

MAYAMATA: RENOVATION WORK¹

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1-2a Now come the rules, compiled from other works, relating to the renovation of temples, Liṅga, pedestals, images and other constructions;² they are laid out in a brief and systematic way.

Temple renovation

2b-3a A temple (may be) ruined, broken down, fallen down, aged as to its materials or decrepit, or it may not conform to *jāti*, *chanda*, *vikalpa* or *ābhāsa* modes.³

3b-4 Those (temples) whose characteristics are no longer (perceptible) are (to be renovated) with regard to the specific type of Liṅga (found there).⁴ In this case different, or better materials (than those employed during the initial construction) should be used, as well as new pitchers,⁵ and the heights, widths and other dimensions which conform to the *āyādi* formulae, and, as well, (suitable) ornaments.

5-7 Those (temples) whose characteristics are still (perceptible) in their principal and secondary elements (are to be renovated) with their own materials. If they are lacking in anything or have some similar type of flaw, the sage wishing to restore them (must proceed in such a way that) they regain their integrality and that they are pleasantly arranged (anew); this (is to be done) with the dimensions –height and width– which were theirs and with decoration consisting of corner, elongated and other aediculae, without anything being added (to what originally existed) and always in conformity with the initial appearance (of the building) and with the advice of the knowledgeable.⁶

¹ This chapter deals with renovation work proper (*jirnoddhāra*), and with the 'provisional installation' (*bālasthāpana*, vv. 48 sq.). About renovation work see *Kāmika* (II. chapter 34), *Kāraṇa* (I. chapter 134), *Īśānaśiva* (*kriyā*, chapter 64), *Suprabhedā* (*kriyā*, chapter 54). About *bālasthāpana* see below note 28.n

² *Vāstu*: see chapter 2 note 1.

³ *Jāti*...: cf. 22.86-89 and notes *ad loc.*

⁴ *Alakṣaṇāni*: the 'characteristics' which are no more perceptible are most probably the dimensions: in the *Kāmika* (II.34.3-4) *alakṣaṇa* temples are opposed to those which are 'with dimensions' (*mānayukta*, see below v. 5a: *salakṣaṇaka*).

⁵ The new pitchers (*ghaṭa*) will be used for the *kumbhābhiṣeka* ceremony which is to follow the renovation work.

⁶ Cf. *Kāmika* II.34.6a: मानयुक्तं तु यद्गस्तु तत्सर्वं पूर्ववन्नयेत् ।



POLONNARUWA, SRI LANKA. *Image: Valerie Magar.*



POLONNARUWA, SRI LANKA.
Image: Valerie Magar.



NAGARA NEELKANTHESHWAR TEMPLE, INDIA. Image: Public domain.

8-9a In the case of a *nāgara* temple, a *nāgara* temple is to be rebuilt and in that of a *drāviḍa* temple, a *drāviḍa* (temple), in that of a *vesara* one it is auspicious (that the temple be) *vesara*; in the case of a temple with no aisle, the temple (should be) without aisle and, in the case of a temple which is not lacking in such an aisle, the temple should not lack one either.⁷

9b-12a The sage must always dispose an assembly of dwellings⁸ according to the order suitable (for that assembly). (Thus) in a temple with an enclosure, (the edifices) prescribed from within and without the enclosure wall (are to be placed on the inside and outside, respectively, of that wall). In a temple the (buildings of the) courtyard⁹ are to be arranged according to the rule which I lay down with precision here: (these edifices) may be the same (height) as the original shrine or may be bigger, either being acceptable; (those which are arranged) at the cardinal points should, however, be the same height (as the original shrine); on the other hand, those at the corners or elsewhere, (may be higher but) should not be more than an eighth or a quarter, according to circumstances, of the height of the original shrine.

⁷ About *nāgara* (etc.) temples and *Liṅga* see 19.35-38 and 33.40b sq. *Arpita, anarpita*: it has been told in chapter 21 (vv. 64b-65a) that *arpita* temples were 'without aisle' (*na sālindram*) while the *anarpita* ones were 'endowed with an aisle' (*alindrabhāk*); in a parallel passage, the *Kāmika* calls those temples 'massive' (*ghana*) and 'not massive' (*aghana*) which is quite appropriate for the aisle makes a hollow part all around the *sanctum* (cf. chapter 21 note 29); see *Kāmika* II.34.7-8a:

नागरे नागरं कुर्याद् वैसरे वेसरं मतम् ।
द्रविडे च तथा कार्यं वराटादौ तथा मतम् ॥
घनेऽघने विमाने तु तथा भवनमिष्यते ।

⁸ *Vastu*. literally 'a dwelling site' (see chapter 2 note 1).

⁹ *Gati*: the term seems to be applied to those places where people move in the sanctuary, that is to say the courtyards.



SHORE TEMPLE, INDIA. *Image: Public domain.*



KESHAVA TEMPLE AT SOMNATHAPURA, INDIA. *Image: Public domain.*

12b-14 The extension of the enclosure may be made according to rule, towards the north or the east, or towards all points on the periphery.¹⁰ When it is desired that a ruined (building) be (re)constructed in an (existing) sanctuary in another place, he who has knowledge of architecture avoids making it at the cardinal points or outside the sanctuary; a transgression of this rule brings bad luck and the procedure should thus be carried out according to the appropriate mode. A building should be re-erected without the foundation rituals, (already accomplished) for the destroyed monument.

Renovation of Liṅga

15-18a A Liṅga (may have) fallen, may be split or may be hard to walk round, may be imperfectly circular or twisted; (it may be) a Liṅga 'gone down' from a Liṅga or it may be a 'gone up' Liṅga;¹¹ (it may have been) installed according to the fantasies of quibblers or by the ignorant; it may have been bruised, scorched by fire or may be decrepit, split or broken; (it may have been) lifted out by thieves;¹² it may have been lost or put in a place sullied by impure people or it may have been knocked over; such Liṅga always are improper¹³ and if found in this world are declared to be pernicious by those who, amongst the universe of creatures, know this.

18b-20 If a fallen Liṅga is, nevertheless, installed by some ignorant person, another Liṅga is to be installed in its place, one which has not yet been touched by the fierce rays of the sun.¹⁴ A Liṅga is called 'mean' if it is placed in the very midst of impure things or if it touches the bottom of the mortice (of its pedestal) or if it is not visible above the top of the pedestal;¹⁵ it is the same if its 'face' is not orientated in the appropriate direction;¹⁶ yet one who knows may improve (such Liṅga) and that goes for a twisted Liṅga or one found to be imperfectly rounded, when it is measured (to the end of seeing if it is of the prescribed dimensions).

21-22 A Liṅga, buried for a known period of time, is a 'gone down' Liṅga; it is to be reinstalled after it has been measured (to see if it has the prescribed dimensions). A Liṅga, buried for an unknown period of time, is a 'gone up' Liṅga and there is no error in reinstalling it in the same place.¹⁷

23 A Liṅga which has fallen into a river must be installed afresh and according to the rule pertaining to 'divine' Liṅga, in a place (situated) at one hundred poles (from its old position);¹⁸ its face is to be orientated in the manner already given.

24-26 A Liṅga that has been installed, by mistake, according to erroneous rituals and formulae, should be installed (anew). A Liṅga which is incomplete, scorched by fire or which is decrepit, split or broken, even though still in worship, is to be rejected and replaced. A Liṅga which, due to the folly of the ignorant, has been installed upside down or has had its face located elsewhere, (than in the place where it actually is), or has been knocked down: such a Liṅga is to be rejected immediately; a new Liṅga should be installed in its place, according to the rule.

¹⁰ See below v. 47a and 29.11b-12.

¹¹ *Abhogata, ūrdhvagata*: see below vv.22-23.

¹² A *Liṅga* can be 'lifted out' by thieves who want to steal the precious components of the foundation deposit (see below v. 28).

¹³ There is a pun on '*sadāśiva*' which is to be in the present case as '*sadāśiva*'.

¹⁴ That is to say a new Liṅga.

¹⁵ Cf. *Kāmika* (II.34.17b): अत्युच्चं निम्नदिङ्मूर्धं मध्यस्थं विषमस्थितम् ।

¹⁶ For the 'face' of the Liṅga, see above 33.17b-19a.

¹⁷ This quotation is missing in the original text. Note from the editor.

¹⁸ The *Liṅga* is moved in order to avoid it to be again taken away by floods.



BUDDHA AND SHIVA LIŅGA,
NEPAL.
Image: Public domain.

27-28 A Liᅅga with the prescribed characteristics but without ‘oil’ or ‘eyes’ is not to be reclaimed;¹⁹ equally, a Liᅅga which is in a field is not suitable; it should invariably be rejected and a new Liᅅga installed in its place according to rule. When a Liᅅga has been lifted up by thieves and has fallen back again inside the assembly of five (liner-stones), there is no error in reinstalling it, in the same place and according to rule.²⁰

29-31 A Liᅅga that has been touched by *candāla*, *sūdra* or others of that ilk, is known to be no longer suitable; if it has been touched near a river (?), however, it is a Liᅅga deprived of abode; after it has been taken to another place, a pure one this time, towards the north or east, it is a well installed Liᅅga, once it has been transported according to rule.²¹ When an image is concerned, once it has been taken to a new place chosen according to circumstance, there is no error in installing it, and everything that has not been prescribed for here is to conform to what has been prescribed for the Liᅅga.

32 Some say that a Liᅅga, abandoned for more than twelve years, should not be reclaimed even if flawless.

33a The sage must make haste to throw into the water a stone (Liᅅga or image) that has been rejected.²²

¹⁹ A Liᅅga without ‘oil’ is one which has not received a regular cult (see also below v. 32). The ‘eyes’ are the lines which are to be drawn on the Liᅅga at the time of the installation ceremony (see above chapter 33 notes 57 and 59).

²⁰ See also above v. 17a; the five liners are the *brahmaᅅilā* and the four *nandyāvartaᅅilā* (see above 34.44-50).

²¹ This rite seems to be similar to that which renders suitable a stone found in an inauspicious place (see 33.34-36).

²² See below v. 44.

Renovation of pedestals

33b-34a A pedestal of stone or of some other material may be reclaimed if it is flawless and fitting; the *Brahmā* stone, other stones, the elements (of the foundation deposit?) and the pedestal are to be reinstalled as has been previously given.²³

34b-36 The pedestal must however be rejected instantly if its characteristics are no longer (perceptible), if it is incomplete and if it has cracks or other flaws of the kind; a (new) pedestal then has to be made, according to rule, similar to the old one, in that stone is used if the old was in stone and brick if it was in brick. When a pedestal has fallen (?) as has been mentioned above, it is to be remade in brick, if it was in brick and, too, if it was in a stone that is no longer available.

Renovation of images²⁴

37-38 A stone or wood image which is incomplete is to be rejected instantly and a new image installed in its place. An image of the required height and thickness, but which is split or which has any flaw of that kind, must be rejected and another image installed in its place according to rule.

39-40a A metal or earth image lacking hands, nose, adornment, ears or teeth is to be restored to its original condition but if it is a principal limb which is missing it must be thrown out and a new one put in its place.²⁵

General rule

40b-42 When a temple, a Liṅga, a pedestal or images are to be renovated, the work is always to be done with materials similar (to those used initially) or better ones and never with less good ones. In the case of a decrepit (object), the knowledgeable one wishing to restore it, will proceed as indicated above in order to return it to its original condition according to rule; (but), if the object was small it is desirable that it be restored to at least equal size or even to a larger one for that is always auspicious.

43 That which is made smaller has to be of better materials or may be made identical, with the same materials as previously, and with its dimensions in accordance with those calculated from the sanctum, the pillars and the doors of the sanctum.

44 To be rid of a clay image, one throws it into water, a wooden one is put into the fire and a metal one melted by fire and the purified metal recovered.

Renovation of villages etc...

45-47a Where²⁶ settlements, such as villages, and dwellings, such as houses, are concerned, the specific rule pronounced by the sages is that the length and the width (chosen for the renovation) should not be less than the original dimensions and that they should be the same or greater. Subject to the particular circumstances, the possible extensions may be to all points on the periphery or may be in the directions prescribed above, for an extension to the south or the east is the ruin of a building.²⁷

²³ See 34.44 sq. *Dravya*: they may be the components of the foundation deposits or the materials used to prepare the mortar (cf. 34.64b sq.).

²⁴ See *Kāmika* I.I 34.29-32.

²⁵ *Uttamānga*: it may be an 'important limb' or, more precisely, the 'head'.

²⁶ Verses 45-46 + 47b-c = *Kāmika* II.34.44-46.

²⁷ See above v. 12b.



BUDDHA.
Polonnaruwa, Sri Lanka.
Image: Valerie Magar.

47b-47c In the case of a house or a *mālikā*, these should be so constructed that the number of storeys is never less (than what it was) and the rule appropriate (to the building) is to be applied.

Provisional installation²⁸

48 A provisional installation is to be made at the very beginning of the work of construction of a new building or at the time of the repairing of a decrepit or ruined building or when there has been the collapse of a Liṅga or of an image or when these are cracked or when parts of them are missing or, lastly, at the time of the fixing (of the Liṅga or image) in the socle.

49 The (provisional) shrine (is to be installed) at nine poles to the north of the (main) shrine;²⁹ the dimensions of the provisional shrine are a third, a quarter, a fifth or a sixth (those of the main shrine) or the provisional shrine measures three, four, five, six or seven cubits (depending upon whether the main shrine) is small or large.

50 The thickness of the walls (of the provisional shrine) is double or triple that of the pillars of the bottom storey of the main (shrine); the rest (of the surface of the provisional shrine) is occupied by a low room; this provisional shrine may be a pavilion or a hall.³⁰

51 (The height of the provisional Liṅga) is from a quarter to a half of that of the cella; nine possible heights (for the Liṅga) result from dividing the difference between these two dimensions by eight. The circumference of the Liṅga is equal to its height; it is well rounded and its summit is parasol shaped but without marked characteristics.³¹

52 Nine dimensions for a provisional Liṅga, determined from (the size of the digit) of the founder, are obtained by starting with fifteen digits and adding a digit each time. (The provisional Liṅga) is embedded in its socle to a depth equal to a third or a quarter its height.

53 The greatest height possible for a provisional Liṅga is equal to that of the base of the main (shrine) and the least to half that same height; a total of nine heights results from dividing the difference (between these two dimensions) by eight.

54 There are (potentially) nine heights for a provisional image, starting with seven digits and adding two each time. The procedure for a manifest representation is as for an unmanifest one.

²⁸ The provisional installation (*bālasthāpana*: 'infant installation') is to be done when building a new temple and when renovating an old one. It consists in building a small provisional shrine (*bālālaya*, *tarunālaya*...) near the future or existing construction and in placing into a provisional representation of the god (*bālalinga*...). See *Raurava* (*kriyā*, chapter 27), *Suprabheda* (*kriyā*, chapter 26) and *Kāmika* (I. chapter 26, very similar to *Mayamata*). Cf. Dagens 1984 pp. 36-37 and 127.

²⁹ *Layaśāstīpīṭha*[-*karam catub*]: while not being marked in manuscripts, the gap is obvious: the restoration of that verse has been suggested by Pandit N.R. Bhatt on the basis of *Kāmika* I.26.2b-3:

मूलस्थानस्य नैशान्यामुत्तरे पूर्व्याम्ययोः
अग्रेय्यामिष्टदेरो वा कुर्याद् बालगृहं गुरुः ॥
नवदण्डं व्यपोहैव कुर्याद् धाम महान्तरम् ।

Laya is synonymous to *alaya* (cf. 19.12a), *Śāsin* is the god of the North, *pīṭha* is 'nine' for the *pīṭha* diagram has nine squares (cf. 7-24), and four cubits (*kara*) make up one pole (*daṇḍa*).

³⁰ The 'low room' (*adhogṛha*) is the *sanctum*; the provisional temple may be a three level building with a flat roof (*maṇḍapa*) or a building with an hipped-roof (like a *sabhā*): see chapter 25.

³¹ *Chatrābham śiras*: see 33.92b-93.

55 When the image is to be used in ceremonies, the greatest dimension for the provisional image is half the height of the original mobile image and the least is a quarter;³² to arrive at nine (potential) heights, the difference between these two dimensions has to be divided by eight.

56 The greatest height and width (for a provisional pedestal) are equal to those of the original fixed socle and the least are three quarters of that; nine potential widths and heights are arrived at by dividing the difference between these dimensions by eight.

57 These are stone, metal or wood (images or Liṅgas) in provisional shrines. [These are the trees suitable for provisional Liṅga: *sarala, kālaja, candana, sālaka, khadira, māruda, pippala* and *tinduka*].³³

58a There is to be a perfect manifest image installed in the provisional shrine throughout the period of the erection of the main shrine until it is accomplished (and it is to stay there) until the desired goal has been achieved.

58b The ancients say that it is not proper for a provisional shrine to last more than twelve years; that is the limit for all the other works too and all sorts of mistakes are engendered if it is exceeded.

59 The work of renovation has thus been presented where it relates to temples, Liṅga, pedestals, images and dwelling sites such as villages; (they are to be renovated when they are) seriously flawed and it is certain that procedures other than those prescribed will bring about mistakes of all kinds.

Thus ends, in the *Mayamata*, treatise on dwelling, the thirty-fifth chapter: Rules for renovation.

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³² *Ārcaka*: that is to say an *utsavamūrti*.

³³ Text restored on the basis of *Kāmika* I.26.16-17:

लोहोपलङ्कजैर्बलिङ्गवैरे विधीयते ।
क्षीवृक्षैः पलारीर्वा बटीदुन्दर्बिप्यलेः ॥
मधुकः पनसप्लक्षैः सालचन्दनसर्वादिः ।
सरलामरवृक्षाथो लिङ्गवैरे समचरेत् ॥