



SRIMAD RAMAYANAM

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

Hitham - (benign to all beings)

One who aspires for 'hitham' of all the living beings and works for the same, is regarded as a human being. The 'de:vathas', the mankind and both the plant and animal kingdoms are depending on a human being.



Seetha and was lying on the ground almost dead with its wings and legs cut off. Seeing the birds plight Sri Rama wept:

"i:drisi:yam mama:lakshmi:hi nirdahe:dapi pa:vakam"

- I am exiled. I have lost Seetha. Now I lost this bird too due to my misfortune. How powerful is my bad luck! My bad luck has the power to burn the fire too."

Thus wishing the welfare of all the beings and contributing for this cause, is 'humanity'. Sri Rama cremated the body and performed other obsequies for the bird and awarded him 'mo:ksha'.

One has to realize that 'Parama:thma' is present in all the 'bhu:thas' as 'a:thma' and has to love the whole universe as His Divine Body and work for the welfare of the universe. This is humanity. Sri Ramachandra was always pained to see any person suffering; not only his close people in Ayo:dhya but also any person anywhere. His grief for their miseries surpassed even their's.

vyasane:shu manushya:na:m
bhrusam bhavathi duhkithaha |
uthsave:shu cha sarve:shu
pithe:va parithushyathi ||

Bhagavan as 'para' fulfils all the needs of all the 'bhu:thas' and removes the obstacles in their path. He not only grants the worldly pleasures sought by mankind but also awards the permanent abode 'mo:ksham'.

'Hitham' indicates 'upa:ya' (means). Bhagavan is the means for the mankind's wordly happiness and the permanent, eternal bliss.

Sri Rama was distressed to see the suffering of others. He grieved for all alike. He never showed any discrimination. His agony for their woes was boundless. SriRama used to lament for his failure to protect them even though he had the capacity. His distress was just like a loving mother's sorrow, who had failed to protect her dear baby from the danger in spite of her being there.

Lord Krishna who mentioned that karma, jna:na and bhakti as the means for 'mo:ksha' said in the end of Srimad Bhagavadgita,

"ma:me:kam saranam vraja"

- always accept me as the means.

His feelings were not limited for humans alone. He felt equally for all living things. In the forest, the bird, Jata:yuvu fought with Ravana who was abducting

So 'para' is the 'sarva bhu:tha hitha kara' (welfare of all living beings). Sri Rama showed how to project this quality as a human being through His practice.

