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(hand-out)

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Ravivarman Kulaśekhara the Yādava and Sagara as the son of Yādavī : on real and ideal kings in Mediaeval Kerala according to inscriptions and purāṇas

(1) *praśasti* of Ravivarman Kulaśekhara, ca. 1313-14

svasti śrījayasiṃha ity abhihitaḥ somānvayottaṃsako
rājāsīd iha keraḷeṣu viṣaye nātho yadukṣmābhṛtām |
jāto 'smād ravivarmabhūpatir umadevyāṃ kumāraḥ śivād
dehavyāpyaśakābdabhāji samaye dehīva vīro rasaḥ || 1

kṣayaṃ nītvā so 'yaṃ kalibalam ivārātinivahaṃ
jayaśrīvat kṛtvā nijasahacarīṃ pāṇḍyatanayām |
trayastriṃśadvarṣo yaśa iva yayau keraḷapadaṃ
rarakṣa svaṃ rāṣṭraṃ nagaram iva koḷambam adhipaḥ || 2

jitvā saṃgrāmadhīro nṛpatir adhiraṇaṃ vidviṣaṃ vīrapāṇḍyaṃ
kṛtvāsau pāṇḍyacoḷān naya iva tanumān keraḷebhyo 'py adhīnān |
ṣaṭcatvāriṃśadabdas taṭabhuvi mukuṭaṃ dhārayan vegavatyāḥ
krīḍāṃ siṃhāsanasthaś ciram akṛta mahīkīrtivāṇīramābhiḥ || 3

kṛtvā keraḷapāṇḍyacoḷavijayaṃ kḷptābhiṣekotsavaḥ
saṃgrāmāpajayena koṅkaṇagataṃ taṃ vīrapāṇḍyaṃ ripum |
nītvā sphītabalaṃ tato 'pi vipinaṃ jitvā diśaṃ uttaraṃ
kāñcyām atra caturtham abdam alikhat saṃgrāmadhīro nṛpaḥ || 4

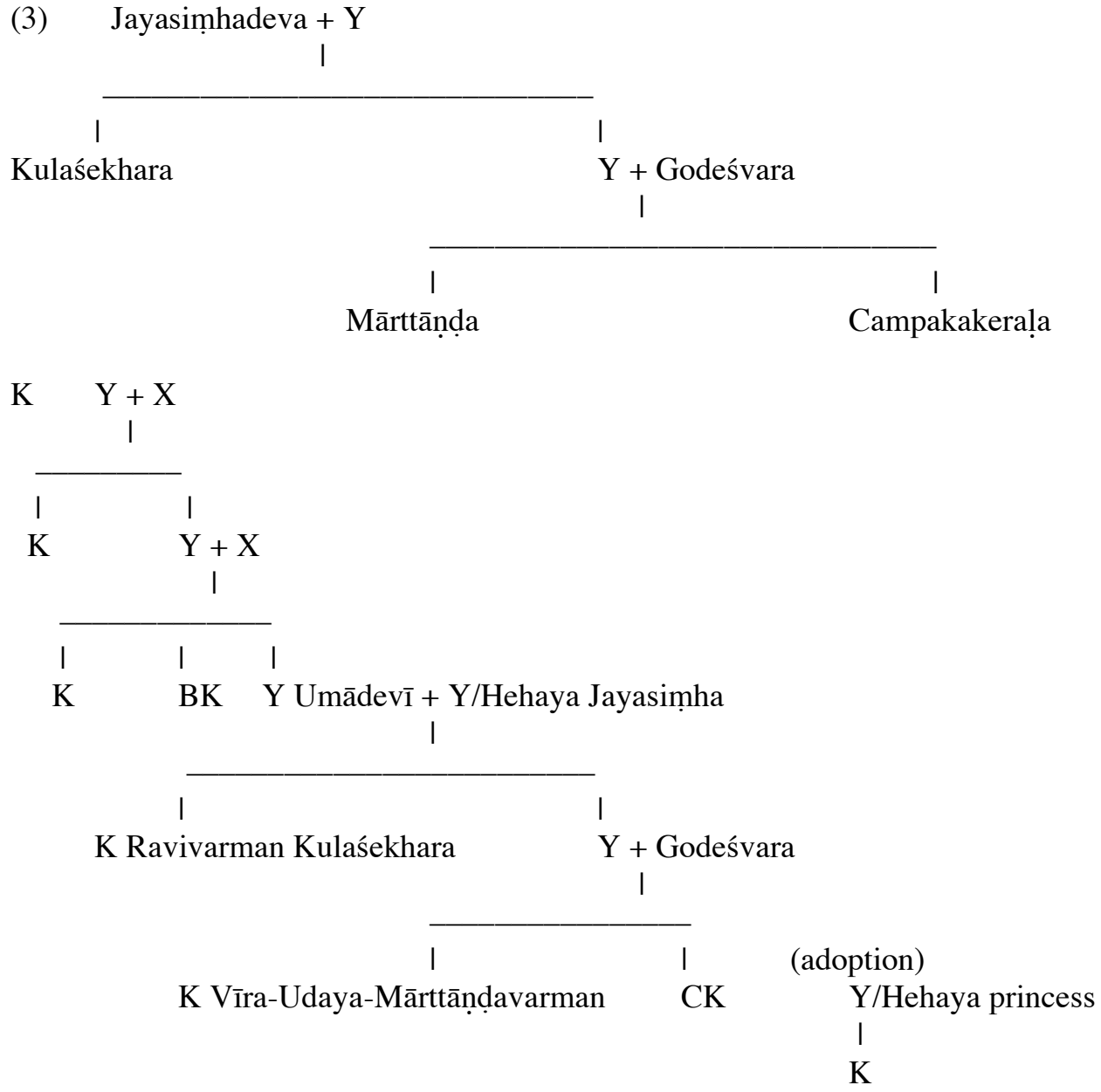
ā meror ā malayād ā pūrvād ā ca paścimād acalāt |
yadukulaśekhara eṣa kṣoṇīṃ kulaśekharaḥ svayaṃ bubhuje || 5

svasti || śrī || candrakula-maṅgalapradīpa || yādava-nārāyaṇa || keraḷadeśa-puṇyapariṇāma || nāmāntara-karṇa || kūpaka-sārvabhauma || kulaśikhari-pratiṣṭhāpita-garuḍa-dhvaja || koḷamba-puravarādhīśvara || śrī-padmanābha-padakamala-paramārādhaka || praṇatarāja-pratiṣṭhācārya || vimatarāja-bandīkāra || dharmataru-mūlakanda || sadguṇālaṃkāra || catuḥṣaṣṭi-kalā-vallabha || dakṣiṇa-bhojarāja || saṃgrāmadhīra || mahārājādhirāja-parameśvara || jayasiṃhadeva-nandana || ravivarma-mahārāja || śrī-kulaśekharadeva ||

(2) SII 24.482 (Śrīraṅgam/Raṅganātha temple)

dauhitro jayasiṃhadevanṛpater godeśvarasyātmajaḥ
svasrīyaḥ kulaśekharasya sahajo mārttāṇḍabhūpasya ca |
rājā campakakeraḷ<o> raṇajitaprodvṛttapāṇḍyeśvaraḥ
ketustambham akalpayaṃ murabhido raṅge śayasyāgrataḥ ||

(3)



(4) Friar Jordanus Catala of Severac, *Mirabilia descripta* (ca 1330)

In ista Yndia, numquam filii legittimi magnorum regum seu principum aut baronum hereditant in bonis patrum suorum, sed solum filii sororum. Nam dicunt quod non sunt certi si illi sunt eorum filii, quod eorum uxores et domine possent de alio concepisse vel generasse sed non sic de sorore, quia cujuscumque hominis sit, certi sunt quod de ventre sororis sue exivit et sic per consequens vere est de eorum sanguine.

(5) EI 4.18/SII 24.281 (Śrīraṅgam/Raṅganātha temple), by Kavibhūṣaṇa

bhūpālair iḷakārtavīryasagarair yaḥ pūrvam āsīt kṛtaḥ
paścāt prauḍhatamoharaṃ yadupatis taṃ bhadradīpotsavam ।
cakre śakra ivāśrayaḥ sumanasāṃ saṃrāṭ trayīdharmavid
raṅge 'smin rucirāṅkasaṃśritaramārociṣṇave viṣṇave ॥

The festival of the auspicious lamp, which disperses the most profound darkness, which in former days was performed by the kings Ila, Kārtavīrya and Sagara, that, afterwards, the Yadu lord, who is the asylum of the well disposed as Śakra (Indra) is of the gods, the universal monarch who knows the *dharma* of the three Vedas, celebrated here at Raṅga for Viṣṇu resplendent with Ramā (Lakṣmī) resting on his radiant lap.

(6) Narrative structure of the JaiSa (according to the version in 95 chapters)

[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 reclaimed from the ocean by Rāma Jāmadagnya. Jaimini starts the Ikṣvāku genealogy from the beginning up to king Sagara.

adh. 2: New question of the king: how the conflict arose between the Kosala king Vasumanas and the Hehaya king Bhadraśreṇya, and why, later on, Sagara had to defeat the Hehayas. Jaimini starts the Yadu/Hehaya genealogy up to Bhadraśreṇya. Story of the ruine of Vārāṇasī under the Kāśi king Divodāsa, who kills the hundred sons of Bhadraśreṇya when assailed by them.

adh. 3-4: In the sky, the *gandharva* Durmada and the *vidyādharī* Unmadā play a trick to Purūravas and Urvaśī, who curses them both: Unmadā will be born on earth as the daughter of the Videha king and will not marry her lover, and Durmada will take birth firstly as a *rākṣasa* and secondly as her son; only after both his and her death, they will be allowed to come back to the sky.

adh. 4-6: The Videha princess Hariṇī is abduced by the *rākṣasa* Piṅgākṣa who is then killed by the Kosala king Vasumanas hunting. She falls in love with Vasumanas, but at her subsequent *svayaṃvara* it is Bhadraśreṇya who takes her by force.

adh. 7-9: After a first fight with Vasumanas followed by Divodāsa, Bhadraśreṇya keeps Hariṇī, who gives birth to Durdama. A few years later, with his son Bhadraśreṇya attacks Divodāsa and is defeated again; he is himself attacked by Vasumanas twice, without winner.

adh. 10-15: King Vasumanas (with his son Tridhanvan) makes alliance with the Kāśi king Pratardana (and his son Vatsa) against the Hehaya Bhadraśreṇya and Durdama (themselves helped by the *rākṣasa* Bhīmākṣa, nephew of Piṅgākṣa). Final victory of the Kosalas and the Kāśis.

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

adh. 21-25: Vasiṣṭha describes the encounter in Śveta-dvīpa of Nārada with Viṣṇu-Nārāyaṇa. The god is asked by the sage to explain the reason of Bali's great power. The latter is said to have got from the *daitya* Prahlāda (who himself, in his desire to gain Viṣṇu's heart, had learned it from the goddess Earth) the knowledge of the rules for performing the *bhakti* holy rite (*vrata*) of *bhadradīpa-pratiṣṭhā*, which thus goes back to Viṣṇu. The god teaches Nārada, who then goes to the Hehaya king Kārtavīryārjuna.

adh. 26-36: **Ilopākhyāna**: Nārada tells Kārtavīrya about the success of the "establishment of auspicious lamps" in the old time through the story of Ila / Sudyumna, the first royal performer of the *vrata*, who before the *bhadradīpa-pratiṣṭhā-vidhi* itself (described in adh. 32-35) had also learned from the sage Sanatkumāra the rules of the *pitṛ-pūjā* (described in adh. 27-29).

adh. 36-37: Beginning of the **Kārtavīryopākhyāna**: king Kārtavīrya, after having been teached by Nārada, performs the *bhadradīpa-pratiṣṭhā*. Then he meets Dattātreya on the bank of the Narmadā.

adh. 38-43: **Pativratopākhyāna** told by his *purohita* Garga for explaining the origin of Dattātreya, Viṣṇu's incarnation.

adh. 43-45: After performing the *bhadradīpa-pratiṣṭhā* again, Kārtavīrya gets boons from the *avatāra*. His victory on Rāvaṇa. His world-conquest.

adh. 46-51: **Janakapraśna**: Questioned by Kārtavīrya on *advaita*, Dattātreya repeats to him the discourse of the sage Asita once questioned by the Videha king Janaka on the same subject.

adh. 52-84: The rest of the story of Kārtavīrya and the one of the *avatāra* Rāma Jāmadagnya (**Bhārgavacarita**).

[adh. 59 to 68.55 and the end of 81 to 95 = BḌP 2,3, adh. 21 to 30.55 and 44.32 to 58]

[Jaimini- Hiraṇyanābha-saṃvāda]

adh. 84-95: Sagara performs the *bhadradīpa-pratiṣṭhā*, his world-conquest. 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.

(7) Heroic genealogies in the JaiSa

Manu

> Ikṣvāku > 100 sons among whom

- (Kosalas of Ayodhyā) Vikukṣi / Śaśāda > Purañjaya > Anenas > Pṛthu > Pṛthulāśva > Ārdra > Śyāvastha > Bṛhadaśva > Kuvalayāśva > Dṛḍhāśva > Haryaśva I > Nikumbha > Saṃhitāśva > Prasenajit (father of Reṇukā, Jamadagni's wife) > Yuvanāśva > Māndhātṛ > Purukutsa > (from the Narmadā) Trasadasyu > Anaraṇya (killed by Rāvaṇa) > Haryaśva II > (from Mādhavī:) Vasumanas > Tridhanvan > Trayyāruṇa > Satyavrata / Triśaṅku > Hariścandra > Rohitāśva > Harita > Cuñcu > Vijaya (both defeated by Kārtavīryārjuna) > Ruruka > Subāhu > (from Yādavī:) Sagara > Aṃśumant > Dilīpa > Bhagīratha > (…) > Hiraṇyanābha
- (Videhas) Nimi > Janaka > (… 77 kings among whom) Bandhumant (Hariṇī's father) > Vegavant (Citrāṅgī's father)

> Ila / Sudyumna

> Purūravas > (from Urvaśī) Āyu > Nahuṣa > Yayāti (Mādhavī's father) > Yadu >

- (Yādavas) Sahasrajit > Śatajit > Hehaya >

(Hehayas) Dharmanetra > Kṛti > Sahajit > Mahiṣmant > Bhadraśreṇya >
(100 and 10 sons, e.g. from Cārvaṅgī; then from Hariṇī:) Durdama >
(from Vegavant's daughter Citrāṅgī:) Kanaka > Kṛtavīrya > Kārtavīryārjuna >
(100 sons among whom:) Jayadhvaja > Tālajaṅgha > (100 sons among whom:) Vītihotra

+ (without genealogy) > (…) > Yādavī (mother of Sagara)

(non specified)

- (Kāśis) Divodāsa > (from Mādhavī:) Pratardana > Vatsa / Śatrujit

(8) The story of Sagara in the JaiSa (*adh.* 16-21)

adh. 16: genealogy of the Kosalas from Tridhanvan to Subāhu; his wife Yādavī, pregnant, is poisoned by a co-wife, with the result of her pregnancy being stopped for seven years. Subāhu, defeated by the Hehaya Tālajaṅgha, with his wife takes refuge in the ashram of sage Aurva.

adh. 17: death of the old Subāhu in the ermitage. Yādavī is prevented by Aurva (prophetising the greatness of her son) to follow her husband in the funeral pyre. Birth of Sagara, who as a boy lives in the ermitage. After his initiation, his mother tells him who is his father; his royal education. The people of Ayodhyā hear from sage Vasiṣṭha what about Subāhu and Yādavī's son; they go to Aurva's ermitage and meet Yādavī. In the same time, Garuḍa arrives in the ermitage for asking Aurva's advice, explaining the reason of his own coming.

adh. 18: Story of Garuḍa: his mother Vinatā (Kaśyapa's wife) told him about the death-curse (once uttered by a visiting *muni*, Upamanyu by name) if his elder sister Sumati marries a *dvija* [viz. brahmin] (other than the same *muni*, who for the redemption of his *pitṛ*s had been asked at Gayā to marry and become father). Vinatā, who at that time was slave of her sister Kadrū (the other wife of Kaśyapa), had then met in an ashram a pious woman who prophetised to her the birth of a son (viz. Garuḍa) who will be able to win her freedom. It is to the same woman that Vinatā sent Garuḍa for finding a remedy to the curse affecting Sumati.

adh. 19: Garuḍa met the woman who directed him to (her son) Aurva for an advice about the problem of his sister. When Garuḍa is in Aurva's ermitage, the young Sagara is presented to him; Garuḍa decides to give him Sumati in marriage, which allows to escape from the curse. The wedding is celebrated. The people of Ayodhyā praise Sagara to come back to the city and insist upon his return to the state as their king.

adh. 20: Sagara, with the blessings of Aurva, returns to Ayodhyā along with his father-like *guru*, his mother, his wife and his people. With the military help of the Kāśi king's son, he fights the Tālajaṅghas, reconquers the city and crowns himself as king.