VAASTU SHAASTRA OR FENG SHUI
DOES IT MATTER?

HOLISTIC APPROACH TO BUILDING DESIGN AND CONSTRUCTION – AN INTERVIEW CONDUCTED BY ARCHITECT PROFESSOR BALWANT SAINI, WITH VAASTU EXPERT DR. PRABHAT KUMAR PODDAR AND FENG SHUI CONSULTANT, KERRY LOUISE TABOR
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HOLISTIC APPROACH TO BUILDING DESIGN AND CONSTRUCTION- AN INTERVIEW CONDUCTED BY ARCHITECT PROFESSOR BAL SAINI, WITH VAASTU EXPERT DR. PRABHAT KUMAR PODDAR AND FENG SHUI CONSULTANT, KERRY LOUISE TABOR.

Bal: In many countries in the East and also in the West, there is increasing public interest in the ancient Chinese system of Feng Shui and the Indian art of Vaastu Shastra. Both claim to enhance our quality of life, but most of us are fairly ignorant of how these two systems work. We don’t even know if they are as effective as their practitioners profess or whether there is any real difference between the two. Firstly Kerry, what is Feng Shui?

Kerry: Feng Shui is the ancient Chinese art of conscious placement. It seeks to place people to their best advantage in space and time.

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THE BASIC OF THE RELATIONSHIP OF COSMOS-MAN-ENVIRONMENT

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As one of the limbs of Traditional Chinese Medicine, Feng Shui is a healing art. It works with the energy meridians of the earth and the flow of Qi [pronounced ‘chee’] in the landscape—just as acupuncture or Chinese herbs aim to balance the energy meridians of the body. (Fig.1)

Bal: What is Qi?

Kerry: Qi is a fairly new concept to our Western rational minds, and requires a new way of thinking about the energy around us. Qi is life force energy, vital essence and cosmic breath. In India this is called ‘prana’. Qi is everywhere—present in everything. Feng Shui seeks to achieve just the right flow and quality of Qi appropriate to the situation and the time. Auspicious Qi (“Sheng Qi”) is maximised, and negative Qi (Sha Qi) is minimised or avoided.

Bal: Feng Shui and Vaastu Shastra have been used in Asia for thousands of years, but it is only recently that people have started talking about them here. Why this sudden interest? Is there a connection between the stressed times in which we live and people becoming more conscious of these two forms of ancient knowledge?

Prabhat: There is a real demand from clients, not because the clients are becoming sensitive to these kinds of things but, because of the problems they are facing in their lives, they believe that this could be a help to them, to which we as architects or designers may be able to provide a quick-fix to their concerns.

Whether in India or anywhere else there is this need that the client is generating or asking for or insisting on, but we as architects find it very difficult to fulfil because we do not know anything about it today. And therefore, it is necessary for architects to understand and study Feng Shui or Vaastu Shastra in a proper way and this in turn would also help the architects in their own development and growth and enable them to communicate in a better and in a more holistic manner.

Kerry: I think there are a number of reasons for Feng Shui’s rise in popularity. One is that, it is the inevitable next step. As people are becoming more and more interested in environmental matters and the quality of their living environments, together with a growing interest in total health and well-being. Feng Shui has much to offer in that it links people and their surroundings. It bridges the gap between our personal health and the state of the environment. In another sense I believe Feng Shui has become popular as East and West begin to merge, as many more Asians bring their culture and traditions into Australia, and Australians look to other cultures for a balancing of what has become quite an extreme Westernised approach to living.

Bal: What do you mean by “an extreme Westernised approach”? Could you explain this a little?
Kerry: Well, Feng Shui works a lot with the concept of yin and yang- a balancing of the polarities. We could view this surge of interest in Feng Shui in yin and yang terms where the Western ways of relating to the world have become so extreme and out of balance that, many of the things we do are actually harmful to ourselves and to the earth. One becomes a reflection of the other. Feng Shui recognises that the state of our environment is a reflection of the state of our minds and our souls. When something becomes extremely yin or extremely yang, then its opposite begins to emerge. So as our world becomes more damaged and polluted, so do we. Out of this extreme, there is now a move to access and develop more spiritual, creative and healing qualities in our environments and in our bodies. In its pure sense, Feng Shui is very much about creating a total harmony between people and their surroundings, an approach, which cultivates consciousness and a new respect, and honoring of our bodies, our communities and the earth.

Bal: Yes, I see, the development of an awareness of some of the Eastern concepts and philosophies. I wonder about the Vaastu Shastra- the Indian approach. Not many people have heard of it here. Even in India it has been known as part of the ancient wisdom, but not practiced. What is the newcomer on the scene? And in what ways does it differ from Feng Shui? So let us start with “What is Vaastu Shastra?”

Prabhat: Vaastu Shastra, as it is known today, is of Vedic origin Vaastu. It is an ancient knowledge that was written down over the ages. It deals with the design, planning and building of a house or public structure, a palace or a temple, a village, town or city, in fact with all aspects of human activity. The Shastra provides guideline and a methodology for construction, ritual, and so on. (fig. 2: Jaipur city plan for example)
The problem is that there are specific guidelines which may not perhaps reflect what we as architects know or have the freedom to express ourselves, according to our concepts of space, form, function, climate, wind direction and orientation. There seems to be a bit of difficulty for architects in acknowledging Vaastu Shastra and its applications to their work. Vaastu guidelines appear to be quite rigid, and we still don't know the degree to which these guidelines can be adapted to meet our modern needs. These Vaastu traditions of building and living have been created for lifestyles in the ancient past, and we still have more research to undertake to determine exactly how we translate them into our present day circumstances. We do find however, that Vaastu Shastra is fairly flexible and can be adapted once we understand the deeper principles on which they are based. This is important for both Vaastu and Feng Shui alike. (fig. 3, 4, 5)
The secret or deeper knowledge of Vaastu Shastra lies within the complex nature of the subtle energies of human beings, and our relationship with our environment and Creation. Today we have instrumentation to detect and validate scientifically some of these energies that were only previously known through the traditions. The whole approach of Vaastu Shastra today is improving, not so much because of an interest in the traditions, but because of its immediate results. The people who seem to be most interested are those involved with business activities that would like to improve operations and minimize losses. Using Feng Shui or Vaastu Shastra systems, they begin to experience results. There seems to be an intrinsic relationship between the environment, health, wealth, relationships, etc. Through our deeper enquiry we are attempting to understand the 'why' of these arts.

Bal: Kerry, what are the mechanics of Feng Shui and how do they work?

Kerry: Feng Shui operates with everything from the placement of furniture, with structure and design, form and shape of buildings, with having particular colors that are chosen according to the personal astrological details and lifestyle requirements of the client, as well as the building. (Fig: 6)
There are different levels of Feng Shui. Some Feng Shui works with aspects of form and shape, the physical landscape and those various things in our environment that influence the quality of energy. Feng Shui also works with the intangible aspects that are to do with changing time periods, and changing orientations in space, and that involves the usage of the Feng Shui compass “Lo-Pan”, and drawing up a horoscope or chart for a building that reflects its energetic dynamic in space and time, and how that dynamic is influenced by changing time-periods, by changing the décor, and various other aspects of the building.

In that sense it is very precise. Even in things like where you place windows and doors, positions of beds and desks, and things like that become very important. The surrounding landscape is also very important in determining whether that building is supported in its surroundings.

Prabhat: Well in Vaastu Shastra it is a similar approach, and what is also added on is the scale of the individuals related to the building or project, and how this body scale matches or is affected, to what sense it is affected, and how the whole balance has to be achieved. (Fig: 7)

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**FIG:7 BALI: SCALE FOR THE DESIGN OF HOUSES DERIVED FROM THE HUMAN BODY.**
There is also the matter of the materials used in the building. For example, if you are using wood as a vertical member it has to be placed in the structure so that the top is towards the top, the root towards the bottom, the interior surface towards the inside of the house and the exterior surface towards the exterior. (Fig: 8)

**WOOD**

ROOT PORTION TO THE SOUTH OR WEST
TOP PORTION TO THE NORTH OR EAST WHEN USED HORIZONTALLY.
Similarly when the stones are cut in a quarry, they should be marked at the site to indicate which is the upper layer and which the lower, which the mountainside and which are the exterior. It is to respect the kind of energy, which is locked into these materials in their natural process of growth and evolution. Even if considered dead, energetically they continue to radiate energies that need to be understood and respected, today as in ancient times, and this in turn can help us understand or counter the negative effects of much of the Bio-Electro Magnetic radiation that surround us in our environment. It is an understanding these aspects that science is useful. Scientific study can help us understand scientifically why materials have been used in a certain manner or orientation and as such, prove to a Western mind that this ancient wisdom is valuable. (Fig. 9)
For example, we find that when you have a double battten door it affects the energy field of the body symmetrically, even if you open and use only one batten. If you have a single batten, it affects the symmetry of the energy field of the body much more on the side of the missing batten. (Fig:10)

**FLOW OF ENERGY ONLY ON THE OPENING SIDE OVER THE PERIOD OF YEARS.**

**FLOW OF ENERGY BOTH SIDES EQUALLY BODY IS BALANCED.**

**FLOW OF ENERGY OUTWARDS, THE ENERGY DOES NOT ENTER THE PLACE. ENTIRE BODY AFFECTED.**

**FLOW OF ENERGY UNEQUAL MORE ON THE LARGER OPENING SIDE. THE SMALLER OPENING WOULD WEAKEN THE BODY ON THAT SIDE.**
This is just a small example of one of the various reasons that we understand why people in ancient times followed certain principles of design and how they were able to relate these to the affect on the human body system or the interaction between buildings and human health and well-being. These principles helped in the manner of preventative cure, through achieving a more holistic and harmonious environment and life.

Bal: What evidence is there that these systems achieve what they profess to do? Has anybody conducted surveys or research, or formally tried to find out exactly how effective they are?

Prabhat: Officially through universities and other formal channels, nobody has taken up seriously research studies to date, but in Pondicherry we are using a scientific approach to investigate the various principles and methodologies of the Vaastu Shastra. We have also been practicing all over India for the last ten or eleven years, applying corrective measures rather than demolishing and rebuilding, and we are getting amazing results.

Bal: What kind of results?

Prabhat: For example, factories that have been on the verge of closing down have been totally turned around to experience business growth and expansion when corrective measures are taken. Our experience shows that when Vaastu Shastra and Feng Shui principles are applied properly and judiciously, people’s lives can be considerably improved. In fact one of the reasons these ancient systems are becoming popular in the west is because of the extremes to which we have isolated ourselves.

In Germany some medical doctors came across particular health problems relating to particular buildings. They found that people living in certain houses developed particular symptoms of disease, and this stimulated an enquiry into the relationship between buildings and human health in the 1960s. This field of research became known as Geobiology, and we have been quite involved with this over the last fifteen years.

Our studies have shown us that there is a very real relationship between buildings, form, proportion, function, orientation, materials used and the health and well being of the occupants. The ancient sciences do have some answers for sick buildings and these various disharmonies. How many times have we witnessed heart-rending scenarios of disharmony, break-up of families, financial losses and difficulties, even death and destruction. The only reason for these misfortunes is simply because the family decided to move into a new home.

It is not such a rosy picture for people to be bewildered and to see their whole life and world crashing around them. Also it is frightening to realize that we architects could be responsible for such calamities.
Bal: In such challenging scenarios, is there anything we can do to restore harmony to their shattered lives?

Prabhat: It is by judicious application of principles of Feng Shui or Vaastu Shastra that we can address some of these problems. It is hard to imagine what Vaastu Shastra professes. We can generate harmony of subtle forces by a deeper understanding and knowledge of the relationship of cosmic, environmental and human subtle energy fields.

Bal: Well, Kerry, what about Feng Shui, has there been similar scientific studies and investigations?

Kerry: No, I don’t think anybody has seriously been looking at a scientific validation of Feng Shui – except in a fairly superficial sense. It is something that Prabhat and I are currently investigating. We’re looking at how the sciences of Vaastu Shastra and Feng Shui relate, measuring the results of each under different circumstances, as well as studying how their applications vary according to the Northern or Southern Hemisphere.

Bal: But folklore and superstition also seem to be a big part of Feng Shui.

Kerry: Yes and this also raises an important issue about the nature of Feng Shui. Some aspects of Feng Shui are very practical and logical and relate to the physical domain, such as building design, structure and form, color and placement. These influence qualities of Qi or energy, and can be seen and experienced in a very tangible sense.

Other aspects are more intangible and mysterious and lie outside the realm of science, as we know it. These include the influences of the heavens, cosmic forces, astrology and dimensions of time and space. These things cannot be understood with the rational western mind. We can’t know everything through science alone. (Fig. 11, 12 – Garuda holding snakes – symbolising Cosmic energy dominating Earth Energy - Bangkok)
Snakes are representative of earth energy in India.

In China the dragons are symbolic of earth energies — "veins of the dragon" for flow of "chi" in the earth.
Bal: How do you find that Western professionals and clients react to this side of Feng Shui?

Kerry: There’s a lot more scepticism in the West, and I find a lot more scepticism amongst men than women. Usually the wives are more open to it and more willing to give it a go. But at the same time, I think in a lot of the Asian countries there is the aspect of superstition and belief attached to it, but also in Asian countries, I think people grow up with this way of thinking, so they are more connected with the more intangible aspects of Feng Shui. Whereas in the West, I find that people are adopting some of the little Feng Shui guidelines, like hanging up a mirror or pa kua, or a pair of flutes, without any real understanding of why they might be doing it. They read somewhere that it brings good luck, or will make them happy, or make them rich, and it is like a quickfire in that sense without requiring any personal responsibility on the part of the client.

For this reason, and given the more intangible aspects of both Vaastu Shastra and Feng Shui, and that both of these applications work powerfully with all aspects of a person’s life, it becomes very important that the practitioners of these skills are well-trained and responsible for their work. Traditionally both Vaastu Shastra and Feng Shui were studied for many years in apprenticeship with a Master. Today we have a tendency to want to learn them more superficially. We don’t have the time, patience and applications to learn skills and gain knowledge in any depth. This has enormous implications for the client, the results achieved, and the long term acceptance and success of these practices in the West. (Fig: 13)

Bal: This is an interesting comment because most of the literature I have read both on Feng Shui and Vaastu Shastra seems to be related to the environment and there hasn’t been any emphasis on the clients’ feelings and attitudes and professionals’ knowledge of expression in terms of building form.

Prabhat: For a professional’s training, it was necessary in ancient times, that the master fully assessed students to determine whom he felt was capable of mastering the deeper knowledge. Not only intellectually, but in every other way. His attitude to his fellow beings, and to life, aspects of self – control, compassion, sensivity, etc were all factors that mattered greatly and were prized, though only the major aspects of this knowledge, that required personal guidance from the master to the student selected, was imparted. Otherwise the rest of the material or writing is like a reference book for the masses, a guideline is given when a building is designed to say that these are the things you should take care of, without giving explanations of why it would be done or how it should be done. It is like using software but not necessarily knowing how the hardware works.

Bal: I guess that in a particular society most of the people were brought up to respect the opinions of the teachers and elders. That is no longer the case today.
INDIAN RELATIONSHIP OF FORM & ORIENTATION

CHINESE AND ARABIAN CULTURE USE THE OCTOGON AS BASIC DESIGN ELEMENT
Prabhat: That is one of the factors, the other factor was that, not everybody was educated as we are today. And therefore, it made no sense to give complex explanations in writing. All that was communicated by the ancients were simple dos and don’ts peppered with ritual, so people knew what was good for them and continued practicing these for ages, without questioning.

Today because of the scientific tool and system of education we are able to understand and master a lot of things and concepts such as vibration, electromagnetic radiations, etc. and it is because of this deeper knowledge of existence and nature that for us there are few mysteries, and we are in a better position today as individuals to study and research this deeper knowledge that formed the basis of the ancient sciences, that were in no way less advanced than our knowledge are today. (Fig. 14,15,16,17)
MAJOR BEM EARTH RADIATIONS

PRINCIPAL BEM EARTH RADIATIONS
Bal: In the light of what we have said so far, now that there are practitioners in Feng Shui and Vaastu Shastra, do you feel that they are complementary or in competition with each other?

Kerry: I think both of these sciences (speaking on behalf of Feng Shui) have a lot to contribute to modern architecture, and I think, getting back to your earlier question about Feng Shui, it is not talking about improving someone’s environment but that, it very much requires that personal involvement, because Feng Shui is very much a dynamic between the person and the place and it works on the basis that the state of our environment is a reflection of our mind, or the state of our inner mind is reflected in our outer world and life.

So I think that is what I can contribute to modern building design and architecture, because it seems to me that’s what has largely been missing in a lot of architectural design and building construction, that connection with all aspects of the individual’s needs from which we are practically totally detached.

Bal: In order to hang a shingle saying you are qualified in these areas, what kind of training programs exist, where are they, who teaches them?

Prabhat: Unfortunately there are only weekend programs and quick knowledge through workshops and through some simple study of this ancient knowledge and ancient sciences and in fact people have really never studied it as a science.

Kerry: People want a quick fix, don’t they!

Bal: Don’t you think that there is an urgent need for scientific verification of these concepts for them to become legitimate?

Prabhat: There is, it is very critical at this stage that we have, more scientific information, more scientific studies done on this subject because there is a science. In fact, these people who have been practicing it for thousands of years, or have written about it, were not people who had no knowledge of climatic and social conditions. These ancient structures were perfectly integrated to suit all the climatic and social conditions of their times and places and we marvel at how these relationships worked and how much of a powerful impact they had. It was just more than the form and shape and orientation part of it, but that all of these were integrated to help the individual’s growth and progress.

Bal: Tools of science have a great advantage today. Research and development is obviously essential if these ideas are to gain credence with Western and Eastern professionals.
Prabhat: Traditional wisdom requires a lot of deeper probing through scientific methods. This is what we have been trying to work on, for the last few years and we do find a lot of feedback from many scientific sources from around the world to understand these things and in some places research work has begun on these lines, like that of Professor Hiroshi Motoyama of Japan, on energy centres or Chakras of the body, regarding their existence and effect upon human health and well-being. 1

And also Professor Vladislav Lugovenko of the Moscow Academy of Sciences who has been working on measuring the variations in the intensities of the magnetic field of the earth with reference to various kinds of gridlines and their affects on the human body. 2 There are a lot of things which we are learning through such studies to enable us to understand the wisdom of the ancients. (Fig. 18,19,20 )

What they were saying had a basis and a meaning and if more effort goes into it, it would help us to understand more deeply the influence of Vaastu Shastra and Feng Shui. If these made up the basis of an architect’s knowledge, it would enhance his contribution to his architecture and design practice.

Kerry: At the same time we have to be careful not to glorify science as providing all the only valid answers or the only way of knowing things, because sometimes in the pursuit of scientific explanations of things we can lose the very essence or the mystery of something like Feng Shui or Vaastu Shastra. Outside of science requires a deeper personal inquiry into more spiritual aspects; it is a more experiential understanding of energy that requires some personal responsibility.

Prabhat: What we could say is the developing of one’s own sensitivity to these radiations and these energy principles, can be through a process of practice of certain disciplines, it can be through a practice of yoga, it can be through a practice of a spiritual discipline, it can be through a healthy life and healthy food and healthy emotions etc. There is a whole combination of things, which can develop our sensitivity to our own energies.

Bal: Maybe that’s the reason why we are not yet making progress. Our main problem is to overcome the Western tendency to compartmentalize knowledge, and to adopt a more holistic approach. If this is in fact a problem, then I am not clear as to how we can deal with it.

Prabhat: That is true, that is one of the problems that the scientific method is in a sense directing the elements and looking at them in an isolated manner, whereas life involves an approach that integrates all the processes. Science, therefore, has to develop this holistic version, maybe like a systems approach where you isolate each area, study it by all means, but ultimately you have to understand the dynamics of the total system and...
WIDTH OF SUB-GRIDS

1. Dense section usually does not move and is called "static part."
2. Lesser energy belt.
3. Weakest energy belt which varies with time and is termed "dynamic part" or "energetic tail."

Grid variation during an active experiments aboard an artificial satellite. Measurements are abduced for three orbits of satellite in that day when similar active experiments were carried out three times simultaneously.

Effect of solar energy on the cosmo terrestrial field:
(a) In summer.
(b) In winter—in the moment of full moon.
(c) In the moment of quarter moon.
A NORMAL EARTH BREATHING ON THE AVERAGE LATITUDE IN SUMMER

BREATHING OF NORMAL MAN

The variation in a moment when approached by sharp changes in the weather condition (cyclones etc.) a deep fall is observed and the rhythm is infringed the amplitude is decreased.

The variation when strikes an earth quake. It undergoes powerful splashes of light and dark zones.

Breathing of a pathological man.
there is a growing awareness of this need for an integrated approach to scientific investigation within many areas of science today.

**Bal:** This seems to be pointing to a way of working together, which of course was the case until the last few centuries when society began to separate disciplines; appropriate to understanding the world and our place in it. The training of an architect, even now in a limited sense, involves education in a number of disciplines. What architects have to do is to devise a system in which a number of specialists can come together and by working together can enhance the quality of their final product.

**Prabhat:** Yes, and also in ancient India, for example, for someone to become a sthapati or an architect it involved training in the knowledge of all the sciences, all the arts, all the mathematics, astronomy and health sciences, a total mastery of the entire knowledge of his times. (Fig. 21,22,23)

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**THE INDIAN SYSTEM USES THE SQUARE AS THE BASIC DESIGN ELEMENT TO GENERATE THE OTHER FORMS BY ROTATION OF THE SQUARE.**
PINGALA NADI.
ORIGINATES IN THE RIGHT TESTICLE.
ENDS IN RIGHT NOSTRIL.
CHANNELS SOLAR ENERGY.
MASCULINE.

IDA NADI.
ORIGINATES IN THE LEFT TESTICLE.
ENDS IN LEFT NOSTRIL.
CHANNELS LUNAR ENERGY.
FEMININE.

BRAHMA NĀDR
PASSAGE OF KUNDALINI

SATTVIKA / VECTOR
LUNAR ENERGY

CHITRA NADI

VAJRA NADI

LUSTROUS / RAJASIKA
SOLAR ENERGY

SUSHUMNA NADI

FIERY-RED TAMASIKA SUSHUMNA CENTRAL NADI IN THE BACKBONE

AYURVEDIC TEXT DESCRIBES AS FOLLOWS THE NADIS

VAJRA NADI - "HAS THE THICKNESS OF THE STRAND OF A SPIDER'S WEB."

CHITRA NADI - "HAS THE THICKNESS OF THE STRAND OF A BROKEN LOTUS STEM."

BRAHMA NĀDR - "PASSAGE OF THE KUNDALINI IS THE CHANNEL OF THE BRAHMA NĀDR."
Bal: It is interesting that in the Chinese system of medicine, the health practitioners are often trained in both the eastern and the western system, and the patients are given a choice or allowed to take advantage of both.

Kerry: A holistic approach, which brings in your own personal life instead of an either/or situation. It is more an integration of the disciplines, so that we can make decisions about our lives, and choices about our lifestyle based on a more holistic understanding of our relationship in our environment.

Bal: Coming down to the more nitty gritty things, for most people their first question is how does it affect their pocket?

Kerry: I think it is important to start with that question and to ask the client what it is worth to them to have various aspects of their lives improved. It really depends on what is at stake too, in terms of cost, what it might cost for you to actually remedy the situation. So that reinforces the need for the client to take some responsibility themselves for looking at how their lives are the moment and what they are wanting to fix up using Vaastu Shastra or Feng Shui.

In terms of cost varies depending on the job of course, every job is different and it is a complex dynamic between the person and their environment. In terms of remedies, Feng Shui works with everything. From simply changing the position of a bed, or changing the color of the walls, or moving a mirror to perhaps undergoing some more major renovations.

If there is an opportunity to influence a building design from scratch, that is by far most powerful way to create an environment that suits someone. But in the end, the amount of change that is required depends to some degree on the problem that one is trying to address. And really I have clients coming to me with their wives dying of cancer or serious business problems. In those situations, it would be well worth investing what to do to get the proper results.

Prabhat: What we are discovering is happening in India, is that most of the time people don’t know what corrective measures can be taken. Existing structures are being demolished and rebuilt and people are spending huge amounts of money. But there are certain ways and means by which this kind of wasteful expenditure can be prevented by simple corrective measures, if one knows and one understands the principles. And similarly, the same things apply to Feng Shui also, and what we are trying to look at, is, two to three levels of working. One level is for a new project. When you are doing a new project it is easy to start, right at the initial, conceptual stage, discussing things with the client and the architects involved, and work out the design, the site selection, the location of the building, the form, the shape, the functions, the timing, everything we can
harmonize and it is an ideal situation. But 90% of the time, the problem is the existing buildings, existing situations, existing faults. That is where we have to look for economical solutions that best suit the client’s nature, lifestyle, and bank balance. The idea is to minimise expenditure rather than maximise it, as is being done now.

Bal: If I were client and I had access to both Feng Shui and Vaastu Shastra experts, do I have to make a choice, or can I get them both.

Kerry: It depends on whom you can get.

Prabhat: I would say that yes, it would be perhaps necessary to look at it from both points of view. There are certain advantages in Vaastu Shastra as well as Feng Shui. The advantages in Vaastu Shastra are that, it is related to the scale of the body of the individuals, to their buildings and their properties on a long term basis. And what I find are the advantages of or complementarily of Feng Shui is that it is looking at the changes in the energy principles, which are there from month to month and through the years. It is the dynamic of that which comes into plays, so in fact, if we combine the two systems we are able to provide a more holistic approach. (Fig: 24,25,26,27,28)

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HIGH POSITIVE EARTH RADIATIONS IN PONDICHERRY

SPECIFIC DAY & NIGHT CYCLES ON

21 Feb., 4 April, 15 Aug., 17 Nov., 24 Nov. & 5 Dec.
ON A SUNDAY

POSITIVE PEAK FOR 45 MINUTES AFTER SUNRISE

POSITIVE PEAK FOR 20 MINUTES AT MID DAY

POSITIVE PEAK FOR 30 MINUTES BEFORE SUNSET

DAY

+4

+3

+2

+1

0600 UDYOG 0730 0900 1030 1200 1330 1500 1630 1800

SHUBHAM

DANAM

LABHAM

AMRUTAM

AMRUTHAM

NEUTRAL

SUNSET

INTENSITY

DAY TIME

DAILY POSITIVE PEAKS MEASURED AT PONDICHERRY
ON A SUNDAY NIGHT

HIGH POSITIVE PEAK DUE TO COSMIC RADIATIONS

0200 0500

0130 0300 0430 0600

NEUTRAL INTENSITY
SUNSET
1800 1930 2100 2230 2400

AMRUNTHAM

+4

SUBHAM

+3

+2

+1

0100 0200 0500 0600

KALAHAN

ROGA

+2

+1

-1

-2

-3

-4

JWARAM

NIGHT TIME
BRAHMA MUHURATAM

DAILY POSITIVE PEAKS MEASURED AT PONDICHERRY
NIGHT TIME FULL MOON PERIOD

PURNIMA
MEASURED AT PONDICHERY
HIGH POSITIVE PEAK DUE TO COSMIC RADIATION
BRAHMA MUHURTAM

0200 0500

SUN RISE

0130 0300 0430 0600

MAXIMUM VE DIP DUE TO NEW MOON AMAVAS
3 DAYS BEFORE NEW MOON
3 DAYS AFTER NEW MOON
TOTAL 7 DAYS (INCL. NEW MOON)

EVERYDAY THIS PHENOMENON BRAHMA MUHURTAM OCCURS FROM 0100 hrs onwards until sunrise whatever the phase of the moon

NIGHT TIME NEW MOON PERIOD AMAVASYA
MEASURED AT PONDICHERRY
Bal: Yes, Feng Shui's concept of changes of energy makes sense when you realize its source in Buddhist philosophy of impermanence or anicca as it was called in the ancient language of Pali. Vaastu, on the other hand, aims to anchor the energy (or the human body as solidified form of energy) to the earth. I have always been fascinated by Vaastu Purusha Mandala where Purusha the spirit or energy depicted as a demon, is kept down by various Gods so that it is no longer able to rise and create disharmony in the world. (Fig: 29)
20...

From the public's point of view, I think we need to look at two things. One is the cost of it. The second thing is a guarantee of the results. You do not want to spend a whole lot of money if there is a chance, which might not work. They may want some evidence of practical results.

Kerry: Also, in these fields, unlike the disciplines of architecture or accounting, for example, where you have recognised or certified bodies, that is not here in Feng Shui and Vaastu Shastra. So from the client's perspective it is very difficult to know when you have got a skilled practitioner. And I suppose I would be suggesting that they go with recommendations and word of mouth, go on the experiences of others, or reputation.

Prabhat: This is a major problem for clients to know who is a good reliable consultant in whom they can have some proper confidence. In fact, this is somewhat what is happening. It is more by word of mouth that people come to know. And today, maybe by the internet there is a chance that they come to see your write-up, which explains what you are doing. The idea is that we can have some kind of an organisation that deals with this kind of study. That is the reason we are establishing the Akash Foundation in Australia, in India, in Europe and in the United States of America.

Bal: Well, it's been a very useful discussion. It appears that although Feng Shui and Vaastu Shastra systems have developed in isolation from each other and have found their usefulness in different cultures, there are many similarities. Both claim to help shield us from the so-called 'harmful energies' emanating from our poorly designed buildings, especially those that use vast quantities of synthetic materials and components. They also claim that by incorporating their basic principles into our surroundings we can not only insure physical comfort but also look after our mental and emotional needs.

The problem is how to convince practicing architects and engineers that this is so. It's good to see the beginnings of scientific inquiry and the setting up of a professional body. But, let's face it, most professionals will be happier when they can see some substantial scientific explanations of how the so-called 'subtle energies' affect us.

Mere belief is not enough. Beliefs are only true for the believer. Non-believers want to know how it all works, they need to be convinced before they commit time and money to these ideas. They need to be reassured that their value is more than a placebo effect.

There is no doubt that these ancient sciences have evoked a strong public response, which has made it necessary to study them with an open mind. It is obvious that we must try and understand the underlying principles and philosophies that underpin Vaastu Shastra and Fengshui so that we can examine them in the context of our increasingly dangerous and polluted environment.
Reference:
