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Damage Management
The *Devyāmata* on *jīrṇoddhāra*[*]

ABSTRACT: *Jīrṇoddhāra* replacement and repair of icons and the build-ings that house them is an essential part of the full ritual of worship. Ritual officiants are there to ensure the procedure is carried out correctly, but it is the *yajamāna*, the patron, who must initiate the task, act as its host, and fund it. The paper considers *Jīrṇoddhāra* and the *yajamāna*'s role in it, as presented by the *Devyāmata.*

KEYWORDS: *jīrṇoddhāra*, removal, repair, replacement, pre-12th-century, *Śaiva*, *Devyāmata*

Introduction

Pratiṣṭhā texts give instructions for the correct creation, installation, and ongoing veneration of items of worship: icons and the temples that house them. We read with interest these instructions, as bridges to an understanding of the icons and buildings they describe. These same texts also treat the topic of damaged and aging items of wor-ship, and, when they no longer fulfill their function, the necessity for

their repair, or removal and replacement. The care of antique and valued items of worship being an ongoing concern, this textual record, too, should hold our attention.

Presented here is an edition and translation to English of the treatment of *jīrṇoddhāra* given in the *Devyāmata*. The record will be examined for how it presents the procedure for damaged items of worship: what the record does and does not address, how the procedure is justified and managed, and the central role that the *yajamāna* patron plays in it.

While the term *jīrṇoddhāra* clearly implies a renovation, the compound itself marks only the removal (*uddhāra*) of what is aged, worn-out (*jīrṇa*). The emphasis on the removal side of renovation, as opposed to the replacement side, holds sense when one reads accounts of the great harm that comes from a worn object if it is not removed and disposed of. The *Devyāmata* offers such an account, explaining that malevolent entities will enter a worn-out or damaged icon, bringing harm to those who serve it. Of course, replacement will follow removal, and much attention is paid in *jīrṇoddhāra* literature to how that is carried out, but it is the removal of the corrupting force of a damaged item that is given principal importance in the labelling of the procedure. This is a point to absorb: however precious the item of worship, its removal is far from ruled out. On the contrary, should the item of worship become damaged, removal is, with certain exceptions,[1] required, and very much ruled in.

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[1]   The exceptions are items that fall into one of two categories: those that are not man-made, but self-arisen (*svayaṃvyakta*) or of divine origin; and those that are made of valuable materials—gem stone or precious metal. In these cases, a repair is performed on the damaged portion and, after a reconsecration, worship may proceed as before. An example of an account of such repairs is seen here, from the approximately 12th-century *Īśvarasaṃhitā*:

svayaṃvyaktādibimbānāṃ mahāṅge vā hy upāṅgake
bhagne sandhānam eva syāt tyāgas tu na kadācana (*Īśvarasaṃhitā* 19.51)
sandhānāyogyam api tan na tyājyaṃ munisattamāḥ (*Īśvarasaṃhitā* 19.52ab)

When there is breakage in a major or lesser limb of *svayaṃvyakta* icons, etc., there should be a repair, never an abandonment. O fine sages! Even when it is not suitable for repair it should not be abandoned.

One should note that, while removal is required here in the *Devyāmata*, as in other prescriptive *pratiṣṭhā* texts, it is not always carried out in reality. The retention and re-use of spolia is widely observed on the ground. Be that as it may, in the *Devyāmata* we see the matter from the perspective of *pratiṣṭhā* prescription for *jīrṇoddhāra* procedure, which squarely proposes the removal of worn materials.

Valuable work has been done on textual accounts of disposal and replacement procedures, by, in particular, Brunner-Lachaux (1998), von Rospatt (2013), Tom (2013), Czerniak-Drożdżowicz (2014), Sarma (2017), and Colas (2019). The edition and translation of the *Somaśambhupaddhati* by Brunner-Lachaux includes analysis of this early *Śaiva* text's account of *jīrṇoddhāra.* Von Rospatt (2013: 278), in a chapter considering *jīrṇoddhāra* with regard to the Svayambhū caitya of Kathmandu, notes that texts, both across time and also across the Buddhist and Hindu traditions present similar instruction on *jīrṇoddhāra*, with distinctions necessitated by differences of deity and associated *mantra*. Tom looks at *jīrṇoddhāra* in the context of the case of the Chovvallur Śiva temple in Kerala, which in 1997–2001 underwent the removal and replacement process using the instructions of the 15th-century *Tantrasamuccaya*. Czerniak-Drożdżowicz examines *jīrṇoddhāra* in Pāñcarātra sources.

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utkṛṣṭānāṃ hematāratāmrajānāṃ viśeṣataḥ (*Īśvarasaṃhitā* 19.15cd)
nocitaḥ syāt parityāgaḥ tasmāt sandhānam ācaret
prayatnenāpy ayogyatve parityāgaṃ samācaret (*Īśvarasaṃhitā* 19.16)
In the particular case of superior [images] made of gold, silver or bronze, removal is not recommended. Therefore one should carry out a repair. If it is not possible to fix it, even with great effort, one should abandon it.

parityaktaṃ tu vā dravyaṃ dravīkṛtya yathāvidhi
taddravyeṇa yathāpūrvaṃ bimbakarma samāpayet (*Īśvarasaṃhitā* 19.17)
Or, having smelted down the abandoned material according to the rules, one may make an image with that material as before.

mahāṅge ratnabimbasya bhagne 'pi munisattamāḥ
sandheyam eva na tyājyaṃ svayaṃvyaktāścaabimbavat (*Īśvarasaṃhitā* 19.25)
O great sages! Even if a major limb (*mahāṅga*) of an image made of gem is broken, it should be repaired, not abandoned, just as is the case for the self-arisen or stone image.

Sarma observes the connections between the textual record and the continued practice of *jīrṇoddhāra* in Kerala in the modern period. Colas considers the prescriptions for the management of the man-made icon as taught in the *Vimānārcanakalpa*, a 10ᵗʰ-century Vaikhānasa ritual manual.

The *Devyāmata* is one of a number of early, northern, Śaiva *pratiṣṭhā* texts available to us. Others include the *Kiraṇa*, *Piṅgalā-mata*, *Bṛhatkālottara, Mayasaṃgraha*, and *Mohacūrottara*. These records are in general concord as to the great importance of the rite of *jīrṇoddhāra* and the broad manner of its performance. In an earlier Cracow Indological Studies article (i.e. Mills 2020), the *jīrṇoddhāra* record of the *Piṅgalāmata*, attested in the 10ᵗʰ century, was read alongside that of the *Tantrasamuccaya*, a 15ᵗʰ-century text from Kerala. To follow up on that study, and to facilitate further access to early renderings of the topic, I here add an edition of the coverage given in the *Devyāmata*.

Such early materials are of particular interest, since the *jīrṇoddhāra* record shows signs of development over time. A first important distinction is seen in the manner of housing the deity during the procedure. In later material (from the 12ᵗʰ century and thereafter) the deity is housed in a temporary icon and temple until the permanent one is ready for use. In earlier material, on the other hand, the deity is housed, for the period of removal and replacement, not in a temporary icon or temple, but in a simpler vessel—a pot, mirror or sword—on a *sthaṇḍila* altar base. The account of *jīrṇoddhāra* procedure presented in the *Devyāmata*, being securely pre-12ᵗʰ-century, will follow this latter course.

A second important distinction concerns minor repairs. While materials from the 12ᵗʰ century on detail the circumstances under which a minor repair may be followed by a reconsecration, as opposed to an all-out removal and replacement,[2] the earlier ones do

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[2]   As an example, here is the *Īśvarasaṃhitā* on temple and icon repairs:
tatra pūrvaṃ mānuṣasya vidhānaṃ śṛṇuta dvijāḥ
bhagne vimānaikadeśe śikhākumbhādike 'pi vā (*Īśvarasaṃhitā* 19.90)
vimānasaṃsthitān devān mūlaberasya pīṭhake

not discuss such minor repairs, as we will see here in the case of the *Devyāmata*.

The Text

The *Devyāmata* is a northern, Śaiva, *pratiṣṭhā* manual. Within this text, the account given of *prāsādalakṣaṇa* (the characteristics of temples) describes *Phāṃsanā* and pre-*Nāgara* temple modes. Of these, the pre-*Nāgara* type is seen in Surāṣṭra in the late 6th to late 7th centuries, an observation which might suggest this to be the area and time period from which the *prāsādalakṣaṇa* materials in these texts come[3]. Other portions of the text suggest a later date (cf. Ślączka 2016, 2017).

Beyond the clues to the dating of a text that we can gain from its content, more can be collected by examining the referencing from text to text.[4] A manuscript copy of the *Devyāmata*, NAK 1–279, NGMPP A41/15, has been dated by Petech to 1060 CE (Petech

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samāvāhyārcayan bhagnaṃ prāsādāvayavaṃ dṛḍham (*Īśvarasaṃhitā* 19.91)
sandhāya paścād devasya saprāsādasya sattamāḥ
samprokṣaṇādikaṃ kuryāc chāstradṛṣṭena vartmanā (*Īśvarasaṃhitā* 19.92)

O twice-borns! In this matter, first hear the procedure for a man-made [temple]. When the single part of a temple is broken, the *śikhā* or *kumbha*, etc., one should invite the deities in the temple to the pedestal (*pīṭha*) of the principal (*mūla*) image and, maintaining worship, then securely repair the broken part of the temple. After that, O good men, one should perform a consecration, etc. of the deity and the temple, as taught in the *śastra*s.

dhātumṛcchailadārūttho vastrādiṣv avatāritaḥ (*Īśvarasaṃhitā* 19.4cd)
yo yo bhagavadākāras tasya tasya munīśvarāḥ
upāṅgabhaṅge sandhānaṃ kuryād bhagne mahāṅgake (*Īśvarasaṃhitā* 19.5)
tad bimbaṃ tu parityajya sṛjed bimbāntaraṃ punaḥ (*Īśvarasaṃhitā* 19.6ab)

O best of sages! For any image of the deity, made of metal, clay, stone or wood, or laid down on cloth, etc., in the case of damage to a minor part (*upāṅga*), one may carry out a repair (*sandhānam*). [But] when a major part (*mahāṅga*) is damaged one should abandon that image and release [the deity] to another image.

[3]   Mills (2019) introduction 3.2.5.
[4]   Mills (2019) introduction 3.1.

1958: 43). And the *Devyāmata* is cited by the 10th/11th-century
scholar Bhaṭṭa Vidyākaṇṭha in his *Bhāvacūḍāmaṇi* commentary on
the *Mayasaṃgraha*. Thus, to place the text very simply in these
terms, we can say that the *Devyāmata* is attested by the 11th century.

The *Devyāmata* is a text of 106 chapters[5] (see the appendix to
Ślączka 2017 for a listing of their titles). These chapters cover every
aspect of ritual in the preparation of, and ongoing treatment of, the
liṅga, the *pratimā* figurative icon, and the temple. The participants
involved are discussed at chapter 2 (giving the characteristics of the
sthāpaka ritual officiant and *sthapati* building overseer) and chapter
21 (giving those of the *mūrtipa* ritual assistant). Broadly speaking,
the first half of the text concerns the *liṅga* and *pratimā* icon, while
the latter half treats the temple.

The chapter on *jīrṇoddhāra*, i.e. 64, falls right at the interface
between these two halves, in a position that could be understood to
hold sense, given that removal procedure applies to the material
items of worship described in both. However, as we will see, the
Devyāmata chapter on *jīrṇoddhāra* does not directly treat the
jīrṇoddhāra of a worn temple. That being the case, one should per-
haps view this chapter as being sensibly positioned right after the
treatment of the *liṅga* and *pratimā* figurative icon, before the text
considers the separate topic of the temple.

At this point one might want to turn to texts that *do* include
coverage of procedure for the *jīrṇoddhāra* of the temple (examples
include the *Piṅgalāmata*, *Bṛhatkālottara*, *Mayasaṃgraha*, and *Mo-
hacūrottara*), to see where the *jīrṇoddhāra* chapter fits into their
chapter line-ups. The *Piṅgalāmata* places its *jīrṇoddhāra* chapter
after those on both the icon and the temple, before material on
prāyaścitta remediation. The *Bṛhatkālottara* and *Mohacūrottara* do
something similar. The *Mayasaṃgraha* is incomplete, and so one
cannot know the shape of the full text. Setting aside, the *Mayaṃ-
graha*, then, one could say that, for this group of texts, the chapter

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[5]   This number is approximate, since the chapter demarcations are not al-
ways clear.

on *jīrṇoddhāra* is placed after the materials with which it is concerned.

An edition and translation of the *jīrṇoddhāra* chapter of *Devyāmata* is given next, followed by a brief discussion of how the text presents the procedure.

Devyāmata chapter 64, edition and translation

The *Devyāmata* has survived in three Newari script manuscripts, and one Devanāgarī script copy, all of which were used in forming the edition:

L – NAK 41/13 / NGMPP 5-446/vi śaivatantra 105. Palm leaf. 113 folios. 56x5cm. 6 lines to a side. Newari.

M – NAK 1.1003 / NGMPP reel number B 27/6. Palm-leaf. 103 folios. 30.5x4.5cm. 6 lines to a side. Newari. 1136 CE.

N – NAK 1.279 / NGMPP reel number A 41/15. Palm-leaf. 121 folios. 55x4cm. 5 lines to a side. Newari. 1060 CE.

W – Wellcome gamma 607. Paper. 6 lines to a side. Devanāgarī. 1912 CE. W is a copy of M, useful where M is lacking.

Editorial policies

– Only manuscript M uses chapter numbers. Verses are unnumbered in all manuscript copies; verse numbers are supplied in the edition. All word-breaks are supplied by the editor.

– The apparatus is a positive one. In each entry, the form chosen for the edition is followed by a lemma sign] after which come the sigla of the manuscripts that have that reading. After that, the variants are recorded, in each case followed by the sigla of the manuscripts that have that variant reading. Different variants are separated by a semicolon. Where no comment is made in the apparatus, all manuscripts agree with the version shown in the edition.

– em. marks an emendation to the text.

– The apparatus notes only variants of any possible importance. Small spelling differences are left unmarked. As examples, the following common occurrences are unmarked: the gemination or degemination of consonants in ligature with semivowels, the exchanging of *s* and *ś*, or the swapping of one nasal for another or for an *anusvāra*.

The language of composition is Aiśa in character—non-Pāṇinian spelling and grammar being excused, indeed approved, as something 'godly' (*Aiśa*, from god (*Īśa*)) that does not have to follow standard Pāṇinian language rules, but is free to work in its own register, a register with a distinctive set of rules. Deviations from grammatical and metric standards have been left uncorrected in the edition.

The chapter begins with some general principles of *jīrṇoddhāra*. It then details the removal of a *liṅga*, followed by that of a figurative image. The end of the chapter turns to matters of replacement.

[General principles]

devy uvāca
The goddess spoke:

prāsādalakṣaṇaṃ deva vaktavyaṃ bahudhā yataḥ
tasmād ādau na vaktavyaṃ vaktavyaṃ[6] *yatkramāgatam* (*Devyāmata* 64.1)
O Lord, since the features of temples are to be described in many ways, so that which was not previously discussed should be discussed in its turn.

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6   *na vaktavyaṃ vaktavyaṃ*] L; *na vaktavyaṃ* MNW.

khaṇḍitasphuṭitānāṃ tu satyāge saṃgrahe vibho[7]
prasthānenāgataṃ[8] *teṣāṃ vidhānaṃ kathayasva me* (*Devyāmata* 64.2)
O Lord, tell me what is the procedure received (*āgataṃ*) in regards to the construction (*saṃgrahe*) that undergoes disposal (*satyāge*) of items that are split or cracked, along with their dispatching (*prasthānena*).

īśvara uvāca
The Lord spoke:

dvividhaṃ liṅgam ākhyātaṃ[9] *śivasya paramātmanaḥ*
vyaktāvyaktaṃ tathāvyaktaṃ suvyaktaṃ cāparaṃ smṛtam[10] (*Devyāmata* 64.3)
The *liṅga* for the highest Lord, Śiva, is said to be two-fold. It may be *vyaktāvyakta* or *avyakta*. And *suvyakta* is the other [type] taught.[11]

avyaktaṃ[12] *pūrvam ākhyātaṃ brahmarekhānvitaṃ tridhā*
vyaktāvyaktaṃ tridhā caiva ekatricaturānanam (*Devyāmata* 64.4)

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[7]   *satyāge saṃgrahe vibho*] em.; *satyāgesaṃgrahevibhoḥ* L; *satyāgesoddhr-tevibho* M; *satyāgresantrahevibho* W; illegible in N. The reading *saṃgrahe* in L is chosen in the light of the *grahaṇaṃ* seen at 64.14–5.
        A good case could be made for the reading *soddhṛte* in M, too, for its match with the *tyāgam uddharaṇaṃ* seen at verse 64.6 below, except that one would be left with two *bahuvrīhi* compounds without a clearly marked subject.

[8]   *prasthānenāgataṃ*] LM; *prasthānanāgataṃ* W; illegible in N.

[9]   *liṅgam ākhyātaṃ*] LN; *liṅgasākṣātāni* MW.

[10]   The transmission in L is lost from here on.

[11]   In this passage, the term *liṅga* is used in general terms, for the item of worship, encompassing the non-anthropomorphic *liṅga*, the *liṅga* with anthropomorphic faces, and the fully anthropomorphic figure. As will be described in the following verses, the fully non-anthropomorphic *liṅga* is termed *avyakta*. The *liṅga* with anthropomorphic faces is termed *vyaktāvyakta*. The fully anthropomorphic form is labelled *vyakta*, with the *suvyakta* classification reserved for icons of Hara.

[12]   *avyaktaṃ*] N; *avyaktā* MW.

The *avyakta* has been described above. It has a *brahmarekhā* linear
mark, and is in three sections. The *vyaktāvyakta* also has three sec-
tions, with one, three or four faces.

suvyaktaṃ[13] *pratimārūpaṃ harasya bahudhā smṛtam*
anyeṣāṃ vivṛddhānāṃ tu liṅgaṃ vyaktaṃ tu[14] *kevalam*
(*Devyāmata* 64.5)
The *suvyakta*, in the form of an image (*pratimā*), is taught, in many
types, for Hara. For other mighty [deities] the image (*liṅga*) is *vyak-
ta* only.

sthāpyamānasthitaṃ liṅgaṃ[15] *khaṇḍitasphuṭitaṃ tathā*
tyāgam uddharaṇaṃ tasya procyate saviśeṣataḥ (*Devyāmata* 64.6)
When the *liṅga* that is in the process of being established, or is al-
ready established, is cracked or split, then its abandonment (*tyāgaṃ*)
and removal (*uddharaṇaṃ*) are particularly decreed.

kenacid abhighātena[16] *khaṇḍitaṃ sphuṭitaṃ tathā*
calitaṃ cālitaṃ bhagnaṃ digbhrāntam āsanācyutam
(*Devyāmata* 64.7)
That which is cracked or split on account of an attack, that which
has shifted or been shifted, that which is broken, or faces the wrong
way, or has a collapsed base,

patitotpāṭitaṃ[17] *jīrṇam agnilīḍhaṃ bhayāvaham*[18]
evaṃ doṣānvitaṃ liṅgaṃ tyajeta[19] *devatā dhruvam*
(*Devyāmata* 64.8)

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[13]   *suvyaktaṃ*] N; *suvyaktā* MW.
[14]   *vyaktaṃ tu*] MN; *vyakta* W.
[15]   *sthāpyamānasthitaṃ liṅgaṃ*] MN; *sthāpyamānaliṅgaṃ* W.
[16]   *abhighātena*] N; *vai vighātena* MW.
[17]   *patitotpāṭitaṃ*] N; *patitopāṭitaṃ* MW.
[18]   *bhayāvaham*] MN; *tayovaham* W.
[19]   *tyajeta*] MW; *tyajed* N.

that which has fallen or been torn out, that which is old, and that which has been consumed by fire is dangerous: the deity would certainly abandon a *liṅga* that is thus corrupted (*doṣānvitaṃ*).

ātmaśūnyaśavaṃ yadvat saṃviśya[20] *brahmarākṣasaḥ*[21]
bhayam utpadyate puṃsāṃ[22] --------[23] (*Devyāmata* 64.9)[24]
Just as, when a *brahmarākṣasa* demon enters a corpse devoid of a soul, harm comes to mankind

tad dhataṃ devatāśūnyaṃ dṛṣṭvā liṅgaṃ varānane
āśrayanti na sandehaḥ[25] *piśācā brahmarākṣasāḥ* (*Devyāmata* 64.10)
[so too], beautiful lady, seeing that *liṅga*, destroyed and without a deity, *piśāca* and *brahmarākṣasa* demons enter, there is no doubt.

rājñā samantriṇā bhadre rāṣṭraṃ sthāpakaśilpinām
tatropakāriṇo dṛṣṭā hiṃsakāḥ krūrakarmiṇaḥ (*Devyāmata* 64.11)
O dear one, there the assistants of the officiants (*sthāpaka*) and builders (*śilpi*), are seen to do harm and damage to the kingdom, along with the king and his minister.

vidhinā nārcayet tasmāj jīrṇaliṅgaṃ tu sādhakaḥ
arcanaṃ nisphalaṃ tasya sattvavighnaśrayaṃ[26] *yataḥ* (*Devyāmata* 64.12)
Therefore, the practitioner should not worship an old *liṅga* in the usual way.

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[20]   *saṃviśya*] MN; *sedviśya* N.
[21]   *brahmarākṣasaḥ*] N; *brarākṣasaḥ* MW.
[22]   *utpadyate puṃsāṃ*] em.; *utpādyatepuṃsā* MW; *utpādatepuṃsāṃ* N.
[23]   The last 8 syllables of the verse are illegible in N, and missing in MW.
[24]   *Devyāmata* 64.9–10 is notably close to *Mohacūrottara* 5.342–3:
ātmaśūnyaṃ yathā dehaṃ saṃpraviśyeha rākṣasāḥ
bhayam utpādayanty āśu dustaraṃ maraṇāntikam
tathaiva devatāśūnyaṃ dṛṣṭvā liṅgaṃ guṇojjhitam
yajatāṃ ca samāśritya janayanti mahadbhayam
[25]   *sandehaḥ*] em.; *sandehāḥ* MW; illegible in N.
[26]   *sattva*] M; *tatva* W; illegible in N.

Because it is host to impediment from beings, its worship (*arcanaṃ*) is fruitless.

pretavetālavighnāś ca yatopakāriṇāṃ nṛṇām[27]
tasmāt samuddharel liṅgaṃ śāstravid vidhipūrvakam[28]
(*Devyāmata* 64.13)
Because of the impediments for human attendants, from spirits and demons, he who knows the teachings should, according to the procedure, remove the *liṅga*.

jīrṇoddhāraṃ tu liṅgasya sarvasādhāraṇaṃ[29] *smṛtam*
uddhṛtasya tathā tāro grahaṇaṃ kasyacit smṛtam (*Devyāmata* 64.14)
The *jīrṇoddhāra* for a *liṅga* is taught as altogether effective. And the transporting (*tāraḥ*) of anything which has been removed is taught as a duty.

jīrṇoddhāraṃ tu liṅgasya sarvasādhāraṇaṃ[30] *smṛtam*
uddhṛtasya tathā tyāgo[31] *grahaṇaṃ tasyacit smṛtaṃ* (*Devyāmata* 64.15)
The *jīrṇoddhāra* for a *liṅga* is taught as altogether effective. The abandoning (*tyāgaḥ*) of something which has been removed is taught as a duty.

jīrṇoddhāravidhijñena mantrahīnena[32] *coddhṛtam*
vyādhibhiḥ[33] *kalahaiś cograiḥ tu syād rāṣṭraṃ sapārthivam*[34]
(*Devyāmata* 64.16)

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[27] *yatopakāriṇāṃ nṛṇām*] MN; *yatopakāriṇāṃ* W. *yatopakāriṇāṃ* is to be understood as a combination of *yataḥ* and *upakāriṇām*.

[28] *vidhipūrvakam*] N; *vidhipūrvatam* M; *dhivipūrvatam* W.

[29] *sarvasādhāraṇaṃ*] N; *sarvasādhāraṇā* MW.

[30] *sarvasādhāraṇaṃ*] MN; *sarvasādhāraṇā* W.

[31] *tyāgo*] em.; *tyāge* MNW.

[32] *mantrahīnena*] N; *mantrīhīnena* MW.

[33] *vyādhibhiḥ*] N; *vyādhibhi* MW.

[34] *cograiḥ tu syād rāṣṭraṃ sapārthivam*] N; *cohanyādrāṣṭrvaṃsapārthivam* MW.

However, if it is removed by one who knows the procedure, but without *mantra*s (*mantrahīnena*), the kingdom and king will experience severe sicknesses and chaos.

[The *jīrṇoddhāra* procedure for a *liṅga*][35]

pratiṣṭhātantratattvajñaḥ[36] *śivaśāstrārthaṃ tatparaḥ*
jīrṇoddhāravidhānajñaḥ[37] *sa tu liṅgaṃ samuddharet*[38]
(*Devyāmata* 64.17)
He who understands the essence of the *pratiṣṭhā tantra*s, he who best knows the meaning of the *Śivaśāstra*s, and who knows the procedure for *jīrṇoddhāra*, should be the one who removes the *liṅga*.

sutithau ca sunakṣatre[39] *suyoge karaṇānvite*[40]
yajamāno 'nukūlena jīrṇoddhāraṃ tu kārayet[41] (*Devyāmata* 64.18)
Under a good lunar day (*tithi*), lunar mansion (*nakṣatra*), conjunction (*yoga*) and time of day (*karaṇa*), the patron (*yajamānaḥ*) should organise the *jīrṇoddhāra* in the proper manner.

dakṣiṇasyāṃ tato mūrtau sthaṇḍilaṃ parikalpayet[42]
guptaṃ kṛtvā vidhānajño --------[43] (*Devyāmata* 64.19)
He who knows the procedure should make an altar (*sthaṇḍila*) to the south of the image. Guarding it, …

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[35] In this passage, the term *liṅga* refers specifically to the *avyakta* or *vyaktāvyakta liṅga*, embedded into the ground in a pedestal.

[36] *jñaḥ*] N; *jñā* MW.

[37] *jñaḥ*] N; *jñā* MW.

[38] *samuddharet*] N; *samuddhare* MW.

[39] *sutithau ca sunakṣatre*] N; *sutithocasunakṣa* M; *sutithoticasunakṣa* W.

[40] *suyoge karaṇānvite*] N; *yogekaraṇānvitam* MW. At this point, until verse 40b, M becomes very hard to read, and I rely on its copy, W.

[41] This line absent in W.

[42] This line absent in W.

[43] This portion absent in W, and the latter portion is illegible in N.

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tataś ca sthaṇḍile vidvān pūrvavac chivaṃ mantrayet[45] (*Devyāmata* 64.20)

… Then, at the *sthaṇḍila* altar, the wise man should address Śiva as before.

bhadrasaṃtarpaṇaṃ kṛtvā dadyāt pūrṇāhutiṃ tataḥ[46]
śivaṃ praṇamya vijñāpya dadyād bhūtabaliṃ budhaḥ
(*Devyāmata* 64.21)

Having performed a fine libation (*saṃtarpaṇa*), he should offer a complete oblation (*pūrṇāhuti*). Bowing to Śiva, and addressing him, the wise man should make an offering to the bhutas (*bhūtabali*).

snāpayitvā tato liṅgaṃ brāhmaṇān svasti vācayet[47]
gandhapuṣpādibhiḥ pūjya praṇavena vidhānavit (*Devyāmata* 64.22)

Then, having bathed the *liṅga*, he should declare well-being (*svasti*) to the priests. He who knows the procedure, worshipping with perfumes, flowers, etc. and the *praṇava*,

tataś cācamya saṃviśya brahmāṅgākṛtavigrahaḥ[48]
śivaṃ vijñāpya saṃpūjya kuryān maṇḍalaṃ tarpaṇam[49]
(*Devyāmata* 64.23)

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[44]   This line absent in W, illegible in N.

[45]   *tataś ca sthaṇḍile vidvāṃ pūrvavac chivaṃ mantrayet*] N; *tataścalakṣaṇevisāsarvavaddhivamaṃtrayet* W.

[46]   *bhadrasaṃtarpaṇaṃ kṛtvā dadyāt pūrṇāhutiṃ tataḥ*] em.; *bhadrasatarpaṇakṛtvādadyātpūrṇāhutintataḥ* W; *--saṃtarpaṇaṃkṛtvādadyātpūrṇāhutiṃtataḥ* N.

[47]   This line absent in W, illegible in N.

[48]   *tataś cācamya saṃviśya brahmāṅgakṛtavigrahaḥ*] em.; *tataś cācamya saṃviśya brahmāṅgākṛtavigrahaḥ* N; *tatayocamyasaṃviśyabrahmāṅgakṛtavigraha* W.

The emendation to *brahmāṅgakṛtavigrahaḥ* is made by comparison to verse 38d below.

[49]   *śivaṃ vijñāpya saṃpūjya kuryān maṇḍalaṃ tarpaṇam*] N; *śivavijñāpyasaṃpūjyakuryātmaṇḍalatarpaṇam* W.

then having sipped water (*ācamya*) and entered, he should take on the form of the *brahma and aṅga mantra*s, address Śiva, worship and make a libation circuit (*tarpaṇaṃ maṇḍalaṃ*).

tataḥ pūrṇāhutiṃ dadyāc chivam iti vedayet[50]
jīrṇaliṅge sthitā doṣāḥ śivāya saṃprakāśayet[51] (*Devyāmata* 64.24)
Then he should offer a complete oblation (*pūrṇāhuti*) and address Śiva. He should inform Śiva that there are corruptions in the old *liṅga*, [saying:]

jīrṇaliṅgam idaṃ deva sarvadoṣāvahaṃ nṛṇām[52]
asyoddhāre kṛte śāntiḥ śāstre 'smiṃ kathitaṃ tvayā[53]
(*Devyāmata* 64.25)
"Lord, this old *liṅga* brings every harm to mankind. You have told us in this *śāstra* that there will be appeasement (*śānti*) when its removal is carried out.

jīrṇoddhāre vidhānaś ca nṛparāṣṭrahitāvahaḥ[54]
tasmād adhiṣṭha māṃ deva uddharāmi tavājñayā[55]
(*Devyāmata* 64.26)[56]

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    [50]   This line absent in W, illegible in N.

    [51]   *jīrṇaliṅge sthitā doṣāḥ śivāya saṃprakāsayet*] N; *jīrṇaliṅgasthitācoṣośivāyasaṃprakāsayet* W.

    [52]   *jīrṇaliṅgam idaṃ deva sarvadoṣāvahaṃ nṛṇām*] N; *jīrṇaliṅgamidaṃdehasarvadoṣovahakṣaṇām* W.

    [53]   *asyoddhāre kṛte śāntiḥ śāstre 'smiṃ kathitaṃ tvayā*] N; *asyoddhārekṛteśāntiḥsāsvāsrikādibhi* W.

    [54]   This line absent in W, illegible in N.

    [55]   *tasmād adhiṣṭha māṃ deva uddharāmi tavājñayā*] N; *tasmādadhiṣṭamodenauddharāgitavājñayā* W.

    [56]   A variant of this speech to the deity at verses 25-26 is given in the *Bhāvacūḍāmaṇi* commentary to *Mayasaṃgraha* 5. z + 23, and attributed to the *Pratiṣṭhāsamuccaya*:

    jīrṇaṃ liṅgam idaṃ deva sarvadoṣāvahaṃ nṛṇām
    asyoddhāre kṛte śāntir ity evaṃ bhāṣitaṃ tvayā
    tat tvayādhiṣṭaṃ deva uddharāmi tavājñayeti.

"The removal procedure brings benefit to king and kingdom. Therefore, Lord, watch over me as I remove it according to your teaching."

evaṃ vijñāpya deveśaṃ labdhānujñas tato guruḥ[57]
maṇḍalaṃ tarpaṇaṃ kṛtvā śāntihomaṃ ca kārayet[58]
(*Devyāmata* 64.27)
Then the officiant, having thus informed the deity, and having obtained the required permission, should make a libation circuit (*tarpaṇaṃ maṇḍalaṃ*), and perform an oblation for appeasement (*śāntihoma*).

sahasreṇa tarpayed devaṃ[59] *mantraṃ śatena tarpayet*[60]
dūrvāhomaṃ tu śāntyārthaṃ kuryād ādau samāhitaḥ[61]
(*Devyāmata* 64.28)
He should offer libation to the deity a 1000-fold. He should give libation to the *mantra* 100-fold. Concentrated, he should first carry out the oblation with *dūrvā* grass (*dūrvāhoma*) for appeasement (*śānti*).

kṣīravṛkṣodbhavābhir vā samidbhir vā   samācaret[62]
kṣīrājyamadhusaṃyuktaḥ[63]   *śāntihomaḥ praśāsyate*[64]   (*Devyāmata*
64.29)

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[57]   *evaṃ vijñāpya deveśaṃ labdhānujñas tato guruḥ*] N; *evaṃvijñāpya-veveśalabdhānujñātatogyakam* W.
[58]   *maṇḍalaṃ tarpaṇaṃ kṛtvā śāntihomaṃ ca kārayet*] N; *maṇḍalatar-paṇaṃkṛtvāśāntikārārtharūcam* W.
[59]   This quarter verse is hypermetric.
[60]   This line absent in W, illegible in N.
[61]   *dūrvāhomaṃ tu śāntyārthaṃ kuryād ādau samāhitaḥ*] N; *dūrvāhoman-tuśātyārthakuryādādosamāhitaḥ* W.
[62]   *kṣīravṛkṣodbhavābhir vā samidbhir vā   samācaret*] N; *kṣīravṛkṣoddūr-vāśagihomamācaret* W.
[63]   *kṣīrājyamadhusaṃyuktaḥ*] N; *mvīrājranadhunayuktaṃ* W.
[64]   *śāntihomaḥ praśāsyate*] em.; *śāntihomapraśāsyate* N; missing in W.

He should work with *kṣīra* wood or *samidh* kindling. An oblation for appeasement (*śāntihoma*) with milk, ghee and honey is decreed.

liṅgasaṃcālanārthaṃ tu sahasraṃ homam ācaret[65]
tyajya[66] *saṃsthāpanārthaṃ tu śatena tarpayec chivam*
(*Devyāmata* 64.30)
He should perform a 1000-fold oblation (*homa*) for the purpose of shifting the [old] *liṅga*. Having abandoned it, he should satisfy Śiva with 1000 oblations for the purpose of the establishment [of the new one].

homaṃ kṛtvā yathānyāyaṃ śivāya vinivedayet[67]
vijñāpya pūrvavad[68] *devaṃ labdhānujñas tu deśikaḥ*[69]
(*Devyāmata* 64.31)
Having carried out the oblation correctly, the officiant should inform Śiva. Having addressed the deity as before, and having received permission,

sahāyaiḥ śilpibhiḥ sārdhaṃ[70] *gatvā*[71] *liṅgasamīpataḥ*
arghaṃ datvā tu liṅgasya tatas taṃ snāpayed guruḥ[72]
(*Devyāmata* 64.32)
the officiant should go, together with the builder assistants (*sahāyaiḥ śilpibhiḥ*), to the *liṅga*, make an offering of water (*argha*) to the *liṅga*, and then bathe it.

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[65] *liṅgasaṃcālanārthaṃ tu sahasraṃ homam ācaret*] em.; *liṅgaṃ saṃcāla-nārthaṃ tu sahasraṃ homam ācaret* N; *lanārthavarjayehomamācaret* W.

[66] *tyajya*] N; *nyakṛ* W.

[67] *homaṃ kṛtvā yathānyāyaṃ vinivedayet*] N; *homekṛtvānyāyaṃśivāyavidhi-vacaret* W.

[68] *pūrvavad*] em.; *pūrva* N.

[69] This line absent in W.

[70] *sahāyaiḥ śilpibhiḥ sārdhaṃ*] N; *sadāyeśilpibhiḥsārdha* W.

[71] *gatvā*] conj.; --N; *gaṅgya* W.

[72] *arghaṃ datvā tu liṅgasya tatas taṃ snāpayed guruḥ*] N; *arghandatvātu-liṅgasyetatastrarsāpayed guruḥ* W.

gītavedasvanaiḥ śubhair utsavādi----ḥ[73]
--- vidhinā liṅgaṃ pūjayet praṇaveṇa tu[74] (*Devyāmata* 64.33)
With the auspicious sounds of song and *veda*, with celebrations, …
he should honour the *liṅga* with the *praṇava*, according to the pro-
cedure.

gandhapuṣpādinaivedyaṃ saṃpūjya mantravid guruḥ
tatas taṃ śrāvayed vidvān liṅgaṃ yena samāśritam[75] (*Devyāmata*
64.34)
The officiant, knowing the *mantra*s, should worship with offerings
of perfume, flowers, etc. Then the wise man, should address that
being which has taken up residence in the *liṅga*, [saying:]

yo 'smin liṅge sthitaḥ sattvo liṅgarū---jñayā[76]
liṅgaṃ muktvā tu sa kṣipraṃ yatreṣṭaṃ tatra gacchatu[77]
(*Devyāmata* 64.35)
"May the being which is present in this *liṅga*… quickly leave the
liṅga and go wherever it wishes.

śivo hy adhiṣṭhite sthāne vidyāvidyeśvarair vṛttaḥ[78]
evam uktaṃ śivāstreṇa argheṇa taṃ visarjayet[79] (*Devyāmata* 64.36)
"For Śiva is in this established place, surrounded by the mantras and
*vidyeśvara*s."[80]   That said with the Śiva *astra mantra*, [the officiant]
should dismiss [the being] with an offering of water (*argha*).

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[73] *gītavedasvanaiḥ śubhair utsavādi----ḥ*] N; *gītavecasvanaiḥśubhai* W.

[74] *--- vidhinā liṅgaṃ pūjayet praṇaveṇa tu*] N; This line absent in W.

[75] *tatas taṃ śrāvayed vidvān liṅgaṃ yena samāśritam*] N; *tatastaśrāvaye-
dvidvāliṅgayenasamāśritam* W.

[76] *yo 'smin liṅge sthitaḥ satvo liṅgarū---jñayā*] em.; *yosmiliṅgesthitaḥsatvo-
liṅgarū---jñayā* N; This line absent in W.

[77] *liṅgaṃ muktvā tu sa kṣipraṃ yatreṣṭaṃ tatra gacchatu*] N; *liṅgamuk-
tātusaṃkṣiprayedreṣṭajatragacchati* W.

[78] *śivo hy adhiṣṭhite sthāne vidyāvidyeśvarair vṛtaḥ*] N; *śivādhiṣṭhatesthā-
naṃvidyāvidyeśvaravṛtaḥ* W.

[79] This line absent in W.

[80] *Vidyā*, taken as *mantra*s. The eight *vidyeśvara*s perform work on his behalf.

cālitaṃ sphuṭitaṃ vāpi dagdhaṃ vā patitaṃ tathā[81]
uddharet taṃ vidhānena liṅgaṃ brahmaśilānvitam[82] (*Devyāmata* 64.37)
Whether it is shifted, split, burned or collapsed, he should remove the *liṅga*, along with the Brahmā stone (*brahmaśilā*),[83] according to the procedure.

uddhṛtya piṇḍikāpīṭhaṃ khātvā śvabhraṃ tu bhūtale[84]
mūlaṃ saṃśodhya liṅgasya brahmāṅgakṛtavigrahaḥ[85] (*Devyāmata* 64.38)
Having taken on the form of the *brahma and aṅga mantra*s, he should remove the pedestal (*piṇḍikāpīṭha*), dig a hole in the ground, and purify the base of the *liṅga*.

arghahasto guruṃ paścād yajamānaḥ pravācayet[86]
svaśaktyā śivam uddiśya dadāti dakṣiṇām iha (*Devyāmata* 64.39)
With an offering of water (*argha*) in hand, the patron (*yajamānaḥ*) should then address the officiant. At this point, he gives him a *dakṣiṇā* payment of as much as he can afford, in the name of Śiva.

yajamānas tato bhadre[87] *yathāvibhavaśaktitaḥ*
ācāryasādhakādibhyo bhaktyā dadyāt tu dakṣinām[88] (*Devyāmata* 64.40)

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[81] This line absent in W.
[82] *uddharet taṃ vidhānena liṅgaṃ brahmaśilānvitam*] N; *uddharetamvi-dhānenaliṅgaṃbrahmaśilānvitaḥ* W.
[83] The Brahmā stone is below the *liṅga* and its *piṇḍikā* pedestal.
[84] *uddhṛtya piṇḍikā pīṭhaṃ khātvā śvabhraṃ tu bhūtale*] em.; *uddhṛtya piṇḍikā pīṭhaṃ khātvā śvabhraṃ tu bhūtalam* N; *uddhṛtyapiṇḍikāpīṭhakhātvāśra-bhraṃtucatalam* W.
The emendation, by one of the reviewers, is made on the grounds of sense.
[85] This line absent in W.
[86] *arghahasto guruṃ paścād yajamānaḥ pravācayet*] em.; *arghahastoguru-paścādyajamānaḥpravācayet* N; *agrahaścāgurupaścādyajamānapracārayet* W.
[87] *yajamānas tato bhadre*] N; *yejamānastatebhadre* W.
[88] *ācāryasādhakādibhyo bhaktyā dadyāt tu dakṣinām*] N; *ācāryasādhakādi-bhyobhaktyādadyātudakṣinam* M; *ācāryasādhakādisvobhaktātudadyātudakṣinām* W.

Then, dear lady, the patron should devotedly offer as much *dakṣiṇā* as he can afford to the officiant and the practitioners (*sādhaka*), etc.

tataḥ saśaktitaḥ kuryād brāhmaṇān svastivācakān[89]
śaṃkhavāditranirghoṣair gītavedasvanaiḥ śubhaiḥ (*Devyāmata* 64.41)
Then, to the best of his abilities, he should decree wellbeing (*svasti*) to the priests, with the roarings of conches and musical instruments, with the auspicious sounds of song and *Veda*.

bālarajvā tu taṃ baddhvā[90] *kṛtvā liṅgaṃ suyantritam*[91]
vṛṣasya kakude badhvā deśikaśilpibhiḥ saha[92] (*Devyāmata* 64.42)
[The patron], with the help of the officiant (*deśika*) and builders (*śilpi*), having bound the *liṅga* securely with a fresh rope, should tie it around a bull's shoulders.

tataḥ saṃcālayel liṅgaṃ sahāyair balavattaraiḥ[93]
vidhinotpādyate liṅgaṃ śaṃkhavāditranisvanaiḥ (*Devyāmata* 64.43)
With very strong helpers, he should move the *liṅga* from there. The *liṅga* is extracted, according to the procedure, along with the sounds of conch and musical instruments.

nītvā manoramaṃ sthānaṃ dārujaṃ vahninā dahet
tathā śailādikaṃ liṅgaṃ nītvā nadyāṃ mahāhrade[94] (*Devyāmata* 64.44)
Taking it to a pleasing place, he should burn a wooden *liṅga* with fire. In the same way, leading a stone, etc. *liṅga* to a river or big lake,

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    [89]   *tataḥ saśaktitaḥ kuryād brāhmaṇāṃ svastivācakān*] N; *tatassaśaktita-kuryābrāhmaṇosvastivācakān* MW.
    [90]   *baddhvā*] N; *vidvā* MW.
    [91]   *suyantritam*] MW; *svayantritam* N.
    [92]   *vṛṣasya kakude badhvā deśikaśilpibhiḥ saha*] N; *vṛṣasyakakudeśikaśilpi-bhiḥsahaḥ* M; *vṛṣyekakudeśikaśilpibhiḥsaha* W.
    [93]   *sahāyair balavattaraiḥ*] MN; *sahāyaibalavattarai* W.
    [94]   *nadyāṃ mahāhrade*] N; *nadyāmahāhrade* M; *nadyomahāhradaḥ* W.

apsu[95] *taṃ nikṣipel liṅgaṃ vidvān brahmaśilānvitam*
evaṃ kṛtvā tato mantrī gatvā sthaṇḍilasannidhau (*Devyāmata*
64.45)
the wise man should throw the *liṅga* into the water, along with the
Brahmā stone (*brahmaśilā*). Having done thus, the officiant (*mantrī*)
should go from there to the *sthaṇḍila* altar.

śucir ācamya saṃviśya sakalīkṛtavigrahaḥ[96]
śivaṃ sampūjya vijñāpya kṛtvā maṇḍalatarpaṇam (*Devyāmata*
64.46)
Pure, he should sip and enter, in the *sakalīkṛta* form[97]. Having hon-
oured Śiva, addressed him, and made a libation circuit (*tarpaṇaṃ
maṇḍalaṃ*),

pūrnāhutiṃ tato dadyāt prāyaścittaṃ samācaret
śatenāṣṭottareṇaiva śivāstram[98] *tarpayed budhaḥ* (*Devyāmata* 64.47)
he should then offer a *pūrṇāhuti* oblation and perform reparation
(*prāyaścitta*). The wise man should satisfy, 108-fold, the Śiva *astra
mantra*.

tataḥ pūrṇāhutiṃ[99] *dadyāt prāyaścittaṃ viśuddhayet*[100]
evaṃ kṛtvā tataḥ sarvaṃ śivāya vinivedayet (*Devyāmata* 64.48)
After that he should offer a *pūrṇāhuti* oblation, and purify with
prāyaścitta reparation. Having done thus, he then should communi-
cate everything to Śiva.

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[95]   *apsu*] N; *apsasu* MW.
[96]   *saṃviśya sakalīkṛtavigrahaḥ*] N; *saviśyasakalīkṛtvāliṅgaṃhaḥ* M; *saviś-
yasakalīkṛtvāliṅgaha* W.
[97]   The officiant takes on the form of the *mantra*s of the parts (*kalā*) of the
body of the Lord. See *Mṛgendrāgama*, Culte de Śiva, Préparation de l'officiant
verses 7–9, fn. 48, which notes that, in practice, the officiant recites each *mantra* at
the same time as he touches the relevant part of his own body.
[98]   *śivāstraṃ*] N; *śivāstra* M; *śivāstren* W.
[99]   *pūrṇāhutiṃ*] N; *saṃpūrṇṇāhutiṃ* MW.
[100]   *viśuddhayet*] MN; *viśodhayet* W.

jānubhyām avaniṃ[101] *gatvā kuryād āmantriṇaṃ vibho*
bhagavan bhūtabhaveśa lokanātha jagatpate[102] (*Devyāmata* 64.49)
Getting down on his knees, he should say to the summoned deity:
"Lord! Blessed one! Lord of beings! Lord of the world! Lord of the
earth!

jīrṇaliṅga[103]*samuddhāraṃ kṛtaṃ tavājñayā mayā*
agninā dārujaṃ dagdhaṃ kṣiptaṃ śailādikaṃ jale (*Devyāmata*
64.50)
"I have performed the removal of the old *liṅga*, according to your
instructions. The wooden one has been burned with fire. The stone,
etc. one has been thrown into water.

prāyaścittāya deveśa aghorāstraṃ pratarpitam
jñānato jñānato vāpi yathoktaṃ pūnatā[104] *yadi* (*Devyāmata* 64.51)
"O god of gods, the *aghora astra mantra* has been satisfied for
prāyaścitta reparation. If there is purity, as is taught in this or that
knowledge system,

sarvaṃ sampūrṇam evāstu tvatprasādān maheśvara[105]
kartur rājñaḥ prajānāṃ ca śāntir bhavatu sarvadā[106] (*Devyāmata*
64.52)
"May everything be fulfilled according to your wish, great Lord.
May there always be peace, for the patron, the king and the people.

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[101] *jānubhyām avaniṃ*] N; *jānubhyāmavanīṃ* M; *jānubhyāmsmacanī* W.
[102] *bhagavan bhūtabhaveśa lokanātha jagatpate*] MN; *tabhaveśalokanātha-jagatpate* W.
[103] At this point N has page damage and is illegible until the end of verse 49.
[104] *pūnatā*] N; *pūnatāṃ* MW.
[105] *tvatprasādān maheśvara*] N; *tvatprasādāmaheśvaraḥ* MW.
[106] *kartur ājñaḥ prajānāś ca śāntir bhavatu sarvadā*] N; *karttarājñaprajānā-raśāntirbhavatusadā* MW.

asmākaṃ śilpināṃ caiva suprīto bhava sarvadā
labdhvānujñas tato devam arghaṃ datvā kṣamāpayet (*Devyāmata*
64.53)
"May you always be pleased by me [the officiant] and the builders."
Having received approval, and made a water offering (*argha*) to the
deity, he should appease.

ācāryapramukhānāṃ tu kartavyaṃ[107] *bhojanaṃ tataḥ*
nṛparāṣṭrapūjānāṃ ca kartuḥ sthāpakaśilpinā (*Devyāmata* 64.54)
Then the officiant (*ācārya*) and the rest should be fed. [The work is
done] by officiant (*sthāpaka*) and builder (*śilpi*), both for the patron
and to honour the kingdom and king.

evaṃ kṛte parā śāntiḥ sarvatra sarvadā ruhet
jīrṇoddhāravidhānaṃ tu kathitaṃ tava suvrate (Devyāmata 64.55)
This done, the greatest peace will grow everywhere and at all times.
O true lady, I have told you the procedure for *jīrṇoddhāra*.

[The *jīrṇoddhāra* procedure for a figurative image]

kiṃcid[108] *atra viśeṣaṃ tu arcanaṃ śṛṇu sāṃpratam*
khaṇḍitā sphuṭitā bhagnā yasmād arcā bhayāvahā[109] (*Devyāmata*
64.56)
But now hear something about the special case of the image (*arca-
nam*).[110] Since a split, cracked or broken image (*arcā*) brings peril,

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[107] From here until verse 53c, N is illegible.

[108] *kiṃcid*] N; *kaścid* MW.

[109] *bhayāvahā*] N; *tapovahā* W.

[110] The figurative image is, in this passage, repeatedly given as *arcana* and *arcā*, terms which reference its role as an object of worship. This specific usage is to be distinguished from the use of *arcana* to refer to an act of worship in general, as seen at 64.12. The term *pratimā* is also used for the image, for example at 64.57.

tasmāt samuddharet arcāṃ pūrvoktavidhinā budhaḥ
pratimā devatā pūjyā svamantrair iha coditaiḥ (*Devyāmata* 64.57)
therefore, the wise man must remove the image using the procedure taught above. The deity image (*pratimā*) is to be worshipped with his own *mantra*s as taught here.

vijñāpya devatāṃ mantrī pūrvavan mantravigrahaḥ
pūrvavad uddhared arcāṃ[111] *kiṃtu tāṃ vṛṣabhād vinā* (*Devyāmata* 64.58)
The officiant (*mantrī*), in *mantra* form as before (*pūrvavan mantravigrahaḥ*),[112] having addressed the deity, should extract the image as before,[113] but without the bull.

cālayec chilpibhiḥ sārdhaṃ sahāyair balavattaraiḥ
cālitā[114] *tyāgitā hy arcā kenacit pāpakarmiṇā* (*Devyāmata* 64.59)
He should shift it with the help of the builders (*śilpi*) and very strong assistants. Now (*hi*), when the image is shifted, or caused to be abandoned by some evildoer,

svayaṃ vā patitā nade nirvraṇalakṣaṇānvitā
mantratantrapradeśajñā pratiṣṭhātatantranirmalā[115] (*Devyāmata* 64.60)
or it has fallen of its own accord into a river, if it is faultless, has the required features, accords with the teachings of *mantra* and *tantra*, is flawless according to the *pratiṣṭhā tantra*s,

sthāpayet tāṃ prayatnena[116] *pūrvavad vidhinā guruḥ*[117]
arcā samuddhṛtā yatra nirvraṇā lakṣaṇānvitā (*Devyāmata* 64.61)

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[111]   From here until verse 58d, N is illegible.
[112]   As described at 64.46.
[113]   As described for the extraction of the *liṅga*.
[114]   *cālitā*] M; *cālito* W.
[115]   *nirmalā*] W; *nirmalaḥ* M; *nirmaḥ* N.
[116]   *sthāpayet tāṃ*] M; *sthāpayetāṃ* N; *sthāpayaitām* W.
[117]   *guruḥ*] MN; *guru* W.

the officiant (*guruḥ*) should [re-]establish it carefully, according to the procedure as before. Where the image that is removed has no flaw, and has the required features,

tatra tāṃ[118] *sthāpayet mantrī pūrvaṃ brahmaśilānvitām*[119]
saṃśodhya mantrasaṃskāraiḥ kṛtvādhivāsanādikam[120] (*Devyāmata* 64.62)

the officiant (*mantrī*) should establish it there as before, with the Brahmā stone (*brahmaśilānvitām*). Having depolluted it with *mantra*s and purifications, and performed the preliminary purification with fragrances (*adhivāsana*), etc.,

pūrvoktena vidhānena sthāpayec[121] *chāstravittamaḥ*[122] (*Devyāmata* 64.63ab)

he who thoroughly knows the *śāstra*s should establish it according to the procedure as given before.

khaṇḍitāṃ sphuṭitāṃ[123] *jīrṇāṃ*[124] *avalīḍhāṃ*[125] *ca vahninā* (*Devyāmata* 64.63cd)
pratimāṃ varjayed pannāṃ bhagnāṃ ca lakṣaṇācyutām (*Devyāmata* 64.64ab)

He should avoid that image that is split, cracked, aged, licked by fire, fallen, broken, or lacking in the required features.

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[118]   *tāṃ*] N; *stāṃ* M; *stā* W.
[119]   *pūrvaṃ brahmaśilānvitām*] em.; *pūrvavadbrahmaṇaśilām* N; *pūrvaṃbrahmaśilāvinā* MW. Both versions are a little disquieting. That in N has an unmetrically short 6th syllable, and *brahmaṇa* where one would expect *brahma*. That in MW does not fit the sense as well. I have opted to emend to *pūrvaṃ brahmaśilānvitām*, following the pattern at 64.37 and 64.45.
[120]   *kṛtvādhivāsanādikam*] MN; *kṛtvādhivāsanādhikam* W.
[121]   From here, N is illegible until 63c.
[122]   *chāstravittamaḥ*] em.; *chāstramavittamaḥ* MW.
[123]   *khaṇḍitāṃ sphuṭitāṃ*] em.; *khaṇḍitāsphuṭitā* MW.
[124]   *jīrṇāṃ*] W; *jīrṇā* M.
[125]   *avalīḍhaṃ*] M; *avalīḍhaś* W.

vidhinotpāṭitām arcāṃ dārujāṃ śailajādikām (*Devyāmata* 64.64cd)
nikṣiped dārujām agnau tathānyāṃ hy apsu nikṣipet (*Devyāmata* 64.65ab)
According to the rules, the image of wood, stone, etc. is pulled up. One should throw that made of wood into fire. In the same way, one should throw the rest[126] into water.

[Replacement]

yasmiṃ samuddhṛtaṃ liṅgaṃ prāsāde pūrvakalpite (*Devyāmata* 64.65cd)
tasmiṃs tu sthāpayed anyāṃ[127] *pūrvaval lakṣaṇānvitām*
uddhṛtasya vilomeṇa svayonicyutkrameṇa tu (*Devyāmata* 64.66)
In the temple that was previously built for the removed *liṅga*, one should there establish another[128] with the required features as before. [The establishment is carried out] in the reverse order (*vilomeṇa*) to that of the removed [image], in the order for its own category.

rūpamānaprabhedena liṅgaṃ kuryāt mahānayam[129]
yadrūpaṃ yatpramāṇaṃ ca yanmayaṃ liṅgam uddhṛtam (*Devyāmata* 64.67)
tadrūpaṃ tatpramāṇaṃ ca tanmayaṃ tatra yojayet[130] (*Devyāmata* 64.68ab)
One should make the *liṅga* suitable (*mahānayaṃ*) according to form, size and proportion. One should use the same form, size and measure as those of the *liṅga* that was removed,

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[126] That made of stone, etc.
[127] *anyāṃ*] em.; *yannā* MNW.
[128] The feminine *anyā* presumably indicates an *arcā*.
[129] *mahānayam*] MW; *mahādbhayam* N.
[130] *tadrūpaṃ tatpramāṇaṃ ca tanmayaṃ tatra yojayet*] N; *yadrūpaṃyatpramāṇaṃcāyanmayantatrayojayet* M; *yadrūpayatpramāṇaṃcayatmantatrayojayet* W.

kṛtvā dikṣādhanaṃ[131] *proktaṃ prāsādasya vicakṣaṇaḥ* (*Devyāmata* 64.68cd)
vistāreṇocchrayenaiva[132] *pīṭhaṃ ca lakṣaṇānvitam*
liṅgayātrāṃ tataḥ kṛtvā pūrvaval liṅgaṃ mānayet (*Devyāmata* 64.69)
The wise man, having ascertained the directions, and made a pedestal (*pīṭha*) with the required features, according to the breadth and height taught for the temple, and performed the processing of the *liṅga* (*liṅgayātrāṃ*), should measure out the *liṅga* as before.

liṅgaṃ niṣpādya yatnena nirdoṣaṃ lakṣaṇānvitam[133]
yadrūpam uddhṛtaṃ yatra yatpramaṇaṃ[134] *ca yanmayam* (*Devyāmata* 64.70)
tadrūpaṃ tanmayaṃ tatra liṅgaṃ saṃsthāpayed guruḥ[135] (*Devyāmata* 64.71ab)
Having carefully rendered the *liṅga*, faultless, and with the required features, the officiant should establish there a *liṅga* of the same form and size as the form, size and measure of the *liṅga* removed from there.

yadrūpā yatpramānā ca yasmin arcā samuddhṛtā[136] (*Devyāmata* 64.71cd)
tadrūpāṃ[137] *tatpramānāṃ*[138] *ca tasmin arcāṃ*[139] *niveśayet* (*Devyāmata* 64.72ab)

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[131] *dikṣādhanaṃ*] M; *dikṣādidhanaṃ* N; *dikausādhanaṃ* W.
[132] *vistāreṇocchrayenaiva*] N; *vistareṇocchrayenaiva* MW.
[133] *nirdoṣaṃ lakṣaṇānvitam*] N; *nirdoṣalakṣaṇānvitaḥ* MW.
[134] *yatpramaṇaṃ*] N; *tutpramaṇaṃ* M; *tupramaṇaṃ* W.
[135] *tadrūpaṃ tanmayaṃ tatra liṅgaṃ saṃsthāpayed guruḥ*] N; *yadrūpaṃtutāyantatraliṅgasaṃsthāpayedgurūm* M; *yadrūpaṃtanmayettatraliṅgaṃsaṃsthāpayedgurum* W.
[136] *yadrūpā yatpramānā ca yasmin arcā samudhṛtā*] N; *yadrūpayatpramāṇācatasmiṃnarccāsamudhṛtā* MW.
[137] *tadrūpāṃ*] N; *tadrūpā* MW.
[138] *tatpramāṇāṃ*] N; *tatpramāṇā* MW.
[139] *arcāṃ*] em.; *arccā* N; *accā* MNW.

He should establish there an image (*arcā*) with the same form and size as the form and size of the image removed from that place.

pratimā yasya devasya svaśāstreṇa prakīrtitā (*Devyāmata* 64.72cd)
tasya devasya vai mantrair[140] *arcāṃ*[141] *saṃsthāpayed budhaḥ*
(*Devyāmata* 64.73ab)
The wise man should install an image (*pratimā*) with *mantra*s to the very same deity as those that were taught for that deity, according to the same *śāstra*.

pūrvoktena vidhānena sthāpanaṃ samudāhṛtam (*Devyāmata* 64.73cd)
The establishing is taught to be according to the previously given procedure.

jīrṇoddhāraṃ[142] *mayā bhadre kathitaṃ saviśeṣataḥ*
evaṃ saṃsthāpya liṅgaṃ vā arcāṃ vā lakṣaṇānvitām[143] (*Devyā-mata* 64.74)
My dear, I have taught *jīrṇoddhāra* in detail. Having thus established a *liṅga* or image (*arcāṃ*) with the required features,

yathoktalakṣaṇāt[144] *samyak prāsādaṃ lakṣaṇānvitam*
tato niṣpādya yatnena prāsādaṃ sumanoramam (*Devyāmata* 64.75)
and having correctly arranged a pleasing temple with the required features, according to the features taught,

prāsādasyāgrataḥ paścāt kuryād vṛṣabhamaṇḍapam[145] (*Devyāmata* 64.76ab)
one should then build a pavilion for Vṛṣabha in front of the temple.[146]

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[140] *mantrair*] MN; *maintrair* W.
[141] *arcāṃ*] em.; *arcā* N; *acā* MW.
[142] *jīrṇoddhāraṃ*] em.; *jīrṇoddhāra* MN; *jīrṇoddhāre* W.
[143] *arcāṃ vā lakṣaṇānvitām*] N; *arccaṃvālakṣaṇānvitam* MW.
[144] *yathoktalakṣaṇāt*] N; *yathoktaṃkārayet* MW.
[145] *maṇḍapam*] N; *maṇḍapaḥ* M; *maṇḍapa* W.

iti jīrṇoddhāravidhānapaṭalaḥ[147]
That was the chapter on *jīrṇoddhāra*.

What we have seen in *Devyāmata* 64 on *Jīrṇoddhāra*

The *Devyāmata* account of *jīrṇoddhāra* procedure, in chapter 64, begins (in v. 9–10) by stating the need for the removal of a vessel that has become damaged, coupled with a warning (at v. 16) that, if done incorrectly, the removal procedure brings harm. Thus does the text set out the importance of the rules presented.

The body of the chapter gives the steps to follow in the replacement of, first, a *vyakta* or *vyaktāvyakta liṅga*, and, second, more briefly, a figurative image. The extraction of the former is aided by a bull to haul its weight out of the ground; that of the image is done without a bull.

Devyāmata v. 14 and 15 break *jīrṇoddhāra* down into three separate and sequential steps: the removal (*uddhara*) of the old item, its transportation away from the site (*tāra*) and its abandonment (*tyāga*). All three acts are presented as necessary duties, as is the replacement with a vessel that replicates the one removed, as described at v. 67–72b.

Three things are notably missing from the text. First, while the replacement of the *liṅga* and image are treated, the replacement of all or part of a temple is not addressed. Second, it should be noted that, while other texts treat smaller repairs as well as all-out replacements, the *Devyāmata* does not. Third, there is no usage of a temporary icon or temple during the replacement procedure. Instead, a *sthaṇḍila* altar is established outside, and to the south of the temple. Here the deity stays during the replacement work.

What we do get in the *Devyāmata* account is a detailed record of the wording for the declarations to be made to the non-human

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[146]   The topic for the following chapter is here introduced.
[147]   *iti jīrṇoddhāravidhānapaṭalaḥ*] N; *itijīrṇoddhāravidhānapaṭalaḥcatuḥsaṣṭhimaḥ* MW.

participants in the ritual. At verses 25–6 is the announcement to the deity, explaining that a removal is about to be carried out. The announcement is made in order to obtain the deity's consent to leave the vessel. At verses 35–6 is the order to any harmful being that may have taken up residence in the *liṅga* or image, requiring it to leave. At verses 49–53, the officiant again addresses the deity, informing him that the procedure is safely completed, and the replacement vessel is ready for his entry into it.

And the chapter concludes with a section on the rules for replacement, with substantial and careful repetition to the effect that the replacement must be an exact copy of the original in terms of location, size, proportion, and form.

The *Devyāmata* is one of a number of early northern *pratiṣṭhā* texts available to us. The texts show some indications of awareness of each other, or of sources in common, perhaps. As cases in point, we have seen, in *Devyāmata* chapter 64**,** correspondences between the wording of the *Devyāmata* and those of the *Mohacūrottara* and the *Bhāvacūḍāmaṇi* commentary to the *Mayasaṃgraha*.

In their accounts of *jīrṇoddhāra*, these texts show some practical distinctions, including that of the choice of receptacle for the securing of *mantra*s during temple repair work: mirror, sword or pot. And the presentation of the ritual differs from text to text. As a larger distinction, while the *Devyāmata* and *Kiraṇa* do not consider the case of the worn temple, the *Piṅgalāmata*, *Bṛhatkālottara,* *Mayasaṃgraha*, and *Mohacūrottara* do. But the records are in general concord as to the great importance of the rite of *jīrṇoddhāra* and the broad manner of its performance.

Jīrṇoddhāra replacement and repair practices are necessary, expensive, and must be done correctly. Ritual officiants are there to manage and ensure the correctness of the procedure. But verse *Devyāmata* 18 makes clear, upfront, that it is the *yajamāna*, the patron, who must initiate the task and act as its host. He is also required to do some of the actual work. At v. 42–5, we see him helping to tie the damaged *liṅga* to the bull that will extract it, and assisting in the physical removal that ensues.

So, the patron initiates the procedure, hosts it, and takes some part in it. But perhaps his most important task is to complete the ritual by funding it. V. 39–40 clarify the funding: the patron is required to make *dakṣiṇā* payment to the officiant and assistants. And how much is the payment? Whatever he can afford. So, it is a substantial one, and on a scale that slides up according to his wealth.

The patron, then, having made the considerable initial investment in an icon or temple, is also responsible for the expense of its maintenance, an expense that is proportionate to his means. He must do so if he wishes to flourish in security for, as verse 54 points out, these things are done for the patron's benefit, and that of the kingdom and king besides. The patron is, then, ritualized in as the economic basis for the *jīrṇoddhāra* business that sustains a whole system, from icon to kingdom to king, protecting the entirety from harm and chaos.

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Abbreviations

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NGMPP — Nepal-German Manuscript Preservation Project
IFP — Institut Français de Pondichéry

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