

वास्तु शास्त्र

In Architecture

Indian Knowledge system
(भारतीय ज्ञान प्रणाली)

Bachelor of Architecture (वास्तुकला स्नातक)
7th Semester

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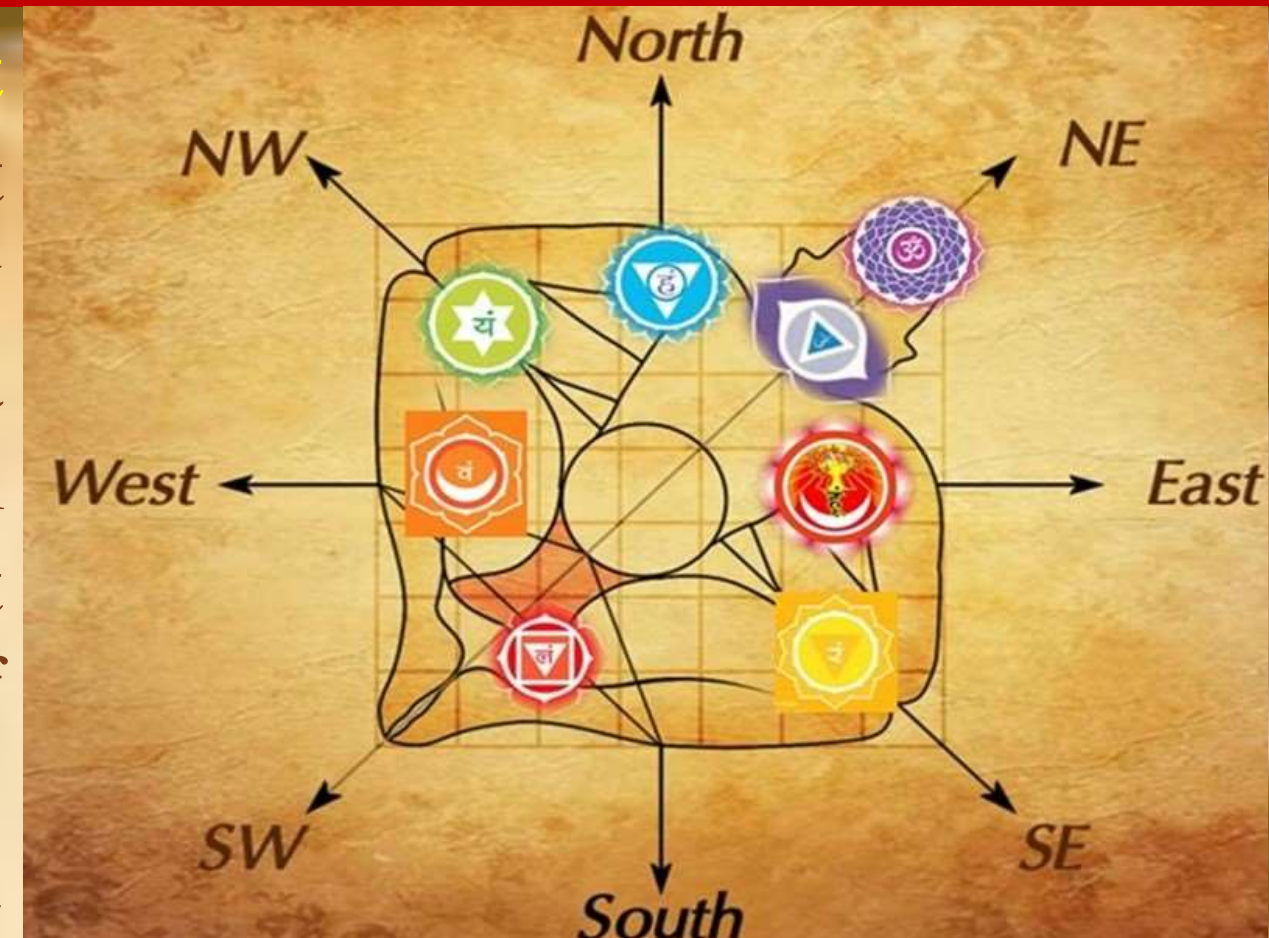
वास्तुकला और योजना विभाग , राष्ट्रीय प्रौद्योगिकी संस्थान, पटना

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Introduction to VaastuShastra

Originating in ancient India, Vastu Shastra (Sanskrit : वास्तु शास्त्र, *vāstu śāstra* – literally "science of architecture") is a traditional Hindu system of architecture based on ancient texts that describe principles of design, layout, measurements, ground preparation, space arrangement, and spatial geometry.



Natural positions and natural resources in other context

The designs aim to integrate architecture with nature, the relative functions of various parts of the structure, and ancient beliefs utilizing geometric patterns (yantra), symmetry, and directional alignments.



Introduction to VaastuShastra

Terminology

The Sanskrit word *vāstu* means a dwelling or house with a corresponding plot of land.

The *vrddhi*, *vāstu*, takes the meaning of "the site or foundation of a house, site, ground, building or dwelling-place, habitation, homestead, house".

The underlying root is *vas* "to dwell, live, stay, reside". The term **shastra** may loosely be translated as **"doctrine, teaching"**.

Vāstu-Śāstras (**literally, science of dwelling**) are ancient Sanskrit manuals of architecture. These contain *Vastu-Vidya* (literally, knowledge of dwelling).

History

Vastu-sastra texts actually teach- not "religious tradition"--quacks, priests, astrologers
—but a an Architectural Theory



Introduction to VaastuShastra

- Vastu, crafts and architecture are traditionally attributed to the divine **Vishwakarma** in the Hindu pantheon.
- Theories tracing links of the principles of composition in *Vastu Shastra* and the Indus Valley civilization have been made, but scholar Kapila Vatsyayan considers this speculation since the Indus Valley script remains undeciphered.
- According to Chakrabarti, Vastu Vidya is as old as the **Vedic period and linked to the ritual architecture.**
- According to Michael W. Meister, the ***Atharvaveda*** contains verses with mystic cosmogony which provide a paradigm for cosmic planning, but they did not represent architecture nor a developed practice.
- The ***Arthashastra*** dated to 2nd century BCE and 3rd century CE, dedicates chapters to domestic architecture, forts and town planning.

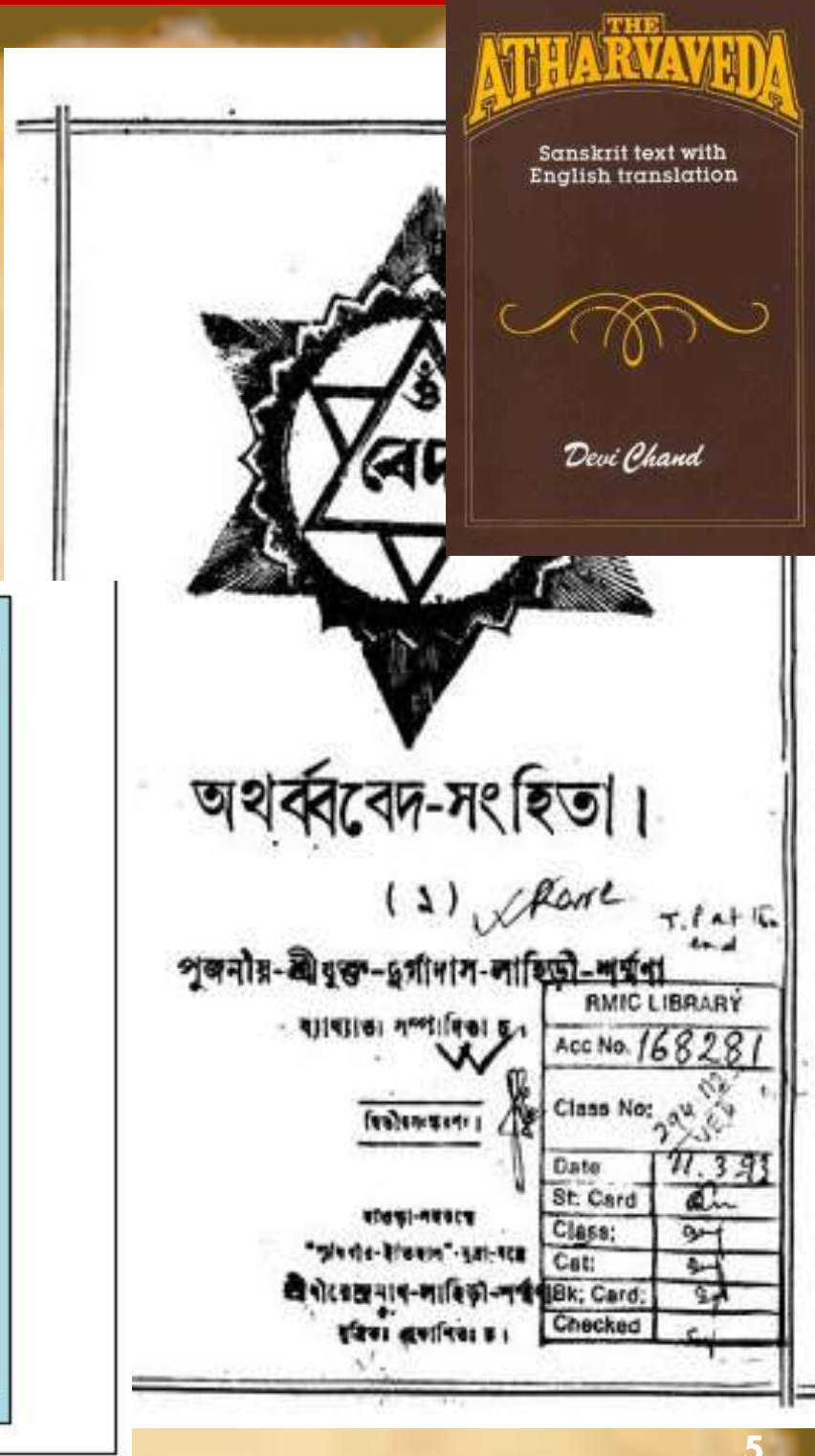
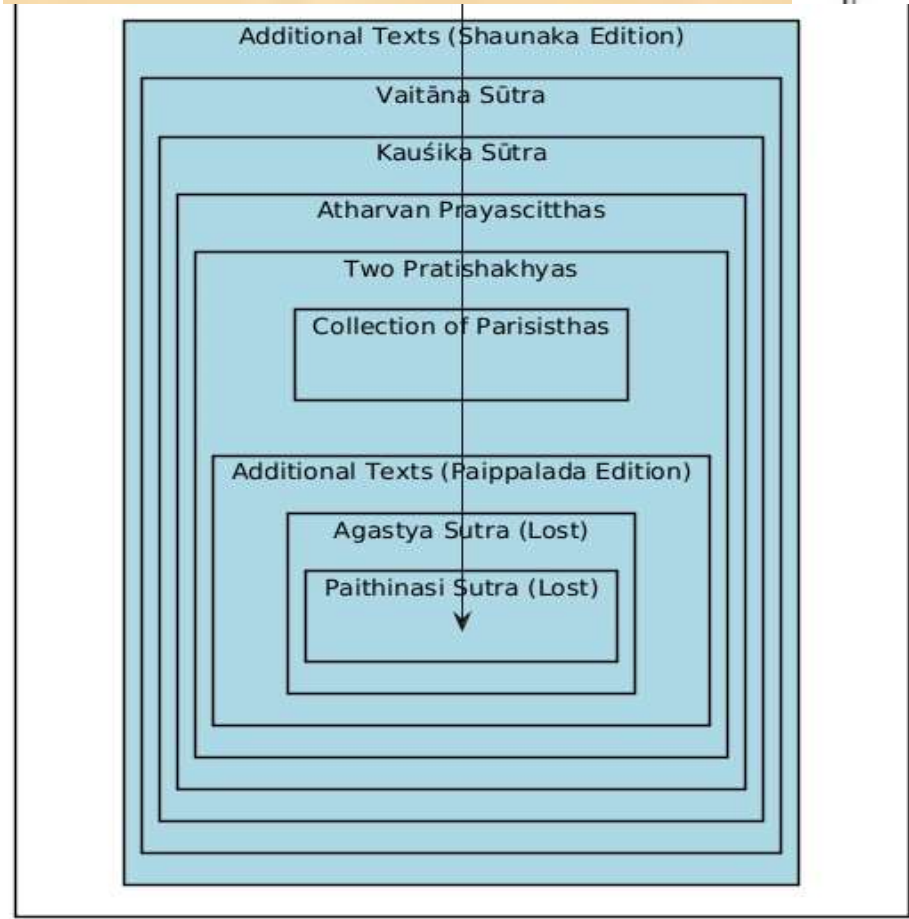
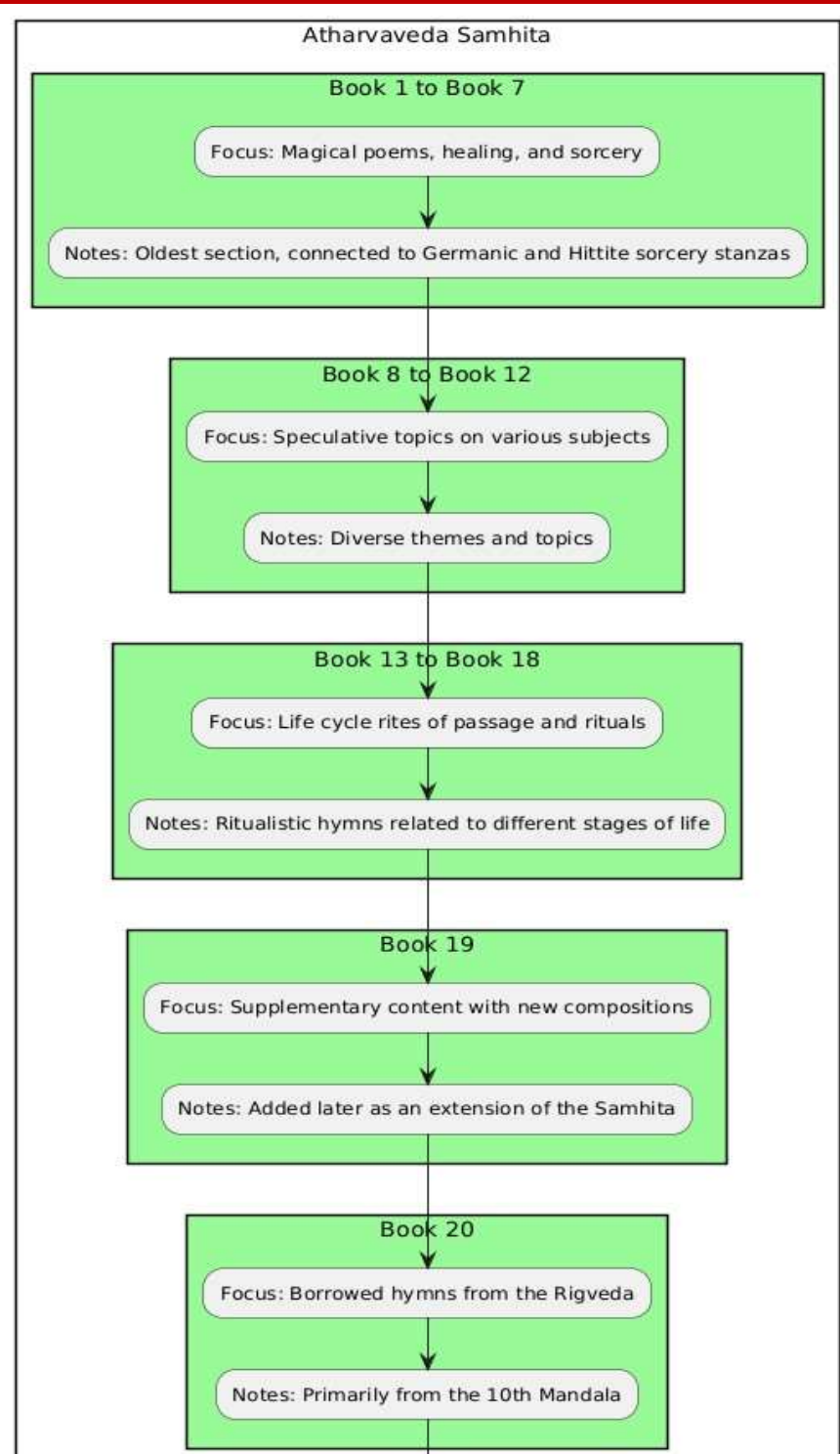
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Lecture Series
Ar Anushri Barman
Assistant Professor

Department of Architecture and Planning
National Institute of Technology Patna



Introduction to VaastuShastra





Introduction to VaastuShastra

The Atharvaveda Samhita originally was organized into 18 books (*Kāṇḍas*), and the last two were added later.

These books are arranged neither by subject nor by authors (as is the case with the other Vedas), but by the length of the hymns.

Each book generally has hymns of about a similar number of verses, and the surviving manuscripts label the book with the shortest hymns as Book 1, and then in an increasing order (a few manuscripts do the opposite). Most of the hymns are poetic and set to different meters, but about a sixth of the book is prose.

Most of the hymns of Atharvaveda are unique to it, except for the one sixth of its hymns that it borrows from the Rigveda, primarily from its 10th mandala. The 19th book was a supplement of a similar nature, likely of new compositions and was added later. The 143 hymns of the 20th book of Atharvaveda Samhita is almost entirely borrowed from the Rigveda.

The hymns of Atharvaveda cover a motley of topics, across its twenty books. Roughly, the first seven books focus primarily on magical poems for all sorts of healing and sorcery, and Michael Witzel states these are reminiscent of Germanic and Hittite sorcery stanzas, and may likely be the oldest section. Books 8 to 12 are speculations of a variety of topics, while Books 13 to 18 tend to be about life cycle rites of passage rituals.



Introduction to VaastuShastra

- अथर्ववेद संहिता मूल रूप से 18 पुस्तकों (काण्डों) में व्यवस्थित थी, और अंतिम दो को बाद में जोड़ा गया था। इन पुस्तकों को न तो विषय के आधार पर और न ही लेखकों के आधार पर व्यवस्थित किया गया है (जैसा कि अन्य वेदों के मामले में है), बल्कि भजनों की लंबाई के आधार पर किया गया है।
- प्रत्येक पुस्तक में आम तौर पर लगभग समान संख्या में छंदों के भजन होते हैं, और जीवित पांडुलिपियों में पुस्तक को सबसे छोटे भजनों के साथ पुस्तक 1 के रूप में लेबल किया जाता है, और फिर बढ़ते क्रम में (कुछ पांडुलिपियां इसके विपरीत होती हैं)।
- अधिकांश भजन काव्यात्मक हैं और विभिन्न छंदों पर आधारित हैं, लेकिन पुस्तक का लगभग छठा भाग गद्य है। अथर्ववेद के अधिकांश भजन इसके लिए अद्वितीय हैं, इसके छोटे भजन को छोड़कर, जो कि ऋग्वेद से उधार लिया गया है, मुख्य रूप से इसके 10वें मंडल से।
- 19वीं पुस्तक समान प्रकृति की पूरक थी, जिसमें नई रचनाएँ होने की संभावना थी और इसे बाद में जोड़ा गया था।
- अथर्ववेद संहिता की 20वीं पुस्तक के 143 भजन लगभग पूरी तरह से ऋग्वेद से उधार लिए गए हैं। अथर्ववेद के भजन इसकी बीस पुस्तकों में विविध विषयों को शामिल करते हैं। मोटे तौर पर, पहली सात पुस्तकें मुख्य रूप से सभी प्रकार के उपचार और जादू-टोना के लिए जादुई कविताओं पर केंद्रित हैं, और माइकल विटजेल का कहना है कि ये जर्मनिक और हित्ती जादू-टोना छंदों की याद दिलाते हैं, और संभवतः सबसे पुराना खंड हो सकते हैं।
- पुस्तकें 8 से 12 विभिन्न विषयों की अटकलें हैं, जबकि पुस्तकें 13 से 18 जीवन चक्र के रीति-रिवाजों के बारे में हैं।



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•The translations:

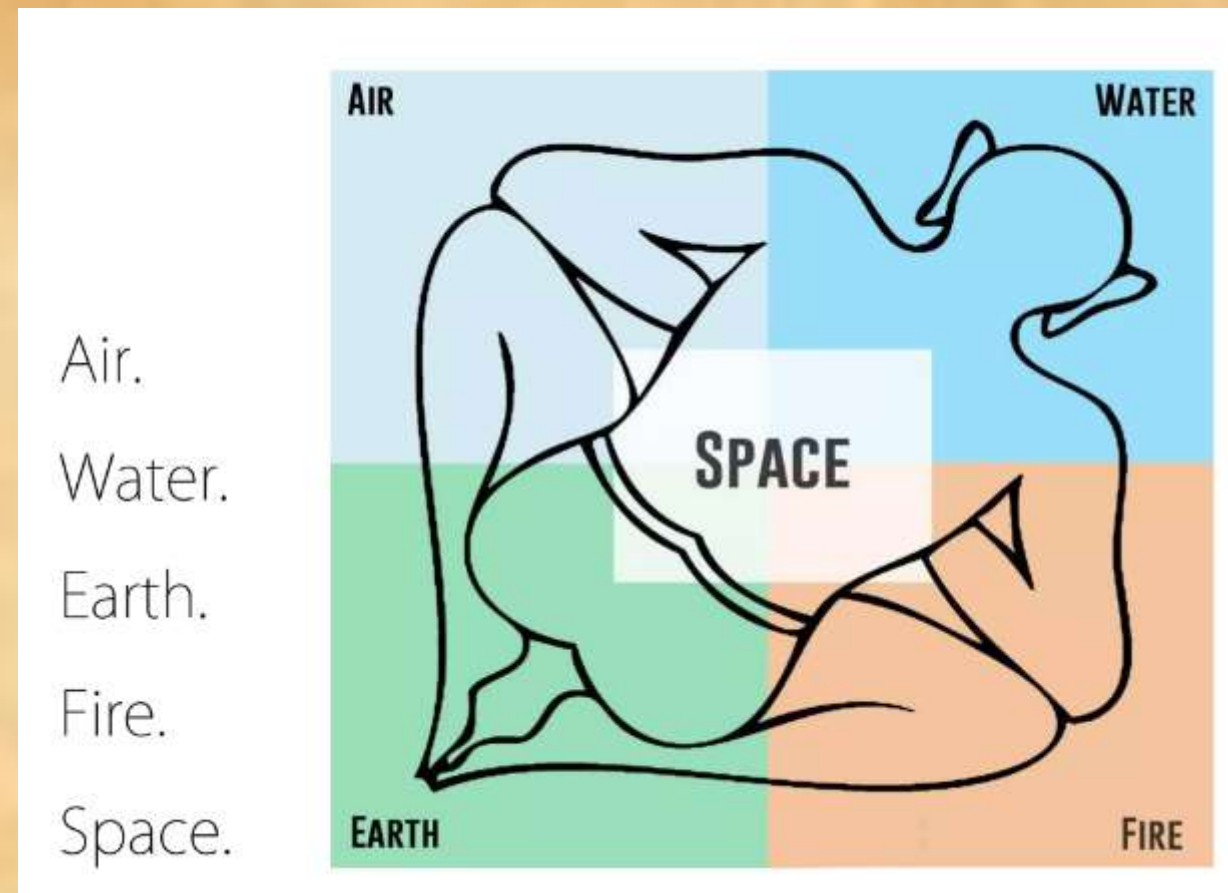
- The Shaunakiya text was published by Rudolf Roth and William Dwight Whitney in 1856, by Shankar Pandurang Pandit in the 1890s, and by Vishva Bandhu in 1960–1962. The first complete English translation was made by Ralph T.H. Griffith in 1895–96, followed shortly by Maurice Bloomfield's translation of about one third of the hymns in 1897.
- These were followed by a nearly complete translation (missing Book 20) with textual commentary by William Dwight Whitney, published in 1905, which is still cited in contemporary scholarship.
- A corrupted and badly damaged version of the *Paippalāda* text was edited by Leroy Carr Barret from 1905 to 1940 from a single Kashmirian *Śāradā* manuscript (now in Tübingen). Durgamohan Bhattacharyya discovered palm leaf manuscripts of the Paippalada recension in Odisha in 1957. His son Dipak Bhattacharya has published the manuscripts. Thomas Zehnder translated Book 2 of the Paippalada recension into German in 1999, and Arlo Griffiths, Alexander Lubotsky and Carlos Lopez have separately published English translations of its Books 5 through 15.
- The Gopatha Brahmana was translated by Hukam Chand Patyal as a dissertation at Pune University.



Research

- Vaastu Shastra, an ancient Indian architectural science, is a holistic approach to creating harmonious living spaces that align with cosmic principles (Jagannathan, 2019).
- It integrates human systems with environmental impacts, considering the five elements, celestial bodies, and natural surroundings (Kumari, 2024).
- Vaastu Shastra aims to achieve harmony at physical, mental, and psychic levels through proper scale, proportions using the Vāstu-Puruṣa Maṇḍala, and balancing energies (Jagannathan, 2019).
- This knowledge system extends beyond architecture, guiding sustainable development and promoting ecological balance (Patra, 2009).
- It emphasizes the arrangement of objects to enhance positive energy flow and prevent negative energy (Kumari, 2024).
- Vaastu Shastra's principles are rooted in Indian culture and heritage, offering insights into creating self-sufficient, ecologically balanced, and culturally stimulating environments (Patra, 2009).
- By incorporating these ancient principles, modern urban planning can address contemporary challenges of urbanization and overpopulation while fostering sustainable development (Patra, 2009).

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- There exist many Vāstu-Śastras on the art of building houses, temples, towns and cities. Among early known example is the *Arthashastra* dated to 2nd century BCE and 3rd century CE, with chapters dedicated to domestic architecture, forts and town planning. By 6th century AD, Sanskrit texts for constructing palatial temples were in circulation in India.
- Vāstu-Śastras include chapters on home construction, town planning, and how efficient villages, towns and kingdoms integrated temples, water bodies and gardens within them to achieve harmony with nature.
- It is unclear whether these temple and town planning texts were theoretical studies and if or when they were properly implemented in practice, these texts suggest that town planning and Hindu temples were conceived as ideals of art and integral part of Hindu social and spiritual life.
- Six of the most studied, complete and referred to Indian texts on Vastu Vidya that have survived into the modern age, states Tillotson, are – the *Mayamata*, the *Manasara*, the *Samarangana Sutradhara*, the *Rajavallabha*, the *Vishvakarmaprakasha* and the *Aparajitaprccha*. Numerous other important texts contain sections or chapters on aspects of architecture and design.



- The *Silpa Prakasa* of Odisha, authored by Ramachandra Bhattaraka Kaulachara sometime in ninth or tenth century CE, is another Vāstu Śastra.
- Silpa Prakasa describes the geometric principles in every aspect of the temple and symbolism such as 16 emotions of human beings carved as 16 types of female figures.
- These styles were perfected in Hindu temples prevalent in the eastern states of India.
- Other ancient texts found expand these architectural principles, suggesting that different parts of India developed, invented and added their own interpretations. For example, in *Saurashtra* tradition of temple building found in western states of India, the feminine form, expressions and emotions are depicted in 32 types of *Nataka-stri* compared to 16 types described in *Silpa Prakasa*.
- Silpa Prakasa provides brief introduction to 12 types of Hindu temples. Other texts, such as *Pancaratra Prasada Prasadhana* compiled by Daniel Smith and *Silpa Ratnakara* compiled by Narmada Sankara provide a more extensive list of Hindu temple types.



Basic concepts of vaastu shastra

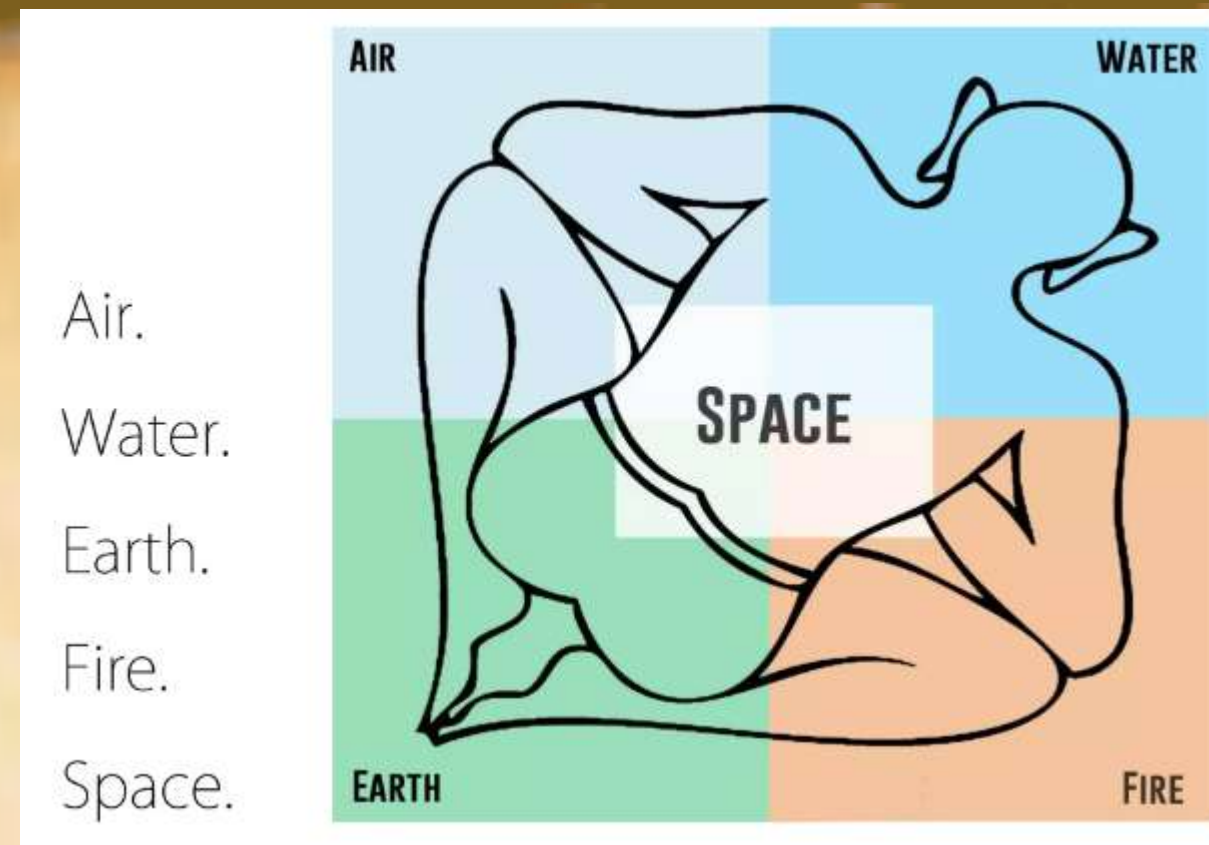
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VASTHU SHASTRA

– THE SCIENCE OF HAPPINESS & PROSPERITY

- Vasthu is not a myth or a superstition as many in the modern world would like to believe.
- Vasthu is a science developed centuries ago for designing buildings like palaces or modest homes and work places.
- The ancient epic 'The Mahabharatha' also refers to Lord Vishwakarma and his science of architecture in the construction of the Lakshagraha (Wax Palace).
- Vasthu provides the basics of construction especially in harnessing the energies of nature for the betterment of home and society.



- Vastu Shastra is based on the concept of scientifically combining the five basic elements – **earth, water, fire, air and sky** – to create a pleasant setting.
- Vasthu principles integrated with architecture boost health, wealth, energy and prosperity and make the living or working atmosphere serene and enlightened.

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Sky (West) denotes expansions and enhancements; Vayu (East, Northeast) joy and happiness; Agni (South) power and fame; Water (North) spirituality & healing; and Earth (Centre) for stability, peace & harmony

5 ELEMENTS OF NATURE



The panch mahabhutas

Universe is a nature of five elements:

The water from the Earth dissipates into the environment (Space) because of the warmth in our Solar System (Sun). These beads of water collect to shape mists. The Air which moves the mists makes them discharge the overabundance water which returns to the Earth as Rain. In this way the Cycle, and in addition the harmony of the elements, is kept up on our planet.

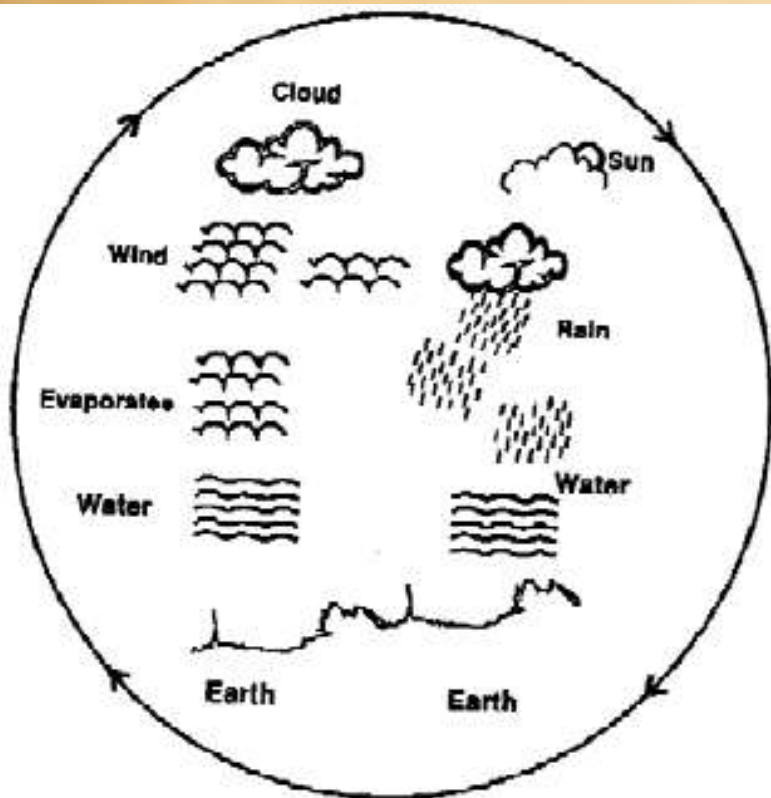


Figure 2: Concept of environment

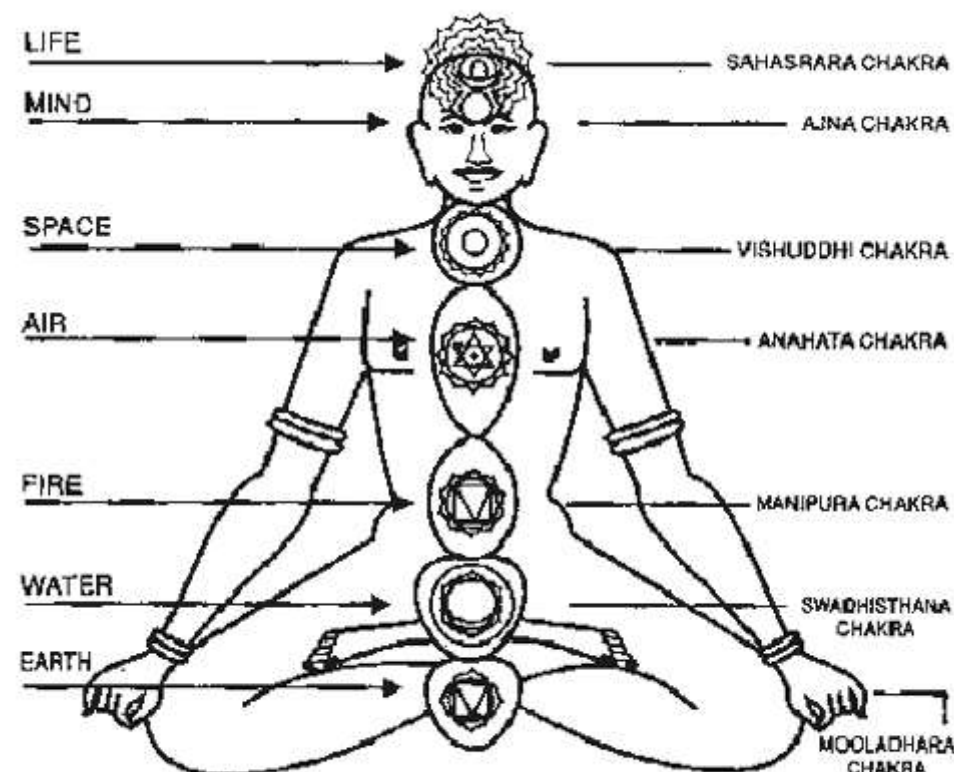


Figure 2: Position of elements in human body



Principles of Vastu shastra

1. **Space** – Also, known as ‘akash’ in Hindi, space is the sky that gives shelter to all the remaining four elements. The importance of space is due to the fact it is the first and foremost conductor of all types of energies. Energy can be physical (sound, light), cognitive (intellect, intuition), social, emotional and psychological energy. Space symbolizes betterment, spread, expansion, thinking and reasoning process. In life, this element in a balanced state gives you a sense of direction and keeps you organized.

2. **Air** – Also called ‘vayu’ in Hindi, the air is the fundamental aspect of life that supports all living beings on earth. No living creature would survive without oxygen. There are ways to measure air such as humidity, airflow, temperature, pressure, composition air. Air denotes growth, prosperity, movement, joy, happiness, freshness, and vitality in life. The air in its balanced state gives you bravery, and you perform well in all aspects of life.



3. Earth – The land that is above and below the sea is called earth or ‘bhumi.’ This powerful element that is self-sustaining gives shapes to the regions of the world and that land on which the human race lives. This element of Vaastu Shastra symbolizes stability, balance, endurance and maturity in character. When this element is well poised in your life, it brings about stability in your career, relationships, and hard work. You live a peaceful and harmonious life with your kith and kin.

4. Water – Almost all living beings are dependent on water for their survival. Human bodies are made up of 70 % water. Two-thirds of the earth is water or ‘jal’. This signifies how important water is for the survival of living beings on earth. It denotes the clarity of mind and speech, birth of new ideas and vision, knocking of new and better opportunities in life, healing, and good health.

5. Fire – Fire or ‘agni’ symbolizes light, heat, energy, passion, enthusiasm that accounts for the day, night and seasons of the year. There would be no rotation or revolution without this element. In its balanced state fire gives you name and fame among the people. It provides you with the vigour, strength, confidence, and money to move on in life.

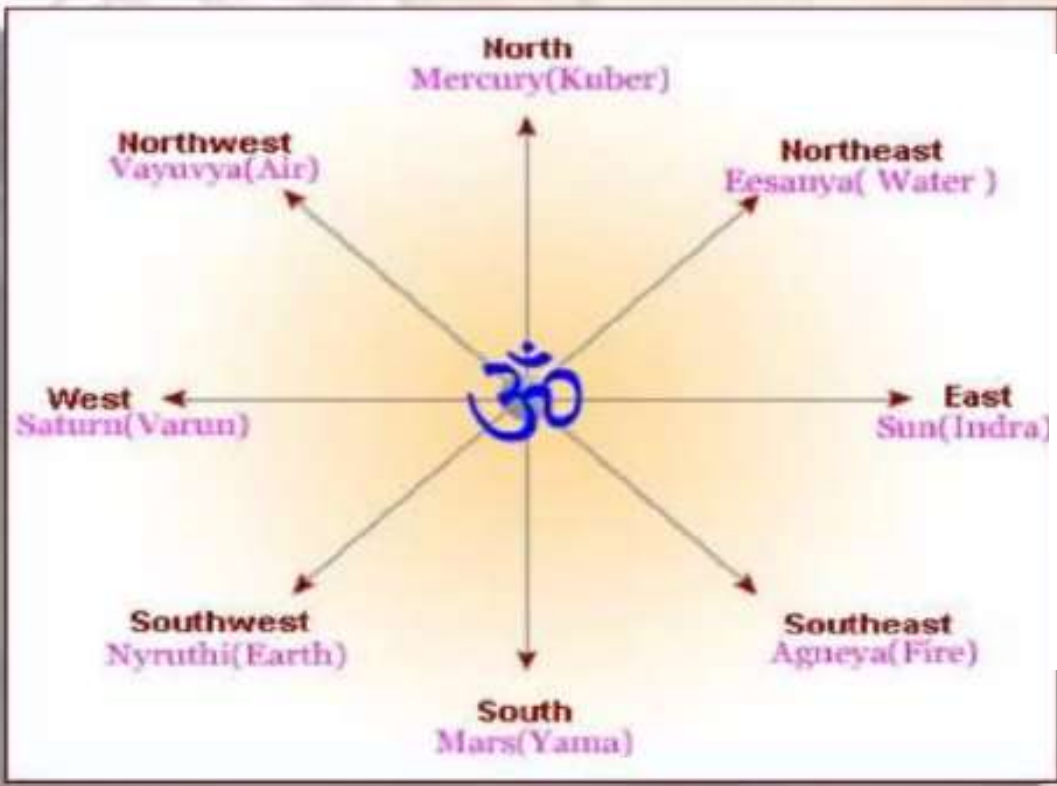
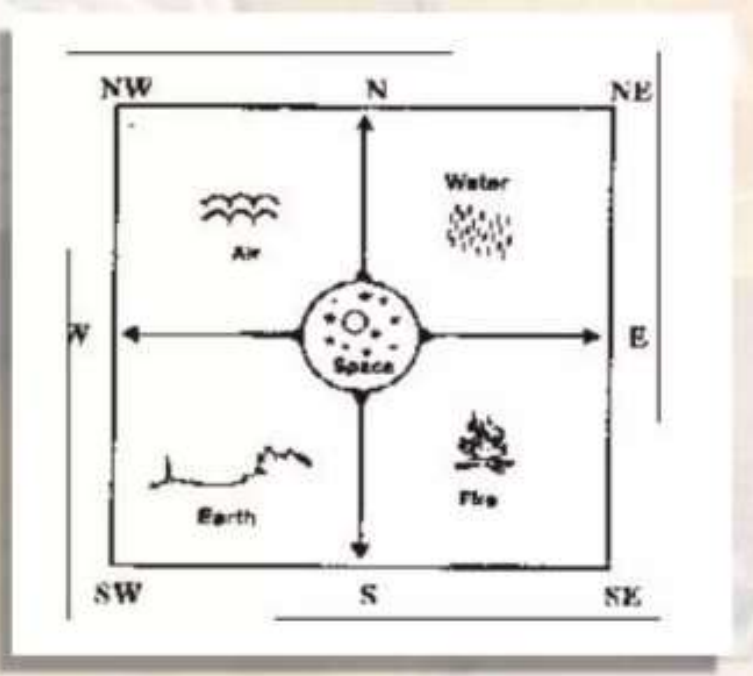
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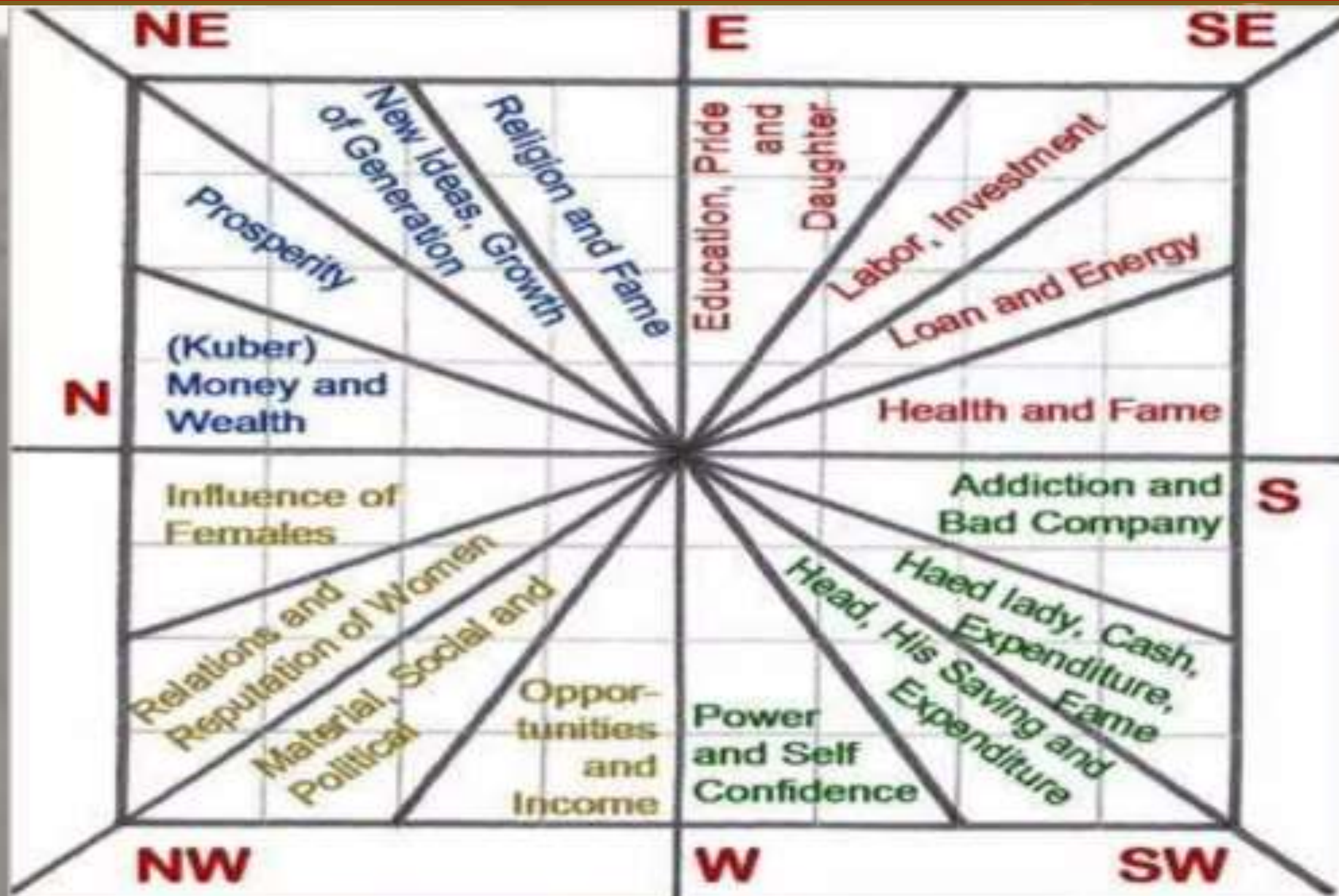
Basic concepts of vaastu shastra

| FORM OF ENERGY | ELEMENT |
|-----------------------------|---------|
| SOLAR | FIRE |
| WIND | AIR |
| RAIN | WATER |
| GRAVITATIONAL / MAGNETIC | EARTH |
| SOUND | SPACE |



- Earth (Gravity & Stability): Solid foundations ensure structural stability.
- Water (Flow & Hydration): Water sources like wells and tanks are ideally placed to ensure easy access and proper drainage.
- Fire (Heat & Energy): The southeast, associated with fire, is a suitable zone for the kitchen due to prevailing wind patterns that carry smoke away.
- Air (Ventilation): Aligning structures to channel air through openings promotes natural ventilation.
- Space (Proportions): Well-designed spaces based on proportion enhance the flow of air, light, and sound.

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BASIC PRINCIPLE OF VASTU

- **SITE ORIENTATION** Site Orientation refers to the location or position of the Site with respect to the cardinal directions (or the points of the Compass).
- The Site's orientation is identified by the direction that the front of the Site faces i.e. the side facing the road. So, when you stand in the Site and face the road, the direction you face is said to be the Site's orientation.
- Therefore, a Site with a road in the East, is called a East facing Site.
- Explained here is the Vastu Principle – Orientation which is one of the five Vastu Principles used as a reference guide for designing and planning proportionate, aesthetic and beautiful buildings with the right measurements.
- Since Vastu is a science, it is based on logic and reasoning.



SITE PLANNING

The ancient Indian text Mayamatam on Vastu Sastra, written thousands of years ago, explains the legend of the Vastu Purusha.

According to Hindu mythology, in the beginning Brahma the creator of the Universe, experimented with a new creature. He created a large cosmic man, who grew rapidly as he began to devour everything in his path to satisfy his insatiable hunger.

When he became unmanageably big so that his shadow fell on the Earth like a permanent eclipse, the gods Shiva and Vishnu begged Brahma to do something before everything was destroyed by this Creature.

Brahma realised his mistake and called the Astha Dikapalakas – the Gods of the eight cardinal directions. Together, they overpowered the monster and held it flat against the Earth while Brahma jumped on its middle. Then the Monster cried out to Brahma, “You created me like this. So why am I being punished?” Brahma offered him a compromise and made the Monster immortal with the boon that he would be worshiped by any mortal that builds a structure on earth. He was named Vastu Purusha.

Vastu Shastra gives the directive principles regarding construction of buildings so as not to displease the Vastu Purusha. These principles are explained with the help of the diagram called the Vastu Purusha Mandala.



In Hinduism, the Ashta Dikpalakas are a group of eight deities that are responsible for specific directions. They are often depicted in Hindu and Jain temples, and in ancient Java and Bali Hinduism, they are known as the Nava-Dikpāla, which means "guardians of nine directions".

□ **PROPORTION** It is worthwhile to apply the Vastu principles to the design of the building so as to ensure a proportionate, aesthetic and beautiful building with the right measurements. The Vastu principle 'Maana-Proportions' prescribes the perfect ratio of height-to-breadth of a building, to make it look proportionate. Explained here is the Vastu Principle – Maana or Proportion. The Vastu principle – Maana is one of the five Vastu Principles which are a guide for designing and planning proportionate, aesthetic and beautiful buildings with the right measurements. Since Vastu is a science, it is based on logic and reasoning.



DIMENSION It is advisable to apply Vastu principles and tips to the design of the building. This will ensure a proportionate, aesthetic and beautiful building with the right measurements.

The Vastu principle 'Aayadi – dimensions' prescribes six formulae to work out the right dimensions (length, breadth and height) of a building. Though the science of Vastu follows generic rules for the design of spaces, a specific set of six formulae called Aayadi are used to work out the Length, Breadth, perimeter, area and the height of the building. Here, the length and breadth mean the outer measurements of the foundation seen above the ground.

The height of the building is considered to be from the bottom of the base to the topmost point of the building. Like the other Vaastu principles, it was necessary that one follows the Aayadi formulae strictly in order to experience positive effects within the building. In fact even today, Aayadi is the only aspect of Vaastu Shastra that is followed in many parts of India.



ASSTHETICS

The next step is to apply Vastu principles to the design of the building. This will ensure a proportionate, aesthetic and beautiful building with the right measurements.

One of the Vastu principles known as 'Chanda – aesthetics/form', describes the different forms or elevations of a building.

There are six chandas in Vaastu Shastra. They have been explained below along with suitable architectural examples. 1. Meru Chanda, 2. Khanda Meru Chanda, 3. Pataaka Chanda, 4. Sushi Chanda, 5. Uddista Chanda, 6. Nasta Chanda.

In **Meru Chanda**, the form of a building is like the mythological, sacred, Hindu mountain, “**Meru**” which is believed to be the centre of all physical, metaphysical and spiritual universes.

The Meru perspective appears like a central pinnacle which rises considerably above the ground surface and having sides sloping step by step in an easy gradation all round.



Many hindu temples are modelled on the Meru aspect to symbolically represent Mount Meru. In Khanda Meru the outward peripheral ends of the building do not form a complete circle, but has a vertical cut side, i.e., it appears like Meru which has been cut off vertically leaving the exposed surface as a precipitous cliff. An example of a building with this contour is the well known Burj Al Arab hotel in Dubai, the second tallest hotel in the world at a height of 1050 feet. In Pataaka Chanda the building appears to be like a flagstaff with a flag unfurled, i.e. with a narrow lower portion and progressive, cantilevered upper floors. For example, the Throne Pillar at Fatehpur Sikri, India. In Sushi Chanda the building has the appearance of a needle. An example is the recently completed, tallest building in the world, the Burj Khalifa towers in Dubai at a height of 2717 feet. The above mentioned Chandas or forms were used in the design of different buildings meant for different functions. For example, temples all over India took the form of the mythological Mountain Meru, thought to be the seat of Lord Brahma in Hindu mythology.



III. THE DIRECTION

There are 4 main directions in Vastu EAST, WEST, NORTH & SOUTH and 4 sub-directions or the corners at which the main directions meet namely NORTH-EAST, NORTH-WEST SOUTH-EAST, and SOUTH-WEST. Each main Direction in Vastu Shastra has its own significance in vastu Shastra and the corner directions retain the characteristics of the two sides they join along with their own characteristics. Also As per my analysis the 4 sub directions have more importance than the main direction. Vastu Shastra essentially Deals with the positioning of the House/ office / factory along with other objects and rooms and various other things in any place according to the above mentioned directions. The Arrangements of the Rooms and other objects if done up as per the proper directions in accordance with VASTU SHASTRA ensure proper flow of positive energy thr

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Table1: Spatial arrangement according to Vastu Shatra

| S No. | Spaces | Directional arrangement |
|-------|----------------------------------|--|
| 1. | Bed room | South, as human head act as north-pole, as the fascination of inverse poles. In any case it makes circulatory strain related issues. |
| 2. | Kitchen | Southeast, morning beams are recuperating, its bright beams function as a sanitize and openness of body to morning sun, the skin produces vitamin D |
| 3. | Veranda | Give veranda in North and East (permits undisturbed electromagnetic stream from Northeast). Provide Aangan (yard) which is available to sky in the middle (produces stack impact). |
| 4. | W.C. | Provide in South, Southwest |
| 5. | Bathroom | East as it is hygienic due to falling of morning sunrays |
| 6. | Puja room/ Meditation room | Provide in Northeast, presence of electromagnetic of earth and recuperating properties of Sun, gives better aftereffects of mantra reciting and of reflection as added substance energy |
| 7. | Dining room | Provide in West, sunset for the most part is red in colour which the colour of muladhar chakra (first energy channel of the body sign of energy of earth, straightforwardly influenced by the setting of Sun in a positive way the vibration of colour of sunset work as a chromo treatment for this chakra. In a roundabout way food is additionally the type of earth energy.) |
| 8. | Drawing room | Provide in North or Northwest or Northeast |
| 9. | Study room | Provide in West and Southwest, presence of sun light in the evening hours |



More to Read.....

- <https://icasindia.org/ICAS/VastuPraveena.html>
- <https://www.motilalbanarsidass.com/products/silpa-prakasa#:~:text=A%20distinctive%20feature%20however%20of,of%20measuremen,t%20underlying%20the%20garbhagrha.>
- <https://www.witpress.com/Secure/elibrary/papers/ARC10/ARC10009FU1.pdf>

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Table 1: Spatial organization of dwelling areas based on the position of the sun.

| East | Southeast | South | South west | West | North west | North | Northeast | Centre |
|---------------|-----------|---------|---------------------------|-------------|------------|------------------|-----------------|-------------------|
| Entrance Hall | Kitchen | Bedroom | Master Bedroom or Storage | Dining Room | Cattle | Treasury Storage | Meditation Room | Central Courtyard |

- **The North-East (NE) is assigned to Water :** Have a bore well, underground water tank in that position.
- **The South-East (SE) is assigned to Fire :** Have your kitchen, pantry, furnace, boiler there.
- **The North-West (NW) is assigned to Air :** There have a guest-room bed room for unmarried girls or a store for finished goods .
- **The South-West (SW) is assigned to Earth :** It is the most stable of all elements. Keep it heavy and this is the best place for master Bed Room.
- **The Centre is assigned to Space :** Have the least possible activity in this area

वास्तुशास्त्र



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

वास्तुशास्त्र



| Rooms & Accessories | Best Direction As Per Vastu | Pointers |
|------------------------|--|---|
| Master Bedroom | South | <ul style="list-style-type: none"> The head of the family must have his or her room at the upper storey (in case the house is built in two levels). |
| Other Bedrooms | Eastern or Northern side of the Master Bedroom | <ul style="list-style-type: none"> Bedrooms should always be square or rectangle shaped to attract prosperity and peace. |
| Guest room | North West Corner | <ul style="list-style-type: none"> Bedrooms should always be square or rectangle shaped to attract prosperity and peace. Never keep an aquarium in the bedroom. It can lead to material loss. |
| Television | East | - |
| Study table | North | - |
| Bookshelf | West or Southwest corner | - |
| door | East, West or North | <ul style="list-style-type: none"> Never fix doors in the south west of the bedroom as that could lead to ill health and financial loss. Bedroom doors must open at 90 degrees to make sure good opportunities flow in easily. Doors which do not open fully should be avoided. |
| Bed | Southwest, South and West | <ul style="list-style-type: none"> The bed should be built out of excellent quality wood. Box beds are inauspicious. However, if you do have a box bed make sure you keep it clean and de-cluttered. |
| Main Entrance Bedroom | North East | - |
| Almirah and Wardrobe | Southwest | |
| Dressing Table, Mirror | Eastern or Northern walls | The mirror must never face your bed. |