Chapter 4

PAÑCABHŪTA AND

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4.1 preamble

The philosophical and technological development of Vāstuśāstra is based on the concept of Pañcabhūta theory. Pañcabhūta is the root of all moveable and immovable objects in nature. Ākāśa, Vāyu, Agni, Jala and Prithvi are Pañcabhūtas.

4.2 Concepts of Pañcabhūta

Kāsadīpta is the main root of Ākāśa. It is actually a Vedic Sanskrit word, and generic meanings we have taken as noun form our great literature. Ākāśa means the essence of all material word as per our Hindu
philosophy. If we say direct meaning it means all the essence what we are seeing or we can say in directly as material world.

First material world or the first form what appeared is space, from that air Agni or fire, from that Agni water appeared and from that water earth. It’s the basic steps what we are saying as Pañcabhūtasvarūpa. Nyāya and Vasiṣṭhika School says Ākāśa is the fifth substance what we are seeing as physical form. It’s the substratum form and quality of sound. Sāmkhya School of philosophy states that Ākāśa is one of mahābhūta and it’s the main physical element and it has the sound property.

Basically Ākāśa is the main root of prāṇa or we can say the creation start from Ākāśa only. Changes in Pañcabhūtas make changes in universe too. We can say there are three types of forms, sātvika, rajarūpa and Tamoguṇa. Small type of energy we called sātvika. If the energy is in the form of high level then we will call tāmasika and it between the scales will be rājaswarūpa. This is the energy makers or the force behind the nature.
The logic as per Nayyāyikas, the change in the universe happens because of this energy.

It’s the same thing modern scientist says as per the principle of $E=mc^2$, famous relativity theory. The same principle says all matter in the universe is the outcome of one matter Ākāśa. The same action of Prāṇa creates the universe. It’s says in more accurate that at the beginning stage Ākāśa was motionless and manifested but it’s the main source of all type of gravitation, repulsion and gravitation etc. \(^1\)

As per the modern theory, energy is equaled to mass multiplied by the speed of light. The theory says $E$ is energy, $m$ is mass and $c$ is the speed of light. There three stages of nature that is srṣṭhi, sthithi and samhāra or we can say creation, maintainance and absorption or dissolution. The main question here it come, what the reason for the creation. Is there is any particular reason for that because moving any sound a medium is needed. In

\(^1\) Technical Literature in Sanskrit
India and abroad we will get hundreds of texts and research papers we will get related to this subject. But still there is not a clear answer we are getting in this particular subject.

We says tṛṇṭṭakaraṇaḥ pañcikaraṇaḥ is the main way for creation its says in Sanskrit pañcavidhakṛtyam hi jagannisṭṭham which is the līla of Parameśwari. These five kinds of action which is create the world.  

As we said nada is the main reason behind all and nada is literally means sound. In Śiva Śakti tattva sound is the first produced, and then bindu as per manifestation enveloped by maya. The guṇas are containing it bindurupa, the empty space within the circle. State of Śakti here says para bindu or massive state in a broad sense. From this consciousness all the worlds and beings created. The Śakti forms are three levels, and its appears three fold. So there are three bindus and first one is bindu, and second one is nada and third is bīja. Here the bindurūpa is in the nature of Śiva and

^2 Lalithasahsranamavyakhya, A R Krishnakumar
Śaktibīja. Nada normally says Śiva śakti rūpa, so it’s the mutual relation of Śivaśakti their interrelation or we can say yoga. Tri bindu is the supreme or para vidya and it’s also named as three fold bindu. This is actually sthūla or gross. So as per this theory we can say nada is the union of Śivaśakti for creation. As per the theory its describing as, by this division of Śivaśakti three bindus arises and it create the world what we are seeing. Normally casual bindu is the form of Śakti that is standing as undifferentiated form as abhedha with the form of māya. From prakṛtitriguṇarūpamūlaprakṛti is coming and from that mūlaprakṛti all devatas as avyakta. So these three bindus are indicating all the power of knowledge, all the actions, all the triguṇas in different level.

So as per this theory we can say the creation as it is, from this karaṇabindukāryabindu, Nāda and Bīja originated. These three are transcended, Subtile and Gross. This three para, sūkṣma and sthūla part represent as Chit, Chidachit and achit of nature.
Sound moved in waves and in nature there are different waves. It is always connected to frequency. A frequency means the rate per second of vibration constituting of a wave. It means number of vibrations in one second. Frequency measured in Hertz, which is same cycles per second and it’s the same as speed of wave. 299,792 km per second is the speed of electromagnetic radiation which includes light, cosmic rays radio waves etc and these electromagnetic moves so fast in empty space. If you are thinking about the example, sunshine is the best example of electromagnetic radiation. Sun naturally emitting electromagnetic waves and this radiation travels in waves at different frequencies and that vibrate. If we considering radio waves, this start from the range about 10 kHz it means ten thousand waves per second or 100 GHz that is equal to one hundred million vibrations per second. When we come to the human beings we have the limited capacity to hear the sound.
This is the same principle we are applying in Vāstu to make home,
especially in size of the rooms. Even a modern scientist can’t make a room
as per light variation, but for a Vāstu expert can make this arrangement with
his padayonisampradāya. As per this system, we can’t make uttama and
adhama part only, we have to see the size of the room and the height of
roof, place of room all are interconnected in this system. If all the
mathematical rules is clear as per this wave length of energy then we will
say its sukha. Sukha the word itself is the gift of Vāstuśāstra. Su means
good and Kham means Ākāśam. When we combine this two word we will
get sukham. When this Good place becomes bad we will say dukham.3

Each and every person has to get happiness; it’s the concept of
Vāstuśāstra. The rules in Vāstu is not imaginary, its completely scientific
theories. But today those are saying about Vāstuśāstra, they have no idea
about the research part of this great science. There comments and speaks
make confusion in the society and make wrong information about vāstu. It’s

3 Vāstuśāstram Samagrapañanam, Dr.P.V.Ouseph
the great science given by our forefathers after their years of research and knowledge. Vāstu is an scientific application of the five elements principles so anybody will get the happiness where they live.

Vāstu is basically a pure science and it discuss the energy field through Ākāśaditattvas and it is interconnected with proper structure, and the placing of doors, windows, Bed rooms and other things in a home. So each and every thing that is giving happiness to a human being will be in one peace with a proper scientific way.

There is a theory sphoṭa. This theory has developed by Bhartṛhari in his text Vākyapadīya. The word sphota is an element of suddenness involved in the process. This indicated that the process is unanalyzable into distinct aspects of stages. We can say sphota is a hypothesis. If we take the real words of ācharya it says, when we hear a word Šabda, there factors are involved when hear a word. First there is the presentational data, the ears received certain patterns, the Varṇa what we get a series of auditory
sensations. After that we get a complete word or Śabda. Finally, from this word we get a complete meaning that we say Artha. These auditory sensations only generate the complete word. So as per this theory Acharya says, our entire knowledge what we are studying in different subjects is interpenetrated with different language. He identifies this speech principle with brahma. As per this theory Absolute Brahman is the speech principle and this is the real para stage. The next stage is the paśyanti which is identified with the pratibha or in simple language we can say the meaning level which is manifested speech from para. The next is the madhya stage with the full expression in the mind and it’s the manifested form of para and paśyanti. We can easily understand that, this is because difference in sequence. The last stage is vaikhari, the speech uttered by the speaker and heard by the listener. Śabda movement will happened only in Ākāśa or space. As per the rule of our ācāryas, Śabda or sound is nitya, that’s why we
always say Šabdaguṇakamākāśa. It means when Šabda manifest or spandana happened that time itself Ākāśa manifested.

**Vāyu**

Vāttitivāyu, it’s the vigraha of vāyu. The quality of Vāyu is motion, its never stop the movements. When its moves or motion happens then it will make a new development, a new physical element will take birth and that element is called mahāvāyu. This mahākāśa is infinite space, and it has no physical elements nore sensible characteristics. Mahāvāyu has not only the quality movement but it has the capacity of causing saṅcalana or causing movement. It is the main cause of all movements, all, physical, biological, chemical and electrical changes in nature. The quality of motion or the non characteristics vāyu sense only through touch, so we says the quality of vāyu is sparśa.
It has the quality of absorption of the particles or we can say Vāyu has Śoṣana quality that quality of other grosser elements evolved from it. As an example of Fire water and earth. Vāyu absorbs the heat of Agni, the coldness of Salila, the scent of prithvi etc. into its nature without destroying or dissolving them. After that Vāyu becomes endowed with those qualities with stay as it is. Otherwise Vāyu by itself has neither any heat nor any coldness nor any colourness. Understanding the uniqueness of Vāyu, Vāstuśāstra apply the principles and rules in their works.

Present time 75% of the mass of the entire universe Hydrogen is the most common element, when we the common fact, hydrogen is not a fuel or source of energy. But when hydrogen burns, it reacts with the oxygen in the air to create heat and created heat is then used for energy. There are other types of elements like hydrogen, but humans are unable to understand through our skin. For an example Oxigen is also an element like hydrogen
and Hydrogen bonded to other elements like oxygen then hydrogen combined with oxygen, it forms water - \( \text{H}_2\text{O} \).

\[
\text{Antaśarīrā ākāśat puruṣasyaviceṣṭha..ojah}
\]

\[
\text{sahobalamjanjetatahpranomahanah}
\]

Here antaśarīr means within the body. Ākāśat means from the sky.

The word meaning of puruṣasya is of Mahāviṣṇu. Viceṣṭha, word means while so trying, or willing. Ojah means the energy of the senses. Sahah, word means mental force. Balam means bodily strength and jajne means generated. Tatah, means thereafter. Prāṇah means the living force and mahanasuh means the fountainhead of everyone’s life. So śloka meaning as it is, from the sky situated within the transcendental body of the manifesting, sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force.

The sky is transformed to air and it is generated with the quality of touch. Previous succession the air is also full of sound. The basic principles
of duration of life, sense perception of mental power and bodily strength are connected to this. When the air is transformed in course of time with nature's course, its generating the fire. Its will shape with the sense of touch and sound. Same way fire will transformed, in to water means the fires manifest in to water with full of juice and taste. As previously, it also has form and touch and is also full of sound. Water being transformed to nature whatever we are seeing. It becomes qualitatively full of juice, touch, sound and form respectively. It means the development comes from one element to another with an act of gradual evolution. Plants, mountains, rivers, birds, animals and varieties of human beings are in this earth. The quality of sense perception is also evolutionary; it’s generated from sound, touch, and touch to form. Same way Taste and odor generated along with the gradual development of sky, air, fire, water and earth with its cause and effect of one another.
The same thing acharyas given in different texts, Eṣaprāṇaitharatprāṇātrapītrak, Pṛtakevasannidhatte it’s the word from Praśnopaniṣad. Prāṇovā Agni iti ṣatapaṭṭha brahma, Prānesarvampratiṣṭhitamithipraśnopaniṣatetc etc.

Agni

We will get the Origin of Agni in various texts. He is said to be a son of Dyaus and Pṛthvi. Same time Agni is called the son of Brahmā. Agni has a name Abhimāni and it’s the child of Kaśyapa and Aditi. But In the later writings we can see Agni is described as a son of Aṅgiras, who is also called fathers of mankind. Including Agnisūkta and several hymns are ascribed to him.

When we think about Agni, fire constitutes a significant landmark in the history of human civilization. Agni is the primary concern in our tradition may it is old or new. When we say about Vedic culture, Agni has a special place to create a model of an ordered cosmos. Agni is the Sanskrit
root angatīti. The God Agni is the deification and personification especially in sacrificial fire. In the Rgveda Agni has a special place, and he is the second only to Indira in prominence. Normally Agni has three forms, terrestrial, atmospheric and lighting. In another way we can say terrestrial is the same fire what we are using in our homely situation, atmospheric is lightning and celestial is the sun.

It is headless and footless and it considered in the form of flames. When we cross the Vedic ritualistic part Agni was one of the main deity in our Vedic scripts. It has more hymns addressed to him than any other God. By conscious force of the Godhead the worlds have been created and are governed from within by that hidden and inner Control; Agni is the form, the fire, the forceful heat and flaming will of this Divinity.

Agni was also connected to knowledge. It was considered as Jñānasvarupa and its stotras also it shows as chidagnikunḍasambhūta etc. Agni is the flaming Force of knowledge and he descends to build up the worlds. He seated within them, as a secret deity, who initiates movement and action. His mission was to purify all that he works upon. With his in Nature from obscurity to the light, he raised all the soul. He picked all from the strife and the suffering to love and joy. His capability was to give
salvation with his form. He was the purest of pure and he has given the heat and the labour to the peace and the bliss. In our tradition no sacrifice was possible without Agni and he was at once the flame on the altar. When Agni emerges he was obscure in his workings. He destroys and purifies but always stand as pure. Establishment of a higher universal order, its hunger and desire, infinite in its scope, may be the main reason of this. Like other gods, Agni was also born of the Truth and that was at once his birthplace and his home.

Agni was started from brahma, and then he has changed in to vaidyut Agni. Bharata is the son of Agni and the verse Vaidyutolaukīkāgniśtu prathamobrahmaṇasutah. Brahmaudān Agnistatuprobharatonāmaviśruta says the same thing.

Newtonian Physics changed the scientific worldview from 19th century. But early 20th century, the scientist discovered the new classical mechanics laws and it applied in atomic research. First time what we have studied in our classical text related to Agni, the perception has changed. Nowadays existing theories is not sufficient for rationalizing photo electric effect. May is it the theory of light, intensity of light because it is giving the same outcome equal to energy of light. The energy of light is proportional
to the frequency, this was Max Planck's view\textsuperscript{4}. In scientific world, this principle is known as Planck's constant. Wonder is that, same principle; the light is proportional theory has already given by our ācāryas years before. So we have to understand one thing that our forefathers have done the research in physics and they have given their views. We have to do the research in the field and have to take back our great culture.

**Vaiśvānarāgni**

The individual soul is called Agni Jātavedas in Vedic thought. Viśvāmitra ṛṣi states "Oh Agni, these your eternal births for you the ancient we proclaim anew. Hidden in all births is the knower of all births. By the sages he is enkindled inextinguishable."

This Divine fire expands into the universal and then it change within all creatures as their soul and sense of self. In different aspects we can say the meaning of Vaiśvānara agni as, the fire as the universal soul person. Agni has all Devine powers of Vedic gods as vasus, rudras and ādityas. Agni has the capacity to takes us through all the worlds. It has the capacity to pick you from the Earth to the highest formless heavens. In Vedic ritualistic thoughts we have different lokas and rocanas. Same way

\textsuperscript{4} wikipedia
Agni is representing the dharma too. Even we have the dharma gods Varuṇa and Mitra, and its symbolize the truth and purity. Here Agni merge with Vāyu with truth perception and destroys all ignorance of human soul and changes that soul in to infinite.

The eternal light is within us for the vision; it’s the view of Great Ṛṣi Bhāradvāja. He states in his speech that each person has his consciousness and its support moving senses. Our will is the main reason for the power of common mind and perception.

Whatever you are seeing on this Earth and all human beings are from the Agni only. From stars, Moon, Sky all are the different forms of Agni. Agni has his own highest form that is absolute form or in our tradition its says brahmāgni. Same Agni is sat swarūpa or pure. Shiva is that creator of that Agni and it control all universe by preserving, destroying and also by transcending. From this divine light fire all the human beings manifests and restores in this world. This is the main reason, our ṛṣis chants Vedic mantra or Agnisūkta. Sun spreads his fire to whole world and makes this whole universe. We can see heavenly Agni, the same heavenly Agni that entered into all the plants too. The hidden power of this Fire is present everywhere and may the god Agni protect us by day and by night.
We can see so many connections between the sun and fire. Brhmāṇḍapurāṇa recognize both and it has given so many descriptions about this. We consider Agni as a deity and also Agni as a fire and the connection between this is forged in the Agnihotra ritual. It has clearly mentioned in our earlier Brāhmaṇa texts. Vedas has given so many aspects about Agni and it has given dozen of forms of Agni in Vedic ritualistic texts. When we think about puranas, it has given exclusively with three important Agnis. First one is purifying Agni that is pavamāṇa, second one is the purifier and that is pāvaka and the third one is the respleded that we called suchi. These forms or deities will often invoked in rituals and we offered oblations of rice flour caked or puroḍāśa. Same way in different text we can see the different forms of Agni. If we are searching the example we can see the Agni as Rudra in Kūrmapurāṇa text. Pavamāṇa, pāvaka, and suchi are the three sons of Rudrágni with svāha. It means Churning, lightning and the fire that shines. When we cross the brahmāṇḍapurāṇa, Agni has three forms but its different from Kūrmapurāṇa. Here they are kāvyavāhana, saharakṣas and havyavāhana. Kāvyavāhana is the son of pavamāṇa, saharakṣa is the son of pāvaka and the havyavāhana is the son of
Śaci. Each has three duties that is, first one is bearer of oblations to the deceased ancestors, second one is fire of the Asura and third one is who carries oblations to gods.

Agni has forty nine forms in total. Agni himself and he has connective Agnisvāha- pavamāna and pāvaka and Śuci and their forty five sons. When we think about pavamānāgni and Śuchi agni, it has born from the result of sacrifice. In different texts we can see different names of Agni like hutasaṇa, javyavāhana, vāhini etc. as the description of brahmāṇḍapurāṇa, Original fire was named as aila and he was the son of Iḷa. In Śrauta rituals the fire has devided in to thee, āhavanīya, dākṣiṇa and garhaspatya.

**Gravitational Force**

Gravity, it’s also called gravitation in another common people. Gravitation or gravity is a force that exists among all material objects in the universe. May it is connected to any different objects or particles having nonzero mass. Main gravity force tends to attract the different objects toward each other. Gravitational field is surrounded by each and each objects in the universe. The field strength is directly proportional to the mass objects. Centre point is main and it is also proportion inverse to the
square of distance. Because of the same reason gravitational field of the sun is stronger than earth. If we compare the vicinity of a person standing on the surface, gravitational field of the earth is stronger.\textsuperscript{5}

4.3 Västupuruṣa – The Graphic System

Västupuruṣa is a model graphic system for make houses very tidy and easily. Västupuruṣa is present in each and every plot whether it is big or small. He has a fixed and peculiar body is spread all over the length and breadth of the ground.

Forty-five celestial beings, out of whom thirty-two from without and thirteen from within caught hold of the devotee\textsuperscript{6}.

Figure 4.1

The thirty-two celestial beings are-:

\textsuperscript{5} Indian Architecture, Brown Percy
\textsuperscript{6} Manugyālayacandrika, 2.18
1. Īśāna
2. Parjanya
3. Jayanta
4. Indra
5. Āditya
6. Satyaka
7. Bhṛśa
8. Antarīkṣa
9. Agni
10. Pūṣa
11. Vitātha
12. Gṛhakṣata
13. Yama
14. Gāndharva
15. Br̥ṅga
16. Mṛga
17. Niṛṛti
18. Dvārapāla
19. Sugrīva
20. Puṣpadanta
21. Varuṇa
22. Asura
23. Śoṣa
24. Roga
25. Vāyu
26. Nāga
27. Mukhya
28. Bhallaṭa
29. Soma
30. Arga
31. Aditi
32. Diti

The thirteen inner cells are

1. Apa
2. Apavatsa
3. Aryaka
4. Savita
5. Savitṛ
6. Vivasvān
7. Indra
8. Indrajit
9. Mitraka
10. Rudra
11. Rudrajit
12. Bhūbhṛt

Vāstupuruṣa is the energy for all growth and manifested that lies dormant in the earth. Plants, water, as well as birds, animals and human beings are manifestations of the earth energy in conjunction with the other element. He is the energy plane upon which all forms rest and he is the energy source for all existences.

He the almighty saves the people living on earth. He has also ordered the gods of five elements, Pañcabhūta, - earth, water, fire, air and space — to live with the people peacefully.

Vāstupuruṣa has got the centre place surrounded by eight lords- Indra, Agni, Yama, Niṛṛthi, Varuṇa, Vāyu, Kubera, and Īśana. These eight lords represent eight directions.
Vāstumaṇḍala

Maṇḍala means a network, enclosure or a configuration. There are two types of Vāstumaṇḍalas are important. Eighty-one, sixty-four columns are the main two types. hundred column Vāstumaṇḍala is also there. Energy networks of desired objective are also expressed graphically in the matrix from in square, triangular, hexagonal, or octagonal grids. The square grid is the most common. Maṇḍala is particular to time, place, person and purpose. It is a composite operative program chart of all necessary overlays.
vastu mandala 64pada

Figure 4.2
Figure 4.4
Figure 4.5