

1. Introduction

Vastu Shastra is an ancient Indian science that governs the principles of planning and construction of buildings. Developed by the ancient sages and scholars of India, these guidelines were based on a deep understanding of human behaviour, the natural environment, and the efficient use of available construction materials. The objective of these principles was to create buildings that promote physical health, mental peace, emotional well-being, and overall harmony for those living and working within them.

Vastu Shastra provides guidance regarding the orientation, dimensions, and arrangement of different types of structures, ranging from residential houses and temples to palaces and entire cities. It also includes recommendations for building components such as doors, windows, furniture, and interior arrangements. The extensive knowledge of Vastu was mastered by ancient architects, known as “Sthapathis,” who possessed expertise in various disciplines including philosophy, religion, music, mathematics, astronomy, engineering, ethics, and logic.

In the modern era, adopting Vastu principles while designing homes and buildings reflects an appreciation of India’s cultural heritage and traditional wisdom. Today, Vastu concepts are not only applied to residences but are also extended to modern developments such as hospitals, schools, factories, apartment complexes, and office buildings.

2. (a) Vastu Shastra as a Part of Vedic Philosophy

Vastu Shastra is deeply connected to Vedic philosophy, which views the universe as being composed of five fundamental elements, commonly known as the “Pancha Bhutas” — Earth (Prithvi), Water (Jal), Fire (Agni), Air (Vayu), and Space (Akash).

The principles of these five elements are incorporated into building planning to create balanced, functional, and harmonious living environments. According to Vastu philosophy, a building should remain in harmony with nature and the surrounding cosmic energies. The Earth’s magnetic forces, along with natural light, air, and space, are believed to influence the quality of life within a structure.

Each of the five elements symbolises important qualities essential for life and growth:

- **Earth (Pruthivi)** represents stability, strength, and security.
- **Water (Jal)** symbolises purity, peace, and calmness.
- **Fire (Agni)** signifies energy, power, and transformation.
- **Air (Vayu)** represents movement, dynamism, and vitality.
- **Space (Akash)** represents the divine realm of creation and symbolises openness, creativity, and infinite possibilities.


The balanced integration of these elements in architectural planning is believed to create environments that support prosperity, health, peace, and overall well-being.

2. (b) PANCHA BHUTAS

Direction	Element	Significance
North-West (NW)	Vayu	Air
North-East (NE)	Jal	Water
Centre	Akash	Space
South-West (SW)	Dharthi	Earth
South-East (SE)	Agni	Fire

Position of the *Pancha Bhutas* (Five Elements) within the Vastu Mandala in relation to the Earth's magnetic field.


3. (a) VASTU MANDALA



VASTUSASTRA
ARCHITECT YOUR DREAMS

VASTU SHASTRA
Part of Vedic Philosophy

Vastu Shastra is an ancient Indian science that governs the **principles** of planning and construction of buildings. Developed by the ancient sages and scholars of India, it integrates the five fundamental elements—**Pancha Bhutas**—into building design:



Vastu principles emphasize harmony with the **Pancha Bhutas**—**Earth** (Prithvi), **Water** (Jal), **Fire** (Agni), **Air** (Vayu), and **Space** (Akash). Each element represents stability, purity, energy, movement, and openness, respectively, aiming to create **balanced and harmonious** living environments.

- Earth** represents stability, strength, and security.
- Water** symbolises purity, peace, and calmness.
- Fire** signifies energy, power, and transformation.
- Air** represents movement, dynamism, and vitality.
- Space** symbolises openness, balance, and spiritual connection.

Vastu Shastra transcends spiritual, cultural, and modern architectural practices, aiming to create balanced, functional, and harmonious living and working environments.

Direction	Deity
North-West (NW)	Vayu
North (N)	Soma / Kuber
North-East (NE)	Ishan / Rudra
West (W)	Varun
Centre	Brahma / Akash
East (E)	Surya / Indra
South-West (SW)	Niritti
South (S)	Yama
South-East (SE)	Agni

Placement of Vastu deities within the Mandala. It is very Important and must be done under expert supervision.

3. (b) Activities within the Vastu Mandala or Grid

According to Vedic philosophy, the Vastu Mandala combines cosmic energy from above with the Earth's natural energy to provide balance and orientation in building planning. In Vastu Shastra, building layouts are generally designed within a square-shaped "Mandala" or grid pattern, as the square is considered a symbol of perfection and auspiciousness in Vedic tradition.

Within this square layout, the *Pancha Bhutas* (Five Elements) are assigned to specific zones or "Padas" based on the Earth's magnetic field and directional energy. The orientation of these zones plays a significant role in planning balanced and harmonious spaces.

A simple 3 × 3 grid consists of nine divisions representing:

- North-East
- East
- South-East

North-East	East	South-East
North	Centre	South
North-West	West	South-West

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]

[Redacted text block]