**Outline structure of *VRm*  
with detailed structure of *Bāla* and *Uttarakāṇḍas***

**Unresolved and unresolvable anomalies:**

It is not to be expected that such a complex and intricate narrative as the *VRm*, transmitted over so many centuries, can be constricted into rigid and facile conformity with individual items in the structure as tentatively outlined here: that is not how popular multi-generational stories develop. Positions of development by their very name have no neat definitions, and can always be expected to overlap as they develop. Anomalies will always remain. Whether the relationship between elements classified into particular positions can be thought diachronic or synchronic, cannot always be determined — and nor should it be.

**I: Possible earlier opening** to *Ayodhyākāṇḍa*, now overlaid

**II: Stages 1/2 (narrative core revised,** taking into account items wanting from Nārada’s subsequent description at1,1; *for detailed revisions see p.2*)

6,116 first ending of narrative: Rāma returns to heaven NOT as Viṣṇu

**III: Summary 1:**

1,1.18-76: Nārada’s description of narrative so far composed

**IV: Stage 3 narrative core**

preparation and adherence of Rāma to narrative values established in Stages 1 and 2

*Uttarakāṇḍa* core (*for details see below, pp.2-4*):

Rāma governs his realm by steadfast adherance to *kṣatriya* principles

Vālmīki introduced

Sītā banished, vindicated by withdrawal to Earth

7,89 new end of narrative

*Bālakāṇḍa* core (*for details see below, p.4-6*):

birth narratives

validation of hero to rule in accordance with narrative established at Position II, directed by Viśvāmitra

1,65 birth of Sītā *ayonijā*

1,76.6-18 triumphant return to Ayodhyā

**V: late Stage 3**

*Uttarakāṇḍa* additions to heroic *kṣatriya* Wonder Tale (*for details* *see Agastya’s post-victory narrative, sub-unit 1, below, pp.7-9*)

*Bālakāṇḍa* additions to heroic *kṣatriya* Wonder Tale: *composition of RU*

1,18—20 [*parts*]; 23—27; 30; 3,36—37

1,50—64 Viśvāmitra’s history

Stage 2-3 transition:

Agastya’s narrative, Sub-unit 1

Bridging passage connecting *Yuddha* and *Uttara kāṇḍas* (*to be explored in ch.5*)much of 6,97—116: Sītā’s chastity vindicated by gods

much of 7,37—40: demobilisation of Bharata’s troops [*cf. 6, Appendix passages*]

**VI: Summary 2:**

1,3: Vālmīki’s description of now extant narrative

1,2+4: remainder of Preface

**VII: later Stage 3:** (*for details see below ‘Elaborations, insertions and In-tales’, pp.3-6*)

human Rāma specifically identified with Viṣṇu

purpose of narrative fundamentally developed from freeing Sītā to freeing cosmos (*to be explored in ch.5*)

7,90—100: new Grand Finale of return to heaven

**VIII: very late Stage 3:**

6,104; 6,106Sītā vindicated by fire *episode recomposed to replace earlier version of vindication by gods*

Agastya’s post-victory narrative: Sub-unit 2 (*for details see below, pp.8-9*)

7,27—34 coarsening of tone, with mockery and lack of respect for many principal characters

**Detailed revisions of Position II:**

*wanting in* 1,1.33: Atri and Anasūyā, birth of Sītā, suitor test *postponed from 2,109—111.16-20 to Position V*

*wanting in* 1,1.39-41: Viśvāmitra etc. episodes   *postponed from* 3,1—35/36/37/38 *to Position V* (*uncertain*)*; see ch.4 p.90 n.202*

*wanting in* 1,1.57: Svayaṃprabhā episode 4,49—52  *probably known; see ch.2 p.12*

*wanting in* 1,1.57: Niśākara episode 4,59—62 *postponed to Position VIII*

*wanting in* 1,1.62-63: *madhuvana* episode 5,1-59.6; 62.22-66

*wanting in* 1,1.66-69: victorious Rāma repudiates Sītā 6,103—12 *see ch.2 pp.13-15*

**Detailed structure of *Uttarakāṇḍa* core narrative**

7,41—51 Sītā’s pregnancy and banishment

7,41 pregnancy recognised 7,42 Rāma learns citizens’ gossip about his behaviour 7,43—44 Rāma distressed  
 7,44.16 first mention of name of Vālmīki

7,45—49.8; 7,51.1-16

Lakṣmaṇa abandons Sītā in care of Vālmīki; imagines Rāma’s distress; returns to Ayodhyā; comforts Rāma

7,52—56, 60—62 Śatrughna kills Lavaṇa, leading without further comment to 7,83.6

7,64—67.4 Rāma accused of sin by grieving *brāhman*; executes Śambūka for infringing *varṇa* restrictions

7,74—75 appropriate sacrifice to absolve Rāma from sin discussed

7,82—88 *aśvamedha* begun and abandoned;

7,82 *aśvamedha* prepared, horse released; seers, foreign kings, *vānaras,* Vibhīṣaṇa and *rākṣasas* summoned *Śatrughna present* 7,83.6 and 7,1285\* [*no comment*] 7,82.19 Rāma commissions golden statue of wife for sacrifice

7,84 Vālmīki arrives with disciples; instructs 2 unidentified disciples to sing *Rāmāyaṇa* in hearing of Rāma   
 *called ‘princes’ in Goldman and Goldman 2017: 84.16 [l.v.] last verse, also in first v. of sarga 85* *84.16 [l.v.]* word used, *kumārau* = ‘young men’; 7,85.1 *tau*

7,85 2 youths sing Rāma’s exploits, overheard by Rāma, summons them, audience comments on resemblance to Rāma, they refuse lavish reward

7,86 Rāma recognises Sītā’s sons as his, summons her to take solemn oath of purity (of both Rāma and Sītā 7,86.6), Vālmīki sends encouraging but ambiguous reply

7,87—88 Vālmīki exonerates Śītā, vouches for sons, Rāma accepts assurance (7,88.3-4)

7,88.10 Sītā makes no comment or reproach, but defiantly enters earth on strength of dignified Act of Truth in single *śloka*

7,89 Rāma returns disconsolate, takes no further wife, continues to use golden statue for sacrifices; many sacrifices for 10,000 years; *rāmarājya*, mothers die.  *Suitable ending, pathos. No deaths for 4 Dāśarathis;   
 continuation of dynasty through Kuśa and Lava assumed without comment.*

**ELABORATIONS, INSERTIONS and IN-TALES**

*For linguistic notes by JLB see also* ORA B. *Bibliographic Inventory 2. VRm* ‘Stage 3: *Uttarakāṇḍa*’ and ‘Stages 4-5 (\*/App.1 passages).

7,1—36 Agastya’s narrative of rise and fall of *rākṣasas* *mostly post-Viṣṇu*

[*sub-unit 1 possibly earlier*]

7,37—39 leave taking *mostly Bridging passage*

7,40.2-11 *puṣpaka* visits Rāma, speaks *v.7 post-Viṣṇu*  
 7,66.5-8: *puṣpaka* summoned mentally, speaks

7,40.12-17 *rāmarājya* [*cf.* 6,116.84-90; 7,89.8-10]

7,49.9—50.20 Sumantra recounts destiny to Lakṣmaṇa

7,51 [*whole sarga*]: Miserable Lakṣmaṇa returns and reports to Rāma (comforted)  
7,51-1\*—7\* = App.8.1-302 *appears in Princeton trans. as text at pp.348-59*  
 7, App.8.1-82: In-tale of Nṛga

7, App.8.83-218: In-tale of Nimi

7, App.8.219-302: In-tale of Yayāti

*prakṣipta* III = Apps 8+10: Rāma governs kingdom with impartial justice:

7, App.8.303-465 (end): *prakṣipta* III, *sargas* 1—2; pp.1318-24: justice to dog maltreated by a *brāhman*

7, App.10.1-134: *prakṣipta* III, *sarga* 3: pp.1325-29: justice between owl and vulture

7,971\*+973\*+977\* [inserted into 7,55.2] Śatrughna embarrassed to be consecrated king of Madhurā; Śatrughna apologises for having infringed the right of precedence of elder brother (Bharata) *by claiming right to kill Lavaṇa already claimed by Bharata*

7,57-58: Śatrughna sends army, remains for 1 month, hurries off alone to visit Vālmīki; In- tale of Mitrasaha; Kuśa and Lava born; leaves to visit Cyavana

7,59: conversation with Cyavana; Lavaṇa’s back-story (In-tale of Māndhātṛ killed by Lavaṇa)

7,62: Śatrughna offered boon by gods, chooses Madhurā, *already promised by Rāma at 7,54.19*

spends 12 years establishing city, returns to Ayodhyā (7,62.9+14)

7,63.1-17+App.9.1-53 [52 lines (as 2 *sargas*), inserted into 7,63.3 between *pādas* b and c]: Śatrughna returns to Ayodhyā in twelfth year, reports to Rāma, sent back to Madhurā *N.B.* 7,83.6: *Śatrughna present at* *aśvamedha*

*attested by* *all mss* after 7,63.3ab

*appears in Princeton trans. as part of sarga 63 at pp.378-80*

*on Śatrughna’s return visit to Vālmīki*

Śatrughna revisits Vālmīki, hears *VRm* recited by unidentified voices *reinforces 12-year time-scale of 7,62.14*

Meanwhile:

Śambūka episode follows on immediately after 7,56.17

7,64—67.5:

7,66.5-8: *puṣpaka* summoned mentally *Śatrughna absent*

7, App.11 + 1127\* transition from Śambūka episode to Rāma’s visit to Agastya

*appears in Princeton trans. as part of sarga 67 at pp.386-88*

7, App.11 (*all*): *brāhman* boy revived by Indra, invoked by Rāma (condemned by father as responsible for son’s death)

7,1127\*1-8 [*only B1 omits*] followed by colophon: Rāma urged by attendant gods to accompany them on visit to Agastya; mounts *puṣpaka*

7,1127\*9-15+1128\* (1 line) [*only B1 omits*]: gods and Rāma arrive at Agastya’s hermitage

7,67.7—73: Agastya’s In-tales on duties of *varṇas*:

7,68—69: In-tale of Śveta

7,70—72: In-tale of Daṇḍa

7,73: in *Puṣpaka*, Rāma returns to Ayodhyā

7,74—81: with Bharata and Lakṣmaṇa, Rāma discusses performing a sacrifice

7,74: dissuaded from performing *rājasūya* (too destructive)

7,75—81: decides on *aśvamedha* (for righteousness/to absolve from sin)

7,75—77: In-tale of Indra and Vṛtra (told by Lakṣmaṇa)

7,78—81: In-tales of Ila/Ilā etc. (told by Rāma)

7,App.13.1-56 Rāma distraught at loss of Sītā; listens to rest of *kuśīlavau’s* recitation

*appears in Princeton trans. as 7,88\* at pp.421-24*7,90—92+97—98.1-10: four-fold dynasty further secured

*no sons or nephews until dynastic sargas of Uttara; 3 brothers not to be married until Bāla*

7,93—100 entry to heaven replaces Sītā’s withdrawal as new Grand Finale *post-Viṣṇu*

7,93—94 Rāma recalled to heaven as Viṣṇu

7,95—96 Lakṣmaṇa voluntarily sacrifices self, taken to heaven by Indra

**Detailed structure of *Bālakāṇḍa* core narrative**

1,5—7 Golden Age under rule of Daśaratha

1,8—17 birth rituals

1,8—10.11 Sumantra narrates history of Ṛśyaśṛṅga

1,13.45—14.4; 15.8-28 Ṛśyaśṛṅgaconducts *putreṣṭi* for sons; auspicious figure presents *pāyasa* for 3 queens

1,13.1-44: *aśvamedha* performed; 3 wives spend successive nights with dead horse; Daśaratha declared sinless

*apparent later insertion in the birth ritual*

1,14—16: intervention of Viṣṇu; creation of *vānaras Stage VII*

1,17.23 Viśvāmitra assumes tutorship of Rāma and Lakṣmaṇa; conducts them to forest

1,18.5; 19.18,25 Mārīca and Subāhu named as pollutors of sacrifice

1,22 visit to Śiva’s *āśrama*1,23—25 Encounter with Tāṭakā

1,26—27 advised by gods, Viśvāmitra confers divine weapons on Rāma

1,28.13-20; 1,29  
 Rāma and Lakṣmaṇa defeat attacking *rākṣasas*; Subāhu killed, Mārīca driven away

1,47—1,48 Rāma redeems Ahalyā

1,49 arrival at Mithilā; welcomed by Janaka and Śatānanda; Rāma and Lakṣmaṇa introduced

1,65.1-6+26-27 Janaka’s sacrifice

1,66 Viśvāmitra asks Janaka to show the bow to Rāma and Lakṣmaṇa; if Rāma can string bow, he will win Sītā as bride; Rāma lifts bow easily, strings it; it breaks with loud noise and earthquake; Janaka sends messengers to bring Daśaratha to wedding

1,67—1,68 Daśaratha journeys to Mithilā; Janaka completes sacrifice

1,69—73 weddings  
 1,69.1-9 Janaka summons Kuśadhvaja  
 1,69.14-32 Vasiṣṭha recites Daśaratha’s lineage  
 1,70.1-15 Janaka recites his lineage in preparation for weddings

1,72.1-6 Yudhājit arrives in Mithilā *see ch.2 pp.23-24* *anomalies in number of weddings and names of brides planned for ch.5*

1,73—75 Rāma Jāmadagnya confronts returning wedding party  
 1,73.1 Viśvāmitra leaves   
 1,73.2-15 procession leaves Mithilā amidst omens of danger to be averted  
 1,73.16—1,75.23 Rāma Dāśarathi defeats challenge of Rāma Jāmadagnya by stringing Viṣṇu’s bow.  
 1,74.12 history of Janaka’s bow differs from 1,65.7-13  
 1,74.14-21 enmity of Viṣṇu and Śiva  
 1,75.6 Rāma Dāśarathi respects Rāma Jāmadagnya as *brāhman*

1,76 entry to Ayodhyā, welcomed by 3 queens

**ELABORATIONS, INSERTIONS and IN-TALES**1,10.10 Sanatkumāra predicts birth of four Dāśarathis   
1,23—1,27.13 Tāṭakā: history and death   
1,28.1-12 Viśvāmitra inherits *āśrama* formerly used by Viṣṇu Vāmana when defeating Bali *Viṣṇu avatāra-to-be protects āśrama of previous avatāra ??*

1,30.21-23; 1,31  
 1,31.1-8 four sons of Kuśa *sovereignty*  
 1,31.9-22; 1,32 daughters of Kuśanābha reject seduction by Vayu; deformed; cured when given in marriage to Brahmadatta *sexual propriety*  
1,33 ancestry of Viśvāmitra  
1,34—1,36  
 1,34.6-21 origin of Gaṅgā and Umā  
 1,35 Śiva’s pre-occupation with Umā *Śiva* 1,36 birth of Skanda  
1,37—1,43 Sagara   
 1,40 Aṃśumān finds ashes of 60,000 uncles; also horse; no water for funerary ritual  
 1,41.11+18-21 descendant, Bhagīratha; no son, performs austerities *dynasty* 1,41.22-23; 1,42; 1,43.1-18 *Śiva*  
 1,42.1 Bhagīratha worships Śiva  
 1,42.2-24 Śiva agrees to bear Gaṅgā on head; Gaṅgā brought down  
 1,43.10-11 previous failures *inadequacy of kṣatriya values*  
 1,43.18 Bhagīratha rules kingdom *sovereignty*  
1,44—46 history of Viśālā city  
 1,44.14-27 churning of ocean to obtain *amṛta* 1,45 consequences  
 1,45—46 creation of 7 Māruts  
 1,46.11-17 founding of Viśālā *sovereignty ?*  
1,47—48 Ahalyā and Indra *Wonder Tale*  
 1,47.25-27 Indra, impersonating Gautama, cursed to lose testicles *ridicule*  
 1,47.28-32 Ahalyā, knowing of Indra’s impersonation, cursed with invisibility until arrival of Rāma; Gautama leaves  
 1,48.1-10 Indra restored  
 1,48.2-3 Indra invents specious excuse *ridicule; origin tale* 1,48.11-22 Ahalyā restored  
 Rāma invited by Viśvāmitra to restore Ahalyā; Gautama reappears; reconciliation  
 1,50.1-7 Śatānanda assures himself of mother’s redemption

1,50.12—1,64 **Śatānanda narrates history of Viśvāmitra**: *cf.1,33.5-6*  
 1,50.22—1,55.24 king Viśvāmitra defeated by Vasiṣṭha 1,56.1—1,56.9 in revenge attempts to become *brāhman*, disappointed by partial success  
 **IN-TALE 1**: *bodily ascent to heaven* *values: varṇa*

1,56.10—1,59.33 Rāma’s *kṣatriya* ancestor Triśaṅku helped by angry Viśvāmitra (now *kṣatriya* sage) to ascend to heaven  
 **IN-TALE 2:** *careless loss of sacrificial victim values: royal duty*  
 1,60.5—1,61.27 Ambarīṣa (Rāma’s ancestor) buys Śunaḥśepa as replacement; Viśvāmitra curses own sons for refusing to replace Śunaḥśepa, gives him salvific *mantra*  
 1,62 Viśvāmitra overcomes infatuation with Menakā  
 1,63 seduction by Rambhā averted *turned to stone cf. Ahalyā*  
 1,64 wish to become *brāhman* granted by frightened gods; new status acknowledged by Vasiṣṭha

**Stage 3: elaborations and In-tales introduced into core text *VRm* 2—6**2,9,9-14: Mantharā reminds Kaikeyī of Daśaratha’s participation in the *devāsurayuddha*3,8.13-19: Sītā warns Rāma of sage corrupted by possession of sword  
3,10.5-19: *pañcāpsaras* lake  
3,50.10c abduction: ‘What needed to be done has been done’ *cf*. 3,4.19cd ‘he must do a great deed, impossible (*suduṣkaram*) for others.’  
4,13.12-27: Saptajana *āśrama relieves/creates tension between two battles Vālin/Sugrīva*6,105.25-26 purpose: to kill Rāvaṇa  
6,107.1-3 *represents 1,1.67-68 modified to a post-avatāra position (v.3*)

**VII: later Stage 3:**

4,61.13 Niśākara episode ‘you will do what needs to be done for the good of the world.’ *Sampāti’s wings to be restored on helping vānaras:*

*narrative trope as at 3,3.19-21 (Virādha) and 3,67.15 (Kabandha); 1,1.57: Niśākara episode* 4,59—62 *wanting*

6,40.33-59 Garuḍa episode

*suggesting link with Viṣṇu, appears to replace an earlier episode in which Hanumān fetches healing herbs (foreshadowed at 6,40.26-32)*

6,105.25: human Rāma and Sītā divinised *only identification of Sītā with Srī/Lakṣmī in whole VRm CE;   
 probably not implied at 7,17 (ayonijā); almost exclusively Sītā is either daughter of Janaka or daughter of Earth*

6,107.17: reference to 1,14—16: incarnation of Viṣṇu and *devas RU 260*

6,107.30-31: divinity of Rāma (but apparently not of addressee, Lakṣmaṇa)

7,1—2 (parts); 7,4—8; 7,11; 7,27—34; 7,36.9+24:   
 identity understood throughout Agastya’s post-victory narrative Sub-unit 2; see particularly 7,8.23-25; 7,27.6-19

**purpose of narrative developed:**

**(a) heroic/pre-Viṣṇu identification:**

1,4.6bc (S only): *Rm* defined as ‘the great narrative of Sītā and the killing of Paulastya’ *as position VI* N at 203\*11 pr. has only ‘the killing of Paulastya’ [*no ref. to Sītā*]

**(b) Viṣṇu as *avatāra*, to free cosmos from Rāvaṇa:**

1,14—16: Viṣṇu and other gods become incarnate and enter the conquest of Rāvaṇa

1,3.5: ?? Jāmadagnya and Dāśarathi called ‘two Rāmas’ *or still kṣatriya narrative? see ‘New Beginnings’ pp.97-99*

7,93—100 Rāma returns to heaven as Viṣṇu 7,94.3,11: purpose, to free cosmos, accomplished   
7,95.1—96.14  *curse threatened by Durvāsas, and Lakṣmaṇa’s insistence on keeping Rāma’s word reflect traditional heroic/dynastic values, but could hardly be excised from the whole episode; the transition towards a Viṣṇu-based ethos, here and elsewhere, is at an early stage; Durvāsas earlier predicts Rāma will go to Brahmaloka* (*7,50.13, see also Nārada at 1,1.76*)*, a destination evidently incompatible with his avatāra status.*

**Detailed structure of Agastya’s post-victory narrative 7,1—36**

**Sub-unit 1: 7,1.1-18; 7,2—3; 7,9—10; 7,12—26**

7,1.1-18; 7,2—3*necessary introductory material, now overlaid by Sub-unit 2*

Seers praise Rāma for defeating Rāvaṇa

Agastya opens his narrative by focusing on Rāvaṇa’s grandfather Pulastya and father Viśravas; birth of Vaiśravaṇa to Viśravas *kṣatriya values*

7,9—10; 12—15: rise of *rākṣasa* power

7,9—10: birth of Viśravas’s other children to daughter of Sumālin; boons granted

7,12—15: Rāvaṇa and family duties/duty of protection  
 7,12: Marriage of Śūrpaṇakhā to Vidyujjihva, of Rāvaṇa to Mandodarī, and of brothers

7,13—15: Rāvaṇa harasses gods [*despoils gardens; cf. 3,30.15*]; Vaiśravaṇa gains friendship of Śiva, reprimands Rāvaṇa, messenger killed, contemptuous defeat of Vaiśravaṇa, seizure of *puṣpaka*

7,16—26: Rāvaṇa’s vulnerability becomes exposed

7,16.3-16: monkey-faced Nandīśvara, offended by Rāvaṇa’s contemptuous laugh, predicts death at hands of monkeys

*only other occurrence of Nandi in text is 3,15.39d* [*l.v.*]; *in VRm always anthropomorphic, not vāhana*  7,16.17-30: Kailāsa: humiliation by Śiva

*casts on Rāvaṇa’s ability to fulfil his great prowess*

*rise of Śiva*

*rise of Hanumān*

7,17: Vedavatī, violated, predicts her rebirth as woman *ayonijā* (7,17.27) to destroy him

*postdates narrations of Sītā’s birth at 1,65.15; 2,110.27 cf. allusions at 5,14.16; 6,104.15*

*probably antedates Viṣṇu stage; see ch.5 Notes*

7,17.29-31: Agastya comments on her rebirth as Sītā

7,18: Marutta sacrifice episode: *lokapālas* hide in animal wombs to escape Rāvaṇa, grant them boons, abandon seers to be devoured. *origin myth* (*Indra’s possession of 1000 eyes common before Ahalyā*)*; gods ridiculed*

7,19: Anaraṇya, dying, predicts birth of successor to kill Rāvaṇa *curse/prediction of doom*

*anomalous:* *Anaraṇya is human, so potentially capable of defeating Rāvaṇa*

7,20—22: encounters Nārada, releases Yama’s captives, hard 7-night battle, Yama dissuaded from striking death-blow by Brahmā (“do not falsify my boon”), withdraws to heaven

7,23: seeks Varuṇa (absent) in Rasātala, defeats sons, returns

7,24.1-16: on way back to Laṅkā, abducts many women; their prediction of death on account of a woman (7,24.15-16) robs him of lustre

7,24.17-35: returns to Laṅkā to be confronted by Śūrpaṇakhā, grieving loss of husband Vidyujjihva by Rāvaṇa’s slaughter of the Kālakeyas (7,23.15); consigns her to care of Khara in Daṇḍaka *duty of protection* *anomaly: Vidyujjihva prominent in kāṇḍa 6*

7,25.18-50: Madhu and Kumbhīnasī; makes alliance with Madhu at Kumbhīnasī’s request not to widow her *inversion of Śūrpaṇakhā episode*

7,26: violates duty of protection, rapes Rambhā

cursed by Nalakūbara not to rape another unwilling woman, loses desire for rape

**Sub-unit 2: 7,1.19-27; 7,4—8; 7,11; 7,27—34** *Viṣṇu-oriented material*

7,1.19-27: new introductory material added: seers praise Rāma for killing Indrajit

7,1: greatness of Indrajit *declared purpose: to explain prominence of Indrajit at expense of Rāvaṇa in attack on gods in heaven.*

*discrepancy: Indrajit killed by Lakṣmaṇa at 6,78; many subsequent tellers*

*seek to correct the discrepancy*

7,4—8: Viṣṇu defeats sons of Sukeśa: Sumālin and 2 brothers (Rāvaṇa’s ancestors)

*Mālyavān already known from Book 6 [survives];*

*Sumālin to be killed during Rāvaṇa’s assault on heaven 7,27.25-42* [*but house seen by Hanumān 5,5.20; some mss omit*]*;*

*Mālin known only in 7,7—8* [*killed by Viṣṇu 7,7.37-39*]

7,5.8-41: *rākṣasas* granted boons, terrorise gods, settle on Laṅkā, beget offspring

[JLB: *A cluster of five 3-line verses in VRm 7,5 might indicate some textual disturbance*]

7,6.1-20: terrorised, gods appeal for help to Śiva, sent on to Viṣṇu, who agrees  
  *rise of Śiva*

7,6.21-32: episode known and repeated by Mālyavān

7,6.33—8.25: *rākṣasas* attack heaven, routed by Viṣṇu Nārāyaṇa; abandon Laṅkā for Pātāla

7,11: Sumālin and surviving *rākṣasas* leave Rasātala, intent on dispossessing Vaiśravaṇa of their former home in Laṅkā; Vaiśravaṇa leaves peaceably for Kailāsa.

7,27—30: demotion of Rāvaṇa; capture and humiliation of Indra

7,27: Rāvaṇa and Indrajit lead *rākṣasas* to attack *devas* in Indra’s heaven

7,27.6-19: Viṣṇu/Nārāyaṇa/Supreme Spirit declines their appeal for help to fight Rāvaṇa (protected by boon) to defeat his attack on gods, but will do so at right time *i.e. composition post-dates 1,14—15*

7,27.31-42: Sumālin prominent, killed

7,28.1-19: Meghanāda and Jayanta fight, Jayanta rescued and hidden

7,28.20-46; 7,29: after fierce fight, Indra captured by Rāvaṇi; Rāvaṇi assumes command, withdraws exhausted Rāvaṇa to Laṅkā

7,30—34: humiliation and ridicule of former role models Indra and Rāvaṇa

7,30.1-14: Prajāpati ransoms Indra from Rāvaṇi, granting name ‘Indrajit’ and boon to Indrajit of death only after failing to complete Agni-ritual *i.e. as killed in Yuddha*

7,30.15-42: Prajāpati explains to despondent Indra that his defeat is the consequence of Gautama’s curse for his sin with Ahalyā; can be purified by performance of *vaiṣṇava* sacrifice *cf. 7,76.16-22: Viṣṇu advises miserable Indra* (*pursued by personified brahmahatyā after killing Vṛtra*) *to perform aśvamedha to him as expiation*

7,30.42 might of Indrajit *possible closure of Agastya’s recitation/reference back to frame/purpose*

7,31—34: Rāvaṇa ridiculed and further humiliated

7,31—33: defeat and release by Arjuna Kārtavīrya Sahasrabāhu *cf. capture and release of Indra*

7,31—32: Rāvaṇa makes offering to Śiva, offering destroyed by Arjuna’s arms; Rāvaṇa stunned and captured after fierce battle

7,32.60: Rāvaṇa’s life protected by boon

7,33: released on plea of Pulastya, contracts alliance, continues rampage over earth

*cf. 1,73—76 Rāma Dāśarathi’s encounter with Rāma Jāmadagnya:*

[*N.B. Rāma Dāśarathi defeats Rāma Jāmadagnya, conqueror of Arjuna Sahasrabāhu,*

*conqueror of Rāvaṇa*; *episode not found in 7,1—34 nor in RU, and killing of Arjuna by Rāma Jāmadagnya is not mentioned in VRm.*]

7,34: defeat and humiliation by Vālin

7,34.13-32: carries Rāvaṇa dangling from his armpit around 4 oceans

7,34.33-44: admiring Vālin’s prowess, Rāvaṇa contracts formal alliance with him [*Rāma kills Vālin, conqueror of Rāvaṇa*]

**Hanumān: 7,35-36** *cf. VRm 5,48.14; 6,19.13-16; 4,65.21-28*

7,35.1-13: Rāma’s question

7,35.3 Hanumān possesses *inter alia* wisdom and mastery of policy

7,35.4-7 exploits *4,66—5,52*

7,35.8-10 aid indispensible

7,35.11-13 why did he not destroy Vālin? Did he not know own strength?

7,35.14-65; 7,36.1-45: Agastya’s reply

7,35.16-18 seers curse him not to know own strength

7,35.19-21 birth to Añjanā wife of Kesarin, fathered by Vāyu *4,65.8-18; 6,19.11*

7,35.22-30,44-47 hungry for fruit, leaps to sun, jaw broken *probable source 4,65.19-22* [*a few details 6,19.13-16*] *an exceptional occurrence of prakopa ‘wrath’ in vāyuprakopād at 35.50a and 51c* (*the only comparable occurrence to this stronger form of kopa here is prakopitā at 5,36.21d*)

7,31-43 mauls Rāhu *source wanting*

7,35.46—36.6 Indra fells with *vajra*, angering Vāyu into blocking orifices of all beings until Hanumān revived by Brahmā *source 4,65.23, much developed and vulgarised in 7,35.49-62+36.6*

7,36.7-24 multiple boons of invincibility *a few, different boons 4,65.25-28*

7,36.27-34 violates *āśramas*, parents unable to restrain unruly child, cursed by sages to forget power  *cf. 7,35.16-18 inactivity commented on, not explained 4,65.2*

7,36.35-40 befriends Sugrīva

7,36.42 masters grammar *repeats 7,36.13-14 in different form; sources for both wanting*

7,36.44 *vānaras* created by gods to serve Rāma [*=Viṣṇu*] *1,16*

7,36.45-46 Agastya abruptly closes whole conversation (7,1—36):

7,36.45 “I have told you everything about which you asked me. I have told you about the deeds of Hanumān in his childhood.

7,36.46 Having seen and conversed with you, Rāma, we must now depart.” Having spoken in this fashion, all the seers departed as they had come.