

[9x9 vāstu]

Piṅgala said:

9.1 Lord of lords, śūla-carrier, you have mentioned but not detailed the gr̥havāstu and the assigning of nāḍīs and parts.

9.2ab You who have the moon in your crown, please describe all this in brief.

Bhairava said:

9.2cd Or, my dear, [one may make] the form of a house on a square kṣetra.

9.3 One should first allot the 10 nāḍīs, then lay the sūtras. I will relate to you the number and names of the nāḍīs.

9.4 Śāntā, Yaśovatī, Kāntā, Viśālā, Prāṇavāhiṇī, Satī, Sumatī, Nandā, Subhadrā and Manoramā.

9.5 These 10 nāḍīs run east west. Hiranyā, Suprabhā, Lakṣmī, Vibhūti, Vimalā, Śriyā,

9.6 Jayā, Jvālā, Viśokā and Śubhā run to the north. The terrain is deemed suitable with the 10 nāḍīs within.

9.7 [Piṅgala said:] Tell me about the installation of the deities.

[Bhairava said:] Brahmā is on 9 cells in the centre. Āpa is to the north east of that,

9.8 on 2 cells. [Āpa]vatsa is to the north east of that and similarly [on 2 cells]. Savitr̥ is to the south east of Brahmā. To the south east of that is Sāvitrī.

9.9 They should be known to have 2 cells each. To the south west of Brahmā is Indra. To the south west of that is Jayendra on 2 cells.

9.10 To the north east of Brahmā is Rudra, then Rudradāsa. They should be known to be on 2 cells each. To the east of Brahmā with 6 [cells] is Marīci.

9.11 The wise know that Vivasvant is to the south of Brahmā on 6 cells. Kalādhīpa (Mitra) is to the west of the lotus-born (Brahmā) on 6 cells.

9.12 Installing Dharādhara on 6 cells to the north of Brahmā, one should install Īśa to the north east of [Āpa]Vatsa, and Parjanya next to that.

9.7-20: The vāstu layout described here may be understood by looking at figure 5a, the illustration of the 9 by 9 vāstu at BKvy 112. The only difference between these two vāstus is that here at PI 9.7-20 the outer demons are described, while they were not recorded at BKvy 112.

9.12c vatseśe: The readings at A and B reflect pronunciation similarities.

9.13 Jaya, Mahendra, Sūrya, Satya, Bhṛṣa, and Antarikṣa are in a row, on 1 cell each.

9.14-15b To the south east of Sāvitrī is Agni. Pūṣan, Vitatha, Gṛhakṣata, Yama, Gandharva, Bhṛṅga and Mṛga have 1 cell each along the southern row.

9.15c-16 To the south west of Jaya are Pitṛ and Dauvārika; then, next to them, Sugrīva, Puṣpadanta, Pracetas, Asura, Śoṣa, and Roga are on 1 cell each on the west side.

9.17-18b One should install Vāyu to the northwest [of] Rudradāsa. Nāga, Mukhya, Bhalvāṭa, Soma, Rigi, Aditi, and Diti are in the north on 1 cell each.

9.18c-20      Setting the destructive Carakī, Vidārī, Pūtanā [and] Pāparākṣasī from the northeast to the end, then one should establish Skanda, Aryaman, Jambha and Pilipiccha from the east to the north, O fair-eyed one. The deities are for the protection of the ground.

9.21      There is a pair of vaṁśas, as before, and 8 rajjus, too. 4 are 3 cells long and 4 are 6 cells long, my dear.

9.22      Here too, there is a distinction between marmans and upamarmans, as before. And there is a further class of marman to be discerned, O fair-eyed one.

9.23      Hair, forehead, eyebrows, ears, eyes, nose, nostrils? (savībuka), lips, cheeks, furrow of the upper lip, teeth, and tongue,

9.24      jaw, the hollow at the neck? (garuḍakūpa), neck, shoulder, upper-arms and elbows should be determined.

9.23b savībukau: I take this entry as a reference to nostrils simply because nostrils would fit in the scheme of face parts listed.

9.24a garuḍakūpaś: Again, I am guessing at a meaning for the term.

9.25 The fore-arms, wrists, palms, fingers, nails, chest, heart, two sides of the chest, sides, stomach, navel and belly,

9.26 the hip and buttock, the penis and testicle, the scrotum and anus, the thighs, the knee, the shanks, the ankles, the heels, the feet too,

9.27 the toes, the nails, back, the spine up through the heart to the neck. With a trikaṭa [marman], there are 111 marmans.

9.28 The head of [the vāstupuruṣa] is in the northeast corner. The eyebrows are in the middle. Above them is the forehead all across.

9.29 The ears are at Diti and Parjanya, O fair-eyed one. The eyes are below the eyebrows. Between the eyebrows is a bindu.

9.30 The nose meets the bindu. Below the nose is the joining of the cheeks. Then there are lips, furrow of upper lip, the teeth, and tongue. All these [elements of the face] are on the 7 cells at [Āpa]Vatsa [and Āpa, Diti, Īśa and Parjanya].

9.27 111 marmans: 107 are listed from verse 23 to 27:

1 hair	2 wrists	2 shanks
1 forehead	2 palms	2 ankles
2 eye brows	10 fingers	2 heels
2 ears	10 finger nails	2 feet
2 eyes	1 chest	10 toes
1 nose	1 heart	10 toe nails
2 nostrils?	2 sides of the chest	1 back
2 lips	2 sides	1 spine
2 cheeks	1 stomach	1 trikaṭa
1 furrow on lip	1 navel	
2 teeth	1 belly	
1 tongue	2 hips	
1 jaw	2 buttocks	Four more marmans are distributed along
1 hollow at neck?	1 penis	the spine. They are listed in verses 54 and
1 neck	2 testicles	55. Thus the total comes to 111.
2 shoulders	1 scrotum	
2 upper arms	1 anus	
2 elbows	2 thighs	
2 fore arms	2 knees	

9.28-53b: To follow the mapping of the anatomy of the vāstupuruṣa given here, refer to figure 5a.

9.31 In the centre, aligned with the tongue, and low, with an upward path, the furrow of the upper lip is on 2 cells as are the lips.

9.32 The 2 rows of teeth are on 2 cells. The tongue (rasanā) has one [cell] in the centre. The jaw is on 1 cell. The wise know that it joins at the root of the ear.

9.33 The layout of the vāstu face has been fully explained. The hollow in the neck (garuḍaḥ kaṅṭhakūpa), is on 3 cells on half of Āpa (ardhāpya).

9.34 Below that half of Āpa (ardhāpya) one should make the chest. One should know that the shoulder is at Jaya. The upper arm is said to be at Mahendra.

9.35 The elbow is at Āditya, the fore-arm at Bhṛṣa and Satya, the wrist at Antarīkṣa and the hand at Agni.

9.36 The finger is at Sāvitrī and the nails are at Savitr̥. The left side of the vāstu has been described. The right side is said [to begin] at Diti.

9.37 The wise know that the upper arm is at Rigi, the elbow at Soma and the fore-arm at Bhalvāṭa and Mukhya.

9.38 The wrist is at Nāga, the hand at Vāyu, the finger is at Rudradāsa and the 5 nails too.

9.39 At Rājanyakṣa, part by part, in the deities, Brahmā, etc., the conjunction should be understood to be the heart.

9.40 To the left and right of that heart juncture, one should make the two sides of the chest. The left side of the chest is in 1 cell at Marīci.

9.41 The right side of the chest is in 1 cell at Dharādhara. The remainder at Marīci is 5 cells, my dear.

9.42 The left flank goes there (on the 5 cells at Marīci). The right [flank] goes to Dharā[dhara]. The flank takes 5 cells, O fair-faced one.

9.39 rājanyakṣapade: In the 8 by 8 vāstu described at 8.73-86, too, the position next to Rudradāsa, a position more commonly known as Rudra, is termed Rājanyakṣman.

9.43-44b                      Within Brahmā is the belly and within the belly is the navel. Below and above the navel is a line of hair. Extending from it over 4 cells is the left side of the belly and similarly the right side of the belly (over the 4 parts on the other side of the line of hair).

9.44cd-45                    The shaping from the hip to the anus, O wise one, at Indra and Indrajaya, is in a division into quarter cells. In the lower  $\frac{1}{2}$  a cell of Indra is the scrotum, a quarter [cell] to each side.

9.46                      Below the pelvis is a hollow at the juncture. The testicles are to each side of the juncture. Below the juncture is the penis, a quarter [cell] on each side. Below the penis is the anus.

9.47                      O goddess, the testicles go to each side, as do the buttocks. The wise know that one thigh is on 6 cells at Vivasvat.

9.48                      The knee is below Pūṣan, below the knee is the shank, from Vitatha to Gandharva.

9.44-46 kaṭi: In my translation I switch from hip to pelvis. The Sanskrit kaṭi covers both English terms.



9.49 The ankle is to the side of the shank, and below it. Its width is  $\frac{1}{2}$  of the shank. Below that is the heel on  $\frac{1}{4}$  of a cell (pada).

9.50 The toes are a  $\frac{1}{4}$  of the foot (pāda). The nails are a  $\frac{1}{4}$  of a toe. The left shank has been described. The right thigh, which has many parts,

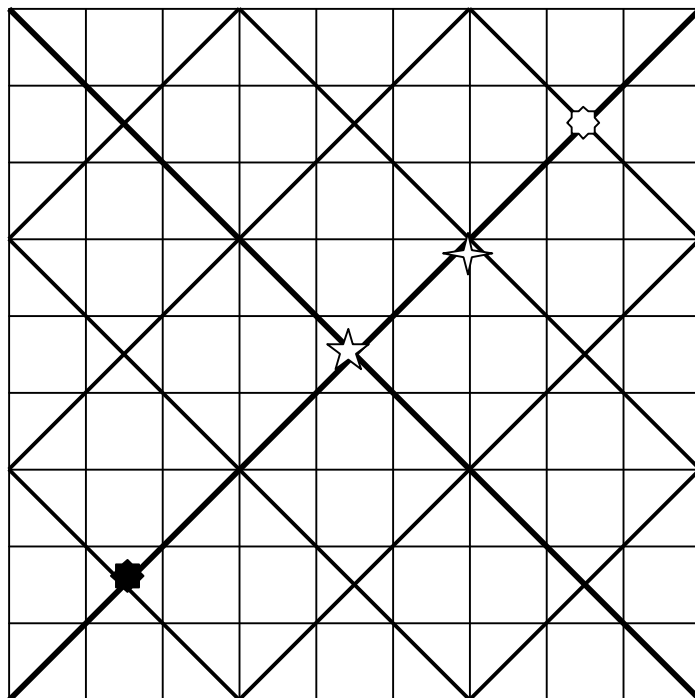
9.51 is on 6 cells. The knee is at Roga. The shank is from Śoṣa to Sragdhara.

9.52-53b The ankle is on  $\frac{1}{2}$  of Sugrīva. The heel is on the other  $\frac{1}{2}$ , on a  $\frac{1}{4}$  of it. At the end of the foot is the toe, which is  $\frac{1}{2}$ . The nails are on  $\frac{1}{2}$  at Pitṛ as before, O fair complexioned one.

9.53cd On the back, at Brahmā, the back marman is declared.

9.53cd-55: Below I have marked, as I understand them, the four marmans described here on the 9 by 9 vāstu seen at fig. 16

vaṃśa	—	☆	back (pṛṣṭha) marman
raju	—	☆	heart (hṛt) marman
	—	☆	kṛkāṭikā marman
sirā	—	★	trikaṭa marman



9.54 O lovely goddess, when [the vāstu] is face down, there are no marmans. The wise know [that there is a marman] at the heart juncture in the back, at the heart.

9.55 That which is the junctures (sandhi) that are vaṃśas at the back is a kṛkāṭikā marman. There is undoubtedly a trikaṭa at the back, [at] Indra and Indrajaya.

9.56 When the vāstu, for palaces and houses and so forth, is face down, one may rest things on a marman. The marman is not afflicted.

9.57-58b [The vāstu should be] face up for worship and removal of the śalyas, not otherwise. As is the vāstu, so are the marmans. So, the marman position in the centre, at the meeting of sūtras, should be carefully avoided.

Piṅgalā said:

9.58cd Lord, if one must impinge on a marman, then what?

9.59-60 Lord, the setting up of the vāstu that has been described, the choice of kṣetra (kṣetrasya parigraha), the installation of the walls, etc. in the kṣetra that should be done in houses, etc. – how can that be useful for the karṭṛ, since [the vāstu] is made of marmans? [You have said:] "As is the vāstu, so are the marmans". But, in that case, the vāstu is not useful.

9.54: I have assumed that 54cd is a statement of marmans that do occur, rather than further detail on marmans that do not occur when the vāstu is face down.

9.55b kṛkāṭikā: The kṛkāṭikā marman is recognised in Āyurvedic marman lists. For example, at Aṣṭāṅgahṛdaya śārīrasthāna chapter 4, verse 29ab: kṛkāṭike śirogrīvāsandhau, tatra calaṃ śiraḥ, there are two kṛkāṭikās at the junction of (sandhi) the head (śiras) and neck (grīvā). Injury to them causes tremor (cala) of the head.

9.56d marme: The aiśa form preserves metre.

9.60c: The quote is from 9.57c above.

9.61 [Bhairava said:] An undertaking outside [the vāstu] is useless. You must carefully perform worship beyond the marman.

9.62 [Piṅgalā said:] Lord of the gods, how should the extraction of śalyas be done? Describe the pūjā, kriyā, and bali done for the vāstu at the correct time.

Bhairava said:

9.63-64 At the time of entering a building, O goddess, whether its vāstu be 4-cornered, round, 3-cornered, or of whatever shape, one can altogether protect the vāstu by means of bringing whatever is harmful to Īśa for the removal of demons, O lovely one.

9.65 [But] even if the vāstu has been cleared, the marmans, etc. are not removed. Thus there is [always] danger from marmans at junctures and so on. One should move the centre away from the centre.

9.66 One should commence a 4-cornered, etc. building according to the procedure. Goddess, listen as I tell you about prākāras, etc. in the commencing of a wall.

9.67 Whatever the size of the wall, one should make it half a sesame seed greater or less, on this matter there should be no doubt.

9.68 That being done, any harm, seen or unseen, brings a good reward. Hear now as I speak of the removal of śalyas.

9.69 Fully practised in the subject of śalyas and fully conversant with vāstu procedure, first, O goddess, one should prepare the vāstu as well as possible.

9.70 Goddess, one should commence the extraction of the śalyas by means of omens (śakunīśakunaiḥ), in a place that is well hidden, well guarded, deserted, and covered in straw matting.

9.71 The wise know that there are 3 sorts [of omen]: auspicious, inauspicious and mixed. An auspicious [omen] is a viewing of a deity and so forth, the inauspicious [omen] is human.

9.72 A dog, owl, crow, etc., are mixed, there is no doubt. A divine [omen] is best; it is a sāttvika guide (ācārya) for the patron (kartṛ).

9.70c śakunīśakunair: See PI 6.25 for a discussion of the term śakuna in the meanings "bird" and "omen". Here, śakuna is compounded with śakunī, a word which specifically denotes a female bird.

9.73 A mixed [omen] is middling; it is a rājasa guide (ācārya) for the patron. A human omen is worst; it is a tāmasa guide (ācārya) for the patron.

9.74 Thus knowing the portent[s] (śakuna), the one who is knowledgeable about śalyas should always remove [them]. I will describe the disturbance (vikṛti) that may arise in a city.

9.75 One should bring the patron (kartṛ) to the place where the vāstu has been prepared. Once he is there, the learned officiant (guru) should observe him.

9.76 When standing at the head [of the vāstu], if the patron (kāraka) scratches his head then there is a head śalya in that place. One should remove it at that depth.

9.77a-c When standing at the face [of the vāstu], a scratch at the face [indicates] a wooden śalya there, 2 hastas deep. One should remove it.

9.77d-78b When standing at the neck [of the vāstu], from an indication at the neck [one may predict that] there is a metal chain there, 3 hastas deep.

9.74d: The quarter verse is hypermetric.

9.76-100: Table 3 compares the accounts of śalyas indicated by scratching at the *Piṅgalāmata*, *Mayasaṃgraha*, *Kiraṇa* and *Devyāmata*.

9.76d tatpramāṇataḥ: "at that depth", but we are not told what depth that is. Both KI 54.40 and MY 4 x+14 state that, in this situation, the depth is ½ a man. Perhaps what is meant here in the *Piṅgalāmata* is at a depth equal to the height of the kartṛ's head?

9.78c-79b When standing at the belly (udara) [of the vāstu], if the patron touches his belly (udara), then there is an animal śalya there 2 ½ hastas deep.

9.79c-80b [When standing] at the hand [of the vāstu], if he touches his hands it indicates a bed (khaṭvā) at his feet 32 aṅgulas below. Digging (khaṭvā) there, it should be removed, O wise one.

9.80c-82b When standing at the upper arms [of the vāstu], if [the patron] scratches his upper arm, then there is an śalya there below (tanmūla). One should always remove it at a determined depth. That is the case on the left side. On the right side [one should dig to] hip-depth. The śalya to be discovered there is a bowl (kapāla) or something made of clay.

9.82c-84b When stood at the hip [of the vāstu], if the patron scratches at his hip, then one should extract an iron spike at 2 hastas in depth. When stood at the thigh [of the vāstu], if the patron touches his thigh then there is hard wood there. Digging 1 ½ hastas below, should remove the śalya.

9.78c-79b udara: The animal śalya given here is, at the *Mayasaṃgraha* and *Devyāmata* located at the chest: MY 4.x+18 kroḍe, DM 80.77-78 uras.

9.80a khaṭvā: The absolute of the root kha is properly khaṭvā, a form that we see at 84a below. But we will see the aiśa form khaṭvā repeatedly in the following passage. At first, one may want to correct to khaṭvā, a bed. But it quickly becomes clear that that practice produces too many beds and that the absolute is what is intended. The confusion is apparent in the manuscript transmission, too. B corrects to khaṭvā once. C corrects to khaṭvā three times, but eventually concedes the point at verse 98.

At 9.79d, on the other hand, a bed is what is wanted, as is confirmed by comparison with the reports from the *Mayasaṃgraha*, *Kiraṇa* and *Devyāmata* (see table 3).

9.80d kurute 'tmani: The reading at C corrects the aiśa sandhi. But, in so doing, it oversteps the permitted number of syllables.

9.81b cinmātra: I have taken this statement as indicating the depth of an arm. It may be seen at table 3 that the *Kiraṇa* and *Devyāmata* give depths of about the length of an arm (3 hastas and 3 ½ hastas, respectively).

9.82b vā: The vā has been set before the second item in the choice, rather than in its customary position after it, in order to maintain metre.

9.84c-85b When stood at the knee [of the vāstu], if discomfort arises then the wise know that there is a śalya made from a beam of wood. Or there may be a barber's equipment. One should remove it at a hasta's depth.

9.85c-86b Stood at the ankle [of the vāstu], if [the patron] touches his ankle then a horse's hoof is indicated. One should dig 18 aṅgulas and extract it.

9.86c-87b Stood at the foot [of the vāstu], if [the patron] touches his foot then an elephant's tusk is indicated. Digging a tāla down, the learned man should extract it.

9.87c-88b Stood at Piṭṛ, if [the patron] touches his big toe then there is chalk that is? One should remove the said śalya at a depth of 16 aṅgulas.

9.88c-89b Or, goddess, stood at Piṭṛ, if there is discomfort at the little toe, then a brass śalya should be removed at 8 aṅgulas.

9.89c-90b When the patron, stood at the foot, touches the bottom of his foot, my dear, then a leather śalya should be dug at 8 aṅgulas there.

9.86d ibhāsthīṃ: MYcomm states that a śalya of elephant tusk, and material from a horse, is meant: pādaṃ dvairadaṃ dviradasya kariṇa idaṃ dvairadaṃ dantādi ādigrahaṇād dhāyā gr̥hyante evaṃ prāyaṃ śalyaṃ kiṃ cid dhastād adho lakṣayet pāde kaṃḍūyite satīti (f27r, line 3).

9.87d khaṭī: For the thinking behind this conjecture, see the footnote to KI 54.43.

9.87d barhiṇacitritā: variegated like a peacock? It seems unlikely.

9.89b uddhāryāṣṭāṅgulena: The aiśa compounding sustains metre.

9.90c-91b Stood at the chest [of the vāstu], touching the chest indicates a heart śalya. Digging 11 aṅgulas below, one should extract it. There is no doubt on this matter.

9.91c-92b Stood at the side [of the vāstu], discomfort indicates a rib śalya there. It should be dug up at half a man's depth. You have been told.

9.92c-93b My dear, when the patron, stood at the breast, touches his breast, then one should extract there a cat's rib cage at chest depth.

9.93c-94b Stood at Brahmā, touching the back indicates a pig's knee. Seeking there, one should extract it at navel depth, there is no doubt.

9.94cd Stood at Īśa, touching the eye indicates a pearl at eye-depth.

9.95 Standing at the ear [of the vāstu], touching the ear indicates coral, gold or silver. These [śalyas] are auspicious (śubha), and one should extract them at ear-depth.

9.96 Pearl, etc. should be removed for the purpose, O goddess. One may put the material (dravya) back there again, mixed with something else.



9.97 Standing at the buttock [of the vastu], if [the patron] should touch [his buttock] it indicates tin hip-depth below. Digging, one should remove it, O fair-faced one.

9.98 Standing at the mouth [of the vāstu], if he touches his teeth a mica bowl (abhrakakapālaka) is indicated 3 hastas deep. Digging, one should properly remove it.

9.99 Touching the eye brows [indicates] glass at 3 hastas, my dear. Discomfort in the armpit while standing at the armpit [of the vāstu] indicates iron at 3 hastas.

9.100 If discomfort arises at the penis when stood there [on the vāstu] then there is triloha (the 3 metals: copper, brass and tin) there, 3 hastas deep. It should be extracted. This is the determination of the śāstra.

9.101 Or if, when in the middle of the vāstu, there is an extreme discomfort in the entire body at that moment, then there are śalyas all over [the vāstu].

9.102 One must discover those said śalyas in their various places. They may be gravel, stone, charcoal, metal, bone, chaff, skulls or pegs,...

9.97cd ca uddhareta: The third pāda is hypometric, a situation that can be resolved by employing aiśa sandhi between the pādas.

9.103 ...a bell, silver, sandalwood, coral, a gem, pearl. The [vāstu] is altogether polluted (kīrṇa) with every kind of śalya, so it is called saṃkīrṇa (polluted).

9.104 Digging to a depth of a man, it should be carefully cleansed. Having cleaned away the polluting (kīrṇa) śalyas, one should purify according to the previous instructions.

9.105 A pure vāstu results. Then the sūtras and so on should be arranged. Having arranged the marmans, etc., one should establish the deities, my dear.

9.106 Having venerated the vāstu, one should make a bali offering to [each] deity in it. The deities, from Brahmā on, and the seizers (graha), etc., have [already] been declared, O goddess.

9.107 [Next] learn from me how the bali should be properly [made] for [each of] them. One should offer ghee to Īśa, and kṣata grains to Parjanya,

9.108 a lotus to Jaya, and for Mahendra, my dear, hear what is recommended: a yellow vaijayantī banner, or, alternatively, a dhvaja ensign.

9.103-104: Since the discussion concerns the purifying of the land, I have translated kīrṇa and saṃkīrṇa as polluted, rather than simply scattered.

9.106-138 : See table 4 for a comparison of the offerings made to the deities of the vāstu according to KI 54.48-57, MY 4 y+14-y+35, PI9.106-138 and *Agnipurāṇa* 40.2-20.

To assist in visualising the arrangement of deities to whom the offerings are being made, see figure 4c.

9.109 [One should give] gold water to Sūrya, and next hear [what one should give] to Satya: he who wants wellbeing should give incense and a canopy.

9.110 My dear, he who desires power (siddhi) should give a wheat caru oblation with ghee and curd to Bhṛṣa.

9.111 To Antarikṣa [one should give] fish or boiled meat. Listen with a single mind as I describe the offering for Vahni (Agni).

9.112 He who wants peace should offer groats with pure ghee, honey and curd, quickly (sahasam) at a suitable moment (yukte) with a sruva ladle.

9.113 To Puṣan one should give an offering of lamps, O goddess. To Vitatha the man of firm resolve should give jewel water.

9.114 O best venerated of the goddesses, one should give honey to Gṛhakṣata. To Yama one should give fish and meat, O virtuous one.

9.115 One should offer perfume such as sandal to Gandharva. To Bhṛṅga one should always give a bird's tongue.

9.116 One should bestow barley plants, with their roots, on Mṛga. To Pitṛ one should give a sesame dish (kṛsara) with meat.

9.117 One should give wood for cleaning teeth to Dvauvārika. To Sugrīva one should give a pūpaka cake. To Śragdvija (Puṣpadanta) one should give kuśa grass.

9.118 It is said that one should give a blue lotus to Pracetas. One should give rice beer to Asura and ghee with food to Śoṣa.

9.119 O lovely one, one should give rice gruel to lord Roga. One should give an unobstructed yellow banner to Vāyu. It should not be otherwise, my dear.

9.120 One should give a nāgakeśara flower to Nāga (Phaṇīndra). On Mukha [one should bestow] fruit, such as grapes or mangoes.

9.121 To Bhalvāṭa one should give soup, there is no doubt on this matter. To Soma one should give food with honey and ghee.

9.122 O goddess, it is also correct to give curd and rice pudding with ghee and honey to Pitṛdeva at that position,

9.122: The offering to Pitṛ specified here is unusual in its step out of sequence.

9.123 since, at the time of the bali offering, they are connective for bali purposes, or the root of a kumuda water lily, or else a saugandhika water lily.

9.124 To Rigi one should offer [the root] of an Utpala or Padma. To Aditi one should give a lopikā sweetmeat, O goddess.

9.125 He who desires wellbeing should offer a purikā to Diti. One should give curd to Āpavatsa and milk to Āpa, my dear.

9.126 To Marīci [one should give] a sweetmeat, to Sāvitrī kuśa water. To Savitrī one should give an argha flower, O lovely one.

9.127 To Vivasvant one should give red sandal paste. O goddess, one should give food with turmeric (haritāṇṇa) to [Indra]Jaya.

9.128 When saumārika (?) household food (gṛhyabhakta) imbued with that flavour [is used] as a substitute, it is called haritāṇṇa, .

9.129 [One gives] khiccā food (a dish of rice and peas) to Indra, sugar dishes (guḍabhakta) to Kalādhipa (Mitra), food with ghee to Rudradāsa, and with phalguṣas (?) to Rudra.

9.123a te: I assume, in this context, that "they" refers to the ancestors, the Pitṛs.

9.129 phalguṣaiḥ: phalgu is listed by MW as a Ficus or a red powder, usually of wild ginger. Beyond that, I am uncertain of the meaning. The term is repeated, as phalguṣeṇa, PI 9.136 and, as phalguṣāli, at PI 9.154.

9.130 O lovely one, to Pṛthivīdhara [one should give] kulmāṣa gruel with fish or meat. Some say [one should give] kulmāṣa gruel with aṅkura sprouts.

9.131 Others [say that one should offer] boiled food with flour and chaff, and an iṅḍarikā cake. Or both may be offered, with boiled food and aṅkura sprouts.

9.132-133b Listen well to the offering for Brahmā. He who wants power (siddhi) should give ghee, curd, a caru oblation, a havya offering, sesame, unhusked barley, kuśa grass with the five products of the cow.

9.133cd Then he should give meat finished with ghee, with a caurukī oblation.

9.134 O goddess, the offering to be made to Skanda is accompanied by pulses, fish and meat.

9.135 Meat with ghee and lotus heart. This offering is made to Vidārikā in this way, without doubt.

9.136 He who seeks wellbeing (hita) should give an offering of a kṛsara dish with pūpaka cakes, accompanied by phalguṣa, to Cāryamanātha (Carakī).

9.135d evaṃ: The conjecture is made with support from the phrasing balir evaṃ na saṃśayaḥ at verse 139 below.

9.137 To Pūtanā one should give bile and meat with blood. To Jambhaka one should give fresh meat and blood.

9.138 [One should give] meat with bones, pieces and blood, and bile [to] Pāparākṣasī. To Pilipicchā one should give thick blood and a flower.

9.139 The offering to the deit[ies] of the vāstu has been specified thus, there is no doubt. I will explain their mantra[s], pūjā worship and bali offering procedure.

9.140 With the name [of the deity], ending in the fourth (dative) case, and ornamented with the praṇava, and so forth, with a greeting added, this, my dear is the pūjāmantra.

9.141 One should offer perfumes, incense, etc., ending in [the utterance] "svāhā", there is no doubt. The bestowal of the argha offering ends in [the utterance] "vausaṭ". The bali offering ends in [the utterance] "svadhā".

9.142 The pāna ends with [the utterance] "vausaṭ". The wise know that [the mantras] go on thus. O virtuous one, one should make offerings to the guardian[s] of the directions all around, according to this procedure.

9.143 [One should give] to the hosts of beings (bhūtagaṇa) and mothers of the directions (diṅmātr) in the same way. One should give a sarvakāmika bali to each of them separately

9.144 I will describe the mantra for them. Listen attentively, my dear. The first sound is the praṇava, and the sound of the direction comes next.

9.145 Having inscribed thus for the dweller, an argha to the beings (bhūta) is declared. O goddess, having inscribed again to them, one should inscribe to the Aghoras in turn.

9.146 Inscribing the sound ghora again, and ghoratara again, and then bhyaḥ again, everything should be altogether repeated.

9.147 Inscribing everything again, [one inscribes] bhyaḥ namaḥ after that. Having inscribed ātmane, [one inscribes] bhyaḥ again at the end.

9.148 [One utters] "namaḥ svāhā vauṣaṭ svadhā vaṣaṭ" in turn. And there are pūjā, etc. and yānamantras. The procedure ends in a jāti.

9.147d bhyonte: Aiśa sandhi is seen between bhyaḥ and ante.



9.149 And one should say "hram̐" at the end. Know that the procedure for beings (bhūta) has been given. Where there is the sound of beings imbued with mantras, the officiant succeeds.

9.150 The procedure which was given before has been described for them.

Piṅgalā said:

You have described the vāstu for the planets (graha), with its occupants.

9.151 Tell me clearly how the offerings for them are accomplished.

Bhairava said:

One should offer a golden lotus to the sun (Sūrya). There is no doubt in this matter.

9.152 To the moon (Soma) one should give milk with a white flower. To Mars (Bhūsuta) one should offer a svastika with a red flower.

9.153 One should offer a yellow garland full of ghee to Mercury (Budha), and curd with kuśa grass to Jupiter (Girvāṇa), without hesitation.

9.154 To Venus (Śukra) one should give [an offering] with phalguṣāli(?), and to Saturn (Śani) one may properly give sweetmeats with utpala flowers.

9.150c-156b: The vāstu for the planets was described at PI 8.236-247. For an illustration of the arrangement of the planets within that Rudrātmaka vāstu, see figure 3c.

9.154c modakotpalasaṃyuktaṃ: The expected form would be modakaṃ utpalasaṃyuktaṃ. I have left the passage unemended to maintain the metric pattern.

9.155 One should always give a kumuda flower with honey to Rāhu, and barley meal and a blue flower to Ketu.

9.156 My dear, the offering for them is according to their installation. One should give the sounds of a conch and drum, etc. to ether (Vyoma).

9.157 To air (Vāyu) [one should give] soft clothes and a banner, and to fire (Pāvaka) a ghee lamp. Having made a crocodile out of flour, one should bestow it on water (Varuṇa).

9.158 One should give a turtle shape made from flour to earth (Pṛthivī), O fair hipped one. [This is] the installation in the bali ritual.

9.159 The individual name mantra for these [beings] is uttered as before. Thus should one offer the bali of the directions all around in that place.

9.160 Having offered the bali, there is the acquisition of welfare, bringing seen and unseen rewards. There will then be no impediment, my dear, to the actions toward gain.

9.156c-158: The offerings made here are to the deities of the funerary (citi) vāstu described at PI 8.248-255b: For an illustration of the arrangement of the citi vāstu, see figure 3d.

9.161 Otherwise, the removers (vināyaka) create great impediments. Therefore, one should always offer the sarvakāmika bali.

9.162 Thus should there be an effective (sādha) protection, according to the procedure for worship and offering. It should be [so] for the construction of a temple / palace (prāsāda) or house.

The 9<sup>th</sup> chapter in the *Piṅgalāmata* under the authority of Jayadratha.