

Volume 2; Issue 3

E-ISSN: 3048-6742

July to September 2025

# Sanskriti-Samvahika

## संस्कृति-संवाहिका

Peer Review

Indexed

Refereed Journal

Quarterly Journal

**Editor-in-Chief**

**Dr. Ashwini Devi**

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Sanskriti-Samvahika संस्कृति-संवाहिका

E-ISSN: 3048-6742

<https://sanskritisamvahika.in>

Volume 2; Issue 3; July to September, 2025; Page No. 34-45

Peer Review, Indexed and Refereed Journal

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## Discussion on a Sivadharm Manuscript of Odisha

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### ABSTRACT

‘Śivadharm texts’, otherwise known as ‘Śivadharm corpus’, comprises eight texts, namely Śivadharmasāstra, Śivadharmottara, Śivadharmasaṅgraha, Śivopaniṣad, Umāmaheśvara-saṃvāda, Uttarottaramahā-saṃvāda, Vṛṣasārasaṅgraha, and Dharmaputrikā. These texts are believed to have been composed at different times, ranging from the 2<sup>nd</sup> CE to the 12<sup>th</sup> CE, and preach devotion towards Lord Siva and other devotional practices for lay Saivites. Of these eight texts, the first two are the most authoritative texts in Saiva Puranic literature and have a wider presence. Mention of these two texts could be traced in various nibandha texts, inscriptions, etc. Manuscripts of those two texts are also available in the manuscript collections of different parts of India and the world. Odisha, one of the states of eastern India, is no exception in the context of the prevalence of Śivadharm texts, especially Śivadharmasāstra and Śivadharmottara. Odisha State Museum, one of the important repositories of eastern India, has preserved a manuscript and catalogued it with the title ‘Śivadharmottara Puranam’. In fact, on physical verification, it was found that this manuscript records both Śivadharmasāstra and Śivadharmottara. Manuscript folios are not in order, and some folios are broken and badly worm-eaten. A digital copy of the same is my passion, and in this paper, an attempt will be made to describe the manuscript and discuss the variations of this Odia transmission of Śivadharmasāstra and Śivadharmottara with the available printed editions of the same texts.

There is a *Śivadharmottara Purāṇam* manuscript, with no. P/373, in the Orissa State Museum (OSM), which is mentioned in the ‘*An alphabetical catalogue of Sanskrit Manuscripts*’, Part I, Ed. by Sri Nilamani Mishra, published in the year 1973<sup>1</sup>. Unfortunately, it could not be traced in the Descriptive Catalogue of Sanskrit Manuscripts of Orissa, Vol. III, Purāṇa manuscripts.

**Description of MS:** During my visit to OSM, I was able to physically inspect the MS P/373 in haste and collect a digitised copy of the MS. The digitised copy of this manuscript has 326 frames (images/photos), including the photos of two wooden planks at the beginning and end of the manuscript, which are numbered ‘00000001’ and ‘00000326’. After verification of the digitised copy of the MS, it was observed that this MS records two texts titled Śivadharmāśāstra (SDS) and Śivadharmottara (SDU). The order of the original folio numbering done by the scribe in the right margins of the verso of every folio shows that this MS first records the text SDS and then SDU; but in the digitised copy of the MS, the folios seem to have been photographed in descending order, i.e. first SDU then SDS. Because the last folio, which records the colophon of the last chapter of SDU and originally numbered 159 in its right margin, has been numbered image ‘00000002’ in the digitised copy, and the image numbered ‘00000325’ of the digitised copy is the verso of the folio originally numbered 4 and records the text SDS. Therefore, it seems the manuscript was digitised without arranging the beginning few folios in due order; therefore, image numbering of the beginning few folios in the digitised copy of the MS does not match the order of the original numbering of folios. The following are a few specifics of the MS observed from the digitised copy–

1. MS No. – P/373
2. Repository of MS: OSM
3. Substance: Palm-leaf
4. Size- 31X4.5 CM (assumed from the measurement of the folio image of the digitised copy)
5. Total number of folios: 158 (though the last folio numbered 159, but in actual counting, folios are 158)

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<sup>1</sup> Mishra, Nilamani, 1973, p.84, MS Sl. No. 793

6. Script: Odia
7. Language: Sanskrit
8. Line per folio: four
9. Condition: Some folios, especially at the beginning, are badly worm-eaten and half broken. Folios in the middle portion of the MS are mostly in good condition.
10. Texts recorded: Two (folio no. 1 to 76 recto line one records SDS, and from folio 76 recto line one to folio 159 records SDS)
11. Extent of texts: Complete

**Śivadharmaśāstra:** As mentioned above, this text is scribed in 76 folios. The beginning few folios are badly worm-eaten, and some folios are preserved in pieces. This text in the MS P/373 is complete in twelve chapters, and the following are the readings of the colophons.

Chapter 1: Folio 3 recto (image 00000294), Lines 1-2- इति श्रीशिवधर्मे महाशास्त्रे नन्दिकेश्वरवाक्ये शिवभक्तिर्नाम प्रथमोऽध्यायः।

Chapter 2: Folio 3 verso (image 00000295), Lines 3-4 - इति श्रीशिवधर्मे महाशास्त्रे नन्दिकेश्वरवाक्ये प्रश्नं नाम द्वितीयोऽध्यायः।

Chapter 3: Folios 7 verso & 8 recto (images 00000314 & 00000323), Lines 4&1 - इति श्रीशिवधर्मे महाशास्त्रे नन्दिकेश्वरवाक्ये लिङ्गोत्पत्तिर्नाम तृतीयोऽध्यायः।

Chapter 4: Folio 10 verso (image 00000310), Line 3-4 - इति श्रीशिवधर्मे महाशास्त्रे नन्दिकेश्वरवाक्ये आयतनविधानं नाम चतुर्थोऽध्यायः॥

Chapter 5: Folio 21 recto (image 00000279), Line 1 - इति श्रीशिवधर्मे महाशास्त्रे शिवाऽर्चनद्रव्यविधिर्नाम पञ्चमोऽध्यायः॥

Chapter 6: Folio 35 verso (image 00000250), Line 4 - इति श्रीशिवधर्मे महाशास्त्रे नन्दिकेश्वरवाक्ये शान्तिकवचकथन नाम षष्ठोऽध्यायः॥

Chapter 7: Folio 42 verso (image 00000236), Line 1- इति श्रीशिवधर्मे महाशास्त्रे नन्दिकेश्वरवाक्ये  
[मन्त्रा-conjecture (conj.) worm-eaten (WE)]क्षरक[थनं नाम सप्तमोऽध्यायः॥-conj. WE]

Chapter 8: Folio 49 recto (image 00000223), Line 1 - इति शिवधर्मे महाशास्त्रे नन्दिकेश्वरवाक्ये  
शिवाय दानफलं नामाऽष्टमोऽध्यायः।

Chapter 9: Folio 50 recto (image 00000221), Line 2 - [इति शिवधर्मे महाशास्त्रे-conj. worm-eaten]  
शिवलिङ्गमहाव्रतं नाम नवमोऽध्यायः॥

Chapter 10: Folio 62 verso (image 00000194), Line 4- इति श्रीशिवधर्मे महाशास्त्रे  
नन्दिकेश्वरवाक्ये उपवासगोप्रदानविधिर्नाम दशमोऽध्यायः॥

Chapter 11: Folio 69 recto (image 00000181), Line 2 - इति श्रीशिवधर्मे महाशास्त्रे नन्दिकेश्वरवाक्ये  
शिवाश्रमधर्मकथनं नामैकादशोऽध्यायः॥

Chapter 12: Folio 75 verso & 76 recto (images 00000168 & 00000167), Line 4 & 1 - इति  
श्रीशिवधर्मे महाशास्त्रे नन्दिकेश्वरवाक्ये चन्द्रात्रेयसगोत्रं द्वादशोऽध्यायः॥ श्री॥ सम्पूर्णमिदं  
शिवधर्मशास्त्रम्। शिवार्पणमस्तु।

The first folio of this MS is badly worm-eaten and survives only with the right half of the folio.  
On that, the Odia transcription of SDS begins with the following benedictory verse.

नमस्तुङ्गशिरशुम्बिचन्द्रचामरचारभे।

त्रैलोक्यनगरारम्भे मूलस्तम्भाय शम्भवे॥१॥

Compared with the printed editions and other MSS/transcripts of SDS, regarding the benedictory  
verse, it was observed that –

- (i) SDS in the Yogi Naraharinath's printed edition of Śivadharma texts published from  
Nepal (EdN), records the abovementioned benedictory verse as the second  
benedictory verse<sup>2</sup>.

<sup>2</sup> The first benedictory verse in EdN reads- देवदेव महादेव शान्तं कमललोचने। जगदार्तिहलं देवं शूलपाणिं नमोस्तु ते॥ p.1

- (ii) The printed edition of SDS edited by Shrikrishna ‘Jugnu’ and published by Chowkhamba Sanskrit Series Office (EdC), which is based on an MS of Adyar Library from southern India, does not record this verse<sup>3</sup>. But in the footnote of that edition, the editor has mentioned that the Asiatic Society MS 3852 (a Newari transcription of SDS) begins with the abovementioned benedictory verse. And, according to the editor’s observation, the text Harścaritam also starts with the same benedictory verse<sup>4</sup>.
- (iii) Like the EdC, the transcript of SDS numbered T32 of the French Institute of Pondicherry (IFP) does not record the abovementioned benedictory verse and begins with the same verse as EdC.
- (iv) MS 1645, a Newari transcription of SDS preserved in the University Library, Cambridge, England, begins with the abovementioned benedictory verse like the Odia MS of SDS.

Therefore, at the outset, it seems that the Odia transcription of SDS recorded in the MS p/373 bears more similarity with the Newari/Nepalese transcriptions of SDS in its readings than the southern Indian transcriptions of SDS.

Besides, inside the Odia transcription of SDS in this MS, in the 3<sup>rd</sup> chapter, there is a mention of the following verses –

बुद्धेनाप्यर्चितं लिङ्गं जम्बुनदमयं शुभम्।

तेनाप्नोति सदा शान्तमवस्थितम्॥

आर्हतस्तु सदाकालं पुष्पलिङ्गार्चनात्परम्।

तेनाऽर्हत्वमवाप्नोति योग चाऽपि सुदुर्लभम्॥

<sup>3</sup> EdC begins with the benedictory verse – सर्वाकारमशेषस्य जगतस्सर्वदा शिवम्। गोब्राह्मणनृपाणां च शिवं भवतु सर्वदा॥1॥p.1

<sup>4</sup> “रॉयल एशियाटिक सोसायटी, कोलकाता के पुस्तकालय में विद्यमान इस ग्रन्थ की ताड़पत्र पर लिखित नेवारीलिपि की मातृका (संख्या – जी 3852) में आरम्भ में जो श्लोक अया है, वह बाणभट्टकृत हर्षचरित के प्रारम्भ में भी आया है। उक्त मातृका 12वीं सदी की है। इसमें शिवार्चना के रूप में कहा गया है कि त्रिभूवनरूपी नगर के निर्माण के प्रारम्भ के मूल स्तम्भ, जिनके उन्नत, कभी न झुकने वाले, मस्तक पर चन्द्रमा रूपी चँवर की अतीव शोभा है, उन भगवान् शंकर को नमस्कार है- नमस्तुङ्ग शिरश्चुम्बीचन्द्रचामरचारवे। त्रैलोक्यनगरारम्भोमूलस्तम्भाय शम्भवैः॥ (हर्षचरित ग्रन्थारम्भपाठः 1)” -EdC, 2014, P.1

These two abovementioned verses, which mention the worship of *śiva-liṅga* by Buddha and Ārhata, are found recorded in the EdN<sup>5</sup> and in the MS 1645<sup>6</sup>, and are missing in the EdC and transcript T32 of IFP.

Also, the last chapter, i.e. 12<sup>th</sup> chapter, of the Odia transcription of SDS of this MS records verses on *pañcāṣṭaka*, i.e. five ‘group of eight’ holy places for Śaivites viz. *sthānāṣṭaka*, *pavitṛāṣṭaka*, *guhyaṣṭaka*, *guhyaṭiguhyāṣṭaka*, and *pratyātmikāṣṭaka*, in the same sequence as recorded in the EdN and MS 1645. The EdN and MS 1645 record verses on *pañcāṣṭaka* towards the end of the chapter, after the verse –तस्मादुपविशेद्धर्मं स्वयं वापि समाचरेत्। कारयेद्यानमित्येवं कृतमन्वैश्च पालयेत्।<sup>7</sup>; but in the EdC and the transcript T32 of IFP verses on *pañcāṣṭaka* are recorded in the middle of the 12<sup>th</sup> chapter, after the verse no. 56<sup>8</sup>.

Regarding the mention of *pañcāṣṭaka* in SDS, it is also observed that this Odia MS records two unique names of holy places within the list of *pañcāṣṭaka*, viz. Jaleśvara and Kāśī<sup>9</sup> which are neither mentioned in the EdC nor the EdN; instead, in place of those two names recorded in EdC are Sthaleśvara and Nakhala<sup>10</sup> and in EdN Sthūleśvara and Nakhala<sup>11</sup>. Also, in the transcript T32 of IFP and the MS 1645, there is no mention of the place names Jaleśvara and Kāśī under *pañcāṣṭaka*.

The EdN associates the Śivadharma text with the Pāśupata tradition of Śaivism by naming the book “पशुपतिमतम् शिवधर्मशास्त्रम् पशुपतिनाथदर्शनम्”, recording some of the colophons as “इति पशुपतिमते शिवधर्मशास्त्रे .....”, and mentioning ‘पाशुपतम्’ in place of ‘भस्त्रापदम्’ as the first holy place of *sthānāṣṭakas* in the list of *pañcāṣṭakas*. The same tendency of associating the text SDS with the Pāśupata tradition could be seen in this Odia transcription of

<sup>5</sup> बुद्धेनाप्यर्चितं लिङ्गं जम्बुनदमयं शुभम्॥3.34॥ तेन बद्धत्वमाप्नोति सदा शान्तमवस्थितम्। आर्हतस्तु सदाकालं पुष्पलिङ्गार्चनात्परम्॥3.35॥ तेनार्हत्वमवाप्नोति योगञ्चापि सुदुर्लभम्। - EdN, p.7

<sup>6</sup> Folio No. 3 recto, Line -3, image no. DSCN0205

<sup>7</sup> Verse numbered 590, EdN, p.177

<sup>8</sup> रुद्रद्रावतारस्थानानि पुण्यक्षेत्राणि निर्दिशेत्। मृतानां तेषु रुद्रत्वं शिवक्षेत्रेषु देहिनाम्॥56॥

<sup>9</sup> कालञ्जरं शङ्कुकर्णं स्थलेश्वरं जलेश्वरौ। पवित्रासृष्टकमित्येतन्महापुण्यासभिवर्धनम्॥ मृताः प्रयान्ति तत्रैव शिवस्य परमं पदम्। गया चैव कुरुक्षेत्रं काशी[शी] कनखलं तथा॥

<sup>10</sup> कालञ्जरं शङ्कुकर्णं स्थलेश्वरं स्थलेश्वरम्। पवित्रासृष्टकमित्येतत् महापुण्यविवर्धनम्॥60॥ मृताः प्रयान्ति तत्रैव शिवाख्यं परमं पदम्। गया चैव कुरुक्षेत्रं नखलं नखलं(कनखलं) तथा॥61॥ EdC, pp.252-253

<sup>11</sup> कालञ्जरं शङ्कुकर्णं स्थलेश्वरः स्थलेश्वरः। पवित्रासृष्टकमित्येतन्महापुण्यासभिवर्धनम्॥594॥ मृताः प्रयान्ति तत्रैव शिवस्य परमं पदम्। देवघटं चैव कुरुक्षेत्रं नखलं कनखलं तथा॥595॥ EdN, p.177

SDS by mentioning the term ‘पाशुपत्यमवाप्नुयात्’<sup>12</sup>, which seems uncommon in the other transcriptions of SDS. Also, it is worth mentioning in this context that there are some recorded statements in Śaivakalpadruma, an important *nibandha* text on Śaiva worship of Odisha, which declare SDS and its latter part, SDU, as texts of the Pāśupata tradition.<sup>13</sup>

In addition to the abovementioned noteworthy similarities between the Odia transcription of SDS recorded in MS p/373 and the Newari/Nepali transcriptions of SDS, and the Odia transcription’s difference with the southern Indian transcriptions of SDS, there are some normal irregularities observed in MS p/373. Those are –

- i. Usual difference in readings of the text through the addition or subtraction of words. One such example could be seen in the 5<sup>th</sup> chapter of SDS recorded in MS p/373.<sup>14</sup>
- ii. SDS in MS p/373 records some passages which are traced neither in EdN nor in the EdC. One such example is the passage in the 6<sup>th</sup> chapter<sup>15</sup> which could not be traced in both of the above-mentioned printed editions.
- iii. In the majority of folios, recorded verses are numbered neither individually nor in a group, but in some folios, i.e. from folios 22 to 29, verses are numbered in groups.

<sup>12</sup> य इदं कीर्तये नित्यं प्रासादाध्यायमुत्तमम्। सर्वपापविनिर्मुक्ते पाशुपत्यमवाप्नुयात्॥ (last verse of the 3<sup>rd</sup> chapter of SDS). In place of ‘पाशुपत्यमवाप्नुयात्’ EdN reads ‘सगोपत्यमवाप्नुयात्’ and EdC reads ‘शिवसायुज्यमवाप्नुयात्’.

<sup>13</sup> “पाशुपतमिति शिवधर्मशास्त्रम्। यतः - उमापतिः पशुपतिः श्रीकण्ठः ब्रह्मणः परः। प्रोक्तवानिदमव्यग्रं योगं पाशुपतं तथा॥3:69॥ इति पशुपतिना उक्तं स पूर्वोत्तरं शिवधर्मशास्त्रं पाशुपतमित्यर्थः। तदेतल्लक्षणः शिवधर्मशास्त्रं शिवो वक्ति - शिवेनोच्यते। तथा शिवधर्मोत्तरे - स्वर्गापवर्गफलदं नरकार्णवतारकम्। शिवधर्मोत्तरं नाम शास्त्रमीश्वरभाषितम्॥3:70॥ अत्र स्कन्दाय शिवेन योगः कथितोऽस्ति। एतन्न्यायाद्याज्ञवल्क्येनोक्तं योगं पाशुपतं भवति इति। पाशुपतमित्युक्ते शिवधर्मशास्त्रं न तु पद्मपुराणोत्तरखण्डनिषेधितं पाशुपतमिति कापालिकशास्त्रम्। याज्ञवल्क्येन पाशुपतमिति शिवधर्मोत्तरशास्त्रमेव वेदैः समानमाद्रियते। अतः शैवानां शिवधर्मशास्त्रमार्गाक्तधर्म एवाश्रयणीय इत्यर्थः।” – शैवकल्पद्रुमः, तृतीयः काण्डः।

<sup>14</sup> बिल्वपत्रसहस्रेभ्यः पद्ममेकं विशिष्यते। पद्मपुष्पसहस्रेभ्यो बकपुष्पं विशिष्यते॥ बकपुष्पसहस्रेभ्य एकं धुस्तुरकं परम्।- MS p/373, Folio 14 verso, images 292, Line 1; SDS in EdN and EdC reads – बिल्वपत्रसहस्रेभ्यो बकपुष्पं विशिष्यते। बकपुष्पसहस्रेभ्यो एकं धतुरकं परम्॥15.75॥

<sup>15</sup> हेमकुन्देन्दुसंकाशस्त्र्यक्षः परमरूपवान्। वे{द?-conj .VE}त्रिपाचतुःशृङ्गो द्विशीर्षाश्च महाद्युतिः॥ हेमपद्मसुशोभाद्दय {दुधीवष्च?-conj .} महावृषः। करोतु मे महाशान्तिं सर्वकालमनुत्तमाम्॥ प्रणवो {द्यु?-conj .}तिमूलश्च श्रुतिशाखासमन्वितः। स्मृतिपत्रसमायुक्तो ज्ञानवैराग्यपुष्पवान्॥ अणिमादिगुणैर्युक्तो धर्ममोक्षफलप्रदः। कल्पवृक्षः शिवाधानः करोतु मम मङ्गलम्॥ - MS p/373, Folio 22, images 277-276; in place of these verses – SDS in EdN and EdC reads – शङ्खतकुन्देन्दुतुल्याभः कण्ठे मरकतप्रभः। अक्षमाली शिवाग्रस्थः/अक्षमालाशिरोग्रस्तु स्वयं ज्ञाने व्यवस्थितः॥ चतुर्मुखश्चतुष्पादस्त्रिनेत्रः सर्वतोऽञ्ज्वलः। क्षितिपतिर्वृषो/क्षितेः पतिर्वरयो देवो धर्मो धर्मतमोत्तमः/ सर्वधर्मोत्तमोत्तमः॥ ईशं वहति पृष्ठेन तस्माद्धर्मो जगत्प्रभुः। वृषो वृषवरो/वृषपतिः श्रीमान् करोतु मम शान्तिकम्॥

**Śivadharmottara:** Like SDS, SDU in MS p/373 is complete in twelve chapters, and is recorded in 83 folios, starting from the first line of the recto of the 76<sup>th</sup> folio to folio no. 159 (in count it is folio no. 158). Unlike the SDS portion of the MS p/373, comparatively, there are a smaller number of broken folios in the SDU portion of this MS, and the last few folios are badly worm-eaten. After colophons, except in the 1<sup>st</sup> and 4<sup>th</sup>, floral designs are inscribed in this text. In some folios, corrections in the form of overwriting could be seen in the folio numbering. Therefore, it is worth mentioning that though the last folio of this text is numbered 159, actually, in counting, it is the 158<sup>th</sup> folio. The naming of chapters in the colophons of SDU recorded in this MS is more similar to the Newari transcription, especially the EdN, than the south Indian transcription, especially the EdC, of SDU; but the reading of the complete colophons in this Odia transcription of SDU is unique. The following are the readings of colophons.

1. Chapter 1: Folio 81 verso (image 00000156) Line 1 – इति शिवधर्मोत्तरे महाशास्त्रे अगस्त्यप्रक्ते स्कन्दवाक्ये षडङ्गविधि<sup>16</sup> नाम प्रथमोऽध्यायः।
2. Chapter 2: Folio 91 verso (image 00000136) Line 2: इति श्रीशिवधर्मोत्तरे महाशास्त्रे स्कन्दवाक्ये अगस्तिरचिते विद्यादानकथनं<sup>17</sup> नाम द्वितीयोऽध्यायः।
3. Chapter 3: Folio 96 recto (image 00000127) Line 2: इति श्रीशिवधर्मोत्तरे महाशास्त्रे स्कन्दवाक्ये अगस्त्यरचिते ज्ञानयोगो<sup>18</sup> नाम तृतीयोऽध्यायः।
4. Chapter 4: Folio 101 recto (image 00000117) Line 4: इति श्रीशिवधर्मोत्तरे महाशास्त्रे अगस्त्यरचिते स्कन्दवाक्ये सत्पात्रप्रदानं<sup>19</sup> नाम चतुर्थोऽध्यायः।
5. Chapter 5: Folio 104 recto (image 00000111) Line 1: इति श्रीशिवधर्मोत्तरे महाशास्त्रे अगस्त्यरचिते स्कन्दवाक्ये शिवपुरधर्मगतिर्नाम<sup>20</sup> पञ्चमोऽध्यायः।

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<sup>16</sup> गोषडङ्गविधिः -EdC

<sup>17</sup> विद्यादानः-EdN; विद्यादानफलं-EdC

<sup>18</sup> पञ्चमहायज्ञगुणाऽध्यायो-EdC

<sup>19</sup> सत्पात्रगुणं-EdC

<sup>20</sup> शिवसङ्गत्यः-EdC

6. Chapter 6: Folio 108 verso-109 recto (image 00000102-101) Line 4&1: इति श्रीशिवधर्मोत्तरे महाशास्त्रे स्कन्दवाक्ये अगस्तिरचिते पापभेदकथनं<sup>21</sup> नाम षष्ठोऽध्यायः।
7. Chapter 7: Folio 121 verso (image 00000076) Line 3: इति श्रीशिवधर्मोत्तरे अगस्त्यरचिते महाशास्त्रे स्कन्दवाक्ये पापगतिविशेषो<sup>22</sup> नाम सप्तमोऽध्यायः।
8. Chapter 8: Folio 132 verso (image 00000054) Line 3: इति श्रीशिवधर्मोत्तरे महाशास्त्रे स्कन्दवाक्ये अगस्त्यरचिते संसारानुकीर्तनं<sup>23</sup> नामाष्टमोऽध्यायः।
9. Chapter 9: Folio 135 recto (image 00000049) Line 4: इति श्रीशिवधर्मोत्तरे महाशास्त्रे स्कन्दवाक्ये अगस्त्यरचिते स्वर्गनरकप्रयाताऽनुकथनं<sup>24</sup> नाम नवमोऽध्यायः।
10. Chapter 10: Folio 145 recto (image 00000029) Line 3: इति श्रीशिवधर्मोत्तरे महाशास्त्रे स्कन्दवाक्ये अगस्त्यरचिते ज्ञानयोगकथनं<sup>25</sup> नाम दशमोऽध्यायः।
11. Chapter 11: Folio 147 recto (image 00000025) Line 3: इति श्रीशिवधर्मोत्तरे महाशास्त्रे स्कन्दवाक्ये अगस्त्यरचिते पापप्रायश्चित्तं<sup>26</sup> नामैकादशोऽध्यायः।
12. Chapter 12: Folio 159 (actually 158) verso (image 00000002) Line 3: इति श्रीशिवधर्मोत्तरे श्रीमदगस्तिमहर्षिविरचिते महाशास्त्रे स्कन्दवाक्ये चन्द्रात्रेयस[गोत्रे-conj. WE] शिवलोकवर्णनं<sup>27</sup> नाम द्वादशोऽध्यायः।

After the colophon of the 12<sup>th</sup> chapter, there is one more line recorded in this MS which reads – शिवधर्मोत्तरं सम्पूर्णम्। शुभमस्तु। शुभमस्तु सर्वजगतां परहितनिरता भवन्तु भूतगणाः। श्री[मदखिलमा-

<sup>21</sup> पापभेदाध्यायः-EdN; पापभेदं-EdC

<sup>22</sup> पापगतिः-EdN; नरकविशेषं-EdC

<sup>23</sup> संसारगतिः-EdN; संसारप्रसवाख्यं-EdC

<sup>24</sup> स्वर्गनरकचिह्नः-EdN, EdC

<sup>25</sup> ज्ञानयोगः-EdN, EdC

<sup>26</sup> प्रायश्चित्तं-EdN; प्रायश्चित्तकथनं-EdC

<sup>27</sup> गोलोकः-EdN; गोलोकवर्णनं-EdC

conj. WE]स्तां श्रीसदाशिवपादाम्बुज[प्रेम्णा-conj. WE]।। श्रीशिवचरणारविन्दे भक्तिर्भ[व-conj. WE]न्तु  
[मम सर्वदा-conj. WE]। .? WE[त्रसा]हमिदं शास्त्रं विंशत्य....(seems abrupt ending of the line)

At the beginning, the Odia transcription of SDU in this MS records the benedictory verse which reads-

नमोऽस्तु तस्मै शकलेन्दुधारिणे फणीन्द्ररत्नद्युतिकण्ठहारिणे।  
हराय शुभ्राभ्रकपालमालिने विभिन्नदैत्यस्फुरितैकशूलिने।।

Compared with the printed editions of SDU, it was observed that the EdN begins with the same abovementioned benedictory verse; but the EdC and the SDU transcript, no T75 preserved in the IFP, do not record the above-mentioned benedictory verse, but begin with a different benedictory verse<sup>28</sup>.

At the end, in the *phalaśruti* section of the 12<sup>th</sup> chapter of SDU, following verses describing the structure of the text are found recorded in the Odia transcription of SDU in the MS p/373 (Folio 158 (actually 157), recto, image 00000005, line3).

उक्तं द्वादशसाहस्रं शिवधर्मोत्तरं महत्।  
अगस्ताय मुनीन्द्राय कुमारेण महात्मना।।  
इतीह महिमा प्रोक्तः कर्मयोगस्य तत्त्वतः।  
धर्माऽधर्मगतीनां च स्वरूपमुपवर्णितम्।।  
इत्येतदखिलं बुद्ध्या संक्षिप्यागस्तिरब्रवित्।  
द्वादशाध्यायसंयुक्तः मितिसारं विमुक्तिदम्।।  
शिवधर्मोत्तरं शास्त्रं वाचयेद्यः शृणोति च।  
स संसाराद्विनिर्मुक्तः प्राप्नोति परमं पदम्।।

These abovementioned verses are also found recorded in the same chapter in the EdN, i.e. Newari transcription of SDS; but are not traced in the south Indian transcription of SDU, i.e. in the EdC and transcript T75 of IFP.

<sup>28</sup> शिवमस्तु सर्वजगतां परहितनिरता भवन्तु भूतगणाः। दोषाः प्रयान्तु शान्तिं सर्वत्र सुखी भवन्तु सकललोकाः।।

Besides the aforementioned broad affinity between the Odia and Newari transcription of SDS, there are instances of some portion of the text missing in the Odia transcription of SDS, but are available in both Newari and South Indian transcriptions. One such example is – भगवन्दर्शनात्तुभ्यमन्त्यजस्यापि सद्गतिः।1.3ab। This line is missing in Odia transcription of SDU in MS p/373, but found in both the printed editions of SDU, i.e. in EdN and EdC.

**Conclusion:** In the end, at this point, it would not be wrong to conclude that Odia transcription of SDS and SDU recorded in the MS p/373 are more similar to the Newari transcriptions than the South Indian transcriptions in their contents.

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