



श्रीमद् भागवत का यह सार  
भगवद् भक्ति ही आधार

# श्रीमद्भागवत रसिक कुटुंब

## श्रीमद्भागवत रामायण स्तोत्र (9.11)



धरा हुई धन्य, व्याप्त हुआ आह्लाद  
नारायण अवतारों पर, ब्रह्मा नारद संवाद

नारायणं(न्) नमस्कृत्य, नरं(ञ्) चैव नरोत्तमम्।

देवीं(म्) सरस्वतीं(वँ) व्यासं(न्), ततो जयमुदीरयेत्

nārāyaṇaṃ(n) namaskṛtya, naraṃ(ñ)caiva narottamam

devīm(m) sarāsvatīm(ṽ) vyāsaṃ(n), tato jayamudīrayet

नामसङ्कीर्तनं(यँ) यस्य, सर्वपापप्रणाशनम्।

प्रणामो दुःखशमनस्, तं(न्) नमामि हरिं(म्) परम्

nāmasaṅkīrtanaṃ(ṽ) yasya, sarvapāpāpraṇāśanam

praṇāmo duḥkhaśamanas, taṃ(n) namāmi hariṃ(m) param

श्रीमद्भागवतमहापुराणम्

नवमः(स्) स्कन्धः

अथैकादशोऽध्यायः

Śrīmādbhāgawatamahāpurāṇam

navamaḥ(s) skāndhaḥ

.. athaekādaśo'dhyāyaḥ ..

श्रीशुक उवाच

भगवानात्मनाऽऽत्मानं(म्), राम उत्तमकल्पकैः ।

सर्वदेवमयं(न्) देव- मीज आचार्यवान् मखैः ॥ 1 ॥

śrīśuka uvāca

bhagavānātmanā'tmānaṃ(m), rāma uttamakālpakaiḥ .

sarvadevamayaṃ(n) deva- mīja ācāryavān makhaiḥ .. 1..

**bhagavānāt+ manā't+ mānaṃ(m)**

Śukadeva Gosvāmī said: Thereafter, the Supreme Personality of Godhead, Lord Rāmacandra, accepted an ācārya and performed sacrifices [yajñas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

होत्रेऽददाद् दिशं(म्) प्राचीं(म्), ब्रह्मणे दक्षिणां(म्) प्रभुः ।

अध्वर्यवे प्रतीचीं(ञ्) च, उदीचीं(म्) सामगाय सः ॥ 2 ॥

hotre'dadād diśaṃ(m) prācīṃ(m), brahmaṇe dakṣiṇāṃ(m) prabhuḥ .

**\*adhvaryave pratīcīṃ(ñ) ca, udīcīṃ(m) sāmagāya saḥ .. 2..**

Lord Rāmacandra gave the entire east to the hotā priest, the entire south to the brahmā priest, the west to the adhvaryu priest, and the north to the udgātā priest, the reciter of the Sāma Veda. In this way, He donated His kingdom.

आचार्याय ददौ शेषां(यँ), यावती भूस्तदन्तरा ।

मन्यमान इदं(ङ्) कृत्स्नं(म्), ब्राह्मणोऽर्हति निः(स्)स्पृहः ॥ 3 ॥

ācāryāya dadau śeṣāṃ(ṅ), yāvatī bhūstadāntarā .

**\*mānyamāna idam(ṅ) kṛtsnaṃ(m), brāhmaṇo'rhati niḥ(s)spr̥haḥ .. 3..**

**bhūsta+ dantarā**

Thereafter, thinking that because the brāhmaṇas have no material desires they should possess the entire world, Lord Rāmacandra delivered the land between the east, west, north and south to the ācārya.

इत्ययं(न्) तदलं(ङ्)कार- वासोभ्यामवशेषितः ।

तथा राज्यपि वैदेही, सौमं(ङ्)गल्यावशेषिता ॥ 4 ॥

**\*ityayaṃ(n) tadalaṃ(ṅ)kāra- vāsobhyāmavaśeṣitaḥ .**

**tathā rājñyapi vaidehī, saumaṃ(ṅ)galyāvaśeṣitā .. 4..**

**vāsobhyā+ mavaśeṣitaḥ, saumaṃ(ṅ)galyā+ vaśeṣitā**

After thus giving everything in charity to the brāhmaṇas, Lord Rāmacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sītā, was left with only her nose ring, and nothing else.

ते तु\* ब्रह्म\*ण्यदेव\*स्य, वात्स\*ल्यं(वँ) वीक्ष्य सं(म)स्तुतम् ।  
प्रीताः(ख) क्लिन्न\*धियस्तस्मै, प्रत्यर्प्येदं(म) बभाषिरे ॥ 5 ॥

te tu\* brahmāṇyadevāsya, vātsālyam(ṽ) vīkṣya saṁ(m)stutam .  
prītāḥ(kh) klinnadhīyāstāsmāi, prātyarpyedaṁ(m) babhāṣire .. 5..

**brahmaṇyade+ vasya, kiln+ nadhiyas+ tasmai, pratyar+ pyedaṁ(m)**

All the brāhmaṇas who were engaged in the various activities of the sacrifice were very pleased with Lord Rāmacandra, who was greatly affectionate and favorable to the brāhmaṇas. Thus with melted hearts they returned all the property received from Him and spoke as follows.

अप्रतं(न) नस्त्वया किं(न) नु, भगवन् भुवनेश्वर ।  
यन्नोऽन्तर्हृदयं(वँ) विश्य, तमो हं(म)सि स्वरोचिषा ॥ 6 ॥

āprattam(n) nastvayā kiṁ(n) nu, bhagavan bhuvaneśvara .  
yanno'ntarhṛdayam(ṽ) viśya, tamo haṁ(m)si svarociṣā .. 6..

**yanno'ntar+ hṛdayam(ṽ)**

O Lord, You are the master of the entire universe. What have You not given to us? You have entered the core of our hearts and dissipated the darkness of our ignorance by Your effulgence. This is the supreme gift. We do not need a material donation.

नमो ब्रह्म\*ण्यदेवाय, रामायाकुण्ठमेधसे ।  
उत्तम\*श्लोकधुर्याय\*, न्यस्तदं\*ण्डार्पिताङ्घ्रये ॥ 7 ॥

namo brahmāṇyadevāya, rāmāyākūṅṭhamedhase .  
uttamaślokadhuryāya\*, nyastadaṅḍārpitāṅghraye .. 7..

**uttamaśloka+ dhuryāya, nyastadaṅḍār+ pitāṅghraye**

O Lord, You are the Supreme Personality of Godhead, who have accepted the brāhmaṇas as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped by sages who are beyond the jurisdiction of punishment. O Lord Rāmacandra, let us offer our respectful obeisances unto You.

कदाचिल्लोकजिज्ञासुर्- गूढो रात्र्यामलक्षितः ।  
चरन् वाचोऽशृणोद् रामो, भार्यामुद्दिश्य कस्यचित् ॥ 8 ॥

Kadācillokajijñāsura- gūḍho rātryāmalākṣitaḥ .

caran vāco'śṛṇod rāmo, bhāryāmuddiśya kāsyacit .. 8..

Śukadeva Gosvāmī continued: Once while Lord Rāmacandra was walking at night incognito, hiding Himself by a disguise to find out the people's opinion of Himself, He heard a man speaking unfavorably about His wife, Sītādevī.

नाहं(म्) बिभर्मि त्वां(न्) दुष्टा- मसतीं(म्) परवेश्मगाम् ।

स्त्रीलोभी बिभ्र्यात् सीतां(म्), रामो नाहं(म्) भजे पुनः ॥ 9 ॥

nāhaṃ(m) bibharmi tvāṃ(n) duṣṭā- masatīm(m) paraveśmagām .

strīlobhī bibhryāt sītāṃ(m), rāmo nāhaṃ(m) bhaje punaḥ .. 9..

You go to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rāma may accept a wife like Sītā, who went to another man's house, but I am not henpecked like Him, and therefore I shall not accept you again.

इति लोकाद् बहुमुखाद्, दुराराध्यादसं(वँ)विदः ।

पत्या भीतेन सा त्यक्ता, प्राप्ता प्राचेतसाश्रमम् ॥ 10 ॥

iti lokādbahumukhād, durārādhyādasam(ṅ)vidaḥ .

pātyā bhītena sā tyaktā, prāptā prācetasāśramam .. 10..

durārādhyā+ dasam(ṅ)vidaḥ

Śukadeva Gosvāmī said: Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Rāmacandra abandoned His wife, Sītādevī, although she was pregnant. Thus Sītādevī went to the āśrama of Vālmīki Muni.

अन्तर्वत्यागते काले, यमौ सा सुषुवे सुतौ ।

कुशो लव इति ख्यातौ, तयोश्चक्रे क्रिया मुनिः ॥ 11 ॥

āntarvatnyāgate kale, yamau sā suṣuve sutau .

kuśo lava iti khyātau, tayoścakre kriyā muniḥ .. 11..

antar+ vatnyā+ gate

When the time came, the pregnant mother Sītādevī gave birth to twin sons, later celebrated as Lava and Kuśa. The ritualistic ceremonies for their birth were performed by Vālmīki Muni.

अं(ङ्)गदंश्चित्रकेतुश्च, लक्ष्मणस्यात्मजौ स्मृतौ ।

तंक्षः(फ्) पुंष्कल इत्यास्तां(म्), भरतस्य महीपते ॥ 12 ॥

aṃ(ñ)gaḍāścitraketuśca, lakṣmaṇasyātmajau smṛtau .  
tākṣaḥ(ph) puṣkala ityāstām(m), bharatāsyā mahīpate .. 12..

aṃ(ñ)gaḍāś+ citrake+ tuśca, lakṣmaṇas+ yātmajau

O Mahārāja Parīkṣit, Lord Lakṣmaṇa had two sons, named Aṅgada and Citraketu, and Lord Bharata also had two sons, named Takṣa and Puṣkala.

सुबाहुः(श) श्रुतसेनश्च, शत्रुघ्नस्य बभूवतुः ।  
गन्धर्वान् कोटिशो जघ्ने, भरतो विजये दिशाम् ॥ 13 ॥  
subāhuḥ(ś) śrutasenāśca, śātrughnāsyā babhūvatuḥ .  
gāndharvān koṭīśo jāghne, bharato vijaye diśām .. 13..

तदीयं(न्) धनमानीय, सर्वं(म्) राज्ञे न्यवेदयत् ।  
शत्रुघ्नश्च मधोः(फ) पुत्रं(म्), लवणं(न्) नाम राक्षसम् ।  
हत्वा मधुवने चक्रे, मथुरां(न्) नाम वै पुरीम् ॥ 14 ॥

tadiyaṃ(n) dhanamānīya, sarvaṃ(m) rājñe nyavedayat .

śātrughnāśca madhoḥ(ph) pūtraṃ(m), lavaṇaṃ(n) nāma rākṣasam .

hātvā madhuvane cākre, mathurām(n) nāma vai purīm .. 14..

Śatrughna had two sons, named Subāhu and Śrutasena. When Lord Bharata went to conquer all directions, He had to kill many millions of Gandharvas, who are generally pretenders. Taking all their wealth, He offered it to Lord Rāmacandra. Śatrughna also killed a Rākṣasa named Lavaṇa, who was the son of Madhu Rākṣasa. Thus He established in the great forest known as Madhuvana the town known as Mathurā.

मुनौ निक्षिप्य तनयौ, सीता भर्त्रा विवासिता ।  
ध्यायन्ती रामचरणौ, विवरं(म्) प्रविवेश ह ॥ 15 ॥  
munau nikṣipya tanayau, sītā bhartrā vivāsitā .

dhyāyāntī rāmacaraṇau, vivaraṃ(m) praviveśa ha .. 15..

Being forsaken by her husband, Sītādevī entrusted her two sons to the care of Vālmīki Muni. Then, meditating upon the lotus feet of Lord Rāmacandra, she entered into the earth.

तच्छ्रुत्वा भगवान् रामो, रुन्धन्नपि धिया शुचः ।  
स्मरं(म्)स्तस्या गुणां(म्)स्तां(म्)स्तान्- नाशक्नोद्- रोद्धुमीश्वरः ॥ 16 ॥

tacchrūtvā bhagavān rāmo, rūndhannapi dhiyā śucaḥ .

smaraṃ(m)stāsya guṇāṃ(m)stāṃ(m)stān- nāśaknod- roddhumīśvaraḥ .. 16..

After hearing the news of mother Sītā's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sītā, He could not check His grief in transcendental love.

स्त्रीपुं(म्)प्रसं(ङ्)ग एतादृक्- सर्वत्र त्रासमावहः ।  
अपीश्वराणां(ङ्) किमुतं, ग्राम्यस्य गृहचेतसः ॥ 17 ॥

strīpuṃ(m)prasaṃ(ṅ)ga etādr̥k- sarvātrā trāsamāvahaḥ .

apīśvarāṇāṃ(ṅ) kimutaṃ, grāmyasya gṛhacetasaḥ .. 17..

The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.

तत ऊर्ध्वं(म्) ब्रह्मचर्यं(न्), धारयन्नजुहोत् प्रभुः ।  
त्रयोदशाब्दसाहस्र- मग्निहोत्रमखण्डितम् ॥ 18 ॥

tata ūrdhvaṃ(m) brahmacaryaṃ(n), dhārayannajuhot prabhuḥ .

trayodaśābdasāhasra- māgnihotramakhaṇḍitam .. 18..

trayodaśābda+ sāhasra, magniho+ tramakhaṇḍitam

After mother Sītā entered the earth, Lord Rāmacandra observed complete celibacy and performed an uninterrupted Agnihotra-yajña for thirteen thousand years.

स्मरतां(म्) हृदि विन्यस्य, विद्धं(न्) दण्डककण्टकैः ।  
स्वपादपल्लवं(म्) राम, आत्मज्योतिरगात् ततः ॥ 19 ॥

smaratāṃ(m) hṛdi vinyasya, vidhmaṃ(n) daṇḍakakaṅṭakaiḥ .

svapādapallavaṃ(m) rāma, ātmajyotiragāt tataḥ .. 19..

After completing the sacrifice, Lord Rāmacandra, whose lotus feet were sometimes pierced by thorns when He lived in Daṇḍakāraṇya, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the Vaikuṅṭha planet beyond the brahmajyoti.

नेदं(यँ) यशो रघुपतेः(स) सुरयाञ्जयाऽऽत्त-

लीलातनोरधिकसाम्यविमुक्तधाम्नः ।

\*रक्षोवधो जलधिबन्धनमस्तपूगैः(ख)

किं(न) तस्य शत्रुहनने कपयः(स) सहायाः ॥ 20 ॥

nedam(ṽ) yaśo raghupateḥ(s) surayācñayātta-

līlātanoradhikasāmyavimūktadhāmnah .

\*rākṣovadho jaladhibāndhanamastrapūgaiḥ(kh)

kiṁ(n) tāśya śātruhanane kapayaḥ(s) sahāyāḥ .. 20..

surayāc+ ñayātta, līlātano+ radhikasām+ yavimuktadhāmnah

jaladhiban+ dhanamastra+ pūgaiḥ(kh)

Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.

यस्यामलं(न) नृपसदस्सु यशोऽधुनापि

गायन्त्यघ्नमृषयो दिगिभेन्द्रपट्टम् ।

तं(न) नाकपालवसुपालकिरीटजुष्ट-

पादाम्बुजं(म) रघुपतिं(म) शरणं(म) प्रपद्ये ॥ 21 ॥

yasyāmalaṁ(n) nṛpasadaḥsu yaśo'dhunāpi

gāyantyaghnamṛṣayo digibhendrapaṭṭam .

taṁ(n) nākapālavasupālakirīṭajuṣṭa-

pādāmbujaṁ(m) raghupatiṁ(m) śaraṇaṁ(m) prapādye .. 21..

gāyantya+ ghaghnamṛṣayo, digibhen+ drapaṭṭam

nākapā+ lavasupā+ lakirīṭajuṣṭa

Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all

the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet.

स यैः(स) स्पृष्टोऽभिदृष्टो वा, सं(वँ)विष्टोऽनुगतोऽपि वा ।

कोसलास्ते ययुः(स) स्थानं(यँ), यत्र गच्छन्ति योगिनः ॥ 22 ॥

sa yaiḥ(s) spr̥ṣṭo'bhidr̥ṣṭo vā, saṃ(ṽ)viṣṭo'nugato'pi vā .

kosalāste yayuḥ(s) sthānaṃ(ṽ), yātra gacchānti yoginaḥ .. 22..

spr̥ṣṭo' + bhidr̥ṣṭo, saṃ(ṽ)viṣṭo' + nugato'pi

Lord Rāmacandra returned to His abode, to which bhakti-yogīs are promoted. This is the place to which all the inhabitants of Ayodhyā went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him.

पुरुषो रामचरितं(म्), श्रवणैरुपधारयन् ।

आनृशं(म्)स्यपरो राजन्, कर्मबन्धैर्विमुच्यते ॥ 23 ॥

puruṣo rāmacaritaṃ(m), śravaṇairupadhārayan .

ānṛśaṃ(m)syaparo rājan, karmabāndhairvimūcyate .. 23..

karmabandhair+ vimucyate

O King Parīkṣit, anyone who aurally receives the narrations concerning the characteristics of Lord Rāmacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.

राजोवाच

कथं(म्) स भगवान् रामो, भ्रातृन् वा स्वयमात्मनः ।

तस्मिन् वा तेऽन्ववर्तन्तं, प्रजाः(फ) पौराश्च ईश्वरे ॥ 24 ॥

rājovāca

kathaṃ(m) sa bhagavān rāmo, bhrātṛn vā svayamātmanaḥ .

tāsmiṇ vā te'nvavartāntā, prajāḥ(ph) paurāśca īśvare .. 24..

Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: How did the Lord conduct Himself, and how did He behave in relationship with His brothers, who were expansions of His own self? And how did His brothers and the inhabitants of Ayodhyā treat Him?



श्रीशुक उवाच

अथादिशद् दिग्विजये, भ्रातृ(म्)स्त्रिभुवनेश्वरः ।

आत्मानं(न्) दर्शयन् स्वानां(म्), पुरीमैक्षत सानुगः ॥ 25 ॥

śrīśuka uvāca

athādiśad digvijaye, bhrātṛm(m)stribhuvaneśvaraḥ .

ātmānaṃ(n) darśayan svānāṃ(m), purīmaikṣata sānugaḥ .. 25..

**bhrātṛm(m)s+ tribhuvaneśvaraḥ**

Śukadeva Gosvāmī replied: After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Rāmacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants.

आसिक्तमार्गा(ङ्) गन्धोदैः(ख्), करिणां(म्) मदशीकरैः ।

स्वामिनं(म्) प्राप्तमालोक्य, मत्तां(वँ) वा सुतरामिव ॥ 26 ॥

āsiktamārgāṃ(ṅ) gāndhodaiḥ(kh), kariṇāṃ(m) madaśīkaraiḥ .

svāminaṃ(m) prāptamālokya, mattāṃ(v̄) vā sutarāmiva .. 26..

During the reign of Lord Rāmacandra, the streets of the capital, Ayodhyā, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much.

प्रासादगोपुरसभा- चैत्यदेवगृहादिषु ।

विन्यस्तहेमकलशैः(फ्), पताकाभिश्च मण्डिताम् ॥ 27 ॥

Prāsādagopurasabhā- caityadevagṛhādiṣu .

vinyastahemakalaśaiḥ(ph), patākābhiśca maṇḍitām .. 27..

**Prāsāda+ gopurasabhā, caityade+ vagṛhādiṣu, vinyasta+ hemakalaśaiḥ(ph)**

The palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places were decorated with golden waterpots and bedecked with various types of flags.

पूगैः(स्) सवृन्तै रम्भाभिः(फ्), पट्टिकाभिः(स्) सुवाससाम् ।

आदर्शैरं(म्)शुकैः(स्) स्रग्भिः(ख्), कृतकौतुकतोरणाम् ॥ 28 ॥

pūgaiḥ(s) savṛntai rāmbhābhiḥ(ph), paṭṭikābhiḥ(s) suvāsasām .  
ādarśairam(m)śukaiḥ(s) srāgbhiḥ(kh), kṛtakautukatorañām .. 28..

**ādarśai+ ram(m)śukaiḥ(s), kṛtakau+ tukatorañām**

Wherever Lord Rāmacandra visited, auspicious welcome gates were constructed, with banana trees and betel-nut trees, full of flowers and fruits. The gates were decorated with various flags made of colorful cloth and with tapestries, mirrors and garlands.

तमुपेयुस्तत्र तत्र, पौरा अर्हणपाणयः ।  
आशिषो युयुजुर्देव, पाहीमां(म्) प्राक् त्वयोद्धृताम् ॥ 29 ॥

**tamupeyustātra tātra, paurā arhaṇapāṇayaḥ .**

āśiṣo yuyujurdeva, pāhīmāṃ(m) prāk tvayoddhṛtām .. 29..

**tamupe+ yustatra, yuyujur+ deva**

Wherever Lord Rāmacandra visited, the people approached Him with paraphernalia of worship and begged the Lord's blessings. "O Lord," they said, "as You rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings."

ततः(फ़) प्रजा वीक्ष्य पतिं(ञ्) चिरागतं(न्),  
दिदृक्षयोत्सृष्टगृहाः(स्) स्त्रियो नराः ।  
आरुह्य हर्म्याण्यरविन्दलोचन-

मतृप्तनेत्राः(ख्) कुसुमैरवाकिरन् ॥ 30 ॥

**tataḥ(ph) prajā vīkṣya patiṃ(ñ) cirāgataṃ(n)**

**didṛkṣayotsṛṣṭagrḥāḥ(s) striyo narāḥ .**

**āruhya harmyāṇyaravīndalocana-**

**matṛptanetrāḥ(kh) kusumairavākiran .. 30..**

**didṛkṣayot+ sṛṣṭagrḥāḥ(s), harmyāṇya+ ravindalocana**

Thereafter, not having seen the Lord for a long time, the citizens, both men and women, being very eager to see Him, left their homes and got up on the roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Lord Rāmacandra, they showered flowers upon Him.

अथ\* प्रविष्टः(स्) स्वगृहं(ञ्), जुष्टं(म्) स्वैः(फ़) पूर्वराजभिः ।

अनन्ताखिलकोषाढ्य- मनघ्योरुपरिच्छदम् ॥ 31 ॥

athā<sup>\*</sup> praviṣṭaḥ(s) svagrhaṃ(ñ), juṣṭaṃ(m) svaiḥ(ph) pūrvarājabhiḥ .

anāntākḥilakoṣāḍhya- manarghyoruparicchadam .. 31..

anantā+ khilakoṣāḍhya- manarghyo+ ruparicchadam

विद्रुमोदुम्बरद्वारैर्- वैदूर्यस्तम्भपङ्क्तिभिः ।

स्थलैर्मारकतैः(स) स्वच्छैर्- भातस्फटिकभित्तिभिः ॥ 32 ॥

Vidrumodūmbarādvāir- vaidūryāstāmbhapaṅktibhiḥ .

sthalairmārakataiḥ(s) svācchair- bhātāsphaṭikabhittibhiḥ .. 32..

Vidrumo+ dumbarad+ vāir, vaidūryas+ tambhapaṅktibhiḥ

Bhātas+ phaṭika+ bhittibhiḥ

चित्रस्रग्भिः(फ) पट्टिकाभिर्- वासोमणिगणां(म)शुकैः ।

मुक्ताफलैश्चिदुल्लासैः(ख), कान्तकामोपपत्तिभिः ॥ 33 ॥

citrasrāgbhiḥ(ph) paṭṭikābhir- vāsomaṇigaṇāṃ(m)śukaiḥ .

muktāphalaiścidullāsaiḥ(kh), kāntakāmopapattibhiḥ .. 33..

citras+ ragbhiḥ(ph), vāso+ maṇigaṇāṃ(m)śukaiḥ

muktāphalaiś+ cidullāsaiḥ(kh), kāntakāmo+ papattibhiḥ

धूपदीपैः(स) सुरभिभिर्- मण्डितं(म) पुष्पमण्डनैः ।

स्त्रीपुम्भिः(स) सुरसं(ङ)काशैर्- जुष्टं(म) भूषणभूषणैः ॥ 34 ॥

dhūpadīpaiḥ(s) surabhibhir- maṇḍitaṃ(m) puṣpamaṇḍanaiḥ .

strīpūmbhiḥ(s) surasaṃ(ṅ)kāśair- juṣṭaṃ(m) bhūṣaṇabhūṣaṇaiḥ .. 34..

strī+ pumbhiḥ(s)

Thereafter, Lord Rāmacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of vaidūrya-maṇi, the floor was made of highly polished marakata-maṇi, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies.

तस्मिन् स भगवान् रामः(स), स्निग्धया प्रिययेष्टया ।

रेमे स्वारामधीराणा- मृषभः(स) सीतया किल ॥ 35 ॥

tāsmiṇ sa bhagavān rāmaḥ(s), snigdhayā priyayeṣṭayā .

reme svārāmadhīrāṇā- mṛṣabhaḥ(s) sītayā kila .. 35..

Lord Rāmacandra, the Supreme Personality of Godhead, chief of the best learned scholars, resided in that palace with His pleasure potency, mother Sītā, and enjoyed complete peace.

बुभुजे च यथाकालं(ङ्), कामान् धर्ममपीडयन् ।

वर्षपूगान् बहून् नृणा- मभिध्याताङ्घ्रिपल्लवः ॥ 36 ॥

bubhuje ca yathākālaṃ(ṅ), kāmān dharmamapīḍayan .

varṣapūgān bahūn nṛṇā- mabhidhyātāṅghripallavaḥ .. 36..

mabhidhyātāṅ+ ghripallavaḥ

Without transgressing the religious principles, Lord Rāmacandra, whose lotus feet are worshiped by devotees in meditation, enjoyed with all the paraphernalia of transcendental pleasure for as long as needed.

इति श्रीमद्भागवते महापुराणे पारमहं(म्)स्यां(म्) सं(म्)हितायां(न्)

नवमस्कन्धे श्रीरामोपाख्याने एकादशोऽध्यायः ॥

iti śrīmadbhāgavate mahāpurāṇe

pāramahaṃ(m)syāṃ(m)saṃ(m)hitāyāṃ(n)

navamāskāndhe śrīrāmopākhyāne ekādaśo'dhyāyaḥ ..

ॐ पूर्णमदः(फ्) पूर्णमिदं(म्)पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः(श्)शान्तिः(श्)शान्तिः ॥

Om Pūrṇamadah(ph) Pūrṇamidam(m) PūrṇātPūrṇamudācyate|

Pūrṇāsya Pūrṇamādāya Pūrṇamevāvashiṣyate ||

Om Shāntih(ś) Shāntih(ś) Shāntih ||