

DIPLOMA IN TEMPLE ADMINISTRATION AND TEMPLE CULTURE

RASHTRIYA SANSKRIT VIDYAPEETHA, TIRUPATI

PAPER II

TEMPLE SCULPTURE AND AGAMAS

MODULE V

TEMPLE DEITIES

BY

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MODULE V
TEMPLE DEITIES

I. Five Fold Temples according to the Nature of the Pratistha of the Presiding Deities:

A. Svayambhu, Arsha, Saiddha, Divya and Manusha Pratisthas : Some People include Asura Pratistha in place of Saiddha

Types of presiding Deities : Standing Deities or Sitting Deities or Laying Deities

Types of Presiding Deities according their facial nature: Saumya Murti (Solo), Bhoga Murti (Gods with Spouses), Yoga Murti Deities in Yoga Mudra) and Ugra Murti (Gods in Angry Mood)

B. The idols of Gods on the Vimana (Vimana Devatas)

In the Siva and Sakti Temples

In the Vishnu Temples

and Koshta Devatas

In the Siva and Sakti Temples

In the Vishnu Temples

FIVE FOLD TEMPLES ACCORDING TO THE NATURE OF THE PRATISTHA
OF THE PRESIDING DEITIES

SVAYAMBHU

Self Emergent Gods and Goddess

ARSHA

SAIDDHA

DIVYA

MANUSHA PRATISTHAS

SOME PEOPLE INCLUDE ASURA PRATISTHA IN PLACE OF SAIDDHA

Types of presiding Deities

Standing Deities

Sitting Deities

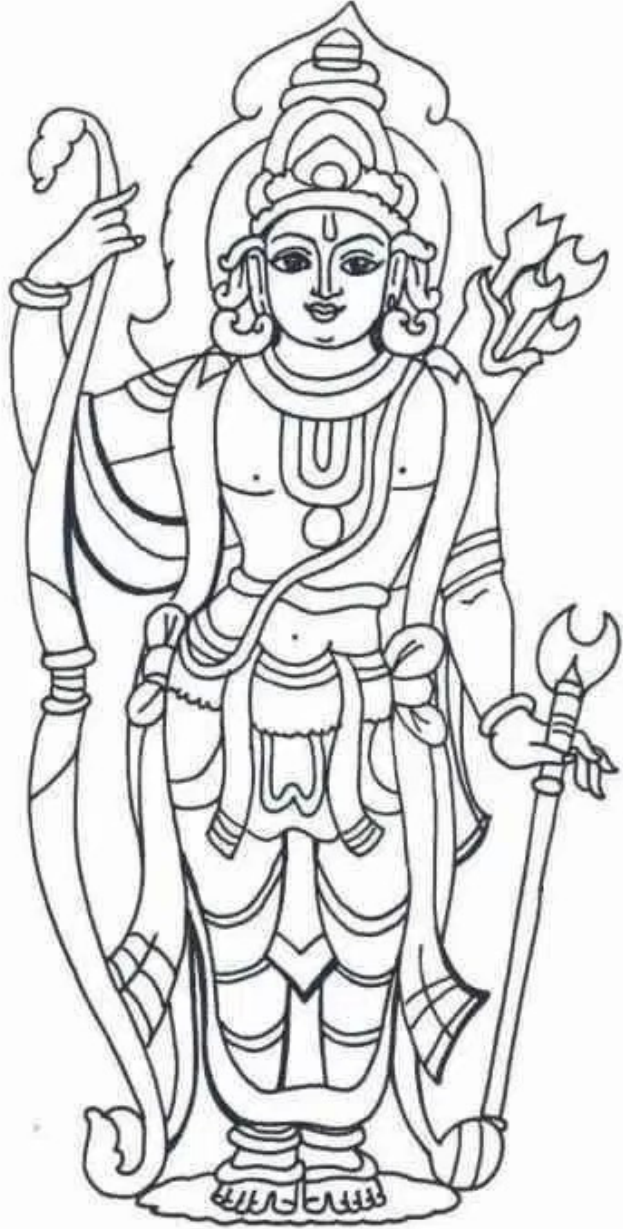
Laying Deities

A. Sthanaka

The Sthanaka posture (standing posture) of the image will be in accordance with its nature (sattvic, rajas or tamasic) and its attitude of benevolence or otherwise. That expression of benevolence, grace or the other attitude depicted on the face of the image is enhanced by the manner and style of its stance. The standing postures are named *Bhanga*, which involves appropriate stance, position and bent of the neck (*greeva*), shoulder (*bhuja*), waist (*kati*), knees (*janu*) and feet (*paada*).



ABHANGA STHANAKA



DVIBHANGA STHANAKA



TRIBHANGA STHANAKA



TRIBHANGA ASINA POSTURE
KALIKAMBA SITTING ON LION



ASINA MURTIS

The images depicting the deity in a peaceful, happy and benevolent disposition; radiating peace and joy; and blessing the devotees are the most common forms of sattvic class of idols in sitting posture. The deity, in such cases, is sitting in padmasana (lotus position) or yogasana (yogic posture, as in the case of Yoga Nrusimha or Ayyappa). Dakshinamurthy, the Buddha and Mahaveera being the other well known examples.

Aasana class is when the deity is in sitting posture. There are several modes and styles of sitting; and among them about eleven or twelve postures of sitting are usually depicted in temple architecture. These are again classified into sattvic, rajasa and tamasa.

Sukhasana is sitting with one leg bent at the knee and across; and the other leg down and almost touching the ground. The deity is in a relaxed position looking happy, peaceful and joyous. Images of Padmapani , Vishnu, Shiva or Devi in Sukhasana are the most common examples.

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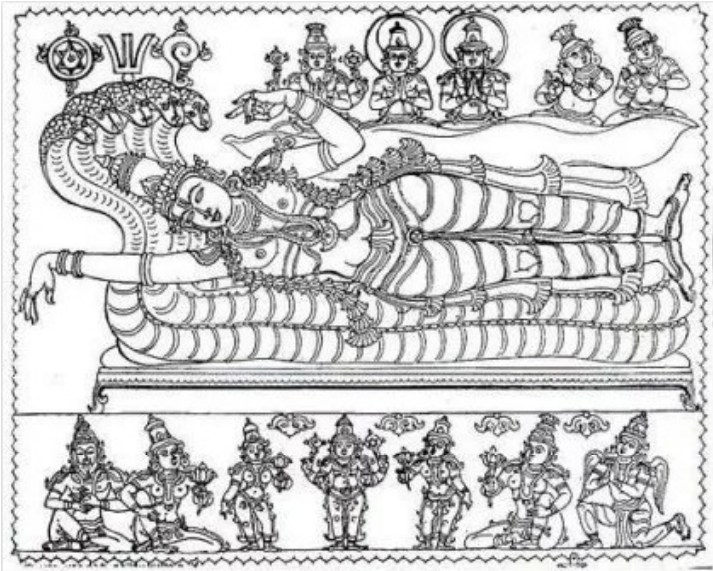
SAYANA MURTI

C. Shayana

Shayana is the idol of the deity in reclining or sleeping position. Only Vishnu and the Buddha images are represented in this position. Apart from this, the baser elements such as the demons (Apasmara) are shown lying under the feet of Nataraja or the Devi.

Sri Ranganatha or Anantha shayana is the most celebrated form of Vishnu in reclining posture.

Vishnu is represented in three forms of Shayana. In the Yoga shayana posture, Vishnu, with two arms and without his ayudhas, is depicted in *yoga nidra*, Yogic sleep, contemplating the unfolding of the universe. Vishnu is reclining on the coils of Anantha the serpent who symbolizes time; and Brahma the divinity responsible for creation is seated on the lotus emerging from Vishnu's navel. The Yoga shayana images are installed in temples located in forest region or in forts on top of hills. Yoga shayana Vishnu symbolizes his creation, shruti, aspect.





VARIIOUS AYUDHAS

Types of Presiding Deities according their facial nature

Saumya Murti (Solo)

Bhoga Murti (Gods with Spouses)

Yoga Murti (Deities in Yoga Mudra) and

Ugra Murti (Gods in Angry Mood)

The idols of Gods on the Vimanas (Vimana Devatas) in Siva Temples

With in the Sanctum Sanctorum on the Southern wall Dakshina Murti, On the West wall Vishnumurti or Lingodbhava Murti, Brahma on the North wall, Natarajasvami on the East Wall and Vinayaka in the Mukha Mantapa should be carved. In the North either Durga Devi or the Kshetrapala can be placed. These forms can either be in the Sthanka or Asana postures.

Above to the Prastara Skanda or Indra on Elephant back or Brahma in a Lotus in the East , Dakshina Murti or Virabhadra in the South , Narasimha Murti or Somaskanda Murti in the West and Brahma in a Lotus in the North should be placed. Up to Ekatala, Dvitala and Tritala Vimanas the same is the sequence. If it is 4storeyed or more than 4storeyed the forms of Paramesvara at free will can be placed.

The idols of Gods on the Vimanas (Vimana Devatas) in SaktiTemples

JAYA AND VIJAYA CAN BE THE DOOR ATTENDANTS

AINDRI ON ELEPHANT

VARAHI ON MAHISHA

BRAHMI ON HAMSA

KAUMARI ON MAYURA

VAISHNAVI ON GAURDA

MAAHESVARI ON VRSHA BHA

CHAMUNDA ON PRETA

ISHVARI ON VRSHABHA

LAKSHMI ON LOTUS

NAVA DURGAS IN THE OTHER STOREYS

SHAILA PUTRI , BRAHMACHARINI , CHANDRA GHANTA, KUSHMANDA,
SKANDAMATA, KATYAYANI, KALARATRI, MAHAGAURI, SIDDHI DATRI ,

DASHA MAHAVIDYAS:

LALITHA, RAJAMATANGI, BALA, KALI, PARA, TARA, BHAIRAVI,
DHUMAVATI, BAGALAMBA, BHUVANESWARI, CHINNAMASTA,
KAMALAMBA ARE PLACED

THE IDOLS OF GODS ON THE VIMANAS (VIMANA DEVATAS) IN VISHNU TEMPLES

Canda and Pracanda as the Door Attendants, Mohini on South, Durga on the Southern Kostha, the idols of Garutman with folded hands on all the corners of the prastara or the laying down or sitting Lions should be placed. In the Kosthas : Varaha Murthi in the East, Keshava Murthi in the West and Hayagriva Murthi in the North should be placed. All these deities can either be in sthanaka or asana postures.

In the first storey :

Indra or Subrahmanya –East, Virabhadra – South, Narasimha –West and Brahma – North should be placed.

In the Second storey:

The teams of 49 Martus should be carved.

In each of the successive storeys : the Murthis of Gods, Siddhas, Gandharvas and sages can be placed. At the neck, on the Platform and in every corner Nandis can be placed. The respective Vehicles of the respective deities can be placed by their sides.

Koshtha Devatas in the Siva Temples

On either sides of Eastern Entrance Nandisvara and Mahakala should be kept as the door attendants. On the south side Dakshina Murti, Lingodhava Murti or Vishnu on the West, Durga or Brahma on the North can be placed. In the Mantapa Koshtha Ganapati in the South and Natya Murti in the North should be placed.

In each of the storeys of the Vimana the placement of the Koshtha devatas is in the following manner:

East - Indra, South – Dakshina Murti, West – Vishnu Murti or Lingodbhava Murti and Brahma in the North, in the Mantapa - South – Vinayaka and on the North – Durga or Kshetrapala can be placed; On all the eight directions the respective quarterly rulers (Ashta Dikpalakas) along with their spouses should be carved. All these mourthis can either be in Sthanaka or Asana posture.

In all corners of the Prastara Bulls in laying posture should be placed. Some Bulls can be Two-bodied with single head. Different Bhuta forms of Pramathagana also can be carved. The forms of Amoda, Pramoda, Pramukha and Durmukha should be placed in all the four corners.

KOSHTHA DEVATAS IN THE SAKTI TEMPLES

North : Brahma, West – Vaishnavi, South – Mahesvari should be placed. In the Mantapa kostha on the North wall Durga and in the South wall Ganapati (Sthanaka posture) should be placed.

On the Walls of the storeys the events from the Devi Puranas can be carved.

In Subrahmanaya Temple

North : Guha South : Subrahmanya West: Dandayudhapani Eastern Kostha : North wall : Durga and on the South Wall : Sthanaka Ganapati

| | | | | |
|------|------|-------|---------|------|
| | | NORTH | | |
| | KETU | GURU | BUDHA | |
| WEST | SANI | SURYA | SUKRA | EAST |
| | RAHU | KUJA | CHANDRA | |
| | | SOUTH | | |

KOSHTHA DEVATAS IN THE VISHNU TEMPLES

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