रामोपाख्यान

Rāmopākhyāna
The Story of Rāma in the Mahābhārata

An independent-study reader in Sanskrit

Peter M. Scharf
Department of Classics
Brown University

Curzon Press Ltd.
15 The Quadrant, Richmond
Surrey TW9 1BP, England, UK
2001

Copyright © Peter M. Scharf 2001
All rights reserved

Preface

Sanskrit has been the principal culture-bearing language of India for more than three millennia. The manuscripts in Sanskrit number one hundred times those in Greek and Latin combined. Yet despite the abundance of Sanskrit literature, there has been a dearth of material available for instruction besides introductory textbooks. Charles Lanman's *A Sanskrit Reader*, published in 1884, and Macdonell's *A Vedic Reader for Students*, published in 1917, have remained virtually without companion to the present day. In order to contribute to instruction in the Sanskrit language, the present volume presents a fully annotated edition of the Rāmopākhyāna. In doing so, it opens this Sanskrit text of the classic story of Rāma to a wider audience as a contribution to broadening the enjoyment and understanding of the literature and culture of India.

Table of Contents

Preface ..... **iii**

Development iii
Acknowledgements v

Table of Contents ..... **vii**

Introduction **1**

I. Divine, Historical, and Spiritual Dimensions of the Story of Rāma, and its Place in the *Mahābhārata*. 1
A. The Story of Rāma 1
1. The Human Dimension 2
2. The Divine Dimension 3
B. The Rāmopākhyāna 3
C. Textual Limits to the Divine Dimension 4
1. Limits in the *Rāmāyaṇa* 5
2. Limits in the Rāmopākhyāna 6
D. Rāma and Sītā's Humanity 8
1. Human Emotions, Intelligence, etc. 8
2. Rāma's Ethics 8
a. The mutilation of Śūrpaṇakhā 8
b. The slaying of Vālin 9
c. The rejection of Sītā 10
E. Moral Versus Mundane Factors in Sītā's Rejection 11
F. Moral Revisionism in Narrative Adaptation 14
1. Parallels to Sītā's Case. 15
2. Comparison of Yudhiṣṭhira's and Rāma's Exiles 16
G. The Historical Basis 17
1. The Monkeys 17
H. The Spiritual Dimension 19
1. Various Classes of Beings 19
2. Siddhis 19
3. Transcending and Enlightenment 24
II. Structure and Content of the Present Edition of the Rāmopākhyāna as an Independent Study Sanskrit Reader 27
A. Text in Devanāgarī and Roman 27
B. Analyzed Sandhi 28
C. Inflectional identification 28
1. Nominals 29
Table 1 Inflectional identification of nouns 29
2. Verbs 30
Table 2 Inflectional identification of verbs 30
D. Glossary 31
1. Stem 31

2. Lexical identification ... 32
a. Noun ... 33
b. Pronoun ... 34
c. Adjective ... 35
d. Number ... 35
e. Participle ... 35
Table 3 Lexical identification of participles ... 35
f. Adverb, particle, etc. ... 36
g. Verb ... 36
h. Compound ... 38
i. Classification ... 38
ii. Labeling ... 41
Table 4 Identification of compounds ... 42
3. Derivation ... 42
a. General conventions ... 43
b. Simple derivations ... 43
c. Primary nominal derivates ... 44
d. Secondary nominal derivates ... 45
e. Compound derivation ... 47
i. Compound-gloss (*vigraha-vākya*) ... 48
ii. Dvandva ... 48
iii. Karmadhāraya ... 49
iv. Dvigu ... 49
v. Tatpuruṣa ... 50
a. Dvitīyā through saptamī tatpuruṣa ... 50
b. Upapada-tatpuruṣa ... 50
c. Nañ-tatpuruṣa ... 51
d. Gati-tatpuruṣa ... 51
e. Prādi-tatpuruṣa ... 53
vi. Bahuvrīhi ... 53
vii. Ambiguities in compound-derivation ... 54
a. Ṣaṣṭhī-tatpuruṣa versus upapada-tatpuruṣa ... 55
b. Numerical compounds ... 56
E. Sanskrit prose ... 58
F. Notes ... 61
G. Translation ... 63
III. Suggestions for Use ... 65
A. Suggestions for students ... 66
1. Serious independent study ... 66
2. Devanāgarī lesson ... 67
3. Sandhi lesson ... 67
4. Casual independent study ... 68
5. Advanced independent study ... 68
6. Advanced study and research ... 68
a. Nīlakaṇṭha ... 68
b. Pāṇini ... 68
c. Semantic and Lexical research ... 69
d. Syntactic research ... 69
B. Suggestions for instructors ... 69

Rāmopākhyāna ... 71

Mahābhārata 3.257 ... 73
Mahābhārata 3.258 ... 88
Mahābhārata 3.259 ... 108
Mahābhārata 3.260 ... 159

Mahābhārata 3.261 179
Mahābhārata 3.262 239
Mahābhārata 3.263 285
Mahābhārata 3.264 334
Mahābhārata 3.265 414
Mahābhārata 3.266 446
Mahābhārata 3.267 523
Mahābhārata 3.268 579
Mahābhārata 3.269 620
Mahābhārata 3.270 634
Mahābhārata 3.271 664
Mahābhārata 3.272 694
Mahābhārata 3.273 723
Mahābhārata 3.274 756
Mahābhārata 3.275 788
Mahābhārata 3.276 860

Glossary of Proper Names 875

Genealogy 905

Rāma's Genealogy (258.6-10) 905
Rāvaṇa's Genealogy (258.11-259.9) 905

Word Index 907

List of Abbreviations and Morphological and Lexical Identifiers ..937

Bibliography 939

Introductory Sanskrit Textbooks 939
Further Sanskrit Instruction 939
Dictionaries 939
Reference Grammar 940
Pāṇinian Grammar 940
Critical Editions of the Epics 941
English Translations of the Epics 941
Research on the Story of Rāma 941
Other References 945

जनमेजय उवाच।
एवं हृतायां कृष्णायां प्राप्य क्लेशमनुत्तमम्।
अत ऊर्ध्वं नरव्याघ्राः किमकुर्वत पाण्डवाः ।।१।।

janamejaya uvāca.
evaṁ hṛtāyāṁ kṛṣṇāyāṁ prāpya kleśamanuttamam;
ata ūrdhvaṁ naravyāghrāḥ kimakurvata pāṇḍavāḥ.

janamejayaḥ uvāca
m1s 3sa prf

evam hṛtāyām kṛṣṇāyām prāpya kleśam anuttamam
i f7s f7s i m2s m2s

ataḥ ūrdhvam naravyāghrāḥ kim akurvata pāṇḍavāḥ
i i m1p n2s 3pm ipf m1p

janamejaya, pn, Janamejaya
√**vac**, vt2a, say

evam, adv, thus
hṛta, ppp, taken
√hṛ, vt1am, take
kṛṣṇā, pn, Kṛṣṇā
kṛṣṇa, adj, dark
prāpya, abs, having attained
pra√āp, vt5a, attain
kleśa, noun, affliction
anuttama, adj cbv, unsurpassed
avidyamānaḥ uttamaḥ yasmāt saḥ, that in relation to which there is no supreme
na, neg pcl, not
+uttama, sup adj, highest, supreme
ud, preverb, up
-tama (*-tamap* 5.3.55)

atas, dem adv, from this
ūrdhvam, adv, upward, after
naravyāghra, noun ck 2.1.56, tiger-like man
vyāghraḥ iva naraḥ
nara, m, man
+vyāghra, m, tiger
kim, int pron, what
√**kṛ**, vt8am, do, make
pāṇḍava, patronymic, son of Pāṇḍu
pāṇḍu, m pn, Pāṇḍu
pāṇḍu, adj, pale
-a (*-aṇ* 4.1.83)

यतः कृष्णा हृता ततः पाण्डवा अनुत्तमं क्लेशं प्रामुवन् ।१। अतस्ते किमकुर्वत ।२।

Interpret the locative absolute *evaṁ hṛtāyāṁ kṛṣṇāyām* causally. *prāpya...akurvata:* The absolutive *prāpya* designates the action of attaining which precedes the action of doing, performed by the same agent, denoted by the principal verb *akurvata*. The direct object of obtaining is affliction denoted by *kleśa*. Sanskrit often describes what English articulates as becoming characterized by an emotion, 'became severely afflicted,' as going to a state, 'attained unsurpassed affliction.' The absolutive *prāpya* has been interpreted temporally because of the phrase *ata ūrdhvam* 'after this' in the main clause.

Janamejaya said:
After they became severely afflicted because Kṛṣṇā had been abducted in this way, what did the tiger-like sons of Pāṇḍu do next?

प्रत्याजहार तां रामः सुग्रीवबलमाश्रितः।
बद्ध्वा सेतुं समुद्रस्य दग्ध्वा लङ्कां शितैः शरैः ।।३।।

pratyājahāra tāṁ rāmaḥ sugrīvabalamāśritaḥ;
baddhvā setuṁ samudrasya dagdhvā laṅkāṁ śitaiḥ śaraiḥ.

pratyājahāra tām rāmaḥ sugrīvabalam āśritaḥ
3sa prf f2s m1s n2s m1s
baddhvā setum samudrasya dagdhvā laṅkām śitaiḥ śaraiḥ
i m2s m6s i f2s m3p m3p

prati ā√hṛ, vt1am, take back
tad, dem pron, that
rāma, pn, Rāma
sugrīvabala, noun ctp6, army of Sugrīva
sugrīvasya balam
sugrīva, m pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva,* m, neck
+*bala,* n, strength, force, army
āśrita, ppp, having resorted to
ā√śri, vt1am, lean on, resort to
baddhvā, abs, having constructed
√*bandh,* vt9a, bind
setu, noun, causeway, bridge
samudra, noun, sea
dagdhvā, abs, having burned
√*dah,* vt1a, burn
laṅkā, pn, the city Laṅkā
śita, adj ppp, sharp
√*śo,* vt4a, sharpen
śara, noun, arrow
√*śṝ,* vt9a, crush, rend, break
-a (*-ap* 3.3.57)

रामः सीतां प्रत्याजहार ।१। तां प्रत्याहर्तुं स सुग्रीवस्य बलमाश्रयत ।२। स समुद्रस्य सेतुमबध्नात् ।३। स शितैः शरैर्लङ्कामदहत् ।४। रामः सुग्रीवस्य बलमाश्रितः समुद्रस्य सेतुं बद्ध्वा शितैः शरैर्लङ्कां दग्ध्वा तां सीतां प्रत्याजहार ।५।

āśritaḥ, a past passive participle in form, is active here denoting the agent Rāma and governing *sugrīvabalam* as its direct object.

Rāma took her back having resorted to the army of Sugrīva, after building a bridge over the ocean and burning Laṅkā with sharp arrows.