

AYADI SHADVARGA (BUILDING FORMULAE) AND ‘MANUSYALAYA CANDRIKA’

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1 INTRODUCTION

In big Cities and towns there has been extensive boom in the construction of residential, industrial and commercial buildings. Because of the complexity in the architecture and construction methods, there has been lot of confusion about the proper application of Vaastu Shastra based Building Formulae. Appropriate application of various Vaastu based formulae is possible when one clearly understands the concepts and significance embedded in the Vaastu based Building Formulae.

It is interesting to know about much about the importance of the Building Formulae referred to as *Ayadi Shadvarga Computations* based on the Classical Sanskrit text book known as ‘*Manushyalaya Candrika*’ as bestowed by the ancient masters of wisdom. ‘*Manushyalaya Candrika*’ is written in a thesis form on residential architecture in technical Sanskrit by *Sri. Nilakanthan Musat*. It is believed to be written in 16th century AD after referring all available classical texts. In South India, especially in Kerala Vaastu Sashtra is being practiced based on this classical text.

Any artifact or Vaastu is defined primarily by its three characteristics, viz. size, shape & orientation. Here we explain only size and orientation as a part of Building Formulae.

Size is defined by the dimensions. The most famous text book on Vaastu, *Manasara* exemplifies this. The name of the book itself denotes the ‘*mana*’ means the ‘dimension’ and ‘*sara*’ means the ‘essence’. *Manasara* means the essence of dimensions.

“*Sarveshamapi Vaasthunam manenaiva vinischaya:*” – *Mayamata*, Chapter V-1 also shows that dimensions are very important. Two systems were exist in ancient times for the measurement of length. One based on the grain size, ‘*Yavamana*’ and the other based on human figure, ‘*Manusyapramana*’. In *Yavamana*, the basis of the measurement was based on the size of Barly grain. *Manusyapramana* is based on the human body parts or the anthropometric measurements. The relationship between the both are as shown below:

8 yava (3.75 mm) = 1 *angula* (3cm)

8 *angula* = 1 *pada* (24 cm)

8 *pada* = 1 *vyama* (192 cm) - the arm stretch or span of a perfect man

1 Hasta = 3 Pada (72 cm)

2 UNITS FOR MEASURING DIFFERENT VASTUS

Table 1. Vaastu Measurements

Vastu	Unit	Octal sub unit
Fine details, carvings etc.	Yava	Tila
Icons, pitha etc.	Angula	Yava
Building elements	Hasta	Parva
Buikding plan	Vyama	Pada
Building plot	Danda	Vitasti
Measurement of land	Rajju (23.00)	Danda (2.88m)
Townships and settlements (<i>janapada</i>) are measured in Yojana (1000 Rajju) . Its octal subunits is 1000 danda which can be covered in 1 Nadika (24 min) by walk.		

3 AYADI SHADVARGA and the PRIME DIMENSION

Ayadi is a group of six formulae *Yoni, Aya and Vyaya, Rksha, Vara and Tithi* that are used to determine the dimensional conformance of a building. The six formulae are divided in to three sets and each set consists of two formulae. A specific set of formulae is used to work out the length, breadth and height of the building or the structure. The length and breadth are the outer measurements of the foundation (*bhumilamba*) or its base (*adhistana*). The height of the building is considered to be from the bottom of the foundation or the bottom of the base to the topmost point of the building. The remainder obtained by using these formulae determines the gain or loss accruing, the constellation compatibility and the lunar and solar days that conduce to one's well being.

The prime dimension considered for Ayadi Computations varies from place to place. In some places Plinth area of the building is considered. In some places the length, width or the perimeter is considered. The classical texts such as *Brhatsamhita* prescribes area as the prime dimension, while *Vaasturajavallabha* prescribes Height as the prime dimension, *Manasara* prescribes width as the prime dimension, *Mayamata* and *Tantrasamuccaya* prescribes perimeter as the prime dimension. In some complicated

buildings like *catussala etc*, the centre line distance is considered (Madhyapraroodha) as the prime dimension. There is no hard and fast rules for the Prime dimensions. If you follow one of the dimensions, then it should be followed for the entire Vastu. But normally the Ayadi Computations and its formulae remains the same with some simple conversions. In Kerala, the prime dimension is perimeter.

3.1 YONI (Origin)

Vastu Shastra clearly emphasizes the importance of orienting the constructions to the cardinal directional. Therefore, the orientation of the building should be one of the four cardinal directions (North, East, South or West). As far as possible, buildings facing angular directions are to be avoided. But in rare situations, if the site is oriented in the angular directions, the orientation (or *Yoni*) formulae can be worked out in such a way so that the remainder is 1. The ancient masters were aware of the power of monsoon winds and other energies (physical and metaphysical). These energies were also considered in the orientation and construction of the buildings.

Yonis are of 8 types based on the 8 prime directions. They are

“ *Dhwaja dhuma simha kukkura vrsa khara gaja vayasa: kramenasyu I*

Praagaadiyonayoshtou teshva yuja: sampade yujo vipade II”

(Manushyalayacandrika: Chapter 3, stanza-26)

[Meaning: Starting from the East, the eight yonis will be Dhwaja (flag), Dhuma (smoke), simha (Lion), kukkura (monkey), vrsa (bull), khara (dog), gaja (elephant) and vaayasa (crow) in order. Of them, the odd ones are for wealth and even ones are for disaster]

As per *Vaastusastra* the Orientation of the building towards the Cardinal Directions are considered to be auspicious and good, where as the Corner directions such as SE, SE, NW & NE are considered to be inauspicious. This is made in the formulae format with reference to a focal point, which is known as *nabhi*. Yoni is the connecting link between the two characteristics of Vaastu, viz. Dimension and Orientation. The prime dimensions in *pada* unit shall be divided by 8 (the count of cardinal directions). The Remainder of shall be denoting the Yoni of the Vastu. Every Vastu is facing the focal point, a prime point which should be considered before starting the Vaastu designs.

Yoni concept gives the functional identity to the building on the basis of its orientation. Out of the 8 prime directions, 4 cardinal directions (N, E, S, W) are preferred by all. As far as possible, buildings facing angular directions are to be avoided. But in rare situations, if the site is oriented in the angular directions, the orientation (or Yoni) formulae can be worked out in such a way so that the remainder is 1. The ancient masters were aware of the power of monsoon winds and other energies (physical and metaphysical). These energies were also considered in the orientation and construction of the buildings.

The details of the Yoni table is given below:

Yoni #	Direction	Element	Results	Application
1	East	Dwaja/ Ketu	Desired results	Temples, houses, vehicles
2	South East	Dhuma/Smoke	Fear	Not used
3	South	Simha (Lion)	Prosperity	Seats & chairs
4	SouthWest	Kukura/monkey	Quarrel	Not used
5	West	Vrsabha/ bull	Abundance of Grains	for making boxes, wells, lakes & cages
6	North West	Khara/ dog	Fickleness	Not used
7	North	Gaja/ elephant	Welfare	Used for making coats
8	North East	Vaayasa/ crow	Extinction of family	Not used

Table 2: Yoni table

Yoni Power Spiral (PLEASE see the high resolution pictures separately)

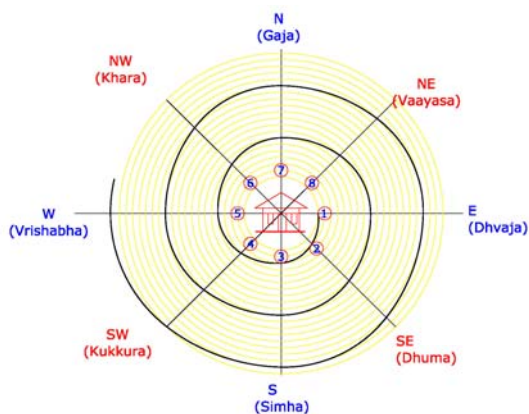


Fig. The Power Spiral & Yoni Concept

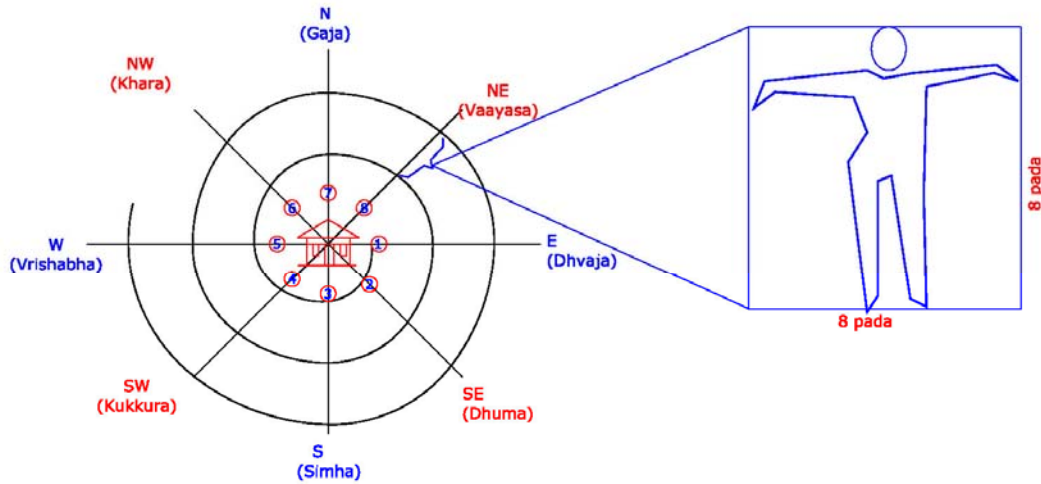


Fig. The Human Anatomy & Yoni Power Spiral

1.	Yoni	=	Remainder of	$\frac{\text{Prime Dimension} \times 3}{8}$
2.	Aya	=	Remainder of	$\frac{\text{Prime Dimension} \times 8}{12}$
	Vyaya	=	Remainder of	$\frac{\text{Prime Dimension} \times 9}{10}$
3.	Rksha (Nakshatra)	=	Remainder of	$\frac{\text{Prime Dimension} \times 8}{27}$
4.	Vayas (Age)	=	Quotient of	$\frac{\text{Prime Dimension} \times 8}{27}$
5.	Vara	=	Remainder of	$\frac{\text{Prime Dimension} \times 3}{7}$
6.	Tithi	=	Remainder of	$\frac{\text{Prime Dimension} \times 9}{30}$

Table 3: Ayadi Shadvarga Computations

3.2 AYA (Income) & VYAYA (Expenditure)

In the traditional sciences of India, material and esoteric aspects are interlinked. So it is very difficult to separate the both and ignore the mysterious aspects of the science. The Aya and Vyaya thus Calculated as per the formulae mentioned in table 3.

The Aya should be greater than Vyaya.

The sloka given below says that Danger will occur if the Vyaya exceeds the Aya.

“ *Aayadhikyam vyayatha: sampadya sarvadhanyadhapathi: I*

Nakshatradi subhathwam jyothi: sastradibhi: suvischeyam II “

(Manushyalayacandrika: Chapter 3, stanza-32)

[Meaning: By all means, income more than the expenditure should be earned, otherwise dangers will occur. The auspiciousness of the star etc. should be well understood though astrology etc.]

The income and expense of an auspicious perimeter should be such that the income is more than the expenditure. Table 4 gives the computed values of Aya & Vyaya

Perimeter Hasta -Angula	Yoni	Aya Hasta -Angula	Vyaya Hasta	Profit= Aya - Vyaya
3-00	1	12-00	9	3-00
3-16	3	5-08	11	-(5-16)
4-08	5	10-16	13	-(2-08)
5-00	7	4-00	1	3-00
5-16	1	9-08	3	6-08
6-08	3	2-16	5	-(2-08)
7-00	5	8-00	7	1-00
7-16	7	1-08	9	-(7-16)
8-08	1	6-16	11	-(4-08)
9-00	3	12-00	13	-(1-00)
9-16	5	5-08	1	4-08
10-08	7	10-16	3	7-16

(the measurements in Bold letters are auspicious since this creates a positive profit)

3.3 RKSHA (Nakshatra)

The Prime dimension multiplied by 8 and divided by the 27 (the total number of Stars).

The remainder from 1 to 27 gives the Stars starting from *Aswati*.

The Rksha (or Nakshatra) formula should be worked out such that the remainder indicates a constellation that is compatible to the master's (or spouse's) constellation.

Divide the 27 constellations into three sets of nine each and count the *nakshatra* obtained from your *nakshatra*. The count as per following table indicates the compatibility or otherwise.

Table 5: Vastu Nakshatra from yajamana's nakshatra

Count from your nakshatra	Referred to as	Indicates
1	Janma	Danger
2	Sampath	Wealth and Prosperity
3	Vipath	Danger, Loss, Accidents
4	Kshema	Prosperity
5	Pratyak	Obstacles
6	Sadhana	Realization of Ambitions
7	Naidhana	Danger
8	Mitra	Favorable
9	Parama Mitra	Very Favorable

3.4 VAYAS (Age of Vastu)

This is having more importance as per Manuśyalaya candrika is concerned. The quotient of the above process of finding out Nakstra will give the Vayas. Vayas is of five types.

Baalatva (Childhood), Kaumara (adolescence), Youvana (youth), Vardhakya (old age) and Mrtyu (death).

The following sloka denotes the Computation of Age.

“ Baalatwam Kaumaram Yauvanamath Vardhakam ca nidhanam ca I

Panch vayamsweswantham nesham shistani vastunishtani II”

(Manuśyalayacandrika: Chapter 3, stanza-33)

[Meaning: The age has 5 stages- Baalatva (Childhood), Kaumara (adolescence), Youvana (youth), Vardhakya (old age) and Nidhana/Mrtyu (death). Of these the last one (death) is not desirable. The others are good in artifacts]

As given in Table 3, the age is determined on the basis of the quotient obtained when the Prime dimension is multiplied by 8 and divided by 27. When the quotient is 1, the age is child hood. Till adolescence, childhood continues. It is denoted by numbers. 2 for adolescence, 3 for youth, 4 for old age and 5 for death. Out of all 5 is *adhamatva* and should not be used in any Vastu, 2 and 4 are *madhyamatva*, 3 and 4 are *uttamatva* (best).

Quotient of *P _x 8/27	Stage of Life
1,6, 11, 16, 21, 26, 31 etc.	Child hood
2, 7, 12, 17, 22, 27 etc	Adolescence
3, 8, 13, 18, 23, 28 etc.	Youth
4, 9, 14, 19, 24, 29 etc	Old age
5, 10, 15, 20, 25, 30 etc	Death

Table 6: Age of a Vastu (*P= Prime dimension)

3.5 VARA (Week)

When the perimeter multiplied by 3 and divided by 7, the remainder denotes the VARA starting from Monday. The astrological characteristics of each days are applicable for the Vastu.

3.6 THITHI (Phase of Moon)

The Prime perimeter multiplied by 9 or the prime dimension as such divided by 30, what remains is the phase of the moon in both *Pakshas* (half the lunar month). The astrological characteristics of each phases of moon are applicable for the Vastu.

4 CONCLUSION

Like human beings, Vastu also has a horoscope. The Ayadi Shadvargas denote the horoscope of a Vaastu. It is the guiding formulae for the prosperity and well being of the inhabitants of the house. Here a master designer can change the horoscope of the artifact he designs, by giving due attention to the Ayadi Shadvarga formulae.