

## Nature of God from a Logical Lense

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### Abstract

Every living being struggles for existence which but natural. However, Man is a thinking animal and therefore more than surviving on the basis of instincts he goes on analysing a situation and tries to confirm the cause of every phenomenon. To live is to struggle and to struggle does not mean any sort of misfortune. However, the fact that remains is that there are varieties in struggle. On the physical plane it is really unfortunate if the body constitution is not being normal and witnessed by others. But then when it comes to the mental plane, it is behind the screen and only those closely acquainted experience the effect of the shortcomings. Overall scenario is of some deficiency realized by one and all, with rare exceptions, if any. Those who are evolved beings do claim to be unaffected by the worldly affairs but then they are also not spared with regard to the uneasiness. In short, human existence is accompanied by sufferings and it can go without any debate. At the most we may claim that the tender or sensitive souls suffer more than any other type. By birth itself human beings are bound to experience the very need of companionship and a caretaker. As one advances in life, the need remains same but picks up a different configuration. With every phase somehow what remains common is the trust in God expecting him to be always accompanying us. Furthermore, as an add on effect, we also expect him to do justice by monitoring more of our intentions and subsequently actions. A naive mind goes with the available scriptures, word by word, expecting their performance to be cent percent. Much of the harm is done by the societal norms or conventions which have never undergone any revision. Only a meagre percentage of our population that claims to be atheistic is supposed to be exempted from such tensions. The genuine problem with people is not about the existence of God but nature of his functioning. This is because, at any rate, it does not coincide with our rather forced assumptions. Therefore it is wise to get into the historical details right from the creation so that the genuine concept can be understood and placed before the upcoming generation. This paper attempts to cover important philosophies related to this subject.

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### I Introduction

The very existence of God is certainly debatable, particularly in the performing age of science, where nothing is spoken without empirical proofs. The concepts of God which are mostly derived from the religious sentiments and a sort of fear, seem to be very well intelligently crafted. This is to bring under control restless minds and their psychological deficiencies. Much owing to this, each culture has erected its own need based God, describing him as Omnipotent, Omniscient and Omnipresent. This not only easily appeases the humanity in general but also creates a lasting hope in an unfailing supportive model. God thus, as William James argues has become a psychological need and definitely shall remain so owing to the support of the majority. In fact at some point every sane person might get slightly suspicious about the whimsical working of the supreme agency which is supposed to be controlling all mundane activities. However, so long as there is no substitute to this much publicised figure there would be no opposition to the prevailing idea which is in vogue from centuries. Unconventional thinking or adhering to a revolutionary idea does require an iron Will. On the other hand lukewarm desires die soon though for a while they too may create a few ripples. Most of the times it is

an unchecked ardent support to own religious sentiments that causes all the damage. Further it is the nonsensical desire to spread own views by way of regularly imposing on others is the most detrimental act or trait supported. In all these transactions, it is the humanity which suffers and has to continue struggling or groping in darkness. The foremost thing which is somehow wantonly overlooked is the process of impartial analysis based on Nature Laws which are in fact unfailing from ages. Secondly, the deliberate belittling of the scientific laws in preference to highly imagined supernatural powers claimed to be emanating from a notable few personalities has also taken a big toll. There has been so much impetus on such activities from the “Evolved Beings” that even a common man psychologically feels ‘such’ experiences reliable. Relying on some fortune twist likely to take place has become almost a trend by way of shunning effortful way of living. There is nothing wrong in trusting in the rare intuitive signals or clairvoyance but entrusting everything to the same is a big folly. In addition, generalizing a single private experience has become a routine affair which in turn is causing a lot of damage than doing any service.

One of the major and trustworthy sources of knowledge undoubtedly had been and is Science. There can be various ways to guess knowledge beyond reason usually based on wishful thinking. However, the fact remains that by the law of average, sometimes, it does click. But then, that cannot be considered as a law or it could ever earn Universal appeal. With so much of progress in all fields in the modern age somehow religiosity as such has not stirred even a few spaces. This has been the root cause for the standstill position of all religions. The other surprising fact is that humanity is completely complacent out of sheer reverence towards the scriptures which have taken the mass for a ride. One thing is clear that the majority supports old unrevised ideas while a meagre percentage of the existing population questions or even protests with no gain. The overall result can be observed, that there is a continual progress in the disorder. The oft publicised picture of the world we live in, on own is getting trampled and there seems to be no hope for a comeback.

## **II The Problem Of Identity Amnesia**

Needless to say, there have been, with every decade, a decadence than any worthy progress in the human personality. The latest knowledge is, by far, quick enough in generating new terminologies for any defect pointed out in the human personality. There is unanimous agreement regarding the different pitfalls in the human personality in the modern age at the mental level. Usually the terms like nervousness, depression, inferiority complex, despondency, pessimism, melancholia etc. were almost disdained or considered rather a disqualification in the past. Now they seem to be pretty common and therefore very casually referred to as very natural. Knowing human nature before declaring, in an enthusiastic manner, its positive shades is really necessary. The fact that there are severe limitations to it and is helpless, should be sportively accepted. Burdening it with our baseless desires is of no use, rather it destroys the same though steadily. The result of all our loaded wishes becomes so dangerous that it slowly erects Identity Amnesia. Theoretical wisdom is of no use. Arthur Schopenhauer opines, ‘Wisdom which is only theoretical and never put into practice, is like a double rose; its colour and perfume are delightful, but it withers away and leaves no seed.’<sup>1</sup> The term ‘Amnesia’ is quite commonly used and generally thought to be experienced only in old age. Well, nowadays it has become quite a familiar terminology because it does not necessarily go with age. On the other hand ‘Identity Amnesia’ is self inflicted and one may even do it very purposefully or wantonly to emerge out as conspicuous. It may be understood as a process in which one gets enamored to such an extent that he or she tries to become or takes on the personality traits of the nearby people or even as the society one lives in expects. The ultimate result is one forgets the ‘real’ self and clearly develops a split personality. This is what happens when people generally surrender to a particular school of thought, religion or even some spiritually acclaimed personality. The spiritual masters or godmen, in fact, themselves seem to be a victim of this tendency and the damage which they do is creating an atmosphere to cage most of the selective followers. Very few have avoided this trap and have accepted themselves as normal human beings with usual human affairs. The other examples of Identity Amnesia can be traced from those involved in social services or are

into the field of active politics. They talk of big things, present lofty ideas, promise those things which they are incapable of and worst of all enormously depend for the sake of publicity on 'Scatology'. It is a sad and worst affair in practice from ages. But the more horrifying fact is that more and more in number, even from the educated class, are easily falling prey to it. What is to be understood here is the basic tendency of human beings is to draw attention of others mostly by trying to be different than others. But then in attempting to do so, usually own personality gets camouflaged and artificiality settles in. Despite being conscious of this fact, having practised that or getting used to it like resulting into a sort of Obsessive Compulsive Disorder. In another format it may even settle down as a sort of Syndrome.

### **III Recourse To The Philosophical Approach**

A recourse to the existing reality is surely a sign of wisdom. There are for sure umpteen things around us over which we have absolutely no control at all. We need to have courage and sportive nature to accept this fact, existing from centuries. It is sad that there is so much of haste in believing in some unseen entity to wield control and even reverse a Nature phenomenon. Everything therefore, seems to be a play of mental health connected to deficiency. Holding on to illusions somehow provides a soothing effect, but by wrongly nurtured hopes. That is why picking up philosophical approach towards life and embracing facts that are based on scientific proofs would be an intelligent step. Therefore, the study of the basic principles of philosophy would definitely enhance the problem-solving capacity and help in to cognize the facts. This would further induce strength and capacity to organize ideas or issues which are haunting the humanity.

#### **The Sine Qua Non**

The philosophical approach always remains as a support system and trains us to analyse a given situation firstly in a logical manner. Later on it also takes into consideration the scientific viewpoint. Getting qualified to the required conditions would lead to a path of veracity. Although there is a regard to the metaphysical ideas and subsequently expression, there is a greater desire or effort directed to gain maturity. Therefore philosophical approach becomes a working thought. Naturally it takes us on a journey to look askance towards the problems related to Mind, Expression, Reasoning power and the related knowledge accumulated. Ultimately it is an academic approach cum discipline and never getting trapped into the web of temptations or self-fabricated desires. In short, the Sine Qua Non of it is developing Critical thinking and impartially checking its applications. Various 'isms' are practised by choice and quite meticulously. Yet the sense of complacency is not at all in the reach. That is why the very first pre-requisite would be to understand that no behavioural science alone can work efficiently on all occasions and expecting it to do so is our own misconstrued idea. Secondly every 'ism' has limitations because it is qualified for a particular occasion or situation. Lastly banking all our hopes over a single platform is thoroughly non pragmatic and unwise. The variations which spin around us is a concrete proof that there is no universal solution to all problems which cause human misery. Accepting the fact that nothing from the ancient time has remained as a proven guaranteed source of help would mean that every generation has to make a fresh start. In addition to this each person has a differently designed life owing to which the defence mechanism cannot be uniform. Once this fact is cognized correctly then comes the question, as to which guideline is to be intelligently picked up ? It is in this context that the much adored and reverently held image of God gets qualified. However, the tragedy which had been on is holding on the image of the Almighty as perfectly Omnipresent and Omniscient. Due to this the gullible minds think it is an unfailing source of help and always a resourceful fountain of mercy, compassion and love. It is at this point that one needs to clearly understand the Truth as observed and experienced by all before drawing any conclusion or exaggerating the same disproportionately.

From centuries man has been struggling to rearrange the available Nature-assets to own advantage. Generally nothing in the raw form had been easily accepted. Remodeling for own conveniences is but a natural human character. If an impartial analysis is carried out then most of the things stated in the scriptures leading to Spirituality do not match with the practices that are popularly carried out. Reasoning has been based on a

rhythmic style of speech and control over the language. The very acceptance of some agency taking care of our life does not at all coincide with the routine happenings in the society. Therefore it is our own painting of the picture drawn which has psychologically captured and controlled our emotions. It is difficult to take on the existing or prevalent arrangements, as it is very intelligently connected to religiosity. Therefore, it would be wise to study the different important streams before coming to any concluding remarks.

To begin with the pre-Socratic period, it is clear that under the spell of sheer astonishment about Nature-phenomena, most of the philosophers concluded God as the ultimate. It was also almost unanimously agreed that behind all these workings there must be an intelligent power/force, i.e. God. They were cosmologists or may be referred to Naturalists. It must be made clear that despite this they did not totally reject theistic notions. However as the scientific temperament took the driver's seat, they began questioning about God's control on the Nature activities. Xenophanes even severally criticised some of the concepts of God as, merely superficially described and concluded. When it comes to Socrates there is a clear shift but his thinking was not accepted sportively and as we know was condemned to death. He did believe in a God having ultimate wisdom and therefore always ascribed goodness with every fibre of the being imagined. He pleaded God has a mission which is definitely a unique one because he wants to instil perfection to the core in every being so as to transform the human being into Divine being. From Plato we have almost the same sentiments carried forward to contribute to the Idealism held by his teacher. God, to Plato, is the ultimate Perfect being having various forms. The universe is supposed to have eternity which is also a quality of God. The openly viewed world- scenario, however, contradicts this. But then Plato does not find anything wrong with God. On the other hand he vociferously speaks or describes the world as filled with imperfections in a continual manner. "And how is the philosopher differentiated from his fellow men? In his ability to understand God's perfect Idea of which material world is but an imperfect copy. The idea of God, the Divine Secret of life, is like a shining light in heaven. But our ordinary minds here below are distorted bits of mirror in which the Idea becomes broken up into blurred and grotesque and unrecognizable reflections. It is the business of the philosopher... to get a clear image of the Idea of God, the Divine Secret, the Light of Reason that guides the stars in the heavens and the affairs of men....First of all we find that the philosopher-rulers have driven out of this city their epic poet Homer, together with his pagan system of polytheism. It insults their intelligence to believe in the childish tales about the Olympian gods who strut about with their silly human weaknesses throughout the pages of the Iliad. Religion must be purified of all its savage myths and superstitious miracles. We must have the religion which is compatible with human reason."<sup>2</sup> For Aristotle the feeling of subordinating human beings to God continues but in a sensible manner and logically too. The world is in a flux. Everything gains momentum much owing to the change taking place. Therefore, one needs to find out the cause of this change or accept the agency to be responsible. Aristotle goes scientifically to get a hold of the image held by his predecessors. The Divine existence for God is sanctioned and therefore, he is supposed to be the intelligent being for necessarily causing changes wherever and whenever necessary. That is why God is conceived as a perfect being. However, Aristotle is looked upon as a severe critic of the extreme thinking pattern owing to which in 'Ethics' his viewpoint is looked upon as essentially a Middle path or Golden Mean. The common assumption of God with the assumed powerful qualities had been widely accepted and adored particularly by the religious philosophers. "In the philosophical system of Aristotle, God is not the creator of the Universe but the cause of the motion. For a creator is a dreamer, and a dreamer is a dissatisfied personality, a soul that yearns for something that is not, an unhappy being who seeks for happiness- in short, an imperfect creature who aims at perfection. But God is perfect, and since he is perfect he cannot be dissatisfied or unhappy. He is therefore not the Maker but the Mover of the Universe. But what sort of Mover ? To this question Aristotle replies that God is the unmoved Mover of the Universe. Every other source of motion in the world, whether it be a person or a thing or a thought, is (according to Aristotle) a moved mover.... Furthermore, God is not interested in the world, though the world is interested in God.. God is passionless, changeless, perfect.. God,

who is loved by all men but who is indifferent to their fate, is cold, impersonal and from our modern religious standpoint, ‘perfectly’ unsatisfactory type of Supreme Being.”<sup>3</sup>

To Hegel this imagination is faulty because the adjectives which have been enthusiastically leveled, in fact, reduces God to be a being with all powerful qualities. Once we declare someone as a ‘being’ naturally we reduce him with limitations and no being can be limitless or infinite in genuine sense. That is why even from a scientific point of view expecting God as the supreme being and believing in his stature as we usually perceive external objects is difficult to accept. Therefore Hegelian dialectics put into the three parts as Thesis, Antithesis and Synthesis, when used might take us to the fact. Immanuel Kant’s God has a theological base and to him God ever remains as a moral being with a rational base. This is because the platform chosen by him brings in a moral order which had been the need of humanity. Therefore God to him always remains a source of moral values and that is necessary for functioning. However, Kant cautions regarding the urgency shown by many to prove. To him it is not possible by reason or even the mystic experience. The only assumption supported by Kant was that God existed only due to the access to morality. He even goes to the extent to show us that we can always draw inspiration from such a supposedly existing being erected through morality. Arthur Schopenhauer, otherwise known to be an atheist has a clear vision but slightly in an agnostic manner regarding the general level of comprehension. He laid down maximum or one may say all impetus on the ‘Will’ factor to describe the mart of the world. Secondly there is, according to him, no God to be comprehended. The world as described or understood by him is absolutely unintelligently and in a hurried manner concluded. Therefore, it is all a meaningless exercise. To him, the very idea or imagination of hell clearly contradicts the much publicised image of a loving God. So much of contradiction is experienced by one and all, from ages, that it is difficult to accept the portrayal of God as highly virtuous or systematic.

#### **IV The Indian Outlook**

On the eastern side the scene is quite different. There is a notable leaning towards the theistic approach. No doubt, there had been a few popular materialistic schools which dared to raise questions against the much publicised authority of the Almighty and subsequently even the sacred scriptures. However, even today percentage wise the Indian scenario, in particular, shows rather vehemently an instinctive and insatiated inclination towards the existence of God plus his even control over human actions/activities. It is quite surprising that the fact related to the existing conditions is highly contradicting. It is clear that the extremities have been dominating and from ages there had been no solace but the belief system continues unabatted. From the ancient times if we observe the transition it is found that only on the intellectual plane there is rather an extension than any contrast in presentation. There had been inquisitive nature nurtured with an intention to know the way the cosmos functions. Further it is hurriedly concluded to appease the human mind so that the very quest is smothered. Everything right from the human activities to Nature-phenomena, is handed over to the God’s willingness as the sole authority for sanctioning. All the contrasting qualities are attributed owing to which subjective-objective, presence-absence, form-formless, with attributes-without attributes and so on, are very enthusiastically and liberally used. This is where the atheists strongly object to the basic assumptions. That is why no ‘quality’ is left unused for describing the personality of God. Most of the ideologies to which the followers are latched on, have never undergone any rigorous test in the age of science. Therefore the philosophies that have developed with a concrete sentiment have their own arena with rigid ideas and also self-presumed sacredness.

In general, God is viewed as Infinite in Indian religio-philosophical outlook. The very image of God is associated with all the virtues at their best and therefore, ‘Perfection’ is the term synonymously referred to God. Being the most powerful personality as such he is attached to all shades/avenues of perfection known to humanity. At the same time it is said that he is beyond our level of comprehension. Of course, some do trust God to be formless and free from all the attributes commonly referred to. However, his manifestation can be experienced or perceived depending upon one’s own intensity or urge. From Vedas too, we find there has been

wantonly an impetus laid on the supreme being as manifested as well as unmanifested. Reference to Indian philosophy generally is taken as Hindus' understanding of God. Therefore the overall study is directed to different schools like Nyaya-Vaisesika, Yoga, Samkhya, Purva Mimansa and Uttara Mimansa. All these schools have their own approach. Herein we find much importance is being given to the Law of Karma (action). In addition, there is a desire often expressed to get out of the birth-death cycle so as to achieve the Liberation. 'Later, in the early Middle Ages, when Hinduism replaced the religion of Brahmanism and the attacks of the orthodox religion on materialism intensified, the Nyaya philosophy was penetrated by preachers of idealism and theistic attitudes. Various attempts were made to achieve a "logical proof of the existence of God", to spread the belief in the existence of the individual soul as a substantial being, etc."<sup>4</sup> and " 'Concupiscence', the desire to manifest itself, the first movement of conscious will, must precede action. The word used here is Kama. It later came to mean 'Love' and became the name of the God of love. Similarly Gr.Eros and L. Cupido literally mean 'desire'. It is also important to note that thought('the second springing from the mind') is regarded in the hymn as a physical ability, that is, a property of matter rather than of spirit or soul."<sup>5</sup>

## V Conclusion

Eastern or Western thought regarding God seems to be more concerned about proving the existence than nature. There are many descriptions engaged in an enthusiastic manner which sometimes deviate from scientific and even normal logical analysis. There are always efforts to make everyone accept the ultimate as God wielding all his powers to control not only the existing planets but also meticulously every individual's fate. So far the description is concerned, there may not be much objection even to atheists because certain supernatural phenomena with their typical mechanism fall out of human intelligence. Therefore, one may conclude 'God' to be referred to a mystical zone which is presently at least a miracle or a riddle to be solved. However, the nature of God as described by the theists seem to be an expression filled with confusion, incomplete and not at all clear to themselves. This is because certain domains are not having any governor and that is why the repeatedly used adjectives Omnipotent, Omnipresent and Omniscient get a severe jolt. Most of the times it seems to be the result of manipulated desires of the followers which is obtruded over the mass. Nothing seems to be totally convincing or conclusive but it may sportively be taken as a subject qualified for an extensive research.

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