

## “Vastu Shastra Core Concepts: Brahma Vithi, Deva Vithi, and Manushya Vithi Explained”

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### Vastu Shastra

Vastu Shastra is the ancient Indian science of architecture that harmonises built spaces with natural forces, cosmic rhythms, and human life. Rooted in the Vedas and developed through classical texts such as Mayamata, Manasara, and Brihat Samhita, Vastu Shastra provides a systematic framework for planning buildings that support health, prosperity, stability, and psychological well-being. In modern architecture, where sustainability, human-centric design, and energy efficiency are gaining increasing importance, Vastu Shastra offers timeless principles that align natural elements, spatial order, and human function in a holistic manner.

Contemporary discussions on Vastu often emphasise external parameters such as directional alignment, entrances, room placement, and elemental balance along the periphery of a structure. While these outer zones are significant, their effectiveness is governed by a deeper internal structure within the Vastu Purusha Mandala. At the core of this mandala lie three fundamental yet less-discussed zones—Brahma Vithi, Deva Vithi, and Manushya Vithi—which collectively regulate the flow of energy from cosmic origin to human experience.

Brahma Vithi represents the nucleus of creation and equilibrium, Deva Vithi governs cosmic order and directional intelligence, and Manushya Vithi mediates daily human activity and social interaction. These inner zones act as the energetic backbone of a building, influencing how outer zones function and respond. This article highlights why understanding and respecting these inner Vithis is crucial for both traditional and modern architectural practice, revealing Vastu Shastra as a layered, energy-based science rather than a surface-level system of directional rules.

### Mythological and Textual Basis of Vastu Purusha in Vastu Shastra

The principles of Vastu Shastra are founded on the concept of Vastu Purusha, which represents the cosmic energy governing space and built form. The origin of Vastu Purusha is described in Hindu mythological literature and later systematised in classical architectural texts such as the Mayamata, Manasara, and Brihat Samhita.

According to traditional accounts, during a conflict between the Devas and the Asuras, Lord Shiva played a central role in restoring cosmic balance while fighting the demon Andhakasura. It is believed that from a drop of sweat that fell from Shiva onto the earth, a powerful and enormous being emerged. This being, later known as Vastu Purusha, possessed an insatiable hunger and sought permission to consume the Triloka—the three realms of existence. As his actions threatened universal order, the Devas approached Lord Brahma for intervention.

To control this force, Lord Brahma, with the assistance of the Ashta Dikpalakas (guardians of the eight directions), immobilised Vastu Purusha upon the earth. He was fixed in a diagonal

posture, with his head placed in the northeast (Ishanya) and his feet in the southwest (Nairutya). This position forms the conceptual foundation of the Vastu Purusha Mandala, which is the primary spatial diagram used in Vastu Shastra for planning buildings and settlements.

‘Manasara’

vāstupuruṣaṃ dhyāyet bhūmau nipatitaṃ vibhum śīra īśānyake tasya pādaḥ nairṛtya samsthitaḥ ||

Translation: The Vastu Purusha is to be visualized as a vast cosmic being lying upon the earth with his head placed in the northeast and his feet positioned in the southwest.

Explanation: This verse establishes the fixed orientation of the Vastu Purusha on the site and forms the basis for directional zoning in Vastu Shastra. The diagonal posture described here is fundamental to the layout of the Vastu Purusha Mandala.

The Mayamata clearly states that all architectural design must be based on the Vastu Purusha Mandala, with the central zone (Brahmasthan) kept free from heavy construction, as it is presided over by Brahma and represents balance and creative energy. The text emphasises that disturbance of this central area leads to instability in the structure and adverse effects on occupants.

‘Mayamata’

madhye brahmā sthito nityaṃ sarvadoṣa-vivarjitaḥ tatsthānaṃ nābhigṛhṇīyāt sarvakāryeṣu buddhimān ||

Translation: Brahma eternally resides in the central space, which is free from all defects. Therefore, the wise should avoid occupying or burdening this area in any construction.

Explanation: This verse defines the Brahmasthan as a sacred and balanced zone that must remain unobstructed. It explains the traditional rule of keeping the central area light and open in architectural design.

The Manasara further elaborates on the Mandala by describing various grid patterns and identifying forty-five Devata Padas within the Vastu Purusha Mandala. Each Pada is associated with a specific deity and governs particular aspects of life, such as health, prosperity, strength, protection, and knowledge. The directional deities—Indra, Agni, Yama, Nirriti, Varuna, Vayu, Kubera, and Ishana—form the basis for functional zoning principles widely followed in Vastu practice.

‘Manasara’

devatāḥ padasaṃyuktā bhūmiṣu parikalpitāḥ teṣāṃ sthāna-virodhena bhavet doṣaḥ grhe nṛṇāṃ ||

Translation: The deities are assigned to specific divisions of the site. When their prescribed locations are disturbed, defects arise in the dwelling.

Explanation: This verse supports the concept of Devata Padas and emphasises that each part of the Mandala is governed by a specific deity. Violating these zones is believed to cause imbalance within the built environment.

‘Mayamata’

mandalena vinā naiva kartavyaṃ vāstu-karmaṇi mandalaṃ sarva-vāstūnāṃ mūlaṃ proktaṃ maharṣibhiḥ ||

Translation:<sup>[SEP]</sup>No architectural work should be undertaken without the Mandala.<sup>[SEP]</sup>The sages have declared the Mandala to be the foundation of all structures.

Explanation:<sup>[SEP]</sup>This verse clearly states that the Vastu Purusha Mandala is the essential framework upon which all construction must be based.

‘Brihat Samhita – Varāhamihira’

caturaśram samāsādyā vāstumāṇḍalam ācaret <sup>[SEP]</sup>devatānām yathāsthānam grham syāt sukha-dāyakam ||

Translation:<sup>[SEP]</sup>When a square Mandala is properly established and the deities are placed in their correct positions,<sup>[SEP]</sup>the resulting dwelling becomes a source of comfort and well-being.

Explanation:<sup>[SEP]</sup>This verse links correct Mandala formation with harmony, prosperity, and comfort, showing the practical purpose of Vastu principles beyond symbolic meaning.

Varahamihira’s Brihat Samhita integrates these spatial principles with astrology and environmental observations. In its chapters on land selection, orientation, soil testing, and site preparation, the text implicitly follows the logic of the Vastu Purusha Mandala. It also highlights the importance of ritual observances prior to construction, reinforcing the belief that space must be ritually harmonised before human occupation.

As a resolution, Lord Brahma granted Vastu Purusha the right to symbolically receive sustenance from any structure built upon the earth unless proper rituals were performed. This belief forms the doctrinal basis of Bhoomi Pujana and Vastu Shanti ceremonies. Classical Vastu texts hold that adherence to these practices ensures harmony between human habitation and cosmic forces, while neglect may result in Vastu Dosha, leading to imbalance and difficulties in life.

This verse clearly states that the Vastu Purusha Mandala is the essential framework upon which all construction must be based.

### Significance of the Vastu Purusha Mandala in Architecture

The Vastu Purusha Mandala forms the theoretical foundation of Vastu Shastra and represents the Earth as a living entity filled with energy and consciousness. In this tradition, the Earth is viewed as the body of the cosmic being known as Vastu Purusha, whose form reflects the natural and spatial order that governs all construction. The Mandala acts as both a symbolic and practical diagram through which these cosmic principles are applied to architectural design.

Vastu Shastra considers the built environment to be an extension of this cosmic body. Accordingly, rules related to orientation, layout, proportion, and spatial organisation are derived from the structure of the Vastu Purusha Mandala. The Mandala serves as a systematic guide that relates cosmic forces to physical space and influences every stage of construction, from the selection and preparation of land to the final completion of a building.

As a structure takes shape, Brahma occupies the central space of the Mandala, while forty-four other deities are assigned to specific zones, together forming forty-five Devata Padas or energy fields. Each of these zones is associated with particular functions and aspects of human life, such as stability, prosperity, health, and protection. The progressive alignment of these energy

fields during construction reflects the belief that a building develops as a microcosm of the larger cosmic order.

In this way, the Vastu Purusha Mandala serves as the central organising principle of Vastu Shastra and Mandala-based architecture. For centuries, it has guided the planning and design of temples, dwellings, administrative buildings, and industrial structures, promoting harmony between human habitation, natural elements, and the broader cosmic framework.

### Structure of the Vastu Purusha Mandala and the Forty-Five Energy Fields

The Vastu Purusha Mandala is not merely a geometric grid composed of squares; it represents an ordered system of intersecting energy currents that are believed to correspond to the subtle energy flows within the human body. Classical Vastu Shastra holds that these energies influence the physical, mental, and spiritual well-being of occupants once a structure is completed and inhabited. This concept forms the philosophical basis for spatial planning in traditional Indian architecture.

The Mandala is depicted as a square aligned with the cardinal directions, symbolising a complete and balanced spatial field. According to authoritative texts such as the Manasara and Mayamata, the Mandala is divided into a series of smaller squares known as padas. In its most detailed conceptual form, the Mandala is described as containing numerous subdivisions that together express the complete energetic field of a site. At the centre of this diagram lies the Brahmasthana, presided over by Brahma, which represents stability, balance, and creative potential. Surrounding this central zone are forty-four additional deities, forming a total of forty-five Devata Padas or energy fields.

Of these forty-five deities, thirty-two are positioned along the outer perimeter of the Mandala, while thirteen occupy the inner zones adjacent to the Brahmasthana. The Manasara (Chapters 7–8) assigns specific deities to these locations and explains their influence on different functional and experiential aspects of life, such as protection, prosperity, health, movement, and knowledge. These deity placements form the basis for zoning principles in Vastu planning, determining the appropriate location of rooms and activities within a structure.

The Mayamata further emphasises that architectural design must follow the arrangement of these energy fields, stating that improper placement or disturbance of the Devata Padas can result in imbalance within the built environment. Each space within a building is therefore planned in accordance with the qualities associated with the deity governing that particular zone of the Mandala.

Classical Vastu literature identifies several types of Mandalas, among which two are most commonly applied in practice. The Manduka or Chandita Mandala, consisting of an 8×8 grid, is traditionally used in temple architecture, as described in both the Manasara and Mayamata. The Paramasaayika Mandala, composed of a 9×9 grid, is more frequently employed in the planning of houses, palaces, and administrative buildings. Varahamihira's Brihat Samhita also supports this distinction through its discussions on land planning, orientation, and structural harmony.

### The Inner Vithis of the Vastu Purusha Mandala

In Vastu Shastra, the Vastu Purusha Mandala is not treated as a simple or uniform grid. Instead, it is understood as an ordered spatial framework arranged in distinct layers. This layered structure is expressed through four concentric zones known as Vithis. Each Vithi represents a specific level of cosmic influence and practical function within the built environment. These zones—Brahma Vithi, Deva Vithi, Manushya Vithi, and Paishacha Vithi—together form the structural and energetic basis of the Mandala. Within this framework, forty-five deities are systematically positioned, each governing a particular spatial zone and contributing to the overall energetic balance of the site. Here we talk about the inner three core vithis on which stand the outer 32 deities in paishacha vithi.

#### Brahma Vithi (Brahmasthan) : The Zone of Absolute Balance

Brahma Vithi, also called the Brahmasthan, is the central point of the Vastu Purusha Mandala and is under the influence of Lord Brahma, the creator. This sacred zone represents creation, balance, and cosmic order. It is considered the source of all spatial energies and symbolises pure consciousness, bringing life, harmony, and energy to the entire structure.

In Vastu Shastra, the Brahma Vithi is essential for maintaining structural stability, balance, and smooth energy flow. Traditionally, it is left open or lightly used, because heavy construction, clutter, or improper use can block energy, causing instability in both the building and the lives of its occupants.

The Brahmasthan is formally established during Shilanyasa, when the plinth level is laid and the central energy is activated. It acts as a conduit of cosmic energy, containing a miniature representation of planets, elements, and deities, which are the seeds of creation, preservation, protection, and restoration. In this way, it serves as a microcosm of the universe within the building.

Technically, the Brahmasthan originates from the Brahma Bindu, where the Yama Sutra and Brahma Sutra intersect. It is the most powerful point in the Mandala. In Tantra, its energy is depicted in triangular patterns, such as the Sri Yantra of 45 triangles. In Vastu, it is shown as a grid of 81 squares containing 45 deities, symbolising the multiple energies present in the Brahmasthan.

To activate this central zone and connect it with the cosmos, a ruby is traditionally placed in the Brahma sthana. The Vaastu Nabhi Ritual is performed at its southwest node, highlighting the importance of the earth element in maintaining harmony and stability. Keeping the Brahma Vithi clear and energised ensures the building remains balanced, positive, and supportive of both physical and mental well-being.

#### Deva Vithi : The Zone of Cosmic Governance

Surrounding the central Brahma Vithi is the Deva Vithi, the zone dedicated to the principal deities who maintain cosmic order. In architectural planning, this zone governs major decisions such as orientation, circulation, and elemental placement. Spaces aligned with the Deva Vithi are designed to support activities requiring clarity, authority, purity, and discipline, reflecting the higher order upheld by the Devas.

As construction progresses and walls reach a height of 5–8 feet, the energy of the Brahma Vithi expands outward in four directions. These four zones are occupied by four of the twelve

Adityas mentioned in the Bhagavata Purana, each symbolising one of the four heads of Lord Brahma and continuing the process of creation. Their roles within the Vastu Purusha Mandala are as follows:

#### 1] Bhudhar : Power of Manifestation and Prosperity

The deity Bhudhar occupies six divisions in the north zone, positioned near the central Brahma sthana. Bhudhar is identified with Lord Vishnu, who represents order, discipline, and the regulated flow of life (Gati) in Hindu mythology. Accompanying him is Goddess Lakshmi, the embodiment of wealth, prosperity, and abundance. The depiction of Lakshmi at Vishnu's feet highlights the importance of this zone for financial security and material well-being, making it an ideal location for keeping valuables, important documents, and monetary assets.

In Vastu practice, any fault or disturbance reaching this division from the periphery is considered severe (Mahadosha), as it can disrupt the flow of energy and prosperity within the building. The inherent qualities of this zone—space, light, and energy—enhance and accelerate the movement of energy in a balanced, circular pattern, fostering harmony and vitality. Conversely, imbalances can obstruct its natural energy, particularly affecting its water element characteristics.

This zone is functionally associated with protection, preservation, and restoration, reflecting the sustaining and transformative powers of Lord Vishnu. Symbolic objects such as silver lotuses and golden conches can be placed here to activate and harmonise the energy. As Vishnu represents freedom from bondage, this division also supports occupants in overcoming limitations and vices.

The north zone's connection to wealth, fortune, and spiritual prosperity aligns with the attributes of Goddess Lakshmi. When free from faults, this space encourages the growth of both material and spiritual well-being. Traditionally, its activation is achieved by placing a green emerald beneath the flooring, connecting the zone to cosmic energy and reinforcing its positive influence across the Vastu Purusha Mandala.

#### 2] Aryama: Power of Connection, Commitment and Social Order

Aryama, one of the Adityas governing the Deva Vithi, occupies six divisions of the eastern zone of the Vastu Purusha Mandala, situated close to the Brahma sthana. Aryama represents the principles of connection, companionship, commitment, and ethical relationships, and is traditionally regarded as the presiding authority over alliances, contracts, friendships, and marital bonds. In Hindu tradition, Aryama is invoked as a witness during marriage rites, symbolising trust, responsibility, and enduring partnership. The literal meaning of the term conveys the idea of a close friend or companion, further emphasising its role in fostering social harmony.

In the Vedas, Aryama is identified as the chief of Pitru Loka, the ancestral realm, making this zone particularly significant for ancestral continuity and balance. Energetically, Aryama functions as an ocean of prana, supplying vital life force to the Pitru Kosha of the Mandala and supporting cooperative interaction and relational stability within the built environment. Disturbances in this zone may manifest as interpersonal conflicts, marital discord, difficulties in partnerships, or unresolved ancestral influences, often described in Vastu as Pitru Dosha.

Traditional activation of this division is achieved by placing red coral beneath the flooring, preferably at its centre. As red coral is associated with Mars, it introduces the fire element, stimulating and energising the pranic field of these divisions. This activation is further sustained by the continuous solar energy transmitted from the ruby placed in the Brahma sthana. When properly aligned and energised, the Aryama zone supports marital harmony, social cohesion, ancestral balance, and the ethical formation of human relationships within the household or institution.

### 3] Vivaswaan : Power of Vitality, Authority, and Recognition

One of the twelve Adityas and identified with Surya (the Sun), occupies six divisions of the southern zone of the Vastu Purusha Mandala, situated close to the Brahma sthana. Vivaswaan is regarded in Yogic and Vedic tradition as the primordial teacher of Yoga and is described as the living and presiding deity of the Sun. Mythologically, he is associated with the Raghu lineage and functions as a protector who guides the soul toward Suryaloka, thereby shielding it from the influences of Yama and the realms of death and suffering. Within the Mandala, these six southern divisions act as a protective threshold between the present, conscious self aligned with Brahma and the karmic past associated with death and rebirth.

Energetically, the Vivaswaan zone represents vitality, authority, discipline, illumination, and self-expression. As the primary source of life force within the Vastu Purusha Mandala, it governs confidence, leadership, reputation, physical vitality, and clarity of purpose. When balanced, this zone enhances professional success, public recognition, and disciplined living; when disturbed, it may manifest as weakened authority, loss of direction, health challenges, or imbalance of ego and ambition. Symbolically, Vivaswaan embodies righteous leadership, responsibility, and solar order, supporting roles of command and visibility.

Traditional activation of this division involves the placement of a ruby (Manik) beneath the flooring to strengthen solar radiance and sustain vital energy. In specific ritual contexts, a Ketu-related gem is also prescribed, as Ketu is understood to sever attachments of desire (bhava) from the individual soul, facilitating transcendence toward the solar realm governed by Vivaswaan. This activation is further supported by the continuous transmission of solar energy from the Brahma sthana.

Ritually, it is prescribed that one sit within the Brahma sthana, facing south, to perform Shraddha rites in the Vivaswaan division. This practice is believed to assist the ancestors (Pitras) in ascending to Suryaloka, affirming Vivaswaan's role in ancestral upliftment and karmic transition. Positioned between Aryama of the east and Mitra of the west, the Vivaswaan zone marks the transformative solar phase of the Mandala, integrating vitality, authority, and spiritual elevation within the built environment.

### 4. Mitra: Power of Inspiration and Mutual Support

Mitra, one of the Adityas governing the Deva Vithi, occupies six divisions of the western zone of the Vastu Purusha Mandala, situated close to the Brahma sthana, the region symbolically associated with the setting phase of the Sun. In the Vedic tradition, Mitra is consistently paired with Varuna, the two being described as cosmic twins who operate beyond the conventional hierarchy of the Sun, planets, and sky. While Varuna embodies cosmic sovereignty and royal

authority, Mitra functions as the cosmic priest, together dictating the order, rhythm, and moral structure of the heavens. Their combined authority is considered among the most powerful forces within the Vastu Purusha Mandala.

Mitra is independently recognised as the force that regulates the course of the Sun, with Savitr acting as a complementary principle in determining its movement. Vedic hymns describe Mitra as being strengthened by the kindling of Agni before dawn, illustrating the interdependence of cosmic energies. Although Mitra is traditionally associated with the rising phase of the Sun and Varuna with the evening, within the spatial framework of Vastu, Mitra presides over the western divisions, symbolising balance, continuity, and completion. Together, Mitra and Varuna wield their authority through esoteric knowledge, enabling them to guide the Sun's passage across the sky and, when necessary, to obscure it with clouds.

Energetically and functionally, Mitra represents friendship, inspiration, mutual trust, communication, and cooperation. The principal virtues attributed to this deity are order, stability, and observance, which support harmonious interaction, emotional balance, and ethical conduct within the built environment. When this zone is disturbed, it may lead to isolation, mistrust, miscommunication, and fragmentation of relationships, symbolically reflecting the separation of priestly wisdom (Mitra) from royal authority (Varuna). Such imbalance is traditionally understood to disrupt the grace and harmony of personal and social life.

Symbolically, the Mitra zone stands for collective support, inspiration, and shared responsibility, encouraging unity and collaborative effort. Traditional activation of this division is achieved by placing a diamond or white sapphire beneath the flooring, which is believed to enhance clarity, relational harmony, and inspirational energy. When properly aligned and energised, the Mitra zone nurtures emotional well-being, strengthens friendships, and supports creative and cooperative endeavours, ensuring harmonious coexistence and alignment with the cosmic order governed by Mitra and Varuna.

#### Manushya Vithi : The Zone of Human Activity

The Manushya Vithi constitutes the intermediate layer of the Vastu Purusha Mandala, positioned between the central divine order of the Brahma sthana and the outer material boundary. It represents the realm of human experience, daily activity, and social interaction, where life is actively lived and expressed. The deities assigned to this zone govern practical dimensions of existence such as movement, work, nourishment, rest, and interpersonal relationships, making Manushya Vithi the most functionally engaged region of the built environment. Consequently, spaces such as living rooms, kitchens, work areas, and bedrooms are traditionally aligned within this zone, as it supports routine human activities and balanced living.

From an energetic perspective, as construction progresses and the walls are completed—while the roofing is yet to be cast—the subtle energy fields of the site begin to expand diagonally toward the northeast, southeast, southwest, and northwest. This expansion marks the activation of the Manushya Vithi, as energy flows outward from the central Brahma sthana into the intermediate human domain. Along each diagonal axis, two distinct energy fields emerge. For example, when diagonal lines are drawn joining the northeast to the southwest and the northwest to the southeast, clearly defined energy fields form on either side of these divisions. Each of these fields assumes a specific functional responsibility within the Vastu Purusha

Mandala. In this way, the Manushya Vithi mediates between the central cosmic order and the peripheral forces, regulating how human life interacts with, channels, and stabilises the expanding energies of the built space.

North East :: Āpaha and Āpahavatsa

Principles of Healing, Flow, and Subtle Transmission

Within the Vāstu Purush Maṇḍala, the northeastern sector and its adjoining sub-zones are governed by deities associated with water, healing, circulation, and life-sustaining intelligence. Among these, Āpaha and Āpahavatsa play a crucial role in maintaining physiological vitality, mental clarity, and the subtle transmission of healing energies within the built environment.

Āpaha : Healing and Vital Flow

Āpaha is the presiding deity of the NNE (N7) and NE (N8) divisions of the Vāstu Purush Maṇḍala. The term Āpaha is derived from Āpaḥ (water), signifying life-giving fluids, nourishment, and regenerative force. In Vāstu philosophy, Āpaha represents the healing intelligence inherent in water, responsible for sustaining life, cleansing impurities, and restoring balance at both physical and subtle levels.

Functionally, Āpaha governs the immune strength, longevity, and regenerative capacity of the occupants. This zone influences circulation, hydration, hormonal balance, and overall vitality. It is also associated with the development of vision and purpose, providing the inner driving force that propels human effort toward growth and continuity. Just as all water bodies on Earth remain in constant motion through natural cycles, Āpaha symbolises dynamic flow, preventing stagnation in health, thought, and energy.

In architectural terms, disturbances in the Āpaha zone—such as excessive load, blockage, or contamination—may manifest as chronic illness, weakened immunity, fatigue, or loss of motivation. Conversely, when maintained with openness, cleanliness, and appropriate water symbolism, this zone supports healing, renewal, and sustained life force.

Āpahavatsa : Transmission and Medicinal Intelligence

Āpahavatsa governs the NE (E1) and ENE (E2) divisions, acting as a subtle extension of the healing principle initiated by Āpaha. While Āpaha represents the source of healing energy, Āpahavatsa functions as the carrier and distributor of that energy. The term Vatsa implies nurturing, conveyance, and transmission, indicating its role in delivering restorative forces precisely where they are required.

In Vāstu understanding, Āpahavatsa is responsible for transporting medicinal and healing vibrations to affected areas—both within the human system and within the spatial environment. This includes not only physical healing but also the movement of intuitive insights from the intuitive (higher) body to the mental body, enabling clarity, understanding, and correct perception.

Energetically, this zone facilitates the conversion of subtle intuition into conscious awareness. When balanced, it enhances diagnostic ability, insight, learning, and the capacity to respond

intelligently to challenges. Disturbances in Āpahavatsa may result in confusion, delayed healing, misjudgment, or disconnect between intuition and rational thought.

### Integrated Role

Together, Āpaha and Āpahavatsa form a continuum of healing and transmission within the northeastern quadrant of the Vāstu Puruṣa Maṇḍala. Āpaha generates and sustains the healing life force, while Āpahavatsa ensures its accurate movement and application. This coordinated functioning mirrors biological systems, where nourishment and medicine must both exist and be properly delivered.

From a Vāstu perspective, these zones are highly sensitive and demand careful architectural treatment. Proper alignment enhances health, longevity, intuitive clarity, and purposeful living, while defects may disrupt both physical well-being and mental coherence. Thus, Āpaha and Āpahavatsa together uphold the Vāstu principle that health arises not merely from structure, but from the unobstructed flow of life-supporting intelligence within space.

### South East :: Savita and Savitra

#### Principles of Initiation, Motivation, and Sustained Action

Within the Vāstu Puruṣa Maṇḍala, the southeastern sector and its adjoining subdivisions are associated with dynamic solar and fire-based energies that govern initiation, motivation, perseverance, and material progress. Among the presiding deities of this region, Savita and Savitra represent two complementary stages of action: ignition and propulsion. Together, they regulate how intention is transformed into sustained effort and tangible results within human life and the built environment.

#### Savita : Ignition and Activation

Savita presides over the ESE (E7) and SE (E8) divisions of the Vāstu Puruṣa Maṇḍala. Etymologically derived from the root *su* (to impel or vivify), Savita embodies the igniting force that initiates movement, effort, and transformation. In Vedic cosmology, Savita is associated with the activating aspect of solar energy that awakens latent potential and sets processes into motion.

From a Vāstu perspective, Savita governs the initial spark of action, stimulating enthusiasm, courage, and readiness to begin new endeavours. This energy field activates inner fire (Agni) through friction and engagement, converting passive intention into decisive action. As a result, Savita supports enterprise, innovation, leadership, and the capacity to attract influential associations that aid progress. The zone also holds significance for material support and financial momentum, as action-oriented energy naturally draws resources and opportunities.

On a subtler level, Savita bestows the power of meditation through activation, enabling focused inward effort rather than passive contemplation. When harmonised, this zone enhances motivation, clarity of purpose, and the willingness to act. Disturbances here may lead to inertia, hesitation, or difficulty in initiating projects despite clear intention.

#### Savitra : Propulsion and Determination

Savitra functions as the continuing and sustaining force that follows the ignition provided by Savita. While Savita initiates action, Savitra ensures its continuity, endurance, and completion. This energy field governs determination, resilience, and the ability to persist through challenges and changing circumstances.

In Vāstu Śāstra, Savitra is associated with forward momentum, providing the psychological and energetic strength required to carry actions to fruition. It grants nourishment—both physical and material—supporting sustained effort over time. This zone is also linked with the enjoyment of comforts and luxuries, indicating the rewards that arise from disciplined and persistent action.

Energetically, Savitra strengthens resolve and stability, allowing individuals to remain committed to long-term goals. When balanced, it enables steady progress, adaptability, and confidence in movement through life. Disturbances in this zone may manifest as loss of perseverance, frequent abandonment of efforts, or instability in material comforts.

### Integrated Role

Together, Savita and Savitra form a sequential energetic continuum within the southeastern quadrant of the Vāstu Purush Maṇḍala. Savita provides the initial impulse that motivates action, while Savitra sustains and propels that action toward fulfilment. This coordinated functioning reflects the Vāstu principle that success is not achieved solely through intention or initiation, but through consistent, energised continuation.

In architectural planning, careful alignment and activation of these zones support motivation, productivity, material growth, and resilience. When harmonised, Savita and Savitra together enable individuals and institutions to initiate meaningful actions, sustain effort under pressure, and ultimately realise both material and purposeful advancement within the framework of cosmic order.

### South West :: Indra and Indrajaya

#### Principles of Authority, Expansion, and Commercial Prosperity

Within the Vāstu Purush Maṇḍala, the eastern quadrant—symbolically associated with sunrise, emergence, and leadership—houses powerful energy fields that govern growth, authority, and success in worldly affairs. Among these, Indra and Indrajaya represent two closely related yet functionally distinct principles that play a decisive role in business development, expansion, and sustained prosperity.

#### Indra : Sovereignty and Strategic Growth

Indra occupies a prominent position in the Vāstu Purush Maṇḍala as the king of the Devas and the regulator of power, command, and expansion. In Vāstu terms, the Indra energy field supports authority, initiative, and organised growth, making it highly beneficial for commercial and institutional environments. This zone enhances the capacity to lead, take calculated risks, and assert control over resources and operations.

From a functional standpoint, Indra governs the growth of business assets and properties, facilitating expansion, market presence, and the accumulation of tangible gains. A well-aligned Indra zone strengthens confidence in decision-making, improves strategic vision, and supports the ability to manage competition effectively. Disturbances in this area may result in stagnation, loss of authority, or obstacles in scaling business operations.

Energetically, Indra embodies dynamic leadership combined with disciplined governance, ensuring that growth is not chaotic but structured and sustainable. This makes the Indra zone particularly important for executive spaces, business planning areas, and zones associated with command and administration.

#### Indrajaya : Victory and Prosperity Channelisation

Indrajaya functions as the active conduit through which the potential of Indra is realised. While Indra represents authority and capacity for growth, Indrajaya governs the mechanism of achievement, translating intent and leadership into measurable success and prosperity. This energy field acts as a channel that facilitates the smooth flow of opportunities, profits, and recognition.

In Vāstu Śāstra, Indrajaya is associated with victory, accomplishment, and expansion through alignment, ensuring that efforts made in business yield positive outcomes. It supports momentum, continuity, and the ability to capitalise on favourable conditions. When harmonised, this zone enhances market success, customer reach, and financial stability.

Disturbances in the Indrajaya zone may manifest as blocked opportunities, delayed returns, or repeated near-success without fulfilment. Hence, its proper alignment is essential for ensuring that growth initiatives initiated under Indra's influence reach successful completion.

#### Integrated Role

Together, Indra and Indrajaya form a two-tier system of commercial success within the Vāstu Purush Maṇḍala. Indra provides the authority, leadership, and strategic framework necessary for expansion, while Indrajaya ensures the effective transmission of this power into tangible results. In business architecture, the harmonious activation of both zones supports sustained growth, competitive strength, and long-term prosperity.

When properly balanced, these energy fields align the built environment with cosmic principles of leadership and victory, enabling enterprises to flourish through disciplined authority, strategic execution, and continuous prosperity.

#### North West :: Rudra and Rudrajaya

##### Principles of Dynamic Action, Continuity, and Mental Stability

Within the Vāstu Purush Maṇḍala, specific energy fields are assigned to deities that govern movement, execution, and transformation. Among these, Rudra and Rudrajaya represent complementary forces that enable uninterrupted action and the stabilisation of intent and thought. Together, they ensure that human effort flows smoothly from conception to execution without obstruction.

### Rudra : Dynamic Continuity and Uninterrupted Action

Rudra, a fierce and transformative aspect of Śhiva, governs an energy field associated with momentum, discipline, and sustained activity. In Vāstu Śāstra, the Rudra zone supports the ability to carry out tasks continuously, ensuring that actions are not frequently interrupted by external obstacles or internal resistance. This energy field facilitates rhythm, perseverance, and consistency in daily life and professional endeavours.

Functionally, Rudra governs zones that benefit activities requiring focus, endurance, and operational continuity, such as production areas, workspaces, and zones involving repetitive or long-duration tasks. When properly aligned, this field promotes efficiency, resilience, and the capacity to complete responsibilities despite challenges. Disturbances in the Rudra zone may manifest as delays, repeated interruptions, fatigue, or frustration in execution.

Energetically, Rudra embodies controlled intensity rather than chaos. It dissolves inertia and stagnation while maintaining disciplined forward movement, allowing life processes and professional activities to flow without disruption.

### Rudrajaya : Supportive Execution and Mental Stabilisation

Rudrajaya acts as the supportive extension of Rudra, providing the stabilising energy necessary to sustain ideas and translate them into practical outcomes. While Rudra initiates and maintains action, Rudrajaya ensures that the mind remains steady, focused, and aligned throughout the process of execution.

In Vāstu terms, Rudrajaya supports clarity of thought, emotional balance, and inner steadiness, preventing mental agitation or indecision from disrupting action. This zone is particularly important for spaces associated with planning, strategy, creative work, and decision-making, where both energy and mental composure are required.

A well-balanced Rudrajaya zone strengthens confidence in one's ideas, enhances problem-solving ability, and supports perseverance under pressure. Conversely, imbalances may lead to anxiety, scattered thinking, or difficulty in sustaining motivation.

### Integrated Role

Together, Rudra and Rudrajaya create a harmonised system of action and support within the built environment. Rudra ensures that activities proceed without interruption, while Rudrajaya stabilises the mental and emotional framework necessary to sustain those activities.

This integrated dynamic aligns human effort with cosmic rhythm, enabling purposeful action guided by clarity and resilience. When properly activated and maintained, these energy fields help occupants experience continuity in work, steadiness in thought, and effectiveness in translating intention into sustained achievement, thereby reinforcing harmony between action, mind, and environment as envisioned in Vāstu Śāstra.

In a classical Vastu Purusha Mandala, the area governed by each Vithi is determined by its position and number of padas (squares) within the standard 9×9 (81-pada) mandala, which is the most widely accepted model in Vastu Shastra. The division is not arbitrary; it reflects a hierarchy of energy, not equal land distribution.

## Area Distribution of Vithi's in a Vastu Plan (81-Pada Mandala)

### 1. Brahma Vithi (Brahma sthana) — Central Core

- \* Padas: 9 (3×3 central squares)
- \* Area Coverage: ~ 11%
- \* Role: Governs equilibrium, creation, stability, and energy balance. This is the energetic nucleus from which all other zones derive power.
- \* Architectural Note: Kept open or minimally loaded; functionally small but energetically supreme.

### 2. Deva Vithi — Inner Divine Ring

- \* Padas: 16 (surrounding the Brahma sthana)
- \* Area Coverage: ~ 20%
- \* Role: Regulates cosmic order, directional intelligence, authority, discipline, and governance.
- \* Architectural Note: Controls planning logic, circulation, hierarchy, and placement of key functions.

### 3. Manushya Vithi — Human Activity Zone

- \* Padas: 24 (intermediate ring)
- \* Area Coverage: ~ 30%
- \* Role: Governs daily human life—movement, work, rest, interaction, nourishment.
- \* Architectural Note: Most usable and lived-in spaces (living rooms, bedrooms, kitchens) fall here.

### 4. Paishacha — Outer Zone

- \* Padas: 32 (outermost ring)
- \* Area Coverage: ~ 39%
- \* Role: Acts as a protective and filtering boundary between internal life and external forces.
- \* Architectural Note: Handles services, buffers, entrances, storage, walls, and defensive functions.

Brahma Vithi, Deva Vithi and Manushya vithi together occupy ~61% of the area, they govern the energetic functioning of the remaining 39%. This is why classical Vastu places greater importance on inner zones than outer zones, a principle often overlooked in modern practice.

## Closing Note

Vastu Shastra, when understood beyond its commonly emphasised outer parameters, reveals itself as a profound spatial science rooted in energy, consciousness, and cosmic order. The Brahma Vithi, Deva Vithi, and Manushya Vithi form the inner framework through which all architectural energies are generated, regulated, and expressed. These zones are not symbolic abstractions but functional layers that determine stability, harmony, and the lived experience

within a structure. Without a balanced core, even directionally accurate buildings may fail to deliver long-term well-being, prosperity, or psychological comfort.

Brahma Vithi, Deva Vithi and Manushya vithi together occupy ~61% of the area, they govern the energetic functioning of the remaining 39%. This is why classical Vastu places greater importance on inner zones than outer zones, a principle often overlooked in modern practice.

In the context of modern architecture, where efficiency, sustainability, and human-centric design are paramount, revisiting these inner Vithis offers valuable insight. They encourage architects and planners to shift focus from surface-level corrections to holistic spatial planning that respects natural energy flow. By integrating the principles of Brahma Vithi, Deva Vithi, and Manushya Vithi into contemporary design practices, Vastu Shastra can be meaningfully applied as a timeless, adaptable system—one that aligns built environments with both cosmic intelligence and human needs, ensuring enduring balance and vitality.