
Shri Kodandarama Gadyam

श्रीकोदण्डरामगद्यम्

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April 18, 2025

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श्रीकोदण्डरामगद्यम्



रामानुजं गुरुं वन्दे सीतां च चित्स्वरूपिणीम् ।
श्रीरामं च परं ब्रह्म भक्ताग्रण्यं च मारुतिम् ॥

रामः

जीवन्मुक्तानां स्वानुभूति स्वरूपः - कृपावशात् वेङ्कटाद्रि पादे भक्तेभ्यो शाश्वत सन्निधानं कल्पित करुणासागरः - अव्यक्त ब्रह्माणं साकारं कर्तुं सीतां दक्षिणे - ज्ञानार्थिभिः सुज्ञानं दातुं वामे रामानुजं - अतुलित बलवतामपि रघुवीरस्य दास्यमेको गतिरिति द्रष्टुं बद्धाञ्जलि धृत आञ्जनेयं पुरतः स्थापित श्रीपति क्षेत्रवास कोदण्डरामः - श्री भाष्यकार संशय निवृत्तिकरणार्थं साक्षात् वेङ्कटनाथेन तातेति सम्बोधित श्रीशैलपूर्णनकृत रामायणव्याख्यानस्य प्रत्यक्ष श्रोतः - आश्रितमन्दारः - प्रपन्नपारिजातः - समस्तकल्याणगुणाभिरामः ।
सुप्रीतो सुप्रसन्नो भवितुम् ।

रामं

अरविन्ददलायताक्षं - आजानुबाहुं - इन्दुवदनं - ईषत्प्रफुल्लसरसीरुहाभपादं - उदाराङ्गं - ऊर्ध्वरेतं - ऋषिनुतं - एकपत्नीव्रतेस्थिरं - ऐश्वर्यदातं - ओङ्काररूपं - औदार्य कारुण्य कृपा समुद्रं - अम्बुजोद्भवनुतं - कमनीयगात्रं - खरदूषणारि - गुरुवाक्यपालं - घनराक्षसानां फालाग्निनेत्रं - ङं - चन्दनालङ्कृत अतिरम्यरूपं - छन्धोवन्दितं - जगदानन्दकारकं - ज्ञाङ्कृत मञ्जीर शोभित पादं - जगुदीवृक्षस्य छाये शयानं - टङ्कारेण अरिहरं - ठक्कारावण मर्दनं - डुण्डुक दानव वंशनाशं - ढङ्कवाहननुतं - णःहरि - तर्कातीतं - थुर्वासुर भयङ्करं - दयानिधिं - धर्मावतारं - नयनानन्दं - परात्परं - फालाक्षभक्तं - बालार्कसदृशं - भवभयहरं - मुनिजनपालं - योगगम्यं - रमाकळत्रं - लक्ष्मीनिवासं - वर्णणातीतं - शारङ्गपाणिं - ष्ट्रमार्कनयनं - सीतामुखाम्भोरुहचञ्चरीकं - हिरण्यगर्भं - क्षेमकरम् ।

शिरसा प्रणम्य ।

रामेण

मत्स्यरूपधरेण दत्त करावलम्बेन ब्रह्मोभवत् सृजितुं समर्थः - कूर्मरूपेण वासवादि सुराः अमृतं दत्तवन्तः - मोहिनीरूपेण दर्शित चातुर्येण अभुवन् दैत्य राक्षसादि विष्णु प्रभुत्व विमुखाः अमृतं प्राप्तुं असमर्थाः - वराहरूपेण चतुर्दश भुवनाः हिरण्याक्षस्य धौर्त्यात् रक्षिताः - नृसिंहरूपेण द्वन्द्वातीत मरण वर बल गर्वित हिरण्यकशिपुः हतः - त्रिविक्रमपादस्पर्शेन बलिरभवत् त्रिभुवन विजयमोहमुक्त विष्णुभक्तः - नररूपेण - धर्मावतारेण - तपसार्जित वरबलगर्व मोहित कुटिल रावण वधेन - धर्मो रक्षति रक्षितः इति स्थापितः - वासुदेव रूपेण आश्रितरक्षणार्थं कंसादि राक्षसाः हताः - काळीयः निर्वासितः - द्रौपदीमानं संरक्षितः - यशोदा चतुरानन वासव धृतराष्ट्रादीनां अहमेव ईश्वरमिति प्रमाणानि दर्शितः - सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रजेति पार्थाय गीताशास्त्रं बोधितः - नीच दुर्योधनादीनां हन्तुं धर्मात्माः पाण्डवाः रणधर्मान् उल्लङ्घितुं आदेशिताः - बुद्धेन - पातिव्रत्य कवचेन रक्षित त्रिपुरासुरान् हन्तुं दुस्सङ्ग दोषोपहित योषिताः प्रलोभिताः - श्रीपति क्षेत्रवास कोदण्डरामेण कलौ भक्तान् अभयं आश्वासितः ।
इति कीर्तयित्वा ।

रामाय

आगमोक्त पूजायाः प्रत्याम्नाय रूपेण इदं मानसपूजां कल्पयित्वा - तदङ्गे - कौशिक कल्पित पत्र पर्यङ्क शयनाय भवतु इदं वन्दनमेव आसनं - पितुर्वचन निर्देशात् ताटकां हन्तुं कोण्डोद्धृत हस्ताय इदं वन्दनमेव अर्घ्यं - मुनि सती शाप विमोचनार्थं गौतमाश्रम प्रवेशित चरणाय इदं वन्दनमेव पाद्यं - दारासमेतगौतमेन सत्कृताय आचमनार्थं इदं वन्दनं - हस्ते शिव कार्मुकं वीक्ष्य अद्य लभेति सीतेति मधुरभावनया विकसित मुखारविन्दाय मधुपर्कं भवतु इदं वन्दनं - पितुः अनुज्ञानं प्रतीक्षित विवाहमङ्गल स्नाताय इदं वन्दनमेव स्नानं - सकल भुवन सार्वभौमोचित वस्त्राभरण भूषिताय भवतु इदं वन्दनमेव वस्त्रयुग्मं - गृहस्थाश्रमोन्मुखाय यज्ञोपवीतार्थं इदं वन्दनं - सुगन्धितपद्ममालाधरायां सीतायां पाणि गृहीताय गन्धार्थं इदं वन्दनं - कस्तूरी कुङ्कुम शोभित मैथिली मुखसन्दर्शिताय भवतु इदं वन्दनमेव कस्तूरीतिलकं - अवाङ्मुख जानकीकरार्पित पुष्पमालाधराय इदं वन्दनमेव पुष्पं - धूप दीप पुष्पमालाभिरलङ्कृत कल्याण वेदिकोपरि स्थित सीतापतये भवतु इदं वन्दनमेव धूपं - जामदग्नेननुत भूमिजासमेताय भवतु इदं वन्दनमेव कीर्तनं - अभिषेकार्थं हविश शेष भुक्ताय इदं वन्दनमेव नैवेद्यं - दारादत्त नित्य ताम्बूलचर्वित रक्ताधर मुखारविन्दाय ताम्बूलं भवतु इदं वन्दनं - सार्वभौमोचित छत्रचामरधृत सौमित्रि सहित रथारूढाय समस्त राजोपचार रूपेण इदं वन्दनम् ।
इति षोडशवन्दनान्समर्पयित्वा ।

रामात्

कैकेयी दत्त वल्कलानां स्मिताननेन स्वीकृत शान्त रूपात् - मनश्शिलायास्तिलको गण्डपार्श्वं
मनिवेशित शृङ्गार शेखरात् - सूर्पणखायाः क्षुद्र कामं वीक्ष्य भ्रातरं वरयितुं हास्यत्कृत चतुरात्
- चतुर्दश सहस्र राक्षस कलेवर भरित भीमत्स रणरङ्ग सृष्टि कर्तात् - मैथिलीहरणकारणात्
सकलसृष्टिं तर्जित क्षणिक भयानकरूपात् - खगायपि कैवल्यं कटाक्षित करुणासमुद्रात् - मुहूर्तेन
रावणस्य समस्त सैन्यान् विनाशित त्रयम्बक समान वीरात् - रुग्णभ्रातरं वीक्ष्य रावणं विरधं
कृत्वा रणरङ्गात् बहिष्कृत रौद्र स्वरूपात् - देवानामपि असम्भव अद्भुत कार्यान्कृत धर्मावतारात्
प्रसूति नवरसभरित सकल सृष्टि इति घोषयित्वा

रामस्य

सुदर्शनचक्रादि दिव्यायुधान्त्यजित कोदण्डधरस्य - मणिभूषण कौस्तुभ पीताम्बरान्त्यजित
चीरजटाधरस्य - मुनिवेषधरं भर्तारं वीक्ष्य जीर्णमलिनवस्त्रान् स्वीकृत सकलदारिद्र्यध्वंशिनीं
हृत्धरस्य - सेतु निर्माणार्थं भृत्यं याचित सर्वान् लोकान् सुसंहृत्य पुनर्सृष्टि कर्तुं समर्थस्य
- सर्पबन्धविमुक्तार्थं भृत्यस्य साहाय्यं प्रतीक्षित सहस्रशिरनागशयनस्य - हनुमेव गतिरिति
ऋक्षराजस्य वचनं श्रुत सकलापदहर्तारमिति निगमनुत्तस्य - लक्ष्मण प्राण रक्षणार्थं ओषधीं
आनेतुं कपिं प्रेषित सकलजीव प्राणरक्षकस्य - त्वमादिदेवः इति कीर्तित पद्मासन वासव
भार्गवरामैः आत्मानं मानुषं मन्ये इति प्रतिभाषित निजनरावतारस्य - धर्मादेव भवति सर्वलोक
हितमिति स्थापित अतुल्यवैभव वैष्णवावतारस्य
चरणौ शरणं प्रपद्य ।

रामे

त्यागराज हृदयपङ्कज दिनराज्ञे - कैवल्यात् गोपवधूजन्म वरमिति स्वीकृत मुनिजन वीक्षित
सौन्दर्य निधये - तपसार्जित पुण्य लोकान् पादार्पित सुतीक्ष्ण शरभञ्ज द्वयोर्दर्शित विश्वरूपे - जन्मान्
उपेक्ष्य धर्मनिष्ठापरान् शबरि गुह्य गृध्रराज विभीषणादीन् सत्कृत धर्मावतारे - तारा मन्दोदरी
सुमित्राभिः ज्ञान चक्षुषेण वीक्षित क्षीराब्धि शयने - युद्धे निहत वानराणां सुखजीवनं पुनः प्रासादित
औदार्यशालिने - अनुसरित समस्त अयोध्यावासानां मुक्ति प्रदायिने रमयतु मनमिति वरं प्रार्थयन्
मां इदं दोषोपहित वाक्येन त्वां कीर्तयितुमुद्यमित अज्ञानिनं लक्ष्मीकुमार ताताचार्य शर्माणं अस्य
श्रोतॄणां पाठकानांश्च ।

हे राम

हे अच्युत अनन्त गोविन्देति सर्वकार्यारम्भे वन्दित - हे केशव नारायणादि द्वादश नामभिर्नित्यपूज्य - हे तन्त्रिणीमूलनाथादि द्वादश नित्यसूरिभिः परिवृत वासुदेव - हे आमुक्तमाल्यदावल्लभ - हे सर्व जनेभ्यो मुक्तिमन्त्रदत्त यतिराज वन्द्य - हे त्यागराजादि समस्त भागवतार्चित - हे श्रीशैलपूर्णादि आचर्यैः सत्कृत - हे श्रीपति क्षेत्रवास श्रीकोदण्डराम प्रसीद शरणागतम् ।

मङ्गलाशासन-परैर्मदाचार्य-पुरोगमैः ।

सर्वैश्च पूर्वैराचार्यैः सत्कृतायास्तु मङ्गलम् ॥

इति श्रीमत्तिरुमल लक्ष्मीकुमार ताताचार्यविरचितं (Dr S T Lakshmikumar) श्रीकोदण्डरामगद्यं सम्पूर्णम् ।

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 has 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 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 ablations 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. (raudra 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.

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