

# ĒKĀDAŚARUDRAPATHĀ, THE MYTHICAL AND ENCHANTING KĀŚĪ VIŚVANĀTHA DHĀMA

**Ar. K. Ravi Kumar Reddy**

Chief Scientist  
Lifencrypt - Human Engineering,  
Hyderabad, India.  
cs@lifencrypt.com

**Ar. Ramesh Srikonda**

Professor  
School of Planning and Architecture,  
Vijayawada, India.  
ramesh.srikonda@spav.ac.in



**ABSTRACT**

Though tradition has evolved with culture, both revolve through ingenuity of a cyclic feedback to a stage where the ritualistic social behaviours have transcended to grace the architectural forms and spaces to a status of psychological belongingness, where religious culture is evident while keeping cherished traditions inherent. Sacral architecture of spaces in a religious precinct reverberates the ethos of its cultural background associated with its evolution. The later built forms of Kāśī Viśvanātha Dhāma in Varanasi are seen to mature to a state where the representation of Rudra, the multiplicity of forms of Āḍi-Viśveśvara, to the internal self of the deity or Ātman, immerse the devotee to the ultimate. The path across Kāśī Viśvanātha Dhāma shall be examined with respect to appropriate architectural details and supportive facilities given to devotees, which take them through an engagement of progressive accession of spirituality. Kāśī Viśvanātha Dhāma is seen to mature to be a venerated hermitage which merges the conceptuality of Rudrabhūmi that is traceable to cosmic geometry. The calculations of the respective cosmic math and mapping to the spiritual spaces with progressive segregation sustains not only the invocation of benevolent actuality for devotees but also their psychological metamorphosis.

**Keywords :** Built-buffers, Ēkādaśarudra, Kāśī, Madhyameśvara, Mahārudra, Mokṣa, Urban renewal, Vārānasi.

**INTRODUCTION**

The Āgama is highly articulative about the way temples and precincts are to be designed with compliance to celestial geometry with stipulated edifices and dimensions based on evolved architectural styles during the history of reigns. This paper attempts to examine the zoning across the path of Varanasi's Ēkādaśarudrapathā in attaining the progressive sequence of Rudrās themselves, which preside over the linearity of the distance covering Manikarnikā Ghāt up to Mahārudra (see figure 1).

**Methodology**

Adapted methodologies appropriate to the scale of sacred geometry determined through *Purāna* and the critical locations of sacred precincts are taken in conjunction with spatial distribution at *Vārānasi*. The software tools and data used: source for correction of resolution, band and alfa on imageries are from Google and World Imageries. The software tools used in generating the cosmic geometry vectors and presentation themes are GRASS GIS 7.8.7 and QGIS 3.24.3 with ellipsoid WGS84 (EPSG:7030). These tools are Open Source with GNU General Public License.

**Vārānasi, The Holiest of Holy Enshrinements**

Though it is obscure from the studies of iconography, *Kāśī* or *Vārānasi* is considered to be supreme of all sacred places for Hindus all over the world (Sherring, 1868), as the cosmic centre of Hindu religion. Also called *Avimukta*, since it is not left by Śiva even at the time of doom of universe, the holy spot presided over by *Viśveśa*:

“This place of *Avimukta* is away from the middle of the Cosmic Egg (*Brahmāna*) to the extent of five *Krośas* (1 *Krośa* = 1.8 Miles), though it is in the centre of the Cosmic Egg. There is perpetual *Krtayuga*, here. There is great festivity here forever. There is no defect or adverse condition in the hermitage of *Viśveśvara*, caused by the rise or setting of the Planets.”  
*Skandapurāna*, v. 4.1.22.82, 83, 86. (Tagare, 2011).

The most featured original order (*dharmā*) tends to persist for ever in this sacred *keṣetra*, a place of antiquity and undoubtedly the birthplace of *Haimdava* doctrine (Havell R. B., 1905). The *Skandapurāna* (v. 6.1.276.7-9, 11-14, 28-31, 33, 35) further states:



**Figure 1:** Maṅikarnikā Ghāt  
(Source: Helmolt et al (1902). *The History of the World; a Survey of Man's Record*)

“Formerly, the sages of praiseworthy holy rites congregated together at *Vārānasi*. They were eager to visit Lord *Hāṭakeśvara*. Everyone wanted to be the first to visit Lord *Hāṭakeśvara* in *Pātāla*. In the meantime, the Lord *Hāṭakeśvara* understood their intention to view him with very great devotion. He went out through a serpent-hole from *Pātāla* immediately. Lord *Śaṅkara* thus stood within their simultaneous view. *Īśāna* says that he shall stay here always in all these forms of eleven kinds assumed by him as *Rudrās*. Men shall take their holy ablution in the *Viśvāmitra* Hrada and worship these forms of *Mahārudra*. The sages built their hermitages there, and they were endowed with great conviction. *Rudrās* by propitiating those forms, they attained the greatest region of *Vārānasi*. Ever since they became the eleven *Rudrās* having the physical forms of *Maheśvara*.” [Skandapurāṇa 6.1.276.7- 9, 11-14, 28-31, 33, 35] (Tagare, 2011).

The River Ganges turns north-east<sup>1</sup> and creates whirlpools on the diversions and invokes the auspiciousness of the location, which does not come under any influence of celestial changes but is always harmonised with Lord Śiva. Though original and primordial form of *Īśāna* resorted to *Kailāsa* and always stays there, the forms of *Ēkādaśarudra* always persist at *Kāśī* for the welfare of all the worlds. The sacred region described is between the tributaries of Ganges in south of *Asi* and the north-east of *Varaṇā*.

“Hence the behest and permission of *Viśveśvara* is the giver of a chance to stay in *Kāśī* where *Asi* and *Varaṇā* have been engaged in the work of the protection of the holy place. After getting into contact with *Asi* and *Varaṇā*, *Kāśīkā* has become well-known as *Vārānasi* ever since. *Vārānasi* is, in this world, that merciful divine entity where all living beings can easily abandon the

body, enter instantaneously the splendour of the vision of *Viśveśvara*, and take up the bodiless state of salvation, and experience the identity of *Ātman*.”  
*Skandapurāṇa*, v. 4.1.30.69-71. (Tagare, 2011).

This holy space of *Vārānasi* is accorded as the greatest cremation ground of the world, where ultimate salvation or *mokṣa* is attained by human beings. But for the living, it is the accomplishment of higher knowledge (*jñāna*) by approaching *Gyānvāpī*, the place of where *Ādi-Viśveśvara* is always omnipresent as *Nirākāra*. The *Bhagavadgītā* (v. 15.4) states:

“Slashing ignorance with the weapon of *Tattvajñāna*, and by properly understanding knowledge, after that one should search for that supreme state (*satyaloka*) of the Supreme God; worshippers never return to this world, they are never reborn.” [Bhagavadgita 15.4] (Sriīa Narayana Maharaja, 2015).

The Ganges, as holy it is, cleanses the sins of the living and creates the path of eternity to those who are cremated here in this *Rudrāvāsa*. (Kramrisch, 1992).

“*Īśāna* outreached the glorious forest of bliss (*anandakānana*), the holy spot of glory of salvation (*nirvāṇaśrī*). It is called the great cremation ground (*mahāśmaśāna*), a barren spot for all seeds (of worldly existence). It is the place that wakes up creatures lying in deep sleep (of ignorance).”  
*Skandapurāṇa*, v. 4.1.33.6-9. (Tagare, 2011).

*Maṅikarnikā*, the name obtained from the locale where earrings belonging to Goddess *Satī* had fallen, hence is named *Maṅikarnikā Kund* (central convex point of the crescent shaped city of *Vārānasi*). It is also called *Prācīna Parāmpaṭa Tīrtha* as cited in the Gupta inscriptions of

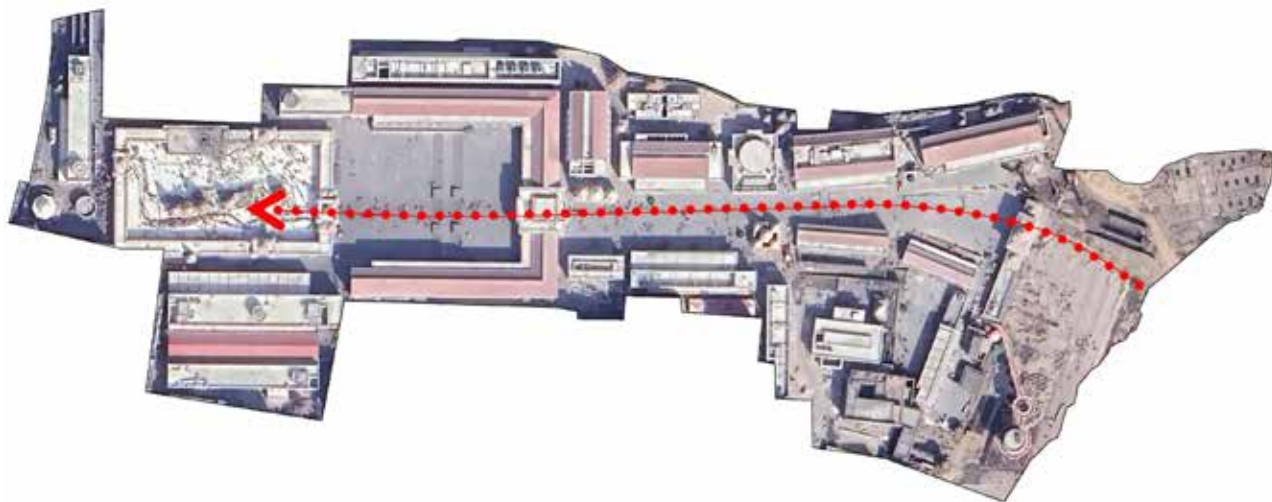


Figure 2: Plan of *Ēkādaśarudrapathā*, from *Kapālin* till *Mahārudra* showing the road to realisation through very structured recitations (Source: Authors, using near-vertical Google imagery)

4th century CE. This is precisely to the east direction of an elevated abode of *Mahārudra* (Chakravarti, 2002), a spiritual circuit of *Mokṣa*.

“Wherefore is this *Maṇikarnikā* reputed as worthy of being eulogized by the three worlds? O Master, what was there formerly when there was no celestial river here? O Lord, how did this city get the names *Vārāṇasi*, *Kāśī*, abode of *Rudra* (*Rudravāsa*)? O *Skānda*, how did this beautiful *Avimukta*, *Ānandakānana* later come to be reputed as a great cremation ground (*Mahāśmaśāna*)?” *Skandapurāna*, v. 4.1.26.3-5. (Tagare, 2011).

#### Ekādaśarudra and Affiliation to Vārāṇasi

Rudrās are the loyal companions of Maharudra, and often called as Śiva tribes. They restore various powers to this greatest place of Śiva worship:

“In front of *Alakā* is the prosperous city of *Īśāna*. Sages who are devotees of Rudra always dwell there. They are deeply engrossed in remembering Maheśwara; they are interested in the holy vows and observances pertaining to Śiva; they are always engaged in the worship of Śiva. Those who perform penances with a desire for the enjoyment of heavenly pleasures, assume the form of Rudra here, in the beautiful city of *Rudra*. Eleven *Rudrās*, the chiefs of whom are *Ajāikapāt* and *Ahīrbudhnya*, are the leaders here; they have tridents in their raised hands. After reaching the city of *Vārāṇasi* and installing the great *Linga* named *Īśāneśa* that accords splendid things and auspiciousness, they too have performed penance.” *Skandapurāna*, v. 4.1.14.1- 4, 6. (Tagare, 2011).

There are various references and names defined for these eleven *Rudrās* in multiple of *Purānas*. But, characteristics of *Pathā* is ritualistic in sequential to the complete submission of self to *Mahārudra*, and very aptly described only in *Śivapurāna* alone for spatial organisation of recital space:

“These are the eleven *Rudrās* born of *Surabhī*; *Kapālin*, *Piṅgala*, *Bhīma*, *Virūpākṣa*, *Vilohita*, *Śāstr*, *Ajapāda*, *Ahīrbudhnya*, *Śambhu*, *Caṇḍa*, and *Bhava*. They are identical with *Maheśwara* and the cause of happiness. Those *Rudrās* favourably disposed towards their devotees took up their residence in the north-eastern city of *Īśāna*. This narrative is pure, it destroys all sins. It is conducive to wealth, fame and longevity. It yields all desires.” *Śivapurāna*, v. 7.18.26-27, 31, 34 (Shastri J. L., 2014).

The alignment of the *Rudrās* is always chronological in order, and brings forth the maturity in acquisition of knowledge about *Ātman* and consciousness of self among devotees (see Fig.3), and generates a meaning out of transition from one to another in order to accomplish completeness:

1. *Kapālin*, destroyer of evils and cleanser of minds, and giver of openness for subsequent experiencing of *Mahārudra*.
2. *Piṅgala*, influence with spotless splendour for invocation of desire through pineal gland or *Śivaśaṭi* gland in devout to *Mahārudra*.
3. *Bhīma*, endower of physical strength and also mental abilities for mindful of *Mahārudra*.
4. *Virūpākṣa*, implore consciousness with inner senses and of *Yogasamādhi*.
5. *Vilohita*, remover of all physical desires from mind in concentration towards devotion to *Mahārudra*.
6. *Śāstr*, bestow with the knowledge to be able to isolate best observance among observances in *Śiva-vrata*.
7. *Ajapāda*, preparation of altar for discourses and fire to light up the spirituality and seek blessing to raise the cosmic energy in the mindful.
8. *Ahīrbudhnya*, remover of catastrophies, misfortunes and hurdles on the way of discourses. And enabler of required movement, change, power, and activation in view of circumstances.
9. *Śambhu*, blissful with self-creation of abilities, self-sustaining, being independent and of the ingredients of an evolved *Ātman*.
10. *Caṇḍa*, devise the energy to envision the path of *Mokṣa*, the Salvation.
11. *Bhava*, the provider of extreme strength, grandeur, aura, and blessings of divine power while attainment of yogic appreciation.

#### Ekādaśarudrapathā

Out of many *tīrthas* and holy *ghāts*, it is the *Maṇikarnikā Ghāt* that stands to be the most important by virtue of its location for cremation, strongly associated to *Mahārudra* himself and where the influence of Śiva is spatially extended to the area of nine miles on all directions:

“*Maṇikarnikā*, the charming *tīrtha* in *Pañcakrośī* (the holy spot extending to five *Krośas*), in the extensive earth is resorted to, those devotees go away never to return (to *Samsāra*).” *Skandapurāna*, v. 4.2.34.99. (Tagare, 2011).

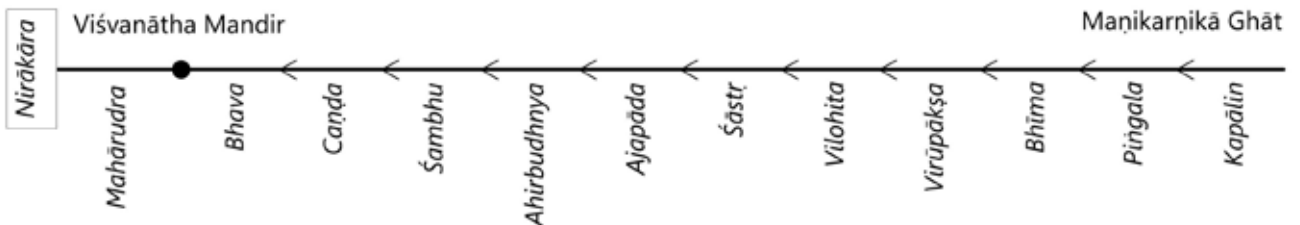


Figure 3: Order of Salvation, the path for attainment of Mokṣa. (Source: Collated by Authors)

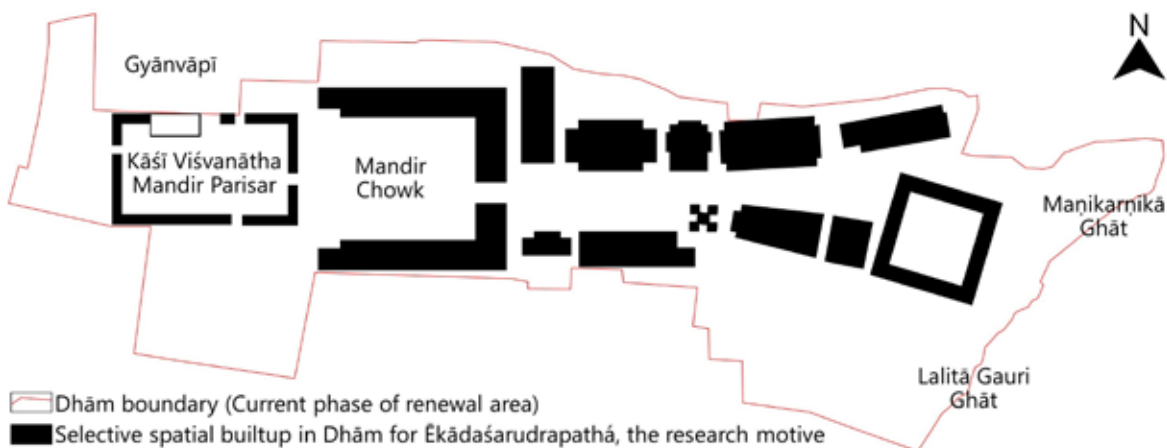


Figure 4: Area profile of Kāśī Viśvanātha Dhāma  
(Source: Proposed Development of Shri Kashi Vishwanath Dham, Annex-2 Conceptual Plan)

With recent developments of creating a spatial area for Kāśī Viśvanātha Dhāma, and the path of the religious walk across *Manīkarnīkā Ghāt*, the *Kāśī Viśvanātha Mandir Parisar* is about 1300 feet in length (Fig.2). Since the area is mentioned in the *Purānas*, the treatment to the built forms and facilities manifests the various blessings of *Rudrās*<sup>2</sup>. The project is planned to provide regular facilities of hostels and other pilgrimage services for devotees. Ignored for centuries, this holy stretch has missed out on the ethos of *Rudrās* either by encroachment or severe abuse of holy surroundings of worship.

“*Rudra* himself comes among the devotees of *Viśvanātha*, because worshippers of *Rudra* are identical with *Rudra*.” *Skandapurāna*, v. 4.1.11.32-34. (Tagare, 2011)

The entire precinct falls under the measured radius of *Krośekera* from *Nābhikēndra* of *Madhyameśvara*. The circle thus formed covers an area of religious importance, which is also called as the *Parisar* of *Mokṣa*.

“In the middle portion of the holy spot is the deity *Madhyameśvara*. By visiting this deity one can terminate one’s stay in the middle and nether worlds. By adoring *Madhyameśa* ardently men shall become lords of the earth extending to the oceans. Thereafter, one attains salvation.” *Skandapurāna*, v.4.2.17.177, 178. (Tagare, 2011).

Its importance is discussed through the scriptures on differences between areas of religious expedition and of *mokṣa*. *Sthalapurāna* describes the auspicious aspects about *Madhyameśvara* and *Liṅgā* and are found in many other *Purānas* as *Svayambhū*. *Madhyameśvara* must have been one of the important temples as stated in various *Purans* about *Kāśī*, more importantly *Skandapurāna* by Vedavyāsa, in *Kūrma Purāna*, *Liṅgā Purāna*, *Pādmapurāna*, etc.

“There is no other *Liṅgā* at *Kāśī* other than *Madhyameśvara* for the sight of which the gods come here on every festive occasion. Siva is called *Madhyameśvara* since he is stationed mainly in the centre of *Kāśī* for bestowing happiness on the people. *Vyāsa* who thus secured the boon from the great Lord *Madhyameśvara* composed the eighteen *Purānas* sportively.” *Śivapurāna*, v. 9.44.78, 80, 119 (Shastri J. L., 2014).

*Nābhikēndra* for *Vārānasi Kṣetra* is located at 25°19'15.09"N, 83°0'50.79"E, as shown in Fig. 5, and would be the origin for determining the logic in the alignment of *Rudrās* (Singh, 1993) to built-buffers (linearly variable recess) at the newly constructed structures at Kāśī Viśvanātha Dhāma. This would enable appropriate rites to deities and a gradual engagement of devotees to the spiritual self.

“*Mandākinī* is highly meritorious in the heavenly world. All the more so, O Sage in the mortal world to the north thereof is *Madhyameśa* who sleeps in the middle of the holy spot. The extent of *Muktiksetra* (*Kāśī*, the holy spot of salvation) is *Krośekera* (1.8 Miles) in every direction starting from this *Madhyameśvara*, the merit-giving *Liṅgā*. To the south of *Madhyameśa* is the auspicious *Viśvedeśvara*. By the worship of this deity, all the thirteen *Viśvedevas* can be deemed to have been worshipped.” *Skandapurāna*, v. 4.2.47.149, 151, 154. (Tagare, 2011).

### Sacred Centre of the Universe

The discovery of *Madhyameśvara*, is the cause for both hermitage and pilgrimage in the spatial divinity of *Vārānasi* region. *Madhyameśvara* is considered the first Śivā of *Kāśī*, and the location mapped as centre of entire

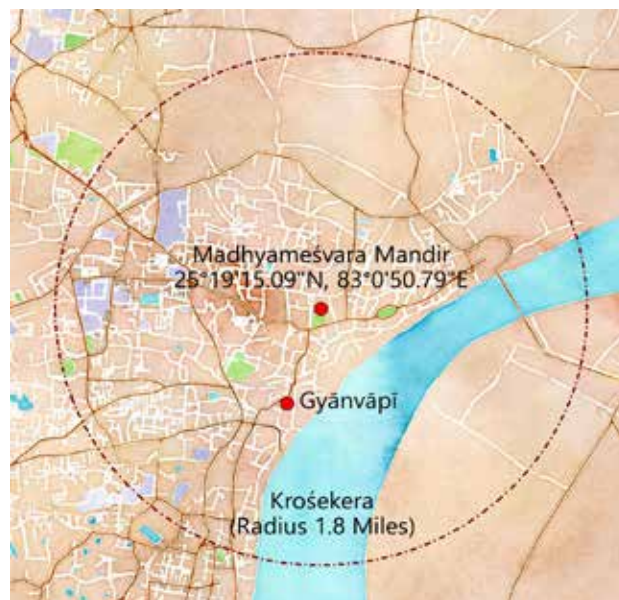


Figure 5: Circle of Mokṣa, holy spot of salvation.  
(Source: Tagare G. V. (2011). The Skanda Purāna.)



**Figure 6:** Logic of eleven equidistributional lateral division from Madhyameśvara location.  
 (Source: Geometry computed by Authors and superimposed through near vertical ESRI World Imagery)

cosmic geometry of Vārāṇasi. The range of the hermitage is *Krośekera* (1.8 Miles) and the range for pilgrimage is *Pañcakrośī* (9 Miles). The entire Kāśī Viśvanātha Dhāma development falls under the region of deemed hermitage (see Fig.5). The area of the redevelopment program is oriented to expose the linearity between *Maṇikarnikā Ghāt* and *Viśvanātha Mandir*, which was originally the extent of the land developed during the early popularity of the hermitage. Majority of the riverfront in the form of *ghats* was developed during 1800-1850 CE. Since *Vārāṇasi* is the oldest living city of the world, the growth of urban sprawl around those important religious activities had been very haphazard due to various socio-political changes over centuries. The theme of Kāśī Viśvanātha Dhāma has been to revive the environment of spatial activity that existed, close to the scale of its past historical glory. The character of cultural semblance is an important treatment of the surroundings from *Maṇikarnikā Ghāt*

with the bearing of 0° towards the Lord’s abode in the west. The linear stretch shall be treated as resembling *Ekādaśarudra*<sup>5</sup> and echoes their respective visual character in architectural treatment. Eleven *Rudrās* are said to be the presiding hosts at *Vārāṇasi* for rest of the gods, hence the preparation for their deities shall be very segregated to their manifested characters:

“*Devās* and their manifestations- *Vāsudeva* (Lord of the universe), *Brahmā*, *Viṣṇu*, the adorable *Sūrya*, *Sivā*, the eight *Vāsus*, Lord of the *Lokapālās*, manes (bestowing souls of ancestors), the divine mothers and the eleven *Rudrās* (lords of hosts).”  
*Matsya Purāṇa*, v. 1.52.21 (Basu B. D., 1916).

*Maheśwara* is Lord of the world, and the strength of Godhead never departs from *Rudra*:  
 “[Firm] with strong limbs, assuming many forms, fierce and tawny-coloured, he shines with brilliant golden ornaments; vigour is inseparable from Rudra, the supreme ruler and lord of this world.”  
*Rgvēda Samhitā*, v. 2.33.9. (Wilson, 2016).  
*Rudra* bestows health and prosperity, and also the provider of human better living, based on the recital and fulfilment of sacrificial hymns:

“We ask the felicity of *Śamyu*, from *Rudra*, the encourager of hymns, the protector of sacrifices, possessed of medicaments that confer delight. Who is so brilliant as *Śamyu*, who gratifies like gold, the best of the gods, the provider of habitations.”  
*Rgvēda Samhitā*, v. 1.43.4, 5. (Wilson, 2016).

**Sacral Geometry and Architectural Spaces**

The first lateral from *Madhyameśvara* is almost vertical to *Maṇikarnikā Kund* (see Fig.6), with a slight deviation of >1.5° and <2° of westward inclination (The reasoning of such deviation is a separate study of itself to have noticed across Indian peninsula over Hindu and Jain architectural expositions). The extreme lateral for the manifestation of *Ekādaśarudra* is the coincidence



**Figure 7:** Pattern of culmination to Mahārudra.  
 (Source: Havell E. B. (1905). Benares, The Sacred City)

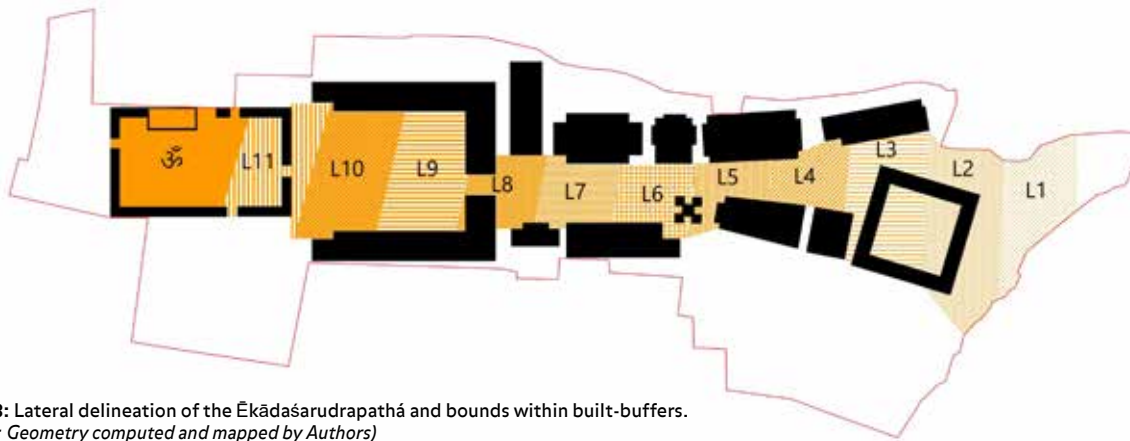


Figure 8: Lateral delineation of the Ēkādaśarudrapathá and bounds within built-buffers.  
(Source: Geometry computed and mapped by Authors)

through *Gaṅgeśvar Mandir*, located on the north-eastern direction to *Viśvanātha Mandir*. The result of angular deflection between these two points is  $15.6^\circ$  and with  $\pm 0.5^\circ$  error. The tangential between *Gaṅgeśvar Mandir* and *Manikarnikā Kund* is geometrically divided into eleven equal sectors across to discover new points of intersection. It is proposed that an equated share of lateral space for each echelon of *Rudra* is assigned across the built-buffers at Kāśī Viśvanātha Dhāma, since *Rudra* is the supreme commander of Kāśī in all his forms:

“*Rudra*, king (ruler) of the sacrifice, true offeror, priest of both worlds.”

*Rgvēda Samhitā*, v. 4.3.1. (Wilson, 2016).

A separate lateral is also visualised (Fig.7) to cover the extents of Kāśī Viśvanātha Mandir Parisar as a culmination of *Rudras* to *Mahārudra*, the Lord *Viśveśvara* himself. The architectural aesthetics for this is taken as the focal point in order to appreciate the space and its environmental organization and how they may require levels of spirituality. Indeed, the architectural treatment with traditional forms of sentimental artifacts help build the spiritual context for devotees and associated discourses, as shown in Table 1.

“These truths, when taught, shine forth only in that high-sound one who has supreme devotion to God, and an equal degree of devotion to the spiritual coach. They shine forth in that high-souled one only.”

*Śvetāśvatara Upaniṣad*, v. 5.23. (Swāmi Tyāgīsānanda, 1949).

The devotee traversing through these experiences of architectural spaces transforms into a state of knowledge and pure cognition. Finally, there is something invisible, omnipresent and omnipotent, transcribed by sages among Hindu theology, duly associated to *Ādi-Viśveśvara* as the inner realisation of devotee in perception of being, and the universal appeal as psychological attention of self (*Ātman*) and belongingness. The rendition of shapeless (*nirākāra*) in *Śivapurāna* (v. 8.35.106) also concurs with *Nirākāra Śiva* in *Advaita Vēdānta* and which is nothing but the form of pure consciousness, the breathing deity inside oneself: “That which has no specific form (*Nirākāra*), that which can be known through perfect knowledge.”

*Śivapurāna*, v. 2.2.6.12 (Shastri J. L., 2014).

When geometry is epitomised to built-forms, irregularity in mapping the *Rudrās* is very evident

and seen as asymmetrical (Fig. 8) in order to enable formation of any systematic listing of architectural features and treatment in linearity. There must be of smooth transitions from one manifestation to another based on the characteristics of *Rudrās*' primary attitudes. This has seen to arise from a higher level of thoughtfulness of designing the spatial appearance and create a seamless immersion for a phrenic psych of an internal *Śaiva*, and an experience of completeness to every devotee due to appropriate spatial elements. The secondary filtering of sectors to zones of divinity with spatial importance involves the geometrical correction within narrow and wider bounds of built-buffers where path of *Ēkādaśarudrapathá* is envisioned as the transition, but without losing the premise of linearity among *Rudrās* (Fig.9). This rectification of vertical edges for each zone are segregated to match the mean across the sector divisions, and to minimise the deviation through selection of the lateral within the built-bound edges at respective intersections.

### Essence of Divinity in Temple Towns

Traditionally, pilgrim towns across India have a pre-determined composition and hierarchy of rituals that is well-segregated across planned spaces and habitat surrounding the principal deity which is the propitiatory icon of the location (Barne, Vinayak, et al., 2012). The geography of rituals may well be envisioned as symbolic to the entire region, *Pañcakrośī* in case of *Vārāṇasi*. Uniquely, these offerings of prayers (Hundu, 1902) are generic in the region with regard to the patron deity, but very methodical around the immediate temple streets and vistas with an eloquent sequence of space and time (see Table.1). The application of any principles of *Vāstupuruṣa* (Shukla D. N., 2019) are not very clear in the neighbourhood design of *Vārāṇasi*. The verse on complete ownership of this place is held by none other than *Viśveśvara* himself as mentioned in the *Skandapurāna* (v. 4.1.22.86). The host deities are *Rudrās* and neither changing celestial alignments nor other gods will have any kind of effect on the entire *Pañcakrośī* region.

Two of the prominent and living temple towns of India that have diverse organic growth associated with their protector deity in their respective locations- Udipi Krishna Math and Tirumala- which have grown to prominence by theosophical themes of *Vēdānta* as *Dvaita*

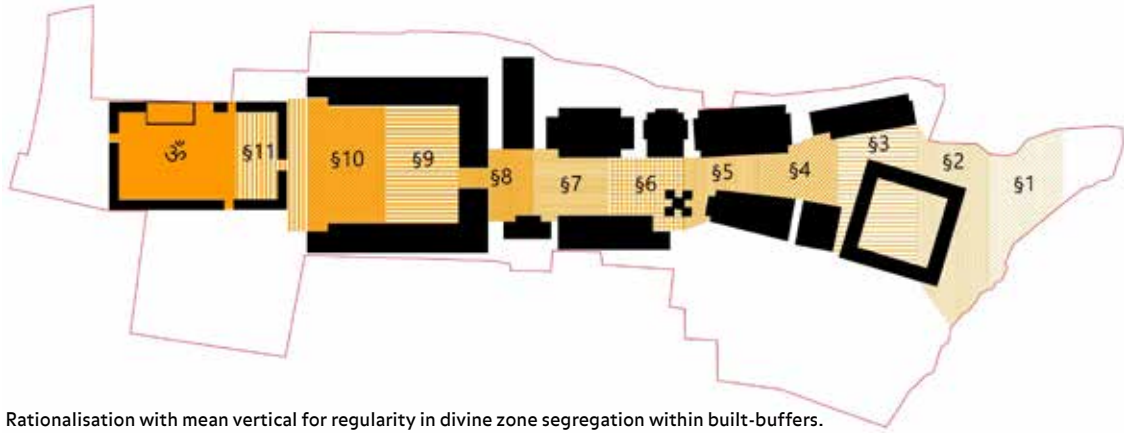


Figure 9: Rationalisation with mean vertical for regularity in divine zone segregation within built-buffers.  
(Source: Geometry computed and mapped by Authors)

and *Viśiṣṭādvaita* respectively. Functional relationships of spaces are very meticulously defined based on the *Āgama Śilpa Saṣṭhrā* for conducting rituals. Daily prayers performed at Tirumala and at *Kṛṣṇā Maṭ* with synchrony to the respective formalities of faith to their immortal. Since it is mixed-landuse at Tirumala Hills, the activities across are vibrant and panoramic throughout the time. Interior glimpses at *Kṛṣṇā Maṭ* precinct are very subtle as routine to the order of the faith. But the change of using spaces with extra décor is common between these two pilgrimages during festivities of *Brahmotsava* at *Mādavidhi* of Tirumala and *Rathotsava* at *Ratha Vidhi* of Udupi.

Organic growth of different functional spaces for commercial and residential requirements are permitted at Tirumala precincts, where there is a lesser importance given to the spatial spread, to allow for the needs of the orthodox spiritual sects of the inner philosophy to *Viśiṣṭādvaita*. In contrast, *Kṛṣṇā Maṭ* and *Tulu Aṣṭamaṭās* of *Dvaita* are situated along the *Ratha Vidhi* precinct. There is absolutely no possibility of any activity other than just spiritual learning within the precinct, but commercial and other residential activities buzz outside the boundary of *Kṛṣṇā Maṭ*.

These are two different themes or ideologies observed from the above spatial planning scenarios (Behari, 1925) in the assemblage which is inward at Tirumala and outward at Udupi Krishna Math, as design approaches for preparing controls on religious precincts, and sacred area development of spatial augmentation by preserved scriptures to the location deity and faith.

### Conclusions

The categorical arrangement in stratified arrays of *Rudras* and successive manifestation, more in attitudes of experiences to spiritual saturation to devotee, is the essence of spatial development at Kāśi Viśvanātha Dhāma. This may be achieved by calibration of either inward or outward landuse policy on tertiary activities other than those of religious importance (observed in previous section), while strictly following the spiritual requirements of location auspicious, especially when Kāśi Viśvanātha Dhāma need to play both varieties of hermitage as well as the nucleus of pilgrimage, the duality in singular of spatial habitude, where these two influences are explained as radially spatial requirements of *Krośekera* and *Pañcakrośī* respectively.

During the activity of land clearance for Kāśi Viśvanātha Dhāma, strangely, many small- to medium-sized temples were discovered to have been encroached by the dense living. Important and notable few are Čandragupta Mahādev Mandir and Mandhatēsvar Mahādev Mandir. This contrasts with the fact that the entire stretch of this religious path is meant for a higher order of significance to spiritual activity with a very strong allegiance to *Viśveśvara*. The prime concern is to revive those of traditionality associated with architectural spaces for aiding the process of carrying out rituals prescribed by the *Ekādaśarudra* (see Table 1).

The Ministry of Tourism, Government of India has promoted schemes of national mission with reference to religious towns to enhance their scope under the *Pilgrimage Rejuvenation and Spiritual, Heritage Augmentation Drive* (PRASHAD) 2014-2015 (Government of India, 2014-2015). Present and on-site developments at Kāśi Viśvanātha Dhāma are seen to be of lesser significance in the spirit of *Rudrās*. The augmentation of architectural spaces must be of divine patterns in devotion to facets of *Rudrās* as a progressive towards attainment of *Mokṣa* as adoration to *Āḍi-Viśveśvara*. This paper covers the methodology of zoning (*with known exception to required 2° calibration*) against spatial allocations to *Ekādaśarudra*. Features and promotion of these spaces must be provocative to ritualistic motives while decorative by means of architectural rejuvenation from traditional and historical values, and is a scope for further research.

The project request for proposal (RFP) has very few touch-points about urban rejuvenation/ historical/ religious places Master Plan preparation (KVSADB, 2018). The minimum eligibility in specifications (Section 2.7 of RFP) is very thin about a project of such scale in urban renewal which involves critical criterion of spiritual engagements. The religious symbolism and authenticity in planning for rebuilding architectural character of this holy place is not vivid though, as RFP compliance, and shall be of upholding the manifestation of *Rudrās* as ancient description through *Puranās* and revered *Itihāsa* to the spirituality in spatial appeal.

Instead of conceptual urban renewal alone, the focus shall be on religious recovery, revival of culture and



heritage sanctuary with ceremonial to the original form of microcosm and etiquettes, a spatial decoding about astute observance to theism of Rudrās.

*Namaste Stvāyate Namō Astu Parāyate, Namaste Rudra Tīṣhata Āsīnāyote Te Namaḥ.*

Bhava Śarvau Rudra Devatā, *Atharva-Ved*, v. 11.2.15. (Ram, 2013).

#### End-notes

<sup>1</sup> Terrain deflection and flow of water to this direction is always considered favourable to a site selection/ preparation according to principles in Vāsthū.

<sup>2</sup> Rudras as the location deities is the manifestation of Āḍi-Viśveśvara through a pattern to Mahārudra and final culmination to Nirākāra.

**Table 1: Manifestation of Rudrās and in the sequential order from Kapālin till Nirākāra**

(Source: *blog.cosmicinsights.net* (Patchirajan, 2017))

Lateral Division	Mapped Sectors	Rationale of Zones	Rudra Attainment	Ēkādaśarudrapathā Hymns (According to Śivapurāṇa)
Δ1	L1	§1	Kapālin	<i>Om Hum Hum Satrustambhanaya Hum Hum Om Phat</i>
Δ2	L2	§2	Piṅgala	<i>Om Shrim Hrim Shrim Sarva Mangalaya Piṅgalaya Om Namaḥ</i>
Δ3	L3	§3	Bhima	<i>Om Aim Aim Mano Vanchita Siddhay Aim Aim Om</i>
Δ4	L4	§4	Virūpākṣa	<i>Om Rudraya Roganashaya Agacha Cha Ram Om Namaḥ</i>
Δ5	L5	§5	Vilohita	<i>Om Shrim Hrim Sam Sam Hrim Shrim Shankarshanaya Om</i>
Δ6	L6	§6	Śāstr	<i>Om Hrim Hrim Safalyayai Siddhaye Om Namaḥ</i>
Δ7	L7	§7	Ajapāda	<i>Om Shrim Bam Sough Balavardhanaya Baleswaraya Rudraya Phut Om</i>
Δ8	L8	§8	Ahīrbudhnya	<i>Om Hram Hrim Hum Samasta Graha Doshā Vinashaya Om</i>
Δ9	L9	§9	Śambhu	<i>Om Gam Glaum Shroum Glaum Gam Om Namaḥ</i>
Δ10	L10	§10	Caṇḍa	<i>Om Chum Chandiswaraya Tejasaya Chum Om Phut</i>
Δ11	L11	§11	Bhava	<i>Om Bhavad Bhava Sambhavaya Ista Darshana Hētavē Om Sam Om Namaḥ</i>
Δ12	ॐ	ॐ	Mahārudra	<i>Om Namō Bhagavatē Rudrāya</i>
Omnipresent	∞	∞	Nirākāra	<i>Om Tatpuruṣhāya Vidmahē Mahādēvāya Dhēmahi Tannoh Rudrah Prachodayāt</i>

#### REFERENCES

- Patchirajan, Archana (2017, Apr 07). *The Powerful Ekadasa Rudra Mantras for Lord Shiva*. Retrieved from Cosmic Insights: <https://blog.cosmicinsights.net/the-powerful-ekadasa-rudra-mantras-for-lord-shiva/> date of retrieval
- Basu B. D. (1916). *The Matsya Puranam, Volume XVII - Part 1 (Chapters 1-128)*. Bahadurgunj: Bhuvaneshwari Āsrama.
- Behari, Binod. (1925). *Town Planning in Ancient India*. Calcutta: Thacker & Spink & Co.
- Government of India. (2014-2015). *Pilgrimage Rejuvenation And Spiritual Augmentation Drive*. Retrieved from Ministry of Tourism: <https://tourism.gov.in/prashad-scheme>
- Govind Bhatt Hundu. (1902). *रुद्रमन्त्रसहित- चमकानुवाक*. Srinagar: Kashmir Pratap Steam Press.
- Havell R. B. (1905). *Benares, The Sacred City, Sketches of Hindu Life and Religion*. London: Blackie & Son Limited.
- KVSADB. (2018). *Request for Proposals for Appointment of a Consultant for "Development of Kashi Vishwanath Mandir, Manikarnika Ghat and Access from Mandir to Ghat at Varanasi, Uttar Pradesh"*. Varanasi: Shri Kashi Vishwanath Special Area Development Board.
- Chakravarti, Mahadev. (2002). *The Concept of Rudra-Siva through the Ages*. Delhi: Motilal

- Banarsidass Publishers Pvt. Ltd.
- Singh, Rana P.B. (1993). *Cosmic Layout of the Hindu Sacred City. Journal Architecture & Behaviour, Vol. 9, No. 2, 239-250.*
- Shastri J. L. (2014). *The Śiva Purāṇa*. Delhi: Motilal Banarsidass Publishers Pvt. Ltd.
- Sherring M. A. (1868). *Sacred City of the Hindus: An Account of Benares in Ancient and Modern Times*. London: Trübner & Co.
- Shukla D. N. (2019). *Vastu-shastra*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
- Srila Narayana Maharaja. (2015). *Śrīmad Bhagavadgītā*. Jaipur: Gaudiya Vedanta Publications.
- Kramrisch, Stella. (1992). *The Presence of Siva*. Princeton: Princeton University Press.
- Swāmi Tyāgīsānanda. (1949). *Śvetāśvatara Upaniṣad*. Madras: Sri Ramakrishna Matt.
- Tagare G. V. (2011). *The Skanda Purāṇa*. Delhi: Motilal Banarsidass Publishers Pvt. Ltd.
- Ram, Tulsi. (2013). *Atharva-Ved, Vol-I*. Delhi: Vijaykumar Govindram Hasanand.
- Vinayak Barne Et al. (2012). *Rediscovering the Hindu Temple: The Sacred Architecture and Urbanism of India*. Newcastle: Cambridge Scholars Publishing.
- Wilson H. H. (2016). *R̥gveda Samhitā* (translation and commentary). Delhi: Parimal Publication Pvt. Ltd.



**Ar. Ravi Kumar Reddy K.** has graduated from Jawaharlal Nehru Technological University and is currently associated with Lifecrypt, a start-up, as the Chief Scientist. He has worked with the IT industry for 35 years at Mindware, Wipro and IBM. He has been involved in building solutions and architecture for large enterprise systems in healthcare, banking, telecommunication, etc. He holds sixteen US patents and one Chinese patent for IBM on varied subject inventions of systems engineering. He has devised a FOAK, alternative methodology on parallel computing with radical distinction from current computing techniques in a large-scale system to their relational autonomy. He has published technical papers with IEEE and defensive publications at IP.com for future proofing of inventions. As TOGAF Enterprise Architect, defined/ solutioned the architecture for enterprise applications as well as smartcity programs.



**Prof. Ramesh Srikonda** has graduated from Jawaharlal Nehru Technological University and is currently Professor in Architecture at the School of Planning and Architecture, Vijayawada. With 35 years of experience in academics and industry in the profession of architecture and urban planning, he has been Chief Architect in MCD, Delhi; Regional Architect for southern states of Andhra Pradesh, Tamil Nadu, Karnataka, Kerala, Pondicherry, Andaman and Lakshadweep in CCW-DGAIR. He has received several awards and honours from international and national organizations and published 70 papers in national and international journals. He has guided/ reviewed Ph. D. research across institutions. He has designed the curriculum for the master degree in Sustainable Architecture on Scientific and Engineering Methods of Application at SPAV.