

lokābhigamanap.): III, 51, 1991 (only B., C. has *Ramatāh*, present at the *rājasūya* of Yudhishtīra).—§ 608 (Karnap.): VIII, 73, 3652 (°*Kaunkāh*, only C., B. has *Māhara-Tūngāh*, had been slain by Arjuna).

Rāmatīrtha, name of several tīrthas. § 370 (Tīrthayātrāp.): III, 84, 8051 (on the Gomati); 85, 8159 (near Mahendra), 8186 (at Čūrparaka).—§ 615cc (Baladevatīrthayātrā): *Rāma Bhārgava* having repeatedly subjugated the earth and slain all the foremost of *kshatriyas* in that tīrtha performed a *vājapeya* and 100 horse-sacrifices through the assistance of his preceptor the *muni* Kaçyapa whom he gave as sacrificial fee the earth with the oceans. Having duly bathed there and made presents to the *brahmins*, etc., *Rāma* retired into the woods: IX, 49, 2835 (on the Sarasvatī).

Rāmāyana, the well-known work of Vālmiki. § 424 (Bhīmakadalīkhaṇḍapr.): III, 147, 11177 (°*ativikhyatāh* *çrīmān vānarapūṅgavaḥ*, sc. Hanūmat).—§ 795o (Mahābhārata): XVIII, 6, 300 (° . . . *Hariḥ sarvatra giyāt*). Cf. Rāmācarita.

Rāmāyana(m) upākhyāna(m) ("the episode relating to Rāma [Dāçarathi]"). § 11 (Parvasaṅgr.): I, 2, 475 (i.e. Rāmopākhyānaparvan). Cf. Rāmopākhyāna¹.

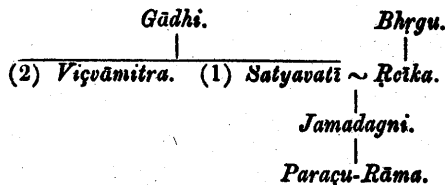
Rambhā¹, an Apsaras. § 103 (Amçavat.): I, 65, 2558 (daughter of Prādhā).—§ 191 (Arjuna): I, 123, 4818 (danced at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 392 (in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, 43a, 1784 (danced in the palace of Indra).—§ 565 (Gālavacarita): V, 117, 3975 (*rome . . . yāthā . . . Tumburuç caiva R°ayā*).—§ 721 (Ānuçāsanik.): XIII, 3, 191 (*pañcacoḍā . . . Apsarāh*, transformed into a rock by Viçvāmītra).—§ 731b (Ashtāvakra-Dikṣaṇv.): XIII, 19β, 1424 (danced in the palace of Kubera).—§ 775 (Ānuçāsanik.): XIII, 166β, 7641 (enumeration).

Rambhā²: § 532 (Sītāsāntvana): III, 282, 16152 (*vadhūm*, wife of Nalākūbara?, Rāvāna violated her and was therefore cursed by Nalākūbara).

Ramhas = Çiva: XIV, 195, 212.

Rāmopākhyāna¹ ("the episode relating to Rāma [Dāçarathi]"). § 10 (Parvasaṅgr.): I, 2, 326 (*parva*, i.e. Rāmopākhyānaparvan). Cf. Rāmāyana(m) upākhyāna(m).

Rāmopākhyāna² ("the episode relating to Rāma Jāmadagnya"). § 638b (Rājadh.): *Jahnu* > *Aja* > *Balākāçva* > *Kuçika*, who performed penances in order to get a son; *Indra* became his son:



Roika destined a certain portion of the sacrificial food (wherein had been placed the *brahman* energy) for *Satyavatī*, which would give her a son of great wisdom, the foremost of *brahmins*; and another (wherein had been placed the sum total of *kshatriya* energy) for her mother, which would give her for a son an invincible *kshatriya*. Then *Roika* proceeded to the woods to practise penances. King *Gādhi*, on a tīrthayātrā, arrived at *Roika*'s retreat with his queen. There the mother of *Satyavatī*, from ignorance, exchanged the two portions of the food. *Roika* predicted that the son of *Satyavatī* would become a terrible *kshatriya*, but asked by *Satyavatī*, he granted that not her son (*Jamadagni*) but her

grandson (*Paraçu-Rāma*) would become such; her mother would give birth to a *brahman* (*Viçvāmītra*). Besides the other sciences, *Rāma* mastered the *Dhanurveda*; gratifying *Mahādeva* on *Gandhamādāna*, he asked him for weapons, especially the axe, which made him unrivalled on earth. Meanwhile the virtuous *kshatriya*, the *Haihaya* king *Arjuna Kartavīrya*, who had got 1,000 arms through the grace of *Dattātreyā*, having subjugated the whole earth with its mountains and seven islands, became a powerful emperor, and gave away the earth to the *brahmins* at a horse-sacrifice. Once, solicited by *Agni*, he gave alms to that deity: springing from the points of his shafts, *Agni* burnt villages, etc., and also the retreat of *Apava* (i.e. *Vasiṣṭha*, Nīl.), who cursed *Arjuna*, saying that *Rāma* should lop off his arms. *Arjuna*, always devoted to peace, always regardful of *brahmins*, etc., did not think of that curse. His sons, always haughty and cruel, seized and brought away the calf of *Jamadagni*'s *homa*-cow, without the knowledge of *Arjuna*; *Rāma* lopped off the arms of *Arjuna* and brought back the calf; the sons of *Arjuna* came and slew *Jamadagni*, in the absence of *Rāma*, who vowed to free the earth of *kshatriyas*, and slaughtered all the sons and grandsons of *Arjuna*, and thousands of *Haihayas*, and annihilated all *kshatriyas*, and then, filled with compassion, retired into the woods. After some thousands of years, the grandson of *Viçvāmītra* and son of *Raiḥhya*, *Parāvasu* said to *Rāma* in public: "were not *Pratardana*, etc., who were assembled at a sacrifice at the time of *Yayāti*'s fall, *kshatriyas* by birth; thou art not true of thy vow; through fear of *kshatriya* heroes thou hast betaken thyself to the mountains." *Rāma* once more slew *kshatriyas* by hundreds. Those *kshatriyas*, however, that he spared, counted by hundreds, multiplied and became mighty monarchs on earth. *Rāma* once more slaughtered them, not sparing the very children. Some *kshatriya* ladies, however, succeeded in protecting their children. Having made the earth destitute of *kshatriyas* twenty-one times, *Rāma*, at the completion of a horse-sacrifice, gave away the earth as a sacrificial present to *Kaçyapa*. In order to preserve the remnant of the *kshatriyas*, *Kaçyapa* told *Rāma* to repair to the shores of the southern ocean and not to reside within his dominion. The ocean suddenly created *Çarpāraka* for *Rāma*. *Kaçyapa* gave the earth to the *brahmins* and then entered the great forest. Then *çūdras* and *vaiçyas* began to cohabit with the wives of *brahmins*; unprotected duly by *kshatriyas*, the earth quickly sank, and was held by *Kaçyapa* on his lap (*ūru*), whence she was called *Urvī*. For protection's sake she asked *Kaçyapa* for a king, saying that she had concealed some *Haihaya kshatriyas* among women; [further] *Paurava* (son of *Vidūratha*), brought up among bears in the *Rkshavat* mountain; [further] a son of *Saudāsa*, protected through compassion by *Parāçara*, and named *Sarvakarman* (etymology); *Çibi*'s son *Gopati*, brought up in the forest among kine; *Pratardana*'s son *Vata*, brought up among calves in a cow-pen; *Dadhivāhana*'s grandson and *Diviratha*'s son, concealed on the banks of *Gangā* by *Gautama*; *Bṛhadratha*, protected by apes (? *golāṅgālaiḥ*, cf. BR.; PCR.: wolves) on *Grāhṛakūṭa*; many *kshatriyas* belonging to the race of *Marutta* have been brought up by the ocean; they are living among artisans and goldsmiths; "their fathers and grandfathers have been slain for my sake by *Rāma*; it is my duty to see that their funeral rites are duly performed." *Kaçyapa*, seeking out those *kshatriyas*, installed them duly as kings in days of yore.