

ever builds a temple of Viṣṇu with wood or stone or earth gets free from all sins. One who builds the temple of Viṣṇu gets that great benefit which (one would acquire) by doing sacrificial rites everyday. By building a temple for Viṣṇu (one) conveys hundreds of his descendants and hundreds of his ancestors to the world of Acyuta. Viṣṇu is identical with the seven worlds. One who builds a house for him saves the endless worlds and also obtains endlessness. One who builds (a temple) for him, lives for so many years in heaven as the number of years the set up bricks would remain. The maker of the idol (would reach) the world of Viṣṇu. One who consecrates it would get absorbed in Hari.

One who builds a temple, makes an idol and installs it goes within his range.

*Agni said :*

“I have not brought one who has installed Hari as told by Yama”. Hayaśiras told Brahmā for the installation of gods.

## CHAPTER THIRTYNINE

### *Preparations of ground for constructing temples*

*Hayagriva said :*

1. O Brahman ! Listen to me speaking about the installation of (images of) Viṣṇu and others. (The principles of) *Pañcarātra*<sup>1</sup> and *Saptarātra* have (already) been described by me.

2-5. They have been divided by the sages into twentyfive (books) in this world. *Hayagrīṣa tantra* is the first one. *Trailokya-*

1. The word *rātra* means knowledge and the *Pañcarātra* means the collective knowledge of five kinds according to the *Nar. Sam.* I.1.

However the *Ahir. Sam.* the earliest text of this class of literature would take it to mean the fivefold manifestation of Lord Vāsudeva, viz. *Para, vyūha, vibhava, arcā* and *antar yāmin.*

*mohana, Vaibhava, Pauṣkara, Prahlāda, Gārgya, Gālava, Nāradiya, Śrīpraśna, Śaṅḍilya, Aiśvara*, spoken by Satya, Śaunaka, Vasiṣṭha, Jñānasāgara, Svāyambhuva, Kāpila, Tārksya, Nārāyaṇyaka, Ātreya, Nārasimha, Ānanda, Aruṇa, Baudhāyana, and the one spoken by Viśva as the quintessence of that (the preceding), having eight parts (or the other books).

6-7. A brahmin born in the middle country may perform installation (rite). Those who were born in Kaccha (Cutch), (in the regions of the river) Kāverī, Koṅkaṇa, Kāmarūpa, Kalinga, Kāñcī, Kāśmīra, Kosala should not (do installation). The sky, wind, radiance, water, and earth are the *pañcarātra*.

8. Those other than the *pañcarātra* are inanimate and engulfed in darkness. He is the preceptor who has the knowledge "I am brahman and stainless Viṣṇu".

9. Even though deficient in all characteristics he who is a master of the *tantras* is (to be looked upon as) the preceptor. The image of the deity should be placed facing the city and never turned backwards.

10. At Kurukṣetra, Gayā and other places and near the rivers, (the image of) Brahmā at the centre of the city and (the image of) Indra on the east are auspicious.

11-12. (The images) of Agni, mothers, goblins, and Yama (should be placed) in the south-east. (The images) of Caṇḍikā (should be placed) in the south and those of the manes and demons in the south-west. The temples of Varuṇa and others should be built in the west. (The images) of Vāyu and Nāga (serpent) (should be) on the north-west and those of Yakṣa and Guha (Kārttikeya) on the north.

13-15. (Those) of Caṇḍīśa (the lord of Caṇḍī), the great lord and Viṣṇu (are) always (placed) in the north-east. One should not knowingly construct a temple of a reduced size or equal in size or bigger in size than another temple already constructed so as to encroach upon it. A wise-man would leave between them a space measuring twice the elevation and erect a new temple without affecting both the temples. After having examined the ground one has to take possession of it.

16. The offerings to the (presiding) goblins should be offered upto the outer enclosing wall (with a mixture of) black

gram, turmeric powder, fried grains, curd and flour.

17-18. Having dropped the flour in all directions along with (the recitation of) eight syllables: (one has to say), "The demons and goblins who remain on this ground may go away. I am making a place for Hari." Having cleaved the earth with the plough one should cleave it with oxen.

19. Eight *Paramāṇus* make one *rathāṇu*. Eight *rathāṇus* are said to make one *trasareṇu*. Eight times that (makes) one *bālāgra* and eight times that is known as *likhyā*. Eight times that is known as *yūka*. Eight times that is a *yavamadhyama*. Eight times *yava* (makes) one *aṅgula*. Twenty-four *aṅgulas* (make) one *kara*. Four *aṅgulas* make one *padmahastaka*.

## CHAPTER FORTY

### *The mode of making the respectful offering to the god*

*The Lord said :*

1. In days of yore that material principle was dreadful among all principles. It being placed on the earth it was known to be the lord of that place.

2. At a place (divided) into sixty-four compartments *Īśa* occupying a half of the corner square is worshipped with ghee and unbroken rice. Then the (god) *Parjanya* (the rain god) occupying a square (is worshipped).

3. The god *Jayanta*, who occupies two squares (is worshipped) with lotus (flowers) and water, and the lord *Mahendra*, who remains in one square (is worshipped) with a banner. The Sun god (is worshipped) in a square with all red things.

4. The (god of) truth occupying half a square at the bottom is worshipped with canopy and profuse offering of ghee. The lord of the sky occupying half the angular square (is propitiated) with the bird's flesh.

5. The fire-god in half a square (is worshipped) with the

1. The mantra of eight syllables: *Om namo nārāyaṇya*.