Chapter – II

REVIEW OF LITERATURE
REVIEW OF LITERATURE

Review contains both a compilation as well as a critical examination of documents. Review is a narrative presentation or reformulation of existing information on a topic derived from various sources. It consists of technical writing and data from previous scientific papers, journals, articles, book reports and other thesis on the same subject.

A review of related literature is valuable for the following reasons.

It helps in attaining a proper perspective of a field of knowledge - be it a known or unknown field. It is a reference and fact finding device. It helps in selection of specific subject for the research. It supports the type of approach adopted.

Review of literature for the present study is classified as follows.

- Origin and concept of Vaastu Purusha
- Origin and concept of Vaastu Purusha Mandala
- Origin and concept of Vaastu Shastra
- Definitions of Vaastu Shastra
- The Scientific perspective of Vaastu Shastra
- Five basic elements (Pancha Bhutas)
The properties of eight directions
Position of planets (Navagrahas) in the house
Exterior construction
Interior construction
Interior decoration and colour schemes
The materials permitted and not permitted
Fengshui Chinese Vaastu Shastra
House plans and Elevations according to Vaastu Shastra
ORIGIN AND CONCEPT OF VAASTU PURUSHA

In Shilpa Shastra the origin of Vaastu Purusha has many descriptions.

Brihat Samita States that “the concept of Vaastu Purusha dates back to the Puranas when the battle between the gods and demons were going on and a Rakshasa was born, who became very powerful and began to harass the gods. The gods then joined forces, pushed him into the under world (Pathala) and sat on him, the Rakshasha then worshipped Lord Brahma, who was pleased with him and granted a boon, named him Vaastu Purusha and ordained that any project on earth would be proper only if Vaastu Purusha was appeased with prayers”.

Tantra Sara Sangraha says “In Varaha Avatar Vishnu’s son is Vaastu”; therefore in this Vaastu is described as Deva.

In Matsya Purana, Vaastu Purusha is specified as Rakhsasa. Vaastu Purusha, Vaastu Nara and Vaastu Rakshasa, all these are the different names of the same person.

In Maanasara Vaastu Purusha is described as follows: Hunch back crooked in Vaastu Mandala covering all the squares facing downwards to the east, right and left arms in south east and north east corner, right and left legs in south west and north west. The center part of the stomach was occupied by Lord Brahma.
Reddy (1993), states that “all that is represented on the earth is Vaastu and spirit of energy of the earth is called Vaastu Purusha. Vaastu Purusha represents the five components of human beings namely five senses like touch, taste, smell, vision and hearing. Hence the five elements like earth, water, air, fire and sky have direct bearing on human constitution. Earth is related to site, water is related to existing water bodies, fire is related to fire element and open space to the sky element. The human body gets the energy from these five elements. Thus the house or dwelling place must be in harmony with these elements to tap the positive energy”.

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NORTH

BRAHMA

Vivashvat

SOUTH

Paramasayika Diagram
ORIGIN AND CONCEPT OF VAASTU PURUSHA MANDALA

According to Rao (1996) “Vaastu means a surrounding, environment, matter or nature. Purusha means, energy, work power, vigour or soul. Mandala means, the astrological chart, which relates the lay out to orientation”

The most impeccable and infallible technical design significantly known as Vaastu Mandala is absolutely based on the basic principles of cosmic structure as brought to light by the science of Vaastu.

The Vaastu Vidhana of Narada says that, “Vaastu Purusha mandala is the magic diagram (Yantra) and the form (Roopa) of the Vaastu Purusha. It is body (sharira) and its body device (Sharira Yantra) by which those, who have requisite knowledge attained the best result in the temple building”.

The advanced technical application of relevant Vaastu Mandala is enjoined in the Vaastu Shilpa Shastra and agama sastras”.

While the mandrika mandala consisting of 64 square grids is the cosmic building, the paramasayika consisting of 81 square grid is the fully evolved form of the said geometric design.

Based on this view, Mandrika Mandala is called Nikshkalapada and the Paramasayika Mandala is called Sakalapada. All those mandalas with even number of rows are grouped under Nikshkalapada and those with odd number of rows are grouped under Sakalapada. So basically there are only two Vaastu Mandalas: Manduka and Paramasayi.
Beuria (1996) states that “Vaastu Purusha Mandala is an architectural mechanism that embodied the cosmic principle. It is a nuclear diagram of ritual significance. The mandala provides the blueprint for building. All Hindu architecture is planned and regulated by it. The Vaastu Purusha Mandala represents the position of four major seasons i.e., summer (June – September), Autumn (Sep – Dec), Winter (Dec – March), Spring (March – June)”.

According to Kumar (2002), “the principles of orientation of a building is intimately related to Vaastu Purusha Mandala - the metaphysical plan of vedic building, a temple or a site plan of a house. The Vaastu Purusha, one with Mandala of 64 squares and 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 constituents of the body of Vaastu Purusha. The Lord of Central Square is always the Lord of Cosmos, Brahma and the presiding deity of the whole site is called Vaastu Purusha. The North is attributed to the Lord of Wealth (Kubera), South to the Lord of Death (Yama), the east to the Lord of Light (Sun), the west to the Lord of Wind (Varuna). The Mandala generally fragmented into small cells numbering 49,64, 81, 100 and 169 represent each cell for different applications”.

Movements of Vaastu Purusha:

According to Babu (1999), Vaastu Purusha rotates daily from sunrise to the next sunrise comprising of 24 hours duration. In first 3 hours of path of rotation during the day, his head is pointed towards
North and his drishti towards East. In the second phase, his head will be in the East, drishti towards South. In the third phase of the rotation, his head will be in the south, drishti towards the West. In the fourth phase, the head is towards the west, drishti towards North. This rotational direction holds the key in establishing the main door depending upon the directional angle of the eye view of Vaastu Purusha.

**Characteristics of Vaastu Purusha:**

Babu (2001), states that Vaastu Purusha has three main characteristics and they are known as:

- Chara Vaastu
- Sthira Vaastu
- Nitya or Dina Vaastu

**Chara Vaastu:**

In this, drishti or aspect of Vaastu Purusha will be towards south during Bhadrapada (August – September); Ashwayuja (September – October) and Kaarthika (October – November) months.

Towards West during Maargashira (November – December), Pushya (December – January) and Maagha (January – February) months.

Towards the North during Phaalguna (February – March), Chaitra (March – April) and Vaishaaka (April – May) months.
Towards east during Jaista (May – June) Ashaada (June – July) and Shraavana (July – August) months.

**STHIRA VAASTU:**

Always Vaastu Purusha’s 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 or Dina Vaastu**

Everyday in the first three hours of morning (first java) Vaastu Purusha’s drishti will be towards East, in the next three hours towards North, and the daily work connected with the building should be according to these orientations.

It is emphasized in Vaastu Shastra that the commencement of the work, laying of foundation stone, and fixing of the main door should be in such a place where the drishti or aspect of vaastu is oriented and the Gruhapravesha from that door shall be performed, when the drishti is exactly in the opposite direction, so as to make the house fit for human habitation with ease and comforts, health and longevity, peace and prosperity.
Time with regard to VAASTU:

According to Choudhary (1995) "The following masas are most suitable for house construction. Vaishaka (May 11 – June 9) Shraavana (August 3 – September 5), Karthika (Nov 4 – Dec 2), Maga (Jan 13 – March 1), Palguna (March 2 – April 1), the Karthika masa is most sacred of all the Masas.

The good days of the week for house construction are Monday, Wednesday, Thursday and Friday of all the week. But it is always better to avoid Rahu Kala, Gulika Kala and Yamaganda Kalas. Good stars for house construction, which are very beneficial are Uttara, Uttarashada, Ashwini, Uttarabhadra, Punarvasu, Mrugashira, Shraavana, Rohini, Pushya, Anuradha, Hasta and Chitta.

**Vastu Purasha mandala:**
ORIGIN & CONCEPT OF VAASTU SHASTRA

According to Das (1989), Vaastu Shastra is an art and an ancient science. It is an age old Indian traditional shastra. Vaastu Shastra is the science of practical use. It is the guiding principle for construction activity in the urban and rural areas.

In the Amara Kosa, Vaastu is defined as a dwelling. Vaastu Shastra is the science of Dwelling or Architecture.

Babu (2003), states that the first and foremost link by which the vaastu shastra came into this world is through 'Yajurveda'. It contains information on design of houses, temples and buildings. It is a Science which dates back to the ancient Times. In the ancient times Maya and Vishawakarma were the two Chief Architects known for their intelligent creations of Palace, Temples, Forts etc. Vishawakarma is mainly credited to have brought this knowledge from the cosmic mind. The eighteen sages namely, Bhrigu, Atri, Vasista, Vishwakarma, Narada, Nagnajeeth, Maya, Vishalaksha, Purandara, Brahma, Kumaraswamy, Nandesh, Shastra Bharage, Vasudeva, Aniruda, Shukra, Brahaspathi acted as divine link in the transfer of architectural and Vaastu Shastra principles to the modern ages through the scripts.

Tarkhedkar (1999), states that Vaastu Shastra refers to the field of vedic architecture. Vaastu dates back to the Pre-Ramayana and the Mahabharatha periods. The epics contain description of cities with multistoreyed building with spacious balconies and porticos. It is said that the site plan of Ayodhya City was similar to the plan found in the great architectural text manasara. In the Mahabharata, mention is made
of a number of houses, that were built for the Kings, who were invited to Indraprastha for Rajusurya Yagna of king Yudhishtra. Sage Vyasa says that those houses were as high as the peaks of Kailasa Mountains, perhaps, meaning that they stood tall and majestic. The houses were free from obstructions, had compounds with high walls, their doors were of uniform height and inlaid with numerous metal ornaments.

References are also found in Buddhist Literature of buildings constructed on the basis of Vaastu. The Jatakas contain detached reference to individual buildings. Lord Buddha is said to have delivered discourses on architecture and even told his disciples that supervising the construction of a building was one of the duties of the order.

Babu (2003), states that mention is made of (Viharas) or temples, buildings which are partly residential and partly religious (Ardhyayogas), residential storeyed building (Prasadas), multi-storeyed buildings (harmyas) and Guhas or residential buildings for middle class people.

A treatise known as Chullavagga with a commentary of Buddhaghosa is said to contain much material on the science of architecture.

Many puranas such as Skanda, Agni, Matsya, Garuda, Narada, Vayu, Brahmananda and Linga deal with Vaastu fairly extensively.

Brihat Samhita is an excellent work on various aspects of natural phenomenon like weather forecasting, earthquake forecasting, transits of planets, rainfall, architecture, comets etc. This magnum
opus is authored by the celebrated Varahamihira who was an astronomer-mathematician scientist of India living in the sixth Century A.D. Certain chapters of *Brihat Samhita* exclusively deal with residential and temple architecture.

**Manasara** represents the universality of Vaastu tradition and contains also the iconography of Jain and Buddhist images. The work in universally accepted all over India.

Manasara uses the term Manasara in three distinct ways, namely, the author of an unknown time and parentage, a class of sages or rishis who deal with the essence of measurement or mana-sara and lastly a treatise containing methods and rules of architectural and sculptural construction. Prof. P.K. Acharya who has exhaustively and painstakingly translated this classic work into English attempts to date Manasara to a few centuries earlier to the Christian era.

**Samarangana Sutradhara** is a remarkable legacy of King Bhoja. His rule was noted for splendour and grandeur. This great work not only deals with house architecture, town planning and temple architecture but also deals with the canons of painting and mechanical devices known as Yantras.

**Mayamata of Maya**, the work deals extensively and exhaustively with the subject of architecture with reference to dwelling sites, examination with reference to dwelling sites, examination of the soil, systems of measurement and orientation, villages and towns, the building of temples etc. It discusses the importance of doors, gateways and pavilions besides vehicles, beds and seats.
Mayamata has quite a few reference to the position of a well. Invariably these slokas recommend the placement of wells either in the north, north east or east of the plot.

Mayamata occupies a very important place amongst the various treatises on Vaastu. It is said to have originated from South India. It is the best known among the ancient treatises dealing with architecture and iconography. Maya, the author was not only an expert in Vaastu but also in Jyothisha. The famous astronomical Surya Siddhanta is also authored by Maya.

Vaastu Shastra is deemed as ‘Upa Veda’. This is also known as Shilpa Shastra. Eighteen Maharishis are to be remembered with great reverence for their contribution to Vaastu Shastra as stated in the Matsya Purana. Like many of our traditions, Vaastu too got neglected over the centuries for the want of patronage, the logic behind this great tradition was that it was not available in a presentable form. But increasing level of education and awareness has made people in modern era to adopt these Principles.

Reddy (1996), states that Gruha Bala means the strength of a building. Graha bala means the overall strength of the positions in one’s birth horoscope. Gruhabala is said to be far superior to that of Grahabala. A residential building throws evil cosmic force to the inmates. In effect therefore, there may arise some disharmony or misunderstanding among the family heads or among the family members, or cause frequent sickness, heavy recurring of wasteful expenses, non-accumulation of savings. In order to avoid this, the
houses could be built according to Vaastu Shastra, which ensures all round prosperity, health, harmonious conjugal relations, happy growth of children, and above all a well-knit spirit of love and affection in the entire family living under one roof.

**DEFINITION OF VAASTU SHAASTRA**

*Dagens (1985)* defines “Vaastu as Anywhere where immortals or mortals live”.

*Tantry (1992)* defines Vaastu as “Vasanti Praninah Yatra or a place where living beings reside. It is presided over by Vastupathi, King of Gods, Indra. So before a house is built, obligations are offered to Indra (wielder of the thunder bolt), Varuna (Rain God), Vayu (Lord of Winds), Kubhera (Lord of Wealth) and Yama (Lord of Death)”.

*Shukla (1993)* defines Vaastu Shastra as the “Science of Canons or principles related to site planning, its layout, building planning and architectural planning (shilpa) of ancient India”.

According to *Krishna (1994)* “Vaastu Shastra is the science of buildings formulated by our ancestors very long ago. According to this shastra the land is classified based on its location, shape, level, soil condition and its proximity, so as to enable man to choose the land for the construction of a house”.

*Murthy (1994)*, states that “Hindus were not only acquainted with the constructions of buildings, but possessed scientific knowledge on the subject, which are referred to and observed by living traditional
practitioners known as Stapathies in Tamil Nadu and Somapurases in Gujarat. They are collectively known as ‘Bharathiya Vaastu Shastra’

Hari (1995), opines that “Vishwakarma must have sought the knowledge from the cosmic mind as to how one can lead a peaceful and harmonious life in this world. The relations were written down which is known as Vaastu Shastra”.

According to Harlapur (1995) “Vaastu is derived from the word Vaasti, which means ‘Gruha’ or a place of dwelling. It is basically a science of structures”.

According to Gandhi (1996). “The basic principle of Vaastu Shastra is to utilize maximum positive energies and block negative energies” He terms the morning rays from the East direction as positive solar energy and afternoon rays, i.e., infrared rays from South and South West as negative solar energy.

According to Ramaswamy (1996) “Vaastu’ gives about the construction of buildings, houses, temples, forts, cities, roads, lakes and canals. It combines the level of architecture”.

Rao (1996) states that “The living place of devotees and human beings is known as “Vaastu”, which consists of Bhumi, Prasada, Yaana and Shayana”.

Krishnamurthy (1999) opines that “Vaastu enhances the good effects of nature on the residents of the house and obliterates the bad ones. It not only ensures physical comfort, but also provides spiritual bliss, the latter given more prominence”.

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Srinivas (1999) defines “Vaastu Shastra as a kind of architecture that deals with correct setting of a building in a place where the persons inside can absorb the powers of the five elements”.

Sundaram (1999) defines “Vaastu Shastra as a set of formulated rules, which have been recorded in the scriptures to enjoy the advantage of the existing environs to the maximum”.

From the above definitions, it can be summarized that Vaastu Shastra is a science and architecture that deals with the construction of the buildings. According to the authors, it is clear that the Vaastu Principles must be applied in the construction to ensure happiness and prosperity to the inmates of the house.
FIVE BASIC ELEMENTS (PANCHABHUTAS)

Pandarinath (1997) states, that the five basic elements i.e., Panchabhutas are:

1. **JALA (WATER)**
   
   North – East is the Jalasthana or the place of water, if a well or an underground water storage facility (sump) is built here, than the owner of the site is bound to experience happiness and prosperity.

2. **AGNI (FIRE)**
   
   The South East is the Agnisthana or the place of fire, hence the kitchen should be constructed here and the fire should be lit facing the east, as fire should always be facing the east even while cooking, performing a yagna or while lighting the lamp for God.

3. **EARTH:**
   
   As the south-west is the hardest part it can be compared to the earth, the higher this position is in a building the higher is the fame and fortune of the owner.

4. **WIND:**
   
   The north west is Vayusthana or the place of the wind. Hence a door, window or ventilator is to be constructed in the west in north west, without obstruction and the owner of such a building experiences happiness, improvement in business and good friends.
5. THE SKY:
The sky corresponds to the middle of the building, and is the brahmasthana. It is very good if this place is built open to the sky without any ups and downs. The owners of small sites may not find this idea feasible. Hence they are advised to locate the center of the building and build it flat without ups and downs. Nothing should be built here. Care should also be taken not to place any heavy objects here.

Directions of Panchabhutas in the site

![Diagram showing the directions of Panchabhutas in the site: Wind, Water, Earth, Sky, and Fire.]

Vaatstu Shastra 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 Pancha Bhutas as well as the influence of magnetic
fields surrounding the earth. The scientific use of these elements creates a perfectly balanced environment which gives enhanced health, wealth and prosperity.

Vaastu Shastra considers site selection as an important factor. The site represents a fixed form and will radiate positive as well as negative energy depending upon the shape, proportion, direction and location.

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 its relative distance from the equator and its 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.

Our ancestors were aware that any form creates a concentration or dispersion of cosmic and earth energies which are harmful or beneficial to human beings and thereby gave us the concept of Vaastu Shastra, encompassing the Pancha Bhutas.

Of the five elements, (Pachabhutas), 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.
THE PROPERTIES OF THE EIGHT DIRECTIONS:

The properties of eight directions considered in Vaastu Shastra are discussed in detail by various authors specialized in Vaastu Shastra. A consolidated statement of the properties of the eight directions given by Reddy (1996), Hari (2002), Rao (1996), (et.al) is presented below.

1. EAST

The east which is the pitrusthana should have more open space, be low and should not be covered at any cost. If done so, the results is the lessening of male progeny and it becomes a house without a male child.
2. **WEST:**

This place represents, fame, victory and development. The west must be higher and very little space must be left in the western side.

3. **NORTH:**

The north which is matrusthana should have more open space owing to which the female progeny will be benefited. Leaving more space in this direction is good for ladies of the house and if this region is covered, it has negative effects on the ladies, residing in such a house.

4. **SOUTH:**

The place represent money, crops, bliss and peace. The south must be higher and very little space must be left in the south.

5. **SOUTH-EAST:**

This place represents health. It should be made the cooking place and this corner should not be closed.

6. **NORTH-WEST**

This place represents business, mind and friendship. This corner should not be covered, and if north-west is covered it signifies business losses, enemity and mental tension.

7. **SOUTH-WEST:**

This place represents character and longetivity.

In the south-west if very less space is left it signifies virtues, chastity, longevity and wealth. If the south west is low and more space is left here it results in exactly the opposite mentioned above.
8. NORTH – EAST:

This place represents owner, children, prosperity and health. If the north east is low and if more space is left here, it results in good health, wealth and bright future for the children. If the north east is higher or closed it results in bringing misfortune for male progeny.

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NB: South west & North west areas are used for bed rooms or living rooms and close to these rooms bath rooms are being provided, in towns and cities, where granery and cattle are not found.

Plan showing the placement of rooms in respect of directions according to Vaastu Shastra
Kumar and Ramaswamy (2000), states that when the house (Graha), is designed as per vaastu shastra 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 (Eesanya), while that of moon (chandra – soma) is in the bathroom i.e., in the east. Mars (Kuja – mangala) is always in the kitchen i.e., in the south-east (Aageneya).

The position of the Navagrahas on vastu

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 North-West  North  North-East

 Chandra  Budha  Guru

 West

 Shani  Sun  East

 South

 Rahu  Mangala  Shukra

 Ketu

 West
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Mercury (Budha) where the business activities and study take place i.e., in front verandah or in central hall. Jupiter (Brahmashpathi – 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 least or right of north – east (Eeshaanya) corner. Venus (shukra) in living, dining room, dressing room, resting to bedroom, which can be in the south-west and west corner.

Saturn (Shani) in the dark room i.e., in the cow shed (Goshaala) which can be in western or north western side, 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.

Kumar and Ramaswamy (2000), states that 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, Ketu the prosperity to the entire generation.
Presented is an analysis of other vaastu principles from the scientific point which helps reinforce the vaastu as a scientific approach as stated by Gandhi, Menkel, Belfrade (et.al).

Vaasthu today has become a major component in house construction and even in house interior planning. The only purpose in Vaastu is to make the house ‘happier’ for the dweller to make it a sweet home. Though superstitious beliefs also have entered into the Scientific area of Vaastu undermining Vaastu Science on this count is illogical. As belief is a matter of individual attitude and is a guiding force in one’s life. Belief in Vaastu cannot be ignored as unscientific.

Like many a rich tradition of the yore, the vaastu shastra is also built on scientific base. Though the propounders handed down to us only the summum bonum of the discipline, yet, for an inquiring mind, it is not a difficult task to dig out its scientific underpinnings.

When a particular site is marked with boundaries, it becomes a single unit of the whole cosmic structure and this single unit itself becomes the container of exact properties of the cosmic building. This is what the science of Vaastu imparts at the very outset.

The Vaastu Shastra was evolved keeping in view the influence of the sun and the earth’s magnetic field on the living beings on earth. That the sun is the life giving and life-sustaining force is a fact well – known even to the most primitive of the people. The practice of sun – worship by various civilizations founded at various times and strewn
over the various parts of the earth corroborates it unambiguously. The advocates of the vaastu, therefore, worked out the principles of the discipline in such a way as to derive the rich benefits of the sun rays to the inmates of the house. The second factor that influenced, is the earth’s magnetic field on the householders given the position and direction of the various components of the house.

**Belfrade** Opines “The Electrical energy which pervades the living universe is derived from the sun in the form of light and heat. It is under the influence of this energy derived from the sun that the dead materials of the universe becomes endowed with sufficient energy to form living matter”.

**Menkel**, states that “Ultra Violet rays of the sun are the only reliable source of vitamin D, absorbed by the blood directly when the bare skin is exposed to the sun rays”.

The sun rays, being a rich source of vitamin –D, are vital for the sustenance of life on earth; and the rays early in the morning from the east emitting more light and less heat are the best. Hence the eastern direction assumes great significance. Precision of the equinoxes, Uttarayanam and Dakshinayam are known to have great scientific importance. It is in this context that north-east and south-east direction also attain importance along with eastern direction.

The following principles are laid down in Vaastu Shastra:
- More windows in the east and north east are good
- Main doors in the east and north east to be provided
• More open yard in the east and north-east is advisable
• providing east and north east verandah's is good
• water tanks and wells have to be in east and north east
• Terrace on first floor is to be in north east, east and north
• Big boulders and big trees in north-east and east are not good
• Solid and thicker walls in the west, south and south-west are better
• Less window openings in south and west are recommended

The basic objective of this modern science is to serve the humanity by making the life on this earth a comfortable one. Most of the Scientific inventions and discoveries have their germinal stage, the sole idea of providing one more gadget for the happy living of the mankind. The history of any science reveals the endless and untiring pursuit of the scholars, scientists and thinkers to create and establish a meaningful, systematic, rational and useful house of knowledge which ultimately becomes a science.

As the early morning ultra-violet sun rays are a rich source of vitamin-D, doors and windows in the east allow them penetrate into the house, bestowing their benefits to the inmates. In the afternoon, on the other hand, the sun moving towards the west emits the infrared rays which are detrimental to health. Therefore, less number of windows and thick walls in the rooms in west and south – west prevent radiation to a considerable extent. The verandahs in east or north-east will get good breeze and ultra violet rays in the morning so as to give all the positive benefits to the inmates.
Water in north – east:

A well, placed in the north – east will have the benefit of the morning sun rays which have the power to purify the water by killing, the disease – causing bacteria and other germs there in.

Kitchen in south – east:

A kitchen in south-east gets beneficial sun rays from east and good breeze from south.

Terrace in North-East:

Similarly, the north or east part of the terrace on first floor, when kept open could be used for morning sun – bathing, that does immense good to one’s health.

North East pergola is also good.

Boulders in North – East:

Vaastu also enjoins that big boulders inside or outside the eastern or north eastern boundary are not advisable. The reason is not far to seek. The morning sun rays will be obstructed by these boulders and the inmates of the house will be deprived of the rich morning sun rays.

Trees in North-East:

Even the big trees with multiple branches and thick leaves are not advised to be grown on the east and north-east portion of the site because they prevent the morning sun rays from entering the house.

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.
The Science of Vaastu Shastra has in it four divisions.

1. Shilpa Vaastu

This deals with the tested variety of stone, wood, mud and other cement like substances needed to make or mould a shilpa. Also the shape of the artful exhibition of limbs conspicuously and of their standard measurements, all in a bid to create pari-poorna jeva kala.

2. Jala Vaastu

This deals with the formulae to locate water down the earth, at which depth, pressure, taste and quality etc.

3. Garbha Vaastu:

Is confined to the state and variety of minerals and at which depth they are available under the ground.

4. Griha Vaastu:

Deals with the tests to be conducted to examine the land meant for construction of residential building. It also lays down the standard names in respect of size, shape, number, directional location. This again differs in respect of temples and between the residential quarters of ordinary people and that of the royal community.
Invisible thermic or heat spectrums:

Thousands of years ago our ancient Indian sages, not equipped with any kind of appliances were able to discern many natural phenomena in a marvelous manner and according to them the visible spectrum had distinctive names with specific functions besides colour like Jayantha, Parjanya, Mahendra to Bhesha and Aakaasha, which correspond to vibgyor, the seven divisions distinguished according to colour by scientists. As per vaastu shastra the vedic deities corresponding to these are: Parjanya, Kashyapa, Mahendra, Surya, Satya, Bhrsha and nabha having references to the radiant energy of the sun, and well known seven houses of sun (Surya) are represented by these deities. Indian sages have further seven more houses (Ashwaas) from a coustic consideration and they are gayatri, ushnik, Anustup, Brtati, Pankti, Trishup 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.

Like the sun, the earth’s magnetic fields also wield significant influence on the well being of the inmates of the house contingent upon the place and position of the house. It is indeed baffling that the founders of the vaastu were so well aware of the influences the earth’s magnetic field is capable of offering if the house is constructed and the inmates conform to certain scientific laws. For example, vaastu recommends the inmates of the house to sleep with their head towards the south. The reason is that the human body acts as a magnet with the head as the north-pole. If the head is directed to the north, the earth’s
north-pole and the head acting as the north-pole of the body repel each other. As a consequence the blood-circulation would be affected, causing tensions and disturbed sleep.

These are but a few examples that testify the scientific rationale behind vaastu shastra. However, further research is required to strengthen the vaastu principles on scientific lines and unravel many more secrets.

**EXTERIOR CONSTRUCTION**

Ramaswamy (1996), states that exterior planning must be a futuristic exercise. It must be based on recognition of the essentially social nature of the reality we live within.

Exterior construction is important as it is the impression of the house that is likely to make a person viewing it from outside. It includes taking full advantage of the beauties of nature in the landscape by revealing to a stranger, certain pleasant features and also by concealing from his eye, some undesirable ones in the general appearance of the house.

According to Reddy (1993), selection of site according to Vaastu Shastra is very important. Some people do not give importance in selection of site according to Vaastu Shastra. But this is not correct. We should examine levels, angles the size and shape and see whether it satisfies the Vaastu principles, if not, the site should be corrected by additions and alterations, if this cannot be done, then it should be rejected.
Reddy (1993), states that the shape of the site should be square or rectangular in shape. The square is considered to be an ideal one. A rectangular site is good, but the breadth and length ratio should not be more than 1:2. A triangular, round and all other odd shapes are not considered to be good according to the principles of Vaastu. If all the angles are 90°, it is good, it is very important that South West Angle should be 90°. The location of the site and its direction, to which the site is facing is very important. The East and North facing sites are considered to be good according to Vaastu Shastra, compared to other directions.

It is good to have roads on all the four sides of the sites, as it gives all round happiness to the native. Having more than one road is also considered to be good; North and East roads are best; South and West Roads are good for business people; North and West Roads are also good; South and East Roads are good for women and women organizations.

**Effects of different directions on the site**

![Diagram showing effects of different directions on the site]
According to **Samaraangana Suutradhara**, "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."

**Ramachandra (1998)**, states that "before starting to dig the foundation, the land pooja (Bhoomi Pooja) must be done in the north east and the well or underground water storage facility (sump) should be dug either in the north-east in east, or in north east in north and then the construction work can be resumed".

According to **Gandhi (1996)**, "South West, South walls should always be highest and thickest, they help blocking the negative solar rays coming from that direction. North East, East wall should always be of least height and then as far as possible, so that it does not obstruct the positive solar rays coming from that direction".

**Agrawal (2002)** states that "whichever direction the site might face, the compound wall is an absolute necessity it prevents the Vaastu flaws due to external reasons and further increases the strength and effect of Vaastu inside the site. Hence the compound wall acts as armour to the site."
BOREWELL AND SUMP (Underground water)

Rao (1995), opines that “It is good to have the well and the underground water store (sump) in the north-east in north or north-east in east. If not possible in the north-east, then it can be dug only in Uccha stanas of the east, that means east in north-east or on the Uccha stanas of the north that means north in north-east. Excluding these four places, if they are dug anywhere else on the site then it causes severe vaastu defects and brings in negative effects”.

Placement of Well according to Vaastu Shastra

According to Raman (1996), “while digging the well in the north-east, it should not be in the extreme corner of the north-east and the well should not touch the northern or eastern walls of the houses nor it should it touch the northern or eastern compounds”.

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According to vaastu shastra the effect of digging well in different directions are given below: (Kuneru, 1995)

- North East
  Brings all-round prosperities and new opportunities for growth

- North-West
  Affects offsprings, prevents growth of dynasty and creates enemity, mental problem and loss of money

- South-West
  Sufferings from diseases and death of owner

- South – East
  Fame and name of owner will disappear, sons will be in danger

- East
  Luck and fortune, wealth and prosperity

- West
  Gain of property

- South
  Accidents in water, loss of spouse

- North
  Profits and prosperity

- Middle or center of building
  Bankruptcy

THE OVER HEAD TANK

According to Rajeshwari (1993), it is very good to have the overhead tank in the south – west direction by which the south west becomes heavier and higher than the other sides according to vaastu. In case, if it is not possible to have the overhead tank in the South – West then it should be built anywhere in the southern or western sides and if
this is done so, a room higher than the overhead tank has to be built in the south – west.

The overhead tank should not be built in the north, east, north-east direction and if the tank is built in this direction then the inmates of the house will suffer a bad financial condition and ill health due to weight in the eastern or northern sides.

OUTER GATES:

According to Shastry (1989) “Generally gates in north, north east and east directions are auspicious and good. Road facing south is not generally preferred. In south road sites, south – west gate should be avoided. South-East gate is a better choice. In a site facing west, that is road on western side, again south-west main entrance gate should be avoided. North-West gate is a better option.

In a square site the outer main gate can be placed on any one or more of the favourable direction, preferably on east or north or both depending on the abutting roads.

In a rectangular site, if two more roads are abutting the site, the main outer gate should be located on the smaller side.

GARAGES:

Garages should be in the North-West direction or as a second choice in the South-East. Let the garage be independent, without touching the main building. If the portico is used for parking, let it be on the North or the East of the site. Let the car face North or East while parked. Let the portico be 1 or 2 feet below the roof level
without touching the main building. Avoid your garages or portico in the South West direction.

INTERIOR CONSTRUCTION

VERANDAH:

(Babu, 2001) Verandahs or the first rooms into the structure can be in the east or north direction. The general emphasize should be expanded more on to the right, as you enter, than to your left.
LIVING ROOM
Living rooms can be in the north-east sector of the building. Avoid loads in the centre of the living room. An east of north-east entry is preferred with good space to the right as you enter the house.

Direction of the Living Room according to Vaastu Shastra

DINING ROOM
According to Haralpur & Ramchandran (1996) “The dining room should be placed in the west direction”

Placement of the Dining Room according to Vaastu Shastra
THE KITCHEN:

Ramaswamy (1996) states that “Kitchen should be placed exactly in south – east corner of the house. The cooking posture has to be towards east”.

The alternative position where a kitchen could be located are North West and South West. North East is forbidden. The cooking stove should be placed in the south – east and it should be lit facing the east. The stove should not be lit facing the south or north.

In a north west kitchen the stove has to be placed in the south – east, facing the west and the person lighting it should always face the east.

Direction of the Kitchen according to Vaastu Shastra

![Diagram of kitchen directions](image-url)
THE POOJA ROOM:

Rao (1995) states that “it is better and auspicious to place this energy filled room in exactly north – east corner of a house”.

The pooja room can be situated anywhere in the house. The wall of the pooja room should not be touching the wall of, either the bathroom or the latrine.

The photos and idols of Gods to be worshipped in the pooja room are to face either the east or the west. The person performing the pooja should either face the east or the north.

The pooja room can be situated in the north – east room. If the picture of Gods are desired to be west facing, then, instead of nailing the north – east wall, arrangements must be made in the wall and then the pictures must be placed here and worshipped. In north east room, neither a platform or a mantap should not be placed in the north east corner, as the north-east becomes heavy and causes flaws in Vaastu. The light weight mantap can be placed in south west or a north – east room for worship.
THE BED ROOMS:

Babu (2001), states that “the Master bed room for the head of the family may be located in south-west direction; if this is not possible then arrangements can be made in south or west rooms.

He further states that a great deal of attention should be paid to bed rooms in a house. It is best to have the bedrooms in the south, because the wind direction is from south to north. No bedrooms can be constructed in the north-east, east or north, as it will cause emotional upset, sickness, loss of children and financial losses. North-west bedroom must be allotted for guests, otherwise it will cause constant quarrels. The beds should be located in the middle of the room and not in corners. Bed should not touch north or east walls, but may touch south or west walls when we keep our head towards south or west for sleep”.

Direction of Master Bedroom according to Vaastu Shastra
Placement of Children’s Room according to Vaastu Shastra

Placement of Guests Room according to Vaastu Shastra
BATHROOMS:

Hari (2002), states that “if only a bathroom is desired to be constructed, then it can be constructed in the east or north. There are recent trends to have the toilet along with the bathroom attached to bedrooms. Bathrooms are best built in south-east, north-west, south or in west. At no cost should the bathroom be constructed in north-east, in north, or north-east in east, because a vaastu defect is caused. If the heater, to boil the water for bathing lies in the north-east, or further if a platform is built and then the boiler is placed on it, still vaastu defect is caused due to weight in north-east.

Arrangement should be made for the used water to flow out in the north-east direction. The sink and the mirror are to be placed in the north-west direction, while the commode has to be placed in the south-east. A platform is built in the south-west and a water drum or the boiler is placed on it.

Direction of the Bathroom according to Vaastu Shastra
Placement of Wash Hand Basins:

Wash hand basins should be fixed in north or north-eastern corner without touching either east or northern walls, but on diagonal support. Round wash basin should not be placed in North-East corners.

The Toilet:

According to Kuneru (1995) "No toilet should be placed in northern zone of the house. Toilets can be placed in eastern, southern and western zones as per the padavinyasa grid cells"

The toilets inside the house can be constructed in the south-east, north-west, south or in the west.

The septic pit should not be dug in south – east, south –west, north-west, south or west.

For toilet in the west, the septic pit is to be dug in the northern positive side and the septic pit should not be dug in the north-east.

If the toilet is desired to be built outside the house, in the south east then it should not touch the main building nor should it touch the eastern compound.

If a toilet is desired to be built outside the houses in the north-west, then it should not touch the main building nor should it touch the northern compound.
While building toilets in the south and west, the commodes inside the toilet rooms should be fixed into a slightly raised platform, if not done so and if the commode is fixed to the ground a Vaastu flaw is caused.

FURNITURE PLACEMENT:

Rama Chandra (1995), opines that heavy furnitures should be placed along the walls of west or south with a gap of 2 inches from east or north walls in all the enclosures. North east corners should be kept vacant always.
POSITIONING OF STAIR CASE:

According to Rajeshwari (1993), “Vaastu insists to ascend the staircase from north to south or east to west”

Sharma & Jagadish (1998), states “The good location for staircase are south, west for prosperity and loading too”.

Regarding placing the staircase, different Vaastu Scholars have different opinions. One school advocates placing staircase in north or west zone turning right in the middle and emerging in the first floor facing east or south.

The other school advocates always placing the staircase in south-west zone as staircase will be placing heavy weight at naishany (south west), a place governed by a demon called Nishan.

Yet another view is that staircase can be built in any direction except in north-east. While climbing, the face should be towards west or south. Conversely while descending our face should be towards east or north.

Sharma and Jagadish (1998), opines that while climbing one should face west or south up to middle point and after that one can face any direction. Emerging at the end at north – east portion is considered auspicious. It will be auspicious to keep doors both at beginning and at the end of staircase as per shastras as well as from the point of view of protection. It is also essential to ensure that the staircase does not touch eastern or northern side walls.
The steps (Raisers) should be in such odd numbers like 11, 17, 23 etc., in other words, if the number is divided by 3, the reminder should be always 2.

Placement of Staircase according to Vaastu Shastra

Main Entrance Doors (Simha Dwara)

Tiwari (1996), if the main door of the house is located in the following directions, these effects according to Vaastu Shastra are observed.

In North – North East - it Ensure financial gains; in East – North East – it Causes enlightenment; in South – South East it Ensures overall
improvement but another; door at the north or east is recommended, in West – North – West it ensures success.

Vaastu Shastra also states that placement of doors against each other in a non-aligned manner must be avoided.

The main door should be fixed 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 death of a particular person and others may continue to live in that place.

Lakshminarayan (1982), states that the total number of doors should be in even numbers i.e., 2,4,6,8,12 etc. Doors in ten (10) numbers is not good as it ends with zero. 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 be atleast 3” to 4” away. In a room, doors and windows should be opposite to each other. The width of doors or windows opposite to each other should be the same.

Single Main Door:

When there is only one single main entrance door, then the east or north side location is the best. It should be in the center, 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 (main) and east (second), the alternatives are: East (main) and South (second) door; East (main) and West (second) door; East (main) and North (second) door; South (main) and North (second) door; South (main) and East (second) door; But it should not be South (main) to West (second); West (main) to North (second) door; West (main) to South (second) door.

The proposition is to have the main door in the favourable position but not in the extreme end.

External doors on all the four sides is good. It is advisable to have all the four (top 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 into the house.

Therefore it is better to have threshold at least for the main door.

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 purpose of aesthetics, and convenience and that too to the left and not to the right.
Das (1989) opines that “If particular and specific colours are given to interiors or exterior walls facing different direction in accordance with that of Vaastu principles, not only the soul feels comfort but also the whole of human body and brain, thus leading to a very long life, full of happiness”.

According to Tiwari (1996): “Vaastu Shastra recognizes only six colour with its moods, which are as follows and can create a good colour combination by deriving its lighter shades.

- White - Laughter;
- Yellow - Supernatural;
- Red - Fury
- Deep Red - Heroism;
- Blue - Repulsion and
- Grey - Pathetic

Colour is done by plain white-washing, colour washing, distempering or painting.

According to Gyan (1996), the colour schemes should confirm to the rashi (Constellation and Zodiac Sign) of the owner to bring luck and happiness.

Raman (1996), suggest different colours according to the direction the building faces. They are really the colours of planets governing these directions.
Direction               Colour Suggested

- East (Sun)               Shining White
- West (Saturn)            Blue
- North (Mercury)          All type of Green
- South (Mars)             Coral Red, Pink
- North East (Jupiter)     Golden Yellow Colour
- South West (Rahu, Mercury) All type of green
- South-East (Venus)       Silver White
- North-West (Moon)        White, Light Yellow

**MAIN DOOR DECORATION:**

Vaastu Shastra provides vital guidelines to decorate homes in decent manner to derive maximum delight with dignity and décor. Care should be taken to decorate the main door only with motifs allowed by Vaastu Shastra such as well decorated goddess Lakshmi, cow and calf, flowers like lotus, birds like pair of parrots, peacock etc. Motifs of serpents, giants, kites, owl, wild animals, elephants etc., are to be avoided.

According to Ajai (2002) to display the following paintings, portraits, statues is not good according to Vaastu Shastra, as this will bring only sorrow to the inmates.
War scenes from Ramayan & Mahabharat; Fight scene using swords; Inderjali (Magic) Scene; Stone or wooden statues of terrifying giants and demons; Scenes of weeping and crying people in tears and Wild beasts like tiger, lion, wolf, bears, jackals, wild asses and snakes.

Whatever exhibited should be pleasing to the eyes and mind bringing joy and cheer to those who view them. Aesthetic and cultural aspects also should be borne in mind, while selecting decorative pieces or paintings and pictures and placing them in our homes.

Decorative lights, chandeliers, bookshelf, vases, flower pots and furniture's etc., should be meticulously and tastefully selected and placed in appropriate settings, so that they look attractive and adorn the rooms bringing all round joy both to the possessors and beholders.

THE MATERIALS PERMITTED AND NOT PERMITTED

House building has various complex elements, an important one being the building materials. They play an important role in house construction. Building materials should be selected as to make the living conditions comfortable in all climatic conditions.

Shukla (1993), “states clearly what materials can be used and what should not be used in the construction of buildings. As a general rule, materials like wood, stone, bricks, mortar, steel, gravel etc., taken out from old dilapidated or destroyed (by fire, flood etc) buildings must not be used for constructing a new house or any other building. Similarly materials stolen and brought for sale and also material
auctioned by court etc., should not be bought and used in constructing a new building. The old material taken out from one’s building can, however be used for renovation of that building”.

Simha (1985), opines that wood work made from Kaypal, Kutti Sagwan (Teak), Tail, Arjun, Shesham, Ashok, Kadamb trees bring happiness and prosperity.

As far as possible it is better to use only one type of wood, preferably teak as using only one type of wood removes all “Shalyanash”, wood from two or three types of trees will give only medium or low results.

According to mayamata slokas. “A building constructed out of one material is said to be “Pure”, with two materials, it is called “mixed” and with three “mingled”. Success eminates from houses built according to the above mentioned principles.

According to Koriek, trees like tamarind, palm, banyan, peepul (pipali) etc., should never be used as construction materials as they will make the residents poor and suffer from many difficulties. Similarly trees decayed in rain and flood, fallen due to cyclone or storm or destroyed by fire, flood etc., should never be used in construction of any new building.

It is good to use new wood in new houses and aged wood in old houses. It is better to use new wood in old house but not good to use old wood in new house.
Rao (1992) states that one should not pull out wooden material from one house and use it in another. Whether it is brick, steel or wood, only new materials should be used in a new house.

Tiwari (1996) states that stone used should be flawless, without rough patches and without grooves. This is particularly to be ensured in respect of foundation stone. Now a days, a variety of stones are used in construction, such as granite, marble, sand stone, red-stone, slate etc., besides rock-blasted common stones.

Bricks should be of regular shape, red in colour and weighty without pores. When immersed and taken out of water they should not come out damp.

Poornima (1990) states that considerable importance should be given in selection of materials, keeping in view the durability and also budget should be planned as it accounts sixty seven percent of the total building cost.

**FENGSHUI – CHINESE VAASTU SHAASTRA**

Feng Shui (Pronounced Fung Shway) is the ancient traditional Chinese art of geomancy, which deals with the correct placement and orientation of houses, rooms and furniture so that they are situated in harmony with nature.

The principles of Feng Shui are as applicable to the planning of cities, as they are to flower arrangement or interior design. Even today many Chinese retain a Feng Shui Consultant to advise them on the land.
scaping and designing their houses, offices, commercial buildings and land subdivisions.

Feng Shui originated in China more than 3000 years ago. Long before western scientists discovered the earth’s magnetic field, the Chinese based their science on the theory of currents of invisible energy which flowed in certain established directions.

One of these currents, the Chi (Pronounced as Chee) was considered beneficial and auspicious while the other, the Sha, was malevolent and dangerous. Chi’s favours meandering, irregular paths and curved surfaces while Sha strikes in straight lines, sharp edges and corners. Thus the function of Feng Shui is to create an environment where the warmth and protection of the Chi, can flourish and where the action of Sha is minimised, if possible neutralized.

The Nine basic Cures

There are basic remedies to alter, moderate or raise Chi. Used inside a building, these curves can meet a number of needs, to resolve imbalances to improve Chi’s Circulation. The nine basic cures are:

1. Bright or light – refracting objects Mirrors Crystal ball lights
2. Sounds, Wind Chines, Bells
3. Living object, plants (real or man made) bonsai flowers, aquarium or fish bowl.
4. Moving objects: Mobile, Wind Mill, Whirligig, Fountain
5. Hearing objects : Stones and Statues
6. Electrically powered objects, Air conditioner, stereo T.V
7. Bamboo flutes
8. Colours

From the review of related literature presented earlier, it can be concluded that Vaastu contains a whole lot of knowledge of scriptures, religion, science and architecture. Vaastu is the ultimate building science, since it teaches the harmonious blend of not only the visible materials like bricks, mortar and wood, but also the invisible cosmic forces like cosmic energy, wind, light, gravitation, earth’s rotational force etc. Vaastu is an Universal Science and its benefits are available to one and all without any disparity in caste, creed or religion. Any one can tap the benefits of Vaastu Science in construction and ultimate objective of Vaastu is to make the dwelling a happy abode for the residents.
PLANS
AND
ELEVATIONS
PLAN NO.1

HOUSE WITH EAST FACING ENTRANCE

WEST

ROOM

BATH
ROOM

[ L ]

ROOM

WEST

HALL

KITCHEN

POOJA

STORE

SUMP

NORTH

GATE

EAST

S

W

O

E

N

Entrance - East
Sump - North East
Kitchen - South East
Bedrooms - South West & North West
Pooja room - East
PLAN No.2

PLAN OF A TWO BEDROOM HOUSE IN A PLOT FACING EAST ROAD

DOORS - 6
W N

ENTRANCE - East
Living & Dining - North West
Bedroom - South West
Kitchen - South East
Borewell - East
Toilet - South

EAST ROAD
PLAN No.3

HOUSE WITH NORTH FACING ENTRANCE

- Doors: 6
- Grill Door: 1
- Windows: 6

Entrance: North Facing
Bed Rooms: South West & West
Kitchen: South East
Office Room: North
Borewell: North East

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GATE
NORTH ROAD
PLAN No.4

PLOT FACING NORTH WITH TWO BEDROOMS

Entrance - North
Bedroom - South West & North West
Pooja Room - East
Kitchen - South East
Dining - South
Toilets - South & West

DOOR - 8
WINDOWS - 11
PLAN No.5

HOUSE WITH WEST FACING ENTRANCE

Entrance - North West
Bedroom - South West & South
Kitchen - South East
Hall - North
Borewell - North East
Dining - East

DOORS - 6
GRILL DOOR - 1
WINDOWS - 8
PLAN No.6

PLAN OF A TWO BEDROOM HOUSE IN A PLOT FACING WEST ROAD

- Door: Entrance - North West
- Bedroom: South West
- Kitchen: South East
- Pooja Room: East
- Borewell: North East
- Shed: South West

Diagram showing the layout of the house with rooms labeled as Room, Puja, Kitchen, Store, Hall, Lobby, Toilet, Drawing, ToI, and Bedroom.
PLAN No.7

PLAN OF A TWO BEDROOM HOUSE IN A PLOT FACING SOUTH ROAD

Entrance - South
Bedroom - South West
Kitchen - North West
Pooja Room - North
Borewell - North East
Toilet - West
Hall - East
Dining Hall - North

DOORS - 8
WINDOWS - 10
PLAN No.8

HOUSE WITH SOUTH FACING ENTRANCE

DOOR - 8
WINDOWS - 10

Entrance - South
Bedroom - South West
Kitchen - North West
Borewell - North East
Toilet - West
Car Portico - East
Storeroom - West
North-east side of the building should be less or equal in height than all other sides.
* Roof slope has to be towards north, east or north-east.
* South-west side of the building should be the highest.
* Ornamental wall in south-west should be the highest as shown in the elevation.
* The other ornamental (plain) wall towards north-east side is higher than north-west side, hence this should be avoided or reduced in height.
* The levels of sloping roof should be lesser at north-east than at south-west.
The ornamental pillar shown in north is higher than all other sides which should be avoided or the height should be reduced.

Well, exactly in north-east corner as shown on 45, 49, 51 and 53 is not correct. It should be a few feet away from the corner, as in the plan on page 47.
* The ornamental pillar in the south-west is higher than all other sides which is as per Vaastu.
* Some of the doors and windows shown in the plan are not according to Vaastu. They have to be altered as per Vaastu without causing much inconvenience.
* The puja room should have an opening in the north-east. It should not be closed as shown in the plan.
* Verandah in place of Puja and Puja in place of Verandah would be still better.