

By Jaya Dayal Goyandka.

The questions which have been asked about God are not at all surprising to me, for the subject is one which baffles human intellect. The wonder of wonders is that we do not really believe in God even though we profess theism. Those who believe in God without understanding His true nature declare Him to be omniscient (सर्वज्ञ), omnipotent (सर्वशक्तिसाम्पन्न), just (न्यायकारी), the dispenser of the fruit of our actions (कर्मेकलदाता), and a compact mass of reality, knowledge and bliss; but they do not obey the laws framed by Him. Their belief in God is only nominal; it is due to their folly that the existence of God is being questioned all over the world at the present day. Although I consider those who have such blind faith in God better than their friends who altogether deny His existence, I denounce them because it is these blind believers that are mainly responsible for having spread the cult of atheism. Their belief alone is praiseworthy who believe in God knowing Him what He really is. For the conduct of the man who has understood the reality of God can never transgress the bounds of propriety as laid down by God. On the contrary, his conduct serves as a model for others and compels their admiration. The Lord says:—

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

( *Gita 3. 21* ).

'Whatsoever a great man does, others try to follow him. The people act up to the standard set up by him.' It is these people who are the true exponents of theism: I am only an ordinary man. Although I find myself unable to answer questions relating to God, I venture to submit, for the perusal of my readers as well as for self-gratification, to the best of my knowledge, some of my views on the subject, which are the outcome partly of my association with pious men and partly of my own reflection. I hope the kind readers will overlook my failings as those of a child. Theology is a very profound and obscure subject and even the most erudite of scholars are confounded while trying to grasp its truths, to say nothing of ordinary persons like myself.

*Question 1.* Why should we believe in God ?

*Answer:—(a)* God showers His mercy on every one as a matter of course, administers justice without any recompense and loves all equally. It is therefore obligatory on us to believe in Him, and humanity consists in discharging one's obligations.

*(b)* Without belief in God it is not possible for anyone to investigate His true nature, and without investigating His true nature one cannot get an insight

into it, and one cannot attain lasting happiness without knowing God.

(c) Belief in God stimulates a desire to know His virtues, loving nature and greatness and an endeavour to repeat His names, to meditate on His nature, and to hear of, and dwell on, His virtues, whereby one's sins, weaknesses and afflictions are eradicated and supreme bliss is attained.

(d) One who believes in God after fully comprehending His nature cannot commit any immoral act. Those who are found indulging in immoral practices do not really believe in God. They are only impostors.

(e) Those who sincerely believe in God have always triumphed. The scriptures abound in remarkable instances of this, such as those of Dhruva, Prahlada and many others. Even at the present day those who sincerely believe in God and approach Him in a spirit of dedication are seen flourishing.

(f) The Vedas, Smritis, and other scriptures alike are useful only in so far as they believe in the existence of God. For all the scriptures aim at establishing His existence.

वेदे रामायणे चैव पुराणे भारते तथा ।  
आदौ मध्ये तथा चान्ते हरिः सर्वत्र गीयते ॥

In the Vedas, the *Ramayana*, the Puranas as well as the *Mahabharata* Hari (God) is extolled at the beginning, in the middle as well as at the end.

Q. 2. What harm is there in denying God ?

Answer:—(a) Denial of the existence of an all-pervading God who dispenses the fruit of our actions promotes unruliness in man. An unruly man develops in himself vices such as mendacity, duplic-

ity, thieving, illicit love, violence, etc., and evil propensities such as lust, anger, greed, infatuation, conceit, etc. and is thereby degraded, with the result that he grows all the more unhappy.

(b) If we do not believe in God, we cannot have a curiosity about His true nature and without that we cannot liberate our souls.

(c) Disbelief in God makes us guilty of ungratefulness. For there is no wonder if those who do not believe in God, the supreme Father who creates and maintains the whole world and is the friend of all, do not recognise even their parents who begot and brought them up. And is there a being more ungrateful than the man who does not recognise his own parents who served him from his very birth.

(d) By not believing in God a man loses his spirituality and imbibes bestiality. Careful observation will clearly show that those who do not believe in God gradually evince these characteristics.

There are numerous other serious evils resulting from disbelief in God; they are not mentioned here for want of space.

Q. 2, What are the strong arguments in favour of the existence of God?

Answer:—This question is not at all surprising, nor does it reveal any wisdom. It is an ordinary thing for the people to ask this question. Nay, even an intelligent man is confronted with doubts concerning a subject which cannot be grasped by ordinary intellect, to say nothing of ordinary persons. But it should be borne in mind that to ask

for proofs in favour of God, who is self-evident and furnishes the proof for everything else, is mere childishness. To question the existence of God is as absurd as to ask about one's own self whether one exists or not. If it is urged that one's own self is evident while God is not, our reply is that God is even more evident than our own self. If anyone asks in what way God is more evident than our own self, our rejoinder is this. One may argue that just as the objects and bodies that we behold in a dream no longer exist when we are wide awake, even so the objects and bodies that we perceive in our waking life may be only a dream to some one else. For we observe that just as the objects of our dreams undergo change in the dream, the objects of our waking life also undergo transformation in our waking life. But that immutable God who is responsible for the existence of all these objects and who persists even after all these have perished, who is the support ( *आधार* ) and foundation ( *अविद्यमान* ) of everything is much more manifest than our individual existence. But He is manifest only to those noble souls who have been extolled in every sacred book. They alone who are endowed with a penetrating intellect can directly perceive God by means of their sharp intellect. The Vedas, the Smritis, the Chronicles ( the *Ramayana* and the *Mahabharata* ), the Puranas and other scriptures, and the utterances of holy men bear testimony to this fact. Nay, those who desire to perceive God can do so by following the methods laid down in the Vedas and Smritis and prescribed by holy men. Inferential proofs are also forthcoming in favour of the existence of God. Inference consists in deducing the existence of a cause from that of an effect. In this universe

we do not find anything coming into existence or functioning without an efficient cause. From this we conclude that there is a tremendous force which created the earth, the ocean, the sun, the moon, the stars, the fire, the air, the sky, the directions ( *दिशा* ) and time and which controls them according to certain fixed laws. That force should be recognised as God. It is not correct to say that everything springs up of its own accord without any efficient cause, which it is not necessary to postulate, just as we find seeds originating from plants and plants growing from seeds. First of all let us consider whether it is the seed or the plant that came into existence first. If we are told that the seed came into existence first or that the tree preceded the seeds, we ask where it came from. And if it is urged that both came into being together, the question is how and by whom they were brought into existence. For an effect cannot come into being without a cause. He who created the seed and plants, etc. is God.

Our next question is, Is what you call nature sentient or insentient? If you say it is insentient, it is not possible for anything to come into existence or function without the existence or guidance of a sentient being. And if you say it is sentient we have no quarrel with you; for that sentient power which has brought this universe into existence is none else but God, call Him what you may. Without an intelligent guiding principle not only can the world not come into existence but it cannot function regularly. We do not find even the smallest machine worked without an engineer. Any organisation whatsoever will fall through if not supervised by a skilled

organiser. Hence that power which runs the universe according to certain fixed laws should be recognised as God. Without an all-pervading, all-powerful and all-knowing God the various creatures cannot be made to reap the fruit of their respective actions according to their merits. It is not correct to say that an agent automatically reaps the fruit of his actions; for the actions themselves, insentient as they are, do not possess the faculty of adjusting the fruit of good and evil actions according to their merits and a sentient creature would not voluntarily reap the bitter consequences of his own misdeeds. A thief commits a burglary and the ruler in whose territory the theft is committed sentences him for the crime. But the thief never goes to the gaol of his own accord nor can his theft take him to that place. It is the officers appointed under the authority of the king who sentence him to a term of imprisonment commensurate with the seriousness of his crime. Similarly, the various deities or intelligences appointed by God bring woe to the sinners by way of punishment for their sins. In the same way a creature is himself unable to enjoy the fruit of his good actions in the shape of worldly pleasures. Just as a person obeying the laws of a king gets a fixed amount as reward for his good behaviour directly from the king or through the officers appointed by him, similarly, those who perform meritorious deeds get the reward for their actions, as ordained by God. The creatures themselves, infatuated as they are by ignorance, do not possess the necessary knowledge and capacity to migrate freely from one body to another according to their good or evil actions.

Besides this we find a purpose everywhere in the functions of the uni-

verse. Such a purposive universe can be created by none else than a highly intelligent sentient agent.

From the above exposition it is clear beyond doubt that without a God the world can neither come into existence nor function, nor can the creatures reap the fruit of their actions according to their merits, nor again is it possible for a purposive universe to come into being.

The above arguments have been advanced on the basis of inferential reasoning. As a matter of fact, God is self-evident because all proofs derive their validity from him. Hence no other proofs are required to substantiate His existence.

The scriptures also bear testimony to the existence of God. All the four Vedas, the Smritis, the Chronicles as well as the Puranas aim at establishing the existence of God. Numerous texts can be quoted from the above works to corroborate this fact, e. g.,

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

(*Yajurveda.*)

'Whatever exists in this universe is permeated by God.'

जन्माद्यस्य यतः । शास्त्रयोनित्वात् ।

(*Brahma Sutras*)

'That which creates, maintains and supports the universe is God, because He is the source of the scriptures. In other words, He who is the source i. e. the originator of the scriptures and who is proved by the scriptures is God.'

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।



वेदैश्च सर्वैरहमेव वेद्यो  
वेदान्तकृद्वेदविदेव चाहम् ॥

( *Gita 15. 15.* )

'I am seated in the hearts of all (in the form of the inherent self). Memory, wisdom and the ratiocinative faculty emanate from Me. The four Vedas seek to know Me. Nay, I am the author of the *Vedanta* and the knower of the Vedas.'

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

( *Gita 18. 61.* )

'O Arjuna ! the Lord dwells as the inherent self (अन्तर्पोषी) in the hearts of all beings, who are mounted on the wheel of this body, causing them by his enrapturing power (माया) to revolve according to their actions.'

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥

( *Gita 13. 17.* )

'He (God) is the illuminator of all lights and beyond the darkness (of ignorance). He is the very embodiment, as it were, of knowledge (wisdom), as also the object of knowledge and that which is attained by knowledge, and is seated in the hearts of all.'

उत्तमः पुरुषस्त्वन्व्यः परमात्मेत्युदाहृतः ।  
यो लोकात्रयमाविश्य त्रिभर्तृर्ग्यञ्च ईश्वरः ॥

( *Gita 15. 17.* )

'The Supreme Being is distinct from both (the destructible and the indestructible) and is known as the Universal Soul and the imperishable God, who, interpenetrating the three worlds, sustains all.'

In the Yoga Sutas of Patanjali the following aphorisms occur:—

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।  
तत्र निरतिशयं सर्वज्ञबीजम् ।

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।

( *Samadhipada 24—26* )

'God is one of such souls (the Supreme Soul), who is dissociated from the five afflictions (क्लेश), viz. Ignorance (अविद्या), Egoism (अस्मिता), Attachment (रज), Repugnance (द्वेष) and Fear of Death (अभिम्लिच्छा), good and evil actions, the enjoyment of pleasure and pain and all sorts of desires.'

He is possessed of the highest degree of omniscience.

'He is the creator and instructor even of our remotest ancestors such as Brahmá and is unlimited by time.'

In the Upanishads as well the following texts are significant:—

यतो वा इमानि भूतानि जायन्ते येन जातानि  
जीवन्ति यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व ।

( *Taittiriya Upanishad 3-1.* )

'Know Him who is the originator of all living beings, who sustains them after they are born and in whom they are all merged after death. He is the God ( *Brahma* ).

एको देवः सर्वभूतेषु गूढः

सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः

साक्षी चेता केवलो निर्गुणश्च ॥

'That one Deity ( God ) dwells in the hearts of all creatures, is all-pervading and the inner self of every living being. He is the supervisor of every action and the abode of all creatures, the witness, the sentient principle, absolute and free from attributes.'

In *Srimad Bhagavata* the Lord Himself says:—

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम् ।  
आत्मेस्वर उपद्रष्टा स्वयंदृगविशेषणः ॥  
आत्ममाया समाविश्य सोऽहं गुणमयी द्विज ।  
सृजन् रक्षन् हरन् विश्वं दध्ने संज्ञां कियोचिताम् ॥

“O Brahman, I am Brahmá as well as Siva and the ultimate cause of the universe. I am the self as well as God, the inner ruler, self-perceiving and unqualified. Entering my *Maya* (enrapturing power), consisting of three attributes. I create, maintain and destroy the universe and assume different appellations according to this three-fold function.”

In the *Anusasana Parva* of the *Mahabharata* (Chaper 149) the following verses occur:—

आनादिनिघनं विष्णुं सर्वलोकमहेश्वरम् ।  
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥६॥  
ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिषर्द्धनम् ।  
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥७॥  
परमं यो महत्तेजः परमं यो महत्तपः ।  
परमं यो महद्ब्रह्म परमं यः परायणम् ॥८॥  
पवित्राणां पवित्रं यो मङ्गलानाञ्च मङ्गलम् ।  
दैवतं देवतानाञ्च भूतानां योऽव्ययः पिता ॥९॥

‘He who always extols Him who has no beginning nor end, who is all-pervading and the Supreme Lord of all the three worlds and the controller of all the solar systems, who is the protector of the Brahmans, conversant with all the laws of morality, the promoter of the good name of the people, the master of the universe and the Great Being who creates all other beings, who is a great and supreme mass of lustre, the most austere of all austerities, the great

Ultimate Reality and the ultimate and supreme resort of all, who is the most sacrosanct of all sacred objects, the most auspicious of all auspicious things, the presiding Deity of all deities and the Imperishable Father of all beings, surmounts all troubles.’

In the *Ramayana* of Valmiki God Brahmá says:—

कर्त्ता सर्वस्य लोकस्य श्रेष्ठो ज्ञानविदां विशुः ।  
अक्षरं ब्रह्म सत्यञ्च मध्ये चान्ते च राघव ॥  
लोकानां त्वं परो धर्मो विश्वक्सेनश्चतुर्भुजः ॥

“O Lord, You are the creator of all the three worlds, the wisest of the wise and all-pervading. You subsist at the beginning, in the middle and at the end of all creation, You are the indestructible Supreme Reality and Truth; You are the supreme law governing all beings and the four-armed Vishvaksena (Hari).”

Barring the scriptures of a few faiths such as Jainism, Buddhism and the cult of Charvaka, there is not a single scripture or sacred book in which the existence of God has not been maintained. Mohammedans and Christians, too, believe in God.

The Koran says:—

“Both east and west are God’s. In whatever direction you turn your face you will find God’s face in that direction. God is all-powerful.”

Jesus Christ has said:—

‘He that believeth and is baptised shall be saved; but he that believeth not shall be condemned.’ (Aristion’s Appendix—Mark 16-16)

Q.4. Kindly relate some actual facts or incidents of your life which may have

contributed to increase your faith in the existence and mercy of God.

Answer:—

If we look around us with our eyes open we get proofs of the existence and mercy of God—who is supremely merciful and just—at every step. We find several incidents furnishing such proofs in the lives of a number

of saints of ancient as well as the modern times. I do not know what to write about my own self. I can, of course, respectfully submit that it will surely do us good if we believe in the existence and mercy of the all-powerful God who is the very embodiment, as it were, of knowledge and bliss, as well as incidents in the lives of holy men pointing to the same. *( Translated )*

