

# Appendix II:

## The *Uluwahu Paenima* (Crossing the Doorframe)



Translation by Bonnie G. MacDougall



Figure 43. Householders at entrance to courtyard, Rangama Sri Lanka.

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A translation into English of the *Uluwahu Paenima* by Bonnie G. MacDougall.

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# THE ULUWAHU PAENIMA

## PART I: SRI VISNU INVOCATION

I beseech thee, O Resplendent Visnu, Lord of the Gods, who is also renown as Sankasila Deva Narayana,<sup>1</sup> who is an aspirant to Buddhahood,<sup>2</sup> who has protected Sri Lanka, the 2,000 islands, the four great continents of the world, the whole of the great Jambudvipa including its eighteen provinces, the great Buddhist church, the salt water circle of ocean that surrounds the land, and the four temples (*devale*) at the cardinal points. You who are descendant from Asuras and who dwell in the Vaikunta world<sup>3</sup> and who ride the giant bird called Garuda. You who have become renown in this Kali age under such names as Lord Ada Visnu,<sup>4</sup> Lord Mulu Visnu, Lord Demala Visnu, Lord Maha Visnu, Lord Sri Visnu and who have been manifest in the four Kali Ages in the ten incarnations<sup>5</sup> including Rama (*ramavatara*)<sup>6</sup> the Boar (*vaerasara avatara*), the Fish (*mallawa avatara*), Krisna (*kirti avatara*), the Tamil (*demala avatara*),<sup>7</sup> the Gaja (tortoise) (*gajavatara*),<sup>8</sup> the snake (*naga avatara*), the Buddha (*bauddha avatara*) and the

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<sup>1</sup>The name of Visnu as reposing on the bed of the serpent between the creation and dissolution of the world.

<sup>2</sup>In Hinduism, the Buddha is one of the incarnations of Visnu. In Sinhala Buddhism, Visnu derives his authority from the Buddha and because of his many exemplary deeds on behalf of mankind is viewed as on the path to salvation.

<sup>3</sup>Vaikunta is the name of Visnu's paradise.

<sup>4</sup>In Buddhist mythology, one of the five titles given to Visnu by the Buddha is Ada Visnu, "the half Visnu." The name was conferred when the Buddha asked him to traverse the universe in three steps and he failed. Later Visnu became whole (Mulu Visnu) when he banished the demons from the city of Visala (Obeyesekere, 1984:104).

<sup>5</sup>In Hindu mythology, Visnu is conventionally associated with ten avatars or descents into animal or human form that permit him to marshal the forces of good for the benefit of mankind.

<sup>6</sup>The manifestation of Visnu most directly linked with Sri Lanka in Hindu mythology. According to Hindu tradition, Rama came to Sri Lanka to rescue his wife Sita from the demon king Ravana.

<sup>7</sup>Possibly Kalkin or The Dwarf (see below).

<sup>8</sup>*Gaja* means elephant (or bull) in Sinhala, not otherwise known as one of the incarnations of Visnu. Here, however, it may be derived from the Tamil *kaccapa* (tortoise), although this is merely a guess. The tortoise is known as one of the ten commonly agreed upon incarnations namely (1) The Fish who killed an Asura who stole the sacred Vedas and hid

Man-Lion (*narasingha avatara*). If it is true that you were victorious in the wars with Ravana, Asura and Mara, and if it is true that you who are known by the name of Dhumuratna Vijaya measured out the world in three and a half steps and offered it in puja to Lord Buddha, O venerable Lord of Gods, who aspires to Buddhahood listen to the invocation on behalf of this petitioner and lend support to his pious efforts while pardoning whatever sins and transgressions he may have committed. May you live five thousand more years.

## PART II: OFFERINGS TO THE DEMONESSES OF THE EIGHT DIRECTIONS

1. The teachings revealed by the god Visvakarma are known all over the world. Joy and triumph over suffering will come to those who heed the words of the ancient sages.
  
2. Once upon a time on the day the site for a certain building was laid out, the goddesses (*duti* = female messenger) of the eight directions descended. They divided the ground into eight parts, and each goddess claimed her portion forever.
  
3. From that day forward, the inhabitants of this world have believed that the goddesses will not leave their appointed places in a building unless they are propitiated with offerings such as rice, flowers and blessed coins (*panDuru*).
  
4. This is how the offerings should be made: take eight measures of highland rice (*ael sahal*) and cook it with milk undiluted with water. Lay out the boiled rice along with five kinds of honey, the five oils, and sweetmeats (*kaevili*).

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them in the sea; (2) The Tortoise who supported the mountain used as a stick in churning the milky ocean in order to make nectar; (3) The Boar who reopened and flattened the earth which had been rolled up and sunk in the ocean; (4) The Man-Lion, the avenger; (5) The Dwarf; (6) Parasurama, the axe bearing Rama; (7) Rama, king of Ayodhya; (8) Balabhadra, half brother of Krisna; (9) Krisna; (10) Kalkin, the horse, the only incarnation yet to come (cf. Winslow, 589 for this and alternate lists). The list given in this text varies from the conventional one in that it cites only nine incarnations and includes the Buddha (a common variant) and the snake (a less common one), as well as an incarnation known as the Tamil.

5. Arrange the offerings on a cloth in a winnowing basket, offer betel, flowers and blessed coins, utter magical words (*mantra*) and those that protect you (*pirit*), then waft incense, and then make the offerings to the eight directions marked with limes on forked sticks.

(At this point in the text, an unnumbered verse and other passages in Sanskritized Sinhala to be recited by the petitioner are inserted. They appear in italics below.)

*The mrdanga drum, the bull, the snake, the fan, the king of beasts, the makara (crocodile), the flag and a glowing lamp are the objects (to be placed) in the eight directions. May all the gods bless us.*

*Hail to the Buddha, the worthy all-knowing one.*

*Incense and garlands, lighted lamps, the five kinds of sustenance, betel, camphor, the rosary, vermilion,—when these stanzas are recited, the demons will arise—O great god—Demons, take the offerings and move on. You too take them and depart. Indra, Agni, Yama, Nirutti, Varuna, Vayu, Soma, Isana, and you on the vehicle of the bird Garuda (Visnu),—you regents of the eight directions,—Hail. Flowers, lamps, golden adornments, betel, perfumes, camphor and incense. Please accept these offerings O' Indra. Svaha. To the Bhairavas<sup>9</sup> who are the regents of the directions, I have prepared trays on which I have lighted lamps and made offerings of flowers, betel, incense, camphor, frankincense water (rose water?), kunkum (a saffron used to stain the face) and other pigments. I have prepared the best varieties of food in order to please you venerable spirits. I invite you to partake of the food I am offering you today which is the same food you were treated to in bygone days by the great god Visvakarma. By the power of the god Visvakarma, let these people live safely in this house.*

## PRESENTING THE OFFERINGS OF RICE

At this point in the text, a few sample verses for invoking the regents of the major and minor directions are given in Sanskritized form for the benefit of

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<sup>9</sup> The Bhairavas are eight fearsome forms of Rudra or Siva. According to Hindu mythology, Siva was desolate after the death of his wife Sati and wandered over the earth carrying her body. To release him from mourning, Visnu cut up Sati's body and scattered it to places which became sacred 'seats of the goddess'. Each of these places is said to be guarded by Siva as a Bhairava (Stutley and Stutley, 41).

the petitioner who must recite them. They are later repeated in part with versified Sinhala commentary in the section that follows (*verses and mantras to offer the offerings*).

*O Regent of the east (indra disadhipati) known as Indrakami with your retinue of demons and demonesses. Take this aromatic offering and depart.*

*O Regent of the southeast (agni disadhipati) know as Vatakami with your retinue of demons and demonesses. Take this aromatic offering and depart.*

*O Regent of the south (yama disadhipati) known as Jalakami, with your retinue of demons and demonesses. Take this aromatic offering and depart.*

## VERSES AND MANTRAS TO OFFER THE OFFERINGS

1. O you known as the goddess Indrakami who reside eternally in the east (*indra kon*). Offerings are hereby dedicated to the east. Go away from the east corner of the house.
2. O you known as the goddess Vatakami who reside in the southeast (*agni kon*) corner of the house. Offerings are hereby made to the southeast. Go away from the southeast corner of the house.
3. O you known as the goddess Jalakami who are the regent of the south corner (*yama kon*) of the house. Offerings are hereby dedicated to the south. Go away from the south corner of the house.
4. O you known as the goddess Bhumapali<sup>10</sup> who reside eternally in the southwest (*nirita kon*). Offerings are hereby dedicated to the southwest. Go away from the southwest corner of the house.

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<sup>10</sup> Bhumapali, lit., 'goddess of the earth.' In traditional Indian cosmology, Nirruti is also associated with the earth, especially with its dangerous aspects.



5. O you known as the goddess Varunakami who reside in the western corner (*varuna kon*) of the house. Offerings are hereby made to the west. Go away from the western corner of the house.
6. O goddess of the northwest direction (*vayamba diga*) known by the name of Yami. Offerings are hereby made to the northwest. Go away from the northwest corner of the house.
7. O goddess of the southern direction (*savuna diga*) known as Yama. Offerings are hereby dedicated to the south. Go away from the southern quarter of the house.
8. O goddess of the northeast (*isana kon*) known as the demoness Astabrandi. Offerings have been made to the northeast. Go away from the northeast of the house.

### RECITATIONS TO BE MADE FROM THE THRESHOLD OF THE DOORFRAME

An introductory section and two verses (numbered 1 and 2) contain salutations to Visvakarma in Sanskritized passages. The commentary translated from the Sinhala portions follows beginning with verse 3.

*Lord Buddha master of three worlds, Lord of the celestial realm and the guardian against all terrors, you who are most profoundly wise, and the embodiment of goodness, O divine Buddharaja (Buddha-king). Lord of Gods who has passed through the tribhuva (the three different conditions that precede Nirvana)<sup>11</sup> and who has transcended the world of passion. Mindful of these prerequisites to Buddhahood, I venerate you Buddharaja. Embodiment of the qualities of the Creator, Indra, Sakra, assorted lower spirits, the thunderbearer (Indra), Lord of the cattle (Krisna), Lords Visnu and Siva, Shining light of three worlds, chief protector of Sri Lanka, slayer of Mara, I worship three O*

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<sup>11</sup> *Tribhuva* refers to the three different conditions through which an aspirant must pass before attaining Nirvana. They are the *kama*, the *rupa* and the *arupa* stages. *Kama* is a state ruled by passions. *Rupa* is a state in which the passions have been extinguished by asceticism, and only a spiritual body remains. The *arupa* state is the one immediately preceding Nirvana and is one in which only the pure invisible spirit remains.

*Dharmaraja (Dharma king). Essence of Brahma, proclaimer of the blessedness of Buddhahood, observer of the holy precepts, denizen of the merit field (sphere for meritorious works), obliterator of sins, I bow down to your radiance, O' Sangaraja (Sanga-king).*

1. *You who are adorned with crown and rosary and carrying the noose  
The fearless one of ten places who wears the earring  
You who are the remover of all things, with the golden thread on your  
right side  
You who are pure and great in form, Visvakarma I venerate you.*
  
2. *I venerate you astride the bull, who has ten arms and a thousand eyes,  
you who carry the book and the sword; the eternal oneness, vessel of life,  
conqueror of death; carrying the fan, cup, the water pot of the ascetic, the rosary  
made of the seeds of the Elocarpus, and the cobra, you who are as pure as saffron,  
discerning, the master of wisdom, O learned one, great Visvakarma, I venerate  
you.*
  
3. The god Visvakarma carries the adze (*waeya*) in his right hand, a rosary, and a serpent around his neck. Rejoicing, he takes the carpenter's marking thread and measures out the carpenter's cubit (*waDu riyana*). Such is the description of the god Visvakarma.
  
4. He carries the chisel in the left hand, and the mallet in the right. He carries the plane and the level and goes on the vehicle of the bull. Such is the description of the god Visvakarma.
  
5. O Visvakarma, creator of the world, O Visvakarma teacher of the world. O mighty Visvakarma we worship you.
  
6. We invoke the goodness of you great god, the goodness of your name, the goodness of you great king.



### PART III: VERSES TO WARD OFF EVILS

1. A custom begun by Visvakarma to protect the people of the world confers blessings from all the gods and comes down from the time of King Mahasammata.<sup>12</sup>
2. The first teacher of carpentry on earth was a Brahmin who came down from the Brahma world. He applied his work to the suffering in the world. Ever since then, mighty Visvakarma has been the teacher and craftsman.
3. During the time when this Sammata, the supremely virtuous king, was enjoying his life of umpteen years (*asankhya*),<sup>13</sup> Visvakarma came down to earth to build a palace seven stories high.
4. He measured out the site in cubits and marked its lines or dimensions with threads. He saw what would cause suffering and left it out. He marked off the doors and windows around the house. This is how Visvakarma brought it into existence.
5. The god Visvakarma made the door and window frames and constructed rafters and beams. He bound them, thatched the roof and plastered the walls with mud and lime.
6. From that day forward the people of this earth have cut timber from the forest and constructed houses. They have made doorframes according to the Teacher's instructions by paring the wood cleanly and joining the four posts together.
7. When the house is completely plastered, the doorframes should be embellished with carvings, and the four outer nails should be set firmly.

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<sup>12</sup> The first monarch of the world.

<sup>13</sup> Mahasammata was said to have been very long lived, in fact to have lived for an *asankya*, a quantity which embodies the idea of the vast or innumerable. "If for three years it should rain incessantly over the whole surface of this earth, the number of drops of rain falling in such a space and time, although far exceeding human conception, would only equal the number of years in an *asankya*" (Buchanan in Hardy, 7).

Frames, panels and handles must also be cut. This is how the evils of timber and stone are driven off.

8. On the day the twenty-eight Buddhas attained enlightenment and received their robes, 60,000 sages stood and chanted. Ceremonial pots (*mal kalas*) now surround us here. By the power of all this, O woman (refers to the demoness in the following verse) let me go in.

9. A demoness with breast of one cubit and body of six has materialized and stands in the middle of the house. Let this evil spell be broken and let her depart the site without causing harm.

10. The two upright posts are free of evils and so are the cross bars top and bottom. By the power of Sakra (*surindu*) who is exalted in this world and also by the power of Lord Buddha, I cross the doorframe free of evils.

11. By the power of the guardians of the four quarters (*sivvaran deviyan*)<sup>14</sup> who wear ornaments known as *nagara*, and by the power of their retinues, the god Visvakarma is crossing the door.

12. When the cruel army of Mara<sup>15</sup> came to wage war on the virtuous Lord Buddha, lotuses sprang up at his feet. By the power of that miracle, no evil influence will henceforth come from the *magul kapa* (the first post placed, the auspicious post).

13. Lord Buddha preached The Doctrine peacefully and defeated Vasavath<sup>16</sup> who came against him. He gave alms to beggars like water. May evils flow from the plank on the north.

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<sup>14</sup> In classical Buddhist mythology, the guardians of the four quarters, Dhrtarastra, Virudha, Virupaksa and Vaisravana. In modern Sinhala rituals, there is another group of gods who are the guardians of Sri Lanka, generally, Visnu, Saman, Vibhisana and Kataragama (Obeyesekere, 1984:79).

<sup>15</sup> The adversary of the Buddha, and in Buddhist mythology, the personification of evil and death. Mara attacked the Buddha with a formidable retinue of demons, but the Buddha defeated them all.

<sup>16</sup> Another name for Mara.

14. Six lakhs of Buddhas have attained enlightenment, and the Doctrine has spread through the worlds. If one keeps the goodness of those Buddhas in mind, evils will disappear from the world.
15. If there are evils due to the lunar asterisms in the joining of timbers, and if I who keep the virtues of the The Doctrine in mind as I jump the doorframe have any evils emanating from my person, I shed all of them by the power of The Doctrine.
16. Clad in their robes, aspirants to Buddhahood (*rahat*) bear the virtues of the precepts they have observed in their lifetimes. If there is any evil left caused by a defect in decoration, may it flow away by the power of the Holy Order.
17. When Lord Buddha was in Vaisala (Ujjain), the glorious city, he was venerated. There he preached the almighty Ratna Sutra. By that power, I am without remaining evils and I cross the doorframe.
18. The beams and rafters have been set and tied, the roof has been covered and the walls plastered. The hearthstones have been set, and the fireplace glows like a blue sapphire. The doorframes are now free of evils.
19. The evils are thus dissipated from the threshold to the lintel. If the ritualist does these things, the house will be doubly blessed with happiness and long life.
20. According to many sages, by reciting verses and mantras to drive away evils and covering the head with a cloth, all the evils are driven away.
21. Those evils lodged in the lintel and the cross pieces of the doorframe come out from the threshold in the direction of (the ritualist's) head. Without descending to the calves or the ankles, they pass out of the ten fingers by the power of Lord Buddha.
22. Evils caused by faulty carpentry or by the timbers used in the building are dissipated by the power of the great sages.

23. There can be many defects in the joining, cutting, and boring of timber. Let the evils caused by such defects be driven off by the power of Visvakarma.
24. If there are defects in the height, breadth and length, if the length and breadth are equal, if the corners are in direct line with the boundaries of the land, there will be no evil consequences by the power of Lord Brahma.
25. May Visvakarma protect us and drive away evils that arise in the course of painting eyes on statues, making turrets or spires on temples, constructing images, writing books and crossing doorframes.
26. By the power of the refuge of Lord Buddha and the ancient sages and by the power of the hands and feet of Visvakarma, may we banish and be protected from a hundred evils.
27. By the power of the Doctrine of the Lord Buddha on the day he visited Kelaniya when the king of the Nagas gave up his jeweled throne, may this house be blessed forever.<sup>17</sup>
28. Lord Buddha's alms-bowl floated upward in the river Anoma.<sup>18</sup> May all evils vanish by that power as well as by that of Lord Sakra.
29. On the day of the plowing festival when Prince Siddhartha sat in the air with his legs crossed beneath the *damba* tree, ten million people, retinues and his father venerated him.<sup>19</sup> By the power of this miracle, the two hundred

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<sup>17</sup> On the Buddha's second journey to Sri Lanka, two Naga kings were fighting over a throne of gems. Through the power of his preaching, the Buddha convinced them to lay down their arms, after which they asked him to sit upon the jeweled throne.

<sup>18</sup> After Prince Siddhartha became an ascetic, he went to the river Niranjara (here identified with another important river in Buddhist legend, the Anoma). He decided that he should throw his alms bowl into the river, and if it floated upwards against the current, it would be a sign that he was about to become a Buddha. When the bowl was thrown in, it rode against the current (Hardy, 168-9).

<sup>19</sup> When Siddhartha was five months old, a ploughing festival was held in his father's kingdom, during which the young prince performed the miracle of ascending into the air.

and sixteen lucky signs and the Buddha's footprint, may six lakhs of evils be driven away.

30. By the power of Lord Buddha, all the evils found in the entire body, — in the head, forehead, eyes, ears, mouth, neck, shoulders, chest, heart, navel, loins, calves, feet and fingers have been destroyed.

31. By the power of six lakhs of twenty-five thousand Buddhas, by the power of the teachings of ten million Pase Buddhas,<sup>20</sup> by the power of the sixteen sacred places and by the power of the four tooth relics, all the evils in me have vanished.

32. May all the evils depart from my head, forehead, eyebrows, breasts, nose, ears, mouth, tongue, neck, shoulders, hands, elbows, ten fingers, chest, stomach, knees, loins, calves, ankles and twenty fingers.

#### **PART IV: ADDRESS TO VISVAKARMA**

At the beginning of the Maha Bhadra kalpa (the present age), there was a king called Vaidya. A seven storied palace was built for him. This is the sort of master carpenter who did it: a Brahmin named Aggika Bharadvaja who came down from the Brahma world built it. After finishing the palace, the Brahmin Aggika Bharadvaja gave it to the king and went back to the Brahma world. Eight goddesses took possession of the eight cardinal directions of the palace. This caused the loss of all the riches within. Because of the evils found in the *makara* door frame, the king who first crossed it fell flat on his face. The ministers who followed him did likewise. Then by the power of the meritorious deeds of that king, the throne of the Lord of the two worlds of gods, Lord Sakra, melted like a lump of clarified butter. Immediately, Lord Sakra looked round with his thousand eyes at the human world to discover the cause. Seeing what had happened, he called the god Visvakarma and instructed him to rid the seven

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<sup>20</sup> In Buddhism, the Pase Buddhas are considered to be the highest order of intelligence in the universe. They are described by Hardy as "sages of wondrous power who never appear at the same time as a supreme Budha." It is said that when alms are given to them, it produces merit hundreds of times greater than offerings to ordinary ascetics (37).

storied palace of King Vaidya in the mortal world of its evils and to secure the eight directions and the sixteen directions from evil influences. Visvakarma obeyed him and came carrying a golden chisel, a golden adze, two golden compasses and a golden thread. He came from the world of the gods to King Vaidya's palace in the mortal world. He touched the *makara* door frame at the entrance to the palace and addressed the king as follows:

*Proud king, pure monarch. The people of this city are not without wisdom. What then is the source of the suffering that has befallen this mortal dwelling?*

Having heard that, the king replied: *Are you a demon or a god?*

Then Visvakarma replied: *I am Visvakarma the creator, and I am Visvakarma the teacher of the world. I am Visvakarma the sage, the noble Visvakarma.*

The king then asked Visvakarma what he should do, and Visvakarma said: *Great king, give me as offerings (dola) to the eight goddesses who have taken possession of the eight corners of the palace, eight measures of hill rice cooked in milk undiluted by water, flowers of five colors and a shawl.*

The king supplied them immediately.

Then the god Visvakarma prepared the offerings at the eight directions and gave eight prestations (*bat taTu*) to the goddesses Indrakami, Vatakami, Jalakami, Bhumapali, Yami, Yama, Kalaraksiya and Astabrandi and drove off the evils of the eight directions. Then he stood on the threshold of the *makara* doorframe covered completely from head to foot with the shawl and uttered the following verses.

*On Mount Kailash, the golden peak, is his residence in the golden mountain in a mansion on top of Mount Meru. In Patala (the nether world) in Vaijayanata (Indra's palace), in the mansion of Ganapati, in that of the Siddhas, the Gandharvas and the Nagas, in Brahma's Egg, in the mansion of Visnu, in the abode of Siva, in the light of the sun and the moon. May you have happiness and success in all undertakings and may the gods bless you.*

Once these stanzas were recited, the seven-thousand four-hundred evils vanished. He destroyed the evils in walls, clay, lime, and so forth as well as in the stone, stairs, brackets, rafters, and in the mortises of the *makara* doorframe of the palace and recited these stanzas to drive off the evils from the palace site.

*On this site, Lords Siva and Visnu shall cleanse the entire world, ensure prosperity and protect all.*

As he continued to recite, about eighty more evils vanished. Then in order to rid the evils from his person, he recited the following stanzas:

*Indra, Prajapati, Varuna and Yama. May they all ward off all misfortunes, diseases, dangers and illness, drive away armies of demons and ensure abundant life and prosperity.*

So saying, he drove off all the evils, conferred blessings on the king and long life on himself. Then he bathed in the golden vessel and went back to the world of the gods. This is the origin of the tradition of driving off the evils which comes down from that time to this one.

By the power of the Lord Visvakarma, let all evils that afflict me be destroyed on this day as well.

## OBLATIONS FOR THE ALUTNUWARA GOD

1. (Stanza invoking Alutnuwara God)

Son of Navanagara, you who are also known as Dedimunda, powerful and mighty god, possessor of abundant merit, gladden your devotees whose hearts are joyful. May goodness be with me always.

- 2-3. (Stanzas invoking the Buddha)

You who are attended by Brahma, Indra and the other gods in the sky,

*who have dispelled the darkness of ignorance and destroyed the fetters of becoming Supreme Lord of the world, Lord of gods, supreme conqueror, noble lion, I bow down to you.*

*O' enlightened one, peerless Buddha-king,*



*You who raised the sweet sound of the Buddha teaching*

*You who by your skill vanquished the terrible Mara*

*To you Buddha king, I bow down.*

The following verses invoke Visnu, Visvakarma and the Buddha.

4. (Invocation of Visnu in the form of Rama)

*Victor of the battlefield, son of Dasaratha, destroyer of enemies, ruler of the four directions from the receptacle of pearls (Mount Meru), bearer of the conch, Sri Rama, wielder of the cakra.*

5. *Bearer of the white conch and the bow, handsome, with skin blue in color, wearing a crown, earrings and golden vestments, almighty lord of gods, you who smite enemies, bless me, wielder of the bow, increaser of blessings.*

6. *Promoter of fame, glory and the majesty of the example of Lord Krisna, increaser of order in this human world, belonging to the Kosalas, increaser of Dharma, enricher of the earth, bring us fortune and blessings. May whatever gods preside over building sites in heaven, the nether regions or on earth bless us.*

7. *Let Visvakarma receive our offering and go away satisfied from this house. The drum, the bull, the snake, the flag, the fan, the lion, the makara (crocodile) and the lamp, these eight are offered. In the night of the month of Vaisakha, in the dawn, the rays of the sun and in Cancer.*

8. *In Venus, in the bearer of a thousand rays (the sun), in the signs of Aquarius and under the moon, under the signs of Tula and Mesa, .... Great Sage, possessor of all knowledge, born in the city of Kapila, by his power, may all evils be vanquished and may we be granted protection.*

9. *Protector of the evils of this world, who carries the book and the sword (?), endowed with all knowledge, attainer of nirvana carrying the rosary and the pitcher, O wise one, of great form, you who have great understanding, born from the crescent moon (or Aries).*

10. *Hail! Sri Haribhadra, vanquisher of desire, mighty one who has attained nirvana, source of illumination, who emanates rays of six colors, lord of three worlds, possessor of the three-fold power, we venerate you.*

11. *I venerate the Buddha-king who has mastered all knowledge, who possesses ten powers, who is the supreme lord of the whole world.*

12. *I venerate the great Dhamma (teachings of the Buddha), the word of the sacred texts, the teaching of the worlds of gods and men.*

13. *I venerate the Sangha (the holy order of Buddhist monks), sons of the vanquisher who are invested with the six kinds of higher knowledge, mindfulness, faith, virtue and perfect poise in meditation, who are worthy of veneration by gods and men.*

14. In the southeast corner of the house, construct a flower-hut (*mal paela*) with nine baskets (*goTu*). Worship with flowers, lime, camphor, frankincense, sandalwood, water distilled from flowers (*pinidiya*) and coins of gold and silver. The following stanzas should be recited in honor of the deities of the eight directions, the lords of the underworld (*the nagas*), and the Bhumipala (Lord of the Earth).<sup>21</sup> So as to insure good fortune for the new building, the owner should stand at the front door of the house after erecting the flower hut and recite the following stanzas:

15. *I venerate Isa (Siva) lord of the worlds, the lord of all sacrifices, lord of the gods, the four-faced, four-armed progenitor of the Vedic scriptures.<sup>22</sup> I venerate the lord who is mounted on a swan, the Creator, Lord Brahma.*

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<sup>21</sup> Possibly an allusion to the Site Spirit, but commonly taken to be an epithet of Siva.

<sup>22</sup> With the recitation of these verses, the house is ritually constituted as three dimensional space and oriented to the main axes of the world. The invocation begins with Siva as Isana, the upward facing god, and hence, the rising axis. He is also the regent of the northeast. Brahma represents the center and the Nagas, the downward axis. The invocation then proceeds in a clockwise direction, invoking the deities of the major and minor directions from the east (Indra) back to the north (Soma) and the starting point.

16. *I venerate the king of the Nagas who resides in Patala, the neither world. I venerate you lord of the gods, lord of the sun, Indra who carries the mace.*
  
17. *I venerate you Agni, the luminous one, glowing like a gem, may your outstretched hands grant peace. I venerate you Dharmaraja (Yama), with rod in hand, you the dark one, the surveyor of Dharma, who wears the black antelope's skin.*
  
18. *I venerate you Nirutti, sword and spoon bearer, blue bodied one. I venerate you god Jalaraja (Varuna) who carries the snare.*
  
19. *I venerate you Vayu, armed with the Dharma, lord of all beings. I venerate you Chandra (Soma), lord of the constellations and wielder of the mace.*