The Early Śaiva Maṭha: Form and Function

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We should begin by determining what we think a *maṭha* to be in the early Śaiva context. In the seventh and eighth centuries, *maṭhas* began to receive royal patronage. By the ninth and tenth centuries *maṭhas* collected taxes and agricultural profits (Sears 2014, 6). In the later period and in the south, *maṭhas* come to be a place for pilgrims passing through, or an institution for professional adepts, a place one might abide in on a hereditary basis. There is a rise in endowments for *maṭhas* in the eleventh and twelfth centuries, with the head of the *maṭha* perhaps being the *rājaguru*, the royal *guru*, of the dominion, hence a figure of political importance (Nandi 1987, 194–195).

But the *maṭha* of the earlier Śaiva world is at base something simpler. It is a place for an initiate to stay in for an extended period for the purposes of study, as an *āśramin*. It is housing for initiated students, with a *guru* offering teaching. Brunner-Lachaux (1998, 380), describing the situation as given in the *Somaśambhupaddhati*, tells us: “Celui dont *Somaśambhu* parle (et qu’il nomme *āśrama* en SP1, p. 316) est d’abord un lieu où vivent des initiés de différents grades, sous la conduite matérielle et spirituelle d’un guru.” This was not a shelter for itinerant ascetics, not a locus of political power, but both a residence and a school for initiates or, in Sanderson’s (1988, 681) terms, a lodge for cult lineage members.

Next, let us look more closely at these *maṭha* residents. The residents are initiated *āśramins* assigned, as Brunner-Lachaux described, into four levels according to their type of initiation. The *samayin* has received the *samaya dīkṣā*, the initiation for the pledge-holder or neophyte, and is qualified to study the teachings. The *putraka* has received the *nirvāṇa dīkṣā* and will thus be liberated at the moment of death. The *ācārya* has received the consecration for officiants (*ācārya abhiṣeka*) and is qualified to teach and give *dīkṣā*. And the *sādhaka* has received the *sādhaka abhiṣeka* and is qualified to practice rituals in order to obtain supernatural powers.

As we see stated at *Mohacūrottara* 4.243, all these initiates, at whatever their level, are further regarded as being veritable *liṅgas*, “markers” or sacred images, of Śiva. They are mobile (*jaṅgama*) *liṅgas*, as opposed to the fixed (*aṅgama* or *sthāvara*) *liṅgas* which are images installed permanently in a temple. To establish either is an act of great piety:

*saṁsthāpya sthāvaram liṅgaṁ prāsāde yad bhavet phalam
tat phalaṁ labhate vidvān maṭhe saṁsthāpya jaṅgamam* 243

The reward that a wise man gains from establishing a mobile image (*jaṅgamam liṅgam*) [i.e. an ascetic] in a *maṭha* is the same as the reward that he gains from establishing a fixed image (*sthāvaram liṅgam*) in a temple. (243)

Having found the residents to be initiates of different types, all considered to be mobile *liṅgas*, let us think about their initiation into that role, and why one might build a *maṭha* for them.

If the adept is a mobile *liṅga*, is, then, his *dīkṣā* (initiation) equivalent to the *pratiṣṭhā* (installation) of an immobile *liṅga*, an image in a temple? The matter has been considered by, among others, Hikita (2005, 193), and Mori (2005, 232); the latter observes that *pratiṣṭhā* brings the deity into a fixed *liṅga*, while *dīkṣā* does the same thing into a mobile one. As Mori (2005, 202–203) notes from the twelfth-century *Vajrāvalī* of *Abhayākara*gupta: “and [the *ācārya*] carries out also the installation of an image, etc., like the installation of a disciple (*śiṣyapraṭiṣṭhām iva pratimādipraṭiṣṭhām kuryāt*).” Mori goes on to demonstrate that “in actuality there are many correspondences between the installation and consecration ceremonies.” Given that *dīkṣā* (initiation of an adept) and *pratiṣṭhā* (installation of an image) are parallel processes, the place of installation, the home for the initiate, is important, just as the temple, the shelter for a fixed image, is a place of consequence.

If the place has consequence, then there should be a reward from its establishment. An immobile *liṅga* is installed in a private shrine for the benefit of the commissioning *sādhaka*. What of the installation of a mobile *liṅga*, an adept, in a *maṭha*? Who benefits from that? What is the incentive? As we saw above, the *Mohacūrottara* states at 4.243 that the installation of a mobile *liṅga* in a *maṭha* brings merit to the patron who commissions and funds it. So we here move on from the idea of installation of an immobile *liṅga* in the private shrine, for the benefit of the *sādhaka* patron, to something else, to a *liṅga* that can move about, but must still be installed and housed, bringing reward to the patron who houses it.

In looking for accounts of this housing for adepts, I am drawing upon six early Śaiva records, the same six on which Professor Sanderson worked with me some two decades ago (for a study published recently as Mills 2019): the *Kiraṇa*, *Devyaṁata*, *Piṅgalāmata*, *Bṛhatkāḷottara*, *Mayasaṁgraha*, and *Mohacūrottara*. I will go through what we can learn about the *maṭha* from these texts. We will find the most useful material in the *Mohacūrottara* (10th- or 11th-century) and

Devīyāmata (in which the *prāsādalakṣaṇa* material shows signs of being substantially earlier; see Mills 2019).

1 Housing in General

To begin, I should give a very brief outline of how these texts describe building plans for houses in general: normal housing, not *maṭhas* in particular. The texts give accounts of the elevation, the vertical design, that are easily followed. But descriptions of the plan, the horizontal design, rely on some basic background knowledge, which I now supply.

Measurements are made in *hastas*, hands, a measure from the elbow to the tip of the middle finger of the patron. Those measurements are checked for their *āya*. The *āyas* are formulae used to test measurements, to ensure that they are suitable for use. A common presentation is of six sets of *āyas*: *āya*, *vyāya*, *ṛkṣa*, *yoni*, *vāra*, and *tithi* or *aṃśa*. There are 12 *āyas* in a list of items beginning with *siddhi*; 10 *vyāyas* in a list of items beginning with *śikhara*; 27 *ṛkṣas* in a list of the *nakṣatras*; 8 *yonis* in the list of 8 that is *dhvaja*, etc.; 7 *vāras* in a list of the days of the week; 30 *tithis* in a list of the lunar days in a month; and 9 *aṃśas* in a list of items beginning with *taskara*. In each list, some members are regarded as auspicious, some as inauspicious.

The measurement to be tested is multiplied by a set number. The product of that multiplication is then divided by the number of items in the *āya* set. The remainder is checked against the corresponding *āya* in the set to determine whether the measurement is suitable or not. Let me give an example: in the *yoni āya* list, the listed *yonis* are numbered from 1 to 8. *Dhvaja* (flag) is 1, *dhūma* (smoke) is 2, *simha* (lion) is 3, *śvan* (dog) is 4, *vṛṣabha* (bull) is 5, *khara* (donkey) is 6, *gaja* (elephant) is 7 and *khaga* (bird) is 8. The *yonis* with an odd number are regarded as auspicious. Those with an even number are considered inauspicious. A measurement to be checked against the *yoni āyas* is multiplied by the number 3. The product is then divided by the number of *yonis*, 8. If the remainder is 1, the *yoni āya* for that measurement is *dhvaja*, which is auspicious; if it is 2, the *yoni āya* for that measurement is *dhūma*, which is inauspicious, and so on. Each *yoni āya*, from *dhvaja* onward, is associated with a planet, and also with the cardinal and intermediate directions from the east onwards in a clockwise direction, according to the positions assigned to those planets. Below, we will see these associations used to indicate directions in house construction.

Moving now from measurements to design, the plan for the construction is always in the form of a square. That square is divided into a grid of cells (*padas*), with the same number of cells along each side. In the pattern that we

1 <i>Brahmā</i>	16 <i>Jaya</i>	31 <i>Dauvārika</i>
2 <i>Marīcaka</i>	17 <i>Mahendra</i>	32 <i>Sugrīva</i>
3 <i>Vīvasvant</i>	18 <i>Sūrya</i>	33 <i>Puṣpadanta</i>
4 <i>Mitra</i>	19 <i>Satya</i>	34 <i>Pracetas</i>
5 <i>Pṛthivīdhara</i>	20 <i>Bhṛśa</i>	35 <i>Asura</i>
6 <i>Āpa</i>	21 <i>Antarikṣa</i>	36 <i>Śoṣa</i>
7 <i>Āpavatsa</i>	22 <i>Agni</i>	37 <i>Roga</i>
8 <i>Savitṛ</i>	23 <i>Pūṣan</i>	38 <i>Vāyu</i>
9 <i>Sāvitrī</i>	24 <i>Vitatha</i>	39 <i>Nāga</i>
10 <i>Indra</i>	25 <i>Gṛhakṣata</i>	40 <i>Mukhya</i>
11 <i>Indrajit</i>	26 <i>Yama</i>	41 <i>Bhallāṭa</i>
12 <i>Rudra</i>	27 <i>Gandharva</i>	42 <i>Soma</i>
13 <i>Rudradāsa</i>	28 <i>Bhṛṅga</i>	43 <i>Ṛgi</i>
14 <i>Īśa</i>	29 <i>Mṛga</i>	44 <i>Aditi</i>
15 <i>Parjanya</i>	30 <i>Pitṛ</i>	45 <i>Diti</i>

N

38	39	40	41	42	43	44	45	14
37	13		5			7		15
36	12					6		16
35	4		1			2		17
34								18
33								19
32	10		3			8		20
31	11					9		21
30	29	28	27	26	25	24	23	22

FIGURE 20.1 The 9×9 plan, *Br̥hatkālottara*, chapter 112 (the *vāstuyā-gaṇāṭala*)

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<i>Īśa</i> <i>Kṛitikā</i> <i>bhaya</i>	<i>Parjanya</i> <i>Pārva-</i> <i>phālgunī</i> <i>strīcalatva</i>	<i>Jaya *</i> <i>Jyēsthā</i> <i>vijaya</i>	<i>Māhendra *</i> <i>Viśākhā</i> <i>śrī</i>	<i>Sārya</i> <i>Punarvasu</i> <i>pratāpakṛt</i>	<i>Satya *</i> <i>Asleṣa</i> <i>dharma</i>	<i>Bhṛṣa</i> <i>Hasta</i> <i>kalaha</i>	<i>Kha</i> <i>Ārdra</i> <i>śūnya</i>	<i>Agni</i> <i>Anurādhā</i> <i>dāha</i>
<i>Diti</i> <i>Uttarabhadrā</i> <i>hrāsa</i>								<i>Pāṣan *</i> <i>Viśākhā</i> <i>sukha</i>
<i>Aditi</i> <i>Dhaniṣṭhā</i> <i>āyuhkṣaya</i>								<i>Vitatha</i> <i>Revatī</i> <i>duḥkha</i>
<i>Śravaṇa</i> <i>Śravaṇa</i> <i>dainya</i>								<i>Grhākṣata</i> <i>Mūla</i> <i>mṛtyu</i>
<i>Soma *</i> <i>Mṛgaśīrṣka</i> <i>sampatkara</i>								<i>Yama</i> <i>Bharaṇī</i> <i>kṣaya</i>
<i>Bhālvāṭa *</i> <i>Abhijit</i> <i>dhana</i>								<i>Gandharva *</i> <i>Pārvāśādhā</i> <i>suśīlatā</i>
<i>Mukhya *</i> <i>Uttarabhadra</i> <i>-ka</i> <i>pradhānatva</i>								<i>Bhṛṅgadeva</i> <i>Aśvinī</i> <i>dainya</i>
<i>Nāga</i> <i>Svātī</i> <i>kandarpa</i>								<i>Mṛga</i> <i>Citrā</i> <i>aśrī</i>
<i>Anila</i> <i>Āśādhā</i> <i>uccāṭana</i>	<i>Roga</i> <i>Tīṣya</i> <i>roga</i>	<i>Śoṣa</i> <i>Aśvinī</i> <i>śoṣa</i>	<i>Asura</i> <i>Śata(bhiṣaj)</i> <i>Arthakṣaya</i>	<i>Varuṇa *</i> <i>Rohiṇī</i> <i>śāsyada</i>	<i>Puṣpadantaka</i> <i>*</i> <i>Uttara-</i> <i>phālgunī</i> <i>vṛddhida</i>	<i>Sugrīva *</i> <i>Pārvāśādhā</i> <i>kṛṣisaukhyā</i>	<i>Dauvāri</i> <i>Pārva-</i> <i>bhadra</i> <i>vratibandha</i>	<i>Pitṛ</i> <i>Maghā</i> <i>anāyusya</i>

FIGURE 20.2 Deity, *nakṣatra*, and consequence of door position. *Bṛhatkālottara*, *prāsāda-lakṣaṇapaṭala* 238c–243b. Positions with an asterisk are those recommended in 243c–245b

will see here, the pattern for the construction of housing, as opposed to temples or funerary grounds or other things, there are 9 cells along each side of the square, producing a grid of 81 cells in total. See figure 20.1 as an example from the *Bṛhatkālottara* of such a configuration. Once these *padas* have been laid out, deities are installed in them. In the most common pattern 45 deities are installed. 32 of those deities are placed in the 32 *padas* around the outer edges of the plan, and 13 deities are placed inside that framework, with Brahmā at

the very centre. When building houses, particular attention is paid to the consequences of a doorway placed at any of the 32 *padas* around the periphery. See figure 20.2 for an example of an account of doorway consequences, again from the *Brhatkālottara*.

This fundamental 9-by-9-part deity map is used as the basis for plans of greater or lesser complexity. For housing, we will see descriptions of three types of design.

2 Type 1: The 9-by-9 *pura*

The most involved, which I will call type 1, is the design for a 9-by-9-part *pura*, a residential complex for a community and its lead figure. That lead figure might be a king or a lesser noble, an important functionary such as a general, or a *guru*. Other members of the community and all the functions of community life are arranged on the 81 cells of the 9-by-9 plan just described, with careful specifications as to what should be placed in each cell of the periphery in particular.

Here is an account of a type 1 complex from the *Mayasamgraha*, 5.156–159 and 181–187 (between verses 159 and 181, the text digresses to describe *maṇḍapas* and column types):

puri vā devagarbhāyāṃ niveśo vo nigadyate
mata¹viṣkambhamānena kṛtasīmni mahītale 156
śaṅkvādinā grhāṇīśapadādīni prakalpayet
tatraiśe japahomārcādhāmopaskaraṇānvitam 157
parjanya sarvavādyāni² vidheyāni vipāścītā
snānārghasādhanaṃ vastu jayante marubhṇmukhe³ 158
traye pratoli saddvārapāṭārgalaśobhitā
maṇḍapaś ca vibhūtyartham geyanātyādisiddhaye 159
...
bhṛśāditritaye kuryāt pākasthānaṃ yathepsitam
pūṣṇi bhojanabhāṇḍāni vitathe salilāśrayaḥ 181
dhanuḥkhaḍgaśarādīni vidadhyāt tu grhākṣate
yame saṃyamināṃ sthānam ātmālokanasiddhaye 182

1 156c mata] *em.*; matetyādi C; mano A

2 158a °vādyāni] C; °pākāni A

3 158d °bhṇm°] C; °tvam A

gandharve gāyakasthānaṃ bhr̥ṅge vyākhyānasaṃśrayaḥ⁴
 snānadhāma mṛgasthāne koṇe śaucagrhaṃ tataḥ 183
 maṭhaṃ vā vipulaṃ kuryād gr̥hakṣatacatuṣṭaye
 tāmbūladantakāṣṭhādīdhāma dauvārike⁵ hitam 184
 sugrīve puṣpadante ca pracetasi ca bhojanam
 abhyāgatāśrayaṃ kuryād vidvān asuraśoṣayoḥ 185
 muṣalolūkhalakumbhaśilāyantrādikaṃ ruji
 gandhasthānaṃ gandhavahe puṣpāyanam ahitraye 186
 somadvaye koṣagrhaṃ vidyādhāmāditidvaye
 brahmādiṣu padeṣv antar amarālayamaṇḍapaḥ⁶ 187

This record lists a place for worship at Īśa; music at Parjanya; ritual bathing and offering at Jayanta; a gateway at Indra, Sūrya and Satya (*marubhr̥nmukhe traye*); the kitchen at Bhr̥śa, Antarikṣa and Agni (*bhr̥śāditritaye*); eating vessels at Pūṣan; a water tank at Vitatha; a store room at Gr̥hakṣata; a place for ascetics to achieve contemplation of the self (*saṃyāmināṃ sthānaṃ ātmālokanasiddhaye*) at Yama; singers at Gandharva; a place for teaching the *śāstras* (*vyākhyānasaṃśrayaḥ*) at Bhr̥ṅga; bathing at Mṛga; toilets at Pitṛ (*koṇe*); betel, etc., at Dauvārika; food storage at Sugrīva, Puṣpadanta and Pracetas; a room for visitors at Asura and Śoṣa; tools at Roga (*ruji*); perfumes at Vāyu (*gandhavahe*); flowers at Nāga, Mukhya and Bhalvāṭa (*ahitraye*); the treasury at Soma and Ṛgi (*somadvaye*); and a school (*vidyādhāma*) at Aditi and Diti (*aditidvaye*). Within this framework, at Brahmā, etc., are a temple and *maṇḍapa*. At Gr̥hakṣata, Yama, Gandharva and Bhr̥ṅga, a *maṭha* is introduced as an alternative at 184ab.

3 Type 2: The 5-by-5 *nandyāvarta* / *nandikāvarta*

A second design, somewhat less elaborate, is termed the *nandyāvarta* or *nandikāvarta*. This serves as a simpler residence to house higher-ups—nobility, army generals, and *gurus*—and their households. In this case, laid over the fundamental 9-by-9-part deity map is a building design of 5 parts by 5 parts, with spacing between chambers that produces an array of nine chambers in total, or eight if the central position is left undesignated. Each of the eight or nine chambers is assigned a function. See figure 20.3 for some examples of these 5-by-5 designs.

4 183b °saṃśrayaḥ] *em.*; °saṃśraye A

5 184d dauvārike] *em.*; daurike A

6 187d maṇḍapaḥ] C; maṇḍalam A

	<i>nandyāvarta</i> <i>Mayasaṃgraha</i> 5.202– 206b	<i>nandyāvarta</i> <i>Bṛhatkālottara prāsādalak- ṣaṇapaṭala</i> 218–221	<i>nandyāvarta</i> <i>Kiraṇa</i> 19.15–17b
1	shrine	shrine	shrine
2	assembly	assembly	assembly
3	kitchen	kitchen	kitchen
4	sleeping quarters	sleeping quarters	sleeping quarters
5	lavatory	lavatory	weaponry
6	dining hall	cow shed	dining hall
7	treasury	treasury	treasury
8	tool storage	granary / tool storage	granary
9		king's quarters	

FIGURE 20.3 The *nandyāvarta*/*nandikāvarta* set of nine chambers

Take for example the description of a type 2 design from *Piṅgalāmata* 10.96c–114b:

aṣṭaśālayutaṃ dhanyaṃ nandikāvartam⁷ ucyate 96cd
 āyacakṛaṃ vibhajyādau śālāsādhana hetukam
 pūrve tu śrīgrhaṃ kuryād dhvajāyena vipaścite 97
 yāmye śāyāgrhaṃ proktaṃ siṃhāyena vijānataḥ
 paścime bhojanaṃ gehaṃ vṛṣāyena⁸ vidur budhāḥ 98
 nyāsaṃ grhottare kuryād gajāyena na saṃśayaḥ
 dhūmayena prakartavyaṃ pākaṃ dahanagocare⁹ 99
 pāyudaṃ pitarasthe tu śvanāyena na saṃśayaḥ

⁷ 96d nandikāvartam] AC; vandikāvarttam B

⁸ 98d vṛṣāyena] BC; vṛṣayena A

⁹ 99d dahana°] AC; hadahana B · °gocare] BC; °gocaraṃ A

dhānyādikṣodanaṃ gehaṃ vāyavyāṃ rāsabhena tu 100
 yāgamaṇḍapa aiśānyāṃ dhvāṅkṣāyena tu sundari
 munitārākareṇaiva rudras tridaśa eva ca 101
 daśapañcakareṇaiva daśasaptadikchaktikam
 ekaviṃśatkareṇaiva dhvajāyaṃ pūrvato bhavet 102
 caturaśraṃ samantāt tu kartavyaṃ śrīgrhottamaṃ¹⁰
 tatra sthāne sadā bhadre¹¹ śrīmantraiḥ saha saṃyutaḥ¹² 103
 śriyaṃ tatra likhet¹³ sākṣāc chrīgrhaṃ tena cocyate
 ekona¹⁴viṃśahastena pūrvapaścāyataṃ¹⁵ bhavet 104
 daśasaptakareṇaiva vistaraṃ dakṣiṇottaram
 simhāyaṃ ca bhavet tena dakṣiṇe śayanāśrayaḥ¹⁶ 105
 daśapañcakareṇaiva sadīrghaṃ dakṣiṇottaram
 rudrasaṃkhyākareṇaiva vistaraṃ pūrvapaścimam 106
 vṛṣāyaṃ ca bhavet tena paścime bhojanāśrayaḥ
 trayodaśakareṇaiva pūrvapaścāyataṃ kuru 107
 rudrasaṃkhyākareṇaiva dakṣiṇottaravistaram
 gajāyaṃ jāyate tena bhāṇḍāgārottareṇa tu 108
 daśaṣṭakaradīrghaṃ tu vistareṇa trayodaśaḥ
 dhūmāyaṃ jāyate tena vahnau pākam vidur budhāḥ 109
 pradīrghaṃ daśahastaṃ tu śaṭkaraṃ vistareṇa tu
 śvānāyaṃ jāyate tena pitṛsthāne tv avaśyakam 110
 daśahastaṃ bhaved¹⁷ dairghyaṃ¹⁸ svaravad vistaraṃ priye
 kharāyaṃ jāyate¹⁹ vasyaṃ vāyavyāṃ kaṇḍanīgrhaṃ²⁰ 111
 dviraṣṭakaradairghyaṃ tu dviṣaṭkaṃ vistaraṃ priye
 dhvāṅkṣāyaṃ jāyate 'traiva aiśānyāṃ yāgamaṇḍapaḥ 112
 śrīgrhe²¹ vāthavā taṃ tu viṣamaṃ caturaśrakam
 vittānūsārato budhvā caktā nyūnādhikaṃ bhavet 113
 tṛtīyaṃ nandikāvartaṃ cumbakasya prakīrtitam 114ab

10 103b °grhottamam] BC; °grhottamaḥ A

11 103c bhadre] BC; bhadraiḥ A

12 103d saṃyutaḥ] BC; saṃyutaiḥ A

13 104a likhet] C; likṣet AB

14 104c ekona°] A; ekonam C; ekūnam B

15 104d °paścāyataṃ] A; °paścāyaṃ BC

16 105d śayanāśrayaḥ] A; sayanāyayaṃ BC

17 111a bhaved] AC; bhavet B

18 111a dairghyaṃ] BC; dīrghyaṃ A

19 111c jāyate] AC; jāyante B

20 111d kaṇḍanīgrhaṃ] BC; kaṇḍanīgrhī A

21 113a śrīgrhe] A; grhe BC

This account lists the eight chambers of the *nandikāvarta* for a *cumbaka* as follows: the assembly chamber is in the east, the sleeping quarters are in the south, the dining hall in the west, the treasury in the north, the kitchen is in the southeast, the lavatory in the southwest, the granary in the northwest, and the shrine in the northeast. For each chamber, the correct *āya* proportion is assigned.

4 Type 3: The house with four, three, two, or one rooms

The third, lowest, level of complexity produces housing for normal citizens, graded according to either caste or initiation class. Here we see a design, again laid over the basic 9-by-9 deity map, for a residence with only four rooms, or three, two, or one, in descending order according to levels of caste or initiation.

An example of a type 3 presentation for different initiation levels is given at *Piṅgalāmata* 10.93–95 and 114c–128 (verses 96–114b cover the *Nandikāvarta*, as seen above):

sāmānyam saṃpravakṣyāmi cumbakādyāśrayam priye
svakṛtānyakṛtām²² vāpi śālām caivādhunā śṛṇu 93
catuḥśālām triśālām ca dviśālām caikaśālakam
śālāsaṃkhyā bhavanty²³ etā vibhāgas tv adhunocyate 94
ācāryasya catuḥśālām triśālām²⁴ sādhakasya tu
putrakasya dviśālām ca samayī hy ekaśālakaḥ²⁵ 95
...
svastikāvartam anyac ca tasyaiva catuḥśālakam 114cd
vittahīno yadā bhadre tadā tat kathayāmi te
sayāgāsthānapūrve²⁶ tu sapākaśayanāntake²⁷ 115
sapātribhojanaṃ cāpye sayantranyāsam uttare²⁸
yady asya saṃnikṛṣṭaṃ tu taddiśāyāṃ prakalpayet 116
taddiśāya yutaṃ caiva kalpanaṃ gṛhavarjitam

22 93c svakṛtānyakṛtām] A; svakṛtānyakṛtam BC

23 94c bhavanty] AB; bhavaty C

24 95b triśālām] AB; triśāla C

25 95d ekaśālakaḥ] *em.*; ekeśālakam ABC

26 115c sayāgāsthāna°] A; sayāgāsthāna° BC · °pūrve] A; °pūrvaṃ BC

27 115d °śayanāntake] AB; °samayāntake C

28 116b uttare] AB; uttaram C

triśālaṃ sādhakasyaiva²⁹ kathayāmi sadādhunā 117
 hiraṇyāvartakaṃ caiva hīnaṃ cottaramandiram
 kartavyaṃ sādhakendreṇa bhogamokṣaphalārthinā 118
 suprabhāvartakaṃ vāpi prāgghīnaṃ sukhadaṃ bhavet
 cullikāvartakaṃ caiva yāmyahīnaṃ na śobhanam 119
 pakṣaghnāvartakaṃ devi na śastaṃ³⁰ cāpyahīnakam
 dvayaṃ grāhyaṃ dvayaṃ varjyaṃ yato vai sukhaduḥkhadam 120
 dviśālaṃ putrakasyaiva śṛṇuṣva varavarṇini
 vṛṣasiṃhayutaṃ dhāmasiddhārthaṃ tat prakīrtitam 121
 sukhāmokṣakaraṃ nityaṃ putrakasya na saṃśayaḥ
 gajānadvānsamāyuktaṃ yamasūryaṃ vidur budhāḥ 122
 mṛtyudaṃ ca yato devi varjitavyaṃ prayatnataḥ
 gajadhvajasaṃyuktaṃ daṇḍākhyam tad vijānataḥ 123
 rājadaṇḍakaraṃ nityaṃ na prāptaṃ viśeṣataḥ
 dhvajasiṃhasamāyuktaṃ vātākhyam tad grāhaṃ bhavet 124
 kalahaṃ ca bhaven nityaṃ na śastaṃ varjayet sadā
 vṛṣadhvajasaṃyuktaṃ pakṣi³¹ nāmnā ca viśrutam 125
 vittanāśakaraṃ nityaṃ varjitavyaṃ prayatnataḥ
 gajasīṃhasamāyuktaṃ kākīnāmnā ca tad grāham 126
 janaiḥ saha virodhaṃ³² tu tyaktavyaṃ taṃ na saṃśayaḥ
 samayinaikaśālaṃ tu tac chṛṇuṣva varānane 127
 dhvajaṃ vā paścimāsyam tu siṃhaṃ vā cottarānanam
 vṛṣaṃ vā prāṇmukhaṃ bhadre dakṣiṇāsyam gajaṃ na hi 128

In verse 10.95 we are told that the house for an *ācārya* has four rooms, that for a *sādhaka* has three, and that for a *putraka* has two, while the *samayin* has one room. The verses from 114cd onward describe the four-roomed, three-roomed, two-roomed and one-roomed house. In the case of the four-roomed one, recommended for the *cumbaka* when money is wanting, we are given an account of the rooms at 115cd–116ab. The shrine is in the east, the kitchen and bedroom are in the south, the vessel store and dining room are in the west, and the utensils and treasury are in the north. In the case of the three-roomed house for the *sādhaka*, we are told that there may be a room lacking in the north or in the east, but not in the south or in the west. The house with no room in the north

29 117c sādhakasyaiva] *em.*; sādhaśaiva ABC

30 120b śastaṃ] A; saptaṃ BC

31 125d pakṣi^o] BC; pakṣī A

32 127a virodhaṃ] A; virodhe BC

is termed the *hirāṇyanābha*, while that without a room to the east is termed a *suprabhāvartaka*. In the case of the 2-roomed and 1-roomed house, the direction of the rooms is described in terms of the 8 *āya* direction associations, from *dhvaja* in the east onwards in a clockwise rotation.

5 Maṭhas

Having looked at accounts of construction of housing in general, in types 1, 2 and 3, we now are ready to look at what the texts have to say about *maṭhas* in particular. The *Bṛhatkālottara* and *Kiraṇa* give details on the design of temples and also on the construction of domestic buildings for different members of society, from kings down to ordinary caste members. But these texts do not refer to a *maṭha* or anything that could be understood as a *maṭha*.

The *Mayasaṃgraha* mentions the *maṭha*, but quite briefly. As we saw above, *Mayasaṃgraha* 5.156–159 and 181–187 describes the *pura* on a 9-by-9-plan, listing the uses to which each of the 32 *padas* around the outskirts of the plan is put: kitchen, storage areas, armories, meeting rooms, etc., in a type 1 design. On reaching those *padas* at the centre of the south side, the text tells us that:

dhanuḥkhaḍgaśarādīni vidadhyāt tu gṛhakṣate
 yame saṃyamināṃ sthānam ātmālokanasiddhaye 182
 gandharve gāyakasthānaṃ bhṛṅge vyākhyānaśrayaḥ 183ab
 ...
 maṭhaṃ vā vipulaṃ kuryād gṛhakṣatacatuṣṭaye 184cd

At Gṛhakṣata one should set up [a storeroom for] bows, arrows, swords, and other weapons. At *Yama* there should be a place for ascetics to achieve contemplation of the self (*saṃyāmināṃ sthānam ātmālokanasiddhaye*). Singers are stationed at Gandharva. At Bhṛṅga is a hall for the exposition [of the *śāstras*]. Or one may construct a large *maṭha* on the four [positions] which are Gṛhakṣata and [Yama, Gandharva and Bhṛṅga].

Here, the *Mayasaṃgraha* is giving the *maṭha* as an option, to be placed on the south edge of a *pura*, as an alternative to a combination of items: weapons, ascetics, singers, and a space for teaching. Why here, on the south side? Bakker (2004, 118) has pointed out that the south, a direction associated with the inauspicious, with death, is also viewed as being the benign right side of the deity or *guru* as he faces east. Thus it is a suitable position for the initiate, at the right side of the deity or *guru*.

The *Piṅgalāmata*, in chapter 10, verses 3–77, in describing a 9-by-9 type *pura*, lists the uses to which each of the 32 *padas* all around the outskirts of the plan are used. In verses 33–36 the *Piṅgalāmata*, like the *Mayasaṃgraha*, places the *maṭha* on the south side, at the *padas* of Yama and Gandharva.

yame gandharvake kuryān maṭhaṃ bhūmitrayānvitam 33cd
 athavā dvayasārdhaṃ tu bhūmikaikāthavā priye
 uttamaṃ madhyamaṃ caiva kanyasaṃ ca yathākramam 34
 ācāryasya tad evoktaṃ nijaṃ śayanahetukam
 iṣṭāhnikam jayaṃ dhyānaṃ yogābhyāsaṃ tu tatra vai 35
 vīrabhojyānnapānādyair vīraiḥ saha samācaret 36ab

My dear, at Yama and Gandharva one should make a *maṭha* with three storeys, two [storeys] or one storey. [These are] the best, middling and least [*maṭhas*] in turn. That is the place for the *ācārya* to sleep, for [prognostication of] auspicious days, triumph, meditation, and the practice of yoga. [There the teacher] may associate with *vīras* (*vīraiḥ saha*), sharing *vīra* food and drink, etc.³³

Altogether, so far, from the *Piṅgalāmata* and *Mayasaṃgraha*, we have learned that the *maṭha* is generally placed in the south. The *Mohacūrottara* and *Devyāmata* give more information on the nature of the construction itself. The *Mohacūrottara* uses the term *maṭha*. The *Devyāmata* does not.

First let us look at what the *Mohacūrottara* has to say. At *Mohacūrottara* 4.234–243 we get a more detailed depiction of the *maṭha*:

maṭhaś cāntakadigbhāge liṅgināṃ sthitaye hitaḥ
 yatas te dakṣiṇāśāyāṃ vaseyuḥ śivabhāvitāḥ 234
 prāsādavistaraṃ sūtraṃ tanmānaṃ jagatībahiḥ
 prākāraṃ kārayet tyaktvā tataś cāśramaṇāṃ gr̥ham 235
 maṭhāgre tatsamaṃ tyaktvā siṃhāyaṃ dakṣiṇe sthitam
 vṛṣāyaṃ³⁴ paścime jñeyaṃ dhvajāyaṃ³⁵ pūrvataḥ sthitam 236
 vipulaṃ vā prakartavyaṃ kartur icchāvaśena tu

33 Shaman Hatley notes that “Vīra likely refers to *sādhakas*: ‘heroic *sādhakas*’ might be a good rendering. *Vīrapāna* refers to impure liquids such as alcohol, used in rituals of the Bhairava- and Kulatantras.”

34 236c vṛṣāyaṃ] F; vṛṣoṃ H

35 236d dhvajāyaṃ] F; dhvajeyaṃ H

caturaśre śarair bhakte madhyaṃ tyaktvā vilopayet 237
 gr̥hānāṃ svecchayā nyāsaḥ saumye syād veśanirgamah
 ekabhaumaṃ dvibhaumaṃ vā tribhaumaṃ vā yathāsukham 238
 dīrghaśālāvṛtaṃ bāhye prāci yāgālayānvitam
 pākādiḡrahavinyāsaṃ yathāyogaṃ niveśayet 239
 pūrvoktam antaraṃ sārdhaṃ³⁶ tasyāpy ardhmaṃ yathāyatham
 maṭhikaikātraṭyaṃ kāryaṃṭ paṭṭaśālā catuṣkikā 240
 bhūmayah pūrvam uddiṣṭā vittābhāve kuṭi matā
 samasūtraṃ susaṃsthānaṃ vāstupūjāpuraḥsaram 241
 līṅgināṃ ca gr̥haṃ kāryaṃ mahāpuṇyajigīṣayā
 etad³⁷ eva mahāpuṇyaṃ kathayāmi tavākhlilam 242
 saṃsthāpya sthāvaraṃ līṅgaṃ prāsāde yad bhavet phalam
 tat phalaṃ labhate vidvān maṭhe saṃsthāpya jaṅgamam 243

And a *maṭha* for ascetics to stay in (*līṅgināṃ sthitaye*) should be in the south. For they, as devotees of Śiva, should reside to the right [of Śiva]. (4.234)

One should build a wall (*prākāram*) at a distance 1 temple-width beyond the temple base (*jagatī*). At a distance from there (*tyaktvā tataḥ*) is the housing for ascetics (*āśramaṇāṃ gr̥haṃ*). (4.235)

In front of the *maṭha* (*maṭhāgre*), leaving a distance of the same [size] (*tatsamaṃ tyaktvā*), [houses should be built that are sized according to] the *śimhāya* in the south, the *vṛṣāya* in the west, and the *dhvajāya* in the east. (4.236)

Or they may be made as large as the patron wishes. They are on a square site divided into five [parts along each side]. One should leave the intermediate spaces empty (*madhyaṃ tyaktvā vilopayet*). (4.237)

The installation of the houses is according to the wishes [of the patron]. There should be a [door for] entry and exit to the north. [The houses] may have one, two, or three floors, or as is pleasing. (4.238)

Externally, [the building] is surrounded by a long hall (*śālā*). In the eastern side of the building is the place for worship (*yāgālaya*). One should install the kitchen and so forth as appropriate. (4.239)

At a distance of 1½-times the previously given distance, and half that, as is suitable, is a single *maṭhikā*, in the form of a set of four (*catuṣkikā*) awnings (*paṭṭaśālā*). (4.240)

36 240a sārdhaṃ] *em.* Sanderson; sārdhaṃ *Ātmārthapūjāpaddhati*; cārddhaṃ FH

37 242c etad] H; tad F

The storeys (*bhūmi*) are as have already been taught. If money is lacking, a hut (*kuṭī*) is approved. (4.241ab)

One should build the dwelling for ascetics with the same measurements and a good design, [and] performing the veneration of the site (*vāstupūjā*), out of a desire to attain great merit. I will now describe to you this great merit in full. (4.241cd–242)

The reward gained from establishing a mobile image (*jaṅgamam liṅgam*) [i.e., an ascetic] in a *maṭha* is the same as the reward gained from establishing a fixed image (*sthāvaram liṅgam*) in a temple. (4.243)

So, here, we seem to have a *maṭha* housing complex to the south of the temple, bracketed to the east, south and west by actual residences. Verse 237 indicates that each individual residence is of the 5-by-5 type 2 variety. The term *maṭhikā* is introduced, referring to a set of 4 awnings, and a simple hut, *kuṭī* is given as a cheaper alternative.

And, finally, in *Devvyāmata*, chapter 105 we are given another account of the residence for initiates. The terms used for the residence are *grha* (verses 1, 15, 17), *āśrama* (verses 15, 17), and *veśman* (verse 41). The term *maṭha* is not used. The terms used for the residents of these domiciles are *āśramin* (verse 1), *prāsādāśramin* (verse 82), *dikṣita* (verses 16, 17), *grhin*, and *grhamedhin* (verse 72). In verses 15–19b is given an account of the residence (*grha*) for the initiate (*dikṣita*), outside the temple exterior wall and to the south of the temple:

dakṣiṇāyāṃ diśi śastam grham āyatanasya tu
 prākārasya bahiḥ kāryam āśramāyatanasya tu³⁸ 15
 vastavyam liṅgam āśṛtya dikṣitaiḥ sujitendriyaiḥ
 tadabhāve 'thavānyasmiṃ pradeśe sumanorame 16
 nātidūrāmbhasaḥ kāryam āśramam dikṣitātmanām
 asaṃkīrṇe śubhe deśe vastavyam dikṣitātmabhiḥ 17
 ekaśālam dviśālam vā triśālam athavā grham
 catuḥśālagrham vāpi kāryam vittānusārataḥ 18
 kāryam hiraṇyanābham vā sukṣetram vā manoramam 19ab

A residence (*grham*) is recommended to the south of the temple. The residence (*āśramam*) should be built beyond the outer wall of the temple. (15)

38 Sanderson, by email communication, points out that the sense intended is certainly *āśramam āyatanasya tu*.

It is to be dwelt in by initiates (*dikṣitaiḥ*), their senses well-subordinated, who have come to (*āśṛtya*) the image (*liṅgam*). Or, in its absence (*tadabhāve*), [they should dwell in] another pleasant place (*pradeśe sumanorame*). (16)

The residence (*āśramam*) for the initiates (*dikṣitātmanām*) should be built not too far from water. Initiates (*dikṣitātmabhiḥ*) should live in a fine, unpolluted place. (17)

The residence (*gṛham*) should have one, two, or three rooms. Or a four-roomed residence should be built, according to funding. (18)

A pleasing *hiranyanābha* or *sukṣetra*³⁹ may be built. (19ab)

In verse 18, the housing described is of type 3. In verses 54–74b the consequences of a doorway at each of the peripheral *padas* of the 9 by 9 deity map are given in some detail:

evam yathākrameṇaiva dvārāṇām phalam ucyate
 īśe hy agnibhayaṃ vidyāt parjanye strīviṣo gṛhī 54
 jaye ca dhanasampanno māhendre nṛpavallabhaḥ
 krodhaparas tathāditye satya ṛta⁴⁰ paro bhavet 55
 bhṛṣe tasya bhavet krauryaṃ cauryaṃ caiva tathāmbare
 alpasutas tathā cāgnau pūṣākhye preṣyatām vrajet 56
 vitathe 'vinītatām yāti gṛhī gṛhākṣate sudhī
 yame ca raudratām yāti gāndharve śrīm avāpnuyāt 57
 bhṛṅgarāje bhaven nisvo mṛgākhye⁴¹ nṛpapīḍitaḥ
 uktaṃ dvārāṣṭakaṃ tubhyaṃ gṛhe 'smin dakṣiṇāmukhe 58
 procyate saviśeṣeṇa gṛhe 'smim paścimāmukhe
 paścime piṭṛdevatyē gṛhī syāt sutapīḍitaḥ⁴² 59
 ripuvṛddhis tathā tasya vidyā dauvārike pade
 sugrīve dhanasampat syād gṛhiṇaḥ sarvadā bhavet 60
 sūtārthabalasampat syāt pade 'smim puṣpadantake
 vāruṇe dhanasampattiṃ nṛpabhayaṃ tathāsure 61

39 As recorded, for example, in *Brhatkālottara*, *prāsādalahṣaṇapaṭala* 223–224 and *Kiraṇa* 19.18–19, the *hiranyanābha* is a building with three rooms, in the east, west and south, and the *sukṣetra* is a building with three rooms, in the west, south and north. At *Piṅgalāmata* 10.118–119 (above), the building without a room in the north is termed a *hiranyanābha*, while that without a room to the east is termed a *suprabhāvartaka*.

40 ṛta°] *em.*; nṛta° MW; nanṛta N. The emendation to *ṛta* is supported by the fact that at *Brhatkālottara*, *prāsādalahṣaṇapaṭala* 239 we see *dharma* at Satya.

41 58b mṛgākhye] *em.*; mṛṣākhye NM; mṛṣākhyā W

42 59d sutapīḍitaḥ] N; sutapātitaḥ MW

dhanakṣayaṃ tathā śoṣe rogaḥ syāt pāpayakṣmaṇi
 aṣṭau devāḥ samākhyātā gr̥he 'smin paścimāmukhe 62
 vāyavyādikrameṇaiva procyate hy uttarāmukhe
 baddhabandhas tathā roge ripuḥ syān nāgasamjñike 63
 mukhye sutārthalābhaṃ syāt sampad bhalvātake tathā
 dhanasampat tathā some putravairam anantake 64
 strīdoṣaś cāditau jñeyo daridrā gr̥hiṇo ditau
 kathitāni viśeṣeṇa svadevatān vitāni tu 65
 hitāvahitāni yāni syūr dvārāṇi śṛṇu yatnataḥ
 jayākhyam yat tṛtīyam tu suprabhūtdhanapradam 66
 māhendrākhyamś caturtham tu gr̥hiṇām sarvakāmikam⁴³
 gr̥hakṣataṃ caturtham tu gr̥he 'smin dakṣiṇāmukhe 67
 bhakṣyapānasutavṛddhiṃ karoti gr̥hamedhinām
 gandharvākhyam tathā ṣaṣṭam śrīsaukhyas ca sukhapradam 68
 dvāradvitayam ṣaṣṭam hi gr̥he 'smin dakṣiṇāmukhe
 dhanasampatkaram dvāram tṛtīyam paścimāmukhe 69
 caturtham puṣpadantākhyam sutārtha⁴⁴ balavardhanam
 pañcamaṃ vāruṇam dvāram dhanasampatkaram nṛṇām 70
 dvāratṛtīyam ākhyātam gr̥he 'smin paścimāmukhe
 mukhyādhidevatam dvāram tṛtīyam cottarāmukhe 71
 dhanasutārthasampattiṃ karoti gr̥hamedhinām
 bhalvāṭākhyam caturtham tu gr̥hiṇām sarvakāmadam 72
 dhanasampatkaram proktaṃ pañcamaṃ somadevatam
 evaṃ jñātvā⁴⁵ viśeṣeṇa yathoktaṃ⁴⁶ dvāralakṣaṇam 73
 guṇādhikam⁴⁷ tato vidvān sthāpayed dvāram ādarāt 74ab

Thus, in due sequence, the consequences (*phalam*) of doorways are given. [With a doorway] at Īśa, the householder will have the risk of fire; at Parjanya, harm from women. (54)

At Jaya [the householder] is endowed with wealth. At Māhendra he is dear to the king. At Āditya there is anger. At Satya there is lawful conduct. (55)

At Bhṛśa is awfulness. And at Ambara there is theft. At Agni there is a lack of sons. At Pūṣan is servitude. (56)

43 67b sarvakāmikam] *em.*; sarvakarmikam N; sakāmikam MW

44 70b sutārtha^a] MW; sutākhyam N

45 73c jñātvā] N; jñāna MW

46 73d yathoktaṃ] N; yathoktā MW

47 74a guṇādhikam] N; guṇādhikan M; guṇādhika W

At Vitatha the householder comes to a lack of decorum, at Gr̥hākṣata he gains wisdom. At Yama he attains savagery. At Gāndharva he acquires glory. (57)

At Bhṛṅgarāja there is malady. At Mṛga one is oppressed by the king. The set of 8 doorways have been described to you, in the house facing south. (58)

Next it will be specifically described for the house facing west. In the west, at the Piṭṛdeva position, the householder will be oppressed by his sons. (59)

There is an increase in the enemy and his knowledge at Dauvārika. At Sugrīva is always an increase of wealth for the householder. (60)

At Puṣpadantaka is a gain in sons, wealth and power. At Vāruṇa is an increase in wealth. At Asura is danger from the king. (61)

There is loss of wealth at Śoṣa and disease at Pāpayakṣman. Eight deities have been listed, in the house facing west. (62)

Those facing north are listed next, in sequence, from the northwest (*vāyavya*) on. At Roga is bondage. At Nāga (Vāsuki) is an enemy. (63)

At Mukhya is an increase in sons and wealth. At Bhalvāṭa is gain. At Soma is a gain in wealth. At Anantaka is heroism in sons. (64)

At Aditi is trouble from women. At Diti is poverty. Specifically listed with their own deities are those doorways which are especially good. Listen with care. The third one, named Jaya, brings great power and wealth. (65–66)

The fourth one, named Māhendra, fulfills every desire for the householder. The fourth one in the house facing south, Gr̥hākṣata, increases food, drink and sons for householders. The sixth one, called Gandhārva, brings glory, pleasures and contentment. (67–68)

The second set of doorways has been declared, on the south side. On the west side, the third doorway (i.e., at Sugrīva) brings an increase in wealth. (69)

The fourth, called Puṣpadanta, increases sons, power and strength. The fifth doorway, Vāruṇa, brings increased wealth for men. (70)

The third set of doorways has been declared, on the west side. And on the north side, the doorway governed by Mukhya brings an increase in wealth, sons and property to householders. The fourth one, named Bhalvāṭa, gives men every desire. (71–72)

The fifth one, whose deity is Soma, brings an increase in wealth. After learning the features of doorways as described, specifically, the wise man should carefully establish a doorway with ample good qualities. (73–74ab)

One should note that, while these are the consequences for doorway positions in a residence for ascetics, the consequences do not fall on the ascetic residents themselves, but on the patron who commissions and funds the building of the residence, and who gains the benefit from it.⁴⁸ So, the consequences are not in any way to be connected to the lives of the residents. None-the-less, it is worth noting that these are the same consequences that we see repeated over and again for domestic buildings of all sorts. The model that is being used is that for normal housing.

The portion from 81 to 86 describes the layout of the residence (*gr̥ha*) for the *prāsādāśramin*:

gr̥haṃ niṣpādaye yatnād yathokta⁴⁹lakṣaṇānvitam
 antaradiśvibhāgaṃ ca gr̥haprāsādayos tataḥ 81
 uktaṃ yathākrameṇaiva prāsādāśramiṇāṃ gr̥ham
 āgneyyāṃ mahānasaṃ śastam īśānyāṃ yāgamaṇḍapam 82
 ratnahiraṇyavastrāṇāṃ aindrādiśi praśasyate
 yāmyāśre 'py uttare⁵⁰ kāryaṃ sthāpanaṃ salilasya tu 83
 dhānyānāṃ sthāpanaṃ śastam vāruṇyāṃ sarvadāhitam
 udūkhalasya vāyavyāṃ sthāpanaṃ samudāhṛtam 84
 sarvavastuṣpadānāṃ tu kauberyāṃ nilayaṃ smṛtam
 nātidūraṃ na cāsannaṃ pracchannaṃ parivāritam 85
 gr̥hasyāvāhṛtaṃ kāryaṃ avaśyakāraṇaṃ gr̥ham
 pūrveṇa vanaṣaṇḍaṃ tu tathā puṣpaphaladrumāḥ 86

One should carefully arrange the residence (*gr̥ham*) in such a way that it has the characteristics that have been taught. Then [one should arrange] the area in between (*antaradiśvibhāgaṃ*) the residence and temple. (81)

The residence for those who come to the temple (*prāsādāśramiṇāṃ*) is described in due sequence. In the southeast is the kitchen (*mahānasaṃ*). In the northeast is the space for worship (*yāgamaṇḍapam*). (82)

Storage for gems, gold and cloths (*ratnahiraṇyavastrāṇāṃ*) is recommended in the east, and for water in the south and centre.⁵¹ (83)

48 I thank Shaman Hatley for this observation.

49 81b yathokta°] MW; antaraṃ N

50 83c yāmyāśre 'py uttare] MW; yāmyāśreruttare N

51 I take *uttare* to refer to the position to the north of the southern cell. That is, the centre. I

Grain storage (*dhānyānām*) is recommended in the west. In the north-west is storage for the mortar (*udūkhalasya*). (84)

To the north is general storage (*sarvavastuṣpadānām*). Not too far away (*nātidūram*), nor adjoining (*na cāsannam*), is a secluded (*pracchanam*), sheltered (*parivāritam*) (85)

lavatory building (*avaśyakāraṇaṃ grham*), aside from the residence (*grhasyāvāhṛtam*). To the east (*pūrveṇa*) should be made a copse (*vanaṣaṇḍam*), and trees with flowers and fruit (*puṣpaphaladrumāḥ*). (86)

This is an account of a type 2 *nandikāvarta* type of construction, with 8 rooms on a 5-by-5 plan.

From verse 87 on we get a detailed description of the trees for the surrounding gardens. Then the chapter ends:

kathitaṃ saviśeṣeṇa grham āśramiṇāṃ tava⁵² 94cd
 antaraṃ diśvibhāgaṃ ca prāsādagṛhayor drumān
 prākāraḥ svapramāṇena prāsādānāṃ prakīrtitaḥ 95
 prākārasya bahiḥ proktam udyānaṃ sumanoramam
 kartavyaṃ ca tathodyānaṃ prākārapariveṣṭitam 96
 pūrvavac ca rjuḥ kāryaḥ prākāraḥ sucayas samaḥ
 prākārasya bahiḥ sthāpya parivārālayāḥ priye 97
 evaṃ yathākrameṇaiva kāryaṃ sarvaṃ aśeṣataḥ
 grhād udyānaparyastaṃ prākāreṇa samanvitam 98
 tat sarvaṃ samudāyena kartavyaṃ samudāhṛtam 99ab
 iti grhavāstupaṭalaḥ

The residence (*grham*) for the *āśramins* has been described to you in particular; (94cd)

and [also] the intervening (*antaraṃ*) area (*diśvibhāgam*) between the temple and residence (*prāsādagṛhayoḥ*), and trees. The surrounding wall (*prākāraḥ*), with its measurements, has been described for temples. (95)

The pleasing garden (*udyānam*) beyond the surrounding wall has been described. The garden too is to be surrounded by a wall (*prākāraveṣṭitam*). (96)

find support in the fact that, in verse 22 of this chapter, we were informed that the water supply should be in the centre of the house (*grhamadhye*).

52 94d tava] *em.*; bhavaḥ MW

As before, the surrounding wall should be made straight, well erected and level. My dear, having established the subsidiary shrines (*parivār-ālayāḥ*) beyond the wall, (97)

everything should be made thus, complete, and in due sequence.

Beyond the residence, it is surrounded by a garden and has a surrounding wall. Everything to be done has been altogether declared. (98–99ab)

Thus ends the chapter on the residence.

Looking back over what we have seen, in the *Bṛhatkālottara* and *Kiraṇa* we saw no mention of a *maṭha*, but from the *Mayasaṃgraha* and *Piṅgalāmata* came the information that the *maṭha* should be on the south side. When it came to details of the *maṭha* design, we saw in the *Mohacūrottara* and *Devyāmata* descriptions that looked very much like those for houses for any other person, in types 2 and 3, to the south of a type 1 complex.

We have been looking at the building designs for clues as to what went on inside them, following the sensible line of thinking of Sears (2014, 76), who writes, “the architecture of the monastery indexes the concerns of its residential community.” But perhaps all we have learned from the building designs for the *maṭha* is that dorms are dorms, in the end. While the installation of a *jaṅgama līṅga*, an initiate, is equal in merit to the installation of an *ajāṅgama līṅga*, an image, there is by no means the same glamour in its housing. This proves to be a practical domestic establishment entirely like that of an altogether ordinary person who is not initiated—not a *jaṅgama līṅga*.

Acknowledgment

My gratitude to Professor Sanderson is enormous. His guidance is invaluable in many ways, but I will point out just two. On the one hand there is his stern search for error in the material, on the other is his patient tolerance of error in the student—a tolerance that I put to some pretty severe testing, of course. None of this work would have been possible without it.

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