Chapter 2

REVIEW OF LITERATURE
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2.1 Preamble

Literature touches the character of any development of knowledge or the development of civilization. It is the vivid structure of arts, living style, culture, technologies and the social statistics. Sanskrit literature is the source to determine or calculate the vast knowledge of science of India. Kāvyas, Purāṇas, Epics, Āgamas, Samhitas etc are also fully or partially refers to the principles and achievements of our building science, the Vāstuśāstra. There are a lot of description on the structure and styles of houses and palaces in Indian literature, especially in Kāvyas.

2.2 Vedic Literature

Ṛgveda, Sāmaveda, Yajurveda and Atharvaveda the four Vedas, Samhitas, Brāhmaṇas, Āraṇyakas, Upaniṣads and Vedāṅgas are considered as the Vedic literature. This Vedic
literature not deals with the scientific aspects of Vāstuśāstra but gives the idea that human beings are not lived in caves or trees but in well planned houses. the synonyms used for house in Ṛgveda are grha, dhima, dhaman, pasthya and harmya, vesma, sādana, sādama so they had well build houses with well defined parts like doors, pillars, beams, cross beams etc. They are not by concrete but by wood or soil or tree.

For example it was said that sage Atri have been thrown in a machine room, where he roasted, was with 100 doors. Sage Vasiṣṭha had a Tridhātu-śaraṇam means a building of a three materials. In chapter 16 of Ṛgveda there mention “a substation an elegant hall built with of thousand pillars”. There to such residence thousands of doors are also occurring. The Vedic gods Varuṇa and Mitra are lived in a great palace of thousand pillars and gates.

According to the number of wings the buildings those called Salas, are classified as — Dvi-pakṣa, śata-pakṣa, catus-pakṣa, aṣṭa-pakṣa, dasa-paksha, agni- śāla, yajña-śāla
were śālas having two, four, six, eight and ten wings, described in Atharvaveda. The doors of the śālas were very sacrificial. The śālas were decorated with Sculpture on them.

In the second Anuvāka of book IX of Atharvaveda there describes the form of the house. “four pillars were set upon a good site and against them beams were leant at an angle as pratimit (props) resting on them”. The roofs of house were of bamboo and caneribes, walls were of grass bundles. The houses had many rooms and well protected structurally. Villages, towns, forests and cities with hundred enclosures are frequently referred in Rgveda also.

The construction of burial places (smaśāna) is detail described in Śatapatha Brāhmaṇa. Sometimes this is the beginning of Indian Stūpas. Aryan stūpas were rested on earth and square shaped but Asura Stūpas were rounded shapes and rested on a raised plat form.
2.3 Sūtra literature

Sūtra literature in Sanskrit is described as the treasure house of Indian Art and Science. Sūtra literature developed as a part of Kalpasūtra. Sūtras is in the form of Samhitās. They deal the structural and the scientific areas of the principles of Indian Architecture. The terms connected with Vāstu architecture are Vāstu-yāga, Vāstu-karma, Vāstu-mañḍala, Vāstu-parīkṣa, etc. There are Śāṅkhāyana & Āśvalāyana grhyasūtras devote 3 chapters to the rules of house building.

The Śāṅkhāyana grhyasūtra is the description of the different parts of the central pillar and the ceremonial attached to them. These are the important examples of the Indian Architectural principles. The Grhyasūtra texts of the Hiraṇyakas, Parāśara, Gobhila and Khādira deals the principles of the site selection, the position of doors, and the arrangements of trees ground the house and also deals the Balis (offering) and auspicious moments of house ceremonies. Hence it can say that these books are the systematic base of the Vāstu texts. The Śrautasūtra describes the measurement and the
structural plans of stages of altars. The Baudhāyana and Āpastambha gives the details of different altars called cit or cīti.

**2.3.1. Vāstuśūtrapaniṣad**

Vāstuśūtrapaniṣad is very much remarkable text in the field of Indian architecture. The importance of this text is that it is the first known text in iconography. Vāstuśūtrapaniṣad is attributed to the Pippalāda recession of Atharvaveda. There are 136 sutras contented in 6 chapters. The main structure of this text is the six subjects described in it are six branches of art, compositional drawings, carvings, disposition of the part of images, the emotions connected with images and the integration of composition of the image panel.

**2.4 Epics**

The great Indian epics are two. One is Rāmāyaṇa and the Second is Mahābhārata. In these two, there is a vivid description of the cities, villages, palaces, ways, colonies etc. In Rāmāyaṇa there is a detailed description of the Vāstu structure of the two cities Ayodhya and Lāṅkha. The structures of these cities are very similar to that of the capital
cities mentioned in Mānasāra and Vāstuśāstra. There describes Kosala (Ayodhya) as a big city of 12 yojanas long and 9 yojanas wide. There houses are placed in triple and long extended rows. There also describe the arrangements of streets, lanes of houses, and beautiful gardens groves of mango trees and the shapes of ponds.

The description of Laṅka, the capital city of Rāvaṇa was wonderful, that dad wide and giant well-established gates furnished with many bolts. There were special houses were placed for the Princes, Ministers, Priests and Military officers. In Kiṣkinda of Rāmāyaṇa there references about the mountain fort (Giridurga) by Maya and a bridge by Naḷa the terms like toraṇa-gateways harmya (Mansory houses), sabha (assembly halls), prasuda (palace), Śikhara (steeple), and Vimāna (pavilion) used in Rāmāyaṇa tell us that the architectural was very advanced in position. Also the Setu-bandha a bridge to Laṅka from Dhanuṣkkoṭi by Rāma was greatest example of the development of Indian architect at that era. The important fact that the Southern phase of Rāmāyaṇa period differs from the northern phase in construction.
In Mahabharata also a wide description of the structural and arrangements of building and places. Dwâraka, Indraprastha, Midhila, the floating city. The Devasabha sky town are the divine constructions describes in Mahabharata. Maya’s constructions of Indraprastha for Paññâvas was very wonderful in structural and furnishing. The constructions of fire - house - Arakkilam for killing paññâvas by Duryodhana were another example of construction of a different house using the forest goods.

2.5 Purâṇas

The Sanskrit word purâṇa means ancient or old. Purâṇas were written before 4th century BC. Purâṇa literature in India is very wide. The soul of Indian tradition can be seen through purâṇas. There are mainly eighteen purâṇas and among them the important purâṇas containing Vāstu are namely Matsyapurâṇa, Garuḍapurâṇa, Skandapurâṇa, and Agnipurâṇa.

2.5.1 Matsyapurâṇa

There are 291 chapters in Matsyapurâṇa. Among them Vāstuvidya is described in chapters 252 to 270. Chapter 252 describes about the origin of Vāstupuruṣa. In chapter 253, the auspicious time for the beginning of the construction of house is described.
Offerings to pada devatas and the bhūparikṣa are also described in the same chapter. Names of different types of Śālas and their qualities are given in chapter 254. Measurements of houses for different categories of people are also in the same chapter. Measurements of walls, pillars, decorations, position of gate houses and the exact position of trees are described in chapter 255. Chapter 256 deals the Śaṅkusthāpana, fixing of doorframe, position of kitchen, well etc. chapter 257 describes about Gṛha-praveśa. Measurements and construction of pratimas are described in chapters 258 to 268. Chapters 269 & 270 describes about the types and construction of prāsādas.

2.5.2 Skandapurāṇa

Skandapurāṇa is derived as very old Purāṇa. Three chapters are devoted for Vāstu knowledge. The first chapter is the explanations on the laying of a large city are of particular interest. Golden hall, chariots and kalyāṇamaṇḍapa the principal subjects of other two chapters.

2.5.3 Garuḍapurāṇa
Garuḍapurāṇa is named as because the Garuda recited it to Kaśyapa. Chapters 46, 47 and 48 describes about the residential, military and religious buildings, gardens with pavilions, temples, rules for the construction of images etc. Garuḍapurāṇa recommends sixty-four pādanaṇḍalas for palaces.

2.5.4 Agnipurāṇa

The god Agni narrates Agnipurāṇa. Agnipurāṇa is fully the description of rituals than other purāṇas they were stories. Sixteen chapters are devoted to Vāstuvidya in this book. Among them the first chapter deals with town planning, two with residential architecture and the chapter thirteen on iconography and sculpture. Agnipurāṇa considered as the one of the best contains the examples of vāstu principles.

2.6 Samhitas

Samhitas are a part of literature. It is meant that a collection of knowledge of different branches. Brāhmaṇa, Nāṭyaśāstra, Arthaśāstra and Kāśyapīya are some of the important texts discuss Vāstuvidya.

2.6.1 Brāhmaṇa
This is the main one among the samhitas written by Varāhamihira. There are 106 chapters in Brāhatsamhita and among them 53-60 chapters deals about Vāstuvidya but the contents are broad based. The author mentions seven architectures Garga, Manu, Vasiṣṭha, Bhāskara, Viśvakarma, Nagnajita and Maya.

In 53rd chapter, there describes the origin and structure of Vāstupuruṣa, the astrological details of starting the construction of houses, the details of measurements of palaces and houses and the different types of testing of the soil etc. The water harvesting methods in the land is detailed in chapter 54. The chapter 55 is the knowledge of wood science and agriculture. The construction of temples is revealed in chapter 56. The 57th chapter describes about the construction of idols. Knowledge of the preparation of pastes and gums for the construction of idols and buildings are in chapter 58. The various trees used for the construction of houses is detailed in chapter 59. The methods of fixing idols are described in the last 60th chapter.

2.6.2. Nāṭyaśāstra

Nāṭyaśāstra is the oldest but available text on arts. It was written by Bharatamuni. It is the detailed description of dramas and performing arts. This text is in 36 chapters deals with the subjects connected with nāṭya like the presentation of drama, the
construction of play houses etc. the connection to Vāstuśāstra is the description on the styles of the stage. The auditorium is designed in three Varieties- Square, Rectangular and Triangular pavilions.

The second chapter is devoted to the planning of nāṭyagṛha. There are 94 ślokas in this chapter. The important bhūparigraha is detailed in the ślokas 18-21. Different types of measurements are I ślokas 26-28. In chapter 23, named āhāryābhinayam, describes the preparation of colors for various characters.

2.6.3. *Arthaśāstra*

Cāṇakya or Kauṭilya wrote Arthaśāstra. He also called Viṣṇugupta. It was said that this is the first political text. This is also mention the duties of a king, minister, prince, etc. this text contains more than 6000 ślokas divided into 15 Adhikaraṇas, 150 Adhyāyas, and 180 prakaraṇas. Adhyākṣapracaṇāram, the second Adhikaraṇa provide informative description on different topics related to Vāstuvidya. The textual description of forts, street layout, roads, construction of palaces etc. are very much important in the
field of Vāstuvidya. The important of this book is that, this may be regarded as the first datable work on civil architecture.

2.7. Miscellaneous Literature

The architectural treatise are seen in all parts of Sanskrit literature including in śāstras like grammar, lexicons etc. Yāska- Nirukta, Pañini-Aṣṭādhyāyi, and Patañjali-Yoga were used so many words of Indian Vāstu at that era. Examples are geha (gṛha), nikkyā, śāla, rāja-sabha and koṣṭhayara. The word ‘Vastuka’ was first used by Kauṭilya in his Arthaśāstra.

Another important devotee to Vāstuśāstra was Vātsyāyana author of Kāmasūtra. In his book he describes various places, houses, furniture, gardens, etc. paintings and sculpture flourished in the eye of Vātsyāyana. He defined 64 śilpakala and kāmakala.

Śukranīti describes the architectural and sculptural objects. The interesting description of forts, fortified town, temples and other kinds of building and various sort of images are well detailed in it. The important contribution of Śukranīti to the
Śilpaśāstra is the description of the Sapta-tāla measurement; to well proportioned human figures that measures are generally applicable, both in India and the West.

Not only the scientific texts but also the literature sides of Sanskrit gave a well treasure to Vāstu. The Mahākāvyas, Kāvyas, dramas, biographies etc. are touches the various sides of Vāstu. Kalidasa’s kāvyas highly related to Vāstuśāstra. Description of harmyas, prāsādas, streets, position of doors and windows etc. in Meghasandeśa is an example of his devotion to Vāstu.

Bāṇabhaṭṭa in his Kādambari gives a well description about the gardens, ponds, stūpas, houses etc.

Śūdraka through his Mṛcchakaṭṭika lights on the socio-cultural conditions of the Gupta period and the architectural matters like gateways and courtyards are also mentioned.

The Rājatarāṅgini of Kalhaṇa deals the history and geographical structure of Kashmir. He also gives the specialties of the houses.
Sanskrit literature is too wide. Hence some of the main works only referenced here touches the subject of Vāstu.

2.8 Architectural Class of Works

The vast Indian Vāstu field was in the supervision of great sages and in the governance of scholars. Their experiments and discoveries are modified in the form of śāstragranthas and preserved that treasure for the followers. The main prāmāṇika granthas are noted in the following pages.

2.8.1 Mayamata

Mayamata is tells that the basic of Indian architecture. It was written by Mayamuni chief architect of Asuras. It was believed that this text was in Tamil language and translated to Sanskrit. So this book was the product of Dravidian culture in building construction. This book contains 33000 verses in 36 chapters arranged in 3 sections. Chapter one is the summarization of the text and telling the dwelling sites, examination of sites, the possession of sites etc. the first ten chapters deals about the type and specialties of land and its selection. From 11 to 30, there is the description on houses, its positions etc. the last 6 chapters deals with the iconography and vehicles.
This text is the basic of the experiments in soil, land, plans, village, and town planning, temple construction, offerings to the Gods, the diagrams, vehicles, and the difference of the houses of the four classes.

### 2.8.2 Mānasāra

The word ‘Māna’ means measurement and ‘Sāra’ means essence. So the mānasāra means essence of measurements. This book is very much devoted to Šilpaśāstra. According to some scholars seer Mānasāra writes this book. In Agnipurāṇa this book is mentioned.

Mānasāra has seventy chapters. The first 8 chapters are introductory. Next 42 chapters deals about architecture and the last 20 about sculpture. The first verse of this book is an invocation of Brahma, the creator of universe. We can see that Vāstuśāstra had come down from Brahma, Viṣṇu, and Śiva.

Mānasāra describes the site of buildings, methods of orientation, plans for houses, towns, villages, gardens, ponds, temples etc. It discusses the sacrificial inauguration, ceremonies of house warming and first entry. The mānasāra mentions 32 preceding authorities.
2.8.3 *Samarāṅgana-sūtradāra*

The samarāṅgana-sūtradāra is a remarkable legacy of king Bhoja, whose role in India was noted for splendor and grandeur together with liberality and catholicity. It is also a brilliant testimony to his grand and eloquent style not only in the field of literature he produced but also in every walk of life.

This text contains Vāstuśāstra directly. It discusses about the earth mahā samāgamana, selection of sites, house architecture, town planning, the lakṣaṇa of altars, planning of royal palaces, planning of assembly hall, stables for elephants, horses, positions of doors, its merits and de merits, various standard measurements etc. The text has 83 chapters in it discusses about the construction of cities, palaces, and mansions with greater clearness of expression and wealth of details than any available work of Śilpaśāstra.

2.8.4 *Mānasollāsa*

King Someśvara is the author of Mānasollasa. The work is divided in 12 chapters. The main contents are Mandira-muhūrta, Bhūmilakṣaṇa, Mandira mukhya niṣṭhaya, Vāstupūjāvidāna, gṛhapraveśa, Rajanivāsa-gṛhavarṇana etc. this text was very popular in Karnataka.
2.8.5 *Kāśyapīya*

This text was written by Kaśyapa. He is one of the famous Vāstuśāstra scholar. It contains the main points are the planning of houses and places uṇāṣṭha pramāṇa, adhiṭṭhānam, nala lakṣaṇa, stambhalakṣaṇa, phalakalakṣaṇa, vedika lakṣaṇa, jalaka lakṣaṇa and śilpalakṣaṇa etc. also mention the measurements. It contains 83 chapters.

2.8.6 *Prāsāda Maṇḍana*

Prāsāda maṇḍana was written by Maṇḍana a native of Rajasthan. Rājavallabha, Rūpamaṇḍana, Vāstumaṇḍana, Ayatatta etc are his major works on Vāstu.

The text is in eight chapters. It deals only the design and construction of prāsādas means temples. It doesn’t deal the full subject, but only types of vairājya, Meru, Kesari etc. are briefly described. The auspicious time, days for the different stages of construction of temples are given in this text. Examination of the soils, Dikpālas, Sacrificial pits, Design of the Vāstupuruṣamaṇḍala, Arrangements of different gods, etc are the important topics discussed.

2.8.7 *Viśvakarmīyam*
This text was written by Viśvakarma. It contains 87 chapters and around 1800 verses. This text is also known as Viśvakarma-prakāśa, viśvakarma-śilpa, viśvakarmīya-śilpa.

This text describes different types of lands and soils, community planning, planning of prāśāda, construction of nāṭyaśāla. The text deals with more specifically like planning of layouts, proportion and grouping in general town planning etc. This text is a masterpiece of planning habitations and houses.

2.9 Keralite Works on Vāstuvidya

The Kerala system on Vāstuvidya is based on many texts like Vāstuvidya, Īśānagurudeva-paddhati, Śilparatna, Tantrasamuccaya, Manuṣyālayacandrika etc. These texts control the rules and systems in the architecture and iconography of Kerala.

2.9.1 Vāstuvidya

The text Vāstuvidya narrates about the traditional architecture of Kerala. The name of the author of Vāstuvidya is unknown. It is also not found correctly about the year in which the period it was written. The Vāstuvidya covers 371 verses into sixteen
chapters. The work treats of the materials, the ground and other things necessary for house building.

S.T. Reddiar and son first published the text of Vāstuvidya in Malayalam in Kollam Era 1105. Karuva Neelakandan Asari has written a commentary for that book. The said commentary is known as the name of Bhāvaprabhodika. There are sixteen chapters in the original text. In some editions there are only fifteen chapters. In this commentary there are only fifteen chapters. Later, T. Ganapati Sastri and Mahadeva Sastri were published Vāstuvidya in 1913 and 1940 respectively. After this book was published in 1978 by Vijnanabhavanam printers, Thiruvananthapuram. V. Chandrasekharan Pillai and S. Balakrishnan Assari edit it. In 2007 D.C. Books, Kottayam published it with the commentary of Cheruvalli Narayanan Namboodiri.

The text started with invoke of Gaṇeśa, Sarasvati and Viśvakarma. Qualifications of Śilpins, Bhūlakṣaṇa etc. are discussed in the first chapter. Chapter two is devoted to the land and its suitability. Chapter three deals with the deities in a land. Chapter four
deals with the origin and position of Vāstupuruṣa. Chapter five deals with the position of house, trees and gatehouse and Vīthi-Vinyāsa. Chapter six deals with Marmas and Sutras of a building. Chapter seven devoted to Yonisaṅkalpa. Chapter eight is to Śālāvidhāna. The knowledge of Adhiṭṭhānam, Kumudam and Vedika is deals in chapter nine. Roofing system is elaborately discusses in the chapters ten and eleven. Chapter twelve is devoted to Dhūlinirodhanam. Chapter thirteen and fourteen deals with doors. Chapter fifteen is devoted to Bhavana Parigraha. Material technology for building construction is the subject matter of the chapter sixteen.

2.9.2 Īśanagurudeva-Paddhati

Īśanagurudeva-Paddhati is a tantric work written on the basis of Kerala geography. Īśanagurudeva Misra giving an indication that Īśanagurudeva happened to be a north Indian. Later scholars, who studied the works, indicate that Īśanagurudeva happened to be a Keralite Brahmin. T.Ganapati Sastri, the first editor of Īśanagurudeva-Paddhati has accepted the title of Īśanagurudeva-Paddhati uniformly in all the four
volumes. This title is relevant as upheld by several colophons seen at the end of various Paṭalas. The work is divided into 119 Paṭalas and about 18000 Ślokas of various meters.

Īśānagurudeva-Paddhati is an important work on temple architecture. Its elements, iconography and the rites at various stages of consecration. He has dealt with the architectural aspects to like a master architect referring to various styles like Nagara, Dravida and Vesara.

2.9.3 Śilparatna

Śilparatna is a reliable text of architecture and iconography. The Śilparatna agrees more with the Mayamata than with the Mānasāra. The available edition of the work is divided into two parts. The first part contains forty-six chapters dealing with residential architecture. The 46th chapter is fully devoted to the Citralakṣaṇa - mural paintings. The second part having thirty-five chapters deals with iconography. Sri. T. Ganapati Sastri and Sri. K. Sambasiva Sastri were edited Śilparatna and published from Thiruvananthapuram.

Śri Kumara is the author of Śilparatna. He is a Keralite Brahmin belonging to Bhārgava Gotra. He lived under the royal patronage of king Devanārāyaṇa of
Ambalappuzha. Author’s close connection with king Devanārāyaṇa ensures that he should have lived at the end of 16th century AD. The indication of the word ‘Seturtdhvakanana’ in the salutory, indicating the seat of Srikumara’s family deity that seems to be the Sanskritization of the Malayalam word Chiramelkkatu, which in now found in Talapalli Talk near Kunnamkulam, Thrissur Dist.

The first chapter of Śilparatna covers three main topics - the marigatacarana, Anukramaṇa (the catalogue of contents), the qualifications of the Acarya. The traditional treatment of measurements (Mānasādhana) is the subject matter of the second chapter. The third chapter deals with Bhūmilakṣaṇa. He divided lands into different kinds according to tapography, fertility and the reservoirs of water. The fourth chapter deals with two important topics - the Śaṅkusthāpana and Halakarsaya. Fifth chapter is a unique importance as it explicitly deals with the planning of gardens, orchards etc. as an essential equipment of village - plan or town-plan. The sixth chapter is devoted to ‘Pāda-vinyāsa’. The seventh chapter is related to Vāstu-Puruṣa and Vāstu-Pūja. In the
eighth chapter again details of village planning are continued. The ninth and tenth chapters take the foundation and dedication of the village shrine.

In the eleventh chapter, the Indian technique of dialing and ascertaining the cardinal points are discussed. The twelfth chapter deals with Garbhanyāsa of all kinds of planning and buildings. The thirteenth chapter again takes up the topic of Vāstupādas. The fourteenth chapter is devoted to the different substances of which a temple is made, stone, bricks, lime, wood clay and metals. The next chapter is again a preliminary chapter wrongly placed here. In the sixteenth chapter is a detailed description of Prāsādalakṣaṇa. The seventeenth chapter deals with Adhiśṭhāna, the base of temple. The eighteenth chapter delineates upon the different limbs of Upa-pīṭha. In the nineteenth chapter fourteen types of Adhiśṭhānas are discussed.

The subject matter of Grhrārmbha is the main topic in the chapter twenty. Chapter twenty-one deals with walls, Vedikas and columns. The next chapter is given details of Kavāṭas. The twenty-third chapter deals with three types of arches. Then
follow details of Jālakās, the screened windows (24); Kutakoṣṭhādi, the top rooms (25); Panjara, cages (26) in great details. Vṛttasphūṭila, an ornament (27); Kumbhalata, another ornament (28); Uttara, another decorative motif in relation to the pillars (29); Prastara, the entablature of the pillars (30); Hala, the neck (31); Śikhara, the spherical roof (32); Lūpa, the slopping roof (33), Murdhuestaka, the topmost ornament (34); Nāsika, the vestibule (35); Stūpika, the dome along with its pitcher (36) are the different topics discussed in Āilparatna. The next chapter deals with the temples. The thirty-eighth chapter again uses the word ‘Prāsāda’ and gives details of Prāsāda - architecture. In this chapter refers to the details of shape and proportions of measurements in relation to Prāsāda architecture.

The thirty-ninth chapter is devoted to Maṇḍapas. The subsequent chapter takes up Prakāras and its details. The forty-first chapter is occupied in the delineation of Gopura-architecture. The following chapter deals with the Pariva-deities and their locations (Parivāra-vidhāna). The subsequent two chapters (43 and 44) are on Balipīṭha and
Dhvaja respectively. 45th chapter is a big chapter on ‘Joinery’. The last chapter is devoted to Mural paintings.

The second part of the Śilparatna contains 35 chapters and treats of iconography and kindred topics. It was natural also as it was compiled from the early sources of Agamas, Śilpa texts in the later medieval period.

2.9.4 Tantrasamuccayam — Śilpabhāgam

The Tantrasamuccaya is a unique work dealing with temples and all the rituals associates with it. Not only the daily rituals to be practiced are enumerated, but also details regarding the construction and consecration are elaborately described.

Narayanan Namboodiri was the author of Tantrasamuccaya. He was a member of famous Namboodiri family called Cennas. His work itself provides reliable information regarding the date of the author and his family. As it’s given towards the end if the twelfth chapter of Tantrasamuccaya-Śilpabhāga. He belonged in the Kali era 4529, equivalent to 1427-28 AD. Narayanan Namboodiri had composed of three works. They are- the Tantrasamuccaya, the Devālayacandrika and the MānavaVāstulakṣaṇa.
The third part of the Tantrasamuccaya is fully devoted to the temple architecture. This portion is famous for the name Tantrasamuccaya—Śilpabhaga. It had been compiled and explanations given by Kanippayyur Damodaran Namboodirippad in Malayalam.

The work consists twelve chapters. Based on the subject matter the twelve sections may be designated as Bhūparigraha, Adhiṣṭhānavidhi, Ekaśālavidhi, Dviśālavidhi, Bimbalakṣaṇa, Liṅga-Lakṣaṇa, Dhyānaślokas, Dīpamāla, Dhvaja Lakṣaṇa, Nāṭyamaṇḍapam, Gopuravidhi, Navīkaraṇa.

2.9.5 Manuṣyālayacandrika

Manuṣyālayacandrika is a unique work dealing exclusively with construction of residential buildings. Thirumangalth Neelakantan Moosath is the author of that book. He had studied almost all the literature then available and used the knowledge so gained to write this book. The original work was written in Sanskrit between 15th and 17th century AD. Neelakandan introduce himself as a family member of Sri Mangala in Malayalam Tirumangalam. He belongs to Vettathu Desam, near Tirur which is a place
on the bank of Nila, at present Malappuram Distrit. The other works of the author are 
Mātaṅgalīla, Kāvyollāsam and Vettikkampavidhi.

There are more than a dozen commentaries on Manuṣyālayacandrika written in 
Malayalam. The commentaries of Dr.P V Ouseph, Karuva Neelakandan Asari, 
Kanippayyur Sankaran Nomboodiri, Dr.A. Achuthan etc are very famous.

The text is divided into seven chapters. The first chapter starts with prayer to the 
deities and the list of texts referred by the author. Sthapatilakṣaṇa, Bhūparigraha, 
position of trees etc. are the main topic discussed in this chapter. The second chapter 
procedure for fixing the cardinal directions and Sūtravinyāsa are discussed. The concept 
of Vāstupuruṣamaṇḍala is also deals in the second chapter. The system of measurement 
used in Manuṣyālayacandrika, Śaḍvarga systems, Yoni etc. are described in the third 
chapter. The forth chapter give details of the different class of house. The fifth deals 
with the various parts of the building. The roof system elaborately discussed in the
following chapter. The seventh chapter deals with the structures ancillary to house like well, gate, tank etc.

The book is famous for its simplicity and clarity among Stapatis and related topics. Majority of the buildings in ancient Kerala, were planned and constructed according to the principles of Manuṣyālayacandrika. The basic techniques, theories and philosophy of Indian architecture related to residential buildings are thus been unified in this text. In this respect, the traditional architects of Kerala is used the Manuṣyālayacandrika at modern time also.