

Hindu Compliance System

nṛttamŪrti sthāpana vidhiḥ

1st Edition

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kāmika āgama, uttara pada

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. The Nataraja has four hands; three eyes; dishevelled matted hair; the specific form of the crown designed with matted hair, encircled by the cobra appearing with bent and expanded hood.
2. The number of the strands of matted hair, stretched over the back and the sides may be from 5 to 30, increasing the number by one each time and they may be designed so as to be with enough space between the strands.
3. The Dancing idol (Nrutta Murthi) is in the color of golden yellow; beautified with various flowers such as dhatura, golden rain tree (aragvada - Cassia fistula), blue madar (arka) and others.
4. On the right side of the matted hair is Ganga Devi, holding her hands in keeping the palms facing each other to express obeisance (anjali mudra).
5. The left side of the matted hair is adorned with the young crescent-moon.
6. He is adorned with garland of vakula(Mimusops elengi) flowers and ornaments made of pearls and adorned with snakes.

7. He is dressed with tiger-skin and He is beautified with all kinds of ornaments which are with exceeding resplendence. The hide of the tiger is hanging from the top of the left shoulder like a garland.
8. Alternatively, Nataraja may be designed so as to be attired in elegant and bright cloth or in the hide of antelope.
9. He is well adorned with the garland of skulls of Brahma and various kinds of flowers. He is wearing the tooth of a boar, tiger-nail and the shell of a tortoise. His chest is adorned with the string made of the balls designed with conch.
10. A stripe designed with sweet-sounding 'kinkini-bells' is fastened over the lower part of the leg.
11. His both legs are adorned with ankles known as 'nupura'.
12. His left ear is adorned with an ear-ring designed with rolled-up palm-leaf and His right-ear is adorned with the ear-ring designed in the form of 'makara' crocodile.
13. His lower right hand held in fear-dispelling mudra is adorned with a snake whose hood remains stretched.
14. His stretched upper left hand is holding the fire and the stretched right hand is holding the drum.
15. He is wearing the sacred thread.
16. His waist is flexed to the extent of 12 angulas.
17. Various parts of His body are adorned with many kinds of snakes.
18. The lifted and stretched foot should be on the level equal to the level of the right knee.
19. The measurement between the ankle of the lifted foot and the knee (of the same foot) should be equal to twice the height of the face.
20. The level of the hip should be equal to the level of the knee of the left leg.
21. The distance between the middle of the thigh(of that leg) and the navel should be 18 units (matras).
22. The distance between that knee and the end of the wrist of the stretched left hand should be 14 units (matras).
23. The distance between that and the wrist of the lower right hand holding the abhaya-mudra should be 4 ½ inches (6 angulas). From the bottom of the right thumb to the right nipple, the distance should be twice the length of the face.
24. The level of the raised palm should be the same as that of the arms.
25. The distance between the forearm of stretched lower left hand and the middle of the shoulders should be 12 ¾ inches (17 angualas).
26. The level of the upper left hand holding the fire should be the same as that of the left shoulder.
27. The flame of the fire should be with a height of 3 ¾ inches (5 angulas). The breadth of the rounded bottom of the fire which is with three flames should also be 3 ¾ inches (5 angulas).
28. The level of the upper right hand holding the drum should be greater than the upper level of the right ear by ¾ inch (one angula).
29. The length of the drum held by the Lord should be 5 parts out of 7 parts of the length of the face.
30. The rounded middle part of the drum should appear as tied around with three threads. The drum should appear as associated with a striking knob and lines indicating its reverberating sounds.
31. From the shoulder up to the wrist, the length should be 25 ½ inches (34 angulas).
32. His right leg is placed over the demon known as 'apasmara'.

Reference Line 1:

The reference line should be set up in such a way that it touches the head, right side of the forehead, right nostril, right side of the navel and the midpoint between the ankles.

1. The distance between the line starting from the middle of the forehead and the central line should be 2 units(matras).
2. The distance between the lines on two sides of the hip should be 3 units (matras).
3. It is recommended that the central line should touch the hip and left thigh.
4. The distance between the two lines touching the ankles should be one angula.
5. It is recommended that the central line should touch the hip and left thigh.
6. The distance between the central line and the knee of the bent leg may be 12, 10 or 9 matras.
7. The distance between the central line and left buttock should be $12 \frac{3}{4}$ inches (17 angulas).;
8. The distance between the central line and the left knee may be $30 \frac{3}{4}$ inches (forty-one angulas)or $38 \frac{1}{4}$ inches (fifty-one angulas).
9. The distance between that line and the right stomach should be 6 inches (8 angulas).
10. The distance between that line and the left stomach should be 9 inches (12 angulas).
11. The distance between that line and the right thigh should be $12 \frac{3}{4}$ inches (17 angulas).
12. The distance between that line and the left thigh should be 9 matras.
13. The distance between that central line and the left neck should be $3 \frac{3}{4}$ inches (5 angulas)
14. That between the central line and the right neck should be $\frac{3}{4}$ inch (one angula).
15. The distance between the central line and the left shoulder may be $2 \frac{1}{4}$ inches (3 angulas) or less than $2 \frac{1}{4}$ inches (three angulas).

Alternative reference line:

The vertical line which is drawn from the head to the little finger of the right foot so as to touch the bottom of the left nostril, right of the navel and the middle of the ankle of the right foot is known as the central line.

1. On the left side of the central line
 - a. The breadth of the face should be 5 units (matras)
 - b. The neck, 3 units (matras).
 - c. Up to the end of the left shoulder, 15 units (matras)
 - d. Up to the armpit, 9 units (matras)
 - e. The middle of the stomach, 8 units (matras)
 - f. The hip $10 \frac{1}{2}$ inches (14 angulas).
 - g. The loin should be 15 units (matras) and on its right side, it should be 60 units (matras).
 - h. The left thigh, 9 units (matras); the bottom of the heel, with a height of 4 units (matras).
2. On the right side of the central line or thread,
 - a. The face should be $5 \frac{1}{4}$ inches (7 angulas)
 - b. The neck, 4.5 inches (6 angulas)
 - c. Up to the end of the right shoulder, 3 units (matras)
 - d. Up to the armpit, 14 units (matras)
 - e. The stomach, $10 \frac{1}{2}$ inches (14 angulas)
 - f. The hip, 4 units (matras)
 - g. The loin, 4 units (matras)
 - h. The right knee, 6 inches (8 angulas)
 - i. The front of the feet, 5 units (matras).

Apasmara Demon:

1. The height of the 'apasmara-demon' lying under the right foot of the Lord may be 12, 11, 9 or 8 units (matras).
2. The proportionate measurements of the apasmara should be decided based on the measurement of the face of the Lord. The length of the apasmara may be obtained in 7 different ways, from 2 face-measurement up to 5 face-measurement, increasing the measure by half face-measurement each time. (two, two and half, three, three and half and so on).
3. The form of apasmara should be designed according to the four-palm system of proportionate measurement.
 - a. From the headgear(that is, a band around the head of apasmara) up to the feet, the total length of the image should be divided into 48 equal parts.
 - b. The portion between the headgear and the tuft is known as 'kolaka'.
 - c. From the tip of the hair up to the chin, the length should be 8 parts.
 - d. Half-part is for the neck.
 - e. One and a half parts, for the ears.
 - f. From the bottom of the neck up to the middle of the chest, 6 parts.
 - g. From the middle of the chest up to the navel, 6 parts.
 - h. From the navel up to the bottom of the genital organ, 6 parts.
 - i. The length of the thighs should be 7 parts.
 - j. The length of the knee, 2 parts.
 - k. The length of the shin, 7 parts.
 - l. The length of the feet (ankle to heel), 2 parts.
 - m. The apasmara-demon should be shown as having two hands, two eyes, his body turned upwards and his face turned downwards.
 - n. His left hand should be holding a snake and the right hand should be with the head of that snake.
 - o. The form should be shown as bent in the middle and as well adorned with various kinds of wearings and ornaments.
 - p. The head of the apasmara should be on the right side of the Lord.

Ganga-Devi:

1. The length of the image of Ganga-devi to be shown on the matted hair should be based on the face-measurement of the Lord.
2. The form of Ganga should be shown as having two hands and three eyes and as adorned with 'karanda' (honey comb) type of crown, as adorned with all kinds of ornaments and as holding Her hands in 'anjali' mudra.
3. Her form from the upper part to the lower part should be designed so as to appear as the waves of the river. The Lord may be shown as associated or not associated with Ganga-devi.

Prabha:

1. The width of the inner space of the elliptical structure known as 'prabha' should be 82 ½ inches (110 angulas).
2. The total length of the stem of the elliptical structure should be 102 ¾ inches (137 angulas).
3. There may increase or decrease by one to ten units (matras), in the recommended

measurements.

Crescent moon:

1. The proportionate measurement of the young crescent moon could be obtained in 7 ways, starting from 1 ½ inches (2 angulas) and increasing up to 3 ¾ inches (5 angulas), increasing by ¾ inch (half angula) each time. The form of Sakthi of the Lord should be designed according to the settled directions, based on the measurement of the form of Nataraja.

Bhujangatrasa:

1. Either the image of Bhrunji or that of Bhadrakali may be designed to be on the left side of the Lord. The form of Nataraja designed in this way is called 'Bhujangatrasa'.

Bhujangalalita / Bhairava:

2. There is another form known as 'Bhujangalalita'. All the lineaments of the Bhujangalalita are the same as those of the Bhujangatrasa. But, there are some specific modifications.
3. The raised foot of the Lord should be shown as higher than the knee and the thigh of the straight foot, by 2, 3 or 4 units (matras).
4. In this form, the right foot may be shown as raised above or the left foot may be designed so as to be in raised state.
5. The form of Natesvara may be with 4 hands or 8 hands , adorned with various kinds of divine weapons.
6. One foot should be in the middle of the body of apasmara-demon and another foot should be shown as raised above.

References:

The above standards has been taken into consideration from **kāmika āgama, utara pada, Chapter 52 nṛttamūrti sthāpana 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.

aṃskṛta sūtra	Transliteration (IAST)
नृत्तमूर्ति प्रतिष्ठां तु वक्ष्ये तल्लक्षणान्वितम् । चतुर्भुजस्त्रिणेत्रश्च संविकीर्ण जटायुतः ॥ १ जटामकुट संयुक्तो वक्रनाग फणावृतः ।	nṛttamūrti pratiṣṭhāṃ tu vakṣye tallakṣaṇānvitam caturbhujastriṇetraśca saṃvikīrṇa jaṭāyutaḥ 1 jaṭāmakuṭa saṃyukto vakranāga phaṇāvṛtaḥ

पृष्ठगाः पार्श्वगास्तास्स्युः पञ्चाद्येकैक वृद्धितः
॥ २

त्रिंशत्संख्यावसानास्स्युर्जाटास्सान्तरालकाः ।
धुत्तूरारग्वधार्कादि पुष्पयुक्तास्सपिङ्गलाः ॥ ३
कृताञ्जलिपुटोपेत जाह्नव्या दक्षिणस्थया ।
बालचन्द्रेण संयुक्तो वामपार्श्वस्थितेन च ॥ ४
युक्तो वकुलमालाभिर्मुक्तादामोरगादिभिः ।
व्याघ्राजिनाम्बरो दीप्तस्सर्वाभरण भूषितः ॥ ५
वामदोर्मूलमालाम्बिद्वीपिचर्माम्बरान्वितः ।
दिव्याम्बरान्वितो वापि मृगाजिनयुतोऽपिवा ॥ ६
कस्थब्रह्मकपालेन नानापुष्पैरलङ्कृतः ।
धृतवाराहदन्ताय शार्दूलनखकच्छपैः ॥ ७
शाङ्गिकैर्मणिभिः प्रोतमालया हृदि भूषितः ।
स्थितो दक्षिणपादेन वामेनोपरिवर्तिना ॥ ८
कुञ्चितावर्तमानाङ्घ्रिः सुप्रसारित तत्करः ।
अम्बिकामुखबिम्बाब्ज भ्रमरीकृत लोचनः ॥ ९
आबद्ध किङ्किणीयुक्तस्तद्वन्नूपुर शोभितः ।
वामदक्षिण कर्णाढ्य पत्रिका नक्रकुण्डलः ॥ १०
दक्षाभय करस्थेन भुजङ्गेनोत्फणेन च ।
वामापर करस्थेन वह्निना दक्षकेन तु ॥ ११
डिण्डिमेन समायुक्त उपवीतेन संयुतः ।
गोक्षीरधवलप्रख्य आदित्याङ्गुलभङ्गयुक् ॥ १२
नानासर्प समायुक्तस्वपस्मारोपरि स्थितः ।
मूर्ध्नो ललाटदक्षस्थं नासादक्षपुटस्थितम् ॥ १३
नाभेर्दक्षिणतो गुल्फे मध्ये सूत्रं प्रसारयेत् ।
ललाटमध्ये सूत्रात्तु द्विमात्रमिति कीर्तितम् ॥ १४
हिककासूत्रद्वयोर्मध्ये त्रिमात्रमिति कीर्तितम् ।
श्रोणीवामोरुसंस्पृष्टं तत्सूत्रमिह सम्मतम् ॥ १५
सूत्रगुल्फद्वयोर्मध्यं एकाङ्गुलमिति स्मृतम् ।
सूत्राद्धि नतजान्वन्तं भानुदिकं नन्दमात्रकम् ॥
१६

pr̥ṣṭhagāḥ pārśvagāstāssyuh pañcādyekaika vṛddhitāḥ ॥ 2
trimśatsamkhyāvasānāssyurjāṭāssāntarālakāḥ |
dhuttūrāragvadhārkādi puṣpayuktāssapiṅgalāḥ ॥ 3
kṛtāñjalipuṭopeta jāhnavyā dakṣiṇasthayā |
bālacandreṇa saṁyukto vāmapārśvasthiteṇa ca ॥ 4
yukto vakulamālābhirmuktādāmoragādibhiḥ |
vyāghrājinaṁbaro dīptassarvābharaṇa bhūṣitāḥ ॥ 5
vāmadormūlamāmbidvīpicarmāambarānvitāḥ |
divyāambarānvito vāpi mṛgājīnayuto'pivā ॥ 6
kasthabrahmakapālena nānāpuṣpāiralāṅkṛtāḥ |
dhṛtavārāhadantāgra śārdūlanakhakacchapaiḥ ॥ 7
śāṅgikairmaṇibhiḥ protamālayā hṛdi bhūṣitāḥ |
sthito dakṣiṇapādena vāmenoparivartinā ॥ 8
kuñcitāvartamānāṅghriḥ suprasārita tatkarāḥ |
ambikāmukhabimbābja bhramarīkṛta locanāḥ ॥ 9
ābaddha kiṅkiṇīyuktastadvannūpura śobhitāḥ |
vāmadakṣiṇa karṇāḍhya patrikā nakrakuṇḍalāḥ ॥ 10
dakṣābhaya karasthena bhujāṅgenotphaṇeṇa ca |
vāmāpara karasthena vahninā dakṣakena tu ॥ 11
ḍiṇḍimena samāyukta upavītena saṁyutaḥ |
goḥṣīrādhavalaprakhya ādityāṅgulabhaṅgayuk ॥ 12
nānāsarpa samāyuktasvapasmāropari sthitāḥ |
mūrdhno lalāṭadakṣastham nāsādakṣapuṭasthitam ॥ 13
nābherdakṣiṇato gulphe madhye sūtram prasārayet |
lalāṭamadhya sūtrāttu dvimātramiti kīrtitam ॥ 14
hikkāsūtradvayormadhye trimātramiti kīrtitam |
śroṇīvāmorusaṁspṛṣṭam tatsūtramīha sammatam ॥ 15
sūtragulphadvayormadhyaṁ ekāṅgulamiti smṛtam |
sūtrāddhi natajānvantam bhānudik nandamātrakam ॥ 16
tatsūtrādvāmapiṣṭhāntam saptādhika daśāṅgualam |

तत्सूत्राद्वामपृष्ठान्तं सप्ताधिक दशाङ्गुलम् ।
 तत्सूत्राद्वामजान्वेकचत्वारिंशद्दशाङ्गुलम् ॥
 १७
 सूत्रादक्षिणतः कुक्षिरष्टाङ्गुल उदाहृतः ।
 सूत्रात्तु सव्यकुक्षिस्तु रव्यङ्गुल उदाहृतः ॥ १८
 ऊर्वोर्दक्षिणतस्सूत्रं सप्ताधिक दशाङ्गुलम् ।
 सूत्रात्तद्वामभागे तु नवमात्रमुदीरितम् ॥ १९
 सूत्रात्तु वामकण्ठस्तु पञ्चाङ्गुल उदाहृतः ।
 सूत्रात्तु दक्षिणः कण्ठो भाग इत्यभिधीयते ॥ २०
 सूत्रात्तु वामबाहवन्तं त्र्यङ्गुलक्षयसंयुतम् ।
 अथवान्य प्रकारेण सूत्रपातोऽभिधीयते ॥ २१
 कनीनिकान्तं तन्मूर्ध्नस्तद्वन्नासापुटान्ततः ।
 नाभेश्च दक्षमात्रान्तं स्थिताङ्घ्रेर्गुल्फमध्यमम् ॥
 २२
 स्पृष्ट्वा यत् पतितं सूत्रं मध्यसूत्रमुदाहृतम् ।
 सूत्राद्वामे मुखं पञ्चमात्रं कण्ठं त्रिमात्रकम् ॥ २३
 बाहवन्ते तिथिमात्रं स्यान्नवमात्रं तु कक्षगम् ।
 मध्योदरेऽष्टमात्रं स्याच्छ्रोणी विश्वाङ्गुलेन च ॥
 २४
 कटिस्तित्थ्यङ्गुलेन स्यादन्यत्र षष्टिमात्रकम् ।
 नवमात्रं तदूरुः स्यात् पाष्पर्यन्तं वेदतुङ्गकम् ॥
 २५
 सप्ताङ्गुलं मुखेऽन्यत्र कण्ठःस्याद्रसमात्रकम् ।
 बाहवन्ते त्रिमात्रं स्यात् कक्षान्ते विश्वमात्रकम् ॥
 २६
 मन्वङ्गुलं भवेत् कुक्षौ श्रोण्यां स्याद्युगमात्रकम् ।
 कट्यां च वेदमात्रं स्याज्जानुरष्टाङ्गुलं भवेत् ॥
 २७
 पादाग्रे मुखमात्रं स्यादेवं बुध्वा समाचरेत् ।
 स्थितजानुसमं विद्याद्वर्तिताङ्घ्रेः समुच्छ्रयः ॥
 २८
 तत्पाष्णिजान्वोर्द्विमुखं द्व्यन्तरं परिकीर्तितम् ।
 श्रोणीसमुच्छ्रयं वामजनोरुद्धरणं मतम् ॥ २९

tatsŭtrādvāmajānvekacatvārimśaddaśāṅgulam ॥ 17
 sŭtrāddakṣiṇataḥ kuksiraṣṭāṅgula udāhṛtaḥ |
 sŭtrāttu savyakukṣistu ravyaṅgula udāhṛtaḥ ॥ 18
 ūrvordakṣiṇatassŭtraṁ saptādhika daśāṅgulam |
 sŭtrāttadvāmabhāge tu navamātramudīritam ॥ 19
 sŭtrāttu vāmakaṅṭhastu pañcāṅgula udāhṛtaḥ |
 sŭtrāttu dakṣiṇaḥ kaṅṭho bhāga ityabhidhīyate ॥ 20
 sŭtrāttu vāmabāhvantaṁ tryaṅgulakṣayasamyutam |
 athavānya prakāreṇa sŭtrapāto'bhidhīyate ॥ 21
 kanīnikāntaṁ tanmūrdhnastadvannāsāpuṭāntataḥ |
 nābheśca dakṣamātrāntaṁ sthitāṅghregulphamadhyamam ॥
 sprṣṭvā yat patitaṁ sŭtraṁ madhyasŭtramudāhṛtam |
 sŭtrādvāme mukhaṁ pañcamātraṁ kaṅṭhaṁ trimātrakam ॥
 bāhvante tithimātraṁ syānnavamātraṁ tu kakṣagam |
 madhyodare'ṣṭamātraṁ syācchroṇī viśvāṅgulena ca ॥ 24
 kaṭistithyaṅgulena syādanyatra ṣaṣṭimātrakam |
 navamātraṁ tadūruḥ syāt pārṣṇyantaṁ vedatuṅgakam ॥ 25
 saptāṅgulaṁ mukhe'nyatra kaṅṭhaḥsyādrasamātrakam |
 bāhvante trimātraṁ syāt kakṣānte viśvamātrakam ॥ 26
 manvaṅgulaṁ bhavet kuksau śroṇyāṁ syādyugamātrakam |
 kaṭyāṁ ca vedamātraṁ syājjanuraṣṭāṅgulaṁ bhavet ॥ 27
 pādāgre mukhamātraṁ syādevaṁ budhvā samācaret |
 sthitajānusamaṁ vidyādvartitāṅghreḥ samucchrayaḥ ॥ 28
 tatpārṣṇijānvordvimukhaṁ dvyantaraṁ parikīrtitam |
 śroṇīsamucchrayaṁ vāmajanoruddharaṇaṁ matam ॥ 29
 tadūrumadhyānnābheśca dvyantaraṁ navamātrakam |
 tajjānordanḍahastasya maṇibandhāntaraṁ manuḥ ॥ 30
 tasmādabhayahastasya maṇibandho rasāṅgulaḥ |
 tasya cāṅguṣṭhamūlāntāt stanākṣād dvyantaraṁ mukham ॥ 31
 taddossamaṁ taloccam syāttadbāhvormadhyamāt punaḥ |

तदूरुमध्यान्नाभेश्च द्यन्तरं नवमात्रकम् ।
 तज्जानोर्दण्डहस्तस्य मणिबन्धान्तरं मनुः ॥ ३०
 तस्मादभयहस्तस्य मणिबन्धो रसाङ्गुलः ।
 तस्य चाङ्गुष्ठमूलान्तात् स्तनाक्षाद् द्यन्तरं
 मुखम् ॥ ३१
 तद्दोस्समं तलोच्चं स्यात्तद्बाहवोर्मध्यमात् पुनः
 ।
 सप्तदशाङ्गुलं विद्याद्दण्डहस्तस्य कोर्परम् ॥
 ३२
 भुजान्तं साग्निहस्तोच्चं सोऽग्निः
 पञ्चाङ्गुलोच्छ्रयः ।
 विस्तारः कोलकस्तस्य शिखाभिस्तिस्सृभिर्युतः ॥
 ३३
 धृत डामरुको हस्तः कर्णोच्चो वाङ्गुलाधिकः ।
 धातुर्दमरुकायामो भूतैस्तु मुखविस्तृतिः ॥ ३४
 कोलको मध्यविस्तारः परितस्सूत्रयन्त्रितः ।
 एकजिह्वा समायुक्तो गम्भीरध्वनिसंयुतः ॥ ३५
 बाहवोस्तु मणिबन्धान्तं चतुस्त्रिंशत्तथापरम् ।
 अपस्मारोच्छ्रयं भानुरुद्रनन्दाष्ट मात्रकम् ॥ ३६
 देवस्य वक्त्रमानेन स्यादपस्मारमानकम् ।
 वक्त्रद्वयं समारभ्य पञ्चवक्त्रावसानकम् ॥ ३७
 वक्त्रार्धमानवृद्ध्या तु सप्तमानं उदाहृतम् ।
 चतुस्तालेन कर्तव्यं अपस्मारो द्विजोत्तमाः ॥ ३८
 उष्णीषात् पादपर्यन्तं षडष्टांशं विभाजयेत् ।
 उष्णिषात् केशपर्यन्तं कोलकं चेति कीर्तितम् ॥
 ३९
 केशान्ताद्धनुपर्यन्तं अष्टभागमिति स्मृतम् ।
 गलमर्धाङ्गुलं प्रोक्तं अध्यर्धं कर्ण उच्यते ॥ ४०
 षडङ्गुल इति प्रोक्तो हिक्कादि हृदयान्ततः ।
 तथैव तस्मान्नाभ्यन्तं षडङ्गुलमिति स्मृतम् ॥
 ४१
 तस्मात्तु मेढ्रमूलान्तं कौशिकाङ्गुलमुच्यते ।
 ऊर्वायामं तु सप्तांशं जानूत्सेधो द्विमात्रकः ॥ ४२

saptadaśāṅgulaṁ vidyāddaṇḍahastasya korparam ॥ 32
 bhujāntaṁ sāgnihastoccaṁ so'gniḥ pañcāṅgulocchrayaḥ ।
 vistāraḥ kolakastasya śikhābhastisṛbhiryutaḥ ॥ 33
 dhṛta ḍāmaruko hastaḥ karṇocco vāṅgulādhikaḥ ।
 dhāturḍamarukāyāmo bhūtaistu mukhavistṛtiḥ ॥ 34
 kolako madhyavistāraḥ paritassūtrayantritaḥ ।
 ekajihvā samāyukto gambhīradhvanisaṁyutaḥ ॥ 35
 bāhvostu maṇibandhāntaṁ catustrimśattathāparam ।
 apasmārocchrayaṁ bhānurudranandāṣṭa mātrakam ॥ 36
 devasya vaktramānena syādapasmāramānakam ।
 vaktradvayaṁ samārabhya pañcavaktrāvasānakam ॥ 37
 vaktrārdhamānavṛddhyā tu saptamānaṁ udāhṛtam ।
 catustālena kartavyaṁ apasmāro dvijottamāḥ ॥ 38
 uṣṇīṣāt pādaparyantaṁ ṣaḍaṣṭāṁśaṁ vibhājayet ।
 uṣṇīṣāt keśaparyantaṁ kolakaṁ ceti kīrtitam ॥ 39
 keśāntāddhanuparyantaṁ aṣṭabhāgamiti smṛtam ।
 galamardhāṅgulaṁ proktaṁ adhyardhaṁ karṇa ucyate ॥ 40
 ṣaḍāṅgula itī prokto hikkādi hṛdayāntataḥ ।
 tathaiva tasmānnābhyaṁtaṁ ṣaḍāṅgulamiti smṛtam ॥ 41
 tasmāttu meḍhramūlāntaṁ kauśikāṅgulamucyate ।
 ūrvāyāmaṁ tu saptāṁśaṁ jānūtsedho dvimātrakaḥ ॥ 42
 jāṅghāyāmastu saptāṁśaḥ pādotsedho dvimātrakaḥ ।
 dvibhujaśca dvinetraśca ūrdhvakāyastvadhomukhaḥ ॥ 43
 vyālaṁ vai vāmahaste tu tasya mūrdhā tu dakṣiṇe ।
 āvṛtālaṁkṛtābhaṅgī savyapārśvasīroyutaḥ ॥ 44
 devasya vaktramānena jāhnavyāyāma ucyate ।
 dvibhujā ca triṇetrā ca karaṇḍa makuṭāṅvitā ॥ 45
 sarvābharaṇa saṁyuktā kṛtāñjalipuṭāṅvitā ।
 ūrdhvbhāgādadhobhāgaṁ toyākāreṇa kārayet ॥ 46
 gaṅgādevyānayaḥ devassaṁyukto vā vivarjitaḥ ।

जङ्घायामस्तु सप्तांशः पादोत्सेधो द्विमात्रकः ।
द्विभुजश्च द्विनेत्रश्च ऊर्ध्वकायस्त्वधोमुखः ॥
४३

व्यालं वै वामहस्ते तु तस्य मूर्धा तु दक्षिणे ।
आवृतालंकृताभङ्गी सव्यपार्श्वशिरोयुतः ॥ ४४

देवस्य वक्त्रमानेन जाह्नव्यायाम उच्यते ।
द्विभुजा च त्रिणेत्रा च करण्ड मकुटान्विता ॥ ४५

सर्वाभरण संयुक्ता कृताञ्जलिपुटान्विता ।
ऊर्ध्वभागादधोभागं तोयाकारेण कारयेत् ॥ ४६

गङ्गादेव्यानया देवस्संयुक्तो वा विवर्जितः ।
प्रभावकाशविस्तारो दशाधिकशताङ्गुलम् ॥ ४७

सप्तत्रिंशच्छतायाम तद्दण्डो भागविस्तरः ।
एकादिदशपर्यन्त मात्रैरुनाधिकापि वा ॥ ४८

द्व्यङ्गुलादङ्गुलार्धात्तु बालचन्द्रस्तु सप्तधा ।
तद्वशात् पार्श्वगां देवीं कल्पयेत्तद्विधानतः ॥ ४९

कुर्याद् भृङ्गिरटिम् वाथ भद्रकालीमथाऽपि वा ।
भुजङ्गत्रास आख्यातो भुजङ्गललितस्ततः ॥ ५०

भुजङ्गत्रासवत्सर्व विशेषः कश्चिदस्ति हि ।
उद्धृतस्य तलं कुर्यात् स्थितजानूर्ध्वतः क्रमात् ॥
५१

द्विमात्रं वा त्रिमात्रं वा चतुर्मात्रमथापि वा ।
भुजङ्गललितः ख्यातस्तद्भैरव इहोच्यते ॥ ५२

भुजङ्गत्रासवत् सर्व विशेषस्तत्र चोच्यते ।
उद्धृतं दक्षिणं पादं वामपादं तु वा नयेत् ॥ ५३

स पादो देहमध्यस्थश्चोर्ध्वपाद तलान्वितः ।
चतुर्भुजोऽष्टहस्तो वा नानादिव्यास्त्र भूषितः ॥
५४

शिलादि द्रव्यमासाद्य कुर्यादेवं नटेश्वरम् ।
इत्थं लक्षणमाख्यातं प्रतिष्ठा तत उच्यते ॥ ५५

prabhāvakāśavistāro daśādihikaśatāṅgulam ॥ 47

saptatrimśacchatāyāma taddaṇḍo bhāgavistaraha |

ekādidaśaparyanta mātrairunādhikāpi vā ॥ 48

dvyāṅgulādaṅgulārdhāttu bālacandrastu saptadhā |

tadvaśāt pārśvagāṁ devīm kalpayettadvidhānataḥ ॥ 49

kuryād bhṛṅgiraṭim vātha bhadrakālīm mathā'pi vā |

bhujāṅgatrāsa ākhyāto bhujāṅgalalitastataḥ ॥ 50

bhujāṅgatrāsavatsarvaṁ viśeṣaḥ kaścidasti hi |

uddhṛtasya talam kuryāt sthitajānūrdhvataḥ kramāt ॥ 51

dvimātraṁ vā trimātraṁ vā caturmātramathāpi vā |

bhujāṅgalalitaḥ khyātastadbhairava ihocyate ॥ 52

bhujāṅgatrāsavat sarvaṁ viśeṣastatra cocyate |

uddhṛtaṁ dakṣiṇaṁ pādāṁ vāmapādāṁ tu vā nayet ॥ 53

sa pādo dehamadhyasthaścordhvapāda talānvitaḥ |

caturbhujō'ṣṭhasto vā nānādivyāstra bhūṣitaḥ ॥ 54

śilādi dravyamāsādya kuryādevaṁ naṭeśvaram |

itthaṁ lakṣaṇamākhyātaṁ pratiṣṭhā tata ucyate ॥ 55

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 = 12 *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 ॥
लिक्शा युका यवोप्येवं अङ्गुलं तत्रिसंगुणैः । ।
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 tatrisaṅguṇaiḥ । ।
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 brahmāṇḍa is calculated in terms of yojana).

2. Nataraja:
3. Brahma:

4. Apasmara Demon:

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