

Vāstu Shāstra
The Divine School of Architecture

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I humbly thank the Spirit of Vāstu Purush, my revealer of the secrets of Vāstuvidya.

Arun Naik

FOREWORD

We have entered Dwapara Yuga. This is 2008 AD, 308 Dwapara, the 'age of rapid development in all departments of Knowledge'.

In 1894 the spiritually illuminated saint Sri Yukteshwar Giri, guru of Sri Sri Paramahansa Yogananda, wrote a book "The Holy Science" at the behest of Mahavatar Babaji, the guru of Lahiri Mahashaya. In his book he explains the correct calculations of the Four Yugas. According to him, our Sun is not stationary, but along with the entire solar system, revolves round a Grand Centre called VishnuNabhi - which is the seat of Brahma, the Creative power - once every 24,000 years. When it is close to VishnuNabhi, just as the earth gets close to sun during summers, 'dharma the mental virtue, becomes so much developed that man can easily comprehend all, even the mysteries of Spirit', writes Shri Yukteshwar Giri. That is the period of SatYuga. And when it goes farthest from VishnuNabhi, 'man cannot grasp anything beyond the gross material creation'. That, he explains, is the period of Kaliyuga.

According to this great Master the most recent Kaliyuga lasted from 700 BC to 1699 AD, after which Dwapar Yuga of 2400 years - the "Age of rapid development in all departments of Knowledge" - has set in. This is 2008 AD, 308th year of Dwapara.

To those who may not agree with him, I will suggest to go through "The Holy Science". But can't we see that an age of Knowledge and a corresponding technical developments has arrived? Just look around. IQ levels are going up, Internet has evolved to become the Information Highway and global nervous system, inventions and discoveries are the buzzword, countries with larger knowledge pool are climbing the ladder, we've been to Moon and are already aiming at Mars. It sure isn't Kaliyuga.

Simultaneously, there is also an upward shift in Human Consciousness, a deeper understanding of mystical and spiritual aspects of nature, a sort of renaissance of the Spirit and a resurgence of Spirituality. Humanity, indeed, is on the threshold of a spiritual awakening.

The need of the hour is to design spaces which support this transition - spaces which vibrate with positive energies, where intelligence and spirituality can blossom, where Knowledge feels secure, where one can work while seated in consciousness and inner strength, where prosperity rules and love becomes the social order.

What we need is a scientific system of architecture which can meet this tough challenge, and Vāstu Shāstra fits the bill. It is scientific in temperament, it connects to Nature, it has a sound philosophical base, it aims at designing harmonious spaces which are vibrant with positive energies, and is spiritual in nature because its practice is a Sādhanā in itself.

I, a Vāstu Consultant and a Teacher, look upon my work as my Karma Yoga, my Sādhanā, my offering to the Divine, and have this Paper in the same spirit, highlighting the divine and scientific aspect of Vāstu. The only change is this Foreword which you are reading.

This great system of architecture has been the preserve of Indian Sthapatis for hundreds of years. With the changing time it deserves its rightful global recognition in planning our cities, homes and institutions.

Arun Naik
308 Dwapar
(A.D. 2008)

Vāstu Shāstra: the Divine School of Architecture

Arun Naik

Several scholars have attempted to describe Vāstu Shāstra as an Indian system of architecture. *Monier-Williams Sanskrit-English Dictionary* describes Vaastu as follows:

Vaāstu: the site or foundation of a house, site, ground, building or dwelling place, habitation, homestead, house RV. &c. &c.; an apartment, chamber VarBRS.; m. N. of one of the 8 Vasus BhP.; of a Rākshasa Cat.; (prob.) f. N. of a river MBh.; n. the pot-herb Chenopodium Album L.; a kind of grain ĀpShr. Sch. (cf. -maya).

The literal meaning as described above may be upheld by some, but it does not so much as touch the tip of the glory of this sacred Vidya.

The world is witnessing a renaissance of Vāstu Shāstra, and it is important that its deeper meaning and philosophy is understood in correct perspective.

The Definition and Purpose of Vāstu Shāstra

The Vedic and the Agamic traditions of ancient India always held that the microcosm is a reflection of the macrocosm. A dwelling is an ecological unit, a microcosm which reflects the Cosmos, the macrocosm. Vāstu Shāstra is the applied aspect of this philosophy, a highly refined method of creating a living space which is a miniature replica of the cosmos as perceived by the vedas. Vāstu Shāstra is about emulating the attributes of the Cosmic Space, about bringing the divine sentinels of Cosmic Directions into our homes, about creating Harmony by creating a living environment where the forces of nature are balanced and at peace with each other.

In his book *The Renaissance in India* Sri Aurobindo wrote..

"Indian sacred architecture of whatever date, style or dedication goes back to something timelessly ancient and now outside India almost wholly lost, something which belongs to the past, and yet it goes forward too, though this the rationalistic mind will not easily admit, to something which will return upon us and is already beginning to return, something which belongs to the future.

Sāma Veda has a prayer:

द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सामा शान्तिरेधि । सुशान्तिर्भवतु ॥

May there be peace in the sky, may there be peace in mid region, may there be peace on earth, may there be peace in the waters, may the medicinal plants be peaceful, may the forest be peaceful, may there be peace in gods, may Brahma be peaceful, may all the creation be peaceful, may there be peace and peace only, may such peace come to us.

Vāstu is about creating an Inner Space, the chidAkash, where this divine peace can park itself. And it achieves it by creating a harmonious external environment - the bahyakash.

At a more earthly level Vāstu Shāstra aims at establishing a dynamic balance between Form and Energy so that harmonious conditions are created for the inhabitants. Vāstu buildings have harmonious energies and they promote stability, prosperity, happiness, and mental peace for the occupants and owners

The sages have emphasized that the ultimate aim of a human being is to move towards a higher state of consciousness, to change its mortal imperfection into a divine perfection. This movement results in the realization of Truth, or Self. This knowledge of Self is termed Para Vidya or Higher Knowledge, and the means to acquire it is called Aparā Vidya, or Lower Knowledge. Aparā Vidya has been categorized as ten: the Four Vedas, four upavedas, and six Vedangas. Mundaka Upanishad clarifies it (1. 1. 4-5)

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥
तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge. (4) The lower knowledge is the Rgveda, Yajurveda, Samaveda, Atharvaveda, Siksha

(phonetics), Kalpa (ceremonial), Vyakarana (grammar), Nirukta (etymology), Khandas (metre), Jyotish (astronomy); but the higher knowledge is that by which the Indestructible (Brahman) is apprehended.

Thus all the vedas, upavedas and vedangas are Aparā Vidya. We examine here the role of Vāstu as Aparavidya.

To a spiritual aspirant Krishna in BhagwadGita has unveiled the three-fold path of union with the Divine: through the Yoga of Works, the Yoga of Knowledge and the Yoga of Devotion. In the presence of Devotion and Knowledge Works become a sublimed offering to the Divine. In Works man closely follows nature, trying to emulate its forces and various processes as nearly as possible. In return, Nature rewards him with further growth, success and social recognition.

Thus a process is initiated where the aspirant works, offers his work to the Divine, and spiritually evolves towards perfection.

Vāstu supports this process. It contributes by creating a space which is in harmony with nature, which supports positive growth of ideas, interpersonal relationships, flow, movement and action; a space where the Yoga of Works finds adequate expression. Vāstu, therefore, is a school of architecture inspired by the divine spark in the hearts and minds of great sages for whom nothing was beyond the purview of divine thought, सर्व खल्विदं ब्रह्म and with principles which are steeped deep into spiritual principles of life itself.

The Cosmic World with its Order and stern discipline has been built by the gods who occupy all the spaces, from the celestial Space within the Cosmic World to the little spaces in our homes, and even our mental space, *chidambaram*. Man's existence in the Cosmic World has a purpose: it must ascend to immortality and godhood; and the gods, having occupied man's inner Space, strive to create different states in man's consciousness for his ascension from mortality and low nature to Truth, godhood and immortality. Vāstu Shāstra helps the effort of the gods by creating an external space – a dwelling, a place to worship and meditate, or a place to work - by applying the same laws which the gods have used to create the Cosmic World.

This, indeed, is the ultimate function and the highest objective of Vāstu Shāstra.

Vāstu Shāstra and Vedas

The Supreme Being is a Cosmic Architect who has shaped the Universe within a framework of certain natural laws, the laws of Cosmic Vāstu Shāstra as contained within the Vedas. The Vedas are *anadi* - timeless, and *apaurusheya* – not the work of any man. They were never created nor would they ever get destroyed. Brhadaranyaka Upanishad says that the Vedas are the very breath of Ishwara.

स यथाऽऽर्द्धेधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्चितमेतद्यद्गवेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि निःश्चितानि ॥२॥४॥१०॥

As clouds of smoke proceed by themselves out of a lighted fire kindled with damp fuel, thus, verily, O Maitreyi, has been breathed forth from this great Being what we have as Rig-veda, Yagur-veda, Sama-veda, Atharvāngirasas, Itihāsa (legends), Purāna (cosmogonies), Vidyā (knowledge), the Upanishads, Slokas (verses), Sūtras (prose rules), Anuvyākhyānas (glosses), Vyākhyānas (commentaries). From him alone all these were breathed forth.

(Translation by Max Mueller)

The Vedas contain the genetic code of Creation. Each time God wants a Creation, He appoints a Bramha to do the job. Bramha's age is of 100 Cosmic Years, after which he and the Creation are dissolved, there is a lull, a state of no-matter for another 100 cosmic years, and then God appoints a new Bramha to manifest a new Creation, and this the cycle continues.

To understand the duration of 100 cosmic years needs a bit of calculation. One cycle of the four Ages – *Sat*, *Treta*, *Dvapara*, and *Kali* – is of 43,20,000 years on earth. Two thousand such cycles – 8640000000 years on earth make one day and one night of Brahma. So 100 cosmic years are a whopping 31104000000000 years on earth, after which the Universe is dissolved and absorbed into the Supreme Being. During the dissolution and the 100 cosmic years of No-Creation, the Vedas stay with the Supreme Being. When God appoints the next Bramha, he uses the knowledge of the Vedas to manifest the next Creation.

The Vedas are thus seen to contain the grammar of Cosmic Space, the syntax of Creation, and in a true sense the principles of Cosmic Vāstu . These principles were used to create the present Creation too. Nasadiya Suktam describes the situation when neither was there Existence, nor non-Existence.

नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् ।किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम् ॥ १०१२९०१
Then was not non-existent nor existent: there was no realm of air, no sky beyond it. What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्ना आसीत् प्रकेतः ।आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥ १०१२९०२
Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider. That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

तम आसीत् तमसा गूळहनग्रेऽप्रकेतं सलिलं सर्वमा इदम् । तुच्छेनाभ्वपिहितं यदासीत् तपसस्तन्महिनाजायतैकम् ॥ १०१२९०३
Darkness there was: at first concealed in darknew this All was indiscriminated chaos. All that existed then was void and form less: by the great power of Warmth was born that Unit.

And then evolved Space, Air, Fire, Water and Earth.

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः ।
वायोरग्निः ।
अग्नेरापः ।
अद्भ्यः पृथिवी ।
- तैत्तिरीयोपनिषद् २।१।१ ।

*From Bramhan evolved Space
From Space evolved Air
From Air evolved Fire
From Fire evolved Water
From Water evolved Earth
- Taittiriyoopanishad 2.1.1.*

Poetic as it may seem, it reflects a beautiful process of the manifestation of Creation, a process which is at the same time gradual and steady, encompassing the past, supporting the present, and paving way for the future. This is an evolution where the Formless acquires Form. It is the process of the Divine Consciousness metamorphosing into Elements; it is the phenomenon of subtle turning into gross.

According to the Tantras when the Divine Consciousness chose to create, it first gave rise to primordial Anhat Naad: the Cosmic Sound and the Eternal Vibration. No physical thing could have caused it to vibrate, because Form had yet to evolve. When the Naad vibrated, it created a Beat and a Rhythm, both of which depend upon Time. Thus was born Time. The Naad needed space to vibrate to express itself, and so evolved Akash, the Space. With Space was born Roop, or the Form. This is the theory of the Creation of Universe, its elements and forms. Each subsequent development gave rise to a complete system of governing rules and attributes, and one may refer to them as the grammar of these elements.

The earliest reference to Vāstu is found in Rgveda where the sage offers a prayer to 'Vastoshpati', the Lord of Vāstu, for protection, happiness and prosperity.

वास्तोष्पते प्रति जानीह्यस्मान् स्वावेशो अनमीवोभवानः ।
यत्त्वेमहेप्रतितन्नोजुषस्वशन्नो भवद्विपदे शं चतुष्पदे ॥ ७-५४-१
वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वभिरिन्दो ।
अजरासस्ते सख्ये स्यामपितेव पुत्रान् प्रति नो जुषस्व ॥ ७-५४-२
वास्तोष्पते शग्मया संसदा ते सक्षीमहिरण्मया गातुमत्या ।
पाहि क्षेमउत योगेवरन्नोयूयम् पात स्वस्तिभिः सदा नः ॥ ७-५४-३
अमीवहावास्तोष्पते विश्वा रूपाण्याविशन् ।
सखा सुशेव एधि नः ॥ ७-५५-१

1. O Guardian of the Homestead: bring no disease, and give us happy entrance. Whate'er we ask of thee, be pleased to grant it, and prosper thou quadrupeds and bipeds.

2 Protector of the Home, be our promoter: increase our wealth in kind and steeds, O Indu. May we be ever-youthful in thy friendship: be pleased in us as in his sons a father.

3 Through thy dear fellowship that bringeth welfare, may we be victors, Guardian of the Dwelling! Protect our happiness in rest and labour. Preserve us evermore, ye Gods, with blessings.

4. VASTOSPATI, who killest all disease and wearest every form, Be an auspicious Friend to us.

(Translations courtesy Ralph T.H. Griffith)

The earliest application of Vāstu Shāstra may be said to be in the construction of ceremonial alters for Vedic rituals. Shulbhsutra - the Vedic geometry was used to calculate and design these alters. Numerous passages of Katyayan, Baudhayana and Apastambha Shulbha deal with the size of sacrificial altars and their method of construction. The Shrautasutras, Grihyasutras and Dharmasutras contain detailed instructions for performing the vedic rites and the associated architectural aspects, like the construction of the vedi and selection of the place for performing the rites.

In a step away from Shulbhsutra, in Rgveda Agni declares itself to be the measurer of the Celestial Space. Agni is one of the most important of all of the Vedic deities, the priest of the gods and god of the priests, and its declaration reflects the relationship between Space, measurement, Veda and the vedic deities.

अ॒ग्नि॑स्मि॒न् जन्म॑ना जा॒तवे॑दा॒ इ॒त्त॑म् मे॒ चक्षु॑र् अ॒मृत॑म् आ॒सन् । अ॒क॑स् त्रि॒धातू॑ रज॒सो वि॑मानो॒ ऽज॑स्रो॒ इ॒त्त॑मो॒ ह॒वि॑र्
अ॒स्मि॑ नाम ॥ ऋ॒ग॒ ३०२६०७

Agni am I who know, by birth, all creatures. Mine eye is butter, in my mouth is nectar. I am light threefold, measurer of the region, exhaustless heat am I, named burnt-oblation. Rgveda (3.026.07)

The antiquity of Vāstu Shāstra is reflected in its direct link with the English word Geometry and its latin root. In Vāstu , measurement of land is an integral part of its work and it is called Jyamiti. In Sanskrit 'Jya' means the earth and 'miti' is the method of measurement'. Therefore, Geometry actually means 'measuring the Earth'.

The Vāstu Literature

It is believed that when Krishna Dwaipayana had categorised the vedas, there were as many as 1,180 branches of Vedas: Rgveda had 21 branches or shakhas, Yajurveda had 109, Samaveda had 1000, and Atharvaveda had 50. Today out of 1180 shakhas barely 6 or 7 survive. These existing 6 or 7 shakhas cover the entire gamut of Vedic thought as it exists today, and also contain within them the seeds of Vāstu principles. Though a major part of the Vedic literature is lost, a good number of Vāstu texts survive. Some of the more important and established Vāstu texts are listed below.

1. Vishwakarma Vāstu Shāstra
2. Samarangana Sutradhar
3. Mandana Sutradhar
4. Rajasimha Vāstu
5. Deeparnava
6. Shilparatna
7. Mayamata
8. Manasara
9. Manushyalaya Chandrika
10. Kashyapa Shilpa
11. Aparajita Priccha
12. Vishwakarma PrakashSanatkumara Vāstu Shāstra

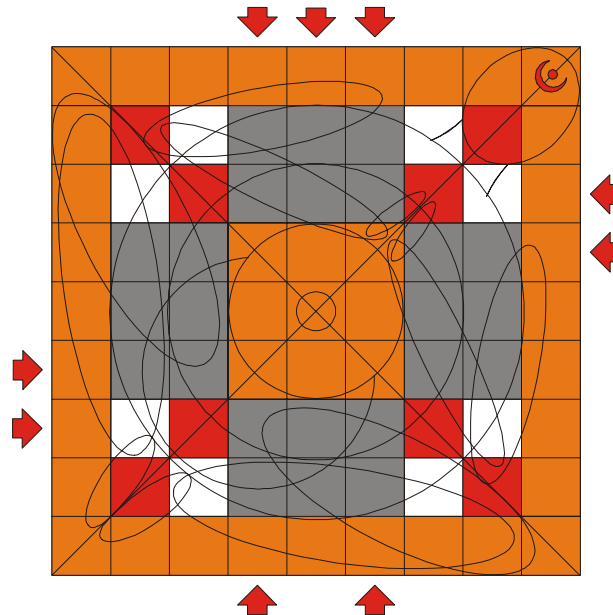
Vāstu is also related to the construction of statues of various Agamic deities and their temples, and so several references to Vāstu principles are also found in the following Agamic and Pauranic literature:

1. Karnikagama
2. Suprabhedagama
3. Vaikhanasagama
4. Hayasirsha Tantra
5. Agni Purana
6. Matsya Purana

7. Vishnudharmottar Purana
8. Bramhanda Purana
9. Bhavishya Purana

This list is by no means the exhaustive list. In addition to these texts, Vāstu principles are also scattered in various other books.

The Vāstu mandala: a symbol of Cosmos

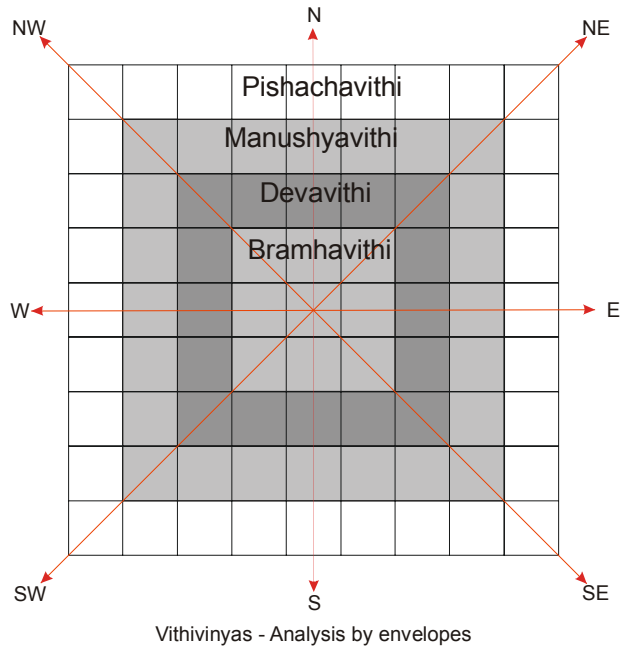


The Vāstu mandal is drawn to denote the subtle effect of various forces on the land. It forms the basis of all Vāstu planning and represents the highest level of Design Philosophy from concept to theory to the actual process of construction.

By character Space has no shape. But when a bit of space is isolated and confined within boundaries, then it acquires a shape and character and vibrates accordingly.

A square is taken to be a perfect shape and a fundamental form. Vāstu rejects the use of circular shapes in dwellings. A Square is also the shape of the Earth element. The Earth element contains within it the elements of Space, Air, Fire and water. The Earth element also contains the elements of speech, of touch, shape, taste and smell. It has poise, balance and makes a practical basis for designing a building. Vāstu Shāstra draws a square, crisscrosses it with grids and diagonal lines to identify zones of different cosmic energies and their flow within the area, and calls it a Vāstu mandal

Each side of the Vāstumandal is divided into several different parts called pada. The smallest Vāstumandal is of 1x1 pada for designing alters and shelves, to 32 x 32 for designing townships. The most common mandal is of 9x9 pada which is generally accepted for all building designs.



Though the Vāstumandal is a convenient designing base, it is also seen as a symbolic form of cosmos. The space is divided into four different areas around the centre.

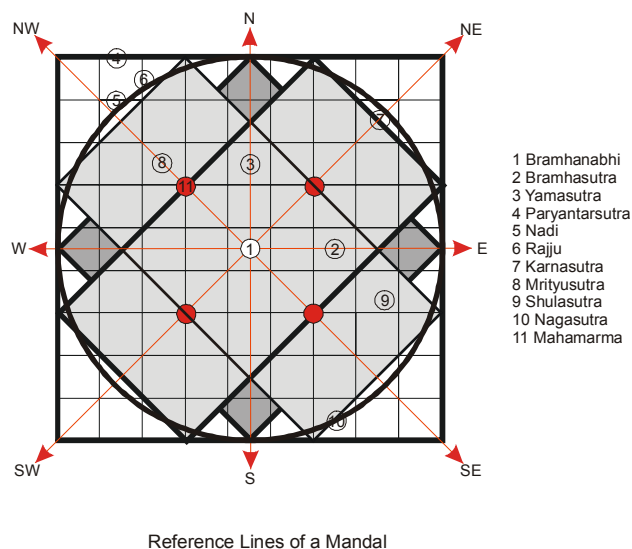
The central region of 9 squares is where the energy is most intense. It is called Bramhavithi. This has the highest concentration of energy and no construction should be allowed here.

Surrounding it is Devavithi, the region of light and gods, and Manushyavithi, the region of man. Construction is allowed in these two areas.

The outermost area is called pishachvithi, the region of darkness where again no construction is allowed.

The outer region also indicates 32 cosmic energies. Their placement determines the positioning of the main door and other directional attributes of the Mandal.

Marma



The horizontal, vertical and diagonal lines drawn inside the medal are the meridians through which the cosmic energy flows and the plot becomes a living entity. The points or nodes where all the three directional meridians cross each other is called a marma.

These are similar to sensitive acupuncture points in the human body, and should be left unhurt. No pillar, wall, door, window should be placed upon these nodes.

Marma faults are avoided by shifting the centre line of the pillar, door etc by half the dimension of the node.

Theory of Shapes

Energy follows form and Vāstu shapes are no exception. Vāstu has attributed different and distinct characters to the energies which reside inside various geometric forms. Some are considered Divine in nature and therefore beyond use, some are considered useful and others are considered bizarre and useless.

A Circle is a primary shape, the shape of Sun and Moon. The Circle has unique properties, almost mystical and magical. The sages have attributed the Circle to be representing Rudra or Shiva, and apart from being used in temples and some sacrificial alters, is not used in the design of a house.

The Triangle is verily used in Tantra to represent Shiva if it is pointing upwards, or Shakti if it is pointing downward. Owing to its occult significance, and also perhaps due to its acute angles, triangular shape is also avoided in Vāstu designing of homes.

The Square is called Bramhamandala. Because its four sides represent Bramha, the Creator. The Vāstu mandala is a square, and it represents a high level of design philosophy. The square and its derivative the Rectangle are the basis for evolution of Vāstu designs.

The deities of Vāstu mandal

Various deities occupy different areas in the Vatumandala, most of whom are vedic deities.

1. Ish 2. Parjanya. 3. Jayant. 4 Indra. 5. Surya. 6. Satya 7. Bhrisa. 8. Akash. 9. Agni 10. Pusha. 11. Vitath. 12. Grihakshat. 13. Yama 14 Gandharva. 15. Bhringraja. 16. Mriga. 17 Pitra. 18. Dwarpal. 19. Sugreeva. 20 Pushpadanta 21. Varuna. 22 Asura. 23. Shesh 24. Paap 25. Rog. 26. Naag. 27. Mukhya. 28. Bhallat. 29. Kuber. 30. Rishi 31. Aditi. 32. Diti. 33. Aap. 34. Aapvats 35. Marichi. 35. Savita 36. Prithvidhar .37. Bramha 38. Vivasvan 39. Rudradas 40. Rudra 41. Mitra 42. Vishnu 43. Indrajaya

Each deity of the Vāstu mandal represents a cosmic force which translates on Earth as a physical attribute which are understood and recorded by Vāstu Shāstra.

Each direction has its guardian, called the Eight Dikpals:

Indra, the Lord of East
Agni, the Lord of South-East
Yama, the Lord of South
Nirrti, the Presiding deity of South-West
Varun, the Lord of West
Vayu, Lord of North-West
Kuber, Lord of North
Ish, Lord of North-East.

Sri Aurobindo says.. 'Cosmos cannot be governed by a Power that does not transcend Cosmos'. Divine is the only power which can transcend Cosmos, and when it manifests as Krishna the Avatar, He declares himself to be all of them. He says, " I amSun among all the shining bodies... Indra among the gods...Kuber, the guardian of wealth and friend of Shankar, among the Yakshas and demons...Agni among the eight Vasus... I am Varuna the master of the West, Yama is my principal manifestation among the controllers who take note of all the good and bad deeds of creatures, examines their conscience and gives reward or retribution according to their karma. (BG10:240-246).

ज्योतिषां रविरंशुमान्	Among Lights and Splendour I am the Radiant Sun
रुद्राणां शङ्करश्चास्मि	I am Shiva among the Rudras (Ish)
वित्तेशो यक्षरक्षसाम्	Lord of Wealth among the Yakshas and Rakshas (Kuber)
वसूनां पावकः	I am the Agni among the Vasus
वरुणो यादसामहम्	I am Varuna among the people of the sea
यमः संयमतामहम्	I am Yama, Lord of the Law, among those who maintain rule and law.
पवनः पवताम्	I am Wind among Purifiers (Vayu)

These gods are guardians - not guards - of the Cosmic Directions. Most of them are discussed in Rgveda. Sri Aurobindo refers to them as 'a parable of human life emerging, mounting, lifting itself towards the Godhead'. He says: When the Rishis speak of Indra or Agni or Soma in men, they are speaking of the god in his cosmic presence, power or function. This is evident from the very language when they speak of Agni as the immortal in mortals, the immortal Light in men, the inner Warrior, the Guest in human beings.

East denotes deities of Light

West denotes deities of Darkness

North denotes gods of Birth

South denotes gods of Death

The NE is the source of all energies, and SW is where they travel and disappear.

East

In Vāstu Shāstra Indra is the ruler of East. In Vedas he is the King of Antariksha with all its mighty heroes:

त्वम् भुवः प्रतिमानम् पृथिव्या ऋध्ववीरस्य बृहत्तः पतिर् भूः ।
विश्वम् आप्रा अन्तरिक्षम् महित्वा सत्यम् अद्धा नकिर् अन्यस् त्वावान् ॥ १०५२१३

Thou art the counterpart of earth, the Master of lofty heaven with all its mighty Heroes: Thou hast filled all the region with thy greatness: yea, of a truth there is none other like thee.

He is often referred to as the maker of rains, 'he fights the stayer of rains':

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तम् आनशुः ।
नोत स्ववृष्टिम् मदे अस्य युध्यत एको अन्यच्च चकृषे विश्वम् आनुषक् ॥ १०५२१४

Whose amplitude the heaven and earth have not attained, whose bounds the waters of mid-air have never reached, Not, when in joy he fights the stayer of the rain: thou, and none else, hast made all things in order due.

Indra is the Lord of the luminous Mind, who fought Vritra, the demon who symbolises the the negative forces of ignorance and evil

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस् तना पूतासः ॥ १००३०४

O Indra marvellously bright, come, these libations long for thee, Thus by fine fingers purified.

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाङ्कतः ॥ १००३०५

*Urged by the holy singer, sped by song, come, Indra, to the prayers,
Of the libation-pouring priest.*

आर्चन्न अत्र मरुतः सस्मिन्न आजौ विश्वे देवासो अमदन्न अनु त्वा । वृत्रस्य यद् भृष्टिमता वधेन नि त्वम् इन्द्र प्रत्य् आनं जङ्गन्थ ॥ १०५२१५

The Maruts sang thy praise in this encounter, and in thee all the Deities delighted, What time thou, Indra, with thy spiky weapon, thy deadly bolt, smotest the face of Vritra.

The planet of East is Surya, the Sun, the Lord of Light and Truth, the illuminator of the Universe, and also the illuminator of the spiritual space within us. Sun is the god of the intuitive or higher mind. The visible

world would cease to exist without Light, and therefore Surya is also Savitri the Creator and the manifesting power of the Divine.

He is the Divine Sun, the visible god. Ceaselessly he carries on his divine work through his rays, which are carriers of light and heat, which represent Knowledge and Truth.

उद् उ॑ त्यं जा॑तवे॒दसं दे॑वं वह॒न्ति के॑तवः । दृ॑शे विश्वाय॑ सूर्य॑म् ॥ १०५००१
His bright rays bear him up aloft, the God who knoweth all that lives,
Surya, that all may look on him.

त॑रणि॒र् विश्व॑दर्शतो॒ ज्योति॑ष्कृद् अ॒सि सूर्य॑ । विश्व॑म् आ भा॒सि रोच॑नम् ॥ १०५००४
Swift and all beautiful art thou, O Surya, maker of the light,
Illuming all the radiant realm

स॑त्येनोत्त॒भिता॑ भूमिः॑ सूर्ये॑णोत्त॒भिता॑ द्यौः । ऋ॑तेनादि॒त्यास् तिष्ठ॑न्ति दि॒वि सोमो॑ अधि॒श्रितः॑ ॥ १००८५०१
Truth is the base that bears the earth; by Surya are the heavens sustained.
By Law the Adityas stand secure, and Soma holds his place in heaven

सूर्यो॑ नो दि॒वस् पातु॑ वातो॒ अन्तरिक्षा॑त् । अ॒ग्निर् नः॑ पाथि॒विभ्यः॑ ॥ १०१५८०१
May Surya guard us out of heaven, and Vata from the firmament, and Agni from terrestrial spots.

जोषा॑ सवि॒तर् यस्य॑ ते॒ हरः॑ श॒तं स॑वाअर्हति । पा॒हि नो॑ दि॒द्युतः॑ पतन्त्याः ॥ १०१५८०२
Thou Savitar whose flame deserves hundred libations, be thou pleased: from failing lightning keep us safe.

चक्षु॑र् नो दे॒वः सवि॑ता चक्षु॑र् न उ॒त पर्व॑तः । चक्षु॑र् धा॒ता द॑घातु नः ॥ १०१५८०३
May Savitar the God, and may Parvata also give us sight; may the Creator give us sight.

चक्षु॑र् नो धेहि॑ चक्षु॑षे चक्षु॑र् वि॒ख्यै त॑नूभ्यः । सं चे॑दं वि च पश्येम ॥ १०१५८०४
Give sight unto our eye, give thou our bodies sight that they may see: may we survey, discern this world.

सु॑सं॒दृशं॑ त्वा व॒यम् प्रति॑ पश्येम सूर्य॑ । वि पश्येम नृ॒चक्ष॑सः ॥ १०१५८०५
Thus, Surya, may we look on thee, on thee most lovely to behold, see clearly with the eyes of men.

His chariot traverses the sky ceaselessly, and symbolically all the gods follow in his march. The gods represent the divine faculties which find expansion in the human intellect with association of Light and Truth. This is revealed in the Surya-Savitri known as Gayatri Mantra of Vishwamitra which continues to be held in highest respect, a mantra which improves our thinking and judgment, gives better control over our anxieties and emotions, cultivate determination and self-esteem, inner peace and prosperity.

तत् सवि॑तुर् वरेण्य॑म् भर्गो॑ दे॒वस्य॑ धीमहि । धियो॑ यो नः प्रचो॑दयात् ॥ ३०६२१०
May we attain that excellent glory of Savitar the God: So May he stimulate our prayers.

South-East

South-Eastern direction is governed by Agni, who is represented as a young man with golden hair, riding on a blue ram. The two flaming heads of Agni belong to the sacrificial fire and the domestic one. Agni is one of the three supreme deities of the Rig Veda, viz., Agni, Vayu and Surya.

Vāstu texts have ascribed this direction as the place for the kitchen, hearth, heat generating equipments, electric panel and so on.

But Agni is neither the physical fire, nor is it the deity behind the physical fire. The most important, the most universal of the Vedic gods, Agni is the purifier, devourer and enjoyer, the fire that prepares and perfects; he is the fire of Life, referred to in Rigveda as *Vaishvanar*, the Universal Person who is present in all, and as *Jataveda*, Knower of all. Agni is the Light, the Knowledge which assumes the form of force. Agni is the spiritual Fire, a force which compels the human beings higher and higher towards spiritual progress, and also the Cosmic fire which maintains the Universe.

He is the priest of the gods and god of the priests. The gods cannot accept *havi*, the offering, directly from humans. It is Agni who accepts it on their behalf and processes it on to them.

A water source in SE is a major defect. Flaws in SE can result in theft and robberies, debts, disgrace, loss of friends. If the land is lower than SW it augurs well. But if it lower than NW and NE it can cause fire accidents, criminal bend of mind. If it is higher than NE and NW it it attracts riches.

South

South is governed by Yama, the Lord of Death, the embodiment of the rule of law who imparts justice according to one's deeds. Yama carries a rope in one hand and a mace in another.

The planet for South is Mars. Mars represents clothes, fire, fierce independence, control over elements, aggressiveness, weapons, a daring nature. Mars also represents the inside hall of the house.

Yama is the son of Vivasvan the Sun. He was the first mortal to die and discover the way to the other world, and so he became the guide of the dead. He thus presides over Death. He is also the Lord of Dharma and Justice; he judges all actions of human beings after death and renders punishments accordingly. A stern disciplinarian, he is the expositor of truth.

प॒रे॒यि॑वांस॒म् प्र॑व॒तो म॑ही॒र् अनु॑ ब॒हुभ्यः॑ प॒न्थाम् अनु॑पस्पशा॒नम् ।
वै॒व॒स्व॒तं सं॑गम॒नं ज॑नानां य॒मं राजा॑नं ह॒विषा॑ दुवस्य ॥ १००१४०१

Honour the King with thine oblations, Yama, Vivasvan's Son, who gathers men together, Who travelled to the lofty heights above us, who searches out and shows the path to many.

The story of Yama-Nachiketa is a particularly exposition of the hospitality of Yama, his sense of dharma and knowledge of it, his superb honesty and great integrity and other divine virtues. When Nachiketa was told by his father that he would give him to Death, the boy went on musing on the mystery of death and went to Yama to find the answer, He waited for Yama at his door for three days without food, and when Yama saw him he granted him three boons.

For first boon Nachiketa asked that his father's anxiety on his disappearance be quietened. As the second boon Yama taught Nachiketetas about the secrets of the mysterious Fire. In his third boon, Nachiketetas wanted to know the secret of immortality.

Nolini Kant Gupta writes, "Yama is Vaivasvata, born of Vivasvan, the Sun-god, Surya Savitri...Surya Savitri stands for the highest Knowledge, He is the Supreme Consciousness from which comes the creation of the universe. Yama is the Life-Force, the Ordainer of the worlds with their rhythms of life. He is here in this manifestation of the play of life the representative of Savitri, and Fire is his vehicle, instrument or symbol. Just as Surya is Vivasvan, the Supreme Effulgent One, Yama is likewise the Cosmic Being, all cosmic power and universal force are his..."

A depression in the land in South can lead to disease and financial constraints. If the land is raised in South it brings in prosperity and health

South-West

The guarding deity of South-West is Nairruti who is one of the Rudras. Nairruti is sometimes considered a demon, and is associated with all types of calamities, vices like gambling and prostitution, all kinds of trouble, bad dreams, poverty and illness.

The planet for South-West is Rahu. Rahu too represents gambling, waste material, filthy things, pollution, and the Main door.

In order to keep out the negative influence of Nairruti the South-West is elevated and loaded with heavy load. It is an ideal place for building staircase, master bedroom, store room, machine shop etc. South-West is also a good direction for building toilets, storage of waste material etc.

Defects on South-West are slow in action, far reaching in their consequences, and do not react soon to remedial measures. An elevated SW ensures prosperity and fame, and a depressed SW can lead to premature death of the owner.

West

The planet for West is Saturn. Saturn represents workforce, human resources, insignificant and petty duties, living beings who consume food, old age, iron, armoury, black grains. Saturn also represents the store-room of the house.

The Lord of West is Varuna. Varun in Rg Veda is a Samrat, King of all dominions:

महान्ता मित्रावरुणा सभ्राजा देवाव असुरा ऋतावानाव ऋतम् आङ्घ्रिषतो बृहत् ॥ ८०२५०४
अस्तभ्राद् द्याम् असुरो विश्वेदा अमिमीत वरिमाणम् पृथिव्याः ।
आसीद् विश्वा भुवनानि सभ्राड् विश्वेत् तानि वरुणस्य ब्रतानि ॥ ८०४२०१

Lord of all wealth, the Asura propped the heavens, and measured out the broad earth's wide expanses. He, King supreme, approached all living creatures. All these are Varuna's holy operations.

He is the lord of all infinities, master of all the oceans and ether. Varuna's dwelling is in the vast, *urukshaya*;

कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥ १००२०९

Our Sages, Mitra-Varuna, wide dominion, strong by birth, Vouchsafe us strength that worketh well

Varun is the lord of rta, the force which keeps everything working, Keeper of the cosmic order, omnipotent and omniscient, his name means "he who covers all". He is often referred to as Uru, which means wide. He has wide vision – uru chaksshasam: 1.25.16:

परा मे यन्ति धीतयो गावो न गव्यूतीर् अनु । इच्छन्तीर् उरुचक्षसम् ॥ १०२५१६

He is also called *urushamsa* – one with wide expression: 1.24.11

तत् त्वा यामि ब्रह्मणा वन्दमानस् तद् आशास्ते यजमानो हविर्भिः ।
अहेळ्मानो वरुणे ह बोध्य उरुशंसं मा न आयुः प्र मोषीः ॥

In Vedas Shamsa means Perfect Speech, and the Vedas were an oral tradition where vak or speech was given the highest respect. Thus Varuna is the remover of the constrictions of our attitudes to give us a broader vision in life so that we may express ourselves with Perfect Speech.

Hymn 41 of Book 8 of Rigveda has verses to Varuna by the descendents of Sage Nabhak, and these verses show Varuna as Luminous, holder of Dawn, omnipresent.

स क्षपः परि षस्वजे न्यु उस्त्रो मायया दधे स विश्वम् परि दर्शतः ।
तस्य वेनीर् अनु ब्रतम् उषस् तिस्त्रो अवर्धयन् नभन्ताम् अन्यके समे ॥ ८०४१०३

The nights he hath encompassed, and stablished the morns with magic art visible over all is he. His dear Ones, following his Law, have prospered the Three Dawns for him

यो धर्ता भुवनानां य उस्त्राणाम् अपीच्यावेद नामानि गुह्या ।
स कविः काव्या पुरु रूपां द्यौर इव पुष्यति नभन्ताम् अन्यके समे ॥ ८०४१०५

He who supports the worlds of life, he who well knows the hidden names mysterious of the morning beams, He cherishes much wisdom, Sage, as heaven brings forth each varied form.

य आस्व अत्क आशये विश्वा जातान्येषाम् । परि धामानि ममृशद् वरुणस्य पुरो गये विश्वे देवा अनु ब्रतं नभन्ताम् अन्यके समे ॥ ८०४१०७

He wraps these regions as a robe; he contemplates the tribes of Gods and all the works of mortal men. Before the home of Varuna all the Gods follow his decree.

स समुद्रो अपीच्यस् तुरो द्याम् इव रोहति नि यद् आसुः यजुर् दधे ।
स माया अर्चिना पदास्तृणा न् नाकम् आरुहन् नभन्ताम् अन्यके समे ॥ ८०४१०८

"He is the hidden ocean and he climbs passing beyond heaven; when he has placed the sacrificial word in these dawns, then with his luminous feet he tramples illusions and ascends to the Heavens" [Sri Aurobindo]

Vāstu defects in West can result in problems relating to all types of partnerships: business partnership, misunderstanding with the spouse and friends, legal matters, litigations etc.

North-West

The planet for the North-Western direction is Moon. Moon represents water, mind, heart, silver, vital energy, mother, daughter, good nourishment, good things of life, silver, pond. Moon also represents windows and the left side of the front of the house. If the left window is a puja room, the owner will be bestowed with divine perception and wisdom; but if it is a dark room which is used as a dumping room, then the women will suffer from ill-health.

The guardian of the North-Western direction is Vayu, the king of the Gandharvas who dwell in the foothills of Mount Meru. In Veda Vayu is the Cosmic Breath. In man Vayu is represented by the Prana which is responsible for all vital functions of the human body, including sustenance of Life. Vayu travels in a chariot which is pulled by several horses and the charioteer is none other than Indra, the king of the gods.

नि॒र्यु॑वा॒णो अ॒शस्ती॑र् नि॒र्यु॑त्वा॒ इन्द्र॑सारथिः ।

वाय॑व् आ च॒न्द्रेण॑ रथेन या॒हि सु॑तस्य पी॒तये ॥ ४०४८०२

Put away from thee all denials of expression and with thy steeds of the yoking, with Indra for thy charioteer come, O Vayu, in thy car of happy light to the drinking of the Soma-wine.

The North-Western direction is ideal for building garages, cattle shed, room of daughters who are old enough to be married, guestroom, godowns for finished goods and things which you would want to move soon.

If the NW is lower than NE then it results in rivalry and diseases. For best results it should be higher than NE but lower than SW and SE.

North

North is an important direction. *Shivatharvashirsh* says 'the head of Rudra is in North and his feet are in South. He who is in North is Omkaara, He is Om, Omnipresent, Infinite...Parabramha, One, Rudra, Ishan, Maheshwara.

तस्योत्तरतः श्चिरो दक्षिणतः पादौ यः उत्तरतः सः ओंकारः यः ओंकारः सः प्रणवः यः प्रणवः सः सर्वव्यापी यः सर्वव्यापी सोनन्तः योनन्तः ङ्गुणतत्परंब्रह्म यत्परंब्रह्म स एकः य एकः स रुद्रः स ईशानः य ईशानः सः भगवान्महेष्ठवरः ।

The planet for this direction is Mercury. Mercury represents philosophy, education, writing, astrology, prayers, family affluence and its prosperity. Because Mercury represents communication, therefore in the house Mercury represents the hall (drawing room) where friends and relatives meet and discuss things. Mercury also represents the treasury where jewels and documents etc are kept.

Because Mercury represents communications, a dark drawing room or a central hall indicates immoral affairs and earning through shady means in the family

The guarding deity of North is Kuber, the divine protector of wealth, the king of Yakshas, and the treasurer of the gods. He is the king of Yakshas, son of Muni Vishwavyu and Idavidu, sage Bharadwaj's daughter. He underwent strong penance for a thousand years, and pleased with his penance and austerities, Bramha, the creator of the universe granted him the guardianship of the North.

In Linga Purana Sootji describes to the sages how Lord Brahma assigned Lordships to all the deities and the demons, and Kuber figures there:

"The Sun was made the lord of all the planets. Soma was made the lord of all the constellations and medicinal herbs. Varun was made the Lord of water, while Kuber was assigned the Lordship of wealth. Lord Vishnu attained the Lordship of Aadityas, Pawak of Vasus, Daksha of Prajapatis, Indra of deities, and Prahlad attained the Lordship of all the demons."

Bramha also granted him immortality and the guardianship of all the treasures of earth. He made Alkapuri his permanent abode. (There still exists an area called Alkapuri in Upper Himalayas, beyond the Temple of Badrinath and the village of Mana towards Indo-Tibet border.)

Manusmriti also refers to Kuber as Lord of Wealth in Chapter 7:

पृथुस्तु विनयाद् राज्यं प्राप्तवान् मनुरेव च । कुबेरश्च धनैश्वर्यं ब्राह्मण्यं चैव गाधिजः ॥

But by humility Prithu and Manu gained sovereignty, Kubera the position of the Lord of wealth, and the son of Gadhi the rank of a Brahmana.

Amarkosh describes Kuber, his garden, his son, his capital, and his treasures in the following words:

कुबेरस्त्रयम्बकसखो यक्षराड् गुह्यकेश्वरः । मनुष्यधर्मा धनदो राजराजो धनाधिपः ॥
किन्नरेशो वैश्रवणः पौलस्त्यो नरवाहनः । यक्षैकपिङ्गलविलश्रीदपुण्यजनेश्वराः ॥
अस्योद्यानं चैत्ररथं पुत्रस्तु नलकूबरः । कैलासः स्थानमलका पूर्वमानं तु पुष्पकम् ॥
स्यात् किन्नरः किम्पुरुषस्तुरङ्गवदनो मयुः । निधिर्नाशेवधिर्भेदाः पद्मशङ्खाऽऽदयोनिघः ॥
महापद्मश्च पद्मश्चशङ्खो मकरकच्छपौ । मुकुन्द कुन्दनीलाश्च खर्वश्च निघयो नव ॥

In Dharma Sutra, Âpastambha Prashna 1.8.20 3 there is a ritual described for those who desire prosperity. The ritual involves offerings to Kuber, and this ritual clearly indicates that he has been accepted as a god of riches.

He who desires prosperity shall fast in the half of the year when the sun goes to the north, under the constellation Tishya, in the first half of the month, for (a day and) a night at least, prepare a Sthâlipâka-offering, offer burnt-oblations to Kubera (the god of riches), feed a Brâhmana with that (food prepared for the Sthâlipâka) mixed with clarified butter, and make him wish prosperity with (a Mantra) implying prosperity.

- *The Laws of Manu* tr. George Bühler

Though Kuber is a Yaksh, but he finds equal place among gods. In Durga Saptashati he is present with the other gods at the time of genesis of Durga and gifts Her a bowl full of madhu. D.S. 2.30

ददावशून्यं सुरया पानपात्रं धनाधिपः ।

It is always desirable to have a depressed North as it allows wealth to flow in. The more open the area here, the more enriched is the family. It is desirable that money, cashbox etc should be kept in North

North-East

The planet for the North-Eastern direction is Jupiter. Jupiter represents mantra, Vedas, gods, religious duty, cow, finance, movements in heaven, nectar.

Although Ketu does not govern any direction, though by an opinion it is also said to represent NE. Ketu represents philosophy, Ganapati, occult sciences, esoteric knowledge. In the house Ketu represents stagnant water, the rear door, the ventilation of the front door, staircase.

Ish is the protector of the North-Eastern direction. He is the fifth manifestation of Shiva, therefore identified with him. In Kashmiri Shaivism Shiv is very commonly referred to as Ishan – he who has no equal. He is Rudra of Rigveda and Shiv of Puranas and agamas – the benevolent God of Trinity who forces the creation upwards and destroy all those elements who obstruct the course.

According to Shivtharvashlrha Stotra Rudra is the Divine who has manifestd as Bramha, Vishnu, Skanda, Indra, Surya, Soma, the Planets, Bhuh, Bhuvaha, Swaha, Mahah, Prithvi, Antariksha, Dhauh, Apa, Teja, Kaal, Yama, Mrityu, Akash, Sthoolam: Macro, Sookshamam: Micro, the Fair, the Dark, Truth.

It is mandatory to keep the NE low. If there is a heavy construction in NE, or if NE is elevated, has a kennel, wash room etc., then it will keep riches away and attract miseries and failures in life.

The system of Measurement in Vāstu Shāstra

Vāstu follows two systems of measurements:

1. Unit based on the size of a grain: Yavamāna
2. Unit based on the human body: Manushya Pramāna

Yavamāna

Yav (barley) and Til (sesame) are popular grains which are in use even today for Hindu religious rituals, and the sizes of their seeds were accepted as standard sizes for all small measurements.

1 Til = 0.47 mm

8 Til = 1 Yav = 3.76mm

These measurements were used only for measuring fine work.

Interestingly the smallest measurement described in Vāstu texts is of a Paramanu, equal to 100030517th part of a Yava, or.000114438 mm. Compare this with the thickness of a human hair which is 100 microns, or .01 mm, .or the size of a typical organic molecule: .000001 mm.

Manushyapramana

Manushyapramana consists of scales which are based on the length of the human body. The human body has a perfect ratio of its parts to each other. For example, the height of a person is equal to the span of his arms. In Vāstu terms, kaya = vyama, kaya being the height from the sole to the root of the hair.

When the vyama is divided into eight parts, each part equals one pada, equal to one foot, and also equal to the length of a vitasti.

The pada is further divided into eight parts, each part equal to an angula, approximately equal to the central phalanx of the middle finger.

So 64 angula = 8 pada = 1 vyama = 1 kaya

Also, 3 anguls make a parva, and 8 parva make a hasta, which is the length of the arm from the tip of the left finger to the shoulder.

Leonardo da Vinci also used ideal measurements when he was working on the human figure. The drawing entitled Vitruvian Man is based on a model of ideal proportions established by the ancient Roman Vitruvius.

Vitruvius, the architect, says in his work on architecture that the measurements of the human body are as follows: 4 fingers make 1 palm; 4 palms make 1 foot; 6 palms make 1 cubit; 4 cubits make a man's height. 4 cubits make one pace and 24 palms make a man.

The length of a man's outspread arms is equal to his height.

From the roots of his hair to the bottom of his chin is a tenth of a man's height; from the bottom of the chin to the top of the head is one eighth of his height; from the top of the breast to the roots of the hair will be the seventh part of the whole man. From the nipples to the top of the head will be the fourth part of man. The greatest width of the shoulders contains in itself the fourth part of man. From the elbow to the tip of the hand will be the fifth part of a man; and from the elbow to the angle of the armpit will be the eighth part of man. The whole hand will be the tenth part of the man. The distance from the bottom of the chin to the nose and from the roots of the hair to the eyebrows is, in each case the same, and like the ear, a third of the face.

—INCLUDEPICTURE "http://www2.evansville.edu/drawinglab/vitruvian2.jpg" * MERGEFORMATINET —

The length of human body equals eight times the length of his foot length /his outstretched palm. This is one Pada.

The following are the different scales used for different measurements.

Large Measurements: Yojana 23 Km
Measuring Land: Rajju 23.0 m
Building Plot or depth of a water body: Danda (2.88 m)
Building's perimeter Vyama
Length of elements Hasta (72 cm)
Size of components: Pada (24 cm)
Details of Sections: Angula (3 cm)
Fine Details: Yava.

THE CALCULATIONS IN VĀSTU

There are several types of calculation which are done in Vāstu Shāstra for different purposes. Generally they are called the Ayadi calculations, and are done to check the energetic suitability of the plot and its relationship with the owner. These calculations are based upon the site of the plot and the horoscope of the owner. Hindu astrology makes extensive use of 27 constellations, in addition to the 12 zodiac signs and the nine *Navagrahas*, and Vāstu has a system of calculating the zodiac sign and the ruling constellation of any shape, size or number. Interestingly, this system is also used by Vāstu astrology to the direction, city, even the section of the city where an individual would prosper if he lives there.

The Nakshatra calculations fix the ruling star of the land.

The Aaya calculations determine a factor between 1 to 9 of the income and prosperity of the occupant of that plot.

Similarly, the Vyaya calculations determine a factor between 1 to 9 of the expenditure and reduction in the prosperity of the occupant.

The Vaar calculations determine the further compatibility with the owner, and similarly the Amsam calculation further fixes the finer attributes of the land.

Yoni : Direction of Energy Flow

The Yoni calculation determines the direction of Energy Flow of the land. This is one of the most important and primary calculations, because the direction of the energy flow determines whether the attributes of the land are beneficial or harmful.

If a magnet breaks into several pieces, then each piece exhibits the property of an independent magnet. Similarly, whenever a land is confined by a boundary, it exhibits all the attributes of an independent Vāstu energy, and its centre begins to radiate energy which begins to flow in one of the eight directions.

The Yoni calculation determines the direction of that energy flow. If it flows in East, West, North, or South it enhances financial fortunes, good health, victory and success in competition, and overall prosperity

But if it flows in the 'angles': North-East, North-West, South-East or South-West it causes ill health, bad fortunes, loss of money, failure in career, shattered happiness, and fractured relationships in life.

Vāstu Shāstra found its highest expression in the temple architecture of the Hindus, whose layout resembles a reclining deity, where the entrance represents the feet, the sanctum sanctorum represents the nucleus of creation or the head of the deity, the circumambulatory and other paths around the sanctum sanctorum represent the different energetic bodies (kosh), and the whole superstructure, walls, the mandapa, pillars and the plinth are the manifestations of different worlds, inhabited by celestial beings like devas, apsaras, kinnars, gandharvas, animals and birds. The elevation of a temple represents the standing deity, each component matching various parts of the human body such as the head, neck, shoulders, trunk, thighs and feet. The layout of the temple building also represents the five subtle bodies of the human being, the energy chakras within the body, five senses, five elements and seven higher levels of existence..

The modern mind identifies Ecology with nature, but excludes its spiritual element. For Vāstu Shāstra, however, the spiritual aspect and the five primordial elements - earth, water, fire, air and ether (space) - are the starting points for a design. To a Vāstu practitioner, therefore, each building is a temple, an altar raised to the divine Self, a house of the Cosmic Spirit, an appeal and aspiration to the Infinite.

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Arun Naik

Born to an engineer father and a poet mother in the intellectual and spiritual ambience of Benaras in 1954, Arun Naik is a man of traditional wisdom and modern thoughts. He has a wide spectrum of interests, each of which he pursues with zeal and enthusiasm.

By profession he is a Vastu Consultant and represents an unbroken tradition of Vastu architects. He is an alumnus of University of Delhi, has worked with multinational organizations, but later chosen to pursue this traditional craft. He strongly believes that with an upward shift in levels of human intelligence and also tension there is a corresponding need for a holistic architecture as well.

He is a visiting faculty on Vāstushastra at Human Settlement Management Institute, HUDCO in New Delhi, and has written the following articles and papers on Vastushastra:

The Vedic origin of Vāstushastra
Vāstushastra: The Divine School of Architecture
Vāstushastra – The Genesis of Form
Vāstu Architecture, Harmonious Habitat and National Growth.
The role of Mathematics in Holistic Indian Architecture
Geopathic stress and its effect on buildings and people
Vāstu for sick industrial units
Shift in Earth's Consciousness and the need for holistic Architecture

His website www.vastusindhu.com has been recognized for its quality and content. It deals with interesting subjects like the relevance of Vāstu in modern times, Time, Form and Rhythm in Vāstu, application of ancient Vāstu principles in factories, hospitals, township planning, and sanctification of Living Space through Vastu.

“Knowledge should be used to improve the quality of our lives. My greatest joy is when I restore a sick industrial unit, design a Vāstu compliant Township or a Group Housing Society, or help a family turn around its fortunes and bring back the lost happiness in torn families through application of Vāstu principles”, says Arun.

He is also active as a holistic Corporate Trainer on subjects of Emotional Intelligence and Value addition to life through Qualitative Thinking. A strong supporter of the Doctrine of Works, he believes that work is an extremely effective instrument for inner growth, and likes to share his techniques of using this excellent tool for success at Corporate and personal level.

He draws liberally from the spiritual teachings of Mother and Sri Aurobindo to conceptualize several holistic training programmes aimed at the following benefits:

- Personal and Corporate growth
- Greater job satisfaction
- Higher Self Esteem
- Effective Stress Management
- Better ability to handle difficult situations
- Faster & Effective Decision Making
- Enhanced Team Spirit
- Reduced interpersonal conflicts

He is also a keen student of philosophy, Mantras, spiritual symbology, Pyramid and earth's energies. Besides, he is a certified Pranic Healer, a hypno-therapist, a certified NLP practitioner, and a teacher of Yoga and meditation.

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