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## God and His Universe

The *Bengalee* takes as its fundamental position that God is Absolute, Eternal and Universal in all movements and not limited to any particular. Very true, but a vague statement of abstract truth like this leads nowhere beyond itself. What are the concrete implications in this generalisation? God is not only the Absolute, Eternal and Universal in His own essence, but He manifests in the relative, transient and particular. The Absolute is an aspect of Him necessary for philosophical completeness; but if He were only Absolute, then this phenomenal world would be only Maya, God *akarta* and all action purely illusory. If He were only Eternal we might regard this world as something not full of Him, but a separate creation which may or may not be subject to His immediate action. It is because He is the Universal that the clarified vision sees Him in every being and every activity. As the Absolute He stands behind every relative, as the Eternal He supports every transient and assures the permanence of the sum of phenomena; as the Universal He manifests Himself in every particular.

## The Scientific Position

Still, there is the question, how does He manifest Himself? There is a school which holds that He has once for all manifested Himself in certain eternal and universal laws and has no other connection with the universe. This was the attitude definitely taken by the *Indian Social Reformer* when it ridiculed S. J. Aurobindo Ghose's Uttarpara speech. God does not speak to men through their inner selves in Yoga or otherwise, there is no way of communion between Him and humanity, there is no special action of His power or grace anywhere. He speaks to men only through His laws; in other words, He does not speak to them at all. He does not act personally, He acts through His laws; in other words, He does not act at all, His laws act. This is an intelligible position and it contains the whole real quarrel