

Chapter 4 in the *Mayasaṃgraha*: vāstu procedure, translation

(At the beginning of the chapter, a section is missing from manuscript A. The commentary indicates that the topics covered in this section are qualities sought in the ground, and tests for the ground.)

4.x+1 ...ground that has few faults, many good qualities, and is moist and agreeable, is to be purified, for the removal of śalya faults.

4.x+2 When undertaking the purification, officiants (guru) should learn about śalyas by studying the scriptures. Hear, O ascetics, about them in general and in brief.

4.x+3 On a kṣetra that should be purified, the body of the vāstu (vāstuśarīraka) should be visualised. By means of signs, one will discover a śalya in the limb of the body [of the vāstu].

4.x+4 A malefic [planet] in the sign of the zodiac that is in the ascendent indicates a śalya in the vāstu, as does [a malefic planet] in a kendra or trikoṇa distinguished by a regent of a sign of the zodiac.

4.x+5 In the case of the drekāṇa that has a weapon (sāyudha), there is a metal [śalya]. In one case of one that has a bolt (sārgala), that has a fetter (nigaḍānvita) or that has a flame (sāgni), there are [respectively] ash, chaff and charcoal. In the case of one that has a noose (sapāśa), there is a piece of leather.

4.x+6 In the case of [the drekāṇa] that has a staff (sadaṇḍa), there is something wooden inlaid with gems, gold, etc. In the case of a meat-eater, a dejected man (saviśāda), or a murderer (māraka), there is [a śalya] made of bone.

4.x+4a pāpo: according to MY comm, pāpa refers to malefic grahas that have been given earlier in the text.

4.x+4a horāgataḥ: MYcomm specifies that by the word horā is meant the sign of the zodiac, Aries, etc., that is in the ascendant.

4.x+4cd: The kendra lunar mansions are 1,4,7 and 10. The trikoṇa ones are 1,5 and 9.

4.x+4d viśeṣitaḥ: My comm reports vibhūṣitaḥ.

4.x+5a drekāṇe sāyudhe: A drekāṇa is a third part of a sign of a zodiac and the demi-god presiding over it.

4.x+5a lohaṃ: MYcomm states that the word loha includes 8 [metals], gold, etc

4.x+5 –x+6: MYcomm quotes an account of the sāyudha drekāṇa at BJ 27.1 ("He is a black man with red eyes and a white cloth at his hips, appearing ready to protect, fierce, holding a raised axe."), and of the sapāśa drekāṇa at BJ 27.22 ("The first [drekāṇa] in the sign of Vṛścika (Scorpio) is a beautiful woman without clothes or jewels. Fallen from her dwelling, she climbs ashore from the great sea, her limbs wrapped in snakes."). I failed to find in the BJ obvious companions for the other 8 drekāṇas listed in the MY verses. The commentator perhaps had the same difficulty, as he turns to Yavana for a description of the sadaṇḍa [drekāṇa] ("His body is blue, his clothes are blue. He has a blue crown. Formidable, he carries a stick. His limbs are very strong and armoured. He is the third [drekāṇa of] meṣa (Aries), fit for the Kali age.")

4.x+7 Or one may foretell a śalya [in the parts of the vāstu body] from head onwards according to the āyas [named] dhvaja, dhūma and the rest [siṃha, śvan, vṛṣabha, khara, gaja and khaga], which are stationed in pradīpta, dhūmita and [dagdha positions] according to the passage of the sun.

4.x+8 From the appearance of the rising sun in [cells] beginning with that in the east, the phala is the ground affected by [the sun], from the east onward, situated in the dhūmita and [pradīpta and dagdha positions].

4.x+9 The dhvaja [āya indicates a śalya at] a vāstu body's head, the dhūma [indicates one at] the face, the mṛgāri (= siṃha) [indicates one at] the arm and chest, the śvan [āya indicates one in] the belly, the vṛṣabha [indicates one at] the penis and buttocks, the khara [indicates one at] the two thighs,

4.x+10 the gaja [indicates one at] the shins, the khaga [indicates one at] the feet. Or the wise may recognise a śalya by means of āyas in conjunction with Mars, Rāhu or the sun [and so forth].

4.x+7a āyair vā dhvajadhūmādyair: The eight āyas are listed in full at x+9 –x+10ab.

4.x+7 and x+8: We will later see āyas, formulae used to test the auspiciousness of dimensions, discussed when it comes to choosing measurements for buildings. The Bṛhatkālottara, Mayasaṃgraha and Piṅgalāmata also describe the use of the dhvajādi (dhvaja, etc.) āyas to locate śalyas and read portents. The dhvajādi āyas are a collection of 8 items: dhvaja (banner), dhūma (smoke), siṃha (lion), śvan (dog), vṛṣa (bull), khara (donkey), gaja (elephant) and khaga (bird). Each dhvajādi āya is associated with a graha (planet), and is placed in the cardinal and intermediate directions from the east onwards in a clockwise direction, according to the positions assigned to those planets. The dhvajādi āyas are, furthermore, each associated with a part of the body, whether that body be that of the officiant, patron or of the vāstupuruṣa. See figure 28 for the layout of the dhvajādi āyas, and their associated planets and parts of the body, as they appear in a circuit, over the site. Note that the parts of the body corresponding to the āyas do not conform to the position of the vāstupuruṣa as he lies over the vāstu. The āyas in the cardinal directions are held to be beneficial, those in the intermediate directions are harmful (PI 6.47-50).

Here at MY4 x+7 – x+12 we learn that the dhvajādi āya system is patterned on the diurnal passage of the sun. This association is also seen at SŚ part 4 page 20 verse 22. The sun enters dhvaja at dawn and travels from one cell to another every 3 hours. The cell in which the sun is stationed is called pradīpta (alight). That cell which it has just left is called dagdha (burned). The cell into which it will move next is called dhūmita (smoky). At verse x+12 we are told that when an āya is pradīpta, if its planet is in conjunction with the sun or overpowered by another planet, a śalya should be reported in that limb of [the vāstu body].

4.x+10cd: The link between the āyas and the planets is spelled out in verse 11. Once that link is established, one can understand that Mars, the sun and Rāhu form a group in that when the sun is pradīpta, Rāhu is dagdha and Mars is dhūmita. Similar sets of three can be envisaged as one moves clockwise around the 8 cells.

4.x+11 According to the sun's three-hour-long stay [in each āya position in turn, clockwise from the east], astrologers consider the āyas to be the guardians of the sun, Mars, Venus, Mercury, Jupiter, Saturn, the moon, and Rāhu.

4.x+12 When the guardian of an āya is in conjunction with the sun or overpowered by another planet, a śalya should be reported in that limb of [the vāstu body], distinguished by the three parts of the sign (rāśi).

4.x+13 – x+14ab A dog or jackal, etc., entering the kṣetra is an indication of a śalya in that region of the body [of the vāstu]. Or the best of scholars (guru) have declared that a śalya is indicated in that part of the [vāstu body] by an itch in that part of the body of the architect (sthapati), officiant (ācārya) or patron (kartṛ).

4.x+14cd When there is an itch in the head, there is a bone in the head [of the vāstu body] half a man deep.

4.x+15 One should know that [an itch] on the face [indicates] a piece of wood at a depth of 2 hastas, one at the neck a chain at 3 [hastas], or a cat skeleton at a depth of half a man.

4.x+11d rāhu: Rāhu is the demon who seizes the sun and moon and thus causes eclipses.

4.x+13a śvasṛgālādayaḥ: MYcomm states that what is meant here is a list of small animals: cat, mouse, mongoose, etc., used in a further method for detecting śalyas: śvamṛgādaya ityādi ādigrahaṇān mārjāranakulamūśakaprāyāḥ kṣudraprāṇino viśantaḥ teṣām ity avagantavyaṃ punar api śalyaparijñānāntaram.

4.x+14d pumardhataḥ: MYcomm states that by half a man below is meant a bit less than 2 hastas deep: pumardhataḥ kiṃ cid unād dhastadvayād adha iti vakṣyamāṇe saṃbandhaḥ.

4.x+16 –x+17 [An itch] in the ears [indicates] coral, gold or silver half a man below, one in the eyes [indicates] pearl at that same depth. And one should know that [an itch] on the back [indicates] a pig's knee, that on the nose [indicates] perfumed goods, that at the eyebrows [indicates] glass 3 hastas [below], that in the teeth [indicates] mica at that same depth.

4.x+18 [An itch] on the arms indicates a human arm bone at hip depth. One on the chest indicates a cow bone one and a half hastas below.

4.x+19 [An itch] at the side [indicates] a rib at two hastas [below], one at the heart [indicates a bone] related to the heart at half a hasta, [and] one on the hands [indicates] a bed post a hasta below.

4.x+20 An itch at the hip [indicates] an iron spike at two hastas [below], and [one] in the armpits indicates iron at three hastas.

4.x+18a *nalakaḥ*: *nalaka* (M W) and *naḍa* (CDIAL) are attested as meaning "long bone". Sanderson's emendation is made on the following basis: *bāhutaḥ* is meaningless; *na* and *ta* are similar in manuscript A; and parallel passages state that an itch in the arm indicates a long bone *śalya*, using the term *nalaka*, for example DM 80.74d and KI 54.42. 4.x+19b *urasi*: the chest has already been covered at x+18. I will follow DM 80.78cd in taking *urasi* to mean "at the heart".

4.x+19b *hr̥dbhavam*: MYcomm specifies that what is meant is a bone *śalya* from the heart area: *hr̥tpradeśasambhavam evāsthiśalyaṃ*.

4.x+21 [An itch] at the penis [indicates] [a śalya] made from the three metals (gold, silver and copper) at 1 hasta

(Here a section is missing from manuscript A. The commentary indicates that the topics covered in this section are: a continued discussion of śalyas; tests for the ground; the determination of the directions; the laying of the cords; marmans; and vāstu plans of 9x9 parts, 8x8 parts, and 10x10 parts.)

[8x8 vāstu]

4.y+1cd ...the positions beginning with Brahmā, and the rajjus and (naḍīs and vaṃśas) [just described in the 64 cell, 8x8 vāstu], are for temples (suradhāman).

[33x33 vāstu]

4.y+2 O twice-borns, 1089 [cells], divided by 34 śīrās are taught in the case of a district (deśa).

4.y+3 In that figure, a pair of sets of parts (pañktī) plus half of a pair of sets of parts (sārdham) are set aside for the rakṣases (Rākṣasī, etc.) and grahas (Skanda, etc.), with half a pair (padārdha, 1 set of parts) [to each side of each demon] between. [Thus, each demon is on an area] of 9 parts (nava), [which are] 3 times 3 parts (triguṇa), multiplied by 3 (guṇa) [giving a total of 27 parts].

4.y+4 Brahmā has 81 parts. The corner deities (Āpa, etc.) have 6 x 6 (36) [parts in each corner, 18 for each deity].

The deities guarding the directions (to the east, south, west and north of Brahmā, that is Marīci, etc.) each have 54 [parts]. The other [deities] have 9 each.

4.y+5ab Because the deities are the same, the difference arises [only] from [differences in] the extent of their territories.

4.x+21a triloham: MYcomm specifies that triloham means suvarṇaratatāmramayam (made of gold, silver and copper).

4.y+1: MYcomm explains: yac catuḥṣaṣṭipadaṃ kṣetraṃ tat suragr̥havāstūktavibhāgadevaḥ (The 64 cell kṣetra is the distribution of the deities in for a temple vāstu.)

4.y+1d rajjvādayas: MYcomm specifies that vaṃśas are included.

4.y+2: MYcomm makes clear: idāniṃ deśavāstur ucyate (Next the deśa vāstu is described.)

4.y+2 – y+5b: For an illustration of the 33 by 33 part vāstu as described here, see figure 9b.

4.y+3 pañktī: a pañkti is a set of 9 by 9 parts. pañktī, in the dual, is a pair of sets of 9 by 9 parts.

4.y+4b ṣaṭkṛti: MYcomm makes clear that kṛti means squared, in this case, multiplied by 6. ṣaṇṇaṃ ca kṛtiḥ ṣaḍguṇitatvaṃ ayam arthaḥ (kṛti means multiplied by 6.)

[5x5 vāstu]

4.y+5cd In a site (kṣetra) based on the [5] elements, earth (kṣmā) has 5 parts in the centre.

4.y+6 One should install water (vāri) with Viṣṇu in the 4 parts in the southwest. Wind (vāyu) and fire (agni) are in their own positions [in the northwest and south-east], similarly [on 4 cells]. Īśa and Rudra are with them.

4.y+7 Śambhu's position is at ether (Vyoma) in the northeast, on 4 parts. Sureśa (Indra), Mr̥tyu (Yama), Pāśāṅka (Vāruṇa), and Nakṣatrapati (Soma) are stationed

4.y+8ab on one part [each] in the cardinal directions. The vaṃśas, rajjus and [śirās] are as before.

4.y+8cd-y+9ab Having thus worshipped in the locations of the deities, [the vāstu for the site of] the funerary pyre (citi) is made for initiates (dīkṣitas). Done well, it will bring great prosperity to [all] creatures. A defective [pyre] will bring the opposite.

4.y+9cd and y+10ab When the worship of the set of nine consisting of the lokabhṛts (lokapālas), preceded by Brahmā has been done, the site will be free of defects and accomplish the patron's goal.

4.y+5c-y+8b: For an illustration of the 5 by 5 vāstu as described here, see figure 3a.

4.y+5d kṣmā madhye pañcāṃśakā: MYcomm explains that Brahmā is also in the centre, with Kṣmā. kṣmā bhūmiḥ saketi brahmaṇā saha vinyasyed iti vākyabhedena kriyādhyāhāraḥ (One should install Kṣmā with Brahmā. A break in the sentence has produced the ellipsis.)

4.y+6c tadvad: MYcomm states that tadvat means on 4 cells: tadvad iti catuṣka eva.

4.y+10cd-y+11ab Or, in order to eliminate any defects in the ground, one may worship the planets (graha), beginning with the sun (Bhānumat), in these positions, or in these [positions] divided into 9, beginning from the centre.

4.y+11cd-y+12ab Next, the abhyarcana, homa and balikarma are described for the deities installed in this vāstu body.

4.y+12cd-y+13ab The knower of śāstras should [ritually] appropriate the ground (bhumeḥ parigrahaṃ), [which should have been made] pure and properly anointed, and then worship Śiva in the middle of the ritual base (vedikā) in the maṇḍapa.

4.y+13cd-y+14ab Having performed a cittarpaṇa (gratification of the Mantras), a chidrāhuti (oblation to rectify any omissions, excesses and errors in the ritual), and a pūrṇ[āhuti] (full oblation), that excellent officiant (guru) then prepares the vāstudeha, dividing it up with nāḍis.

4.y+14cd-y+15 He should establish Īśāna there, with mantras whose deity is Īśāna, either the ordinary mantras (accessible to non-initiates) or others, namely those that have been imposed by the injunctions of his own [Śaiva] practice. Then he should worship with perfumes and flowers, and offer a bali with ghee and barley corns.

4.y+10cd-y+11ab: MYcomm clarifies that the verse introduces a second vāstu option here; one in which the 9 planets figure, from Āditya to Ketu. For an illustration of this vāstu, see figure 3b.

4.y+13cd: MYcomm states that a cittarpaṇa is a homa to satisfy the mantra, a chidrāhuti is a corrective homa to remove chidras (faults), and a pūrṇa is a pūrṇāhuti.

4.y+16 He should perform arcā and offer a lotus and water to Ghananātha (Parjanya). Then he should give a banner that is a bright saffron [yellow] to Jayanta;

4.y+17 jewel water to Sureśa (Mahendra); a dark canopy to Aṃśu (Sūrya), wheat with ghee to Satya; pieces of fish to Bhṛśa.

4.y+18 To Khamūrti (Antarikṣa) he should give groats; bowing, with the dānamudrā (offering gesture). To Saptārcis (Agni) he should give a śruc ladle full of meat (madhu), milk and ghee.

4.y+19 He should offer parched grain to Pūṣan; gold water to Vitatha, honey to Gṛhakṣata; meat and rice to Pitṛīśa (Yama);

4.y+20 fragrant powders to Gandharva; a bird's tongue to Bhṛṅga, barley sprouts to Mṛga; kṛśara (a sesame dish) and kedgerie to the Pitṛs;

4.y+16a padmāmbu: MYcomm states: padmāmbviti padmam ambu ca ("padmāmbu" is lotus and water).

4.y+16a ghananāthāya: MYcomm points out that ghananātha is Parjanya.

4.y+18c madhu: MYcomm states that madhu is palam apakvaṃ māṃsaṃ (raw flesh, meat.)

4.y+21 a tooth-stick made out of kṣīravṛkṣa wood to Dauvārika,
fine cakes to Sugrīva; darbha grass to Puṣpadanta;

4.y+22 a red lotus frequented by bees to Pracetas (Varuṇa). One should give rice
beer to Asura; food with ghee to Śoṣa;

4.y+23 cakes with ghee to Roga; and a yellow banner to Vāyu.
To Phaṇin (Nāga) one should offer the pollen of nāgakeśara flowers;

4.y+24 to the set of three that begins with Mukhya (Mukhya, Bhalvāṭa and Soma)
[one should give] respectively, masticable foods (to Mukhya), mung bean soup (to
Bhalvāṭa), and a vessel of rice pudding and ghee (to Soma), employing mantra and
mudrā.

4.y+25 one should give lotus root to Riga; and then alopī (sweets) and
pūrikā (cakes) to the mothers of the Ādityas and Daityas (Aditi and Diti). Thus is the
outer bali.

4.y+21 kṣīravṛkṣa: the term covers 4 tree types- nyagrodhaḥ, udumbaraḥ,
aśvatthaḥ and madhūkaḥ.

4.y+22c surām: The MYcomm records that surām iti surāprativastutvena, by
alcohol is meant a substitute for alcohol.

4.y+24a mudgasūpaṃ: Sanderson's emendation is supported by mudgānnaṃ at KI
54.52a; bhallāṭe mudgasūpaṃ at SŚ, vol. 4, p.53, v.75d; and IŚ, Kriyāpāda 27.22c:
bhallāṭasaṃjñasya samudgam annaṃ.

4.y+25b alopyaḥ: MYcomm glosses alopyaḥ as lopikāḥ. For a case in support of
lopī, Sanderson (personal communication 2009) refers us to SŚ vol. 4, p.53, v.76c: lopīm
aditaye dityai pūrīm. See also SŚ vol. 4, p. 52, note 183. Sanderson points out that, while
he has not seen the form alopī, we do see an equivalent alternative in apūpa for pūpa.

4.y+25 bāhyato baliḥ: the meaning intended is that this is the bali to the deities in
the outer circuit of the vāstu plan.

4.y+26 [One should give] sweetmeats cooked with sugar, with associated mantras, to Marīci; red flowers to Savitṛ, kuśa water to Sāvitra;

4.y+27 Then one should give red, perfumed sandal to Vivasvant; food with turmeric to Surendra (Indra); mixed food to Jaya (Indrajaya);

4.y+28 And the officiant (guru) should give sweetened rice to Mitra, according to the rules; food perfected with ghee to Rudra; [food] accompanied by meat to Rājanyakṣman (Rudradāsa);

4.y+29 well cooked beans with meat to Vasumṛtibhṛt (Pṛthivādharma). One should offer curd and milk [respectively] to the two deities in the northeast corner (Āpa and Āpavatsa);

4.y+30 a caru oblation with ghee and the 5 products of the cow to Svayambhū (Brahmā).

Having made offerings, and performed japa as required, one should request indulgence [as follows].

4.y+28a guḍodanaṃ: MYcomm states that guḍodanam is māṃsavad (with meat).

4.y+28c siddhānnaṃ: Again, the MYcomm states that siddhānnaṃ is māṃsayuktaṃ (combined with meat).

4.y+29ab atisaṃsiddhān māśān: MYcomm glosses as apakvān māśān (uncooked beans).

4.y+30a pañcagavyākṣatopetaṃ: MYcomm stipulates that meat is again included. pañcagavyetyādi punar api pāyośabdaḥ samajjavācakaḥ pittam ity āntaro māṃsakhaṇḍaviśeṣaḥ ("pañcagavya", etc.: yet again, the word payas is an expression for marrow (majjapitta). There are pieces of meat inside.)

4.y+31 [One should offer] meat with ghee to Carakī; [meat] with a lotus to Vidārī; curd, blood, meat and also bile to Pūtanī;

4.y+32 and meats [of various kinds] with bile, blood and bone to Pāparākṣasī. One should bestow beans and rice perfected with mantras on Skanda;

4.y+33 kṛsarā (a dish of grain and sesame) with cakes to Aryaman for success in what is desired; succulent meat with blood to Jambhaka; then, to the north,

4.y+34 blood and food with flowers to Pilipiñcha, outside [the kṣetra]. Having thus given a bali to [each of them] them, then [one should give] another that is of every sort

4.y+35 to the gaṇas together with the māṭṛmaṇḍala, in every direction, to the bhūtas of heaven, sky and earth, with the word namaḥ.

4.y+36 [There should then be] a homa with mantras uttered with the word "svāhā" [and] an argha (water-offering) with utterances of the word "vaṣaṭ".

There should also be incense and lamps etc. with garlands and so forth, and a namaḥ.

4.y+36a svāhāpadapuktair: MYcomm explains that what is meant is svāhāpadāntair mantrair (with mantras that end in the word svāhā). Svāhā is the normal ending for a homa mantra.

4.y+36b vaṣaṭ: This word is regarded as having a watery sound. MYcomm adds that vauṣaṭ may be used, too.

4.y+37 And [there should be] japa. [The japa] for immobilisation (stambhana) should be with [mantras] on l (e.g. hlūṃ); [that] for creating enmity (vidveṣa) is accompanied by [mantras] with huṃ; [that] for driving away (uccāṭana) is accompanied by [mantras] on the vāyu bīja (y); [that] for success (siddhi) is accompanied by [mantras] with a visarga;

4.y+38 [that] for murder (māraṇa) is accompanied by [mantras] with phaṭ which are inflamed (dīpta) above and below, being conjoined with r (rphraṭ); [that] for removal (chedana) is accompanied by [mantras] with chṛk at the end; [that] for prosperity and promotion of welfare (puṣṭi and āpyāyana) is accompanied by [mantras] on v (e.g. hvūṃ);

4.y+39 [that] for warding off death (mṛtyunivṛtti) is accompanied by [mantras] with s, O you who are foremost among the knowers of Brahman, or with [mantras] the character of whose subordinate [constituent] words is produced by the jāti taught in one's own particular practice.

4.y+40 O brahmins, a temple which has been made in this way, beginning with the purification of the site, has been fully enabled to bring about without impediment the goal desired [by the founder].

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4.y+38c cchṛk: More usually, the syllable is śṛk.

4.y+38d vagaiḥ: MYcomm adds that va is the Varuṇa seed syllable.

4.y+39a amṛtākṣara: amṛta stands for the sound s. Sanderson (personal communication 2009) directs us to, for example, Tantrāloka 3.165c-166b: ata eva sakāre 'smin sphuṭaṃ viśvaṃ prakāśate | amṛtaṃ ca paraṃ dhāma yoginas tat pracakṣate. In his commentary on this passage, Jayaratha cites a list of names for the letter s, a list taken without attribution from the Varṇanāmapāṭala of the fourth Ṣaṭka of the Jayadrathayāmala: somaṃ cāmṛtanāthaṃ ca sudhādhāraṃ sudhānidhim | sakāraṃ ṣaḍrasādhāraṃ nāmabhiḥ parikīrtitam.

4.y+39d kṛtopapada: MYcomm explains: sve sve kalpe vihitā yā jātis tayā kṛtam upapadanimittaṃ lakṣaṇaṃ yeṣāṃ taiḥ (with features fitted to one's own practice and jāti).

The jātis are the words namaḥ, svāhā, huṃ, phaṭ, vaṣaṭ, etc. that may end a mantra in accordance with the purpose or desired effect. A kalpa is a particular system of worship following a particular scriptural source. The term upapada appears to refer to the phrases that are enclosed by the primary elements of a mantra (the bīja and jāti).