

वास्तु शास्त्र

In Architecture

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(भारतीय ज्ञान प्रणाली)

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व्याख्यान शृंखला

Lecture Series 1

Ar Anushri Barman
Assistant Professor

Department of Architecture and Planning, NIT Patna

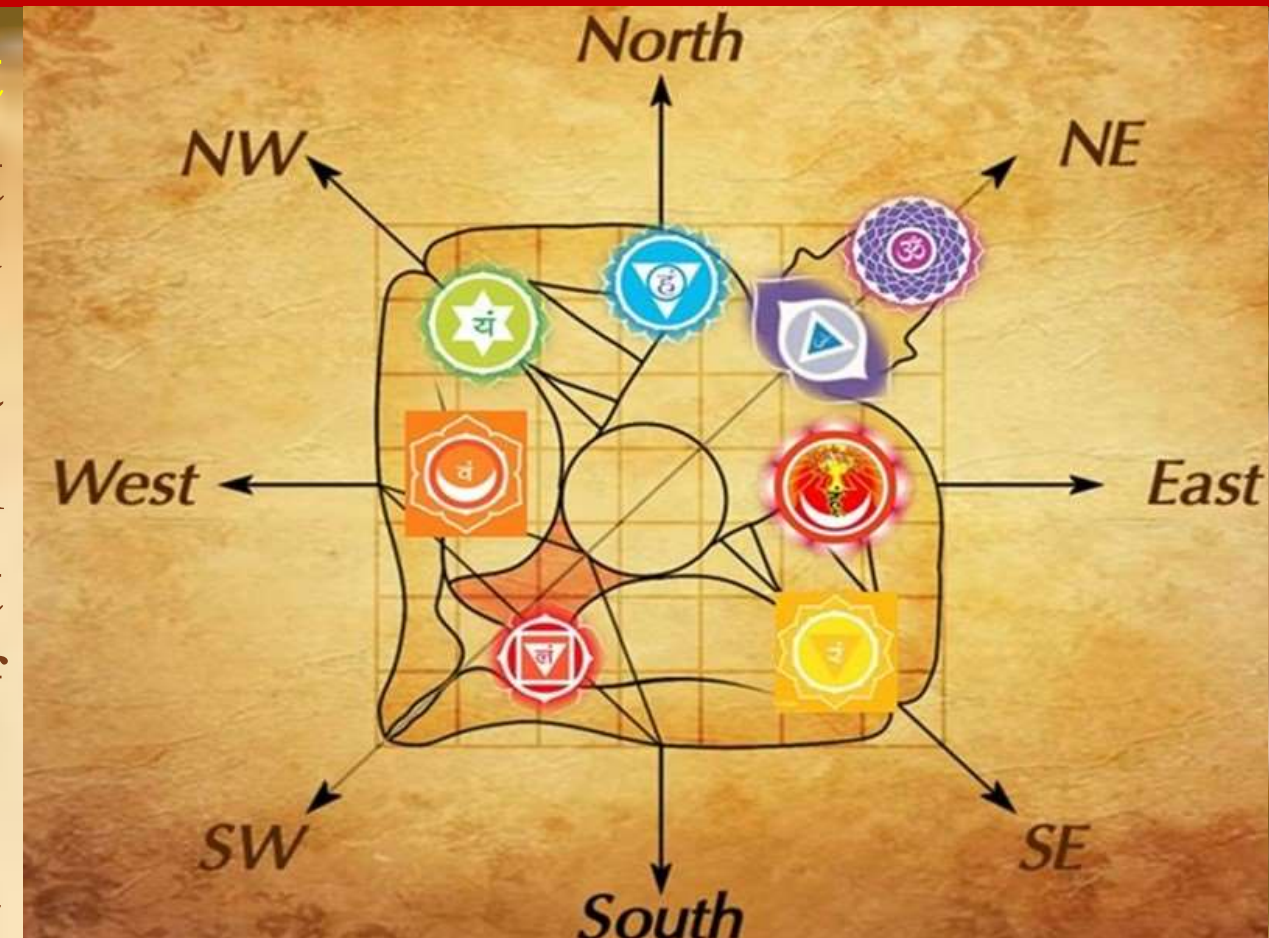


वास्तु शास्त्र



Introduction to VaastuShastra

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



Natural positions and natural resources in other context

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



Introduction to VaastuShastra

Terminology

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

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

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

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

History

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



Introduction to VaastuShastra

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



Basic concepts of vaastu shastra

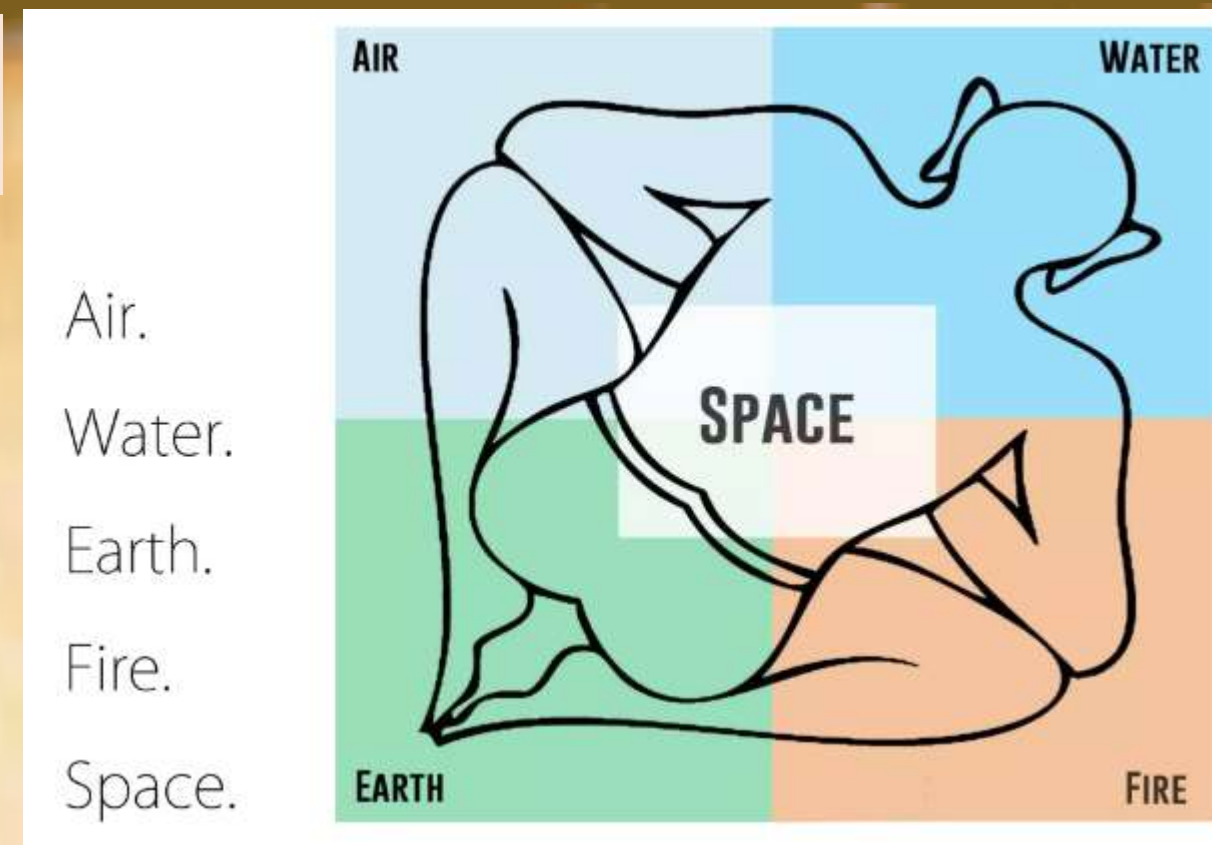
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VASTHU SHASTRA

– THE SCIENCE OF HAPPINESS & PROSPERITY

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



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

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

5 ELEMENTS OF NATURE



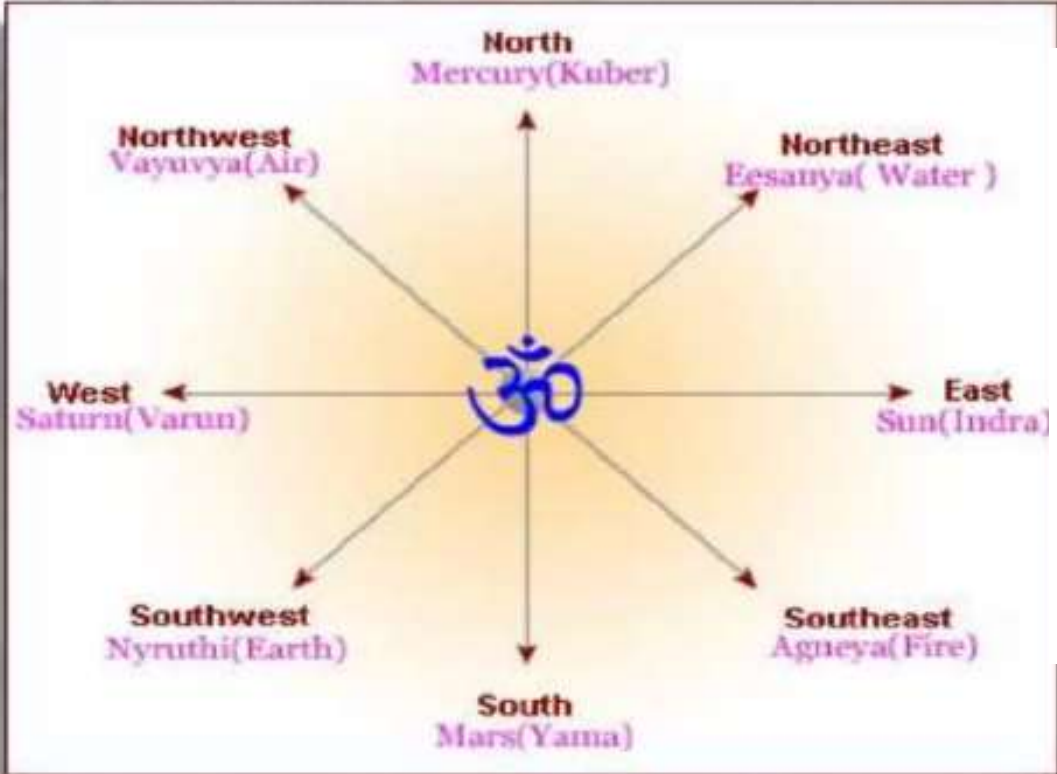
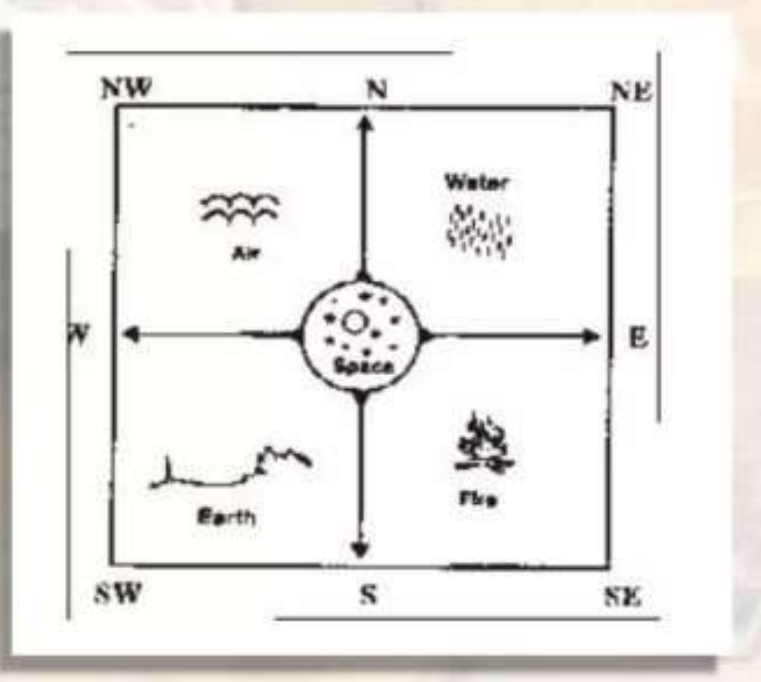
The panch mahabhutas

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Ar Anushri Barman
Assistant Professor
Department of Architecture and Planning
National Institute of Technology Patna



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

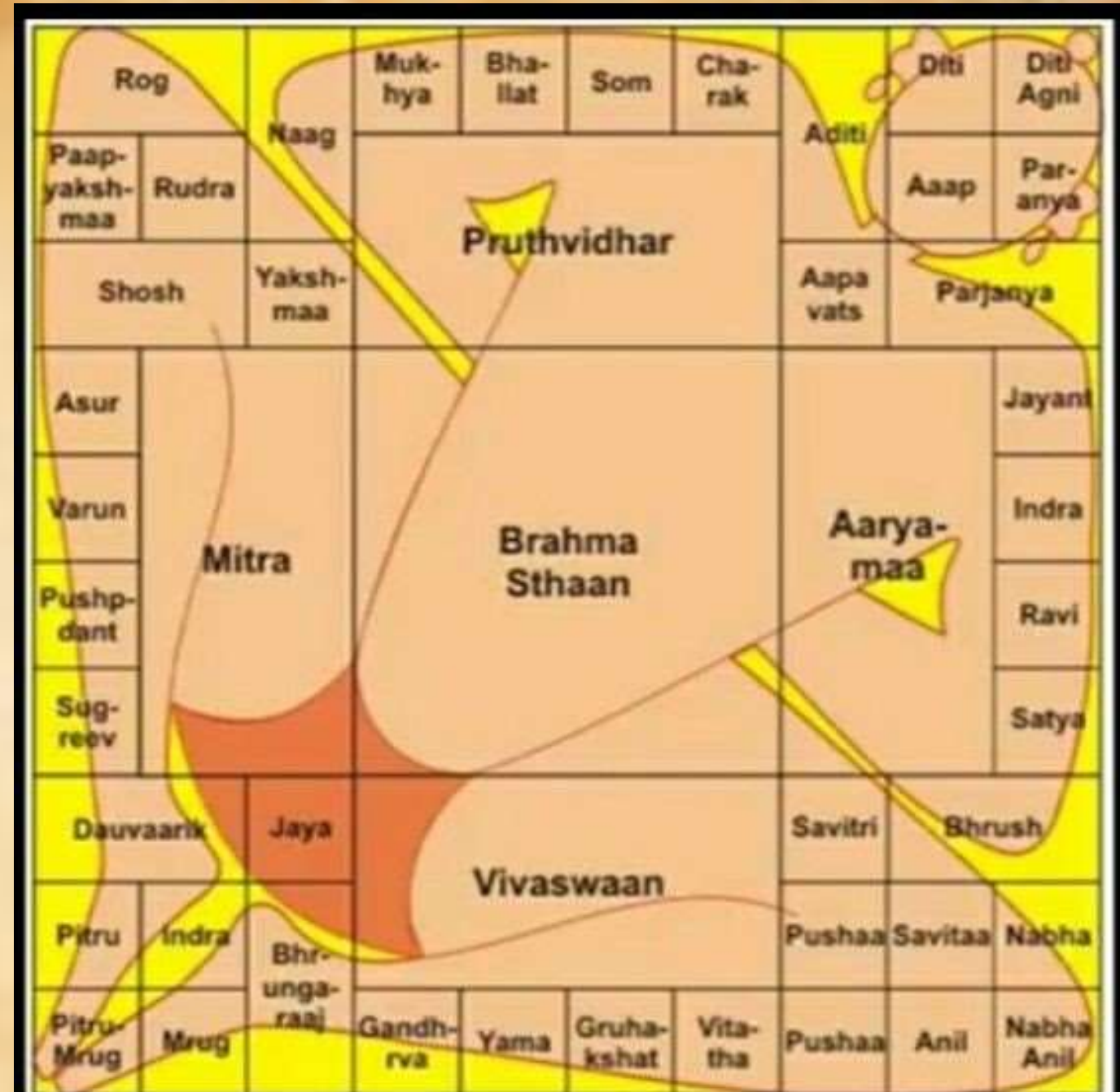


- Earth (Gravity & Stability): Solid foundations ensure structural stability.
- Water (Flow & Hydration): Water sources like wells and tanks are ideally placed to ensure easy access and proper drainage.
- Fire (Heat & Energy): The southeast, associated with fire, is a suitable zone for the kitchen due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

Basic concepts of vaastu shastra

The Structure of Vastu Purusha Mandala: 45 energy fields

- It shows the intersection and the energy currents that flow in the human body. According to vastu shastra, we know this energy current profoundly impacts our mind, body, and soul.
- After the completion of the building, the inhabitants living there can experience the effect. The above diagram is depicted in the square in a 360-degree chart format.





The Structure of Vastu Purusha Mandala: 45 energy fields

The diagram is divided into $9 \times 9 = 81$ parts or squares. In this diagram, we find Brahma in the central part known as Brahmasthan and 44 deities in their determined places.

Here among 45 deities, 32 gods are shown in the external closures and 13 deities in the internal closures.

They rule various aspects of our life according to their inherent qualities. The core theory of any vastu planning & design stands above Vastu Purusha Mandala. The room of the house has to be plan according to the characteristics of each energy field among 45 deities located on the Vastu Purusha Mandala.

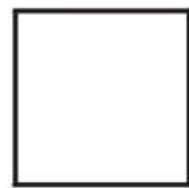
Vastu Purusha Mandala with $8 \times 8 = 64$ squares, called **Manduka/Chandita Mandala**. The diagram which shows $9 \times 9 = 81$ courts is called **Paramasaayika Mandala**.

These two 9×9 and 8×8 grids are mainly popular among vastu practitioners. The Vastu professionals used **Paramasaayika Mandala** to design homes, palaces and the **Manduka mandala** to design temples.

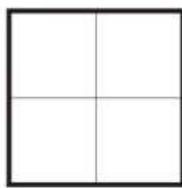
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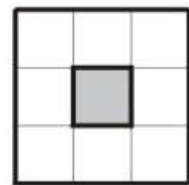
VAASTU PURUSHA MANDALA- VARIOUS TYPES SHOWING POSITION AND AREA OF BRAHMASTHANA IN EACH TYPE



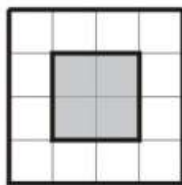
SAKALA
1 DIVISION



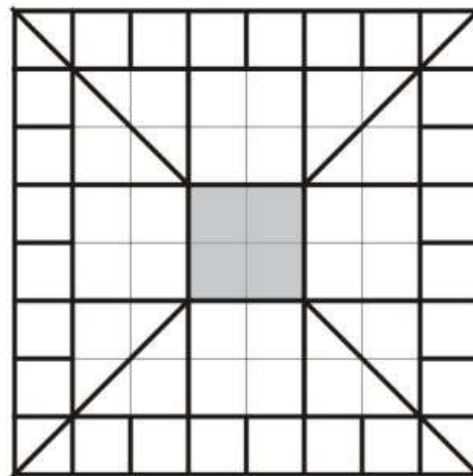
PECHAKA
4 DIVISIONS



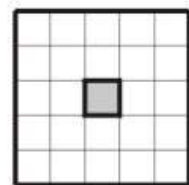
PITHA
9 DIVISIONS



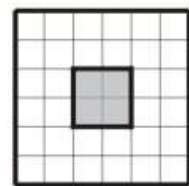
MAHAPITHA
16 DIVISIONS



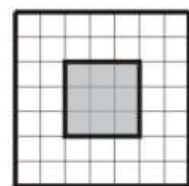
MANDUKA/ CHANDITA
EACH SIDE OF SQUARE DIVIDED INTO
8 EQUAL PARTS RESULTING IN 64
DIVISIONS. 45 GODS ALLOTTED POSITIONS
AS ILLUSTRATED. CENTREMOST 4 SQUARES
CONSTITUTE BRAHMASTHANA



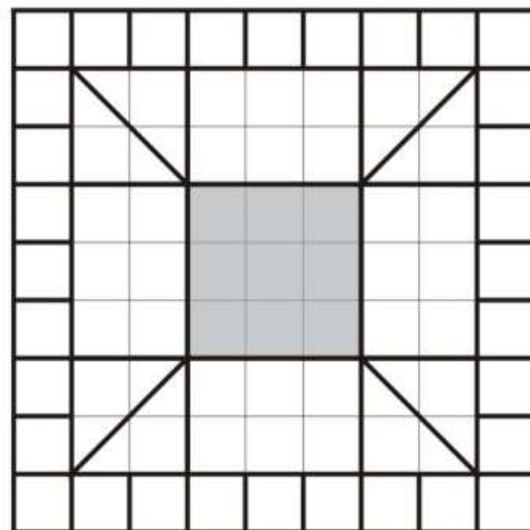
UPAPITHA
25 DIVISIONS



UGRAPITHA
36 DIVISIONS



STHANDILA
49 DIVISIONS



PARAMASAAYIKA
EACH SIDE OF SQUARE DIVIDED INTO 9 PARTS
RESULTING IN 81 SQUARE DIVISIONS. 45 GODS
ALLOTTED POSITIONS AS ILLUSTRATED. CENTREMOST 9
SQUARES CONSTITUTE BRAHMASTHANA

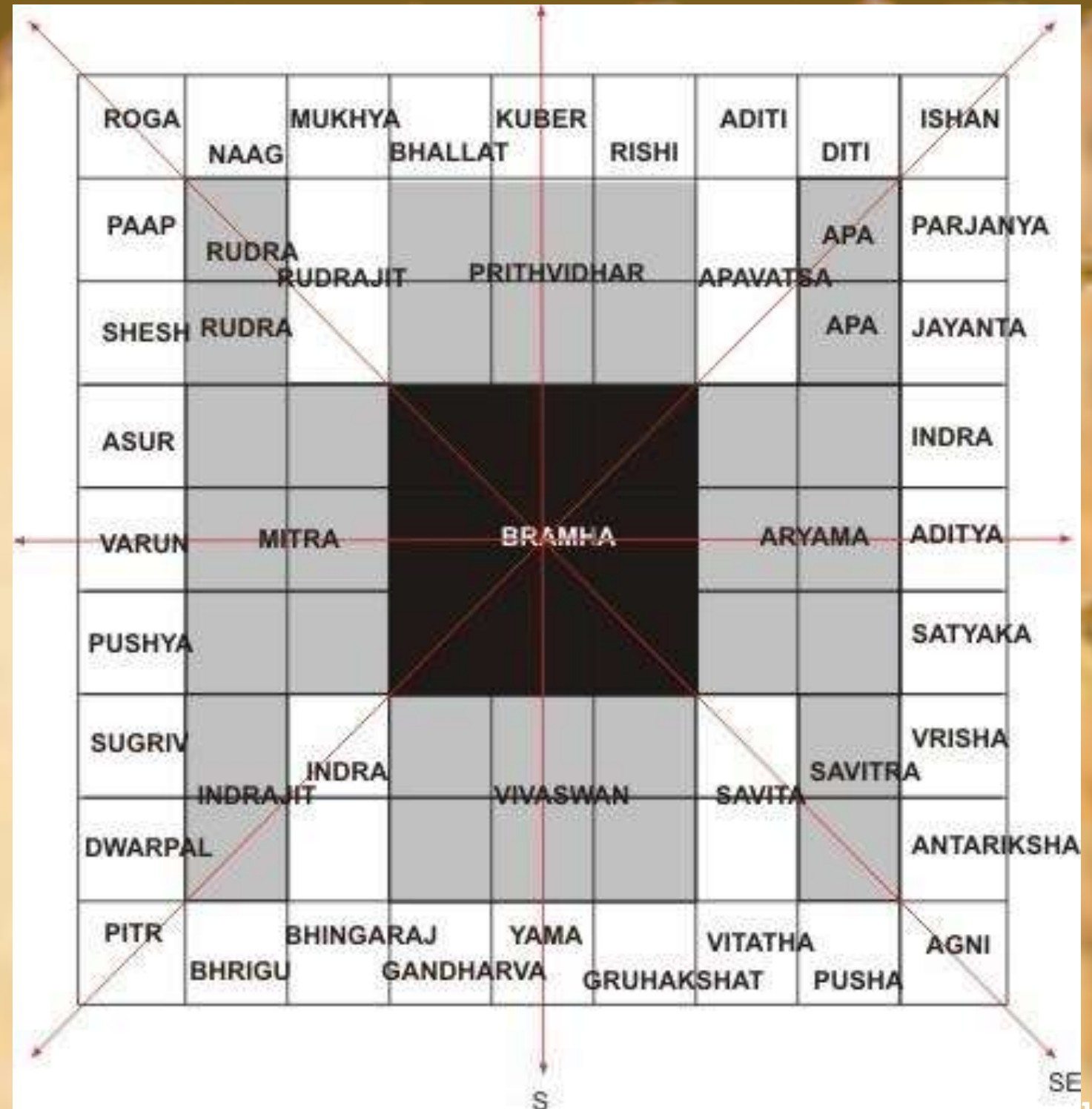
The form of the Vaastu Purusha Mandala is basically a square but there are various types of mandalas depending on the way in which the basic square is divided. In each case, the square is subdivided into smaller squares by lines running parallel/perpendicular to the sides.

Each side of the square can be divided from 1 to 32 divisions. Thus, the number of squares in the Vaastu Purusha Mandala may vary from 1 squared to 32 squared, i.e. from 1, 4, 16, 25 and so on to 1024. Each of these mandalas is given a distinct name and has applications only in certain specific contexts.

- The mandala being a metaphysical plan is put to use in site planning and architecture through a process called the **Pada Vinyasa**.
- Pada Vinyasa is a method whereby any site can be divided into uniform grids/modules called **Padas**.
- Depending on the position of the Gods occupying the various modules, the **zoning of the site** and disposition of **functions in a building** are arrived at.
- A site of any shape can be divided using the **Pada Vinyasa**. Sites are known by the number of divisions on each side.



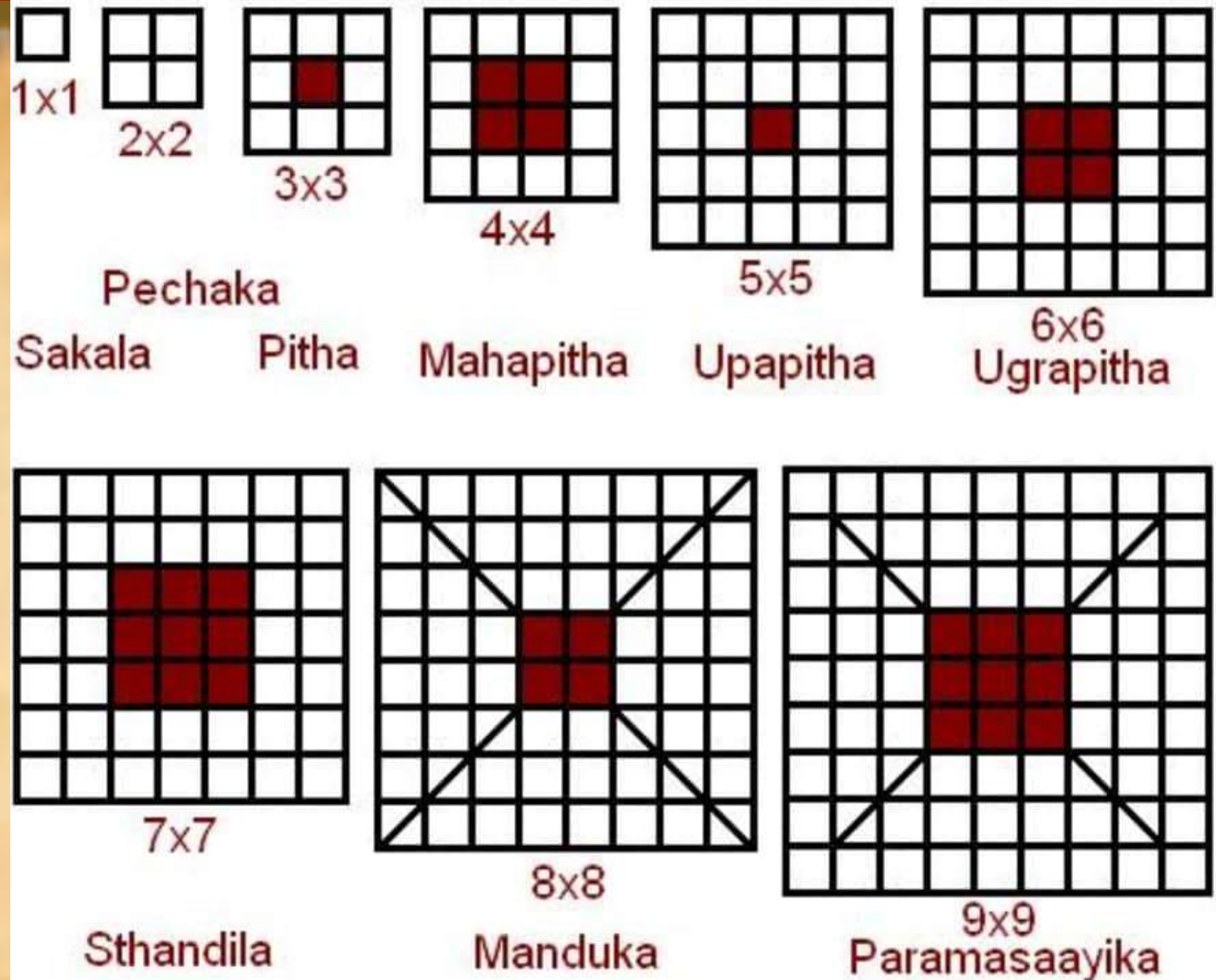
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- One square- Sakala- single divided site- Eka-pada
- Four squares- Pechaka – two divided site- Dwi-pada
- Nine squares- Pitha- three divided site- Tri-pada
- Sixteen squares- Mahaapitha- four divided site- Chatush-pada
- Twenty five- Upapitha- five divided site- Pancha-pada
- Thirty six- Ugrapitha- six divided site- Shashtha-pada
- Forty nine- Sthandila- seven divided site- Sapta-pada
- Sixty four- Manduka/Chandita- eight divided site- Ashta-pada
- Eighty one- Paramasaayika- nine divided site- Nava-pada
- Hundred- Aasana- ten divided site- Dasa-pada





• **TYPES OF MANDALAS AND CORRESPONDING NAMES OF SITES**

- The mandalas have certain distinct properties. In some instances, different texts attribute differing characteristics/usage to them. Here certain generally accepted aspects are described.
- The central area in all these mandalas is set apart for Brahma- the Brahmasthana. The space occupied by it varies in different mandalas. In Pitha [9] and Upapitha [25] it occupies one square module. In Mahaapitha [16], Ugrapitha [36] and Manduka [64] it occupies four square modules. In Sthandila [49] and Paramasaayika [81] it occupies nine square modules.
- The Pitha is an amplified Prithvimandala in which, according to some texts, the central space is occupied by earth. The Sthandila mandala is used in a concentric manner.
- The most important mandalas are the Manduka/Chandita Mandala of 64 squares and the Paramasaayika Mandala of 81 squares- especially the former. The normal position of the Vaastu Purusha- head in Northeast, legs in Southwest- is as depicted in the Paramasaayika Mandala. However, in the Manduka Mandala the Vaastu Purusha is depicted with head towards East and feet towards West.
- An important aspect about the mandala is that when divided into an odd number of squares, or ayugma, its centre is constituted by one module or pada and when divided into an even number of squares or yugma, its centre is constituted by a point formed by the intersection of the two perpendicular central lines. In spatial terms, the former is sakala or manifest/morphic and the latter is nishkala or unmanifest/amorphous. Thus the Sakala is complete in itself and is used for shrines of gods with form- sakalamoorthy- and to perform yagnas. However, the Pechaka is used for installation of idols without form-nishkalamoorthy- and for auspicious, pure performances. The Hindu idea of god/worship itself has two phases – Sagunopaasana, the supreme as personal God with attributes and Nirgunopaasana, the supreme as absolute spirit unconditioned by attributes.



More to Read.....

- <https://sitalakshmikr.wordpress.com/2016/01/03/magic-squares-and-vaastu-purusha-mandala-a-mathematical-interpretation-of-vaastu-shastra/>

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

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

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

वास्तुशास्त्र



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

वास्तुशास्त्र



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