

Twitter Thread by Viṣṇudāsa



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Samṛayaṁ (meaning: resorting one's self to an **ācārya**) is the initiation rite into the **śrī Vaiṣṇava Sampradāyam**. It's conducted for all those who seek to be full fledged members of the **śrī Vaiṣṇava Sampradāyam**. Here is a thread of an old film adaptation showing this rite:

The first **saṅskāram** that is administered is known as **Thīpam**. The **ācārya** stamps with heated emblems **Viṣṇu's Sudarṇa Chakram** & **Pañchajanya** (conch) on the respective shoulders of the person undergoing **Samṛayaṁ**. Hymns to **Sudarṇa** & **Pañchajanya** are chanted while doing so.

The second **saṅskāram** that is administered is known as the **śrīdhvapuṣam**. Here, the **Thiruman**, representing **Nārāyaṇa's** Lotus foot, and the **śrī Choorum**, representing **Mahālakṣmī**, are applied in different parts of the body while chanting certain **nāmam-s** of **Nārāyaṇa**.

The third **saṅskāram** that is administered to all is known as **Nāmam**. The **ācārya** renames the person undergoing **Samṛayaṁ** with the suffix **Dāsan** or **Dāsī**. This is to destroy **ahāṅkāram** (ego/pride) & **mamakāram** (selfishness) & to commit oneself to serving **Nārāyaṇa** & **Rāmanujācārya**.

The fourth **saṅskāram** that is administered is the **Māntṛa Upadeśam**. Here, the **ācārya** reveals the all-powerful **Thirumantram** (**Aṅgārā**), **Dvaya Mantram**, & **Charama śloka** to the person undergoing **Samṛayaṁ**. Any person receiving this **upadeśam** is expected to chant them daily.

Finally, the fifth **saṅskāram** is known as the **Yoga Saṅskāram**. Here the newly inducted disciples of an **ācārya** & **śrī Vaiṣṇava-s** learn the proper methods of worshipping **śrīman Nārāyaṇa**. **Samṛayaṁ** is also known as the **Pañca Saṅskāram** because of these five rites.

Note: This is a general layout for **Samṛayaṁ**. There are slight differences that exist in how each of these **saṅskāram-s** are conducted (based on one's chosen **ācārya**). Nonetheless, the ultimate goal of transforming an individual to a full fledged **śrī Vaiṣṇava** is the same.

Samṛayaṁ is truly for everyone and anyone that wants to become a **śrī Vaiṣṇava**. **Rāmanujācārya** even conducted it for a socially ostracized **Caṇḍālā** woman to bring her into the **śrī Vaiṣṇava Sampradāyam** and give her a respectable role in the temples of **Thirunagari**. ■ <https://t.co/A0lbUUscUR>

This well-known episode from \u0100di \u015aa\u1e45kar\u0101\u0101rya is extremely similar to an incident that occurred in R\u0101m\u0101nuj\u0101\u0101rya\u2019s life (the following description goes off of \u015a\u012b A\u1e37ko\u1e47\u1e0davilli Govind\u0101\u0101rya\u2019s biography of \u015a\u012b R\u0101m\u0101nuj\u0101\u0101rya):

One day, R\u0101m\u0101nuj\u0101\u0101rya was devoutly making . . . <https://t.co/iOviqVfpS5pic.twitter.com/t1J9rcQZLm>

— Vi\u1e63\u1e47ud\u0101sa \u0035\u003f\u0037\u004d\u0023\u0041\u0026\u003e\u0038\u0041\u0021\u0041 (@Vishnudasa_) [January 8, 2021](#)