



*R*ahul Vedi is a dear friend of Saptarishis Astrology involved as a team member. Though an extremely busy Corporate Professional in Australia he has actively supported in spreading the magazine by physically preparing free copies of the magazine and distributing it free to jyotish members in Australia. We remain indebted to the constant inspiration provided by him for the magazine.

Agni Puran 105th

Chapter

Establishing Methods

- City and Houses

Translated by

Rahul Vedi, Australia.

Sapta Rishi Team Member

A 'Mission Saptarishis' Initiative

Bhagavan Shankar said - "Skand! To enable the houses in cities, villages, forts etc in a way so that these may prosper and grow; it is essential that a "**Vastumandala**" (Vastu set-up) of 81 steps be made and prayers & puja be offered to the Vastu devata.

By drawing 10 lines from East to West, and 10 lines from South to North, one obtains an 81 steps mandala (diagram).

The Ten Eastwards lines represent the 10 Nadis. These Nadis are named as: - 1. Shanta, 2. Yashovati, 3. Kanta, 4. Vishala, 5. Pranvahini, 6. Sati, 7. Vasumati, 8. Nanda, 9. Subhadra and 10. Manorama.

The Ten Northwards flowing lines represent another ten Nadis. These are :- 1. Harini, 2. Suprabha, 3. Lakshami, 4. Vibhuti, 5. Vimala, 6. Priya, 7. Jaya, 8. Vijaya, 9. Jwala and 10 Vishoka.

The crossing of these lines produces the 81 steps Mandala (diagram). The Nadis manifest and become the subject of meditation.

8 Deities Of East Direction

1. Isha,
2. Dhana (Parjanya),
3. Jaya (Jayant),
4. Shakra (Indra),
5. Ark (Aditya or Surya {Sun}),
6. Satya,
7. Bhrisha and
8. Vyoma (Akasha {Space})

These eight devatas are "**ASHTAKA**" for the four directions. These eight devatas should be offered 'puja' on the steps in the East direction.

8 Deities Of South Direction

1. Havyavah (Agni {Fire}),
2. Pusha,
3. Vitatha,
4. Soum (Somaputra Griahakshat),
5. Kritanta (Yama),
6. Gandharva,
7. Bhringa (Bhringaraja), and
8. Mriga

These eight devatas are worshiped on the steps in the Southward direction.

8 Deities Of West Direction

1. Pitar,
2. Dvarapala (Douvarika),
3. Sugriva,
4. Pushpadanta,
5. Varuna,
6. Daitya (Asura),
7. Shesha (Shousha), and
8. Ykshma (Papayakshma)

These eight devatas are worshiped on the steps in the Westward direction.

8 Deities Of North Direction

1. Roga,
2. Ahi (Naga),
3. Mukhya,
4. Bhallata,
5. Soma,
6. Shaila (Rishi),
7. Aditi and
8. Diti

These eight devatas are worshiped on the steps in the Northward direction.

Vastu-Mandala - Central Nine Steps

Brahmaji is worshipped in the central nine steps of the Vastu-Mandala. Of the rest 48 steps, half i.e., 24 steps are for the worship of those devatas who rule six steps. [All around Brahmaji, is one each devata in the four directions, administering six steps - in the East is Marichi (Aryama), South is Vivasvan, in the West is Mitra and in the North is Prithvidhara].

Vastu-Mandala - Blocks

- ❖ In the blocks, 4 squares between Brahmaji and Ish, 2 are for worshipping "Apa" and the lower 2 are for worshipping "Apavatsa". In the next six squares, worship "Marichi". Next to Marichi, and between Agni angle, next two blocks are "Savita" and below that are two for "Savitri". Below these, the six blocks are allocated to "Vivasvan". Vishnu-Indu is present in the two blocks between Brahmaji and Pitar, and the two blocks directly below are for Indra-Jaya. Worship all of these too.
- ❖ Worship "Mitra-Devata" in the six blocks that lie between Brahmaji and Varun. In the blocks located diagonally between Brahmaji and Roga, two are for worshipping Rudradasa and the two below that are for Yakshma.
- ❖ The six blocks on the northern side of Brahmaji are for worshipping Prithvidar. Outside of the Mandala, in cyclic order from Ishan etc. directions, worship the following balgrahas
 1. Charaki,
 2. Skanda,
 3. Vidari,
 4. Vikata,
 5. Putana,
 6. Jambha,
 7. Papa (Paparakshi) &
 8. Pilipiccha

Vastu-Chakra Of 81 Steps

Ishan
Chakri

East
Indra

Agni
Vidari

1 Isha	2 (Parjanya) Dhan	3 (Jayant)	4 (Indra)	5 (Aditya)	6 Satya	7 Bhrish	8 Vyoma	9 Havyav
32 Diti	33 Apa	Apa	Marichi	Marichi	Marichi	Savita	34 Savita	10 Pusha
31 Aditi	Apavast	44 Apavast	Marichi	37 Marichi	Marichi	Savitri	38 Savitri	11 Vijaya
30 Giri	Prithvidar	Prithvidar				Vivasvan	Vivasvan	12 Bhouma
29 Soma	Prithvidar	43 Prithvidar		45 Brahma		39 Vivasva	Vivasva	13 Kridanta
28 Bhallata	Prithvidar	Prithvidar				Vivasva	Vivasva	14 Gandharv
27 Mukhya	Rudrad	42 Rudrad	Mitra	41 Mitra	Mitra	40 Vishnu	Vishnu	15 Bhringa
26 Ahi	36 Yaksha	Yaksha	Mitra	Mitra	Mitra	Indra	35 Indra	16 Mriga
35 Roga	24 Yakshma	23 Shesha	22 Daitya	21 Varun	20 Pushpa	19 Sugriva	18 Dvarpal	17 Pita

North
Pilipicch

(Soma
Kuber)

South
(Yama)

(Viakt
Kandarp)

Papa
(Paparakshi)

Jambha
Varuna

Putana
Nipritri

This is the description of the "Vaastu Chakra" containing 81 steps. There is also another 100 steps "Mandap" (pavilion) where the 'devatas' should be worshipped. In the 100 steps "chakra", the central 16 steps are for worshipping Brahmaji. Around Brahmaji, in the four directions starting from the East, the set up is similar. The quarters are allocated to Marichi, Vivasvan, Mitra and Prithvidhara and they should be worshipped in 10 steps each. In the four corners starting from Ishan, are stationed other devatas such as the Daitya's mother, Diti, Ish, Agni, Mriga (Pusha), Pitar, Papayakshma and Anil (roga). They all occupy one and a half step each."

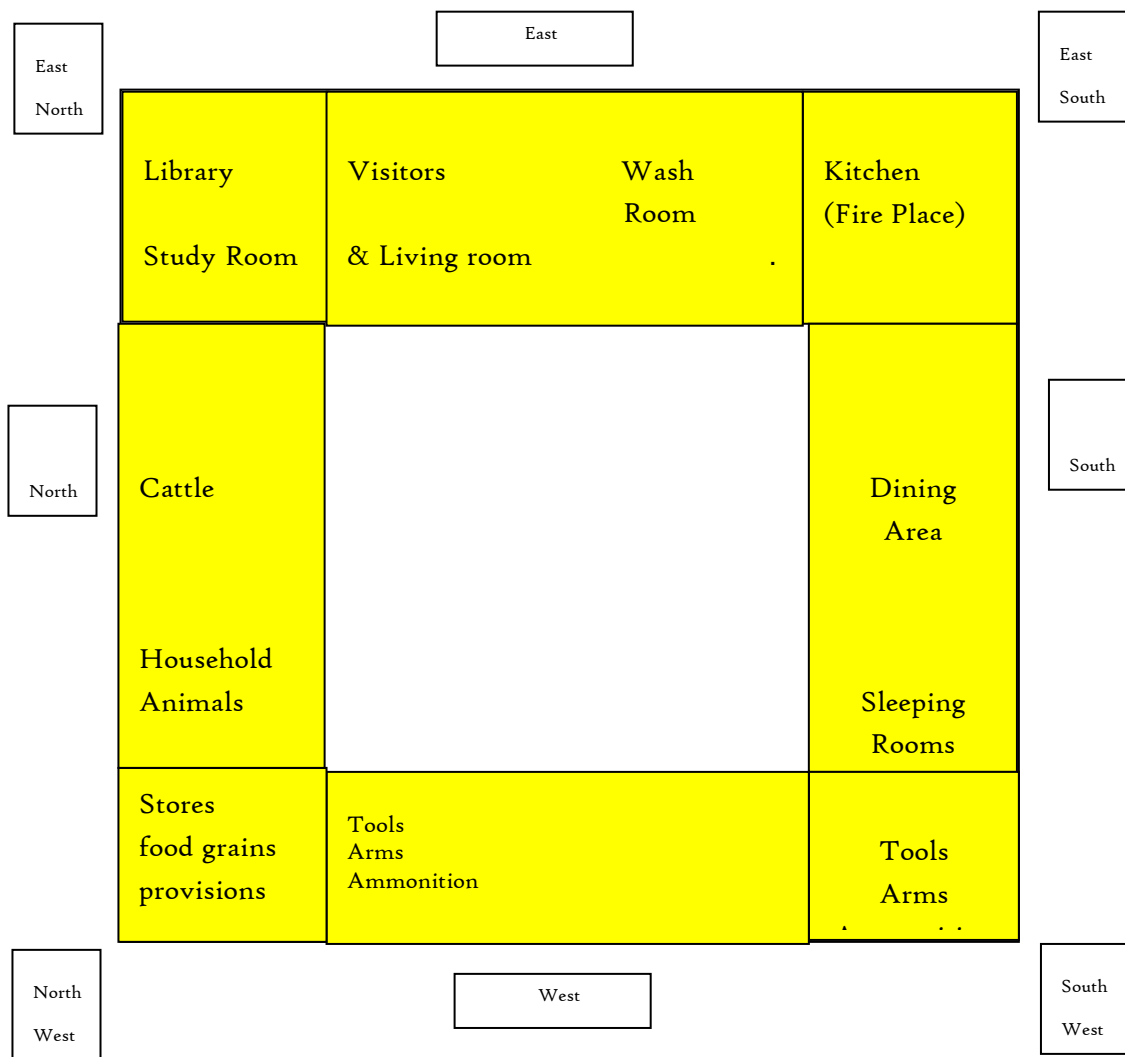
Bhagavan Shankar continues, and says "Skanda, Now I shall describe the 'Mandap' (pavilion) for performing the Yagya. Thirty hands long and twenty eight hand wide is the pavilion of the base for Shiva. Shorter by eleven hands in both directions i.e. nineteen hands long and seventeen hands wide is the Shiva-identifier. Twenty two hands long and nineteen hands wide or optionally eighteen hands long and fifteen hands wide pavilion, is the identifier of Savitra. The dimensions of the other planets are contained within these. The wall should be three times high compared to the base. There should be an equal area of open land in front of the 'Mandap' (pavilion).

Alleys

- ❖ In the rooms named 'Bhadra' and 'Shri Jaya', is placed a 'dvaara-viithii' (alley). If the door passage is reduced from the alleys, then the room thus obtained is called '**Bhadra**'. The expanse of the alley is proportional to the central quarters. It can be as much as a quarter or half of the central area. Sub-alleys are built using half of the alleys dimensions. These lead to one, two or three rooms. Should a house be constructed in this manner, then it shall fulfil all desires and needs. This is comprised of one, two, three, four and eight sections. The house with one section is made on the South side and has a door facing the North side. If two sections are required, then these should be constructed in the East and West sides. Their doors should face each other - that is to say, the Eastern section should have its door opening in the West; and the Western section should have the door opening towards the East. A house with four sections contains four doors and balcony's. This house has a door in each of the four directions. This is for the welfare of the householder. The house that has two rooms in the western direction, is called '**Yama-Suryak**'. House with rooms in the East and North, is called '**Danda**' and the house with two rooms in East-South direction is 'Vaata'. A three room's house which does not have a room in the East, is called '**Sukshetra**' (good field). Such a house is good for wisdom.
- ❖ If there is no room in the South direction, that house is called '**Vishaala**' (large). Such a house is fearful and destroys the clan. The house that does not have a room in the West, is called '**pakshaghna**' (side destroyer). Such a house is harmful for the progeny and creates many enemies. Now I shall describe the eight rooms starting from the East direction.
 1. Dhvaja, 2. Dhuma, 3. Simha, 4. Shvana, 5. Vrishabha, 6. Khara, 7. Haathi and 8. Kaaka are the rooms.

In the eastern direction should be the wash room and the room to greet visitors. East-south angle should accommodate the kitchen. Sleeping and dining rooms should be located in the South direction. South-west direction should be for tools and arms etc. Treasures and wealth should be kept in the Western quarters. Food grains and provisions should be stored in the West-North direction. North is for the cattle and household animals. East-north corner should be allocated for a decent study room.

Plan layout for a 8 rooms dwelling



The house agglomerate measured by the hand of the **house lord, multiplied by three and then divided by eight determines the income quarters of the house.** The remainder left after such division indicates the quarter starting from Dhvaja to Kaaka. 2, 3, 4, 6, 7 or 8 provide results accordingly. If it is in the middle (5th) or in the last (8th) then that is all-destructive situation. Therefore, the eight parts are left and the 'Mandap' (pavilion) is made in the ninth part which is beneficial and considered good. This pavilion should be either a square (equal sides) or a rectangle of sides such that the length is twice the width.

One can see a row of houses, from East to West and from North to South in the streets in the bazaar. Each building can have eight doors in each of the directions. These doors have a different set of results each.

Eastward Facing Doors

Fear, women's fickleness, victory, advancement, magnificence, dharma, confliction and poverty - these are the results of Eastward facing doors.

Southward Facing Doors

Combustion, sorrow, loss of friends, death, wealth, craft skills, and gains of progeny - these are the results of the doors facing Southwards direction.

Westward Facing Doors

Age (longevity) renunciation, agricultural prosperity, wealth, peace, financial loss, exploitation, enjoyment and progeny gains - these are the results of the doors in the Western direction.

Northward Facing Doors

Disease, arrogance, prominence, wealth, age (longevity), leanness and respect - these are the results of the doors facing Northward direction.

Thus ends the Aagneya Maha-Puran description of city-dwellings methods of erection according to Vaastu principles. This completes the chapter number one hundred and five.

