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Temple Vāstu and Cultural Life: Classical Prescriptions, Historical Forms, and Contemporary Zoning Claims

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Abstract
This study asks how temple Vāstu differs from residential Vāstu and what is lost when either is reduced to a directional classification. It combines source-specific textual comparison, documentary case analysis, a bounded examination of contemporary promotional claims, and an exact geometric audit. The textual corpus comprises architectural and installation passages of the Bṛhatsaṃhitā, selected Mānasāra chapters in P. K. Acharya's translation, and the Kāmikāgama's gnomon procedure, with Ṛgvedic and Purāṇic passages contextualizing sacred inhabitation and traditional authority. The comparison identifies shared site and orientation concerns alongside distinctions in doorway position, subdivision, proportional design, and installation. Counterevidence prevents a universal equation of sixty-four padas with temples and eighty-one with houses. Thanjavur, Bhojpur, and Hampi illustrate different relationships among institutional organization, design knowledge, and ceremonial space; a documented contemporary design project tests the assumption that authenticity excludes innovation. Four public commercial pages provide a defined sample of zoning and outcome claims. None explicitly establishes equivalence between sixteen sectors and a classical grid. Exact polygon intersections nevertheless show what a sector-only representation retains and discards: for an aligned eight-by-eight grid, optimal recovery of the exact cell from the sector label is 23.10 percent, while membership in a concentric central square is statistically independent of direction under uniform area sampling. The pada-level placement of the vāstu-devatās, integral to the classical maṇḍala, is likewise not recoverable from a sector code. These are properties of representations, not tests of religious efficacy. The study proposes that temple Vāstu is best evaluated through the correspondence among a specified textual or craft tradition, an architectural programme, a spatial scale, and a documented ritual institution.
Keywords: *temple Vāstu; residential Vāstu; Sanskrit architecture; ritual space; cultural history; pada-vinyāsa; spatial classification; contemporary practice.*

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I. Introduction

Temple Vāstu cannot be evaluated by a compass diagram alone. A temple's image, doorway, sanctuary, enclosure, ceremonial routes, and service arrangements belong to a coordinated programme. Residential design shares parts of the same architectural vocabulary, but a household entrance and a sanctuary entrance need not obey identical instructions. Establishing the difference requires identifying the source and context of a rule, rather than contrasting a supposedly uniform ancient system with an equally uniform modern one.

The central question is: how do classical prescriptions distinguish temple and residential programmes, and what follows when contemporary directional classifications are used without preserving those distinctions? Historical forms and cultural institutions enter as evidence about implementation and use. Geometry supplies a limited test of representation, rather than a claim that mathematical complexity proves spiritual superiority.

Three propositions organize the argument. First, temple and residential Vāstu share foundations but contain programme-specific rules. Second, architectural form, ritual subdivision, and institutional life are related without being interchangeable. Third, the appropriateness of a contemporary simplification depends on its declared purpose and the information it preserves. These propositions avoid both automatic rejection of adaptation and unsupported claims of universal classical authorization.

For this study, temple Vāstu means the prescriptions and practices organizing the site, orientation, dimensions, subdivision, architectural elements, and ritual establishment of a deity dwelling. Temple architecture means the built form, including construction, material, plan, elevation, and ornament. Cultural life

means the documented activities, personnel, patronage, memory, and ceremonial organization associated with the establishment. A building's architectural style does not by itself prove that a particular textual Vāstu prescription generated its design.

The principal subject is Hindu temple building in India. Jain and Buddhist traditions appear where a primary passage acknowledges differentiated ritual authorities, not as interchangeable examples of Hindu worship. "Vedic" describes the antecedent discussed in section 4; the later architectural corpus is identified as classical, Purāṇic, or Āgamic according to its genre. This historical distinction permits continuity to be discussed without placing every prescription in the Vedic period.

II. Research design and source control

2.1 Three evidence corpora

The textual corpus comprises Bṛhatsaṃhitā chapters 52, 55, and 59 in the selected digital Sanskrit witness; Mānasāra chapters 7, 36, 37, and 38 in Acharya's 1933 translation; and Kāmikāgama, Pūrvapāda 15.29–30 in Sabharathnam Sivacharyar's edition and translation. Ṛgveda 7.54.1 and Matsyapurāṇa 252.2–4 establish conceptual and attribution contexts [1–6]. The architectural analysis therefore draws on an encyclopaedic saṃhitā, a technical architectural treatise, and a Śaiva ritual scripture, rather than on one temple chapter alone.

The documentary corpus consists of three deliberately contrasting cases. Thanjavur supplies institutional evidence through inscriptions; Bhojpur supplies a published comparison between architectural text and drawing; Hampi supplies evidence of temple routes and settlement organization [7–11]. Their selection is analytical, not representative. A contemporary project reported by its designer provides a fourth, shorter comparison about renewal [12]. None is used to estimate the frequency of a feature across India.

The contemporary corpus comprises four publicly accessible pages: a MahaVastu house-plan FAQ, a MahaVastu sixteen-zone mapping product, a MahaVersity deity-mapping course page, and a Vasterior gridding service page [13–16]. Pages were selected because they describe procedures, products, or outcome claims in their own providers' words. Three belong to one associated commercial ecosystem; they are not three independent practitioner samples. The fourth is a separate provider. The corpus is a dated purposive snapshot, not a survey of the profession.

2.2 Edition and translation conventions

The Bṛhatsaṃhitā Sanskrit witness credits digitization by Michio Yano and Mizue Sugita based on A. V. Tripathi's Sarasvati Bhavan Granthamala edition, with references to Kern's text, translation, and Utpala's commentary [2]. Its numbering is followed here: Vāstuvidyā 52, Prāsādalakṣaṇa 55, and Pratimāpratiṣṭhāpana 59. N. Chidambaram Iyer's 1884 translation numbers these topics 53, 56, and 60 [3]. Citations give the named topic as well as the chapter and verse. Apparatus markers and obvious digital separators are omitted; differences affecting interpretation are retained or noted.

Sanskrit quotations are accompanied by IAST transliteration and an interpretive English rendering. These renderings explain the reading adopted in the article; they do not claim to constitute a critical edition. Iyer's published translation is consulted for the temple passage. Mānasāra conclusions are explicitly attributed to Acharya's translated text and kept separate from his explanatory footnotes. The paper does not supply reconstructed Sanskrit for passages accessed only in translation. In the Kāmikāgama witness, the Roman transliteration is legible while the extracted Devanāgarī font encoding is unreliable; the procedure is therefore cited by chapter, verse, and PDF leaf.

2.3 Comparison and inference

Each textual passage is coded for building domain, operation, spatial scale, prescription, and degree of interpretive dependence. A rule concerning a doorway is not generalized to an entire estate. A ritual site diagram is not assumed to be a wall-layout drawing. A correspondence between a historic drawing and a text is not automatically evidence of direct copying. An inscription records prescribed or recorded arrangements; it does not establish that every arrangement operated continuously as intended.

The cases use a common sequence: documented attribute, evidentiary source, architectural or institutional interpretation, and boundary of inference. Commercial pages are assessed for the procedure described, classical attribution, empirical outcome claim, and equivalence claim. Descriptions of a service are evidence that its provider makes a claim, not evidence that the claimed effect occurs.

The spatial audit is deterministic. It computes the area of intersections between specified square cells and specified angular sectors. Numerical validation checks conservation of area and agreement with an independent midpoint integration. Its outcome is location recoverability. It contains no human participant data, architectural performance measurements, or observations of ritual efficacy.

III. Scholarship and the problem of connecting text with practice

Kramrisch's foundational study interpreted the vāstupuruṣamaṇḍala as the metaphysical plan underlying the Hindu temple [17]. Subsequent architectural scholarship has examined how directly that diagram governs built form.

Hardy's comparison of architectural texts and monuments distinguishes literal constraint from design possibilities that require interpretation. His discussion also cautions against identifying the ritually laid-out vāstupuruṣamaṇḍala with the whole design of a temple [11, pp. 253–256]. That distinction is central here: demonstrating that a grid has information absent from a sector chart does not demonstrate that every temple wall was laid out directly from that grid.

Parker treats the rituals of temple production as a mode of creative practice rather than as additions to a finished object [18]. This directs attention to making, professional knowledge, and the circumstances of construction. It prevents textual authority from being reduced to whether a craft worker cites a printed verse. Talbot's opening review of scholarship on temple gifts addresses redistribution, prestige, and local relationships [19, p. 308]. Its relevance is methodological: a cultural account needs transactions and institutions as well as visual symbols.

These approaches identify three different questions. Architectural scholarship asks how a form can be generated and interpreted. Ritual and craft scholarship asks how production becomes meaningful and authoritative. Institutional history asks how resources, personnel, and status are organized. The present study brings these questions into a source-specific comparison with contemporary zoning claims; it does not replace them with an all-purpose "energy" explanation.

The contribution is the integration of paired prescriptions, documentary institutional evidence, and a reproducible audit of directional information. The geometric bounds used in the appendix are standard consequences of finite classification and information theory. Their application and exact overlap calculation are offered as an analytical tool, not as a new general mathematical theory.

IV. Sacred inhabitation and classical contributors

4.1 A Vedic antecedent

Ṛgveda 7.54.1 invokes Vāstoṣpati [1]:

वास्तोष्पते प्रति जानीह्यस्मान् स्वावेशो अनमीवो भवा नः ।
यत्त्वेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं चतुष्पदे ॥

IAST: vāstoṣpate prati jānīhy asmān svāveśo anamīvo bhavā naḥ | yat tvemahe prati tan no juṣasva śaṃ no bhava dvipade śaṃ catuṣpade ||

Rendering: Guardian of the dwelling, recognize us and be a favourable, affliction-free presence for us. Accept what we ask; bring welfare to the two-footed and four-footed.

The hymn places habitation within an appeal for protection and welfare. It supplies an antecedent for the religious meaning of dwelling, not a temple floor plan or an angular classification. Its scope is important: a history of temple Vāstu should explain how later genres articulate architecture rather than extracting medieval instructions from an earlier hymn.

4.2 Traditional authority and demonstrable contribution

Matsyapurāṇa 252.2–4 enumerates eighteen architectural teachers [6]:

भृगुरत्रिर्वशिष्ठश्च विश्वकर्मा मयस्तथा ।
नारदो नग्नजिच्चैव विशालाक्षः पुरन्दरः ॥
ब्रह्मा कुमारो नन्दीशः शौनको गर्ग एव च ।
वासुदेवोऽनिरुद्धश्च तथा शुक्रबृहस्पती ॥
अष्टादशैते विख्याता वास्तुशास्त्रोपदेशकाः ।
सङ्क्षेपेणोपदिष्टन्तु मनवे मत्स्यरूपिणा ॥

IAST: bhrgur atrir vaśiṣṭhaś ca viśvakarmā mayas tathā | nārado nagnajic caiva viśālākṣaḥ purandaraḥ || brahmā kumāro nandīśaḥ śaunako garga eva ca | vāsudevo 'niruddhaś ca tathā śukrabṛhaspatī || aṣṭādaśaite vikhyātā vāstuśāstropadeśakāḥ | saṅkṣepeṇopadiṣṭan tu manave matsyarūpiṇā ||

Rendering: Bhṛgu, Atri, Vasiṣṭha, Viśvakarmā, Maya, Nārada, Nagnajit, Viśālākṣa, Purandara, Brahmā, Kumāra, Nandīśa, Śaunaka, Garga, Vāsudeva, Aniruddha, Śukra, and Bṛhaspati are renowned as eighteen teachers of Vāstu; its concise teaching to Manu is attributed to the fish-form deity.

The list establishes the text's genealogy of authority. It is not evidence of eighteen independently dated historical authors. A contributor analysis must ask what the surviving evidence attributes to a figure and distinguish that attribution from a securely documented biography.

Contributor or tradition	Contribution established in this corpus	Evidentiary category
Vāstoṣpati invocation	Sacred inhabitation and welfare vocabulary	Vedic hymn, not architectural manual [1]
Eighteen teachers including Viśvakarmā and Maya	A genealogy legitimating Vāstu instruction	Purāṇic attribution [6]
Varāhamihira	Separate discussions of Vāstu, temple form, and image installation; proportional and classificatory instructions	Surviving named work [2–3]
Garga, Manu, Maya, and Viśvakarmā in Prāsādalakṣaṇa	Earlier authority acknowledged in the chapter's conclusion and dimensional discussion	Attribution within Varāhamihira's synthesis, not independently recovered works [2, 55.29–31]
Mānasāra tradition	A broad grid vocabulary and differentiated household and temple doorway prescriptions	Architectural treatise read through Acharya's translation [4]
Kāmikāgama tradition	A Śaiva procedural account joining orientation work with ritual preparation	Āgamic prescription [5]
Bhoja and associated architectural knowledge	The Samarāṅgaṇasūtradhāra context compared with historic drawing evidence	Published architectural analysis [11]
Patrons, personnel, and craftspeople	Resources and organized work supporting a functioning establishment	Inscriptional and architectural documentation [7–9]

The Mayamata tradition belongs to the wider classical field [20], but its rules are not silently substituted for those of the Mānasāra. A source-specific result is preferable to a composite rule assembled from several manuals. Contributors in actual practice also include those whose work is recorded without a treatise: donors, ritual authorities, performers, accountants, artisans, and custodians. Their contribution becomes visible through the institutional case below.

V. Paired prescriptions for temples and residences

5.1 A shared site foundation

Bṛhatsaṃhitā, Prāsādalakṣaṇa 55.9 states [2–3]:

भूमयो ब्राह्मणादीनां याः प्रोक्ता वास्तुकर्मणि ।
ता एव तेषां शस्यन्ते देवतायतनेष्वपि ॥

IAST: bhūmayo brāhmaṇādīnāṃ yāḥ proktā vāstukarmaṇi | tā eva teṣāṃ śasyante devatāyataneṣv api ||

Rendering: The lands described for the building work of Brahmins and others are also commended for their deity dwellings.

The verse transfers site criteria from a wider building discussion to temples. Its socially stratified wording belongs to the historical source; the analysis records it rather than treating it as a contemporary allocation rule. The grammatical connection concerns lands. It does not say that domestic room positions, doorway offsets, or occupation rituals are identical to those of independent temples.

5.2 Subdivision and its exceptions

Prāsādalakṣaṇa 55.10 gives a temple instruction [2–3]:

चतुःषष्टिपदं कार्यं देवतायतनं सदा ।
द्वारं च मध्यमं तस्मिन् समदिक्स्थं प्रशस्यते ॥

IAST: catuḥṣaṣṭipadaṃ kāryaṃ devatāyatanaṃ sadā | dvāraṃ ca madhyamaṃ tasmin samadikstha̱ṃ praśasyate ||

Rendering: The deity dwelling is to be made with sixty-four padas; a doorway in the middle, aligned with a cardinal direction, is commended.

Here pada identifies a spatial subdivision. Samadikstha qualifies directional disposition, while madhyama describes position relative to a side or axial arrangement. Grammatically, samadikstham may qualify either the doorway or the deity dwelling; Iyer renders the line as requiring the walls to face the cardinal directions [3]. Either reading concerns orientation rather than subdivision. These are distinct instructions, and their combination does not turn a cell into a compass sector.

The residential comparison is explicit in Mānasāra 36.14: Acharya translates a prescription for the Paramaśāyika plan of eighty-one plots within a house's length and breadth. Verse 15 excludes the Brahmā plot from ordinary dwelling-house placement [4, 36.14–15]. Yet a rigid "64 equals temple, 81 equals house" formula would misrepresent the wider corpus. Bṛhatsaṃhitā, Vāstuvidyā 52.42 discusses eighty-one divisions, while 52.55 introduces an eight-by-eight alternative and assigns four padas to Brahmā. Mānasāra 7.71–75 also treats the even and odd schemes as frameworks for wider building applications [2, 52.42, 52.55; 4, 7.71–75].

Vāstuvidyā 52.55 reads:

अष्टाष्टकपदमथ वा कृत्वा रेखाश्च कोणगास्तिर्यक् ।
ब्रह्मा चतुष्पदोऽस्मिन्नर्धपदा ब्रह्मकोणस्थाः ॥

IAST: aṣṭāṣṭakapadam atha vā kṛtvā rekhāś ca koṇagās tiryak | brahmā catuṣpado ’sminn ardhapadā brahmakoṇasthāḥ ||

Rendering: Alternatively, after making an eight-by-eight pada arrangement and oblique lines at the corners, Brahmā occupies four padas in it; those at the corners of Brahmā occupy half-padas.
The alternative, expressed by atha vā, matters as much as the numerical distinction. Grid selection is a source- and operation-specific matter. Further, cells and deity territories are not identical: a deity may occupy several padas, and some assignments occupy half-padas. The geometric audit therefore tests cell-location recovery, not recovery of an entire deity map.
The deity assignments are not incidental to the grid; they are what make it a vāstupuruṣamaṇḍala. Vāstuvidyā 52.42 places thirty-two deities on the outer padas and thirteen within, and 52.46 gives Brahmā the nine central padas [2–3]. The text then attaches consequences to this placement: Brahmā's seat is to be kept free of impurity (52.66), and a gate opposite Brahmā's padas is prohibited (52.78). Many of the assigned deities, including Indra, Agni, Varuṇa, Soma, Mitra, Aryaman, Savitṛ, and Aditi, are Vedic deities, so the classical maṇḍala carries a Vedic lineage even though the grid itself is articulated in the later architectural texts. Any account of temple or residential Vāstu that omits the pada-devatās therefore omits a constitutive part of the classical design.

5.3 Entrance position and the visibility hypothesis
Mānasāra 38.46–54 is the clearest paired doorway evidence in this corpus. Acharya's translation locates residential entrances with an offset relative to a nine-part division and contrasts this with the middle position of a deity building's entrance [4]. The same chapter also contains shared prescriptions and alternatives, including 38.2–4 and 38.15–17. Its final differentiation should be read with those provisions, not converted into an exceptionless law for every opening.
Acharya's footnote explains the central temple entrance by visibility of the deity and suggests privacy or seclusion as a reason for the residential offset. That explanation is the translator's interpretation, not wording of the Sanskrit verses. The article adopts it as a hypothesis about spatial purpose. The textual result is narrower and firmer: the translated passage differentiates doorway positioning according to building domain.
This distinction supplies a concrete test of household-to-temple transfer. A rule for the off-centre entrance of a human dwelling cannot be imposed on a deity building merely because both occupy an oriented site. It must be reconciled with the deity building's own passage and programme.

5.4 Proportional design and image relations
Prāsādalakṣaṇa 55.12 states [2–3]:

विस्तारार्धं भवेद्गर्भो भित्तयोऽन्याः समन्ततः ।
गर्भपादेन विस्तीर्णं द्वारं द्विगुणमुच्छ्रितम् ॥

IAST: vistārārdhaṃ bhaved garbho bhittayo 'nyāḥ samantataḥ | garbhapādena vistīrṇaṃ dvāraṃ dviguṇam ucchritam ||
Rendering: The garbha is to be half the breadth, with walls around it; the doorway is a quarter of the garbha in breadth and twice that breadth in height.
Following Iyer's reading of vistāra as temple breadth, a breadth B gives garbha breadth B/2, doorway breadth B/8, and doorway height B/4. This is a reconstruction of the passage's proportion, not a measurement of a monument. Before applying it to a surveyed building, the analyst must establish what exterior face or measurement level supplies B. The subsequent image-and-pedestal instruction in 55.16 reinforces the connection between architectural dimension and installed object. Directional classification alone carries none of these dimensional relations.

5.5 Installation and differentiated ritual authority
Pratimāpratiṣṭhāpana 59.19 names different ritual specialists and ends with the principle [2]:

ये यं देवमुपाश्रिताः स्वविधिना तैस्तस्य कार्या क्रिया ॥

IAST: ye yaṃ devam upāśritāḥ svavidhinā tais tasya kāryā kriyā ||
Rendering: Those who are devoted to a particular deity should perform that deity's rite according to their own prescribed procedure.
This is the concluding portion of the verse, not a complete independent śloka. The full verse differentiates specialists associated with Viṣṇu, the Sun, Śiva, the Mothers, Brahmā, Buddhist and Jain traditions. Its relevance is procedural plurality. A generic intervention marketed for all buildings cannot derive universal authority merely by invoking the word Vāstu.
The contrast with domestic occupation is not a contrast between ritual and no ritual. Mānasāra chapter 37 prescribes house-entry ceremonies and gives architects roles in them [4, 37.1–12]. Temples and residences both involve ritual, but the object and operation must be identified. Image establishment, regular worship, and household entry are related practices with distinct purposes.

5.6 Orientation as a shared operation

Kāmikāgama, Pūrvapāda 15.29–30 describes erecting a gnomon at a circle's centre and joining the morning and afternoon shadow intersections to establish an east–west line [5, PDF leaves 293–294]. The chapter explicitly addresses both divine and human building contexts. Orientation work is therefore a shared operation, not an exclusive temple distinction.

The procedure locates direction through an observed solar reference. It supports investigation of the reference system used in surveying, but not a claim that every traditional measurement was perfectly cardinal. Today a reproducible survey should identify true, magnetic, or grid north and report its uncertainty. With clockwise bearings and east-positive declination, true bearing equals magnetic bearing plus declination, modulo 360 degrees. That conversion must not be confused with proof of the intended alignment of a historic building.

5.7 Comparative result

Operation	Temple evidence	Residential or shared evidence	Result
Site selection	Bṛhatsaṃhitā 55.9 transfers land criteria	Wider Vāstu site criteria	Shared foundation, restricted to the stated subject
Subdivision	Bṛhatsaṃhitā 55.10 prescribes 64 padas	Mānasāra 36.14 specifies 81; Bṛhatsaṃhitā 52.55 admits a 64-pada alternative	A contextual distinction, not a universal binary
Entrance position	Middle position in Bṛhatsaṃhitā 55.10 and Mānasāra 38.50–54	Offset residential arrangements in Mānasāra 38.46–54	Building domain changes the instruction
Proportion	Sanctuary, doorway and image relations in Bṛhatsaṃhitā 55.12–16	House dimensions treated separately in Mānasāra 36.6–14	Dimensions require their own analysis
Ritual operation	Image installation and tradition-specific authority in Bṛhatsaṃhitā 59	House-entry procedure in Mānasāra 37	Both ritualized, with different operations
Orientation	Kāmikāgama 15 includes deity buildings	The same chapter includes human buildings	Shared procedural work
Central field	Four Brahmā padas in Bṛhatsaṃhitā 52.55	Nine central cells in 52.46 and exclusion in Mānasāra 36.15	Declare the grid and scale before applying a centre rule

These results correct both extremes: a temple is not simply a residence with a larger prayer room, but temple and residential Vāstu are not wholly separate systems either.

VI. Historical forms and the limits of a single classification

6.1 A textual taxonomy is not a regional style map

Prāsādalakṣaṇa 55.17–18 enumerates twenty named prāsādas, and 55.19 announces their individual description. In Iyer's reading these are Meru, Mandara, Kailāsa, Vimānacchanda, Nandana, Samudga, Padma, Garuḍa, Nandivardhana, Kuñjara, Guharāja, Vṛṣa, Haṃsa, Sarvatobhadra, Ghaṭa, Siṃha, Vṛtta, Catuṣkoṇa, Ṣoḍaśaśri, and Aṣṭāśri [2–3]. Vimānacchanda is treated as one name in the list; the descriptive verse 55.22 refers to it in the shortened form Vimāna. Later verses differentiate outline, dimensions, storeys, openings, and superstructure.

The list is not a chronology of successive dynasties.

Selected type	Characteristic described in the temple chapter	Locator
Meru	Six-sided, twelve storeys and four entrances	55.20
Mandara and Kailāsa	Differentiated storeys and dimensions with superstructures	55.21
Vimānacchanda (Vimāna) and Nandana	Openings and differentiated upper forms	55.22
Samudga and Padma	Circular and lotus-associated outlines	55.23
Kuñjara	Elephant-back form	55.25
Vṛṣa and Ghaṭa	Circular and vessel-associated forms	55.26
Sarvatobhadra	Four entrances and multiple superstructures	55.27

The selected descriptions show that formal plurality is present within a classical prescription itself. They do not establish an exact correspondence between a name in the text and every similarly named monument. In particular, a textual Kailāsa category should not be equated with a famous temple bearing that name without architectural analysis.

Nāgara, Drāviḍa, and Vesara belong to a different level of discussion. Regional traditions and their subtypes describe formal relationships within the built record. The term Vesara should not serve as a residual category for every temple in the Deccan, while "temple Vāstu" should not be used as a synonym for either northern or southern elevation. Regional form, deity tradition, construction mode, and ritual subdivision need separate entries in a comparative record.

6.2 Chronological anchors

Setting and approximate era	Evidence emphasized	Historical question

Setting and approximate era	Evidence emphasized	Historical question
Vedic antecedent	Sacred dwelling vocabulary in Ṛgveda 7.54.1	How is inhabitation given religious meaning? [1]
Classical textual synthesis around the sixth century	Varāhamihira's site, form, proportion and installation topics	How are different building operations organized in a text? [2–3]
Pallava seventh and eighth centuries	Mahabalipuram's caves, monolithic shrines and structural temples	How do material technique and landscape support experimentation? [21]
Cālukya seventh and eighth centuries	Northern and southern forms represented at Pattadakal	How do traditions exchange formal knowledge? [22]
Candella tenth and eleventh centuries	Khajuraho's spatial hierarchy and sculptural programmes	How are architectural sequences and visual narration coordinated? [23]
Cōḷa eleventh-century Thanjavur	Inscribed gifts, personnel and land-supported services	How is a monumental temple sustained institutionally? [7–9]
Eleventh-century Bhojpur	Published analysis of architectural drawings and textual proportions	How do prescription and design practice correspond? [11]
Hoysala twelfth and thirteenth centuries	Stellate sanctuaries, shaped platforms and signed artistic work	How do regional identity and craft agency appear in form? [24]
Eastern Gaṅga thirteenth-century Konark	Integrated solar-chariot conception	How does deity symbolism organize a particular monument? [25]
Vijayanagara fourteenth to sixteenth centuries	Hampi's ceremonial routes and settlement fabric	How does worship extend into urban space? [10]
Seventeenth-century Bishnupur, Bengal	Ratna forms, joined do-chālā structures, and brick/laterite construction	How does a regional material and roof vocabulary reshape temple form? [26]
Nineteenth and twentieth-century textual transmission	Iyer's 1884 translation and Acharya's 1933 architectural translation	How does printed scholarship make prescriptions available to new readers? [3–4]
Contemporary renewal and commercial interpretation	A documented new Hoysala-style design and public zoning pages	What counts as justified adaptation, and which claims require testing? [12–16]

The sequence records different kinds of change; it does not propose a single evolutionary ladder. Rock-cut versus structural construction is a construction distinction. Nāgara versus Drāviḍa is a formal distinction. Śaiva versus Vaiṣṇava is a deity-and-ritual distinction. A temple may participate in all three classifications simultaneously. This analytical separation is necessary before claims about an era's "type of Vāstu" become meaningful.

The printed translations also matter to the history of interpretation. Their dates document access through modern scholarly publication, not the beginning of the traditions they translate. Print can stabilize a reference for comparison, but a printed generalization can also travel beyond its original building domain. Whether that happened in a specific consultation requires evidence of the actual instruction and its source.

VII. Documentary cases linking architecture and cultural institutions

7.1 Thanjavur and the organization of a deity establishment

At Thanjavur, the temple's architectural programme can be studied alongside recorded gifts and personnel. IGNCA's presentation of inscription no. 1 reports an order in Rājarāja's twenty-sixth regnal year to engrave gifts by the king, his sister, his wives, and other donors on the temple walls. It also records images, vessels, ornaments, and a named standard weight [7]. These are evidence of administrative recording within a sacred establishment, not merely a generalized association between temples and generosity.

Inscription no. 66 records land produce assigned to service personnel and four hundred women transferred from other temple establishments. Its account includes service categories such as performance, accounts, lamps, water supply, and several crafts [8]. The numerical statement belongs to the published inscription account; it is not a count made by the present study. The record connects ritual requirements to recurring resources and work.

The architectural description places the main sanctuary within the rear half of a rectangular court and records a circumambulatory passage. Continuing daily, weekly, and annual worship is also documented [9]. A shrine's local centre, an enclosure's centre, and the centre of an accumulated property are therefore different spatial references. An analysis that grids the entire present enclosure without declaring its object risks comparing unlike things.

The case establishes a link among worship, personnel, resources, and differentiated spaces. It does not establish that one grid caused the institution's resources or that a current architectural arrangement reproduces every original operational detail. Nor should recorded transfers and assignments be redescribed automatically as voluntary modern employment. Cultural continuity includes questions of authority and labour as well as preservation of art.

For temple Vāstu analysis, the relevant consequence is practical: spaces for worship must be considered together with the work that sustains worship. The inscriptions make that institutional relationship visible. Household zoning alone offers no account of it.

7.2 Bhojpur and the negotiation between prescription and drawing

Hardy's analysis compares an engraved Bhūmija tower drawing at Bhojpur with the Malayādri discussion in the Samarāṅgaṇasūtradhāra. He identifies related modular proportions but also differences: the text's implied superstructure ratio is approximately 10:13½, whereas the drawing is approximately 10:17 [11, pp. 274–276]. This provides evidence for selective correspondence rather than literal identity.

The case supplies an important control on both traditionalist and modern critiques. Textual knowledge can help explain a drawing while the drawing departs from some stated proportions. Departure does not, by itself, demonstrate ignorance or loss of tradition. Equally, a shared numerical feature does not prove that the whole design was generated from one ritual grid.

Two measurement vocabularies must therefore be separated: the maṇḍala's padas and the modular parts used to compose plan or elevation. They may interact, but their relationship must be established. Describing all proportional subdivisions as "Vāstu zones" erases that question.

This is a case of architectural knowledge and its material record, not a direct study of community outcomes. It strengthens the text-to-form argument while defining where a further institutional history would be required.

7.3 Hampi and ceremonial space beyond the sanctuary

The documented Hampi fabric includes large temple complexes associated with bazaars, residential areas, and tanks. The Vitthala complex includes ceremonial halls and a bazaar street; chariot streets and water structures connect ritual with a wider settlement [10]. The important object is a network of spaces, not one building footprint.

The case shows a cultural role through an identifiable spatial mechanism: some ceremonies require routes, gathering places, and supporting facilities beyond the sanctuary. That is an architectural opportunity and arrangement. It is not a numerical estimate of how much trade a festival generated, nor evidence that the site's prosperity followed from its orientation.

A pada diagram fitted to a shrine and a diagram fitted to a bazaar street answer different questions. Cultural interpretation improves when the unit of analysis follows the activity being studied: sanctuary for the image relation, complex for service organization, and settlement for processional circulation. The temple–residence distinction consequently concerns more than where a prayer object is placed. It includes patterns of collective use that may cross several property and architectural boundaries.

7.4 Contemporary renewal as a counterexample to blanket criticism

Hardy's published account describes the design of a new Hoysala-style temple at Venkatapura, Kolar District, Karnataka, initiated through a contemporary patronage project. The brief sought a new design informed by the historical tradition, not a copy of a surviving temple. Architectural research, ritual requirements, and practical negotiation enter the design process [12, pp. 14–16, 28–29]. The article reports an ongoing project in 2022; no completion status is inferred here.

This is counterevidence to the claim that all modern temple practice abandons tradition. Historical architectural knowledge can be renewed through documented design work. Its methodological relevance is different from the promotional pages examined below: it explains a design process and its constraints rather than establishing a general promise of improved household or business outcomes.

7.5 Comparative synthesis

Case	Strongest connection established	Connection not established
Thanjavur	Sacred establishment, recorded resources, service personnel, and differentiated spaces	Grid-caused prosperity or universal continuity of all recorded arrangements
Bhojpur	A published text–drawing comparison with shared proportions and departures	Literal compliance with every prescription or direct community impact
Hampi	Temple programme, ceremonial routes, water and settlement organization	Quantified economic effect of a particular directional arrangement
Contemporary Venkatapura design	Documented renewal through architectural research and negotiation	Completed-building performance or universal efficacy of modern Vāstu

Together, the cases show why cultural relationships need different evidence at different scales. None establishes that architectural form alone produces an entire cultural order.

VIII. Cultural roles and the direction of explanation

The documentary findings support three limited cultural roles. A temple can organize recurring work and resource commitments, provide settings for collective ritual movement, and sustain or reinterpret architectural knowledge. These roles become demonstrable through personnel and gift records, routes and facilities, or a documented design process. They cannot be substituted for one another: sculptural richness does not measure employment, and an inscriptional assignment does not measure a visitor's experience.

Visual narration is another potential role. Khajuraho's documented sculpture includes sacred themes and scenes of social life [23]. That supports attention to what a visitor can encounter; actual interpretation and learning would require reception evidence. An image sequence should not be described as having educated an entire population merely because it is visible on a monument.

The relationship between cultural practice and architecture is reciprocal. A ceremony can demand a route or pavilion, while an existing route can constrain how a ceremony takes place. Patronage can fund a form, while the form can offer a setting for commemoration. The present sources identify some arrangements in that relationship but do not isolate a single direction of causation. "Cultural roles" is therefore the appropriate finding; "cultural impact" would require a defined change, comparator, and evidentiary pathway.

This distinction also restrains environmental claims. Water and gardens appear explicitly in Prāsādalakṣaṇa 55.1–3. Their sacred valuation can be read directly. Drainage, water quality, shade, or thermal performance must be assessed independently. A meaningful sacred landscape is not automatically an efficient contemporary environmental system.

The institutional account must preserve differences in participation. Records may reveal service assignments and donor status without revealing the experience of those involved. Interviews with custodians, artisans, women, local residents, and disabled users would add dimensions absent from the present documentary study. That is a boundary of evidence, not a reason to collapse cultural life into a celebratory score.

IX. A bounded critique of contemporary zoning claims

9.1 What the selected pages actually claim

The public FAQ describes locating a house's centre, uploading a scaled floor plan, and rotating a sixteen-zone overlay according to its directional measurement [13]. The mapping product is described as a tool for zones, entrances, and deities [14]. A course page connects deity-related functions and interventions to performance and measurable outcomes [15]. A gridding service page uses the phrase "scientifically accurate energy map" and explicitly distinguishes true from magnetic north [16].

The last point is counterevidence to a blanket assertion that contemporary practitioners ignore true north. Accurate criticism must record correct procedural distinctions alongside unsupported inference. Similarly, a digital workflow may retain the full floor-plan coordinates even when it displays angular sectors. The geometry below applies only when the sector label is used as the location code; it does not establish that an entire software platform discards coordinates.

Public document	Procedure or claim visible on the page	Evidentiary assessment
MahaVastu CheckMyVastu FAQ	Centre-based scaled-plan overlay with sixteen zones and rotation	A documented mapping procedure; not an explicit assertion of equivalence with 64 or 81 padas [13]
MahaVastu Shakti Chakra product	Sixteen-zone mapping, with entrance and deity mapping functions	A product description; no lossless grid equivalence established [14]
MahaVersity deity course	Functional interventions linked to performance and measurable outcomes	Outcome claims require operational definitions and independent evaluation [15]
Vasterior gridding service	Scientific-energy terminology, combined mapping categories, true-north reference	The north distinction is explicit; energetic validity requires evidence beyond a correctly oriented plan [16]

No selected page explicitly says that sixteen angular sectors reproduce every cell of a classical grid. A charge of false mathematical equivalence would therefore exceed this sample. The relevant criticisms are narrower: undeclared relationships among several mapping categories, insufficient public specification of outcome mechanisms, and lack of a demonstrated source-specific basis for applying a procedure to temple design.

The pages chiefly concern homes, workplaces, or services generally. They do not establish the prevalence of household zoning in temple consultation. That prevalence claim is not retained. Instead, the paired classical passages show why any proposed transfer to a temple would need an additional justification.

9.2 Three tests for a contemporary claim

A classical-attribution test asks which text or documented craft tradition supports a rule, for which building and operation, and with what exceptions. Shared Sanskrit terminology does not answer these questions. A diagram with deity names can be a modern interpretation without being an unchanged classical diagram.

A representational test asks what information a method encodes. Orientation, cell identity, deity territory, distance from the centre, doorway offset, and architectural proportion are different variables. A method may deliberately simplify them, but the resulting claim must be proportionate to the information retained.

An empirical test asks what observable effect is promised and how it was evaluated. A correctly measured bearing cannot validate a proposed effect on sales, decisions, illness, or emotional states. Those claims

require defined outcomes, controls for simultaneous changes, and reproducible observations. The present public pages do not provide a controlled evaluation sufficient to resolve such efficacy claims; that is a finding about the evidence on those pages, not proof that no evidence exists anywhere.

9.3 Apply the same evidentiary standard to classical claims

Classical texts also associate architectural arrangements with fortune, illness, prosperity, and other outcomes. Their historical authority establishes the existence and meaning of those prescriptions; it does not independently verify every causal assertion. The paper therefore does not classify a claim as scientifically demonstrated merely because it is old.

Religious meaning and empirical mechanism should be identified separately. Ritual objects may belong to an established tradition even when no physical effect is measured. Conversely, a physical diagnostic claim needs evidence even when expressed through traditional vocabulary. Neither the commercial sale of an object nor its presence in a ritual text alone decides its efficacy. This symmetric standard is necessary for a scholarly critique to remain an enquiry rather than an assertion of preferred authority. It is a distinction of evidentiary kind, not of value. The place of the vāstu-devatās in planning, consecration, and worship is established by the tradition itself, and this study neither questions nor diminishes it. What it asks is that a specific contemporary claim about a deity's function identify its textual basis and, where it promises a measurable outcome, the evidence for that outcome.

X. Exact spatial audit of grids and angular sectors

10.1 Domain and calculation

Let $\Omega = [-1/2, 1/2]^2$ have unit area. Divide Ω into $n \times n$ equal square cells, where n is 8 or 9. Number rows and columns from zero. Define sixteen sectors, each $\pi/8$ radians wide, with centres at $d\pi/8$ for $d = 0,\ldots,15$; $d = 0$ points along the positive x-axis. Thus cardinal sector centres align with the grid axes. Sector boundaries are displaced by $\pi/16$ from those centres.

For sector d and cell p, compute $a(d,p) = \text{area}(Sd \cap Qp)$. The joint distribution under uniform area sampling is exactly this matrix. Each cell polygon is clipped against the two straight half-plane boundaries of the sector and its area computed by the shoelace formula. This is a deterministic area calculation, not a Monte Carlo simulation or a temple survey.

Cell entropy H(P), sector entropy H(D), mutual information I(P;D), and conditional entropy H(P|D) follow from the matrix. The best possible predictor of the exact cell using only a sector label has accuracy $A = \Sigma d \max p\, a(d,p)$. Sector entropy is below four bits because equal-angle sectors do not have equal areas inside a square.

10.2 Calculated results

Grid	H(P) bits	H(D) bits	I(P;D) bits	H(P given D) bits	Optimal exact-cell recovery	Positive-area cells per sector
8 × 8	6.0000	3.9730	3.1645	2.8355	23.1012%	8–10
9 × 9	6.3399	3.9730	3.3264	3.0135	19.5606%	9–15

The cell-count threshold is an intersection area greater than 10^{-12}. Marginal cell areas agree with $1/n^2$ within 10^{-12} and total area agrees with one to that tolerance. An independent 1,200 × 1,200 midpoint integration differs from the computed individual intersection areas by at most 6.74×10^{-6} for n = 8 and 1.24×10^{-4} for n = 9. This is an implementation check, not a confidence interval.

Rotating all sector centres by $\pi/16$ changes optimal recovery to 25.0000% and 19.7230% respectively. The non-equivalence persists, but the numerical values depend on the stated alignment. Reporting the sector convention is therefore part of reporting the result. A value from another grid origin or angular convention is not automatically comparable.

10.3 The central field carries information absent from direction alone

The central field is a meaningful test because the texts explicitly distinguish central Brahmā territories. In an eight-by-eight scheme, the central two-by-two cells form a concentric square of side 1/4 and area 1/16. In the nine-by-nine scheme, the central three-by-three cells form a concentric square of side 1/3 and area 1/9 [2, 52.46, 52.55]. These are stipulated regular-grid realizations of the central cell groups, not a reconstruction of a historic temple's centre.

Let $Cs = s\Omega$ for $0 < s < 1$, and let C indicate whether a point belongs to Cs. Every sector is radial about the common centre. Scaling by s maps $\Omega \cap Sd$ onto $Cs \cap Sd$ and multiplies area by s^2. Consequently:

$$\Pr(C = 1 \mid D = d) = s^2 = \Pr(C = 1), \text{ for every sector of positive area.}$$

Thus C and D are independent, and $I(C;D) = 0$. Under the model, direction alone cannot distinguish the central square from the surrounding square. For the two central groups, every sector has central-field probability 6.25% or 11.11% respectively.

This is stronger for the present architectural question than counting labels alone. A directional code loses a centre-versus-surrounding distinction that appears in the textual corpus. It does not follow that every rule about a Brahmā field demands a vacant courtyard; the operation and scale still require textual interpretation. The same reasoning applies to the deity map as a whole. Because the classical texts assign deities to padas and half-padas, not to angular sectors, a sixteen-sector code cannot carry the deity placement those texts specify. The audit therefore supports retaining the full maṇḍala of pada-devatās wherever a practitioner wishes to honour the classical arrangement.

10.4 A constructive example and scope

In coordinates $[0,1]^2$, A = (0.60,0.53) and B = (0.90,0.62) lie on the same ray from (0.5,0.5), at approximately 16.70° from the positive x-axis. In an eight-by-eight grid they occupy different cells: (row 4, column 4) and (row 4, column 7), numbering from zero as in Appendix B. A lies within the stipulated central two-by-two field; B does not. A single direction label cannot preserve this distinction.

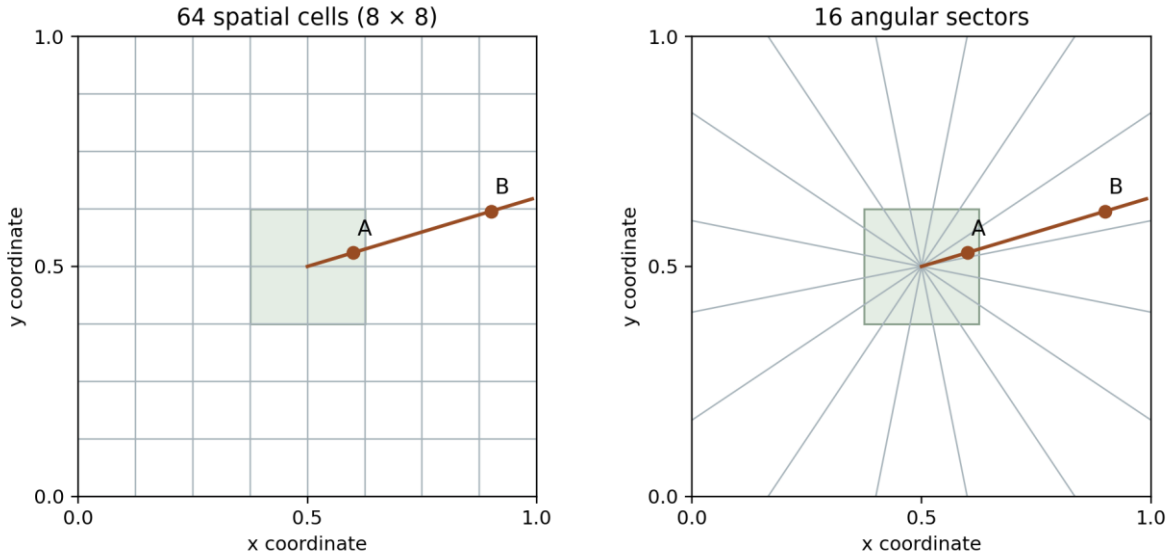


Figure 1. The shaded square is the stipulated central two-by-two field. A and B share one angular sector but differ in cell and central-field membership. Sector centres align with the grid axes. Coordinates are schematic, not a surveyed temple plan.

The audit concerns a sector-only representation. A system retaining coordinates, distance, or a separate central-field classification can preserve information absent from the label. The results neither measure deity-territory correspondence nor refute every circular sacred diagram. They also cannot show that one representation produces better spiritual, health, financial, or environmental outcomes. Appendix A gives the general bounds, and Appendix B gives the reconstruction algorithm.

XI. Discussion

The paired passages establish differentiation most clearly at the doorway and ritual-operation levels. Grid numbers provide supporting evidence, but their exceptions matter. A universal 64/81 division would remove an alternative explicitly admitted in the broader Vāstu chapter. The stronger conclusion is that classical reasoning distinguishes domains and operations while retaining a shared architectural vocabulary.

The cases demonstrate three kinds of correspondence rather than one causal chain. Thanjavur connects sacred use with institutional recording and support. Bhojpur connects textual design knowledge with a drawing that shares some proportions and changes others. Hampi connects ceremonies with spatial networks beyond the sanctuary. Their differences are a methodological finding: proving text-to-form correspondence is not the same as proving form-to-culture impact.

The contemporary analysis changes the target of criticism. Public descriptions document sector mapping and outcome promises, but not the equivalence claim that would justify accusing the sampled providers of replacing every pada mathematically. The proper critique concerns unspecified relationships, domain transfer, and evidentiary standards. A contemporary source that identifies true north deserves that distinction to be recorded, even if other claims remain untested.

The exact geometry makes this critique usable. It specifies how much cell information remains unresolved and identifies a central-field distinction for which direction supplies no information under the declared model. The calculation can therefore audit the suitability of a proposed representation for a defined task. It cannot rank entire religious traditions or validate a remedial intervention. Nor does it reduce the significance of the vāstu-devatās. On the contrary, it shows that their classical placement is richer than a directional chart can express.

Continuity should also be evaluated positively. A documented new design informed by historical architectural knowledge is an adaptation with an explicit method. The criteria emerging from this study are source transparency, programme suitability, declared spatial scale, and evidence proportionate to the claimed outcome. These criteria apply to the interpretation of both historic texts and contemporary procedures.

XII. Limitations and further research

The Sanskrit comparison is based on an edition-traceable digital Bṛhatsaṃhitā witness, a historical architectural translation, and selected Āgamic procedures. It is not a manuscript collation. Mānasāra interpretations remain dependent on Acharya's translation, whose footnotes and uncertain readings are differentiated from the translated verses. Comparison with further Sanskrit editions and commentaries would strengthen philological conclusions.

The documentary cases are selected for different evidentiary strengths. They do not establish the prevalence of a grid, the representativeness of monumental institutions, or a complete history of colonial management and diaspora temple building. Later historical change is represented here through printed textual transmission and a documented contemporary renewal, not through a survey of all modern temple traditions.

The four-page commercial corpus is small, purposive, and partly associated. It establishes the public claims inspected on 12 October 2026 and cannot support frequency estimates or conclusions about undisclosed course content. An expanded study should preserve dated page extracts and use a predeclared sampling frame and independent coding.

The geometric results are exact for the specified ideal partitions, subject to floating-point tolerance in the calculation. They are not measurements of irregular plots, compound growth, actual visitor distributions, or all classical deity maps. Further architectural work should declare which boundary, centre, construction phase, and textual operation are being compared before fitting a grid to a plan. Cultural research should then select evidence appropriate to a defined outcome rather than adding statistical tests to a deductive proof.

XIII. Conclusion

Temple Vāstu differs from residential Vāstu through programme-specific prescriptions within a shared architectural and ritual field. The strongest textual distinctions concern entrances, dimensions, and installation, while the grid evidence contains alternatives that prevent a rigid universal binary. Historical form, ritual subdivision, and cultural institution must consequently be analysed together without being treated as identical.

Documentary cases connect architecture to organized resources, design knowledge, and ceremonial routes. A bounded examination of contemporary pages supports criticism of unestablished transfers and outcome claims, while also revealing the limits of a blanket attack on modern practice. Exact spatial analysis identifies the information lost by a sector-only code, including a central-field distinction with zero directional information under uniform sampling. The same loss affects the pada-level placement of the vāstu-devatās, which remain integral to the classical tradition and are best preserved through the full maṇḍala rather than a sector chart. A defensible interpretation of temple Vāstu therefore states its source, programme, scale, and purpose, and supplies evidence appropriate to each claim.

Declarations

Funding. This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Competing interests. The author is a Vedic astrologer and Vāstu Śāstrī, co-founder of Vedic Manthan (Chandigarh), and National Vice President of the Assam Bangiyo Tantra Jyotish Samiti (Kolkata). The author has no financial or advisory relationship with the commercial providers whose public pages are examined in section 9.

Ethics. The study uses published texts, published documentation, and publicly accessible web pages. It involves no human participants, personal data, or animal subjects.

Data and code availability. The spatial audit is fully specified in Appendix B. A Python script reproducing every value in section 10 and its validation checks is provided as Supplementary File S1.

Use of AI tools. An AI assistant (Claude, Anthropic) was used for language editing, reference checking, and independent recomputation of the section 10 values. The author reviewed all content and takes full responsibility for the work.

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Appendix A General information bounds

Let P have m positive-area cell labels and D have k labels. If m > k, no function of D can recover every P label almost everywhere: its range contains at most k labels, leaving at least m−k cell labels unrecoverable on positive-area sets. This is a cardinality result and does not depend on sectors being angular.

For m equiprobable cells under uniform area sampling, $H(P) = \log_2 m$. Since $I(P;D) \le H(D) \le \log_2 k$, $H(P|D) \ge \log_2(m/k)$. For k = 16, the lower bounds are 2 bits for 64 cells and approximately 2.3399 bits for 81 cells.

The optimal exact-cell recovery probability is $A = \Sigma d \max p \Pr(P=p, D=d)$. Each selected joint probability is at most 1/m; hence $A \le k/m$. The resulting ceilings are 25% and approximately 19.7531%. These are standard bounds for exact label recovery, not newly discovered general theorems or probabilities of successful Vāstu practice.

The concentric-square independence result in section 10.3 adds a task-specific distinction: a sector label carries no information about membership in a homothetic central square. If the centre is shifted, the plot is irregular, or sampling is nonuniform, that independence must be recalculated rather than assumed.

Appendix B Reconstructing the spatial audit

Use a square with corners (−0.5,−0.5), (0.5,−0.5), (0.5,0.5), and (−0.5,0.5). For each n in {8,9}, cell (row r, column c) has coordinate limits c/n−0.5 to (c+1)/n−0.5 and r/n−0.5 to (r+1)/n−0.5. For sector d, set $\alpha = d\pi/8-\pi/16$ and $\beta = \alpha+\pi/8$.

Clip each counterclockwise cell polygon first to $(-\sin\alpha)x+(\cos\alpha)y \geq 0$, then to $(\sin\beta)x-(\cos\beta)y \geq 0$. For each polygon edge crossing a clipping boundary with signed endpoint values f_0 and f_1, insert the intersection at $t = f_0/(f_0-f_1)$. Compute the clipped polygon area as one half the absolute sum of $x_iy_{i+1}-y_ix_{i+1}$, using cyclic indices. Store this area as a(d,p).

Sum columns for cell marginals p(p), and rows for sector marginals q(d). Compute H(P), H(D), and H(P,D) as $-\Sigma z \log_2 z$ over positive probabilities. Then $I(P;D)=H(P)+H(D)-H(P,D)$, $H(P|D)=H(P,D)-H(D)$, and $A=\Sigma d \max p\ a(d,p)$. Boundary points have zero area and may be assigned consistently.

For the validation grid, use the midpoint of each of 1,200 × 1,200 equal squares. Assign sectors by floor(((atan2(y,x)+π/16) mod 2π)/(π/8)) and cells by floor((y+0.5)n)n+floor((x+0.5)n). Compare normalized joint counts with a(d,p). For the rotation check, add π/16 to both α and β. The calculation is deterministic and needs no random seed. The matrix, centre, angle convention, sampling domain, and tolerance must be preserved when reproducing the reported results.