

Devyāmata, chapter 79: the teaching on sirās and marmans, translation.

79.1 Sirā, vaṃśa, anuvaṃśa, marman, upamarman and sandhi: carefully discerning them in the site (vāstu), one should avoid them.

79.2 The line that stretches between the corners (karṇāyatā rekhā) is called a sirā. The characteristics of sirās have been given. The features of vaṃśas are given next.

79.3 A line (sūtra) goes from Varuṇa to Āditya, and another from Mahendra to Asura. A third vaṃśa sūtra goes from Puṣpadanta to Satya.

79.4 There is a vaṃśa from Yama to Soma, another going south from Caraka (Ananta), and another from Gandharva to the middle of Bhalvāṭa.

79.5-6 Between Āditya and Yama, between Yama and Varuṇa, between Varuṇa and Soma, and between Soma and Āditya; there are 4 equal diagonal lines (karṇāyatā rekhā), called anuvaṃśas. Other lines are taught as sandhis.

79.7 In a vāstu, the intersections of lines are called marmans. Upamarman are at the cell centres.

79.1-5: The description of the lines given in these verses produces probable patterns at the 9x9 vāstu, not the 8x8 one. For an illustration of the lines on a 9x9 vāstu, see figure 26.

79.2a karṇāyatā rekhā: The sirās appear, here, to be the two lines that stretch between the corners of the site, crossing at the centre. At verses 5 and 6, the anuvaṃśas are also described as karṇāyata, but, in this case, the end points of the lines are stipulated as the cardinal points at the centre of each side of the site. Thus the anuvaṃśas are karṇāyata in that they are diagonals, but do not extend between the corners of the site.

79.6 sandhayaḥ: The position of these sandhis is not given. It may be that they run along the outside of the deity cells. Or they may run through the cell centres, as is the case for the vaṃśas (going by verse 4b).

79.8 The mahāmarmans are described at the head, the face, the navel, the two sides of the chest and the heart of the vāstu body.

79.9 The sirā is said to be $1/16^{\text{th}}$ of a cell in size. Now I will give the sizes of vaṃśas, etc., in turn.

79.10-11b The sizes of vaṃśas, etc. are $1/8^{\text{th}}$ of a cell [for the vaṃśa], $1/10^{\text{th}}$ [for the anuvaṃśa], $1/12^{\text{th}}$ [for the marman], $1/16^{\text{th}}$ [for the upamarman], and $1/12^{\text{th}}$ [for the sandhi], in turn.

79.11cd The gross sizing has been given. I will now present the finer sizing.

79.12 One should reduce a measure of 8 yavas (barley grains) by 1 yava at a time. This is the sizing for vaṃśas, etc. It is greater for mahāmarmans.

79.13 Īśa, Agni, the Pitṛs and Roga are situated at Triśūlas. A ṣaṭkoṇa (a meeting of 6 lines), at the 4 corners, is called a vajra.

79.14 Āpavatsa, Sāvitrī, Indraṛajaya and Guha, in the corners at the northeast, etc., are catuṣkas (catuṣkoṇas, meetings of 4 lines).

79.13-14 See figure 26 for a proposed illustration of triśūlas, vajras (ṣaṭkas) and catuṣkas in a 9x9 vāstu.

79.13bc: I have illustrated 4 ṣaṭkoṇas, that being the number given in this verse. Looking at figure 26, one can see there are 4 more points at which 6 lines meet – a pair directly below and a pair directly above the set of four that I have marked. However, the inner set of 4 makes sense in that they align with the triśūlas and catuṣkas along the sirās.

79.14: Again, there are many more meetings of four lines apparent at figure 26. But the four intended are clearly designated here.

79.15 At the centre of columns, pinnacles, etc., one should not impinge on the centre of the [sirās, etc.]. I will give the particularities of the harm that comes from impingement on sirās, etc.

79.16 When one impinges on the centre of a sirā, with the centre of a column, pinnacle, etc., [the resulting harm is] increasing loss of wealth, death and family ruin.

79.17 When a vaṃśa centre is impinged upon, there is certain death for the owner. When an anuvaṃśa is impinged upon, there is danger of oppression for a year.

79.18 When a marman centre is encroached upon, the master's family is destroyed. When an upamarman is impinged upon, there is the risk of sickness for the owner.

79.19 When a sandhi centre is impinged upon, there is always increasing strife, and the owner will certainly lose friends and wealth.

79.20 When a column, etc., impinges at the centre of a mahāmarman, the owner will die and there will be loss of wealth and family ruin.

79.21 [When there is impingement] at a triśūla, there will be miscarriage. [When there is impingement] at a ṣaṭka (vajra), there is hostility among dependents (vahyavairatā). When there is impingement at a catuṣka (catuṣkoṇa), there is, in turn, harm to draught animals.

79.22 Therefore one should not, at the centre of a column, etc., impinge on [sirā, etc.] centres. One should install the elements of a construction (dravyas), avoiding a [sirā, etc.] centre.

79.23 Sirās, etc, the Brahmā position, the centres of doorways: the different types of harm from marmans at these marman sites has been described.

79.24 Next I will declare which bad consequences arise from impingement on a marman by which element of the construction (dravya).

79.25 When [a marman] is impinged upon by a midpoint in a wall breadth [or] a doorway at a marman, there will be poverty for the owner and family ruin.

79.26 [When it is impinged upon] by a column, there will be death. [When it is impinged upon] by a tulā beam, there is certain death for a woman. [When it is impinged upon] by saṃgrahas, there will be loss of property. [When it is impinged upon] by a jayantī, there will be death for ?

79.27ab [When it is impinged upon] by bolts(?) (sandhipālas), there will be loss of a friend. [When it is impinged upon] by pegs in the wall (nāgadantas), there will be death of a friend.

79.27cd-28 Sets of 6 timbers (ṣaḍdārus), windows (avalokas), doors, and gavākṣa windows placed at marman centres cause loss of wealth, as do a tulā beam, door timber, or doorway centre.

79.26cd saṃgrahair, jayantyā: I have not met these building elements.

79.26d ‡ ‡ vadham: No conjecture has been arrived at.

79.27b sandhipālaiḥ: The translation, bolts, is tentative.

79.27c ṣaḍdārūṅy avalokāni: The ṣaḍdārus are discussed in chapter 91, verses 34 on. They appear to be a set of 6 timbers in the elevation of a temple.

79.29 If a marman is pressed upon by a column [or] peg (nāgadanta), diseases will develop in that part [of the owner's body that corresponds to the affected part of the vāstu body], and there will be loss of wealth and family ruin.

79.30 The consequence of pressure at a marman centre from a set of 6 timbers (ṣaḍdārūka) is affliction in that [part of the body] in elephants and in children.

79.31 When items are placed on a vaṃśa, the owner's family is cursed and destroyed. [Contact] with a nāgadanta brings complete debility in servants.

79.32 Or, [contact] with a nāgadanta, column or window (vātāyana), brings risk of knives for a brother, or great peril from a thief.

79.33 If a door is made in the centre of a house, there will be death, loss of property, strife, grief, and bad behaviour in a wife.

79.34 If a mahāmarman is impinged upon by any building element (dravya), there will be loss of everything for the karṭṛ, or certain death.

79.35 There is no doubt at all that the owner will have pain in the limb of his body that corresponds to the limb of the vastu body that is harmed.

79.36 Therefore one should make every effort to avoid harm to marmans. If, out of ignorance, damage to a marman should occur, having recognised it, one should repair it.

79.37 My dear, one should offer a libation to the deity at the damaged marman, or to Śiva (Aghoradeva), with 108 [oblations].

79.38 I have explained the sirās, etc., and marmans in the vāstu. Next, listen as I carefully explain the extraction of śalyas.

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