



**SRIMAD RAMAYANAM**  
(based on the teachings of Srihashyam Appalacharya Swamy) -  
**Ramanujamma Mudumbai**

'Sadaika Priyadarsana' :

One's appearance should be pleasing and delightful to the onlookers. Animals are wild and ferocious and are liked by some and disliked by others whereas a human being should be a 'sa:thwik' and visualize the 'A:nanda Swaru:pa Bhagava:n' in 'sarvabhu:tha:s' and become pleasant for all people around.



The 'sa:thwik-guna' leads to bliss. The 'rajas' gives rise to unhappiness and the 'thamo:guna' leads to grief and passion. If 'sathwa guna' dominates in a person, he will be always pleasing to all. SriRamachandra was pleasing not only to human beings but also to animals, trees and even demons.

After Va:li's death, his wife Tha:ra, came to SriRama to accuse him for killing her husband but surprisingly her anger cooled off on SriRama's darsan and she started praising Him:  
"thvama prame:yascha dura:sadascha."

Surpanakha whose nose and ears were cut off by Lakshmana went to her brother Khara to complain about SriRama but with her heart filled with glee at SriRama's darsan her intention was forgotten and on the contrary started describing his Divine beauty (saundryam):  
"tharunau roopa sampannau pundari:ka visa:la:kshou !"

So Ramachandra is a 'sadaika priyadarsana'. He had proved that a human being should cultivate this feature. Every

substance here consists of the three qualities sathwam, rajas and thamas. If there is only 'sathwam' with no 'rajas' or 'thamas' that person is wonderful and pleasant always. In all the things in this universe, 'rajas' or 'thamas' would be alternating and causing unhappiness or grief but they never give pleasure. But in SriRamachandra there is only 'sathwam' and there are no traces of 'rajas, thamas', His darshan is just 'priyam' for all and forever and ever. His darshan is just 'priyam' for all and forever and ever. Va:lmiki questioned, "Who is a:thmava:n?"

This question can be interpreted in two or three ways. A:thma means courage. If a person is unmoved even if confronted with a situation that could rob him of his mental stability then we can say he is an a:thmava:n (brave). Kaike:yi: called SriRama who was getting ready for his coronation and informed him about his banishment to forest. SriRama was unperturbed. Even before pronouncing his acceptance he agreed to her words at once mentally .

The sight of Thataki or the fight with Ma:ri:cha and Subaahu or his battle alone with fourteen thousand ra:kshasa:s did not waver him a bit and he stood steadfast. This reiterates his 'dhi:rathvam'(wisdom).

Parama:thma(Supreme Lord) is also 'A:thmava:n'. He has all these 'a:thma:s' as inseparable amsa:s (sub-units) for him. Athma:s never leave and stay away from Bhagava:n. So all the athma:s are His 'vise:shanams' (attributes) and He is the 'vise:shyam' (the subject). 'Bhagava:n' owns all the 'a:thma:s' and hence He is 'A:thmava:n'.

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