

## Swami Sudeerananda's Gita Jnana Yajna



The 13<sup>th</sup> Gita Jnana Yajna was conducted by Swami Sudheerananda at Sri Rama Temple, Ramnagar, Coimbatore, from April 16, 2014 to April 22, 2014.

Swamiji taught Chapter X of the Bhagavad Gita entitled **VIBHUTI YOGA**. Swamiji said that the Problem is you and the Solution is you. Since self non-acceptance is our problem, this problem can be solved only by self-knowledge. The Bhagavad Gita gives us this knowledge. In order to understand the message of the Gita in its entirety, one should study *Sankara bhasyam*.

This chapter talks about the *vibhuti* (glories) of Isvara. Wherever there is something extraordinary, it is but a ray of His glory alone. In whichever object or person we see such glory or beauty- – something that is extraordinary, we should understand and see that object or person as a manifestation of Isvara *vibhuti* (the glory of Isvara).

Arjuna wanted to know the things in which the Lord can be mediated upon and asked the Lord to tell him. Lord Krishna replied that he is the Self residing in all beings. He is the cause, sustenance and resolution of this creation. The Lord mentions more specifically some of his *vibhuti* (glories) to Arjuna.

He is Vishnu among Adityas; the Sun among luminaries; the Moon among night luminaries; Sama veda among the Vedas; Indra among *devatas*; the Mind among sense organs; the faculty of Cognition among living beings; Sankara among Rudras; Kubera among Yaksas; Meru among snow-capped mountains; Brahaspati among priests; Skanda among commanders of the army; Ocean among water bodies; Japa among rituals; the Himalayas among mountains; Asvatthah among trees; Narada among celestial sages; King among men; Kamadhenu among cows; Yama among those enforcing discipline; Lion among animals; Garuda

among birds; Rama among warriors; and Ganga among rivers. He continues to list many other glorious things.

He is the beginning, the middle and the end of the creation. He concludes saying that only a few important glories are given and that his extraordinary glories cannot be fully listed.

He says that anything having wealth, glory and might is born of a fraction of his glory. All that is here is Isvara. A human being can know only a part of the glory of the Isvara with his limited physical body and mind, the glories of Isvara being infinite.

The context of the message lies in the fact that once we begin to see the limitations of the world, we may develop an aversion to the world. However, such an aversion is incorrect as all that is here is Isvara. Therefore, by enumerating briefly the Bhagavad *vibhuti*, Lord Krishna seeks to correct such thinking by clarifying the truth of the world as divine. Seeing the Lord in the order of the *jagat – sarvām brahma mayam jagat –* will remove any unwarranted negative feelings about the *jagat* as this *jagat* is not separate from Isvara.

*Report by N. Avinashilingam*

