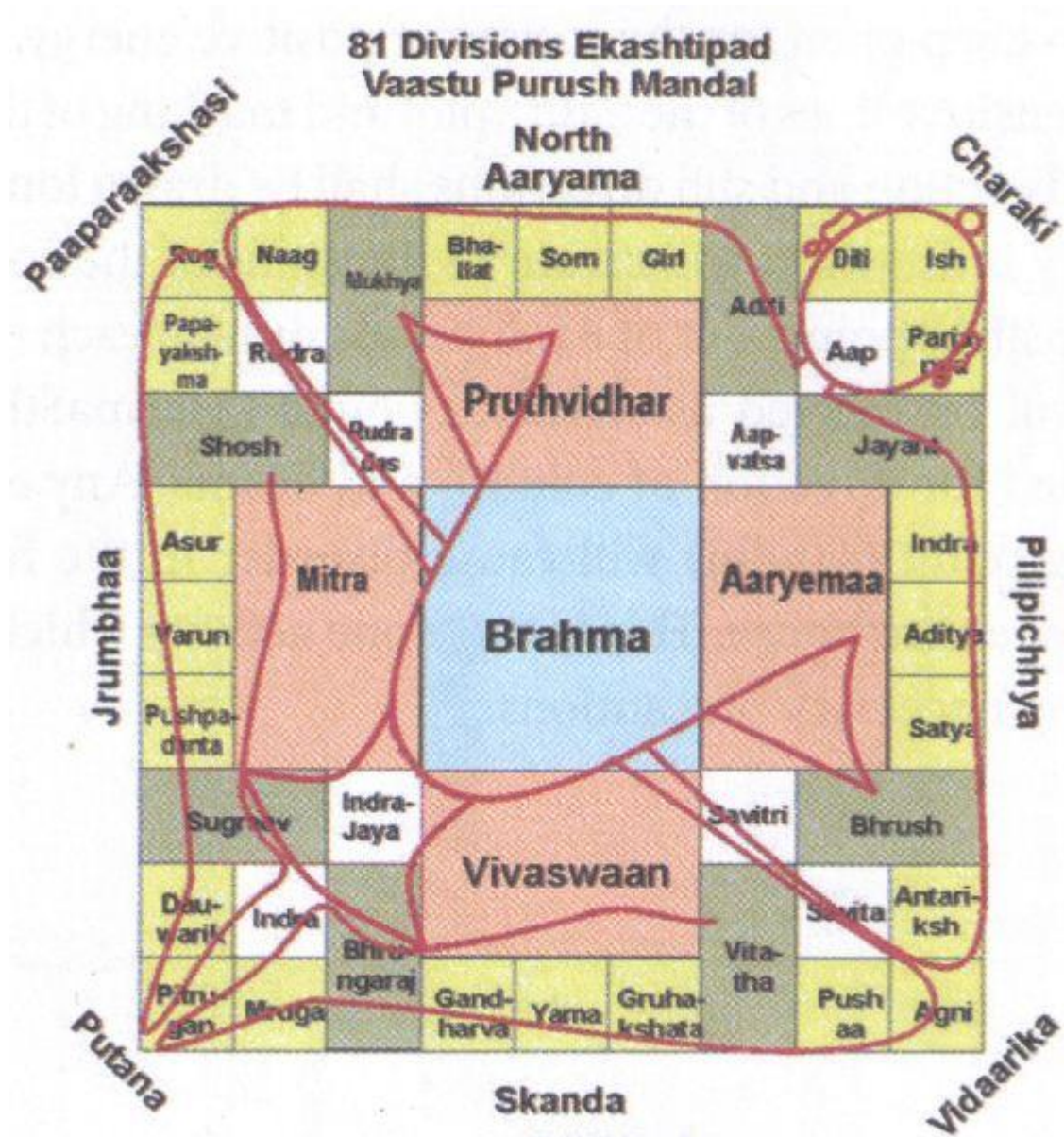


Vastu Purush Mandala - 45 Vastu Devta



1. Brahma :

Brahmsthanam: It is the central zone of nine divisions to which the Deity of all deities Brahmā resides. It's the beginning of the Vaastu Purusha Mandala that happens by expansion of the Brahm Bindu ; which is the intersection point of Yama Sutra and Brahma Sutra .It is most powerful point which expands in triangles in the Tantra and in squares in the Vaastushastra. In the Tantra it exhibits itself in the patterns of energy e.g. in Sri Yantra , it is the assemblage of 45 triangles where as in Vaastushastra it exhibits itself as the deities as the assemblage of 81 squares containing 45 deities .Creation-preservation-protection-restoration are the main functions of the Brahmsthanam. It acts as the transformer of the cosmic energy .Brahmsthanam contains all types of energies and a complete miniature of all planets-Elements-deities ie seeds of all these things .

Ruby is placed in the Brahmsthanam to activate and connect it to the macrocosm, so continuously it provides energy to entire Vaastu Purusha Mandala. As all Elements lie in the Brahmsthanam, Vaastu Nabhi Ritual is done in the southwest node of the Brahmsthanam, to establish it , as there lies highest importance to the earth element in the Vaastushastra.

2. Aaryama :

This deity lies on six divisions in the east zone , near to Brahmsthanam. Aryama is the ocean of Prana that provide positive energy to the Vivasvan the Pitru Kosha of the Vaastu Purusha Mandala. So to remove the Pitru Dosha Activation Of the Aryama in the house plays important role. Literal meaning of this word is closed friend-play fellow-companion. Hindu marriage oath is taken with the witness of this Aryama , so to reduce the differences in couple this section of the house needs to be activated in the home. In Vedas Aryama is considered as the chief of Pitru Loka , where our ancestors rest before taking rebirth . The Activation of this division is done by placing the red coral at the Centre under the flooring . Red coral being connected to the Mars it adds the vibrations of fire element that excite the ocean of Prana of these six divisions. Due to the Ruby (Manik- PadmParag) at the Brahmsthanam; it gets a continuous sun energy from Brahmsthanam.

3. Vivasvan:

This deity lies on six divisions of south zone , nearer to Brahmsthanam. Vivasvana is the first man who learnt the Yoga And was from RaghuVansh. He is from 12 Adityas who connects to Suryaloka and protects from Yama. The predominating deity of Sun is Vivasvan. By Yogshastra Vivasvan is the Living and chief deity on the Sun. The Activation Of this division is done by seeding the gem related to the planet Ketu , which cuts the connectivity of desire ie Bhav from the Jeeva and transcends one to the Suryaloka ie abode of Vivasvan . These six divisions act as the shield between the present-soul-Brahma and the Yama-Death-Naraka-Past. It is the phase of the Sun between the Aryama of the east and the Mitra of the west. One should sit in Brahmsthanam, face south and perform the ShraddhVidhi in the Vivasvan division, so the Pitras ascend to the Suryaloka of which the predominating deity is Vivasvan .

4. Mitra :

This deity occupy six divisions of west zone , nearer to Brahmsthanam where Sun sets Mitra and Varuna are always referred together as twins in Vedas. These deities are beyond the hierarchy of the Sun-Planets-sky rather Mitra is cosmic priest and Varuna is cosmic royal power ; so they dictate the order of the whole sky. When Agni is kindled before dawn that gives strength to the Mitra ; that is how it proves the interdependence of these cosmic deities. Mitra is associated with sunrise whereas the Varuna is associated with the evening. Mitra is independently identified as the force that regulate the course of Sun. Savitr is complementary to the Mitra in deciding the course of the Sun. Mitra is the sustainer of the mankind and of all Gods ; that's the importance of this deity. Order-stability-Observance. are the three important virtues attributed to this deity. Varuna and Mitra are Asuras and wield their power through the secret knowledge which empowers them to make the Sun to traverse in the sky and to

obscure it with clouds. So in short Mitra and Varuna are most powerful deities in the Vaastu Purusha Mandala.

In the personal life if this zone is disturbed then it leads to the disorder in the relationship that divide the oneness of the Mitra and Varuna. So the priest and king are not together means that will totally disturb the grace of the life .

5. Bhudhar/Pruthvidhar :

This deity occupies six divisions of north zone , nearer to Brahmasthanam. Bhudhar means lord Vishnu . Mythological lord Vishnu represents order and discipline of the life along with the Gati ie speeds of the life. Goddess Laxmi is always at the feet of Lord Vishnu ; with this simile it's clear that this north zone is very much important for wealth matters. Its the place for safe- money-important papers-jewellery as its very safe where the Lord Vishnu lies. When any fault travels up to this division from periphery , means it's a severe fault (Mahadosha). Aakash-Prakash-Urja are the virtues of this zone as it accelerate the energy and forces energies to travel in a mandalakar way. Whereas PruthviTatva-Jadatva-Gurutva are the severe faults of this zone as it absorb the element of this zone ie Water element. This division represents the protection-preservation-restoration as the deity is Lord Vishnu. Symbolically silver lotus and golden conch can be kept in these divisions as a matter of activation. That which is free from all bondages is Lord Vishnu , so this division is supportive to make free to the occupants from vices . Wealth-fortune-prosperity both material and spiritual are attributes of Goddess Laxmi , so if this division has no fault then it leads to ascension of every type.

The activation of this zone is done by placing Green Emerald under the flooring.

6 Aap : and

7 Aapavatsa :

Aap-AapVatsa : This deity occupies four divisions of northeast zone , nearer to Brahmasthanam. Aap means water element. This Water of northeast acts as the divine water of Ganges as it is surrounded by all divine deities. Diagonally there lies Isha-Shikhi which is divine fire element, so this water is continuously charged by divine fire. Next to that is Parjanya, which means shower of grace and blessings from sky , then there lies Jayant which is Indras son , so connected to unlimited source of water element; then there is Aryama which is ocean of Prana ; diagonally down lies the holistic force of Brahmasthanam, then there lies connectivity to Bhudhar ie lord Vishnu , then there lies the goddess Aditi- the mother of all celestial bodies.

Activation of this division is done by seeding pearls in this zone.

8. Aditi:

Here the sector of northeast matrix of deities begins. It is the most creative and productive zone where birth- rebirth of many good things happen, so should be used for research and development. The meaning of the word is limitless, so this streaming of energy can show limitless growth in the business and profession . She has borrowed the quality of expansion from as this division represents the feminised form of the Brahma. In the Vedanta it is said as the Mulprakruti ie primal substance so one who wants ponder in self this division is of great importance. She is mother of all Adityas and the celestial mother of all existing forms and beings. She is celestial so is associated with the space ie Akash Tatva. Aditi is celestial mother of 12 Adityas-11 Rudras-8 Vasus ; so mother of 33 celestial beings. This division if activated it removes the hindrances-sins-sickness as Aditi means freedom and cosmic order . Aditi is the only goddess who rules sky and earth both. Rooster symbolise the strength

and the honour Hence Aditi flies across the boundless sky on a rooster. So Activation Of this division can be done by keeping a rooster of silver metal . Bury Trishul and sword made in silver and bury in this zone to activate this division.

9. Diti:

Aditi and Diti are sisters but Diti is full of hate to Aditi; as Aditi's sons killed diatyas -sons of Diti. She is Master in Black magic so all houses suffering due to this problem, should deactivate this division by burning ghee lamp on Aditi and Shikhi Divisions. Activating the Aditi and Shikhi automatically deactivate the Diti division. Diti is goddess of earth ,so all places where PruthviTatva-Gurutva-Jadatva lies to Northeast section may get targeted for black magic .Where as vibrations of Energy-Ether-light to the Northeast section automatically removes the vibrations of Diti ; leading to grace-divinity-bliss. Streaming Of Water Element with sun rays in the zone , along with white marble flooring -crystals-pearls activate the divine grace of all positive deities , leading to removing the fear of black magic ie activation of the Diti.

10. Shikhi :

The deity "Shikhi " lies in the top corner of NorthEast zone and represents the Shiva-Chakra ;acts as the Corona or crown chakra of the Vaastu Purusha . It's form is like a flame a Jyoti and acts as the purifier of the whole Vaastu Purusha Mandala. Corona is more charged than the heart of the Sun ; likewise this Shikhi acts as the powerful source of cosmic energy and more powerful than the Brahmasthanam; as it acts as the passage for the outer orbit of macrocosm to the inner orbit of the 45 deities . Basically it activate the divinity in the womb of Water element viz Aap- AapVatsa Deities ;next to Shikhi. This Water due to continuous perpetual sanskara of Divine Fire enters in the divine orbit and becomes the "Teertha" , that removes all The negativities. In some systems this place is assigned to Lord Shiva viz Isha- deity.

One more mythological meaning is connected to the root word of the Shikhi ;which is Shikha. Shikha is considered as the connector of the cosmic energy to the brain in the Hindu mythology. Its called as the Adhipati- Marm Sthan or MastuLingam ,which controls the memory - emotions- intelligence activities along with the unification of all the faculties of the brain . Medically there lies the occipital lobe of the brain which is called as the visual processing centre and in Yogshastra it is the place of two powers Vyapini and Yogini which connect the being to the ShivaChakra . Hence it is the place where Ganga- Yamuna unite to emerge the forth dimension of the Sarasvati . The forth dimension is connected to the Time - KaalChakra which gets controlled by connectivity to the directions ; which is the purpose of the Vaastushastra. So Shikhi is the powerful energy centre in the vaastuPurushMandala which controls all other centres .

11. Parjanya:

It is the second deity from the NorthEast Matrix of deities. Parjanya connects the grace of sky to earth by its showers of blessings. As regards Vaastushastra, the Deity Nabha and the deity Parjanya are complementary as one represents Fire element in the matrix of deities of South East and the other represents the Water element being part of the matrix of deities of North East zone . When the divine fire gets the sacrifice of cooked food and the aroma of food while cooking in the division of Nabha in the southeast corner , the deities due to fulfilment of their desires grace the showers of blessings through the deity Parjanya. So one can say that the key of the activation of the Deity Parjanya lies in the activation of the Nabha Division of the Southeast corner. Hence in the traditional Vaastushastra it is suggested to keep the Stove in the Nabha Division Of Southeast corner , so that it gives automatic fulfilment of all deities leading to showers of blessings from Parjanya division. As it is mythological the fire is termed as the mouth of all deities .

In Atharva Veda , it is said that the Parjanya and Pruthvi are the father and the mother of all beings. Along with Parjanya has two more wives viz Bhumi and the sacred cow Vasa . In Vaastushastra Vasa can be said as the queen of the north zone , represents milk- Rasa- Morher; the Bhumi is the queen of

the southwest zone which gives fertility to the cosmic phenomena. The Pruthvi as the queen of the central zone, where the seeding of the Ruby as the Sun is done; to create the microcosm as the second reflection of the macrocosm. In Atharva the rains are considered as the milk and blessings of the Vasa. In some Puranas, the Parjanya is considered as the rain bull controlled by the Indra- Jay; the deity of the southwest zone. Southwest fertility depends on the activity of southeast Fire; so again one can see that the fire element plays a very important role in all the cosmic activities.

It is said in hymns that "The cosmic bull Parjanya roars and that sound lays the seeds of germination in the womb of Pruthvi," that is how here the importance of sound energy in all activities is explained here. Parjanya is considered as the enemy of the flesh-eating fire; so in the Vaastushastra; it is allowed to have only vegetarian kitchens in the Northeast zone.

12. Jayant:

13. Mahendra / Indra :

It's the fourth deity on the east perimeter of the Vaastu Purusha Mandala. Reference of this deity lies in all related religions like Hinduism- Jainism- Buddhism with similar reflection. He is king of Svarga and Devas. He is god of lightning- thunder- storms- rains-river flows and the heaven. So it represents the positive form of fire that melts the deep level snow and transforms the state of water from earth to blissful Ganges. The King Indra uses the vajra to kill the monsters who obstruct the human prosperity and happiness so one who wants a protection from evil powers should activate this division by burying Silver Vajra Symbol in the house. This division if activated removes the ambiguity from life by offering a right knowledge that melts the darkness. If this zone is disturbed in the home, that will lead to addiction to the drugs-liquors-gambling-sex in males. A white elephant Eiravat is the vehicle of the Indra; so if properly activated this division gives the blissful royal life with sharp intelligence and longevity. This division is considered as the most auspicious division for the entry.

14. Surya / Ravi :

It is the central position of the east side perimeter; hence it has equal left and right sides. This fact gives an independent power centre to the deity; as it happens in cases of Yama- Varuna-Soma in sequence to the south-west-north directions. Being the central in the zone it contains the active vibrations of the Sushumna Nadi; which is a direct connection to the divine existence. Any direct connectivity has a force; which may lead to the violence in the present momentum hence activation of the central Stream is avoided as regards the practical family life of the individual. Hence the entry from the central zone i.e. deity Ravi is avoided which activates the Pingala and sushumna both; in the house-Pingala due to its nature as the fire and sushumna due to its central position. The sutra says " Surye Tu Ati Krodhatvat"=This Surya-Ravi Division entry leads to anger and violence. So activation of this deity is allowed only in a pradakshina marga i.e. clockwise.

15. Satya:

16. Bhrush:

17. Savita: and

18. Savitru:

These deities occupy four divisions of southeast zone , nearer to Brahmasthanam. Savita is the source of all energies; when we use it for material purposes it is termed as Savitri and when we use it for spiritual purpose it is termed as Gayatri. It is the deity that gives energy to this visible sun so this Savita can give us infinite more material comforts. The various forms of energy that act in the interstellar spaces is the activity of Savita-Savitru. As said by Great Dnyaneshvar as “ Naval Udela Chandashu “ is referred to Savita -Savitru. Savita is connected to the world and Savitru is connected to the infinite energies. Savita sustains our bodies where as the Savitru is the reflection of the vital force that enables all activities. As such both are inseparable yet have independent existence. It is the ocean of unknown and invisible super energy beyond the standard focus of all sources of energy, hence is equated to the Soul. So it's foolish to say that instruments like Lachar antenna -dowsers-energy meters-aura scanners map the Vaastu energies, its fools paradise used by clever people to deceive the people and torn their pockets.

It's the place allotted for knowledge and strength so bedroom of students is appropriate over in this division.

Activation of this zone is done by placing yellow Safire representing Jupiter , which represents both knowledge-purity-power.

19. Nabha:

20. Anil:

All corners in the matrix of deities contain the contrast deity ;as in NE corner lies the Shikhi So in Southeast corner lies the Anil -represents Wind element. The formation of the cubit of any element is the assemblage and contribution of all other elements; only it contains maximity Of it's own class. For example in fire element compound ; there are two modules of fire and one of each other element. Since the fire and wind are two complementaries to each other ; Anil proves to be of utmost importance; proving that the content of Fire depends on the wind/air element. The Smoke the form of fire element is the closed version of the wind element. Unless the fire enters in the mode of fragrance-aroma ie wind element; it can not satisfy the urge of Pitaras and needs of deities. Hence the deity Anil on the top corner of the AGNI-Kon has immense meaning as regards the blessings and showering of grace of deities . This Anil waves the Nabha-Aroma to the Parjanya division of the NE matrix and the Vaastu gains the blessings and showers of grace of deities. That is how one can understand the homogeneous organic oneness of all deities and their interdependence too.

21. Pusha:

The second deity on southern side of the SE matrix of deities. Its on the chariot of goats and son of the mother Aditi .Pushan is held responsible for marriages-journey-roads and feeding of cattle . This division showers richness and wealth by blessings of the Pitru Kosha. This

deity acts as the Psychopomp ie conducting souls to the other world on their further journey. Its responsibility is to escort the newly deceased souls to the afterlife. Feeding the crows in this division is like offering the food to the Pitras. He drives the sun on the solar path; so when drive is missing in the occupants of the house ; they should give food to crows-dogs-cows or should burn the magic mixture in this division.

In Vedas this deity is considered as the guardian of the flocks and herds ; so in house this can be best place for cattle-shade or stocks . Pushan the name is derived from Sanskrit verb Pusyati ; which means to “to cause to thrive “ ; so flourishing of the house is related to this form of the Deity. So offerings felicitated on the Nanda Tithi in this division; will flourish the occupants by completion of his will .

22. Vitatha:

This is the third deity on the south side from the southeast matrix of deities. So it has common qualities of southeast and south zones ; being on the boundary of the both. In Bhagvat Purana it is mentioned that it is the illicit son of Brihaspati. It is the another name of Bharadwaj. The literal meaning of this word is false-untrue-unreal-unsubstantial-not extant . Means from this division onwards the unreal word begins in the cycles of the Time and On the vibrations of the Directions; which continues up to the start of the vibrations of the north zone. The unreal world of shadows and darkness starts from this division in the Vaastu Kshetra ; Hence to damp all these vibrations of unreal consciousnesses one needs to add the Pure-Powerful earth element up to west zones of the Asura division.

23. Gruhkhshat:

This is the forth division on the south side and being forth is considered as the most auspicious cut-entry zone . Kshat means cut and gruh means home ; so gruhkhshat means place for the cut-door to the house. Being left of the south matrix of deity ; it represents the Shubh-Sanketdayi Chandra Nadi streaming ; so this division is considered as the most auspicious deity on the south side of any house. Though south zone ; this is the only section that produces a positive energy; probably even for Pitru Kosha in Vivasvan too finds ascending path from this section. For every group or matrix of deities ; left side being Chandra nadi , represents relative positive streaming. So on the south side Gruhkhshat is the positive cut .

24. Yama:

Yama is the deity of death-underworld-South and takes away the Prana . Its abode is Naraka-yamaloka. He is the ruler of all the departed souls and lord of Pitras. Activation of South by Aakash-Prakash-Urja from south ; activate the deity Yama ; which leads to premature death-diseases-losses. Yama is dressed in red-yellow-blue clothes indicative connectivity to fire-earth-Saturn. Yama is surrounded by garlands of flames indicative of earth element to south. Yama controls the existence after death , hence if fault lies in this zone in any house-plot will lead to shadows and dark images in the house ; indicative of spirits and may lead to abrupt losses of all kinds . As earth is the only element in which all types of energies get assimilated ; hence a powerful earth element is the virtue for south zone .

25. Gandharva:

Gandharva: It is the sixth division on the south side of Vaastu Purusha Mandala and third in the south matrix of deities. This phase and division that contains the energy that lies in the liminal state ie a transitional state between the death and rebirth according to Zen Buddhist theory. In one of the Sutta Buddha explains that the "embryo develops in three prerequisites "amongst that presence of Gandharva yoni is necessary for that event of conception. That's why the master bed room is allotted in the south zone , as it contains the deity Gandharva .This zone is called as zone of romance -"Shringar Shala " ; obviously due to the presence of this deity Gandharva who encourages the act of love and romance by dance and singing and creat the surroundings of Venus and Moon .All the houses with week earth to south creat the hyper Excitation of all these yonis which are related to the existence after death ; and attract the souls to the death.

26. Bhringraj:

As connected to the deity Gandharva ; one can say that this is a second entity similar as regards romance .Hence it adds spice to the master bedroom. Being on the left side of the southwest matrix of deity ; if fault lies in this zone it may lead to all daughters in the house; as fault means week earth element. Even fault in this zone may lead to abortions; due to week earth element. A powerful earth element in this zone supports the phenomenon of seeding-germination- growth ie Beejankan-Prajanan-Pariposhan. Entrance in this zone needs stabilizing of earth element to balance the cut and losses.

27. Indra: and

28. Indrajay:

This deity occupy six divisions of west zone , nearer to Brahmsthanam where Sun sets Mitra and Varuna are always referred together as twins in Vedas. These deities are beyond the hierarchy of the Sun-Planets-sky rather Mitra is cosmic priest and Varuna is cosmic royal power ; so they dictate the order of the whole sky. When Agni is kindled before dawn that gives strength to the Mitra ; that is how it proves the interdependence of these cosmic deities. Mitra is associated with sunrise whereas the Varuna is associated with the evening. Mitra is independently identified as the force that regulate the course of Sun. Savitr is complementary to the Mitra in deciding the course of the Sun. Mitra is the sustainer of the mankind and of all Gods ; that's the importance of this deity. Order-stability-Observance are the three important virtues attributed to this deity. Varuna and Mitra are Asuras and wield their power through the secret knowledge which empowers them to make the Sun to traverse in the sky and to obscure it with clouds. So in short Mitra and Varuna are most powerful deities in the Vaastu Purusha Mandala.

In the personal life if this zone is disturbed then it leads to the disorder in the relationship that divide the oneness of the Mitra and Varuna. So the priest and king are not together means that will totally disturb the grace of the life .

29. Mriga:

This is the central deity on Southwest matrix of deities. If fault lies here then it creat a doubtful situation in the married life due to suspicion and dislikes. It has similar qualities like the Mrigasira Nakshatra, hence fault in this zone will disturb the sensual seductive pleasures from the married life. As the ruling planet of this Nakshatra and earth element is Mars ; faults in this zone promote the violence in the life. The right foot of Vaastu Purusha lies in this zone; and symbolically any new beginning and first step

in anything is equated to this foot. Hence fault in this zone may lead to loss of enthusiasm and zeal to do new things.

30. Pitra:

This is the corner deity of southwest matrix of deities. This division represents past tense as Brahmasthanam represents the present moment and Isha of crown of Northeastern matrix represents the future momentum. So fault in this division connects the occupants to the pain and sorrow out of the Pitru-Disha. The ruling planet of this division is Rahu ; so fault in this zone will lead to voids and total discontent in the life. Cuts-Extensions in this zone leads to Viprit Antaral and its very difficult to solve the situation; if one has stayed for a long period in such house. This fault can create the genetical faults in the children. The Mahadosha in the zone disturbs the psyche of the guruhsvami which may lead to suicidal tendencies in him.

31. Douvarik:

Its meaning is guard on the door-Dvar-Pal. It is on the west side of southwest matrix of deity , where if west contains fault then this division gets activated badly. It is directly connected to central deity Indra of southwest matrix of deities ; so it needs to be taken care of properly. Since it is connected to Vibrations of Rahu, being in the southwest zone and because it is connected to west zone too; effects of Rahu Vibrations are more severe on this zone-deity-division. Hence Prabal-Pavitra-PruthviTatva is the need of this zone. So keep three big river pebbles with golden yellow colour and Lead plate with mark of Gumm Beej on it ; will serve the purpose. Doors-terraces-cuts lead to weak earth element and Viprit Antaral , so are severe faults of this zone . Bury 2.5 kg hard turmeric, nine betel nuts, nine Rudraksha along with the Mantra Beej Plate. Keelak sin the wall in lead metal will play wonders in this zone.

32. Sugriva:

Regaining the throne and reestablishing the self is the main act associated with the epic figure Sugriva. It is third division on the west part of Vaastu Purusha Mandala and allowed for the main entrance. This division as the entrance is associated with Abundant Profit which happened in the case of epic figure Sugriva. Mythologically Sugriva is son of Sun-Surya and had very intelligent-honest-virtuous wife Tara . So entrance from this division assures a good wife with some other conditions applied. The literal meaning of this word is “ beautiful naked” which matches to the zone as master bedroom. So placing one lead helix with Yellow stone Lingam along with black-white sesame, 7 betel nuts , 7 lotus seeds with aromatic herbs will activate this positive division.

33. Pushpadant:

This is the most auspicious forth division entry on the west side. As this enters in the zone of Saturn in an auspicious way it leads to ending of cycle of Karma, as it happened in the life of 9 th Tirthankara Pushpdanta Of Jainism . As the element of this zone is Wind , which is connected to the Buddhi-intelligence ; this entry will give virtue of righteousness to the intellect. As in the traditional Vaastu the quality assigned to this entry is “Gun” ie virtue which matches to this fact. Again in the mythology this name is connected to the Gandharva “ Pushpdanta” , which qualifies the name of this zone as

“RangShala” which is related to the Kavya-Shastra-Vinod ie fine arts Literature-Scientific search-humour.Again this matches to the matrix of planets of the west zone ie Venus-Mercury-Saturn.

34. Varuna:

It is the central deity on the west matrix of deities and has immense importance in the mythology. This Vedic deity is associated with Sky-Water-Justice-Truth ; hence marked as Lord Vishnu in Yajurveda.The literal meaning is “ that which “surrounds-covers-binds”.Hence its connectivity to sky-wind-sea-river due to their quality as surrounding-covering-binding is applicable.These three things have tendencies to encircle everything.Its abode is Jal-Loka ie Ocean and initially was classified for the north but in turn got categorised for the west . He is the guardian of moral law so West is connected to court matters and justice. So in Vaastu if Varuna Division is disturbed one gets punishment from society-law-government.Basically Mitra-Varuna are always associated with each other and are considered as the Asuras but got transformed into devas by the lord Indra . The root meaning is that if in Vaastu there lies weak earth element; they will act as the demons ; otherwise they may create disturbance in the life.Placing a Mangal Kalasha with nine betel nuts-one hard turmeric-one coin-3/4 the Water-Panchamrut-camphor-7 lotus seeds-And 7 betel leaves surrounding the coconut on top ; if worshiped by chanting “Aum Namoh Bhagavate Vasudevaya” gives positivity of west zone .

35. Asur:

One time Indra-Agni were mentioned as Asuras .In Asuras there are two types Benevolent were ruled by Varuna and malevolent were under the rule of Vritra .Some Reference says Asuras represent a Adityas .

They are considered as powerful superhuman demigods with good or bad qualities. If the qualities of these demigods match to the elements of that zone then it leads to happiness .If there lie strong differences then it will activate the Vikshep Devta of that zone leading to pain and sorrows to the occupants.To get positive effect from this zone keep one circular Bronze helix with one Dakshinavarti Shankh (Shell) on it with one hanging blue glass Hundi or one five metal bell 🛕.

36. Shosh:

Its the deity of northwest zone , more on the west side ; so carries the qualities of west ie storm form of Wind element.Hence this division needs to be controlled to protect the Svara-synchronicity-frequency of sound and to reduce the noise from the life.Shosh is effect of powerful nature of the wind and its literal meaning is deep thirst .Such thirst is the effect of impurities seeded by the vibrations of Rahu -which lies in the west horizon.Such thirst is connected to the intense pain due to the disappointment with the subject.This deity is sandwiched between the Asura and Paapyakshma , so it gives vices of these divisions .Its controlling can be done by placing circular bronze helix-blue lingam-circular Mantra Beej Shanku .Chanting Of Shrimmm with ujjayi breath is Yogik remedy associated with this division.

37. Rudra and

38. Rudrajay :

This deity occupies four divisions of north west zone , nearer to Brahmsthanam. This deity is associated with storm-wind-hunt and literal meaning of the word is “roarer”. Rudra is praised as the mightiest of the night. Other names associated with Rudra are Aghora and Abhayankara. Meaning of the word Rudra is “eliminator of the evil and usherer of the peace “. Rudra means one who can kill the forces of darkness. Rudra is considered as physician of physicians and cures all types of diseases and has thousands of medicines, specially can be said as a paediatricians who cures the children. Overall the expression of the deity Rudra is related to the “protective shield” and particularly in the present period . So the bedroom of unmarried daughter is assigned in this zone to get the natural cosmic protection. Rudra sukt narrates that he is the inner self of the Gods. The name Rudra is used for Shiva and as well for the Marutas . The deities related in this zone are Rog-Nag-Paapyakshma-Shosh in the northwest matrix of deities are fully controlled by the deity Rudra-Rudrajay being a physician and being a great fighter too.

39. Papyakshma:

Paap means sin and Yakshma means tuberculosis. Hence if this division gets activated by virus it leads to tuberculosis; means there should not be open water face to west ; which leads to carrying the virus to home along with the breeze from northwest...could be one physical phenomenal meaning. Since the Varuna deity of west is related to moral values ; any faults in characters will get punished by this division; which on the clockwise travel from west to north. Any faults in this division will activate the effect of Rahu ; which may lead to cosmic pollution in turn will terminate the occupant in the tuberculosis. According to one theory it is the placement of yaksha which governs the life events as per his characters and Karma in the life ; hence the name PaapYakshma. As from south to southwest to west to northwest entire divisions are connected to the Gandharva yoni e.g. Gandharva-Bhringraj-Pushpdanta-Asur and Paapyakshma here. In Tradition language If door over here will lead to “Pandurogi Bhavet Narah” means leads to tuberculosis. Hence Activation of this division is not the healthy thing.

40. Roga:

41. Nag:

It is a mystique deity in Tantra-Purana-Yoga. Its movement is connected to the Time and its helical ascending form represents streaming of positive energy. Its the northwest zone from which the movement of positive energy begins and end of loops and time of negative energy happens. The Nag Sutra encircles the Yama-Brahma-Karna-Sula Sutra And as such the mouth of this nagsutra lies in this division. So this deity encircles the entire Vaastu Purusha Mandala ; which represents Time and the Vaastu Purusha Mandala represents Energy. And both are woven together by the vibrations of the deities- directions-elements. So when this deity uncoils , the time moves forward and creation takes place. When he coils back the universe ceases to exist ; is the explicit phenomenon related to the deity. This deity is the seat of Lord Vishnu Hence symbolically the entire organisational set up has this base of Time-Energy-directions. Symbolically as the southeast acts as the Prathameshtika of construction, northwest acts as the Prathameshtika of the formation of the positive energy of which the mouth lies in the deity Naag of northwest zone.

42. Mukhya:

It is the deity where the confluence of Northwest and north ie of wind and water ie fengshui happens. If door lies in this division then it is said as “Apar Dvaram” ie this cut gives quick attainment of spiritual

goal . It's the Tai- Chi ie Tat-Sat position happens due to the positive confluence of wind and water both. This movement of ascending helical energy can be seen at one place " Prabhas Patan" where Lord Krishna left his physical body . A peepal tree from west zone behind the place where Sri Krishna left the body has grown helical and ascends high and enters the outer sky from Mukhya- Bhallat- Som; indicating the divine journey. The strength of the wind and the prosperity of Water and spreading- surrounding virtue of both ie name - fame are blessed when the main entry lies in this division.

43. Bhallat:

This the forth division and is most auspicious Chandra nadi streaming zone . Basically the north zone is assigned for the Chandra -Ida nadi streaming and above that this relative left division can be said as the essence of the Chandra Nadi . Basically this north zone is equated to the wish pond that satisfies the desires- ambitions- wishes due to the abode of Kanyakumari deity. So it contains the Ichha- Shakti that has a profound divine power that cleanses the mind and chitta .In a way where Kanyakumari stays that abode has the door that takes you to heaven ie "SvargDvar".The svarga-heaven is the mysterious place where one gets the chance to enjoy the fruits of his Karma . So in the travel of the life this energy source gives the happy fruits of their past deeds.Mind of mind lies in this zone so this division is related to the inner happiness of the occupants.As said in the traditional Sutra that this entry gives something that which lies beyond the orbit and expectations of the person.

44. Som :

It's the central division of the north sector with four positive divisions of Wind element are to left and four positive divisions of Water element are to the right .Soma is the deity where the divine nectar of immortality resides, hence this division has immense importance in the Vaastushastra ; as this Shastra s prime motive is to avoid the premature deaths(Akal- Mrityu). As this deity lies to other end of the Yama Sutra , this the zone denote the future tense, Brahmsthanam denote the present tense and reverse counting becomes near and beyond the Yama deity ie south zone ie end of the yama Sutra.Moon ie Soma division acts like as if moon is with his favourite wife Rohini or as the moon happens to be most graceful and fully blossomed in full moon night .This soma division has many layers of virtues due to the connectivity of the deity soma to Indra , soma to Shiva and Soma to Pruthvidhara ie lord Vishnu. As it is the beginning of the Kaal - Yama Sutra , this energy is like a virgin source of cosmic energy .Uttar-Som-Jagar is the ideal ritual to give a quick and big start to this divine cosmic streaming .

45. Charak: