CHAPTER-V

1. AMENITIES IN A HOUSE

The house planning in ancient India was never taken in a haphazard manner; rather it was scrutinized by the ancient Vāstu scholars thoroughly and religiously. The four fold aims of human existence i.e. Dharma, Artha, Kāma and Mokṣa were only the prime necessities. Moreover, fame, longevity of life and acquisition of popularity were the sources of inspiration for the construction of a house.¹ The horror of death, destruction, disease and other misfortunes were in the mind of ancient people and thus they were following the Vāstu principles strictly before constructing any dwelling houses.

The pride of a house lasts for generation after generation. The quality, character, stability, and aesthetic beauty of a building are very much essential for which we need a proper house plan. As regards beauty, this is the soul of architecture as an art. So, the stability and aesthetic values are very much essential in constructing a house for which proper planning is needed. It includes good sanitation, good ventilation and proper lighting inside the house.

2. DIFFERENT ROOMS IN A HOUSE

Human beings perform different activities depending on the time of the day. The ancient Vāstu scholarars divided the a day or 24 hours into eight parts, representing the eight cardinal directions. They designed and oriented various rooms of a house towards the eight cardinal directions, so that at any given time of the day depending on the activity, the inmates were able to get the useful rays of the Sun, according to the position of the sun through the day. This has been explained here:

2.1. NORTH-EAST

The period between 3 am and 6 am just before sunrise is called Brahma Muhurta. At this time, the Sun is in the North-Eastern part of the house. These hours are ideal for Yoga, meditation, or study as it is very quiet and peaceful.
Therefore, the North-East corner is the best position for the Puja Room or meditation room.

2.2. EAST: The Sun remains in the east from 6am to 9am. The rays of the sun purifies water, and thus, east is the best location for bath room.

2.3. SOUTH-EAST: The time between 9 am to 12 in the noon, when the Sun is in the south-east part of the house, is the best time for preparing food. Therefore, the kitchen can be located here.

2.4. SOUTH: The time between noon and 3 pm is called Vishranti, the resting period. The Sun stays in the South during this period, and hence the best position for a bedroom.

2.5. SOUTH-WEST: After rest, from 3 pm to 6pm is the time for study and work, and the Sun is now in the South-West section of the house, the ideal location for a study or library.

2.6. WEST: The period between 6 pm and 9 pm is the time for eating, sitting or reading. The Sun is in the West and this is the best location for dining room or sitting room.

2.7. NORTH-WEST: The time between 9 pm and midnight, when the Sun is in the North-West part of the house is the time to sleep. This part is a good location for another bedroom.

2.8. NORTH: The time between midnight and 3 am, when the Sun is in the Northern direction, is the time of darkness and secrecy. It is the best place to keep valuables.

3. UPĀLAYA-S (SUPPLEMENTARY HOUSES)

The SS prescribes house planning for the modern days, such as spacious verandahs, open lawns, compound walls, garden, bed, reception room, study room, puja room, store room, kitchen, and bath room,
A house has two parts, i.e., the interior and the exterior. The SS. also says “Sālās” (exterior) and “Alinda” (interior) are two important aspects of Manusyālaya or house architecture.² ‘Sālānīsārdhatolindah sarvasāmpi vesmanām’.

The 28th chapter of SS named as “Grha dravya pramāṇa” deals with doors, pillars etc. The most important inner features of a house plan are a verandah, a bedroom, a kitchen, a drawing room, a store room, a place for worship, a bath, a stair case, a guest room, children’s room, etc. which ensure maximum comfort, freedom and privacy. They are explained below:

3.1. THE LOCATION OF LIVING ROOM

The living room ranks first in the Vāstuśāstra. It can be constructed at the forefront of a house. Facing the East can give good results while facing the North could also be beneficial, provided the living room is situated at the front side instead of front center. We should not construct living room on the west side or south side of the front room as these spots will not give-off the correct vibrations of the cosmic energy. One can keep more than one door for living rooms. This room may be decorated well to promote life with little strife and with much enjoyment. As the owner, one must sit facing towards the East and guests or business associates should sit facing the south or west. This seating arrangement will give victory on the negotiation aspects.

3.2. THE LOCATION OF BEDROOM.

The West or Northwest is favorable for male family members, since this direction represents commanding and authoritative forces. For female members, the South or South-east will ensure good health and happiness. Master Bedroom should be located at the South-west. Bedroom of adult married children are also ideally be placed at the Southwest. It would be unwise to choose this area for children’s bedroom. It is not advisable for newlywed couples to use the east side for their bedroom as it is said to bring
bad luck. One should sleep facing towards east or south and bathroom in the west or north direction. The south-west corner should not be kept empty. Recommended colors for bedroom walls are light rose, dark blue or dark green.

3.3. LOCATION OF CHILDREN’S BEDROOM:

Children’s bedrooms are best to be located in the north-west or eastside of the house. There should be vacant spaces in the north side and east side in a children’s bedroom. If space could not be provided, the child’s bed may be placed at the south, west, or southwest corner. The directions of their head while laid in their beds should be on the east side with the legs placed towards the west side. This is said to attract energy that will bring intelligence and memory power.

3.4. THE LOCATION OF BATHROOM

The west and south can be used for the purpose of bathroom and the flow of its drain should be towards north-east. This position has something to do with the sun falling on the body after a good bath. Positioning of the toilet should be at the west or north-west of the room at a level of 30 to 60 cm above the ground. If the bathroom is structured as an attachment to the building, it should be positioned on the west or north-west and never on the north-east side. Bath tubs and sinks are best located on the north-east, north, or east side of the room. The aditi quarter should be the bath room for all.

3.5. THE LOCATION OF KITCHEN

There are different views for the location of the kitchen in different texts. The south-east (Āgneya) is the right position for kitchen, although placing it in the north-west can also be desirable. The cook should face the east while cooking. It is important to note that Manusyālaya Candrikā has recommended south of NE direction for kitchen. ⁶“Parjanye pacaṇālayam
sikhīna vā mese vruse vā nile” The north and north-east of the parjanya quarter should be the kitchen. The cooking of food is generally considered to be a very auspicious functions. So, it is natural that the kitchen is located in the north-east or in the south-east (Agni) or north-west (Vāyu) or anywhere in the east (Mesa and vrṣabha).

In all regions of India other than the coastal part of Odisha, west coast of Gomantaka and Kerala, kitchen is located in the south-east (Agni). In the west coast, the general direction of wind during most of the year is from south-west and hence the location of kitchen is generally in the north-east (Īsāna or Parjanya). So the smoke from the kitchen will be swept away from the house. Īsānapad is also called Śikhipad. Śkhi means burning fire. Hence the location of kitchen in the north-east is justified. For burning of fire vāyu or air is required. Therefore, the location of kitchen in the north-west in vāyupada also can be justified. The location of the sink where the tap water should be located at the Northeast and must not be near the stove or fire area since situations like this will hold back peace and mutual love within the family. It is a must to avoid placing the kitchen at the Northeast corner since conflict among family members will always take place.
3.6. LOCATION OF DINNING

The east is the direction of Indra. The bhojana sthāna should be located in this direction.\textsuperscript{10} The Dining Room may be near or attached to the kitchen and be situated either at the south-east, north-west, or north-east corner of the house\textsuperscript{11} ‘uttaresān parjanye sarvesām pacyanālayam’. It is best not to place kitchen at the south-west corner of the house since it is said to obstruct financial growth and brings certain detriments to the health of its dwellers.

We should make sure that the door of the dining room area does not face the main entrance of the room. The dining hall area must have a door to the East, North, or West and should not be decorated with arches. Dinning table should either be square, rectangular in shape or never round, egg-shaped, or irregular. Dinning tables attached or folded against the wall are not advisable.

There should be water and wash basin in the East or North but never in the Southeast or South west corner of the room. Landscape paintings or portraits of nature will permit a happy atmosphere in the dining area. In addition, we should keep the dining room conducive by painting the walls with light blue, yellow, saffron, or light green hues.

Toilets are best kept as not annexed to the dining room although there’s no harm for the laundry room to be near the dining room.\textsuperscript{12} The dining’s hall should be south or the south-west.

3.7. THE LOCATION OF PUJĀ ROOM

In a four-halled house (Catuṣṭāla) Pujā room should to be constructed at the north-east \textsuperscript{14} of the house preferably on the ground floor. If this isn’t possible, alternative areas can be east, south, and west but never on the north-west. Pictures and icons of the gods to be worshipped should face either the East or the West, while the person in worship should face either the East or the North. The altar should not be attached to the wall but instead kept about 2.5 cm away from the wall. If possible, it is good for Pujā room to
be pyramid in shape sloping inward and pointing upwards to the roof. But it is more important for the Puja room to have a door with two shutters. Puja room should not share a common wall with the toilet. In the north-west Puja room for Brähmins, in the aditi or the isa quarter should be the house of the worship of the God. White; light blue, or light yellow are the perfect colors for the Puja room.

Kiranākṣya Tantra also recommends to construct puja room in north-east.

Pūrvasyā śrīgruham proktāmāgneyā syanmahānasam
Sayanam daksinyām ca nairityāmāyudhārasyam /

3.8. THE LOCATION OF STUDY

The Northeast of the house is the perfect spot for a study room. To make its location more beneficial, we must place it next to the Puja or prayer room. When one studies in the room the east side should be used to achieve better results. We should keep our bookselves in the West but not in the corners. Our bookshelves should not be in the Northwest or Southwest; benefits. The Northeast corner is the best for a study room. If the study room and place of worship room are adjacent, it is considered most beneficial. This room should have a two-shuttered door located at the North, Northeast, or West of the room, and windows on the East, North, or West of the room. The study room is painted either with white, sky blue, cream, or light green to give it the right touch.

3.9. THE LOCATION OF WELL AND BORE-WELL

The well and bore-well, swimming pool, underground water tank, are ideally constructed in the East or Northeast of the property; another choice would simply be the North side as these are favorable spots outside the house. The water denotes a positive flow of cash, bank balances, and good credit for the residents, so that the flow of the swimming pool or water item should
begin from the Northeast side going to the East side or from the Northeast side going to the North side. For more positive results, the slope inside a swimming pool should begin from the West to the East if the pool is located at the North side. On the other hand, if the pool is located on the East of the property, the slope in the swimming pool should begin from the South to the North. Wells and tube wells are also ideally be placed on the Northeast corner of the property; otherwise the home owner is bound to suffer from financial losses.

The MM says-the cowshed should be to the south, the flower garden to the north, and dwelling of ascetics either near the eastern gate or to the west. A tank or reservoir should be placed everywhere where water is required.¹⁷

If there is water to the east, south-east, south, south-west, west, north-west, north and north-east of a house, the efforts would be loss of children, danger from fire, fear of enemies, quarrel among women, frailty of women, poverty, increase of wealth, and prosperity of children in order.

Prāchyādisthe salile sutahānih

It is advised that the first construction project for the new house is to dig the well. If water is used from this well for the construction, it is auspicious for the family who will live in the house. It is best that the well or water source is on the north or northeast side of the land, or if water comes from the municipality, it should enter from the northeast side. If you draw a line from the southeast corner to the northeast corner, the well should be to the right or left of the line, not on it. The well can also be in the north or east sides of the property. The well should not be in the northwest or southeast corner, as this is inauspicious. It is especially inauspicious if the well is dug in the southwest corner. It is also inauspicious to have a well in the middle of a house. Wells should be round. Ideally, the well water should be exposed to sunlight for five hours a day. It is not recommended to share wells between two properties.
The well should be dug after puja (worship) has been performed on the land at an astrologically auspicious time. This will insure that the water will be pure. The well should be dug under an auspicious star, such as Rohini, Hasta, Uttara Bhadrapada, Uttara, etc. It should be dug on an auspicious day—a Monday, Wednesday, Thursday, or Friday. The well should be dug during a downward-facing constellation or star, such as, Kruttika, Purvā Phālguni, Mulā, Bharani, Ashleshā, Purva Bhādrapada, or Purvashadha. Water drained from the kitchen and bathroom should flow to the northeast and leave the house from this side.

3.10. THE LOCATION OF OVERHEAD WATER TANK

The overhead water tank should be placed south-west or west. The overhead water tank should not be placed in the middle of the roof. Placing the overhead water tank in the north-west corner is acceptable only if the tank is small and located about a meter away from the building’s corner roof. The tank must be circular in shape and should be built from reinforced cement concrete. The length of the tank should be so designed that an angle of 23.5° degrees is formed at the top.

If possible, we should choose overhead tanks that are light colored and not made of plastic. If plastic tanks could not be avoided, its colour may be black or dark blue to avoid microbial growth usual in water containers.

3.11. THE LOCATION OF BALCONIES AND VERANDĀHS:

The balcony can achieve good health and wealth if it is incorporated at the north-east of a house being constructed. The floor or roof of a balcony should be at a lower level than the floor of the main building.

Planting creepers on the verandah are not allowed, while flower pots should be kept in minimal sizes. Seating arrangements on the verandah should be set on the South or West sides.
The house which has got two alindas, one on either side of the house- on entering that, the house holder shall experience gain of wealth.

That house which has got two alindas, one each in front or on the right – the master of that house gains wealth and grain, and also good fortune. The building which has got a halakālinda in front or on the right – the master of that house prospers through favour of the king and through wealth and gain. If a halakālinda is built in front and on the left of the building, he shall know danger of punishment by the king, and his wife will perish. If a halakālinda is build on the right in the back, there shall be great success, and excellent good fortune. If a halakālinda is built on the right and in the back of the building then there shall be death of the wife and also bad fortune.18

3.12. LOCATION OF STAIRCASE

A staircase which is considered as a heavy installation is preferably situated in the South or West part of the house. We should not utilize the North or East part of the house for a staircase as it denotes conflict.

The following are some tips in installing a staircase in a house:

The total number of stairs should not end with a zero, for example 10 or 20 steps. Neither should they end with even numbers, for example 2, 4, 6 etc. The doorway meeting the top of the stairway should be at least 20 cm lower than the doorway located at the bottom of the stairs.

The prayer room, safe, or toilet should not be placed directly under a staircase. A staircase is a series of steps connecting different levels in a building. In a house with more than one level, the staircase will be used every day, a number of times. Hence the staircase should be comfortably designed for the users.

The staircase should be in the south-west, south or west. However, it is not advisable to build a staircase on the north-east side. The north-east is to be
left open according to Vāstu, in order to allow the morning sun rays to enter the house. Hence if a staircase is kept in this corner, it will block the sunlight. But if there is no other choice, the staircase can be placed here as the internal circulation is also important. Since most people are right handed, they tend to hold the hand rail on the right hand side. So when they turn onto the next flight, it makes sense to continue holding the right handrail, for which the next flight should be on the right side which means one has to turn clockwise.

The ideal colours of the staircase area are the light colors. These are favorable because one can see the steps clearly, if the whole area is painted with a light colour as this reflects light.

2.13. LOCATION OF PARKING

The north-west corner of the property is the ideal location for the parking but it should not be connected to the compound wall or the main building. While parked, cars should face east or north and not facing south; otherwise, the car owner will be destined to travel a long way. The parking garage should be painted with a light colour.

2.14. LOCATION OF THE MAIN DOOR

Door is very important aspect of any building. It is a place from where we enter and exit many times in a day. The position of door, laying the doorway (chaukhat) at appropriate time, dimension of the door is some of the important considerations. The proper or improper position and dimension of door can bring success or failure, fortune or misfortune, good or bad health, wealth or even untimely death of the owner or residents.

The main door of the houses of all castes should be made in particular in the mahendra, puspadanta, moksyā or grha –kṣyata quarter. Mayamata says that the door at the centre line of the house is suitable in temples, palaces and houses of Brahmins. But for others it should be to one side of the central axis. Door should be constructed suitably at the middle of the walls.
The length and breadth of the house should be divided into nine parts and if the main door is constructed in the eastern side, it should be constructed in the mahendra quarter. The main door in the southern side should be constructed in the grha - kshyata quarter. The main door in the western side should be constructed in the puspadanta quarter. The main door in the northern side should be constructed in the Bhallata quarter.

The houses of the Brahmans and the kings, the entrance door should be constructed on the left middle line across the length; similarly doors should be constructed in the houses if other people also; but in the temple of God, the main doors should be constructed at the middle of the house. The main entrance door should be constructed with two panels. It should be furnished with symmetrical steps (In the front).

The author of SS has devoted as many as six chapters in the description of various limbs of doors. The door called Dvāra, Praveśana, Nirgamana, etc. is constituted of following parts-Pedāpinda, Udumbara,Dvāra sākhā, Khaḷva sākhā, Bāhya māṇḍala, and Bhāra sākhā. The text also mentions that only five selected sākhās are allowed in the composition of a door. According to SS a door is constituted of following seven parts-four fold pedyāpinda, udumbara, dvārasākhā, rupasākhā, khaḷva sākhā, bāhyamandala, bhārasākhā.

The Udumbara is lintel. The Sākhās are the side frame- the varieties according to the position on the sides up and down are what the SS terms as Dhāra- Sākhās, the sides frames etc.

Regarding these Sākhās, the text mentions the following technical names after considering the look and the virtue thereof,

Ādyā sākhā bhavet devi dvitiyā nandiniti ca I
Tritiyā sundari nāma caturthi syāt priyānanā II SS.28.14
Bhadriti panchemi sākhā prasastā pancha vesmani I
Atodhikastu yā sākhā grhadvāri natāsubhā II SS.28.15
1. Devi
2. Nandinī
3. Sundarī
4. Priyānanā
data-label="number"-5. Bhadrā
data-label="number"

The doors, both main gate and exit gate, should be placed on different cardinal points but, not in the middle part of the house.26 "madhye dvāram na kartavyam manujānam kadācana." The main door of the house should be larger than the other doors and height of main door according to SS is twice the breadth. But VKP and BrS prescribe a height equal to three times the width. 27 The SS prescribes various alternative measurements in ch.39 "let the height of the house be distributed in equal parts, the two parts will give the height of the door. Its width should be half of its height. The SS has also suggested three types of doors-large, medium, and short, and it can be placed in all directions such as east door called māhendra, which fulfills all desires, southern door for well being of the family, west side door known as puspadanta which it brings victory to the house owner. The door in north is called Bhallāta and it’s known as the excellent door for a house. 28


The SS 29 gives the following four-fold categories of the residence in which the location of the doors is a matter of special importance. They are-
Utsaṅga – Where doors of both the house and Vāstu are in one direction.

Hinabhāhu– While entering the Vāstu, the house is on the left.

Pūranabhāhu– Reverse of the Hinabhāhu, while entering the plot, the house remain on the right.

Pratyakṣāya – Vastudvāra, on the hind parts of the house. The first and third are auspicious and second and fourth inauspicious and not conducive to happy living.

The house of a Brahmin may be established having door occupied by Indra being the excellent work.\textsuperscript{30} The door occupied by gṛhaksata is for the betterment of the Ksatriya. For Vaisya Puspahvaya portion is auspicious and for sudras house the door constructed in Bhallāta portion is known as best one.\textsuperscript{31} The door should be square, good looking, neither too small nor too high, The Laxmidvāram tu purvasya sarvamangaladāyakam \textsuperscript{32}

The main door should have two shutters and open to the inside of the building. If it has a single leaf, it should be fixed on the left side. Teak is a good material for the entrance door. If the wood is inauspicious the ladies will be of bad character.\textsuperscript{33} It is best that a house has two entrances. The exit door should be smaller than the entrance, and it should have only one shutter. If there are two external doors for the house, they should not be set in a straight line. When one enters the house, there should not be a wall in front of the entrance. There should be a door that opens to the next room. A shadow should not fall on the main door. The main door of the house should not be below ground. Neither should the main door be in the center of the house, nor in the extreme corners. If the door is set in the north wall, it should be moved to the east of center; if it’s in the east wall, it should be moved north of center. If it is set in the south wall, it should be moved east of center; if it is in the west wall, it may out ought to be moved to it south of center. The Vāstu authors say that if the entrance of the house is in the west wall. It should be centered.
The main door should not be situated across from the main door of another house. The entrance doors of two houses should not be exactly opposing one another. Neither should two houses share a common entrance. If the entrance of the house is to the south, there should not be a balcony over and akin front of the door. It is good to set gates to both the property and the entrance to the house on the north or east sides. It is also all right to have the main door on the west wall. It is not advised to have the main entrance on the south side.

It is considered auspicious if the entrance to the property and the main door of the house are on the same side. It is not considered good if the main door to the house is on the opposite side to the entrance of the property. There should not be an underground tank, septic tank, or canal under the main entrance. There should not be any abandoned, wrecked buildings in front of the main entrance.

It is good to decorate the entrance door with pictures of Lotus seated Lakśmi, Ganeś, Kuvera, cow with calf, and auspicious signs such as Oam, Swastika etc.. Inauspicious pictures should not be painted on the door. Doors should have thresholds. Shoes should not be kept in front of the door. The door should not be slanted, sliding, or circular. The doors and windows are essential furnishing articles of the house. These are used for insulation purposes. They provide comfort in working at the house. The Main door should be decorated with water pot and other auspicious creepers and should worship main door with rice, turmeric, water (rangoli).\(^{35}\)

_Tatra yānī pryojyāni kathyante tānyath param_

_Yasya yatra bhavet bhktir ya casya kuladevatā._

The 3\(^{rd}\) and 4\(^{th}\) parts of eastern quarter, the 4\(^{th}\) and 5\(^{th}\) in southern quarter, 4\(^{th}\) and 5\(^{th}\) in western quarter and 3\(^{rd}\) and 4\(^{th}\) in northern quarter are favorable for placing the main door.\(^{36}\) _Devi, Nandini, Sundari, Priyānanā, and Bhadrā, are five sākhās of a door._\(^{37}\).
The following are the different deities of a plot who give results noted against their name. Hence, while placing the Main Door these effects should be taken into consideration.

<table>
<thead>
<tr>
<th>No.</th>
<th>Deity</th>
<th>Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ishāna</td>
<td>Fear from fire</td>
</tr>
<tr>
<td>2</td>
<td>Parjanya</td>
<td>Many female children born</td>
</tr>
<tr>
<td>3</td>
<td>Jayanta</td>
<td>Gaining wealth</td>
</tr>
<tr>
<td>4</td>
<td>Indra</td>
<td>Almost becoming like king.</td>
</tr>
<tr>
<td>5</td>
<td>Ravi</td>
<td>Angry nature</td>
</tr>
<tr>
<td>6</td>
<td>Satya</td>
<td>Speaking lies</td>
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<tr>
<td>7</td>
<td>Barsā</td>
<td>Wickedness</td>
</tr>
<tr>
<td>8</td>
<td>Nabha</td>
<td>Fear of theft</td>
</tr>
<tr>
<td>9</td>
<td>Anila</td>
<td>Little or no progeny</td>
</tr>
<tr>
<td>10</td>
<td>Pushā</td>
<td>Living like slave (slavery)</td>
</tr>
<tr>
<td>11</td>
<td>Vitatha</td>
<td>Lowly occupation and character</td>
</tr>
<tr>
<td>12</td>
<td>Ghrakṣhata</td>
<td>Gain of wealth, grains &amp; male children</td>
</tr>
<tr>
<td>13</td>
<td>Yama</td>
<td>Lowly occupation or business</td>
</tr>
<tr>
<td>14</td>
<td>Gandharva</td>
<td>Thankless in character</td>
</tr>
<tr>
<td>15</td>
<td>Bhṛngaraja:</td>
<td>Fear from king and thieves and also attaining low</td>
</tr>
<tr>
<td>16</td>
<td>Mrga</td>
<td>Children's will suffer, death of children.</td>
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<tr>
<td></td>
<td></td>
<td>Bodily suffering, and destruction of wealth</td>
</tr>
<tr>
<td>18</td>
<td>Dwārpāl</td>
<td>Increase of enemies and expenses</td>
</tr>
<tr>
<td>19</td>
<td>Sugriva</td>
<td>Loss of wealth &amp; children</td>
</tr>
<tr>
<td>No.</td>
<td>Word</td>
<td>Description</td>
</tr>
<tr>
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<td>--------------------------------------------------------------</td>
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<tr>
<td>20</td>
<td>Pushyadanta</td>
<td>Prosperity, gain of wealth and birth of male children</td>
</tr>
<tr>
<td>21</td>
<td>Varuṇa</td>
<td>Gain of wealth and all kinds of sensual enjoyment</td>
</tr>
<tr>
<td>22</td>
<td>Asura</td>
<td>Fear from king or government</td>
</tr>
<tr>
<td>23</td>
<td>śosha</td>
<td>Loss of wealth &amp; always miserable</td>
</tr>
<tr>
<td>24</td>
<td>Pāpayakṣham</td>
<td>Enumerable disease &amp; increase of sinful life</td>
</tr>
<tr>
<td>25</td>
<td>Roga</td>
<td>Quarrel, disease and fear of being killed</td>
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<tr>
<td>26</td>
<td>Nāga</td>
<td>Increase of animosity in relatives</td>
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<tr>
<td>27</td>
<td>Mukhya</td>
<td>Increase of wealth and male children</td>
</tr>
<tr>
<td>28</td>
<td>Bhallata</td>
<td>Gain of wealth, male children</td>
</tr>
<tr>
<td>29</td>
<td>Soma</td>
<td>Prosperity and gain in all aspects</td>
</tr>
<tr>
<td>30</td>
<td>Mrga-Charak</td>
<td>Enemies, animosity with own children</td>
</tr>
<tr>
<td>31</td>
<td>Aditi</td>
<td>Female children born and fault in character of woman</td>
</tr>
<tr>
<td>32</td>
<td>Diti</td>
<td>Destruction and loss of wealth</td>
</tr>
</tbody>
</table>

Fig :5.3
THE DIMENSIONS OF DOORS

Following are the eight kinds of door dimensions.

1 – *Dvaja* (flag) *Dwār* – The door that brings dhana, dhānya, putra, prāpti, aiśvarya etc. and it practically makes one like a king.

2 – *Dhumra* (smoke) *Dwār* – It causes burning, ill health, fire, and should be avoided.

3 – *Simha* (lion) *Dwār* – Such doors are meant for temples.

4 – *Svā* (dog) *Dwār* – It causes mentality like a dog’s, fights at home, etc.

5 – *Vrsabha* (Bull) *Dwār* – It gives good results but one has to work hard like a bull.

6 – *Khara* (donkey) *Dwār* – It gives no benefit or progress,

7 – *Gaja* (elephant) *Dwār* – Just like Dvaja Dwar, but dweller of home will have two or more wives.

8 – *Kāka* (crow) *Dwār* – It causes just like crow mentality and the owner of the house will eventually go down to poverty (*daridrata*).
Table: 5.1 Dimensions of Doors

<table>
<thead>
<tr>
<th>Doors</th>
<th>Height H-A</th>
<th>Height cm</th>
<th>Width H-A</th>
<th>Width cm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main door -do-</td>
<td>2-16</td>
<td>192</td>
<td>1-4</td>
<td>84</td>
</tr>
<tr>
<td></td>
<td>2-14</td>
<td>186</td>
<td>1-6</td>
<td>90</td>
</tr>
<tr>
<td>Sub door</td>
<td>2-10</td>
<td>174</td>
<td>1-2</td>
<td>78</td>
</tr>
</tbody>
</table>

The doors should not be placed in the middle of the wall. It should be far from the centre. It should not be in extreme corner. ³⁸

For doors and windows one type of wood should be used. Teak wood is the best option for doors and windows. The doors and windows should be rectangular. Its size should be of ratio 2:1 in regard to height and width. The entrance door should be good looking and well decorated ³⁴ with pictures and decorative pieces.

Regarding the dimensions, the common rule is that the height of the door should be twice the breadth. A height twice the width must make the door too low for daily use unless, of course, the width itself is a large dimension, say not less than four feet, Therefore, the authoritative text like VKP, BrS prescribed doors of domestic house, a height equals to three times the width. The SS, however, has improved the tradition by avoiding this common rule of the ancient masters and has given some formulas as laid down in the 28th chapter (1-7).

2.15. WINDOWS AND VENTILATORS

The windows in a house provide us with fresh air and light. It should be located on the exterior walls of the house and not open inside the rooms. All the windows bigger in size should be in the north and east and smaller window should be in the south and west. The number of windows and ventilators in the house should be in even numbers.
### Table: 5.2 Dimensions (Inside) of Windows and Ventilators

<table>
<thead>
<tr>
<th>Windows</th>
<th>Height H-A</th>
<th>Height cm</th>
<th>Width H-A</th>
<th>Width cm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Large</td>
<td>1-16</td>
<td>120</td>
<td>2-4</td>
<td>156</td>
</tr>
<tr>
<td>-do-</td>
<td>1-22</td>
<td>138</td>
<td>1-14</td>
<td>114</td>
</tr>
<tr>
<td>Small</td>
<td>1-18</td>
<td>126</td>
<td>1-2</td>
<td>78</td>
</tr>
<tr>
<td>-do-</td>
<td>1-10</td>
<td>102</td>
<td>1-2</td>
<td>78</td>
</tr>
<tr>
<td>Ventilators</td>
<td>0-14</td>
<td>42</td>
<td>1-6</td>
<td>90</td>
</tr>
<tr>
<td>-do-</td>
<td>0-12</td>
<td>36</td>
<td>1-0</td>
<td>72</td>
</tr>
</tbody>
</table>

2.16. MAIN GATE

The main gate should be placed in the pada of Puṣpadanta (west) and those of Bhallāta,(north) Indra (east) and Grhakṣata (south) in the outer most place of Piśācavithi. According to BrS they can also be located in the padas of Jayanta, Sugriva, Varuna and Soma.

3.17. PILLARS.

In SS the 28th chapter entitled Grhadravya Pramāṇa has described the four kinds of columns; Padmaka, Ghata- pallarak, Kubera and Sridhara. The Mānasāra has described five-fold division of pillars; Brhamakānta, Visnyukānta, Rudrakānta, Sivakanta, and Skndakānta. MP designates its pillars by the names of Rucaka, vajra, Dvivajra, Pralinaka and Vṛtta. The SS has given much importance on the construction of pillars in the residential architecture.

3.18. COMPOUND WALL

The compound wall should be built before the house is constructed. Construction should begin during an auspicious constellation, and on a favorable day—a Monday, Wednesday, Thursday, or Friday. It should also be begun during an auspicious day of the lunar month—Pratipada, Panchami, Shashthi, Dashami, Ekadashi, or Purnima. The compound wall should not be higher than the house, and construction of it should begin on the southwest side. The southwest part of
the wall should be higher than the rest of the wall. The walls on the north and east sides should be 53cm (21 inches) shorter than on the west and south sides. If this is not possible, the north and east sides should be a minimum of 8cm (3 inches) shorter.

**PLANTATION OF TREES AND CREEPERS**

Trees other than *Tulasi* should not be planted directly in front of the house. Trees should be planted on the south or west sides of the house. It is not good to plant a tall tree on the north, northeast, or east sides of a building and there should be an even number of trees on one’s property.  

Smaller trees may be planted on the east or north sides, Tall trees should not be too close to a building as they block the sunlight. A tree’s shadow should not fall on the house. The branches should not touch the house. Stone sculptures and rock gardens should be located on the southwest side of the house because they are heavy. Thorny plants should not be planted near the house. Cactus should not be planted at all. Thorny plants other than roses have a negative energy. These trees are good to plant around the house: coconut, neem, betal, sandalwood, lemon, pineapple, bilva, almond, jackfruit, pomegranate, mango, *amlā*, and *kathā*. Banyan and pipal (*aswatha*) are sacred trees; they should usually only be planted near a temple or at a sacred place. Banyan tree in the east of a house fulfills all kinds of desires. *Pipal in the west* is auspicious. If there are fruit bearing trees, cactus, thorny bushes, or sap oozing trees, or *Āsana* tree they brings loss of wife and children. The trees of auspicious nature are *Punnāga*, *Ashoka*, *Maulasire*, *Shamee*, *Tilaka*, *Champā*, *Annāra*, *Peepalee*, *Daakha* (grapes/raisins), *Arjuna*, *Jambeer*, *Suparee*, Jack fruit, Ketakee, *Mālati*, *Ketakee*, Lotous, *Chameli*, *Mallika*, Coconut, Banana. Home decorated with these trees is extension of goddess of fortune.
Creepers or other plants should not be grown by using the building or compound wall as support. Creepers should only be grown in a garden, and they should have their own independent supports.

4. **GRHA PRAVEŚA (FIRST ENTRY TO A NEW HOUSE)**

Grha Praveśa ceremony should be performed on the day of entering a new house. A good time to enter a new house is in the period of Uttarāyan, from June 21 to December 20, in the months of Vaisākha, Śrāvan, and Mārgasirṣa, in the constellation of Uttara, Maghā, Ashwini, Swāti, Pushyā, and Revati, on an auspicious day. Ganesha-puja, Navagraha-pujā (worship of the nine planets), and worship of the Vāstu prātimā (building deity). The owner of the house should worship Asa dik pālas and Vāstu puruṣa. The owner of the house with his wife should pray Goddess Laxmi to fulfill their desire with the following mantra.

*He laxmi grha kartāram putra poutra dhanādiivih,*

*Sampurnam kuruchāyusam pārthyāmi namostute.*

The months such as Mithuna (May-June), Dhanu (Nov-dec), kanyā (Aug-Sep), Mina (Feb-Mar) should be avoided for entry in to house.(3-4).

*Uttarāyaṇa māse tu sakhinayān mevabā,*

*mithunam dhanuh kanyām ca minam chiba vivarjayet.*

**DIRECTIONAL ATTRIBUTES**

The attributes of different parts and directions of the Vāstumandal is a unique aspect of Vāstu Šāstras. These attributes also decide the placement of various building components on different parts of the plot. The exact reason for the allotment of these attributes lies deep in the mysteries of yoga and Indian philosophy of cosmos. However, a closer study also reveals that the daily movement of the Sun, its equinoctial movements, the rotational movement of
the earth, other cosmo-telluleric effect on the Earth are either represented or negated in constructions which follow these tenets.

East denotes deities of Light  
West denotes deities of Darkness  
North denotes gods of Birth  
South denotes gods of Death  
The NE is the source of all energies, and  
SW is where they travel and disappear.

**Table No. 5.3**

<table>
<thead>
<tr>
<th>Direction of Energy Flow</th>
<th>Effect on the occupants</th>
</tr>
</thead>
<tbody>
<tr>
<td>East</td>
<td>It enhances financial fortunes, good health, victory and success in competition, and overall prosperity</td>
</tr>
<tr>
<td>West</td>
<td></td>
</tr>
<tr>
<td>North</td>
<td></td>
</tr>
<tr>
<td>South</td>
<td></td>
</tr>
<tr>
<td>North-East</td>
<td>Causes ill health, bad fortunes, loss of money, failure in career, shattered happiness, fractured relationships</td>
</tr>
<tr>
<td>North-West</td>
<td></td>
</tr>
<tr>
<td>South-East</td>
<td></td>
</tr>
<tr>
<td>South-West</td>
<td></td>
</tr>
</tbody>
</table>
END NOTES AND REFERENCES:

1. SS. ch.68.2.
2. SS,16.22. ‘Sālānyāśārdhatolindah sarvasāmip vesmanām’.
4. VV.23.1-11.VS.p.167
5. Mānasāra, ch. XXXVI.41
6. “Parjanye pacanalayamsikhini va mese vruse
vanile” MC.ch.7.26
7. MAC,p,300
8. MS.Ch,XXVI,13
10. Mānasāra ch.XXXVI 26
12. Mānasara ch. XXXVI. 29-30
13. Kiranaksya Tantra
14. Visvakarma vastu,pch,40
15. MM.ch.9.87-88. And Brs,Ch,53,11
16. SS,Ch,20,13-20
17. Mānasāra XXXVI. 66-6
18. Mānasāra ch. XXXVIII 38, 6
20. Mānasāra ch.38., 46-54
21. SS, ch. 28, 34, 39, 43, 48, and 53
22. SS.28.15:
23. SS,p,332
   “madhve dvāram na kartavyam manujānam kadācana.
24. VS.p.333.ss.ch,28,1-7
25. SS.ch,39.59-60.
26. SS,Ch,39,11-17
27. SS,Ch,39,2
28. SS,33.1-5
29. VV.says-25.7-15.p.167.vs.)
30. MaC,12-13
31. SS,Ch,34,1-36
32. Bhubana Pradipa,p.54-55
33. Dvārasākha-SS.29.14-15
34. BrS,Ch,56,10
35. SS,Ch,39,35-37
36. MaC,16-17
37. BrS,Ch,LVIII,71-75
38. BrS,Ch,55,p,527
41. Mānasāra ch. XXXVII,
42. Mānasāra, ch.37,2
43. MS,Ch,34,34-45