A Comparative and Critical Analysis of Application of Vastu Shastra’s Concepts with Philosophy, Psychology, Feng Shui, Seismic Design and Contemporary Architecture Design Principles: A Review

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Abstract  The critical thought of Vastu Shastra’s comprehension of design was to guide individuals to make spaces in amicability with nature and with widespread forces. As a conventional engineering guide, Vastu Shastra endeavors to develop structures as per the universe’s normal laws. The article endeavors to think about the thoughts of Vastu Shastra with different ideas of Philosophy, Psychology, Feng shui, Seismic design, Contemporary architecture design and in request to confirm Vastu Shastra as logical and scientific in recent times. There have been a great deal of conversations about Vastu Shastra’s pertinence or superfluity to the structure plans of today. So there is a requirement for consistent and logical clarifications for its suggestions. The main concepts of Vastu Shastra are briefly explored in this analysis, and then an attempt has been made to identify a comparative pattern language among these concepts. The significance of these concepts was also considered in recent times and the main emphasis was on identifying prominent parallels between all the concepts listed above. The vast majority of the guidelines are based on Vastu Shastra, making it rational and scientific. This examination will likewise assist with building up a superior discernment and comprehension of Vastu Shastra on the planners and proprietors.

Keywords: Vastu Shastra, Psychology, Feng shui, Seismic Design, Contemporary Architecture Design

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1. Introduction

Vastu Shastra is an ancient Indian science that links belief, religion and otherworldliness to the architecture and design aspects of building sciences. This science sets out the rules and regulations that control the planning and construction of various designs. These principles and byelaws can be all around clarified utilizing the advanced logical rationale and information and are useful in plan of better and steadier constructions. Vastu Shastra was implied as a guide for individuals to fabricate their residence units, temples and so on to make their life sound, rich and prosperous.

Vastu Shastra is a structural science to keep up the harmony of every one of the five components with all directions and energies. The universe is made of five components – Earth, Water, Fire, Air, and Space. Our body is additionally made of these essential components of nature. The five components are identified with our five senses of taste, smell, sight, hearing and touch. In Vastu Shastra it is expressed that there should be equilibrium and concordance between these components inside the body and outside the body. Some Vedic principles have been laid out in ancient times to keep these five components in balance and harmony and it can be accomplished by proper planning and designing of structures. Every component is related with a particular direction and energy which fill in as a manual for upgrade the progression of energy and improve the equilibrium of the five components in the general climate.

In Vastu Shastra, directions play an important role. There are eight distinct directions, Cardinal directions are North, South, East, and West, and intercardinal or ordinal points are Northeast, Southeast, Southwest, and Northwest, where the two directions intersect at 45 degrees. Making a building structure according to Vastu Shastra is crucial, as is having a good understanding of direction. The five main Principles of Vastu Shastra are The Doctrine of orientation (Diknirnaya), Site Planning (Vastu Purusha Mandala), The proportionate measurement of building (Maana), The six canons of Vedic architecture and the aesthetics of the building (Chanda). These principles must be followed during the design and construction process to ensure aesthetics, proportionate, comfortable sized and well-oriented buildings.
The main factor of Vastu Shastra is Sun which should be considered while planning the residence units. Vastu Shastra likewise offers a fundamental construction for utilizing daylight as it changes positions during the day. So the fundamental point of Vastu Shastra is to put the rooms as per position of sun and to expose its occupants to daylight continually even they are inside the house entire day.

There have been a couple of discussions about the importance or superfluity of Vastu Shastra to the current design plans. Most of the prominent Architects like Geoffrey Bawa and Charles Correa have used guidelines of Vastu Shastra in their endeavors. Surprisingly, most contemporary architects reject the rational concept of learning Vastu Shastra because they believe it would ruin their plan idea. In view of recorded examinations, the thoughts utilized in of Philosophy, Psychology, Feng shui, Seismic design and Contemporary architecture design is discovered to be like Vastu Shastra.

2. Literature Review

A comprehensive literature review has been done on relative assessment of Vastu Shastra with Philosophy, Psychology, Feng shui, Seismic design and Contemporary architecture design.

Patra, R. [1] endeavors to look at Vastu Shastra, an old Indian engineering reasoning, with the ‘Building, Dwelling and Thinking’ of Heidegger as they depict design according to the world we live and make. The paper discusses the origin of the ancient texts of Vastu Shastra first in detail. Then the basic concepts of Vastu is clarified in terms of Panchbhootas i.e. the five essential components, magnetic field of earth, rotation of sun and moon, the five basic principles, astrology and ancient structures like Harappa and Mohenjodaro. It also explained the relevance of Vastu Shastra in recent times. It states the reasons why the concepts of Vastu Shastra vanished during the British period and how it gained popularity in recent times. Then Heidegger articulations on ‘Building, Dwelling and Thinking’ are momentarily talked about. An attempt has been made to discover the resemblances among Vastu Shastra and Heidegger philosophy. The hypothesis of Vastu and Heidegger clarifies a design connection in terms of a particular conceptualization that isn’t only an understanding framework, however it gives other than a more precise record of knowing and understanding the existence where we live and construct. The similarity between both the concepts lies in the fact that there exists a relationship between environment, place and dwelling. Living beings needs an environment which must be suitable for them. Additionally our internal vision is associated with the external world through architecture i.e. study of plan and development of structures. Man’s connection to area, and through areas to spaces, inheres in his residence. The two concepts attempts to clarify structures are more than inhabitable constructions that protects from natural calamities; provide privacy and space for daily living. They are very much concerned about the aesthetic of building and building dwelling relationship. Design is described as an evolutionary thinking process, a process of experimentation, discovery, comprehension and interpretation, i.e. it is basically a hermeneutical process. The fundamental concern of this study is to clarify how man is connected with the structure and the universe, for example it sets up a connection among man and nature. A place of dwelling must also be the place where the environment is ideal for people to stay comfortably.

Ambarwati, D. R. S. [2] looked at Vastu Shastra and Joglo Yogyakarta’s plan idea and further investigation is done to distinguish the subject that causes the pertinent and superfluous between them. The point is to accomplish the importance for example the main role of life by building up and keeping amicability with the nature, an endeavor to adjust the energy of nature, accepting the nature’s effect in human existence, and the significance fit as a fiddle of the house (square shape). First the ideas of Vastu Shastra is clarified in detail as far as meaning of Vastu Shastra, fundamental standards of Vastu Shastra, directions of building, determination of house forms and design of rooms including the outline of Hindu cosmology alongside four cardinal headings. In Hindu cosmology, the outside of the earth is viewed as a locale limited by the ascent and setting of the sun. The world is consequently showed as a rectangular mandala. The Vastu Purush Mandala comprises of 32 squares and accepted to have explicit gods in each squares or Mandala. Numerous standards have been laid according to celestial thought like sun powered way, revolution of earth, attractive field and so on. East is considered as a propitious bearing due to filtering and advantageous impact of rising sun. At that point the plan idea of Joglo Yogyakarta’s is portrayed as far as custom of Javanese individuals and their religious background, residence of Javanese, basic form of Yogyakarta Joglo house, orientation of house and room configuration. Places of Javanese were worked of stone and the plan of stones is same as that of which is followed for building temples. In any case, the states of houses were distinctive when contrasted with their temples. The city of Yogyakarta was created dependent on the idea of pivot. The type of building which is viewed as propitious is square and any even shape. The even space addresses the ideal universe, which circles in agreeable conditions. The evenness of structure additionally addresses optimism or the ideal of flawlessness. The favored direction of the structure is south which depends on the conviction of individuals towards the South Ocean. The distribution of room inside the house is done based on quadrant which is autonomous of the direction of the house. The idea of grandiose power is considered to keep up agreement between the assembled and common habitat. The Hindu-Javanese consider the universe as something coordinated all together. Mount Mahameru alongside its environmental factors is planned with the universe. The applicable among Vastu Shastra and Joglo Yogyakarta’s plan idea lies in the way that in this universe, all articles comprise of masses containing energy connected to one another by the vibrations of the energy of the existence power streaming between them. This association can be both valuable and unsafe. Great vibrations can be upgraded through synthesis of issue, structure and direction. The other likeness is identified with type of building, both the idea of Joglo Yogyakarta’s and Vastu Shastra propose having square state of the structure. The
unimportant between both the ideas is identified with direction and room setup of building. The Javanese liked to situate their structure towards the south which depends on their conviction framework though east is the propitious bearing according to Vastu Shastra which is the heading of rising sun. Contrast in setup of building is because of the innovativeness of Javanese individuals, climatic and topographical conditions.

Singh, H., et al. [3] inspected the arranging ideas referred to in Vastu Shastra as for the plan of earthquake safe structures and makes determination to upgrade the seismic exhibition of structures. Seismic plan is an affirmed designing strategies, standards and necessities for the plan or retrofitting of tremor uncovered constructions. In Vastu Shastra Earth (Bhumi) is a significant component out of five components of Universe (Panchmahabhoot) and fitting choice of site as for soil condition should be accomplished for developing tremor safe structures. The results of any disasters in any spot should be concentrated by organizers to anticipate and scatter the harm brought about by quake. Concerning the seismic opposition of the design, the arranging and development of a structure is likewise of exceptionally high pertinence. It clarified connection between the seismic tremor power and avoidance of harm and standards of Vastu Shastra. It additionally endeavors to discover the science behind them. The greater part of the sanctuaries, strongholds, royal residences and so forth in India has been built after the standards of Vastu Shasta and still we found those constructions standing stable and are impervious to seismic tremors. It is found in different explores that the elements of Vastu Shastra and seismic plan intently take after one another. This is appeared as Table 1.

| S No. | Vastu Shastra | Seismic Design |
|-------|---------------|----------------|
| 1.    | Building plan ought to be as Nine squares as per Vastu Parush Mandala and the adjusted plans. | Symmetrical designs are best as they resist torsion as the time of earthquake |
| 2.    | There should be no columns at the center of the building. | Columns at the center of the building lead to torsional rigidity. |
| 3.    | Loose or porous soil is not good for construction. | Loose or porous soil has poor bearing capacity and leads to liquefaction at the time of earthquake. |
| 4.    | Broader steps must be provided at the entrance of the buildings. | Broader steps are required for resisting currents of earthquake and also provide protection against rain water. |
| 5.    | There should be open spaces i.e. Brahmasan at the center of the building. | Open spaces at the center of the building increases ventilation and circulation of wind. |
| 6.    | There must not be any large openings at the corners of the building. | Openings at the corners deteriorate the strength of the structure and leads to damage due to lateral forces. |
| 7.    | The lintel level of doors and windows must be same. | Different lintel level of doors and windows causes eccentric loading which is not suitable as per seismic design. |
| 8.    | If sloping roof is provided in any building it must be symmetrical. | Symmetrical sloping roof balances the forces and eccentric loading is not formed. |
| 9.    | Bed rooms must not be provided in the hanging part of building or in projections. | Cantilevers must be avoided as they vibrate during earthquake. |
| 10.   | Foundations must be strong to connect the building to the ground. | Soft storey must be avoided. |
| 11.   | The shape of the column must be square then circular then rectangular. | Square and circular columns are generally preferred as they are strong in both the axes whereas the rectangular columns are strong in in one axes and weak in other. |
| 12.   | A wider base must be preferred. | Wider base increases stability |

The examination utilizes research references performed by researchers to clarify three of the ideas of Vastu Shastra specifically, the Soft storey idea, the influence of shape of columns on seismic performance and disadvantages of permeable soil underneath the design. The Soft storey implies when the walls are not associated with the columns. As per Vastu Shastra, the structure should be immovably associated with the ground. Delicate Story structures are powerless to fall as they are exposed to lopsided parallel pressure and can’t withstand the pressing factor. The shape of the column should be square or roundabout to oppose pressure consistently. Liquefaction is a condition wherein tremor shaking or other quick stacking diminishes the strength and inflexibility of the soil. It happens in soil containing water. The water applies pressure on soil. These pressing factor increments at the hour of seismic tremor and makes the soil to move separated from one another. This prompts decline the strength and soundness of soil to support the column. Along these lines free soil should be evaded as proposed by both the ideas. The finish of the investigation is that Vastu Shastra’s arranging ideas can be joined with current sciences to develop structures all the more adequately and with more noteworthy protection from seismic movement and vibration as there exists a more extensive connection between both the ideas. The deductively reached inference of standards of Vastu Shastra can be clarified as far as present day seismic plan.

Karani, M. [4] endeavors to inspect the likenesses and contrasts in standards of Vastu Shastra and Carl Jung’s insightful brain science. It is assumed that there exists a lot of shared trait between the two approaches and an examination between the two will develop new insights into vernacular architecture. During the investigation some terminology of Psychology like Spiritual archetypes, astrology, yoga, mandala and symbols were found connected with the ‘Vernacular Vastu’- profound Indian design. An archetype means a picture or pattern of thought that is widely identifiable and reflects a typical human experience. The author was keen on both archetype and collective unconscious. He is likewise keen on astrology as in even the planets are a long way from us yet they
essentially affect human lives and contemplated the natal diagrams. Yoga is a strategy in Hinduism that utilizes actual activities, breathing methods and reflection as a method of accomplishing get together with the heavenly. Jung utilized the actual stances to quiet his brain, and he considered it a technique for loosening up the inner self’s grasp ridiculous. In Vastu Shastra Mandala implies outline which addresses the universe or oneself. It is an illustration of original image. The closeness in both the ideas is that Mandala is eluded as the emblematic portrayal of concealed parts of universe. The distinction lies in the way that Jung investigated and comprehends the completeness of self, while in Vastu Shastra an association is shaped between the energies of universe to the spaces of built environment. In Vastu Shastra the energy is connected in three phases first the subliminal, then the living space and universe. By utilizing Mandala or outlines for making arrangement of any structure carries sound living and thriving to the inhabitants. To comprehend the Self, the seven conditions of oblivious psyche in Yoga are addressed by seven unique Mandalas. It implies that Mandalas are attracted to comprehend the internal identity. The chakras of human open up by rehearsing Yoga. Just those individual can perform Yoga who experience positive energies at their home and this is just conceivable when one is living in Vastu consenting houses. The Mandalas can be utilized in two different ways one to shape a fabricated space according to Vastu Shastra and to comprehend the oblivious brain of any individual according to Jung’s. Both the ideas utilized astrology yet in an unexpected way. Vastu Shastra is identified with Astrology, as the right planning to begin the development, to raise the primary passageway, entryway, the date to possess the house (Grahaprapesh) and so forth. Jung attempted to discover the connection between the internal identity and universe. Both attempted to discover answers identified with subliminal psyche. The adjusting of energy in Vastu Shastra is like the Jung’s hypothesis of adjusting the alternate extremes throughout everyday life. The subliminal of individuals and their brain science is influenced by the built environment wherein they live. The examination found that the thoughts of Vastu and Carl Jung can be utilized to improve comprehension of the brain research of engineering. Henceforth both these techniques could be utilized to comprehend the mental effect that Vastu Shastra has on its clients.

Balasubramanian, V., et al. [5] has done a near investigation of standards of preparation and configuration composed on 5 antiquated content (set up in various geological areas) for residential buildings. The writings are taken from Manasara, Mayamatam, Samarangana Sthrradhara, Manushyalaya Chandrika and Manaitadi Sastram. The various aspects of the planning and construction process of a building were established in these traditional Indian architectural treatises. These treatises are planned to fabricate an environment that is viable with the occupants and aimed at accomplishing full advantages and lasting health. The primary objective of this study is the wellbeing of the occupants.

An outline of Vastu Shastra is done in customary setting. Portrayal of Vastu Shastra identified with traditional architecture is found in Vedas, Puranas, Brahmanas, Brihat Samhita, Agamas and different literatures. List of treatises of ancient Indian architecture along with the period of origin and region is mentioned in the form of table. There are seven compositional arranging standards which were considered for the investigation are Examination and site choice (Bhu Pariksha), Determining the orientation (Dik Nimaya), Building estimation Test (Aayadi Ganananam), Vastu Purush Mandala (Padavinyasa), Zoning (Griha Vinyasa or Sthana Vinyasa), Door openings (Dwara Sthana), Proportion of the structure (Bhulamba Vidhanam).

1. In light of the relative multitude of treatises referenced over each has remarkable strategy of testing the site. Testing of site must be done on the accompanying viewpoints such as site shape, slope or contour, color, odor, feel, taste and vegetation before selecting it for construction.
2. In all the mentioned treatises, East is viewed as the most promising heading and West to be the most unlike.
3. The six formulas are utilized to determine the dimensions of the plot are Aya, Vyaya, Yoni, Riksha, Var, Thithi. The gain or loss is determined by the remainder obtained by these formulas.
4. The way toward partitioning the Site as squares (from single square 1x1 to 1084 squares 32x32) is known as Padavinyasa or Vastu Purush Mandala. These squares are known as Padas and are involved by various Gods. It is prescribed by all the compositions to isolate site into 64 and 81 squares. The exercises performed inside the house should be done dependent on the Padas.
5. All the treatises mentioned to have the central space of the house to be left open and are known as Brhma Sthana which is accepted to shape the connection between the universe and the house. The arrangement of puja room in Northeast and kitchen in Southeast is same in all the treatises.
6. The propitious area of main door is likewise discovered same.
7. For aesthetics of the structure, proportions are significant. The three treatises i.e. the Manasara, Mayamatam and Samarangana Sthrradhara have extravagantly examined the proportions of structures.

The five treatises give significant data of standards of Vastu Shastra from site determination to proportioning framework. There exist a gigantic similitudes in the arranging guideline identified with testing of soil, deciding the direction and entryway opening. Subsequently it very well may be said that the likeness and contrasts are found between this paper. The study explained the adaptability and flexibility of standards of Vastu Shastra for the changing dynamics of the society and technology. It further gives suggestion for future research on positive applicability of these standards in modern world.
Gupta, R. [6] gives a concise portrayal of what Vastu Shastra says alongside technical and specialized parts of this expertise has been shown for residential type of buildings. An endeavor has been made to give a thought what Vastu Shastra says. The suggestions and practice for residential buildings of present world has been contrasted with standards of Vastu Shastra. The examination between standards of Vastu Shastra is done with Contemporary architecture design principles of National Building Code of India rules and practice for residential buildings. The perspectives which are considered for examination are state of plot, state of building, abutting roads, slope of land, projection of plot, position of well, tube well, underground tank and septic tank, open spaces, setbacks around the structure, height of building. Directions assume a significant part in Vastu Shastra. Various rooms should be put in explicit ways in request to get harmony, flourishing, wellbeing and joy. Different perspectives dependent on headings which are considered for correlation are orientation and laying of room, bed room, kitchen, veranda, W.C., bathroom, puja (worship room), dining room, drawing room, study room, store room, staircase, garage, basement, trees and lawns. Design of rooms according to Vastu Shastra and according to Contemporary architecture design principles is presented in tabular form. The parts of residential building which coordinate among Vastu Shastra and National Building Code are square and rectangular formed plots and structures, roads on all the sides of the plot, open spaces to be left around the structure and so on. The greater part of the suggestions doesn’t coordinate among Vastu Shastra and Contemporary architecture design principles. Yet at the same time we can’t say that Vastu Shastra isn’t consistent and logical as there is need for intelligent and logical clarifications for the proposals. Vastu Shastra proposals may have positive mental impact on the planners and proprietors. A blend proposal of both Vastu Shastra and Contemporary architecture design principles might be received by the proprietor as it might improve personal satisfaction and bring bliss.

Patra, R. T. [7] explained the antiquated Indian building reasoning (Vastu Shastra) and contrasted it with crafted by
contemporary specialized thinkers. The ways of thinking of innovation via Carl Mitcham, Albert Borgmann, Don Ihde and Michael Polanyi are especially interlinked to the Indian way of thinking of Vastu Shastra. Vastu Shastra stays a reasonable and successful method of joining science and innovation inside the setting of configuration to make universes in amicability with nature, heavenly powers and the universe for individuals. On account of contamination of air, water and land, climate has acquired its significance and the idea of Vastu Shastra become more pertinent in the modern occasions. The necessity of average person is unfulfilled because of absence of room and contamination. The standards of Vastu Shastra can be handily changed to present day times to address the issues of individuals. These days there is a need of establishing a climate which is reasonable for example independent, environmentally adjusted and socially animating. Along with three types of “being-with” innovation, Carl Mitcham sees innovation as a substance, data and movement. In the feeling of designing and technical studies, the expression “innovation” can be viewed as both emotional and experimental, or frequently both. Mitcham’s idea and Vastu Shastra are comparative as far as the thing that people have utilized is:

1. Vastu Shastra as innovation (as methods), for example from crude instruments in the antiquated days to the most exceptional specialized ones in the present days.
2. Vastu Shastra includes fundamental plan, last plan and arranging in type of mandala to real usage.
3. Most specific logical innovative designs including designing ability or ‘expertise’ can be built utilizing standards of Vastu Shastra.

Vastu Shastra appears as a movement which incorporates planning, arranging, producing, working, looking after and so on. The design and substance of specialized information can be characterized and summed up for guidance through this training. As per Albert Borgmann the innovation is restricted to improve the personal satisfaction of individuals. He proposed a hypothesis of data morals in which he attempts to clarify the multi layered connection among data and reality. These layers incorporate common social and mechanical data. Normal data implies data about reality which incorporates the climate like streams, mountain, mists, and inclines. Social data is identified with human societies like building attracting the type of grid or Mandalas or melodic scores. Mechanical data implies the data of the current occasions. The specialized measures are characterized as data, cycle and item, just as creation and utilization. Another sort of conventional urban communities, deciphered as a unified mechanical system that can be shaped in contemporary ways of life, is legitimized by innovation. Three layers of data’s of Albert Borgmann (normal, social and innovative) is like the data given in Vastu Shastra as writings, records, maps, images and so on which is changed into reality since old occasions. Furthermore Vastu Shastra was an old science and with the ascent of proficiency level living souls are driven by social data which is depicted as “data of the real world” by Borgman. Thirdly, the employments of “grid” or “maps” are instances of how extraordinary social developments have assisted with outlining our world in some spatial manners, which is comparable to one of Vastu Shastra’s significant ideas, known as Vastu Purusha Mandala, which is essential for Site Planning. Don Ihde laid weight on human-innovation relations and the social embeddedness of advances. Innovation is a kind of training and thought and the hermeneutics of Praxis are social hermeneutics of innovation. Ihde’s concept of hermeneutic system and phenomenology of strategy incorporates activity hypothesis, requiring inferred information on expert dealing with. Besides, numerous social exercises have mechanical and setting suggestions, since they can’t be done without particular specialized abilities. Vastu Shastra is the sign for old innovative activity. In this manner Vastu Shastra is like Ihde’s thoughts and can be expressed that plan is a generally a hermeneutic interaction. As per Michael Polanyi “The implied mindfulness wonder represents the way that we know beyond what we can guarantee”. The Rishis and Maharishis who have built the standards of Vastu Shastra have more understood information than express. Yet, through years this understood information is changed over into unequivocal. In this manner Polanyi’s idea is like Vastu Shastra. This practical result adjusts to the objectives verbalized by the four contemporary savants of innovation and does as such in a manner that is relevantly and profoundly critical to Indians established in a human progress that is centuries old.

Saran, S., et al. [8] has taken an effort to resolve the problem of sick building syndrome by fusing the ideas of antiquated sciences like Vastu Shastra and Feng shui and by making the structure physically and psychologically satisfactory. Sick building syndrome implies a circumstance wherein the inhabitants feel distress when they live in their home and there is no particular reason distinguished to it. History of Vastu Shastra, Vastu Purush, Vastu Purush Mandala, principles of Vastu Shastra, interior design and landscape according to Vastu Shastra, human wellbeing and five fundamental components, relation between human wellbeing and Ayurveda, human wellbeing and Astrology, Feng shui, climate of China, Bagua and examination of Feng shui and Vastu Shastra are clarified momentarily in this paper. Feng shui implies a specialty of living in congruity with the nature. Wind and water are the two significant variables of Feng shui. It includes the positive and antagonistic bearings for individuals, their homes and the connection between them. It depends on the idea of Yin and Yang addresses Earth and Heaven. There should be balance among Yin and Yang and it is accomplished by five essential components like wood, fire, earth, metal and water. The way of thinking depends on the way that the structure should be planned so that an individual gets everything. Here everything implies Chi in Feng shui. The relative investigation of Vastu Shastra and Feng shui is done based on five elements, landscape, plain terrains, mountain beat, the proprietor year of birth, gadgets, design instrument and windows and an endeavor is made to discover the likenesses between the two antiquated ideas. Both the sciences are centered on five fundamental components and their rules are as indicated by their geology and climatic condition both is having a comprehensive methodology. Both are based of normal powers to adjust the progression of qi or Prana Shakti in the structure. Both are equipped for making the structure a live framework by joining
physical and meta-physical or we can say substantial and theoretical viewpoints. Idea of yin and yang of Feng shui and the Prakiriti and Purush of Samakhya both are something very similar. Yin and yang of Feng shui are only the positive and negative powers referenced in Vastu Shastra and tries to balance them by their methodology and philosophy. It states that the points of standards of Vastu Shastra and Feng shui are same regarding making agreeable energy fields inside the structure yet their techniques are different. The distinction lies in view of climatic varieties. Subsequently these can’t be intertwined or supplanted by one another however there rationales can be adjusted where there are appropriate for instance the Feng shui can be considered in setting to Indian design in the accompanying territory such as in landscaping, rented buildings, apartments (where alterations cannot be made), business complexes and offices, in interiors to enhance the energy level.

3. Conclusions

In view of the above investigation of near examination of Vastu Shastra with other significant ideas of Philosophy, Psychology, Feng shui, Seismic design and Contemporary architecture design, it is discovered that endeavors has been made to analyze the likenesses and contrasts between every one of these standards. The significant center lies in discovering the similarity of all the concepts. The result lies in the fact that there exists a relationship between all the above mentioned concepts.

The concepts of Vastu Shastra are compared with Heidegger’s ‘Building, Dwelling and Thinking’ and it is found that both the concepts have concern for man and environment and there exists a relationship between man, building and universe. This is because house is generally viewed as an essential physiological human need from where a higher human inspiration develops. House is endlessly bound to the universe. The living environment is to be consistently appropriate for the occupants to live comfortably and peacefully. It is the association among man and the physical environment that characterizes this association among building and the universe.

Vastu Shastra sets out the principles and guidelines that control the planning and construction of different designs. The thoughts of Joglo Yogyakarta’s and Vastu Shastra have likenesses just as their contrasts. The connection between Vastu Shastra and Joglo Yogyakarta’s plan notion is that in this universe, all articles are made up of masses carrying energy that are linked together by the vibrations of the energy of existence power flowing between them. The other resemblance is with the sort of land that has a square shape and the allocation of rooms within the house is based on quadrants that are dependent of the house’s directions. The contrasts are because of innovativeness of Javanese individuals, climatic and topographical conditions.

Determination of site with respect to soil condition is a significant factor in Vastu Shastra and is followed in constructing earthquake resistant buildings. Loose or porous soil has poor bearing capacity due to which it is not good for construction and also leads to liquefaction at the time of earthquake. Columns at the center of the building are not preferred as it leads to torsional rigidity. There should be open spaces i.e. Brahmasthan at the center of the building as it increases ventilation and circulation of wind. Openings at the corners deteriorate the strength of the structure and leads to damage due to lateral forces so must be avoided. Symmetrical designs to be preferred as it balances the forces and eccentric loading is not formed. Soft storey must be avoided. Vastu Shastra’s arranging ideas can be joined with current sciences to construct buildings more and with more noteworthy protection from seismic action and vibration as there exists more extensive connection between both the ideas as explained above.

Psychology is the logical investigation of the psyche and conduct. It is discovered that Vastu Shastra’s and Carl Jung’s theories can be used to better understand the psychology of architecture as every design choice is likely to have a distinct psychological impact on one’s subconscious. Since the house is the place where an individual is for the most part open. The study of conscious and unconscious phenomena, as well as feelings and thoughts, is included in psychology. Thus both these techniques could be utilized to comprehend the psychological impact that Vastu Shastra has on its clients and users.

The five treatises provide important information on standards of Vastu Shastra from site determination to proportioning framework. There exist gigantic similitudes in the arranging guideline when it comes to testing of soil, deciding the direction, building dimensions calculations, zoning and entryway opening. The adaptability and flexibility of standards of Vastu Shastra for the changing dynamics of the society and technology is discussed in detail. Hence positive applicability of these standards in modern world can be a scope for further research.

It is important to adhere to the standards of National Building Code (NBC), which are intended to protect the building as well as the residents’ health and safety. Vastu Shastra also sets out the guidelines that control the planning and development of different structures. A blend proposal of both Vastu Shastra and present day building science might be embraced by the proprietor as it might improve quality of life and bring happiness.

The philosophies of technology by Carl Mitcham, Albert Borgmann, Don Ihde and Michael Polanyi are very much interlinked to the Indian philosophy of Vastu Shastra. Vastu Shastra remains a viable and effective way of combining science and technology within the context of design to create worlds in harmony with nature, celestial forces and the cosmos for human beings. Technology is most commonly characterized as the material and immaterial entities formed by the application of mental and physical effort to achieve some value. The functional outcome conforms to the goals articulated by the four contemporary philosophers of technology and does so in a way that is contextually and spiritually important to Indians rooted in a civilization that is millennia old.

The points of standards of Vastu Shastra and Feng shui are same regarding making agreeable energy fields inside the structure but their methodologies are different. Both the sciences are centered on five fundamental components and their rules are as indicated by their geology and climatic condition. Both are equipped for making the
structure a live framework by joining physical and meta-physical. By incorporating the concepts of ancient sciences like Vastu Shastra and Feng shui the problem of sick building syndrome can be resolved and the building can be made physically and psychologically satisfactory.

Hence an attempt has been made to compile and discuss various factors such as the connection of man with the structure and universe, the nature’s effect in human existence, the seismic performance of buildings, better understanding of the psychology of architecture, flexibility of different ancient treatises, norms of National Building Code, suitable and powerful method of consolidating science and innovation inside the setting of configuration, the issue of debilitated structure condition in relation to Vastu Shastra. In view of the above near investigation done, it is perceived that Vastu Shastra is logical and can be applied to the development of present day times. It shows the significance and flexibility of norms for the evolving elements. It gave importance to the climatic aspects of buildings. Sun is considered an essential factor for individuals in their regular day to day existence and exercises. According to Vastu Shastra the placement of rooms are done based on the activities performed by the occupants with respect to movement of sun. This investigation further opens to think Vastu Shastra in correlation with solar architecture.

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