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# Shri Kodandarama Gadyam

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श्रीकोदण्डरामगद्यम्

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## Document Information

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Author : S T Lakshmikumar stlakshmikumar at gmail.com

Transliterated by : Dr. S T Lakshmikumar (shrImattirumala lakShmIkumAra tAtAchArya)

Proofread by : Dr. S T Lakshmikumar

Translated by : Dr. S T Lakshmikumar

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April 18, 2025

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## Shri Kodandarama Gadyam

### શ્રીકોદણરામગદ્યમ્



રામાનુજં ગુરું વન્દે સીતાં ચ ચિત્સ્વરૂપિણીમ્ ।

શ્રીરામં ચ પરં બ્રહ્મ ભક્તાગ્રણ્યં ચ મારુતિમ્ ॥

#### રામઃ

જીવન્મુક્તાનાં સ્વાનુભૂતિ સ્વરૂપઃ - કૃપાવશાત્ વેકુટાદ્રિ પાદે ભક્તોભ્યો શાશ્વત સન્નિધાનં કલ્પિત કરુણાસાગરઃ - અવ્યક્ત બ્રહ્માણં સાકારં કર્તું સીતાં દક્ષિણે - જ્ઞાનાર્થિભિઃ સુજ્ઞાનં દાતું વામે રામાનુજં - અતુલિત બલવતામપિ રઘુવીરસ્ય દાસ્યમેકો ગતિરિતિ દ્રષ્ટું બદ્ધાઞ્જલિ ધૃત આઞ્જનેયં પુરતઃ સ્થાપિત શ્રીપતિ ક્ષેત્રવાસ કોદણરામઃ - શ્રી ભાષ્યકાર સંશય નિવૃત્તિકરણાર્થે સાક્ષાત્ વેકુટનાથેન તાતેતિ સમ્બોધિત શ્રીશૈલપૂર્ણેનકૃત રામાયણવ્યાખ્યાનસ્ય પ્રત્યક્ષ શ્રોતઃ - આશ્રિતમન્દારઃ - પ્રપન્નપારિજાતઃ - સમસ્તકળ્યાણગુણાભિરામઃ । સુપ્રીતો સુપ્રસન્નો ભવિતુમ્ ।

#### રામં

અરવિન્દદળાયતાક્ષં - આજાનુબાહું - ઇન્દુવદનં - ઇષત્પ્રફુલ્લસરસીરુહાભપાદં - ઉદારાઙ્ગં - ઊર્ધ્વરિતં - ઋષિનુતં - એકપત્નીપ્રતેસ્થિરં - એશ્વર્યદાતં - ઓઠ્ઠારરૂપં - ઔદાર્ય કારુણ્ય કૃપા સમુદ્રં - અમ્બુજોદ્ભવનુતં - કમનીયગાત્રં - ખરદૂષણારિં - ગુરુવાક્યપાલં - ધનરાક્ષસાનાં ફાલાગ્નિનેત્રં - ડં - ચન્દનાલક્રુત અતિરમ્યરૂપં - છન્ધોવન્દિતં - જગદાનન્દકારકં - ઝાઙ્કૃત મઞ્જીર શોભિત પાદં - ઞ્ગુદીવૃક્ષસ્ય છાંયે શયાનં - ટકુરેણ અરિહરં - ઠક્કારાવણ મર્દનં - ડુણુક દાનવ વંશનાશં - ઢક્રુવાહનનુતં - ણઃહરિં - તર્કાતીતં - થુર્વાસુર ભયક્રૂરં - દયાનિધિં - ધર્માવતારં - નયનાનન્દં - પરાત્પરં - ફાલાક્ષભક્તં - બાલાર્કસદૃશં - ભવભયહરં - મુનિજનપાલં - યોગગમ્યં - રમાકળત્રં - લક્ષ્મીનિવાસં - વર્ણણાતીતં - શારઙ્ગપાણિં - જ્યૂમાર્કનયનં - સીતામુખામ્બોરુહચચરીકં - હિરણ્યગર્ભ - ક્ષેમકરમ્ । શિરસા પ્રણમ્ય ।

## રામેણ

મત્સ્યરૂપધરેણ દત્ત કરાવલમ્બેન બ્રહ્મોભવત્ સૃજિતું સમર્થઃ - કૂર્મરૂપેણ વાસવાદિ સુરાઃ અમૃતં દત્તવન્તઃ - મોહિનીરૂપેણદર્શિત ચાતુર્યેણ અભુવન્ દૈત્ય રાક્ષસાદિ વિષ્ણુ પ્રભુત્વ વિમુખાઃ અમૃતં પ્રાપ્તું અસમર્થાઃ - વરાહરૂપેણ ચતુર્દશ ભુવનાઃ હિરણ્યાક્ષસ્ય ધૌત્યાર્થ રક્ષિતાઃ - નૃસિંહરૂપેણ દ્વન્દ્વાતીત મરણ વર બલ ગર્વિત હિરણ્યકશિપુઃ હતાઃ - ત્રિવિક્રમપાદસ્પર્શેન બલિરભવત્ ત્રિભુવન વિજયમોહમુક્ત વિષ્ણુભક્તઃ - નરરૂપેણ - ધર્માવતારેણ - તપસાર્જિત વરબલગર્વ મોહિત કુટિલ રાવણ વધેન - ધર્મો રક્ષતિ રક્ષિતઃ ઇતિ સ્થાપિતઃ - વાસુદેવ રૂપેણ આશ્રિતરક્ષણાર્થે કંસાદિ રાક્ષસાઃ હતાઃ - કાળીયઃ નિર્વાસિતઃ - દ્રૌપદીમાનં સંરક્ષિતઃ - યશોદા ચતુરાનન વાસવ ધૃતરાષ્ટ્રાદીનાં અહમેવ ઈશ્વરમિતિ પ્રમાણાનિ દર્શિતઃ - સર્વધર્માન્ પરિત્યજ્ય મામેકં શરણં વ્રજેતિ પાર્થાય ગીતાશાસ્ત્ર બોધિતઃ - નીચ દુર્યોધનાદીનાં હન્તુ ધર્માત્માઃ પાણ્ડવાઃ રણધર્માન્ ઉલ્લઙ્ઘિતું આદેશિતાઃ - બુદ્ધેન - પાતિવ્રત્ય કવચેન રક્ષિત ત્રિપુરાસુરાન્ હન્તુ દુસ્સઙ્ગ દોષોપહિત યોષિતાઃ પ્રલોભિતાઃ - શ્રીપતિ ક્ષેત્રવાસ કોદણરામેણ કલૌ ભક્તાન્ અભય આશ્વાસિતઃ ।

ઇતિ કીર્તયિત્વા ।

## રામાય

આગમોક્ત પૂજાયાઃ પ્રત્યામ્નાય રૂપેણ ઇદં માનસપૂજા કલ્પયિત્વા - તદ્દગ્ધે - કૌશિક કલ્પિત પત્ર પર્યકુ શયનાય ભવતુ ઇદં વન્દનમેવ આસનં - પિતુર્વચન નિર્દેશાત્ તાટકાં હન્તુ કોણીધૃત હસ્તાય ઇદં વન્દનમેવ અર્ધ્ય - મુનિ સતી શાપ વિમોચનાર્થે ગૌતમાશ્રમ પ્રવેશિત ચરણાય ઇદં વન્દનમેવ પાદ્યં - દારાસમેતગૌતમેન સત્કૃતાય આચમનાર્થે ઇદં વન્દનં - હસ્તે શિવ કાર્મુકં વીક્ષ્ય અથ લભેતિ સીતેતિ મધુરભાવનયા વિકસિત મુખારવિન્દાય મધુપર્ક ભવતુ ઇદં વન્દનં - પિતુઃ અનુજ્ઞાનં પ્રતીક્ષિત વિવાહમઙ્ગળ સ્નાતાય ઇદં વન્દનમેવ સ્નાનં - સકલ ભુવન સાર્વભૌમોચિત વસ્ત્રાભરણ ભૂષિતાય ભવતુ ઇદં વન્દનમેવ વસ્ત્રયુગ્મં - ગૃહસ્થાશ્રમોન્મુખાય યજ્ઞોપવીતાર્થ ઇદં વન્દનં - સુગન્ધિતપદ્મમાલાધરાયાં સીતાયાં પાણિ ગૃહીતાય ગન્ધાર્થ ઇદં વન્દનં - કસ્તૂરી કુકુમ શોભિત મૈથિલી મુખસન્દર્શિતાય ભવતુ ઇદં વન્દનમેવ કસ્તૂરીતિલકં - અવાઙ્મુખ જનકીકરાર્પિત પુષ્પમાલાધરાય ઇદં વન્દનમેવ પુષ્પં - ધૂપ દીપ પુષ્પમાલાભિરલઙ્કૃત કલ્યાણ વેદિકોપરિ સ્થિત સીતાપતયે ભવતુ ઇદં વન્દનમેવ ધૂપં - જામદગ્નેનુત ભૂમિજાસમેતાય ભવતુ ઇદં વન્દનમેવ કીર્તનં - અભિષેકાર્થે હવિશ શેષ ભુક્તાય ઇદં વન્દનમેવ નૈવેદ્યં - દારાદત્ત નિત્ય તામ્બૂલચર્વિત રક્તાધર મુખારવિન્દાય તામ્બૂલં ભવતુ ઇદં વન્દનં - સાર્વભૌમોચિત છત્રચામરધૃત સૌમિત્રિ સહિત રથારૂઢાય સમસ્ત રાજોપચાર રૂપેણ ઇદં વન્દનમ્ ।

ઇતિ ષોડશવન્દનાન્સમર્પયિત્વા ।

## રામાત્

કેકેયી દત્ત વલ્કલાનાં સ્મિતાનનેન સ્વીકૃત શાન્ત રૂપાત્ - મનશિલાયાસ્તિલકો ગણપાર્શ્વ મનિવેશિત શૃંગાર શેખરાત્ - સૂર્યણખયાઃ ક્ષુદ્ર કામં વીક્ષ્ય ભ્રાતરં વરયિતિ હાસ્યત્કૃત ચતુરાત્ - ચતુર્દશ સહસ્ર રાક્ષસ કળેબર ભરિત ભીભત્સ રણરંગ સૃષ્ટિ કર્તાત્ - મૈથિલીહરણકારણાત્ સકલસૃષ્ટિ તર્જિત ક્ષણિક ભયાનકરૂપાત્ - ખગાયપિ કૈવલ્યં કટાક્ષિત કરુણાસમુદ્રાત્ - મુહૂર્તેન રાવણસ્ય સમસ્ત સૈન્યાન્ વિનાશિત ત્રયમ્બક સમાન વીરાત્ - રુણભ્રાતરં વીક્ષ્ય રાવણં વિરઘં કૃત્વા રણરંગાત્ બહિષ્કૃત રૌદ્ર સ્વરૂપાત્ - દેવાનામપિ અસમ્ભવ અદ્ભુત કાર્યાન્કૃત ધર્માવતારાત્

પ્રસૂતિ નવરસભરિત સકલ સૃષ્ટિ ઇતિ ઘોષયિત્વા

## રામસ્ય

સુદર્શનચક્રાદિ દિવ્યાયુધાન્ત્યજિત કોદણધરસ્ય - મણિભૂષણ કૌસ્તુભ પીતામ્બરાન્ત્યજિત ચીરજટાધરસ્ય - મુનિવેષધરં ભર્તારં વીક્ષ્ય જીર્ણમલિનવસ્ત્રાન્ સ્વીકૃત સકલદારિદ્યધ્વશિનીં હૃત્યરસ્ય - સેતુ નિર્માણાર્થે ભૃત્યં યાચિત સર્વાન્ લોકાન્ સુસંહૃત્ય પુનર્સૃષ્ટિ કર્તુ સમર્થસ્ય - સર્પબન્ધવિમુક્તાર્થે ભૃત્યસ્ય સાહાય્યં પ્રતીક્ષિત સહસ્રશિરનાગશયનસ્ય - હનુમેવ ગતિરિતિ ઋક્ષરાજસ્ય વચનં શૃત સકલાપદહર્તારમિતિ નિગમનુતસ્ય - લક્ષ્મણ પ્રાણ રક્ષણાર્થે ઓષધીં આનેતું કપિં પ્રેષિત સકલજીવ પ્રાણરક્ષકસ્ય - ત્વમાદિદેવઃ ઇતિ કીર્તિત પદ્માસન વાસવ ભાગવરામૈઃ આત્માનં માનુષં મન્યે ઇતિ પ્રતિભાષિત નિજનરાવતારસ્ય - ધમદિવ ભવતિ સર્વલોક હિતમિતિ સ્થાપિત અતુલ્યવૈભવ વૈષ્ણવાવતારસ્ય

ચરણૌ શરણં પ્રપદ્ય ।

## રામે

ત્યાગરાજ હૃદયપકુજ દિનરાણે - કૈવલ્યાત્ ગોપવધૂજન્મ વરમિતિ સ્વીકૃત મુનિજન વીક્ષિત સૌન્દર્ય નિધયે - તપસાર્જિત પુણ્ય લોકાન્ પાદાર્પિત સુતીક્ષ્ણ શરભંગ દ્વયોર્દર્શિત વિશ્વરૂપે - જન્માન્ ઉપેક્ષ્ય ધર્મનિષ્ઠાપરાન્ શબરિ ગુહ ગૃધ્રરાજ વિભીષણાદીન્ સત્કૃત ધર્માવતારે - તારા મન્દોદરી સુમિત્રાભિઃ જ્ઞાન ચક્ષુષેણ વીક્ષિત ક્ષીરાબ્દિ શયને - યુદ્ધે નિહત વાનરાણાં સુખજીવનં પુનઃ પ્રાસાદિત ઔદાર્યશાલિને - અનુસરિત સમસ્ત અયોધ્યાવાસાનાં મુક્તિ પ્રદાયિને રમયતુ મનમિતિવરં પ્રાર્થયન્ માં ઇદં દોષોપહિત વાક્યેન ત્વાં કીર્તયિતુમુદ્યમિત અજ્ઞાનિનં લક્ષ્મીકુમાર તાતાચાર્ય શર્માણં અસ્ય શ્રોતૃણાં પાઠકાનાંશ્ચ ।

## હે રામ

હે અચ્યુત અનન્ત ગોવિન્દેતિ સર્વકાર્યારમ્ભે વન્ધિત - હે કેશવ નારાયણાદિ દ્વાદશ નામભિર્નિત્યપૂજ્ય - હે તન્ત્રિણીમૂલનાથાદિ દ્વાદશ નિત્યસૂરિભિઃ પરિવૃત વાસુદેવ - હે આમુક્તમાલ્યદાવલ્લભ - હે સર્વ જનેભ્યો મુક્તિમન્ત્રદત્ત યતિરાજ વન્ધ - હે ત્યાગરાજાદિ સમસ્ત ભાગવતાર્થિત - હે શ્રીશૈલપૂર્ણાદિ આચર્યૈઃ સત્કૃત - હે શ્રીપતિ ક્ષેત્રવાસ શ્રીકોદણ્ડરામ પ્રસીદ શરણાગતિમ્ ।

મડ્ગલાશાસન-પરૈર્મદાચાર્ય-પુરોગમૈઃ ।

સર્વેશ્વ પૂર્વેરાચાર્યૈઃ સત્કૃતાચાસ્તુ મડ્ગલમ્ ॥

ઇતિ શ્રીમત્તિરુમલ લક્ષ્મીકુમાર તાતાચાર્યવિરચિતં ( Dr S T Lakshmikumar ) શ્રીકોદણ્ડરામગદ્યં સમ્પૂર્ણમ્ ।

## Explanatory Note

The entire text in this Kodandarama Gadyam is a single sentence. In Sanskrit (and other Indian languages like Telugu or Hindi) “vibhakti”, (case of nouns) used to indicate the relationship with other nouns is primary. Grammar lists eight and only eight vibhaktis. So a piece of prose or poetry which uses a “noun” (name of a person, place or thing) using all the eight vibhaktis, can be considered to provide a “complete” description of the noun. Such poems, “Udaharana Kavyas”, have been written extensively in Telugu. In Kodandarama gadyam, this approach been attempted in Sanskrit prose. That format has not been retained in this present explanation in English. Sentences are not in the specific cases. This explanation is added only to help individuals with limited knowledge of Indian mythology and Sanskrit to understand the piece.

rAmaH : prathama (1st) vibhakti. In this part of the sentence Rama is the subject.

Rama is the subjective experience of saints liberated from the cycle of life and birth while alive. Rama, an ocean of compassion, has surrendered to his own grace and created a permanent abode of worship for devotees at the foot of the Tirumala hills. Rama placed Sita on his right to give a physical form to the unmanifest ultimate reality, Ramanuja on the left to impart correct knowledge to those who seek it and Anjaneya with folded hands in front to show that obeying the most valiant of the dynasty of Raghu is the only option, even for one with unlimited power. Rama listened to the exposition on the Ramayana1

given at the foot of the Tirumala hills, to resolve the doubts of Sri Ramanujacharya, by Tirumala Nambi, whom the lord of the seven hills himself called “tata” (father). Rama is the gracious supporter of those who seek his support. Rama is the one to satisfy the desires of those who surrender to him. Rama is the embodiment of all that is graceful.

rAmaM ; dwitiya (2nd) vibhakti. In this part of the sentence Rama is addressed as the object.

This part offers obeisance to Rama and describes his various attributes and actions, one for each letter of the varnamala from अ to क्ष; (1) eyes resembling the petals of a lotus, (2) long arms that extend beyond the knees, (3) face with the lustre of the moon, (4) feet with the glow of half opened lotus buds (5) perfectly proportioned organs, (6) aroused Kundalini shakti, (7) worship by the great sages, (8) steadfastness in his vow to have only one wife, (9) bestower of wealth, (10) the physical manifestation of the sacred omkara, (11) ocean of generosity, mercy and grace, (12) worshipped by the one born in the lotus, Brahma, (14) pleasing to the eye (15) the enemy of the demons Khara and Dushana, (16) obedience to the commands of elders, (17) being the third eye on the brow of Shiva (that emits fire) for the mighty demons, (18) physical form of knowledge, (19) a beautiful body decorated with sandalwood paste, (20) the one worshipped by the four vedas, (21) the source of pleasure for the entire creation, (22) wearing an anklet that makes the sound of a bee in flight, (23) sleeping in the shadow of a desert date tree<sup>2</sup>, (24) killing enemies with the twang of the bow, (25) killing Ravana who was an authority on creating illusions, (26) destroyer of the clan of the cruel demons, (27) praised by Shiva the rider of a bull, (28) destroyer of sins, (29) inaccessible to reason, (30) frightening the asuras who subject others to cruelty, (31) treasury of mercy, (32) embodiment of righteous conduct, (33) pleasing to the eye, (34) higher than the heaven, (35) devotion to Shiva, (36) luminous like a Sun at dawn, (37) destroyer of the fear of mortal existence, (38) saviour of ascetics, (39) the goal of practicing yoga, (40) consort of the goddess of wealth, (41) depository of wealth, (42) the indescribable, (43) the holder of the divine Saranga bow, (44) the one who has the Moon and Sun as the eyes, (45) the bee attracted to the lotus like face of Sita, (46) source of creation of the universe, (47) provider of welfare.

rAmeNa ; tritiya vibhakti (3rd). In this part of the sentence Rama is the instrument of action.

The acts of Vishnu in various incarnations<sup>3</sup> are praised in this part. Rama and Vishnu are considered synonyms and the name Rama is mentioned here in each sentence. In the sanskrit text it was easier to avoid using the names of both Rama and Vishnu.

Brahma acquired the ability to create because Rama incarnated as a fish and held his hand. Indra and celestials became immortal because Rama incarnated as a tortoise and worked for them.

Rama incarnated as Mohini and cleverly ensured that asuras, danavas and rakshasas, who do not concede the suzerainty of Vishnu, did not have access to amrita and immortality. All the fourteen worlds were protected from the wickedness of Hiranyaksha by Rama in his incarnation as a boar.

Rama incarnated as a lion-human killed Hiranyakashipu who thought himself immortal because of the boon that his death wouldn't occur during night or day, with living and non living implements and other similar dualities.

With the touch of the foot of Rama, the Trivikrama, literally the one who covered the worlds with his feet, Bali lost his desire to be the lord of the three worlds and became a devotee of Vishnu.

Rama, the completely human form, the embodiment of righteous conduct, killed the crooked Ravana (who was proud of his powers acquired by penance) and showed the world that righteous conduct will itself protect those who protect (practice) righteous conduct.

Rama incarnated as the son of Vasudeva, to protect the supplicants, killed Kamsa and his demons, banished the serpent Kaliya, protected the modesty of Draupadi, demonstrated to Yashoda, Brahma, Indra, Dhritarashtra among others that he himself was the ultimate godhead or Ishwara, preached the Bhagavad Gita advising Arjuna to renounce all notions of righteous conduct and surrender unto him and then instructed Pandavas, the practitioners of righteous conduct to ignore the rules of fair warfare.

Rama incarnated as Buddha to kill the Tripurasuras, who were being protected by the fidelity of their wives, the women having been tempted due to their inherent fault of bad association.

In the Kali yuga, Rama living in Tirupati offers an assurance of protection to all devotees.

rAmAya : chaturthi (4th) vibhakti. In this part of the sentence, Rama is the recipient of action)

In the place of the puja procedure prescribed by the agama shastras, a sixteen part mental puja is offered where the lord is requested to accept a single namaskaram as a substitute for each part. The various acts of Rama starting with his accompanying sage Vishwamitra upto his visiting Dasaratha to learn about the banishment to the forest are mentioned.

To Rama who slept on the bed of leaves and grass created by Vishwamitra, may this namaskaram serve as a throne (asanam).

To Rama's hand which, following his father's instructions<sup>4</sup>, lifted his bow to kill Tataka, may this namaskaram serve as washing of hands (arghyam).

To Rama's feet which entered the hermitage of Gautama to end the curse on Ahalya may this namaskaram serve as the washing of feet (padyam).

To Rama who was hosted by the sage Gautama and his wife, may this namaskaram serve as a sip of water (achamanam).

To Rama, whose lotus-like face became radiant with a sweet thought that now Sita will be mine when he held the bow of Shiva in his hand, may this namaskaram serve as a sweet mixture of milk and honey (madhuparkam).

To Rama who awaited the approval of his father<sup>5</sup> before starting his pre-nuptial ceremonial bath, may this namaskaram serve as a bath.

To Rama dressed in clothes and ornaments appropriate to his being the ruler of the world, may this namaskaram serve as a pair of new clothes (vastravyugmam).

To Rama starting his life as a married man, may this namaskaram serve as the sacred thread (yagnopaveetham).

To Rama accepting the hand of Sita adorned with a garland of sweet smelling lotuses<sup>6</sup>, may this namaskaram serve as the sandal paste (gandham).

To Rama having a first sight of the face of his wife<sup>7</sup>, Mythili, adorned with a tilak of musk and kumkum, may this namaskaram serve as a tilaka (kasturi tilakam)

To Rama wearing a garland offered by Janaki sporting a shy lowered head, may this namaskaram serve as a flower for decoration (pushpam).

To Sitapati on the marriage altar bedecked with flowers, lamps and incense, may this namaskaram serve as incense (dhoopam).



To Rama accompanied by the earth born (Bhumija) praised by the son of Jamadagni, may this namaskaram serve as a verse of praise (kirtana).

To Rama who partook the ghee left over from abulations on the eve his coronation<sup>8</sup>, may this namaskaram serve as the feast (naivedyam).

To Rama sporting blood red lips due to chewing daily the tambulam<sup>9</sup> offered by his wife, may this namaskaram serve as a tambulam.

To Rama accompanied by Lakshmana bearing the whisk and umbrella<sup>10</sup> appropriate for a ruler, riding on the chariot, may this namaskaram serve as a substitute for all the acts of hospitality to which a king is entitled.

rAmAt ; panchami (5th) vibhakti. In this part of the sentence Rama is the source of the activity).

Sequential events from the Ramayana starting with his starting to the forest and ending with his killing Ravana have been selected to portray Rama as the source of the nine emotions or sentiments (nava rasa) recognised in Indian aesthetics and poetics.

Rama the embodiment of calmness and peace accepted the clothes of bark offered by Kaikeyi with a smile (Santa rasa).

Rama the source of sportive love, playfully placed the tilaka mark on the side of Sita's face<sup>11</sup>(shringara rasa).

Rama, cognizant of the shameless venal desire of Surpanakha, jokingly advised her to love his brother Lakshmana (hasya rasa).

Rama created a loathsome battle field with fourteen thousand dead rakshasas (bibhatsa rasa).

Rama was momentarily a fearsome figure as he threatened the entire creation with dire consequences unless Sita was restored to him immediately<sup>12</sup> (bhayanaka rasa).

Rama the ocean of mercy granted salvation to Jatayu, who as a bird is barred from salvation. (karuna rasa).

Rama, the warrior as powerful as Shiva, destroyed most of the army of Ravana in a few minutes<sup>13</sup> (veera rasa).

Rama, distressed by the sight of an injured Lakshmana became extremely angry and forced the defeated Ravana to run away from the battlefield. (roudra rasa).

Rama killing Ravana is amazing as it was beyond the capabilities even the celestials (adbhuta rasa).

rAmasya; shashti (6th) vibhakti. In this part of the sentence Rama is the possessor of the attributes being described).

A series of incidents in the Ramayana are highlighted exposing the crucial importance of righteous conduct in Ramayana. It is proposed to surrender to Rama who has these unique attributes.

Rama renounced the Sudarshana chakra and other divine weapons and accepted a simple kodanda as a weapon.

Rama renounced the Kaustubha gem, other divine ornaments and yellow coloured silk clothes to accept clothes of bark and matted hair.

Rama has in his heart the divine consort, the destroyer of all poverty<sup>14</sup>, who viewed her husband in the dress of an ascetic and accepted torn and soiled clothes for herself.

Rama, who has the ability to destroy all the worlds and create them again at will<sup>15</sup>, humbly begged a lowly servant for assistance to cross the sea.

Rama, who sleeps on a serpent with a thousand heads, waited for a servant to appear and release him from serpents holding him immobile<sup>16</sup>.

Rama, the one praised in the Vedas as saviour of everyone from every danger had to hear the king of bears state<sup>17</sup> that the only one to save us all is Hanuman.

Rama the protector of the lives of everyone sent a monkey to bring medicinal herbs to save the life of his brother.

When called the primary god by Parasurama, Brahma and Indra, Rama as befits a completely human incarnation says that he considers himself a mortal human<sup>18</sup>.

Rama the incomparably greatest incarnation of Vishnu established that dharma is the true refuge of all the worlds.

rAme ; saptami (7th) vibhakti. In this part of the sentence Rama is associated with a place.

This part of the sentence is a prayer that the mind of the author<sup>19</sup> and the rest who choose to read or listen to this piece of writing find refuge in Rama.

Rama is metaphorically the sun that opens (gladens) the lotus of Shiva's mind.

Rama, the depository of all beauty induced the ascetics to ignore their quest for salvation and prefer to take one more birth as the gopis of Brindavanam and be united with Krishna<sup>20</sup>. Being able to recognise the cosmic form of Rama, the great sages, Sutikshna and Sarabhanga offered to lay the fruits of their penance, their stay in the higher worlds at his feet<sup>21</sup>.

Rama, the abode of righteous conduct ignored birth as a criterion and rewarded Guha the tribal chief, Sabari the ascetic who served sages, Jatayu the bird and Vibhishana, Ravana's brother for their steadfast righteous conduct.

Rama is the Vishnu sleeping on the ocean of milk whom Sumitra, Mandodari and Tara could view with their eyes of knowledge<sup>22</sup>.

Rama graciously sought the boon from Indra and gave new life to all the monkeys who died in the war for his cause<sup>23</sup>.

Rama gave salvation to the entire population of Ayodhya when they followed him into the Sarayu river as he ended his incarnation<sup>24</sup>.

herAma ; sambodhana prathama (8th) vibhakti. In this final part of the sentence Rama is again the subject but specifically the one being addressed)

The entire sentence is only a plea to Rama to grant refuge (saranagati). So here, Rama is addressed in various ways.

O Rama, worshipped as Achyuta (untouchable) Ananta (unlimited) and Govinda (all pervading) before any action is started,

O Rama, daily worshipped with the twelve names starting with Kesava,

O Rama, the Vasudeva eternally surrounded by the twelve always led by the sage sitting at the root of the tamarind tree<sup>25</sup>,

O Rama, the consort of the lady who offered the flower garland which she had first worn<sup>26</sup>,

O Rama, worshipped by Ramanuja who gave the mantra for salvation to all humans<sup>27</sup>

O Rama, worshipped by Thyagaraja and all other bhagavathas (devotees),

O Rama, worshipped by Tirumala Nambi and other acharyas

O Rama the resident of Tirupati

Composed, encoded, proofread, and translated by Dr S T Lakshmikumar stlakshmikumar at gmail.com

Please write to the author for any constructive suggestion/criticism/correction in Sanskrit portion.

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*Shri Kodandarama Gadyam*

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

