

*Devyāmata*, chapter 82: Plan (vāstu) ritual, translation.

82.1 I will relate in detail the discipline (yoga) that removes all harm and misery for men, and the utterance (mantra) in due sequence.

82.2 The mantra varies by vowel for Brahmā, etc. However, the mantra that is associated with Brahmā subsidiaries is considered that of Brahmā.

82.3 It is divided into 12 mantras. The first division of the Brahmā mantras into 12 is according to vowel (varṇa). The division is twelve-fold into vowels, according to metrical length (mātrā).

82.4 The utterances to Brahmā are short. Those for the subsidiaries have a long vowel. The netra [mantra] has an anusvāra. The astra [mantra] is distinguished by a visarga.

82.5 They all contain a dīpaka (?) and end with the final exclamation (jāti). These nāma mantras should be declared at the time of ritual.

82.6 The mantra jāti is to be distinguished by its sound (vācya) and gesture (karma). Knowing that in full, one may commence the interior of the site (vāstugarbha).

82.7 The patron (yajamāna) is clean, bathed, smeared in white sandal, dressed in white garments, composed and adorned with white flowers.

82.8abc The chief officiant (ācārya), architect (sthapati) and astrologer (daivajña) have the required qualities. They should all wear white and are bathed.

82.8d-9 At the beginning of the cord (sūtra) [procedure], the wise man should fully venerate the patron's attendants. The architect [should be venerated as] Viśvakarman, and the astrologer as Nandikeśvara.

82.2a svarāṇām: The adoption of surāṇām, "of deities", at M is understandable in company with brahmādīnām.

82.4b dīrghavarṇāṅgavācakāḥ: The construction behind this combination, produced by metrically required aiśa sandhi, is: dīrghavarṇāḥ + āṅgavācakāḥ.

82.5ab dīpakenānvitāḥ sarve ante jātisamanvitāḥ: The jāti is the exclamation that ends the mantra, such as namaḥ.

82.10 Knowing the material in the Pratiṣṭhātantra, bestowing the Śivaśāstras, the chief officiant (sthāpaka) [should be venerated as] Śrīkaṇṭha (Śiva) himself on earth, my dear.

82.11 Having dressed them (the officiants) in a pair of garments, and smeared them with white sandal, the wise man should venerate them in turn with white flowers, etc.

82.12 Having worshipped them, the wise man should then offer them incense. He should present an argha offering, show devotion, make a declaration and appease.

82.13 One should, to the best of one's ability, venerate those who perform the preparations (parikarmakara). One should satisfy them with gifts of gold and clothing, or in words.

82.14 Thus honoured, they each proceed with their own work. At the commencement of the [laying of the] cord, the wise astrologer should indicate the intersection of the east-west and north-south lines in the centre of the site (lagna).

82.15 Then the wise officiant (guru), conversant with the teachings of the experts, should, with every effort, perform that which has merit (lakṣaṇānvita) and taught in the śāstras.

82.16 Anything that is not in the texts, or without merit (lakṣaṇacyuta), or done without effort, is undesirable, not conducive to longevity, and always destroys the king.

82.17 Anything that is taught in the texts, of merit and done with care, always brings every prosperity to men, the king and the district (deśa).

82.18 Therefore, the chief officiant (sthāpaka), architect (sthapati) and astrologer (daivajña) must be highly conversant with the texts. One should carefully make sure that they all have the qualities recommended in the texts.

82.14d lagnam: The lagna is, here, the intersection of the east-west and north-south lines in the centre of the building site, as described at DM 82.19-22 below.

82.19 The ascertaining of the intersection (lagna) is done by stars (nakṣatra), and with chalk, gnomon (śaṅku) and shadow. Whether by day or night, the intersection (lagna) may be ascertained with chalk.

82.20 At night [it is determined] through the rising of the stars. By day [it is determined] by the gnomon shadow. The determining of the intersection is three-fold: best [with chalk], middling [by gnomon shadow] and least [by stars].

82.21 Having carefully investigated the intersection (lagna), whether by means of the application of chalk, the gnomon shadow or the rising [of the stars], the astrologer should determine the intersection (lagna).

82.22 Then the able, controlled chief officiant (sthāpaka), focused on the intersection, should, commence the laying down of the cords (sūtrapāta) at the intersection limits.

82.23-24 Together with the artisan (śilpin) and accompanied by his worthy companions, the wise man should wash his feet, and sip according to the rules. With perfumes and flowers, his limbs anointed with white unguents, fully equipped, he should carefully divide the square kṣetra at the vāstu ground.

82.25 Carefully dividing it into 81 or 64 parts, he should worship the vāstu deities.

82.26 Knowing the procedure, the wise man, facing north, his body (vigraha) complete, should offer an argha offering and worship himself.

82.27 Having completed the self-worship (ātmapūjā), the mantrin should besprinkle the ritual materials and vāstu ground all about with kuśa grass over which the astra[mantra] has been recited.

82.19b nakṣatralagna: Both nakṣatra and lagna have a range of usage. I take the terms to refer, here in verses 19-22, to the stars (nakṣatra) and the intersection of the east-west and north-south lines in the centre of the building site (lagna).

82.20cd śreṣṭhamadhyakaniṣṭhaṃ ca trividhaṃ lagnasādhanam: Which method is best, which middling and which worst is not spelled out. Not having any other indicators, I am using the order given in verse 21. It seems to make sense as an ordering, in that it begins with the method (chalk) that works by day or night, and goes on to the method that works by day (gnomon shadow), and last to that which works by night (stars).

282.6b sakalīkṛtavigrahaḥ: See ŚŚ 4.270n and 4.272 for vigraha as "body". See DM 82.29, 82.42 and 82.66, below, for the use of the compound mantravigraha.

82.28 Having delineated it all around with the astra [mantra], he should sprinkle again with water. He should sprinkle with perfumed water and then worship the deities.

82.29 The chief officiant (ācārya), whose body is mantra (mantravighraha), having gathered up all the equipment, and clearly marked out every deity position,

82.30 should worship the deities of the building. They are each to be marked out by flowers and unhusked grains, and stationed according to the peg positions (śaṅkusthāna).

82.31 At the Brahmā position, the wise man should make a large square, with excellent ghee, perfumes and water. Then he should make a circle.

82.32 The wise man should make another square, and then a circle with unhusked grains. Then the chief officiant (mantrin) should worship there the world-supporting earth (lokadharā mahī).

82.33 The world-supporting earth is everywhere and takes the form of a woman. The wise should know her to be the supporter of the world and three-fold.

82.34 One should envision her as all-pervading, in female form, adorned with bright jewels, and worship her. Satisfied, the goddess smiles.

82.35 Then one should bow, and announce that the world-supporting earth is the great pleasure-bringing world-bearer. ??? the world-supporting earth in the visualisation.

82.36 There, one should envision each deity with the mantra of its own name, ??? and worship it there, where the man of the site is taught.

82.35c ‡ tatastānana ‡: I have not been able to resolve this portion. M marks the three missing syllables.

82.36b sarve ‡ ‡: I have not been able to resolve this portion.

82.37 Then the wise man should, at the brahmā position, make a receptacle (ādhāra) with unhusked grains. There he should establish a pot, full of water, called Brahmā.

82.38 It may be made of gold, silver, or clay. It is strong and new. It has every kind of seed and medicament, with gold and silver.

82.39 It is a depository for gems, full of water that has been filtered through a cloth, embellished with fine flower sprays and smeared with sandal.

82.40 It is well garlanded with flowers and perfumed with fine incense. Its neck is covered in a new white cloth.

82.41ab Then the chief officiant (mantrin) should establish the pot on the Brahmā position (brahmasthāna).

82.41c-42b Having established the pot there, he should envision it as the four-faced deity, the supreme Brahmā himself, by means of the supreme and non-supreme state (parāpara bhāva).

82.42cd Then the wise man should worship the Lord of Creatures (Brahmā, prajāśa) whose body is mantra (mantravighraha).

82.43 With perfumes, flowers, and fragrant, pleasing incense he should properly venerate Brahmā and his mantra path.

82.44 Then the wise man, having worshipped, announced and obtained leave to depart, should establish the deities, each in its own position, with various perfumes and flowers.

82.45 Next the order of worship of the deities, from Brahmā onward in turn, is given in full, according to position.

82.42a parāpareṇa bhāvena: see SŚ 4.269 note 12 for a discussion of parāpara. See DM 82.78c, below, for the use of the phrase parāparaṃ devam.

82.46 Brahmā is in the centre of the vāstu, at the heart. Aryamā is positioned to the east. Savitṛ is immediately adjacent to Brahmā, in the southeast.

82.47 Immediately adjacent to that, to the southeast, is Sāvitr. Vivasvant is immediately adjacent to Brahmā, in the position to the south.

82.48 Immediately adjacent to Brahmā, to the southwest, is Indra. Jaya is immediately to the southwest of that.

82.49 Mitra is immediately to the west of Brahmā. Rājanyakṣmā is immediately to the northwest of Brahmā.

82.50 Immediately to the northwest of that is Rudra. Pṛthivīdhara is immediately to the north of Brahmā.

82.51 Immediately to the northeast of Brahmā is Āpavatsa. Immediately to the northeast of that is Āpa.

82.52 The wise know that the 13 deities are always named (carcana) and established (sthāpana) thus, in sequence, in the vāstu centre.

82.53 Īśa, Parjanya, Jayanta, Mahendra, Āditya, Satya, Bhṛṣa, and Ambara,

82.54 Agni, Pūṣā, Vitatha, Gṛhakṣata, Yama, Gāndharva, Bhṛṅgarāja, Mṛga and the Pitṛs,

82.55 Dvauvārika, Sugrīva, Pūṣpadanta, Vāruṇa, Asura, Śoṣa, and Pāpayakṣmā,

82.56 Roga, Nāga, Mukha, Bhalvāṭa, Soma, Ananta, Diti, and Aditi, are the deities taught.

82.57 From Īśa to Aditi these are the 32 deities in the vāstu, positioned outside the Brahmā position.

82.58 The vāstu deities positioned in the vāstu body have been named. Others are worshipped at the peg (śaṅku) positions in the southeast [and other intermediate] direction[s].

82.59 Carakī, Vidārī, Pūtanā, and Pāparākṣasī stand outside, at the northeast, etc. corners.

82.60 One should worship the deities, Brahmā, etc., in due sequence, with various fragrant and pleasing perfumes and flowers.

82.61 Having offered worship to the vāstu deities with many kinds of flowers and various perfumes and types of incense, one should install them.

82.62 To Brahmā one should offer milk with honey, curd, milk, and sacrificial food.

82.63 Milk, kṛsara (a sesame dish), pure food with curd, and other suitable foods, fragrant incenses, fruit,

82.64 food containing wheat and beans, mung beans and grits; using all [or] one, one should make an offering to the deities.

82.65 Then, having bowed and worshipped, the wise man should approach Kamalāsana (Brahmā). Having made an argha offering, he should address them (the deities).

82.66-67 He who knows the mantras should offer an outer bali of every kind (sarvabhautika). Then, having sipped and approached, the ācārya whose body is mantra (mantravighraha) and born in the mantra fire (mantrāgnija) should, standing in the east and facing north, carefully gather all the equipment, and establish the deities, Brahmā, etc.

82.68 The wise man should worship Brahmā, etc., as before, in the mantra fire, with perfumes, flowers and incenses. [The deities] are in their positions, outside.

82.69ab The chief officiant (mantrin) should make a libation to the deities, Brahmā, etc., with sesame and oil.

82.69c-70b Then, having made a libation to Brahmā with 100 āhutis, one should make a libation to the [remaining] deities with 10 āhutis each.

82.70cd Having made a libation to Vrajeśa (Kṛṣṇa), one should make a libation to the Brahmā subsidiaries.

82.71 Having made a libation to the vāstu deities, the mantrin should make a libation to the Brahmā subsidiaries, and then unite the vāstu deities, to whom libations have been given.

82.71c saṃdhayen: The emendation is made with support from the reading sandhayet at N in the following verses.



82.72 [The uniting should be done] in due worship sequence, one by one (ekaikam), not reciprocally (parasparam). Or the mantrin may unite each one (ekaika) reciprocally (parasparam).

82.73ab Afterwards, he should straightaway unite Brahmā, the last.

82.73c-74 b Having uttered the dīpaka, a svanāmamantra to Brahmā, one should say "O Īśāna". Then there is an utterance in the dative.

82.74c-75b Then the mantrin should properly make a pure (śānta) oblation (āhuti) to the deities united in the Brahmā circuit, beginning with Īśa (īśavaktre), with the word svāhā.

82.75cd Thus should one unite the deities, from Īśa onwards, that are positioned outside

82.76 Setting aside each individual union, one may unite them reciprocally (parasparam). The union is recommended with mantra pairs.

82.77 One should thus unite them all in turn with Brahmā. Thus [each deity] is altogether Brahmā in character; the self of each is Brahmā.

82.78ab Having made each union, one should offer a full oblation (pūrṇāhuti).

82.78c-79b Having envisioned the supreme and non-supreme (parāpara) deity, the highest state of Brahmā, he who knows the tattvas should utter a mantra ending in vaṣat as before.

82.79cd Having envisioned the divine immortal (parāmṛta), he should offer a complete full oblation (pūrṇāhuti).

82.80 Thus is libation made to the deities. Pleased, they will bestow blessings. Then one should bow and make a declaration to the mighty and beneficent Brahmā.

82.78c parāparaṃ devaṃ: see SŚ 4.269 note 12 for a discussion of parāpara. See DM 82.42a, above, for the use of the phrase parāpareṇa bhāvena.

82.81 One should offer 108 times to make emends for error. The *prayaścitta* (procedure for making emends for error) has many forms of mantra for purification.

82.82ab One should offer 108 times and then make a full oblation (*pūrṇāhuti*).

82.82c-83b Then, one should bow, declare, make a benediction (*svastivācaka*), and carry the water pot along the central cord path.

82.83cd Next one should carry the jewels (*bīja*) along that path, in the same way.

82.84 Then one should proceed along the initial path for the excavation. The chief officiant (*mantrin*) should sprinkle the ground all around with water from the pot.

82.85 Then one should carefully dig the ground to the right extent, not too large. I have described the *vāstuyāga* (*vāstu* ritual) that brings every wellbeing to men.

82.86 [Next] hear about the laying of the central cord (*madhya sūtra*) in the excavation.

Chapter 82: the *vāstu* ritual.

82.84 *prārambhena tu mārgena*: A syllable is missing from the *pāda*. I have supplied *tu* as a possible fill.