

## 26. Divinity of *Avathaar*

EXHORTING Arjuna to see everything in the *Aathma* (Divine soul), Krishna revealed to him *His Vishwaruupa* (Cosmic Divine Form), all the forms seen in the Cosmos, wherefrom they have come. Krishna revealed that all of them were in Him. He told Arjuna: "I am in the tree that you see. I am in the ocean. I am in the earth. See Me in everything." Krishna revealed that all that is seen in the phenomenal Universe is within Him.

In this context, the difference between Divinity (as Universal Consciousness) and the *Avathaar* (the Divine in human form) should be understood. The *Para Brahman* (the Omniself) is not subject to change. The *Avathaar* has name and form and is liable to change by its own Will. The Omniself has no name or form. The difference between the two can be illustrated by the example of the Sun and the rays coming from the Sun. There is no difference in substance between the Sun and the Sun's rays. They are one. Whatever the situation in which the *Avathaar* appears, there is no limitation on the *Avathaar's Poornathwam* (Omnipotence). Name and form do not circumscribe the total fullness of the Divinity the *Avathaar* (divine incarnation) manifests. Name and form are the self-chosen attributes of the infinite, eternal, ever-pure, Universal Consciousness.

### **The Divine pervades the minutest and vastest**

*Asthi, Bhaathi, Priyam* (existence, effulgence and bliss) are the characteristics of the Divine. They, in fact, are the Divine Itself. They are the basis of everything in the Universe. When they are associated with name and form, they acquire a five- fold character. Hence all' things in creation are known as *Panchaka* (objects with five attributes). The world is described as *Prapancha* because it makes known these five attributes in creation. For the evolution of the Cosmos, the *pancha bhuthas* (the five elements, ether, air, fire, water and earth)--- e needed. To nourish the five elements, the *pancha koshas* (five sheaths) have to be developed. The sheaths have to be sustained by the *pancha praanas* (five vital airs). The five vital airs are contained in the *Avathaar* (Divine incarnation). They are: *Praana, Apaana, Vyaana, Udhaana and Samaana* (life breath, down-breath, side moving breath, upward breath and balanced breath). These five vital airs arise from the One that is their source. They originate by the Will of the *Chaithanya* (Omni-Self).

There is nothing in the Universe without this *Chaithanya* (Divine principle). From the minutest particle in its most subtle form to the vastest in its amplitude, the Divine pervades the Universe.

Water taken from the ocean, in however small a vessel, has the same quality as the ocean. Likewise, the '*Avathaar*, regardless of Its name and form, has the plenitude of the Divine. In every respect, except that of name and form, It is identical with Divinity. When Krishna urged Arjuna, "Surrender to Me, worship Me, offer all your *Dharmas* to Me, I shall protect and liberate you," He was speaking with the full consciousness of His Divinity, His Omnipotence, Omniscience and Omnipresence. Only the Divine could have spoken with that assurance.

### **We must recognise the Infinite in the individual**

In the Raamaayana, although in many situations Raama appears to act like an ordinary human being, sage Vasishta, who knew his *Aathmic* Reality, observed: "Raama! You are the very embodiment' of *Dharma* (right action). You are not this corporeal entity, made up of flesh and blood. You are the embodiment of all the sacred *manthras*. You are not of the earth. You are the

Eternal Spirit. The common folk may regard you as an ordinary mortal. But the *Yogis* (liberated persons) experience you as the Divine upholder of *Dharma*." **The** Raama *avathaar* is the very incarnation of *Dharma*. 'Raa' means "*purushathwam*" (the quality of manliness), "*mahaapurushathwam*" (super-human quality). "Maa" has also got several meanings. "*Raama*" symbolises **the** unity of *Prakrithi* (creation) and *Paramaathma* (the Omniself).

The Cosmos has no duality. Divinity is the union of *Prakrithi* and *Paramaathma*. The Divine manifests in man as an individual entity. We must recognise the Infinite in the individual. The individual multiplied by infinity is God. God must be seen in the infinity of the Cosmos-- in the Omnipresence of the Divine.

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*How can a student be regarded as a success if, at the end of the course, he knocks at the door of every office exhibiting the diploma he has secured, and clamouring like a beggar asking for jobs? Education has been conferred on him this disgraceful role. Can it claim that it has done its duty?*

*No. The educated person must serve the people, through sweat and toil. Education has to inspire youth to offer service, to sacrifice and to help. It must not inspire youth to amass money as its goal, and to travel farther and farther to earn and more of it.*

*For, accumulated money brings arrogance and arrogance brings in its train many other vices.*

*Sri Sathya Sai*