

Hindu Compliance Body

Making of Ganesha Deity

1st Edition

HCB-10005:2020

kāmika āgama, uttara pada

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Hindu Compliance System
KAILASA's

Foreword:

The Supreme Pontiff of Hinduism and the Head of United States of Kailasa, The Living Representative of Paramashiva, His Divine Holiness Bhagavan Nithyananda Paramashivam has formulated KAILASA'S Hindu Compliance System to create, promote, spread and teach the standard procedures for all products and services that are in compliance with Hindu Scriptures. Hinduism has detailed procedures, standards, methodologies for everything. Hinduism is a rich religion with vast choices, It educates and empowers, has a non-restrictive, enlightening and empowering set of Principles to produce and use any product. KAILASA's Hindu Compliance System is working towards recognising the needs of two billion Hindus around the world and therefore works towards compiling the standards, and policies such as - economic policy, religious policy, spiritual policy or strategies or any products and services, as give by Paramashiva in Veda-Agama. KAILASA's Hindu Compliance System will work towards bringing innovation and provide solutions to global challenges by bringing together the various standards, procedures, and guidelines revealed in Hindu Scriptures. Through this System KAILASA will bring together all the experts to compile the standards as per needs of the global hindu diaspora, in accordance with the **Śāstra(Hindu Scriptures)**.

The procedures used to develop this document and those intended for its further maintenance are described in ***kāmika āgama, uttara pada***.

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Introduction:

This ***Hindu Compliance System*** provides the fundamental concepts, principles for sustainable solutions for quality control & management (QCM) and provides the foundation for other QCM standards. HCS is intended to help the user to understand the fundamental concepts, principles and vocabulary of quality control & management as per hinduism, in order to be able to effectively and efficiently implement a QCM and realise value from other QCM standards.

This HCS proposes a well-defined QMS, based on a framework that integrates established fundamental concepts, principles, processes and resources related to quality as per veda-agama, in order to help Hindu organizations, Hindu businesses, Hindu Service Industries and the Hindu diaspora around the

world to realize their objectives. It is applicable to all organizations, regardless of size, complexity or business model. Its aim is to increase the organization's commitment to dharma and responsibility in fulfilling the needs and expectations of its customers and interested parties, and in achieving satisfaction with its products and services.

Scope:

This **Hindu Compliance System** describes the fundamental concepts and principles of quality for making a deity which are commonly followed for all the **Śaiva sampradāya** in sanatana hindu dharma. This standard will help organizations, businesses to create the deity with basic proportions and measurements mentioned in Hindu Scriptures which will hold the energy of the deity invoked in this form. This will also be applicable to the following:

- organizations seeking sustained success through the implementation of a standard parameters for sizes;
- customers seeking confidence in an organization's ability to consistently provide products and services conforming to their requirements;
- organizations seeking confidence in their supply chain to ensure that the product and service requirements are met;
- organizations and interested parties seeking to improve communication through a common understanding of the vocabulary used in quality management;
- organizations performing conformity assessments against the requirements of deity making
- providers of training, assessment or advice in quality control & management;
- developers of related standards.

Fundamental Concepts and Principles:

1. Ganesha should be with the face of elephant, with huge form and big stomach, adorned with sacred thread of snake;
2. His thighs and kness should be solid and thickly formed.
3. He should be in the color of blue lotus-flower, with four strong arms, with the trunk curled left wise or rightwise.
4. Attired with a fitting dress in the color of whitish yellow.
5. Adorned with the crown in the form of kirita; adorned with white sacred thread and all sets of ornaments.
6. He should be shown as holding his own tusk and goad in His right hands, noose and 'ladduka'-sweet in His left hands.
7. He may be designed as having three or two eyes, as standing or seated on the lotus, pedestal or

the mouse-vehicle.

8. If the height of the image, from the top of the head to the feet, of Vighnesa is divided into 64 equal parts, one matra(one unit) is for the top knot; 3 units for height of the haired part; 12 units for the face; 2 units for the neck; 11 units for the part between the neck and the middle of the chest; 12 units up to the navel; 6 units up to the genital organ; 6 units for the thighs, up to the knees; 3 units for the knees; 6 units for the shins; 2 units for the feet.
9. 4 units, from the bottom of the haired portion to the line joining the center point of the two eyes; the length of the trunk should be taken from the bottom of the tusk to the knee.
10. Thickness of the bottom of the tusk should be 4 units less than the length of the tusk. One tusk should be designed, in the left or right side of the bottom of the trunk.
11. The circumference of each kumbha on the head should be 3 units. Length from the eyes to the bottom of the ears should be 4 units; breadth of the ears, 10 units and the height, 9 units.
12. Length between the two armpits, in the front side, 15 units; from the armpit to the top of the upper shoulder, 6 units; the circumference at the middle of the belly, 14 units; 10 units, from the middle of the chest to the bottom of navel; 8 units from the bottom of navel to the genital organ; height of the thighs, 8 units; height of the knees, 3 units; length of the shin from the bottom of the kness up to the feet, 8 units.

References

The above standards have been taken into consideration from **kāmika āgama, utara pada**, which is foremost among the **śaiva-āgama**. At the time of publication, the edition indicated was valid. All the standards are subjected to revision considering that it is compliant to **veda-āgama**. All the interested parties are encouraged to investigate the possibility of applying the improvements in above standards.

saṃskṛta sūtra	Transliteration (IAST)
केशादि पादपर्यन्तं चतुष्पष्ट्यंशतो भजेत् । उष्णीषं एकमात्रेण तत्केशं द्व्यङ्गुलेन तु ॥ २६ अर्काङ्गुलेन वक्त्रं स्याद् द्वाभ्यां कण्ठ इहेरितः । ततो हृदयपर्यन्तं रुद्राङ्गुलं इति स्मृतम् ॥ २७ अर्काङ्गुलं तु नाभ्यन्तं मेढ्रान्तं कौशिकाङ्गुलम् । तथैव तस्माज्जान्वन्तं जान्वायामं गुणाङ्गुलम् ॥ २८ जङ्घा चोरुसमा ज्ञेया तलोत्सेधं द्विमात्रकम् । केशान्तादक्षिसूत्रान्तं चतुरङ्गुलमुच्यते ॥ २९	keśādi pādaparyantaṃ catuṣṣaṣṭyamśato bhajet uṣṇīṣaṃ ekamātreṇa tatkeśaṃ dvyaṅgulena tu 26 arkāṅgulena vaktraṃ syād dvābhyāṃ kaṇṭha iheritaḥ tato hṛdayaparyantaṃ rudrāṅgulaṃ iti smṛtam 27 arkāṅgulaṃ tu nābhyantaṃ meḍhrāntaṃ kauśikāṅgulaṃ tathaiva tasmājjānvantaṃ jānvāyāmaṃ guṇāṅgulaṃ 28 jaṅghā corusamā jñeyā talotsedhaṃ dvimātrakam keśāntādakṣisūtrāntaṃ caturaṅgulamucyate 29

दन्तमूलात्तु जान्वन्तं गजहस्तस्य दैर्घ्यकम् ।
 दन्तायामाच्चतुर्मात्रं मूलनाहं तथैव च ॥ ३०
 दक्षिणेऽदक्षिणे वापि दन्तमेकं प्रकल्पयेत् ।
 मस्तके कुम्भविस्तारं प्रत्येकं तु गुणाङ्गुलम् ॥
 ३१
 नेत्रं तु कर्णमूलान्तं चतुरङ्गुलमुच्यते ।
 कर्णौ च दशमात्रौ स्यात् तत्तारं नन्दमानकम् ॥
 ३२
 कक्षयोरन्तरं पूर्वं प्रोक्तं पञ्चदशाङ्गुलम् ।
 कक्षात्तु चोर्ध्वबाह्वन्तं षडङ्गुलमिति स्मृतम् ॥
 ३३
 मध्यकायस्य विस्तारं मन्वङ्गुलमुदाहृतम् ।
 हृदयान्नाभिसीमन्तं दशाङ्गुलमिहोच्यते ॥ ३४
 नाभेरधस्तान्मेढ्रान्तं वस्वङ्गुलमुदाहृतम् ।
 अष्टाङ्गुलं द्वयोरूर्वोर्जानुनी चाङ्गुलत्रये ॥ ३५
 जङ्घे द्वे तलपर्यन्ते वस्वङ्गुलविनिर्मिते ।
 गजवक्त्रो गणाधीशो भूतरूपो महोदरः ॥ ३६
 नागयज्ञोपवीतस्तु घनपिण्डोरुजानुकः ।
 नीलनीररुहाभस्तु चतुर्दोर्दण्डमण्डितः ॥ ३७
 अवामवामावर्तेभहस्तः पद्मासनस्थितः ।
 स्वदन्तं परशुं कुर्यात् स्वदक्षिण करद्वये ॥ ३८
 लङ्ङुकं चाक्षमालां च वामापाणावथोत्पलम् ।
 रक्तवक्त्रधरं वाथ श्यामाभं कनकप्रभम् ॥ ३९
 पीतकञ्चुक संछन्नं किरीटमकुटोज्ज्वलम् ।
 शुक्लयज्ञोपवीतं च सर्वाभरण भूषितम् ॥ ४०
 स्वशृङ्गं वाङ्कुशं दक्षे वामे पाशं च लङ्ङुकम् ।
 स्थानकं वासनं वाथ गणेशं कारयेत्ततः ॥ ४१
 त्रिभिर्विराजितं नेत्रैर्नेत्राभ्यां अथवा द्विजाः ।
 पद्मस्थं वापि पीठस्थं मूषिकस्थमथापि वा ॥
 ४२

dantamūlāttu jānvantaṁ gajahastasya dairghyakam ।
 dantāyāmāccaturmātraṁ mūlanāhaṁ tathaiva ca ॥ 30
 dakṣiṇe'dakṣiṇe vāpi dantamekaṁ prakalpayet ।
 mastake kumbhavistāraṁ pratyekaṁ tu guṇāṅgulam ॥ 31
 netraṁ tu karṇamūlāntaṁ caturaṅgulamucyate ।
 karṇau ca daśamātrau syāt tattāraṁ nandamānakam ॥ 32
 kakṣayorantaraṁ pūrve proktaṁ pañcadaśāṅgulam ।
 kakṣāttu cordhvabāhvantaṁ ṣaḍaṅgulamiti smṛtam ॥ 33
 madhyakāyasya vistāraṁ manvaṅgulamudāhṛtam ।
 hṛdayānnābhisīmantāṁ daśāṅgulamihocyate ॥ 34
 nābheradhastānmedhrāntaṁ vasvaṅgulamudāhṛtam ।
 aṣṭāṅgulaṁ dvayorūrvorjānunī cāṅgulatraye ॥ 35
 jaṅghe dve talaparyante vasvaṅgulavinirmite ।
 gajavaktro gaṇādhitīśo bhūtarūpo mahodaraḥ ॥ 36
 nāgayajñopavītastu ghanapiṇḍorujānukaḥ ।
 nīlanīraruhābhastu caturdordandaṇḍamaṇḍitaḥ ॥ 37
 avāmvāmāvartebhahastaḥ padmāsanasthitaḥ ।
 svadantaṁ paraśuṁ kuryāt svadakṣiṇa karadvaye ॥ 38
 laḍḍukaṁ cākṣamālāṁ ca vāmāpāṇāvathotpalam ।
 raktavaktradharaṁ vātha śyāmābhaṁ kanakaprabham ॥ 39
 pītakañcuka sañchannaṁ kirīṭamakuṭojjvalam ।
 śuklayajñopavītaṁ ca sarvābharaṇa bhūṣitam ॥ 40
 svaśṛṅgaṁ vāṅkuśaṁ dakṣe vāme pāśaṁ ca laḍḍukam ।
 sthānakaṁ vāsanāṁ vātha gaṇeśaṁ kārayettataḥ ॥ 41
 tribhirvirājitaṁ netrainetrābhyāṁ athavā dvijāḥ ।
 padmasthaṁ vāpi pīṭhasthaṁ mūṣikasthamathāpi vā ॥ 42

Terminology and Definitions:

1. Vitasti (वितस्ति): A unit of measurement of distance, according to the Vāyu Purāṇa (वायु पुराण).

The following table gives some idea about their relations to each other:

- 1 Vitasti = 8 *Aṅgula* (finger)
- 1 *Aṅgulas* = 8 *Yava* (barley)
- 1 *Yava* = 8 *Yūkā* (louse)
- 1 *Yūkā* = 8 *Likṣā* (nit)
- 1 *Likṣā* = *Vālāgra* (hair-end)
- 1 *Vālāgra* = 8 *Rathadhūli*
- 1 *Rathadhūli* (chariot-dust) = 8 *Paramāṇu*

mṅgendra āgama vidyā pādaḥ, 13th Chapter, 4th śloka

रजो विलोक्यते तिर्यक् जालाविष्टार्क रोचिषाम् ।
तदष्टाष्ट गुणस्थाने तृतीये स्यात्कचाग्रकम् ॥
लिक्खा युका यवोप्येवं अङ्गुलं तत्रिसङ्गुणैः । ।
तैरेव गुणितः पाणिः धनुस्तद्वेद लक्षितम् ॥
दण्डो द्वे धनुषी ज्ञेयः क्रोशस्तद्विसहरकः ।
द्विक्रोशमाहुर्गव्यूतिं द्विगव्यूतिं च योजनम् ॥

rajo vilokyate tiryak jālāviṣṭārka rociṣām ।
tadaṣṭāṣṭa guṇasthāne tṛtīye syātkacāgrakam ॥
likṣā yukā yavopyevaṃ aṅgulaṃ tatrīsāṅguṇaiḥ । ।
taireva guṇitaḥ pāṇiḥ dhanustadveda lakṣitam ॥
daṇḍo dve dhanuṣī jñeyaḥ krośastadvisaharakaḥ ।
dvikrośamāhurgavyūtiṃ dvigavyūtiṃ ca yojanam ॥

The minute particles seen floating in the rays of the sun which enter through an oblique window are generally known as 'paramanus'. Eight paramanus make one 'trasarenu'. Eight trasarenu make one 'kacagra'. Eight kacagra make one 'liksha'. Eight liksha make one 'yuka'. Eight yukas make one 'yava'. Eight yavas make one angula. Twenty-four angulas make one hasta. Four hastas make one bow(dhanu). Two dhanus make one danda. Two thousand dandas make one 'krosa'. Two krosas make one 'gavyuti'. Two gavyutis make one yojana'. (The extent of brahmanda is calculated in terms of yojana).

Hindu Compliance Body:

Hindu compliance body was established under the executive order of Supreme Pontiff of Hinduism, dated August 14, 2020, order number 10010, under the title ***Reviving the Hindu Compliance System and Body for the Whole World*** to create, promote, spread and teach the standard procedures for all products and services that are in compliance Hindu Shastra. Hindu Shastra provides vast choices, educates and empowers, is a non-restrictive, enlightening and empowering set of Principles.

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