

9th IIGRS – UGent – September 23

The regionalisation of the *itihāsa-purāṇa*
tradition: the case of Paraśurāma's land
creation, from Konkan to Kerala

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MBh 12,49.59:

tataḥ śūrpārakaṃ deśaṃ sāgaras tasya nirmame |

saṃtrāsāj jāmadaḡnyasya so 'parāntaṃ mahītaḡam ||

“Then due to fear of Jāmadaḡnya, the Ocean created for him the land of Śūrpāraka, a territory on the western shore.”

MBh 7, App. I no. 8 ll. 864-5 (= 7,70.22 Bombay ed.):

sa kaśyapasya vacanāt protsārya saritāṃ patim |

iṣupāte yudhāṃ śreṣṭhaḥ kurvan brāhmaṇaśāsanam ||

“Following Kaśyapa’s words, he made the Ocean retire by throwing his arrow(s), he the best of the warriors so respecting the order of the brahmin.”

HV, App. I no. 18, placed after *adh.* 82 in all the N [except Ś₁] and S mss.):

tvayā sāyakavegena kṣipto bhārgava sāgaraḥ | I. 316

iṣupātena nagaraṃ kṛtaṃ śūrpārakaṃ tvayā || I. 317

[*dhanuḥpañcaśatāyāmam iṣupañcaśatodyatam* **33 ins. K Ñ V B D T₂₋₄ G₁ M₄]

sahyasya ca nikuñjeṣu sphīto janapado mahān | I. 318

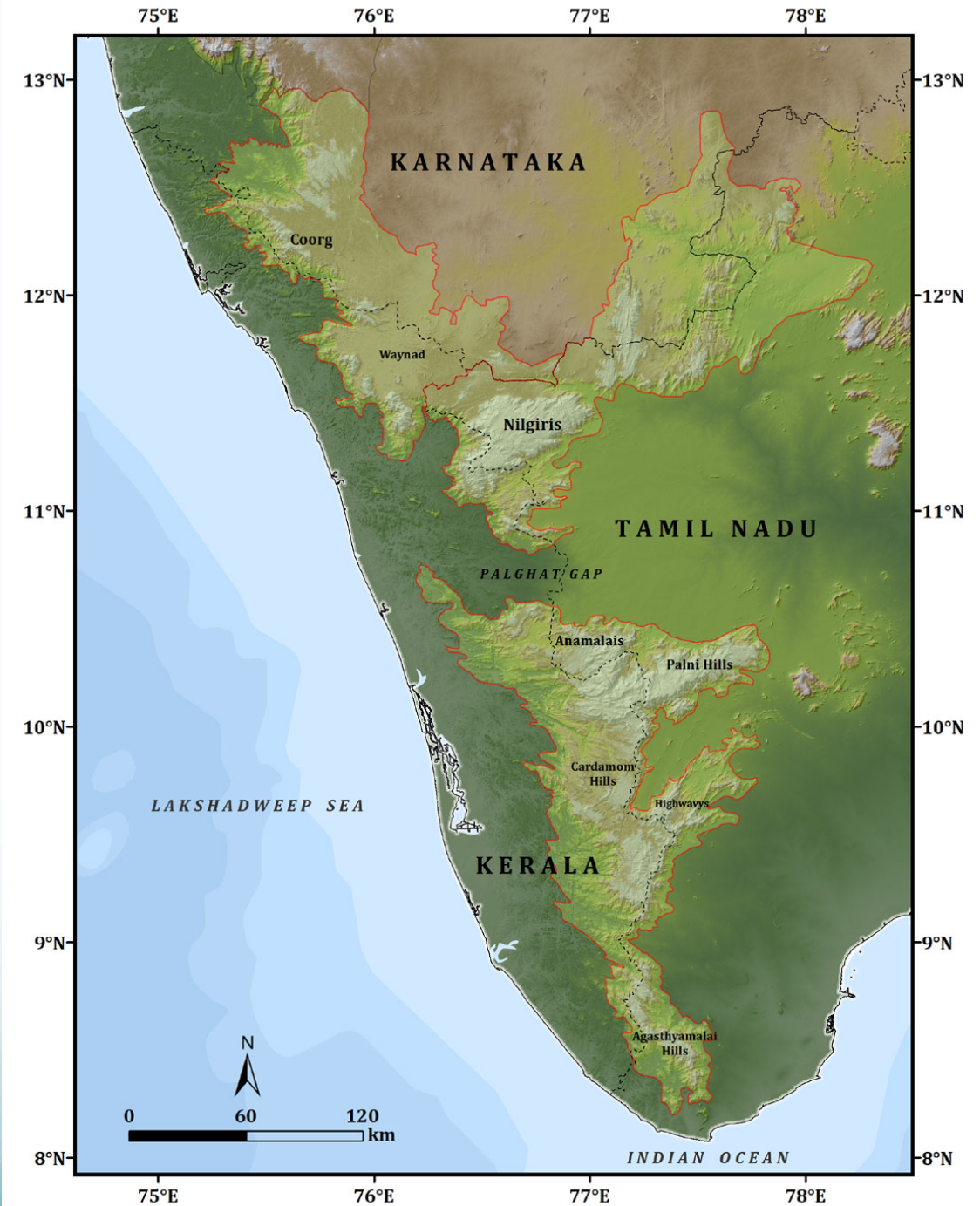
atikramyodadher velām [*vegam* M₁₋₃] *aparānte niveśitaḥ* || I. 319

“O Bhārgava, through the violence of your shafts you agitated the Ocean, and through the throwing of your arrow(s) you created Śūrpāraka. You have laid out a great country in the groves of the Sahya mountain, situated on the western shore (*aparānta*), after having stepped over the boundary of the Ocean.”



tato velātaṭenaiva phalavatpūgamālinā /
agastyacaritām āśām anāśāsyajayo yayau // 4.46 [44]//
sa sainyaparibhogena gajadānasugandhinā /
kāverīm saritām patyuh śaṅkanīyām ivākarot // 4.47 [45]//
bhayotsrṣṭavibhūṣāṇām tena **keral**ayoṣitām /
alakeṣu camūreṇuś cūrṇapratinidhīkṛtaḥ // 4.48 [54]//

balair adhyuṣitās tasya vijigīṣor gatādhvanah /
hārītocchiṣṭamaricā **malayādrer** upatyakāḥ // 4.49 [46]//
ājāneyakhurakṣuṇṇapakvailākṣetrasambhavam /
vyānaśe sapadi vyoma kīṭakośābilaṃ rajaḥ // 4.50 [47]//
bhogiveṣṭanamārgeṣu candanānām samarpitam /
nāsrāmṣat kariṇām graivam tripadīchedinām api // 4.51 [48]//
diśi mandāyate tejo dakṣiṇasyām raver api /
tasyām eva raghoḥ **pāṇḍyāḥ** pratāpaṃ na viṣehire // 4.52 [49]//
tāmraparnīsametasya muktāsāraṃ mahodadheḥ /
te nipatya dadus tasmai yaśaḥ svam iva samcitam // 4.53 [50]//
sa nirviśya yathākāmaṃ taṭasvādhīnacandanau /
stanāv iva diśas tasyāḥ śailau **malayadurdurau** // 4.54 [51]//



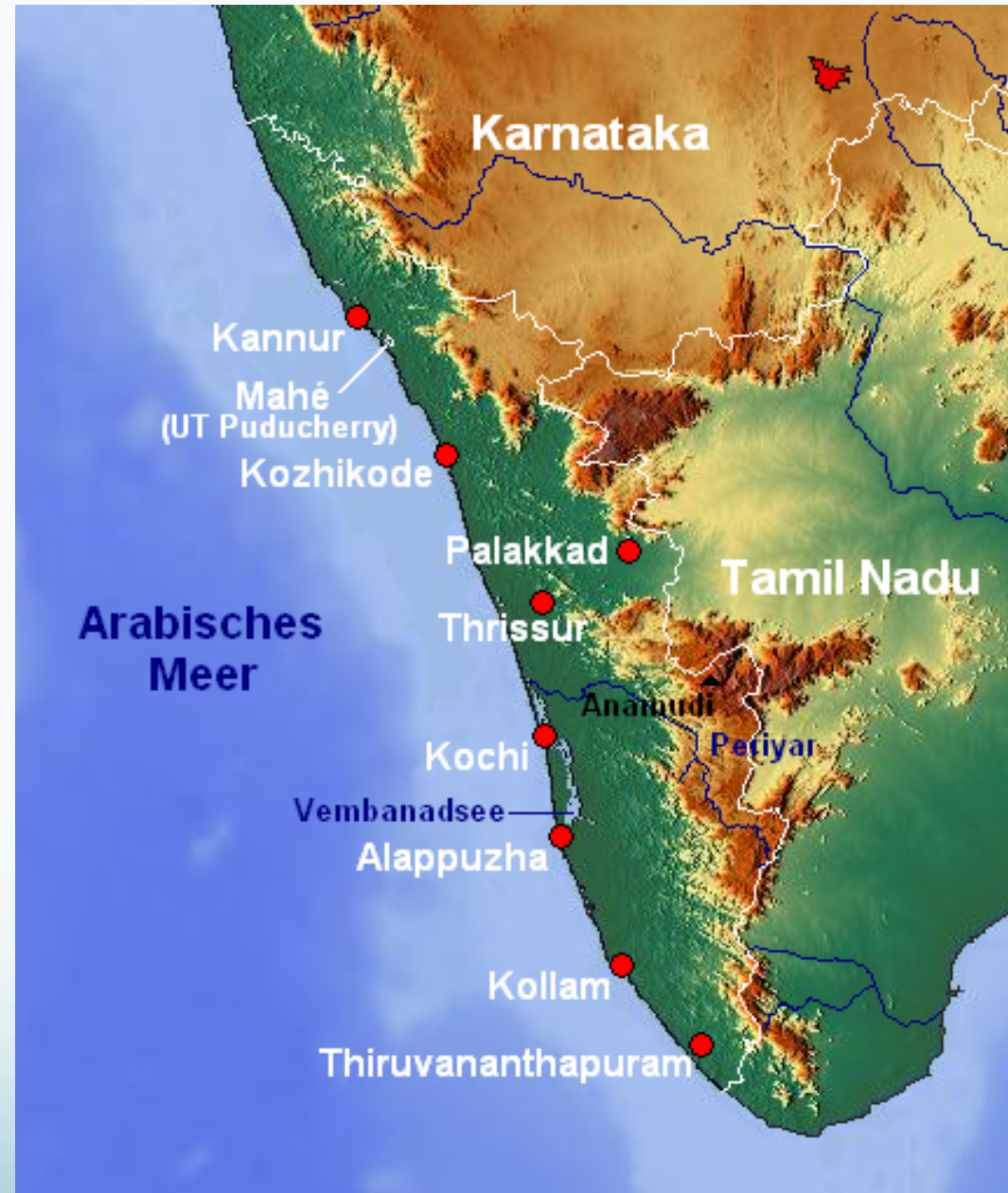
asahyavikramah **sahyam** dūramuktam udanvatā /
nitambam iva medinyāḥ srastāṃśukam alaṅghayat // 4.55 [52] //

tasyānīkair visarpadbhir **aparānta**jayodyataiḥ /
rāmeṣūtsārīto 'py āsīt **sahya**lagna ivārṇavaḥ // 4.56 [53]//
puro yaṇmārutoddhūtam agamat kaitakaṃ rajaḥ /
tadyodhavāravāṇānām ayatnapaṭavāsatām // 4.57 [55]//
abhyabhūyata vāhānām rathānām cāśya śīṅjitaiḥ /
marmaraḥ pavanoddhūtarājatālīvanadhvaniḥ // 4.58 [56]//
kharjūrīskandhanaddhānām madodgārasugandhiṣu /
kaṭeṣu kariṇām petuḥ puṃnāgebhyaḥ śilīmukhāḥ // 4.59 [57]//
avakāśaṃ kilodanvān rāmāyābhyarthito dadau /
aparāntamahīpālavyājena raghave karam // 4.60 [57]//

Kālidāsa, Raghuvamśa sarg. 4

“O you, you with a heart which trembles whenever remembering [her] beautiful and lovely bosom not to be seen by everyone, like the heavily protected (litt. “of difficult protection”) tall pillar (*tūṇ*), of a beauty fit to be seen, to the middle part of which a rope is tied, of the sacrifice (*vē/vi*) that formerly completed with difficulty, having made efforts, the Great One (*neṭiyōṇ*) [with] an axe as a weapon (*maḷu-vāḷ*), who rooted out the race (*maruṅku*) of kings/warriors (*maṇ*), when the battle was densely packed with crowds of rutting elephants, in the beautiful (or “awful”, *uru keḷu*) Cellūr with unextinguishable (*keṭāa*) fire (*tīyiṇ*).”

Akanāṇūru 220, ll. 3-10





*sarvakṣatravadhavratapranayiṇā rāmeṇa yan
nirmitaṃ*

*rāṣṭraṃ śiṣṭajanābhirāmam atulaṃ durgaṃ
mahīdharārṇavaiḥ | 83ab*

“the kingdom which had been established (or
“created”, *nirmita*) by Rāma, whose beloved
vow was to annihilate the whole of the *kṣatra*,
and which was adorned with pious people,
matchless and inaccessible on account of the
mountains and the ocean.

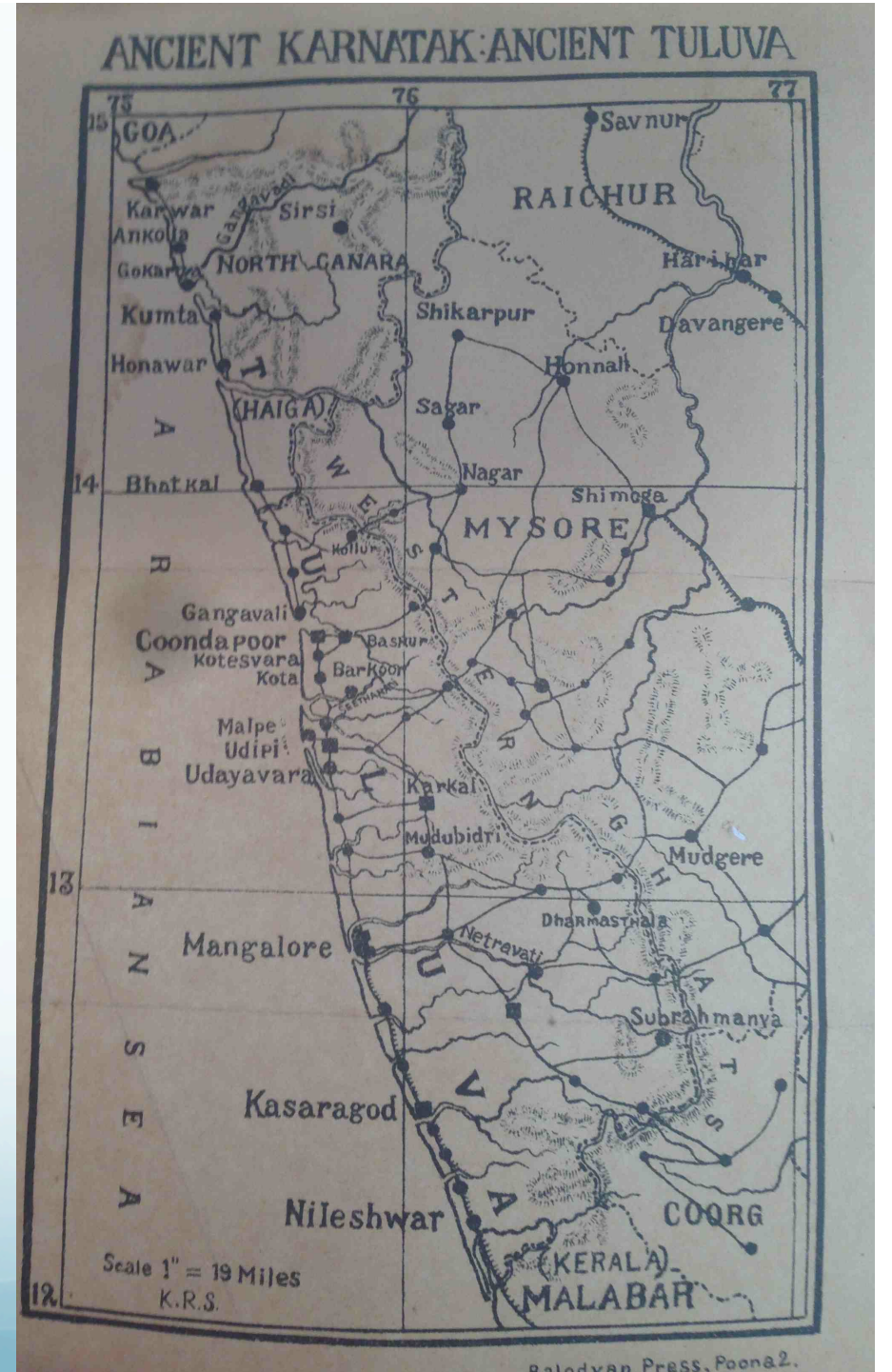
Tiruvālaṅkāṭu copperplates (SII 3.205)

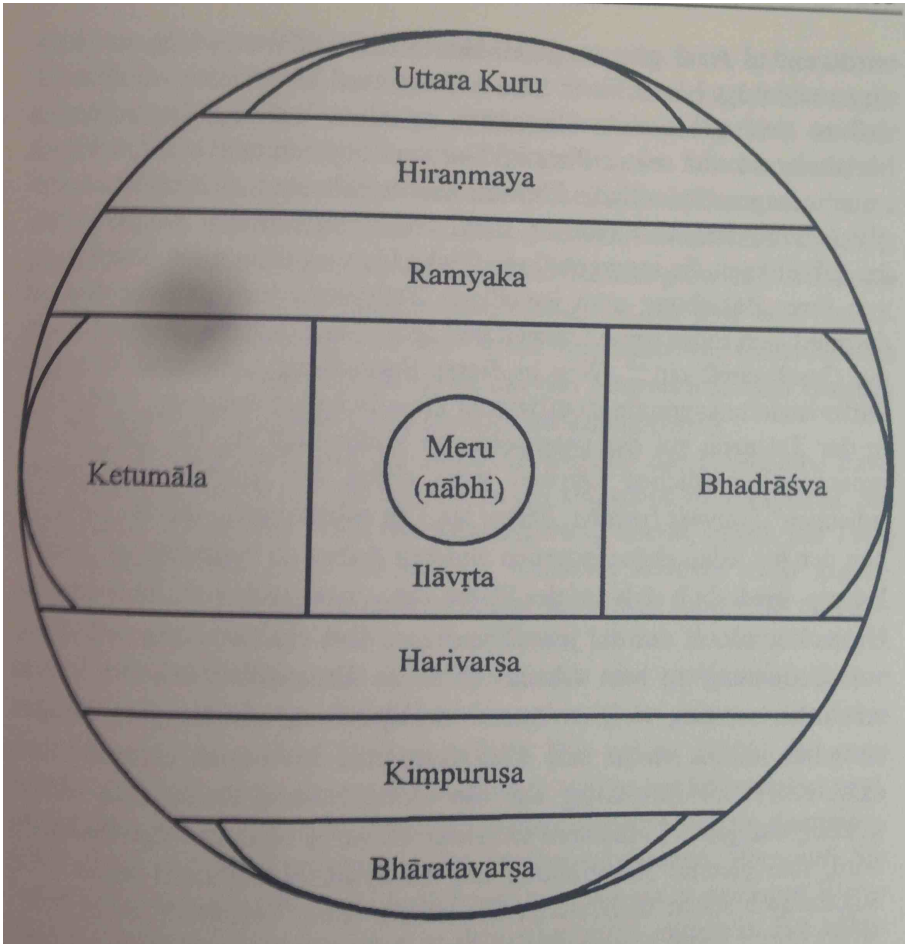


Approximate representation of different kingdoms in Kerala during 1150 A.D.

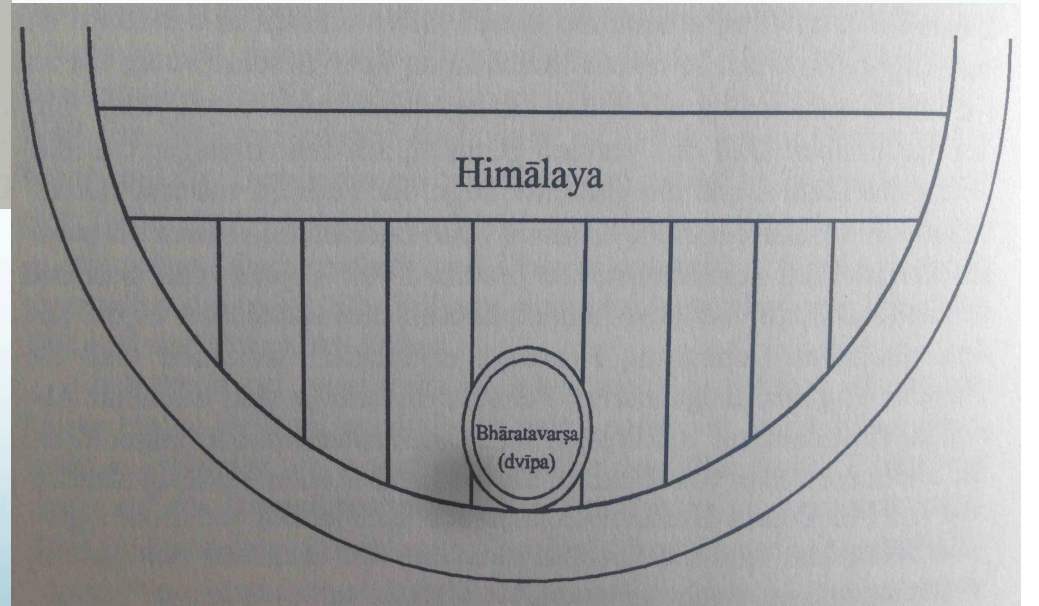


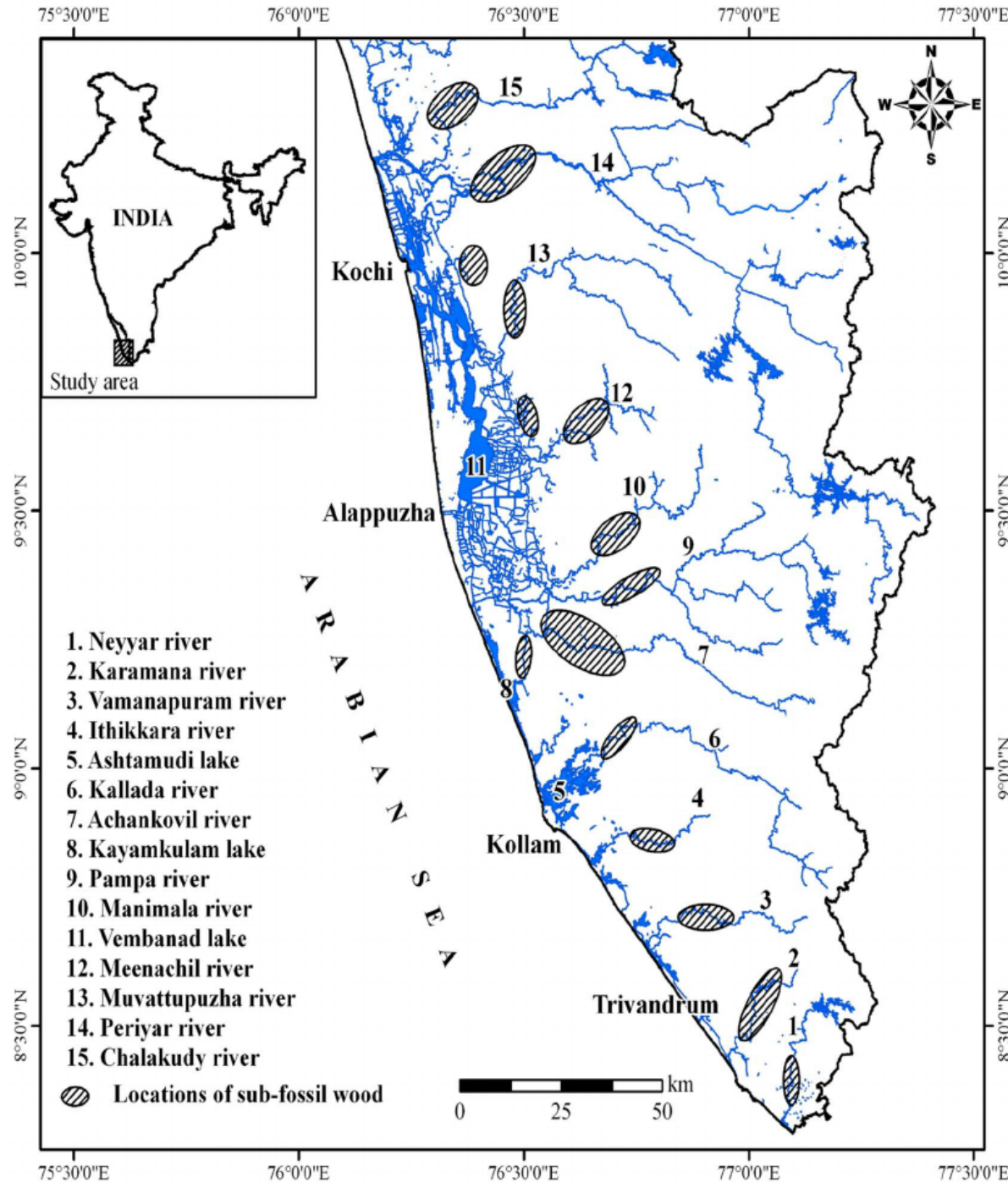
*sahyapāde paraśurāmbhūmiḥ | sā
saptakoṅkaṇākhyā kūpaka-kerala-mūṣika
+aluva-paśu-koṅkaṇa-parakoṅkaṇa-bhedena
dakṣiṇottarāyāmena ca vyavasthitā | tatra
+anantapura-vilvādri-gokaṇa-saptakoṭīśvara-
bhedenā kṣetracatuṣṭayam api
bhuktimuktiphalapradam |
Prapañcahr̥daya pr. 1*





Kerala as *rāmasṛṣṭi*
Bṛhaspati[-nīti-]sūtra





*nadyās tu dakṣiṇe tīre parvatasya
 tathottare |
 asti śūrpākaraṃ nāma sthānaṃ
 mama sudurlabham ||*

“On the southern bank of the river
 [Māleyā = Karamana], on the top of
 the hill, there is my abode difficult to
 reach, which has the name
 Śūrpākara.”

Syānandūrapurāṇasamuccaya

“The matter of how bountiful this
 Malanāṭu is,
 I will briefly relate, to the extent my
 wit provides.

That king of *munis*, Paraśurāma, had
 garnered fierce *tapas*,
 And by beseeching Varuṇa, took up
 and hurled a lustrous winnowing
 basket.

After thereby fashioning land from
 the sea,
 He made that very land over in grant
 to fine Brahmins.”

Tiruniḷalmāla

Structure of the Jaiminīyasamhitā of the Brahmāṇḍapurāṇa (in 95 adh.)

- [Jaimini- Hiraṇyanābha-saṃvāda]

adh. 1: Question of the king Hiraṇyanābha: why the Bhārata-varṣa has been reduced by 400 *yojanas* because of the sons of Sagara and how much land was recovered (*punaḥśṛṣṭa*) from the ocean by Rāma Jāmadagnya. Jaimini starts the Ikṣvāku genealogy from the beginning up to king Sagara (adh. 2-16)

adh. 16-21: **Sagaropākhyāna**, at the (provisory) end of which king Sagara asks the sage Vasiṣṭha about the cause of the power attached to the Hehayas.

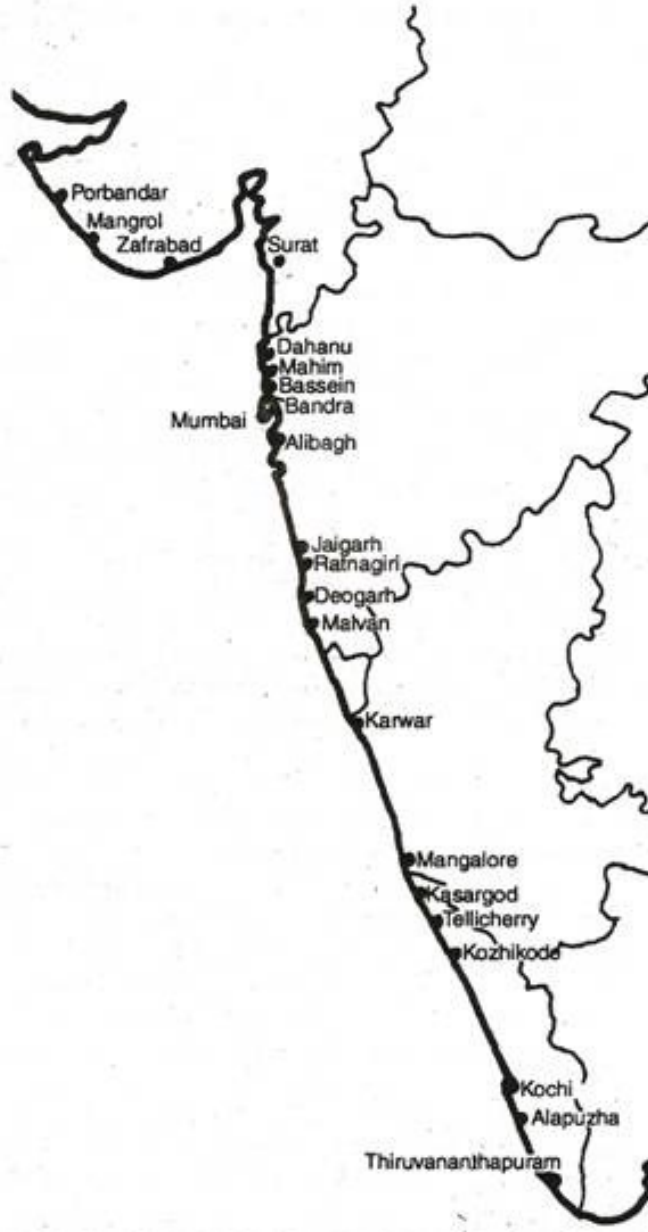
- Vasiṣṭha-Sagara-saṃvāda

In which **Kārtavīryopākhyāna** and **Bhārgavacarita** (adh. 21-84)

- [Jaimini- Hiraṇyanābha-saṃvāda]

adh. 84-95: World-conquest by king Sagara. The story of his sons (who dig up 1000 *yojanas* of the coast, falling into the ocean), the descent of the Gaṅgā, the submersion of the *tīrtha* Gokarṇa, and the final recovering of 600 *yojanas* on the Western coast by Rāma, whose sacrificial ladle (*sruva*) sent into the sea goes 200 *yojanas* from South to North, including Śūrpākara, up to Gokarṇa.

Jaimini answers thus finally to the very first question of the king, concluding that so he has told the stories of the great men Kārtavīrya, Rāma and Sagara



yatrābhūd rāmasṛṣṭāyā bhuvo 'nyasyāś ca pārthiva |
tīrthaṃ śūrpākaram tat tu sīmā lokapariśrutaḥ | |JaiSa 95.20

“Where (the boundary) was between the territory created by Rāma and the other (territory), there was the *tīrtha* Śūrpāraka, very famous boundary in the worlds.”

brahmakṣetraṃ janapadam atha sphītam adhyakṣayethā
darpādarśaṃ dṛḍhataram ṛṣer jāmādagnyasya bāhvoḥ |
 Lakṣmīdāsa's Śukasamdeśa 34ab

“Now you will contemplate the prosperous country ruled by the brahmins, which reflects well the prowess of Paraśurāma's arms.”

puraiva siddhaḥ karṇṇātadēśaḥ, kēraḷadēśaḥ paraśurāmasādhitatvāt
pāścātyaḥ |
 Līlātilakam com. ad 2.3

nyasyāstrāṇi mahendrabhūbhṛti tapas tanvan punarmajjitām
gokarṇāvadhi sāgareṇa dharaṇīm dṛṣṭvārthitas tāpasaiḥ |
dhyāteṣvāsadh tānalāstracakitaṃ sindhuṃ sruvakṣepaṇād
utsāryoddhṛtakeralo bhṛgupate vāteśa saṃrakṣa mām | |
 Nārāyaṇīya 36,11

“O You, having abandoned your weapons for performing penance on the Mahendra mountain, when at the request of the sages you saw the Earth upto Gokarṇa submerged by the Ocean, you did frighten him through a fire-arrow mounted on a bow got by meditation, and then push him back by throwing a sacrificial laddle, O You by whom Kerala was thus risen up, O Lord of Guruvayur [as] Bhṛgu Lord, protect me!”

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