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### **ENVIRONMENT ORGANIZATION: VASTU EXPERIENCE**

***Abstract:** The pursuit of a harmonious organization environment is inherent to man since ancient times. System-psychological analysis of historical experience allows you to recover a forgotten now the principles of environment organization, as well as specific techniques, linking them with states of human mind inherent in different historical periods and specific channels of human perception of the environment. Their rethinking and expression in the framework of current styles and using modern materials and technologies can improve the comfort of the habitat due to purposeful effect on the human condition, taking into account the conditions of comfort with all of the human interaction channel environment.*

***Keywords:** vastu, the theory of self-organization of complex systems, the system-psychological analysis, channels of interaction with the environment, effects profile.*

**Problem statement.** Modern understanding of a harmonious habitat gradually outgrows the view on it as a physiologically comfortable environment. Focusing on the needs of ethnic or social group, psychological type, or even a particular individual with different needs, depending on the stage of the life cycle, season and time of day, the volatile mood – all this requires dynamic and flexible control parameters of the medium in order to organize its deliberate action on the state human. The achievement of this goal requires not only a deep understanding of the synergistic effects of environmental factors on all channels of human interaction with the environment, but also knowledge of the principles and techniques

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accumulated by designers from different epochs seeking to harmonize the human interaction with the environment.

Among the different concepts of organization habitat distinguished by systemic exposure and the duration, the Indian vastu and Chinese feng shui are standing out. For system-psychological study of the first of these is devoted this work.

**Analysis of the recent researches.** In [1–3] vastu described as a set of methods of organization environment and their application without consideration of their respective channels of human perception of the environment and the stages of the evolution of human mind; so, the task of scientific analysis is not set. In [4–5] describes the theoretical basis of the C-wave model space, the theory of self-organization of complex systems and their applications to problems of organization comfortable environment, psycho-definition and modeling of interactions in the system “man – dwelling – environment”, which could be become the basis of the scientific analysis of the vastu. In [6] the evolution of human consciousness, which enables the binding provisions and receptions of vastu to historical eras and prevailing for each of these periods channels of interaction with the environment and the state of human mind, as well as the specific clusters of expressive means. In [7–9] justified methodology for assessing the environment, which are useful for estimate of vastu complex effects.

**Article purposes.** Article purposes are to make a scientific analysis of the vastu, to develop for this purpose a system-psychological method and to show its correspondence to the object of research, to determine the principles and means of vastu, including their connection to historical epochs, states of consciousness and channels of perception, and to assess the degree of their impact.

**The main part.** Before the justify of substantive provisions of system- psychological analysis method, shows the composition of human perception of the environment of channels (table 1), as well as the sequence of activation of human consciousness states in different historical periods (table 2). The perception channels have priorities, defined by the terms of system integrity of the and corrected depending on the psychological type and course of evolution [4–6]

*Table 1.*

*Levels, channels, objects and characteristics of human perception of the environment*

| <b>Numbers of levels</b> | <b>Perception objects</b> | <b>Perception characteristics</b>   | <b>Channels and quantities</b>                               |
|--------------------------|---------------------------|---|--|
| 1                        | 2                         | 3   | 4  |
| 1                        | Unity                     | Human and environment are not separated, but the possibility of separation potentially exists | Intuition<br>1   |
| 2                        | Separation                | A human awareness of himself as a self-sufficient person                                      | + Ego (as mind, homeostasis, etc)<br>1                       |
| 3                        | Impact and reaction       | Impacts on environment, the reaction of the environment in response                           | + Will (action-reaction) and reason (good-bad)<br>2          |
| 4                        | Space and time            | Organization of impacts on the environment and its reactions by categories of space and time  | + Intellect and feelings (tracking forms and changes)<br>2*3 |

|     |                 |  |  |
|-----|-----------------|--|--|
| 1   | 2               | 3  | 4  |
| 5-6 | Sensory effects | Ordering of environmental influences, internal and borderline sensations by categories of color, sound, etc. | + Perceptions and emotions<br><br>2*3*5(?)*8 |

-on table 2 color lines shows the change of each of the levels channels contribution in the environment perception in different historical epochs. In this process the language of description of the world changing – from the symbolic to more literal, which is illustrated by the myth of the world tree language changing.

*Table 2.  
Changing of consciousness and means of describing as human evolution*

| Levels | Ages        |           |               |           |           |                              |
|--------|-------------|-----------|---------------|-----------|-----------|------------------------------|
|        | paleolithic | neolithic | ancient world | antiquity | medieval  | renaissance and modern times |
| 1      | active      | decreases |               |           |           |                              |
| 2      | grow        | active    | decreases     |           |           |                              |
| 3      | grow        |           | active        | decreases |           |                              |
| 4      |             |           | grow          | active    | decreases | active                       |
| 5-6    |             |           |               | grow      | decreases | grow                         |

The strength of specific impacts on each of the channels, it is estimated for the whole of their set, determines the comfort of the environment. The limits of comfort and discomfort zones, as well as the general formula of assessment of habitat, are given in [5].

The account of presented in fig. 1 and 2 features allows to the first stage of the system-psychological research: classification of existing data – in a single cluster must be submitted samples, principles and means appropriate to their specific “languages”. It



“Purusha’s mouth came the Brahmins (priests), from hand – Kshatriyas (warriors) from the hips – vaisyas (farmers, traders, artisans), and of the legs – the Sudras (servants).”

c. The myth of Purusha- boggart. Purusha is also the protector of the house – boggart. Note that the function of Purusha as the boggart (Vastupurushi) has a base in a very ancient and widespread among peoples of different customs – to bury their ancestors directly under the floor, making them defenders of the family and the guardian of the home. This is evidenced by a later custom of walling up the man in the basement of the castle, so that he was not taken and not collapsed.

d. The myth of the man-and-soul Purusha. Purusha is also seen as a synonym for a person (living in cities and fenced senses from perceiving the truth), but also his soul (in the image of the Boy-finger in well-known folk tales).

Since, according to the myth-making laws, what has the same name, is one essence, in these stories just said about the unity of man, home, society and nature. Since the myth assimilated “with mother's milk”, goes into memory and the subconscious, and is supported by intuition, the essential principle of the organization of a comfortable living environment through harmonization, i.e. coordination, connection, outwardly-similar and even opposing the essence of man, society and nature naturally forms the basis of all further constructions. At the same time a means of harmonization is precisely the dwelling – house should be built so, that Vastupurusha was good. Then it will be good for the owners of the house.

This is achieved as follows:

– The premises are oriented so as to be under the protection of the gods, who have similar features (Fig.3).

– The vital processes are organized so as to develop under the protection of their gods;

– Conducted rituals arranged objects that attract the good and guarding from evil;

– The whole environment (premises, houses, cottages, country, universe) are organized similarly.

The fourth principle of the organization of the environment should definitely adopt: Purusha is scaled; one essence seen at

different levels. In modern parlance, the unity of the environment (the Universe – the country – society – land – the house – people) is manifested through its self-similarity.

The harmony of the language of natural philosophy. Over time, the human mind has become more rational (Fig.2), and it could no longer meet the ancient myths. The Indian mind was still drawn to the very origins of the world and even further – to the primeval those areas where these sources are emerging, but the weakening intuition required reinforcements in rational schemes and explanations. And they were gradually developed.

Of the many schools of Indian philosophy, the most important role in the development of vastu played Sankhya (calculus), which gives a very detailed answer to the origin of man, his mind, bodies and mechanisms of interaction with the environment

Without going into a detailed description and interpretation of the Sankhya [10], we note some similarities with the scenario of self-organization (1S, 1O) [4] underlying the human body structure and its consciousness – symmetry, levels, Fibonacci numbers, and the presence of the five elements, the overall outlook for the natural philosophy of Antiquity, and India, and China.

Through the doctrine of the five elements just manifested specification comfort conditions, including by finding a connection with the science of human health – Ayurveda – also based on the doctrine of the five elements.

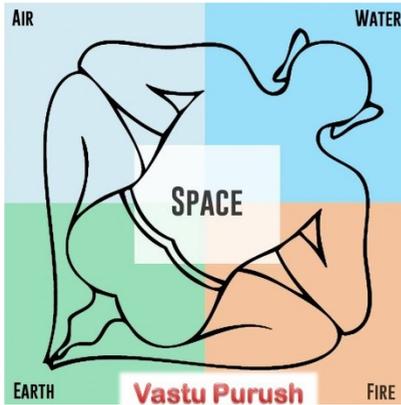
Let's try to trace these connections.

First, given a new interpretation of the image Vastupurushaboggart: as holding his god patron-exist different sides of the world and different elements, you can “summarize” and “localize” their influence and express it through the five elements (Fig. 2).

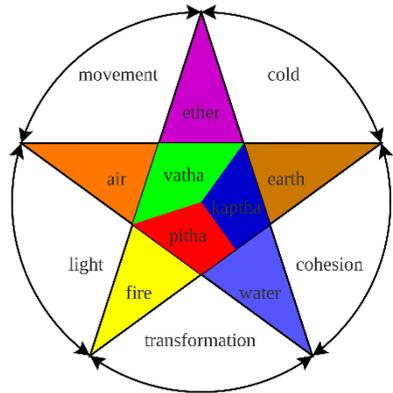
Secondly, the elements generate one another (circular lines in fig. 3), reinforce one another (straight lines that form a pentagram), add up to three human constitution (vata, pitta and kapha), which are characterized by their illness as a result of one or another balance disorders.

Thirdly, the elements related to the “energy” centers of man – the chakras – controlling physiological and psychological processes. Such correlations (with kinds of food, colors, scents and sounds, the

movement of the seasons and the planets, social processes, etc.), permeates all aspects of human interaction and the environment, there are many.



*Fig.2. "Natural philosophy" of Vastupurusha location*



*Fig.3. Interference of elements*

So, on the level of natural philosophy harmonization of human, society and the universe relations is expressed as balancing the elements and energies that contribute to human longevity and preventing disease.

Rational or "regulatory" approach. With the development of human consciousness, the turn of a rational approach to the organization of the environment. He, with a certain conventionality, can be considered "scientific" or "normative". This period is characterized by a rational rethinking of religious and natural-philosophical ideas and the emergence of a large number of treatises, where these concepts are explained and commented. So, the basic, the most ancient and authoritative source is Vastu Shastra. Vastu Shastra is based on the harmony of the universe, which is expressed in the moon, the sun and the effects of time on the consciousness and human physiology. For this reason, this science is closely related to Vedic Astrology and Ayurveda, and all



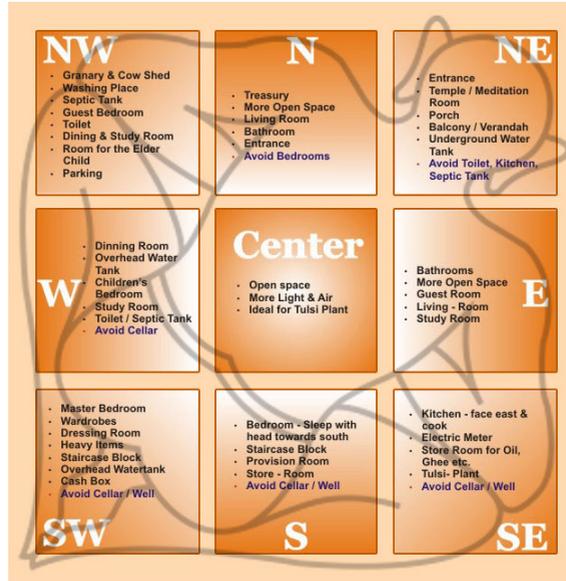


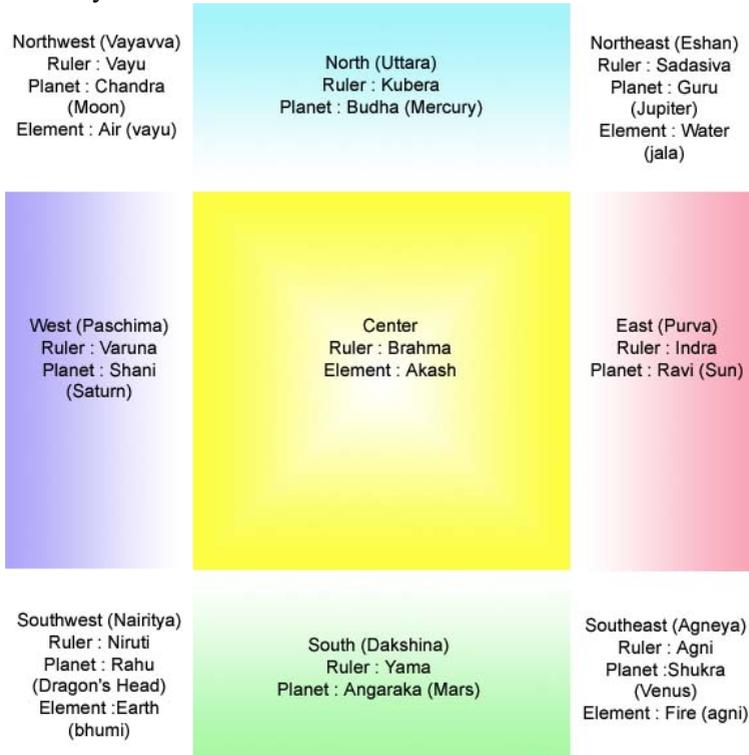
Fig. 5. House premises location according to vastu

Accommodation of premises in the house follows the same principle of self-similarity (Fig. 5), according to natural cycles (using the correlation of the gods and planets that throws a bridge to the use of all astrology apparatus, Fig. 6).

Associative bridge is thrown to the lifecycle and biorhythms, color and emotional aspects of comfort, etc. – Associative chain is truly endless.

The layout and design of individual spaces. Again Vastupurusha metaphor is used – only in this case it is superimposed on the image of the floor plan and the resulting field are associated with life processes and functional areas within the premises, location and materials of furniture, colors, flavors and perfumes, etc. So, the door to the living area is preferably located on the east side near north-east corner. It recommended on the north and the east wall to hang square or rectangular mirrors and the major domestic plants to place in the south or the west. Furniture should be placed on the southern and western sides of the room to the owner could take a

chair facing north or east. Sofas can be placed in the east or north zone. In the north-eastern part of the room should be located image of the deity. The center of the room should remain free.



*Fig.6. Astrological aspects house plan*

Planning functional areas. Vastu is very seriously to detail the various functional areas, regulating their location, materials used, colors, physiological and even fatal effects (Fig. 7).

Protection from adverse effects and energy stimulation. As the perfect plan for the area and the house is not always possible, it must be a system of protection against adverse effects. No less important is the stimulation of human energy, insufficient and wrong move which lead to diseases.

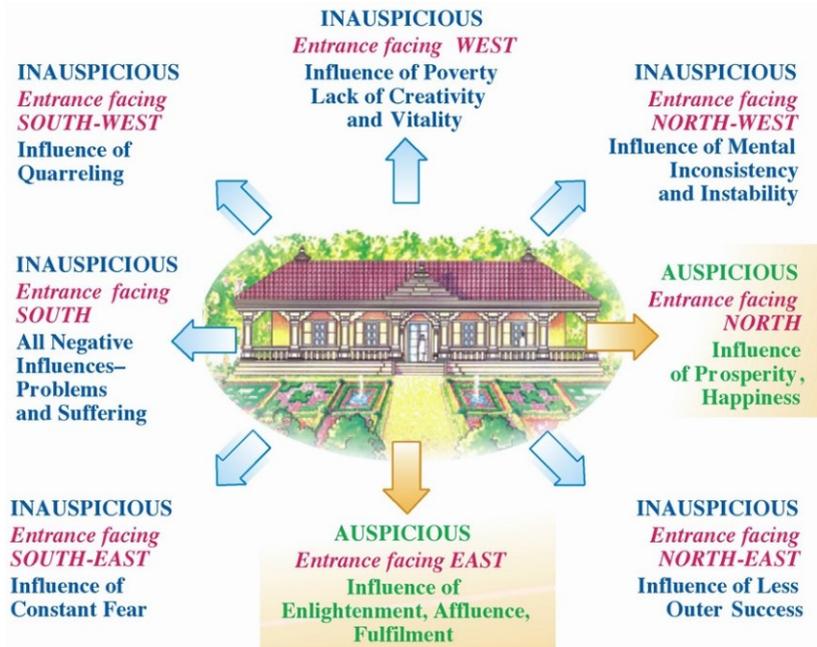


Fig.7. Planning and design the entrance group

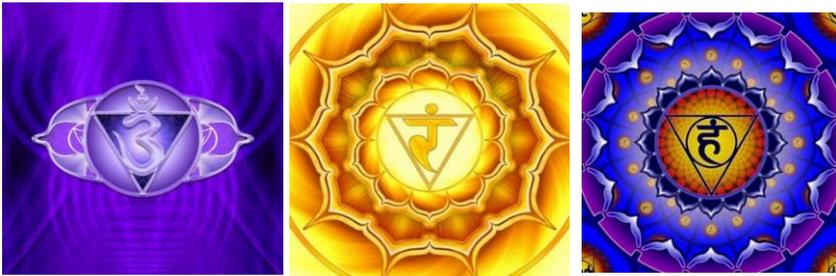
Protection from adverse effects and energy stimulation. As the perfect plan for the area and the house is not always possible, it must be a system of protection against adverse effects. No less important is the stimulation of human energy, insufficient and wrong move which lead to diseases.

The traditional means to do so, along with the aforementioned use of incense, images and statues of deities are yantra (tools) and mantras (sounds).

Yantra is image that contains a combination of shapes, symbols, signs, colors, used for improvements of home energy and people karma. As used Yantra form corresponding basic elements. Yantra send subtle energy of the planet and the country specific light to affect the energy. Signs are images of vibrations, which are corresponding to specific sounds. Sounds are added to the mantra

(prayer) to refer to the deity, which is responsible for a specific direction to the side of the world.

Above mentioned about the human energy centers – chakras – controlling physiological processes of humans. Chakras are represented in the form of lotuses with different number of petals in each of which recorded a definite sign Devanagari (Sanskrit syllabic writing system), as well as accompany them figures of different colors, which also recorded the corresponding marks (Fig. 8). Looking at the basic shape, and uttering the mantra (read as Aum, frames, ham for yantras in fig. 8), the man has stimulated a specific chakra, and uttering the sounds corresponding to the marks on the petals – defined physiological processes. The shape and color of the yantra thus serves as an additional factor of concentration and stimulation.



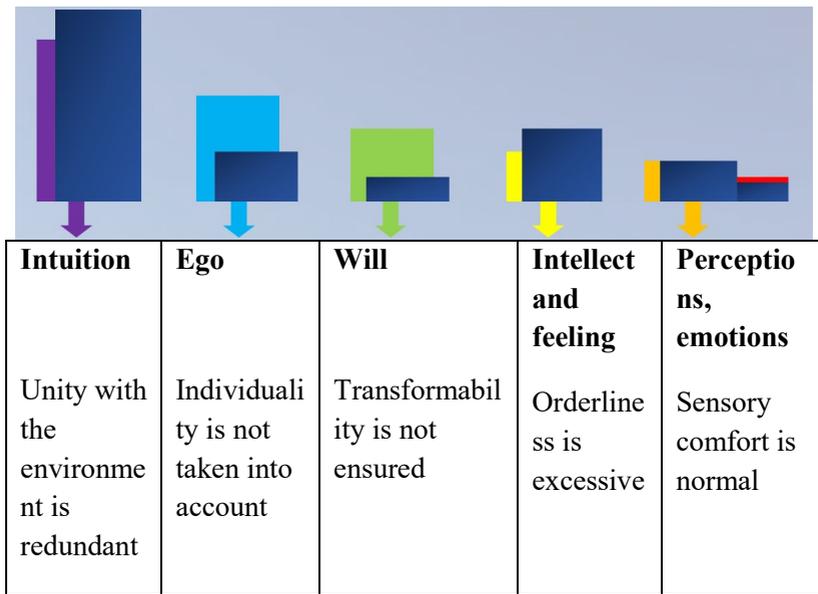
*Fig. 8. Yantra and mantra to stimulate the Ajna, Manipur and Vishuddhi chakras*

How justified are these detailed rules? Even if we ignore the whole “theory” and the specific reference to the Indian philosophy and culture in general, we should not forget that vastu is based on practical recommendations developed during thousands of years. Therefore, they are quite “international” and applicable to the whole of humanity as much as mankind has a common origin and common ways of interacting with the environment.

Vastu in the modern practice of an organization's environment does not apply so systemically, as described above: the social and administrative structure of the modern society is different from the

four metaphors; we do not believe that the earth is square, etc. However, for more “local” level – the site plan, the building, – recommendations vastu actively used today. An example is the layout and design of the vastu-house in Bangalore (India), a lot of materials which can be found on the internet [3].

Construct a profile of the impact of funds on vastu channels of perception (Fig. 9). This will give the opportunity to identify its strengths and weaknesses in terms of psychological comfort and specific effects on different psychotypes.



*Fig.9. Profile vastu effects on the channels of perception*

**Conclusions.** So, vastu presents the following ways of organizing an integrated environment:

1. Self-similarity in the planning of different levels of the environment;
2. The ratio of different levels and objects to the myth;
3. Associative relations;
4. Targeted impact on the channels of perception.

By themselves they are quite rational and applicable in modern practice; as for the specific techniques described above, they are substantiated practically, not scientifically; some can be attributed to superstition.

This can be improved:

1. Accounting psychotypes and individual personality traits;
2. Transformable space-planning and con constructively decisions;
3. Dynamic management of the environment parameters.

The impact on the psychotypes following:

1. Suitable for a psychotypes “contemplative”, “enterprising researchers” and “balanced personalities”;
2. Too tough for psychotypes “egoists” and “fighters”;
3. Suitable for “bohemian personalities”.

**Research perspectives** related to the determination of the best ways of using the results – effects profile recreation vastu modern facilities, the use of these funds to improve the profile, the practice of restoration, etc.

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### Аннотация:

**Ковалев Ю. Н., Калашишникова В. В. Организация среды обитания: опыт васту.** Стремление к гармоничной организации среды обитания присуще человеку с глубокой древности. Системно-

психологический анализ исторического опыта позволяет восстановить как забытые ныне принципы организации среды, так и конкретные приемы, увязав их как с состояниями сознания человека, присущего различным историческим эпохам, так и с конкретными каналами восприятия человеком среды. Их переосмысление и выражение в рамках актуальных стилей и с помощью современных материалов, технологий позволяет повысить комфорт среды обитания за счет целенаправленного влияния на состояние человека, учитывающего условия комфорта всех каналов взаимодействия человека с окружающей средой.

Ключевые слова: *васту, теория самоорганизации сложных систем, системно-психологический анализ, каналы взаимодействия со средой, профиль воздействий.*

Анотація:

**Ковальов Ю. М., Калашиникова В. В. Організація середовища проживання: досвід васту.** Прагнення до гармонійної організації середовища проживання притаманне людині з глибокої давнини. Системно-психологічний аналіз історичного досвіду дозволяє відновити як забуті нині принципи організації середовища, так і конкретні прийоми, пов'язавши їх як з станами свідомості людини, яка властива різним історичним епохам, так і з конкретними каналами сприйняття людиною середовища. Їх переосмислення і вираження в рамках актуальних стилів і за допомогою сучасних матеріалів, технологій дозволяє підвищити комфорт середовища проживання за рахунок цілеспрямованого впливу на стан людини, що враховує умови комфорту всіх каналів взаємодії людини з навколишнім середовищем.

Ключові слова: *васту, теорія самоорганізації складних систем, системно-психологічний аналіз, канали взаємодії з середовищем, профіль впливів.*

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