**Boons**

**Allusions to Kaikeyī’s boon/s  
compiled by MB, textual and linguistic comments by JLB**

**Detailed allusion**2,9.7-15 [*Mantharā to Kaikeyī*] stage 2

broadly full textual support  
 construction of verse 7 slightly awkward (it has to be divided 1+3)  
 N subst. for 9cd completely different (“implored by the king of the gods, he went hence to make war”)  
 use of absolutive *apavāhya* in 12c is ungrammatical and avoided in N subst. 160\*  
 161\* (N subst. for v.13) makes it clearer that Kaikeyī has two favours (taking out of battle + bandaging wounds)  
 passage as a whole consistent with stage 2 or even stage 3

**Allusions with some details**

2,16.21 [*Kaikeyī’s explanation to Rāma*] stage 2

text fully supported; no unusual features of language stage indeterminate

2,23.20-21 [*Rāma to Kausalyā: probably long ago*] stage 2

2,99.4 [*Rāma* *to Bharata, one boon in devāsura saṃgrāma, coupled at v.3 with mention of bride-price*] stage 1

**Allusions with minimal details**

2,23.20-21 [*Rāma to Kausalyā: boons granted ‘long ago’*] stage 2  
full textual support (variants multiple but insignificant); language unexceptional stage 1 or 2

5,31.15-19 [*Sītā to Hanumān*] stage 1language basically compatible with stage 1 (only possibly late feature is p.p.p. + *vat* in 20d) ? stage 1

clear allusion to boon(s) in *varadānam anusmaran* at 18b

**Allusions with no details**2,10.20-26 [*boons claimed by Kaikeyī from Daśaratha*] stage 2  
 effectively full textual support  
 S insert 204\* after v.25 gives details absent from text of origin of boons;  
 from language could be any stage stage indeterminate

3,2.17-18: [*Rāma’s lament to Lakṣmaṇa when Sītā seized by Virādha*] stage 2  
full textual support and language straightforward; interesting v.l. of some N mss in 18b, *putrasyādīrghadarśinī* “shortsightedly for her son” stage indeterminate

4,55.15: [*Aṅgada* *overheard by Sampāti*] stage 1text is S only; N in 1161\* (and 1162\*) puts blame on Kaikeyī without mentioning boons; *pāda*-length l.c. in 15a, whereas language of 1161\* is simpler

**Allusions to bride-price for Kaikeyī**

2,99.3-10: [Rāma to Bharata, coupled with mention of one boon in *devāsurayuddha*; see also Introduction pp.25-32 and notes pp.507-8] stage 1*devāsure ca saṃgrāme* is only occurrence of this *pāda*, against five of  *x x devāsure yuddhe* and two of *devāsuravimardeṣu* (*cf*. JLB 2000: 115); similar to *devāsurasamāgame* at 7,75.4b   
*trāhi* at 10c (and again at 14c) shows change from 1st to 2nd conjugation and change of voice but neither of these, and nothing in the crucial v.3, seriously challenge the attribution to stage 1

3,45.6-7: [3,45.1-18 *is Sītā’s summary to Rāvaṇa of aborted consecration and expulsion*]  
[*no reference to bride-price: see notes pp.313-14*]  
I find it hard to see an allusion to bride-price here (*varam* against *dvau* is not in my view significant;Pollock’s translation “for a consideration” has to be vague if he is not to distort *sukṛtena* impossibly, while his “So she had two things she now could ask of her husband” overtranslates *dvāv ayācata bhartāraṃ,* “she asked her husband for two things”); this is just a straightforward allusion to the two boons.

**Allusions to Kaikeyī’s malice**

In later tradition, many references are made to Kaikeyī’s malice, and her hostility to Rāma and Sītā is much developed. However, in the *VRm* Stage 3 (broadly speaking, the *Bāla* and *Uttara kāṇḍas*) details are minimal.

At1,1.20 [*Nārada’s summary*] she claims a boon promised *pūrvaṃ* ‘previously’ without further narratorial comment

At 1,3.5 [*Vālmīki’s summary*] her *duṣṭabhāvatā* ‘wicked nature’ in relation to the aborted consecration and expulsion (but not the boon/s) are mentioned

Other incidental references to her in the *Bāla* and *Uttara kāṇḍas* are to her role as mother of Bharata and wife of Daśaratha. *.*

**Allusions to Rāvaṇa’s boon and its consequences:  
selected, and arranged by location**

**3,30.7-20 6,7.3-13 7,1—34 1,1—4 elsewhere**

**Rāvaṇa’s early exploits absent**

son of Viśravas *multiple* 1,19.17 3,64.16

5,21.6-7

grandson of Pulastya 3,30.21 *multiple* 1,4.6 1,19.15 5,21.4-8

*multiple*

brother of Vaiśravaṇa *multiple* 1,19.17 3,64.16 *and multiple*

defeats Vaiśravaṇa/Kubera

3,30.14 6,7.3-4 7,13.11—15.29 3,46.2-6

Vaiśravaṇa allied with Maheśvara  
 6,7.3-4 7,13.22-31

seizes *puṣpaka*   
 3,30.14 6,7.5 7,15.29-31 3,46.2-6

10,000 years asceticism   
 3,30.17 7,10.12 *cf*. 1,15.4  
offers heads to Brahmā   
 3,30.17 7,10.10-12

invulnerable to all creatures except men   
 3,30.18 7,10.16-18 1,14.6-15; 1,15.5-6; 1,19.16

*cf.* 3,52.18  
 6,48.5-7; 6,82.29-30

pollutes sacrifices  
 3,30.19-20 1,19.15-18

murders sacrificing *brāhmans*  
 3,30.20 7,18 *Marutta’s sacrifice* (*cf*. 7,81.14

*boons to animal hosts* *standard sacrifice*)

scarred by Airāvata  
 3,30.7 wanting 5,8.14

scarred by Indra’s thunderbolt wanting 5,8.14

scarred by Viṣṇu’s discus   
 3,30.10 wanting 5,8.14

destroys heavenly forests/gardens  
 3,30.15 7,13.9+10

arms prevent sun and moon from rising  
 3,30.16 *cf*. 1,14.10 *cf*. 3,46.7-9

Maya seeks marriage alliance out of fear  
 6,7.6

Maya delighted to offer Mandodarī 7,12.15-20

**[*cont.*] 3,30.7-20 6,7.3-13 7,1—34 1,1—4 elsewhere**

defeats Madhu, beloved by Kumbhīnasī

6,7.7 7,25.20-49 [*recruits Madhu for assault on heaven*]

*cf*. 7,53.16-17 [*father of Lavaṇa*]

*For parentage of Kumbhīnasī see:*

7,5.1-2,31-32,33-36

7,25.23-25 (p.681-82) *cf.* 7,60.14

defeats Underworld *nāgas*

3,30.13 6,7.8 7,23.3-4 *cf*. 4,40.37 [*no Rāvaṇa*]

defeats boon-armed *dānavas* after 1 year war; gains magical powers

6,7.9-10 wanting

defeats sons of Varuṇa  
 6,7.11 7,23

defeats Yama 6,7.12-13 7,22

enmity with Indra 1,14.8+21

attempts to lift Kailāsa  
 wantingwanting 7,16.17-30 wantingwanting

*Reflects rise of Śiva See* ORA F.ch.5 *Reflects rise of Hanumān*

*No intervention by Umā See* ORA F. ch.5 episode enters tradition in time to be reworked by Jains Vimalasūri/Raviṣeṇa:

*Vālin [not Śiva] is hero of shaking Kailāsa incident: Rāvaṇa encounters Vālin meditating on Mt Aṣṭāpada when puṣpaka halts (Raviṣeṇa, Padmacarita 9.102-10); remembering former enmity, Rāvaṇa declares he will hurl Kailāsa into ocean (Vimalasūri, Paümacariya 9; Raviṣeṇa, Padmacarita 9.129-33); Vālin presses top with big toe, roars (gaining name) (Vimalasūri, Paümacariya 9; Raviṣeṇa, Padmacarita 9.136-59; 48.889; 62.2).*

Vedavatī episode

wanting wanting7,17 wantingwanting

**boon widely known:**

5,49.24-26: known to Hanumān (‘invulnerable to all creatures except men and monkeys’)

6,28.28-29: known to Rāma

6,82.26+29-36: known to bereaved *rākṣasīs*

**boon provokes curse:**

7,16.13-16: monkeys included by Nandīśvara

*only other occurrence of name in text is 3,15.39d* [*l.v.*]; *always semi-anthropomorphic in VRm*

**Boons (various)**

**Examples of the widespread use of boons of all types, found at all stages of development of the *VRm* (much more widely in the two later books), often with no narrative attached**

**Epithet** *varada* *“granter of boons,”* often indicating little more than general benevolence

denotes:   
 Daśaratha 2,2.34 [*l.v.*]; 2,14.9; 2,33.18

Indra 3,4.24

Śiva 1,54.13c,14c; 7,31.40; 7,78.18

Kubera 7,36.17c

Agastya 3,12.10

Sutīkṣṇa 3,6.21

**Asceticism** rewarded by boon from Brahmā:  
 to Maya*:* wealth,creates Śvayaṃprabhā’s cave (4,50.12)

to Virādha: unlimited invulnerability to weapons (3,3.6)

to Vaiśravaṇa: immortality, wealth, a son Nalakūbara, position as *lokapāla*, sovereignty over *rākṣasas* in Laṅkā (7,3.8-19)

to sons of Sukeśa: to be unconquerable (*no limitations* 7,5.8-16)

boon from Śiva to Viśvāmitra: weapons (1,54.12-18)

**Boon** **misused**:

Brahmā’s boon to Kabandha: long life as reward of asceticism (3,67.8-11)  
 *protected by boon, Kabandha attacks Indra, who can retaliate only with deformity*

**Various** **rewards**:

from the gods collectively:  
 to their animal hosts(7,18.22+25+33 *cf.* 7,18.4+12)

to Śatrughna: killing Lavaṇa rewarded with boon of city of Madhupurī Śūrasenā (7,62.1-6)

from Rudra:

lance to Madhu as reward for righteousness; inherited by Lavaṇa (7,53.5-19)

**Donor unidentified:**

recipient Mārīca (3,36.13; *uncertain, see MB 2002*)

unidentified *dānavas,* defeated by Rāvaṇa despite their unidentified boon(6,7.9-10)

**Boon as promise** of future conduct:

from Rāma to Kausalyā: he will soon return (2,39.15)

from Rāma to ascetics: protection (3,5.21)

**Miscellaneous** **boons**:

from Brahmā to Indrajit: unspecified, perhaps invisibility (6,34.29)

from Brahmāto Atikāya: impenetrable armour; evaded by Lakṣmaṇa (6,59.97)

from gods to Rāma: unspecified, perhaps resurrection of *vānara* casualties (1,1.69)

from Indra to Jāmbavān: for assistance in *devāsurayuddha* (6,18.13)

from Śiva to Ila/Ilā: limited boon: no restoration of manhood; offer rejected  
 Umā grants limited restoration (7,78.18-24)

from Umā to all *rākṣasīs*: to conceive and deliver at same moment, child to be same age as mother; so child is independent and parents not deprived of sexual activity (to  
 prevent *post partum* neglect as witnessed in case of son of Sālakaṭaṅkaṭa and Vidyutkeśa 7,4.30)

from Sūrya to Meru: to be gold; unexplained (7,35.19)

from VasiṣṭhatoMitrasaha: to shorten hasty curse (7,57.31)