

Those *kshatriya* races that are now extant are the progeny of those princes.

Rāmopākhyānaparvan ("the episode relating to Rāma", i.e. the subject-matter of the Rāmāyana; it is the 48th of the minor parvans of Mbhr.). (Cf. Rāmopākhyāna, Rāmāyana.) § 525: As *Yudhishtira* asked *Mārkaṇḍeya* if he knew any one more unfortunate than he was (III, 273), *Mārkaṇḍeya* related the story of *Rāma Daśarathi*: King *Aja* of *Ikshvāku's* race had a son *Daśaratha*, who had four virtuous sons: *Rāma* (son of *Kausalyā*), *Lakshmana* and *Çatrughna* (sons of *Sumitrā*), and *Bharata* (son of *Kaikeyi*). *Sitā*, the daughter of the *Videha* king *Janaka*, was created by *Tvaṣṭṛ* himself to become the wife of *Rāma*. *Prajāpati* (*Pitāmaha*, *Śvayambhū*, the Creator of all the worlds) had a mind-born son *Pulastya*, who with a cow begat a son *Vaiçravaṇa* (i.e. *Kubera*). Leaving his father, *Vaiçravaṇa* went to his grandfather, and angered at this, his father with half of his own self became born as *Viçravas* for wreaking vengeance on *Vaiçravaṇa*. But *Pitāmaha*, pleased with *Vaiçravaṇa*, gave him immortality and made him the sovereign of wealth (*Dhana*), a *lokapāla* and friend of *Īçāna*, and gave him a son *Nalakubara*, and *Lankā* for his capital, guarded by hosts of *Rākshasas*, and the *vimāna* *Pushpaka* capable of going everywhere, and the kingship of the *Yakṣas*, etc. (III, 274).—§ 526: The *muni* *Viçravas* was greatly enraged against *Vaiçravaṇa*. *Kubera* (*Naravāhana*), the king of the *Rākshasas*, always sought to please his father, and, living in *Lankā*, sent three *Rākshasa* women (a) skilled in singing and dancing to wait upon him. *Pulastya* granted them boons: to *Pushpotkṣā* two sons: *Kumbhakarna* and *Daśagrīva* (= *Ravana*); *Mālini* bore one son, *Vibhishana*; *Rākā* became the mother of the twins *Khara* and *Çurpanakhā*. *Vibhishana* surpassed everybody in beauty and was very pious; *Daśagrīva* was energetic and strong; *Kumbhakarna* was the most powerful in battle and a master of illusion; *Khara* was proficient in archery and hostile to *brahmins*; *Çurpanakhā* troubled the ascetics (*siddhaviṣṇakari*). Learned in the *Vedas*, they lived with their father on *Gandhamādāna*. And there they beheld *Vaiçravaṇa* seated with their father, and seized with jealousy, they gratified *Brahmān* with severe penances (β), while *Khara* and *Çurpanakhā* protected and attended on them. After 1,000 years *Daśagrīva*, cutting off his head (i.e. heads), offered it (i.e. them) in the fire, and *Brahmān* appeared and made them desist from their austerities, granting them boons (γ) except immortality. Now *Daśagrīva* defeated *Kubera* in battle and drove him from *Lankā*; *Kubera* then, followed by *Gandharvas*, *Yakṣas*, *Rākshasas*, and *Kinnaras*, went to live on *Gandhamādāna*. *Ravana* took from him *Pushpaka*, upon which *Vaiçravaṇa* cursed him saying: "This chariot shall never carry thee, but him who will slay thee in battle, and as thou hast insulted thy elder brother thou shalt soon die." *Vibhishana* followed *Kubera*, who invested him with the command of the *Yakṣa* and *Rākshasa* hosts. On the other hand, the man-eating *Rākshasas* and *Piçṇas* anointed *Daśagrīva* as their sovereign. *Daśagrīva* deprived the gods and *Dāityas* of their valuable possessions, and because he terrified (*rāvayām āsa*, v. 15928) all creatures, he was called *Ravana* (III, 275). The *Brahmarshis*, *Siddhas*, and *Devarashis*, with *Agni* as their spokesman, sought the protection of *Brahmān*, who said that the four-armed *Viṣṇu* had already been incarnate for this object, and caused *Indra* and the gods, *Gandharvas*, and *Dānavas* to beget strong sons, capable of assuming any

form at will, on monkeys and bears; and the *Gandharv* *Dundubhī* he caused to be born on earth as the hunchbacked *Mantharā*, who, instructed by *Brahmān*, went hither and thither ever engaged in fomenting quarrels (III, 276).—§ 527: Asked by *Yudhishtira*, *Mārkaṇḍeya* related: The sons of *Daśaratha* were conversant with the *Vedas* and the *Dhanurveda*. *Rāma* equalled *Indra* and *Brhaspati*. At night, the *Pushya* being in a lucky conjuncture, *Rāma* was to be invested as *yuvārāja*. *Mantharā* aroused the jealousy of *Kaikeyi* against *Kausalyā*, *Kaikeyi* prevailed upon *Daśaratha* that *Bharata* should be anointed and *Rāma* be in exile in the forest of *Dandaka* for fourteen years. *Rāma* was accompanied by *Lakshmana* and *Sitā*. *Daśaratha* died. *Bharata* rebuked *Kaikeyi* and set off to find *Rāma*, accompanied by *Kausalyā*, *Sumitrā*, *Kaikeyi*, *Çatrughna*, *Vasishṭha*, *Vāmadeva*, etc. He saw *Rāma* and *Lakshmana* on the mountain *Citrakūṭa*, but *Rāma* would adhere to the order of his father. *Bharata* then ruled in *Nandigrāma*, keeping before him the shoes of *Rāma*.—§ 528: *Rāvanagāmana* (q.v.).—§ 529: *Sitāharaṇa* (q.v.).—§ 530: *Viçvāvasumokṣhaṇa* (q.v.).—§ 531: Having bathed in the lake *Pampā*, *Rāma* and *Lakshmana* on the mountain *Rṣhyamūka* beheld the monkey-king *Sugrīva* (whom his brother *Vālin* had deprived of his wife *Tārā* and his kingdom) and his four counsellors, *Hanumat* (equalling *Himavat*), etc. *Sugrīva* showed *Rāma* a piece of cloth that had been dropped by *Sitā*. *Sugrīva* promised to bring back *Sitā*. *Rāma* installed *Sugrīva* as king of all the monkeys and promised to slay *Vālin*. Then they all repaired to *Kishkindhyā*. *Vālin* came out; *Tārā* (who understood the voice of every creature) told him that it was *Rāma*, *Lakshmana*, *Mainda*, *Dvividā*, *Hanumat*, *Jāmbavat* (the king of the bears), and *Sugrīva* who had come to destroy him. *Vālin* suspected *Tārā*. Near the mountain *Mālyavat* he had an encounter with *Sugrīva*. *Hanumat* placed a garland round *Sugrīva's* neck (so that he shone like the mountain *Malaya*), and *Rāma* recognized *Sugrīva* by that sign and killed *Vālin* with an arrow. *Sugrīva* thus regained *Kishkindhyā* and *Tārā*. *Rāma* dwelt on *Mālyavat* for four months.—§ 532: *Sitāsāntvana* (q.v.).—§ 533: *Sitā-Rāvanasaṃvāda* (q.v.).—§ 534: *Hanumat-pratyāgāmana* (q.v.).—§ 535: *Setubandhana* (q.v.).—§ 536: *Lankāpraveśa* (q.v.).—§ 537: *Rāma-Rāvanayuddha* (q.v.).—§ 538: *Kumbhakarnarāvanagāmana* (q.v.).—§ 539: *Kumbhakarnādivadha* (q.v.).—§ 540: *Indrajidyuddha* (q.v.).—§ 541: *Indrajīvadha* (q.v.).—§ 542: *Rāvanavadha* (q.v.).—§ 543: *Rāmābhisheka* (q.v.).—§ 544: *Yudhishtirāçrāsa* (q.v.).

Ramyagrāma, name of a city. § 281 (*Sahadeva*): II, 31, 1118 (only B., C. has *Muñjagrāma*; in the south, conquered by *Sahadeva*).

Ranapriya = *Viṣṇu* (1000 names).

Raṇeshv agnimukha(h) = *Çiva* (1000 names).

Ranotkata, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45η, 2570.

Rantideva, an ancient king, son of *Saṅkṛti*. § 5 (*Anukram.*): I, 1a, 224 (in *Nārada's* enumeration).—§ 61 (*Sarpasattra*): I, 55, †2099 (*yathā yajño Rōya*).—§ 296 (*Dyūtap.*): II, 53, 1929.—§ 358 (*Tīrthayātrāp.*): III, 82, 4096 (*Carmanvatīm samāsādya niyato niyātāṇaḥ | Rōabhyānujāto* (B. °am) *agnisṭomaphalaṃ labhet*).—§ 480 (*Putivratop. Brāhmaṇavyādhasamv.*): III, 208, 13809, 13810 (description of his gifts of food).—§ 545 (*Putivratāmāhātmyap.*): III, 294, 16674 (*Saṅkṛto Rōya svaçaktiyā dānataḥ samah*, sc. *Satyavat*).—§ 595 (*Shoḍuçarāj.*): R. *Saṅkṛti* had