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On how we got here

Florinda de Simini, Csaba Kiss

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Śivadharmāmṛta
Essays on the Śivadharma and its Network

UNIVERSITÀ DI NAPOLI L'ORIENTALE
DIPARTIMENTO ASIA, AFRICA E MEDITERRANEO

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
II

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Florinda De Simini & Csaba Kiss (eds)



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uniorpress@unior.it



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On how we got here

by Florinda De Simini and Csaba Kiss

This volume is a collection of articles that have come to fruition in the course of the first year of the SHIVADHARMA and DHARMA projects¹ and thus reflect the starting point of our work on the textual tradition included under the umbrella category of the ‘Dharma of Śiva’ and its wide sphere of influence. The first idea to conceive such a volume came on the occasion of the Kickoff Workshop of the Śivadharma Project, held in Naples from the 30th September to 2nd October 2019, during which several scholars—both project members and advisors on the project—gave presentations that we felt contained important seeds for future research developments. Therefore, despite the early stage of research the project was in back then, we almost immediately decided that we should preserve those ideas in a volume, in which those seeds could develop into full-fledged articles. In addition to that, we have included in this volume other contributions from project members that were presented and discussed on other occasions, such as the two-week reading workshop of the SHIVADHARMA project in February 2020 at the EFEO in Pondicherry, the first in a planned series of gatherings between Naples, Pondicherry and Bologna. Little did we know that our research group, along with the entire world, would soon go down a different path, and everyone would be forced to retreat from the *laukika* experience,

¹ European Research Council projects nos. 803624 (‘Translocal Identities. The Śivadharma and the Making of Regional Religious Traditions in Premodern South Asia’) and 809994 (‘The Domestication of Hindu Asceticism and the Religious Making of South and South-East Asia’).

like tortoises into their shells, according to a famous metaphor attested in classical Indian texts (among which our *Śivadharmottara*, 10.151).

However, in spite of (or perhaps precisely due to) the circumstances, we kept working together as usual, doubling our efforts to connect, and read and discuss each other's work, through all the means provided by technology. We feel that this continuous endeavour has paid off in several ways. On the practical side, we have made the most out of editing and studying our texts as a form of group enterprise, and our work has benefited enormously from the possibility of looking at things from different angles, and from joining our diverse expertise. We feel that this kind of group approach is enabling us to produce results that are not just the sum of individual research lines, but rather a new entity emerging from our exchange.

The 'nectar of the Śivadharma' (*śivadharmāmṛta*) that we now present to the readers mostly focuses on research around the texts that form the so-called 'Śivadharma Corpus.' It is only a fragment of the scholarship recently produced around a topic attracting increasing attention. Only very recently there has been a blossoming of studies on this subject, particularly on the *Śivadharmaśāstra* and the *Śivadharmottara*, the most widely attested texts out of the eight that we regard as the Śivadharma corpus. The first fully critical editions of chapters of the *Śivadharmaśāstra* appeared in Bisschop 2018 and Bisschop, Kafle and Lubin 2021, the volume that starts off the present monograph series, while editions with no apparatus (or a very basic one) of the *Śivadharmaśāstra* and the *Śivadharmottara*, with Hindi and Nepali paraphrases respectively, appeared in 2014 (Jugnū and Śarmā) and 2018 (Śarmā and Jñavāli). In 1933 the *Śivopaniṣad* was printed by the Adyar Library in a volume of 'unpublished' Upaniṣads (*aprakāṣitā upaniṣadaḥ*, under the supervision of Kunhan Raja). More recently, Kafle published a collation of two manuscripts of chapters five to nine of the *Śivadharmaśāstra* in the appendix to his work on the *Niśvāsamukha* (2020).

In the past ten years, a number of studies focusing on specific topics regarding these texts and their important manuscript tradition have appeared in relatively rapid succession: Goodall 2011, De Simini 2013*, 2016a, 2016b and 2017, Kafle 2013 and 2019, Bisschop 2014, 2018a, 2018b, 2019a and 2019b, De Simini and Mirnig 2017, Mirnig 2019, Barois 2020. As a matter of fact, the seeds for this first harvest of Śivadharma-focused publications were sown by Alexis Sanderson, who has always generously shared his unpublished materials with students and other scholars, and highlighted the importance of the Śivadharma texts in several conversations, teaching sessions and talks. One may find some of his thoughts on the Śivadharma already being expressed in his publications as early as in Sanderson 2003-2004, and then in 2014 and 2019. A further contribution towards the

growing of *Śivadharma*-research was made by Hans Bakker and the Skandapurāṇa project team members—many of whom are now working on the *Śivadharma*—thanks to their efforts of illuminating the historical context of early Śaivism in Northern India.

The work of collecting and cataloguing images of *Śivadharma* manuscripts spread through archives in South Asia and Europe, continuously carried out by De Simini since 2011, has certainly been one of the catalysts for research in this field. A scholar who now wants to get acquainted with the *Śivadharma* can do so on the basis of a relatively substantial number of identified and catalogued manuscripts and scientific contributions, to which we now add the present volume, digging even deeper into this body of literature and its vast network. The picture was certainly very different ten years ago in 2012 when De Simini was required to write the catalogue entries for the *Śivadharma* manuscript holdings of the Cambridge University Library and provide a bibliography on the topic. Apart from sections in the aforementioned Sanderson 2003-2004 and Goodall 2011, and some learned footnotes in Goodall 1998 and Bisschop 2006, all that was available in print were two pioneering articles by Hazra on the contents of the *Śivadharmaśāstra* and the *Śivadharmottara*, based on his reading of the Kolkata manuscripts (1954 and 1956). These articles present detailed overviews of the two texts and transcriptions of some key-passages, jointly with a table of identifications of some of their reuses in Sanskrit literature. In hindsight, Hazra's preliminary work on these texts aptly prepared the ground for what followed. Some other, less useful surveys of the contents of these works have been produced since then by Bonazzoli (1993) and Magnone (2005).

The numerous and early manuscripts of the *Śivadharma* are always the most reliable way to access these texts, considering that only two chapters have so far been critically edited. At a time when no printed versions of the *Śivadharma* corpus were available, with the notable exception of the *Śivopaniṣad*, reading manuscripts was the only way to have any understanding of what these texts were about. This was the case until 1998, when Yogi Naraharinath put together a book containing a transcription of the eight texts of the *Śivadharma* corpus, probably based on one of the many manuscripts preserved in Kathmandu, accompanied by his glosses in Nepali (and some politically motivated materials). This transcription contains many silent emendations, random mistakes and intentional alterations. In spite of all this, access to it has enormously helped scholars of the past two decades to get acquainted more easily with all the texts of the corpus: all of us have used Naraharinath's edition as a starting point, and this book is no exception.

Thus in 2020 we felt that the time was ripe to prepare a collected volume, consisting of contributions entirely based on primary sources and deeply rooted in previous research. Some of our articles represent pioneering research on individual texts of the Śivadharma corpus: Kaffle's analysis of aspects of the *Umāmabheśvarasaṃvāda*, and Kiss' assessment of the role of the *Vīṣasārasaṃgraha* in the corpus are the first contributions to ever appear on these two works. Both articles confirm the slowly emerging picture of these texts as unique mixtures of Śaiva and Vaiṣṇava (and less evidently Buddhist) teachings, possibly reflecting the religious milieu in which they were composed. Bakker outlines the historical background of the early works of the corpus by offering a compelling hypothesis on the history of the Pāsupata tradition and the emergence of the Śaiva Siddhānta and the Śivadharma therefrom. Other authors offer contributions on specific aspects of slightly better-known texts of the corpus and also of texts related to it. De Simini addresses the question of what the mantric teachings of the *Śivadharmottara* can reveal about the affiliations and history of that text, while Goodall, starting from a similar point, i.e., an analysis of the use of mantras in the *Śivadharmaśāstra* and the *Śivadharmottara*, investigates the possibility of the presence of any tantric, Mantramārgic influence. Yokochi studies two chapters of the *Śivadharmottara* describing Śaiva cosmography in order to strengthen the view that the target audience of the text was lay devotees. Takahashi choses the topic of the *dharma* of gleaners to examine possible links between the *Umāmabheśvarasaṃvāda* of the Śivadharma corpus and the sections of the *Mahābhārata* conventionally called the same. Törzsök shares an edition, translation and study of chapter twenty-one of the *Haracaritacintāmaṇi*—a work profoundly related to the Śivadharma. She illustrates how the Kashmirian version of a story on *bāṇalingas* transformed a Kṛṣṇaite myth into a Śaiva one. Battistini presents his findings on a commentary on Utpreksāvallabha's *Bhikṣāṭanakāvya*, a recent discovery by him, analysing historical phenomena concerning Śaivism through Kāvya.

At the start of our project in December 2018, we had a relatively solid footing when it came to the Sanskrit texts of the Śivadharma; this, however, was just one side of the story. Thanks to Ganesan (2009), we knew that the *Śivadharmottara* had been translated into Tamil in the sixteenth century, and then commented upon in Tamil, but nothing more was known about that work (the *Civatarumōttaram*) and its impact on Tamil Śaivism. De Simini gained access to the two rare nineteenth-century printed editions of this text and its commentary in 2015 at the Institut Français de Pondichéry; these editions (1867 and 1888) became the starting point for the work of the members of the Śivadharma Project who focus on Tamil texts. Since 2019, they have been uncovering an extensive wealth of knowledge about these

and other related Tamil texts, by reading and translating several chapters of the *Civatarumōttaram*, as well as identifying and photographing more manuscripts of our Tamil texts. We are therefore finally getting a better understanding of both the nature of this Tamil translation and the environment in which it was conceived and circulated until recent times. Trento's and Nachimuthu's contributions to our volume are the first articles to ever appear on this topic, paving the way for further scholarship.

We hope that the reader will enjoy tasting this fresh nectar of the Śivadharmā that we prepared from the fruits of our work as much as we have enjoyed the process of growing and picking them. In our plans, more such works will follow, in which we aim to climb to still higher branches of the Śivadharmā tree, to pluck new fruits for an even richer distillate.

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volume and author of an article, is a team member of the DHARMA project ('The Domestication of Hindu Asceticism and the Religious Making of South and South-East Asia,' no. 809994), under Task-force D, along with Dominic Goodall and Florinda De Simini. Hans Bakker, Judit Törzsök and Yuko Yokochi are members of the advisory board of the SHIVADHARMA project; we would like to express all our gratitude to them for playing an active role in our workshops, publications and reading sessions. We would also like to use this opportunity to thank Kenji Takahashi for having been a very active collaborator of the SHIVADHARMA project during his two-year JSPS-sponsored fellowship at the University of Naples (2019-2021), and for continuing his work with us.

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