

# SRIMAD RAMAYANAM

(based on the teachings of Sribhashyam Appalacharya Swamy) -  
Ramanujamma Mudumbai



Bhagavan's main dharma is 'srishti sthithi laya' and protection. Protecting those who surrender unto Him inspite of their defects. This is 'parathva'.



us see the beauty in this sloka !

'kadanchit' means 'somehow'. Without his intention, if SriRama received some upaka:ra (help) either by a person's

Kruthajnatha, is an important quality for any human being. What is 'kruthajnatha'?

Whatever help received whether great or small, either rendered intentionally or un-intentionally, should be regarded greatly. One should always bear in mind the help rendered to oneself and at the same time one should not keep in mind the wrong done to the self. This is a very noble quality. Sri Rama has this quality. When King Dasaratha wanted to perform the coronation ceremony of SriRamachandara and intimated his subjects, their joy knew no bounds. They praised His qualities to no end. While talking about one of His qualities 'kruthajnatha' they exclaimed:

*"kadamchith upaka:re:na  
kruthe:na e:ke:na thusyathi |  
Na smarathi apaka:ra:nam  
satham apya:thma vathaya:||"*

Sri Rama's joy is unlimited when anyone deliberately or inadvertently renders even a single help. He forgets even 'one hundred' acts of betrayal. Let

word or his deed, SriRama was elated. That elation occurred inspite of the other person helping out unwittingly. The help rendered was only once and it never recurred. In Sanskrit if singular is used it means one. 'upaka:re:na' is singular in number. Va:Imi:ki added an adjective to that - 'e:ke:na'. Not to mistaken 'upaka:re:na' as a collective noun, Va:Imi:ki added the adjective e:kena to stress the point that the help received was only once. SriRama used to be highly gratified even for a small favor He received. As it is important to feel grateful for any help(upaka:ra) received it is also equally important to ignore and forget the 'apaka:ra' (misdeeds).

If one's misdeeds are remembered their memory kindles hatred in one's mind. SriRama used to forget the apaka:ras. Va:Imi:ki uses 'apakara:na:m', which means many misdeeds. He also adds an adjective 'satham' (hundred). SriRama's joy was boundless even for a single help and at the same time He used to ignore even a hundred treacherous acts of others. This is His 'svabha:va' (nature).

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