2.1 Preamble.

Vastuvídyá is an Indic theory of building science. The Sanskrit term describes a body of knowledge, sustained, developed and modified by successive generations through the course of many centuries. It implies a tradition of knowledge in a range of texts. Some texts are in fragmentary state, some are more contentious, and some are compilations. Some of the modern texts try to interpret the ancient texts in the new contexts.

Vastuvídyá texts can be broadly classified based on the periods, namely vedic period, post vedic period, medieval period and modern period. Another classification can be based on vedas, ñgamas, sãtras, upaniñads, purñnas, ñïthïsas, samhitsas, basic original vstu texts based on the previous works,
compilations, translations, commentaries and modern works. There are several authentic texts available on Vistuvidyā. The review of literature for the purpose of the study is limited to the following:

(a) V/stu texts in general

(b) Literature specific to the topic of study.

2.2 V/stu Texts in General.

Vedas. The vedic literature describes various components of buildings like beams, pillars, doors, windows and the like.¹ Altars for sacrificial fire were constructed in different shapes.² V/stoApati, the presiding deity had been invoked in the building sites.³ V/stoApati had been identified as TvaAtra, the carpenter of gods.⁴

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¹ Rigveda (RV) (III), 53.6; (iv) 49.6; (viii) 83.1.
² RV(i) 58.14; (ii) 20.8; (vii) 15.4.
³ RV(c) 6.13.
⁴ RV(i) 54-55.
Yajurveda describes y£pa, the prototype of pillars. More mentions are found in Atharvaveda. There are hymns involving V¡stoÁpati. Mentions of elements of buildings like supports, ties, knots, vam¿as, seats of gods and walled constructions. Strength of wood has been described. TvaÀtra had been often mentioned. Br¡hmanas described various types of yupas, vedis, ¿ma¿¡nas, ¿ilpa and citi. There are references and descriptions about the existence of ancient building architecture in Vedas and Br¡hmanas. But vystu¿¡stra as such in comprehensive form had not been found in them, developed as a science.

S£tras. S£tras are very precise version with few words, conceptual and concise in the theory, which has universal applications. It is said that in the yugas of satya, treta and dv¡para, devas were worshipped directly and only in kaliyuga idol

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5 Yajurveda (YV), (vi) 3.35.
6 Atharvaveda (AV), 3.12. 1 to 8.
7 AV(IX) 3. 1 to 26.
8 AV(X) 6. 3 to 13.
9 AV(X) 8. 18; (XII) 3.24, 33; (XVIII) 1.5, 1.38, 1.33, 2.33.
10 Aitkaraya Br¡hmana (VI) 5.27.
worship came in existence. In the earlier yugas the devas were worshipped according to the rules persuaded in the ṛuti and smārti. In kaliyuga devas were worshipped according to the rules prescribed in tantras. Sūtra literatures are the earliest in vishuṣṭastra. Sūtras like Samkhya, Gṛhya and Čvaliya devoted chapters on the building rules. Gobhila and Khadira sūtras provide the principles of site selection, positions of doors and types of wood to be used for doors in various directions.

āulbasūtra describes the geometry and the modes of proportioning, measurements of sacrificial altars as established canons.

Egamas: Egamas are mainly of five types viz. áāivikigama, áāaktikigama, Vaiśnavigama, Jainikagama and Budhigama. Kamikigama deals extensively
on *vstuvidyā*. It gave classifications like *Ngara*, *Vesara* and *Drīvida prāṣiḍas*, *sancita*, *asancita* and *apasancita* postures of images; gave *jyadi ādavargas* and specifications for building materials like soil, mortar and the like. *Gamas* like *Karmgama*, *Suprabhedgama* and *Vaisrāvgama* deal with foundations of temples. As part of *gamas*, *Tantras* deal with religious architecture and construction of temples. *Deptatantra*, *Mahānirvānatantra* and *āradatantra* are the few to mention.

**Upaniṣads.** *Vstusutropaniṣad* is an extraordinary text as it covers the basis of compositional diagrams of sculptures and artisan connections. The text devotes five out of six chapters giving the branches of art, compositional diagrams,
carving, disposition of images, the inner sense of forms and integration of compositions.²⁰

_Purñas_. Nine out of 18 _mahāpurūnas_ systematically contributed to _Vṣṭuṭīstra_. Matsyapurṇa deals with planning and construction aspects of temples, palaces, pavilions, villages, halls and wells.²¹ Skandapurṇa²² devoted three chapters on the layout of large cities, gardens and special pavilions for royal places. Garudapurṇa²³ deals with buildings for military, residential and religious purposes. Nyāradapurṇa completes the contributions of _purūnas_ or architecture including temples, pools, lakes and tanks.²⁴ Vīyapurṇa²⁵ deals with town and country planning, flora, fauna and _prīśīdās_. Agnipurṇa²⁶ devotes four chapters

²⁰ Vṣṭuṭīstra (Ad), Ed, Alice Bonner, Motilal Banarsi Das (P) Ltd, New Delhi-1996.


²² Vṣṭuṭīstra (IS) Vol. 1, D.N. Sukla, pp.20-21. (Secondary reference)

²³ Garudapurṇa, A Study, N. Gangadharan, All India Kasiraji Trust, Ram Nagar, Varanasi, 1972, Ch. 46-48


²⁵ Vīyapurṇa, A study, Devkumar Patil, Motilal Banarsidas, New Delhi, 1973, Ch. VI and X.

²⁶ Agnipurṇa, Ed. by M.N Dutt, Parimal Publications, New Delhi, 110007, 2001, Ch. 36-42.
towards Vístu. The positions of various gods to be installed, system of measurements, foundations, walls and the purposes of building temples are described in lucid style. Lingapurína\textsuperscript{27} deals with the construction of sacrificial pits, temples and installation of deities. BhaviAyurína\textsuperscript{28} devoted three chapters on sculpture and one chapter on temple architecture. ViNudharmottarapurína\textsuperscript{29} gives details of construction of temples and making sculptures.

\textit{Itih\textacuteacute{sas}.} After the sutra period comes the period of Itih\textacuteacute{sas}, Rmaya, and Mah\textdblacute{bhir}a. Descriptions of forts, towns, cities, buildings and tanks are found both in Rmaya, and Mah\textdblacute{bhir}a.\textsuperscript{30}

\textit{Samhitas.} Several authentic vistu texts were written during 4-5\textsuperscript{th} century AD. Some are included in the samhita categories. Bh\textdollar{hatsamhita}, Padmasamhita,
Niradasmhita, Kṣyapiyasamhita, Viśmitrasamhita, Viśvakṣenasamhita, Markandeyasamhita etc. are the main few samhitas to mention. Very brief reviews are given in subsequent paragraphs.

Bhatsamhita. The samhita authored by Varāhamihira is basically a text on astrology but the chapters 53 to 60 deal with vstusūstra in authentic way. It deals with Vstupuruṣa, types of houses, selection of site, methods of testing the soil, location of houses and system of measurements. Chapter 56 deals exclusively on temple architecture. It also deals with iconography, vrikyurveda and vajrylepana in lucid form.

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Padmasamhita. Padmasamhita devotes one chapter (Ch. 8) on devālayavidhi.

The varieties of prsādas are described in this chapter based on the shape, form, space and decorations.

Visvmitrasamhita. In this samhita one chapter is devoted to the canons of temple constructions. In devālayavidhi the Nagara, Vesara and Dravida types of temples are discussed. The door positions and the elements of prsādas are discussed. The descriptions of temple constructions up to seven storeys are given.

Viṇavaksenasamhita. This samhita devotes Ch 34 for devālayavidhi. The types of vimynas described are Nagara, Vesara, Drvīda, Mandara and Nāaadha. The descriptions of girders of wood and stones and their characteristics are also given.

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32 Padmasamhita, Part-I, R.N. Sampath, Pancharatna Parisadhana, Parisad, Madras, 600005, 1974, Ch.8.
33 Visvmitrasamhita, Edited by V. Sankara Bhatt, Rastriya Sanskrita Vidyapītam, Street No. 13, Thirupathi, 1991, Ch.21.
34 Viṇavaksenasamhita, Ed. by L.N Bhatta, Kendriya Samskrīta Vidyapītam, Thirupati, 1972, Ch.34.
This *samhita* describes *devyajyavidhi* commencing right from soil investigation and soil tests. The *vimñnalakāra* of Nagara, Drīvida, Vesara, Mandara, Niśadha, etc. are described.

**Mṛkandeyasamhita.** Basically an astrological text, but describes the *yadiāadvargas* as applicable to *vṛṣṭu jistra*, *vṛṣṭuprakarana*, the installation of idol, etc.

**Ājstras.** The main ājstras concerned with *vṛṣṭu* are described in subsequent paragraphs.

**Arthājistra** authored by Kautilya (Vīṇaśaṅkara) is a classic treatise on economics, administration, finance, defence and military science. It is a most durable work on civil architecture and engineering. The scientific definition of *vṛṣṭu* is given in the text, which includes houses, pleasure gardens, bridges, embankments, ports, lakes, etc. **Arthājistra** lays down the principles of planning of towns, villages,

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35 *Mṛkandeyasamhita*, Thirumal Thiruppathi Devasthanam, Thiruppathi, 1984, Ch.4.
forts, royal palaces and temples. Professionals required for construction works are also mentioned.

**Nītyaṃśtra.** Nītyaṃśtra authored by Bharata Muni is a classical work in which chapter 2 is devoted to the planning, design, construction and decorations of nītyagṛha of various sizes and shapes contributing substantially to vāstuvidyā.

**Kīḍyapiya.** Written by Muni Kīḍyapa is an authentic text and is widely referred to by both vāstu experts and tantris. It covers bhumi, bhuparikā, padavinyāsa, elements of houses, temple architecture in detail, jālpa and iconography. It also describes the religious rites to be performed at various stages of constructions. It is considered as a referral text in the temple architecture.
Mayamata.⁴⁰ Considered to be written by Maya, consists of 36 chapters, giving extensive and authentic coverage on the dwelling sites, buildings and temples, vehicles, seats and iconography. It is a coherent, logically arranged authentic text with *dravidian* orientation.

Mñasīra.⁴¹ Written by Muni Mñasīra, is considered to be the essence of measurements and an authentic text on *vistūḷīstra*. Written in 70 chapters deals with the ālūpins, system of measurements, bhūparigraha, padavinyaṣa, village and town planning, buildings including temple architecture, courts, gopura, yūna, ṣayāna and ālūpa. Dr. P. K. Acharya and Dr. Puḥpendra Kumar did research works based on Mñasīra and gave valuable contributions to *vistūḷīstra*.

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King Bhoja's classical textural work is lauded as an authentic text in viṣṭuṣṭra. The main branches dealt in this text are engineering, town planning, residential architecture, palace architecture, temple architecture, citra and āilpa. The text devoted 20 chapters on temple architecture, dealt separately the Nigarada, Vesara and Drīvada varieties of structures.

It is believed that the four mānas sons of Viṣvakarma wrote this text. It consists of two volumes. Vol. I deals with the selection of land, selection of materials, site planning, buildings, śīlas, town planning, water reservoirs, tanks, wells, palace architecture, temple architecture, elements of temples, etc. Vol. II deals with iconography and painting. This text is considered as a referral text on temple architecture.

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**Aryabhatiya.** The authentic book on astronomy, astrology and *ganitha* is a concise work by Aryabhatta written in four chapters containing 121 ālokas. The author showed his excellence not only in the theoretical aspects but also in the practical aspects. He had established the relations to the basic measurement of *angula* (8 *yavodara*) to the equator of earth. The diameter of earth as per Aryabhatta is 1050 *yojanas*. One *yojana* is 8000 *puruṣaapramjna* and one *puruṣa* is 96 angulas (*4 hastas*).

**Rjavallabhamandana.** Written by Sutraḍharmacandana is popular in Rajastan. It describes the evolution of *vṣṭupuruṣa*, *bhulakāna*, *vṣṭu lakāna*, *ṭvādiadvargas*, town planning, palace architecture, planning of forts, *ṭilas*, making of seats, astrological aspects, etc in 13 chapters.

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44 *Aryabhatiya*, Aryabhatta, Vyakhya, V.B. Panikkar, Kurushetra Prakasan, Convent Road, Ernakulam-35.

Prayogamanjari. Authored by Ravi Namboodiri is a popular referral text in the temple architecture. It contains 21 chapters. The sixth chapter describes (in 114 verses) the base, mahiprisadas, etc in detail. It describes the mahiprisadas, sub-deities, pariviras, the elements of prisidas, etc in detail. It describes the mahiprisadas into the varieties such as Ganikavihra, Svastika, Nandivesla, Pushvijaya, Gindhira, Magadhika, Pancala, etc.

Viṣvakarmavistūṣṭstra. Right from the bhuparikā to prasadalahaka are described in this text. The 11th chapter describes prisidas. It insists that East facing temples are preferred. It also gives the basic shapes of śrikovils as square, rectangle, circle, polygonal and gajapataka. Viṣvakarmapraṅika and Viṣvakarmgilpa are also the works of Visvakarma. Several texts such as

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46 Prayogamanjari, Ravi Namboodiri, Ramavarma Sanskrita Grandhavali, Tripunithura, Patala. 6.
Viśvakarmiya, Viśvakarmavidya and Viśvakarmasamhitā, etc are attributed to Viśvakarma.\textsuperscript{48}

āilparatna.\textsuperscript{49} The text written by ārekuṁira deals with mīna, bhēlakāya, padavinyasa, marmas, jyādilakāya, dikparicceda, village and town planning, capital cities, garden cities and also yīna and āyana. It is considered to be an authentic text in the Kerala context.

Vṛstuvidya.\textsuperscript{50} It was written by an unknown author. It deals comprehensively all the aspects of manuAyilaṇa vṛstu in an authentic way right from selection of land, planning, design and construction. It is considered to be a valuable textural work.

\textsuperscript{49} āilparatna, Sri Kumara. Ed. T.Ganapati Sastri, Trivandrum Sanskrit Series, 1922.
\textsuperscript{50} Vṛstuvidya, Ed., Chandrasekhara Pillai and Balakrishnanasari, Vijayanabhavnam Printers, Manacaud, Trivandrum, 1978.
Tantrasamuccaya. Brahma⁸⁷ri Chennas Narayanan Namboodiripad wrote three volumes of Tantrasamuccaya. The third volume (ajilpabhīga) pertains to planning, design, construction of temples and iconography. The text is in line with the āgamas and previous texts like Kīyapiya, Aparjithpaćca, Mînasīra, Samarṣngana-sutrādhīra and Mayamata. The interpretations given by Brahma⁸⁷re Kanippayyur Damodaran Namboodiripad⁵² and Karuva Neelakandan Asari⁵³ provided insights into the contents. Tantrasamuccaya had/has been the authentic referral text on temple architecture in Kerala from 16th century AD. onwards.

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⁵² Ibid.
⁵³ Ibid., Vykhata - Karuva Neelakandan Asari, S.D. Reddiar and Sons, Quilon, 1948.
**Mñasollåsa.** Authored by King Somesvara is a popular text in Karnataka. It describes **bhûlakàana**, various types of houses, palaces and their divisions.

Mñasollåsa describes **vêstuvidya** as ancient civil engineering body of knowledge.

**áilpiratna.** It is an authentic text on temple architecture and iconography from the theoretical and practical point of view. It is written in Malayalam verses and it is easy to comprehend the concepts and practices.

**áeÀasamuccaya.** It is a supplementary text to Tantrasamuccaya written by the son (áankara) of the author of Tantrasamuccaya. This text is popular amongst tantris and vêstu experts. Additional devatas and rites are described in detail in this text.

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55 áilpiratna, Karuva Neelakandan Asari, S.D. Reddiar and Sons Pvt. Ltd., Main Road, Kollam, 1996.

56 áeÀasamuccaya, Sankara, Ed., Narayan Pillai, Travancore University Manuscript Library, Trivandrum, 1951.
Putayurbhā:]ā.\textsuperscript{57} It is authored by Punthottath Pudayur Vasudevan Namboodiri.

This tantra text is written in simple Malayalam verses. It deals with vistu and tantra aspects of varana, bhāparikā, bhāparigāha, ādīdhīra pratiāta, ītakanyāsa, īilīnyāsa, garbhanyāsa, prṣīda lakāna and the related canons. It is a popular text among tantris and vistu experts in Kerala.

Kuzhikkattupacca.\textsuperscript{58} Basically a Tantra text written in Malayalam by Kuzhikkattu Maheswaran Bhattathiripad devotes the second patala to deal with prṣīda lakāṣa, garbhagāha, śkatala and dvitala temples, prṣīda shapes, three or more storeyed temples and bimbalakāna. It is a popular text among tantris, their helpers and vistu experts.


\textsuperscript{58} Kuzhikkattupacca, Kuzhikattu Maheswaran Bhattathiripad, Panjagam Press, Kunnamkulam, 1981.
**ManuAylayacandrika.** The author, Tirumangalath Neelakandan Moosad referred 18 previous classical works on vystuvidya and wrote the text in tune with Tantrasamuccaya. Basically the requirements of the region had been considered. It deals with the common topics of both manuAylaya and devAylaya like varanakriya, stapatilaka, bhEpargraha, padavinyasa, vyadiAdvargas, location of temple, roof systems, elements of structures, etc. It is a widely accepted text, which had been translated and interpreted by more than 12 authors.

**Vystuipakya.** The text edited by Ramachandra Rao provides insight into various aspects of jgama’s applications in vystuvidya. Various types of padavinyasas, temple architecture, the varieties of Nagara, Vesara and Drvvida temples with various proportioning of forms and width-height proportions with the aspect ratios ranging from 1 to 2 are described in this text.

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Saundaryalahari.\(^6\) Authored by Ēdi ānkarjchryya gives the verses in Sanskrit on
the formation of various yantras, its bijkräftearas and the use of such yantras. The
most striking features are combinations of triangles for various shapes and
formations. The superior yantra is considered to be the चक्र. The yantra is in
two-dimensional form and three-dimensional form takes the form of temple.

23 Modern Vāstu Related Texts

From 19th century A.D onwards several vāstu related texts were written in
various languages. These texts were compiled, edited, translated, interpreted or
explanations given in vernacular. The list being long, only certain books, which
have contributed towards temple architecture or having some special features of
vāstu concepts are selected to be included in this chapter.

Indian Architecture according to Mñasñra. Dr. P. K. Acharya's work on the
topic written in 7 volumes is considered to be a monumental work on many
facets of vstujstra. His compilations as an encyclopedia on Indian architecture
has become a treasure in vstuvidya. His studies are based on Mñasñra but
gives critical studies and compares the concepts, with the principles and common
practices. It is an authentic reference text in temple architecture.

Vstujstra Vol. (I and II) - Hindu Science of Architecture based on
Samarñganasutradhñra. Dr. D.N Sukla's doctoral and post doctoral work gives a
scientific, engineering and fresh look at the ñstrñ in Vol.1 and iconography,
ñilpa, citra and graphics in Vol. II. He devoted Part.V of the work on temple
architecture covering types of temples; ornamental styles; Nñgara, Vesara and
Drñvida temples; various shapes of temples and prñsjñda architecture. Common

62 Indian Architecture According to Manasara, Acharya P.K., Manshiram Monoharlal Publishers (P) Ltd,
New Delhi, 1996.
aspects like *stapatilakāhāna*, *śilas*, residential architecture, mechanical constructions, towns and palaces planning etc are dealt in great detail. The text gives extensive literature survey, research methodology and serves as a referral work for future researchers and students on *vistuvāstra*.

*Samarṣeṅgasutradḥīra* compiled by Dr. Puṇḍra Kumar with explanations and elaborate introduction is another classic work.

āśilparatnakogya. The Sanskrit version of the text is critically edited and English translation given by Bettina Baumer. It has the importance from its structure and contents. It develops *prṣidhas* on geometrics modified on the square (as most of the temples are on square, circle or ellipse).

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64 *Samarṣeṅgasutradḥīra-Vistuvāstra*, Dr. Puṇḍra Kumar, New Bharatiya Book Corporation, New Delhi, 1998.

**Canons of Indian Architecture.**\(^66\) The text by Bhattacharya T.P has been acclaimed as an authentic work on *vstus* canons.

**Indian Architectural Theory.**\(^67\) This classic work by Vibhuti Chakrabarti makes important interventions in a number of continuing debates to be taken note of by those interested in Indian thought and designs.

**Principles of Tantra**\(^68\) (3 Vols.) The book by Sir John Wordroffe made substantial contributions following the *gama, mantras, tantras* and *sidhanas* as the fundamental principles of worship, images and their installations, *yoga* and so forth.

**The Hindu Temples**\(^69\) It is a comprehensive treatise by Dr. Stella Karmarisch which gives voluminous information on the origin, types, design, planning, built forms of temples with several ground data. The references and comparisons with

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\(^66\) Canons of Indian Architecture; Battacharya T.P, Darapur Gola Bankipur, Patna, 1974.


previous works distinguish the work from others. It is a detailed research work on Hindu temples.

**Temples of Kerala.** A comprehensive census work done by Jayasankar S gives details of evolution of temples, description of major temples including the structural elements and other details. The drawback felt is that the measurements are often missing, probably due to several technical difficulties to obtain them. However, it is a good reference book on Kerala temples. As many as seven books on the temples of seven districts are also authored by him with more details.

**Kalatatvakoṣa** A lexicon of fundamental concepts of Indian Art. Kapila Vatsyayan as general editor published four volumes of Kalatatvakoṣa. It gives

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70 *Temples of Kerala*, Jayasankar S, Directorate of Census Operations, Kerala, Trivandrum.

the etymology and cognate words used in architecture, the development of concepts, referral matters, meanings and interpretations.

**Symbolism of Hindu Architecture**, Ed. Peter Kollar. L. It contains articles on the various elements of the temples and the symbolism attached to them. The correlations of prakṛti and puruṣa as expressed in temples are explained in this text.


**Taccuṣṭram Bhāṣā** (Mal). The compilation by Cheruvally Narayanan Namboodiri with the commentary contains valuable information, which other

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74 *Taccuṣṭram Bhāṣā*, Cheruval Narayanan Namboodiri, Devi Book Stall, Kodungalur.
texts do not give. This book is exclusively on dev{layavystu. It has become very
handy to tantris, vystu experts and students. Sri. Namboodiri translated and
interpreted Manusy{layacandrika and V{stuvidy{a, which also became popular by
their clarity and contents.

The Art of Kerala kAhetra.75 Written by Kapila Vatsyayan, the book provides
insights into various shapes of temples of Kerala with specific examples. The
elements and ornamentations are also illustrated. The literature reviews can be
put to use by those interested in further reading.

V{stukoumadi76 and Silpavijnasamgraham77 authored by Karuva Neelakandan
Asari are often referred by stapatis due to their practical approaches and
applications.

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75 Arts of Kerala Kshetra, Kapila Vatsyayan, Indira Gandhi National Centre for Arts, New Delhi, 1999.
76 Vastukaumudi, Tannirmukkam Vasu Asari, Vidyarambham Press, Alleppy.
77 Silpavijnasamgraham, Tannirmukkam Vasu Asari, S. D. Reddiar and Sons, Quilon, 1921.
This textbook authored by Payyanur Keśavan Aṣari, though considered as a book for beginners is an authentic book for the stapatis reflecting a particular tradition.

The Vāstuvidya Pratisṭanam published books on vāstuvidyā authored by Dr. Balagopal T.S Prabhu and Dr. A. Achuthan. These books have the uniqueness of analytical approach and logical presentation. The main books are:

(a) A text book of Vāstuvidyā.

(b) Design in Vāstuvidyā.

(c) Vāstuvidyādarśanam.

(d) Engineering commentary on ManuĀyālayacandrika.
With a balanced approach for comprehending *Vāstuśāstra* the book by Dr. P.V Ouseph is laudable. He has contributed *Citrabhāṣa*, *Vāstuvidya*, *Vāstuśāstra-Samagrapatanam* and translated *Vāstuvidya* and *Manusyaṭhāyacandrika*. His approach is innovative, scientific and gives impetus to practical aspects in the present day situations.

**Temple Architecture** - *Studies in Sanskrit texts*. Dr. Mallayya N.V had taken pains to explain the temple architecture based on Tantrasamuccaya and compared with other studies in Sanskrit.

**Indian Temple Architecture - Form and Transformation**. The book authored by Adam Hardy explains the transformations of forms of temples in turns of time and space. He finds the language modules and expressions in temples.

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84 *Citrabhāṣa*, P.V Ouseph (Dr), Dhanya Publications, Trichur, 1999.
85 *Vāstuvidya*, P.V Ouseph (Dr), Dhanya Publications, Trichur, 1999.
86 *Vāstuśāstra-samagrapatanam*, P.V Ouseph (Dr), D.C Books, Kottayam, 2006.
2.3.1 Research Theses. A number of research theses were done during the later half of 20th century. The texts like Tantrasamuccaya, ManuAyšlayacandrika, ālparamata, Mṇasīra, Mayamata, Samarśnganasutradhīra, Mṇasollīsa, Kīyapiya, Aparajithapācca, Bhūshamsīta etc are more than theses. Many scholars worked on these texts, compiling, translating, comparing, interpreting and giving Vyākhyanas. Most of the research works were/are based on the textural matters.

Dr. P.K Acharya’s work on Mṇasīra is laudable for its voluminous content, comparisons with other texts and serving it as an encyclopedia.

Dr. D.N Sukla’s work based on Samarśnganasutradhīra for his doctoral and postdoctoral work gave directions for the thesis works. He introduced the engineering and planning aspects.

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88 Indian Temple Architecture: Form and Transformation, Adam Hardy, Indira Gandhi National Centre for Arts, New Delhi, 1995.
Dr. Balagopal T.S. Prabhu gave engineering commentary to ManuAyjlayacandrika, in his postdoctoral work. It is unique in the sense that none before him attempted to give engineering commentary.

Dr. P. Arundhati Devi’s thesis has been based on Mijnasollisa. It gives inputs to the physical aspects of vistu.

Dr. P.V Ouseph’s doctoral thesis is based on Manusyjlaya-candrika. He tried to extend the theoretical aspects to practical applications.

Dr. Vibhooti Chakrabarti’s work on Indian Architectural theory is a pioneer in the vistu¿stra as applied to regions.

Dr. Stella Karmarisch’s work on the Hindu temples is rich in its contents, applications to the ground and extensive comparisons and interpretations of concepts and cannons.
Dr. Kapila Vātsyayan’s work on temple architecture gave new directions of doing research by obtaining ground data and case studies.

Dr. V.R.J. Ambadkar’s work on Industrial Vāstu is a classic example of extending the Vāstu theories and concepts to modern requirements by case study method.

Dr. C.V Lal’s work is on the materials in Vāstu constructions. He proves the values of ancient technology applied to the materials of constructions.

Dr. Sethumadhavan’s work on Bhārataparigraha shows that a small branch of Vāstu could be taken up for intensive study.

Dr. Asalatha Thampuran’s work on the Jilas in State was based on case studies and linked the ancient and the present concepts.

Dr. Mehar Prasad of IIT Madras and his team is presently engaged in the structural analysis based on the Finite Elements Method of analysis to
rehabilitate Kanchipuram Temple (Tamil Nadu) and Taphron Temple (Kambodia). It shows the evidences that modern engineering analysis and techniques can be extended to study and rehabilitate the ancient temples and monuments (Information obtained directly in person).

2.4 Literature specific to the Topic.

The specificity pertaining to the topic is the structural forms, spaces of temple ārikovils, including the shapes. Prelude to the construction of ārikovils there are certain considerations to be taken into account like ḍhirya varana, stapati’s selection, selection of location, selection of site, finding cardinal direction, acceptance of the site etc.⁸⁹ The planning, design and construction of the temple ārikovil are then taken up. The basic references are form Tantrasamuccaya. Additional references are added on to those given in Tantrasamuccaya. The main references are given in table form. These references
are plenty but only few are given in the table to have brevity. Descriptions are included in relevant chapters as deemed necessary.

**Table 2.1. Specific references related to various elements of śrīkoviṣṇu**

<table>
<thead>
<tr>
<th>No</th>
<th>Sub Topic</th>
<th>Brief description</th>
<th>References</th>
</tr>
</thead>
</table>
| 1  | Acyayavarana       | *Yajamāna to do acyayavarna.*  
*Ecya* is to get all the works done right from *bhṛparigraha* to installation of deity and *utsava* | T.S.S. 1-3⁹⁰  
M.C.1-11-14⁹¹  
K.Pa.1.8, p. 5-6⁹²  
P.Bha. 1-2⁹³  
āilpi. Ra. sl.2⁹⁴ |
| 2  | Location of site   | Suitable on the banks of river, sea, holi river, confluence of rivers, top of  
mountain, foot hills, forest, gardens, | T.S.S. 1-4⁹⁵  
Br.Satra. 4-7⁹⁶  
Br.Sam. 56-1-8⁹⁷ |

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⁹⁰ *Tantrasamuccaya*, (āilpabhṛga) (T.S.S.) 1-3
⁹¹ *Tantrasamuccaya*, (āilpabhṛga) Chapter. 1, Sl. 3
⁹² *Mamūlayacandraśastra*, Ch. 1, Sl. 11-14.
⁹³ *Kazikitaśabdaśastra*, Patala. 1.
⁹⁴ *Putayavrāha*, Patala. Sl.2.
⁹⁵ *āilpiratna*, Sl.2
⁹⁶ *Tantrasamuccaya*, (āilpabhṛga), Ch.1. Sl.4.
⁹⁷ *Bṛahmasūtra*, Ch.4, Sl.7.
⁹⁸ *Bṛahatsaṁhitā*, Ch. 56, Sl.1-8.
<table>
<thead>
<tr>
<th>Good Site for constructing temple</th>
<th>Place where flowering and fruit bearing trees, useful to men and cows, grow which is fairly level sloping towards East, hard ground, fertile soil, flowing water in clockwise direction, good water is available in all seasons and balanced climate. Opposite to these are bad. Mixed qualities are</th>
</tr>
</thead>
<tbody>
<tr>
<td>hermitage, village, town or any beautiful place</td>
<td>K.Pa. 1-pp.7-8&lt;sup&gt;98&lt;/sup&gt; áilpi. Ra. 3-100&lt;sup&gt;99&lt;/sup&gt; T.S.S. 1.6&lt;sup&gt;102&lt;/sup&gt; K.Pa. 1. pp. 8-9&lt;sup&gt;104&lt;/sup&gt; áilpi. Ra. 5-8&lt;sup&gt;105&lt;/sup&gt; áilpiratna, Sl.5-8&lt;sup&gt;106&lt;/sup&gt; Kizyap. 1.37-38&lt;sup&gt;107&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

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<sup>98</sup> Kuzhikkattupacca, Patala. 1. pp. 7-8  
<sup>99</sup> áilpiratna, Sl.3-4  
<sup>100</sup> Ujagnerudevapadhati, Vol.I, p.26 l  
<sup>101</sup> Mayamata, ch. III, Sl.1  
<sup>102</sup> Tantrasamuccaya, (áilpabh¡ga), Ch.1. Sl.6.  
<sup>103</sup> Bhdatsamhita, Ch. 57, Sl.1-8.  
<sup>104</sup> Kuzhikkattupacca, Patala. 1. pp. 8-9.  
<sup>105</sup> áilpiratna, Sl.3-8.  
<sup>106</sup> Ujagnerudevapadhati, Patala. 23, Sl.23.  
<sup>107</sup> Kizyap. Ch.1, Sl.37-38.  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>madhyama type</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Soil characteristics</td>
<td>Colour, odour, taste, shape, vegetation suitable for four varnas</td>
</tr>
<tr>
<td></td>
<td></td>
<td>T.S.S. 1.8&lt;sup&gt;108&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>K.Pa. 1. p.8&lt;sup&gt;109&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Br.Sam. 5 to 9&lt;sup&gt;110&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S.R. III, 16-17&lt;sup&gt;111&lt;/sup&gt;</td>
</tr>
<tr>
<td>5</td>
<td>Soil tests</td>
<td>Pit test, wick test and water absorption test</td>
</tr>
<tr>
<td></td>
<td></td>
<td>T.S.S 1-10&lt;sup&gt;112&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Br.Sam. 53&lt;sup&gt;113&lt;/sup&gt;</td>
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<tr>
<td></td>
<td></td>
<td>M.C. 1.32-33&lt;sup&gt;114&lt;/sup&gt;</td>
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<tr>
<td></td>
<td></td>
<td>P.Bha 1.34-38&lt;sup&gt;115&lt;/sup&gt;</td>
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<tr>
<td></td>
<td></td>
<td>K.Pa 1. Pp.8-9&lt;sup&gt;116&lt;/sup&gt;</td>
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<tr>
<td></td>
<td></td>
<td>P.Bha. 1. 33-37&lt;sup&gt;117&lt;/sup&gt;</td>
</tr>
<tr>
<td>6</td>
<td>Type of land</td>
<td>Supadma, bhadra, përna (all acceptable) and dhëmra (un</td>
</tr>
<tr>
<td></td>
<td></td>
<td>T.S.S 1.13-16&lt;sup&gt;118&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>K.Pa 1. p.9&lt;sup&gt;119&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

<sup>108</sup> Tantrasamuccaya, (āilpabhñga), Ch.1. Sl.8.
<sup>109</sup> Kuzhikkattupacca, Patala. 1. p.8.
<sup>110</sup> Bhāhatīṣṭhita, Ch. 36, Sl.9.
<sup>111</sup> āilparatna, Ch.II, Sl.16-17.
<sup>112</sup> Tantrasamuccaya, (āilpabhñga), Ch.1. Sl.10-12.
<sup>113</sup> Bhāhatīṣṭhita, Ch. 53, Sl.92-96.
<sup>114</sup> Manuḥyaayacandrika, Ch. 1, Sl. 32-33.
<sup>115</sup> Putayūrbhñ, Patala.1, Sl.34-38.
<sup>117</sup> Putayūrbhñ, Patala.1, Sl.33-37.
<sup>118</sup> Tantrasamuccaya, (āilpabhñga), Ch.1. Sl.13-16.
| 7 | Site clearance and bh£parigraha | Clearing, levelling, measuring and bh£parigraha | V.Sam. XII. 22-25<sup>20</sup>  
|  |  |  | \(\text{I}\)\text{\_\_} G.P. VIII, 23. 6-13<sup>20</sup>  
|  |  |  | S.R.III. 5-8<sup>22</sup>  
| 8 | Determining cardinal directions | Method of determining cardinal directions by shadow method | T.S.S. 1.17 to 18<sup>23</sup>  
|  |  |  | K.Pa.1. p.11<sup>24</sup>  
|  |  |  | P.Bha.1. p,1, 39-40, 47-58<sup>25</sup>  

<sup>21</sup> Vish\_usamhita, Ch.XII, sl. 22-25.  
<sup>22</sup> \(\text{I}\)\text{\_\_} magurudevapadhati\_; VIII, SL.23.  
<sup>23</sup> áilparatna, Ch.III, SL.5-8.  
<sup>24</sup> *Tantrasamuccaya*, (áilpabh¡ga), Ch.1. SL.17-18.  
<sup>25</sup> *Kazhikkattuyyacca*, Patala. 1. P.n.  
<sup>26</sup> Putayurbh¡Àa, Patala.1, SL.39-40,47-58.  
<sup>27</sup> *Tantrasamuccaya*, (áilpabh¡ga), Ch.1. SL.19.  
<sup>28</sup> *Manabìlayacandrika*, Ch.2, SL. 2-6.  
<sup>29</sup> M\text{\_\_}nas\text{\_\_}ra, pp.159-160.  
<sup>30</sup> *V\text{\_\_}tuv\text{\_\_}da*, Ch.III, SL.6-9.  
<sup>31</sup> áilpiratna, Ch.III, SL.18-20.
<table>
<thead>
<tr>
<th>9</th>
<th>Foundation</th>
<th>Foundation depth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adhýrajila, Sadvíra and Ítakanyisa</td>
<td>puruṣa-pramana, till hard rock or water reached, Ādjaṣa and Íta-kanyisa.</td>
<td></td>
</tr>
</tbody>
</table>

| 10 | Alpaprîśidas | Pariśas3 to 15 ranging from 2h 18a to 15h 10a at increments of 8a. Each pariśa has 3 divisions with difference of 8a. 3x13=39 categories of alpaprîśidas. East facing śrikovils have pancayoni and West facing |

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9 Tantrasamuccaya, (āilpabhjg), Ch.1. Sl.21-25.  
12 śilpiratna, Ch.III, Sl.20-36.  
13 ñagurudavapudhati, Ch.27, Sl.40-43.  
14 Kṣyapa, Ch.IV, Sl.8-16.  
15 M/nasaj, Ch.XVIII, Sl.6-9.  
16 Tantrasamuccaya, (āilpabhjg), Ch.2. Sl.1-2.  
19 śilpiratna, Sl.10-13.
<table>
<thead>
<tr>
<th>No.</th>
<th>Section</th>
<th>Description</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Éyādi Aadavargas</td>
<td>Yoni, iyā, vyāya, iyā, nakAatra, tithi, karana etc</td>
<td>V V. VIII, 25-28&lt;sup&gt;142&lt;/sup&gt;  M.S. IX-65-74&lt;sup&gt;143&lt;/sup&gt;  T.S.S. 2.3 to 6&lt;sup&gt;144&lt;/sup&gt;  K.Pa.2, p.2&lt;sup&gt;145&lt;/sup&gt;  P.Bha.2.5-10&lt;sup&gt;146&lt;/sup&gt;  áilpi. Ra. 14-16&lt;sup&gt;147&lt;/sup&gt;</td>
</tr>
<tr>
<td>12</td>
<td>Height of árikovil</td>
<td>Height from bottom of paduka to top of finial Ht. 13½ W; 1½ W; 1⅔ W, and 2W (where W is the width of prṣṣida. (prṣṣidas of height šntika, puvAtika, jayada and adhAuta)</td>
<td>T.S.S. 2.8&lt;sup&gt;148&lt;/sup&gt;  K.Pa 2, p.2&lt;sup&gt;149&lt;/sup&gt;  Br. Sam. 50.11-12&lt;sup&gt;150&lt;/sup&gt;  P.Bha. 2.12-21&lt;sup&gt;151&lt;/sup&gt;  M.S. XXXV. 11-13&lt;sup&gt;152&lt;/sup&gt;  1&lt;sup&gt;2&lt;/sup&gt; G.P. XXX. 22-23&lt;sup&gt;153&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

<sup>142</sup> Vyāsādiya, Ch.VIII, Sl. 25-28.  
<sup>143</sup> M/srṣya, Ch.IX, Sl.68-74.  
<sup>144</sup> Tantrasamuccaya, (āilpabhoga), Ch.2, Sl.3-6.  
<sup>145</sup> Kachhakkattysacca, patala. 2. Sl.3-10.  
<sup>146</sup> Patayurbhāga, Patala.2, Sl.5-10.  
<sup>147</sup> áilpiratna, Sl.14-16.  
<sup>148</sup> Tantrasamuccaya, (āilpabhoga), Ch.2, Sl.8.  
<sup>149</sup> Kachhakkattysacca, Patala. 2. P.26.  
<sup>150</sup> Brhatasamhita, Ch. 56, Sl.11-12.  
<sup>151</sup> Patayurbhāga, Patala.2, Sl.12-21.
| 13 | Flexibility in Height | For 3kol \( pari\a \) \( h=24a. \) For each increase in \( pari\a \) add 4a. Half of this will be the ht. of the base. Can add or reduce the \( pydam\a na \div 6 \) to 11 from the above. The ht. of base can be reduced by \( 1/11 \) th to \( 1/6 \) th |
| 14 | Pillars | Ht is from top of base to the bottom of wall plate. Bottom width = \( Ht \times (1/8, 1/9 \) or \( 1/10) \). Top width = Bottom width \( (7/8, 8/9 \) or \( 9/10) \). The top width is a measuring unit called \( 'danda' \). |

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55 M.M Ch.199.  
56 T.S.S. 2. 8 to 10  
57 K.Pa. 2, p.26  
59 Tantrasamuccaya, (āilpabhāga), Ch.2. Sl.8-10.  
60 Kuzhikkattupacca, (āilpabhāga), Ch.3. Sl.5.  
61 āilpiratna, Sl.99-120.  
62 Mayamata, Ch.15, Sl.7.  
63 M-mini, Ch.XXXV, Sl.11-13.  
64 Šnagurudevapuduḥti, XXX, Sl.22-23.  
65 Mayamata, Ch.19.  
66 Tantrasamuccaya, (āilpabhāga), Ch.3. Sl.5.
| 15 | **Upapīta** | Ht. of *upapīta* = Base Ht x (1/3, 2/5, 1/2, 3/4, 1 1/4, 1 1/2, 13/4 or 2)  
Projections: Base ht x (1/10, 2/10, 3/10, 4/10 or 5/10) or *dandu* (1, 1 1/2, 2 or 3)  
|   |   | T.S.S. 2,161  
|   |   | áilpi. Ra.39-41  
|   |   | Ī. G.P XXX.61-62  
|   |   | Kj. Ėga. LV.202  
|   |   | M.M 13. 1-5  
|   |   | Kj. ŏrap. p.V  

| 16 | **Padmapāduka** | Base Ht. x (1/4, 1/5, 1/6, 1/7, 1/8, 1/9)  
Projection as per *dandu*. This height is not included in the total height of the ĺrikovil.  
|   |   | T.S.S. 2,162  
|   |   | K.Pa. 2, p.27  
|   |   | P.Bha. 2, 22-24  
|   |   | áilpi. Ra.42-48  

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61 *Tantrasamuccaya,* (āilpabhīga), Ch.2. Sl.11.  
63 áilpiratna, Sl.39-41.  
64 *U. nāgourudevapadiṭṭi,* III, XXX, Sl.61-62.  
66 *Mayamatā,* Ch.13. Sl.1-5.  
67 Kj. ŏrapya, Ch.V.  
68 *Tantrasamuccaya,* (āilpabhīga), Ch.2. Sl.12.  
69 *Kuzhikkattupacca,* Patala. 2. p.27.  
70 *Paṭayurdbhāa,* Patala.2, Sl.22-24.  
71 áilpiratna, Sl.42-48.
<p>| 17 | <strong>Adhitāna</strong> | 14 types of adhitānas are given in T.S.S. Many other types are described in other texts. References are mentioned here. |
| 18 | <strong>Garbhagātha</strong> | Rules regarding the size, base, wall width, height and decorations, various authors prescribe |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>Wall of Árikvila</td>
<td>The width of wall ranging from $\frac{1}{8}$th of the <em>prśīda</em> and varieties are given in various texts</td>
</tr>
<tr>
<td>20</td>
<td>Shapes and decorations of pillars</td>
<td>References regarding shapes and decorations at various heights are given.</td>
</tr>
</tbody>
</table>

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19. áilpiratna, Sl.84-94.
21. Kṣiṣyapya, Ch.XXVI, Sl.10-12.
22. *mgurudevapadhati*, Ch. XXX, Sl.54-58.
27. *Tantrasamuccaya*, (áilpabhīga) Ch.3, Sl.3-5.
28. *Bṛhatsamhita*, Ch. 57, Sl. 71-76.
29. Putayurbhā, Patala.2, Sl.71-76.
30. áilpiratna, Sl.95-120.
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Doors</td>
<td>Size, placing, decorations of doors and gānakhyra are given in various texts</td>
</tr>
<tr>
<td></td>
<td></td>
<td>T.S.S. 3.6-12, K.Pa. 2, p. 29, Br.Sam. 56-16, P.Bh. 2.53-71, āilpi. Ra. 121-159.</td>
</tr>
<tr>
<td>22</td>
<td>Sopjña</td>
<td>Description of sopjña</td>
</tr>
<tr>
<td>23</td>
<td>Decorations</td>
<td>Panjara, sīla, kEśa, vedika, valaru-kapota etc.</td>
</tr>
</tbody>
</table>

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196 Mayamata, Ch.15.  
197 Tantrasamuccaya, (āilpabhga) Ch.2. Sl.6-12., Ch.3. Sl.6-14.  
198 Kuzhikkattupacca, Patala. 2. p.29.  
199 Bīhatsamhita, Ch. 56, Sl. 16.  
200 Patayurbhāja, Patala.2, Sl.53-71.  
201 āilpiratna, Sl.129-151.  
202 Tantrasamuccaya, (āilpabhga) Ch.3. Sl.13.  
203 āilpiratna, Sl.160-164.  
204 Tantrasamuccaya, (āilpabhga) Ch.3. Sl.15-23.  
205 Kuzhikkattupacca, Patala. 2. p.3.  
206 Bīhatsamhita, Ch. 56, Sl. 14-16.  
207 Patayurbhāja, Patala.2, Sl.72-138.
| 24. | Wall plate, ceiling, roofs etc | Types, varieties, ceiling, roofing, etc are given in various texts | T.S.S. 3.24-33
| 25. | Prśidás | 3 to 15 Kol pariśa (alpaprśidā) up to storeys 1 to 3, mahaprśidās like jathi prśida, chanda, vikalpa and abhyasa prśidās, based on storeys 3 to 12 are given in various texts | T.S.S. 2.1
|       |       |       | T.S.S. 4.2
|       |       |       | T.S.S. 4.9
|       |       |       | T.S.S. 4.10-11
|       |       |       | K.Pa. 2. pp. 33-35
|       |       |       | Āilpi. Ra. 235-288

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**Notes:**
- Āilpiratna, Sl.165-230.
- Mayamata, Ch.16.
- Tantrasamuccaya, (āilpabhīga) Ch.3. Sl.24-33.
- Kuzhikkattupacca, Patala. 2. pp.31-33.
- Āilpiratna, Sl.231-284.
- Mayamata, Ch.17-18.
- Tantrasamuccaya, (āilpabhīga) Ch.2. Sl.1.
- Ibid, Ch.4, Sl.9
- Ibid, Ch.4, Sl.9
- Ibid, Ch.4, Sl.10-11.
- Kuzhikkattupacca, Patala. 2. pp.33-35.
- Āilpiratna, Sl.285-288.
<table>
<thead>
<tr>
<th>No.</th>
<th>Shape Type</th>
<th>Description</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>Shapes of Pratisdas</td>
<td>Circle, square, rectangle, gajapripta, oval, hexagon, octagon, ngara,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vesara and Drvida shaped pratis das. Formulae are given in texts.</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Mukhamandapa</td>
<td>Shape and size. Rectangular or</td>
<td></td>
</tr>
</tbody>
</table>

**References:**

- Mayamata, Ch. 19, 20, 21, 22.
- Kjapyap, Ch. XXVI-XXVIII.
- dhipara, Ch. XXVII.
- Tantrasamuccaya, (dipabgasa) Ch. 4, Sl. 12-18.
- Kazhikuttupacca, Patala, 2, pp. 35-36.
- Padayurbh/Ad, Patala, 2, Sl. 134-135.
- dipiramata, Sl. 289-304.
- Bohtasamhita, Ch. 36, Sl. 30-31.
- Mayamata, Ch. 19, Sl. 4-5.
- Padayurbh/Ad, Patala, 2, Sl. 46-47.
- dipiramata, Sl. 289-304.
- Tantrasamuccaya, (dipabgasa) Ch. 4, Sl. 19.
| 28 | Prṣṭiḍas types | Types of prṣṭiḍas based on shape, shape, space and forms. 40 types based on plans and storeys upto 12-100 types. Based on shape, size and storeys 16 types -do- 45 types In proportion of width and height of prṣṭiḍas (santika, pavāti). |

| 232 | K.Pa. 2. p. 36 | |
| 233 | P.Bh. 2.134-135 | |
| 234 | āilpi. Ra. 305-319 | |
| 235 | M.M. Ch. 19, Sl.4-5 | 

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232 Kazhikkattupacca, Patala. 2. p.36.  
233 Patayurkh/Aa, Patala.2, Sl.134-135.  
234 āilpiratna, Sl.305-319.  
235 Mayamata, Ch.19, Sl. 4-5.  
236 Br.Sam. 56. 17-31.  
237 Vīś. udharmottarapurpa, Part-III, Ch.86  
238 Matsyapurpa, Ch.269. (Prṣṭiḍa Vāstu)  
239 Garudapurpa, Ch.46.  
240 Mayamata, Ch.19, Sl 1-3.  
241 Ibid, Ch.20, Sl.12-31
### Synonyms of buildings including *prajdas*

| Various names of buildings *vimana*, *bhavana*, *harmya*, *soudha*, *dhiman*, *prajda*, *sadana*, *geha*, *grha*, *jaya*, *nilaya*, *visa*, *vastika*, *vima*, *mandira*, *pyda*, *jgara*, *stena*, etc. |
| Additional names are *samjraya*, *nidhynam*, *nidan*, *saranam*, *okhu* and *pratisraya.* |

**Postulates from the Reviews of Literature.**

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29. M.M. 19, 10-12

242. Ibid., Ch.19, Sl. 10-12.

243. Samaranagasutradya, Ch. XVII, Sl. 8-9.
A vast range of literature on temple architecture exists. The review of literature has been broadly divided into general reviews and specific reviews restricted to the temple architecture pertaining to the topic. The postulates are given below:

2.5.1 Postulates in general are:

(a) The vide range of knowledge and practice pertaining to vīstuvidya are spread over vedas, upavedas, vedāngas, samhitas, śāstras, āśāstras, itihāsas, purūnas, specific vīstu texts by various authors, translated works, commentaries, interpretations, research works and so on.

(b) Vīstuśāstra considers the planning, design, technological aspects and methodology of constructions. It integrates the art of aspects, prospects, orientations, aesthetics and artifacts properly.
(c) The *vāstu* constructions are done as per proper dimensions and proportions. Human engineering is well integrated. They have unique and intrinsic rhythm, grammar and aesthetics.

(d) The concepts, canons, principles and practices are propagated by various authors. Yet, they have common bases at macro levels. The flexibility of design, planning and execution is inherent in the canon, rules and principles.

2.5.2 Postulates specific to the topic.

The postulates specific to the topic are given below:

(a) There are well established procedures for the identification of the need, *cāryavarana, stapatinirmaya*, selection of location and site, conducting observations, tests, analysis, considerations of alternatives, in the decision
making, design, planning, execution and conduct of rites at various stages.

(b) There is forward and rearward integration in the planning and design.

(c) There are wide range of flexibility in canons and principles affording freedom in the planning and design.

(d) Temples are classified in several ways by various authors depending on the plan shapes, sizes, number of storeys, built from, elevations, interiors, materials, magnitudes, modalities of decorations and artifacts.

(e) Vastujjstra specifies temples up to 12 storeys in general, and up to 16 storeys as special cases.

(f) The shapes of ērikovils are limited to square, rectangle, circle, elongated circle, hexagon, octagon and apsidal in Kerala. The member of storeys are limited to three.
(g) The decorations of the elements of the temples are unique and due importance are given for decorations in several vāstu texts.

(h) The concepts and canons on the designs of the various elements are different in several textbooks. Some times, further references are required. The specific references, elements wise, in tabular form provided here help in easier comprehension in a comprehensive way and help designers and students.