly undisturbed by the little children playing nearby. Up in the heavens the blue sky continued to be with its gentle clouds

spread and calling. As I looked on, cool winds from nowhere blew past and round me softly blending the pigeons, the leaves, the children and my view into one complex earthly family. The ordinary was at once extraordinary and very impressive. I walked on but I couldn't help noticing how nice it is to be alive, to be able to see, to know and to experience! The point is that much living is filled with joy. There certainly is joy in being alive and being a conscious witness to it. There is joy in being with loved ones; there is joy in accomplishments; there is joy in satisfying needs and for the most part what people need in order to make their lives enjoyable are food, shelter, basic health, caring companions and the pursuit of meaningful goals. Thankfully, all these are within human ability.

To sum up then, God has given us lives and placed us in a world that allows us to experience pain and joy and the opportunity to learn and to accomplish things. God has also given us the capacity to increase our joy and decrease our pain and the best human qualities that we have and cherish, such as compassion, love, courage and creativity arise in us only because we are born in a world with suffering. To be born unto the earth is to be given a very remarkable educational opportunity unparalleled in its intensity and qualities and unobtainable anywhere else. The One who has given such an opportunity and the ability to live, free of charge, with even a promise of greater and better worlds to come, cannot justifiably be called bad. Certainly, God is not only Good, He is most Kind.

God's Attributes

It is time to determine what attributes we can discern for God.²⁰ We have already seen that God is an everlasting, limitless

²⁰ George smith writes that: "The concept of God always turns out to be some kind of "unknowable" being". He further states that : "How can you talk about , conceptualize or demonstrate the existence of such (unknowable) thing? It is in principle, impossible. This, basically, is why all

being and that He is all-powerful. Could He be more than one? Some people seem to think this as a possibility.²¹ No, we have

alleged proofs must ultimately fail" (Smith, p. 6). With all due respect, he is wrong. You can see that we have not made God a mystery; God has definable and definite attributes. However, inevitably, when we speak about qualities, we use words which are all too human. But as the question of God is a human question, the answer to it must be in the human language. One cannot ask a question through human language and then expect the response to be in a non human language. Questions and answers about attributes are bound to be anthropomorphic, but that is alright provided that our statements are reasonable. For example, if you ask: Is God intelligent? You must necessarily judge by what humans call intelligence. You must answer by looking for things that would, if they were in a human being, be intelligent and then answer the question. It is not a valid objection to state that we cannot say that God is either intelligent or not since these terms are human only. That objection is valid only if the question is itself invalid. The question necessarily calls for a human answer. The question, however, cannot be said to be invalid since we are not giving the answer to a non human but only from one human being to another. We human beings ask the questions and judge by our own standards and not those of some aliens. And when we judge by reason, we judge by an order necessitated by the very nature of things.

21 We have not had the opportunity to read William Craig's book, but according to Martin he presents the following argument:

- (1) Everything that begins to exist has a cause of its existence;
- (2) the universe began to exist;
- (3) Therefore, the universe has a cause of its existence.

This is apparently called the "Kalam Cosmological argument" in William Craig, (1979) The Kalam Cosmological Argument, New York: Barnes & Noble, p.65. To this argument, Martin replies that: "At most, this Kalam argument shows that some personal agent or agents created the universe. Craig cannot validly conclude that a single agent is the Creator. On the contrary, for all he shows, there may have been trillions of personal

seen that as the Ultimate Space of all things. God is limitless, unmoveable and therefore, indivisible. He is One.

Is God Intelligent? Yes, He is. We have showed that He must be imaginative in order to be able to account for change. However, I could also easily demonstrate God's intelligence by just pointing toward the things that He has done.²² You are aware that this world is orderly. While it is true that much of the stuff of life is unpleasant and sometimes extremely painful, things are ordered nevertheless. Here, things are appropriately matched to sustain life, beauty and consciousness. When we look round us, we see water for the thirsty and food for the hungry. We have taste buds that delight in the variety of delicious foods available. There is a male for a female and many beautiful things for the eyes to behold. We each have the ability to understand, and a world that can be understood. If one were to carefully observe oneself, examine a grain of sand or a single leaf and the delicate balance of the eco-system, watch ants move and rivers flow, examine, listen, look, feel and think, one would see the organisation, complexity, order and the creativity inherent in all things. We feel so much at home and are glad to be here that almost all of us would rather be than not be. Now of course the author of these must be orderly, because from disorder, no order comes. A disorderly eternal cannot give rise

agents involved in the creation" (Martin, p. 103). Also, Hume states: By this argument from analogy, how prove the unity of deity? Many men join in building a house or ship or city or commonwealth. Why may not several deities have combined in framing a world? "(An Introduction to Modern Philosophy, p. 194).

²² For more on this, please see: *From Facts to Values* by Nadeem Haque and Mehran Banaei, Optagon publications, Toronto, pages 64-114. The authors discuss balance, order and beauty in creation and provide an integrated proof for God based on design.

being and that He is all-powerful. Could He be more than one? Some people seem to think this as a possibility.²¹ No, we have

alleged proofs must ultimately fail" (Smith, p. 6). With all due respect, he is wrong. You can see that we have not made God a mystery; God has definable and definite attributes. However, inevitably, when we speak about qualities, we use words which are all too human. But as the question of God is a human question, the answer to it must be in the human language. One cannot ask a question through human language and then expect the response to be in a non human language. Questions and answers about attributes are bound to be anthropomorphic, but that is alright provided that our statements are reasonable. For example, if you ask: Is God intelligent? You must necessarily judge by what humans call intelligence. You must answer by looking for things that would, if they were in a human being, be intelligent and then answer the question. It is not a valid objection to state that we cannot say that God is either intelligent or not since these terms are human only. That objection is valid only if the question is itself invalid. The question necessarily calls for a human answer. The question, however, cannot be said to be invalid since we are not giving the answer to a non human but only from one human being to another. We human beings ask the questions and judge by our own standards and not those of some aliens. And when we judge by reason, we judge by an order necessitated by the very nature of things.

21 We have not had the opportunity to read William Craig's book, but according to Martin he presents the following argument:

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to an orderly temporal world. So, God must be intelligent. Indeed, it would be illogical for the human being who merely follows the patters of the things in the world to be called intelligent while stating that the source of the things that makes for intelligence cannot be intelligent.

Can God communicate? Of course He can. The ability to communicate is a part or a function of intelligence. A thing cannot be shown to be intelligent if it cannot communicate. We all represent the communication of God's wish or imagination. Communication is the orderly arrangement of things or symbols to express a desire, a wish or thought. And the world is just that: all of it is an orderly arrangement of God's wish. But don't ask me whether God has ears or eyes like us, for no one can demonstrate logically that one needs only ears and eyes to communicate. These things are limitations to communication and are necessary only to beings who have no means of co-ordinating multiplicity or without means of accessing order without processing. God does not need ears because every thing is the result of order and He makes order. He does not need to eyes and ears in order to know or relate to what He Himself makes.

How close is God? There is no distance between God and any of us, for He represents the very possibility or ground of our being. This also means that He is never absent but always present. Wherever you turn is the face of God and He is with you wherever you may be. Is God all knowing? Yes, He could not be otherwise. He is the very ground or the ultimate space upon which *every* thing happens. He is Presence itself and as such, nothing escapes Him. God does not need to make any effort to know things. But by the logic of His relationship to all things, He knows all. Is God Just? Certainly. God cannot be said to be unjust because justice is the giving to each of what it deserves. And it is God that determines what a thing deserves. God, therefore, is Just.

Is God greater than His creation or all the possible worlds? Yes, God makes all worlds possible and all worlds are contained by Him. So all the worlds are necessarily less than Him and are contained by Him. Besides, in reality or in eternity, there is no other than God and therefore, it is He who gives every possible world its name, form and content. To give you an idea of God's greatness, albeit in a poor and woefully inadequate manner, try to imagine the magnitude of Space: It goes up forever, without limit; down forever without limit and in every direction, it is spread limitlessly going on forever. God is the Greatest.

The Meaning Of All This For Human Beings

Many people may find it difficult to accept the proposition that none of us is eternal; that our existence is not necessary and that we each exist simply at the Pleasure of God. Discomfort however, is not the measure of truth. We all come from God and we are very close and dear to Him. But none of us is God and none of us will ever become God.²³ That God can easily destroy us and replace us with whatever He desires, is a conclusion which may be true but that need not lead one to despair. The proposition of the ultimate unreality of the created is merely academic in the sense that it is only from God's perspective.

²³ Therefore, all those who seek to shed their humanity and to become God or all those who claim that one can cease to be human and to become God, are wrong. If someone feels God-like or claims to be God-like, that claim can only arise as a result of either error or hallucination. One can certainly get very close to God and be blessed by Him with all sort of extraordinary things. But to be close is not to become. None of us can ever become God. There is a barrier between the created and the Creator. This barrier is eternal. In fact, it is this very barrier, that makes for the "other" between us and God. If we were not different in kind from God, the whole creation would have been a silly play on the part of the One and Only. But it is not. Our "otherness" is necessary and would forever be maintained in order to make it possible for us and God to relate as strangers and as friends, for discourse, for company and for embrace.

From any other perspective, things can get no more real and permanent than we are. We are not an illusion, but only that we exist and die simply at the pleasure of God. That things represent the imagination or the will of God seems extraordinary, but to be alive and to be conscious, when you were previously non-existent, is the most extraordinary thing.

What are the implications then for human beings? We live and will continue to live only in so far as God wishes that we do so. If God wished to be without us, we would all be destroyed and only He would remain. He, in this sense, is the First and the Last. On the other hand, what the foregoing implies is that since it costs God nothing to Make and to keep us, each one of us has the possibility of being sustained forever. We are the result of the most profound thought, will or wish: of the desire of the everlasting to be with the temporary; of the powerful to be with the powerless, of the unchanging to be with change, of the One to be with many. The God that permits us the space to be in His reality, must love us, for after all, to love is to desire to have or to be with someone; and the desire of the one and Only God to be with human beings is the most profound of all desires. If we represent God's imagination, we are loved because the desire is His own. Besides, now that we have come and God has "known" Imperfection & Company, it will not be the same for Him to be without us. He could of course, if He wanted to, but if He liked us, that would be a great loss! So then, it all depends upon whether we make it worth God's while to keep us. If you make your presence pleasant to God, you may last forever!

Conclusion

To conclude, I have argued that all things come from one mindful and everlasting reality. I have showed that this reality must be mindful, because only the mindful can account for change in an eternal reality. I have named this being God. I have shown that God himself does not change but that all possible worlds and beings arise only as the desires or the imagination of

God. Change, is not therefore, of the eternal, but of the desires of the eternal. As for God, I have shown that He is the ultimate Space of all things and that He is in fact the only Reality. God is one, everlasting, imaginative, just, all-powerful, all knowing, ever present, the first and the last and the greatest. All things come from God and ultimately return to Him. So, today, we announce that atheism is dead, materialism is dead, idealism is dead, empiricism is dead, polytheism is dead and God, the only One God abides forever!

Chapter Three: The Universal Message

Kindly lift up this falling frame
Unto the lucid hill forever high
Hold as a friend, so dear, beautiful remarkably blissful!

I believe that if you dig diligently through the various traditions of the world and manage to strip them of their unique cultural and historical additions, biases or limitations, you would find that all the prophets and wise teachers of humankind have preached the same message of God. The modes of expression and the emphasis of the messages may have differed from one people to another in order to accommodate cultural and historical differences. However, the core of the messages has been one and the same for all times, namely: that in the beginning there was nothing but God alone in His infinite Glory. And then God created all things and fixed the place, function and the end of each and every thing, according to His Will. As for human beings God has endowed us with many faculties, including the ability to perceive and to understand the finest and the most complicated of things. And He has blessed us. God has given each one of us the capacity to appreciate and to return kindness, greatness and love. After giving all these God has turned to us and asked us for our friendship. The friends of God are those who try to do good for themselves and for God's creatures; they are those who appreciate His precious gifts upon them. These are the best of creation. God is pleased with them and they are pleased with Him. Their return is paradise. The losers, on the other hand, are the ones who hurt themselves and hurt God's creatures. These refuse to acknowledge God's reality and of His gifts to them. These people are not pleased with God and they are not pleased with themselves. God too is not pleased with them and their home is hell.

The only true calling for every human being then is to know the One and Only God; and through this knowledge to act and to

build a community of kindness between ourselves, our fellow beings and our Maker. To be kind is to fulfil genuine needs while reducing harm or presenting the least harm to others. Because the only reason we are all here is to befriend God, nothing really matters in the long run, except this. The most successful human being is not the person who has the most wealth, status or power. The goal is God and the success of an activity can be measured only in reference to its goal. Therefore, in the final analysis, the most successful person is only the person who manages to befriend God before he or she leaves the earth. As a thing is fulfilled only when it is in accord with its nature or purpose, and as the worship of God is the sole purpose for human existence, it follows that worshipping God can be the only source of true peace for the human being. The farther you are away from the path of the true God, the more miserable, your life will be. The closer you are to the Path of God, the more peaceful your life will be.

The foregoing message may be called different things by different people. But God does not care so much about names as He does about actions. What matters is right conduct and not the labels we place upon ourselves. God made all human beings and expects the same relationship from each one of us. He, therefore, treats us all equally without discrimination. Our colours, languages, nations and sexes are only incidentals and signs of God. These don't matter at all when it comes the ability to befriend God. Whoever seeks God seriously and intelligently will find Him. Whoever seeks God and does any good, such as the poor mother struggling to nurture her children, the patient teacher imparting true and helpful knowledge to the poor student, the reformist seeking to establish justice in the land of the oppressed, the humane researcher slaving away for a cure or the kind-hearted destitute sharing his piece of bread with another, is no less than the Path of God.

There has been many different messengers with very different styles and languages. But the bottom line is that any true message from God must tell us about God clearly, simply and fully

in a manner that satisfies our yearning to know and to befriend Him. If the message is from God, then it must glorify God. Read between the lines. Any true message from God must focus on God only and it must certainly "bring" God closer to the believer. If, for example, the praises or devotion in a given message give credit even if little, to someone other than God, that message or messenger cannot come from God. Furthermore, we expect the message of God to be simple and yet capable of transforming its believer to higher levels of reasonableness, courage, goodness and hope. God's message must be simple because most people are simple and it is all humanity that God seeks to address. The message must be simple and yet it must be so effective as to be capable of transforming the ordinary person into an extraordinary being. The Path to God is extraordinary and when you find it will transform, heal and empower you.

Chapter Four: The Path To God Through A World A World Of Needs and Problems

To walk the Path to God is simply to live in a manner pleasing unto God. The first step on this is the acceptance of God as your Creator, Protector, Sustainer and the only One whose pleasure should be your primary concern. You must decide to make God your number One priority. The second step is to seek to know God's will, plan, desires, etc., and to model your life accordingly and the third step is to carry out God's wishes in a reasonable manner. God has set up the world in order to facilitate this. You know by now that God is Just. He is also the best designer of things and would not burden you beyond your capacities. God asks you to walk with Him only because He knows that you can do this and has given you the abilities to do so naturally.

In order to make this easier, you and every other sane human being have been endowed with the capacity to know, to desire and to act. You also have been given emotions and intuitions that help you to carry things through. These qualities together give you an active and unique personhood that enable you to have preferences and to make decisions. Because you can make choices and decisions, you are a responsible person. In order to encourage you and to enable you to be responsible, you have been placed in a world of choices and where each choice has known or stated consequences. There is no better world for responsibility than a world of needs and wants. We all have wants and needs and we are without an infinity of resources to satisfy these. Because of this we are all compelled to prioritize, to choose and to act. The logic of the world compels us to become responsible. As you rise and struggle daily to work and to satisfy your needs and wants, it is expected that you would use your natural capacities to acquire true knowledge of God's creation, and for that matter, to God's wishes. It is expected that knowledge of the world would lead you to

knowledge of your Maker. It is expected that once you have knowledge of your Maker, your ability to choose will enable you to either reject Him or accept Him as your Friend. But the choice is yours.

I believe that God is very close to human beings and responds to the genuine search of every seeker. But as it is the case in many other pursuits, how far you succeed in arriving at your target depends on from where you begin and how much effort you put into it. Regardless of how long it takes, however, if you are serious about "God", you will find Him sooner or later. In this world, truth 'comes' only to those who search for it. Goodness is always a function of your effort. Wishful thinking and laziness will not lead to the truth. Those who want to succeed on the path to God must, therefore, learn all they can about it and take measured steps to walk on it, day by day, hour by hour. How long it takes a person to find God depends on how true one's map and how many steps you take. True knowledge of God's path and the committed effort to walk on it is all that is required to succeed. But God is the Most High. He is, for that matter, to be sought whole-heartedly and not half-heartedly. A partial search will yield only a partial response. It is with all your faculties of the emotional and the rational that you can find God. Understand, however, that the search is not a one-way process from the human to God, but a two-way process of man reaching unto God and God reaching unto man with His guiding doors already open and constantly leading you on into His presence. So seek God fully, openly and with all seriousness, and you know what? You will find Him!

Some of the Knowledge That Lead to God

As you work hard to satisfy your needs and wants it is expected that your knowledge of the reality will broaden accordingly and enable you to act properly. You are expected to learn, for example, that the elements of nature and the properties of space and time make no distinction between human beings. All humans are subject to sickness, weakness, injuries and death

and all people dream of peace and prosperity and yearn for meaning, acceptance and respect from their fellow beings. Through a study of history, for example, we learn that fortunes change and that actual power is largely a matter of fortune whereas the potential for power and greatness is a quality that is shared by all human beings regardless of their colors, sexes, languages or nationality. Without an impartial and reasonable criteria by which one tribe or nation can lay claim to superiority over another, we inevitably learn that the equality of all human beings, arises automatically by virtue simply of their being born human. Knowledge about these things sooner or later lead us to the conclusion that despite our differences we are all brothers and sisters. A sense of brotherliness with all is a very important precondition to a sense of compassion.

As we continue to learn, we are expected to come to know that all living things are born empty-handed and subject to infirmity, decay and death. We learn that all creatures big and small are interdependent upon one another and form one community. In the long run, we learn that those who hurt "others" without just cause, sooner or later, lose their humanity and become tyrants to their families, community and to themselves. And so, we are expected to learn very quickly that if we want to survive and prosper, then our lives shall be guided not by the exploitation of others, but by the cultivation of things. Sooner or later we come to appreciate that we all share the same essences and needs and that in the long run the demise of one is the demise of all. It is expected that as we become aware of our equality and ties with one another, this will induce us to be kind and sympathetic towards one another. From sympathy shall come understanding, appreciation, cooperation and justice for all. It is expected that sympathy understanding and justice for one another will lead us to love one another. Love is kindness to and of appreciation of another. The more you love, the more you overcome self-centeredness, tribalism and greed. Love of the created enables you to love our Creator far more easily.

As we seek to satisfy our needs it is expected that the complexity and order of every thing and the extraordinary arrangements made for the survival and growth and the continuity of things will impress upon us not only the view that everything and everyone is special but also help us to appreciate the Wisdom and the Greatness of our Maker. In the end it is expected that we will know that every thing is of order. Every step is like a flower. Every flower is like a bird. Every bird is like the wind. Every wind is like the rain. Every rain is like a mother. Every mother is like a jewel, and every jewel is beautiful! It is expected that as we come to know the true value of things, we will not only treat all things with care and concern we will live in praise of their Maker!

In effect then, true knowledge of the world leads us to the Path of God. That Path represents no more than the recognition and the affirmation of the real relationships between things and the striving to act in accordance with same. Whether you choose to walk with God or not is a different matter. But the knowledge and the relationships that constitute the Path are always within your view, and these arise whenever you pay attention to your world as you seek to satisfy your needs and wants. Remarkably not only does the world lead to the Path of God, every human being has been endowed with faculties that urge him or her on to friendship with God.

You Are Very Blessed

Stand in a prayerful spirit

On this worrisome morning

See the healing stream close: closer, fetch some

Wash with a thousand angels to your peace

Be that peace, will, run to bliss!

Every human being is like a pearl born out of diamonds bathed in gold, but hidden in the rocks of black, white, sick,

poor, rich, fat, tall and so on. You are not white, you are not black, you are not any color, you are not your sex, not a nationality nor your circumstances. You are your desires, your actions and your character. Because God is great, He does not take any fools for friends. Therefore, you have been endowed with the faculties of reason and of the intuitive so that through the active, total and appropriate use of these you will find it easier to walk the Path. You have the capacity to be the master of many fields of human activities and to find peace and joy in the fruits of your labor. You have the capacity to reflect and to understand deep realities and to feel at home with the most complex of phenomena. You have the capacity to feel the deepest sorrow and the ability to feel ecstatic joy and the deepest emotions. You have the ability to rise above the constraints of your time and circumstances and to levels of faith undreamed of in any philosophy. From the very depths of darkness and from the most bottom of pits you have been given the capacity to emerge unto Light, shaken but unbroken, ceaselessly toiling courageously onward. You have the capacity to play and to laugh like a child and to struggle in tears to heal the many wounds that have afflicted you. You are born the optimist and given something of a reminder or a spark that is structured by God so as to continually urge you on from the lower to the higher. You have been blessed abundantly, for even God who is the Creator of all things at Will and the Most High, the Greatest of all, seeks your friendship and is pleased to be your Friend!

No Conjuror's Path, No Lazy Man's Task

To live is to be in God's presence constantly. Between you and God there is no barrier. If God could be characterized as a place it would be perfectly true to say that you are already there. Wherever God is, is sacred, so the entire world is sacred. For this reason no one needs to take any torturous path nor do we need to submit to humiliating or hurtful exercises, groups, or persons in order to be close to God. One reaches God faster by

turning directly to him and not by setting up intermediaries between you and God. Remember this. God does not sit in any one's heart so do not waste your time trying to reach into your heart to find God. Furthermore, God is the almighty Creator and far above the control or grasp of any one. He would not therefore, conjured or summoned by any exercises nor by any one. Those doing trying to do this are probably high on too much of something. Instead of trying to conjure God or seek Him in you, try to befriend Him. Converse with Him. Ask Him about things on your mind. Pray to Him. Praise Him. Converse with God.....If you do this, you would certainly get close to God. Walking with God is natural and it also calls for knowledge of, and harmony with, nature. Pray always, but also work and be kind. That is piety. God is the Most High and the master of all creation. The most effective way to God is to treat him as you would your very best friend.

There are certain qualities which endear us to God. Some of these are reasonableness, kindness, patience, perseverance and so forth. Clearly, these qualities do not arise merely on our becoming 'religious'. You have to work at them, by yourself one day at a time. To develop the qualities cherished by God, you are called to live actively and to practice goodness every day. To walk on the Path, therefore, is to work in the open with one's fellow beings in the forests, on the streets, in our schools, workplaces and in our homes. Learning about the world and striving to act properly requires a lot of hard work. You cannot simply hope or wish your way through life and hope to be successful on the Path. You must strive and do your best every day and then things will happen. It is only through active and dedicated living that you can learn the truth about the world, about yourself and others and to be able to properly do the things that please God. You cannot actively respond to God unless you are awake and you cannot be awake unless you attempt to live actively. It is only through the active affirmation of your life and those of others that you will begin to understand

the tremendous gift of being alive and conscious. Only then will you appreciate yourself enough to appreciate your God. What is required from you then is to live properly in order to appreciate your life and through this, to become grateful to God; and through gratitude, reverence and love; and through love, more appreciation, more activity, more gratitude, more love and forward, up and beyond. You know, of course, that your time on earth is borrowed and quickly coming to an end. So, procrastination is unacceptable. Whatever good you can do today you must do today, for tomorrow you may be gone. Or tomorrow you may be unable to act, for whatever reason, and you would have wasted a good opportunity. Because one cannot work effectively without resting properly, You must always rest when you are tired. God does not ask that you hurt yourself or commit any excesses. Keep the balance always, but avoid the habit of resting more than working. There is plenty of time to rest in the hereafter, so waste not these precious moments. Yet by hard work, God does not call you to mere quantities nor to mindless activities imposed by the spin doctors of diverse political and religious persuasions. No, to work hard is to respond purposefully from your whole self to need -whatever that may be in your situation. To work hard is to try every day to become and to do better. To work hard is to maximize your opportunities so that even your critics can see that you tried. That is all that is expected of you: to try your very best. When you respond to need with your whole self, you engage your faculties to the fullest and as you do so, you grow stronger and open the doors to your own natural evolution.

God Does Not Befriend Unreasonable People

Life has many challenges. If you live long enough, many difficulties will come your way. If you had a very wise man in your pocket, he could perhaps solve many of your problems for you. But if he did, your brain would most probably remain undeveloped. Luckily for you, you are responsible for yourself and must rely upon your own wisdom to solve many of your problems. Even if

you had people that you could turn to always to solve your problems for you, still, you must develop the ability to judge whether the advice you have been given is good. Regardless of how you approach the matter, you cannot do well on the earth without a strong reasoning capacity. Without an ability to reason properly, you cannot successfully walk the Path. But by reasoning, I am not referring to some complicated matter. Rather, to reason simply is to know the names and places of things and to call and to place each thing accordingly. That is all. If a thing looks, sounds and feels like a car, you call it a car, not a monkey. If it is a car and it begins to move towards you, you move quickly away from it and do not try to give it a hug. This is reason. Reasoning is no more than the recognition of the true relationship between things and the ordering of actions and desires in harmony with that indefeasible order. To reason, therefore, is to know and to accept your limitations and the limitations of things. This is a form of humility and a sign that you are paying attention to reality. To accept one's limitations and to pay attention to things are some of the major steps on the Path to God.

Because of what I have said above, I do not join camps with those who talk about "beyond reason". 'Beyond reason', you are beyond limitations and no human being can escape his or her limitations except in a mad pretence to Godhead. But this cannot be. Reason is not an enemy to God. God created reason to help us make wise and effective choices. Our reason also helps us to reflect upon our circumstances, to know right from wrong and to plan and to take appropriate action to correct ourselves. Those who fail to develop their ability to reason and instead feel their way through life very often fall victim to myth, excesses and trivia. Those who refuse or fail to reflect upon reality would have very little means of learning about God and appreciating Him. Therefore, all those who surrender their thinking caps to others to be led like sheep deny themselves the opportunity to walk the Path to God as mature persons. God does not seek robots for friends but only people who know and appreciate the value of His Highness and who can relate

to Him as mature and intelligent persons. God appreciates you more when you purposely choose and prefer Him over others. He already has angels who submit without a choice. But how can you freely choose God when you have become the puppet of a certain religious or cultural cinema? Because they have refused to think for themselves, many people spend their precious time in very wasteful and even harmful activities while all the time thinking that they are doing the world a favor. There have been too many fools already. God does not want you to be one of them.

The goal is to encourage you to live in such a way as to rise as far as your abilities and desires will allow, above the limitations of your practical circumstances and to enable you to experience a wider, deeper and a more challenging existence. In order to be able to reach and to see wider and more universal truths, you must be able know and to transcend the limitations of your upbringing and inheritance. There are three kinds of people: the dead, the sleepy and the artists. The dead have given up control of their lives and they let things happen to them; these are losers of the original kind and victims of all kinds of circumstances. The sleepy people on the other hand are not all that gone; they wake up from time to time but for the most part they too have given up to despair and have lost control over their lives. Inevitably, these people graduate to the school of the dead. Not a nice place to be, but do they know? The artist's love for his art makes him dream and pushes him to work every day. Because the art is never perfected, the artist is always striving for the better. The artists of course fall asleep from time to time, but more often than not, they are kept awake by their dreams and hopes. These are the people who are continually pushing forward and as you can appreciate, often sweating profusely along the way. Their loves and works keep them awake and alive. These hard workers are the ones with the stories to tell and the ones with the most interesting lives. Life is never easy but they try, try always till the end. These people make God proud. The choices are clear. Who do you want to be?

Be Kind: Help Those Less Fortunate Than You Are

I believe that all human beings are trustees of God. We are all trustees of the things that we have and must take care of them. We are, as it were, tenants of this world and as such must comply with the "trust agreement." The agreement can be summed up as follows: That we shall enjoy the fruits, gifts and opportunities available to us on the planet on the condition that we treat all things with care and fairness and avoid waste, excesses and hurts to our fellow beings." In other words, if you are not going to leave the world a better place, don't make it worse either. That is the trust for which every one of us is accountable to God for. The only way to fulfil this trust is to be thoughtful, patient, hard working and kind. The doing of good is not only nice, it is a duty on every living and able human being.

We live in a world of needs with varying fortunes. Some people have different gifts and some have more goods than others. But God cares for us all. I have already explained what benefits arise out of a world like this. Nevertheless, as intelligent beings we are expected to do our best to minimize hurts to our fellow beings. Wherever you are and no matter who you are, you have the power to help someone even if just a little bit and helping one another is one of the system's means of correcting inequality.

To befriend God is thus no more than knowing and accepting your role in reality and acting according to the best of your abilities. We are each called to walk the Path to God through our hurts and joys. Prayer is good and it has its place. But if some one is hungry and she needs food, prayer won't cut it. God created the world and He decreed that the thing that satisfies hunger is food, not words or wishes. So, pray for the hungry and the sick and the broken hearted, but feed them, treat them and care for them. Do your best for God's many creatures. That is righteousness. True spirituality.

God Judges You By Your Deeds & Desires

As a human being born into a world that you did not make or into societies whose directions are often beyond your control, many of the things that you do would either be partially or fully determined by your circumstances. For this reason although what you do is very important and serves as evidence of your desires or intentions, actions are by themselves not conclusive indicators of the degree of your responsibility as a human being. God judges you also by what you desire. When you desire the good and succeed in achieving it, you get a double reward, one for the desire and the second for the effort. This is also true of evil works. If you desire the hurtful and work for it, you get double the punishment one for the desire and the other for the hurt. The point is that we are all excused for the things that we have no control over but we are each held strictly responsible all things within our control. For every action then the question shall be: Could you have done otherwise? You shall be judged according to the answer. Keep in mind that while what you do may be out of your hands, what you desire, may not. If you are weak, and a tyrant, for example, forces you to do a hurtful act, you may be excused for that. But if you liked to do the act anyway, you would be held responsible for your desires. This is because the desire is something that you have some control over. You can always change and control your wishes and keep it a secret from all. This means that no matter what circumstances you find yourself in, you can always control what you wish for and therefore, remain morally responsible. Your wishes are your secrets and no one can take them away from you. Because of this ability to control your wishes, you can remain humane and responsible regardless of your vulnerabilities and the circumstances you may find yourself in.

Whenever you have options in a matter, God expects you to choose. Indecision at a time when a decision is called for, is in itself a form of decision. Remember that your duty to choose

would not disappear merely because you ignore it or manage to convince yourself that there is no such thing. When challenges come, we are required to face them and not run away or attempt to hide. Life is extremely short and so too are our difficulties. Because of this, you are called to always stand firm and to do your best. God never judges your circumstances; He judges only your effort and your desires. By judging you by what you wish for at any particular time, God has made His Path accessible to all and easier. If for example, you wished that you had money to give to the poor, but it so happened that you are poor yourself, God would count you among the generous and He would reward you accordingly. If circumstances beyond your control force you to proclaim the opposite of what you truly believe in, you shall be judged only by what you truly believed. One thing you should keep in mind, however, is that no one can deceive God. So watch your excuses.

Because we all live in societies we get pulled in many different ways by the demands of our communities. This makes it very easy for us to define our selves by our roles in our communities and to lose sight of the fact that every one is unique and lives as an individual. While it is true that you are what you do, you must never forget the fact that each person is born alone, dies alone and is judged solely for his or her conduct, as if he or she were the only person in the world. In the end, when you stand to be judged by God, neither your society nor any of the social trappings that you lived for be of any use to you. The things that would stand you in good stead will never be your money, status, looks and so forth. The only thing that would count is what you lived for and what your wishes were.

Hurtful desires and why they arise

I have already explained that we are all expected to seek God and to do our best to befriend Him. But even those who see the wisdom in this often complain that they are unable to do so because their impulses and desires stand in the way. These

problems, however, are not insurmountable. Our desires can be changed provided that we seek to change and work at things regularly and with sincere effort. To succeed you must first decide that pleasing God is important and then work towards removing those things that go against this, day by day. It is not possible to have control over your wants and impulses unless you have the pleasure of God as the one overriding desire to live for. Whenever you have one fundamental desire, all other desires become secondary and they become subject to it. If you continually affirm God's friendship as your main desire, with time, this desire will triumph in your heart and compel you to ignore all other desires except those that harmonize with it. When there is a fundamental desire, it engages or preoccupies your mind and the whole of your being. The overriding desire seizes your attention and leaves you no time for the others. As you pay less attention to the others, their grip on you loosen and they eventually dissipate and disappear. The desire to please God must be your fundamental desire. When that desire is sincere and cultivated through action, it grows exponentially in leaps and bounds and naturally displaces the lower desires.

God must be number one on your list. Once God truly becomes the number one priority, the ungodly will steadily fade away. But as it is true in all affairs, there must be a firm decision on your part and a dedication to succeed. What you are called to do is to try, just try every moment and move on. Don't say that you are helpless in this, for you are not. Only if you believe that you have been called by God to a higher purpose would you be motivated enough to strive harder and to generate the internal orientation necessary for a fundamental change in your vision. When your mind is preoccupied with the more fundamental reason for your existence, your wants will rearrange themselves accordingly. They all flow from your mind. When your mind is not preoccupied with more fundamental issues, it becomes as it were "empty" and leaves room for much trivia. Whereas the more fundamental issues are few, trivia is numberless and they have a multiplying effect. When

God the most High is not your goal, whatever you else you aspire to is bound to be low. In the lower realm, your friends will be very many but your deepest conversations will be no more than annoying whispers. How does that sound as your biography?

The call to God can be likened to serious work, and the satisfaction of the wants likened to play. Every human is born, as it were, with tools to build an edifice. Now when work is done some play might be necessary. But no play can be justified which interferes with the work which one must do. To live for one's wants or to allow oneself to be dominated by one's urges is to play when one is called to work. This is irresponsible. In order to get more out of your life, you must take charge of it and refuse to be outdone by your impulses or circumstances. You must try to remain alert and determined to be in control. Your determination to succeed on the Path will certainly weaken the grip of undesirables on you. We are each called to a higher order and because great things do not come easily, all those who seek the higher must ignore the lower or use it for the higher. If you want to see what is on the mountain, you must leave the lower ground and climb higher. But of course we are called to be reasonable and to climb to the top one very firm step at a time and if you do, God Himself will help you through, to the Awesome Summit.

Making God Your Priority

Because the only reason for our existence on the earth is to know and to befriend God, we are each urged to make God our number one priority and to judge the usefulness or harmfulness of everything by the degree to which they bring us closer to or farther away from God. In order to be able to make God your priority, His overriding importance must become as clear to you as the day is different from the night. You, however cannot obtain firmness on the issue unless you have answered some very basic questions such as whether you made yourself or you were made by God; whether you live simply by virtue of your own brilliance or you are sustained by God; and whether you can skip the hereafter or must

return to God. It is easier to make God your priority when you see that you come from Him, you are sustained by Him and that He has the power to punish you or to reward you and that you are returning to Him every day; and that willingly or unwillingly you will soon return to Him. When these things are not clear, God's significance to you diminishes and accordingly, it becomes very difficult to rationalize spending any time on "God issues." But as you have seen, God will not impose His Friendship on anyone. You have to decide for yourself whether God's Friendship is worth living for.

In reality the path to God is a struggle. But your struggles will most probably be against your own self and not against material things. Your most difficult struggles will be against your own habits, history, ideas and beliefs. These are the enemies that must be wrestled with hour after hour. But you may also have to face many negative ideas from your community. Many of these ideas circulate in the schools, media and the market as the "common sense" of the people. Many ideas are common because they appeal to the desires of the people and to their prejudices. So, you would often find it yourself in the minority on the defensive on many issues concerning God, your calling and the hereafter. You must never, however, allow the truthfulness of any statement or action to be judged by the degree to which it is liked by the majority or for that matter anybody. If you walk the Path to God and you are sincere, you will always find God's help at hand and with the active and proper use of your faculties of reason, this help will enable you to distinguish between and to do what is right and wrong. And when you do, follow the course of truth no matter even if you are the only person in the world to do so. You may not have many human supporters but s God will always be your Companion and with Him are a thousand and one hosts who will always help you. So do what is right and welcome to peace.

Consistency, Generosity & More

A house divided easily crumbles. We are, therefore, asked to live harmoniously in our lives and to avoid compartmentalizing our

days in a contradictory or inconsistent manner. If you walk the path to God, you must try to do so every day and in every activity of your life. You cannot succeed on a part-time basis. There can be no little of this and a little bit of that. It is your whole self that must seek and walk the Path to God. If you seek God at one time and then seek the devil on another time, you will end up confused and unhappy. In reality distinctions between the "spiritual" and the "non-spiritual" or between the moral and the technical make no difference. These things have no meaning apart from you. It is you who must answer to God and not your company or enterprise. You are the spiritual and the technical. You are the subject. Therefore, if you truly wish to walk the path to God, why would you abandon Him at any time on the pretext that you are at work, at school or in a different company? God is everywhere and He is always with you wherever you may be. Therefore, should you choose to, you can walk with Him, anywhere. It is up to you. It is true that we are all weak and subject to temptations and suggestions of others. Some companions make it easier to walk with God, whereas other people make it easier to turn back. Knowing this, we are all expected to choose our companions very carefully. Nevertheless, wherever you may be and whoever you may be with, you can still be yourself and freely choose to be with God if that is your wish. Reason, faith and courage would see you through.

No Standing Still: You Are Either Advancing or Retreating

Watch the tiny seed in your hand,
Be careful where you place it
For it is a tree in time.

We have a very limited time to do the work required. Time is therefore, of the essence. At any moment your wishes and actions have one of two effects: they either open you up toward God the most High or they pull you down to your demise. Every act of inhumanity or ungodliness will send you down the slope of insensitivity and make it easier for you to slip farther next time. Every act of goodness will lift you up many stairs on the ascent to

God. Every good deed makes it easier for you to do good the next time and every harmful deed makes it harder for you to do good next time. To facilitate whatever choice you make and to make your work easier, God has made the world in such a way that every deed or thought of yours has a multiplying effect on you and has the capacity to draw you to forces that repeat and accentuate that deed. All the forces of a kind contrive to help those who desire their like. This is true of evil as well as of good. A good deed or good desire will attract good things or events to you and thus reinforce your good tendencies and make the doing of the next good easier and more consequential. It works the other way round also. An evil deed or desire attracts negative things or events to you and thus incite one's tendency to evil and make the doing of good harder and the doing of evil more consequential next time. As long as you are desiring or doing things, you are always making friends whether you like it or not. And the friends that you make depend solely upon what you do and what you like. When they come, they too invite their friends and families to hang around you and as you continue in the same path, your company necessarily grows. Sooner or later, your friends become so many that you get help in whatever you do: good or bad.

This presents great opportunities for advancement and also terrible opportunities to fall. But this is so, in order that those who want to advance to higher levels of reality and to the most High can do so easily. Because God is fair, He has made the descent easier too so that those who want to fall can do so easily. The time given for the human being to accomplish his or her mission is relatively short, so everything has been accelerated. If you want to meet the devil you get there faster than you anticipated and if you want to meet God you get there faster than you ever thought possible. Watch then what you like and do for every deed or wish of yours is actively creative. The consequences of your choices are tremendous. All paths call you to self doubt, to pain and to endless self-ruin except the Path of God which alone calls you to Light, to the Greatest, God the Most High and to joy forever lasting. What

do you like?

In truth, the only thing that can stand between you and God is not your work, your family or your fortune but only your wishes. Get up then and ascend to God for between you and your Creator, there are no gods, no masters, no centers, no societies, no ghosts, no barriers but a direct relationship characterized only by compassion and mercy. Call and He will answer you! Being alive you are already in His presence, so go calmly ahead and do not hesitate. As you get closer, your understanding will become sharper and your existence more meaningful. And as time dutifully carries you ahead and strip your soul of its limitations, you will be softly carried; and behold your very fulfilment so beautifully crafted, so wonderfully born.

All that I have explained in the preceding sections, if deliberately and sincerely practiced, will have the effect of making you love. With love the automatic animal will be overcome and your higher self will rise and develop. When that happens, the distinction between the heart and the mind will evaporate and the dark memories and pulls that have stifled your possibilities would slowly but certainly disappear and enable you to access a more wholesome and empowering vision. Just march on day by day and sooner or later the demons will go away and your angels will multiply. Love is a circle. It grows with every embrace. Your love grows when you care enough for yourself, for your fellow beings and for God the Most High. This is what the prophets call the ascent to God. What do you like?

Chapter Five: A Few reasons For Making God Your Friend

Richer Experience

The main reason for choosing God as your friend is that He is the very best friend that you can ever have. However, because friendship with God is our purpose and because each thing works best only when put to the use for which it was made, it must follow that human beings develop positively and excel only when we genuinely seek God in our lives. Those who seek God reasonably, sincerely and consistently become better human beings. You become a better human being when you walk live actively, reasonably and consciously. This is what the Path requires and it necessarily compels you to use and to develop the best of your faculties. Not only does seeking God make for an interesting experience, it enables you to lay the foundation for higher levels of accomplishment.

That which remains unfulfilled in terms of our potential is always far greater than what our current levels of operation permit us to grasp. However, the development of much human potential is not automatic. Our many splendid gifts lie hidden within ourselves and they develop rapidly and appropriately only when we use them in the Path to God. Just as children grow best when properly fed, so too adults do their best only when they follow the Path to God. Our capacities are like seeds on the dry earth waiting for the rain. The Path to God is the rain. God's Path acts as a catalyst for the rapid evolution of our potential. When we turn away from God's Path, an imbalance or dis-ease sets in producing a malfunction of our system. Malfunctioning systems work improperly, if at all. The paths away from God lead to incompetence while the Path to God leads to a healthy, functioning person. Whenever we seek to fulfil our potential, we become better persons and we find peace within ourselves.

Because God created us specifically to walk with Him, He has made our capacities specific to that Goal. God calls you to use

your capacities to know the world, to build upon it and to alter it for the good of your yourself, for your fellow beings and for His glory. Many of the greatest human qualities, such as the capacity for patience, compassion, justice, courage, wisdom, prophesy etc., develop to their fullest only in those who actively pursue a life dedicated to God, the Tremendous. Throughout history the great benefactors of humankind and of life in general and the most admirable human beings have not been the atheists, the idolaters, the religious zealots, the hedonists and the unjust people. On the contrary, you will find the great benefactors have been no less than the reasonable people of God; people who, because they walked with God, opened themselves to the highest and to the most sublime of all reality. What would you like?

For A Very Meaningful And Peaceful Life

One fundamental need is the need to live for a purpose or in other words, to worship something. God gave us this need in order to make it natural for us to live for Him. But although we have this need to worship, the need itself does not tell us who to worship. The question of what to worship has been left to the individual's faculty of reason and wishes. God is not interested in forced friendships. The need to worship, however how must be fulfilled. So, sooner or later if you do not worship God, you will worship something. This could be power, status, pleasure, an individual or even yourself. Now God made everything. So, whatever you worship beside God is bound to be God's creation and necessarily inferior to God. For beings with such great reasoning potential, the stupidity is shocking. Attaching the greatest importance to the inferior item, however, does not change its low status. Whether one worships God or not, the hierarchy exists. God is the Greatest and the most High and the only One deserving of worship. The consequence of idolatry is that it distorts the person's view of reality. The idol worshipper's life increasingly becomes unrealistic. Needless to say, to worship a thing is to model your life and priorities around it. It is this that gives your life meaning and purpose. But meaningfulness arises only when you obtain a proper

grasp of reality. Things become meaningful only when you know their place in reality. Therefore, those whose view of the places of things and their significance in reality is distorted, quite naturally end up frustrated. The thing that they worship cannot deliver what they expect from it and this leads to despair and failure

Unlike other paths, however, God's Path, harmonizes with reality always. To choose God is to be in harmony with Him. God made the worlds and made them subject to His control and order. All things harmonize with God. Remember that all the things that trouble you and disturb your peace come from experiences in the world. Reality, however, consists of God, you and the world. Therefore, when you are at peace with God and the world, nothing else is there to compel you be at war. When you are not at war you will be at peace. That is why the Path to God gives you peace. If you hold firmly to the presence of God and seek to please Him, the basis of your activities will be truth, since God is true. The foundations of the world are based on truth. So, with the truth as the basis of your relationship to the world, you will have the advantage of working consistently with and from the fundamental structures of things. This will make your understanding clearer and real. A clear understanding of the true place of things will give you order in life and this will make for success in action. This gives you the meaning and the wisdom to manage your relationships logically, fruitfully and in peace. What do you like?

Courage, Hope & Optimism

Walk with God because doing so will give you the inner strength and the courage to face the greatest adversities in life. We all face problems in our lives. Disaster can strike anyone. When problems come, things can be made worse by our attitude towards them. Different people face problems differently. Some people try to solve their problems by ignoring them or pretending that they don't exist. Others try magic and prayers to the dead and so forth. Still others drug themselves. But all these things are just fantasies and lead to nothing but frustration. A few people rely on money to

solve their problems. If the problem is about money, then obviously money will be the solution. But as you know, money can give you only that which is for sale. Money does not give you life, meaning, courage and hope. So, when your problem is one of life, death, the hereafter and many more, your money will be useless. The same is true of those who depend upon their nations, tribes and groups to solve their problems. No nation or group can give you health when you enlightenment and inner peace when you need them. In short, in times of the greatest difficulties all other things you might rely on beside God will be inadequate and may themselves create more problems for you.

Those who walk with God find it easier to face their problems, however serious these may be. They know that they can count on God's protection and support always. You know that God has the power to control all things and that if God wants some good for you, none can take it away and that if God wills otherwise, none can change His Will. You know that God is compassionate and He cares about you with the greatest affection and love. You know that God will never leave you helpless and will always stand by you to help you through. With God, you shall certainly overcome. No doubt. As God's friend you are assured that in the long run all things will work out in a complex but consistent fashion for your own good. You may not know why a problem exists, but whatever your problem may be, it can never come between you and God's compassion and love for you. Your life on this earth, like all others, is extremely short and you will soon return to your Friend, whose bounty is infinite and who promise to give you a more blissful life hereafter is sure to come true. For God's friends then, no affliction or circumstances can make them despair. In the awesome God you would find the strength and light to see you through. This builds a great deal of self confidence and optimism. Those who seek God have no overpowering fear. No hopelessness and desperation in this camp. You have the problems and God has the solutions. What would you like?

Indebtedness, Therefore, Gratitude

Once upon a time the world was functioning perfectly without you. The trees stood up as always, colorful and beautiful. The birds flew graciously in the sky with the rivers running their courses continuously as the many animals and insects moved in their various spheres according to order. And you were not there; you were in fact, nothing, nothing at all. None of us made himself or herself and of course, we were all born weak and helpless. When you were nothing and could not have conceived of nor asked for anything, God freely made you and gave you all that you needed to make you who you are today. When you were young and ignorant, God protected you against the many diseases and the countless accidents that could easily have taken your life in your infancy or denied you the opportunities that you have today. At no cost at all to you, God gave you the capacities necessary to enjoy the benefits of being conscious and the opportunity for remarkable growth and continuity. Today, we live and play and amazingly, we can even dispute with God and make idols to compete with Him! The fact is that you have been given an opportunity to experience a most fascinating world. You enjoy moving about, eating, sleeping, creating, loving and being loved. You have been given the opportunity to learn about manifest tragedy. Yet at the same time you have been a witness to acts of heroism and incredible achievements of the mind and of the sublime. You have had an opportunity to cry and to laugh many, many times; you have had many opportunities to taste and to enjoy a variety of foods and things; do you remember all of them? Your many senses continually expose you to a remarkable world of emotions, stories, art, music, works, plays.... Many beautiful things and people have touched you and made your life truly interesting. You love it and you hold on to it so dearly that the mere thought that there might come a time when you would have to leave it all behind makes you sad. God of course, gave you life and everything else, including, your talents, fortunes and every opportunity that comes your way. Surely, you are indebted to God.

Normally, when a person does us a favor of extreme value, the least we are required to do is a simple "thank you". When the gift is given only once, a one time "thank you" may suffice. But God has not given you a one time gift only. He has give you many gifts incessantly. He has given you life and everything that comes with it day by day, hour by hour and time after time. Every gift is precious and thus if you want to be fair, the "thank you God" is due every moment. If you had lived for only one millisecond, that would be a gift deserving a "thank you". You know that God didn't have to make you nor did He have to you any gifts. You didn't have to be born and what's more, you could have been born as a low-life but God chose otherwise. You continue to be who you are because God continues to nurture and to support you from moment to moment. At every moment you are continuously being gifted with life by God. The significance of this can be better grasped with the following illustration. Imagine that someone is unable to breathe normally and he is attached with a very comfortable but almost invisible oxygen device. The person's life is otherwise normal and very fulfilling. The amount of oxygen in the device can only supply an hour's breath. If no more oxygen is supplied after an hour's use, the person would die. Only one person has the ability to supply oxygen to the person. At any time, this person has the choice of supplying the oxygen or not. It is entirely up to him as to whether to continue with the supply or not without any consequence whatsoever to him. However, if despite his ability to discontinue the supply, the person chooses not to discontinue but instead, continues to provide the oxygen to the sick man, I am sure you would agree that it would not be too much for the sick man to say "thank you" every time the oxygen is provided? Of course not. What then about God who gives you life and more besides, every hour, every minute, every time; doesn't He deserve your gratitude at least every day? Be grateful then and let God and all the worlds know that you are.

To Paradise or to Hell, So Choose Him

We know that each one of us has the option of befriending

God or not. Nevertheless, your choice has serious consequences in the hereafter. Life is as we know it is suited to the earth. When the time allocated for earth is finished, we die. But this death is not the complete end of the person but only the end of that part of the person that is uniquely made for the earth. In other words, what we call death is no more than a shedding of our earthly form. When we "die", we die unto the earth but we do not die unto God. After 'death' we continue unto another plane in accordance with our paths and deserts. Friends of God go to God and the friends of the devil go to the devil. Those who tried to befriend God however faint their efforts, will be rewarded with a beautiful place called paradise. Those who ignored God and walked away from Him will also be rewarded, but with an ugly place called hell. Paradise is a place of unimaginable bliss. Hell too is unimaginable, except that it is a place of unrelentless disgust and sadness.

The reason for the foregoing is this. Every human being has been equipped with the necessary tools for finding and befriending God. The nature of the world and the structure of the human being have been coordinated in such a manner as to make this relatively easy. In addition, because God is most compassionate and Just He judges us only by that which is within the person's control. You are never judged on a superficial basis, but only by taking into account your limitations and circumstances. Thus there is no justifiable reason why any one should not be able to walk the Path to God. If someone does not walk the Path to God, it can only be that the person simply does not wish to do so. To befriend God is to do no more than to express your gratitude to Him for your gifts and to be helpful as much as you can to all your fellow beings. In other words, to choose God is to acknowledge your true origin and to put your resources to a more efficient use. Those who reject God, on the other hand, are ungrateful and they are wasteful of their lives and the lives of others. I have already showed that our lives are intertwined with those of others and that all things depend upon and need one another in order to grow and to prosper. If you are big and strong, this is only due to the fact that when you were weak and

vulnerable, you were given opportunities and a lot of support from others who were much stronger and bigger than you were. Even now, and no matter who you are, you still depend upon the generosity and the cooperation of others to live and prosper. Everybody owes his or her life and fortunes to God and to the world at large. Many of the people whose knowledge and works you have benefited from greatly, are either in far away lands or dead. You never paid them a penny for their wisdom and in fact, you could never have enough money to pay all those who have helped you to survive, to learn, to work and to prosper. Since your birth think about how much you consumed in terms of the lives of other beings such as cows, sheep, chickens, fish, plants, birds, trees and so on. At any time, therefore, you are indebted to God, to the earth and to humanity as a whole.

When you are in debt, the way to settle it is to pay it back. Of course, as mentioned above, no one can repay the actual cost of the time, the wisdom, the resources and the love spent on him or her by others. Whatever payment is made, is bound, therefore to be inadequate. Nevertheless, pay back means just that: you are required to give something back to the community. The only way to do that is to do good or to be helpful. Just as countless people have shared the fruits of their labor with you in terms of language, science, religion, music, money and so forth, so too must you give of whatever you have as much as your circumstances allow. You are only called to do as much as you can. This requires that you watch the consequences of your actions on others and to be sensitive to their feelings and problems. This also requires that you try as much as you can to avoid hurting anyone. You are expected to support others with a part of whatever you have. In supporting others, you are never called to self-sacrifice or to the impossible. The only thing you are required to do is to build good for yourself and to share some of that good with your fellow beings. Those who have plenty are required to give more while those who have very little are required to give only as much as they can. If you can speak, speak for those who are too weak to speak for themselves; if

you have a kind word, pass it on perhaps it may give hope to a miserable fellow. If you try, you will help somebody. And by helping others, not only do you increase the good for all, you also make use of your gifts and talents at the same time. You make many friends as well. This is good in every respect and it prevents you from falling into alienation, wickedness and narrow-mindedness. Helping others or being kind to them, is not, therefore, a free gift that one is conveying upon them. Rather, help is a form of reciprocation for the help that you yourself have received from so many lives. When you give something back, you acknowledge your dependence upon others. This means that you are truthful, fair and grateful. Furthermore, your kindness to others helps them to survive and when they do, that places them in a better position to support others too. Thus through your generosity, you help perpetuate the survival and prosperity of all. Think about it then: There can be no better person than the one who is truthful, fair and kind and who supports his or her fellow beings in their struggle to survive and to grow. Doing good therefore, enables you to become one of the best of the human race.

Because we are all indebted to God and to our fellow beings, when a person chooses selfish life, that person, in effect chooses to destroy the very things that have helped him or her to live, grow and prosper. The person who destroys the very foundation or basis for his or her living is a serious danger to everyone. The irony is that even the person who is selfish continues to live and to depend on the shoulders of many people who continue to give their best to the community. The person is therefore, a cheat. He takes but does not give back. He is a liability on the system. This wasteful debtor is obviously a low-life and this status quite naturally alienates him from God and from his fellow beings. The beautiful and the pleasant is with God. The farther you are from God, the uglier and more disgusting things become. Hell is a place of increasing ugliness and disgust. The cheats go to hell because they have been up to no good and their lives have been a liability and a waste. No high minded person mixes us with the wasteful and a cheat. Neither

does God. Thus hell, a garbage dump, an abode of sadness and pain, a filthy and a wretched place is the just and logical outcome for all those who choose to walk away from the Path of God and live selfish and ungrateful lives.

To sum up then, if you want to live for the purpose for which you were created and have ultimate success; if you are grateful for your life; if you want peace and a meaningful life and to live in hope for a better future, then you should befriend God your Creator. To befriend God is to make Him central to your life and to try day by day to reach Him by doing as much good as you can. Everything immoral, unreasonable, unjust, greedy, or hurtful to you or to God's dear creatures, takes you away from the Pleasure of God. Compassion, reasonableness, justice, charity and prayers endear you to God. Those who walk away from God end up in hell, a very sad place. God's friends go to paradise, a very peaceful abode. With God are the most beautiful things and the greatest bliss. This is no idle talk. What would you like?

Chapter Six: May God be with you

There are some people who say that organized religion is counterproductive because it seeks to achieve collective virtue whereas in the final analysis there can be only individual virtue. They simply ask us to look around us to religious gatherings to see what madness goes on in the name of meaning. The problem however, is that it may be that many who gather communally for 'religious' purposes do other things which obscure and contradict their stated purpose. It may also be true that often many who claim to be religious merely use religion as a mask for irresponsibility and exploitation of their fellow beings. The religious are in fact often more "irreligious" than their so-called worldly fellows. But this cannot be said to establish the proposition that collective virtue is not possible. If the individual can be virtuous so too can be the collective. What is the collective but the sum of individuals? The merit of a religion does not lie in whether it is organized on an individual or collective levels but whether it is meaningful or exploitative. We are all social beings and we need one another when we seek the good as well as when we seek the hurtful. The need for the collective is a fact of life, but as I have explained, while the Path to God calls for active living among one's fellow beings, ultimately, the Path is walked alone and the person is judged only for what he or she did and liked as in individual.

The business and the tasks of living have a tendency to take a life of their own, when we let them, and to make us forget our true position, namely that we owe everything to God, live because of the mercy and power of God and are irreversibly returning to Him. We often let our lives drift in forgetfulness until we are at the doorstep of death. It is so easy to take the less challenging route in life and to become masters at trivia. Perhaps you have won a gold medal at whatever competition that you are involved in. But what about God's competition, what medal

would you have?

Simple Tips

The key to God is gratitude. Be grateful to God for what you have and He will reward you with more. Give to God what is due to God and express your gratitude by remembering Him in yourself and in the presence of others. Remembrance of God can take many different forms and how you do things is a matter of your choice. But things will be easier for you if you develop the habit of turning your normal conversational thoughts into conversations with God. Instead of wasting your time allowing your mind to wander aimlessly over blah, blah and trivia, remember God. Converse with God; tell Him about things on your mind; ask Him questions about issues that trouble you; thank Him for the things that you appreciate in your life. Pray to God and ask Him to keep you, to guide you and to walk with you. Pray, pray always and God will be with you wherever you may be.

If for some reason you happen to be someone who forgets things very easily and find it hard to remember God, here are a few practical tips. Try as much as possible to be with those who are God-conscious. The company, words and actions of those who love God, will remind you about God. Visiting the sick or the weak could also remind you about your vulnerability and ultimate destiny. When you remember that your life on the earth is not permanent and that you will leave it all behind someday, your priorities may change and hopefully this would help you to remember God. In addition, a life of learning, hard work and compassion towards your fellow beings will make it very easy for you to remember God. As you do the right things, God Himself will encourage you to continue and He will bless you with an increasing awareness of His presence. Of course you can also be closer to God through sincere regular prayers. The simplest prayer is a form of praise. Of this, there are countless ways. The simplest is "Praise be to God" or "God is the

Greatest". The more you remember God, the easier it will become, until someday you will find it harder to forget God than to remember Him. That will be a good sign that you are making serious progress on the Path.

The quantity of time spent on God matters is important. The more you are engaged in God's praises or works, the less time you will have to engage in ungodly praises. But God cannot be conjured: neither by your wishes nor by any words of Praises. The Path to God is not a race of quantities. Your actions and wishes can change only you and *not* God. Therefore, mindless repetitions of praises or prayers, are as useful to you as they are to a robot. A sincere and deeply felt prayer consciously and attentively directed to the One and only God even if only once in a lifetime, is more appreciated and is of greater consequence than a million repetitions of the absent minded. Pay attention to the signs of God and work hard to be consciously present in whatever you do. Live as actively as your circumstances will allow you and do not waste your very limited earthly time. Pay attention to God's gifts and you will find it easier to pay attention to God. Learn to appreciate things and you will naturally learn to be grateful to God and to remember Him. If you remember God He will in turn remember you even more. Your relationship with God then will be more manifest and this will in turn make you more grateful, and more gifts and more gratitude and on higher you will climb. If you strive in His way God will guide you. If you seek His protection God will protect you. If you seek His friendship God will befriend you. If you seek His help God will help you. If you seek God you will find Him.

It has not been my intention to make you "religious". Live your life as you would ordinarily, in accordance with reason and with all your capacities, but incorporate the remembrance of God into your daily routine so as to make God central to your life and your constant Companion. Because God wants you to befriend Him, He constantly sends you His signs to remind you

about Himself and about your calling and your ultimate return to Him. Every day presents many opportunities to help us change for the better. For every one of us there will be days of sorrow to help us break our hurtful habits and to help make it easier to reflect and to change; there will be days of 'misfortune' and ill-health to help you to appreciate your vulnerability and ultimate destiny; there will be news of other person's demise and successes in order to help you to model your life according to the good. Many people or things will come into your life who will either directly or indirectly say or do something that will remind you about reality and your calling to God. As long as you live, God will send you signs about yourself and about Himself in order to encourage you not to waste this rare opportunity. But as always, you are in control of yourself and you can tune out and not pay any attention. Not paying attention leads you away from God to hell. Paying attention brings you closer to God, the Most High. What would you like?

The Feeble Traveler

How moving are the songs of the little birds
Ever playful sisters to a dozen roses
O God we hear your call to love in the sweet chant of names
But we are hampered by our tattered wills
As we cling to our crippling past and blinding stories.
O God, please save us from ourselves
For on this broken land there is a mending need
And in Your hands is the healing bind.

It is true that the road to God is natural and ordinary and, for that matter, relatively easy for the human being. Sometimes, however, because none of us is perfect, even the responsible fellow may allow his or her passions or some other desires to stand between him and the ideal. When this happens some people give up altogether and in effect deny themselves the opportunities that this unique life offers. As I explained before however, the human being has more capacity than we imagine,

and you can always acquire the strength and the courage to rise above your fortune and refuse to be ruled by anything less than God. Remember that God's mercy encompasses all things and extends to every one, regardless of where they have been or what they have done. So long as you have breadth you have a chance with God but you must not wait any longer for your life is on borrowed time and it is rapidly coming to an end. Our journey, however, is made easier by the fact that because God made the human being to have a relationship with Him, He is always on the look out for those who need help in this regard. If you crawl towards God He will run towards you. If you walk towards God He will carry you. God is always on the look out for you and He is ever ready to respond to you. So, you must not, under in any circumstance, wallow in self-despair or give up. To indulge in self-despair is to presume that you are alone in this universe; but you are not. The Lord of the heavens and the earth has never been absent and will never be absent from your life. God is everywhere, and His relationship with each one of us is characterized by His compassion and His help while we always stand weak and dependent. At any moment then if you sincerely wish, you can reach God with just a call. But you must call, for in this moral city you are responsible for your self.

Success Even In Difficulties

Varied will be your fortunes on earth. Some days may bring you lots of good fortune and joy. Other days may bring you ill health, weakness and great losses. The days of ill-fortune may sap your energy and resolve and make you feel as if the end of your world had come. But lose not heart and never degrade yourself. In this world every one suffers some pain in one form or another. If an affliction has touched you can be sure that you have not been singled out. Everyone has his or her share of varying fortunes. But always remember that fortunes and misfortunes do no last and that as compared to what is ahead of you, the entire experience that you call your own, is no more than a fraction of a fraction of a second. I do not advise that you

make your life difficult, but it is clear from what we have discussed so far that difficulties act as catalyst to the development of your faculties and resources. It is your struggles that form you, that teach and shape the dynamics of your growth and maturity. Those who stop facing and solving problems soon lose their vitality, their dignity, their abilities and their very will to live. If you lived without problems you would have had less engagement with your faculties and therefore, less growth and maturity. Difficulties are a natural part of human existence and activity. Because of this, learn to avoid reading the worst into things. The fact that you have problems does not necessarily mean that your life is finished or that your enterprise is over. You are the enterprise and as long as you strive diligently to achieve your goal, you cannot fail. It is easy to pity oneself and to think that one is the most unfortunate person on earth. But that is far from the truth. The most unfortunate person on the earth is only the person who has been showed the Path to God and given the tools and the opportunity to follow it, but who has chosen to walk away from it. Success can only come from the Path and as long as you want this, no problems can take that goal away from you. In fact, you will find often that the more serious your problems, the easier it is for you to reevaluate your life and to befriend God.

Every problem or struggle will tax your resources and compel you to develop more of your potential and thus enable you to become more of yourself. Face your difficulties and do your best. Every attempt to run or hide, will hurt you big time. Whenever you make an effort, even if it is very little, you make God proud and even if you fail to remove the obstacle in your life, still by being faithful, you in effect win the fight for God mentally and spiritually. Human frailties are such that sometimes as you walk, you slip and fall; but that's alright; everybody falls sometimes. If you fall, rise up and walk again. If for some reason, you need a crutch, get a crutch and take your steps one moment at a time. Whatever your condition, have hope and do

something to change your condition, even if little. Every step forward carries you closer to your goal. The higher the stakes the higher the difficulties. But you are certainly up to the challenge. You started out extremely weak and yet look at how far you have come. You have always been protected by God and He continues to do so. So, trust in God and carry on to victory.

Some things need a lot of work and time to materialize. Since you do not know how much effort things may require, and since you do not know how much effort is left of your efforts, you cannot give up. It could be that you are missing only one last effort before you achieve the good you have been working so hard for. If you give up now, you would have wasted so much and lost a golden challenge of faith in God. You must hold on to even the minutest chance until the very end of things. Do not listen to those who talk about 'impossibilities'. You do not know what the future holds, so you cannot say that your future fortunes are like your past fortunes. For all you know, the future could be as different from the past as a caterpillar is from a butterfly. If the past has not been favorable, the future may be favorable. You have no knowledge of what the future holds for you or what changes are taking place right now in you for the better. Only God knows what is in store for you. So it is only God who can tell you what your future fortune is. Everything constantly changes. If today, your condition has changed for the worse, what makes you think that it cannot change for the better?

It often takes unwavering effort to get things done. You can, like the little ants succeed in building very complex and good structures if you work regularly at it and add one piece at a time. But you must continually work at things and have the patience and the wisdom persevere. If you truly trust in God, you shall surely triumph both in this world and in the hereafter. And you must have courage and persevere in your difficulties, for no difficulty lasts forever. Face all your difficulties with a firm determination to succeed and you shall overcome. There

will be many opportunities and miracles in your life- time. The question is not whether they will happen, but whether you will be ready to receive them and to make use of them when they happen. If you think and expect the worst you may get the worst. If you think and expect the good you may get the good. You must grab on to the mantle of God always, for God will certainly grant a way out for you and provide for you in a manner that you did not anticipate. Knock, knock -don't count how many times- just keep on knocking and you shall be received. Never identify yourself with the fortunes or misfortunes in which you find yourself. I repeat that *you* are never your circumstances. You are distinct from the things that touch you and from the things that you possess. No matter what your physical or material circumstances turn out to be, as long as you desire or seek God's friendship, the victory will be yours. Ill-health, poverty, betrayals and pain and suffering are all temporary states like your nightmares. They will come as forcefully as they can but they cannot last; they will not last and they can never prevent you from receiving God's Companionship, Love and Care. Your Guardian Lord is always with you and He sees your slipping steps and your hidden tears. God sees the taunts of the evil ones as they try to break your resolve and to make you die before your final return. God knows your aches and pain as you struggle to be firm and to succeed. He allows you to struggle for it is only through this that you learn, mature and earn rewards for a better home. But although He does not babysit you, God knows your limit and He helps you always when you need it the most. A prayer to God under all circumstances, especially in difficult times, will always calm you and give you the internal strength necessary to deal with the challenge. Note however, that because you may not know what may be good for you in the long run, you will need to trust the all-knowing and compassionate God to do what is right for you. Try always to use the easy humility and the natural openness that you develop in times of weakness to consolidate your relationship with your Maker. Whenever you pray to God, ask for the strength to do

your best and the patience and the courage to accept and to work with whatever His will may be. Ask God to heal you and to accept you and to help you in your struggles. Ask God to be your Guide, your Helper and your Friend. Work as hard as you can but ask God for everything. Pray, pray always. Remember that God befriends those who befriend Him and He loves those who love Him.

Take the world to be the 'house' of God under construction. Now God has many builders. Each of the builders contributes a little bit to this structure and then leaves the rest for others to continue. Your calling is not to complete the building, for that is the task of the whole of humanity. Your task is only to contribute your best to the progress of the building. If wicked people or unfortunate circumstances frustrate your plans, do not worry. God's plan will be fulfilled no matter what happens to you. And you can be God's friend no matter how little you are able to contribute. As for you, you are only responsible for what is within your control. Piety is not about quantities. The success of your mission does not lie in your ability to acquire things or the number of your admirers and loved ones. There are many heroes. Some live to tell their stories, while most lose their lives while attempting to save those of others. You become a hero not when you succeed in saving someone's life in danger, but only when you *try* to save someone against all odds. The hero is the one who one tries and tries again and again, against all odds. All you are called to do is to try, and that is something that any one can do. In God's eyes, the heroes are the ones who seek to walk His Path and die still struggling to do so.

About Our Prayers

Most of us pray to God, especially in times of need. Sometimes our prayers are answered as desired, very often they are not. When we fail to obtain the desired results, we quite often feel frustrated and complain that God does not care or that He may not even exist. But that is not right. God cares and He

does answer all prayers. The problem is that He does not answer all prayers as desired by us, but only as desired by Him. The difference is critical. Our prayers are not always in our best interests. A person may pray for a speedy recovery from an illness, whereas God may want the person to leave the earth altogether and to meet Him in Paradise. So, the person does not recover, but imagine his or her pleasures. What you desire may not be good for you and may even go against what God Himself wants. The addict, for example, may pray to God for his fix. The wicked may also pray for such things as weapons of mass destruction and tyrannical power over others. If God were to grant these prayers, you would agree that more harm could result. Prayers are answered only when they are good for you or only when they coincide with what God desires. Sometimes, however, we do not get what we pray for the simple reason that we do not deserve some things we pray for. Before you ask God to give you a Ph.D., make sure that you have at least got your high school diploma. Knowing this therefore, the proper prayer is not "please give me this" but rather, "please give me this, if it is good for our friendship." Whenever you pray, pray for things that endear you to God, such as compassion, piety, gratitude, forgiveness, wakefulness and so, God shall give them to you without any doubt. These things are good for you and God wants these qualities in you. These types of prayers never lead to frustration for they leave room for the distinct possibility that the desired result may not be good from the perspective of the all-knowing God. God encompasses all things in their totality and for that matter knows all things. Once you entertain the possibility that your prayer may not be good or even deserved, you can appreciate why God may not have answered it as desired by you. In the final analysis though Only God knows how He deals with the requests of each and every living thing!

Another reason why prayers may not be answered as desired is this. There are some who tend to do good only when asking for things from God, at least for the period that they seek

a favor from God. As soon as their prayers are answered, they walk away from the Path. This happens every day. If the prayer is answered immediately they stop doing good immediately or soon thereafter. If the answer to the prayer is prolonged somewhat they too prolong their doing of the good somewhat. Now doing good and walking the Path to God are things obviously desirable by God. Therefore, for some people, at least, it makes sense that the response to their prayers be delayed. So that they can at least do a little bit more good than they would do otherwise. Even if such people walk away from God after their prayers have been answered, still, the good that they have earned in the meantime is never lost and it is counted to their credit.

The other reason why God does not often answer our prayers as desired is that God wants us to learn to use the things that He has created as the means to solving our problems. Instead of learning to walk, you ask God for a wheelchair. Your thinking is that with a wheelchair you get around faster without any sweat. But while wheeling around is easier, walking is better for your health. The refusal to grant the prayer for the wheel, forces you to learn to walk. Part of being human is learning to do things. If God jumped in anytime we needed something, we would have no need or incentive to learn and that would of course be a loss. Also, an answer to a prayer may occur only once and may be useful only for you whereas what you learn can be taught and easily shared with others time after time. Remember that this is not paradise and if God were to answer human prayers for cures, we could not be motivated to research, handwork and creativity. You are here to learn, and no matter how much love the teacher may have for the student, learning is facilitated only by allowing the student to solve problems by himself or herself. You are the student, the earth is your lesson, God is your Teacher, death is your graduation day and your conduct on earth is your qualification and diploma that determines the type of placement that you deserve: to hell or

paradise. It is a simple matter of justice. What are you learning?

There are times though when God answers our prayers in exactly the same manner as desired. Those moments, however, are rare. What God wants us to desire ultimately, is not money, health, power, children and other such things. You will leave all these behind. Rather, what you should desire is God's pleasure and of this your prayers are sure to be answered every time. That is where the lasting joy lies. When you are with God, earthly fortunes are not that important. The most important prayer of all is this:

"Dear God, thank You. Please guide me to the Path that You love and to the conduct that is very good and much pleasing unto You. Dear God, please give me the strength, the inclination and the opportunity to know and to please you forever. Thank you and please keep me until I meet you again."

When this prayer is answered, O, friend, desire no more. The greatest triumph of all and the supreme success is to please God and to die as God's friend. Remember that you are always in God's presence. But God's ways are often subtle. What we must learn to do is to be patient and to trust in Him and to continue praying, for prayer itself is a form of dialogue with God. To pray sincerely to the One and Only God, is to acknowledge the reality, the nearness, the power and the compassion of God. And that is itself a fundamental step toward submission to Him.

Why God Sometimes Appears To Be Distant

If God is as close to us, as I say, then why does He sometimes appear to be so far from us?". The simplest answer is to this is that there is a veil between us and God. This is a veil that covers us, but not God, and it protects us from the crushing power of God's Glory and from His infinite brilliance. God is too

powerful for us to absorb, touch or see. If there were no veil between us, we would be annihilated by his incredible power. We can however, feel more of God's presence, the more we seek His friendship. We already know that God loves those who love Him and He dislikes those who dislike Him. When God loves a person He makes His Presence more felt for that person. Ill conduct on the other hand, creates more barriers between us and God. The more impious we become, the more barriers come between us and our God until there reaches a point where the person becomes deaf, dumb and actually blind to God's reality. Therefore, if you want to see more of God, befriend him and you will be amazed.

You can increase your innate sensibilities to God by opening your eyes and living more naturally. The more narrow minded you are the less your experience of reality and therefore, the more ignorant and dull your life will be. Ignorant and dull people don't appreciate God that much. They haven't known much and so they are less appreciative of God's many signs. These days many people mistake their villages for the center of the universe and live in little caged realities. For many of these people, if a thing is not certified as real by their local council, it does not exist. They see nothing but their little world and all else is ignored. We often attempt to justify our limited vision by calling ourselves, specialists. But specialization at what price? The cow is expert at chewing grass. It probably could easily defend an advanced Ph.D. theses on "the various dimensions of local grass and the subtle and the ecstatic differences in their aromatic and innermost sensibilities." How about that? The problem is that by living narrow lives, we fail to experience the richness of variety and fail therefore, to appreciate the complexity and vastness of reality. When we appreciate less, we give less thanks to God. The less thanks we give, the farther we are from the Path and so God appears to be away from us.

What to do? Look beyond the world of your sex, colour,

race, age, profession, class, culture, etc and live a more fuller and open life so that you can see more of the wonders of God. Every one and every thing is a sign of God and has something to contribute towards your relationship with Him. The more open and reflective you are the more the things that you will appreciate and the more grateful you will be to God. And gratitude to God is the most important vehicle for the ascension unto God. Those who choose to walk the Path away from God live petty inconsequential lives. Increasingly the ability of these people to know, feel and to work with reality diminishes with the result that they live closer to fiction than to reality. Such people are so confused that when they are told that God is dead, they believe it and when they are told that man is God, they believe it too! God is very close. He is the closest to any one of us and He is always calling you to His Path. He wants you to live and to live well to your fullest potential. When you live well, you beautify your self and the many things around you. Your life develops harmoniously and you become a fine creation, a small but a beautiful sign of God's reality. This pleases God. If you seriously seek God, He will seriously respond to you. But God will not force you to choose Him. You have been shown the two ways of right and wrong and given the capacities to walk on either one of them. Each Path has clear requirements and clear consequences. God has done His part. He has given you life, showed you the Path to hell and the Path to paradise and He has given you the capacity to choose and to succeed on either Path. Those who seek God sincerely and continually and in a reasonable manner will find Him. Certainly.

The path to God calls for the active development and the harmonious integration of your rational and intuitive faculties in order to best relate to reality, to one self, to one's fellow beings and through these, to reach God. We are each called to live consciously, actively, courageously and generously in the world. God wants you to live a full life but you must not cling to the earth as you will soon leave it all behind. From God we come

and unto Him is our return. We must try every time to walk with God. This is best thing that we can do. When we walk with God, we become better persons and live richer, fascinating and more peaceful lives. God is the Most Compassionate and Most Merciful. As you know, God does not seek to exploit you or to harm you in any way. He only wishes you well and to be the best that you can be. Those who walk with God live in peace. Those who hold unto God free themselves from all that is low and enslaving and rise higher to the best and to Glorious God, the Most High. We will never live on the earth again. God wants you to be His friend and to do this, he wants you to get closer to Him day by day in every thing that you do. God wants you to transcend your circumstances as male or female, black or white, rich or poor, sick or healthy, young or old and to ascend in an instant unto His holy embrace. Truly, God has been good to us. He is our Creator. He has freely given us our lives, our opportunities and all the good things that exist. God is the most generous and His promise is true. If you befriend God, He will love you abundantly and in the hereafter you shall be with Him in eternal paradise. There are two Paths. One leads to the devil and to hell and the other path leads to God and paradise. Where do you want to be? Peace in the name of God the Most Compassionate the Most High!

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God for Everyone

In this book lies proof that all things come from God and that all creation arise as the imagination of God and are sustained solely by the power of God. The author shows that God is the ultimate space of all things and that all possible worlds are in His Space. God is in effect the Being in whom all things move and have their being. God, however, is no "thing". Being the Space of every possible thing, He is everywhere and Presence itself. The proof of God offered in this book, is at once, simple and astounding. If you ever needed a remarkable proof for God, look no further. It is right here.

The author also resolves many fundamental issues such as the problem of "evil". Here the author shows that what we call evil is no more than the result of our vulnerabilities and capacities and that these vulnerabilities are necessary as a pre-condition to pleasure, individuality and creativity. Goodness and joy exist and are made possible only because evil exists. We have joy only because there is such a thing as pain. Evil, is, therefore, necessary for the experience that we all cherish as human. God, therefore, cannot be blamed for making a world in which our humanity becomes possible. On the contrary, He deserves our thanks. The world that emerges from this essay is dreamlike without barriers between humans, God, matter and spirit. The view of God as presented here is consistent with all the major spiritual traditions and that this should bring people together to worship in brotherliness, in simplicity and in awe of their one and only Creator, the Incomparable God, the First and the Last, the Innermost and the Outermost. This is truly a book for everyone. Peace!