

Vāstu Maṇḍala

Vāstu report — Boulder, Colorado, United States

Plot **12 × 15 m** (width × depth) · front facing **97.7° true** · 81-pada maṇḍala · 2 floors

Magnetic declination 7.7° E on 27 October 2026 (IGRF-14) · 40.02°N 105.27°W

Bṛhat Saṃhitā 52 (= 53 in Bhat) with Bhaṭṭotpala · Matsya Purāṇa 252–257 · Viśvakarmaprakāśa 2, 4 · 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 *diṇmūḍha* — “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

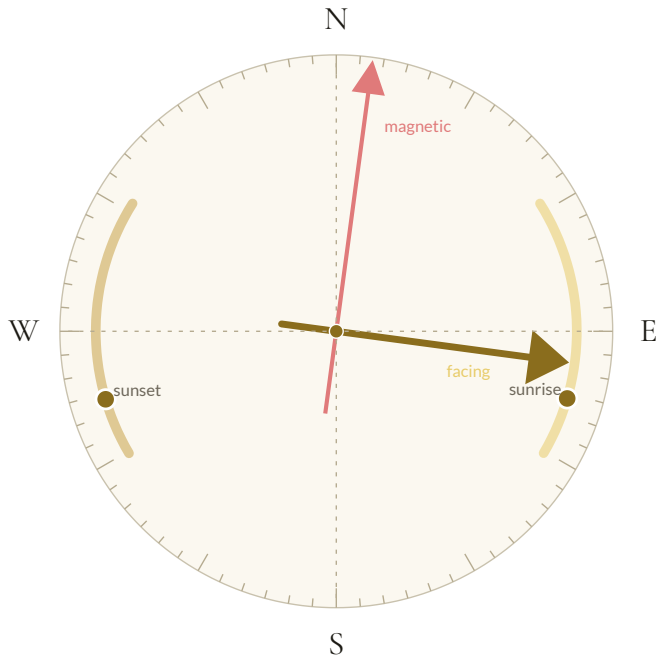
7.7°

turned off the quarters — turned clockwise

SUNRISE ON THIS DATE

106.2°

07:24 · 16.2° 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 27 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**

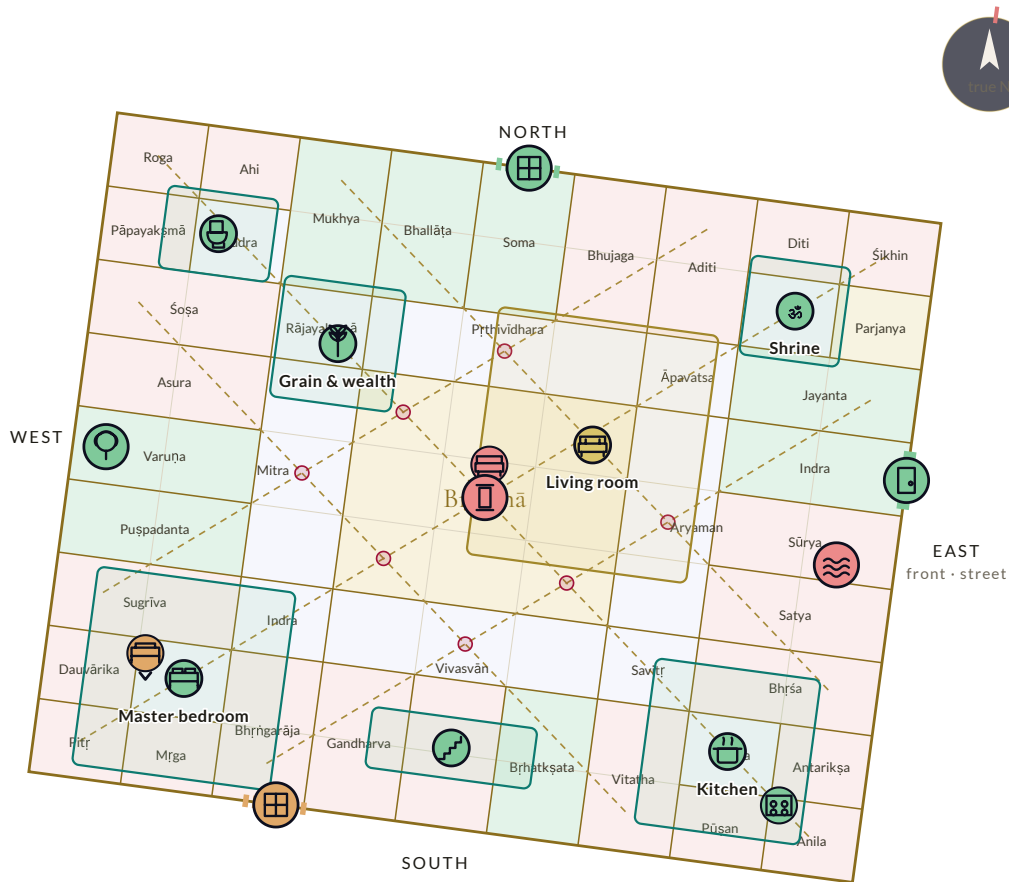
The front of the house faces **97.7° true**, east. The maṇḍala gives the **front** of the plot to the east, the left to the south, the back to the west and the right to the north (left and right as seen from the street).

TEXT *na santi garbhāś ca diṇmūḍhe* — “in a house confused as to the quarters there are no conceptions” (BS 52.113) — Bhaṭṭotpala: a house whose quarter cannot be told; one merely set askew to the quarters he calls *vakra* (ruin of kinsfolk, the same verse). The Matsya Purāṇa: “in one askew, ruin of the family” (*diṇmūḍhe kulanāśaḥ syāt*, 256.28). None sets a 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 106.2° and set at 253.6° 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. Then lay out the house: drag doors and windows to the walls, rooms onto the plot (they come as rooms — drag the corner handle to size them), furniture into the rooms. Tap any pada, atimarma or placed thing for its reading, and what to do about it. You can lay a picture of your floor plan underneath — crop it to the plot's edges, front at the bottom.



3 What you placed, and what to do

Every placement from the plan above, with the verse behind each verdict. Doors and windows are read by the padas they span on the wall, on both the nine-part and the eight-part division (52.69–73), and a window's width in aṅgulas against the *Viśvakarmaparakāśa* (4.27–28); rooms by the pada under their centre and by what they cover — Brahmā's field, an atimarma; furniture by its pada, the bed also by its head, the cords it lies along (52.122) and its measure against the sleeper (*Viśvakarmaparakāśa* 4.3–12). **Show** lights the place on the plan; **Move**, **Swap** and **Shift** make the change for you, with an undo.

The ground floor

● Main door 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

TEXT ● The Matsya Purāṇa also praises this door: Indra's and Jayanta's on the east (pūrveṇendraṁ jayantaṁ ca, 255.8). Matsya 255.8

● Window north wall

PRACTICE ● On the north wall (right of the plot). Modern practice opens the house to the north: large windows here.

TEXT ● About 63 aṅgulas wide at the hasta you set — an odd count, as the text wants for a window's measure (gavākṣāṇāṁ pramāṇam ... viṣamā śubhadā, 4.27–28). Viśvakarmaparakāśa 4.27–28

TEXT ● The texts measure a window (gavākṣa) in aṅgulas and want an odd count — “odd measures give good to people, even ones destroy happiness” (viṣamā śubhadā puṁsāṁ samāḥ saukhyavināśakāḥ, 4.28) — but say nothing of its quarter.

Viśvakarmaparakāśa 4.27–28

● Window south wall

PRACTICE ● On the south wall (left of the plot). Modern practice keeps the south wall more closed: fewer, smaller windows here.

TEXT ● About 63 aṅgulas wide at the hasta you set — an odd count, as the text wants for a window's measure (gavākṣāṇāṁ pramāṇam ... viṣamā śubhadā, 4.27–28). Viśvakarmaparakāśa 4.27–28

TEXT ● The texts measure a window (gavākṣa) in aṅgulas and want an odd count — “odd measures give good to people, even ones destroy happiness” (viṣamā śubhadā puṁsāṁ samāḥ saukhyavināśakāḥ, 4.28) — but say nothing of its quarter.

Viśvakarmaparakāśa 4.27–28

What to do

PRACTICE Modern practice would open this window on the north or east wall instead, and keep the south wall more closed.

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

TEXT ● Varāhamihira puts the shrine (devagr̥ha) in the north-east (aiśānyāṁ devagr̥ham). It is there. BS 52.116 · Matsya 256.33–35

TEXT ● The Viśvakarmaparakāśa puts the shrine in the north-east (iśānyāṁ devatāgeham). It is there. Viśvakarmaparakāśa 2.94

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.

MINE ● The room lies over Āpa, Jayanta, Diti, Parjanya, Śikhin; it is judged by its centre, in Āpa's pada.

● Kitchen / hearth 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 · Matsya 256.33–35

TEXT ● The Viśvakarmaparakāśa puts the kitchen in the south-east (āgneyyām pākasadanaṁ). It is there. Viśvakarmaparakāśa 2.94

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

MINE ● The room lies over Sāvitra, Vitatha, Bhṛśa, Pūṣan, Savitṛ, Antarikṣa, Anila; it is judged by its centre, in Sāvitra's pada.

● Cooking stove / hob south-east · Anila's pada

PRACTICE ● In the south-east — favoured in modern practice. Favoured: south-east. The hob in the south-east of the kitchen, the cook facing east.

MINE ● Inside the kitchen.

● Living room centre · Brahmā's pada

PRACTICE ● In the centre — acceptable in modern practice. Favoured: north, north-east, east. The open, lighter rooms to the north and east.

MINE ● The room lies over Brahmā, Aryaman, Pṛthivīdhara, Āpavatsa; it is judged by its centre, in Brahmā's pada.

● Sofa / seating centre · Brahmā's pada

PRACTICE ● In the centre — avoided in modern practice. Favoured: west, south, south-west. Heavy seating against the south or west wall, so that those seated face north or east.

MINE ● Inside the living room.

What to do

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

● Master bedroom south-west · Jaya's pada

TEXT ● The Kiraṇa Tantra puts sleeping in the south (śayanaṁ dakṣiṇāyām); this one is in the south-west.
Kiraṇa Tantra, quoted by Bhaṭṭotpala on BS 52.116

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

MINE ● The room lies over Bhṛṅgarāja, Sugrīva, Jaya, Mṛga, Dauvārika, Pitṛ, Indra; it is judged by its centre, in Jaya's pada.

MINE ● The bed placed in it carries the sleeping rule (its head, the cords, its measure).

● Bed 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, south, west. The bed against the south or west wall of its room, the head to the south or east.

TEXT ● The bed is measured to the sleeper (190 cm against 175): “let the bed be measured by one's own body ... one that matches gives ease” (śayyāmānaṃ svadehena ... sukhadā samā). Viśvakarmaparakāśa 4.3, 4.12

TEXT ● About 100 aṅgulas long at the hasta you set — an even count; the text wants couches and seats measured in odd aṅgulas: “odd measures give good, even ones destroy happiness” (4.28). It names 81 aṅgulas as the bed for every varṇa (4.3, 4.11).

Viśvakarmaparakāśa 4.3, 4.26–28

MINE ● Inside the master bedroom.

● Toilet north-west · Rudra's pada

TEXT ● The Viśvakarmaparakāśa puts the latrine between the south and the south-west (yāmyanairṭyayor madhye purīṣatyāgamandiram); this one is in the north-west. Viśvakarmaparakāśa 2.96

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

MINE ● The room lies over Rudra, Pāpayakṣmā, Ahi, Roga; it is judged by its centre, in Rudra's pada.

● Well, borewell or sump 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 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.

MINE ● The room lies over Yama, Bṛhatkṣata, Gandharva; it is judged by its centre, in Yama's pada.

● Grain & wealth north-west · Rājayaḡsmā'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 · Matsya 256.33–35

TEXT ● The Kiraṇa Tantra puts the store of wealth in the north-west (vāyavyām dhanasañcayam). It is there. Kiraṇa Tantra, quoted by Bhaṭṭotpala on 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

MINE ● The room lies over Rājayaḡsmā, Mitra, Pṛthivīdhara, Mukhya, Brahmā, Bhallāṭa; it is judged by its centre, in Rājayaḡsmā's pada.

● Pillar / post 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 · Matsya 253.36–38

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

MINE ● Inside the living room.

What to do

TEXT Shift it off the atimarma — a marma is an eighth of a pada (BS 52.62); Bhaṭṭotpala: an eighth of whatever measure the pada comes to — and he measures a pada by its width in hastas (on 52.62–63) — so about 17 cm across here (Iyer's 1884 translation takes it as an eighth of the area). Clearing it by half a pada (67 cm) leaves no doubt on either reading.

PRACTICE Modern practice keeps it out of the centre.

● Tree west · Varuṇa's pada

TEXT ● Aśvattha (pīpal) in the west — the quarter the text praises for it. BS 52.83 · Matsya 255.20–21

● Other bedroom north-west · Rudra's pada

TEXT ● The Kiraṇa Tantra puts sleeping in the south (śayanam dakṣiṇāyām); this one is in the north-west.
Kiraṇa Tantra, quoted by Bhaṭṭotpala on BS 52.116

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

MINE ● The room lies over Rudra, Śoṣa, Mukhya, Asura, Rājayaḥsmā, Ahi, Pāpayaksmā, Mitra, Roga; it is judged by its centre, in Rudra's pada.

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 east · Sūrya's pada

TEXT ● The Viśvakarmaprakāśa puts the bathing room in the east (pūrvasyām snānamandiram). It is there. Viśvakarmaprakāśa 2.94

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

MINE ● The room lies over Sūrya, Aryaman, Satya, Indra; it is judged by its centre, in Sūrya's pada.

● Toilet north-east · Āpa's pada

TEXT ● The Viśvakarmaprakāśa puts the latrine between the south and the south-west (yāmyanairṭyayor madhye purīṣatyāgamandiram); this one is in the north-east. Viśvakarmaprakāśa 2.96

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.

MINE ● The room lies over Āpa, Parjanya, Diti, Śikhin; it is judged by its centre, in Āpa's pada.

What to do

PRACTICE Modern practice would put it in the north-west or west. The study sits there and would suit the north-east — consider swapping them.

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

● Study / home office west · Puṣpadanta's pada

TEXT ● The Viśvakarmaparakāśa puts the room for study between the south-west and the west (nairṛtyāmbupayor madhye vidyābhyāsasya mandiram). It is there. Viśvakarmaparakāśa 2.96

PRACTICE ● In the west — favoured in modern practice. Favoured: west, north, north-east. Sit facing east or north while working.

MINE ● The room lies over Puṣpadanta, Sugrīva, Varuṇa, Mitra, Indra; it is judged by its centre, in Puṣpadanta's pada.

● Desk / work table west · Puṣpadanta's pada

TEXT ● The Viśvakarmaparakāśa puts the room for study between the south-west and the west (nairṛtyāmbupayor madhye vidyābhyāsasya mandiram). It is there. Viśvakarmaparakāśa 2.96

PRACTICE ● In the west — favoured in modern practice. Favoured: west, north, north-east, south-west. Sit facing east or north, with a wall, not a window, behind you.

MINE ● Inside the study.

● Overhead water tank 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; Matsya 254.41). 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.

TEXT *dvādaśabhāgenonaḥ bhūmau bhūmau* — “a twelfth less, storey by storey”: Bhaṭṭotpala makes the sixteenth plus four hastas the lowest storey, and each storey above it a twelfth lower than the one beneath it (*evam etasyā apy upari yā bhūmikā sā tad-dvādaśabhāgonā kāryā*, on 52.22) — the heights above. The Matsya Purāṇa's parallel (254.39–40) agrees on the first storey. **MINE** Read instead as a twelfth of the ground storey taken off each time, the storeys would be 5.64, 5.17 hastas, 10.81 (4.94 m) in all — not his reading.

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	<div>MINE</div> 59.06 hastas measured; the fraction is dropped and whole hastas counted.
Āya (income)	4 of 12	$(\text{sum} \times 8) \div 12$
Vyaya (expense)	1 of 10	$(\text{sum} \times 9) \div 10 \cdot$ <div>TEXT</div> income exceeds expense — “gives happiness” (9.24)
Yoni	Dhvaja (banner)	$(\text{sum} \times 3) \div 8 \cdot$ <div>TEXT</div> one of the four auspicious yonis (9.22)
Nakṣatra	Hasta (13)	$(\text{sum} \times 8) \div 27$, the remainder counted from Ásvinī
“Age” (vayas)	17	the quotient of that division (9.22)
Tithi	Kṛṣṇa Trayodaśī (28)	the perimeter (pariṇāha: 118 whole hastas, twice the measured sum) $\div 30$ (9.23)
Tārā from the owner’s star	11 → Sampat	<div>PRACTICE</div> 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. The Matsya Purāṇa reckons its measure another way — from length $\times$ breadth, the area, with eight results named dhvaja, dhūma, sirṃha ... (257.15–21) — and the tool does not mix the two.

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: loss of wealth and sons (prāguttaronnate dhanasutakṣayaḥ). Bhaṭṭotpala reads it as raised on the east or on the north (prāk pūrvasyām diśy unnate uttarasyām vonnate), either one.

BS 52.113 · Matsya 256.27 **TEXT** The Matsya Purāṇa wants the ground to fall to the east and north (prāgudakpravaṇaṁ kuryāt, 256.27). **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 · Matsya 255.11 — not a fault if it stands at least twice the door's height away (52.74; Matsya 255.14). **TEXT** The Matsya Purāṇa gives a different result: much enmity (taruṇā dveṣabāhulyam, 255.11).

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 · Matsya 253.16–17

☐ 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

22

11 rooms, 4 pieces of furniture,
2 floors

TEXT

16 · 3

in keeping with the verse ·
against it

PRACTICE

16 · 4

favoured · avoided

SITE FAULTS TICKED

2

from \$5

ĀYĀDI

passes

sum of 59

What to do

- **Sofa / seating (ground floor)** — **PRACTICE** Modern practice would put it in the west, south or south-west.
- **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); Bhaṭṭotpala: an eighth of whatever measure the pada comes to — and he measures a pada by its width in hastas (on 52.62–63) — so about 17 cm across here (Iyer's 1884 translation takes it as an eighth of the area). 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. The study sits there and would suit the north-east — consider swapping them.
- **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).
- **Window (ground floor)** — **PRACTICE** Modern practice would open this window on the north or east wall instead, and keep the south wall more closed.
- **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.
- **Window** — ground floor, north wall: **TEXT** About 63 aṅgulas wide at the hasta you set — an odd count, as the text wants for a window's measure (gavākṣāṇāṁ pramāṇam ... viśamā śubhadā, 4.27–28).
- **Window** — ground floor, south wall: **TEXT** About 63 aṅgulas wide at the hasta you set — an odd count, as the text wants for a window's measure (gavākṣāṇāṁ pramāṇam ... viśamā śubhadā, 4.27–28).
- **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 ... āgneyyāṁ). It is there.
- **Cooking stove / hob** — ground floor, south-east: **PRACTICE** In the south-east — favoured in modern practice. Favoured: south-east. The hob in the south-east of the kitchen, the cook facing east.
- **Living room** — ground floor, centre: **PRACTICE** In the centre — acceptable in modern practice. Favoured: north, north-east, east. The open, lighter rooms to the north and east.

- **Sofa / seating** — ground floor, centre: **PRACTICE** In the centre — avoided in modern practice. Favoured: west, south, south-west. Heavy seating against the south or west wall, so that those seated face north or east.
- **Master bedroom** — ground floor, south-west: **PRACTICE** In the south-west — favoured in modern practice. Favoured: south-west. The householder sleeps in the south-west.
- **Bed** — 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.
- **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: **TEXT** The Viśvakarmaprakāśa puts the bathing room in the east (pūrvasyāṁ snānamandiram). It is there.
- **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.
- **Study / home office** — floor 1, west: **TEXT** The Viśvakarmaprakāśa puts the room for study between the south-west and the west (nairṛtyāmbupayor madhye vidyābhyāsasya mandiram). It is there.
- **Desk / work table** — floor 1, west: **TEXT** The Viśvakarmaprakāśa puts the room for study between the south-west and the west (nairṛtyāmbupayor madhye vidyābhyāsasya mandiram). It is there.
- **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: loss of wealth and sons (prāguttaronnate dhanasutakṣayaḥ). Bhaṭṭotpala reads it as raised on the east or on the north (prāk pūrvasyāṁ diśy unnate uttarasyāṁ vonnate), either one. BS 52.113 · Matsya 256.27
- **The main door** — Pierced by a tree: harm to the children (kumāradoṣadaṁ taruṇā). BS 52.75 · Matsya 255.11
- **Soil (pit test)** — more than enough: Prosperous (dhanyam adhikaṁ yat). BS 52.90 · Matsya 253.16–17
- **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 (*māruti*), while the pada god Śikhin (Agni) sits at the north-east corner and Anila (the wind) at the south-east (52.43). Bhaṭṭotpala's commentary (the *Vivṛti*, in the Sampurnanand Sanskrit University edition of 1968) is followed where it settles a reading: the 64-pada layout (on 52.55–56), the left-hand limbs (52.54), the storeys (52.22), the first east door (52.70: "fear of wind", where Kern's 1865 edition prints "fire"), the extensions (52.114–115), the cords one should not sleep along (52.122) and the Kiraṇa Tantra's fuller division of the rooms that he quotes on 52.116. The vāstu chapters of the *Matsya Purāṇa*

(252–257, the Sanskrit text of Wikisource) are cited beside Varāhamihira where they agree or differ: the same 81-pada grid, gods and counts (253.19–33), the placements (256.33–35) and the door faults (255.10–19), but other doors praised on the south, some limbs placed differently, and no one-sided extension allowed. The *Viśvakarmaprakāśa* (Abhay Kātyāyan's edition, Chaukhamba Surbharati 2017) adds its sixteen rooms (2.94–97), some of them between the quarters — the study between the south-west and the west, the latrine between the south and the south-west, the bath in the east, the storehouse in the north — read by sixteen directions from the centre of the plot; its measure of the bed against the sleeper, a shorter bed “giving disease” (4.3, 4.11–12); and its rule that couches, seats and windows be measured in an odd number of aṅgulas, “odd measures give good to people, even ones destroy happiness” (4.26–28). The texts place rooms and the bed; the other furniture — stove, desk, wardrobe, mirror and the rest — has no verse, and its verdicts are modern practice, labelled so. Rooms are drawn to size and judged by the pada under their centre, with a further check on what they cover. Basements are unknown to the texts and are read by the same maṇḍala, with modern practice noted. 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](#).