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Rama gunAs from Ayodhya Kandam, Srimad Ramayanam

One of the important differences between Rama and other gods is that there's an underlying respect for them whilst for Rama, it is the appreciation of His kalyAna gunAs upon which an entire epic is written.1

Rama's avatar can be mentioned through

artitO mAnuSE IOkE jajnE viSnu sanAtanaH

Indicating that Bhagawan Vishnu incarnated as a human.

It is important to note that love for that form is not guaranteed even if He is an avatar. An example would 2

be Parasurama, people were intimidated by Him.

So, what made people love Rama? His kalyana gunas which appeal to common people that makes them want Him. Valmiki calls out cross section of people, young and old, men and women, different classes that could connect with Rama. 3

Let us look at some of them.

adOSa Darsi - one who does not find fault with others. Even more beautiful is that He would quietly acknowledge if someone were to point a defect at Him.

svadOSa paradOSa vitu - Does this mean, is he oblivious to the faults of others? 4

Of course not, it's just His great gunA that would keep it in heart and not display it for others would find out.

Katancit upakArEna kritEna EkEna tuSyati

Na smarati apahArAnNam Satamapi Atma vartayA

He's always grateful to those that does help Him, 5

albeit small. Here, Valmiki uses the word Katancit, indicating 'with great difficulty'. That term is quite heart warming.

Now, Rama's position can be viewed in many different ways -

As the son of Dasaradha, what can an ordinary person do? 6

As Bhagawan, no one can come close to doing anything that will match.

As a warrior, no one can match His caliber rendering any help is useless. And so on.

What Valmiki means is that Rama always looks to do good things to us. If we are in a position to acknowledge 7

and accept it, then it turns out to be favour to Rama in that attempt, hence that word.

An example can be given as follows.

A mother tries to give oil bath to his son who happens to be a brat. He refuses to accept and gives a hard time, which essentially takes all the effort.8

If the brat of a child, one fine day, calls out his mother to help him with an oil bath, it has turned out to be of big help, although inadvertently. This is what Valmiki means by the word.

More often than not, we are unable to receive the katAkSam of Rama as we are bogged9

down with our principles, our ego that prevents from extending His katAkSam unconditionally.

So, to summarise, if anyone encounters difficulties in life, it's due to their karma, bad time etc but He has the capacity to pulverise them.

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To be able to acknowledge His unseen arm and accept it is what needs to be done.

Jai Sriram.

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