

# Divinity: A Universal Existence

B Mahadevan<sup>1</sup>

Where is God? This is a question that all of us have asked explicitly to our mother or to our grandparents in our childhood. Movies and theatrical performances have taken a dramatic route to answer this question. In order to show us God, they generate some white smoke or cloud like environment and in the midst of this come floating our favorite Gods such as Vishnu, Devi, Shiva etc. This creates deep impressions and mental models in many of us about the Gods and their abodes (Kailash, Vaikuntam, Brahma Loka etc.) as a remote and a fanciful place. We begin to grow with an idea that God is in some other world and it is hard to reach out to the God. We also tend to think that the abode of God is a place of ultimate luxury and enjoyment because that is what the movies projected to us. If only these notions about God and His abode are true, it is an uninteresting phenomenon and useful only for some fantasy. Simple common sense tells us it cannot be true.

## Understanding the notion of Divinity

After we grow up, we learnt the art of not asking such questions openly. However, as we grow older, the question does not simply disappear, instead it becomes stronger. There are occasions in our life, when this question has bothered us so much. We witness some events in our life and we ask where the “so called” divinity is? For instance, as we lead a disciplined, ethical and a moral living, something unfair happens and this question surfaces in our mind. For a person who has been going through a number of challenges in life this issue grows in greater magnitude especially if he/she is a believer in God.

We may not know how to find an answer to the question, but it grows in us, throwing multiple assumptions, ideas about God and ways of realizing God. This is an ongoing aspect of our lives cutting across religious and national boundaries. To help us resolve this ambiguity, Sri Krishna introduces a fundamental idea that divinity is everywhere through *śloka* 7 in chapter 7 of Gita.

## Universal Nature of Divinity

Krishna very emphatically states that there is not even a speck of dust (*na anyat kiṃcit asti*) other than Himself (*mattaḥ parataram*) in this Universe. All the myriad forms that we witness in this Universe are all integral part belonging to Himself (*mayi sarvam idaṃ protaṃ*) like a variety of beads of varying colours, shapes and materials woven in a thread (*sūtre maṇigaṇā iva*), the thread being the Lord Himself.

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ 7.07

*mattaḥ parataram nānyatkiṃcidasti dhanaṃjaya*  
*mayi sarvamideṃ protaṃ sūtre maṇigaṇā iva*

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<sup>1</sup> B Mahadevan, a Professor at the Indian Institute of Management Bangalore is currently the Vice Chancellor of Chinmaya Vishwa Vidyapeeth, a University for Sanskrit and Indic Traditions.

This would imply that all natural systems (rocks, mountain, rivers, earth, planetary systems, lightning, thunder etc.), all endowments provided to the living beings in this cosmos and the living beings themselves (from the one called amoeba to the most refined human being) are all forms of divinity. This is too much for us to grasp in one go. How is it possible that everything is God (or Divinity)? There are some obvious questions that crop up in our mind. How can the pair of opposites be of the same source and same material? For instance can steam (which is embodiment of high heat) and ice (which is embodiment of low heat) be the same? At least this is a continuum. How about fire and water, which have opposite properties? Another question that may arise is how can rocks and rivers and the highly evolved human beings be nothing but Divinity?

Let us look at elementary Chemistry to resolve this confusion. Oxygen and Hydrogen are two basic elements that are highly combustible in nature. If we drill deep, both are made of the same elementals such as protons, neutrons, electrons etc., albeit in different configurations. However, when two molecules of hydrogen combine with one molecule of oxygen, we get water which has exactly the opposite effect from the basic elements from which it is formed. What this suggests to us is that the basic ingredient called divinity can combine in a myriad ways and create an apparent world of multiplicity which may appear very different, conflicting with one another and eventually sporting very different look and feel. This is what the *śloka* refers to as thread in which different beads are woven into one.

Interestingly, what Shri Krishna is pointing to is similar to the search for the so called "God particle" that the modern scientific research is currently attempting at. In other words, through this *śloka* Krishna is making an elegant statement of the "Law of Conservation of Divinity". *Divinity can neither be created nor be destroyed. It already exists and merely manifests in myriad forms and at best transforms from one form to another.*

When we go for a movie, we enjoy the action packed scenes, fights etc. Hardly we remember or think about the white screen which serves as the background for the light to create various forms and colours that make up the movie. Without the white screen, the movie is meaningless and will simply be in an unmanifested form. In the same manner, the Lord supporting and manifesting through the world of multiplicity is in the background. We might have forgotten this momentarily. However, once we appreciate the law of conservation of divinity this will become more apparent to us. We will train our mind to look for the white screen as we go through the movie of our own lives. This will unwittingly trigger a journey of self-inquiry in us.

## **Beginning a journey of self-inquiry**

If we begin to take this idea of law of conservation of divinity more seriously, it opens up a new world view for us. One will see significant changes even in day to day life matters. We are so much used to living in exclusion to other creatures. We will kill the ants with some powder because they intrude into our house and disturb our living. If a monkey accidentally slipped into our gated community, with all cruelty and might we will chase the animal away and thereby regain peace and satisfaction. If a tree is coming in the way of making a lawn, we will mercilessly cut it and clear the way. The need to chase away all other living creatures and occupy the space on earth, is a serious pre-occupation for

human beings. However, this attitude will be challenged by oneself who becomes aware of the law of conservation of divinity. Such people neither need lessons on sustainability nor on environmental protection as peaceful coexistence and harmony with nature will become their way of life.

At another level our understanding of us vis-à-vis the other entities and people will undergo a sea change. The endless fight between linguistic and religious groups, factions, families and interest groups will appear like the disturbances that happen on the surface of an ocean while the reality is the calmness and stillness if we dive deep into the ocean. It will gradually build a vision of oneness in our mind and the world will progressively become a less adversarial place to live and transact. There could be more calmness in the mind as the sense of competition between one and the rest of the world begins to diminish. All these will free up the mind from needless worldly distractions and worries and will gradually allow the mind to contemplate on more serious questions about one self and one's life.

The Law of Conservation of Divinity as proposed in this *śloka* could be a game changer to the trajectory of our lives. We need the Divine grace to understand this concept, embrace it and live a life with deeper meaning and understanding.