



## **VASTU SHASTRA : SELECTION OF LAND as said in VISHWAKARMA PRAKASH**

**DR NEERAJ RAJINDER NAHAR**

**drneeraj23@gmail.com**

### Introduction to Vāstu Shastra

Vāstu Shastra constitutes a corpus of classical scriptures composed and transmitted by ancient Indian sages with the objective of guiding the construction of built environments in harmony with natural and cosmic forces. The tradition of Vāstu possesses a well-defined and authoritative lineage. Classical belief attributes the primordial origin of Vāstu knowledge to Lord Shambhu (Śiva), from whose lineage this science was later imparted to Lord Vishwakarma, the divine architect. The primary objective of translating and disseminating these texts in contemporary times is to make authentic Vedic architectural knowledge accessible to householders, thereby safeguarding them from misinterpretation or exploitation by inadequately trained practitioners. Familiarity with original scriptural sources enables individuals to critically evaluate Vāstu principles directly from Shastra rather than relying on secondary opinions. Analogous to the way yogic postures derive from Yoga Shastra and medicinal formulations from Ayurvedic treatises, all foundational principles of Vāstu and spatial energy systems originate from ancient scriptural wisdom. The discipline itself is inherently systematic and comprehensible, and many prevalent misconceptions can be resolved through focused textual study and dissemination of authentic knowledge.

### Beyond Directional Vāstu

A prevalent misconception in contemporary interpretations of Vāstu Shastra is its reduction to a purely directional system, primarily concerned with the placement of functional spaces such as kitchens, bedrooms, toilets, or water storage units. While orientation does hold relevance, classical Vāstu texts indicate that directional guidelines represent only a limited component—often estimated at approximately ten percent—of the broader architectural framework.

Traditional Vāstu literature emphasises a multidimensional planning approach that includes site geometry, proportional measurements, modular grid systems (such as the Vāstu Puruṣa Maṇḍala), numerical ratios, orientation to solar and lunar cycles, and spatial hierarchy. These elements collectively govern the organisation of built space rather than relying solely on cardinal directions. Additionally, factors such as soil characteristics, slope, drainage patterns, wind movement, daylight penetration, and structural mass distribution are integral to Vāstu-based site assessment.



Classical practice also accounts for temporal considerations through the integration of Jyotiṣa (astrology), particularly in matters related to timing, personalisation, and adaptability. The astrological profile of the occupant was traditionally used to contextualise architectural decisions, allowing spatial planning to respond to individual circumstances rather than adhere to uniform prescriptions. This contextual application explains the inherent variability in Vāstu solutions across different projects.

As a result, Vāstu Shastra does not advocate standardised architectural models. Instead, it promotes a flexible planning methodology in which design outcomes emerge from the interaction between site conditions, proportional logic, temporal factors, and user-specific considerations. Consequently, no two structures are expected to share identical Vāstu configurations, even when constructed within similar geographical or cultural settings.

#### Integration of Astrology with Vedic Vāstu

Jyotiṣa (astrology), classified among the six Vedāṅgas, has traditionally functioned as an auxiliary discipline supporting architectural and spatial decision-making within the Vāstu framework. Classical sources describe Jyotiṣa as the “eyes of the Vedas,” reflecting its role in interpreting temporal and astronomical conditions rather than prescribing physical form. Within Vedic Vāstu practice, astrology has historically been employed as a diagnostic and contextual tool during key phases such as land acquisition, site selection, commencement of construction, and spatial modification.

Astrological analysis primarily focuses on the positions and relationships of the Sun, Moon, and other planetary bodies at specific points in time. These configurations were traditionally used to determine suitable timing (muhūrta) and to contextualise planning decisions in relation to the occupant’s individual profile. Rather than enforcing rigid architectural rules, astrology introduced adaptability by aligning spatial planning with temporal cycles and personal circumstances.

Variations in planetary positions across individual horoscopes necessitated corresponding adjustments in Vāstu recommendations. This approach contributed to the personalisation of architectural solutions, ensuring that spatial arrangements were responsive to both environmental conditions and occupant-specific considerations. From a methodological standpoint, this integration reflects a broader pre-modern planning logic in which architecture was not treated as a static or universally optimal system.

The absence of a single, universally applicable architectural model within Vāstu literature further

---

supports this individualised approach. Classical texts emphasise contextual evaluation over standardised layouts, indicating that Vāstu principles were designed to accommodate diversity in geography, time, and human factors. Consequently, the integration of astrology within Vedic Vāstu can be understood as an early attempt to incorporate temporal variability and user-specific parameters into architectural planning, reinforcing the view of Vāstu as a flexible and adaptive knowledge system rather than an absolute or uniform doctrine.

### Architectural Outcomes of Vedic Vāstu Principles

The application of Vedic Vāstu principles to architectural planning is traditionally associated with a range of functional and environmental outcomes. Classical texts, when examined alongside historical building practices, suggest that structures designed in accordance with Vāstu guidelines place strong emphasis on site suitability, ground conditions, ventilation, solar access, and spatial organisation. These factors collectively contribute to improved habitability and occupant comfort. References in traditional literature to health and well-being may be interpreted in relation to environmental parameters such as soil stability, moisture control, airflow, natural lighting, and material selection, which are known to influence long-term health outcomes in built environments.

Vāstu texts also describe evaluative methods aimed at identifying and mitigating unfavourable site conditions, commonly referred to in traditional terminology as geopathic disturbances. From a contemporary perspective, these assessments can be understood as early attempts at subsurface analysis, addressing concerns related to soil composition, underground water flow, seismic sensitivity, and structural load distribution. By accounting for these factors at the planning stage, Vāstu-based designs may reduce exposure to environmental stressors and enhance structural performance over time.

Historical examples of buildings constructed using traditional Vāstu principles demonstrate notable durability and resilience in the face of natural forces such as earthquakes, climatic extremes, and material degradation. While such resilience cannot be attributed to Vāstu alone, the systematic emphasis on proportion, symmetry, orientation, and foundational integrity likely contributed to the long-term stability of these structures. These observations suggest that Vāstu guidelines functioned as a preventive planning framework rather than a remedial system.

In addition to physical outcomes, Vāstu texts emphasise procedural discipline during the construction process. Sequential planning, ritualised land preparation, and staged execution are believed to minimise disruptions and delays by ensuring thorough evaluation before construction begins. Such practices encourage coordination among planners, craftsmen, and patrons, potentially

leading to smoother project execution.

Finally, ceremonial practices associated with land selection and site preparation serve a symbolic and social function within the Vāstu framework. These rituals reinforce the cultural significance of the dwelling and establish a psychological sense of order, intention, and continuity. While their practical effects may be indirect, they contribute to the perception of the built space as an integrated environment that extends beyond purely utilitarian considerations.

### Canonical Literature of Vāstu Shastra

Vāstu knowledge has been systematically compiled across different historical periods by multiple sages, scholars, and royal patrons. Prominent texts include Vāstu Māṅikya Ratnākara by Pandit Ramtej Pandey, Dīparṇava Grantha, Agni Purāṇa—one of the eighteen Mahāpurāṇas narrated by Agni to Sage Vasiṣṭha—and Samaraṅgaṇa Sūtradhāra authored under the patronage of King Bhoja of Dhar (1000–1055 CE). Other foundational works include Mānasāra by Sage Māna, Māyamata by Sage Maya, Jayaprccā Grantha attributed to Lord Vishwakarma, Rāja Vallabha by Sudrandhara Maṇḍana, Muhūrta Gaṇapati, Bṛhad Vāstu Māla, Matsya Purāṇa, Bṛhat Parāśara Horā Śāstra, and Nārada Saṁhitā. Collectively, these texts form the canonical basis of Vāstu and its allied disciplines.

### Lord Vishwakarma and the Vishwakarma Prakāśa

The Vishwakarma Prakāśa is traditionally attributed to Lord Vishwakarma, revered as the supreme architect and master of Vedic sciences. His exposition of Vāstu is regarded within classical tradition as comprehensive and authoritative. Transmitted through successive generations, this text holds a sacred status within traditional architectural communities and is frequently preserved in household altars. According to the Samaraṅgaṇa Sūtradhāra, Lord Vishwakarma is described as the Āchārya (teacher) of the Devas. References in the R̥g Veda portray him as the divine engineer responsible for designing celestial palaces, temples, and aerial vehicles of the gods, underscoring his central role in the metaphysical and architectural framework of Vedic tradition.

### Utility and Significance of the Home in Vāstu Shastra

Before interpreting or applying any Shastra, it is essential to understand its underlying purpose, scope, and cultural significance. Vāstu Shastra primarily concerns itself with the planning and organisation of dwellings and living spaces, recognising the home as a fundamental unit of social, economic, and spiritual life. In traditional Indian thought, the stability and continuity of society are closely linked to the institution of the household.



Classical literature describes multiple planes of existence, commonly referred to as lokas, each associated with a defined dwelling space. For instance, Brahma Loka is described as the abode of Brahma, while Bhuvan Loka refers to the realm of human habitation. These conceptual frameworks emphasise the centrality of dwelling spaces across all levels of existence. Within this worldview, the human dwelling is not merely a physical shelter but a structured environment that supports individual development and collective order.

Vedic tradition further organises human life into four sequential stages (āśramas), each associated with specific responsibilities and spatial needs. The first stage, Brahmacharya (approximately birth to 25 years), involves residence in a gurukul or learning environment, where individuals receive education in the Vedas, Upanishads, Yoga, and allied disciplines under the guidance of a teacher. The second stage, Gṛhasthāśrama (approximately 26 to 50 years), is centered on household life. During this phase, individuals assume responsibilities related to family, profession, social contribution, and economic support. This stage is considered pivotal, as it sustains not only the individual and family but also the other āśramas through material and social support.

The third stage, Vānaprastha (approximately 51 to 75 years), marks a gradual withdrawal from active household responsibilities. Duties are transferred to the next generation, while the individual assumes an advisory and reflective role. The final stage, Sannyāsa (approximately 76 years onward), represents renunciation, characterised by detachment from material concerns and a focus on spiritual inquiry and liberation.

Within this framework, the Gṛhasthāśrama occupies a central position, serving as the structural foundation of social continuity. Vāstu Shastra's emphasis on the home reflects this importance, as the quality, stability, and organisation of the dwelling directly influence the effectiveness of household life. Thus, the study of Vāstu Shastra begins with an understanding of the home not merely as a physical structure, but as an essential institution supporting human development across all stages of life.

### Importance of Land Selection in Vāstu Shastra

Land selection constitutes one of the most critical stages in Vāstu Shastra and is consistently emphasised across classical architectural texts as the foundation upon which all subsequent planning decisions depend. Traditional Vāstu literature treats the site not merely as a physical substrate but as a determinant of structural performance, environmental compatibility, and long-term habitability. Consequently, improper site selection is considered difficult to correct through later architectural



interventions, highlighting the preventive orientation of Vāstu methodology.

Classical texts outline systematic criteria for evaluating land, including topography, soil composition, slope, drainage patterns, vegetation, and proximity to natural or man-made features. These parameters were traditionally assessed to ensure structural stability, effective water management, and environmental comfort. From a contemporary perspective, such criteria correspond closely with modern geotechnical and environmental site assessments, which aim to identify risks related to soil bearing capacity, water-logging, erosion, and seismic vulnerability.

Vāstu Shastra also emphasises the importance of land shape, orientation, and dimensional regularity. Regularly shaped plots were favoured due to their predictable load distribution and ease of proportional planning, while irregular plots were approached with caution. These preferences reflect practical concerns regarding structural balance, efficient space utilisation, and clarity of circulation within the built environment.

In addition to physical characteristics, traditional land selection practices incorporated observational indicators such as natural vegetation patterns, animal behaviour, and long-term human habitation. While such indicators were framed symbolically in classical texts, they can be interpreted as empirical methods for identifying ecologically stable and habitable sites. Areas supporting healthy vegetation and sustained settlement were considered more suitable for construction than sites showing signs of stagnation or environmental stress.

The emphasis on land purification and preparatory rituals further underscores the importance placed on thorough site evaluation before construction. Beyond their symbolic role, these practices functioned as transitional stages that allowed time for planning, testing, and community participation, reducing the likelihood of impulsive or poorly informed decisions.

Overall, land selection in Vāstu Shastra represents a comprehensive and precautionary approach to architectural planning. By prioritising site evaluation before design and construction, Vāstu establishes a framework that aligns structural, environmental, and human considerations. This approach reinforces the view of Vāstu as a systematic planning methodology rather than a set of post-construction corrective measures, underscoring the enduring relevance of land assessment in sustainable architectural practice.

Primary Requirement: Temporal Directional Considerations



Classical Vāstu texts emphasise that land inspection and entry should be conducted with careful attention to temporal and directional factors. Specifically, entry into a site facing certain directions—identified as Jvālā, Dagdha, and Dhūma—is traditionally discouraged, as such conditions are associated with Śāilya Doṣa (structural or site-related affliction). These classifications are time-dependent and vary throughout the day.

According to traditional guidelines, directional qualities shift in three-hour intervals based on the position of the Sun. For example, if sunrise occurs at approximately 6:00 a.m., the period from 4:30 a.m. to 7:30 a.m. is characterised by the following directional associations: the northeast is designated as Jvālā (flame), the east as Dagdha (burnt or depleted), and the southeast as Dhūma (disturbed or obscured). During this interval, it is advised that land inspection or entry should not be conducted facing any direction between northeast and southeast.

These directional attributes rotate clockwise every three hours. Thus, between 7:30 a.m. and 10:30 a.m., the east assumes the Jvālā designation, the southeast becomes Dagdha, and the south becomes Dhūma. This rotational pattern continues systematically throughout the day, completing a full cycle across all directions within a 24-hour period.

From an analytical perspective, this time-based directional framework reflects an attempt within traditional Vāstu practice to integrate solar movement and temporal variability into site evaluation. Rather than treating directions as static, the system recognises changing environmental and observational conditions, thereby reinforcing the importance of appropriate timing during land assessment procedures.

### Genus (Varṇa) Classification in Vāstu Shastra

In Vāstu Shastra, Genus refers to the categorisation of individuals based on their occupational roles and functional contributions to society. This classification corresponds to the concept of Varṇa in the Vedic tradition. Rather than being interpreted solely as a social hierarchy, Varṇa is understood in classical literature as a functional and professional grouping that informs suitability, responsibility, and spatial alignment.

### Primary Varṇa Categories

The four principal Varṇas described in Vedic literature are as follows:

- \* Brāhmaṇa: Individuals engaged in intellectual, scholarly, educational, or advisory pursuits.
- \* Kṣatriya: Individuals associated with governance, defence, leadership, and protective roles.
- \* Vaiśya: Individuals involved in trade, commerce, agriculture, and economic activities.
- \* Śūdra: Individuals engaged in skilled or unskilled manual labor and service-oriented professions.

#### Land Selection Based on Genus (Varṇa)

Classical Vāstu texts suggest that land may be evaluated and classified according to sensory characteristics such as colour, smell, and taste. These characteristics are symbolically associated with the four Varṇas and were traditionally used as indicators of land suitability.

A Brahmin is normally engaged in mediative and intellectual work, so a suitable land for him should be peaceful and untroubled.

A Kshatriya is primarily engaged in martial and security work. He must occupy land at a higher plane.

A Vaishya belongs to the trading community so ideal land for him should be easily approachable and accessible.

A Shudra should be assigned land which is close to his place of work.

#### Varṇa-Associated Colours

- \* White — Brāhmaṇa
- \* Red — Kṣatriya
- \* Yellow — Vaiśya
- \* Black — Śūdra

#### Classification of Land Based on Smell

Land is traditionally identified by specific olfactory characteristics:

- \* Sweet or pleasant smell — Brāhmiṇī land
- \* Smell resembling blood or iron — Kṣatriṇī land
- \* Honey-like smell — Vaiśyā land
- \* Alcoholic or fermented smell — Śūdrā land

#### Classification of Land Based on Taste

Taste-based assessment is another evaluative method described in classical texts:

---



- \* Sweet taste — Brāhmiṇī land
- \* Bitter taste — Kṣatriṇī land
- \* Sour taste — Vaiśyā land
- \* Pungent taste — Śūdrā land

#### Auspicious Land Shapes (Śubha Ākr̥ti)

Certain land shapes are described in Vāstu literature as auspicious due to their symbolic, geometric, and functional attributes. These shapes are considered favourable for stability, proportion, and harmonious spatial organisation.

Auspicious shapes include:

- \* Square plots
- \* Circular plots
- \* Bhadra Pīṭha is considered one of the most auspicious land configurations. Traditional texts describe it as the foundational geometric form from which all yantras are derived. It is symbolically regarded as the structural representation of the universe, with all lokas said to rest upon it. The term Bhadra is associated with auspiciousness and is also an epithet of Goddess Durgā, while Pīṭha denotes a base or support.
- \* Shapes resembling an elephant, lion, bull, or horse
- \* Trident-shaped plots
- \* Liṅga-shaped plots
- \* Royal flag-shaped plots
- \* Pot-shaped plots

These shapes are described in classical texts as rare and highly desirable, symbolically associated with balance, strength, and prosperity.

#### Inauspicious Land Shapes (Aśubha Ākr̥ti)

Certain land shapes are classified as inauspicious due to their irregular geometry, imbalance, or symbolic associations. Such plots are traditionally avoided, particularly for residential construction. Inauspicious shapes include land resembling:

- \* Triangles



- \* Vehicles
- \* Fans
- \* Muraja (a traditional musical instrument)
- \* Snakes, pythons, frogs, donkeys, camels, goats, swine
- \* Birds such as herons, owls, and crows
- \* Clubs, axes, bows, or tongues
- \* Chameleons
- \* Corpses
- \* Supāda (a tong-like kitchen utensil)

Additionally, land with difficult or obstructed access is considered unsuitable.

Classical texts further caution that inauspicious shapes should not be replicated within the built environment. Architectural elements such as doors, windows, or decorative frames should avoid unfavourable forms. However, certain shapes may be employed selectively for specific functional purposes. For example, triangular forms—traditionally associated with the fire element—may be intentionally used in contexts where enhancement of the fire element is desired. Outside such specialised applications, triangular shapes are generally discouraged.

#### Additional Considerations in the Selection of Land

Beyond physical measurements and technical tests, Vāstu Śāstra emphasizes the subtle psychological and energetic response a land evokes in an individual.

Any land that induces sudden excitement, excessive exhilaration, confusion, or delirium upon entry should not be accepted immediately. Such reactions indicate unstable or overpowering energy fields. These lands require careful examination, repeated visits, and thorough testing before arriving at a conclusion.

Conversely, land that naturally creates a sense of happiness, calmness, mental clarity, and inner peace is generally regarded as auspicious. If a person feels serene, grounded, and emotionally balanced while standing on the site, it is considered a positive indicator of harmonious Vāstu vibrations.

From a topographical perspective, land that slopes gently towards the North or the East is traditionally favoured, as these directions are associated with prosperity, knowledge, and life-supporting energies. While not the primary choice, such land is considered a highly favourable

secondary option for construction when ideal conditions are unavailable. In essence, both emotional resonance and natural land orientation play a vital role in determining the suitability of a site, reinforcing the holistic and experiential nature of Vāstu Śāstra.

### Selection of Land Based on Vegetation

Classical Vāstu Śāstra accords significant importance to the natural vegetation of a site as an indicator of soil quality, elemental balance, and long-term habitability. Texts such as the Mānasāra, Mayamata, Bṛhat Saṁhitā, and Samaraṅgaṇa Sūtradhāra describe vegetation as a non-invasive diagnostic tool for assessing land suitability prior to construction.

According to Mānasāra (Bhūmi Parīkṣā Adhyāya) and Mayamata (Chapter 3), land should be evaluated based on the spontaneous growth of grasses, plants, and trees, as such growth reflects the guṇa (quality) and doṣa-free nature of the soil.

\* Land where Kuśa (Desmostachya bipinnata) and Kāśa grass naturally grow is considered auspicious for Brāhmaṇas. These grasses are repeatedly praised in Vedic and Vāstu literature for their association with ritual purity and spiritual practices.<sup>[17]</sup> Bṛhat Saṁhitā (Chapter 53) associates Kuśa-bearing land with sattvic qualities and suitability for religious and scholarly pursuits.

\* Land supporting the growth of Dūrvā grass (Cynodon dactylon) is recommended for Kṣatriyas. The Mayamata describes Dūrvā as a symbol of endurance, vitality, and regenerative strength—attributes aligned with governance, protection, and martial responsibility.

\* Land where flowering plants, fruit-bearing trees, and creepers flourish naturally is deemed ideal for Vaiśyas. Samaraṅgaṇa Sūtradhāra (Chapter 7) notes that such vegetation signifies fertility, economic productivity, and abundance, making it suitable for trade, agriculture, and wealth-generating activities.

\* Land dominated by grass, straw, or coarse vegetation is considered appropriate for Śūdras, as stated in the Mānasāra. Such land indicates physical stability and suitability for service-oriented or labor-intensive occupations.

These classifications do not imply hierarchy of value but rather functional harmony between land characteristics and occupational life patterns, a concept consistently emphasized across Vāstu treatises. In essence, vegetation analysis in Vāstu Śāstra functions as an early environmental assessment, aligning land use with natural indicators long before the advent of modern soil testing techniques.

### Environmental Conditions to Be Considered While Selecting Land

Classical Vāstu Śāstra emphasises that the surrounding environment and inherent physical

---

characteristics of land play a decisive role in determining its suitability for habitation. Certain locations are described as inherently disruptive to stability, health, reputation, or prosperity and are therefore advised to be avoided.

### 1. Geographical and Physical Unsuitability

Land situated under the following conditions is regarded as unfavourable and should be rejected:

- \* At the confluence or bifurcation of rivers, especially where large boulders are present
- \* At the foothills or at the base of unstable elevations
- \* Land containing pits, caves, hollows, or underground cavities
- \* Crooked, irregular, or distorted landforms, including shapes resembling a supada (tong-like utensil) or pestle
- \* Land with sharp edges, uneven contours, or excessive slope
- \* Extremely windy locations, indicating atmospheric instability
- \* Barren or infertile land lacking natural vitality
- \* Sites infested with termites or other destructive organisms
- \* Land characterised as dense, dark, or oppressive in nature

Such lands are traditionally associated with instability, excessive depletion of resources, and long-term discomfort for occupants.

### 2. Surrounding Influences and Social Environment

Vāstu texts also caution against land located in unfavourable social or functional contexts, including:

- \* At crossroads or major intersections, due to constant movement, lack of privacy, and exposure
- \* Adjacent to large bushes, thickets, or unmanaged vegetation
- \* Land believed to be associated with fear-inducing phenomena or historically regarded as inauspicious
- \* Locations far removed from settlements, with poor accessibility
- \* Areas containing multiple pits or excavations

Classical interpretations suggest that land at intersections adversely affects reputation, often resulting in public scrutiny, slander, or loss of social standing. From a practical perspective, such sites experience continuous human activity, noise, and visual intrusion, compromising privacy and security.

### 3. Proximity to Specific Structures

Certain neighbouring structures are considered unsuitable due to their psychological, social, or energetic impact:

---

- \* Burial grounds, cremation sites, mausoleums, or memorial structures
- \* Residences located very close to temples or religious complexes, which are believed to cause mental restlessness and anxiety due to crowds, rituals, and constant activity
- \* Land adjoining official residences, administrative offices, or ministers' houses, traditionally associated with financial strain, legal entanglements, or undue interference

#### 4. Symbolic and Functional Land Forms

Vāstu Śāstra uses symbolic analogies to describe specific land formations and their effects:

- \* Land raised at the centre, resembling the back of a tortoise, is considered unfavourable and is associated with loss of wealth and imbalance
- \* Land with deep pits is said to invite obstacles and repeated difficulties
- \* Sites containing caves or hollow formations are traditionally believed to increase physical discomfort, including excessive thirst

These analogies often reflect practical concerns, such as drainage issues, structural instability, or unequal load distribution.

#### 5. Accessibility and Ownership Considerations

- \* Land with difficult or restricted access, or that is geographically isolated, should be avoided
- \* Classical texts also advise against land historically owned by individuals of dishonourable conduct, reflecting the belief that prolonged usage imprints subtle influences on the site

#### Inspection and Examination of Land in Vāstu Śāstra

Classical Vāstu Śāstra prescribes a series of empirical and observational tests to evaluate the physical, environmental, and functional suitability of land prior to construction. These assessments are intended to determine soil integrity, moisture retention, fertility, environmental responsiveness, and compatibility with the prospective occupants.

##### 1. Soil Volume and Compaction Test

A pit measuring one hasta (arm-length) in length, width, and depth is excavated at the selected site. The extracted soil is then used to refill the pit completely.

- \* If excess soil remains after refilling, the land is classified as superior, indicating favourable compaction and stability.
- \* If the soil exactly refills the pit, the land is considered moderate in quality.

\* If the soil is insufficient to refill the pit, the land is regarded as inferior, suggesting poor density and potential structural instability.

This test is traditionally used to assess soil consistency and bearing capacity, which are critical factors for long-term structural safety.

## 2. Moisture Retention Test

Using the same excavated pit, it is filled with water and left undisturbed. The examiner then walks approximately one hundred steps away in any direction and returns to observe the water level.

\* If the water level remains unchanged, the land is considered excellent.

\* A noticeable reduction in water level indicates moderate to poor moisture retention.

This test evaluates the hydrological properties of the soil. Excessively dry soil may increase the risk of cracks in foundations, columns, walls, and load-bearing structures over time.

## 3. Directional Illumination Test

The interior surfaces of the pit are smoothed, and an earthen lamp filled with clarified butter is placed inside. Four wicks are oriented toward the cardinal directions—East, South, West, and North. The direction in which the flame exhibits maximum brightness and stability is used to assess directional suitability, traditionally correlated with the occupational or social classification (varna) of the occupant:

Direction of Maximum Illumination    Land Suitability

East    Brahmin

South    Kshatriya

West    Vaishya

North    Shudra

This test is interpreted as an assessment of directional energy responsiveness of the land.

## 4. Jivanta (Vitality) or Germination Test

A selected portion of the land is ploughed and sown with appropriate seeds. Germination time is observed:

\* Germination within three nights indicates superior land

\* Germination within five nights indicates moderate land

\* Germination within seven nights indicates inferior land

Areas where seeds fail to germinate should be excluded from construction. This test evaluates soil

---

fertility and biological vitality, which are associated with long-term prosperity, health, and sustainability of habitation.

#### Recommended Seeds

The following seeds are traditionally prescribed:

- \* Sesame
- \* Mustard
- \* Barley
- \* Wheat
- \* Rice varieties (Brihi and Śāli)
- \* Coriander

These are collectively known as Sapta Auśadhi (Seven Medicinal Grains), valued for their nutritional richness and resilience. Land capable of sustaining their growth is considered highly suitable for residential development.

#### 5. Radiation Sensitivity Test

Metallic or floral indicators are placed within or around the pit to observe environmental response:

- \* Gold-coloured and copper-coloured flowers are placed to assess land compatibility.
- \* Additionally, flowers of four colours are positioned according to direction:
  - \* White (East)
  - \* Red (South)
  - \* Yellow (West)
  - \* Black (North)

The flower that retains freshness for the longest duration indicates the direction and occupant category most compatible with the land. This method is traditionally interpreted as an assessment of solar and terrestrial radiation influences.

#### 6. Air Transmission and Soil Mobility Test

A handful of soil is lifted and gently blown into the air:

- \* If the soil falls immediately at the same spot, the land is considered inferior
- \* If it travels a short distance, the land is moderate
- \* If it disperses upward and outward, the land is superior

This test evaluates soil texture, aeration, and wind interaction, which affect ventilation and environmental comfort.



## 7. Land Acquisition and Energisation Procedure (Ādigrāhaṇa Vidhi)

Following successful land examination, classical texts prescribe a preparatory process before formal acquisition and construction:

- \* The land should be ploughed and cultivated
- \* It should be walked upon by learned persons and cows
- \* A cow along with its calf is traditionally kept on the land for five to seven days
- \* Entry and formal acquisition are performed at an astrologically appropriate time

This procedure, known as Ādigrāhaṇa Vidhi, is intended to stabilise, sanctify, and positively condition the site before construction activities commence.

### Closing Note

This study has sought to foreground the principles of land selection (Bhūmi Parīkṣā) as articulated in Vishwakarma Prakāśa, emphasizing their relevance within the broader framework of Vāstu Śāstra. Far from being merely ritualistic or symbolic, these guidelines reveal a systematic understanding of terrain, orientation, soil characteristics, environmental harmony, and human well-being. The classical text presents land as a living foundation whose qualities directly influence structural stability, prosperity, and the psychosomatic balance of occupants.