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## Mudrā's in Śrīvidya Upāsana

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### Abstract:

Śrīvidya mantra is very secretive, therefore none of these secrets can be learned by reading books. Śrīvidya mantras are to be understood and attained by the guru himself. Śrīvidya Upāsana uses many mudrās, some of which are also found in the Kerala Tantra system. Mudrās and their applications differ from Tantra according to the differences in pūjavidhi. Śrīvidya Upāsana is a very great ritual that cannot be written in one article, so this article mostly describes the mudrās used in Śrīvidya Upāsana and the rituals associated with it only. In Śrīvidya Upāsana, Śrīcakra, Mantra, and Devi, these three are the same. All deity spirits and yantras are embodied in Śrīcakra. Śrīcakra svarūpaṃ is emanating from the center as Bindu, Trikoṇam, Aṣṭakoṇam, Andhardaśakoṇam, Caturdaśakoṇam, Aṣṭadalam, Śodasadalam, Vrithatrayam, Bhūpuratrayam, etc. Ten Mudrādevīs are located on the third line of Bhūpuram. Each of the Mudrādevīs has its own set of mudrās. These mudrās are called Daśa Mahāmudrā.

### Aim:

Through this, I am trying to accomplish a small mission of bringing the glory of Śrīvidya Upāsana to others. I hope that those who are interested in Śrīvidya Upāsana would find this material useful.

### Introduction:

When the worshiper is immersed in the meditation of Parāśakti, he is always blissful. Śrīvidya Upāsana is the way for a worshiper to travel to Sri Mahāthripurasundari's Ānanthavādi. Although there are many ways of worshiping, Kaulamārgam is the best ritual. Kaulamārgam is the most popular in Tantra. Śrīvidya tantra is one of the most distinguished Tantra. Śrīvidya is the art of realizing Ānandasvarūpini, the witness of gross subtleties, through subtle expressions of consciousness while sitting in the gross body of consciousness. Śrīvidyā Upāsana

is arranged in 7 orders namely Dīkshākramam, Gaṇapatikramam, Sṛīkramam, Shyamākramam, Dandinikramam, Parāpadhvati, and Sadhāraṇākramam. The Sṛīcakra, which contains all the Caitanyas, is very important in Śrīvidya Upāsana. The Śrīcakra drawn in Kaulamārgam and Samayamārgam has 24 joints, 28 marmās, and 43 corners. The root (mūla bindhu) of Śrīcakra represents Brahma. The nine triangles indicate other directions of evolutionary evolution since the beginning of the universe. Each of the lines and petals of Śrīcakra resides with many Devi Śhakti's.

### **Mudrā's in Śrīvidya Upāsana:**

The mudrās used in Śrīvidya Upāsana are different from those used in tantric rituals in Kerala. Several mudrās are the same in both, however, their applications vary depending on the pūjavidhi. The mudrās utilized in Śrīvidya Upāsana are listed below.

Dhēnumudrā, Yonimudrā, Aṅkuśamudrā, Samsthāpana, Sannidhāpana, Sannirōdhana, Sammukhīkarana, Avakuṇṭana, Vandana, Dhenu, Tatvamudrā, Njñānamudrā, Bānamudrā, Nārāyamudrā, Sumukhamudrā, Suvṛtamudrā, Caturaśramudrā, Surabhīmudrā, Matsyamudrā, Gālinimudrā, Ghaēcarimudrā, Soubhāghyadhaṇḍinī, Ripujihvāgramudrā, Trigandadhenumudrā, Śaktyudhāpanamudrā, Śirōmudrā, Hṛdhayamudrā, Nyāsamudrā, Samkṣobhinyādhimudrā.

### **Mudrās and Pūjavidhi's:**

Below are the Pūjavidhis and the mudrās used in the pūja rituals and the mantras to be canted along with it.

### **Māntridīkṣā:**

In Māntridīkṣā, when mantropadeśam is given to the disciple with kalaśābhiṣeka, after ritually preparing the kalaśa and worshipping the kalaśa, he should protect it with Astra mantra and display Dhenumudrā and Yonimudrā. Dhenumudrā and Yonimudrā are used at the end of Kalaśābhiṣekam during Dīkṣākramam.

### **Caturāvartī Tarpaṇam:**

In the Gaṇapatikrama, while doing the Caturāvartī Tarpaṇam, with the Aṅkuśamudrā called Gaṅga and other Tīrthas to the Square Maṇḍala, canted the Amṛta Bījam (vam) 7 times, and amṛthēkaraṇa it with the Dhenumudrā, envisioning Mahā Gaṇapati yantra, which is a square, Octagonal, Hexagonal, and Triangular in the Sūrya Maṇḍala, and performed Rīshichando Devatanyasadhya in his body, then do the Mānasapūjā with pancopacharam (offering Gandham, Puṣpaṁ, Dīpaṁ, Dhūpaṁ, and Nivēdyam). Dhenumudrā and Yonimudrā are used in the Mahāgaṇapatikrama. Tarpaṇam is offered to Mahāgaṇapati and Yonimudrā and Dhenumudrā is shown when Tāmbūlam is offered.

## Shigābandhanādhimāthṛukanyāsam:

With the mantra called नमः, bind the Śiḡha with Aṅkuśamudrā, according to the Śrīkramam do Bhūthaśudhi and Prāṇaprathīṣṭa, perform praṇāyam with the root mantra, make the deity who is sitting in splendor different from himself with the mantra "**haim hra asrāyaphaṭ**", straighten all the fingers and spread them widely (Vyapakam), and do Māthrukanyāsam as said in the Śrīkrama. After that do Karaśadanganyāsa.

## Mahāgaṇapati Pūja:

Taking flowers with Trigandamudrā, meditating on Mahāgaṇapati in Brahmarantra, reciting Mūlamantra, invoking that spirit, reciting "ॐ श्री सिद्धलक्ष्मिसंहित महागणपते अमृतचैतन्य मूर्ति कल्पयामि नमः" (Om 3 śrī **siddhalakṣmisaṃhita mahāgaṇapate amṛtacaitanya mūrṭiṃ kalpayāmi namaḥ**), joining the spirit to the Yantra, then performing Āvahana, Samsthāpana, Sannidhāpana, Sanirodhana, Sammukhīkaraṇa, Avakuṇṭana, Vandana, Dhenu, Yonimudrās and performing Gandhādhīpanjopacārapūjā (offering Gandham, Dhūpaṃ, Dīpaṃ, Puṣpaṃ, and Nivēdhyam).

## Mahāgaṇapati Tarpaṇam:

While doing Mahāgaṇapati Tarpaṇam, hold Tatvamudrā in your left hand, meditate in your mind, and immerse the Dhvidhīyakalaśa in viśeṣhārghyaṃ, hold Jñānamudrā in your right hand and meditate in your mind with flowers together and cant Mahāgaṇapati 10 times.

"ॐ श्रीं ह्रिम् कलिं ग्लोउं गं गणपतये वरावराधा सर्वज्ञानं मे वशमानया स्वाहा स्रेशिधलक्ष्मिसंहित महागणपतिं पूजयामि तर्पयामि नमः" (Om śrīṃ hriṃ kaliṃ glouṃ gaṃ gaṇapataye varāvarādha sarvajñānaṃ me vaśamānayā svāhā sresidhalakṣmisaṃhita mahāgaṇapatiṃ pūjayāmi tarpayāmi namaḥ)

## Naivedhyakramam:

Draw a triangular, circle, and square mandala then keep nivedhyaṃ and sprinkle it with Mūlamantra, make an offering, and cant 'vam' with Dhenumudrā (for purification), canting the Mūlamantra 7 times, and perform Praṇāhūti. After that perform Pūrvothara Apoṣaṇam, Hastapraṅśālanam, Gaṇḍūśācamana, and Tāmbūlathis.

## Balidānam:

Even if there is no Homam, Bali is obligatory. On the left side of the priest, draw a triangle-round-square mandala and say "ऐं व्यापकमन्दलायनामः" (aiṃ vyāpakamandalāyanamaḥ) with flowers, fragment smoke, etc. and offer it with the sacrificial vessel and offer arghyam with Tatvamudrā and fill water more than fifty percent in the sacrificial vessel. With the mantra "ॐ ह्रिम् सर्वविघ्नकृद्भ्य सर्व भोतेभ्यो हुम् फट् स्वाहा" (Om hriṃ sarvaviḡhṇakṛdhabhya sarva bhotebhyo huṃ phaṭ svāha), strike the index finger and middle finger of the right

hand on the left hand, look at the left corner with a fierce gaze, show the Narāyamudrā, show the Tatvamudrā over the sacrifice vessel with the left hand, pour water through it, visualize the Balibūtas with the Bāṇamudrā, and prostrate with Yonimudrā.

### **Snāna Vidhi:**

Aṅkuśa mudrā is used when invoking the Gaṅga into the water of the square maṇḍala in the Snāna Vidhi. Snānam is done with the Yonimudrā in the Snāna vidhi.

### **Sandhyāvandhana vidhi:**

In Sandhyāvandana Vidhi tie Matsya mudrā in the water for Tarpaṇam with the following mantra "गङ्गे च यमुने चैव गोदावरी सरस्वति नर्मदे सिन्धु कावेरी जले अस्मिन् सन्निधिं कुरु ॐ ३ क्रोम" (Gaṅge ca yamune caiva godhāvarī saraswatī Narmade Sindhu kāveri jale asmin sannidhiṃ kuru om 3 krom) and invoke Gaṅga with Aṅkuśa mudrā, display Dhenumudrā, cant "Vam" 7 times, with Amṛitamudrā cant "अमृते अमृतोत्भवे अमृतेश्वरी अमृतवर्षिणि अमृतं स्रावय सर्वयस्वाह" (amṛte amṛtholbhava amṛteśvarī amṛtavarṣiṇi amṛtaṃ srāvayasarvayasvāha) with Yonimudrā, then touch the water and cant mūla Mantra 7 times and do tharpaṇa to your body with the following mantras.

ॐ ३ जीवात्मानं तर्पयामि नमः

ॐ ३ परमात्मानं तर्पयामि नमः

ॐ ३ अन्धरात्मानं तर्पयामि नमः

Om 3 jīvātmānaṃ tarpayāmi namaḥ

Om 3 paramātmānaṃ tarpayāmi namaḥ

Om 3 andharātmānaṃ tarpayāmi namaḥ

### **Gurupāduka:**

Those with Ṣodaśi cant the Mahāgurupāduka mantra and those who without Ṣodaśi cant the Gurupāduka mantra and then display the Sumugamudrā, Suvrtamudrā, Sukvamudrā, Mugdharamudrā, and Yonimudrā.

### **Vardhanīkalaśhasthapanam:**

While doing Vardhanīkalaśhasthāpanam, draw triangular, circular, and square mandalas and offer flowers at the four corners and in the center, and cant Mūlamantra 7 times with the kalaśa. After that use Yonimudrā and do Amruthīkaraṇam with the mantra "दं अमृते अमृतोत्भवे अमृतेश्वरी अमृतवर्षिणि अमृतं स्रावय स्रावय स्वाहा" (daṃ amṛte amṛtholbhave amṛteśvarī amṛthavarṣiṇi amṛtaṃ srāvaya srāvaya svāhā).

**Śaṅkhasthāpanam:**

After offering Ṣaḍaganas on Agni, Īsana, Niriyati, Vāyu corners, center, and directions of Śankha, save with “asrāyaphaṭ mantra”, do Avakuṅṭanam and protect with “Kavacāya Hum” mantra, perform Dhenumudrā and Yonimudrā for Amruthīkaraṇam and cant 7 times. Dhenumudrā, Gālinimudrā and Yonimudrā are used in Viśeṣarghyavidhi. Gālinimudrā is used as Nirēkṣaṇa mudrā and Dhenumudrā as amṛthīkarana mudrā.

**Nivēdyam:**

Sprinkle water on the Nivēdyā with the Astra mantra, offer ghee with the Gāyatri mantra and water with the Mūlamantra, amṛthīkaraṇam with Dhenumudrā, display Yonimudrā, touch the Nivēdyā, and cant the Mūlamantra 7 times. After offering Nivēdyā, place the Nivēdyā in Asurakon and display the Navamudrā by reciting the mantra related to it. Those with Ṣodaśī should display Trigandamudrā. Tattvamudrā and Jñanamudrā are used in the Nivēdyā Karmas thereafter.

**Balidānavidhi:**

Tatvamudrā and Nārāyamudrā are used in Balidānavidhi.

**Dhēvatodhwosanam:**

Ghechari Mudrā is used when the final part of Dhēvatodhwosana is placing the radiant Goddess in the heart.

**Āthmarakṣanyāsam:**

Añjalīmudrā should be kept in the heart to cant the Āthmarakṣanyāsa mantra. "ॐ 6 महात्रिपुरा सुन्दरि आत्मानं रक्ष रक्ष" (om 6 mahātripurā sundhari ātmānaṃ rakṣa rakṣa).

**Srīṣodaśākṣarīnyāsam:**

Soubhāgyadhandini, Ripujihvāgramudrā, Triganda, Dhenumudrā and Yonimudrā are the mudrās used in Ṣodaśākṣarīnyāsam. Apply Saubhāgyadhandinimudrā from left head to foot. Place the Ripujihvāgramudrā on the bottom of the left foot. Trigandadhenumudrā should be placed on the forehead and Yonimudrā on the forehead and face.

**Ṣodaśākṣari:**

Śaktyudhāpanamudrā, Śhiromudrā, Hrīdayamudrā and Nyāsamudrā are the mudrās used in Ṣodaśākṣari.

**Cakradevīpūja:**

Añjalīmudrā, Āvāhanamudrā, Avakuṅṭānimudrā, Vandanamudrā, Dhenumudrā, and Tattvamudrā are used in Cakradevīpūja along with Pūja mantra according to the Pūja.

**Daśamahāmudrā:**

Mudrās are finger placements used in prayer. In order to worship Śrīyantra, ten mudrās are used. According to the Nityahṛdaya, the 10 mudrās, which range from Sarva-Samkṣobhini to Sarva-Trikhaṇḍa, are the ways in which the Tripurasundari is worshipped.

They are using Daśamahāmudrā' during the Śrīvidya Navābarana pūja. To invoke the Goddess Śrī Laitamahāsundhari in the Śrīcakra showing Sarvatrigandamudrā. They are demonstrating various mudrās for each āvaranapūja. These daśamahāśaktis are present in the third rekha (line) of the first āvarana. Prakata yogini's are the name given to these Śaktiyogini's. The devotees are stating or demonstrating their eligibility to worship the Śrīcakra by displaying these mudrās. Every mudrā has a secret meaning and a unique Bīja mantra. The Goddess was made to feel extremely satisfied and joyful by Daśamudrās.

**1. Sarva samkṣobhini mudrā**

Bījamantra – Draam

Cakra Bīja mantra - Am Aam Souh

Cakra stānam - Caturaśram

Āvaraṇam – Pratamāvaraṇam

Cakra Nāmam – Trilokha Mohana Cakra

Yogini – Prakata Yōginis

Deity – Tripura

**2.Sarva vidrāviṇi mudrā**

Bījamantra – Dreem

Cakra Bīja mantra - Aim Klim Souh

Cakra stānam - Ṣodaśadalam

Āvaraṇam – Thivitheyāvaraṇam

Cakra nāmam – Sarvaṣa paripūraka Cakra

Yogini – Gupta Yoginis

Deity – Tripureśi

**3. Sarvākarṣiṇi mudrā**

Bījamantra – Klim

Cakra Bīja mantra – Hrim klim Souh

Cakra stānam – Aṣṭa dhalam

Āvaraṇam – Tṛitīya āvaraṇam

Cakra Nāmam – Sarva samkṣobaṇa Cakra

Yogini – Guptatara Yoginis

Deity – Tripurasundhari

#### **4.Sarvavaśamkari mudrā**

Bījamantra – Blum

Cakra Bīja mantra – Haim haklīm hasouh

Cakra stānam – Catur Daśāram

Āvaraṇam – Turayāvaraṇam

Cakra Nāmam – Sarva soubhāghyadayaka Cakra

Yogini – Sampradāya Yoginis

Deity – Tripuravāsini

#### **5. Sarvonmādhini mudrā**

Bījamantra – Saha

Cakra Bīja mantra – Hasain Haskleen Hassouh

Cakra stānam – Bahir Daśāram

Āvaraṇam – Pañcamāvaraṇam

Cakra Nāmam – Sarvārtha sādḥaka Cakra

Yogini – Kulottīrṇa Yoginis

Deity – Tripuraśri

#### **6. Sarvamahāṅkuśa mudrā**

Bījamantra – Krom

Cakra Bīja mantra – Hrīm Klīm Blīm

Cakra stānam – Andhar Daśāram

Āvaraṇam – Śaṣṭāvaraṇam

Cakra Nāmam – Sarva rakṣākra Cakra

Yogini – Nigarbha Yoginis

Deity – Tripuramālini

#### **7.Sarvakhēcari mudrā**

Bījamantra – Hiskprem

Cakra Bīja mantra – Hrīm Śhrīm Souh

Cakra stānam – Aṣṭa kon

Āvaraṇam – Shapthamāvaraṇam

Cakra Nāmam – Sarva Rogahara Cakra

Yogini – Rahasya Yoginis

Deity – Tripurasidha

### 8.Sarva bīja mudrā

Bījamantra – Hisou

Cakra Bīja mantra –Hasrou Hasklreem Hasaou

Cakra stānam – Madhya Trikoṇam

Āvaraṇam – Aṣṭamāvaraṇam

Cakra Nāmam – Sarva Siddhiprada Cakra

Yogini – Adhirahasya Yoginis

Deity – Tripurambika

### 9.Sarva yoni mudrā

Bījamantra – Aim

Cakra Bīja mantra – Pañcadaśī mantra

Cakra stānam – Bindhu Cakram

Āvaraṇam – Navamāvaraṇam

Cakra Nāmam – Sarvānandamaya Cakra

Yogini – Parāpara Rahasya Yoginis

Deity – Mahā Tripurasundari

### 10.Sarvatrikhaṇḍa mudrā

Bījamantra – Hisraim Hisklreem Hisrou

Cakra Bīja mantra – Ṣoḍaśī mantra

Cakra stānam – Bindu Cakram

Āvaraṇam – Navamāvaraṇam

Cakra Nāmam – Sarvānandamaya Cakra

Yogini – Parāpara Rahasya Yoginis

Deity – Mahā Tripurasundhari

By invoking worshipping goddess using Trikhaṇḍa mudrā, using three colours of flowers like white, red, and yellow. White colours are kept between little fingers, red colour flowers are kept between middle fingers, and yellow colour flowers are kept between thumbs. The usage of these three colour flowers in Trikhaṇḍa mudrā is to address the deity Tripura in the Trilokhyamohana Cakra. The first rekha or first āvarana worshipped with white flower with mantra Hisraim.... The second āvarana worshipped with red flowers with the mantra Hisklīm... and the third āvarana worshipped with yellow flowers with the mantra Hisrou.. Don't show these mudrās in public places because these mudrās are secret communication signs between Goddess and devotees.



## Conclusion:

We can understand the greatness of Ṣodaśākṣarimantra by praising Pancadaśākṣari in Śrīvidya mantra and keeping silent about Ṣodaśākṣarimantra. It is understood that Śrīvidya mantra, which is extremely secretive, should be learned only from the Acārya and should not be shared with others.

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## Glossary:

- Śrīvidya Upāsana - The earliest kind of devotion to Devi
- Śrīcakra - A sophisticated sacred geometry utilized for meditation, adoration, and devotion.
- Pūjavidhi - Ritualistic worship
- Parāśakti - Hinduism's Goddess of Wisdom
- Kaulamārgam - A Tantric tradition distinguished by unique rites and symbols linked to the worship of Shakti and Shiva that is tied with cremation
- Gandham - Offering sandal-paste
- Dīpam-Oil lamp
- Puṣpam – Flower
- Dhūpam - Incense Sticks
- Nivēdyam - Offering food to an idol
- Tāmbūlam - Is the collective name for the offering of betel nuts and leaves
- Homam - is a ritual sacrifice in which one offers Lord Agni some symbolic items.