



वास्तु दर्शन

V A S T U D A R S H A N

Sample — Brampton bungalow, main floor (50 × 36 ft)

assessed 2026-09-20 · plan-up bears 22° (0° = North)

THE ANSWER FIRST · EVERY PROOF IN THE APPENDIX

10 rooms mapped point-by-point onto the nine-zone mandala

11 findings · 3 conflicts · every deduction cited

28 verses of the Bṛhat Saṃhitā on file — Sanskrit with the 1884 Iyer translation

Powered by the Darshan Engine

Ancient logic. Pure mathematics.



॥ निर्णय ॥ The verdict — plainly

GRIHA ŪRJĀ गृह ऊर्जा • HOUSE ENERGY INDEX

59.7 needs work • काम चाहिए
out of 100 • every point lost is itemised in the room-by-room chapter

GRIHA ŪRJĀ is a deterministic alignment score: your geometry measured against the classical allocations. It is not a measurement of any physical energy.

84 – 100	strong alignment
71 – 84	sound, with corrections
57 – 71	needs work ← this home
0 – 57	major conflicts

The score measures this building's geometry against the classical ideal — it says nothing about the people in it, and it is not a prediction. What the number is made of, and the exact verse behind every claim, is all in this book: rooms in the middle, full texts in Appendix A.

What costs the most

MAJOR Powder room — Toilet over the Brahmasthan: the text says the marmas defiled by impure things bring suffering to the master's own body, and Brahmā's seat defiled brings misery.
100% of the room sits on the centre — the Brahmasthan (–40 pts). • Bṛhat Saṁhitā 53.58 (Skt 52.58)

MAJOR Entrance foyer — Main entrance at the South-West corner: the text assigns that pada to the Pitṛs and marks a door there with suffering of sons — the SW is the seat of weight, not of opening.
9% of the room sits on the south-west corner (–3.6 pts). • Bṛhat Saṁhitā 53.74 (Skt 52.72)

MAJOR Kitchen — Kitchen in the North-East puts fire in the corner the text reserves for the shrine. The explicit prohibition is later tradition — the verse states the allocation, not the ban.
4% of the room sits on the north-east corner (–1.8 pts). • later tradition

What already stands right

RIGHT **Garage** — Vehicles — Vāyu's movement quarter (NW) or the SE band. Garages are modern; the NW analogy is movement lore. · later tradition

RIGHT **Puja shelf** — The shrine belongs to Īśāna, the North-East — the verse assigns the apartment of the Devas there directly. · Bṛhat Saṁhitā 53.118 (Skt 52.116)

RIGHT **Living room** — Living/family space breathes best in the North/East — the open, light quarters (an open centre counts as openness, not load). Hall placement varies by text and house class. · later tradition

Do these first — they cost nothing

Kitchen — Move the actual cooking flame to the SE corner OF the kitchen; keep water (sink) NE within the room.

Powder room — Retire from daily use if possible.

Entrance foyer — Shift daily use to another existing door in N/E if one exists.

Kitchen — Cook facing East where the counter allows.

॥ भूखण्ड ॥ Your home from above

Property	Sample — Brampton bungalow, main floor (50 × 36 ft)
Assessed	2026-09-20 · from: floor-plan drawing
Orientation	plan-up bears 22° — the mandala below is rotated to true compass north
Rooms mapped	10 rooms

Your home sits turned on its lot — the drawing's top is not north, and nothing is wrong with that. The little N needle on every figure keeps you oriented, and the mandala is always rotated to TRUE compass bearing — the only thing the texts care about.



PLATE I Your home from above — every room on the nine-zone mandala **आपका घर ऊपर से**

PROJECT	Sample — Brampton bungalow, main floor (50 × 36 ft)
DRAWING	Plate I — plan as surveyed
OVERALL	50'-0" × 36'-0" (outside face of wall)
SCALE	graphic bar — 1 in ≈ 10'-1" as printed on A4
NORTH	plan-up bears 22° true
SURVEY	floor-plan drawing
ISSUED	2026-09-20

Assessment drawing — not an architectural or construction document. Room outlines are as surveyed; wall thickness is drawn nominal, and doors, windows and structure are not shown. Nothing here is for permit or construction use.

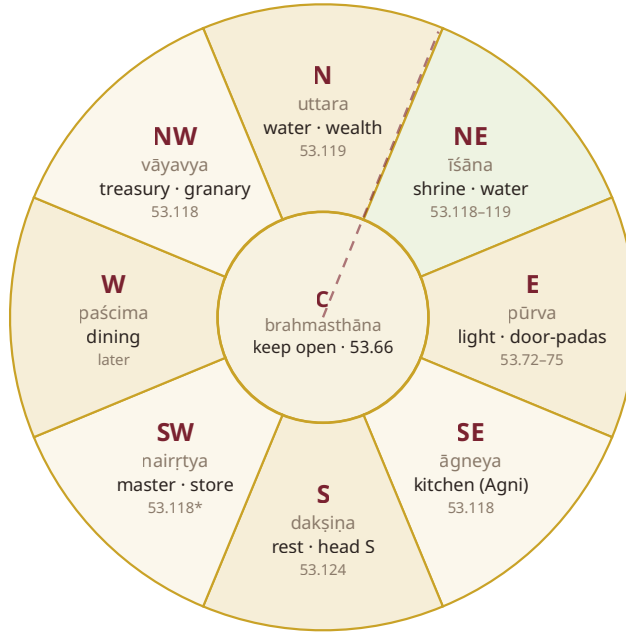
Gold dashed lines = the mandala on your own floor: the central square is the Brahmasthan (the building's middle ninth, centred on the built mass), the spokes divide the eight directions by true compass bearing. Room tint: green = clean ·

amber = minor findings · red = major conflict.

N uttara उत्तर · NE Īśāna ईशान · E pūrva पूर्व · SE āgneya आग्नेय · S dakṣiṇa दक्षिण · SW nairṛtya नैऋत्य · W paścima पश्चिम · NW vāyavya वायव्य · C brahmasthāna ब्रह्मस्थान

On your lot, today

N = where Laundry sits · **NE** = where Puja shelf sits · **E** = where Kitchen sits · **SE** = where Bedroom 2 sits · **S** = where Entrance foyer sits · **SW** = where Master bedroom sits · **W** = where Master bedroom sits · **NW** = where Garage sits



dashed needle = the direction the floor-plan drawing's UP points (22°)

PLATE II The ideal wheel — what the texts seat in each direction आदर्श चक्र

NW · वायव्य 100 Vāyu (वायु)	N · उत्तर 100 Kubera (कुबेर)	NE · ईशान 97 Īśāna (ईशान)
W · पश्चिम 89 Varuṇa (वरुण)	C · ब्रह्मस्थान 47.2 Brahmā (ब्रह्मा)	E · पूर्व 84.6 Indra (इन्द्र)

SW · नैऋत्य

94.2

Nairṛti (नैऋति)

S · दक्षिण

84.6

Yama (यम)

SE · आग्नेय

100

Agni (अग्नि)

Zone health at a glance — 100 = nothing wrong in that zone.

Zone	Meaning	What sits there today	Score
NE · ईशान	north-east corner	Puja shelf (82%), Living room (9%), Kitchen (4%)	97
E · पूर्व	east side	Kitchen (96%), Dining (50%), Puja shelf (18%)	84.6
SE · आग्नेय	south-east corner	Bedroom 2 (52%), Dining (50%)	100
S · दक्षिण	south side	Entrance foyer (91%), Bedroom 2 (48%)	84.6
SW · नैऋत्य	south-west corner	Master bedroom (30%), Entrance foyer (9%)	94.2
W · पश्चिम	west side	Master bedroom (68%), Garage (15%)	89
NW · वायव्य	north-west corner	Garage (74%), Living room (4%)	100
N · उत्तर	north side	Laundry (100%), Garage (11%), Living room (10%)	100
C · ब्रह्मस्थान	centre — the Brahmathan	Powder room (100%), Living room (76%)	47.2

Percentages = how much of that room lies in the zone.

॥ सुधार-मानचित्र ॥ **The map of moves**

One picture of everything this report asks you to do. Each numbered arrow points from a room toward the zone the texts prefer for its use — the numbers below match the numbers on the map, worst first. ○ marks where water belongs, small ticks mark window candidates, ✕ marks what you told us stands there today.

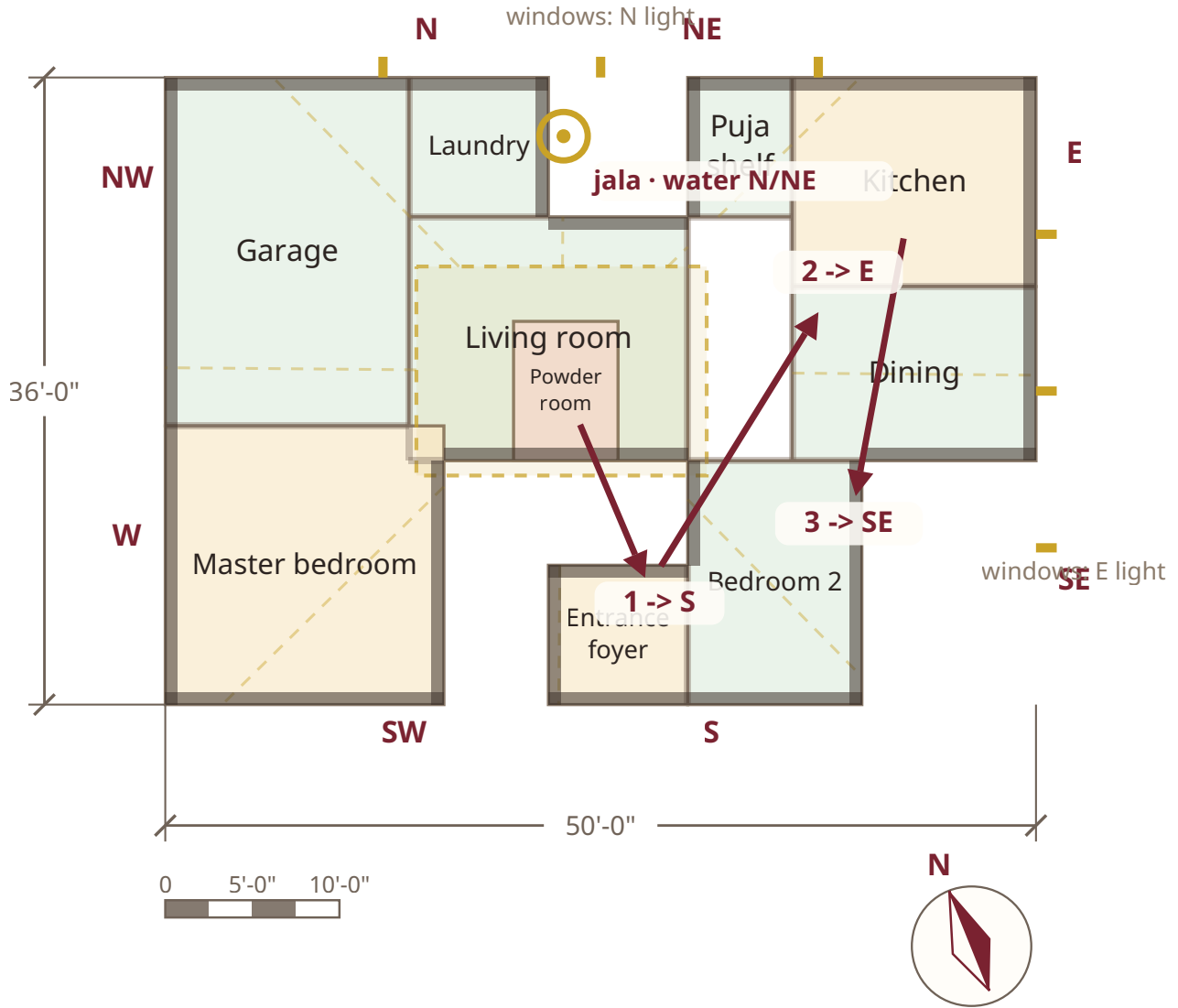


PLATE III The map of moves — numbered worst-first सुधार-मानचित्र

PROJECT	Sample — Brampton bungalow, main floor (50 × 36 ft)
DRAWING	Plate III — plan with recommended moves
OVERALL	50'-0" × 36'-0" (outside face of wall)
SCALE	graphic bar — 1 in ≈ 10'-1" as printed on A4
NORTH	plan-up bears 22° true
SURVEY	floor-plan drawing
ISSUED	2026-09-20

Assessment drawing — not an architectural or construction document. Room outlines are as surveyed; wall thickness is drawn nominal, and doors, windows and structure are not shown. Nothing here is for permit or construction use.

1 Powder room — Toilet over the Brahmasthan: the text says the marmas defiled by impure things bring suffering to the master's own body, and Brahmā's seat defiled brings misery. Move this use toward the **south side** (−40 pts today). · Bṛhat Saṁhitā 53.58 (Skt 52.58)

2 Entrance foyer — Main entrance at the South-West corner: the text assigns that pada to the Pitṛs and marks a door there with suffering of sons — the SW is the seat of weight, not of opening. Move this use toward the **east side** (−3.6 pts today). · Bṛhat Saṁhitā 53.74 (Skt 52.72)

3 Kitchen — Kitchen in the North-East puts fire in the corner the text reserves for the shrine. The explicit prohibition is later tradition — the verse states the allocation, not the ban. Move this use toward the **south-east corner** (−1.8 pts today). · later tradition

The small moves — cheap, and named by the text

Water ☉: a vessel, filter or feature toward the north / north-east brings the direction-wise fruit the verse assigns — wealth to the north, increase to the north-east. · BS 53.119

Window ticks: where the east and north faces can take an opening, morning light does the cleaning. · later tradition — the classic judges door-padas, not windows; we label it honestly.

Doors: the classic judges every doorway by the exact grid square it occupies — auspicious padas exist on *every* face of the house. The pada-level door audit is the deeper study, measured on site. · BS 53.72–75

कक्ष-परीक्षा • ROOM BY ROOM

॥ कक्ष-परीक्षा ॥ Room by room

One card per room: where it sits on the mandala, what that means, and what to do about it — in plain words. The small references (BS = Bṛhat Saṃhitā, chapter.verse) point to Appendix A, where every verse is printed in full; findings marked *later tradition* come from post-classical vāstu practice and are labeled so.

Garage

WELL PLACED

Where it sits: 74% north-west corner · 15% west side · 11% north side.

Right where the texts put it: Vehicles — Vāyu's movement quarter (NW) or the SE band.

Garages are modern; the NW analogy is movement lore. · *later tradition*

Laundry

CLEAR

Where it sits: 100% north side.

No rule touches this room where it stands. Nothing to fix.

Puja shelf

WELL PLACED

Where it sits: 82% north-east corner · 18% east side.

Right where the texts put it: The shrine belongs to Īśāna, the North-East — the verse assigns the apartment of the Devas there directly. · Bṛhat Saṃhitā 53.118 (Skt 52.116)

Kitchen

COULD BE BETTER

Where it sits: 96% east side.

Conflict: Kitchen in the North-East puts fire in the corner the text reserves for the shrine. The explicit prohibition is later tradition — the verse states the allocation, not the ban. Here, 4% of the room sits on the north-east corner (−1.8 pts). · later tradition

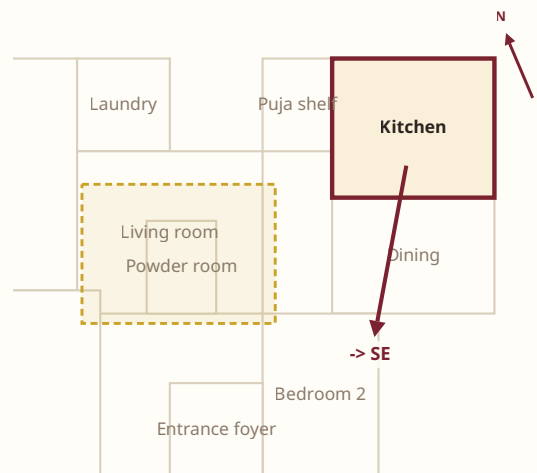
Could be better: Kitchen belongs to the South-East — Agni-koṇa, the fire corner. The verse states it directly. (The popular NW-alternate is later tradition; 53.118 gives the NW to treasury and granary.) (−10 pts). · Bṛhat Saṃhitā 53.118 (Skt 52.116)

Do (free — today): Move the actual cooking flame to the SE corner OF the kitchen; keep water (sink) NE within the room.

Do (free — today): Cook facing East where the counter allows.

Do (light work): Reposition stove and hob to the room's SE wall; induction/range relocation.

Do (renovation): Relocate the kitchen function to a SE room (plumbing + gas + venting — licensed trades).



drawn by the engine — the arrow is the move

Living room

WELL PLACED

Where it sits: 76% centre — the Brahmasthan · 10% north side · 9% north-east corner.

Right where the texts put it: Living/family space breathes best in the North/East — the open, light quarters (an open centre counts as openness, not load). Hall placement varies by text and house class. · later tradition

Dining

WELL PLACED

Where it sits: 50% east side · 50% south-east corner.

Right where the texts put it: Dining sits comfortably in the West (Varuṇa) or East band. Dining rooms as such postdate the classics. · later tradition

Powder room

NEEDS ATTENTION

Where it sits: 100% centre — the Brahmasthan.

Conflict: Toilet over the Brahmasthan: the text says the marmas defiled by impure things bring suffering to the master's own body, and Brahmā's seat defiled brings misery. Here, 100% of the room sits on the centre — the Brahmasthan (−40 pts).

· Bṛhat Saṃhitā 53.58 (Skt 52.58)

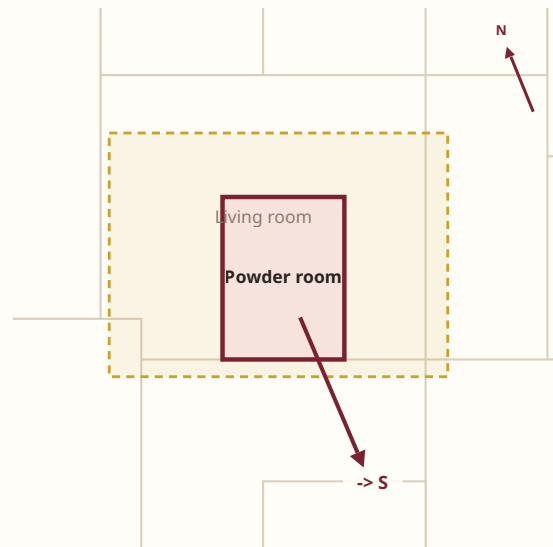
Could be better: Toilets sit least badly in the North-West / West band — Vāyu's quarter of movement and expulsion. Indoor toilets are unknown to the classical texts; this is the modern extension. (−5 pts).

· later tradition

Do (free — today): Retire from daily use if possible.

Do (renovation): Relocate plumbing off-centre (renovation scope — licensed trades).

The honest limit: Powder room: 100% of it sits in C. Usage changes soften this; they do not clear it. The honest fix is relocation (renovation tier) — or knowingly living with it.



drawn by the engine — the arrow is the move

Master bedroom

COULD BE BETTER

Where it sits: 68% west side · 30% south-west corner.

Could be better: Master bedroom in the South-West — the corner of weight and stability — is settled later tradition. The classic itself legislates sleep, not bedrooms: head never toward North or West. (−7 pts). · later tradition

Do (free — today): Sleep with the head toward S or E — never N or W (Bṛhat Saṃhitā 53.124).

Bedroom 2

CLEAR

Where it sits: 52% south-east corner · 48% south side.

No rule touches this room where it stands. Nothing to fix.

Entrance foyer

Where it sits: 91% south side · 9% south-west corner.

Conflict: Main entrance at the South-West corner: the text assigns that pada to the Pitṛs and marks a door there with suffering of sons — the SW is the seat of weight, not of opening. Here, 9% of the room sits on the south-west corner (−3.6 pts).

· Bṛhat Saṃhitā 53.74 (Skt 52.72)

Could be better: Main entrance in the North, East or North-East quarter is the digest-era preference. The Bṛhat Saṃhitā itself judges doors pada-by-pada — auspicious positions exist on every side. (−10 pts).

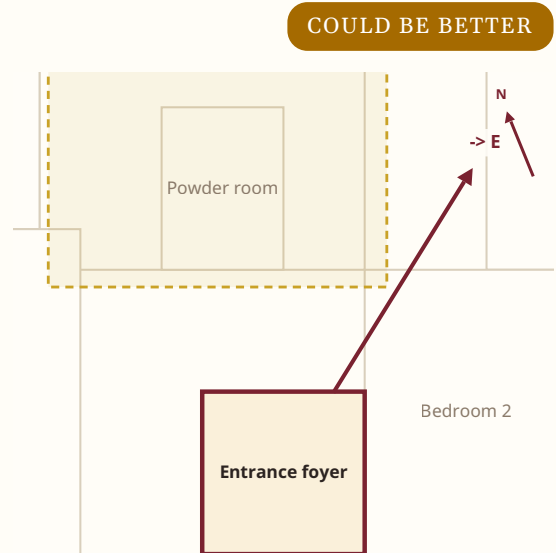
· later tradition

Do (free — today): Shift daily use to another existing door in N/E if one exists.

Do (free — today): Use this door as the primary daily entry.

Do (light work): Make the SW door secondary: heavier, kept closed, secondary hardware.

Do (renovation): Relocate the entry opening toward the N/E face (door + framing work — licensed trades).



drawn by the engine — the arrow is the move

॥ सुधार योजना ॥ **The improvement plan**

Read this plan assuming the walls stay where they are. Nowhere on earth does a kitchen or a bathroom cross a house without drawings, permits and real money — and the texts planned for exactly that. Their own ranking of remedies: remove the fault; if it cannot be removed, interpose something auspicious between; if it cannot be interposed, change what the room carries — the use, the door you enter by, the water you keep. So every numbered move below leads with its no-construction line, and renovation stays what it is in the texts: the ideal, never the requirement.

1 Powder room → toward the south side · -40 pts today

WITHOUT TOUCHING A WALL — Retire from daily use if possible. Keep its door closed and interpose — a solid door, a screen, a tall plant between it and the line it troubles. Abatement, not cure: the text's own pattern when removal is impossible. · BS 53.87, the remedy law below And if the house holds a better-placed washroom, let that one be the daily one.

IF YOU EVER RENOVATE — Relocate plumbing off-centre (renovation scope — licensed trades).

2 Entrance foyer → toward the east side · -3.6 pts today

WITHOUT TOUCHING A WALL — Shift daily use to another existing door in N/E if one exists. Use this door as the primary daily entry. Make the SW door secondary: heavier, kept closed, secondary hardware. If another outside door sits in a kinder quarter, make it the family's daily entry and let this one serve guests — the classic weighs every doorway by its own grid square, and good squares exist on every face of the house. · BS 53.72–75

IF YOU EVER RENOVATE — Relocate the entry opening toward the N/E face (door + framing work — licensed trades).

3 Kitchen → toward the south-east corner · -1.8 pts today

WITHOUT TOUCHING A WALL — Move the actual cooking flame to the SE corner OF the kitchen; keep water (sink) NE within the room. Cook facing East where the counter allows. Reposition stove and hob to the room's SE wall; induction/range relocation. The stove, not the room, is the fire. On its existing gas or electric run it can often shift toward the wall nearest the south-east, with stored water kept to the room's north side. · BS 53.118 · the in-room reading is later tradition, labeled honestly

IF YOU EVER RENOVATE — Relocate the kitchen function to a SE room (plumbing + gas + venting — licensed trades).

Also worth doing — small, and permit-free

Water — keep stored water (vessel, filter, feature) toward the north or north-east, where the verse counts it in your favour — and nowhere else, because the same verse counts every other direction against you. · BS 53.119

Master bedroom — Sleep with the head toward S or E — never N or W (Bṛhat Samhitā 53.124).

What we cannot fix — honestly

Powder room: 100% of it sits in C. Usage changes soften this; they do not clear it. The honest fix is relocation (renovation tier) — or knowingly living with it.

We will not sell you an object to "neutralise" this. No yantra, pyramid or mirror moves a toilet.

Geometry created it; only geometry — or acceptance — resolves it.

The text's own remedy law

When a fault cannot be removed, the classic does not sell an object — it interposes: put an auspicious thing *between* the house and the fault. That is the logic behind every *without touching a wall* line above: change what stands between, change what the zone carries. Spatial cause, spatial cure.

chindyād yadi na tarūṇś tāntadantare pūjitānvapedanyat |
punnāgāsokāriṣṭabakulapanasācchamīśālau ||

“If it be felt inconvenient to remove the several trees mentioned above, a number of superior trees shall be grown between them. These are Punnāga, Aśoka, Ariṣṭa, Bakula, Panasa, Śamī and Śāla.”

Bṛhat Saṁhitā 53.87 (Skt 52.85) · tr. Iyer 1884 (public domain)

Never on this list: yantras, pyramids, mirrors, gemstones, "energy" objects. If a remedy is not spatial or functional, we do not sell it.

॥ वास्तु पुरुष ॥ Why a house has a body

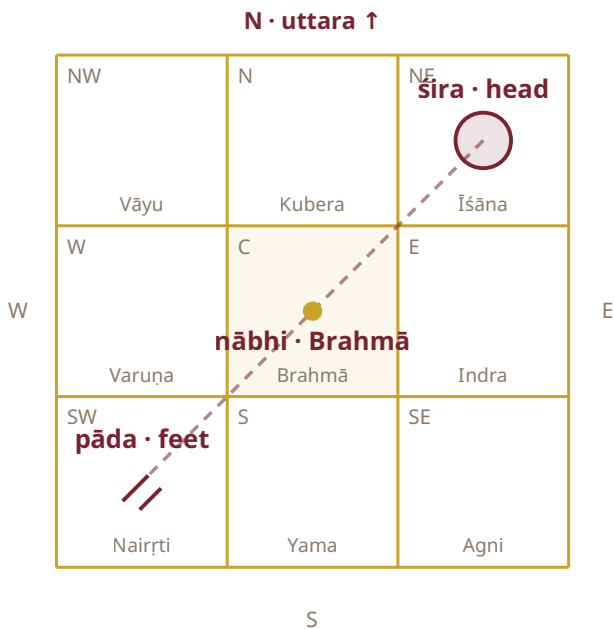


PLATE IV The Vāstupuruṣa वास्तु पुरुष

The canonical diagram, north up — the same grid drawn rotated onto your floor plan earlier in this book.

The Bṛhat Samhitā — Varāhamihira's sixth-century compendium, the oldest complete treatment this report quotes — opens its vāstu chapter with a story. A being grew so vast that its body blotted out earth and sky. The Devas seized it and pinned it face-down — and each Deva remains, forever, on the very part of the body he held. By Brahmā's decree that pinned being is the building plot: the **Vāstupuruṣa**, lying face-down with his **head in the north-east** and his feet toward the south-west, Brahmā himself seated at his navel — the centre nine squares, the ब्रह्मस्थान.

Every placement rule in this book is a consequence of where he lies: the shrine at his head, fire along his flank in the south-east, weight at his feet, and the centre kept open — because pressing or defiling the body's vital points (*marmas*) is precisely what the text warns against. The full ritual grid has 81 squares with 45 deities seated on them; whole-home assessment uses its standard reduction — nine zones, one per direction plus the centre.

The origin, body and grid verses (BS 53.1–3, 42–51) are printed in full in Appendix A.

॥ एकाशीतिपद ॥ The master grid — and your home on it

This is the master diagram every home is measured against — the full ritual grid of 81 squares, 45 deities seated on the pinned body. You do not need to read it; you need to know it exists, because the next figure lays it directly over your own floor plan. That overlay is where door positions, the guarded centre and the deeper pada-level studies live.

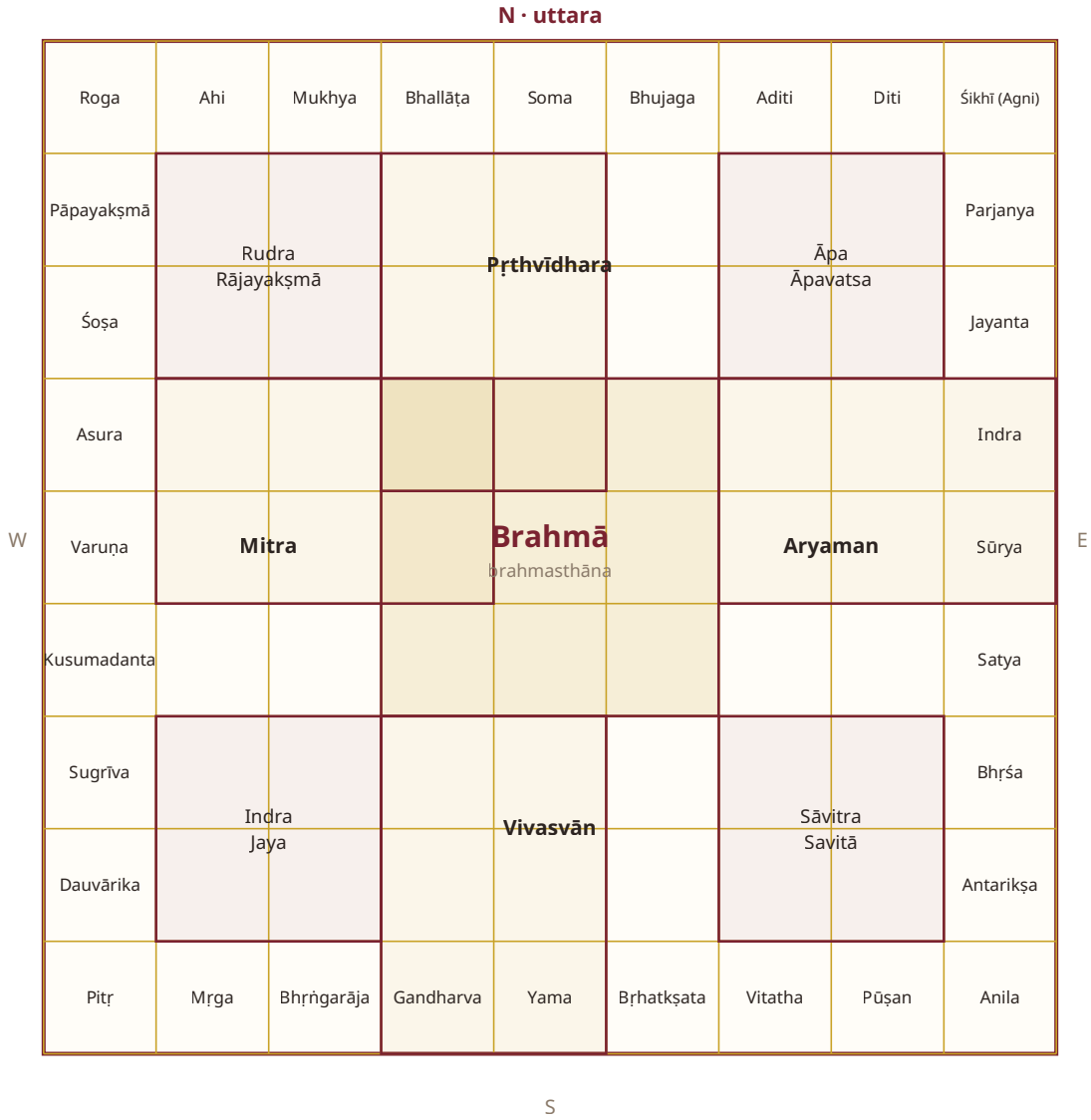
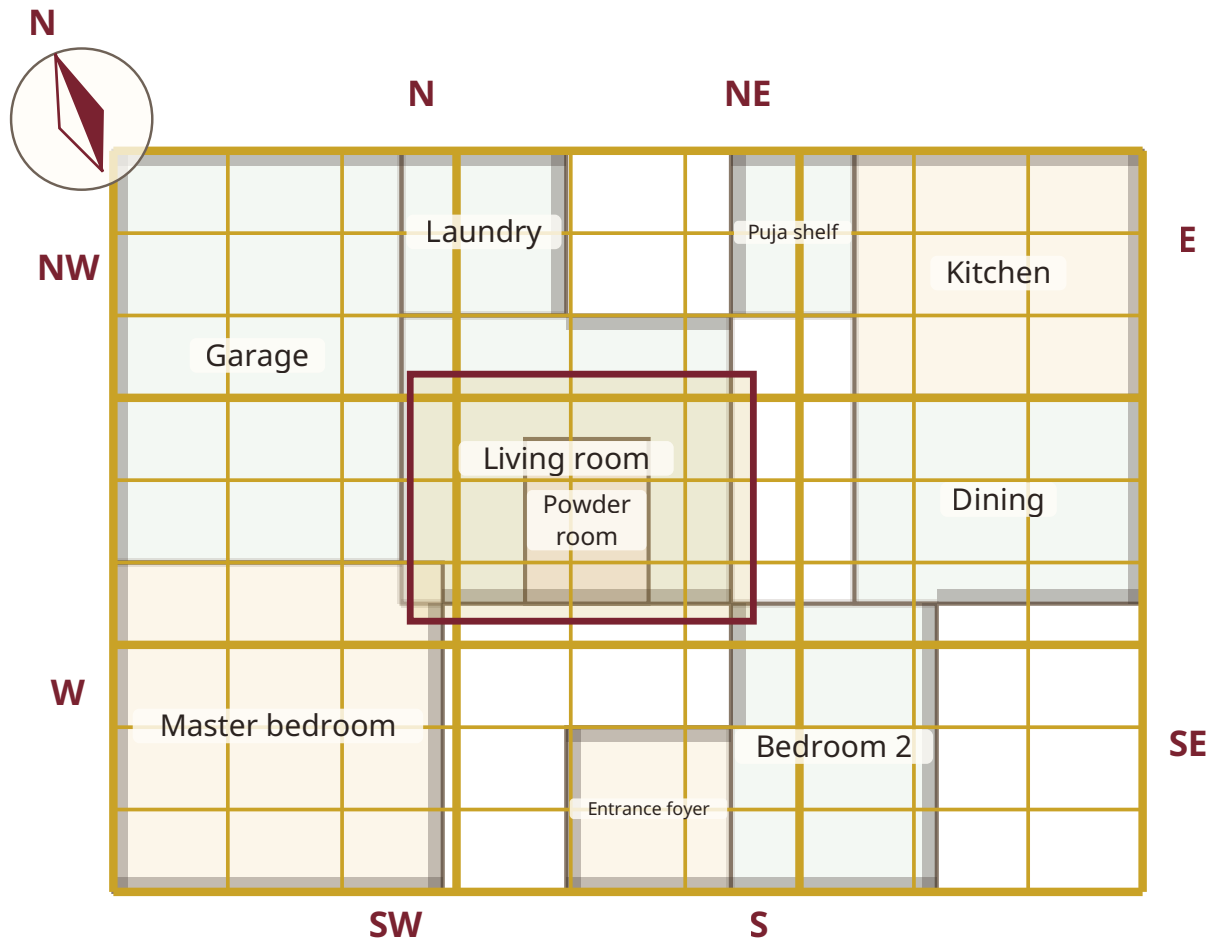


PLATE V The 81-pada Vāstupuruṣa-maṇḍala — 45 deities एकाशीतिपद वास्तुपुरुष-मण्डल

Brahmā holds the nine centre squares; the crossing-points the text calls vital (*marmas*) must not be pressed by pillars or defiled — the verses are in Appendix A (BS 53.42–51, 57–66).



81 padas · the grid belongs to the building; the directions to the compass (BS 53.42-50)

PLATE VI The same grid, laid over your plan — true compass आपकी योजना पर वही मण्डल

PROJECT	Sample — Brampton bungalow, main floor (50 × 36 ft)
DRAWING	Plate VI — plan with the 81-pada grid
OVERALL	50'-0" × 36'-0" (outside face of wall)
SCALE	1 in ≈ 9'-4" as printed on A4 — dimensions and bar on Plate I
NORTH	plan-up bears 22° true
SURVEY	floor-plan drawing
ISSUED	2026-09-20

Assessment drawing — not an architectural or construction document. Room outlines are as surveyed; wall thickness is drawn nominal, and doors, windows and structure are not shown. Nothing here is for permit or construction use.

The grid is drawn on the building's bounding square, rotated to true compass north — the eight codes around the edge are the same directions marked on Plate I, so the two drawings can be read against each other. Rooms are shown faint beneath so you can find any pada of your own house in one look.

APPENDICES · THE PROOF

Appendix A · ॥ श्लोक ॥ The verses in full

Everything the report claimed, in the text's own words — Sanskrit with N. C. Iyer's 1884 public-domain translation. Nothing here is needed to act on the report; it is printed so you can check us. Findings marked *later tradition* in the body have no verse here by design — they are post-classical practice, labeled, never dressed up as scripture.

The origin, the body, the grid

vāstujñānamathātaḥ kamalabhavānmuniparam parāyātam | kriyate'dhunā mayedam
vidagdhasāṃvatsaraprītyai ||

“We shall now proceed to treat of the science of house-building (vāstu-vidyā), which has come down to us from the Ṛṣis who obtained it from Brahmā.”

Bṛhat Saṃhitā 53.1 (Skt 52.1) · tr. Iyer 1884 (public domain)

kimapi kila bhūtamabhadraḥ rundhānaṃ rodasī śarīreṇa | tadamaragaṇena sahasā vinigṛhyādhomukhaṃ
nyastam ||

“At one time, a monster appeared with a body so vast as to conceal the Earth and the sky. The Devas then caught hold of parts of his body and forcibly laid him down with his face towards the ground.”

Bṛhat Saṃhitā 53.2 (Skt 52.2) · tr. Iyer 1884 (public domain)

yatra ca yena gṛhītaṃ vibudhenādhiṣṭhitaḥ sa tatraiva | tadamaramayaṃ vidhātā vāstunaraṃ
kalpayāmāsa ||

“The several Devas now preside over the several parts of the body held by them. The monster, therefore, known as Vāstupuruṣa, represents in his body all the Devas by order of Brahmā.”

Bṛhat Saṃhitā 53.3 (Skt 52.3) · tr. Iyer 1884 (public domain)

pūrvottaradigmūrdhā puruṣo'yamavāṇmukho'sya śirasi śikhī | āpo mukhe stane'syāryamā
hyurasyāpavatsaśca ||

“The Vāstupuruṣa lies with his face turned towards the ground and head in the north-east.”

Bṛhat Saṁhitā 53.51 (Skt 52.51) · tr. Iyer 1884 (public domain)

ekāśītivibhāge daśa daśa pūrvottarāyatā rekhāḥ | antastrayodaśa surā dvātriṁśadbāhyakoṣṭhasthāḥ ||

“Divide the house ground into 81 squares by 10 lines drawn from east to west and 10 lines drawn from north to south. 32 Devas occupy the 32 exterior squares and 13 Devas occupy the inner squares.”

Bṛhat Saṁhitā 53.42 (Skt 52.42) · tr. Iyer 1884 (public domain)

pūṣā vitathabrhatkṣatayamagandharvākhyabhṛṅgarājamṛgāḥ |

pitṛdauvārikasugrīvakusumadantāmbupatyasurāḥ || śoṣo'tha pāpayakṣmā rogaḥ koṇe tato'himukhyau ca
| bhallāṭasomabhujagāstato'ditirditirīti kramaśaḥ ||

“The eight southern squares are occupied by Vāyu, Pūṣā, Vitatha, Bṛhatkṣata, Yama, Gandharva, Bhṛṅgarāja and Mṛga; the eight western by Pitṛ, Dauvārika, Sugrīva, Kusumadanta, Varuṇa, Asura, Śeṣa and Pāpayakṣmā; the eight northern by Roga, Ahi, Mukhya, Bhallāṭa, Soma, Bhujaga, Aditi and Diti.”

Bṛhat Saṁhitā 53.44-45 (Skt 52.44-45) · tr. Iyer 1884 (public domain)

madhye brahmā navakoṣṭhakādhipo'syāryamā sthitaḥ prācyām | ekāntarātpradakṣiṇamasmātsavitā
vivasvāṁśca || vibudhādhipatistasmanmitro'nyo rājayakṣmanāmā ca | pṛthivī dharāpavatsāvityete
brahmaṇaḥ paridhau ||

“The nine central squares are occupied by Brahmā. Around Brahmā sit Aryaman, Savitā, Vivasvān, Indra, Mitra, Rājayakṣmā, Pṛthvīdhara and Āpavatsa.”

Bṛhat Saṁhitā 53.46-47 (Skt 52.46-47) · tr. Iyer 1884 (public domain)

Placement and water — the allocation verses

aiśānyāṁ devagrhaṁ mahānasaṁ yadi cāpi kāryamāgneyyām | nairṛtyāṁ bhāṇḍopaskaro'rthadhānyāni
mārutyām ||

“The apartment for the Devas shall be built in the north-east; the kitchen in the south-east; the room for the household utensils shall be erected in the south-west; and the treasury and the granary rooms shall be erected in the north-west.”

Bṛhat Saṁhitā 53.118 (Skt 52.116) · tr. Iyer 1884 (public domain)

prācyādīsthe salile sutahāniḥ śikhibhayam ripubhayam ca | strīkalahaḥ strīdaṣṭyam naiḥsvyam
vittātmajavivṛddhiḥ ||

“If there be any piece of water in the east, south-east, south, south-west, west, north-west, north and north-east, there will respectively be the death of sons, injury from fire, troubles from enemies, quarrels among women, unchastity among women, poverty, increase of wealth and increase of sons.”

Bṛhat Saṁhitā 53.119 (Skt 52.117) · tr. Iyer 1884 (public domain)

anilabhayam strījananam prabhūtanānā narendravāllabhyam | krodhapatānṛtatvam krauryam
cauryam ca pūrveṇa ||

“If the entrance is opened in any of the 8 eastern squares beginning from the north-eastern corner, the effects will respectively be injury from fire, birth of daughters, gain of immense wealth, the friendship of the king, increase of anger, the vice of lie, that of cruelty and that of theft.”

Bṛhat Saṁhitā 53.72 (Skt 52.70) · tr. Iyer 1884 (public domain)

alpasutatvam praiśyam nīcatvam bhakṣyapānasutavṛddhiḥ | raudram kṛtaghnamadhanam
sutavīryagham ca yāmyena ||

“If the entrance is opened in any of the 8 southern squares beginning from the south-eastern corner, the effects will respectively be few sons, servitude, becoming a Cāṇḍāla, excessive eating and drinking with an increase of sons, anger, ingratitude, poverty and the loss of sons and of valour.”

Bṛhat Saṁhitā 53.73 (Skt 52.71) · tr. Iyer 1884 (public domain)

sutapīḍā ripuvṛddhirna sutadhanāptiḥ sutārthaphalasampat | dhanasampannṛpatibhayam dhanakṣayo
roga ityapare ||

“If the gate is opened in any of the 8 western squares beginning from the south-western corner, the effects will respectively be suffering of sons, the increase of the enemy, the want of wealth and sons, the increase of sons, of wealth and of strength, opulence, fear from kings, loss of wealth and disease.”

Bṛhat Saṁhitā 53.74 (Skt 52.72) · tr. Iyer 1884 (public domain)

vadhabandho ripuvṛddhiḥ sutadhanalābhaḥ samastaguṇasampat | putradhanāptirvairam sutena doṣāḥ
striyā naiḥsvam ||

“If the gate is opened in any of the 8 northern squares beginning from the north-western corner, the effects will respectively be increase of cruelty and kinsmen, increase of the enemy, gain of wealth and sons, the possession of all virtues, the acquisition of sons and wealth, hatred of sons, the loss of character of women and the loss of wealth.”

Bṛhat Saṁhitā 53.75 (Skt 52.73) · tr. Iyer 1884 (public domain)

madhye brahmā navakoṣṭhakādhipo'syāryamā sthitaḥ prācyām | ekāntarātpradakṣiṇamasmātsavitā
vivasvāṁśca || vibudhādhīpatistasmanmitro'nyo rājayakṣmanāmā ca | pṛthivī dharāpavatsāvityete
brahmaṇaḥ paridhau ||

“The nine central squares are occupied by Brahmā. Around Brahmā sit Aryaman, Savitā, Vivasvān, Indra, Mitra, Rājayakṣmā, Pṛthvīdhara and Āpavatsa.”

Bṛhat Saṁhitā 53.46-47 (Skt 52.46-47) · tr. Iyer 1884 (public domain)

sampātā vaṁśānāṁ madhyāni samāni yāni ca padānām | marmāṇi tāni vindyāṇa tāni
paripīḍayetprājñāḥ ||

“The exact centres of the several squares are known as Marmasthalas — vital parts; these parts shall not be molested by the erection of pillars over them or in any other way.”

Bṛhat Saṁhitā 53.57 (Skt 52.57) · tr. Iyer 1884 (public domain)

tānyaśucibhāṇḍakīlastambhādyaiḥ pīḍitāni śalyaiśca | gṛhabhartustattulye pīḍāmaṇḍe prayacchanti ||

“If these vital parts are defiled or molested by impure substances, nails, pegs or pillars, the master of the house will suffer in those parts of his body which correspond to the parts thus tormented.”

Bṛhat Saṁhitā 53.58 (Skt 52.58) · tr. Iyer 1884 (public domain)

sukhamicchanbrahmāṇaṁ yatnād rakṣedgrhī grhāntaḥstham | ucchiṣṭādyupaghātādgrhapatirupatapyate
tasmin ||

“If the master of the house desire prosperity, he shall take particular care of the portion of the house which is the seat of Brahmā. If this portion be defiled by impurities, the master of the house will suffer miseries.”

Bṛhat Saṁhitā 53.66 (Skt 52.64) · tr. Iyer 1884 (public domain)

The door padas

anilabhayaṁ strījananaṁ prabhūtheadhanatā narendravāllabhyam | krodhaparatānṛtatvaṁ krauryaṁ
cauryaṁ ca pūrveṇa ||

“If the entrance is opened in any of the 8 eastern squares beginning from the north-eastern corner, the effects will respectively be injury from fire, birth of daughters, gain of immense wealth, the friendship of the king, increase of anger, the vice of lie, that of cruelty and that of theft.”

Bṛhat Saṁhitā 53.72 (Skt 52.70) · tr. Iyer 1884 (public domain)

alpasutatvaṃ praiśyaṃ nīcatvaṃ bhakṣyapānasutavṛddhiḥ | raudraṃ kṛtaghnamadhaṇaṃ
sutavīryaghaṇaṃ ca yāmyena ||

“If the entrance is opened in any of the 8 southern squares beginning from the south-eastern corner, the effects will respectively be few sons, servitude, becoming a Cāṇḍāla, excessive eating and drinking with an increase of sons, anger, ingratitude, poverty and the loss of sons and of valour.”

Bṛhat Saṃhitā 53.73 (Skt 52.71) · tr. Iyer 1884 (public domain)

sutapīḍā ripuvṛddhirna sutadhaṇāptiḥ sutārthaphalasampat | dhanasampannṛpatibhayaṃ dhanakṣayo
roga ityapare ||

“If the gate is opened in any of the 8 western squares beginning from the south-western corner, the effects will respectively be suffering of sons, the increase of the enemy, the want of wealth and sons, the increase of sons, of wealth and of strength, opulence, fear from kings, loss of wealth and disease.”

Bṛhat Saṃhitā 53.74 (Skt 52.72) · tr. Iyer 1884 (public domain)

vadhabandho ripuvṛddhiḥ sutadhaṇālābhaḥ samastaguṇasampat | putradhaṇāptirvairaṇ sutena doṣāḥ
striyā naiḥsvam ||

“If the gate is opened in any of the 8 northern squares beginning from the north-western corner, the effects will respectively be increase of cruelty and kinsmen, increase of the enemy, gain of wealth and sons, the possession of all virtues, the acquisition of sons and wealth, hatred of sons, the loss of character of women and the loss of wealth.”

Bṛhat Saṃhitā 53.75 (Skt 52.73) · tr. Iyer 1884 (public domain)

The door question, briefly

Popular vāstu says “north and east doors good, south doors bad.” The classic is subtler — it judges a door by the exact **pada** (grid square) it occupies and names auspicious positions on *every* side of the house. This report assesses entrances at zone level; the pada-level door audit — locating each door against the 81-pada grid — is the deeper study, available when the door positions are measured on site.

Universal guidelines — stated by the text itself

Sleep with the head toward South or East — never toward the North or West.

सिर दक्षिण या पूर्व की ओर करके सोएँ — उत्तर/पश्चिम की ओर कभी नहीं।

dhānyagoguruhutāsasurāṇām na svapedupari nāpyanuvaṃśam | nottarāparaśirā na ca nagno
naiva cādracaraṇaḥ śriyamicchan ||

“He that desires prosperity shall not sleep on a higher level than that of grain, cows, preceptor, fire, and the Devas; nor shall he sleep under a beam, nor with his head towards the north or west.”

Bṛhat Saṃhitā 53.124 (Skt 52.122) · tr. Iyer 1884 (public domain)

Do not sleep under an exposed beam, and never on a level higher than the household's grain, elders, fire or shrine.

शहतीर (बीम) के नीचे शयन वर्जित; अन्न, गुरु, अग्नि और देव से ऊँचे स्तर पर भी नहीं।

dhānyagoguruhutāsasurāṇām na svapedupari nāpyanuvaṃśam | nottarāparaśirā na ca nagno
naiva cādracaraṇaḥ śriyamicchan ||

“He that desires prosperity shall not sleep on a higher level than that of grain, cows, preceptor, fire, and the Devas; nor shall he sleep under a beam, nor with his head towards the north or west.”

Bṛhat Saṃhitā 53.124 (Skt 52.122) · tr. Iyer 1884 (public domain)

Keep the centre of the home — the Brahmasthan — open, light and clean. Nothing heavy and nothing impure stands there.

घर का केंद्र (ब्रह्मस्थान) खुला, हल्का और स्वच्छ रहे।

sukhamicchanbrahmāṇaṃ yatnād rakṣedgr̥hī gr̥hāntaḥstham |
ucchiṣṭādyupaghātādgr̥hapatirupatapyate tasmin ||

“If the master of the house desire prosperity, he shall take particular care of the portion of the house which is the seat of Brahmā. If this portion be defiled by impurities, the master of the house will suffer miseries.”

Bṛhat Saṁhitā 53.66 (Skt 52.64) · tr. Iyer 1884 (public domain)

sampātā vaṃśānāṃ madhyāni samāni yāni ca padānām | marmāṇi tāni vindyānna tāni
paripīḍayetprājñāḥ ||

“The exact centres of the several squares are known as Marmasthalas — vital parts; these parts shall not be molested by the erection of pillars over them or in any other way.”

Bṛhat Saṁhitā 53.57 (Skt 52.57) · tr. Iyer 1884 (public domain)

Water — tanks, wells, water features — belongs in the North or North-East. The text marks water in the East unfavorable, contrary to popular belief.

जल उत्तर/ईशान में शुभ; पूर्व में जल अशुभ कहा गया है।

prācyādīsthe salile sutahāniḥ śikhibhayaṃ ripubhayaṃ ca | strīkalahaḥ strīdaṣṭyaṃ naiḥsvyaṃ
vittātmajavivṛddhiḥ ||

“If there be any piece of water in the east, south-east, south, south-west, west, north-west, north and north-east, there will respectively be the death of sons, injury from fire, troubles from enemies, quarrels among women, unchastity among women, poverty, increase of wealth and increase of sons.”

Bṛhat Saṁhitā 53.119 (Skt 52.117) · tr. Iyer 1884 (public domain)

The four corner allocations: shrine NE • kitchen SE • heavy stores SW • treasury and granary NW.

ईशान में देवघर • आग्नेय में रसोई • नैऋत्य में भंडार • वायव्य में कोष और अन्न।

aiśānyāṃ devagrhaṃ mahānasaṃ yadi cāpi kāryamāgneyyāṃ | nairṛtyāṃ
bhāṇḍopaskaro'rthadhānyāni mārutyāṃ | |

“The apartment for the Devas shall be built in the north-east; the kitchen in the south-east; the room for the household utensils shall be erected in the south-west; and the treasury and the granary rooms shall be erected in the north-west.”

Bṛhat Saṃhitā 53.118 (Skt 52.116) • tr. Iyer 1884 (public domain)

The classics judge a door by its exact pada (square), not by side alone — auspicious door positions exist on every side of the house. "A south door is always bad" is not classical.

द्वार का फल पद-अनुसार है, दिशा मात्र से नहीं — हर दिशा में शुभ द्वार-पद हैं।

anilabhayaṃ strījananaṃ prabhūṭadhanatā narendravāllabhyam | krodhapatātāṇṛtatvaṃ
krauryaṃ cauryaṃ ca pūrveṇa ||

“If the entrance is opened in any of the 8 eastern squares beginning from the north-eastern corner, the effects will respectively be injury from fire, birth of daughters, gain of immense wealth, the friendship of the king, increase of anger, the vice of lie, that of cruelty and that of theft.”

Bṛhat Saṃhitā 53.72 (Skt 52.70) · tr. Iyer 1884 (public domain)

alpasutatvaṃ praiśyaṃ nīcatvaṃ bhakṣyapānasutavṛddhiḥ | raudraṃ kṛtaghnamadhaṇaṃ
sutavīryaghnaṃ ca yāmyena ||

“If the entrance is opened in any of the 8 southern squares beginning from the south-eastern corner, the effects will respectively be few sons, servitude, becoming a Cāṇḍāla, excessive eating and drinking with an increase of sons, anger, ingratitude, poverty and the loss of sons and of valour.”

Bṛhat Saṃhitā 53.73 (Skt 52.71) · tr. Iyer 1884 (public domain)

sutapīḍā ripuvṛddhirna sutadhanāptiḥ sutārthaphalasampat | dhanasampannṛpatibhayaṃ
dhanakṣayo roga ityapare ||

“If the gate is opened in any of the 8 western squares beginning from the south-western corner, the effects will respectively be suffering of sons, the increase of the enemy, the want of wealth and sons, the increase of sons, of wealth and of strength, opulence, fear from kings, loss of wealth and disease.”

Bṛhat Saṃhitā 53.74 (Skt 52.72) · tr. Iyer 1884 (public domain)

vadhabandho ripuvṛddhiḥ sutadhanalābhaḥ samastaguṇasampat | putradhanāptirvairam sutena
doṣāḥ striyā naiḥsvam ||

“If the gate is opened in any of the 8 northern squares beginning from the north-western corner, the effects will respectively be increase of cruelty and kinsmen, increase of the enemy, gain of wealth and sons, the possession of all virtues, the acquisition of sons and wealth, hatred of sons, the loss of character of women and the loss of wealth.”

Bṛhat Saṁhitā 53.75 (Skt 52.73) · tr. Iyer 1884 (public domain)

Nothing should pierce the straight line of the main door — road, tree, street corner, well, pillar or drain — within twice the height of the house. Beyond that measured distance the text itself declares no fault.

मुख्य द्वार की सीध में मार्ग, वृक्ष, कोना, कूप, स्तम्भ या नाली न हो — घर की ऊँचाई से दुगुनी दूरी के बाहर दोष नहीं।

mārgatarukoṇakūpastambhabhramaviddhamaśubbhadam dvāram | ucchrāyāddviguṇamitām
tyaktvā bhūmiḥ na doṣāya ||

“There will be misery if, opposite to the gate, there be roads, trees, street corners, wells, pillars or gutters. If these should be beyond a distance of double the height of the house, they will produce no harm.”

Bṛhat Saṁhitā 53.76 (Skt 52.74) · tr. Iyer 1884 (public domain)

The main door must hang true: it should not swing open or shut of itself, not exceed its proper size, not sit sunken low, not bend inward or outward, and no gate should stand directly over another. The text reads a door's condition; we read it as maintenance.

मुख्य द्वार ठीक लगा हो — अपने आप खुले-बंद न हो, नाप से बड़ा न हो, नीचा/टेढ़ा न हो, द्वार पर द्वार न हो।

unmādaḥ svayamudghāṭite'tha pihite svayaṃ kulavināśaḥ | mānādhike nṛpabhayaṃ
dasyubhayaṃ vyasanameva nīce ca || dvāraṃ dvārasyopari yattanna śivāya saṅkaṭaṃ yacca |
āvyāttaṃ kṣudbhayadaṃ kubjaṃ kulanāśanaṃ bhavati || pīḍākaramatipīḍitamantarvinataṃ
bhavedabhāvāya | bāhyavinate pravāso digbhrānte dasyubhiḥ pīḍā ||

“If the door should open of itself, there would be an attack of madness; if it should close of itself, the family would perish; if the gate should exceed its stated dimensions, there would be fear from kings and robbers; and if the gate be in a low ground, there will be grief. Gate over a gate and a gate which is difficult to enter will not conduce to prosperity; an entrance which is not closed will produce suffering from hunger; an entrance which is either very short or bent will bring about the ruin of the family. One that is bent inside will bring on destruction; one that is bent outside, will bring on travels to foreign land; and one that is not in the proper spot, will bring on theft by robbers.”

Bṛhat Saṃhitā 53.79-81 (Skt 52.77-79) · tr. Iyer 1884 (public domain)

Plant by direction: plakṣa N · vaṭa (banyan) E · udumbara S · aśvattha W are declared favorable; thorny growth close to the walls is not. And the text's own remedy: what cannot be removed is answered by planting the right thing between — interposition, never demolition-by-fear.

वृक्ष दिशा से: प्लक्ष उत्तर · वट पूर्व · उदुम्बर दक्षिण · अश्वत्थ पश्चिम शुभ; काँटेदार वृक्ष घर से दूर। और ग्रन्थ का अपना उपाय — हटा न सकें तो बीच में शुभ लगाएँ।

yāmyādiṣvaśubhaphalā jātāstaravaḥ pradakṣiṇenaite | udagādiṣu praśastāḥ
plakṣavaṭodumbarāśvatthā | |

“The Lakṣa [plakṣa], the Banyan, the Udumbara and the Aśvattha will bring on miseries if situated on the south, west, north and east sides of the house, and they will bring on prosperity if they be respectively situated in the north, east, south, and west side of the house.”

Bṛhat Saṁhitā 53.85 (Skt 52.83) · tr. Iyer 1884 (public domain)

āsannāḥ kaṇṭhakino ripubhayadāḥ kṣīriṇo'rthanāśāya | phalinaḥ prajākṣayakarā dārūṇyapi
varjayedēṣām | |

“If thorny trees grow near houses, there will be fear from enemies; if milky trees, there will be waste of wealth; if fruit trees, the children will die. The wood of these trees shall also be rejected.”

Bṛhat Saṁhitā 53.86 (Skt 52.84) · tr. Iyer 1884 (public domain)

chindyād yadi na tarūṁś tāntadantare pūjitānvapedanyat |
punnāgāśokāriṣṭabakulapanasācchamīśālau | |

“If it be felt inconvenient to remove the several trees mentioned above, a number of superior trees shall be grown between them. These are Punnāga, Aśoka, Ariṣṭa, Bakula, Panasa, Śamī and Śāla.”

Bṛhat Saṁhitā 53.87 (Skt 52.85) · tr. Iyer 1884 (public domain)

Grow the house equally on all sides; if one side must grow, the East or the North. (The Sanskrit reads gr̥havṛddhi — extension; Iyer 1884 read ground level. Either way the law is symmetry first, then E/N.)

घर की वृद्धि सब ओर समान हो; एक ही ओर बढ़ाना पड़े तो पूर्व या उत्तर।

icched yadi gr̥havṛddhiṃ tataḥ samantādvivardhayettulyam | ekoddeśe doṣaḥ prāgatha
vāpyuttare kuryāt || prāgbhavati mitravairamṃ mṛtyubhayaṃ dakṣiṇena yadi vṛddhiḥ |
arthavināśaḥ paścādudagvivṛddhirmanastāpaḥ ||

“He that desires prosperity shall raise the house-ground equally on all sides. If unavoidable, the eastern or northern side may be of a slightly higher level. If the eastern side be of a higher level, there will be hatred of friends; if the southern side, there will be deaths in the family; if the western side, there will be loss of wealth; and if the northern side, there will be grief.”

Bṛhat Saṃhitā 53.116-117 (Skt 52.114-115) · tr. Iyer 1884 (public domain)

The north-east corner must never sit higher than the rest of the ground — the one level rule the text states outright.

ईशान कोण भूमि में सबसे ऊँचा कभी न हो — स्तर का स्पष्ट वचन।

prāguttaronnate dhanasutakṣayaḥ sutavadhaśca durgandhe | vakre bandhuvināśo na santi
garbhāśca dinmūḍhe ||

“If the north-eastern corner be of a higher level than the rest, there will be loss of wealth and sons; if the ground emit bad smell, sons will die; if the ground be of irregular shape, kinsmen will die; if the sides are irregular, there will be no pregnancy.”

Bṛhat Saṃhitā 53.115 (Skt 52.113) · tr. Iyer 1884 (public domain)

What belongs where — the quick map

Zone	Dik-pāla	Best & worst uses
NE · ईशान	Īśāna (ईशान)	Best: shrine, meditation, open space, water. Worst: toilets, heavy storage, fire, master bedroom.

E · पूर्व	Indra (इन्द्र)	Best: entries on auspicious padas, living, study, dining. Avoid: water bodies (the text itself), walls that seal out morning light.
SE · आग्नेय	Agni (अग्नि)	Best: kitchen, electrical/utility heat. Avoid: water over fire, puja room, master bedroom (later tradition calls it restless).
S · दक्षिण	Yama (यम)	Best: bedrooms, heavy rooms, store. Fine: a door on the right pada. Avoid: main water inlet, shrine.
SW · नैऋत्य	Nairṛti (नैऋति)	Best: master bedroom (tradition), stores, structural mass. Worst: main entrance, borewell, open pits.
W · पश्चिम	Varuṇa (वरुण)	Best: dining, bedrooms, stores. Fine: doors on the right padas. Avoid: shrine (tradition prefers NE).
NW · वायव्य	Vāyu (वायु)	Best: granary/pantry, treasury, guest room, garage (modern), toilets (modern, least-bad). Avoid: shrine, master bedroom.
N · उत्तर	Kubera (कुबेर)	Best: water, living, study, entries on auspicious padas. Avoid: tall heavy mass sealing the face.
C · ब्रह्मस्थान	Brahmā (ब्रह्मा)	Best: open court, light, circulation. Worst: toilet, staircase, kitchen mass, structural columns on the centre point.

"Best/worst" lines blend the verses above with named later tradition — the per-claim labels in the room chapter tell you which is which.

Appendix B • ॥ विधि और प्रमाण ॥ Method, sources & limits

Where this plan came from

floor-plan drawing. Plan-up bears 22° from true north. Only proportions matter — any unit, any drawing scale.

The geometry

Each room is sampled on a 20×20 grid of points — 400 per room. The Brahmasthan is the central ninth of the building, centred on the built mass's own centre of area, so an attached wing cannot drag the sacred centre into empty air. Every other point is classified by its true compass bearing from that centre into the eight directions, 45° each — so "north-east" always means what the text means: the quarter that lies to the north-east, no matter how the house is turned on its lot. The result is the exact fraction of every room in every zone, to a quarter of a percent. No eyeballing, no judgment calls, no randomness: the same drawing in, the same report out — every time.

The scoring

Every zone starts at 100. A broken avoidance rule deducts its weight $\times$ the room's overlap with the zone; a missed placement preference deducts at half weight — a miss is not a violation.

Weights are editorial (major 8 · moderate 4 · minor 2), set by tradition consensus and printed as points beside every finding. The deduction total then passes through a smooth exponential curve rather than a hard floor, so heavily conflicted homes still differ from catastrophically conflicted ones and the score never slams into zero. The verdict bands (84 / 71 / 57) sit at fixed deduction thresholds — you can re-derive every number in this report by hand.

The score is printed as **GRIHA ŪRJĀ · House Energy Index**. GRIHA ŪRJĀ is a deterministic alignment score: your geometry measured against the classical allocations. It is not a measurement of any physical energy.

The figures

Every figure in this book — the plan, the wheel, the map of moves, the room diagrams, the 81-pada plate and its overlay — is drawn by the engine from the same geometry that produced the score. Nothing is illustrative-only; if a figure and a number ever disagreed, that would be a bug, not a style choice. The numbered arrows on the map of moves are generated from the same list as the numbered findings beside it.

The citation rule

Where a verse of the **Br̥hat Saṁhitā** states or directly entails a rule, the finding carries its reference and the śloka is printed in Appendix A — Sanskrit first, then N.C. Iyer's 1884 public-domain translation. The Sanskrit e-text numbers the chapter 52 and drifts up to two verses after v.59; both numbers are kept at every citation. Where a rule comes from later vāstu tradition (the digest era, modern practice), it says **later tradition** right there. Nothing is dressed up as scripture that is not scripture.

° In this report, 7 finding(s) rest on later vāstu tradition or on corollaries of the allocation verses — marked wherever they appear. Every śloka printed is the classical text itself. Further texts (Mayamata, Mānasāra) are pending corpus pass. Nothing unmarked is uncited.

What we never sell

No yantra, pyramid, mirror, crystal or gemstone appears in the improvement plan — not at any price. If a remedy is not spatial or functional, it is not a remedy. Where geometry cannot be fixed, this report says so plainly instead of selling an object that pretends to fix it.

What this assessment is, and what is yours to decide

This assessment is the classical rules computed against your own plan — the mandala laid over the rooms you drew, at true compass bearing, with every finding carrying the verse it comes from and the arithmetic that produced it. That computation is the same for a house anywhere on earth. What it is not: architectural design, engineering advice, a structural survey, or a prediction about anyone's life.

The śāstra does not change from country to country — permits and trades do. That is why every recommendation here is graded by what it takes to carry out. The free tier changes how you use rooms you already have and needs nobody's permission, anywhere. Where a fault can only be resolved by construction, we name the scope and stop there: any structural or architectural work must be planned and carried out by a qualified professional, under the building rules of the place you live. Nothing here is a permit or construction document.

The recommendations are what the rules compute to. The decision to act on any of them is yours, taken on your own professional advice, and ITERNITY RESEARCH CORP. accepts no liability for work undertaken, or not undertaken, on the basis of this assessment.

And your reading of your own home outranks ours: गणित हमारा — अर्थ आपका. The mathematics is ours — the meaning is yours.

Glossary

Vāstu / वास्तु

The dwelling site and the science of building on it.

Vāstupuruṣa / वास्तु पुरुष

The pinned being whose body is the plot; the origin story of the mandala.

Mandala / मण्डल

The grid laid over the plot — 81 padas in full ritual form; nine zones in whole-home assessment.

Pada / पद

One square of the grid, each with its seated devatā; doors are classically judged per pada.

Brahmasthan / ब्रह्मस्थान

The centre of the plot — Brahmā's seat, kept open, light and clean.

Marma / मर्म

A vital point of the Puruṣa's body on the grid; the text forbids pressing or defiling the marmas.

Dik-pāla / दिक्पाल

The guardian deity of a direction — Indra E, Agni SE, Yama S, Nairṛti SW, Varuṇa W, Vāyu NW, Kubera N, Īśāna NE.

Koṇa / कोण

A corner direction: agni-koṇa SE, īśāna-koṇa NE, and so on.



This assessment described **Sample — Brampton bungalow, main floor (50 × 36 ft)**
as the drawing shows it — 11 findings, each one cited, nothing invented.

A house is geometry; a home is what you do inside it. Fix what the plan makes easy, budget
for what it makes hard, and let the rest be lived in without fear — the texts themselves
never sold fear.

गणित हमारा — अर्थ आपका।

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Bṛhat Saṁhitā ch. 53 · Sanskrit with the Iyer 1884 public-domain translation · no rule without a citation