

**VAASTU SHILPA SHAASTRA**

**THIS BOOK IS DEDICATED TO MY DEAR PARENTS  
WHO HAVE SELFLESSLY AND RELENTLESSLY  
SERVED THE CAUSE OF EDUCATION THROUGHOUT THEIR LIFE**

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## Vedas and the Origin of the word Hindu

Ancient Persians named composite India where river Sindhu flows as Hindu nation and its people as Hindus (because they use vowel 'Ha' instead of 'Sa') and the nomenclature 'India' is the derivation from Indus, the other name by which river Sindhu was known to the Westerners. Puraanas refer to this country as Bharatha Khanda, Bharathavarsha or as Jamboo-Dweepa. Swami Vivekananda, the awakener of modern India had preferred to call Hindus as Vaidikas, the followers of Vedas or Vedaantists, the followers of Vedaanta. He further said that most of the great religions of the world owe allegiance to certain books which they believe are the words of God, and which are the basis of their religion and according to modern savants of the West, the oldest are the Vedas of the Hindus. This mass of writing called the Veda is not the utterance of persons. Its date has never been fixed, can never be fixed and they are eternal. While all other religions of the world claim their authority as being delivered by a Personal God or a number of personal beings, angles or special messengers of God, unto certain persons; the claim of the Hindu is that the Vedas do not owe their authority to anybody, they are themselves the authority, being eternal-the knowledge of God. They are never written, never created, they have existed throughout the time; just as creation is infinite and eternal, without beginning and without end, so is the knowledge of God, without beginning and without end. And this knowledge is what is meant by Vedas (Vid= to know). The mass of knowledge called the Vedaanta was discovered by personages called Rishis, seers of thought, not that the thought was their own.

According to traditions when the supreme Lord created this material world, His transcendental energy pervaded every corner of it. This spiritual energy was the pure vibration, Shabda-Brahma, in which Supreme Himself can be found. This pure sound vibration is manifested as the 'OM' Mantra, the resting place of everything, or in other words, all potencies are invested within this Holy vibration.

Lord Krishna in Bhagavad Gita says:

पितामहस्य जगतो माता धाता पितामहः ।

वेषं पवित्रमोक्षार ऋक्साम यजुरेव च ॥ १७

"Pitam-asya jagato mataa dhaata pitaa-mahah ।

Vedam pavetram Omkaara rig saama yajur-eva cha ॥

**Meaning:**

I am the father of this world, the mother, the supporter, the person to be revered, the one to be known, the holy one, the sacred syllable 'OM' as also the Rig, Saama and Yajur (Vedas). (Bg-9-17)

How Vedas were first compiled into written form is explained thus: Lord Vishnu taught the Vedic knowledge to Lord Brahma who in turn taught this to other great sages and mystics (who had observed the life long vow of celibacy in order to retain the Vedas in their memory) who become manifest, including Naarada Muni who taught it to others. This is where the oral traditions began and for thousands of years Vedas were carefully handed down this way till sage Vedavyaasa, at the end of Dwaapara Yuga, divided it into four parts and put them in written form so that less intelligent people of Kaliyuga, the present age, could more easily understand them. The four Vedas are: Rig-Veda, Yajur-Veda, Saama-Veda and Atharvana-Veda. Historical facts and authentic stories mentioned in puraanas are called the fifth Veda. Vedas, Vedaanta Suutras and Brahmanas, Aranyakas and Upanishads are all considered to be 'Shruti', the original revealed knowledge. Other parts of Vedic literature consisting of Mahabhaaratha, Bhagavad Gita, Ramaayana and other puraanas are called 'Smriti'. A person who follows the path as directed by Shruti and Smriti is called Aarya.

Few of the other Vedic literatures are:

- (1) Aayurveda- Original Science of holistic medicine as taught by Lord Dhanvantri.
- (2) Dhanurveda- Military Science as taught by Maharshi Bhrigu.
- (3) Artha Shaastra- Science of Government -Politics.
- (4) Gandharva Veda- an art of music, dance, drama etc.,
- (5) Stapatya Veda- Science of Architecture. Ratha (Chariot) Shilpa, Vimaana (Aeroplane) Shilpa, Nauka (Ship) Shilpa, Durga (Fort) Shilpa, Nagara (Town) Shilpa, Murthy (Sculpture) Shilpa, etc.,
- (6) Manu Smriti- Vedic Law Book- based on Dharma-Suutra of the Maanavaas.
- (7) and Paaka Shaastra, Kaama Shaastra etc.

**Sanskrit and Vedic Language:**

Sanskrit is the ancient sacred and literary form of language of India as distinguished from the earlier Vedic. It is of great interest to linguists

because of the stimulus which the introduction of Sanskrit to Western Scholarship gave to the development of modern linguistic science (H.A.Gleason Jr.)

'Vedas', the most ancient documents of Indian thought, culture and sacred lore pave the path of final release or moksha through righteousness, and as such, their message and teachings cut across all the possible boundaries of country, creed and age. They are universal in their meaning and appeal, and belong to the whole humanity and are for all ages. The great German thinker Max Mueller very emphatically says, "I maintain that for a study of man, there is nothing in the world equal in importance with the 'Veda'. I maintain that to every body who earns for himself, for his ancestors, for his history or for his intellectual development, a study of Vedic literature is indispensable .... To the present day India acknowledges no higher authority in matter of religion, ceremonies, customs and law than the Veda". What constitutes Vedic lore, stands alone and apart in it's splendour like the Pole Star shedding the divine light for the onward progress of entire humanity.

Though there are four Vedas, traditionally they are spoken as "Trayi", the Triple Vidya or the threefold knowledge, because they deal with Jnaan, Bhakti and Karma and are in prose, verse and songs. The Rigveda underlines the path of Jnaan or knowledge, the Yajurveda that of Karma or Action, and Saamaveda that of Bhakti or Devotion. Atharvanaveda represents a synthesis of the three. Therefore the Vedas are invariably referred to as the "Triple Eternal Vedas" (Trayam Brahma Sanatana), probably also because the fourth one i.e., the Atharvanaveda is relatively of quite a late origin. These four together form the foundations of Indian religious, philosophical and cultural systems and observances. Indian culture and civilization has survived the ruthless ravages of time all these millenniums only because it is based on the rock like foundation of the wisdom of the Vedas.

The Vedas have categorically declared many times that Reality is one, sages call it by various names; God is one, but it's dimensions are several. The various Vedic Gods are simply the different manifestations of the same Reality. This so called multiplicity of Gods amply reflects the essential Vedic doctrine, "All paths lead to the same goal". The truth is one, and every one is seeking it. The individual temperament, time, place, name etc., create the so called differences. The world is but the manifestation of a part of Him:

" What was , What is and what shall be

All is OM.

Whatever else is beyond the bound of three fold time

That also is OM."

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## **Yugas and Vedic Religion**

Following is the brief discription of several ages (Yugas) of the world according to their orders :

(a) **Kritha Yuga (Satya Yuga):** Age of purity and peace, which lasted 1,728,000 years in which people lived a long life and the process of self-realisation was meditating on Naaraayana. (The waters are called Naaraah, for the waters are, indeed the offspring of Nara; as they were his first residence (ayana) he thence is named Naaraayana).

(b) **Treta Yuga:** Lasted 1,296,000 years in which the spiritual tendency and age of the people declined and the process of self-realisation was the performance of ritualistic sacrifice.

(c) **Dwaapara Yuga:** Lasted for 8,64,000 years in which people were engaged in opulent temple worship as the prescribed process of self-realisation, but the religious inclination of people further declined.

(d) **Kali Yuga:** The present Yuga-totally 4,32,000 years and started about 5000 years ago in which people are all short lived and exhibit no interest in self-realisation or spiritual topics. For this reason Vedas were divided into 4 parts, put into written form and were entrusted to learned scholars, who in turn, rendered them into their many disciples and thus the respective branches of followers of different Vedas came into being.

The theory of modern historians that during 2000 BC, the Aaryans came from somewhere near the Southern part of Russia, bringing their Vedic Rituals and Customs with them to India, does not hold as much weight as it used to, since the culture of Indus Valley (where the Aaryans were said to have invaded) flourished between 3500 & 2500 BC. Archaeological evidences from two main cities Harappa and Mohenjadarro give evidence to suggest that many aspects of later Hinduism were already part of the early Indus Valley Culture. Such things have been found as images of Yogis sitting in meditation, figures of God similar to Lord Shiva and evidence has also been found to indicate that temple worship played a major role in daily life, which is what the Vedas had prescribed as the process for attaining the greatest amount of spiritual advancement for the people of that time.

In Atharvana Veda, there is a reference to different races in the world speaking various languages, and the Vedic religion accepts the existence of other paths, it never attempted nor it will ever attempt, to destroy any



religion, and it is very much Universal in its outlook. As a symbol of survival of Vedic culture, even today, the prayer "Sarvena Sukhino Bhavantu" meaning "Let the people of entire Universe prosper" is being repeated. Unity in diversity at the world level is the favorite theory of Vedas.

The debts which the world owes to our motherland is immense. Taking country with country, there is not one race on this earth to which the world owes so much as to the patient Hindu, the mild Hindu (meaning ancient Indian). In ancient and in modern times, seeds of great truth and power have been cast abroad by advancing tides of national life, but it has always been with the blast of war trumpets. Each idea had to be soaked in a deluge of blood. This, in the main, other nations have taught, but India has for thousands of years peacefully existed.

We must grow according to our nature and what our Vedic religion has taught. Vain is it to attempt the lines of action that foreign societies have engrafted upon us; it is impossible. Not that the institutions of other races are to be condemned; they are good for them and not for us. What is meant for one can be poison for other. This is the first lesson to learn. With other sciences, other institutions and other traditions behind them, they have got their present system. We with our traditions, with thousands of years of Karma behind us naturally can only follow our own bent, run in our own grooves, and that we shall have to do.

\* \* \*

## **Astronomy - The Science of the Heavenly Bodies**

A few thousand years ago, man did not even know whether the earth was round or flat. A few hundred years ago, he knew it was round, but did not know whether it was the centre of the Universe, or just one of many planets orbiting the Sun. But now he knows that the Sun is a star and the bodies orbiting the planets are moons.

Our planet earth moves through space as it orbits Sun. This 'family' of the Sun, together with the Sun itself is called the Solar System. Born at least 5000 millions years ago, it includes nine planets and approximately 33 moons that we know of. It also includes many thousands of minor planets, or asteroids. The Sun, the largest object, is at the centre of the Solar System. It is an enormous ball of glowing gas and its diameter is 1,392,000 kms (865000 miles) and that of the Earth is only 13000 kms (8000 miles). The Sun's surface is yellow-hot and the temperature is 6000° C. Intense light and heat that it sends into space make life impossible on Mercury, the planet nearest to the Sun. Life is equally impossible on the farthest planets, because they are so far away that they are always frozen, and life exists only on the Earth as far as we know. The planets (Grahās) move round the Sun in paths called orbits. The orbits are elliptical, shaped like flattened circles. Most of them are very nearly circular. Except for the orbit of Pluto, they lie nearly in one plane-i.e. they are not greatly tilted. Most of the planets have moons in the orbit around them.

The nearest planet to the Sun (Ravi) is **Mercury** (Budha) which is about 57,900,000 kms away from the Sun, followed by **Venus** (Shukra) 108,200,000 kms., **Earth** (Bhūmi or Prithvi) 149,598,000 kms., **Mars** (Kuja) 227,900,000 kms., **Jupiter** (Guru) 778,300,000 kms., **Saturn** (Shani) 1,427,000,000 kms., **Uranus** 2869,600,000 kms., **Neptune** 4,406,500,000 kms., and **Pluto** 5,900,000,000 kms., (totally numbering nine). As far as the number of moons are concerned, Mercury and Venus have no moons, Earth has 1, Mars has 2, Jupiter has 13, Saturn has 10 (rings), Uranus 5, Neptune 2. The orbital velocity of Earth is 20.79 km/sec., Length of year is 365.25 days, Length of day is 23 hrs., 56 minutes 4 seconds.

Most of the matter of the Sun is gas hydrogen. It is being slowly turned into gas helium, releasing energy. The four inner most planets are made up mostly of rocks and metals. They contain very little hydrogen and helium, which are most common substances in the Universe as a whole. Compared to other planets, Earth, the third planet from the Sun, has huge

amounts of oxygen and water, apart from nitrogen, carbon, helium etc. Its surface temperatures are suitable for development of life, even at its frozen poles or in its hottest deserts. Three fourth of Earth's surface is water and One fourth is land. Earliest known civilizations of the Earth were found on the banks of rivers and not on the beaches of seas.

The Sun itself is a star. It is one star among the thousands of millions of stars. The system of stars that includes our Sun is called Galaxy and is very vast. It is the second largest known Galaxy in the space. The largest Galaxy we know of is called Andromeda. The Sun with its family of planets, moves slowly around the centre of Galaxy and it takes 225 million years to complete one journey.

The planets move round the Sun in orbits and stay in their orbits due to gravitational force of the Sun and similarly the moon orbits the Earth and moon's orbit is not a circle but an ellipse. The moon also has gravitational force, which affects the Earth. It causes the oceans to move, resulting in daily tides. Earth's gravity is stronger than that of the moon's (the moon is 3475 kms in dia and is half a million kms away from Earth), since earth is more massive. The Sun's gravity is even greater and holds all the planets in their elliptical path around itself.

Moon, like the planets, does not have light of its own, but reflects some of the light from the Sun. At any moment, half the moon is lit up by the Sun. But at different stages of the moon's orbit, different amounts of lighted area can be seen from the Earth. Sometimes the entire half of the moon shining with reflected light of the Sun faces the Earth. This is called a Full Moon. At other times only a thin strip or the lighted half of the Moon can be seen. This is called a Crescent Moon. The different appearance of the moon as seen from the Earth are called the phases of Moon. Moon passes through all its phases in  $29\frac{1}{2}$  days (known as one lunar month) and they are so regular that they have been used for measurements of time. When the Moon lies roughly between the Earth and Sun, the far side of the Moon, which cannot be seen from the Earth is lit, Moon becomes invisible to us and this is called the New Moon. The growing or waxing period between New Moon to full Moon is known as 'Shukla Paksha' and the waning period from Full Moon to New Moon is known as 'Krishna Paksha' according to Indian calendars. Moon takes less than one lunar month ( $29\frac{1}{2}$  days) to complete its one orbit round the Earth i.e. it takes  $27\frac{1}{4}$  days (it also takes  $27\frac{1}{3}$  to move around its own axis). When Moon completes its one orbit, Earth moves some distance in its own orbit around Sun i.e. earth-sun line moves.

The Eclipse of the Sun or 'Solar Eclipse' occurs only at New Moon-the dark side of the Moon faces Earth-the Sun lighting up the far side. On the other hand, an Eclipse of the Moon or 'Lunar Eclipse' occurs at Full Moon when the earth lies exactly between the Sun and Moon.

This brief reference to astronomy, though many of the readers might have studied during their school days; is found necessary so as to rekindle the memory, because the subject is relevant to the knowledge of Astrology, together with which it influenced the evolution of basic principles of ancient Vaastu Shilpa Shaastra.

But according to cosmic conception of the Hindus, the whole Universe is the Body of Supreme Lord Vishnu. It is wonderfully set forth by the Shlokas in Vishnu Sahasra Naama thus :

HIS	Feet	are	Earth
	Naval	is	Sky
	Breath	is	Wind
	Eyes	are	Sun and Moon
	Ears	are	Cardinal point
	Head	is	Heaven
	Face	is	Fire
	Residence	is	Ocean
	Stomach	is	The world inhabited by Devas, Asuras, Gandharvas, Men, Women, Birds, Cattle etc.

\* \* \*

## **Astrology-Practical Astronomy**

Astrology-is derived from the word, Astro = Star and logos = reason or logic. In Sanskrit it is called Jyotisha or the science of light. Hindu Astrology is based on the principle of evolution of time.

Our ancient Maharshis were past masters in every branch of knowledge and had solved all problems of life which the modern science has been endeavouring to do. Competent astrologers can also forecast the various types of diseases that one is likely to suffer and these facilities are not available to others. Rishis had observed thus:

'Darpanay Mittyavadaha'-meaning that objects observed through glasses (telescope) reveal phenomena which they do not really represent.

Stars and planets are but manifestation of matter in space and always obey the law of gravitation, and Astrology is the science which records their influence on human and terrestrial affairs. Cohesion, adhesion, gravitation and chemical combination are universal forces which are continuously at work. Atom is the smallest conceivable particle of an element consisting of a central nucleus called Proton surrounded by Electrons revolving round it in prescribed orbits, just like Sun has planets orbiting it. Man living on Earth, is a compound of several such atoms and invariably gets affected by changes in the Solar System.

Integration and disintegration of rocks, climatic and atmospheric changes, day and night, composition and decomposition of objects, all are due to solar influences. Rains are due to Sun, rains affect our crop and plantations, and they in turn affect the life of animals, human beings, their health, wealth, and financial affairs.

When an infant is born, the critical moment at which it takes it's first breath it's new surroundings will have a material influence upon it's future and therefore the accident of birth cannot be disposed at all. The angular formations of planetary rays will be varying almost every second, with the result their influences on terrestrial phenomena must necessarily be varying. There are about 2000 million human population on this Earth and no two human beings are alike, even twins behave quite differently.

A man has no choice in the matter of his birth. He cannot say that he should be born only to parents whom he selects. It is God's decision based on one's past acts. A millionaire's child by accident of birth inherits millions while a genius may not be able to acquire a decent living and here comes the importance of Law of Continuity and Theory of Karma, without the existenc-

of which the many inconsistencies we find in this world cannot be satisfactorily explained. An abuse is a bit of invisible sound vibration which influences the mind and offends a person, similarly a bit of praise too. Moon influences the mind and hence in Full Moon and New Moon days we find lunatics being more eccentric. The three human natures, Satwa (Purity), Rajasa (action) and Tamasa (inaction) are due to the kind of food and drinks we take in. In all these cases we see objective bodies being directly affected by subjective influences.

Man is microcosm (pindanda) corresponding with the Universe or macrocosm (brahmanda) and therefore we must expect to find that the vicissitudes of humanity correspond with the changes which take place on the earth and in the heavens. Earth travelling in its orbit round the Sun produces a disturbance in the gravitational field of the Sun and this disturbance is propagated in the form of wave. Similar effect is produced by other planets and the Moon too. Human eyes are probably entirely blind to these. If planets can affect a body of the size of Sun, its effects upon a mechanism as delicate and small as human form can be tremendous.

Thus all beings animate or inanimate are subject to the influence of Stars, Sun, Planets and Astrology tells us how and when they influence, whether they are good, bad or indifferent and how could we alleviate, neutralise or overcome the evil influences of such planetary configurations by adopting suitable remedies prescribed by the ancient Maharshis.

### **Basics of Astrology:**

Astronomy is the foundation of Astrology. The actual factors employed are the Sun, Planets, Moon, the Signs, Constellations and other celestial phenomena, the behaviour of each of which can be understood from a definite angle and events predicted for humans, regions, country or the world as a whole.

### **The Zodiac and the Solar System:**

Zodiac is an imaginary belt in the heavens about  $18^{\circ}$  wide through which the ecliptic passes centrally and which forms the background of motions of Sun, Moon and Planets; and is invisible to the naked eye but is only detected by watching the movement of the planets. The ecliptic is divided into 12 equal parts of  $30^{\circ}$  each called signs (Raashi) of Zodiac. The Solar System, as far as astrology is concerned, is headed by Sun (Ravi) and consists, including himself, of the Moon (Chandra) the Satellite of Earth, Mars (Kuja), Mercury (Budha), Jupiter (Guru), Venus (Shukra) and Saturn

(Shani) and two shadowy planets or imaginary points, Rahu and Ketu. Uranus, Neptune and Pluto, the other three planets are considered to have no effect on human affairs.

### The Constellations( Nakshatras or Stars) :

The ecliptic is marked by 27 constellations or steller points each at the interval of  $13 \frac{1}{3}$  degrees and the signs and constellations are both reckoned from the same point viz; the zero degree of longitude of Aries i.e. the initial point of Aries is also the first point of the Constellation Ashwini.

The signs (Rashi) of Zodiac each of which has it's own peculiarities are:

No.	Sign		English		It's extent from 0° Aries
1.	Mesha	-	Aries	-	0 to 30
2.	Vrushabha	-	Taurus	-	30 to 60
3.	Mithuna	-	Gemini	-	60 to 90
4.	Karkataka	-	Cancer	-	90 to 120
5.	Simha	-	Leo	-	120 to 150
6.	Kanya	-	Virgo	-	150 to 180
7.	Tula	-	Libra	-	180 to 210
8.	Vrischika	-	Scorpio	-	210 to 240
9.	Dhanu	-	Sagittarius	-	240 to 270
10.	Makara	-	Capricorn	-	270 to 300
11.	Kumba	-	Aquarius	-	300 to 330
12.	Meena	-	Piscus	-	330 to 360

Planets or grahas used in Hindu Astrology is in the sense of a celestial body or point which has the property of attraction and those planets are:

No.	Planet		English/Also known as		
1.	Ravi	-	Sun	-	(Surya)
2.	Chandra	-	Moon	-	(Soma)
3.	Kuja	-	Mars	-	(Mangala)
4.	Budha	-	Mercury	-	
5.	Guru	-	Jupiter	-	(Brahspathi)

6. Shukra	Venus
7. Shani	Saturn
8. Rahu	Dragon's Head
9. Ketu	Dragon's Tail

**The Constellations (Nakshatras or stars):**

Moon takes approximately 27 days for its one orbit round the Earth and these days are named as: Ashwini, Bharani, Kritika, Rohini, Mrigashira, Aardra, Punarvasu, Pushya, Aashlesha, Makha, Hubba, Uttara, Hasta, Chitta, Swaathi, Vishaakha, Anuraadha, Jaistha, Moola, Poorva Aashaada, Uttara Aashaada, Shravana, Dhanistha, Shatabhisha, Poorva Bhaadra, Uttara Bhaadra and Reavati. Abhijit is the 28th constellation between Uttara Aashaada and Shravana but this has not been given much importance.

Reference to Astrology in this book is only to the extent of highlighting its position and importance with regards to Vaastu Shilpa Shaastra and therefore only the basic essentials are explained without going further deep into the subject.

The complete zodiac is represented in a diagram in the following way:

12 Meena Piscus	1 Mesha Aries	2 Vrushabha Taurus	3 Mithuna Gemini
11 Kumbha Aquarius			4 Karkaataka Cancer
10 Makara Capricorn			5 Simha Leo
9 Dhanu Sagittarius	8 Vrischika Scorpio	7 Tula Libra	6 Kanya Virgo



## Horoscope (Janma Patrika or Jaataka)

It is an observation of the heavens at the exact time of a person's birth, by which the events of life are predicted by the Astrologer. To cast a horoscope of a person, the sex, exact time, day, date and the place of birth etc., are absolutely necessary. There is a difference of 22° between Western and Hindu Zodiacs. That is, according to the Hindu Horoscope if a planet is in 20 degrees Cancer it will be situated in the 12th or 13th degree of Leo according to western Astrology. That is why we should not mix up the two but should follow either of these two.

In Hindu Astrology, for ordinary purposes of prediction, Zodiacal Diagram (Raashi Chakra) along with Navamsa diagram is sufficient. The twelve houses of the horoscope comprehend all the significations of human life. A house is known as Bhava in Sanskrit. The twelve houses are not necessarily coincident with the twelve signs of Zodiac. They are in fact, variable. Each sign is always 30° in extent. But the length of a house or Bhava depends upon the time of birth and the latitude of the place of birth.

By studying and judging a horoscope the following can be determined: Longevity and death; personal appearance, character and mind, health and disease; education and financial prospects; means of livelihood; about parents, brothers, enemies and debts; marriage and children; and timing of events. It plays a very important role in Vaastu Shilpa particularly in deciding an auspicious time for starting the work, fixing of the main door and performing Grahapravesha ceremony etc., so that the inmates can live in prosperity and holistic joy.

The following are the Raashi and Navamsa diagrams in the case of an example Horoscope : Born : 8-8-1992 A.D. 7.35 p.m. Bangalore/ India.

Rahu		Moon Sat	
	Raashi 8.8.92 7.30 p.m		Sun
			Mars Merc Venus
	Jupit		Ketu

	Sat Venus		
	Navamsa		Ketu
Rahu Sun			Merc Moon
	Jupit	Mars	

Horoscope of the person in whose name the property is registered is to be considered in matters related to building.

\* \* \*

## Hindu Calender

(Pancha = Five; Anga = Part and the five parts are: Constellations, Tithi, Karana, Yoga and Day or Vaara)

Hindu Calender is compiled by adopting two systems: One based on the movement of Moon around the Earth and the other based on the movement of Earth around the Sun. The first day of the Hindu New Year is known as Yugaadi in Karnataka, Gudi Padva in Maharashtra, Vishu in Kerala and Coastal areas of Karnataka, Vaishaki in West Bengal, Baishaki in Punjab and so on, and it is Chandramaana Yugaadi for the followers of Moon and Sowramaana Yugaadi for the followers of Sun.

Lunar calender has twelve months known as Chaitra, Vaishaaka, Jaista, Aashaada, Shraavana, Bhaadrapada, Ashwayuja, Kaarthika, Maargashira, Pushya, Maagha and Phaalguna. Each month is divided into two parts having 14 to 16 days each and they are:

(1) Shukla Paksha - from New Moon Day (Amavaasya) to Full Moon Day (Poornima).

(2) Krishna Paksha - from Full Moon Day(Poornima) to New Moon Day(Amavaasya).

The Chandramaana Yugaadi happens to be one day during March-April every year.

Solar calender also has twelve months known as -Mesha, Vrushabha, Mithuna, Karkaataka, Simha, Kanya, Tula, Vrishchika, Dhanu, Makara, Kumbha and Meena. And Sowramaana Yugaadi usually is on the 14th of April (one day + or -) every year.

Other details like Tithi, Vaara (day), Nakshatra (constellations), Karana (11nos) and Yoga (27 in numbers) taken into consideration while compiling the calender (panchaanga) is common for both. As is known, the week comprises of seven days named after the seven planets excluding Rahu and Ketu.

A year is divided into two parts, Uttaraayana and Dakshinaayana, which are known to have great scientific importance for everything. It is in this context that the North-East and South-East directions attain importance along with East. For six months (from Jan 14th to July 15th) of the Year Sun will be moving on the Northern portion of the Earth and this is known as Uttaraayana and for the next six months (From July 16th to Jan 14th)

Sun will be moving on the Southern part of the Earth and this is known as Dakshinaayana. But according to English calender Uttaraayana is from Dec 21st to June 20th and Dakshinaayana from June 21st to December 20th. Day time will be more in Uttaraayana and night time less, and it is the contrary in Dakshinaayana.

### SIX SEASONS

There are six seasons (Ruthus) according to Hindu calender, each lasting for a period of 2 months and they are:

#### Ruthus

(Seasons)	Chandra Maasa	English
(1) Vasantha	Chaitra-Vaishaaka	March-May
(2) Greeshma	Jaista-Aashaada	May-July
(3) Varsha	Shraavana-Bhaadrapada	July-September
(4) Sharath	Ashwayuja-Kaarthika	Sept-November
(5) Hemantha	Maargashira-Pushya	Nov.-January
(6) Shishira	Maagha-Phaalguna	Jan.-March

### FOUR SEASONS

According to English Calender there are four seasons and they are:

- |            |   |                                  |
|------------|---|----------------------------------|
| (1) Spring | - | March 21st to June 21st.         |
| (2) Summer | - | June 21st to September 22nd.     |
| (3) Autumn | - | September 22nd to December 22nd. |
| (4) Winter | - | December 22nd to March 21st.     |

#### Tithi:

The visible distance between Sun and Moon is divided into 30 portions and they are called Tithi. When they are in same line it is New Moon Day and when they come opposite each other it is Full Moon Day. Each tithi is 12<sup>o</sup> each and there are 15 numbers each in Shukla Paksha and Krishna Paksha.

#### Shukla Paksha:

(From New Moon i.e Amavaasya to Full Moon Day i.e. Poornima): Paadya, Bidige, Tadige, Chowthi, Panchami, Shasthi, Saptami, Asthami, Navami,

Dashami, Ekaadashi, Dwaadashi, Trayodashi, Chaturdashi, Poornima at 12<sup>o</sup> each.

### **Krishna Paksha:**

(From Poornima to Amavaasya i.e. Full Moon Day to New Moon Day) Paadya, Bidige, Tadige, Chowthi, Panchami, Shasthi, Saptami, Asthami, Navami, Dashami, Ekaadashi, Dwaadashi, Trayodashi, Chaturdashi, Amavaasya at 12<sup>o</sup> each

The Calender (Panchaanga) along with horoscope helps in arriving at an auspicious moment for any important occasion in the course of construction of building from starting point till Grahapravesha. Persons without proper knowledge of the subject may not be able to find the right solution, in which case help of learned purohiths (priests) may be sought.

### **Yoga :**

Effect of Sun, Moon and constellation in a particular position results in yoga. They are twenty seven in number - Vishkambha, Preeti, Aayushmaan, Sowbhagya, Shobhana, Atiganda, Sukarma, Dhruvi, Shoola, Ganda, Vruddi, Dhruva, Vyaghaata, Harshana, Vajra, Siddi, Vyatipata, Variyaan, Parigha, Shiva, Sidda, Saadhya, Shubha, Shukla, Brahma, Indra, Vaidruthi.

### **Karana :**

Effect of Vaara, Tithi and Constellation in a particular position. One tithi has two Karanas i.e. one month with thirty tithis will have sixty Karanas. There are eleven such Karanas and they are : Bava, Baalava, Kaulava, Taitula, Garaja, Vanija, Bhadra, Shakuni, Chatuspaada, Naagavaan, Kinstughna.

### **Hindu years ( Samvatsaras )**

The sixty Hindu years are as given below

- |                    |                 |
|--------------------|-----------------|
| (01) Prabhava      | (08) Bhaava     |
| (02) Vibhava       | (09) Yuva       |
| (03) Shukla        | (10) Dhaatru    |
| (04) Pramooduuta   | (11) Heevilambi |
| (05) Prajhootpathi | (12) Vilambi    |
| (06) Angirasa      | (13) Vikaari    |
| (07) Shreemukha    | (14) Shaarvari  |

- |                   |                    |
|-------------------|--------------------|
| (15) Plava        | (38) Jaya          |
| (16) Shubhakrutu  | (39) Manmatha      |
| (17) Shoobhakrutu | (40) Durumukhi     |
| (18) Kroodhi      | (41) Plavanga      |
| (19) Vishwaavasu  | (42) Keelaka       |
| (20) Paraabhava   | (43) Saumya        |
| (21) Eeshwara     | (44) Sadhaarana    |
| (22) Bahudhaanya  | (45) Virodhikrut   |
| (23) Pramaathi    | (46) Pareedhaavi   |
| (24) Vikrama      | (47) Pramaadeecha  |
| (25) Vishu        | (48) Aananda       |
| (26) Chitrabhaanu | (49) Raakshasa     |
| (27) Shwabhaanu   | (50) Nala          |
| (28) Taarana      | (51) Pingala       |
| (29) Paarthiva    | (52) Kaalayukti    |
| (30) Vyaya        | (53) Sidhaarthi    |
| (31) Sarvajitu    | (54) Rowdri        |
| (32) Sarvadhaari  | (55) Durmati       |
| (33) Viroodhi     | (56) Dudumbhi      |
| (34) Vikruti      | (57) Rudhirodhgari |
| (35) Khara        | (58) Raktakshi     |
| (36) Nandana      | (59) Krodhana      |
| (37) Vijaya       | (60) Akshaya       |

\* \* \*

## Vaastu (Prakruti)

The world comprises of five basic and essential elements known as Panchabhootas and they are:

(1) Aakaasha -Space, (2) Vaayu - Air, (3) Agni - Fire, (4) Jala - Water, (5) Bhumi - Earth. And all creatures on this Earth including the buildings we build are physically made up of these elements, and without them there can be no life on this Earth. The interplay and interdependence of these forces, having contradicting and repelling nature between themselves, and the operation of invisible equation between them is beyond mankind's manipulative abilities. Man can build his living and working place according to his own desire but he will never be able to control the nature (prakruti) and its forces which have a direct bearing on his life.

(1) Aakaasha (Space) : It is the unending (Anantha) regions remote from the Earth, in which not only our Solar System but the entire Galaxy exists. Its effective forces are light, heat, gravitational force and waves, magnetic field and others. Its main characteristic is Shabda (Sound).

(2) Vaayu (Air) : Atmosphere of Earth which is about 400 kms., in depth, and consists of oxygen 21% (Praana-Vaayu), nitrogen 78%, carbon-dioxide, helium, other kind of gases, dust particles, humidity and vapour in certain proportion. Life of human beings, animals, plants and even fire depends upon this. Its main characteristics are Shabda and Sparsha (touch)

(3) Agni (Fire) : Represents light and heat of fire (burning), lightning, volcanic or plutonic heat, the heat of fever or inflammation, energy, days and nights, seasons and such other aspects of Solar System, and also enthusiasm, ardour, passion, spirited vigour. Its main characteristics are Shabda, Sparsha and Roopa (form).

(4) Jala (Water) : This is represented by rain, river, sea and is in the form of liquid, solid (ice), and gas (steam, cloud). It is a combination of hydrogen and oxygen in the ratio of two to one, perfectly neutral in reaction. In every plant and life on the Earth water exists in certain proportion and its main characteristics are Shabda, Sparsha, Roopa and Rasa (taste).

(5) Bhumi (Earth) : Earth, the third planet in order from the Sun, is a big magnet with north and south poles as centres of attractions. Its magnetic field and gravitational force has telling effects on the everything on the Earth, living and non-living. It is tilted by about  $23\frac{1}{2}^{\circ}$  at the

meridian on it's either side for six months called Uttaraayana and Dakshinaayana and it rotates in it's own axis from West to East resulting in day & night. It's one orbit around Sun takes  $365\frac{1}{4}$  days (1 year). Three fourth of Earth's surface is water and one fourth is land. It's main characteristics are Shabda, Sparsha, Roopa, Rasa and Guna (quality).

There is an invisible and constant relation between these elements outside and those within an individual and in his living and working places. Man can improve his conditions by properly designing his buildings by understanding the effectiveness of these five natural forces. The location, direction and disposition of buildings have a direct bearing on life of the inmates and Vaastu Shilpa-Shaashtra, the ancient scripture, experienced by generations after generations, contains the essence of these knowledge.

In Samaraangana Suutradhaara the author explains the necessity of bringing out the text on Vaastu Shilpa Shaashtra thus:

सुखं धनानि बुद्धिश्च सन्तति सर्वदानृणाम् ।  
 प्रियान्येषां च संसिद्धिं सर्वस्यात् शुभलक्षणम् ॥  
 यात्रा निन्दित लक्ष्मत्र तद्विदेषां विघातकृत् ।  
 अथसर्वमुपादेयं यद्भवेत् शुभलक्षणम् ॥  
 देशः पुरनिवासश्च सभावीस्य सनानि च ।  
 यद्यदीदृशमन्याश्च तथाश्रेयस्करं मतम् ॥  
 वास्तुशास्त्रादृतेतस्य न स्यल्लक्षणनिर्णयः ।  
 तस्मात् लोकस्य कृपया सात्तमेतद्दृशये ॥

Sukham dhanaani budhischa santhati sarvadaanrunaam ।  
 Priyaanyeshaamcha samsiddhai sarvamsyaa subhalakshanam ॥  
 Yatra nindhita lakshmaathra thadheethesham vighathakruth ;  
 Atha sarvamupaadeyam yadbaave subhalakshanam ॥  
 Desah pura nivasascha sabhaveesmaa sanaanicha ।  
 Yadhya dheedhrusa manyasacha thathashreyaskaram matham ॥  
 Vaastu shasthraadruthe thasye nasyaa lakshananiirnaya ।  
 Thasmaa lokasya krupayaa saathrametha - dhuriryathee ॥

#### Meaning:

Properly designed and pleasing house will be an abode of good health, wealth, intelligence, children, peace, happiness and will redeem one from debt of obligations. Negligence of canons of architecture will result in unnecessary travels, bad name, loss of fame, sorrows and disappointments. The character of the house built disregarding prescribed codes cannot be determined. All houses, villages, towns and cities shall be built according to Vaastu Shaashtra. Therefore Vaastu Shilpa Shaashtra is brought into light

in favour of, to the satisfaction of, and for the betterment and overall welfare of the Universe.

**Vishwakarma - Vaastushastra** explains it's importance thus:

शास्त्रेनानेन सर्वस्य लोकस्य परमं सुखम् ।

चतुर्बर्गं फलाप्राप्तिं सलोकञ्च भवेद्भुवम् ॥

शिल्पशास्त्रं परिज्ञानं मृत्योऽपि सुखेतां व्रजेत् ।

परमानन्दं जनकं देवानामिदमीरितः ॥

शिल्पं विना नहि जगतिषु लोकेषु विद्यते ।

जगदविना न शिल्पाञ्च वर्तते वासवप्रभो ॥

Sastrenaanena sarvasya lokasya paramamsukham ।

chaturvarga phalaprapthi salokascha bhavedhruvam ॥

Shilpashastra parignaanaa nmartyopi surataamvrajat ।

Paramananda janakam dhevaanaa midhameeritham ॥

Shilpam vinaanahi jagatrishu lokeshuvidyathe ।

Jagadwinaana silpancha varthathe vaasavaprabhoo ॥

**Meaning :**

Because of Vaastu Shaastra the whole Universe gets good health, happiness and allround prosperity. Human beings attain divinity with this Shaastra. Knowledge of Shilpa Shaastra and the existence of this world are co-related. Followers of Vaastu Shaastra get not only worldly pleasures but also experience heavenly bliss.

#### **FIVE BASIC ELEMENTS (PANCHABHUUTAS) AND THE SITE**

Vaastu Shaastra is essentially the art of correct settings whereby one can place himself in such a manner so as to absorb the maximum benefits of the Panchabhootas as well as the influence of magnetic fields surrounding the earth. The scientific use of the elements creates a perfectly balanced environment which ensures enhanced health, wealth and prosperity. Modern scientists know about the energy fields that circumscribe the earth but have not been able to understand their sources. But our ancestors knew that any form creates a concentration or dispersion of cosmic and earth energies which are harmful or beneficial to human beings. Our ancient scriptures reveal that an exact and intimate knowledge of the manipulation of these energy fields to the desired intensities was known to our Rishis. Therefore, in Vaastu Shaastra, it is laid down that the selection of site is an important consideration since the plot represents a fixed form, it will radiate positive as well as negative energies depending upon it's shape, proportion, direction and location of openings etc.

\* \* \*



## **The Earth, Climate And Life :**

Surrounded by oceans, the land masses have heights and depths of mountains, plains and plateaus and are enlivened by veins of rivers and network of streams and lakes. On and beneath the surface of earth lie the soils and minerals in varying degrees which make life infertile or prosperous. The revolution of earth gives us the day and night which regulates the activities of plants and living beings. The tilted rotation of the earth around the sun sets the rhythm of the seasons which are important for vegetation and harvests. Whether each location is cool or warm is largely determined by it's relative distance from the equator and it's height above the sea level. Climate not only plays a great part in composition of soils but also affects the character of plants, animals and most importantly the man's energy.

Hidden aspects of natural laws give birth to life and for better or for worse, the rules of nature commands that life and therefore a close adjustment to the natural background becomes a bare necessity.

Mankind's physical flexibility and the capacity to adopt himself to the vigours of nature are comparatively weaker than those of many animals. Animals possess natural defences against a wide range of unfavourable climates. Birds too can regulate their body but when the hardship becomes unbearable they seek to change to an environment friendly atmosphere. Birds and other creatures like ants, termites, bees etc., do not rely entirely on their ability to adopt to the nature but expand their ability with their building habits. The different forms and patterns they produce which have remained constant throughout the ages provide us with enlightening examples.

Insulating qualities can be observed in the open nests. Use of tensile strength of fibres and grass can be seen in hanging nests. The technique of avoidance of wind forces can be gauged the way pendulum like nests behave. Massive nests built from clay and straw teaches us how direct sun and rain are prevented from entering them due to their steep entrance. There are some vertical mud and straw nests similar to our present apartment buildings where each opening is an individual nest comprising of two chambers. The first serves as an entrance foyer and the second one as egg laying and hatching chamber. The very vertical form avoids the vertical sunrays and the mass of earth effectively relieves extreme temperature. We can see that these different approaches and solutions to cope with the climate

and solar effect are the important lessons to learn from the nature.

The efforts of birds are mostly individual or dual where as those of insects are collective. The termites build hills which are known as anthills above their abode underground and these vary with their surrounding. Just like humans, termites prefer to work in controlled climate.

The compass termites of Western Australia for example, maintain the temperature inside their nest to within one degree of 31°C, day and night, summer and winter, while the external temperature varies between 3°C, and 42°C Termites regulate the temperature of their nests by controlling the flow of air through them. The shape and orientation of the termite mounds which go up to 3 mts high influence their internal temperature, the towers are wedge shaped and always point towards North!

As the tower heats up, the air inside them rises, drawing fresh currents through termites living quarters. Wind blowing across the tops of the tower also helps to suck air through the nest. The phenomena is known as the stack effect and the termites regulate the airflow by blocking and unblocking the channels Human beings can control the temperature so precisely only with the help of air-conditioning system, which in anyway consumes lot of energy and is also believed to be unhealthy too.

Many have asked me whether god's creations other than man has anything like Vaastu Shaastra to follow in their housing activities. The deep study of their system would reveal their thorough understanding of the effects of the panchabhutas, the five basic elements and the Sun which also happens to be the basis of Vaastu Shaastra.

Mankind in the same environment faces the same stresses and strains as other creatures. Man can apparently live in any region where he can obtain food and water, but has strictly limited conditions under which his physical and mental energy and moral character can fully develop. The shelter becomes his most elaborate defence against hostile climates. The building styles are defined less by national frontiers than by climatic zones; allowing for some variation in local taste and tradition. Modern architecture is governed by visual aspects, physical function and an individual's social and personal ego But Vaastu Shaastra however was conceived as a science which can bring about harmony between man, nature and his buildings. Modern architecture speaks about comfort, where as ancient Indian architecture deals with protection from the elements and provision of an atmosphere favourable to spiritual endeavour and contentment in one's life.

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## Directions and Zones

It is a common knowledge that the direction from where the Sun rises is known as East (Poorva or Puurab) and where it sets as West (Paschima) and when one faces East the direction towards one's left is North (Uttara) and towards one's right is South (Dakshina). The corner where two directions meet obviously is more significant since it combines the forces emanating from both the directions. North-East corner is called as Eeshanya, South-East corner as Aagneya, South-West corner as Nairuthya and North-West corner as Vaayavya

Let us examine their importance according to scriptures:

East (Poorva or Puurab) : Pitrustaan (Manes) - It should not be blocked, since it is the source of male issues.

South-East (Aagneya) : Source of health (Related to fire, cooking and food)

South (Dakshina) : Source of wealth, crops and happiness.

South-West (Nairuthya) : Source of character, behaviour, cause of longevity and death

West (Paschima) : Source of name, fame and prosperity.

North-West (Vaayavya) : Source of change in course of business, friendship and enmity.

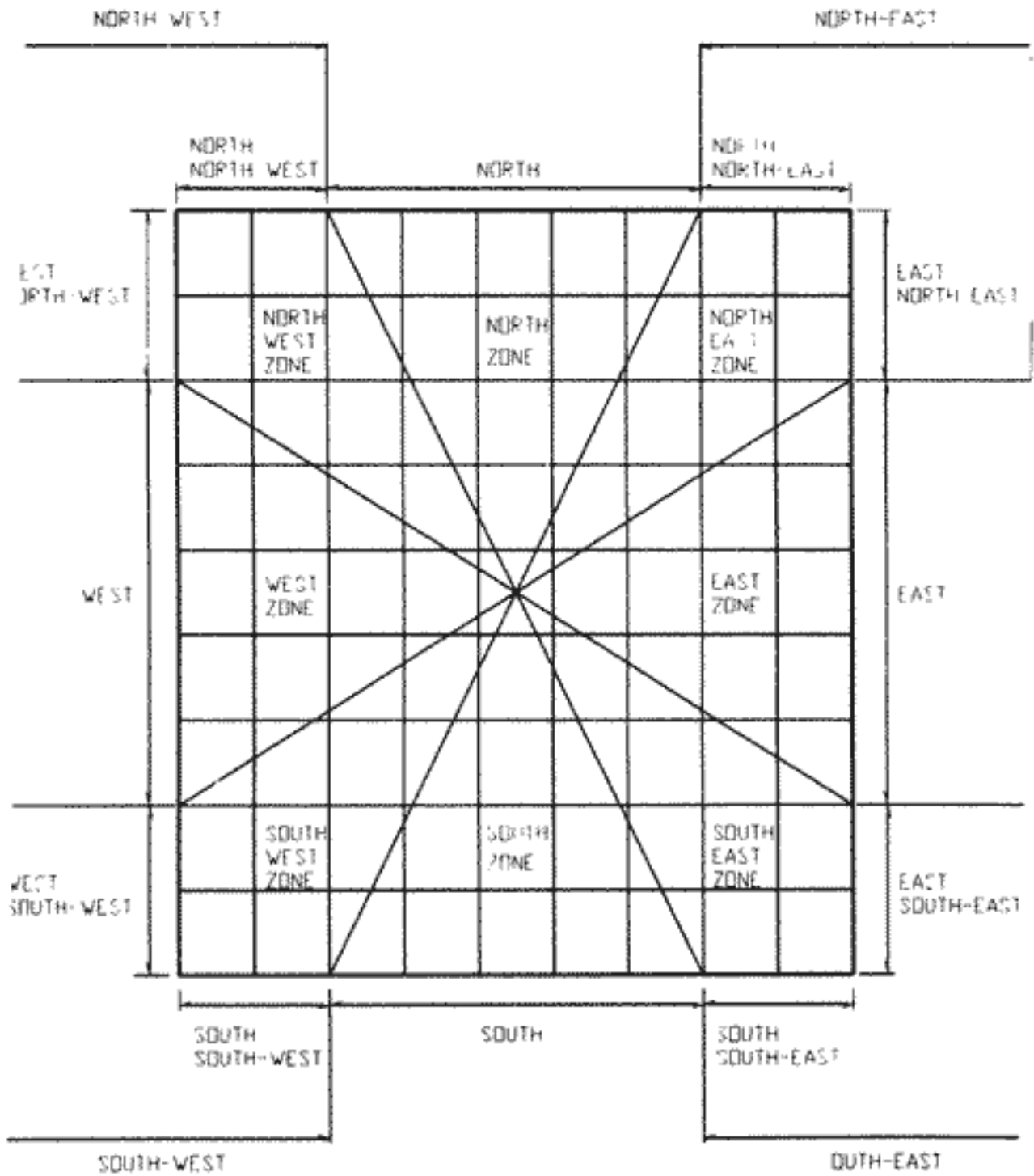
North (Uttara) : Maathrustaan - This should not be blocked as it is the source of female issues

North-East (Eeshanya) : Source of health, wealth, prosperity and of male issues. Every corner has been further divided into two sides each.

- |              |  |
|--------------|--|
| North-East   | (1) East North East - Eastern side of North-East   |
|              | (2) North North East - Northern side of North-East |
| South-East.  | (1) East South East - Eastern side of South-East   |
|              | (2) South South East - Southern side of South-East |
| South-West:  | (1) South South West - Southern side of South-West |
|              | (2) West South West - Western side of South-West   |
| North-West : | (1) West North West - Western side of North-West   |
|              | (2) North North West - Northern side of North-West |

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# ONES



## **Sun and Magnetic Field**

### **The Sun:**

The practice of Sun worship has been known in various civilisations since time immemorial. Sun illuminates the Universe and sustains life in this world. The most enchanting prayer "GAAYATRI" considered as Brhamagit, we offer, is to Lord Naaraayana dwelling in the Sun, to bestow upon us the knowledge and protection, the tinge of which is non-sectarian and the spirit universal.

Our ancient Vaastu Shaastra has been founded in such a way, that the inmates can derive maximum benefits from Sun-rays and the energies of Sun like: heat, light, ultra-violet rays, the only reliable source of vitamin 'D' (vitamin D is absorbed by the blood directly when the bare skin is exposed to the Sun) which is vital for sustenance of life on the Earth. Other than that Sun-rays consist of 7 colours (VIBGYOR) and their effect on human body is immense as it cures several diseases. The Eastern direction assumes a great significance because the Sun-rays of early morning emit more light and less heat, hence the best. In the afternoon, Sun moving towards West, grows hot emitting infra-red rays which are detrimental to health.

Uttaraayana and Dakshinaayana too are of great scientific importance since day time will be more than night time in Uttaraayana facilitating availability of more Sun light. All these and the precession of the Equinoxes (Equinox=the time when the Sun crosses the equator making the night equal in length to the day - during 21st of March and 23rd of September) also have been reckoned with while laying down Vaastu Shaastras. According to ancient traditions all the important functions like marriage, grahapravesha etc., are held in Uttaraayana and it is believed to be auspicious for even the death of a person to take place during that period (The great grandsire Bhishma of Mahabhaaratha waited lying on the bed of arrows for Uttaraayana to commence to breath his last).

Due to all these reasons it is explicitly laid down in Vaastu Shaastra that more open space should be left, more windows and doors fixed, more balconies and verandahs provided towards East and North than towards West and South. It is also prescribed to have ground level lower and to avoid any kind of obstacles like, big boulders, mounds, tall buildings, high compound wall etc., on the Eastern and Northern sides

Even big plants and tall trees are also not allowed in North and Eastern open spaces, because there should be an unhindered passage for the morning Sun-rays. The leaves of the trees make carbohydrates from carbon-dioxide and water in the presence of chlorophyll and Sun-light and release oxygen as a by-product (by Photosynthesis Process) which is an absolute necessity for all living beings. And if the trees are planted only on the Western and Southern sides, inmates of the building will get triple benefit of direct Sun-rays in the morning, the oxygen from the trees, and also protection from the afternoon Sun and heat.

Further it is mentioned in our ancient scriptures that since the Sun-rays destroy germs and disease carrying bacterias ; well, underground water tanks and such other water bodies should be located in the open space towards North and East, and more particularly towards the North-East corner because the benefit of morning Sun-rays can be utilised in keeping the water ever purified.

### **Sun God - The Hindu Mythology**

It is only some years ago that the modern scientists have discovered that the white solar light could be split into segments called visible Sunrays and invisible thermic or heat spectrums. But thousands of years ago our ancient Indian sages, not equipped with any kind of appliances were able to discern many natural phenomena in a marvellous manner, and according to them the visible spectrum had distinctive names with specific functions besides colour like: Jayanta, Parjanya, Mahendra...to Bhrsha and Aakaasha, which correspond to VIBGYOR, the seven divisions distinguished according to colour by scientists. As per Vaastu Shaastra the Vedic deities corresponding to these are. Parjanya, Kashyapa, Mahendra, Surya. Satya, Bhrsha, and Nabhas having reference to the radiant energy of the Sun, and well known seven horses of Sun (Surya) are represented by these deities. Indian sages have further seven more horses (Ashwaas) from acoustic consideration and they are. Gayatri, Ushnik, Anustup, Brhati, Pankti, Tristhup and Jagati. As one proceeds from Gayatri to Jagati the number of syllables go on increasing just as the wave length of VIBGYOR go on increasing from V to R.

When the Sun appears on the horizon in the morning (Prathakaal) he is accompanied by seven deities including himself (Surya) and what are described by seven steeds are nothing but seven rays. As the Sun has risen above the horizon and advanced a few degrees in it's onward march towards meridian the functional duties of seven deities have come to an end and they have to retire in favour of Aaryaman and others who in

turn hand over the charge to Brahma and his company in the noon. The Sun being the central figure during the day, is the Sovereign Lord domineering over all other deities. The reverse process takes place during the afternoon course of the Sun and Brahma hands over the charge to Mitra, Rudra, Indra and others. During evening they retire in favour of seven ones wherein Varuna occupies the place which Surya enjoyed in the morning. Varuna is thus a ray aspect of the Sun. As the Sun advances from sunrise to midday his course is marked by gradually increasing temperature and decreasing atmospheric humidity and his career from meridian towards the horizon on the West is characterised by diminishing temperature combined with increasing humidity. The function of luminaries under such opposing influences therefore varies. Wilkins "Hindu Mythology" - upholds that in Vedic literature Varuna the presiding deity of atmosphere was not represented chiefly as the God of the Ocean, rather Vedic hymns show him as one of the Gods of light, and this interpretation fits well in the reading of the chart as Varuna in the evening is the same as Surya in the morning.

The modern science has no parallel with the changes which these seven rays undergo during the daily motion of the Sun at it's several periods. Astra physics during the last few decades divided the atmosphere into several spheres according to their varying physical characters like: Troposphere, Stratosphere, Ozonosphere etc., but several centuries before this discovery the atmosphere over which Varuna held it's sway was divided by the Sages into Bhu, Bhuv, Swar, Jan, Tap and Satyalok and the distinctive colour which they presented are summed up in the idea of Saptamaalika, Suutra 5 of Aparajitapraccha. Vaastu Shaastra has reference to Vaastudevata padavinyasa i.e. the disposition or apportionment of Padas or division in the general plan allotted to different deities and this, it may be observed, forms a fundamental principle for the design of various structures

### **Magnetic Field:**

The other most important aspect considered while formulating Vaastu Shaastras is the magnetic field of the earth, which has significant influence on the human life. Human body itself acts as a magnet with the head, the heaviest and important part of the body, as the North Pole. If the head is directed towards the North while sleeping, the North Pole of the earth and that of the human body repel each other affecting the blood circulation, causing disturbed sleep, tension and other connected problems.

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## Vaastu Shilpa Shaastra

वास्तुमूर्तिः परंज्योति वास्तुदेवो पराशिवः ।

वास्तुदेवस्तु सर्वेषां वास्तुदेवं नमाम्यहम् ॥

श्री वास्तुदेवताभ्यां नमः ।

Vaastu Moorthy paramjyothi Vastudevo parashiva ।

Vaastu Devastu Sarvesham Vaastudevam Namamyaham ॥

Shree Vaastu devathabhyo namaha: ।

Creation of different artistic forms conceived first in mind and then executed by hand is considered as science according to our ancient scriptures and this science is known as 'Shilpa' and the laid down rules are termed as Shilpa Shaastra. In the same length Bhaagavath explains it thus : 'Vijnanam Shilpa Naipunyam'.

Vaastu Shaastra or Graha Vaastu Shilpa is a portion of Shilpa Shaastra. Other parts are Nauka(Ship) Shilpa, Ratha (Chariot) Shilpa, Vimaana (Aeroplane) Shilpa, Durga (Prakara = Fort) Shilpa, Nagara (Town) Shilpa, Yantra (Machine) Shilpa, Sainayudha (Military = Weapon) Shilpa, Ayas (Metal) Shilpa, Kaasta (wood) Shilpa, Swarna (Gold) Shilpa, Murthy (Sculpture) Shilpa, and Jagachilpa (deities).

The living place of Devatas and human beings is known as "Vaastu" Which consists of Bhuumi (earth), prasada, Yaana and Shayana.

- (1) Extent of land where buildings are built for residence or for working is Bhuumi.
- (2) Compound wall, buildings and other structures built within the Bhuumi is prasada.
- (3) Vehicles like Ratha (Chariot), Gaadi (cart), Vimaana (Aeroplane), Nauke (ship) etc., parked within the Bhuumi are known as yaana.
- (4) Other articles like cot, table, cupboards, chairs, sofas etc, are known as shayana.

Since for all these four aspects 'Bhuumi' (earth) is the resting place, Bhuumi itself is considered as 'Vastu' (Matter) and the structures (prasada) built on the land together with Vehicles (Yaana), furnitures (Shayana) and the Bhuumi is known as "Vaastu". The laid down rules and guidelines are termed as Vaastu Shaastra.



Vaastu Shilpa is divided into two parts:

(1) Deva Shilpa - dealing with all aspects of temple and religious activities including idol, Yagna and Yagna Kunda etc.,

(2) Maanava Shilpa - dealing with houses, other residential buildings, schools, colleges, choultry, hotels, working place etc.,

### **Deva Shilpa:**

Building a temple or Devaalaya is an act of pious conviction. The temple is a structure based on symmetry of design and correlated dimensions. There are some basic elements in a temple like the Sanctum Sanctorum or Garbhagraha where the presiding deity is enshrined. The pradakshina path is for worshippers to circumambulate in divine meditation. Vimaana also known as Shikara or Gopuram is the tower over the Garbhagraha and is symbolic of supreme majesty and universal sovereignty of the presiding deity. The Sanctum opens into a rectangular chamber called Antrala. The ardha mantapa or porch is the entrance to the mantapa, the pillared hall. According to angamas there are three types of temple architecture called Nagara, Vesara, and Dravida style. According to Hindu tradition, the temple is like a human body which is conceived as a walking temple of God with Jiva in the centre. The top of the temple is head, the garbhagraha is the neck, the front mantapa is the stomach, the prakaram walls are the legs, the gopura is the feet and Lord is the Jiva in the body. Thus every part of the temple is conceived as the body of the Lord and should be considered as sacred. A detailed discussion about this subject may not be attempted as the scope of this book is restricted mainly to the study of Maanava Shilpa.

### **Maanava Shilpa:**

Buildings should not be designed only for the purposes of eating, sleeping, working, entertainment etc., but also for other human activities considering one's life in a much wider perspective and it's totality. Architect should know all the ways in which the body expresses itself and the life styles of the concerned persons for an appropriate solution. Besides technical studies, Architect should be proficient in the knowledge of religion & philosophy, science & technology; customs and traditions; music, dance & drama; and other arts and sports.

Life is uncertain, so are economic, social and political conditions and while taking all this into consideration in planning, the fundamental theories concerning earth, nature, and heavenly bodies which have remained

constant throughout ages should also be given due importance.

Even within the vast economic, technological and climatic differences in India one can visualise a common view of architecture because the oneness that has stemmed from the ancient concept held in common across India. All our ancient texts owe their origin to a common fountain, a neo-religious upsurge as propagated by the Puraanas and consequently our Architectural traditions are not only religious in their origin but also mystic in their evolution. Indian architectural traditions have retained a character, a changeless background, the Aadhaara and allowed a changing edifice, the Aadheya, which is truly Indian.

There are five fundamental principles on which the great edifice of Vedic science of Architecture stands and they are:

- (1) Diknirnaya: The doctrine of Orientation.
- (2) Vaastu-Pada-Vinyaasa: Site planning; The Vaastu Purusha Mandala.
- (3) Maana: Hastalakshana: The proportionate measurement of buildings.
- (4) Aayaadi-Sadvarga : The six canons of Vedic Architecture.
- (5) Pataakaadi - Sadschandas: The character of the building, it's aspect and prospect etc.

The unique character of our Vaastu Shaastra has always been glorified as a spiritual one and hence devoid of any civil sense in the matters of house planning. We are misrepresented that we could build only great temples and there are no secular architecture in India. But a brief exposition of the above five fundamentals will dispel the darkness shrouding their vision.

1. Diknirnaya, (the doctrine of orientation): This is done through a technical procedure known as Shankustaapana (some people misunderstand it as foundation stone laying). It should be done in the location where the naval point (Naabhi) of Vaastu Purusha lies i.e. the centre of the plot. Shanku is a gnomon by which the cardinal points are ascertained for the orientation of building. The gnomon is made of wood of certain trees and it may be 24, 18 or 12 angulas (one angula = 3/4th of an inch) in length and the width at the base should be 6,5 and 4 angulas respectively. It tapers from the bottom towards the top.

There are two ways of ascertaining the cardinal points:

(1) The gnomon is erected at the centre of the watered and cleaned place and a circle drawn with the bottom of the gnomon as it's centre and with a radius twice it's length. Two points are marked where the

shadow of the gnomon after and before noon meets the circumference of the circle. The line joining these two points is the East-West line. From each of these East-West points a circle is drawn with their distance as radius. The intersecting points which are called the head and tail of the fish are the North and South points.

(2) The second method is with reference to the land which is situated either to the North or South of the equator. After erecting the gnomon draw a circle round it with a radius more than or double its length. During the course of the Sun from morning till evening three points will be secured, two touching the circumference and the one in the centre. With these three points as the centre draw three circles of the same radius. Two figures in the form of two fish will be produced where the circles cut. The head and tail of each fish will lie in the North-South direction. Strike two nails at the two points of each fish and then extend two threads cutting through the central cord of the two fishes. At a certain point in the North (when the Sun is in the South of Equator) these two threads extended will meet. From this meeting point in the North extend another thread Southwards till it joins the central point at the base of gnomon and this is North-South line. Having found the North-South, with the two points as centre two circles should be described. A figure in the form of the fish lying in the direction of East-West will be obtained. Hold a thread joining the head and tail of this fish and due East and West will be known.

With the ancient Indians, orientation played a very important role in the scheme of their daily life, as to them, Sun was the giver of all life. The theory of orientation of buildings, secular as well as ecclesiastical as laid down by ancient Maharshis lays emphasis in designing of buildings in such a way that they may secure the maximum benefit from the solar radiation automatically and irrespective of the fact whether the occupants desire it or not. Temples, living places, assembly halls, audience rooms and number of other structures were therefore so adjusted in plan as to obtain an Eastern frontage. Thus the fixing of cardinal points occupied a prominent place in Vaastu Shastras.

The Eastern facade of building when truly set in direction gets a full and direct exposure to the field of action of solar radiation. As soon as the early dawn breaks, the Eastern verandah is flooded by the early invisible ultraviolet radiation which is the first in order to be felt. As the dawn advances and the actual sunrise takes place the different luminous visible rays go on impinging that facade. Towards sunrise all the radiation from the ultraviolet on the extreme Northern end of the Eastern facade

to the whole range of visible radiation ending in infra-red on the extreme Southern end of the same have their full effect. It has been observed that ultraviolet radiation has received more attention than the visible and infra-red radiation due to the fact that it produces florescence, photographic action and many other biological effects.

Therefore it is very significant that both the extremes of this Eastern belt are denoted by Eeshanya (Eesha = God) and Aagneya (Agni = Fire) the counter parts of ultra-violet or violet and Red or Infra-red radiation of the solar spectrum of the modern science. The very name of Eesha and Agni and their individual characters which are given to these two corners from the ancient times in the Indian History go to suggest that the phenomenon of refraction and defraction were quite well known to our Maharshis. Further, Indian Architects were also availing the help of priestly class and ritualistic ceremonials whenever needed in order that the structures may not be marred by the slightest deviation so far as their true East and West were concerned.

## 2. Vaastu-Pada-Vinyaasa (Vaastu Purusha Mandala) :

Vaastu means : a surrounding, environment, matter or nature, (Prakruti in Sanskrit).

Purusha means : energy, work power, vigour or soul, (Shakti in Sanskrit).

Mandala means : the astrological chart-which relates the layout to orientation.

Lord Krishna in Bhagawad Gita says:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४

Bhoomiraapo'nalo vaayuh kham manoo buddhir-eva cha I

Ahamkaara itiyam me bhinna prakrtirastadhaa II

Earth, water, air, fire, ether, mind, buddhi, egoism are the eight forms (determinations) of Prakruti controlled by ME. (Chap.VII-4)

अपरेवमितस्त्वन्वां प्रकृति विद्धि मे पराम् ।

जीवभूतां महाबाहो यदेदं धार्यते जगत् ॥ ५

Apareyमितastvanyaam prakrtim viddhi me paraam I

Jivabhutaam mahaabaaho yayedam dhaaryate jagat II

This Prakruti just described is the unintelligent (inferior) Prakruti, but O Mighty armed know that other than and over and above this, there is Cit Prakruti -(Intelligent) i.e Shri. Mahaalakshmi, who is also under my control and is the life of all souls by being immanent in their bodies

and supporting this world as well. (Chap.VII-5)

Further He says.

प्रकृतिं स्वामवहम्य विसृजामि पुनः पुनः ।  
भूतग्राममिमं कर्त्स्नं अवशं प्रकृतेर्वशात् ॥ ८

Prakritim svaam-avasthabhya visrjami punah-punah ।  
Bhuutagraamam-imam krtsnam avasham prakrter vashaat ॥

Taking hold of My Prakruti which is subject to My control and which is composed of satva, rajas and tamasic qualities, I bring into being this multitude of beings which are under the power of Prakruti, who is in turn under My control. (avasam). (Chap.IX-8)

मयाप्यक्षेण प्रकृतिः सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १०

Mayaa dhyaksena prakrtih suuyate sacharaacharam ।  
Heetunaanena kaunteya jagad-viparivartate ॥

Under my direct supervision Prakruti produces the moving and unmoving creation, because of this; O Kunti's Son, the world becomes caught up in the whirl of creation. (Chap. IX-10)

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।  
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १०

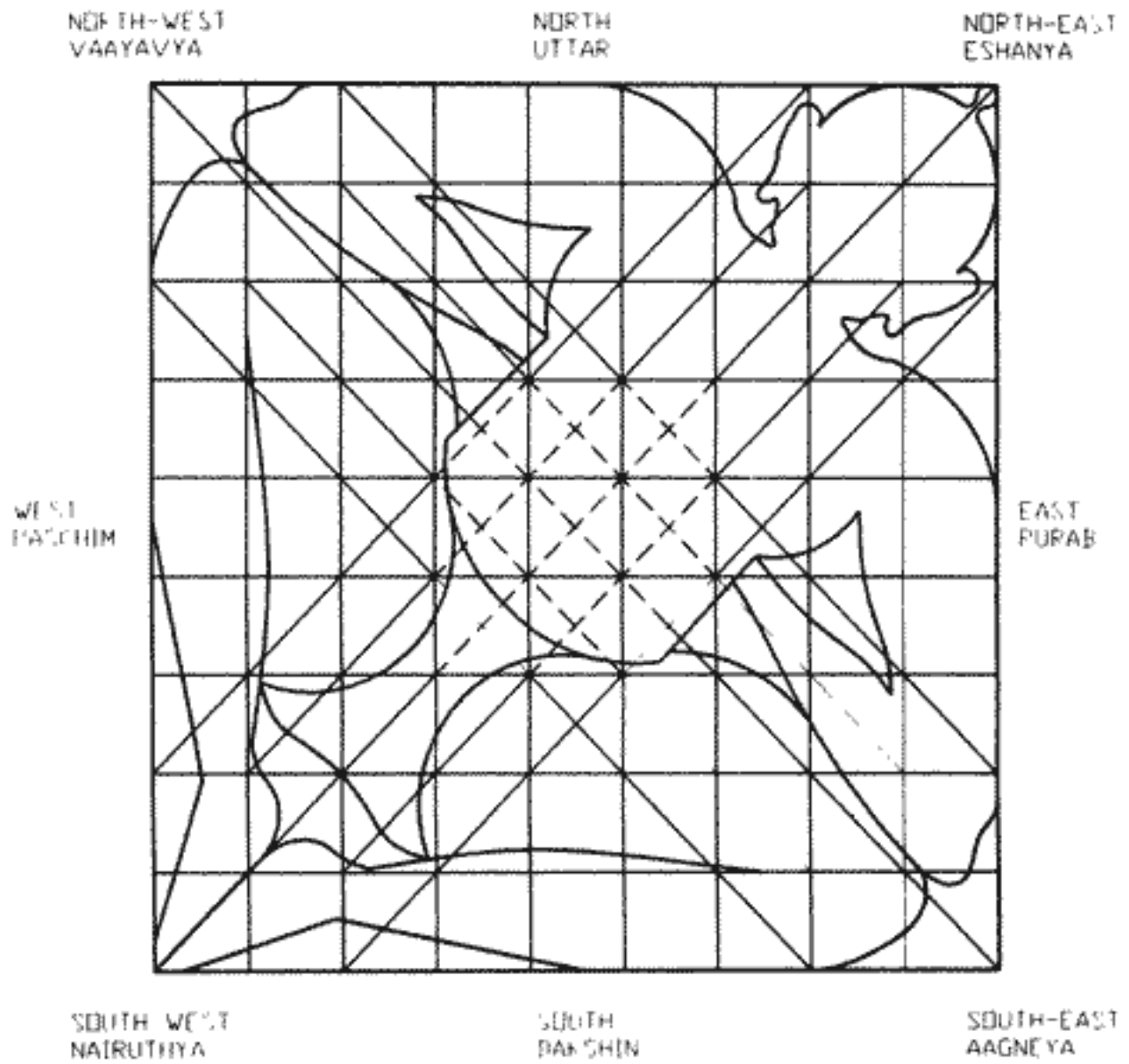
Kaarya kaarana kartrtve hetuh prakrtiruchyate ।  
Purusah sukhaduhkhaanaam bhoktrtve heturuchyate ॥

Prakruti is said to be the cause of effects (i.e body) and the instruments (i.e. the organs) of the Jiva; Purusha (i.e. God) is said to be the cause of the soul's experience of pleasure and pain. (Chap. XIII-20)

With this we can realise how the Lord explains our position on this earth in relation to nature and Himself, and Vaastu Purusha Mandala truly incorporates the essence of all those revealed by God.

The principles of orientation of buildings, is intimately related Vaastu-Purusha-Mandala, the metaphysical plan of Vedic building, a temple or a site plan of a house. It is the intellectual foundation of the building. The surface of earth in traditional Indian Cosmology is regarded as demarcated by sunrise and sunset, by East and West, and also by North and South points, and is represented by a diagram or mandala of a square. Vaastu, Purusha and Mandala are equally important and significant. The Vaastu Purusha Mandala is a square which is it's essential form and it takes it's

VAASTU PURUSA MANDALA



symbolism and significance from the square mandala of the earth and of the ecliptic and is therefore symbolical of recurrent cycles of time.

The science of architecture is a part of the science of luminaries. The Vaastu had come to the place of adjustment of solar and lunar cycles. The number 32 of the divinities residing in the squares of the border of the Vaastumandala is also the sum of 4 and 28, the number of regents of the four planets who rule the equinoctial and solstitial points referred to the cardinal points and of regents of 28 nakshatras (constellations). Each of the divisions in the mandala is called a pada and has a presiding deity associated with it.

Pada-Vinyaasa is a very convenient method more or less like a modern graph divided into a uniform square for the purpose of designing according to proportionate measurement. Most of the Padadevatas stand for their connection with solar system and the atmospheric regions. The theory of orientation of the structure is nothing but the practical application of the Vaastu-Pada-Vinyaasa. The time for setting up a building, its place and the direction it has to face are ascertained on the magic diagram of the Vaastu Mandala.

The different seasons are brought about by the axis of earth being inclined to the plane of its orbit. The obliquity of the axis of earth, the inequality of the motions of Sun and Moon produce cycles in which we live. The very imperfection which is the cause of the existence of the world serves as the basis of all astrological forecasts and astronomical calculations. There is always a remainder, for nothing could continue if nothing were to remain. The place occupied by anything in the present is the residue of the past. "The name Vaastu derived from Vastu (matter), a really existing thing, signifies residence as well as residue" (S.B.173 18-19)

The Vaastu-Vidhaana (VIII-26-32) of Narada says that the Vaastu Purusha Mandala is the magic diagram (yantra) and the form (roopa) of the Vaastupurusha. It is his body (sharira) and a bodily device (sharira yantra) by which those who have requisite knowledge attain the best results in temple building.

In Purusha, the celestial man, the supreme principle is seen. Beyond form and non-contingent, it is beyond description. It is known by intellectual intuition as residing in man, the microcosm and in Universe, the macrocosm. Man and Universe are equivalent in this, their indwelling centre, of this equivalence the Purusha is an image. Any place where this body lies down, where this plan is laid out by those who know it, exemplifies the presence of the Purusha and its Bhuumi (Prakruti), the ground on which it rests.

The image of Vaastu Purusha, one with mandala is drawn in the likeness

of man. His head lies in the North-East in the mandala of 64 squares, the legs in the South-West, right hand in the North-West, left hand in the South-East and other parts of the body fill the square. Forty five Gods or deities are constituent of the body of Vaastupurusha, their number necessarily is the same in the mandala of 64, 81 or any other number. Only the extent allotted to each of the deity differs but not their relative position in the plan.

The lord of central square is always the Lord of cosmos: Brahma and the presiding deity of the whole site is called Vaastupurusha. The North is attributed to the lord of wealth (Kubera), South to the lord of death (Yama), the East to lord of light (Sun), the West to the lord of winds (Varuna), suggesting that there be a courtyard in the centre of the building.

When these are scrupulously followed proper ventilation and good disposition to Sun and privacy is ensured. The house is compared with the human body and the central courtyard with Brahma, the eternal soul and their relationship is invoked when the grahapravesha ceremony is performed with Vaastupuja and other traditional rituals.

This is the cosmological or metaphysical background on which the most fundamental doctrine of Vaastu-purusha-mandala rests, and when Vaastu, Purusha, and Mandala are brought together in a balanced manner the solution unquestionably relates to the place and life style of the persons concerned ensuring certain minimum standards.

Western science has been unwilling to look at the physical and metaphysical area concurrently due to an intellectual conditioning that denigrates any kind of mixing up. In ancient India science, medicine, astrology, astronomy, mysticism, philosophy and spirituality lived in amiable juxta position, their boundaries overlapping and the one enriching the other. Herein, infact lies it's truth and freshness, a holistic sweep that allows us more than 2000 to 3000 years later to draw on prespectives that are missing in occidental science

It was Swami Vivekananda who forced the West to acknowledge that the science and philosophy of Greece both Pythagoreanism and Neoplatonism rested on Sankhya the most ancient of all system of Indian Philosophy. And indeed it was from Sankhya, he said, that any system of rational thought in this world was derived. Knowledge of the formation and growth of a child in the womb, for instance, is readily available from both medical and religio-philosophical literature of ancient India. Sankhya holds that there are two active principles in this Universe. These are Prakruti (cosmic primordial



energy) and Purusha (the spirit principle) composed of countless spirit monads. The energising of Prakruti by Purusha evolves into the phenomenal world. Indeed the atom is seen as a centre of activity of the embodied Purusha within Prakruti. By evolution, more complex forms arise as also life forms. According to Sankhya, the whole cosmos is built on the same plan as an atom, the macrocosm bearing testimony to the microcosm and vice-versa.

Thus, not only does Sankhya predate Darwin by over two millennia, with its concept of non-material evolution, it lays the foundation for particle physics. Master surgeon Susruta, who was so deeply steeped in Sankyan Cosmology, and who projected these ideas from Universal to the limited human context, holds that the conceptus is not merely a material union of the ovum with the sperm, which are derived from the five gross elements of nature (Panchabhutas), but one given life by the soul. Not only fertilisation, but organogenesis (development of organs) too is governed by the same factors as those that govern the causation of the Universe: inherent disposition, god, time, chance, fate and change. Thus even within the scope and definition of biological events we find Sankhya : the macrocosm must bear testimony to the microcosm and vice-versa.

Susruta's concept of preplacental life support system given directly to the embryo by the five elements of nature seems to correspond to our current views on tissue nourishing the embryo and the foeto-maternal transport of oxygen, water, electrolytes, nutrients and hormones. It is indeed tempting to correlate oxygen to Vaayu, water to Jala, and electrolytes to Prithvi (Bhumi). The nutrients which are the end products of maternal digestion are comparable to Tejasa which is the element concerned with digestion. To equate the Aakaasha element responsible for divisions and differentiations to the complex role of hormones in foetal development, seems the corollary to this hypothesis.

There is indeed no area of anatomy, physiology, psychology or pathology of the unborn which has not received mention by either Susruta or his religious counterparts. That these were discussed against a background of concepts projected by modern cosmology, particle physics, fractals and chaos are indicators of the scope and depth of vision that once existed.

Research in the literature of the past emphasises that men go over the same fields of enquiry over the ages, searching for new perspectives of truth, feeling exactly as one of the scholars did "I have studied now philosophy and jurisprudence and medicine and even alas theology, with

vision keen, from end to end and yet poor fool, with all my lore I am no wiser than before".

From all these we can very well understand and appreciate the highly advanced state of thinking not only in spirituality, philosophy and architectural planning but even in the field of science, medicine, astrology, astronomy etc. that prevailed in ancient India.

### **3. Maana (Hastalakshana) :**

The third basic principle of Vedic Architecture is Maana, the proportionate measurements. Adherence to the measurement is imperative in all creative activities whether it is architecture or sculpture and without that there can be no auspicious results. Mayamata says- 'If the measurement of the temples in every aspect is perfect, there will be perfection in the Universe as well'. According to Samaraangana Suutradhaara too any creative activity must be 'Meya', complete in measures.

**“यन्व येन भवेद् द्रव्यं मेयं तदपि कथ्यते”**

Yacha Yena Bhaveth Dravyam Miyam Tadapi Kathyathe

**Meaning:**

Whatever object gets absorbed in the other and becomes liquid is known as meya.

Ancient traditions are so strict that a beautiful image lacking correct proportion of measurements is deemed defective and unworthy of possession. That is why our Maharshis have proclaimed that:

**‘शास्त्रमानेन यो रम्यो स रम्यो नान्य एव हि’**

"Shasthramanena yo ramyo sa ramyo nanya yeva he"

**Meaning :**

"Any beautiful object which is created as per proportions in the scriptures only will be considered as perfect and pleasing and nothing else"

i.e. Strict adherence to Measure or Maana has a fundamental metaphysical implication. Prof.Kramresch in 'Hindu Temple' (P.43 writes): "Measure implies limits and limits mean end and death".

The square, the form of finality, is at the same time that of pairs of opposites, manifestation is only through the pairs of contraries. The square throne of divinity rests on the pairs of contraries: dharma and adharma (order and it's negation); jnaana and ajnaana (knowledge and ignorance); vairaagya and avairaagya (dispassion and passion); aishvarya and anaishvarva

(sovereignty and its negation) and in their balance lies the perfection of the square.

It's proportion embodies, and thus resolves, the finality of limitation into a symbol of perfection. It may be acknowledged that the adherence to Maana is as old as Indian Architecture itself and Brahmaanda-Puraana (Chap.VII) gives its very correct origin, of which Angula (3/4" of an inch) or Hasta (18 inches) is the standard of measurement. The measurement is divided into the following :

- (1) Maana - measurement of height.
- (2) Pramaana - measurement of breadth.
- (3) Parimaana - measurement of width or circumference.
- (4) Lamba-maana - measurement along plumb lines.
- (5) Unmaana - measurement of thickness
- (6) Upamaana - measurement of interspace.

In sculpture and iconography another system called Aadimaana (primary measurement) was in use and the unit of measurement was Tala and like Taalamaana in sculpture it is called Ganyamaana in architecture.

The following are the technical names of the proportions of the height:

- (1) Shaantika - meaning peaceful, In this the height is equal to breadth which is aesthetically a graceful proportion. (M.XXXV-Line 22)
- (2) Paustika - meaning strong, eminent, rich, complete or perfect. In this the height is 1.25 times breadth and this would give building good stability. (ibid, Line 22)
- (3) Jayada - meaning joy giving. In this the height is 1.5 times the breadth giving pleasant appearance to the building. (ibid, Line 22)
- (4) Sarva Kaamika - meaning good in every way or wealth giving. In this the height is 1.75 times the breadth which will make the building strong and beautiful. (ibid, Line 23)
- (5) Adbhuta - meaning marvellous. In this the height is twice the breadth and this would give a wonderful and gorgeous look to the building.

The Shloka regarding proportionate measurements of building:

प्रमातो स्थापिता देवाः पूजार्हाश्च भवन्ति ते ।

Pranamane Sthapitadeva Pujaarhascha Bhavanti te ।

## **Meaning:**

When the house is built in strict adherence to the proportionate measurements then that house becomes worthy of worshipping of gods and thereafter it (the house) becomes the abode of gods

### **4. Aayaadi-Sadvarga (The six rules of Vedic Architecture):**

According to Samaraangana Suutradhaara the Aayaadi is a group of six formulas namely Aaya, Vyaya, Amsha, Rksaa, Yoni and Vaara-tithi with which the perimeter of the structure should conform. There are six main component parts of a building comprising Aadhistana (base), Paada or Stambha (column), Prastaara (entablature), Karna (ear or wings), Shikara (roof), and Stupi (dome) -Ency.H.A.P.500.

These formulas in different texts are not the same. According to S.S. they are Aaya, Vyaya, Yoni, Taaraa, Bhavanaamshaka and Grahanaama

In short Aaya means measurement of building = Length X Breadth (Kshetrphala).

There are eight types of Aayas - (1) Dhwaajaaya (2) Dhumraya (3) Simhaaya (4) Shwaanaaya (5) Vrishabhaaya (6) Kharaaya (7) Gajaaya (8) Kaakaaya.

Multiply the area (L. x B) by 9 and then divide it by 8 and if the balance is one it is Dhwaajaaya, if the balance is two it is Dhumraya and so on, and Aayas serial No.1, 3, 5, 7 are good and 2, 4, 6, 8 are bad just as their names too indicate. In other words, the general rule is that all odd Aayas are good and even ones are bad. Some books suggest that it is advisable to have the aaya of rooms and building same and not one for the building and the other for the rooms, but this may not be possible as sizes and usage of different rooms vary. Texts suggesting different aayas for different rooms had apparently done so having huge and gorgeous buildings like palace and public buildings in view. Vyaya represents the group of three: Pishaacha, Raakshasa and Yaksha. Similarly Amshas are also three: Indra, Yama and Raajaa. As regards the Rksaa Taaraa, they are distributed in three groups of nine each. Sura-gana, Rakshasa-gana, and Maanusha-gana. These 27 Taaras are of common knowledge.

There are other aspects to be taken into consideration in this branch of Vaastu when designing and constructing the building and they are: (1) Sesha Dhana (2) Sesha Runa (3) Sesha Tithi (4) Sesha Vaara (5) Sesha Nakshatra (6) Sesha Yoga (7) Sesha Karana (8) Sesha Amsha (9) Sesha Aayushya (10) Sesha Dikpalaka and of these five or more should be good

numbers

The necessity of these Sadvarga formulas appears to have been for a simple reason that in those days the unit of measurement was Angulas or Hastas which were not uniform. Different works on Architecture quoted more than one dimension and a verification of the measurements with the above formulas would eliminate the risk of dimensions being selected that would be disproportionate among themselves and hence improper. The testing of measurements by Sadvarga thus formed one of the most important points to be followed in architecture and sculpture and we find a reference to it in our ancient works so many times and almost without exception wherever there are any specifications prescribed. Sage Vasistha and some of the other ancient texts have indicated that for small houses Aayaadi Sadvarga need not be observed, but in practice; even today it has not been abandoned completely because many people consider Aaya as the life and breath of the structure, particularly of a house. In fact it is the only aspect of Vaastu Shaastra which is alive in many parts of this country.

Aayaadivarga is an architectural device, and the remainder gained through it ensures the fitness of the structure and the well being of the builder and his surroundings. The remainder, is however, the Vaastu, itself. The intention of this particular aspect is to find out a proper orientation and dimension to the building, the complete details of which are avoided here. Dr.Acharya's Encyclopaedia (Page 509) can be studied for further knowledge.

It may be remarked that different texts take different criterion of multiplication to obtain the yoni or the gain (Aaya) or loss (Vyaya) which will accrue to the builder. Therefore a person desirous of constructing a building is advised to take the help of an astrologer or a priest well versed in this subject to arrive at a proper measurement of the building. Aaya : Following Aayas are recommended for different types of buildings

(1) For residential buildings

Good Aayas

Dhwajaaya, Simhaaya, Vrishabhaaya,  
Gajaaya

Bad Aayas

Dhumraaya, Shwaanaaya, Kharaaya,  
Kaakaaya

2) Godown, warehouses,  
cold storages

Gajaaya.

- (3) Shops and commercial buildings : Gajaaya or Simhaaya good.  
Dhwajaaya - average.
- (4) Theatre, cinema hall, science laboratories, Research centres, Schools, Colleges etc. : Vrishabhaaya - best. Dhwajaaya - average.
- (5) Gymkhana, Gymnasium, Club house, Hostels, Choultry : Simhaaya - good. Gajaaya - average.
- (6) (a) Court buildings, Public Administrative buildings like Panchayat Bhavan, Vidhana Soudha, Parliament House, etc.,  
(b) Seat of Justice must be in Simhaaya.
- (7) Factory and Industrial buildings (Where any kind of metal is involved). Simhaaya or Dhwajaaya - good.
- (8) Factory buildings - like Cotton mills Textile mills, Sugar mills, Rice mills. Dhwajaaya.  
Vrishabhaaya - good.  
Simhaaya - average.
- (9) Marriage and other halls and Mantapas Vrishabhaaya or Dhwajaaya.
- (10) Dharmashaalas and lodgings : Gajaaya - best. Vrishbhaaya and Dhwajaaya - average.

Note Aaya of first floor should be the same as that of ground floor. Height of first floor should not be more than that of ground floor, better if it is less

If ground floor is to be used for commercial purposes and the first floor for residence then the ground floor should be in Gajaaya and the first floor should be Dhwajaaya or Vrishabhaaya. In case of the basement floor for the house it should be in Vrishabhaaya and the ground floor should be in Gajaaya, Dhwajaaya or Simhaaya.

If the house is very old and is to be renovated then a different Aaya

than the existing one should be chosen, i.e. if the old house is in Dhwaajaaya then the renovated one should be in Vrishabhaaya. If the old one is in Vrishabhaya the new one should be in Dhwaajaaya. If the old one is in Gajaaya or Simhaaya the new one should be in Dhwaajaaya. Houses with three different Aayas should not be combined and made into one. When one house is to be divided between family members it will ideal to divide it into two with both parts adhering to good Aayas. House should not be divided into three or six parts at all. It can be divided into 4 or 5 parts.

Old houses which are damaged due to fire, lightning, rain and storm etc., are not good. Houses where a suicide has taken place, or where pregnant woman has died with the birth of the child or where woman has died consequent to the abortion, or where the new born baby has died or the house which is affected by curse of noble, helpless men etc., then such houses should not be acquired by anyone.

#### Good Aayas For Buildings :

$$(L \times B) = \text{Area} = \text{Kshetraphala}$$

Area multiplied by 8 divided by 12	Sesha Dhana
Area multiplied by 3 divided by 8	Sesha Runa
Area multiplied by 9 divided by 8	Sesha Aaya
Area multiplied by 8 divided by 30	Sesha Tithi
Area multiplied by 9 divided by 7	Sesha Vaara
Area multiplied by 8 divided by 27	Sesha Nakshatra
Area multiplied by 4 divided by 27	Sesha Yoga
Area multiplied by 5 divided by 11	Sesha Karana
Area multiplied by 6 divided by 9	Sesha Amsha
Area multiplied by 9 divided by 120	Sesha Ayusha

If Sesha Ayusha is divided by 8 remainder is Sesha Dikpalaka.

Example :

Site B/L	Building B/L	Area LXB	Dhana 1	Runa 2	Aaya 3	Tithi 4	Vaara 5	Nakshatra 6	yoga 7	Karana 8
30' X 40'	21' X 29'	609	12	3	1 Dhw	12	7	12	6	9
	21' X 27'	567	12	5	7 GAJ	6	7	27	27	8
30' X 45'	21' X 31'	713	4	3	1 Dhw	4	5	7	17	1
	23' X 33'	759	12	5	7 Gaj	12	6	24	12	11
	21' X 33'	693	12	7	5 Vrb	24	7	9	18	11
40' X 60'	25' X 43'	1075	8	1	3 Sim	20	1	4	7	7
	25' X 41'	1025	4	3	1 Dhw	10	6	19	23	5
	29' X 43'	1247	11	5	7 Gaj	16	2	13	10	9
	31' X 45'	1395	12	1	3 Sim	30	4	9	18	1
45' X 60'	31' X 43'	1333	8	7	5 Vrb	14	6	26	13	10
	31' X 39'	1209	12	3	1 Dhw	12	3	6	3	6
	35' X 41'	1435	8	1	3 Sim	20	7	5	16	3
	33' X 39'	1287	12	5	7 Gaj	6	5	9	18	11
	35' X 45'	1505	4	3	1 Dhw	10	7	25	26	1
	29' X 45'	1305	12	3	1 Dhw	30	6	18	9	2
50' X 80' or More	33' X 61'	2013	12	7	5 Vrb	24	1	12	6	11
	33' X 65'	2145	12	3	1 Dhw	30	6	15	21	11
	35' X 59'	2065	8	3	1 Dhw	20	7	23	25	7
	41' X 63'	2583	2	5	7 Gaj	24	7	9	18	1
	41' X 87'	3567	12	5	7 Gaj	6	1	24	12	4



When the dimension of both length and breadth is in odd number then one can derive at a good Aaya and if the dimension is even then the Aaya will be Bad.

#### **5. Pataakaadi-Sadschandas (Aesthetics of the building):**

Chanda is the structural aspect of building, it's rhythmical disposition is like that of poetry. The science of rhythm (Chanda = beauty) extends to the rhythmical disposition of the ground plan of the building and their vertical section (urdhva chanda). Each brick and each building unit is filled with rhythm, it is a charged and compelling weight and shape in the hands of the builder. Rhythm evokes a reality and measure builds it up. Whatever is thus produced is called is 'Meya' (S.S.IX-28), which is measurable, capable of being known and a quantity. (Gana; ganita, the science of quantities and their computation i.e., mathematics is applied to architecture, to chandas, to the science of rhythms, to the dimensions of earth, space, to the world of light etc).

In other words Chanda of Vaastu means, a view of the structure represented in it's contour against the sky, i.e. it is the perspective view. In this respect Rhetoric, Music and Architecture stand up on a common platform as they have each six primary chandas as unitary basis. These six primary chandas give rise to as many as 36 secondary chandas just as six Raagas of Music produce thirty six Raaginis by a process of permutation and combination. The six chandas of Vaastu are: Meru, Khanda-Meru, Pataaka-Chanda, Sushi-Chanda, Uddista and Nasta.

**Meru** in the form of earth is like Meru Mountain in which a central pinnacle rises considerably above the ground surface and having sides sloping step by step in an easy gradation all round.

In **Khanda-Meru** the outward peripheral circular ends do not form a complete circle i.e. it is like when a portion of the Meru has been cut off vertically leaving the exposed surface as a precipitous cliff. It is only a section of Meru.

**Pataaka-Chanda** is a view assumed by a flagstaff with the flag unfurled (Ex: Throne pillar at Fatehpur Sikri). The exterior of the building appears like a double storeyed structure when in reality it is a single storeyed one.

**Sushi-Chanda** has the appearance of a needle but Uddista and Nasta Chandas are not independent and they have no perspective view of their own.

This was the ancient tradition of our country. Contours of buildings assumed multifarious forms, structures varied from one another to suit the different classes of buildings to satisfy different functions and they never presented an identical view.

## Characterisitics of Vaastu Purusha

Vaastu Purusha or Vaastudeva, as named by Lord Brahma, has three main characterisitics and they are known as: (1) Chara Vaastu, (2) Sthira Vaastu, (3) Nitya Vaastu.

**Chara Vaastu** : In this the dristhi or aspect of Vaastu Purusha will be towards South during Bhaadrapada (Aug-Sept), Ashwayuja (Sept-Oct) and Kaarthika (Oct-Nov) months;

- towards West during Maargashira (Nov-Dec), Pushya (Dec-Jan), and Maagha (Jan-Feb) months;

- towards North during Phaalguna (Feb-Mar), Chaitra (Mar-April) and Vaishaaka (April-May) months;

- towards East during Jaista (May-June), Ashaada (June-July) and Shraavana (July-Aug) months.

The commencement of the work, laying of foundation stone, and fixing of the main door should be in such a place where the dristhi or aspect of Vaastu is oriented so as to make the house fit for human habitation with ease and comforts, health and longevity, peace and prosperity.

**Sthira Vaastu** : Always his head will be towards North-East, legs towards South-West, right hand towards North-West and left hand towards South-East, and this has to be remembered when designing the house, locating the doors and windows, fixing the rafters (top side of wood should face North-East) and fixing the levels of floor and roof.

**Nitya Vaastu** : Every day in the first three hours of morning (First Jaava) his dristhi will be towards East, in the next three hours towards South, in the next three hours towards West, and in the last three hours towards North, and the daily work connected with the building should be according to these orientation.

Vaastu Purusha must be remembered and worshipped on three occasions during the period of construction i.e. during Aadi (begining: foundation), Madhya (middle: fixing of main door) and Antya (end: during Grahapravesha).

It is very much emphasised in Vaastu Shaastra that the location of the main door shall be where the dristhi of Vaastu Purusha is oriented during the particular occasion and the Grahapravesha from that door shall be performed, when the dristhi is exactly in the opposite direction.

**Favourable months and days:** Shukla Paksha of Vaishaaka (April-May),

Shraavana (July-Aug), Maargashira (Nov-Dec), Pushya (Dec-Jan), and Phaalguna (Feb-Mar) are the good periods for starting excavation and fixing of the main door, and other months are considered as inauspicious for the purpose. One should choose only the following dates of these months : (1) Dvitiya (2) Panchami (3) Saptami (4) Navami (5) Ekaadashi (6) Trayodashi. (For further details ref. S.S.26).

**Favourable signs (Raashi) of Sun :** The Sun in Vrishabha, Simha, Vrischika, and Kumba Raashi is good; in Mesha, Karkaataka, Tula and Makara Raashi is not so good; and in Mithuna, Kanya, Dhanu and Meena Raashi is considered bad for the above purposes.

**Position of main door as per individual's sign (Raashi) :**

Mesha, Simha, Dhanu - East;

Vrishabha, Kanya, Makara - South;

Mithuna, Tula, Kumbha - West;

Karkaataka, Vrischika, Meena - North.

If the main door in the prescribed place cannot be fixed as per sign (Raashi) of the person one window atleast must be fixed there. In general it can be said that, to fix the main door facing East and North is the best, and that facing West is good and the one facing South is considered as not good. This proposition of fixing the main door according to one individual's sign may not appear feasible because the life of that particular person may be much shorter than that of the house and other members of the house may continue to live there or the ownership of the house may change subsequently.

**Good days:** Monday, Wednesday, Thursday, Friday are good days to start the work, but it should be in Shukla Paksha of the particular month.

**Excavation :** When the Sun is in Simha, Kanya or Tula Raashi-Excavation should be started from South-East; in Vrischika, Dhanu or Makara Raashi from North-East; in Kumbha, Meena, or Mesha Raashi from North-West; and Vrishabha, Mithuna, Karkataka Raashi from South-West. Apart from this auspicious Tithi, Vaara (day), Yoga, Constellation, Karana etc., (Pancha-Angas) must also be considered.

It may be noted that one should also consult a learned priest and astrologer for other details regarding Aaya, Vyaya, Amsha, Nakshatra etc., and also for the auspicious moments on a particular day.

Regarding the auspicious months to commence the building construction work the Shloka says:

गृह संस्वपानं चैते दनहानिर्महाभयम् ।  
 वैशाखे शुभदं विद्यात चेहेतु मरणम् द्रुवम् ॥  
 आषाढे गोकुलम् हन्ति श्रावणे पुत्रवर्धनम् ।  
 प्रजायोगम भाद्रपदे कुलहोष्ययुजे तथा ॥  
 कार्तिके धनलाभस्यान्मार्गशीर्ष महा भयम्  
 पुष्येचाग्निभयम् विद्यान्मगेतु बहुपुत्रवान् ।  
 फल्गुर्ने रत्न लाभस्वन्मसनाम चा शुभाशुभम् ॥

Graha samstaapnam chaitre dhanahaniramaahabhayam ।  
 Vaishake shubhadam vindyaat jaishteetu maranam dhruvam ॥  
 Aashaade gokulam hanti shraavane putravaradhanam ।  
 Prajaarogam bhaadrapade kulahooschayuje tathaa ॥  
 Kaartike dhanalabhasyanmargashirshe maha bhayam ।  
 Pushyechaagnibhayam vidyanmaghetu bahuputravaan ॥  
 Phaalgunne ratna laabhasyanmasaanaam cha shubhaashubham ॥

### Meaning:

Building a house during:

Chaitra (March-April) will result in financial loss & fearfulness;  
 Vaishaaka (April-May) will bring in good results;  
 Jaistha (May-June) will lead to fear of death;  
 Aashaada (June-July) will result in loss of cattle wealth;  
 Shraavana (July-August) good for the welfare of family;  
 Bhaadrapada (August-September) will cause illness & diseases;  
 Ashwayuja (September-October) will result in unnecessary fight and enmity;  
 Kaarthika (October-November) will ensure acquisition of wealth;  
 Maargashira (November-December) will cause fear of many things;  
 Pushya (December-January) result in fear of fire and other trouble;  
 Maagha (January-February) is good for the entire family;  
 Phaalguna (February-March) will ensure gain in wealth, richness etc.  
 Shloka explains the good vaara (day) thus:

भानुवारे कृत्तम् वेस्मं बहिनाभ्यायते चिराद्  
 चान्देचवर्धते शुक्लेस्त्रियते शीयते कृष्णपक्षते  
 भीमवारे तदं सेवातङ्ग्रे सप्तमेपिवा  
 दह्यते तद्गुहम् शून्यम् कर्तुर्मरण मेवच  
 शुद्धवारे धनस्वर्गः पुत्र संपत्सुखावहम्  
 श्वारेचिरम् तीष्टेत्कर्ताच सुख संपदाम्  
 चिरम् तिष्ठेन्मद्वारे तच्छरेष्वोमहाभयम्

Bhanuvaree krutam veshmam vahninadahyate chiraat |  
 Chaandrecha vardhate shukleskheyate krushna pakshate ||  
 Bhaumavaare tadam sevaatallagne saptameepiva |  
 Dahyatee tadgruham shuunyam kartrumaranam mevacha ||  
 Bhudhavaare dhanaishwaryam putra sampatsukhaavaham |  
 Guruvaarechiram teeshtetkartaacha sukha sampadaam ||  
 Chiram tishtenmamdavaare taskarebhyo mahaabhayam

**Meaning:**

Following is the effect of commencing building construction on different days:

Sunday	:	Fear of fire.
Monday of Shukla Paksha		Happiness and all round prosperity.
Monday of Krishna Paksha		Should not start the work at all.
Tuesday		Bad effects, fear of fire and death.
Wednesday		Gain in wealth and richness, happiness, family welfare etc.
Thursday		Long life, happiness & children will attain name and fame.
Friday		Happiness & peace of mind, full of good activities and functions.
Saturday		Even if the life of building will be long, life of inmates will be full of debt, sorrow, misery, laziness and other bad effects.

\* \* \*

## Selection of Site

For any building the site (Kshetra) is the basic requirement and utmost care must be taken in its selection. Normally an Architect or Vaastu Shilpi is brought into the scene only at the designing stage but it is advisable to involve him at the stage of buying the site itself. In selection of the site the following aspects should be taken care of:

(1) **Types of Earth** : Earth is classified according to its colour brick red, dark brown; white, red, yellow, mixed colour, black and also according to their smell, taste, texture, etc., Black and clayey soil is not good for construction and while designing the foundation/footings, the load bearing capacity of the soil should be ascertained. Sites with big boulders, anthills or where murder or burial has taken place and those with loose or filled-up earth should be avoided.

(2) **Location and Environment**: As far as possible the site should be level or sloping towards North and East or North-East. If it is a small one, which normally is the case in the towns or cities, there should not be any big trees like Aswatha (Peepul), Mango, Banyan, Tamarind etc., whose roots and branches may cause damage to the building. If the site is big then the building area should be sufficiently away from them. Site which has fertile earth, flowering plants, fruit trees, grass etc., is good and sites without the source of ground water should be avoided. Those abutting temples, ashramas, schools, colleges, kalyana mantapas are not advisable for obvious reasons and sites behind Vishnu temple or to the left of Durga temple are also not good and it should be at least 50 meters away from a Shiva temple. [Any site to the South or West of hills shall be rejected, but site to the East or North of hills should be accepted.] This is not possible in all the cases.

(3) **Vaastu of Plots**: Levels, angles, its size, shape etc., should be according to principles of Vaastu. In towns and cities due to various reasons the choice is limited, but as far as possible one must endeavour to acquire sites adhering to Shaastras. Prevention is better than cure, is an age old saying, and instead of suffering ill effects of wrong decisions and repenting later, it is better to be alert in the initial stages itself.

(4) **Shape of the Plot**: Shape of the plot plays a very vital role in the site selection. Principles of Vaastu of plots is same for houses, industries, commercial establishments, and apartments, except that the size of plot varies.

- i) The site should be a square or rectangle (ratio of width to length

should not be more than 1:2 in case of rectangular site) and the East and West dimension should be more than that of North and South, but nothing like a big site where all round open spaces could be left.

ii) Sites having triangle and round shapes; those with five corners; those having hexagon, octagon or polygon shapes; and those with irregular and odd shapes are not good.

iii) Site in the form of 'Gomukhi' where the frontage is less than the width at the rear is good due to sentimental reasons provided the road is in the Southern and Western side only and not in Eastern and Northern sides.

iv) Site in the form of 'Vyaagramukhi' where the frontage is more than the width at the rear is not good but not in the case of roads in the Eastern and Northern sides.

v) Angle of the different corners of plot is equally important in determining the merits and demerits of the plot

**Angles of the Plot:** If all the four angles are  $90^\circ$  it is good. South-West angle should be close to  $90^\circ$  or less, but never more and this is very important. North-West angle should also be close to  $90^\circ$  or more but never less. North-East angle should also be close to  $90^\circ$  or less but never more. In other words the distance from North-East corner to South-West corner should always be more than the distance from North-West corner to South-East corner.

**Position of site in relation to road:** Direction to which the plot is facing, i.e. the position of road (as per principles of Vaastu) determines the value of site, and those sites are termed accordingly

- (a) East block : Those sites having road in the Eastern side only
- (b) South-East block : Those sites having roads in Eastern and Southern sides
- (c) South block : Those sites with road towards South.
- (d) South-West block : Those sites with road towards South and West
- (e) West blocks : Those sites with road towards the West.
- (f) North-West block : Those sites with road towards North and West.
- (g) North blocks : Those sites with road towards North.
- (h) North-East block : Those sites with roads towards North and East.

**Classification of site :** Sites are classified or graded according to the number and direction of roads it is facing.

## **GRADE 'A'**

- (1) Plot with roads on all the four sides is the best. And if the roads in the North and East are lower than the plot, it will have an added advantage. If the North-East corner extends i.e. South-West angle and North-East angle is less than  $90^{\circ}$  it will have excellent results. (Ref. Sketch No.1)
- (2) Plot with roads in East, North and West, and the roads on North and East lower than that on the West is equally good. North-East corner extending further towards North or East and South-West corner higher in level than North-East corner will give better results. (Ref. Sketch No.2)
- (3) North-East block i.e. the plot with roads towards North and East with North-East corner extending further towards North or East and the roads lower than the level of site and sloping towards North-East corner, and the level of the site higher at South-West corner also belongs to this category. (Ref. sketch No.3)
- (4) North-West block - i.e. the sites having roads in North and West with North-East corner extending further towards North or East with the level of the road in the Western side and South-West corner of the plot higher than North-East also belongs to this category. (Ref. Sketch No.4)

## **GRADE 'B'**

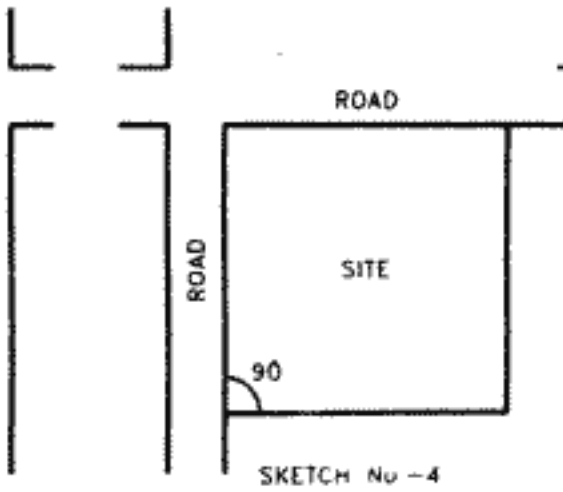
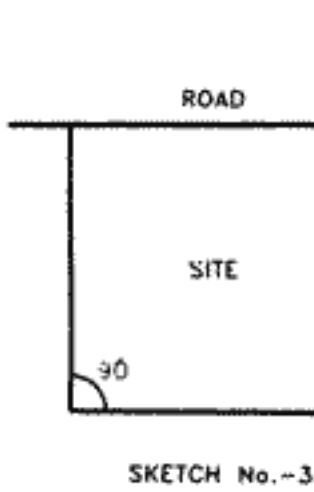
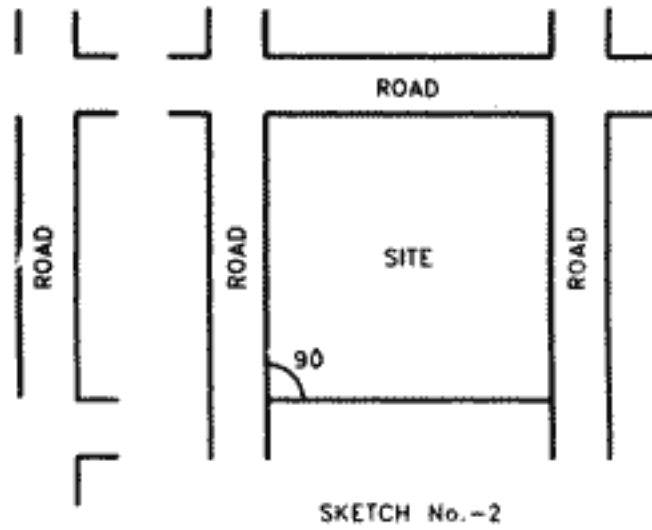
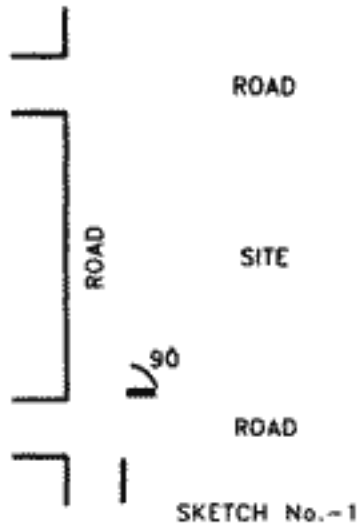
- 1) Plot with roads in the East and West, with level of the road and plot lower in the Eastern side than that in the Western side.
- 2) Plot with roads in the North and South with level of the road and plot lower in the Northern side than that in the Southern side.
- 3) Plot with roads in the East and the plot and road sloping towards North-East, with level of the plot higher and with tall buildings in the Western side.
- 4) Plot with roads in the North and the plot and road sloping towards North-East, and with level of the plot higher and with tall buildings in the Southern side.
- 5) Plot with no roads in the West, but with roads in the other three sides at higher level than that of the plot.
- 6) Plot with roads in West, North and East, and roads in the Western side lower than the other two.

## **GRADE 'C'**

Plots categorised here have characters almost contrary to those in Grade 'A' like:



GRADE-A



- (1) Plot with roads in the East at a lower level but tall buildings and mounds in the other three sides.
- (2) Site with roads in the three sides but with tall buildings or hill in the East and the road in the West and South lower than the plot.
- (3) Site with roads in the North and South, tall buildings in the East, road in the South lower, and West side vacant.
- (4) Site with road in the Western side.

### **GRADE 'D'**

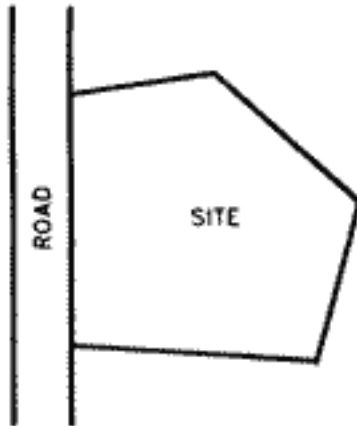
Plots belonging to this grade have characters contrary to those of Grade 'C'

#### **It can therefore be summarised that:**

- (1) To have roads on all sides is the best proposition as it ensures all round happiness and prosperity.
- (2) It is always better to go in for sites with more than one road, and those with roads in the North and East are the best.
- (3) Roads in South and West are good for business people and Road in the South and East are good for women organisations and for their activities but special care has to be taken while designing buildings in these cases.
- (4) Levels of road and plot in the North and East must be lower than that of South and West. Tall buildings, plots with higher ground level in the West and South are preferred.
- (5) If there is a running nallah, stream or river in the North side with the flow of water from West to East it is ideal as it will bring in good results.
- (6) Plots with rounded off North-East corner is not good but those with South-East corner rounded off can be used with certain limitations.

#### **Other kind of plots:**

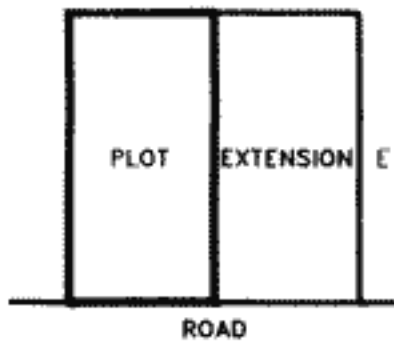
- (1) Plots with North-East corner projected towards North or East are good.
- (2) Plots with South-East, South-West, North-West corners projected are not good, but can be used only after correction.
- (3) Plots with five corners, or the North-East corner cut are not at all good, but can be used after corrections. (Ref.sketch No 5)



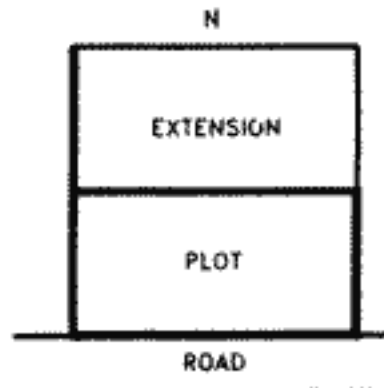
SKETCH No.-5  
NOT A GOOD SITE



SKETCH No.-6  
NOT A GOOD SITE



SKETCH No.-7  
GOOD PROPOSAL



SKETCH No.-8  
GOOD PROPOSAL

- (4) Even plots having four corners, but North-East cut or the South-West angle more than  $90^{\circ}$  or South-West to North-East distance less than that from South-East to North-West are not good, but should be rectified before designing a house. (Ref. Sketch No.6)

#### **Extension of Plot :**

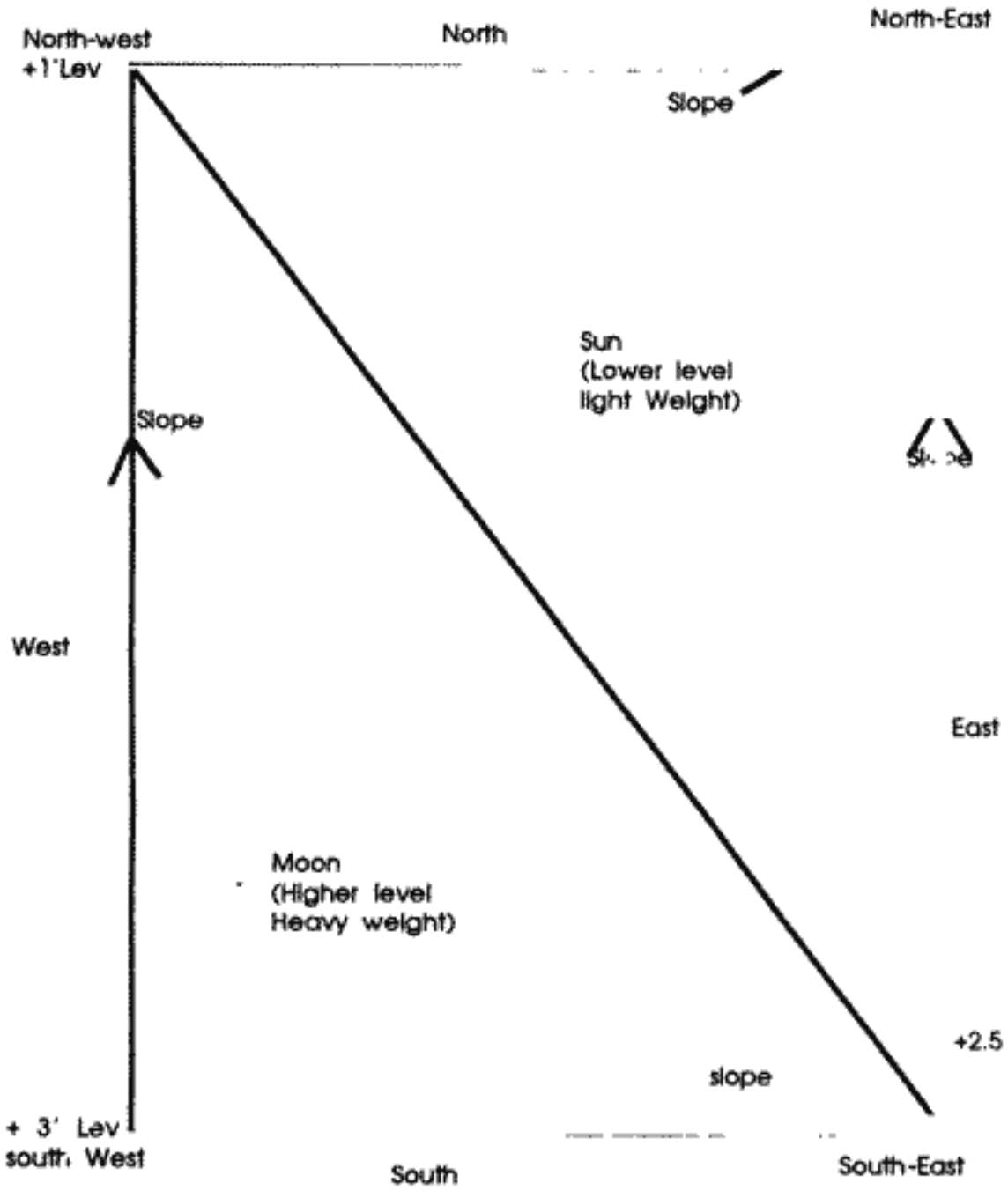
When the site is to be extended or enlarged by adding another site or portion of land adjacent to it the following points should be borne in mind:

- (1) Extension or projection to South/South-West is not good as it may cause loss of health, money and other unbearable problems.
- (2) Extension or projection to South and West creates problems like accidents and loss of wealth.
- (3) Extension to South-East may cause fire accidents, court litigations and thefts.
- (4) Extension to North-West is also bad as it may cause mental agony and heavy expenses.
- (5) Extension to North-East/North and East is good as it ensures wealth, health, name, fame and all round prosperity. (Ref. Sketch Nos.7 & 8)

Purchasing of a new piece of land towards North, North-East or East of the existing plot either adjacent or a little away from it ensures all round success provided the new plot too is as per Vaastu Shaastra. Similarly buying a site towards West or South may cause ill effects.

#### **Advantages & Disadvantages of Different Shapes:**

- (1) Square : This shape is the best as it ensures it's inmates all round prosperity and happiness.
- (2) Rectangle : This shape too is good as it bestowes health, wealth and prosperity.
- (3) Triangle : This shape is not good at all as it may cause court litigations and other serious problems.
- (4) Circular and other shaped plots may lead to some problems or the other throughout.
- (5) Plot with five corners and hexagon, octagon, polygon or any other shaped plots will be the cause of constant mental turbulence and instability in different spheres of life.



SKETCH LEV

### **Ground level of each plot :**

- (1) Ground level should be higher in the South and West,
- (2) Ground level should be lower in the North and East.
- (3) It should be lowest in the North-East corner.
- (4) Ground level in the South-East and North-West can be equal, but it is better if North-West corner is lower than the South-East.
- (5) Level in the South-East and North-West should be higher than that in the North-East but lower than that on the South-West
- (6) Level in the North should be lower than that in the South and level in Eastern side less than that in the Western side

In short it can be said that the North-East - should be Lowest

North-West higher than North-East;

South-East higher than North-West;

South-West higher than South-East.

The ground level should be the highest in the South-West corner.

**Outside levels :** Level of the roads in the North and East side should be lower than the corresponding site levels and also from the roads in the South and West. If hills or mounds are located and tall buildings are built in the Southern and Western side of the plot it is good. Flowing nallah, rivers etc., in the North, East and North-East will be good but they should flow towards North-East side. Ponds, lakes etc located in the North-East corner will ensure prosperity.

Certain scholars have divided the plot into two triangles as shown in the Sketch and attributed the North-East triangle to the Sun and the South-West triangle to the Moon. (Ref sketch LEV)

It is prescribed that the Moon's surface should be high and that of the Sun should be lower. Even the building should be higher and heavier in the Moon's zone because it should be noted that moon's effect on the earth is similar to that of it's effect on the ocean causing high and low tides.

### **Effects of levels of site :**

#### Directions

#### Low

#### High

East

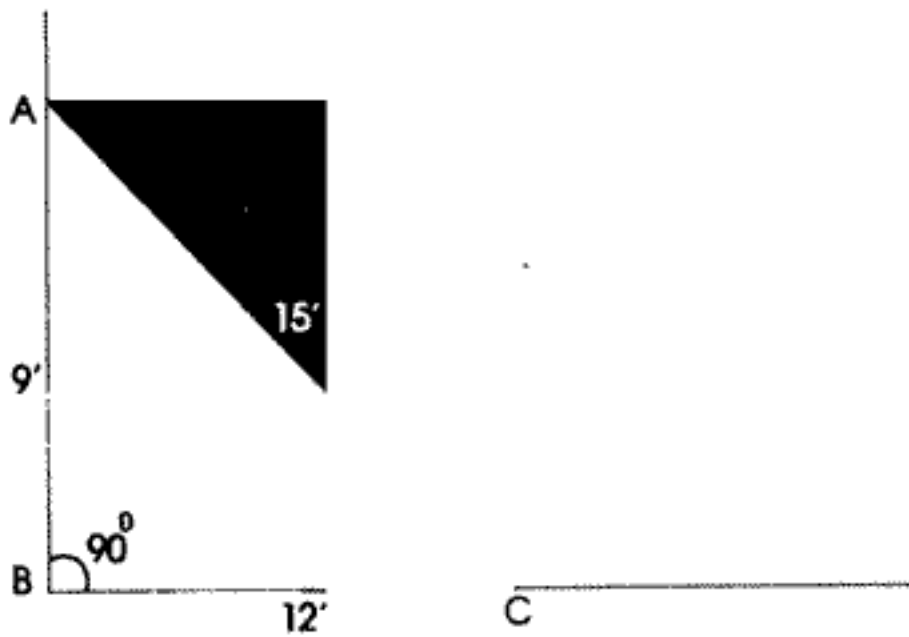
Good health, wealth,  
longevity, success.

Loss of spouses,  
progeny and other member  
of the family.

<u>Directions</u>	<u>Low</u>	<u>High</u>
South-East	If lower than North-East it creates fear of fire and enemies. It is also bad for women and male children.	If higher than North-East and North-West it ensures financial gains and profit in business.
South	Restricts growth, Causes diseases and financial problems.	Good for health and wealth & prosperity.
South-West	Will be the cause for bad habits, ill health, death etc., of inmates.	Ensures allround prosperity popularity name and fame.
West	Causes ill health and loss of name and fame.	Ensures all round prosperity.
North-West	If lower than North-East enmity, litigations. If lower than South-West and South-East - good.	If higher than North-East it ensures success in business & ensures financial gain. If higher than South-West it is very bad.
North	Good for health, wealth and prosperity in general sphere.	Ill effects all round, has to face worst situation in every
North-East	Ensures good health wealth, all round prosperity and popularity.	Will have to face innumerable problems, and the worst situations in every sphere of life.

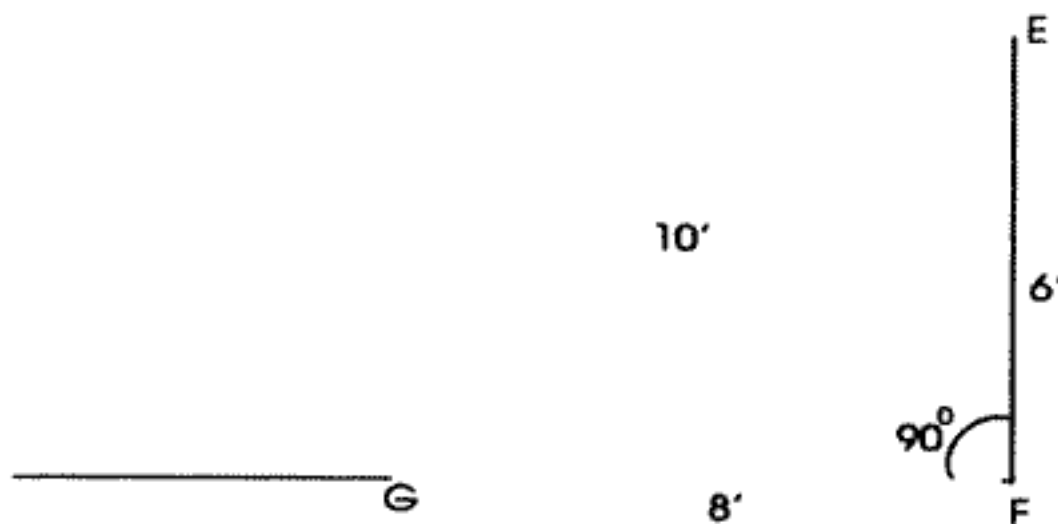
**Angles :** Easy way to find out  $90^\circ$ , less than  $90^\circ$  and more than  $90^\circ$ :

In the sketch 9: If the distance AC is more than 15' then the angle B is more than  $90^\circ$ ; and if it is less than 15' then the angle is less than  $90^\circ$



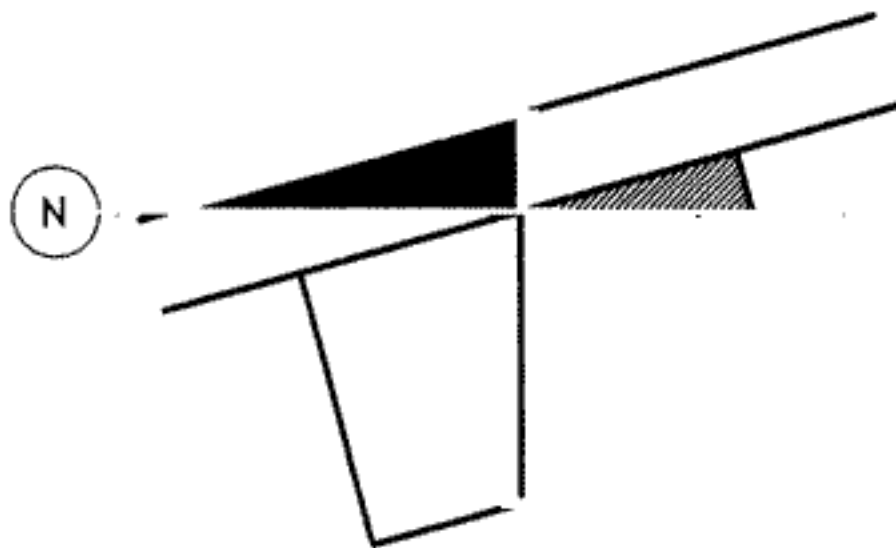
Sketch No.9

In the Sketch 10 : If the distance GE is more than 10' then the angle F is more than  $90^\circ$ , and if it is less than 10'-0" then the angle is less than  $90^\circ$



Sketch No.10

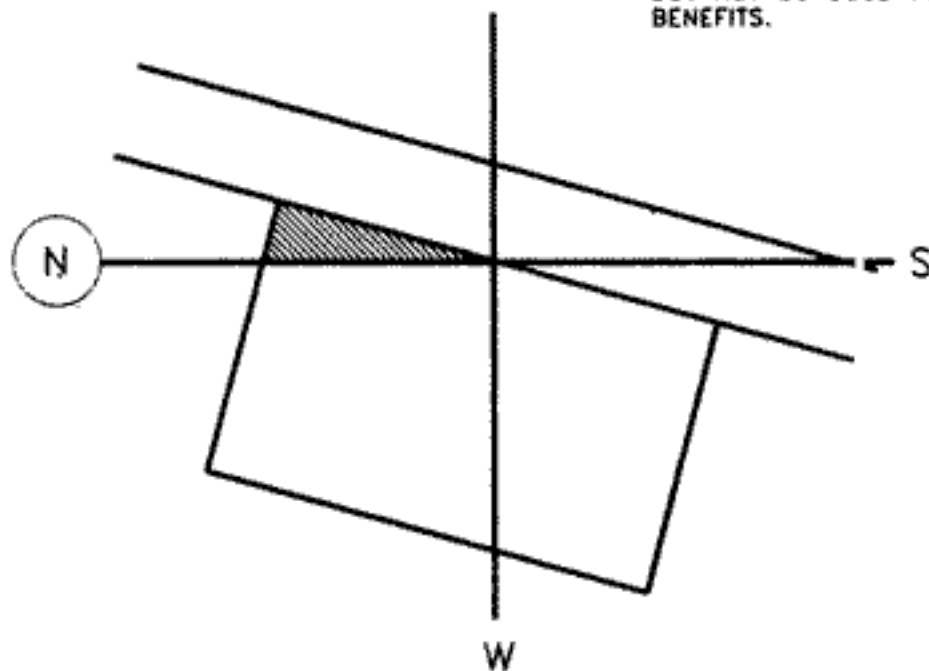




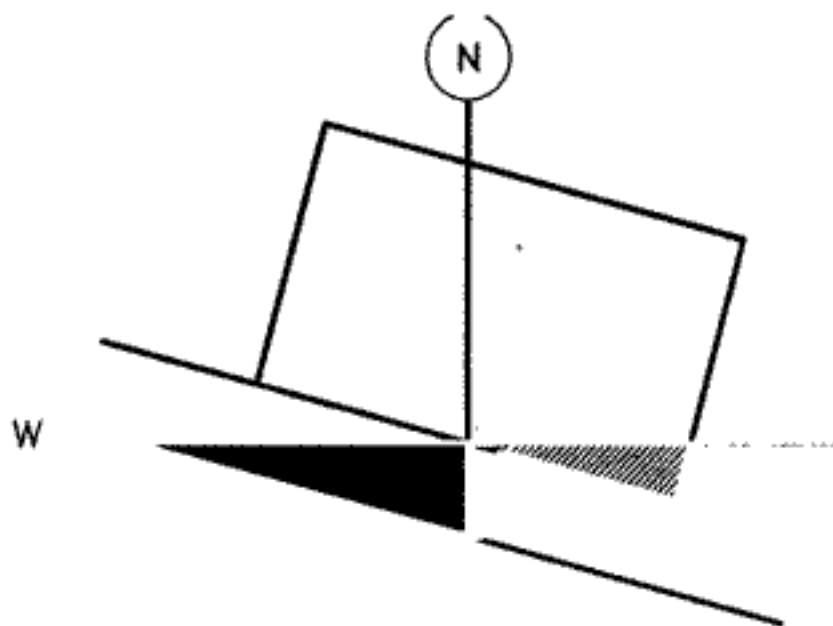
(1) WHEN THE EAST SOUTH-EAST IS EXTENDED.  
 -MORE FEMALE ISSUES IN THE FAMILY. EVEN IF THERE MAY BE MALE ISSUES THEY WILL BE INACTIVE. INMATES WILL DEVELOP MEAN MENTALITY.

W  
 FIG-1

(2) WHEN THE EAST NORTH-EAST IS EXTENDED.  
 -GOOD NAME, FAME AND POPULARITY BUT NOT SO GOOD FOR FINANCIAL BENEFITS.



W  
 FIG-2



(3) WHEN SOUTH SOUTH-EAST IS EXTENDED.  
 -NO DEATH OF MALE ISSUES AND LOSS OF FAME BUT THERE WILL BE PROBLEMS WITH EARNINGS AND WEALTH. MALE MEMBERS WILL BE EFFECTED BY ILL HEALTH THERE WILL BE COURT LITIGATION AND OTHER PROBLEMS.

FIG-3

(4) WHEN WEST NORTH-WEST EXTENDED.  
 - ENSURES FINANCIAL GAIN, AND INCREASE IN POLITICAL POWER, WOMEN BECOME ACTIVE AND ENERGETIC.

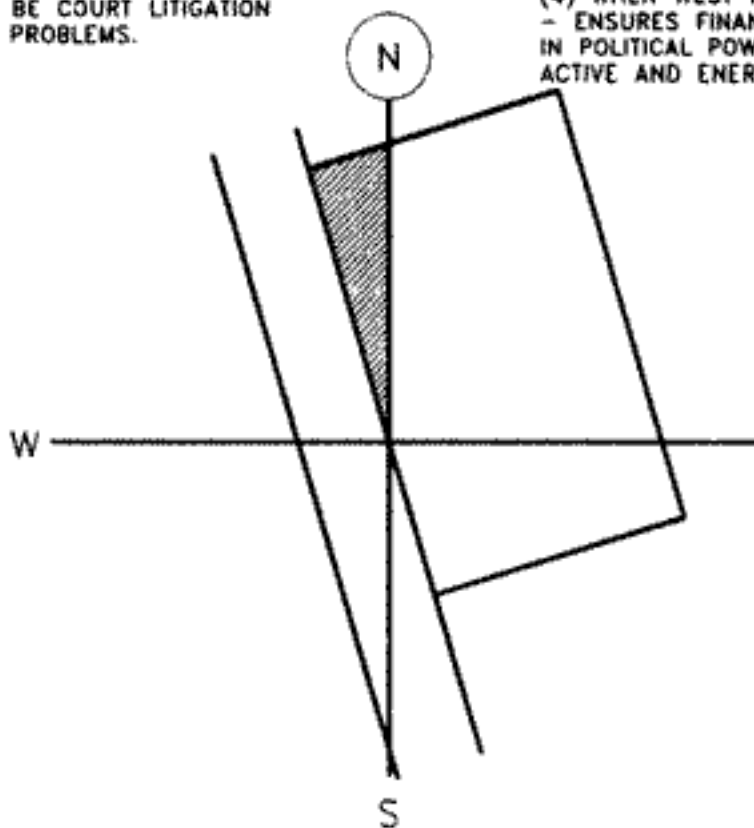
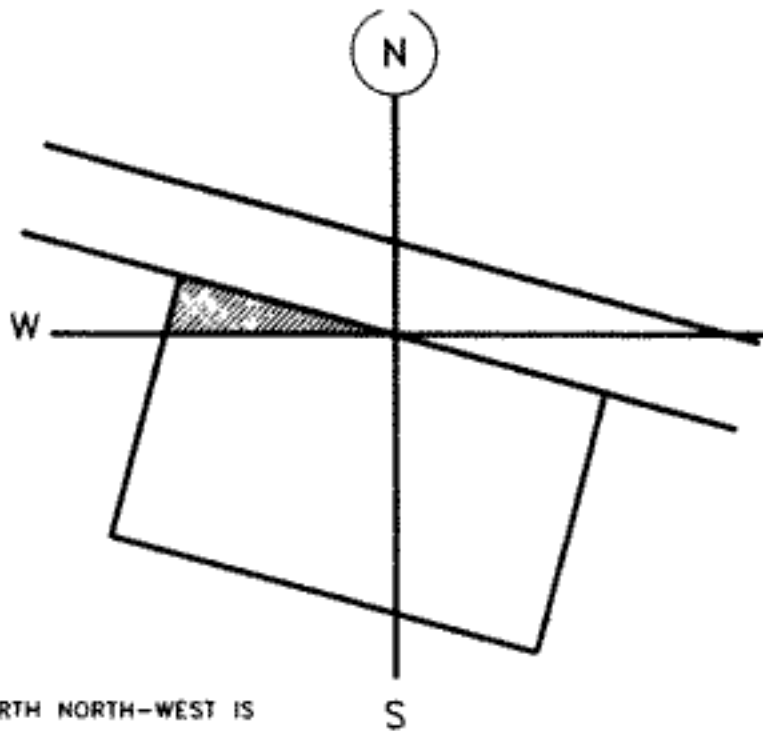


FIG-4



(5) WHEN NORTH NORTH-WEST IS EXTENDED.  
 - MALE MEMBERS OF THE FAMILY WILL GET INTO BAD HABITS AND WOMEN WILL BE TROUBLED BY COURT LITIGATION

FIG-5

(6) WHEN NORTH NORTH-EAST IS EXTENDED.  
 - EVERYONE WILL ENJOY HEALTH, WEALTH AND PROSPERITY. WOMEN WILL GAIN RESPECT IN ALL SPHERES

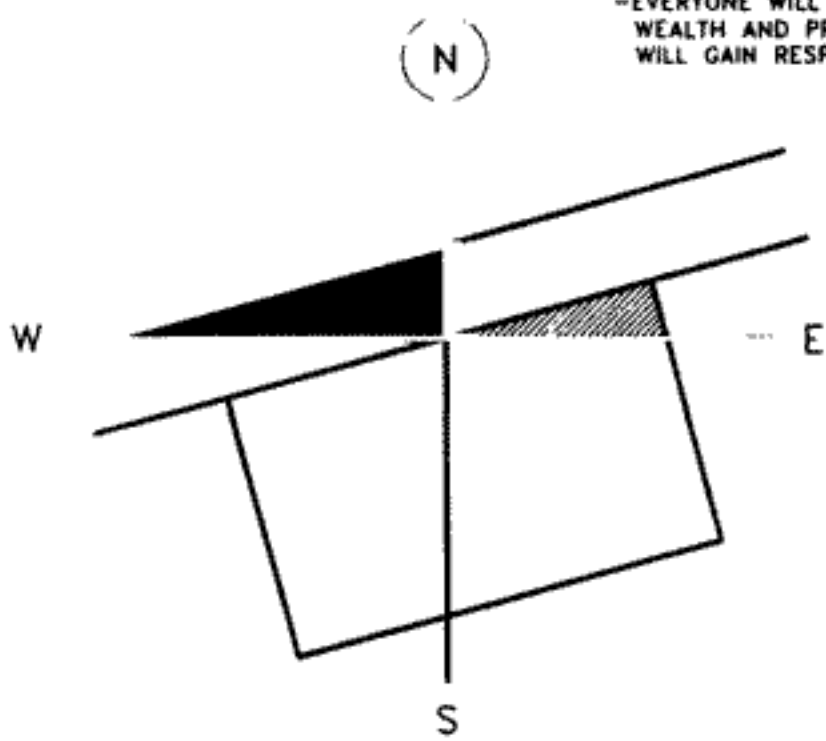
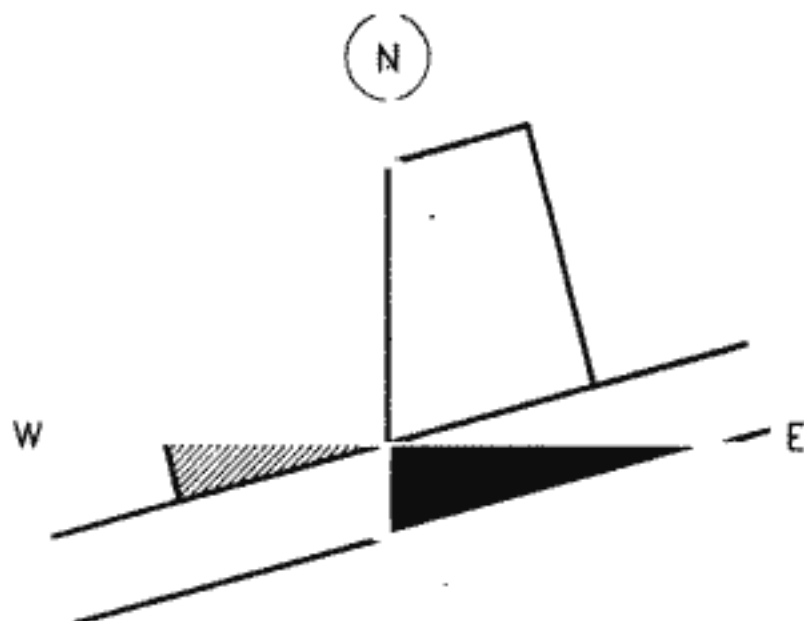


FIG-6



(7) WHEN THE SOUTH SOUTH-WEST IS EXTENDED  
 -WOMEN WILL FACE MISERABLE AND SORROWFUL SITUATIONS.  
 -MALE MEMBERS WILL BECOME ROUGES.

FIG-7

(8) WHEN THE WEST SOUTH-WEST IS EXTENDED.  
 -MALE MEMBERS WILL EARN IN ON UNRIGHTEOUS WAY AND INDULGE IN WASTEFUL EXPENDITURES AND WILL BECOME ORROGANT LEADING TO LOSS OF NAME AND FAME  
 -WOMEN WILL BECOME MENTALLY UNSTABLISHED.

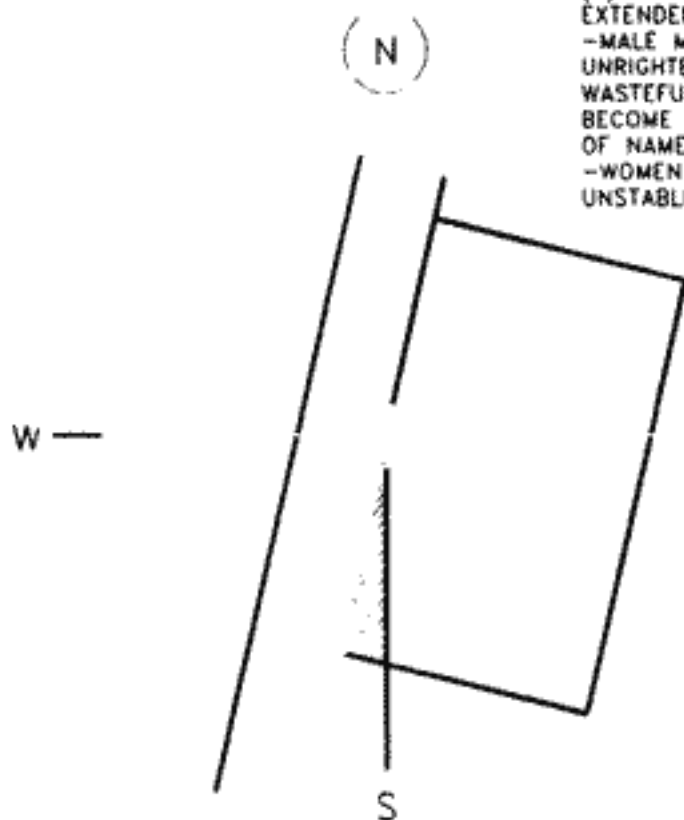


FIG-8

South South East Extended. Gate is in the South South East corner directed towards south South West, Which is Bad, Better if another gate facing North North East is fixed, if possible.

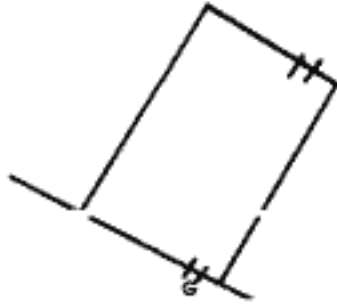


Fig - 1

South-South West is extended Gate is in the South South East. It is better if another Gate directed towards East North East is fixed, if possible.

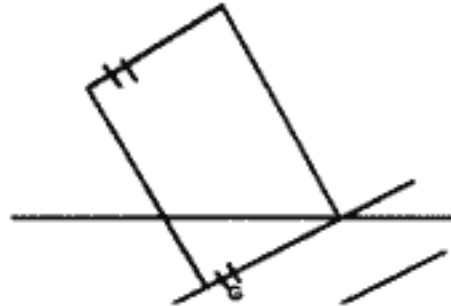


Fig - 2



North North West is extended Gate is in the North North East which is directed towards North North East which is very good.

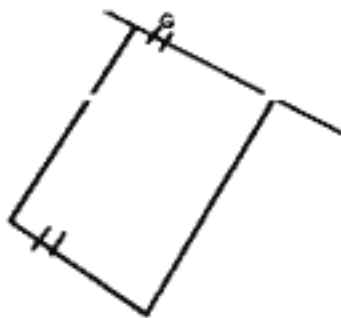


Fig - 3

North North east is extended. Gate is in the North East directed towards North North west which is not good. Better to have another gate in the East North East, if possible.

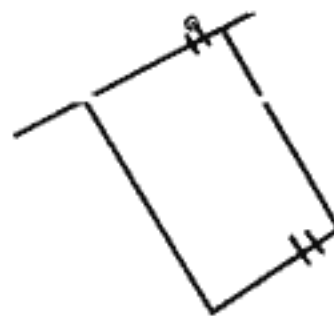
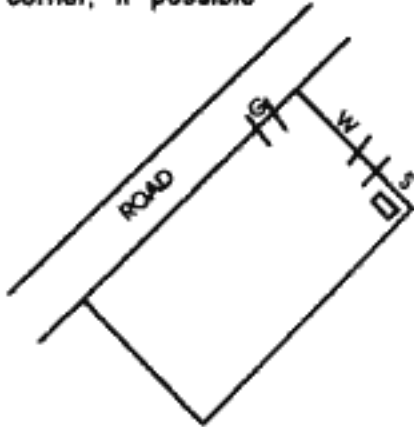
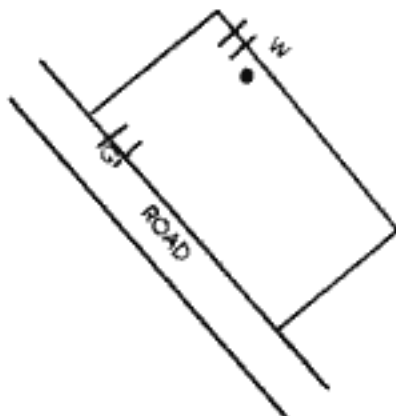
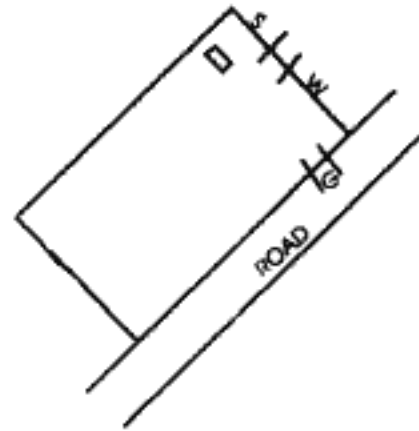


Fig - 4

West south West extended gate is directed towards West North West. It is better if another gate is fixed in the North North East corner, if possible



East North East is extended. Gate is directed towards East South East. It is not good. Better if another gate in the North North East is fixed, if possible



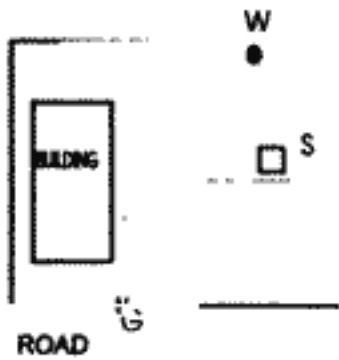
West north West extended. The gate is directed towards West South West which is bad. It is better if another gate is fixed in the East north East corner, if Possible

ROAD

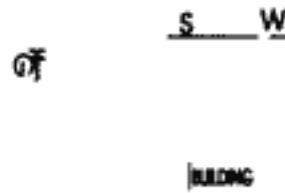


Bad Site - To be rectified

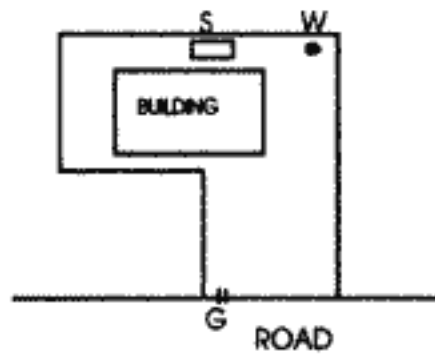
Good Site East North-East extended



Bad Site West north West Extended to be rejected

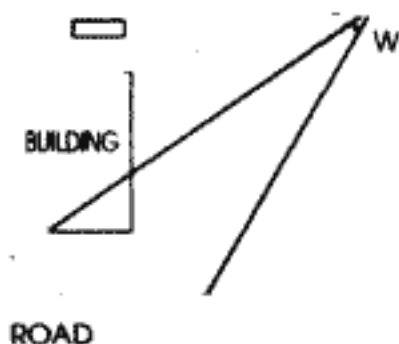


Not a good site - South West extended, the entrance is from South South West, Which is very bad.

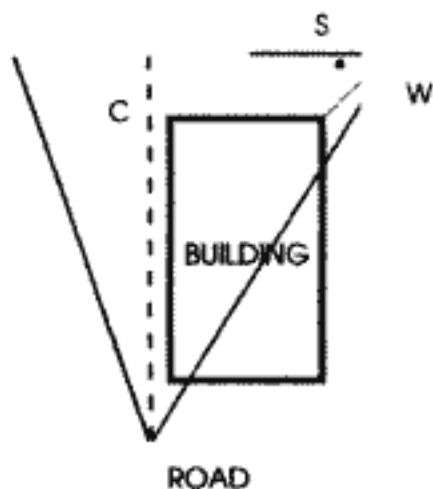
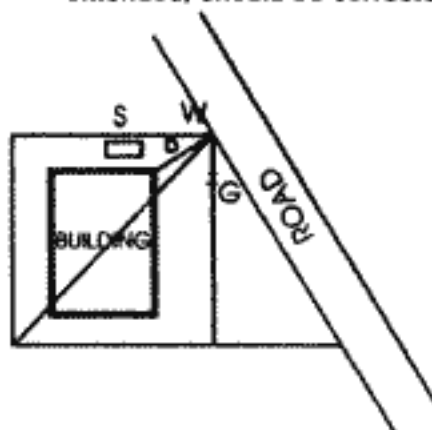


Not a good site- South South East extended.

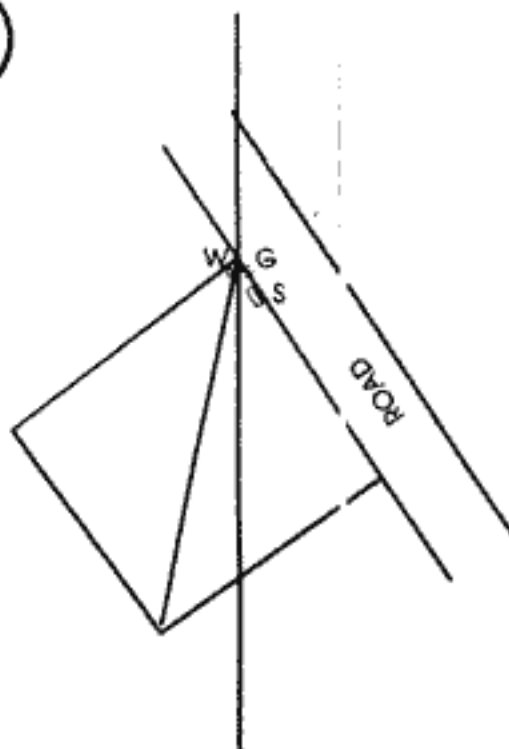
Good Site as North East extended  
But road is in the south; lot of  
care should be taken while planning



Not a good site; South East  
extended; should be corrected.



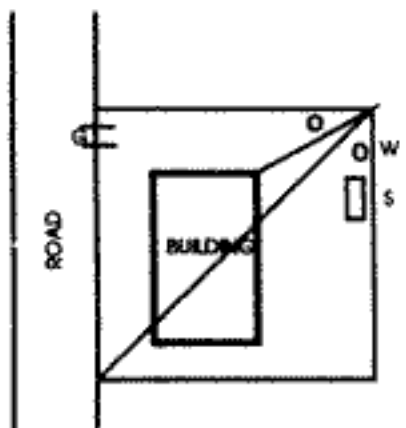
Not a good site North West  
extended, road in the south;  
should be corrected.



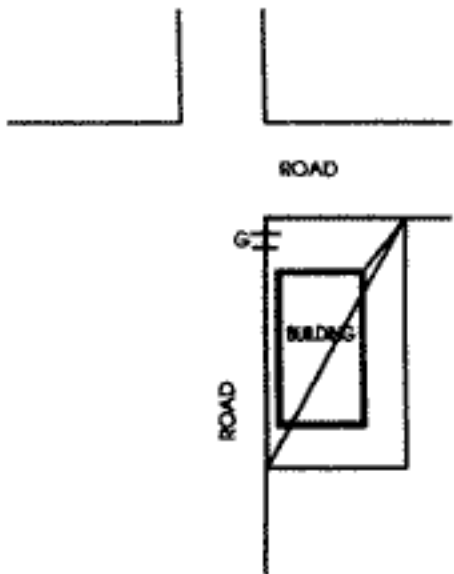
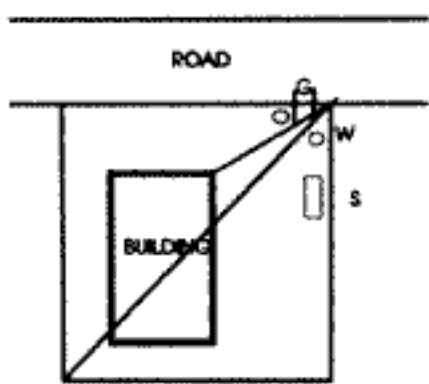
East-South East extended,  
gate directed towards North  
North East which is very  
good.



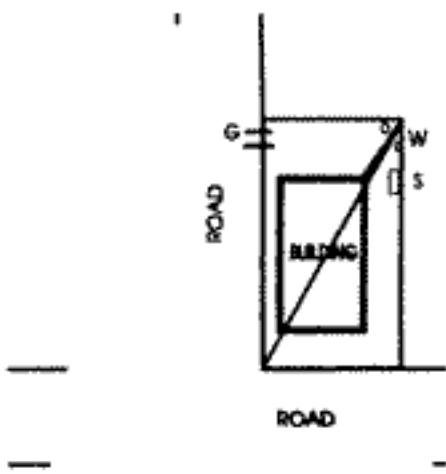
Road in the West gate should be from West North West, well either in North North East or in East North East.



Road in the North, gate in the North North East, well either in North North East or in East North East.

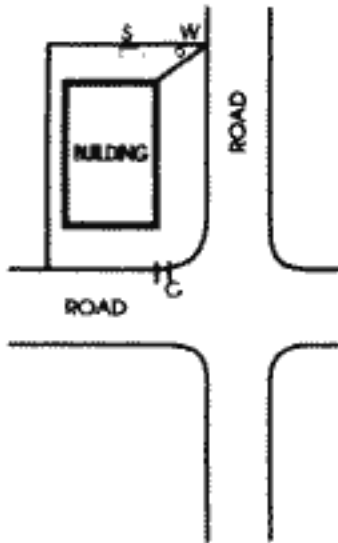


Road in North and West, North North East gate is better

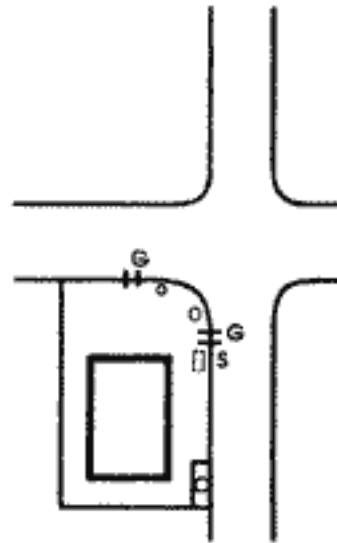


Road in West and South, Gate in West North West is better.

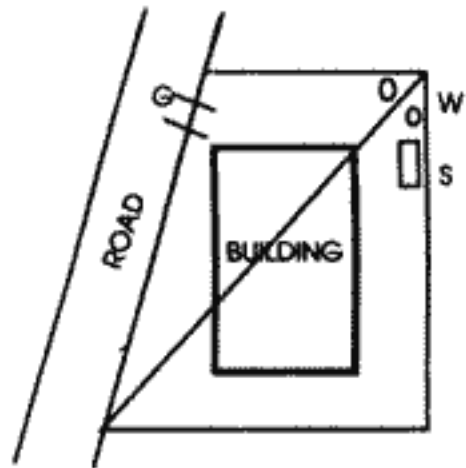
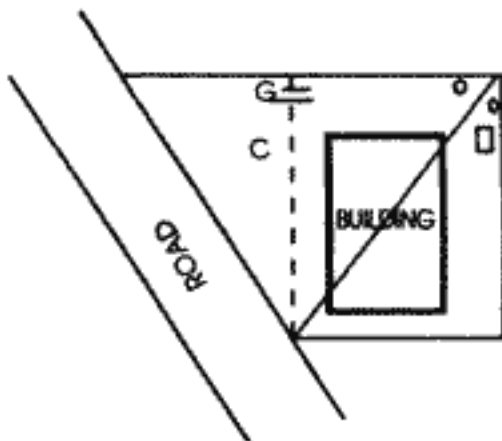
Good Site, North East Extended



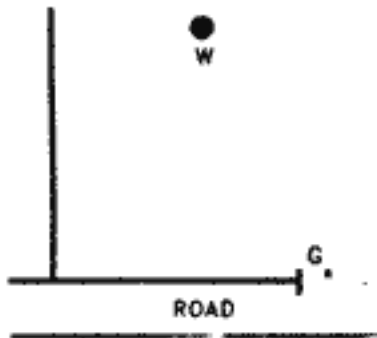
Not a good site, North East rounded off.



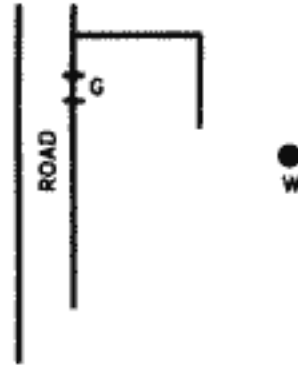
Not a good site, North West extended, should be corrected



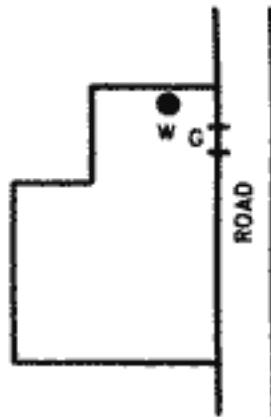
Not a good site, South West less than 90° as South West is extended, it may have bad effects.



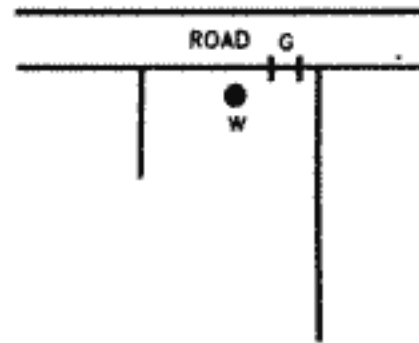
**BAD SITE**  
EAST SOUTH EAST EXTENDED



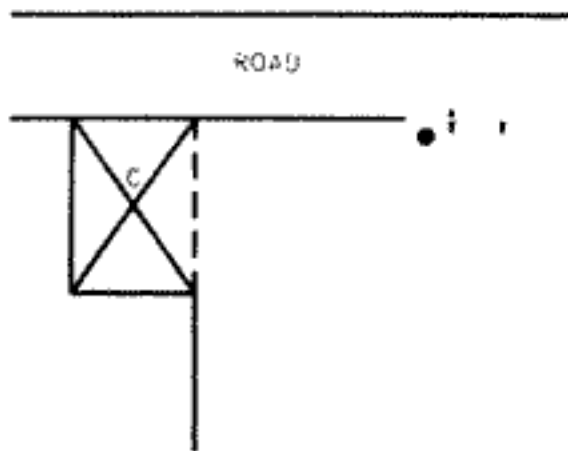
**BAD SITE**  
NORTH NORTH WEST EXTENDED



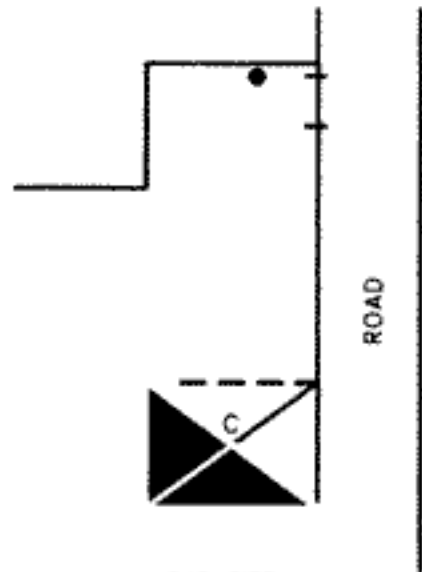
**GOOD SITE**  
NORTH NORTH EAST EXTENDED



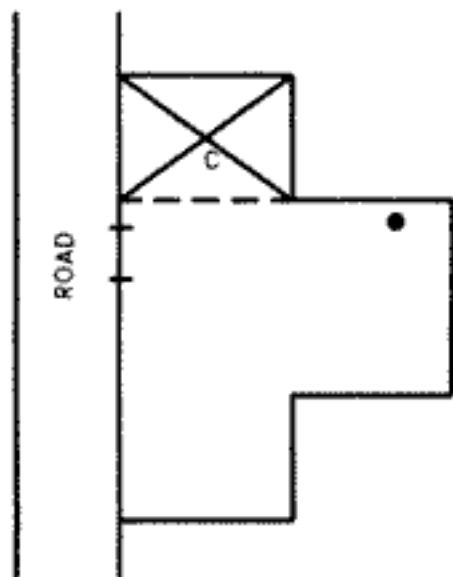
**GOOD SITE**  
NORTH NORTH EAST EXTENDED



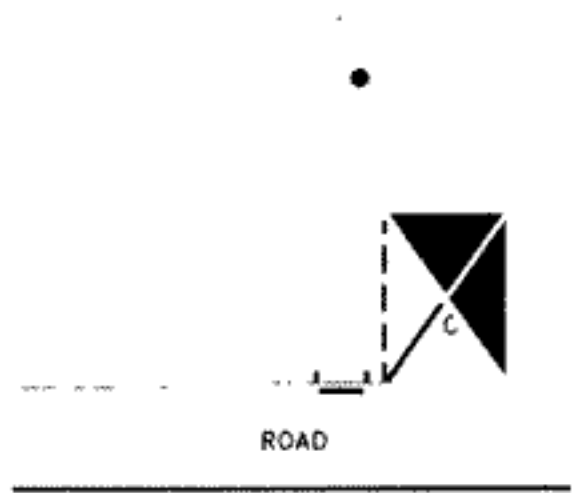
BAD SITE  
SHOULD BE CORRECTED AS SHOWN



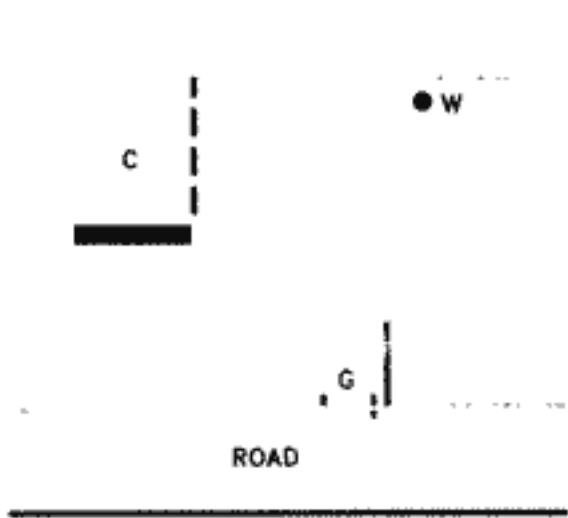
BAD SITE  
SHOULD BE CORRECTED AS SHOWN



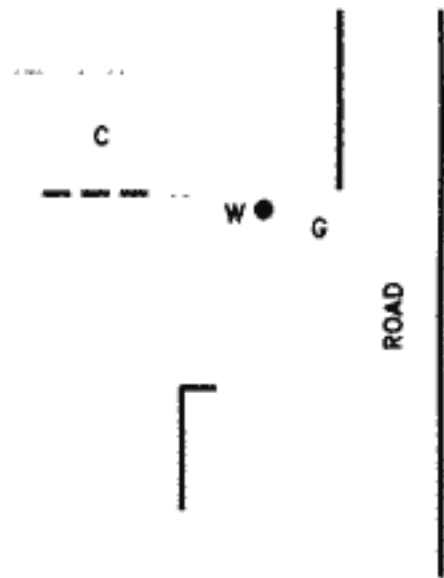
BAD SITE  
SHOULD BE CORRECTED AS SHOWN



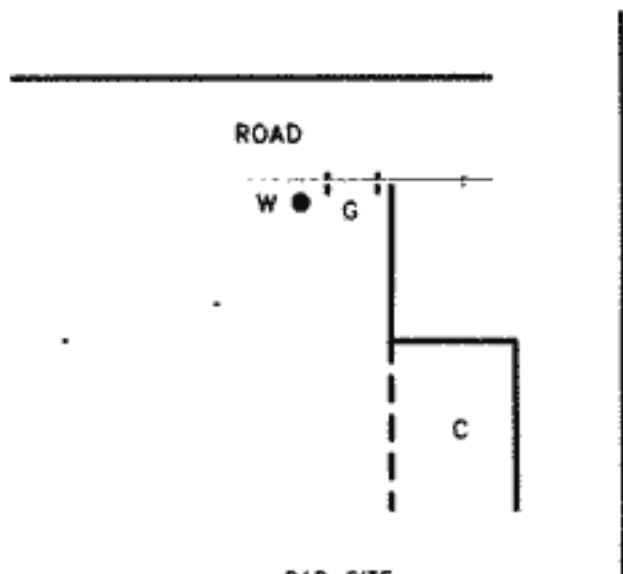
BAD SITE  
SHOULD BE CORRECTED AS SHOWN



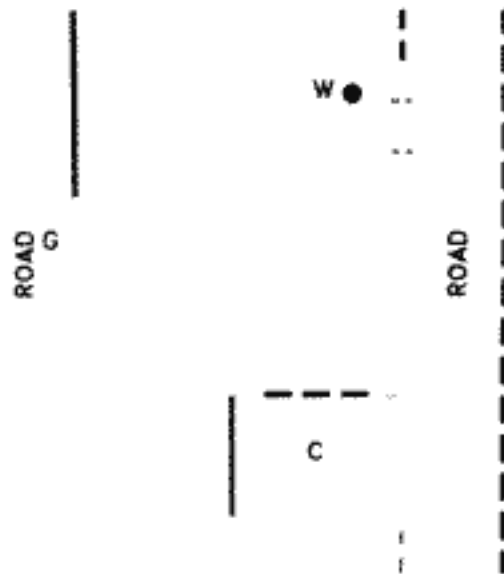
BAD SITE  
SHOULD BE CORRECTED AS SHOWN



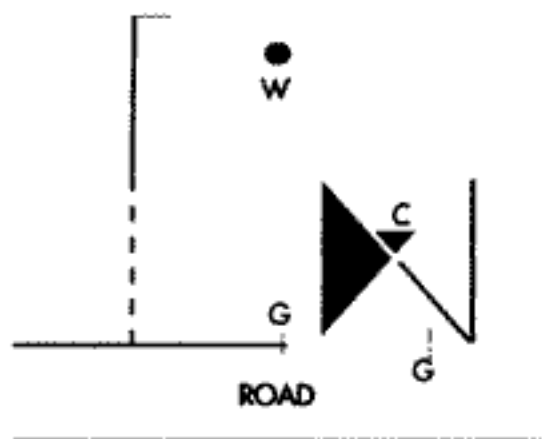
BAD SITE  
SHOULD BE CORRECTED AS SHOWN



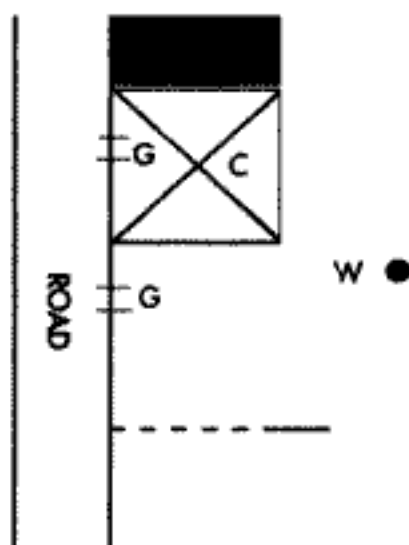
BAD SITE  
SHOULD BE CORRECTED AS SHOWN



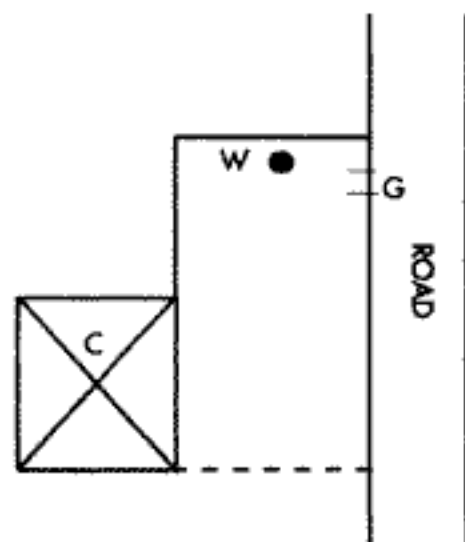
BAD SITE  
SHOULD BE CORRECTED AS SHOWN



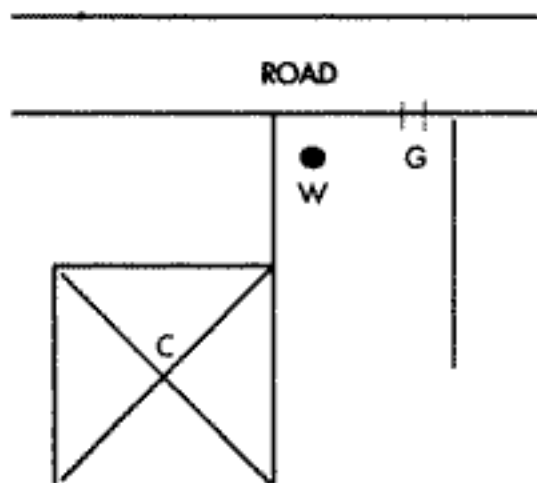
**BAD SITE  
EAST SOUTH EAST EXTENDED**



**BAD SITE  
NORTH NORTH WEST EXTENDED**



**BAD SITE  
WEST SOUTH WEST EXTENDED**



**BAD SITE  
WEST SOUTH WEST EXTENDED**

## Veedi Shoolas and Layouts

### Veedi Shoolas:

There are other types of sites where roads or lanes run right into the face of site from different directions and these are known as Veedi (Road) Shoolas (Arrows). Some of them are good and others are bad. (Ref. Sketch Nos.11 to 18)

### Layouts :

Since it is impossible to comment upon sites with different and innumerable permutations and combinations of road, direction, size and shape etc., let us examine one layout whereby a general idea about the merits and demerits of different sites can be gathered. (Ref. Sketch No.19)

No.15	-	Bad	-	East South-East	-	Veedi Shoola
No.19	-	Good	-	East North-East	-	Veedi Shoola.
No.04	-	Not bad	-	South South-East	-	Veedi Shoola.
No.36	-	Bad	-	North North-West	-	Veedi Shoola.
No.28	-	V.Bad	-	West South-West	-	Veedi Shoola.
No.32	-	Not Bad	-	West North-West	-	Veedi Shoola.

No.27, 28, 29, 30: These sites are good since the site extends towards North-East. Though site 28 is extending towards North-East it has Veedhi Shoola from South-West which is very bad.

No.34, 8, 11 : These sites are not good since North-East corner is rounded off. Rectification of these kind of plots is very difficult.

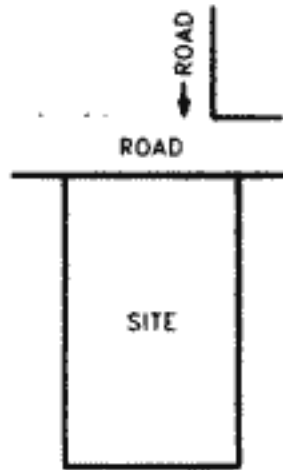
No.14, 15, 16, 17 : These sites are not bad as North-East to South-West distance is more than that from South-East to North-West. But the extension is towards South-West which is bad. These sites have to be rectified before use.

No.18, 19, 20, 31, 32, 33 : These sites are bad since the South-East to North-West distance is more than that from North-East to South-West. These sites should be corrected before the construction work starts.

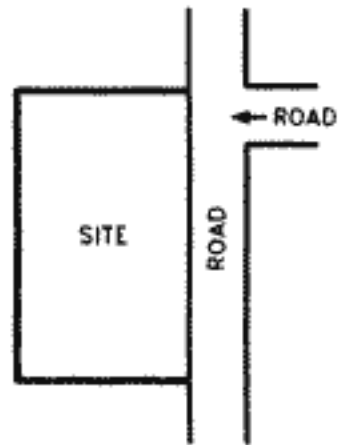
No.2, 3, 4, 5, 6, 22, 25, : These sites are good since they are rectangular or square in shape. But road is towards south.

No. 7, 10, 13, 26, 40 : These sites have rounded off corners, towards North-west and South-East

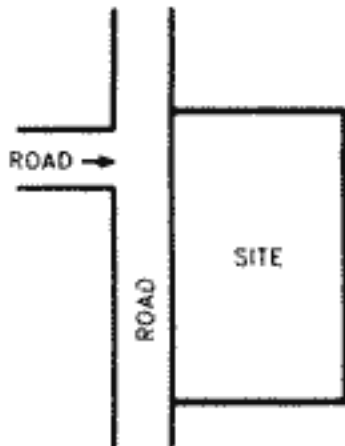
VEEDU SHOOLAS



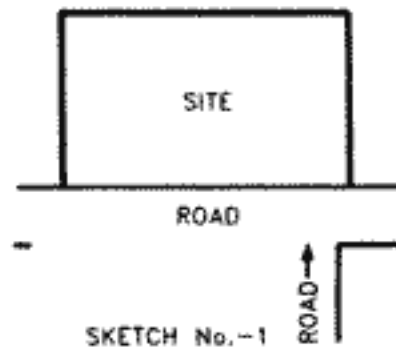
SKETCH No.-11  
FROM NORTH NORTH-EAST  
GOOD SITE



SKETCH No.-12  
FROM EAST NORTH-EAST  
GOOD SITE



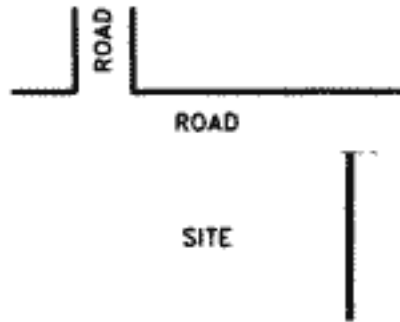
SKETCH No.-13  
FROM WEST NORTH-WEST  
NOT A BAD SITE



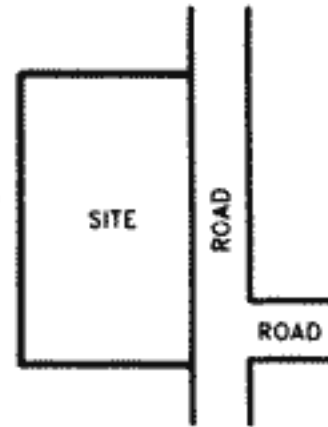
SKETCH No.-14  
FROM SOUTH SOUTH-EAST  
NOT A BAD SITE



VEEDI SHOOLAS



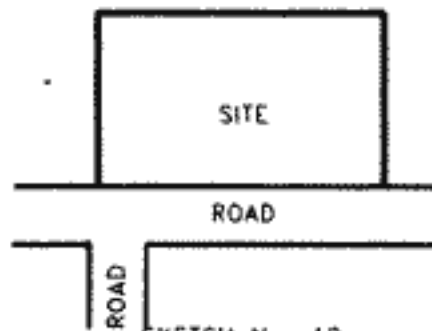
SKETCH No.-15  
FROM NORTH NORTH-WEST  
BAD SITE



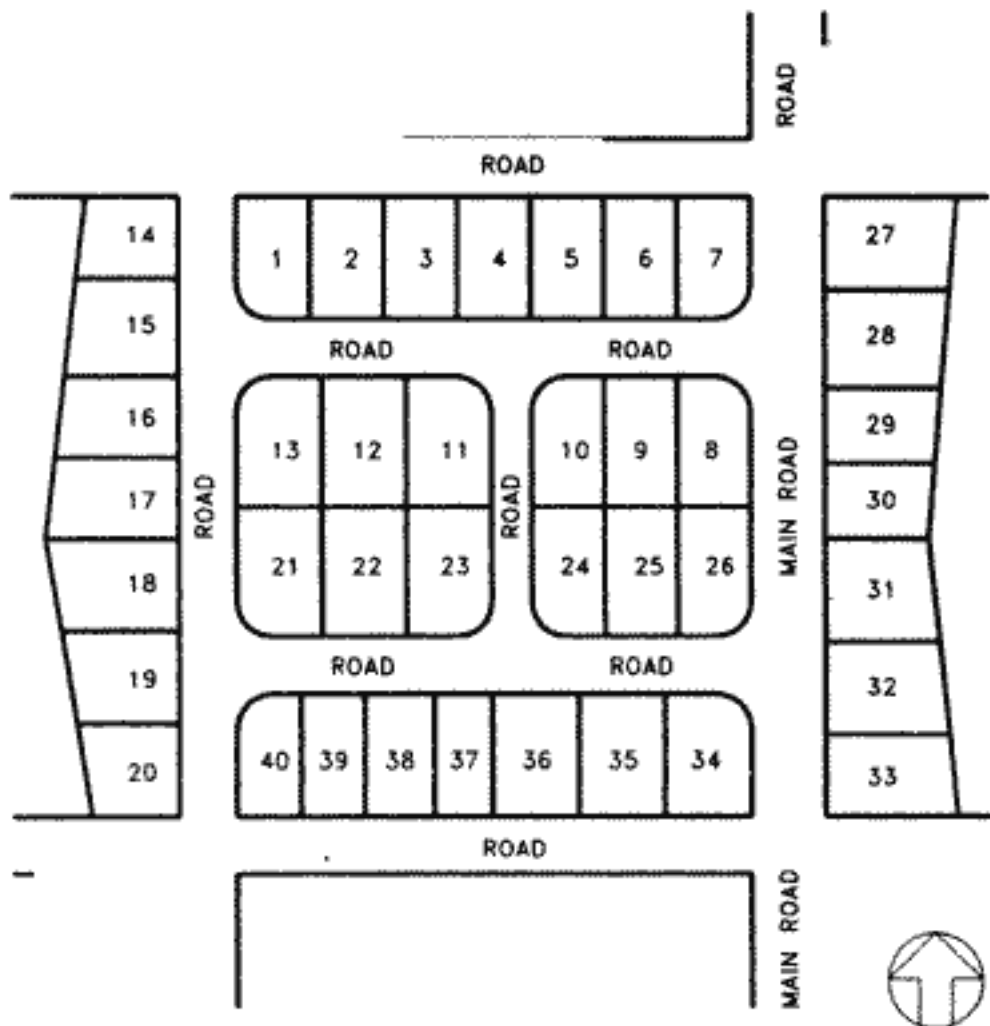
SKETCH No.-16  
FROM EAST SOUTH-EAST  
BAD SITE



SKETCH No.-17  
FROM WEST SOUTH-WEST  
VERY BAD SITE



SKETCH No.-18  
FROM SOUTH SOUTH-WEST  
VERY BAD SITE



SKETCH No.-19

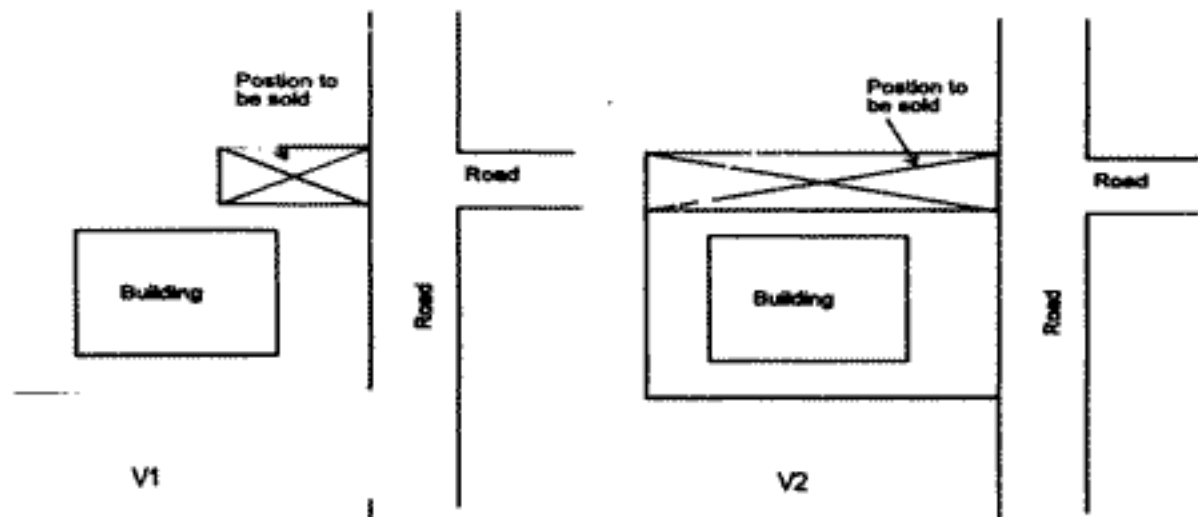
No.1, 21, 24 : These sites are not good since South-West corner is rounded off, and North-East-South to West distance is less than that of South-East to North-West.

No.12, 9, and 35 to 39 : These sites are good since they are either rectangular or square and the road is in the Northern side.

### Overcoming the Problem of Veedhi Shoolas

Example: The example shown below is about the site having the Veedhi Shoola in the North North West corner which is bad. To overcome this problem a portion in that particular corner (the width of which should be equal to that of road, the Veedhi Shoola) has to be demarcated and sold to a third party as a vacant plot or along with a building. In such a case the site sold will be having the Veedhi Shoola from the North which is good. As a result of this the main site gets rid of the problem. Similarly other cases with Veedhi Shoolas from different directions can be solved. But care should be taken with these kind of cases, so that when getting rid of evil effects of Veedhi Shoolas one is not left with a site having extensions to unfavourable directions (Ref. sketch V1 & V2).

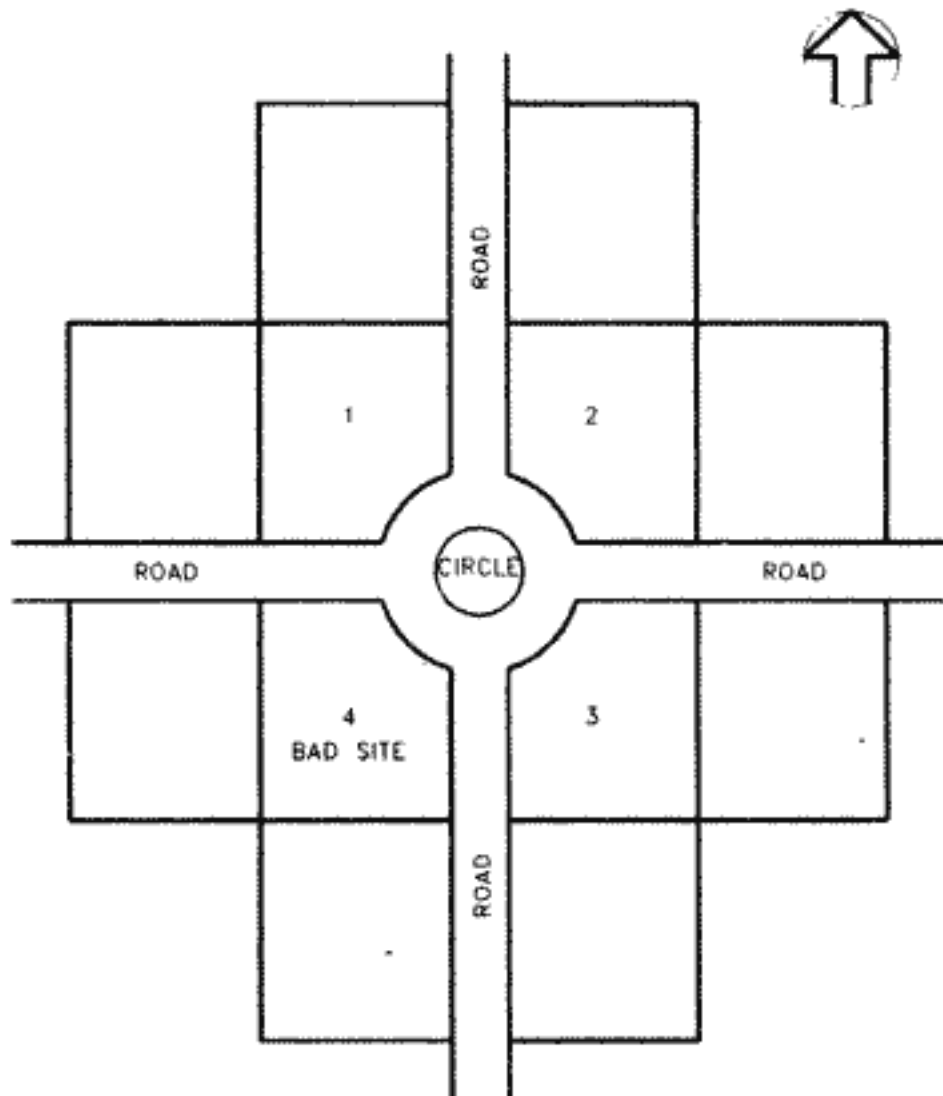
Example : Veedhi Shoola from North North West :



In this Case where the bad effect of Veedhi Shoola is eliminated the original site gets extended to South West which is bad.



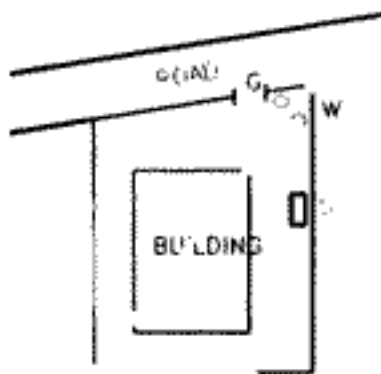
In this case the bad effect of Veedhi Shoola is eliminated and also no other bad effects from extensions to unfavourable directions.



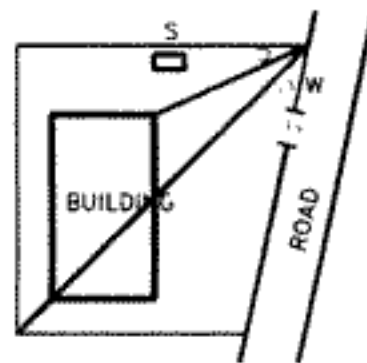
Junction of 4 or more roads where normally the corners are cut. In this sketch site No.1 and 2 are not bad, but the 4th site with North-East corner cut is very bad. Site No.3 is good because North-East to South-West dimension is less than that from South-East to North-West.

## Location of Gates and Wells

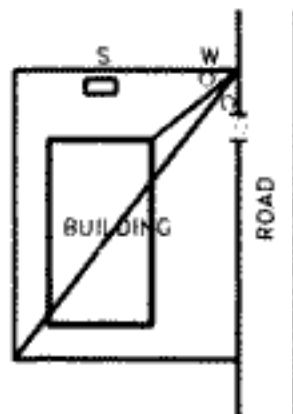
Examples regarding the location of Gate, Well, Borewell and Septic tanks are given here:



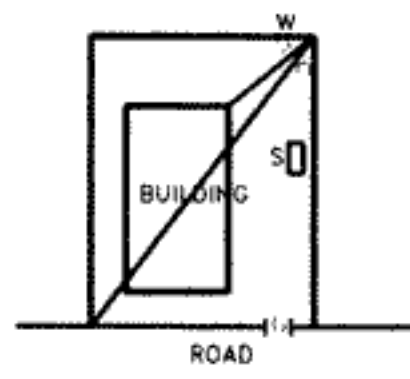
A VERY GOOD SITE  
ROAD IN THE NORTH &  
NORTH EAST EXTENDED  
TOWARDS NORTH



A VERY GOOD SITE  
ROAD IN THE EAST &  
NORTH EAST EXTENDED  
TOWARDS EAST



GOOD SITE  
ROAD IN THE EAST

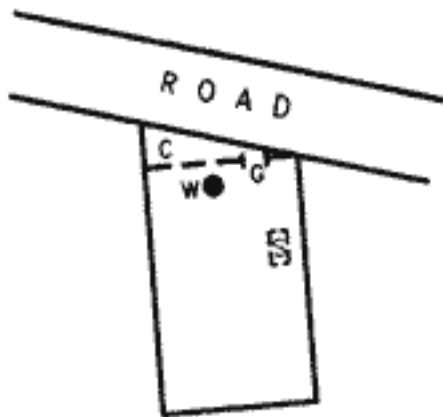


NOT A VERY GOOD SITE  
ROAD IN THE SOUTH

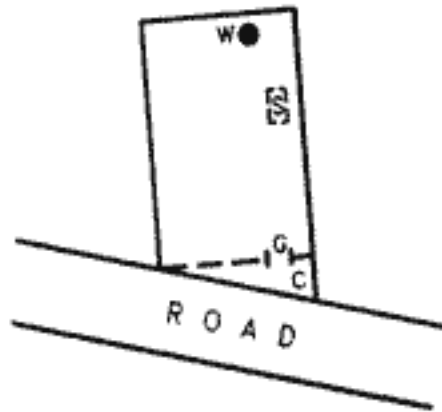
The method of rectification of bad sites are also indicated.

g = gate, w = well or borewell, s = septic tank, c = correction.

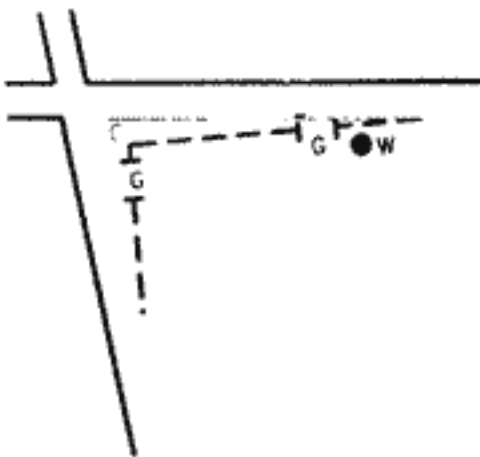
# LOCATION OF GATES AND WELLS



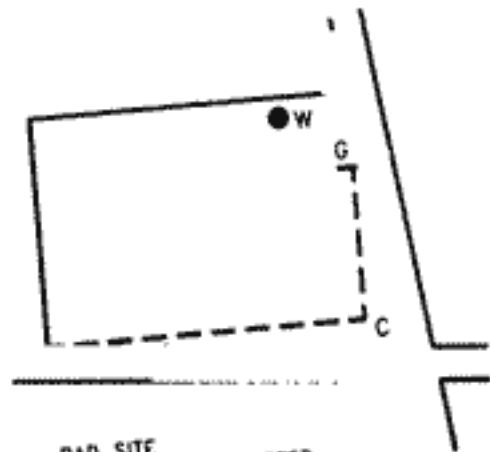
BAD SITE  
SHOULD BE CORRECTED  
AS SHOWN



BAD SITE  
SHOULD BE CORRECTED  
AS SHOWN

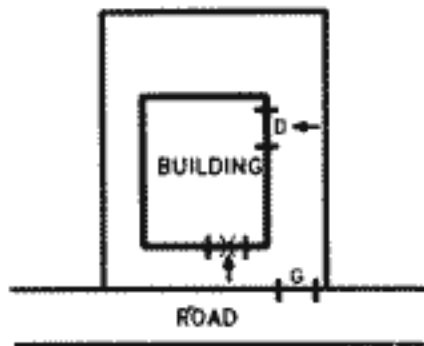


BAD SITE  
SHOULD BE CORRECTED  
AS SHOWN

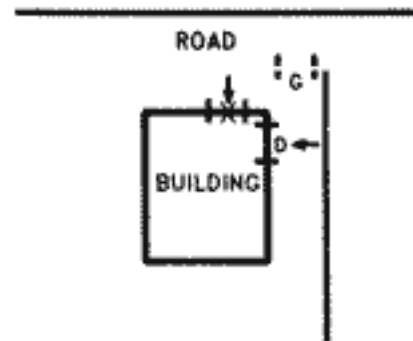


BAD SITE  
SHOULD BE CORRECTED  
AS SHOWN

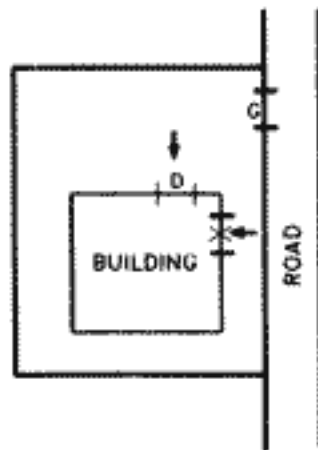
G = GATE  
D = DOOR



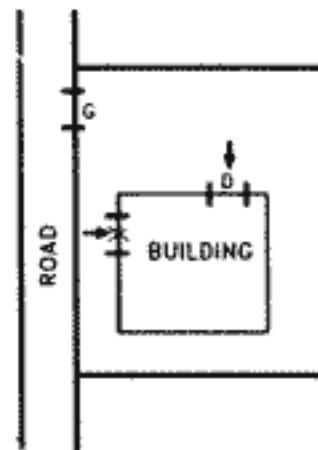
GATE & DOOR FROM SOUTH SOUTH-EAST  
(NOTE: SOUTH ENTRANCE IS GENERALLY NOT PREFERRED)  
ALTERNATIVE - DOOR FROM EAST NORTH-EAST IS GOOD.



GATE & DOOR FROM NORTH NORTH-EAST -GOOD  
ALTERNATIVE - DOOR FROM EAST NORTH-EAST IS GOOD.



GATE & DOOR FROM EAST NORTH-EAST -GOOD  
ALTERNATIVE - DOOR FROM NORTH NORTH-EAST IS GOOD.

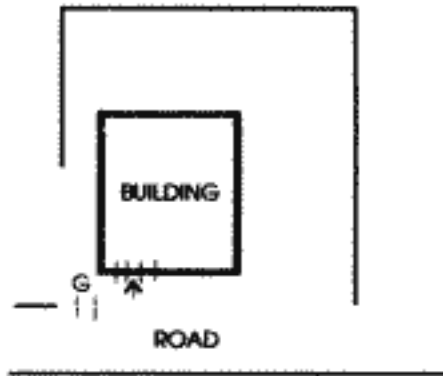


GATE & DOOR FROM WEST NORTH-WEST -GOOD  
ALTERNATIVE - DOOR FROM NORTH NORTH-EAST IS GOOD.

Sketch No. 22

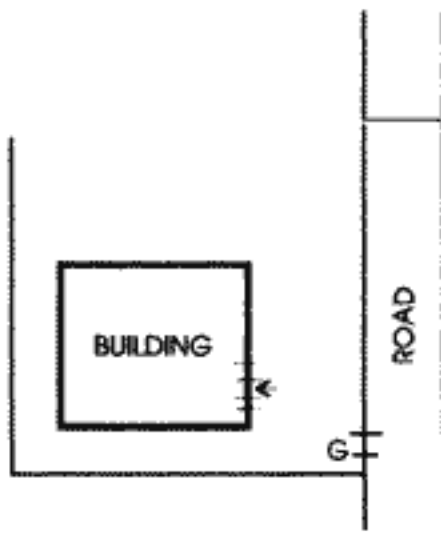
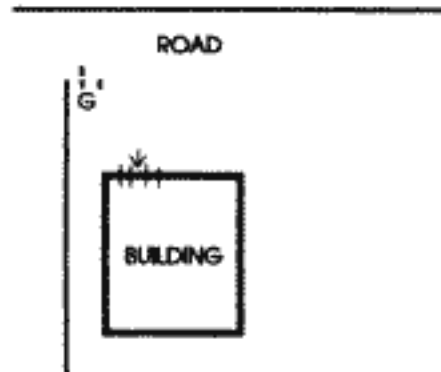
Gate & Door from South West-Bad  
 (Note: South entrance is generally not preferred)

Alternative - Door from South South - East is Better



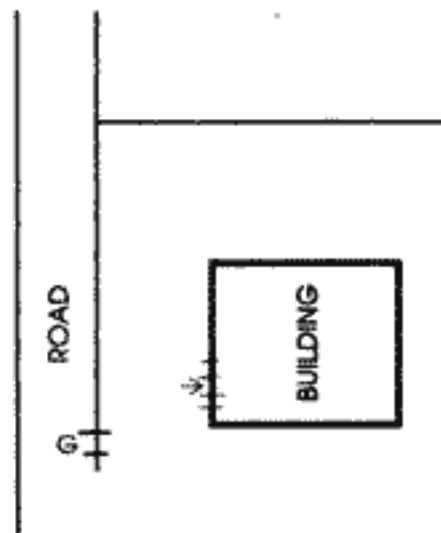
Gate & Door from North North West Bad.

Alternative - door from East North East is good



Gate & Door from East South East Bad

Alternative - Door from East North - East is good



Gate & Door from West South West Bad

Alternative - Door from West North West is good.



## Secular Architecture in Ancient India

It is a fact that in ancient India, for a very long time the stone architecture was prohibited for the residential houses of human beings. It was only for the abodes of Gods that the stone could be used. That is why the earliest Indian civil architecture was mainly of wood. But later on, as time passed, stone was permitted in the palace of kings and other important buildings and gradually it was adopted in the other architecture too.

Trees are known (Matsya Puraana VII, 83-120) to have supplied the primitive men the model of their future houses. Shaala (house) is stated (VV 117-120) to have been derived from Shaakha (branch) because originally branches were arranged in the required fashion and thatched to make the house. Therefore it is evident that Shaala primarily means a thatch of straw as shelter for men and their cattle. Even today different rooms of a house is known as Agnishaala, Patnishaala, Goshaala, Gajashaala, Paakashaala etc.,

The grand and expressive title of the book Samaraangana Suutradhaara

सम्बन्धि अरानि समरानि (तथा भूतानि) अङ्गानि (एतादृशानि भवनानि  
शालभवनानीत्यर्थः), अथवा समरानि संयुक्तानि, येषां तानि,  
(भवनानीत्यर्थः) तेषां सूत्रधारः ।

Samyamchi Arani samarani (thatha bhuuthaani) Angaani (Yethadrithani Bhavanani Shaata Bhavanani Ethyarthata) Athava Samaraani Samyukathani Anganani Yesham thani (Bhavanani Ethyarthah) thesham Suthradharah ।

**Meaning :**

Samaraangana means a building (Bhavan) which has no defects of any kind or one building (Bhavan) with many rooms. Samaraangana Suuthradaara is the text or literature which proclaims the necessary shaastras (scriptures) with regards to the construction of such buildings (Bhavan)

According to Samaraangana Suutradhaara

(literally meaning architecture of human dwellings) the unit for the design of dwelling house is an open quardrangle surrounded by rooms or shaalas and this unit is repeated any number of times according to the needs of the occupants (A Guide to Texila - Page 70). The present day thatched houses with wooden construction of the roofs and the masonry of mud walls having verandah in front and rooms all round the court are

almost similar to those of ancient days.

Of course religious buildings were quite different in their nature and importance. All ornaments, decorative and architectural motifs were reserved only for Temple Architecture. Vishnu Dharmottara Puraana clearly lays down that Sudha (Sudha means Amrutha = nectar in some cases and lime in other cases) and Shilas should be used in house of Gods and not in graha (residence of men).

It is for this particular reason and the nature of construction that the specimens of ancient secular architecture have not survived to our times but the temple architecture of stone has. Indians did not care to build their houses in ostentatious fashion but they lavished all their energy and resources in building the temples. But it may be of interest to note that there were Shaala-houses consisting of rows of buildings from one to ten and the number of storeys varying up to twelve.

Shaala as a hall or pavilion is corroborated by a number of inscriptions (vide Ency. Hindu Arch-page 487-89), wherein the word Shaala has been used for halls or pavilions like paathashaala, Natyashaala, Dharmashaala, Bhaktashaala, Daanashaala, Yajnashaala etc. There were ten classifications of the Shaala houses-from Ekashaala to Dashashaala and these buildings were planned in a systematic code of town planning, presenting a pleasant facade.

All these buildings from one to ten shaalas, divided into their principle varieties together with innumerable sub varieties accounted to as many as fourteen lakhs (of S.S.19, 38-40) and naturally the question that may arise is : "Was it possible to have such a vast number of architectural designs and then get them translated into actual practice?" As already mentioned architecture is both a science and an art, and our ancient masters undoubtedly were able to achieve this astonishing feat.

They avoided wrong orientation and misplacement of any of the component parts in the building of Shaalas in order to provide maximum comfort and the fullest of space together with conformity to the mystic ideas of the doctrine of orientation. What we call the building bye-laws of present day, were in ancient time a code of sanctified religious character, the violation of which was unimaginable. The horror of death, destruction, disease and other misfortunes were always staring at them.

Ancient Indians had their own way of presentation, every life-manifestation had a religious sanctity and therefore all those rules of living, bathing, drinking, eating, sleeping styles, building houses, conducting any business,

secular or religious were formulated like religious sacraments. It is an article of faith rather than a belief which subjected them to such a code of life.

Apart from the importance given to designing, great emphasis was laid on quality of materials and mode of construction too, indicating as to how advanced the technical aspect of the buildings were in those times. Nearly twenty good qualities of masonry are enumerated, the defective masonry were given technical denominations and mode of construction spelled out very clearly.

The rules for bringing wood from the forest at an auspicious time from auspicious trees in an auspicious manner along with other allied matters named as 'collection of wood' (Daaru-aaharana) are explained in the ancient texts vide: Vishwakarma-Prakaasha XXIX, Matsya Puraana 257, Brihat Samhita 59, and further details connected with this are explained in chapter dealing with doors.

The pleasures of a household are its different establishments and the style of living. How ancient Indians used to set up their residences gives us an idea of this. The following were the principal parts of a house:

- (1) Mahaanasa - Bhaktashaala or Kitchen.
- (2) Dvaara Koshta - Praveshana or Entrance.
- (3) Darpana Graha - Mirror or Dressing room (Ref.S.S.18-15)
- (4) Dhaaraagraha - (Ref.S.S.18. 47-50)
- (5) Uद्याना - Garden.
- (6) Jalodyaana - Jalamesha or Water park.
- (7) Kridaagaara - Playground.
- (8) Vihaarabhumi - Playground.
- (9) Amedhyabhumi - Urinal, etc. (Vide ibid Ch.18)

Apart from Verandah (Alinda), Portico (Muusaas) etc. there were many structures lending beauty and making a living comfortable with sufficient light and free passage for air. Every house had stair called Sopaana when made up of brick work and called Nishreni when made up of wood. Windows in the walls were called Vaataayana or Avalookanaka meaning the passage for light. Every roof of every room of a house was provided with a Chidra (hole) called Uluuka. There were balconies called Vitardikaa, Niryuuha etc., adding to the aesthetics of the buildings. Every house was provided with water drain called Jalanirgama or Udakabrama. Samaraangana Suutradhaara has described the four kinds of columns: the padmaka, the Ghata-Pallavaka

(both resembling each other-both of them take Octagonal shape), the Kubera (Kubera is sixteen sided) and the Sridhara (oval shape) with their different component parts, projections, entablatures and mouldings- which were used in the construction of buildings. This brief description of our ancients' house architecture will give a glimpse of all these elements which were prevalent in those days.

Let us have an idea of the various other component parts and the auxiliary together with so many other buildings and mouldings of ancient Indian architecture:

- (01) Harmya = Roof; Kasthavitanka = Wooden structure; Kuttima = Basement..
- (02) Abhigupti - A shed on the roof.
- (03) Vaatayaana - Window shutters.
- (04) Avalokana - Ventilators in walls.
- (05) Harmyapraakaaraka or Harmyatalakantha - Roof projection or a chajja all round the roof.
- (06) Vitardika or Asthamala - A row of pillars.
- (07) Catusshala - A quadrangle having buildings on four sides.
- (08) Trishala - A quadrangle having building on three sides.
- (09) Vapi or Puskarini - The middle zone of shaala structure.
- (10) Garbhagruha - The middle zone of shaala structure when covered.
- (11) Upastanaka or Mahaajanastaana - Sitting hall. (Upastaana or Trikudya)
- (12) Praasaadika or Valabhi - Balcony.
- (13) Apavarka - a small structure.
- (14) Sudhaanta - Inner chamber.
- (15) Kaksha - Courts.
- (16) Kanthaa or Kudyaa - Wall plinth, masonry etc.
- (17) Bhavanaajira - Courtyard or compound.
- (18) Kapaata or Dvaarakpaksha - Door
- (19) Kalikaa or Argala - Door Bolt.
- (20) Phalaka or Jaala - Ventilators.
- (21) Torana - Arch; Suvarna Torana - Golden Arch; Mani Torana - Jewelled Arch
- (22) Samyamana - Open space for lawn, garden etc.,
- (23) Maraalapaali - Wood moulding.
- (24) Pranaali - Water channel from roof.

- (25) Sthaalaka - Pavement around building or of the entrance.
- (26) Muutrabhumi or Amedhya - Urinal.
- (27) Atta - Tower - Attalaka, Attali, Attalika
- (28) Shayana Vidhana - Couches and it's details.
- (29) Simhasana-lakshana - Thrones and it's details.
- (30) Madhyaranga - Theatre.
- (31) Deepa-danda - Lamp post. (Movable or immovable - made of Wood, Iron, Stone).
- (32) Vyajana - Fan. (Fan post made of timber or iron, and Fan of leather).
- (33) Dolaa - Swing or Palanquin.
- (34) Tulaa - Balance.
- (35) Panjara - Cage.
- (36) Nida - Nest.
- (37) Vedika - Platform or pedestal at the bottom.
- (38) Manjusa - Vastramanyusa = Chest + box, Wardrobe. (made of wood or iron).

#### **Defects :**

The several defects of the house as Samaraangana Suutradhaara concludes in the 48th chapter:

- |                    |                             |
|--------------------|-----------------------------|
| 1) Uccachaadya     | 12) Anyonyadravya - Viddha  |
| 2) Chidragarbha    | 13) Kupada - Pravibhaajitha |
| 3) Bhramita        | 14) Heena - Bhattika        |
| 4) Vamitamukha     | 15) Heena - Uttamaanga      |
| 5) Heenamadhya     | 16) Vinasta                 |
| 6) Nasta - Suutra  | 17) Stambha - Bhattika      |
| 7) Shalya - Viddha | 18) Bhinna - Shaala         |
| 8) Siroguru        | 19) Tyakta - Kantha         |
| 9) Bhrasthaalinda  | 20) Niskanda                |
| 10) Visamastha     | 21) Maana - Varjita         |
| 11) Tulaatala      | 22) Vikrta                  |

Ref concluding chapter of the House Architecture (Vide 48. 136 - 139)

\* \* \*

# Vaastu for Buildings

**Architecture has five distinct branches according to ancient texts:**

- (1) Residential buildings of ordinary people.
- (2) Gorgeous mansions of the nobles and princes-like the palaces.
- (3) Abodes of Gods -like the temples.
- (4) Public buildings -like rest houses, libraries, theatres etc., and
- (5) The common facilities -like swimming pools, tanks, ponds, well etc.

Genius of architecture in relation to the above has been well defined and it made a definite contribution especially in case of secular (Janabhavans), aristocrat (Raajabhavans) and devotional (Devabhavans) architecture. Allegations that India did not evolve secular or civil architecture is absolutely baseless. The study of Samaraangana Suutradhaara, an ancient text on science and art of architecture, written by a king in a palatial surroundings will remove all those misconceptions.

Building construction activity may be divided into two groups:

(A) Architectural : The five fundamental pillars of stable edifice of our science, which have already been dealt with, like:

- (1) Shankustaapana - Doctrine of orientation,
- (2) Vaastu-Pada-Vinyaasa - Vaastu Purusha Mandala,
- (3) Hastalakshana - Proportional measurements,
- (4) Aayaadi-Sadvarga - The six canons of Vedic Architecture,
- (5) Pataakaadi-Sadschandaa - Character of building or Perspective view.

(B) Non-Architectural activities are tabulated under five heads:

- (1) Vaastupuja,           (2) Balidaana,
- (3) Halakarshana,   (4) Ankuraaropana, and
- (5) Shilaanyaasa.

Though Vaastupuja and Balidaana are ritualistic in performance they are primarily concerned with philosophy of architecture in India where site is not just a bare earth but a transformed entity, the life divine. It is an artifice in which the ground (Bhuumi) is converted into the extent of the manifested Universe. The practical application of Vaastu is Yantric in nature and Vaastupurushamandala is a Yantra according to sage Narada. Vaastupuja should be performed in the North-East portion of the building area on an auspicious day and muhurtha.

Balidaana according to S.S-Chap.V pt.I. is: "With the offerings gods, spirits and demons are prayed to leave. This gracious gesture releases their forces and sets the site free from all associations. This way too, it is steadied and purified. Emptied of it's former contents, it retains it's receptiveness and the power to incorporate new ones".

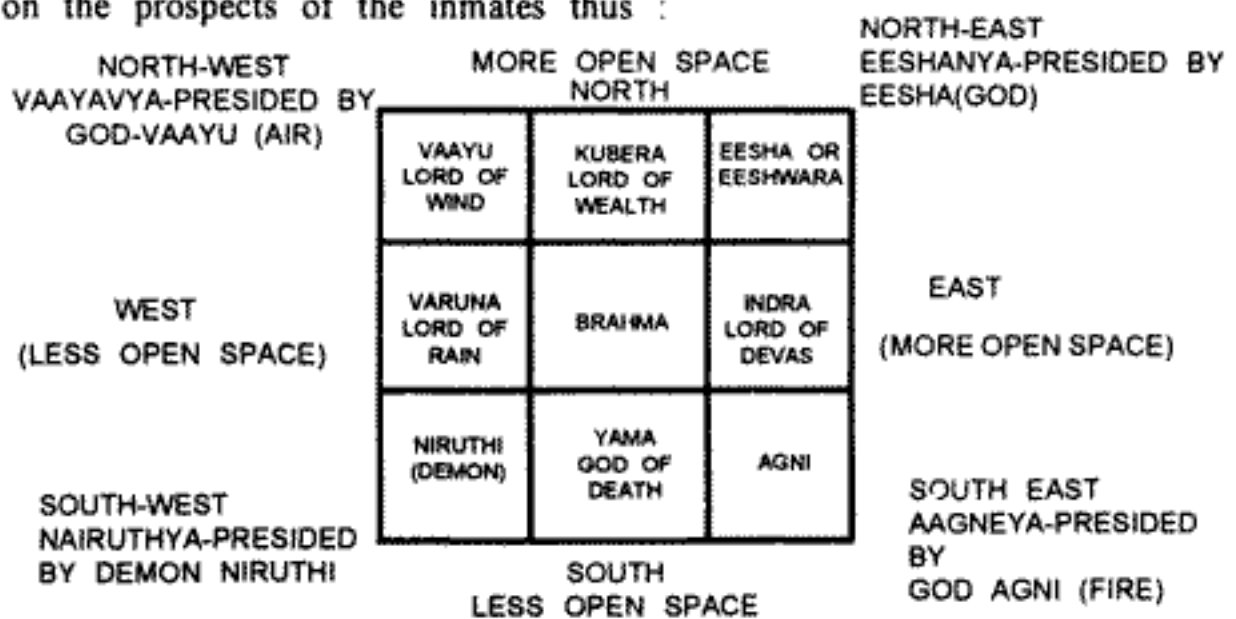
Halakarshana is the levelling of the site which has to be taken up next. Ancient texts suggest the use of oxen and plough in ploughing the selected site, as when the ground is tilled it is purified of the past and under auspicious stars new life is given to the soil and a new cycle of production begins. Thus the rhythm of nature remains untampered.

Ankuraaropana is the sowing of the seed, the final offering to the memory of those who have left the place and is also the first offering in the new ground where the germination of seed means the fulfillment of an undertaking.

Shilaanyaasa has got technical as well as ritualistic aspects. It is the foundation stone laying ceremony with all the connected rituals. Stone which has already been consecrated during Vaastupuja in the North-East is laid in the South-West corner of the trenches dug for foundation of the building.

The honouring and presenting the architect, engineer, carpenters, masons and labourers and others connected with the building is the sixth and last of those ritualistic performances, as in their happiness and satisfaction lies the completion of an architectural undertaking they were engaged in.

Directions and their presiding deity : The eight directions of the Universe are presided over by eight deities. These deities have their own influence on the prospects of the inmates thus :



As already explained, in Vaastu Purusha Mandala, the astrological chart 'Mandala' may comprise of one, four, sixteen, twenty five, thirty six, forty nine, sixty four, eighty one or hundred squares. Mandala with sixty four squares is considered as the best for designing human habitats and the one with eighty one for town planning.

Since in Vaastu Purusha Mandala North is attributed to Lord of Wealth (Kubera), East to the Lord of light (Sun), South to the Lord of Death (Yama), West to the Lord of Winds (Varuna) and the centre to the Lord of Cosmos (Brahma), while designing the house or any building the location of different rooms shall be as follows:

- (01) Eastern side = Bath room,
- (02) Between East & South-East = Storeroom for oils, ghee etc.
- (03) South-Eastern side = Kitchen,
- (04) South - Bed rooms,
- (05) Between South and South-West = Toilets,
- (06) South-West = Wardrobe, Dressing room, Store room for tools, instruments etc.
- (07) Between South-West and West = Study room,
- (08) West = Dining Hall,
- (09) Between West & North-West = Toilet,
- (10) North-West = Granary and Cow shed,
- (11) North = Treasury,
- (12) Between North and North-East = Meditation room,
- (13) North-East = Pooja room, Entrance and Porch,
- (14) Between North-East and East = Meditation room,
- (15) Central zone = Courtyard or Common place for family transactions.

(Ref.Sketch No.20)

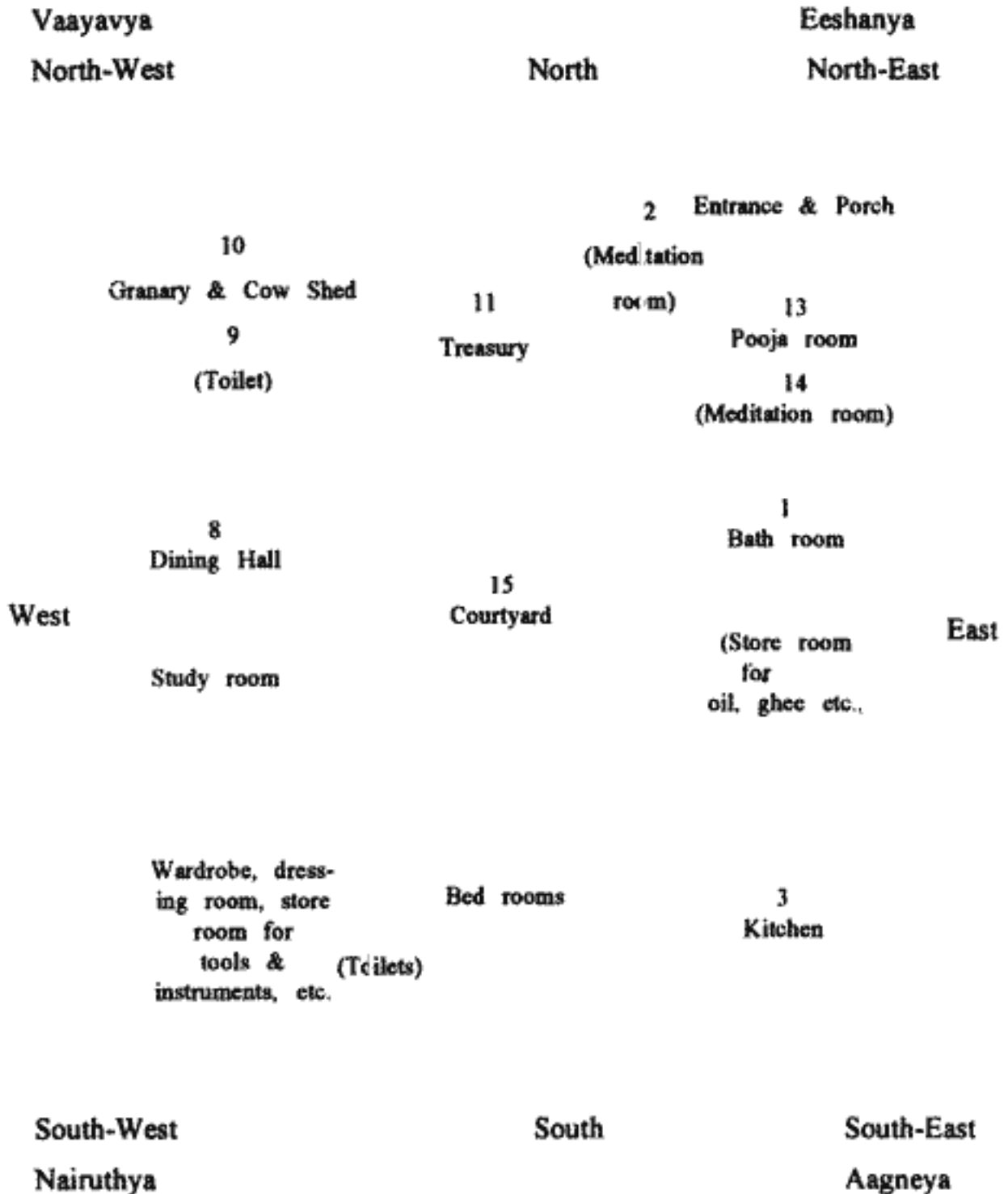
The human relationship with cosmic order is an established and recognised fact and all the Indian traditions and rituals connected with the building testify that.

#### **Disposition of Different Rooms :**

The ideal location of bath room, kitchen, bedroom, dining hall, cow-shed, treasury, puja room etc., is categorically spelt out in this Shloka:

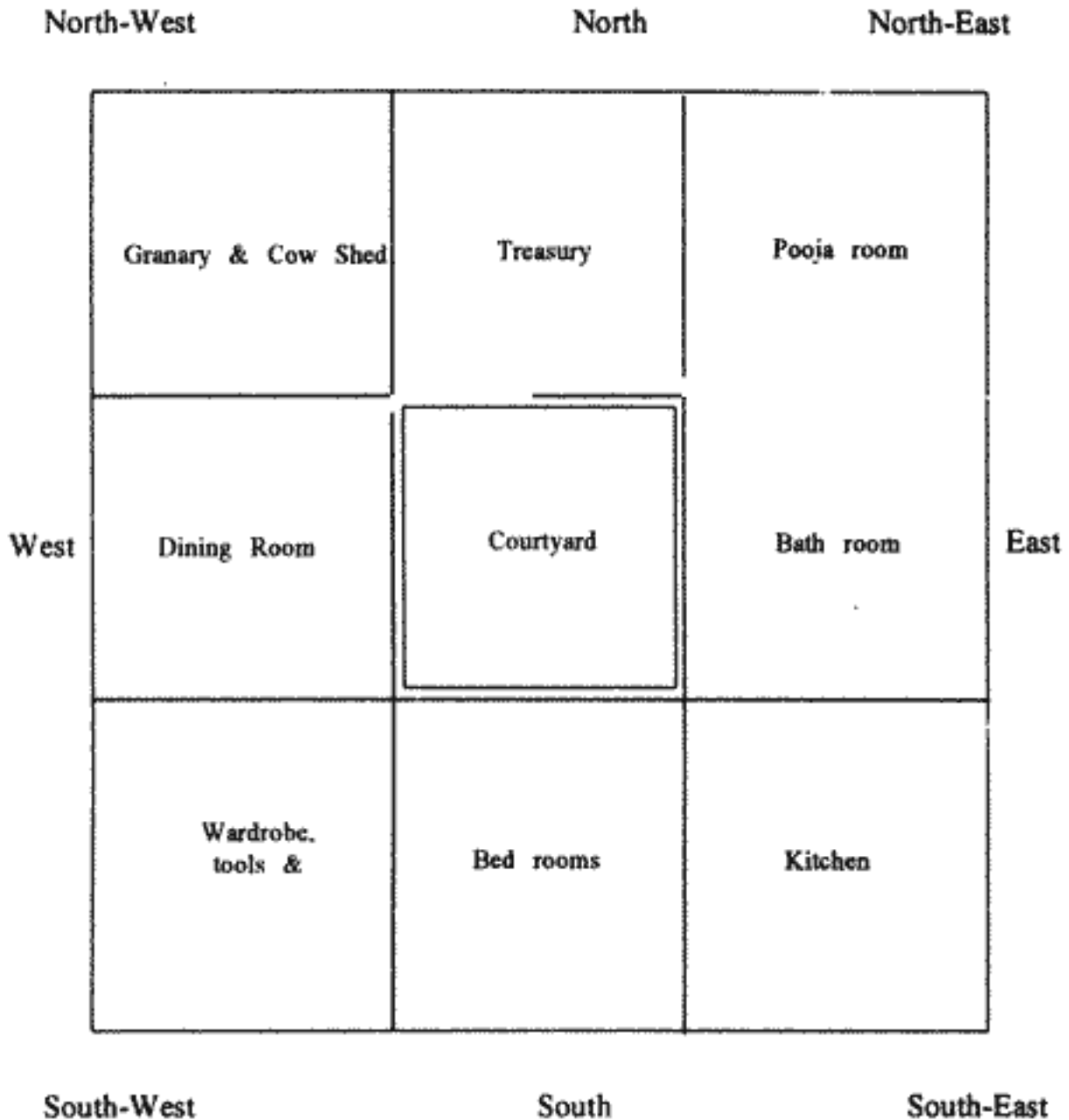


Diagram showing the disposition of  
different rooms in a house.



Sketch No.20

Diagram showing the disposition of  
different main rooms in a house.



Sketch No. 20 (a)

Since the location of entrance porch, toilets etc., and even kitchen are mainly dependent on the direction to which the site faces and also the location of gate in this sketch only the disposition of main rooms is indicated.

स्नानागारं दक्षिणोत्तरं आग्नेयं च महानसम् ।

याम्यायां शयनागारं वैश्यायां वस्त्रमन्दिरम् ।

वारुण्यां भोजनगृहं वायव्यां पशुमन्दिरम् ।

भण्डारं वेश्मोत्तरस्यां ऐशान्यां देवतालयः ॥

एतन्वृत्तानिशास्त्रानि स्वस्ववाये स्वस्वदिक्ष्वपि ।

Snaanaagaaram Dhishi-Praachyam Aagneyyam cha mahaa-nasam ।

Yamyayaam Shayanaagaaram Nairuthyam Vastramandiram ॥

Varunyaam Bhojanagruham Vayavyam Pashumandiram ।

Bhandaram Veshmotharasyam Eshanyam Devathaalayam ॥

Ethanyukthanishathani swaswaye Swaswadikshwapi ।

**Meaning:**

Bath room shall be in the East, South-East (Aagneya) is the place for kitchen, South is for bed room, South-West for wardrobes and dressing room, West for dining hall, and North-West for cow shed. Treasury shall be in the North and Puja room in the North-East. In this fashion one shall locate the different rooms in the plinth area (aaya) of one's building.

If these are scrupulously followed, the layout ensures proper ventilation, good disposition to sun-rays and privacy of inmates. The walls towards the Southern and Western side should not only be thick enough to withstand the intensity of sun-rays, of heat and power of wind, but should also have sufficient openings to permit movement of air into the courtyard. More trees and plantations in the South and West will be advantageous.

Principles of Vaastu Shaastra should be adhered to in building not only the temples and residences, but also in all the cases such as apartments, offices, industries, theatres, choultrys, hotels and hostels etc.

Though many of the ancient and new temples are built according to the Shaastra, many have come up with scant regard for the same but it's adverse effect is open to everyone to see. Since the temple architecture is out of the scope of this book, we will not elaborate further on that subject.

**Position of Planets (Navagrahas) in the House:**

When the house (graha) is designed as per Vaastu Shaastra the position of nine planets will also concur with that, ensuring their good effect on the inmates. The position of Sun (Ravi) is in the Pooja room or Prayer room i.e. in the North-East (Eesyaanya); that of Moon (Chandra-Soma) in

the bathroom i.e in the East; that of Mars (Kuja-Mangala) always in kitchen i.e in the South-East (Aagneya); that of Mercury (Budha) where the business activities and study take place i.e. in front verandah or in central hall; that of Jupiter (Brahaspathi-Guru) in the treasury i.e. in the North and in the room where spiritual and other studies take place, which can be to the left or right of North-East (Eeshaanya) corner; that of Venus (Shukra) in living, dining room, dressing room, resting or bed room, which can be in the South, South-West and West corner; that of Saturn (Shani) in the dark room i.e. in the cow shed (Goshaala) which can be in the Western or North-Western side; that of Rahu at the right side of entrance, and that of Ketu at the left side of entrance; and that of Rahu and Ketu together all round the building always guarding the house.

Apart from this, of the five essential elements (Panchabhootas), which constitute the world and its living entities, if at least three like earth, fire, and water are taken care of as per ancient scriptural texts, then the other two air and space, to a great extent, will adjust to the situation thus created.

One of the ancient Shlokas explains the significance of navagrahas like this:

आरोग्यम् प्रददातु नो दिनकरः  
 चन्द्रो यशो निर्मलम्  
 भूतिं भूमिसुतः सुधांशुतनयः  
 प्रज्ञां गुरुगौरवम् ।  
 कान्यः कोमलवाम्बिलासमलम्  
 मन्दो मुदं सर्वदा  
 राहुरबाहुबलं विरोधशमनम्  
 केतुः कुलशोभातः ॥

Aarogyam praddatu no dinakara:  
 Chandro yasho nirmalam  
 Bhutim bhumisutah sudhamshutanayah  
 Prajna gurugowravam ।  
 Kanyah komalavagvilasamatulam  
 Mando mudam sarvada  
 Rahurbahubal virodhashamanam  
 Ketuh kulasyonnatim ॥

**Meaning :**

Sun God is the giver of good health, Moon the fame in its purest form, Kuja all kind of wealth, Budha the good character, Guru the respectability.

Shukra is the giver of eloquence, Shani the happiness, Rahu the unchallenged status and Ketu the prosperity to the entire generation.

#### **Good and Bad Omens :**

Three important events in the construction of the houses are commencement, fixing of the main door and grahapravesha. When the owner proceeds to the site one can draw inferences from the many indications that may be available considered as omens of which many are good and others bad.

##### **Good Omens:**

Cows, sumangali girls coming from the opposite side, fruit, music, curds, flowers, scene of arasina/kunkum, mirror, moon rise, food, pot full of milk, water, ghee, procession of corpse without carrying of fire, garuda flying in circles or to the left, crow flying to the right, fox running to the left, naked child with voice of lizard, horse, Dhobhi, Lady with red sari, Elephant.

##### **Bad Omens:**

Carrying of fire wood, new pot, blind, handicapped, sick people, quarrelling, sanyasi, dry grass, oil, bones, smoke, fire, cat, beggar, drunkard. Sound of weeping, animals moving anticlockwise, rabbit, snake, garuda flying to the right, movement of ants in haphazard way, scene of dogs quarrelling etc. Buffaloes, widows, fisherman net, man with stick.

Blowing off of the oil lamp lit in the pooja room before the departure is in any way a very bad sign.

\* \* \*

## Architect And Code of Professional Conduct

Architecture is the mother of all arts. Architect's work to a great extent, is intensely practical. True Architect, by temperament and training, is an artist as well a businessman. Our ancient texts have laid down the following code of conduct for the Architect :

स्थपतिः स्थापनार्हः स्वात् सर्वशास्त्रविशारः  
न हीनांगोऽतिरिक्तांगो धार्मिकश्च दयापरः ॥  
अमात्सर्योऽनसूर्यश्चातंदिहस्त्वभिजातवा-  
गभितज्ञः पुराणज्ञः सत्यवादी जितेन्द्रियः ॥  
चित्रज्ञो देशकालज्ञश्चात्रदक्षात्पलुब्धकः  
अरोगी चाप्रमादी च सत्पुण्यमनवर्जितः ॥  
मयमत पी ५

Sthapathin Sthaapanarhah Syaath Sarvashastra Vishaaraadah ।  
Na heenaangothirikthango Dharmikashcha Dayaaparah ॥  
Amatsaryona suuyaschandrihasthwabhijaathavan ।  
Ganithajnah Puraanajnah Sathyavadee Jithendriyah ॥  
Chitranjo Deshakalajnaschannadashcha Thya Lubdhakah  
Arogee chaapramaadee cha Saphavyamanavrijithah ॥  
Mayamat Chap. V

### Meaning :

The Architect must be well versed not only in the art of Architecture but also in allied subjects. His weakness in any of the subjects, as well as his undue over confidence in the same manner, is not desirable. He is expected to be religious and kind hearted. He must know the various methods of calculations along with the Science of Geology and Meteorology. He is an artist first and then an architect. He should be able to grasp the happenings of the past. He should not hate anybody. He should dislike idleness and discard selfishness. He must have a good physique and free from seven types of evil habits Viz: (1) Fornication (2) Gambling (3) Violence (4) Harsh speech (5) Swindling (6) Partiality (7) Alcoholism

\* \* \*

## Designing of the House

Designing of a good and happy home depends upon many aspects like size of the plot, it's location, it's relation with the road, level of plot and the roads surrounding it, the direction from which the entrance to the plot is and the location of gate, location of water bodies, septic tank, and many other things, and the most important of all is, how far the Vaastu Shaastra has been followed. Since the aspect of selection of site and it's surroundings is already dealt with, we will study in detail the disposition of different rooms:

**Pooja room :** Locating the pooja room in the North-East corner is the best and East-North East is also permissible but in any case the deity facing West and the person offering worship facing East is an ideal proposition. Deity facing North and East (i.e the worshipper facing South and West respectively) is also acceptable, but should never install the deity facing South whereby the worshipper will be facing the North. In a house consisting of ground and upper floors the pooja room should be in the ground floor only and not at all in other floors.

**Prayer room :** In the houses of people of any religious faith it is advisable to locate the prayer room, chapel or meditation room in the North-East corner only. Care should be taken to see that the image of God in any form does not face South, and the best position will be that of deity facing West, East or North whereby the worshipper faces East, West or South respectively.

Muslim brothers should also have their prayer room in the North-East corner. Though they do not worship idols they pray to their Lord facing West in India because their centre of concentration is Mecca, which is to the West of India and in the countries which are to the West of Mecca they pray facing East. In a multistoreyed house the prayer room should be located in the ground floor and not in upper floors.

**Bed Room:** In bed room design placing of windows, doors, wardrobes etc., depends upon the direction to which the user directs his head while sleeping. It is proclaimed in Shaastras that in his/her own house one should sleep with his/her head towards the East or South, in others house or place with the head towards West, in in-laws house with the head towards West (Daughter-in-law in her own house with head towards East or South) and during journey with the head towards West. But one should never sleep with his head towards the North.

Age old story regarding Lord Ganesha, our most popular elephant headed God will be of interest to note. Without knowing the antecedents of human formed boy Ganesha, Lord Shiva beheaded him, but at the request of his consort Gowri had to bring him back to life by ordering for the head of anyone sleeping with his head towards North, as a replacement for the separated one and which ultimately turned out to be that of an elephant. With reference to this famous episode people in India abhor sleeping with their head directed towards North.

Of all parts of the body head is heavier and is most important in all respects and to sleep with head towards South is the best for ensuring happiness and peace. Inside the room, when laying the cot or bed, care should be taken to leave more space towards East and North, and to facilitate the touching of right foot to the ground first and then walk towards East.

Bed room should be towards South or South-West corner of the building. When all the bed rooms cannot be located in this zone, East, North-East or South-East zone can be used for the purpose, probably for the use by children and younger generation. Children should sleep with their head directed towards East but not the elderly people because of the proclamation that:

Head towards South - ensures Dhirgaayush (long life).

Head towards East - ensures Jnanodayam (enlightenment).

Head towards West - causes Shookam (unhappiness and sorrow).

Head towards North - causes Maranam (death).

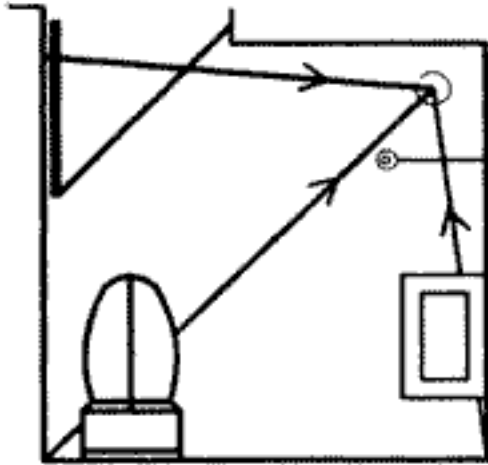
Bed room in the North-West zone should be avoided as it will lead to sleeplessness, restlessness and mental instability. Bed room towards Eastern side is also not so healthy, but Southern and Western sides are good. Northern side should be avoided at any cost as it will push the user into financial crisis.

**Bath Room :** This refers to the place where only bathing takes place and nothing else. Some people prefer the bathroom to be located inside the house and some outside. When it is inside the house it should be on the Eastern side or Northern side as an alternative. If it is attached to the bed room, it should be on the Eastern or Northern sides of the bed room.

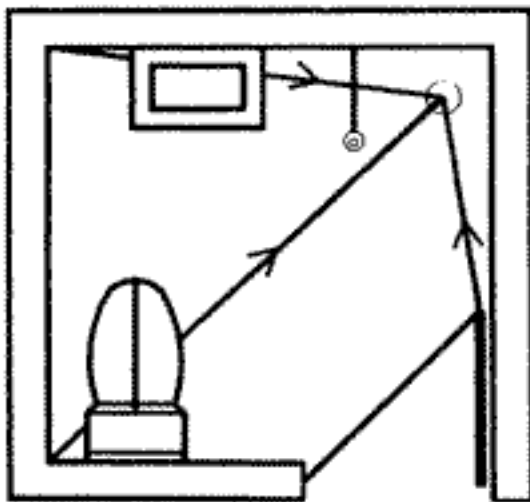
It can be located outside building in the North-East corner but it should be away from the compound and the building. Fire wood oven should not be used, electric boiler can be used which should be located in the



# TOILET DETAILS

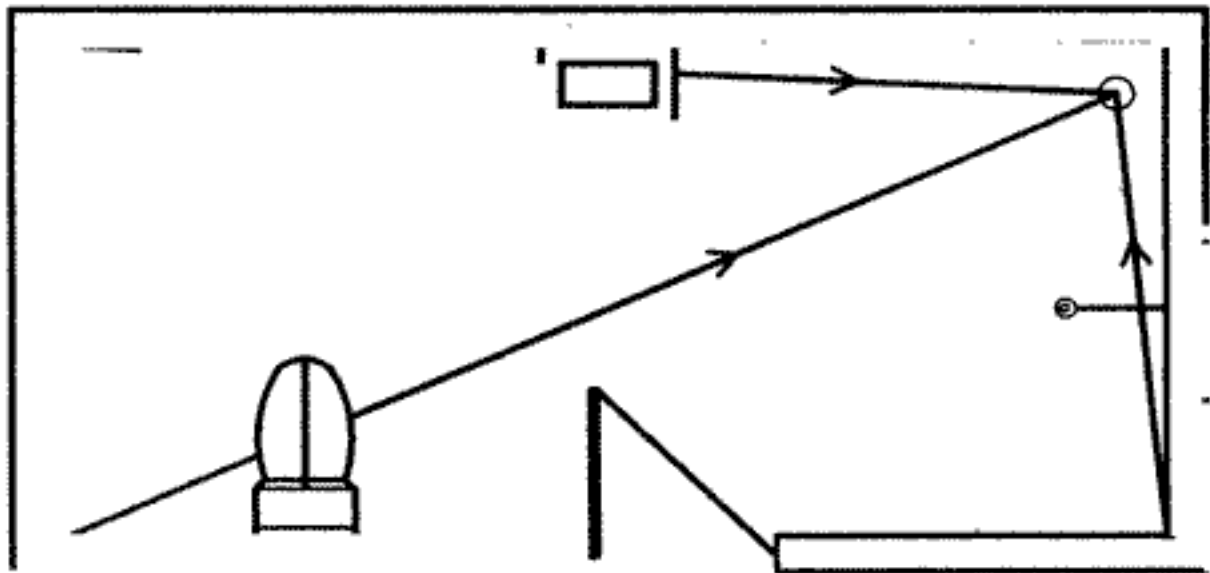
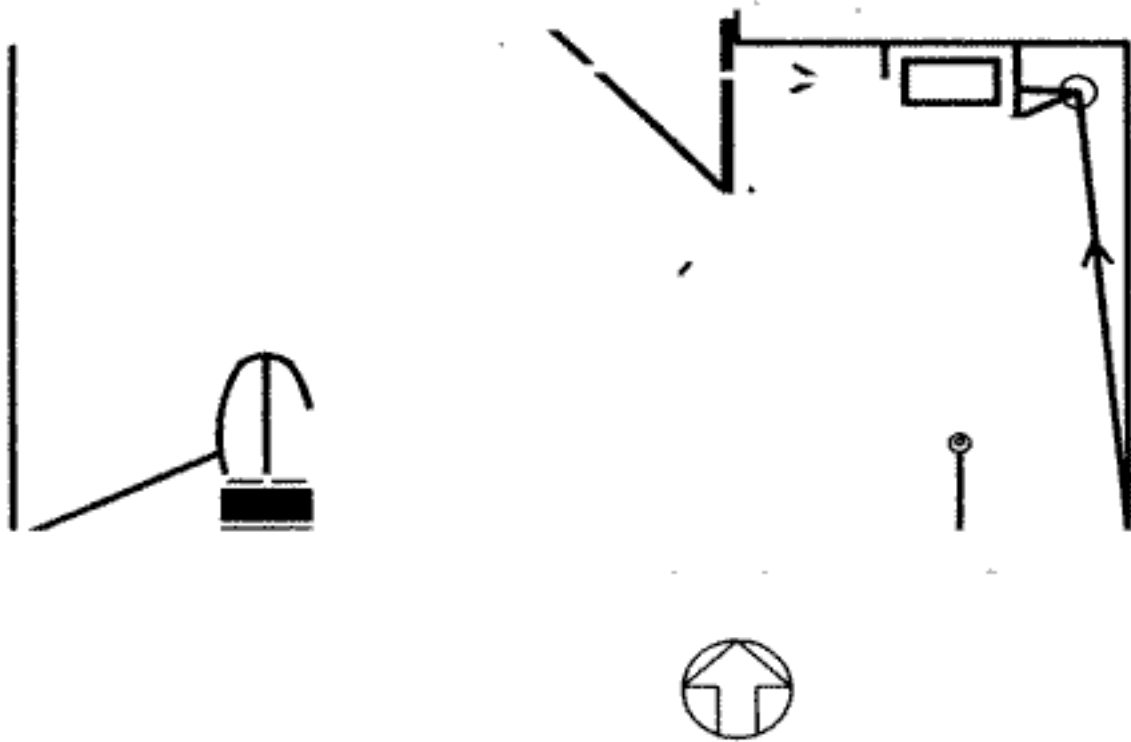


- Wash basin mirror  
- East side wall - Good.  
Floor sloping towards North-East - Good  
- Water closet in North/South axis - Good



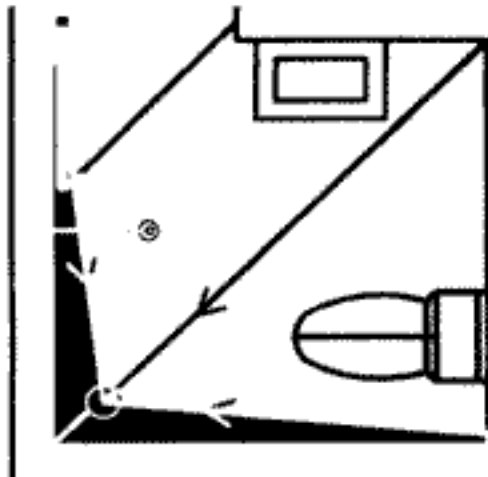
- Wash basin, Mirror North Side wall- Good  
Water closet North.South axis - Good  
Slope towards North - East - Good

## TOILET DETAILS



Wash basin and mirror - North side Wall - Good.  
Water closet - South side wall - North/South axis - Good  
Slope - Towards - North - East corner - Good.

# TOILET DETAILS



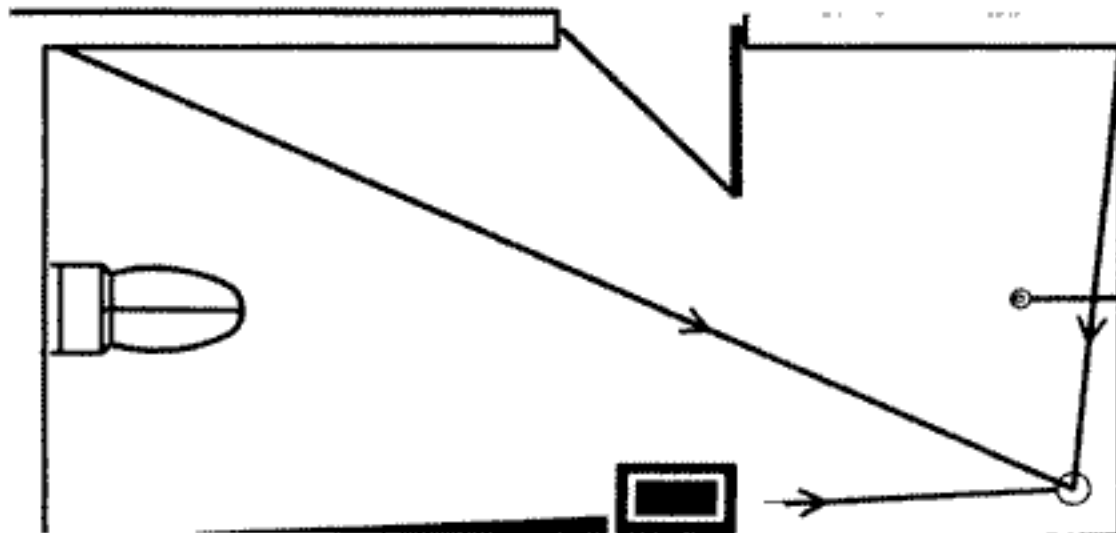
Wash basin and Mirror -  
-North side wall - Good

-Slope towards South - West  
Corner - Bad

- Water closet towards South  
East side wall - Bad



Wash basin and mirror - South side wall - Bad  
Water closet - West side wall - Bad  
Slope towards South East corner - Bad.



South-East corner of the bathroom. Similarly it can be located outside the building in the South-East corner of the plot but it should not touch the compound wall or the building and here firewood oven, boiler etc., can be used. In both the cases distance between bath room and house should be less than the distance between bathroom and compound wall on the Eastern and Northern sides. In case of bath room being located towards the Western side or Southern side it can touch the Western or Southern compound wall but should not touch the main house. If it has to be located in the North-West corner the gap between the bathroom and house should be less than the gap between the bath room and compound on the Northern side. It is advisable to have the slope of the bathroom floor towards North-East corner and also have the water drained out from there.

#### **Water closets or lavatory :**

In olden days when there was no water supply through pipes, water closets, drainage and sewage pipe lines etc., open spaces were used for the purpose. Copper vessels were used to carry water and South-West (Nairuthya) or North-West directions (Vaayavya) sufficiently away from the house were recommended and the direction to face was North during daytime and South during evening and night time. But now since atleast in the towns and cities this is not possible and the required facilities are available, lavatories are built either inside the house or outside. In any case longitudinal axis of the water closet shall be North-South and not East-West i.e. the user will be facing either North or South, and South-West (Nairuthya) corner is the best location. When the location of lavatory is inside or outside the building the procedure suggested as in the case of bath room can be followed except that it shall 'never' be located in the North-East corner of the plot or of the building. And as far as possible Eastern and Northern sides too should be avoided.

#### **Kitchen :**

Best location for the kitchen is the South-East (Aagneya) corner. The cooking platform should be towards eastern side wall of the kitchen, as good results can be achieved when one faces East while cooking in the South-East corner of the kitchen. Platform touching the Northern wall of kitchen should be avoided, but platform can be extended on the Southern side. When the entrance to the house is from East and South it may be difficult for obvious reasons to locate the kitchen in the South-East corner, and in that case the Kitchen can be located in the North-West corner. Here

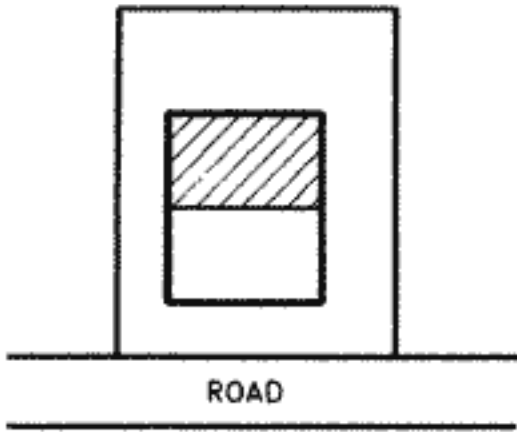
also the platform should not touch the Northern side wall and cooking should be done facing East in the South-East corner of the kitchen only. And when the kitchen is located in the Western side and outside the house, it should be in North-West corner and the gap between the kitchen and house should be less than that between the kitchen and compound on the North and floor level should be little more than general house floor level. Similarly when it is located outside the house in the South-East corner, there should be a gap between kitchen and East compound wall, which shall be more than the gap between the house and kitchen and the level of the floor should be little higher than that of the house.

North side entrance to the site particularly from North-East corner with the kitchen in the South-East corner of the building is the best opportunity anybody can look forward. If the entrance is from the North or West, then the kitchen can be on the South-East corner and the above said procedure can be followed. In no case the kitchen should be in the North-East corner of the house or of the plot. If any one attempts this, then it is like burning oneself to death in all spheres of life.

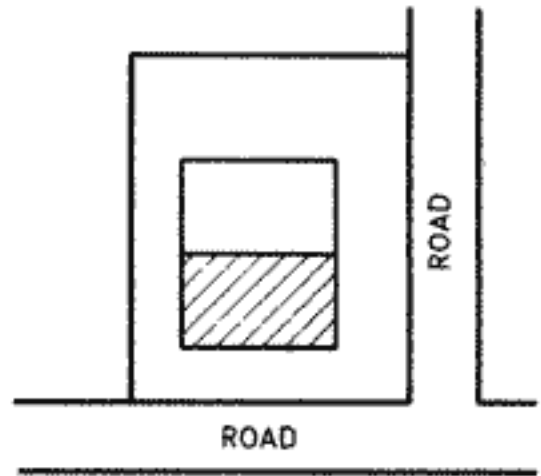
If loft is required in the kitchen it should be in the Western and Southern walls and not in the Northern and Eastern walls. If needed all the four walls can be used for having lofts and not the North and East walls only. Sink or basin for cleaning vessels in the kitchen should not be exactly in the North-East corner of the kitchen, but drinking water should flow from North-East corner. If the drainage water flows through North-East corner it is good.

### **Staircase :**

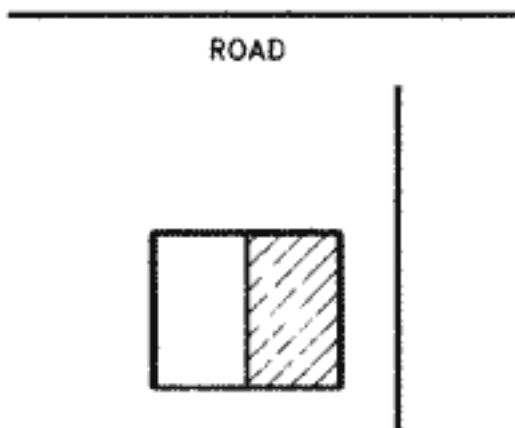
In a staircase, steps should lead one from East to West or from North to South and not vice versa. The staircase block should be as far as possible towards the Southern or South-Western portion of the building. A staircase located inside or outside the house should not be in the North-East corner of the building. When the staircase is located outside the building and if it is in the Northern side then it should be towards the North-West corner of the building with steps starting from East to the West till the midlanding and then from West to East to first floor, and the entrance to the first floor should be from the North-East corner. Similarly outside staircase can be located in the South-West corner either in the Western or Southern side, but the steps should be from North to South and from East to West terminating on the first floor at the North-West and South-East corners respectively. If outside staircase is located in the South-East



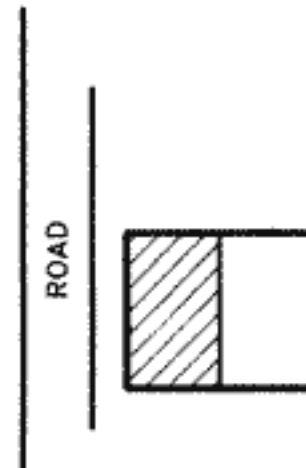
CELLAR IN THE NORTH IS GOOD



CELLAR IN THE SOUTH IS BAD



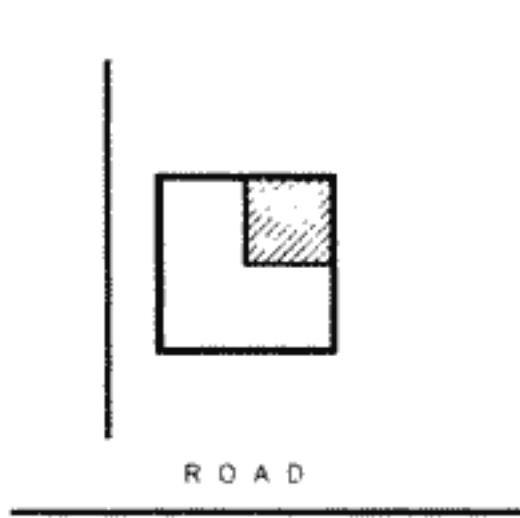
CELLAR IN EAST IS GOOD



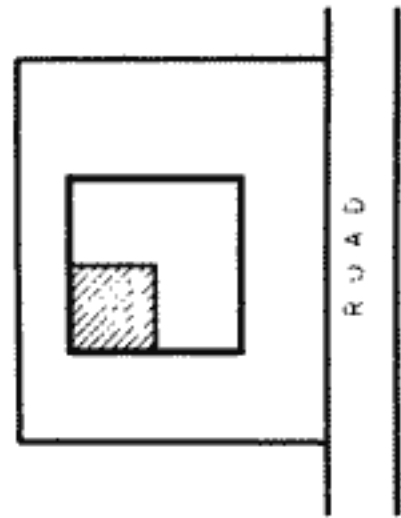
CELLAR IN WEST IS BAD

Sketch No. 20

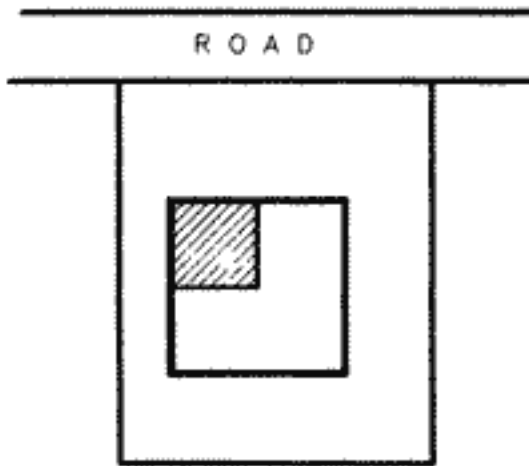
CELLAR FLOOR



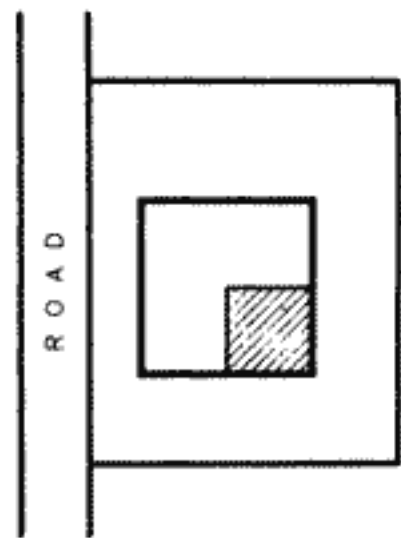
NORTH-EAST CELLAR IS GOOD



SOUTH-WEST CELLAR IS BAD



NORTH-WEST CELLAR IS NOT GOOD



SOUTH-EAST CELLAR IS NOT GOOD

Sketch No. 21.

corner of the building steps shall be from North to South terminating at the North-East corner of the first floor.

As far as possible internal or external staircase shall not touch the Northern or Eastern side walls and a minimum gap of 3" shall be maintained. The steps, whether internal or external shall always be from North to South and from East to West atleast till the midlanding and thereafter it can turn towards any direction but the termination of staircase on the upper floor must be in a favourable position.

#### **Favourable and Unfavourable positions (Right side is always right) :**

In every side of the plot and facade of the building there are favourable and unfavourable positions. While locating the gates, entrance door and terminating the staircase in the upper floor this has to be taken into consideration.

In the Eastern side of the plot or building, which is from North to South the area towards the North of centre of the side is favourable and the area to the South of centre is unfavourable.

In the Southern side of the plot or building, which is from East to West the area towards the East of centre of the side is good and the area to the West of centre is bad.

In the Western side of the plot or building, which is from North to South, area towards the North of centre of the side is favourable and the area to the South of centre is unfavourable.

In the Northern side of the building which is from East to West the area towards the East of centre of the side is favourable and the area to the West of centre is unfavourable.

Therefore gates, entrance door or the termination of the staircase always should be in favourable position but not in the extreme end. If a balcony or verandah has to be built in the Western or Southern side to facilitate the entrance to the first floor due to the location of staircase either in West South - West or South-South West corner then bigger balconies shall be provided in the Eastern and Northern side of the building, particularly in the North-East corner.

#### **First floor:**

Just as the plot should slope towards the North-East corner from the South-West corner, the floor of the ground floor and the roof too should slope towards North-East, may be in an invisible manner. When the first



floor is to be built to cover the entire ground floor area same slope shall be maintained. If only a portion of the building is to be built on the first floor, then half of the building in the Western side should be built, or the Western and Southern portion can be built. It is better to leave the North-East corner as an open terrace. The height of first floor should be equal to or less than that of the ground floor but not more. Number of doors and windows in the first floor should not be the same as those in the ground floor; it should be either more or less.

#### **Basement floor or cellar :**

Cellar floor should be in the North or North-East portion of the ground floor, and not in South or South-East portion. Cellar can be in the Eastern portion of the ground floor and not on the Western portion. (Ref. Sketch Nos. 20 & 21)

North-East cellar should be kept open on the sides to the maximum possible extent. When the entire building area is used for cellar then the South-West portion of cellar could be used for storage of heavy items. North-West and South-East portion could be used for car parking or Servant's room and should not be used for storing heavy goods. The floor of the basement should slightly slope towards North-East corner.

If cellar floor is to be used for construction of underground water storage tanks, water treatment plants or anything connected with water, only North-East corner should be used South-East corner of the cellar floor can be used for locating indoor transformer electrical panel board, meter boards or anything connected with fire and heat. Ramp to basement floor is a difficult proposition since it will contradict with the levels i.e., the North-East lowest followed by North-West and South-East and maintaining South-West corner as the highest. Due to this particular reason the entrance to the basement from the centre of the side facing the road may offer the desired result.

#### **Rented House :**

Some people are of the opinion that, it is only the house that they are going to build for themselves on their own plot should be according to the principles of Vaastu Shaastra and not those rented ones where they live or work temporarily or permanently. This is absolutely wrong. Any place where one lives or works, if designed as per principles of Vaastu irrespective of the ownership of the property then it will ensure happiness

and peace of mind for the person concerned and his family.

**In Bhavishyothara Puraana one shloka emphasises the need to build one's own house for living.**

परगेहं कृतात्सवां श्रेतस्मार्थं क्रियामुपाः ।

निष्कलाः संतस्वाहि भूमिद्यः फलमसः ॥

Parageha Krutatsvam: Shretasmatha Kriyashubha ।

Nisphalsuryatasjnahi Bhumeesha: Phalamashnute ॥

**Meaning:**

Every human being must have a suitable house to live in. When certain religious rites and functions are performed in houses belonging to others (i.e. in a rented house) then the desired effect will not come forth.

**Letting for Hire :**

If any part of building is to be let out, North, North-East portion can be let out. Southern portion should be occupied by the owner or it should be kept vacant. In any case the house should not be kept vacant for too long, that is, for more than 3 to 4 months. Ground floor of the house should not be left unoccupied, whereas the first floor can be kept vacant.

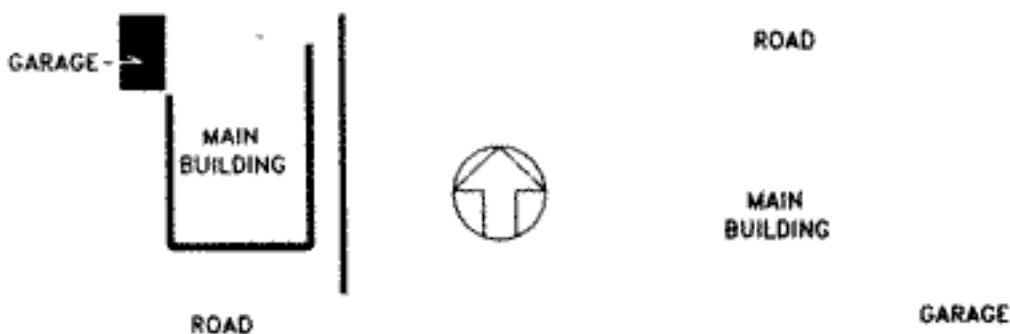
\* \* \*

## BLOCKADES AND OUT HOUSES

Some people construct servant's quarter, servant's toilet, garage etc., and outhouse in the open space around the main house in the different corners of the plot particularly at the rear side without any regard for Vaastu Shaastra and its implications. Blocking or blinding of the corners has good and bad effects on the inmates of the main house. Similarly most of the people also build houses at the rear side of the plot touching the entire rear side and the two side boundaries partially and they are generally called the outhouses. These houses too have good and bad effects on the inmates of the main as well as that of the outhouses. Let us examine in detail the different cases.

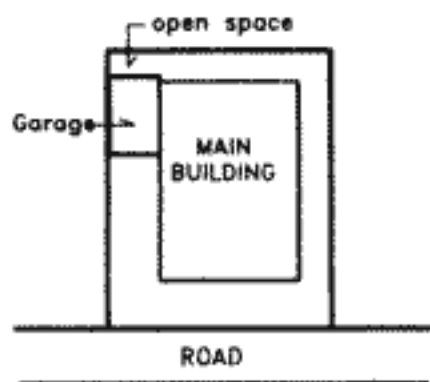
### GARAGES AS BLOCKADES:

Cases resulting from the Building-Bye-laws of municipal corporations.

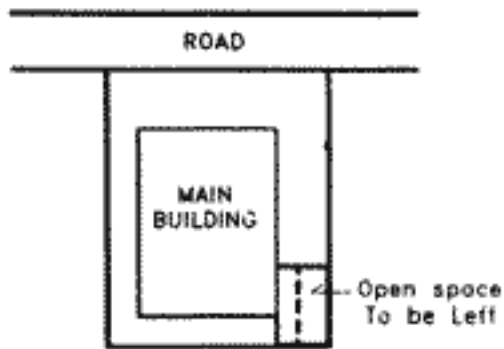


ROAD IN THE SOUTH, GARAGE IN THE NORTH-WEST CORNER. WHICH IS BAD BUT CAN BE RECTIFIED. OPEN SPACE LESS IN NORTH AND EAST, MORE IN SOUTH AND WEST WHICH IS ALSO BAD.

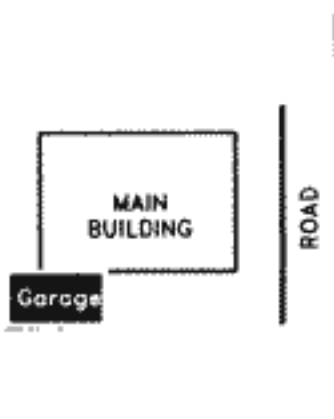
ROAD IN THE NORTH, GARAGE IN THE SOUTH-EAST CORNER. WHICH IS BAD BUT CAN BE RECTIFIED. OPEN SPACE MORE IN NORTH AND EAST, LESS IN SOUTH AND WEST WHICH IS GOOD.



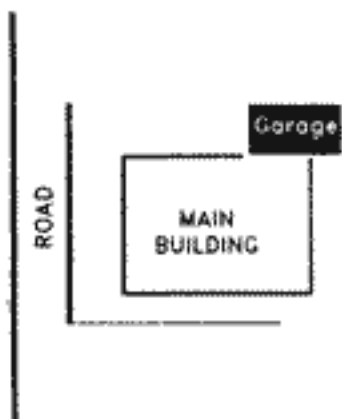
ROAD IN THE SOUTH, GARAGE IN THE NORTH-WEST CORNER. RECTIFIED BY LEAVING OPEN SPACE IN THE NORTHERN SIDE.



ROAD IN NORTH, GARAGE IS IN SOUTH EAST CORNER WHICH IS BAD. RECTIFICATION IS DIFFICULT AS THE OPEN SPACE HAS TO LEFT IN EAST. OVERALL CHANGE IN PLANNING IS REQUIRED.

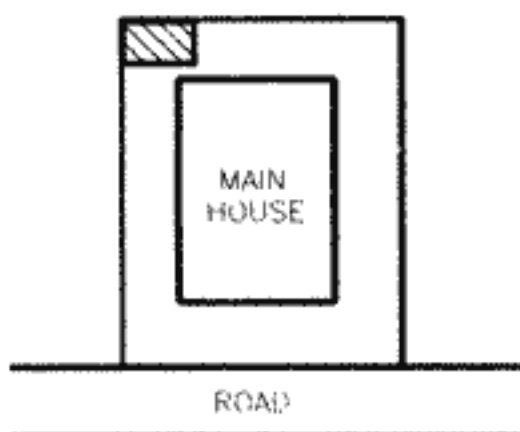


ROAD IN EAST. GARAGE IS IN SOUTH WEST. WHICH IS PERMISSIBLE. OPEN SPACE IS LESS IN NORTH WHICH IS BAD.

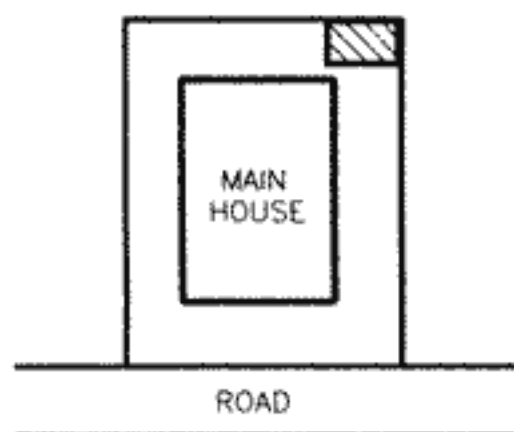


ROAD IN THE WEST GARAGE IS IN NORTH-EAST WHICH IS VERY BAD. RECTIFICATION IS NOT POSSIBLE. ENTIRE PLAN HAS TO BE MODIFIED. OPEN SPACE IS LESS IN EAST WHICH IS ALSO BAD.

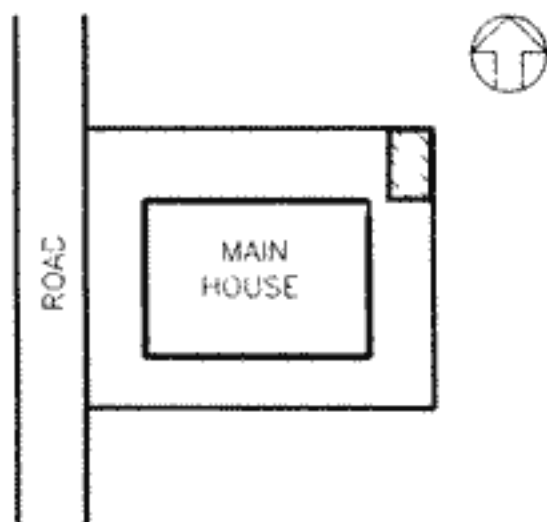
## BLOCKADE OR BLINDING OF THE CORNERS



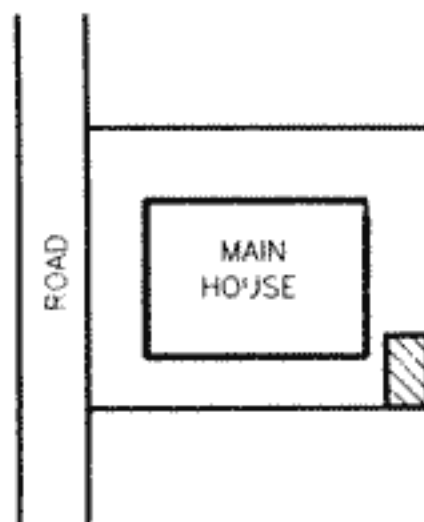
ROAD IN SOUTH - BLOCKING OF NORTH-WEST NOT GOOD BUT CAN BE RECTIFIED



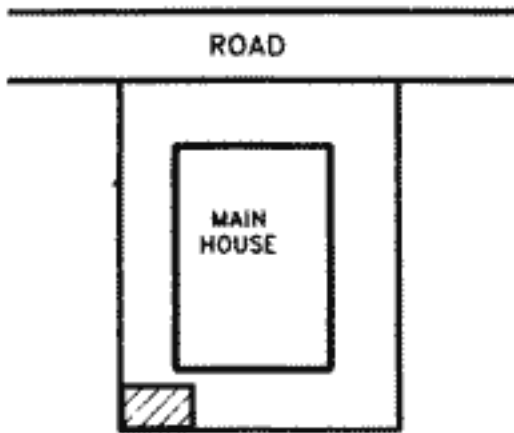
ROAD IN SOUTH - BLOCKING OF NORTH-EAST IS VERY BAD PROPOSAL IS TO BE REJECTED



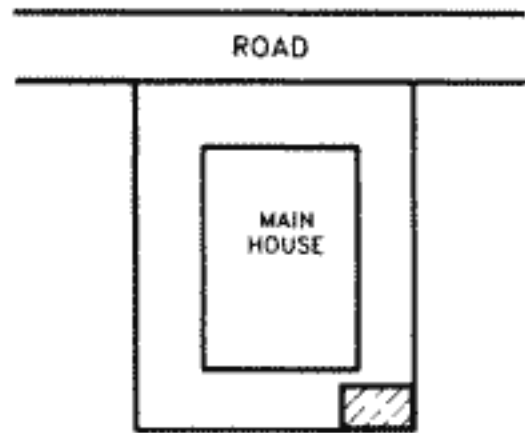
ROAD IN WEST - BLOCKING OF NORTH-EAST IS VERY BAD PROPOSAL IS TO BE REJECTED



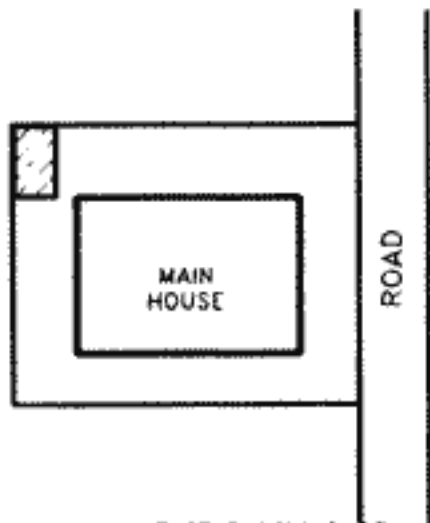
ROAD IN WEST - BLOCKING OF SOUTH-EAST IS NOT GOOD BUT CAN BE RECTIFIED



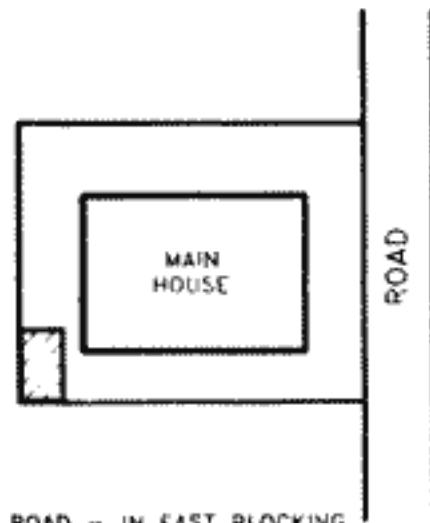
ROAD IN NORTH BLOCKING OF SOUTH-WEST IS PERMISSIBLE



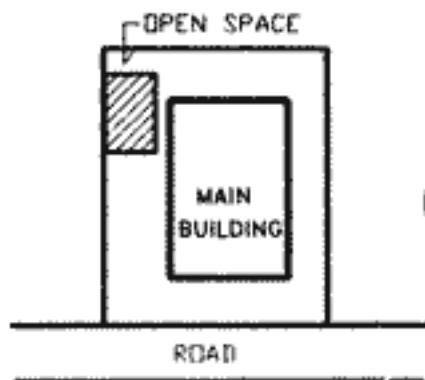
ROAD - IN NORTH BLOCKING OF SOUTH-EAST IS NOT GOOD BUT CAN BE RECTIFIED



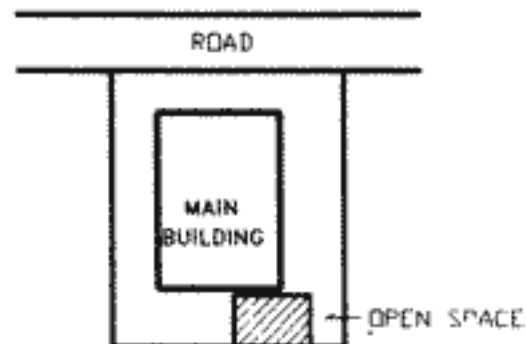
ROAD - IN EAST BLOCKING OF NORTH-WEST IS NOT GOOD BUT CAN BE RECTIFIED



ROAD - IN EAST BLOCKING OF SOUTH WEST CORNER IS PERMISSIBLE

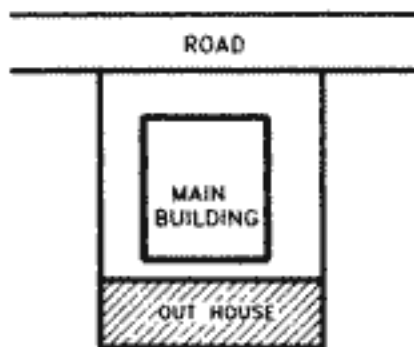


ROAD IN THE SOUTH, BLOCKED IN THE NORTH WEST CORNER. RECTIFIED BY LEAVING OPEN SPACE IN THE NORTHERN SIDE.

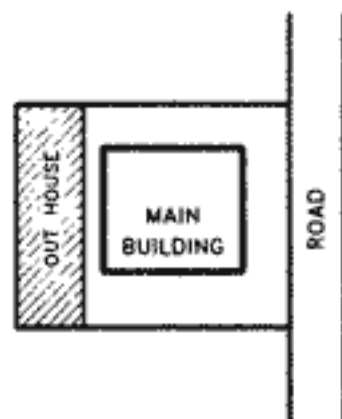


ROAD IN THE NORTH, BLOCKED IN THE SOUTH-EAST CORNER. RECTIFICATION IS BY LEAVING OPEN SPACE IN THE EAST.

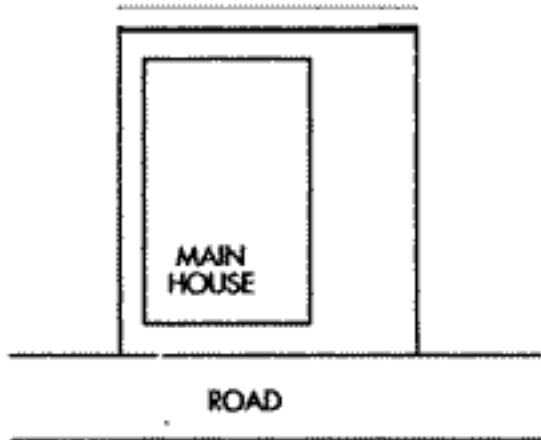
## OUT HOUSE



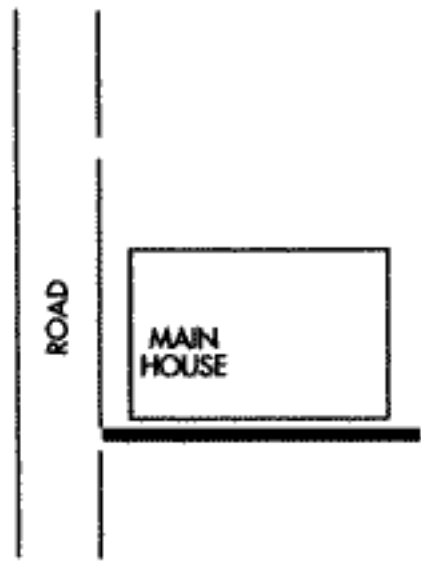
ROAD IN THE NORTH, OUT HOUSE IN THE SOUTH. THIS IS PERMISSIBLE BUT IT HAS TO BE RECTIFIED AS SOUTH-EAST IS BLOCKED



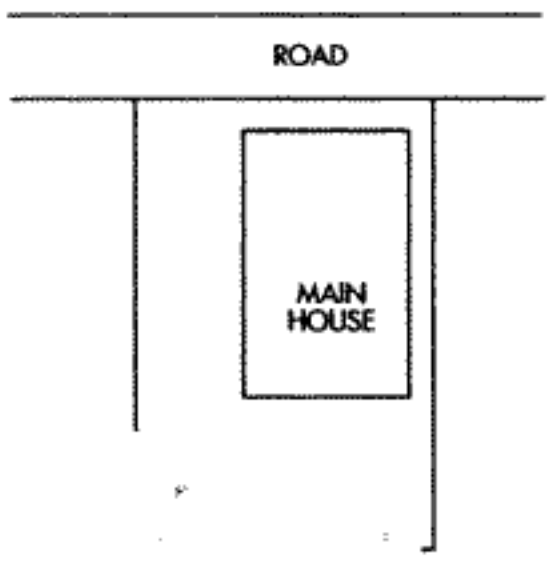
ROAD IN THE EAST, OUT HOUSE IN THE WEST. THIS IS PERMISSIBLE BUT IT HAS TO BE RECTIFIED AS NORTH-WEST IS BLOCKED.



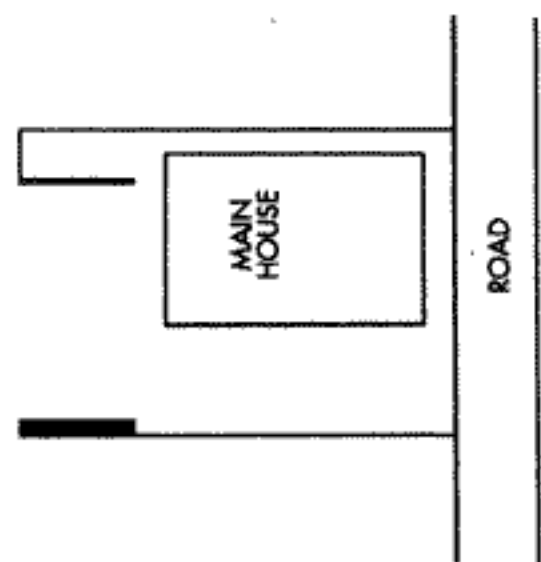
ROAD IN THE SOUTH, OUT HOUSE IN THE NORTH IS VERY BAD AS NORTH IS BLOCKED COMPLETELY



ROAD IN WEST OUT HOUSE IN THE EAST IS VERY BAD AS EAST IS BLOCKED COMPLETELY.

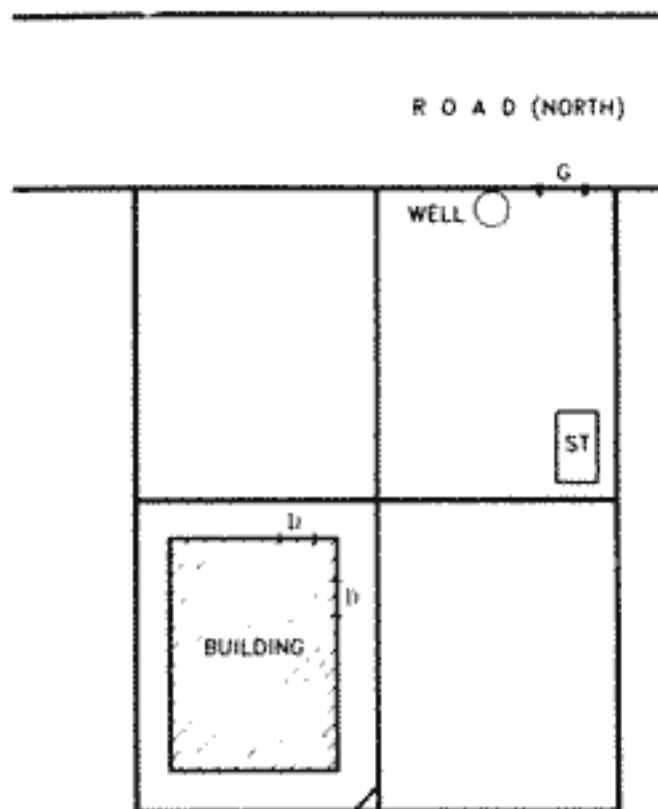


ROAD IN THE NORTH, OUT HOUSE IN THE SOUTH WEST CORNER THIS IS PERMISSIBLE

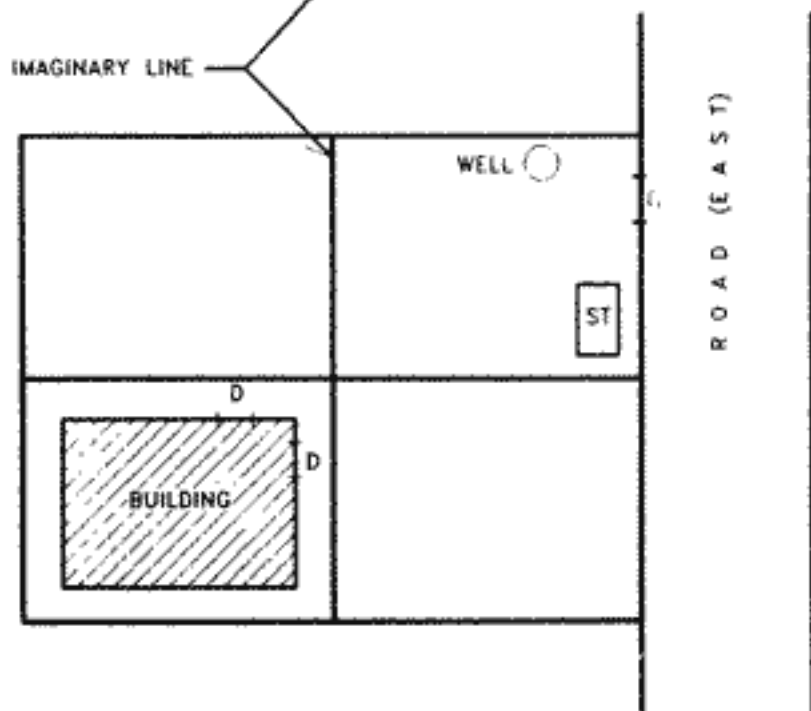


ROAD IN THE EAST, OUT HOUSE IN THE WEST THIS IS PERMISSIBLE AS NORTH-WEST CORNER IS OPEN





BIG RECTANGLE SITE  
 MEASURING ABOUT 60'X100'  
 (18X30 M) OR 80'X120'  
 (24X36 M) WITH THE ROAD  
 IN THE NORTH OR EAST.  
 IF THE SITE IS DIVIDED INTO  
 4 ZONES & IF THE SOUTH  
 WEST ZONE IS SELECTD FOR  
 CONSTRUCTION OF THE  
 RESIDENTIAL BUILDING IT WILL  
 ENSURE ALL ROUND  
 PROSPERITY & HAPPINESS.



## **Water Bodies, Septic Tanks & Others**

### **Overhead water storage tanks:**

Overhead tank shall be located in the South-West corner or South-West portion of the terrace, and not in the North, East and North-East portion. If the water tank is located in the North-West or South-East corner one more small room taller than the tank should be built in the South-West corner. If the tank is located in the South-West corner it will be ideal and no other structure is required to be built at any other place. When building these tanks the slab of the roof (ground or first as the case may be) should not be sunk to accommodate it, but it should be built independently over the roof with pillar or brick wall support. Overhead water tank should never be built in the North-East corner and when it is really unavoidable another small room higher and heavier than that should be built in the North-West corner, followed by still higher and heavier room in the South-East corner and followed by the tallest and the heaviest room in the South-West corner. Even in this case the water tank should not touch the walls on North and East but should be little away.

### **Underground water tanks:**

Underground water tanks should be located on the North-East corner of the plot, but should not touch North or East compound wall. Underground water tanks should be little away from the imaginary-line joining the South-West and North-East corners of the plot and the one joining the North-East corner of building and the that of the plot. Underground tank should never be built in the South-East corner. Water tanks over the ground (not underground) can be built in the South-West and North-West zones in unavoidable circumstances.

### **Septic tanks:**

When the facility of public sewage lines to which the pipes from the lavatories and bath rooms can be connected is not available, septic tanks have to be built, but to this, lines from bath room and kitchen should not be connected. Since the septic tank is going to be below the ground level care should be taken in it's location, because as per Vaastu Shaastra, North-West corner should be higher than North-East, South-East should be higher than North-West and South-West should be higher than South-East and also since North-East corner is considered to be sacred, the only location

for the septic tank can be East-North East or North-North East zone, but not exactly in the North-East corner.

#### **Gobar Gas Plant:**

Since it is only an underground tank where gas is produced and not fire it should be located on the Eastern or Northern sides (like septic tank) i.e. in the North North-East or East North-East corner. It should not be located in the North-West, South-West zones and never in the South-West and North-East corner

#### **Water Bodies:**

Well or borewell should be located in the North-East zone, more towards North-East corner but not exactly in that corner i.e. it should not be right on the imaginary line joining the North-East and South-West corners or the line joining North-East corner of the building and that of the plot, but should be towards the Northern or Eastern side of it. It should also be a little away from the boundary in the North or East. Pump room when built also should not touch the boundary wall. The well should neither touch the house nor be inside the house.

When the location of well or borewell as mentioned above is not possible, then it can be in the Eastern or Northern side but should not come into the South-East or North-West zone. While drawing water from the well one shall be on North-South axis. In any case the well shall not be dug in the Southern portion of the plot as it will be disastrous for women inmates of the house, and not in the Western side as it will cause ill health, and financial crisis to the male members and also not in the South-East and South-West corner as it will adversely affect women on all fronts, and will be the cause of deadly diseases of men. Well in the North-West will be the cause for disturbed relations with everyone and loss of peace for women.

In the towns and cities where the public water supply system is available the need for well water may not be felt but where it is required, an expert's help should be sought to locate the right spot. Where there are possibilities of open well getting polluted, borewell can be drilled. In any case an auspicious time should be chosen, Vaastu Puja performed before commencing the work and Ganga Puja performed when the water is sighted. Water flowing from East and North will be a good and permanent source. Death of any human being or any other creatures in the well is a taboo and in case it happens the entire quantity water should be drained off and necessary rituals performed thereafter.

It should further be noted that the projected wall of the well from the base should be of round shape.

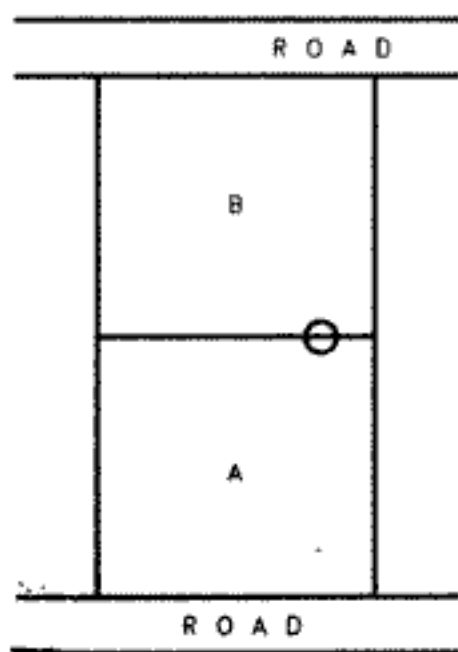
It should be ensured that the well should be exposed to the sunrays for a period of about six hours daily after sun-rise. Similarly other water tanks too should be exposed to the Sun

Well should not be dug when the house wife or any other lady member of the family is pregnant.

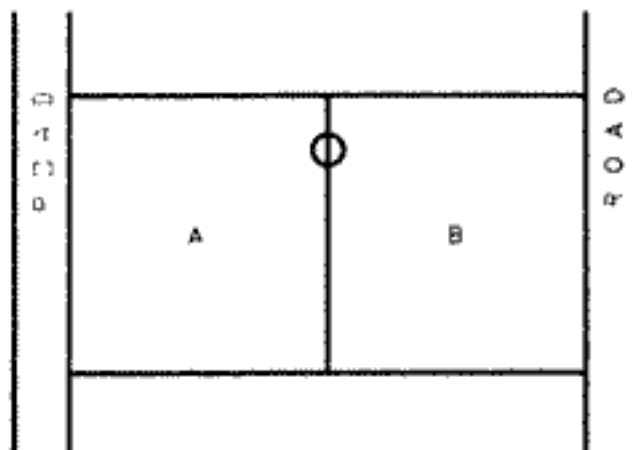
If a well is dug or a borewell is drilled in a wrong place and the mistake realised due to the consequent ill effects, it should not be closed before a new well is dug in a proper place and due rituals performed.

One of the important suggestions by the experts in the Vaasthu Shastras is that when one intends to build a house for himself and buys a site for the same which should of course be according to Shastra the first thing that should be done is digging of a well or drilling of a bore-well in the right spot. If the construction of the house is done with the water from this well or borewell then the entire family will derive health, wealth and happiness throughout their life.

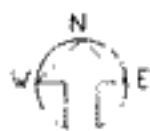
**Sharing of the well:** In some typical cases owners (brothers or close friends) of two plots adjoining each other dig one well right on the boundary so that both of them can share the cost as well as the benefits but in reality they land themselves in miserable situations. In the cases shown below owner of the plot A will be having the well in the North North-East corner of his plot which is good but the owner of plot B will be having the well to the South South-East corner of the plot in the Case I, which is very bad and in the West North-West corner in the Case II which is also bad, and has to be avoided at any cost. Any how it will be prudent even for the owner of plot A to have the well right inside the boundary of his property instead of on the boundary.



CASE - I



CASE - II



Highest importance was given in the ancient literature to the location of well and other water bodies and the concerned Shloka is:

प्राच्यादि स्वैसलिले ; तहानिशिक्षिभयं रिपुभयंच ।

श्रीकलह श्रीदोषं नेहं विचात्मन्वि द्वि ॥

कूपं कुम्भगतं श्तेहं मध्यमं मीन संगतं ।

अधमं मकरस्थं हि कूपान्येवं विनिर्दिशेत् ॥

कुम्भमीनगतं कूपं लघुवारि सुशोभनम् ।

मनो दुःखहरं चैव पुत्र पीत्र विवर्धनम् ॥

Prachyadisthe salile suthahanishikhibayam Ripu Bhayanacha ।

Sthrikalaham sthridosham Nestham Vithathmaja vivruddhi ॥

Koopam Kumbhagatham shrestam madhyamam Meena sangatham

Adhamam Makarasthamhi Koopanyevam Vinirdisheth ।

Kumbhameenagatham koopam laghuvari sushobhanam ।

Mano Dhuhkha haramachaiva puthra powthra vivardhanam ॥

**Meaning :**

If the well is located in the four directions starting from East, and then to West, South & North the inmates will suffer loss on sons, fear of fire, fear of enemies, danger to women, loss of wealth, loss of brothers respectively. If the well is located in between centre of North and North-East it will be very much ideal. If it is located in the North-East the result will be medium. If it is exactly in the North it is very bad. Therefore the well should be dug in the centre of North-North East and in that place the water will be of high quality and will be quickly available. And in that case inmates will be rid of their sorrows and it will also be favourable to the birth of male children

\* \* \*

## **Twin Houses and Group Housing**

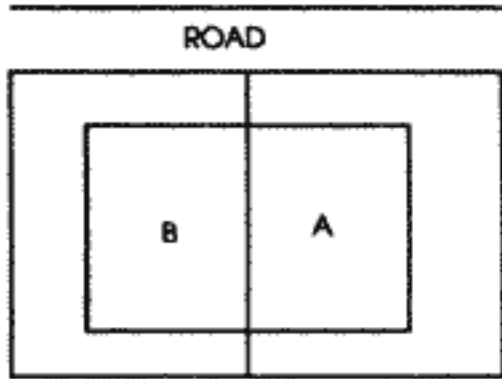
Twin houses are those two houses located in separate sites but having a common wall. It can be just one unit in a certain location or a number of units as in the case of Group Housing. Though economical one of the twin houses may be in an advantageous and the other in disadvantageous position so far as principles of Vaastu Shaastra are concerned apart from other problems of proper light and ventilation etc. as can be seen in sketch No. (T1, T2, T3, T4).

In case of group housing where a number of houses or a conglomeration of housing units is built similar problems will arise. Multistoreyed apartment blocks, different types of housing colonies, and row houses come under this scheme of planning. Hence it is advisable to avoid common walls as far as possible.

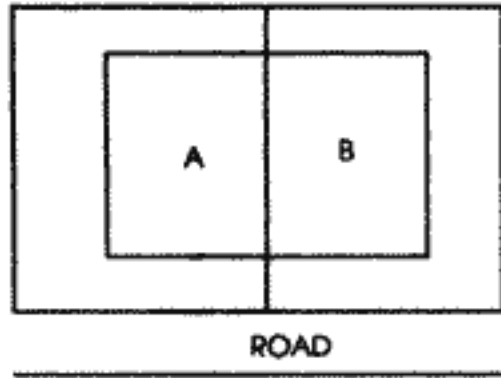
It is of primary importance to have a proper layout plan prepared with due consideration to the levels of the ground and different directions. The rain water should flow towards East, North and North-East directions. The roads should be exactly in North-South and East-West directions so that each site is either square or rectangle.

If the layout is very big sufficient area should be reserved in the centre of the layout for erecting a temple or prayer hall. The overhead water tank should be constructed in the South-West corner of the layout. Well, borewell, underground tanks and swimming pool etc. should be located in the North-East zone. Markets, Schools, Hospitals etc. should be located as per ancient Shaastras for town planning.

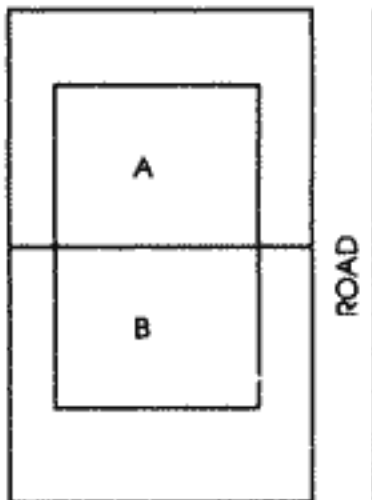
## Twin Houses



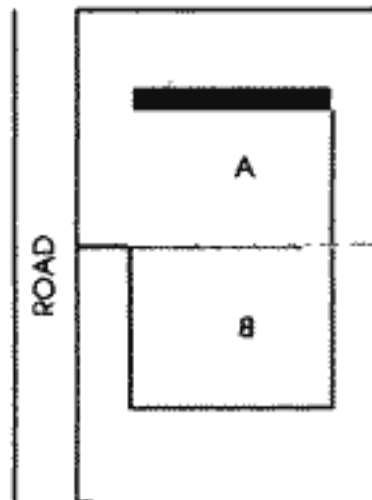
A=Good  
B=Bad



B=Good  
A=Bad

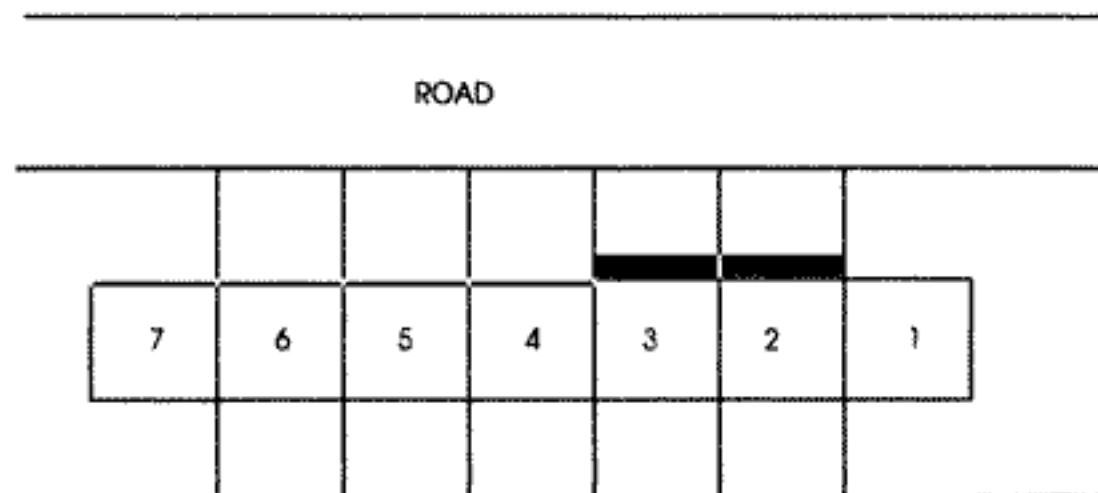
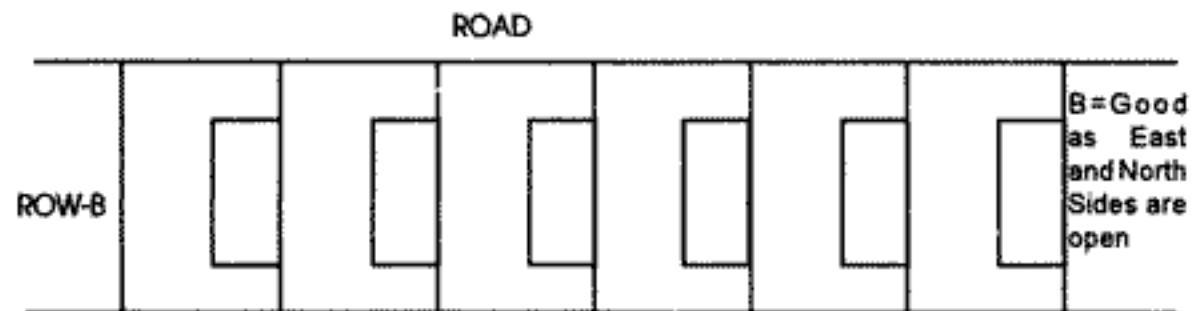
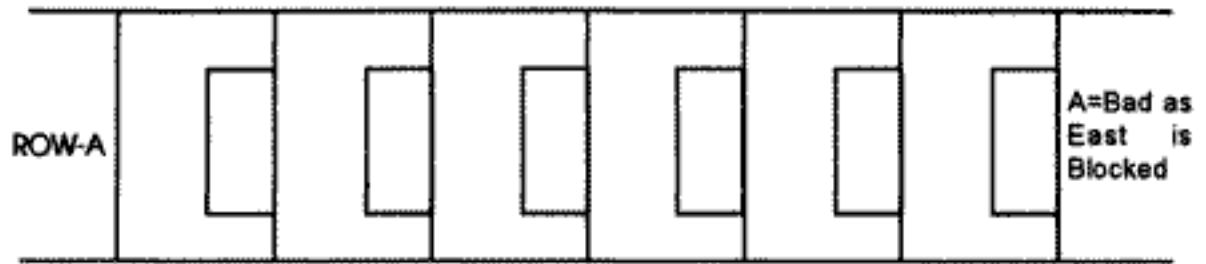


A=Good  
B=Bad



A=Good  
B=Bad

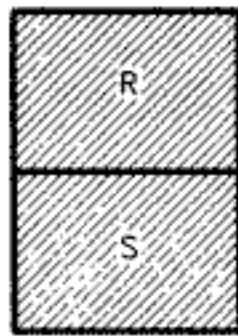
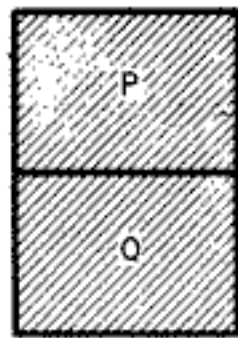
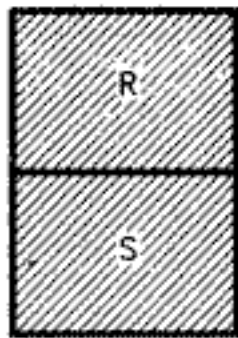
## Group Housing



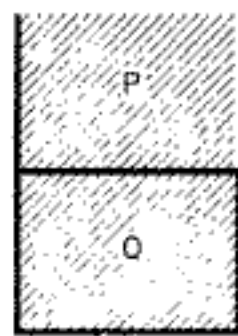
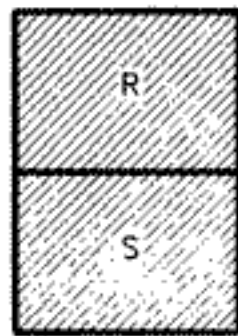
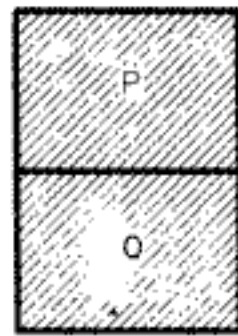
In this case - Only house No.1, is in an advantageous position. Other houses except No.7 get the benefit of only North side hence not good



TWIN HOUSES IN GROUP HOUSING SCHEME



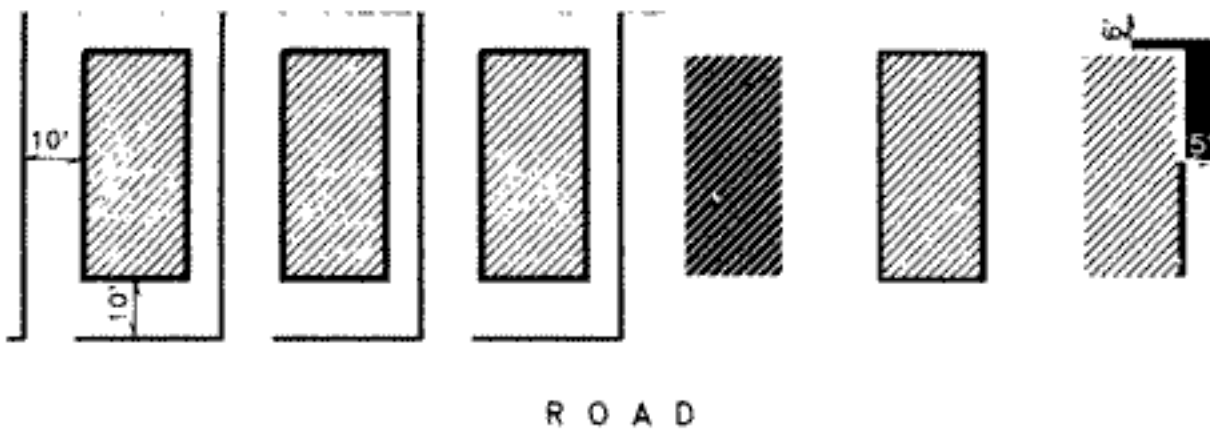
R O A D



P & R GOOD SINCE  
EAST AND NORTH  
SIDES ARE OPEN

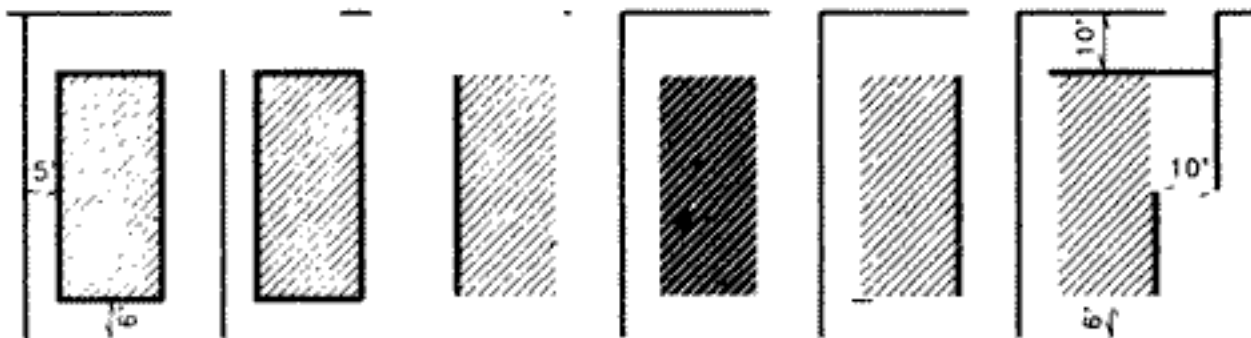
S & Q - BAD SINCE  
NORTH IS BLOCKED

## GROUP HOUSING



**BAD PROPOSAL**  
 - SINCE ROAD IS IN THE SOUTH  
 - NORTH AND EAST  
 OPEN SPACE IN THE  
 SOUTH & WEST

## R O A D



**GOOD PROPOSAL**  
 - SINCE ROAD IS IN  
 THE NORTH AND OPEN SPACE ON THE  
 NORTH & EAST IS  
 MORE THEN THET  
 IN THE SOUTH AND WEST

## Doors, Columns, Trees etc.

### Main entrance doors (Simhadwaara) and gate :

It is advisable to fix the main door by selecting the favourable position instead of following the sign (Rashi) or constellation of the owner of the building, as the structure may remain even after the death of the particular person and others may continue to live in that place. The following are the good positions. (Ref.Sketch Nos.22 & 23 page - 79 & 80)

The effect of the positions:

North - North East (good)	Ensures Financial gains
East - North East (good)	Causes Enlightenment.
South - South East (not so good)	Ensures improvement (provided another door is fixed in north or East and also Gandharva is worshipped)
West - North West (good)	Ensures Success.
North - North West (bad)	Creates Unstability.
East - South East (bad)	Causes Adverse effects.
South - South West (bad)	Causes Financial constraints and ill health of women.
West - South West (bad)	Causes Financial loss and degradation of men.

### Number of doors:

Total number of doors should be in even numbers i.e. 2, 4, 6, 8, 12 etc. Doors in 10 (ten) numbers is not good as it ends with zero, but may not very seriously affect the inmates but anyhow it is advisable to avoid that number. Number of windows and ventilators also shall be even and not odd. Doors and windows should not be fixed abutting any wall and they should atleast 3" to 4" away. In a room doors and windows should be opposite each other, and should be in good position. The width of doors or windows opposite each other should be the same.

**Number of columns and beams:**

Columns or beams also should be in even numbers in a building and not in odd numbers. Columns in the North-East corner should not be circular and of any other shapes like hexagon, octagon, polygon etc. When columns are exposed for architectural purposes their numbers too should be in even and not odd.

**Number of trees :**

Inside the property the number of big trees like coconut, mango, jack, etc., should be in even and not odd.

**Single Main door :**

When there is only one single main entrance door then the East or North side location is the best. It should not be in the centre but should be in the favourable position. Single main door from the South is not good at all and provision for a second door in East or North must be made. Though single main door from the West is not bad it is better to have a second door in the East.

**Two Doors :**

When two doors have to be fixed the combination should be North (M) and East (S), East(M) and South(S), East (M) and West(S), East(M) and North(S), South(M) and North(S), South(M) and East(S); but should not be South(M) to West(S), West(M) to North(S), West(M) to South(S). (M=Main, S=Subsidiary) The best proposition is to have the main door in the favourable position but not in the extreme end.

**Three doors :**

When three external doors are to be fixed the following should be observed:

- (1) Locating Doors on three sides other than East or North is not a good proposal.
- (2) Locating Doors on three sides other than South or West is good.

**Four doors:- External doors on all the four sides is good.**

But in any case apart from the necessity of the good position for the

door, it should be seen that within the compound either a tree, a pole, a pillar, a well, a wall, any junction, a water channel or a corner, a temple etc., (known as Dvara Vedha) right in the front of the door is avoided at any cost. The rule (of Matsya Puraana 255.14, Agni, Page 104. B.S.53, 76 etc) regarding this says: "The distance of twice the height being left from the door to the Vedha there occurs no Vedha".

It is advisable to have all the four (top and side) frames to the doors, because it not only adds to the strength of the frame but also prevents small creatures like worms, insects, snakes etc., having an easy passage in to the house. It can be understood that the ancient custom and rituals connected with the doors (particularly the threshold) have been in practice due to their basic scientific values. Applying of turmeric powder, kumkum etc to the door frames kills various disease carrying germs and scare away the evil spirits. Therefore it is better to have threshold atleast for the main, Pooja and all the external doors. It may not matter much if doors to other rooms like study, bed, kitchen, store etc., are without threshold.

It is advisable to have single shutter for the door rather than double and to have all the external doors opening outside for better strength and security. Of course the main door will have to open inside the house for the purposes of aesthetics and better manoeuvrability, and that too to the left and not to the right.

#### **Other codes regarding doors:**

(1) Never place a door in the middle of the facade of the house (S.S.48-58)

मध्ये द्वारं न कर्तव्यं मनुजानां कथाञ्जन ।

मध्ये द्वारे कृते तत्र कुलनाशः प्रजायते ॥

Madhye dwaaram na kartavyam manjanam kathaachana

Madhye dwaare krite thathra kulanashah prajayathe ॥

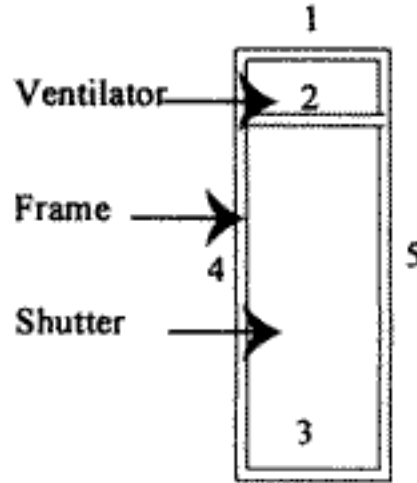
#### **Meaning:**

The door should never be placed in the center. If the door is placed in the center the whole of family will perish.

(2) Doors in the upper storeys must conform to the doors below. (S.S.41-44)

(3) No two doors (Main entrance doors of two different houses facing each other) should be exactly opposite to each other.

(4) More than five Shaakhas (frames) are not allowed in the composition of a door to be placed in a human dwelling (S.S.28, 15). This indicates that apart from the usual four frames an additional fifth one can be used to accommodate a ventilator within the door.



The following is the technical name of different member of the door:

	English	Anceint Shaastra
1-Head of frame-----		Devi
2-Transome-----		Nandini
3-Threshold-----		Sundari
4-Side of Frame or Jamb (left)---		Priyaananaa
5-Side of frame or jamb (right)---		Bhadraa

(5) Ancient texts like Vishwakarma-Prakaasha and Brahit Samhita suggest that the doors of a residential building should have a height equal to three times it's width though the common rule is that the height of the door should be twice the width.

(6) Placing of the doors in all the four directions has been recommended for variety of auspicious houses by S.S. in it's 24th chapter. And the effect of doors in different directions is be explained thus in the 39 the chapter:

पूर्वद्वारं तु माहेन्द्रं प्रशस्तं सर्वकामदम् ।  
 गृहद्वारं तु विहितं दक्षिणेन शुभावहम् ॥  
 गन्धर्वमन्त्रवा उत्र कर्तव्यं त्रेयसे (व०स) दा ।  
 परिच्येन प्रशस्तं स्वाद् पुण्यदन्तं जयावहम् ॥  
 पश्चिमद्वारे द्वारं प्रशस्तं स्वाद् गृहेशितुः ॥

Purvadwaranthu Mahendram prashastam sarvakamadam |  
Grahakshatham thu vihitham Dakshinena shubhavaham ||  
Gandharava mathavathatra Kartavyam shreyase sada |  
Pashimena Prashastan syath pushpadantham Jayavaham ||  
Bhallatamuthare dwaram prashastam syath grihishithu |

**Meaning:**

Since in every sense the Eastern entrance door belongs to and brightens up with the presence of Mahendra all the wishes of inmates will get fulfilled

If the entrance door is located facing South it will cause loss of wealth and therefore considered inauspicious. In unavoidable circumstances worshipping of Gandharva will bring some relief and prosperity.

Western side entrance door belongs to Pushpadanta and it will ensure success in all fields.

Northern side entrance door belongs to Bhallata and is considered auspicious and the inmates will derive allround prosperity, name and fame.

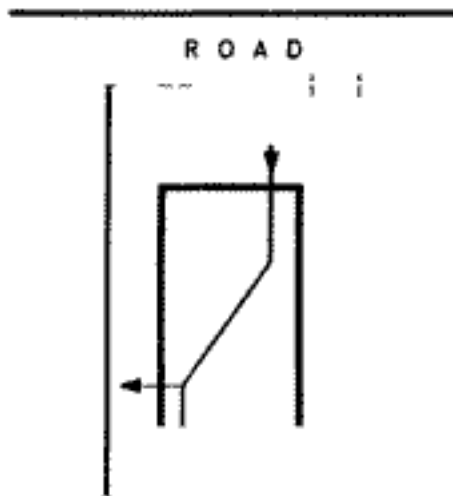
S.S (39-11-17) gives four categories of houses in which the importance and implications of location of door is explained:

- (1) Utsanga: Where doors of both the house and site (Vaastu) are in same direction.
- (2) Hinabaahu : When entering the site (Vaastu) the house is on the left.
- (3) Puurnabaahu : When entering the site (Vaastu) the house is on the right.
- (4) Pratyaksaya : Vaastudwaara (gate) is in the rear side of the house.

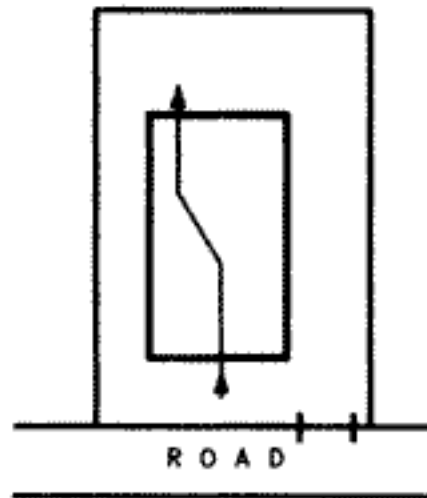
The text proclaims that the first and the third are auspicious and the second and the fourth are inauspicious. In the 39th chapter : "Dvaragunadosha" the text concludes with the evil consequences of fixing the door in the wrong positions.

\* \* \*

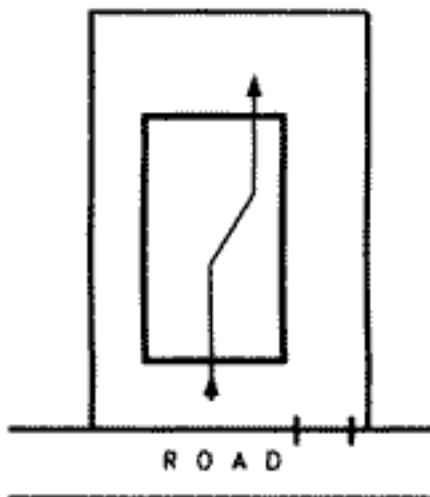
# DOORS/GATES



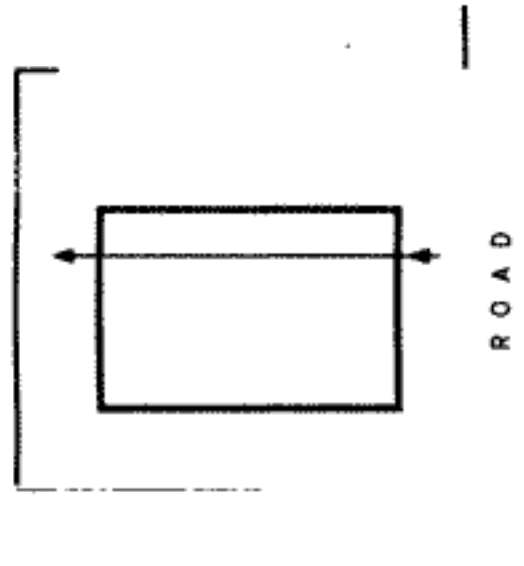
DOORS FROM NORTH NORTH-EAST TO SOUTH SOUTH-EAST - BAD



DOORS FROM SOUTH TO NORTH NORTH-WEST - VERY BAD



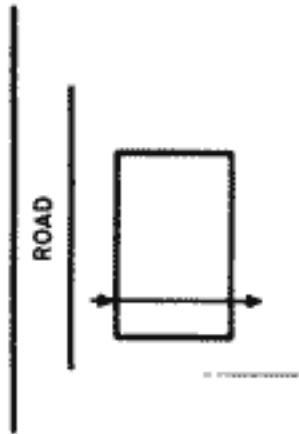
DOORS FROM SOUTH TO NORTH NORTH-EAST - NOT GOOD  
(MAIN ENTRANCE IN THE SOUTH IS NOT PREFERRED)



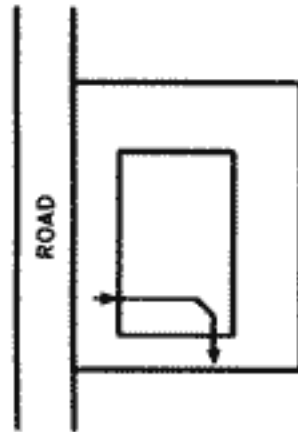
DOORS FROM EAST NORTH-EAST TO WEST NORTH-WEST - GOOD



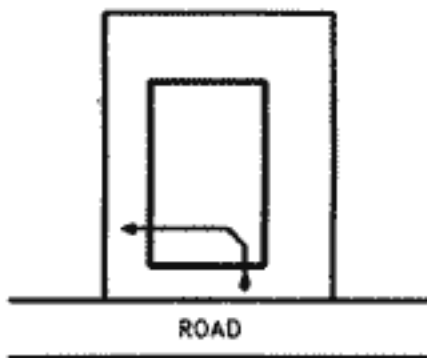
## DOORS



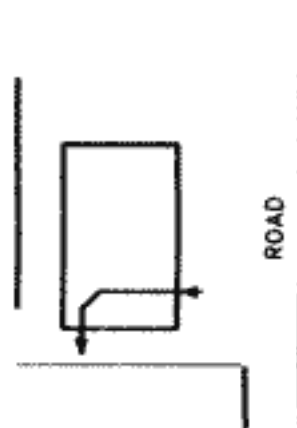
VERY BAD AS MAIN DOOR IS IN THE WEST SOUTH WEST AND SUBSIDIARY DOOR IS IN THE EAST SOUTH EAST.



DOORS FROM WEST SOUTH WEST TO SOUTH SOUTH EAST IS VERY BAD



DOORS FROM SOUTH SOUTH EAST TO WEST SOUTH WEST IS VERY BAD

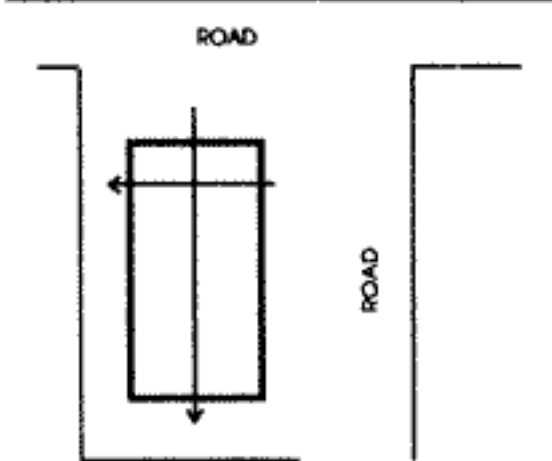
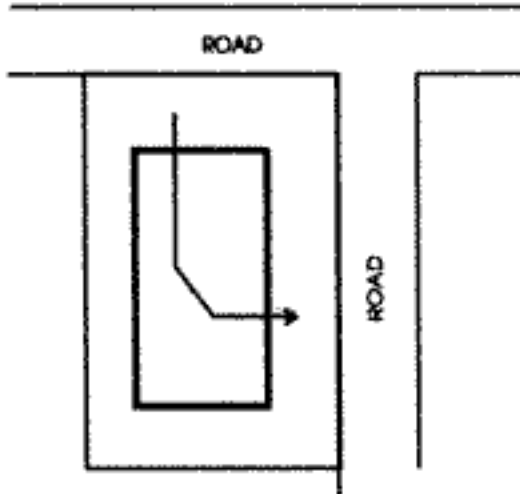
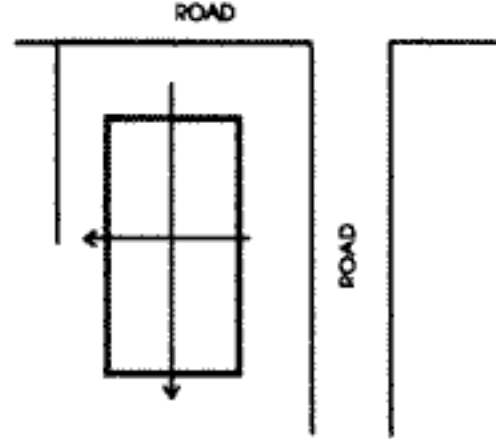
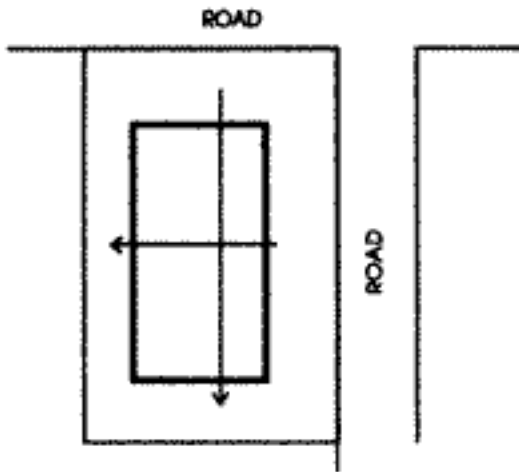


DOORS FROM EAST SOUTH EAST TO SOUTH SOUTH WEST IS VERY BAD

## Doors & Gates

Door from East to West and from North North-east to South South - East is good. Better if the eastern door is off the center and more towards right.

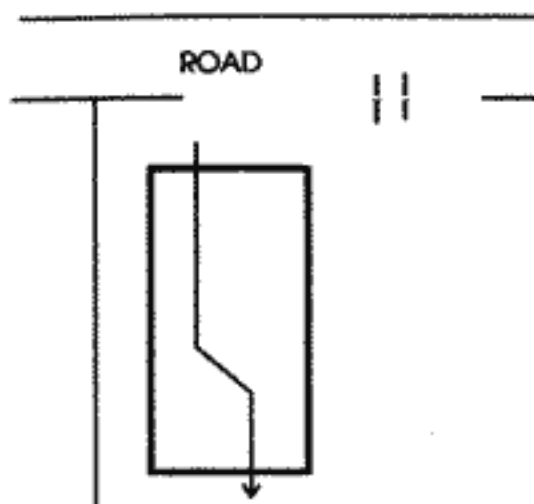
Door from North to South and from East to West is good. Better if the doors are fixed in the favourable position instead in the center



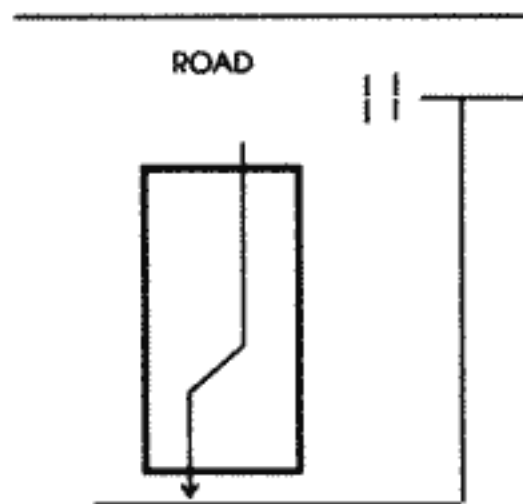
Door from North North-West to East South-East is bad.

Door from North to South and from East North-East to West North-west is good.

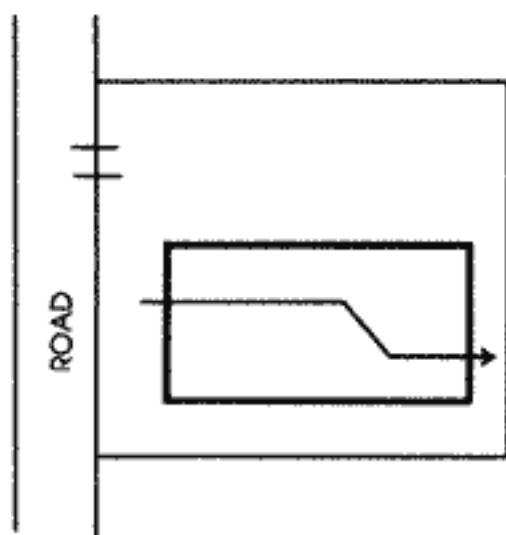
Door from North to South South-East is bad



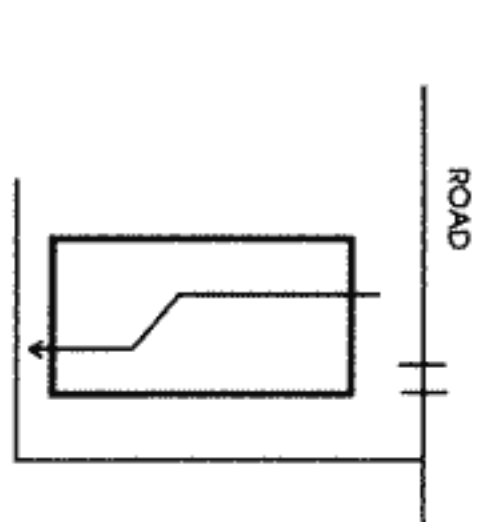
Door from North to South south-West is Bad



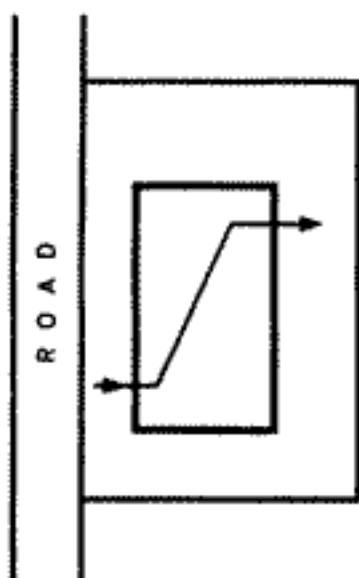
Door from West North-West to East South-East is Bad



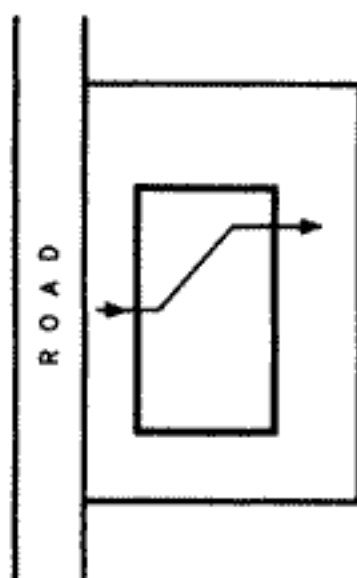
Door form East North-East to West South-West is Bad



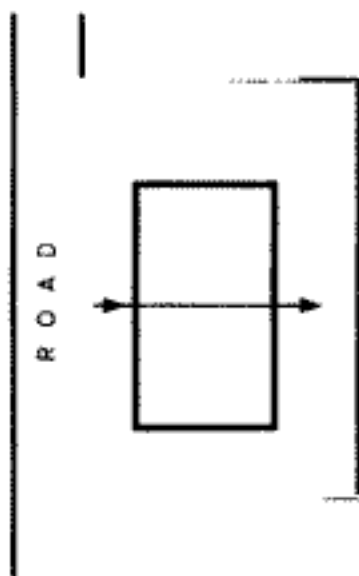
## CELLAR FLOOR



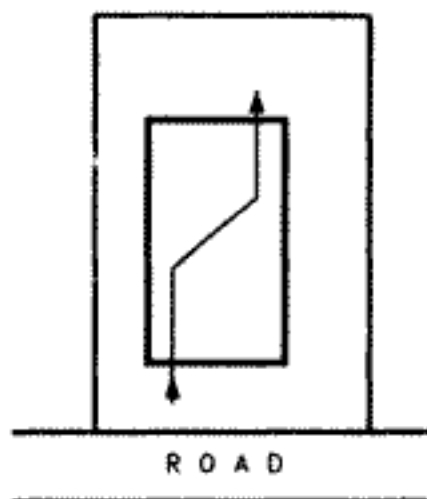
DOORS FROM WEST SOUTH-WEST TO  
EAST NORTH-EAST - VERY BAD



DOORS FROM WEST TO EAST  
NORTH-EAST - GOOD  
-BETTER IF IT IS IN THE  
FAVOURABLE POSITION



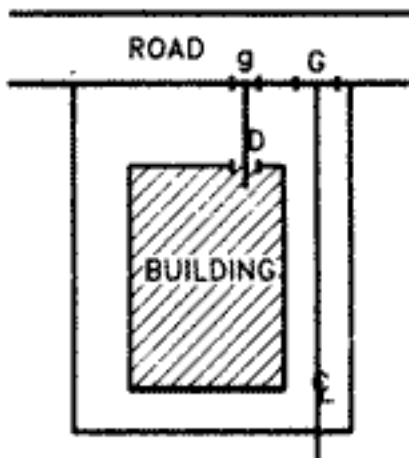
DOORS FROM WEST TO EAST-GOOD  
-BETTER IF IT IS IN THE  
FAVOURABLE POSITION



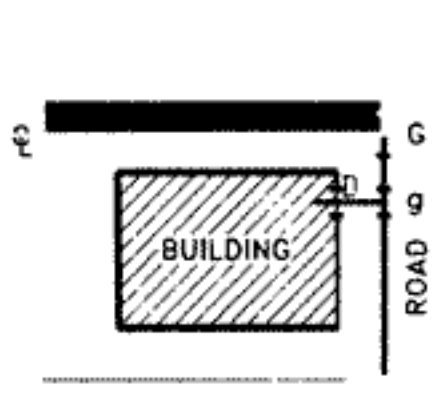
DOORS FROM SOUTH SOUTH-EAST  
TO NORTH NORTH-EAST - VERY BAD

Q = centre line of open space.  
 G = small gate.

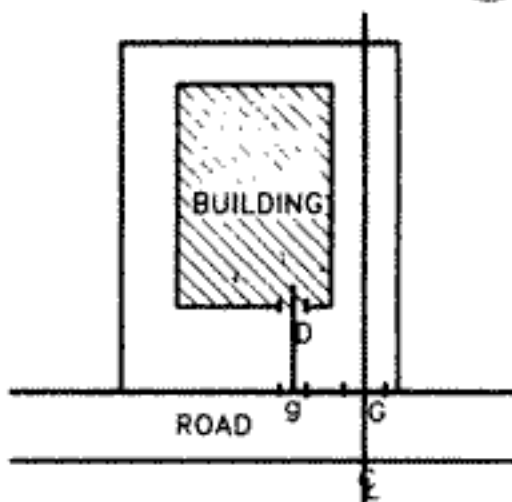
G = Bigger gate  
 D = Entrance door



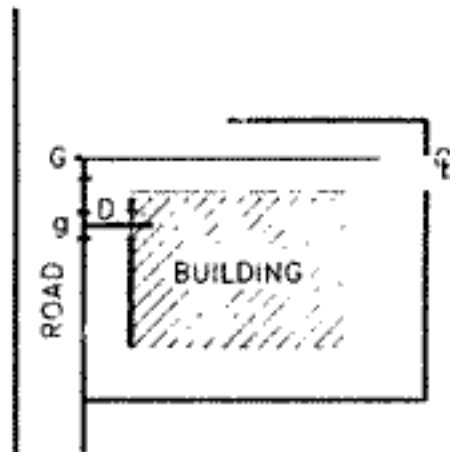
DOOR - IN NORTH NORTH-EAST OF BUILDING WITH GATE OPP. THAT ANOTHER BIG GATE SHOULD BE FIXED IN NORTH NORTH-EAST.



DOOR- IN EAST NORTH-EAST OF BUILDING WITH GATE JUST OPP. THAT ANOTHER BIGGER GATE IN EAST NORTH-EAST SHOULD BE FIXED.



DOOR IN SOUTH SOUTH-EAST WITH GATE JUST OPP. ANOTHER BIGGER GATE AS MARKED SHOULD BE FIXED IN SOUTH SOUTH-EAST.



DOOR-IN WEST NORTH WEST WITH GATE JUST OPP. ANOTHER BIGGER GATE SHOULD BE FIXED IN WEST NORTH-WEST

## DECORATION OF DOORS

The objects of decoration of doors as prescribed in the texts:

- (1) Kula Devata : The image of family deity. It's dimension should not be more than one Hasta of length (i.e. about 18")
- (2) Two Prathiharis (Sentinels or guards): Well decorated in ornaments bearing staff and swords in their hands, well clothed, glowing with youth and beauty, along with lady Prathiharinis and placed on both the sides of the door.
- (3) Dhaatri (a dwarfish nurse) followed by her maid companions, the happy jesters i.e Vidhushakas.
- (4) Shanka and Padmanidhi emitting coins.
- (5) The Asthamangala- on the seat of lotus wearing a sacred garland of eight auspicious symbols.
- (6) Lakshmi - lotus seated and well decorated and being bathed by elephants.
- (7) Cow with her calf and well ornamented with flower garlands etc.

It should be noted that nowadays people in their over enthusiasm to decorate the house use figures of Gods like Krishna, Ganesh, Vishnu etc., and also many other prohibited motifs. This should be avoided and only the prescribed motifs should be used.

### **Discrepancies in different texts regarding the Main Entrance Door:**

Some of the texts suggest that the main door facing South is good and not the one facing West. But many other texts indicate to the contrary. Most of the scholars in the subject are of the opinion that there is no harm in having the West (actually it is the third best after East and North) facing door but the one facing South should be avoided. They point out that we don't do anything or perform any religious function facing South except when we perform the last rites or the death anniversary of the departed souls.

It should also be noted that apart from the ancient Shaastras, the age old and prevalent traditional practices too should be taken into consideration in such matters. Since the South is attributed to Yama the Lord of Death, Indians generally do not accept an entrance to a building from the South. It does not matter if the subsidiary door is located in the South. Evil effects of door towards south can be countered to a large extent by having another door towards North North-East or East North-East

The other subject where the difference erupts is regarding the location of the external door in the facade of the building. Some texts suggest that it should be in the centre. Others indicate that the particular side (between the two extreme sides) should be divided into eight parts and the extreme two i.e. 1st & 2nd and 7th & 8th division should be avoided and the other central divisions from 3rd to 6th can be selected for fixing of the main door.

Some other texts say that the side should be divided into nine divisions and each division is to be considered as the being influenced by nine different planets i.e. from (Sun, Moon to Rahu & Ketu) and their good or bad effects have to be known before selecting the particular division for locating the door.

But most of the giants in this field say that the main entrance door should never be located in the centre but it should be always off the centre and in the favourable zone (i.e. North-North East in case of North, East North-East in case of East and West-North West in case of West) but not in the extreme edge in any case.

#### **Qualities of wood-work and their defects:**

Great importance is given in ancient texts to the quality of materials, workmanship, shape, proportion and size of wood, wood work and their artistic style. The text enumerates nearly seventeen possible defects in wood work which are to be avoided. Doors which make noise when opening or closing are considered bad. The doors which shuts up and closes by itself too is considered as inauspicious.

Tradition of the decoration of doors which is maintained even till today is very ancient and important as a plain door is described as inauspicious. It is not only the doors but even the house walls, ceilings, assembly halls etc., which are decorated and practically all objects of decorative motifs which are prohibited and permitted in secular architecture have been prescribed. Those which are prohibited number about forty-nine and those, which are permitted number seventeen and only a selected ones are mentioned here.

**Prohibited motifs :** All Gods, Daityas, Gandharvas, Naagas, Nymphs, Naastikas, The wounded, The burnt, Mads, Impotents, Idiots, Nudes, The blinds, The dwarfs, Elephant-Captures, Fights between Gods and Demons, Hunting, Forest fires, Houses on fire, Trees devoid of flowers, Birds like vultures, owls etc., Animals like elephants, horses, buffaloes, jackals etc.

**Permitted Motifs :** Kuladevata, Treasures-Nidhis with Shanka, lotus etc., Lakshmi and Vaishravana, Shree, The bull, Cow with her calf, The birds like swans; The gardens-udyaavana; Long lakes girdled by water-birds like kadamba, hamsa, sarasa etc., Singing and dancing ladies; Domesticated birds like parrots, jolly cuckoos, peacocks, hens; The different seasons with their characteristics.

**Material for wood :**

It is also suggested in the ancient texts that the young and old trees should be abandoned because in the advanced age trees show signs of decay in colour and oil content and when they are young they are devoid of required size and strength. The proper age of the tree to be cut is about 66 (sixty six):

The following trees are considered unfit for use in buildings :

- (1) Trees grown in cemeteries, on the road side of villages, on the bank of tanks and in the vicinity of temples.
- (2) Trees which are decayed, dried up, having holes, crooked, burnt up, without branches, damaged by fall of lightning, inhabited by bees, snakes, meat eating birds, presided over by spirits, covered by spiders nests, scratched by forest beasts or hurt by elephants or those diseased.
- (3) Trees, those which are considered as landmarks.
- (4) Trees giving flowers and fruits out of season.
- (5) Other trees which are thorny, giving delicious fruits, those which are milky and fragrant.
- (6) Timber from peepul, silk cotton, ber etc should not be used.

Cutting of trees should commence on an auspicious day and time and if however the tree falls either to the South or to the West it should be abandoned and deemed unfit for use but not before due shaanti and other rituals are performed. All these only indicate how meticulous our ancestors were in every aspect of architecture.

It will be of interest to note that the sex of the trees can be determined by examining their tender leaves. If the number of veins (Cross lines) on the right side is in even numbers and that on the left side is odd then, the tree is male (PURUSHA) and vice versa. If the number of veins on both the sides are equal whether in even or odd numbers then the tree



is impotent (NAPUMSAKA). Wood of impotent trees are considered auspicious for the construction of Ashramas, temples etc.

Similarly an expert shilpi (sculptor) can determine the sex of the stone by listening to it's sound when hit by a particular tool. Male stones can be used for carving out male sculptures only, female stones can be used for carving out female sculptures only and not vice versa.

Wood from Honne, Devadaru, White and Red Matti, Saguvani (Teak), Ashoka, Shrigandha (Sandal wood), Bevu (neem), Sal, Bogi, Kiral Bogi, Jack etc., are good for buildings. Wood from Bilva, Banni, Nugge, Jayali, Aala (Banyan), Kalli, Mango, Palm etc., trees are of secondary variety. Wood from auspicious trees like Ashwatha, Atti, Coconut etc should not be used in buildings.

\* \* \*

## **Apartments or Flats**

(1) Building of multistoreyed apartments as per the principles of Vaastu Shilpa Shaastra is not easy. Designing of several units on each floor, with common walls between them, question of locating kitchen and toilets in a proper place, locating the main entrance door in the right place etc., may make matters worse for the Architects. But to a very large extent selection of a favourable site, having the water bodies in the North-East corner, having more open spaces in the Eastern and Northern sides, planting of more trees in the Western and Southern sides, and raising of compound wall to higher level in the Southern and Western sides etc., may give satisfactory results.

The following principles should be followed in designing an apartment block so as to ensure maximum benefits to the owners:

(1) The site should be a quadrangle with South-West, North-East angle as  $90^{\circ}$  or less, and with South-East and North-West angle  $90^{\circ}$  or more. Measurement from North-East corner to South-West corner should be more than that from South-East to North-West and never less.

(2) To have road in the North or East, or both in North and East will be an ideal proposition. Gates should be in the North-North East, or East-North East as the case may be. Plots with roads in South and West, North and West are also good.

(3) In the case of sites with roads in the North and West the gate should be in the North-North East and West-North West corner respectively. In case of site with road in the South and West the gate should be in the South-South East and West-North West corner respectively.

(4) Sloping of the site should be towards North-East corner and ground level should be highest at the South-West corner in all the cases.

(5) More open space should be left towards the East and North.

(6) Balconies should be towards East and North and should be avoided in the South and West. If balconies in the South and West cannot be avoided then bigger and larger balconies should be provided towards North and East.

(7) Kitchen should be located in the South-East corner of each flat and may be in the North-West corner as an alternative, but the cooking platform should facilitate cooking facing East only. Kitchen should never

be located in the North-East corner of any apartment. Kitchen in South-West too will create problems with regards the health of inmates.

(8) Staircase must be towards South, West or South-West corner of the building.

(9) Cellar should be in the Northern and Eastern portion of the site and should be avoided in the Southern and Western side. North and East side of the cellar should be used for car parking, South and West side should be used for store room or servant's room. South-East corner if required can be used for transformer and generator when they can't be located outside.

(10) Borewell, underground sump, well or any other water bodies like pond, swimming pool etc., should be located in the North-East corner of the plot

(11) Main door to each flat should be from North North-East, East North-East, South South-East, West North-West, in the cases of entrance from North, East, South and West respectively. And in no case the entrance should be from the centre but from the favourable position of each flat.

(12) Lawn and garden with small plants etc., can be grown in the Northern and Eastern side but big trees or avenue of trees should be in the Southern and Western side only.

(13) Overhead water tank should be in the South or South-West corner of the terrace

(14) Other details with regards to kitchen, bathroom, bedroom and location of furniture wardrobe etc., shall be like that of any house.

(15) Pent houses, if built, should be in the South or South-West corner of the terrace

(16) In case, only a portion of building is to be built on the last floor, open terrace should be left in the North, East or North-East corner.

(17) When the generator, transformer etc., are to be located outside the building, then it should be in the open space in the South-East corner only. Other open space in the Northern and Eastern side can be used for car parking, lawn, garden etc.,

(18) Number of doors and windows should be even and not odd.

(19) Number of columns and beams in an apartment block should be even and not odd but not in even numbers like 10, 20, 30, 40 etc.

(20) Liftroom, the staircase, should be located towards South, West or South-West corner.

(21) Rain water and drainage should be directed towards the North-East corner of the plot.

(22) When more than one apartment block is to be located in one big plot, then more open space should be left towards North and East and less towards South and West.

(23) Compound wall in the Northern and Eastern sides should be lower than that on the Southern and Western sides.

(24) Security room should not touch the compound walls in the Eastern and Northern sides. it can be in the North-West, & South East corner in case of gate from East North-East or North north-East, South-West corner in case of gate from the South South East and West North West.

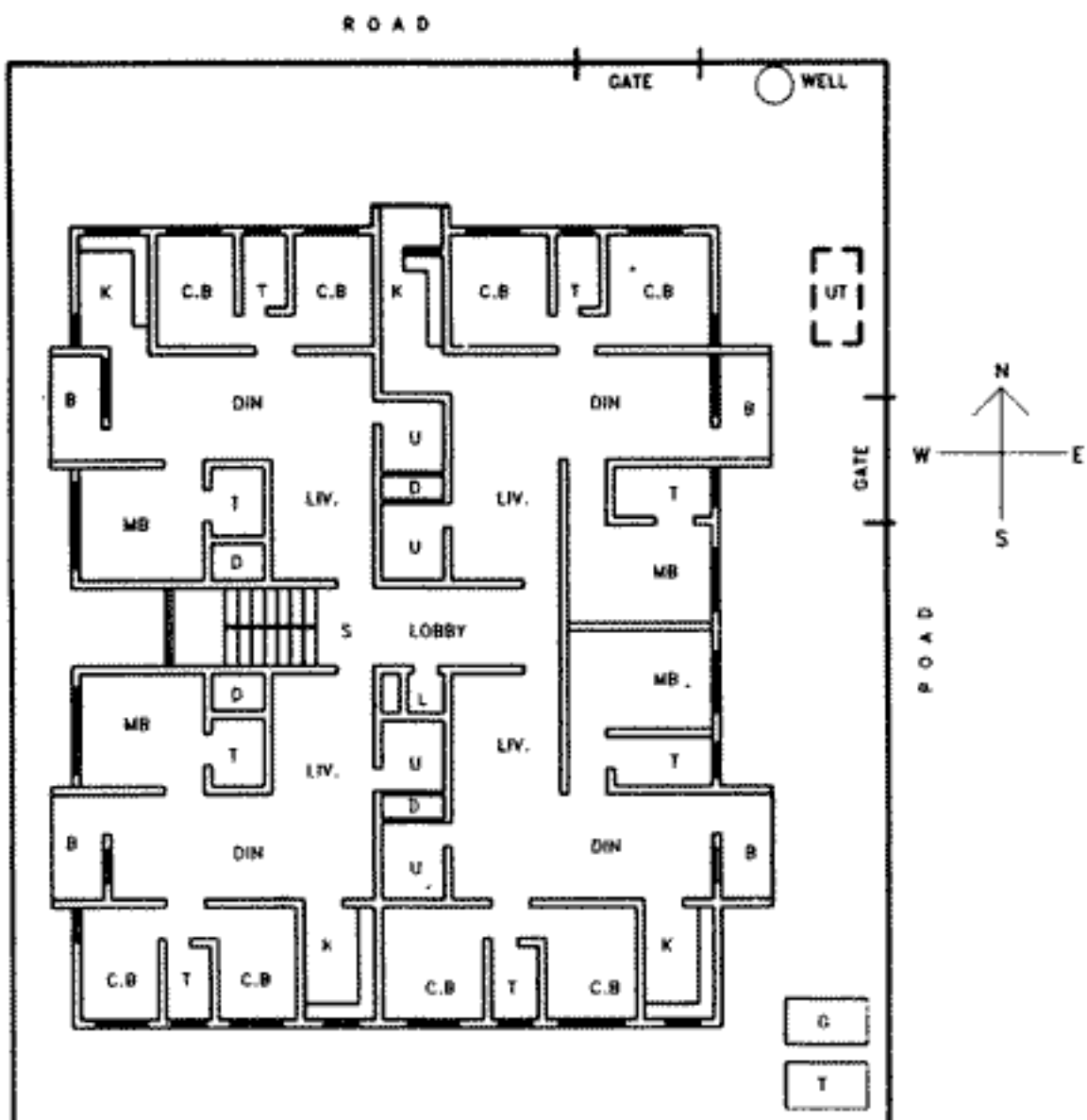
(25) If a seperate pooja room can not be provided then atleast a shelf with shutter should be provided for keeping idols or pictures of gods in the North East corner of each apartment

(26) The colour of the building can be as shown below :

East facing apartment	:	White, off White
South-East facing	:	Green, Silver Green, Dark green
South facing	:	Red, Pink, Orange etc.,
South-west facing	:	Green, Olivegreen, Parrot Green
West facing	:	Blue and its family of colours
North west facing	:	White, off White
North facing	:	Green or Yellow.

This kind of colour scheme can be used for any type of building ie., residential, commercial, industrial, public buildings etc.,.

\* \* \*



## **Commercial Complex, Offices Blocks, Shopping Arcades etc.**

Generally the principles of site selection, its shape, direction of road etc., is the same as that for factory or apartments, and whenever the site is not as per Vaastu Shastra it should be rectified to the maximum possible extent, and if it can't be rectified then it should be rejected.

Since most of these kind of buildings will come up only in big cities, the builder has to follow the bye-laws of the municipality or corporation. There will be restrictions on the open spaces, Floor Space Index (floor area ratio), height, etc., and many other conditions with regards to car-parking and other facilities, and to achieve the best results in all the spheres the following code should be observed

- (1) More open space should be left towards East, North, North-East with green lawn and mini plants
- (2) Less open space should be left towards South, South-West, and West with lot of tall trees and high compound wall
- (3) Basement car parking should be as far as possible towards East, North and North-East with lot of openings
- (4) If the entire basement area has to be used for parking, then try to keep the level in West, South and South-West higher than that in East, North and North - East.
- (5) Height of building should more in the South-West corner.
- (6) Staircase and lift should be in the South-West, West or South as its height will be more than that of other places
- (7) More balcony and verandah should be provided in the North, North-East and Eastern side
- (8) Underground tanks, borewell, well etc., should be in the North-East zone only
- (9) Drinking water facility on each floor shall be provided in the North-East corner.
- (10) Pooja room or a small place for offering prayer could be located in the North- East corner.
- (11) Generator, transformer etc., should be on the South-East corner only
- (12) More windows shall be provided in the North and East, and less in the South and West.

- (13) If possible, may be even to a negligible fraction of an inch, the measurement of the building from North-East to North-West corner is kept more than that from South-East to South-West. The shop owners and even the house-owners (in case of houses) will derive ample benefits from this.
- (14) Showcases should be avoided in the North-East but should be fixed in the Southern or Western side.
- (15) Lofts and mezzanine floor should be towards South, West and South-West portion.
- (16) Weighing machines, Lathe machines, stocks and heavy items should be kept in the South, West and South-West side and never in the North-East or North or East.
- (17) Toilets should be in the West, South and South-West zone.
- (18) The shape of the building can be as per the details given in the chapter of Public Buildings.

**The following are the principles of Vaastu for the shops in Shopping Arcade:**

- (1) If the shop is facing East, there should be a slight slope in the flooring from West to East and South to North. The cashier should sit in the South-East corner facing North with his back to South and the Cash box to his left. If he should sit facing East in the South-East corner, then the cash box should be towards his right. He should never sit in North-East or North-West corner, but he can use the South-West corner facing East or North.
- (2) In the South facing shop, the slope should be towards North-East corner, the cashier can sit in the South-West corner facing East or North, and when facing East the cash box should towards his right side and when facing North the cash box should be towards his left. He should not sit in the South-East or North-West corner.
- (3) In the shop facing West the slope should be towards North-East. The cashier can sit in the South-West corner facing North with the cash-box to his left. When facing East the cash-box should be to his right. He should never sit in the North-West, North-East, and South-East corner of the shop.
- (4) In the case of the shop facing North the slope should be towards North-East. The cashier should sit in the North-West corner facing East with the cash-box to his right and when facing North cash-box should be towards

his left. Here South-West corner can be used for the cashier but not the South-East and North-East.

(5) Steps can be to the full width of shop or in the case of East facing shop the steps should be in the North-East portion. In case of the West facing shop the steps should be towards North-West; in case of the South facing shop the steps should be towards South-East and in case of the North facing shops the steps should be towards North-East. In any case of the North & East facing shop one should not have circular or semicircular form either for the shop or for the steps.

(6) In a Commercial Complex Building the manager and the proprietor can have their office rooms in the South-West corner but they should sit facing East or North and the door of the office room should be in the North-East corner, and in the Eastern or Northern wall but never in the North-West or South-East corner

(7) When the shops have two or more shutters the following instructions should be followed:

East facing shop : East North-East shutter should be kept open and East South-East shutter closed, but not the reverse or both the shutters can be kept open.

South facing shop : South South-East shutter should be kept open and South South-West shutter closed, but not the reverse or both the shutters can be kept open.

West facing shop : West North-West shutter should be kept open and West South-West shutter closed, but not the reverse, or both the shutters can be kept open.

North facing shop : North North-East shutter should be kept open and North North-West shutter closed but not the reverse or both the shutters can be kept open.

(8) In a shop the corner where the image of the deity is to be installed, it should always be the North-East. It should face West from East and not South from North

(9) Taps or container providing drinking water also should be provided in the North-East corner of the shop.

(10) Lofts or attic when provided, only the Southern or Western walls



should be used; and Northern and Eastern walls should be avoided.

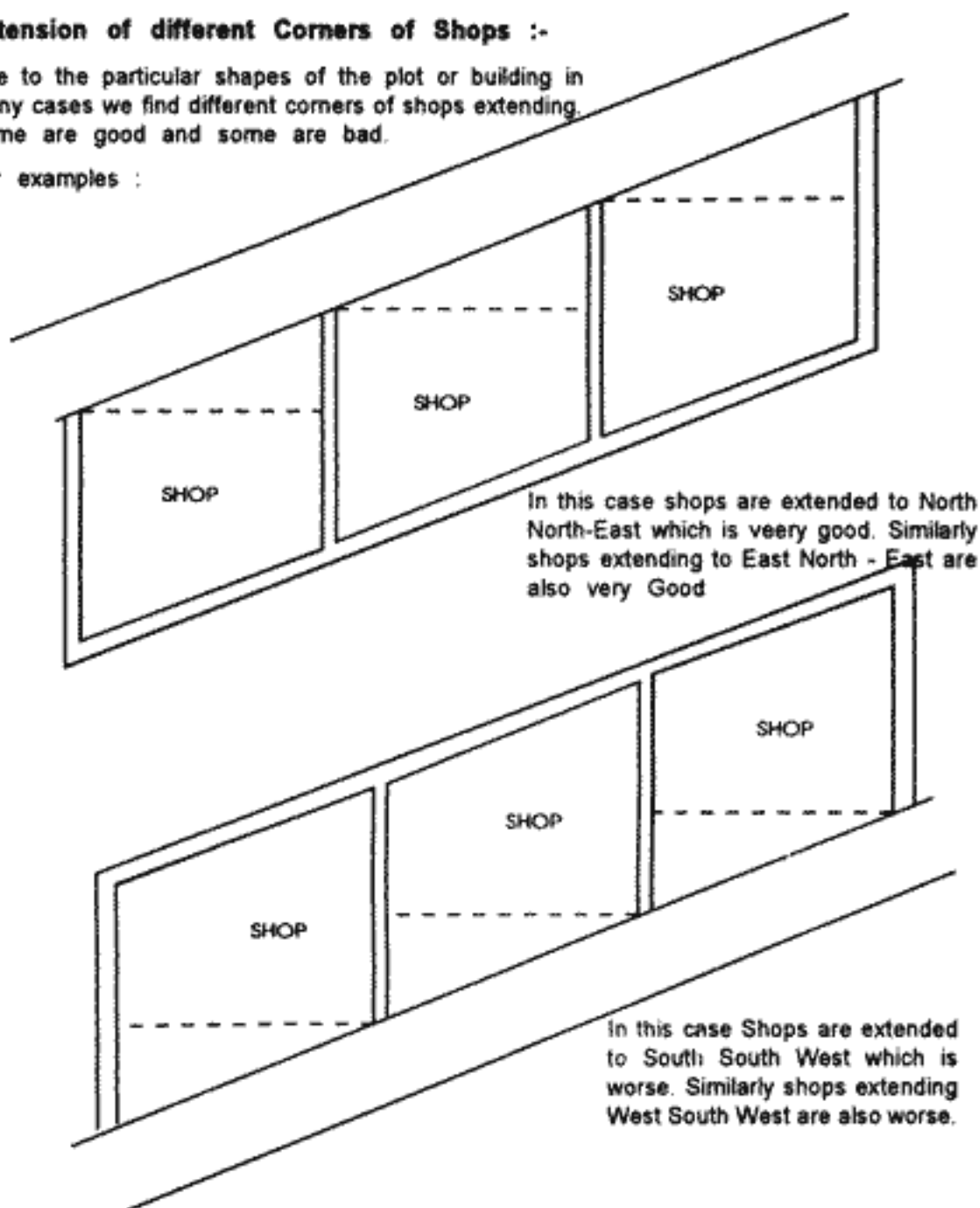
(11) Showcases, cup boards, heavy stocks etc., should be towards South and West.

(12) Salesman should as far as possible should face East or North and the customers should face West or South and the counters should be placed accordingly.

#### Extension of different Corners of Shops :-

Due to the particular shapes of the plot or building in many cases we find different corners of shops extending. Some are good and some are bad.

For examples :



In this case shops are extended to North North-East which is veery good. Similarly shops extending to East North - East are also very Good

In this case Shops are extended to South South West which is worse. Similarly shops extending West South West are also worse.

Shops Extending to South South East / East South East / are bad.  
Shops extending to West North West / North North West are not Good.

## **Highlights and Miscellaneous Vaastu Shaastra for Buildings**

- (1) More open space should be left in the North than in the South, similarly more open space should be left in the East than in the West.
- (2) The building height should be more in the South and West. North and East should be lower. Cellar floor should be in the North, East or North-East corner only.
- (3) Balconies and platforms should be provided in the North and East, and it is better if their floor level is lower than that of general floor. Similarly the level of roof above these should be lower than the general roof level.
- (4) Terrace should be in the North-East, Northern or Eastern sides, and not in the South or West.
- (5) Thicker walls should be provided in the South and West side and thinner walls in the East and Northern side.
- (6) Compound wall should be low in North and East and high in West and South.
- (7) Roof above verandah in the North and East should be lower than main roof level.
- (8) Car garages, outhouses, and servant's room etc. can be in the South-East or North-West corner, of the plot, but should not touch the boundary walls in the North and East, or the building, and its height should be less than that of the main building.
- (9) Portico (open) can be built in the East, North or North-East side but should not touch the compound wall.
- (10) Trees or avenue of trees should be in the South and Western sides and not in the Eastern and Northern sides. The number of trees should be even and not odd.
- (11) Area of openings in the Eastern and Northern sides should be more than that in the Southern and Western side.
- (12) Number of doors and windows on the first floor should be either more or less than those in the ground floor and not equal. Never place the entrance door in the center of the facade of the house. It should always be in the favourable zone but not in the extreme corner. Doors on the upper floors should conform to those below.
- (13) In a R.C.C. Framed Structure number of columns, beams etc., should be even and not odd.

- (14) The height of building from the ground should be such that the number of riser should be odd (i.e. 1, 3, 5, 7, etc.) that is, if the rises is 6" then the plinth height should be 1'-6" or 2'-6" and not 1'-0" or 2'-0". Similarly the height of each floor should be such that the number of risers remain odd i.e. the height should be 9'-6" or 10'-6"; and not 9' or 10', because presuming that a person starts climbing the steps with his right foot on the first step, then he should touch the floor of the house or first floor also with his right foot only. This is mainly because the right foot (side) is equated with profit and left foot (side) with loss.
- (15) Mezzanine floor or lofts should be built in the Southern or Western side of the hall or kitchen as the case may be.
- (16) In the office or study room etc., table should be placed in the Western or Southern side, so that one sits facing East or North. Facing North-East is excellent to achieve higher meditation. No furniture wardrobe, cup-board etc., should be kept touching North or East wall, and if it becomes unavoidable it should be atleast 3" to 6" away.
- (17) No garbage should be dumped in the North-East corner of the building or the site and it should always be kept free and clean.
- (18) Doors and windows can be fixed on the North-East corner of the building or room.
- (19) In the living room furniture, sofa sets etc., should be placed more towards the West and Southern side. The owners of the house should sit facing East or North and the guests should occupy sofas facing West or South.
- (20) Cash-boxes should be in the room towards North (treasury) but if the box is very heavy then it should be kept in the South, West or South-West corner, and while opening the locker one should face North.
- (21) All heavy household items should be placed in the West, South and South-Western sides.
- (22) In the kitchen, grinder, fridge, shelf and other heavy items should be towards South and West wall. Even in the store room racks should be built in the South and West walls. North and East walls should be left free.
- (23) All mirrors should be fixed to the North or East walls and not to the South and West walls and consequently the wash basins in the toilets too will have to be fixed to the North and East walls. Slope of the floor shall be towards North-East.
- (24) In the dining room while eating one Should sit facing East or West
- (25) Shutter of any door should be single and not double. It should open to the left side and not to the right.

- (26) Television set should be fixed in South-East corner of the living or drawing room or any other room.
- (27) Bed or cot should be so placed that when one sleeps the head is directed towards South, East or West but never towards the North.
- (28) Solar Heater should be fixed in the South-East corner of the terrace. Overhead water tank should be in the South-West corner of the terrace. Staircase and lift room should be located in the South, West or South-West corner.
- (29) Rain water should flow from West to East, South to North and ultimately flow out from North-East corner of the plot.
- (30) Additional mosquito mesh or shutter to the door and windows in the North and East should be avoided.
- (31) Gates and main doors should be located in the North North-East, East North-East, South South-East, West North-West corners of the plot or of the building respectively.
- (32) Pooja room should be in the North-East, kitchen should be located in the South-East and bed rooms should be in South, West or South-West corner. Level of the floor in the North-East should be lower than that in the South-West.
- (33) Red flowers grown inside the compound should not be visible from outside
- (34) Stone sculpture, rock garden etc., should be in the South-West corner as they make the area heavier.
- (35) Any corner, junction, poles or any kind of obstruction should be avoided just opposite the main entrance door of the house.
- (36) Water bodies like well, borewell, underground sump, etc., should be in the North-East zone of the plot.
- (37) Water bodies should not be in front of any entrance door to the house
- (38) Level of the plot should be the lowest in the North-East and the highest in the South-West corner.
- (39) No entrance doors of two different houses should be exactly opposite each other.
- (40) Byelanes should not be on both the sides of the plot.
- (41) A residential house should have different rooms as well as a verandah (S.S. 48.18)
- (42) Prohibited motifs should not be used in decorating either doors, walls or ceilings.

\* \* \*

## Public Buildings

Even while designing Public Buildings like, schools, hostels, hospitals, colleges, convents etc., which normally requires big sites like 150' x 200', (45x60m) 200' x 300' (60x90m) etc., Vaastu Shaastra should be followed.

It is observed that while designing these buildings sometimes a particular form is used, like L, U, C; etc., and their advantages and disadvantages are as follows:

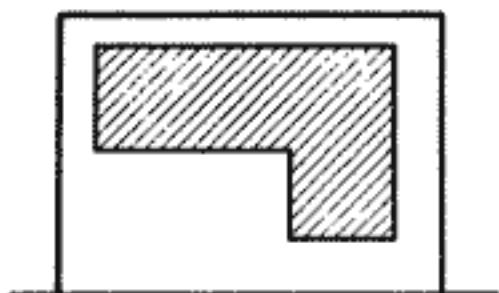
- (1) This one is a bad proposal, since East, North, North-East sides are blocked, and South-West sides are left open and is therefore unhealthy, causes premature death of inmates, etc. (Ref. Sketch No.22a)
- (2) This is also a bad proposal since North -East is heavy, East and South-East corner is left open, which will cause innumerable problems. (Ref. Sketch No.22b)
- (3) This is a good proposal, since North-East side is open, and the building is heavy in the West and South-West. (Ref. Sketch No.22c)
- (4) This is a bad proposal, since East is closed, and is heavy in the East and North. North-West and West sides are open and is light in weight and therefore no prosperity for the inmates. (Ref. Sketch No. 22d)

Some people build residential houses too in this pattern and the effect will be the same as mentioned above. In addition to this other small utility buildings like : cow shed, kitchen, store, servant's quarters, garage, or a separate block for dining and kitchen etc., are also normally being constructed in the open space around the building. Here also the principles of Vaastu should be followed i.e. the North, North-East, and East open spaces should be left free. Kitchen should be located in the South-East, garages and servant's quarters in the South-West South-East and North-West etc., but they should not touch the compound wall in the East and North.

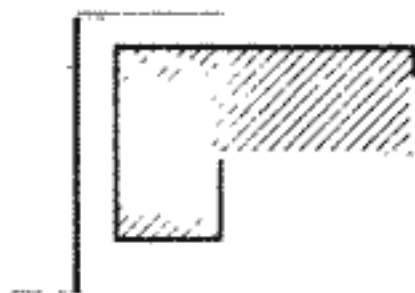
In other cases where the U shape is followed, the merits and demerits are:

- (1) This is good because North is open, but space in the East should be more than that in the South and West. First floor and other floors can be built but ultimately on the last floor, if North-East corner is made light by a terrace, it is better. South and South-West must be made heavy by locating staircase block, overhead water tanks etc. (Ref. Sketch No.22e)
- (2) This is not good as North is blocked and South is left open. It will lead to various complications. (Ref.sketch No.22f)

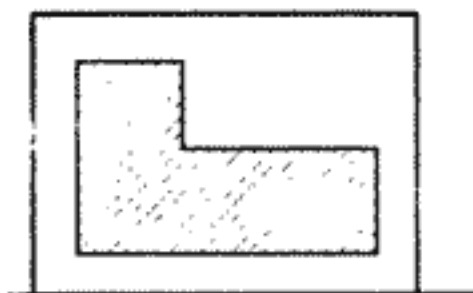
## PUBLIC BUILDINGS



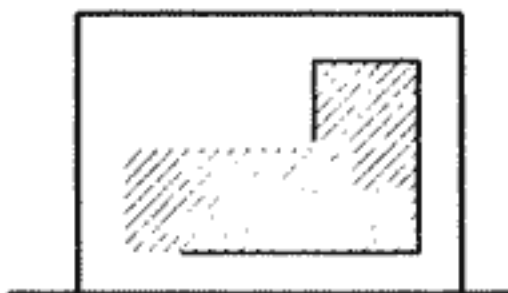
Sketch No. 22a  
BAD - EAST & NORTH BLOCKED



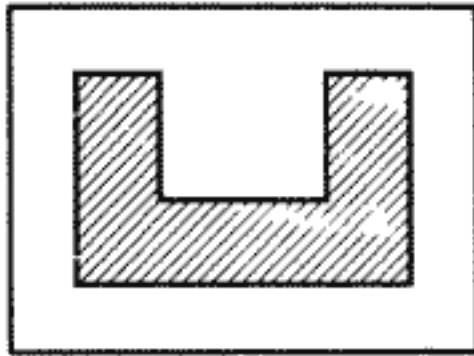
Sketch No. 22a  
BAD - AS NORTH IS BLOCKED



Sketch No. 22a  
GOOD - NORTH EAST OPEN

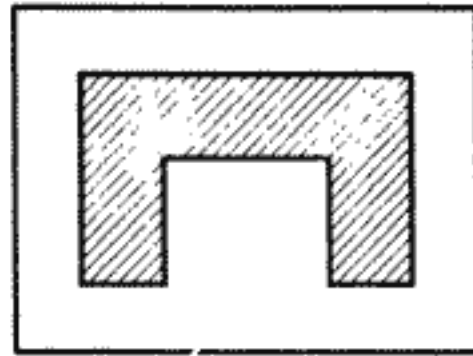


Sketch No. 22a  
BAD - EAST IS BLOCKED



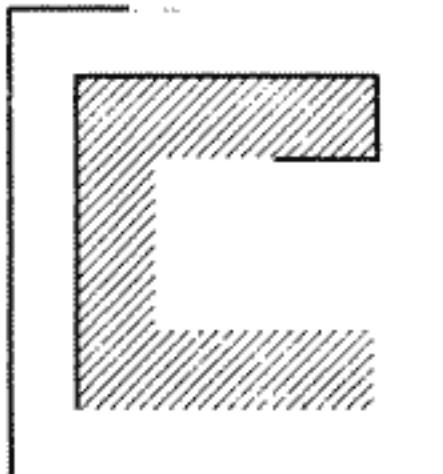
R O A D

SKETCH No. 22E  
GOOD - NORTH IS OPEN



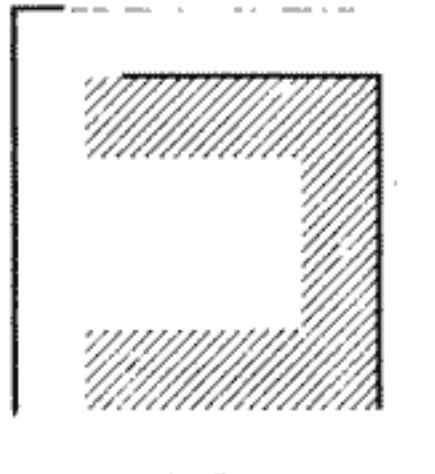
R O A D

SKETCH No. 22F  
BAD - NORTH & EAST BLOCKED



R O A D

SKETCH No. 22G  
GOOD - EAST IS OPEN



R O A D

SKETCH No. 22H  
BAD - AS BOTH NORTH & EAST BLOCKED

(3) This is good as East is open but open space in the North should be more than that in the South which will ensure good results. (Ref. sketch No.22g)

(4) This is bad because East is blocked and West is open and inmates will be adversely affected. (Ref. sketch No.22h)

In all these cases - well, borewell, underground tank, overhead tank, staircase, lift, kitchen, dining hall, verandah, balcony etc., should be as per principles of Vaastu Shaastra so as to ensure better life for all those who are concerned.

i.e. Well borewell, underground tanks, swimming pools, ponds, fountain and other water bodies in the : North-East corner of the plot

Overhead tanks, staircase, lift and other heavy and higher portion of the building : South-west corner of the building.

Kitchen, transformer, generator or any place where fire is lit or heat is generated in the : South East corner of the building or plot.

Prayer hall, chapel, pooja room meditation hall, etc in the : North-East corner of the building.

Dinning hall study rooms in the : Westren side of the Building

In any case North-East corner of the building the plot should never be used for locating toilet blocks Gates and main Entrance door shall be as follows:

North side road - Gate in the North North-East corner of the plot, entrance door in the North North East or East North East corner of the building.

East side road - Gate in the East North-East corner of the plot, entrance door in the East North East or North North East corner of the building



- South side road** - Gate in the South South East corner of the plot, entrance door in the South South East or East North East corner of the building
- West side road** - Gate in the West North West corner of the plot, entrance door in the West North West or North North East corner of the building.

**\*\*\***

## **Industrial Buildings**

While designing and building industries sufficient care should be taken with regards to principles of Vaastu Shastra, since the owners spend huge amount on land, building, machines and equipments, and also to achieve the best in production, management and profit, and in minimising accidents, strikes and lockouts, and destructions due to fire etc.

The selection of site is the first important job, apart from ensuring the availability of water and electricity and other infra-structural facilities. The shape of plot, it's relation to the road, slope, and level of the site (inside and outside) should be as far as possible as per principles of Vaastu Shastra.

- (1) Plots with main roads towards East, North or towards both North and East, and gate in East North-East, or North North-East side is recommended.
- (2) The sites with roads in North and West, West and South are also not bad.
- (3) Security guard room can be in the South-East side in case of gate in the East; North-West side in case of gate in the North; South-West side in case of gate in the West; South-West side in case of gate in the South; but it should be away from the boundary.
- (4) More open space should be left in North and East than that in South and West.

Less space should be left in West and South with big trees and avenue of trees. The compound wall should be higher in South and West. Open space for material store can be in East, North-East and North. But open space in North and North-East corner can be used only for storing light material. Heavy material storage should be in North-West, South-East and South-West. Open car parking can be in the North, North-East or East.

- (5) Building height must be more in South-West and also the floor levels high in South-West. This area can be used as store room for heavy materials which can normally be fully loaded throughout the year.
- (6) Central Administrative Office block could be towards North or East, but it's height should be less than that of the main factory building.
- (7) Staff quarters, servants quarters, toilet blocks etc., should to be in South-East or North-West, but the height of building should be less than that of main building. If the quarter is mutistoreyed building then the South-West corner should be chosen and South-East should be avoided. In

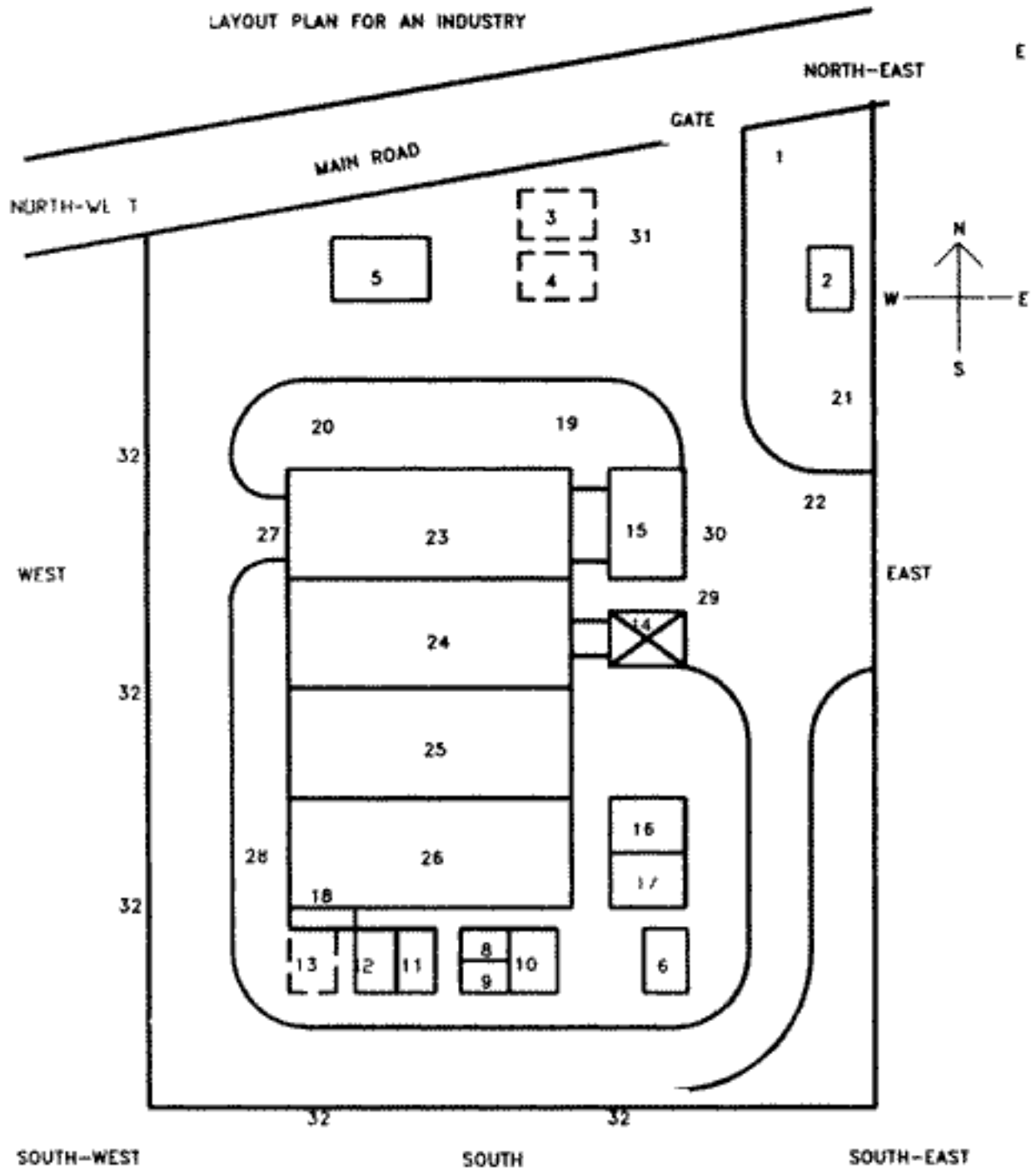
- any case it should be away from the main building and the boundary.
- (8) Well, borewell, underground sump, pool, tanks, etc., should be in North-East zone only.
  - (9) Overhead tanks independent or on buildings should be towards West, South or South-West and should be higher than North-East corner of building.
  - (10) Heavy machines should be located in West, South and South-West, and when the machines are to be located below floor level then North or East side could be used, but the machines should be of light weight.
  - (11) Raw material store if inside and factory, should be towards South, South-West and West.
  - (12) Finished products of course should be near the entrance for quick disposal, but it should not load the building floor in the East, North and North-East much more than the West, South and South-West.
  - (13) Oil store tanks if underground should be in North-East zone and if over ground should not be in North-East corner, but could be in other corners, but height should not be too much.
  - (14) Transformer, generator, boiler, furnaces or any engine where fire is used should be located in the South-East corner only.
  - (15) Septic tank should be in East or North, but never in North-East corner and also not in South-West zone. Similarly water treatment and effluent plants can be located in North and Eastern side.
  - (16) When the unit is big and if pooja room or a small temple is contemplated it should be located in the Eastern side facing West.
  - (17) Open space should be left all round the building- but more towards East and North. Slope of the site should be towards North-East corner. (Ref. sketch No.23)
  - (18) If the shape of the plot is not according to the principle of Vastu Shastra i.e., extension of South East, South West and North West corners then it should be rectified as suggested in earlier chapters, as there can not be any compromise with regards to the shape of the plot
  - (19) South-west corner of the factory building can be used for locating the office of the proprietor or managing director, since he will become more powerful by virtue of that particular location.
  - (20) Care should be taken in the location of chimney, since if it has to be near the place of fire - which should be South-East then another taller unit should be built in the South-West corner and this can be overhead water tank.

\* \* \*

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1. Borewell
2. Underground Water Tank
3. Treatment Plant - Water
4. Septic Tank
5. Weigh Bridge
6. Boller House
7. Transformer
8. L.T. Room
9. Diesel Store
10. Generator
- 11 & 12. Over Ground  
Oil, Acid, Refinery Store.
13. Overhead Tank (Below Toilet)
14. Temple
15. Administration
16. Canteen
17. Kitchen
18. Toilet
19. Lawn
20. Light Materials
21. Car & Cycle
22. Car & Cycle
23. Finished Products
24. Light Machine
25. Medium Weight Machine
26. Heavy Machine / Store
27. Dispatch
28. Raw Material
29. Workers Entery
30. Office Entry
31. Security
32. Big Trees.

# Layout Plan for an Industry



## **Hotel and Restaurant Building (Boarding and Lodging)**

The designing and building of hotel building is of a very complex nature since it involves several bedrooms and toilets located one next to other, kitchen, dining hall, reception etc., which is a combination of residential and commercial nature.

The selection of site is of utmost importance. The South-West and North-East angle should be  $90^\circ$  or less, South-East and North-West angle should be  $90^\circ$  or more. The best site is the one with road in the North or East, or in both North and East. Level of the site should slope towards North-East corner. If a stream or river flows from West to East in the Northern side it will give tremendous benefits to the proprietor.

The open spaces in the North, East and North-East should be more than that in the South, West and South-West. Big trees should be grown in the Western and Southern sides. If the car parking is to be on the ground only then Northern and Eastern open space should be used for the purpose if not then the area can be used for lawn and for growing small plants.

The borewell, well, underground water tanks, swimming pools, water fountains etc., should be located in the North-East zone only and not in any other place. Overhead tanks, should be located on the terrace above roof, in the South-West corner. The staircase and lift blocks also should be located in this zone or in Southern portion of the building. Solar Heater should be located on the terrace in the South-East corner only.

The basement should be in the Northern and Eastern portion of the building. If the entire basement has to be built and used for car parking then the slope of the floor should be towards North-East and North and East side should be open or be with more ventilators. The South-Western portion of the basement can be used for servant's quarter, South-Eastern portion of the basement can be used for transformer, generator or boilers.

The entrance gate shall be located thus:

East facing : East-North East corner and not towards East-South East zone.

South facing : South-South East corner not towards South-South West zone.

West facing : West-North West corner and not West-South West zone.

North facing : North-North East corner and not North-North West zone.

Using the same principles the main entrance door to the building also shall be located which in turn will decide the area for reception hall or lobby.

The reception counter should either face East or North and the West facing counter should be the last resort, but the counter should never be facing South.

The mezzanine floor in the reception hall or lobby should be towards the Western or Southern side of the hall and not towards Northern or Eastern side. Staircase should be atleast 3" away from North and East walls in any hall. It should be from East to West, or North to South and never from South to North or from West to East.

Area of door and window opening should be more in the North and East than that in the South and West. Balconies and verandahs should be in North and East and should be avoided in the Western and Southern sides.

The bedrooms should be planned in such a way that the guest always sleeps with his head towards the West. The direction of head towards East and South are also good, but never the North. The attached toilet should be so located that it is in the North-West or South-West corner of each room and never in the North-East corner of any room. In unavoidable cases South-East corner of each room can be used for locating the toilet. (Ref.Sketch No. 24a )

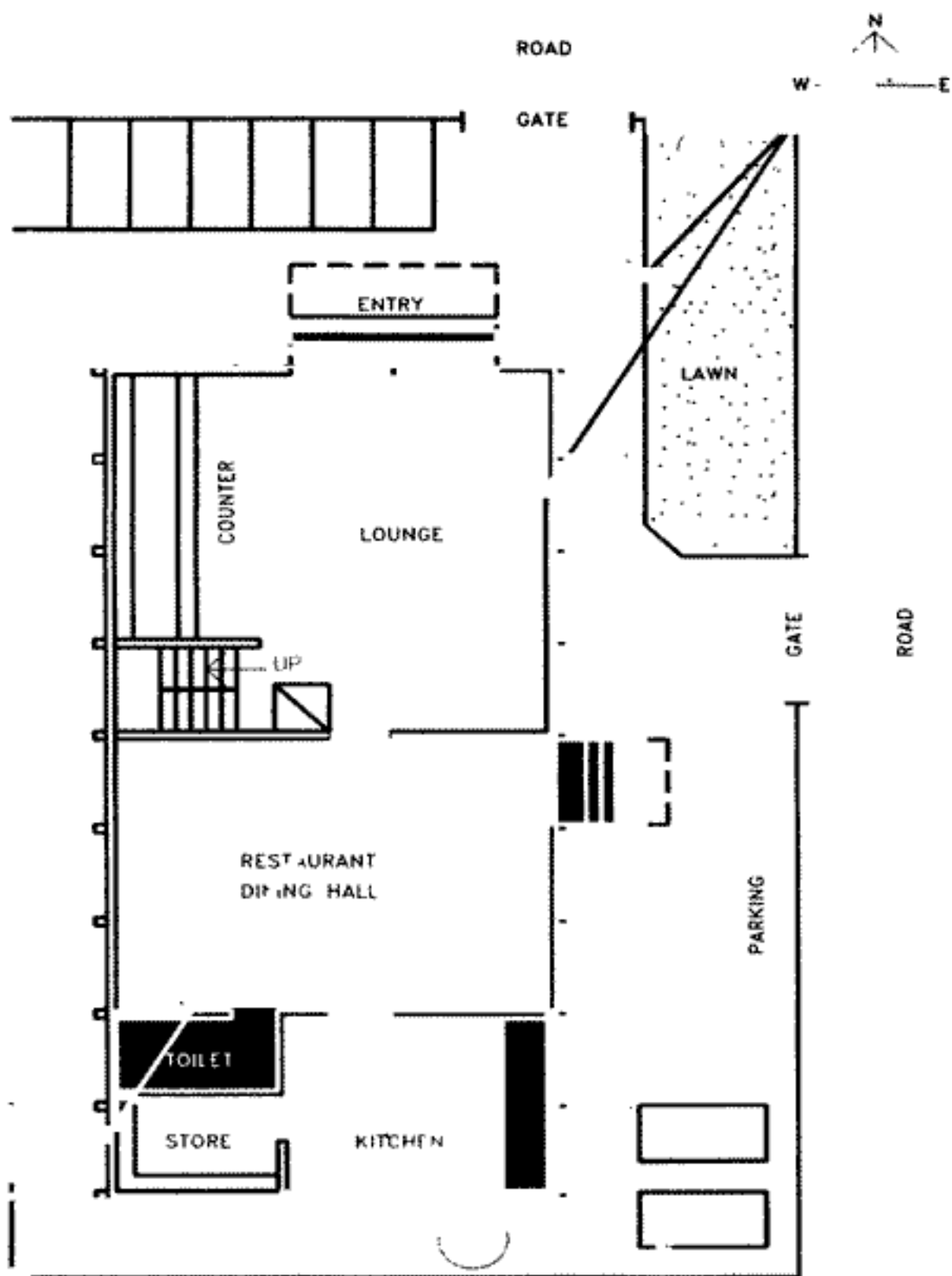
The service staircase or fire escape should be in the Southern, Western or South-West side either spiral or the straight one starting from East to West or from North to South.

Transformers, generators, boilers etc., should be in the South-East corner of the plot or building.

When the central AC Plant is to be planned, the unit should be in the South-East corner of the building, and when individual units are to be fixed it should be in the South-East, South-West, North-West corner of each room, and not in North-East corner.

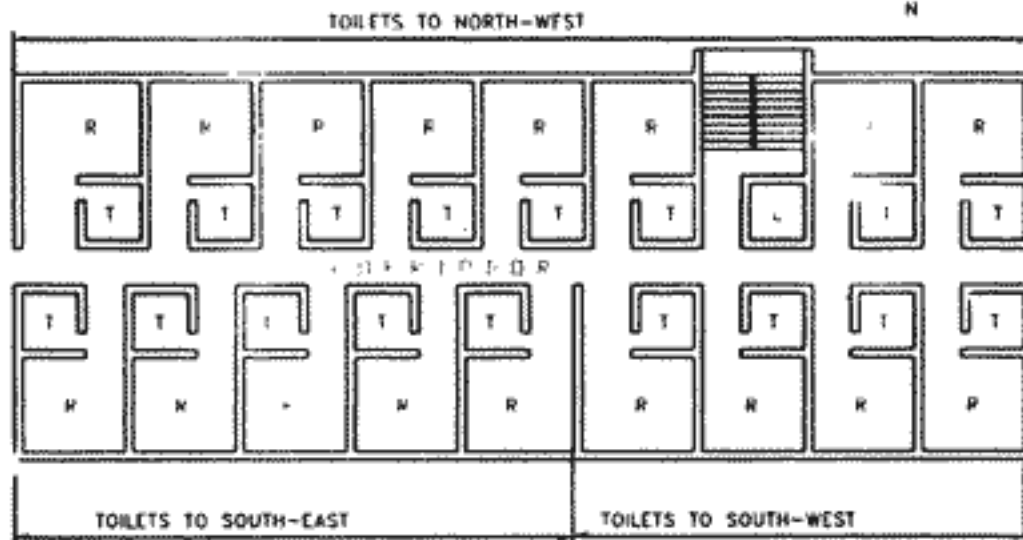
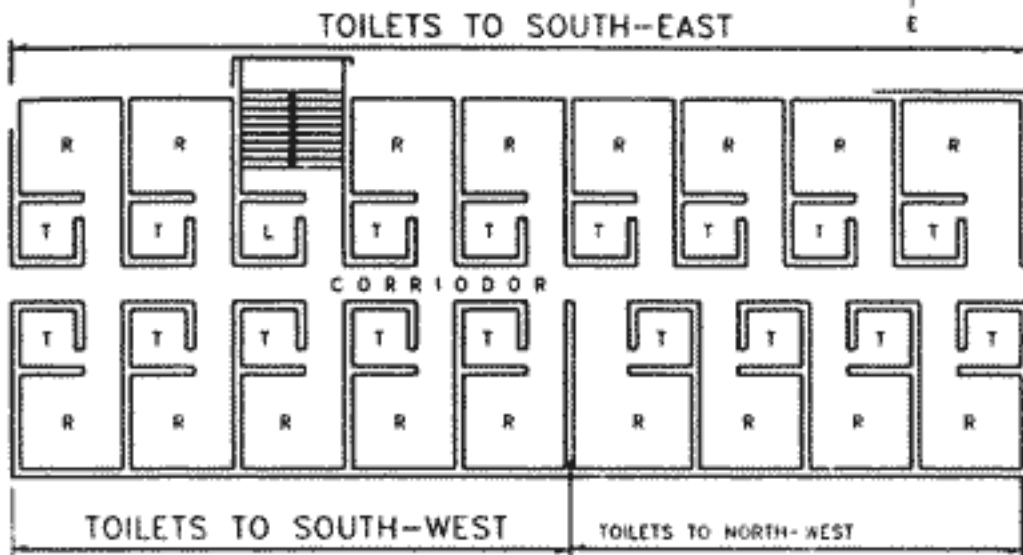
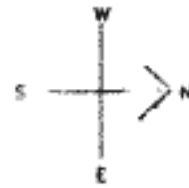
Restaurant-dining hall should be as far as possible towards the Western side and the kitchen in the South-East corner. The oven in the kitchen should be fixed in such a way that the cook faces East always. The heavy items in the kitchen like grinder, fridge, storage racks etc., should be in the South or West or South-West corner. Drinking water tap should be in the North-East corner of the kitchen. If mezzanine floor is required

# Hotel Buildings





# HOTEL BUILDING



- R = ROOM
- I = LIFT
- T = TOILET

for restaurant or kitchen it should towards the South or West. Toilets should be in the North-West or South-West corner. Lofts should be in the Southern and Western sides of the kitchen or store, Wash basins can be fixed to the East and North side walls, so also the mirrors.

The location of cash counter which can be on a raised platform is explained in the chapter dealing with shops. The image of deity for daily worship should be in the North-East corner facing East and not South; and it can be in other corners facing West or North. and entrance to the restaurant should be from East-North East, North-North East, West-North West, or South-South East corners only. (Ref. Sketch No.24)

Shape of the plot should be such that South-East South West and north west are not extended. South-West angle should be  $90^{\circ}$

If a nallah, stream or river flows on the eastern or northern side of the site towards North-East corner the hotel will become very popular and the business will thrive. The proprietor or the managing director should have his office in the South West corner of the building in the ground floor. The door to his chamber should be in the North East corner either from East or from North Cash box in his room should be kept in the North side facing South. He should sit in the south west corner of the chamber facing North. Facing east is also not bad but north is the best.

When the lodging and restaurant sections are managed by a single owner then it should be ensured that the entrance to both the sections are from favourable positions. If this is not possible then the owner-ship of the one of them should be changed so that both get their entrance from favourable positions.

★ ★ ★

## Right side is always right

There is an easy and simple way of finding out the favourable position for locating the entrance door, gate etc. As far as we are concerned the Sun rises in the East, moves towards West and sets in the West with the word of assurance to appear again in the East the next day. When East is the gateway to the Sunrays the West is that to the world of hope. North, the upper limit of this world belongs to the Lord of Universe. The proper direction to face to find out the favourable and the right zone in a plot or building is always to face the West and the North. For example:

(1) With regards to the site shown in the sketch No.25a, to know the favourable zone to locate the gate, let one person stand at the centre of road side AB facing West and the zone (YA) to his right is always good. In case of building too let him stand at the center of facade EF facing West and the zone (XE) to his right is good in all ways.

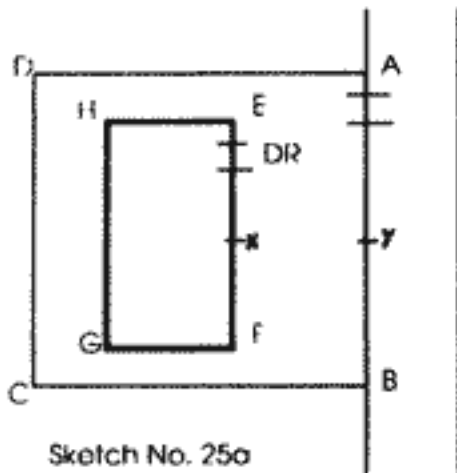
(2) Similarly in the second site shown in sketch No.27b, let one stand at the centre of road side DA facing North and the zone (YA) to his right is always good. In case of building let him stand at the centre of facade HE facing North and zone (XE) towards to his right is good in all ways.

(3) In case of Sketch No.25e, let one stand at the centre of CB facing North and zone (YB) towards his right is always good. In case of building let him stand at the centre of GF facing North and the zone (XF) to his right is good in all ways.

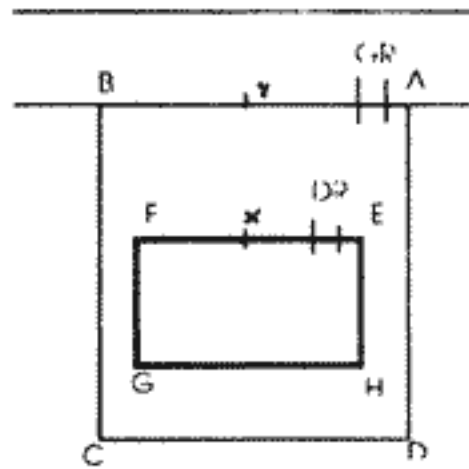
(4) In case of site 4, let one stand at the centre of CD facing West and the zone (YD) to his right is always good. In case of building let him stand at the centre of side GH facing West and the zone (XH) to his right is good in all ways. (Ref. Sketch No.25d)

Though both the hands are important to a person, right hand definitely is much different from the left one and for most of the works only right hand is used i.e. for eating, writing, greeting, offering to God, blessing, receiving, playing, shooting etc.; and similarly right side of the body acts quite differently from the left one. Except in exceptional cases it is normally the right leg that goes forwards first in either climbing the steps, entering the house or puja room, which is considered as the natural and the proper way. Direction of flights of staircases should as far as possible be clockwise and when the railing is contemplated only on one side, it should be on the right side. It will be interesting to note that even a tiger rejects the prey that it had killed if it falls on it's left side. Therefore it is not

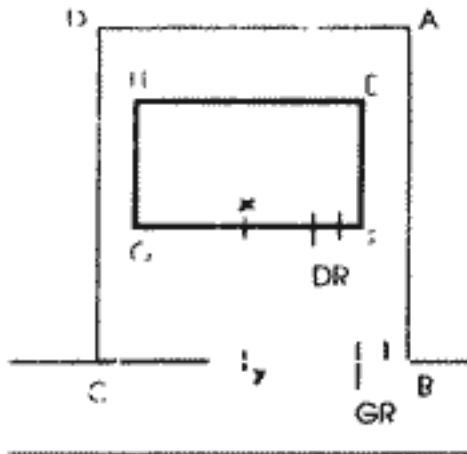
## Right Side is Always Right



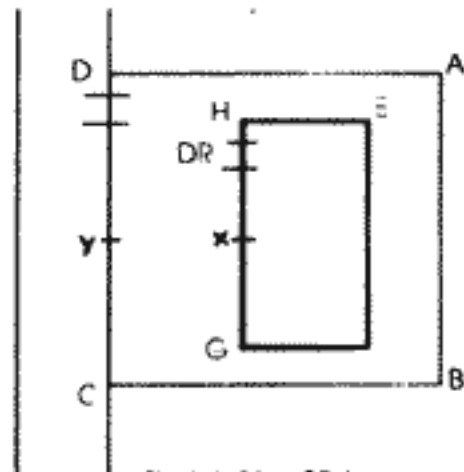
Sketch No. 25a  
best proposition



Sketch No. 25b  
Best proposition



Sketch No. 25c  
Not so Good



Sketch No. 25d  
Good proposal

without significance that the belief, 'right side is always right' is widely acknowledged.

In any case, when fixing the main entrance door it should be noted that it should be in the favourable zone (Right side as shown in the sketch) but it should not be to the extreme corner or be exactly in the centre of the facade of the building.

\* \* \*

## Commencement of work - Some hints

Before commencing the construction work certain rituals have to be gone through:

**Shankustaapana:** The doctrine of orientation or a technical device by which the North-South and East-West directions are known. Prior to this the site should be levelled and cleaned. Vaastu Pooja and Ganapathi Pooja should be performed in the North-East corner of the building, and then only the excavation work and foundation stone (which is already consecrated during the pooja) laying ceremony can be held.

Excavation work should commence from the North-East corner of the building. It should be from North-East to South-East and from South-East to South-West. And simultaneously it can be from North-East to North-West and from North-West to South-West. At no time during excavation work, areas other than North-East should be lower.

The construction work like, laying of 1:4:8 bed concrete, brick or size stone foundation or column footing etc, should be started from South-West corner only in the reverse direction and at no time North-East zone should be higher than the South-West zone.

In case of demolition of old building, the work should be started from the North-East corner, the level in the North-East should always be lower than other areas. Old building materials can be reused in the construction of new buildings provided their quality is guaranteed.

During the course of building construction Vaastu Pooja should be performed thrice: (1) Before starting, (2) In the middle-when fixing the main door, (3) At the end - During Grahapravesha.

Excavation work can also be started from different corners as per the location of Sun in different Sings (Raashi):

Sun - in Simha, Kanya, Tula - From South-East.

Sun - in Vrischika, Dhanu, Makara - From North-East.

Sun - in Kumbha, Meena, Mesha - From North-West.

Sun - in Vrushabha, Mithuna, Karkaataka - From South-West.

(This can be determined in consultation with the Priests)

Similarly an auspicious day has to be determined for fixing of the

main door and Grahapravesha (house warming ceremony). Only after the building is complete in all respects, the Grahapravesha function should be held and not before. Even if the ground floor is ready and upper floor not, then also the function should be avoided till such a date when the entire structure is complete.

For all these purposes a good time has to be chosen with the help of priests conversant with the study of Panchaanga, Horoscope, Astrology etc. The function should be held in Uttaraayana (Jan 16th - July 15th), Shukla Paksha (between New Moon Day to Full Day) - Shubha-maasa (good month), Shubha vaara and Shubha tithi (good day), and Shubha-galige (good time) or muhurtha.

(I) One should start building a house only in the following months of Hindu Calender:

- (1) Vaishaakha            (2) Shraavana
- (3) Maargashira        (4) Pushya
- (5) Phaalguna (for details ref. the S.S.26)

(II) Fixing of main entrance door can be during the following months:

- (1) North - Shraavana (August), Kaarthika (November)-in Shukla Paksha
- (2) East - Kaarthika (November), Maagha (February) - in Shukla Paksha.
- (3) West - Vaishaaka (May), Shraavana (August) - in Shukla Paksha.
- (4) South - Vaishaaka (May), or Maagha (February) - in Shukla Paksha.

(III) The following are the Shubha vaaras (good days) for commencing any work: Monday, Wednesday, Thursday, Friday.

(IV) Shubha Nakshatras (constellations) - Mrigashira, Rohini, Anuraadha, Uttare, Dhanistha, Shatabisha, Revathi, Shravana, Uttaraashaada, Uttarabhaadra.

Shubha Lagna : Vrishabha, Simha, Kumbha, Vrischika.

Shubha tithi (day) : Dwitiya, Panchami, Saptami, Navami, Ekaadashi, Trayodashi.

**Other points to be remembered are:** Before the ceremony, no cooking shall be done inside the house, i.e. no stove or chula will be lit. No one will take bath or use the toilet inside the building (This should be done in any other house) before Grahapravesha.

The house shall be cleaned and decorated, particularly the entrance door with banana plant, mango leaves, fragrant flowers etc., for the function. The previous night Vaastu Shanti i.e. Vaastu puja, Vaastu Homa, Balidaana (or Vaastu Bali), Raksha Homa, Sudarshana Homa etc., shall be performed:

Prior to that the entire house shall be purified with holy water and by the entering of the cow & calf . On the day of Grahapravesha, the main door shall be covered with a new white cloth (preferably drenched in turmeric water and dried) and dwaarapooja performed. After entering the house and enshrining the deity in puja room and such other formalities and rituals like - boiling of the milk, Gana-homa, Navagraha Homa and Satya Naaraayana Puja, treating the guests and workers to a tasty and sumptuous lunch, presenting the workers engaged in the construction work with gifts etc., shall be performed. After the function the house shall be lit properly, and from that very day onwards the family shall start living there. Some people lock the house after the function and go back to their original place which is improper and for any particular reason they cannot stay in the new house, the entire function should be postponed.

After the Grāhapravesha the owner shall perform daily puja, and the deity enshrined in the puja room or any other place shall face West, East and North and the performer shall face East, West, South respectively. The deity should never face South and the following main points which has been prescribed in the scriptural texts shall be observed in performing the daily Pujas.

(1) Without purifying by bathing and wearing clean clothes one shall not perform Puja. One shall not enter the Puja room for any purpose without washing his hands and legs. Cleaning the feet by rubbing them against each other is prohibited, and they must be cleaned with left hand while the right hand is used for pouring water.

(2) Brass vessels are prohibited in Puja room and only copper vessels shall be used particularly where water is involved. Flowers and Tulasi etc., shall also be collected in copper plates only.

(3) For oil lamps or where oil is involved brass items can be used. Silver or gold items can be used for any purpose but not iron or stainless steel items and similarly the use of castor oil is strictly prohibited.

(4) Water to be used in Puja shall preferably be from a well or borewell and be very clean, and it shall not be polluted by the touch of finger nails. While taking water in a bowl it should not touch one's legs.

(5) All the flowers to be offered to God shall be cleaned with water. Tulasi and flowers shall not be kept in the same plate and tulasi shall not be cleaned with water. Tulasi shall not be plucked in the afternoon or during the night, but plucked preferably during early morning before the sunlight falls on it. Stolen flowers shall not be used at all.



(6) Selected flowers with good and accepted fragrance shall only be used and not all or any flowers. Rotten or damaged flowers shall not be used.

(7) Red flowers (except rose, lotus etc., which has good fragrance) shall not be used in worshipping Naaraayana. Particular red flowers along with other flowers shall be used in worshipping Durga.

(8) Though different types of people follow different ways of worshipping their deities in India, without Tulasi, (basil) Shanka (conch), Ghanta (bell), Gandha (Sandal wood paste) Puja is normally considered incomplete. Dhoopa or Aarthi, Deepa (oil lamp) or fire etc., shall not be put off by the blowing of the mouth.

(9) During Puja time unnecessary talks, touching of the body, hair, legs, head, nose etc., with the hand is prohibited and one should not play with the child and should never get angry.

(10) One should not pour water on the idol holding it in the left hand and should not make sound when keeping or taking any vessels, plates or any other items.

(11) One should not taste or inhale the smell of any thing that is going to be offered to God and after prostrating before the deity one should not wipe off the clothes.

(12) One should concentrate fully on God during the period of worship and worshipping shall not be for asking any favour from God.

(13) One should use rice flour only for drawing rangoli and not powders obtained from white stone or any such material.

(14) Pigeons should not be reared in the house but other birds like parrots (Shuka), rains-cuckoo, goose or duck, turtle dove, cock(kukkuta), etc and animals like musk cat, tiger, mongoos (Nakula) etc., can be reared.

(15) Wasp nest in the house should be eliminated but without causing the death of the insects inside.

It will be interesting to note that the extensive use of copper vessels and plates in all rituals and daily life of ancient Indians has been in practice due to the scientific and medicinal value because:

(a) Copper vessels get stained very fast and therefore they have to be washed always by using alkaline or acidic substance which ensures cleanliness.

(b) Aayurveda proclaims that early in the morning if one drinks water which has been kept overnight in a copper bowl in which a few tulasi leaves are also put, he can be sure of a very healthy and long life.

The other points to be remembered is that the ancient texts prohibit

putting off the oil lamps or fire by the blow of mouth. But people following Western custom in celebrating one's birthday by blowing off lit candles by mouth will therefore be at fault, and it will be even prudent to celebrate that particular day as per Hindu calender (panchaanga) i.e. as per one's signs and constellations.

\* \* \*

## **Defects and Rectification**

The defects of a house basically are due to non-scriptural and untraditional way of disposition of important units like Pooja room, kitchen, toilet, staircase, bed room etc., way of placing of doors ; their decoration and non-decoration; and non-conformity to the doctrine of Vedha (the obstruction); and non-adherence to the mystic ideas of Vedic Architecture, together with others defects like breakage (bhanga) in any component part of the building like arch, column, lintel, beam, wall, foundation, roof etc., etc.

When these defects either architectural, scriptural or structural are observed and when the inmates of such houses suffer from resultant evil-consequences like ill health, death, misery, misfortune; loss of spouses, progeny, brothers, sisters, and parents; unnecessary litigations in the court; misunderstanding and quarrels between members of the house and neighbours, and loss of peace of mind, name, fame and popularity; loss, upheavals and instability in the business, profession, politics and industrial productions; calamity to the wealth and property; and ultimately when the true causes of these are realised, then the process of rectification has to be initiated in all earnestness and brought into it's logical conclusion.

The avoidance of these defects gives us a perfect code of architectural canons, that is, "The Building Bye Laws" in modern terminology. But how far those who matter in the field of education by making Vaastu Shilpa Shaastra as a part of the syllabus and those in the throne of governance by changing their attitude and extending their fullest co-operation is to be seen.

Rectification of the defects in a building can be carried out without much difficulty after due consultation with, or on the advice of experts when it is structural, architectural and also to a very large extent when it is scriptural too. But when a well is dug or a borewell is drilled in a wrong place and the mistake is realised only at a later date after going through the resultant agony and dreadful experience, the rectification does not end with closing the well or borewell by filling it up with earth.

Because, as mentioned in the scriptures, just like a cut tree is to be deemed unfit for use in building if it falls to the south or west after felling and should be abandoned only after the performance of shaantika and other necessary rituals, the well too, considered unfit shall be abandoned only

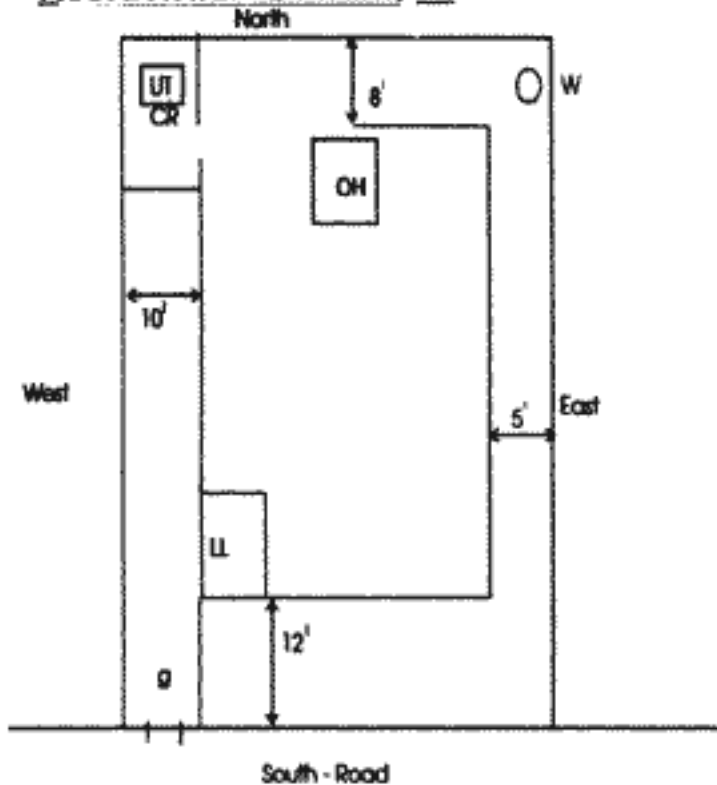
after the due rituals are performed, and a new well or borewell in the right place and in a auspicious time is dug or drilled and put into use. Because it should be understood that the well or borewell is the source of water, the basic necessity for sustenance and is one of the five basic essential elements (panchabhutas) of the physical world.

\* \* \*

### **Case Studies :**

In the following few pages a few cases have been shown, wherein their defects and the suggestions given are explained. In case, where the defects like less open space in north and east, staircase location in wrong place etc., can not be rectified then that particular aspect has to be left untouched. But some other remedial measure has to be taken to counter the ill effects of such defects.

## Residential Building :

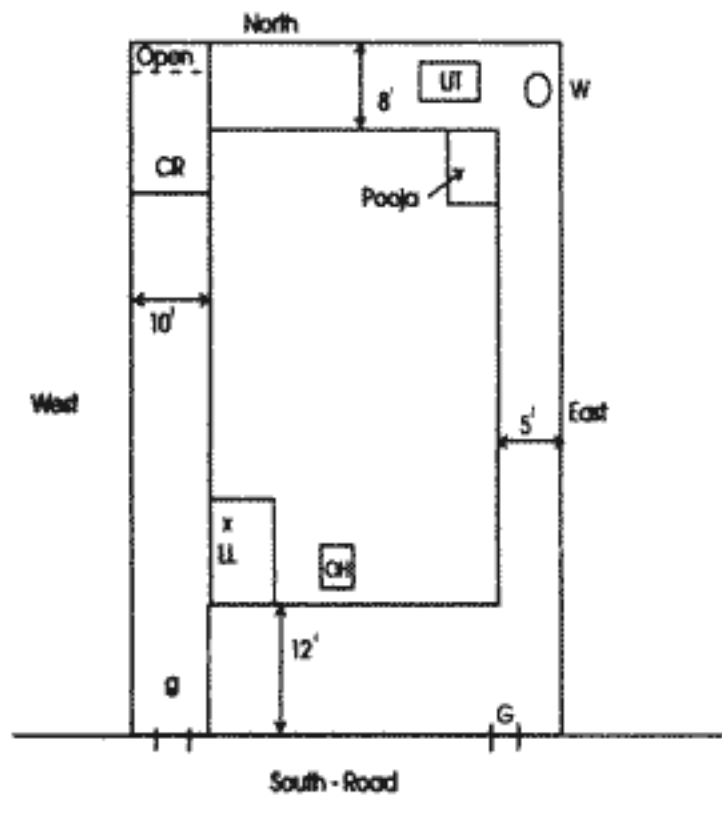


### Defects :

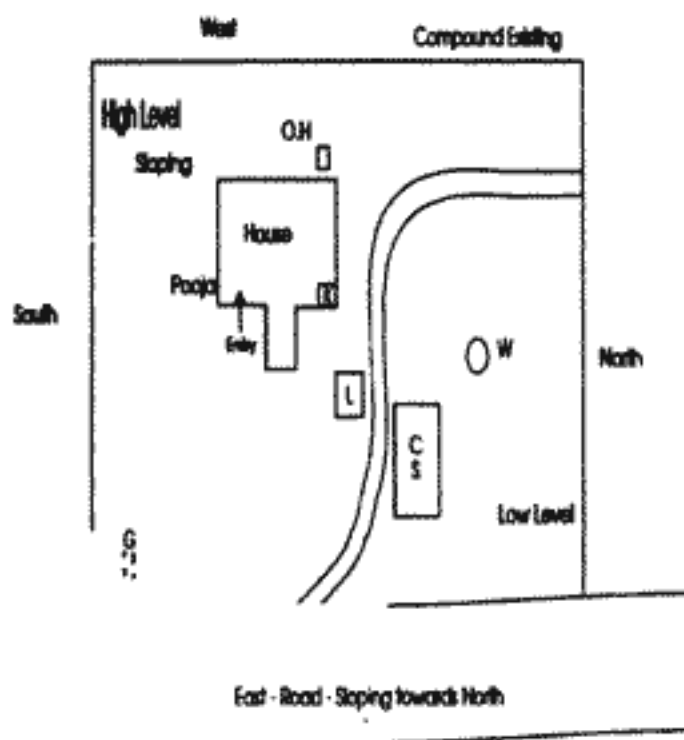
- 1) Open space towards East and North Less than that towards west and south
- 2) Entrance to plot is from south south-west
- 3) Entrance to the house is from west south - west
- 4) UT i.e. underground tank in North-West inside garage (CR)
- 5) OH overhead tank is in North
- 6) CR-Garage is touching Northern compound wall and blocking North West corner.
- 7) Well is exactly in North East corner i.e. on the imaginary line joining the building corner and that of plot in North-East
- 8) LL-Low level in south - West corner of building.

### SUGGESTIONS :

- 1) Regarding less open space towards North & East nothing can be done
- 2) G-Gate bigger than that in the south-South - East
- 3) Entry should be from South South-East corner
- 4) Underground tank in North -West should be closed and should be built in North-East
- 5) Overhead tank should be shifted to south west
- 6) North West corner of garage should be opened
- 7) Low level in south West should be filled up (X)
- 8) Room in North-East corner on the ground floor should be converted in to a pooja room.



## RURAL HOUSE (FARM HOUSE) :

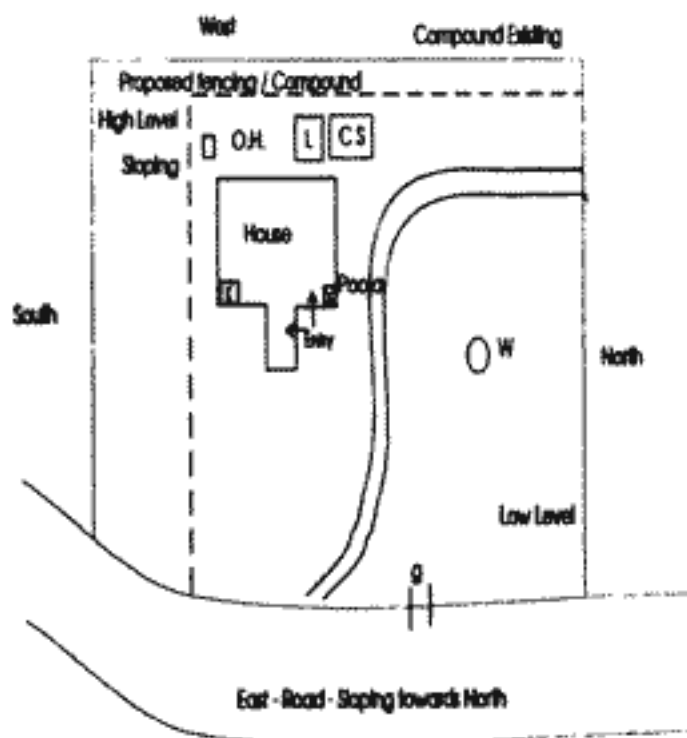


### DEFECTS :

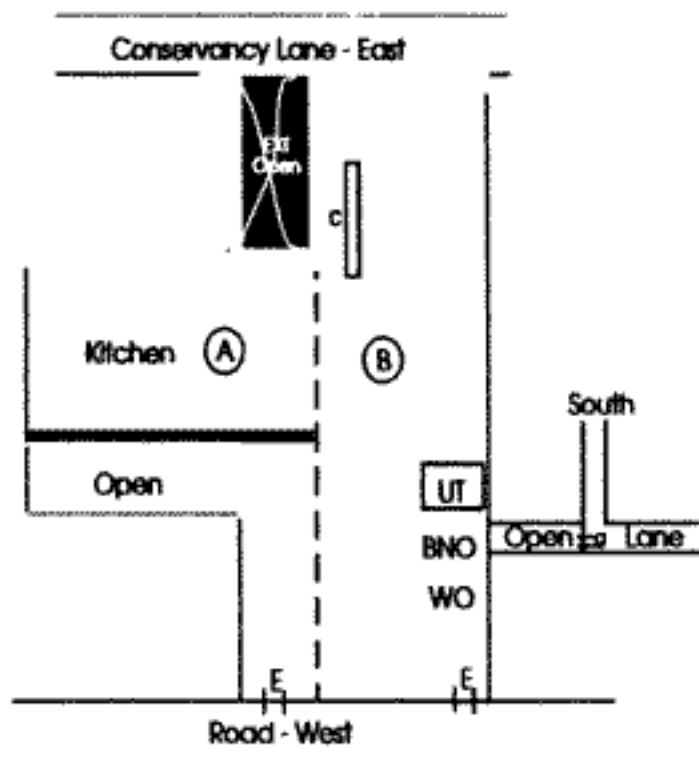
- 1) More open space in south and west than in north and south.
- 2) Entrance gate and door in south-west
- 3) Kitchen in North-east
- 4) L-Latrine is in North-East
- 5) CS Cowshed is in North-East
- 6) Pooja is in south-East
- 7) Off-overhead tank is in North West
- 8) CS- Bath room with boiler in North-East.

### Suggestions :

- 1) Fencing/Compound wall in the Western and southern side to reduce the open space
- 2) Gate and entrance door to be shifted to North-East
- 3) Kitchen to be shifted to south East
- 4) Pooja room to be shifted to North-East
- 5) Latrine, Cowshed, bath room to be shifted to North-West
- 6) Overhead tank to be shifted to south-west.



**RESTAURANT** : A & B belongs to different persons  
but both together form one unit



**DEFECTS IN A :**

- 1) North and Eastern sides are blocked and west left open
- 2) EXT = South East extended
- 3) Kitchen in north-East corner

**DEFECTS IN B:**

- 1) E=Entrance; W=Well, BW=Borewell Ut=Underground tanks, g=gate and open space extended - all are in south west which is very bad

- 2) Floor level is higher in east and less in west.

- 3) C-Counter facing south

**SUGGESTIONS :A:**

- 1) South-East extension should be clubbed with B-so that B can have extension towards North-East

- 2) Kitchen should be shifted to south-East corner

- 3) Borewell and underground tank to be located in north-East.

**SUGGESTIONS B:**

- 1) Kitchen to be located in south-East

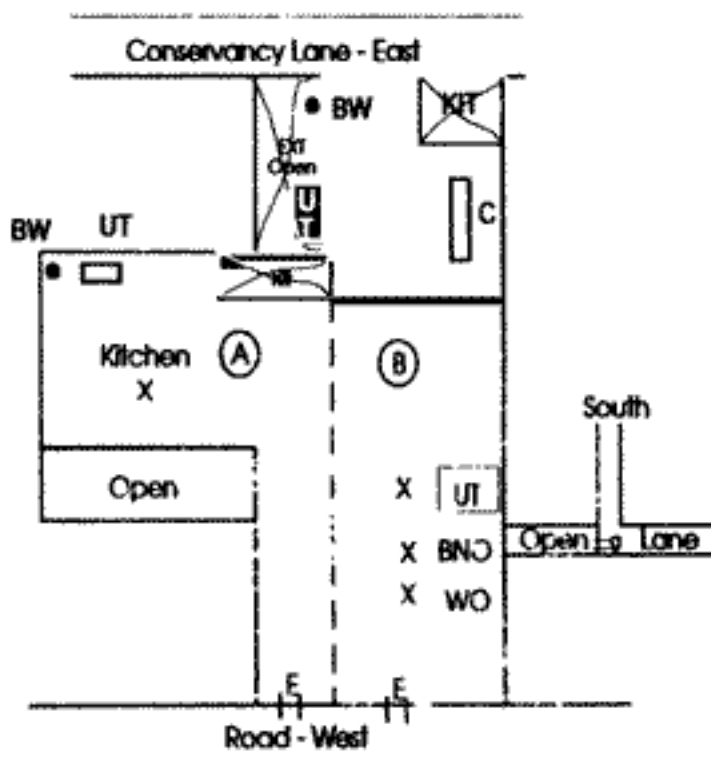
- 2) Counter to be changed and to face north

- 3) Borewell, well, underground tank in south west to be closed and shifted to EXT (Extension) in North-East (X)

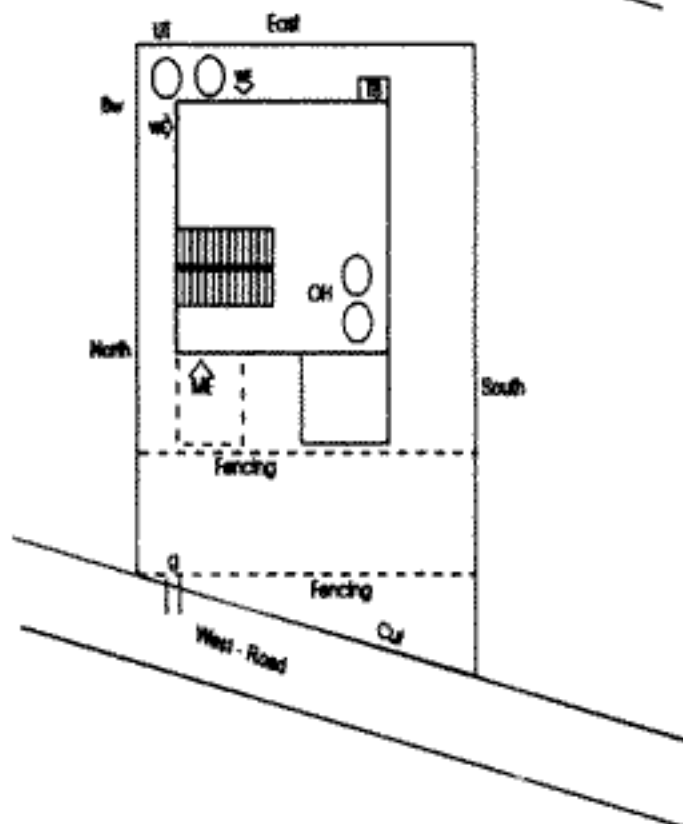
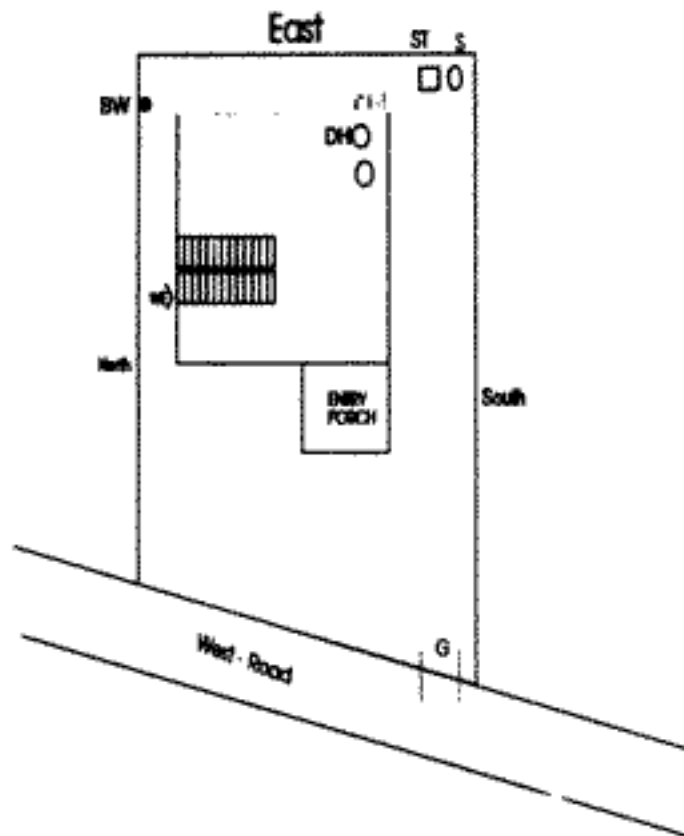
- 4) Gate (g) in south-West to be blocked (X)

- 5) Level of floor should be one i.e south west to be raised.

- 6) E-Entrance in south-West to be shifted to west south-west.



## INDUSTRIAL BUILDING



### DEFECTS OBSERVED :

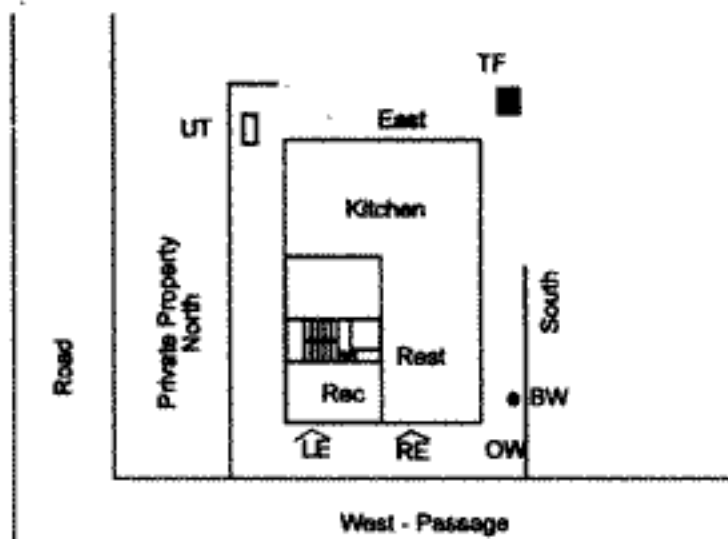
- 1) St & S : Septic tank and soakage pit in south-east corner-Bad.
- 2) Main entry to the factory is from south-West corner - Bad.
- 3) WE & SE.: Workers entry and store entry from North-West side - Bad.
- 4) Overhead tanks in south-East corner-Bad
- 5) South-West corner extended which is bad.
- 6) Gate is located in south west which is bad.
- 7) Open space towards east and North is less than that in south and west.

### SUGGESTIONS :

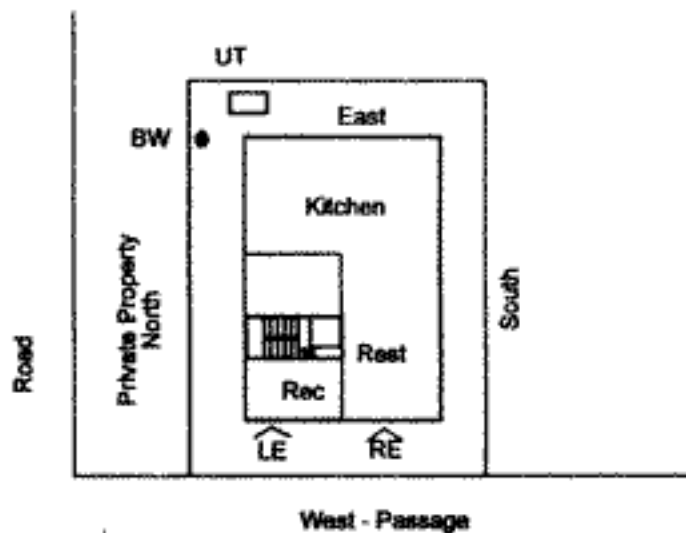
- 1) To counter the ill effects of septic tank and soakage pit two circular and deep underground water storage tanks to be built in north-east (UT)
- 2) Entrance to the factory to be shifted to North-West side with a portico in front (ME)
- 3) Workers and store entry to be shifted to North-East corner
- 4) Overhead tanks should be shifted to south-west corner
- 5) Extended south-west corner should be cut by fencing
- 6) Another fencing as shown in the sketch to reduce the open space towards south and west.
- 7) Gate to be shifted to North-West corner of the plot.



**BOARDING AND LODGING : Both owned by one person:**



Existing :  
 LE=Lodging Entrance  
 RE=Restaurant Entrance  
 W = Well, BW=Borewell  
 UT= Underground tank  
 SB= Staircase Block.

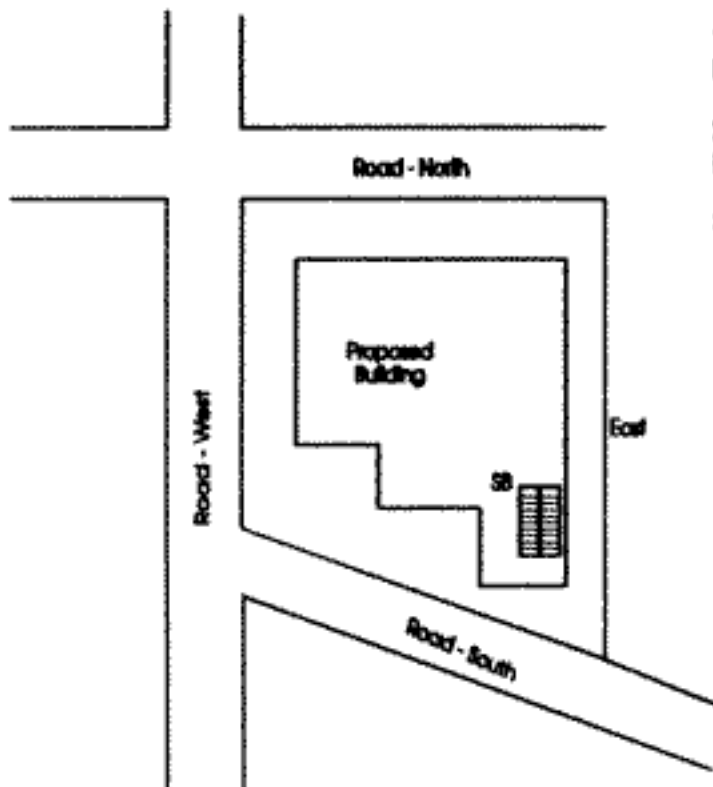


- 1) UT-Underground tank : North East good.
- 2) TF- Transformer : South-East good.
- 3) BW& W: Borewell and well in South west which is very bad
- 4) SB-Staircase block : North side-not good.
- 5) LE-Lodging Entrance : From North west-Good
- 6) RE : Restaurant Entrance from south west which is very bad.
- 7) Overhead tank in North East Zone.

**Suggestions :**

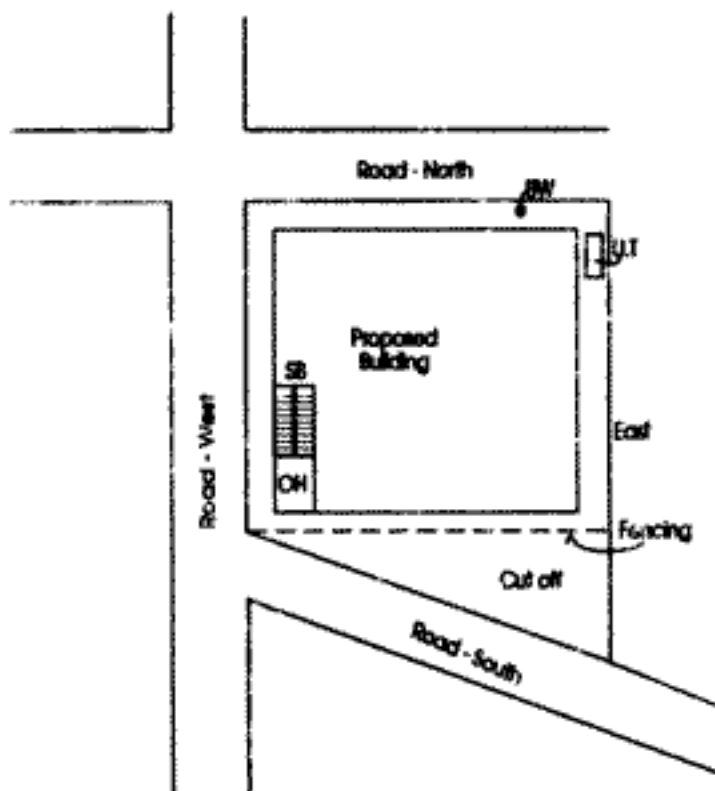
- 1) Open well in the South-West should be closed
- 2) Borewell in the south West should be closed
- 3) New borewell in North-East to be drilled.
- 4) Staircase can not be changed
- 5) ownership of Restaurant to be changed and made independent so that the entrance to restaurant will be from North-West
- 6) Kitchen, particularly cooking and to be shifted to south-east
- 7) Overhead tank to be shifted to south west zone.

## COMMERCIAL BUILDING :



### Defects :

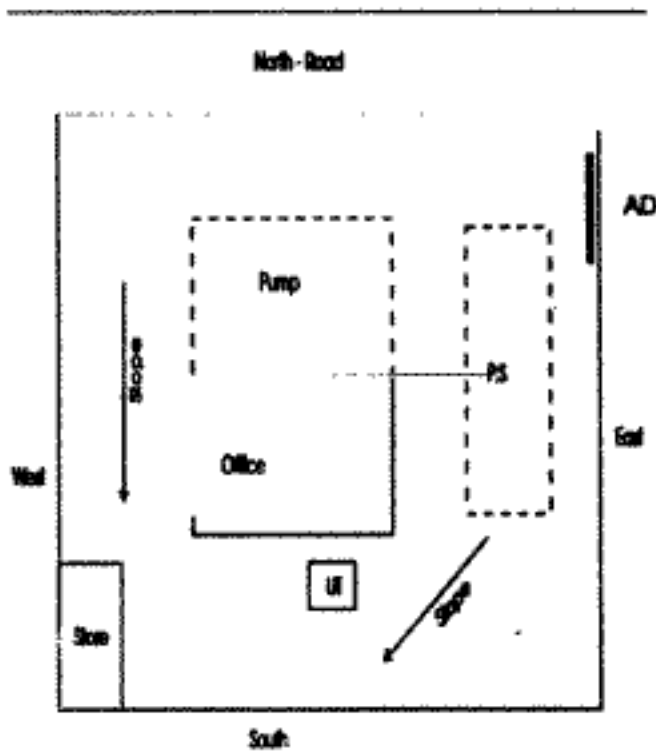
- 1) Plot extended towards South South-East which is very bad
- 2) Plan too is made wherein South South-East of building is extended
- 3) Staircase is in South-East



### Suggestions :

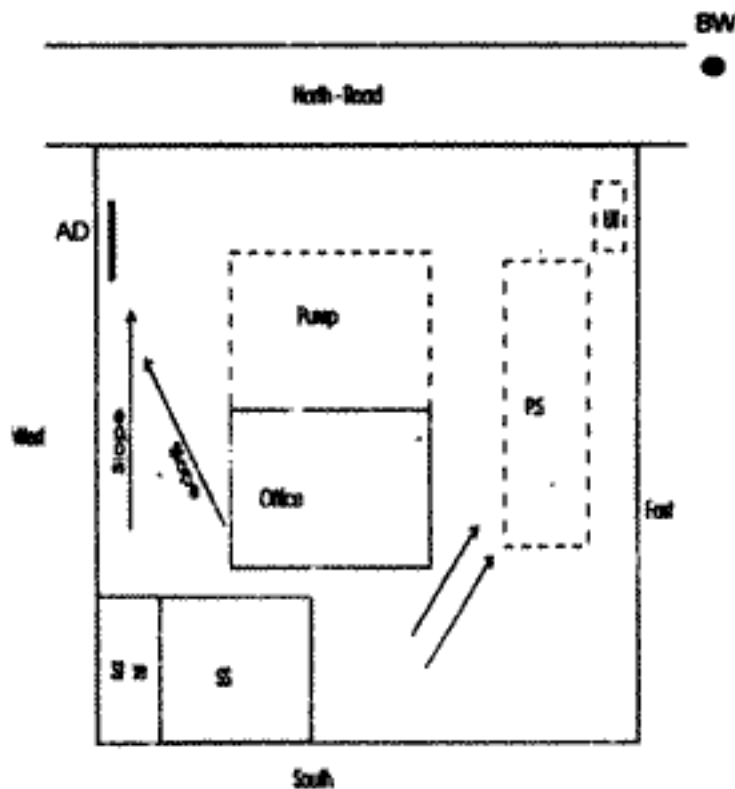
- 1) Extended South South East corner is to be cut off by fencing
- 2) Building plan is to be changed to get a rectangular shape
- 3) Open space in North & East is to be more than in south and East
- 4) Bore well is to be drilled in North-East
- 5) UT- Underground tank is to be built in North East
- 6) SB - Staircase block, overhead tank to be in south west corner.

**PETROL BUNK & SERVICE STATION :**



**Defects :**

- 1) Open space is less in North than that of South
- 2) UT-Underground water tank is in South.
- 3) Sloping of the ground is towards South West.
- 4) Big advertisement board (AD) is in North East.



**Suggestions :**

- 1) Service station (SS) shed can be built in south-west to reduce the open space
- 2) Underground tank should be shifted to North-East
- 3) Bore well (BW) should be drilled in North-East
- 4) Slope of the plot should be towards North & North-East
- 5) Advertisement board to be shifted to west

## Auspicious Trees and Plants

Let us know little about certain trees, plants and other items which have their own place of importance in the life style and traditions of our countrymen.

(1) Aswatha- (Peepul tree): It has been accepted as the most auspicious and divine tree and is being worshipped all over the country. Lord Krishna had declared that "Among trees I am Aswatha". Modern scientists too admit that the oxygen produced by this tree is very strong, heavy and concentrate below the branches. To circumambulate the tree early in the morning, before the Sunrays fall on the tree is considered very healthy. According to Indian tradition, it is a must near every temple. Since it's roots spread to a very large area it should be planted sufficiently away from any structure. These sacred trees have very long life and there are trees which have survived for centuries and also they are prohibited from being cut.

(2) Tulasi:- (Basil): Tulasi plants are grown in abundance for offering to God in every house and in temples. Without tulasi the daily puja or any religious function cannot be performed. It has a great and inspiring fragrance and is believed to have cured many diseases. Age old saying that; the dead body kept in the garden of tulasi plants does not deteriorate', cannot be an exaggeration. It has scientific, medicinal and spiritual value. It contains about 27 minerals and is used in the preparation of more than 300 Ayurvedic medicines. It destroys bacterias, disease carrying germs, and is used in the treatment of asthma, tuberculosis, leprosy etc., and it also purifies blood and improves digestive system. Scientists have found that if 15 drops of tulasi juice (of leaves) is added to one litre of petrol the speed of the vehicle can be raised by 20%. Dried up plants are used in handicrafts and manufacturing sacred necklaces (Tulasi-mani). There are varieties of these plants like Krishna tulasi-red and black; Shree tulasi-red; Rama tulasi, black tulasi, white tulasi and so on. Tulasi for puja should be plucked before the sunrise and not in the afternoon, evening or during the night and finger nails should not be used for the purpose. Tulasi plant grown in pedestal shaped pot known as 'Brindavan' is normally located in the North-East corner of the plot and worshipped daily. This divine plant therefore can not be clubbed in the list of other plants and trees.

(3) Neem: This tree has great medicinal value and also acts as pesticide. Neem oil is used in physiotherapy. It's leaves are very bitter in taste and seed in powdered form purifies water. Bunch of leaves are tied to the entrance

door during festivals and holy-days as it is considered propitious. A mixture of neem leaves and jaggery is offered on Ugaadi day as a symbolic representation of taking oath to share joys and sorrows of life with equanimity.

(4) Mango : Most of the parts of mango tree have medicinal value. It's leaves act as pesticide and is also popularly used for brushing teeth. Mango fruits are very delicious and good for health, but they are only seasonal. Varieties of pickles can be prepared out of mangoes. It's seeds are used for curing many diseases. Bunch of leaves are used for decoration of entrance doors during festivals and holy-days and mango leaves adorn the sacred 'Kalasha' during Kalasha Puja. Wooden planks from it's tree trunks are used for RCC centering and other works. It is also considered auspicious to cremate dead bodies with it's fire-wood. Mango trees too have very long life and there are trees surviving for more than 500 to 600 years and still yielding fruits.

(5) Jack : Like mango tree this too has it's own utility and importance in many ways and it has a long life. Apart from it's big fruit, which is also seasonal, the beautiful yellow coloured wood from it is used for making furnitures, doors and windows etc. It's leaves are considered auspicious and they adorn 'Kalasha' as an alternative along with mango leaves.

(6) Banana (Plantain) : These plants are used in decoration of entrance door of houses, pandals etc., during functions as a symbol of prosperity and wealth. It's leaves are widely used for eating food since it is considered as very hygienic. Plantains are used as vegetable when raw and also as fruit when ripe. In many of the temples flowers tied with cotton thread are prohibited and those tied with the yarn of these plants only are accepted. Since it is available throughout the year it occupies the place of pride in the offerings to God.

(7) Coconut: This tree is known also as Kalpavriksha and is considered as a sacred tree like Aswatha. It has a long life of about 100 to 150 years and is prohibited from being cut. Every part of the tree has its use for human beings. Since it is available throughout the year it occupies the centre place in the offering to God, and also in 'Kalasha'. Tender coconut water is one of the main items used for abhisheka (bathing) of the deity. It is a healthy drink too. Oil can be extracted from the fruit and it's shell can be used as a high grade fire wood. There are other by-products of it's various parts-like broom, coir mat, carpet, etc.

(8) Betel leaf : Betel leaves along with nuts (areca-nut) are as much important as coconut, banana, flowers and agarbathi (fragrant sticks) in the offerings to God, and is available throughout the year. It has a very good digestive power and therefore is recommended for daily consumption after a good meal.

(9) Betel Nut (Arecanut): Set of betel nuts and leaves is one of the important daily offerings to God. The tender flowers (Hingara) of the tree, before they bloom and become nuts, are considered very auspicious in all religious ceremonies and is considered as an important item in the worship of Naaga.

(10) Bilva tree: Tulasi leaves are used in the worship of Vishnu and Bilva leaves in the worship of Shiva. In worshipping Ganesha neither of these are used but only one selected kind of grass known as Kadike or Garike (Duurva in Sanskrit). Branches of bilva tree is used in various religious functions. Aayurveda reveals that a mixture of leaves of tulasi, bilva and neem in a specific proportion can practically cure most of the diseases of the mankind.

(11) Sandal wood: Without fragrant sandal paste there can be no puja or any religious ceremony. It is also used in various handicrafts. It's oil has a great commercial value apart from being used in the manufacture of agarbathis (fragrant sticks).

(12) Arasina (Turmeric Powder) and Kumkum are known as Mangala Draivyas i.e. auspicious powders. They are used in all the religious functions and daily pujas and are daily applied to threshold as it is believed that germs, worms and even evil spirits keep away from them. Turmeric powder is extensively used in cooking because of it's digestive power. It clears irritating throats too. It has not only many other medicinal values but also pleasing bright yellow colour and smell. A mix of coconut oil and turmeric powder applied over body before bath prevents many skin diseases.

'Kalasha' is the sanctified water used for purification (Shuddikaran) of a place or person. And the leaves of the following trees are utilised in the holy process:

Aswatha (peepul), Atti (Jadumbara), Kirugoli (plaksha), Mango (chooia), Goli (naigrodha) or Banyan tree - which are known as pancha pallava. Leaves of jack fruit tree is used in rituals only as an alternative but there is no reference to it in the scriptures.

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## **Microorganisms And The Five Slaughter Houses**

In ancient Dharmashastras it is proclaimed that a householder has five slaughter-houses viz: the hearth, the grinding stone, the broom, the pestle and mortar, the water vessels, by using which he is bound with the fetters of sin. In order to successively expiate the offences committed by means of these five, the great sages have prescribed for the householders the daily performance of the five great sacrifices. (These sacrifices have been explained in the Chapter dealing with Dharmashastras).

Only after thoroughly examining how a householder commits sin in the usage of the above five articles and why our great sages have prescribed daily sacrifices to expiate the offences committed, we can realise the greatness of our ancient Maharshis. God has created innumerable creatures in this world with a definite purpose and whereby each one of those are bound by a duty to perform. Microorganisms are one such creation of His. These are widely distributed and found almost every where. They were the first to appear on earth. They are in such a large number and so small in size that they cannot be seen with the naked human eye. If an object has a diameter of less than 0.1mm the eye cannot perceive it at all. The existence of this microbial world was unknown to the modern scientists until the invention of microscopes optical instruments that serve to magnify minute objects. But it appears that our ancient maharshis had a thorough knowledge of these creatures.

The modern discoverer of the microbial world was a Dutch merchant, Anton Van Leeuwenhoek (in the year 1676). He constructed hand held simple microscopes with high (300 times the diameter) magnification. All the main kinds of unicellular microorganisms that we know of today - protozoa, algae, yeast and bacteria - were first described by Leeuwenhoek. He made perceptive observations on the abundance of bacteria in water, vinegar and scum on the teeth.

The common man realises the importance of microbes by the diseases they cause to man, animals and plants. But only a small portion of microbes is disease-producing. Most of them live in soil, water and air. But many of them have long played useful parts in domestic and industrial processes, where they have become indispensable. Their application ranges from processing of agricultural products to catalysis of complicated chemical reactions. Microbial processes have been used by humans since prehistoric times in the preparation of food, beverages etc., but only in the last century has he begun to learn

about the microorganisms involved in the processes. Louis Pasteur did pioneering work in fermentation technology and invented a preservation method. Microbiological techniques are applied commercially to provide foods, beverages, pharmaceutical products, chemicals and even fibres.

Yeast is traditionally used in the manufacture of wine and beer and in the leavening of bread. Yeast producing ethanol through the fermentation of sugars is well known. Ethanol is used as a solvent in chemical industries and as a fuel - power alcohol - to run automobiles. Yeast cells are rich in protein and used as single cell protein to feed animals. Many fungi are industrially exploited for the production of organic acids, aminoacids, enzymes and vitamins. The discovery of first antibiotic by Alexander Fleming in 1929 revolutionalised modern medicine.

From time immemorial people have made use of mushrooms for food. The cultivation of edible mushrooms first started in France. Many fermented food, idly, dosa, vada are prepared by the result of action of microbes. Lactic acid bacterias are commonly present in milk. They grow very rapidly and convert milk into many fermented dairy products such as curd, acidophilus milk, yogurt and cheese.

The success of agriculture depends upon the support of microorganisms found in abundance in soil and environment. They help in all degradation of organic wastes. There are many soil bacteria and fungi which play major role in recycling of plant nutrients. Some microorganisms kill the insect pests of crop plants and are exploited for the control of harmful insects. Biogas (methane) is generated from cowdung by the action anaerobes (bacteria able to live in the absence of oxygen). Biogas is used as fuel for cooking and lighting purposes and the digested cowdung as rich organic manure.

In the case of ores with low metal (copper & uranium ores) content, it is possible to extract the metal using microbes. Microorganisms are also used as research tools to understand biological sciences and they can be further exploited to derive more benefits for the economic welfare of mankind.

Ancient Indian Maharshis had without the aid of any kind of instruments, observed the presence, usefulness and importance of these microorganisms and such other minute creatures invisible to the naked human eye. This knowledge and their faith in the Creator of this World, had made them proclaim that by using the five articles mentioned earlier, one will be knowingly or unknowingly destroying such visible or invisible creatures thus committing



great sins for which the five great sacrifices have been prescribed:

Teaching and studying is the sacrifice offered to Brahman, the offering of water and food called Tarpana the sacrifice to the manes, the burnt oblation the sacrifice offered to the Gods, the bali offering that offered to the bhuutas, and the hospitable reception of guests, the offering to man.

He who neglects not these five great sacrifices, while he is able to perform them is not tainted by the sins committed in the five places of slaughter

But he who does not feed these five the god, his guest, those whom he is bound to maintain, the manes, and himself, lives not, though he breathes.

They call these five sacrifices also Ahuta, Huta, Prahuta, Brahmyahuta and Praasita.

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## **Indian traditions and Dharmashastras**

History reveals how great ancient India was in power, wealth, its culture and traditions. But how then did their degeneration come about? While knowing and accepting the ideals that had made us great we must also find out the causes that led to our downfall. We nowadays swear by science and argue that something which cannot be scientifically established is superstitious, but it is also not scientific to ignore altogether our great past. Why don't we care to know what good it contained and what has sustained us as a nation for the last thousands of years?.

Like a deluded musk deer (Kasturi) which does not know that the scent it is in search of emanates from a gland in its own body; and also like an ignorant person who does not believe that one uncared for plant in the backyard of his own house is the medicine he is in need of, we should not fail to realise that the source of progress and joy is within our own ancient scriptural texts.

Our sacred motherland is a land of religions, philosophy and the birth place of spiritual giants. It is true that the Vedic studies have declined as they have become unattractive, and the most orthodox people too are moving away from it as it ceased to provide them a means of decent livelihood and if this trend continues the result will be that we will become extinct. Our scriptures are all in Sanskrit and only its sound knowledge can provide us with the essential basis for a thorough knowledge of our religion and heritage and therefore that particular language should receive its due importance.

Knowledge not applied practically but kept confined to mere text-book study, our money lying in banks without access for emergent purposes, and words which fail to flow while getting ready to lecture are of no avail. Let us therefore wake up and endeavour to spread the truth lying hidden in the Vedas and other ancient scriptural texts. Whoever tries to bring the past to the door of everyone, is a great benefactor to this Nation.

Fear that Vedas propagated the caste system and divided the community on that line is absolutely unfounded. The great rishis and saints who transcend all barriers could not have advocated elevations of a particular group of men. Otherwise how did Vishwamitra become a Brahman and Parashurama a Kshatriya? It is significant to note that greatest personalities like Rama, Krishna and Buddha of ancient India who are being worshipped as Gods all over India and other countries were all Kshatriyas. Who was Valmiki,

the author of Ramaayana? Who was king Chandragupta in his childhood and that great Chanakya the king maker? Let it be known that in our religion there is no caste, but caste is only a social institution. Therefore the more the Indians study their past the more glorious their future will be.

The degeneration of India came about not because the laws and customs of the ancients were bad but because they were not allowed to be carried to their legitimate conclusions. Only the education of the masses can raise this dark curtain, and therefore it should receive the top-most priority from the present day rulers. Elevation of the masses without injuring their religion, helping them attain the right to Dharma, Artha, Kaama and Moksha (Virtue, Wealth, Legitimate enjoyment and Liberty) should be the motto of one and all. "Dharma" broadly indicates "upholding strictly the Vedic injunctions" and Ramaayana, the great epic, has dealt with it in detail. Lord Rama was a known performer and preacher of Dharma, the Righteous conduct. The Ramaayana is all-pervasive in religion, cultural and social life of India. Tulasidas in his Hindi version sees Rama as God.

"Do as what Rama did", "Do as what Krishna asked you to do" says an adage.

History of every nation passes through the best of times and worst of times. So has India at one time enjoyed material prosperity and spiritual glory and at another degenerated to poverty and immorality. However when social and spiritual disintegration has set in, mighty men of spiritual vision have arisen in our motherland to pull her out and restore the strength and glory of her culture.

Sage Vedavyaasa was one such spiritual giant who fought against the force of disintegration which prevailed during his period and revived the nation by compiling the Vedas and producing other scriptural literature as the Mahabhaaratha and the Puraanas. But as the wheel of time moved on, the country had again showed the signs of disintegration when Lord Buddha appeared and rehabilitated the people with his divine message of non-injury and compassion, followed by Lord Mahavira, Shankaraachaarya, Madhwaacharya and others reviving the country and it's culture.

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## **Excerpts from Dharmashastra**

If India dies, then from this world all spirituality, moral perfection, all ideality and all sweet-souled sympathy for religions will be extinct and in its place will reign the duality of lust and luxury as the two deities with money as its priest; fraud, force and unjust competition as ceremonies, and the human soul as its sacrifice. Never let this happen. India must rise not with the power of muscle but with that of spirituality, not with the flag of destruction but with that of love and peace, not with disunity but with unity. Rig Veda says "Be thou all of one mind, be thou all of one thought". Let us form an ideal state in which the knowledge, culture and tradition of Vedic period; discipline devotion and sense of duty of military; and the distributive spirit and ideal of equality of commercial world without their evils thrives. Let us wake up from our deep slumber and see India seated here on Her eternal throne, rejuvenated, more glorious than She ever was, this motherland of ours.

In the concluding stages of this book let us have a glimpse of the ancient Dharashastras which have laid down the treading path for the mankind covering its life in entirety, from birth to death. But as it is a very vast and elaborate text only a few excerpts are brought into light here. Every change and improvement can only be under the law of least resistance and that is the religious line, the line of life, the line of growth, the line of well being of our country.

In this work the creation of Universe, sources of law, the rule of sacraments, the ordinances of studentship, and the respectful behaviour, the most excellent rule of bathing, law of marriages, and the description of the various marriage-rites, regulations for the great sacrifices and the eternal rule of the funeral sacrifices, the description of the modes of gaining subsistence, and the duties of a householder, rules regarding lawful and forbidden food, the purification of men and things, laws concerning women, law of hermits, the whole duty of a King and the manner of deciding lawsuits, the rules for the examination of witnesses, the laws concerning husband and wife, law of inheritance and division, the law concerning gambling, the result of good or bad actions, the rules concerning heretics and companies of traders and the likes and many other rules have been promulgated.

It reveals that the whole of Veda is the first source of the sacred law, next the tradition and the virtuous conduct of those who know the

Veda further, also the customs of holy men, and finally self-satisfaction. These excerpts from the sacred books are given virtually in their original form because they are so true and so striking that they cannot be altered or forgotten:

**In Krita Age (Satya Yuga) the chief virtue is declared to be the performance of austerities, in Treta the divine knowledge, in the Dvaapara the performance of sacrifices, in the Kali liberality alone.**

In order to protect this Universe, He, the most resplendent one, assigned separate duties and occupations to those who sprang from his body. In this work the sacred law has been fully stated as well as the good and bad qualities of human actions and the immemorial rule of conduct to be followed by all.

Man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this world and unsurpassable bliss after death. By Shruti (revelation) is meant the Veda, and by Smriti (tradition) the institutes of the sacred law: those two must not be called into question in any manner, since from those two the sacred law shone forth.

### **Initiation and Studentship**

Father should perform or cause to be performed the Namadheya (the rite of naming the child) on the tenth or twelfth day after birth, or on a lucky lunar day, in a lucky muhurta, under an auspicious constellation. In the fourth month the Nishkramana (first leaving of the house) of the child should be performed, in the sixth month the Annaprāsana (first feeding with rice) and optionally any other auspicious ceremony by (the custom of) the family.

Tonsure must be performed, for the sake of spiritual merit, in the first or third year; and in the eighth, eleventh or twelfth year (as per the custom of the family) one should perform the initiation of the child and in case of the desire for proficiency, it can be during the fifth, sixth and eighth year after conception.

An initiated one should beg alms according to prescribed rule beginning his request with the word *Lady (Bhavati)*. He should first beg food of his mother, or of his sister, or of his own maternal aunt, or of some other female who will not disgrace him by refusal.

Having collected as much food as is required from several persons, and having announced it to his teacher, he should eat, turning his face

towards East, and having purified himself by sipping water. His meal will procure long life, if he eats facing East; fame, if he turns to the South; prosperity, if he turns to the West; truthfulness, if he faces East.

He should always worship his food, and eat it without contempt; when he sees it, he should rejoice, show a pleased face, and pray that he may always be able to obtain it. Food, that is always worshipped, gives strength and manly vigour; but eaten irreverently, it destroys them both. Excessive eating is prejudicial to health, to fame, and to bliss in heaven; it prevents the acquisition of spiritual merit, and is repulsive among men; and for these reasons one ought to avoid it carefully.

He should always pronounce the syllable 'OM' at the beginning and at the end of a lesson in the Veda; for unless the syllable 'OM' precede, the lesson will slip away from him; and unless it follows it will fade away. Seated on the blades of Kusa grass with their points to the East, purified by Pavitra (blades of Kusa grass) and sanctified by three suppressions of the breath (Praanaayaama), one is worthy to pronounce the syllable 'OM'.

He who habitually salutes and constantly pays reverence to the aged obtains an increase of four things, viz: Longevity, Knowledge, Fame and Strength. Way must be made for a man in a carriage, for one who is above 90 years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the King and for a bridegroom.

Let an Aaryan who has been initiated, daily offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to his teacher, until he performs the ceremony of Samavartana on returning home.

Unless one be asked, one must not explain anything to anybody, nor must one answer a person who asks improperly; let a wise man, though he knows the answer, behave among men as if he were an idiot. Of the two persons, him who illegally explains anything, and him who illegally asks a question, one or both will die or incur the other's enmity.

Where merit and wealth are not obtained by teaching nor at least due obedience, in such soil sacred knowledge must not be sown, just as good seed must not be thrown on barren land. Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.

That trouble and pain which the parents undergo on the birth of their children, cannot be compensated even in a hundred years. Let him always do what is agreeable to those two and always what may please his teacher;

when those three are pleased he obtains all those rewards which austerities yield.

Even from poison nectar may be taken, even from a child good advice, even from a foe a lesson in good conduct, and even from an impure substance gold. Excellent wives, learning, the knowledge of the law, the rules of purity, good advice, and various arts may be acquired from anybody.

A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt, but if he keeps them under complete control, he will obtain success in gaining all his aims.

The teacher, the father, the mother and an elder brother must not be treated with disrespect, though one be grievously offended by them. The teacher is the image of Brahman, the father the image of Prajapati (the Lord of created beings), the mother the image of Earth, and an elder brother the image of oneself. He who does not neglect those three, even after he has become a householder, will conquer the three worlds, and radiant in body like a God, and will enjoy bliss in heaven.

### **Householder**

A damsel who is neither Sapinda on the mother's side, nor belongs to the same family on the father's side is recommended to man for wedlock and conjugal union. (And there are various laws laid down for selecting the girl, and even with regards to family planning methods, which are all beyond the scope of this book.)

**Women must be honoured and adorned by their fathers, brothers, husbands, and brother-in-law, who desire welfare. Where women are honoured, there the Gods are pleased; but where they are not honoured, no sacred rite yields results. Where the female relations live in grief, the family soon wholly perishes, but the family where they are not unhappy ever prospers.**

The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic. In the family, where the husband is pleased with the wife and the wife with her husband, happiness will assuredly be lasting.

With the sacred fire kindled at the wedding, a householder shall perform according to the law the domestic ceremonies and the five great sacrifices,

and with that he shall daily cook his food.

**A householder commits offences through five slaughter houses, viz: the hearth, the grinding stone, the broom, the pestle and mortar, the water-vessel, by using which he is bound with the fetters of sin. In order to successively expiate these offences, great sages, have prescribed the performance of five sacrifices:**

Teaching and studying is the sacrifice offered to Brahman (Ahuta); the offering of water and food called Tarpana the sacrifice to the manes (Prasita); the burnt oblation the sacrifice offered to Gods (Huta); the Bali offering that offered to Bhutas (Prahuta); and the hospitable reception of guests the offering to men (Brahmya Huta). He who neglects not these five great sacrifices, while he is able to perform them, is not tainted by the sins committed in the five places of slaughter.

The householder who daily applies himself to the private recitations of the Veda, and also to the performance of the offering to the Gods, and he who is diligent in the performance of sacrifices, supports both the movables and the immovable creation. An oblation duly thrown into the fire, reaches the Sun, from the Sun comes the rain, from rain food, therefrom the living creatures derive their subsistence. The Sages, the manes, the Gods, the Bhutas and guest asks the householder for offerings and gifts, hence he who knows the law, must give to them what is due to each.

After having thus duly offered the sacrificial food let him throw Bali offerings in all directions of the compass, proceeding from the East to the South, saying 'Adoration to the Maruts' he shall scatter some food near the door, and some in water, saying, 'Adoration to the waters'; he shall throw some on the pestle and the mortar, saying 'Adoration to the trees'. Near the head of the bed he shall make an offering to Sri (fortune) and near the foot of his bed to Bhadrakaali; in the centre of the house let him place a Bali for Brahman and for Vastooshpati (the Lord of the dwelling) conjointly.

Grass, room for resting, water and fourthly a kind word, these things never fail in the houses of good men. Having honoured the Gods, sages, men, the manes, and the guardian deities of the house, the householder shall eat afterwards what remains.

### **Householder and Subsistence**

One must seek a means of subsistence which either causes no, or the least pain to others and live by that except in times of distress. For



the purpose of gaining bare subsistence he may accumulate property by following those irreproachable occupations which are prescribed for him, without unduly fatiguing his body. He shall never, for the sake of subsistence follow the ways of the world; he shall live the pure, straightforward and honest life.

He who desires happiness must strive after a perfectly contented disposition and control himself. Whether one be rich or even in distress, let him not seek wealth through pursuits to which men cleave, nor by forbidden occupations, nor let him accept presents from any giver whosoever may be.

Let him not, out of desire for enjoyment attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by reflecting on their worthlessness in his heart.

No guest must stay in the house without being honoured, according to his ability, with a seat, food, a couch, water or roots and fruits. Let him not honour, even by greeting, heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians and those who live like herons. Keeping his hair, nails, and beard clipped, subduing his passions by austerities, wearing white garments, and keeping himself pure, he shall be always engaged in studying the Veda and such acts as are conducive to his welfare.

One shall never look at the Sun, when he sets or rises, is eclipsed or reflected in water, or stands in the middle of the sky. One shall not step over a rope to which a calf is tied, not run when it rains, and not look at his own image in water. One shall not eat, dressed in one garment only, not bathe naked, not void urine on a road, on ashes or in cow-pen, on ploughed land, in water, on an altar of bricks, on a mountain, on the ruins of a temple, nor ever on an ant-hill.

Let him never void faeces or urine, facing the wind, or a fire or looking towards the Sun, water or cows. One shall void faeces and urine in the day time turning to the North, at night turning towards the South, during the two twilights in the same position as by day.

One shall not blow a fire with his mouth, not look at a naked woman, not throw any impure substance into the fire and not warm his feet at it. One shall not place fire under a bed (cot) or the like; nor step over it; nor place it when he sleeps at the foot end of his bed. He shall not torment living creatures, not eat, nor travel, nor sleep during twilight, and shall not scratch the ground.

One shall not throw urine or faeces into the water, nor saliva nor

clothes defiled by impure substances, nor any other impurity, nor blood, nor poisonous things. One shall keep his right arm uncovered in a place where a sacred fire is kept, in a cow-pen, during the recitation of Veda and at meals. One shall not interrupt a cow who is suckling her calf nor tell anybody about it. A wise man, if he sees a rainbow in the sky must not point it out to anybody.

One shall not eat anything from which the oil has been extracted; not be a glutton; not eat very early in the morning, nor very late in evening; nor take any food in the evening, if he has eaten his fill in the morning. One shall not exert himself without a purpose, not drink water out of his joined palms. He shall not eat food placed in his lap, and not show idle curiosity.

One shall never wash his feet in a vessel of white brass; not eat out of a broken earthen dish, nor out of one that appears defiled. One shall not use shoes, garments, a sacred string, ornaments, a garland or a water-vessel, which have been used by others. The morning Sun, the smoke rising from burning corpse must be avoided. He shall not clip or tear his nails or hair, with his teeth. One shall not wrangle, not wear a garland over his hair. To ride on the back of a cow (or of oxen) is anyhow a blamable act.

**One shall not eat after Sunset any food containing sesamum grains; let him never sleep naked, nor go anywhere unpurified after meals. He shall eat while his feet are yet wet from ablution but shall not go to bed with wet feet. He who eats while his feet are still wet will attain long life.**

One shall not scratch his head with both hands joined; not touch it while he is impure, not bathe without submerging it. Let him avoid (in anger) to lay hold of his own or others hair or strike himself or others on the head. When he has bathed submerging his head, he shall not touch any of his limbs with oil.

Those who know the rules of recitation declare that in the rainy season the study of Veda must be stopped on two occasions: When the wind is audible at night, and when it whirls up the dust in the day time. In a village where a corpse lies, in the presence of a man who lives unrighteously, while the sound of weeping is heard, and in a crowd of men, the recitation of Veda must be stopped.

In water, during the middle part of the night, while he voids excrements, or is impure, and after he has partaken of a funeral dinner, a man must

not even think in his heart of the sacred texts. A learned one shall not recite the Veda during three days, when he has accepted an invitation to a funeral rite in honour of the ancestor (ekoddista) or when the King has become impure through a birth or death in his family (Sutaka) or when Rahu by an eclipse makes the moon impure. The New Moon Day destroys the teacher, the fourteenth day the pupil, the eighth and Full Moon Day destroys all remembrance of the Veda, let him therefore avoid reading on those days.

One shall not bathe immediately after a meal, nor when he is sick, nor in the middle of the night, nor frequently dressed in all his garments, nor in a pool which he does not know perfectly.

**One shall say what is true, say what is pleasing, utter no disagreeable truth, utter no agreeable falsehood, that is the eternal law.**

No calamity happens to those who eagerly follow auspicious customs and rule of good conduct, to those who are always careful of purity, and to those who mutter sacred texts and offer burnt oblations.

One shall reverentially salute venerable men who visit him, give them his own seat, sit near them with joined hands, and when they leave accompany them, walking behind them.

**One should carefully avoid all undertakings, the success of which depends on others; but let him eagerly pursue that the accomplishment of which depends on himself. Everything that depends on others gives pain, everything that depends on oneself gives pleasure and this is the short definition of pleasure and pain.**

Neither a man who lives unrighteously nor he who acquires wealth by telling falsehoods, nor he who always delights in doing injury, ever attain happiness in this world. Unrighteousness practised in this world, does not at once produce its fruit, but, advancing slowly, it cuts off the roots of him who committed it.

If the punishment falls not on the offender himself, it falls on his sons, if not on the sons at least on his grandsons; but an iniquity once committed, never fails to produce fruit to him who wrought it. He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but at last he perishes branch and root.

Let him delight in truthfulness, obedience to sacred law, conduct worthy of an Aaryan, and purity, let him chastise his pupils according to the sacred

law; let him keep his speech, his arms and his belly under control.

Without a full knowledge of the rules, prescribed by the sacred law for the acceptance of presents, a wise man should not take anything, even though he may pine with hunger. But an ignorant man who accepts gold, a horse, a cow, land, food, a dress, sesamum-grains, or clarified butter, is reduced to ashes like a piece of wood.

Gold and food destroy his longevity, land and cow his body, a horse his eye sight, a garment his skin, clarified butter his energy, sesamum-grains his offspring. Hence an ignorant man should be afraid of accepting any presents, for by reason of a very small gift even a fool sinks into hell as a cow into a morass.

One shall never bathe in tanks belonging to other men, if he bathes in such a one he is tainted by a portion of guilt of him who made the tank. He who uses without permission a carriage, a bed, a seat, a well, a garden, or a house belonging to an other man, takes upon himself one fourth of the owners guilt. One shall always bathe in rivers, in ponds, dug by Gods themselves, in lakes and in water-holes or springs.

### **Purification**

The knowledge of austerities, fire, holy food, earth, the restraint of internal organ, water, smearing (with cowdung), the wind, sacred rites, the Sun, and time are the purifiers of corporeal beings. Among all modes of purification, purity in the acquisition of wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifies himself with earth and water. The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by true knowledge.

Law regarding the purification of the various inanimate things is:

It is established that all objects made of metal, gems and anything made of stone are to be cleansed with ashes, earth and water.

A golden vessel which shows no stains becomes pure with water alone, likewise what is produced in water as shells and coral, and what is made of stone and a silver.

Copper, iron, brass, pewter, tin, and lead must be cleansed, as may be suitable for each particular case by alkaline substances, acids or water.

The purification prescribed for all sorts of liquids is by passing two

blades of Kusa grass through them, for solid things by sprinkling them with water, for objects made of wood by planing them.

At sacrifices the purification of sacrificial vessels takes place by rubbing them with the hand, and afterwards rinsing them with water. The Karu and the spoons called Sruk and Sruva must be cleansed with hot water, likewise the wooden sword, called Sphya, the winnowing-basket (Surpa), the cart for bringing the grain, the pestle and the mortar.

Silk and woolen stuff must be cleansed with alkaline, earth; blankets with pounded Arishta (fruit), Amsupattas with Bel fruit; linen cloth with a paste of yellow mustard. Conch-shells, horn, bone, ivory, with paste of yellow mustard, or with a mixture of cow's urine and water.

Large quantities of grain and cloth by sprinkling with water and small quantities by washing them. Similarly skin and objects made of split cane must be cleaned like clothes, vegetable roots and fruits like grain.

Grass, wood and straw become pure by sprinkling water, a house by sweeping and smearing it with cowdung or white wash, an earthen vessel by a second burning. An earthen vessel which has been defiled by spirituous liquor, urine, ordure, saliva, pus or blood cannot be purified by second burning.

Land is purified by the following five modes, viz: by sweeping, by smearing it with cowdung, by sprinkling it with cow's urine or milk, by scraping, and by cows staying on it during a day and night.

As long as the foul smell does not leave an object defiled by impure substances, and the stain caused by them does not disappear, so long must earth and water be applied in cleansing inanimate things.

\* \* \*

# Conclusion

An imperfect person, after getting exhausted in the pursuit of worldly pleasures, begins to think of God and seeks his favours to obtain his social needs. He makes repeated efforts in this task and the process that he so adopts is called the "Religion". It is a system of thought, feeling and action, which is shared by a group giving any of its members an object of devotion and a code of behaviour. "Truth is one though the wise may describe it in many ways" proclaims Rig Veda. Religion insists on the strict adherence to righteous values by its votaries in all sincerity and the avoidance of what is prohibited in the prescribed moral codes.

Many people in this material world in their hunt for happiness try to acquire wealth both movable and immovable without fully knowing that the entire world belongs to Him and the man has taken birth in this world only as the trustee of God with certain duties to perform. Everyone should endeavour to realise this. It is not only important to acquire land, build living and working places, but also work, earn a livelihood and live strictly in accordance with the ancient scriptures, traditions and Dharmashastras.

Among the creations of God, the birds and beasts have been denied the faculty of discrimination while human beings alone have been gifted with the power to use their brain and avoid wrong doings. The activity of setting up a house is undoubtedly a basic biological instinct in man and other species of life. Several forms of life build their own houses for various purposes. Birds build nests, ants build anthills, rats build ratholes and spiders build webs, for safety from their predators, for breeding and for catching preys. It is nature's wonder and also an enigma how the trait of building house is passed on from one generation of animal species to another. But the houses built by a particular species of animal have not been altered with time. The nest built by a tailor bird today is essentially similar to the one built by its ancestor ages ago.

Man too builds his home like animals for variety of reasons, and however a basic difference exists between them. Man now builds houses which are vastly different from the type of houses his ancestors built hundred years ago or for that matter just ten years ago. Adopting newer and newer technologies man has improved the quality and decor of the house. This superior house building ability of man is due to his ability to think analytically, fabricate and use materials and tools, innovate technology, invent engineering

methods and exploit natural resources. But those which have remained alive, constant and uncontested throughout the ages are the basic principles of our Vaastu Shaastra and other great scriptural texts of India.

But our present day rulers and planners look towards West for light and guidance forgetting altogether our technical heritage. Our Stapathya was very much scientific, very vast and has not left any aspect of building uncovered. The fundamental basis of planning is purity and this purity includes sanitation, light and ventilation; the prime necessities of life; which can very well be provided in the buildings designed as per Samaraangana Suuthradhaara or any other ancient texts.

Many may question the relevance of the norms for building houses and good human conduct and other laws contained in ancient religious literature to the modern period, where circumstances have changed entirely. How can the instructions given by sages and seers be valid now, they may ask.

Such arguments can be countered by saying that, the commands like "utter the truth", "obey parents and teachers", "respect the law of morality", are of value for ages. Rules relating to ethical warfare too cannot be said to be obsolete. If there was a blatant violation of the law of righteousness, a representative of the ruler intervened to prevent injustice. This holds good even today. The Ramaayana and Mahabhaaratha amplify the Vedic revelations and demonstrate the good that accrues out of implicit obedience to these codes.

The epics contain vast information on political, administration, relationship between brothers, and duties of an individual. Bharatha refused to accept the Kingdom his mother obtained for him by denying it to the elder Rama. The conversation between Rama and Bharatha brings out the deep affection between brothers. Rama's enquiry about the latter's ability was as follows: "Have you appointed as ministers men on whom you can totally rely, men who are resolute, well-versed in polity, self-controlled and truthful and who hail from noble families? I trust you prefer one circumspect counsellor to a thousand thoughtless men, since in critical situation, a wise person may be able to do incalculable good".

Other valid points of Rama's speech: "There should be no undue severity in collecting dues, the commander of the military forces should be contended, spotless in character, sagacious and devoted; if the supply of provisions and payment of wages is delayed, the army will become discontented; those who till the lands, tend the cattle and do business ought to be treated with consideration; when trade flourishes, people will be happy; the tears

of men unjustly accused destroy the sons and cattle wealth of the ruler who indulges in pleasures; the views of respected seniors should be heard"

When Bharatha begged Rama to return and take charge of the kingdom, Lord refused as He was zealous in upholding the cause of virtue come what may. Are these of no consequence to subsequent periods?

The human civilization has reached it's zenith but it has not yet attained it's glory-the glory of self realisation. It is very far from it's destination and since the direction has changed the struggle too will be tougher. The need to look into our own scriptures and traditions does not mean that all those achieved in modern times must be abandoned. The emphasis is only on the necessity for a change in outlook. Many new towns and cities in India today are planned entirely on western patterns without any consideration for the genius of the land. Men who matter, due to vested interests and various other considerations may brush aside our ancient style of architecture and construction, but the cultural consideration may not permit it to be forgotten altogether for too long a period.

Down the ages to save mankind from going astray, spending life without aim or purpose and without a goal and to direct them to walk on the safe and correct path God caused his representatives to be born amidst them. The sages, saints and spiritual leaders distinguished themselves from layman by their devotion, scholastic merits, pious conduct and the qualification to guide others, and therefore let mankind be guided by their thought and literature, in achieving peace, happiness and prosperity.

Lord Krishna in Bhagavad Gita Says:

यः शास्त्रविधिः त्सु च्य वर्तते कामकारतः ।

न स सिद्धिमाप्नोति न सुखं न परां गतिम् ॥२३॥

yah shastravidhim utsrajya vartate kaamakaaratah ।

na sa siddhim avaapnoti na sukham na paraam gatim ॥

**Meaning:**

But he who discards the injunctions of the scriptures and acts according to the promptings of his desires does not attain either to perfection, happiness or the highest goal. (Bg. Chapter. XVI-23)

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहसि ।

तास्माच्चाश्रमं ते कर्मैवावस्थिताः ।

taasmaacchastram pramanam te karyaakaryavyavasthitau ।

jnatvaa shaatravidhaanoktam karma kartum ihaarhasi ॥



**Meaning:**

Therefore, let scriptures be your authority (guide) in determining what ought to be done and what ought not to be done. Understanding what has been laid down by the scriptures, you are quite fit to do your duty in this world. (Bg. Ch. XVI-24)

The ancient Indian wisdom, generally known as Vedas, has withstood all these centuries the acid test of time so well, that now their immunity from corrosion of any kind, is beyond any shadow of doubt. They form a great human heritage and universalise the universal. They are the oldest human monuments of religion, philosophy, ethics., science, literature and architecture all rolled into one. As most ancient document of wisdom they are universal in their appeal and significance and belong to the entire humanity and are for all times. What constitutes Vedic lore, stands alone and apart in it's splendour like the Pole Star shedding the divine light for the onward progress of entire humanity.

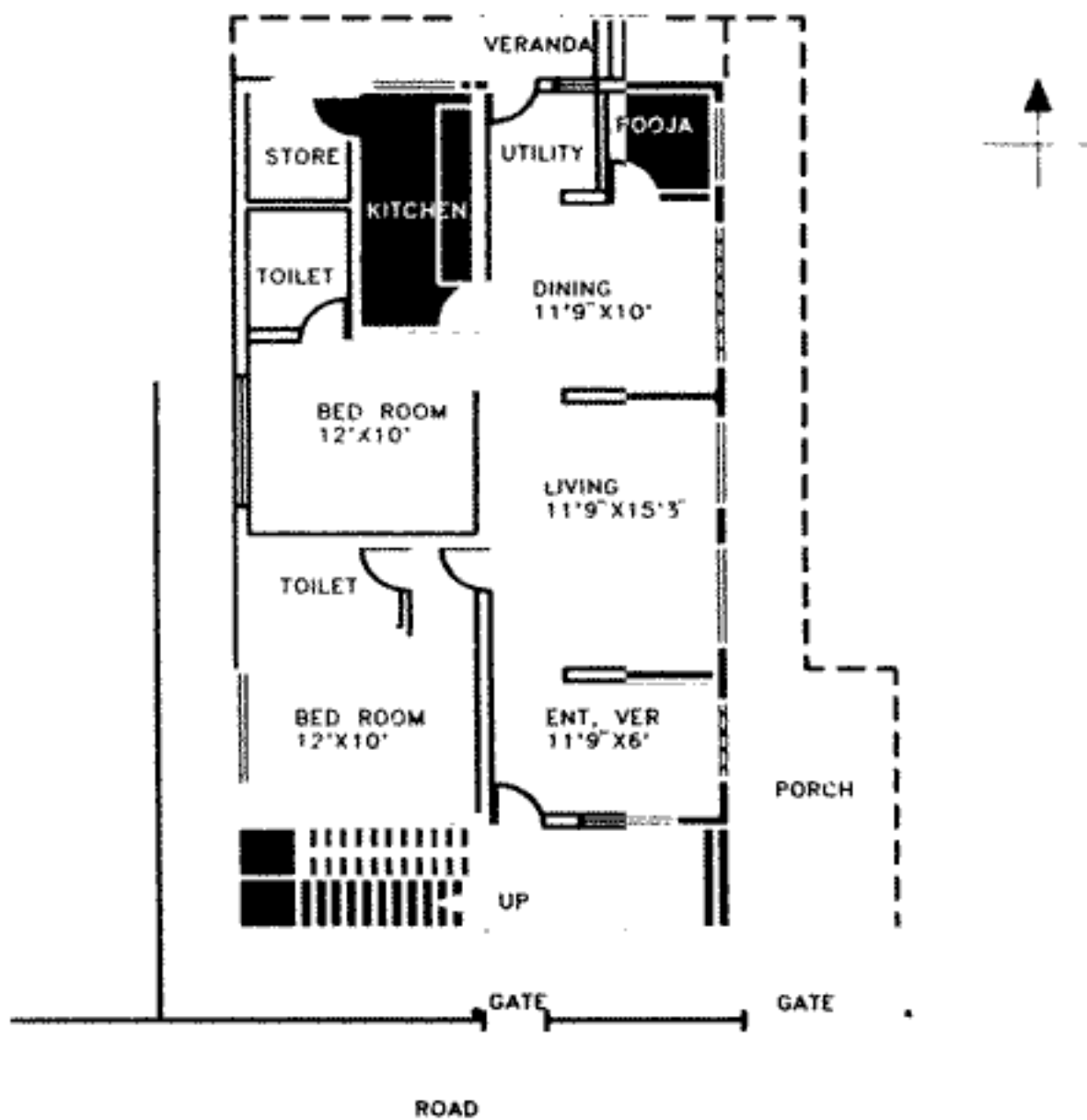
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## PLANS

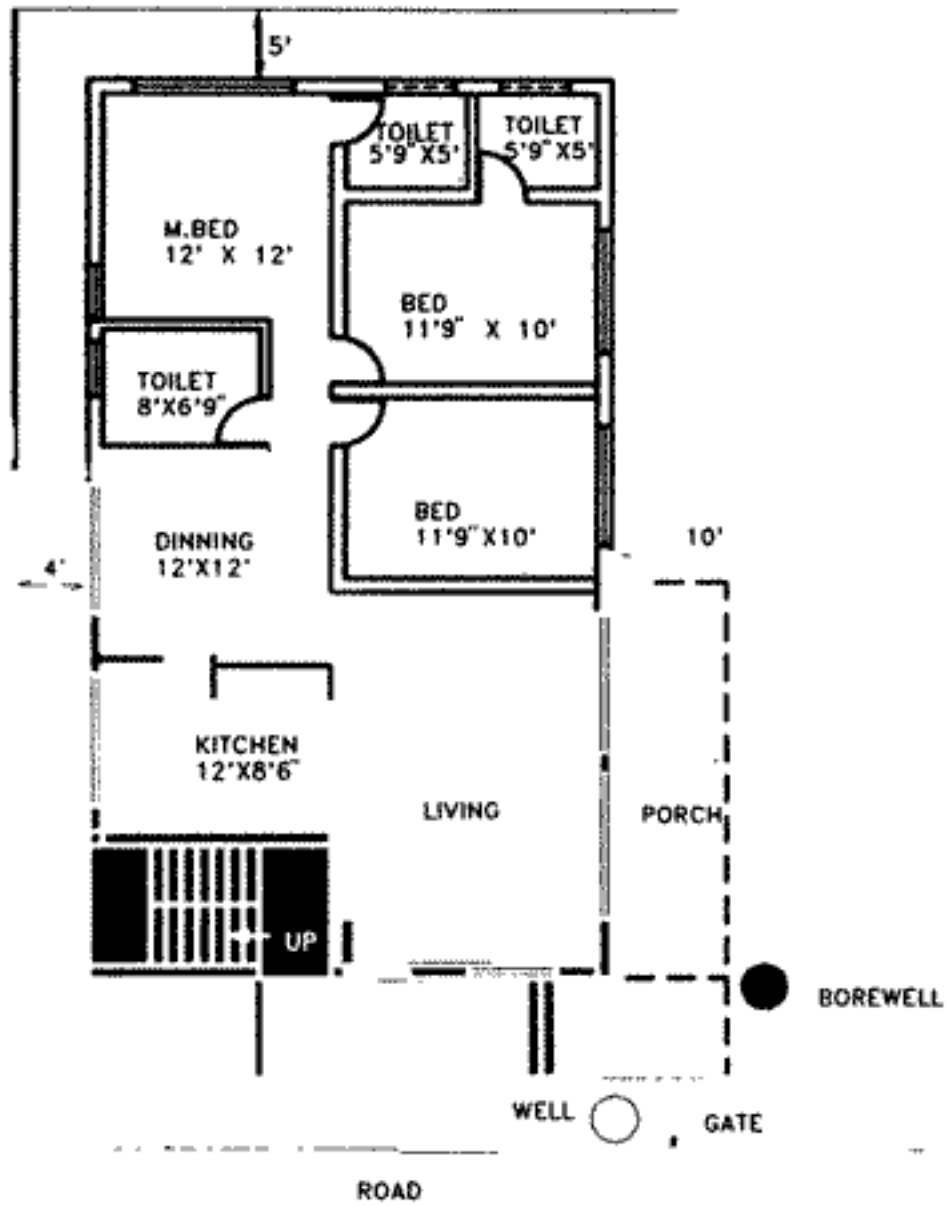
In the concluding pages of this book plans showing the general disposition of different rooms, location of entrance gate and door, staircase, pooja, kitchen, toilets etc., are given without going into other details and aspects of Architectural planning. They are only representative in nature and a skillful co-ordination of size of plot, local Bye-laws, materials and resources, and the specialised expertise of an Architect are definitely required to make the plans perfect for execution. Also this is neither a desire to impose a particular thought on anybody nor an attempt to question the genius and competence of my fellow Architects in the profession.

But it is only to suggest that when the building has to be functional; and should suit the changing environmental needs; and it should reflect and satisfy the specific needs of our culture and climate; and be based on modern Architectural Planning Concepts; due consideration should be given to our scientifically and religiously based ancient scriptures concerned with Vaastu Shilpa.

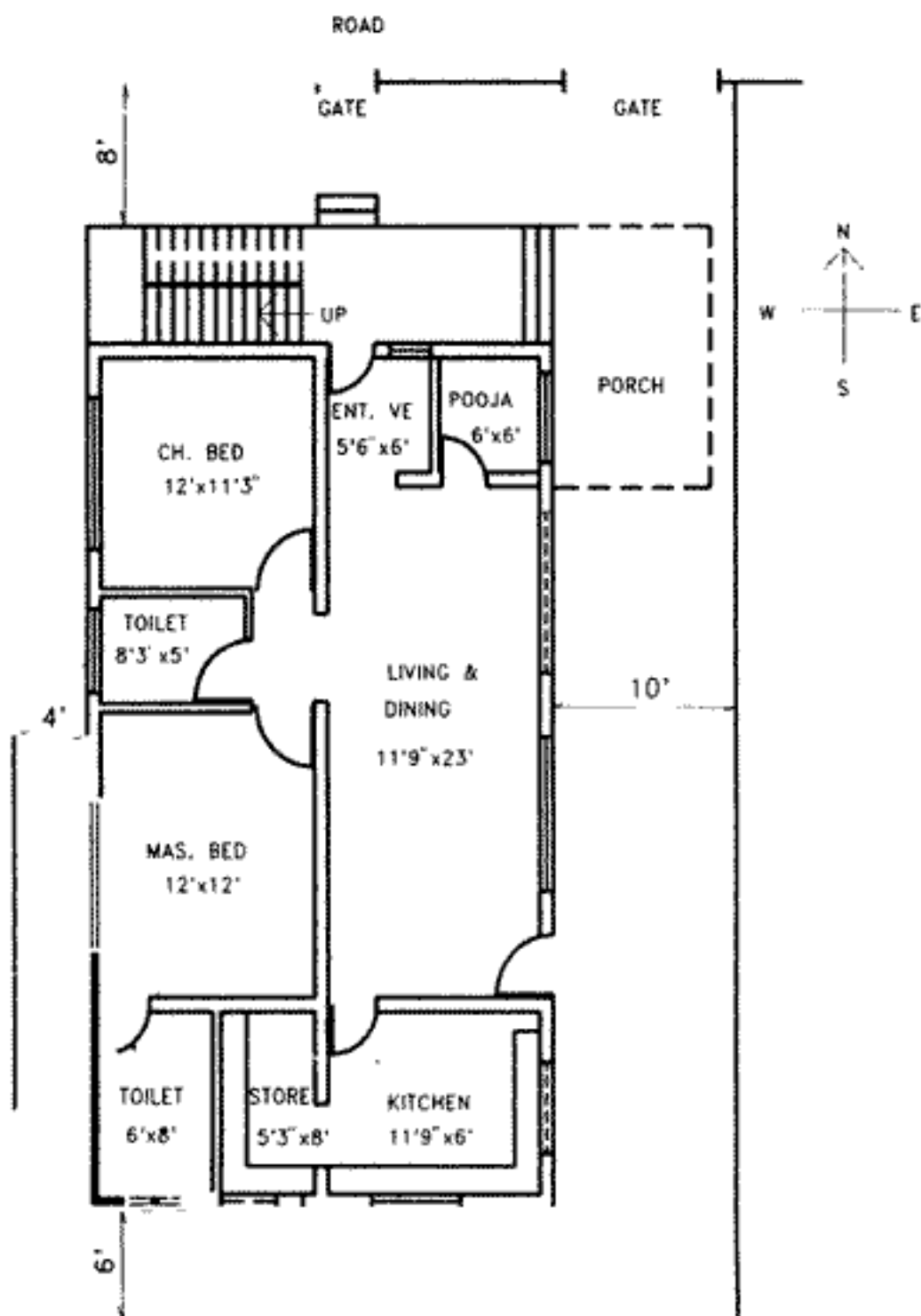
This will not only help in fixing life and beautifying a mere functional requirements to something that will not only contribute to the higher quality of life but also to achieve something that we have been missing all along; that is: **the spirituality and the crowning glory of self realisation.**



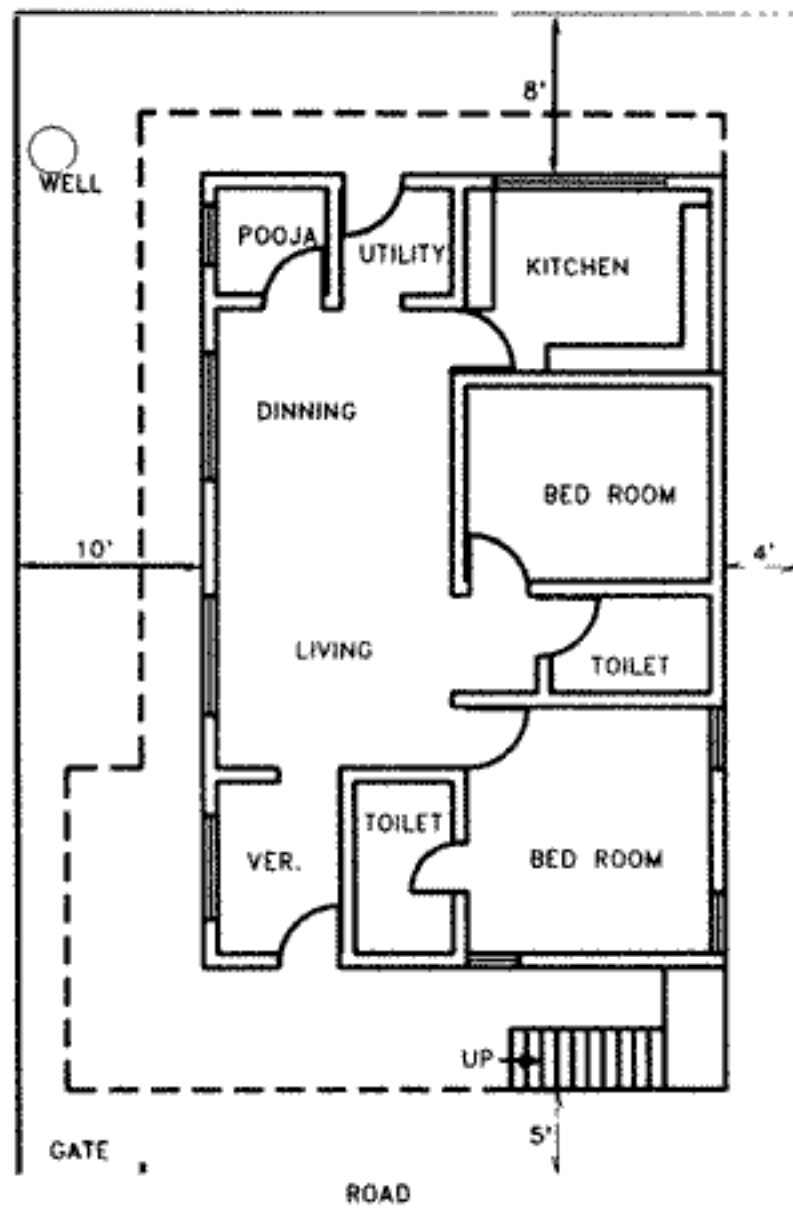
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 2BED ROOM HOUSE  
 SOUTH SIDE ROAD  
 SITE - 40'X60' APPROX.



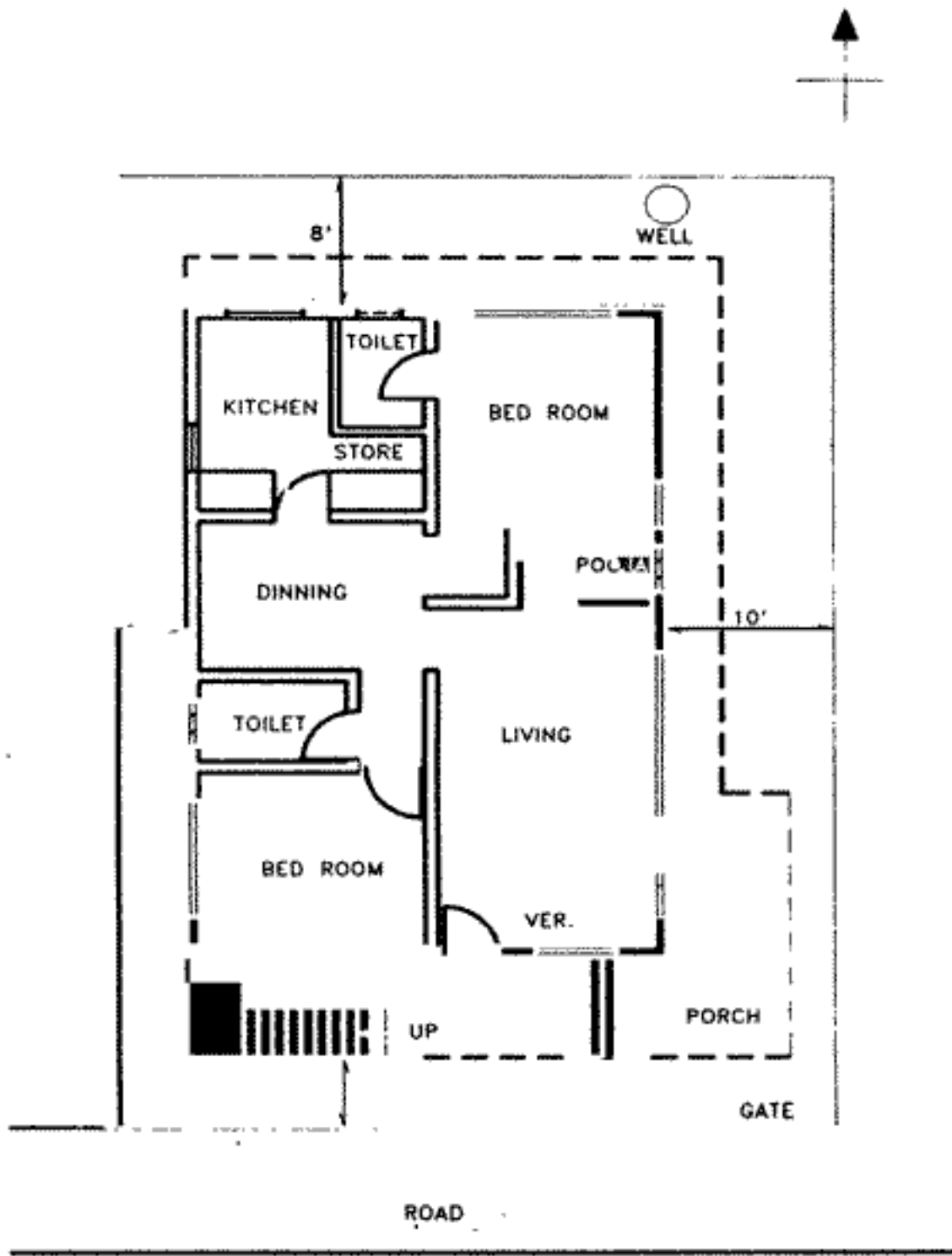
GROUND FLOOR  
3 BED ROOM HOUSE  
EAST SIDE ROAD  
SITE - 40' X 60' (APPROX.)



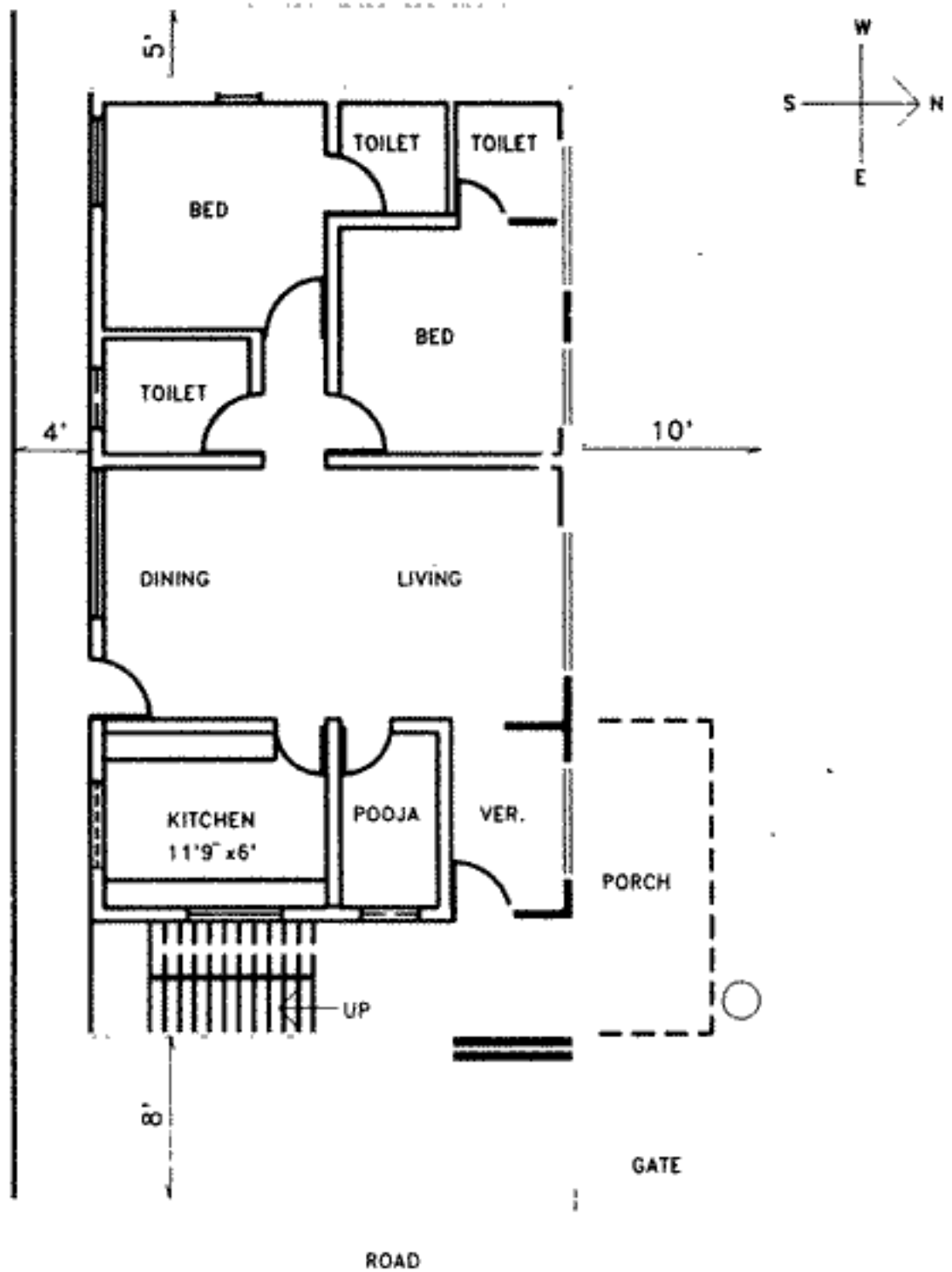
GROUND FLOOR PLAN  
 2 BED ROOM HOUSE  
 NORTH SIDE ROAD  
 SITE-40'x60' APPROX.



GROUND FLOOR  
 2BED ROOM HOUSE  
 WEST SIDE ROAD  
 SITE 40' X 60' (APPROX.)

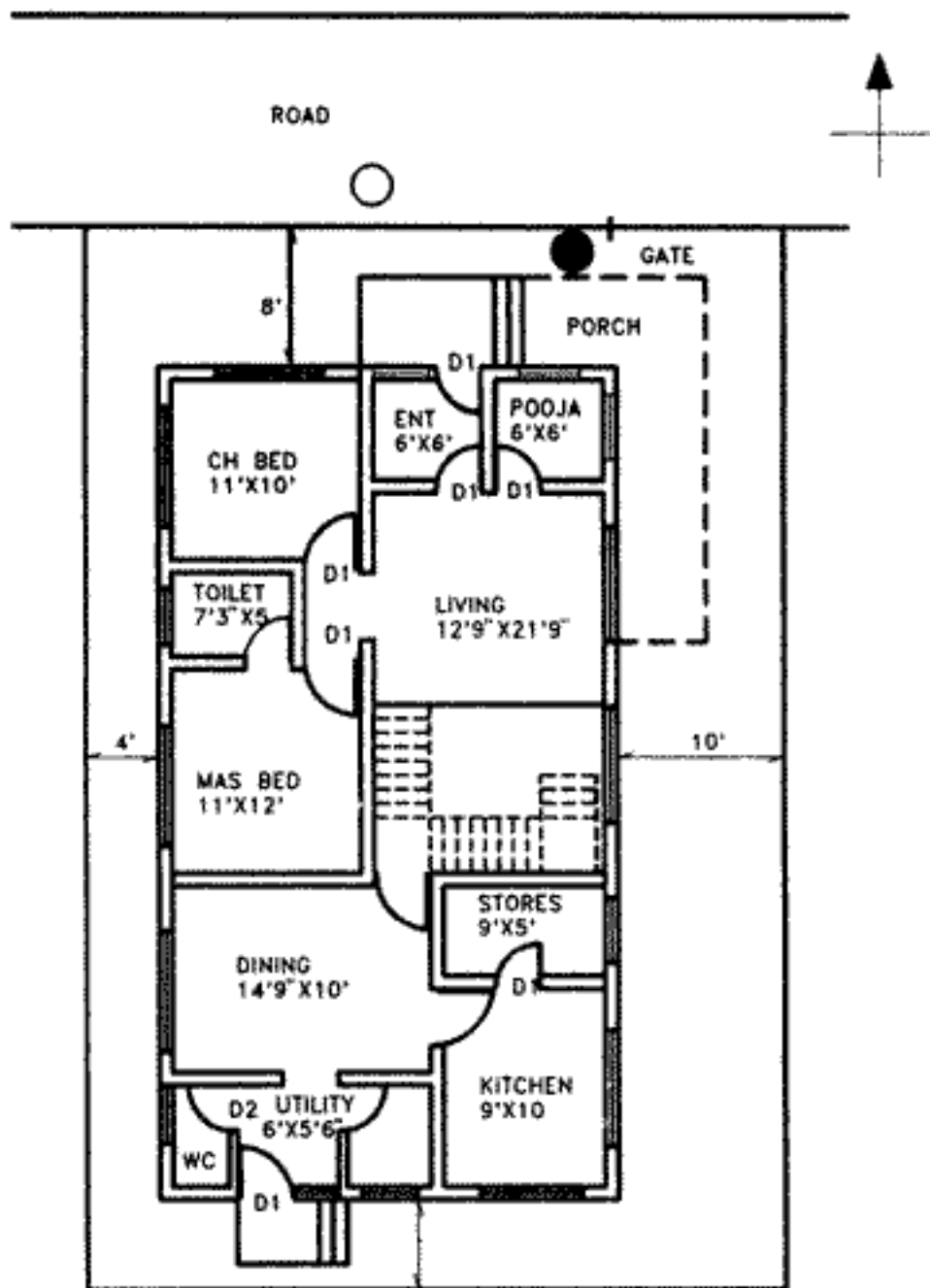


GROUND FLOOR  
 2 BED ROOM HOUSE  
 SOUTH SIDE ROAD  
 SITE 40' X 60' (APPROX.)

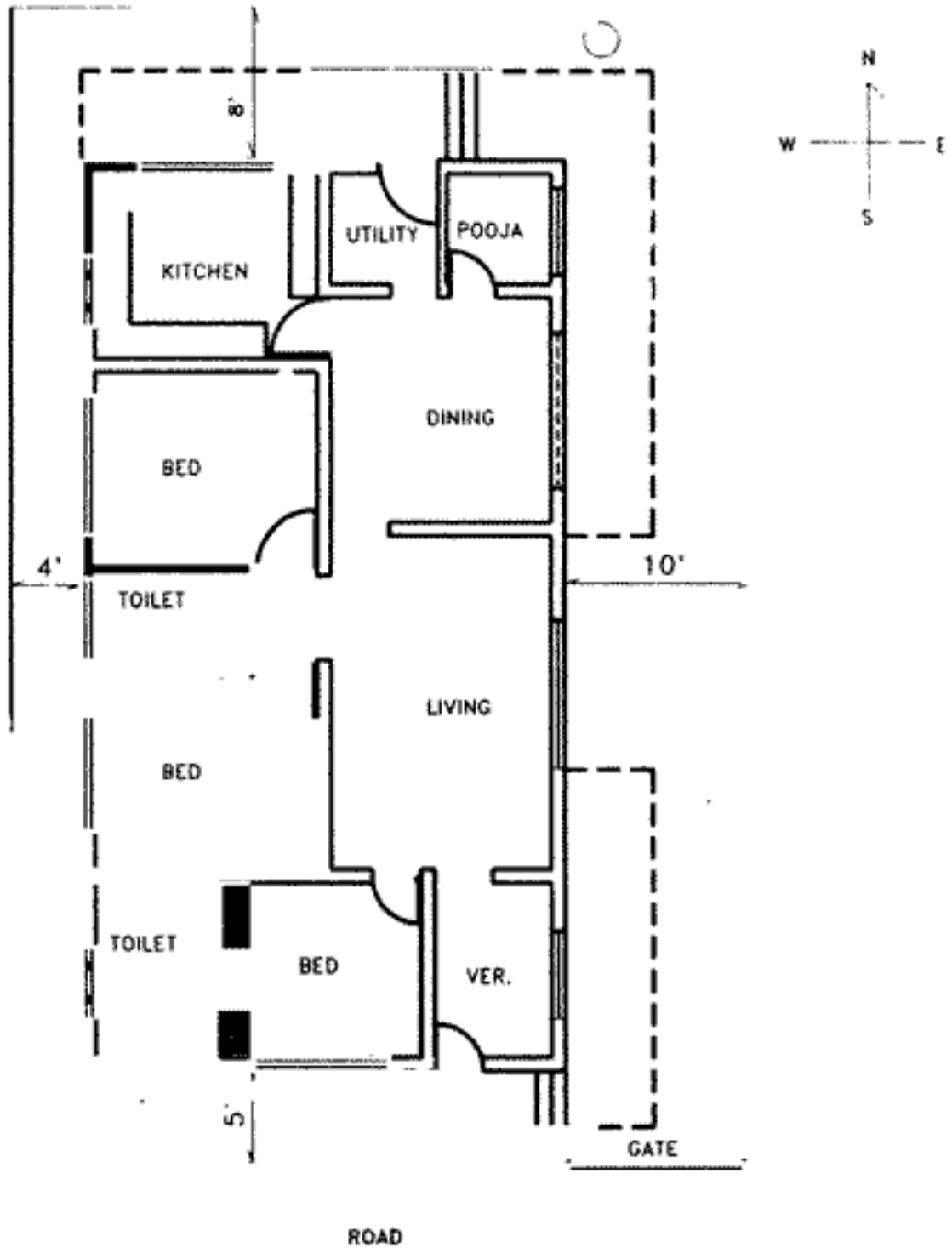


GROUND FLOOR PLAN  
 2 BED ROOM HOUSE  
 EAST SIDE ROAD  
 SITE-40'x60' APPROX.





GROUND FLOOR PLAN 2 BED ROOM HOUSE NORTH SIDE ROAD SITE-40 x 60 APPROX.

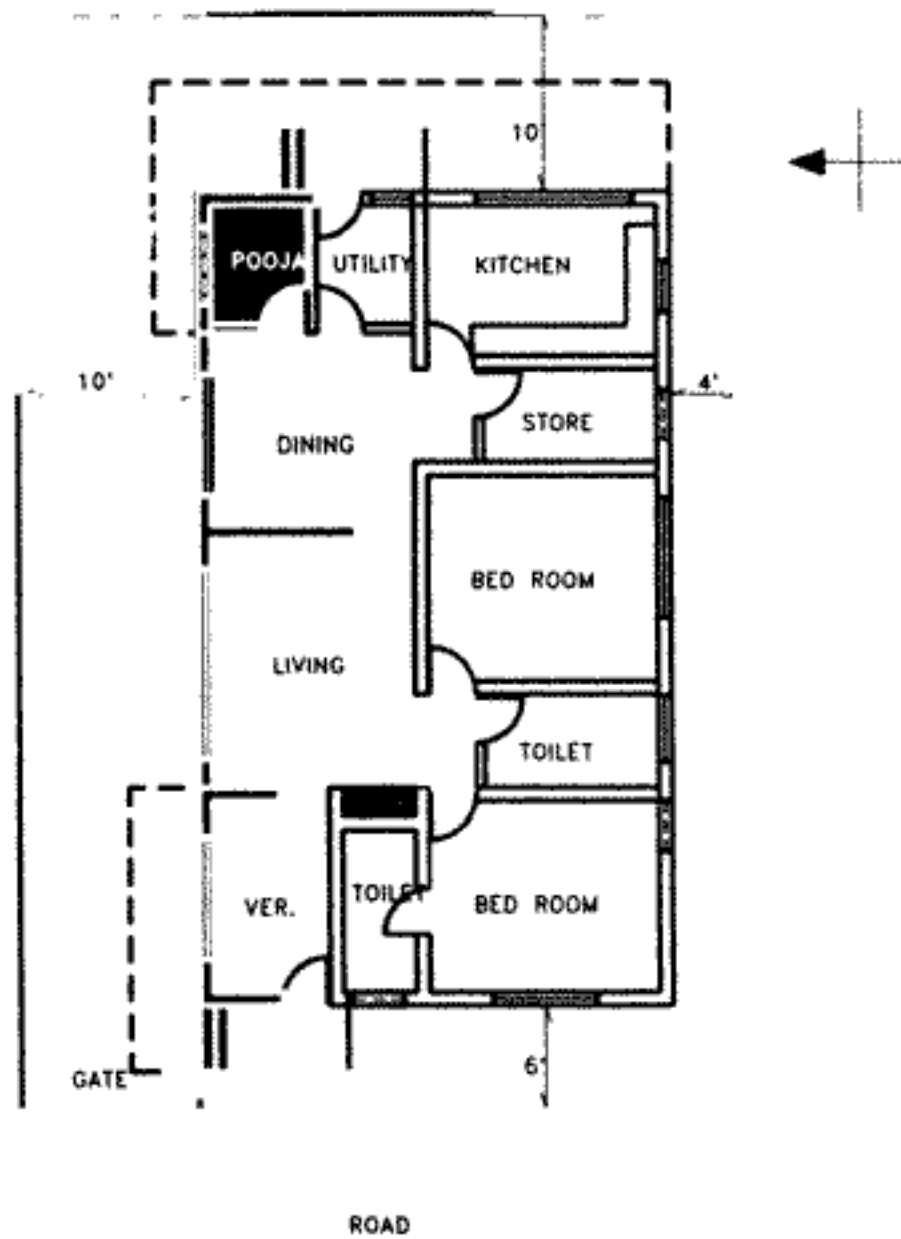


GROUND FLOOR PLAN

3 BED ROOM HOUSE

SOUTH SIDE ROAD

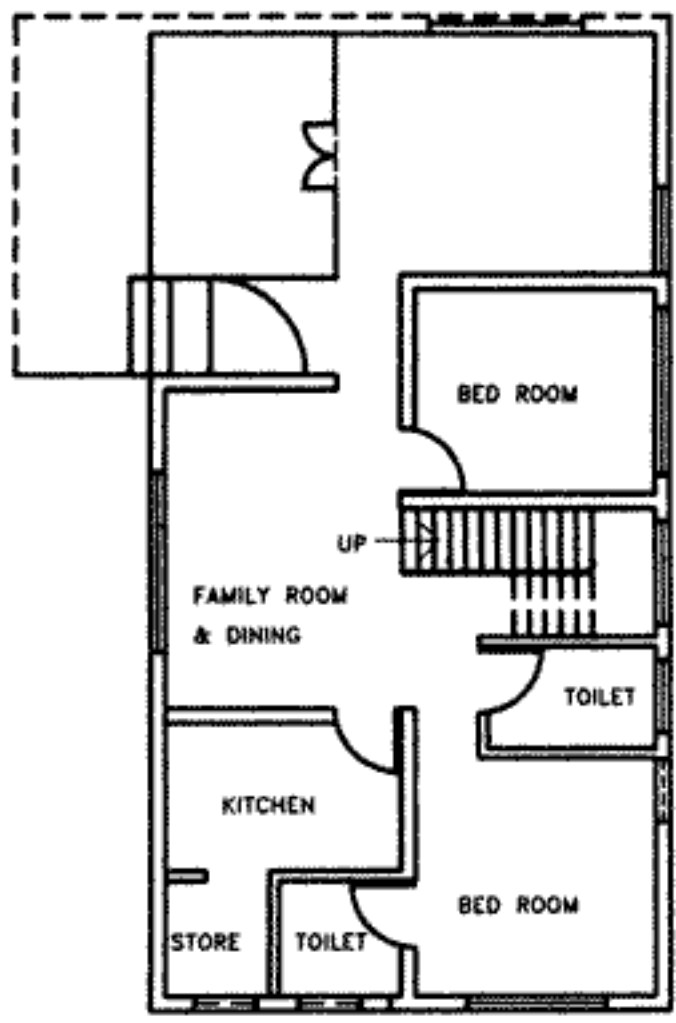
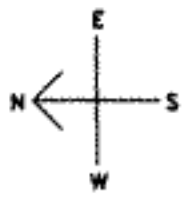
SITE-40'x60' APPROX.



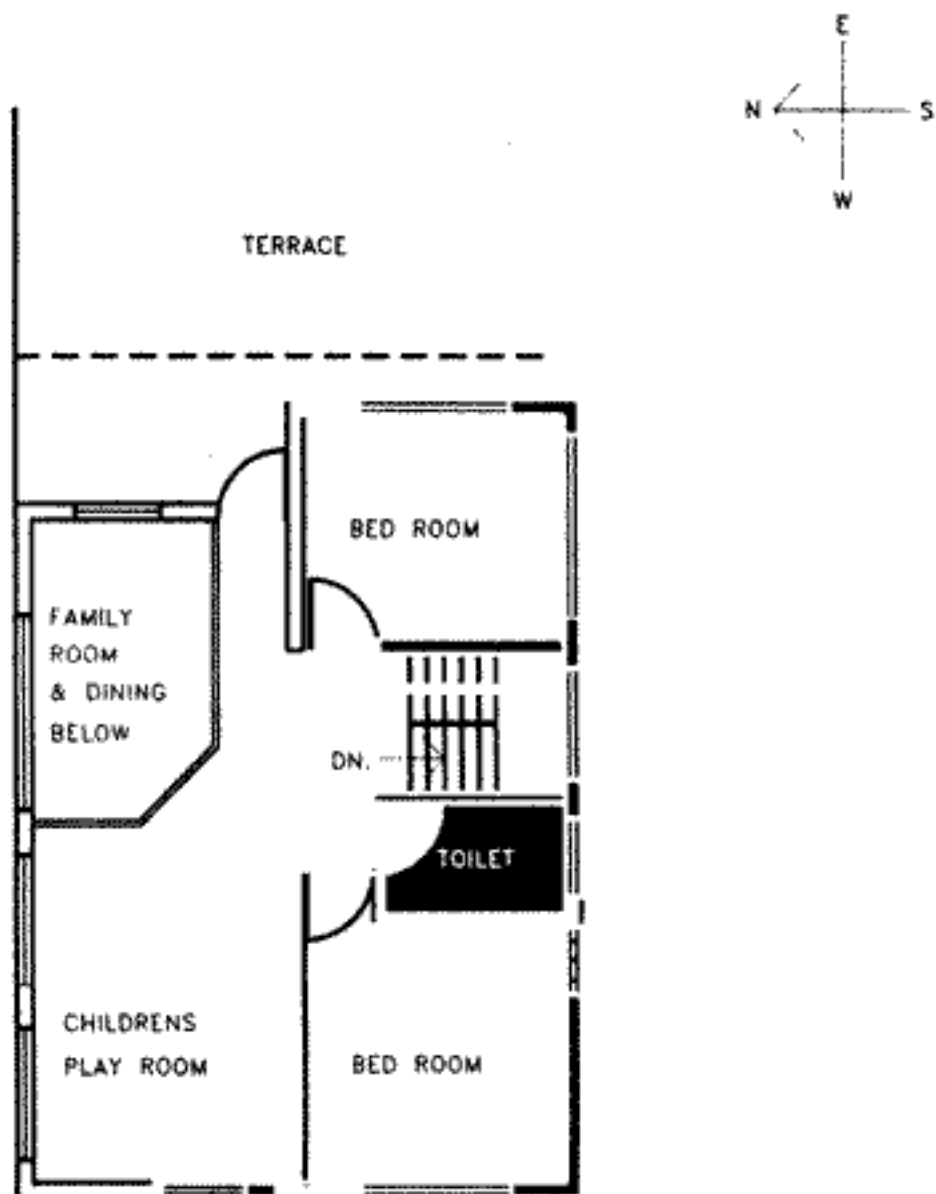
GROUND FLOOR PLAN  
 2 BED ROOM HOUSE  
 WEST SIDE ROAD  
 SITE - 40'X60' APPROX.

ROAD

GATE

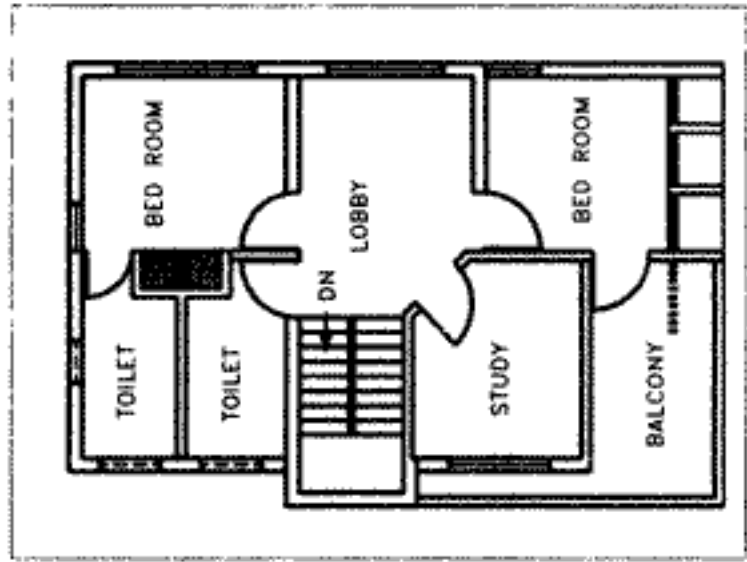


GROUND FLOOR PLAN  
4 BED ROOM HOUSE  
EAST SIDE ROAD  
SITE-40'x60' APPROX.



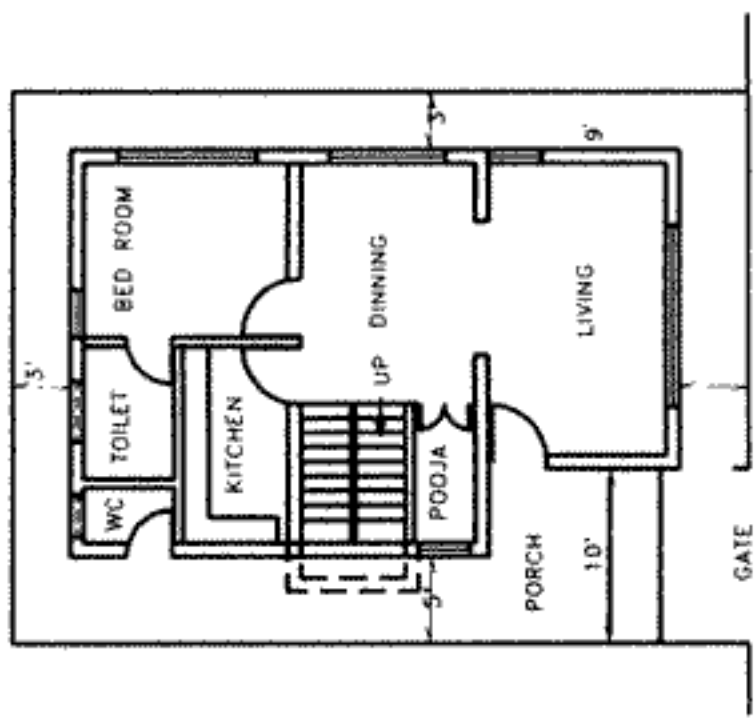
FIRST FLOOR PLAN

4 BED ROOM HOUSE  
 EAST SIDE ROAD  
 SITE ~ 40'x60' APPROX.



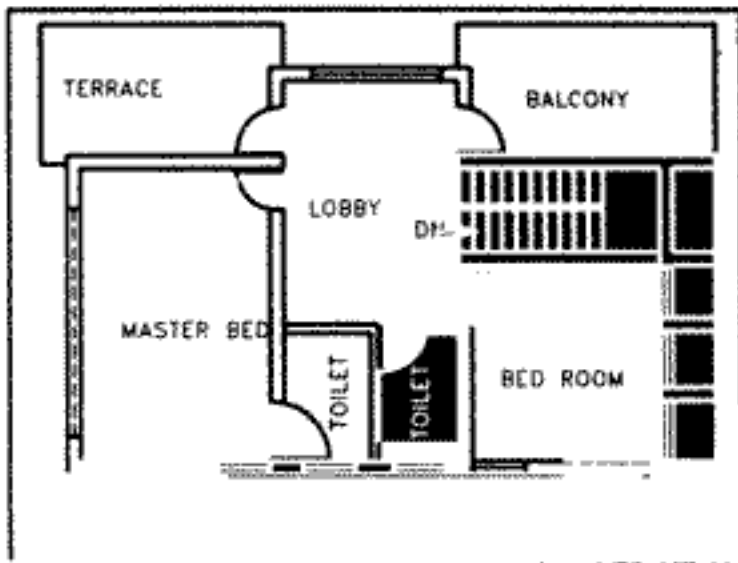
FIRST FLOOR

3 BED ROOM HOUSE  
 NORTH SIDE ROAD  
 SITE 30' X 40' (APPROX.)

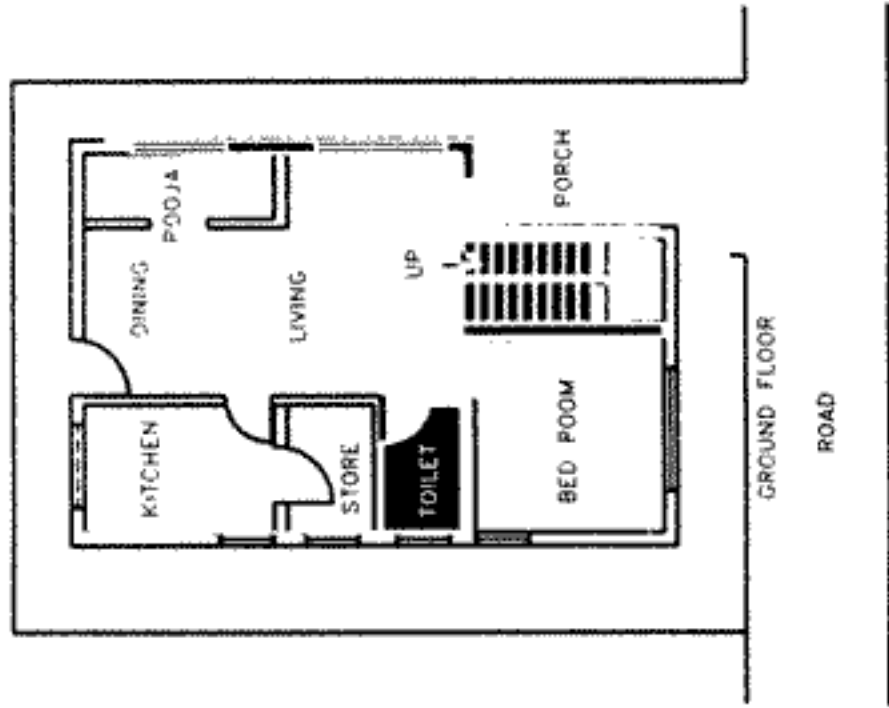


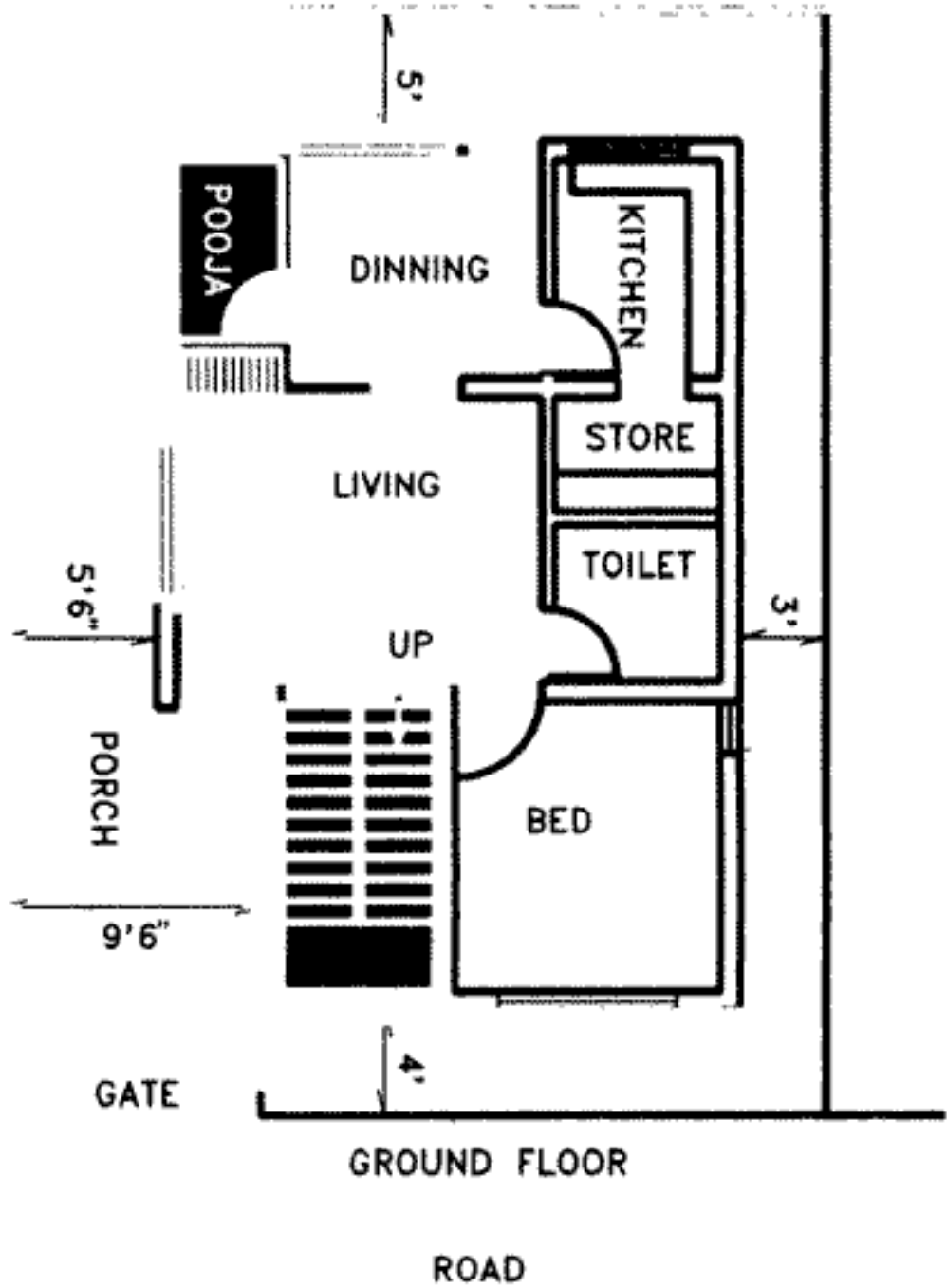
GROUND FLOOR

ROAD



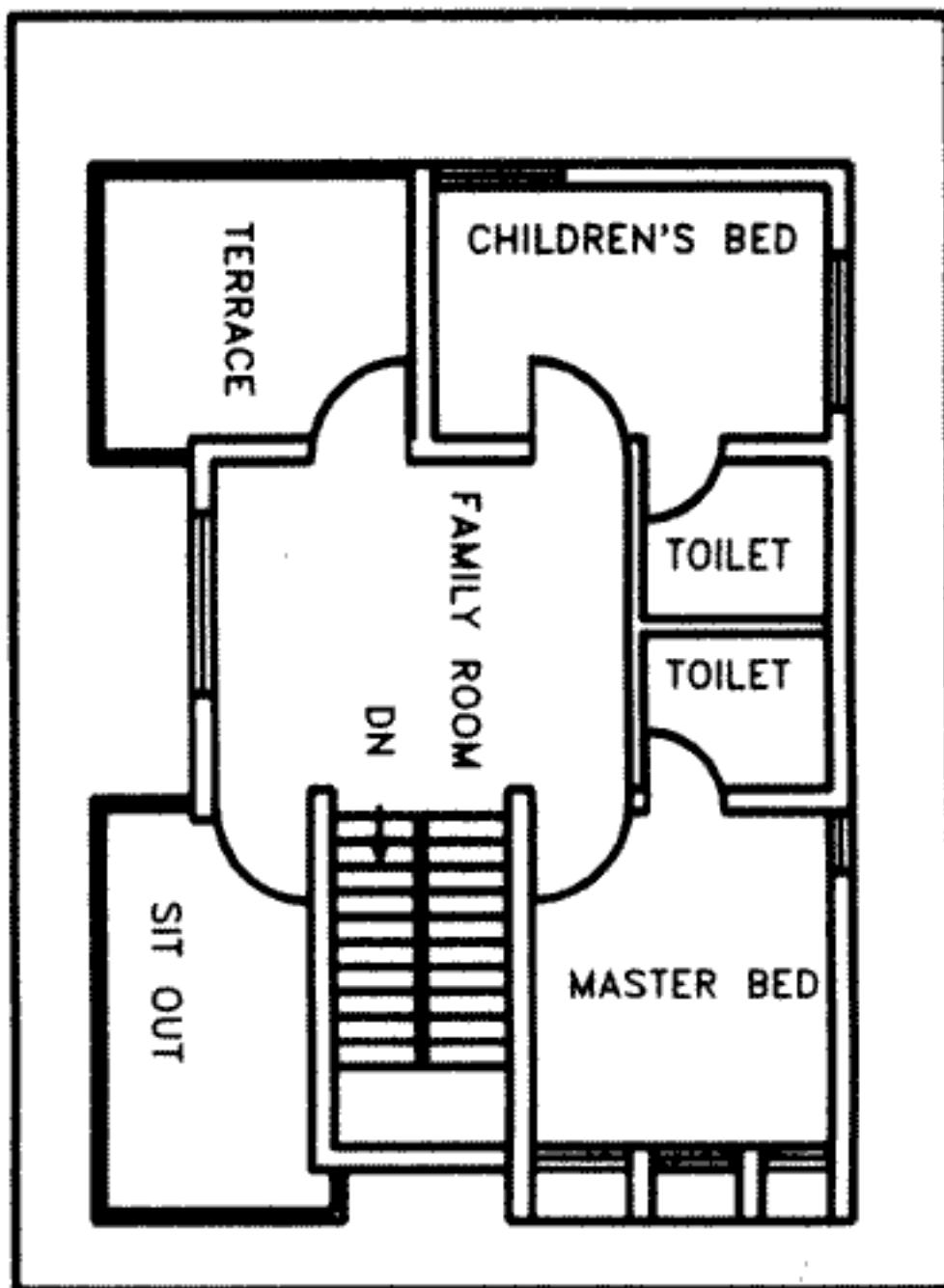
3 BED ROOM HOUSE  
SOUTH SIDE ROAD  
SITE - 30'X40' APPROX.





3 BED ROOD HOUSE  
WEST SIDE ROAD  
SITE - 30' X 40' (APPROX.)

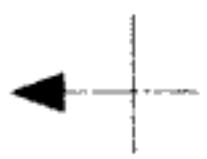
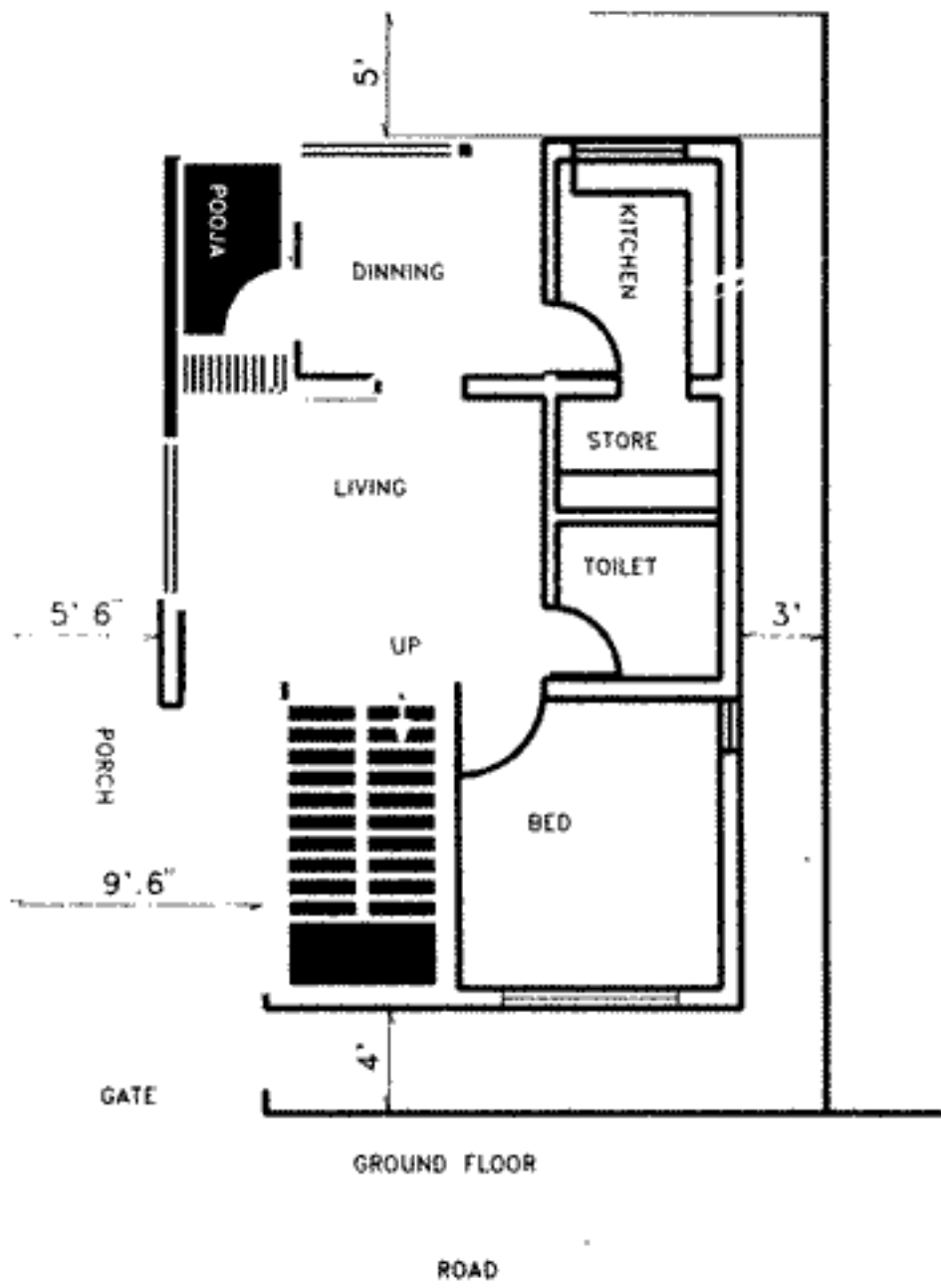




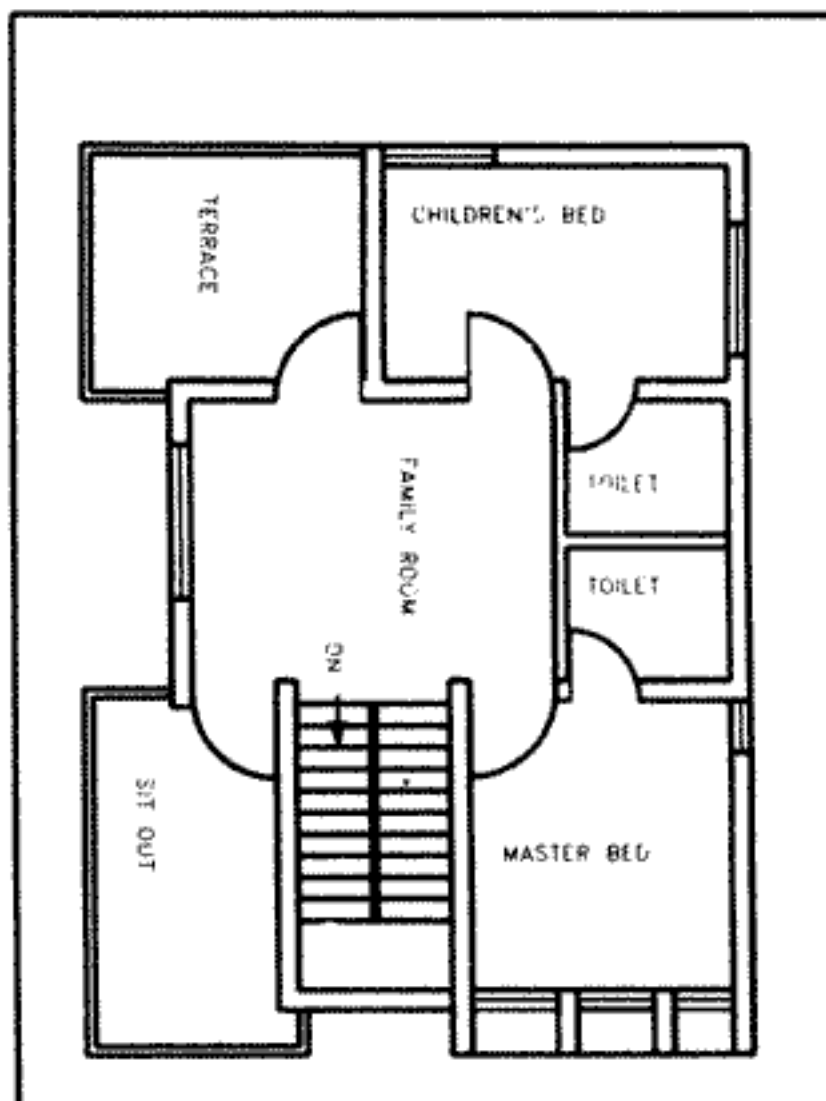
FIRST FLOOR

3 BED ROOM HOUSE  
 WEST SIDE ROAD  
 SITE - 30' X 40' (APPROX.)





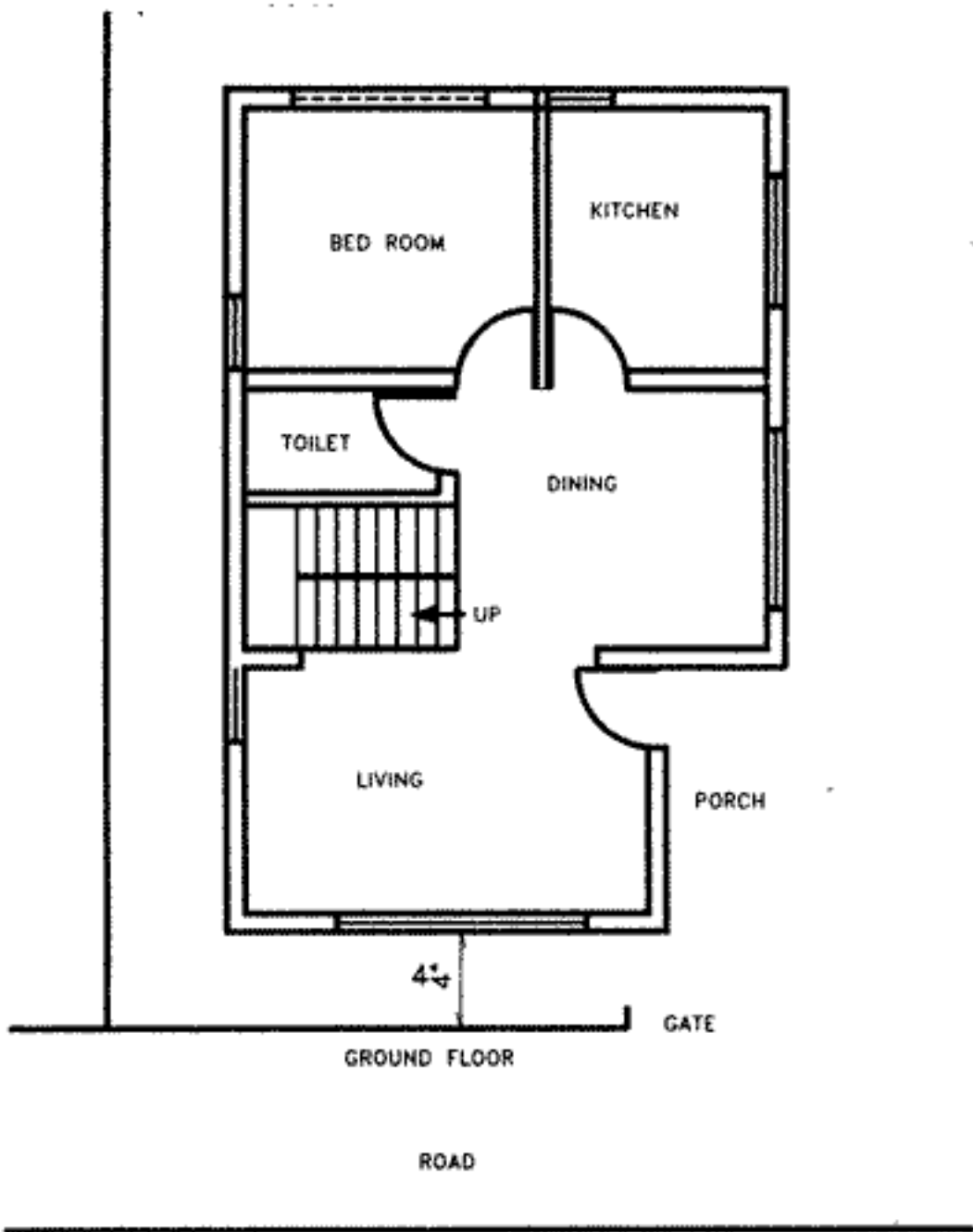
3 BED ROOD HOUSE  
 WEST SIDE ROAD  
 SITE - 30' X 40' (APPROX.)



FIRST FLOOR

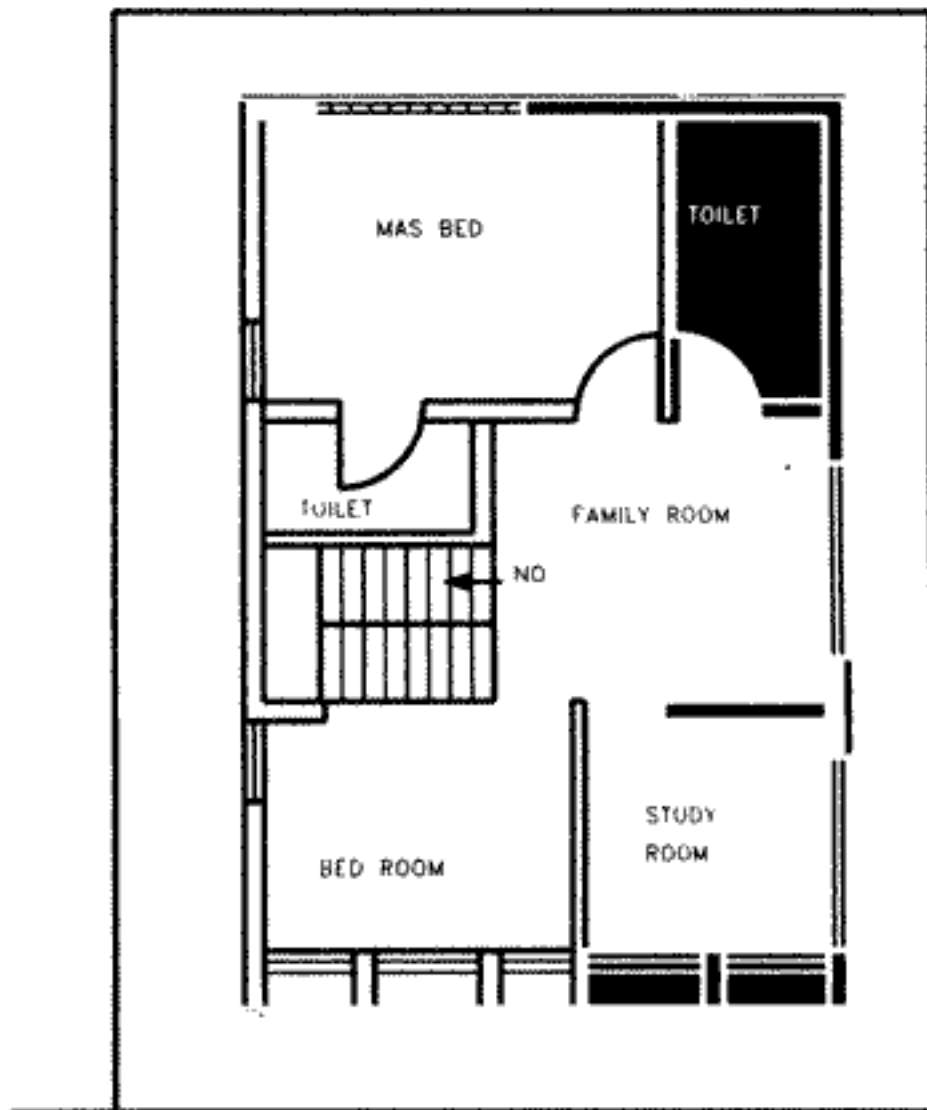
3 BED ROOM HOUSE  
 WEST SIDE ROAD  
 SITE - 30' X 40' (APPROX.)





3 BED ROOM HOUSE  
 EAST SIDE ROAD  
 SITE - 30'X40' APPROX.





FIRST FLOOR

1 BED ROOM HOUSE  
 EAST SIDE ROAD  
 SITE - 30'x40' APPROX

