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Rama Beyond Price is a dramatized remake of the “Ramáyana,” and this is its first English translation. Reputed to be one of the most difficult literary texts in Sanskrit, it was one of the most popular plays among Indian pundits.

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Rama Beyond Price

Edited & Translated by

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Rama Beyond Price

by Murári

Edited & Translated by

JUDIT TÖRZSÖK

NEW YORK UNIVERSITY PRESS & JJC FOUNDATION

Here is a new Clay Sanskrit Library edition and translation of Murári’s Rama Beyond Price.

A dramatized remake of the “Ramáyana,” Rama Beyond Price is one of the most challenging pieces of Sanskrit poetry. Because of its elegant style, learned allusions and often striking imagery, the poem has been a great favorite among pundits, although it received little attention in the West until recently.

Rama’s well-known epic exploits are presented as a series of political intrigues and battles, and contrasted with lyrical passages on love and war, pride and honor, gods and demons, rites and myths, and the regions and cities of ancient India.

Murári’s language alludes constantly to dramatic terminology. As well as forming a kind of play within the play, these allusions emphasize the theatrical nature of the court, the main scene of action.

This is the first English translation of the only surviving work by Murári, a brahmin court poet, who lived some time between the eighth and tenth century CE, perhaps in Orissa or in neighboring South India.
RĀMA BEYOND PRICE
BY MURĀRI

EDITED AND TRANSLATED BY
JUDIT TÖRZSÖK

NEW YORK UNIVERSITY PRESS
JJC FOUNDATION
2006
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ACT III
THE BREAKING OF SHIVA'S BOW
tataḥ praviṣati JANAKO, VIŚVĀMITRAḥ, ŚATĀNANDO, RĀMA|
LAKŚMAṆAU ca.

JANAKAḥ: (saḥaraṁ) bhagavān Viśvāmitra,

3.50 lumpann ajāṣṭājāṃatr̥sampaḍaṁ śucam adya naḥ; 
tvādāgamanajānman약 ayam ānandaḥ suḍīnāyate.

api ca,
adya pradakṣiṇāsīkhaḥ|āvalayaḥ Kṛśānur
aśnāti me janaipadeṣu vaṣṭākṛtāṇi.
tvaṭītejāsi sphurati śāntikapauṣṭīkeṣu,
svāṁ ca srucam śīhilam Āṅgiraso bīhbarte.

VIŚVĀMITRAḥ: sakhe, Śrīadhvaja! cirasaś śāntaḥ puṣṭaḥ ca
tav’ ayamā janaipadaḥ,
yatra tvamḥ brahma|mimāṃsā|tattva|vaṁ ḡo daṇḍajīrakāḥ,
purodhās c’ āiva yasy’ āśāv Āṅgiraḥ prapitāmahaḥ.

3.55 (smiṣaṁ kṛtvā.) jāmātura ṣaḍarśanajānman약 ayam śokaḥ punar
asmākam upaśaṁyatūra avāśisyate. kim ca, śokaḥharṣau
nāma lokasyātr’ ēyam bhavataḥ. tathā hi,
yajūṁśi taṭṭṭīrīyāṇi mūrtāni vaṁati sva yāḥ,
sa yogī Yaśṇaǔvkyaḥ tvāṁ ved’ āntān adhyājigapat.

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JÁNAKA, VISHVA-MITRA, SHATÁNANDA, RAMA, and LÁKSH-
MANA enter.

JÁNAKA: (with delight) Venerable Vishva-mitra,

Grief could have overcome us today, because we
have not been lucky enough to find an appropriate
son-in-law—but this grief is now gone, as the joy
to see you arrive makes our day cloudless.

Moreover,

Today, the flames go around clockwise* while the
fire consumes the offerings made to it in our king-
dom. Your power radiates everywhere as the ritual
acts to promote welfare and prosperity are per-
formed, and the sage Shatánanda can keep his sac-
fificial ladle unused.*

VISHVA-MITRA: My friend, Jánaka, your kingdom has been
peaceful and prosperous for a long time...

Here, where you, a true philosopher, an expert of
brahmanical knowledge, are the ruler, for whom
the grandson of Ángiras, Shatánanda, performs the
priestly duties.

(smiling) Now, what remains for us to do is to chase away the

3.35 grief you feel because you cannot find a son-in-law. In
any case, what are these worldly experiences, happiness
or grief, for you? For,

He who revealed the form of sacrificial formulas
according to the Tittiriya tradition of Vedic texts,
the yogi Yajnaváłkya himself, taught you Vedic
philosophy.
RAMA BEYOND PRICE

LAKŚMAṆAṆAṆ: (jan'ântikam.) ārya, ayaṁ sa rājā Vāidehaḥ, pavitram aparimey'āścaryam yasy' āpadānam upādhyāyād anuśrūyate.

RĀMAṆ: (sa/pramod'ânurāgam.) vatsa, sa ev' āyaṁ Śatapatha-kath" ādhiṅkāri puruṣaḥ, prāṇāśyāy'ānte/vāsine yasmai bhagavān vājasaneyo Yājñavalkyaḥ śūldāni yajujmi provāca.

VIṢVĀMITRAṆ: (muhūrtam nirvārṇya)

3.60 nijāya tasmai gurave yatīnāṁ jaṭrāya vīstrāṅita gosahasram, taṁ goṣahasra'ādhipateḥ prāśisyam upāsmaha Maithilam ātitheyam.

JANAKAṆ: (sa/prāśrayam) bhagavan, yat kiṁ cid anyad abhidadhaśi, tatra prabhaviṣṇur bhavaṁ eva. tatra/bhavatas tu Sahasra/mayūkha'ānte/vāsino yog' jīśvarād bhagavato Yājñavalkyaḥ adhyayanam iti māhiyaś' iyam asmakāṁ yasāh/patākā.

VIṢVĀMITRAṆ: (vibasa) bho mahāyogin!

kiṁ Yājñavalkyo, Janakaṁ kiṁ evaṁ? na vah saṅrūpaṁ kavyavo'pi vidyuh. pravāha/nyāyān adhiṅkṛtya yuṣmān sahasraśākhaḥ śrutayaṁ prathante.
ACT III: THE BREAKING OF SHIVA’S BOW

LÁKSHMANA: (aside to RAMA) My brother, this is that king, Jánaka, about whose virtuous and incomparably miraculous deeds we heard from our master.

RAMA: (happily, with affection) My little brother, he is the man who has figures in the Shata-patha Brāhmaṇa, who studied the Vedas without attachment to this world, and to whom Yajnaválikya, founder of the tradition of the white Yajur-veda, revealed the sacrificial formulas.

VISHVA-MITRA: (looking at JÁNAKA for a moment)

He has given a thousand cows to his preceptor, who won against the other ascetics;* he is the disciple of the thousand-rayed Sun’s disciple—we honor him, the King of Míthila, who always receives his guests in the right manner.

JÁNAKA: (politely) No matter what you say, venerable Vishva-mitra, you shall outwit me in this conversation. But the real reason for my becoming famous is that I had the honor of studying under the guidance of the best of yogis, the venerable disciple of the thousand-rayed Sun.

VISHVA-MITRA: (smiling) O great yogi,

What kind of person is Yajnaválikya? What sort of man is Jánaka? Even the seers are unable to explain your true nature to us. Thanks to your uninterrupted chain of preceptors and disciples, the holy scriptures have been revealed in their thousands of branches.
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śātānandaḥ: bhagavan, evam īdźāḥ khalv ami tridbhuvanāmahaniyaḥmahimāno maniśiṇaḥ.

3.65 Janakaḥ: (satvailakṣyaśmitam) bhagavan,

nirmanāya kārmanām ṛcām aghajmarṣaṇinām
unmārjanir jagadaghani tava’ ādyā vacaḥ
śrotum cira/pranayākautukam asti ceto.

duḥkhākaroti punar eṣa mama’ ārtha-vādah.

tad virama. (iti liras ṣājaliṁ ghaṭayati.)

Viśvāmitraḥ: (satsmitam, asy’ānjaliṁ udghātayaṁ) sakhe
Śrīdhvaja! saṁhriyatāṁ anjaliḥ. ami tūṣṇiṁ | bhūtāḥ
smāḥ. Kāṭyāyani|kāmuka|kärmuk’|āropana|praviṇena
duḥitulḥ paryāḥ sampraty apanyuṣitaśrātiñō bhūyāḥ!

Lakṣmaṇaḥ: (apavārya) ārya, paraś|param eteśāṁ pauruṣ’|ōtkarṣajpraśāṁśā|ramāniyāḥ pāvano’ yaṁ ṛṣṇāṁ sama-
vāyāḥ.

3.70 Rāmaḥ: vatsa, yad āṭtha.

smaranti lok’ārtham amī kilā śrutir
iti pratiṣṭhāṁ adhīgantum śmahe.
paraṣodom eṣāṁ punar asti vaibhavaṁ,
tad eva vyatīvirdate yadi.

Janakaḥ: (sahatsam) param anugṛhitō ’ṣmi.

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ACT III: THE BREAKING OF SHIVA’S BOW

SHATÁNANDA: Venerable Vishva-mitra, such are indeed those sages, whose fame has spread in the three worlds.

JÁNAKA: (smiling in embarrassment) Venerable Vishva-mitra, 3.65

My heart has for a long time been eager to hear your words, which perform the magic of the purificatory Rigvedic chants and destroy the sins of the world. But these affirmations praising me make me uneasy.

So please stop. (He puts his folded hands on his head.)

VISHVA-MITRA: (smiling, making JÁNAKA’s arms descend) My friend, Jánaka, do not beg me with folded hands. I am not going to say anything. May your promise be fulfilled and your daughter’s future husband be able to take up the bow of Párvati’s husband.

LÁKŠMANA: (aside) My brother, they praise each other’s manly qualities, which makes their meeting pleasant; their conversation has a purificatory effect.

RAMA: My little brother, as you say, 3.70

They transmit Vedic knowledge for the sake of this world—this is what we are able to understand about their greatness. But only they can possibly understand each other’s real power.

JÁNAKA: (with delight) I am very much honored.
rama beyond price

samasyā vā sāmnāṃ,
bahirābahirāṃhahparimṛjām
ṛcāṃ vā saṃvādāḥ,
kim api yajusāṃ vā paripaṇāḥ,
tvadāśirvādō 'yaṃ
bahuvisayaśāksārskiṭraṇalo
varam me vatsāyāḥ
kathayati purovarttinam iva.

viśvāmitraḥ: (śēkūta/smitam) sakhe Śrādvajā. evam etat.

3.75
daviyasyo dūrād
 api patham iha c' āmutra ca śucām
triṣṭvedīvākyānām
aṇāticirabhagnā iva khilaḥ.
śrutigrāhyāṃ jyotih
kim api bairiṁantar|mala|muso
mrjāyā majjānāḥ
kva nu vīpāriyanti dvijaṅgirāḥ?

śatānandāḥ: (svagatam) nūnāṃ Rāmaḥbhadrām eva jāmā-
taram abhisamādhāya bhagavān ayaṁ punaḥ punar va-
kr'ōktibhiḥ Śrādvajām parimohayate, bhavatu! aham
asya prarocan"ārtham a/saṃvidāna iva pṛchāmi. (prak-
āśam, muniṁ prati) kasy' ēdaṃ Śakunta|rāja|ketor iva
KauśubhaŚrīvatsāu dāraka|ratnādavyayam?

viśvāmitraḥ: (vihasya, svagatam) sādhu, vatsa Śatānanda!
yad etat kṛtaṁ tirthaṁ vivakṣitasya vastutaḥ sukh'āva-
tārāya. (prakāśam) vatsa Gautama, Kakutstha|kula|ku-
mārāv etau.

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ACT III: THE BREAKING OF SHIVA’S BOW

Like the synthesis of Samavedic songs, like the truthfulness of Rigvedic chants, which purify external and internal sins, like the stock of Yajurvedic formulas, such are your words of blessing, which have come true on many different occasions. They now talk about my daughter’s bridegroom as if he were present here.

VISHVA-MITRA: (smiling purposefully) My friend, Jánaka, it is true.

Very distant and far beyond any grief of this or the next world, they are like untouched lands—made of Vedic words—which have just been plowed. They are made of light that one can perceive only by hearing, they purify internal as well as external impurities, being as they are the core of purity itself—such are the words of brahmins. In what could they prove to be wrong?

SHATÁNANDA: (aside) Surely, this venerable sage thinks already of Rama as the king’s would-be son-in-law, and confuses Jánaka with repeated allusions. All right, to please him, I shall inquire as if I were ignorant. (aloud, to the sage) Venerable Vishva-mitra, to whom do these two dear boys belong, who are like the Káustubha gem and Shri-vatsa mark on Gáruda-banne

VISHVA-MITRA: (smiling, aside) Well done, my friend, Shatánanda. You have given a cue so that I can easily introduce the subject I wanted to talk about. (aloud) My friend, Shatánanda, these are two princes of the Kakútstha dynasty.
śatānandah: (sat/pratyabhijñam iva)
putr’ārthe jagadēka jāṅghikayay’ūd-
dāmabhramaṅkirtinā,
cātur’hotra/vitūrṇa/viśva/vasudhā|
cakreṇa cakre makhāḥ
rājñā Prāktirathena, yatra sakala|
svar’āsīs arv’ātrihau
sa sven’ āiva phalahāphalam api
sven’ āiva Nārāyaṇāḥ.

3.80 tat kim etāv eva tau Dāsarthī, yau kila Rāma[Laksmaṇa]v
iti Tāḍakā|mathana|maṅgāl’|ōḍghāta|vitūrṇa|divy’|ās-
tra/mantrapārayaṇena bhagavat” āiva vinītau vaitānasya
karmaṇaḥ chidrā|pīdhāna|dakṣiṇāyā bhagavantam upā-
sāṁbahūvatur?
viśvāmitraḥ: atha kim.
Janakas tau sa/sneha/bahu/mānam paśyati.
śatānandah: tad anayoḥ kataro Rāmaḥ, kataro Laksma-
ṇaḥ?
viśvāmitraḥ: (rāmaṁ nirdiṣan) vatsa, Āṅgirasa,

3.85 ye catvāro dinakaraṅkula|
κṣattrasamāṃtānasamallī|
māl”āṃlānaṣṭabakasaḍṛśā
jabīre rāja/putrāḥ.
Rāmas teṣāṃ aćarabhadhas,
Tāḍakākālaṅrātrī|
pratyūṣo ‘yaṁ suīcaritākathā|
kandalī|mūlakandah.

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ACT III: THE BREAKING OF SHIVA’S BOW

SHATÁNANDA: (as if he were recognizing them)

King Dasha-ratha, whose fame had reached everywhere in the form of his swift sacrificial horse, unique in this world, the king who had rewarded his four officiating priests with the gift of the whole earth, performed a sacrifice to have sons.* The guests invited were all the inhabitants of heaven; and he who makes all sacrifices fruitful, Vishnu-Narayana, himself came to be the result obtained through the sacrifice.*

So are these Dasha-ratha’s two sons, Rama and Lákshmana, 3.80 whom you yourself taught and to whom you transmitted the science of the divine mantra-weapons to strike down and kill Tadhaka successfully? Are they the ones who honored you with the gift of destroying all obstacles to your sacrifice?

VISHVA-MITRA: Yes, indeed.

JÁNAKA looks at them with affection and respect.

SHATÁNANDA: So which of them is Rama and which is Lákshmana?

VISHVA-MITRA: (pointing at Rama) My dear friend, Shatánanda,

Four princes were born, four unfading flower clusters in the jasmine garland of the line of warriors in the solar dynasty. Here is Rama, the eldest of them, the dawn that ended the night of Tadhaka’s threat, the root of what is a plantain tree of good acts.

3.85

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(Lakṣmaṇaṁ nirḍīya) ayaṁ c’ āparo Lakṣmaṇaḥ.

Śatānandaḥ: bhagavan, diśtyā Vasishṭha-prasūtaṁ kṣattram rddhyati.

Janaakaḥ: (vītau) sādhu bhagavan, asmā|ḍīṣiu praviśya kriḍāsi.

krodh’āgnau Puruhūta|huṃṭ̥iṣ-parā-bhūta|Trīṣānku|trapā 
sampātajvalite jagaṭṭrayā|ṣiṣūṇ̄i

tvavy āhutiṁ juhvatī,

sambhrānt’ōpanatasya nāṭitajarā 
vaiklavāṣiṁ|ākṣarāḥ

pratyūhāya babhūvur Ambuja|bhuvo 
devasya cāṭ’ūktayaḥ.

3.90 tam api nāma bhagavantaṁ yajamānaṁ anye gopāyitāraḥ.

Śatānandaḥ: rāja|ṛṣe, evam etat. kiṁ punar na dīkṣiṣya-

mānaḥ krodh’ānt’ iti raktārāṇaṃ kṣatriyaṁ upādade.

Janaakaḥ: (sa|harsam rāma|Lakṣmaṇau nirvarṇya, jan’ānt-
tikam) bhagavan Śatānanda, 

bhati na tathā Bhānōḥ śiye 
gurau vasato mama 
svayam api munau Viśvāmitre 
ghān adhitiṣṭati, 

Daśaratāḥṣutāv etau dṛṣṭvā 
yath’ōcchvasitaṁ manaḥ 
śiṁlayati me pratyagjyoṭiḥ| 
prabodhaṣukha|āsikām.

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ACT III: THE BREAKING OF SHIVA’S BOW

(pointing at Lákshmana) And the other one is Lákshmana.

shatÁnanda: Venerable Vishva-mitra, thank god, warriors begotten by Vasíshtha prosper.

jÁnaka: (smiling) Well done, venerable Vishva-mitra. Adapting yourself to people like me, you just play with us.

When you were making a sacrifice of the three worlds into the fire of your wrath kindled by the deep shame of Trí-shanku, who had been humiliated by the roaring Indra,* then lotus-born Brahma, being confused by this destruction of his creation,* bowed down to you and uttered some flattering hymns of garbled words—as if he had been hindered by his feigned old age—to interrupt you.

Still, may others protect and help you with your sacrifices! 3.90

shatÁnanda: Royal sage, may it be so. As initiates of a sacrifice should not be angered, they need to employ a warrior to protect them.

jÁnaka: (looking at rama and lÁkshmana with delight, aside to shatÁnanda) Venerable Shatánanda,

My heart had never been so delighted by the presence of my preceptor, the Sun’s disciple, when I lived in his house, nor by the arrival of the sage Vishva-mitra in our home, as it is now by seeing these two sons of Dasha-ratha. My mind forgets even the joy of knowing the Supreme Self.
Rama Beyond Price

Saṭānandah: rāja|ṛse Vaideha, īḍṛśam ev` āitat. mam` āpi rāja|putrāv etau sāksāt|kurvato vate Sīt`|Örmile na hṛ- dayād avarohataḥ.

3.95 Janaṅkha: (viśvāmitraḥ prati) bhagavan,
idaṁ vayo, mūrtir iyaṁ mano|jīnā,
viś`ādbhuto `yaṁ carita|praroḥaḥ.
imau kumārāu, bata, paśyato me kṛt`ārtham antar|jaṇat` īva cetaḥ.
viśvāmitraḥ: (śoṭprāṣa|hāsam) sakhe Śrīdhvaja, hṛdayam ev` āmantrayaśva: kim|ārtham kṛt`ārtham as` iti.

Janaṅkha: (sa|khedam)
yadgotrasya prathamāpuruṣas
tejasāṁ īśvaro `yaṁ,
yeṣaṁ dharma|pravacanajagurur
brahma|vādi Vasiṣṭhāh,
ye varante tava ca hṛdaye
sūṣṭhu saṁbandhayogyas
te rājāno; mama punar asau
dārūnaḥ śūka|ṣetyaḥ.

3.100 Rāma|lakṣmaṇau: (jan`|āntikam) katham, asmadivaḥ ka-
thāḥ prastūyante!
viśvāmitraḥ: (sa|smitam) rāja|ṛse, yadi śūkal|aṁśth` āiva
kevalam antar|āyas, tan na kim` cid etat.
Janaṅkha: (sa|khedam vinrīan, apavārya) bhagavan Ān-
girasa,
yad vidann api Videha|nandinī|pān irrigation|vidher mah` ārghatām
evam āha munir eṣa Kauṣīkaḥ,

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ACT III: THE BREAKING OF SHIVA’S BOW

SHATÁNANDA: Royal sage, Jáñaka, it is indeed so. When I see these two princes, they remind my heart of our dear little Sita and Ürmila.

JÁÑAKA: (to VISHVA-MITRA) Venerable Vishva-mitra, look at their youthfulness, their handsome appearance, their eminent deeds, heroic and admirable. When I behold these two princes, my heart, having all its desires fulfilled, almost dances with joy.

VISHVA-MITRA: (smiling ironically) My friend, Jáñaka, then ask your heart why it has obtained all its desires.

JÁÑAKA: (with distress) These kings whose paternal ancestor is the Lord of the Luminaries, to whom Vasíshtha, the preceptor of the Vedas, taught the words of law and religion—these kings who are so dear to your heart would make very good husbands. But I have a promise to fulfill strictly, concerning the bride-price.

RAMA AND LÁKSHMANA: (whispering to each other) Look, they are talking about our affairs.

VISHVA-MITRA: (smiling) Royal sage, if the only obstacle is that promise concerning the bride-price, it is not even worth mentioning.

JÁÑAKA: (reflecting, with pain, aside) Venerable Shatánanda, what this sage Vishva-mitra has just said—though he knows what a great price is required in order to obtain Sita’s hand—confuses my mind very much.
Rama Beyond Price

tena muhyati cirāya me manaḥ
tad eva sthānāviyam vā dhanuḥ syād idām īdṛśam,
etadāropanaṁ nāma paṇo vā mama jarjaraḥ.

durāṅgḥam Īśvaraśatrūsanam, apramocyaśuluṅgṛahas tvam asi; sarvam idam tathā āiva.
kiṁ tv asya Rāghaveśītah sahaṁ ānubhavaṁ
gambhirābhisaṅgam atiṣphuṭam eva vṛttam.

Janakaḥ: (munim prati) bhagavan Kauśika, cīrap api vikalpayan na bhavadgiram abhidheyaṁ ady āpi niścinomi.

Viśvāmitraḥ: (vibhaya) tad upadārasya kārmukam āinduṁ śekharam. Rāmaḥbhadra eva vyākarotu.

Rāmaḥ: (sa/harṣam, sa/gatam) katham aṁīlaṁ vīkālpaṁ ātmanāṁ vinodayāṁ? nāṁ aṁyaṁ maṁ āiva kautukam
pūrayitur iṁśārāṁ dhanur abhyarthayate bhagavān. (Janakaṁ ca deṣṭvā, sa/vimarśāṁ) ahaha,

3.110 «bālēṇa saṁbhāvyam idaṁ ca karma
braviti ca pratyayito mahaṁśiṁ.»
iti dhṛvam mantrayate nṛpō 'yam.
datte kim atṛ ottaram? akulo 'smi.

Janakaḥ: (muhūrtam īva sthitvā, dirgham uṇam ca niḥvastya) bhagavan, kva tāṁśaṁ bhāgajñeyam aṁṣākam,
yena bhagavatā Viśvāmitreyā nāthavanto vayaṁ Maithilīṁ etasmai Raghuvṛkṣāṇaṁ kumārāya pratipādaṁ cirāya caritārthā bhavāmaḥ?

Rāma lajjate.

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ACT III: THE BREAKING OF SHIVA’S BOW

Either this bow of Shiva is to be strung by Rama, as said, or my promise about it will be broken.

SHATÁNANDA: God forbid!

Shiva’s bow is hard to string, and your promise about the bride-price should not be broken—this is the state of the matter. However, Rama’s conduct has clearly proved that his innate power is frightening and limitless.*

JÁNAKA: (toward the sage) Venerable Vishva-mitra, I have been thinking about what you said for a long time, but I still do not quite understand what you meant.

VISHVA-MITRA: (smiling) Then show us Shiva’s bow, and Rama himself shall interpret my words for you.

RAMA: (with delight, aside) Why, am I deluding myself with false hopes? But the sage must be asking for Shiva’s bow in order to satisfy my curiosity! (looking at JÁNAKA, reflecting) Alas,

The king surely says to himself, “This great sage is quite confident that even a child can perform the task.” So how will he react to this request? —This is what worries me.

JÁNAKA: (waiting for a moment, then, with a deep sigh) Venerable Vishva-mitra, how could I be so lucky to be able to give Sita to this Raghu prince and fulfill my greatest wish after a long time, thanks to your gracious help?*

RAMA is bashful.
RAMA BEYOND PRICE

JANAKA:  
yatkaṇḍaṁ āsamarpitaṁ tribhuvanaṁ  
chidrāpiḍhānaṁ vratāṁ  
jātaṁ rohitam eva kevalam apa-  
yājyā bandham ainḍraṁ dhanuḥ,  
te ’pi prekṣaya puraṅ śaṅkāṁ idaṁ  
maurvīśīnaṁ yātmikāḥ  
kastūrīśurabhiṅkṛtāṁ abibharur  
vyartham bhujāṁ bhūjābhujāḥ.

3.115 VIŚVĀMITRAḥ: sakhe Śirādhvaja, kathāṁ mahāpuṇyaṁ rāśim  
ātmānam avamanīyase?  
tvadhāhājadheyaṁ api tādṛṣṭāṁ, utsavānām  
etādṛṣṭāṁ vayam api prasamāṇitāraḥ.  
saṁty eva viśvaḥbhuvanāḥ abhayādānaṁ saṅḍāḥ  
kṣoṇābhujāḥ, param ami tu na Rāmaḥbhadoraḥ.

LĀKṢMAṆAḥ: (svaṁ gatam) kathāṁ, etad upādhyāyena āiv’  
ābhūhitam, yad asmi vaktukāmāḥ.

JANAKA: bhagavan! satyam, aṁcintyo hi maṇiṁ maṇṭṛ’ṁ āu-  
śadhiṁ ādināṁ iva Raghuṁ rajaṁ dimbhānam anubhāvaḥ.  
param etad bravīmi:  
Gir’iśeṇ’ āraḍḍhāṁ  
trījagadavajātraṁ, diviśadām  
upādāya jyotiḥ  
Sarasiruḥajānanmā yad astjat,  
Hṛṣīk’ēśo yasminn  
isūr ajani, maurvi Pāṇiṣpatiḥ,  
puras tīro laṁkyaṁ,  
dhanur iti kim apy adbhutam idam.

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JÁNAKA:
Indra's bow has bestowed the task of protecting the three worlds onto the bows of some powerful kings, and has become a straight rainbow, without its bowstring attached.* Yet even these kings, when they saw Shiva's bow—although their arms seemed almost scented by the musk that their calluses resembled after stringing so many bows—were completely helpless.*

VISHVA-MITRA: My friend, Jánaka! Why do you lament your fate when you have so much luck.
You are very fortunate and we are here to witness that wedding feast. There are indeed eminent kings capable of bestowing safety upon the world, but Rama simply does not belong to the same category.

LÁKSHMANA: (aside) Why, my master has just said exactly what I was about to remark.

JÁNAKA: Venerable Vishva-mitra, it is true that just as the power of precious stones, mantras, medicinal herbs and the like is unimaginable, so is it with the power of the Raghu princes. But I must also tell you something.

It was requested by Shiva, Lord of the Mountains, and it was fashioned by Brahma, out of the radiance of the gods put together, to conquer the three worlds. Vishnu has become its arrow, the Lord of the Serpents its string and the three demon-cities its target—this is the story of this miraculous bow.
3.120 सातानाधः: अहिं किम अनया प्रिनका/प्रवसाति/प्रपण्चिकाया? 
तद्दत दासुकिम एवा प्रमाणयान्तो बहुमन्यामहे। 
अपि चा, किम अजाक्याम् रामभध्रसया? 
उत्पादयन कम अपि कुनापाकोशिकोहम, 
तेजोहुतास्यामिन्दहासामिदहनिम 
यस तचकाम आक्ष बालाषकहि श्रतकाइ, 
इसाजयाह् श्पूतःम अनेन दास्
ञानन्यो चु। 

नेपात्यः/अर्ध्याप्रविष्टः पुरुषः। 

पुरुषः: देवा, दास्
ञनाना/पुरोहितः शास्कालो नामा महाराजाम दिदृक्षः। 

3.125 पुरुषो निस्क्रान्तः। 

रामः: (सार्वतयाम्, जनां/अंतिकम्) वात् लक्ष्मणा, कथम 
अन्तारीतो यम अनेना दुर्गतमाना रक्षसाना कामोऽरिक्यार 
मुक्तापरिचयः/महांशो/वसवः? 

लक्ष्मणाः: ना वेलाम याम... (यत अर्घ्योक्ता हसति।) 

रामः सत्प्रकातः/रोशार्मितम तम अपंगेना पायती। 

प्रविष्या। 

3.130 शास्कालः: (प्रत्येकम अवलोकया, अट्माजगताम्) कथम, अत्रः 
अःवा जानकाः/सातानादभयाम् पुराश्च मक्षोऽवेशाम अस 
mाकम अमित्रो विश्वांमित्राः. (विंचित्त्या) तीष्ठतु। हताको 
यम। (बःसाम दक्षिणेन द्रव्यः) येच, काव्यं एतै क्षात्रियाः 

brahmaकर्णः।
ACT III: THE BREAKING OF SHIVA’S BOW

SHATÁNANDA: What is the point in praising Shiva’s bow in such an elaborate way? I take Vishva-mitra’s words as true, and respect him. Moreover, what could be impossible for Rama?

He is preparing for a miraculous sacrifice of thousands of demons, for which, with the help of his childhood friends, his arrows, he has already used Tádaka as mantric fuel to kindle the fire of his power—he shall surely conquer even ten-headed Rávana easily.

*From behind the scenes, a man comes halfway onto the stage.*

MAN: Your Majesty, the sacrificial priest of ten-headed Rávana, Sháushkala, desires to see you.

SHATÁNANDA: (with agitation) Ah, let him enter.

The man exits.

RAMA: (with alarm, aside to LÁKSHMANA) My dear Lákshmana, how come this ill-willed demon is hindering the great festive adoration of Shiva’s bow?

LÁKSHMANA: My brother, and not only this...

(He laughs in the middle of the sentence.)

RAMA casts a side glance in his direction, smiling with affection, but also with irritation.

Then SHÁUSHKALA enters.

SHÁUSHKALA: (looking at each of them, then aside) Here is our archenemy, received by Jáнакa and Shatánanda—Vishva-mitra.* (reflecting) Let this wretched one be here. (looking to his right) O, who are these two warriors doing their Vedic studentship?
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Rama Beyond Price is a dramatized remake of the "Ramáyana," and this is its first English translation. Reputed to be one of the most difficult literary texts in Sanskrit, it was one of the most popular plays among Indian pundits.

Rama's well-known epic exploits are presented as a series of political intrigues and battles, and contrasted with lyrical passages on love and war, pride and honor, gods and demons, rites and myths, and the regions and cities of ancient India.

Murári’s language alludes constantly to dramatic terminology. As well as forming a kind of play within the play, these allusions emphasize the theatrical nature of the court, the main scene of action.

This is the first English translation of the only surviving work by Murári, a brahmin court poet, who lived some time between the eighth and tenth century CE, perhaps in Orissa or in neighboring South India.