

The Path of Devotion: Ramanujacharya Visistadvaita Teachings on Attainment on Yogic Bhakti Sadhana

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Abstract

Bhakti yoga is a unique approach to achieve freedom through concurring egoism. Ramanujacharya has explored a non-dualistic and theological way to experience the higher self through the bhakti. Therefore, this study examines the potentiality of the teachings of the Ramanujacharya on Bhakti for the Yogic Bhakti Sadhana. Ramanujacharya represents the philosophical school of Vedanta. His philosophical and theological teachings are based on

the Vedic text of Prastana Trayam. Ramanujacharya is majorly concerned about the practice of bhakti or devotion in his philosophy. The accomplishment of the Ramanujacharya is based on Vaisnavism. Which is an experience of the Saguna form of Vishnu. Through the practice of Sadhana Saptaka individual continues his practice of Bhakti Sadhana, and ultimately the individual is driven to the Praptti. In Praptti individual achieves the state of self-surrender which is the essence of the Bhakti Sadhana. Therefore, the synthesis of these teachings highlights that through the utilization of the Bhakti Sadhana individual can concur his egoism through the achievement of parama – purushartha of Ramanujacharya teachings. Therefore, according to yoga, the flow of the mind creates egoism in the individual. The practice of Ramanujacharya bhakti yoga directs the individual to the cessation the egoism and free from misery through self-surrender and self-realization. Therefore, Ramanujacharya's teachings of Bhakti Sadhana have the potential of cultivating the egoless pure jivatman as prescribed in the yoga Sadhana.

Keywords: Yoga, Bhakti Yoga, Ramanujacharya, Egoism, Self-surrender

31.1 Introduction

Yoga cures all the suffering of the individual and moves the individual towards a better living in the secular and sacred aspects. For human excellence, yoga has introduced the four paths which are known as karma, bhakti, jnana, and raja yoga. Throughout these practices, individuals strengthen their positivity in action, knowledge, emotions, and intellectual. Bhakti

yoga is a significant pathway in yoga because it can be practiced by any individual in society without any restrictions. In the practice of bhakti yoga Individuals make a devotional affection towards the supreme personality and make the services as a gratification towards the highest being. Traditional bhakti yoga has been performed in this aspect and through that individual major enemy ahamkara or egoism defeat through self-surrender and self-forgetfulness towards the highest or the supreme personality. Further, this has empathized as performing devotion towards the highest degree rather than in a lower way which means without any expectation individuals need to make their devotion. The philosophical teachings of the Indian doctrine have been spread in a larger spectrum and the Vedanta tradition has expressed many teachings related to yoga. However, scholars have been given less attention to harmonizing the Vedanta teachings for the yoga sadhana. Therefore, the theistic Vedanta tradition was propagated by Sri Ramanujacharya through his teachings of the Visistadvahita Vedanta. Throughout his philosophy, he has accepted the concept of non-dualistic with pure atman and supreme atman. According to the Ramanujacharya philosophy individuals experience the matter due to the bondage of karma and action of prakrti with combined triguna. Cessation of this bondage Ramanujacharya has introduced a pragmatic pathway through bhakti sadhana. Therefore, this study mainly focused on examining the potentiality of the teachings of the Ramanujacharya on bhakti for the Yogic Bhakti Sadhana to experience the supreme bliss of yoga. This study is qualitative and data was gathered through the primary and secondary resources and data was analyzed through the content analysis method. The discussion of the study presents in four themes. The first theme explains the place of Vedanta philosophy in the

Indian doctrine and the nature of the Ramanujacharya Visitadvaita philosophy. This paragraph focused on the epistemology and concept of Jiva, brahman, and explained human suffering according to the teachings of the Ramanujacharya teachings. The second theme explains the bhakti yoga teachings of Visitadvaita philosophy. To cessation the bondage he has introduced the pathway of bhakti or devotion. Therefore, this paragraph elaborates on the individual potential for performing devotion toward the supreme personality. Afterward, highlight the pathway of devotion which is explained in the literature of Ramanujacharya philosophy. The third title discussed the yogic path of bhakti according to the tradition of yoga and the fourth chapter discussed adapting the bhakti yoga teachings of the Ramanujacharya for the yogic bhakti sadhana. Therefore, this study highlights the unique features of the Ramanujacharya bhakti sadhana and its potential to strengthen individual action, knowledge, emotion, and intellectual. The traditional bhakti sadhana is focused on the make individuals self-surrendering towards the supreme deity but the Ramanujacharya teaching directs the individual to self-realization rather than the self-surrendering. Therefore, Ramanujacharya's teachings are given a new perspective on the yogic bhakti sadhana and it has been critically evaluated throughout this study

31.2 Philosophy teachings of the Ramanujacharya

Philosophical teachings of Indian doctrines are divided into the two broader sections of the astikavadi and nasthikavadi or the

heterodox or orthodox¹. The philosophy of the Orthodox has been propagated through the teachings of the Veda with a theological perspective. The epistemological, metaphysical, and ethical teachings of the orthodox philosophy have been developed with the six systems of Indian philosophy. Which are known as the Nyaya and Vaisheshika, Pura Mimansa and Utara Miamansa, Samkhya, and Yoga. The significant feature of the Indian philosophies is it has emphasized a way to overcome the suffering of the individual in a sacred manner. The nature of human suffering and cessation of suffering is principally described in the philosophies of the Samkhya and Yoga. Samkhya philosophy gives the theoretical foundation and Yoga has given the pragmatic way to cessation². Teachings of the Samkhya philosophy highlight human suffering comes into existence with the satkaryavadaya. Individual experiences misery or suffering due to the union of the purusha and the prakrti with the activation of triguna individual is living in a dualistic nature and misery is a consequence of misidentification. The path of cessation in yoga is highlighted as Ashtanga Yoga individual able to make the segregation of the purusha and prakrti or the seen and seer. According to the yoga philosophy, when an individual can recognize their nature is the ability to achieve the supreme status of yoga which is known as the kaivalya or separation or isolation of seer or the Purusha. However, the later philosophical tradition was formed with the teachings of the Vedanta. The Vedanta tradition is classified into three traditions, Advaita, Visistadvaita and Dvaita predominantly associated with the

¹ The book *An introduction to Indian Philosophy* has comprehensive explained the nature of the Indian philosophy

² The book of *Yoga: Indian's Philosophy of Meditation* comprehensively elaborate the philosophy of yoga

philosophers of Samkara, Ramanuja, and Madhava³. Vedanta traditions have ignored the duality and established a path of non-dualism. Therefore, the Individual soul or intelligence is the producer of pleasure pain, and delusion and all the potentials are within the jiva or soul. However, Ramanujacharya accepts the non-dualistic teachings from a theistic perspective. The theistic foundation is developed with Vaisnavism. Further, the philosophical and theological teachings are developed based on the Vedic text of Prastana Trayam. In the epistemology of Ramanujacharya's philosophy, he accepts perception, inference, and scripture as valid sources of knowledge. According to apprehends knowledge is acquired as reality and judgment implies identity and difference. Jiva or the Individual self is the consciousness that manifests through the knowledge and source of desire and karma⁴. Individual matter is an experience of prakrti and the existence of prakrti is not an object of perception or inference. Through the activation of the sattva, rajas, and tamas world or experience is originated. However, Ramanujacharya has refused the concept of avidya and showed that avidya can't be destroyed through knowledge because bondage is created due to the karma, merits, or demerits of the jivas, which results in pleasure and suffering. Therefore, individual suffering does not occur due to the avidya, individual misery or suffering is a result of a misra sattva, which means due to the combined process of triguna manifests pleasure, attachment, and false knowledge. To make the cessation of this bondage the Ramanujacharya in his mokshapaya introduce the practice of bhakti or devotion.

³ M. Hiriyanna, book on The Essential of Indian Philosophy clearly point out the classification of the advaita Vedanta philosophical teachings

⁴ Sinha, Jadunath critical work on Indian Philosophy comprehensively elaborate how Ramanujacharya has ignore the avidya in the pages of 680-687

Therefore, the philosophy of the Ramanujacharya significantly highlights the cessation of bondage through the god realization with the assistance of the bhakti sadhana or devotional pathway.

31.3 Bhakti in Teachings of the Ramanujacharya Philosophy

The teaching of Ramanujacharya philosophy highlights through the experience of supreme bliss individuals can cessation misery and bondage. The pragmatic pathway of the Visistadvaita emphasizes the ontological experience of the Vishnu. In the supreme state individual can experience is the eternal truth and knowledge with the fulfillment of all determinations. The nature of the god has been explained from two perspectives. Those are nirguna and the saguna. Nirguna means formless nature with the availability of supreme attributes. Saguna means Supreme Being with form and the attributes⁵. Visistadvaita is adopting saguna nature with the Vaisnavasim. According to the teachings of Ramanujacharya individual soul is known as the atman it consists below qualities;

1. Atman is distinct from the body, sensory organs, manas, prana, or buddhi
2. It is ajada or self-luminous and eternal
3. It is anadarupa or blissful in the essence
4. Atman is invisible and inconceivable
5. It is nirvikara or changeless
6. It has a relation to the god, body, and consciousness or jnana⁶

⁵ Swami Vishnu Dewanada explains the two perspectives of the supreme nature

⁶ V.A Srisaila Chakravarti (1974) in his scholarly work has emphasize the

These teachings highlight that the individual is not an aggregation it's a manifest through itself without knowledge as a simple immaterial spirit. Therefore, jiva is the all-pervasive. The significant quality of the jiva or individual self is self-luminosity which means it always manifests in its nature. Further, this nature of jiva is free from the ahamkara. Moreover, the individual soul is the knowing subject or the knower which is the agent of action and the experience of pleasure and misery. The misery is a result of bondage which originated through karma. This experience of empirical egoism is a union of the internal organs or the cognisership. Therefore, the modifications occur due to the physical activation and the desire and jiva are free from the modifications. In addition, the jiva is consist of multi forms, and due to the reflections the misery originated with the atman (cit) and cosmic matter (acit) with the association of the prakrti created the bondage. The bondage originated with prakrti and triguna with the cosmic ignorance manifestation or modification occurs in the consciousness. Through the equanimity of the supreme self, the person can cessation the bondage and achieve moksha⁷. Because jiva is a product of the god Brahma. The individual soul is inspired by the blessing of the Brahma. All the essence of life fruits of action, sweetness, compassion, disposition, sincerity, dexterity, equality, affection, friendliness, generosity, firmness, gratitude, and vigor are the attributes of the Brahman any individual can experience these essences because jiva is grounded with the Brahma. Therefore, through the union of Brahma and becoming his server individual can cessation their bondage. Through the union of Brahma cessation the ignorance,

nature of soul according the teachings of the Ramanujacharya

⁷ Moreover, S.M. Chari Sri Nivasa (1994) through his comprehensive work explain the nature of the supreme reality according to the vaisnavism: its philosophy, theology and religious discipline.

pain, and sorrow originated due to the union of prakrti or the products of the mind and body complex. Ramanujacharya in his philosophy introduces a pragmatic pathway of bhakti or devotion. The parama – purushartha of this tradition is Vishnu or Narayana. Ramanujacharya defines bhakti as the contemplation of god, accompanied by love or devotion. The nature of bhakti has been defined by Ramanuja as the dasya bhakti which means love towards the master as a servant later they have defined this as love and affection with the father and the son which means through the bhakti generates parental affection. Further, he has elaborated on the three aspects of experience which arise through the bhakti;

1. Para-bhakti
2. Para-jnana
3. Parama bhakti⁸

This means through the primary devotion individual aware of divinity and acquired the perfect knowledge about divinity and experience supreme bliss through parama bhakti. The unique and significant feature of the teaching of Ramanujacharya is he has elaborated a pragmatic path for the experience of divinity. This pathway is known as Sadhana Saptaka which consists of seven components of Viveka, vimoka, abhyasa, kriya, Kalyana, anavasada, and anuddharasa. Through these approaches, the individual continues his practice of Bhakti Sadhana, and ultimately the individual is driven to the state of Praptti. The experience of Praptti according to the Ramanujacharya teachings of Bhakti individual achieves the state of self-surrender or self-forgetfulness which is the ultimate essence of the Bhakti

⁸ The book written by Krsihna Datta Bharadwaj (1958) classified the Ramanujacharya Bhakti into three perspectives

Sadhana. Further, it makes insight on the individual about his or her nature. Therefore, the synthesis of these teachings highlights that through the utilization of the Bhakti Sadhana individual can concur his egoism through the achievement of parama-purushartha as prescribed in the teachings of Ramanujacharya.

31.4 Bhakti as a path of yoga

Yoga is a path of liberation. Teachings of yoga are mainly elaborated in the Patanjali yoga sutra and as described in the text yoga is the restraint of the modifications of the mind or citta vrtti nirodha. The pragmatic way of cessation in yoga is known as Ashtanga yoga. Therefore, through the practice of Yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi individual can achieve the state of kaivalya or the isolation of the purusa or the discontinuation of the triguna. However, the discipline of yoga is broader and seers have given more avenues to experience the supreme bliss of yoga rather than limiting to the teachings of the yoga sutra. Those paths are known as the;

1. Karma yoga
2. Jnana Yoga
3. Bhakti Yoga
4. Raja yoga⁹

According to the pancha klesha, the ahamkara is the major challenge that every individual experiences throughout the above practices every individual able to defeat their egoism and recognized their nature rather than recognizing them through the

⁹ Swami vivekanada classified the practice of yoga into four perspectives

modification of the mind. Therefore, in the practice of karma yoga, every individual performs their action as seva or service to society and humanity without considering any consequence. Through the practice of jnana, and yoga individuals collect knowledge from the religious testimony and understand their nature through the enrollment of practices of srvana, mana, niddihyansa, and the sva shakshathkarana. Raja yoga is an advanced stage in the yoga practice through the practice of hatha yoga individual can control the modification of the mind and awaken the psychic energy of the individual then have the realization of the own self¹⁰.

The path of bhakti yoga represents a unique path in yoga sadhana because the above describes the path to experience the supreme bliss of yoga through knowledge, action, intellect, and willpower. However, bhakti yoga, it's associated with human emotions, and through the purification and cultivation of positive emotions, individuals can concur the egoism and experience self-realization. The pragmatic path for this purification is the devotion to supreme reality. This yogic approach has been accepted and highlighted in many yoga texts. Especially, in the Patanjali yoga sutra elaborates on several paths of yoga and it has given recognition for the path of devotion through the concept of the Isvara pranidhana. Nevertheless, many teachings related to bhakti yoga have been elaborated in the Bhagavad Gita and the Narada bhakti sutra. The teachings of the Bhagavad Gita provide a solid foundation for the bhakti sadhana. Throughout the eighteen chapters, Bhagavad Gita shows the correct path for the overcome the miseries in life, and the highest

¹⁰ Georg Feuerstein (1958) explains the nature of the above four practices of the yoga

path is recommended as the bhakti or devotion. As described in the teachings of the Bhagavad Gita individual can't experience the paramatman in any other way it can only experience through unswerving devotion. Therefore, through the fixing mind on the paramathma, worshiping him, being devoted to him, make sacrifices for him the individual can the supreme reality through the union of the supreme self. This means experiencing the state of prapatti or total surrender of individual directs individual self towards the god through that individual able to release from all sins¹¹. Further, the pragmatic pathway of the bhakti sadhana has been elaborated in the Narada bhakti sutra. This text has emphasized bhakti or devotion as the love towards god or attachment to god. An individual can experience the god or supreme personality through the two ways of the bhakti sadhana, those are;

1. Apara bhakti
2. Para bhakti

Apara bhakti is the individual who makes their devotion to god for the success of their secular living. However, it is the initial stage of the bhakti sadhana, and individuals offer their devotion to the god through various methods of worship, chanting, and cultural offerings. The individual ultimate goal needs to be the experience of the para bhakti or union with the supreme personality. Further, this stage is elaborated in the Narada bhakti sutra as the Tanmaya which means making the devotion without any expectation to the achievement of secular goal or selfishness. When an individual can achieve this stage it

¹¹ . The philosophy of the Bhagavadgita (2005) elaborates the philosophical teachings of the Bhagavad Gita and highlight the nature of bhakti according to the dialogues of the krishana and Arjuna

represents that the individual has been self-realized with the *atmaarammo bharati*, which means the individual has realized own his atman within and inward person with the bliss and joy which has been showing toward the supreme personality. This stage is further elaborated in the Narada bhakti sutra as the *nirodhatu vyaapaarasya nyasah* which means cessation of all desires. As a result of that no more bondage or karma occurs. In addition, as described in the Narada bhakti sutra individual who is in the *tanmaya* stages indicates the following qualities;

1. Triguna will disappear
2. Inexpressible devotion
3. Worship without selfish desires
4. Impurities of mind removed
5. Has crossed the ocean of samsara¹²

As elaborated above, individuals can experience the supreme nature of yoga through the bhakti yoga sadhana as described in the Bhagavad Gita and Naradha bhakti sutra. The individual who has experienced this supreme state indicates that without any proof throughout his or her behavior. Therefore, through bhakti sadhana, it transforms the individual through devotion to the supreme personality.

31.5 Vaisnva Parama Bhakti for the Yoga Sadhana

The teachings of the Ramanujacharya have given a critical and pragmatic way to experience the bhakti sadhana. As described in

¹² Swami Sivanada has made a commentary on the narada bhakti sutra and it comprehensively discussed the nature of bhakti according to the teachings of the narada muni

the teachings of the Ramanujacharya devotion is linked with the soul consciousness and it flows throughout the inner and the outer sense organs of the individual. The teachings of the previous literature have classified the bhakti of the individual based on the various perspectives of the bhakti. However, Ramanujacharya highlights bhakti or devotion needs to be considered as a pure sacrifice of the individual towards a mundane pleasure or happiness. Therefore, individuals experience the grace of the supreme reality and steps towards recognizing the real nature of the atman rather than making a classification on the individual bhakti. Further, in the Narada bhakti sutra, it emphasizes that give all to god but Ramanujacharya explains that devotion towards the supreme personality only for its own sake¹³. Throughout these explanations, it highlights that Ramanujacharya has elaborated a critical way of bhakti sadhana rather than the other bhakti teachings. Moreover, the previous approaches to bhakti sadhana only highlighted performing the bhakti sadhana with action, knowledge, and devotion. Ramanujacharya has been accepting all these teachings and introducing a new way to experience god realization through meditation. Through remembrance and giving the fullest attention and limitless devotion towards the supreme reality gives the experience of the glory and divine and knowledge arise about nature. In addition, Ramanujacharya gives a universal perspective towards the devotion or bhakti. As described in the previous literature bhakti is an experience of the individual consciousness and person who is showing their true devotion able to experience the divine bliss without any restriction. Through this he has shown that devotion is universal any individual can

¹³ Krishna Datta Bharadwaj (1958) has showed the unique and significance of the Ramanujacharya bhakti comparative to the other bhakti traditions

experience the grace of the divine. Moreover, the major critics of bhakti yoga are its have not given recognition for human free will or responsibility because with full devotion individual can be directed toward positivity or negativity. However, Ramanujacharya in his teachings of bhakti has elaborated that human makes their devotion with their fullest potential and effort through that it has given recognition for the human potential and individual make their devotion with their inspiration towards goal. The Teachings of Ramanujacharya were not limited to this extent he elaborated seven pathways or Sadhana Saptaka to experience the supreme divinity which are known as;

1. Viveka- this means to keep the physical body purified and the individual has to take the right kind of food because the deictic routine of the individual determines thinking
2. Vimoka – Individuals need to be absent or detached from the materialistic desires
3. Abhyasa – The individual has to repetitively make the practice towards the supreme personality for the support and bliss
4. kriya - perform the five sacrifices, which are known as giving the knowledge of the Veda and Upanishad for the eligible people, offering towards the manes, offering homa toward gods, offering foods to creatures, and honoring the guest and visitors
5. Kalyana – performance of the virtue or behaviors of the morality
6. Anavasada – individual free from dejection even in the worst situation which highlights being cheerful on all occasions

7. Anuddharasa – Individual free from the exultation¹⁴

According to the above-mentioned teachings individual bhakti or devotions is within them and

These seven flood moral and spiritual disciplines direct individuals towards salvation which means the concentration on the reality of god removes the past afflictions and through self-effort individuals cessation the roots of selfishness and experience the new dawn of the self.

The uniqueness of adapting the Ramanujacharya bhakti teachings with the yoga sadhana is it represents an individual realization of god throughout the full knowledge of the god in a meditative approach¹⁵. This means the practice which was highlighted by Ramanujacharya is beyond emotionalism and which is a training of the will and empowerment of the intellect. Therefore, adapting this model for the yoga sadhana practitioner can cover all the aspects of yoga which are known as karma, jnana bhakti, and supreme realization throughout the equilibrium with the god in mind and the heart. Therefore, an individual who is on the devotional path can practice lower bhakti by making offering worshiping, and performing all the sacrifices toward the supreme personality. In the higher level of bhakti or the state of the para vidya individual can make their devotion by meditating on the supreme personality. This is associated with the practice of dhyana of Ashtanga yoga which is withdrawing all sensory activities and focusing on the supreme personality for

¹⁴ Vasudev Anat Sukhtankar (1908) on his comprehensive work on the Vedanta has explained the nature of the sadhana saptaka

¹⁵ S. Radhakrishnan, Sarvepalli (1923) through his second volume of the Indian Philosophy critical highlighting the Ramanucharya philosophy and indicate that his approach of bhakti can be utilized as a meditation approach

self-mastery. Further, this will help to cessation the continuous thought process of the mind which is known as the *citta vrtti nirodha* in yoga. Ultimately throughout the *ekagra* or one-pointed mind, the individual can purify himself and experience the *atma darshana* or self-realization¹⁶. This knowledge is known as right knowledge and the right knowledge is the recognizing the nature of the individual soul through the bliss of the Supreme Being. In addition, an individual can perform the devotional actions as prescribed in the Ramanujacharya philosophy as *karma yoga* through the performing action rather than the sensory satisfaction towards the *atman*. Another uniqueness of the *Visistadvaita* is has given cultural and religious perspectives towards the *bhakti sadhana*. As described in the literature Ramanujacharya developed his philosophy from a theistic perspective by giving recognition to the god Vishnu Naranya or Vasudeva. According to the Hindu religion and philosophy, god Vishnu is the supreme person who has established the *dharma* throughout his reincarnation and the person who is sustaining virtue in society. His reincarnations and service towards society have been expressed through the *Mahabaratha*, *Bhagavad Gita*, *Ramayana*, and *Bhagavad Purana*. All these teachings highlight the positive attributes of the Vishnu. Therefore, *yoga sadhaka* has the potential to become a follower of the tradition of *Vaisaniam* and adopt the attributes of truth, bliss purity, infinity, compassion, and consciousness. This cultural and religious perceptive of the Ramanujacharya philosophy motivates individuals to make positive changes rather than depending on worthless desires which means the individual directs towards the

¹⁶ Robert C. Lester have inculcate the teachings of Ramanujacharya with yoga through his scholarly work and highlight that Ramanucharya teachings can be utilize as an approach of *karma* and *bhakti yoga*

practice of karma yoga. Moreover, individuals can cultivate these positive attributes for the experience of the nature of self-consciousness. Therefore, concluding the above teachings of the bhakti of Ramanujacharya and yogic paths indicate the potentiality of adapting the bhakti teachings of Ramanujacharya to the yogic bhakti sadhana with a pragmatic value and unique features. In the traditional yogic approach individual experiences bhakti sadhana for the self-surrender which means the path of bhakti yoga is only limited to its narrow extent, however, the bhakti teachings of the Ramanujacharya indicate the potentiality of adapting all the yogic paths of karma, Jnana, Raja through the practice of its bhakti sadhana rather than limiting to the self-surrender. Moreover, with the cultural and religious perspectives of Vaisnaism individuals can perform their yoga sadhana in a theistic manner which makes a positive reinforcement rather than making self-surrender to an unknown supreme being. In addition, it gives a cultural and sociological perspective approach for the individual to perform their devotion. Concluding all these points it shows that the teachings of Ramanujacharya indicate a holistic path for yogic bhakti sadhana by breaking all the barriers and limitations of the individual. Through the devotion towards the supreme being which helps to recognize the nature of the atman and the salvation. In the teaching of moksha of Ramanujacharya, he has elaborated this point in a more pragmatic way liberated soul gives shapes to thoughts without selfish desires. These teachings indicate that through the teachings of Ramanujacharya individuals can achieve the kaivalya or isolation through the recognizing of the own self of the purusa or seer.

31.6 Conclusion

The meditation path of yoga highlights the four pragmatic paths to experience the supreme bliss which is known as karma, jnana, bhakti, and raja yoga. Traditional teachings of yoga have highlighted a unique way to perform these separate paths of yoga. Therefore, in practice, individuals can select one path or several paths to experience the ultimate nature of yogic mastery. However, this has shown a limitation on the achievement of the yoga sadhana because of its constraint on human potential. Seeking an alternative to overcome these deficits Vedanta philosopher Ramanujacharya has been given a pragmatic pathway to experience the supreme bliss of yoga through the path of bhakti. Throughout the visistadvaita Vedanta, he elaborated his teachings by accepting the Samkhya philosophy teaching with ignoring the duality. Therefore, Ramanujacharya has introduced a non-dualistic philosophy by highlighting all the potentials within the jiva or individual self and the supreme self in the ground for all the actions of the self. Further, the teachings of Ramanujacharya has highlighted that individual experience misery due to karma and bondage rather than the avidya. The significant feature of this tradition is it represents a path of bhakti or devotion for the cessation. The unique feature of this bhakti way is its enables individual to all their potential towards the bhakti which are karma, jana, and raja. In a psychological manner action, intellectual, and willpower. Therefore, the Ramanujacharya path of devotion can be accepted as a path that can utilize for the yogic bhakti sadhana. In comparison to the other traditional approaches of the bhakti sadhana, this pathway enables the practitioner to understand their nature rather than surrender to the supreme personality.

Concluding all the points, it indicates that Ramanujacharaya teaching can be recognized as a pragmatic pathway for the experience of the ultimate goal of yoga. In addition, this tradition has been developed with a living culture religion, and tradition of the Vaisnavism through that individual enables cultivates positivity in a more pragmatic way which is purified the mind heart action and intellectual of the yogic aspirant.

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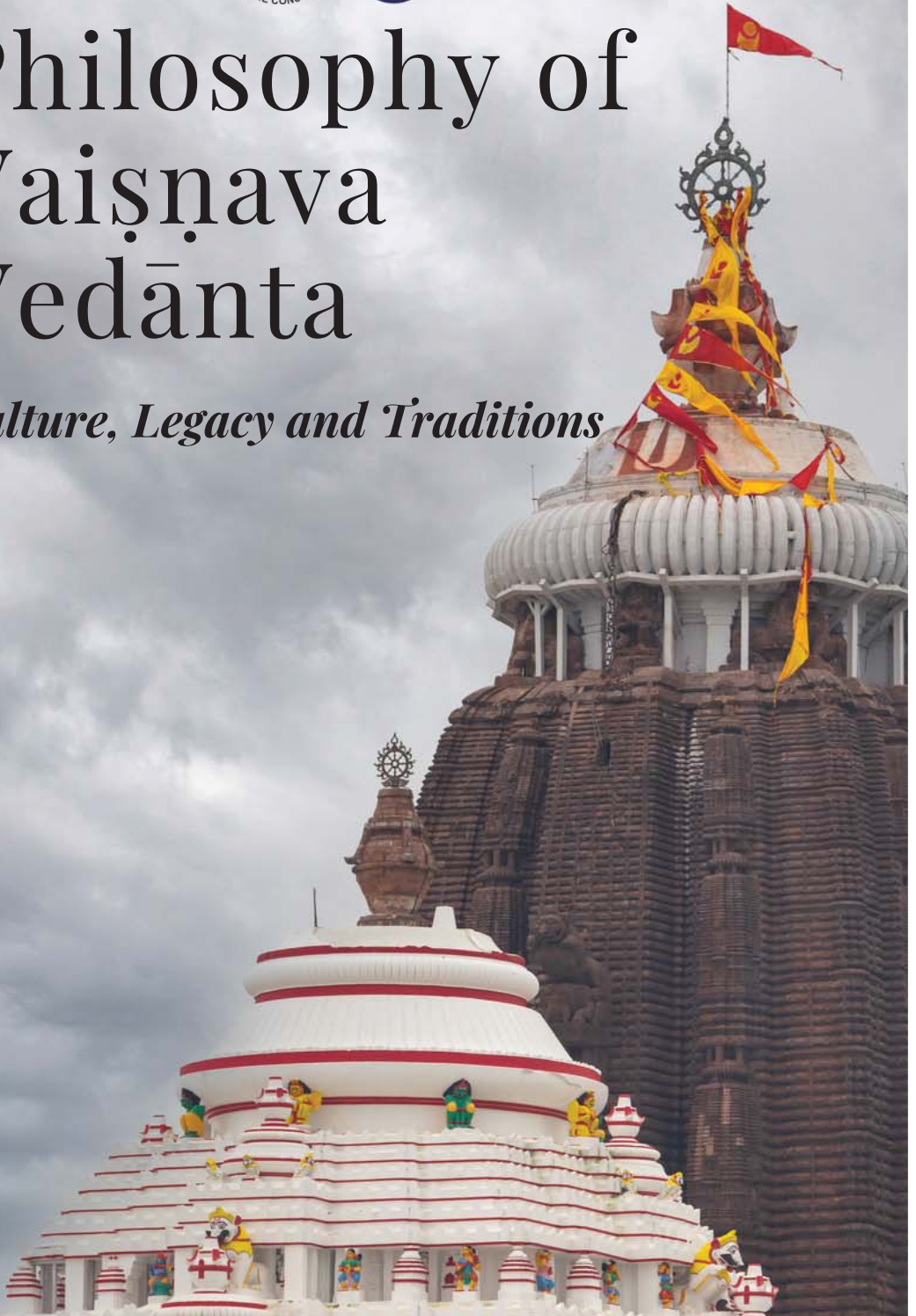
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Philosophy of Vaiṣṇava Vedānta

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