

Brahma In Vedic Physics

ब्रह्मा

By John Frederic Sweeney



Abstract

Vedic Physics includes a theory of the emergence of matter from the invisible Substratum of Thaamic matter, into either the stable 8 x 8 Satwa Material or the dynamic 9 x 9 Raja form. Matter emerges in two dimensions from the Substratum, emerging at the very center of a circle, with the extrusion of tiny particles of Dark Matter through a central hole, at the logarithm of e, or the Euler Number. The extrusion of matter through the central hole exerts force on peripheral areas. This phenomenon helps to explain why Brahma is considered as the center of the Vedic Square, or the 9 x 9 Vastu Shastra, as well as the central No. 5 Square in the 3 x 3 Magic Square of Chinese divination, including Qi Men Dun Jia.

Table of Contents

Introduction	3
Wiki-The Concept of Brahma	5
Vastu Shastra	12
Vedic Physics Concept	20
No. 5 Palace of Qi Men Dun Jia	27
Conclusion	29

Introduction

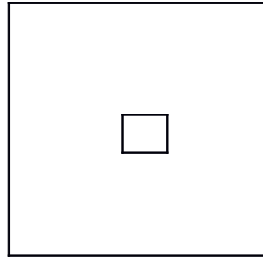
The concept of Brahma is central to Vedic Physics, literally and figuratively. In the Vedic Square and in the Vastu Purusha, the Brahma area occupies the very center. In the same way, Vedic architecture stipulates that the center of a home should be open to the sky to allow Brahma to function properly, no furniture or object should cover the Brahmic central area in Vastu Shastra for the same reason.

The Chinese perhaps take umbrage when anyone tries to reduce the number of things that Chinese civilization has “invented.” However, at the end of this paper the author provides the example of Qi Zhen Si Yu, which is merely a reading of a lunar chart in Vedic Astrology, or the Chandra chart.

In the same way, the 3 x 3 Magic Square of Qi Men Dun Jia probably originated in extremely ancient Egypt or extremely ancient India, not in China. The central palace No. 5 is considered the origin of matter and of matters, and no symbol occupies the center. Symbols which “ride” the center are displayed in No. 2 Kun Earth palace, although the analyst must remember that they belong to the center as emergent phenomena.

In short, the doctrine of the center has been an important aspect of Vedic Physics for at least the past 14,000 years and probably originated either there or in a more advanced civilization prior to Vedic civilization. This is because the doctrine describes the emergence of matter from the Substratum into the visible universe.

As such, the Brahmic center or the brahmasthan provides the basis for divination, or prediction, and may be rendered in circular or in square form. The practice of Qi Men Dun Jia allows for both at the same time. The circular form permits alignment with a clock, to keep time, while the square form allows for Magic Square technology, which proves essential to predictive models. In contemporary terms, one might apply the Clifford Clock to study the relationship between Clifford Algebras and real - world phenomena.



Brahma essentially begins this way, emitting tiny particles of what had just been Dark Matter, from the invisible Thaamic state into the dynamic Raja or stable Satwa (Satva) states. Five Element relationships begin with tension between the peripheral gods and the center, such as the Fire god Agni placing tension on particles emitted from the brahmanic center.

Wikipedia on Brahma

Brahmā ([Sanskrit](#): ब्रह्मा; [IAST](#): *Brahmā*) is the [Hindu](#) god ([deva](#)) of creation and one of the [Trimūrti](#), the others being [Vishnu](#) and [Shiva](#). According to the [Brahmā Purāṇa](#), he is the father of [Manu](#), and from Manu all human beings are descended. In the [Rāmāyaṇa](#) and the [Mahābhārata](#), he is often referred to as the progenitor or great grandsire of all human beings. He is not to be confused with the Supreme Cosmic Spirit in Hindu [Vedānta](#) philosophy known as [Brahman](#), which is genderless. In Hindu tradition, the creation of [Vedas](#) is credited to Brahma.^[1] Brahmā's wife is [Saraswati](#). Saraswati is also known by names such as Sāvitrī and [Gāyatri](#), and has taken different forms throughout history. Brahmā is often identified with [Prajāpati](#), a [Vedic](#) deity. Being the husband of [Saraswati](#) or Vaac Devi (the Goddess of Speech), Brahma is also known as "Vaagish," meaning "Lord of Speech and Sound."

In [Sanskrit](#) grammar, the noun stem *brahman* forms two distinct nouns; one is a neuter noun [bráhman](#), whose [nominative](#) singular form is *brahma* ब्रह्म; this noun has a generalized and abstract meaning.

Contrasted to the neuter noun is the masculine noun *brahmán*, whose nominative singular form is *brahmā* ब्रह्मा. This noun is used to refer to a person, and as the proper name of a deity *Brahmā* it is the subject matter of the present article.

According to Shri Madha Bhagawata Mahapurana, Brahmā was born through Vishnu's navel, Vishnu is the main source of whatsoever exists in the world; that is created by him of a part of his own body materials in this universe,;later he was wondered about the establishment of Mankind in the planet, hence at first he has created a lotus from his navel and from lotus Brahmā origin. According to the [Purāṇas](#), Brahmā is self-born in the [lotus](#) flower.

Another legend says that Brahmā was born in water, or from a seed that later became the golden egg. From this golden egg, Brahmā, the creator was born, as [Hiranyagarbha](#). The remaining materials of this golden egg expanded into the Brahmāṇḍa or Universe. Being born in water, Brahmā is also called as *Kanja* (born in water). There is a story for Sharsa brahma hence the concept of multiple universe as every Brahmā creates his Bhramand

(universe) for one Brahmā year.

At the beginning of the process of creation, Brahmā creates the four Kumāras or the [Caturṣana](#). However, they refuse his order to procreate and instead devote themselves to God^[vague] and celibacy.

He then proceeds to create from his mind ten sons or [Prajāpatis](#) (used in another^[which?] sense), who are believed to be the fathers of the human race. But since all these sons were born out of his mind rather than body, they are called *Mānas Putras* or mind-sons or spirits. The Manusmṛiti and [Bhāgavat Purāṇa](#) enumerate them as:^[citation needed]

Brahmā had ten sons and one daughter (Named Shatrupa- one who can take hundred forms) born from various parts of his body:^[citation needed]

1. [Marichi](#)
2. [Atri](#)
3. [Angirasa](#)
4. [Pulaha](#)
5. [Pulasthya](#)
6. [Krathu](#)
7. [Vashista](#)
8. [Prachethasa](#)
9. [Bhrigu](#)
10. [Narada](#)

Within Vedic and Purāṇic scripture Brahmā is described as only occasionally interfering in the affairs of the other devas (gods), and even more rarely in mortal affairs. He did force [Soma](#) to give [Tara](#) back to her husband, [Bṛhaspati](#). Among the offspring from his body are [Dharma](#) and Adharma, Krodha, Lobha, and others.

Appearance



A handcoloured engraving of Brahma.

He is clad in red clothes. Brahmā is traditionally depicted with four heads, four faces, and four arms. With each head, He continually recites one of the four [Vedas](#). He is often depicted with a white beard (especially in North India), indicating the nearly eternal nature of his existence. Unlike most other [Hindu](#) gods, Brahmā holds no weapons. One of his hands holds a scepter. Another of his hands holds a book. Brahmā also holds a string of prayer beads called the 'akṣamālā' (literally "garland of eyes"), which He uses to keep track of the Universe's time. He is also shown holding the Vedas.

There are many other stories in the [Purāṇas](#) about the gradual decrease in Lord Brahmā's importance. Followers of [Hinduism](#) believe that [Humans](#) cannot afford to lose the [blessings](#) of Brahmā and [Sarasvati](#), without whom the [populace](#) would lack [creativity](#), [knowledge](#) to [solve](#) mankind's woes. There is a story of a fifth head. This head came when Shatrupa started flying away from him upwards and the head came on top of the four heads - symbolizing lust and ego. the head was decapitated by Shiva returning Brahmā to his four head avatar which gave birth to the Vedas. The fifth head stayed with Shiva hence Shiva got the name Kapali.

symbols **The Four Faces** – The four [Vedas](#) (Ṛig, Sāma, Yajur and Atharva).

The Four Hands – Brahmā's four arms represent the four cardinal directions: east, south, west, and north. The back right hand represents mind, the back left hand represents intellect, the front right hand is ego, and the front left hand is self-confidence.

The Prayer beads – Symbolize the substances used in the process of creation.

The Book – The book symbolizes knowledge.

The Gold – Gold symbolizes activity; the golden face of Brahmā indicates that He is actively involved in the process of creating the Universe.

The Swan – The swan is the symbol of grace and discernment. Brahmā uses the swan as his *vāhana*, or his carrier or vehicle.

The Crown – Lord Brahmā's crown indicates His supreme authority.

The Lotus – The lotus symbolizes nature and the living essence of all things and beings in the Universe.

The Beard – Brahmā's black or white beard denotes wisdom and the eternal process of creation.

Vehicle

Brahmā's vehicle or *vāhana* is the [hansa](#), a swan or a goose.

Though almost all Hindu religious rites involve prayer to Brahmā, very few temples are dedicated to His worship. Among the most prominent is [the Brahmā temple at Pushkar](#). Once a year, on [Kartik Poornima](#), the full moon night of the Hindu lunar month of [Kartik](#) (October – November), a religious festival is held in Brahmā's honour. Thousands of pilgrims come to bathe in the holy [Pushkar Lake](#) adjacent to the temple.

Temples to Brahmā also exist in [Thirunavaya](#) in [Kerala](#); in the temple town of [Kumbakonam](#) in the [Thanjavur](#) District of [Tamil Nadu](#); in [Kodumudi](#) in Tamil Nadu; in [Asotra](#) village in [Balotra](#) taluka of Rajasthan's [Barmer district](#) which is known as *Kheteshwar Brahmadham Tirtha*. In the coastal state of [Goa](#), a shrine belonging to 5th century AD, in the small and remote village of [Carambolim](#) in the Sattari Taluka in the northeast region of the state is found.

Regular [pujas](#) are held for Lord Brahmā at the temple in [Thirunavaya](#), and during [Navrathris](#), this temple comes to life with multi-varied festivities. There is also a shrine for Brahmā within the [Brahmapureswarar](#) Temple in [Thirukkadaiyur](#), and a famous [murti](#) of Brahmā exists at Mangalwedha, 52 km from the [Solapur](#) district of [Maharashtra](#). Statues of Brahmā may be found in [Khedbrahma](#), [Gujarat](#), and in [Sopara](#) near [Mumbai](#).

There is a temple dedicated to Lord Brahmā in the temple town of Sri [Kalahasti](#) near [Tirupati](#) in [Andhra Pradesh](#). The Trimurti temple and the temple dedicated to Lord Brahma accompanied by Lord [Ganesh](#), located outside [Sri Padmanabhaswamy temple](#), in [Thiruvananthapuram, Kerala](#), is also famous. The largest and most famous shrine to Lord Brahmā may be found in Cambodia's [Angkor Wat](#). 7 feet height of Chatrumukha (Four Faces) BRAHMA temple at Bangalore (Karnataka, India).

In [Java, Indonesia](#), the 9th century [Prambanan Trimurti](#) temple mainly is dedicated to Śiva, however Brahmā and Viṣṇu also venerated in separate large shrines inside the temple compound, a single large shrine dedicated to Brahmā on southern side of Śiva temple. There is a statue of Brahmā at the [Erawan Shrine](#) in [Bangkok](#). The golden dome of the [Government House of Thailand](#) also contains a statue of Phra Phrom (Thai representation of Brahmā).

Temples devoted to Brahmā^[edit]

Today, India has very few temples dedicated to Brahmā.

- Brahma Temple at Khokhan, in Kullu District [Himachal Pradesh]
- Brahma Temple at Asotra, District:Barmer in Rajasthan
- Brahma Temple at Oachira in Kollam district in the South Indian state of Kerala.
- Brahma temple at village aleo lord shrishty narayan, in kullu [himachal pradesh]
- [Brahma Temple at Pushkar](#) in [Rajasthan](#)
- [Thirunavaya](#), [Thiruvallam](#) in [Kerala](#)
- [Brahma Temple at Royakotta road](#) in [Hosur](#) in [Tamil Nadu](#)
- [Uttamar Kovil](#) in [Srirangam](#), Tamil Nadu
- [Kumbakonam](#)(Thanjavur District),Tamil Nadu
- [Khedbrahma](#) in Gujarat
- The Brahma Temple near [Panajiin](#) the village of Brahma-Carambolim in the [Satari](#) taluka of Goa
- The Lord Brahma (accompanied by Lord [Ganesh](#)) Temple, near the [Sri Padmanabhaswamy temple,Thiruvananthapuram](#) in [Kerala](#)
- Bramhapureeswarar temple in [Tirupattur](#), near Trichy in Tamil Nadu
- [Asotra](#) in [Rajasthan](#)
- Chaturmukha Brahma temple in [Chebrolu](#), [Andhra Pradesh](#)
- Chaturmukha(Four Faces)BRAHMA temple at Bangalore, Karnataka, India web : [www.lordbrahma.in](#)

Satyaloka is by 120,000,000 [yojanas](#) above Tapoloka. Thus the distance from the Sun to Satyaloka is 233,800,000 [yojanas](#), or 1,870,400,000 [miles](#). The [Vaikuntha](#) planets begin 26,200,000 [yojanas](#) (209,600,000[miles](#)) above Satyaloka. "In the Padma Purāṇam it has been definitely stated that on the four sides of the spiritual sky there are four different transcendental abodes occupied by [Vāsudeva](#), Sankarṣaṇa, [Pradyumna](#) and [Aniruddha](#) respectively. So also in the material sky also they are similarly placed on all the four sides. The [Vaikuntha](#) sphere which is covered with spiritual water is inhabited by Vāsudeva and this Vaikuntha is known as Devavatipur. Above the *Satyaloka* there is *Viṣṇuloka* where Sankarṣaṇa resides. In the middle of the [Ocean of Milk](#) there is an island called Śvetadvipa which is resided in by Aniruddha lying on the bed of Ananta."(Caitanya-caritamṛta, Adi-lila, Chapter 5 [Handwritten])^[2]

The **Brahma Sampradaya** (Brahma-sampradāya) refers to the disciplic succession (*sampradaya*) of *gurus* starting with **Brahma** in **Hinduism**.^[1] The term is most often used to refer to the beliefs and teachings of **Madhvacharya**^[2] and his **Dvaita** philosophy. Sometimes it may also refer to the teachings of **Chaitanya Mahaprabhu** and his **Gaudiya** theology.

A number of worldwide **religious movements** belong to this line, including **ISKCON** (founder-acharya: **A. C. Bhaktivedanta Swami**),^[3] which is the follower of Gaudiya Vaishnavism and the main present representative of Brahma-Madhva-Gaudiya Sampradaya.

Followers of this tradition believe that **Vedic** knowledge descends from Brahma. In the Vedic conception, these sampradayas began at the creation of the universe and endure to the present moment in the person of the student's own guru. Due to the consistency of the transmission of knowledge, all the previous gurus are present in the teachings of the present spiritual master. The Vedic process assures that the transmission remains pure by assuring the qualifications of the transmitter.^[4]

Usually Brahma sampradaya is called **Brahma-Madhva Sampradaya**, because teaching comes through Madhavacharya.^[citation needed]

Also there is usually linked Gaudiya Vaisnava Sampradaya so it is called - **Brahma-Madhva-GaudiyaVaisnava Sampradaya**.

The Concept of Brahma in Vedic Physics

Roga	Ahi	Mukhya	Bhallata	Soma	Bhujaga	Aditi	Diti	Agni
Papa-Yakshman	Rudra						Apa	Parjanya
Shosha		Raja Yakshman	PRTHIVIDHARA			Apa Vatsa		Jayanta
Asura		M I T R A	BRAHMA			A R Y A M A N		Indra
Varuna								Surya
Kusuma Danta								Satya
Sugriva		Indra	VIVASVAN			Savitr		Bhrsha
Dauvanika	Jaya						Savitra	Antariksha
Pitarah	Mrga	Bhmga-Raja	Gan-dharva	Yama	Brhat-Kshata	Vitatha	Pushan	Anila

The Concept of Brahma in Vedic Physics is best explained as in the diagram above: in the 9 x 9 Vedic Square above, a 3 x 3 Magic Square occupies the center, and the center of the center marks the origin of Brahma. The various gods stand situated on the square's periphery, such as Agni, Fire God, in the Southeast, as the square contains the eight directions. The remaining gods sit arrayed around the levels of the square in groups of four.

Vedic Physics includes a theory of the emergence of matter from the invisible Substratum of Thaamic matter, into either the stable 8 x 8 Satwa Material or the dynamic 9 x 9 Raja form.

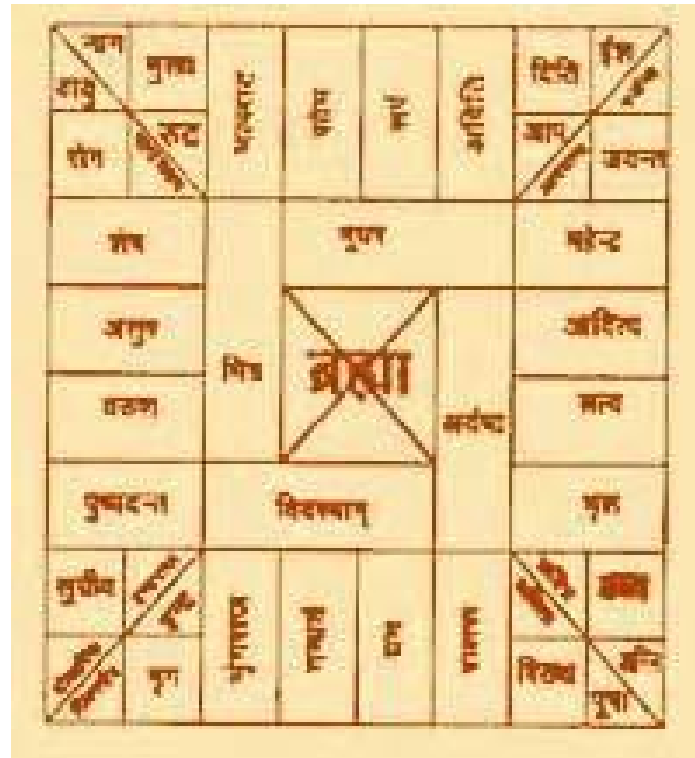
Matter emerges in two dimensions from the Substratum, emerging at the very center of a circle, with the extrusion of tiny particles of Dark Matter through a central hole, at the logarithm of e, or the Euler Number.

The extrusion of matter through the central hole exerts force on peripheral areas. In Vedic Physics, these areas comprise the regions of the Five Elements, such as Agni, the Fire God in the Southeast corner.

This phenomenon helps to explain why Brahma is considered as the center of the Vedic Square, or the 9 x 9 Vastu Shastra, as well as the central No. 5 Square in the 3 x 3 Magic Square of Chinese divination, including Qi Men Dun Jia.

26 VAYU	26 NAGA	27 MUKHYA	28 BHALLATA	29 SAUMYA	30 MRGA	31 ACITI	32 UDITI	1 ISA
24 PALPA- YAKSMA	RUDRA- JAYA						MITRA- JAYA	2 VATAPUR- JANYA
23 SOSA		RUDRA	PRTHIVDHARA			APA- VATSA		3 JAYANTA
22 ASURA		M I T R A				A R Y A M A N		4 MARUTA
21 VARUNA			BRAHMA					5 MAHEN- DRA
20 PUSPA- DANTA								6 SATYAKA
19 SUGRIVA		INDRA	VIVASVAT			SAVTRI		7 BHRISA
18 DAU- VERIKA	INDRA- JAYA						SAVTRA	8 ANTA- Riksa
17 NIRRTA	16 MRSA	15 BHRINGA- KAJA	14 GAND- HARVA	13 YAMA	12 GRHAK- SATA	11 VITATHA	10 PUSAN	9 AGNI

This chart gives variations on the chart above.



<p>North West adobe of Air / Wind</p>	<p>North adobe of Kuber</p>	<p>North East ruled by Sadasiva</p>
<p>West adobe of Varuna</p>	<p>Bramhastan place of Brahma</p>	<p>East ruled by Indra</p>
<p>South West adobe of Putna</p>	<p>South adobe of Yama</p>	<p>South East habitat of Fire</p>

The 9 x 9 Vedic Square may be sub - divided into 9 3 x 3 magic squares, each with its own specific realm, such as the Southeast, the realm of the Fire God, Agni. Bramhastan of course occupies the central realm. Wiki contains this description:

A **brahmasthan** is a principle of Vedic [architecture](#) and community planning that designates the center point of a building or geographical area. Vedic architecture is based on [Vastu Shastra](#).

The brahmasthan is a special central zone in a building. It is free from any obstructions in the form of a wall, pillar or beam, furniture or fixtures and is often well lit from above, by skylights for instance.

The Maharishi Sthapatya Veda (MSV) website carries this description:

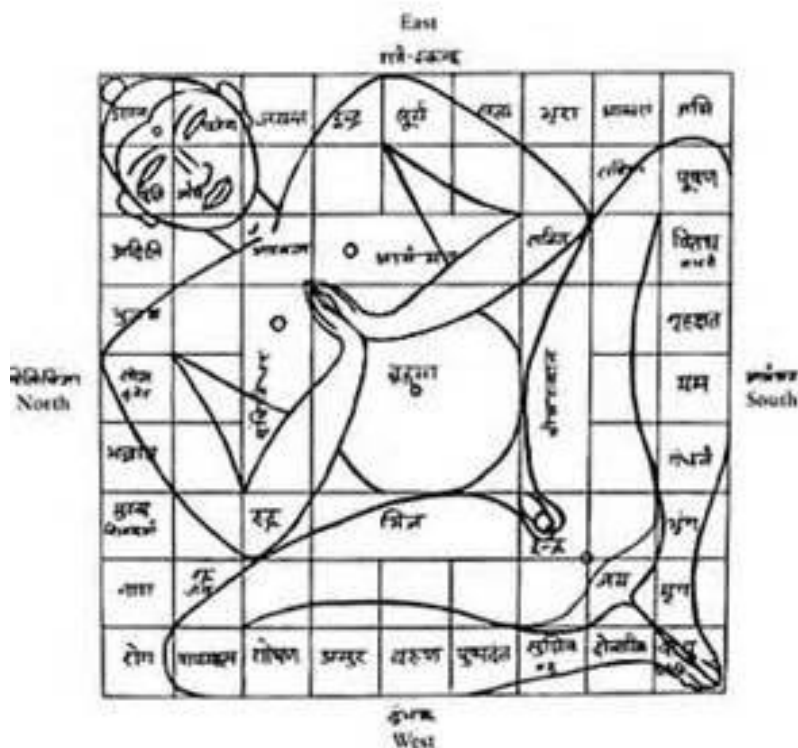
One of the features of MVS design is the Brahmasthan, whose literal translation is "establish wholeness". The *Brahmasthan* is a central space "lit by a skylight" that serves as a "silent core" and is "never walked on".^[10]

^[22] The *Brahmasthan* is said to act as the "nucleus" or axis point for the structure like the nucleus of a cell or an atom.^{[1][10]}

Other features include a perimeter designation called a *vastu* fence. This boundary line may consist of shrubs or a metal, stone or wood fence. It is ideally about 30 feet (9.1 m) away from the front and back of the building and eight feet away from the sides.^[5]

Another feature is a "small, golden, roof ornament" or cupola, called a kalash, which one MSV architect says improves the connection between the residents and heaven.^{[1][8]} A defined plinth is another standard element.^[5] Color is also covered by MSV.^[23]

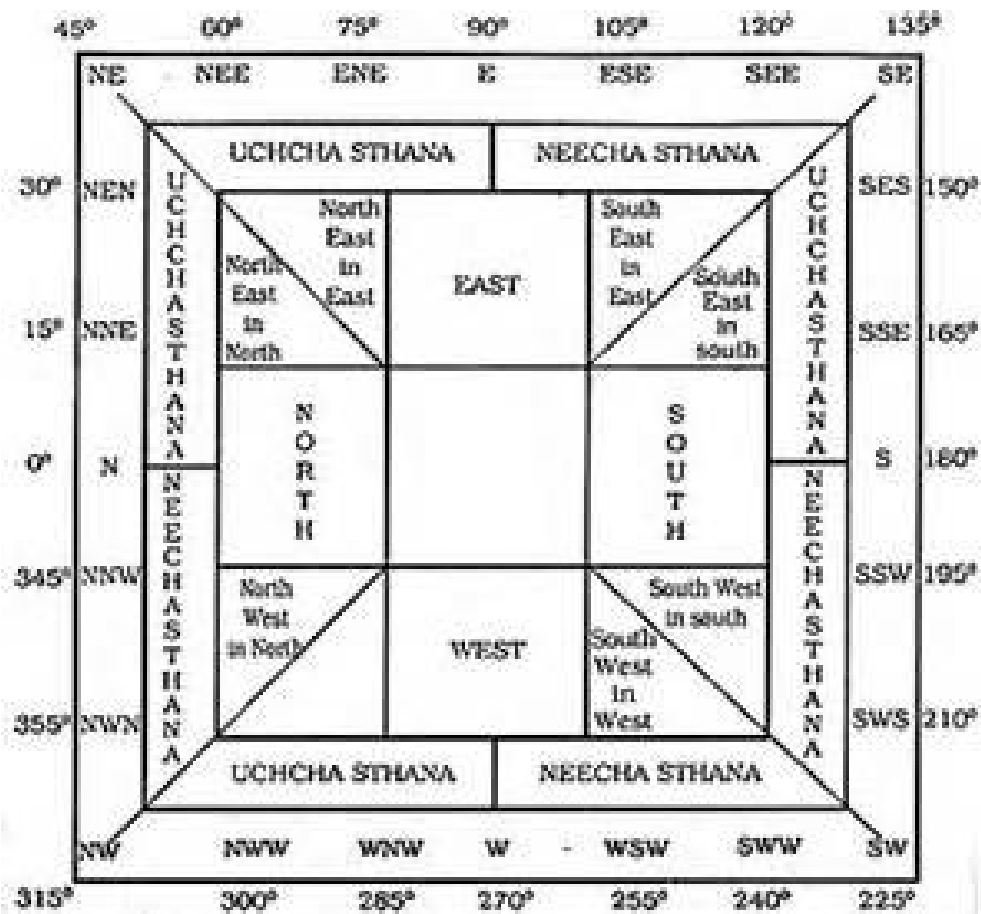
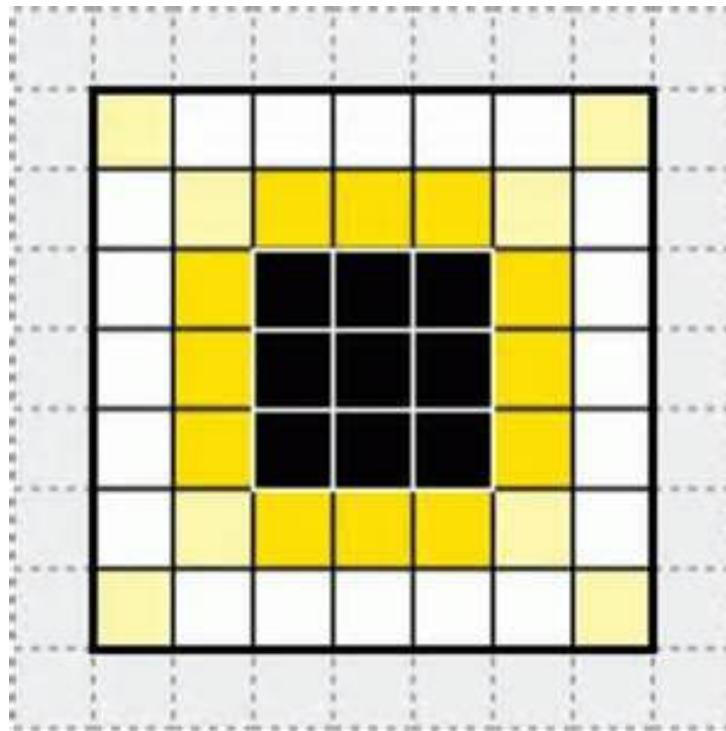
The Vedic Square employed in Vastu Shastra, the Feng Shui of India contains the outline of a squatting man laid over and inside the square, leaning either to the left or to the right. The navel of the man sits aligned with the Brahmic



Center.

Among carpenters and home builders in Sri Lanka, the inclination of the male

figure depends upon the season.



Vastu Shastra

Vastu shastra (*vāstu śāstra*, **vastu veda**, *vastuvidya*, *Thachu Shastra*, *Thatchu Shashtra*, "science of construction", "architecture") is an ancient doctrine which consists of precepts born out of a traditional view on how the laws of nature affect human dwellings.^[1] The designs are based on directional alignments. It used to be applied in Hindu architecture, especially for Hindu temples, and covers other domains, including vehicles, vessels, furniture, sculpture, paintings etc. The foundation of Vastu is traditionally ascribed to the sage Maamuni Mayan (Mahaa-muni Maya, a daanava/demon reformed by tapasyaa/austerities) in South India, and Vishvakarman in North India.

While *Vastu* had long been essentially restricted to temple architecture, there has been a revival of it in India, in recent decades, notably under the influence of late V. Ganapati Sthapati, who has been campaigning for a restoration of the tradition in modern Indian society since the 1960s. While the fields are related, *Shilpa Shastra* explicitly deal with sculpture – forms, statues, icons, stone murals etc. The doctrine of Vastu Shastra is concerned primarily with architecture – building houses, forts, temples, apartments and other buildings.

The Sanskrit word *vastu* means a dwelling or house with a corresponding plot of land.^[2] The *vrddhi*, *vāstu*, takes the meaning of "the site or foundation of a house, site, ground, building or dwelling-place, habitation, homestead, house". The underlying root is *vas* "to dwell, live, stay, abide".^[3] The term *shastra* may loosely be translated as "science, doctrine, teaching". Historians such as James Ferguson, Sir Cunningham, Dr. Havell have suggest that Vastu Shastra developed between the period of 6000 BCE to 3000 BCE, adding that Harappa, Mohenjo-daro stands on the principles of Vastu Shashtra.^[4] It has been noted that that Vastu was one of the greatest architect and town planning expert ever produced by India who lived thousands years ago. The king would send him for planning and establishing a town.

Fundamental concepts

There are many principles in Vaastu Shastra. To mention a few which involve certain mathematical calculations, *Maana* is used for proportional relationships in a building and *Ayaadi* specifies conditions for maximum well being and benefits for the residents of a building. Below are some of the basic theories in vaastu sastra.

Five elements According to the vastu sastra, the world comprises [five basic elements](#) known as the *pancha maha bhoota*. Out of the eight planets, ours has life because of the presence and balance of these five elements. The five elements are as follows.

EARTH (Bhumi) - Earth, the third planet in order from the sun, is a big magnet with North and South poles as centers of attractions. Its magnetic field and gravitational force has considerable effects on everything on the Earth, living and non-living.

WATER (Jal) - This is represented by rain, river, sea and is in the form of liquid, solid (ice) and gas (steam, cloud). It forms part of every plant and animal. Our blood is mostly water.

AIR (Vayu) - As a life supporting element, air is a very powerful life source. Human physical comfort values are directly and sensitively dependent on correct humidity, air flow, temperature of air, air pressure, air composition and its content.

FIRE (Agni) - Represents light and heat which account for day, night, the seasons, energy, enthusiasm, passion and vigour.

SPACE (Akasha) - The [Akasha](#) provides shelter to all the above elements. It is also considered the primary conductor of all energy sources within the universal context – physical energies such as sound and light, social energies such as psychological and emotional, and cognitive energies such as intellect and intuition.

There is an invisible and constant relation between all the five elements. Thus, the person can improve their conditions by properly designing their buildings by understanding the effectiveness of these five natural forces. Vaastu Sastra combines all the five elements of nature and balances them with the person and the material. It takes advantage of the benefits bestowed by the five elements of nature to create a congenial living and working environment thereby facilitating spiritual well-being and paving the way for enhanced health, wealth, prosperity and happiness.

In Indian architecture, the dwelling is itself a shrine. A home is called *Manushyalaya*, literally, "Human Temple". It is not merely a shelter for human beings in which to rest and eat.

The concept behind house design is the same as for [temple](#) design, so sacred and spiritual are the two spaces. The "open courtyard" system of house design was the national pattern in India before Western models were introduced. The order introduced into the "built space" accounts for the creation of spiritual ambiance required for the indweller to enjoy spiritual well-being and material welfare and prosperity.

At right is a typical layout of a square building, with a grid of $9 \times 9 = 81$ squares, meant for family persons (for scientists, artists and [yogi](#) a grid of $8 \times 8 = 64$ is prescribed). The space occupied by the central $3 \times 3 = 9$ squares is called [Brahmasthanam](#), meaning the "nuclear energy field". It should be kept unbuilt and open to the sky so as to have contact with the outer space ([akasha](#)).

This central courtyard is likened to the lungs of the human body. It is not for living purposes. Religious and cultural events can be held here—such as [yajna](#) (fire rituals), music and dance performances and marriage. The row of squares surrounding the [Brahmasthanam](#) is the walkway. The corner spaces, occupying $2 \times 2 = 4$ squares, are rooms with specific purposes.

The northeast quarter is called [Isanya](#), the southeast [Agni](#), the southwest [Niruthi](#) and northwest [Vayu](#). These are said to possess the qualities of four respective devatas or gods—Isa, Agni, Niruthi and Vayu.

Accordingly—with due respect to ecological friendliness with the subtle forces of the spirit—those spaces (quarters) are assigned as follows: northeast for the home shrine, southeast for the kitchen, southwest for the master bedroom and northwest for the storage of grains. The spaces lying between the corner zones, measuring $4 \times 6 = 24$ squares (6 on each side), are those of the north, east, south and west. They are meant for multi purposes.^[5]

Vastu Purusha Mandala



The *Vastu Purusha Mandala* is an indispensable part of vastu shastra and constitutes the [mathematical](#) and [diagrammatic](#) basis for generating design. It is the metaphysical plan of a building that incorporates the earthly bodies and supernatural forces. [Purusha](#) refers to energy, power, soul or cosmic man. [Mandala](#) is the generic name for any plan or chart which symbolically represents the cosmos.

In [Hindu cosmology](#) or in Vedic Cosmology the surface of the earth is represented as a sphere and not as a flat surface, "Cakracasah parinatham prthivya" It says "people who reside on the surface of earth circumference" [Rig veda 1.33.8].

However in context of the earth as a home or resident it is represented as four-cornered in reference to the horizon's relationship with sunrise and sunset, the North and South direction. It is called *Chaturbhuj* (four cornered) and represented in the form of the Prithvi Mandala.

Astrological charts or horoscopes represent in a square plan the positions of the sun, moon, planets and zodiac constellations with reference to a specific person's place and time of birth.

The legend of the Vastu Purusha is related thus. Once a formless being blocked the heaven from the earth and [Brahma](#) with many other gods trapped him to the ground. This incident is depicted graphically in the Vastu Purusha Mandala with portions allocated hierarchically to each deity based on their contributions and positions. [Brahma](#) occupied the central portion – the [Brahmasthan](#)- and other gods were distributed around in a concentric pattern. There are 45 gods in all including 32 outer deities.

- North- [Kubera](#)- Ruled by lord of wealth (Finance)
- South- [Yama](#)- Ruled by lord of death – [Yama](#) (Damaging)
- East- [Indra](#)- Ruled by the solar deity- [Aditya](#) (Seeing the world)
- West- [Varuna](#)- Ruled by lord of water (Physical)
- Northeast {Eshanya} – Ruled by Shiva
- [Southeast](#)- [Agni](#)- Ruled by the fire deity – [Agni](#) (Energy Generating)
- [Northwest](#)- [Vayu](#)- ruled by the god of winds (Advertisement)
- [Southwest](#)- Pitru/Nairutya, [Niruthi](#)- Ruled by ancestors (History)
- Center- [Brahma](#)- Ruled by the creator of the universe (Desire)

The Vastu Purusha is the presiding deity of any site, usually depicted as lying on its side with the head in the northeast and legs in the southwest, but he changes position throughout the year.

Vastu shastra prescribes desirable characteristics for sites and buildings based on flow of energy called Vaastu Purusha.

The morning sun is considered especially beneficial and purifying, however the sun does not play a specific role in the Vaastu shastras, and is not mentioned in texts. Vaastu Shastras fail to mention heavenly bodies, hence they are not considered when applying Vaastu principles.

Energy is primarily considered as emanating from the center of the building. Many people believe that it comes from the North East corner but in fact it comes from the Brahmasthan or center of the building.

Energy originates from subtle earth energy called Vaastu Purusha and subtle cosmic energy (Unified Field) called Vastu Purusha, which meet in the center of the building and then spread outward in all directions. These two energies unite and form the five elements, which then distribute in the four corner zones. (see Fabric of The Universe: The Origins, Implications, and Applications of Vastu Science and Vastu Technology)

While many people think that "Vastu energy" emanates from the North East, that is a misunderstanding. Equating the energy of the house with the planets, leads to another misconception. Vastu energy emanates from the central part of the house (Brahmasthan) and not from the east. (Pranava Veda and Vastu Shastras). This central energy contains a mixture of subtle Vastu Earth energy, and subtle Vastu energy direct from Consciousness.

Five Elements



According to Vastu Shastra, the world comprises [five basic elements](#) known as the *pancha maha bhoota*. Out of the eight planets, ours has life because of the presence and balance of these five elements. The five elements are as follows.

EARTH (Bhumi) - Earth, the third planet in order from the sun, is a big magnet with North and South poles as centers of attractions. Its magnetic field and gravitational force has considerable effects on everything on the Earth, living and non-living.

WATER (Jal) - This is represented by rain, river, sea and is in the form of liquid, solid (ice) and gas (steam, cloud) and forms part of every plant and animal. Blood is mostly water.

AIR (Vayu) - As a life - supporting element, air is a powerful life source. Human physical comfort values are directly and sensitively dependent on correct humidity, air flow, temperature of air, air pressure, air composition and its content.

FIRE (Agni) - Represents light and heat which account for day, night, the seasons, energy, enthusiasm, passion and vigour.

SPACE (Akasha) - The [Akasha](#) provides shelter to the elements above, and is considered the primary conductor of all energy sources within the universal context – physical energies such as sound and light, social energies such as psychological and emotional, and cognitive energies such as intellect and intuition.

There exists an invisible, constant relation between all the five elements. Thus, the person can improve their conditions by properly designing their buildings by understanding the effectiveness of these five natural forces.

Vastu Shastra combines the five natural elements and balances them with the person and the material. Vastu Shastra takes advantage of five element benefits to create congenial living and working environments, thereby facilitating spiritual well-being and paving the way for enhanced health, wealth, prosperity and happiness.

In Indian architecture, the dwelling is itself a shrine. A home is called *Manushyalaya*, literally, "Human Temple". It is not merely a shelter for human beings in which to rest and eat. The concept behind house design is the same as for [temple](#) design, so sacred and spiritual are the two spaces.

The "open courtyard" system of house design was the national pattern in India before Western models were introduced. The order introduced into the "built space" accounts for the creation of spiritual ambiance required for the indweller to enjoy spiritual well-being and material welfare and prosperity.

At right is a typical layout of a square building, with a grid of $9 \times 9 = 81$ squares, meant for family persons (for scientists, artists and [yogi](#) a grid of $8 \times 8 = 64$ is prescribed).

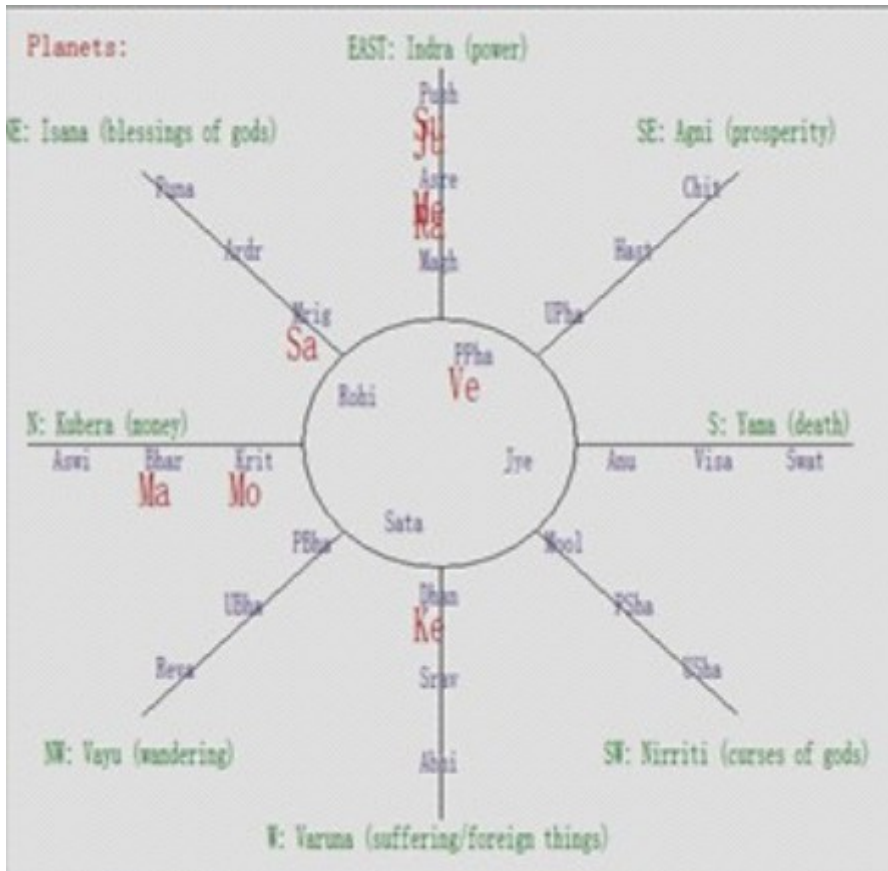
The space occupied by the central $3 \times 3 = 9$ squares is called [Brahmasthanam](#), meaning the "nuclear energy field". It should be kept unbuilt and open to the sky so as to have contact with the outer space ([akasha](#)).

This central courtyard is likened to the lungs of the human body. It is not for living purposes. Religious and cultural events can be held here—such as [yajna](#) (fire rituals), music and dance performances and marriage. The row of squares surrounding the [Brahmasthanam](#) is the walkway.

The corner spaces, occupying $2 \times 2 = 4$ squares, are rooms with specific purposes. The northeast quarter is called [Isanya](#), the southeast [Agni](#), the southwest [Niruthi](#) and northwest [Vayu](#). These are said to possess the qualities of four respective devatas or gods—Isa, Agni, Niruthi and Vayu.

Accordingly—with due respect to ecological friendliness with the subtle forces of the spirit—those spaces (quarters) are assigned as follows: northeast for the home shrine, southeast for the kitchen, southwest for the master bedroom and northwest for the storage of grains. The spaces lying between the corner zones, measuring $4 \times 6 = 24$ squares (6 on each side), are those of the north, east, south and west. They are meant for multi purposes.^[5]

Kalachakra Chakra



The Kalachakra Chakra for Mick Jagger, lead singer of the Rolling Stones rock band.

The Kalachakra Chakra is based on the relationships described above based on the Vedic Square, where astrological symbols are placed along four axes, each governed by two opposing deities. The planets rotate among these, and the different stages of each axis length are marked by 24 of the 27 Nakashastra. Mick Jagger, for example, has his Sun, Mercury, and Jupiter aligned along his Indra or Power axis, with Venus at the center in a supporting role.

The No. 5 Palace of Qi Men Dun Jia

	SE (东南)	South (正南)	SW (西南)	
	巳 (Si) 巽四宮 (Xun 4)	午 (Wu) 离九宮 Li 9	未 (Wei) 坤二宮 (Kun 2)	
East (正东)	辰 (Chen) 卯 (Mao) 震三宮 (Zhen 3)	中宮 (Middle)	(You) 酉 兌七宮 (Dui 7)	West (正西)
	寅 (Yin) 艮八宮 (Gen 8)	坎一宮 (Kan 1)	(Xu) 戌 乾六宮 (Qian 6)	
	丑 (Chou) NE (东北)	子 (Zi) North (正北)	亥 (Hai) NW (西北)	

The Central No. 5 Palace of Qi Men Dun Jia obviously originated in extremely ancient India, if not that of extremely ancient Egypt. Just as in Vedic Physics, all matter and all matters are believed to originate in Central Palace No. 5, which is assigned Earth Qualities. Symbols never "ride" Palace Five - instead they are moved over to No. 2 Palace Kun Earth. In the Magic Square, the center always holds the value of 5, important in calculating each direction.

Analysis

西曆時間：1999年11月19日9時

Date of Divination

農曆時間：十月十二日辛巳時 立冬下元

Lunar calendar date and season

當月節氣：11月23日3時35分小雪

Date of next season start

當日干支：己卯 乙亥 乙亥 辛巳

Ba Zi or Four Pillars of the date

當日旬空：申酉 (日) 申酉 (時)

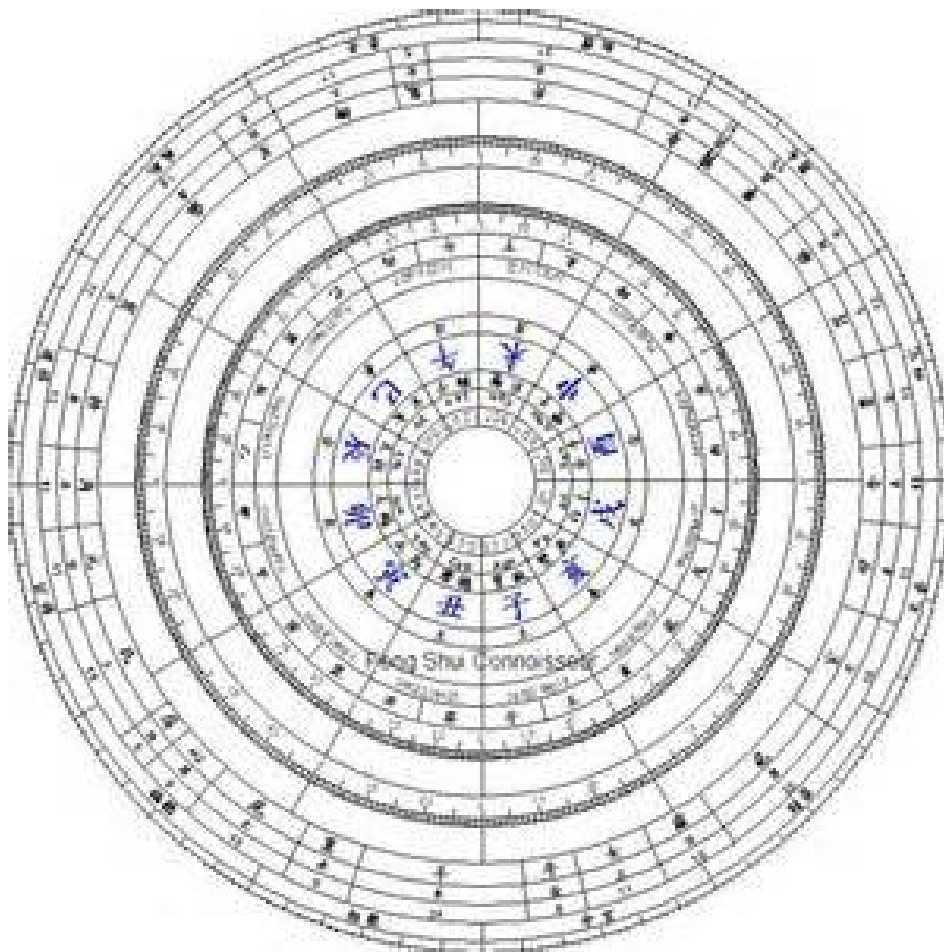
Vacant palaces

陰遁三局 值符天芮落九宮 值使死門落四宮 #678 Sweeney Catalog Number

騰蛇	值符	九天
死門 辛 丙	驚門 己	開門 癸
天英 乙 禽	天芮 辛	天柱 己
太陰		九地
景門 乙		休門 丁
天輔 戊	丙	天心 癸
六合	白虎	玄武
杜門 戊	傷門 壬	生門 庚
天沖 壬	天任 庚	天蓬 丁

A computer - generated Qi Men Dun Jia Cosmic Board array with English translation by the author. This 3 x 3 Magic Square provides all the information needed to analyze a wide variety of human and natural events.

Qi Zhen Si Yu



The leading the chart from the ascendant (lagna) and the Moon lagna (chandra lagna) is important as both will manifest their indications. Some say that reading the chart from the Moon lagna gives the more internal, subjective experience, whereas reading the chart from the ascendant gives the more external, objective experience. But in practice the indications read from the Moon lagna will definitely manifest in the physical realm, and it's not just subjective.

When the ascendant and the ascendant lord do not have many aspects and the Moon has many aspects then the chart will make more sense read from the Moon and it should be weighted more heavily. Generally, however, we should give more weight to the ascendant lagna as it's the mother of all lagnas. (From Yahoo Answers)

Conclusion

Vedic Physics is quite clear in its theory of the origin of matter, the author has written previous papers on the Vixra server which state this principle. The purpose of this paper is to clearly explain the reason and mechanism of this process, and then to provide examples of how and why this principle is applied to the sciences of Vastu Shastra, Qi Men Dun Jia and Qi Zheng Si Yu, as well as the Sarasvati Chakra. This has been done above, starting with the theory of matter in Vedic Physics and continuing to the various models preserved for us in the ancient stable and conservative culture of Chinese society.

That the Brahma model has been copied and emulated into such a wide variety of divination systems reflects upon its importance. While most writers dance around the edges of this model, feigning understanding, the author felt it necessary to state explicitly how and why this model works.

Since the emanation of particles results in a circular format, this implies that trigonometry is all that is necessary in order to conduct analysis of phenomena. A future paper will explore this feature, noting that India has long had a tradition of using trigonometry. The circular format lends itself to temporal analysis and Base 60 mathematics.

The second idea is that, in square format, one may apply Magic Square technology to this model and make mathematical calculations based on that format. While some writers, such as Christopher Minkowski of Oxford University downplay the importance of Magic Square technology, Minkowski has written a paper which illustrates how the Rig Veda and other Vedic literature contain Magic Squares embedded in text, albeit in secret code.

The irony here is that Professor Minkowski has shown us the irrelevance of Minkowski Time. The appropriate temporal scheme for analysis of most phenomena is that based on Heavenly Stems and Earth Branches of sixty Jia Zi and the system of Na Yin, which includes Five Element information, founded on Base 60 Mathematics and used in China for millennia, including in all the divination systems described above. This is so since it mirrors the function of Fibonacci (Pisano) Periodicity and works in conjunction with Bott Periodicity.

Contact

The author may be contacted at jaq2013 at outlook dot com



"There are those who look at things the way they are, and ask why... I dream of things that never were, and ask why not?"

Let's dedicate ourselves to what the Greeks wrote so many years ago: **to tame the savageness of man and make gentle the life of this world.**

Robert Francis Kennedy