Chapter IV

Indebtedness of the Mahābhārata to the Rāmāyaṇa

The Rāmāyaṇa and the Mahābhārata, the twin epics of remote origin, are naturally bound to have at least certain elements in common. They both glorify the triumph of good over evil, and are the products of a Heroic Age, as are the Iliad and the Odyssey. In plot construction, in the variety and number of characters, and in the number of incidental episodes, the Mahābhārata stands far above the Rāmāyaṇa, or, for that matter, above any other epic in World literature. We are apt to find in the Mahābhārata, traces of indebtedness to the Rāmāyaṇa which is undoubtedly of earlier origin.

The Rāmāyaṇa and the Mahābhārata have two episodes in common: those of Rāma and Nala.

The Nala episode in the Rāmāyaṇa and the Mahābhārata have close resemblance and there are at least 18 verses which are common to both the epics. The verses in the Mahābhārata, addressed by sudeva to pacify Damayanti, have been borrowed from the Rāmāyaṇa, where they are addressed to Sīta by Hanuman.¹)

Regarded as an integral part of the Mahabharata, the episode is plausible interpolation, impending annoyingly the march of the epic story. It is forced upon the reader of the Epic in the most barefaced manner. During the exile of the Pandavas, they receive a causal visit from peripatetic sage called Brhadasva. Yudhiṣṭhira asks the sage whether there has ever been a more unfortunate king than himself. Thereupon Brhasva forthwith relates the Nala story, which runs into 27 adhyayas. In the whole length of this carefully and artistically con-
structured poem, there is just one passage which is apt slightly to perplex a careful reader. It is the soliloquy of the Brhmin Sudeva in Chapter 16 of the poem.

It may be rightly concluded that the poet's own knowledge of the real state of things, that Nala was not dead and that repenting of his fasty abandonment of Damayantī, he was making reproaches to himself and was infact longing to meet his lost Damayantī, had betrayed the poet into putting those words into the mouth of Sudeva, anticipating what was actually going to happen - a mistake common is the works of inexperienced writers.

This is not the correct explanation. The anomaly follows however, from the fact that almost all the he lines forming the soliloquy of human in the Sundarakanda of the Ramayana, at the time when he firstst sees Sita inthe Asoka grove of Rāvan's Lanka, inthe source of the passage under discussion from the Nala episode.

The two situations, it may be recalled, have superficial similarity. The heroine is lost and messengers have been sent, by perosns interested in her recovery, to find out her where abouts. One of these messengers, more fortunate than the rest, suddenly and unexpectedly lights upon her wher uopn he just stands gazing at her giving vent to his mixed felling of joy and sorrow inthe form of a soliloquy.

The one important difference between the two situations-- a difference obviously over looked by the adpater-- is that in the Rāmāyana, the messenger, Hanumān, has been sent by Rāma himself. The messenger, therefore, knows exactly the state of mind of the husband of the missing princess. In the other case, the Nala episode, the messenger sent by king Bhīma, has not only no knoweldge of Nala's feeling towards Damayanti, but he does not even know whether Nala, who is though missing is alive over or dead. And that makes a
deal of difference. The words of the Ramayana sololoquy are wholly appropri­
te in the mouth of the monkey cheftain. But the same words, in spite of afew
necessary verbal alternations made by the adpater, prove on close scrutiny, just
a tirle incongruous in the soliloquy of Sudeva. V.S. Sukthankar(2) has pointed
out the similarity between the two passages. The extent of the similarity be­
tween the two passages will be clear from the following table in which the
related lines are given in parallel columns.

<table>
<thead>
<tr>
<th>Mahabharata (Bombay ed)</th>
<th>Ramayana (ed. GORRESIO)</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.68.8ff</td>
<td>Sundarakanda (Adhy 18, 19 21, 29)</td>
</tr>
</tbody>
</table>

| 8. | mandaprapakhyayamanena | rupenapratimena tam |
|    | prinaddham duhahajalena | prabham iva vibhavasoh. |
| 9. | tam Samiksya visalaksim | adhikam malinam krisam |
|    | tarkayamasa Bhaimiti | tarkayamasa Siti |
|    | karanair upapadyan | karanair upapadyan |
| 10. | yatheyam me pura drsta | Yatha Pura vai drsta me |
|    | thatha rupeyam angana | thatha rupeyam angana |
|    | krtarthosmy adya drstyemam | tam drstya tapa he maham |
|    | tapthahemaham | lokakantam iva sriyam |
|    | lokakantam iva sriyam |
11. pūrṇacandrananam 'syāmam 18.24 pūrna candrānana 'syāma
cārurvṛttapayodharam  cārurvṛtta payodhara
kurvanti prabhaya devim  kurvanti prabhaya devi
sarva vitimira disah  sarva vitimira disah

12. carupadma palasaksim 18.26 padmattras vimalaksim
manmahasya Ratīm iva  manmahasya Ratimiva
iṣṭam sarvasya jagatah  iṣṭam sarvasya jagatah
pūrṇacandra prabham iva  pūrṇacandra ṃprabham iva

13. vidarbha sarasas tasmad 19.15cd iksvakusaras tasmad
daiva dosad ivodhrtam  ravanenodhrtabala
mālapaṇkāṇuliptāṅgim 18.16cd mālapaṇkādharām dinam
mṛnalīmiva tam bhṛṣam  mandanarham amanditaṁ

14. pourna masīm iva niṣam 21.14ab paurnamasīm iva niṣam
rāhugrasta niṣākaram  rāhugrasta niṣākaram
patiṣokakulam dinam 21.15cd patiṣokaturam dinam
'suska srotam nadīm iva.  suskasrotonadīṁ iva.

15. Viśdhwastaparṇakamalaṁ 21.14cd Viśdvastapattraṃkamalaṁ
Viṭrasitavihamgamām  Viṭrasīta vihamgamām
hastihasta Parikliṣṭam 21 15 ab hastihastaparīkliṣṭām
Viṣyakulaṃviva Padminim. akulam padminīṁ iva.
16. Sukumarīṃ Sujātāṅgīṃ 21.16cd Sukumarīṃ Sujātāṅgīṃ
ratnagarbhaṅghrhotam 21.17ab ratnagarbhaṅghrhotam
dahyamanam ivosṇena ivosṇena
tapyamanam ivosṇena ivosṇena
mrṇālim aciro ṣdhrtam. mrṇālim aciro ṣdhrtam.

18. Kambhogaih priyair hinam 19.23cd Kambhogavihiṇeyam
hinam bandhujanena ca hina bandhujanena ca
deham dhārayatīm dīnamsvar hina bandhujanena ca
dharayati atmano deham dharayati atmano deham
tatsamagama kāṅksyaya

19. bharta nama param narya 19.25cd bharta nama param narya
bhūsaṃam bhūsanair vina bhūsaṃam bhūsanair vina
eṣa virahita tena eṣa tasyanuragena
sobhanāpi na sobhate. sobhate py analamkṛta.

20. duṣkaram kurute tyartham 19.26cd duskaram kurute Ramo
hīno yadanaya Nalah hino yadanaya vibhūh
dhārayati atmano deham 19.27ab dharayati atmano deham
na sokenavasidati na sokenavasidati

21. imam asitakesaṅtām 19.27cd imam asitakesaṅtām
salapattrayatekṣaṇam salapattra nibhānanam
sukharham duḥkhitam drṣṭva Sukharham duḥkhitam
drṣṭva
mamapi vyathate manch mamapi vyathitam manah
22. kada nu khalu duhkhasya param yasyati vai 'subha bhartuh samagamat sādhvi Rohinī sasino Yadha
daka tu khalu dukhasya Param yasyati Maithili Raghavayaprameyasya Lakṣmanasya ca jivateh

23. asya nūnām Punarlabhan naisadhah pritimesyati raja rajyaparibhraṣṭah punar labdheva medinīm
nunamasya Punarlabhad raghavah Pritimesyati raja rajya paribhraṣṭah Punar labdheva medinīm.

24. Tulyasilā voyoyuktam tylajabhijana samyutam Naisadho rhati vaidarbhim tam ceyam asiteksana
tulyarupa voyoyuktam tulyabhijana laksanam Rāghavo rhati vaidehīm tam ceyam masiteksana

25. yuktam tasya prameryasya virya satvavato maya Samasvasayitum bharyam patidarānā lalasampatidasana
tyuktamtasyaprameyasya Satya satlyavato maya Samasvasayitum bharyem patidāsana lālasām.

26. yuktam tasya prameryasya virya satvavato maya Samasvasayitum bharyam patidarānā lalasampatidasana
adṛṣṭapurvam duḥkhasya duḥkhartam dhyanatatparam
adṛṣṭapurvam duḥkhasya nahyantam adhigacaheti .
**Rāmopakhyāna**

The Rama episode in the Mahābhārata necessitates a detailed discussion here for reasons stated below. Points of difference between the Rāmopākhyāna of the Mahābhārata and the story of the Rāmāyaṇa require clarification for proving that the works concerned with the heroic activities of Rāma have their source mainly in the Rāmāyaṇa, although agreement with the Mahābhārata account of the Rama story in some works, though rare, cannot be overlooked. Many such works were written at a later date. So the writer's familiarity with the stories of both the epics is not an impossibility. The insertion of this story has been made by some clever rhapsodist in an appropriate setting in the Vana Parva of the Mahābhārata. (3)

The Rama episode in the Mahābhārata is narrated by the great sage Mārkandeya to Yudhiṣṭhira to give him consolation in his forest life. Defeated in the game of dice, Yudhiṣṭhira has to spend his days in the clam and quiet regions of the forest with his wife and brothers. Pleasures of royal life are denied to them for full thirteen years. Moreover, the sweet remembrances of past life at times dishearten him not for his own miseries but for the unending sufferings of his wife and brothers. Whenever he thinks of the taunting ridicule of the members present in the court after his discomfiture in the game of dice, he fails to suppress his grief in the inmost depth of his heart. Draupadīś indescribable insult at the hands of Dusā'sana and Jayadratha leads him to believe that no other person in the world suffered so terribly as he. Moved to pity, the revered saint Markaneya gives a detailed description of Rāma's tragic life, to the Pandavas. Sītā was abducted by the lord of the night rangers (Ravana) but Rāma's persistent deliver Sītā from that great tyrant. Similarly, Yudhiṣṭhira, with the help of his valiant brother Arjuna, who has then gone to
a distant place to practise penance for the acquisition of divine weapons, will doubtless recover his lost position in the near future.

In the Rāma episode in the Vana Parva of the Mahābhārata we get a complete glimpse of the story of the Rāmāyana. Rāvana, Kumbhakarṇa and Vibhiṣana practise severe austerities for a long time. in consequence of which Brahman is highly pleased and grants the boon they ask for. Arrangement for Rama's coronation, Manthara's advice to Kaikeyi. Rama's departure for the forest, Dasaratha's death after Rama's departure, Sita's abduction by Rāvana. Rama's friendship with Sugrīva Hanuman's journey to Laṅka to bring the news of sita the construction of a strong bridge by the monkeys the fight between the monkeys and the night-rangers, Rama's encounter with Rāvana and Rāvana's death at the hands of Rama, Vibhīṣana's coronation, Rāma's refusal to accept sita, a divine voice confirming the chastity of sita, Rāmā's arrival in the city of Ayodhya with sita, Rāmā's coronation-all there have been briefly mentioned in the Rāmopākhyana of the Mahābhārata.

But there are also points of difference. The story centreing round the birth of Rāvana has been dealt with in detail in the Mahābhārata
Differences between the Ramopakhyana of the Mahabharata and the story of the Ramayana

In the Rama story of the Mahabharata, no mention is made of the sacrifice performed by king Dasaratha for getting sons. The story of the 'Payasa' is not given in this part.

Sita is the daughter of Janaka but that she is found at the end of a plough is not referred to in the Rama episode. This does not state that she was agonija (अगोनिज) Wed. not find the names of her sisters there.

The story centring round the birth of Rāvaṇa has been dealt with in detail in the Mahābhārata. The story of the birth of Rāvaṇa is entirely different from the account in the Rāmāyaṇa. In the Rāmāyaṇa Kaikasi (the daughter of Sumāli) is the mother of Rāvaṇa, Kumbhakarna and Vibhiṣaṇa.

In the Rāmopakhyāna of the Mahābhārata, Puṣpotkāta is the mother of Rāvaṇa and Kumbhakarna; Mālinī is the mother of Vibhiṣaṇa; Rāka is the mother of Khara and Surpaṇakhā.
Rama is an incarnation of Visnu. At the instruction of Brahman all the gods beget heroic sons in the form of monkeys who will help Rama considerably for the annihilation of the great demon Ravana

A female of the Gandharva race, Dundubhi by name, is born on this earth as Manthara

Kaikeyi is to get only one boon from king Dasaratha. With the help of that boon, she compels Rama to repair to the forest and gets her own son Bharata crowned as king in his place.
There is no information about Atri and Guha. The chariot of Ravana is not mentioned at the time of Sita's abduction. He flew in the sky taking Sita by the hair.

Rāma's meeting with Viratha Agastya and Sabari is conspicuous by its absence in the Rāmopākhyāna. Rāma wants to establish friendship with Sugrīva, but the latter does not ask the former to prove his physical strength by a display of his bravery. During her miserable existence in the city of Laṅka Sītā is consoled frequently by a kind hearted female night ranger named Trijata. She informs Sītā of the speedy arrival of Rāma with Sugrīva for her deliverance. She, however, admits that she has gathered this information from Avindhya.

(mbh. III. 261-25)

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Avindhya, who is old and intelligent, and is the best of the Rakṣasas, is really Rama's well-wisher. Śita is assured when she learns from Trijata that Rāvana will not be able to do any harm to her on account of the curse of Nalakūbara. The Rāma episode, strictly speaking, in an abridged form of the story of the Rāmāyaṇa. It is natural therefore for the writer of the Rāma episode to omit some matters at his own discretion. Rāvana's holding of war council on the eve of battle, his attempt to frighten Śita by showing her the artificial severed head of Rāma, and the encounter between Sugrīva and Rāvana, have not at all been mentioned in the Rāma episode. The story of the building of Sētu is behind as well as a little ahead of the Rāmāyaṇa. When preparation for the construction of a bridge over the ocean is going on full swing the ocean appears before Rāma in a dream and tells him that the monkey named Nala should build the setu. The story of stones flowing on water in not found in the Rmayana; it may perhaps have been suggested by the following verses.

\[ \text{महाभारतम् २६७. ४१-४३} \]

The setu is still known after Nala. The Mahabharata says:-
Here Rama is not shown as making a passage for the bridge by throwing an arrow in anger over the ocean.

Kumbhakarna offers strong resistance to Laksmana.

But, later on he is killed by Laksmana in the battlefield.

In the Ramayana, Indrajit destroys an artificial image of Sita in front of Hanuman. Hearing of the death of Sita Rama falls into a swoon. But this incident is not given in the Rama episode of the Mahabharata.

Indrajit fought unseen and made Rama and his brother insensible. They were brought round by Sugriva with the aid of herbs used with supernatural incarnation.

The Rama episode does not mention Hanumān's bringing of the mountain full of medicinal plants (Sanjivani herb) for bringing Rama and Lākṣmaṇa back to conscious. In order to deceive them, Rāvaṇa, by his magic power, assumes the forms of Rāma and Lākṣmaṇa and creates false demons for their destruction. But the sagacious Rāma, suspecting a trick, brings about his end by the application of Brahmāstra.
The main difference between the two stories is to found is the non-mention of Sita's ordeal of fire in the Rāma episode of the Mahābhārata. The wind god there cannot hear the repudiation of sita in the presence of Gods, monkeys and other respectable personages. So he himself testified to the loyalty and chastity of Sita. Rāma is repeatedly implored to accept Sita, by the Wind-god and also by Dasaratha, who too become visible to Rama at that very moment. Rama complies with their request and returns to Ayodhya with Sīta.
Concordance of Parallel passages in the Mahabharata (Ramopakhyana) and the Ramayana.\(^{(d)}\)

<table>
<thead>
<tr>
<th>Mahabharata VanaParva (Ramopakhyana) Crit. Ed (B= Bombay Ed)</th>
<th>Ramayana, Bombay Ed(B) (G=GORRESIOS Ed)</th>
</tr>
</thead>
</table>
| 258.2\(^{d}\)  
(B.247.2\(^{d}\)) | B.1.1.53\(^{b}\)  
(G.1.1.58d) |
| टैला पाठायण गातायुङ्क | टैला पाठायण गातायुङ्क |
| 2. 258.4\(^{b}\)  
(B.274. 4\(^{b}\)) | B.3.34.2\(^{b}\)  
G.3.38 2\(^{b}\) |
| विष्णू निम्बर: विष्णू जलकरम: | विष्णू निम्बर: विष्णू जलकरम: |
| 3. 258.5\(^{d}\)  
(B.274.5\(^{d}\)) | B.5.42.34\(^{b}\).43.9\(^{b}\),  
6.41. 77\(^{b}\);etc |
| रामदेव रामदेव ग्रिजाम | रामदेव रामदेव ग्रिजाम |
| 4. 258.9\(^{d}\)  
(B.274.9\(^{d}\)) | B.3.50. 26\(^{d}\)  
(G.4.49.24\(^{d}\)) |
| रामदेव निम्बर: रामदेव ग्रिजाम | रामदेव निम्बर: रामदेव ग्रिजाम |
5. 259.13<sup>ab</sup>
   (b.275.13<sup>ab</sup>)
   परमायुक्तायिः
   कामप्रपोजिताः मैतिष्ठते
   अहस्यमितं कृमीयत
   अर्हताः मद्यान्नत्वम्
   (J)

6. 259.30
   (B.275 30)
   ज्ञानाविगताः
   अहस्यमितं कृमीयत
   अर्हताः मद्यान्नत्वम्
   (J)

7. 259.31
   (B.275. 31)
   ज्ञानाविगताः
   अहस्यमितं कृमीयत
   अर्हताः मद्यान्नत्वम्
   (J)

8. 259.36<sup>ab</sup>
   (B.275.36<sup>ab</sup>)
   भिन्नशास्त्रेऽपि धार्मिका
   स्ताः अनिरुक्तस्ताः
   (B. आत्मगृहा ज्ञानगृहा)
   260.7<sup>d</sup>
   (B.276.7<sup>d</sup>)

9. G.7.10.30
   परमायुक्तायिः
   कामप्रपोजिताः मैतिष्ठते
   अहस्यमितं कृमीयत
   अर्हताः मद्यान्नत्वम्
   (J)

10. B.1.18.25<sup>cd</sup>
    शर्दश्वतिः कृमं
    अर्हताः मद्यान्नत्वम्
    (J)

11. B.7.10.30<sup>cd.31</sup><sup>ab</sup>
    शर्दश्वतिः कृमं
    अर्हताः मद्यान्नत्वम्
    (J)

12. G.7.10.30
    शर्दश्वतिः कृमं
    अर्हताः मद्यान्नत्वम्
    (J)

13. B.7.10.34<sup>ed</sup> 35<sup>ab</sup>
    शर्दश्वतिः कृमं
    अर्हताः मद्यान्नत्वम्
    (J)

14. G.1.20.14<sup>b</sup>
    शर्दश्वतिः कृमं
    अर्हताः मद्यान्नत्वम्
    (J)
10. 261.6\(^b\)
    (B.277.6\(^b\))
    \(\text{रमण्याश निवालितः (5)}\)

11. 261.9\(^b\)
    (B.277.9\(^b\))
    गत्ताइकाणि (गत्ताइकाणि)

12. 261.15\(^c\)
    B.277.15\(^c\)
    \(\text{शंखास्त्रः स्त्रिज्ञस्तरः (५) ज्ञानं निवालितः कुर्सिके (५)}\)
    (B. दर्शन बुद्ध कहते)

13. 261.17\(^{cd}\)
    B.277.17\(^{cd}\)
    आद्रिभिः अन्तः -
    \(\text{राजः रंगमितः (५)}\)

14. 261.18\(^{ab}\)
    B.277.18\(^{ab}\)
    \(\text{कुञ्जगारी खण्डनी कौलिन्या (५)}\)
    \(\text{अत्मः पुलिसिनिर्देशः (५)}\)

15. 261.22\(^{cd}\)
    (B.277.22\(^{cd}\))
    \(\text{अवदानः अन्धकार अन्धकार} (५)\)
    \(\text{असारः केलित्विनुष्ठानः (५)}\)
16. 1245 (line 1)
   (B.277.24a)
   'सुनियोंः राजशाहीरितम् (S)

17. 261.25ab
   B.277.26ab
   'अभिमुखिष्ठिनः यत्रे शम.अभिमुखिष्ठितं (S)

18. 261.25d
   B.277.27d
   'वने राज्यात् राजाः

19. 261.33ab
   (B.277.34ab)
   'आज्ञाः बालमित्राः मैरे दृष्टिः तने वृक्षांशले (S)

20. 261.39d
   (B.277.40d)
   'कौशलाः प्रति

21. 261.40c
   (B.277.41c)
   'नरीं जोशाबाछीं सहमतान

22. 261.42cd
   (B.277.43cd)
   'जन्तुकुलाः कष्टप्रकाशीं कष्ट-प्रकाशीं
   अचानक मुखी कष्टान।
   [479] (B: अचानक निल रम।)
   G.2.9.13c
   'रूपितप्रभा राजशाहीरितम्

23. 262.3b
   (B.278.3b)
   'अभिमुक्तिः पुरी तव (J-5)
   13.3.35.41ab
   रूपित मुखानं
   राजशाहीरितम् राजा।
24. 262.12c  B.3.40.20a,22a
(B.278.3a) (G.3.44.18a)
अपलोधे व नानुबल:  अपलोधे व नानुबल:
25. 262.22ed  B.3.44.24ab
(B.278.23ab) G. 3.50. 22ed.
हौ शीते रत्तामलोतः  हौ शीते रत्तामलोतः
युद्धोत्तरवर्षे  (१-५)  युद्धोत्तरवर्षे  (१-५)
(१-५) युद्धोत्तरवर्षे  चतुर्वती महाविनायकः
26. 262.27d  G.3.51.41.b
(B.278.28b) नित्योऽय च हुलावलनः
२७. 262.30e  B.3.46.9c
(B.278.32a) G.3.52.14c
उत्तरम् अत्यगमनम् (२-५) उत्तरम् अत्यगमनम्
(२-५) उत्तरम् अत्यगमनम्
28. 262.33ed  B.3.47.29ab, 48.10ab
(B.278.35ed) (G3.53.35ab,54.14ab)
कै तुतियिन्ति वाञ्छिता
सम्भव अर्थ आनुवर्तः
B. and G both Second time
(2-5) उत्तरम् अत्यगमनम्
29. 263.8ab  B.3.54.1cd
(B.279.9ab) (G.3.60.5cd)
तो दृष्टिः पितुरिपतः
पुष्पवासदुपलालः
(2-5) उत्तरम् अत्यगमनम्
पुष्पवासदुपलालः
30. 263.11
   (B.279.14b)
   चन्द्राकरण भूली धरुमा
   (B.279.25b)

31. 263.22
   चन्द्राकरण भूली धरुमा
   (B.3.57.16b)
   G.3.64.18d.66.2d)

32. 263.39
   (B.279.43)
   रावणजन भूला जीता
   (B.3.71.21c)
   (G.3.75.37a)

33. 263.40
   (B.279.44b)
   रावणजन भूला जीता
   (B.3.79-40d)

34. 263.41
   (B 279. 45ab)
   रावणजन भूला जीता
   (B.3.72. 12cd)
   (G. 3.76.36cd)

35 264.2d
   (B.280.2d)
   राजायहां चले दिनशाल
   (B.4.30.6d)
   G.4.29.5d)
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<th>B.4.48.22&lt;sup&gt;d&lt;/sup&gt;</th>
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[481]

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<td>(G.5.35.13&lt;sup&gt;ab&lt;/sup&gt;)</td>
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<td>आतिपत्रो जान जेहानी</td>
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<td>टूकरो रक्तरस पुजार्था: (५)</td>
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<td>सिद्धान्तशास्त्रप्रवर्तन:</td>
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<td>(५) तेजस्वी (५ मेचाली)</td>
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<td>अर्जुनो शरस्युक्तायु तु</td>
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<td>हयो श्रवणांक्तिः स्माहिः</td>
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<td>(B.281.4&lt;sup&gt;d&lt;/sup&gt; 5&lt;sup&gt;d&lt;/sup&gt;)</td>
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<td>श्लोकमय्यो विशेषतें</td>
</tr>
<tr>
<td></td>
<td>अनेको तदविशेषतें</td>
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<tr>
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<td>श्लोकोद्वैत्यं अर्थानजं: (५)</td>
</tr>
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<td>G which has only the latter half</td>
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latter

like-mbh)

B.5.24.21ab
G. 5.25 20ed

(G for the posterior half)

B.3.56.1ed 5.21.3ab
G.3.62,1ed).

(B.Second time दुर्मिलिता
G. चषमनलिनीपुष्प)

B.5.21.6c
(G.5.23.4c)

B.4.28.1c
(G.4.27.1c)

B.4.58 7a
(G.4.58..8a)

(51. लिख 1962, पढ़ि: 65 वर्ग)
51. 266.58\textsuperscript{ab}
   (B.28.2.60\textsuperscript{ab})
   तले शीता गणा भुवना
   वाटणारे: पुढे गाली

52. 266.67\textsuperscript{c}
   (B.282.70\textsuperscript{a})
   दिखानिशालो अक्षरसा (५)
   (५ अशाच युग मानत) -

53. 266.67\textsuperscript{d}
   (B.282 70\textsuperscript{b})
   चिनासुटे कहाजीरा

54. 267.2\textsuperscript{ab}
   (B.283.2\textsuperscript{a})
   जुत: कौटिल्यकला
   आलयाशाण तरिकावल

55. 267.4\textsuperscript{cd}

[B.5.65.11\textsuperscript{cd}
   (G.5.66.10\textsuperscript{ab})
   तले शीता गणा भुवना
   वाटणारे: पुढे गाली

56. 267.4\textsuperscript{cd}

[B.5.40.4\textsuperscript{c}
   (G. 5.37.4\textsuperscript{c})
   दिखानिशालो अक्षरसा

57. 267.2\textsuperscript{ab}
   (B.283.2\textsuperscript{a})

[B.4.39.19\textsuperscript{cd,40}.
   19\textsuperscript{cd},40.18\textsuperscript{cd}
   (G.4.39 27\textsuperscript{cd},40.17\textsuperscript{cd})
   टूटा: औरतिक लोककोष
   आलयाशाण तरिकावल

(B Second time अलावरण for औरति,
   and दरिकपतिना कुशल माणे, जे,
   first time कोडे कोव जोलासुटे
   for "G Second time कोडे and
   like mbh तरिकावल for अलावरण

[B.4.39.19\textsuperscript{ab}.6.42.28\textsuperscript{ab}
   G.4.39.27\textsuperscript{ab}.6.17.20\textsuperscript{ab})
   ओला खरफुल गडरावी
   आलयाशाण तरिकावल
56. 267.44cd
(B.283.44cd)
(B.283.44cd)

57. 267.46d
(B.283.46d)
(B.283.46d)

58. 267.49b
(B.283.49b)
(B.283.49b)

59. 267.52b
(B.283.52b)
(B.283.52b)

60. 268.10a
(B.248.10a)
(B.248.10a)

B. Second time
G first time
and then:
G. Second time

B.6.22.72ab
G.5.95.12ab (G. like mbb)
G.5.88.14d, 85.3e
G.5.92.3d
G.6.1.12d.36d
G.6.16.80d
68. 270.14$^d$  
$9^b.286.14^d$)  
(B.286.14$^d$)  
(B.286.17$^b$)  
(B.287.5$^d$)  
(B.287.23$^{ab}$)  
(B.288.1$^{ab}$)  
(B.288.26$^d$)  
(B.288.26$^d$)  
(B.6.52.30$^b$,32$^b$)  
(G.6.28.32$^b$,34$^b$)  
(G.6.28.40$^b$)  
(G.6.46.79$^d$)  
(G.6.47.2$^{ab}$)  
(G.6.49.36$^d$,45.13$^b$; 46.1$^d$ etc.)  
(G.6.19.54$^b$; 20.13$^b$;20 $^1a$,$^29$etc)  
(G first time လင်း က)  
Second time လင်းကြား ဖြစ်သည် 72. က)
74. 273.5b  
(B.289.5b)  
G.6.24.42d

75. 273.20b  
(B.289.20b)  
G.6.70.19b

76. 273.20d  
(B.289.20d)  
B.6.88.41b

77. 274.5d  
(B.290.5d)  
(B.6.80.10b)

78. 274.12d  
B.290.12d)  
(G.6.97.6b)

79. 1298,1299  
(B.290.19c-20b)  
B.6.107.51c,52b

80. 274.21d  
(B.290.23b)  
B.6.103.29b (G.6.88.35b)
81. 275.25\(^d\)  
\((\text{B.291.26}^d)\)  
\(\text{अवारणा महंतमनान} \)

82. 275.33  
\((\text{B.291.34})\)  
\(\text{अयः िन्दनां स्तुतात्} \)  
\(\text{र्योस्यिन्द्राय तोरितम्} \)  
\(\text{पीर्यं तु सस्त्री तस्य} \)  
\(\text{बुधों अनितात तद्} \)

83. 275.48\(^d\)  
\((\text{B.291.50}^b)\)  
\(\text{अवारणं वीरिताति} \)

84. 275.52\(^ab\)  
\((\text{B.291.53}^a)\)  
\(\text{विहार किसानों (५)}\)

85. 275.65\(^c\)  
\((\text{B.291.66}^a)\)  
\(\text{विहार किसानों (५) किसानों (५) }\)
The relation ship between the Rāmāyaṇa and the Rāmopākhyāna of the Mahābhārata, is a question which appears to have been first mooted by Weber. Weber had contented himself with formulating the four logical alternatives:

1. The Rāmopākhyāna is the source of the Rāmāyaṇa.

2. The Rāmopākhyāna constitutes an epitome of the Rāmāyaṇa, but of a Rāmāyaṇa more primitive than the epic is its present form.

3. The Rāmopākhyāna represents an epitome of the Rāmāyaṇa but an epitome modified somewhat by the compiler of the episode himself.

4. The two poems are divided independently from a lost common source. The alternatives worked out by Weber may be admitted, but, then, logical possibilities unfortunately do not carry us very far in historical investigations.

Jacobi firmly held the opinion that the Rāmopākhyāna was based on the Rāmopākhyāna; on the Rāma epic as we have it—the episode forming a rather careless abridgment of Vālmiki’s epic. In discussing the question he has drawn attention to certain passage in the Rāmopākhyāna, which pre-suppose a
knowledge of the Rāmāyaṇa. It should indeed be unintelligible if the reader did not know certain facts and circumstances which were detailed in the epic but omitted in the episodes. This argument seems to be not quite as sound as it appears at first sight, because for the allusions in question, the compiler of the episodes might have been indebted to any other source or sources, which, like wise, contained those explanatory allusions which happen to be committed in the episodes. The allusions do not point unequivocally to any one single definite source.

Hopkins argues that the fact that the subject matter of the epic and the episodes is treated differently in several particulars "points to different workings-over of older matter rather than to coping or condenseing. Hopkins loses sight of the affect that differences like those pointed out by him do not prove anything in such cases.

In this restricted sense we must understand the statement that the Rāmopākhyāna is an epitome of our Rāmāyaṇa a fact which we may regard as established on account of the numerous verbal agreements which have been shown to exist between the two poems.
NOTES AND REFERENCES

1. Ramayana, Sundarakanda, 18-19,21,29
2. Sukthankar, Critical studies in the Mahabharata P.410
3. The Rama Story has been related very briefly to Bhima by Hanuman in the Previous chapter in the same Parva (mbh III.28-38)

   The story is narrated in the Drona Parva in the section entitled Sodasa rajakiyopakhana in the vulgate edition, but this section has been entirely omitted in the Drona Parva in the Critical Edition. It has been included in the Santi Parva where Rama has been mentioned as a good administrator, under whose rule subjects lived very happily.

4. Stanzas identified by Jacobi have been marked in the list with 'J' thus (J). A few of the other passages have been noted by Sluszkiewiezs arrangement second to me (Sukthankar) rather complicated and confusing. From his various lists it is difficult to estimate the actual range and extent of the similarities.