

Kiraṇa, chapter 54, translation

Garuḍa said:

54.1 Describe the examination of the ground on which temples are to be built and how, if it has extraneous materials (śalya), it is made free from them.

The lord said:

54.2 The choice of the ground should be made, knowledgeably, on Mahendra and other mountains, and in other places of pilgrimage, and at great river confluences.

54.3 According to [caste], brahmin, etc., [the soil should be] moist, of good colour and density, and firm.

One should avoid [ground] that has the shape of a winnowing basket (śūrpa, concave) or [the back of] a turtle (kūrma, convex), and choose [ground] that is not cracked (sphuṭita).

54.4 One should level [the ground] and hammer it flat, and then set up [on it] a fine, unfired vessel. One should put four lamp wicks on a dish placed on top of that.

54.3a dvijādi: for support for the conjecture, see dvijādīnām at 5b below.

54.3c śūrpakūrmākṛtīm tyaktvā: Sanderson (personal communication 2009) makes the emendation on the following grounds. For kūrma-kṛtīm: Svāyambhuvasūtrasaṃgraha 11.10-12b: bhūmiṃ tatra parikṣeta nimnonnatavivarjitām | anūṣarām asaṃklīnām tyaktakardamavālukām || tuṣakeśāsthirahitām bhasmāṅgāravivarjitām | duṣṭaśalyavinirmuktām snigdham bhāravatīm dṛḍham || śūrpadyākṛtinirmuktām prāgudakpravaṇām mahīm. For śūrpakūrmākṛtīm: ĪŚ Kriyāpāda 23.15-16: śūrpābhā kūrmapṛṣṭhābhā...saṃkūrṇā nāma sā bhūmiḥ sarvavarṇavigarhitā. Sūrya is supported in Buddhist Pratiṣṭhā literature. See Kuladatta, Kriyāsaṃgrahapañjikā, ed. Tanemura, p.121, listing land of various likenesses which should be rejected: daṇḍaśakaṭasūryapannagakūrmacāpabṛhanmukhamurajatrikoṇavyajanākāra. But Sanderson suspects, in the light of the emphasis on the śūrpa-appearance in our sources and the incomprehensibility in this context of sun-shapedness that sūrya is an error for śūrpa, with confusion of ś and s, and of y for p. The second śūrpa should be emended to kūrma-. The two shapes make a natural pair: the turtle back being convex, the basket being concave. The latter two shapes, and these two alone, are given at BS 52.88: gartāyām tu pipāsā kūrma-kāre dhanavināśaḥ, "If it is concave thirst [will follow], and if it is convex the loss of wealth".

54.4a tathākoṭya: Sanderson (personal communication 2009) refers us to KI 18.7c-8: ākoṭyāśvatthajaiḥ kāṣṭhaiḥ kuryād darpaṇasannibham || kṛtvā kaṭāvṛtām bhūmiṃ vastracchannām tu kārayet.

54.4b nyase 'pakvaṃ ghaṭam śubham: Sanderson (personal communication 2009) makes the conjecture on the following grounds: pakṣe and niśi do not fit the description usually seen, and the syntax is incoherent at ghaṭe.....tadūrdhvam syāt. He proposes 'pakve, "unbaked", for pakṣe (cf. āma at BS 53.92a: āme vā mṛtpātre śvabhrasthe); and nyase for niśi, with Aiśa sandhi between nyased and apakve yielding nyase 'pakve.

54.4 and 5: The four lamp wicks test out for which caste(s) the land is suitable. The land may be used for members of any caste the wick for which remains alight. If all the wicks remain alight, the land is suitable for all castes. If none stay alight, it is suitable for none. See the brief and clear exposition at BS 52.94, and a fairly full account at PI 6.18-24.

Sanderson (personal communication 2009) points out that it is odd that the Kiraṇa, as transmitted in these manuscripts, does not explain how the prognostication with the lamp wicks is done. H suspects the loss of a verse.

54.5 The sequence from brahmin onwards (brahmin, kṣatriya, vaiśya and śūdra) is from the east onwards (east, south, west and north). Having empowered the arrangement [of the four wicks] by reciting one hundred times [over each of them] the mantras that begin with Tatpuruṣa[, one for each wick],

54.6 [the soil] may be determined to be hybrid or pure by its decrease or increase. Having ploughed the soil, one should sow barley or sesame seeds.

54.7 [Soil] that sprouts 3 nights after sowing is suitable. Otherwise it is useless like service under a bad king.

54.8 Then, on a day associated with a yoga, etc., to the accompaniment of calls for welfare and victory, the chief officiant (ācārya), together with the artisans (śilpin), should extend the cord.

54.9 As it is being extended, he should look for omens. If there is an omen, he should act on it. If there is no omen, he may proceed.

54.10 [In the case of a bad omen] a homa should be performed with oblations of white sesame seeds, ghee, and curd, and 1008 recitations of the [A]ghora[mantra]. Alleviation will certainly come about.

54.5b narādibhir mantrair: by this is meant tatpuruṣādibhir mantraiḥ, "with the [Brahma]mantras beginning with Tatpuruṣa". Sanderson (personal communication 2009) points out that, since there are 4 wicks, we may assume that 4 Brahmamantras are meant, that is to say, all but the fifth Īśānamantra. These are the 4 mantras that preside over the 4 castes: Tatpuruṣa over the brahmins, Aghora over the kṣatriyas, Vāmadeva over the vaiśyas, and Sadyojāta over the śūdras. See textual evidence in Tanemura pp. 222-223, footnote 24.

54.6ab: What is being referred to here is the digging test. A hole is dug and refilled to see whether the refilled soil under-fills, fills exactly or over-fills the hole. The test is described more fully at PI 6.12.

54.7b and d: E patches over difficulty by replacing it with text that fits the topic at hand but not the rest of the transmission.

54.10 The procedure described in this verse is done when a bad omen is noted, as is made clear at AJ Kriyāpāda 7.3 aśubheṣu nimitteṣu ghoreṇājyaśatāhutiḥ.

54.11 Making a square area, one should divide it into 9 all around. There, the installation should be from Īśa onwards. Īśa should be first.

54.12abc Parjanya, Jaya, Māhendra, Bhāskara (Sūrya), Satya, Bhṛṭ (Bhṛṣa) and Antarikṣa are in the east.

54.12d-13c In the south are Śikhi (Agni), Pūṣan, Vitatha, Gṛhakṣata, Yama, Gandharva, Bhṛṅgarāt, and Mrga.

54.13d-14 In the west I declare Pitṛ, Dauvārika, Sugrīva, Puṣpadanta, Jalādhipa, Asura, Śoṣa, and Roga.

54.15 In the north are Vāyu, Nāga, Mukhya, Bhallāṭa, Soma, Ṛgi, Aditi and Diti.

54.16 Brahmā is on 9 cells in the centre. Āpa is in the northeast corner. Savitṛ, Indra and Rudra are at the other corners.

54.17-19 In between, from the east round to the northeast, positioned along the sides of Brahmā are: Marīcaka on 6 cells, Sāvitra on 2 cells, Vivasvant on 6 cells, Indrajaya on 2 cells, Mitra on 6 cells, Rudradāsa on 2 cells, Pṛthivīdhara on 6 cells, and Āpavatsa eliminating (that is, accounting for) 2 cells in the corner.

54.20 Having thus installed the deities, one should lay down the [2] corner cords (koṇasūtra) from corner [to corner, making 2 diagonal lines]. One should establish a [central] region (koṣṭhaka) [the outer edge of which is] a third [of the distance] from each corner.

54.20-22: The *Kiraṇa* uses the term koṇasūtra for what is, in other texts, called a vaṃśa, a line that runs from corner to corner of the vāstu, crossing through its centre. There are two of them: one running between the north-west and the south-east, and the other running between the north-east and the south-west. In the *Kiraṇa*, the term vaṃśa is reserved for diagonal lines bordering the Brahmā position, forming the central koṣṭhaka. See general introduction 2.6 for an account of these lines, and see figure 25 for an illustration of the koṇasūtras, and vaṃśas in a 9 by 9 part vāstu, as described here at KI 54.20-22.

54.21 Then a cord is set to each side of Brahmā in due sequence. One should guide a region (koṣṭha) in the centre, established in the 4 directions.

54.22 There are the 4 vaṃśas, koṇasūtra[s, and] sirās. Knowing that, a meeting of cords (sūtra) is a vulnerable point (marman).

54.23 The centre should be recognised as a vulnerable point (marman) and carefully avoided. Dividing it into 16 parts, each part in it is a vulnerable point (marman).

54.24 Having divided the [koṣṭhaka] area into 16, one should avoid it at all times. The head of the [vāstupuruṣa] is at Īśa (the northeast corner) of the vāstu. The arm is at Vahni (Agni) and in between [there and the northeast corner].

54.25 Savitṛ is at the hand. The two feet are in the southwest corner. Āpa is at the neck, Āpavatsa at the heart.

54.24d bāhur madhyaṃ ca vahnigam: It is tempting to take up the reading at E, with its two arms reaching to Agni and Vāyu. But, without any sign of confirmation in the other manuscripts, I must let it go, and have just one arm traced down to Vahni.

54.25a savitā hastasthitaś ca: at the top of folio 30r of MYcomm 4, we are told that kiraṇe pi savitā hasto 'syeti ("In the *Kiraṇa* too: Savitṛ is a hand"). I use this reference as support for my conjecture.

54.26 Marīcaka and Dharādharākhyā (Pṛthivīdhara) are at the two sides of the chest. Brahmā is said to be at the navel, Sāvitra is at the belly.

54.27 Indra and Indrajaya are at the genitals. Vivasvant is at the thigh. Mitra is at the other [thigh]. The two legs should be thus.

54.28 Long ago the gods saw a ferocious demon rising up. Together, they seized it and threw it down face down.

54.29 It (the Vāstu being) should be worshipped just as it was seized. The vāstu just described is used in the building of houses and palaces.

54.30 The 81 cell vāstu has been described. [Now] hear about the 64 cell one. Dividing the kṣetra into 8 [on each side], one should install the deities, from Īśa (the northeast) onward.

54.26a sa marīko: The name needed here is Marīcaka, as seen at verse 17 above. The shortening is for metre.

54.26a dharākhyāś: Dharākhyā is short for Dharādharākhyā, i.e. Pṛthivīdhara, as seen at verse 37 below.

54.30-37: For an illustration of the 8 by 8 part vāstu as described here, see figure 4b.

54.31 Diti, Īśa, Antarikṣa, Agni, Mṛga, Pitṛ, Pāpayakṣman and Roga: these deities have ½ a cell each.

54.32abc In the east, in turn, are Parjanya, Jayanta, Mahendra, Bhāskara (Sūrya), Satya and Bhṛśa.

54.32d-33b Pūṣan is in the south, as are Vitatha, Gṛha[kṣata], Mṛtyu (Yama), Gandharva, and Bhṛṅgarāṭ.

54.33c-34a In the west are Dauvārika, Sugrīva, Kusumadvija (Puṣpadanta), Vārīśa (Pracetas), Asura and Śoṣa.

54.34bcd In the north are Nāga, Mukhya, Bhallāṭa, Soma, Ṛgi, and Aditi, in turn.

54.35ab These [deities, from Parjanya to Aditi,] have two cells each. In the centre, Brahmā has 4 cells.

54.31a None of the transmitted variants carries the name Diti, needed here. I have had to supply it with a conjecture.

54.31c pāpayakṣmā ca rogaś ca: At KI 54.15, we have Roga and Vāyu in these positions.

54.32c bhṛśaś: The conjecture is made with support from, for example, BK vy 21-97.

54.35cd -36c Then Āpa, Āpavatsa, Sāvitra and Savitṛ, Indra, Indrajaya, Rudra, and Rudradāsa, in turn, are on a half cell in the corner.

54.36d-37 Marīcaka has 3 cells, as do Vivasvant, Mitra and Dharādhara. The 8 deities at the sides of the square have 1 cell each.

54.38 One should arrange the sirās, vaṃśas and marman[s] as before. This second [vāstu design] is taught for a temple (mandira) for a deity (devālaya).

54.39 At the time of preparing the vāstu, if the owner of the house touches a limb [of his own body] then extraneous matter (śalya) should be extracted in that same place in the vāstu body.

54.40ab When the house-owner touches his head, there is an elephant śalya at [a depth of] half a man.

54.40cd-41 When the face is touched, there is undoubtedly a piece of wood, 2 hastas below. When the neck is touched, there is certainly a chain at 3 hastas and an animal śalya at 4 hastas, O Khaga.

54.42 Touching the hand indicates part of a bed, knee-deep below. Touching the arm indicates a long bone three hastas below.

54.43 Touching the sole of the foot indicates a piece of leather a big toe's depth below. Touching the big toe indicates chalk 3 hastas below.

54.44 Touching the little toe indicates brass there at half a hasta. Touching the hip indicates an iron ring at 2 hastas.

54.45 Touching the thigh indicates wood 12 aṅgulas below. Touching the knee always indicates a barber's equipment a hasta below.

54.42c nalako: at MY 4.x+18a, an arm bone is specified: bāhunaḷaṃ

54.42d traya: I follow the reading at N, with support from, for example, MY 4 x+18, which gives the depth as hip deep.

54.43c khaṭikāṅguṣṭhasaṃsparśād: Sanderson, reluctant to accept khetikā in the place of khaṭaka, in the meaning of shield, conjectures (email October 2009) that khaṭikā, chalk, is intended. He offers the following textual support: ĪŚ, prose after Kriyāpāda 26.92b: aṅguṣṭhe ghaṭikā rītikā vā, with the comment that in south-Indian MSS (and editions based on them) ghaṭikā is often given in place of khaṭikā, an error born from a lack of distinction between voiced and unvoiced consonants in area languages. Once Sanderson had stirred the thought, I saw greater merit in the reading at DM 80.85cd: aṅguṣṭhake yadā kaṇḍū khaṭikāśalyam ādiśet. I then went back to PI 9.87cd pitṛstho 'ṅguṣṭhasaṃsparśāt khetī, emending khetī to khaṭī.

54.43d adho: I accept the reading at E, since the other readings yield no sense.

54.45a kāṣṭhas: All manuscripts agree on karas. But at PI 9.83-84 and MYcomm 4 after x+21, the śalya is a piece of hard wood. And karas could easily slip in, with so many measurements in hastas being listed. So I have conjectured kāṣṭhas.

54.46 Touching the ankle indicates a horse's hoof a vitasti (12 aṅgulas) below. Touching the foot indicates an elephant's bone at 12 aṅgulas, O Garuḍa (Dvija).

54.47 Thus have I briefly declared the procedure for extracting śalyas. Having thus cleansed the ground, he (the officiant) should worship the vāstu deities.

54.48 Worship should be done in turn from Īśāna onward, with ghee and barley corns first [to Īśāna]. He should give a lotus and water [to Parjanya] and a yellow banner [to Jaya].

54.49 He should give jewels [to Mahendra], a dark canopy [to Sūrya], rice cakes with ghee [to Satya], meat [to Bhṛṣa], a bird [to Antarikṣa], a ladle, grain in due homa order [to Agni, Pūṣan, and Vitatha], and honey [to Gṛhakṣata].

54.50 Then there are meat and rice [for Yama], perfume [for Gandharva], a bird's tongue [for Bhṛṅga], sesame seeds cooked with barley and sesame [for Mṛga and Piṭṛ], a tooth-stick [for Dauvārika] and barley [for Suḡrīva].

54.46a dhaya: The reading is supported by PI 9.85d.

54.46c gajasyāsthi: Sanderson (personal communication 2009) gives the following textual support for asthi: ĪŚ, prose after kriyāpāda 26.92b: jaṅghayor nāpitopaskaraṃ jaṅghāsthi vā, padbhyāṃ kuṅjarāsthi.

54.48-52b: Each offering listed is intended for a particular deity in the vāstu layout. I have used the closely parallel passage at MY 4 y+14-y+35, with its accompanying commentary to help determine which deity receives which offering. MY comm 4 is aware of the closeness of this KI passage, making reference to it at y+29. *Agnipurāṇa* 40.2-20 is also a close partner.

54.49c śakuniṃ: SŚ IV 1.69a also states that bird meat is the offering to Antarikṣa.

54.49d homakramān: The phrase adds little of value and fills a space that should state the offering for Vitatha. The *Mayasaṃgraha* (4.y+19a) has hiraṇyāmbu (gold water) as the offering for Vitatha. The *Agnipurāṇa* (40.5c) has svarṇena (gold).

54.51 He should offer blades of kuśa grass [to Puṣpadanta], a lotus [to Pracetas], rice beer [to Asura], food with ghee [to Śoṣa] and rice gruel [to Roga] in turn. He should give rice cakes with ghee [to Vāyu], a variety of flowers [to Nāga] and a pūrika (the fried bread called puri in modern Hindi) [to Mukhya].

54.52 Then there are food with mung beans [for Bhallāṭa], milk [for Soma], lotus root [for Ṛgi], lopīs (lopikā cakes) [for Aditi] and apūpakā cake [for Diti]. Having thus worshipped the [32 outer circuit] deities in turn, he should then worship those at the corners (of the inner circuit).

54.53-54c At the north east corner, he should offer milk and curd [to Āpa and Āpavavatsa]; at the south east corner, kuśa, water, molasses and rice [to Savitr̥ and Sāvitrī]; at the south west corner, rice mixed with turmeric [to Indra and Indrajaya]; at the north west corner, cooked and uncooked flesh [to Rudra and Rudradāsa]. The deities at the corners should be worshipped.

54.54d-55 In the east, he should offer sweets [to Marīci]; in the south, red sandal [to Vivasvant]; in the west, food with ghee [to Mitra]; in the north, red bean food [to Pṛthivīdhara].

54.51b ghr̥tānnaṃ: The emendation is made with support from MY 4 y+22d: choṣyānnaṃ ghr̥tānvitam.

54.52b lopyaś: Here we have lopīs, for lopikās. The latter are seen listed in Apte as a kind of sweetmeat. Sanderson (personal communication 2009) gives, as textual support, *Jayadrathayāmala* 2.3.47a: modakair lopikāpūpair.

54.54b phalguṣam: Sanderson (personal communication 2009) cites the following textual evidence that phalguṣam is flesh. *Picumata* 45.200-202: pūrvoktānāṃ paśūnāṃ vā māṃsair homāni kārayet | pārāvatasya māṃsena karimāṃsena caiva hi | kharamānuṣakūrmoṣṭraśvaśṛgālahayādiṣu | tanubhiś ca varāhaś ca ity eṣāṃ phalguṣais tathā; Kṣemarāja on *Svacchandatantra* 2.285b: phalguṣam iti nṛmāṃsam.

54.56 In the centre, he should offer sesame with ghee, the five products of the cow, *kuśa* grass and unhusked barley grains [to Brahmā]. If the gods are worshipped in this way they will quickly annul all dangers.

54.57 Or he may worship all [the deities] with sesame, unhusked grains, food and flowers. Or, if one lacks those things, one may begin the temple after worshipping [these deities] with [only] *kuśa* blades and flowers.

Chapter 54, in the *Kiraṇa mahātantra*.