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Sri Ramanujas Gadyatriya as precursor of Bhakti

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Abstract

Bhakti (Sanskrit: भक्ति) literally means "attachment, participation, devotion to, fondness for, homage, faith or love, worship, piety to (as a religious principle or means of salvation)". Bhakti, in Hinduism, refers to devotion and the love of a personal god or a representational god by a devotee. In ancient texts such as the Shvetashvatara Upanishad, the term simply means participation in, devotion, and love for any endeavor, or it refers to one of the possible paths of spirituality and moksha as in bhakti marga mentioned in the Bhagavad Gita. The term also refers to a movement that arose between the 7th century and 10th century CE in India, focused on the gods Vishnu and Shiva, possibly in response to the arrival of Islam in India. The Bhakti movement reached North India in the Delhi Sultanate and grew throughout the Mughal era evolving the characteristics of Hinduism as the religion of the general population as dhimmi, under the Islamic rulers in parts of the Indian subcontinent. Bhakti-like movements also spread to other Indian religions during this period, and it influenced the interaction between Christianity and Hinduism in the modern era. The term bhakti, in the modern era, is used to refer to any tradition of Hindu devotionalism, including Shaivism, Vaishnavism, or Shaktism. The Bhakti movement rose in importance during the medieval history of Hinduism, starting with Southern India with the Vaishnava Alvars and Shaiva Nayanars, growing rapidly thereafter with the spread of bhakti poetry and devotion throughout India by the 12th-18th century CE. The Bhagavata Purana is a text associated with the Bhakti movement which elaborates the concept of bhakti as found in the Bhagavad Gita. Along with Hinduism, nirguni Bhakti (devotion to the divine without attributes) is found in Sikhism.

Keywords: Sri Ramanujas Gadyatriya, precursor of bhakti

Introduction

Śaraṇāgati Gādyā, the poetic work of Śrī Rāmānuja Āchārya is a commentary on the principle of the Dvaya mantra, which declares the method and goal to reach the nature of Brahman.

The ultimate goal of life is Moksha, the release of one's soul from the cycle of Samsāra:

To attain this, there are two ways indicated by the śāstras, one Bhakti Yoga and the other Prapatti. By either of these means, the redemptive grace of God can be secured.

Bhakti Yoga is difficult to perform for ordinary mortals, for; it means constant one-pointed meditation of Brahman to be practiced by the devotee during his whole life time, accompanied at the same time by the performance of the usual rites, sacrifices, etc.

On the other hand, Prapatti is the absolute surrender of the Self to the Lord;

it is comparatively more easy and can be performed by any person who has learnt about it from his Āchārya and is desirous of Moksha.

In ancient times Prapatti was kept as a close secret. Hence, in Brahma Sūtra, Prapatti is mentioned but not clearly. For the same reason, Śrī Rāmānuja also did not wish to refer to it explicitly in his Śrī Bhāṣya and Gītā Bhāṣya.

Gadhyathrayam

Of the Nine writings attributed to Sri Ramanuja charya foundational thinkers of Visistadvaita, Vedanta and Sri Vaishnavism, the most highly revered throughly known and frequently recited by his present day followers are his three prose poems, The Saranagathy Gadya, the Sriranga Gadhyā and Sri Vaikunta Gadya, collectively known as Gadhyathrayam.

The Saranagathy Gadya and the Sri Ranga gadya are written in the First person singular are taken by Sri Ramanuja followers to be the record of his personal acts of sharanagathy or prapatti, the taking refuge at the Feet of the merciful supreme Lord Narayana, in lieu of any

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other means of the highest goal. Release from the cycle of transmigration and attainment of the abode of bliss.

The Vaikunta Gadyam is said to be Sri Ramanuja's instruction to his disciples as the proper manner in which to perform prapatti as the sole means to salvation.

In Gadhyatrayam Ramanuja appears as a devout and ardent worshiper of God who is thrown into Rapturous fervor and awe at the contemlation of the greatness and goodness of the supreme being. Here we find he is simply rejoicing to his hearts content in singing the praise of the lord and his goodness.

Saranagathy Gadyam

Śaraṇāgati Gāḍya is in the form of a dialog between Śrī Rāmānuja and Śrī Devi (Maha Lakshmi) in the first instance, then between Śrī Rāmānuja and Śrīman Nārāyaṇa.

Tradition is that Śrī Rāmānuja performed Śaraṇāgati in Śrīraṅgam before Lord Raṅganātha and His consort, when They were seated on a throne and that Śrī Devi and Her Lord actually spoke to Rāmānuja and granted him the boon sought in his prayers as seen from the dialog in Śaraṇāgati Gāḍya.

To Śrī Rāmānuja, Īśvara is a personal God, who has the Universe, Cit and acit as His body and is full of all various benevolent attributes: It is appropriate therefore that, as is usual with him, Śrī Rāmānuja should in his Śaraṇāgati Gāḍya, sing the glory and beauty of His divine personality, the brilliance of His wonderful ornaments, and the mighty powers of His weapons.

He is also adored as the consort of Śrī, Bhūmi and Nīlā Devīs. He has also for His attendants Nityās like Ādiśeṣa, Garuda and Viṣvaksena, and the Muktas in Vaikuṅṭha, His blissful abode. Śaraṇāgati Gāḍya is the exposition of the Dvaya Mantra, which has come to us traditionally. Dvaya Mantra – is the Mantra for taking Refuge or Śaraṇāgati in Lord Śrīman Nārāyaṇa and His Divine consort Mother Lakshmi.

Śrīman Nārāyaṇa Chāraṇau Śaranam Prapadye Śrīmate Nārāyaṇāya Namaḥ / This is the major Gāḍya, while the other two (Śrīraṅga and Vaikuṅṭha Gāḍyas) stay as supplementary Gāḍyas. This work is one of great religious importance to the followers of Śrī Rāmānuja, who believe in his philosophy of Viśiṣṭādvaita."

Saranagathy Gadyam is the longest of the three prose kavyas and is in the form of a dialogue of praise and petition eliciting grace to salvation first between Ramanuja and Sri, the consort of Bhagwan Narayana and later between Ramanuja and Bhagwan himself. The devotee begins by taking refuge with Sri (Saranam aham prapadye) asking that She might mediate. Here he seeks her protection and grace by performing saranagathi to her in the first sentence or choornika. he seeks her blessings for his oncoming act of sharanagathi to the lord.

The second and third short sentences are the reply of Mahalakshmi vouchsafing the perfect fulfillment of that saranagathi and the boons that will result thereon.

Then follows the lengthy fourth sentence containing the expression of Saranagathi to Bhagwan preceded by a fervid invocation in impassioned language in which Ramanuja reminds himself of Bhagwan's supreme greatness, nobleness and generosity. He visualizes the lord's personal features, his ornaments, his weapons, his consort, and his retinue of eternal sooris or angels. This seems to be an elaboration of the dvaya manthram, where he is seeking the two lotus like feet of sriman Narayana as his resort for salvation.

In sentences six and seven which are in verse and in sentences eight and nine which are quoted from the geetha, sri ramanuja

says, for him there is nothing else of any significance in the world but the feet of the lord.

In sentences ten eleven and twelve he prays that he may be pardoned all the sins which he has comited so far and which he may commit in future, sins of commission and ommision, sins against God, sins against His devotees and others of unpardonable nature. Here he has reached a state of most vivid perception of one whose mass of evil acts heaped during all previous births be destroyed by the accumulation of unequalled good acts for which the supreme person is favorable due to seeking refuge at the lotus like feet and one who has developed spiritual qualities.

Hindu lore is full of instances where Sri mediates on behalf of the prapanna or salvation seeker.

It seems here as if there is some respite after a long arduous journey the first step was when he was able to converse with Sri and she blessed him the second step seems to be when he has asked for pardon from all the follies he has might have committed. Then the dvaya mantram is like a second step and here he seeks para bhakthi, paragnana and paramabhakti. then the Lord's reply to Ramanujar that he has forgiven him all the offences committed and his having uttered the dvaya mantram has resulted in his being blessed and the Lord gives him the assurance that upon death he will attain the holy feet of the lord and become his eternal servant for now he has blessed him with the immediate task of remaining in Sri Rangam and enjoying the balance of his time on earth performing his duties with the uttering and contemplation on the Dhvayam Manthram assuring him that with the expiry of his life on earth he would attain salvation then Ramanuja Charya requests that he be enabled to have the Lord's remembrance at his last moment which results from service to the almighty. Thus ends the most wonderful prose poetry in 24 lines which stands unparalleled in form and content.

Special Features in this work.

In the major works of Sri Ramanuja Charya we often find him as a conversationalist handling the sharp rapier of logical reasoning to refute rival doctrines and establishing the soundness of Visistadvaita, But here in the Gadya trayam we find he has completely set aside that role and is as if he is his own naked natural self with no thought of the world around him lost in his love for God. His personal God where he is having a dialogue with seems to be on another plain altogether. As if in a Samadi state, where nothing else matters or exists.

Stalwarts in the field explain these verses saying it is a great ocean we can only stand on the bank and admire the contents of such great works.

Sri Ranga gadyam

In describing the individual soul Sri ramanuja followed closely the teachings of Yamunacharya in the Siddhatraya. Although automic in size, the soul pervades the consciousness throughout the body, like the rays coming from the lamp. As the body of God the individual living beings are totally dependent on him but he allows the free will to act as they desire. In fact he creates the facility to enable them to enact their various desires. Thus complete dependence on god does not interfere with the free will of the individual. His scientific exposition of the vedantic doctrine and the plan of salvation in conformity with the traditional teachings handed over from the time of the sage Bodhayana and his successful reconciliation of apparently conflicting vedic texts of equal authority. His successful attempt at bringing to prominence

the emotional aspect of the vaishnava faith and thus reviving the popular religion of the venerable Alvars who preceded him by scientifically propagating the doctrine of love and absolute renunciation according to the needs and frame of the mind of the devotee can all be seen in this the very short but sweet Sri Ranga Gadyam.

Keeping in mind only the welfare of his disciples Sri Ranga Gadyam seems to have been Scripted by Sri Ramanuajar, it is also known as MITHAGADYAM because of its shortness as compared to Sharanagathy gadyam or Pruthugadhyam.

"Sri ranga sainam" appears at the end of the first churnika or stanza. This gadyam ends with the beckoning "Sri Ranga Natha Mama Natha Namostu te."

Sri Ranga Gadyam is described as a prayer in prose too the image of sree Ranganatha in the temple at Sreerangam near Trichy, Tamilnadu.

The gadyam has five churnikas and two slokas.

The first stanza has the meaning of the uttarabhaga i.e. the second part of the dvaya mantram, while the second stanza contains the meaning of the first part purvabhaga of the dvaya mantram. it also has the details of personal eligibility (adhikarivishesham & karpanya) meekness or humbleness. the third stanza conveys the significance of the other requirements of prapati or sharanagathi in particular (Mahavisvasam)

Two slokas follow this as the sastraic testimony or pramana for the meanings already adduced.

the next sentence (Pankti) proclaims the power of prapatti vakya the mere utterance of which fulfills the desire of self-surrender for even those who do not have the capability for the practice of purna prapati. The preliminary requirements of panchakam viz anukulya sankalpam, prati kulya varjanam, karpanyam, gopthruhvava varanam and Maha vishvasam then and then only atmanivedanam or surrender of the self.

In the final stanza or the seventh part, of the gadyam through fourteen exclamatory phrases the meaning and significance of the word Narayana are explained fully, followed by the words "Namostu te" which emphasizes the importance of Bharanyasa or surrender of the burden of protecting one's self, a prayer for the fruit of self-surrender. a pledge to serve the Lord according to His wish alone. the first choornika reads like this:

Of our lord who takes His repose in Sreerangam, who is the Supreme Self and the supreme Brahman, who has under his control the essential nature, the continuance and the varied activities pertaining to the three kinds of sentient beings and the three kinds of insentient matter of the Lord who is unstained by any form of affliction, karma and other such blemishes, who, by his very nature and for all time, is in an unsurpassed measure, the great ocean of hosts of innumerable auspicious qualities such as omniscience, unwearied energy, supreme lord ship, changlessness, powerfulness, splendor, easy accessibility, love to all beings, gentleness, straightforwardness, goodwill to all, impartiality, mercy, sweetness of nature, profundity, generosity, proficiency, firmness, courage and irresistible strength, who has all objects of enjoyment ever under his control, whose purposes are ever accomplished, and who is ever bent on helping all beings and is full of gratitude --- of Bhagavan in His perfection and fullness I pray that I may become the eternal servant whose sole delight consists in rendering all forms of service suited to all situations and circumstances prompted there to by the boundless and unsurpassed love resulting from experiencing Him vividly and without intermission ---I, who have now become enlightened enough to realize that my essential nature

is solely to enjoy the bliss of being His eternal servant ever subject to His control, with Him as my principal source of enjoyment and with love to Him alone.

Bhakthi and the means to bhakthi consisting of right knowledge, which arises from right action and spiritual qualities as goodness and religious faith which are conducive to right action, can obtain eternal service to the lord.

Sri Vaikunta gadyam

Unambiguously outlining the doctrine of sharanagathy which is atma vivaham wedding of the Jivathma to the Paramathma. As a result of Sri Ramanuja charya rendering in an exquisite manner the extremely soulful, highly intimate and deeply intense the sharanagathy and the sri ranga Gadyam, he was blessed with an exquisite vision of sri Vaikuntam.

The Gadyam forms a salutation in a prose poem eulogy in which long strips of adjectives and epithets are interspersed with shorter strings to provide a mesmerizing effect on both the listener and the person rendering it this form of salutation is unique to sri vaishnava tradition. the Vaikunta gadyam is the description of Vaikunta through the eyes of a liberated one (mukta Jiva) In it is contained an important message that surrender to Lord Narayana's Lotus feet (Narayana Sayujyam) results in Salokyam (attaining the abode of Lord Narayana, Sarupyam (shudha Stavam) and sameepyam (remaining close to the Lord.

The eternal Kaikaryam performed by Nitya suris like anantha, garuda, Visvaksena and the dwara palakas of Sri Vaikuntam is most beautifully glorified and a brief glimpse of the bountiful treasure awaiting mukta is provided by sri Ramanuja charya.

Description of Vaikunta

Vaikunta also known as Thiru Nadu, Thiruparamapada, and Paramakasam.

It is said that the mukta's who have reached Paramapada look like God and are even seen spending their time rendering service to God. Paramapathanathan or The Lord is seen in a sitting posture. The Thayar is known as Peria Pirattiar. The theerthas here are Viraja nadhi and Iramadha Pushkarini. the vimanam is Ananthaga Vimana.

No mukta who attains vaikunta returns but various religious literature enables us to get an idea of the Vaikunta which is explained by Nammalwar in Soozh visumbu adimukil and Sri Ramanuajar in vaikunta gadyam.

Vaikunta Gadyam has six subsections. In the 3rd sub sect the acharya describes the archiradi path taken by the mukta to reach vaikunta, and the glorious beauty of Vaikunta itself. It is described as Divya Loka meaning divine land of bliss. It is said to be beyond the comprehension of even Brahma and the other devas.

Vaikunta is described as "divya avarana satasahasra vrite", It has beautiful Kalpaka trees "divya kalpaktarupesobhite" the Lord is seated and is surrounded by beautiful gardens on all sidesits "athipramane" very vast. The hall of audience is studded with gems "vichitra ratnamaye, divya stana mantape" it is bright and effulgent with innumerable pillars of precious stones (diya rathna stamba) (sat sahasrakaithiba roopa shobhite) the floor is paved with a variety of precious gems, "divya navarathna krutasthala virchitrite" embroidered canopies, "divya alankara alankruthite" the gardens are full of sweet smelling multicoloured flowers, (divya pushpa)

It is (nirasta athisaya anandaika rasatyacha) it is limitless filled with divine music by the bees etc. the breeze is gently

blowing, it is intoxicating fragrance gathered by chandan, ahil, kapoor, ahil, kapoor,

Ramanuja then describes the Lord, His various aspects, the jewels that He is wearing etc. The Lord has two wide eyes which look like freshly blossomed lotus flowers. He resembles the clear blue cloud (swacha nila jeemuta sankasam). He is blemishless (athi nirmalya). He is very cool (athi seethalaya). He is young and delicate (athi komalaya, nitya youvanaya). He has the brilliance of a gem. His divine wonderful nature is beyond the comprehension of one's mind. He is an ocean of nectar (achintha divya, arpuda nitya yowana lavanyamaya amrutha sagara.) The curls of hair of Perumal are playing on a soft tender forehead which is moist with mild sweat.

The beautiful, sensitive face of the Perumal reflects its joy on seeing the devotee. The face itself looks tender like a lotus which is about to blossom. His eyes also are like freshly blossomed lotus flowers (ambuja charulochanm). His raised eyebrows look like a tender creeper and it reflects His concern for the devotees. His lips are beautiful and are sporting a bewitching smile (suchi smitham). His cheeks are also tender. His nose is sharp and long (unnasam). His conch - like neck is slim. The neck looks more beautiful with the locks of flowing curly hair and His ear drops extending upto His shoulders.

His hands are so tender that one can see the impression of the blue lillies worn by Thayar on Her ears, and of Her ear rings and braids of hair caused when Thayar embraced Perumal with happiness for having extended His rakshaka swabhava i.e. umbrella of protection towards Her children (His devotees). The Lord has four arms which look like the branches of a kalpaka vruksha. His hands reach down upto the knees which is the lakshana of a Paramapurusha. His pink palms have beautiful lines (divyarekha alankruta). His fingers are adorned with valuable rings (divya anguliyaka virajitham). His Thiruvadi resembles freshly blossomed lotuses. (Tatkshana unmilitapundarika sadrusa charana yugalam).

The Lord is wearing a beautiful crown (athi manohara kirita makuta). K-rita is a crown that a king wears whereas makuta is what is worn at the time of pattabhisheka. The combined use of these two words establishes beyond doubt the supremacy of Perumal. He is the unquestioned ultimate monarch. He is wearing a pendent on the top of the forehead (chuda), a decorative cover for the ears (cvatamea), ear drops with the fish motif (mikara kundala), a neck band (graiveyaka), rows of chains hanging on the chest (hara), armbands (keyura), a circular band adorning the wrist (kataka), the mole like mark on the chest (Srivatsa).

He has the famous Kousthubha gem on His chest. He wears rows of stringed pearls (mukthadhama). The band worn around the waist (udarabandha), the golden yellow silk cloth (pitambara) and the band of woven gold threads which is used like a belt on the waist to hold the pitambara, beautiful anklets (nupura) and many other jewels. Each of these jewels by association with Perumal is said to exude sweet fragrance (divya gandhiyah). Decorated by these divine ornaments, the God is effulgent and a thing of beauty which is a joy for ever. Besides, He is adorned with vyjayanthi vanamala (a garland of unfading flowers). He is holding the panchaayudhas viz. the conch, the discus, the mace, the sword and the bow in His hands.

Ramanuja then describes His attendants. First one to be described is Vishvakshena. The entire weath (aiswarya) of the Lord is entrusted with Vishvakshena who is capable of managing the tasks of creation, protection/destruction of all movable and immovable objects with his mere thought. He is

of great service to Perumal. The other close attendants are Vainatheya i.e. Garuda who is the Lord's vahana. The others are Gajanana, Jayathasena, Harivatra, Kalaprakruti, Kumudaha, Vamanan, Shankakarnan, Sarpanetran, Sumukan, Suprathistithan. All these nityasuris are people who are free from the bondage of samsara unlike the muktas who had gone through the samsara sagara and only later were freed by the Lord's grace. The nityasuris are forever rendering service to the lotus feet of Bhagavan and their sustenance and daily food is rendering kainkarya to the Lord. Such nityasuris are countless in number in Vaikuntha.

The look of grace (divya kataksha) of Perumal pleases the entire world. The beautiful words that come out of His mouth add to the beauty of the mouth itself. His speech is characterised by admirable qualities like audibility, clarity, meaning, sweet, grace etc. i.e. (divya ghambirya, oudarya, maduryadi, anavadika guna). His words are full of pleasing ideas which are pleasing to the mind. His words are sweet like nectar and indicate His happiness. Such are the kalyana gunas of Perumal.

Having thus described Vaikuntha and the Perumal and others residing in Vaikuntha, Ramanuja says that this vision has to be remembered every day at least once so as to sustain oneself. That is why he says "Tatascha pratyaham atmo jeevanya evamanus-marate".

He says that the devotees should be ever eager to realise this bliss and should be itching to be taken into His service. Narayana should be the only goal as He is the only master (mama natham). Our master for generations (mama kula deivatam), our saviour for many generations (mama kuladhanam). He is the support and sustenance like one's mother (mama matharam), He is the father (mama pitharam), He is my all (mama sarvam). To see and to think of such a Perumal one should be impatient.

One should wonder as to when one would have the blessing of experiencing the lotus feet of the Lord on one's head. One should wonder as to when he would be blessed by the grace of the cool gaze of the Lord's eyes and to be commanded by Him in His sweet friendly and clear words to be of service to Him. Similar feeling of impatience is mentioned in the line in Thiruvaimozhi 8-5-7 when it is said "mugappe koovippani kollai". It means that I request God to call me and use me for doing eternal kainkarya i.e. service to Him. Ramanuja says that one should show desire for eternal service to Lord i.e. Sarvadesa, Sarvakala, Sarvavasta chita atyanta seshabhavaya). When that offer of service is accepted by God (sweekrutah) the result is removal of all worldly ills (samasta klesa apaham) and conferring absolute supreme happiness and bliss (niruti saya sukhavaham).

The result is therefore two fold, one is negative in nature i.e. removal of one's problems, the other is positive i.e. conferment of anantha, bliss. To get this one should offer to do kainkarya (service), God should accept (sweekrutah) and then place His divine lotus feet on the supplicant devotee's head (sirasikrutam). The contact with His feet (Tiruvadi) makes one experience a joy as if one has had a dip in an ocean of nectar (amrith) i.e. amrita sagarantarnimagnah and sarva avayava sukha masita i.e. every inch of one's body experience the joy and bliss.

To experience and enjoy that bliss one should eternally seek His feet. To conclude let us quote the words of alvar who says "thai nadu kanrae polae, than thuzhaiyan adikkae oye nadi kollum". Translated it means Oh you mortal, you should seek the feet of Bhagavan even as a calf goes seeking its mother, the cow. Only then swamy sambandam gets established when

the devotee is swa (property) and Perumal is swamy (the owner of that property). This is again explained clearly when it is said.

"Svatvam atmani sanjyatham
Svamithavam brahmani stitham"

The jeevatma has the quality of a thing, a piece of property. Bhagavan has the quality of the owner of that property.

To conclude Ramanuja describes Vaikuntha and Vaikunthanatha and advises the devotee as to what should be the attitude of a supplicant and seeker of moksha. Let us follow the instruction and wake into that heaven.

Whatever controversy there may be as to whether Śrī Rāmānuja advocated Prapatti in his other works or not, there is no doubt that he has unmistakably indicated in his Gādyā traya the path of Prapatti as a sure and direct means of salvation.

So, while the other works of Śrī Rāmānuja are to be studied to learn from them exactly what are the tattva and Puruṣārtha, but to know what is Hita, it is necessary to complete the study the Gādyā traya, for, it is only then we can understand Hita, (Prapatti), its nature and how it is to be performed.

God's assurances to humanity, particularly that given to His ardent devotees, which are interspersed in sacred literature, will never go in vain. Many are His declarations but one among them brings cheer and hope to those who may at times get demoralised on account of continuous suffering.

Listen to My oath. The heavens may fall from their height. The snowy peaks of the Himalayas may slip and come down. The seas may dry up. The earth may shiver into a million pieces. But the statements of Krishna will never be empty words." This promise was extended directly by Lord Krishna to a devotee who pinned all her hopes on Him, having been made to go through agonising and unimaginable experiences.

The Lord is ready to extend His grace to all devotees but in the case of a few who are extremely dear to Him, He makes them go through extreme trials, tests their tenacity and removes all their sins and takes them to His abode. AdiyEn tried to gather and wrote all that I could blabber on Sri VaishNavam; I would have definitely made LOTS AND LOTS Of mistakes; Please correct them and enable the readers to get the correct facts / interpretation. Please forgive me for all my errors and omissions. I consider as a privilege to write on this Sri VaishNavam; it is more for a beginner like me, so that we can get to know what all Sri VaishNavam talks about and what exactly does it say. It is our fortune, again, Dear ones, to be a BhakthA of Sriman NarayaNA and be a Sri VaishNavA

Conclusion

Even after knowing all these, we should not still ignore Sandhyaa vandhanam, Pancha samskaaram, SamAshrayaNam, ManthrOpadEsam (from AchAryA), Prapatti (surrender) to Emperumaan's Lotus Feet, diong kaalakshEpam, carrying out kaimkaryams to bhakthAs, AchAryA and Emperumaan (at the temple). We should always recite the Dwaya Manthram wherever we are and whatever we are doing; We should always keep thinking of Emperumaan's Most Beautiful Just Bloomed Red Lotus like Feet. We should dance and sing His glories and names and forget ourselves in the process.

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