

*Devyāmata*, chapter 80: the extraction of extraneous materials (śalyas), translation.

80.1 Next I will describe the features of extraneous materials (śalyas), as they are taught. [They are] situated in the site (vāstumadhye) to harm beings.

80.2 The site (kṣetra) being squared (caturaśrīkṛta) and marked with cords (sūtrita), one who is knowledgeable about the distribution of the plan body (vāstudehavibhāgajñā) should examine the extraneous materials of the plan (vāstuśalya), by means of [omens:] birds, etc. (śakunādibhiḥ).

80.3 The wise man should, at the initial laying of the cord (sūtra) for a house or temple, observe bird[s] and carefully note omen[s].

80.4 The gaze (darśana), mention (kīrtana), sound (śabda), and gesture (ceṣṭita) of the patron (yajamāna), and his position in the body of the site (vāstudeha), indicate extraneous matter (śalya) with precision.

80.5 The gaze of a heretic is not good. It brings misfortune to householders. If one hears of [something] slain, wounded, dead [or] broken, one should not lay out the cords (sūtras) for the house.

80.6 Both despised and approved beings (sattva) are unwanted, forbidden. One should avoid any gaze (darśana), mention (kīrtana) or sound (śabda) of them.

80.1c apakārāya: The readings at N (apakārāya, for harm) and M (upakārāya, for help) are opposite in meaning. That at N is in keeping with the account of śalyas given in this chapter and more broadly in the literature.

80.1d vyavasthitam: The past participle agrees with śalyalakṣaṇam, which I have translated as "the features of extraneous materials". However, the sense of the verse is that it is the extraneous materials that are situated in the site, not their features.

80.2 śakunādibhiḥ: The use of the term śakuna bears closer examination. Its first meaning is "bird". From there it comes also to stand for any portent. The text of the *Devyāmata* uses the term śakuna a number of times and in a number of different ways, to demonstrate the use of the word to stand for a portent in general, or a bird in particular.

At DM 80.3, bird (śakuna) and omen (nimitta) are distinguished. At DM 80.2, however, the two categories are put together as birds, etc. (śakunādi), birds being treated as the first in a list of types of omen. Similarly, at DM 84.34 we see the expression śakunādinimittāni, "omens such as birds, etc". At DM 94.2 we have śuklapakṣe sunakṣatre sugrahe śakunānvite, i"n the half of the month in which the moon waxes, on a good nakṣatra, under a beneficent star, when there is a good augury". In this case, the term śakuna appears to stand in for omens of all kinds, not simply those that involve birds.

80.7 A break in the cord (sūtraccheda) brings death or pain ending in death. Knowing this, he who understands the procedure should perform a reparative oblation (śāntihoma).

80.8 Since a level, glorious house, brings every pleasure, one should, having laid out the cords (sūtras) well, observe the extraneous matter (śalya) in the area.

80.9 One may carefully discern extraneous matter from a traversing of the cord (sūtrasya laṅghanāt), a gaze (darśana), the utterance of a name (nāmakīrtana), or a sound heard (śabdasaṃśravaṇa).

80.10 A traversing (laṅghana) [of the cord], a gaze, a cry [or] utterance of a name by a being indicates extraneous matter from that being (sattva) by means of traversing, etc. (laṅghanādibhiḥ).

80.11 From a traversing [of the cord] by one [animal], one may detect a limb of another animal. Discomfort in the householder's limb indicates extraneous matter (śalya) in the site (vāstu).

80.12 If a bird is seen, or its cry is heard, or its name is uttered, that indicates extraneous matter (śalya) from that [bird].

80.13 The limb affected [indicates] harm (bādhaka) of that sort in that limb [of the site].

80.14 Extraneous matter (śalya) at a vulnerable point in the plan (vāstumarman) brings harm to the householder. Extraneous matter (śalya) at a major vulnerable point in the plan (mahāmarman) brings great danger to the householder.

80.14a vāstumarma, mahāmarma: For a discussion of the vulnerable points in the plan, see introduction, section 2.7

80.15 When there is extraneous matter (śalya) beneath a wall that is [material] that has arisen from a living creature (prāṇisambhavaḥ), the wall cracks open where the extraneous matter is.

80.16 Now hear the features of all the extraneous materials (śalyas) in the body of the plan (vāstudeha), the means of their discovery and their depth in the ground.

80.17 Where there is a sighting of animals within the house, extraneous matter (śalya) shall be found in that part, at that depth.

80.18 If a cat traverses the cord (sūtra) while it is being extended, a donkey bone will be found beneath that part of the plan (vāstu).

80.19-20b If a dog traverses the cord, that indicates the bone of a dog right there. A traversing by a mouse indicates a goat or sheep (ajāvika) bone.

80.20 A goat or sheep indicates a horse bone. A cow indicates a horse bone. A traversing by a horse indicates a water buffalo bone.

80.21 A traversing by a water buffalo indicates jackal bone. A traversing by a jackal indicates a pig bone.

80.15a,d śalyaṃ, śalyo: The term śalya is generally treated as a neuter form in this literature, as we see at DM 80.15a. However, at DM 80.15d it is used as a masculine.

80.19b, 19d, 20b asthim ādiśet: an aiśa euphonic glide –m- is inserted between the vowels at the end of asthi and the beginning of ādiśet, producing a sound pattern parallel to that of the regular form śalyam ādiśet as seen at 20d. A similar pattern is seen at verse 83d below.

80.22 The entry (kramaṇa) of a pig [indicates] a tiger [bone]. [The entry] of a tiger [indicates] an elephant [bone]. The entry of an elephant [indicates] a camel [bone]. A traversing by a camel [indicates] coal.

80.23 A traversing by a man indicates a human bone. A traversing by a donkey [indicates] a donkey bone. Thus one may discover extraneous materials through traversings and sightings, etc.

80.24 If a mouse is seen while the sūtra is being laid out, a skull is indicated at the position where the householder is standing.

80.25 If a snake is seen or spoken of, there is a snake bone in the part [of the vāstu] where the householder is standing.

80.26 If a man covered in dust, or a white-limbed sage (sādhava), is seen, that indicates coal, chaff or ashes in the site.

80.27 Music [indicates] a bull horn. The sight of a horse [indicates] a horse bone. Mention of iron [indicates] iron. The sighting of a bull indicates a container.

80.28 If a bull traverses a cord, that indicates a horse bone there, or a frog right where the owner is standing.

80.28b tatra ādiśet: At N, the aiśa sandhi between tatra and ādiśet maintains metre. At M, a glide –m- has been introduced.

80.29 If a dog defecates while the cord is being extended, that indicates money at that position and depth.

80.30 Or, if a child defecates, there is grain there below. If it urinates, that indicates a hole. If a dog urinates, there is brass.

80.31 Dog faeces indicate tin at that position, at that depth. The faeces (kṛtha) of a goat or sheep indicate copper. Urine indicates a fish.

80.32 Urination from cows brings disease. Defecation brings gold. Urination from cats brings iron. Defecation brings a water jar.

80.33 If, standing in a śānta direction, an elephant makes a sound, that indicates a receptacle in the plan beneath the position at which the owner is standing.

80.34 If, in a śānta direction, a bird makes a sweet call, then one will find money in the position at which the owner is standing.

80.35-36b Or, if, at the initial questioning, there is a bird in the dīpta [region], there is a śalya in the limb of the plan (vāstu) that [corresponds to] the limb that the owner, who is standing on the man [of the plan] ([vāstu] puruṣa), touches, in that limb, at that depth.

80.31c ajāvikṛthe: In the context of this group of verses concerning urine and faeces from various animals, I take kṛtha to be faeces.

80.33-35 The śānta and dīpta directions are determined by the passage of the sun across the plan area in the course of a day, as described at MY4 x+7cd - x+12. A direction is dīpta when it is in the sun, śānta when not. See general introduction2.9.

80.36c-37 Or, the wise architect (sthapati), and the officiant (guru) who is skilled in the teachings, should examine the patron (yajamāna), to see which limb he touches as he stands in which limb of the plan.

80.38 There is extraneous matter at that depth and type (tadaṅgaja) in that limb [in the plan] that corresponds to the limb [the patron] looks at overmuch, moves or touches

80.39 The owner always experiences discomfort in the limb that corresponds to the limb of the plan, in the house, in which there is extraneous matter.

80.40 When the owner ? it does not augur well for the construction of the house. And if the house shakes as he is inquiring, there is misfortune for the house.

80.41-42 If, while questioning, he moves a limb, or touches it, or hits it, or moves or shakes, whether in his own body or that of another, then one will extract a śalya from that depth in the limb of the plan that corresponds to the limb he touches.

80.43 If, at the time of the questioning, there is heard the sound or mention of a substance (dravya), extraneous matter of that material is indicated.

80.40a kārāyako / kārāyiko: I have not been able to settle on a meaning for this term.

80.44 Otherwise, if the owner is without discomfort as he asks, and no sound or mention is observed, one may be sure that the ground is without śalyas.

80.45 Or, as the owner is questioning, at the commencement of the vāstu, the limb that the man touches houses a śalya in that limb of the vāstu.

80.46 If there is a cat or dog bone, [the area] must surely be abandoned. A dog bone always causes distress in the place where it is.

80.47 Trouble for goats, sheep and cattle and also for kings arises. A horse bone causes affliction in cattle. A donkey bone causes affliction in kings.

80.48 When there is a lion or tiger bone, there will be perpetual enmity for the owner, and danger from tusked animals. There is no doubt in the matter.

80.49 A cow bone śalya brings poverty. [The bones of] four-footed animals should be avoided. They bring the owner certain death in his community, my dear.

80.50 A wooden śalya yields poverty. There is always misbehaviour in women from buffalo, camel, donkey and mule bones.

80.51 The wise owner encounters misery, is overcome, always fails, in the case of a goat or sheep bone, my dear.

80.52 The fool who ever seeks pleasure gains capture and confining with a donkey, camel or bear bone, or with a part of a deer or jackal.

80.53 If there is an elephant śalya, the owner is fearful and unlucky. He stays at home, living on others and causing them harm.

80.54 When a serpent-demon bone is undetected in a house, the owner, bitten by toothed animals, is angry, cruel, and wicked.

80.55 When there is a deer antler or bone the owner always faces impediments, is ever in fear of the king, and dies from disease.

80.56 If there is a human bone, then there will be a badly behaved woman, or Brahmin slayers. If there is an iguana or mongoose śalya, then [the owner] will be ruined in captivity.

80.57 A śalya from a bird or animal eaten by a beast of prey indicates death. A śalya from a bird such as a crow brings theft.



80.58 Caught, he will certainly die in servitude. A bull horn brings wealth and power, a bull. It makes the family prosper.

80.59ab There is victory in the case of a turtle [śalya], eternal glory in the case of a frog one.

80.59c-60 b When there is a frog śalya, the owner is wealthy, dutiful, a donor, handsome and always venerated.

80.60c-61b Virtuous one, when there is an iron śalya, the owner is wholly troubled, not respected. There is no doubt in the matter.

80.61c-62b When there is a tin, lead or brass śalya, there will be poverty. Any wealth obtained is lost.

80.62cd A śalya of ash or coal brings fire, or strife and alarm.

80.63 Coal brings sickness. Chaff brings constant strife. Chaff also brings loss of wealth. Feathers bring a life of misery.

80.64 A hair śalya brings poverty and fatal illness. A brick or stone one brings constant danger from enemies.

80.62c dāghaḥ: I take dāgha to be a nominal form from the root dah.

80.65 A buffalo or camel śalya brings constant strife in the house. Powdered stone brings alarm. Dust brings immediate absence from home.

80.66 A feather brings living on others. Grass brings sickness to children. Ash, etc., grass and feathers, etc., disturb the house.

80.67 A human bone śalya brings ruin of the household, a wish to get away and certain death for the owner.

80.68ab I will [next] state what is at which part of the body.

80.68c-69b When [the owner] scratches his head, a śalya should be extracted at the head [of the vāstu body]. It is a bone śalya at [a depth of] ½ a man.

80.69c-70b Scratching the face [indicates] a wooden[śalya] or a hair from the head, 2 hastas below. There is no doubt on the matter.

80.70cd If one touches the teeth, one will extract a jaw [śalya] at that depth.

780.1ab When a limb [of the donor] is noticeably touched, a śalya is indicated in that limb [of the plan].

80.71c-72b If the neck is scratched, there is a chain [or] metal. The chain is 3 hastas [below]. There is no doubt in this matter.

80.66b vyādhi: The noun is treated as a neuter.

80.72c-73b When a limb [of the donor] is scratched, that indicates a śalya in that limb [of the plan]. One should carefully extract the śalya at that depth below.

80.73c-74b When the shoulder is touched, there is a śalya in the shoulder [in the vāstu body] at that depth. Ascertaining it correctly, one should remove it.

80.74c-75b When the arm is scratched, there is certainly a bone [śalya] in the arm [of the vāstu body] at 3 ½ hastas.

80.75c-76b Scratching the hand, or touching the fingers, indicates a bed post. One will find it at knee depth.

80.76c-77 b Or scratching the hand indicates a skull or clay śalya at hip depth. The wise man will remove it.

80.77c-78b Scratching the chest indicates a śalya from a domestic animal in that position. One should extract it from a depth of 2 ½ hastas.

80.78c-79b Touching the heart indicates [a śalya] at the heart at that depth and made of that material. Touching the back indicates something from the back at that depth, in the belly [of the vāstu body].

80.73sphaṇaka: I take this to be a term for a shoulder.

80.78b yasmāt: I have corrected from yannāt at N and yannā at M. A similar pattern is observed at verse 82b below.

80.79c-80b Touching the side indicates a sandy śalya at that depth. He who is very knowledgeable about śalyas should remove it.

80.80c-81b Touching the hip indicates a hip [śalya] or an iron spike. One may extract that śalya from a 2 hasta depth.

80.81c-82b Scratching at the thigh indicates a thigh [śalya] or a wooden one. One should extract it from a depth of 1 ½ hastas.

80.82c-83b When one observes scratching at the knee one may extract a post (sthāṇu) [śalya], or one from a knee, or a barber's equipment from a depth of 1 hasta.

80.83c-84b When one touches the shin, it indicates a shin śalya in that position [in the vāstu body], 11 aṅgulas below. There is no doubt in the matter.

80.84c-85b When the foot is scratched it indicates an elephant śalya. One may extract the harmful śalya at a depth of 12 aṅgulas.

80.85c-86b When there is scratching at the big toe, there is a chalk śalya. Or one may find brass or figured iron.

80.82d sthāṇujam: The conjecture requires the change of a single character, n to ṇ, and gives sense similar to comparable statements elsewhere (see table 3).

80.86c-87b If there is scratching at a (middle) toe, there is a horse hoof at a depth of 1 ½ vitastis (13 1/2 aṅgulas), there is no doubt.

80.87c-88b Scratching at the little toe certainly indicates brass at 8 aṅgulas, there is no doubt.

80.88c-89b Scratching at the sole of the foot indicates a leather śalya. The harmful śalya is at a depth of 8 aṅgulas.

80.89c-90b The owner who fully cleanses each limb, one by one, will discover many types of śalya throughout the vāstu body.

80.90c-91b He will find śalyas everywhere, of sand, ash, stone, grass, grit, metal, chaff, hair, and bone.

80.91cd A skull brings death or separation from children.

80.92 A neck śalya brings certain death to the owner. A shoulder śalya brings separation from relatives.

80.93 A śalya from a bone at the side brings disease of the belly. A spinal [śalya] brings hostility. A bone from the heart brings hunger and thirst.

80.94 A hip bone brings disease of the hip. Or the [owner's] wife will certainly die. A śalya from the top of the thigh brings badly behaved young women.

80.95 A shin bone śalya brings captivity. A foot [śalya] brings death or ruin to the owner.

80.96 A knuckle [śalya] brings grief. There is no doubt. The harmful results for the owner that arise from śalyas have been declared.

80.97 When the śalyas are removed from a house, the house will always bring prosperity. Therefore, the wise man should remove śalyas for the owner, alleviating harm.

80.98 The particular features of pegs (kīlakas) and cords (sūtras), the installation of pegs and the shaping of the elevation (cayakarma) are given.

80.99 The arrangement of the plan and site (vāstukṣetravibhāga), the deities of the plan, and their positions in the plan, are discussed in turn and in particular.

80.100 Their names are given, and the features of the cords (sirās, etc.) and vulnerable points (marmans). All this is declared clearly and without error.

80.101 The extraction of extraneous materials (śalyas) has been given. Next the laying of cords (sūtras) is presented.

Chapter 80, the features of the extraction of extraneous materials (śalyas).