

Piṅgalāmata chapter 8, translation

Bhairava said:

- 8.1 I will describe the vāstu cord and how it is positioned on the kṣetra.
The cord is made of cotton, linen, balbaja grass or bark.
- 8.2 For an auspicious result, suitable [threads] of the same length are tripled (to make the cord 3-ply). [The cord should be] without clumps, knots, breakages or splitting (avīkara).
- 8.3 For an inauspicious result, [the cord is] made of silk, of hemp, of sinew, of leather, of Snāyu ("sinew") vines, of Cora plant fibre, or of silk thread;
- 8.4 with clumps and knots, twisted the wrong way, or 2-ply, according to its purpose.
- 8.5 Then first of all, one should lay out the vāstu in order to determine the marmans. At dawn, one should make [the vāstu] the same size as the proposed kṣetra level and well watered.
- 8.6 The star in the vicinity of the bright Svāti star should be somewhat elevated. Setting a lamp in front of it, one should establish the gnomon (śaṅku) there in front.

8.2d avīkaram: The transmitted acīkaram makes no sense to me. The conjectured avīkaram is not attested elsewhere, so must be treated as no more than a light suggestion.

8.6d śaṅkuṃ: I propose the change from chaṅktaṃ / chaktaṃ with a certain degree of confidence, since the gnomon is further discussed in the next verse.

8.7 Using the gnomon shadow, one marks the east-west [line]. First marking the Brahma position, one then lays out the requisite cord,

8.8 and another [cord] from south to north, by means of a pair of fish-shaped intersecting arcs (mīnayugma) or the polar star (dhruva). Using a cord half the length of the direction cord (diksūtra) in the planned kṣetra, one obtains to the intermediate directions.

8.9 Thus a 4-fold fish-shaped intersection (mīna) is obtained. There is no doubt on this matter.

From [each] fish-shaped intersection, using the cord fixed at that intersection, a square is obtained.

8.10 Dividing [that square] with 9 nāḍīs, one lays out the cord.
Śriyā, Yaśovatī, Kāntā, Supriyā, Vimalā, Śivā,

8.11 Suśobhā, Bhā, and Nunī - these are the nāḍīs that run [west to] east.
Dhanyā, Dhanā, Viśālā, Sthirā, Bhadrā, Gadā, Niśā,

8.12 Virajā, and Vibhavā [are the nāḍīs] running [south to] north. From the application of the 18 nāḍīs a 64 cell figure is made.

8.7-9: For a discussion of the determining of the east-west line, north-south line and intermediate points, see general introduction 2.4.

8.10a navanāḍīvibhaktam tu: there are 9 nāḍīs running from west to east and 9 more running from south to north.

8.13 And the vaṃśa to each side is a half vaṃśa.

The pair [of vaṃśas] is Durjaya and Durdhara. The one called Durjaya goes from southeast to northwest.

8.14 My dear, Durdhara goes from northeast to southwest, there is no doubt. There are 8 rajjus. Hear about them and their names.

8.15 The [rajjus at the] two pairings that are the ears and the ankles are declared to be 3 cells [long]. My dear, the 2 that go to the ears are the Kīlanī [rajju] and the 2 that go to the ankles are the Bandhanī [rajju].

8.16 Srjanī and Pakṣī are the paired rajjus that go to right and left. The other [rajjus] are 5 cells [long]. The 2 at the heart, the 2 running along the hips,

8.17 and the two at the sides, with a yoking of one rajju to another. Saṃvartī is at the heart, Vivartī is at the hips,

8.18ab Pakṣī goes down the right side, Sadbhāvā goes down the left.

8.13-18b: For the Vaṃśas, rajjus and sirās in an 8x8 vāstu as described here, see figure 15b.

8.15-18b Each rajju is treated as a pair of lines running from vaṃśa out on each side. But the name given to each rajju is a singular.

8.16d kaṭimanugau: the –m- is an aiśa intervocalic glide.

8.18cd-19 13 marmans are recorded: Padma, Vajra, Sandhi, Pada, Lāṅgala, Saṃpuṭa, Triśūla, Maṇibandha, Trikaṭa, Svastika, Vaṃśa, Rajju and Nāḍi.

8.20 The Padma is the meeting of 8 cords. There are 5 Padmas, going to east, south, west and north of the Brahma position.

8.21ab The Vajra, of which there are 28, is a meeting of 6 sūtras.

8.21c-22b A meeting of nāḍīs is called a Sandhi marman. O fair-faced one, there are said to be 16 Sandhis.

8.22cd The Pada, of which there are 24, is an empty cell.

8.23 The Hala (Lāṅgala) is half of the intersection of a rajju and a vaṃśa. O fair-hipped one, there are 16 of them.

8.18c padmam: Harunaga Isaacson emends from padmaṃ ca: "Here the first pāda is hypermetrical; the first ca should, I believe, be deleted (it may be a trivial slip, originating in a dittography)."

8.18c-28b: For the marmans in an 8x8 vāstu as described here, see figures 23 and 24.

8.24 The Saṃpuṭa is a cord running from corner to corner. There is no doubting it. There are 32 of them, let there be no disputing the matter.

8.25 The Śūla (Triśūla), of which there are said to be 4, is a meeting of 3 cords at a corner. There is no doubt here. My dear, it makes an arrow at Īśa and Agni.

8.26 The Maṇibandha is said to be brought about by the meeting of 5 cords. There are 8 of them, in the east, etc., pair by pair.

8.27 Alongside those [Maṇibandhas], the Trikaṭa is a [meeting point of] 3 cords. That is not in doubt. There are 5 [Trikaṭas] described in each of the directions as before.

8.28ab The Svastika occurs when there is a meeting of rajjus in the middle of a Pada. There is no doubt.

8.28cd Whatever has not been said here about the vāstu will be said as the occasion arises.

8.29 As already said, there are 2 vaṃśas, 8 rajjus and 18 nāḍīs. Marman[s] have been described, O virtuous one.

8.25d īśāgnītīragam: Haurhaga Isaacson suggests viewing the lengthened final vowel of agni as being a metrical device. The translation of tīragam could take tīra as "shore, bank" or as "arrow" (see Monier Williams 449). I have chosen the latter, as an arrow suits the shape arrived at.

8.27: There are 5 Trikaṭas on each side, making a total of 25.

8.28ab svastikam: The Svastika occurs at a meeting of rajjus in a pada. The Svastika does not occur in a 64 cell vāstu, but does occur in an 81 cell one, as shown in the figure 24. When one looks at this figure, one sees that the central pada, in which there is a meeting of vaṃśas, is unaccounted for in the list of marmans given above. It could be that one should also accept as a Svastika the meeting of two vaṃśas in a Pada.

8.30 [I will] also [describe] the further division (upabheda) of marmans, what results from the meeting of two marmans, the positions of the deities and the domain of demons too.

8.31 The marman which is a meeting point of a deity and a demon should not be encroached on in any circumstance. If a Padma is pressed upon, everything will be destroyed.

8.32 If a Vajra is pressed, the patron (svāmin) will be destroyed. If a Sandhi is pressed, there will be sickness.

8.33 If a Pada [is pressed], there will be a destruction of the building. It will need to be removed (vāhanāya). If a Lāṅgala is pressed, it indicates loss of wealth.

8.34 If a Saṃpuṭa is pressed, a three-fold misery is indicated for the patron (karṭṛ). If a Trisūla is pressed, there is loss of wife, brother and children.

8.35 If a Maṅibandha is pressed, masters (bhṛṭpa) die. If a Trikaṭa [is pressed], there is oppression of friends, enemies, animals and the king.

8.36ab If a Svastika is affected, there will be a take-over of the kingdom.

8.36cd If a Vaṃśa is pressed, the paternal lineage will be ruined.

8.37 If a Rajju is pressed, there is said to be destruction of the maternal line.
If a Nāḍī is harmed, there will be certain wasting of one's entire body.

8.38 The breaking of the rules of marman brings all these results. So one should not encroach upon deities or demons, O virtuous one.

8.39 If one should occasion to do so (tatkāle), one should worship the deities and offer a bali, for [the deities] that bring good and bad are subdued (pātita) when worshipped.

8.40 An intrusion always brings great danger for the king, the kingdom, the patron (kartṛ) and the officiant (sthāpaka), so one should not impinge on [marmans].

8.41ab Knowing this, one should not touch a marman with walls and columns.

Piṅgalā said:

8.41cd What is the vāstu? And what is its body like?

8.42 Why have the deities gathered in that body? Are the parts of the body prākṛta or vaikṛta?

8.43 Who are the deities? How are they there? How many? What names? Tell, O Saṅkara, how they are in the kṣetra and what form they take!

Bhairava said:

8.44 When Viṣṇu in his boar form raised up the earth, massive and strong mountains were produced.

8.45-46 Then there arose winged nagas. They were all mounted on birds, bright as the moon, hard to defeat, hard to control, my dear. They came down to earth and were destroying the offspring who were slain by the wind in their wings.

8.42cd śarīrāvayavās tasya prākṛtā vaikṛtās tathā: Body parts in their natural state are prākṛta. Vaikṛta ones are modified. Bhairava will answer Piṅgalā's question as to whether the body parts are prākṛta or vaikṛta at verses 57 and 72 below.

8.47 The great nagas terrified and murdered munis, siddhas, apsarases daityas, men, nāgas and so forth, and ṛṣis.

8.48-49 Vyāsa, Vālmīka, Śākalya, Parāśara, Bhṛgu, Nārada, Tumburu, Śālaṅkāyana, Kauśika, and all the Vālahilyas and so forth went to Indra. Reaching Indra's heaven they said to him: "Speak, Lord."

8.50 Hearing their words, the thunderbolt wielder (Indra) was angered. He mounted the shoulders of an elephant and took up a glittering spear.

8.51 Bold Hari (Indra) struck the naga defense with his splendour, together with the chief deities.

8.52 Assaulted by the wing-stirred wind, they rose up and struck fast at the hard-to-defeat nagas, who were assailing the gods.

8.53 The gods were in this battle in the sky, with swift thunderbolt-holding Hari, his spear cutting heads and wings.

8.54 O lovely one, having attacked, they fell to earth. The earth was shaken by them, overcome, as if in an earthquake (nirghāta) and Śeṣa and so forth were crushed (nipīḍita).

8.55 They let flow poison, blood and warm tears. The earth, smelling that poison, was overcome and fainted.

8.56 After just a moment's swoon, [the earth] emitted a great hot wind. And through a mingling with the wind, O virtuous one, a poison arose.

8.57 It was truly a body (kāyo nāma), with a great opening full of poison, which was a great asura. The body had no fixed edges and was prakṛta, O virtuous one.

8.58-59b The mighty sun, moon and planets; the moon- and sun-stones; the winds of all directions; earth, atmosphere and water; the sky realm; and the winged gods were hidden by it, and did not shine in the sky.

8.59c-60 And on earth, the munis, the yogasiddhas and apsarases, did not perform tarpaṇa, dhyāna, pūjā, japa or diśābalikarman at the junctures of the day, or by day, or by night or at any hour.

8.56c viṣaś: Generally, viṣa, in the sense of poison, is treated as a neuter.

8.56d yatotpannas: Here, we see aiśa sandhi between yataḥ and utpannaḥ. See the similar pattern at verse 71 below.

8.61 Then, agitated, they all went to Ambikāpati (Śiva). Having got there, they began their praise with the Ṛg, Yajur, Sāma and Atharva vedas.

8.62 Praising with utterances of HUMPHAT and VAṢAT, and many pieces of prose and verse, bowing to Bhava and Bhavānī, they sought their protection.

8.63-64b Hearing the praise from Brahmā and so on, Bhayandhakṛt (Śiva) became visible. Seeing him, the deities fell on their knees, [saying:] "Help O Lord of earth (bhagavan, indra, dhareśāna)! Your sovereigns of the gods are broken!"

8.64cd Lord Viṣṇu, who arose from a lotus, heard this too.

8.65 The remover of all miseries, the lord who wards off all ills, the controller of the rains, [said:] "What is this that has come about, Lord, on a moonless day?"

8.66 And, hearing the words of Brahma and so on, understanding their great plea, the goddess said "O Lord! Control that great Asura!"

8.61a ākulamanāḥ: The expected form is ākulamanasaḥ, but that would not fit the metre. In the place of the usual stem in –as, an aiśa stem in –a has been used.

8.65a sarvaārtiharo: Here we see aiśa sandhi between sarva and ārti, deployed to preserve metre.

8.67 Hearing the words of the goddess, and seeing that the gods were alarmed, [Viṣṇu said]: "O gods, make firm the ropes!"

8.68 "Be firm! Strike hard! Then I can control him." Hearing the Lord's words, all were delighted and eager.

8.69 Then, contemplating, through meditation, along with the noble Bhairava, he released the very mighty Rudra, Mahāmāya.

8.70 Having sought approval, Mahāmāya went at once. He pulled the great demon's top knot (ūrdhvavṛtti), O virtuous one.

8.71 Dragging him by the hair, he forced him to his knees before Bhairava. Then, his body supine (uttāne), bending his head, arms and legs,

8.72 using stick[s] (vaṃśa) and rope[s] (rajju), he was made like a beam / stretched out (viṣkambhasadr̥śī). His body, in the site (kṣetra), was bent (vaikṛta) to fit into the site (kṣetra).

8.68d manotsukāḥ: The reading at A and B, manocchukāḥ is an example of aiśa language in the form of an unconventional spelling that reflects similarities in pronunciation. Similar examples are seen in the literature in the following examples: ucchedha for utsedha at BK Prāsādalakṣaṇa 167 (at manuscripts HJK), KI 19.40c, MC 4.151c, and PI 7.161; kulocchāda for kulotsāda at MY 5.77a; śrīvachha for śrīvatsa at manuscript A at 8.99 below; śrīvachchakaḥ for śrīvatsakaḥ in manuscripts A and B at PI 6.295a; and amalācchikaḥ for amalāsthikaḥ at DM 91.42d (manuscripts N and M).

8.70c tenākṛṣyordhvavṛttim: I am taking the ūrdhvavṛtti as a top knot of hair, with support from at 71a.

8.71c tatottāne: Here there is aiśa sandhi between tataḥ and uttāne.

8.72b viṣkambhasadr̥śikṛtaḥ: viṣkambha holds two meanings that may be pertinent here. First it may be used as a noun with the meaning of support, prop, supporting beam of a house. Second it may be used as a noun with the meaning expanse, extension, width.

8.72c śarīredaṃ: Here I assume aiśa sandhi between śarīraṃ and idam.

8.73 Overcome with fear, all the deities took up places there.

[8x8 vāstu]

Parjanya [and Īśa] in the northeast corner; Vahni and Pūṣan in the south-east corner;

8.74 Pitṛ and Dauvārika in the southwest corner; Vāyu and Nāga in the northwest. Each of these is situated in half a cell.

8.75 Jaya, Mahendra, Āditya, Satyaka, Bhṛśa, and Antarīkṣa are each situated in a cell in the east.

8.76 Vitatha, Gṛhakṣata, Yama, Gāndharva (Gandharva), Bhṛṅga, and Hariṇa (Mṛga) have one cell each in the south.

8.77 Sugrīva, Śragvija, Pracetas, Asura, Śoṣa, and Roga are in the row of cells to the west.

8.78 Hear how Mukha, Bhalvāṭaka, Soma, Rigi, Aditi, and Diti are arranged in the row of cells in the north.

8.73-86: For an illustration of the 8 by 8 part vāstu as described here, see figure 4c.

8.73-85: In the outer circuit of deities, from Indra on, every deity is shifted forward clockwise by one cell, when compared with BKvy 21-97.

8.73a bhayojjitamanāḥ: The expected form is bhayojjitamanasaḥ, but that would not fit the metre, therefore an aiśa stem in –a has been used.

8.73b tatropatiṣṭhitāḥ: upatiṣṭhitāḥ is an aiśa formation.

8.79 Ātmabhū (Brahmā) has 4 cells in the centre. Āpa is to the northeast of that. To the northeast of that is Āpavatsa. They are on 2 cells [each].

8.80 To the southeast of Brahmā is Sāvitrī. One should design it on 2 cells. To the southeast of that is Savitṛ. It, too, has 2 cells.

8.81 Indra is stationed in 2 cells to the southwest of Kajodbhava (Brahmā), Indrajit is on 2 cells to the southwest of that.

8.82 On 2 cells to the northwest (‡ ‡), is Rājyakṣman.
There are two cells for Rudradāsa to the northwest of that.

8.83 On 4 cells to the east of Brahmā is Marīcaka. [On 4 cells] to the south of those is Vivasvant. [Mitra is on 4 cells in the west.] [On 4 cells] in the north is Dhara (Pṛthivīdhara).

8.84 Outside, at the northeast corner, is Carakī; in the southeast is Vidārī; in the southwest is Pūtanā; in the northwest is Pāparākṣasī.

8.82a ‡ ‡: I have not resolved this portion. Its meaning must convey a sense of the northwest. The kerala at C is clearly not right.

8.83 The placing of Mitra to the west of Brahmā is omitted.

8.85 Outside, to the east is Skanda; to the south is Aryaman; moreover, to the west is Jambha; and to the north is Pilapiṃcchaka (Pilipiccha).

8.86 They are set there as a support. They should not be placed otherwise. [Their] positioning is to be done as a means (prayojana). The vāstu is said to be a necessity (karaṇīya).

8.87 The entity (vastutva) which is called vāstu is of 5 categories (paryāya). That which is without it is considered prākṛta, its state is worthless, inactive,

8.88 and not to be pursued. On the other hand, that which begins with the vastu is deemed vaikṛta. Established as a support for vāstu, it should be filled [with deities]. Having filled the kṣetra as wished,

8.89-91b in a temple, a prākāra wall, a fort (pura), a watch tower (aṭṭāla), a gateway (toraṇa), a column, a brahmaśilā, a house, an entry door, in a residence for ascetics (maṭha), a king's palace, an annex to a fort (puravāsakasamyuta), in a city (nagara), a village (grāma), or a hamlet (kheṭaka), a district (viṣaya) or a group of districts (deśasaṃcaya), wherever a particular form is required, there one should create a vāstu.

8.87ab: The 5 categories may refer to the 5 groups of deities: Īśa, etc.; Jaya, etc.; Āpa, etc; Mārīcaka, etc; and Brahmā. Or the 5 categories might refer to 5 vāstu types. However, it would be hard to pin the 5 types down, as this text, even this chapter within this text, describes more than 5 vāstu plans: plans of parts divided into 5x5, 8x8, 9x9, 10x10, 11x11, 12x12, 33x33 and 100x100, and plans of differing shapes.

8.88b vaikṛtocyate: The expected vaikṛtam ucyate is contracted into an aiśa form to preserve metre.

8.90c nagare grāme kheṭake: The order in which these terms for settlements are given shifts from text to text, making it difficult to establish their relative sizes. The nagara is clearly a larger settlement, a city. But the order of the grāma and kheṭa varies. See the discussion at general introduction 2.5.

8.91cd In the case of a temple, the square has 64 cells.

8.92ab The parrot beak projection (śukāghrā) and [elongated roof of] the valabhī structure are on the same [square], but they extend beyond its outline (rūpavinirmuktā).

8.92c-93b And in a column, a brahmaśilā, and the catuṣkika for a vṛṣabha, [the vāstu] is similar, square, on a square figure.

8.93cd In the case of Meru [temple] and so on, the shape of the temples is said to be [that] of the padya (the vāstu).

8.94 Knowing what should be done for protection from demons (graharakṣa), whatever the differences in shape (sthānavibhāgaśaḥ), one should make it square within, as before.

8.95 The vāstu of a Meru [temple] is Meru-like. [That of] a Mandara [temple] is Mandara-like. The Kailāsa vāstu is Kailāsa-like.

8.96 [The vāstu of the temple] called Sarvatobhadra is Sarvatobhadra-like. [That of] the one named Vimāna is said to be Vimāna-like.

8.93d padyasya: padya clearly refers to the square vāstu.

8.94a graharakṣa: Here the grahas are the eight malevolent "seizers" that stand at the peripheries of the vāstu: Skanda, etc. in the cardinal directions, and Carakī, etc. in the intermediate directions. The usage is repeated at verse 101, and confirmed at 110 and 128 below.

8.95b mandareva hi mandaraḥ: Versions of this aiśa form will be repeated a number of times in the following verses. An irregular adverbial form has been created between mandara and iva.

8.97 The Nandana [vāstu], which is Nandivardhana-like, is a delight. The Siṃha one is Siṃha-shaped. In the Gaja [temple, the vāstu] is Gaja-shaped.

8.98 The [vāstu of the] Padma [temple] is Padma-shaped. Similarly for 8-cornered and 16[- cornered temples]. The vāstu [for] the Vardhamāna [temple] is said to be Vardhamāna-like.

8.99 And the vāstu of the Śrīvatsa [temple] is Śrīvatsa-like and three-fold. The [vāstu of the temple] named Bhadra is Bhadra-like, and the Haṃsa [temple's vāstu] is Haṃsa-like.

8.100 The vāstu [of the temple] named Nalina is said to be Nalina-like. The [vāstu of the] Gṛharāja [temple] is Bhadra-like. [That of] the Śrīnaga [temple] is Śrīnaga-like.

8.101 One should consider the protection from seizers (graharakṣa) of these temples. For the rest, one should perform the installation as before in the cardinal and intermediate directions.

8.102 Knowing [that], one should apportion a larger share in a larger [construction]. One should use an equal [share] in an equal [construction]. One should make a smaller [share] in a smaller [one].

8.99a śrīvātseva hi śrīvatsavāstuś: The reading at A, śrīvaccheva hi śrīvaccavāstuś, is an example of aiśa language in the form of an unconventional spelling that reflects similarities in pronunciation. A similar example was seen at PI 8.68d above.

8.101b graharakṣaṃ: see the note at verse 94a above.

8.103 Now hear about the Kumbha, Vṛṣa and Gvāvṛkṣa [temples].

One should make them [all] like the Kumbha, but with kṣetra measurements individually suited.

8.104 Making them the same in the centre, one should make them project out to 3 boundaries (nemī). One should set down the east-west and north-south Brahma sūtras.

8.105 One should make the outer boundary (nemī) 28 [parts from the centre point of the kṣetra]. The second is 20 [parts from the centre point of the kṣetra]. The third is 12 [parts from the centre point of the kṣetra].

8.106ab The fourth is 4 [parts from the centre point of the kṣetra] and is the 64 cell figure.

8.106c-107b One should install Jala (Parjanya) and Īśa; Vahni (Agni) and Pūṣan; Piṭṛ and Dauvārika; Vāyu and Nāga, from Īśa onwards as before.

8.107cd The remaining [deities], beginning and ending with Brahmā, are installed as before.

8.104-16b: I have not made a diagram of these four boundaries, as I do not, in the end, understand how they work.

8.106c-107b: The eight deities listed here are the pairs of deities at each of the four corners of the 8x8 vāstu as described in verses 73-86. See figure 4c.

8.108ab There is a vaṃśa running upward and downward from north east (Īśa) to south west (Īti), and another, beside it, from south east (Agni) to north west (Īra).

8.108c-109 8 rajjus are taught, from the east onward, as before. From the north east (Īśa), there are 2: [1 running] south (Yama), and [1 running] west (Āpya). From the south west (Īti), there are 2: [1 running] east (Prāk), and [1 running] north (Uttara). From the south east (Agni), there are 2: [1 running] north (Uttara), and [1 running] west (Āpya). In the north west (Īra), there are 2: [1 running] south (Dakṣa), and [1 running] east (Pūrva).

8.110 Externally, the seizers, etc. (grahādi), should be as before, in the cardinal and intermediate directions. This round vāstu is taught for rounded temples, my dear.

8.111-112a The temple for a thunderbolt (vajra) idol to Indra should be 4-cornered. The vāstu of that sort has already been described. The same is true for a temple for an image to Agni.

8.109c pūrvavad yathā: The 8 rajjus were taught above, at PI 8.14-18b.

8.110a grahādīn: See the note at 94a above.

8.112bcd The temple for a Śakti image, O virtuous one, is shaped like a yoni (bhagākāra). And its vāstu is like that too.

8.113 Making it fittingly yoni-like, make up to 3 more yonis the same. Thus one should make it with 4 borders (catuspatha). The Brahmasūtra is as before.

8.114 Making the cells [of the vāstu] as before, the installation [of the deities] is as before, as too are the rajjus, vaṃśas, marmans and upamarmans.

8.115ab I have described to you temples that are yoni-shaped.

8.115cd The temple for a staff (daṇḍa) icon to Yama resembles a crescent moon (khaṇḍacandra).

8.116 And the vāstu is like that too, my dear, with the characteristics of a half-moon. One should make the size of the kṣetra as fits the case, to be like a moon with its digits.

8.117 One should make up to 3 [more] moons of the same proportion, so that they are 28, 20, 12 and 4 [parts from the mid point of the kṣetra].

8.118 Allotting the cells[s] equally, one should install the deities as before. One should make the vaṃśas, rajjus, marmans, etc., as before.

8.119ab The vāstu of half-moon temples is like a half-moon.

8.113c catuspathaṃ: The four borders are the 4 yoni-shaped borders. The first is the outer border of the vāstu. The other three are, I take it, each a step larger than that, as was described for the Kumbha temple at verses 103-106b, and as is about to be described for the Khaṇḍacandra temple in verses 115c-117.

8.119cd-120 And the temple for the idol of the king of the Rakṣases (Rāvaṇa) called Khaḍga is 3-cornered, O virtuous one. And the vāstu is the same. The size of the kṣetra is as suited. One should make it 3-cornered as before.

8.121 In the middle it should be made the same size, 3-fold (guṇavat), and with 3 corners (tryaśraka).

One should arrange the cells as before, and install the deities as they were before.

8.122 The vaṃśas, rajjus and marmans, etc., are as before. The vāstu for three-cornered temples has 3 corners.

8.123ab One corner is at the outer boundary (paridhista). One should make it in the same way as one does a Kuṇḍa (Kumbha) [temple].

8.123c-124b The temple for a noose (pāśa) idol for Varuṇa is said to be like that of the Kumbha [temple], O virtuous one. And its vāstu has already been described.

8.121a guṇavat: The word could be a bland instruction to make the temple so that it has merit. Or, more likely, I think, guṇa is being used as a bhūtasamkhyā referring to the number 3. In this case, the temple is guṇavat in that three more boundaries are established beyond the dimensions of the basic vāstu plan.

8.123b kuṇḍavat: Here I take it that the Three-cornered temple is to be built according to the 4 nemīs described for the Kumbha temple, at verses 103-110.

8.124b: The description of the Kumbha vāstu is given at verses 103-110.

8.124cd The temple for a dhvaja (flag) idol of Vāyu has 6 corners.

8.125 Making the 6-cornered kṣetra as before, O lovely one, then one should make it with 3 [more boundaries] up to the limit (ante), with the same measurements.

8.126 The 6th corner is level with the boundary, O fair-faced one. [The nemīs are at] 28, 20, 12 and 4 [parts from the centre].

8.127 There is a 64 cell [vāstu] here too. One should install the deities as before. The vaṃśas, rajjus, marmans, etc., are as before, my dear.

8.128 Externally, the seizers (graha) are in the cardinal and intermediate directions. The 6-cornered vāstu for 6-cornered temples has been described.

8.129 O virtuous one, for a club (gadā) icon to Kubera a Padma temple is taught. And its vāstu is the same (padma-like).

8.130 One should make the kṣetra as in the Padma temple, as before. Externally, one should make pairs of padma corners and the rajjus, etc.

8.131 The vāstu, in the centre, is circular as before. The vāstu of padma-shaped temples should be padma-shaped.

8.130ab padmaprāsādavat kṣetraṃ kṛtvā: The Padma temple vāstu is mentioned, though not closely described, at verse 98.

8.132 The temple for a trident (śūla) idol of Śiva is 8-cornered, O virtuous one. The vāstu is the same.

8.133 Making it 8-cornered as before, it should have its 8th [corner] at the boundary (paridhistha).

The kṣetra is 4-cornered beyond. The extent is double (dvidham).

8.134 Fashioning it thus, one should make the 8-cornered [shape] with 3 [borders, nemī] at the outer edge as before. One should divide up the cells as before, and install [the deities] as before.

8.135 One should make the vaṃśa[s], rajju[s] and marmans, etc. The 8-cornered [figure] is for temples. The eight-cornered vāstu has been described.

8.136 The idol base (pīṭha) is on the Brahmā area. The ambulatory space (suṣira) is next to that. The wall is 2 parts [thick]. That is the arrangement for parts, etc.

8.137 The temple for an idol to Viṣṇu, marked with a discus (cakra) is called a Garuḍa, O virtuous one. The vāstu is the same.

8.134a tribhiś cānte tathā kuryād: Again, the tribhiś, three, I understand to refer to three further borders (nemī) beyond that of the inner vāstu. We have seen repeated reference to such sets of borders in the preceding verses.

8.138 The temple for a padma idol to Brahmā is called Haṃsa. And its vāstu is the same, having the features and form of the temple, my dear.

8.139 One should use the proportions of the base (vedī), image (liṅga) or temple, in order to make [maṇḍapas] suitable.

8.140 Or one may make them the same size as far as the jaṅghā. The varaṇḍaka has the same shape as that.

8.141 Maṇḍapas that are like that are said to be effective. They are like their temples in form, according to the division into 4-cornered, etc.

8.142 Projecting out in that direction, suitable for the achievement of that task, with that vaktrabhāvanmantra, one should install and arrange them thus.

8.139a vedīnām: at PI 6.6 and 6.70, vedī is used as a term for the installation stones. Here, however, I take it as an equivalent to the pīṭha at 8.136.

8.139d kāryāḥ: I was unsure of how to attach the transmitted feminine kāryā here. I make the conjecture of kāryāḥ in order to attach the word to maṇḍapāḥ at 141a.

8.140d varaṇḍakam: I take the varaṇḍaka to be a surrounding circuit of construction.

[10x10 vāstu for a city]

[Piṅgalā said:]

8.143ab Tell me about the kṣetra that is divided 11-fold (rudravat) by its nāḍīs.

[Bhairava said:]

8.143cd Aindrī is in the east, Yāmyā is in the south.

8.144 Jayā is in the west. The wise know that Saumyā is in the north. In the [kṣetra] divided up by criss-crossing nāḍīs, these are the 4 [nāḍīs] at the edges.

8.145 There is a pair of vaṃśas. And there is a set of 4 rajjus that are 3 cells long and another 4 rajjus that are 7 [cells] long.

8.146 The marmans, etc., are to be understood to be in accordance [with these cords]. [Next] the installation of the deities is described.

Carakī is at the Īśa cell, and Skanda is after it.

8.147-148 Vidārī is at the Agni cell and Aryamā is after it. Having installed Pūtanā in the southwest and Jambha after it, Pāparakṣā in the northwest, then Pilipiccha; in the second [circuit of deities], the wise man should install Īśa at the Īśa cell.

8.143ab The kṣetra that is divided 11-fold has 10 parts by 10.

8.143-151: See figure 6b for a possible representation of the vāstu lay out described.

8.146c-148b: In this vāstu the grahas are included in the vāstu body, rather than set outside it. These verses describe the lacing of the grahas within the borders of the vāstu body. Carakī is in the northeast corner; Skanda is on the next cell clockwise. The remaining six grahas follow in sequence.

8.149 And then one should install Agni, then Pitr̥, then Vāyu; then the outer row from Parjanya to Diti, O virtuous one.

8.150 24 deities are declared to have 2 cells [each]. 8 deities have 1 cell [each]. The rest is as before.

8.151 [This] vāstu is called Nagara and [is used] in the construction of a city, O virtuous one. When there is a liṅga to the east of it, then it brings bhoga and mokṣa.

8.152 [That liṅga in the east] should be made to face west. The wise know that the same is true of [a liṅga in] the northeast and southeast. When a liṅga is to the west of the city, then it should face east.

8.153 Similarly, one should make [a liṅga] in the northwest or southwest face east. [A liṅga] in the south or north should, face east or west, as is wished.

8.154ab And [a liṅga] in the centre may be placed as is wished.

8.150 *śeṣānte tu yathā purā*: I assume that the rest is as was the case in the 8 by 8 vāstu described at PI 8.73-86 and illustrated at figure 4c.

8.154cd I will relate to you the installation of temples for general purposes.

8.155 One should place the temple called Vṛṣabha in the east, the one named Kumbhaka in the southeast. The Valabhī should be in the south.

8.156 The Khagarāja (Garuḍa) [temple] is in the southwest. One should place the Gvāvṛkṣa [temple] in the west. The 16-cornered [temple] is in the northwest, and the [temple] called Gaja is in the north.

8.157 The Sarvabhadra [temple] is in the northeast. [These temples] bring bhoga and mokṣa. The rest [may be established] as wished. The Meru should be established at the edge of the city.

[33x33 vāstu]

8.158-159 Next hear about the vāstu for a district (deśa). 34 nāḍīs are taught [running north-south, and 34 running east-west]. [The vāstu] that arises is square, with 33 cells [on each side], O virtuous one. From the nāḍī to the east onward the nāḍīs have distinctive names.

8.158-167: For an illustration of the vaṃśas, rajjus and nāḍīs (sirās) in a 33 by 33 part vāstu as described here, see figure 20b.

8.160 There are 1089 cells in this case. One should establish the graha demons externally, in a row of 2 [circuits of parts] plus the fourth row (pāda).

8.161 Adding and removing the fourth row (pāda), [Pāpa]Rākṣasī has 35 parts at the corner, and [the arrangement] for the demons from the east onward is 34 [parts].

8.162 There are 4 rows (paṅkti) including the missing pāda. The deities are from Īśa onward, my dear.

One should install Īśa, Agni, Īti and Vāyu at the Īśa [and so on] corners.

8.163 [For each of them,] one should assign 14 cells, plus the pāda [on each side of the corner, making a total of 16 cells]. One should assign [11 parts] plus the pāda [making a total of 12 parts] for [the deities at the cardinal points in the periphery], Jala (Varuṇa) and co.; and 11 cells to the rest [of the peripheral deities, the ones that are not at cardinal or intermediate points].

8.164 For this [arrangement] is taught with a cord that is divided between deities and demons. One should arrange 18 cells for Āpavatsa, etc.

8.165 Marīci, etc. have 54 cells each. Brahmā has 81 cells.

8.160-164b: I have found this section of the 33 by 33 part vāstu description hard to follow. I have tried many versions, returning to the problem repeatedly. I have come to a possible solution in the following manner:

I began with the problem of determining the range of the two types of demons in the outer circuit: those of the cardinal directions, Carakī and so on, and those of the intermediate directions, Skanda and so on. I took the 12 by 12 vāstu described at PI 8.185-195b, illustrated at figure 8, as a guide to how much of the border is taken up by each type of demon. On this basis, Carakī runs around the outer edge of Diti to Parjanya, inclusive, and Skanda runs around the outer edge of Jaya to Bhṛṣa, inclusive. The other demons follow suit.

The next problem was deciding what the term pāda stood for. After many attempts that did not add up, I came to the conclusion that the term is a reference to a fourth circuit of cells beyond the three that are taken up by the peripheral deities, Īśa and so forth. The pāda forms an alternating pattern of cells at the interface between the circuit of peripheral deities and the circuit of demons. These pāda cells are sometimes allotted to the peripheral deity, sometimes to the demon. It is this passing of the pāda between the two circuits that is pointed out at 164ab: bhinnasūtrasmṛto hy eṣa devānāṃ rākṣasaiḥ saha. See figure 9c for an illustration of my proposed solution to this passage.

8.166 There is a pair of vaṃśas, as before. Next hear about the rajjus. There are 4 [rajjus] that are 9 [cells long] and 4 others that are 24 [cells long].

8.167 One should carefully make the marmans, etc., as before. This [vāstu] is taught in the undertaking of a district (deśa). The cells are made in yojanas.

[100x100 vāstu]

8.168 O virtuous one, there should be a province (maṇḍala) [vāstu] in the construction of [a province]. The vāstu is made on an area marked into 10,000 [cells], O goddess.

8.169 As already related, [the vāstu] has 10-fold cells in rows. Carakī has 100 [cells] at Īśa, as does Skanda, which is next to it.

8.170 One should give 100 [parts] to Vidārī at Agni, and the same to Aryaman, which is next to it. One should give 100 [parts] to Pūtanā at Īti, and the same to Jambha, which is next to it.

8.171 Pāparākṣasi (Pāparākṣasī) has 100 cells at Vāyu and the wise know that Pilipiccha, which is next to that, is the same.

8.166c turyā: the term stands for a set of 4. In the form given in the transmission, turya, I am not sure of its grammatical position. I have tentatively emended to turyā to allow agreement with a singular feminine rajju. Turya is used repeatedly in this passage. See, for example, verse 205 below.

8.168-184: For an illustration of the 100 by 100 vāstu for a province as described here, see figure 6b.

8.172 And Īśāna is on the 100 [cells] next to Carakī, according to the pattern. In the same way, Vahni (Agni) has 100 cells next to Vidārī.

8.173 Piṭṛ is on 100 next to Pūtanā. One should set the 100 cells of Vāyu so that Pāparākṣasī is next to them.

8.174 One should assign 200 to Parjanya and the same to Jaya. My dear, the wise know that there are 200 at the Mahendra position, and the same at Āditya.

8.175 One should assign 200 to Satya and there should be 200 for Bhṛṣa. One should make 100 for Antarīkṣa, beyond Vahni.

8.176 One should assign 200 to Pūṣan, the same to Vitatha. There should be 200 for Gṛhakṣetra (Gṛhakṣata) and 200 for Yama,

8.177-178 the same for Gandharva, 200 again for Bhṛṅga, 100 for the deity beyond Īti (Mṛga), then Dauvārika is next with 200 [cells]. Sugrīva should have 200, as should Puṣpadanta, my dear, and it should be the same at Pracetas.

8.179 Asura and Śoṣa each have 200. To Roga, beyond Vāyu, one should give 100; there is no doubt on the matter.

8.180 My dear, giving 200 to Nāga, another 200 to Mukhya, and the same to Bhalvāṭa, there should be 200 for Soma.

8.181 One should assign 200 to the god Rigi, and the same to Aditi, but 100 to Diti, next to Īśa, of this there is no doubt.

8.182 Āpavatsa to Rudrajaya are on 200 cells each, my dear. Marīci to Dhara (Pṛthivīdhara) are 400 [cells each].

8.183-184 In the centre one should make Brahmā alone, with 400 [cells]. There are 2 vaṃśas as before. There are 4 rajjus that are 300 cells long and 4 that are 700 cells long. Understanding the marmans, etc., there, one should make the maṇḍala [vāstu].

8.182a āpavatsādiko: The reading āpavacchādiko at manuscripts A and B is an example of aiśa language in the form of an unconventional spelling that reflects similarities in pronunciation. Similar examples are seen in the literature in the following examples: ucchedha for utsedha at BK Prāsādalakṣaṇa 167 (at manuscripts HJK), KI 19.40c, MC 4.151c, and PI 7.161; kulocchāda for kulotsāda at MY 5.77a; śrīvachha for śrīvatsa at manuscript A at 8.99 below; śrīvachchakaḥ for śrīvatsakaḥ in manuscripts A and B at PI 6.295a; and amalācchikaḥ for amalāsthikaḥ at DM 91.42d (manuscripts N and M).

8.183c-184: For an illustration of the vaṃśas, rajjus and sirās in a 100x100 vāstu, as described at verses 183c-184, see figure 21.

[12x12 vāstu]

8.185 For a town (pattana) one should make a pattana vāstu. The wise know that it has one hundred plus half of 88 (that is, 144) [cells].

8.186 It should have 12 [by 12] cells, through the setting out of 13 cords [north-south and 13 east-west]. Carakī is in the northeast corner with 5 cells.

8.187 Skanda is on the east side with 6 cells. Vidārī is in the southeast corner with 5 [cells]. Aryaman is in the south with 6 [cells] and Pūtanā is in the southwest with 5.

8.188 Jambha, in the west, has 6 [cells]. In the northwest (tiryage) is Pāparākṣasī with 5 [cells]. In the north, Pilipiccha has 6 [cells].

8.189 Īśa has just one cell inside and next to [the northeast corner]. Parjanya, Jaya and Mahendra each have 2 cells.

8.190 Ravi (Sūrya) has 4 [cells], Satyaka and Bhṛśa have 2 each. Antarikṣa is on 1 cell, as is Vahni in the southeast corner.

8.185-196b: For an illustration of the 12 by 12 part vāstu as described here, see figure 8. For an illustration of the vaṃśas, rajjus and sirās in the 12x12 vāstu plan, as described here, see figure 19.

8.188a jambhāpye: To maintain metre, Aiśa sandhi has been imposed between jambhaḥ and āpye.

8.188c pṛthivyādika: I take pṛthivyādi, "earth, etc.", to refer to the elements, which are 5 in number. The short final -a would then be for metric purposes, a long final -ā being the expected form in agreement with pāparākṣasī.

8.189a punarantaḥsamīpeśaḥ: To maintain metre, Aiśa sandhi has been used between samīpaḥ or samīpam and īśaḥ.

8.191 Pūṣan, Vitatha and Gṛhakṣata have 2 cells each. Yama has 4. Gandharva and Bhṛṅgi (Bhṛṅga) have 2.

8.192 Hari (Mṛga) has 1 cell, as does the Piṭṛ. Dauvārika, Sugrīva and Sragdhara have 2 cells each.

8.193-194 Varuṇa is like Yama (4 cells). Daitya (Asura) and Śoṣa have 2 each. Roga has 1, as does Vāyu. Nāga, Mukhya and Bhalvāṭa have 2 cells each. Soma has 4 cells. Rigi and Aditi are said to have 2 cells.

8.195 Diti should be understood to be on 1 cell. The rest is as before. There is a pair of vaṃśas as before. Next hear about the 8 rajjus.

8.196 There are 4 that are 3 cells long and another set of 4 others that is 9 cells long. Knowing the marmans, etc., as before, one should proceed with the town.

8.195b: The rest of the deities are positioned as in the 8x8 vāstu.

8.196ab: The move from plural to singular in discussing the 2 sets of rajjus is also seen at verse 205.

[11x11 vāstu]

8.197 There is another vāstu, for a hamlet (kheṭa), O goddess. Through the setting down of 12 nāḍīs, there are 11 cells [in each direction].

8.198 Altogether there are 121 [cells] in the base assembly (sampiṇḍita). In the four directions, in an outer circuit, are the graha demons, Carakī, etc.

8.199 [Each one] is positioned on 5 cells, in the cardinal and intermediate directions. I will tell you about the deities of the second circuit: Īśa, etc.

8.200 Placing Īśa in the northeast corner, next to that are Parjanya and Jaya. Having established the cell for Mahendra, then one establishes Ravi and Satya.

8.201-202 Installing Bhṛṣa and Antarīkṣa, and Agni in the southeast corner, the wise know that there are then Pūṣan, Vitatha, Gṛhakṣata, Yama, Gandharva, Bhṛṅga and Hariṇa (Mṛga). In the southwest corner one should install Pitṛ. Then come Dauvārika, Sugrīva, Sragdhara and Pracetas.

8.197-211 kheṭa and grāma: See introduction 2.5 for a discussion of the relative sizes of the kheṭa and the grāma.

8.197-206b: For an illustration of the 11 by 11 part vāstu for a hamlet, as described here, see figure 7a.

8.198b yuk śatam: The reading yucchataṃ at manuscript A is an example of aiśa language in the form of an unconventional spelling that reflects similarities in pronunciation. A number of similar examples have been seen, for example at verse 182 above.

8.199cd dvitīyapañktibhoktāram īśādyam kathayāmi te: We are not given the information, necessary to the complete instruction, that each of the peripheral deities, from Īśa on, is allocated 1 cell.

8.200a īśer īśam: The –r- is an aiśa insert for euphony between vowels. At C an attempt is made to covert the result into something that could be more standard.

8.202d pracetasah: An aiśa form, based on the stem pracetasā.

8.203 Then Asura, Śoṣa and Roga, and Vāyu in the northeast corner. Next one installs Nāga, Mukhya, Bhalvāṭa and Soma.

8.204 Installing Ṛgi, Aditi and Diti, one should then install [Āpa]Vatsa, etc. as before. Marīci, etc., are on cells that border the 9 of Brahmā.

8.205-206ab The pair of vaṃśas is as before. There are 4 rajjus that are 3 cells long and there is another set of 4 that is 8 cells long. The marmans, etc., are as before. Properly understanding, O fair-hipped one, one may construct a hamlet (kheṭa).

8.206cd I will describe the village (grāma) vāstu [used] in the construction of a village, O virtuous one.

8.207 A fine [11x11] kṣetra is made and one [row of cells] is removed at the east and west. My dear, 99 [cells] are produced, not otherwise.

8.206c-211: For an illustration of the 11 by 11 part vāstu for a village, as described here, see figure 7b.

8.208 The seizers (graha), Carakī, Pilipiccha, Jambha and Pāparākṣasī are in the northern row on 2 and 2½ cells.

8.209 The southern row being similarly arranged, one should set out Vidārī, etc. One should install Īśa, etc. and [Āpa]vatsa, etc. as before.

8.210 Similarly one should install Marīci, etc. as before. Brahmā, too, is in the centre as before. First setting down a pair of vaṃśas, there are 4 rajjus that are 3 cells long.

8.211 Another set of 4 is 8 cells long, with an avoidance of the centre. Knowing the marmans, etc., one should construct the village.

[10x10]

8.212 Next I will describe [the vāstu] for [a construction] with a fortress and watchtower (koṭṭāṭṭālakasaṃyuta). The kṣetra being made in 100 cells, there are 2 cells centrally on the east side.

8.213 To each side of them 3 cells are removed to a depth of one cell. Establishing cells at Īśa and at Agni, beyond them, one should remove a 2-cell portion.

8.208d grahāḥ sārhadvibhāgikāḥ: On the north and south sides, we need to fit 4 graha demons into 9 spaces. We are given the numbers 2 and ½ with which to do this fitting. I have decided to allocate 2 ½ cells each to Carakī, Vidārī, Pūtanā and Pāparākṣasī; and 2 cells each to Skanda, Aryaman, Jambha and Pilipiccha. I have arranged the 8 grahas along their northern and southern lines in a pattern that retains the order that they have in their usual circuit. See diagram. Obviously, my decisions, and consequently this diagram, could be wrong. But, as a hypothesis, it works so far.

An alternative would be to assign 2 ½ cells to each graha demon, allowing the demon rows to extend out by half a pada to each side of the 9 columns of deities.

8.209a yāmyapaṅktau tathābhūtau: Officially, the feminine locative singular of paṅkti, paṅktau, requires an agreeing feminine locative singular of bhūta, bhūtāyām.

8.212-226: For a proposed illustration of the 10 by 10 part vāstu for a fortress with a watchtower (koṭṭāṭṭālakasaṃyuta) as described here, see figure 6c.

8.214 The wise know that its breadth is 1 cell. My dear, the cells at Īśa and Agni are divided into 2 halves.

8.215 Carakī and Skanda are in the northeast one. Vidārī and Aryaman are in the southeast one. Pūtanā has an entire cell in the southwest.

8.216 On the cell to the north of that is Jambha. Pāparākṣasī is in the northwest corner (tiryage). To the east of that you will see the word Pilipicchā (Picchāmpila), etc.

8.217 Next to Carakī, at the northeast corner, are Parjanya and Jaya, to the south. To the south of them is Mahendra on 2 cells next to Sūrya.

8.218 To the east of that one places Satya. And one places Bhṛṣa to the southwest of Satya. To the south of that is Antarikṣa. Agni (hutabhuk) is positioned in its own corner.

8.219 To the west of Agni is Pūṣan. Vitatha is to the south west of that. From Vitatha to Bhṛṅga [the deities] are in a row with 2 cells each.

8.215ab: the compounding here is out of the ordinary. In the first case, it could be argued that the form is adopted to sustain metric form. In the second case, that argument cannot be made.

8.216b pāparākṣasi: The last syllable is shortened for metre.

8.216cd picchāmpilaśabdādi: The jumbling of the akṣaras of Pilipicchā's name is noteworthy.

8.220 There is 1 cell for Mṛga. Then to the north of that is [1 cell] for Piṭṛ. To the north east of that is Dauvārika. [From Dauvārika] to Śoṣa [the deities] are on 2 cells each.

8.221 My dear, Roga is on 1 cell to the north. To the east of that is Vāyu, also [on 1 cell]. To the northeast of that, from Nāga to Soma, [the deities] have 2 cells each.

8.222 Rigi is on 1 cell, as is Aditi to the south of it. Diti is on 1 cell to the northeast of that. In the centre, Brahmā has 4 cells.

8.223 Marīci, etc. have 4 cells each. [Āpa]vatsa, etc. have 2 cells beyond. The encircling wall (bhogabhitti) is [at] the [outer circuit of] deities. The portion from [Āpa]vatsa inward is the area in which one may move about (carīcara).

8.224 There are pot-shaped (kumbha) corners at Īśa and Agni. There is an arrow holes (śaraveśana) in the middle. A watchtower (aṭṭālaka) rises from the projection in half of the wall of the vāstu.

8.225 There are 2 vaṃśas, as before. I will tell you about the rajjus. At the northwest and southwest corners, there are 2 [rajjus] that are 3 cells long. At the northeast and southeast corners there are 2 that are 1 cell long, my dear.

8.226 There are 2 that are 7 cells long and 2 that are 6 cells long. The marmans, etc. are as before. Knowing them, one may commence the watchtower.

8.221a rogaindraikapade: Again we see an aiśa compounding for metre.

8.221c nāgamādyas: The m is a euphonic glide sound.

8.224b madhye ca śaraveśanam: The arrow holes may be in the middle of the kumbha corners at Īśa and Agni or in the centre of the east wall, at the projection at Sūrya and Satya.

8.224cd bhavaty aṭṭālako vāstuprākārārdhavinirgamāt: There may be either a single watchtower on the east side at the position of Sūrya and Satya, or a pair of watchtowers at the Skanda / Carakī and Aryaman / Vidārī corners. The fact that watchtower is presented in the singular suggests the former. But it would make better sense to have the watchtowers at the corner. I favour the latter. At verse 229 below I begin to wonder if there may be 3 watchtowers.

8.225-226: For a diagram of the vaṃśas, rajjus and sirās in the 10 by 10 vāstu for a fortress with a watchtower, as described here, see figure 17. Two of the rajjus are shortened from 7 to 6 cells in length. Their shortening is a result of the removal of cells described at verses 213 and 214. The rajjus that cross the northeast and southeast corners are just one cell in length, again because of the removal of cells described at verses 213 and 214.

8.227 The height (vistāra) of the outer wall (prākārabhitti) should equal its breadth (dīrghatva). O wise one, it is divided into ten (pañkti) all around.

8.228 Then the installation of the deities should be done just as it was in the city vāstu. The vaṃśas, rajjus and marmans, etc. should also be the same.

8.229 [The construction] should be guided according to this procedure, as far as the āṭṭālaka (watchtower). Then there should be another watchtower (bhūyo 'ṭṭālam), a further wall (punar bhittir), and another wall and watchtower (bhittyāṭṭālakam).

8.230 Making [the construction] thus circle in the 4 directions, whether cornered or round, the wall section (bhittibandha) has 3 parts and the carīcara has 7.

8.231 My dear, if the wall is measured in man-heights, it should have a height of 2 men. One should make a set of steps (sopāna) for climbing [the wall]. [The staircase is] uninterrupted. There are many [steps].

8.232 Along the top of the wall one should place two kas (cappings?) Each is rounded on top. Below that rounded cap there should be a latticed (jālakam) ventilation shaft (suṣira) or opening (gopura).

8.229: This verse leads me to imagine 3 watchtowers: one at the northeast corner, one at the southeast corner and one at the projection midway between them.

8.232 kau: I have not met this usage elsewhere. For now, I am taking it as a capping.

8.233 [The suṣira or gopura] is for arrows to pass through. It is shaped for attack (vighraha). There should be a doorway in each of the 4 cardinal directions. Above the doorway there should be a valabhī.

8.234 Below, inside and out, one should make a shelter for doorway guardians. With 3 externally, to the north, west and east, and sometimes to the south.

8.235 For that doorway (the one to the south) is always considered suited as the jaws of death (Yamadaṃṣṭra). What is its purpose? It is for battle. Without it there can be no victory in conflict.

[5x5 Rudrātmaka vāstu]

8.236 The vāstu with protective fortifications (pratiyantraparikṣepa) is Rudrātmaka. It has 5 cells [on each side]. It houses the planets (grahas). Carakī, etc. are on the outside of it.

8.237 Inside, one should install the 9 grahas in 9 parts, from the sun (Āditya) to Ketu, on the 9 central parts.

8.238 One installs the sun (Ravi) at the centre, and then the Moon (Soma), etc., in the east, etc., in turn. The moon is the guardian of the east. The sun is next to the moon.

8.236-247: For an illustration of the arrangement of the planets within the Rudrātmaka vāstu, see figure 3c.

8.239 One should install Mars, etc. from the southeast round to the northeast. Mars is the guardian of the southeast, O virtuous one.

8.240 One should install the moon, sun, and Mercury, etc., as one group. One should install Mercury as the guardian of the south, in the inner circuit.

8.241 Moon, Mars, sun, Jupiter, etc., should be installed in succession, O Devadeveśī.

8.242 The wise know that Jupiter, the priest to the gods, is the guardian of the southeast.

[The installation proceeds with] Moon, Mars, Mercury, sun, Venus in turn.

8.243 Venus is deemed the guardian in the west. The moon, etc., are up to that position at the sun. Then, installing Saturn, etc., Saturn is the guardian of the northwest.

8.244 Then, installing the moon, etc., the sun is in the Saturn position. Installing as far as Rāhu and Ketu, Rāhu is the guardian of the north.

8.240-245: While I can see where the planets should go in the diagram, I do not fully understand the installation patterns being described.

8.245 Installing the moon etc., in the east, etc., Ravi and Ketu are in the north and northeast. Ketu is the guardian of the northeast. [The planets are arrayed] from moon to sun.

8.246 The installation of the planet vāstu is made in this manner. One should set down the vaṃśas, etc. as before, and mark the marmans, etc.

8.247 At the outer walls (prākāra), according to space, one should place 8 or 16 [marmans] in the 4 cardinal directions.

[5x5 funerary (citi) vāstu]

8.248 Listen well, my dear, as I describe the funerary (citi) vāstu for seizers (graha) and demons (rākṣasa), for the ancestors and deities in the cremation ground.

8.249ab [The kṣetra] being divided evenly into 5 [parts on each side], there are 25 cells.

8.249c-250b The wise know that, in the inner circuit (madhyacakra), one should install ether (vyoma) in the centre, air (vāyu) to the east of that, fire (hutabhuḥ) in the south, then water (ka) in the west, and earth (dharā) in the north.

8.250cd One should set another air (vāyu) to the east, then ether (kha) and fire (vahni) to the south of it.

8.248-255b: For an illustration of the arrangement of the citi vāstu described here, see figure 3d. Note in the illustration that there is a regular pattern radiating about the centre of, for example, two airs heading to the east of the centre, with the other four elements, but not air, in the four cells to the south of that. I take the pattern that emerges as a confirmation that the text, and my understanding of it, are sound.

8.249c madhyendrato: Aiśa sandhi is seen here, between madhye and indrataḥ.

8.251 To the west of the fire (jvala) is water (ka). To the north of that is earth (pṛthivī). Fire (agni) is in the south. To the west of the fire are air (vāyu) and ether (kha).

8.252 To the north of the ether (kha) is water. To the east of the water (jala) is earth (dharā). Water (ka) is in the west. To its north are fire (gati) and air (pāvaka).

8.253 To the east of the air is ether (vyoma). Next to the ether is earth (dharā). Another earth (dharā) is in the north. To the east of that is fire (gati) and air (pāvaka).

8.254-255b To the south of that is water (ka) and, to the west of the water, is ether (vyomaka). Installing them thus in due sequence, with Carakī, etc., and the seizers (graha), one should install, as before, these figures (vighraha) at the cardinal directions and corners, on the outside [of the vāstu].

8.255cd One should then lay down the two vaṃśas. Next hear about the 8 rajjus, my dear.

8.256 4 of them are 2 cells long. The 4 others are 3 cells long. In this [vāstu], one should proceed, understanding the marmans, etc., to be as before.

8.257 Since it is in 5 parts, it is termed a 5[x5] vāstu. My dear, these vāstus, and vāstus for houses, have been described.

The 8th chapter, titled "on the subject of vāstu", in the excellent 12000 [verse] Piṅgalāmata, under the authority of Jayadratha.

8.252d and 253d gati: The word clearly means fire here. I am not sure how.

8.255c-256: For an illustration of the vaṃśas, rajjus and sirās in a 5x5 funerary vāstu as described here, see figure 14a.

8.256b catasro 'nya guṇātmakāḥ: An Aiśa adjustment has been made for metre. A sense-producing reading would be catasro 'nye guṇātmakāḥ.

8.256c marmādyātra: Again, an Aiśa adjustment has been made for metre. A sense-producing reading would be marmādyā atra.