

Vāstu Maṇḍala

Vāstu report — Boulder, Colorado, United States

Plot **12 × 15 m** (width × depth) · front facing **97.7° true** · 81-pada maṇḍala
Magnetic declination 7.7° E on 24 October 2026 (IGRF-14) · 40.02°N 105.27°W

Bṛhat Saṁhitā 52 (= 53 in Bhat) · Mayamata 6, 9 · ayurastro.com/tool-vastu-mandala.html

I The ground and its two norths

A compass needle points to magnetic north, which drifts across the years and differs from place to place; the Vāstu texts square a house to the quarters by the Sun. Varāhamihira counts a house that is *diṅmūḍha* — “confused as to the quarters” — as a fault (52.113). Stand in your main doorway looking out, read the bearing, and the tool turns it into a true one.

MAGNETIC DECLINATION

7.7° E

the needle points 7.7° east of true north

TRUE FACING

97.7° · E

from your compass reading of 90.0° magnetic

OFF THE QUARTERS

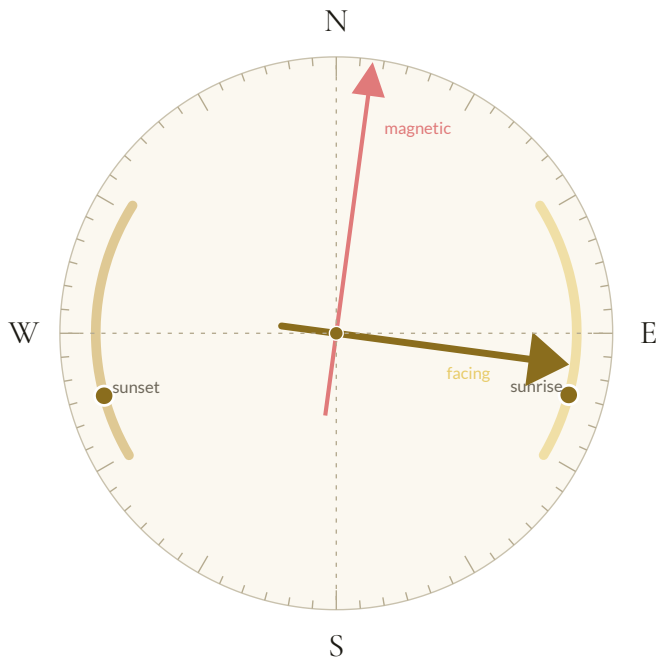
7.7°

turned off the quarters — turned clockwise

SUNRISE ON THIS DATE

104.9°

07:21 · 14.9° south of east



True north up. **Red**: where the compass needle points. **Gold**: the way the house faces. The arcs mark where the Sun rises and sets across the year; the dots, where it rises and sets on the date above.

At **Boulder, Colorado, United States** on 24 October 2026, a compass needle points **7.7° east** of true north (IGRF-14); the field dips 66.0° downward at 51.1 μT. **MINE**

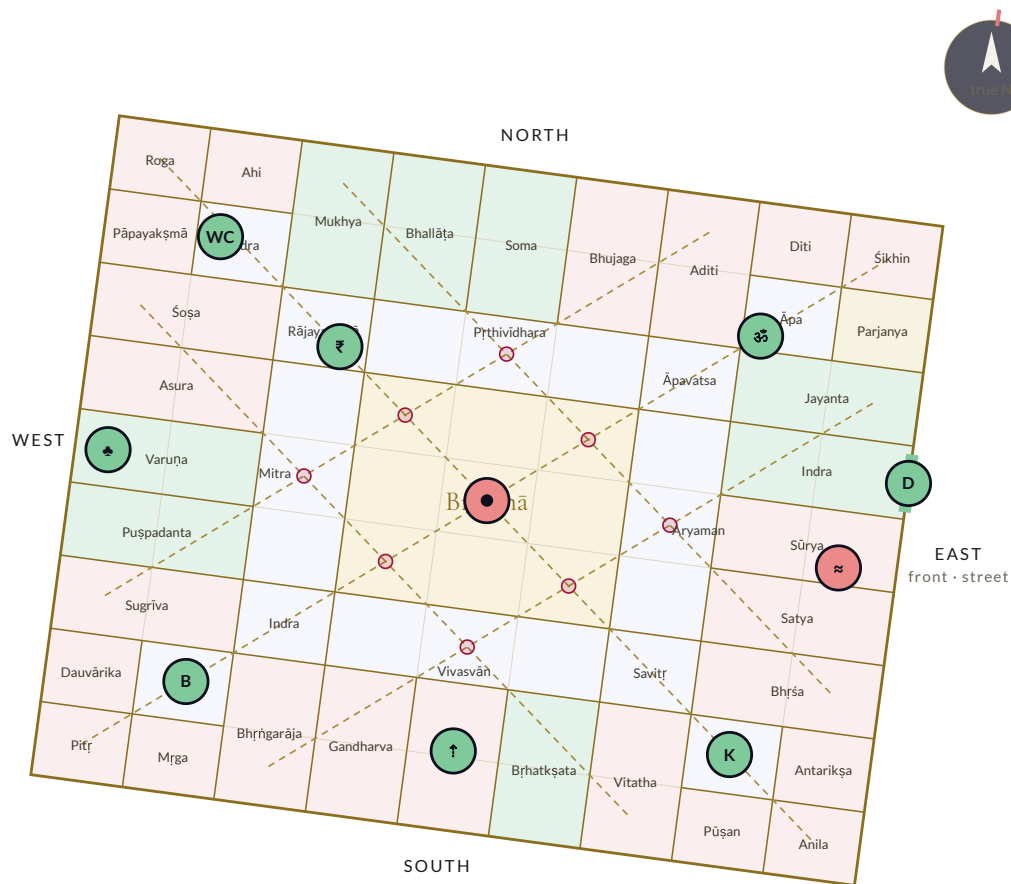
The front of the house faces **97.7° true**, east. The maṇḍala gives the **front** of the plot to the east, the left to the south, the back to the west and the right to the north (left and right as seen from the street).

TEXT *na santi garbhāś ca diṅmūḍhe* — “in a house confused as to the quarters there are no conceptions” (BS 52.113). The verse sets no tolerance. **MINE** this house is 7.7° off: turned off the quarters.

The Sun rises due east only near the equinoxes. Here it rose at 104.9° and set at 254.9° on this date; the gold arcs on the dial span the year’s sunrises and sunsets. Squaring a house to the sunrise of an arbitrary day can put it off by up to 32.1° here.

2 The maṇḍala on your plot

Give the plot's width (along the front) and depth. The tool divides it into Varāhamihira's 81 padas (52.42–54) or his 64 (52.55–56) and gives each side to the quarter it faces. Tap any pada to read it. You can lay a picture of your floor plan underneath — crop it to the plot's edges, front at the bottom.



3 Doors, rooms, water and the rest

Choose what to place, then tap the plan where it is (or where you plan it). Drag markers to move them. The main door sticks to the nearest wall; set its width and the tool finds every pada to it spans, on both the nine-part and the eight-part division of the wall (52.69–73).

- Main door ground floor · east wall

- TEXT ● On the east wall (front of the plot). Indra: favour of kings — nine-part wall. BS 52.69–73
- TEXT ● On the eight-part division the same door falls in Jayanta: abundant wealth; Indra: favour of kings — eight-part wall. BS 52.69
- TEXT ● Indra, door 4 of the east: narendravāllabhyam BS 52.70

● Shrine / pūjā ground floor · north-east · Āpa's pada

TEXT ● Varāhamihira puts the shrine (devagrha) in the north-east (aiśānyāṁ devagṛham). It is there. BS 52.116

PRACTICE ● In the north-east — favoured in modern practice. Favoured: north-east. Not under a staircase or against a toilet wall.

PRACTICE ● Above it, on floor 1: A toilet directly above the shrine — modern practice keeps wet and impure rooms off the shrine and the kitchen.

● Kitchen / hearth ground floor · south-east · Sāvitra's pada

TEXT ● Varāhamihira puts the kitchen (mahānasa) in the south-east, Agni's corner (mahānasaṁ ... āgneyyām). It is there. BS 52.116

PRACTICE ● In the south-east — favoured in modern practice. Favoured: south-east. Cook facing east where possible.

● Master bedroom ground floor · south-west · Jaya's pada

TEXT ● Head to the south — not one of the two the text forbids (north, west). BS 52.122

PRACTICE ● Head to the south is the modern first choice.

PRACTICE ● In the south-west — favoured in modern practice. Favoured: south-west. The householder sleeps in the south-west.

● Toilet ground floor · north-west · Rudra's pada

PRACTICE ● In the north-west — favoured in modern practice. Favoured: north-west, west. Never in the north-east, the south-west or the centre.

● Well, borewell or sump ground floor · east · Sūrya's pada

TEXT ● Water in the east: loss of sons (sutahāniḥ). BS 52.117

PRACTICE ● In the east — favoured in modern practice. Favoured: north-east, north, east. Underground water in the north-east, north or east.

What to do

TEXT Move the water to the north (increase of wealth) or the north-east (increase of sons) — BS 52.117.

● Staircase ground floor · south · Yama's pada

PRACTICE ● In the south — favoured in modern practice. Favoured: south-west, south, west. Heavy and rising in the south and west; climbing clockwise.

● Grain & wealth ground floor · north-west · Rājayaḥśmā's pada

TEXT ● Varāhamihira puts wealth and grain (artha, dhānya) in the north-west, the wind's corner (arthadhānyāni mārutyām). It is there. BS 52.116

PRACTICE ● In the north-west — favoured in modern practice. Favoured: north, north-west. Modern books usually keep the safe in the north (Kubera's quarter) or in a south-west room opening north.

TEXT ● Above it, on floor 1: A bed above the grain and wealth store below. "One should not sleep above grain, cows, the teacher, the fire or the gods" (dhānya-go-guru-hutāśa-surāṇām na svaped upari) — if the store holds grain. BS 52.122

● Pillar / post ground floor · centre · Brahmā's pada

TEXT ● On an atimarma (the very centre of Brahmā's field). Pillars, pegs, pots and impure things pressing a marma "give pain to the householder in the same limb" — here the heart. BS 52.58, 52.62

PRACTICE ● In the centre — avoided in modern practice. Keep the Brahmā field free of columns where you can.

What to do

TEXT Shift it off the atimarma — a marma is an eighth of a pada (BS 52.62); read as an eighth of the pada's width (our reading), that is about 17 cm across here. Clearing it by half a pada (67 cm) leaves no doubt on either reading.

PRACTICE Modern practice keeps it out of the centre.

● Tree ground floor · west · Varuṇa's pada

TEXT ● Aśvattha (pīpal) in the west — the quarter the text praises for it. BS 52.83

● Master bedroom floor 1 · south-west · Jaya's pada

TEXT ● Head to the south — not one of the two the text forbids (north, west). BS 52.122

PRACTICE ● Head to the south is the modern first choice.

PRACTICE ● In the south-west — favoured in modern practice. Favoured: south-west. The householder sleeps in the south-west.

● Other bedroom floor 1 · north-west · Rudra's pada

TEXT ● Head to the east — not one of the two the text forbids (north, west). BS 52.122

PRACTICE ● In the north-west — favoured in modern practice. Favoured: west, north-west, south. Children's and guest rooms in the west or north-west.

TEXT ● A bed above the grain and wealth store below. "One should not sleep above grain, cows, the teacher, the fire or the gods" (dhānya-go-guru-hutāśa-surāṇām na svaped upari) — if the store holds grain. BS 52.122

What to do

TEXT Move the bed off the area above the grain and wealth store, or swap the two rooms between the floors.

- Bathing room floor 1 · east · Sūrya's pada

PRACTICE ● In the east — favoured in modern practice. Favoured: east. Bathing in the east, toilets kept apart.

- Toilet floor 1 · north-east · Āpa's pada

PRACTICE ● In the north-east — avoided in modern practice. Favoured: north-west, west. Never in the north-east, the south-west or the centre.

PRACTICE ● A toilet directly above the shrine — modern practice keeps wet and impure rooms off the shrine and the kitchen.

What to do

PRACTICE Modern practice would put it in the north-west or west.

PRACTICE Shift the toilet so it does not sit over the shrine.

- Staircase floor 1 · south · Yama's pada

PRACTICE ● In the south — favoured in modern practice. Favoured: south-west, south, west. Heavy and rising in the south and west; climbing clockwise.

- Overhead water tank floor 1 · south-west · Jaya's pada

PRACTICE ● In the south-west — favoured in modern practice. Favoured: south-west, west. The heaviest load in the south-west; never over the north-east.

4 The measures: storeys and āyādi

Storeys, by Varāhamihira

“The height of a house is a sixteenth of its breadth plus four hastas; on each storey of every house, a twelfth less” (*vistāraṣoḍaśāṁśaḥ sacaturhasto bhaved gṛhocchrāyaḥ / dvādaśabhāgenonaḥ bhūmau bhūmau samastānām*, 52.22). Walls of burnt brick are a sixteenth of the breadth thick (52.23); a height equal to the breadth is called auspicious (52.11); and “the authorities do not want anything raised above a hundred hastas” (52.16). The breadth is the shorter side of the measure chosen below; the number of storeys is the number of floors in step 2.

STOREY	HEIGHT (52.22)	IN METRES
Ground storey	5.64 hastas	2.58 m
Storey 2	5.17 hastas	2.36 m
All 2	10.81 hastas	4.94 m

Breadth **26.25 hastas** (12.00 m). **TEXT** Brick walls 1.64 hastas (0.75 m) thick (52.23). A total height equal to the breadth — 12.00 m — is the auspicious one (52.11). **MINE** The two rules answer different questions — the height of each storey, and the proportion of the whole — and the tool shows both without choosing.

MINE We read *dvādaśabhūgenonah bhūmau bhūmau* — “a twelfth less, storey by storey” — as each storey a twelfth lower than the one beneath it. The words can also mean a twelfth of the ground storey taken off each time; read that way the storeys are 5.64, 5.17 hastas, 10.81 (4.94 m) in all.

Maya’s āyādi

The *Mayamata* (9.18–24) tests a site’s measure: add length and breadth; multiplied by 8 and 9 and divided by 12 and 10, the remainders are its *āya* (income) and *vyaya* (expense); multiplied by 3 and divided by 8, its *yonī*, of which the banner, lion, bull and elephant are auspicious; multiplied by 8 and divided by 27, the quotient is its “age” and the remainder its *nakṣatra*; the perimeter divided by 30, its *tithi*. “More income gives happiness; more expense, total ruin.” The measure is to be increased or decreased “with rods” until these come right (9.18), and should be “not contrary” to the owner, his name and his birth star (9.19).

MEASURE	RESULT	HOW, AND THE VERDICT
Length + breadth	59 hastas	MINE 59.06 hastas measured; the fraction is dropped and whole hastas counted.
Āya (income)	4 of 12	(sum × 8) ÷ 12
Vyaya (expense)	1 of 10	(sum × 9) ÷ 10 · TEXT income exceeds expense — “gives happiness” (9.24)
Yoni	Dhvaja (banner)	(sum × 3) ÷ 8 · TEXT one of the four auspicious yonis (9.22)
Nakṣatra	Hasta (13)	(sum × 8) ÷ 27, the remainder counted from Aśvinī
“Age” (vayas)	17	the quotient of that division (9.22)
Tithi	Kṛṣṇa Trayodaśī (28)	the perimeter (pariṇāha: 118 whole hastas, twice the measured sum) ÷ 30 (9.23)
Tārā from the owner’s star	11 → Sampat	PRACTICE not one of the avoided tārās (3rd, 5th, 7th) — the usual test of Maya’s rule that the measure be “not contrary” to the owner, his name and his birth star (9.19)

MINE A remainder of zero is counted as the full divisor (12, 10, 8, 27, 30), and when the nakṣatra comes out as the 27th the “age” is reduced by one to match. Note that $8 \times \text{sum} \div 12$ can only leave 4, 8 or nothing: āya is always 4, 8 or 12, and under this convention every sum divisible by 3 gets 12 and passes on income. The 1919 print marks the divisor “trinava” (27) with its own query, and the number word for the weekday’s divisor (“yamīśa-”, 9.23) we cannot read, so the weekday is left out. Results depend on the size you give the hasta.

This measure passes Maya’s tests and the tārā.

5 The site, the door, the bed

What a plan cannot show. Tick whatever is true of the house; each answer is read from the verse that names it. Unticked questions stay out of the report.

The ground

Is the ground higher toward the east and north (the north-east), falling away to the south and west?

TEXT Raised toward the east and north — prāguttara can also mean the north-east: loss of wealth and sons (prāguttaronnate dhanasutakṣayaḥ). BS 52.113 **PRACTICE**

Modern practice agrees: higher south and west, the land falling to the north and east.

The main door

A tree directly in front of the door?

TEXT Pierced by a tree: harm to the children (kumāradoṣadaṁ taruṇā). BS 52.75 — not a fault if it stands at least twice the door's height away (52.74).

Testing the soil

Dig a pit one hasta deep in the middle of the site and fill it back with the same earth. The earth is — BS 52.90

☐ not enough to fill it ☐ exactly enough ☒ more than enough

TEXT Prosperous (dhanyam adhikaṁ yat).

Varāhamihira's other site tests — the lamp, the flower, the colour, smell, grass and taste of the soil (52.92–95) — are graded by the varṇa of the owner and are not scored here. Among them is a line worth keeping: a site is auspicious for the one yasya ca yasmin mano ramate — “whose mind delights in it” (52.93).

6 Your Vāstu report

PLACED 16 doors, rooms and features	TEXT 8 · 3 in keeping with the verse · against it	PRACTICE 14 · 3 favoured · avoided	SITE FAULTS TICKED 2 from \$5
ĀYĀDI passes sum of 59			

What to do

● **Well, borewell or sump (ground floor)** — **TEXT** Move the water to the north (increase of wealth) or the north-east (increase of sons) — BS 52.117.

● **Pillar / post (ground floor)** — **TEXT** Shift it off the atimarma — a marma is an eighth of a pada (BS 52.62); read as an eighth of the pada's

width (our reading), that is about 17 cm across here. Clearing it by half a pada (67 cm) leaves no doubt on either reading.

- **Pillar / post (ground floor)** — **PRACTICE** Modern practice keeps it out of the centre.
- **Other bedroom (floor 1)** — **TEXT** Move the bed off the area above the grain and wealth store, or swap the two rooms between the floors.
- **Toilet (floor 1)** — **PRACTICE** Modern practice would put it in the north-west or west.
- **Toilet (floor 1)** — **PRACTICE** Shift the toilet so it does not sit over the shrine.
- **Is the ground higher toward the east and north (the north-east), falling away to the south and west** — **PRACTICE** Regrade so the ground falls toward the north and east and stays higher in the south and west.
- **A tree directly in front of the door** — **TEXT** Keep the tree at least twice the door's height from the door (52.74).
- **Orientation** — **MINE** If you are building, square the walls to the quarters — by the gnomon or a true-north bearing, not a bare compass. This one is 7.7° off (BS 52.113 counts a house confused as to the quarters as a fault).

Everything the tool found

- **Orientation** — front faces 97.7° true (east), 7.7° off the quarters: turned off the quarters. BS 52.113
- **Main door** — ground floor, east wall: **TEXT** On the east wall (front of the plot). Indra: favour of kings — nine-part wall.
- **Shrine / pūjā** — ground floor, north-east: **TEXT** Varāhamihira puts the shrine (devagr̥ha) in the north-east (aiśānyāṁ devagr̥ham). It is there.
- **Kitchen / hearth** — ground floor, south-east: **TEXT** Varāhamihira puts the kitchen (mahānasa) in the south-east, Agni's corner (mahānasaṁ ... āgneyyām). It is there.
- **Master bedroom** — ground floor, south-west: **TEXT** Head to the south — not one of the two the text forbids (north, west).
- **Toilet** — ground floor, north-west: **PRACTICE** In the north-west — favoured in modern practice. Favoured: north-west, west. Never in the north-east, the south-west or the centre.
- **Well, borewell or sump** — ground floor, east: **TEXT** Water in the east: loss of sons (sutahāniḥ).
- **Staircase** — ground floor, south: **PRACTICE** In the south — favoured in modern practice. Favoured: south-west, south, west. Heavy and rising in the south and west; climbing clockwise.
- **Grain & wealth** — ground floor, north-west: **TEXT** Varāhamihira puts wealth and grain (artha, dhānya) in the north-west, the wind's corner (arthadhānyāni mārutyām). It is there.
- **Pillar / post** — ground floor, centre: **TEXT** On an atimarma (the very centre of Brahmā's field). Pillars, pegs, pots and impure things pressing a marma "give pain to the householder in the same limb" — here the heart.
- **Tree** — ground floor, west: **TEXT** Aśvattha (pīpal) in the west — the quarter the text praises for it.
- **Master bedroom** — floor 1, south-west: **TEXT** Head to the south — not one of the two the text forbids (north, west).
- **Other bedroom** — floor 1, north-west: **TEXT** Head to the east — not one of the two the text forbids (north, west).
- **Bathing room** — floor 1, east: **PRACTICE** In the east — favoured in modern practice. Favoured: east. Bathing in the east, toilets kept apart.
- **Toilet** — floor 1, north-east: **PRACTICE** In the north-east — avoided in modern practice. Favoured: north-west, west. Never in the north-east, the south-west or the centre.

- **Staircase** — floor 1, south: **PRACTICE** In the south — favoured in modern practice. Favoured: south-west, south, west. Heavy and rising in the south and west; climbing clockwise.
- **Overhead water tank** — floor 1, south-west: **PRACTICE** In the south-west — favoured in modern practice. Favoured: south-west, west. The heaviest load in the south-west; never over the north-east.
- **The ground** — Raised toward the east and north — prāguttara can also mean the north-east: loss of wealth and sons (prāguttaronnate dhanasutakṣayaḥ). BS 52.113
- **The main door** — Pierced by a tree: harm to the children (kumāradoṣadaṁ taruṇā). BS 52.75
- **Soil (pit test)** — more than enough: Prosperous (dhanyam adhikaṁ yat). BS 52.90
- **Āyādi** — sum 59: āya 4, vyaya 1, yoni Dhvaja (banner), Hasta, tārā Sampat Mayamata 9.20–24

How this works. Magnetic declination from the International Geomagnetic Reference Field, 14th generation (IGRF-14, 1900–2030), evaluated in your browser. Sun positions from Meeus, *Astronomical Algorithms* (ch. 13, 22, 25), good to about a hundredth of a degree; sunrise and sunset to the upper limb with standard refraction. The 81- and 64-pada plans, the gods, the doors, the marmas, the limbs of the puruṣa, the site, the storeys and the sleeping rule follow *Bṛhat Saṁhitā* 52.11–123 (the Sanskrit e-text at sanskritdocuments.org; ch. 53 in Bhat). The quarters' names are not the pada gods: the south-east is Agni's quarter (*āgneyī*) and the north-west the wind's (*mārutī*), while the pada god Śikhin (Agni) sits at the north-east corner and Anila (the wind) at the south-east (52.43). The 64-pada layout is our reconstruction from the pada counts of 52.55–56. Āyādi and the gnomon follow the *Mayamata* in T. Gaṇapati Śāstrī's 1919 edition (Trivandrum Sanskrit Series 65), 9.18–24 and 6.8–13. Practice verdicts summarise common modern rules and are labelled as such. For a reading of the vāstu-man and the two norths, see [Electromagnetic Human](#).