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 srīstyonmukhena ksobhayatītī kshobhīnī’-Vishnu Purana).

The mudra-devi is perused as pervading the trilokamohana 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-asaparipuraka (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 *bij* 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](image)
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

Sarva-ardhasadhaka (accomplisher of all objectives) enclosure of Sri-Cakra is the abode of this mudra sakti. As explained in mahanarayanopanishad 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 *bij* 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

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-trikhand 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
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”

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