

RAMANUJA'S PHILOSOPHY –VISISTADVAITHA & HIS SOCIAL CONSCIOUSNESS

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ABSTRACT

The basic tenets of Sri Vaishnavism or Visistadvaita – Sri Ramanuja established 1000 years back was unparalleled. Sri Ramanuja can be considered a great personality in Indian History for his Social reforms. Sri Ramanuja took on Sankara's –Advaita Eminent followers of the philosophical tenets of Sankaracharya were scattered all over the world. Sri Ramanuja took on Advaita and preached His philosophy and Theology to propogate Visistadvaita. On the other hand Sri Ramanuja focused on Society for Social Reforms and to uplift downtrodden. Sri Ramanuja –Received His first lesson on Religious tolerance and Caste differences from Yamunacharya.

Sri Ramanuja strive hard for the eradication of caste and gender distinction, bias and suppression of Women Equality and Social Reforms was His main –Theme of concept during His Life time. Following are the Glimpses of His Teachings, Philosophy and Social reforms in the Society.

BRIEF LIFE HISTORY

Sri Ramanuja was born in Sri Perumbudur near Madras in 1017 A.D. His geneology can be tracked to the remotest times. His Father is Asuri Kesavacharya of the Apasthambha Sutra and a Yajurvedic Brahmin and His mother is Kanthimathi. His maternal Uncle is Sri Saila Purana. His father taught Him Vedas, Puranas, Sanskrit and Dravidian languages. His father died at the young age itself and His mother moved to Kancheepuram and placed Him under the Tuitelage of Yadava Prakasa. Yadava Prakasa was the follower of Advaita Philosophy initialaly and later moved to the Yamunacharya.

Yamunacharya –The great dualist Teacher came to Kancheepuram to see the Precious Youth Sri Ramanuja. After getting teachings and other aspects of the Vaishnavism Sri Ramanuja started on a Pilgrimage in the younger age itself. Sri Ramamuja's Journey towards establishing Vistadvaita started from here and Granthas like Sri Bhashyam and other works He has written during the time. Sri Ramanujas Reforms in the Society and Temple administration, Caste discrimination, Women empowerment, Manipravala literature, Thirukkulathar-welfare, Pillai Uranga valli dasar-episode,Thirukachi Nambigal – Sri Vaishnavism for all, These are all the events happened during his earlier part of His Life.

INCLUSIVENESS

- 1) Focus on Women getting knowledge and His blessings-Like Andalamma, Ponnachiar, Pariti Kolli Nachiayar, Kongul Pitrattiyar etc.
- 2) Temple reforms and Administration- Especially Srirangam, Thiru Naryana puram, and Thirumalai.
- 3) Removing Blind faith like Tantrikas from the society.
- 4) Nithyanukraham- made the personal routine of a Vaishnavas /How He/she should lead a life.
- 5) Sri Ramanuja's impact on other Vaishnavism Schools and Leaders got the clarity on Sri Vaishnavism.

Sri Ramanuja lived 120 years of Life ,Viewed from all stand points (Apart from the consideration that Ramanuja is an Avatar), Ramanuja appears to have been a profound philosopher, a noble ornament of the Aryan race, a philanthropic leader of Mankind, a wise reformer of extreme moral excellence.

SRI RAMANUJA'S PHILOSOPHY AND VISISTADVAITHA SIDDHANTHA

What is Visistadvaita Siddhantha?

Before Ramanuja there were many Dualist Philosophers – Sankaracharya wrote voluminous commentaries on Vedanta. Such as Dramidhacharya, the disciple of Jaimini the expounder of Purva Mimasa- (The philosophy of Vedantic Ritualism). Sankaracharya wrote a concise commentary on Brahma sutra. Vyasa's grand disciple and Dualist in His Doctrine "Rishi Bodayana"the author of "Sutra Vritti"was a Sage of great erudition and a Dualist.

Tanka, Guhadeva, Bramhohi and Brahmananda Misra are alluded to the Visistadvaitic literature as having been the exponent of Dualist Philosophy. Sriman Nathamuni and Yamunacharya who proceeded Ramanuja wrote Vedanta Karikas and Suddhi Thraya respectively upholding the Dualistic interpretation of Upanishads. Ramanuja is not a founder of a New Religion or Teacher of a Non Doctrine Ramanuja is the mouth piece of "Saguna Brahma Vedics" and so His philosophical Teaching deserves our careful study and modification.

illustrious –Vyasa- in His first aphorism -1

"Athatho Brahma jingnasa" lays down it is absolutely necessary, One should be equally devoted to the service of one's own Guru and any Bhagavata (devotee) ie; all devotes are equal-Ramanuja speaks of here. And He says that it is absolutely necessary for Man to acquire knowledge respecting the Supreme Being. Ramanuja in His gloss says 'Take to and practice divine contemplation to obtain eternal beatitude

after having performed religion sacrifices and grown tired of them, seeing that the practice of such rites-produces only temporary fritting fruition.

Defining – Brahma as all being the “All pervading, Being,who is the embodiment of intimate moral attributes of Reality, knowledge and intimated. The OMNI POTENCE of God is manifested in different ways in different things. God is naturally a conglomeration of knowledge might and creative intelligence. God who is OMNISCIENT and who knows all- contemplating in the DHRUVA SRUTHI-CHANDOKYA UPANISHAD COMPARISON BETWEEN- SANKARACHARYAR AND RAMANUJA THEORY.

Ramanuja considers that the inner teachings of Sankara’s and Buddhas are identical. Since both of them endeavoured to disprove the existence of a living personal creator, who is the Moral Governor of the Universe. Ramanuja considers that the Supreme Being is beyond our comprehension. It is not a possibility to comprehend his essence and know Him in His entirety. Ramanuja’s Theory of Visistadvaita says the cause of the Universe and the Universe effect are identical.

CIT – SENSITIVE SOUL and ACIT – MATTER

In whatever form it may exist are inseparable from the Supreme Being. Finally on the eve of the blooming of COSMOS, the VEDAS declares the Supreme being wishes and says “I WILL EXPAND MYSELF WITH THE FORMS OF THE UNIVERSE’ This is Visistadvaita Philosophy as per Ramanuja.

RAMANUJA’S WORKS

The voluminous writings of Ramanuja are thereafter a clear proof ,that he was the greatest scholar of His time. Granthas like Ramanuja’s Vedanta Dīpa and Vedanta Sara –Two commentaries on same text Vedanta Dīpa was intended for the use of for the students ,unable to undertake the study of the Sri Bhashya, and grasp the pros and cons employes throughout the work for the vindication of the Dualistic Doctrine and therefutation of the arguments advanced by Advaita and Madva opponents.

Vedanta Sara- - This is a miraculously concise exposition of Vedanta Philosophy. Vedartha Sangraha- which to our understanding appears to be a reconciliation between Vedantic and Puranic literature. In Vedartha Sangraha – The opening couplet of this book (Mangala Sloka made up of 32 letters)is so beautifully written that it is, at the same time ,an exposition of Dualist Philosophy and refutation of the Doctrins of Yadava, Baskara and Sankara system of Advaita Philosophy. Ramanuja’s Gadyathraya – It is the outpouring of Ramanujas nobel heart and a powerful piece of his oratory which depicts an exact and faithful picture of human wretchedness and misery, and contains forcible exhortion that man should go forward ,repenting for the sins of his present and past lives, to take shelter under the

protective wings of Providence, whom Pancharathra agama describes as a Being bent upon the redemption of Man.

Saranagathi Gadya-commencing from and ending with displays the warmth of devotion .with which a God-like saint like Ramanuja ,addresses the Deity with a purely Philanthropic heart, to save Humanity from the impending ruin of the Judgment day. Ramanuja's 9 Grantha's given us the clear and standard righteousness which He seems to have set forth for the adoption of man, is the lofty standard to try to reach ,which must be the Sole Aim, and purpose of all cultural beings.

Ramanuja's indifferences to Caste system and introduction of Non-Brahmin element into Visistadvaitic Brother hood, is a proof that he had broad catholic symoathetic to benefit HUMANITY is generous.

RAMANUJA'S REFORMS- SOCIAL & INCLUSIVENESS

Ramanujas repeated Tour through the length and breadth of India are indicative of the anxiety and exertion that Ramanuja brought to bear on the cause of INDIAN REFORMS. **RAMANUJA WANTED TO REFORM THE COUNTRY WITH EQUALITY IN THE SOCIETY BY ERADICATING** Caste differences, Hinduism purified Vedantism, expelled black magicians, placed knowledge with in the reach of ordinary Humanity, Proved to the world that the symbolical worship of the Aryans had a strong scientific foundation, reformed society as far as it was practicable, theoritically abolished caste ,manfully stood for Women emancipation and enlightenment, raised the moral tones of the classes, both by percept and example, reformed Temple worship, appointed missions, healed the sick and restored the blind to sight.

SOCIAL REFORMS – Some of the Social reforms at a glimpse – Many reforms have been during His period Ramanuja's able advocacy for the emancipation of the fair sense is a clear index to the depth of His moral sentiment and feeling. Ramanuja's – Introduction of Ritualism into Temple worship is the outcome of his moral conviction that the majority of mankind do not possess the capacity for study and comprehension of abstract sciences.

Ramanujas regard for and reconcillation of the Dravidian Vedas- Nalayira Divya Prabhandam and Sanskrit Upanishads are attempts made in the right direction and in future life and worth into the vernacular dialect. Ramanuja's plan of mixing Tamil and Sanskrit in a Novel method of literary composition designed for the attraction of the Readers. Ramanuja's display of pshyctic powers in the result of his routines that Indians are prove to be a greater values to psychic development than to scholarship and philosophic acumen.

RAMANUJA'S VISIT TO THE PLACES TURNED DOWN AS SOCIAL REFORMS

- Ramanuja's Mental and spiritual achievements and his comments made the Pandits excited the admiration of the Pandits of Srirangam.
- The great dualist Teacher Yamunachariar came to see Ramanuja to Kancheepuram
- Teachers grew jealous of him and they started on a tour of pilgrimage, Ramanuja followed them, one night they left him alone in a thick jungle. Next morning he found himself in Kancheepuram.
- He received his first lesson on "Religious tolerance and " Caste indifferences "
- Maha Purna , became teachers and they initiated Ramanuja in Madurantakam Tank bund and the little saint was initiated.
- Ramanuja entered the fourth Asrama of the Aryans and became a Tridanta Sanyasi of Dattareya Clan. Now Ramanuja's Mission actually commenced.
- Ramanuja overstepped the bounds of orthodoxy ,that he got overtone of the High towers of Goshtipuram and pronounced the mystic formula- ashtatra mantra of Dualist philosopher ,against the injunctions of his teachers, that the multitude of pilgrim below the tower might hear him.
- Such an act was unprecedented in the History of Aryan Teachers. His teachers threatened him with eternal damnation. Ramanuja not heeded to anything and declared that he did not care for "eternal hell fire" so long as his formula was capable of saving thousands, who heard him from damnation .
- This act of his ,made him very popular with the multitudes ,who daily flocked to him from different corners for instruction. He became it inerant preacher ,and prepared his commentaries, appointed his missionaries and organize Mutts in different centres for the Propagation of Vedantic Doctrines.
- Ramanuja wanted to do this reforms in the society and his Acharyan Yamunacharya called him to Srirangam to succeed him.
- Before Ramanuja reaches Srirangam "the adept of Dualist " breathed his last, and He visited the holy person of the departed seer and he purposefully folded his three fingers ,before he died.

Yamunacharya "s Three fingers depicts the following reasons:

- 1) I will comment on Brahma Sutras, and will propogate vedantic knowledge.
- 2) In honor of Vyasa and Parasara, I will initiate two lads and call them by them by those names.
- 3) I will have Dravidian veda commented upon and and initiate a lad in honor of "Nammalwar" the prophet of southern India.

Ramanuja took the oath and the three folded fingers of the departed sage unfolded themselves.

Ramanuja accepted the office and henceforth Srirangam to become the cradle of Philosophy and occultism. Before taking office he has o consult with Kanchi purna who discoursed with Varada on spiritual matters.

Our Sage asked Kancheepuram initiate six questions.:-

- 1) Which is the cause of the Universe ?
- 2) What is the way to Salvation ?
- 3) Is animal Soul one with or different from the eternal principle ?
- 4) Who is to be my spiritual guide ?
- 5) Is Consciousness at the time of death necessary for initiates ?
- 6) When does Human mind attain Salvation ?

The initiate on behalf of Varada replied as follows.

- 1) I
- 2) Self resignation and soul surrender
- 3) Different
- 4) Mahapurna
- 5) Not
- 6) After separation from physical encasement.

- Ramanuja then returned to Srirangam and to commence his commentaries on brahma sutra
- He selected his own disciples and appointed 74 missioneries,all men of vast philosophical research and knowledge ,men of approved Moral character.
- Before he wrote his Bhashya,it was necessary for him to go though the old manuscripts of by “Rishi Bodhayana” preserved in the Sarada Sadan of Northern India .Our sage travelled and had an interview with the custodians of Sarada Sadan, who out of great respect and veneration, for our Master ,allowed him to peruse the Book only Once. But Kuresa , Ramanujas Shishya went through the elaborate “Only Once “ and retained whole texts in his memory and then with the assistance of Kuresa and Varada Ramanuja Muni finished his commentaries, manuscripts thereof are still preserved in some of the monasteries of Southern India.
- Our Indian Peninsula was then, ,so to say ,the seat of Sanskrit learning. Eminent followers of Sankaracharya and Buddhist of eminent mental qualification ,were still doing their utmost to dessiminate the knowledge of Tripitaka.Tantrikas and Black magicians were to be seen in

great numbers.Horrible dailyTantric rituals of the multitudes.The once renowned land of Bharath was fast sinking into degeneration.

- Sankaracharya philosophical teachings of Advaitic scholars were not welcome. There were so many conflicting forces at work.there were two forces Exoteric and Esoteric departments of knowledge.
- All vulgar crowds were admitted into the Exoteric department and taught to dispense with Tantrikism and practice the Symbolical worship of the Aryans . All cultured minds were initiated and taken into the inner sanctuary.
- Ramanuja was the Man to remove these Evils from ARYAVARTA..He fought hard battles with Tantrikas. He converted many Advaitin and restored many shrines in Southern India to their original occult significance. He travelled through Southern India, propogating his Doctrines and holding philosophical debates with those scholars who came in contact with him.
- Ramanuja's revisit to 'Sarada Sadan ' discoursed and secured Saraswathi's warm Euology. He was attacked by Black Magician and he overcame them. Many notorious Tantrikas became Parama Vaidikas and white magic was once more to be cultivated.
- Ramanuja went to Himalayan cult and visited asramas of Rishis and ascetics, lectured on "Dualist Philosophy" and was accorded warm welcome by the Himalayan recluses.
- Ramanuja spent some time in Divine contemplation and visited Jagannath am – Puri in Orissa with the object of Reforming Temple worship.
- Ramanuja fought for the Temple reforms by visiting Srikurmam. Srikurmam is a Vedic place, had long been in the custody and possession of Tantrikas. Ramanuja wished to expel Tantrikas from the neighbourhood and convert the shrine into Pancharathra agama place of worship.The custodians of the Temple did not yield ,so has to do intellectual fight between Black and White magician.
- Ramanuja openly declared that, who ever could turn the idol of Sri Kurmanath,from east to west should have possession of the Shrine. Ramanuja seated himself to the west of the Temple on Kusa grass and by the pronounciation certain mystic syllables turned the idol (with the Masonry around it) to the west. This the Historical fact and now you can see two doorways.Many Tantrikas were converted and instructed.
- Ramanuja next visited Simmachalam near Vizagapattinam, preached his Doctrines to its mens and initiated Kanta Krishnamachari, a Bigetted Musician of the Temple.

REFORMS IN ADMISSION OF SUDRAS AND OUT CASTES INTO THE CLAN OF VAISHNAVITES:

- Ramanuja always cared more one's spiritual aptitude than his caste or colour. With him "being Born Brahmin" was no sine quo non to success in the next world.
- Ramanuja was not a teacher by mere percept, He was a Teacher by example.
- In Sri Rangam Temple lived a beautiful, fine looking gymnast and his name was Dhanurdasa. His wife good looking female and her appearance were purely angelic and they were strongly attached to each other. Dhanurdasa took wife to Coleroon under the Umbrella and our sage happens to see and went and asked Dhanurdasa what he meant by so obliging his better half.
- Dhanurdasa replied his wife was so delicate and beautiful that he was afraid that the rays of morning sun would affect her. Ramanuja asked him to follow to Srirangam temple and promised to show him something which surpassed all nature in beauty and Brilliancy. Ramanuja took him inside the Temple wiped his eyes with his magnetized water and showed him the beauty of Namberumal eyes inside the Temple. He startled and He and his wife changed person.
- Dhanurdasa no longer wished for the company of the fair sex and He became Yogi and Spiritually he was very much above his brother Brahmin initiates. Ramanuja wanted to appreciate his merit and caste stood in the way. Ramanuja go hand in hand with Dhanurdasa returning to his Mutt from Coleroon. Ramanuja's disciples not agreed his action and wanted a proof gymnast spirituality.
- Ramanuja persisted that his action was upheld by vedas and saints. But his disciples wanted direct proof of the Gymnast spirituality.
- Ramanuja played a situation and proved and called all the sanskritists and scholars and said "week ago, you abused and reviled one another because an unknown man tore of your clothes .
- You can hold philosophical discussions and write copious commentaries.
- What does it all come to ? You cannot control your passions. You cannot give up your selfishness. You are slaves of your of your passions and cannot practice forgiveness.
- What did you care weather the end pieces of your clothes are torn off or burnt ? What Sastras has our Dhanurdasa read ? What languages has he mastered ? What spiritual training has he had ?
- I say you belong to the world and Dhanurdasa to Heaven. It is why I walk in hand in hand with him. Feel ashamed and give up selfishness. Forgive one another and and live for higher ends"
- Ramanuja 's action about this situation shows conclusively that caste was no consideration with him when spirituality predominated.

- The high priest of the Srirangam temple mixed poison in the magnetized water of the Temple and gave it to Ramanuja, who though conscious ,of what the preist had done, nevertheless, drank of the water given to him But he had proof against poison.The offending priest repented and forgiven. He went on teaching philosophy .One day Ramanuja’s disciples observed tears fall from the eyes.They asked and replied ‘ Kandalaiandan caused them. Kandalaiandan lived 200 miles away from sriperumbudur after that His disciples came to know established an idol of Ramanuja at Sriperumbudur on the day on which Ramanuja shed tears. His disciples adored him and his enemies became disciples.
- Ramanuja ‘s promise to Yamunacharya to name two lads of Kuresa named after Vyassa and Parasara. Third promise was the Dravida veda commentary by Kurakesa.Kurakesa (Thirukkurugai piran pillan) was the first the author of the first commentary on the Dravida veda . ramanuja fullfilled his third promise to Yamunacharya.

WOMEN EMPOWERMENT

- Ramanuja now directed his attention towards the amelioration of the condition of the women . He encouraged female education ,and admitted females into his clanon terms of social equality. Many women of great spiritual and mental and attainments joied the ranks of the reforming party.
- Andalammal,Ponnachiar, Parutti kolli Nachimar and Kongul pirattiar are the leading females of the Reforming party. We should not omit to mention that the fate of the Hindu widow did nor escape from Ramanuja’s notice. He stongly objected to her head being shaved and disfigured.
- Ramanuja’s period for Hindu widows without convulsion with the society he gave second meal and under his orders many religious tracts and phamplets were written for the use of women.
- Ramanuja’s reformation the whole indian peninsula, reaped the fruits. Men of all ranks and casteswere admitted into the Visistadvaitic Brotherhood.Symbolical worship enjoined(in the secrets of which are known only to Dualist Occultists) was reformed. Agamic doctrines were taught in abstract purity.Philosophical ideas were dissiminated in the shape of religious tracts or Rahasyas.

OTHER REFORMS IN SOCIETAL AND INCLUSIVENESS

- Numerous tamil literatures in prose were composed and distributed among the cultured classes. Missioneries were stationed in different centres. Many were sent round the peninsula as often as circumstances permitted.
- Many Monastries which have since become the seats of Religion and philosophy were built and endowed.

- Different orders of priesthood were created and, in short, as much as could be done for the propagation of religious doctrines in the 12th century was done.
- Chola king Krimikantha, a Saivite by faith was bent on the extermination of Visistadwaitism. He summoned all tri marked Brahmins before him and demanded them to sign an article wherein Ramanuja's leading Doctrines were contradicted. Ramanuja and his disciples were directed to attend the Royal court. Our Saint escaped and entered the city of Vishnuvardana Roya, whose dominion is now identified as modern Mysore.
- Ramanuja was ordered a ferocious evil spirit to come out of the Royal Princess and having fought hard philosophical battles with logicians and converted the King, his household and Nobility to Dualism.
- Ramanuja was never inactive, the desolate condition of Yadava Hill (Thiru narayanapuram) where various activities occurred Rishis initiated their disciples, Dattatreya and his followers on discourses on Yoga, Sankhya, and Vedanta, where Balarama and his brother Krishna were engaged in divine contemplation, toward the close of the Brazen age, next engaged our Sage Ramanuja's attention.
- The early Mohamedan conquerers of India plundered the jewelry of the Temple, demolished it and threw its surroundings into ruin.
- Ramanuja meant to rebuild the Temple and its surroundings and get back the idol from the prisons of the Emperor of Delhi.
- Vishnuvardana Roya, accomplished his Gurus wishes and followed him to the court of the Royal House of Delhi.
- Ramanuja and the host of followers, proceeded to Delhi, had an interview with the Emperor and his viziers and desired the King that the idol of Ramapriya (presiding deity of the Yadava Hill-Thirunarayanapuram) might be set at liberty.
- Emperor had, of course listened to the request of our Sage Ramanuja. Emperor's Holy daughter, Princess Bibi Nachimar would not part with the idol.
- Princess not accepting the idol to be given to Sage Ramanuja, Royal King was therefore forced to break his promise. Emperor told our Master to take the idol with him, if it followed him. He called away the idol to his side and removed to his camp.
- Bibi Nachimar did not bear the separation, the inmates of the seraglio began despair of her life. Emperor communicated to our saint, who suggested a remedy. He proposed a marriage between the idol and the Royal Princess. The proposal was accepted, and the wedding day came off.

- Ramanuja's invasion of Delhi and Ramapriyas marriage with the Royal Princess are to this day commemorated in the temples of Southern India. Mohamedian beggar women sing songs this day in memory of this event. Its historical accuracy cannot, therefore be doubted.
- Ramanuja, in recognition of the services rendered to him by out castes in His Delhi expedition. Ramnuja allowed them and their progeny to bathe in the Tank attached to the Temple and enter the Temple of Ramapriya once in a year. Such conduct on the part of our orthodox Sanyasi needs no comment.
- Ramanuja returned to Yadava Hill - Thirunarayanapuram with Ramapriya and his wife and restore to its original occult significance.
- Ramanuja built a monastery on it, started a philosophy class therein with forty students and cultivated science and philosophy for twelve long years.
- Ramanuja was supposed to return back to Sri Rangam, Krimikanta chola died and the age of prosecutions and religious intolerance was gone.
- Ramanuja's disciples in Yadava Hills could not bear the idea of separation. He had therefore one more time used his psychic power and likeness himself made, infused life into it and made it discourse on science and philosophy.
- Ramanuja returned to Srirangam, Kuresa providentially recovered his sight .
- Kuresa and Ramanuja spent many years in the propagation of the religious doctrines, in the editing and commenting of many standard works, and in the revelation that the teachings of Sanskrit and Dravida vedas are identical. Kuresa died and the Visistadvaitic society got shock.
- Ramanuja instructed Parasara to Melnad, Thirunaryanapuram in Mysore and convert Nanjeeyar who had the literary reputation of being for the time being.

CONCLUSION

Ramnuja's life now coming to a close, He had already been saint of one hundred and twenty summers.. He reformed Hinduism, purified Vedantism,, expelled black magicians, placed knowledge within the reach of ordinary Humanity, proved to the world that the symbolical worship of the Aryans had a strong scientific foundation, reformed society as far as it was practicable, theoretically abolished caste, manfully stood for women emancipation and enlightenment, raised the moral tone of the classes, both by precept and example, reformed Temple worship, appointed missions,, healed the sick and restored the blind to sight.

After a very useful career of one hundred and twenty years ,it pleased Providence to remove our sage to a higher stage of existence in A.D. 1137. We have thus closed the life of a very illustrious personage ,who was an ornament to our mother land, in the eleventh century.

Ramanuja's life we have to judge and his character ,in the light of modern criticism, criticism directed against great men to discover what is good and noble in their lives . Our saint is an incarnation of the serpent Sesha. Vishvaksena (commander of celestial legion)and the five weapons of the Deity, and that he is an incarnation of Lakshmana , and he reincarnated in the persons of Vara vara muni.

These are the various mystic questions arises in its very nature. This subject needs to be researched further on Ramanuja's social angle and what are all other activities done by Ramanuja to reform the society,

This is the wide subject and needs to be go into deep about the Srirangam temple administration where Ramanuja spent most of his Life time.

NOBLE SONS OF SOUTHERN INDIA, EVEN NOW IT IS NOT TOO LATE, AWAKE FROM YOUR LETHARGY AND DO THE NEEDFUL.

THE LATIN SAYING "DUM SPIRO-SPERO" WHILE I BREATHE I HOPE" TEACHES US TO BE HOPEFUL OF HIGHER THINGS, SO LONG AS WE HAVE BODY AND SOUL TOGETHER.

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