

# VĀSTUSINDHU

Theory and Practice of vāstushāstra

vāstu for land and buildings

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॥ श्री ॥

Many books on Indian Vāstu written by modern Vāstu experts are available on various stores. I was personally in search of a book which could explain the Vedic concepts in modern terminology. I came across “Vāstu sindhu” of Shri Arun Vyas, which gave me most of the things I was looking for.

“Vāstu sindhu” covers most of the topics of Vedic Architecture with explanations from Vedas and various Puran books. Shri Arunji Vyas has in depth knowledge of Vedic Vāstu , Vedas, Puranas, Mantra shastra, Techniques used in performing various Pūjās, just to name a few. This book demonstrates his mastery over various subjects. Readers will benefit immensely as principals of Vāstu Shastra are explained with modern terminology in the back ground of Vedic shlokas.

My sincere thanks to him for this book and wish him all the best.

Yeshant Maggirwar  
Ex President  
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## vāstu sūktam

वास्तोष्पते प्रति जानीह्यस्मान्स्ववेशो अनमीवो भवा नः।

यत्त्वेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं चतुष्पदे ॥ ऋ.७.५४.१

O vāstoṣpati, awaken towards us. Keep the two-legged and the four-legged dwellers of the house free from ailments and make them happy. Do grant us whatever we ask of you.

वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्द्रो।

अजरासस्ते सख्ये स्याम पितेव पुत्रान्मतिं नो जुषस्व ॥ ऋ.७.५४.२

O vāstoṣpati, giver of happiness, be our preserver and the multiplier of our cattle, horses, and wealth. May we, through your friendship, be exempt from decay; be favourable to us like a father is to his sons.

वास्तोष्पते श्गमयां संसदां ते सक्षीमहि रण्वयां गातुमत्यां।

पाहि क्षेमं उत योगे वरं नो यूयं पात स्वस्तिभिः सदा नः ॥ ऋ.७.५४.३

O vāstoṣpati, may we be possessed of a comfortable, delightful, opulent abode bestowed by you; protect our wealth which we possess and which we shall possess, and bless us with what is auspicious for us.

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन्।

सखां सुशेव एधि नः ॥ ऋ.७.५५.१

O vāstoṣpati, you who assume all forms, who is the remover of disease, be a friend and the giver of happiness to us.

वास्तोष्पते ध्रुवा स्थृणांसत्रं सोम्यानां।

द्रुप्सो भेत्ता पुरां शश्वतीनामिन्द्रो मुनीनां सखा ॥ ऋ.८.१७.१४

O vāstoṣpati, may the pillars of this house be strong, be our protector – we, who are the performers of somayāga, and may Indra, the destroyer of enemies and consumer of soma, become the friend of the ṛṣi.

अभि वो अर्चे पोष्यावतो नृन्वास्तोष्पतिं त्वष्टारं रराणः।

धन्यां सजोषां धिषणां नमोभिर्वनस्पतीरोषधी राय एषे ॥ ऋ.५.४१.८

For you, I worship to please vāstoṣpati who is the nourisher of the humans, and for wealth and happiness, I bow to the Intellect, the plants and the medicinal herbs.

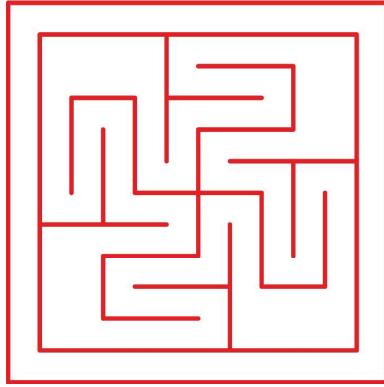
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## Chapter 5

# The aṣṭa dikpāla

Guardians deities of the cosmic directions

To ensure that the Universe remains in a state of equilibrium, brahmā appointed guardians or dikpāla for each direction.

According to vārāha purāṇa , brahmā's eight daughters went and occupied eight different celestial directions and the directions came to known by their respective names.

- \* pūrva (east) got its name from pūrvā
- \* āgneya (southeast) from āgneyā
- \* dakṣiṇa (south) got its name from dakṣiṇā
- \* nīrti (southwest) got its name from nīrti
- \* paścima got its name from paścimā (west)
- \* vāyavya (northwest) got its name from vāyavī
- \* uttara (north) got its name from uttarā
- \* īśāna (northeast) got its name from īśānī

brahmā then created eight devas and married them to his daughters and appointed the devas as custodians or dikpāla of each of the eight directions.

- \* indra was married to pūrva and was appointed the dikpāla of pūrva direction
- \* agni was married to āgneya and was appointed dikpāla of āgneya

direction

- \* yama was married to dakṣiṇa and was appointed dikpāla of dakṣiṇāa direction
- \* niṛti was married to naiṛti and was appointed dikpāla of niṛti direction
- \* varuṇa was married to paścima and was appointed dikpāla of paścima direction
- \* vāyu was married to vāyavī and was appointed dikpāla of vāyavya direction
- \* kubera was married to uttarā and was appointed dikpāla of utara direction
- \* īśa was married to aiśānī and was appointed dikpāla of īśān direction

Most of these dikpāla are vedic gods and bring with them powerful symbolism, mystical meanings, profound principles of Truth and development of human consciousness.<sup>1</sup> The vedic deities and their narratives are neither gospels nor stories or events or history. The veda are Books of Knowledge and Truth as was revealed intuitively to the ṛṣi who recorded them in a language that is replete with symbolic narratives and epithets. The modern rational mind which has grown up on a staple diet of western logic and reasoning is unable to grasp the vastness of vedic Truth and its symbols. Besides, the veda themselves have been distorted beyond recognition by the western Indologists through their translations.

Interpretation of the vedic deities and their narratives needs not a rational mind, but an intuitive mind. Knowledge and Truth can be revealed only to the Inner intuitive eye. For example, because of the symbol of Lord viṣṇu sleeping upon a snake which is floating in an ocean of milk the construction of a kṛṣṇa temple was vehemently opposed by the Russian Orthodox Church who believed that kṛṣṇa is ‘satanic’ because he ‘sleeps on a Snake’.<sup>2</sup> But the image of Lord viṣṇu resting on the ocean

<sup>1</sup> The puranic stories do not reveal the truth of the dikpāla. For example, yama in veda is the upholder of dharma but in the Puranic stories he becomes the cruel punisher and master of Hell.

<sup>2</sup> In November 2005 the Russian Archbishop of the Russian Orthodox Church, Archbishop Nikon had written to M. Luzhkov, the then Mayor of Moscow,

between two creations is symbolic: the name of the snake is Ananta which in the Sanskrit language means ‘The Infinite’, the ocean is of milk and symbolizes the ocean of Ananda, and Sleep or Rest between two creations symbolizes the Eternal Existence of viṣṇu even when there is no Creation. The imagery actually shows the Eternal Existence of viṣṇu between the period of two creations on the coils of Infinity in the vastness and eternity of the blissful ocean of Ananda, and definitely not of a satanic god.

The modern mind also faces some more challenges in understanding these vedic gods. Firstly, the level of Consciousness of the Rik, the vedic ṛṣi, where he ascended to ‘hear’ the hymn, is difficult for the modern mind to comprehend. Thus an image that to the vedic mind was clear and luminous seems to us incoherent and we scale down the image to a frame which we can understand, and in doing so dwarf the vedic gods. Secondly, for the vedic ṛṣi, there was only one God whose various cosmic aspects were viṣṇu, agni, rudra, indra, vāyu, mitra, varuṇa, marut etc., each one in himself the whole God who contained all the other gods.

The interpretation of the veda as done by Sri Aurobindo brings out the glory and the true nature and meaning of these vedic deities. Sri Aurobindo writes,” 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”.

According to Sri Aurobindo Truth comes to us as a light or as a voice, compelling a change of thought, imposing a new discernment of ourselves and all around us. Truth of thought creates a truth of vision which forms in us the truth of being, and out of the truth of being (Satyam) flows naturally truth of emotion, will and action. This is the central idea of the veda.<sup>1</sup>

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requesting him not to allow the construction of a kṛṣṇa Temple in Moscow because kṛṣṇa is ‘satanic’ and ‘sleeps on a Snake’.

<sup>1</sup> Sri Aurobindo, The Secret of the veda, Chapter X, The Image of the Oceans and the Rivers



To understand the significance of the dikpāla it is also important to understand the Vedic cosmology which divides the Creation into four worlds. In Sri Aurobindo's terminology we would call them as the worlds of Inconscience, of lower Mind, of Higher Mind, and of Super Mind or kṛṣṇa Consciousness.

The lowest is the world of salila – of water and darkness. This is the world of Inconscience.

Above salila are the three worlds of pṛthvī, antarikṣa and dyau (the earth, the mid-world and the lower Heaven). These are worlds of matter which although have come out of darkness but have yet to come out of ignorance, and therefore are prone to influences from the dasyu and the asuras. This is the world of the lower Mind.

Higher to it is the world of sva, of larger Heaven or vṛhad dyau, the world of Energy, of prāṇa and Life Forces. This is the world of Higher Mind.

Above sva is the world of Sachhidananda – of śat, chit and ananda, of Light and Truth, of Superconscience. This is the world of Super Mind or of kṛṣṇa Consciousness.

The gods are children of aditi and hence are known as āditya. They live in the luminous world of svar (Svargaloka). They are pure, helpful to men in all endeavours including their endeavour to climb towards Truth, Light and immortality, guiding men how to become a god, manifesting in men to accomplish great tasks on earth.

The dasyu or the asuara are children of diti who is the sister of aditi. If aditi and her children signify Light, harmony and unity, diti and her children signify Darkness, disharmony and multiplicity, anarchy. They stand opposed to all that the gods stand for. However, like gods, they too manifest in the men, and having done so use them as their instrument to hoard, spread disharmony, hatred and anarchy.

Man is the evolving Being, helped by the gods and also influenced by the dasyus or the asuras, and often caught between them, sometimes being taken in by Truth which has been adulterated by the children of diti.

The veda had 1,131 shakhas or branches of which barely 10 are surviving, and much literature about what these dīkṣā represent has disappeared. Add to this loss the colossal and deliberate misinterpretation of the veda and these deities by the western ‘Indologists’ who reduced them to agrarian gods and distorted the truth of the veda, created the false theory of the Aryan invasion along with their own idea of vedic civilization and mythology in order to show to the world that the vedic age was the age of primitives and crude barbarians.

The vedic Rishis were men of sublime intellect and vision. They were seekers not of an ordinary Truth, but Truth which was satyam which is ṛtam and bṛhat - Truth of Divine Essence which is right in action and of immense proportion. They looked at the twin aspect of all activities – internal and external, and sometimes, at two companion ideas. Obeisance to these deities in the veda was at once to the internal power and external powers of the Universe, and their mantra served both the purposes. Just as in Gita the word yajna can be used for external or internal consecration, in veda gṛtaṁ or clarified butter could mean thoughts dripping from the mind as well as Ghee dropping from the heavens; the go or cow represent light, the aśva or horse represent energy, and together they represent the twin aspect of Consciousness and Force, abundance of inner illumination and of vital force, a dynamism.

An example is the following verse from ṛgveda:

या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय।  
वायोरिव सूनृतानामुदुर्के ता अश्रुदा अश्रवत्सोमसुत्वा ॥

Ralph T. Griffith translates it as thus: “Dawns giving sons all heroes, kine and horses, shining upon the man who brings oblations, These let the soma-presser gain when ending his glad songs louder than the voice of Vāyu.”

In sharp contrast is the interpretation by Sri Aurobindo, according to whom ‘the Dawn is the inner dawn, which brings to man all the varied fullnesses of his widest being, force, consciousness, joy; it is radiant with its illuminations, it is accompanied by all possible powers and energies, it gives man the full force of vitality so that he can enjoy the infinite

delight of that vaster existence.'

Every part of veda throws light upon every other part, and in that sense it is a difficult task to explain these gods in their isolation. For example, vāyu and indra are related and together they represent a human existence where vāyu is the prāṇa or Life-energy which enables the functioning of mental-energies which are governed by indra. In the Ninth maṇḍala of ṛgveda vāyu and indra are invited to have soma. The western scholars interpreted it as an invitation to the king of the gods to a drinking session. But it actually means that the powers of Mind and Life work together to enjoy soma – the intoxication of the delight of Existence.

Spiritual knowledge is difficult to grasp through ordinary sensory perceptions. The modern mind has taken recourse to the logical reasoning for it. But in the vedic era the inner experience and the thought of the intuitive mind was the basis of the knowledge whose ultimate aim was the illumination of the mind and not any logical conviction.

### The sequence of the dikpāla

The sequence of the dikpāla begins from the east and goes in a clockwise direction<sup>1</sup>:

इन्द्रस्तु महासा दीप्तः सर्वदेवाधिपो महान्। खड्गहस्तो महासत्त्वस्तस्मै नित्यं नमो नमः ॥  
 आग्नेयः पुरुषो रक्तः सर्वदेवमयः शिखी। धूमकेतुरनाधृष्यस्तस्मै नित्यं नमो नमः ॥  
 यमश्चोत्पलवर्णाभः किरीटी दण्डधृक् सदा। धर्मसाक्षी विशुद्धात्मा तस्मै नित्यं नमो नमः ॥  
 निर्ऋतिस्तु पुमान्कृष्णः सर्वरक्षोऽधिपो महान्। खड्गहस्तो महासत्त्वस्तस्मै नित्यं नमो नमः ॥  
 वरुणो धवलो विष्णुः पुरुषो निम्नगाधिपः। पाशहस्तो महाबाहुस्तस्मै नित्यं नमो नमः ॥  
 वायुश्च सर्ववर्णोऽयं सर्वगन्धवहः शुभः। पुरुषो ध्वजहस्तश्च तस्मै नित्यं नमो नमः ॥  
 गौरो यस्तु पुमान् सौम्यः सर्वौषधिसमन्वितः। नक्षत्राधिपतिः सोमस्तस्मै नित्यं नमो नमः ॥  
 ईशानः पुरुषः शुक्लः सर्वविद्याधिपो महान्। शूलहस्तो विरूपाक्षस्तस्मै नित्यं नमो नमः ॥

*Salutations to the most courageous, the bright and luminous indra, the lord of east, the Head of the gods who holds the vajra;*

*Salutations to the invincible āgneya (of agni) who is adorned with flames and has smoke as his mark;*

<sup>1</sup> matsyapurāṇa, ch. 266

*Salutations to the lotus-coloured yama, the lord of south who wears a crown, carries a mace, is a witness to the dharma and is a pure soul;*

*Salutations to Black coloured brave man of niṛti, the lord of the Rakshasas who holds a sword;*

*Salutations to the fair complexioned varuṇa, the lord of west, the incarnation of viṣṇu, the lord of the rivers who holds a noose;*

*Salutations to vāyu who wears all hues of colours and all fragrances, and carries a flag;*

*Salutations to the fair complexioned and gentle soma (candramā), who is the lord of nakṣatra and is endowed with medicinal herbs;*

*Salutations to the great īśāna puruṣa who is fair complexioned, has several eyes, knows all vidyas and holds a trident.*

### **indra: the dikpāla of east**

वज्रपाणिर्महाबाहुः सिंहस्कन्धो विशालदृक् । किरीटी कुण्डली हारी केयूरी गजवाहनः ॥

द्विभुजः श्यामवर्णस्तु रक्ताम्बरधरः सुखी । सर्वाभरणसंयुक्ता ललाटोरःस्थलाङ्घ्रयः ॥

विशालाक्षः पृथुग्रीवो देवराजः शचीपतिः ॥<sup>1</sup>

*śacīpati indra holds a mace, has shoulders like a lion, wide neck, large eyes, wears a crown, ear ornaments, armbands, rides an elephant, has two arms, has a dark complexion, wears red clothes, is content and is adorned with all ornaments of forehead, chest, and feet.*

indra is the celestial god who rules and protects east. Contrary to his projected image, indra is not the colourful luscious and weak King of Svarga who revels with the apsaras. He is indra citrabhāno – of rich lustres: इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तनां पूतासः ॥<sup>2</sup>

Sri Aurobindo terms indra as the Lord of the Divine Mind. He is associated with the human senses, and therefore with action – both outer and inner – and with knowledge. He is the King warrior who fights with

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<sup>1</sup> mayamatam, Ch.36

<sup>2</sup> ṛgveda, 1.003-04

the forces which stand against the development of human Consciousness. He is the King, because it is his job to ensure that man attains the higher knowledge, the knowledge of the gods, and this is possible only because indra has access to all the Knowledge. This access makes him perfect in forms and moulder of perfect forms:

सुरूपकृत्तुमूतये सुदुधामिव गोदुहे । जुहमसि चविचवि ॥<sup>1</sup>

*surupa kratnu* translates as ‘creator of beautiful/perfect forms’. indra is the creator of beauty, and therefore of perfection, his senses and powers are of creative consciousness, he represents himself through the beauty of nature and of man, and his thousand horses represent his tremendous life force. There is an association between Truth and Vastness. Truth, as mentioned earlier, is ṛtam and bṛhat – Right and Vast, and needs vastness to manifest itself. indra, therefore is also associated with mahī, the goddess of vastness, who herself is full of luminous knowledge.

#### indra, soma and his battle of vṛtrāsura

There is an ancient story in the veda about indra who fought with vṛtrāsura, an asura, for his misdeeds and killed him in a battle. The western translators never understood the symbolism of the veda, and so, instead of correctly interpreting the meaning of soma and the symbolism of vṛtrāsura, they brewed the story of a weak indra who had to get drunk with somarasa before going to fight with vṛtrāsura in a state of intoxication using the vajra – often believed to be a Thunderbolt – which was created by tvaṣṭā for him. Nothing else could have been farther from the truth.

soma is neither a herb nor is somarasa a drink. somarasa is a symbol of Ananda which Sri Aurobindo calls ‘the Delight of Existence’ which is realized by all, be they humans, devas or the asuras. The devas found their Ananda through sublimation of the human consciousness, human development and growth, and the asuras got their Ananda through opposing it.

<sup>1</sup> ṛgveda, 1.004.01

vṛtrāsura also represents a very low aspect of human consciousness which even animals do not have: that of hoarding and not sharing. He epitomizes the *panch-ripu*: greed, anger, arrogance, jealousy, and insatiable desire for possession. The asura does not enjoy what is possessed, but enjoys to hoard - his ananda or somarasa is in hoarding and in opposing the growth of human intellect.

indra is striving to uplift the human consciousness, and only a yogi who collaborates with his forces, surrenders himself as an instrument of the Divine Will, consecrates all his works as an offering to the Divine, constantly aspires for Divine Grace, thanks the Lord for his birth on Earth to partake in the beautitude of nature and be able to enjoy the fruits of his works, such a yogi is saturated with the Ananda which is the soma of the veda.

indra is the Divine Mind who has access to all planes of consciousness, and offering the somarasa to indra means that the Delight of the yogi should not become an instrument to promote a sense of false ego and pride in the yogi and therefore should be offered to indra. Also, indra as the Divine Mind has the luminous Knowledge, and when he is offered the soma he pours in the luminous forces of the universal Mind in the mind of the Yogi to destroys the vṛtrāsura in him.

tvaṣṭā, the creator of vajra, whose very name later became a rank among the practitioners of vāstuśāstra, is a resident of svaḥ loka.

अ॒ह॒न्न॒हि॒ प॒र्व॒ते॒ शि॒श्रि॒या॒णं॒ त्व॒ष्टा॒स्मै॒ वज्रं॑ स्व॒र्यं॑ ततक्ष । वा॒श्वा इ॒व धे॒नवः॑ स्यन्द्मा॒ना अ॒ङ्गः॑  
समु॒द्रम॑व॒ जग्मु॑रापः ॥<sup>1</sup>

" tvaṣṭā asmai vajraṁ svaryaṁ tatakṣa " a world full of opulence and which had nothing to do with the rigid materialism of earth. Therefore vajra cannot mean the physical thunderbolt. The entire ṛgveda is symbolic, and the means used in the battle are not physical weapons, but the mantra and the yajna. A minute and detailed study of ṛgveda proves that neither indra's weapons and chariot physical, nor his horses are animals. He fights vṛtrāsura with words – the force of Truth.

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<sup>1</sup> ṛgveda, 1.032.02