

# ***Mahābhārata* Variations in Malayalam**

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## **Introduction**

Kerala has a rich panorama of *Mahābhārata* retellings in written, oral, theatrical and ritual performance traditions. Among the written retellings of *Mahābhārata*, the following works from 15<sup>th</sup> to 17<sup>th</sup> century are known: *Kaṇṇaśśa Bhāratam* [1], *Bhāratam Pāṭṭu* of Ayyanappilla Āśan [2], *Ceruśśēri Bhāratam* also known as *Bhāratagātha* [3], *Bhāratamāla* [4], and *Srīmahābhārataṁ Kilippāṭṭu* [5]. In addition, portions of an oral *Mahābhārata* have survived [6]. In the classic performance traditions, episodes from the Epic appear in Kūttu, Kathakali, and Tuḷḷal. In addition, there are centuries old little known temple traditions with *Mahābhārata* connections, which have survived to the present day. Most of these retellings contain subtle and not so subtle variations compared to Vyāsa's Epic. We shall measure variations from the Critical Edition [7] of *Mahābhārata*. We try to provide an overview of the variations, some of which are found in the southern recensions of the Epic. Some have overlaps with folk retellings from other regions of India while some others parallel puranic additions/ variations on *Mahābhārata* episodes. There is also one episode which deals with the *ābhicāra* act of *Nilalkkuttu* (shadow piercing) that appears unique to Kerala.

It is worthwhile to note that the two complete translations of *Mahābhārata* in Malayalam, the verse translation [8] and the prose translation [9], appear to have followed the version known as Bombay Edition [10].

## ***Mahābhārata* in ancient traditions of Kerala and early Malayalam literature**

During the rule of Cēra kings, the ritual performance of *Cākyār Kūttu* associated with temples provided education and entertainment to the masses. Cākyārs used many of Bhasa's plays. *Dūtavākyam* [11] is an example of the many performance texts used by them. By way of explaining Bhasa, this text contains detailed references to many *Mahābhārata* events leading up to Kṛṣṇa's mission in *Udyōga Parva*. Thus we get access to versions of *Mahābhārata* incidents prevalent in Kerala more than five hundred years ago.

One of the earliest poetic works in Malayalam literature, which contains many references

to *Mahābhārata* is *Tirunilalmāla* [12]. In this work, there is an invocation of Gaṇeśa (p. 100) which includes *Viyātan moliyum pāratatteyoru kompkoṭeluttitumaven* (who writes with a tusk, the Bhārata spoken by Vyāsa). Vasiṣṭha, Vāmadeva, Vyāsa, Pulastya, Maitreya and “Vaiśampāyana who recites *Mahābhārata*” are mentioned (pages 109-110) among the *Ṛṣis* who arrive to witness the ritual performed by *Malayās* (one of the aboriginal sects of Kerala) at a Kṛṣṇa temple. There is a long invocation of the Goddess *Kurattittaiyam* who carries a *Muram* in her hand (p. 125) (*Muram* is a tool against *ābhicāra* - commentator). The invocation has parts resembling *Kuratti Tōrram* in style and content. The concluding portion describes *Malayās* removing the sins from Kṛṣṇa’s body. They enumerate nine sins of Kṛṣṇa, the ninth one being “the sin arising from causing the Bhārata war which lead to the killing of Kuru kings” (p. 134). In some aspects, the rituals described resemble *Pallippāna* that is connected with *Nilalkkuttu* (shadow piercing) episode.

### ***Nilalkkuttu* episode**

Let us consider variations on a particular *Mahābhārata* episode from oral, ritual and performance traditions of Kerala. This episode which deals with the *ābhicāra* act of *Nilalkkuttu* is absent from the Sanskrit *Mahābhārata* and its well-known written retellings in Malayalam. So far, we have located this episode in (1) *Nilalkkuttu Pāṭṭu* associated with a ritual called *Pallippāna* [13], (2) *Kuratti Tōrram* [14, 15] associated with the *Teyyam* performance of northern Kerala, (3) *Nilalkkuttu Pāṭṭu* [6], a section of *Māvāratam Pāṭṭu*, a folk *Mahābhārata* once popular in southern Kerala and (4) *Nilalkkuttu Āṭṭakatha* [16], the literary text for a popular *Kathakali* play.

In a nut-shell, the summary of the episode is as follows [17]: (Note that *Kuravan* and *Kuratti* are male and female members of *Kurava*, an aboriginal sect of South India.) Kuravas order *Malankuravan* to perform *Nilalkkuttu* and put Pāṇḍavas to sleep. Under threat, reluctantly, he obliges. *Malankuratti*, wife of *Malankuravan* comes to know about it. She is enraged, performs counter *ābhicāra* and revives the Pāṇḍavas. The *ābhicāra* episode in four different contexts as summarized above have variations. In *Māvāratam Pāṭṭu* and *Kuratti Tōrram*, Kunti is also put to sleep. In the *Nilalkkuttu Pāṭṭu* associated with the *Pallippāna* ritual, *Malankuravan* and *Malankuratti* are replaced by *Bhārata Malayan* and *Malayi*. In this version, along with the Pāṇḍavas, Kunti and Draupadī are put to sleep.

In the *Nilalkkuttu Āṭṭakkatha*, only Pāṇḍavas are put to sleep. In this work, responding to Kunti’s prayer, it is Kṛṣṇa who revives the Pāṇḍavas. A notable variation is the *absence* of Kṛṣṇa in *Kuratti Tōṛram* and the two versions of *Nilalkkuttu Pāṭṭu*.

We may enquire whether this episode with local flavour, which lies outside of Vyasa’s epic has any links with other regional variations. In Ref. [18], we find that there is one *Terukkūttu* play called *Turōpatai Kuravañci*. In this play, during the stay in the forest Draupadī disguises as a Kuratti and goes to Hastinapura and engages in fortune telling to collect fresh grains. Thus both in Tamil Nadu and Kerala we find some connections between Kuratti and *Mahābhārata*.

### **The episode of Bhīma marrying a serpent maiden in *Māvāratam Pāṭṭu***

*Nilalkkuttu* episode forms a part of the oral epic *Māvāratam Pāṭṭu*, portions of which are available in a collection of old Malayalam songs [6]. In this work, only the following sections are given: (1) Partaking in the Feast, (2) Marrying the Naga Maiden and (3) Shadow Piercing. All these three episodes are outside of Vyasa’s Epic.

Summary of the second episode is as follows: Kāntakāri (Gāndhāri) sends a flute putting a snake inside to the Pāṇḍavas. Not playing the flute would bring dishonour to them. Pīman (Bhīma) volunteers to use the flute. Immediately, the snake bites Pīman and kills him. Pīman’s body is bathed, kept inside a boat and is left adrift in the sea. The boat drifts away. In the nāga city (nāgapuram), there is a nāga maiden (nāgakanni). The maiden brings the boat ashore by reciting *mantras* and discovers the body inside. She removes the poison from Pīman’s body. The maiden marries Pīman and they have a son. One day the smell of his palace burning reaches Pīman and he leaves nāgapuram.

The story of the revival of Bhīma by a serpent maiden and conception afterwards is known to Ālha singers in the Bundelkhand region (cited by Hildebeitel in the context of Barbareeka, Aravaṇ and Kūttāṇṭavar [19]). It is very interesting to see the same story surfacing in both Bundelkhand and Kerala in folk *Mahābhārata* with no known written sources elsewhere.

### **The episode of Simhika from *Kṛmīravadhāṃ Āṭṭakkatha***

Kōṭṭayam Tanpurān (17<sup>th</sup> century) wrote the Kathakali plays [20] *Bakavadham*, *Kṛmīravadhāṃ*, *Kalyāṇasaugandhikam* and *Nivātakavacakālakēyavadham*. Simhika appears

in *Kṛmīravadhā*. In this work, the author introduces two new characters outside of Vyasa's Epic: A rākṣasa named Śārddūla and his wife Simhika. Simhika also happens to be the sister of Kṛmīra. Śārddūla is killed by Arjuna. To take revenge, Simhika decides to abduct Draupadī and present her to brother Kṛmīra. To achieve this goal, Simhika takes the form of Lalita (a beautiful woman) and approaches Draupadī to whom she wants to show a Durga temple in the forest. Draupadī suspects foul play and hesitates to go. Simhika resumes her original form and forcefully takes away Draupadī. Hearing Draupadī's cries, Sahadeva comes and cuts off the nose and breasts of Simhika. This is followed by the encounter between Kṛmīra and Bhīma and the killing of Kṛmīra. The scene of Simhika (as Lalita) with Draupadī is immortalized in a Rāja Ravivarma painting.

### Variations in the Tuḷḷal literature by Kuñcan Nambiar

Among the body of work [21] created by the poet Kuñcan Nambiar (1700-1775) for the performing art of Tuḷḷal, thirteen are based on *Mahābhārata*. The poet, a great scholar, utilized epic/purana stories as a mantle for criticism of his contemporary society using satire and humour. His work also provides a source for variations of Epic stories prevalent in Kerala in the 18<sup>th</sup> century. The following are two examples.

1) From *Kirātam*: *Śakuni tells Duryodhana that they should try to stop Arjuna's penance. Duḥśāsana suggests that Mūkāsura should be called. Duryodhana summons Mūkāsura and orders him to proceed to Himalayas and stop Arjuna's penance. Mūkāsura says he will attack Arjuna in the guise of a boar.*

2) From *Bakavadham*: *Vyāsa appears and tells them (Pāṇḍavas): Go to Ekacakra. That is good for you. There Bhīma can marry Hiḍimbi. Hiḍimbi shall be given the name Kamalapālika (One who maintains (or takes care of) lotuses).*

In the Terukkūttu tradition [18], Hiḍimbā is known as Kamalakkanni. Thus we find an intriguing connection between Hiḍimbā and lotus in the Tuḷḷal literature of Kerala and the Terukkūttu literature of Tamilnadu.

### *Kaṇṇaśśabhāratam*

The text of *Kaṇṇaśśabhāratam* published in 1940 [1] contains only episodes that belong to the beginning of *Ādi Parva* up to the abduction of Kāśī princesses by Bhīṣma. The significant

variation from Vyāsa *Mahābhārata* is the narration of the life of Kṛṣṇa from *avatāra* to *svargārōhaṇa* immediately after the Āstīka episode. The narration combines episodes from *Bhāgavata Purāṇa* and *Harivamśa*. Notable are the mention of killings of Śṛgāla, Hamsa and Ḍimbhaka and the Ghaṇṭākarna episode in Kṛṣṇa's life. The poet concludes the narration with the statement: *Know that this Mahābhārata is Kṛṣṇa's story.*

### ***Bhāratam Pāṭṭu***

The retelling *Bhāratam Pāṭṭu* by Ayyanappilla Āśān [2] is available in print only upto and including *Bhīṣma Parva*.

*Sambhava Parva* begins with two unique songs praising Gaṇeśa:

The first song which describes Gaṇeśa as ever present, ends by asking for a boon to enable the poet *to recite Bhārata in words*. The second song describes Gaṇeśa as *the writer of holy Bhārata using the six faced boy-god (Subrahmaṇya) as stylus*.

Some major variations are the following:

- *Sambhava Parva*: Kunti revealed the birth of Karṇa to Pāṇḍu : *I left him in the river since I was a maiden.*

The house of lāc episode: In the night, Karṇa and Śakuni surrounded the house along with assistants and set fire to it.

Draupadī swayamvara: Dhr̥ṣṭadyumna described ŚrīKṛṣṇa to Draupadī (6 songs).

Vyāsa told the story of sage Maudgalya (affected by leprosy) and his wife who ate the food in which a finger of the sage had fallen into.

- *Sabha Parva*: Digvijaya and Rajasūya: Sahadeva sent Ghatōtkaca to Vibhīṣana in Lanka, who in turn gave immeasurable wealth.

Disrobing of Draupadī: *Then Duḥśāsana caught her hair and dragged her. He then started removing her dress. She wore another dress. He removed that also. Then the ladies gave her dresses as loan so that the dresses do not exhaust. The ladies said: "You leave her. Return her dresses. Terrible danger will occur, great sorrow will come, because of the words people have uttered".*

- *Āraṇya Parva*: On his way to perform penance, Arjuna is confronted by a rākṣasa whom Arjuna fells with an arrow. When Tāṭaka, the wife of the rākṣasa appeals to

Arjuna to save her husband, Arjuna applies medicine on the wound and revives the rākṣasa who promises to help Arjuna when he is in trouble.

Śiva tells Mūkāsura: *To achieve a purpose, I will shoot an arrow on you. You go to Arjuna and seek protection.*

- *Udyoga Parva*: After the meeting of Kṛṣṇa with Karṇa, there was a meeting between Kṛṣṇa and Aśwatthāman who promised that he will not become the leader of Kaurava army.

There are some noteworthy change of names: Pāṇdu's mother is called *Ambāli*. The word *Kāntakāri* is used for Gāndhāri by Yudhiṣṭhira in his talk with Drupada. Same word is used in *Māvāratam Pāṭṭu*.

### ***Ceruśseri Bhāratam* also known as *Bhāratagātha***

*Ceruśseri Bhāratam* [3] is a book of variations compared to other retellings discussed in this article. A detailed list of variations in *Ceruśseri Bhāratam* is available in Ref. [22]. Some notable variations are the following:

- Gaṇeśa is addressed as *who wrote down this good story, which grants salvation by destroying all evil deeds, with his tusk.*
- Parīkṣit heard the *Bhāgavata* recited by Śuka.
- It was Kaśyapa who performed the Yajña at the request of Janamejaya. When the Yajña was ended (unfinished), Kaśyapa revived all the serpents. Later the King was afflicted with a disease Citrapāṇḍu (leprosy) due to the curse of the serpents.

Vaiśampāyana who visited Hastinapura asked the King to listen to the story of his ancestors, as the cure.

(In the first Bengali retelling of *Mahābhārata* [23], Janamejaya is afflicted with a disease as a result of a curse from a sage. Vyāsa instructs him to listen to the epic from Vaiśampāyana as the cure.)

- Story of Śakuntala follows Kālidāsa's play with the curse of Durvāsa, ring etc.

- Śaṃtanu and Ganga: After Bhīṣma's birth, Ganga left, asking Śaṃtanu to take care of the child.
- After Vyāsa's birth, Parāśara instructed Satyawati that she will become the King's wife and not to accept anything from the King till he gives her the land.
- Meeting of Śaṃtanu and Satyawati: The King was afflicted with a type of cancer (Puṇḍarīka Arbuda). Blessed by Parāśara, the maiden's body was producing *Kastūri* which was used for treating the King as suggested by physicians. The maiden refused to accept any payment for the *Kastūri*. The King was completely cured of the disease. Thus, Śaṃtanu came to know about the maiden. The King met the maiden on the banks of Kālindi, fell in love with her.
- Amba approached Vyāsa to advise Bhīṣma to marry her. When Bhīṣma refused citing his vow, Vyāsa recited the story of Bali and that of the Kauśika at the river bank. Bhīṣma explained the fault of Bali and Kauśika. Vyāsa was pleased and told Amba to marry another king.
- It is Satyawati who sent the maid to Vyāsa.
- Kunti is Kuntibhoja's daughter.

Karṇa is named so because he came out of the ear of Kunti.

Hearing the stories about Kunti from travellers, Bhīṣma went to Kuntibhoja and brought Kunti for Pāṇḍu.

- Kunti told Pāṇḍu the story of the brāhmin, Brahmarata. He has no son. At his instruction, his wife sleeps with another brāhmin (who was a guest at Bramharata's house and desired his wife) and gets a child.
- When unconscious Bhīma was thrown into water, he reached the netherworld. There, a fight took place between Vāsuki and Bhīma who overpowered the snake and was about to kill him. Seeing the nāgakanya crying, Bhīma released the serpent. The relieved Vāsuki, recognising Bhīma gave away the nāgakanya as his wife. Bhīma had a son, Babhrubāhu with the serpent woman. Bhīma left his son with his mother and left for his city on the ninth day.

(Is there a confusion regarding the name of the son of Bhīma and the nāgakanya, Babhrubāhu with Barbareeka? See [18, 19].)

There is an incident of Bhīma causing Kauravas to be shut inside a cave and later releasing them at Bhīṣma's behest.

- Kṛṣṇa sent Akrūra to Hastinapura asking him to inform Bhīṣma to stop all the atrocities by Kauravas. If not, Kṛṣṇa will feed all of them to his Cakra.

(This is close to *Bhāgavata Purāṇa*.)

- When Droṇa wanted to go to Pāñcāla Kingdom, there was a twelve year long famine. A story is narrated of a Kashmiri brāhmin, expert in astrology, who thwarted the plan of *Navagrahas* and ended the draught.
- Śakuni made pieces of dice out of the bones of his brother who perished in a prison due to imprisonment by Kauravas. Later he used them in the dice game with an intention to destroy the Kauravas. (This episode is known to other South Indian sources [24].)
- While, Pāṇḍavas were living in Vāraṇāvata, Vidura visited Dhṛtarāṣṭra and warned him that the planets are against his sons. Even gods cannot overcome the designs of the planets. Vidura described the begging carried out by Śiva due to his beheading of Brahma.
- There is a five page description of Draupadī.

Previous life of Draupadī: story of Maudgalya and Nālayaṇi (Their names are not mentioned).

Karṇa failed in his attempt because of Kṛṣṇa's act. (This seems to have connection with Terukkūttu tradition. See Ref. [18], pages 199-200.)

Balarāma intended to make an attempt so that he can gift Draupadī to Duryodhana. At this point Kṛṣṇa intervened, informed Balarāma that Pāṇḍavas are alive and pointed them out to him.

- When Sahadeva came to the South during Digvijaya prior to Rājasūya, and cannot conquer Trigarta who ruled Kerala at that time, he made a deal with Agni. Agni

decreed that, except brahmin women, other women in Kerala need not be chaste and brahmins may marry the kṣatriya women.

At the instruction of Sahadeva, Ghaṭotkaca proceeded to Lanka. He was received well and given lot of wealth by Vibhīṣaṇa.

After the disrobing episode, no one could answer Draupadī's question. To resolve the matter, Draupadī challenged Duryodhana for a dice game, defeated him and restored freedom to her husbands.

(This has some parallels with Telugu folk versions as cited in Ref. [18], page 238.)

- Mūkasura, a relative of Duryodhana used to visit hermitages assuming the form of a cat and to steal milk and butter. The enraged sages cursed him to become a boar. The boar attacked Arjuna.
- When Arjuna and Duryodhana went to Dvāraka and requested Kṛṣṇa for help, Kṛṣṇa said that due to old age he was unable to fight. He asked Uddhava to divide the army equally. Division was made with Sātyaki and unarmed Kṛṣṇa on one side, Balarāma and the rest on the other side. Kauravas picked Rāma and the army.
- Kṛṣṇa tricked Balarāma into thinking that he has killed a cow. Balarāma proceeded for pilgrimage.
- When Kunti saw Karṇa, milk poured out of her breast. Recognising him to be her son, Kunti proceeded to feed him her breast milk. Since those who drank her milk do not have the fear of the God of Death, Kṛṣṇa went as a bird and dried her breast so that Pāṇḍavas may win.

(This is similar to Tamil versions of *Mahābhārata* as cited in Ref. [18], pages 314-315.)

- When Yudhiṣṭhira said: Dead is Aswatthāman, the elephant, Kṛṣṇa blew his conch so that Droṇa won't hear the word elephant.

To verify whether Yudhiṣṭhira has spoken the truth, after protecting his body through yoga, Droṇa left his body and went in search of Aswatthāman. Meanwhile Dhṛṣṭadyumna cut his body into pieces. After verifying that Yudhiṣṭhira has spoken a lie, Droṇa decided to kill him and went back to reenter his body. Seeing it in pieces,

he decided to put them together. At that moment Bharadvāja descended from heaven and took Droṇa with him.

- Duḥśāsana’s death: Hearing that Duḥśāsana has fallen, Draupadī went to the battle-field and put her foot on his chest.

Draupadī wore the liver as a garland. She collected the teeth of Duḥśāsana. She laughed and recalled her abuse. People who watched said: She is the Goddess Death of the sinful Kauravas! She is the VīryaLakṣmi of the Pāṇḍava heroes!

Draupadī tied her hair. Later on she took a bath and went to Kunti.

(Draupadī as Vīrapāñcālī/Kāḷī in Tamil and Telugu folk traditions and Bhīma and Draupadī identified with Bhairava and Bhairavi among the Newar community in Nepal are discussed in Ref. [18], pages 289-295 and pages 409-410 respectively.)

- Karṇa’s soul was protected by a vessel of *Amṛta* residing in his heart. Knowing this, disguised as a brahmin, Kṛṣṇa approached Karṇa for it. Karṇa knew it was Kṛṣṇa and obliged.

(The variation is close to Tamil folk tradition as cited in Ref. [18], page 411.)

- Duryodhana told Saṁjaya that he is going to bring back the dead kings to life. Saying this, meditating up on Varuṇa Mantra, Duryodhana entered the lake.

(This has parallels in Tamil folk tradition as cited in Ref. [18], page 415.)

- When he saw Duryodhana fallen, Yudhiṣṭhira rushed to him and comforted him. This made Kṛṣṇa angry. In response Yudhiṣṭhira cursed: *Oh Kṛṣṇa who is sinful because of the killing of your uncle! Your race will face a terrible end.*

- Aswatthāman presented the heads of the sons of Pāṇḍavas and Śikhāṇḍi to Duryodhana. Duryodhana became sad because Aśwatthāman murdered the children.

(This is similar to what happens in the *Bhāgavata Purāṇa*. Also in the Terukkūttu tradition as cited in Ref. [18], pages 419, 423.)

- Seeing the son of Droṇa bound, Draupadī became sad. She told Arjuna to release Droṇa’s son. But Yudhiṣṭhira and Bhīma told Arjuna to kill Aswatthāman.

(This is close to *Bhāgavata Purāṇa*).

- Yudhiṣṭhira conducted Aśwamedha at the instruction of Bhīṣma.
- Hearing about Kṛṣṇa's departure from this world from Arjuna, Kunti left this world.  
(Here the author appears to have followed *Bhāgavata Purāṇa*.)

### ***Bhāratamāla***

*Bhāratamāla* [4] of the poet Śankaran is a retelling of *Mahābhārata* in verse, dated from the fifteenth century, remarkable for poetic beauty, closeness to the Epic and skill in condensation. However, because of the language adopted, the text is currently known only in academic circles.

The main variations are as follows:

- *Ādi Parva* is split into two separate Parvas, *Ādi* and *Sambhava*. In *Ādi Parva* a major variation occurs after Viṣṇu promises the devas that he will take birth as the son of Vasudeva. Out of a total of 69 songs in *Ādi Parva*, 43 songs are devoted to the story of Kṛṣṇa from *Avatāra* to the war with Bāṇa. The narration contains stories from *Bhāgavata Purāṇa* and *Harivamśa*. Four songs are devoted to the episode of mischiefs of child Kṛṣṇa and the complaints by Vraja women. Some examples of the reliance on *Harivamśa* are as follows: The number of women kept in captivity by Narakāsura is mentioned as 16,100. Kṛṣṇa's journey to Kailāsa, obtaining boon from Śiva and the killing of Hamsa and Ḍimbhaka are mentioned.
- *Sambhava Parva*: Citrāṅgada's name is not mentioned. Instead, she is referred to as *Pāṇḍya's daughter*.
- *Sabha Parva*: Sahadeva sends Ghaṭōtkaca as an emissary to Lanka to meet Vibhiṣaṇa. As a tribute to Yudhiṣṭhira, Vibhiṣaṇa gives great wealth to Ghaṭōtkaca.
- *Āraṇya Parva*: In the encounter between Arjuna and Śiva (Kirāta episode), Mūkāsura is sent by Duryodhana. Ramāyaṇa (including Uttarakāṇḍa) is narrated in 64 songs.
- *Virāṭa Parva*: When Kīcaka's death is reported in the court of Hastinapura, elders conclude that *Bhīma did it; Draupadī might be the cause*.

On reaching the battlefield, becoming afraid, Uttara tells Arjuna: *I want to see my mother; eunuch, don't delay.*

(These two incidents occur also in Refs. [2] and [5].)

- *Udyōga Parva:*

After the meeting of Kṛṣṇa with Karna, a meeting between Kṛṣṇa and Aswatthāman is mentioned.

- *Karna Parva:* In 2 songs, there is a beautiful description of Kṛṣṇa which is clearly poet's vision. It ends: *I see as residing in my mind.*

### ***Śrīmahābhāratam Kilippāṭṭu***

It took the genius of Eluttacchan to create a *Mahābhārata* in Malayalam that remains “one of the greatest works in Malayalam language” [25]. The poem is written in Kilippāṭṭu style in which a parrot maiden (*Śukataruṇi*) recites *Mahābhārata* at the poet's request.

Almost every time the poet hears Kṛṣṇa's name, he enters into a trance and an overflow of hymns to Kṛṣṇa follows. But it will be very wrong to label Eluttacchan a Bhakti poet. The retelling is filled with instances of poetic excellence that portray every shade of human emotion. In addition, “the power of Elhuttacchan's writing creates a divine ambience that has a way of leaping across the hurdles of time and translation” [26].

Most of the variations in Kilippāṭṭu up to the end of *Sauptika Parva* are documented in Ref. [27]. To provide an example of the different aspects of Elhuttacchan's retelling, here we summarize some notable features in *Mausala Parva*.

- The Parva begins with Sahadeva's description of Kaliyuga, which ends: *It is not good to live on earth. Let's leave.*
- Kṛṣṇa thinks about some way to destroy the Yādavas. The curse of sages occurs after this.
- Arjuna meets with Kṛṣṇa before Yādavas leave for the seashore.
- There is a detailed description of Uddhava taking leave of Kṛṣṇa.

- The destruction of Yādavas is described in very few words. After the annihilation, Balabhadra (Rāma) leapt into the sea.
- Jara, the hunter tells Kṛṣṇa: *How can you wish my arrow to strike your feet, which shines in the minds of sages, on the breasts of Gopa women, on the head of Bāli, in the heart of Śiva, on the palms of Brahma, in the eyes of Ahalyā?*
- Kṛṣṇa tells the hunter, Jara: *I deceived you in the previous birth. This is your revenge for that. Now you can reside in heaven without any grief. This is my liking as well.*

(The myth that Jara, the hunter is Bāli reborn to avenge his unjust death at the hands of Rāma occurs in a Sanskrit play [28].)

- Kṛṣṇa instructs Dārūka to go to Dvāraka and inform all about the incidents.
- Vyāsa tells Arjuna: *Remember that even the son of Daśaratha had to suffer the abduction of his own wife. . . . These women had laughed at the sage with curved body. The Brāhmin cursed them to be abducted thus by the men of the forest.*

(This episode of the curse of the apsarās by Aṣṭāvakra which is mentioned also in Ref. [3] occurs in Viṣṇu Purāṇa [29].)

## Summary

There are many *Mahābhārata* related incidents and variations in the temple traditions and the folk rituals of Kerala, which need to be explored in detail. Some *Mahābhārata* variations are found in the literatures associated with the classic theatre of Kathakali and the performing art of Tuḷḷal.

Among the retellings of *Mahābhārata* in Malayalam, *Ceruśśeri Bhāratam* stands out in the number and variety of variations. As we have indicated, some of these variations are also found in other South Indian retellings. Some are found in puranas while others have a distinct Kerala flavour.

Many of the variations that are not found in the Critical Edition but are mentioned in all or most of the Malayalam retellings fall into two sets: (1) Variations that do appear in some manuscripts of *Mahābhārata* consulted by the editors of the Critical Edition [30]. One of them, the episode of Sahadeva sending Ghaṭotkaca to Vibhiṣaṇa in Lanka appears in all

the *Mahābhārata* retellings considered in this article. It also appears in *Dūtavākyam* [11]. Another is the story of the sage Maudgalya and his wife Nālāyaṇi. (2) Variations that do not appear even in the manuscripts consulted by the editors of the critical edition. The meeting of Kṛṣṇa with Aśwatthāman in *Udyoga Parva* appears to belong to this set. Another is the statement that it is Duryodhana who sends Mūkāsura to interrupt Arjuna’s penance. These two, however, are known at least to Tamil sources.

We would like to comment on what appears as a significant variation both in *Kaṇṇaśśabhāratam* and *Bhāratamāla*. A special section is devoted to the story of Kṛṣṇa which the poets declare is the content of *Mahābhārata*. Even though Eḷuttacchan does not summarize Kṛṣṇa’s story in a separate section, it is abundantly clear that he also holds the same view. This appears to be a position held by the Indian tradition. See Ānandavardhana in Dhvanyāloka [31]. Also note that in *Mahābhārata Tātparyā Nirṇaya* [32] of Mādhva, the author has integrated the story of Kṛṣṇa (collecting incidents from *Harivamśa*) with the story of Pāṇḍavas.

In this article, we have tried to provide an overview of the different aspects of *Mahābhārata* retellings in Malayalam with emphasis on variations. We find that the retellings of *Mahābhārata* in Malayalam cover a very broad spectrum. The poets who retold the Epic in Malayalam in the 15<sup>th</sup> to 17<sup>th</sup> centuries, with the exception of the author of *Ceruśśēri Bhāratam*, for the most part have remained faithful to Vyāsa’s epic. Their retellings, were partly a response to the call of the times they lived in (see Kerala history [33]). Staying within the tradition, *Mahābhārata* was retold in a condensed form at a different time and place. The author of *Ceruśśēri Bhāratam*, on the other hand, has given us a glimpse into the folk variations prevalent in the 15<sup>th</sup> century not only in Kerala, but in the whole of South India. There are also connections with folk versions of *Mahābhārata* in North India. The variations in Malayalam retellings compared to the *Mahābhārata* manuscripts from Kerala need to be studied in detail. There is also a need to document and investigate the possible interconnections between various retellings of *Mahābhārata* in different regions of India.

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