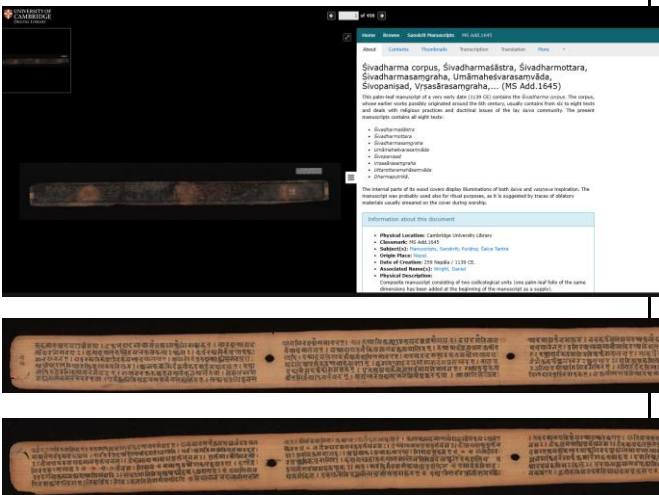
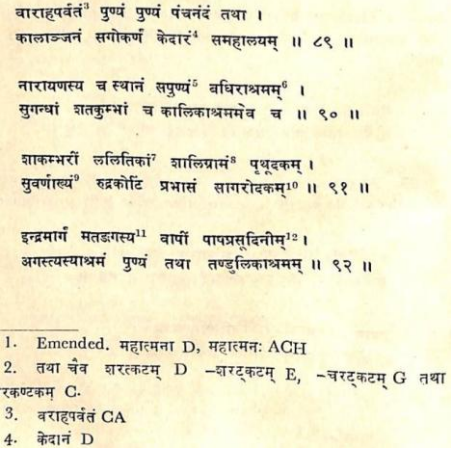


	<p>SP1670424: तत्पीत्वा भवबन्धनप्रतिभयान्मुक्ता भवेयुः प्रजाः॥ ४२॥¹</p> <p>36 More holy is Kedāra, which lies to the north of it, abode of Vṛṣāṅka. There Hara himself released the hol the mass of his matted hair. Men who drink that w Gaṇas, Kuṣmāṅḍas, dear ones to Rudra. Brahmā, Ś Soma and Kubera praise Parameśvara who is present who take pleasure in <i>adharmā</i> do not get to drink the streams from the head of Vibhu without Śiva's favour, b have drunk it are released from the fear of the chains c</p>	
<p>2</p>	 <p>II The text of chapter 12 of the <i>Śivadharmasāstra</i> reproduced in this article is a transcript from manuscript N^o. I chose this manuscript because I wanted to account for the state of the text in the 12th century onward, when this had apparently become the best-known arrangement of the topics in chapter 12. Manuscript N^o, which is dated to 259 NS (1139 CE) on fol. 247^r, transmits this chapter on fols. 34^v–38^r; high-quality pictures of this manuscript and a full catalogue record are available on the website of the Cambridge Digital Library, at the following link: https://cdl.lib.cam.ac.uk/view/MS-ADD-01645/1 (last accessed: 10/10/2016). I have standardized the text of my transcripts to reflect the orthography usually adopted in the edition of Sanskrit texts, thus for instance avoiding the use of homorganic nasals or that of double plosives after -r-.</p> <p><i>Śivadharmasāstra</i> 12.110–123a: (fols 37^v–38^r) <i>bhastrāpadam rudrakotiṛ avimuktaṃ mahālayam gokarṇam bhadrakarṇam ca sivarākṣo 'tha dīptimān 110a sthāpīśvaraś ca vikhyātas triṣu lokeṣu vīrutah sthānāṣṭakam idaṃ jñeyam rudrakṣetraṃ mahodayam bhastrāpadādīsthanvantam rudrasāyojyakāraṇam 111a, chagalaṅḍo duraṅḍaś ca mākoṭam maṅḍaleśvaram kālaṅḍarṇam śaṅkukarṇam sthaleśvaraḥ sthuleśvaraḥ 112a, pavitrāṣṭakam ity etan mahāpūnyābhivārdhanam mṛtāḥ prapīyānti tatraiva śivasya paramam padam 113a, gayā caiva kurukṣetraṃ <ṃ> nakhalam kanakhalam tathā (c.m.) vimaleśvaro 'tthāśam mahendraṃ bhīmam aṣṭakam 114a, etad guhyāṣṭakam nāma sarvapāpavimocanam gatvā tu puruṣaḥ śrīmān prāpnōti śivamandiram 115a, śrīparvatam harīscandraṃ jalpam āmatīśvaram madhyamam ca mahākālam kedāram bhairavam tathā 116a, etad guhyāṭiguhyam ca aṣṭakam parikīrtitam saṃtārya tu piṭṭṃ saḥsraṇ śivam yānti param padam 117a, amreśvaraṃ <ṃ> prabhāsam ca naimiṣam puṣkaram tathā aśādhīdīṇḍimūḍhīś ca bhārabhūṭim bhavāntakam nakulīśvaro <ṃ> 'tha</i></p>	<p><i>Śivadharmā corpus, Śivadharmasāstra, Śivadharmottara, Śivadharmasamgraha, Umāmaheśvarasamvāda, Śivopaniṣad, Vṛṣasārasamgraha,... (MS Add.1645) originally Nepal (now UK)</i></p> <p>This palm-leaf manuscript of a very early date (1139 CE) contains the <i>Śivadharmā corpus</i>. The corpus, whose earlier works possibly originated around the 6th century, usually contains from six to eight texts and deals with religious practices and doctrinal issues of the lay <i>śaiva</i> community. The present manuscripts contains all eight texts:</p> <ul style="list-style-type: none"> • <i>Śivadharmasāstra</i> • <i>Śivadharmottara</i> • <i>Śivadharmasamgraha</i> • <i>Umāmaheśvarasamvāda</i> • <i>Śivopaniṣad</i> • <i>Vṛṣasārasamgraha</i> • <i>Uttarottaramahāsamvāda</i>

¹ https://www.universiteitleiden.nl/binaries/content/assets/geesteswetenschappen/lias/skandapurana-project/devanagari/st167_s_d.txt; Also in Bisschop 2006:94-5


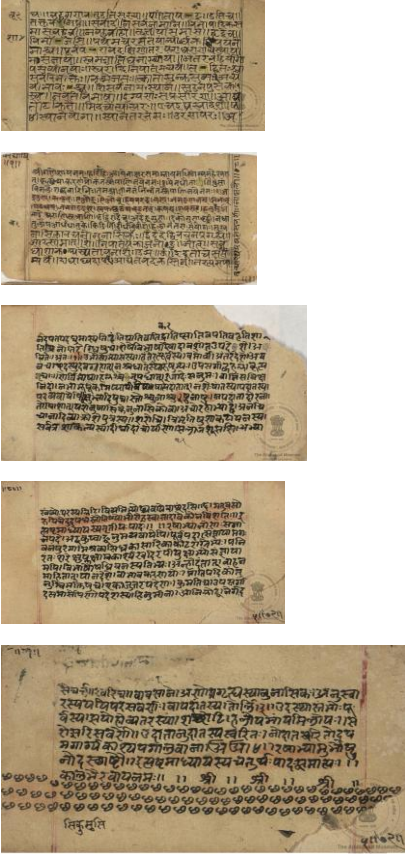
	<p>Bhastrāpada, Rudrakoṭi, Avimukta, Mahālaya, Gokaṛṇa, and Bhadrakarma, as well as the splendid Suvarnākṣa, (110_a) / And that one known as Sthāpviśvara, famous in the three worlds: this ogdoad of sites (<i>sthānāṣṭaka</i>) has to be known as the field of Rudra, conferring great fortune. [The group] that begins with Bhastrāpada and ends with Sthāpviśvara] causes the [attainment of] identity with Rudra. (111_a) / Furthermore, Chagalaṇḍa and Duraṇḍa, Mākota, Maṇḍaleśvara, Kālañjara, Saṅkukarma, Sthaleśvara, Sthuleśvara: (112_a) / This [has to be known as] the pure ogdoad (<i>pavitṛāṣṭaka</i>), where great merits are more and more increased. Those who die right there go to the supreme seat of Śiva. (113_a) / Moreover, the ogdoad [including] Gayā, Kurukṣetra, Nakhala, as well as Kanakhala, Vimaleśvara, Aṭṭahāsa, Mahendra, Bhima: (114_a) / This [has to be known] as the secret ogdoad (<i>guhyaṣṭaka</i>), [which] enables liberation from all sins. Having gone [there], a fortunate person reaches the abode of Śiva. (115_a) / Śrīparvata, Hariścandra, Jalpa, Āmratikēśvara, along with Madhyama, Mahākāla, Kedāra, as well as Bhairava: (116_a) / This is renowned as the extremely secret (<i>guhyaṭiguhya</i>) ogdoad. Having saved all the ancestors, [those who die there] go to the supreme abode of Śiva. (117_a) / Amareśvara and Prabhāsa; Naimiśa, as well as Puṣkara; Āśāḍhi and Diṇḍimunḍi; Bhārabhūti, which annihilates transmigrating, as well as the one known as Nakuliśvara, the great inner [place]: (118_a) / [This] inner ogdoad (<i>pratyātmikāṣṭaka</i>) [is] the field of Rudra connected with the desire of good; all those who die there go to the supreme abode of Rudra. (119_a) / The one who makes these things – [such as] gifts, a dwelling place, a pit well, a park, a temple – in the <i>tīrthas</i> will gain an undecaying fruit. (120_a) / Patience, absence of envy, pity, truthfulness, generosity, morality, asceticism, learning: this is indicated as the supreme eightfold feature of the recipient. (121_a) / Thus this fivefold <i>Śivadhama</i> has been expounded, for the sake of Dhama, wealth, desire, and liberation, out of compassion towards all beings. (122_a) / Everybody in all situations sees auspicious things [that are] very difficult to attain, [but] everyone obtains a positive destiny, and happiness will be there for everyone. (123_a)</p>	<ul style="list-style-type: none"> • <i>Dharmaputrikā</i>.
3	<p>1st millennia (est. ~7th-8th CE) Tevaram</p> <p>In Tevaram, the term "ketaram" is used to refer to Kedarnath</p> <p>{7:78} 9+ {§} (People of this world!) பொதியே சுமந்து உழல்வீர் you wander only carrying the body which is only a mass of flesh. பொதி ஆவம் ஆவதும் அறியீர் you do not understand the body will become useless at the end. மதி மாந்திய வழியே சென்று குழி வீழ்வதும் வினை (ஆல்) it is the fruit of your actions that you fall into a pit as a result of losing intelli கதி குழ் கடல் இலங்கைக்கு இறை மலங்க(வ்) வரை அடர்த்து pressing down the King of Ilankai surrounded by the ocean which is always கெதி பேறு செய்து இருந்தான் இடம் கேதாரம் எனீரே Ketāram is the place of Civaṇ who sat unaffected granting him a better state</p>	<p>Tevaram</p> <p>IFP (Indology Library)</p> <p>Catalogue Number: TA SAIVA 368</p> <p>Date: 1984</p> <p>Volume Number: 14</p> <p>Pages: 168-172</p>
4	<p>Two Mahābhārata manuscripts {Originally from Kashmir (now in Pune), 17th and 18th century manuscripts, India</p> <p>K3: 1694 CE, K2: 1771 CE}</p> <p>K₃ = Poona, Sardesai Collection of the BORI. Dated Śaivāt 1693 (A. D. 1771).</p> <p>K₂ = Poona, Bombay Govt. Collection (deposited at the BORI 1882–83. Dated Śaka 1616 (A. D. 1694).</p> <p>% 17.2.1</p> <p>% After 1ab, K2.3 ins.:</p> <p>17*0010_01 ततस्ते ब्राह्मणीं स्रात्वा दृष्ट्वा देवं जले स्थितम्</p> <p>17*0010_02 मध्यमांशं शिवं गत्वा दृष्ट्वा रुद्रं महाबलम्</p>	<p>Mahabharata Manuscripts, Bhandarkar Oriental Research Institute (BORI), Pune, Maharashtra</p> <p>To be procured</p>

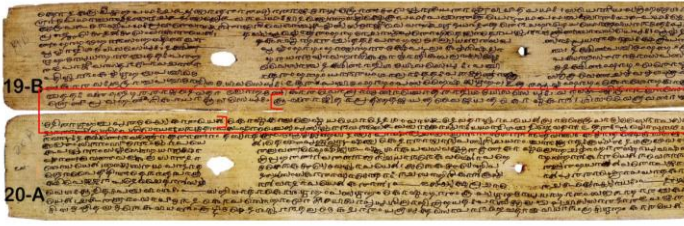

	<p>17*0010_03 प्रयागपञ्चके स्नात्वा गत्वा हिमगिरिं शुभम्</p> <p>17*0010_04 ईशानं तु नमस्कृत्य स्नात्वा हंसोदके शुभे</p> <p>17*0010_05 देवदेवं तु केदारं दृष्ट्वा स्पृष्ट्वा प्रयत्नतः</p> <p>17*0010_06 पिण्डं दत्त्वा विधानेन पितृन्देवांश्च तर्प्य वै</p> <p>17*0010_07 उदकं विधिवत्पीत्वा ततो नन्दां जगाम वै</p> <p>17*0010_08 महापन्थानमावृत्य हिमवन्तं जगाम ह²</p>	
5	<p>Nilamata Purana</p>  <p>वाराहपर्वत³ पुण्यं पुण्यं पंचनदं तथा । कालाञ्जनं सगोर्णा केदार⁴ समहालयम् ॥ ८९ ॥</p> <p>नारायणस्य च स्थानं सपुण्यं⁵ बधिराश्रमम्⁶ । सुगन्धां शतकुम्भां च कालिकाश्रममेव च ॥ ९० ॥</p> <p>शाकम्भरी ललितिका⁷ शालिग्रामं⁸ पृथ्वकम् । सुवर्णाख्यं⁹ रुद्रकोटि प्रभासं सागरोदकम्¹⁰ ॥ ९१ ॥</p> <p>इन्द्रमार्गं मतङ्गस्य¹¹ वर्षीं पापप्रसूदिनीम्¹² । अगस्त्यस्याश्रमं पुण्यं तथा तण्डुलिकाश्रमम् ॥ ९२ ॥</p> <p>1. Emended. महात्मना D, महात्मनः ACH 2. तथा चैव शरत्कटम् D -शरत्कटम् E, -चरत्कटम् G तथा रकटकम् C. 3. वाराहपर्वतं CA 4. केदारं D</p>	The Nilamata Purana Text With English Translation Vol II By Dr. Ved Kumari JK Culture Academy

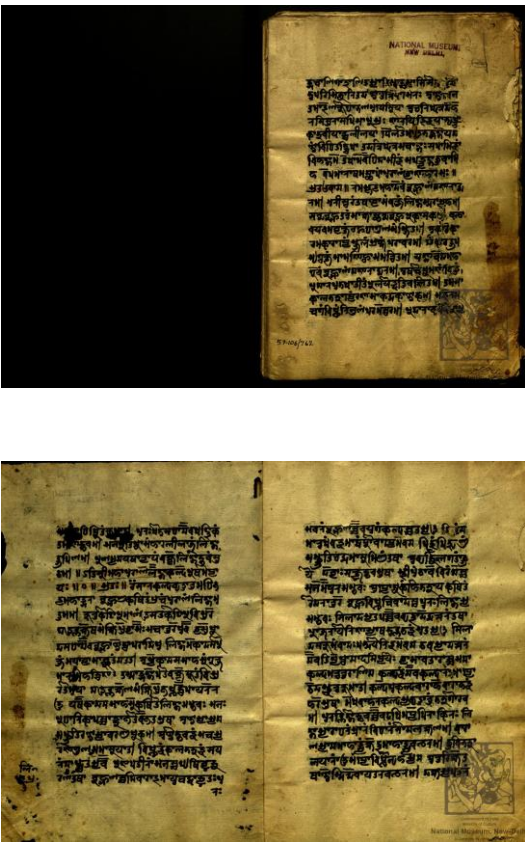

Rudra-Shiva in Ancient Literature (IKS)

S. No.	Title	Image	Description
1	Rig Veda		National Museum To be collected / procured


² <https://bombay.indology.info/mahabharata/apps/UD/Supp17.txt>

2	Shvetashvatara Upanishad Satarudriya Hymn		National Museum To be collected / procured
3	Shiva Sahasranama		National Museum, New Delhi Language: Sanskrit; Script: Sharada Dimensions: 18.41 x 13.97 cm Acc.No. 57.106/1258
4	Kumar Sambhavam		National Museum 49.19/327 To be collected / procured
5	Shiva Purana		National Museum To be collected / procured
6	Ashtadhyayi		Shiva Bhakta Ashtadhyayi Allahabad Museum, Allahabad India 18th Century Vyakaran Sanskrit Devanagari No.of folios 64 Ass.No. AM-MSS-1-2 The manuscript is related to Vyakaran. It has 128 pages. To be collected / procured

7	Arthashastra, BORI, Pune, Maharashtra	<p>2.4.17 (ibid., p-116)</p> <p>अपराजिताप्रतिहतजयन्तवैजयन्तकोष्ठकान् शिववैश्रवणाश्विरीमदिरागृहं च पुरमध्ये कारयेत् । १७ ।</p>  <p>अपराजिताप्रतिहतजयन्तवैजयन्तकोष्ठान् शिववैश्रवणाश्विरीमदिरागृहाणि च पुरमध्ये कारयेत् (Kangle 1960:39) [Emphasis mine]</p> <p>“He should cause to be built in the centre of the city shrines for Aparājita, Apratihata, Jayanta and Vajayanta as well as temples for Śiva, Vaiśravaṇa, Aśvins, Śrī and Madira.” (Kangle 1963:80) [Emphasis mine]</p> <p>“In the middle of the city,* he should have these built: shrines for Aparājita, Apratihata, Jayanta and Vajayanta, and abodes for Śiva, Vaisravana, Aśvins, Śrī and Madirā.” (Olivelle 2013:106) [Emphasis mine]</p>	<p>Related To temple of Shiva</p> <p>To be collected / procured</p>
8	Kedar Kalpa		<p>National Museum</p> <p>Acc No 86.163; 86.159</p>
9	Shri Shiva Nama Sahasra From Shanti Parva Of Mahabharata.		<p>Sri Shiva Nama Sahasra</p> <p>National Museum, New Delhi</p> <p>Sanskrit, Sharda</p> <p>No.of folios 17</p> <p>15.24 x 12.7 cms</p> <p>Acc No 57.106/1257</p> <p>This paper manuscript of Sri Shiva Nama Sahasra is written in Sanskrit language and Sharda characters. It is dated as Samvat 497. It deals with religion and belongs to the Stotra class.</p> <p>To be collected / procured</p>

<p>10</p>	<p>Linga Purana Mahapurana</p>		<p>Linga Purana</p> <p>National Museum, New Delhi</p> <p>Sanskrit, Sharda</p> <p>No. of folios 150</p> <p>Length: 10 Width: 7 inches</p> <p>Acc No 57.106/762</p> <p>Paper manuscript of Linga Purana, written in Sanskrit language in Sharada characters. It is considered as one of the 18</p> <p>To be collected / procured</p>
<p>11</p>	<p>Ramcharitmanas</p>		<p>Shri Ramacharitamans</p> <p>National Museum, New Delhi</p> <p>Tulsi Das</p> <p>Awadhi (Hindi), [Devanagari]</p> <p>No. of folios 236</p> <p>Length: 23 Width: 26.4 centimeter</p> <p>Acc No 82.1</p> <p>To be collected / procured</p>

Reference of Kedar Doli

	Reference Image	Title
		Kedar Baba Doli