

A PROJECT ON DEVĀLAYA-VĀSTU



Kalpatharu Research Academy Publication

Chief Editor: DAIVAJNA K.N. SOMAYAJI

DEVĀLAYA-VĀSTU

VOLUME ONE

By

S.K. RAMACHANDRA RAO

AND

D. VIKHANASACHARYULU

KALPATHARU RESEARCH ACADEMY

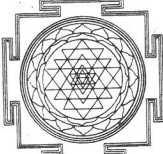
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PREFACE

The Kalpatharu Research Academy, Bangalore, is devoted to the cause of Indian Culture, especially of the religious aspect thereof. The Publications of the Academy include several volumes related to Indian Temples; twelve volumes on Āgama, six volumes on Pratimā, and four volumes on the art and architecture of Indian temples. The present publication deals exclusively and extensively with the sampradāya of the construction and consecration of Indian temples. And it is for the first time such an informative, illustrated and well-documented book has been published in English or in any Indian language; and the Academy is justifiably proud that it has been able to accomplish this pioneering task.

Vāstu is an important subject. Although the present book deals with the Vāstu of temples (Devālaya-Vāstu), within its scope are included Nagara-Vāstu, Grāma-Vāstu, Gṛha-Vāstu, Prāsāda-Vāstu, Udyāna-Vāstu and so on. The book is bound to be found exceedingly valuable by all people interested in Vāstu in general. There are also numerous details of astrological significance which are profoundly interesting.

The book has been jointly prepared by Vidyālankara, Sastra-Chudamani, Prof. S.K. Ramachandra Rao and Shri. D. Vikhanasacharyulu (D.V. Chary) of Tirupati. The

Academy is indebted to both of them, for preparing this volume as an Academy Publication.

We are also grateful to the Director General, National Archives of India, Government of India, New Delhi for their generous financial support for this valuable publication.

The Payonidhi Printers Pvt. Ltd., have spared no pains in producing this book neatly and expeditiously.

Bangalore
9th May 1997
Akshatritiya

DAIVAJNA K.N. SOMAYAJI
Chief Editor and Director
KALPATHARU RESEARCH ACADEMY

KALPATHARU RESEARCH ACADEMY

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- * Promotion of Research-oriented studies in Veda, Vedanga, Agama, Jyothisha, Vedanta, Yoga and Ayurveda.
- * Study of Sanskrit language in particular and other related languages.
- * Propagation of Vedic Phonetics.
- * Establishment of Veda Patashalas in Guru-kula system.
- * Running of Oriental Libraries (Prachya Granthalaya).
- * Collection, Preservation and Publication of Old Manuscripts.

INTRODUCTION I

This book which was originally compiled in Telugu by my good friend Sri. D. Vikhanasāchāryulu (D.V. Chary) of Tirupati, has been edited by me and presented in English. It is truly a source-book for temple construction and temple architecture. All traditional details relating to the selection of the site for a temple, preparation of ground, purification of the area, the planning of the temple, layouts and designs, commencement of the construction, consecration, installation of idols etc., are given here, with relevant excerpts from standard architectural treatises. The book provides a complete picture of the temple (ālaya), as conceived in the Agama traditions.

Although the book seeks primarily to focus attention on the Vaikhānasa text, Marīchi's *Vimānārchānakalpa*, relevant details from all available definitive works like *Mayamata*, *Manasāra*, *Kāśyapaśilpa*, *Samarāṅgaṇa-sūtradhāra*, *Viśvakarma-Vāstu-Śāstra* and *Śilpa-ratna* have been collated, and discussed. Marīchi's was the first important book on temple-culture in all its aspects; unfortunately, however, it has not received the attention it merits. The Sanskrit text has been published sometimes, but the translation has never appeared in English or any other Indian Language. The translation in French was brought out by the Institut Français d'Indologie, Pondicherry in 1986 (*Le Temple selon Marichi*, by Gerard Colas). But there has been no attempt to explain and annotate all the dimensions of temple-construction and temple-architecture in the traditional context. The present book seeks to accomplish precisely that.

The book highlights the significance of Vāstu, and the symbolism of Vāstu-purusha is explained in great detail. The prescriptions for several other constructions, like palace, mansion, house, garden, fort, tank etc., are also included within the scope of this volume.

Shri. D. Vikhanasāchāryulu, the founder-secretary of the Vikhanasa Āśrama in Tirumala-Tirupati, was for a long period the Executive Engineer of the Tirumala-Tirupati Devasthānams. He has been interested in the canons of temple architecture all his life, and has made a deep study; he is also proficient in Jyotisha. He has collected painstakingly, relevant material from several printed works in Sanskrit relating to temple-culture; he has also prepared the drawings and tables to illustrate the textual prescriptions. When he showed me his collections and notes in Telugu, I suggested that a publication in English would fill a great lacuna, and offered to assist him in this enterprise. However, he requested me to edit and revise the entire material, and present it in English in the way I found fit. I readily acceded to his request, realizing the immense value of the material that he had with great effort collected, and have prepared this volume in English. He was averse to bring out the publication in his own name, as I suggested ; I was able however to persuade him to be the joint-author at least.

Shri. D. Vikhanasāchāryulu and I are greatly indebted to Daivajna Shri. K.N. Somayaji, the Director of Kalpatharu Research Academy, for having kindly agreed to my proposal

to bring out this book in several volumes as the Academy Publication. I am aware of the financial pressure this has involved for the Academy, but he willingly took up this publication. I also acknowledge the help rendered by the staff of the M/s Payonidhi Printers in the production of this book.

I have made extensive use not only of the personal library of Shri. D. Vikhanasāchāryulu at Tirupati but also of the excellent library maintained by Sri. Vikhanasāśhrama at Tirumala; and I place on record the help rendered by Shri Vikhanasacharyulu in granting access to both.

S.K. RAMACHANDRA RAO

INTRODUCTION II

It is said in *Vishṇu-dharmottara-purāṇa* (3, 93, 5) that in Kṛta-yuga there were no temples or idols on earth, for the gods were visible to the human beings and moved about among them; in the Tretā and Dvāpara ages also gods were easily perceived, and people worshipped them making images of them. In the Tretā age household shrines were popular, whereas in Dvāpara the sages installed images of gods in forest-retreats. In the Kṛta age, knowledge was all important, in Tretā penance and in Dvāpara sacrificial rites. But in the present Kali age, temples and worship of idols in them have become necessary.

कलौ प्रवृत्तः सर्वोऽयं प्रतिष्ठाकरणो जनः॥

There arose people in the Kali age who could build and consecrate temples and instal images in them. In earlier days, temples were built in forests, on banks of rivers, on top of hills, on sea-side and inside forts. But in course of time, shrines were prescribed to be constructed in townships as in forts, and in towns at the end of the bazaar, street :

दुर्गे प्रतिष्ठा कर्तव्या नगरे च तथा शुभे।
नित्यमापणविथ्यग्रे नान्यत्रेति नराधिप॥

Temples in towns and villages are meant to secure the welfare of the residents, prosperity of the rulers, rains at proper times, and spiritual gains (sarva-loka-hitārthāya) :

तद् ग्रामनिवासिनां तद्यदैहिकामुष्मिकप्रदम्।
वर्षदं पुष्टिदं श्रेष्ठं राजराष्ट्रविवर्धनम्॥

Such is the background for the Āgamas, which are manuals of temple-construction and worship. In the Vaikhānasa-Āgamas, the worship of images of Viṣṇu in temples, properly consecrated are dealt with. The procedures for constructing temples, the rituals of consecration, details of Vāstu, the astrologically suitable moments, spiritual practices (Yoga) and philosophical doctrines (tattva) are also provided.

At present, the only parts of Āgama that temple-priests are mostly conversant with are the rituals of daily and occasional worship. However, the Āgama is not complete without an understanding of temple-architecture and iconography (Kriyā-bhāga) : Śilpa, Vāstu and ālaya-nirmāṇa. This volume has been prepared for enabling the concerned people to get acquainted with these aspects of Āgama. Marīchi's *Vimānārchanā-kalpa* has been chosen as the basic text, for it is not only definitive in character but widely followed. The text has been printed earlier as follows :

1. In Sanskrit characters, edited by Raghunāth Chakravarti Bhaṭṭāchārya and Setumādhavāchārya and published in 1926 by Mahant Prayagdas, Tirumala Tirupati Devasthanams.
2. In Sanskrit characters edited by K. Sāmbaśiva Śāstri, and published by the Mahārājā of Travancore, in 1935, as vol. 10 of Chitrodaya-mañjari (Vaikhānasāgama of Marīchi)
3. In Telugu characters, edited by Rompicherla Bhaṭṭar Śrīnivāsāchāryulu of Akulamannāḍu (my maternal grandfather) and published by Egāvāri-paḷem in 1927
4. In Telugu characters, a reprint of the above, and published by the Dvārakā-Tirumala Venkatesh wara temple, in 1979.

My intimate acquaintance with the Vaikhānasa-Āgama was rendered possible by the blessings of my father, the late Dīvi Lakshminārasimhāchāryulu, of Avanigaḍḍa (Krshṇā district), by the instructions given by the Late Vedāntam Jagannāthāchāryulu (who was the Āgama Pandit of Tirumala Tirupati Devasthānams), and by my maternal grandfather Rompicherla Bhaṭṭar Śrīnivāsāchāryulu and my grandfather Rompicherla Pārthasārathi Bhaṭṭāchāryulu of celebrity, but for whose efforts the Vaikhānasa Āgama would have remained

in oblivion. My own services in the T.T.D. extending to 38 years, from which I retired as Executive Engineer recently, helped me get thoroughly acquainted with temple-architecture, including construction of temples and their renovation.

Encouragement for undertaking this compilation was given by the present chief priest of the T.T.D. Sri Māḍambākkam Śrīnivāsa-Bhaṭṭāchārya, as also by my chiraṇjīvi Peddiṇṭi Venkaṭa-sūrya Sītarāma Jagannāthāchāryulu, Dīvi Śrīnivāsa-dīkshitulu, and Gañjām Prabhākarāchāryulu. May lord Venkateswara shower his choicest blessings on them. I am greatly indebted to my wife, Smt. Dīvi Venkaṭalakshmī, for having been a pillar of support in all my academic and literary pursuits.

Tirupati

D. VIKHANASĀCHĀRYULU

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।।श्रियै नमः।।

।। श्रीनिवासपरब्रह्मणे नमः।।

।।श्रीमते विखनसे नमः।।

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम्।
प्रसन्नवदनं ध्यायेत्सर्वं विघ्नोपशान्तये॥

हैमोर्ध्वपुण्ड्रमजहन्मकुटं सुनासम्।
मन्दस्मितं मकरकुण्डलचारुगण्डम्॥

बिम्बाधरं बहुलदीर्घकृपाकटाक्षम्।
श्रीवेङ्कटेशमुखमात्मनि सन्निधत्ताम्॥

वेदान्तनिलयः श्रीमान् कल्याणगुणसागरः।
भक्तप्रियो जगन्नाथः श्रीनिवासोऽस्तु मे हृदि॥

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम्।
श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम्॥

श्रौतस्मार्तादिकं कर्म निखिलं येन सूत्रितम्।
तस्मै समस्तवेदार्थविदे विखनसे नमः॥

श्रीलक्ष्मीवल्लभसमारम्भां विश्वतोमुनिमध्यमाम्।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम्॥

वेदान्तवंशाम्बुधिपूर्णचन्द्रम् वेदान्तशास्त्रोदधिकुम्भयोनिम्॥
वेदान्तविच्छ्रीवरदार्यशिष्यम् श्रीमज्जगन्नाथगुरुं प्रपद्ये॥

श्रीमद्वैतमगोत्राय गीतामृतप्रदायिने।
लक्ष्मीनृसिंहगुरवे भगवस्ते नमो नमः॥

CHAPTER ONE

Marīchi's *Vimānārchana-kalpa* is a foundational text of Vaikhānasa Āgama, dealing as it does with all the relevant issues of worship in a temple. What follows is the account relating to the construction of the temple and the consecration thereof. The preliminaries like selection of the master of ceremonies, examination of the land, ceremonial sprouting and so on are contained in this section.

VIMĀNĀRCHANĀ-KALPA

(Second paṭala)

Text

(1) dealing with the selection of the āchārya :

1.1

अथ आलय भूपरीक्षादि समारम्भकालात् पूर्वस्मिन् यजमानः
आचार्य सर्वकार्योपदेशकं वैखानससूत्रोक्तविधिना निषेकादिसंस्कारैः
संस्कृतं विप्रं वेदविदं नित्यस्वाध्याययुतं गृहस्थं पत्न्यपत्न्ययुतं
दयादिगुणैर्युक्तं शुभलक्षणैर्युक्तं भूपरीक्षादिक्रियामार्गज्ञं ज्ञानयोगविदं

जितेन्द्रियं नित्यध्यानपरं निश्चलं नित्याऽर्चनपरं वैष्णवं भक्तिमन्तमेकं
वरयित्वाऽभिवन्द्य संपूज्य याचयेत्॥

(१, १)

For purposes of rituals like examination of the soil for the construction of a temple, the person who sponsors the project (yajamāna) must priorly select the master of ceremonies (āchārya), who will instruct what must be done in all details.

The qualifications of an āchārya are given as follows:

He must be a twice-born one, well-versed in all details of temple-culture, he must be properly consecrated (samskr̥ta) in accordance with the Vaikhānasa scriptures; he must be knowledgeable in Vedic literature and must be engaged in daily study of the portion of the Vedas related to his own lineage; he must be a householder (gṛhastha), living with his wife and children; he must have qualities like compassion; he must be distinguished by auspicious characteristics; he must be competent in activities like 'bhū-parīkshā' ; he must be acquainted with the techniques of acquiring spiritual wisdom (jñāna-yoga); he must be self-possessed and disciplined ; he must

be the one given to constant contemplation (dhyāna); he must be firm of resolve ; he must be engaged in daily worship of icons (archanā); he must be a devotee of Viṣṇu (vaiṣṇava) and full of devotion (bhakti)

Such a one must be selected, approached with humility, honoured and requested by the yajamāna (to undertake for himself the task of temple-construction).

Texts like *Niruktādhikāra* (chap. 4) provide prescriptions also about how a yajamāna should be : he must have devotion for Viṣṇu (bhakti), firm of resolve (niśchala-manāh), wealthy with money and grains (dhana-dhānya-samṛddhi), generous (audārya), and compassionate (dayā). *Pādma-samhitā* (kriyā-pāda, 1, 15-16) adds that he must be filled with faith, a believer, zealous, pure in conduct, capable, free from greed and full of gratitude.

श्रद्धावानास्तिको भक्तो धनधान्यसमृद्धिमान्।
महोत्साहो शुचिर्दक्षः कृतज्ञो लोभवर्जितः॥

Atri-samhitā (Chap. 2, verses 20 ff) explains some of the characteristics mentioned by Marīcī in the above text.

By 'brāhmaṇas' (vipra, twice-born) are meant the primeval offsprings from the mouth of the creator, and those who only trace their lineage to these ancestors are by courtesy known as brāhmaṇas. But to be a brāhmaṇa in actuality, one must be initiated into the brahmaṇa-fold and must be consecrated by the performance of sacrifices and by the study of the sacred texts. They are of seven types : (1) A brāhmaṇa has brāhmaṇas for both of his parents, has undergone the customary rites of initiation (upanayana), and performs his sandhyā ritual (sāvitrī) without fail.

(2) When he undertakes a systematic study of the Vedic texts pertaining to his śākhā, he is called a 'śrotriya'.

(3) If he becomes a house-holder (gṛhastha) and engages himself in a variety of sacrifices known as 'pāka-yajña', he is called an 'anūchāna'.

(4) The performance of another sacrificial rite known as 'haviṛ-yajña' makes him eligible to be called a 'bhrūṇa'.

(5) If the brāhmaṇa performs a major sacrifice like Soma-yajña, he deserves to be called 'ṛshi-kalpa', ('like unto a seer').

(6) If he satisfies all the above requirements and in addition becomes well-versed in all the four divisions of the Veda, he is called a 'ṛshi' (seer).

(7) If the brāhmaṇa is all the while contemplating on Nārāyaṇa and is free from the dualities of daily life, he is called a 'muni' (sage).

Atri-samhitā thus provides a list of eight varieties, including the brāhmaṇas by name only. Some texts, however, mention only brāhmaṇa (comprehending the first five varieties above), ṛshi and muni. The *Vaikhānasa-kalpa-sūtra* does not mention 'muni' in this context.

The verses from *Atri-samhitā* are quoted below. (adhyāya 2, verses 19-25) :

आदौ ब्रह्ममुखाज्जाता ऋषयो ब्राह्मणा मताः।

ऋषिगोत्रक्रमायाताः ब्राह्मणाश्च यथाविधि॥

ब्राह्मण्यां ब्राह्मणाज्जातो विधिना मात्र ईरितः।

स चोपनीतः सावित्रीयुक्तस्तु ब्राह्मणो भवेत्॥

स चैव शाखाध्यायी तु श्रोत्रियश्चेति कीर्त्यते।

गृहस्थः पाकयज्ञैश्च यष्ट्याऽनूचान उच्यते॥

हविर्यज्ञैश्च यष्टा तु भ्रूण इत्यभिधीयते।
सोमयज्ञैश्च यष्टा चेदृषिकल्प इतीरितः॥

सर्वैर्युक्तश्चतुर्वेदी भवेच्च ऋषिरेव हि।
नारायणपरो योगी निर्द्वन्द्वो मुनिरुच्यते॥

एवमष्टविधा विप्रास्तत्संस्कारविशेषतः।
विप्राणां वेदविद्यानां च साग नीनां नित्यहोमिनाम्।

शौचाचारयुतानां च विष्णोर्नित्यार्चनावताम्॥

Samūrtārchanādhikaraṇa of Atri (Chap. 2)
enumerates the persons who are disqualified from
assuming the responsibilities of an āchārya :

आलयार्चाविधेर्मन्त्रान् प्रयोगं तदनुक्रमम्।
प्रायश्चित्तं च वेत्तारं समाहूयाभिपूज्य च ॥१॥

एतैर्गुणैः सुसंपन्नमाचार्यं वरयेद्वरम्।
हीनातिरिक्तदीर्घाङ्गं कुब्जमन्धं च वामनम्॥२॥

क्षयापस्मारकुष्ठैश्च पापरोगैः समन्वितम्।
क्रूरं मत्सरिणं षण्डं पाषण्डं बधिरं तथा॥३॥

उन्मादेन युतं स्तेनं नास्तिकं शौचवर्जितम्।
विष्णुभक्तिविहीनं च चलचित्तं च वर्जयेत्॥४॥

आचार्यं वरयित्वैवं तेनोक्तं सर्वमाचरेत्।
कर्मदं मे कुरुष्येति याचेताचार्यमादरात्॥५॥

The text (2, 5-9) says that one knowing the theoretical as well as the practical aspects of temple-culture, and also acquainted with the expiatory aspects (prāyaścitta) for the lapses, must be invited to officiate as the master of ceremonies. But those who are deformed in body, disproportionate in limbs, dwarfish in stature, blind of sight, diseased with fell ailments like tuberculosis, epilepsy and skin-diseases, cruel of temperament, hermaphrodite, deaf, outlandish in behaviour, insane, criminal, unclean and disbelievers are to be avoided. Also to be avoided are those who are not devoted to Viṣṇu and those who are fickle-minded.

Having selected the proper āchārya, the yajamāna must make a request to him : "Please officiate as the chief priest in this enterprise". Whatever the āchārya says must promptly be carried out.

Bṛghu's *Khilādhikhāra* (chap. 2, 38-46) also gives the details of the qualifications of an āchārya, and the disabilities that preclude his selection :

आरम्भकाले धर्मात्मा यजमानस्समाहितः।

वैखानसेन सूत्रेण निषेकादिक्रियान्वितान्॥

विप्रान् वेदविदःशुद्धान् मन्त्रकल्पविचक्षणान्।

विधिज्ञानाहिताग्नीश्च नारायणपरायणान्॥

भूम्यादेकादशज्ञांश्च भगवत्कर्मतत्परान्।
सुमनस्यान् सुपूर्णाङ्गान् दयाद्यात्मगुणान्वितान्॥

आहूयामन्य विधिना वरयेत्तु स्वदैववत्।
हीनदीर्घातिरिक्ताङ्गान् कुब्जान्वै वामनानपि॥

उन्मादापस्मृतियुतान् पापरोगनिपीडितान्।
कुनखान् श्यावदन्तांश्च विद्धशेफांश्च षण्डकान्॥

शिपिविष्टान् व्यसनिनः क्रुद्धान् मत्सरिणस्तथा।
गुरुराजद्विजप्राज्ञदेववेदादिनिन्दकान्॥

अयाज्ययाजकांश्चैव कुलायस्तामितोदितान्।
अनग्नीन् निन्दितानन्यानतितृद्धातिबालकान्॥

एवं विधान् परित्यज्य पूर्वोक्तानाहरेदबुधः।
तत्र ज्ञानोत्कटं शुद्धं वैष्णवं शान्तमानसम्॥
उदितोदितं सुपुष्टाङ्गं ज्ञात्वा तं वरयेद्गुरुम्।
सम्पूज्य यजमानस्तं वस्त्राभरणकुण्डलैः॥

(2) dealing with the methods of soil-examination and
with the time proper for it.

(Text)

(भूपरीक्षाविधिः, तत्कालश्च),

(1, 2)

आचार्यो यजमानेन भूमिं सम्यक्परीक्षयेत् यथेष्टमासे
शुक्लपक्षे कृष्णपक्षे त्रिधाद्यके वा, कर्तुरनुकूलर्क्षे भूपरीक्षां
कारयेत्।

(१, २)

The āchārya along with the yajamāna must proceed to examine the land on which the temple is proposed to be built.

The examination must begin on any constellation suitable to the yajamāna, within the first ten days of the chosen month, either in the bright half or in the dark half.

The mention of the constellation suitable to the yajamāna raises a doubt whether it refers to the constellation in which he was born (janma-nakshatra), or to the constellation deduced from his nāme (nāma-nakshatra). Many authorities prefer the latter alternative. We read, for instance, in *Jyotir-nibandha*:

देशे ग्रामे गृहे युद्धे सेवायां व्यवहारके।
नामराशौ प्रधानत्वं जन्मराशिं न चिन्तयेत्॥

Marīchi's text mentions 'any chosen month' ('yatheshṭa-māse' as suitable time for 'bhū-parīkshā'). But Kāśyapa's *Jñāna-kāṇḍa* (chapter 13) provides some more particulars. This text begins with a general statement that 'bhū-parīkshā' must begin on a propitious moment in an auspicious month ('śubha-māsa-muhūrteshu'). It also mentions that this ritual must begin when the political, social and economic conditions are most propitious ('subhikshe').

About the proper months etc. for this work, the text gives these details:

Month- Māgha, Bhādrapada and Āshāḍha months are to be avoided; other months are alright.

Fortnight- whether it is the bright half of the month (śukla-paksha) or the dark half (kṛshṇa-paksha) the last five days must be avoided.

Constellation - The auspicious nakshatras for this purpose are Revatī, Rohiṇī, Pushyamī, Svāti, Dhanishṭha, Śravaṇa, Śata-bhishā, Chitrā, Punarvasu, Aśvinī and Mṛga-śirā.

Week-days - Thursday, Friday, Monday, Sunday or Wednesday is suitable.

Lunar-days- The rikta tithis, aṣṭamī and shashṭī with the conjunction of viṣṭī (Bhadra) are to be avoided; other tithis are suitable.

Karaṇa - The chara-karaṇas (viz. Bava, Bālaka, Kālava, Taitula, Garoji and Vaṇaji) are suitable. The three evil moments Rudra, Sarpa and Indra are to be avoided.

Note : A twenty-four hour period is divided into thirty units, the day having fifteen muhūrtas, and the

night fifteen muhūrtas. These are known as vāra-janita-muhūrtas. Each muhūrta is about two ghaṭis or 48 minutes, beginning with sun-rise. The first muhūrta is known as raudra, the second Uraga or Sarpa. The tenth muhūrta (according to some, the fourth) is called Indra. It is called fourth because it is the fourth unit in the forenoon. These three muhūrtas (viz. Raudra, Sarpa and Indra) are to be avoided.

Yoga - Vaidhṛti, Vishkambha, Vajra, Parigha, Vyāghāta, Śūla, Ati-gaṇḍa, and Vyatī-pāta yogas are to be avoided.

Kāśyapa's text (chapter 13) is quoted below :

भूपरीक्षाकालविचारः कार्यारम्भश्च

अथ चैवं देशमभिज्ञाय शुभमासपक्षमुहूर्तेषु भूपरीक्षामारभेत। सुभिक्षे सुराजनि धर्मिष्ठे अब्दे माघप्रोष्ठपदाषाढान् नीत्वा अन्येषु शुक्लपक्षे असितेऽन्यत्रि भागे भागं हित्वा रेवती रोहिणी पुष्य स्वाती श्रवण श्रविष्ठा शतभिषक् चित्राऽदित्यश्विनी सौम्यानामन्यतमेरु सुरासुरमन्त्रीन्द्रवर्कशशिवारेषु नन्दादिषु रिक्तां विवर्ज्य अन्यासु तिथिषु अष्टमीं षष्ठीं विष्टियुतां हित्वा करणेषु चरेषु सर्पेन्द्ररौद्रान् विवर्ज्य अन्यासु तिथिषु अष्टमीं षष्ठीं विष्टियुतां हित्वा करणेषु चरेषु सपन्द्ररौद्रान् विवर्ज्य सुयोगे वैधृति विष्कम्भ वज्र परिघव्याघात शूलातिगण्ड व्यतीपाताद्भुततिथिवार्ष्ण योगदोषादित्यारासितराहु-दोषयुक्तानपोह्य दिवैव निर्मले वित्काव्यगुरुहोरायां चतुर्थेऽष्टमे ग्रहैर्हीनि

शशिन्यव्ययायोदयायुगगे त्रिषडेकादशगैः पापैः केन्द्रगैश्च शुभैरन्यै
रूर्ध्वाननहोरायां पूर्वाह्णे

Further, the texts prescribe 'tithi-vārarksha-doshān vihāya', suggesting that even among the tithis, vāras and nakshatras mentioned above as suitable, inauspicious yogas (viz. nāśa, dagdha, mṛtyu, vināśa, and visha-yogas) must be avoided. One must begin the bhū-parīkshā-ceremony in an auspicious yoga like Siddha-yoga and Amṛta-yoga.

It is also laid down : 'ādityorāsita-rāhu-dosha-yuktān apohya', meaning, the doshas of Ravi, Kuja, Śani and Rāhu are to be avoided; for it is said in *Vishṇu-dharmottara-purāṇa* : (3, 96, 41-42) :

सार्के स्याच्छोकजननी ससौरै मृत्युदायिनी।
सभौमे वह्निभयदा सतमस्को स्थिरा न तु।
केतुना भूषिते ऋक्षी वह्निदाहमवाप्नुयात्॥

The nakshatras in conjunction with evil grahas are not good.

The expression 'divaiva nirmale' used in some texts in this connection suggests that daytime when the sky is clear (devoid of dark clouds) is to be preferred.

Concerning the 'horas', Budha, Guru and Śukra horas are auspicious.

About 'Lagna-sampatti', the chosen lagna must have 'śuddhi' in the fourth and eight units. It is also prescribed that the moon should not be in Vyaya (12), Āya (11), Udaya (1), and Yuga (4)

शशिन्यव्ययायोदया युगगे।

But some authorities lay down that moon in the eleventh place (Āya) is beneficial in effect.

Then in the places third, sixth and eleventh, the pāpa-grahas (Ravi, Śani, Kuja) must be present. While the śubha-grahas are all in the centre (kendra).

Concerning the propitious time, it is said that the forenoon (pūrvāhṇa) is to be chosen. But the expression 'ūrdhvānana-horāyām' occurring along with 'pūrvāhṇe' in the rule laid down, is obscure.

Vishṇu-dharmottara-purāṇa (chap. 96) gives this table : A day has 24 hours; these are 24 horas. Two horas together is one yuga. Therefore there are 12 yugas in each day, and their names are as follows :

1. Viṣṇu, 2. Br̥haspati; 3. Indra; 4. Agni ; 5. Tvashṭṛ ; 6. Ahirbudhnya; 7. Pitṛ ; 8. Viśve-deva; 9. Soma; 10. Indrāgnī; 11. Aśvinī, and 12. Bhaga.

These are the presiding deities (adhipati) for the twelve yugas.

However, this account is different from the one we find in the almanacs (pañchāṅga). One must look into the horas associated with Budha, Guru and Śukra.

As regards 'Lagna-sampatti', when it is said that the moon must be in the eleventh house, it is to be assumed that the waning moon (kṣhīṇa-chandra) is indicated for good results, and not the full-moon (pūrṇa-chandra). According to *Kālāmṛta* (1, 6), the full-moon would be there during the period beginning with the latter part of the eighth tithi of the bright half of the month and ending with the prior part of the eighth tithi of the dark half of the month. In the period between the eighth tithis of the bright and the dark halves of the month, there will be kṣhīṇa-chandra.

Prakīrṇādhikāra (1, 5-22) deals with muhūrtas, suitable for several ritualistic sequences.

Yajñādhikāra (2, 4) precludes the chaitra month for choice of proper time; according to this text, any other month would be alright, provided it suits the people of the village and the yajamāna:

मासेषु चैत्रकं हित्वा शेषमासे शुभे दिने।
ग्रामस्य यजमानस्य चानुकूले शुभोदये॥

The expression 'Śubhodaya' in the above verse, has been explained in *Vāstu-vidyā-vyākhyāna* (3, 7) as follows :

उदयास्तमयपर्यन्तमातपस्य मेघाद्यैरप्रतिपातः।
प्रसरः यस्मिन् दिने भवति स शुभोदयः॥

It is day-time from sun-rise to sun-set, but devoid of clouds and other inclement conditions.

(3) dealing with the procedure prior to ceremonial sowing of seeds (ankurārpaṇa).

(Text)

(1, 3)

तद्दिनात्पूर्वे अंकुरानर्पयित्वा हर्म्याऽऽगारादि शिल्पिशास्त्रज्ञं
लक्षणसंपन्नं शुद्धमरोगिणं कुशलं शिल्पिनं आहूय, वैष्णवैस्सार्धं
'प्रीयतां भगवा' निति देवेशं प्रणम्य, देवं ध्यायन् 'विष्णुर्मा

रक्षतु' इत्यात्मरक्षां कृत्वा सर्वालंकारसंयुक्तां दीपांबुजकरकां कन्यां
पुरस्कृत्य, देशं प्रविश्य, प्रदक्षिणं कृत्वा, शकुनान्युपलक्षयेत्।

The sprouts must be planted the day previous to the one fixed for bhū-parīkshā. A sculptor-mason (śilpi) who is well-versed in the construction of mansions and houses, who is endowed with auspicious attributes, who is pure in conduct and is free from diseases, and who is clever and competent, must be invited, and along with the devotees of Viṣṇu, the yajamāna must bow before the god with the formula "May the Lord be pleased". He should then contemplate upon the god and invoking the protection of Viṣṇu ('Viṣṇur mām rakshatu') make defence of himself. Then he should walk behind a damsel who is well-decorated and who holds in her hands a lamp and a lotus-flower, and enter the ground (on which the temple is planned to be constructed). He should circumambulate the entire area, and watch for the omens.

Bṛghu's *Khilādhikāra* (chap. 2) prescribes that the ground must be examined in detail, after the ceremonial 'ankurārpaṇa' is gone through. The day on which the ceremony of 'ankurārpaṇa' is to be conducted has been

defined in Marīchi's *Vimānārchana-Kalpa* as follows
(chapter 26) :

(Text)

भूपरीक्षादीनि कर्माणि यस्मिन्नहनि कारयेत्ताद्दिनात्पूर्वं
नवमे सप्तमे पञ्चमे तृतीये वा ऽ ह्यङ्कुरार्पणं कुर्यात्।
दिवाऽङ्कुरार्पणं न कुर्यात्कुर्याच्चेद्विनाशाय भवति।

This explains the initial expression 'tad-dināt-pūrve' in the above passage. The passage quoted immediately above prescribes that three, five, seven or nine days prior to the auspicious moment fixed, ankurārpaṇa must be gone through. This ritual needs to be done only during night, and not during daytime.

Bṛgu's *Kriyādhikāra* (1, 61-63) also says : "The presiding deity of all sprouts is moon ; it will therefore not be proper to sow the sprouts during day. All effort must be made to do so only in the night".

अङ्कुराणां तु सर्वेषां चन्द्रः प्रोक्तोऽधिदैवतम्।
नैव प्रीणाति भगवानङ्कुरार्पणमहि चेत्॥

तस्मात्सर्वप्रयत्नेन रात्रावेवाङ्कुरार्पणम्।
अर्पयेत्तण्डुलान् शुद्धान् सद्यःकालाङ्कुरार्पणे।

गृहणीयात्पालिकास्तत्र पञ्च सप्त नवापि वा॥

ब्रह्मणोऽभिमुखे पङ्क्तौ परितो दिक्षु देवताः।

तत्तद्दिगीशानभ्यर्च्य तत्तन्मन्त्रेण चार्पयेत्॥

एष एव विशेषः स्यादन्यत्सर्वं खिलोक्तवत्॥

(4) (a) about Śilpis

Now the sculptor-mason (śilpi) who must be invited to participate in the 'bhū-parikshā' ritual is eulogized in *Maya-mata* (Chapter 13-15) as follows :

एवमेवं विदित्वा तु स्थपतिर्मानयेद् दृढम्।

भवन्ति शिल्पिनो लोके चतुर्धा

स्वस्वकर्माभिः॥

स्थपतिः सूत्रग्राही च वर्धकिस्तक्षकस्तथा।

प्रसिद्धदेशसङ्कीर्णजातिजोऽभीष्टलक्षणः॥

एभिर्विना हि सर्वेषां कर्म कर्तुं न शक्यते।

तस्मादेतत् सदा पूज्यं स्थपत्यादिचतुष्टयम्॥

एभिः स्थपत्यादिभिर्न लोके

विना ग्रहीतुं सुकृतं न शक्यम्।

तैरेव सार्धं गुरुणाथ तस्माद्

भजन्ति मोक्षं भवतस्तु मर्त्याः॥

The text distinguishes four classes of silpis : Sthapati, Sūtra-grāhi, Vardhakī, and Takshaka, according to their functions in temple-construction. The foremost among them is Sthapati, who is a master of all architectural and sculptural work. Sūtra-grāhi is his immediate assistant ; Vardhakī is the one who actually raises the edifice, and Takshaka is the cutter of wood and stone. Vardhakī and Takshaka follow the instructions of Sūtra-grāhi, who is also in charge of all measurements ('guru-bhaktāh sadā hr̥ṣṭāh').

Bhṛgu's *Kriyādhikāra* (2, 18-21) classifies the śilpis into three types : Kulāla, Takshaka and Pāraśava. Kulāla is the craftsman who works in metals, stone and wood. He prepares icons, and also paints, he attends to the mortar covering of the super-structure (vimāna), and to the paintings on walls. Takshaka helps him in the preparation of icons in metal, stone and wood ; and also in the fixing the icons to the seats by the procedure of 'asṭa-bandha'. Takshaka is entrusted with the grāma-vāstu, lay-out of villages and construction of houses, pavilions, enclosures, and so on. Pāraśava is exclusively a painter, and he attends to the frescoes and murals.

Quoted below are the relevant verses from *Kriyādhikāra* :

शिल्पिनस्त्रिविधाः प्रोक्तास्तत्तत्कर्मोपजीविनः॥

कुलालस्तक्षकश्चैव तथा पारशवस्त्विति।
त्रैवस्तुकानि बेराणि शैलोर्ध्वे चित्रकर्म च॥

सुधाकर्म विमानोर्ध्वे भित्तौ चित्रक्रियादिकम्।
एवं कुलालकः कुर्यान्मठाद्याभासकर्म यत्॥

तत्तु पारशवः कुर्यात्तक्षकस्सर्वमेव तत्।
लोहाश्मदारुबेराणि चाष्टबन्धादिकां क्रियाम्॥

Maya-mata (chapter 5, 15-23) has an interesting account of the four classes of śilpis, already mentioned :

स्थपतिः स्थापनार्हः स्यात् सर्वशास्त्रविशारदः।
न हीनाङ्गोऽतिरिक्ताङ्गो धार्मिकस्तु दयापरः॥

अमात्सर्योऽनसूयश्चातन्द्रितस्त्वभिजातवान्।
गणितज्ञः पुराणज्ञः सत्यवादी जितेन्द्रियः॥

चित्रज्ञः सर्वदेशज्ञश्चान्नदश्चाप्यलुब्धकः।
अरोगी चाप्रमादी च सप्तव्यसनवर्जितः॥

सुनामा दृढबुद्धिश्च वास्तुविद्याब्धिपारगः।
स्थपतेस्तस्य शिष्यो वा सूत्रग्राही सुतोऽथवा॥

स्थपत्याज्ञानुसारी च सर्वकर्मविशारदः।

सूत्रदण्डप्रपातज्ञो मानोन्मानप्रमाणवित्॥

शैलदार्विष्टकादीनां सूत्रग्राहिवशात् तु (यत्)।

तक्षणात् स्थूलसूक्ष्माणां तक्षकः स तु कीर्तितः॥

मृत्कर्मज्ञो गुणी शक्तः सर्वकर्मस्वतन्त्रकः।

तक्षकस्तक्षणेनास्मिन्नुपर्युपरि युक्तितः॥

वृद्धिकृद् वर्धकिः प्रोक्तः सूत्रग्राह्यनुगः सदा।

कर्मिणो निपुणाः शुद्धा बलवन्ता दयापराः॥

गुरुभक्ताः सदा हृष्टाः स्थपत्याज्ञानुगाः सदा।

तेषामेव स्थपत्याख्यां विश्वकर्मेति संस्मृतः॥

(b) about the damsel with light and lotus in hands

Atri-samhitā (3, 11-12) describes in detail the damsel that must lead the procession.

रूपयौवनसंपन्नां वस्त्रैराभरणैरपि।

श्वेतगन्धैश्च माल्यैश्च दर्शनीयामलंकृताम्॥

स्त्रियमाहूय तद्धस्ते दक्षिणे कमलं नवम्।

वामे दीपं च दत्त्वैनामग्रतो गमयेत् स्त्रियम्॥

She must be comely, youthful and well-decorated with ornaments, garments and garlands. She must hold the fresh lotus flower in her right hand and a lamp in her left. She must be in the front.

Kāśyapa's *Jñāna-kāṇḍa* (chapter 13) also speaks of her as 'padma-pradīpa-hastām' , moving in the eastern or northern direction, with her eyes settled on the ground ('mahīm prekshya')

Bṛgu's *Kriyādhikāra* (2, 3-6) adds a few more details. The damsel must be a high-born one. The yajamāna must offer her white garments and unguents of white colour, sweet rice-pudding (pāyasa). She moves in the fore-front, along with all auspicious articles (mangala). The officiating priest will recite the Śakuna-sūkta and Svasti-sūkta, and goes sprinkling water on the ground. Then the spot meant for the location of the temple is examined carefully and omens are watched. *Bhū-Sūkta* is then recited.

वर्णजां कन्यकामेकामलङ्कृत्य यथोचितम्।

पायसं प्राशयित्वा तां श्वेतवस्त्रानुलेपनाम्॥

पद्मदीपकरामग्रे गमयेत्सर्वमङ्गलैः।

शाकुनं सूक्तमुच्चार्य स्वस्तिसूक्तं समुच्चरन्॥

आचार्यो यजमानश्च तोयधारापुरस्सरम्।

गत्वा भूमिं समुद्दिष्टामारूढतरुजन्तुभिः॥

गन्धवर्णाकृतिरसैश्शकुनैश्च यथाविधि।

सम्यक्परीक्ष्य पृथिवीं भूसूक्तं भूमिदैवतम्॥

(c) about the omens that must be watched.

Regarding the omens, Kāśyapa's *Jñāna-kāṇḍa* (chapter 13) enumerates a number of them : bull, horse, elephant, cow, banner, umbrella, fly-whisk, elephant-goad, sweetened rice-pudding (pāyasāṇna), icons of gods and goddesses, yellow turmeric, cow-dung, grains, rice, sesamum, wheat, vessels filled with curds, milk, ghee or water, cart, ornaments and lamp. If any of these is sighted, it is good omen.

A vessel filled with liquor, meat, harlot, blood, lead or any other metal when sighted augurs well. Likewise musical instruments like Vīṇā, flute and drum or Vedic recitation when heard are also good omens.

Pot carried on one's shoulders, conch, crown and big drum (bherī) when sighted are good omens : The following animals and birds moving from left to right bring luck : kṛkalāsa (chameleon), palalāksha (a variety of crow), kledi (some bird), kṛshṇa-rajju (?), chakora

(partridge), śuka-śāva (young one of a parrot), śveta-kūbara (white dove), rakta-tuṇḍa (red-beaked bird, a parrot), kokila (cuckoo), bali (crow), jīvam-jīva (pheasant), bhṛṅga-rāja (largebee), rāmā (ruddy goose), chāsha (sparrow), śyena (falcon), balākā (crane), gṛha-gauli (house-lizard), mākārī (female crocodile), vana-kukkuṭa (wild hen), kundi (?), viśāli (cheetal), and dātyūha (chātaka bird) bring luck when they move from right to left. (Kāśyapa's *Jñāna-kāṇḍa*).

स्कन्धवहं कुम्भं शङ्खमुकुटभेयादि दृष्टा स्तोकवृद्धिरिति। कृकलास पललाक्ष
क्लेदि कृष्णरज्जुवाल चकोर शुकशाब श्वेतकूवर रक्ततुण्ड कोकिल बलि
जीवंजीव भृङ्गराज रामा वामादक्षिणगाः शुभदाः। चाष श्येन बलाका
गृहगौलि माकरि वनकुकुट कुण्डि विशालीदात्यूहाः दक्षिणाद्रामगाः शुभदाः।

The same text mentions that the cry of vṛka (jackal), ulūka (owl), gaulika (lizard) and droṇa (raven), when heard from the left side, is auspicious. Seeing persons who are blind, lame, emaciated, dwarfish, afflicted by fell diseases, one whose nose is broken, heretic, bald and outcast, would be unpleasant for the undertaking, as also sighting an eagle, falcon, monkey, snake, elephant, horse, bloodshed, falling of a tree, thunderbolt, portents, rainbow, stars appearing in daytime and second sun. These are evil omens.

One must understand that if a bone is seen on the site, it has a piśācha by its side. If the bone is that of a horse, the proximity of a rākshasa is to be inferred; if the bones are of dog, donkey or camel, the place has nāgas; if the bones of a peacock are found, the gods dwell there. At the time of examination of the soil, if an elephant is in rut or is about to deliver, it forebodes great prosperity. If the flag or banner falls down or gets burnt, or if an elephant urinates or defecates, loss of wealth is indicated.

These and similar omens must be considered, and the chosen area is divided into nine parts, and from the centre, three portions must be demarcated, dwelling of the gods, dwelling of the humans and the dwelling of the demons. Among them the first is most auspicious and indicate success in undertaking ; while the second is mixed with numerous obstacles, which can be overcome with effort, and the third is disastrous in effect.

Besides the above, ones own inner feelings, happiness or sadness, the tremor of the left or right eyes and shoulders and so on are also indications of good or bad outcome.

दुर्निमित्तानि॥

वृकोलूक गौलिक द्रोणानां स्वरो वामतः शुभदः। कुणि काण कृश ह्रस्व पापरोगि छिन्ननास पाषण्ड मुण्ड चण्डाल गृध्र श्येन वानरोरग गजवाजि रुधिरस्त्राव तरुपाताशन्याद्युत्पातेन्द्रचाप परिवेष अहर्नक्षत्रजाल प्रतिसर्यादयः कार्यविघ्नकरा भवन्ति।

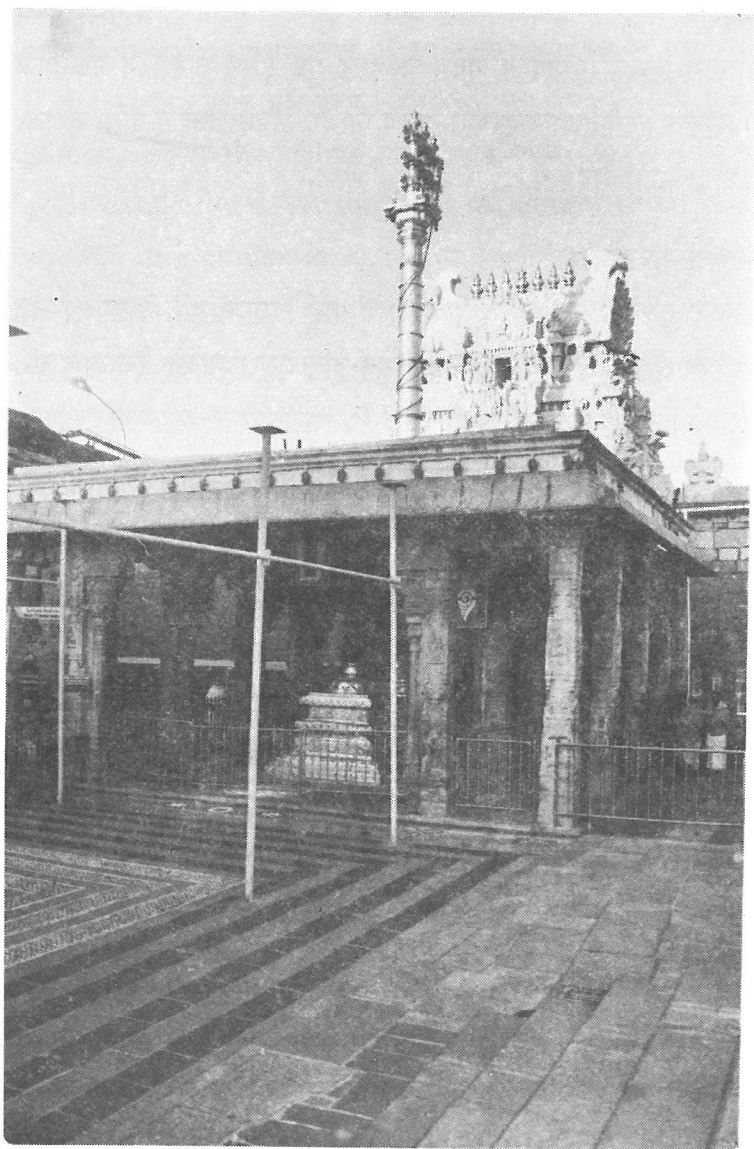
निमित्तान्तराणि॥

यत्रास्थि दृश्यते (तत्र वास्तुपुरुषस्य) तत्पार्श्वे पिशाच इति अश्वास्थि चेत् रक्ष इति श्वखरवरोष्णान्यतमास्थिचेत् सर्प इति मयूरास्थिचेत् देवावास इति विजानीयात्। तत्काले वारणमभदविसर्ग प्रत्यासन्नप्रसव मदोन्मत्तादिसम्भवो महदैश्वर्यसूचनकृत्। ध्वजपताकाद्यग्निदहन पतन कलह गजशकृन्मूत्र विसर्गाद्युद्भवे अर्थहानिः।

इत्येवमादिशकुनानि विचार्य इष्टप्रदेशं नवधा परिकल्प्य मध्यतः सुरमनुष्यराक्षसाश्रयास्त्रयोऽंशाः ज्ञेयाः। तेषु देवांशेऽत्यन्तशोभनाः प्रारब्धाः कार्यसिद्धिकरा मनुष्यांशे बहुविघ्नमिश्रिता प्रयत्नसाध्या राक्षसांशे मरणरोग यज्ञविघ्नकरा भवन्ति।

एवं ज्ञात्वा अन्तःकरणाह्लादपरिम्लान अक्षिभुजादीनां दक्षिणवामस्फुरण वहनादिना शुभाशुभमुपलक्ष्यारभेत। अभीष्टे देशे शुभराशौ स्थित्वा लक्षयेत्।

Having carefully examined the omens, and determining their benefic or malefic nature, one must proceed with the selection of the site for the construction of the temple.



CHAPTER TWO

EXAMINATION OF SITE

(1) DEALING WITH COLLECTION OF SOIL,
'MRTSANGRAHA', PRIOR TO EXAMINATION
OF THE SITE.

(a) concerning the shape of the site
(Text)

(1, 4, 1)

चतुरश्रामायताश्रां वा, प्रागानतामुत्तरानतां वा भूमिं,
शब्दस्पर्शरूपरसगन्धैः संपरीक्षयेत्। वीणावेणुदुन्दुभिगजतुरङ्ग
वेदाब्धिध्वनियुतां सुखस्पर्शां श्वेतपीतरक्तकृष्णवर्णाभां
मधुराम्लतिक्तकटुकषायलवणरसां सुगन्धसंयुक्तां प्रदक्षिणोदवतीं
क्षीरवृक्ष तुलसी कुशदर्भविश्वामित्रविष्णुक्रान्त स्थलारविन्द
दूर्वायुतां भूमिं सुमुहूर्ते गृहीत्वा आचार्यः प्राङ्मुख उदङ्मुखो
वा नीत्वा 'यस्मिन् देशे जीवन्त' इति जलं प्रक्षिप्य
मेदिन्यादिना हस्ताभ्यां भूमिमभिमृशेत् 'इदं विष्णु (ऋग्वेद १,
३, ७)' रित्याहरेत्॥

- (१, ४, १)

The shape of the site is first taken up:

चतुरश्रां आयताश्रां वा।

Square or rectangle is the desirable shape. The site can be of many shapes; one must select the site which is square (all the sides being equal, and the angles also being equal) or rectangular (*āyatāśra* or *dīrgha-chaturaśra*). The expression '*āyāma*' in *Śilpaśāstra* denotes extent or spread. *Vistāra* (breadth) is spread from east to west ('*vistārah pūrva-paśchimāyāmah*') ; *dairghya* (length) is spread from north to south ('*dairghgam dakshinottarāyāmah*'). Rectangular plots will have different lengths and breadths, but opposite sides being equal.

Shapes of sites to be avoided are circular (*vṛttākāra*), triangular (*trikoṇa*), cart-shaped (*śakātākṛti*), rod-shaped (*daṇḍākṛti*), fan-shaped (*vyajanākāra*), tortoise-shaped (*kūrma-pṛsthā*), bow-shaped (*dhanurākāra*), pot-shaped (*kumbhākāra*), the sides of the site being different in lengths (*vishama-bāhu*), plots which are five-angled, six-angled, seven-angled, eight-angled or nine-angled.

If it becomes necessary to construct a temple in such a plot prescribed to be avoided, the area

demarcated for the purpose should be priorly rendered squarish or rectangular in shape.

According to *Śilpa-ratna*, the longer sides of the rectangular plot must be north-south in orientation,

दक्षिणोत्तरमायामं वास्तोः सर्वत्र कीर्तिदा।

The idea is that the length of the plot must be more than the breadth. That is why in our temples, the surrounding walls (prākāra) on the north-south is usually longer than the wall on the east-west. We read in *Maya-mata* (3, 1) :

देवानां सर्वजातीनां चतुश्चायताः श्रुताः।

वस्त्वाकृतिरनिन्धा साऽवाक्प्रत्यक्समुन्नता॥

and also

आयते सिद्धयः सर्वाश्चतुरश्रे धनागमः।

Given below is the detailed account of the examination of the ground (bhūmi-parīkshā) as given in the classic work on architecture, *Samarāṅgaṇa-sūtra-dhāra* (chapter 8). The excerpt mentions the particulars of the three varieties of the ground (deśa) : jāṅgala, anūpa and sādihāraṇa, on the basis of physical characteristics, and the sixteen varieties of land (deśa-bhūmi) (verses 1-6):

देशाश्च देशभूम्यश्च समासात् तव सम्प्रति।
तत्सङ्ख्यया तद्विभागाश्च प्रोच्यन्तेऽवहितः शृणु॥

देशः स्याज्जाङ्गलानूपसाधारणतया त्रिधा।
त्रिविधस्याप्यथैतस्य यथावल्लक्ष्म कथ्यते॥

दूराम्बुरिरिणप्रायो ह्रस्वकण्टकिपादपः।
रूक्षोष्णचण्डपवनः कृष्णमृत् तेषु जाङ्गलः॥

निम्नो भूरिजलाः स्निग्धो बहुमत्स्यामिषो हिमः।
स्यादनूपः सरित्प्रायः स्निग्धोच्छ्रितबहुद्रुमः॥

यः पुनर्नातिशीतोष्णः स्याद् देशद्वयलक्षणः।
स साधारण इत्युक्तो देशो देशविशारदैः॥

जाङ्गलादिषु देशेषु त्रिषु स्वलक्षणैः
युक्ताः षोडश विज्ञेया भूमयः प्रविभागतः॥

The sixteen varieties of land (deśa-bhūmi) are called bālīśa-svāminī, bhogyā, sītā-gochara-rakṣiṇī, apāśraya-vatī, kāntā, kṣanimatī, ātma-dhāriṇī, vaṇik-prasādhitā, dravyavati, amitra-ghātinī, āśreṇīpurushā, śākya-sāmantā, deva-mātrkā, dhanyā, hasti-vanopetā, and surakṣhā (verses 7-26) :

बालिशस्वामिनी भोग्या सीता गोचररक्षिणी।
अपाश्रयवती कान्ता खनिमत्यात्मधारिणी॥

वणिक्प्रसाधिता द्रव्यसम्पन्ना मित्रघातिनी।
आश्रेणीपुरुषा शक्यसामन्ता देवमातृका॥
धान्या हस्तिवनोपेता सुरक्षा चेति षोडश।
भुवः संज्ञाभिरुद्दिष्टा लक्ष्मासामथ कथ्यते॥

(1) Bālīśa-svāminī

भूभुजा बालिशोनापि शक्यते या प्रशासितुम्।
या च भद्रजना सा स्याद् बालिशस्वामिनीक्षितिः॥

(2) Bhogyā

वितरन्त्यधिकं यस्यां भागभोगादिकान् करान्।
नरा भूरिश्रियः सात्र भोग्येति क्षितिरुच्यते॥

(3) Sītā-gochara-rakshinī

यस्यां नदाश्च नदश्च गिरिर्मध्येऽथवा वहिः।
विभक्तक्षेत्रसीमा सा सीता गोचररक्षिणी॥

(4) Apāśrayavati

सरिदद्रिवनाग्रेषु त्रासाद् यस्यां विशेषजनः।
जनापाश्रययोग्यत्वादपाश्रयवतीति सा॥

(5) Kāntā

वनोपवनवत्यद्रिसरित्कुञ्जमनोहरा।
देहिनो रमयत्युर्वी या सा कान्तेति कीर्तिता॥

(6) Khanimatī

यस्यां सदैव जायन्ते कलधौतादिधातवः।
लवणानि च भूयांसि प्राहुः खनिमतीति ताम्॥

(7) Ātma-dhāriṇī

यात्यन्तं नानुगृह्येत दण्डकोशासनादिभिः।
स्फीतलोकाश्रया या च सा स्याद् भूरात्मधारिणी॥

(8) Vaṇik-prasādhitā

प्रसिध्यनत्यसकृद् यत्र पण्योपक्रयविक्रयाः।
वणिक्प्रसाधितेत्युक्ता सा भूर्वणिगलङ्कृता॥

(9) Dravyavati

शाकाश्च कर्णखदिरश्रीपर्णीस्यन्दनासनैः।
वेणुवेत्रशराद्यैश्च युक्ता द्रव्यवतीति भूः॥

(10) Amitra-ghātini

यस्यां जनपदाः साधु विभक्तास्त्यक्तविक्रमाः।
योगं यान्ति च मित्राणि स्याद् भूः साऽमित्रघातिनी॥

(11) Āśreṇi-purusha

न क्षुद्रा वन्दिनो यस्यां दुर्गप्रत्यन्तसंश्रयाः।
भूः साऽऽश्रेणीमनुष्येति विनीतैराश्रिता जनैः॥

(12) Śakya-sāmanta

मन्त्रोत्साहादिवैमुख्यं यस्यां सामन्तभूभुजः।
भजन्ते सा स्मृता शक्यसामन्ता भूः समन्ततः॥

(13) Deva-mātrkā

जीवन्ति क्षेत्रिणो यस्यां नद्यादिवारिभिः।
तां देवमातृकेत्याहुरनपेक्षितवारिदाम्॥

(14) Dravyāvatī

निष्पद्यन्तेऽधिकं यस्यां बीजान्युप्तान्ययत्नतः।
कृष्टानुपहतक्षेत्रा धान्या सा धान्यशालिनी॥

(15) Hasti-vanopetā

पर्यन्तेष्वद्रयो यस्यां या च हस्तिवनाश्रिता।
सा हस्तिवनवत्युर्वी भूभृतः सैन्यवर्धिनी॥

(16) Surakshā

दुष्प्रघृष्यैव या नित्यं विषमत्वादरातिभिः।
विषमाद्रिसरिदगुप्ता सा सुरक्षेति भूः स्मृता॥

षोडशेत्युदिता भूम्यः प्रविभागाद् यथातथम्॥

Viśvakarma-vāstu-śāstra (chapter 11, 1-5)
provides some particulars about the Vāstu-bhūmi or

the ground suitable for construction of temples. The land on which the temple is to be built must be rectangular, if it is in the centre of a township; it may also be square in shape. The ratio between breadth and length of the area may be 4 : 8, 4:7, 4:6 or 4:5. (The square would be 4:4). The length may generally be 50 daṇḍas or modules; it may also be 100, 200, 300, 400, 500, 600, 700 or even 80 daṇḍas. The availability of the land, or the decision of the king will have to be taken into consideration as also the height of the icon in the sanctum and measurements of the temple.

Note : 4 hastas or cubits make one daṇḍa or module, viz. 96 angulas

2 sādharāṇa-daṇḍas make one rāja-daṇḍa.

2 rājadaṇḍas make one brahma-daṇḍa

देवानां वास्तुभूमिस्तु प्रायो दध्यान्विता मता।

पुरस्य मध्यभागे तु चतुरश्रापि सा मता॥

चतुरष्टकभागाख्यो निर्णयः परिकीर्तितः।

चतुस्सप्त चतुष्पङ्क्वा चतुः पञ्चापि वा क्वचित्॥

दीर्घवास्त्विति शिल्पज्ञैः कीर्त्यते देवतालये।

समां समां वास्तुभूमिं चतुरश्रां विदुर्बुधाः॥

पञ्चाशद्वण्डकं वापि शतदण्डमथापि वा।

द्विशतं त्रिशतं वापि चतुःपञ्चशतानि वा।
षट्शतं वा सप्तशतं शताष्टावधि भाषितम्।
स्थलानुकूलं कथितं भूपालस्येच्छयाऽथवा॥
अथवा मूर्तिभेदेन देवगेहप्रमाणकम्।

(b) concerning elevations and
depressions on the site

(Text)

प्रागानतामुत्तरानतां समां वा भूमिं,

The land which has a depression on the eastern side or on the northern side is to be preferred for a temple-site ; or a site which is of equal elevation on all sides.

The land of equal elevation is defined as :

सर्वतः सुसमं स्थलं दर्पणसन्निभम्।

The water during rainy months must flow out on the eastern or the northern sides.

Maya-mata (chapter 3) also holds that the western and southern sides of the site must be elevated (*unnata*). In *Mānasāra* (chapter 4) we read :

दक्षिणे पश्चिमे चैव चोन्नतम्।

Khilādhikāra (2, 52) says :

प्रागुदक्प्रवणं विष्णोः।

Kāśyapa's *Jñāna-kāṇḍa* (chapter 12) says :

प्रागुत्तरानता।

Isāna-śiva-guru-deva-paddhati (23, 4) has this :

प्रागुदक्प्रवणा रम्या।

Vāstu-vidyā (chapter 2, 2-3) says :

पूर्वप्लवा वृद्धिकरी उत्तरा धनदा स्मृता।

अर्थक्षयकरी विद्यात् पश्चिमप्लवनां ततः॥

दक्षिणप्लवना पृथ्वी नराणां मृतिदा भवेत्।

(note : अवाग्रमवनतमानतम् , *Amara-kosha*, 3, 71)

According to *Śilpa-ratna* (3, 28), the sites on which there is depression in one of the eight directions are called by different names. If the depression is on the east, the site is called go-vīthi; the sites with depression in the other directions in circumambulatory order are called : Vahni-vīthi, Preta-vīthi, Bhūta-vīthi, Jala-vīthi, Nāga-vīthi, Gaja-vīthi and Dhana-vīthi. Among these, Go-vīthi and Dhana-vīthi are regarded as auspicious.

गोवह्निप्रेतभूताम्बुनागेभधनसंज्ञिताः।

वीथ्यः प्रागादिनीचत्वाद् ज्ञेया निखिलभूमिषु॥

Vāstu-vidyā provides more details about them, making it specific that the fifth direction from the side in which depression is seen, must be elevated :

स्ववर्गात्पञ्चमो वर्गः शत्रुरित्याभिधीयते।

वारुणोच्चसमायुक्ता नीचमाहेन्द्रसंयुता॥

गोवीथिरिति सा ज्ञेया ऐन्द्रोच्चा नीचवारुणा।

जलवीथिरिति प्रोक्ता वास्तुज्ञानविशारदैः॥

सोमोच्चा यमनीचा च यमवीथीति कथ्यते।

यमोच्चा सोमनीचा च गजवीथीति कथ्यते॥

ईशोच्चं निऋतिनीचं भूतलं भूतवीथिकम्।

आग्नेयोच्चं वायुनीचं नागवीथी प्रशस्यते॥

वायूच्चमग्निनीचं यद् वीथीं वैश्वानरीं विदुः।

निऋत्युच्चमीशनीचं धनवीथीत्युदाहृतम्॥

It is usual that the depression in the site is seen only in one direction, major (dik) or intermediate (vidik). But there may be depression between a dik and its immediately next vidik (antarāla). Such depressions are called : Paitāmaha-vīthi, Apatha-vīthi,

Śmaśāna-vīthi, Roga-vardhana-vīthi, Āsura-vīthi, Prathama-vīthi (also called Supatha-vīthi), Puṇya-vīthi and Dīrghāyu-vīthi.

The same text (*Vāstu-vidyā*) has these verses in this context, giving the beneficent or malefic effects of choosing each of these sites (8-26) :

इन्द्राग्न्यन्तरमुच्चं स्यान्नीचं वरुणवातयोः।
वास्तु पैतामहं विद्यान्नराणां कुरुते शुभम्॥

याम्याग्न्यन्तरमुच्चं स्यान्नीचं मारुतसोमयोः।
सुपथं नाम तद्वास्तु प्रशस्तं सर्वकर्मणाम्॥

सोमेशानान्तरं नीचमुच्चं निऋतिकालयोः।
दीर्घायुर्नाम तद्वास्तु प्रशस्तं कुलवर्धनम्॥

ईशानेन्द्रान्तरं नीचमुच्चं वरुणरक्षसोः।
पुण्यकं नाम तद्वास्तु द्विजानां च शुभावहम्॥

इन्द्राग्न्योरन्तरं नीचमुच्चं वायुजलेशयोः।
अपथं नाम तद्वास्तु वैराय कलहाय च॥

कालाग्न्योरन्तरं नीचमुच्चं स्याद् वायुसोमयोः।
रोगकृन्नाम तद्वास्तु नराणां रोगवृद्धिकृत्।
निऋत्यन्तकयोर्नीचमुच्चं सोमशिवान्तरम्॥

अर्गलं नाम तद्वास्तु ब्रह्महत्यादिनाशकृत्।
रुद्रेन्द्रान्तरमुच्चं स्यान्नीचं वरुणरक्षसोः॥

श्मशानं नाम तद्वास्तु केवलं कुलनाशनम् ।
नीचमग्नौ भवेदुच्चं निऋतीशानवायुषु॥

श्येनकं नाम तद्वास्तु नाशाय मरणाय च।
रुद्राग्निवरुणेषूच्चं नीचं स्यान्निऋतौ तथा॥

श्वमुखं नाम तद्वास्तु दारिद्र्यं कारयेत् फलम्।
निऋत्यग्निशिखेषूच्चं नीचं वाय्विन्द्रयोस्तथा॥

ब्रह्मघ्नं नाम तद्वास्तु नेष्टं प्राणभृतां सदा।
अग्नौ यदि भवेदुच्चं नीचं निऋतिरुद्रयोः॥

वातनिम्नं च तद्वास्तु स्थावरं नाम शोभनम्।
उच्चं निऋतिभागे स्यान्नीचं ज्वलनवातयोः॥

रुद्रनिम्नं च तद्वास्तु स्थण्डिलं नाम शोभनम्।
रुद्रोच्चं यदि निम्नं स्याद् वह्नौ निऋतिवातयोः॥

शाण्डुलं नाम तद्वास्तु प्रापयत्यशुभं सदा।
निऋत्यग्नियमेषूच्चं नीचं चन्द्रमसं प्रति॥

द्विजेन्द्राणां तु सुस्थानमवनी समुदाहृता।
नीचमिन्द्रे भवेदुच्चं निऋत्यां पश्चिमानिले॥

सुलभं नाम तद्वास्तु राजराष्ट्रविवर्धनम्।
सौम्येशपवनेषूच्चं नीचं भवति चेद् यमे॥

नाम्ना वास्तुवरं नाम वैश्यानां तदभीष्टदम्।
नीचं वारुणमुच्चं चेदीशानेन्द्राग्निषु क्रमात्॥
सत्पथं नाम तद्वास्तु शूद्राणां तदभीष्टदम्॥

Śilpa-ratna (3, 29-33) also gives some details of the good and bad effects of the site-depressions beginning with Paitāmaha-vīthi, mentioned above.

इन्द्राग्न्योरन्तराद्यन्तरालनीचवशात् क्रमात्।
पैतामहपथाख्यौ च श्मशानं रोगवर्धनम्॥
आसुरं प्रथमं पुण्यं दीर्घायुश्चेति वीथयः।
इन्द्रोन्नतं पुत्रनाशं बह्वयुन्नतमथार्थदम्॥
याम्योन्नतमरोगं तु स्त्रीप्रदं राक्षसोन्नतम्।
तत्र लाभं वारुणोच्चं वायूच्चं धननाशनम्॥
सौम्योच्चं रोगदं विद्यादीशानोच्चं महागदम्।
दद्युस्ते त्वन्तरालाख्याः स्वनामसदृशं फलम्॥
प्राच्यां निषिद्धो हि तच्छयाप्युदये रवेः।
यत्राऽपतति तत्रापि ग्रामाद्यं न प्रशस्यते॥
ग्राह्या तु चोत्तमा मध्या गर्हिता कन्यसा मही॥

Thus, the land is broadly divided into sixteen types, based on the eight directions (four diks and four vidiks) and eight intermediate areas (antarāla). It is generally held that the site where the depression occurs

in eastern, or northern directions, all other sides being elevated, is desirable. ('prāgānatām uttarānatām'). *Kālāmṛta* (6, 238), however, says that the elevation on the western or southern side must be only slight, and not prominent, and that the elevation in the other directions is of no consequence :

ईषत्पश्चिमदक्षिणोन्नता महालक्ष्मीप्रदा नेतरा।

According to *Vāstu-vidyā* (2, 30-32), the effects of choosing a site with elevation in any direction would be as follows :

इन्द्रोन्नतं पुत्रनाशं वायून्नतमथार्थदम्॥

अग्निनीचोऽर्थनाशः स्याद् याम्योन्नतमरोगकृत्।

निऋत्युच्चं श्रियो लाभं पुत्रदं वरुणोन्नतम्।

वायून्नतं द्रव्यनाशं सौम्योन्नतमथो गदः।

ईशानोच्चं महाक्लेशं वास्तु विद्यादिति क्रमात्॥

(c) concerning sounds etc. that one

perceives on the site

(Text)

(1, 4, 3)

शब्दस्पर्शरूपरसगन्धैः संपरीक्षयेत्। वीणावेणुदुन्दुभिगजतु
रंगवेदाब्धिध्वनियुतां, सुखस्पर्शां, श्वेतपीतरक्तकृष्णावर्णाभां,
मधुराम्लतिक्तकटुकषायलवणरसां सुगन्धसंयुक्तां॥

(१, ४, ३, १-५)

Before selecting the site, the sounds, tactile impressions, forms, tastes and smells that one encounters on the site are to be examined.

If one hears the sounds of lute, flute, drum, elephant, horse or Vedic recitation; if the tactile impressions are pleasant, if there are white, yellow, red or black colours, if the tastes are those of sweet, acid, bitter, pungent, astringent or saline and if the smells are fragrant, the site is good.

It is said that God created this vast earth with water-stretches and mountains, forests and mineral wealth in profusion. However, the earth is variegated with regard to plants, tastes, heat, cold, dangers and pleasures. We read in *Viśvakarma-vāstu-śāstra* (3, 1-5) :

पुरा भूमिरियं धात्रा विशाला च वसुन्धरा।
जलाधारान्विता सृष्टा सशैलवनकानना॥

हिमवद्विन्ध्यमलयैरन्यैः कुलमहीधरैः।
कनकाद्यैर्दिव्यलोहैर्गर्भिता च समन्ततः॥

तथापि भूगर्भसारात् क्वचित्स्वादुरसान्विता।
क्वचिद्रसेन हीना च क्वचिदुष्णा च शीतला॥

क्वचिद्भीकरसत्वाढ्या क्वचित्सत्त्वखगावृता।
क्वचिदत्यन्तसुखदा क्वचिदुद्वेगकारिणी॥

इत्येवं बहुधा जाता कालभेदेन भूरियम्।

Infinite variety on earth is brought about by the passage of time and incessant changes that occur in the course of its movement.

Samarāṅgaṇa-sūtra-dhāra (8, 61) tells us that the site where the following sounds are heard is good :

मृदङ्ग वल्लकीवेणु दुन्दुभीनां समा ध्वनौ।
द्विपार्श्वाब्धिसमस्वाना चेति स्युर्भूमयः शुभाः॥

and where the following sounds are heard is undesirable (ibid, 62)

क्रोष्टृष्टश्च खरस्वाना या च निर्झरनिःस्वना।
भिन्नभाण्डसमकूरध्वनिता ऽ पि च नेष्यते॥

According to *Mānasāra* (4, 2)

तुरङ्ग द्विरदवेणुवीणासागर दुन्दुभिः।

Maya-mata (3, 2) says in the same strain :

हयेभवेणुवीणाब्धिदुन्दुभिध्वनिसंयुता।

Viśvakarma-vāstu-śāstra (5, 18-20) has the following :

धेनुभिर्हरिणैर्वापि तुरगैर्वा विशेषतः।
पारावतैः कोकिलैर्वा शुकैः कीरैरथापि वा॥

कारण्डैश्चक्रवाकैश्च मयूरै राजहंसकैः।
गजैर्वा वृषभैर्वापि मेषसङ्घैर्विशेषतः॥

भूमिरध्युषिता शस्ता सर्ववास्तुषु कीर्तिता॥
लघुसैकतसंयुक्ता सुखस्पर्शयुतापि वा।

निबिडा स्वादुतोयाढ्या समीपजलवर्षिणी॥

If the sounds heard are those from jackal, camel, dog or donkey, the site must be abandoned.

The expression 'pleasant to touch' (*sukha-sparśa*) is explained in *Samarāṅgaṇa-sūtra-dhāra* (8, 50) as follows :

घर्मागमे हिमस्पर्शा यः स्यादुष्णा हिमागमे।
प्रावृष्युष्ण हिमस्पर्शा सा प्रशस्ता वसुन्धरा॥

The place which is 'sukha-samsparsa' will be cool in summer and warm in winter : it will generally be temperate, neither too warm nor too cold. Marīchi's

prescription that the chosen site should be 'sukha-sparśa' is also confirmed by *Maya-mata* (3, 3) and *Mānasāra* (4, 4)

As opposed to this desirable characteristic is 'asukha-samsparśa' which in the site would render the site undesirable. *Samarāṅgaṇa-sūtra-dhāra* (8, 61) says :

या रूक्षखरसंस्पर्शा सदैवोष्णा हिमाऽथ वा।
अनिष्टसुखसंस्पर्शा या स्यात्तामपि संत्यजेत्॥

The land which is rude and coarse, which is always warm or chilly, and which produces undesirable sensations must be avoided.

As regards the colours which prevail in the site which must be chosen, white, yellow, red and black are mentioned. But the land which abounds in any one of these colours is the best. A combination of colours is not indicated.

Viśvakarma-vāstu-śāstra (5, 21) says -

स्थिरवर्णा च भू शस्ता सर्ववास्तुषु कीर्तिता॥

Maya-mata (3, 3) says -

एकवर्णा घना स्निग्धा सुखसंस्पर्शान्विता॥

and (op. cit., 5)-

श्वेता रक्ता च पीता च कृष्णा कपोतसन्निभा॥

Mānasāra (4, 4) gives the same prescription -

धवले रक्तवर्णं च स्वर्णं कृष्णं कपोतकम्॥

Even among the preferred colours, there is a gradation of desirability : white, red, yellow and black in order of decreasing desirability :

उत्तमं श्वेतवर्णं च मध्यमं लोहितं तथा।

अधमं पीतवर्णं च कृष्णवर्णं ऽधमाधमम्॥

The land is not to be chosen where smokey grey colour predominates, where a number of colours are mixed, where there is faded colour, or where the colour is coarse. So we read in *Samarāṅgaṇa-sūtra-dhāra* (8, 59).

सदैव धूम्रवर्णा वा मिश्रवर्णा ऽथ वा मही।

विवर्णा रूक्षवर्णा वा सा न स्यादिष्टदायिनी॥

Among the 'rasas' (tastes) that are favoured are listed bitter (tikta), pungent (kaṭuka), astringent (kashāya), saline (lavaṇa), acid (amla) and sweet (madhura), in *Maya-mata* (3, 5-6) :

तिक्ता च कटुका चैव कषाय लवणाम्लका।

मधुरा षड्रसोपेता सर्वसम्पत्करी तथा॥

'*Samarāṅgaṇa-sūtra-dhara* (op. cit. 60) mentions that the land having bitter, acid and saline tastes must be avoided, as such a land would spell harm :

तिक्ताम्ललवणा चापि भूमिर्या स्वादतो भवेत्।
तां लोकविद्वेषकरीं त्यजेत् पुरनिवेशने॥

The same text enumerates tastes in order of desirability for the castes; sweet being desirable for all (8, 49):

स्वादुः कषाया तिक्ता च कटुका चेत्यनुक्रमात्।
वर्णानां स्वादतः शस्ता सर्वेषां मधुराऽथवा॥

Marīchi's prescription that the chosen site must have fragrant odours ('sugandha-samyuktā') is confirmed by *Samarāṅgaṇa-sūtra-dhāra* (8, 44-47), and described in detail :

कुङ्कुमागुरुकर्पूरस्मृक्कैलाचन्दनादिभिः।
सुगन्धा मिश्रितैरेभिः पृथक्स्थैर्वा वसुन्धरा॥
कल्हारपाटलाम्भोजमालतीचम्पकोत्पलैः।
स्थलाम्बुप्रभवैश्चान्यैः सुगन्धा कुसुमैस्तथा॥
गोमूत्रगोमयक्षीरदधिमध्वाज्यगन्धभाक्।
समानगन्धा मदिरामध्वार्कभमदासवैः॥

शालिपिष्टकगन्धैश्च धान्यगन्धैश्च या तथा।
प्रशस्ताखिलवर्णानामीदृग्गन्धा वसुन्धरा॥

Maya-mata (3, 2-3) also says :-

पुन्नागजातिपुष्पाब्जधान्यपाटलगन्धकैः॥
पशुगन्धसमा श्रेष्ठा सर्वबीजप्ररोहिणी॥

Viśvakarma-vāstu-śāstra (5, 21) mentions that the odours of honey, flours, clarified butter are to be looked for in an auspicious site -

मधुगन्धा पुष्पगन्धा सर्पिगन्धा च भूरपि।
स्थिरवर्णा च भूः शस्ता सर्ववास्तुषु कीर्तिता॥

The expression 'madhu' needs some explanation. It may mean honey or intoxicating drink (madya, madirā, āsava, maireya or śīdhu)

The lexicon *Amara-kosha* (2, 729) gives the following synonyms :

मध्वासवो माधवको मधु मार्द्वत मद्ययोः॥
...मैरेयमासवः शीधु॥

There are some odours which are undesirable in a site to be chosen for a temple. *Samarāngaṇa-sūtra-dhāra* (8, 58) mentions the following :

वसासृङ्मज्जविण्मूत्रमत्स्यपतत्रिणाम्।
समगन्धां त्यजेदूर्वी तैलस्य च शवस्य च ॥

The odours of excretions of the body like urine and faeces ; fat of the flesh, blood, and bone-marrow; fish; droppings of birds ; oil; and corpse.

According to *Mānasāra* (4, 11), the undesirable odours in a site include the smell of liquor and oil, burnt smell, bad odour, smell of birds, fish and dead body.

मद्यतैलाज्यगन्धाश्च दग्धदुर्गन्धिनी च या।
अण्डजमीनगन्धैश्च शवगन्धैश्च वर्जिता॥

Maya-mata (3, 10-11) also makes a similar list of odours that must make one decide against the site. Among the undesirable odours, this text includes the smell of curds, clarified butter and wine :

दध्याज्यमधुगन्धा च तैलासृग्गन्धिका च या।
शवमीनपक्षिगन्धा सा धरा निन्दिता वरैः॥

(d) concerning water-courses on the site.

(Text)

प्रदक्षिणोदवतीं, (1, 4, 4)

The water courses found in a site augur well if they run in a circumambulatory manner, viz. turning first to the right and then left.

A similar prescription is to be found in *Atri-samhitā* (2, 13) -

प्रसीदेति प्रणम्यैव भक्त्या कार्यं समारभेत्।
तुलसीभिः समायुक्ता कुशैर्वापि समायुता॥

क्षीरवृक्षवती चापि सपद्मसरसीयुता।
प्रदक्षिणोदका वापि श्वेता वा पीतवर्णिनी॥

प्रागुदक्प्रवणा वापि विष्णोर्भूमिः प्रकीर्तिता।

Maya-mata (3, 6) also says :

प्रदक्षिणोदकवती वर्णगन्धरसैः शुभा॥
पुरुषाञ्जलिमात्रे तु दृष्टतोया मनोरमा॥

We have in *Tantra-samucchaya* (1, 30 ff) a fairly detailed account of the nature of water courses of good, medium and bad types -

स्निग्धा धीररवा प्रदक्षिणजलोपेताऽशुबीजोद्भवा।
संप्रोक्ता बहुपांसुरक्षयजला तुल्या च शीतोष्णयोः।
श्रेष्ठा भूरधमा समुक्तविपरीता मिश्रिता मध्यमा॥
वृत्तार्धेन्दुनिभा त्रिपञ्चरसकोणा शूलशूर्पाकृति-
र्मत्स्यानेकपकोलपृष्ठकपिलावक्त्रोपमा मेदिनी।
भस्माङ्गारतुषास्थिकेशकृमिवल्मीकादिभिः संयुता
वज्र्या मध्यनता सगर्भकुहरा विस्त्रा विदिक्स्थापि च॥

The best type of water-course is what is clear, what has plentiful of sands, which has a perennial supply of water, and which flows on level ground, and which remains the same in the hot and cold seasons. The drift of the water must turn left-ward and sound pleasantly; and the land on its banks must be such that seeds sown sprout speedily. The water-course which has characteristics opposite to all that has been said is of inferior variety (*adhama*); that which has mixed characteristics is of midling variety (*madhyama*).

Maya-mata (3, 19-20) sums up the nature of the site excellently suited for building a temple, incorporating all the prescriptions given in Marīchi's *Vimānārchanākālpa*:

श्वेतासृक्पीतकृष्णा हयगजनिनदा षड्रसा चैकवर्णा
 गोधान्याम्भोजगन्धोपलतुषरहिता वाक्प्रतीच्युन्नता या।
 पूर्वोदग्वारिसारा वरसुरभिसमा शूलहीनास्थिवर्ज्या
 सा भूमिः सर्वयोग्या कणदररहिता सम्मता यैर्मुनीन्द्रैः॥

Pādma-samhitā (*kriyā-pāda*, 1, 22-24) classifies the land available into four types : *Supadmā*, *Bhadrā*, *Pūrṇā*, and *Dhūmrā* ; and also describes each of them.

सुपद्मा भद्रता पूर्णा धूमा चेति चतुर्विधा।

The best land is that which abounds in lotus and lilies (viz. Supadmā), and which inclines downward towards east or north -

पद्मोत्पलसमाकीर्णं प्रागुदक्प्रवणा शुभा॥

(e) concerning the vegetation on the site.

(Text)

क्षीरवृक्षतुलसी - कुशदर्भ - विश्वामित्र - विष्णुक्रान्त -
स्थलारविन्द - दूर्वायुतां, भूमिं, सुमुहूर्ते गृहीत्वा,

The text mentions some plants which grow on the site which is auspicious, and suggests that the site must be taken possession of at an auspicious moment. The plants mentioned are kshīra-vṛksha (four-trees containing milky sap : nyagrodha, udumbara, aśvattha and madhūka), tulasī (holy basil plant), kuśa (sacred grass, *Poa cynosuroides*), darbha (holy grass, *Saccharum cylindricum*), viśvāmitra (obscure), vishṇu-krānta (*Clitoria ternata*), sthālāravinda (*Hibiscus mutabilis*) and dūrvā (sacred grass, *Panicum dactylon*)

Kāśyapa's *Jñāna-kāṇḍa* (chapter II) gives a general account of the nature of the site suitable (grāhya-bhūmi), and classifies the land into nine types, depending among other things on the plants that grow on the land :

अथ वास्तुविधानं व्याख्यास्यामः । वास्तुसम्पत्सर्वसम्पन्मूलम् । अविरुद्धे वास्तुन्युषिते ऐहिकमुष्मिकाणां सिद्धिर्भवति । अतः सम्यक्परीक्ष्यैव सर्वकर्माणि कारयेत् । शान्तिकं पौष्टिकं वा देशमाश्रित्य वृद्धिदेशं गृह्णीयात् ।

तत्र वैष्णवं ब्राह्मं रौद्रमैन्द्रं गारुडं भौतिकमासुरं राक्षसं पैशाचमिति नवविधो देशः । तत्र रूढतरुजन्तुगन्धवर्णरसैः परिक्ष्या ऽ हरेत् ।

The nine types of land enumerated here are -

(1) vaishṇava ; (2) brāhma ; (3) raudra; (4) Indra; (5) gāruḍa ; (6) bhautika ; (7) āsura; (8) rākshasa; and (9) paisācha.

Among them, the first five types may be regarded as suitable, the best being the first one (viz. Vaishṇava). We find that this is the land on which many of the plants mentioned by Marīchi grow :-

स्थलारविन्द दधित्थविष्णुक्रान्ताखुपर्णीतुलसीदूर्वाद्यैः ।

Below is reproduced a complete description of the five kinds of sites, given in Kāśyapa's *Jñāna-kāṇḍa* (chapter 11), and which, as said earlier, may be taken as suitable for construction of temples on them -

(१) वैष्णवदेशः॥

तत्राशोकार्जुनकर्णिकाराश्वत्थधातकीप्रभृतिभिः पुंवृक्षैः स्थलारविन्द दधित्थविष्णुक्रान्ताखुपर्णीतुलसीदूर्वाद्यैः द्विजर्षिनृपाढ्याधारकं

हरिवारणशार्दूलवृषभ हंस शुक शारिका कपोताद्यैः स्वभावाऽह्लादिभिः
आकृतिवर्णभद्रकैराकीर्णं सोदकं पद्मचन्दनगन्धाढ्यं स्निग्धं श्वेतसम्मिश्रं
सरक्तं रसनाऽमोदनं मधुररसं बुद्धिसत्त्वबलप्रदं गम्भीरशब्दं सुश्लक्ष्णं
शीतं वैष्णवमिति॥

(२) ब्राह्मदेशः॥

बिल्वपलाशादियाज्ञिकैर्वृक्षैः कुश दर्भ देवनन्दासुरघ्निगुल्मप्रभृतिभिर्युक्तं
प्राज्ञद्विजहरिण हंस शकुनिभिराकीर्णं हूयमानाऽज्यचरुपुरोडाशगन्धितं श्वेतवर्णं
मीषत्कषायमधुररसं सौम्यं सत्त्वगुणोपेतं ब्रह्मवर्चसकरं सर्वकल्याणसम्पत्प्रदं
तद् ब्राह्ममिति॥

(३) रौद्रदेशः॥

कण्टकीतिन्दुकतिन्निणीकरञ्जवेणुजपार्ककार्पासकालरक्तकरन्दालाङ्गुलभिग
न्धमाद्यैः रूक्षवृक्षैः शूद्रपाषण्डिचण्डैः हिंस्रसमुपचण्डि पक्षिभिरसुखासीनैः
तलमाघ्राय त्रासयुक्त पशुभिराकीर्णं स्तोकरक्तासितवर्णकपोतसदृशरूक्षं
लालारसामोदाम्लरसं क्रूरकर्मप्रदं सुखप्रीतिविवर्जितं शौर्यवीर्यप्रदं श्रुतिधर्मविरुद्धं
यत्तद्रौद्रमिति॥

(४) ऐन्द्रदेशः॥

पनसाम्र कदल्यर्जुन पुन्नाग वकुल पाटल सिन्दुवारेन्दीवरसेरिंदारिंदीपाकन्दिका
मालाजालिकापुष्पमालाप्रभृतिभिः वैश्यशूद्राढ्यतम नायकालाङ्कृतं
क्रीडामृगपक्षिरिंसुप्राणिभिः बहुवर्णयुतैराकीर्णं पाटल्यगुरुगन्धाढ्यं हरितवर्णं
पिप्पलीरसं धनधान्यविवृद्धिदं पशुकृषीवलाऽह्लाददं राजसगुणप्रदं यत्तदैन्द्रम्॥

(५) गारुडदेशः॥

अङ्गोलदमलकरधामाकादित्यसाम्यसर्पधैरण्डजर्जरहंससिंहपुष्पाद्यैः
मार्जारनकुलचकोरगोधाशशवृकादिभिराकीर्णं मल्लिकामालतीनिम्बधूमगन्धश्रयं
हरितवर्णनिभं मदाह्लादपण्यसंयुक्तं कषायरसं शौर्यवीर्यकरं प्रजासम्पद्वृद्धिदं
यत्तद्गारुडमिति॥

Khilādhikāra (2, 48-53) also classifies the suitable site into several types; and mentions that for a temple to Vishṇu the land must contain tulasī and kuśa plants. The complete passage concerning the suitable land has been given below :-

ग्रामे वा नगरे वापि पत्तने खर्वणेऽपि वा।

दण्डके कुटिके वापि नदीतीरे मनोरमे॥

तटाकस्याथ तीरे वा वेलायां सागरस्य वा।

शैलाग्रे शैलपार्श्वे वा वनपार्श्वे वनान्तरे॥

स्थानं यत्रैव विस्तीर्णं तत्रापि च मनोरमे।

युक्तं स्थानं समालोक्य गृह्णीयाच्छाङ्गधन्वने॥

नारायणस्य देवस्य श्वेता भूमिरुदाहता।

पीतवर्णेन युक्ता च तुलसीकुशसंयुता॥

ब्राह्मी रक्तां विजानीयात् कृष्णां रौद्रीं च लक्षयेत्।

प्रागुदक्प्रवणां विष्णोः पश्चिमप्रवणां कवेः॥

दक्षिणप्रवणां शम्भोः पृथगेवं समाहरेत्।
ग्राममध्ये हरेः स्थानमुत्तमं समुदाहृतम्॥

The text, however, makes a general provision that the site must be large in extent ('sthānam yatraiva vistīrṇam') and evoke pleasant feelings ('manoramā'); the concerned people must decide whether the plot is suitable for the purpose ('yuktam sthānam samālokya').

(f) concerning the acceptance of the site.

आचार्यः प्राङ्मुख, उदङ्मुखो वा, नीत्वा यस्मिन् देशे
'जीवन्त' इति जलं प्रक्षिप्य, मेदिन्यादिना हस्ताभ्यां
भूमिमभिमृशेत् 'इदं विष्णु' (ऋ १-२-७) रित्याहरेत्॥

Then (having well examined the site for its suitability or otherwise), the officiating priest, facing the eastern or northern direction, must drop on the earth some quantity of water, reciting the mantra 'jīvanta', and touch the earth with both his hands. He must receive the site with the mantra : 'idam vishṇuh'.

Kriyādhikāra (2, 6-8) also prescribes :

सम्यक्परीक्ष्य पृथिवीं भूसूक्तं भूमिदैवतम्।
जपन् भूमिं गृहीत्वा तु शोभनां दोषवर्जिताम्।

अपक्रामन्तु भूतानि देवताश्चासुरादयः।
विमानाश्च गृहीतेयं भूमिर्विष्णोरिति ब्रुवन्।
उद्वास्य देवताः सर्वा भूमिं तत्र समर्चयेत्॥

The above passage prescribes that the Bhūmi-sūkta has to be recited while accepting the site. According to *Yajñadhikāra* (2, 7), the Bhūmi-sūkta must be recited while touching the earth with both of his hands.

आसयित्वाऽथ हस्ताभ्यां भूसूक्तेनाभिमर्शयेत्॥

(2) INDICATIONS UNFAVOURABLE TO THE ACCEPTANCE OF A SITE

(a) concerning trees that are not suitable

(त्याज्यभूमिकथनपूर्वं निमित्तदर्शनप्रकारः)

नपुंसकवृक्षाऽऽढ्यं मूषकपालास्थिपाषाणशर्कराकीर्णं वल्मिक
पतङ्ग कूपभस्मांगार तुषकेशान्वितां अन्यजादिभूयिष्ठां भूमिं
त्यजेत्॥

The first factor mentioned here is the abundance of napumsaka-vṛkshas on the site.

The trees are classified into three varieties :

(1) male (pum-vṛksha), (2) female (strī-vṛksha), and (3) hermophrodite (napumsaka-vṛksha). The text elsewhere (chapter 17) explains :

आमूलाग्रमार्जवयुतं सुवृत्तं शाखनेकयुक्तं पुंवृक्षम् । स्थूलमूलकृशाग्रं स्त्रीवृक्षम् ।
कृशमूलं नपुंसकवृक्षम् ।

The tree which is straight from bottom to top, well-rounded and equipped with many branches is to be regarded as 'male'. The tree which is large at the bottom but grows thin as it ascends is 'feminine'. And the tree which is thin even at its lower level is 'hermophrodite'.

cf. *Yajñādhikāra* (12, 6) :

कृशमूलं यन्नपुंसकमुदाहृतम् ।

Śilparatna also has similar descriptions :

वृत्ताकारश्च मूलाग्रात् बहुशाखो दृढान्वितः ।
पुंवृक्षः स्यात्तरोः स्त्रीत्वं मूलस्थूलकृशाग्रता ।
मूलाग्रयोः कृशाल्पत्वं मध्ये स्थौल्यं च षण्डता ॥

According to this authority, the hermophrodite tree is thin at the bottom and top but bloated in the middle.

मूषकपालाऽस्थि - पाषाण - शर्कराऽऽकीर्ण,

There is a significant variant in this part of the text. Instead of 'mūsha', some copies have 'ūsharaśmaśāna'. The expression 'mūsha' (in the Trivandrum edition) signifies the place where rats dwell in large number. 'Ūshara-śmaśāna' denotes barren land and burning grounds. The other details in the passage are the presence of skulls, bones, rocks and fine sand.

Maya-mata (3, 7-9) includes the above features and is more elaborate :

निष्कपाला निरुपला कृमिवल्मीकवर्जिता।
 अस्थिवर्ज्या न सुषिरा तनुवालुकसंयुता॥
 अङ्गारैर्वृशमूलैश्च शूलैश्चापि पृथग्विधैः॥
 पङ्कसङ्करकूपैश्च दारुभिर्लोष्ठकैरपि।
 शर्कराभिरयुक्ता या भस्माद्यैस्तु तुषैरपि।
 सा शुभा सर्ववर्णानां सर्वसम्पत्करी धरा॥

Mānasāra (4, 8-10) has the following -

कृमिवल्मीकरहिता निर्मूषी निष्कपालिनी।
 निरस्थिसूक्तिसिकता रन्ध्रवर्ज्या शुभावहा॥
 पृथग्विधैश्च शूलैश्च स्थाणुभिश्च महीधृता।
 सुकर्दमितवाराही विलोकं सरसंयुता॥
 निस्तुषा निर्विभूतिश्च शर्करारहितापि च ॥

Viśvakarma-vāstu-śāstra (5, 24-27) has also a fairly elaborate description of the site which is unsuitable -

वर्ज्या कण्टकवृक्षैश्च तिग्मवृक्षैर्विदारकैः।
वल्मीकेन समायुक्ता भूमिरस्थिगणैस्तु वा॥

रन्ध्रान्विता च भूर्वर्ज्या गर्ताघैश्च समन्विता।
वराहै रासभैर्व्याघ्रसिंहाद्यैर्दुष्टजन्तुभिः॥

भल्लूकैर्वनमार्जालैर्मूषकैर्वृश्चिकादिभिः।
भूमिरध्युषिता वर्ज्या सर्ववास्तुषु हानिदा॥

श्मशानभूसमीपस्था तुषभारैस्समन्विता।
कम्पेन भेदिता भूमिरग्निदग्धा च सर्वतः॥

भूमिरेवंविधा वर्ज्या कार्यज्ञैश्च शुभेप्सुभिः।

Samarāṅgaṇa-sūtra-dhāra (8, 52-57) contains the following verses on the subject -

पुरादिसन्निवेशार्थं परित्याज्या भवन्ति याः।
भस्माङ्गारकपालास्थितुषकेशविषाश्मभिः।
मूषकोत्करवल्मीकशर्कराभिश्च निर्भरा॥

रूक्षा प्ररोहिणी निम्ना भङ्गुरा सुषिरोषरा।
वामावर्तजलास्त्राविण्यसारा विषमोन्नता॥

कटुकण्टकिनिःसारशुष्कनिष्फलपादपा।

क्रव्यात्पक्षिसमाकीर्णा कृमिकीटवती च या॥

सुकृतान्यपि भोज्यान्नभक्ष्यपानानि तत्क्षणात्
यस्यां विनाशमायान्ति सह तूर्यादिनिस्वनैः॥

सरित् पूर्ववहा यस्यां पुरार्थं तामपि त्यजेत्।
बहुनापि यतस्तत्र कालेनायाति सा पुनः॥

**(b) concerning ant-hills, wells, ash etc.
found on the site**

वल्मीकपतंग-कूप-भस्मांगार-तुष-केशाऽन्विताम्॥

The presence of ant-hills, flying insects, wells, ash, burnt wood, grain-husks and strands of hair on the site makes it unsuitable.

Maya-mata (3, 11-19) has a long list of unsuitable sites, which includes the above :

सभाचैत्यसमीपस्था नृपमन्दिरसंश्रिता॥

देवालयसमीपस्था कण्टकिद्रुमसंयुता।

वृत्तत्रिकोणविषमा वज्राभा कच्छपोन्नता॥

चण्डालावासगच्छाया चर्मकारालयाश्रिता।

एकद्वित्रिचतुर्मागा तरितोव्यक्तमार्गका॥

निम्नं यत् पणवाकारं पक्षीव मुरवोपमम्।
मत्स्याभं तु चतुष्कोणे महावृक्षसमायुतम्॥

चैत्यवृक्षयुतं सालचतुष्कोणसमाश्रितम्।
भुजङ्गनिलयं चैव शङ्करालयमेव च॥

श्मशानं चाश्रमस्थानं कपिसूकरसन्निभम्।
वनोरगनिभं टङ्कं शूर्पेलूखलसन्निभम्॥

शङ्खुभं शङ्खुनाभं च बिडालकृकलासवत्।
ऊषरं कृमिभिर्जुष्टं गृहगौलिसमाकृति॥

अन्यदेवंविधं वस्तु निन्दितं वस्तुपाठकैः।
बहुप्रवेशमार्गं च मार्गविद्धं च गर्हितम्॥

यत् कर्म विहितं मोहादेवंभूते तु वस्तुनि।
तन्महादोषहेतुः स्यात् सर्वथा तद् विवर्जयेत्॥

Samarāṅgaṇa-sūtra-dhāra (8, 71) also warns that one must avoid the sites containing grain-husks, hair, pebbles, burnt coal, ash, bones etc.

तुषकेशोपलाङ्गारभस्मास्थिलववर्जिताः॥

Vāstu-vidyā (2, 36-39) has a detailed account of the sites to be avoided, as for instance, when the site is ploughed (*karshaṇa*), if one finds wood, bricks, grain-husks, burnt coal, rocks, bones or crawling creatures dug up by the plough. The site which is not barren,

which is smooth, unctous soil, and which contains good water, grass and sand-grains is suitable.

भुवः कर्षणेऽपि दृष्टेन निमित्तेन तच्छुभाशुभत्वं जानीयादित्याह॥

काष्ठेष्टकातुषाङ्गारपाषाणास्थिसरीसृपान्
हलाग्रेणोद्धृतान् दृष्ट्वा तत्र विद्यादिदं फलम्॥

काष्ठेष्वग्निभयं विद्यादिष्टकासु धनागमम्।

अङ्गारेषु तथा रोगं तुषेष्वेव धनक्षयम्॥

पाषाणेष्वपि कल्याणं कुलनाशं तथास्थिषु

सरीसृपेषु सर्वेषु स्तेनेभ्यो भयमादिशेत्॥

अनूषरा स्निग्धवती प्रशस्ता च बहूदका।

तृणोपलान्विता या सा मान्या वांस्तुविधौ धरा॥

Finally,

(Text)

अन्त्यजादिभूयिष्ठां भूमिं त्यजेत्॥

The land inhabited by a large number of low-born folk is to be avoided.

(c) concerning the favourable indications by
digging a pit etc.

(text)

(1, 7, 1)

पूर्वोक्ते देशे हस्तायतविस्तारावगाढं खनित्वा, तदवटे तां मृदं
प्रक्षिपेत्

अधिके महतीं वृद्धिं, हीने हानिं, समे समं, विद्यात्॥

(१, ७, १)

In the site previously selected, (for purposes of ascertaining finally the suitability of the site), a pit must be dug one hasta (cubit, viz. 45 cms) wide and one hasta deep, and then the pit must be filled with the mud taken out of it. If some mud remains in excess after the pit is filled, the site will lead to prosperity; if the mud becomes insufficient to fill the pit then it will not auger well ; and if the mud is just enough to fill the mud, then the chances are even.

Maya-mata (4, 17-19) relates the prescription to the hardness or otherwise of the soil

पूरिते तन्मृदा खाते समता मध्यमा मता।

उत्तमा भूर्मृदाधिक्या हीना हीना मृदा मही।

तन्मध्यावटसन्दृष्टप्रदक्षिणचरोदकाम्।

सुरभिप्रतिमां भूमिं गृहणीयात् सर्वसम्पदे॥

We find similar prescriptions in *Samarāṅgaṇa-sūtra-dhāra* (8, 67-70), *Aparājita-prcchhā* (51, 7 and 8), *Kāśyapa-śilpa* (1, 37-38), *Mānasāra* (5, 17-18), *Viśvakarma-prakāśika* (1, 62) and other texts. *Atri-*

samhitā (2, 14-15) has these verses ; which in addition to the above prescription, speaks of the lizard's chirping from the right side with a pleasant note as being an omen.

शुद्धां भूमिं खनित्वा तां तन्मृदा पूरयेत्पुनः॥

अधिकं चेच्छुभं विद्यान्यूने न्यूनं समे समम्।
तत्र दक्षिणतः पार्श्वे गौळी स्यात्सुस्वरा यदि॥

Yajñādhikāra (2, 8-9) suggests that the width and depth of the pit to be two-tālas in measurement and square in shape :

द्वितालायतविस्तारावगाढं चतुश्चक्रम्।

खनित्वा पांसुमुद्धृत्य प्रक्षिपेत्तां मृदं गुरुः।
अधिके चेन्महावृद्धिं हीने हीनं समे समम्॥

Prakīrṇādhikāra (1, 26-27) :

हस्तमात्रं खनित्वा तु पूरयेत्तत्तु पांसुना।
अधिके पुष्कला भूमिन्यूने वर्ज्या समे समा॥

Kāśyapa's Jñāna-kāṇḍa (12th chap) :

ज्यां खनित्वा तन्मृदं संगृह्य पूरिता अधिका चेदुत्तमा समा चेन्मध्यमा
न्यूनपांसुः कनीयसी॥

Pādma-samhitā (kriyā-pāda, 1, 33) :

अधिके चोत्तमा भूमिः समं चेन्मध्यमा भवेत्।
न्यूनेऽधमां विजानीयात्तां भूमिं वर्जयेद् बुधः॥

The text of Marīchi mentions the value of "other omens also" ("anyair-nimittaih"), which must be observed before commencing the construction - work on the site :

(Text)

अथाऽन्यैर्निमित्तैः संलक्ष्य कार्यमारभेत्।

The other omens include the examination of water available in the site, of the temperature prevalent there, of the air that wafts across generally in the area and so on. We have a detailed account of all these in *Mayamata* (4, 10-17) :

ब्राह्मणैश्च यथाशक्त्या वाचयेत् स्वस्तिवाचकम्।
वस्तुमध्ये ततस्तस्मिन् खानयेद् वसुधातलम्॥

अरत्निगात्रगम्भीरं चतुश्चसमन्वितम्।
दिग्भागस्थमसम्भ्रान्तमसंक्षिप्तसमुच्छ्रयम्॥

अर्चयित्वा यथान्यायं तं कूपमभिवन्द्य च।
चन्दनाक्षतमिश्रेण सर्वरत्नोदकेन च॥

पयसा तु ततः प्राज्ञो निशादौ परिपूरयेत्।
तस्य कूपस्य चाभ्याशे शुचिर्भूत्वा समाहितः॥
भूमौ दर्भावकीर्णायां संविशेत् प्राक्शिरा बुधः॥

अयं मन्त्रः -

अस्मिन् वस्तुनि वर्धस्व धनधान्येन मेदिनि।
उत्तमं वीर्यमास्थाय नमस्तेऽस्तु शिवा भव।
उपवासमुपक्रमेदेतं मन्त्रं जपंस्ततः॥

The text suggests that the soil must be examined for the presence of water in the pit, early in the morning

अह्म आदौ परीक्षेत तं कूपं स्थपतिर्बुधः।
सावशेषं जलं दृष्ट्वा तद् ग्राह्यं सर्वसम्पदे॥
क्लिन्ने वस्तुविनाशाय शुष्के धान्यधनक्षयः।
करप्रमाणं कुर्वीत खातं तद्भूमिमध्यगम्॥
ततस्तन्मृदमाकृष्य तत् तयैवानुपूरयेत्।
खाताधिकमृदुक्ता भूः श्रेष्ठा मध्या च तत्समा॥
प्रहीणखातमृत् क्षोणी हीना शस्ता न सा।
खन्यमाने यदा खाते तन्मृदोऽन्तर्विलोक्य च॥
मणिशङ्खप्रवालादि तदातिश्रेयसी क्षितिः।
सापि प्रशस्यते भूमिर्यस्यां स्युः खातपांसवः॥

Similarly the *Samarāṅgaṇa-sūtra-dhāra* (8, 71-77), we have the following regarding the presence of water in the pit and the heat in the area :

तुषकेशोपलाङ्गारभस्मास्थिलववर्जिताः।

भृत्वाद्भिः खातमापूर्णे तस्मिन् पदशतं व्रजेत्॥

तावच्चेदागमेऽम्भः स्यात् तदा भूः सार्वकामिकी।

मध्यमात्रप्रहीणे स्यात् ततो हीनतरेऽधमा॥

खाते सितादिमाल्यानि यस्यां निश्युषितानि च।

यद्वर्णानि न शुष्यन्ति सा तद्वर्णेष्टदा मही॥

The air in the area is also to be examined -

खातस्योदक्प्रभृतियु दिक्षु प्रज्वालयीत वा।

दीपान् यस्यां चिरं तिष्ठेत् तद्वर्णेष्टप्रदा हि सा॥

इत्येवं कीर्तिताः कात्स्न्याल्लक्ष्मभिः पुरभूमयः।

खर्वटग्रामखेटानामेता एव स्मृता हिताः॥

वर्णिनां वर्णधाम्नां च शिबिराणां च सर्वदा।

प्रासादयज्ञवाटानामेत् एवेष्टदा भुवः॥

इत्येवमादिभिरिमाः शुभलक्ष्मयुक्ता

भूम्यः शुभा निगदिता नगरादिहेतोः।

आभ्यः परेण बहुधा परिकल्प्यमानं

ब्रूमस्त्रिधा स्थितवतोऽपि करस्य मानम्॥

Viśvakarma-prakāśika (1, 64) also has other prescriptions regarding the breeze on the site :

धृतमारुशरावस्थं कृत्वावर्तिचतुष्टयम्।
ज्वालयेद्भूपरीक्षार्थं सम्पूर्णं सर्वदिङ्मुखम्॥

A ghee-lamp has to be lit, with wicks to the four directions. If all the lights uniformly burn, then the site is to be decided upon.

The same text has another test (1, 71), concerning the gravitational aspect of the land :

पांसवो रेणुकां नीत्वा निरेक्षेदन्तरिक्षगाः।
अधो मध्योर्ध्वगा नृपां गतितुल्यफलप्रदाः॥

The soil from the land has to be taken and made into fine powder, which is thrown up. If the particles of mud rise to the sky, it augers well ; if it falls to the ground, it forebodes ill; and if it stays in the mid-region, the benefit is moderate.

Prakīrṇādhikāra (1, 28-30) has yet another test. A pot is filled with water, and a red lotus is put on the water. If the water thereupon moves in a circumambulatory manner (*prādakshinīya*), without occasioning any bubbles on the surface, it augurs well. If the lotus falls on the water with head downward and occasions many bubbles, it forebodes evil.

पद्मं कुम्भस्थतोयेन पूरिते तत्कृतावले।
मुख्यं प्रदक्षिणावर्तमुदकं शान्तबुद्बुदः॥

सव्यावर्तं तथानेष्टमुदकं बहुबुद्बुदः।
उत्तानपद्मके ग्राह्यं न त्वधोमुखपद्मकम्॥

एवं परीक्ष्य गृह्णीयात्पुण्याहमपि वाचयेत्।
एवं परीक्ष्य बहुधा कुर्यात्कर्षणमुत्तमम्॥

We have a reference to the above test in *Mayamata* (3) also :

तन्मध्यावटसन्दृष्टप्रदक्षिणचरोदकाम्।

We quote from *Vāstu-vidyā* with *Vyākhyā* (chapter 2, concerning the nature of the site to be selected) passages which deal with the tests that are not mentioned in the text but described by the commentator :

एवमिह कानिचिद् परीक्षणानि ग्रन्थकृता प्रतिपादितानि। अन्यानि परीक्षणानि तु ग्रन्थान्तरेषु बहूनि दृश्यन्ते। तेषु कानिचित् सुग्रहाय प्रदर्श्यन्ते। अत्र वराहमिहिरः -

“ गृहमध्ये हस्तमितं खात्वा परिपूरितं पुनः श्वभ्रम्।
यद्वनमनिष्टं तत् समे समं धन्यमधिकं यत्॥

श्वभ्रमथवाम्बुपूर्णं पदशतमित्वागतस्य यदि नोनम्।
तद्धन्यं यच्च भवेत् पलान्यपामाढकं चतुष्पष्टिः॥”

इति। इहोक्तयोर्द्वितीयपरीक्षां किञ्चिद् विवृण्वन्नाह गुरुदेवः -

“तत्त्रातं वा जलापूर्णं कृत्वा पदशतं व्रजेत्।

पुनरागच्छतः प्राग्वत् पूर्णं चेद् भूमिरुत्तमा॥

यवन्यूना मध्यमा स्यात् त्याज्या न्यूना ततोऽधिकम्।” इति।

तृतीया परीक्षा -

“आमे वा मृत्पात्रे श्वभ्रस्थे दीपवर्तिरभ्यधिकम्।

ज्वलति दिशि यस्य शस्ता सा भूमिस्तस्य वर्णस्य॥”

इति । अस्यायमभिप्रायः - सङ्कीर्णशुभाशुभलक्षणस्य भूतलस्य परीक्षार्थं मध्ये हस्तमात्रं खात्वा तद्गतान्तर्गोमयेनोपलिप्य यथोक्तं मण्डलं वर्णकैर्विरचय्य तदुपरि धान्यपूरितमामं घटं तदुपरि शरावं च सलक्षणं निधाय तत्र पूर्वादिषु चतसृषु दिक्षु कपिलाघृताभ्यक्ताः यथाक्रमं विप्रादिविहिताः सितरक्तपीतकृष्णवर्णाश्चतस्रस्तुल्यप्रमाणाः कार्पासतन्तुवर्तीर्यसेत्। केचित् तत्तद्वर्णानामचिह्नितानामेकवर्णानां वर्तीनां न्यसनमिच्छन्ति। अथ ताश्चतस्रः समाः कृत्वा इष्टदेवतां सम्पूज्य समकालं प्रज्वाल्य शरावं फलकादिभिर्यथोचितमाच्छादयेत्। अथ घटिकाद्वये व्यतीते पिधानमुद्धृत्य पश्येत् । तदा यद्वर्णविहिता यद्वर्णानामचिह्निता वा वर्तिश्चिरं ज्वलति, सा भूमिस्तस्य वर्णस्य शस्ता। सर्वासां ज्वलने सर्ववर्णानां योग्या। सर्वास्वनुज्वलितासु सर्वैरपि त्याज्या भवतीति।

चतुर्थी परीक्षा -

“श्वभ्रोषितं न कुसुमं यस्य प्रम्लायतेऽनुवर्णसमम्।

तत् तस्य भवति शुभदं यस्य च यस्मिन् मनो रमते॥”

अस्याप्यभिप्रायस्त्वेवं - ब्राह्मणादिवर्णचतुष्टयस्य यथाक्रमं सितरक्तपीत
 कृष्णवर्णचिह्नितमेकजातीयं कुसुमं रात्रौ खातस्यान्तः प्रक्षिप्तं सद्
 द्वितीयेऽहनि यद्वर्णचिह्नितं कुसुमं न प्रम्लायते, तद्वर्णस्य सा भूमिः
 शुभेति। इह मुख्यं पक्षमाह - यस्मिन्नित्यादि । अन्यच्च -
 “भूगर्ते जलपूरितेऽत्र विधिवद् द्रोणादिपुष्पं क्षिपेत्
 प्रादक्षिण्यगतिः शुभं सुमनसां यद्यन्यथा निन्दितम्। पुष्पे दिक्ष्वथ
 संस्थिते सति शुभं कोणेषु चेन्निन्दितं ज्ञात्वेत्यादिशुभाशुभान्यथ
 समीकुर्यात् क्षमां सूक्ष्मधीः॥

Finally, there is a test which refers to the sprouts.
Prakīrṇādhikāra (1, 27) says :

गुप्तं त्रिरात्रेऽङ्कुरति ग्राह्या भूमिस्तु नाऽन्यथा।

Viśvakarma-vāstu-śāstra (5, 22-23) has the
 following on the subject -

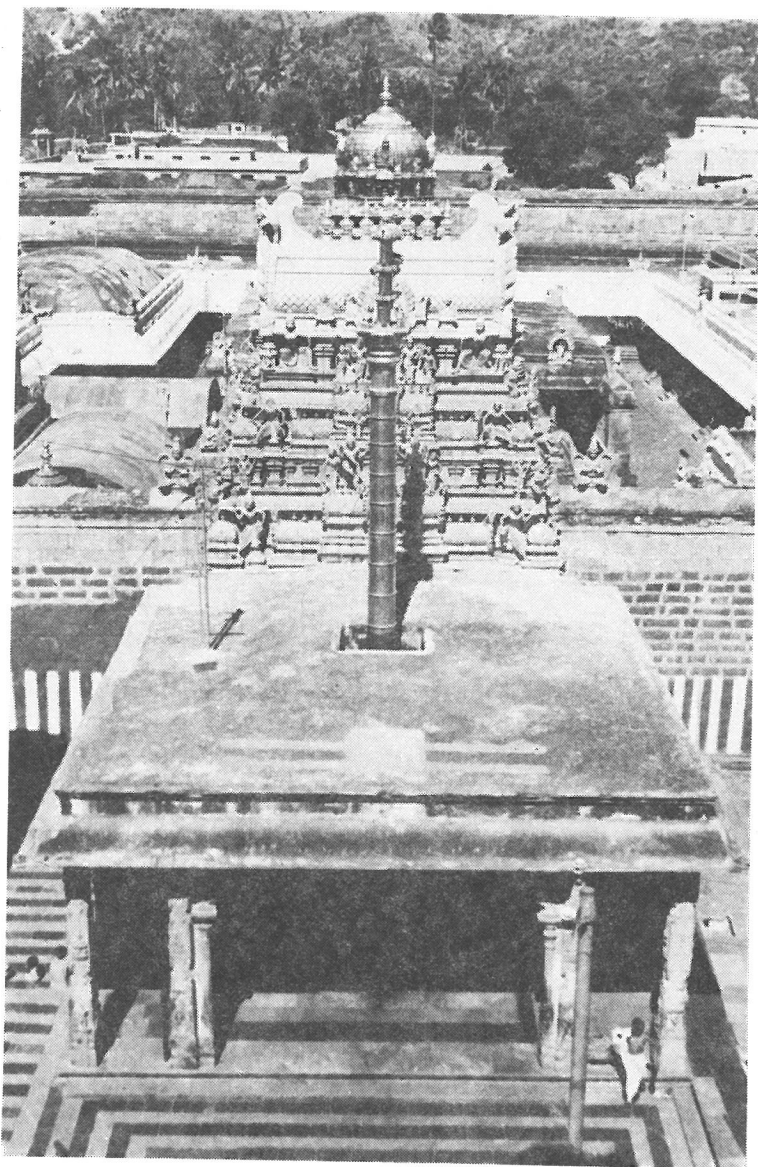
सा भूमिरुत्तमा ज्ञेया त्रिरात्रङ्कुरवर्धिनी।
 सा मध्यमा च विज्ञेया पञ्चरात्राङ्कुरप्रदा॥

मन्दाङ्कुरप्रदा भूमिरधमा चेति गद्यते।
 सा वर्ज्या सर्वकार्येषु बीजानां क्षयकारिणी॥

The seed sown must sprout in three nights, if the
 soil is good. If it takes five nights, the soil is of midling
 merit. If it takes longer to sprout, then the soil is of
 inferior quality.

Vishṇu-dharmottara-purāṇa (93, 42-43) refers to the various texts briefly thus :

खातेऽ धिका च यद्यत्र पूर्यमाणे भवेन्नृप।
दीपो न म्लायते यत्र न्यस्तं च कुसुमं तथा॥
तोयं सन्तिष्ठते खाते यत्र कालान्तरं बहु।
सा प्रशस्ता मही ज्ञेया सुगस्था सुस्वना तथा॥



CHAPTER THREE

CONSTRUCTION OF SHRINE

(a) Concerning the distribution of cells
in the site-plan.

(1, 8, 1)

ग्रामादिष्वेवं विधाय चतुःषष्टिपदं एकाशीतिपदं षट्पञ्चाशदुत्तर
द्विशत पदं वा कृत्वा तन्मध्यं ब्रह्मभागं चतुर्धा कृत्वा
तद्वायव्यांशे पश्चिमे पूर्वे वा मध्यसूत्रादुत्तरे दक्षिणे वा, तत्सूत्रं
देवस्य दक्षिणपादपार्श्वं प्रासादप्राकाराणां भित्तिं वा समाश्रितं
एवं सङ्कल्प्य देवेशं विष्णुं नवषट्पञ्चैक मूर्तिविधानेन
प्रतिष्ठाप्य अर्चयेत् ॥

(१, ८, १)

After the selection of the proper site, the construction of a shrine to Vishṇu must be undertaken. The preliminaries for the construction include the preparation of plan with a number of unit-cells (pāda), 64, 81 or 256 in number. This procedure is known as pāda-vinyāsa, and this will be dealt with in this section.

ग्रामादिष्वेवं विधाय -

This introductory part of the passage refers to the examination of the site, dealt with earlier. This is followed by an account of different plans which are permissible for the construction of a temple. The different plans are characterized by the distribution of cells called *pādas*.

An important topic in the shrine-construction, this is extensively dealt with in all texts bearing on *Vāstu-śāstra*, like *Maya-mata*, *Mānasāra* and *Samarāṅgaṇa-sūtra-dhāra*, and also in *Tāntrik* works and in several *purāṇas*.

This cell-arrangement in the plan (*pāda-vinyāsa*, also called *Vāstu-maṇḍala*) is an essential requisite not only for the construction of the main temple, but also in deciding upon the location and area of the sanctum, and the placement of the retinue-divinities. This aspect of the plan is also necessary in the preliminary rituals like *ankurārpaṇa* and *bālālaya-pratishṭhā*. The plan is needed for houses, palaces and townships also.

First, the *Vāstu-maṇḍala* of the whole village needs to be drawn, and the location of temples to the gods, *Vishṇu* and others, must be fixed.

(1, 8, 2)

चतुःषष्टिपदमेकाशीतिपदं

षट्पञ्चाशदुत्तरद्विशतपदं वा, कृत्वा।

(१.८.२)

There are three most suitable site-plans given here : the one with sixty-four cells (pādas or koshṭhas), the one with eighty-one cells, and the one with two hundred and fifty-six cells.

The first one is in other texts known as 'maṇḍūka' or 'chaṇḍita', the second one 'parama-śāyika', and the third one 'triyuta'.

Maya-mata (chapter 7, verses 1-30) divides the pada-vinyāsa into thirty-two types, and provides a name for each one of them.

वक्ष्येऽहं पदविन्यासं सर्ववस्तुसनातनम्।

सकलं पेचकं पीठं महापीठमतः परम्॥

उपपीठमुग्रपीठं (च ?) स्थण्डिलं नाम चण्डितम्।

मण्डूकपदकं चैव पदं परमशायिकम्॥

तथासनं च स्थानीयं देशीयोभयचण्डितम्।

भद्रं महासनं पद्मगर्भं च त्रियुतं पदम्॥

व्रतभोगपदं चैव कर्णाष्टकपदं तथा।
 गणितं पादमित्युक्तं पदं सूर्यविशालकम्॥
 सुसंहितपदं चैव सुप्रतीकान्तमेव च।
 विशालं विप्रगर्भं च विश्वेशं च ततः परम्॥
 तथा विपुलभोगं च पदं विप्रतिकान्तकम्।
 विशालाक्षपदं चैव विप्रभक्तिकसंज्ञकम्॥
 पदं विश्वेशसारं च तथैवैश्वरकान्तकम्।
 इन्द्रकान्तपदं चैव द्वात्रिंशत् कथितानि वै॥
 सकलं पदमेकं स्यात् पेचकं तु चतुष्पदम्।
 पीठं नवपदं चैव महापीठं द्विरष्टकम्॥
 पञ्चविंशत्युपपीठं षट्षडेवोग्रपीठकम्।
 स्थण्डिलं सप्तसप्तांशं मण्डूकं चाष्टकाष्टकम्॥
 परमशायिपदं चैव नन्दनन्दपदं भवेत्।
 आसनं शतभागं स्यादेकविंशच्छतं पदम्॥
 स्थानीयं स्याच्चतुश्चत्वारिंशच्छतपदाधिकम्।
 देशीयं नवषष्ट्यंशं शतं चोभयचण्डितम्॥
 षण्णवत्यधिकं चैव शतं भद्रं महासनम्।
 सपञ्चविंशद् द्विशतं पद्मगर्भमिति स्मृतम्॥

षडाधिक्यं तु पञ्चाशद्द्विशतं त्रियुतं पदम्।
द्विशतं सनवाशीति व्रतभोगमिति स्मृतम्॥

त्रिशतं च चतुर्विंशत् कर्णाष्टकपदं तथा।
त्रिशतं चैकषष्ट्यंशं गणितं पादसंज्ञितम्॥

चतुःशतपदं सूर्यविशालं परिकीर्तितम्।
सुसंहितपदं चैकचत्वारिंशच्चतुःशतम्॥

सवेदाशीतिचत्वारः शतं सुप्रतिकान्तकम्।
नवविंशत्पञ्चशतं विशालपदमीरितम्॥

षट्सप्ततिः पञ्चशतं विप्रगर्भमिति स्मृतम्।
विश्वेशं षट्शतं पश्चात् पञ्चविंशत्पदं स्मृतम्॥

षट्सप्ततिः षट्शतकं विपुलभोगमिति स्मृतम्।
नवविंशतिकं सप्तशतं विप्रतिकान्तकम्॥

विशालाक्षपदं वेदाशीतिः सप्तशतोधिकम्।
सैकाष्टपञ्चयुक्तं चाष्टशतं विप्रभक्तिकम्॥

विश्वेशासारमित्युक्तमेवं नवशतं पदम्।
सैकषष्ट्या नवशतं पदमीश्वरकान्तकम्॥

चतुर्विंशतिसंयुक्तं सहस्रपदसंकुलम्।
इन्द्रकान्तमिति प्रोक्तं तन्त्रविद्भिः पुरातनैः॥

आद्यं पदं सकलमेकपदं यतीनामिष्टं

हि विष्टरमहाशनवह्निकार्यम्।

पित्र्यामरादियजनं गुरुपूजनं च

भान्वर्कितोयशशिनामकसूत्रयुक्ते॥

पैशाचभूतसविषग्रहरक्षकास्ते

पूज्या हि पेचकपदे चतुरंशयुक्ते।

तस्मिन् विधेयमधुना विधिना विधिज्ञैः

शैवं तु निष्कलमलं सकलं च युक्त्या॥

अथ पीठपदे नवभागयुते

दिशि दिश्यथ वेदचतुष्टयकम्।

विदुरीशपदाद्युदकं दहनं

गगनं पवनं पृथिवी ह्यबहिः॥

षोडशांशं महापीठं पञ्चपञ्चामरान्वितम्।

ईशो जयन्त आदित्यो भृशोऽग्निर्वितथो यमः॥

भृङ्गश्च पितृसुग्रीवौ वरुणः शोषमारुतौ।

मुख्यः सोमोऽदितिश्चेति बाह्यदेवाः प्रकीर्तिताः॥

आपवत्सार्यसावित्रा विवस्वानिन्द्रमित्रकौ।

रुद्रजो भूधरश्चान्तर्मध्ये ब्रह्मा स्थितः प्रभुः॥

तत्पार्श्वद्वयोश्चैवमेकैकांशविवर्धनात्।

इन्द्रकान्तपदं यावत् तावत् युञ्जीत बुद्धिमान्॥

समानि यानि भागानि चतुःषष्टिवदाचरेत्।
असमान्यपि सर्वाणि चैकाशीतिपदोक्तवत्॥

पदानामपि सर्वेषां मण्डूकं चापि तत्परम्।
चण्डितं सर्ववस्तूनामाहत्यं च यतस्ततः॥

तस्मात् सङ्क्षिप्य तन्त्रेभ्यो वक्ष्येऽहमपि तद् द्वयम्।
चतुःषष्टिपदे चैकाशीतौ सकलनिष्कले॥

सूत्रे च पदमध्ये च ब्रह्माद्याः स्थापिताः सुराः।
प्रागुदगदिक्समारभ्यैवाच्यन्ते देवताः पृथक्॥

ईशानश्चैव पर्जन्यो जयन्तश्च महेन्द्रकः।
आदित्यः सत्यकश्चैव भृशश्चैवान्तरिक्षकः॥

अग्निः पूषा च वितथो राक्षसश्च यमस्तथा।
गन्धर्वो भृङ्गराजश्च मृषश्च पितृदेवताः॥

दौवारिकश्च सुग्रीवः पुष्पदन्तो जलाधिपः।
असुरः शोषरोगौ च वायुर्नागस्तथैव च ॥

मुख्यो भल्लाटकश्चैव सोमश्चैव मृगस्तथा।
अदितिश्चोदितिश्चैव द्वात्रिंशद् बाह्यदेवताः॥

आपश्चैवापवत्सश्चैवान्तः प्रागुत्तरे स्मृतौ।
सविन्द्रश्चैव साविन्द्रश्चान्तः प्राग्दक्षिणे स्मृतौ॥

इन्द्रश्चैवेन्द्रराजश्च दक्षिणापरतः स्थितौ।

रुद्रो रुद्राजयश्चैव पश्चिमोत्तरतो दिशि॥

ब्रह्मा मध्ये स्थितः शम्भुस्तन्मुखस्थाश्चतुः सुराः।

आर्यो विवस्वान् मित्रश्च भूधरश्चैव कीर्तिताः॥

चरकी च विदारी च पूतना पापराक्षसी।

ईशानादि बहिः स्थाप्याश्चतुष्कोणे स्त्रियः स्मृताः॥

नपदा बलिभोक्तारः शेषाणां पदमुच्यते॥

विंशत्सूत्रैः सन्धिभिः सप्तवेदैः

षट्षट्सङ्ख्याभिश्चतुष्कैश्च षट्कैः।

युक्तैः शूलैर्वेदसङ्ख्याः सिराभिः।

संयुक्तं स्यादष्टकेनैकमेतत्॥

चतुःषष्टिपदे मध्ये ब्रह्मणश्च चतुष्पदम्॥

आर्यकादिचतुर्देवाः प्रागादित्रिभिर्भागिनः।

आपाद्यष्टामराः कोणेष्वर्धार्धपदभागिनः॥

महेन्द्रराक्षसाद्याश्च पुष्पभल्लाटकादयः।

दिशि दिश्यथ चत्वारो देवा द्विपदभागिनः॥

जयन्तश्चान्तरिक्षश्च वितथश्च मृगस्तथा।

सुग्रीवो रोगमुख्यश्च दितिश्चैकैकभागिनः॥

ईशाद्यष्टामराः शेषाः कोणेष्वर्धपदेश्वराः।

एवं क्रमेण भुञ्जीरन् मण्डूके वास्तुदेवताः॥

स्वस्वप्रदक्षिणवशाद् पदभुक्तिक्रमं विदुः।

ब्रह्माणं च निरीक्ष्यैते स्थिताः स्वस्वपदेऽमराः॥

षड्वंशमेकहृदयं चतुर्मर्म चतुःसिरम्।

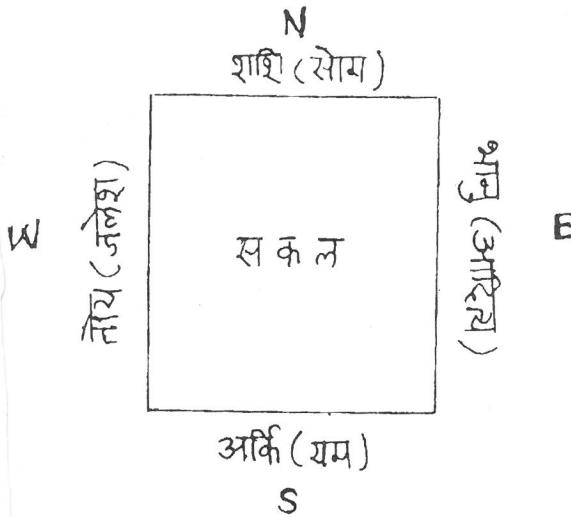
मेदिन्यां वास्तुपुरुषं निकुब्जं प्राक्शिरो विदुः॥

The names of the thirty-two varieties of site-plans are given here according to *Mayamata* (chapter 7) :

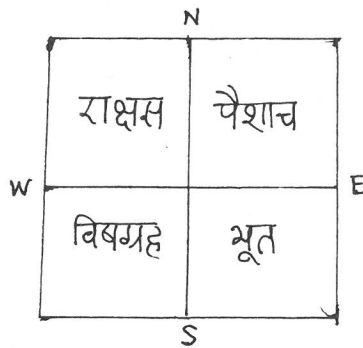
1. 1 cell Sakala
2. 4 cells Pechata
3. 9 cells Pīṭha
4. 16 cells Mahā-pīṭha
5. 25 cells Upa-pīṭha
6. 36 cells Ugra-Pīṭha
7. 49 cells Sthaṇḍila
8. 64 cells Maṇḍūka or Chaṇḍita
9. 81 cells Parama-śāyika
10. 100 cells Āsana
11. 121 cells Sthānīya

12. 144 cells Deśīya
13. 169 cells Ubhaya-chaṇḍita
14. 196 cells Bhadra-mahāsana
15. 225 cells Padma-garbha
16. 256 cells Triyuta
17. 289 cells Vrata-bhoga
18. 324 cells Karṇāśhṭaka
19. 361 cells Gaṇita
20. 400 cells Sūrya-viśālaka
21. 441 cells Su-samhita
22. 484 cells Supratikānta
23. 529 cells Viśāla
24. 576 cells Vipra-garbha
25. 625 cells Viśveśa
26. 676 cells Vipula-bhoga
27. 729 cells Vipratikānta
28. 784 cells Viśālāksha
29. 841 cells Viprabhaktika
30. 900 cells Viśveśa-sāra
31. 961 cells Īśvara-kānta
32. 1024 cells Indra-kānta

Given here are some representative site-plans with the presiding spirits in each of the cells.



1 Sakala (One-celled Site-Plan)



2. Pechaka (4-celled Site-plan)

	N			
	पवन	सोम	उदक	
W	वरुण	पृथ्वि	आदित्य	E
	गगन	यम	दहन	
	S			

3. Pīṭha (9-celled site-plan)

	N				
	मारुत	मुख्य	सोम	अदिति	
	शेष	रुद्र	भूधर	ईश	
	वरुण			जयन्त	
W	मित्र	ब्रह्मा		आपवन्त्स	E
	इन्द्र				
	सुग्रीव				
	पितृ	विवस्वान्	सावित्र	भृश	
	भृंग	यम	वितथ	अग्नि	
	S				

4. Mahā-pīṭha (16-celled site-plan)

		N			
	मारुत	मुख्य	सोम	अदिति	ईश
	शोष	रुद्र	भूधर	आपक्त्स	जयन्त
W	वरुण	मित्र	ऋह्य	आर्यक	आदित्य E
	सुग्रीव	इन्द्र	विवस्वान्	सावित्र	भृश
	पितृ	भृंगराज	यम	वितथ	अग्नि
		S			

5. Upa-pīṭha (22-celled Site-plan)

			N		
	मारुत	मुख्य	सोम	अदिति	ईश
	शेष	रुद्र	भूधर	आपवत्स	अयन्त
W	ग	क	ह	पु	पु
	व	स	के	पु	पु
	सुग्रीव	इन्द्र	विवस्वान्	भावित्र	भृश
	पितृ	भृंगराज	य म	वितथ	आमि
			S		
					E

6. Ugra-piṭha (36-celled Site-Plan)

N

मारुत	मुख्य	सोम		अदिति	ईश
शैष	रुद्र	भूधर		आपवत्स	जयन्त
८				५	३
५	३	६	६	५	५
४				५	५
सुग्रीव	इन्द्र	वि वस्वान्		सावित्र	भृश
पितृ	भृंगराज	यम		वितथ	अग्नि

S

7. Sthanḍila (49-celled Site-Plan)

नाम जवन	मुख्य रुद्रज	बल्लट	सोम	अर्गल	अदिति	सूरि देव	ईशान पर्वत्य
रोग	रुद्र					आप आप वत्स	जयन्त
शोषण							
असुर		पाशभूत					महेन्द्र
सरित्पति			ब्रह्मा		अर्यमा		आदित्य
पुष्पदन्त							सत्यक
			दण्डधर				भृश
सुग्रीव	इन्द्रज					सवित्र	अन्नरिक्ष
दौवा रिक्	इन्द्र					सावित्र	
निकृति	मृषि	बृहन्नज	गन्धर्व	यम	गृहक्षत	वितथ	आग्नि 3 बांशु

8. Maṇḍūkā (64-celled site-plan)

The spirits in the cells are here given according to Marīchi's text. Maya-mata has variant names for some of them, as for instance,

For Ushṇāmsā	Pūshan	For Argala	Mṛga
For Graha-kshata	Rākshasa	For Sūrideva	Diti
For Nīrti	Pitṛ	For Dhanada	Bhūdharma
For Saritpati	Jalādhīpa	For Dandadhara,	Vivasvān
For Javana	Vāyu	For Pāsabhrt	Mitra

पिलिपिच्छ

चापराक्षसी

पराक्षी

जवन	नाग	मुख्य	भल्लुट	सोम	अर्गल	अदिति	सूरिदेव	ईशान
रोग	रुद्रजय	धनद				अप	पर्जन्य	
शोषण	रुद्र					आपवत्स	जयन्त	
असुर	पाशभूत	ब्रह्मा				अयुष्म	महेन्द्र	
सरि- त्येति							आदित्य	
पुष्प- दन्त							सत्यक	
सुग्रीव	इन्द्र	दण्डधर				सवित्र	भृश	
दौवादि- क	इन्द्रजय					सावित्र	अन्न- दिक्ष	
निकरति	मृषि	भृंग- राज	गन्धर्व	यम	गृहस्व	वितथ	उष्णां (शु)	अग्नि

अर्यम

नृभक्ष

सर्वसकन्य

पराक्ष

9. Parama-śāyika (84-celled site-plan)

Sometimes, the double-cells are divided into distinct spirits, as shown in (A) and (B)

A.

आप	आप- वत्स	पर्जन्य
		जयन्त

B.

आप	पर्जन्य
आपवत्स	जयन्त

उत्तर

सर्वस्कन्ध

दक्षिण

ईशान	पर्जन्य	अयन	महेन्द्र	आदित्य	सत्य	भृश	अन्नरि	आग्नि
अदिति	अप	जयन्त	महेन्द्र	आदित्य	सत्य	भृश	सवितृ	पूष
अदिति	अदिति	आप वत्स		अर्यमा	-	सावित्र	वितथ	वितथ
मृग	मृग						राक्षस	राक्षस
सोम	सोम	भृश		ब्रह्मा			यम	यम
भल्लट	भल्लट						गन्धर्व	गन्धर्व
मुख्य	मुख्य	रुद्र जय	-	मित्र	-	इन्द्र- जय	भृगु- राज	भृगु- राज
नाग	रुद्र	शेष	असुर	वरुण	पुष्य- देव	सुग्रीव	इन्द्र	मृष
वायु	रोग	शेष	असुर	वरुण	पुष्य- देव	सुग्रीव	दैवामि- क	पितृ देव

जुम्भक

W

॥२८॥

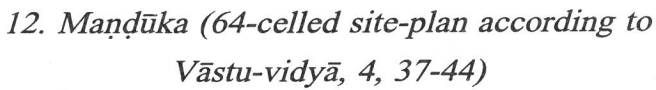
अयम्
S

N
पिक्विपिच्छ

॥२६॥

10. Parama-śāyika (according to
Mayamata, 7, 39-57)

$$34 + 12 + 1 + 4 + 4 = 53 \text{ devatas}$$



E

वि दिति	शिखि	पर्जन्य	जंयन्त	इन्द्र	सूर्य	सत्य	भृश	आकाश	आकष
दिति		आप					सावित्र		अनिल
अदिति	आप वत्स			अ	र्य	मा		सवितृ	पूष
भुजग									वितथ
सोम	पृथ्वीधर	ब्रह्मा					आदित्य		गृहक्ष
भल्लाट									यम
मुख्य									गन्धर्व
नाग	रुद्र							इन्द्र	भृगु राज
रोग		रुद्र जय		मि	त्र		इन्द्र जय		मृग
रोग पाप-	पाप यक्ष	शोष	असुर	वरुण	पुष्य दत्त	सुग्रीव	दौवा दिक	पितृ	मृग पितृ

13. Āsana (100-celled site-plan)

Brahma, Aryamā, Sūrya, Mitra, Pṛthvidhara

(each 8)- 32 cells

Śikhi, Ākāśa, Anila, Mṛga, Pitṛ, Pāpayakshma, Roga, Diti (each 1 1/2) - 32 cells

Apa, Sāvitra, Savitr, Indra, Jaya, Rudra-dāsa, Rudra, Āpavatsa (each 2) - 16 cells

Parjaya etc (24 devatās) - 24 cells

Total 100 cells

Atri-samhitā (5, 18-20) prescribes :

ब्रह्मा नवपदस्येशो मध्ये तत्परितोऽष्टसु।
अर्यमाद्याश्च चत्वारः पृथक् षट्पददेवताः॥
सावित्र्याद्यास्तथाष्टा च प्रत्येकं द्विपदाधिपः।
देवा द्वात्रिंशदीशाद्याः प्रत्येकं पददेवताः॥

Kāśyapa's Jñāna-kāṇḍa (chapter 18) describes the eighty-one celled site-plan, and mentions the spirits that must be located in the several cells.

पुरुषं वास्तुनः प्रागुत्तमाङ्गमुत्तानाननं ज्ञात्वा मर्माणि परिहृत्य कल्पयेत्।
प्रागुदक् दशभिः सूत्रैर्भूमिं विभज्यैकाशीतिपदकल्पितशरीरे क्रमादीशानपर्जन्य
जयन्तेन्द्रादित्यसत्यंतरिक्षभृशाः प्रत्यङ्मुखा अग्निपूषवितथगृहक्षतयम
गन्धर्वभृङ्गराजर्षय इत्येते दक्षिणभ्यामुदङ्मुखाः निर्ऋतिदौवारिकसुग्रीव
पुष्पदन्तवरुणासुरशोषरोगाश्चेति प्रतीच्यां प्राङ्मुखाः, वायुनागमुख्यभल्ला
टसोमार्गलादितिसूरिदेवा दक्षिणास्याः उदीचीनस्थाश्च, एकपदभोजिनः
द्वात्रिंशद्देवता भवन्ति। अर्यमा दण्डधरः पाशभृत धनदः प्रागादिक्रमेण
षट्पदिकाः। सवितृसावित्रौ इन्द्रेन्द्राजौ रुद्ररुद्राजौ अपआपवत्सावित्येत्
आग्नेयादिपु कोणेषु द्विपदभोजिनः। तद्बाह्ये चरकी देवतारिः पूतना
पापराक्षसी इत्येताश्चतस्रः कोणेषु द्विपदभोजिन्यः पिशाचाख्या भवन्ति।
एतेषां मध्ये ब्राह्मं पदमेकं परितः प्रागादीशानपर्यन्तं भृग्वङ्गिरोऽत्रिपुलहपुल
स्त्यक्रतुमरीचिवसिष्ठानामित्येवं वास्त्वङ्गानि परिज्ञाय तिष्ठन्ति।

Samarāṅgaṇa-sūtradhāra (11, 1-31) provides the following details concerning the 81-celled and 64-celled site-plans :

चतुरश्रीकृते क्षेत्रे विभक्ते नवधा ततः।
मध्ये महाद्युतिर्ब्रह्मा विधेयो नवभिः पदैः॥

तस्मादनन्तरं प्राच्यां षट्पदः कीर्तितोऽयमा।
आग्नेयकर्णे सवितृसावित्रौ पदिकावुभौ॥

ब्रह्मणोऽनन्तरं याम्ये विवस्वान् षट्पदाश्रितः।
नैऋते पदिकौ कर्णे जयेन्द्रौ कथितावुभौ॥

षट्पदः स्यात् ततो मित्रः काष्ठायां पत्युरम्भसः।
कर्णेऽपरोत्तरे यक्ष्मा रुद्रश्च पदिकावुभौ॥

षड्भिः पदैस्ततः सौम्ये निश्चलः पृथिवीधरः।
आपस्तथापवत्सश्च पदिकावीशदिग्गतौ॥

इत्यन्तः संश्रया देवा प्रोक्ता ब्रूमो बहिःस्थितान्।
ज्ञेयं प्रदक्षिणं तेषां स्थानं पूर्वोत्तरादितः॥

अग्निस्तदनु पर्जन्यो जयन्तश्चेन्द्र एव च।
रविः सत्यो भृशश्चेति नभस्तस्मात् ततोऽनिलः॥

पूषाख्यो वितथाख्यश्च गृहक्षतयमावथ।
गन्धर्वो भृङ्गराजश्च मृगः पितृगणस्ततः॥



दौवारिकोऽथ सुग्रीवः पुष्पदन्तो जलेश्वरः।
 असुरः शोषनामा च पापयक्ष्मा ततः परम्॥
 रोगो नागश्च मुख्यश्च भल्लाटः सोम एव च।
 चरकोऽथादितिर्देत्यमातेति पददेवताः॥
 वह्नेर्वायोः पितृणां च व्याधेश्चैव क्रमाद् बहिः।
 चरकी च विदारी च पूतना पापराक्षसी॥
 पदभोगोऽस्ति नैतासां स्थानमेव हि केवलम्।
 पदभोगमथ ब्रूमो बहिःस्थानां नभःसदाम्॥
 तत्राष्टौ द्विपदाधीशा जयन्तो भृश एव च।
 वितथो भृङ्गसुग्रीवशोषमुख्यास्तथादितिः॥
 एभ्यः शेषा बहिर्ये तु ते स्युः पदभुजः सुराः।
 एकाशीतिपदे प्रोक्तो देवतानां पदक्रमः॥
 चतुश्चक्रे क्षेत्रे दशधा प्रविभाजिते।
 भवेच्छतपदो वास्तुर्ब्रूमोऽत्राप्यमर स्थितिम्॥
 द्विरष्टगुणितं मध्ये पदमेकं पितामहः।
 भुङ्क्ते शतपदे वास्तौ चतुर्गुणितमर्यमा॥
 विवस्वतोऽथ मित्रस्य तद्वच्च पृथिवीभृतः।
 भोगमिच्छन्ति वै तेषामर्यम्ण इव सूरयः॥

सवित्राद्यापवत्सान्ता ये च नोक्ताः सुरोत्तमाः।

यथैकाशीतिके तद्वत् तेषां भोगः पदाष्टकम्॥

अग्न्यन्तरिक्षपवना मृगश्च पितरोऽपि च।

रोगोऽदितिस्तथाध्यर्धपदभाजो बहिः स्थिताः॥

चतुर्विंशतिरुक्ता ये पर्जन्याद्याः सुरोत्तमाः।

अदित्यान्ता द्विपदिकास्ते शेषं प्राक् प्रसाधितम्॥

चतुरश्रीकृते क्षेत्रे पूर्ववद् भाजितेऽष्टभिः।

चतुःषष्टिपदो वास्तुश्चतुःषष्ट्या पदैर्भवेत्॥

अस्मिन् पदानि चत्वारि भुनक्त्यन्तः पितामहः।

अर्यमाद्याः सुराश्च द्वे द्वे मध्यगताः पदे॥

मध्येऽष्टौ बाह्यतोऽष्टौ ये स्थिताः कर्णेषु चाष्टसु।

ये देवाः सर्व एवात्र ते पदार्धभुजः स्मृताः॥

पर्जन्योऽथ भृशः पूषा भृङ्गदौवारिकौ तथा।

शोषनागादितिप्रान्ताः स्युरध्यर्धपदस्पृशः॥

जयन्तादिषु बाह्येषु चरकान्तेषु कीर्तिता।

प्रत्येकं षोडशस्त्वत्र सुरेषु द्विपदस्थितिः॥

सिरां वह्निपदादूर्ध्वं नयेत् पितृपदान्ततः।

बाह्याशानिर्गतां चैनां रोगनामानमानयेत्॥

द्विनाम्नः प्रापयेद् भृङ्गं भृङ्गात् सुग्रीवमानयेत्।
 ततोऽदितिं तां गमयेद् द्विनामानं प्रवेशयेत्॥
 सौराद् याम्यं पदं नीत्वा वारुणं प्रापयेत् ततः।
 नयेत् पदं ततः सौम्यं तत आदित्यमानयेत्॥
 भृशादानीय वितथं शोषारख्यं वितथादथ।
 शोषान्मुख्यं समानीय नयेत् तस्मात् पुनर्भृशम्॥
 ये विभागाः समुद्दिष्टा यथासङ्ख्येन तैरिह।
 यज्ञामरनृणां वास्तुं समस्तं विभजेत् सुधीः॥
 देवैः सर्वैरप्यमीभिर्विशोकः
 प्रीत्युत्कर्षादित्थमालोक्यतेऽसौ।
 कृत्स्नानेषोऽप्यब्जपत्रायताक्षः
 पश्यत्येतान् स्फारितेनेक्षणेन॥

There are occasions when 100-celled site-plan becomes suitable. *Samarāṅgaṇa-sūtra-dhāra* provides details of this plan :

चतुरश्रीकृते क्षेत्रे दशधा प्रविभाजिते।
 भवेच्छतपदो वास्तुर्ब्रूमोऽत्राप्यमरस्थितिम्॥
 द्विरष्टगुणितं मध्ये पदमेकं पितामहः।
 भुंक्तेऽशीतिपदे वास्तौ चतुर्गुणितमर्यमा॥

विवस्वतोऽथ मित्रस्य तद्वच्च पृथिवीभृतः।

भोगमिच्छन्ति वै तेषामर्यम्ण इदमारयः॥

सवित्राद्यापवत्सान्ता ये च नोक्ताः सुरोत्तमाः।

यथैकाशीतिके तद्वत् तेषां भोगः पदाष्टकम्॥

अग्न्यन्तरिक्षपवना मृगश्च पितरोऽपि च।

रोगोऽदितिस्तथाऽध्यर्धपदभाजो बहिः स्थिताः॥

चतुर्विंशतिरुक्ता ये पर्जन्याद्याः सुरोत्तमाः।

अदित्यन्ता द्विपदिकास्ते शेषं प्राक्प्रसाधितम्॥

The land acquired for the purpose is divided into a hundred equal cells (10 x 10), after making the land a perfect square. This is known as 'śata-pada-vāstu'. The central portion consisting of 16 cells is dedicated to Brahmā. The eight cells to its east are for Aryaman, eight cells to the south are for Vivasvān ; eight cells to the west for Mitra and eight cells to the north for Pṛthvidhara. The spirits from Savitra to Āpavatsa preside over the 81 cells as in the 81-celled plan-site. Agni, Antariksha, Vāyu, Mṛga, Pitṛ-gaṇa, Roga and Aditi occupy each of them one and a half cells. The twenty-four spirits headed by Parjanya will occupy each of them a cell.

The suitability of a site-plan is in accordance with the specific purpose for which it is used; and the sages (authors of scriptural texts) lay down the prescriptions for each occasion.

In the 81-celled site-plan, the horizontal lines and the vertical lines are called as follows in *Vāstu-vidyā* (6, 11 and 12) :

I lines drawn from west to east (but counted from north to south) :

1. Dharma
2. Yaśovatī
3. Bhadrā
4. Śubhadā
5. Kāmadā
6. Śubhā
7. Chitrā
8. Saumyā
9. Sudhā
10. Gaurī

II lines from south to north :

1. Amṛtā
2. Vāruṇī

3. Śāntā
4. Hlādinī
5. Brahma-vādinī
6. Manoramā
7. Ratī
8. Kāntā
9. Jvālinī
10. (name not given)

Viśvakarma-prakāśikā (5, 20-25) has a variant list :

I lines from west to east

1. Śāntā
2. Yaśovati
3. Kāntā
4. Viśālā
5. Prāṇa-vāhinī
6. Satī
7. Sumanā
8. Nandā
9. Subhadrā
10. Suśthitā

II lines from south to north :

1. Hiraṇyā
2. Suvratā

3. Lakshmī
4. Vibhūtī
5. Vimalā
6. Priyā
7. Jayā
8. Palā
9. Viśokā
10. Indrā

In the site which is 64-celled, the lines are named as follows :

I lines from east to west :

1. Śriyā
2. Yaśovatī
3. Kāntā
4. Supriyā
5. Śivā
6. Parā
7. Suśobhā
8. Sādhanā
9. Prabhavā (?)

II lines from north to south :

1. Dhanyā
2. Dharā

3. Viśālā
4. Sthirā
5. Rūpā
6. Gadā
7. Niśā
8. Vibhavā
9. Prabhavā

Vāstu-vidyā (chapter 6) calls the lines which are south-north oriented 'mukhāyāma'. The excerpts given here include the commentary (vyākhyā) which is also lucid.

अथ सीमावृत्तिकल्पनप्रसङ्गादन्तस्तदनुबद्धस्य गृहपरिसरस्याङ्गणाख्यस्य
मानं प्रदर्शयति-

अथातः संप्रवक्ष्येऽहमङ्गणस्य तु लक्षणम्।

अङ्गणं ध्वजयोनि स्यान्मुखायामाभिसंयुतम्॥

अथात इत्यादि । अङ्गणस्येति । णत्वं पृषोदरादित्वात् साध्यम् । ध्वजयोनीति
ध्वजादयो ह्यष्टौ वास्तुदिग्देवता इति अष्टमाध्याये वक्ष्यति ।
दिग्विदिग्गृहेष्यायवृद्धिसम्पादनायैते शिल्पशास्त्रेषु कल्प्यन्ते ।
तत्तदायसङ्ख्यास्तदानयनप्रकारादीनि च ग्रन्थकार एव स्फुटीकरिष्यति ।
सामान्यतस्तु -

“दैर्घ्यं हन्यात् पृथुत्वेन हरेद् भागं ततोऽष्टभिः।

यच्छेषमायं तद्विद्याच्छास्त्रदृष्टं ध्वजादिकम्॥”

गृहान्तरदिशां माने सङ्गुण्य च परस्परम्।
वसुभिर्भागमाहत्य शिष्टं वास्तुनरं वदेत्॥”

बाह्यो प्रबाह्योः संयोगदलमन्योन्यताडितम्।
वसुभक्तं ततः शेषं सेव्यं वास्तुनरं वदेत्॥”

इष्टातानवितानमाननिचये त्रिघ्नेऽष्टभिर्भाजिते शेषो
योनिः।”

इत्यादिग्रन्थान्तरवचनात् तदानयनप्रकारो ज्ञातव्यः। तथा च यादृश
दैर्घ्यविस्तृतिविधानात् एकावशेषात्मको ध्वजयोनिः साधयितुं शक्येत,
तादृश दैर्घ्यविस्तारकल्पनामिहाङ्गणस्येष्टमित्युपदिष्टं भवति। मुखायामाभि
संयुतमिति। मुखायामो दक्षिणोत्तरदैर्घ्यमिति साम्प्रदायिकाः। तादृशायामप्रमाणं
च तत्तत्तर्केन्दु’ इत्यादिष्टोक्तेन समनन्तरमेव प्रकटयिष्यति। ‘मुखायामादि
संयुतमि’ ति पाठान्तरम्॥

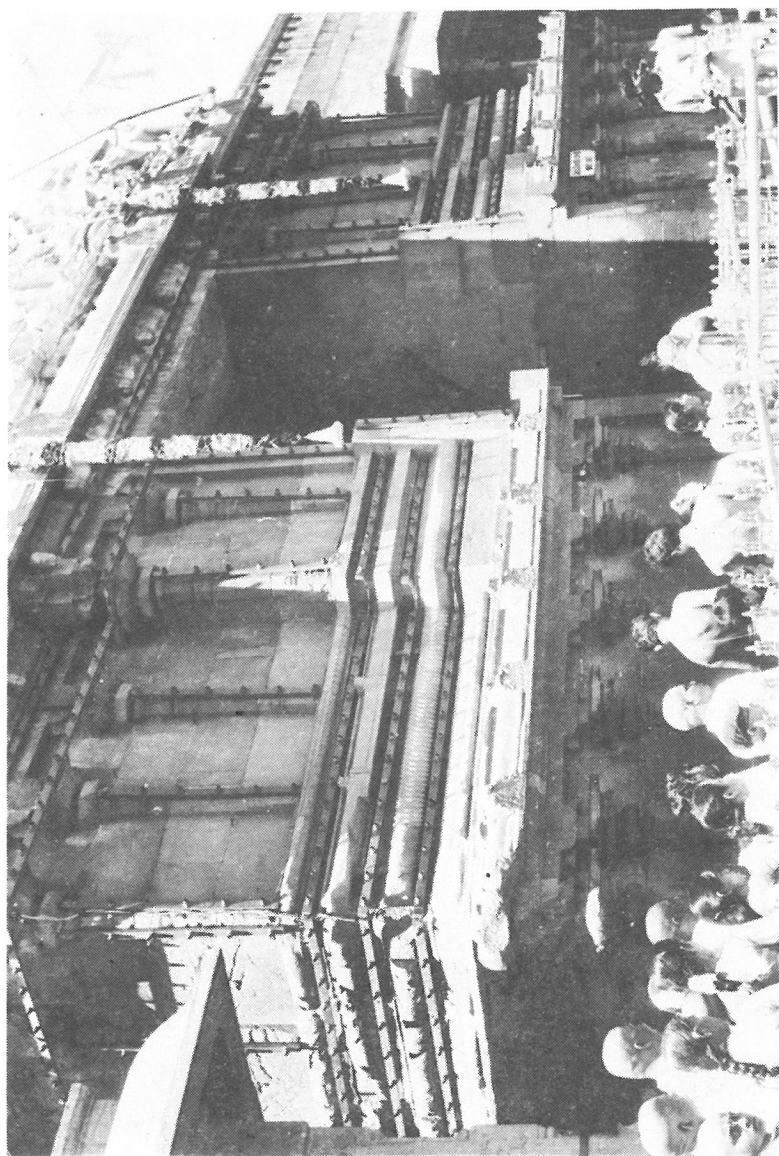
अङ्गणलक्षणादिकं नाम षष्ठोऽध्यायः।

अङ्गणस्वरूपं निर्दिशति -

पादुकानां बहिर्भागमङ्गणं तद् विदुर्बुधाः।

ध्वजः सर्वत्र संपन्न इति शास्त्रनिदर्शनम्॥

पादुकानामित्यादि। पादुका अधिष्ठानावयवः। चतुर्दिगपेक्षया चतुर्दिगृहापेक्षया
वेह बहुवचनं प्रयुक्तम्। प्राचि विहितस्यापि ध्वजस्य सर्वदिक्ष्वपि योज्यत्वं
मनसि निधायाह - ध्वजः सर्वत्र सम्पन्न इति। एतदेवाह चन्द्रिकायां -



celled, 81-celled and 256-celled.

The same procedure applies to town-planning also.

Note : The expression 'dauvārika' or door-keeper refer, according to *Maya-mata* (9, 83), to the following spirits : Chaṇḍeśvara, Kumāra, Dhanada, Kālī, Pūtanā, Khaḍgī , who is the son of Kālī.

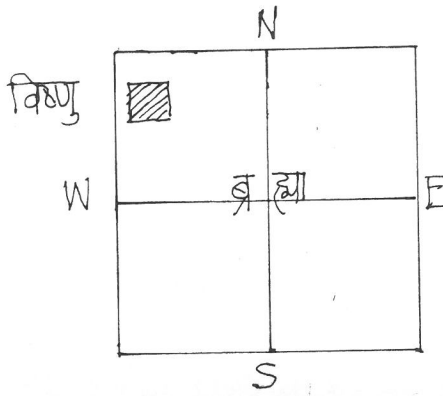
चण्डेश्वरः कुमारो धनदः काली च पूतना चैव।
कालीसुतश्च खड्गी चैते दौवारिकाः प्रोक्ताः॥

(b) Concerning the installation of the main deity for
worship within the site-plan

(1, 8, 3)

तन्मध्यं ब्रह्मभागं चतुर्धा कृत्वा, तद्वायव्यांशे पश्चिमे पूर्वे वा
मध्यसूत्रादुत्तरे दक्षिणे वा, तत्सूत्रं देवस्य दक्षिणपादपाश्च
प्रासादप्राकाराणां भित्तिं वा समाश्रितं, एवं संकल्प्य, देवेशं
विष्णुं नव षट्पञ्चैकमूर्तिविधानेन प्रतिष्ठाप्य अर्चयेत्। (१, ५,
३)

In the centre of the site-plan, the portion which is known as Brahma-bhāga is to be divided into four parts; and in the north-western corner, on the western side or on the eastern side the main deity (viz. Viṣṇu) is to be installed.



Place For Viṣṇu

There are several traditions mentioned here : That the shrine is to be located in the north-western corner of the site, or towards the west is one of them. That the location of the shrine must be to the northern or southern side of the central line (brahma-sūtra or madhya-sūtra) is another. We read in *Atri-saṃhitā*:

ग्रामस्य पश्चिमे चापि ब्रह्मसूत्रात्तथोत्तरे॥

Whereas in *Khilādhikāra*, it is said :

पश्चिमे मध्यवीथ्यास्तथोत्तरे।

Here the expression 'madhya-vīthi' refers to the pathway which encompasses the madhya-sūtra (otherwise known as brahma-sūtra). The prescription

obviously relates to the plan of the township (grāma-vāstu). *Atri-samhitā* also speaks of the plan of the village or township ('grāmasya'). *Khilādhikāra* lays down that if the purpose is to acquire power or victory, the shrine may be located even to the south of the 'madhya-vīthi'.

तत्सूत्रं दक्षिणपादपार्श्वे प्रासादप्राकाराणां भित्तिं वा समाश्रितम्।

When the shrine gets located in the western direction of the site-plan, the madhya-sūtra will fall on the southern side (pāda-pārśva). That is to say, the sanctum (mūla-sthāna) must be located on the southern quarter. The rest of the temple-structure and enclosures (prāsāda, prakāra) will be planned accordingly.

Khilādhikāra lays down :

यत्पीठं वीथ्यन्तरगतं भवेत्।

meaning that the sanctum must be located by the side of the madhya-vīthi or madhya-sūtra.

The expression 'samāśritam' signifies that the construction of the shrine should take into consideration the planned building and the walls. *Aparājita-prcchā* (15, 5) also provides 'prāsāde bhitti-samyukto'.

Atri-samhitā (2, 38-42) prescribes that the central brahma-bhāga portion of the site must be divided into four equal parts, and the main shrine facing east must be located on the north-western side thereof. The shrine must have five sanctums, and must be built in three storeys. This must accommodate five forms of Viṣṇu. The rule relates to a village where there are at least a thousand brahmins :

सहस्रविप्रवासे तु ग्रामे तदधिकेऽपि च।

तन्मध्यं ब्रह्मभागं तु चतुर्भागं विभज्य च ॥

तद्भागे चैव वायव्ये विमानं प्राङ्मुखं वरम्।

पञ्चगर्भगृहैर्युक्तं त्रितलं परिकल्पयेत्॥

विमाने पञ्चमूर्तिस्तु सुखासीनाः स्थितास्तु वा।

विधिना स्थापयेत्पश्चादर्चयेदभिवृद्धये॥

उत्तमोत्तममित्याहुः पञ्चमूर्त्यर्चनं बुधाः।

सहस्रविप्रन्यूनेऽपि तथा ग्रामस्य मध्यमे॥

अशक्तश्चैकमूर्तिं वा स्थापयेन्मध्यमं तु तत्।

A similar prescription occurs in *Yajñādhikāra* (2, 13):

सहस्रविप्राधिके ग्रामे ब्रह्मभागं विभज्य च।

चतुर्धा जपनांशे तु पञ्चमूर्तिं प्रकल्पयेत्॥

Khilādhikāra (2, 66-67) also has the same details :

ब्रह्मस्थाने तु कुर्याच्च चतुर्भागं विभज्य च।

वायव्ये तु चतुर्भागे किञ्चिद्वायव्यमाश्रिते॥

पञ्चमूर्तिक्रमेणैव विमानं परिकल्पयेत्।

विभज्य राशीन् मेषादीन् ग्रामे तत्र क्रमेण वै॥

स्थिरराशौ प्रकुर्वीत स्याद्विष्णुमुद्दिश्य सर्वतः॥

विदिग्द्वारं न कुर्वीत देवतालये।

मध्यमं पश्चिमद्वारमधमं दक्षिणोत्तरम्॥

The opening of the sanctum on the eastern side is preferred, especially in a shrine dedicated to Viṣṇu. The shrine must not have a door on any intermediate direction (vidik). It is of midling merit if the door opens to the west, and is inferior if it opens to the south or north. We read in *Atri-saṃhitā* (2, 32-33):

ग्रामस्य पश्चिमे चापि ब्रह्मसूत्रात्तथोत्तरे।

देवदेवस्य विष्णोस्तु विमानं प्राङ्मुखं वरम्।

कारयित्वा विधानेन प्रजानामभिवृद्धये॥

The prescription found in *Kriyādhikāra* (2, 66-68) leads to the assumption that two alternatives are given. If the brahma-bhāga is taken into account, the

sanctum must be located in north-western direction. On the other hand, if the place for the sanctum chosen is on the western side, then it should be on the northern side of brahma-sūtra, avoiding however the paśācha-bhāga.

ब्राह्मे वायव्यभागे तु प्राङ्मुखं विष्णुमन्दिरम्॥
पश्चिमे यदि कुर्याच्चेद् ब्रह्मसूत्रात्तथोत्तरे॥

विसृज्य भागं पैशाचं बहिरन्तरथाऽपि वा।
विमानं प्राङ्मुखं कुर्यादिति पूर्वजशासनम्॥

Prakīrṇādhikāra (3, 25) prefers only the first alternative :

ब्रह्मांशे वायुदेशके
पञ्चमूर्तिविधानेन स्थापयित्वा जनार्दनम्॥

Khilādhikāra (2, 61-65) considers the second alternative:

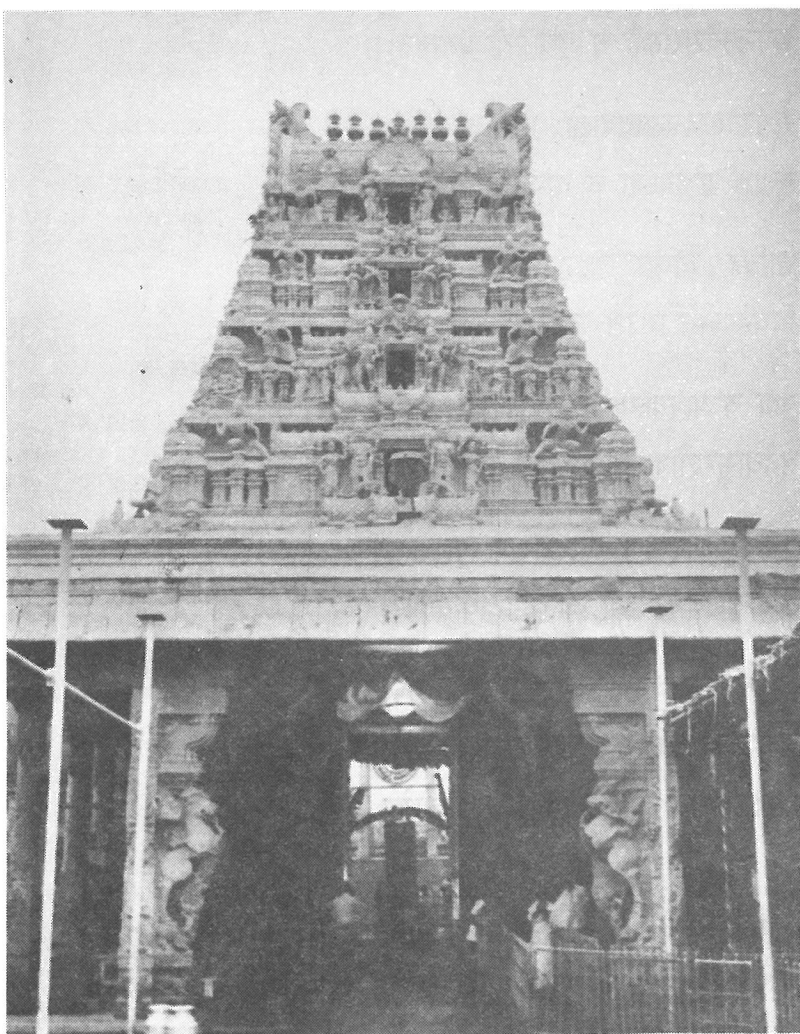
पश्चिमे प्राङ्मुखं कुर्यात् प्राच्यां वै पश्चिमामुखम्।
उत्तराभिमुखं कुर्याद्दाम्ये ग्रामविवृद्धये॥

अनन्तोत्सङ्ग आसीनं शयानं स्थानकं हरिम्।
आसीनं पश्चिमे कुर्यादुत्तरे शयनं भवेत्॥

सर्वत्र शयनं श्रेष्ठं ग्रामाभिमुखमुच्यते।
 विदिशासु च सर्वासु दक्षिणां दृष्टिमाचरेत्॥
 पश्चिमे यत्र कुर्वीत मध्यवीथ्यास्तथोत्तरे।
 वीर्यार्थी विजयार्थी च मध्यवीथ्यास्तु दक्षिणे॥
 पञ्चहस्तं समारभ्य यावच्छक्तिसमन्वितम्।
 विहितं सपरिज्ञाय मूलस्थानं प्रकल्पयेत्॥
 महाभूतस्य यत्पीठं वीथ्यन्तरगतं भवेत्।
 ग्रामवास्तु तथा कुर्यात् विपरीते विनश्यति॥
 एवं स्थानं प्रकल्प्यैव विमानं परिकल्पयेत्।
 अथ वा कल्पयेद्विद्वान् गृहभागं विसृज्य च॥
 पैशाचं सव्यपोह्यैव पश्चिमे सुमनोरमे।
 ग्रामं सम्यक् प्रकल्प्यैव यथावित्तानुसारतः॥

Matsya-purāṇa (chapter 252, 38-46) gives the description of the personified site-plan (Vāstupurusha):

सर्वत्र वास्तुर्निर्दिष्टः पितृवैश्वानरायतः।
 मूर्धन्यग्निः समादिष्टो मुखे चापः समश्रितः॥



पृथ्वीधरोऽर्यमा चैव स्तनयोस्तावधिष्ठिता।
 वक्षःस्थले चापवत्सः पूजनीयः सदा बुधैः॥
 नेत्रयोर्दितिपर्जन्यौ श्रोत्रे दितिजयन्तकौ।
 सर्पेन्द्रावंससस्थौ च पूजनीयौ प्रयत्नतः॥
 सूर्यसोमादयस्तद्वद्वाहोः पञ्च च पञ्च च।
 रूद्रश्च राजयक्ष्मा च वामहस्ते समास्थितौ॥
 सावित्रः सविता तद्वद्धस्तं दक्षिणमास्थितौ।
 विवस्वानथ मित्रश्च जठरे संव्यवसितौ॥
 पूषा च पापयक्ष्मा च हस्तयोर्मणिबन्धने।
 तथैवासुरशोषा च वामपार्श्वे समाश्रितौ॥
 पार्श्वे तु दक्षिणे तद्वद्वितथः स गृहाक्षतः।
 ऊर्वोर्यमावुभौ ज्ञेयौ जान्वोर्गन्धर्वपुष्पकौ॥
 जङ्घयोर्भृङ्गराजसुग्रीवौ स्फिचोर्दौवारिकौ मृगः।
 जयशक्रौ तथा मेढ्रे पादयोः पितरस्तथा।
 मध्ये नवपदे ब्रह्मा हृदये स तु पूज्यते॥

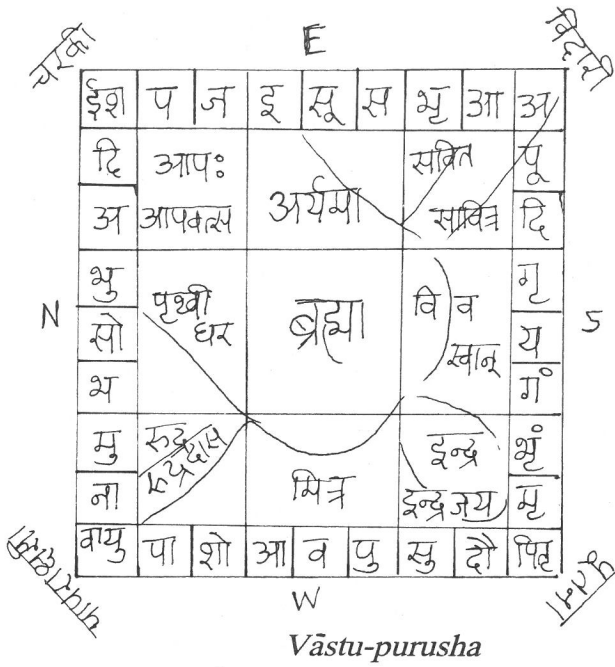
The site-plan, whether 64-celled or 81-celled, is to be regarded as the body (deha) of the Vāstu-purusha, whose height extends from the ancestral manes (pitṛ-devatā) at the feet to Agni on top of the head.

The organs of Vāstu-purusha	The spirits inhabiting these organs	Variant names in <i>Vimānārchanā-kalpa</i>
1. head	Agni	Īśāna
2. Face	Āpa	
3. left breast	Pṛthvīdhara	Dhanada
4. Right breast	Aryama	Aryamaṇa
5. Chest	Āpavatsa	
6. Left eye	Diti	Sūrideva
7. Right eye	Parjanya	
8. Left ear	Aditi	
9. Right ear	Jayanta	
10. Left armpit	Sarpa	Argaḷa
11. Right armpit	Indra	Mahendra
12. Right shoulder	Sūrya, Satya, Vāyu, Aditya	Bhṛṣa, Ākāśa, Agni
13. Left shoulder	Satyata, Bhṛṣa, Soma, Bhallāta, Mukhya, Ahi, Roga, Soma, Bhallāta, Mukhya, Nāga,	Antariksha, Javana
14. Left hand	Rudra, Rāja yakshma Rudra-jaya	Rudra,
15. Right hand	Sāvitra, Savitr	

16. Right side of stomach	Vivasvān	Daṇḍa-dhara
17. Left side of stomach	Mitra bhṛt	Pāśa-
18. Right wrist	Pūsha	Ushṇāmsu
19. Left wrist	Pāpayakshma	Roja
20. Left side	Asura, Śosha	Asura, Śoshaṇa
21. Right side	Vitatha,	Gṛhakshata
22. Right thigh	Yama	Sarīpati
23. Left Thigh	Varuṇa	
24. Right Knee	Gandharva	
25. Left knee	Pushpaka	Pushpa-danta
26. Right leg	Bhṛṅga	Bhṛṅga-rāja
27. Left leg	Sugrīva	
28. Left sphik	Dauvārika	
29. Right sphik	Mṛga	Mṛshi
30. Penis	Indra, Jaya	Indra, Indra - jaya
31. Feet	Pitṛ	Nīrti
32. Heart	Brahmā	

Vāstu-purusha

The Vāstu-maṇḍala with 64 cells, according to *Matsya-purāṇa* (chapter 252):



1. Head - Agni (Śikhi)
2. Eyes - Diti and Parjanya
3. Ears - Gayanta and Aditi
4. Face - Vāyu
5. Right shoulder - Sūrya
6. Left Shoulder - Soma
7. Chest - Mahendra, charaka, Āpavatsa
8. Right breast - Aryama
9. Left breast - Prthvidhara
10. Left hand - Pāpa-Yakshma, Roga, Vāga, Bhallāta
11. Right hand - satya, Bhṛśa, Nabha, Vāyu, Pūsha
12. Cheeks - Savitr, Sāvitra, Rudra, Saktidhara,
13. Heart - Brahṁā
14. Right side-vitatha, Gṛhakshata
15. Left side - Sesha, Asura
16. Stomach - Mitra, Vivasvān
17. Penis - Indra, gaya
18. Thighs - Yama, Varuṇa
19. Buttocks - Gandharva, Bhrnga-rāja
20. Feet - Dauvārika, Pushpadanta, Pitr-devā

जवन रोग	नाग	मुख्य	भल्लुट	सोम	अगलि	अदिति	दिति इशान
शेषण							पर्जन्य
असुर	रुद्र ज्ये	धनद		आप आप वत्स		जयन्त	
सदित्पति	भृगु	ब्रह्मा		मृग		महेन्द्र	
पुष्यदन्त	पाश					आदित्य	
सुग्रीव	इन्द्र ज्ये	दण्डधर				सत्यक	
दौवास्कि	गन्धर्व	यम	गृहक्ष	वितथ		भृश	
निर्ऋति मृषि	भृंग- राज				उष्ण जय उष्ण शु	अन दि आनि	

*The Vāstu-maṇḍala with 64 cells, according to
Matsya-Purāṇa (chapter 252)*

The cell-deities given in *Maya-mata* (7, 50-57) are as follows :

तस्योत्तमाङ्गं विज्ञेयमार्यको नाम देवता।
सविन्द्रो दक्षिणभुजः साविन्द्रः कक्षमुच्यते॥
आपश्चैवापवत्सश्च सकक्षो वामतो भुजः।
विवस्वान् दक्षिणं पार्श्वं वामपार्श्वं महीधरः॥
मध्ये ब्रह्ममयः कायो मित्रः पुंस्त्वं विधीयते।
इन्द्रश्चैवेन्द्रराजश्च दक्षिणः पाद ईरितः॥
रुद्रौ रुद्रजयो वामपादः शेते त्वधोमुखः।
वस्तुत्रिभागमध्ये तु वंशाः षट् प्रागुदङ्मुखाः॥
वस्तुमध्ये तु मर्माणि ब्रह्मा हृदयमुज्यते।
निष्कूटांशाः सिरा ज्ञेया इत्येष पुरुषः स्मृतः॥
गृहे गृहे मनुष्याणां शुभाशुभकरः स्मृतः।
तस्याङ्गानि गृहाङ्गैश्च विद्वान् नैवोपपीडयेत्॥
व्याधयस्तु यथासङ्ख्यं भर्तुरङ्गे तु संश्रिताः।
तस्मात् परिहरेद् विद्वान् पुरुषाङ्गं तु सर्वथा॥
चत्वारिंशच्च पञ्चैते देवतानां समुच्चयः।

अष्टाष्टांशे कस्य घस्तन्मुखाना
 मिष्टं गांशं व्यञ्जनं षोडशानाम्।
 अष्टानां कः षोडशानां खभागं
 मण्डूकाख्ये स्थण्डिले तैतिलेषु॥
 परमशायिपदे नवभागभाक्
 कमलजो मुखतस्तु चतुःसुराः।
 रसपदा द्विपदा हि विदिकस्थिता
 बहिरर्थैकपदाः सकलामराः॥

**(c) concerning shrines to other gods
 in the Vishṇu-temple.**

The text of Marīchi proceeds with enumerating the various gods, Śiva, Varuṇa, Sūrya, Vindhya-vāsini (Durgā), Vighneśa (Gaṇapati), Shaṇmukha (Subrahmaṇya) and so on. The locations are shown in the accompanying plan illustration. (1, 8, 4)

(ऐशान्यादिषु शंकरादिभवनम्।)
 ऐशान्यां शंकरभवनं प्राङ्मुखं, वारुणे देवेशं प्राङ्मुखमासीनं
 स्थितं वा, आदित्यांशे भास्करालयं प्रत्यङ्मुखं, याम्ये विश्ववासिनीं
 प्राङ्मुखीं, भूतेशे विघ्नेशं, सुग्रीवे षण्मुखं, अदितौ मातृकोष्ठं
 पराङ्मुखं, जयंते, दौवारिके वा, कृष्णस्याऽऽलयं, पुष्पदन्ते,
 शोषणे वा, राघवस्याऽऽलयं, महेन्द्रे महामत्स्यं, सत्यके
 कूर्मस्याऽऽलयं, नैऋते वाराहं जवने वा अन्तरिक्षे वा नारसिंहं,

(रोहिणे) नागे वामनं, त्रिविक्रमं च, गन्धर्वे बलभद्रं, मुख्ये
परशुपाणिं, सूरिदेवे कल्किनम्, सोमे शयानं, ग्रहक्षते दैविकं
वासुदेवं, वितथे मानुषं वासुदेवं, उष्णांशावादिमूर्तिं, भृंगराजे
ग्रामाद्वाह्ये वा पञ्चवीराणां स्थानम्।

(१, ८, ४)

Note : The expression 'mātr̥koshṭha' refers to the seven mother-goddesses (*Amara-kosha*, 1, 35):

ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा।
वाराही चैव चेन्द्राणी चामुण्डा सप्तमातरः॥

Paraśu-pāṇi is Paraśu-rāma

Vindhya-vāsini is Durgā

The pañcha-vīra' (the five heroes) to be installed outside the village are : Kṛshṇa, Bala-rāma, Pradyumna, Aniruddha, and Sātyakī.

Āgamas prescribe differently the location of the shrines of various deities in a temple-complex. *Maya-mata* (9, 6-76) for instance has the following:

भृङ्गराजांशके वापि पाचके तु विनायकम्।
ऐशांशे शिवहर्म्यं स्यात् सौम्ये वानान्तरेषु वा॥

बाह्येऽस्य तु गृहश्रेणी मानेन विधिना कुरु।
शैवानां परिवाराणां प्रोच्यमासनमुच्यते॥

सूर्यपदे सौरं स्यादग्निपदे कालिकावेशम्।
 भृशभागे विष्णुगृहं याम्यायां षण्मुखस्थानम्॥
 भृशभागे मृगांशे तु नैऋत्यां केशवालयम्।
 सुग्रीवांशे गणशध्यक्षः पुष्पादन्तपदेऽपि वा॥
 आर्यकभवनं निऋतौ वरुणे विष्णोर्विमानं स्यात्।
 स्थानकमासनशयनं धाम्न्ये तस्मिन् क्रमेण चोर्ध्वतलात्॥
 अथवा मूलतलं घनमुपरितले स्थानकं प्रोक्तम्।
 सुगतालयमथ सुगले भृङ्गनृपे चैव नृपधाम॥
 मदिरालयमथ वायौ मुख्ये कात्यायनीवासः।
 सोमे धनदगृहं वा मातृणामालयं तत्र॥
 ईशे शङ्करभवनं पर्जन्यांशे जयन्ते वा।
 सोमे धनदगृहं वा शोषपदे वा विधातव्यम्॥
 तत्र गजाननभवनं ह्यदितौ वा मातृकोष्ठं स्यात्।
 मध्ये विष्णोर्धिष्ण्यं तत्र सभामण्डपं प्रोक्तम्॥
 ब्रह्मस्थानैशाने वाग्नेय्यां वा सभास्थानम्।
 तदुदक्पश्चिमभागे हरिसदनं दक्षिणे परतः॥
 क्रूरसमेतं कर्म प्रत्ययमथ पञ्च मध्ये तु।
 युग्मायुग्मपदे च ब्रह्मस्थानेऽष्टनवभागे॥
 व्यपनीयाजं भागं प्रागादिषु दिक्षु च क्रमशः।

The accompanying plan describes the ideal location
 of gods and goddesses in a 81-celled temple-site.

नारसिंह	वामन त्रिविक्रम	परशु- राम		शयान		मातृ कोष्ठ	कल्कि	शङ्कर
राघव								
							कृष्ण	
							महा- मत्स्य	
विष्णु							भास्कर	
राघव							कूर्म	
वणमुख							विनायक	
कृष्ण							नारसिंह	
केराह		पञ्च- वीर	बल- श्रद्धा	दुर्गा ॐ	दैविक वासुदेव	मानुष वासुदेव	आदि- मूर्ति	

Location of Devatās (Forms of Vishṇu)

(d) Concerning the installation of icons in a township. (1, 9, 1)

The following excerpt gives an account of where the different varieties of icons (standing, seated, recumbent or mobile) are to be installed in a township (grāma). The prescription refers to the icons of Vishṇu. In some manuscripts of the text, the expression 'Vishṇum' is inserted between 'sarvatra' and 'sthitam')."
(1, 9, 1)

ग्राममध्ये बाह्ये दिक्षु विदिक्षु वा सर्वत्र स्थितमासीनं शयानं
यानकं वा, ध्रुवकौतुकं ध्रुवार्चा वा, ग्रामप्रेक्षमेव कारयेत्।

(१, ९, १)

The icons of Vishṇu, in whatever posture, standing, seated, recumbent or mobile, and whichever type 'dhruva' (icon fixed in the sanctum) or 'kautuka' (moveable, meant to receive daily worship) must be installed in the centre of the township, or on the outside in any direction, but as facing the township.

Khilādhikāra (2, 59-60) on this subject has the following :

अनन्तोत्संगमासीनं शयानं स्थानकं हरिम्।
आसीनं पश्चिमे कुर्यादुत्तरे शयनं भवेत्॥

सर्वत्र शयनं श्रेष्ठं ग्रामाभिमुखमुच्यते।
विदिशासु च सर्वासु दक्षिणं दृष्टिमाचरेत्॥

Atri-samhitā (2, 43-45) says :

पूर्वे यद्यालयं कुर्यात्सितं प्रत्यङ्मुखं हरिम्।
दक्षिणे चेत् स्थितं वापि शयानं चाप्युदङ्मुखम्॥

देवीयुक्तं शयानं च दक्षिणामुखमुत्तरे।
सर्वत्र शयनं श्रेष्ठं हरेरित्याह वै भृगुः।
ग्रामप्रेक्षं हरिं कुर्याद्भरं कुर्यात्पराङ्मुखम्॥

(1, 9, 2)

ग्रामाद्बाह्येऽपि यत्र विप्रैर्वस्तव्यं तत्रैव मध्ये दिशासु विदिशासु
च देवं देवीभ्यां सहितं वा संस्थापयेत्।

(१, ९, २)

Even outside the township, the shrine may be made, but in the midst of a settlement of brāhmaṇas ; or it may be made in any direction of the settlement. The god (viz. Viṣṇu) may be installed alone or with

the consort-goddesses (Śrī-devī and Bhū-devī).

The same text elsewhere (Paṭala, 19) says :

ग्रामाद्बाह्ये विविक्तदेशे नदीतीरे तत्सङ्गमे पर्वते वने वनपार्श्वे वा
योगस्थानकम्।

If the icon to be installed is of the Yoga variety, it should be installed outside the township, in a secluded spot, on the banks of a river, on a mountain, in a forest, or by the side of a forest

ग्रामान्तरे भोगस्थानकम्। तस्मिंस्तद्बाह्ये वा वीरस्थानकम्।
वनगिरिजलदुर्गे राष्ट्रान्ते शत्रुदिङ्मुखे चाभिचारिकं भवन्ति।

If, however, the icon belongs to the bhoga variety, it should be installed within the township. The Vīra-type of icon may be installed within the township or outside it. The ābhichārika type of icon may be installed in a forest, on a mountain, on a mote or fortress, at the extreme limit of the kingdom or in a spot facing the enemy. (1, 9, 3)

नद्यद्रिसमुद्रपार्श्वे अन्यत्र तटाकाऽऽरामसमीपे विविक्तवनदेशे वा।
(१, ९, ३)

The shrine, may also be located on the banks of a river, on a mountain, by the side of the sea, or near

a tank or grove it may also be located in a secluded spot.

The reference to the varieties Yoga etc. must be kept in mind, while locating the shrine as mentioned above.

(e) Concerning the doors.

The text (viz. *Vimānārchanā-kalpa*, paṭala 3) proceeds to discuss where the main entrance (dvāra) to the shrine should be had, and the direction which is most suspicious.

प्राग्द्वारमुत्तमोत्तमं, पश्चिमद्वारमुत्तमं, दक्षिणद्वारं मध्यमम्,
उत्तरद्वारमधमम्।

The doorway to the east is the best (uttamottama viz. most suspicious), to the west is next best (uttama), to the south is of midling merit (madhyama) and to the north inferior (adhama, viz. not desirable)

Atri-samhitā (2, 47-48) has this on the subject: the doorway to the east is the best, to the west is of midling merit, and to the north or the south is inferior. Doors facing the intermediary direction (vidik) should never be thought of :

बाह्ये तटाकमध्ये वा पार्श्वेऽन्यत्र मनोरमे।
प्राग्द्वारमुत्तमं विष्णोर्मध्यमं पश्चिमामुखम्॥

अधमं चोत्तरद्वारं दक्षिणाभिमुखं तथा।
आग्नेयादिषु कोणेषु द्वारं नैव विधीयते॥

According to *Pādma-samhitā* (kriyā-pāda, 2, 33-34), however, the door to the east is productive of happiness, the door to the west enhances nourishment, the door to the north brings wealth and prosperity, and the door to the south makes for liberation.

प्राग्द्वारं सुखदं विद्धि पश्चिमं पुष्टिवर्धनम्।
धनदं चोत्तरं द्वारं द्वारं याम्यं च मोक्षदम्॥

(f) Concerning the type of installation, depending on the number of icons.

The text (1, 9, 5) proceeds to mention that Viṣṇu, the principal object of worship, may be represented in the shrine in one of his forms or more than one form. The former is called 'eka-mūrti-vidhāna', and the latter 'aneka-mūrti-vidhāna'. (1,9,5)

सहस्रविप्राऽधिकग्रामादौ मध्ये विष्णुमनेकमूर्तिविधानेनाऽर्चयेत्,
अशक्तश्चेदेकमूर्तिविधानेन वा।

(१, ९, ५)

In a township which contains more than a hundred brāhmaṇas, Viṣṇu is to be worshipped in the centre of the township, preferably in the 'aneka-mūrti-vidhāna'. If, for any reason, this is found not possible, then the 'eka-mūrti-vidhāna' may be adopted in worship.

On this subject, *Atri-saṃhitā* (2, 34-42) says:

स्थापयेद्देवमासीनं स्थितं वा शयितं बुधः।

ऊर्जालपत्रकं वापि श्रीभद्रं स्वस्तिकं तु वा ॥

सहस्रविप्रसम्पूर्णे ग्रामे पश्चिमतो हरेः।

विमानं त्रितलं कुर्यादादिभूमिघनं तथा॥

मध्ये तले समासीनं देवीभ्यां स्थापयेद्धरिम्।

सहस्राधिकविप्रे तु तलयोरादिमध्ययोः॥

आद्ये चैव समासीनं मध्यमे शयितं हरिम्।

स्थितं वा श्रीमहीयुक्तमूर्ध्वे तु स्थापयेद्धरिम्॥

The shrine for 'aneka-mūrti-vidhāna' in a township with more than a thousand brāhmaṇa population needs to be constructed is to be shown as standing, accompanied by his consorts, Śrī-devī and Bhū-devī ; at the middle level, Viṣṇu is to be shown

as recumbent; and at the bottom level, the god is to be shown as seated. If the township does not contain more than a thousand brāhmaṇas, the middle level must have the icons of Viṣṇu and his consorts, seated.

Khilādhikāra (2, 53-58) also prescribes that in a township where more than a thousand brāhmaṇas reside, the shrine must be constructed in the centre of the township, the structure being two-storeyed or three-storeyed and the icons worshipped being five in number (pañcha-mūrti). If, however, this is not possible, a two-storeyed shrine with a single icon in worship (ekamūrti-krama) may be raised; the shrine may be located in the western direction, viz. the shrine facing east.

ग्राममध्ये हरेः स्थानमुत्तमं समुदाहृतम्।
पश्चिमे मध्यमं विद्यादधमञ्चैन्द्र उच्यते।
सहस्रादधिके ग्रामे विप्राणां तत्र मध्यमे॥

पञ्चमूर्तिं समुद्दिश्य विमानं परिकल्पयेत्।
द्वितलं त्रितलं वापि विमानं कारयेद्बुधः॥

एवं कर्तुमशक्तश्चेत् पश्चिमे वापि कारयेत्।
एकमूर्तिक्रमेणापि द्वितलोक्तविधानतः॥

आदिभूमिं घनं कुर्याद्द्वितलञ्चासनं भवेत्।
अभ्यन्तरासु वीथीषु ग्रामाधिक्यमुखं चरेत्॥

पश्चिमे प्राङ्मुखं कुर्यात् प्राच्यां वै पश्चिमामुखम्।
उत्तराभिमुखं कुर्याद्ग्राम्ये ग्रामविवृद्धिदम्॥

तन्मूने पञ्चविंशतिद्वयादर्वागपि पञ्चमूर्तिं प्राङ्मुखं प्रत्यङ्मुखम्
अनेकमूर्तिं वा, अन्येषां नगर्यादीनां पश्चिमे च एकमूर्तिविधिना
विष्णुं प्रतिष्ठाप्याऽर्चयेदित्याह मरीचिः।

(2nd Paṭala, ālaya-deśa-vidhi)

If the population of brāhmaṇas in the township is less than this (viz. a thousand), or if it is even below fifty, Viṣṇu is to be installed in his five forms facing East or in his many forms facing West; in other towns, and villages Viṣṇu must be installed in his solitary form (eka-mūrti-vidhi) in the western direction (viz. facing east), and worshipped duly.

Samūrtārchanādhikaraṇa of Atri (2, 49-52) says that the shrine to Viṣṇu must be located in the middle of the settlement or on the western side. If the shrine is to be located in any other direction, the method of five iconic-forms must be avoided :

पश्चिमे मध्यमे कुर्याद्यत्नादेवालयं हरेः।
 शक्तो भक्त्या यदीच्छेच्चेदन्यत्रालयमाचरेत्॥
 एवं भक्त्यैव राजा च राजधानौ च कारयेत्।
 नगरे पश्चिमे कुर्यात्पत्तने खर्वटेऽपि वा॥
 दण्डके कुटिके वाऽपि विमानं पश्चिमे तथा।
 अन्यदेशेषु कुर्याच्चेत्यञ्चमूर्तिर्विनाऽचरेत्॥
 कारयेदन्यदिग्भागे पञ्चमूर्तिविवर्जितम्।

Different Āgamas have different prescriptions regarding the location of the shrine and the method of worship therein. The major Pāñcharātra text, *Pādma-samhitā* (kriyāpada, 2, 29-30) refers to the installation of five forms of Vishnu (pāñcha-mūrti) as corresponding to the five daily rituals known as pañcha-yajña enjoined on the twice-born. It provides for an alternate worship of four forms (chatur-mūrti) for the benefit of the four stages of life (āśrama), or the worship of one form alone (eka-mūrti) for all purposes. In any case, a shrine must be located in the centre of the township.

(पञ्चमूर्तेर्ग्रामादौ स्थापने पञ्चयज्ञादिफलम्।)

स्थापयेद् ग्राममध्ये तु पञ्चमूर्तिमयं हरिम्।
 विप्राणां पञ्चयज्ञोऽयमेवं साफल्यमश्नुते॥

चातुराश्रमसिद्ध्यर्थं चतुर्मूर्तिमथापि वा।
सर्वार्थमेकमूर्तिं वा ग्राममध्ये समर्चयेत्॥

The *Rauravāgama* (kriyā-pāda, 28, 1-2) of the Śaiva division of the Āgama, emphasizes that the construction of a shrine is for public welfare :

अतः परं प्रवक्ष्यामि लिङ्गस्थापनमुत्तमम्।
सर्वयज्ञेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम्॥
तत्फलं लभते तेन भोगमोक्षफलप्रदम्।
राजराष्ट्राभिवृद्धिश्च धनधान्यसुखावहम्॥

The points indicated in *Vimānārchanaśāstra* on the subject may be summarized as follows :

(1) In the site-plan, the shrine to Viṣṇu must be in the midmost area (brahma-bhāga) and, even there, towards the Vāyavya or north-western direction; the number of iconic forms of Viṣṇu installed therein for worship may be 9 (nava-mūrti), 6 (ṣaṭ-mūrti), 5 (pañcamūrti) ; or one (eka-mūrti).

(2) The shrine must be located in the centre of the township, and the deity may be in the standing, seated or recumbent posture; it may be of the dhruva-type or a kautuka-mūrti; it must face the settlement.

(3) The shrine when constructed outside the limits of the settlement may contain the icon of Vishṇu along with those of his consorts ('devam devībhyām sahitam') or the icon of Vishṇu alone ('rahitam vā'). Such a shrine should be in the midst of the residence of brāhmaṇas.

(4) In the settlement of more than a thousand brāhmaṇas the shrine must have many forms of Vishṇu represented (aneka-mūrti) ; if, however, it is not possible, a single form may be worshipped (eka-mūrti).

(5) In settlement, where the brāhmaṇa population is less than a thousand, the shrine may have five forms of Vishṇu (pañcha-mūrti) represented; or a single form (eka-mūrti)

(6) In other settlements, towns and villages, shrines with a single form of Vishṇu (eka-mūrti) may be raised.

The prescriptions given in *Atri-saṃhitā* (2, 35-42) may also be summarized as follows :

(1) The shrine to Vishnu must be located on the western side of the township, to the north of the central line (brahma-sūtra).

(2) In the township where a thousand brāhmaṇas reside, the shrine to Vishṇu must have three storeys

(tri-tala) ; and in the middle storey (madhya-tala), the icons of Viṣṇu and his two consorts (devam devībhyām sahitam') in the seated posture must be installed and worshipped.

(3) In the settlements where more than a thousand brāhmaṇas reside, the icons of Viṣṇu in the three storeys must be : in the base-storey in seated posture; in the middle-storey recumbent in posture and in the top storey standing and with two consorts.

(4) In a village where the resident brāhmaṇas are a thousand or more in number, the three-storeyed shrine to five forms of Viṣṇu must be built in the north-western direction of the central area (Brahma-bhāga). The icons may be seated or standing in posture. The five form worship (pañcha-mūrtiarchana) is most beneficial.

(5) In the village where the resident brāhmaṇas are fewer in number, similar prescription may be followed.

(6) If pañcha-mūrti installation is found difficult or impossible for any reason, the eka-mūrti-vidhi is to be resorted to.

(7) In a capital city, town, village or hamlet, the temple may be built in the southern portion, according to one's capability and devotion.

(8) In other places, shrines must have less than five iconic forms of Viṣṇu in worship.

In conclusion, a shrine may be constructed in the centre of the township or on the western side. When it is in the centre, the site-plan of the area must be prepared, and the shrine must be located at the north-western direction within the brahma-bhāga. The iconic representation of Viṣṇu may be in any posture : standing, seated, recumbent or mobile. The sanctum may house only the fixed image (kautuka) to which the routine worship is offered. The image of Viṣṇu may be single or accompanied by his two consorts. It is best to have nine, six or five iconic forms of Viṣṇu installed, if one can afford; or else a single iconic form would serve the purpose.

The expression 'brāhmaṇas' in the above prescription refers only to the learned, austere and devout members of the caste, who are devotees of Viṣṇu.