



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2021; 7(2): 21-28

© 2021 IJSR

www.anantaajournal.com

Received: 22-01-2021

Accepted: 25-02-2021

Shrineevasan SAT

P.HD Research scholar,
Department of Sanskrit,
University of Madras, Marina
campus, Kamarajar salai,
Ayothiya nagar, Triplicane,
Chennai, Tamil Nadu, India

Thirunāma-s of svāmi rāmānuja based on bhagavad gītā's dvitīya and tritīya ṣaṭka in śrī rāmānuja sahasranāma

Shrineevasan SAT

Abstract

Sahasranāma, as the name implies consists of 1000 *thirunāma-s* (divine names). There are various Sahasranāma, praising the glories of *devatā-s* also. Śrī Rāmānuja Sahasranāma is a text which praises the glories of Svāmi Rāmānuja. It is the duty of a disciple to praise the glories of his *ācārya*, since he gains knowledge only from his *guru*. To hail Svāmi Rāmānuja's various *kaiṅkarya-s*, Śrī. U.Ve. Addaṅki Veṅkaṭācārya Svāmi composed Śrī Rāmānuja Sahasranāma, which is based on Svāmi Rāmānuja's various *grantha-s*, his *guṇa-s*, *rūpam*, *śiṣyasāmbanda*, *divyadeśa yātra-s*, etc. This article focuses on the *thirunāma-s* which portrays Svāmi Rāmānuja's contribution (Gītā Bhāshyam) to *dvitīya* and *tritīya ṣaṭka* of Gītā.

Keyword: Bhagavad Gītā, *dvitīya ṣaṭka*, *tritīya ṣaṭka*, *bhakti yoga*, *ātmajñāna*, *Bhagavad-śeṣatva*, *paratantratva*, *Bhagavattattvayāthātmya*, *Bhagavad-sākṣātkāra*, *upāsana*, *parabhakti*, *parajñāna*, *paramabhakti*, *svarūpa-nirūpaka guṇa-s*, *nirūpita svarūpa viśeṣa guṇa-s*, *aīsvaryārti-s*, *kaivalyārti-s* and *Bhagavadcaraṇārti-s*

Introduction

Ācārya-s play a prominent role in shaping the life of their disciples. Disciples in turn praise the glories of their *ācārya-s* in many ways. Sri. U.Ve. Addaṅki Veṅkaṭācārya Svāmi, revered *ācārya* himself, composed Sri Rāmānuja Sahasranāma. This article deals with *thirunāma-s* offered to Svāmi Rāmānuja based on his Bhāshyam to Gītā's *dvitīya* and *tritīya ṣaṭka*. *Thirunāma-s* based on his Bhāshyam to Gītā's *prathama ṣaṭka* has already been published^[1]. *Dvitīya ṣaṭka* (also known as *madhyama ṣaṭka*) of Bhagavad Gītā consists of 6 chapters starting from 7th to 12th chapter. The main focus of this *ṣaṭka* is to describe the *svarūpa* of *Paramapurūṣa*, the means to realise Him and attain Him. Śrī Ālavandār states in his Gītārta Saṅgraha as follows:

मध्यमे भगवत्तत्त्वयाथात्म्यावासि सिद्धये।
ज्ञानकर्माभिनिर्वर्त्यो भक्तियोगः प्रकीर्तितः॥

Madhyamaṣaṭka deals with teaching the knowledge about *Bhagavān* and *bhakti yoga*. *Bhakti yoga* is achieved by following *karma yoga* inclusive of *ātmajñāna*. *Karma yoga* along with *ātmajñāna* is the *aṅga* (ancillary) for *bhakti yoga*. The *karma yoga*, when practiced according to the prescribed ways in the *prathama ṣaṭka* leads to *ātma-sākṣātkāra*. *Ātma-sākṣātkāra* means the realisation of *ātmā* and its ultimate characteristics, which is *Bhagavad-śeṣatva*, *paratantratva*, etc. This kindles a desire in *ātmā* to know more about *Bhagavān*, realise Him and attain Him. Hence clear knowledge about *Bhagavān* is preached at the beginning of this *ṣaṭka* which is referred as *Bhagavattattvayāthātmya* in the Gītārta Saṅgraha *śloka* mentioned above. The *jīvātmā* who started to gain knowledge about *Bhagavān* then starts the search for the means for *Bhagavad-sākṣātkāra* in the *Vedānta-s*. The means prescribed by the *Vedānta-s* for *Bhagavadsākṣātkāra* is *bhakti* and this is the ultimate means. Svāmi Rāmānuja states the gist of this *ṣaṭka* at the introduction of this *ṣaṭka* as follows.

Corresponding Author:
Shrineevasan SAT

P.HD Research scholar,
Department of Sanskrit,
University of Madras, Marina
campus, Kamarajar salai,
Ayothiya nagar, Triplicane,
Chennai, Tamil Nadu, India

इदानीं मध्यमेन षट्केन परब्रह्मभूतपरमपुरुषस्वरूपं तदुपासनं
च भक्तिशब्दवाच्यमुच्यते।

established this in detail in his *grantha Śrībhāṣyam* [2]
(laghusiddhānta) also.

Means for Mukti as per Vedānta-s

Many *Vedānta vākya-s* states that only through *jñāna* one get relieved from *saṃsāra*. Some *vākya-s* says *upāsana* is the means for *mukti*. There is no *Vedānta vākya* which directly prescribes *bhakti* as the means to *mukti*. If this is the fact, a question arises as to how *Śrīvaiṣṇava Ācārya-s* consider *bhakti* as the means to *mukti*.

The principles of *Śrīvaiṣṇava Ācārya-s* in this context is as follows:

Vedānta vākya-s use both the terms *jñāna* and *upāsana* while mentioning the *upāya* for *mokṣa*. *Upāsana* means meditation (succession of memories related to *Bhagavān*). This *upāsana* must also have the characteristics of direct perception. When general words and specific words are both mentioned, general words will imply the specific word and this is the common rule. By this, the general term *jñāna* takes the meaning of the specific term *upāsana*. So, it can be concluded that *upāsana* is the ultimate means prescribed by the *Vedānta*. Now, this *upāsana* has to be in the form of *bhakti* that is with love and affection.

‘Nāyamātmā...’ *Śruti vākya* states that ‘only that person who is chosen by the *Paramātmā* alone attains Him; only to that person *Paramātmā* reveals Himself.’ *Bhagavān* chooses only that person who loves Him and meditates upon Him constantly. Lord Kṛṣṇā Himself states in eleventh chapter 54th *śloka*

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप॥

Only through un-distracted *bhakti*, *bhakta* realises *Bhagavān*, perceives Him and attains Him. Hence, *upāsana* mentioned in the *Śruti vākya-s* as the means to *mukti* refers to *bhakti* alone. Svāmi Rāmānuja well explained this in the *avatārika* of *madhyamaṣaṭka*. Thiruvarangathamudanar, an ardent disciple of Svāmi Rāmānuja, states

..நான்கினும் கண்ணனுக்கே ஆமதுகாமம்.....

Rāmānuja Nūtrandhādi - 40

Svāmi Rāmānuja always instructs that *kāma* (*bhakti*) towards Śrī Kṛṣṇā is the ultimate *puruṣārtha* and other *prāpya-s* are auxiliaries of it.

Bhakti and jñāna are identical

भक्तिश्च ज्ञानविशेषः - *Bhakti* is nothing but special form of *jñāna*

ज्ञेहपूर्वम् अनुध्यानं भक्तिरित्यभिधीयते - *dyāna* with pure devotion is called as *bhakti*. Hence *Bhakti* primarily needs knowledge about *Bhagavān* to be devoted to Him. The more and more one gains knowledge about *Bhagavān*, the more and more he gets attracted towards Him and develops disinterest towards other worldly things. There are various levels in *bhakti* and in each level knowledge about *Bhagavān* is essential. The river Gaṅgā takes different names while flowing through different places. In the same manner, knowledge about *Bhagavān* gets various names (*parabhakti*, *parajñāna*, *paramabhakti*) in various levels. Hence *jñāna* mentioned as the means for *mukti* in *vedānta-s* is *prītipūrva upāsanarūpa jñāna* i.e., *bhakti* alone. Svāmi Rāmānuja

Vijñāna Yoga

गीतायां सप्तमाध्याये विज्ञानार्थविमर्शकाय नमः (379)

At the end of sixth chapter, Lord Kṛṣṇā says that among all *yogi-s*, a *yogi* who contemplates upon Him, with the sole aim of attaining Him, is the greatest. In order to contemplate on Him, it is important to understand the supremacy of *Bhagavān*, His *divya svarūpa*, *guna-s*, etc. So, Śrī Kṛṣṇā explains about Himself to Arjuna in the seventh chapter. The second *śloka* in this chapter states

ज्ञानं तेऽहं सविज्ञानं इदं वक्ष्याम्यशेषतः।
यज्ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यमवशिष्यते॥

Śrī Kṛṣṇā explains *jñāna* and *vijñāna* which distinguishes Him to Arjuna. He further says that having known about it, there is nothing left for him to know. Here *Bhagavān* used two terms *jñāna* and *vijñāna*. Svāmi Rāmānuja explains this

विज्ञानम् - विविक्ताकारविषयं ज्ञानम्। यथाहं मद्भक्तिरिक्तात्
समस्तचिदचिद्रस्तुजातान्निखिलहेयप्रत्यनीकतया
नानाविधानवधिकदिशयासंख्येयकल्याणगुणगणानन्तमहाविभूति
तया च विविक्तः, तेन विविक्तविषयज्ञानेन सह
मत्स्वरूपविषयज्ञानं वक्ष्यामि।

Jñāna about *Bhagavān* is knowing *Bhagavān* through the *svarūpa-nirūpaka guṇa-s*. *Vijñāna* here means *vivikta jñāna*, distinguishing knowledge, i.e. knowing that *Bhagavān* is supreme and different from all other entities. This is through knowing the *nirūpita svarūpa viśeṣa guṇa-s* of *Bhagavān*.

Svarūpa-nirūpaka guṇa-s are those *guṇa-s* that help to determine the *svarūpa* of *Bhagavān* appropriately, to attain knowledge about *Bhagavān* and use that knowledge as the base to contemplate on Him. They are *satyatva*, *jñānatva*, *anantatva*, *ānandatva*, *amalatva*, *śriyahpatitva*, etc. *Nirūpita svarūpa viśeṣa guṇa-s* are those *guṇa-s* which help to know more about the *Bhagavān*, once the *jīvātmā* understands the *svarūpa* of *Bhagavān*. They are *nikhilaheya pratyānikatva*, *nānāvidhānavadhikāthiśaya* *asamkhyeya kalyāṇaguṇaganatva*, *anantamahāvibhūtitva*, etc.

nikhilaheya pratyānikatva – opposite to all that is evil
nānāvidhānavadhikāthiśaya *asamkhyeya kalyāṇaguṇaganatva* – endowed with infinitely great manifestation of countless multiples of attributes of all kinds which are auspicious
anantamahāvibhūtitva – holding the *ubhaya-vibhūti-s* as wealth and wielding power over them

Svāmi Rāmānuja describes the *svarūpa-nirūpaka guṇa-s* and *nirūpita svarūpa viśeṣa guṇa-s* of *Bhagavān* in his text *Gadyatrayam* [3] also. Śrī Yāmunācārya uses the word *स्वयाथात्म्यम्* in *Gītārta Saṅgraha śloka* of this chapter to indicate the true sense of *jñāna* and *vijñāna* described in this chapter. This served as the primary reference for Svāmi Rāmānuja to explain the in-depth meanings of *jñāna* and *vijñāna* in the commentary.

Akṣara Parabrahma yoga

सहाक्षर परब्रह्म योगार्थान् अष्टमे वदते नमः (380)

The eighth chapter is named as Akṣara Parabrahma yoga. *Akṣaram* means one which cannot be destroyed. With reference to the context here *akṣaram* denotes *ātmā*. Subāla Upaniṣad^[4] states

अव्यक्तम् अक्षरे लीयते। अक्षरं तमसि लीयते॥ 2-4

In this *pramāna* also the term *akṣaram* denotes *ātmā*. *Paramam-akṣaram* means the *ātmā* which got liberated from the *prakṛti*. People who aspire for liberation from birth, old-age, death, etc., and wish to indulge in their own *ātmānubhavam* are termed as *kaivalyārṭi-s*. *Kaivalyārṭi-s*, in order to attain their wish, have to know certain things and meditate as prescribed by the *Śāstra-s*. The important one among them is knowledge about the characteristics and greatness of *ātmā*.

Śrī Ālavandār states in Gītārta Saṅgraha

ऐश्वर्याक्षरयाथात्म्यभगवच्चरणार्थिनाम्।
वेद्योपादेयभावानां अष्टमे भेद उच्यते॥

Śrī Kṛṣṇā explains the requisite knowledge and various modes of meditation for the three categories of His devotees namely, *aiśvaryārṭi-s*, *kaivalyārṭi-s* and *Bhagavadcaraṇārṭi-s* in this chapter. While rendering, Śrī Kṛṣṇā started with the explanation regarding the knowledge to be gained by *kaivalyārṭi-s* as

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।

Hence this chapter is named as Akṣara Parabrahma yoga. Even though the goals for *aiśvaryārṭi-s*, *kaivalyārṭi-s* and *Bhagavadcaraṇārṭi-s* differ, in the means adopted by them, there is a common part. All of them have to contemplate on *Paramātmā* till their death in order to achieve their desired goals. Contemplation on *Paramātmā* is referred as *upāsana*. It seems agreeable to understand that both *aiśvaryārṭi-s* and *Bhagavadcaraṇārṭi-s* have to do *Paramātmā-upāsana*; since *aiśvaryam* is *acit* and an asset of *Paramātmā*, only *Paramātmā* can bless *aiśvaryam* to *aiśvaryārṭi-s*. *Bhagavadcaraṇārṭi* also has to get His blessings only through *upāsana*. A question arises as to why *kaivalyārṭi-s* who wish to indulge in *ātmānubhava* have to do *Paramātmā-upāsana*. The answer is the *ātmā*, which is *cit*, is also an asset of *Paramātmā* and its existence and *guṇa-s* are under the control of *Paramātmā* alone. Hence *ātmānubhava* also can be gained only through the blessings of *Paramātmā*. In order to stress this fact, the author of Śrī Rāmānuja Sahasranamam expresses the name of eighth chapter as *सहाक्षर परब्रह्म योग*। Here *सह* indicates that the *ātmā* (*akṣaram*) is ever associated with *Brahmam* and there is no separate existence for *ātmā* at any state. It implies that the *kaivalyārṭi-s* have to realise this and do *upāsana* on *ātmā* along with the *antaryāmi Paramātmā* in order to achieve their goal.

Rāja-vidyā rāja-guhyā yoga

राजविद्या राजगुह्ययोगार्थान्नवमे वदते नमः (381)

In the ninth chapter, the nature of *Paramātmā upāsana* which takes the form of *bhakti* is explained after elaborating the

glories of *Brahmam* and superiority of the *jñāni* (*Bhagavadcaraṇārṭi*). Gītārta Saṅgraha states

स्वमाहात्म्यं मनुष्यत्वे परत्वं च महात्मनाम्।
विशेषो नवमे योगो भक्तिरूपः प्रकीर्तितः॥

Śrī Kṛṣṇā with great pleasure explains the *bhakti yoga* with all its *aṅga-s*. The reason for His pleasure is that He is the *Ācārya* here and also the object of *upāsana* (*bhakti yoga*). Hence Śrī Kṛṣṇā happily delivers the supreme knowledge about Himself (the supreme *tattva*) and the supreme means (*upāya*) *bhakti yoga* clearly with adequate explanations. 27th *śloka* of this chapter explains how all the actions (both *laukika* and *vaidika*) can reflect *bhakti yoga*. Svāmi Rāmānuja beautifully summarises the essence of it in the commentary. The gist of it is, in all the actions a *bhakta* has to offer everything to *Bhagavān* – things he does for the sustenance of his life and also the Vedic acts. Here everything comprises of - the doer of action (*ātma*), the various *devatā-s* who are the object of worship and the act of worshipping.

Śrī Kṛṣṇā praises *bhakti yoga* as

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥

Hence this chapter is named as Rāja-vidyā rāja-guhyā yoga. Svāmi Rāmānuja explains the terms Rāja-vidyā and rāja-guhyam:

राजविद्या – विद्यानां राजा, राजगुह्यं – गुह्यानां राजा।
राज्ञां विद्येति वा राजविद्या। राजानो हि
विस्तीर्णागाधमनसः; महामनसामियं विद्येत्यर्थः ।

Bhakti yoga is the supreme among *vidyā-s* and secrets. *Bhakti yoga* has to be kept secret because it is sacred and should not fall in the wrong hands. The term *rāja* does not literally refer to the king who is supreme, but people with the ability of a King to think deeply and maintain secrecy. Only such people can practice *bhakti yoga*.

In the last *śloka* of this chapter Śrī Kṛṣṇā explains the essential characteristics of *bhakti yoga*

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः॥

In this *śloka* which describes *bhakti*, Śrī Kṛṣṇā uses the terms *mat*, *mām* in six places to indicate Himself. By this He insists that He is the *paramopāsya vastu* as indicated by thousands of *Veda vākya-s* which describes *Brahmavidyā*. Keeping this in mind, Svāmi Rāmānuja interpreted this *śloka* very elaborately describing *Bhagavad svarūpa*, *rūpa*, *guṇa*, *vibhūti*, etc, which are essential for *Brahmavidyā*. This is well explained by Śrī Vedāntacārya in his *vyākhyāna* (Tātparyā Candrika) for *Bhagavad Gītā*^[5] by quoting many *pramāṇa-s*.

Vibhūti-vistara yoga

विभूतिविस्तरयोगं दशमे विस्तृतं ब्रुवते नमः (382)
महनीय विषये प्रीतिः भक्तिः।

Devotion towards superior person is called *bhakti*. Hence to acquire *bhakti* towards *Paramātmā*, the supremacy of

Bhagavān among all the entities is to be known without any doubt. *Bhagavān* is Sarveśvara which means one who owns, governs and controls everything/entity. All the entities which are being owned, governed and controlled by *Bhagavān* is termed as *Bhagavad-vibhūti* (wealth of *Bhagavān*). *Bhakti* is induced and nourished only through the detailed knowledge about *Bhagavān*. So, after teaching the ancillaries of *bhakti* yoga in the ninth chapter, Śrī Kṛṣṇā explains His unparalleled nature in the tenth chapter. Śrī Ālavandār states in his Gītārta Saṅgraha

स्वकल्याणगुणानन्त्यकृत्स्नस्वाधीनतामतिः।
भक्त्युत्पत्तिविवृद्ध्यर्था विस्तीर्णा दशमोदिता॥

Svāmi Rāmānuja explains this in the *avatārika* of this chapter

इदानीं भक्त्युत्पत्तये तद्विवृद्ध्यर्थे च भगवतो निरङ्कुशेश्वर्यादि
कल्याणगुणगणानन्त्यं कृत्स्नस्य जगतः तच्छरीरतया
तदात्मकत्वेन तत्प्रवर्त्यत्वं च प्रपञ्चते।

The tenth chapter explains the following: the multitudes of auspicious attributes of *Bhagavān* are infinite, His sovereignty over the whole universe is unravelled and the universe is governed by His will as it constitutes His *śarīra* with Him as the *ātmā*.

In the 7th *śloka* of this chapter, Śrī Kṛṣṇā declares that one who truly knows the *vibhūti* and *yogam* of the *Paramātmā* will be able to practice *bhakti* yoga firmly without any obstacles. Here *vibhūti* means *aivarya* that is the nature of supremacy among others, as all other things are dependent on *Paramātmā* for their origination, sustenance and activity. So, *vibhūti* denotes all things other than *Paramātmā*, which are controlled by *Paramātmā*. *Yogam* here refers to the infinite auspicious attributes of *Paramātmā*, which are also considered as a part of His *vibhūti*.

Having heard this declaration from Śrī Kṛṣṇā, Arjuna requests *Bhagavān* to explain in detail about His *vibhūti* in such a manner that it leads to continuous, devoted meditation in the form of *bhakti* yoga. In the 19th *śloka* of this chapter Śrī Kṛṣṇā expresses His infinite wealth and with great pleasure reveals the important components of it to Arjuna. 21st *śloka* to 39th *śloka* deals with description of *Bhagavad-vibhūti*, wherein Śrī Kṛṣṇā enlists various categories of His wealth and describes Himself as the supreme entity in each category. For example आदित्यानामहं विष्णुर्ज्योतिषां रविर्शुमान्। Both at the beginning and the end of the description of *Bhagavad-vibhūti* Śrī Kṛṣṇā declares that *śarīra-ātma sambanda* and *kārya-kāraṇa sambanda* are the reasons for consideration of various entities as identical with Him. In the commentary to those *śloka*-s Svāmi Rāmānuja beautifully establishes *Viśiṣṭādvaita* philosophy through explanation of *śarīra-ātma bhāva* and other related key principles. He explained *śarīra-ātma bhāva* in detail in his text Vedārtha Saṅgraha [6] also.

Viśvarūpa sandarśana yoga

गीतैकादशसुव्यक्त वैश्वरूप्यार्थ बोधकाय नमः (383)

The Gītārta Saṅgraha *śloka* of this chapter is as follows

एकादशे स्वयाथात्म्यसाक्षात्कारावलोकनम्।
दत्तमुक्तं विदिप्राप्त्योर्भक्त्येकोपायता तथा॥

The eleventh chapter describes the blessing of divine *caḥsus* to Arjuna by *Bhagavān* for *svayāthātmya sāksātkāra* (perception of *Bhagavān*'s *viśvarūpa* which is His real nature); *Bhakti* yoga is the only means to know and attain *Brahmam*.

Arjuna, after listening to the compassionate outpouring of the greatest *tattvārta*-s about *Bhagavad-vibhūti* to relieve him of his delusion, felt blessed by *Bhagavān*. In the previous chapter, Śrī Kṛṣṇā established that *viśvam* (the entire universe) is the *vibhūti* of *Paramātmā*. Arjuna gained this knowledge clearly and this led to his desire of perceiving *Paramātmā* with all His *vibhūti* and auspicious attributes. He wished for Śrī Kṛṣṇā's *viśvarūpa sandarśana*. In the third *śloka* of 11th chapter, Arjuna expresses his desire

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम।

5th to 8th *śloka*-s describes the fulfilment of Arjuna's desire by Śrī Kṛṣṇā by blessing him with divine *caḥsus* to see His *viśvarūpa*. After this, from 9th *śloka* onwards Arjuna describes the *viśvarūpa* of *Bhagavān*, praises the glories of His *divyarūpa* and requests to forgive him for the disrespect shown by him without knowing His supremacy.

Śloka-s 10 to 13 beautifully portrays the description of *Viśvarūpa* as perceived by Arjuna. Śrī Kṛṣṇā showed His *Viśvarūpa* consisting of *aprākṛta*, infinite number of different types of faces, *divyābharāṇa*-s, *divyāyuda*-s, *divyamālā*-s, *divyavastra*-s, *divyadeha*-s adorned with fragrant *divyacandana* which is endless, residence to the entire universe and having faces in all the directions. This is widely described in many *grantha*-s also and few *pramāṇa*-s are given below

सहस्रशीर्षा पुरुषस्सहस्राक्षः Puruṣasūkta [7] - 1
जगदेतन् महाश्वर्यं रूपं यस्य महात्मनः ŚrīViṣṇupurāṇam
[8] - 5.19.7

தொள்களாயிரத்தாய் முடிகளாயிரத்தாய்
துணைமலர்க்கண்களாயிரத்தாய்

Thiruvāimozhi [9] - 8.1.10

In the 16th *śloka* Arjuna hails *Bhagavān*'s glories by addressing Him as *viśveśvara viśvarūpa*. Svāmi Rāmānuja explains the meaning of this as follows:

विश्वेश्वर - विश्वस्य नियन्तः। विश्वरूप - विश्वशरीर।

Viśveśvara - one who controls the entire universe; *Viśvarūpa* - one who possesses the entire universe as His *śarīra*.

Svāmi Rāmānuja well establishes the *paratva* of *Bhagavān* ŚrīmanNārāyaṇa in the Gītā bhāṣyam of this chapter by quoting various *pramāṇā*-s at appropriate places. For example in the eighteenth *śloka* of this chapter he quotes the following *pramāṇā*-s;

- द्वे विद्ये वेदितव्ये - Muṇḍakopaniṣad [10] 1.1.4
- परात्परं पुरुषं - Muṇḍakopaniṣad [11] 3.2.8
- वेदाहमेतं पुरुषं महान्तं - Puruṣasūkta [12] 7

Bhakti yoga

गीताध्याये द्वादशके भक्तयोगं विमर्श्यते नमः (384)

The last chapter of *madhyama ṣaṭka* is called as *Bhakti* yoga. It is the smallest chapter among others consisting of only 20 *śloka*-s. Śrī Kṛṣṇā praises the glories of *bhakti* yoga and

instructs Arjuna to do *bhakti yoga* with the aim of attaining Him. It is also expressed that *bhakti yogi* is the dearest person to *Bhagavān*. Śrī Ālavandār discloses the essence of this chapter in his *Gītārtha Saṅgraha*

भक्तेः श्रेष्ठमुपायोक्तिरशक्तस्याऽत्मनिष्ठता।
तत्प्रकारास्त्वितिप्रीतिर्भक्ते द्वादश उच्यते॥

The greatness of *bhakti yoga* compared to *ātma-upāsana*, its *upāyatva* for *Bhagavad-prāpti*, *Bhagavān*'s love for *bhakta* are explained in this chapter. Those who are incapable of carrying out *bhakti yoga* are instructed to do *ātma-upāsana*. In order to do *ātma-upāsana* one has to strictly follow *karma yoga* with prescribed qualities.

In the previous chapter Śrī Kṛṣṇā says

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप॥

Only through single-minded devotion if *bhakti yoga* is practised with renunciation of *karṣṭva* and desire towards worldly objects, it is possible to know, perceive and attain *Bhagavān* and enjoy the ultimate bliss.

Śrī Kṛṣṇā also says that the *bhakti yogi* who cannot sustain himself without *Bhagavadbhakti*, always involves in activities such as reciting the *thirunāma*-s, praising Him, meditating upon Him, worshipping Him, etc; finally is freed from past *karma*-s and attains Him.

Having heard this Arjuna asked a question – among the two classes of *yogi*-s, *Bhagavadcaraṇārti* and *kaivalyārti*, who will reach their respective goals sooner?

Śrī Kṛṣṇā replies

तेषामहं समुद्धर्ता मृत्युसंसार सागरात्।
भवामि नचिरात्पार्थ मय्यावेशित चेतसाम्॥

To those devotees who firmly contemplate on *Bhagavān*, He becomes their saviour from the ocean of *saṁsāra* very soon. This is because of His extreme love for His devotees (*jñāni*-s), which is evident from His own words in 17th and 18th *śloka* of seventh chapter.

उदारस्सर्व एवैते ज्ञानी त्वात्मैव मे मतम्

This clearly indicates that only *Bhagavadcaraṇārti*'s reach their goal earlier than *kaivalyārti*.

In this way, the glory of *bhakti yoga* is explained in this chapter and Svāmi Rāmānuja brought this depiction into light through *Gītā bhāshyam*.

What Śrī Kṛṣṇā wanted to preach to the people of the world under the pretext of Arjuna's delusion got elucidated in the first 12 chapters of *Gītā*, which is the *pratama śaṭka* and *madhyama śaṭka*. Here a question arises as to why the *carama śaṭka* is preached. It is the general principle of *Ācārya* to teach the rare and ultimate meanings again and again in different ways, so that their disciples gain in-depth knowledge. Since Śrī Kṛṣṇā is the *Gītācārya*, He again recalls the *tattva*-s and *upāya*-s preached in the previous *śaṭka*-s and instructs Arjuna to get rid of his delusions and follow His teachings. Hence the *carama śaṭka* deals with the explanation about three *tattva*-s namely, *cit*, *acit* and *Īśvara* and the three *upāyas* namely *karma*, *jñāna* and *bhakti yoga*.

Kṣetra Kṣetrajña Vibhāga yoga

गीतात्रयोदशे क्षेत्रक्षेत्रज्ञानार्थ विमर्शकाय नमः (385)

Thirteenth chapter is named as *Kṣetra Kṣetrajña Vibhāga yoga*. Śrī Kṛṣṇā explains about the characteristics of *tattvatraya* namely *cetana*, *acetana* and *Īśvara*. *Gītārtha Saṅgraha śloka* expresses this as

देहस्वरूपमात्मासिहेतुरात्मविशोधनम्।
बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते॥

Dehā is termed as '*kṣetra*'. *Kṣetra* means land which can be cultivated. Since *dehā* is capable of cultivating deeds like *puṇya* and *pāpa* through righteous and unrighteous activities it is referred as *kṣetra*. *Kṣetrajña* refers to the *ātmā* who knows the *kṣetra* i.e. *dehā* with all its characteristics and uses it in the proper manner as required by the *śāstrā*-s. The various *kṣetra*-s are the modifications of *acit tattva* and they exist for the enjoyment of *kṣetrajña*-s. The various *kṣetra*-s and *ātmā*-s present in those *kṣetra*-s exist completely under the control of *Īśvara*. Svāmi Rāmānuja expresses this in his *Vedārtha Saṅgraha mangala śloka*.

अशेषचित्तचित्त्वस्तुशेषिणे शेषसायिने
नेर्मलानन्दकल्याणनिदये विष्णवे नमः

Acetana and *cetana tattva*-s always exist in unity with *Brahmam*. Because of the above said features of *cit* and *acit*, they are considered as *śarīra* of *Brahmam* and *Brahmam* is their *ātmā*. These are the important principles of *viśiṣṭādvaita siddhānta* and it is well established in this chapter of *Bhagavad Gītā* also. Svāmi Rāmānuja explains this by quoting various *pramāṇā*-s in the commentary of second *śloka* of this chapter^[13].

Guṇatrayavibhāga yoga

गीताचतुर्दशाध्याये गुणत्रय विमर्शकाय नमः (386)

Fourteenth chapter speaks about the three *guṇa*-s of *prakṛti* namely, *satva*, *rajas* and *tamas* and describes how they become the cause for worldly bondage. At the end it is explained how one can get relieved from such bondage. Śrī Ālavandār explains this in his *Gītārtha Saṅgraha* as

गुणबन्धविधा तेषां कर्तृत्वं तन्निवर्तनम्।
गतित्रयस्वमूलत्वं चतुर्दश उदीर्यते॥

It is already explained in the fourteenth *śloka* of seventh chapter that it is none other than *Bhagavān* who can relieve us from such bondage. So one has to surrender to *Bhagavān* and acquire the *guṇātyaya* state (free from *triṅṅa*-s). This state leads to the accomplishment of *bhakti yoga*. *Bhakti yoga* results in attainment of the *puruṣārtha*-s. Hence *Bhagavān* is the ultimate *upāya* for all the *puruṣārtha*-s and this is indicated as *गतित्रयस्वमूलत्वम्*. Therefore surrendering to *Bhagavān* (*prapatti*), practising *bhakti* and gaining His compassion alone can serve as the means for *mukti*. Svāmi Rāmānuja states

एतदुक्तं भवति - पूर्वत्र "दैवी ह्येषा गुणमयी मम माया
दुरत्यया। मामेव ये प्रपद्यन्ते" इत्यारभ्य गुणात्ययस्य
तत्पूर्वकाक्षरैश्वर्यभगवत्प्राप्तिनां च भगवत्प्रपत्येकोपायतायाः
प्रतिपादितत्वादेकान्तभगवत्प्रपत्येकोपायो
गुणात्ययस्तत्पूर्वकब्रह्मभावश्चेति।

Puruṣottama yoga

गीतापंचदशाध्याये पुरुषोत्तम योगविदे नमः (387)

Fifteenth chapter is named as Puruṣottama yoga as it describes the supremacy of *Bhagavān*. It is also described as to how *Bhagavān* have control over all other entities namely *kṣara* and *akṣara*. Here *kṣara* means *baddha jīvā-s* and *akṣara* means *mukta jīvā-s*. Gītārtha Saṅgraha śloka states the gist of this chapter

अचिन्मिश्राद्विशुद्धाच्च चेतनात्पुरुषोत्तमः।
व्यापनात्भरणात्स्वाम्यात् अन्यः पञ्चदशोदितः॥

Seventeenth and eighteenth śloka-s explains the *puruṣottamatva* of *Bhagavān* which is well established in *śrīti*, *smṛti*, etc. Svāmi Rāmānuja elaborated this by quoting the *pramāṇa-s* from *śrīti* and *smṛti*.

परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः
पुरुषः – Cāndogya Upaniṣad ^[14] 8-12-2,3
अंशावतारं पुरुषोत्तमस्य ह्यनादिमध्यान्तमजस्य विष्णोः –
Śrīviṣṇupurāṇam ^[15] 5-17-33

Daivāsura vibhāga yoga

गीतायां षोडशे दैवाऽसुरसम्पद्विभागविदे नमः (388)

Sixteenth chapter is called as Daivāsura vibhāga yoga, wherein Śrī Kṛṣṇā classifies the *jīvā-s* as *daiva* and *asura*. This classification is based on whether they follow the *śāstrā-s* or not. Those who follow the *śāstrā-s* come under the *daiva* category and those who violate them are referred as *asura-s*. Gītārtha Saṅgraha explains the gist of this chapter as follows

दैवासुरविभागोक्तिपूर्विका शास्त्रवश्यता।
तत्त्वानुष्ठानविज्ञानस्थेऽन्ने षोडश उच्यते॥

The purpose of this classification is to impress the fact that following what is said in *śāstrā-s* is necessary to gain knowledge and also to practice all that is taught in Gītā from the beginning. Svāmi Rāmānuja explains this in the *avatārika* of this chapter.

अनन्तरम् उक्तस्य अर्थस्य स्थेऽन्ने शास्त्रवश्यतां वक्तुं
शास्त्रवश्यतद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान्
उवाच।

Also in the *avatārika* of the next chapter Svāmi Rāmānuja discloses the brief summary of this chapter as

दैवासुरविभागोक्तिमुखेन प्राप्यतत्त्वज्ञानं तत्प्राप्त्युपायज्ञानं च
वेदैकमूलम् इति उक्तम्।

The first three śloka-s in this chapter describes the qualities of people who are categorised as *deva-s*. The rest of this chapter expresses the qualities of people who are categorised as *asura-s*, their sufferings and the reasons for it. At the end of this chapter Śrī Kṛṣṇā instructs that *śāstrā-s* are *parama pramāṇa* in determining what should be done and what should not be done. Hence Svāmi Rāmānuja had immense faith in *śāstrā-s* which reflects in all his works. For example, in the introduction of Vedārtha Saṅgraha ^[16] it is stated that one has to follow *śāstrā-s* and carryout duties according to *varṇāśrama dharmā-s*.

जीवपरयाथात्म्यज्ञानपूर्वकवर्णाश्रमधर्मैतिकर्तव्यताकपरमपुरुष
.....

Śraddhātraya vibhāga yoga

श्रद्धात्रयविभागाख्ययोगं सप्तदशे वदते नमः (389)

Seventeenth chapter is called as Śraddhātraya vibhāga yoga. At the beginning of this chapter, Arjuna had a doubt and asked Śrī Kṛṣṇā about the fruit for one's worship with faith, but not in the manner prescribed by the *śāstrā-s*. Śrī Kṛṣṇā first explains that the sincerity with which one does *vaidika karma-s* is of 3 types based on *guṇa-s* and the results of the *karma-s* depends on one's sincerity. He then answers to Arjuna's question that it just goes futile and leads to opposite results. Śrī Kṛṣṇā then classifies the *āhāra*, *yajña*, *tapah* and *dāna* based on the *triguṇa-s*. The Saṅgraha śloka of this chapter is

अशास्त्रमासुरं कृत्स्नं शास्त्रीयं गुणतः पृथक्।
लक्षणं शास्त्रसिद्धस्य त्रिधा सप्तदशोदितम्॥

Three things are explained in this chapter

1. Whatever is not prescribed by the *śāstrā-s* is fruitless and is demoniac in nature.
2. Actions prescribed by the *śāstrā-s* are of three types according to the *guṇa-s*.
3. Since the *karma-s* prescribed by the *śāstrā-s* are associated with the three terms *om*, *tat* and *sat*, they are different from other *karma-s*.

Mokṣa sannyāsa yoga

अध्यायेऽष्टादशे गीता मोक्ष सन्न्यासयोगविदे नमः (390)

The last chapter of Gītā is named as Mokṣa sannyāsa yoga. The essence of Gītā is given in detail in this chapter. Gītārtha Saṅgraha śloka states

ईश्वरे कर्तृताबुद्धिस्त्वोपादेयतान्तिमे।
स्वकर्मपरिणामश्च शास्त्रसाराथं उच्यते॥

The following are the principles elucidated in this chapter as described in the *avatārika* of this chapter:

- Both the terms *sannyāsa* and *tyāga*, which are mentioned as means to *mokṣa*, refers to the three types of renunciation already described in the third chapter
- The *svarūpa* of *tyāga*
- Attributing the agency of all the *karma-s* to *Paramātma*, the epitome of all good qualities
- It is essential to adopt *sattva guṇa* when compared to the effects of other *guṇa-s*
- If one practices the *varṇa dharmā-s* in the form of *bhagavadārādhana*, it leads to *mokṣa*
- *Bhakti yoga* is the ultimate essence of Gītā *śāstra*

In this chapter, 66th śloka is praised as *carama śloka* since *Bhagavān* reveals the ultimate *upāya* to Arjuna to get relief from his extreme misery and fear. Svāmi Rāmānuja gives two interpretations to this śloka and the summary of both interpretations are highlighted below:

In the 65th śloka Śrī Kṛṣṇā instructs Arjuna to carryout *bhakti yoga* and attain Him.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥

In this *śloka*, He uses most of the terms as in the last *śloka* of ninth chapter, which also instructs *bhakti yoga*. Since *Bhagavan* repeats it, this indicates the importance of the characteristics of *bhakti yoga* and His extreme love towards a *bhakta*. As the past *karma-s* are hinderance to attain *paramapuruṣa*, Arjuna fears how he can attain *paramapuruṣa*. Śrī Kṛṣṇā replies saying that if one follows the *karma*, *jñāna* and *bhakti yoga* with all the prescribed characteristics such as the three types of *tyāga* (*kartr̥tva*, *phala* and *mamatā*), realisation that bhagavan is the *kartā* (actual doer), *ārādhyā* (object of worship), *prāpya*, etc, and surrenders to Him considering Him as the means to get rid of the past *karma-s*, *Bhagavan* because of His compassion destroys all the past *karma-s* and blesses him.

In the second interpretation, Arjuna is worried as to how one can carryout *bhakti yoga* while his huge *anādi* past *karma-s* stays as obstacles, distracts him and pushes him into the *samsāra* again and again. For this, Śrī Kṛṣṇā replies that if one forgoes all the *prāyascitta karma-s* and accepts Him as the only *upāya* in place of the *prāyascitta karma-s*, Bhagavan completely wipes out all the past *karma-s* and releases him from the worldly bondage and hence there is no need for worries. Here *prāyascitta karma-s* refers to all the *vaidika karma-s* except *nitya* and *naimittika karma-s*. One has to carry out all the *nitya* and *naimittika karma-s* till the end of his life as it is ordained by the *śāstrā-s*. Svāmi Rāmānuja religiously followed this throughout his life which is evident from the fact that he carried out *sandyāvandana* till the last day of his life and this is mentioned by Vedantacharya in his *Rahastrayasāram* [17].

Conclusion

This article describes the *thirunāma-s* in Śrī Rāmānuja Sahasranāma based on Svāmi Rāmānuja's contribution (*Gītā Bhāshyam*) to *dvitīya* and *tritīya ṣaṭka* of *Gītā*. *Dvitīya ṣaṭka* preaches *bhakti yoga* which is the result of *ātmasākṣātkāra* explained in *prathama ṣaṭka*. *Tritīya ṣaṭka* emphasises all the important concepts explained in the previous two *ṣaṭka-s*. On the whole, the quintessence of Bhagavad *Gītā* is the fact that Śrīmannārāyaṇa is the *paratattva* and *paramapuruṣārtha*. This is well brought about in the Sahasranāma of Svāmi Rāmānuja, composed by Śrī. U.Ve. Addaṅki Veṅkaṭācārya Svāmi.

References

1. Shrineevasan SAT. Thirunāma-s of Svāmi Rāmānuja based on Bhagavad *Gītā*'s Prathama *ṣaṭka* in Śrī Rāmānuja Sahasranāma, International Journal of Sanskrit Research 2020;6(5):327-330.
2. Swamy Ramanuja, Sri Saareeraka-mimamsa-bhashyam, Sri U Ve. Kumarataatarya Kavibhushanam Swamy, 1909, 10.
3. Swamy Ramanuja, Gadyatrayam, Sri Udaiyavar Kainkaryā sabha, Thiruvallikkeni, 1977, 2-3.
4. Upanishads, Vedamurthy taponishta Pandit SriRama Sharma Acharya, Yuga Nirmana Yojana, Gayathri Tapobhumi, Mathura, U.P 2005, 322.
5. Srimad Vedanta Desika, Srimad Bhagavad Gita Bhashya. with Tatparya Chandrika, 2nd edn., Sri Uttamur Viraraghavachariar Centenary Trust, Chennai 2004, 320-323.
6. Swamy Ramanuja. Vedarthasangraha of Sri Ramanujacharya, Prof. P. V. Ramanuja swami, TTD, 1953, 34.
7. KrishnaYajurvediya, Taitiriyā-Brahmanam, 5th edn., R. Krishnamurthy Sastri and R. Ganeshvaradraavid, Sri Nrisimhapriya Trust, Mylapore 2016, 248.

8. Sri Parasara Maharishi, Sri Vishnupuranam, Kanchi Sri. U. Ve. Prativadibayankarar Annangaracharya Swamy, 1972, 347.
9. Nalayira Divyaprabhandam part 2, Srivatsan, The Little Flower Company 1248.
10. Upanishads for the lay reader, 4th edn., C. Rajagopalachari, The Hindustan Times Ltd., New Delhi, 1949, 65.
11. Ibid 79.
12. KrishnaYajurvediya Taitiriyā-Brahmanam, 5th edn., R. Krishnamurthy Sastri and R. Ganeshvaradraavid, Sri Nrisimhapriya Trust, Mylapore 2016, 249.
13. Swamy Ramanuja, Gita Bhashyam, 2nd edn., Sri. U.Ve. Krishnaswamy Iyengar, Tiruchy 2007, 13-54.
14. Upanishads, Vedamurthy taponishta Pandit SriRama Sharma Acharya, Yuga Nirmana Yojana, Gayathri Tapobhumi, Mathura, U.P, 2005, 194.
15. Sri Parasara Maharishi, Sri Vishnupuranam, Kanchi Sri. U. Ve. Prativadibayankarar Annangaracharya Swamy 1972, 342.
16. Swamy Ramanuja. Vedarthasangraha of Sri Ramanujacharya, Prof. P.V. Ramanuja swami, TTD, 1953, 6.