

# Ubiquity of the Divine Personality.

## A Scientific Conception.

By Ramdas Gour, M. A.

The conception of the omnipresence of an impersonal God is not difficult, especially to one who is either pantheistic or monistic in his beliefs. But the natural limitations of a personality, howsoever omnipotent in other respects, render the idea of omnipresence in a personal God almost an impossibility. Universes are innumerable and the one in which we live and move and have our being is beyond doubt unlimited for all scientific conceptions. Our solar system with all its planets and other minor bodies forms but a speck as compared with the totality of matter in our Universe, but to us its vastness is unquestionable. With the Sun in the centre and Pluto its outermost limit, it is a vast *Brahmānda*—an enormous ever-rotating, ever-whirling and ever-circulating globe of matter, with its hottest core of the Sun, the centre and the inexhaustible source of energy, ever radiating his heat and light all round his members. The most swift-footed seven horses of his glorious chariot, moving at the inconceivable speed of 1,86,000 miles per second, take no less than six hours to reach the outermost border. A speed of a higher order is beyond what human mind can conceive.

The most learned astronomers of the world bear testimony to the fact that there are stars in the firmament which sent their light hundreds of thousands of years ago, only to reach us to-day. This enormous distance staggers our imagination. Now, in this limitless space ubiquity of any Being may or may not be

possible; yet may we not consider for a moment our little world—this earth—or only a part of the earth, say India, and see whether or not it is possible to conceive of the existence of a being who may possess the power of existing simultaneously at more places than one, at considerable distances apart? By telegrams, telephones, radio and television man has very much minimized the distance of time and space and has made it possible for men in Australia, America, Japan and England to hear and see things simultaneously. When you see a person so many miles away from you and talk to him as if you were talking to your next door neighbour, you practically realise his presence near you. This is relatively a degree of ubiquity attained by the recent research, though the object of observation is not conveyed away from its place.

In matter of conveyance, too, the world has been progressing recently by leaps and bounds. It is easy to see how our conveyances of the bygone centuries have been left far behind by our railway trains and motorcars, and the aeroplane, of course, has beaten the record. Still the velocity of flight attained by Hanumān or by the Puspaka in the glorious days of *Rāmāvatāra* has yet to be reached by the flyers of the twentieth century. The gunshot and the sound, however, still travel faster. Nevertheless, it is a matter of common observation that the flash is perceived long before the report and the lightning flashes long before the thunder is heard. So the swift horses

of the Sun are always foremost in the race, and as soon as the Sun makes his appearance in the horizon, his rays extend over the whole of the earth's exposed surface in our world. In fact, they seem to be here, there and everywhere in an instant, rather at the same moment. Thus, for all practical purposes light and its source, the Sun, is ubiquitous for our world; and, if we can conceive of a being, endowed with the velocity of light, making his presence felt simultaneously at the four most distant corners of our country, the being can easily do so within less than one-thirtieth of a second. It is a well-known scientific fact that an impression on the retina for everything visible remains longer than one-thirtieth of a second, so that, to an observer at one particular place, such a being can repeat his visit every thirtieth of a second, giving a visual impression to the observer that he continued to be present. Advantage is taken of this very fact in the Kinematograph, which, now-a-days, is a matter of very common experience. Sound travels much slower and in one-thirtieth of a second it can travel but twelve yards nearly. Acoustic impression, however, lasts longer and it is possible that this imaginary being may speak very quickly one or two words only at each visit but to the observer these words may appear to be continuous and may impress upon the observer that the person has been all the while continually present and giving a continued speech.

Thus, it is possible for the supposed being to be simultaneously present, apparently to each of the four observers at the four distant corners, continually visible and continuously speaking all the time to each of them. The person being visible and audible at all the four

places at the same moment, his ubiquity at the intermediate points is out of question.

We have seen that ubiquity is thus possible for such a person within the borders of India. If, however, the example is stretched now from India to the whole of the earth's surface, it will be seen that the distance to be traversed is much greater and perhaps the time taken is one-tenth of a second. To a keen observer the swift movement of the being will not be concealed and perhaps he may feel that the visualisation before him is constantly trembling and words addressed to him are done so by fits and starts. But this will be still ubiquity, not more nor less. In fine, if we consider a person to be endowed with the speed of light, he can be taken to be ubiquitous on our earth's surface, and a person with such powers of speed would be not only omnipresent in our world but will also be omniscient on account of his ubiquity, and omnipotent, too, on account of the speed by which he can do work. But beyond this world, say, for the nearest orb, the moon, the case of ubiquity fails even with the velocity of light, if the two places be on the earth and on the moon to compare, as the being would take more than one second to reach the two places and the period of time taken is easy of observation. For planets farther away, this simultaneity of presence would become more and more difficult and impossible even with the velocity of light.

Science cannot as yet conceive of a greater velocity than that of light, but the door of further knowledge is not closed and no one can say that it is not possible in future to find some sort of cosmic rays outlighting light itself. Research work is not sitting idle and

there is no reason why we may not imagine the existence within this very universe of a velocity of a million-light-year-distance per second.

And what is a light year? We have seen that in one second light travels 1,86,000 miles. One year has about 31 million and 160 thousand seconds. So, one-light-year distance means nearly six billions or  $6 \times 10^{12}$  miles per second.

A being endowed with a velocity of this order is expected to be ubiquitous ordinarily within our solar system *provided that the standard of speed of work obtaining here on our earth is observed everywhere on every globe in our solar system.*

Now, work is said to be done when a force acts through a distance overcoming resistance. The duration of the action determines the speed. But duration, again, may be relative to the motion or revolution of the body upon which the work is being performed. Hence, in order to conceive a degree of ubiquity compatible with our ideas of work, our own standard of speed would be the only one to be maintained.

The order of velocity we have just adopted to make ubiquity possible within our solar system can easily avail itself for the systems very near our own. Let us suppose for a moment that such cosmic rays do exist as possess the velocity of the order of  $5 \times 10^{24}$  miles per second and the distance traversed again, by these cosmic rays in the course of one terrestrial year be called a *cosmic*

*year*, then one cosmic-year-distance would mean about  $16 \times 10^{23}$  miles. Now, if we conceive of a personality endowed with the velocity of the order, one-cosmic-year-distance per second, there will hardly be a spot within our Universe where He cannot be said to be omnipresent and ever present. \*

तदेजति तन्नैजति, तद्दूरे तदन्तिके ।  
तदन्तरस्य सर्वस्य तद्दु सर्वस्यास्य बाह्यतः ॥

Conceive of a huge factory, brimming with factors and machines, working incessantly under the direct guidance of an omnipresent Director and you have a rough picture of an Omnipresent, Omniscient and Omnipotent personal God, receiving homage simultaneously from devotees in a number impossible to tell or even to conceive, every devotee enjoying the privilege of personal relation and direct contact with his Deity.

With such a conception of the omnipresence of personal God, the duration of time becomes minimised to zero and the distance of space becomes altogether illusory. Time and space vanish with this order of ubiquity, and matter loses its materiality and merges into the Great All-pervading Self in its final *At-one-ment*, and there remains One Unchangeable Personality alone, and naught else,—and then, what becomes of the Philosopher's Impersonal God? Does It not become one with the Personal?

‘सर्वं सत्त्विदं ब्रह्म’ ।

\* According to Einstein our Universe is round and the distance of its radius is  $16 \times 10^{23}$  miles.

