



It is an indisputable fact that the origin of Vaastu dates back to Vedic era. However, not much is known about the applications and adherence of its principle since it advent.

This article is an effort to give the readers a peek into its rather long journey.

The earliest scripts Bhrgu Samita says Vaastu is one of the main branches of Shilpa Sastra dealing with dwellings of human beings, their pets and plants, and the divine. This is unlike the western European Gothic, Romans or the English architectural concepts which are mainly concerned with dwellings.

Number of research scholars has established beyond doubt the resemblance of Vaastu in Indus civilization – Mohenjo-daro and Harrapan architecture. The systematic town planning with meticulously designed public utilities such as water supply, drainage system, bathing enclosures, toilets and well laid thoroughfares aligned east to west and north to south with intersections at right angles amply demonstrate the application of Vaastu.

Readers may visualise them with today's flyovers and underpasses of the great builder Kempe Gowda's Bengaluru.

The scripts talk mainly of two schools of Vaastu namely the Visvakarma or the Aryan school of north and the Mayan (Mayamatam) or the Dravidian School of the South. This is further divided into the regional versions of Vesara, Nagara, Gandhra, Buddhist, Laaata, Chola, Pandyas and Hoysala schools.

Pataliputra and 'Taksasila' of the King Raja Boja are perhaps the well planned cities under northern concept. Conversely, 'Thanjavour' and 'Gangai-konda-Cholapuram' of Chola kings and 'Pumphuhar' of Pandyan kings are some of the finest examples for the southern school. Author 'Rahul Viswas Attekar' in his book 'Vaastu Saastra' extensively refers to the evidences of Vaastu in most Indian Epics.

In Ramayana, Kumbakarna's sleeping chamber was designed in 1:2 ratios as per Vaastu dictum. The design and the structure of 'Sutikshna Muni's' Ashram, 'Agastiya Muni's' 'South Country', Ravana's palace and Sri Rama's 'kutil' built on the bank of Godavari all of which have ample evidence for the prevalence of Vaastu even in the Ramayana period.

In Mahabharatha, besides the characteristics of the various types of buildings, the other features of houses have also been described on Vaastu lines. The buildings were mostly of white color clearly indicating the presence of Vaastu even in this era.

Dharma Sastra, yet another ancient treatise prescribes north and east as the auspicious direction and prefers east facing seat for the 'yajmana' or the master of the house both of which are Vaastu's dictum. Interestingly, even the acclaimed 'Kamasutra' besides the layouts and de-

Vaastu in HISTORY and epics



scription of various types of buildings extensively dwells on the location of quarters for royal ladies, married women, unmarried girls, prostitutes and maids. It vividly describes ideal chambers (ratigraha) and position of beds for pleasurable copulation. This is in a way concurrence with the restriction imposed by Vaastu on married couple sleeping in the Essanyam quadrant.

Noted Architect K V Raja Rao says – "These value and Vaastu based concepts

without an iota of doubt act as traditional linkages to the development of modern cities especially the city of Bangalore where the urban planning and environment have become unlivable"

Addenda: In response to e mail of P D Jain and few others over phone the missed out diagram of previous issue on Brhama – Sthanam is herein produced for the perusal of the readers.

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