

*Piṅgalāmata* chapter 6, verses 1-107b, translation

Piṅgalā said:

6.1-2ab O Lord, Destroyer of Kāla, Kāma and Andhaka, graciously describe the appropriation of the ground (bhūparigraha) for a temple and then the characteristics of temples, that you mentioned but did not detail.

Bhairava said:

6.2cd-3 Pay close attention as I describe the breadth, height and depth; the appropriation of the ground; and then the characteristics of temples. In that regard one should first properly examine the portion of ground.

6.4 At an auspicious [location]: kṣetra, upakṣetra, saṃdoha, upasaṃdoha, pīṭha or upapīṭha, or on both banks of a river,

6.5 on a mountain-top, at an ocean shore, in a city, village (grāma) or hamlet (kheṭaka), at an isolated tree, in a cremation ground, or at the confluence of rivers,

6.6 at a place where three, four or five roads meet, in a cave or thicket, or in a place suitable to the person or chosen according to wish, one should examine the ground.

6.4: At cd we have locatives. At ab we do not, but might wish, for sense, that we did. Sanderson suggests that the situation may have arisen as follows. The author's version had locatives throughout, including, at b, pīṭha eva. A glide –m- was inserted, giving pīṭhameva. Subsequent scribes adjusted the rest of the line towards forms in –am.

6.4d nadyobhayataṭe: An aiśa nadyā stem. An odd compound but witnessed also at Brahmayāmala 28.24.

6.5b grāmakheṭake: See general introduction 2.5 for a discussion of the relative sizes of the grāma and kheṭaka.

6.7 [The soil] is white, red, yellow or black for brahmins and [the other three castes: kṣatriyas, vaiśyas and śūdras]. Or, in terms of taste, it is sweet, sour, pungent and bitter [for those castes, in turn].

6.8 [Soils] are distinguished by aromas of ghee, blood, urine or excrement [for those castes, in turn]. Brahmin [soil] is indicated by kuśa grass, kṣatriya [soil] grows śara grass.

6.9 Vaiśya [soil] grows dūrvā grass, śūdra [soil] grows kāśa grass. One should avoid [soil] which is saline, contains ant hills or waterlogged.

6.10 [One should avoid soil which is] plagued by mosquitoes or other biting insects or full of bones of violent creatures. [The soil should be] without black rock, charcoal, sand, pegs and potsherds.

6.11 Auspicious [soil] should be used for an auspicious purpose, inauspicious [soil] for an inauspicious one. One should dig a hasta deep and refill with the loose soil.

6.12 One may distinguish three sorts of soil: the best soil overfills [the refilled hole], medium [soil] fills it level, and lesser [soil] fails to fill it.

6.13 Superior [soil] brings a higher result; middling [soil] brings a middling one; inferior [soil] yields a lower result, such as murder and driving away.

6.14 [One should plough] with a hala and sulāṅgalī plough 3, 4 or 5 times, my dear. Thereon one should sow corn, sesame seeds, rice or barley, etc.

6.15 Or there may be linseeds, caṅakī seed, mung bean, māṣa bean, flax seed, wheat seeds or wild rice seeds. [One may use] any or all.

6.13 *uttame uttamā*: The reading chosen, that at manuscript A, has *aiśa* sandhi.

6.14c: A hypermetric *pāda*.

6.16 [The soil] is declared superior if germination occurs in 3 days, middling if it occurs in 5 days, lesser if it occurs in 7 days.

6.17 [Soil] is unsuitable if [germination requires] more [days] than that, since it is not propagating. At nightfall, one should enclose the area in straw matting.

6.18 On top of an unbaked pot is an unbaked bowl full of ghee. In the four directions there are four lamps, with wicks (vartikā) for the [four castes], brahmins and so forth.

6.19 The lamp wick (varti) in the east is the brahmin one. One should address it with the [Tatpuruṣa] vaktra mantra. That to the south is the kṣatriya one. One should address it with the Aghora [vaktra] mantra.

6.20 That to the west is the śūdra one. One should address it with the Sadya [Sadyojāta vaktra] mantra. That to the north is the vaiśya one. One should address it with the Vāmadeva [vaktra] mantra.

6.18-24: The four lamps test out for which caste(s) the land is suitable. The land may be used for members of any caste the lamp for which remains alight. If all the lamps 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.

6.21 [One should address them, as described with these] Vaktra mantras, with mantras of one's tantra, or with the Praṇava, dear one, in [a place that is] well concealed, out of the wind and protected by the Astra mantra.

6.22 Having gazed in all directions, one should protect [the set up] with a Kavaca [mantra]. If all the lamps stay alight they are beneficial for all [castes].

6.23 The vāstu which is not adulterated fulfills all desires. [The lamp] which is extinguished (upaśāntā) is inauspicious for that [caste]; conversely, it is suitable for another.

6.24 As long as lamp oil is discernible, if all [the lamps] go out [the soil] is not auspicious [for any caste], even if they light up again. If the lamp oil has run out there is no fault.

6.25 Thus, at daybreak, one should perform the appropriation of the ground. At that time, [the sighting of] a portent (śakuna) is auspicious, indicating a variety of good occasions (velodaya).

6.25c śakunaṃ: See general introduction 2.3 for a discussion of the use of the term śakuna to cover omens.

6.26 The lunar mansions that are considered auspicious (ūrdhvamukha) are: Rohiṇī, Ārdrā, Dhaniṣṭhā, Śatabhiṣaj, the three Uttaras (Uttarabhadrapāda, Uttaraphalgunī and Uttarāṣāḍhā), Śravaṇa and Maitra (Anurādhā, the lunar mansion presided over by Mitra).

6.27 Fixed undertakings (sthirārambha) are recommended on the previously decreed lunar and solar day, as are the conjunction (yoga), the half lunar day (karaṇa) and the fixed star (tārā), O wise one.

6.28-29ab Next I will discuss the moon. Since the power of the moon is the [strongest] power. The 3<sup>rd</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> lunar days of the moon at birth [of the patron] are effective for all purposes.

6.29c-30a In terms of zodiacal sign (lagna), Virgo (kanyā), Libra (tulā), Aquarius (kumbha) in particular,

6.30 and Taurus (vṛṣa) are declared altogether beneficent. The sun at [the lunar mansion] Hasta is an advantage, as is the moon at [the lunar mansion] Mṛga.

6.26b śatabhiṣottaratrayaḥ: śatabhiṣaj has been converted to a masc. stem in –a, and aiśa sandhi has been applied.

6.26d nakṣatrordhvamukhāḥ: Here we have aiśa sandhi between nakṣatrāḥ and ūrdhvamukhāḥ, to maintain metre.

6.31 Mars in conjunction with the Kṛttikā, Anurādhaka at Mercury, Revatī in conjunction with Jupiter, Punarvasu on a Tuesday (with Venus),

6.32 and Saturn in conjunction with Śravaṇa, are declared effective planetary positions (siddhiyogas). Āditya in conjunction with the 8<sup>th</sup> [lunar mansion], the 10<sup>th</sup> in conjunction with the moon,

6.33 the 11<sup>th</sup> in conjunction with Venus, and the 13<sup>th</sup> in conjunction with Mercury: these sthirārambha conjunctions (ones under which undertakings will be durable) are declared effective (siddhikara).

6.34 Establishing Meru (the mountain about which the planets circle) in the centre, one should mark the sun and moon, and also the east-west and north-south lines.

6.35-36ab By day the circuit (cakra) is the southern half, by night the northern half. I will also describe the circuit (cakra) pair, by day and night separately in both outer and inner [circuits]. Hear now how it is.

6.31a kṛttika and 32c ādityāṣṭami: in both cases, the final syllable should, generally, be long, but is shortened for metre.

6.35d bāhyādhyātmikayor: The outer circuit is the sky, through which omen-birds fly. Their position in the sky is then related to the inner circuit of the āyas mapped on the site. See the explanation of āyas in the general introduction, 2.9.

6.36cd Dhūmā, aṅgāriṇī and jvālā each govern a watch in the eastern half.

6.37 Dhūmā is [the area in the circuit] where the sun is about to enter. Aṅgāriṇī is that which has just been left [by the sun]. Jvālā is that where the sun is; it indicates an auspicious prospect (śubhodaya).

6.38 Dhūmā and aṅgāriṇī both [indicate] a poor prospect (aśubhodaya). In the southeast portion three lines are set down.

6.39 In the same way there is an arrangement of [3] lines in the southwest. Thus goes the sun's course from sunrise to sunset.

6.40-42b One marks the inner circuit separately from the outer one, my dear. And according to the position of jvālā in both outer and inner [circuits], one may prognosticate by means of birds that arise there, spotted in a particular direction. Those afore-said birds, O goddess, are far off, in the sky. This is the selection of what is auspicious by day.

6.36c dhūmāṅgāriṇī: The final syllable should, grammatically, be long, but is shortened for metre.

6.37c: There is one syllable too many in this pāda. One could replace savitā with sūryo. Or simply read the first two laghu syllables as being equivalent to a single guru one.

6.37d śubhodayam: The transmission is divided on whether the udaya of jvālā is śubha or aśubha. Since we are told at 38ab that dhūmā and aṅgāriṇī are aśubhodaya, I will take jvālā as śubhodaya.

6.41a and d śakunais and śakunair: Here, the term śakuna is taken as referring to birds, rather than omens in general. See the discussion of the use of the term at general introduction 2.3.



6.42cd [Next] I will announce what is auspicious according to what is stationed in the circuit at night.

6.43 One should name [the 3 divisions] from dusk to dawn nairmālya (a wilted flower), puṣpita (a flower in bloom) and mukula (a unopened bud).

6.44 One makes the moon's circuit with the lines as before. The [area] is made up of the watches in the [northern] half of the whole [circuit]. The moon's circuit is as follows: the position just left [by the moon] is termed nairmālya.

6.45 The current position of the moon is known as puṣpa[ita]; the position to be entered next [by the moon] is mukula. And at that time, as before, one should observe the portents.

6.46ab Through the outer and inner method, auspicious [situations] are to be selected [and] one should reject those which are inauspicious.

6.45d śakunāny: Again, see the discussion of śakuna at general introduction 2.3. Here, I take śakuna to refer to portents more generally in order to fit in with the sense of 46ab, with its good and bad [situations].

6.46cd Or, my dear, āya may be determined according to hour (horā), the [first] syllable of the [patron's] utterance (vākyākṣara) and [his] position (sthāna).

6.47 Drawing an 8-spoked circuit, the wise man should draw the dhvaja and so forth. Dhvaja is in the east, siṃha is declared in the south.

6.48 Vṛṣa is in the west and gaja is in the north. These are referred to as the fixed (sthira) āyas. Birds and so on are auspicious in these positions.

6.49 One should know that dhūma is at Agni (in the south east), śvāna is said to be at Īti (the south west), khara is said to be across from that (in the north-west), they say that dhvāmṅṣaka is at the head (in the north-east).

6.50 Birds and so on rising from that form the set of moving (cala, as opposed to sthira, fixed) āyas. One should employ inauspicious [āyas] for an inauspicious purpose, auspicious [āyas] for an auspicious purpose.

6.48d: a hypermetric pāda.

6.48d śakunādyam: Again we return to the shifting sense of the term śakuna. In this case, birds are being treated as the first in a list of types of omen.

6.51 Ascertaining precisely, the knower of *mantras* should perform the appropriation of the ground (bhūparigrahaṃ). He should dig [an area] a quarter larger than the intended size [of the construction].

6.52-53b Throughout that area, the learned man should dig to a depth of half a man, or a quarter of a man, or until water is reached, or according to his opinion, or to half a hasta if the ground is hard.

6.53cd Afterwards, the learned man should completely refill the excavation.

6.54 The fill should be clay earth (neṣṭa) with [a base rubble] made of baked brick. Or the base rubble (bhāraguru) may be made of stone.

6.55 Both [baked brick and stone] shift, O goddess, with the stirrings of Phaṇīndra, earth quakes, and passing chariots, horse, elephants and so on.

6.54d bhāraguruḥ: this is presumably a technical term specific to building. I have not found other attestations.

6.56 Therefore, one should use clay earth. There should not be a fill of stone [alone]. Nor is clay alone recommended. It is not firm and may crack.

6.57-58 There should be a strewing of stone fill one hasta [deep] and clay to a depth of 8 aṅgulas. One should water [the ground] and make it firm (koṭṭana) all over (prati prati) with palāśa, aśvattha, or another wood and a mallet (hastipāda). The base expanse should be up to the navel in depth.

6.59 That working (graha) should effect a compacting [of the foundation materials] and a vṛttamastaka (turning of the top layer?) above the working. One should strike it as well as possible and then scatter over it once again.

6.60 Thereby one should fill the excavation to three quarters of its depth. One should then prepare on that surface a vāstu of the same size as the temple [to be built].

6.58cd adho vipulakaṃ taṃ tu nābhimātrochrayeṇa tu: That is, if a worker were to stand on the hammered-down ground, ground level would be at his navel.

6.59b vṛttamastakam: Again, presumably, this is a technical term. I have not found other attestations.

6.61 Conceiving whether or not [the terrain] contains extraneous materials (śalyas), is defective or [marked by] a portent (śakuna), one should consider the vāstu, examining it for śalyas.

6.62 First I will describe the extraction [of śalyas] within the [boundaries of the] vāstusūtra. Having extracted [the śalyas], one should make [the ground] level and extend the cord (vāstusūtra).

6.63 The matters in question will be described in due course, as too will the features of the installation (pratiṣṭhā) and of the pādas, O virtuous one.

6.64 The wise officiant (guru) should bring to the level ground of that size eight stones, pots and fire pits, or [eight] plus one.

6.65 He should worship the vāstunara there, as will be described, with divine perfumes and flowers, with bali offerings to fulfill all desires.

6.61b śakunena: In this case, I take śakuna to denote portents more generally, rather than to birds more narrowly. See the discussion commenced at verse 25c.

6.63d pādas: These elements of the maṇḍala are discussed in verses 76-77b. They are the legs of the maṇḍala throne. They are treated at Brunner 2003 pp.167-8, and illustrated at p.177.

6.66 On that he should worship the Śakti (the Ādhāraśakti), which supports all adhvas (courses of elements of existence, the tattvas, etc., to be described below). Over the Śakti he should install 8 stones (vedī), one in each of the 8 directions.

6.67 And the ninth [stone] is in the centre. On that he should install the huhūka there. Over it one should install the Brahmaśilā and the Śiva Śakti.

6.68ab On that, he should install the entire set of 8 Rudras (the Mūrtīśas: Śarva, Paśupati, Ugra, Rudra, Bhava, Īśāna, Mahādeva and Bhīma) associated with their Mūrtis, etc.

6.68cd-69 On the Śakti, beginning with the centre, and then in a clockwise direction from east onwards, he should install the pots in the directions, with their mantras. They should be made with gold, silver or brass, and contain minerals, gems, medicines, iron, seeds and quicksilver. They are invested with the deities of the directions.

6.70 On those [pots] the wise man should install the stones (vedī), with the mantras of the deities of the directions. They are four-cornered, a hasta long, and a third of that measure high.

6.66 onward vedī: the term vedī is used here for the installation stones, śilā.

6.67b huhūkam: A term not known to me.

6.69a antasureśādīn: anta stands in for diganta. Thus, the antasureśādīn are the deities of the directions, from Indra in the northeast onwards.

6.71 [The stones] may be marked with the weapons of the deities of the directions or adorned with 8 lotus petals. Uttering the Śivamantra with the letter la, he should establish the ninth[, central, stone].

6.72 This is the lower abode (adho bhuvana) of Kāla, O virtuous one. It is declared for the one whose name begins with Kāla and extends up to the 6 āvaraṇas (bhuvanas, circuits).

6.73-74 Above Kāla, the Ātmatattva [includes all the tattvas] up to and including the tanmātras. The Vidyā[tattva] ranges up to manas, including the buddhīndriyas and karmendriyas. Enhanced by the 3 guṇas, the Śiva[tattva] consists of the garva (ahaṃkāra) and the buddhi. Thus should one arrange the course in the installation of the foot (base) [of the stones].

6.75ab The set of three Tattvas should be arranged in a three-fold distribution; at the base, middle and top [of the stones].

6.71c The Śiva mantra is HAUM̐. The la akṣara represents earth. Together the sound would be HLAUM̐.

6.72b kālākhyasya: Kāla stands for Kālāgnirudra, the lowest rudra in pṛthivī.

6.75cd Having done that [one should assign] the [Tattveśa] deities, Brahma, Viṣṇu and Hara in turn.

6.76-77b [One should assign] the set of four [Bhāvas], Dharma, Jñāna, Vairāgya and Aiśvarya to the southeast[, southwest, northwest] and northeast. These form the legs (pādas) [of the maṇḍala throne]. They are in the shape of lions.

6.77c-78 Adharma, Ajñāna, Avairāgya and Anaiśvara (Anaiśvarya) are in the east to the north (Adharma in the east, Ajñāna in the south, Avairāgya in the west and Anaiśvarya in the north). They are the 4 horizontal brackets (gātras) [of the maṇḍala throne].

This course is always stable, right down to the Brahmabhuvana (the Brahmaśilā).

6.79 There, having first constructed with flowers and fixed, one should, according to the procedure, further install the 8 Rudras (Mūrtīśas) with the 8 Mūrtis.

6.80 My dear, one should worship at the 8 stones (śilā), with perfumes, flowers, etc., installing earth (Kṣamā) in the east, fire (Agni) in the southeast,

6.77-78 pādas and gātras: These elements of the maṇḍala are discussed at Brunner 2003 pp.167-8, and illustrated at p.177.

6.80-82: The 8 mūrtis - earth, fire, the consecrated worshipper (yajamāna), sun, water, air, moon and ether - are listed here. See general introduction 1.7.



6.81 The yajamāna is in the south. The learned man should install the sun (Ka) in the southwest. Installing water (Varuṇa) in the west, he should then install air (Tiryagga) in the northwest.

6.82 Properly installing the moon (Indu) in the north, he should install ether (Vyomaka) in the northeast. He should install the Śivamūrti in the centre, within the temple, in the ether.

6.83-84b Having performed the installation of the Mūrtis, he should afterwards install the Adhīdevatās. Śarva, Paśupati, Ugra, Rudra and Bhava, Īśāna, Mahādeva and Bhīma are the Mūrtidevatās.

6.84c-85 The lokapālas, Indra, Agni, Yama, Rakṣeśa, Varuṇa, Vāyu, Soma and Īśāna are to be installed, with their weapons, in the 8 pots, in the directions, from east to north east.

6.84c-85a: Thus, Indra is in the east, Agni in the southeast, Yama in the south, Rakṣeśa in the southwest, Varuṇa in the west, Vāyu in the northwest, Soma in the north and Īśāna in the northeast.

6.86 At the time of pūjā their mantras with their own names are to be used, beginning with the praṇava and ending in namaḥ. In a homa act, [those mantras] should [instead] end in svāhā.

6.87 The installation of the tattvas and so on is in the order of creation (sṛṣṭyā). The purification is in the order of destruction (saṃhṛtikrama). He should worship thus and according to the procedures, with bali offerings, incense and alcohol.

6.88-89 He should then offer [the mulamantra] with the aṅgamantras, with wood, sesame, ghee and so on, in the fire pits. Knowing which materials (dravya) are strong and which are not, he should perform, a 100-fold, 1000-fold or 500-fold homa, in his own fire, to the Mūrtis, the Mūrtipas and the deities of the directions.

6.90 As he wishes, he should purify according to his tattva course. Approaching the stones (śilā), he should sprinkle them with water from the śakti (central) pot.

6.86b namontikāḥ: Aiśa sandhi fits the compound into the metre.

6.89b lokapālāṃ: this is an aiśa abbreviation for lokapālānāṃ.

6.91 The officiant (guru) should touch the stone with darbha grass and worship the deities of the directions. And, having installed the three Tattvas, and uttered japas and offered as well as possible,

6.92 he should conjoin in the Tattva pairs, what is pure (higher in the scheme) with what is impure (lower in the scheme), part by part, in turn, with short vowels (for the impure) and long vowels (for the pure), O goddess.

6.93 Having done thus, he should set down the marman[s] of the vāstu, which are to be avoided. At a fixed yoga, under a good lunar mansion (nakṣatra), at a half lunar day (karaṇa) in conjunction with a day of the week (vāra),

6.94 or at a time fitted to the patron, he should commence the installation of the stones, with fine conduct, attention and timing for the beginning of the installation.

6.95 Focused, he should then offer seven āhutis relating to those qualities. The installation is done, according to the rules, by the officiant (guru).

6.96 The procedure should be as prescribed, not otherwise. Then, above that, he should create the path (adhvan) that will be described next.

6.97 He should make the divine collection of tattvas from prakṛti to Śiva within the temple.

6.98 And then, his body made up of his own mantra (svamantrakṛtavigraha), he should offer to the hosts of living beings (bhūtagaṇas) a bali offering which yields all desires (sārvakāmika bali), complete with all kinds of foods.

6.99-100 He should offer the praṇava (Oṃ), to the deities of the directions, then to the aghoras, the ghoras and the ghoraghorataras, and NAMAḤ altogether to all, with all his being; and the three abhyonta (secret) words to the beings (bhūtas), mothers (māṭṛs) and deities of the directions.

6.98d svamantrakṛtavigrahaḥ: See SŚ 4.270n and 4.272 for vighraha as "body". See DM 82.26, 82.29, 82.42 and 82.66 for the use of the compounds sakalīkṛtavighraha and mantravighraha.

6.101 And, during the pūjā, the wise one should say NAMAḤ at the end. SVĀHĀ should be used at the incense offering (dhūpa) [and] SVADHĀ at the offering of a respectful reception (arghadāpana).

6.102 He should make a drink offering (pāna) that ends in VAUṢAṬ. The bali procedure should end in VAṢAṬ. Saying HUṢ, he should then approach, uttering the PHAṬKĀRA Astra.

6.103 Thus the offering to the directions (diśābali) should be done there in each direction.

Or he may perform the bali procedure and so forth as fitting according to his particular śāstra.

6.104 He should perform a protection from demons (graharakṣā) with svanāmamantras.

Having offered the bali, the building of the temple should go well.

6.105 Otherwise, the vināyaka demons will bring about serious impediments. Therefore, one should always offer a bali which yields all desires (sārvakāmika bali).

6.106 In the proceedings for a fitting commencement it brings rewards in this world and the next. So, with his mind fixed, he should sip and offer the Śivadakṣiṇā.

6.107 The wise one should declare: ŚIVAM ASTU and commence the temple.