
Shri Kodandarama Gadyam

ಶ್ರೀಕೋದಂಡರಾಮಗದ್ಯಂ

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ಶ್ರೀಕೋದಂಡರಾಮಗದ್ಯಂ



ರಾಮಾನುಜಂ ಗುರುಂ ವಂದೇ ಸೀತಾಂ ಚ ಚಿತ್ಸ್ವರೂಪಿಣೀಂ .
ಶ್ರೀರಾಮಂ ಚ ಪರಂ ಬ್ರಹ್ಮ ಭಕ್ತಾಗ್ರಣ್ಯಂ ಚ ಮಾರುತಿಂ ..

ರಾಮಃ

ಜೀವನ್ಮುಕ್ತಾನಾಂ ಸ್ವಾನುಭೂತಿ ಸ್ವರೂಪಃ - ಕೃಪಾವಶಾತ್ ವೇಂಕಟಾದ್ರಿ
ಪಾದೇ ಭಕ್ತೇಭ್ಯೋ ಶಾಶ್ವತ ಸನ್ನಿಧಾನಂ ಕಲ್ಪಿತ ಕರುಣಾಸಾಗರಃ - ಅವ್ಯಕ್ತ
ಬ್ರಹ್ಮಾಣಂ ಸಾಕಾರಂ ಕರ್ತುಂ ಸೀತಾಂ ದಕ್ಷಿಣೇ - ಜ್ಞಾನಾರ್ಥಿಭಿಃ ಸುಜ್ಞಾನಂ
ದಾತುಂ ವಾಮೇ ರಾಮಾನುಜಂ - ಅತುಲಿತ ಬಲವತಾಮಪಿ ರಘುವೀರಸ್ಯ
ದಾಸ್ಯಮೇಕೋ ಗತಿರಿತಿ ದ್ರಷ್ಟುಂ ಬದ್ಧಾಂಜಲಿ ಧೃತ ಆಂಜನೇಯಂ ಪುರತಃ
ಸ್ಥಾಪಿತ ಶ್ರೀಪತಿ ಕ್ಷೇತ್ರವಾಸ ಕೋದಂಡರಾಮಃ - ಶ್ರೀ ಭಾಷ್ಯಕಾರ ಸಂಶಯ
ನಿವೃತ್ತಿಕರಣಾರ್ಥೇ ಸಾಕ್ಷಾತ್ ವೇಂಕಟನಾರ್ಥೇನ ತಾತೇತಿ ಸಂಬೋಧಿತ
ಶ್ರೀಶೈಲಪೂರ್ಣೇನಕೃತ ರಾಮಾಯಣವ್ಯಾಖ್ಯಾನಸ್ಯ ಪ್ರತ್ಯಕ್ಷ ಶ್ರೋತಃ -
ಆಶ್ರಿತಮಂದಾರಃ - ಪ್ರಪನ್ನಪಾರಿಜಾತಃ - ಸಮಸ್ತಕಳ್ಯಾಣಗುಣಾಭಿರಾಮಃ .
ಸುಪ್ರೀತೋ ಸುಪ್ರಸನ್ನೋ ಭವಿತುಂ .

ರಾಮಂ

ಅರವಿಂದದಳಾಯತಾಕ್ಷಂ - ಆಜಾನುಬಾಹುಂ - ಇಂದುವದನಂ - ಈಷತ್ಪುಲ್ಲಸರಸೀರುಹಾಶ್ರಮಂ
- ಉದಾರಾಂಗಂ - ಊರ್ಧ್ವರೇತಂ - ಋಷಿಮತಂ - ಏಕಪತ್ನೀವೃತ್ತೇಸ್ಥಿರಂ -
ಐಶ್ವರ್ಯದಾತಂ - ಓಂಕಾರರೂಪಂ - ಔದಾರ್ಯ ಕಾರುಣ್ಯ ಕೃಪಾ ಸಮುದ್ರಂ
- ಅಂಬುಜೋದ್ಭವಮತಂ - ಕಮನೀಯಗಾತ್ರಂ - ಖರದೂಷಣಾರಿಂ -
ಗುರುವಾಕ್ಯಪಾಲಂ - ಘನರಾಕ್ಷಸಾನಾಂ ಫಾಲಾಗ್ನಿನೇತ್ರಂ - ಜಂ - ಚಂದನಾಲಂಕೃತ
ಅತಿರಮ್ಯರೂಪಂ - ಭಂಧೋವಂದಿತಂ - ಜಗದಾನಂದಕಾರಕಂ - ರುಪಾಂಕೃತ
ಮಂಜೀರ ಶೋಭಿತ ಪಾದಂ - ಇಂದ್ರೀವೃಕ್ಷಸ್ಯ ಛಾಯೇ ಶಯಾನಂ - ಟಂಕಾರೇಣ
ಅರಿಹರಂ - ರಕ್ಕಾರಾವಣ ಮರ್ದನಂ - ಡುಂಡುಕ ದಾನವ ವಂಶನಾಶಂ -
ಢಂಕವಾಹನಮತಂ - ಣಃಹರಿಂ - ತರ್ಕಾತೀತಂ - ಧುರ್ಮಾಸುರ ಭಯಂಕರಂ -
ದಯಾನಿಧಿಂ - ಧರ್ಮಾವತಾರಂ - ನಯನಾನಂದಂ - ಪರಾತ್ಪರಂ - ಫಾಲಾಕ್ಷಭಕ್ತಂ

- ಬಾಲಾರ್ಕಸದೃಶಂ - ಭವಭಯಹರಂ - ಮುನಿಜನಪಾಲಂ - ಯೋಗಗಮ್ಯಂ
 - ರಮಾಕಳತ್ರಂ - ಲಕ್ಷ್ಮೀನಿವಾಸಂ - ವರ್ಣಾಣಾತೀತಂ - ಶಾರಂಗಪಾಣಿಂ -
 ಷ್ಣೂಮಾರ್ಕನಯನಂ - ಸೀತಾಮುಖಾಂಭೋರುಹಚಂಚರೀಕಂ - ಹಿರಣ್ಯಗರ್ಭಂ
 - ಕ್ಷೇಮಕರಂ .
 ಶಿರಸಾ ಪ್ರಣಮ್ಯ .

ರಾಮೇಣ

ಮತ್ಸ್ಯರೂಪಧರೇಣ ದತ್ತ ಕರಾವಲಂಬೇನ ಬ್ರಹ್ಮೋಭವತ್ ಸೃಜಿತುಂ
 ಸಮರ್ಥಃ - ಕೂರ್ಮರೂಪೇಣ ವಾಸವಾದಿ ಸುರಾಃ ಅಮೃತಂ ದತ್ತವಂತಃ -
 ಮೋಹಿನೀರೂಪೇಣದರ್ಶಿತ ಚಾತುರ್ಯೇಣ ಅಭುವನ್ ದೈತ್ಯ ರಾಕ್ಷಸಾದಿ ವಿಷ್ಣು
 ಪ್ರಭುತ್ವ ವಿಮುಖಾಃ ಅಮೃತಂ ಪ್ರಾಪ್ತುಂ ಅಸಮರ್ಥಾಃ - ವರಾಹರೂಪೇಣ
 ಚತುರ್ದಶ ಭುವನಾಃ ಹಿರಣ್ಯಾಕ್ಷಸ್ಯ ಧೌರ್ತ್ಯಾತ್ ರಕ್ಷಿತಾಃ - ನೃಸಿಂಹರೂಪೇಣ
 ದ್ವಂದ್ವಾತೀತ ಮರಣ ವರ ಬಲ ಗರ್ವಿತ ಹಿರಣ್ಯಕಶಿಪುಃ ಹತಃ - ತ್ರಿವಿಕ್ರಮಪಾದಸ್ತರ್ಜೇನ
 ಬಲಿರಭವತ್ ತ್ರಿಭುವನ ವಿಜಯಮೋಹಮುಕ್ತ ವಿಷ್ಣುಭಕ್ತಃ - ನರರೂಪೇಣ
 - ಧರ್ಮಾವತಾರೇಣ - ತಪಸಾರ್ಜಿತ ವರಬಲಗರ್ವ ಮೋಹಿತ ಕುಟಿಲ
 ರಾವಣ ವಧೇನ - ಧರ್ಮೋ ರಕ್ಷತಿ ರಕ್ಷಿತಃ ಇತಿ ಸ್ಥಾಪಿತಃ - ವಾಸುದೇವ
 ರೂಪೇಣ ಆಶ್ರಿತರಕ್ಷಣಾರ್ಥೇ ಕಂಸಾದಿ ರಾಕ್ಷಸಾಃ ಹತಾಃ - ಕಾಳೀಯಃ
 ನಿರ್ವಾಸಿತಃ - ದ್ರೌಪದೀಮಾನಂ ಸಂರಕ್ಷಿತಃ - ಯಶೋದಾ ಚತುರಾನನ
 ವಾಸವ ಧೃತರಾಷ್ಟ್ರಾದೀನಾಂ ಅಹಮೇವ ಈಶ್ವರಮಿತಿ ಪ್ರಮಾಣಾನಿ ದರ್ಶಿತಃ
 - ಸರ್ವಧರ್ಮಾನ್ ಪರಿತ್ಯಜ್ಯ ಮಾಮೇಕಂ ಶರಣಂ ವ್ರಜೇತಿ ಪಾರ್ಥಾಯ
 ಗೀತಾಶಾಸ್ತ್ರಂ ಬೋಧಿತಃ - ನೀಚ ದುರ್ಯೋಧನಾದೀನಾಂ ಹಂತುಂ ಧರ್ಮಾತ್ಮಾಃ
 ಪಾಂಡವಾಃ ರಣಧರ್ಮಾನ್ ಉಲ್ಲಂಘಿತುಂ ಆದೇಶಿತಾಃ - ಬುದ್ಧೇನ - ಪಾತಿವ್ರತ್ಯ
 ಕವಚೇನ ರಕ್ಷಿತ ತ್ರಿಪುರಾಸುರಾನ್ ಹಂತುಂ ದುಸ್ಸಂಗ ದೋಷೋಪಹಿತ ಯೋಷಿತಾಃ
 ಪ್ರಲೋಭಿತಾಃ - ಶ್ರೀಪತಿ ಕ್ಷೇತ್ರವಾಸ ಕೋದಂಡರಾಮೇಣ ಕಲೌ ಭಕ್ತಾನ್ ಅಭಯಂ
 ಆಶ್ವಾಸಿತಃ .
 ಇತಿ ಕೀರ್ತಯಿತ್ವಾ .

ರಾಮಾಯ

ಆಗಮೋಕ್ತ ಪೂಜಾಯಾಃ ಪ್ರತ್ಯಾಮ್ನಾಯ ರೂಪೇಣ ಇದಂ ಮಾನಸಪೂಜಾಂ
 ಕಲ್ಪಯಿತ್ವಾ - ತದಂಗೇ - ಕೌಶಿಕ ಕಲ್ಪಿತ ಪತ್ರ ಪರ್ಯಂಕ ಶಯನಾಯ ಭವತು
 ಇದಂ ವಂದನಮೇವ ಆಸನಂ - ಪಿತುರ್ವಚನ ನಿರ್ದೇಶಾತ್ ತಾಟಕಾಂ

ಹಂತುಂ ಕೋಂಡೋದ್ಭೂತ ಹಸ್ತಾಯ ಇದಂ ವಂದನಮೇವ ಅಘ್ಯಂ -
ಮುನಿ ಸತೀ ಶಾಪ ವಿಮೋಚನಾರ್ಥೇ ಗೌತಮಾಶ್ರಮ ಪ್ರವೇಶಿತ ಚರಣಾಯ
ಇದಂ ವಂದನಮೇವ ಪಾದ್ಯಂ - ದಾರಾಸಮೇತಗೌತಮೇನ ಸತ್ಕೃತಾಯ
ಆಚಮನಾರ್ಥಂ ಇದಂ ವಂದನಂ - ಹಸ್ತೇ ಶಿವ ಕಾರ್ಮುಕಂ ವೀಕ್ಷ್ಯ ಅದ್ಯ ಲಭೇತಿ
ಸೀತೇತಿ ಮಧುರಭಾವನಯಾ ವಿಕಸಿತ ಮುಖಾರವಿಂದಾಯ ಮಧುಪರ್ಕಂ
ಭವತು ಇದಂ ವಂದನಂ - ಪಿತುಃ ಅನುಜ್ಞಾನಂ ಪ್ರತೀಕ್ಷಿತ ವಿವಾಹಮಂಗಳ
ಸ್ನಾತಾಯ ಇದಂ ವಂದನಮೇವ ಸ್ನಾನಂ - ಸಕಲ ಭುವನ ಸಾರ್ವಭೌಮೋಚಿತ
ವಸ್ತ್ರಾಭರಣ ಭೂಷಿತಾಯ ಭವತು ಇದಂ ವಂದನಮೇವ ವಸ್ತ್ರಯುಗ್ಮಂ
- ಗೃಹಸ್ಥಾಶ್ರಮೋನ್ಮುಖಾಯ ಯಜ್ಞೋಪವೀತಾರ್ಥಂ ಇದಂ ವಂದನಂ -
ಸುಗಂಧಿತಪದ್ಮಮಾಲಾಧರಾಯಾಂ ಸೀತಾಯಾಂ ಪಾಣಿ ಗೃಹೀತಾಯ ಗಂಧಾರ್ಥಂ
ಇದಂ ವಂದನಂ - ಕಸ್ತೂರೀ ಕುಂಕುಮ ಶೋಭಿತ ಮೈಥಿಲೀ ಮುಖಸಂದರ್ಶಿತಾಯ
ಭವತು ಇದಂ ವಂದನಮೇವ ಕಸ್ತೂರೀತಿಲಕಂ - ಅವಾಂಗ್ಮುಖ ಜಾನಕೀಕರಾರ್ಪಿತ
ಪುಷ್ಪಮಾಲಾಧರಾಯ ಇದಂ ವಂದನಮೇವ ಪುಷ್ಪಂ - ಧೂಪ ದೀಪ
ಪುಷ್ಪಮಾಲಾಭಿರಲಂಕೃತ ಕಲ್ಯಾಣ ವೇದಿಕೋಪರಿ ಸ್ಥಿತ ಸೀತಾಪತಯೇ ಭವತು
ಇದಂ ವಂದನಮೇವ ಧೂಪಂ - ಜಾಮದಗ್ನೇನನುತ ಭೂಮಿಜಾಸಮೇತಾಯ
ಭವತು ಇದಂ ವಂದನಮೇವ ಕೀರ್ತನಂ - ಅಭಿಷೇಕಾರ್ಥೇ ಹವಿತ ಶೇಷ ಭುಕ್ತಾಯ
ಇದಂ ವಂದನಮೇವ ನೈವೇದ್ಯಂ - ದಾರಾದತ್ತ ನಿತ್ಯ ತಾಂಬೂಲಚರ್ವಿತ
ರಕ್ತಾಧರ ಮುಖಾರವಿಂದಾಯ ತಾಂಬೂಲಂ ಭವತು ಇದಂ ವಂದನಂ -
ಸಾರ್ವಭೌಮೋಚಿತ ಭತ್ತಚಾಮರದೃತ ಸೌಮಿತ್ರಿ ಸಹಿತ ರಥಾರೂಢಾಯ ಸಮಸ್ತ
ರಾಜೋಪಚಾರ ರೂಪೇಣ ಇದಂ ವಂದನಂ .
ಇತಿ ಷೋಡಶವಂದನಾನಾಮಪರ್ವಯಿತ್ಯಾ .

ರಾಮಾತ್

ಕೈಕೇಯೀ ದತ್ತ ವಲ್ಕಲಾನಾಂ ಸ್ಥಿತಾನನೇನ ಸ್ವೀಕೃತ ಶಾಂತ ರೂಪಾತ್ -
ಮನಶ್ಶಿಲಾಯಾಸ್ಥಿಲಕೋ ಗಂಡಪಾರ್ಶ್ವೇ ಮನಿವೇಶಿತ ಶೃಂಗಾರ ಶೇಖರಾತ್ -
ಸೂರ್ಪಣಖಯಾಃ ಕ್ಷುದ್ರ ಕಾಮಂ ವೀಕ್ಷ್ಯ ಭ್ರಾತರಂ ವರಯಿತಿ ಹಾಸ್ಯತ್ಕೃತ
ಚತುರಾತ್ - ಚತುರ್ದಶ ಸಹಸ್ರ ರಾಕ್ಷಸ ಕಳೇಬರ ಭರಿತ ಭೀಭತ್ಸ ರಣರಂಗ
ಸೃಷ್ಟಿ ಕರ್ತಾತ್ - ಮೈಥಿಲೀಹರಣಕಾರಣಾತ್ ಸಕಲಸೃಷ್ಟಿಂ ತರ್ಜಿತ ಕ್ಷಣಿಕ
ಭಯಾನಕರೂಪಾತ್ - ಖಗಾಯಪಿ ಕೈವಲ್ಯಂ ಕಟಾಕ್ಷಿತ ಕರುಣಾಸಮುದ್ರಾತ್
- ಮುಹೂರ್ತೇನ ರಾವಣಸ್ಯ ಸಮಸ್ತ ಸೈನ್ಯಾನ್ ವಿನಾಶಿತ ತ್ರಯಂಬಕ ಸಮಾನ
ವೀರಾತ್ - ರುಗ್ಣಭ್ರಾತರಂ ವೀಕ್ಷ್ಯ ರಾವಣಂ ವಿರಧಂ ಕೃತ್ವಾ ರಣರಂಗಾತ್ ಬಹಿಷ್ಕೃತ

ರೌದ್ರ ಸ್ವರೂಪಾತ್ - ದೇವಾನಾಮಪಿ ಅಸಂಭವ ಅದ್ಭುತ ಕಾರ್ಯಾನ್ಮೃತ
ಧರ್ಮಾವತಾರಾತ್

ಪ್ರಸೂತಿ ನವರಸಭರಿತ ಸಕಲ ಸೃಷ್ಟಿ ಇತಿ ಘೋಷಯಿತ್ವಾ

ರಾಮಸ್ಯ

ಸುದರ್ಶನಚಕ್ರಾದಿ ದಿವ್ಯಾಯುಧಾಂತ್ಯಜಿತ ಕೋದಂಡಧರಸ್ಯ - ಮಣಿಭೂಷಣ
ಕೌಸ್ತುಭ ಪೀತಾಂಬರಾಂತ್ಯಜಿತ ಚೀರಜಟಾಧರಸ್ಯ - ಮುನಿವೇಷಧರಂ ಭರ್ತಾರಂ
ವೀಕ್ಷ್ಯ ಜೀರ್ಣಮಲಿನವಸ್ತ್ರಾನ್ ಸ್ವೀಕೃತ ಸಕಲದಾರಿದ್ಯದ್ವಂಶಿನೀಂ ಹೃತ್ಥರಸ್ಯ - ಸೇತು
ನಿರ್ಮಾಣಾರ್ಥೇ ಭೃತ್ಯಂ ಯಾಚಿತ ಸರ್ವಾನ್ ಲೋಕಾನ್ ಸುಸಂಹೃತ್ಯ ಪುನರ್ಸೃಷ್ಟಿ
ಕರ್ತುಂ ಸಮರ್ಥಸ್ಯ - ಸರ್ಪಬಂಧವಿಮುಕ್ತಾರ್ಥೇ ಭೃತ್ಯಸ್ಯ ಸಾಹಾಯ್ಯಂ ಪ್ರತೀಕ್ಷಿತ
ಸಹಸ್ರಶಿರನಾಗಶಯನಸ್ಯ - ಹನುಮೇವ ಗತಿರಿತಿ ಋಕ್ಷರಾಜಸ್ಯ ವಚನಂ ಶೃತ
ಸಕಲಾಪದಹರ್ತಾರಮಿತಿ ನಿಗಮನುತಸ್ಯ - ಲಕ್ಷ್ಮಣ ಪ್ರಾಣ ರಕ್ಷಣಾರ್ಥೇ ಓಷಧೀಂ
ಆನೇತುಂ ಕಪಿಂ ಪ್ರೇಷಿತ ಸಕಲಜೀವ ಪ್ರಾಣರಕ್ಷಕಸ್ಯ - ತ್ವಮಾದಿದೇವಃ ಇತಿ
ಕೀರ್ತಿತ ಪದ್ಮಾಸನ ವಾಸವ ಭಾರ್ಗವರಾಮೈಃ ಆತ್ಮಾನಂ ಮಾನುಷಂ ಮನ್ಯೇ ಇತಿ
ಪ್ರತಿಭಾಷಿತ ನಿಜನರಾವತಾರಸ್ಯ - ಧರ್ಮಾದೇವ ಭವತಿ ಸರ್ವಲೋಕ ಹಿತಮಿತಿ
ಸ್ಥಾಪಿತ ಅತುಲ್ಯವೈಭವ ವೈಷ್ಣವಾವತಾರಸ್ಯ
ಚರಣೌ ಶರಣಂ ಪ್ರಪದ್ಯ .

ರಾಮೇ

ತ್ಯಾಗರಾಜ ಹೃದಯಪಂಕಜ ದಿನರಾಜ್ಞೇ - ಕೈವಲ್ಯಾತ್ ಗೋಪವಧೂಜನ್ಮ ವರಮಿತಿ
ಸ್ವೀಕೃತ ಮುನಿಜನ ವೀಕ್ಷಿತ ಸೌಂದರ್ಯ ನಿಧಯೇ - ತಪಸಾರ್ಜಿತ ಪುಣ್ಯ ಲೋಕಾನ್
ಪಾದಾರ್ಪಿತ ಸುತೀಕ್ಷ್ಣ ಶರಭಂಗ ದ್ವಯೋರ್ದರ್ಶಿತ ವಿಶ್ವರೂಪೇ - ಜನ್ಮಾನ್
ಉಪೇಕ್ಷ್ಯ ಧರ್ಮನಿಷ್ಠಾಪರಾನ್ ಶಬರಿ ಗುಹ ಗೃಧ್ರರಾಜ ವಿಭೀಷಣಾದೀನ್
ಸತ್ಕೃತ ಧರ್ಮಾವತಾರೇ - ತಾರಾ ಮಂದೋದರೀ ಸುಮಿತ್ರಾಭಿಃ ಜ್ಞಾನ ಚಕ್ಷುಷೇಣ
ವೀಕ್ಷಿತ ಕ್ಷೀರಾಬ್ದಿ ಶಯನೇ - ಯುದ್ಧೇ ನಿಹತ ವಾನರಾಣಾಂ ಸುಖಜೀವನಂ ಪುನಃ
ಪ್ರಾಸಾದಿತ ಔದಾರ್ಯಶಾಲಿನೇ - ಅನುಸರಿತ ಸಮಸ್ತ ಅಯೋಧ್ಯಾವಾಸಾನಾಂ
ಮುಕ್ತಿ ಪ್ರದಾಯಿನೇ ರಮಯತು ಮನಮಿತಿವರಂ ಪ್ರಾರ್ಥಯನ್ ಮಾಂ
ಇದಂ ದೋಷೋಪಹಿತ ವಾಕ್ಯೇನ ತ್ವಾಂ ಕೀರ್ತಯಿತುಮುದ್ಯಮಿತ ಅಜ್ಞಾನಿನಂ
ಲಕ್ಷ್ಮೀಕುಮಾರ ತಾತಾಚಾರ್ಯ ಶರ್ಮಾಣಂ ಅಸ್ಯ ಶ್ರೋತೃತ್ವಾಣಾಂ ಪಾರಕಾನಾಂಶ್ಚ .

ಹೇ ರಾಮ

ಹೇ ಅಚ್ಯುತ ಅನಂತ ಗೋವಿಂದೇತಿ ಸರ್ವಕಾರ್ಯಾರಂಭೇ ವಂದಿತ - ಹೇ ಕೇಶವ
ನಾರಾಯಣಾದಿ ದ್ವಾದಶ ನಾಮಭಿನಿತ್ಯಪೂಜ್ಯ - ಹೇ ತಂತ್ರಿಣೀಮೂಲನಾಥಾದಿ
ದ್ವಾದಶ ನಿತ್ಯಸೂರಿಭಿಃ ಪರಿವೃತ ವಾಸುದೇವ - ಹೇ ಆಮುಕ್ತಮಾಲ್ಯದಾವಲ್ಲಭ -
ಹೇ ಸರ್ವ ಜನೇಭ್ಯೋ ಮುಕ್ತಿಮಂತ್ರದತ್ತ ಯತಿರಾಜ ವಂದ್ಯ - ಹೇ ತ್ಯಾಗರಾಜಾದಿ
ಸಮಸ್ತ ಭಾಗವತಾರ್ಚಿತ - ಹೇ ಶ್ರೀಶೈಲಪೂರ್ಣಾದಿ ಆಚಾರ್ಯೈಃ ಸತ್ಕೃತ - ಹೇ
ಶ್ರೀಪತಿ ಕ್ಷೇತ್ರವಾಸ ಶ್ರೀಕೋದಂಡರಾಮ ಪ್ರಸೀದ ಶರಣಾಗತಿಂ .
ಮಂಗಲಾಶಾಸನ-ಪರೈರ್ಮದಾಚಾರ್ಯ-ಪುರೋಗಮೈಃ .
ಸರ್ವೈಶ್ಚ ಪೂರ್ವೈರಾಚಾರ್ಯೈಃ ಸತ್ಕೃತಾಯಾಸ್ತು ಮಂಗಲಂ ..
ಇತಿ ಶ್ರೀಮತ್ತಿರುಮಲ ಲಕ್ಷ್ಮೀಕುಮಾರ ತಾತಾಚಾರ್ಯವಿರಚಿತಂ (Dr S T
Lakshmikumar) ಶ್ರೀಕೋದಂಡರಾಮಗದ್ಯಂ ಸಂಪೂರ್ಣಂ .

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 ಅ to ಷ್ಠ: (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 tree², (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 incarnations³ 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 instructions⁴, 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 father⁵ 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 lotuses⁶, may this namaskaram serve as the sandal paste (gandham).

To Rama having a first sight of the face of his wife⁷, 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 coronation⁸, may this namaskaram serve as the feast (naivedyam).

To Rama sporting blood red lips due to chewing daily the tambulam⁹ offered by his wife, may this namaskaram serve as a tambulam.

To Rama accompanied by Lakshmana bearing the whisk and umbrella¹⁰ 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 face¹¹ (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 immediately¹² (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 minutes¹³ (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 poverty¹⁴, 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 will¹⁵, 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 immobile¹⁶.

Rama, the one praised in the Vedas as saviour of everyone from every danger had to hear the king of bears state¹⁷ 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 human¹⁸.

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 author¹⁹ 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 Krishna²⁰.

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 feet²¹.

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 knowledge²².

Rama graciously sought the boon from Indra and gave new life to all the monkeys who died in the war for his cause²³.

Rama gave salvation to the entire population of Ayodhya when they followed him into the Sarayu river as he ended his incarnation²⁴.

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 tree²⁵,

O Rama, the consort of the lady who offered the flower garland which she had first worn²⁶,

O Rama, worshipped by Ramanuja who gave the mantra for salvation to all humans²⁷

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.

Shri Kodandarama Gadyam

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