

Hindu Compliance System

vykhyā dakṣiṇāmūrtisthāpana vidhiḥ

1st Edition

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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:

- **vykhyā dakṣiṇāmūrti** - The form which is holding explanatory mudra (hand-gesture).
- **geya dakṣiṇāmūrti** - The form which is associated with vīṇā (musical instrument).
- **yoga dakṣiṇāmūrti** - The form which is without vyakhyana mudra or vīṇā and this form could be sculpted in many different ways.
- This can be sculpted to be in a sitting on a stone pedestal or in a standing position.
- His left or right foot presses down the apasmara-bhūta.
- This is surrounded by various kinds of animals and adorned with various kinds of serpents.
- It is associated with various groups of sages, siddhas and vidyadharas, bhuta-groups, kinnaras and others.

Directions for making **vykhyā dakṣiṇāmūrti**

1. It should be shown as having four hands, three eyes, white resplendence in the likeness of kunda-flower and moon. The color of the form may be white, red as coral, gold or blue-black.
2. May be shown as attired with tiger-skin or with white silken cloth, as having upper garment and

white sacrificial thread.

3. His matted hair may be shown as dishevelled or as collected and bound to appear like a crown, as tied around with a piece of cloth (pattika) and adorned with a skull. The stripes of matted hair at the bottom of jata-makuta(matted hair bound to appear like a crown) should be shown as hanging up to the nipple of the breast or to the bottom of the neck.
4. May be shown as adorned with various flowers such as datura, golden rain tree (aragvadha or cassia fistula), spider lily (Crinum asiaticum, nagapatra) and crescent-moon.
5. May be shown as holding pancha-mudra(vyakhyana mudra) and as associated with Ganga and garland of kinkini-bells.
6. May be shown as seated under a banyan tree (vaṭa) or seated on the top of a structure made of stone; may be shown as seated over the tiger-skin, in virāsana-posture in which the right leg is stretched down and the left leg is placed on the right-knee. The 'nalaka'(shrunk part below the ankle) should be shown on the right thigh.
7. The upper left hand may be shown as holding the flamed fire. Or, may be shown as holding a lotus or utpala-flower or serpent.
8. The left lower hand may be shown as holding the boon-giving mudra(varada), its wrist resting on the left knee. If the left hand is to be shown as stretched, its fore part should be shown as placed on the left knee, its fingers being spread well to appear like a fully bloomed lotus-flower or holding a palm-leaf scripture whose length should be up to 32 digits.
9. The lower right hand should be holding the mudra known as 'samdarśa'(vyakhyana) and holding the mala of rudraksha
10. The upper hands should be shown as holding the kaṭaka mudra
11. The two eyes should be depicted to be equal in size and exhibiting tranquility and inner calmness, looking at the tip of the nose.
12. The image should be designed to be in abhanga-posture(a little bent), slightly bent towards the left. at the middle of the body.
13. The reference line(sutra) of the left side should be at one unit (matra), three units (matras) and one (unit) matra from the heart, navel and the genital organ respectively.
14. The distance between the central reference line and the left foot placed down should be $\frac{3}{8}$ inch (half an angula). Increasing by $\frac{3}{8}$ of inch (half angula), the maximum distance may be up to $1\frac{1}{8}$ inch (one and half angula).
15. The distance between the bottom of the thumb and the breast-point, from the middle of the eyes of the thumb and the breast-point should be 7.5 inches (ten angulas). The distance between the navel and the wrist should be 6 inches (eight angulas).
16. The space between the left hand holding the scripture and the upper part of the thigh should be $14\frac{1}{4}$ inches (19 angulas). The distance between the navel and the wrist may also be $14\frac{1}{4}$ inches (nineteen angulas).
17. The distance between the shoulders and that between the two sides should be 9 inches (twelve angulas).
18. The distance between the upper wrist and the middle of the shoulder should be 6 inches (eight angulas).
19. The distance between the upper part of the shoulder and the middle finger should be 15 inches (twenty angulas). From the line passing through depression in the throat (hikka-sutra) to the knot of kataka-mudra, the distance should be 1.5 inches (two angulas).
20. Among the sages who are seated in front of Him, Kausikha and Kasyapa are in the color of blue-black and others are in yellowish white color. Sage Bharadvaja is in red color; Atri and Gautama are in the color of smoke. Among these sages, either one, two or three sages may be shown as seated on the two sides of Dakshinamurthi.

References

The above standards has been taken into consideration from **kāmika āgama, utara pada, chapter 57, dakṣiṇāmŪrtisthāpana vidhiḥ**, 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.

samṣkṛta sŪtra	Transliteration (IAST)
स्थापनं दक्षिणेशस्य शृणुध्वं विप्रसत्तमाः । व्याख्यानगेय योगेषु निष्ठस्य त्रिविधस्य च ॥ १ व्याख्यायुगज्ञानमुद्रातो गेयी विणा समन्वितः । द्वभ्यां विरहितो योगी स नानाकारभेदतः ॥ २ चतुर्भुजस्त्रिणेत्रस्तु कुन्देन्दु धवलप्रभः । श्वेतविद्रुम हेमाभः श्यामाभो वा प्रकीर्तितः ॥ ३ व्याघ्रचर्माम्बरो वापि दिव्याम्बरधरस्तु वा । उत्तरीयसमोपेतः शुक्लयज्ञोपवीतकः ॥ ४ विकीर्ण मूर्धजो वापि जटामकुट एव वा । पट्टिका बन्धनो वापि सत्करोटिकया युतः ॥ ५ धूर्तरारगवधैर्नागपत्रैश्चन्द्रेण मण्डितः । पञ्चमुद्रा समोपेतो गङ्गाकिङ्किणि संयुतः ॥ ६ अधस्ताद्वटवृक्षस्य शैलादूर्ध्वं श्रितः पुनः । व्याघ्रचर्मोपरिष्ठात्तु स्थितो वीरासनोऽथवा ॥ ७ लम्बितं दक्षिणं पादं तज्जानूपरि संस्थितम् । वामाङ्घ्रि नाळकं कुर्यात् सव्यहस्तं तु मुद्रया ॥ ८ संदर्शसंज्ञयोपेतं वामहस्तस्थ पुस्तकः । द्वात्रिंशद्दृतिमात्रान्त दैर्घ्यः स्यात् स तु पुस्तकः ॥ ९ अथवा नागसंयुक्तो वामहस्तस्समीरितः ।	sthāpanam dakṣiṇeśasya śṛṇudhvaṁ viprasattamāḥ । vyākhyānageya yogeṣu niṣṭhasya trividhasya ca ॥ 1 vyākhyāyugjñānamudrāto geyī viṇā samanvitaḥ । dvabhyāṁ virahito yogī sa nānākārabhedataḥ ॥ 2 caturbhujastriṇetrastu kundendu dhavalaprabhaḥ । śvetavidruma hemābhaḥ śyāmābho vā prakīrtitaḥ ॥ 3 vyāghracarmāmbaro vāpi divyāambaradharastu vā । uttarīyasamopetaḥ śuklayajñopavītakaḥ ॥ 4 vikīrṇa mūrdhajo vāpi jaṭāmakuṭa eva vā । paṭṭikā bandhano vāpi satkaroṭikayā yutaḥ ॥ 5 dhurtūrāragvadhairnāgapatraiścandreṇa maṇḍitaḥ । pañcamudrā samopeto gaṅgākīṅkiṇi saṁyutaḥ ॥ 6 adhastādvaṭavṛkṣasya śailādūrdhvaṁ śritaḥ punaḥ । vyāghracarmopariṣṭāttu sthito vīrāsano'thavā ॥ 7 lambitaṁ dakṣiṇaṁ pādāṁ tajjānūpari saṁsthitam । vāmāṅghri nāḷakaṁ kuryāt savyahastaṁ tu mudrayā ॥ 8 saṁdarśasaṁjñayopetaṁ vāmahastastha pustakaḥ । dvātriṁśaddhṛtimātrānta dairghyaḥ syāt sa tu pustakaḥ ॥ 9 9

वरदं तं विजानीयाज्जानुस्थ मणिबन्धकम् ॥ १०
 दण्डहस्तो यदा स स्यात् प्रकोष्ठं जानुसंस्थितम् ।
 विकसत्पद्मसंकाशस्त्वधस्ताद्विस्तृताङ्गुलिः ॥ ११
 परहस्तद्वये चाक्षमाला ज्वाला समन्वितः ।
 पद्मं वा चोत्पलं वापि व्याळं वामे तु कल्पयेत् ॥ १२
 कटकौ द्वौ प्रकर्तव्यौ प्रसन्नसमलोचनः ।
 नासाग्रदृष्टियुग्वामहस्तो वा स्यात्सुपुस्तकः ॥ १३
 आभङ्गसहितं कुर्याद् देहमध्ये तु वामतः ।
 सूत्रं वामे च हृदयान् नाभेर्मेढ्रात् क्रमेण तु ॥ १४
 मात्रं कालं च भागं च त्यक्त्वा तिष्ठति मद्यतः ।
 लम्बपादस्थितं मध्यसूत्रादर्धाङ्गुलान्तरे ॥ १५
 अर्धाङ्गुल वृद्ध्या तु यावत् सार्धयवं भवेत् ।
 स दशाङ्गुष्ठ मूलोच्चस्तनाग्रावधिरेव तु ॥ १६
 नयने मध्यमं विद्यादङ्गुष्ठस्तनयोस्ततः ।
 नाभेस्तु मणिबन्धान्तो धृत्यङ्गुलमुदाहृदः ॥ १७
 सुपुस्तकस्य हस्तस्य चोर्ध्वार्धाङ्गुलान्तरम् ।
 नाभेस्तु मणिबन्धान्तं स स्यादेकोनविंशतिः ॥ १८
 दोर्मध्यात् पार्श्वमध्याच्च द्व्यन्तरं स्याद्रसाङ्गुलम् ।
 परस्य मणिबन्धाच्च भुजमध्याद्यवाङ्गुलम् ॥ १९
 द्व्यन्तरं दशमात्रं स्याद् दोर्मूलान्मध्यमाङ्गुलात् ।
 हिककासूत्रद्विमात्राथ कटकाग्र समुच्छया ॥ २०
 सजटा मकुटा देवचूचुकास्य गळान्तकाः ।
 तत्तत्कलासमोपेताशुक्लयज्ञोपवीतिनः ॥ २१
 शुक्लाद्यम्बर संयुक्ता भस्मरुद्राक्ष संयुताः ।
 कौशिकः काश्यपश्श्यामस्त्वितरः पीतवर्णकः ॥ २२
 रक्तवर्णो भरद्वाजो धूम्राभावत्रिगौतमौ ।
 एषामेकं द्वयं वापि त्रयं वा पार्श्वयोर्न्यसेत् ॥ २३
 व्याख्यान मूर्तिरेवं स्याद् गेयमूर्तिस्ततो मतः ।

athavā nāgasamyukto vāmahastassamāritāḥ |
 varadaṁ taṁ vijānīyājjanustha maṇibandhakam || 10
 daṇḍahasto yadā sa syāt prakoṣṭhaṁ jānusamsthitam |
 vikasatpadmasaṁkāśastvadhastādvistṛtāṅgulīḥ || 11
 parahastadvaye cākṣamālā jvālā samanvitaḥ |
 padmaṁ vā cotpalaṁ vāpi vyāḷaṁ vāme tu kalpayet || 12
 kaṭakau dvau prakartavyau prasannasamalocanaḥ |
 nāsāgradṛṣṭiyugvāmahasto vā syātsupustakaḥ || 13
 ābhaṅgasahitaṁ kuryād dehamadhye tu vāmataḥ |
 sūtraṁ vāme ca hṛdayān nābhermedhrāt krameṇa tu || 14
 mātraṁ kālaṁ ca bhāgaṁ ca tyaktvā tiṣṭhati madyataḥ |
 lambapādasthitaṁ madhyasūtrārdardhāṅgulāntare || 15
 ardhārdhāṅgula vṛddhyā tu yāvat sārdayavaṁ bhavet |
 sa daśāṅguṣṭha mūloccastanāgrāvadhireva tu || 16
 nayane madhyamaṁ vidyādaṅguṣṭhastanayostataḥ |
 nābhestu maṇibandhānto dhṛtyaṅgulamudāhṛdah || 17
 supustakasya hastasya corūrdhvādbhāgamantaram |
 nābhestu maṇibandhāntaṁ sa syādekonaviṁśatiḥ || 18
 dormadhyāt pārśvamadhyācca dvyantaram
 syādrasāṅgulam |
 parasya maṇibandhācca bhujamadhyādyavāṅgulam || 19
 dvyantaram daśamātraṁ syād dormūlānmadhyamāṅgulāt
 |
 hikkāsūtradvimātrātha kaṭakāgra samucchayā || 20
 sajaṭā makuṭā devacūcukāsyā galāntakāḥ |
 tattattkalāsamopetāśśuklayajñopavītiṇaḥ || 21
 śuklādyambara saṁyuktā bhasmarudrākṣa saṁyutāḥ |
 kauśikaḥ kāśyapaśśyāmastvitarāḥ pītavarṇakaḥ || 22
 raktavarṇo bharadvājo dhūmrābhāvatrigautamau |

ऊर्ध्वाधो मध्यकटकौ सव्यासव्यकरावुभौ ॥ २४
 वीणा तु दक्षिणे वाग्रे दक्षिणे कटकस्थितिः ।
 दक्षिणे कटकं चोरुस्थितायां विनिवेशयेत् ॥ २५
 कोलकं चोरुबाहये तु तन्मूलं कटकोर्ध्वतः ।
 भागमग्रं तदा वामो भागाधिक चतुर्मुखः ॥ २६
 विस्तारस्तु कला तस्याः परिणाहं तु पूर्ववत् ।
 कला वक्त्रस्य विस्तारायामं वापि षडङ्गुलम् ॥ २७
 तत्तुङ्गं तु तदर्धं स्यादेवं ज्ञात्वा समाचरेत् ।
 हस्तस्य मणिबन्धान्तं हिक्कासुत्रादितः क्रमात् ॥ २८
 त्रिंशदङ्गुलमित्युक्तं अथान्य मणीबन्धतः ।
 आनाभेरन्तरं तालं शेषं सर्वं तु पूर्ववत् ॥ २९
 व्याख्यान सहितस्त्वेवं सन्दर्शस्य समास्ययुक् ।
 तत्राक्षिपातयोगेन सदा कुञ्चित लोचनः ॥ ३०
 प्रसृतो वामहस्तः स्याद्योगमूर्तिरयं मतः ।
 अथ कुञ्चित वामाङ्घ्रियुगमस्फिग्गत पार्श्विकः ॥ ३१
 उद्धृतं तस्य जान्वग्र दण्डकोर्परकान्तयुक् ।
 संदर्शदृष्टिपातश्च आभङ्गं चैव पूर्ववत् ॥ ३२
 नानामृगैस्तु संकीर्णं नानाव्याळैस्तु संयुतम् ।
 नानामुनिगणैस्सार्धं सिद्धविद्याधरैरपि ॥ ३३
 भूतैश्च किन्नरैरन्यैः पुष्पवृक्षैश्च मण्डितम् ।
 शैलं कुर्यात्तु तत्पार्श्वे वटवृक्षस्तु शाद्वले ॥ ३४
 फलशाखोपशाखाद्यो नानापक्षि समायुतः ।
 तन्मूले दक्षिणे छायानिषण्णः कृपया युतः ॥ ३५
 रत्नोपशोभिते पीठे व्याघ्रचर्मोत्तरच्छदे ।
 आसीनो मुनिभिस्सम्यक् कौशिकादिभिरादरात् ॥ ३६
 शिवद्विजकुलस्यादिभूतैस्तु परितः स्थितैः ।
 आगमाहितचेतोभिः परमेशन दीक्षितैः ॥ ३७
 एवं तु दक्षिणामूर्तिः मूर्तिभेदा उदाहृताः ।

eṣāmekam dvayam vāpi trayam vā pārśvayornyaset ॥ 23
 vyākhyāna mūrtirevam syād geyamūrtistato mataḥ ।
 ūrdhvādho madhyakaṭakau savyāsavyakarāvubhau ॥ 24
 vīṇā tu dakṣiṇe vāgre dakṣiṇe kaṭakasthitiḥ ।
 dakṣiṇe kaṭakam corusthitāyām viniveśayet ॥ 25
 kolakam corubāhye tu tanmūlam kaṭakordhvataḥ ।
 bhāgamagramam tadā vāmo bhāgādhika caturmukhaḥ ॥ 26
 vistārastu kalā tasyāḥ pariṇāham tu pūrvavat ।
 kalā vaktrasya vistārāyāmam vāpi ṣaḍaṅgulam ॥ 27
 tattuṅgam tu tadardham syādevam jñātvā samācaret ।
 hastasya maṇibandhāntam hikkāsutrāditaḥ kramāt ॥ 28
 trimśadaṅgulamityuktaṁ athānya maṇībandhataḥ ।
 ānābherantaram tālam śeṣam sarvam tu pūrvavat ॥ 29
 vyākhyāna sahitastvevam sandarśasya samāsyayuk ।
 tatrākṣipātayogena sadā kuñcita locanaḥ ॥ 30
 prasṛto vāmahastaḥ syādyogamūrtirayam mataḥ ।
 atha kuñcita vāmāṅghriyugmasphiggata pārṣṇikaḥ ॥ 31
 uddhṛtam tasya jānvagra daṇḍakorparakāntayuk ।
 samdarśadrṣṭipātaśca ābhaṅgam caiva pūrvavat ॥ 32
 nānāmṛgaistu samkīrṇam nānāvyaḷaistu samyutam ।
 nānāmuniḡaṇaisārdham siddhavidyādhairairapi ॥ 33
 bhūtaiśca kinnarairanyaiḥ puṣpavṛkṣaiśca maṇḍitam ।
 śailam kuryāttu tatpārśve vaṭavṛkṣastu śādvale ॥ 34
 phalaśākhopaśākhāḍhyo nānāpakṣi samāyutaḥ ।
 tanmūle dakṣiṇe chāyāniṣaṇṇaḥ kṛpayā yutaḥ ॥ 35
 ratnopaśobhite pīṭhe vyāghracarmottaracchade ।
 āsīno munibhissamyak kauśikādibhirādarāt ॥ 36
 śivadvijakulasyādibhūtaistu paritaḥ sthitaḥ ।

<p>व्याख्यायुक् ज्ञानदः प्रोक्तो गेययुक् भुक्तिदो मतः ॥ ३८ सयोगो मुक्तिदो ज्ञेय इति ज्ञात्वा समाचरेत् । आसीनो वा स्थितो वापि ऋषिभिस्संवृतो न वा ॥ ३९ वटवृक्ष विहीनो वा भूताद्यावृत एव वा । भूतस्थ लम्बपादो वा दक्षिणेशस्समीरितः ॥ ४० एवं लक्षणं आदिष्टं प्रतिष्ठा विधिरुच्यते ।</p>	<p>āgamāhitacetobhiḥ parameśena dīkṣitaiḥ ॥ 37 evam tu dakṣiṇāmūrtiḥ mūrtibhedā udāhṛtāḥ । vyākhyāyuk jñānadaḥ prokto geṇayuk bhuktido mataḥ ॥ 38 sayogo muktido jñeya iti jñātvā samācaret । āsīno vā sthito vāpi ṛṣibhissamvṛto na vā ॥ 39 vaṭavṛkṣa vihīno vā bhūtādyāvṛta eva vā । bhūtastha lambapādo vā dakṣiṇeśassamīritaḥ ॥ 40 evam lakṣaṇam ādiṣṭam pratiṣṭhā vidhirucyate ।</p>
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Terminology and Definitions:

1. Resplendence = a very bright or beautiful appearance
2. pancha-mudra = five - hand gestures
3. Vyakhya Dakshinamurthi - The form which is holding explanatory mudra(hand-gesture).

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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