

Dasa Mudrani

Introduction



Dasa Mudras: By: Sri Lalita Prasad Jammulamadaka (Lalitanandanadha)

The significance of *mudras* was dealt vividly in *Nityahridaya*.

Mudras are to be taught by the Guru and they may differ as per *sampradaya* (*sampradaya bheda*).

Mudras are positions of fingers practised in worship.

There are 10 *mudras* that are used in the worship of **Sri yentra**.

The ten *Mudras* are from *Sarva-Samkshobhini* to *Sarva-Trikhanda* and they are the means by which the *Tripurasundari* is worshiped as enunciated in the *Nityahrdaya*.

Traditionally right hand and fingers is taken to represent the **prakasa** principle and the left represents the **vimarsa** aspect of the Brahman principle.

The dormant volition in the Brahman principle to evolve as many could materialize by the transgression of *prakasa* and *vimarsa* (*kama-kala*).

The triad of *sakti* in the form of *vama-jyestha-roudri* (when unified is *ambika-sakti*) are taken to represent the *prakasa* aspect of *Siva* and are represented by the digits of the right hand while applying these *mudras*.

Similarly the triad of *sakti* in the form of *iccha-jnana-kriya* (when unified is *santa-sakti*) are taken to represent the *vimarsa* aspect of *sakti* and are represented by digits of the left hand.

While presenting the *mudra* there is joining of the fingers of both the hands connoting the absolute volition and the consequential cosmic evolution of names and forms.

Iccha matram prabho sristih

-sruti.

The presentation of these *mudras* is as per **Bharati sampradaya**.

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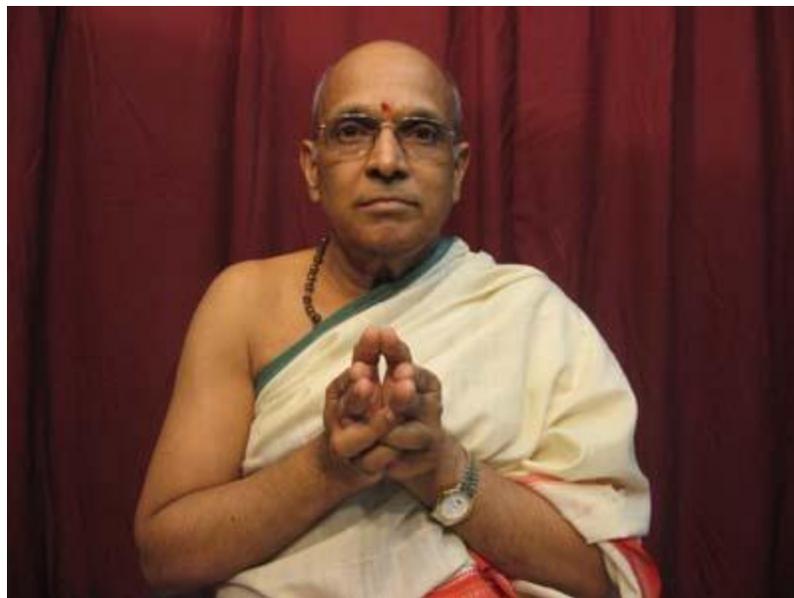
Sarva Samkshobini Mudra



Step 1



Step 2



Sarva Samkshobini Mudra

Ambika-sakti is the principle cause for evolution.

It is said that *parameswari* motivated *parameswara* to take up the task of universal creation.

(‘*Parameswari srityonmukhena ksobhayatiti kshobhini*’-Vishnu Purana).

The *mudra-devi* is perused as pervading the *trilokyamohana* enclosure (the deluder of three realms) of **Sri Cakra**.

Dram is the seed letter with which this *mudra* is identified.

This *mudra* is presented by joining and pointing, the pointing (tarjani) and middle (madhyama) fingers of both hands and holding the remaining fingers closely together as shown in the above photographs.

Sarva-Vidravini mudra



Sarva-Vidravini mudra:

Ambika is identified as the triad of *vama-jyesta-roudri*. While *vama* is the creative aspect, *jyesta* strives to sustain the universe that is created.

Drim is the *bija* mantra of this *mudra*, which pervades the *sarva-asapariपुरaka* (fulfiller of all hopes) enclosure of **Sri Cakra**.

This *mudra* is presented by pointing, the pointing (tarjani) and middle (madhyama) fingers of both hands and holding the remaining fingers closely together as shown in the above photographs.

Sarva-Akarsini mudra



Sarva-Akarsini mudra:

This denotes the active Brahman principle (*kameswara*) diversifying into duality. The principle of *caitya* (transformed state of *Vimarsa*) is suggested by this *mudra*.

Klim is the *bija* mantra of this *mudra*, which pervades the *sarva-samkshobana*(agitator of all) enclosure of ***Sri Cakra***.

This *mudra* is presented by pointing, the middle (*madhyama*) fingers of both hands and holding the remaining fingers closely together as shown in the above photographs

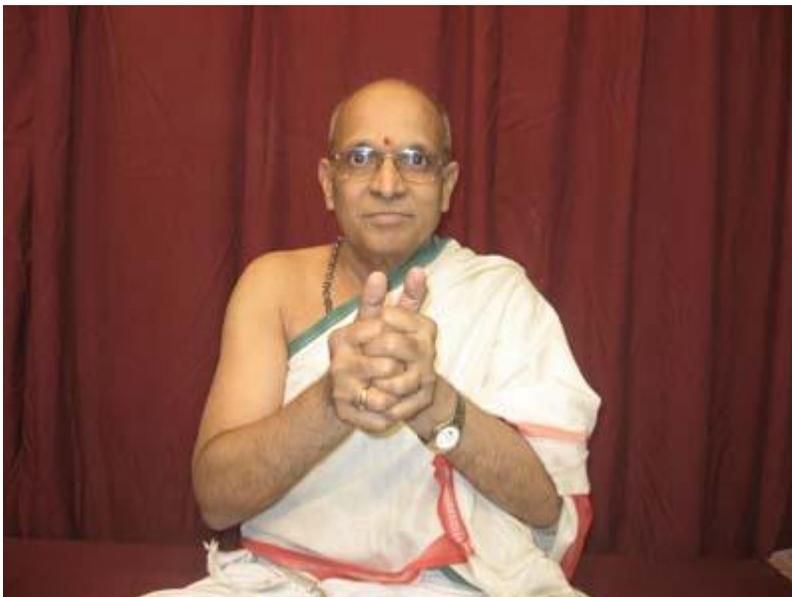
Sarva-vasamkari mudra



Step 1



Step 2



Step 3



Sarva-vasamkari mudra:

This is also known as *sarva-avesakari*. It represents the eminent effulgence within (*daharakasa*) of the seeker experiencing *siva-sakti* unison and equanimity.

Blum is the bija mantra of this *mudra* extending the *sarva-soubhagyadayaka* (provider of all prosperity) enclosure of *Sri Cakra*. **This mudra is presented by joining and holding the fingers of both the hands together as shown in the above photographs.**

Sarva- unmadini mudra



Step 1



Sarva- unmadini mudra:

Sarva-ardhasadhaka (accomplisher of all objectives) enclosure of **Sri-Cakra** is the abode of this *mudra sakti*. As explained in *mahanarayanopanisad* this *mudra sakti* occupies the *daharakasa* (space of the heart) of the seeker as a tongue of Fire, as slender as the awn of a paddy grain (*nivara-suka*), blessing him with *brahma caitanya*.

Sah is the *bija* of this *mudra-sakti* dominated by *jyestha sakti* principle.

This mudra is presented by joining and holding thumb (angustha), pointing finger (tarjani), middle finger (madhyama) and the little fingers (kanishtika) of both hands facing up and pointing the ring fingers (amamika) together as shown in the above photographs.

Sarva-mahankusa mudra



Step 1



Step 2



Sarva-mahankusa mudra:

Krom is the *bija* mantra of this *mudra* extending the whole of *sarva-raksakara* (protector of all) enclosure of ***Sri Cakra***.

This *mudra sakti* dawns on the seeker the incomparable effulgence of *vamasakti* (*vamat vama*; the *emitor* of cosmos).

This *mudra* is presented by joining and holding thumb (*angustha*), pointing finger (*tarjani*), middle finger (*madhyama*) and the little fingers (*kanishtika*) of both hands facing up and bending the ring fingers (*amamika*) upwards together as shown in the above photographs.

Sarva-khechari mudra



Step 1



Step 2



Step 3



Sarva-khecari mudra:

Indecisive seeker may derelict in his *nitya* and *naimittika* duties. By this *mudra* the seeker acknowledges the eminent aspect of *jnana-sakti* and dissolves all doubts impeding his spiritual persuasion

Hasakhapharem is the *bija* mantra of this *mudra* and *sarva-roghahara*(remover of all diseases) enclosure of ***Sri Cakra*** is embellished by this *mudra sakti*.

This mudra is presented by entwining right hand over the left hand and holding the hands sky ward and presenting sarva yoni mudra as shown in the above photographs.

Sarva-bija mudra



Step 1



Step 2



Sarva-bija mudra:

This *mudra* –*sakti* pervades and extends the inner most *trikona* (*sarva-siddhiprada*-bestower of all attainments) enclosure of *Sri Cakra*.

Hasoum is the *bija* mantra of this *mudra sakti*. This facilitates an enquiry in the mind of the seeker for realizing the primordial *satya-brahman* principle. With this *mudra-sakti* the seeker successfully realizes the contaminated perception of the pseudo reality of *maya* principle.

This mudra is presented by joining and holding the fingers tips of both hands in a circle as shown in the above photographs.

Sarva-yoni mudra



Step 1



Sarva-yoni mudra:

Sarva-anandamaya (filled with all Bliss) enclosure of **Sri Cakra** is the abode of this *mudra-sakti*. This is also known by the name *kama kala*. *Kama* suggests the proactive Brahman principle (*sabala brahma*) which is as slender as the (*iksana*) with a resolve to expand; *kala* implies the infinite empirical universe unfolded from *kameswara*.

Prakasa-vimarsa aspects of *siva-sakti* fill this enclosure.

Aim is the *bija* mantra of this *mudra sakti* that is saving the seeker from the consequential deficiencies arising out of the errors of omission and commission in his approach for self-realization.

This mudra is presented by joining and holding folding both the little fingers (kanishtika) upwards, holding the ring finger of the right hand on that of the left hand and hold them with the pointing fingers (tarjani), joining the middle fingers (madhyama) and joining the thumbs (angusta) and little fingers (kanishtika) pointing downwards as shown in the above photographs.

Sarva- trikhanda mudra



Step 1



Step 2



Sarva- trikhanda mudra:

Trikhanda suggests the three parts of *Srividya* mantra, signifying the principles of the Sun, the Moon and the Fire. The *mudra* also is an invitation for the rays of light of the all pervading principle of *vimarsa-sakti* (*avarana-sakti*) of the celestial mother (*cidrupi*) that manifests as *brahma-visnu-rudra-isvara- sadasiva* performing five celestial duties of *srishti-sthiti-samhara-tirodhana-anugraha*.

Sarva-anandamaya enclosure, the central point of **Sri Cakra** (*Kendra bindu*) is to be perceived as the smallest circle with immeasurable diameter, the essential property of a circle is in terms of forming 360 degrees at the centre, thus making this enclosure as the perfect symbolic abode for the supreme- Empress (*srimaharajni*) in **SriCakra**.

Hasraim-hrisklim-hasrouh is the *bija* triad of this *mudra* that pervades the *sarva-anandamaya* enclosure of **Sri Cakra** a compressed circle (*bindu*) connoting the *nirguna para* Brahman principle.

This *mudra* is presented by joining and holding both the hands as in *sarva yoni mudra*, but the little fingers (*kanishtika*) are to pointing downward and the thumbs(*angusth*) pointing upward as shown in the above photographs.

Akanda mandalakaram visvam vyaya vyavasthitam

Trailokya manditam yena mandalam tat sadasivam

--- tantraraja.

This is the invocation prayer for the *mudra* connoting the non-dual concept of the presented universe and the perceiving self. *Mandala* is the geometric expression which enables the seeker to reorganize his individual constitution (*pindanda*) to cosmic evolution (*brahmanda*).

Visva is a compacted potential extension of basic details in all directions from the centre and can be visualised as a *mandala*. This *mandala* makes an effective model of transformation, projection; concentration and integration Vis-a Vis the individual perceiving it, thus denying the subject –object duality (*aham-idam*). In such detail of contiguity, *visva* is construed as the objectification of Consciousness and *jiva* as the subjectification of the same Consciousness, which is *sada-siva*.

Acknowledgements: "SIDDHAVRAJAM"

-by Dr. J. Anjaneya Sharma.Ph.D

(Atmanandanadha)