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Chapter 5

Broader textual context: the *prathameṣṣakā*, *garbhanyāsa* and *mūrdheṣṣakā* rituals in the related texts

5.1 Introduction

The Kāyapaāilpa is not the only work to mention the *prathameṣṣakā*, the *garbhanyāsa* and the *mūrdheṣṣakā*. These three rituals are described in a number of specialised Sanskrit texts, which deal with architecture or ritual. The first group of texts includes the Mānasāra, Mayamata, Āilparatna, Tantrasamuccaya, Viāvākarma Vāstuāstra and the Samarāḍgaṇa Sūtradhāra. The second group consists of the ritual treatises of the Vaiṣṇava schools of the Vaikhānasas and Pāocarātras and the works of the followers of the Āiva Siddhānta, the Āivāgamas.¹ Further to this, the *prathameṣṣakā* and the *garbhanyāsa* are also mentioned in certain Purāṇas: the *prathameṣṣakā* in the Viṣṇudharmottara and in the Agni Purāṇa, the *garbhanyāsa* only in the Agni Purāṇa. Both Purāṇas reveal traces of influences from ritual and architectural texts (see notes X-Y below).

The earliest well-documented reference to the ceremony of placing the first stones is included in the 6th century work on astrology and architecture, the Būhat Saāhitā.² The passage consists of a single verse and the ceremony is significantly different to the one described in the Kāyapaāilpa: there are eight instead of nine stones and their location is not specified. A *prathameṣṣakā* rite as known from the Kāyapaāilpa seems to be a later development, at least in the light of the available textual sources. It is described for the first time in the aforementioned ritual treatises of the Āivas and the Vaiṣṇavas, of which the earliest surviving examples (dealing with the placing of the first bricks) are assumed to have been compiled around 7th-8th century AD.³ The same genre of

¹ A list of texts mentioning the *prathameṣṣakā*, *garbhanyāsa* and *mūrdheṣṣakā* rituals together with the relevant chapters and verse numbers is given in Appendix II. It should be emphasised that this list is not exhaustive. It includes all the works that I had access to, but several more texts exist, many of which have not yet been edited and were unavailable.

² Būhat Saāhitā 52.110 (ed. Dvivedi; 53.112 ed. Bhat). For the date of the Būhat Saāhitā, see, for example Bhat (1981: xi) and Kramrisch (1946: 5 note 7).

³ It is extremely difficult to give an exact date of a Sanskrit ritual or architectural text. Nevertheless, the 8th to 12th centuries AD are sometimes suggested as a likely period for the compilation of the Āivāgamas, see Goudriaan (1979: 21-22): "There is no unanimity about the date of the oldest Āivāgamas, but it is quite plausible that the most important of them were in vogue as sacred texts about 800 A.D. at the latest" and Davis (2000: 3), who writes: "... a corpus of Āiva āgama and paddhati texts [was] compiled in roughly the eighth through twelfth

texts also provides the first available descriptions of the *garbhanyāsa* and *mūrdhewākā*. The Āilpa- and Vāstuāstras dealing with these rituals are all of a later date: they are most probably not earlier than 9th-10th century AD.⁴ The date of the relevant chapters of the Viñudharmottara and the Agni Purāṇa cannot be established with precision. According to some, the Viñudharmottara might be earlier than the 7th century AD, the relevant chapter of the Agni Purāṇa, however, is certainly of a later date.⁵

The analysis of the textual sources reveals an interesting pattern - the descriptions of the three rituals occur mainly in South Indian texts and almost never in North Indian ones. This applies to both architectural and ritual treatises. Moreover, *mūrdhewākā* is not only absent in *all* North Indian works, but also in those originating from Kerala and in one that presumably enjoyed a great popularity there.⁶ Compared to *mūrdhewākā*, the *garbhanyāsa* seems to have been slightly more popular. It is included in three non-southern texts: the Agni Purāṇa, the Hayaāirā Pāocarātra and the Viāvakarma Vāstuāstra.⁷ *Prathamewākā*,

centuries." A similar period was suggested for the Vaikhānasa and Pāocarātra works containing the descriptions of the three rituals discussed. The tentative dates given for some of the works dealing with the *prathamewākā*, *garbhanyāsa* and *mūrdhewākā*, are: Atri Saāhitā 6th-10th AD (Bhattacharyya 1963: 139); Kāyapajōanakaṇḥa 9th-10th AD (Goudriaan 1965: 10 note 13); Marīci Saāhitā 8th AD (Varma 1970: 3) or between 800 and 1000 (Gonda 1977: 145-146); according to Colas (1986: 7-8), the editor of the Marīci Saāhitā, however, it is impossible to establish the date of the text with certainty. On the other hand, according to Goodall the South Indian Āivasiddhānta texts quoted in the present study are of a much later date, probably not earlier than 12th century AD (see Goodall 2004: xiii-xxxiv).

⁴ The dates suggested for certain architectural treatises dealing with the rituals discussed, are: Mayamata late 9th – 12th AD (Dagens 1994: xlili), Vāstuvidyā 10th AD (Varma 1940: ii), Tantrasamuccaya 15th AD (Unni 1988: 9; Sastri 1945: i-iv) and Āilparatna 16th AD (Losch 1949: 154). The 6th century proposed by Acharya for the Mānasāra seems to be too early a date. According to Bhattacharyya the text is not earlier than the 11th AD and perhaps even as late as the 15th AD (Bhattacharyya 1967: 190, 194). This view is also shared by Dagens (1994: xlv).

⁵ The Viñudharmottara Purāṇa is usually dated ca. 7th AD (Kramrisch 1946: 5 note 7). Winternitz (1981: 553) dates it from 628 to 1000 AD. On the other hand, Bhattacharyya (1963) proposes a rather early period: 6th – 10th AD, and Shah, the editor of the text, suggests 450 – 650 AD for the 3rd *khaṇḥa* which mentions the placing of the first bricks (Shah 1958: xixff). As far as the Agni Purāṇa is concerned, it is impossible to establish a date for the entire text. Its forty-first chapter, however, dealing with the placing of the first brick and with the *garbhanyāsa*, is a shortened version of chapters 11-12 of the ritual text Hayaāirā Pāocarātra, dated 9th century AD (Winternitz 1985: 652) or late 9th- early 10th century AD (Gonda 1977: 54-55).

⁶ The Tantrasamuccaya, the Vāstuvidyā and the Viñu Saāhitā. For the date and origin of the Tantrasamuccaya, see Sastri (1945: iii) and Mallaya (1949: ii-iii); for the presumed Kerala origin of the Vāstuvidyā, see Varma (1940: ii); for the Viñu Saāhitā as the source of the Tantrasamuccaya, see Ganapati Sastri at the Preface to the 1990 edition of the text (Delhi: Sri Satguru Publications) and Mallaya (1949).

⁷ Hayaāirā is considered a North Indian text as it enumerates northern regions of India and mentions *nāgarī* alphabet, but it does not mention the southern regions and the South Indian scripts (Gonda 1977: 55). The Viāvakarma Vāstuāstra is considered a 'West Indian' text (Shah

mentioned by seven North Indian texts,⁸ appears to be the most common. As noted above, it also seems to be the earliest of the three rites as it is the only one mentioned in the *Būhat Saāhitā*.

5.2 The similarities

The passages dealing with the three rituals in all of the aforementioned texts are fairly similar to each other and they bear several resemblances to the descriptions of the rituals in the *Kāyapaāilpa*. Here the *prathameṣṣakā*, the *garbhanyāsa* and the *mūrdheṣṣakā* also consist of several ‘building blocks’ – ceremonies with which the entire ritual is constructed. The ‘blocks’ are generally the same as in the *Kāyapaāilpa* (see Chapter 4.4 and Table 3). They include the construction of a temporary pavilion together with the central platform and the fire pits,⁹ the preliminary ceremonies performed within the pavilion such as purifying the ritual objects with the products of the cow,¹⁰ tying the protective thread around them¹¹

1989: 214-215), which should presumably be understood as ‘Northwest Indian’ text. The name *Viāvakarma* is rather connected with the north than with the south of India (see Shukla 1998: 67).

⁸ To these belong the *Būhat Saāhitā*, the *Viāñudharmottara* and the *Agni Purāña*, the *Hayaāirā Pāōcarātra*, the *Viāvakarma Vāstuāāstra*, the *Samarāōgaña Sūtradhāra* (the work of king Bhoja of Dhārā, see Shukla 1998: 25) and the *Āaiva* ritual text *Somaāambhupaddhati*. The latter is not truly a North Indian work: it is preserved in manuscripts found in Nepal as well as in the south of India. The southern group, however, seems to be posterior and contains more additions and mistakes (Brunner 1998: lii-lxi). The fact that the text does not mention the *garbhanyāsa* and the *mūrdheṣṣakā* rituals and the way in which the *prathameṣṣakā* is described there, however, support the link between the *Somaāambhupaddhati* and the ritual texts of North India.

⁹ For the first bricks: *Kāmika* 51.1cd-4, *Kāraña* 4.88-91ab, *Dīpta* 2 (p.251; here the central platform and the fire pits are not mentioned, but the description of the pavilion is fairly similar to that given by the *KĀ*), *Suprabheda* 27.2 (the pavilion is only mentioned here), *Ajita* 10.19d-29ab, *Aāūmad* (*prathameṣṣakā*), *ĪĀGDP* 27.46, *MarīciS* 6.4.1.1, *AtriS* 6.12ab (the pavilion is only mentioned here) and 6.14-15 (the description of the fire pits), *KJōK* 30 (the pavilion and the fire pits are only mentioned here), *PādmaS* 5.45-47, *ViāvaksenaS* 8.11 (the pavilion is only mentioned; the text hints to another chapter dealing with the construction of the pavilion in detail), *SaSū* 35.13cd (*vedī* mentioned), *AgniP* 41.1cd; for the *garbhanyāsa*: *Kāmika* 31.18-22, *Kāraña* 6.15-19c, *Dīpta* 4.25 and the verses included in the Appendix to chapter 4 (Dagens et al 2004: 68-69), *Ajita* 17.12-14, *Kumara* 28.2170, *MarīciS* 13.1.2; for the crowning bricks: *Kāmika* 60.3cd-4, *Kāraña* 10.12cd-15ab, *Dīpta* 20 (p. 307), *Suprabheda* 31.1cd-2ab, *Ajita* 15.14-20, *MM* 18.127cd.

¹⁰ For the first bricks: *Kāmika* 51.11cd, *Kāraña* 4.105cd, *Ajita* 10.15d (it is said that the bricks must be cleaned, but the products of the cow are not mentioned), *ĪĀGDP* 27 (passage in prose following verse 71); for the deposit casket: *Kāmika* 31.27cd, *Kāraña* 6.26ab, *Suprabheda* 28.10ab, *Ajita* 17.11cd (cleaning the casket is mentioned, but not the products of the cow), *ĪĀGDP* 27.78ab, *AtriS* 10.20c, *KJōK* 16, *HayaP* 12.23cd, *PādmaS* 6.25b, *ViāñuS* 13.26cd, 36ab, *MS* 12.24ab, *MM* 12.16; for the crowning bricks: *Kāmika* 60.7cd-8ab, *Kāraña* 10.18ab, *Suprabheda* 31.10cd, *MM* 18.133cd-134ab.

¹¹ For the first bricks: *Kāmika* 51.12ab, *Kāraña* 4.106ab, *Dīpta* 2 (p. 252), *Aāūmad* (*prathameṣṣakā*), *ĪĀGDP* 27 (passage in prose following verse 71), *MarīciS* 6.4.1.2, *AtriS* 6.24b, *Kriyādhikāra* 5.8cd, *PādmaS* 5.65cd-66ab, *ViāvaksenaS* 8.16ab; for the deposit casket: *Dīpta*

and wrapping them in cloth,¹² placing the jars,¹³ fire oblation¹⁴ and *puñyâhavâcana*.¹⁵ Almost all the texts list the desired characteristics of the ritual objects, such as the bricks, the casket and the axis of the finial,¹⁶ and many stress the importance of distinguishing the tops (also called 'heads'), feet, etc. of the bricks¹⁷ as well as their gender.¹⁸ The statement that the first and crowning

4.26c, Kumâra 29.2186a; for the crowning bricks and the axis of the finial: Kânika 60.10a, Kâraña 10.21a-c, 24c, Dîpta 20 (p. 308), Ajita 15.13b-d, MarîciS 13.2.2.

¹² For the first bricks: Kânika 51.17d, Kâraña 4.110ab, Suprabhedha 27.15ab, Ajita 10.31cd, Aäâumad (*prathamewakâ*), ÎĀGDP 27 (passage in prose following verse 71), MarîciS 6.4.1.1, 6.4.1.2, AtriS 6.22cd, Kriyâdhikâra 5.9ab, KJöK 30, Pâdmas 5.60ab, ViävaksenaS 8.16cd; for the deposit casket: Kânika 31.63a, Kâraña 6.51ab, Suprabhedha 28.27cd, Kumâra 29.2186b, AtriS 10.34cd, MarîciS 13.1.2, Pâdmas 6.9cd, MM 12.21ab; for the crowning bricks and the axis of the finial: Kânika 60.10b, Kâraña 10.21d, 24d, Dîpta 20 (p. 308), Suprabhedha 31.5, 11ab, Ajita 15.27ab, MM 18.135cd.

¹³ For the first bricks: Kânika 51.19-20, Kâraña 4.111cd-113ab, Dîpta 2 (p. 252), Suprabhedha 27.16-17, Ajita 10.32-37, Aäâumad (*prathamewakâ*), ÎĀGDP 27.50cd-52 and in the passage in prose following verse 71, MarîciS 6.4.1.2, Pâdmas 5.48, 51cd-54ab, ViävaksenaS 8.17-22, AgniP 41.2a, 4cd; for the deposit casket: Dîpta 4.26d, MS 12.25-26ab, MM 12.18cd-19; for the crowning bricks: Kânika 60.10cd-11ab, Kâraña 10.25cd-26, Dîpta 20 (p. 309), Suprabhedha 31.6-7, Ajita 15.28-30ab, MM 18.131-133ab.

¹⁴ For the first bricks: Kânika 51.21cd-24, Kâraña 113cd-115, Dîpta 2 (p. 252), Suprabhedha 27.18-20ab, Ajita 10.37-44, Aäâumad (*prathamewakâ*), ÎĀGDP 27.53-57, MarîciS 6.4.1.2, AtriS 6.16-19, Kriyâdhikâra 5.2cd-5ab, 14-15, 24, KJöK 30, Pâdmas 5.63-64, ViävaksenaS 13.8cd-12ab, TantraS 1.83-88, AgniP 41.9cd-11; for the *garbhanyâsa*: Kânika 31.64cd-68ab, Kâraña 6.52-59, Dîpta 4.27cd, , Suprabhedha 28.28cd-30ab, Ajita 17.34-37, Kumâra 29.2186cd-2188, ÎĀGDP 27.94cd-100, AtriS 10.13-17ab, KJöK 16, MarîciS 13.1.2, HayaP 12.34cd-39, Pâdmas 6.10cd-16, ViävaksenaS 13.36cd-40ab, MS 12.28cd-33ab, TantraS 1.116-120; for the crowning bricks: Kânika 60.12-14, Kâraña 10.28-31, Dîpta 20 (p. 309), Suprabhedha 31.11cd-16ab, Ajita 15.30cd-36, AtriS 10.47cd.

¹⁵ For the first bricks: Ajita 10.16a, 24c, Aäâumad (*prathamewakâ*), ÎĀGDP 27.48ab, MarîciS 6.4.1.1, 6.4.1.2, AtriS 6.24a, ViävaksenaS 8.15c, 33c, VV 6.5ab, SaSû 35.16cd, 24cd; for the *garbhanyâsa*: Kânika 31.16d, 22d, 76b, Kâraña 6.19d, Suprabhedha 28.11b, Ajita 17.6a, ÎĀGDP 27.78d, AtriS 10.17d, KJöK 16, Pâdmas 6.25a, MS 12.21d; for the crowning bricks: Kânika 60.5d, Kâraña 10.15d, Ajita 15.13a, 21cd, ÎĀGDP 34.12ab.

¹⁶ The first bricks: Kânika 51.6-9ab, Kâraña 4.95-101ab, Dîpta 2 (p.250-251), Dîpta 27.4cd-14ab, Ajita 10.1-4, Aäâumad (*prathamewakâ*), ÎĀGDP 27.64-70, MarîciS 6.3.2, HayaP 11.19-23ab, Pâdmas 5.16-24ab, 32cd-44ab, ViävaksenaS 8.12cd-14, MS 12.95cd-98, MM 12.103cd-108ab; Āilparatna 12.14, 5cd-24, TantraS 12.4, AgniP 41.3-4ab; the deposit casket: Kânika 31.7-14ab, Kâraña 6.7cd-12, Dîpta 4.8-12ab, Suprabhedha 28.3-9, Ajita 17.6-11ab, Kumâra 29.2164-2169ab, ÎĀGDP 27.75-77, AtriS 10.10cd-12ab, KJöK 16, MarîciS 13.1.1, HayaP 12.20-21ab, Pâdmas 6.23cd-24, ViävaksenaS 13.23cd-24ab, MS 12.11cd-19, MM 12.9-15ab, Āilparatna 12.32-45, TantraS 1.96b, 12.5, VV 6.13cd-15ab, AgniP 41.20cd-21ab; the crowning bricks: Kâraña 10.3-7, Dîpta 20 (p. 306-307), Ajita 15.2-4, MarîciS 13.2.1, MM 18.117-121ab; the axis of the finial: Kâraña 10.7-12ab, Dîpta 20 (p. 308-309), Suprabhedha 31.8-10ab, Ajita 15.6-10, ÎĀGDP 34.9-11, MarîciS 13.1.2, MM 18.66cd-77, 121cd-127ab.

¹⁷ For the first bricks: Kâraña 4.100cd-101ab, Suprabhedha 27.13, Ajita 10.4d, ÎĀGDP 27.64ab, MarîciS 6.3.2; for the crowning bricks: Dîpta 20 (p. 307).

¹⁸ Mentioned in the first bricks chapter: Kâraña 4.94, Dîpta 2 (p.250, 251), Suprabhedha 27.14ab, ÎĀGDP 27.68cd-70ab, Pâdmas 5.17-24ab, 32cd-35, MS 12.98cd, 107, MM 12.105cd-107ab,

'bricks' should, in fact, be of the same material as the building in which they are to be installed is found in a great number of texts as well.¹⁹ The same is true for the prescription that, after the installation, water should be poured among the first bricks and its flow observed. A right turn means success for the act of building and for the performers of the ritual, a left turn is inauspicious and, in such an event, a propitiatory oblation (*āntihoma*) should be performed.²⁰ The way of installing the first bricks may slightly differ between the texts, but it is often stressed that their tops should face east and north.²¹ With respect to the *garbhanyāsa*, long lists of objects to be placed into the deposit casket are given (see Chapter 7.1.1.2) and in many works the architectural layer in which the *garbha* is to be installed is dependent on the caste of the patron.²²

5.3 The differences

5.3.1 The differences determined by the geographical origin of the texts

The differences between the descriptions of the three rituals in the texts are generally not very large. Yet, as mentioned previously, it is possible to make a distinction between the works originating in the south of the subcontinent and those originating in the north. In addition to the fact that none of the North Indian texts describe the *mūrdheṣṣakā* and only very few of them deal with the *prathameṣṣakā* and the *garbhanyāsa*, the prescriptions for the location of the first bricks and the deposit box in North Indian texts differ from those given in the South Indian treatises. Thus, while according to all South Indian works the first bricks and the *garbha* should be installed to the right or to the south of the door

Āilparatna 12.16, 5-17, 5ab; mentioned in the crowning bricks chapter: Kāraṇa 10.3ab, Dīpta 20 (p. 306).

¹⁹ The first bricks: Kāraṇa 4.93, Dīpta 2 (p.250), Suprabheda 27.3cd-4ab, ĪĀGDP 27.70cd, HayaP 11.23cd-24ab, PādmaS 5.43cd-44ab, MS 12.98ab, MM 12.103cd, Āilparatna 12.14, 5-15, 5, AgniP 41.4ab; the crowning bricks: Kāmika 60.1cd, Kāraṇa 10.5ab, Dīpta 20 (p. 306), Ajita 15.2, MM 18.119-120.

²⁰ Kāmika 51.35-36, Kāraṇa 4.123-124ab, Dīpta 2 (p. 252-253), Suprabheda 27.26cd-28ab, Ajita 10.55cd-57, Aḍāumad (*prathameṣṣakā*), ĪĀGDP 27 (passage in prose following verse 71), PādmaS 5.76cd-77ab, ViṣṇuS 13.19cd-20ab, ViṣṇvakṣenaS 8.29, Āilparatna 12.30-31ab, TantraS 1.93 (in the two latter texts the propitiatory oblations in case of the water turning left are not mentioned).

²¹ Kāmika 51.29, Kāraṇa 4.121cd-122ab, Dīpta 2 (p. 252), Suprabheda 27.25, Ajita 10.53-55ab, ĪĀGDP 27 (passage in prose following verse 71), MariciS 6.4.2.2, AtriS 6.32cd-34, Kriyādhikāra 5.12cd-13ab, PādmaS 5.73cd. Āilparatna gives several possibilities of placing the bricks during the final installation depending on the number of the bricks used in the ritual, according to one possibility the tops should point east and north, see Āilparatna 12.16, 5ab.

²² Kāmika 92cd-93, Kāraṇa 6.81-82ab, Suprabheda 28.32cd-33, ĪĀGDP 27.74, AtriS 10.36cd-38ab, Kriyādhikāra 5.30cd-31ab, PādmaS 6.21, ViṣṇuS 13.25ab, TantraS 12.6d, Vastuvidyā 13.21.

(at least in the case of temples), according to the North Indian treatises they are placed either in the centre of the foundation pit (the deposit box) or under the walls of the future building and in the centre (the first bricks).²³ The expression *dvāradakṣiṇe*, 'to the right' or 'to the south of the door', frequently employed in the South Indian texts, is not found.²⁴ Moreover, all three non-South Indian works describing the *garbhanyāsa* do not mention the compartments of the deposit casket. It might be that this information has been omitted simply because it was something that was well known to the performers of the ritual. Nonetheless, all the South Indian texts speak explicitly about a casket divided into compartments. The distribution of the items in the appropriate compartments plays an important role in the *garbhanyāsa* descriptions in the South Indian texts.

5.3.2 The differences determined by the religious affiliation of the texts

Among other things, the differences between the Āiiva and the Vaiṣṇava treatises relate to the mantras pronounced and the deities invoked and worshipped during the rituals. In the Āiiva texts, the gods belonging to the entourage of Āiiva are worshipped and the mantras associated with Āiiva are uttered, for instance the *brahma-* and the *aḡgamantras*, which are believed to invoke specific aspects of the Lord.²⁵ Moreover, writing the letters on the first and crowning bricks and on the axis of the finial as well as the ceremonial 'placing' of the letters inside the

²³ For details, see Chapter 7.1.1.1 and 7.1.1.2. The prescriptions concerning the exact location of the first bricks in some North Indian texts are not very clear. SĀP IV.1 prescribes either five or nine bricks placed under the walls of the future temple and in the middle on top of jars filled with various items. HayaP 12.1-7ab gives similar prescriptions: nine bricks should be placed in the eight directions and in the middle, on the top of jars. It is not clear, however, if here the bricks should also be in the corners of the foundation or, perhaps, in the centre of it. AgniP 41 is an incomplete repetition of HayaP 12. According to SaSū 35.27cd-28ab the first brick should be deposited in the southeast corner of the *vāstu* (the building ground), the other bricks should be placed clockwise in the remaining corners. In VDhP 94 the bricks are to be placed in the intermediary directions, but it is not clear if in the corners of the building ground or in the middle of it. According to VV 6 the first stone should be placed either in the northeast or in the west, but it is not said how many stones there are and if they should form a square.

²⁴ For the *garbhanyāsa* according to the North Indian texts, see HayaP 12.9cd-52, VV 6 and AgniP 41.18-30; for the *prathamēṣṭakā*, see HayaP 11-12.9ab, VV 6, SĀP IV.1.1-108, SaSū 31 and AgniP 41.1-17.

²⁵ For the significance of these mantras, see Chapter 4.1 *prathamēṣṭakā* 43a. The *brahma-* and *aḡgamantras* are pronounced during the *prathamēṣṭakā*, *garbhanyāsa* and the *mūrdhēṣṭakā* according to: Kāmika 51.23cd, Kāraṇa 4.114cd-115, Dīpta 2 (p. 252), Suprabhedā 27.20ab, 19cd, 26ab, Ajita 10, ĪĀGdP 27.55ab, Ajita 17.35cd, Kāraṇa 6.55c, Dīpta 4 (Appendix to chapter 4), Suprabhedā 28.29b, ĪĀGdP 27.97, Kāmika 60.14cd, Kāraṇa 10.28ff, Dīpta 20 (p. 309).

deposit casket appear to be practices followed by the Āiava schools only.²⁶ Apart from the Āivāgamas, the placing of sacred syllables on the bricks is only mentioned in the Mānasāra, probably due to the influence of the Āiava ritual texts.²⁷ The depositing of *akṣaras* into the casket is not found outside the group of the Āivāgamas. The Vaiṣṇava texts, on the other hand, consider Viṣṇu to be the highest deity and use mantras and prayers associated with Viṣṇu, such as the *ekākṣara* (AtriS 10.40, 41, Kriyādhikāra 5.12ab, 15ab), *viṣṇusūkta* (AtriS 10.42ab, Kriyādhikāra 5.3cd, 5ab, 14cd) and the formula *idaṁ viṣṇuī* (KJōK 16). Moreover, the Vaikhānasa descriptions of the *prathameṣṣakā*, *garbhanyāsa* and the *mūrdheṣṣakā*, as other ritual passages of this school (see Goudriaan 1970: 161), are characterised by a frequent use of Vedic mantras, for instance, the *puruṣasūktam*.²⁸

A difference between the Āiava and the Vaiṣṇava texts may also be found in the lists of objects that should be placed together with the bricks or inside the deposit casket. The Āiava texts prescribe, along with several other items, the attributes of Āiva²⁹ while the Vaiṣṇava ones list the symbols of Viṣṇu.³⁰ Slight differences are also found in vocabulary. For example, certain technical terms are used exclusively or mostly by texts of a specific religious orientation. The term *sthaṇḍila* (ceremonial ground usually made of rice on which the ritual objects are placed during the preliminary rites) is used in the Āiava texts,³¹ while in the Vaiṣṇava tradition the term is omitted and the expression 'heap of grain' is used

²⁶ All the Āivāgamas with the exception of the Suprabhedāgama mention the placing of letters in the deposit casket, see: KĀ *garbhanyāsa* 15ab, 16cd-17ab, Kāmika 31.29-30, Kāraṇa 6.28-29ab, 10.19cd-20, Ajitā 17.18-19, Dīpta 4.12-13ab, Kumāra 29.2173-2174ab. For writing the letters on the first bricks, see: KĀ *prathameṣṣakā* 36cd-37ab, Kumāra 30.2203cd-2204ab, Kāmika 51.16cd-17ab, Kāraṇa 4.109, Aḍāmad (*prathameṣṣakā* chapter). For writing the letters on the crowning bricks, see KĀ *mūrdheṣṣakā* 28cd, Kāmika 60.8cd-9ab, Kāraṇa 10.19-20, Dīpta 20 (p. 307-308), Suprabhedā 3cd-5, Ajitā 15.11-12.

²⁷ See MS 12.103cd-104 and 18.200ab.

²⁸ The *puruṣasūkta* is mentioned in AtriS 6.17ab and Kriyādhikāra 5.2cd as well as in many chapters of the Vaikhānasa texts, which do not describe one of the three rituals discussed here. Other, frequently mentioned, mantras include *brahma jajōanam* (KJōK 16), *medinī devī* (AtriS 10.41ab), *ā tvāhāraṁ* (KJōK 30) and the *dhruvasūkta* (AtriS 6.35ab, Kriyādhikāra 5.13cd). The mantra *ā tvāhāraṁ* is, according to Goudriaan (1965: 319), "perhaps [the same as the] *dhruvasūkta*." This identification is indeed supported by the fact that the *dhruvasūkta* occurs in the same place in AtriS 6 and Kriyādhikāra 5 as *ā tvāhāraṁ* in Kāyapajōanakāṇḍa 30, viz. during the final installation of the first bricks.

²⁹ See, for example, Kāmika 31.52, Dīpta 4.18-22, Suprabhedā 28.25cd-26ab. In the MM, an architectural text, but influenced strongly by the Āiava Siddhānta school, the objects to be placed in a consecration deposit for a Āiava temple, including the attributes of Āiva, are explained first (MM 12.33). The objects appropriate for other deities are listed at the end of the chapter.

³⁰ See, for example, AtriS 10.9cd, MarīcīS 13.1.1, HayaP 12.18cd-19ab, PādmaS 6.8cd, ViṣṇuS 13.34cd-35ab, TantraS 12.103cd.

³¹ See, for example, KĀ *prathameṣṣakā* 17a, *garbhanyāsa* 36a, *mūrdheṣṣakā* 13b, 15a, Kāmika 51.12.c, Kāraṇa 4.108a, Dīpta 2 (p. 251), Ajitā 17.14c, MM 12.20b, MM 18.129a, MS 12.27cd etc.

instead.³² The term *kautuka* (protective thread) is more frequently used in the Āiava texts than in the Vaiṣṇava ones, the latter preferring its synonym *pratisara* (the Kāyapaīlpa uses both terms; see note to KĀ *prathamakā* 35d). The Vaikhānasa works, moreover, employ specific names for the fire altars, which have already been used since Vedic times, such as *āhavanīya* and *gārhapatya* (AtriS 6.14, Kriyādhikāra5.3-5, KJōK 30, MarīciS 6.4.1.2 etc.),³³ while the Āiava texts use the general term *kuñḍa*, ‘fire pit’ (see, for instance KĀ *prathamakā* 13c, *garbhanyāsa* 33a and *mūrdhakā* 12c).

5.3.3 The differences between the ritual and the architectural texts

A few differences between the ritual and the architectural texts can also be observed. The first group is characterised by many mutual similarities (also between works of different religious orientation), while the architectural treatises generally exhibit greater variation. Almost every architectural work has its own way of describing the three rituals. The exceptions are the Mayamata and the Mānasāra, which show several similarities to each other. Their descriptions of the three rituals are almost identical, although the one in the Mānasāra is more detailed. Another difference between the architectural and ritual texts is fairly predictable: the first group gives, in general, more technical-architectural details and fewer ritual ones (for instance the tying of the protective thread is mentioned only in the ritual texts, see note 11 above). This is especially so in the chapters dealing with the *prathamakā*, *garbhanyāsa* and *mūrdhakā* of the Vāstuvidyā, Viāvakarma Vāstūāstra, Samarāḍgaṇa Sūtradhāra and the Āilparatna. The last one includes whole passages from the Kāyapaīlpa and other ritual works, but omits most information on ritual. The Tantrasamuccaya and, in a certain sense, the Mayamata and the Mānasāra are exceptions among the architectural works as they provide a fair amount of ritual detail. A specific position is occupied by the Agni Purāṇa. Its chapter 41 dealing with the *prathamakā* and the *garbhanyāsa* is a shortened version of Hayaāīrā Pāōcarātra 11-12³⁴ (Agni Purāṇa omits the list of objects to be placed into the deposit casket and certain rituals, for example the *homa*, described in the

³² Cf. Kriyādhikāra 5.7ab, 29ab, AtriS 10.34, KJōK 16, MarīciS 13.1.2, PādmaS 6.9ab.

³³ This is connected with the fact that among the Vaikhānasas the oblations are offered into the fire following the old Vedic tradition (Goudriaan 1965: 8; see also KJōK 44 and 62).

³⁴ Cf. AgniP 41.5-8 - HayaP 11.26cd-30ab, AgniP 41.10ab - HayaP 11.36ab, AgniP 41.11cd-12a - HayaP 11.38a-c, AgniP 41.14 - HayaP 12.4, AgniP 41.16-19ab - HayaP 12.7cd-10, AgniP 41.-20cd - HayaP 12.20ab, AgniP 41.21cd-29a - HayaP 12.41cd-50a (AgniP omits HayaP 47cd-48ab), AgniP 41.30cd-31 - HayaP 12.53-54ab, AgniP 41.33-37ab - HayaP 12.58cd-62. The Agni Purāṇa appears to be a compilation work containing passages from several ritual texts (see note 35 below). Moreover, according to Bhattacharyya (1963: 175f) the Hayaāīrā Pāōcarātra is older than the Agni Purāṇa. It seems therefore that the above mentioned passages from the Agni Purāṇa are borrowings from the Hayaāīrā and not the opposite.

Hayaãiraa), while its chapters 92-94, which describe a different way of placing the first bricks, are an almost exact copy of the Åaiva ritual text Somaãambhupaddhati (IV.1; see Brunner 1998: lix-lxi).³⁵

5.3.4 Minor differences between the texts

The remaining differences between the texts describing the *prathameãakã*, *garbhanyãsa* and *mũrdheãakã* mainly concern details such as the sequence in which certain ceremonies and activities are described (it should be remembered that this is not necessarily the real sequence in which the ceremonies were performed),³⁶ the number of fire oblations, the ingredients offered in the fire during the oblations, the size and the way of decorating the temporary pavilion, the measurements of the bricks and the deposit casket, and so forth. These data are different in almost every text even within the largely uniform group of the Åaivãgamas.

Differences between the texts are also visible in the way in which specific topics are divided over the chapters. *Prathameãakã*, *garbhanyãsa* and *mũrdheãakã* do not always occupy a separate chapter as it is the case in the Kããyapaãilpa. Moreover, certain preparatory ceremonies may either be included in the chapter dealing with one of the three rituals or they may constitute a chapter of their own. For example, the purification of the building ground, the digging of the foundation pit and the *vãstuhoma* may or may not be a part of the *prathameãakã* chapter. The same applies to certain 'ritual blocks' constituting the main ritual. They are often explained in detail in the course of the description of the ritual, but sometimes they are only mentioned there, the full description being given elsewhere. The construction of the temporary pavilion, for instance, might

³⁵ In fact, no less than thirty-one chapters in the Agni Purããa appear to be borrowed from the Somaãambhupaddhati. These are chapters 72 up to 103 with the exception of chapter 91. This patchwork-like nature of the Agni Purããa was already noticed by Hazra (see Rocher 1986: 135) who adds that chapters 123 to 149 of the Agni Purããa are a summary of the Yuddhajayãrãava.

³⁶ See, for example, Kãã *garbhanyãsa* where the placing of the objects in the deposit casket is described before the directions for constructing the pavilion. As the placing of the objects in the casket seems to happen inside the pavilion, one would expect the description of the pavilion to precede the description of placing the objects.

be described in detail in the chapter dealing with a specific ritual (as in the *Kāyapañilpa*) or in one dealing only with pavilions (as in the *Mayamata* and the *Mānasāra*). Among the *Āivāgamas* as a group, the division in chapters is uniform. In other groups of texts, however, each individual text seems to go its own way in this respect. Again, the *Mayamata* and the *Mānasāra* form a separate group as in both the *garbhanyāsa* and the placing of the first bricks constitute chapter 12 and the *mūrdheṣṣakā* is described in chapter 18.

5.4 Concluding remarks

On the basis of the analysis of the textual sources it appears that the *prathameṣṣakā*, the *garbhanyāsa* and the *mūrdheṣṣakā* were known among the followers of various religious schools, but they seem to have enjoyed the greatest popularity in the south of India. From the 'technical' point of view³⁷ the way of performing these rituals was based on the same scheme regardless of the religious orientation of the performers. It consisted of several consecutive ceremonies, which were the same in the majority of the texts.

As shown above, all available textual sources can be classified using one of following criteria: geographical origin, religious orientation and genre (architectural or ritual). Following this division, the *Kāyapañilpa* belongs to the South Indian group of texts because the first bricks and the consecration deposit are to be installed to the right of the door, and it is a *Āiva* text for the deities invoked and the mantras used during the rituals are mainly *Āiva*. Besides, the three chapters of the *Kāyapañilpa* dealing with the *prathameṣṣakā*, *mūrdheṣṣakā* and the *garbhanyāsa* stand much closer to the parallel passages in the ritual texts than to those found in the architectural works. The most significant similarities can be found between the three chapters of the *Kāyapañilpa* and the parallel ones in the *Āivāgamas*, especially those of the *Dīptāgama*.³⁸ These similarities concern the style, the vocabulary, certain ritual details and the chapter division. In this regard, the reader's attention should be drawn to certain phrases, such as *evaṁ jāgaraṇāṁ rātrau* (see *KĀ prathameṣṣakā* 45a), the expressions used to describe the temporary pavilion, the central platform and the fire pits (such as *tribhāgaika*, 'one-third' and *darpaṇodarasañibha*, 'resembling a belly or a flat mirror', see *KĀ prathameṣṣakā* 12b and 13b), all of which occur frequently in the *Kāyapañilpa* as well as in the *Āgamas*. Other similarities include the performance

³⁷ The discussion on the supposed function of the *prathameṣṣakā*, *garbhanyāsa* and the *mūrdheṣṣakā* is included Chapter 6.

³⁸ Cf., for example, *KĀ garbhanyāsa* 15-19ab and *Dīpta* 4.12-15ab, *KĀ garbhanyāsa* 21cd-23 and *Dīpta* 4.18-20ab, *KĀ garbhanyāsa* 26-27 and *Dīpta* 4.23-24, *KĀ mūrdheṣṣakā* 57ab and *Dīpta* 20 (p. 310) etc. See also Chapter 4.1 note 1 and the quotations from the *Dīpta* given in the edition chapters.

of the *sakalikaraṇa* (see KĀ *prathameśakā* 34d), ‘placing’ the *akṣaras* in the deposit casket, the way of preparing the ceremonial ground (*sthañēila*)³⁹ and so on. Finally, the chapter division in the Kāyapañilpa follows that of the Āivāgamas, that is, each of the three rituals is described in a separate chapter, the three chapters are scattered over the entire text and they usually do not follow each other directly.

The correspondences between the three chapters of the Kāyapañilpa and the parallel passages in the ritual texts demonstrate that the Kāyapañilpa is not an ordinary Āilpaśāstra, despite it having been labelled as such in many publications, the name under which it is commonly known (viz. *Kāyapañilpa*), and the fact that it contains many chapters dealing chiefly with architecture and iconography. The special relation of the Kāyapañilpa with the Āivāgamas further supports its identification as the *upāgama* Kāyapa of the *mūlāgama* Aśāumad (see Chapter 2.2).

³⁹ Cf. KĀ *prathameśakā* 17, *garbhanyāsa* 36, *mūrdheśakā* 15, Kāmika 51.12.cd-13, Kāraṇa 4.106cd-107ab etc.

